

ISSN 1343-8980

創価大学  
国際仏教学高等研究所  
年報

令和二年度  
(第24号)

Annual Report  
of  
The International Research Institute for Advanced Buddhology  
at Soka University

for the Academic Year 2020

Volume XXIV

Supplement

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

創価大学・国際仏教学高等研究所  
東京・2021・八王子

The International Research Institute for Advanced Buddhology  
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『創価大学・国際仏教学高等研究所・年報』（令和二年）第24号 別冊

2021年6月30日発行

編集主幹 工藤順之  
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Tel: 042-620-2626, Fax: 042-620-2616

*Annual Report of the International Research Institute for Advanced Buddhology  
at Soka University for the Academic Year 2020, Vol. XXIV, Supplement (2021)*

Editor-in-Chief: Noriyuki KUDO

Published on 30 June 2021

by The International Research Institute for Advanced Buddhology, Soka University:

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Printed by Simizukobo, Co.Ltd., Hachioji, Tokyo, JAPAN

ISSN 1343-8980

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

**Oskar von HINÜBER**



in memoriam  
Seishi Karashima  
1957 – 2019

*vijñānaṃ mriyate puṇyaṃ jīvati*

Samghātasūtra § 240



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## I. FOREWORD

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

Although composed in an (at least on the surface) simple Sanskrit, the text is by no means always easy to understand, particularly in the second part. On the one hand, grammatical forms and syntax are very often used with great liberty, almost treated with contempt.<sup>1</sup> On the other hand, the text bristles with highly technical Buddhist terms, which might have been introduced with the intention to give the text a more scholarly look. The consequence is that quite a few doctrinal issues which occasionally stand in the way of an immediate comprehension lurk in the background.<sup>2</sup> Lastly, the text of the Saṃghāṭasūtra is overgrown with digressions and disturbed by abrupt changes of the subject often to such a degree that the structure almost disappears, and the reader easily loses his way. Therefore, a summary of the text to provide a detailed survey and a table of content of the summary for quick orientation seem to be called for in order to allow recovering and following the structure of the text with less difficulty and effort than would be possible from the text itself or in a translation.

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

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

<sup>2</sup> These terms are explained in the notes to the summary where necessary to enhance the understanding of the text and are collected in the index. Their translations follows mostly BHSD, Conze: Materials and MPPS trying (and hoping) to avoid “Buddhist Hybrid English” to a certain extent, cf. P. Griffiths: “Buddhist Hybrid English: Some Notes on Philology and Hermeneutics for Buddhologists,” *JiABS*. 4/2. 1981, pp. 17–32. The notes to the summary are not meant to replace or anticipate a commentary.

This is thinking a long way ahead. A first and modest step, however, is to trace and to describe the textual history of individual versions.<sup>3</sup> Therefore the present edition concentrates exclusively on (the major part of) the Sanskrit tradition, which in itself poses numerous problems in detail as even a superficial look at the very complex text-historical notes shows. It is meant primarily to pave the way and lay the foundations for future comparative and other studies on a larger scale including both, textual history and content.

The present edition has a long prehistory beginning far back in the sixties of the last century as described in detail under II.1 History of Research. Three unpublished editions of 1967, 1973 and 1981 exist. The text of the third 1981 edition is available on the Internet from GRETIL and based on the text available on the Digital Buddhist Canon website, however, the notes attached to the unpublished version from 1981 are not.<sup>4</sup> The present fourth edition published after a very long interval of time contains for the first time, a full and comprehensive text-historical apparatus. Deplorable as the undue delay certainly is, it allowed including substantially more material discovered in the meantime. This resulted in a much clearer (and much more complex) picture of the history of the Sanskrit version.

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

Two factors contributed to the final completion of the edition. First, a reference text was needed for the new facsimile edition of the Gilgit Manuscripts kept in the National Archives in India,<sup>5</sup> from which resulted a certain urgency of the editorial process, particularly after the original plan to use the Sanskrit text included in G. Canevascini’s edition of the Khotanese version as reference text had turned out not to be feasible. Second, the Covid-19 pandemic forbids travelling and thus created not only a gloomy overall scenario but, as a most welcome and surprisingly positive side effect, also the quiet time necessary to concentrate exclusively on editorial work over a longer period uninterrupted by travel, lectures or conferences.

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

Freiburg 4<sup>th</sup> March 2021

Oskar von Hinüber

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<sup>3</sup> This has been done very successfully for the Khotanese version by G. Canevascini: *The Khotanese Saṅghātasūtra. A critical edition*. Wiesbaden 1993 [rev.: M. Maggi, EW 45. 1995, pp. 432 foll., cf. also M. Maggi, BSOAS 59. 1996, pp. 116–119; C. Scherrer-Schaub, ASt/EAs 50. 1996, pp. 217–225].

<sup>4</sup> The Sanskrit version accompanying the edition of the Khotanese Saṅghātasūtra by G. Canevascini, see preceding note, is also available in GRETIL.

<sup>5</sup> On this edition see O. v. Hinüber: *Gilgit Manuscripts in the National Archives of India. Facsimile Edition*, edited by O. v. Hinüber, Seishi Karashima and Noriyuki Kudo: Volume I: Vinaya Texts. ed. by Shayne Clarke. “General Introduction: Preface to the New Series.” Delhi - Tokyo 2014, pp. XI-XIV.

## II. INTRODUCTION

### II.1 HISTORY OF RESEARCH

The first encounter with the Saṃghāṭasūtra dates back to the middle of the sixties of the last century when H. Humbach, Indoeuropeanist at the University of Mainz, offered a course on Khotanese Saka using the Saṃghāṭasūtra edition by S. Konow (1867–1948) and his Saka Primer as textbooks.<sup>6</sup> The seminar was attended by three participants who had never read any Saka before, so we started more or less at the same level. The three participants were H. Humbach (1921–2017) himself, G. Buddruss (\*1930) and myself with only G. Buddruss knowing Tibetan well, which, obviously, was very helpful for understanding the text because S. Konow had printed the Tibetan parallel below his Saka text.

When S. Konow wrote his Saka Studies in 1932, the Sanskrit original of the Saṃghāṭasūtra was considered as lost. However, when Lokesh Chandra (\*1927) published a handlist of the Gilgit Manuscripts preserved in the National Archives, Delhi, in 1959, manuscripts of the Saṃghāṭasūtra were among them; they were, however, inaccessible.<sup>7</sup> On the other hand, a microfilm of the Gilgit manuscripts used by J. Nobel (1887–1960) during his visit to India in the winter 1953/4 was known to exist in the International Academy of Indian Culture, then located in Nagpur.<sup>8</sup> Therefore, when G. Buddruss suggested that I should prepare a new bilingual edition (Saka and Sanskrit) of the Saṃghāṭasūtra together with an investigation into the techniques applied by the Saka translators as “Habilitationsschrift,” the first step was to get hold of the Sanskrit text. Consequently, I visited the International Academy of Indian Culture re-located to Delhi near the Moghul site of Hauz Khas in 1967 and consulted with Dr Lokesh Chandra. In his capacity as director, he kindly granted immediate access to the microfilms of the Gilgit Manuscripts deposited at his institute, where I enjoyed the hospitality of Dr Lokesh Chandra and worked for two weeks from October 10<sup>th</sup> to 23<sup>rd</sup> 1967.

At the time, it was generally believed that in contrast to the Gilgit Manuscripts deposited in the National Archives, those excavated by Kaul Shastri were still in the possession of the last Maharaja of Jammu and Kashmir, Dr Karan Singh (\*1931), at the time Minister of Tourism.<sup>9</sup> Unfortunately, attempts to meet Dr Karan Singh in 1967 failed, but a visit to the National Archives was a great success. For, in spite of and contrary to the general opinion that considered the Gilgit Manuscripts in the National Archives as virtually inaccessible, to my most pleasant surprise the then Deputy Director Sourendranath (Sourin) Roy (1911–1983)<sup>10</sup> received me with great kindness, immediately granted access to the originals

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<sup>6</sup> S. Konow: *Saka Studies*. Oslo Etnografiske Museum Bulletin no. 5. Oslo 1932 and *Primer of Khotanese Saka* reprinted from Norsk Tidsskrift for Sprogvidenskap 15, 1949.

<sup>7</sup> Lokesh Chandra: “A Note on the Gilgit Manuscripts.” JOIB 9. 1959, pp. 135–140, cf. also WZKSO 4. 1960, pp. 1–13 and O. v. Hinüber: *Die Erforschung der Gilgit-Handschriften*. Nachrichten der Akademie der Wissenschaften in Göttingen. I Philologisch-historische Klasse. Jahrgang 1979, Nr. 12, p. 333 [6] foll.

<sup>8</sup> J. Nobel: *Udrāyana, König von Roruka. Eine buddhistische Erzählung. Die tibetische Übersetzung des Sanskrittextes*. II. Wörterbuch. Wiesbaden 1955, p. V note 1.

<sup>9</sup> These manuscripts were known from the excavation report: M. S. Kaul Shastri: “Report on the Gilgit Excavation in 1938,” *The Quarterly Journal of the Mythic Society* 30. 1939, pp. 1–12 with 15 plates.

<sup>10</sup> Obituary by Pramod Mehra & Dharendra Kumar Pant: “Sourendranath Roy (1911–1983): A Profile of His Hands on Experience with Archives.” *The Indian Archives*. XLIX. 2000 (Special Number: Information Technology and Preservation), pp. 169–186.

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

When the work on the Khotanese version of the Saṃghāṭasūtra started, I contacted the leading authority on that language at the time, Sir Harold Walter Bailey (1899–1996) in Cambridge, from whom I learned in January 1968 about the still unpublished PhD thesis by R. A. Gunatilaka prepared under his supervision and accepted by Cambridge University in 1967.<sup>11</sup> Consequently, R. A. Gunatilaka, who was teaching at the University of Ceylon at Kelaniya, was contacted in early 1968. After his consent, a microfilm of his PhD thesis was eventually acquired from Cambridge University in 1971, the same year, in which I met R. A. Gunatilaka, who was now teaching and living at Peradeniya, in his home on November 21<sup>st</sup>. His plans, which never materialised, were to publish the Saṃghāṭasūtra with the Pali Text Society. Although neither of us knew where the manuscripts found by Kaul Shastri actually were, we both suspected them to be in the Shri Pratap Singh Museum in Srinagar, particularly after R. A. Gunatilaka came across an article by P. Banerjee entitled “Painted Wooden Covers of Two Gilgit Manuscripts in the Sri Pratap Singh Museum, Srinagar (Jammu and Kashmir)” published in 1968.<sup>12</sup> P. Banerjee states that he used the manuscripts found by Kaul Shastri in 1938, which he saw in the museum. In the beginning, attempts to get access to these manuscripts failed. Parallel inquiries by R. A. Gunatilaka and me proved abortive. The first letters written to the Shri Pratap Singh Museum in 1971 went unanswered. Therefore, the work on the Saṃghāṭasūtra continued on the basis of the incomplete manuscripts preserved in Delhi and eventually, an edition of the fragmentary Sanskrit text together with Khotanese parallels was submitted and accepted as “Habilitationsschrift” by the Johannes Gutenberg-University at Mainz in 1973.

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

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<sup>11</sup>. R. A. Gunatilaka: *An edition with translation of the Buddhist Sanskrit text “Saṃghāṭa-sūtra.”* PhD Thesis Cambridge 1967 (unpublished).

<sup>12</sup>. *Oriental Art*. New Series 14. 1968, pp. 114–118.

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

At the same time, a new fragmentary Saddharmapuṇḍarīkasūtra manuscript was discovered by chance among various fragments of Gilgit Manuscripts in the Shri Pratap Singh Museum.<sup>14</sup> This news raised the interest of the Reiyukai, Tokyo, and, when I was stationed in Kathmandu in 1977/78, Dr A. Yuyama (1933–2019), director of the Reiyukai Library came to Kathmandu during a trip to India. Together we went to Srinagar from May 27<sup>th</sup> to June 1<sup>st</sup> 1978 and A. Yuyama photographed not only the Saddharmapuṇḍarīka fragments, but also again the Saṃghāṭasūtra manuscripts in the Shri Pratap Singh Museum using equipment much superior to that available to me in 1976.<sup>15</sup> These sets of photos are used for collating manuscripts ABD.<sup>16</sup>

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

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

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

<sup>14.</sup> Published by O. v. Hinüber: *A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarīkasūtra*. Tokyo 1982.

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

<sup>16.</sup> By this time in May 1977 I offered to send a copy my photos to R. A. Gunatilaka once he had obtained permission to work on the manuscripts from the SPS Museum, which according to my experience would have been granted immediately. This letter was never answered. It seems that R. A. Gunatilaka had suddenly abandoned his plans to edit the Saṃghāṭasūtra. There was no further communication after that date.

Sayre Batton can be found on the Internet.<sup>17</sup> This manuscript was called manuscript I and collated from photos provided with great liberality by G. Schopen, who also shared his concordance between text and manuscript with me, which was of immense help. The manuscript is preserved in Japan.

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

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

This was the state of knowledge when BBDD was compiled in 2009.<sup>19</sup> During the last decade three manuscripts MNO became known to exist after the publication of BBDD.<sup>20</sup> Two of them, M and N, are preserved in the Schøyen Collection. Their publication is under preparation.

Manuscript O is the last manuscript that was brought to the attention of scholars only recently in a random remark by S. Karashima<sup>21</sup>, who also published a photo of the still unrestored bundle containing folios of various texts. According to information kindly provided by T. Tamai (Tokyo) in 2020 this bundle with the Saṃghāṭasūtra fragments was found in Mes Aynak (Kabul).

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

According to this evidence the Saṃghāṭasūtra obviously enjoyed unusual popularity during the 6<sup>th</sup> and 7<sup>th</sup> centuries with no less than 14 Sanskrit manuscripts or fragments known to date to have survived as described in BBDD<sup>22</sup> and in II.2.3 Remarks on the Manuscripts.

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

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17. S. S. Batton: Separation Anxiety. The Conservation of a 5<sup>th</sup> century Buddhist Gandharan Manuscript. (<http://www.asianart.com/articles/batton/index.html>, last accessed 27<sup>th</sup> September 2020). This report mentions the assumed (?) find spot.

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

19. O. v. Hinüber: “The Gilgit Manuscripts: An Ancient Buddhist Library in Modern Research,” in: Paul Harrison and Jens-Uwe Hartmann (eds.): *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research. Papers Presented at the Conference Indic Buddhist Manuscripts: The State of the Field, Stanford June 15–19 2009*. Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Denkschriften, 460. Band = Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 80. Wien 2014, pp. 79–135.

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

21. S. Karashima: “Some Folios of the Tathāgataguṇajñānācintyaṣaṣṭāvātāra and Dvādaśaṇḍakānāmāṣṭasatavimālikaraṇā in the Kurita Collection.” *International Journal of Buddhist Thought and Culture*. Dongguk University. 27,1. 2017, pp. 11–44, particularly p. 13.

22. BBDD, p. 114 list of manuscripts.

23. Canevascini: *Khotanese Saṃghāṭasūtra*, p. XIII and XV, cf. also M. Maggi: “Khotanese Literature,” in: *The Literature of Pre-Islamic Iran*. Companion Volume I to A History of Persian Literature, edited by R. E.

Khotanese Saṃghāṣūtra is documented in the fragments edited by Duan Qing.<sup>24</sup> Moreover, there are fragments of at least six manuscripts in Sogdian.<sup>25</sup> In addition, the Saṃghāṣūtra was translated twice into Chinese and once into Tibetan.<sup>26</sup> Finally, knowledge about this Sūtra spread as far west as the Islamic world as a brief list of titles of various Buddhist texts shows that is included in Rašīd-ad-Dīn's (died 1318) World History. For, the title Saṃghāṣūtra can be inferred from this list where one text is called *šnkl*, which is most likely a writing mistake for *snk't* "Saṃghāṣūtra" (\*سنكات < شنكل).<sup>27</sup> This is a distant perhaps last echo of the enduring popularity of this devotional Buddhist Sanskrit text.

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Emmerick and M. Macuch. London 2009, pp. 330–417, particularly pp. 382 foll.

<sup>24.</sup> Duan Qing: "Some Fragments of the Saṃghāṣūtra from the Xinjiang Museum, Urumqi," ARIRIAB 14. 2011, pp. 127–134. The same fragments are also published in Duan Qing: "Yutianyu «Sengjiatuo - Jing» Canye (Khotanese Fragments of the Saṃghāṣūtra)," in: *Xinjiang Bowuguan Xinhua Wenshu Yangjiu (Studies in the Recently Found Manuscripts in the Xinjiang Museum)*, ed. by The Institute of China's Cultural Heritage and the Museum of the Xinjiang Autonomous Region. Peking 2013, pp. 48–59. For information on and a translation of this Chinese publication I am obliged to S. Karashima and to my wife Haiyan Hu-v. Hinüber.

<sup>25.</sup> Y. Yoshida: "Buddhist Literature in Sogdian," in: *The Literature of Pre-Islamic Iran*, as note 23 above, pp. 288–329, particularly p. 309 gives an outdated number of only 3 manuscripts, probably because "most of the articles have been written before ... 2001" (p. XXVII). There are, however, actually 6 manuscripts known at present according to I. Yakubovich and Y. Yoshida: "The Sogdian Fragments of Saṃghāṣūtra in the German Turfan Collection," in: *Languages of Iran: Past and Present. Iranian Studies in memoriam David Neil MacKenzie*, ed. by D. Weber. Iranica Band 8. Wiesbaden 2005 [rev.: C. V. Pedersen, OLZ 102. 2007, pp. 556–565; O. v. Hinüber, IJ 50. 2007, pp. 91 foll.; J. Elfenbein, JRAS 19. 2009, pp. 121–125], pp. 239–268. The manuscripts preserved in Berlin are described by Ch. Reck: *Mitteliranische Handschriften Teil 2: Berliner Turfanfragmente buddhistischen Inhalts in soghdischer Schrift. Verzeichnis der Orientalischen Handschriften in Deutschland XVIII.2*. Wiesbaden 2016 (listed in a table p. 408 foll.).

<sup>26.</sup> Taishō 423 translated by Upaśūnya/Ūrdhvaśūnya (?) during the second half of the 6<sup>th</sup> century and Taishō 424 following the *Répertoire du Canon Bouddhique Sino-Japanais. Édition de Taishō*. Compilé par P. Demiéville, H. Durt et A. Seidel. Fascicule Annexe du Hôbôgirin. Paris and Tokyo 1978. According to R. A. Gunatilaka: Saṃghāṣūtra (as note 11 above), p. XXX the second Chinese translation dates to the 10<sup>th</sup> century and the Tibetan translation was prepared during the first half of the 9<sup>th</sup> century (p. XXXV). This is a rare case that the Tibetan translation is by centuries younger than the Sanskrit manuscripts. A third apocryphal Chinese translation is mentioned by I. Yakubovich and Y. Yoshida: Sogdian Fragments, as preceding note, p. 239.

<sup>27.</sup> O. v. Hinüber: "Review of K. Jahn: Die Indiangeschichte des Rashīd ad-Dīn. Denkschriften der philosophisch-historischen Klasse der Österreichischen Akademie der Wissenschaften. 144. Band. Wien 1980." WZKS 31. 1987, pp. 209 foll. = *Kleine Schriften*. Wiesbaden 2009, pp. 1038 foll.



## II.2 THE MANUSCRIPTS

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

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

1. A: Srinagar Collection, complete with many gaps<sup>28</sup>
2. B: Srinagar Collection, complete
3. C: Delhi Collection, no. 37, end of text lost
4. D: Srinagar Collection, complete
5. E: Delhi Collection, no. 39, fragment
6. F: Delhi Collection, no. 36, gaps, end of text lost
7. G: Delhi Collection, no. 38a, fragment
8. H: Delhi Collection, no. 52b, fragment, 1 folio only
9. I: “Los Angeles manuscript,” complete
10. K: “Hirayama Manuscript,” complete with gaps
11. L: Preserved in Tibet, not accessible, incomplete (?)
12. M: “Schøyen Manuscript” 2384, fragments 2381, not yet published
13. N: “Schøyen Manuscript” 2416 (ex “Sam Fogg Manuscript”), not yet published<sup>29</sup>
14. O: “Kurita Manuscript,” fragments

The present text edition is based on manuscripts A to K<sup>30</sup>. Most of these manuscripts form a close geographical and chronological unit. The manuscripts ABCDEFGH were found in Naupur near Gilgit, where they were most likely also copied. The only possible exception is manuscript A, which may have been the copy that introduced the Saṃghāṭasūtra to the Gilgit area. Although I and K (?) were not found in Gilgit, they preserve some typically north-western linguistic features as well. This is indicated first of all by the north-western word *cīmara*, which is attested nowhere in Indo-Aryan languages but in the far north-west, and can, consequently, serve as a “Leitfossil”. It occurs in the compound *cīmarakāra*, § 227 (note 1809) in BCDEFIK [GHO lacuna], where manuscript A has *ayaskāra* instead of *cīmarakāra*, and in verse 132c (note 2058) in BDI [ACFGHKO lacuna].<sup>31</sup> This keeps manuscript A apart,

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<sup>28</sup>. “Complete” means that the text is covered from the beginning to the end, if sometimes with gaps.

<sup>29</sup>. The information on manuscripts M and N was kindly provided by G. Melzer, Munich, and Paul Harrison, Stanford University, cf. II.1 History of Research.

<sup>30</sup>. Besides the inaccessible manuscripts L and N, the fragments of manuscript O are not included in the text-historical notes, cf. II.2.3 Remarks on the Manuscripts 14. Manuscript O.

<sup>31</sup>. BBDD, p. 84 and CDIAL no. 14496 *cīmara*- with no. 4842a *cīmara*- in CDIAL Addenda and Corrigenda. The word *cīmara* was discovered by H. W. Bailey: A Half-Century of Irano-Indian Studies. JRAS 1972, pp. 99–110, particularly pp. 103 foll., where the importance of the word is discussed; see also M. Mayrhofer: Etymologisches Wörterbuch des Alitindoarischen. Zweiter Teil: Jüngere Sprache. III. Band. Heidelberg 2001 [Lieferung 23. 1998] s. v. *cīmara*-. The problems with semantics (“iron” versus “copper”) disappear once manuscript A, which was not yet accessible to H. W. Bailey is taken into consideration. As *ayaskāra* is replaced by *cīmarakāra* the meaning “iron” is guaranteed now everywhere in accordance with the modern north-western evidence. The Tibetan translation by *zañs* “*tāmra*” in § 227 is due to unsurprising

which, moreover, seems to be paleographically older than all other manuscripts. As *ayaskāra* is replaced everywhere by *cīmarakāra*, it is necessary to assume a lost source A' between A and the other surviving manuscripts, because it is not likely that all others would have changed *ayaskāra* into *cīmarakāra* independently. Other linguistic features confirm a north-western origin of BCDFIK.<sup>32</sup> Moreover, birch bark used as writing material and the findspots, as far as they are known, connect the manuscripts to the north-west.

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

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

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ignorance of this rare word by the Tibetan translators. According to R. A. Gunatilaka the Chinese translation T 423 has “ironsmith.” In verse 132c *bhumjante cīmaraṃ taptam* the Tibetan translation has *sreg-pa'i gos ni gyon-par 'gyur* “they wear burning clothes” which points to a reading *cīvara* “gos” instead of *cīmara* or perhaps to a Tibetan emendation in an attempt to cope with the outlandisch word *cīmara*. According to R. A. Gunatilaka the Chinese translation T 423 omits this *pada*. In the following *pada* the word *loha* is translated by *lcags* “ayas”.

<sup>32.</sup> See the relevant remarks in II.2.3 Remarks on the Manuscripts.

<sup>33.</sup> On this term see BBDD, p. 88.

<sup>34.</sup> Palola Śāhis, p. 99 and O. v. Hinüber: “Four Donations Made by Maṅgalaḥṃsikā, Queen of Palola (Gilgit).” ARIRIAB 14, 2011, pp. 3–6, particularly p. 5; on the dates of the Palola Śāhis cf. also N. Revire: *The Enthroned Buddha in Majesty: An Iconological Study*. Thèse de Doctorat. Université Sorbonne Nouvelle, Paris 2016, p. 283 foll.

<sup>35.</sup> Palola Śāhis, p. 25 and 31.

<sup>36.</sup> Palola Śāhis, p. 30 and notes 84 and 92 below.

century, from the period of old into late Khotanese.<sup>37</sup> The beginning of the Sanskrit tradition as far as it is visible today almost coincides also with the first Chinese translation during the second half of the sixth century. Lastly, the Sogdian version is according to Y. Yoshida probably an adaption of the Chinese text Taishō 423 and might be dated between the second half of the seventh and the first half of the eighth century.<sup>38</sup>

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

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

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

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

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<sup>37.</sup> The dates on the Khotanese version(s) are based on palaeography, cf. Canevascini: *Khotanese Saṃghāṭasūtra*, p. XIV. The turning point between old and new Khotanese is difficult to ascertain. A date around 630 might be a likely guess, cf. O. v. Hinüber: "Names and titles in the colophon of the Larger Prajñāpāramitā from Gilgit." ARIRIAB 20. 2017, pp. 129–138, particularly p. 134 = *Kleine Schriften*. 2019, pp. 1622–1631, particularly p. 1627.

<sup>38.</sup> Y. Yoshida, as note 25 above, p. 291 and 310.

<sup>39.</sup> See above note 27.

<sup>40.</sup> On the problems arising from this type of text tradition cf. O. v. Hinüber: "Der vernachlässigte Wortlaut. Die Problematik der Herausgabe buddhistischer Sanskrit-Texte," in: *Zur Überlieferung, Kritik und Edition alter und neuerer Texte*. Beiträge des Colloquiums zum 85. Geburtstag von Werner Schröder am 12. und 13. März 1999 in Mainz. Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse, Jg 2000, Nr. 2, pp. 17–36 = *Kleine Schriften* Wiesbaden 2009, pp. 431–450.

<sup>41.</sup> This gap is shared by all manuscript without any recognizable attempt to mend this obvious mistake, cf. notes 141 and 149 below.

<sup>42.</sup> Of course, it is possible to go back a bit beyond manuscript A by correcting mistakes here and there or by trying to emend corrupt passages. This, however, would be a slightly dangerous undertaking in many cases, because it is not easy, if often outright impossible to distinguish between what is correct and false, cf. II.2.2.1 Content of the Text-historical Notes.

frightening speed and extent of an ongoing rewriting of a popular Buddhist Sūtra.

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

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

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

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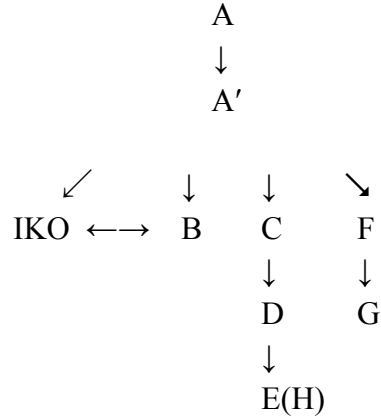
<sup>43.</sup> For details see II.2.2.1 Content of the Text-historical Notes.

<sup>44.</sup> On the problems of dealing with a tradition, which allows only to recognize related groups of manuscript, but forbids reconstructing an archetype see the excellent survey by J. Hannerer: *To Edit or Not to Edit. On Textual Criticism of Sanskrit Works*. Pune Indological Series I. Poona 2017 [rev.: J. Silk, IJ 62. 2019, pp. 280–291], pp. 74 foll., as well as J. Hannerer: “Die Crux mit der Methode in der Editionsphilologie.” ZDMG 170. 2020, pp. 119–130 and on more general lines S. Pollock: ““Indian Philology” Edition, Interpretation, and Difference,” in S. D’Intino & S. Pollock (eds.): *L’espace du sens. Approches de la philologie indienne*. Publications de l’Institut de Civilisation Indienne Fascicule 84. Paris 2018, pp. 3–45.

<sup>45.</sup> It is however possible to see how the text changed starting from manuscript A as demonstrated in BBDD, p. 87: The *sandhi*-consonant *-m-* in § 96 (note 749) *buddhajñāna{sya}-m-antarāyaṃ kāraye[t\*]* in manuscript A points to an older syntactical construction with a double accusative °*jñānam antarāyaṃ kārayet*. All later manuscripts dropped the *sandhi*-consonant and normalized the text *buddhajñānasyāntarāyaṃ kuryāt\**. This is an example that demonstrates the impossibility to reconstruct the text of manuscript A (let alone the predecessor of manuscript A) by working backwards from the vulgate. Neither *kārayet* nor the *sandhi*-consonant can be inferred by *divinatio*, because the wording did not evolve. The text was rewritten.

<sup>46.</sup> This is sometimes the case with the Sanskrit text presented in C. Canevascini’s edition of the Khotanese Saṃghāṭasūtra: Even if the Sanskrit text usually follows the Gilgit vulgate (C), in § 10, the version of manuscript A (see § 10 note 45) is preferred, because it runs parallel to the Khotanese text. Although this is not

one of the available Sanskrit manuscripts must be selected as a textual basis for the edition. For this purpose, a look at the interrelation of the manuscripts, which can be grouped in the following way, is helpful:



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

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

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indicated, the decision to select a Sanskrit text from the available manuscript pool which corresponds best to the respective Khotanese version is of course sensible. Therefore, this reconstructed version perhaps mirrors a Sanskrit text which was used by the Khotanese translators, but is lost to us. This problem needs reconsideration by taking into account manuscripts IK not yet available at the time of G. Canevascini's research.

<sup>47</sup> See II.2.3 Remarks on the Manuscripts 2. Manuscript B.

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

Manuscript F and the fragmentary manuscript G are also included in the new facsimile edition. Because the text of manuscript F is sometimes rather far removed from the C-group in many details, it seemed preferable again on practical grounds to print F separately in a synoptic edition facing manuscript C. On the other hand, manuscript F ultimately also derives from manuscript A. Therefore, only variants from manuscript A (and from G, where available) are also added to the text of manuscript F in order to demonstrate the development of this group from A (A').<sup>48</sup> This avoids overburdening or unnecessarily conflating and confusing the apparatus on manuscript C with variants from manuscript F.

In this way, both major reference texts of the new facsimile edition (CF) are clearly separated, and the concordances between the printed text and the accompanying facsimile need not take the extensive notes into account, but can refer (almost) exclusively to the main text.<sup>49</sup>

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

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

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

<sup>49.</sup> It would be highly impractical to use the present edition as a reference text for a facsimile edition of manuscript A, because sometimes long paragraphs widely differ in wording from the C group and, consequently, were quoted only in the notes.

## II.2.2 THE TEXT-HISTORICAL NOTES

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

### II.2.2.1 CONTENT OF THE TEXT-HISTORICAL NOTES

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

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

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

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

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

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<sup>50</sup> Genuine, if mostly very rudimentary textual criticism is only rarely called for in the Gilgit vulgate such as in § 168 *samanupaśyantaḥ kalyāṇamitrahetoh*. This text of manuscripts BCD is misleading. Manuscripts AKI have a correct text *samanupaśyantaḥ akalyāṇamitrahetoh* (note 1321; with slight variation). Therefore the vulgate BCD has to be restored either as *samanupaśyantaḥ <a>kalyāṇamitrahetoh* or, perhaps less likely as

and one dittography: In manuscript C § 178, the words *adyaiva bhagavann ime satvā utpannāḥ* are omitted by mistake and added in very small characters below the line, which is inserted into the text of the edition as ... *vīryam ārabhante*. «*adyaiva bhagavann ime satvā utpannāḥ*» *adyaiva bhagavann ime*. The place where the omitted text should be inserted is indicated as usual by a small cross above the line.<sup>51</sup> In C § 66 *paścimāyān diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi*. {(*paścimāyān diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi*.)} *ūrdhvāyām* ... the redundant text was noticed probably by the scribe himself, put into parentheses and thus deleted in the manuscript, cf. § 205 (note 1608). It is important to keep in mind that the other manuscripts are collated against the emended texts of manuscripts C (or F) without explicitly pointing out in the text-historical notes that mistakes corrected in both manuscripts do not re-occur elsewhere. Shared mistakes are, of course, indicated.

What, then, is the information valuable for the textual history that should be listed in the notes? It is commonplace that all genuine variants, as well as writing mistakes,<sup>52</sup> must be listed and indicated as such. It is, of course, not always possible to distinguish between a real variant and a simple mistake committed by the copyist in a text such as the Saṃghāṭasūtra composed in a language lacking any strict norm that could be used as a point of reference.<sup>53</sup>

Simple examples for **genuine variant readings** are § 227 (note 1809) *ayaskāreṇa kṛtaṃ* in manuscript A replaced by *cīmarakāreṇa kṛtaṃ* in manuscripts BCDEF<sup>54</sup> or the puzzling § 185 (note 1437) *sarvvadharmmān trevayaṃti*. *sarvvadharmmān trevayitvā* in manuscript D in contrast to *sarvadharmān vardhayanti*. *sarvadharmān vardhayitvā* in manuscript C.

Obvious **mistakes** caused by careless copyists may result in a meaningless sequence of characters such as E § 134 (note 1127) *ya ʃe ya etemʃ* (for *ya etarhi aham*) *anuttarām* for «*ya*» *etarhy aham anuttarām* in manuscript C, or correspondingly G § 139 (note 464) *sa teṣā<ṃ> mahā{r}n apuṇyaphalavipākam apāyeṣu* for an equally corrupt text in manuscript F *sa teṣām mahā{dā}n apuṇyaphalavipākena-m-apāyeṣu*, while manuscript C has *sa teṣām mahāphalaṃ kaṭukavipākam apāyeṣūpapatsyate*.<sup>55</sup>

Multiple mistakes of this kind can occur occasionally concentrated in one paragraph as in F § 234 (notes 779, 780) *upary antarikṣe sthā tathāśītir* (for *sthād atha*) *devaputrakoṭī-sahasrāṇi bhagavata upari śuṣpavarṣaṃ pratrarṣanti* (for *puṣpavarṣaṃ pravārṣanti* or *pravrarṣanti* [?]). *te ca daharāḥ satvāḥ śrutvā* (for *drṣtvā*) *sarve aṃjalayaḥ kṛtvā namaskurvanti*. Some of these mistakes are due to the similarity of characters such as F § 73 (note 178) *sa matvas* for *sa satvas* immediately preceded by F § 73 (note 177) *tatas milarāśer* for *tatas tilarāśer* in the same paragraph.

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

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*samanupaśyanto kalyāṇamitrahetoḥ*, cf. the remark on *aviṣṭhita / avasthita* verse11b (note 365) and note 130 below; see also II.2.3 Remarks on the Manuscripts 3. Manuscript C for further evidence.

<sup>51.</sup> A rich collection of signs used to indicate corrections is presented by K. Einicke: *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften*. Abhandlungen für die Kunde des Morgenlandes Band 68. Wiesbaden 2009 [rev.: O. v. Hinüber: IJ 57. 2014, pp. 129–132 = *Kleine Schriften*. Wiesbaden 2019, pp. 1760–1763]. The Gilgit manuscripts are not taken into consideration by K. Einicke.

<sup>52.</sup> Writing mistakes can be quite irrelevant in a critical edition which looks backwards towards a fixed point, the original (archetype), while the historical edition has the whole development in view including the consequences of a simple mistake for later developments of the text in the younger tradition.

<sup>53.</sup> Cf. note 1 above.

<sup>54.</sup> Cf. note 31 above.

<sup>55.</sup> The text of manuscript A is lost; cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F.



§ 59 (note 453) *pāṇini-talaṃ prasārayati* instead of *pāṇi-talaṃ* seems to indicate that the copyist of D was an enthusiastic grammarian. This concurs with his predilection for *jihvāmūlīya* and *upadhmānīya*, double consonant after *-r-* or forms such as *paṃcca*. His thoughts evidently always were with Pāṇini (see II.2.3 Remarks on the Manuscripts 4. Manuscript D). Likewise, the scribe of K was perhaps a somewhat absent-minded logician because he wrote § 15 (note 71) *tathāgatasya pramāṇaskandhaḥ sa prasaviṣyatīti* instead of the correct *tathāgatasya puṇyaskandhaḥ sa prasaviṣyatīti*. The scribe of manuscript I seems to have been hungry thinking of a chef preparing food when he wrote § 140 (note 1163) *māṃsapāṇḍita* instead of *māṃsapāṇḍa*. A different kind of absent-mindedness is the wrong form § 207 (note 1626) *yuvayor* in manuscripts BCD for the correct *tayor*, because the scribes obviously became confused due to the context in the same paragraph *atha sa rājā tayor* (BCD wrong reading *yuvayor*) *evam āha. kim idaṃ bho yuvayoḥ kalahabhaṇḍana-vīgrahavivādo jātaḥ*.<sup>56</sup>

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

<sup>56.</sup> Cf. manuscript A § 239 note 1902 *asmābhir* erroneously instead of *yuṣmābhir*.

<sup>57.</sup> In the subsequent text of § 133 all manuscripts have *Dīpaṃkara*. If *Dvīpaṃkara* was accepted as an alternative, the much-debated controversy surrounding *attadīpa*, DN II 100,20 understood as *dīpa* or as *dvīpa* by traditional exegetes comes to mind, cf. A. Bareau: *Recherches sur la biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens II. Les derniers mois. Le parinirvāṇa et les funérailles*. Tome I. Publications de l'École Française d'Extrême-Orient 77. Paris 1970, p. 146 foll., and G. H. Sasaki: "The Buddha's Last Words: *dīpa* and *dvīpa*," in: G. H. Sasaki: *Linguistic Approach to Buddhist Thought*. Delhi 1992, pp. 58–63, and again as: "Atta-dīpa in the last words of the Buddha," in: *Buddhist Philosophy and Culture. Essays in Honour of N. A. Jayawickrema*. Colombo 1987, 139–144.

<sup>58.</sup> A similar case is *varttikara* developing into *ratikara* as brilliantly demonstrated by S. Lienhard: "Avalokiteśvara in the Wick of the Night-Lamp." IJ 36. 1993, pp. 93–104 = *Kleine Schriften*. Wiesbaden 2007, pp. 395–406. Sometimes, however, it is impossible to decide whether or not a new word originating from a writing mistake is really accepted as in the doubtful case of *niradbhuta*, cf. O. v. Hinüber: "The vocabulary of Buddhist Sanskrit: Problems and perspectives, in: Indo-Iranian Languages and Peoples." *Proceedings of the British Academy* 116. 2002, pp. 151–164, particularly p. 160 = *Kleine Schriften*. Wiesbaden 2009, pp. 589–602, particularly p. 598. – On these problems in general see J. Hanneder: *To edit or not to edit*, as note 44, p. 112, 139 foll., 144–149, 151.

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

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

The frequent application of the *visarga* as a punctuation mark seems to be the reason for the rare use of punctuation marks as *visarga*: I § 50 (note 386, folio 6v1) *kruddhā|| aprasādacittam utpādayāmāsu||*, or correspondingly in B § 30 (note 173, folio 6v7, BBDD, p. 89 fig.2) *ka|| punar vādo* and B § 239 (note 1899, folio 72v6) *daharāḥ satvā|| iman nirdeśam*, cf. B § 48 (note 372, folio 12v3) *tena khalu punaḥ|| kālena*. Although this is strictly speaking a matter of palaeography this peculiarity has been listed.

Moreover, redundant *visargas* which result in a “double *sandhi*” are included in the notes: A § 74 (note 570, folio 20v3) *ka{h}ḥ punar vādo*, A § 133 (note 1108, folio 39v2) *kalpai{h}r dīpaṅkaras*, A § 187 (note 1452, folio 54v2) *tata{h}s tena*, B § 139 (note 1156, folio 40v7) *puna puna{h}ś ca*, B verse 229c (note 2310, folio 97v6) *śatā{h}s trayah*, D § 46 (357, folio 15r8/v1) *ka{h}ḥ punar vādo (kaḥ/1/h punar)*, I § 137 (note 1146, folio 17v1) *āhu{h}r anyah kaścit\**, K § 150 (1220, folio 38v3) *triṃśadbhiḥ koṭīśahasrai{h}r*, etc. This is alien to manuscript C; there is not enough text extant in manuscripts EGHO to allow for any conclusion in this respect.

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

Moreover, redundant *virāmas* occur in the following instances: A § 88 (note 690, folio 24v 3/4) *dānan dadyā{t\*}d ayam (dyā{t\*}/4/d ayam)*, E § 227 (1809, folio 75r4) *tan\*{n} na rupyakāreṇa kṛtaṃ*, I § 195 (1506, folio 24r1) *taṃ suvarṇaṃ vināśaye{t\*}d vilayaṃ kuryāt\**, I § 222 (note 1763, folio 27v9) *bhagavan\* ṣaṅnavati{k\*} lokadhātukoṭīśahasrāṇy*, I § 246 (note 2082, folio 32v8) *ke ime bhagavan\*{n} iha*. Comparable ways of writing do not occur in manuscripts BCDF.

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

**Punctuation marks** are not recorded systematically. In condensed notes (see below), text

and punctuation follow the manuscript first mentioned. If manuscripts AIK are mentioned, the punctuation indicated in the note is limited to that of manuscript A without allowing anything to be inferred about manuscripts IK, unless expressly stated otherwise. This practice gives only a superficial impression of the punctuation without reflecting the full picture found in the manuscripts.<sup>59</sup>

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

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

### II.2.2.2 STRUCTURE OF THE TEXT-HISTORICAL NOTES

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

The **notes** concerning **simple word variants** are indicated in the text by a figure placed behind the respective word: *bhavati*<sup>12</sup>. On the other hand, **structural variants** entail notes of sometimes considerable length and complexity. To cope with these complicated variants, numbers referring to notes of this type are attached to the last word of such a sequence. This means that the reader has to move backwards until the first word of such a string in the note is reached in the text. For instance, the variant to § 3 *sudarśanena ca bodhisatvena mahāsatvena. bhaiṣajyarājena ca bodhisatvena mahāsatvena. evaṃpramukhair dvāṣaṣṭibhir*<sup>18</sup> in the vulgate appears in the note 18 as B *sudarśanena ca ... bhaiṣajyasenena ... mahāsatvena. vajrasenena ca bodhisatvena mahāsatvena. evaṃpramukhair dvāṣaṣṭibhi*. Therefore, if note 18 is consulted, it is necessary to start moving backwards from *dvāṣaṣṭibhir*<sup>18</sup> in the basic text until *sudarśanena*, the first word quoted in the respective note is reached. The name *sudarśanena* is included in the note in order to clarify that manuscript B replaces *bhaiṣajyarājena* with *bhaiṣajyasenena* and adds *vajrasenena*. A shorter note omitting *sudarśanena ca* might leave the reader in doubt where exactly *bhaiṣajyarājena* of the vulgate is replaced by *bhaiṣajyasenena* or added in manuscript B. As the epithets *bodhisatvena mahāsatvena* are the

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

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

The **individual notes** are structured according to two basic principles. The various manuscripts are quoted in the **alphabetical order of the sigla** as e. g.: § 7 *yena grddhrakūṭaḥ parvataḥ*<sup>34</sup> with note 34 AK *yena ca grddhrakūṭaṃ* (K °-taḥ) *parvataḥ* (K °-to); B *yena grddhrakūṭaparvataṃ*; DE *yena grddhrakūṭaparvato* (E °-toḥ); I *yena grddhrakūṭaṃ parvatoḥ* or, in a more complex example: § 5 *balinyā ca devakanyāyā. subāhuyuktayā*<sup>27</sup> with note 27 A *valinyā ca devakanyāyā. suvāhuyuktyā*; B *suvāhuyuktā*; E *suvāhuyuktāyā*; I (*subāhunāyuktayā*), name destroyed in I; K *subāhunāyuktayā*. Here, manuscript A differs from the vulgate in *vali-*° and in *suvāhuyuktā*; manuscript B differs with *suvāhuyuktā* in form and ending of this word only, but is otherwise identical with the vulgate, while in manuscript E the case ending is different and manuscript K has a different form of a name.

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

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

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

In some cases, the wording of one manuscript, mostly of manuscript A, differs to such an extent from the vulgate that it does not make sense to note all the occasionally minute variants individually and to overburden the apparatus with a confusing abundance of details. In this situation **the complete wording of the paragraph** is given in the note, which replaces the text of the vulgate in the respective manuscript. This is noted in the following way in the vulgate: [10]<sup>45</sup> *bahvyo bhagavan devakoṭyo ...* The note attached to and immediately following the number of the paragraph in the text indicates that the whole paragraph is

replaced by a widely different wording in one manuscript, in note 45 even in two manuscripts A and B. Therefore, the text of both these manuscripts is given in full in the note without further indication of any individual variant: <sup>45</sup>A [10] (*bah*)[*ūn*](*i*) *bhagavaṃ. devakoṭyaḥ*....; B [10] *bahuni bhagavan devakoṭyo* ...<sup>60</sup>. Rarely, a group of manuscripts differs in the same way from the vulgate as in § 75 (note 577): This is indicated by AIK [75] *sarvasūra* (IK °-*ro*) *bodhisatva āha*: ... with the sub-variants noted in the same way as in the condensed notes described above.

Sometimes it is unavoidable to create slightly unfortunate **overlapping notes** as in the following example: § 58 ... *te śtādaśa koṭyo nigranthā anyatīrthikāḥ*<sup>441</sup> *pariniṣpannā abhūvann anuttarasyaḥ*<sup>442</sup> *samyaksambodheḥ svakāye cāśtādaśa*<sup>443</sup> *bodhisatvasahasrāḥ daśamahābhūmipratīṣṭhitāḥ*.<sup>444</sup> Here, the last note 444 I *te aśtādaśa bodhisatvasahasrāḥ daśabhūmipratīṣṭhitāḥ*; I om. *koṭyo nigranthā* ... *svakāye cāśtādaśa*; B *bodhisatvasahasrāṇi*; K *daśabhūmipratīṣṭhitāḥ*; IK om. °-*mahā*-° includes the text of manuscript I, which begins with *te śtādaśa* ... thus stretching backwards and jumping over notes 441–443, which refer to variants found within this string in other manuscripts. This allows seeing at once, which text is missing in manuscript I, cf. § 239 (notes 1902–1904).

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

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

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

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

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

<sup>60</sup> § 10 is discussed in O. v. Hinüber: *Der vernachlässigte Wortlaut*, as note 40, pp. 32 foll. = 446 foll.

### II.2.2.3 SIGNS AND SYMBOLS USED IN THE TEXT-HISTORICAL NOTES

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

## II.2.3 REMARKS ON THE MANUSCRIPTS

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

The physical description of the individual manuscripts is followed by random remarks on some important points of palaeography.<sup>61</sup> Without aiming at completeness in any way, materials for the study of the interdependence of the manuscripts and their language are collected at the end of the remarks. Some examples for the writing habits of the scribes of the Saṃghātasūtra manuscripts are also treated in II.2.2.1 Content of the Text-historical Notes and repeated in this chapter as characteristics of the individual manuscripts; see also VI. Addenda.

Examples quoted from the text edition are indicated by the respective paragraphs or verses together with the relevant notes, e. g. § 10 (note 46). On the other hand, the find spots in the manuscripts themselves are quoted by folio numbers and lines, e. g. § 10 (note 46, folio 3r2) and only added where it seemed to be useful for research, present or future, when still more manuscripts will hopefully be available in facsimile.<sup>62</sup>

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

### 1. Manuscript A

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

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

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<sup>61.</sup> In spite of useful studies already existing, there is plenty of room for further investigations into many aspects of palaeography of the Gilgit manuscripts culminating in a comprehensive description. This, however, remains one of the many future tasks possible only after all manuscripts of the Saṃghātasūtra will be available in facsimile. So far, general inventories of characters approximately corresponding to the Gandhāran Brāhmī have been assembled by Sander: Paläographisches (Spätes Gupta-Alphabet I and Gilgit/Bamiyan-Typ II, Alphabet m, both in tables 21–26) and in the rich collection of INDOSKRIP (accessible on the Internet). A different approach is made by G. Melzer: “A Palaeographic Study of a Buddhist Manuscript from the Gilgit Region. A Glimpse into a Scribe’s Workshop,” in: J. B. Quenzer, D. Bondarev, J.-U. Sobisch (eds.): *Manuscript Cultures: Mapping the Field*. Studies in Manuscript Cultures I. Berlin 2014, pp. 227–272, who concentrates on the Gilgit Dīrghāgama manuscript written in Proto-Śāradā script.

<sup>62.</sup> For example, the find-spots of initial long vowels and diphthongs as well as the very rare *-ṛ-*, are indicated, because some of them are rather poorly documented in the collections mentioned in the previous note, as is, e.g., even the extremely rare initial *ṛ-* which is missing in INDOSKRIP, but attested in manuscript D and perhaps also in K. – The character *jha* does not occur anywhere in the Saṃghātasūtra manuscripts.

105 the Hiraṇyavatī Dhāraṇī. Consequently, this is a collection of different texts similar to other Gilgit manuscripts, e. g., the Ratnaketuparivarta (BBDD, p. 80).

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

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

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

Occasionally *ba* is written instead of *va* as § 217 (note 1730, folio 66v5) *brkṣa*. Otherwise, *pa* and *va* are exchanged in § 83 (note 642, folio 23r3) *vivarītasamjñī* instead of *vīparīta-*<sup>o</sup>, § 168 (note 1320, folio 48v3) *vyaparopitāḥ anavarādhina* instead of *anapa-*<sup>o</sup>, likewise *va* and *bha* in § 209 (note 1637, folio 62v1) *tatraiva divase ṅkuram bhiruhyate* instead of *viruhyate*.

**Initial vowels** are well attested:<sup>64</sup> *ī-* (§ 46, folio 13r4), *ū-* (§ 28, folio 7r2), *ṛ-* (§ 54, folio 15v4), *e-* (§ 6, folio 2v1), *ai-* (§ 190, folio 55r6), *o-* (verse 168c, folio 85v5), *au-* (§ 116, folio 35r4). The fairly rare *-r̄-* occurs once only in *tṛṇi* (§ 28, note 151, folio 7r2); no initial *r̄-* is attested anywhere in A. Once *-r-* replaces *-ri-* (or *-rī-*) in verse 81d (note 1859, folio 72v4) *sa<ṃ>ghasāmagṛdarśanaṃ\**, this reading is shared with manuscript F, and twice *-ru-* replaces *-r-* in § 100 (note 843, folio 29v4) *śruṇu* instead of *śṛṇu*, this reading is shared with manuscript B and in § 165 (note 1304, folio 48r1) *śruṇvanti* instead of *śṛṇvanti*, cf. II.2.3 Remarks on the Manuscripts 2. Manuscript B.

An **upadhmanīya** is occasionally written § 25 (note 135, folio 6r6) *anuttaraḥ puruṣadamyasārathīḥ*, § 74 (note 570, folio 20v3) and § 134 (note 1127, folio 40r4) *ka{h}ḥ punar vādo*, § 227 (note 1811, folio 70v1) *puna{h}ḥ punaś ca*, verse 147c (note 2144, folio 84r5) *yāsyāmaḥ paryantam*.<sup>65</sup> No *jihvāmūlīya* occurs.<sup>66</sup>

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

Rarely, **consonants are doubled** after *-r-* such as *pūrvva* or *sarvva*. No reason for doubling the initial consonant is recognizable in § 254 (note 2339, folio 91r1) *ddevabhavanāny* or § 230 (note 1844, folio 72r3) *dīpa iva lloke* etc. Besides *ṅka* the *ligatures* *ṅga*, *ṅśa* and *ṅha* or *ṅca* are well attested. A strange ligature is *bhbha-* § 180 (note 1391, folio 52r1) *evam eva bhbhadrāmukhāḥ*.

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

<sup>63.</sup> See note 13 above.

<sup>64.</sup> The initial vowels *a-* / *ā-*, *i-* or *u-* occur too frequently in all manuscripts to need any treatment here.

<sup>65.</sup> On redundant *visargas* see II.2.2.1 Content of the Text-historical Notes.

<sup>66.</sup> On the use of *jihvāmūlīya* and *upadhmanīya* cf. II.2.2.1 Content of the Text-historical Notes.



*kleśosāc* instead of *kleśoghāc* as well as *bhyā* and *bhrā* in verse 190d (note 2231, folio 87r5) *bhyāṃyamnty* instead of *bhrāṃyamnty*.

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

Some mistakes stand uncorrected. Words are dropped at the beginning of a new page: verse 42cd (note 837, folio 29r/29v) *mā /1/ <phalaṃ pāpakaṃ> tasmān / mā me syā duḥkhavedanā*. Sometimes characters are repeated at the beginning of a new folio: verse 16d (note 396, folio 14v/15r) *aṭavī nātra pa/1/{pa}śyati*. In § 232 (note 1857, folio 72v3) *smṛtiṃ* is a mistake for *smitaṃ*. In § 104 (note 869, folio 30v5) *rājyatvaṃ* unites *rājyaṃ* and *rājatvaṃ*, cf. manuscript D § 103 (note 866) *rājatvaṃ* besides the more common *rājyaṃ*.

**Misplaced characters** are rare: § 96 (note 749, folio 27r2) *kārāye. saṃtsaghabhedam* instead of *kārayet sa saṃghabhedaṃ* or verse 235b (note 2321, folio 90r4) *mevaraḥ* instead of *meravaḥ*.

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

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

Occasionally **individual words** found in the text of manuscript A are **replaced** in the Gilgit vulgate.<sup>68</sup> In § 113 (note 950, folio 34r3) *pravahanti* and *plāvayanti* replace A *pracaranti* and *prahlādayanti*, cf. BBDD, p. 86. In verse 14a (note 383, folio 14v1) only manuscript A has *vipratikāriṇo* instead of *viparītā*, cf. II.3.2 Summary of the Text with note 133, in verse 169d (note 2188, folio 84v6) *agrabodhipradarśakaḥ* replaces *agrabodhīya kāraṇāt\**, this reading is shared with manuscript I, and in verse 171c (note 2192, folio 86r1) *bhrāmyamte* replaces *drśyante*, this reading is also shared with manuscript I. In verse 198d (note 2248, folio 97v5) *mokṣabhāram* replaces *bhāramoksam* preserved in manuscripts AKI, cf. note 248 below. In verse 230c (note 2312, folio 89v6) *padmaṃ praphullaṃ madhye ca* manuscript A (GK are lost) has *prasphuṭaṃ* instead of *praphullaṃ* and in verse 199a (note 2249, folio 87v5) *kartavyaṃ na vijānamti* instead of *martavyaṃ*. The mistake in verse 239a (note 2331, folio 90v1) *saṃskṛtaṃ na kurūte tasya* (unmetrical) instead of *saṃgrāmaṃ na kurute tasya* (also unmetrical) is due to the preceding *saṃskṛtāṃ*.

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

<sup>67</sup>. On the Dardic metathesis of liquids cf. Mittelindisch § 19.

<sup>68</sup>. On words or phrases that might point to school affiliation cf. BBDD, p. 86.

*adharima* preserved in manuscript A (and surviving in IK) § 84 (note 651, folio 23v1) AIK *adharimāyām diśi* against *adhastād diśi* and A § 217 (note 1736, folio 66v6) *adharimāyān diśāyāmm eko vṛkṣaḥ*, which is retained by K *adharimāyān diśāyām* but finally develops via I (cf. F) *adharimāyām diśi* into the standard form of the vulgate *adhastād diśy eko vṛkṣaḥ*. Only here *adharimāyām diśy eko vṛkṣaḥ* is also preserved in manuscript F, which otherwise follows the vulgate.

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

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

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

Only manuscript A consistently uses *śravaṇa* instead of *śramaṇa* § 145 (note 1196, folio 43r4) *śravaṇa* etc. cf. *śramaṇamātreṇa* in manuscript D.<sup>71</sup>

A Middle Indic case ending is preserved in verse 34d (note 816, folio 28v5) *nirāśakaś ca tṛbhavasmī loke*, which in later manuscripts is changed to *nirāśakaś ca tribhavād bhaviṣyasi*, cf. verse 80c *loke smīn* (note 225 below). The ablative ending *°-ātaḥ* is preserved in A and in all extant manuscripts in verse 192a (note 2235, folio 87r6) *sarvaduḥkhātaḥ*.

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

<sup>69</sup>. H. Lüders: “Zur Geschichte des *l* im Altindischen (1923),” in: *Philologica Indica*, pp. 546–561, particularly p. 554.

<sup>70</sup>. Alternatively, *puruṣa* could be replaced by *poṣa* as in verse 74a (note 1696) *katamo dvitīyaḥ puruṣo*, where *puruṣo* stands for the metrically correct *poṣo*. Moreover, *tava* (< *tvaṃ*?) should be read: *asādhus tvaṃ bhoḥ poṣa*.

<sup>71</sup>. On *śramaṇa/śravaṇa* see *Mittelindisch* § 210 and S. Karashima: “Indian Folk Etymologies and their Reflections in Chinese Translations – brāhmaṇa, śramaṇa and Vaiśramaṇa.” *ARIRIAB* 19. 2016, pp. 101–123, particularly 108–116; cf. also O. v. Hinüber: “Vaiśramaṇavarman, King of Dards.” *ARIRIAB* 24. 2021, pp. 3–5, note 4.

## 2. Manuscript B

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

Altogether 92 folios are extant, which are numbered 1–102. The scribe committed some mistakes in his pagination. He used the folio number 19 twice counting 18, 19, 19<sup>2</sup>, 20, and, in contrast, jumped from folio 35 to folio 37 with folio number 36 missing. Folio 80 is also numbered as 79<sup>2</sup> by mistake, and the scribe jumped again by mistake from 85 to 96. Realizing this mistake, folio 101 was also numbered folio 91; the pagination of folio 92 [102] is lost. The brief colophon mentions only the title of the text.

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

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

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

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

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

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

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<sup>72</sup>. Cf. BBDD, p. 89 with some specimens in figure 3. The number 50 for the small characters given in BBDD seems to be too high. The exact figure is difficult to ascertain, because the small characters are easily overlooked and sometimes questionable. — It is perhaps useful to draw attention to the “Pausensilben” of equally unknown function in Central Asian manuscripts of the Prātimokṣasūtra: G. v. Simson: *Prātimokṣasūtra der Sarvāstivādins*. Teil II. Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse. Dritte Folge Nr. 238. Sanskrittexte aus den Turfanfunden XI. Göttingen 2000. [rev.: K. Klaus, WZKS 46. 2002, p. 275 foll.; O. v. Hinüber, OLZ 98. 2003, columns 577–583, particularly column 579 = *Kleine Schriften* 2009, pp. 950–953, particularly p. 951], p. 329.

<sup>73</sup>. Cf. also § 76/77 (folio 19v2) *tathāgatāt-bhagavān* (also in C) instead of *tathāgatād* or verse 34d (note

*saṃñkṣubdhāḥ*.

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

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

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

Manuscript B omits verse 91 and jumps from verse 90d ... *mahābhaye* to verse 91d ... *mahābhayam\**, which results in the text of verse 91d (note 1976, folio 75v7) *mahābhaye* <*mahābhaya*>*m\**; here the *virāma* is expressed by the character *ṇe* due to a superficial similarity with *-m\**, cf. manuscript A verse 217b (note 2286).<sup>74</sup>

Rarely is there a **confusion of characters** such as *-ya-* and *-ṛ-* in verse 111b (note 2008, folio 77r1) *nyatye* instead of *nṛtye*, a mistake also found in other manuscripts such as DF, § 241 (note 1952, folio 75r1) *catasyaḥ* instead of *catasraḥ*, verse 177a (note 2202, folio 84r5) *ko ḍa trātā bhavayur me* instead of *ko nu*. In verse 30a (note 803, folio 26r6) *bhīmo smi trasto* instead of *bhīto smi trasto* seriously distorts the meaning. The result of a confusion of characters is a nonsensical text in verse 149b (note 2147, folio 82r6) *dharman deśaya kāyaka* instead of *nāyaka* or verse 219c (note 2291, folio 97r3) *praharṣate dharmavarṣam* instead of *pravarṣate*. These mistakes stand unnoticed and uncorrected by the scribe and readers.

**Corrections** are executed in B in a probably unique way by writing the correct character below or above the faulty one without cancelling the latter. Thus extraordinary “ligatures” are created by the scribe when correcting his own mistakes:<sup>75</sup> § 58 (note 450, folio 14r9) *vāme {v}p(ārśve (pa below vā)*, § 147 (note 1207, folio 42r10) *mahāsannipā{d}to (ta below do)*; § 155 (note 1241, folio 43v9) *gṛd{r}dhrakūṭaḥ (dhra below dra)*, § 184 (note 1428, folio 52r1) *tad yathāpi nā{p}ma (ma below pa)*, § 205 (note 1606, folio 59r9) *yad{t} uta (da above tu)*, verse 70b (note 1687, folio 63r1) *ccheditasvtayā (ta below sva)*, verse 73b (note 1694, folio 63r4) *utpats{ad}yati (tsa above dya)*, verse 105b (note 1999, folio 76v3) *sams{t}thitam (tha below sta)*, verse 106b (note 2000, folio 76v4) *ma{r}na.sam{gr}brhaṇair (br below gr)* (on *marna* see below), verse 107c (note 2001, folio 76v6) *visa{t}dair (ta below dai)*. On one occasion a whole word within a compound is corrected in this way, when the scribe inserts the correct *buddha* below *dharma* § 183 (note 1423, folio 51v5) *sarvadharmaparigrhītās > sarvabuddha pari-°*. Again, *buddha* fills a gap left by the scribe to accommodate his correction.

Moreover there is a considerable number of corrections, where characters are written with two vowel signs: § 31 (note 192, folio 7v1) *pr̥tha(k pr̥thag loka)dhātuo* instead of *lokadhātuṣu*, § 70 (note 546, folio 18r1) *śru{ī}tam* instead of *śrutam*, § 96 (note 761, folio

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816, folio 26v1) *tribhavāt bhaviṣyati* instead of *tribhavād* and others.

<sup>74</sup> As a correct *-m\** occurs in verse 92d °*saṃbhavam\** in the next line folio 75v8 exactly below *mahābhayam\** (*ne*) both characters can easily be compared.

<sup>75</sup> This is clear from the correction *sams{t}thitam*, where *tha* is added below *sta* filling space left open in the subsequent line to accommodate the added *tha* (see below on *buddha* inserted in § 183).

25r6) *lok{o}ikalokottarād* instead of *laukikalokottarād*, § 144 (note 1190, folio 41v8) *rātrindi{r}vaṃ* instead of *rātrindivam*, § 180 (note 1394, folio 50b4, BBDD, p. 89 figure 2) *samyaksambo{u}dheś* instead of *samyaksambodheś*, § 182 (note 1412, folio 51r7, BBDD, p. 89 figure 2), *parimocyant{i}e* instead of *parimocyante*, § 194 (note 1504, folio 55r1) *prajānatā{i}* instead of *prajānatām*, § 206 (note 1614, folio 59v6) *vāpay{i}aita (i+ai)* instead of *vāpayeta*, verse 109d (note 2005, folio 76v9) *prāv{ā}ṛtaṃ* instead of *prāvṛtaṃ*, verse 120b (note 2027, folio 77v2) *mā m{ā}emām* instead of *mā memam (mā mā imam)*, verse 192c (note 2236, folio 86r7) *sarvadeuḥkhebhyo* with the wrong *-e-* being cancelled, or verse 226a (note 2303, folio 97v2) *śr{o}uto dharmo* instead of *śruto*. This feature is very rarely met with also in other manuscripts.

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

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

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

A special case is the form *ndharma* § 237 (notes 1885 and 1887, folio 72r7 and 72r8) *etad avocat\* ndharmaskandho ndharmaskandha iti bhagavann uṣy(!)ate*. While it is not clear, how *ndharma-°* originated here, because something like *\*avocat dharm-°* does not exist, its origin can be seen in a second instance: § 192 (note 1489, folio 54r8) *katamaṃ bhaiṣajyasena {n}dharmasthānaṃ*.<sup>76</sup> Here manuscripts A and I have *kataman dharmasthānaṃ* without *bhaiṣajyasena*, which was inserted in the Gilgit vulgate and is found in manuscripts CDFK.

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

Some mistakes stand unnoticed by both the scribe and presumed readers, such the

<sup>76</sup> Cf. above on § 63 with note 491.

**misplaced characters** in verse 34a (note 813, folio 26r10) *ya daddāmi* instead of *yad dadāmi*, § 183 (note 1424, folio 51v6) *aranuttasyāḥ* instead of *anuttarasyāḥ*, § 207 (note 1623, folio 60r5) *edat avocat\** instead of *etad avocat\**, § 239 (note 1916, folio 73v1) *vijīta-°* instead of *jīvīta-°* or § 240 (note 1926, folio 73v9) *dāta* instead of *tadā*.

A typical **north-western feature**, the hesitation between *bha* and *va*, is much more frequent in manuscript B (sometimes shared with manuscript A) than in any other Saṃghāṭasūtra manuscript such as § 80 (note 616, folio 19<sup>2</sup>v5) *śrotrābhavāsaṃ*, § 241 (note 1934, folio 74r6) *na vibhyanti. maraṇā na bhibhyanti* instead of *na bibhyanti. maraṇā na bibhyanti* in the vulgate,<sup>77</sup> § 249 (note 2100, folio 80r7) *mahāraśmyābhavāsasya* or § 254 (note 2338, folio 98v8) *abhavāsenā* instead of *avabhāsenā*. In the same way *ba* and *va* are rarely exchanged as in § 85 (note 661, folio 21v2) *vahabas* instead of *bahavas*. Sometimes *ddha* and *bbha* are written instead of *dha* and *bha* respectively, perhaps in order to avoid the pronunciation as /d/ and /β/,<sup>78</sup> § 256 (note 2348, 99v3) *sūkṣma ddharmadeśa{ya}nām*; § 45 (notes 334, 335, folio 11v4 and 11v5) twice *dharmabbhāṇaka* in addition to one occurrence of *dharmabhāṇaka* in the same paragraph.

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

Manuscript B shares the typical north-western words *cīmarakāra* and *kulāla*, cf. II.2.3 Remarks on the Manuscripts 1. Manuscript A.

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

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

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

<sup>77.</sup> The exemplar from which B was copied may have used *vibhyanti*, which is the reading of manuscript F and which was converted erroneously into *bhibhyanti* by the scribe of B.

<sup>78.</sup> Cf. the evidence quoted from north-western inscriptions from the Upper Indus in Mittelindisch § 173, § 191 *dharmavāṇaka* (Oshibat 11:4), and in addition *ddharma* Chilās I 55:3, Thalpan 195:367, cf. A § 116 (note 977) *tathā tathāgato* instead of *tadā*, B § 20 (note 114) *yathā ... tadā* instead of *yadā ... tadā* or I § 94 (note 740) *tadā*, but K § 94 (note 740) *tathā* and BBDD, p. 85; furthermore *sa ddharmabhāṇakaḥ* in manuscript K § 45 (note 338), cf. II.2.3 Remarks on the Manuscripts 10. Manuscript K.

*uttaraguruṣūpapatsyante* instead of *uttarakuruṣu*, § 206 (note 1615, folio 59v7) *aṅguraṃ* besides *aṅkuraṃ* occurring in the same paragraph, and *ta/da* in § 22 (note 119, folio 5r2) and § 71 (notes 552, 554, folio 18r5,6) *smidaṃ prāduścakāra* instead of *smitaṃ*, § 69 (note 534, folio 17v1) *prātūrbhūtaṃ*, § 208 (note 1629, folio 60r3) *prātūrbhūtāni*, or § 87 (notes 673, 676, folio 22r2) *catuṣpatikāṃ api gāthāṃ*, almost regularly instead of *catuṣpadikāṃ*, cf. also verse 46a (note 884, folio 29r2) *catuṣpatāyāṃ*, but § 108 (folio 30r2) *catuṣpadikāṃ* and § 112 (note 939, folio 31r7) *anavadaptāt\** instead of *anavataptāt\**, a reading shared with manuscripts AI, but B § 110 (folio 30v7) *anavataptasya*. In § 99 (note 774, folio 25v2) *parvatagīrigandhareṣu*, the hesitation between *ka/ga* obviously induced the scribe to introduce *gandha* “fragrance”, which does not make any sense.

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

### 3. Manuscript C

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

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

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

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

There is no *jihvāmūlīya* and only a singular *upadhmanīya* in verse 23c (note 785, folio 34r7, last character) *aho nirāśaḥ*, a reading shared with manuscripts BD.

Very rarely **consonants are doubled** such as *-t-* after *-r-* in § 39 (folio 12v3) *karttavyaṃ*, § 72 (folio 24r3) *cakravartī*, verse 30a (folio 35r2) *muhūrttaṃ*, and § 120 (folio 44v3) *avaivarttikabhūmau*.

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

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

<sup>79</sup> In the old FE, the images of folios 26 (right half) and 39a are misplaced, cf. BBDD no.37.

(note 934, folio 41r3) *kalpakoṭīniyutaśata«saha»sreṇa*, where the missing characters are added in Proto-Śāradā script below the line. It is tempting to think of the scribe of manuscript D. More important is the use of a different script, because this shows that even after Proto-Śāradā was introduced and started to or had replaced the Gandhāran Brāhmī, older manuscripts continued to be read.<sup>80</sup>

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

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

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

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

Only a single character with two vowels signs has been noted in § 91 (note 722, folio 31v6) *mahāsamudr{u}e*.

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

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

#### 4. Manuscript D

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

<sup>80</sup> Similar corrections are found only in manuscript G. There is, contrary to what is stated in BBDD, p. 88, no such correction in manuscript B. The only assumed occurrence of Proto-Śāradā script in B is due to an incorrect interpretation of the script.



Altogether 121 folios with folio numbers 1–121 are extant. Folio number 82 is missing, and folio number 81 occurs twice by mistake.

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

Folios 1a, 119b, 120a, 121a are reproduced together with the book covers in Kaul Shastri: Report on the Gilgit Excavation in 1938, as note 9 above, as plates nos. 1433 and 1436. Folio 87v and the book covers are reproduced in the article “Travel in the Himalayas”.<sup>81</sup> A transcript of folios 1–40 was published by Yasumichi Sanada: “Saṃghāṭa-sūtra-dharmaparyāya Śrīnagar Manuscripts (1).” *Journal of Humanistic Studies (Jimbungaku-Ronshu)*. 15. 1981, pp. 32–57, and “Saṃghāṭa-sūtra-dharmaparyāya Śrīnagar Manuscripts (2),” *ibidem* 17. 1983, pp. 1–11.<sup>82</sup>

Manuscript D is written in Proto-Śāradā script.<sup>83</sup>

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

In manuscripts D and E, two different shapes of the characters *ya* and *ha* are used. Besides the older tripartite *ya*, the modern form gradually emerges. The modern character *ha* similar in shape to the one used later in Devanāgarī begins to supersede the older form which looks more like *mā* in Proto-Śāradā, cf. II.2.3 Remarks on the Manuscripts 5. Manuscript E.<sup>84</sup>

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

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

The unusual forms with a double *-cc-* after *-ṃ-* used sometimes such as § 120 (note 1006, folio 44r7) *kiṃccid* (E *kiṃcid*) or § 217 (note 1731, folio 85r1) *paṃccab(!)iṃśati* are listed.<sup>85</sup>

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

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<sup>81.</sup> See note 13 above and II.2.3 Remarks on the Manuscripts 1. Manuscript A.

<sup>82.</sup> Cf. also Y. Sanada: “Sangatasutora daruma pariyaya ni tsuite” (The Meaning of Saṃghāṭasūtra-dharmaparyāya), *Journal of Humanistic Studies (Jimbungaku-Ronshu)*. vol. 14. 1980, pp. 57–73. I am obliged to the late S. Karashima for these references; cf. also BBDD, p. 114, where this transcript is mentioned under Srinagar Collection no. 3S Saṃghāṭasūtra.

<sup>83.</sup> On the numerals used for pagination in manuscript D cf. BBDD, p. 88, II.2.1 Survey of the Available Manuscript Material and note 91 below.

<sup>84.</sup> The changing shape of *ya* is an important tool to roughly date manuscripts, cf. Palola Śāhis, p. 30, 179 and note 36 above.

<sup>85.</sup> The form *paṃcca* occurs also in manuscript E, cf. also Remarks on Manuscript D (Addenda).

or § 230 (note 1844, folio 93r1) *ddīpah*. No reason for the double initial *nna-* is recognizable in verse 91a (note 1975, folio 99v5) *hatās ca nnarakās* and in verse 139e (note 2074, folio 103v5) *nnarottamāḥ*. Only rarely, other consonants are doubled such as sibilants: § 80 (note 617, folio 26r4) *ssō*, § 82 (note 632, folio 28r2) *ṣṣoḍaśa*, § 240 (1924, folio 97r6) *marañam ssamvidyate* or palatals § 161 (note 1281, folio 57r7) *sarvvatra ccāsane*. This occurs more often in manuscript E.

Occasionally *-ri-* and *-rī-* are replaced by *-ṛ-* and *-ṛī-*: § 11 (note 56, folio 3r7) *parpraṣṭavyam\** (*par-* instead of *pari-* occurs frequently), § 25 (note 133, folio 6r7) *ratnaśṛnāma*, § 82 (note 632, folio 28r1) *stībhāveṣu*, § 202 (note 1576, folio 75r2) *kṛta* instead of *krīta*, § 202 (note 1586, folio 75v2) *pṛtiprāmodyena* instead of *prīti-*<sup>o</sup>, § 239 (note 1908, folio 96v3) *tṛṇi* instead of *trīṇi* or verse 107b (note 2001, folio 100v7) *kṛdāpito* instead of *krīdāpito*. In verse 88b (note 1968, folio 99v2) and § 169 (note 1330, folio 59v8) *śaṛra* instead of *śarīra* is written with a rare initial *ṛ-*. Very rarely *-ṛ-* also replaces *-ra-*: § 201 (note 1571, folio 74v3) *paśukṛyārthe*, cf. § 117 (note 989, folio 43v1) *u«da»kasya pramāṇam udgrhītuṃ* and § 118 (note 992, folio 43v4) *śrutvā codgrhīṣyanti* instead of *udgrahīṣyanti* as well as § 118 (note 994, folio 44r1) *puṇyaskandhasya pramāṇam udgrhītuṃ* instead of *udgrahītuṃ*. Sometimes *-ri-* replaces *-ṛ-* as in verse 213c (note 2279, folio 113r6) where *mātyiṇām* is written instead of *mātriṇām*, a mistake on the part of the scribe.

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

The scribe of manuscript D is very fond of *jihvāmūṭīya* and *upadhmānīya*, so much so that he even writes § 87 (note 677, folio 30r3) *prasaviṣyati. {h}kaḥ punar vvādo* with a redundant *jihvāmūṭīya*. In the verse 84d (note 1960, folio 99r5) *aniṣṭhaṃ karmmaṇa{t} phalam\** the *upadhmānīya* was misunderstood as *-t* and the *jihvāmūṭīya* correspondingly as *-d-* in verse 202a (note 2255, folio 112v1) *dudkhamtaṃ na vijānāma*, which seems to indicate that the exemplar, from which manuscript D was copied, already had an *upadhmānīya* and a *jihvāmūṭīya* here.

A rare *virāma* after *-k\** occurs in § 31 (192, folio 8v4) *prthak\* prithag lokadhātuṣu*. In § 223 (note 1772, folio 88r4) *prādurabhavaṃ* the *virāma* is erroneously interpreted as *anusvāra*, changing the end of the word *prādurabhavat\**. The scribe occasionally misrepresents the *virāma* with <sup>o</sup>-*e* as in § 177 (note 1370, folio 62v3) *etad avocate* or verse 65d (note 1647, folio 80r1) *athāvraṇite* (or <sup>o</sup>-*ti*) instead of *athāvraṇit\**, cf. II.2.3 Remarks on the Manuscripts 1. Manuscript A, 10. Manuscript K.

Sometimes a long *-ā-* appears instead of an *anusvāra* as in § 92 (note 730, folio 32v6) *ayā samghātaṃ* instead of *ayaṃ*, cf. § 102 (note 859, folio 37r6) *yad imāṃ mānuṣyakaṃ dāyaṃ* (instead of *kāyaṃ*), cf. II.2.3 Remarks on the Manuscripts 5. Manuscript E, 10. Manuscript K, sometimes perhaps an *-e* as in § 159 (note 1260, folio 56r6) *yena rājagrhe mahānagare* instead of <sup>o</sup>-*grhaṃ ...<sup>o</sup>-nagaraṃ*, a reading shared with manuscript E, or in § 241 (note 1946, folio 98v1) <sup>o</sup>-*sebhāraḥ* instead of <sup>o</sup>-*sambhāraḥ*, cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F and 10. Manuscript K.<sup>86</sup>

While the *sandhi* <sup>o</sup>-*s s-*<sup>o</sup> occasionally occurs in all manuscripts only manuscripts DE use

<sup>86</sup> The confusion of *-am* and *-e* also occurs in inscriptions, cf. O. v. Hinüber: “Some Buddhist Donors and Their Families.” IJ 61. 2018, pp. 353–368, particularly p. 361 note 22, cf. Remarks on Manuscript D (Addenda).

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

Sometimes there is a **confusion of characters** such as *yu* and *bha*, which are not similar at all in § 13 (note 61, folio 3r9) *pratyasrauṣīd yugavān* instead of *bhagavān*. The very similar characters *śa* and *ga* are confused in § 218 (note 1741, folio 85v6) *pr̥staprag(!)navyākaranāya*, cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F, verse 81d (note 1859, folio 93v6) *saṃghasāmaśrī(!)darśanam\**.<sup>87</sup> The characters -r- and -ya- are confused in verse 97b (note 1986, folio 100r4) *gāvo bhyatyah* instead of *bhr̥tyah* and the other way round with considerable consequences for the meaning of the text in verse 121c (note 2030, folio 102r1) *supoṣito py ayam kāyah*, which appears in D as *poṣito me p̥ryam kāyah* with *py ayam > p̥ryam*, cf. manuscript B verse 111b (note 2008) *nyatye* instead of *n̥ryte* or manuscript F verse 97c (note 798) *sm̥r ham* instead of *smy aham*, cf. also D verse 213c (note 2279, folio 113r6) *mātyiṇām* instead of *mātriṇām*. The fairly similar characters *ya* and *gha* are confused in verse 138b (note 2069, folio 103v3) *yuṣṭa {e} śavdam* instead of *ghuṣṭaśavdam*. Inexplicable errors are § 113 (note 950, folio 41v7) *vyāpayam̐nti* (or *byā-°*) instead of *plāvayanti*, cf. BBDD, p. 86, § 149 (note 1217, folio 54r2) *nāgarāstram* (sic) instead of *nāgarājñām*. Two strange mistakes occur in one word in verse 87c (note 1966, folio 99v1) *dauṣṭhukyam* instead of *dauṣṭhulyam*.

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

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

<sup>87</sup>. The similarity of *ga* and *śa* in Śāradā script was not only a source for mistakes, but also for forgery as observed by Kṣemendra: *Lokaprakāśa* (ed. J. Zadoo Shastri. Kashmir Series of Texts and Studies no. LXXV. Srinagar 1947, p. 7) in his description of a scribe: *yamo pi vañcito yena / gākārāntaralekhakam // kalamam āyudham yasya / tasya devo pi śankate*, i.e. prolonging his life by changing *gatāyus-* into *śatāyus-* in Yama’s files; manuscript material for the study of the *Lokaprakāśa* has been edited recently in facsimile by M. Witzel: *Lokaprakāśa by Kṣemendra with a Commentary of Sahajabhaṭṭa*. Volume I. Harvard Oriental Series 85. Cambridge / MA 2018.

Serious errors stand uncorrected in § 34 (note 221, folio 10r1) *na jātamāttram kuksyāv upapatsyante* instead of *na jātu mātuḥ* or the entertaining mistake § 59 (note 453, folio 19v2foll.) *pāṇinitalaṃ prasārayati* instead of *pāṇitalaṃ*, cf. II.2.2.1 Content of Text-historical Notes. Minor mistakes are § 112 (note 946, folio 41v3) *sītā {rv}vakṣuḥ*, verse 152d (note 2156, folio 108v5) *śākyarūpaṃ* instead of *śāntarūpaṃ* or § 249 (note 2105, folio 106r3) *lokānukampāyair* instead of °-*anukampāyai*, a mistake shared with manuscript B. The reading verse 184a (note 2216, folio 111r2) *trṣṇāvadātanirmuktaṃ* instead of *trṣṇābandhana-*° (so manuscripts AI) does not make sense, nor does manuscript B *trṣṇāvātā na nirmuktaṃ*. No reason is recognizable for the inserted -r- in § 258 (note 2375, folio 117v6) *dīsi-r-aśīti*.

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

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

Only once there are two vowel signs on a character § 53 (note 409, folio 18v3) *smi{r}tim prāduṣkrtvā* instead of *smitaṃ*.

**Misplaced characters** are rare as in verse 163d (note 2178, folio 109v1) *prapatanti* by *pratapaṃti*, cf. manuscript I verse 92b (note 1977) *prapatitā* instead of *pratāpitāḥ*; D § 254 (note 2335, folio 115r7) *tasmim praduṣcakāra* instead of *smitaṃ praduṣcakāra*.

Manuscript D shares the typical north-western words *cīmarakāra* and *kulāla*, cf. II.2.3 Remarks on the Manuscripts 1. Manuscript A. Further instances of **north-western features** can be added: verse 67c (note 1675, folio 81v5) *braje nirvvaṇasātau hi* with the typical north-western pronunciation of *dha* in *dhātu* as /ḍ/ expressed in the script by -s-,<sup>88</sup> § 237 (note 1883, folio 95r6) *avatūrya* instead of *avatūrya*,<sup>89</sup> *va* instead of *bha* § 211 (note 1658, folio 81r1) *roṣāvibhūtaḥ*.

Other **Middle Indic** features are *kūḍāgāra* in § 160 (note 1268, folio 56v5), § 214 (note 1682, folio 81<sup>2</sup>r3) *kuḍākāra-*° and verse 229d (note 2310, folio 114v1) *kūḍākārā* instead of *kūṭāgārāḥ*, cf. E § 160 (note 1268) and the correction § 256 (note 2359, folio 116v7) *kū{ḍā}ṭāgārāṇi*. The replacement of -r- by -ṭ- in verse 108c (note 2003, folio 101r1) *kastoṭikā-*° instead of *kastūrikā-*° may be a hyper-sanskritism remotely comparable to the change from *palola* > *paṭola*.<sup>90</sup> Other semi-Middle Indic forms are the unmetrical form *spariśa* in verse 106c (note 2000, folio 100v7) *spariśaṃ ca sukumāraṃ me* or § 136 (note 1144, folio 50v4) *śramaṇamātreṇa* instead of *śravaṇamātreṇa*, cf. manuscript B *śramaṇakuśalamūla* instead of *śravaṇa-*° and *śravaṇa* instead of *śramaṇa* in manuscript A.

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

<sup>88.</sup> Mittelindisch § 173.

<sup>89.</sup> Mittelindisch § 10.

<sup>90.</sup> Palola Ṣāhis, p. 106 foll.

Moreover, in § 185 (note 1437, folio 67r2) *vardhayanti. sarvadharmān vardhayitvā* only manuscript D replaces the verb forms with the puzzling *trevayaṃnti* and *trevayitvā* of unknown origin (BBDD, p. 85, note 42), cf. *(s)thalana* in manuscript I.

Only the **hyper-sanskrit form** *parśad-* occurs in § 241, 251, 261 in manuscript D (C lacuna) besides °-*pārśadyās* in § 162; *mārṣa* is frequently used, *māriṣa* never occurs.

## 5. Manuscript E

Manuscript E is preserved in the Delhi Collection (BBDD no. 39). The measurements are about 27.2 by 6.5 cm. The string-hole is positioned about 8.2 cm from the left margin. There are 5 to 7 lines of writing on a page.

Altogether 15 folios with the folio numbers 2, 31–38, 40, 41, 44, 72, 75, 87 are extant. Hardly any folio is damaged.

Manuscript E is written in Proto-Śāradā script.<sup>91</sup> It is not impossible that the second part of E (folios 72, 75, 87) was written by a different scribe.

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

Occasionally, an initial double *ss-* is written without any recognizable reason such as *ssarvva-*° in § 119 (note 1003, folio 33r2) *imaṃ ssarvaśūra*, § 121 (note 1026, folio 33v6) *āhāreṇa ssarvva-*°, § 122 (note 1028, folio 33v7), *ahaṃ ssarvvaśūra*, § 127 (note 1063, folio 35r7) *pradānadātā ssarvvasvaparityāgī*, § 136 (note 1137, folio 38v2) *yathaiva ssarvaśūra*, § 142 (note 1177, folio 40r2) *ye ca sarvvaśūra ssaṭvā evaṃ* or *ṣṣ-* in § 125 (note 1046, folio 34v3) *ahaṃ ssarvvaśūra ṣṣoḍaśa* and § 125 (note 1050, folio 34v5) *mayā ṣṣoḍaśa*.

Other initial consonants, which are doubled are § 135 (note 1132, folio 38r4,5) *dharmmaṃ ddeśayāmi*, § 142 (note 1180, folio 40r3) *ttrāyastṛṃśānāṃ ddevānāṃ* and § 227 (note 1805, folio 75r2) *kuto bhagavaṃ ddaharās ssaṭvā*. These three instances are perhaps a copying mistake for *dharmman deśayāmi* etc.

In manuscript E, the old and the new shapes of *ya* and *ha* occur side by side. For these and various other reasons, it seems possible to date manuscript E with due circumspection approximately between 627/8 and about 670.<sup>92</sup>

The ligature *ṇḍa* is avoided by the scribe of manuscript E.

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

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

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

<sup>91.</sup> The numerals used for pagination in manuscript E are younger than those in manuscript D and follow the decimal system, cf. BBDD, p. 88, II.2.1 Survey of the Available Manuscript Material and note 83 above.

<sup>92.</sup> Cf. Palola Śāhis, p. 30 and note 34 above for more details.

*ayam*, cf. II.2.3 Remarks on the Manuscripts 10. Manuscript K.

As in D, the *sandhi* °-s s-° occurs more often than anywhere else: § 132 (note 1102, 1103, folio 37r3) *jāṃvūdvipakās satvā adaridrās saṃvṛttāḥ* or § 160 (note 1266, 1268 folio 44v1,3) *tena khalu punas samayena.*, § 133 (note 1106, folio 37r5) *katam{o}s samayah*, where D follows the vulgate with *katama. sa samayah*.

Following manuscript D, manuscript E also has § 131, 132 (notes 1094, 1101, folios 36v5, 37r2) *vipaśśināmānas* and *paścimako vipaśśī*.

There are no **corrections** in manuscript E; mistakes stand uncorrected in § 143 (note 1188, folio 40v2) *te na jāti* instead of *na te jātu*, § 146 (note 1205, folio 41r4), *kaḥ pratyaya smi{ṃ}tasya prāduścakāra* instead of *prāduśkaraṇāya*.

The expanded text in D in § 136 (note 1143, folio D 50v3) *arthāya hitāya sukhāya devānām ca manuṣyānām ca vuddho bhagavan\** is copied by E (folio 38v6). In § 116 (note 984, folio 32r5) *vuddhadharmmasaṃghakṛtyam* the scribe of manuscript E mechanically adds °-*dharmasaṃgha*-°, which does not make much sense.

The text is perhaps corrupt in § 136 (note 1105, folio 37r4foll.) *tataś cireṇa ṛkālenādyāpi haṃ anyathībhāvas saṃjātaḥṛ katama sa bhagavaṃ* instead of *tataś cireṇa kālasamayenādyāpi māṃ na vyākaroti ...* with *haṃ* (old shape) perhaps being a misunderstood *māṃ*, which looks almost identical in Proto-Śāradā script. The origin of *anyathībhāvas saṃjātaḥ* “I was born in a different state” remains obscure.

There is hardly any **north-western linguistic feature**. The paragraphs in which *cīmarakāra* appears are missing. However, the initial *ddh*-° in § 10 (note 47, folio 2v2) *sanniṣaṇṇā ddharmmaśravaṇāya* might have been written in order to avoid a pronunciation as /ḍ/, cf. II.2.3 Remarks on the Manuscripts 2. Manuscript B. Moreover, the north-western origin is not only guaranteed by script and writing material, but also by the highly likely assumption that manuscript E is a copy from manuscript D as indicated by common mistakes; see II.2.3 Remarks on the Manuscripts 4. Manuscript D.

A rare slightly **Middle Indic** touch is § 160 (note 1268, folio 44v3) *kūḍākāra* instead of *kūṭāgāra*, cf. II.2.3 Remarks on the Manuscripts 4. Manuscript D.

## 6. Manuscript F

Manuscript F is preserved in the Delhi Collection (BBDD no. 36). The size of the folios varies. While the measurements of the larger birch bark folios are about 25.5 by 7.5 cm, the smaller birch bark and all the “clay-coated paper” folios are of various size of an average of approximately 22.5 by 7.5 cm. The string-hole is positioned about 7.5 cm from the left margin; only folio 39 (paper) has two string-holes. However, because the area surrounding the string-hole is often damaged and torn, particularly in the brittle “proto-paper” folios, it is impossible to tell whether there are (or once were) more folios with two string-holes. There are 7 to 8 lines of writing on a page.

Altogether 79 folios with folio numbers 2–83 (§ 4, note 3 – verse 103, note 800) are extant, folios 1, 51, 55, 59, 66 are lost, and the folio no. 9 occurs twice by mistake. Folios 38, 39, 43, 45, 47, 49, 53, 57, 61, 63, 65, 67, 69, 71, 73 are not written on birch bark, but on “clay-coated” or “proto-paper” (BBDD, p. 91). This paper is very brittle and, consequently, many of these folios are damaged with considerable loss of text, particularly folio 67. It is puzzling that every second folio – that is all the odd numbers from folio 43 to 73, if the lost

(proto-paper?) folios 51, 55, 59 are also taken into consideration – is written on clay-coated paper by the same scribe, it seems. As it is highly unlikely that this regular series of folios was lost and replaced, this distribution of proto-paper and birch bark leaf was perhaps chosen to protect the brittle paper folios by inserting them between two of the more robust birch bark leaves. On the other hand, there is space for two additional characters at the end of proto-paper folio 57 ending in *īdr* + + and birch bark folio 58 begins with *śam*. This would favour the idea of lost folios being replaced, if the space available was miscalculated here. Why the low-quality clay-coated paper was preferred to birch bark remains a mystery.<sup>93</sup>

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

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

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

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

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

An **anusvāra** replaces *-e-* in § 233 (note 778, folio 79r1) *kulaputraṃ tāni daharāṇi satvāni* instead of *kulaputretāni* (thus manuscript A). The same confusion of *-e* and *-aṃ* is found in manuscript D, cf. note 86 above.

There is a single double **sandhi** in § 200 *devas te kruddhopakāraṃ kartavyaṃ* instead of *kruddha upakāraṃ*. In § 44 *sarvasukhopadhānena-r-upatiṣṭhat\** the **sandhi**-consonant *-r-* is a remnant of the original reading *sarvasukhopadhānair upatiṣṭhat\** preserved in manuscript A and in the Gilgit vulgate.

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

<sup>93</sup> Perhaps the idea behind using proto-paper instead of palm leaf anticipates the error committed by the editors of the first print of the Theravāda Tipiṭaka in Thai characters by the end of the 19<sup>th</sup> century. The editors proudly underline their modernity in that paper is used, which is erroneously considered as superior to palm leaf in terms of durability. Sadly, the paper degenerated much faster and the pages of the first edition are in danger of decay after only a little more than a century, cf. O. v. Hinüber: “Einleitungen und Herausgeber früher Pāli Drucke in Siam,” in: *Lex et Litterae. Studies in Honour of Oscar Botto*. Alessandria 1997 [1998], pp. 237–257 = *Kleine Schriften*. Wiesbaden 2009, pp. 381–401, particularly p. 238 = 382.

in verse 97a (note 798, folio 83v3) *bhrānto smṛ haṃ* instead of *bhrānto smy ahaṃ*, cf. manuscript D verse 121c (note 2030) *py ayam* > *pryam* and manuscript B verse 111b (note 2008) *nyatye* instead of *nrtye*, *-pya-* and *-dya-* F verse 99d (folio 83v5) *pyāpi* instead of *dyāpi*, *-pa-* and *-sa-* in F § 100 (note 306, folio 32v6) *pariṣis* instead of *sa riṣis*, *-ma-* and *-ta-* in § 73 (note 177, folio 21r2) *milarāśer* instead of *tilarāśer*; *-ṣa-* and *-pa-* in F § 140 (note 465, folio 45v4) *bhūtaṣiśāca-*<sup>o</sup> instead of *bhūtapiśāca-*<sup>o</sup>; and *-sa-* and *-ma-* in § 73 (note 178, folio 21r4) *matvas* instead of *satvas*, cf. II.2.2.1 Content of Text-historical Notes.

On the whole, manuscript F is carefully copied with the exception of some very few glaring mistakes. No **corrections** were executed, however, and it seems that the mistakes stand probably unnoticed: verse 33a (note 278, folio 31v7) *bhīto smi tra{so}sta hy ati {rivā} duḥkhapīditas*, which destroys the *jagatī* meter for A *bhītaḥ [sa] trasto atiduhkhapīditah*, verse 37e (folio 32r6) *mayā †ny(or tyā)† asyā hā jātau / kṛtam pāpaṃ* is corrupt, one syllable short and without parallel in other manuscripts, § 139 (note 464, folio 45r7) *sa teṣāṃ mahā{dā}n apuṇyaphalavipākena-m-apāyeṣu gamiṣyanti. punaḥ punaś ca*, cf. the emendation in manuscript G *sa teṣā<ṃ> mahā{r}n apuṇyaphalavipākam apāyeṣu* instead of BC (variants in IK, A lacuna) § 139 (note 1155) *sa teṣāṃ mahāphalaṃ kaṭukavipākam apāyeṣūpapatsyate punaḥ punaś ca*, § 172 (note 541, folio 54v3) *mahādharmaḥpājvālanāya* instead of <sup>o</sup>-*olkā-*<sup>o</sup>, § 180 (note 563, folio 57r4) *yathā {yathā} yūyam* instead of A *yathā yūyam*, § 229 (note 757, folio 77v) *corayīta* instead of *cchorayīta*, § 234 (note 780, folio 79r4) *ṣuṣpavarṣaṃ pratraraṣanti. ... śrutvā sarve* instead of *puṣpavarṣaṃ pravaraṣanti. ... dṛṣtvā sarve*.<sup>94</sup>

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

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

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

Besides changing the wording or adding text, sometimes individual **words** of the Gilgit vulgate are **replaced** in manuscript F as in verse 6c (10v6) *sarvavidah kṣetre* instead of *buddhakṣetre* or verse 17c (folio 14v1) *jayam* instead of *janam*, § 91 (note 246, folio 28r3) *janayiṣyanti* instead of *utpādayiṣyanti*, § 95 (folio 29v6) *kṣayam brajeyuḥ* instead of *kṣayam gaccheyuḥ*, cf. manuscript K, § 113 (folio 37r7foll.) *pracaramṃti* and *pālayanti* instead of *pravahanti* and *plāvayanti*, cf. BBDD, p. 86, § 226 (folio 76r1) *udvegam* instead of *udyogam*, cf. manuscript I, § 237 (note 784, folio 80r4 foll.) *vivarjayati* instead of *viramati* or § 239 (folio 81r4) *kheḍikaś* instead of *medikaś*. In § 239 (folio 81r4) *śṛṃgāṭikaś* is a mistake for *śṛṃgārikaś*.

<sup>94</sup>. At a first glance § 108 (folio 36r6) *vakṣyati* looks like a correction of *pya* > *kṣya* by writing a *k-* on top. However, this is a peculiar form of *kṣya*, which occurs again in § 50 (folio 14r3) *abhivīkṣya*.



The following partly **Middle Indic** forms are of linguistic interest: § 222 (note 743, folio 74r4) *icchasi tvam bhaiṣajyasena druṣṭum\** instead of *draṣṭum* in the vulgate, verse 29a (note 270, folio 31v1) *parvatu* instead of *parvata* in A, verse 29b (note 271, folio 31v1) *gatvā ca tam dr̥ṣṭu r̥ṣim mahātmam\** instead of A *dr̥ṣṭva* or verse 75a (note 701, folio 70r3) *tevadatto* instead of *devadatto*.

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

## 7. Manuscript G

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

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

Manuscript G is written in a variation of Gandhāran Brāhmī script. Probably manuscript G is copied from manuscript F (or vice versa) as the missing text in § 123 (note 386, folio 29v6) *pratyarheṇa «pūjāsatkāreṇa»* in both, manuscripts F and G, seems to indicate.

None of the **initial vowels** *ī-* etc., including *ī̄* and *jīhvāmūlīya* as well as *upadhmānīya* occur in the fragment.

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

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

## 8. Manuscript H

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

*Fragment I:*

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

*Fragment II:*

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

*Fragment III:*

§ 244 (note 2055), § 244 (note 2056), verse 132d (note 2059), verse 133cd (note 2061, verse 134c (note 2062), verse 135b (note 2063)

*Fragment IV:*

§ 244 (note 2055), verse 132bc (note 2057), verse 133ab (note 2060), verse 134ab (note 2062).

No folio number survives. The verso seems to be blank. According to the assumed length of the lines the format might correspond to that of the smaller folios in manuscript F, while the number of lines is nearer to manuscript G.

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

## 9. Manuscript I

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

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

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

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

Neither *jihvāmūṭīya* nor *upadhmānīya* occur in manuscript I.

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

The scribe of manuscript I is very fond of writing a *virāma* not only to mark <sup>o</sup>-*t*\*, <sup>o</sup>-*n*\*, <sup>o</sup>-*m*\* as usual but also with other characters and in surprising positions: *k*\* in § 137 (note

1148, folio 17v1) *samyak\*sambodhim*, *g\** in § 181 (note 1395, folio 21v9) *vāg\** || *atha*, *t\** in § 34 (note 210, folio 4r1) *nopapat\*syate*, § 62 (note 482, folio 7v6) *ekūnacatvāriṃśat\*su* etc., cf. § 177 (note 1370, folio 21r9/21v1) *avoca /1/ {tā}t\**, § 195 (note 1506, folio 24r1) *vināsaye{t\*}d vilayaṃ*) and *d\** in § 32 (note 199, folio 13v6) *yad\* gaṃgā-°*. The *virāma* is indicated by a horizontal stroke above the respective characters, cf. II.2.2.1 Content of the Text-historical Notes.

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

There is a **confusion** between the remotely similar characters *mā* and *ha* in § 250 (note 2114, folio 33v1) *cittaharādhayiṣyāmi* instead of *cittam ā-°*, *tya* and *vya* in § 106 (note 895, folio 13v8) *āgavya* instead of *āgatya*, *ta* and *ḍa* in § 239 (note 1915, folio 30r9) *°-paripīṭitās* instead of *°-paripīḍitās*. In § 260 (note 2390, folio 37r7) *gaṃgānalivālika-°* instead of *°-nadī-°* the character *-li-* in *vālikā* is anticipated. The similar ligatures *gya* and *gra* are mixed up in § 198 (note 1535, folio 24r6) *°-tiryagroni-°* instead of *°-tiryagyoni-°*. The ligature *mya* is written for *lya* in verse 37a (note 822, folio 12v6) *hasto ca prakṣāmya* instead of *hastau ca prakṣālya*.

In spite of copying mistakes, there are no **corrections** as in verse 43b (note 839, folio 13r1) *āsane* instead of *āsanne*, cf. B *āsenne* and D *āsene*, § 102 (note 858, folio 13r7) *tat kasmād {dheto} kadācit\**, § 133 (note 1108, folio 16v7) *dvyā{[r]dhdhya}saṃkhyeyaiḥ* instead of *dvyasaṃkhyedyaiḥ*; § 140 (note 1163, folio 17v1) *māṃsapam[ṇḍi]to* instead of *māṃsapiṇḍo*, cf. II.2.2.1 Content of the Text-historical Notes, verse 139b (note 2071, folio 32v4) *sudu(ṣka)bhaṃ* instead of *suduṣkaraṃ*, or verse 39a (note 827, folio 12v7) *vacanaṃ mṛṣṭaṃ* instead of *tadvacanaṃ śrutvā*. In verse 49d (note 890, folio 13v7) *saṃghāṭanirdeśaṃ / ye śroṣyanti mahābhayaṃ* instead of *ye śroṣyanti mahānayaṃ* seriously distorts the meaning. A similar mistake occurs in verse 209a (note 2269, folio 35v1) *maraṇaprāṇaṃ* instead of *maraṇatrāṇaṃ*.

There is a singular instance, where two vowel signs are marked above a character § 46 (note 349, folio 5v9) *dharma de{ṭ}[śa]yeyu* with *-e-* and *-ī-* on *da*.

**Characters** *vaṃ* (for *vi*) and *ti* (for *taṃ*) are **misplaced** in § 224 (note 1789, folio 28r7) *ye teṣāṃ pravāṃtikīrṇāḥ* instead of *ye te sāmpratāṃ vikīrṇāḥ*. At the same time, *te sām-°* is changed into *teṣāṃ* because of a wrong segmentation, cf. also verse 92b (note 1977) *prapatitā* instead of *pratāpitāḥ*, see below.

The only **north-western feature** is the word *cīmarakāra*.

In manuscript I, more **words** of the vulgate are **replaced** than in any other in manuscript, e.g.: As in manuscripts BK *bhaiṣajyarājena* is exchanged against *bhaiṣajyasenena* (§ 3, note 18), see II.2.3 Remarks on the Manuscripts 2. Manuscript B. In § 91 (note 720, folio 11v2) *saṃjanayīṣya<ṃ>ti* instead of *utpādayīṣyanti* (K *janayīṣya<ṃ>ti*), § 113 (note 950, folio 14v5) *pracaraṃti* instead of *pravahanti*, cf. BBDD, p. 86, § 122 (note 1028, folio 15v2) *anusmarāmy ahaṃ* instead of *abhijānāmy ahaṃ*, this reading is shared with manuscripts FK(A lacuna), § 127 (note 1063, folio 16r3) *sarvāstiparityāgī* instead of *sarvasvaparityāgī*, § 133 (note 1108, folio 16v7) *dvīpaṃkara* instead of *dīpaṃkara*, cf. II.2.2.1 Content of Text-historical Notes with note 57 above, § 142 (notes 1179, 1181, both folio 18r1) *uttarapureṣu* instead of *uttarakuruṣu*; this reading is shared with manuscript K, § 189 (note 1466, folio 23r5) *utpādayati* instead of *pariṇāmayīṣyati*, § 194 (note 1504, folio 23v8) *saddharma-parigrahaṃ* instead of *dharmasaṃgrahaṃ*, cf. manuscripts AK, § 217 (notes 1732, 1736

folio 27r8, 27r9) *jātaḥ* instead of *prādurbhūtaḥ*<sup>95</sup>, the reading is shared with manuscript K, § 226 (note 1803, folio 28v2) *udvegamaḥ* instead of *udyogamaḥ*, this reading is shared with manuscripts AF, § 229 (note 1840, folio 29r4) *jīvitaviyogamaḥ* instead of *jīvitavināśamaḥ*, § 241 (note 1944, folio 30v9) *sukhasamaḥvartakāni* instead of *hitasamaḥvartakāni*, § 251 (note 2125, folio 33v5) *varjivā* instead of *nirjivā*, § 256 (note 2364, folio 33v8) *mahādharmabherī-*<sup>o</sup> instead of *mahādharmadundubhi-*<sup>o</sup> and in the same paragraph and note *dharmābhisamayam anuprāpayiṣyanti* instead of *dharmābhisamayo bhaviṣyati*; both readings are shared with manuscript A (K lacuna), verse 58a (note 1548, folio 24r9) *bhidyanti* instead of *duḥkhanti*, this reading shared with manuscript A is superior to that of the Gilgit vulgate, verse 87d (note 1966, folio 31r6) *paribhāṣitā* instead of *paritāpitā*, verse 89d (note 1971, folio 31r7) *anubhokṣyāmi* instead of *anubhaviṣyāmi*, read *anubhoṣyāmi*, m. c. in the Gilgit vulgate; the variant *anubhokṣyāmi* (A lacuna) seems to be based on the metrically correct reading, which is thus indirectly confirmed, verse 92b (note 1977, folio 31r8 foll.) *[prapa]titā* (unmetrical) instead of *pratāpitāḥ*, cf. manuscript D verse 163d (note 2178, folio 34r9) *pratapaṃti* instead of *prapatanti*, verse 95b (note 1982, folio 31v1) *paramaduḥkhitamaḥ* instead of *duḥkhaprapāḍitam*, verse 128a (note 2045, folio 32r8) *anityayā* (unmetrical) instead of *(a)vidyayā*, verse 137b (note 2067, folio 32v3) *brahmacarya{m}paras tathā* instead of *brahmacaryaparāyaṇaḥ*, verse 139e (note 2074, folio 32v4 foll.) *anuttarāḥ* instead of *narottamāḥ*, verse 164a *paryāṭhitvā* (note 2179, folio 34r9) instead of manuscript A *paryāṭitvā* and manuscripts BD(CFGK are lost) *paryāṇvitvā*,<sup>96</sup> verse 169d (note 2188, folio 34v3) *agrabodhipradarśakaḥ* instead of *agrabodhīya kāraṇāt\**; this reading is shared with manuscript A, verse 171c (note 2192, folio 34v4) *bhrāmyante* instead of *dr̥śyante*, this reading is shared with manuscript A (K lacuna), verse 192d (note 2236, folio 35v4) *avijñā* instead of *ajānakaḥ*, this reading is shared with manuscript K, verse 230a (note 2311, folio 36r1) *saptaratnasamākīrṇā* instead of <sup>o</sup>-*samārūḍhā* (K lacuna), verse 233d (note 2317, folio 36r3) *kuṭra* instead of *kva*, this reading is shared with manuscript A (K lacuna), verse 234b (note 2319, folio 36r3) *amṛtapradaḥ* instead of *amṛtaprabhaḥ* or verse 240b (note 2333, folio 36r6) *lapsyaṃ<ti>* instead of *prāpsyanti*.

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

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

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

<sup>95</sup> In the parallel text within this paragraph manuscripts I and K also have *prādurbhūtaḥ* as the majority of manuscripts.

<sup>96</sup> On the history of this word cf. O. v. Hinüber: “Rev. of H. Toda: *Saddharmapuṇḍarīkasūtra. Central Asian Manuscripts. Romanized Text*. Tokushima 1981.” IJ 28. 1985, p. 138.

## 10. Manuscript K

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

Altogether 64 folios are extant: folios 1–25 (§ 1 – verse 38b); 30–60 (§ 112–225); 72–75 (§ 249 – verse 154; verse 189d – verse 223d). The gap between folios 25 and 30 in the “Hirayama Manuscript” is, for the better part, closed by folios 27–29 (§ 103–112) from the Schøyen Collection (no. 2381/96).<sup>97</sup> Folios 26, 61–71 and the end of the manuscript after verse 223 (folio 75) are missing. Some folios are damaged and the right halves of folios 27 and 29 are completely lost. In folio 24 the birch bark which could have accommodated the last/first third of lines 7/1 of folio 24r/24v respectively was broken away before copying. Two minute fragments preserve text that falls into a gap between folio 73 (end of folio verse 154b, note 2159) and folio 74 (beginning verse 189d, note 2229). As folios with the pagination 73 and 74 are extant, the scribe obviously counted folio 73 or folio 74 twice. The very brief text of the fragments of folio 73<sup>2</sup> or 74<sup>2</sup> is given in full in note 2174 on verse 161d.<sup>98</sup> On the whole, however, the state of preservation is good, and the manuscript is carefully written and easily readable.

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

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

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

Initial *ṛ-* appears in two different shapes both occurring in the word *ṛddhi* in § 54 (notes 420, 422, folio 14r3 at the very end and in the middle of the next line on the same folio), cf. § 60 (note 468, folio 15v1). The character *ṛ-* is a simple hook or a hook with a wavy line crossing the upper part of this hook.<sup>99</sup> A closer look at the character, however, reveals that the second *ṛ-* is a combination of two interlocking hooks. Therefore, it seems as if short *ṛ-* and long *ṝ-* are distinguished in this way.<sup>100</sup> According to this assumption a long *ṝ-* is used by the scribe of manuscript K to mark short *ṛ-* as well, and consequently *ṝ-* is better attested in manuscript K than anywhere else. At the same time, the characters *ṛ-* and *ṝ-* are confused in

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<sup>97.</sup> It is my pleasant obligation to thank G. Melzer, Munich, for bringing these folios to my attention, cf. also note 29 above.

<sup>98.</sup> These fragments are marked as “Samghātasūtra?” in the T. Tamai’s facsimile edition, p. 114.

<sup>99.</sup> The latter is the only shape of *ṛ-* recorded in Sander: Paläographisches, table 23, line 1 alphabet l.

<sup>100.</sup> This assumption is supported by the way in which *ṝ-* is written in Proto-Śāradā in D verse 88b (note 1968, folio 99v2) *śāṛra*.

the same way as *u-* / *ū-* in manuscript B or *o-* / *au-* in manuscript I. Once *-ra-* replaces *-r-* in § 196 (note 1518, folio 50r6) *kratvā* instead of *kṛtvā*, if this is not a mistake for *kr<i>tvā*. Rarely *-r-* stands for *-ri-* in § 95 (note 746, folio 24r1) *kṛyamāṇāni*.

An *upadhmāntīya* is used only once in K in § 201 (note 1572, folio 51v5) *bhoḥ puruṣa*, where I has *bhoḥ puruṣa*; there is no *jihvāmūṭīya*.

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

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

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

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

As usual, there are some dittographies at the end/beginning of a line or folio: § 145 (note 1198, folio 37v5/6) *nigranthaśa/6/{śa}tāni* or § 90 (note 713, folio 22v/23r) *cittam prasādayet\*/1/{d} yaś cemaṃ samghātam*. A dittography is corrected § 148 (note 1210, folio 38r5) *anyatīrthikacaraka~~ae~~arakaparivrājakani«gra»nthānām*. The correction is marked in the same way as in § 203, see above on corrections. It is impossible to infer whether or not these corrections were executed by the scribe himself or by an attentive reader.

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

The only **north-western feature** is the word *cīmarakāra*.

There are a few words of the vulgate, which are **replaced** in manuscript K (cf. also remarks on manuscript I): verse 17c (note 399, folio 13v1) *jayam* instead of *janam*, a reading

shared with manuscript F, § 91 (note 720, folio 23r3) *janayiṣya<ṃ>ti* (I *saṃjanayiṣya<ṃ>ti*) instead of *utpādayiṣyanti*, § 93 (note 733, folio 23v3) *cittaprasādaṃ* instead of *prasādacittaṃ*, § 95 (note 748, folio 24r2) *pāpakāni* instead of *karmāni*, this variant is shared with manuscript I, in the same § 95 (note 748, folio 24r2) *kṣayaṃ vrajeyuḥ* replaces *parikṣayaṃ gaccheyuḥ*, § 98 (note 772, folio 24v5) *gaccheyam* instead of *yāsyāmi*, this variant is shared with manuscript F, § 168 (note 1325, folio 43r3) *pakṣiyonyāṃ* instead of *kukkuṭayonyā*, § 194 (note 1504, folio 49v6) *saddharmasaṃgrahaṃ* instead of *dharmasaṃgrahaṃ*, this variant is shared with manuscript A, cf. manuscript I, § 204 (note 1599, 53r1) *namo buddhāya* instead of *namas tasya bhagavate ...*, and § 214 (note 1681, folio 56r5) *vajratuṇḍena pṛthivyāṃ parāhananti* instead of *vajratuṇḍena tūryāni parāhananti* or § 216 (note 1714, folio 57v2) *prāviṣkaroti* instead of *prāduṣkaroti*. In a long paragraph in which a parallel text is repeated, the word *prādurbhūtaḥ* is replaced once by *jātaḥ* in § 217 (note 1736, folio 58v1). This variant is shared with manuscript I.

Of particular interest is § 220 (note 1750, folio 59r5) *kroṭī* instead of *koṭī*, which is an intermediate form between **Middle Indic** *koṭi/koḍi*, and new Indo-Aryan, e. g., Hindī *kroṭ*. The form § 45 (note 338, folio 11v3) *sa ddharmabhānakaḥ* is probably not comparable to the same form used in B, cf. note 78 above, but rather an error committed by the scribe, who had *saddharma-*° in mind. Only manuscript K occasionally uses besides the “**hyper-sanskrit**” form *mārṣa* (cf. BHS s.v.) current in other manuscripts also § 55 (note 427, folio 14r6) *māriṣa*, § 167 (note 1317, folio 42v3) *māriṣā*, § 170 (note 1335, folio 43r7) *māriṣāḥ* or § 162 (note 1288, folio 41v2) °-*pāriṣadyās* and § 251 (note 2122, folio 72v6) *pariṣadi*.

## 11. Manuscript L

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

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

## 12. Manuscript M

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

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

A publication is under preparation. No further information is available at present.<sup>101</sup>

<sup>101</sup>. Cf. II.2.1 Survey of the Available Manuscript Material with note 29.

### 13. Manuscript N

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

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

A publication is under preparation. No further information is available at present.<sup>102</sup>

### 14. Manuscript O

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

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

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

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

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<sup>102.</sup> Cf. II.1 History of Research with note 20.

<sup>103.</sup> Some further examples, where the text of manuscript O deviates from the Gilgit vulgate are § 70 (note 537) IKO *(ā)sane(ṣu eka)m api (satva)m ni[ṣ]aṇṇaṃ paśy(ā)mi* against *āsaneṣu niṣaṇṇaṃ paśyāmi* or § 176 (note 1364) KO *(paś)ya bhagavaṃ ke(va duradhimucyā)* against *paśya bhadanta bhagavan kiyad duradhimocyā*; this text is omitted in manuscript I.



## II.3 THE TEXT

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## II.3.2 SUMMARY OF THE TEXT

### I. PROLOGUE (§ 1–7)

The Saṃghāṭasūtra begins with the usual Sūtra-introduction (§ 1–7). The scene is set at Rājagṛha on the Ḡḍhrakūṭa Mountain. Present are 22.000 monks (*bhikṣu* or *śravaka*, § 10) with 14 being enumerated, 62.000 Bodhisatvas with 10 (11 in B) being enumerated,<sup>104</sup> 12.000 gods, 8.000 *devakanyās* (*apsaras*, § 10) and finally 8.000 Nāga Kings with 8 each being enumerated. They all assemble in front of the Buddha. Most of the names of the gods and the heavenly maidens (*apsaras*) seem to be unknown from other sources.

### II. SARVAŚŪRAPARIPṚCCHĀ (1) (§ 8–144)

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

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

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

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

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

<sup>105.</sup> This is missing in manuscript I probably due to a mistake committed by the scribe.

<sup>106.</sup> This is a link between the first and the second part of the Saṃghāṭasūtra only introduced into the Gilgit vulgate. Obviously, a redactor was at work here who correctly felt that both parts of the Sūtra fall apart and that some connection is needed but missing. – In C *vṛddhānām* is covered by a piece of birch bark changing the reading to *ajñānasatvānām*, § 10 (note 51); “ignorant beings” are mentioned only here, cf. II.2.3 Remarks on the Manuscripts 3. Manuscript C. A much weaker link is the name of the Bodhisatva Bhaiṣajyasena in manuscripts BIK, cf. note 104 above and § 36 with note 119 below.

the question, while the Gilgit vulgate again abbreviates (§ 11–13). Unsurprisingly the relevant text is the Saṃghāṭasūtra (§ 14), which will be known all over Jambudvīpa (*jambudvīpe pracariṣyati*)<sup>107</sup> and which has the power to create immense merit (*puṇya*) equal to that of as many Buddhas as there are grains of sand in the river Ganges.<sup>108</sup> Some beneficial effects are enumerated. Who hears the Saṃghāṭasūtra cannot turn back on his way to enlightenment (*avaivartika*), sees the Tathāgata (*tathāgatadarśāvin*), will eventually reach enlightenment, is unassailable (*adhṛṣya*) by Māra and understands arising and cessation (*utpādanirodha*) (§ 15–16).<sup>109</sup>

Thereupon the gods, Nāgas, men, and Apsaras (*apsarakanyā*) inquire about the accumulation of the merit (*puṇyaskandha*) of one Tathāgata (§ 17).<sup>110</sup> The Buddha continues describing the merit of a Buddha (*puṇyaskandhasya pramāṇam*) by using a comparison. This merit is bigger than that of as many Bodhisatvas who are firmly established in the ten stages (*daśabhūmipratiṣṭhita*) as there are drops of water in the ocean, dust particles in Jambudvīpa and sand grains in the River Ganges. Therefore it cannot be calculated. Whoever makes a great effort (*utsāha*) while hearing the Saṃghāṭasūtra creates an immeasurable amount of merit (*aprameya puṇyaskandha*) (§ 18).

The idea of effort (*utsāha*) is pursued by Sarvaśūra, when he inquires about those beings, who are longing for the Dharma (*dharmaparitṛṣita*). There are two types of these beings. The first practices equanimity towards all beings (*sarvasatvasamacitta*)<sup>111</sup>; the second hears the Dharma and teaches it to all beings without making any difference (*samaṃ prakāśayati*). Then there are two types of the latter: One hears the Dharma, directs (all beings) towards enlightenment (*bodhāya pariṇāmayati*),<sup>112</sup> who then will be longing for the Dharma themselves. The second immerses into Mahāyāna (*mahāyānam avagāhayati*) and always longs for the Dharma (§ 19–20).<sup>113</sup>

Hearing this, the audience claims to long for the Dharma and begs the Buddha to fulfil their hopes as well as that of all beings (*paripūrayatu asmākaṃ sarvasatvānām cāśā*). This makes the Buddha smile. When Sarvaśūra asks about the reason, the Buddha explains that all beings present will be accomplished in the accomplishment of the sphere of a Tathāgata (*tathāgatagocarapariniṣpattaye pariniṣpadyante*) (§ 21–23).<sup>114</sup> Again Sarvaśūra inquires about the reason, and the Buddha ascribes this to the ripening of one particular of his own acts (*pariṇāmanaviśeṣa*) in the past (*bhūtapūrvam*) (§ 24). At the time of the Buddha Ratnaśrī he was a young Brahmin and all the beings now established in the knowledge of a Buddha (*buddhajñāna*) were animals. The young Brahmin made the vow (*praṇidhāna*) that all these animals plagued by suffering (*duḥkhena paripīḍita*) should be reborn in his Buddha-field so that he would be able to lead them to the knowledge of a Buddha. On account of this root of

<sup>107.</sup> This is omitted in manuscript F; on this wording cf. P. Skilling: “*Jambudvīpe pracaramāṇaḥ*: The Circulation of Mahāyāna Sūtras in India.” *Journal of the International College for Advanced Buddhist Studies*. VII. 2004, pp. 73–87 (198–184), cf. note 132 below.

<sup>108.</sup> Manuscript F is slightly different: The amount of merit created by venerating (*satkāraṃ kṛtvā*) so many Tathāgatas, cf. note 118 below.

<sup>109.</sup> The Buddha comes back to the benefits from hearing the Saṃghāṭasūtra in § 31.

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

<sup>111.</sup> On *sarvasatvasamacitta*, cf. MPPS I, p. 391, 499.

<sup>112.</sup> *pariṇāmayati* is used here as a genuine causative, cf. BHSD s.v.

<sup>113.</sup> Manuscript F adds that having pondered Mahāyāna he instructs others (*parebhyo deśayati*).

<sup>114.</sup> Cf. *tathāgatajñānagocara*, Abhidh-k (trsl. Vallée Poussin) I, p. 243, note 1; SP 60,6.

merit (*kuśalamūla*)<sup>115</sup> the beings have assembled at Rājagṛha and will reach enlightenment (§ 25–26).

When Sarvaśūra hears about this effort (*utsāha*), he asks about the future life span (*āyuspramāṇa*) of these beings, which will be, as he is told, 84.000 Kalpas (in ABFK only 80 Kalpas; in I 84 Kalpas, cf. note 117 and § 31) (§ 27). This leads to an inquiry about the length of a Kalpa, which is demonstrated by two well-known comparisons, the city full of sesame grains emptied by throwing out one grain after the other with a century in between or a mountain disappearing by being wiped once a century with a fine cloth from Kāśī. The city will be empty<sup>116</sup> and the mountain will have disappeared before the Kalpa ends (§ 28–29).

If such a long life<sup>117</sup> is the result of the ripening of a single (deed in the past) (*ekapariṇāmanā*, cf. *pariṇāmanaviśeṣa*, § 24) what about those who do an even bigger service (*bahutara adbhikāra*) to the teaching of a Tathāgata (*tathāgataśāsana*) (§ 30)?

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

Consequently, Sarvaśūra wants to hear the Saṃghāṭasūtra and asks about the amount of merit (*punṣkandha*) he is going to generate (*prasaviṣyati*). This merit is said to be the same as that of as many Buddhas as there are sand grains in the River Ganges (§ 32).<sup>118</sup>

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

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

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

When the Buddha simply points out that such a person accumulates a lot of demerit,

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<sup>115.</sup> The semantics of *kuśala* in late Vedic and early Buddhist as well as Jain texts are investigated by P. Tedesco: “Sanskrit *kuśala*- ‘skilful, welfare.’” JAOS 74. 1954, pp. 131–142, on Buddhist usage p. 134 § 6. According to Sanskrit lexicographers, *kuśala* means *paryāptikṣemapuṇyeṣu kuśalam śikṣite tṛiṣu*, *Amarakośa* 3.3.203 ‘*kuśala* means as a neuter substantive “ability” (ct. *sāmarthyam*), “welfare,” and “good deed,” and as an adjective of three genders, “skilled” (P. Tedesco), cf. Hemacandra: *Anekārthakośa* 3.630 ≠ *Amarakośa*. The meaning *punya* is typically Buddhist. P. Tedesco’s etymology is rightly rejected by M. Mayrhofer: *Etymologisches Wörterbuch des Altindoarischen* I. Heidelberg 1992 s.v. *kúśala* as “Laut-Akrobatik”. A more recent and more specialised investigation into *kuśala* / *kusala* with reference to earlier literature is P. Harvey: “An analysis of factors related to the *kusala* / *akusala* quality of actions in the Pali tradition.” JIABS 33. 2010 (2011) [2012], pp. 175–209.

<sup>116.</sup> The text has *nagaram amūlam apratiṣṭhānam* “without foundation”, which does not really fit the context.

<sup>117.</sup> Here also in the Gilgit vulgate 80 Kalpas; the figure is missing in manuscript F, cf. § 27.

<sup>118.</sup> Manuscript F inserts venerating (*satkāraṃ kṛtvā*) as above, cf. note 108 above.

Sarvaśūra asks how diverse (*kiyantam*) the bad ways of life will be (*pāpaka dharmaskandha*),<sup>119</sup> thus in the vulgate, ABFIK *pāpaka karmaskandha*). The Buddha refuses to answer the question concerning the bad way of life, but (*api tu*) explains (*nirdeksyāmi*) instead the amount of evil and unwholesome effects (*pāpaka akuśalaskandha*) of those who reject the good law (*saddharmapratikṣepaka*) and the amount of demerit (*akuśalaskandha*) those who reject this discourse (the Saṃghātasūtra) grasp (*parigrhīṣyanti*).<sup>120</sup> It is worse than developing the hostile thought of shedding blood (*duṣṭarudhiracitta*; ABDFIK only *duṣṭacitta*)<sup>121</sup> in front of as many Tathāgatas as there are sand grains in 12 Ganges Rivers. It is still worse if one develops hatred (*āghātacitta*) against Mahāyāna: Those beings are completely burnt (*dagdha*) (§ 36).

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

Similar to the wounded man, who is not lost completely, the one who rejects the good law (*saddharmapratikṣepaka*) remembers his sufferings in hell<sup>122</sup> and then avoids all evil, realizes all Dharmas (*āmukhīkr*) and reaches fulfilment in all beneficial Dharmas (*sarvakuśaladharmapāripūri*). At the moment of their death (*maraṇakālasamaye*), these beings (i.e., those who reject the good law) despair (*nirāsā bhavanti*). This is compared to the parents of a dead son who lament and cannot protect him. In the same way foolish ordinary people (*bālapṛthagjana*) are unable to do anything for their own wellbeing or for that of others (*ātmahita; parahita*) and despair (*nirāsā bhavanti*) at the moment of their death (§ 40).

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

The future rebirth and state (*gati, abhisamparāya*) of the latter are described as being reborn in the eight great hells (*raurava, saṃghāta, tapana, pratāpana, kālasūtra, mahāvīci, romahaṛṣa* [BFIK *loma-°*], *haha*).<sup>123</sup> This is too much for Sarvaśūra and he declares his inability to hear all this suffering (*notsahāmi śrotum*) (§ 42–43). Thereupon the Buddha sums up the consequences of evil and of good deeds contrasting the actions of a foolish person (*bāla*) to a wise (*pañḍita*) man in a series of verses. The wise remember the highest Buddha (*buddham uttamam*) and are faithful to Mahāyāna (*prasannā mahāyāne*). This protects them against bad rebirth (*durgati*). Even a gift small like a hair (*vālamātram*) made to the teaching of the Buddha (*mama śāsane*) leads to a life in riches for 80.000 Kalpas. For, a gift to the

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

<sup>120.</sup> These questions and answers are abbreviated in manuscript F.

<sup>121.</sup> On *duṣṭarudhiracitta* cf. O. v. Hinüber: “The Adhālaka-Mahācetiya at Kanaganahalli as a Political Monument,” in: Arlo Griffiths, Akira Shimada & Vincent Tournier (eds.): *From Vijayapurī to Śrīkṣetra? The beginning of Buddhist exchange across the Bay of Bengal* (in press), note 8.

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

<sup>123.</sup> A different list of the eight hells is found in verses 88–94 with note 234.

Buddha (*buddhadakṣiṇā*), which produces rich results (*mahāphala*), is unfathomable (*gambhīra*) (verses 1–9).

When Sarvaśūra comes back to the merit made by hearing the Saṃghāṭasūtra and asks how one should consider the Dharma in the teaching (*śāsane dharmo*) of the Buddha and how one grasps the root of merit after hearing the Saṃghāṭasūtra, the Buddha responds only to the second question. The root of merit grasped (*kuśalamūlaṃ parigrhītaṃ*)<sup>124</sup> by hearing the Saṃghāṭasūtra is the same as the one made by providing all that is needed for the happiness (*sarvasukhopadhāna*) of as many Buddhas as there are grains of sand in 12 Ganges Rivers<sup>125</sup> (§ 44).

Then Sarvaśūra returns to the fulfilment in beneficial Dharmas (*kuśaladharmapāripūri*) mentioned earlier by the Buddha (§ 40) and asks: “How does one reach the fulfilment of the roots of merit (*kuśalamūlaparipūri*)?” The answer is that the root of merit is considered as equal to a Tathāgata,<sup>126</sup> a preacher of the Dharma (*dharmabhāṅka*) as equal to a Tathāgata, and finally, a Dharmabhāṅka is defined as someone who teaches the Saṃghāṭasūtra (§ 45).<sup>127</sup>

After being instructed about the amount of merit made by listening, Sarvaśūra inquires about the merit acquired by copying and reciting the Saṃghāṭasūtra. A huge amount of merit is acquired by copying. If there were in each of the four directions as many Tathāgatas as there are grains of sand in 12 Ganges Rivers who would teach the Dharma for as many Kalpas as there are grains of sand in 12 Ganges Rivers,<sup>128</sup> and praise the amount of merit of the Saṃghāṭasūtra continuously (*avatiṣṭhantaḥ*), the limit (*paryantaṃ*) of the amount of merit made by copying the Saṃghāṭasūtra cannot be reached or expressed in words (*vācayā vyāhartuṃ*). If even as many Buddhas as there are grains of sand in 48 Ganges Rivers are unable to tell the merit of a person who copies the Saṃghāṭasūtra who could tell the merit of those who recite it, reflect on it or who meditate on the Dharma (*dharmadhyāna*) (§ 46).<sup>129</sup>

The amount of merit made by reciting the Saṃghāṭasūtra (§ 47) is also described in the series of subsequent verses. The amount of merit made by reciting one verse (*catuspadikā gāthā*) alone is so huge that if as many Tathāgatas as there are sand grains in 84 Ganges Rivers would continuously<sup>130</sup> tell of this merit it would not be exhausted as long as the teaching (of the Buddha) lasts. If 80 *koṭīs* of Tathāgatas who would live for an equal number of Kalpas (*kalpatāttaka*), would all praise the excellence of Mahāyāna (*mahāyānaguṇa*) the merit of the Saṃghāṭasūtra (*punyaṃ*; A *nirdeśa* “exposition of the Saṃghāṭasūtra”) would not be exhausted (*kṣayaṃ brajet*).<sup>131</sup> The infinite teachings (*anantā dharmadeśanā*) of the Buddhas is difficult to obtain (verses 10–13).

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

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<sup>124.</sup> Manuscript A has only *kuśala*, which is perhaps the better reading “the benefit grasped.”

<sup>125.</sup> Providing *sarvasukhopadhāna* perhaps corresponds to or is *śāsane dharmo* mentioned in this paragraph.

<sup>126.</sup> Here manuscript F inserts as a kind of explanation “which being is considered equal to a Tathāgata.” Moreover, manuscript F splits the answer and inserts that hearing this discourse (the Saṃghāṭasūtra) is equal to the roots of merit of a Tathāgata (*tathāgatakuśalamūlasama*).

<sup>127.</sup> Manuscript F adds here again that a Dharmabhāṅka is equal to a Tathāgata.

<sup>128.</sup> Thus the vulgate; manuscripts ABIK have only 12 Kalpas.

<sup>129.</sup> Manuscript F has *dhyānādhyayanayukta* “engaged in meditation and study.”

<sup>130.</sup> For verse 11b *aviṣṭhitāḥ* read *avasthitāḥ* (?), cf. § 46 *avatiṣṭhanto* and note 50 above.

<sup>131.</sup> The reading in manuscript A is perhaps superior, cf. § 48.



having established such a receptacle for the dharma (*dharmanidhāna*) in Jambudvīpa (*jambudvīpe stāpitam*) (§ 48).<sup>132</sup>

## II.2 Instruction of the Heretics (§ 49, verses 14–15, § 50–51, verses 16–18, § 52, verse 19, § 53–58)

Then 18.000 *koṭīs* of heretics (*nigrantha*) appear on the scene and greet the Buddha by shouting “be victorious!” The Buddha answers with an attitude of effortless superiority “a Tathāgata is always victorious, but how can you be victorious?” (§ 49). Being unable to see any victory of the heretics he underlines in two verses that the heretics, who are holding wrong opinions (*viparīta*; A *vipratikārin*)<sup>133</sup> and are foolish (*bālabuddhi*) cannot possibly be victorious. Nevertheless, the Buddha offers to show them the road (*mārga*) with his inscrutable (*gaṃbhīra*) eye of a Buddha (*buddhacakṣus*) (verses 14–15).

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

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

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

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

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

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<sup>132.</sup> Cf. P. Skilling: *jambudvīpe pracariṣyati*, as note 107 above.

<sup>133.</sup> The meaning of *vipratikārin* is not entirely clear (and therefore not understood and replaced in all later manuscripts?) “not having any remedy” (?); the verse is unmetrical in manuscript A; perhaps read verse 14 (note 383) *vipratikāriṇo sthitā / kathaṃ jayaṃ bhaviṣyati* (?).

<sup>134.</sup> Manuscripts FK have *jayaṃ* “victory” instead of *janaṃ*.

<sup>135.</sup> The wording is awkward; the scribe of manuscript F rightly felt that something is wrong, introduced a negation and chooses a clearer wording *evaṃ saṃmukhībhūte tathāgate nāhaṃ dharman deśayāmi* “Thus I do not teach the Dharma in the presence of the Tathāgata.”

However, after the Buddha teaches the Saṃghāṭasūtra the 18 *koṭīs* of heretics become accomplished (*pariniṣpanna*) in the highest enlightenment and 18.000 are Bodhisatvas firmly established in the ten great stages (*daśamahābhūmipraṭiṣṭhita*) in this life (*svakāye*). By using magical power they display various miracles (*nānārdhivikurvita*) and make appear the figures of horses, elephants, lions, tigers, Garuḍas, Sumerus, Nandikas (? missing in F) and trees. All sit down cross-legged.

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

## II.3 Sarvaśūra's Report on His Journey to Padmottarā (§ 59–78)

### II.3.1 Sarvaśūra's Arrival in Padmottarā (§ 59–70)

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

Sarvaśūra relates that he went into the ten directions (*daśasu dikṣu*) and saw 99.000 *koṭīs* of world-systems and 90.000 Buddha-fields (*buddhakṣetra*) by applying one magical power (*rddhi*); by a second one, he saw 100.000 (F 99.000.000) *koṭīs* of Buddhas (§ 60). Before he reached the world-system Padmottarā on the seventh day, he saw an incredibly high number of Buddha fields (*akṣobhyakoṭīśahasra*),<sup>136</sup> saw the magic power of Buddhas residing there, saw them teaching and saw that very day a huge number of Tathāgatas arise in the world, all of whom he venerated (§ 61). In a huge number of Buddha-fields, he saw innumerable Bodhisatvas leave home and reach enlightenment that very day. After having venerated all these newly awakened Tathāgatas, he magically disappeared (*rddhyā antradhita*) (§ 62). Then he saw still more Buddhas in their Buddha fields, venerated them and their fields and went on (§ 63). Next he saw and venerated a huge number of Buddhas entering Nirvāṇa in their fields and went on (§ 64). Furthermore, he saw a huge number of Buddha-fields, where the good law was disappearing (*antardhāyanta*). In distress (*cintāyāsa*), Sarvaśūra cried and shed tears. So did many gods, Nāgas, Yakṣas, Rākṣasas and Kāmarūpins. Another Buddha-field was completely burnt. Sarvaśūra venerated that Buddha field as well and despaired (*nirāśībhūta*) (§ 65).

Then finally he reached the world-system Padmottarā, where he saw 500.000 *koṭīs* of seats prepared (*prajñāpta*), 100.000 *koṭīs* each in the south (*dakṣiṇasyān diśi*; AF *dakṣiṇena pārśveṇa* “to the right”), to the left (*vāmena pārśveṇa*), in the east (*pūrvasyān diśi*), in the west (*paścimāyān diśi*) and in the zenith (*ūrdhvāyāṃ diśi*) (§ 66).<sup>137</sup> On all these seats, which are made from the seven jewels, Tathāgatas were sitting and teaching. Full of astonishment (*āścaryaprāpta*), Sarvaśūra inquired about the name of this world-system and was told that he was in Padmottarā (§ 67).

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

<sup>136.</sup> *Akṣobhya* is the highest number mentioned in the Saṃghāṭasūtra, which by far exceeds all other figures. It appears only here.

<sup>137.</sup> North and nadir are missing.

(*buddhakṛtya*) in this Buddha-field is called Padmagarbha.<sup>138</sup> However, Sarvaśūra was unable to recognize Padmagarbha because he saw a huge number of Tathāgatas. These Tathāgatas promised to show him Padmagarbha, disappeared that very moment and re-appeared as Bodhisatvas. Only one Tathāgata remained for Sarvaśūra to venerate. After the Tathāgata offered a seat to Sarvaśūra, and he sat down, a huge number of empty seats appeared. Padmagarbha explained the reason. Nobody who has not established the specific roots of merit (*akṛtakuśalamūla*) that are established by hearing, writing or reciting the Saṃghātasūtra can sit on these seats. It is only because Sarvaśūra had heard the Saṃghātasūtra that he was granted entrance (*abhyantarapraveśa*) to this Buddha-field (§ 68–70).

### II.3.2 Similes of the World Conqueror (§ 71–78)

Of course, Sarvaśūra immediately came back to the question about the amount of merit made by hearing this discourse and Padmagarbha smiles. When Sarvaśūra asked Padmagarbha about the reason for his smile (*smitakāraṇam*),<sup>139</sup> the Tathāgata explained the amount of merit made by hearing the Saṃghātasūtra by a comparison.<sup>140</sup> If a world conqueror (*rājā cakravartin*) planted sesame seeds in the four continents of his realm (*caturṣu dvīpakṣetreṣu*) many seeds would grow. If somebody would heap all these many sesame seeds in one big pile and then another man would put aside every single sesame seed, it would be impossible to count all these sesame seeds or determine the amount by means of a comparison. In the same way, nobody is able to illustrate the amount of merit of the Saṃghātasūtra by comparison (*aupamya*) except a Tathāgata. If there were as many Tathāgatas as these sesame seeds, who would, all of them, praise (*parikīrtayeyur*) the merit gained by the roots of merit made by hearing the Saṃghātasūtra (*śravaṇakuśalamūlapuṇya*) they would not be able even by comparison to exhaust this merit (*puṇyasya kṣaya*), much less the merit of somebody who writes or recites this text (§ 71–74).

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

A third comparison is a bit clearer when it is said that all rocks (*śilā*), precipices (*prapāta*), clay (*mṛttika*) or dust (*paramāṇurajas*)<sup>142</sup> in the same world-system were world conquerors (*cakravartin*) ruling over four continents (*caturdvīpeśvara*) and possessing the seven jewels, it would not be possible to make a comparison to measure their merit except by a Tathāgata. The same comparison applies to the merit of a person who copies the Saṃghātasūtra. Even writing one verse (*catuspadikā gāthā*) exceeds the merit of all these world conquerors (§ 76–77).

<sup>138.</sup> Padmottarā and Padmagarba are not listed as a Buddha-field or as a Tathāgata respectively in BHSD s. vv.

<sup>139.</sup> The word *smitakāraṇam* occurs only here, replacing the usual *ko hetuḥ kaḥ pratyaḥ*.

<sup>140.</sup> Only in manuscripts AFKI, Padmagarbha addresses Sarvaśūra by *kulaputra* (missing in manuscript F) *bodhisatvo mahāsatvo mahāsthāmaprāptaḥ*. According to BHSD Mahāsthāmaprāpta occurs otherwise only as a name of a Bodhisatva.

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

<sup>142.</sup> This seems to be a formula (*śilā prapāta mṛttika paramāṇurajas* [2+3+3+6]), which does not really fit this context, because the first two or three members do not make sense here.

Furthermore, in the same way as the merit of these world conquerors cannot surpass that of a Bodhisatva who possesses the good law of Mahāyāna (*mahāyānasaddharmadhāraka*) and is steadfast in the right practice (*pratipattisthita*), it is impossible to find an adequate comparison for the merit made by writing the Saṃghāṭasūtra. For, the Saṃghāṭasūtra makes the treasures of merit visible (*puṇyanidhāna*), extinguishes all impurities (*kleśa*), makes all the torches of the doctrine shine, defeats all Māras, illuminates the abodes of all Bodhisatvas (? *sarvabodhisatvabhavanāni*), and produces all accomplishments in the doctrine (*sarvadharmanirhāraṃ abhinirharati*) (§ 78).

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

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

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

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

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

The reason for all this is that he was reborn in a human body (*mānuṣyaka ātmabhāva*) and the Saṃghāṭasūtra came into his earshot. Although Sarvaśūra<sup>143</sup> asks about the amount of merit of somebody who actually hears this discourse in its full length, the Buddha prefers to describe first the merit made by hearing only one verse (*catuspadikā gāthā*). This merit is greater than that of Tathāgatas, as numerous as the sand grains of 13 Ganges Rivers. Who

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

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

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

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

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

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

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

<sup>144.</sup> Manuscript F has *ekasya tathāgatasyopasthānaṃ upatiṣṭhati* “attends to one Tathāgata.”

<sup>145.</sup> Cf. *pubbe va dānā sumano, dadaṃ cittaṃ pasādaye / datvā attamano hoti, esā yaññassa sampadā*, AN III 337, 12\*fol. “prior to giving one is joyful, while giving one settles the mind in trust / after giving one is elated: this is success in the act of offering” (trsl. Bhikkhu Bodhi).

<sup>146.</sup> In this paragraph the text of the Gilgit vulgate is corrupt. Obviously, the position of *likhiṣyati* and *śroṣyati* are exchanged. Moreover, text is missing (*ayaṃ tato bahutaraṃ ...*). The summary, therefore, largely follows manuscrip F, which has a better text in § 90.

<sup>147.</sup> The Gilgit vulgate has *ekapāṇitalena mahāsamudraṃ śoṣayitum*, which does not make sense. The word *ekapāṇitalena* is missing in manuscripts FIK (and presumably in manuscript A, which is lost here) and should be cancelled in the Gilgit vulgate. It crept into the text from the preceding sentence.

Moreover, those who write only one verse<sup>148</sup> from the Saṃghāṭasūtra will afterwards (*tataḥ paścāt*) cross (*atikramya*) 95.000 *koṭīs* of Buddha-fields to gain a Buddha-field like Sukhāvātī, where they can expect a life-span of 84.000 Kalpas (§ 94).

Those Bodhisatvas who will hear only one verse from the Saṃghāṭasūtra ...<sup>149</sup> That is as if a being who committed or approved the deeds with immediate retribution (*paṃcānantaryāṇi karmāṇi*) hears only one verse from the Saṃghāṭasūtra and will exhaust (*parikṣayaṃ gaccheyuh*) all this bad Karma (§ 95).

## II.5 Qualities of the Saṃghāṭasūtra and the *ṛṣi* on the Mountain (I) (§ 96–99, verses 20–43, § 100)

Next, the Buddha addresses (*āmantrayāmi*) another quality (*guṇa*)<sup>150</sup>. If somebody breaks into a Stūpa (*stūpabheda*), splits the Saṃgha (*saṃghabheda*), disturbs a Bodhisatva in his meditation (*samādher uccālayet*), creates an obstacle to his gaining the knowledge of a Buddha (*buddhajñānasya antarāya*, cf. note 45 above) or kills his parents and afterwards (*paścāt*) repents (*vipratīsarībhūta*), he will begin to lament (*paridevati*): “I am lost in this body and in the next world. For a Kalpa I am lost (*naṣṭa*).” He will be in great distress (*mahācintāyāsa*) and experience fierce sufferings (*duḥkhā vedanā, kaṭukā vedanā*). All other beings will avoid him (*parivarjayanti*), dislike him (*jugupsanti*), thinking that he is lost to this world and to the supramundane states (*laukikalokottara dharma*, cf. Geiger: Pāli Dhamma, p. 102 = *Kleine Schriften*, p. 201) for several Kalpas like a burnt post (*dagdha-sthūna*) (§ 96). Like a burnt post does not adorn (*śobhate*) a well-decorated (*sucitra*) house, this person does not shine (*śobhate*) in this world. Wherever he goes, people will rebuke (*paribhāṣyate*) and beat (*praharanti*) him. Although he is tormented by hunger and thirst, he does not receive anything and suffers (*duḥkhāṃ vedanāṃ vedayati*) (§ 97). Because of his hunger and thirst, he remembers all his bad deeds, the breaking into a Stūpa and the five deeds with immediate retribution, despairs (*nirvedacittam utpādayati*) and thinks: “Where shall I go? Who will protect me?” (§ 98)

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

<sup>148.</sup> Thus manuscript F *ekām api catuspadikāṃ gāthāṃ*. The text of the Gilgit vulgate and manuscripts IK *ekākṣarām api catuspadikāṃ gāthāṃ* does not construe, read *ekākṣaram api {catuspadikāṃ gāthāṃ}?*

<sup>149.</sup> The main clause complementing the relative clause is missing in the Gilgit vulgate and in manuscript F (A is lost). Reading with manuscripts IK *ye te bodhisatvā* would at best save the syntax, but the content remains strange. Obviously some text is lost, cf. II.2.1 Survey of the Available Manuscript Material note 41 and § 75 with note 141 above.

<sup>150.</sup> The usual object of *āmantrayati* is a person, cf. e.g., CPD s. v. *āmanteti*. – This is, at the same time, an unusual introduction to an episode, which is concluded with Sarvaśūra’s next question § 109.

## II.5.1 The ṛṣi on the Mountain (verses 28–43, § 100)

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

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

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

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

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<sup>151.</sup> The first verse 28 sits a bit awkwardly in this context. Moreover, an attempted suicide can hardly be described by *vīrya*, which has a positive connotation. Obviously these verses, the only ones in Triṣṭubh/Jagatī metre in the Saṃghātasūtra are taken over from a different text.

<sup>152.</sup> In verse 28c *na śrāvakaṃ labhyati mokṣayānam* the word *śrāvakaṃ* is an abbreviated or a split compound for *śrāvakayānam*.

<sup>153.</sup> The text uses *so ṛṣi* “this ṛṣi” in spite of the fact that no ṛṣi has been mentioned earlier in the Saṃghātasūtra.

<sup>154.</sup> Manuscript F adds verses 32cd in which he asks the ṛṣi to listen and afterwards to think of the means (*upāyam paricintayasva*) by which to help him.

<sup>155.</sup> Here ends the Triṣṭubh/Jagatī sequence.

*śāstrapāṭhaka*) and asks their opinion. One of the Brahmins says that this is an evil prince (*asādhu kumāra*) who will kill his parents in seven years. In spite of this warning, the king decides that danger to his life is to be preferred over the killing of his son because rebirth as a human being (*manuṣyotpāda*) is rare, and he does not want to act as though he feels aversion towards (*virāgayiṣyāmi*) the human body (§ 102).<sup>156</sup> In one month, the boy grows as much as others do in two years. When the king recognizes that the boy grows because of Karma accumulated by himself (*mama karmopacaya*), he abdicates, ceases to rule his country (*svaviṣya*) and installs his son as king (*paṭṭaṃ badhvā*) with the exhortation to rule with justice (*dharmena*). When his ministers approach him (*upasaṃkrāntā upetya*) and ask why he does this, the king answers that he has enjoyed the power of a sovereign (*rājyabhogaiśvarya-dhipatya*) for innumerable Kalpas and never found satisfaction (*tr̥pti*) in the sensual pleasures (*viṣayeṣu*).

Not long afterwards, the son kills his parents and piles on himself (*upacita*) the five deeds with immediate retribution (*ānantaryāṇi karmāṇi*). While telling this story, the *ṛṣi* states that he has such a long memory and remembers these events as if they had occurred today or yesterday (*adya śvo vā*)<sup>157</sup> and thus introduces the next topic to be pursued later (§ 103–104).<sup>158</sup>

Then the story continues. When the new king repents (*vipratīṣārībhūta*) and fears rebirth in hell, the *ṛṣi* approaches him out of mercy (*kāruṇyacittam utpādya*) and teaches him. Having heard the Dharma, the five deeds with immediate retribution immediately (*kṣipra*) and completely disappear (*niravaṣeṣaṃ parikṣayaṃ gatāni*) (§ 105).

The following verses indicate that the Dharma taught by the *ṛṣi* is the King of Sūtras (*sūtrarāja*) the Saṃghāṭasūtra. Hearing this text leads to Nirvāṇa (*padam anuttaram*; *Futtamaṃ padam*) and destroys all evil and all impurities (*kleśa*). By hearing only one verse, the king will become a *srotaṣṭhāna*. The *ṛṣi* uttered a solemn utterance (*udānam udānemī*) which frees one from all evil (*sarvāpāpaprāmocana*) and releases all beings from hell. At the end of this episode, the man (*puruṣa* i. e. the king?) rises, praises the *ṛṣi* and signals approval (*sādhukāraṃ prayacchati*): “Good are the virtuous spiritual friends (*kalyāṇamitra*), the destruction of evil (*pāpavināśaka/ o-na*) and the exposition of the Saṃghāṭasūtra (*saṃghāṭanirdeśa*)” (verses 44–49).

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

Now, 12.000 gods who were standing high up in the air approach (*upagamyā*; *F upasaṃkramyā*) the *ṛṣi* together with four *koṭīs* of Nāga Kings (*āgatya*; *B āgamyā*) and 18.000 *koṭīs* of Yakṣa Kings and ask the *ṛṣi* how far back his memory reaches (*kevac ciraṃ smarasi*). The *ṛṣi* answers that he remembers innumerable Kalpas. The next question asked concerns the root of merit (*kuśalamūla*) that brings about the immediate (*muhūrtamātreṇa*) extinction of evil Karma (*karma praśāntaṃ*). The answer is hearing the Saṃghāṭasūtra. For all those beings, who have assembled there, heard the Saṃghāṭasūtra believe in it (*śraddadhānatā kṛtā*) and put their trust in it (*pattīyana*), Buddhahood is predicted

<sup>156.</sup> The king underlines the importance of a rebirth in a human body.

<sup>157.</sup> On this meaning of *śvas* see BHSD s.v.

<sup>158.</sup> The topic of a long memory is taken up again in § 106.



(*vyākriyante*). The deeds with immediate retribution committed by that man (the new king?) will immediately and completely be wiped out after he has heard the Saṃghāṣūtra. Moreover all doors to painful rebirths (*sarvadurgatidvārāṇi*) will be closed (*pithitāni*), and for a long time the 32 doors to the world of gods will be open (*apāvṛtāni*). He, who hears one verse from the Saṃghāṣūtra, will accumulate such a root of merit as described. Much more is gained by those who venerate (*satkarisyanti, gurukarisyanti, mānaisyant, pūjayisyanti*) the Saṃghāṣūtra with flowers, incense etc. or approve of it (*anumodayisyati*) only once (*ekāṃ vārāṃ*) saying “Excellent, well spoken!” (*sādhu subhāṣitam*) (§ 106–108, cf. § 114).

## II.6 Simile of Lake Anavatapta and the Great Rivers (I) (§ 109–113)

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

If it is difficult (*duṣkaram*) to explain (*prakāśayet*) the Saṃghāṣūtra in a moment (*muhūrtam*), it is much more difficult (*suduṣkaratara*) to hear it (§ 111).

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

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

<sup>159.</sup> On this sentence see BBDD, p. 86.

<sup>160.</sup> Manuscript E has Śaṃkhinī and manuscript DE read Dharmavṛndā for Śaṃkhā and Dharmavṛttā respectively.

## II.6.1 Consequences of Good and Evil Speech (§ 114–115)

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

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

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

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

Where the five rivers come together (*sambheda samavasaraṇa*), it is impossible to measure the water with hundreds of thousands of water-pots (*kumbha*). The mass of water can only be considered (*saṃkhyāṃ gacchati*) as huge (§ 117). If the beings living in Jambudvīpa hear this Saṃghāta-discourse, learn (*udgrahīṣyanti*), remember (*dhārayiṣyanti*), recite (*vācayiṣyanti*), understand (*pariyavāpsyanti*), communicate (*saṃprakāśayiṣyanti*) it to others in its full extent (*vistareṇa*) and put it into effect (*pratipatyā saṃpādayiṣyanti*), then it is impossible to grasp the quantity (*pramāṇa*) of the mass of merit of these beings. Because of the sheer mass (*bahuvāt*), it is just considered a huge amount of merit (§ 118).<sup>161</sup>

In contrast, those who do not hear the Saṃghātasūtra cannot reach the highest perfect enlightenment (*anuttarā samyaksambodhi*). Moreover, they are unable to turn the wheel of law, to sound the gong (sematerion) of the Dharma (*dharmagaṇḍī*),<sup>162</sup> to sit down on the throne of the Dharma (*dharmasiṃhāsana*), to penetrate into the sphere of Nirvāṇa (*nirvāṇa-dhātum anupraveṣṭum*) or shine by emitting innumerable rays of light (*aprameyai raśmibhir avabhāsayitum*). Those who do not hear the Saṃghāta-discourse are unable to sit down on the seat of enlightenment (*bodhimaṇḍa*) (§ 119).

Next, Sarvaśūra asks who that *ṛṣi* was who delivered the beings from the five acts with immediate retribution (*pañca ānantaryāṇi karmāṇi*) and established them firmly in the level

<sup>161.</sup> § 117 and § 118 are inserted by the Gilgit vulgate and missing in manuscripts AFIK.

<sup>162.</sup> E. Sobkovyak: “Religious History of the Gaṇḍī Beam: Testemonies of Texts, Images and Ritual Practices.” *AST/EAs* 69. 2015, pp. 685–722, cf. also E. H. Johnston: “The Gaṇḍīstotra.” *IA* 62. 1933, pp. 61–70.

of irreversibility (on the road to enlightenment) (*avaivartikabhūmi*) (§ 120). The question is answered in four verses,<sup>163</sup> which explain that the Saṃghāṭasūtra is made manifest by the Buddha in the form of the *ṛṣi*. At the same time the Saṃghāṭasūtra is identified as the Buddha: “Subtle (*sūkṣma*) is the speech of Buddhas; hear me Sarvaśūra. The embodiment<sup>164</sup> of the Saṃghāṭasūtra is shown (by the Buddha) in the form of the *ṛṣi*. Out of compassion (*anukampayā*), the Saṃghāṭasūtra and the form of the Buddha are shown (by the Buddha). Like sand in the Gaṃgā (the Buddha) shows his embodiment. (The Buddha) shows his form as a Buddha (F *bauddham darśayati rūpam*) and teaches the Dharma himself. Who wants to see the Buddha, (F: the leader of the world, the best of the Jinas, should hear the Saṃghāṭasūtra,) the Saṃghāṭasūtra which resembles the Buddha. The Buddha is always there, where the Saṃghāṭasūtra is” (verses 50–53).

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

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

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

Next come 18 *koṭīs* of Buddhas named Ratnāvabhāsa, who were attended to by the hero in the making of donations, named Garbhasena (§ 122). In the following paragraphs, only the Buddhas are mentioned by name. They all predicted enlightenment for the future Buddha. The 20 *koṭīs* of Buddhas named Śikhisaṃbhava are attended to by the anonymous future Buddha, but it was not yet (*na cādyapi*) the time for him for the fulfilment of the prediction (§ 123).<sup>166</sup> The 20 *koṭīs* of Buddhas named Kāśyapa were attended to by a hero in making donations (§ 124), the 16 *koṭīs* of Buddhas named Vimalaprabhāsa (F Vimalaprabha) were attended to by a wealthy man (*grhapati*), who gave away all his possessions (*sarvasvapari-*

<sup>163.</sup> The grammatical structure of these verses is difficult in its detail; the overall meaning becomes clearer by comparing manuscript F.

<sup>164.</sup> Read with manuscripts AFIK *saṃghāṭadarśanarūpam*, not *sūtra* for *rūpa* as in the Gilgit vulgate.

<sup>165.</sup> Cf. BHSD s.v.; the next date is mentioned in § 133.

<sup>166.</sup> This last sentence *na ca* (or: *na cādyāpi*) *me kalam na samayam abhūd vyākaraṇāya* is also added with slight variations in § 125, 127, 128, 129, 130.

*tyāgin*) (§ 125),<sup>167</sup> the 95 *koṭīs* of Buddhas named Śākyamuni<sup>168</sup> were attended to by a righteous king (*dhārmika dharmarāja*) (§ 126), the 90 *koṭīs* of Buddhas named Krakatsunda (DE Krakutsunda, IK Krakasunda, A lacuna) were attended to by a rich young Brahmin (*brāhmaṇakumāra*) and generous donor (*pradānadātā*), who gave away all his possessions (*sarvasvaparityāgin*; manuscript IK here *sarvāstiparityāgin*, A lacuna) (§ 127), the 18 *koṭīs* of Buddhas named Kanakamuni were attended to by a hero in making donations (*pradānaśūra*) (§ 128), the 13 *koṭīs* of Buddhas named Avabhāsaśrī were attended to and they spoke of various introductions to the Dharma (*dharmamukha*) explaining the goal and the correct conduct (*arthavinayaviniścaya*) (§ 129), the 25 *koṭīs* of Buddhas named Puṣya were attended to by an ascetic (*pravrajita*) “in the same way as Ānanda now attends to me” (*etarahi mamopasthāyaka upasthānaṃ upatiṣṭhati*) (§ 130), the 18 *koṭīs* of Buddhas named Vipāśyin were also attended to by an ascetic (§ 131), but now the fulfilment of the prediction was not far away (*na cireṇa kālena*).<sup>169</sup> The last (*paścimaka*) Buddha to appear was Vipāśyin, who taught the Saṃghātasūtra. When the future Buddha came to know this text, a rain of seven jewels fell on Jambudvīpa, and all beings living there became free from poverty (*adaridra*). Again, the future Buddha received the prediction that he would reach perfect enlightenment. Vipāśyin did not<sup>170</sup> predict fulfilment after a still long period of time (*tataś cireṇa*) (§ 132).

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

When Sarvaśūra asks about that time,<sup>171</sup> the Buddha remembers the time of the Buddha Dīpaṃkara which dates back two Kalpas of incalculable length (*asaṃkhyeyakalpa*). At that time, the future Buddha was a young Brahmin (*māṇavaka*) named Megha (DE Meghaghōṣa),<sup>172</sup> who practised chastity (*brahmacarya*). Upon seeing Dīpaṃkara, Megha developed faith (*prasāda*) in Dīpaṃkara and offered seven lotus-flowers to him. This root of merit (*kuśalamūla*) planted in the Tathāgata (*tathāgatāvaropita*) ripened (*pariṇāmita*) towards perfect enlightenment. Dīpaṃkara predicted that Megha would be the Buddha Śākyamuni, after Kalpas of incalculable length (*asaṃkhyeyakalpa*) (§ 133).

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

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

<sup>168.</sup> Only here °-*sahanāman* “of the same name” occurs, cf. *candrasvararājasahanāmnāṃ tathāgatānāṃ*, SP 380,6, cf. SP 380,9.12. Later in § 126 *Śākyamuni-nāmadheya* is used.

<sup>169.</sup> This follows the (perhaps better) reading in AIK; the Gilgit vulgate has *na cādyāpi samayam vyākaraṇāya na cireṇa kālena* which does not make sense.

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

<sup>171.</sup> Manuscript F adds: the time, when the prediction is made by proclaiming the name (*nāmaparikīrtana*).

<sup>172.</sup> Manuscripts DE have *meghoṣo*, which is a writing mistake on the part of the scribe of manuscript D, who looked only at *gho*, thought of *ghoṣo* and, therefore, continues with *ṣo*. Alternatively, he might have had *meghaghōṣo* in mind, cf. II.2.3 Remarks on the Manuscripts 4. Manuscript D.

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

On the other hand, there are confused people (*mohamūḍha*) who deny the existence of the Dharmas and of a person who goes beyond the Dharmas (*dharmānaṃ pāraga*). They will suffer in hell for a long period and will be reborn in various painful forms among others as beings without a tongue (*ajīhvaka*), die in their mother’s womb, as a lump of flesh (*māmsapiṇḍa*) and finally as blind from birth (*jātyandhabūta*). After the parents<sup>176</sup> have seen manifold suffering in their present existence (*drṣṭadharmavedanīyāni duḥkhāni*), such an unpleasant (*nirāsvāda*) son is born to them after nine months. Therefore they despair and cease to take care of their house (*gṛhe utsuka*) and their body. The same despair will grasp those who reject the good law (*saddharmapratikṣepaka*). They will be pierced by the arrow of grief (*śokāśalyasamarpita*) at the moment of their death, when they are about to be reborn in hell, as animals or Pretas (*narakatiryakpretaparāyaṇa*) (§ 139–141).

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

<sup>173.</sup> Only the Gilgit vulgate inserts at the beginning of § 135 *naitat sthānaṃ vidyate. tat kasya hetoḥ* “This is not correct. Why?” This sentence which is absent from manuscripts AFIK sits very awkwardly in this context.

<sup>174.</sup> On the six *anumṛtis* cf. MPPS II, p. 642 note 1; *maraṇānumṛti* is not among them.

<sup>175.</sup> Manuscript F has: Does a different root of merit (*kuśalamūla*) exist whose origin is the ripening of the Dharma?

<sup>176.</sup> The parents of a child that suffers from all the defects enumerated in § 140.

triṃśa Gods and again in Uttarakuru.<sup>177</sup> They will not be reborn in the womb of a mother, but they will see 100.000 world systems (*lokadhātu*), which are all named Sukhāvātī. After having seen all these Buddha-fields (*sarvabuddhakṣetrasandarśana*) and having established their abode (*pratiṣṭhānaṃ kṛtvā*) there, they will reach enlightenment (§ 142).

After the text is summed up by underlining once again the great power (*mahāprabhāva*) of the Saṃghātasūtra, it is emphasized that those who put their faith (*cittaprasāda*) into it will not die by not avoiding what is harmful (*viśamāparihāra*)<sup>178</sup> and will be of pure moral conduct (*pariśuddhaśīla*) (§ 143).

The next paragraph marks the transition to the second part of the Sūtra. The Buddha changes the topic and introduces a new problem. He points out that people are wondering why there is no decrease (*kṣaya*) of the quantity of beings (*satvadhātu*),<sup>179</sup> although the Tathāgata liberates (*parimocayati*) many beings day and night. Moreover, many make a vow to become enlightened (*bodhāya praṇidhāna*), are reborn in heaven or reach Nirvāṇa (*nirvṛtim anuprāpnūvanti*). Still, there is no decrease in beings (*satvānāṃ kṣaya*) (§ 144, cf. § 171).

### III. MAITREYAPARIPṚCCHĀ (§ 145–151)

Now the heretics plan to start a quarrel (*vivāda*) with the Buddha (*śramaṇa Gautama*) and an astonishingly small number<sup>180</sup> of only 94 Brahmins etc. accompanied by only some hundred (*anekāni śatāni*) Jains (*nigrantha*) approach Rājagṛha, while the Buddha smiles (§ 145).

In a short interlude, Maitreya, who is mentioned as a member of the audience in § 3, appears (and disappears again) quite unexpectedly to ask about the reason for the Buddha's smile (§ 146).<sup>181</sup> The Buddha predicts that a huge audience, including Brahmins and heretics (now 84.000 Brahmins and 90 *koṭīs* of heretics), will assemble in Rājagṛha in order to quarrel with him. The Buddha, however, will teach the Dharma and thus calm the quarrel. All the Brahmins will develop a mind inclined towards perfect enlightenment (*samyaksambodhau cittam utpādayiṣyanti*), and all the heretics will attain the fruit of the state of *srotaāpānna* (*srotaāpattiphalaṃ prāpsyanti*) (§ 147–148). Moreover, the 18.000 *koṭīs* of Nāgarājas in the audience will hear the Dharma (F *buddhadharma* “Dharma of the Buddha”) and will develop their minds to be inclined towards perfect enlightenment (*samyaksambodhau cittāny utpādayiṣyanti*) (§ 149). Furthermore, 60.000 *koṭīs* of gods belonging to the group of those having a pure abode (*śuddhāvāsakāyika deva*), 32.000 *koṭīs* of Māras with their retinue (*saparivāra*), 12.000 *koṭīs* of Asura Kings and only 500 kings with their retinue will come to listen to the Dharma (*dharmasravaṇāya*). Once they have heard it from the Buddha (*mamāntikād*), they will develop their minds to be inclined towards perfect enlightenment (*samyaksambodhau cittāny utpādayiṣyanti*) (§ 150).

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<sup>177.</sup> The text in manuscript F makes more sense. Here, they are reborn first with the Trāyastriṃśa Gods and then in Uttarakuru. The first rebirth in Uttarakuru is missing in manuscript F (A lacuna).

<sup>178.</sup> The correct reading is *viśamāparihāreṇa*, cf. *āyuhkṣayān maraṇaṃ ... viśamāparihāreṇa*, Abhidh-k (ed. P. Pradhan 1975) 74,13 foll. “mort par le fait de ne pas éviter les causes qui nuisent” Abhidh-k (trsl. Vallée Poussin) I, p. 218.

<sup>179.</sup> MPPŚ III, p. 1550 “le monde des êtres”; BHSD s. v. *dhātu* 6. “quantity of creatures”.

<sup>180.</sup> As the subsequent paragraphs show, most likely a couple of millions, if not billions dropped out here.

<sup>181.</sup> This episode seems to have been introduced only, because in a popular Sūtra in the northwest, Maitreya must be prominent somewhere in the text.

Having heard this Maitreya, venerates the Buddha and disappears (§ 151).

#### IV. SARVAŚŪRAPARIPṚCCHĀ (2) (§ 152–171)

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

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

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

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

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

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

A series of miracles precede the teaching of the Buddha. An earthquake is accompanied by a rain of sandal powder and heavenly flowers, which form a *kuṭāgāra* above the head of the Buddha. Śakra strikes his Vajra in front of the Tathāgata (F *bhūmiṃ parāhanat*\* strikes the ground (§ 160). The four Kings of the Wind (*vātarājāno*) blow hard to throw all dirt (*saṃkara pāṃsu bālikā*) out from Rājagṛha. Rains of perfumed water (*gandhodaka*) and lotus flowers fall in the four directions. The flowers form *kūṭāgāras* above the heads of all present, and 84.000 *kūṭāgāras* appear high up in the air above the head of the Tathāgata. In these 84.000 *kūṭāgāras* seats made of the seven jewels appear. On each seat sits a teaching Tathāgata. Finally, the Trisāhasramahāsāhasrī world-system is shaken (*prakampita*) in six ways (*ṣaḍvikāra*)<sup>182</sup> (§ 161).

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<sup>182.</sup> On the six ways of an earthquake cf. E. Ciurtin: “The Buddha’s Earthquakes [I] On Water: Earthquakes

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

Sarvaśūra inquires about the reason for these miracles (*prātihārya*), which the Buddha explains with a comparison. Suppose there was a poor man without self-control (*cañcala capala*) and full of selfishness (*ahaṃkāramamakāra*). After the king had anointed (? *parimarjayed*)<sup>183</sup> his head, this man would try out of arrogance (*adhimāna*) to force (*balasā*) his way into the court of the king (*rājakula*). The king's officials (*rājāmātyapārṣadya*) would intercept and beat him up in many ways. When the king hears about this incident (*prakṛti*), he thinks that the man came to kill him. Furious (*ruṣṭa*), he orders for this man to be killed by throwing him into a precipice and for his relatives and his household to be harassed (*vyasanam āpādayati*). The man dies, and his people and relatives (*svajanabandhuvarga*) are pierced by the arrow of intense grief (*paramaśokaśalyasamarpita*) (§ 162–163).

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

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

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

Those who associate with (*samavadhānaṃ kurvanti*) foolish ordinary people (*bālapṛthagjana*) do not hear any speech connected to the Dharma (*dharmopasaṃhita*) but will be inattentive because of their learning (*bāhuśrutyaena pramattā*). They will compose (arrange? *sthāpayanti*) their own literary works (*kāvya*) and donate their own compositions (*grantha*). They will bring disaster (*viśampādayati*) to everybody (*sarvaloka*) and themselves. They will consume the excellent alms of the realm (*prabhūta rāṣṭrapīṇḍa*) without any (spiritual) profit (*vyarthaṃ*),<sup>184</sup> and they will be unable to digest them properly (*na samyak pariṇamayisyanti*). At the moment of their death, they will experience great fear. When people ask (one of them) why he is unable to compose (or: stabilize; *parisaṃsthāpayati*)<sup>185</sup> himself in spite of having taught them so many arts (*śilpāni*), he answers that he is unable to compose himself now (§ 166–167).

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and Seaquakes in Buddhist Cosmology and Meditation, with an Appendix on Buddhist Art.” *Studia Asiatica* 10. 2009, pp. 61–125, particularly p. 76 foll.

<sup>183.</sup> The exact meaning of *parimarjayed* is unclear. It seems to imply some sort of honour.

<sup>184.</sup> Conze: Materials s.v. *rāṣṭrapīṇḍa*. The contrast is *amoghaṃ rāṣṭrapīṇḍaṃ* mentioned in various Prajñāpāramitā texts, e.g., *bodhisatvena ... amoghaṃ rāṣṭrapīṇḍaṃ paribhoktukāmena*, Aṣṭādaśasāhasrikā Prajñāpāramitā (ed. E. Conze: *The Gilgit Manuscript of the APP Chapters 55 to 70*. Serie Orientale Roma XXVI. Rome 1962) p. 21,13 “if he does not want to consume his alms fruitlessly” (E. Conze, p. 222).

<sup>185.</sup> Cf. BHS s.v.



## IV.6 Exhortation of the Heretics (§ 168–171)

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

Next, the Buddha addresses the heretics: Just as I tell these beings who are lamenting at the moment of their death when they see themselves being reborn in hell or as animals because of a non-virtuous friend (*akalyāṇamitra*) I tell you Brahmins and heretics this: Do not be negligent (*pramatta*). In the same way as a bird without wings cannot rise into the sky to go to the world of gods, you cannot reach Nirvāṇa. You do not have supernatural power (*rddhi*). On account of your Karma (*karmaprakaraṇena*; F *karmaveṣṭitā bhaventaḥ* “enveloped by Karma”), you are born as it were as cocks (*kukkuṭa*).<sup>186</sup> Soon your body which is liable to fall apart (*bhedanadharmā*) will reach its end with death (*maraṇaparyavasāna*). At the moment of your death, there will be disgust (*nirāsvādanatā*) and worry (*paritasyanatā*) (§ 168): “Why did we maintain (*sandhārita*) this existence (*ātmabhāva*) although we will not experience happiness of the gods or in the world of men? We will not gain a foothold in Nirvāṇa (*nirvāṇapadastha*). It was useless that we supported this body. Where will we go after death? Where will our rebirth, where our annihilation (*nirodha*) be?” (§ 169).

Then the Buddha addresses the heretics and tells them not to despair of Jambudvīpa consisting of jewels (*ratnamaya*) because they will not be excluded from the Dharma-jewel (*dharmaratna*).<sup>187</sup> He encourages them to ask whatever they want and promises to fulfil all their wishes (*sarvābhīprāya*) (§ 170). They ask about the constant number (*na ūnatvaṃ na pūrṇatvaṃ*) of beings (*satvadhātu*) in the world in spite of the fact that the Buddha liberates (*parimocayati*) many beings from the Samsāra day and night. Still, an equal number (*samāna*) of beings is being born and perishing (*utpādanirodha*) (§ 171, cf. § 144).

## V. BHAIṢAJYASENAPARIṢCCHĀ (§ 172–260)

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

Now the Bodhisatva Bhaiṣajyasena appears who is not mentioned as a member of the audience in § 3 in the Gilgit vulgate<sup>188</sup> and Sarvaśūra disappears from the scene completely to be mentioned again only at the very end of the text.

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

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<sup>186.</sup> The text in manuscript F is better: *ajātapakṣaśakunivad* “like birds without wings.”

<sup>187.</sup> Even if the heretics fear that they lose all the benefits (jewels), they might have had during their existence in Jambudvīpa, they can still profit from the Dharma-jewel.

<sup>188.</sup> However, the name Bhaiṣajyarāja in the Gilgit vulgate is replaced by Bhaiṣajyasena in manuscripts BIK, cf. II.2.3 Remarks on the Manuscripts and note 104 above.

great torch of Dharma when they ask such a fundamental question (*mahāpraśnanidāna*).<sup>189</sup>

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

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

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

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

The heretics and all the Nāga Kings declare that they no longer feel able to experience suffering in the Samsāra, and the heretics add that there are no young beings who could be able to realize the true nature of things (*dharmatām sāksāt kartum*) (§ 175). Bhaiṣajyasena, who speaks for the first time, interjects (*paśya*) that these beings are almost inaccessible (*duradhimocya*).<sup>192</sup> The Buddha promises the appropriate (*sāmprataṃ*) perception of the whole world (*sarvalokapratyakṣaṃ karoti*) (§ 176).

Thereupon, 94.000 *koṭīs* of young beings appear and stand silently and motionless in front of the Tathāgata. When Bhaiṣajyasena asks about the reason why they do not address the Tathāgata, talk among themselves, venerate or ask the Buddha, he explains the following: Those beings who say that it is impossible for young beings to realize the true nature of things (*dharmatā*) (as the heretics just did), these are exactly those (*ta ete*) beings who must be considered as young beings. Then the beings (that is, the heretics) claim to be young beings (although the Buddha just declared them to be old beings). The Buddha encourages

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

<sup>190.</sup> Cf. BHSD s. v. *paścimaka*; this refers to the very end of the Saṃghāṣūtra.

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

<sup>192.</sup> On the semantically difficult verb cf. *adhi-muc* cf. CPD and NPED s.v. *adhimuccati*; E. Conze translates “believes resolutely,” Conze: Materials, e. g., *satvā bhaviṣyanti ya enāṃ gambhīrāṃ prajñāpāramitāṃ adhimokṣyanti*, Aṣṭasāhasikā Prajñāpāramitā (ed. R. Mitra. Bibliotheca Indica. Calcutta 1888) p. 283,1; “former le vœu,” Abhidh-k (trsl. Vallée Poussin) V, p. 201, cf. p. 202 note 4 translating *tat sukham adhimucyate evaṃ sukhitā vata santu sattvā iti*, Abhidh-k (ed. P. Pradhan 1975) 454,7, cf. 454,16; “il est persuadé,” MPPŚ III, p. 1612 and “vouloir,” MPPŚ III, p. 1240; cf. also V. Tournier: “Mahākāśyapa, His Lineage, and the Wish for Buddhahood: Reading Anew the Bodhgayā Inscriptions of Mahānāman.” IJ 57. 2014, pp. 1–60, particularly p. 7.

them (the silent young beings) to demonstrate (*darśayatha*) to these beings (the heretics in order to prove them wrong) on account of their own body (*svaśarīrāt*) that appropriate perception of the word (*lokapratyakṣaṃ*) is a means of acquiring knowledge about the world (*lokasya pramāṇa*) (§ 177).<sup>193</sup>

All of the 94.000 *koṭīs* of young beings present stand high up in the air after the dissolution of their bodies (*kāyasya bheda*; i.e. after death) and reach the ten stages (*daśa bhūmi*). Bhaiṣajyasena rejoices that this kind (*īdrśa*) of beings makes an effort (*vīryaṃ ārabhante*) towards a complete and final end (*parikṣaya, paryādāna*) in the Saṃsāra. They appear as being born and liberated the same day after having been firmly established in the ten stages (*daśabhūmipratīṣṭhita*) (§ 178).

After this demonstration, the heretics, the Nāga Kings and the Māras admit that they came here to create confusion (*vicakṣuṣkaraṇa*).<sup>194</sup> However, having heard this discourse of the Buddha, they developed faith (*prasāda*) in the Buddha and the Dharma. In the presence of the Buddha, they wish to experience the happiness of Buddhas (*buddhasukha*) and to become perfectly awakened Tathāgatas in the world. This wish will be fulfilled because they approached the Tathāgata, heard the Saṃghāṭasūtra and developed an inclination towards enlightenment. Therefore they will, as the Buddha predicts, reach enlightenment after a very short while (*na cireṇa kālena*) by this root of merit (§ 179–180).

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

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

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<sup>193.</sup> The exact meaning of this sentence is a bit obscure.

<sup>194.</sup> The heretics etc. came to Rājagṛha to start a quarrel (§ 145).

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

Next Bhaiṣajyasena returns to the question that even though many beings are liberated (*parimucyante*) day and night, there has been no decrease (*kṣaya*) in beings up until today (*adyāpi*). The Buddha praises Bhaiṣajyasena for this question and explains: Suppose there was a fabulously rich man (*ādhyā mahādhana mahābhoga prabhūtabhoga* [2+4+4+5]) who owns, among many other things, numerous slaves and a large human workforce (*karmakara-pauruṣeya*), mountains of money (*dhanaskandha*), fields and gardens (*kṣetrārāma*) and many “cash-crops” (*dhanadhānya*) such as barley, wheat, rice, sesame, various beans etc. (*yava-godhūma-śāli-tila-māṣa-mudga-ādi*).<sup>195</sup> In spring, this man would sow (*vāpayeta*) all these “cash crops” (*dhanadhānya*). In due course, they are going to ripen, and the man would bring them into his house, separate them (*pr̥thakpr̥thak sthāpayet*) and consume them (*paribhuñkte*). Next spring, he would sow the seeds (*bīja*) again (§ 184).

In the same way, beings perform good deeds (*śubhaṃ karma*). When they have exhausted them (*parikṣayāt*), they seek a field for merit (*punyakṣetra*) again and plant the roots of merit (*kuśalamūla*). After having done so, they will become accomplished (*sampādayanti*) in the beneficial Dharmas (*kuśaladharmā*) by the right practice (*pratipatyā*). Being accomplished in the right practice (*pratipattisampanna*), they will increase (*vardhayanti*) all Dharmas and bring about joy and pleasure (*pr̥tīprāmodya*). Because of their mind full of joy and pleasure (*pr̥tīprāmodyacitta*) they will not perish (*naśyante*) for a couple of thousands of Kalpas. In the same way, the Bodhisatva who has developed the initial resolution (*prathamā-cittotpādika*) is never subject to destruction (*vināśādharmā*), in short (*saṃkṣiptena*) he knows all Dharmas (§ 185).

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

Now the subject changes and continues to move from the never decreasing number of beings to the career of a Bodhisatva, which comes into focus when Bhaiṣajyasena asks about the dreams of a Bodhisatva who has developed the initial resolution.<sup>196</sup> The Buddha explains that this Bodhisatva sees many horrors (*bhayāni*) in his dream. When this happens, he cleans himself (*pariśodhayati*) of all bad actions because a being that has committed bad deeds cannot remove intense suffering (*tīvra duḥkha*).<sup>197</sup> When the Bodhisatva has seen a bad dream, he is free from fear (§ 186).

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

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<sup>195.</sup> Usually there are seven *dhañña* in the Theravāda tradition *sāli vīhi yavo godhūmo kaṅgu varako kudrūsako*, Vin IV 264,18.

<sup>196.</sup> The topic of liberating all beings is taken up again in § 204.

<sup>197.</sup> The Bodhisatva must free himself from bad deeds in order to remove, later in his career, the sufferings of others.

the Bodhisatva should not be afraid because passion, hatred and delusion (*rāgadveṣamoha*) are shaved off, and the Saṃsāra with its sixfold rebirth (*ṣaḍgatika*) is overcome (*parājita*). The Bodhisatva who has developed the initial resolution will not be reborn in hell (*narakavāsa*) or among animals, Pretas, Asuras, Nāgas or the gods, but in pure Buddha-fields (§ 188).

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

A being that will be inclined towards enlightenment (*bodhau pariṇamayīṣyati*) will experience a lot of reviling (*paribhāṣaṇā*) and will be humiliated (? *paribūtavāsa*)<sup>198</sup> during the last rebirth (*paścime kale paścime samaye*). Still, the Bodhisatva should not show signs of exhaustion (*parikhedacitta*) or despair (*vyavasitavyaṃ*; manuscript F *viṣīditavyaṃ*) (§ 189).

Obviously remembering his own career, the Buddha recalls that he has been teaching many Dharmas and practiced austerities (*duṣkaracarya*) for many Kalpas not for worldly gains (*rājyabhoga vṛttibhoga aiśvaryaabhoga* [4+4+5]), as he emphasises, but for the sake of awakening to the Dharmakāya (*svabhāvadharmāvabodha*).<sup>199</sup> However, the Buddha did not reach enlightenment before he heard the profound (*gambhīra*) Saṃghāṭasūtra. When he finally did, he reached enlightenment that very day. Hearing this discourse is difficult to obtain (*durlabha*), even in innumerable Kalpas. Extremely rare (*paramadurlabha*) is the appearance of Tathāgatas and of persons who know this discourse by heart (*asya dharmaparyāyasya dhāraka*) (§ 190).

All who hear this discourse will reach the highest enlightenment. For 100.000 Kalpas, they will turn away beings from the Saṃsāra (*saṃsārāt paścānmukha*),<sup>200</sup> will obtain pure Buddha-fields and will recognize the way to annihilation (*nirodhamārga*).<sup>201</sup> They are able (*bhavya*) to recognize the support (*niśraya*)<sup>202</sup>, the place of what is beneficial (*kuśalasthāna*), the place of what is beneficial for supernatural knowledge (? *abhijñākuśalasthāna*) and the annihilation through the place of what is beneficial (*kuśalasthānanirodha*) (§ 191).

Then the Buddha asks about the meaning (*kimarthaṃ*) of annihilation (*nirodha*). Bhaiṣajyasena answers that the meaning is the place of Dharma (*dharmasthāna*). When the Buddha inquires about the meaning of the place of Dharma, Bhaiṣajyasena answers that Dharma means exerting vigour (*ārabdhavīryatā*),<sup>203</sup> practising moral conduct (*ārabdhaśīlatā*) and being provided with moral conduct (*śīlasamanvāgamatā*). This forms the treasure of Dharma (*dharmanidhāna*).<sup>204</sup> Although Bhaiṣajyasena did not ask but explained, the Buddha

<sup>198.</sup> Cf. Conze: Materials s.v. *paribhūta*.

<sup>199.</sup> On *svabhāvadharma* as an equivalent to *dharmakāya* cf. *svabhāvadharma-saṃbhoga-nirmāṇa*, Mahāyānasūtrālaṃkāra (ed. S. Lévi 1907) IX 59 explained as *svābhāvika-sāmbhogika-nairmāṇika-kāya*; cf. MPPŚ I, p. 392 note 1.

<sup>200.</sup> Cf. § 251. The references quoted in BHSD s.v. *paścānmukha* can be understood by help of the Saṃghāṭasūtra. A *paścānmukha bodhisatva* is a Bodhisatva who has turned away from the Saṃsāra and *Maitreya ... paścānmukhīkṛtaḥ*, Divy 481,5 most likely means “Maitreya (who was at the time a *brahmarṣi*, Divy 480,24-26) was made turning away (from Saṃsāra),” hardly “surpassed” A. Rotman: *Divine Stories*. Divyāvadāna Part 2. Somerville 2017, p. 194 with note 551, who lists previous attempts to understand this sentence, which has puzzled translators.

<sup>201.</sup> This is one of the ways of the *śrāvakas*, MPPŚ IV, p. 1737.

<sup>202.</sup> Cf. BHSD s.v.

<sup>203.</sup> Cf. § 205 *vīryāraṃbha*.

<sup>204.</sup> Cf. MPPŚ III, p. 1687.

praises him for his questions<sup>205</sup> (§ 192).

## V.6 Importance of the Appearance of Tathāgatas for Understanding the Dharma (§ 193–194)

The next question concerns the reasons for the appearance of Tathāgatas in the world. Those who recognize the being provided with great learning (*bāhuśrutyasamanvāgama*) recognize the birth of Tathāgatas. Then they recognize that this is the place for happiness when Tathāgatas appear (*tathāgatānām utpādasukhasthāna*; F *utpāde sukha-*<sup>o</sup>). When Tathāgatas appear in the world, the beings understand all Dharmas, the Dharmas of the skill in means (*upāyakuśala dharma*), the worldly and supramundane (*laukikalokottara*) Dharmas and the worldly and supramundane knowledge (*jñānāni*) (§ 193).

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

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

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

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

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<sup>205.</sup> The last question previously asked by Bhaiṣajyasena concerns the dreams of a Bodhisatva (§ 186).

<sup>206.</sup> This may also mean the acceptance of the good Dharma by those of correct understanding. However, the variant *parigraha* in manuscript I shows that this was not understood as an act by those who understand. This is confirmed in the following paragraph by *mahādharmaratnabahiṣkṛta* and § 202 *putro mayā parigrhītaḥ*. – The word *saddharmasaṃgraha* introduces the colophon to the Gilgit manuscript of the *Ratnaketuparivarta*, cf. Palola Ṣāhis, p. 21, no.7. This is equally ambivalent. It could mean that the donors mentioned in the colophon beg for acceptance into the Dharma of the community of Buddhists or that they themselves accept the good Law, cf. verse 148d *asmākaṃ kuru saṃgrahaṃ* where the young beings beg to be accepted into the Dharma. The plural in verse 220b *dharmāṇām saṃgrahaṃ* is difficult to understand. – On the meaning of *parigraha* “acquisition as possession” particularly in epigraphy and law cf. O. v. Hinüber and P. Skilling: “An Inscribed Kuṣāṇa Bodhisatva from Vadnagar.” ARIRIAB 19. 2016, pp. 21–28, particularly p. 27 foll.; cf. also verse 223d *guṇasaṃgraha*.

## V.7 Disastrous Effects of not Following the Dharma (II) (§ 197–198)

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

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

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

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

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

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<sup>207.</sup> It is better to follow manuscripts AF reading *vyādhiduhkham*.

<sup>208.</sup> The reading in manuscripts AFI is superior.

<sup>209.</sup> In verse 58c *visvādayasi me amba / nāgataṃ maraṇam tava*: (A *mama*) the verb *visvādayasi* (B *viṣvā-*) is obscure. It could be the causative to *\*vi-svad* of uncertain meaning, cf. Sanskrit *svadate* “to like, to enjoy” or a hyper-sanskritism for *viśādayasi* “you make me despair.” According to R. A. Gunatilaka the Tibetan translation has *bdag-gi spro-bsriṅ zad* “my comfort (?) is gone (*naṣṭa*).” Also a mistake for *viśvādayasi* is not totally unlikely.

### V.7.3 The Parents Perform a Human Sacrifice; Their Son Dies (§ 200–202)

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

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

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

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

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

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

<sup>210.</sup> With this play on words with (*pari*)*nirvāpayati*, the Buddha returns to the general topic of the possibility to liberate all beings and to decrease the number of beings abandoned in § 186.

<sup>211.</sup> Cf. *ārabdhavīryatā* as one of the three *dharmanidhāna* / *dharmasthāna* in § 192 with note 203.



Arhant (*arhannirodha*); the attainment of a Pratyekabuddha and the knowledge of the attainment of a Pratyekabuddha (*pratyekabuddhaphalajñāna*), the attainment of the stages of a Bodhisatva (*bodhisatvabhūmiphala*) and the site of enlightenment (*bodhisthāna*; F *bodhisatvabhūmi*) respectively. These are the names of the sites for exertion (*vīryasthāna*) (§ 205).

## V.9. Fruits of Reaching the State of a *srota-āpanna* (§ 206–214)

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

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

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

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

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

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

<sup>212.</sup> The word *koṭī* seems to be lost here, cf. § 214.

<sup>213.</sup> Here, the tree, when cut down, multiplies by doubling (*dviguṇavṛddhyā*) from 1 to 2, 2 to 4, etc. up to 24.

successful planter has accumulated more merit than the king (§ 212).

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

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

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

After this wish is pronounced, 24 *koṭīs* of birds (*pakṣiṇakukkuṭa*) strike (*parāhananti*) musical instruments (*tūryāṇi*; K *prthivyām* “on the ground”) with their diamond-beaks (*vajratuṇḍa*). 32.000 *kūṭāgāras* measuring 25 Yojanas each appear and 24 (or 24 *koṭīs* according to AIK) birds with golden crests, golden beaks and golden faces (*suvarṇamukha*)<sup>214</sup> sit in each *kūṭāgāra*. They utter the following verses in a human voice (§ 214): The king will suffer from undesirable (*aniṣṭha*) results (*phala*) because he cut down the tree, but 2400 *koṭīs* of trees are standing again now. They ask him whether he knows who the person is that planted the tree. The king declares his ignorance and begs for an explanation. He is told that this person will be born as the light of the world (*lokapradyota*) and as the guide (*vināyaka*) who rescues all beings from the fetters that keep them in their existence in the Saṃsāra (*saṃsārabhavabandhana*). When asking about the bad Karma of the second person whose tree does not grow, the king is told by the birds that this is the foolish (*mūḍha*) Devadatta who did not do any good (*na kuśalam kiṃcit*). How could his tree grow? (verses 70–75).

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

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<sup>214</sup> The words *tuṇḍa* and *mukha* are perhaps to be understood as synonyms; *suvarṇamukha* is missing in manuscript A.

## V.10 On Young Beings (§ 215–260)

### V.10.1 Masses of Beings Approach the Buddha (§ 215–219)

When Bhaiṣajyasena asks why 30 *koṭīs* of persons (*jana*, i. e. ministers) are firmly established in the ten stages and acquired higher knowledge, the Buddha promises an explanation, smiles and emits 84.000 rays from his mouth (*mukhadvāra*) in some 100.000 colours (*anekaśata-sahasravarṇa*) such as blue etc. (*nīlapītalohitāvadātamaṃjiṣṭhāspaṭīkarajata*), which illuminate the unlimited (*anantāparyanta*) world systems and return to be absorbed in the Buddha's head (§ 215).

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

Doing so, Bhaiṣajyasena sees one huge tree of 7000 Yojanas each in the four directions and in zenith and nadir. In each tree, 25.000 *koṭīs* of crowds of people (*janakāya*) are assembled silently and motionless (§ 217). Bhaiṣajyasena begs for permission to ask the Buddha and inquires why all these many persons stand silently and motionless. The Buddha asks Bhaiṣajyasena to go and ask the Tathāgatas, from which world system the crowds of people (*janakāya*) have come. He should go by using his own magical power and return by using that of the Tathāgata (§ 218–219).

### V. 10.2 Bhaiṣajyasena's Visit to Candrapradīpā (§ 220–231, verses 76–80)

#### V.10.2.1 Bhaiṣajyasena Meets the Tathāgata Candrāvātikṣetra in Candrapradīpā (§ 220–221)

Starting from this world system (*ito lokadhātā*) and after crossing 96 *koṭīs* of world systems (*lokadhātu*), Bhaiṣajyasena reaches the world system named Candrapradīpā where the Tathāgata Candrāvātikṣetra resides (*tiṣṭhati dhṛyate yāpayati* [3+3+4]) and teaches the Dharma surrounded and respected (*puraskṛta*) by 80.000 *koṭīs* of Bodhisatvas (§ 220). Bhaiṣajyasena tells the Tathāgata Candrāvātikṣetra that he crossed 96 *koṭīs* of Buddha-fields (*buddhakṣetra*) arriving from the Buddha field of the Tathāgata Śākyamuni in the world system Sahā. Nowhere had he seen<sup>215</sup> that many beings as had been there (*tatra, tatrastha*, i.e., in Buddha Śākyamuni's Buddha field) assembled, having arrived from the ten directions. He does not see that many beings here (*ihastha*, i.e., in Candrapradīpā) (§ 221).

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

Candrāvātikṣetra answers that the crowds are meeting there (*tatraiva*, in Sahā and not here in Candrapradīpā) and are standing together (*saṃcaranti saṃtiṣṭhanti*). When Bhaiṣajyasena does not understand (*yathā katham punar*), Candrāvātikṣetra explains that these are beings produced (*saṃbhūta*) from unconscious (*acetana*) trees.<sup>216</sup> Bhaiṣajyasena has neither heard nor seen that human beings are born (*jāyante*) in an unconscious tree. In order to dispel Bhaiṣajyasena's disbelief Candrāvātikṣetra promises to demonstrate this presently (§ 222). He

<sup>215.</sup> The combination *paśyāmy āsīt* seems to indicate the past tense.

<sup>216.</sup> Cf. § 217; MPPS IV, p. 1830 note 3.

stretches out his extremely beautiful arm (*śatapuṇyavicitra*).<sup>217</sup> 100.000 *koṭīs* of crowds of people appear from his arm. Every single crowd stretches out a hundred arms to shower the Tathāgata with various incense and fragrance. Bhaiṣajyasena sees all this, and Candrāvati-kṣetra explains that these unconscious crowds appeared and are re-born (*pratyājāta*) as unconscious human beings (*manuṣya*).<sup>218</sup> Then all the hundreds of arms of every single being are dropped (*vikīryante*) (§ 223).

Bhaiṣajyasena goes on to ask what it means that a hundred arms of these human beings are dropped in one moment (*muhūrtamātreṇa*). If it is impossible that the hundred-armed ones can be liberated, how can two-armed humans be liberated? Candrāvaticṣetra answers that beings are born unconscious (*acetana*) and annihilated (*niruddhyante*) unconscious. Moreover, our body is to be considered as if it were unconscious (*acetanabhūta*, or insensible, cf. verse 100a and 148c).<sup>219</sup>

At this point, Bhaiṣajyasena comes back to the young and old beings. After confirming that these categories exist, Candrāvaticṣetra explains that those who dropped their arms are old and those who appeared (*nirjāta*) in the trees are young beings. Next Bhaiṣajyasena wishes to see the young beings (§ 224). Candrāvaticṣetra (F here Candrāvati) stretches out his right hand, and 100.000 *koṭīs* of crowds of people from the four directions and 100.000 *koṭīs* from zenith and nadir arrive,<sup>220</sup> venerate the feet of Candrāvaticṣetra and remain silent (§ 225). Being asked for the reason why the beings do not talk to the Tathāgata, Candrāvaticṣetra explains that an unconscious piece of land (*prthivīpradeśa*) does not talk and does not know<sup>221</sup> the antagonists to a (wrong) way of life (*dharmaskandha*, cf. § 237). This is so because some (*ekatya*) of the young beings do not understand birth (*utpāda*) and cessation (*nirodha*). Although they have witnessed (*dr̥ṣtvā*) old age, disease (*vyādhi*), death, untimely death (*akālamṛtyu*) etc., they do not understand all this. Having seen (*dr̥ṣtvā*) all these bitter (*kaṭuka*) sufferings they do not make any effort (*udyogam āpadyante*; AFI[K lacuna] *udvegam* “agitation”); so how could they understand? It is necessary to instruct (*śikṣitavya*) them time and again (§ 226).

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

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

<sup>217.</sup> For the meaning of *puṇya* cf. *puṇyagandha* “fine fragrance,” Conze: Materials s. v.; *śatapuṇyavicitrita* is missing in manuscripts FIK(A lacuna).

<sup>218.</sup> Manuscript F has *ayonijā ete satvā* instead of *pratyājātā*.

<sup>219.</sup> On the meaning of °-*bhūta* cf. O. v. Hinüber: “The Foundation of the Bhikkhuni Saṃgha.” ARIRIAB 11. 2008, pp. 3–29, particularly p. 14 note 35 = *Kleine Schriften* III, pp. 1197–1223, particularly p. 1208 note 35.

<sup>220.</sup> The figures seem to match those in § 217. Obviously, *daśabhyo digbhyaḥ* in the Gilgit vulgate is a mistake for *caturbhyo digbhyaḥ* (thus manuscripts IK[A lacuna]); instead of *paṃcāśat* read *paṃcāśatsahasrāṇi*: 50.000 arrive from the nadir and 50.000 from the zenith, which is equal to the figures mentioned in § 217. If so, this might indicate that the silent crowds moved from the Sahā world system to Candrapradīpa.

<sup>221.</sup> Probably read *nālapati na saṃlapati ... na* (thus manuscripts FI [A lacuna]) *prajānāti*.

(*strīpuruṣasaṃyoga*) that is accompanied by bad Karma. They must be taught various arts (*śilpa*) time and again. They experience (*anubhavanti*) infinite bitter suffering that originates from the ripening (*vipāka*) of their previous evil deeds. The young beings that have come here and do not rise (*nottiṣṭhanti*) experience this suffering. Therefore they do not talk. In this way, the young beings do not know what is beneficial (*kuśala*), and they do not understand arising and cessation (*utpāda* and *nirodha*). They will not obtain a human existence (*mānuṣyaka ātmabhāva*). These are called young beings (§ 227).

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

Bhaiṣajyasena asks who is born after he is reborn (*abhijāta jāta*) and who has entered Nirvāṇa (*parinirvṛta*). The answer is that only (*eva*) a Buddha is born after he is reborn<sup>222</sup> and that only a Tathāgata has entered Nirvāṇa (§ 228).

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

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

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

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

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

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<sup>222.</sup> The awakening is considered as a second birth.

### V.10.2.5 Praise of the Buddha-field and the Buddha by a Voice from the Sky (§ 231, verses 76–80)

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

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

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

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

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

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

Then Bhaiṣajyasena stands 80.000 Yojanas high in the air and 80.000 *koṭīs* of gods shower a rain of flowers on the Buddha. When the young beings see this, they all pay homage (§ 234).

Standing high up in the air, Bhaiṣajyasena utters words (*vāg bhāṣate*), which resound in the Trisāhasramahāsāhasrī world system by their sound (*śabdena*). The beings re-born in the 32 great hells hear it. The 32 groups of gods hear it. The Trisāhasramahāsāhasrī world system is shaken by an earthquake in six ways (*ṣaḍvikāra*). 84.000 Nāga kings are shaken in the great ocean. Innumerable Rākṣasas arrive in Jambudvīpa. 30.000 *koṭīs* of Pretas and 25.000 *koṭīs* of Yakṣas and Rākṣasas arrive from the capital Aḍakavatī.<sup>227</sup> A huge assembly unites

<sup>223.</sup> The Buddha “repays” (*śodheti*) the debt he incurred by receiving gifts.

<sup>224.</sup> Cf. verse 9d *buddhadakṣiṇā*; verse 78d *buddhaṃ ... dakṣiṇāṃ* is a split compound.

<sup>225.</sup> Because of the following *paraloka* it seems better to understand *lokesmin* as *loke (a)smīn.*, cf. A 34d (note 816) *ṭṛbhavasmī*; II.2.3 Remarks on the Manuscripts 1. Manuscript A.

<sup>226.</sup> *guṇakṣetra* is defined as *guṇakṣetraṃ trīṇi ratnāni. pudgalaviśeṣo vā kaścit phalasaṃpattiviśeṣa-prāptah*, Abhidh-k (ed. P. Pradhan 1975) 232,1.

<sup>227.</sup> Probably read *aḍakavatī{m}* (F *aṭakavatīyā*) *rājadhanyā-m-āgatāni*; on the ablative °-yā see BHS 10.122.

before the Buddha (§ 235).

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

### V.10.3.3 On Dharmaskandhas (§ 237)

The Buddha asks Bhaiṣajyasena to come, and Bhaiṣajyasena descends by his own magical power and asks the Buddha by what quality (*kiyatā*) the Dharmaskandha is a Dharmaskandha. The Buddha replies that a Dharmaskandha (antagonist to a bad way of life) is taught for a person who practices chastity (*brahmacarya*) to abandon all evil (*sarvapāpād viramati*).<sup>228</sup> Bhaiṣajyasena confirms that he sees the young beings abandoning un-chastity (*abrahmacarya*). Immediately they will receive a Dhāraṇī (*dhāraṇīpratilabdha*)<sup>229</sup> and will be provided with all Dharmas.

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

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

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

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

At the moment of death (*maraṇakāla*) and in the last moment of consciousness (*carimavijñāna*) the three winds called annihilation of consciousness (*vijñānanirodha*), confusion of consciousness (*vijñānavibhrama*) and accompanied by agitation of consciousness (*vijñānasamkṣobhasamyukta*) arise. At the moment of death, three (winds) destroy (*nirghātayanti*) the body (the winds) named knife (*śastraka*), needle (? *sūcaka*) and (*a*)*ṣṭhīlaka*.<sup>230</sup> Then the body is defined as set on fire (*ādīptaka*), a site of fire (*dahana-*

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<sup>228.</sup> The meaning of *dharmaskandha* “opponent or antagonist to a (wrong or bad) way of life” follows from Abhidharmakośa I.26 *caritapratipakṣas tu dharmaskandho ’nuvarṇitaḥ* explained as *evaṃ tu varṇayanty aśītīś ca caritasahasrāṇi satvānāṃ. rāgadveṣamohamānādicaritabhedena. teṣāṃ pratipakṣeṇa bhagavatā ’śītir dharmaskandhasahasrāṇy uktāni*, Abhidh-k (ed. P. Pradhan. 1975) 17, 17–19 “opponent to a (wrong) way of life is however taught as a secondary (*anu-*) meaning of Dharmaskandha (the first is the well-known division of the scriptures into 84.000 Dharmaskandhas). Thus there are 80.000 (wrong) ways of life of the beings that are divided into a life full of passion, hatred, delusion, pride etc. As their opponent the 80.000 Dharmaskandhas are taught by the Lord.” (One *dharmaskandha* each against *rāga* etc., cf. *sīlādayo dhammakhandhā guṇakoṭṭhāsā*, It-a 6,23, partly enumerated It-a I 6,22-7,34). On this paragraph in the Abhidh-k see A. Bareau, Vāk 3. 1953, p. 63. In Sgh § 36 (with note 119) *dharmaskandha* is qualified by *pāpaka*.

<sup>229.</sup> This is a regular epithet of Bodhisatvas, cf. H. Dayal: *The Bodhisatva Doctrine*. London 1932 (repr. Delhi 1970), p. 267.

<sup>230.</sup> These winds are enumerated among others at *Śikṣāsamuccaya* (ed. C. Bendall. 1897–1902) 248,13, where *sūcaka* (read *sūcika*?) is preceded by *kṣuraka*; on the meaning of the medical term *aṣṭhīla* cf. G. J.

*vāsaka*), massive (? *meḍika*, manuscript F *kheḍika* “phlegmatic”; I *keḍika*),<sup>231</sup> impassioned (*śṛṅgārika*, manuscript F *śṛṅgāṭika*, cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F), cremation ground (*śmaśānika*), stupid (*durbuddhi*), heavy burden (*bhāraguru*), tormented by birth (*jātipīḍita*), shaken by birth (*jātisaṃkṣubhita*), pervaded by life (*jīvitaparibhāvika*) and leading to the separation from the beloved ones at death. These are the names of the body (*śarīranāmāni*) (§ 239).

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

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

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

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

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Meulenbeld: *A History of Indian Medical Literature*. Groningen Oriental Series XV. Vol. IB. Groningen 1999, p. 333 note 288.

<sup>231</sup> Cf. CDIAL no. 10331 *mēla-* / \**mēḍa-* “meeting, collection” (?). It is not impossible that the word *meḍika* is related to the technical term *meṇḍ(h)ika* Kauṭalya 2.3.16 used in the description of a city gate, cf. O. v. Hinüber, rev. of “D. Schlingloff: *Fortified Cities of Ancient India. A Comparative Study*. London, New York, Delhi 2013,” IJ 60. 2017, pp. 187–199, particularly 194 foll. = *Kleine Schriften*, pp. 1843–1855, particularly pp. 1850 foll.



followers (*catasrah parśadaḥ*) in various ways and living in accordance with the teaching of the Buddha (*śāsane bhinivusta*). Thus, they tell him (manuscript I adds *hitakāmasya*, “who longs for welfare”) what is good for him. For nothing is done by the gods (*devakṛta*)<sup>232</sup> They tell him that he acted badly (read *asādhu* with manuscript I for *asādhus*) after coming (*āgatya*, i. e. being born in) to Jambudvīpa (§ 241).

The following verses repeat the content of § 241 in the form of a dialogue between the Buddha (*dharmarāja*) and the dying man (*mṛtya>tasya*).<sup>233</sup> The King of Dharma instructs (*anuśāsan*) and asks the dying man (§ 242) why he has not accumulated any merit that would have saved him from hell, although he heard the Gaṇḍī being beaten and the teaching of the Dharma (*dharmān deśayamānaṃ*) that leads to the calm Nirvāṇa (*śāntaṃ nirvāṇagāmināṃ*) (verses 83–84).

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

The foolish man addresses the Dharmarāja and answers in the following verses (§ 243) that he was stupid, under the influence of bad friends (*pāpamitravaśānuga*) and that his mind was confused by desire (*kāmabhrāntena cetasā*). He continues to enumerate his misdeeds, such as harming living beings (*prāṇināṃ hiṃsā*), destroying property of the Saṃgha (*sāṃghikaṃ vināśitaṃ*), breaking into a Stūpa (*stūpabheda*), speaking evil words (*dauṣṭulyaṃ vākyaṃ*) with a wicked mind (*praduṣṭena antara-ātmanā*) and harassing his mother (verses 85–87). As he recognizes the misdeeds (*aparādha*) that he has done with his own body (*svaśarīreṇa*), he sees before him all the hells in which he is going to be tormented and from which there is no escape (*dvāraṇ te na labhiṣyanti*). These are the eight hells *raurava*, *saṃghāta*, *pratāpana*, *mahāvīci*, *mahāpadma*, *kālasūtra*, *kumbha* and finally *kṣūra*.<sup>234</sup> At the end, he invites all beings to look at his tormented body (*kāyaṃ duḥkhaprapīḍitaṃ*) (verses 88–95ab).

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

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

In the next group of verses he describes his way of life that was based on stealing the wealth of others (*arthā parakyā*) for the benefit of his household (*veśma*) whose members are enumerated (verses 95cd–97c). He used vessels made of silver and gold, wore expensive clothes, had a wonderful (*suvicitra*) house built (*kārāpaṇa*) that was filled with numerous men and women, listened to music and enjoyed perfumes. In the end, he calls his body insensible (*acetana*, cf. § 224) and accuses it of being ungrateful (*na kṛtajña*). Because of his body, he was confused, and now he does not find any protector (*trātā*), but after a horrible agitation of the bodily winds (*vātasamkṣobha*), which torment the body (*śarīraparītāpana*), a being is reborn.<sup>235</sup> He continues to describe how he took care of his body by eating tasty food,

<sup>232.</sup> That is one should act and not wait for things to happen. This may be a proverb.

<sup>233.</sup> From the following verses, particularly verse 120a *mṛyato mama*, it is evident that the man is about to die and not yet dead as the word *mṛtasya* in all manuscripts suggests.

<sup>234.</sup> A different list of the eight hells is found in § 42 (with note 123).

<sup>235.</sup> He suffers from a horrible disease and after his death he is reborn as some being or other (*kaścit satvaḥ*),

although his health suffered and by wearing beautiful wreaths. However, his eyes were without protection (*cakṣustrāṇa*) and were seduced by beauty. The eyes and the ears are the reason for evil deeds because they (the eyes) did not see (*mayādr̥ṣtvā < mayā adr̥ṣtvā*), what he did. Moreover (*bhūyah*), his arms are struck by a Vajra<sup>236</sup> (verses 97d–103).<sup>237</sup>

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

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

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

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

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

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

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

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because he did not find any protector from rebirth.

<sup>236.</sup> That is, he is unable to act(?).

<sup>237.</sup> Here ends manuscript F.

comfort leading to infinite happiness (*saukhyam atyantasukhāvaham*), the field of the Buddhas that provides happiness, the roaring (*mahāgada*)<sup>238</sup> Dharmacakra, good conduct, the truth of the various ways of good conduct (i. e., the ten *śīlas*; *satyam śīlānām*) and the Tathāgatas of powerful voice (*brahmaghoṣa*) (verses 122–131).

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

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

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

On the other hand, who develops faith (*śraddhā*), good conduct (*śīla*) as well as wisdom (*prajñā*), and associates (*bhajate*) with virtuous friends (*kalyāṇamitra*) soon becomes a Tathāgata. He practices the best (*śreya*) exertion (*vīrya*) in order to be reborn in the world of a Buddha (*buddhaloka*). He should then teach the beneficial Dharma attracting, all beings (*sarvasatvapari-graha*). Having developed benevolence (*maitram cittaṃ*) and practicing chastity (*brahmacarya*), he will be accomplished in the right practice (*pratipatti*) after he has heard the Buddha who demonstrates (the way to) deliverance (*vimukti*) and who acts as the parents of the world (*lokasya mātāpitarām*). This is called the thought of enlightenment (*bodhicitta*). Those who listen with respect (*gauravād*) to a virtuous friend presenting the highest (*paramam*) and very difficult (*suduṣkaram*) teaching of the Buddha (*buddhaśāsana*) will become Buddhas who liberate all beings towards the calm Buddha-fields<sup>239</sup> (verses 135–140).

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

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

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

<sup>238.</sup> Cf. Dhātupāṭha 10.313,314 *stanagadī devaśabde* “the roots *stan* and *gad* mean divine sound (thunder).”

<sup>239.</sup> *buddhakṣetrebhyo*, on this use of the dative cf. O. v. Hinüber: *Studien zur Kasussyntax des Pāli besonders des Vinaya-Piṭaka*. Münchener Studien zur Sprachwissenschaft. Beihefte Neue Folge 2. München 1968, § 171 foll.

### V.10.3.11 The Young Beings Wish to See the Tathāgata as well as Bodhisatvas and to Listen to the Dharma (§ 247)

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

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

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

Their wish to see powerful Bodhisatvas is immediately fulfilled by Bhaiṣajyasena, who rises together with 500 Bodhisatvas into the air by their magical power (*ṛddhibalena*), walks up and down (*caṃkramanti*), sits cross-legged and meditates. The Bodhisatvas produce tigers, lions, serpents (*vyāḍa*) and elephants that emanate (*niṣkrāṃanti*) from their bodies. They display various miracles (*vikurvita*) by their great magical power; they sit down cross-legged on mountains, rise 20.000 Yojanas high in the air and descend (*avataranti*) as 10.000 *koṭīs* of suns and moons (§ 248).

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

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

The Buddha, however, comes back to the earthquake and Bhaiṣajyasena's earlier question (cf. § 245). After the Buddha had assured Bhaiṣajyasena that he will explain to him (*darśayiṣyāmi*) everything relating to past, future and present (*atītānāgatapratyutpanna*), Bhaiṣajyasena asks the Buddha to instruct him in order to dispel his mental worries (*kaukrītyavinodanārtham*) about the 84.000 gods, 84.000 *koṭīs* of Bodhisatvas, 12.000 *koṭīs* of Nāga Kings, 18.000 *koṭīs* of ghosts (*bhūta*) and 25.000 *koṭīs* Pretas well as Piśācas that surround the Tathāgata<sup>240</sup> (§ 250).

The Buddha declares that these beings who have assembled in his presence to listen to the Dharma will turn away from the Saṃsāra (*saṃsāram paścānmukhaṃ kariṣyanti*). This very

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<sup>240.</sup> This assembly is mentioned last in § 235.

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

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

Upon hearing this 5.000 young beings reply with four verses (§ 252). This body (*kāya*), with which they move (*vaṃcyāma*; manuscript A *yāsyamaḥ*)<sup>242</sup> in the Saṃsāra without knowing the end, is a heavy burden. Born as it were blind (*andhabhūta*, cf. note 219 above) they are unable to find the way (out of the Saṃsāra). Therefore, they beg to be accepted (into the Dharma) (*kuru saṃgrahaṃ*, cf. note 206). Ignorant as they are (*alpaprajñā*, *anabhijñā*), they ask the Buddha to teach the Dharma in order to be liberated from suffering. Wherever they are re-born, they wish to see a Buddha (*buddhadarśana*) (verses 147–150).

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

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

The young beings do not know who the Elder (*sthavira*) is but infer from his appearance that he has overcome all evil. In his hand they see a flask (*karaka*) made of the seven jewels and a cord (*sūtra*) made of jewels wound around (*viveṣṭhita*) his shining (*tejarāśi*) body. Although they are unable to resist (*prativodhum*) his compelling voice, they state that they are not in need of food or drink, which is transformed into bodily excretion (*uccāra*, *mūtra*, *śoṇita*, *rakta*; read *raktaṃ māṃsāt?*). They do not need delicious (*susaṃskṛta*) food and drink, beautiful clothes embroidered by various silken ornaments (*paṭṭāpaṭṭakasaṃhita*) or manifold ornaments, because all this is subject to impermanence (*[a]nityadharmin*). What

<sup>241.</sup> The verse 145ab does not construe.

<sup>242.</sup> Cf. PED s.v. *vañcati*.

they really need is a life (which helps) to avoid painful rebirth (*durgati*) and the gift of Dharma (i.e. instruction, *dharmadāna*),<sup>243</sup> not a happy life among the gods. A virtuous friend (*kalyāṇamitra*) is needed, not the empire of a world conqueror (*cakravartin*), who is going to die leaving behind his realm (*dvīpa*) as well as his retinue when the seven jewels retreat (*nivartante*) and he does no longer wield any power. Only once are they re-born as kings (*ekajanmīkarāja*), who, wondering around in impermanence (*[a]nityayā*) act badly and fall into hell (*raurava*). After having crossed (*paryanvitvā*) the four directions with his magic seven jewels, where is the magic power (*rddhi*), when the king lives in hell (*raurave*)? Dead people cannot possess magic power, where it is without foundation (*bhūmi*) (verses 152–165ab).

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

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

By their misdeeds, men have a short life (*alpāyuṣ*), are seduced by enjoyments (*kāmabhoga*) and do not know (*vindanti*)<sup>244</sup> death. They are born (*jāyante*, BDI *jānanti*, wrong reading) but, under delusion (*vaṃcitāḥ*), do not fear (*bhāyanti*) arising and cessation. Because their mind is attacked by ignorance (*avidyākrāntacetā*), they do not understand the subtle (*sūkṣma*) Dharma, the subtle obligations (*sūkṣma kārya*) or the calm sphere (*śāntaṃ dhātuṃ*, i.e., Nirvāṇa?). Restless (*na khidyante*), they are re-born again and again struck by suffering and beaten by the stick of impermanence (*[a]nityatādanatāḍita*). Driven (*codita*) by previous evil deeds, they are stealing and killing. Then they are arrested (*pañcabandhana-baddha*),<sup>245</sup> die in despair and lament pitifully in the last moment of their consciousness (*nirudhyamāne vijñāne*). Therefore, they would give all their possessions and do the work of slaves (*karman dāsayogya*) in order to find a protector (*trātā*). Riches and the luxury of a king are not needed, only one's own body (*svaśarīra*). A malefactor (*pāpakārin*) is not liberated.<sup>246</sup> Therefore, they do not ask the Elder (*sthavira*) for food (verses 170–179).

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

<sup>243.</sup> On *dharmadāna*, *āmiśadāna* and *bhayadāna* see O. v. Hinüber: "Review of A. Teeuw and S. O. Robson: *Kuñjarakarna Dharmakathana*. 1981." OLZ 83. 1988, column 86 foll.

<sup>244.</sup> On the meaning of *vindati* cf. PED s.v.

<sup>245.</sup> On the meaning of this word cf. O. v. Hinüber: "The Sagātha-vagga of the Saṃyutta-nikāya: Formation and Vedic Background," in: *Research on the Saṃyukta-āgama*, edited by Dhammadinnā. Dharma Drum Institute of Liberal Arts. Research Series 8. Taipei 2020, pp. 3–51, particularly p. 31.

<sup>246.</sup> Nothing but one's own body is needed; luxury won by doing bad deeds prevents liberation.

world (*lokanātha*), whose sight is pleasant to the beings (*priyadarśana*). Then they beg Bhaiṣajyasena to introduce himself and to tell them his name (verses 183cd–186ab).

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

First, Bhaiṣajyasena thinks they wish to hear the name of the omniscient (*sarvajanasya* = *sarvajñasya*; A *sarvajagas*[?]).<sup>247</sup> Therefore, he tells them that it is the Tathāgata surrounded by innumerable young beings. Only after the inquiry about his name is repeated does Bhaiṣajyasena introduce himself as Bhaiṣajyasena and explains that he is medicine (*bhaiṣajya*) for the beings. He will inform them about the best medical herb (*auśadha*), which cures all diseases of people struck by disease. Then he explains what this means. The worst diseases are passion (*rāga*), which destroys people (*loke*), and delusion (*moha*), which confuses foolish persons (*abuddhi*). Fools affected by hatred (*dveṣagrasta*) experience horrible rebirths and cannot find peace (*śānti*) (verses 186cd–191).

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

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

Struck by hatred and delusion, they always carry on (*udvahanti*) being frustrated (*vihanyante*) again and again because they do not see the requisites for liberation (*mokṣabhāra*)<sup>248</sup> or the way to liberation. Because they do not realize that they must die, they do not develop fear and think that they are not going to die although they see their parents pass away (verses 192–201ab).

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

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

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<sup>247.</sup> *sarvajanasya* is a rare anaptyxis for *sarvajñasya*, cf. °-jña > °-jina, Mittelindisch § 251 and the unmetrical (Mvu III<sup>2</sup> 513, note 15) *kṣetrajño khalu puna nāma bhavati*, Mvu III 398,14\* = Mvu III<sup>2</sup> 513,6\* based on \**kṣetrajino kho puna nāma bhoti* (?). – The meaning of manuscript A *sarvajagas* (for °-gat?) is unclear and manuscript I *sarvajanas tathā* seems to be an unsuccessful attempt to emend the text of manuscript A. It is remarkable that the correct and old form *sarvajanasya* < *sarvajñasya* is not preserved in manuscript A, but in the Gilgit vulgate.

<sup>248.</sup> Here *mokṣabhāra* seems to be used under metrical constraints for *mokṣasambhāra*, but cf. also *bhāramokṣam* in manuscript AIK.

craving (*tr̥ṣṇā*) and his birth burdened with his body (*kāyabhāraparivṛta*) is useless (*anarthāya*) in this world. The body requires much unnecessary care, which is again described. In the insensible body (*acetana kāya*), there is no pleasure (verses 201cd–208).<sup>249</sup>

If the body (*śarīra*) offers no protection, how could clothes and ointments protect from death (*marañatrāṇa*)? The body (*kāya*) is called man (*puruṣa*).<sup>250</sup> It is joined by the powerful breath (*śvāsa*). In this body (*śarīra*), judgement (*pratisamkhyā*)<sup>251</sup> is a penetrating (*tīkṣṇa*) force (*bala*) of high value (*mahāguṇa*), which was led astray (*bhrāmita*) by playing around (*krīḍā*). Out of ignorance of the Dharma, which leads to liberation (*mokṣadharmā*), he found pleasure in bad deeds and is born and dies again and again (verses 209–212).

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

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

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

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

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

<sup>249.</sup> On the background of the concept of *kāyabhāra* mentioned in verses 197–204 (cf. § 239 *śarīra bhāragaruka*, verse 147a *gurubhāro ... kāyo* and verse 210a *puruṣa ucyate kāyam*) see V. Eltschinger: “Is There a Burden-bearer? The Sanskrit Bhārahārasūtra and Its Scholastic Interpretations.” JAOS 134. 2014, pp. 453–479.

<sup>250.</sup> On the meaning of *puruṣa* cf. MPPŚ I, p. 133 foll. with note 1.

<sup>251.</sup> Here, *eti* seems to correspond to *aiti*, cf. BHSD s. v. *eti*. The meaning is not entirely clear. The body, which is *acetana* is joined by breath (*śvāsa*) to bring it to life (?) and by the ability of discernment (*pratisamkhyā*); on *pratisamkhyā* see MPPŚ IV, pp. 2072 [2073] note 2 and 2133. Thus the body is provided with strength (*bala*) and virtue (*guṇa*).



(*dvātrīṃśalakṣaṇadhara*) they are unable to cross (*nottarāmo*) (the ocean of existence) (verses 222–227).

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

Being asked by Bhaiṣajyasena to look up, they see all around exactly (*anūnaka*) 300.000 beautifully decorated *kūṭāgāras* with a lotus flower in full blossom (*praphulla*; A *prasphuṭa*) in the middle emitting heavenly scent. When asked what this means, Bhaiṣajyasena explains that these are the sites where they should go to see and venerate the Buddha. The beings, however, do not know their way and do not see the Tathāgata. Bhaiṣajyasena replies that one should go to venerate the teacher who is of divine splendour (*amṛtaprabha*; I *amṛtaprada* “who gives Amṛta”), endless like the sky and cannot be touched (*parāmarṣṭum*). The teacher stands in his place (*sthāne*) as do the Mounts Meru. Like a Mount Meru he stands on firm ground (*gādha*) in the great ocean. No dirt (*rajasā*) is known (I *jñātam*)<sup>252</sup> from the Trisāhasramahāsāhasrī (Trisāhasra) world system because of the appearance of a Buddha (*buddhasambhava*). The light of the world is venerated by Bodhisatvas in the ten directions (verses 228–236).

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

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

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

The 30.000 *koṭīs* of young beings that have appeared penetrate (*avagāhanti*) the subtle teaching of the Dharma and in a subtle way abuse, revile and harass (*paribhāṣanti parivadanti parpīḍanti* [5+5+5]) the old beings by telling them that they as old beings do not know the Dharma and are always attracted (*rajyanti*) by bad Dharma (*adharma*) and by un-

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<sup>252</sup> Or *rajas* “passion” (?); on *s*-stems transformed into *a*-stems (*rajas* > *rajasa*) see BHS § 16.3. The meaning of the verse is not entirely clear. The reading of manuscript I (and perhaps B) in verse 236b (note 2323) is to be preferred because A *jñānam* or D *jñānād* does not make much sense.

wholesome acts (*akuśala*). Bhaiṣajyasena wonders why the young beings speak in such a pleasant way (*mṛṣṭā manāpā vāg bhāṣante*).<sup>253</sup> This is, as the Buddha explains because they have heard the soft and subtle (*mṛduka, sukumāra*) Dharma. Therefore, they will gain insight (*avabudh*) into the meaning of all Dharmas and acquire all good qualities (*guṇa*). All will penetrate (*avagāhiṣyanti*) the Dhāraṇī, will be established in the ten stages (*daśabhūmi-pratiṣṭhita*) from now on (*adya-d-agreṇa*). They will beat the big drum of the Dharma and acquire the ways of the great Dharma (*mahādharmaprakārasamanvāgata*, cf. § 257). Then the Buddha draws Bhaiṣajyasena's attention to the *kūṭāgāras* mentioned earlier (verses 229, 231). After the young beings have occupied (*abhiruhya*) them today, they will acquire a full understanding of the Dharma (*dharmābhisamaya*), will fulfil all beneficial Dharmas (*kuśaladharmapāripūri*) and will beat the big Dharma drum (*mahādharmadundubhi*). Various groups of gods (*devanikāya*) will understand the Dharma and many beings living in hell (*nairayika*) in a horrible state (*vinipātasamprasthita*) will turn away from and overcome the Samsāra (*samsāraparāṇmukhaparājaya*) after having heard the exposition of the knowledge of the Tathāgata (*tathāgatajñānanirdeśa*) (§ 256).

In the same moment, 99.000 *koṭīs* of old beings have entered the state of *srotaāpatti*, will obtain all Dharmas, will avoid all suffering, will see all Tathāgatas (*darśanam niṣpādayiṣanti*) and obtain the great Dharma (*mahādharmasamanvāgata*) (§ 257).

When Bhaiṣajyasena is asked to look into the four directions, he sees innumerable Bodhisatvas approaching,<sup>254</sup> who venerate the feet of the Tathāgata and step aside (*ekānte tasthuḥ*). At the same time, Bhaiṣajyasena sees a red and a black apparition, which he does not understand. The Buddha explains that this is Māra who tries to create confusion (*vicakṣuṣkarāṇa*). Then the Buddha shows the innumerable Bodhisatvas who have come and explains the reason for their arrival. Because of the young beings (*daharāṇāṃ satvānāṃ pratyayena*, cf. § 256), all beings will soon acquire the meditation on the Dharma (*dharmadhyāna*). Bhaiṣajyasena confirms that he sees in innumerable world systems all the many Bodhisatvas with their own magical power, showing various shapes (*rūpa*), colours (*varṇa*) and aspects of their power (*nānābalasamsthāna*). They dwell in accordance with the noble Dharma (*āryadharmavihāra*).<sup>255</sup> The retinue of the Bodhisatvas dwells in accordance with the Dharma (*dharmavihāra*) (§ 258–260).

## VI. EPILOGUE (§ 261)

With this prospect of universal liberation, the discourse comes to an end. After the Buddha finished his discourse, the delighted (*āttamana*) Bodhisatvas Sarvaśūra and Bhaiṣajyasena together with all young and old (*navapurāṇaka*) Bodhisatvas<sup>256</sup> as well as the complete assembly without exception (*sarvavatī parṣat*) and the world with gods, humans, Asuras and Gandharvas gladly approved (*abhyānandat*) of the word of the Buddha (§ 261).

<sup>253.</sup> They speak in a pleasant way because they try to exhort the old beings.

<sup>254.</sup> There are as many Bodhisatvas as there are sand grains in 50 *koṭīs* of Ganges rivers in the east, 60 *koṭīs* in the south, 70 *koṭīs* in the west, 80 *koṭīs* in the north, 90.000 *koṭīs* in the nadir and 100.000 *koṭīs* in the zenith. Perhaps the figure *sahasra* “1000” should be deleted in the numbers given for nadir and zenith.

<sup>255.</sup> On *dharmavihāra* cf. Geiger: Pāli Dhamma, p. 37 = *Kleine Schriften*. 1973, p. 136. There is a difference between *āryadharmavihāra* of the Bodhisatvas and simple *dharmavihāra* of their retinue (*parivāra*).

<sup>256.</sup> The young and old beings have now finally become Bodhisatvas and are on their way to liberation.



### III. SYNOPTIC EDITION OF THE MANUSCRIPT GROUPS C (ABCDEHIK) AND F (AFG)

Pages 2–105

Left page: Manuscript C with Manuscripts ABDEHIK

(Pages 2–100: Manuscript C)

(Pages 101–105: Manuscripts BD with Manuscripts AEIK)

Right page: Manuscript F with Manuscripts AG

Pages 106–128

Manuscripts [C]BD with Manuscripts AEIK

(Pages 117 (Ms C/B), 118 (Ms C), 119 (Ms C/B): End of Manuscript C)

**GILGIT VULGATE: MANUSCRIPT C WITH MANUSCRIPTS ABDEHIK**  
**THE FOLIO NUMBERS REFER TO MANUSCRIPT C**

/1r/ # namaḥ sarvabuddhabodhisatvebhyaḥ ||

**I. PROLOGUE**

[1] evaṃ<sup>1</sup> mayā śrutam ekasmin<sup>2</sup> samaye bhagavān rājagṛhe<sup>3</sup> viharati sma. gṛddhrakūṭe parvate mahatā<sup>4</sup> bhikṣusamḡhena.

[2] sārdhaṃ dvāviṃśatibhir bhikṣusahasraiḥ<sup>5</sup> tad yathā āyuṣmatā cājñātakeaundinyena.<sup>6</sup> āyuṣmatā ca mahāmaudgalyāyanena. āyuṣmatā ca śāradvatīputreṇa.<sup>7</sup> āyuṣmatā ca mahākāśyapena. āyuṣmatā ca rāhulena. āyuṣmatā ca bakkulena.<sup>8</sup> āyuṣmatā ca bhadravāsena.<sup>9</sup> āyuṣmatā ca bhadrāsriyā. āyuṣmatā ca nandaśriyā.<sup>10</sup> āyuṣmatā ca jāṅgūlena.<sup>11</sup> āyuṣmatā ca subhūtinā. āyuṣmatā ca revatena. āyuṣmatā ca nandasenena. āyuṣmatā cānandena.<sup>12</sup> evaṃpramukhai dvā/1v/(viṃ)[śatibhir]<sup>13</sup> bhikṣusahasraiḥ

[3] dvāśaṣṭibhiḥ<sup>14</sup> ca bodhisatvasahasraiḥ tad yathā maitreyeṇa ca bodhisatvena mahāsatvena. sarvaśūreṇa ca bodhisatvena mahāsatvena. kumāraśriyā<sup>15</sup> ca bodhisatvena mahāsatvena. kumāravāsiniṇā ca bodhisatvena mahāsatvena. kumārabhadreṇa ca bodhisatvena mahāsatvena. anūnena ca<sup>16</sup> bodhisatvena mahāsatvena. maṃjuśriyā ca kumārabhūtena<sup>17</sup> bodhisatvena mahāsatvena. samantabhadreṇa ca bodhisatvena mahāsatvena. sudarśanena ca bodhisatvena mahāsatvena. bhaiṣajyarājena ca bodhisatvena mahāsatvena. evaṃpramukhair dvāśaṣṭibhir<sup>18</sup> bodhisatvasahasraiḥ

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1. **D # svastiḥ || namaḥ sarvvavuddhavodhisatvebhyaḥ evaṃ, incipit D; I [#] namaḥ sarvabuddhabodhisatvebhyaḥ || evaṃ, incipit I**

2. I eka<smin>

3. **B bhagavān rāja)gṛhe viharati sma.; incipit B**

4. **K .. .. + + + + + eva(m) may(ā ś)[r](utaṃ; 12 akṣaras missing; g)r(he; 6 akṣaras missing; g)r[d]dhra[kū](ṭe pa)[r]vate mahatā, incipit K**

5. B sārdhaṃ dvā(viṃśa)ti<bhi> bhikṣusahasrai; D sārdhaṃ dvāviṃśatibhi bhikṣusahasrai; I dvāvi(m)śatibhi bhikṣusahasraiḥ; K bhikṣusahasraiḥ

6. DI ca jñātakeaundinyena. (I °-ko-°); DI om. ā-; K ca kaundinyena; K om. ājñāta-°

7. I mahāmodgalyāyanena.; B (śā)rīputreṇa.; B āyuṣmatā ca mahāmaudgalyāyanena follows (śā)rīputreṇa; K śārīputreṇa.; D śāradvatīputreṇa: {{āyuṣmatā ca}} āyuṣmatā ca

8. I bakulena.

9. B om. āyuṣmatā ca bhadravāsena; K āyuṣmatā ca bhadrivāsena.

10. BDIK bhadrāsriyā. ... nandaśriyā.; D {ā}āyuṣmatā ca nandaśriyā

11. BI jāṅgūlena; K (jāṃ)gūlena.

12. B om. āyuṣmatā ca nandasenena. āyuṣmatā cānandena.; IK om. (K lacuna, probably om.) āyuṣmatā cānandena.

13. B °-pramukhair dvāviṃśatibhir; D °-pramukhair dvāviṃśatibhi[r]

14. B dvāśaṣṭi<bhi>ś; K dvāśaṣṭebhiś

15. BDIK kumāraśriyā

16. B anūnena ca; D anūnena ca nāma

17. BDIK maṃjuśriyā; I om. kumārabhūtena

18. B sudarśanena ca ... bhaiṣajyasenena ca ... mahāsatvena. vajra[s](e)[n](e)(na ca) bodhisatvena mahāsatvena. evaṃpramukhair d(v)ā[ś]aṣṭibhi; BIK om. bhaiṣajyarājena ca; IK sudarśanena ca ... bhaiṣajyasenena ca bodhisatvena mahāsatvena. evaṃpramukhair dvāśaṣṭibhi (K °-bhir)

**MANUSCRIPT F WITH MANUSCRIPTS AG**  
**THE FOLIO NUMBERS REFER TO MANUSCRIPT F**

# namaḥ sarvabuddhabodhisatvebhyaḥ ||

**I. PROLOGUE**

[1] evaṃ mayā śrutam ekasmin samaye bhagavān rājagṛhe viharati sma. grddhrakūṭe parvate mahatā bhikṣusamghena.

[2] sārdhaṃ dvāvīṣatibhir bhikṣusahasraiḥ tad yathā āyuṣmatā cājñātakauṇḍinyena. āyuṣmatā ca mahāmaudgalyāyanaena. āyuṣmatā ca śāradvatīputreṇa. āyuṣmatā ca mahākāśyapena. āyuṣmatā ca rāhulena. āyuṣmatā ca bakkulena. āyuṣmatā ca bhadravāseṇa. āyuṣmatā ca bhadrāśriyā. āyuṣmatā ca nandaśriyā. āyuṣmatā ca jāṅgūlena. āyuṣmatā ca subhūtinā. āyuṣmatā ca revatena. āyuṣmatā ca nandasena. āyuṣmatā cānandena. evaṃpramukhai dvā(viṃ)[satibhir] bhikṣusahasraiḥ

[3] dvāṣaṣṭibhiḥ ca bodhisatvasahasraiḥ tad yathā maitreyeṇa ca bodhisatvena mahāsatvena. sarvaśūreṇa ca bodhisatvena mahāsatvena. kumāraśriyā ca bodhisatvena mahāsatvena. kumāravāsinā ca bodhisatvena mahāsatvena. kumārabhadreṇa ca bodhisatvena mahāsatvena. anūnena ca bodhisatvena mahāsatvena. maṃjuśriyā ca kumārabhūtena bodhisatvena mahāsatvena. samantabhadreṇa ca bodhisatvena mahāsatvena. sudarśanaena ca bodhisatvena mahāsatvena. bhaiṣajyarājena ca bodhisatvena mahāsatvena. evaṃpramukhair dvāṣaṣṭibhir bodhisatvasahasraiḥ

[4] dvādaśabhiś ca devaputra/2r/sahasraiḥ tad yathā arjunena ca devaputreṇa. bhadreṇa ca devaputreṇa. subhadreṇa ca devaputreṇa. dharmarucinā ca devaputreṇa. candanagarbheṇa ca devaputreṇa.<sup>19</sup> candanavāsinā ca devaputreṇa. candanena ca devaputreṇa. candanasenena ca devaputreṇa.<sup>20</sup> evaṃpramukhair dvādaśabhir devaputrasahasraiḥ<sup>21</sup> ||

[5] aṣṭābhiś ca devakanyāsahasraiḥ tad yathā mṛdamṅinyā ca devakanyāyā. prāsādavatya ca devakanyāyā.<sup>22</sup> mahātmasaṃprayuktayā<sup>23</sup> ca devakanyāyā. varṣaśriyāyā<sup>24</sup> ca devakanyāyā. padmaśriyāyā ca devakanyāyā.<sup>25</sup> prajāpativāsinyā<sup>26</sup> ca devakanyāyā. balinyā ca devakanyāyā. subāhuyuktayā<sup>27</sup> ca devakanyāyā. /2v/ evaṃpramukhair aṣṭābhir devakanyāsahasraiḥ

[6] aṣṭābhiś ca nāgarājasahasraiḥ tad yathā apalālena ca nāgarājñā.<sup>28</sup> elapatreṇa ca nāgarājñā. timiṅgileṇa ca nāgarājñā. kuṃbhāsāreṇa ca nāgarājñā.<sup>29</sup> kuṃbhaśīrṣeṇa ca nāgarājñā. sunandena ca nāgarājñā. suśākhena<sup>30</sup> ca nāgarājñā. gavaśīrṣeṇa ca nāgarājñā. evaṃpramukhair aṣṭābhir nāgarājasahasraiḥ<sup>31</sup>

[7] te sarve yena<sup>32</sup> rājagṛhaṃ mahānagaraṃ<sup>33</sup> yena gṛddhrakūṭaḥ parvato<sup>34</sup> yena ca<sup>35</sup> bhagavāṃ cchākyamunis tathāgato rhan samyaksambuddhas<sup>36</sup> tenopasaṃkrāmad<sup>37</sup> upasaṃkramya bhagavataḥ pādau<sup>38</sup> śirasābhivandya bhagavantaṃ triṣ<sup>39</sup> pradakṣiṇīkṛtya bhagavataḥ puratas tasthire.<sup>40</sup>

19. **A devapu|tre|ṇa: candanagarbheṇa ca devaputreṇa.; incipit A;** B dharmarucinā ca deva|pu|(treṇa. candanaga)r(bh)heṇa ca

20. AI om. candanasenena ca devaputreṇa.; A om. according to the length of a gap; K long gap up to deva)putrasahasraiḥ|

21. B candanavāsinā ca de(vaputreṇa. ... devaputrasaha)sr(ai)ḥ; A dvādaśabhiś ca devaputrasahasraiḥ; D dvādaśabhir dde[ba]puttrasahasraiḥ

22. B aṣṭāda(śabhiś ca devakanyāsahasraiḥ tad yathā mṛdamṅinyā ca devakanyāyā. prāsāda)vatina ca devakanyā; D aṣṭābhiś ca {rd}devakanyāsahasraiḥ; K devakanya(!)sahasraiḥ; **E ) prāsādavatya, incipit E;** IK mṛdimṅinyā; I (prāsādavatya ca devakanyāyā); B °-kanyā instead of °-kanyāyā throughout; IK °-kanyāyā instead of °-kanyāyā throughout.

23. ABEK mahātmasaṃyuktā; I mahātmasaṃyuktayā; ABEKI om. °-pra-°; D mahātmasaṃprayuktāyā

24. A varṣaśr(yāyā.); BIK varṣaśryā; DE varṣaśryāyā (E °-yāyā)

25. ABEI om. padmaśriyāyā ca devakanyāyā; A om. according to the length of the gap; D padmaśryāyā devakanyāyā.; D om. ca; K padmaśryā ca devakanya(yā.)

26. AB °-vāsinā

27. A valinyā ca devakanyāyā. suvāhuyuktyā; B suvāhuyuktā; E suvāhuyuktāyā; I (subāhunāyuktayā), name destroyed in I; K subāhunāyuktayā

28. B <evaṃpramukhair aṣṭābhir devakanyā>sahasraiḥ; DE evaṃpramukhair tad yathā apalālena ca nāgarājñā.; D om. aṣṭābhir ... nāgarājasahasraiḥ; E evaṃpramukhair tad yathā aṣṭābhir nāgarājñāsahasrai apalālena; E om. aṣṭābhir devakanyāsahasraiḥ; I aṣṭābhir devakan(yā lacuna ca. 17 akṣaras) tad yathā apalālena; K lacuna; AB aṣṭābhir nāgarājasahasraiḥ tad yathā apalālena; ABE om. ca; B nāgarājñena throughout

29. A timiṅ(g)ile[na ca nā]garājñā.; B timiṅgalena ca nāgarājñā.; DK timiṅgileṇa ca nāgarājñā.; E om. timiṅgileṇa ca nāgarājñā.; I timiṅgalena ca nāgarājñā.; D kumbhāsāreṇa

30. B su<śā>khaina

31. DE evaṃpramukhair aṣṭābhir nnāgarājasahasraiḥ; I evaṃpramukher aṣṭābhir nāgarājasahasraiḥ

32. K yaina

33. BIK om. mahānagaraṃ

34. AK yena ca gṛddhrakūṭaṃ (K °-taḥ) parvataḥ (K °-to); B yena gṛddhrakūṭaparvataṃ; DE yena gṛddhrakūṭaparvato (E °-toḥ); I yena gṛddhrakūṭaṃ parvatoḥ

35. ABDEIK om. ca

36. ABIK bhagavāṃs; K bhagavān\* ; ABIK om. cchākyamunis ... samyaksambuddhas; E samyak-sambuddha{h}s

37. ABIK tenopasaṃkrāntāḥ (BK °-ntā); E tenopasaṃkrāma{h}d

38. B pādo; DE upasaṃkrāmya (E °-kramya) bhagavataḥ pādau

39. ABIK om. triṣ; DE tṛṣ

40. A purataḥ tasthur; B puratas tasth[u]re {ta}; I puratas tasthare (or: tast(i)re)

[4] dvāṣaṣṭibhiḥ ca devaputrasahasraiḥ tad yathā arjunena ca devaputreṇa. bhadreṇa ca devaputreṇa. subhadreṇa ca devaputreṇa. dharmarucinā ca devapu][tre]ṇa: candanagarbheṇa ca devaputreṇa.<sup>1</sup> candanavāsinā ca devaputreṇa: candan(e)[na ca devaput](r)[eṇa: candanasenena ca deva](putreṇa) /2r/){kanyāsahasraiḥ} evaṃpramukhair<sup>2</sup> dvādaśabhi devaputrasahasraiḥ<sup>3</sup>

[5] aṣṭābhiḥ ca devakanyāsahasraiḥ tad yathā mṛdamṅinyā ca devakanyayā.<sup>4</sup> prasādavatyā ca devakanyayā. mahātmasaṃprayuktayā<sup>5</sup> ca devakanyayā. varṣaśriyā ca devakanyayā. {prasādavatyā ca devakanyayā}. balinyā ca devakanyayā. subāhu.yuktayā ca devakanyayā. evaṃpramukhai de[vakanyā]sahasraiḥ ||<sup>6</sup>

[6] aṣṭābhiḥ ca nāgarājasahasraiḥ<sup>7</sup> tad yathā apalālena ca nāgarājñā. elaputreṇa<sup>8</sup> ca nāgarājñā. timiṅgi<le>na ca nāgarājñā.<sup>9</sup> kuṃbhasāreṇa ca nāgarājñā. kuṃbhaśiṛṣeṇa ca nāgarājñā. sunandena ca nāgarājñā. suśākhena ca nāgarājñā. gavaśiṛṣeṇa ca nāgarājñā. evaṃpramukhair aṣṭābhir nāgarājasahasraiḥ ||

[7] atha te sarve yena rājagṛhaṃ mahānagaram yena gṛddhrakūṭaḥ parvatarājo /2v/ yena bhagavāms tenopasaṃkrāntā upasaṃkramya{r}<sup>10</sup> bhagavataḥ pādaḥ śirasābhivandya bhagavantaṃ pradakṣiṅkṛtya bhagavataḥ purataḥ tasthuḥ.<sup>11</sup>

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1. A devapu][tre]ṇa: candanagarbheṇa ca devaputreṇa.; incipit A, the preceding text is supplied from

C.

2. A candan(e)[na ca d](e)[va](p)u(treṇa: evaṃp)r(am)ukhai; A om. candanasenena ca devaputreṇa. according to the length of a gap.

3. F )kanyāsahasraiḥ evaṃpramukhair dvādaśabhi devaputrasahasraiḥ, incipit F; kanyāsahasraiḥ is a mistake; A dvādaśabhiḥ ca devaputrasahasraiḥ

4. A devakanyāyā: always

5. A mahātmasaṃyuktā; A om. °-pra-°

6. A varṣaśr(yāyā: ca devakanyāyā. pra)jāpativāsinyā ca devakanyayā: valinyā ca devakanyāyā: suvāhuyuktyā ca devaka(nyayā. evaṃpramukhair aṣṭādiḥ)ir devakanyāsahasraiḥ; F om. padmaśrī and prajāpativāsini

7. A aṣṭābhir nāgarājasahasraiḥ

8. A elapatreṇa

9. A timiṅ(g)ile[na ca nā]garājñā:

10. A te sarve ... yena ca gṛddhrakūṭaṃ parvataḥ yena bhagavāms tenopasaṃkrāntāḥ upasaṃkramya.; A om.

atha

11. A bhagavataḥ purataḥ tasthur



## II. SARVAŚŪRAPARIPṚCCHĀ (1)

[8]<sup>41</sup> bhagavāṃś ca tūṣṇībhāve/3r/nādhivāsayati sma.<sup>42</sup>

[9] atha khalu sarvaśūro bodhisatvo mahāsatvaḥ utthāyāsanād ekāṃsam uttarāsaṅgam<sup>43</sup> kṛtvā dakṣiṇam jānumaṅḍalam pṛthivyām pratiṣṭhāpya yena bhagavāṃś tenāṃjalim praṇamayya<sup>44</sup> bhagavantam etad avocat\*

[10]<sup>45</sup> bahvyo bhagavan devakoṭyo psarakanyākoṭyo bodhisatvakoṭyaḥ bahvyo bhagavaṃ cchrāvakoṭyaḥ<sup>46</sup> sannipatitāḥ sanniṣaṅṅā dharmāśravaṇāya.<sup>47</sup> tat sādhu bhagavan teṣāṃ<sup>48</sup> yathāsannipatitānām tathāgato rhan samyaksambuddhas<sup>49</sup> tathārūpaṃ dharmanayapraveśam deśayatu. yathaiśāṃ syād<sup>50</sup> dīrgharātram arthāya hitāya sukhāya devānām ca manuṣyānām ca yathārūpeṇa dharmanayapraveśena deśitena vṛddhānām sa/3v/tvānām<sup>51</sup> saha śravaṇenaiva sarvakarmāvaraṇāni caiśāṃ parikṣayaṃ ga(ccheyuḥ) daharās ca satvāḥ kuśaleṣu dharmeṣv abhiyujyamānā viśeṣam adhigaccheyur na ca hīyeran na pariḥīyeran kuśalair dharmaiḥ<sup>52</sup> ||

41. A [8] etad avocan\* deśayatu bha(ga)vāṃ dharmam deśayatu sugataḥ dharmam yaṃ śrutvāsme kṣipram anuttarā samyaksambodhim abhisambuddhyemaḥ yena ca sarvasatvānām karmāvaraṇakṣayo bhaveyāt\* bhagavāṃś tūṣṇībhāvenādhivāsayati sma:

42. D bhagavāṃ; D om. ca; IK tūṣṇībhāvenādhivāsayati. ||; I om. sma

43. ABIK °-saṅgam

44. AB tenāṃjalim praṇāmya; E tenāṅjalim praṇamayya; IK tenāṃjalim praṇamya

45. A [10] (bah)[ūn](i) bhagavaṃ. devakoṭyaḥ psarakoṭyaḥ bodhisattva[koṭyaḥ] bahūni bhagavaṃ śrāvakoṭyāni sannipatitāḥ sanniṣaṅṅā-d-iha dharmāśravaṇāya. tasmāt tarhi bhagavaṃ pṛcche(ya)m ahaṃ tathāgatam arhanta<ṃ> samyaksambuddham kacid eva pradeśam sacen me bhagavan avakāśam kuryā pṛṣṭapraśnavyā[kara]ṇāya: evam ukt(e) bhagavāṃ. sarvaśūrasya bodhisatvasyaitad avocat\* nityakṛtyas te sarvaśūrā:vakāśam praśnasya paripṛcchanāya: pṛccha tvam sarvaśūra yad yad evākāśasy ahaṃ te tasya tasyaiva pṛṣṭapraśnavyākaraṇāya ci(ttam ārādhayiṣye(?) + +)[ś](y)[at]e [sarva]śūro bodhisatvo bhagavantam etad avocat\* asti bhagavaṃ saddharmaparyāyo yaṃ śrutvā sarvasatvānām paṃcānantaryāni karmāvaraṇā niravaśeṣeṇa kṣayaṃ gacchamte: tathānye ca karmāvaraṇ(ā) (k)ṣa(yo) bhaveyāṃte: kṣipram cānuttarām samyaksambodhim abhisambuddhayaṃte:;

B [10] bahuni bhagavan devakoṭyo psarakoṭya bodhisatvakoṭyaḥ bahuni bhagavaṃ cchrāvakoṭyaḥ sannipa{pa}titā. sanniṣaṅṅāni dharmāśravaṇāya tat sādhu bhagava teṣā yathāsannipatitānām sanniṣaṅṅānām dharmā deśaya. yathaiśāṃ syā dīrgharātram arthāya hitāya sukhāya devānām ca manuṣyānām\* ca. ||;

I [10] bahvyo bhagavaṃ\* devakoṭyo psarakanyākoṭyo bodhisatva[ko](tyaḥ) bahvyo bhagavan\* śrāva<ka>koṭyaḥ sannipatitāni sanniṣaṅṅāni.; I om. dharmāśravaṇāya ... kuśalair dharmaiḥ;

K [10] bahvyo bhagavaṃ devakoṭyo psarakoṭya bodhisatvakoṭyaḥ bahvyo bhagavaṃ cchrāvakoṭyaḥ sannipatitā. sanniṣaṅṅā dharmāśravaṇāya. tad eśāṃ tathāgatāḥ tathā dharmam deśayatu yathaiśāṃ sarvakarmāvaraṇāni parikṣayaṃ vraje(yuḥ); K om. daharās ca ... kuśalair dharmaiḥ

46. D vahvyo bhagavaṃ devakoṭyo bodhisatvakoṭyaḥ vahvyo bhagavāṃ cchrāva<ka>koṭyaḥ; D om. psarakanyākoṭyo; E vahvyo bhagavaṃ devakoṭyo psarakoṭyo vahvyo bhagavāṃ; E om. bodhisatvakoṭyaḥ

47. E sannipatitā sanniṣaṅṅā ddharmāśravaṇāya

48. E tat sādhu sādhu bhagavan\* nyeśāṃ; D bhagavān neśāṃ

49. D tathāgatānām arhatāṃ samyaksambuddhas; E tathāgatānām arhatāṃ samyaksam<vu>ddhānām

50. DE syā

51. DE deśitena vṛddhānām satvānām; C the akṣaras: na vṛddhānām sa are covered by a fragment in Proto-Śaradā script; the text in C now reads deśitena: aṅṅānāsattvānām

52. D viśeṣa{viśeṣa}m adhigaccheyur nna ca hīyeran na pariḥīyeran kuśalair dharmmaiḥ; E viśeṣam adhigaccheyuḥ nna (or: °-r na) ca hīyeran na pariḥīyera kuśalai dharmmaiḥ

## II. SARVAŚŪRAPARIPŖCCHĀ (1)

[8]<sup>12</sup> bhagavāś ca tūṣṇībhāvenādhivāsayati sma. ||

[9] atha khalu sarvaśūro bodhisatvo mahāsatvo utthāyāsanād ekāmsam uttarāsaṅgam kṛtvā dakṣiṇam jānumaṅdalam pṛthivyām pratiṣṭhāpya yena bhagavāms tenāmjalim praṇāmya bhagavantam etad avocat\*<sup>13</sup>

[10]<sup>14</sup> bahvyo bhagavan devakoṭyo psarakoṭyo bodhisatvakotyaḥ bahvyo bhagavaṃ chrāvakakoṭyaḥ sannipatitāḥ sanniṣaṇṇā dharmāśravaṇāya. || tat sādhu bhagavān eṣām yathāsannipatitānām sanniṣaṇṇānām dharman deśaya. yathaiśām syād dīrgharātram arthāya hitāya sukhāya devānām ca manuṣyānām ca. ||

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<sup>12.</sup> A [8] etad avocan\* deśayatu bha(ga)vām dharmam deśayatu sugataḥ dharmam yaṃ śrutvāsme kṣipram anuttarā samyaksambodhim abhisambuddhyemaḥ yena ca sarvasatvānām karmāvaraṇakṣayo bhaveyāt\* bhagavāms tūṣṇībhāvenādhivāsayati sma:

<sup>13.</sup> A mahāsatvaḥ ... pṛthivyām prati(ṣṭhāpya yena bhagavām)s t(e)nāmjalim praṇāmya bhagavantam e(tad avocat\*)

<sup>14.</sup> A [10] (bah)[ūn](i) bhagavaṃ. devakoṭyaḥ psarakoṭyaḥ bodhisattva[koṭyaḥ] bahūni bhagavaṃ śrāvakakoṭyāni sannipatitāḥ sanniṣaṇṇā-d-iha dharmāśravaṇāya. tasmāt tarhi bhagavaṃ pṛcche(ya)m ahaṃ tathāgatam arhanta-<m> samyaksambuddham kacid eva pradeśam sacen me bhagavan avakāśam kuryā pṛṣṭapraśnavyā[kara]ṇāya: evam ukt(e) bhagavām. sarvaśūrasya bodhisatvasya itad avocat\* nityakṛtyas te sarvaśūrā:vakāśam praśnasya paripṛcchanāya: pṛccha tvam sarvaśūra yad yad evākāmśasy ahaṃ te tasya tasyaiva pṛṣṭapraśnavyākaraṇāya ci(ttam ārādhayiṣye(?) + +)[ṣ](y)[at]e [sarva]śūro bodhisatvo bhagavantam etad avocat\* asti bhagavaṃ saddharamaparyāyo yaṃ śrutvā sarvasatvānām paṃcānantaryāni karmāvaraṇā niravaśeṣeṇa kṣayam gacchante: tathānye ca karmāvaraṇ(ā) (k)ṣa(yo) bhaveyāṃte: kṣipram cānuttarām samyaksambodhim abhisambuddhayaṃte:

[11] evam ukte bhagavān<sup>53</sup> sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat\* sādhu sādhu sarvaśūra sādhu khalu punas tvam sarvaśūra<sup>54</sup> yas tvan tathāgatam arhantaṃ samyaksambuddham etam arthaṃ<sup>55</sup> paripraṣṭavyaṃ<sup>56</sup> manyase. tena hi tvam sarvaśūra śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣyehan<sup>57</sup> te.

[12] evaṃ bhagavann iti<sup>58</sup> sarvaśūro bodhisatvo mahāsatvo bhagavataḥ pratyaśrauṣīd<sup>59</sup>

[13]<sup>60</sup> bhagavān asyaitad avocat\*<sup>61</sup> asti sarvaśūra

[14] saṃghāto nāma dharmaparyāya. ya /4r/ etarhi jāmbūdvīpe<sup>62</sup> pracariṣyati. yaḥ kaścit sarvaśūremaṃ saṃghātaṃ<sup>63</sup> dharmaparyāyaṃ śroṣyati. tasya pañcānantaryāṇi karmāṇi<sup>64</sup> parikṣayaṃ yāsyanti.<sup>65</sup> avaivartikāś ca bhaviṣyanty<sup>66</sup> anuttarāyāṃ samyaksambodhau.<sup>67</sup>

[15]<sup>68</sup> tat kiṃ manyase sarvaśūra ya imaṃ<sup>69</sup> saṃghātasūtraṃ dharmaparyāyaṃ śroṣyati. yathāikasya<sup>70</sup> tathāgatasya puṇyaskandhas tathā tāvantaṃ puṇyaskandhaḥ sa satva prasaviṣyatīti.<sup>71</sup> naivaṃ sarvaśūra draṣṭavyaṃ.<sup>72</sup>

53. AB bhagavān; DE bhagavān sarva-° (E sarva-°); I bhagavān\*; K lacuna

54. ABI om. sādhu khalu ... sarvaśūra; K lacuna, probably K = I; E sarvaśūra

55. ABI yas tvam tathāgatam etam arthaṃ (A artha); ABI om. arhantaṃ samyaksambuddham; K lacuna, probably K = I; E yas tvam tathāgatam arhantaṃ samyaksambuddham eta(, E incipit lacuna, continues § 113.

56. A paripraṣṭavyaṃ; D paripraṣṭavyam\*

57. A bhāṣiṣyeham; B bhāṣ(i)ṣy(e)ha; I bhāṣi[ś](ye)[ha](m); K lacuna.

58. AB bhagavān iti; I bhagavan\* n iti; K lacuna, i)ti

59. A pratyaśroṣī:d; I prat[yaśroṣ]īt\*; K pratyaśroṣīd

60. A [13] bhagavān asyaitad avocat\* asti sarvaśūra saddharmaparyāyo. yena dharmaparyāyeṇa sarvasatvānāṃ pañcānantaryāṇi karmāvaraṇāni kṣayaṃ gacchaṃte. tathānye ca karmāvaraṇāni kṣayaṃ gacchaṃte. kṣipraṃ cānuttarāṃ samyaksambodhim abhisambuddhyaṃte: kataro bhagavaṃ saddharmaparyāyaḥ

61. D yu(!)gavān asyaitad avocat\*; I bhagavān asyaitad avocat\*

62. A bhagavān āha: saṃghāto nāma dharmaparyāyaḥ sa etarhi jāmbudvīpe; B dharmaparyāya <ya> etarhi jāmbudvīpe; D jāmbudvīpe; IK jāmbudvīpe

63. A yaḥ kaścit sarvaśūra imaṃ saṃghātaṃ; BI yaḥ (I ya) kaścit imaṃ saṃghātaṃ; BI om. sarvaśūra; D yaḥ kaścit sarvaśūremaṃ saṃghātaṃ; K yaḥ kaścite(!) sarvaśūremaṃ saṃghātaṃ

64. AK pañcānantaryāṇi karmāṇi; B pañcānantaryāṇi karmāṇi; D pañcānantaryāṇi karmāvaraṇāni; I pañcānantaryakāṇi karmāṇi

65. A kṣayo bhaviṣyati.; B kṣayaṃ gamiṣyanti: I kṣayaṃ yāsyati; ABI om. pari-°

66. A avaivartikāś ca bhavaty; BK avaivartikāś ca bhaviṣyaty; D avaivartikāś ca bhaviṣya<m>ty; I avaiva(rtikā)[ś] (ca) [bhaviṣyaty]

67. B anuttarāyāṃ samyaksambodheḥ; I anuttarāyāṃ samyaksambodho; K anuttarasyāḥ samyaksambodheḥ

68. A [15] tat kiṃ manyase sarvaśūra imaṃ saṃghātaṃ sūtraṃ dharmaparyāyaṃ śrutvā yathā ekasya tathāgatasya puṇyaskandho: naiva sarvaśūra draṣṭavyaḥ

69. B sarvaśūrāya imaṃ

70. B saṃghātaṃ sūtraṃ dharmaparyāyaṃ śrutvā yathā ekasya; B om. śroṣyati; I saṃghātaṃ (sūtraṃ śroṣyati.) yathā ekasya; I (sūtraṃ śroṣyati.) is covered by a fragment of text from I folio 1v8; I om. dharmaparyāyaṃ; K saṃghātaṃ dharmaparyāyaṃ śroṣyati. yathā ekasya; K om. sūtraṃ

71. B tathāgatasya puṇyaskandho prasaviṣyatīti, B om. tathā tāvantaṃ puṇyaskandhaḥ sa satva; D tathā tāvantaṃ puṇyaskandhaḥ <sa> satva prasaviṣyantīti; I ta(thāgatasya puṇya)skandhaḥ tathā prasaviṣyatīti. I om. tāvantaṃ puṇyaskandhaḥ sa satva; K tathāgatasya pramāṇa(!)skandhaḥ sa prasaviṣyatīti.; K om. tathā tāvantaṃ puṇyaskandhaḥ & satva

72. K naivaṃ sarvaśūraṃ; B draṣṭavya.; D draṣṭavyam\*

[11] evam ukte bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat\* sādhu sādhu sarvaśūra. sādhu khalu punas tva(ṃ)<sup>15</sup> tathāgatam etam arthaṃ pari/3r/praṣṭavyaṃ<sup>16</sup> manyase. tena hi tvaṃ sarvaśūra śrṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣyehaṃ<sup>17</sup> te.

[12] evaṃ bhagavān iti sarvaśūro bodhisatvo mahāsatvo bhagavataḥ pratyasrauṣād<sup>18</sup>

[13]<sup>19</sup> bhagavān asyaitad avocat\* asti sarvaśūra

[14]<sup>20</sup> saṃghāto nāma dharmaparyāyas tan deśaiṣyāmi. ya kaścit sarvaśūra imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyati {r} tasya paṃcānantaryāṇi kṣayaṃ yāsyati. avaiivartikāś ca bhaviṣyanti anuttarāyā samyaksambodheḥ

[15]<sup>21</sup> tat kiṃ manyase sarvaśūra ya imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyati yathā ekasya tathāgatasya satkāraṃ kṛtvā puṇyaskandhaḥ tathā sa prasaviṣyati evaṃ sarvaśūra draṣṭavyaṃ\*

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15. A etad avocat\* sādhu sādhu sarvaśūra yas tvaṃ; A om. sādhu khalu punas

16. A pariṣṭavyaṃ

17. A bhāṣiṣyehaṃ

18. A pratyasroṣī:d

19. A [13] bhagavāṃs tasyaitad avocat\* asti sarvaśūra saddharmaparyāyo. yena dharmaparyāyeṇa sarvasatvānāṃ paṃcānantaryāṇi karmāvaraṇāni kṣayaṃ gacchaṃte. tathānye ca karmāvaraṇāni kṣayaṃ gacchaṃte. kṣipraṃ cānuttarāṃ samyaksambodhim abhisambuddhayaṃte: kataro bhagavaṃ saddharma-paryāyaḥ

20. A [14] bhagavān āha: saṃghāto nāma dharmaparyāyaḥ sa etarhi jambudvīpe pracariṣyati. yaḥ kaścit sarvaśūra imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyati. tasya paṃcānantaryāṇi karmāni kṣayo bhaviṣyati. avaiivartikāś ca bhavaṃty anuttarāyāṃ samyaksambodhau:

21. A [15] tat kiṃ manyase sarvaśūra imaṃ saṃghātaṃ sūtraṃ dharmaparyāyaṃ śrutvā yathā ekasya tathāgatasya puṇyaskandho: naiva sarvaśūra draṣṭavyaḥ

[16]<sup>73</sup> sarvaśūro bodhisatva āha. yathā katham punar bhagavan draṣṭavyam.<sup>74</sup>

bhagavān āha. yathā gaṃgānadībālukāsamānām<sup>75</sup> tathāgatānām arhatām samyaksambuddhānām puṇyaskandhas tāvantam<sup>76</sup> sarvaśūra te satvāḥ puṇyaskandham prasa/4v/viṣyanti.<sup>77</sup> ye sarvaśūra<sup>78</sup> imam saṃghātam dharmaparyāyam śroṣyanti<sup>79</sup> te sarve avaiartikā bhaviṣyanti. sarve ca tathāgatam drakṣyanti.<sup>80</sup> sarve ca tathāgatadarśāvino bhaviṣyanti. sarve cānuttarām<sup>81</sup> samyaksambodhim abhisambhotsyante<sup>82</sup>. adhrṣyās ca bhaviṣyanti<sup>83</sup> māreṇa pāpimatā. te ca sarve<sup>84</sup> tad eva kuśaladharmam<sup>85</sup> anuprāpsyanti. ye sarvaśūra imam saṃghātasūtram śroṣyanti.<sup>86</sup> te sarve<sup>87</sup> utpādanirodham jñāsyanti.

[17]<sup>88</sup> atha te sarve devanāgamanuṣyāpsarakanyākoṭyas tena kālena<sup>89</sup> tena samayenotthāyāsanebhyaḥ ekāmsāny uttarāsaṃgāni kṛtvā dakṣiṇāni jānumaṇḍalāni<sup>90</sup> pṛthivyām pratiṣṭhāpya yena bhagavāms tenāmjal(ayah praṇa)/5r/mayya bhagavantam pariṣcchanti sma. kiyantam<sup>91</sup> bhagavann ekasya tathāgata(sya<sup>92</sup> puṇyaskandhaḥ

73. A [16] sarvaśūra āha: tat katham puna{h}r bhagavam: bhagavān āha. yathā gaṃgānadīvālikāsamānām tathāgatānām <a>rhatā(m) samyaksambuddhānām puṇyaskandhaḥ tathā sarvaśūra puṇyaskandham prasaviṣyati. ye hi sarvaśūra imam dharmaparyāyam śroṣya(m)ti t[e] sarv[e] anuttarām samyaksambodhim abhisambuddhyaṃti. adhrṣyās ca bhavaṃti māreṇa pāpimatā ca sarv[e] tad eva kuśala[m]ūlam anuprāpsyanti. ya sarvaśūra imam saṃghātam sūtram śroṣyaṃti. te sarve utpādanirodham prajānaṃti ||

74. B sarvaśūro bodhisatva āha. tat (ka)[tha]m (, lacuna 2 lines lost; I nevaṃ sa[rva](śūra draṣṭavyam.) sarvaśūra āha. tat katham bhagavan\*; I om. bodhisatva & punar draṣṭavyam.; K āha. tat katham punar bhagavan\*; K om. sarvaśūro bodhisattva & draṣṭavyam; B draṣṭavya:

75. D gaṃgānadīvālukā-°; K gaṃgānadīvālikāsamā(nām); I lacuna.

76. D puṇyaskandhas tāvanto; I puṇyaskandhaḥ ta(thā sarvaśūra pu)ṇyaskandham prasaviṣyanti.; K puṇyaskandhaḥ tathā sarvaśūra puṇyaskandham prasaviṣyanti.; I(?)K om. tāvantam & te satvāḥ

77. B puṇya)skandham prasaviṣyati., end of lacuna.

78. D sarva«śūra»

79. B imam dharmaparyāyam śroṣya<m>ti.; B om. saṃghātam; D śroṣyaṃti

80. B av(aivartikā bh)aviṣyanti anuttarāyām samyaksambodheḥ sarve ca tathāgatam drakṣyati; K om. ca

81. B sarve tathāgatadarśā(vi)no bhaviṣyaṃti sarve nuttarām; B om. ca & ca; K tathāgato(!) darś[ā](vino) bhaviṣyaṃti. sarve cānuttarām

82. B abhisambo(!)tsyante; K abhisambhotsya.te

83. D adhrṣyā«s ca» bhavanti

84. K te sarve; K om. ca

85. B tad eva dharmam; B om. kuśala-°

86. B ye sarvaśūra saṃghātam dharmaparyāyam śroṣyaṃti; B om. imam & sūtram; I adhrṣyās ca bhaviṣyanti (māreṇa. ye imam sū)tram śroṣyanti.; I om. pāpimatā ... anuprāpsyanti. & sarvaśūra & saṃghāta-°; I details unclear, text covered by a piece of birch bark; K ye sarvaśūremaṃ saṃghātam dharmaparyāyam śroṣyaṃti; K om. sūtram

87. I om. sarve

88. A [17] te sarve tena kālena tena samayenotthāyāsanaḥ ekā<m>sam uttarāsaṃgam kṛtvā dakṣiṇam jānumaṇḍalam pṛthivyām pratiṣṭhāpya te sarve tathāgatam [pari]ṣcchanti. kiṃ bhagavann ekasya buddhasya puṇyaskandhaḥ

89. BI atha khalu (I om. khalu) te sarve tena kālena; BI om. devanāgamanuṣyāpsarakanyākoṭyas; K devanāgamanuṣyāmanuṣyāḥ; K om. apsarakanyākoṭyas

90. B °-āsanād ekāmsam uttarāsaṃgam (kṛtv)ā dakṣiṇajānumaṇḍalam; D dakṣiṇam jānumaṇḍalāni; K °-āsanād ekāmsāny uttarāni saṃgāni kṛtvā dakṣiṇāni jānumaṇḍalāni

91. B pratiṣṭhāpya yena bhagavāms tenāmjalim pra(ṇamya t)e sarve tathāgatam pariṣcchanti kiṃ; I pratiṣṭhāpya tathāgatam pariṣcchanti kiṃ; I om. yena bhagavāms tenāmjalayah praṇamayya; K pratiṣṭhāpya yena bhagavāms tenāmjalī praṇamya tathāgatam pariṣcchanti. kiṃ; BIK om. sma

92. D bhagavany(!) ekasya tathāgatasya; I bhagavan\* ekasya puṇyaskandhaḥ; I om. tathāgatasya; BK buddhasya

[16]<sup>22</sup> sarvaśūra āha. tat katham punar bhagavaṃ draṣṭavyam\*

bhagavān āha. yathā gaṃgānadībālikāsamānām tathāgatā/3v/nām arhatām samyak-saṃbuddhānām satkāra(m) kṛtvā puṇyaskandhaḥ tathā sarvaśūra puṇyaskandham prasaviṣyanti. ye sarvaśūra ima(m) dharmaparyāyaṃ śroṣyanti te sarve avaiivartikā bhaviṣyanti sarve ca te tathāgataṃ draṅṣyanti sarve tathāgatadarśino bhaviṣyanti. sarve nuttarām samyaksaṃbodhim abhisambhotsyante. apradhṛṣyās ca bhaviṣyanti māreṇa pāpīmatā. te ca sarve sarvakuśalām dharmān anuprāpsyanti ye sarvaśūra imaṃ saṃghāṭam dharmaparāyaṃ śroṣyanti te sarve utpādanirodham jñāsyanti. ||

[17]<sup>23</sup> atha khalu te sarve yathāsannipatitā bodhisatvā mahāśrāvakā devanāgayakṣa-gandharvānyaś cotthāyāsanād ekāmsāny uttarāsaṃgāni kṛtvā dakṣiṇāni jānumaṅḍalāni pṛthivyām pratiṣṭhāpya tathāgataṃ pariṣṛchanti. kiṃ bhagavann ekasya buddhasya satkā/4r/ram kṛtvā puṇyaskandham prasavati.

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<sup>22.</sup> A [16] sarvaśūra āha: tat katham puna{h}r bhagavaṃ: bhagavān āha. yathā gaṃgānadīvālikāsamānām tathāgatānām <a>rhatā(m) samyaksaṃbuddhānām puṇyaskandhaḥ tathā sarvaśūra puṇyaskandham prasaviṣyati. ye hi sarvaśūra imaṃ dharmaparyāyaṃ śroṣya(m)ti t[e] sarv[e] anuttarām samyaksaṃbodhim abhisambuddhyaṃti. adhṛṣyās ca bhavaṃti māreṇa pāpīmatā ca sarv[e] tad eva kuśala[m]ūlam anuprāpsyanti. ya sarvaśūra imaṃ saṃghāṭam sūtram śroṣyaṃti. te sarve utpādanirodham prajānaṃti ||

<sup>23.</sup> A [17] te sarve tena kālena tena samayenotthāyāsanād ekā<m>saṃ uttarāsaṃgam kṛtvā dakṣiṇam jānumaṅḍalam pṛthivyām pratiṣṭhāpya te sarve tathāgataṃ [pari]ṣṛchanti. kiṃ bhagavaṃn ekasya buddhasya puṇyaskandhaḥ

[18] bhaga)vān āha. śṛṇu<sup>93</sup> kulaputrā: ekasya buddhasya<sup>94</sup> puṇyaskandhasya pramāṇam.<sup>95</sup> tad yathā ma(hāsamu)dre udakabindavaḥ yāvanto<sup>96</sup> jāmbūdvīpe paramāṇavaḥ<sup>97</sup> yathā gaṅgānadībālīkāsamāḥ satvās te<sup>98</sup> sarve daśabhūmipratīṣṭhitā bodhisatvā bhavyeḥ yac ca teṣāṃ bodhisatvānāṃ puṇyaskandham ato bahutaram puṇyaskandham ekasya buddhasya. ataś ca te sarvaśūra satvā bahutaram<sup>99</sup> puṇyaskandham prasaviṣyanti<sup>100</sup> ya imaṃ saṃghāṭam dharmaparyāyam śroṣyanti.<sup>101</sup> yāvan na śakyam gaṇanāyogena tasya puṇyaskandhasya<sup>102</sup> paryantam adhigantum. yasya sarvaśūra tasmin kāle tasmin<sup>103</sup> sa/5v/maya etad vacanam śrutvā mahān utsāho bhaviṣyati sa evam aprameyam puṇyaskandham prasaviṣyati.<sup>104</sup>

[19] atha khalu sarvaśūro bodhisatvo bodhisatvo bhagavantam etad avocat\* katame te bhagavan satvā ye dharmaparitṛṣitā<sup>105</sup> bhaviṣyanti.

evam ukte bhagavān<sup>106</sup> sarvaśūram bodhisatvam mahāsatvam etad avocat\* dvāv imau sarvaśūra satvau dharmaparitṛṣitau.<sup>107</sup> katamau dvau.<sup>108</sup> yad utaikaḥ<sup>109</sup> sarvaśūra sarvasatvasamacittāḥ<sup>110</sup> dvitīyaḥ sarvaśūra yo dharmam śrutvā sarvasatvānāṃ samam prakāśayati.

[20] sarvaśūro bodhisatva āha. katamam bhagavan<sup>111</sup> dharmam śrutvā sarvasatvānāṃ samaparakāśanā:<sup>112</sup>

bhagavān āha. ekaḥ sarvaśūra dharmam śrut[v]ā [b]odhāya pariṇā/[6r]/mayati.<sup>113</sup> yadā ca bodhāya<sup>114</sup> pariṇāmayati tadā sarvasatvā dharmaparitṛṣitā bhaviṣyanti. dvitīyas sarvaśūra<sup>115</sup> yo mahāyānam avagāhayati sa nityam dharmaparitṛṣito<sup>116</sup> bhavati

93. BK śṛṇutha

94. K eka<sya> buddhasya

95. D puṇyaskandhasyāpramāṇam

96. A udakavindūni: yathā; B udakavindavaḥ yathā; I udakabindavaḥ yathā; K udakavint(!)avaḥ yathā

97. AB jāmbūdvīpe paramāṇurajaḥ; D jāmbūdvīpe; I paramāṇurajāṃsi.; K parammāṇ(ur)ajaḥ

98. AB °-vālikāsamā satvā (B °-tvāḥ) te; I °-vālikāsamā satvāḥ te; K lacuna.

99. A yaś ca teṣāṃ bodhisatvānāṃ puṇyaskandha:m ekasya (, A incipit lacuna, continues § 23; A om. ato bahutaram puṇyaskandham; BIK puṇyaskandham (I °-dham) ato bahutaram ekasya buddhasya (K (puṇya-°... buddhasya)) puṇyaskandham (I °-dham ; K °-dhaḥ) ato bahutaram; BIK om. ca te sarvaśūra satvā

100. BIK prasaviṣyati

101. I śroṣyati. ; K śroṣyati. (or śroṣya(m)ti.

102. BD yāva na śakyam; BIK om. tasya puṇyaskandhasya

103. I paryanto dhigantum yathā sarvaśūra tasmiṃ kāle tasmiṃ; K paryanto-m-adhigantum; B adhigantum\*

104. BIK samaye etad; B utsāho {r} bhaviṣyati.; BIK om. sa evam ... prasaviṣyati

105. BK bhagavan\*; I bhagavam; D dha<rmma>paritṛṣitā

106. B bhagavāṃ; K bhagavāṇ\*; AI lacuna

107. BI satvau (I satvo) dharmaparitṛṣito (I °-trṣito); K satvau (dha)[rma]trṣitau; K om. °-pari-°

108. IK om. katamau dvau

109. B yad uta ekaḥ

110. B °-samacitatā

111. BK katamā; D sarvvaśūro vodhisatva āha. {katamam prakāśayati. sarvvaśūro vodhisatva āha.} katamam bhagavam

112. BIK samam prakāśanatā.

113. C śrut[v]ā [b]o(dhāya pariṇāmayati, incipit lacuna, continues § 25. The following text is reconstructed following mss. BD; D pariṇāmayanti.

114. B yathā bodhāya; B om. ca

115. B dharmaparitṛṣitā bhavanti. dvitīyaḥ sarvaśūra; I dharmam {m} paritṛṣitā bhavanti. dvitīyaḥ sarvaśūra; K dharmaparitṛṣitā bhavanti. dvitīyam sarvaśūra; D dvitīyas sarvvaśūra

116. B mahāyāna<m a>vagāhayati. sa nityam dharmaparitṛṣito; D mahāyānam avagāhayati. nityam ca dharmaparitṛṣito; D om. sa; IK mahāyānam avagāhati (K °-hamti) (I {nitya dharmaparitṛṣi}) nityam dharmaparitṛṣito (K °-tau); IK om. sa

[18] bhagavān āha. śṛṇutha yūyaṃ kulaputrā: ekabuddhasatkārapuṇyaskandhasya pra<mā>ṇa<m><sup>24</sup> <tad yathā mahāsamudre udakavindūni: yathā jambudvīpe paramānurajah yathā gaṃgānadīvālikāsamā satvā te sarve daśabhūmipratiṣṭhitā bodhisatvā bhavyeḥ yaś ca teṣāṃ bodhisatvānāṃ puṇyaskandham ato bahutaraṃ puṇyaskandham ekasya<sup>25</sup> buddhasya. ataś ca te sarvaśūra satvā bahu>taraṃ<sup>26</sup> ca puṇyaskandham prasaviṣyati ya imaṃ saṃghātaṃ dharmaparyāya śroṣyati. yāvan na śakyam gaṇanāyogena paryanto dhigantum. yasya sarvaśūra tasmim kāle tasmim samaye mahān utsāho bhaviṣyati. ||

[19] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\* katame te bhagavaṃ satvāḥ ye dharmaparitṛṣitā bhaviṣyanti.

evam ukte bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat\* dvāv imau sarvaśūra satvau dharmaparitṛṣitau. yad uta ekaḥ sarvaśūra sarvasatvasamacittaḥ dvitīya sarvaśūra yo dharmam śrutvā sarvasatvānāṃ saṃprakāśayati imau /4v/ dvau dharmaparitṛṣitau.

[20] sarvaśūro bodhisatva āha. tatra katamo bhagavaṃ sarvasatvasamacittaḥ

bhagavān āha. ihaikaḥ sarvaśūra satvaṃ dharmam śṛṇoti śrutvā cānuttarāyāṃ samyak-saṃbodhau cittaṃ pariṇāmayati. yadā ca bodhāya pariṇāmayati tadā sarvasatvasamacitto bhavaty ayaṃ prathamo dharmaparitṛṣitaḥ dvitīyaḥ katama iha sarvaśūra satva dharmam śṛṇoti śrutvā ca mahāyānam avagāhayati bhāvayati. cintayati. taṃ ca śrutvāvagāhya bhāvayitvā cintayitvā parebhyo deśayati. ayaṃ dvītayaḥ satvo dharmaparitṛṣitaḥ sarvasatvasamadharmasamkāśaka . ||

<sup>24.</sup> A śṛṇu kulaputrā: ekasya buddhasya puṇyaskandhasya pramāṇam.; A om. yūyaṃ & °-satkāra-°

<sup>25.</sup> A yaś ca teṣāṃ bodhisatvānāṃ puṇyaskandha:m ekasya (, A incipit lacuna, continues § 23; A om. ato bahutaraṃ puṇyaskandham

<sup>26.</sup> F pra<mā>ṇa <bahu>taraṃ, missing text supplied from AC; C buddhasya. ataś ca te sarvaśūra satvā



[21] atha te devanāgamanuṣyāpsarasakoṭya utthāyāsanād bhagavataḥ purataḥ prāmjalayo bhūtvā<sup>117</sup> bhagavantam etad avocan\* vyaṃ bhagavan dharmaparitṛṣitāḥ paripūrayatu<sup>118</sup> bhagavān asmākaṃ sarvasatvānāṃ cāśā.

[22] atha khalu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduścakāra:<sup>119</sup> atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād yena bhagavāṃs tenāmjalim praṇamayya<sup>120</sup> bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ<sup>121</sup> pratyayaḥ smitasya prāduṣkaraṇāya.

[23] atha khalu bhagavān<sup>122</sup> sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ āmantrayāmāsa. ye<sup>123</sup> sarvaśūra satvā ihāgatvānuttarāṃ samyaksambodhim<sup>124</sup> abhisambuddhyante. sarve te tathāgatagocarapariṇiṣpattaye<sup>125</sup> pariṇiṣpadyante.

[24] sarvaśūro bodhisatva<sup>126</sup> āha: ko bhagavan<sup>127</sup> hetuḥ kaḥ pratyayaḥ yad ete satvā<sup>128</sup> ihāgatvānuttarāṃ samyaksambodhim abhisambuddhyante.<sup>129</sup>

bhagavān āha. sādhu sādhu sarvaśūra yas tvam<sup>130</sup> tathāgatam etam arthaṃ paripraṣṭavyam manyase. tena hi sarvaśūra śṛṇu. iha sarvaśūra pariṇāmanaviśeṣo draṣṭavyaḥ.<sup>131</sup>

[25] bhūtapūrvam sarvaśūrātīte dhvany asaṃkhyeyaiḥ<sup>132</sup> kalpaiḥ yadāpi tena kālena tena samayena ratnaśrī/7r/r<sup>133</sup> nāma tathāgato rhan [samyaksa](mb)u(d)dh(o loka)<sup>134</sup> u(dapādi vidyācaraṇasaṃpannaḥ sugato lokavid a)[nuttaraḥ puruṣa]damyasārathīḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān\*<sup>135</sup>

117. B utthāyāsanebhyo bhagavataḥ <purataḥ> prāmjalibhūtvā: IK prā<ṃ>jalibhūtā

118. B bhagava dharmaparitṛṣitāḥ paripurayatu; K bhagavan\* (I lacuna); D (dhar)[mma]<pari>tṛṣitāḥ paripūr{i}yatu;

119. K bhagavān\*; B smidaṃ prāduścakāra{ṃ}; I prā<du>ścakāra:|

120. D bhagavāṃs tenāmja«laya» praṇamayya; K bhagavān\* ... praṇamya; I praṇamya

121. B bhagavaṃ hetuḥ «kaḥ»; I bhagavan\*; D kaḥ

122. B bhagavāṃ; I bhagavāḥ

123. A bodhisatvaṃ mahāsa(tvam āmantrayāmāsa. ye; A end of lacuna, continues from § 18; K yat

124. A ihāgatvā te sarve anuttarāṃ samyaksambodhim

125. AI abhisambuddhyante. (I °-budhyaṃte); sarvatathāgata-°; AI om. te; B abhisambudhyaṃte. te sarve tathāgata-°; K lacuna

126. B bodhisatvā

127. B bhagavaṃ; I bhagavaṃn\*

128. AIK kaḥ pratyayaḥ satvā; AIK om. yad ete; B kaḥ pratyaya. ya<d ete> satvā; D kaḥ pratyayaḥ

129. A ihāgatvā samyaksambodhim abhisambuddhyaṃti.; A om. anuttarāṃ; D ihāgatvānuttarāyāṃ samyaksambodhim abhisambudhyaṃte; I abhisambudhyaṃte.

130. K yat sva• instead of yas tvam

131. A paripraṣṭavyam manyase: iha sarvaśūra pariṇāmanaviśeṣam ||; A om. tena hi sarvaśūra śṛṇu. & draṣṭavyaḥ.; B (man)yas(e). tena hi sarvaśūra śṛṇu. pariṇāmanaviśeṣ[ā] ||; B om. iha sarvaśūra & draṣṭavyaḥ; D paripra«ṣṭa»vyam ... pariṇāmanaviśeṣo draṣṭavyaḥ; IK manyase. śṛṇu. iha sarvaśūra (K sarvaśūra iha) pariṇāmanaviśeṣam (K °viśeṣam\*||); IK om. tena hi sarvaśūra & draṣṭavyaḥ

132. B dhvany{i} <a>samkhyeyaiḥ

133. A kalpaiḥ yad asmiṃ tena kālena; D yadāpi ttena kālena ttena samayena ratna[śrī]; I kalpaiḥ ratnaśrī; I om. yadāpi tena kālena tena samayena; K kalpai yadā[srī]t tena kālena

134. B rhan\*; C rhan) [samyaksa](mb)u(d)dh(o loka), end of lacuna, continues from § 20, line 1 of 7r is destroyed.

135. A loke ... (a)nuttaraḥ [p](u)ru<śada>myasārathīḥ śāstā devamanuṣyāṇāṃ buddho bhagavān\*; A om. ca & ca; K vidyācaraṇa{ṃ}saṃpannaḥ; BD bhagavāṃ

[21] atha te devanāgamanuṣyāpsarasakoty<sup>27</sup> utthāyāsanād bhagavataḥ purataḥ prāṅjalībhūtā bhagavantam etad avocan\* vaya{r} bhagavaṃ dharmapari/5r/trṣitāḥ paripūrayatu bhagavān asmākaṃ sarvasatvānāṃ cāśā.

[22] atha khalu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduścakāra. || atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād yena bhagavāṃs tenāṅjalim praṅmya bhagavantam etad avocat\* ko bhagavaṃ hetuḥ kaḥ pratyayaḥ smitasya prāduṣkaraṇāya. ||

[23] atha khalu bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ āmantrayāmāsa. ye<sup>28</sup> sarvaśūra satvā ihāgatvānuttarāṃ samyaksambodhim abhisambudhyante. te sarva<sup>29</sup> tathāgatagocarapariṇipattaye pariṇipadyante.

[24] sarvaśūro bodhisatva āha. ko bhagavaṃ hetuḥ <kaḥ> pratyayo yat satvā ihāga/5v/tvānuttarāṃ samyaksambodhim abhisambudhyante.<sup>30</sup>

bhagavān āha. sādhu sādhu sarvaśūra. yas tvam tathāgatam etam arthaṃ pariprāṣṭavyam manyase. tena hi sarvaśūra śṛṇu.<sup>31</sup>

[25] bhūtapūrvam kulaputrātīte dhvany asaṃkhyeyaiḥ kalpai ratnaśrī<sup>32</sup> nāma tathāgato rhan samyaksambuddho loka udapādi vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathīḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān\*<sup>33</sup>

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27. F devanaga-°

28. A bodhisatvaṃ mahāsa)tvam āmantrayāmāsa: ye; A end of lacuna, continues from § 18

29. A ihāgatvā te sarve anuttarāṃ samyaksambodhim abhisambuddhyaṃte: sarvatathāgata-°; A om. te

30. A ko bhagavan hetuḥ kaḥ pratyayaḥ satvā ihāgatvā samyaksambodhim abhisambuddhyaṃti.; A om. yat & anuttarāṃ

31. A pariprāṣṭavyam manyase: iha sarvaśūra pariṇāmanāviśeṣam ||; A om. tena hi sarvaśūra śṛṇu.

32. A bhūtapūrvam sa(rvaśūrātīte dh)v(any asaṃ)khyeyaiḥ kalpaiḥ yad asmiṃ tena kālena tena samayena ratnaśrī

33. A loka udapādi vidyācaraṇasampannaḥ (sugato lokavid a)n(u)ttaraḥ [p](u)ru<ṣada>myasārathīḥ śāstā devamanuṣyāṇāṃ buddho bhagavān\*; A om. ca & ca

[26] tasmin khalu punaḥ sarvaśūra kālenāhaṃ māṇāvako bhūvan\*<sup>136</sup> ye satvā sāmpratam mayā buddhajñāne pratiṣṭhāpitās te sarve tena kālena tena samayena mṛgā abhūvan\* tena ca kālena tena samayenāham evaṃ praṇidhānam akārṣīd<sup>137</sup> ye kecin mṛgā sāmpratam duḥkhena paripīḍitāḥ ete<sup>138</sup> sarve mama buddhakṣetre upapadyeran\*<sup>139</sup> sarvāṃś ca tān ahaṃ buddhajñāne<sup>140</sup> pratiṣṭhāpa(yeyam\* te<sup>141</sup> ca mṛ)gās tad vacanaṃ śrutvā evaṃ vācam abhāṣanta: evaṃ bhava(tu:<sup>142</sup> tena) /7v/ sarva(śūra kuśalamūle)n(ai)te satvā ihāgatvā-nutta(rām<sup>143</sup> samyak)sambodhim abhisambhotsyaṃte.||

[27] atha khalu sarva(śūro bodhi)satvo mahāsatvo bhagavato ntikāt tad utsāham<sup>144</sup> śrutvā bhagavantam etad avocat\* kiyantaṃ<sup>145</sup> bhagavaṃś teṣāṃ satvānāṃ āyuspramāṇaṃ<sup>146</sup> bhaviṣyati.

bhagavān āha. caturaśītiḥ kalpasahasrāṇi satvānāṃ āyuspramāṇaṃ bhaviṣyati.<sup>147</sup>

136. A ta(sm)[i]n khalu punaḥ sarvaśūra kalena (ahaṃ māṇāvako bhū)van\*; B tena khalu punaḥ sarvaśūra kalenāhaṃ māṇāvako bhūvan\*; IK tasmin\* (K tasmin) khalu punaḥ sarvaśūra kale ahaṃ māṇāvako bhūt\*

137. A ya im(e) satvāḥ tadā sarva nūnaṃ mṛgābhūvan\* tena ca kālena tena samayenāham praṇidhānam akārṣuḥ; A om. sāmpratam mayā buddhajñāne pratiṣṭhāpitās te sarve tena kālena tena samayena & evaṃ; B ye satvā mayā sāmpratam buddhajñāne ... mṛgā abhūvan\* tena ca kālena ... praṇidhānam akārṣaṃ; I ye satvāḥ sāmpratam buddha(jñāne pra)tiṣṭhitāḥ te sarve tena kālena tena samayena. mṛgā abhūvan\* tena (ca kā)lena tena samayenaivam ahaṃ praṇidhānam akārṣīt\*; I om. mayā; K ye satvā sāmpratam buddhajñānaṃ pratiṣṭhāpitāḥ sarve te tena kālena tena samaye{na}naivam ahaṃ praṇidhānam akārṣīt\*; K om. mayā & om. mṛgā abhūvan\* tena ca kālena tena samayena

138. A ye t(e) mṛgā ... paripīḍitāḥ te; B paripīḍitās te; D duḥkhena paripīḍitāḥ ete; IK om. ete

139. A buddhakṣetra upapadyeyāṃ ti.; B buddhakṣetre upapadyeraṃ ||; D buddhakṣetra upapadyeran\*

140. A sarve ca t[e] ahaṃ buddhajñāne

141. K pratiṣṭhāpayeyaṃ. ye

142. AI evaṃ vācam abhāṣaṃty evaṃ bhavatu; B sarvāṃś ca tān ahaṃ bhavatu; B om. buddhajñāne ... evaṃ

143. AIK tena caiva (I om. caiva; K om. eva) sarvaśūra kuśalamūlena (A °-mūlenā[!]) anuttarāṃ (IK °-mūlenānu-°); AK om. ete satvā ihāgatvā; D te<na> sarvaśūra kuśalamūlenaite satvā ihāgatvānuttarāyāṃ

144. AIK bhagavato ntikā (K °-kād) utsāham; ABIK om. tad; D bhagavato ntikā tad utsāham

145. A kathaṃ

146. I āyuspramāṇaṃ\*

147. AB bhagavān āha. aśīti kalpās teṣā<m> (B °-ṣāṃ) (B sarvaśūra) satvānāṃ āyuspramāṇaṃ bhaviṣyati;; AB om. catur-° & °-sahasrāṇi; I bhagavān āha. (caturaśī)ti kalpās teṣāṃ satvānāṃ{nā}m āyuspramāṇaṃ bhaviṣyati; I om. °-sahasrāṇi; K bhagavān āhāśītiḥ kalpāḥ teṣāṃ satvānāṃ; K om. catur-° & °-sahasrāṇi; D om. bhagavān āha. caturaśītiḥ ... bhaviṣyati

[26]<sup>34</sup> tasmim̐ khalu punaḥ sarvaśūra kāle ahaṃ māṇāvako bhūvaṃ ye satvāḥ sām̐prataṃ buddhajñāne pratiṣṭhapitāḥ sarve tena kālena tena samayena mṛgā abhūvan\* tena ca kālena tena samayenāham evaṃ praṇidhānam akārṣaṃ ye keci/6r/n mṛgā sām̐prataṃ duḥkhena paripīḍitāḥ sarve te mama buddhakṣetra upapadyeran\* sarvāṃś ca tān ahaṃ buddhajñāne pratiṣṭhāpayeyaṃ. te ca mṛgā tad vacanaṃ śrutvā evaṃ vācam abhāṣanta: evaṃ bhavatu. bhagavān āha. sarvaśūra t<e>na kuśalamūlenānuttarāṃ samyaksambodhim abhisambhotsyante. ||

[27] atha khalu sarvaśuro bodhisatvo mahāsatvo bhagavato ntikād imām utsāhatām śrutvā bhagavantam etad avocat\* kiyantaṃ bhagavaṃs<sup>35</sup> teṣāṃ satvānām āyuspramāṇaṃ bhaviṣyati. bhagavān āha. aśīti kalpās teṣāṃ satvānām āyuspramāṇaṃ bhaviṣyati.

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<sup>34.</sup> A [26] ta(sm)in khalu punaḥ sarvaśūra kālena (ahaṃ māṇāvako bhū)[van\*] ya im(e) satvāḥ tadā sarva nūnaṃ mṛgābhūvan\* tena ca kālena tena samayenāham praṇidhānam akārṣuḥ ye t(e) mṛgā sām̐prataṃ duḥkhena paripīḍitāḥ te sarve mama buddhakṣetra upapadyeyāṃ ti. sarve ca te ahaṃ buddhajñāne pratiṣṭhāpayeyaṃ. te ca mṛgā tad vacanaṃ śrutvā evaṃ vācam abhāṣanty evaṃ bhavatu. tena caiva sarvaśūra kuśalamūlenā(!) anuttarāṃ samyaksambodhim abhisambhotsyamte.

<sup>35.</sup> A ntik[ā] utsāhaṃ śrutvā bhagavaṃtam etad avocat\* kathaṃ bhagavaṃs; A om. imam

[28] sarvaśūro bodhisatva āha. kiyantaṃ bhagavan kalpasya pramāṇaṃ.<sup>148</sup>

bhagavān āha. śṛṇu kulaputra. tad yathāpi nāma sarvaśūra<sup>149</sup> kaścid eva puruṣo nagaram kārāyēd dvādaśayojanāyāmavistārāṃ<sup>150</sup> ūrdhvena trīṇi yo(janāni pramāṇaṃ.<sup>151</sup> tac ca nagaram tilapha)lakaiḥ paripū/8r/rṇaṃ kuryāt\* atha sa puruṣo varṣaśatasyātyayāt<sup>152</sup> tatas tilaphalakaiḥ paripūrṇān<sup>153</sup> nagarād ekaṃ tilaphalakam bahir nikṣiped<sup>154</sup> anena paryāyena sa puruṣaḥ<sup>155</sup> sarvāṇi tāni tilaphalakāni kṣayaṃ kuryāt<sup>156</sup> paryavadānaṃ kuryāt<sup>157</sup> tac ca nagaram amūlam apratiṣṭhānaṃ bhaven na cādyāpi ca kalpaṃ kṣīyeta. ||<sup>158</sup>

[29] punar aparaṃ sarvaśūra tad yathāpi nāma parvato<sup>159</sup> bhavet pañcaviṃśad yojanāni pramāṇena<sup>160</sup> dvādaśa yojanāny ūrdhvena. atha kaścid eva puruṣas tasya parvatasya pārśve<sup>161</sup> gṛhaṃ kārāyēt\* sa<sup>162</sup> dīrghasyādhvano varṣaśatasyātyayena<sup>163</sup> kāśikena vastreṇaikavārā<sup>164</sup> parimārjayed evaṃ kṛtvā tasya parvatasya kṣayo bhaven<sup>165</sup> na ca kalpaṃ kṣīyeta. eta/8v/t sarvaśūra<sup>166</sup> kalpasya pramāṇaṃ.<sup>167</sup>

148. AIK kiṃ bhagavaṃ (K °-van) kalpasya pramāṇaṃ. (A pramā[ṇa]ḥ.); B bhagava

149. ABK om. sarvaśūra

150. A pur[ūṣo] bhav[e] sa {n}nagaram kārāpaye dvādaśayojanāny āyāmavaistāreṇa; B kārāye dvādaśa-yojanāny āyāma-°; D dvādaśayojanāya(?)mavistārāṃ

151. AB ūrdhvena trīṇi (B trīṇi) yojanā (B yojanāni) pramāṇena bhavēyuh (B om. bhavēyuh); D ūrdhvaṃ(!)na trīṇi yojanāni pramāṇaṃ.; I urdhvena trīṇi yojanapramāṇaṃ

152. D parpūrṇaṃ kuryāt\* atha sa puruṣo varṣaśatasya<ā>tyayāt; I paripūrṇaṃ kuryād atha sa puruṣaḥ varṣaśatasyātyayāt\*; B kuryād

153. BIK tilaphalakaparipūrṇā (K °-pūrṇān)

154. A atha sa puruṣaḥ varṣaśatasyātyayā tattilaphalakai-d-ekaṃ tilaphalakam bahir nikṣipe{t\*}d; A om. paripūrṇān nagarād; BI tilaphalakam (B °-phala<kam>) bahiḥ prakṣiped; D tilaphalakam bahir nni<kṣi>ped; K tilaphalakam gṛhya bahiḥ prakṣiped

155. B puruṣoḥ (!)

156. B tilakāni parikṣayaṃ kuryāt\*; B om. °-phala-°; AI kṣayaṃ kuryāt\*; K parikṣayaṃ

157. ABIK om. paryavadānaṃ kuryāt; D paryavadānaṃ kuryā

158. A tac ca nagara samūlam sapratiṣṭhānaṃ bhavet\* na ca kalpaṃ kṣīyate.; A read read: nagaram amūlam apratiṣṭhānāṃ; D tac ca nnagara<m a>mūla<m a>pratiṣṭhānaṃ bhaven; IK tac (I ta) ca nagaram amūlam apratiṣṭhānaṃ bhaven (I bhavē) na ca kalpaṃ kṣīyeta. ||; AIK om. adyāpi

159. I sa(!)rvato

160. A parvataṃ bhavet\* pañcaviṃśadyojanaḥ; A om. pramāṇena; K parvato bhavet\* pañcaviṃśad yojanāni pramāṇena.; B yojanapramāṇena

161. A (pu)rūṣaś caturpārśveṣu; A om. tasya parvatasya; D puruṣa<s tasya parvata>sya pārśve

162. A kārāpayēt\* sa; B kārāyēt sa; D om. sa

163. A dīrghasyā{r}dhvan{y}o tyayena; A om. varṣaśatasya

164. B kāśikena vastraiṇaikāṃ vārā<ṃ>; I kāśi(ka)vastr[ai]ṇekavārā; K kāśikena vastreṇaikavārāṃ; D «va»streṇaikavārā

165. A kṛtvā sa parvataḥ kṣayo bhavati.; B kṣayaṃ; I kṣayo bhavē; D bha«[ve]»n

166. A kṣīyati. evaṃ eva sarvaśūra; B etakaṃ sarvaśūra; I etat\* sarvaśūra

167. D pramāṇaṃ\*; I pramāṇaṃm\*

[28]<sup>36</sup> sarvaśūro bodhisatva āha. kiṃ bhagavaṃ kalpasya pramāṇaṃ.

bhagavān āha. śṛṇu kulaputropamāṃ kariṣyāmy asyaivārthasya vijñapanāya. tad yathāpi nāma kaścīd eva puru/6v/ṣo nagaraṃ kāraye dvādaśayojanāyāmavistāraṃ ūrdhvena triyojapramāṇaṃ. tac ca nagaraṃ tilaphalakaiḥ paripūrṇaṃ kuryāt\* sa ca puruṣaś <c>irajīvī syāt\* atha sa puruṣo varṣasatasy ātyayāt tatas tilaphalakaparipūrṇān nagarād ekaṃ tilaphalakaṃ bahi prakṣiped anena paryāyeṇa sa puruṣaḥ sarvāṇi tāni tilaphalakāni kṣayaṃ kuryāt tac ca nagaraṃ amūlam apratiṣṭhānaṃ bhaven na ca kalpasya parikṣayaṃ bhavet\* ||

[29]<sup>37</sup> punar aparaṃ sarvaśūra aparāṃ te upamā kariṣyāmy asyaivārthasya prasiddhaye. tad yathāpi nāma parvataṃ bhavet pañcaviṃśatir yojanapramāṇaṃ bhavet\* dvādaśa yojanocchrayaṃ. atha kaścīd eva puruṣas tasya parvatasya pārśve grhaṃ kārayet\* sa varṣasatasyātyayena kāśikena vastreṇaikavārāṃ parimārjayed evaṃ kṛtvā ta/7r/sya parvatasya kṣayo bhavet\* na ca kalpaṃ kṣīyeta etat sarvaśūra kalpasya pramāṇaṃ. ||

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<sup>36.</sup> A [28] sarvaśūro bodhisatva āha: kiṃ bhagavaṃ kalpasya pra(mā)[ṇa]ḥ.

bhagavān āha: śṛṇu kulaputra: tad yathāpi nāma kaścīd eva pur[ūṣo] bhav[e] sa {n}nagaraṃ kārapaye dvādaśayojanāny āyāmavaistāreṇa ūrdhvena tṛṇi yojanā pramāṇena bhavēyuh. tac ca nagaraṃ tilaphalakai paripūrṇaṃ kuryāt\* atha sa puruṣaḥ varṣasatasy ātyayā tattilaphalakai-d-ekaṃ tilaphalakaṃ bahir nikṣipe{t\*}d anena paryāyeṇa sa puruṣaḥ sarvāṇi tāni tilaphalakāni kṣayaṃ kuryāt\* tac ca nagara samūlam sapratiṣṭhānāṃ bhavet\* na ca kalpaṃ kṣīyate:; read: nagaraṃ amūlam apratiṣṭhānaṃ

<sup>37.</sup> A [29] puna[r apa]raṃ sarvaśūra tad yathāpi nāma parvataṃ bhavet\* pañcaviṃśad yojanaḥ dvādaśa yojanāny ūrdhvena. atha kaścīd eva (pu)rūṣaś caturpārśveṣu grhaṃ kārapayet\* sa dīrghasyā{r}dhvan{y}o tyayena kāśikena vastreṇaikavārā parimārjayed evaṃ kṛtvā sa parvataḥ kṣayo bhavati. na ca kalpaṃ kṣīyati. evaṃ eva sarvaśūra kalpasya pra[mā](ṇaṃ.)

[30] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād<sup>168</sup> bhagavantam etad avocat\* ekapariṇāmanayā<sup>169</sup> bhagavann evaṃ bahu puṇyaskandhaṃ prasavati.<sup>170</sup> yad utāśītiḥ kalpān<sup>171</sup> sukham āyuspramāṇaṃ bhaviṣyati.<sup>172</sup> kaḥ punar vādo yas tathāgataśāsane bahutaram adhikāraṃ kariṣyati.<sup>173</sup> tasya kiyantam āyuspramāṇaṃ bhaviṣyati.<sup>174</sup>

[31] bhagavān āha. śṛṇu kulaputra ya imaṃ saṃghāṭaṃ sūtraṃ śroṣyati. tasya caturaśītiḥ kalpasahasrāṇy āyuspramāṇaṃ bhaviṣyati.<sup>175</sup> kaḥ punar vādo yaḥ saṃghāṭaṃ sūtraṃ likhāpayiṣyati vācayiṣyati.<sup>176</sup> sa sarvaśūra: satvo<sup>177</sup> bahutaram puṇyaskandhaṃ prasaviṣyati. /9r/ yaḥ sarvaśūra prasannacittaḥ saṃghāṭaṃ sūtraṃ adhyāśayena namaskariṣyati sa paṃcanavati<sup>178</sup> kalpāṃ jātau jātismaro<sup>179</sup> bhaviṣyati. ṣaṣṭi kalpasahasrāṇi rājā cakravartī<sup>180</sup> bhaviṣyati. dṛṣṭe va{m}<sup>181</sup> dharme sarvaśūra<sup>182</sup> sarveṣāṃ priyo bhaviṣyati manāpaḥ<sup>183</sup> na sa sarvaśūra śastreṇa<sup>184</sup> kālaṃ kariṣyati. na viṣeṇa kālaṃ kariṣyati. kākhordam cāsyā na kramiṣyati.<sup>185</sup> maraṇakālasamaye carimanirodhe vartamāne navati buddhakoṭyaḥ saṃmukhan drakṣyati. te ca<sup>186</sup> sarvaśūra buddhā bhagavanta āśvāsanti.<sup>187</sup> mā bhaiḥ satpuruṣa tvayā<sup>188</sup> saṃghāṭaṃ sūtraṃ mahādharmaṃ paryāyāṃ subhāṣitaṃ śrutam<sup>189</sup> śrutvā iyān\* puṇyaskandhaḥ prasūtaḥ<sup>190</sup> teṣāṃ paṃ/9v/canavati buddhakoṭyaḥ<sup>191</sup> pṛthak\* pṛthag lokadhātuṣu<sup>192</sup>

168. A utthāyāsanā

169. K ekapariṇāmanayā

170. A bhagavan\* evaṃ bahutaram puṇyaṃ prasavate.; A om. °-skandhaṃ; B bhagavann aiva<m>; D bhagavamny(!) evaṃ; I bhagavan\*n evaṃ bahu

171. A kalpā; B kalpāni; IK kalpān\*

172. A BIK āyuspramāṇaṃ bhavati.; D āyuspramāṇaṃ\* bhaviṣyati.

173. A kaḥ punar vādo {ya} bhagavann yas tathāgataśā[san]e [ba]hutaram adhikāraṃ kariṣyati.; B ka|| punar vādo ... karoṣyamti: corrected to kariṣyamti; D kaḥ punar vādo; K karo(!)ṣyati

174. A BIK om. tasya kiyantam ... bhaviṣyati

175. IK om. bhagavān āha. śṛṇu ... āyuspramāṇaṃ bhaviṣyati.; B śruṇu kulaputra yaḥ saṃghāṭaṃ dharmaparyāyāṃ śroṣyati.; B om. imaṃ & sūtraṃ; D śṛṇu kulaputra; A om. imaṃ

176. D kaḥ punar vādo ... likhāpayiṣyamti vācayiṣyati.; A saṃghāṭasūtraṃ likhiṣyati. vācayiṣyati.; I saṃghāṭasūtraṃ

177. A BIK om. satvo

178. A yo sarvaśūra prasannacitta. saṃ(ghā)ṭasūtraṃ adhyāśayena: namaska(riṣyati A incipit lacuna, continues § 34; K saṃghāṭasūtraṃ adhyāśayena; D namaskariṣyanti sa paṃcana«va»ti

179. B kalpā jātyā; I kalpāṃ jā + jātismaro; K kalpā jāti

180. I cakrava<r>tī

181. BIK dṛṣṭa eva

182. B om. sarvaśūra

183. IK pṛyo; B om. manāpaḥ

184. I na <sa> sarvaśūra śastreṇa; B śastre<ṇa>

185. B kārkhodam cāsyā na kramiṣyati.; D kākhordam cāsyā {ca} na kramiṣyati.

186. B maraṇakālasamaye ca navati buddha{h}koṭī saṃmukhan drakṣyati. te cāsyā; D maraṇakālasamaye carimanirodhe vartamāne navati vuddhakoṭyaḥ sanmukhan drakṣyanti. te ca; I maraṇakāle ca paṃcanavati. buddhakoṭī saṃmukhan drakṣyati. te cāsyā; K maraṇakāle ca navati. buddhakoṭīḥ saṃmukhan dra(kṣyati. te ca); BIK om. carimanirodhe vartamāne; IK om. °-samaye

187. B (ā)śvāsaiṣyanti; IK āśvāsaiṣyamti

188. B mā bhāya bhoḥ puruṣas tvayā; IK mā bhaiḥ puruṣa tvayā; BIK om. sat-°

189. D saṃghāṭaṃ sūtraṃ; I saṃghāṭasūtraṃ; K om. sūtraṃ; BI om. śrutam; K lacuna, śrutam is probably missing.

190. B iya puṇyaskandha prasutam. D <i>yān\* puṇyaskandhaḥ prasūtaḥ; I iyān\* puṇyaskandhaṃ prasūtaḥ;; K lacuna, puṇya)skandhaṃ prasūtaḥ

191. B paṃcanavati koṭyaḥ; B om. buddha-°

192. B pṛ(thak pṛthag loka)dhātu, two vowels marked in B on ta; D pṛthak\* prithag lokadhātuṣu; I pṛthak\* pṛtha lokadhātuṣu; K pṛthak pṛthag lokadhātuṣu

[30] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād ekāmsam uttarāsaṃgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms tenāmjalim praṇāmya bhagavantam<sup>38</sup> etad avocat\* ekapariṇāmanayā bhagavann evaṃ bahu puṇyaskandham prasavati.<sup>39</sup> yad utāśīti kalpā sukham āyuspramāṇaṃ bhaviṣyati. kaḥ punar vādo yas tathāgataśāsane<sup>40</sup> bahutaram adhikāraṃ kariṣyati.

[31]<sup>41</sup> kaḥ punarvādo ya. saṃghātaṃ sūtraṃ lekhayiṣyati. vācayiṣyati. sa sarvaśūra bahutaram puṇyaskandham prasaviṣyati. yaḥ sarvaśūra prasannacittaḥ saṃghātaṃ dharmaparyāyam adhyāśayena manasikariṣyati sa paṃcanavati kalpā jātyā jātisma/7v/ro bhaviṣyati. ṣaṣṭ(i) kalpasa(ha)srāṇi rājā cakravartī bhaviṣyati. drṣṭa eva dharme sarvaśūra sarveṣāṃ priyo bhaviṣyati. na sa sarvaśūra śastreṇa kālaṃ kariṣyati. na viṣeṇa nodakena nāgnau kālaṃ kariṣyati kākhordam cāsyā na kramiṣyati. maraṇakāle ca navati buddhākoṭyīḥ sammukham drakṣyati. te cāsyā sarve buddhā bhagavanta āśvāsayiṣyanti. mā bhaiḥ puruṣas tvayā saṃghāto mahādharmaparyāya śruto lekhito mahāpuṇyaskandhaś ca te prasūtaḥ teṣāṃ paṃcanavati buddhakoṭyaḥ pṛthak pṛthag lokadhātuṣu

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<sup>38.</sup> A utthāyāsanād bhagavantam; A om. ekāmsam uttarāsaṃgaṃ ... tenāmjalim praṇāmya

<sup>39.</sup> A bhagavan\* evaṃ bahutaram puṇyaṃ prasavate.; A om. °-skandham

<sup>40.</sup> A bhavati. kaḥ punar vādo {ya} bhagavaṃn yas tathāgataśā[sa](e)

<sup>41.</sup> A [31] bhagavān āha: śṛṇu kulaputra ya saṃghātaṃ sūtraṃ śroṣyati. tasya catu(ra)śīti kalpasahasrāṇy āyuspramāṇaṃ bhaviṣyati. kaḥ punar vādo yaḥ saṃghātasūtraṃ likhiṣyati. vācayiṣyati. [sa sa]rvaśūra bahutaram puṇyaskandham prasaviṣyati. yo sarvaśūra prasannacitta. saṃ(ghā)tasūtraṃ adhyāśayena: namaska(riṣyati, A incipit lacuna, continues § 34.



buddhā bhagavanto vyākariṣyanti.<sup>193</sup> kaḥ punar vādaḥ sarvaśūra ya imaṃ<sup>194</sup> saṃghāṣasūtram mahādharmaṃ paryāyaṃ sakalasaṃmāptam vistareṇa śroṣyati.<sup>195</sup>

[32] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam<sup>196</sup> etad avocat\* ahaṃ bhagavan saṃghāṣasūtram mahādharmaṃ paryāyaṃ<sup>197</sup> śroṣyāmi. kiyantaṃ bhagavan puṇyaskandhaṃ prasaviṣyāmi.<sup>198</sup>

bhagavān āha. yāvanto gaṃgānadībālikāsamānāṃ buddhānāṃ bhagavatāṃ puṇyaskandhas tāvantaṃ sarvaśūra<sup>199</sup> sa satvaḥ puṇyaskandhaṃ pra<sa>viṣyati.

[33] sarvaśūro bodhisatva<sup>200</sup> āha. yad ahaṃ bhagavan<sup>201</sup> saṃghāṣasūtram dharmaparyāyaṃ śrṇomi nāhaṃ bhagavaṃ/10r/s ṭṛptiṃ<sup>202</sup> saṃjānāmi.

bhagavān āha. sādhu sādhu sarvaśūra yas tvaṃ dharmāṇāṃ ṭṛptiṃ<sup>203</sup> na saṃjānāsi. ahaṃ api sarvaśūra dharmāṇāṃ ṭṛptiṃ na saṃjānāmi. kaḥ punar vādaḥ sarvaśūra yad bālapṛthagjanāṃ ṭṛptir jñāsyanti.<sup>204</sup>

[34] yaḥ kaścit sarvaśūra kulaputro<sup>205</sup> vā kuladuhitā vā mahāyāne prasādam saṃjanayiṣyanti.<sup>206</sup> sa kalpasahasraṃ vinipātaṃ na gamiṣyati.<sup>207</sup> paṃca kalpasahasrāṇi tiryakṣur nopapatsyate.<sup>208</sup> dvādaśa kalpasahasrāṇi durbuddhir na bhaviṣyati.<sup>209</sup> aṣṭādaśa kalpasahasrāṇi pratyantime janapade nopapatsyate. viṃśati kalpasahasrāṇi pradānaśūro<sup>210</sup> bhaviṣyati. paṃcaviṃśat kalpasahasrāṇi devaloke /10v/ upapatsyate.<sup>211</sup> paṃcatṛṃśat<sup>212</sup> kalpasahasrāṇi brahmacaryaṃ<sup>213</sup> cariṣyati.

193. IK om. buddhā bhagavanto; BI vyākariṣyati; K vyākariṣyamti

194. D kaḥ punar vādaḥ; I ya sarvaśūra {ya} imaṃ

195. K saṃghāṣasūtram; B śroṣyamti. ||

196. K bodhisatvo mahāsa[hṛ??] [bha](ga)vaṃtam

197. B bhagavaṃ saṃghāṣasūtram mahādharmaṃ paryāyaṃ; D bhagavan\*n; IK bhagavan\* (K °-van) saṃghāṣasūtram dharmaparyāyaṃ; IK om. mahā-°

198. B kiyantaṃ ahaṃ bhagavaṃ puṇyaskandhaṃ prasaviṣyāmi.; IK kiyantaṃ bhagavan\* puṇyaskandhaṃ prasaviṣyāmi. (K °-ammi.)

199. B yāvanto gaṃgānadīvalukopamānāṃ «bu»ddhānāṃ bhagavatāṃ puṇyaskandhaḥ tāvaṃtaṃ sarvaśūra; IK yad\* (K yad) gaṃgānadīvalikāsamānāṃ buddhānāṃ bhagavatāṃ puṇyaskandhaḥ taṃ sarvaśūra (I °-sūram(!)); D vuddhānāṃ vuddhānāṃ

200. BIK om. sarvaśūro bodhisatva

201. I bhagavaṃ; K bhagavan\*

202. B saṃghāṣasūtram dharmaparyāyaṃ śrṇomi: tadā bhagavaṃs tripti<ṃ> na saṃjānāmi; B om. ahaṃ; D saṃghāṣasūtram; I saṃghāṣasūtram dharmaparyāyaṃ śrṇomi na bhagavaṃs ṭṛpti; I om. sūtram; K saṃghāṣasūtram dharmaparyāyaṃ śrṇomi na bhagavaṃs ṭṛptiṃ; IK om. ahaṃ

203. B tvaṃ dharmāṇāṃ ṭṛptiṃ

204. B sarvaśūra bālapṛthagjanāṃ ṭṛptiṃ jñāsyanti.; IK sarvaśūra bālapṛthagjanāṃ ṭṛpti jñātavyāḥ.; BIK om. yad

205. B kaści sarvaśūra kulaputro

206. BIK saṃjanayiṣyati; D janayiṣyamti; D om. saṃ-°

207. D gamiṣyamti.

208. B tiryakṣu nopapatsyate. ; D tiryakṣur nopapatsyante

209. A dvādaśa kalpasahasrāṇi na durbuddhir bhaviṣyati.; A end of lacuna, continues from § 31; B durvuddhir; D durvuddhir

210. A aṣṭādaśa kalpasahasrāṇi pratyantimeṣu janapadeṣu nopapatsyate: viṃśa kalpasahasrāṇi pradānaśūro; D aṣṭādaśa kalpasahasrāṇi pradānaśūro, the akṣara ṣṭā is squeezed (by a second hand?) into a small gap between a and syā; D om. pratyantime janapade ... viṃśati kalpasahasrāṇi; I nopapat\*syate. viṃśat\*; B viṃśa; K viṃśat

211. A paṃcaviṃśa kalpasahasrāṇi devalokeṣūpapadyate.; B paṃcaviṃśa; D paṃcaviṃśati ... <u>papatsyante.; I (paṃcaviṃ)śat\* kalpasahasrāṇi devaloke u(papatsyate.); BK devaloka

212. AD paṃcatṛṃśa; I lacuna

213. D brahmacaryaṃ (not vra-)

vyākariṣyaṃti. ka punarvādaḥ yaḥ sarvaśūra imaṃ saṃghāṭaṃ dharmaparyāyaṃ sakalasaṃnāptaṃ vistareṇa śroṣyati lekhaṣyati vācayīṣyati bhāvayīṣyati. ||

[32] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\* ahaṃ /8r/ bhagavaṃ saṃghāṭaṃ mahādharmaṃ paryāyaṃ śroṣyāmi. kiyaṃtaṃ bhagavaṃ puṇyaskandhaṃ prasaviṣyāmi.

bhagavān āha. yad gaṃgānadībālikāsamānāṃ buddhānāṃ bhagavatā<ṃ> satkāraṃ kṛtvā puṇyaskandhaḥ taṃ sarvaśūra sa satvaḥ puṇyaskandhaṃ prasaviṣyati.

[33] sarvaśūra āha. yad ahaṃ bhagavaṃ saṃghāṭaṃ dharmaparyāyaṃ śṛṇomi tadā bhagava triptiṃ na jānāmi.

bhagavān āha. sādhu sādhu sarvaśūra. yas tvaṃ dharmāṇāṃ trīptiṃ na saṃjānāsi. ahaṃ api sarvaśūra dharmāṇāṃ trīptiṃ na saṃjānāmi kaḥ punar vādaḥ sarvaśūra bālapṛthagjanais tripti jñātavyā.

[34] yaḥ kaścit sarvaśūra kulaputro vā kuladuhitā vā mahāyāne /8v/ prasādaṃ saṃjanayīṣyati. sa kalpasahasraṃ vinipātaṃ na gamiṣyati. pañca kalpasahasrāṇi tiryakṣur nopapatsyate. dvādaśa kalpasahasrāṇi durbuddhir na bhaviṣyati.<sup>42</sup> aṣṭādaśa kalpasahasrāṇi pratyantime janapade{r}<sup>43</sup> nopapatsyate. viṃśa kalpasahasrāṇi<sup>44</sup> pradānaśūro bhaviṣyati. pañcaviṃśat kalpasahasrāṇi devaloke upapatsyate. pañcatriṃśat kalpasahasrāṇi<sup>45</sup> brahmacaryaṃ cariṣyati.

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42. A dvā)daśa kalpasahasrāṇi na durbuddhir bhaviṣyati.; A end of lacuna, continues from § 31.

43. A pratyantimeṣu janapadeṣu

44. A viṃśa kalpasahasrāṇi

45. A pañcaviṃśa kalpasahasrāṇi devalokeṣūpapadyate. pañcatṛiṃśa kalpasahasrāṇi

sa catvāriṃśat kalpasahasrāṇi<sup>214</sup> niṣkrāntagr̥hāvāso<sup>215</sup> bhaviṣyati. pañcāśat kalpasahasrāṇi<sup>216</sup> dharmadharo bhaviṣyati. pañcaśaṣṭiḥ<sup>217</sup> kalpasahasrāṇi maraṇānusmṛtiṃ<sup>218</sup> bhāvayīṣyati. tasya sarvaśūra kulaputrasya vā kuladuhitur vā na kiṃcit pāpakāni karmāni samvetsyante.<sup>219</sup> na ca tasya mārāḥ pāpimān avatāraṃ lapsyate.<sup>220</sup> na jātu mātuḥ kuṣāv upapatsyate. ye<sup>221</sup> sarvaśūra imaṃ saṃghātaṃ<sup>222</sup> dharmaparyāyaṃ śroṣyanti.<sup>223</sup> te yatra yatropapatsyante tatra tatra<sup>224</sup> pañcanavaty āsaṃkhyeyaiḥ kalpair<sup>225</sup> vinipātaṃ na gamiṣyanti. aṣṭiḥ kalpasahasrāṇi śrutadharā /11r/ bhaviṣyanti.<sup>226</sup> kalpaśatasahasraṃ prāṇātipātāt prativiratā bhaviṣyanti<sup>227</sup> navānavati kalpasahasrāṇi mṛṣāvādāt<sup>228</sup> prativiratā bhaviṣyanti. trayodaśa kalpasahasrāṇi piśunavacanāt\* prativiratā bhaviṣyanti.<sup>229</sup> durlabhās te sarvaśūra satvā ya iman dharmaparyāyaṃ śroṣyanti.<sup>230</sup>

[35] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād<sup>231</sup> ekāṃsam uttarāsaṃgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms tenāṃjalim praṇāmya<sup>232</sup> bhagavantam etad avocat\* kiyantaṃ bhagavann apuṇyaskandhaṃ prasaviṣyati. ya iman<sup>233</sup> dharmaparyāyaṃ pratikṣepsyati.<sup>234</sup>

bhagavān āha. bahu sarvaśūra saddharmapratikṣepād apuṇyaskandhaṃ prasaviṣyati.<sup>235</sup>

[36] sarvaśūra /11v/ āha. kiyantaṃ<sup>236</sup> bhagavan satvānāṃ pāpakaṃ dharmaskandhaṃ bhaviṣyati.<sup>237</sup>

214. A pañcacatvāriṃśat kalpasahasrāṇi; AB om. sa; I sa catvāriṃśat\* kalpasahasrāṇi

215. D niṣkrāntagr̥hāvāso

216. B pañcāśat; I om. niṣkrāntagr̥hāvāso bhaviṣyati. pañcāśat kalpasahasrāṇi

217. A pañcaśaṣṭi {t}; B pañcaśaṣṭiḥ

218. K maraṇānusmṛtir

219. A bhāvayati. na tasya sarvaśūra ... vā {na} kiṃcit pāpāni samvidyamte.; A om. karmāni; DK kuladuhitur vā; I pāpakāni {kāni} karmāni samvartsyamte.; K karmāni [saṃ {saṃ}] (vetsyante); B samvo(!)tsyante

220. A na tasya mārāḥ pāpimān avatāraṃ labhiṣyati.; A om. ca; B mārā pāpīyān avatāraṃ latsyate; D na tasya mārā pāpimān ā(!)vatāraṃ lapsya {n}te; K pāpīyān avatāraṃ lapsyate

221. A na ca mātu kuṣāu upapadyate: ye; D na jātamāttraṃ(!) kuṣyāv upapatsyante. yaṃ; IK na ca mātu (K °-tuḥ) kuṣāv upapatsyate. ye; AIK om. jātu

222. AB om. saṃghātaṃ; I lacuna; K lacuna (om. saṃghātaṃ?)

223. BI śroṣyati.

224. B yatropapatsyamte.; ABI om. tatra tatra; K yatra yattropapatsya-te

225. A āsaṃkhyeyā kalpā; B asaṃkhyaiyaiḥ kalpe; IK asaṃkhyaiyaiḥ kalpair

226. D śrutidharā bhaviṣyanti.; K śrutadharo bhaviṣyamti.; B bhaviṣyamti.

227. A śataṃ kalpasahasrāṇi prāṇātipātāt prativiratā bhaviṣyamti.; B kalpasahasraṃ prāṇātipātā «prativiratā» bhaviṣyamti.; B om. °-śata-°; I prāṇātipātāt\*

228. A nava kalpasahasrāṇi mṛṣāvādāt; B navāna<va>ti kalpasahasrāṇi mṛṣāvādā; K navannavat[ih]; I mṛṣ(āv)ādā[t\*]

229. ABK piśunavacanāt prativiratā bhaviṣyamti.; I piśunavac(anāt prativi)ratā bhaviṣyati

230. A durlabha sarvaśūrāyaṃ dharmaparyāyaṃ ||; A om. te & satvā ya iman & śroṣyanti.; B ya imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyamti. ||

231. B utthāyāsanā {m}d

232. K bhagavān\*; BIK praṇāmya

233. A kiṃ bhagavann adharmaskandhaṃ prasaviṣyati. ya imaṃ; B kiyantaṃ bhagavaṃ karmaskandha prasaviṣyamti. ye imaṃ; D kiyantaṃ bhagavaṃ «a»puṇyaskandhaṃ prasaviṣyati. ya; I ka na (!) bhagavaṃ adharmaskandhaṃ prasaviṣyati. ya ima; K ki nu bha[gava]nn adharmaskandhaṃ prasaviṣyati. ya imaṃ

234. B pratikṣetsyanti; K pra<ti>kṣepsyati.

235. A bahūni; A om. sarvaśūra saddharmapratikṣepād ... prasaviṣyati.; BIK om. saddharmapratikṣepād ... prasaviṣyati

236. A sarvaśūrāha; kentaḥkāni; BIK om. sarvaśūra

237. B bhagavaṃ «satvā pāpakaṃ» karmaskandha prasaviṣyamti; I bhagavan\* satvānāṃ pāpakaṃ karmaskandhaṃ prasaviṣyati; K bhagavan\* pāpakaṃ karmaskandhaṃ prasaviṣyati; K om. satvānāṃ; A [ka](r)[mas]kandha(m) bhaviṣyati.; A om. pāpakaṃ

sa catvāriṃśat kalpasahasrāṇi<sup>46</sup> niṣkrāntagṛhāvāso bhaviṣyati. paṃcāśat kalpasahasrāṇi dharmadharo bhaviṣyati. paṃcaśaṣṭi kalpasahasrāṇi<sup>47</sup> maraṇānusmṛtiṃ bhāvayīṣyati. tasya<sup>48</sup> sarvaśūra kulaputrasya vā kuladuhitur vā na kiṃcit pāpakāni karmāni saṃv(e)tsyante. na ca /9r/ tasya<sup>49</sup> mārāḥ pāpīmān avatāraṃ lapsyate. na ca mātukukṣāv upapatsyate.<sup>50</sup> ye sarvaśūra imam dharmaparyāyaṃ śroṣya<m>ti te yatra yatropapatsyante. tatra tatra paṃcanavati kalpāṃ vinipātaṃ na gamiṣyati.<sup>51</sup> aśīti kalpasahasrāṇi śrutadharā bhaviṣyati. kalpaśata-sahasraṃ prāṇātipātāt<sup>52</sup> prativiratā bhaviṣyanti. navānavatiḥ kalpasahasrāṇi<sup>53</sup> mṛṣāvādāt prativiratā bhaviṣyanti. trayodaśa kalpasahasrāṇi piśunavacanāt prativiratā bhaviṣyanti. durlabhās te sarvaśūra satvā ya iman dharmaparyāyaṃ śroṣyanti. ||<sup>54</sup>

[35] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād ekāṃsam uttarāsaṃgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms tenāṃjaliṃ praṇāmya<sup>55</sup> bhagavantam etad avoca/9v/t\* kiṃ nu bhagavaṃs te satvā apuṇyaskandhaṃ prasaviṣyanti<sup>56</sup> ya iman dharmaparyāyaṃ pratikṣepsyanti.<sup>57</sup>

bhagavān āha. bahu sarvaśūra.

[36] sarvaśūra āha. kiyantaṃ bhagavaṃs teṣāṃ satvānāṃ pāpam apuṇyaskandhaṃ prasaviṣyanti.<sup>58</sup>

46. A paṃcacatvāriṃśat kalpasahasrāṇi; A om. sa

47. A paṃcaśaṣṭi(!) kalpasahasrāṇi

48. A bhāvayati. na tasya

49. A {na} kiṃcit pāpāni saṃvidyaṃte. na tasya; A om. karmāni & ca

50. A avatāraṃ labhiṣyati. na ca mātukukṣau upapadyate:

51. A (śr)o(ṣy)anti. te yatra (ya)tr(o)papatsya<m>te. paṃcanavaty āsaṃkhyeyā kalpā vinipātaṃ na gamiṣyanti.; A om. tatra tatra

52. A śataṃ kalpasahasrāṇi prāṇātipātāt

53. A nava kalpasahasrāṇi

54. A durlabha sarvaśūrāyaṃ dharmaparyāyaṃ ||; A om. te & satvā ya iman & śroṣyanti

55. A praṇāmya

56. A kiṃ bhagavann adharmaskandhaṃ prasaviṣyati.; A om. tu; F kiṃ tu or kiṃ nu?

57. A pratikṣepsyati:

58. A bahūni. sarvaśūrāha. kentaḥkāni bha(gavaṃ sat)v[ānā](m) [ka](r)[mas]kandha(m) bhaviṣyati.; A om. sarvaśūra & teṣāṃ (according to the length of the lacuna) & pāpam apuṇya-°

bhagavān āha. alam alam sarvaśūra mā me pāpakam dharmaskandham pariprecha.<sup>238</sup> api tu sarvaśūra śṛṇu nirdeksyāmi teṣāṃ saddharmapratikṣepakānāṃ pāpakam akuśalaskandham. yāvantaṃ te pāpakam akuśalaskandham pratigṛhīṣyanti. ya iman dharmaparyāyam pratikṣipanti.<sup>239</sup> yaś ca sarvaśūra dvādaśagaṃgānadībālikāsamānān<sup>240</sup> tathāgatānāṃ arhatāṃ<sup>241</sup> samyaksambuddhānāṃ antike duṣṭarudhiracittam utpādayed<sup>242</sup> yaś cemaṃ saṃghāṭasūtram pratikṣiped<sup>243</sup> ayaṃ tato bahutaram pāpakam akuśalaskandham prasaviṣyanti. atas te sarvaśūra saddharmapratikṣepakā sa/12r/tvāḥ bahutaram<sup>244</sup> akuśalaskandham prasaviṣyanti<sup>245</sup> ye mahāyāne āghātacittam utpādayiṣyanti.<sup>246</sup> dagdhāḥ te sarvaśūra satvā dagdhā eva.<sup>247</sup>

[37] sarvaśūra āha. na te bhagavan satvā śakyam mocayitum.<sup>248</sup>

bhagavān āha. śṛṇu sarvaśūra: na śakyā mocayitum\*<sup>249</sup>

tad yathāpi nāma sarvaśūra kaścid eva<sup>250</sup> puruṣaḥ kasyacit satvasya śīrṣaṃ cchindiyād atha sa puruṣaḥ kenacid bhaiṣajyena praliṃpen<sup>251</sup> māksikena vā śarkarāyā vā. guḍena vā ghr̥tana<sup>252</sup> vā tailena vā taṃ śīrṣaṃ pralepayet\* tat kiṃ manyase<sup>253</sup> sarvaśūra śakyam sa satvaḥ punar apy utthāpayitum.<sup>254</sup>

[38]<sup>255</sup> sarvaśūro bodhisatva āha.<sup>256</sup> na śakyam bhagavan na śakyam sugata.<sup>257</sup>

bhagavān āha.

238. AIK pāpakam (I (pāpaka)m) karmaskandham; B pāpakarmaskandha; D pāpakam«m a»dharmaskandham pariprecha:

239. ABIK om. api tu sarvaśūra ... pratikṣipanti.; D sarvaśūra <śṛṇu ni>rddeksyāmi ... pāpakakarmmam akuśalaskandham\* yāvantaṃ teṣāṃ\* pāpakakarmmam akuśalaskandham

240. A dvādaśagaṃgānadīvālikāsamānāṃ; B dvādaśānāṃ gaṃgānadī<bā>lukāsamānān; I dvādaśa gaṃgānadīvālikāsamānān; K dvādaśagaṃgānadīvā<likā>samānāṃ

241. A arhantāṃ

242. ABIK om. antike; ABDIK duṣṭacittam; ABDIK om. °-rudhira-°; AI utpādaye; B utpādayeyad

243. A om. yaś cemaṃ saṃghāṭasūtram pratikṣiped; BI yaś ca saṃghāṭaṃ sūtram; K yaś ca saṃghāṭasūtram pra<ti>kṣiped; BIK om. imaṃ

244. A ato bahutaram pāpakarma.; A om. ayaṃ & akuśalaskandham prasaviṣyanti. atas te sarvaśūra saddharmapratikṣepakā satvāḥ bahutaram; B ayaṃ tato vahutaram; B om. bahutaram ... satvāḥ; D ayaṃ tataṃ vahutaram pā<pa>kam; IK bahutaram pāpakam (K pāpam) akuśalaskandham (I akuśalam; I om. °-skandham) prasaviṣyanti. (K °-yati) atas te sarvaśūra bahutaram; IK om. saddharmapratikṣepakā satvā

245. B prasaviṣyanti.; DIK prasaviṣyati.

246. A <a>kuśalam karmaskandha prādurbhaviṣyanti. ataḥ sarvaśūra <bahutara>m akuśalam karmaskandham pra[grhīṣyanti] (y) (e) (mahāyā)n(e) āghātacittam utpādayiṣyanti; A text confused; B utpādayiṣyati:

247. A dagdhā-m-eva.

248. A katham bhagavaṃs te satvā śakyam mocayitum\*.; A om. na te; B bhagavaṃ satvā śakyā; I bhagavan\*.; K satvāḥ śakyā

249. AIK bhagavān āha: evam eva sarvaśūra (I <sarva>śūra ||); AIK om. śṛṇu & na śakyā mocayitum\*.; B bhagavān āha. evaṃ sarvaśūra na śakyā mocayitum.; B om. śṛṇu

250. ABIK om. kaścid eva; D kaścid {d}eva

251. A puruṣasya kaścid †adyena† (read asinā?) śīrṣaṃ cchindiyāt\* tasya kenacid bhaiṣajyena; A om. kasyacit satvasya & atha sa puruṣaḥ & praliṃpen; B puruṣa kasyacit chīrṣaṃ cchitvā tasya punaḥ kainacid bhaiṣajyena praliṃpen; B om. satvasya & atha sa puruṣaḥ; I puruṣaḥ kasyacit chīrṣa<m> cchindiyāt\* tasya punar eva kiṃcid\* bhaiṣajyā(!) praliṃpe.; I om. satvasya & atha sa puruṣaḥ; K puruṣaḥ kasyacit chīrṣaṃ cchindiyāt\* tasya punaḥ kenacid bhaiṣajyena liṃpen\*; K om. satvasya & atha sa & puruṣaḥ & pra-°

252. A śarkarāyā vā.; D śarkarāyā; D om. vā; K śarkarāyā vā.; I lacuna; I ghr̥tana

253. B śīrṣaṃ praliṃpayet ka(!) kiṃ manyase; I śīrṣaṃ praliṃpet\* tat kiṃ manyase

254. A śakyam [sarvaśūra] satva <u<(t)h(āpayi)[t]u(m)>; A om. tat kiṃ manyase & sa & punar apy; B sa satvaḥ punar apy utthāpayi {pan} tum.; I sa satva utthāpitum; I om. punar apy; K [sa] + + + + tthāpay(i) tum; D utthāpitum\*

255. A [38] (sarvaśūrāha: na śakyam bhaga)van\* bhagavān āha: evam eva sarvaśūra na śakyamte sa satvo mocayitum bahubhir upāyair yo mahāyānasyāgh(āta)cittam (u)t(p)ādayi<śya>ti :||

256. BIK sarvaśūra āha; BIK om. bodhisatva

257. BIK bhagavan\*; BIK om. na śakyam sugata

bhagavān āha. alam alam sarvaśūra mā me pāpaka karmaskandha paripṛccha. yaś ca sarvaśūra dvādaśānām gaṃgānadīvālikāsamānām tathāgatānām arhatām<sup>59</sup> samyak-saṃbuddhānām duṣṭacittam utpādayet\* yaś ca saṃghāṭam dharmaparyāya pratikṣiped ayam tato bahutaram pāpakam apuṇyaskandha prasaviṣyanti. ato pi sarvaśūra bahutaram akuśalaskandham prasaviṣyanti ye<sup>60</sup> mahāyāne āghātacittam utpādayiṣyanti. dagdhās te sarvaśūra satvāḥ<sup>61</sup>

[37] sarvaśūra āha. na te bhagavaṃ satvāḥ śakyā mocayitum.<sup>62</sup>

bhagavā/9<sup>2</sup>r/n āha. evam etat<sup>63</sup> sarvaśūra.

tad yathāpi nāma sarvaśūra puruṣaḥ kasyacit satvasya śiraṃ cchindyāt<sup>64</sup> tasya punaḥ kenacid bhaiṣajyena praliṃpet\* māḥṣikena<sup>65</sup> vā śarkarena vā guḍena vā ghr̥tena vā tailena vā taṃ śīrṣa praliṃpet\* tat kiṃ manyase sarvaśūra śakyāḥ sa satva utthāpayitum.<sup>66</sup>

[38]<sup>67</sup> sarvaśūra āha. na śakyam bhagavan\*

bhagavān āha.

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<sup>59.</sup> A dvādaśa gaṃgānadīvālikāsamānām tathāgatānām arhatā<m>

<sup>60.</sup> A utpādaye <yaś ca saṃghāṭam dharmaparyāya pratikṣiped ayam> ato bahutaram pāpakarma. <a>kuśalam karmaskandha prādurbhaviṣyati. ataḥ sarvaśūra <bahutara>m akuśalam karmaskandham pra[grhīṣyam]i (y)e; A text confused.

<sup>61.</sup> A satvā dagdhā-m-eva

<sup>62.</sup> A katham bhagavaṃs te satvā śakyam mocayitum\*; A om. na te

<sup>63.</sup> A evam eva

<sup>64.</sup> A sarvaśūra puruṣasya kaścid †adyena† śīrṣam cchindyāt\* A om. kasyacit satvasya

<sup>65.</sup> A tasya kenacid bhaiṣajyena māḥṣikena; A om. punaḥ & praliṃpet\*

<sup>66.</sup> A pralepayet\* śakyam sarvaśūra satva <u>(t)h(āpayit)u(m); A om. tat kiṃ manyase & sa

<sup>67.</sup> A [38] (sarvaśūrāha: na śakyam bhaga)van\* bhagavān āha: evam eva sarvaśūra na śakyamte sa satvo mocayitum bahubhir ūpāyair yo mahāyānasyāgh(āta)cittam (u)t(p)ādayi<ṣya>ti :||

[39] punar aparaṃ sa/12v/rvaśūra. tad yathāpi nāma<sup>258</sup> dvitīyaḥ puruṣo bhavet\* sa tīkṣṇena<sup>259</sup> śastreṇāparasya satvasya prahāraṃ dadyāt sa na śaknuyād<sup>260</sup> ekaprahāreṇa jīvitād vyavaropayitum.<sup>261</sup> kiṃ cāpi sarvaśūra braṇam utpadyeta.<sup>262</sup> atha ca punar bhaiṣajyayogam kartavyam<sup>263</sup> tadā braṇāt parimucyate.<sup>264</sup> yadā parimukto bhavati tadā duḥkhāṃ smarati. aham idānīṃ jānāmi na kadācit<sup>265</sup> punaḥ pāpakam akuśalam karmābhisamskāraṃ<sup>266</sup> kariṣyāmi.

[40]<sup>267</sup> evam eva sarvaśūra sa saddharmapratikṣepakaḥ puruṣo yadā narake duḥkhāṃ smarati tadā sarvapāpaṃ parivarjayati.<sup>268</sup> yadā sarvapāpaṃ parivarjayati.<sup>269</sup> tadā sarvadharmā āmukhīkariṣyati sarvadharmā āmukhī/13r/kṛtvā sarvakuśaladharmapāripūriṃ kariṣyati.<sup>270</sup> tad yathāpi nāma sarvaśūra mṛtasya puruṣasya mātāpitarau śocanti paridevanti na ca śaknuvanti trātum\*<sup>271</sup> evam eva sarvaśūra bālapṛthagjanāḥ satvā na śaknuvanti ātmahitaṃ parahitaṃ vā kartum<sup>272</sup> nirāśā iva mātāpitarā gata iti.<sup>273</sup> evam eva sarvaśūra nirāśā bhavanti te satvā maraṇakālasamaye.

258. B om. tad yathāpi nāma

259. D bhavet{ta}t\*; I tīkṣṇ<e>na

260. A śastreṇa [pa](ras)y(a sa)[tvasya] prahāra(m) da(d)y(ā)t\* na ca śakyam; B dadyān na [ca]; I dadyāt\* na ca; K dadyāt\* nna ca; ABIK om. sa

261. AB jīvitā vyavaropayitum (B vyapa-°); D jīvitā vyavaropayitum; I jīvitād\* v(y)avaropayit(u)m

262. A braṇam utpadyet\*; BDIK vṛaṇam

263. AB punaḥ (B pu<nar>) bhaiṣajyayogam (B °-prayo(gam)) kartavyam; D puna bhaiṣajyayogam kartavyam; I punar bhaiṣajyayogam kartavyam; K karta[v]yam

264. A braṇam parimucyate.; BIK vṛaṇam parimucyate. (I °-cyeta)

265. A yadāpi mukto bhavati. tadā duḥkhāṃ sam[jā]nāti. aham idānīṃ jānāmi; A om. pari-° & smarati; B duḥkhāṃ smarati aham idānīṃ samjānāmi; D duḥkhāṃ smarati aham idānīṃ jānāmi; IK duḥkhāṃ smarati. aham idānīṃ samjānāmi. na kadācit (I (kadāci)t\*)

266. A pāpakarma <a>kuśalam karmābhisamskāraṃ; D pāpakarmmam akuśalam karmābhisamskāraṃ; I [pāpakāni] ak(u)śalam karma(bh)[i](sam)s(kāra)m; K pāpam akuśalam karmābhisamskariṣyāmi.

267. A [40] evam eva sa(rva)śūra <sa> puruṣ(o) <ya>dā na<rake>ṣu {tara}< duḥkhāṃ smarati tadā> sarvapāpaṃ parivarjayati. tadā sarvadharmā āmukhīkariṣyati. yadā sarvadharmā āmukhāṃkṛtvā [ta]dā sarvadharmā<nā>ṃ <pāripūriṃ> samvidyamte || tad yathāpi nāma sarvaśūra mṛtasya puruṣasya mātāpitarau śocanti paridevanti. na śakyam kiṃcit [pa]ritrāyitum evam eva sarvaśūra vālapṛthagjanā satvā na śakyamty ātmahitaṃ vā parahitaṃ vā kartum nirāśā iva mātāpitarāḥ evam eva sarvaśūra nirāśā bhavanti te satvā maraṇakālasamaye:

268. BI(partly destroyed)K evam eva sarvaśūra sa puruṣo yadā duḥkhāṃ smarati.(I smarati{ti}) tadā sarvapāpaṃ parivarjayati (K °-varjaya{ya}ti); BIK om. saddharmapratikṣepakaḥ & narake; D om. sa; D yadā{dā} narake duḥkhāṃ

269. BK om. yadā sarvapāpaṃ parivarjayati.; I lacuna

270. B sarvadharmā āmukhīkariṣyati. sarvadharmān āmukhīkṛtya sarvadharmakuśalapāripūriṃ kariṣyati; I (sarvadharmā) āmukhīkariṣyanti. sarvadharmān āmukhīkṛtya tadā sarvakuśaladharmapāripūriṃ kariṣyanti. ||; K sarvadharmān āmukhāṃkariṣyati. sarvadharmān āmukhāṃkṛtvā tadā sarvadharmakuśalapāripūriṃ kariṣyati.; D sarvadharmān āmukhāṃkṛtvā

271. B mātāpitarau śocanti paridevanti na ca śaknuvanti tam trātum.; I mā(lacuna) paridevanti.; K mātāpitarau śoca[taḥ] paridevanti na ca śaknuvanti tam trātum.; DI trātum.

272. I bālapṛthagjanā{m} satvāḥ na śaknuvanti ātmahitaṃ vā parahitaṃ vā kartum; D ātmahitaṃ vā kartum; D om. parahitaṃ; B parahitaṃ ca kartum

273. K nirāśā iva mātāpitarāḥ; B mātāpitarāḥ; BK om. gata iti; I lacuna.

[39] punar aparaṃ sarvaśūra tad yathāpi nāma dvitīyaḥ puruṣo bhavet\* sa tīkṣṇena śastreṇāparasya satvasya prahāraṃ dadyāt\*{n} na śaknuyād<sup>68</sup> ekaprahāreṇa jīvitād vyavaropayitum\*<sup>69</sup> kiṃ cāpi sarvaśūra tasya vraṇam utpadyeta<sup>70</sup>. atha ca punar bhaiṣajyayogaṃ kartavyaṃ. tadā braṇāt parimucyate. yadā parimukto<sup>71</sup> bhavati tadā duḥkhaṃ smarati.<sup>72</sup> aham i{mi}dānīm saṃjā/9<sup>2</sup>v/nāmi na kadācit punaḥ pāpam akuśalaṃ karmābhisamskāraṃ<sup>73</sup> kariṣyāmi.

[40]<sup>74</sup> evam eva sarvaśūra sa puruṣo yadā duḥkhaṃ smarati tadā sarvapāpaṃ parivarjayati. tadā sarvadharmān āmukhaṃ kariṣyati. sarvadharmān āmukhīkṛtyā sarvakuśaladharmāpāripūriṃ kariṣyati. || tad yathāpi nāma sarvaśūra mṛtasya puruṣasya mātāpitarau śocenti<sup>75</sup> parideventi na ca śaknuyanti ātmahitaṃ parahitaṃ vā kartum\* nirāśā iva mātāpitara maraṇakāle ca sarvaśūra nirāśā bhavanti.

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68. A śastreṇa [pa](ras)y(a sa)[tvasya] prahāra(m) da(d)y(ā)t\* na ca śakyaṃ

69. A jīvitā vyavaropayitum

70. A braṇam utpadyet\*

71. A punar bhaiṣajyayogaṃ ... braṇam parimucyate. yadāpi mukto; A om. pari-°

72. A duḥkhaṃ saṃ[jā]nāti.; A om. smarati

73. A idānīm jānāmi. na kadācit punaḥ pāpakarma <a>kuśalaṃ karmābhisamskāraṃ; A om. saṃ-°

74. A [40] evam eva sa(rva)śūra <sa> puruṣ(o) <ya>dā na<rake>ṣu {tara}< duḥkhaṃ smarati tadā> sarvapāpaṃ vivarjayati. tadā sarvadharmā āmukhīkariṣyati. yadā sarvadharmā āmukhaṃkṛtvā [ta]dā sarvadharmā<ṇā>ṃ <pāripūriṃ> saṃvidyamte || tad yathāpi nāma sarvaśūra mṛtasya puruṣasya mātāpitarau śocaṃti paridevaṃti. na śakyaṃ kiṃcit [pa]ritrāyitum evam eva sarvaśūra vālapṛthagjanā satvā na śakyaṃty ātmahitaṃ vā parahitaṃ vā kartum nirāśā iva mātāpitaraḥ evam eva sarvaśūra nirāśā bhavaṃti te satvā maraṇakālasamaye:

75. F gocenti



[41] dvāv imau sarvaśūra satvānām nairāśyau maraṇakālasamaye.<sup>274</sup> katamau dvau. yad utaikaḥ satvaḥ<sup>275</sup> pāpaṃ karma karoti kārayati vā.<sup>276</sup> dvitīyaḥ sarvaśūra saddharmaṃ pratikṣipati. imau dvau satvānām nairāśyau<sup>277</sup> maraṇakālasamaye.

[42]<sup>278</sup> sarvaśūro bodhisatva āha. kā bhadanta bhaga/13v/vaṃs teṣāṃ satvānām<sup>279</sup> gatiḥ ko bhisamparāyo bhavati.

bhagavān āha. anantā<sup>280</sup> gatiḥ sarvaśūra saddharmapratikṣepakānām<sup>281</sup> satvānām ananto bhisamparāyaḥ kalpaṃ eva te sarvaśūra raurave<sup>282</sup> mahānarake duḥkhaṃ vedanām<sup>283</sup> vedayiṣyanti.<sup>284</sup> kalpaṃ saṃghāte. kalpaṃ tapane<sup>285</sup> kalpaṃ pratāpane. kalpaṃ kālasūtre mahānarake. kalpaṃ mahāvīcau mahānarake. kalpaṃ romaharṣe<sup>286</sup> mahānarake. kalpaṃ hahe mahānarake. imeṣv<sup>287</sup> aṣṭasu mahānarakeṣu<sup>288</sup> sarvaśūra aṣṭau kalpāḥ<sup>289</sup> saddharma-  
pratikṣepakaiḥ satvair duḥkham<sup>290</sup> anubhavitavyam\* ||<sup>291</sup>

[43] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\*<sup>292</sup> duḥkham bhagavan duḥkham<sup>293</sup> sugata notsaḥāmi /14r/ śrotuṃ.<sup>294</sup> atha khalu bhagavāms<sup>295</sup> tasyām velāyām imā gāthā abhāṣata: ||

274. IK dvāv imo (K imau) sarvaśūra satvānām nirāśau; BIK om. maraṇakālasamaye.; A nairāśyo; D [v]airāśyau

275. I katamo dv[o]. yad uta ek(e) satv[a]ḥ; B yad uta ekaḥ satvaḥ

276. A pāpakārī.; A om. karma karoti kārayati vā.; BD pāpaṃ karma (B °-mo) karoti. kārayati vā (D om. vā); K pāpaṃ karma karoti kārayati vā; I lacuna.

277. A dvitīyaḥ saddharmapratikṣepakaḥ. imau dvau satvānām nirāśyau; B dvitīyas saddharmaṃ pratikṣipati ... nairāśyau; I (dvi)[tīya] saddharmaṃ pratikṣipati. imo dvo satvānām nirāśyo; K dvitīyaḥ yo saddharmaṃ pratikṣipati. imau dvau satvānām nirāśau; ABIK om. sarvaśūra

278. A [42] sarvaśūro bodhisatva āha: ko bhagavaṃs teṣāṃ satvānām gatiḥ ko bhisamparāyo bhavati(i): bhagavān āha: anantā gati sarvaśūra saddharmapratikṣepakānām satvānām anant[o] bhisamparāya kalpa(m e)va sarvaśūra. raurave mahānarake vedanām vedayaṃti: saṃghāte kalpa<ṃ>: pratāpane kalpa\*: kālasūtre mahānarake kalpa\*: avīcau mahānarake kalpa\*: romaharṣe mahānarake kalpaṃ: saṃjīvane mahānarake kalpa\* tapane mahānarake kalpa\* imāny aṣṭau mahānarakāḥ sarvaśūra aṣṭabhiḥ kalpaiḥ saddharmapratikṣepakānā<ṃ> satvānām duḥkham anubhavitavyam ||

279. B sarvaśūro bodhisatvo āha. kā bhagavaṃs satvānām; B om. teṣāṃ; IK sarvaśūro (I sarva[śū]<ro>) bodhisatva āha. kā (I kām) bhagavan\* teṣāṃ satvānām; BIK om. bhadanta

280. K bhagavān āhāntā

281. I saddharmapratikṣepakānām

282. I raurave

283. BIK om. duḥkham; B vedanām

284. I after vedayiṣyati. follows tasya: this is probably a fragment stuck on the folio.

285. BD om. kalpaṃ tapane

286. BIK lomaharṣe

287. B hahave mahānarake. kalpaṃ tapane mahānarake. imeṣv; I om. kalpaṃ hahe mahānarake imeṣv

288. D aṣṭamahānarakeṣu

289. BK sarvaśūrāṣṭau kalpān (kalpān\*); D sarvaśūra aṣṭo kalpāḥ

290. B saddharmapratikṣepakaiḥ sarvair duḥkhāṃs; B om. satvair; I (saddha)rmapratikṣaipakai satvār; K lacuna.

291. D du<ḥ>kham anubhavitavyam:

292. A mahāsatva bhagavaṃntam etad avocat\*

293. D duḥkham bhagavaṃ duḥkham; B bhagavaṃ; IK bhagavan\*

294. K notsaḥāmi śr(o)tum\* ||; I lacuna.

295. A atha bhagavāms; A om. khalu; K bhagavān\*

[41] dvāv imau sarvaśūra satvau nirāśau. katamau<sup>76</sup> dvau. yad uta ekaḥ satvo yaḥ pāpaṃ karoti kārāpayati vā. dvitīyaḥ saddharmapratikṣipati. imau dvau satvau nirāśau<sup>77</sup> maraṇakālasamaye.

[42]<sup>78</sup> sarvaśūra āha. kaḥ punar bha/10r/gavaṃs teṣāṃ satvānāṃ gatiḥ ko bhisamparāyo bhavati.

bhagavān āha. anantā gatiḥ saddharmapratikṣepakānāṃ satvānāṃ. ananto bhisamparāyaḥ kalpaṃ eva te sarvaśūra raurave mahānarake vedanāṃ vedayiṣyanti. kalpaṃ saṃghāte. kalpaṃ tapane kalpaṃ pratāpane. kalpaṃ kālasūtre mahānarake. kalpaṃ avīcau mahānarake. kalpaṃ lomaharṣe mahānarake. kalpaṃ hahe mahānarake. imeṣv aṣṭasu mahānarakeṣu sarvaśūrāṣṭau kalpaṃ saddharmapratikṣepakaiḥ satvair duḥkham anubhavitavyam\* ||

[43] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam<sup>79</sup> etad avocat\* duḥkham bhagavaṃ duḥkham sugata notsahāmi śrotum\* || atha kha[lu bhagavā]ṃs<sup>80</sup> tasyāṃ velāyāṃ i<mā> gāthā abhāṣata. ||

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<sup>76.</sup> A satvānāṃ nirāśyo maraṇakālasamaye: katamau dvau

<sup>77.</sup> A yad utaika satva pāpkārī. dvitīya saddharmapratikṣepakaḥ imau dvau satvānāṃ nirāśyau; A om. yaḥ pāpaṃ karoti kārāpayati vā

<sup>78.</sup> A [42] sarvaśūro bodhisatva āha: ko bhagavaṃs teṣāṃ satvānāṃ gatiḥ ko bhisamparāy(o) bhavat(i): bhagavān āha: anantā gati sarvaśūra saddharmapratikṣepakānāṃ satvānāṃ anant[o] bhisamparāya kalpa(m e)va sarvaśūra. raurave mahānarake vedanāṃ vedayiṣyanti: saṃghāte kalpa<ṃ>: pratāpane kalpa\*: kālasūtre mahānarake kalpa\*: avīcau mahānarake kalpa\*: lomaharṣe mahānarake kalpaṃ: saṃjīvane mahānarake kalpa\* tapane mahānarake kalpa\* imāny aṣṭau mahānarakāḥ sarvaśūra aṣṭabhiḥ kalpaiḥ saddharma-pratikṣepakānā<ṃ> satvānāṃ duḥkham anubhavitavyam ||

<sup>79.</sup> A mahāsatva bhagavaṃtam

<sup>80.</sup> A notsahāmi śrotum; atha bhagavāṃs; A om. khalu

(1)	yas tvam notsahase śrotum <sup>296</sup> narake yathaikāntaduḥkhe <sup>298</sup>	idaṃ vākyam mahābhayam* <sup>297</sup> satvā vindanti vedanām* <sup>299</sup>
(2)	yat karoti śubham karmaṃ <sup>300</sup> yaḥ karoty aśubham karma <sup>302</sup>	sukham tasya bhaviṣyati. <sup>301</sup> duḥkham eva bhaviṣyati. <sup>303</sup>
(3)	jātasya maraṇam duḥkham nityam duḥkham hi bālasya <sup>305</sup>	śokam <sup>304</sup> duḥkho tha bandha<na>m* sukhaheto na vetti ya. <sup>306</sup>
(4)	pañḍitānām sukham yo vai prasannās ca mahāyāne	smarate buddham uttamam* <sup>307</sup> na te yāsyanti durgatim* <sup>308</sup>
(5)	evam eva sarvaśūra alpaṃ hi kriyate karma	pūrvakarmapracoditam. <sup>309</sup> anantaṃ bhujyate phalam. <sup>310</sup>
(6)	bījam alpaṃ yathā vāpya buddha/14v/kṣetre tu sukṣetre	prabhūtaṃ labhate phalam* <sup>311</sup> uptād bījā mahāphalam* <sup>312</sup>
(7)	pañḍitānām sukham bhavati vivarjayanti pāpāni	ramante jinaśāsane. <sup>313</sup> kurvanti kuśalam bahu. <sup>314</sup>
(8)	bālamātram <sup>315</sup> pradāsyanti aśtīḥ kalpasahasraṇi	ye dānam mama śāsane. <sup>316</sup> mahābhogā mahādhanāḥ <sup>317</sup>
(9)	yatra yatropapadyante <sup>318</sup> evam mahāphalā hy eṣā	nityam dānam smaranti te. gambhīrā <sup>319</sup> buddhadakṣiṇā:

296. A kiṃ tvam notsahase śrotum; IK yas tvam notsahasi (I notsa[ha]<se>) śrotum; B śrotum. {n}m  
ABDIK mahābhayam.

298. A narakam duḥkhasa<ṃ>yogā(m); IK narakai (K °-ke) yathaikāntaduḥkhai

299. A satvā vedanti vedanām\*; B satvā vinda<ṃ>ti vedanā. ||; I satvā vimndamti veda(nām); K satvā vinda<ṃ>ti vedanām

300. B yat karoti śubham karmaṃ; K yaḥ karoti śubham karma; I lacuna

301. A tat sukhārtham bhaviṣyati. A om. tasya

302. ABI yat (A ya {h}t; I ya) karoti (I °-ty) aśubham (A «a»śubham) karma (B karmaṃ)

303. D duḥkham always in verses 2 & 3; I bhaviṣya<ti>.

304. A śoko; B śatam (!); IK śoka duḥkho tha bandhanam. (K (ba)n<dha>nam)

305. A bālānām nitya duḥkhatē

306. A yat sukhārtham na buddhyate.; B sukhahetum na vindate.; K sukhahetum na vetti yaḥ; I lacuna.

307. A pañḍitānām sukha hy artham / smarante buddha. dakṣiṇām.; B sukham ye / smarante; B om. vai; I (paṇ)ḍ(i)tānām\* sukham ya vai / smarantai buddham uttamam.; K sukham ye vai / smarante buddham uttamam

308. A na te yāsyā<ṃ>ti durgatim\* ||; I na te yāsyā<nti> durgatim.; K mahāyā<ne. / na te yā>syamti durgatim\*

309. A pūrvakarmāvaraṇena codayet\*; B pūrvakarmapracoditā.; D pūrvvajanmapracoditam.

310. A alpaṃ hi «kr»yate karmaṃ / anantaṃ phala rū[hya]te.; BD kṛyate; I kṛyate karmam / ananta(m) [bh](ujyate) [phalam]; K kṛyate karma / [a]namtaṃ bhujyate phalam; D bhujyate phalam.

311. A alpa vījāni vāpyate / anekān bhujyante phalam; B bhujyate; D om. verse 6ab; I bhujya(n)[te phalam]; K bhujyate phalam

312. A sukṣetre buddhakṣetre tu / vījam vai yatra rūhyate.; B buddhakṣetre tu sukṣetre / uptā vījā mahāphalam. ||; I buddhakṣatre tu sukṣetre / utkṣiptāt\* bījān mahāphalam\*; K buddhakṣetra tu sukṣetre / {tu}uptād b<ṭ>jān mahāphala(m).; D uktā(!) vījā mahāphalā.

313. A bhonti; B bhoti; I bhavanti / ramante jinaśāsanam

314. A vivarjayamti pāpāni. / kurvamti kuśala<ṃ> tu vai.; B kurvanti: kuśalam vahu. ||; D {vi}vivar[d?]ayanti pāpāni / kurvvanti kuśalam vahū\*

315. ABI vālamātram

316. A <ye dānam> mama śāsane.; K om. verses 7c–8b.

317. A āḍhyo bhonti mahādhanāḥ; A om. mahābhogā

318. A yatra yatropapatsya<ṃ>te

319. A evam eva sarvaśūra / gambhīrā; B evam mahāphalām eṣām / gambhairā

(1)	ya/10v/(s tvam notsahase śrotum narakekāntaduḥkhe vai	idaṃ v)ākyaṃ mahābhayaṃ. yathā vindasi vedanām*    <sup>81</sup>
(2)	ya(t karoti) śubha(m) karmaṃ yaḥ karoty aśubhaṃ karma <sup>82</sup>	sukhaṃ tasya bhaviṣyati duḥkhaṃ eva bhaviṣyati.
(3)	jātasya maraṇaṃ duḥkhaṃ nityaṃ duḥkhaṃ hi bālasya	śoka duḥkho <sup>83</sup> tha bandhanaṃ. sukhahetuṃ na veti ya.    <sup>84</sup>
(4)	pañḍitānāṃ ye vai prasannās ca mahāyāne	smarate buddha<m u>tamaṃ <sup>85</sup> na te yāsyanti durgatim*
(5)	evam eva sarvaśūra alpaṃ hi kṛyate karma	pūrvakarmapracoditaṃ. <sup>86</sup> mahāntaṃ bhujyate phalaṃ*    <sup>87</sup>
(6)	bījaṃ alpa(m) yathā vāpya tatha sarvavidāḥ kṣetre	prabhūtaṃ bhujyate phalaṃ. <sup>88</sup> uptā bījā mahatphalaṃ*    <sup>89</sup>
(7)	pañḍitānāṃ sukhaṃ bhavati vivarjayantaḥ pāpāni	ramatāṃ <sup>90</sup> jinaśāsane. kurvanti kuśalaṃ bahu    <sup>91</sup>
(8)	aṇumātraṃ pradā/11r/syanti sahasrāṇy aśītiḥ kalpā	ye dānaṃ mama śāsane. <sup>92</sup> mahābhogā bhavanti te.    <sup>93</sup>
(9)	atra yatropapadyante <sup>94</sup> evam mahāphalā hy eṣā	nityaṃ dānaṃ smaraṃ<ti> te gambhīrā <sup>95</sup> buddhadakṣiṇā

81. A kiṃ tvam notsahase śrotum / idaṃ v(ā)kya(m) mahābhayaṃ / narakāṃ duḥkhasa<m>yogā(m) / satvā vedanti vedanām\*.

82. A yat karoti śubhaṃ karma(m) / tat sukhārthaṃ bhaviṣyati. / ya{h}t karoti «a»śubhaṃ karma

83. A śoka duḥkho

84. A bālānāṃ nitya duḥkhaṃ / yat sukhārthaṃ na buddhyate.

85. A pañḍitānāṃ sukha hy arthaṃ / smaraṃte buddha.dakṣiṇāṃ

86. A pūrvakarmāvaraṇena codayet\*

87. A alpa hi «kr»yate karmaṃ / anantaṃ phala rū[hya]te.

88. A alpa vījāni vāpyate / anekaṃ bhujyante phalaṃ.

89. A sukṣetre buddhakṣetre tu / vījaṃ vai yatra rūhyate.

90. A bhonti. / ramante

91. A vivarjayanti pāpāni. / kurvanti kuśala<m> tu vai:

92. A vālamātraṃ pradāsyanti / <ye dānaṃ> mama śāsane.

93. A aśīti kalpsahasrāṇy / āḍhyo bhonti mahādhana; A om. mahābhogā

94. A yatropapatsya<m>te

95. A evam eva sarvaśūra / gambhīrā

[44] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\* katham bhagavan bhagavataḥ śāsane dharmo jñātavyaḥ<sup>320</sup> katham bhagavan saṃghāṭam sūtram<sup>321</sup> dharmaparyāyam śrutvā kuśalamūlam pariḡrhitam<sup>322</sup> bhaviṣyati. bhagavān āha. yaḥ<sup>323</sup> sarvaśūra dvādaśagaṃgānadīvālikāsa/15r/māms<sup>324</sup> tathāgatān arhataḥ samyaksambuddhān<sup>325</sup> sarvasukhopadhānair upatiṣṭheta.<sup>326</sup> yaś cemaṃ saṃghāṭasūtram dharmaparyāyam śrṇuyād<sup>327</sup> evam eva tasya puṇyaskandho jñātavyaḥ.<sup>328</sup>

[45] sarvaśūro bodhisatva<sup>329</sup> āha. katham bhagavan kuśalamūlaparipūriḥ kartavyā.<sup>330</sup> evam ukte bhagavān sarvaśūram bodhisatvam mahāsatvam<sup>331</sup> etad avocat\* yaḥ sarvaśūra kuśalamūlam ta(t tathāgata)samaṃ jñātavyam\*<sup>332</sup> sarvaśūra āha. katamac ca bhagavan kuśalamūlam tathāgatasa(maṃ jñā)tavyam\*<sup>333</sup> bhagavān āha. dharmabhāṇakaḥ sarvaśūra tathāgatasamo jñātavyaḥ<sup>334</sup> sarvaśūra āha. katamo bhagavan dharmabhāṇakaḥ<sup>335</sup> bhagavān āha.<sup>336</sup> yaḥ saṃghāṭam sūtram<sup>337</sup> śrāvaya/15v/ti sa dharmabhāṇakaḥ<sup>338</sup>

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320. A katham bhagavam śāsane dharmo jñātavyaḥ; A om. bhagavataḥ; D katham bhagavam bhagavataḥ śāsane dharmmo jñātavyam\*; B bhagavam; I bhagavan\*
321. B kathamñ ca bhagavam saṃghāṭam sūtram; D katham bhagavam saṃghāṭasūtram; I (katham vā bha)[gavan\* sa]ṃghāṭam sūtram; K katham vā bhagavan\* saṃghāṭasūtram;
322. A kuśala pariḡrhitō; D paḡrḡhitam
323. A yathā; B ya; DI om. yaḥ; K yaś ca
324. A gaṃgānadīvālikāsamāni; A om. dvādaśa-°; BIK °-vālikāsamāms; D dvā«da»śagaṃgānadīvālikāsamāms
325. A tathāgatārhataḥ samyaksambuddhāḥ; B tathāgatān arhata samyatsambuddhāḥ; D tathāgatā<n a>rhantaḥ samyaksambuddhān
326. A upatiṣṭhat\*; B upatiṣṭhite; I upatiṣṭhet\*; K upatiṣṭhed
327. ABK saṃghāṭam sūtram dharmaparyāyam śrṇuyād (I(?)K °-yāt\*; A śroṣyati.)
328. B jñā[ta]<vyah>
329. BI bodhisatvo
330. AB bhagavam kuśalamūlaparipūriḥ kartavyam\* (B [kartavyam\*]); IK bhagavan\* kuśalamūlaparipūriḥ (I °-ri) kartavyā: || (I °- kartavyā ||); D bhagavan\*
331. D bhagavān sarvaśūro bodhisatvo mahāsatvam; I bhagavān\*
332. ABIK ya (A yat; K yaḥ) kuśalamūla (A °-mūlam; K °-mūlaḥ) tathāgatasamo jñātavyaḥ (A °-vyam); ABIK om. sarvaśūra & tat; D yas sarvaśūra
333. A katha(!)maḥ sa kuśal(o) tathāgatasamo jñātavyaḥ; A om. ca & °-mūlam; I jñātavyam; ABI om. sarvaśūra āha & bhagavan; K om. sarvaśūra & bhagavan; D katamamc ca bhagavam
334. A dharmabhāṇakaṃ sarvaśūrā tathāgatasamo jñātavyaḥ; B dharmabhāṇakaḥ; K tathāgatasamaṃ jñātavyaḥ
335. A sarvaśūrāha. katamo bhagavam dharmabhāṇakaḥ; I bhagavam; B dharmabhāṇakaḥ thus B only in the first two occurrences.
336. B bhagavā{nā}n āha
337. ADI yaḥ (D yas; I (yaḥ saṃghā)ṭa-°) saṃghāṭasūtram (D °-sūtram)
338. A śrāvayaṃti saḥ dharmabhāṇakaḥ; K sa ddharmabhāṇakaḥ

[44] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\* katham bhagavaṃ bhagavataḥ<sup>96</sup> śāsane dharmo jñātavyam\*<sup>97</sup> katham bhagavaṃ saṃghātasūtram<sup>98</sup> mahādharma[ra]yāya[m] śrutvā kuśalamūlaṃ parigrhītam<sup>99</sup> bhaviṣyati. bhagavān āha. yaḥ sarvaśūra dvā<da>śagaṃgānadībālikāsamāms tathāgatān arhataḥ<sup>100</sup> samyaksambuddhā sarvasukhopadhānena-r-upatiṣṭhat\*<sup>101</sup> yaś cemaṃ saṃghātaṃ dharmaparyāyaṃ śṛṇuyāt\* samo nayoḥ puṇyaskandho<sup>102</sup> jñātavyaḥ

[45] sarvaśūro bodhisatva āha. katham bhagavaṃ kuśa/11v/lamūlaparipūriḥ kartavya: ||<sup>103</sup> evam ukte bhagavaṃ sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ etad avocat\* <yat kuśalamūlaṃ tat tathāgatasamaṃ jñātavyam\*<sup>104</sup> sarvaśūra āha.> ko bhagavaṃ satvas tathāgatasamo jñātavyaḥ<sup>105</sup> katamac ca kuśalamūlaṃ tathāgatasamaṃ jñātavya(m):<sup>106</sup> bhagavān āha. dharmabhāṇakaḥ sarvaśūra<sup>107</sup> tathāgatasamo jñātavyaḥ sarvaśūra āha.<sup>108</sup> katamo bhagavan dharmabhāṇakaḥ bhagavān āha. yaḥ saṃghātaṃ dharmaparyāyaṃ śrāvayati. ayaṃ satvas tathāgatasamo jñātavyaḥ<sup>109</sup>

96. A om. bhagavataḥ; F bhagavatya

97. A jñātavyaḥ

98. A saṃghātaṃ sūtram

99. A kuśala parigrhīto

100. A yathā sarvaśūra gaṃgānadīvālikāsamāni tathāgatārhanataḥ; A om. dvādaśa-°

101. A sarvasukhopadhānair upatiṣṭhat\*

102. A saṃghātaṃ sūtraṃ dharmaparyāyaṃ śroṣyati. evam eva tasya puṇyaskandho

103. A °-mūlaparipūriḥ kartavyam\*

104. A tathāgatasamo jñātavyaṃ; A om. tat

105. A om. sarvaśūra āha. ko bhagavaṃ satvas tathāgatasamo jñātavyaḥ

106. A katha(!)maḥ sa kuśal(o) tathāgatasamo jñātavyaḥ; A om. ca & °-mūlaṃ

107. A dharmabhāṇakaṃ sarvaśūrā

108. A sarvaśūrāha:

109. A yaḥ saṃghātasūtraṃ śrāvayanti. saḥ dharmabhāṇakaḥ; A om. dharmaparyāyaṃ & ayaṃ satvas tathāgatasamo jñātavyaḥ

[46] sarvaśūro bodhisatva āha.<sup>339</sup> ye bhagavan\* saṃghāṭasūtram<sup>340</sup> dharmaparyāyam śroṣyanti.<sup>341</sup> te īdṛśam<sup>342</sup> puṇyaskandham prasaviṣyanti. kaḥ punar vādo ye<sup>343</sup> likhiṣyanti vācayiṣyanti. kiyantaṃ te bhagavan puṇyaskandham prasaviṣyanti.<sup>344</sup> bhagavān āha: śṛṇu sarvaśūra.<sup>345</sup> tad yathā caturṣu dikṣv ekaikasyān<sup>346</sup> diśi dvādaśagaṃgā-nadībālikāsamāms tathāgatān arhataḥ samyaksambuddhān<sup>347</sup> dvādaśagaṃgānadībālikāsamān kalpān avatiṣṭhanto<sup>348</sup> dharman deśayeyur<sup>349</sup> asya saṃghāṭasūtrasya<sup>350</sup> dharmaparyāyasya<sup>351</sup> puṇyaskandham varṇayeyur lekhyatas tasya puṇyaskandhasya na śakyam<sup>352</sup> paryantaṃ adhigantum vācayā vā vyāhartum.<sup>353</sup> aṣṭācatvāri/16r/ṅśadbhir api gaṃgānadībālikāsamair buddhair<sup>354</sup> bhagavadbhir na<sup>355</sup> śakyam likhyamānasya yat puṇyaskandham tad vyāhartum\*<sup>356</sup> kaḥ punar vādo<sup>357</sup> ye vācayiṣyanti cintayiṣyanti vā ye vā dharmadhyānā bhaviṣyanti.<sup>358</sup>

[47] sarvaśūro bodhisatva<sup>359</sup> āha. kiyantaṃ bhagavan vācayamānam<sup>360</sup> puṇyaskandham prasaviṣyanti.<sup>361</sup> ||

339. A sarvaśūro bodhisatvo āha.; BIK sarvaśūra āha; BIK om. bodhisatva

340. AB bhagavam; I saṃghāṭam sūtram

341. A śrāvayanti.; B śroṣyamti.; K śroṣya<ṃ>ti.

342. B te idṛśam; I om. te

343. A prasaviṣyanti. kaḥ punar vādo yo; D prasaviṣyanti. kaḥ punar vādo ye; I prasaviṣyati: (kaḥ punar vādo ye)

344. A te ke<ṃ>takam puṇyaskandham prasaviṣya<ṃ>ti.; ABIK om. bhagavan; D kiya<ṃta>n te bhagavam

345. B śruṇu kulaputra; AIK śṛṇu kulaputra; ABIK om. sarvaśūra

346. A yaḥ caturdiśe-m-ekaikasyām; A om. tad yathā; D tad yathā caturṣu dikṣu ekaikasyān; I tad yathā caturdiśam ekaikasyām; K tad yathā caturd<i>śe-m-ekaikasyām

347. B dik(su)ḥ ekaika«syā diśi dvādaśagaṃgānadīvālikāsamā»(s tathāga)[tān] arhataḥ samyaksambuddhā, line 1 of folio B 12a is largely broken off, text in pointed brackets is preserved on a separate small fragment; AD(I lacuna)K dvādaśagaṃgānadīvālikāsamāms (A °-samā); AD tathāgatārhataḥ (A °-hamntaḥ) samyaksambuddhāḥ (D °-ddhā); IK (ta)thāgatā arhataḥ samyaksambuddhā (K °-ddhāḥ)

348. ABIK dvādaśakalpān avatiṣṭhamto (B avatiṣṭhanto; K avitiṣṭhato); ABIK om. gaṃgānadībālikāsamān; D dvādaśagaṃgānadīvālikāsamā{ s tathāgatān arhataḥ samyaksambuddhā daśagaṃgānadīvālikāsamā}n kalpān avatiṣṭhanto

349. A dharma<ṃ> deśayamti.; I dharma de{ī}śa[ye]yu, two vowels marked in I on da; K dharmam deśayeyur

350. A yaś ca saṃghāṭasūtram; A om. asya; B saṃghāṭam sūtrasya; I saṃghāṭasya sū(trasya)

351. ABK om. dharmaparyāyasya; I lacuna.

352. A puṇyaskandham prasaviṣya(m)ti. ye likh[i]sya(m)ti. ta[t] pu(ṇ)ya(ska)[ndha]ṃ na śakyam; A om. varṇayeyur; K lekhyatḥ tasya

353. A paryanta:m adhigantum vācayā vyāhartum\*; A om. vā; B paryanto dhigantum: ||; B om. vācayā vā vyāhartum; D paryantaṃ adhigantum\* vācayā vā vyāhartum; I (vyā)hartumm\*; K vyāhartum.

354. A gaṃgānadīvālikāsamair buddhe{h}r(!); A om. api; B aṣṭācatvāriṃśadbhir api gaṃgānadīvālikāsamair; IK aṣṭācatvāri<ṃ>śadbhir api gaṃgānadīvālikāsamair; I aṣṭā ( lacuna, missing text on a piece of birch bark stuck on folio 7r1: catvāriṃśadbhir api gaṃgānadīvālikāsamair (, cf. notes 422 and 426.

355. A bhagavadbhiḥ na; B bhagavamd[v]ī (!) na; D bhagavadbhir nna

356. A likhyamānāyām puṇyaskandham vyāhartum.; A om. yat & tad; B ya puṇyaskandham ta vyāhartum.; DK vyāhartum.

357. D ka{h}ḥ punar vādo

358. A yo vācayati. vācāpayati vā dharmadhyānā bhaviṣyamti. A om. cintayiṣyanti & ye vā; B ye vā likhayiṣyamti; B om. vācayiṣyanti; IK cintayiṣyamti (K cimta-°) ye vā; IK om. vā

359. AB bodhisatvo

360. A ki<ṃ> bhagavam vācayamānasya; B bhagavam; D bhagavatām(!) vācayamānam; IK bhagavan\* (K °-vamn) vācayamānasya

361. ABI puṇyaskandham (I (puṇyam), om °-skandham) prasaviṣyati; K puṇyaskandhā bhaviṣyati. ||

[46]<sup>110</sup> sarvaśūra āha. katamaṃ bhagavaṃ kuśalamūlaṃ tathāgatasamaṃ jñātavyaṃ. ||  
bhagavān āha. asyaiva dharmaparyāyasya śravaḥ tathāgatakuśalamūlasama jñātavyam\*  
sarvaśūra āha. ye bhagavaṃ saṃghātaṃ dharmā/12r/paryāyaṃ śroṣya(m)ti. te īdrśaṃ  
puṇyaskandhaṃ prasaviṣyanti. kaḥ punarvādo ye lekhaṣyanti. svayaṃ vā likhiṣyanti  
vācayīṣyanti. kiyantaṃ te puṇyaskandhaṃ prasaviṣyanti.

bhagavān āha: śṛṇu kulaputropamāṃ te kariṣyāmi. tad yathā caturdiśaṃ ekaikasyān diśi  
dvādaśagaṃgānadībālikāsamas tathāgatān arhataḥ samyaksaṃbuddhāṃ dvādaśa kalpān  
avatiṣṭhanto dharmān deśayeyur asya saṃghātasya dharmaparyāyasya puṇyaskandhaṃ  
varṇayeyur lekhaṣyantaḥ<sup>111</sup> na tasya puṇyaskandhasya śaknuyuḥ paryantaṃ adhigantum\*  
etāvadbhiḥ ka/12v/lpaiḥ aṣṭācatvāriṃśadbhir api gaṃgānadībālikāsamair buddhair  
bhagavadbhir na śakyaṃ likhyamānasya yat puṇyaskandhaṃ tad vyāhartuṃ. kaḥ punar vādo  
ye vācayīṣyanti cintayīṣyanti ye vā dhyānādhyayanayuktā bhaviṣyanti.

[47] sarvaśūro bodhisatva āha. kiyantaṃ bhagavaṃ vācyaṃ mānasya<sup>112</sup> puṇyaskandhaṃ  
prasaviṣyati. ||

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<sup>110.</sup> A [46] sarvaśūro bodhisatvo āha: ye bhagavaṃ saṃghātasūtraṃ dharmaparyāyaṃ śrāvayanti. te īdrśaṃ  
puṇyaskandha<ṃ> prasaviṣyanti. kaḥ punar vādo yo likhiṣyanti vācayīṣyanti. te ke<ṃ>takaṃ puṇyaskandhaṃ  
prasaviṣya<ṃ>ti. bhagavān āha: śṛṇu kulaputra. yaḥ caturdiśe-m-ekaikasyāṃ diśi dvādaśagaṃgānadīvālikāsamā  
tathāgatārhamtaḥ samyaksaṃbuddhāḥ dvādaśa kalpān avatiṣṭhanto dharmā<ṃ> deśayanti. yaś ca  
saṃghātasūtraṃ puṇyaskandhaṃ prasaviṣya(m)ti. ye likh[i]sya(m)ti. ta[t] pu(n)ya(ska)[ndha]ṃ na śakyaṃ  
paryanta:m adhigantum vācayā vyāhartum\* aṣṭācatvāriṃśadbhir gaṃgānadīvālikāsamair buddhe(!){h}r  
bhagavadbhiḥ na śakyaṃ likhyamānāyāṃ puṇyaskandhaṃ vyāhartu: kaḥ punar vādo yo vācayati. vācāpayati vā  
dharmadhyānā bhaviṣyanti.

<sup>111.</sup> F lokhayataḥ

<sup>112.</sup> A bodhisatvo āha: ki<ṃ> bhagavaṃ vācamānasya



atha bhagavāṃs tasyāṃ velāyāṃ imā gāthā abhāṣata: ||<sup>362</sup>

- (10) catuṣpadāyāṃ gāthāyāṃ vācitāyāṃ tu yac chubham.<sup>363</sup>  
caturaśīti gaṃgāyā bālikā syuḥ samā jināḥ<sup>364</sup>
- (11) te vācitasyeha yat puṇyaṃ kathayeyur aviṣṭhitāḥ<sup>365</sup>  
na ca kṣīyeta tat puṇyaṃ yāvad vyākaraṇaṃ bhavet\*<sup>366</sup>
- (12) buddhānāṃ koṭayo śītis<sup>367</sup> tiṣṭheyuḥ kalpatāttakān\*<sup>368</sup>  
mahāyānaguṇāḥ sarve varṇayeyur daśo diśaḥ<sup>369</sup>
- (13) /16v/ saṃghāṭa {sūtra} sya ca yat puṇyaṃ tat kṣayaṃ naiva ca brajet\*<sup>370</sup>  
buddhānāṃ durlabhā evam anantā dharmadeśanā.<sup>371</sup>

[48] tena khalu punaḥ kālena tena samayena caturaśītir devaputrakoṭīsatasahasrāṇi<sup>372</sup> yena tathāgato yena ca<sup>373</sup> saṃghāṭasūtraṃ dharmaparyāyanirdeśaṃ tenāṃjalayaḥ praṇāmya<sup>374</sup> bhagavantam etad avocan\* sādhu sādhu bhagavan yena bhagavatā īdrśaṃ dharmanidhānaṃ jāmbūdvīpe sthāpitam.<sup>375</sup>

[49] anye cāṣṭādaśa<sup>376</sup> koṭīsahasrāṇi nigranthānāṃ yena bhagavāṃs tenopasaṃkrāman upasaṃkrāmya bhagavantam evam āhuḥ jaya bhoḥ śramaṇo gautama:<sup>377</sup> bhagavān āha. tathāgato nityam eva jayati. bho nigranthaṭīrthikāḥ<sup>378</sup> kathaṃ yuṣmākaṃ /17r/ tīrthikānāṃ jayam\*<sup>379</sup>

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

363. A catuṣpadā tu gāthā tu / vācyamāno bhavaṃtu te:; I ya śubham; K yac chubham\*

364. A yathā caturaśīti gaṃgāyāḥ / samādhiḥ bud(dh)e s(u)bhāṣitā; D caturaśīti gaṃgāyā vālikā; BI vālikā; K vālikāḥ

365. A †tathā bhavati. puṇyeṣu / vācyamāno pi saṃstathā. †; K te vācitasyeha <yat> puṇyaṃ / kathayeyur atiṣṭhitāḥ; B vācitasyeva; I yat\* puṇyaṃ; D kathayeyur adhiṣṭhitāḥ; instead of aviṣṭhitāḥ read avasthitāḥ (? , cf. § 46).

366. A na tasya kṣīyeta puṇyaḥ / yā[vad]; B om. yāvad; D na ca kṣ<ī>yeta tat puṇyaṃ; I bhav{at}et\*

367. A aśīti buddhakoṭibhi; B koṭīyo

368. A tiṣṭhamtā kalpatā<m>takām\*; B tiṣṭheyuḥ kalpatāttakāḥ; D tiṣṭheyuḥ kalpatāttakām\*

369. A sarvadharmā ma<hā>yānaṃ / varṇayaṃti diśo daśa:; IK mahāyānaguṇān; B varṇayeyu diśo daśa: ||; D varṇayeyur ddaśo diśi(!):

370. A saṃghāṭasūtra {sādhu} nirdeśaṃ / kṣayaṃ eva na labhiṣyati.; D saṃghāṭa{sūtra} sya ca; BIK saṃghāṭasya ca yat (I yat\*) puṇyaṃ; / tat kṣayaṃ (I kṣa<yam>) naiva ca vrajet\*

371. A evaṃ durlabh(ā) [buddh](ānāṃ / anantā dha)rmadeśanā\* ||◉||; B buddhānā durlabhā evam; K buddhāna durlabhāṃ evam

372. B tena khalu punaḥ|| kālena; A caturaśīti devaputrasahasrāṇi; A om. °-koṭīsata-°; B caturaśītir devaputrakoṭīnayutaśatasahasrāṇi; D caturaśītir ddevaputrakoṭīsatasahasrāṇi; IK caturaśītir devaputra-koṭīsahasrāṇi; IK om. °-śata-°

373. B om. tathāgato yena ca; A om. ca

374. AB saṃghāṭasūtraṃ (B saṃghāṭasya sūtraṃ) dharmaparyāyaṃ nirdeśaṃ tenāṃjalim praṇāmya; D dharmaparyāyanirdeśaṃ tenāṃjalayaḥ praṇāmya; IK dharmaparyāyaṃ nirdeśaṃ tenāṃjalayaḥ praṇāmya

375. A bhagavāṃ yena bhagavatā <īdrśaṃ dharmanidhānaṃ> jāmbūdvīp[e] sthāpitam.; K yena ca evatā(!) īdrśaṃ dharmanidhānaṃ jāmbūdvīpe sthāpitāḥ; B jāmbūdvīpe; D jāmbūdvīpe

376. A aṣṭādaśa; A om. anye ca; K anyāni cāṣṭādaśa

377. A bhagavāṃs tenopasaṃkrāntāḥ upasaṃkrāmya bhagavaṃtam evam āhur jayati bhoḥ śramaṇo gautama; B bhagavāṃs tenopasaṃkrāmya: bhagavaṃtam evam āhur jayati bhoḥ śramaṇo gautama; B om. upasaṃkrāman; I bhagavāṃ te<no>pasaṃkrāman\* {n} upasaṃkrāmya bhagavaṃtam evam āhuḥ jayatāṃ śramaṇo gautama; K bhagavān\* tenopasaṃkrāmya bhagavaṃtam evam āhuḥ jaya bhauḥ śramaṇau gautama.; K om. upasaṃkrāman; D tenopasaṃkrāman upasaṃkrāmya

378. A nigranthā tī[rthi]<kā>; A om. bho; D bho nigranthā«nya»tīrthikāḥ

379. A katha<m> jaya<m>. ; A om. yuṣmākaṃ tīrthikānāṃ; B jayati

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata. ||<sup>113</sup>

(10) catuṣpadāyām gāthāyām vācītāyām tu yac chubham<sup>114</sup>

caturaśīti gaṃgāyām bālikā syuḥ samā jinā ||<sup>115</sup>

(11) te vācitasya yat puṇyam yāvad vyākaraṇam bhavet\* ||<sup>116</sup>

(12) buddhānām koṭayo śītis tiṣṭheyuḥ ka/13r/(lpatāt)takān\*<sup>117</sup>

mahāyānaguṇā sarve varṇayeyur daśo diśa ||<sup>118</sup>

(13) saṃghāṭasya ca yat puṇyam tat kṣayam naiva hi vrajet\*<sup>119</sup>

buddhānān durlabhā evam anantā dharmadeśanā ||<sup>120</sup>

[48] tena khalu punaḥ kālena tena samayena caturaśītir devaputrakoṭī<śa>tasahasrāṇi<sup>121</sup> yena tathāgato yena ca saṃghāṭasūtram mahādharmaṇyāyanirdeśam tenāṃjalayaḥ<sup>122</sup> praṇāmya bhagavantam etad avocan\* sādhu sādhu bhagavan yena bhagavatā īdṛśam dharmanidhānam jāmbudvīpe sthāpita<ṃ>:<sup>123</sup>

[49] anyāni cāṣṭādaśa koṭīsahasrāṇi<sup>124</sup> ni/13v/[granthānām] yena bhagavāṃs tenopasaṃkramya<sup>125</sup> bhagavantam evam āhuḥ jayatu bho mahāśramaṇa[ḥ bhaga]vān āha. nityam eva tathāgato jayati bho nigranthānyatīrthikāḥ<sup>126</sup> kīdṛśam bhavatām tīrthikānām jayam<sup>127</sup>

113. A gāthā-m-abhāṣata: ||

114. A catuṣpadā tu gāthā tu / vācyamāno bhavaṃtu te:

115. A yathā caturaśīti gaṃgāyāḥ / samādhiḥ bud(dh)e s(u)bhāṣitā; F caturāśīti

116. A †tathā bhavati. puṇyeṣu / vācyamāno pi saṃstathā. † // na tasya kṣīyeta puṇyaḥ / yā[vad] vyākaraṇam bhavet\*

117. A aśīti buddhakoṭibhi / tiṣṭhamtā kalpatā<ṃ>takam\*

118. A sarvadharm[ā] ma<hā>yānam / varṇayaṃti diśo daśa:

119. A saṃghāṭasūtra {sādhu} nirdeśam / kṣayam eva na labhiṣyati.

120. A evaṃ durlabh(ā) [buddh](ānām / (anantā dha)rmadeśanām\* ||⊙||

121. A caturaśīti devaputrasahasrāṇi; A om. °-koṭīsata-°

122. A yena saṃghāṭasūtram dharmaparyāyam nirdeśam tenāṃjalim; A om. ca & mahā-°

123. A bhagavāṃs yena bhagavatā <īdṛśam dharmanidhānam> jāmbudvīp[e] sthāpitam:

124. A aṣṭādaśa koṭīsahasrāṇi; A om. anyāni ca

125. A tenopasaṃkrāntāḥ upasaṃkramya bhagavaṃtam

126. A jaya bhoḥ śravaṇo gautta(ma: bhagavān ā)[ha]: tathāgato [ni](tyam) e(va jaya)ti.; A om. mahā-°

127. A nigranthā<nya>(tīrthi)<kā> katha<ṃ> jaya<ṃ>; A om. bho & kīdṛśam bhavatām tīrthikānām

te vocan\* jayatu jayativ eva śramaṇo gautamaḥ<sup>380</sup>

bhagavān āha. nāhaṃ yuṣmākaṃ jayaṃ paśyāmi.<sup>381</sup> āha ca.<sup>382</sup>

(14) viparītā sthitā yūyaṃ bhaviṣyati jayaḥ katham.  
yūyaṃ śrṇutha nigranthā vaksyāmi bhavatāṃ hitam.<sup>383</sup>

(15) bālabuddheḥ sukhaṃ nāsti kiṃ jayaṃ vo bhaviṣyati.<sup>384</sup>  
darśayīṣyāmy ahaṃ mārḡaṃ gambhīraṃ buddhacakṣuṣā: ||<sup>385</sup>

[50] atha te nigranthā bhagavato ntike kruddhā aprasādacittam utpādayāmāsuḥ<sup>386</sup>  
tena khalu punaḥ kālena tena samayena<sup>387</sup> śakro devānāṃ indro vajraṃ parāhanat\*<sup>388</sup>

[51] atha te ṣṭādaśa koṭyo<sup>389</sup> nigranthānāṃ bhītās trastā mahatā duḥkhadaurmanasyenārtā  
asrukaṅthā paridevanti.<sup>390</sup> tathāgataś ca svakam ātmānam<sup>391</sup> anta/17v/rdhitam darśayati  
sma.<sup>392</sup>

atha te nigranthā asrumukhā rudanti tathāgatam apaśyantaś ca<sup>393</sup> gāthāṃ babhāṣire.<sup>394</sup>

(16) nāsti kaścid iha trāṇāṃ na mātā na pitā tathā.<sup>395</sup>  
aṭavīm iha paśyāma śunyāgārāṃ nirālayāṃ.<sup>396</sup>

(17)<sup>397</sup> udakaṃ caiva naivāsti na vṛkṣā na ca pakṣiṇāḥ<sup>398</sup>  
janaṃ cātra na paśyāma<sup>399</sup> anāthā duḥkhavedanāṃ\*<sup>400</sup>

(18) vedayāmo mahāghorāṃ apaśyantas tathāgatam\*<sup>401</sup>

380. A [te vocan\* jaya](m jaya)[m] eva śramaṇo gautamaḥ; reconstruction uncertain; B lacuna; I śramaṇau gotamaḥ; DK gautama.

381. B nāhaṃ bhagavaṃ yuṣmā( lacuna; I na [yuṣmākaṃ tūthikā]nāṃ jayaṃ paśyā(mi); I om. ahaṃ

382. AIK om. āha ca.

383. A yūyaṃ viprat[i]kārīṇo sthit(ā) / {[na]} katha(m) {yuṣm(ā)[ka](m)} [jaya](m) [bhav](iṣyati) // yūyaṃ <śrṇutha> nigranthāḥ; A om. vaksyāmi bhavatā hitam; B )katha[m], end of lacuna; B bha{ga}vatā hitam

384. A bālabuddhe sukhe nāsti / ko jayaṃ te bhaviṣyati.; B kiṃ jayaṃ bho bhaviṣyati.

385. A (15c-f) mārḡaṃ tu te na jānaṃti / ko jayaṃ te bhaviṣyati // ahaṃ mārḡa(m) tu darśemi / gambhīraṃ buddhacakṣuṣā; I gambhīrā

386. A kruddhāḥ aprasādacittam utpādayāṃti.; D kkruddhā; I ntike ca kruddhā|| aprasādacittam utpādayāmāsu||; K ntike kruddhā aprasādāṃ utpādayāmāsu||; K om. °-cittam

387. B punaḥ kālena tena kālena tena samayena.

388. A parāhanati.; D lacuna

389. A te aṣṭādaśa koṭi; BDIK te aṣṭādaśa koṭyo

390. A bhītās trastamanā duḥkhā vedanā asrukaṅthā rudaṃti. A om. °-daurmanasyenārtā; B duḥkhenārtā asrukaṅthā rudanti.; I duḥkhenārtā asrukaṅthā <pa>ridevaṃti; K duḥkham(!)nārtā asrumukhā rudaṃti; BIK om. °-daurmanasya; D duḥkhadaurmanasyenārtā asrukaṅthā paridevanti

391. A tathāgatena cātmanam; BK tathāgataś cātmanam; ABK om. svakam; I tathāgataś ca {svātmāna}svātmānam

392. A antardhitam\* darśayati; ABIK om. sma; D darśayanti

393. A rodam<i>. tathāgatam apaśya<m>te; A om. ca; B rudanti. bhagavantam apaśyāntaś ca

394. A tathā bhāṣire.; B gāthāṃ vabhāṣire. ||

395. A nāsti <kaści>d iha trāṇāṃ / na mātā na pitā bhavet\*; I na pitā {na} tathā

396. A aṭavī nātra pa{pa}śyati. / śunyāgārā nirālaya.; B śunyāgārā<m> nirā>layam. ||; D śunyāgārā nirālayāṃ; I śunyāgārā nirālayā.; K aṭavīm iva paśyāmi / śunyāgārā nirālayāṃ\*

397. A (17) na tatrodakaṃ paśyanti / na vṛkṣā [na ca pa](r)va[ta]. (20 akṣaras missing, continues )vedayāṃti), the reconstruction parvata is uncertain.

398. BI udakaṃ ceva naivāsti / na vṛkṣā na ca pakṣiṇāḥ (I pakṣiṇā ||); K udakaṃ caiha nainā(!)sti / na vṛkṣā na ca pakṣiṇāḥ

399. B janaṃ cātra da(!) paśyāmo.; I janaṃ cātra na paśyāmo; K jayaṃ cātra na paśy(āmo)

400. B duḥkhavedanā.; D duḥkhavedanā\*; IK duḥkhāvedanāṃ.

401. A vedayāṃti. ha te tatra / apaśyāṃti. tathāgatam\*; D apaśyantaṃ tathāgatam\*; I apaśyāṃta tathāgatam ||; ABCIK om. 18cd.

te vocan\* jayatu jayatv eva śramaṇo<sup>128</sup> gautama:

bhagavān āha. ahaṃ punar yuṣmākaṃ jayaṃ na paśyāmi. tat kasmād dhetoḥ<sup>129</sup>

(14) viparīta sthitānāṃ vo bhaviṣyati kathaṃ jayaḥ  
yūyaṃ śrṇutha nigranthā vakṣyāmi bhavatā hitaṃ.<sup>130</sup>

(15) bālabu(ddhe)ḥ [s](u)khaṃ nāsti kiṃ jayaṃ vo bhaviṣyati.<sup>131</sup>  
darśayīṣyāmy ahaṃ mārgaṃ gambhīraṃ buddhacakṣu/14r/ṣā ||<sup>132</sup>

[50] atha te nigranthā bhagavato ntike kruddhāḥ aprasādacittam utpādayāmāsu. ||<sup>133</sup>

te[na] khalu punaḥ kālena tena samayena śakro devānāṃ indras tasyāṃ parśadi{ḥ}  
sannipatito bhūt sannīṣaṇṇaḥ sa tān anyatīrthikānigranthāṃ bhagavato ntike kruddhān  
abhivīkṣya vajraṃ parāhanat\*<sup>134</sup>

[51]<sup>135</sup> atha te ṣṭādaśa koṭyo nigranthānāṃ bhītās trastā mahātā duḥkhenārtā asrukaṅṭhā  
rudantaḥ tathāgataś cātmānam apaśyantaś ca gāthāṃn abhāṣire. ||

(16) nāsti kaścīd iha trāṇāṃ na mātā na pitā tathā.<sup>136</sup>  
aṭavīm iha paśyāmaḥ śunyaḡgāraṃ anālayaṃ\*<sup>137</sup>

(17) udakaṃ ce[va] /14v/ naivāsti. na vṛkṣā na ca pakṣiṇaḥ  
jayaṃ cātra na paśyāmo hy anāthā duḥkhavedanāṃ\* ||<sup>138</sup>

(18) vedayāmo mahāghoraṃ apaśyantas tathāgataṃ  
ko nu syāc charaṇaṃ nātho yena trāyen mahābhayāt\* ||<sup>139</sup>

128. A [te vocan\* jaya](m jaya)[m] eva śravaṇo; reconstruction uncertain.

129. A bhagavān āha. nāhaṃ (y)ū(!)(ṣmākaṃ jayaṃ pa)[śy]āmi.; A om. punar & tat kasmād dhetoḥ punar

130. A yūyaṃ viprat[i]kārīṇo sthit(ā) / {[na]} katha(m) {yuṣm(ā)[ka](m)} [jaya](m) [bhav](iṣyati) // yūyaṃ  
<śrṇutha> nigranthāḥ; A om. vakṣyāmi bhavatā hitaṃ

131. A bālabuddhe sukhe nāsti / ko jayaṃ te bhaviṣyati

132. A (15cd) mārgaṃ tu te na jānaṃti / ko jayaṃ te bhaviṣyati // (15ef) ahaṃ mārga(m) tu darśemi /  
gambhīraṃ buddhacakṣuṣā

133. A utpādayaṃti:

134. A śakro devānāṃ indro vajraṃ parāhanati.; A om. tasyāṃ parśadiḥ ... kruddhān abhivīkṣya

135. A [51] atha te aṣṭādaśa koṭī nigranthānāṃ bhītās trastamanā duḥkhā vedanā asrukaṅṭhā rudantaḥ.  
tathāgatena cātmānaṃ antardhitam\* darśayati. atha te nigranthā asrumukhā rodanta<i>. tathāgatam  
apaśya<m>te tathā bhāṣire

136. A nāsti <kaścī>d iha trāṇāṃ / na mātā na pitā bhavet\*

137. A aṭavī nātra pa{pa}śyati. / śunyaḡgārā nirālaya.

138. A na tatrodakaṃ paśyanti / na vṛkṣā [na ca pa](r)va[ta]. (20 akṣaras missing, continues )vedayaṃti), the  
reconstruction parvata is uncertain.

139. A ) vedayaṃti. ha te tatra / apaśyaṃti. tathāgatam\*; A om. 18cd.

[52] tena khalu punaḥ kālena tena<sup>402</sup> samayena te ṣṭādaśa koṭyo nigranthānām<sup>403</sup>  
 utthāyāsanebhyo jānudvayaṃ<sup>404</sup> bhūmau nipātya śabdān udīrayanti ghoṣam<sup>405</sup> anuśrāvayanti.  
 (19)<sup>406</sup> tathāgataḥ kāruṇikāḥ sambuddho dvīpadottamaḥ<sup>407</sup>  
 kuruṣva hitam asmākaṃ trāyasva kṛpaṇaṃ jagat\*  
 [53] atha bhagavān<sup>408</sup> smitaṃ /18r/ prāduṣkṛtvā<sup>409</sup> sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ<sup>410</sup>  
 āmantrayati. gaccha sarvaśūra nigranthānām anyatīrthikānān dharman<sup>411</sup> deśaya.  
 evam ukte sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\*  
 nanu bhagavan kālaparvatāḥ sumeroḥ parvatarājasya<sup>412</sup> śirasā praṇamanti. tiṣṭhati tathāgate  
 haṃ dharman<sup>413</sup> deśayāmi.  
 bhagavān āha. alaṃ kulaputra bahu tathāgatānām upāyakośalyaṃ<sup>414</sup> gaccha sarvaśūra  
 vyavalokaya daśa diśi lokadhātūn<sup>415</sup> paśya kva tathāgataṃ paśyasi. kutra vā<sup>416</sup>  
 tathāgatasyāsanam prañāptam. aham eva sarvaśūra svayaṃ<sup>417</sup> nigranthānām anyatīrthikānām  
 dharman deśayiṣyāmi.<sup>418</sup>  
 [54]<sup>419</sup> sarvaśūro bodhisatva āha. /18v/ kasya bhadanta bhagavan ṛddhyānubhāvena<sup>420</sup>  
 gacchāmi. svaṛddher vā. atha vā tathāgatasyardhyānubhāvena gacchāmi.<sup>421</sup>  
 bhagavān āha. svakena sarvaśūra ṛddhibalādhiṣṭhānena<sup>422</sup> gaccha: punar eva sarvaśūra  
 tathāgatasyardhyānubhāvenāgaccha.<sup>423</sup>

402. ABIK om. kālena tena

403. A te aṣṭādaśa koṭī nigranthānām; IK te aṣṭādaśa koṭyo

404. A utthāyāsanaṃ dvau jānukau; A om. °-dvayaṃ; B utthāyāsanaṃ jānudvayaṃ; IK utthāyāsanaṃ jānudvayaṃ

405. A om. bhūmau; I bhūmo; C ghomaṃ(!)

406. A (19) {tathāgatas} trāṇaṃ bhavāhi sambuddha: / karoḥi arthavijñānam. (A unmetrical); A om. 19cd.

407. B sambuddho dvīpat(!)ottamaḥ; D <saṃ>b(!)uddho dvīpadottama; I sambuddha

408. IK atha khalu bhagavāṃ (K °-vān\*); B bhagavāṃ

409. A smitaṃ prāduścakāra; B smidaṃ prāduśkṛtvā; D smi{ṛ}tiṃ prāduśkṛtvā, two vowels marked in D on  
 sma

410. AK om. mahāsatvaṃ

411. D nigranthā<nā>m anyatīrthikānān dharmmaṃ; ABI dharma<ṃ>

412. B bhagavan kālaparvatāḥ sumeroḥ parvatarājasya; D bha<ga>vāmñ kālaparvatā.  
 sumeruparvatarājasya; I bahagavaṃ kālaparvatānām sumeroḥ parvatarājasya; K bhagavan\*

413. A kathaṃ bhagavaṃ kālaparvatānām sumeroḥ parvatarājā śirāṃsy a{ma}vaṇāmaya<ṃ>ti. tiṣṭhamte  
 tathāgate ahaṃ [dharmaṃ]; A om. nanu; B tiṣṭhamti tathāgate ha<ṃ>; IK tathāgate ahaṃ dharmam

414. A «kula»putra bahu tathāgatānām upāyakośalyaṃ; B upāyakośalyaṃ.; K upāyakośatyam.; K °-tyam is  
 a miswritten lyam

415. B daśa diśa; D daśi diśi; IK lokadhātūn\*

416. D kṛ (!instead of kva) tathāgataṃ paśyasi. (k)ulaputrā (instead of kutra vā); IK om. vā

417. A prañāptam\* paśyasi. aham api sarvaśūra svayaṃ; A om. eva; B prañāptam: aham eva svayaṃ  
 sarvaśūra; B prañāptiḥ corrected to prañāptam.; D prañāptam. aham eva {ya} <sarvva>«śūra» svayaṃ; IK om.  
 svayaṃ

418. AIK dharmam deśayāmi.; B dharmā; D dharmam

419. A [54] sarvaśūro bodhisatvo āha: kasya bhagavan ṛddhyānubhāvenāgacchāmi. svaṛddhyā vā atha vā  
 tathāgatasya ṛddhyānubhāvena. bhagavān āha. svakaṃ sarvaśūra ṛddhibalādhiṣṭhānena gaccha: p(u)nar eva  
 sarvaśūra tathāgataṛddhyānubhāvenāgaccha: atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanaṃ  
 bhagavataḥ pradakṣiṇīkṛtvā tatraivāntardhitaḥ

420. BK om. bhadanta; B bhagavaṃ; K ṛddhyānubhāvena; I lacuna

421. B svaṛddher vā atha vā tathāgatasya ṛddhyānubhāvena gacchāmi.; D svaṛddher vvā. a[tha] vā  
 tathāgatasya ṛddhyānubhāvena gacchāmi.; I (svaṛddher vā. atha) [vā] tathāgatasya ṛddhyānubhāvena.; K  
 svaṛddher vvā. atha <vā> tathāgatasyardhyānubhāvena; IK om. gacchāmi.

422. B svakena sarvaśūradhibalādhiṣṭhānena; D svakena sarvaśūra riddhivalādhiṣṭhānena.; I svakena  
 sarvaśūra riddhibalādhiṣṭhāne<na>; K svakena sarvaśūra ṛddhibalādhiṣṭhānena; I text covered by a fragment from §  
 46, cf. note 354 and 426.

423. B punar api tathāgatasyānubhāvenāgaccha. ||; B om. sarvaśūra; D punar eva sarvaśūra tathāgatasya  
 vyā(!)nubhāvena gaccha

[52] tena khalu punaḥ samayena te ṣṭādaśa koṭyo nigranthānām utthāyāsanāḥ jānudvayaṃ bhūmau nipātya śabdān udīrayanti ghoṣam<sup>140</sup> anuśrāvayanti.

(19)<sup>141</sup> he bhagavaṃ kārūṇikāḥ sambuddhā dvipadottama:  
kuruṣva hitam asmākaṃ trāyasva kṛpaṇaṃ jagat\* ||

[53] atha khalu bhagavāṃ smitaṃ prāduścakāra: smitaṃ kṛtvā sarvaśūraṃ bodhisatvaṃ āmaṃtrayati.<sup>142</sup> gaccha sarvaśūra nigranthānām anyatīrthikā(nā)ṃ [dharman d]eśaya. ||<sup>143</sup>  
evam (u)kte sarvaśūro bodhisatvo ma[hā]satvo bhagavanta(m) [e]/15r/{m e} tad avocat\*  
nanu bhagavan kālāparvatāḥ sumeroḥ parvatarājñāḥ praṇamanti. evaṃ saṃmukhībhūte tathāgate nāhaṃ dharman deśayāmi.<sup>144</sup>

bhagavān āha. alaṃ kulaputra bahu tathāgatānām upāyakośalyaṃ.<sup>145</sup> gaccha sarvaśūra vyavalokaya daśa diśi lokadhātūṃ paśya kva tathāgataṃ paśyasi. kutra vā tathāgatasyāsanam prañāptaṃ. aham eva sarvaśūra svayaṃ nigranthānām anyatīrthikānām dharman deśayiṣyāmi.<sup>146</sup>

[54]<sup>147</sup> sarvaśūro bodhisatva āha. kasya bhagavan ṛddhyanubhāvena gacchāmi. sva[r]dhyā atha vā tathāgatardhyanubhā/15v/vena. bhagavān āha. svakena sarvaśūra rddhyādhiṣṭhānena gaccha. punar eva sarvaśūra tathāgatasya rdhyanubhāvenāgaccha. ||

140. A te aṣṭādaśa koṭī nigranthānām utthāyāsanā dvau jānukau nipātya; A om. bhūmau; F yo(!)ṣam

141. A (19) {tathāgatas} trāṇaṃ bhavāhi sambuddha: / karoḥi arthavijñānaṃ. (unmetrical); A om. 19cd.

142. A atha bhaga[vāṃ] smitaṃ prāduścakāra: sarvaśūraṃ bodhisatvaṃ āmaṃtrayati.; A om. khalu & smitaṃ kṛtvā

143. A dharma<ṃ> deśaya ||

144. A kathaṃ bhagavaṃ kāḍaparvatānām sumeroḥ parvatarājñā śirāṃsy a{ma}vanāmaya<ṃ>ti. tiṣṭhamte tathāgate ahaṃ [dharmaṃ] (d)e[śayāmi.]; A om. nanu & evaṃ saṃmukhībhūte & na

145. A «kula»putra bahu tathāgatānāṃ upāyakośalyaṃ.

146. A prañāptaṃ\* paśyasi. aham api sarvaśūra svayaṃ ... dharmam deśayāmi.; A om. eva

147. A [54] sarvaśūro bodhisatvo āha: kasya bhagavan ṛddhyanubhāvenāgacchāmi. sva[r]dhyā vā atha vā tathāgatasya ṛddhyanubhāvena. bhagavān āha. svakaṃ sarvaśūra ṛddhibalādhiṣṭhānena gaccha: p(u)nar eva sarvaśūra tathāgatarddhyanubhāvenāgaccha: atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād bhagavataḥ pradakṣiṇīkṛtvā tatraivāntardhitaḥ

atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād bhagavantam pradakṣiṇīkṛtya tatraivāntardhitā<sup>424</sup> ||

[55]<sup>425</sup> atha khalu bhagavāms teṣāṃ anyatīrthikānāṃ dharman<sup>426</sup> deśayati. jātir mārṣā duḥkham jātir eva duḥkham<sup>427</sup> jātasya sato<sup>428</sup> bahūni bhayāny utpadyante. jātasya vyādhibhayam utpadyate vyādher jarābhayam utpadyate. jīrṇasya mṛtyubhayam utpadyate.<sup>429</sup> ta āhuḥ katamad<sup>430</sup> bhagavañ jātasya bhayam\*<sup>431</sup>

[56] bhagavān āha. /19r/ jātam jātam iti<sup>432</sup> nāma. jātasya puruṣasya bahūni bhayāni<sup>433</sup> jāyante rājabhayam jāyate corabhayam jāyate. agnibhayam jāyate. viṣabhayam jāyate. udakabhayam jāyate.<sup>434</sup> vāyubhayam jāyate. āvartabhayam jāyate. svakṛtānāṃ karmaṇāṃ<sup>435</sup> bhayam jāyate.

[57] evaṃ bhagavatā jātiniḍānaṃ bahuprakāraṃ dharman deśayata.<sup>436</sup>

tena kālena tena samayena <teṣā>m anyatīrthikānāṃ nigranthānāṃ<sup>437</sup> mahāsamtrāso bhavad evaṃ cāhuḥ<sup>438</sup> na bhūyo vyaṃ bhagavann utsahāmahe jāti {r} duḥkham anubhavitum\*<sup>439</sup>

[58] asmin khalu<sup>440</sup> punaḥ saṃghāte dharmaparyāye bhagavatā bhāṣyamāṇe te ṣṭādaśa koṭyo nigranthā anyatīrthikāḥ<sup>441</sup> pariniṣpannā /19v/ abhūvann anuttarasyāḥ<sup>442</sup> samyaksambodheḥ svakāye cāṣṭādaśa<sup>443</sup> bodhisatvasahasrāḥ daśamahābhūmipraṭiṣṭhitāḥ.<sup>444</sup>

424. B pradakṣiṇīkṛtvā tatraivāntardhitāḥ ||; I (ā)sanād\* ... pradakṣiṇam kṛtvā tatrevāmntardhita ||

425. A [55] atha khalu bhagavāms teṣāṃm anyatīrthikānāṃ dharmam deśayati. (ti. jātir mārṣā duḥ)kham jāti-m-eva duḥkha jātasya (ya bahū)) [ni bh]ayāny (u)tpadya<m>te. vyādher jarābhāyāni utpadyante. jīrṇasya mṛtyubhayotpadyate: [kata]mam bhagavañ jātasya bhayam

426. I bhagavāṃ teṣāṃm anyatīrthikā<nā>m (, I text covered by an illegible fragment from § 46, cf note 422; K bhagavān\* teṣāṃm anyatīrthikānāṃ dharmam; D dharmam

427. B jāti mārṣā duḥkham jātir eva duḥkham; D jātir mmahārṣā(!) duḥkham jātir eva duḥkham; I duḥ)[kha](m) [jāta]m (e)va duḥkha<m>; K jātir māriṣā duḥkham jātir eva duḥkham

428. BIK om. sato

429. BK vyādhibhayāny (B vyādhi {r} bhayāny) utpadyante: (K °-yamte.) vyādhitasya jarābhayāny utpadyante. (K °-yamte.) jīrṇasya mṛtyubhayāny utpadyante. (K °-ya(m)te.); I (vyādhibhayā)ny utpadyante. vyādher jarābhayāny utpadyante. jīrṇasya mṛtyubhayāny utpadyante; D text as in C, but always utpadyante

430. AB om. ta āhuḥ; IK āhuḥ; IK om. ta; I katamad\*

431. B bhagavañ jātasya bhayam; D bhagavañ; IK bhagavan\* jātasya bhayam

432. AB om. bhagavān āha; B jāti<m> jātim iti; D jātam jātam i<ti>

433. C puruṣa; A bahu bhayāni

434. B rājabhayāni jāyamte corabhayāni jāyante. agnibhayam(!) jāyamte. udakabhayam jāyate viṣabhayam jāyate.; K rājabhayam jāyamte corabhayā jāyate.

435. A svakṛtānā karmāṇi; B duṣkṛtānāṃ karmāṇāṃ; B om. sva-°; D svavṛtānāṃ karmāṇāṃ; I lacuna.

436. A om. bhagavatā jātiniḍānaṃ bahuprakāraṃ dharman deśayata.; D bhagavataṃ; BIK evaṃ bhagavato jātiniḍānaṃ bahūprakāraṃ dharmam (B °-<m>) deśayata.; D bhagavatā {m} jātiniḍānaṃ ... dharmam deśayata:

437. B tena ca kālena (lacuna, ni)granthānāṃ; D om. teṣāṃ; A om. nigranthānāṃ; D anyatīrthikā(nāṃ, D lacuna

438. A mahāsamtrāso bhavaty āhuḥ; A om. evaṃ ca; B mahāsamtrāso bhaved evaṃ cāhur; K cāhur; DI lacuna

439. ABIK vyaṃ utsahāmo (BIK °-mahe) jātum\* (I °-tum||; K °-tum); ABIK om. bhagavann & jātiduḥkham anubhavitum\*; D vyaṃ bhagavaṃnn utsahāmahe jāti [ {r} du]ḥkham anubhav<i>tum\*

440. I asmi khalu; K asmin\* khalu

441. A te a[ṣṭādaśa] koṭi nigranthānā; A om. anyatīrthikāḥ; B nigranthānāṃ anyatīrthikānāṃ

442. A abhūvat\* anutta<rā>yāṃ; A om. pariniṣpannā; B abhūvaṃn anuttarāyāṃ

443. A samyaksambodhau: svakāyam <e>vāṣṭādaśa; A om. ca; BK samyaksambodheḥ svakāyam cāṣṭādaśa; D samyaksambodhauḥ sva<kā>ya cāṣṭādaśa

444. I te aṣṭādaśa bodhisatvasahasrāḥ daśabhūmipraṭiṣṭhitāḥ; I om. koṭyo nigranthā ... svakāye cāṣṭādaśa; B bodhisatvasahasrāṇi; K daśabhūmipraṭiṣṭhitāḥ; IK om. °-mahā-°

atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād bhagavantān tr̥ṣ pradakṣiṇīkṛtvā tatraivāntardhitāḥ ||

[55]<sup>148</sup> atha khalu bhagavāṃs teṣāṃ anyatīrthikānāṃ dharman deśayati. jātir mā<rṣā> duḥkhaṃ jātasya santo bahūni bhayāny utpadyante. jātasya vyādhibhayam utpadyate. vyādhitasya jarābhayam utpadyate. jīrṇasya mṛtyubhayam utpadyate.

katamaṃ bhagavaṃ jātasya bhayaṃ

[56]<sup>149</sup> jātaṃ jātaṃ iti nāma. jātasya puruṣasya bahū/16r/ni bhayāny utpadyante. tad yathā rājabhayam utpadyate. corabhayam agnibhayam udakabhayaṃ viṣabhayaṃ vāyubhayam {vāyubhayam} āvartabhayaṃ svakṛtānāṃ karmaṇāṃ bhayaṃ jāyate.

[57]<sup>150</sup> evaṃ bhagavato jātiniḍānaṃ bahuprakāraṃ dharman deśayat<i> : ||

tena kālena tena samayena teṣāṃ anyatīrthikānāṃ nigranthānāṃ śrutvā mahāsaṃtrāso babhū<va e>vaṃ cāhuḥ na bhūyo vāyam utsahāmahe jātiduḥkham anubhavitum\* ||

[58]<sup>151</sup> asmin khalu punaḥ saṃghāte dharmaparyāye bhagavatā bhāṣyamāṇe ṣṭādaśa nigranthakoṭyo nyatīrthikāḥ pariniṣpannāḥ abhūvann anuttarāyāḥ samyaksambodheḥ tasyāṃ ca parṣad<i a>ṣṭādaśa bodhisatvasahasrāṇi da/16v/śabhūmipratīṣṭhitāni

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<sup>148</sup>. A [55] atha khalu bhagavāṃs teṣāṃm anya(tī)rthikānāṃ dharmam deśaya(ti. jātir māṛṣā duḥ)khaṃ jāti-m-eva duḥkha jāta(ya bahū))[ni bh]ayāny (u)tpadya<ṇ>te. vyādher jarābhāyāni utpadyante. jīrṇasya mṛtyubhayotpadyate: [kata]maṃ bhagavaṃ jātasya bhayaṃ

<sup>149</sup>. A [56] jātaṃ jātaṃ iti nāma: jātasya puruṣasya bahubhayāni jāyante. rājabhayam jāyate. corabhayaṃ jāyate. agnibhayam jāyate. viṣabhayaṃ jāyate[.] udakabhayaṃ jāyate. vāyubhayam jāyate. ā(va)rtabhayaṃ jāyate. svakṛtānā karmāṇi bhayaṃ jāyate.

<sup>150</sup>. A [57] evaṃ tena kālena tena samayena teṣāṃm anyatīrthikānāṃ mahāsaṃtrāso bhavaty āhuḥ na bhūyo vāyam utsahāmo jātum\*

<sup>151</sup>. A [58] asmin khalu punaḥ saṃghāte dharmaparyāye bhagavatā bhāṣyamāṇe te a[ṣṭādaśa] koṭī nigranthānā <pariniṣpannāḥ> abhūvan\* anutta<rā>yāṃ samyaksambodhau: svakāyam <e>vāṣṭādaśa bodhisatvasahasrā daśamahābhūmipratīṣṭhitāḥ. sarve nānā ṛddhivikurvaṇam darśayati: tad yathā aśvarūpaṃ. hastirūpaṃ. siṃharūpaṃ\* vyāghrarūpaṃ garūdarūpaṃ sumerūrūpaṃ. nandikarūpaṃ. kecid bṛkṣarūpaṃ\*. padmāsanaparyāṇ[k]am\* niṣīdanti: nava koṭīśahasrāṇi bodhisatvānāṃ dakṣiṇ<e> pārśve (pra)tivasanti. nava koṭī vāme pārśve prativasanti. tathāgatā tu nitya {m} samāhitāḥ upāyakau[śa]lena satvānāṃ dharmam deśayati:



sarve nānārdhivikurvitāni sandarśayāmāsuḥ<sup>445</sup> tad yathā aśvarūpaṃ. hastirūpaṃ. siṃharūpaṃ<sup>446</sup> vyāghrarūpaṃ garūḍarūpaṃ sumerurūpaṃ nandikarūpaṃ kecid vṛkṣarūpaṃ. te sarve padmāsane paryamkena niṣīdanti.<sup>447</sup>

nava koṭīśahasrāṇi bodhisatvānāṃ bhagavato dakṣiṇe pārśve niṣīdanti.<sup>448</sup> nava koṭīśahasrāṇi bhagavato<sup>449</sup> vāme pārśve niṣīdanti.<sup>450</sup> tathāgatas tu nityasamāhitaḥ upāyakośalyena satvānāṃ dharman deśayan samdrśyate.<sup>451</sup>

[59] yāvat saptame rātrdivase{na}<sup>452</sup> tathāgataḥ pāṇitalaṃ<sup>453</sup> prasāra/20r/yati. jānāti ca bhagavān yaḥ<sup>454</sup> sarvaśūro bodhisatvo mahāsatvas tasyāḥ padmottarāyā lokadhātor ihāgacchatīti.<sup>455</sup> yadā ca sarvaśūro bodhisatvo mahāsatvo<sup>456</sup> gatas tadā sapta rātrindivasais tām padmottarāṃ lokadhātum<sup>457</sup> anuprāptaḥ svardhibalādhiṣṭhānena.<sup>458</sup> yadā ca bhagavān bāhum<sup>459</sup> prasārayati. tadā sarvaśūro bodhisatvo mahāsatvo bhagavataḥ<sup>460</sup> purata sthitaḥ bhagavantam saptakṛt pradakṣiṇīkṛtya bhagavato ntike<sup>461</sup> cittam prasādayamāno yena tathāgatas<sup>462</sup> tenāmjalim praṇāmya bhagavantam<sup>463</sup> etad avocat\*

445. A sarve nānā rddhivikurvaṇaṃ darśayati.; ABIK om. san-°; BIK sarve (B om. sarve) nānārddhivikurvitāni (I °-riddhi-°) darśayāmāsuḥ; D nānāridhi{rv}vikurvitāni sandarśayāmāsuḥ

446. A siṃharūpaṃ\*; BD om. siṃharūpaṃ; I siṃgharūpaṃ

447. A garūḍarūpaṃ ... keci vṛkṣarūpaṃ\*. padmāsanaparyāṇ[k]aṃ niṣīdamti.; A om. te sarve; BIK garūḍarūpaṃ sumerurūpaṃ (K sumer<u>-°) nandikarūpaṃ keci (I kecid\*; K kecid) vṛkṣarūpaṃ. sarve ca padmāsaneṣu paryamkena (K paryamke) niṣīdanti (IK niṣīdamti); B always °-rupaṃ; I om. nandikarūpaṃ; BIK om. te; D om. sumerurūpaṃ; D vṛkṣarūpaṃ\*

448. A dakṣiṇ<e> pārśve (pra)tivasaṃti.; ABIK om. bhagavato; B niṣīdamti; IK niṣīdamti

449. A nava koṭī; A om. °-sahasrāṇi & bhagavato; D om. nava koṭīśahasrāṇi bhagavato; K nava ko<ṭī>r bhagavato; K. om. °-sahasrāṇi; I om. bhagavato

450. A vāme pārśve prativasaṃti; B vāme {v}pārśve niṣīdamti.; D om. vāme pārśve niṣīdanti; I vāme pārśve niṣīda<m>ti

451. A nitya{m}samāhitaḥ upāyakośalyena satvānāṃ dharmaṃ deśayati.; A om. samdrśyate; B upāyakośalyena dharman deśayamtaṃ drśyate.; B om. satvānāṃ & sam-°; I upāyakośalyena ... dharmaṃ de[śaya](m) [sa](m)[d](r)ś(ya)<te>; K upāyakośalyena ... deśayan drśyate; K om. sam-°; D nityasamāhi<ta>ḥ upāyakośalyena samanvāgatānāṃ dharmmānāṃ(!) deśayan samdrśyante

452. D yāva saptame rātrdivase; A sapta rātrdiva[sā]ni; BK saptame rātrndivase; I lacuna ... d)ivase

453. D pāṇini(!)talaṃ

454. A jānāti ca bhagavāṃ; BIK jānāti ca bhagavāṃ (I °-vān\*; K °-v<ā>n\*); ABIK om. yaḥ; D jānāti ca <bha>gavān ye.

455. A padmottarāyā lokadhātaur ihāgacchati; A om. mahāsatvas tasyāḥ & iti; BK mahāsatvaḥ padmottarāyāṃ lokadhātaur ihāgacchati.; BK om. tasyāḥ & iti; D mahāsatvas tasyāṃ padmottarāyāṃ lokadhātor ihāgacchatīti.; I mahāsatva padmottarā<yām> lokadhātor ihāgacch[at](ī)ti.; I om. tasyā

456. D bodhisatva mahāsatva; AIK om. mahāsatvo

457. A gataḥ sapta rā(tr)ndivasais tām padmottarāṃ lokadhātum); A om. tadā; BIK gataḥ tadā sapta rātrndivasena (I rātrim-°; K rātr<m>di-°) tasyāṃ padmottarāyāṃ lokadhātāv; D {bha}ga{va}tas tadā sapta rātyam(!)divasais

458. A svardhibalādhiṣṭhānena.; BK svariddhi-°; DI svariddhi-°

459. I yadā ca {d}bhagavāṃ bā{m}hum; B bhagavāṃ; D b(!)āhum

460. A prasāra[y](i)tvā. bodhisatvo bhagavataḥ; A om. tadā sarvaśūro & mahāsatvo; D mahāsatva bhagavataḥ; I om. mahāsatvo bhagavataḥ; K bhagavataḥ; K om. mahāsatvo

461. ABIK purata (K °-taḥ) sthitvā bhagavantam (IK °-vaṃtam) pradakṣiṇīkṛtya (B °-kṣiṇi-°; I °-kṣiṇamkiṛtvā; D lacuna) bhagavato ntike (B ntikāc); ABKI om. saptakṛt; D sa<pta>kṛt

462. A prasādayamāsa. [ye](na) bhagavāṃs; BI prasādayamāno yena bhagavāṃs; K prasāra(!)yamāno yena bhagavāṃs

463. BDK praṇāmya; I praṇāmya bhagaryam(!)tam

sarve nānārdhivikurvit(ā)n(i) svakāyam anekaparakāraṃ darśayāmāsuḥ tad yathā aśvarūpaṃ hastirūpaṃ siṃharūpaṃ vyāghrarūpaṃ ga<ru>darūpaṃ sumerurūpaṃ. kecid vṛkṣarūpaṃ sarve ca padmāsaneṣu paryāṅkena niṣīdanti.

nava koṭīśahasrāṇi bodhisatvānāṃ dakṣiṇe pārsve niṣīdanti. nava koṭīśahasrāṇi bodhisatvānāṃ bhagavato vāme pārsve niṣīdanti. tathāgataś ca nityasamāhitaḥ upāyakausalyena satvānāṃ dharman deśayan dr̥ṣyate.

[59]<sup>152</sup> yāvat saptame rātrīṃdivasena tathāgataḥ pāṇitalaṃ prasā/17r/rayati.

sarvaśūro bodhisatvo mahāsatvaḥ padmottarāyā lokadhātor ihāgacchati. yadā ca sarvaśūro bodhisatvo gataś tadā saptabhī rātrīṃdivasais tasyāṃ padmottarāyāṃ lokadhātāv anuprāptaḥ svariddhibalādhiṣṭhānena. yadā ca bhagavāṃ bahuṃ prasārayati tadā sarvaśūro bodhisatvo bhagavataḥ purata sthitvā bhagavantaṃ pradakṣiṇīkṛtvā bhagavato ntike cittaṃ prasādayamāno yena bhagavāṃs tenāmjalim praṇāmya bhagavantaṃ etad avocat\*

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<sup>152</sup>. A [59] yāvat sapta rātrīdiva[sā]ni tathāgata pāṇitalaṃ prasārayati. jānāti ca bhagavāṃ sarvaśūro bodhisatvo padmottarāyā lokadhātaur ihāgacchati. yadā ca sarvaśūro bodhisatvo gataḥ sapta rā(trīdivasais tāṃ padmottarāṃ lokadhātum an)u[prāpta]ḥ svariddhibalādhiṣṭhānena. yadā ca bhagavāṃ bahu prasāra[yi]tvā bodhisatvo bhagavataḥ purataḥ sthitvā bhagavantaṃ pradakṣiṇaṃ kṛtvā bhagavato ntike cittaṃ prasādayāmāsa. [ye](na) bhagavāṃs tenāmjalim praṇāmya bhagavantaṃ etad avocat\*

[60]<sup>464</sup> gato smi bhagavan<sup>465</sup> daśasu dikṣu sarvalokadhātuṣu<sup>466</sup> dṛṣṭāni me bhagavan navānavati koṭīśahasrāṇi lokadhātunām. dṛṣṭāni ca me /20v/ bhagavan navati koṭīśahasrāṇi buddhakṣetrāṇām<sup>467</sup> ekayā ṛddhyāḥ dvitīyayā ṛddhyā buddhānām bhagavatām<sup>468</sup> koṭīśatasahasraṃ.

[61] yāvat saptame rātrdivase tāṃ padmottarām<sup>469</sup> lokadhātum anuprāptaḥ atrāntaram<sup>470</sup> akṣobhyakoṭīśahasraṃ<sup>471</sup> buddhakṣetrāṇām dṛṣṭam<sup>472</sup> tato haṃ teṣāṃ buddhānām bhagavatām ṛddhim<sup>473</sup> paśyāmi. dvānavatiṣu buddhakṣetrakoṭīnayutaśatasahasreṣu<sup>474</sup> tathāgatā dharman deśayanti.<sup>475</sup> aṣṭiṣu koṭīśatasahasreṣu buddhakṣetreṣu<sup>476</sup> tatraiva divase aṣṭi koṭīśata-sahasrāṇi<sup>477</sup> tathāgatānām arhatām samyaksambuddhānām loka utpannāni. sarvāṃś ca tān ahaṃ tathāgatān vanditvā<sup>478</sup> punar eva prakrāntaḥ<sup>479</sup>

[62] tatraiva divase bhaga/21r/vann ekonacatvāriṃśad<sup>480</sup> buddhakṣetrakoṭīśahasrāṇy<sup>481</sup> atikramya sarveṣu ca teṣv ekūnacatvāriṃśatsu buddhakṣetrakoṭīśahasreṣv<sup>482</sup> ekūnacatvāriṃśat koṭīśahasrāṇi<sup>483</sup> bodhisatvānām niṣkramya<sup>484</sup> tatraiva divase nuttarām samyaksambodhim<sup>485</sup> abhisambuddhāḥ vanditāś ca me bhagavan te tathāgatā arhantaḥ<sup>486</sup> samyaksambuddhāś

464. A [60] gato smi{ṃ} bhagavan\* daśasu dikṣu lokadhātuni dṛṣṭo me bhagavan\* [na]va koṭīśahasrāṇi buddhakṣetrāṇy ekardhyena dvitīyena bhagavataḥ śatakoṭīśahasraih

465. B smi{ṃ} bhagavaṃn; I smi{n\*} bhagavaṃ

466. IK lokadhātuṣu; IK om. sarva-°

467. BDIK bhagavan (D bha<ga>vaṃn; I °-van\*) navānavati koṭīśahasrāṇi buddhakṣetrāṇām (B buddha<kṣe>trāṇām; D vuddhakṣetrāṇām); BDIK om. lokadhātunām. dṛṣṭāni ca me bhagavan navati koṭīśahasrāṇi

468. BIK ṛddhyā (I ri-°) dvitīyayā (K dvitī<ya>yā) ṛdhyā (I ridhyā{ṃ}) bhagavatām; BIK om. buddhānām

469. AIK yāva (I yāvat\*; K yāvat ) saptame divase padmottarām; AIK om. rātr-° & tāṃ; B yāva saptame <rātr>ndivase padmottarām; B om. tāṃ; D padmottarā{yā}ṃ

470. ABIK saṃprāptaḥ atrāntarād (A om. atrāntarād; IK atrāntarād)

471. A akṣobhyāṃ koṭīśahasraṃ; I akṣ<o>bhyakoṭīśahasraṃ; K akṣobhyakoṭīśatasahasraṃ

472. D vuddhakṣetrāṇām dṛṣyamnte

473. ABI tato bhagavaṃ (A °-van\*) buddhānām (I buddhā<nām>) bhagavatām ṛddhi<ṃ> (I riddhim); K tato haṃ buddhānām bhagavatām ṛddhim; ABI om. haṃ teṣāṃ; K om. teṣāṃ

474. A dṛṣṭvā bhagavan\*. dvānavati buddhakṣetrakoṭīśatasahasrāṇi; A om. paśyāmi & °-nayuta-°; B buddhakṣetrakoṭīśahasreṣu; ; B om. °-nayutaśata-°; IK buddhakṣetrakoṭīśatasahasreṣu; IK om. °-nayuta-°

475. BI dharmaṃ (B °-a<ṃ>) deśayanti.; D dharmmaṃ deśayati.; K dharman deśayanti.; A lacuna

476. A aṣṭīkoṭīśatasahasrāṇi buddhakṣetrāṇām; B aṣṭi koṭīśahasreṣu buddhakṣetrāṇām; IK aṣṭiṣu koṭīśatasahasreṣu (I {buddhakṣetra}koṭī-°) buddhakṣetrāṇām

477. B koṭīśahasrāṇi; B om. °-śata-°

478. A tathāgatā<ā>rhanta samyaksambuddhā loka utpannā. sarve ca te tathāgatāḥ vanditvā; ABIK om. ahaṃ; B tathāgatānām arhatām samyat(!)saṃbuddhānām ke loka utpannāḥ sarvā<ṃ>ś ca tāṃ samyat(!)saṃbuddhānām vanditvā; I tathāgatānām arhatām samyaksambuddhānām loka utpannaḥ sarvā<ṃ>ś ca tāṃ tathāgatān v{i}nditvā; K utpannā. sarvāṃś ca tāṃ tathāgatān vanditvā; D sarvāṃś ca tā{na}n ahaṃ

479. A prakrāntā.; D prakrāntaḥ

480. A tatraiva divase bhagavāṃ navatṛṃśata; B tatraiva divase ekūnacatvāriṃśat\*; B om. bhagavaṃn; D tatr(!)aiva <diva>se; I tatraiva <divase> bhagavan\* na(!)kūnacatvāriṃśad\*; K tatraiva <divase> bhagavaṃn ekūnacatvāriṃśad

481. A bu[ddhakṣ]etrāṇām; A om. °-koṭīśahasrāṇy; B buddhakṣetra<koṭī>śahasrāṇām; IK buddhakṣetra-koṭīśahasrāṇām

482. A sarve ca navatṛṃśata buddhakṣetrakoṭīśahasrāṇi; A om. teṣv; B °-sahasreṣu; I teṣu ekūnacatvāriṃśat\*su buddhakṣetrakoṭīśatasahasreṣu; K buddhakṣetrakoṭīśatasahasreṣv

483. A navatṛṃśat koṭīśahasrā<ṇi>; B ekonacatvāriṃśat\* koṭīśahasrāṇi; I ekūnacatvāriṃśat\* koṭīśata-sahasrāṇi

484. D niṣkkramya

485. A divase anuttarā{yā}ṃ samyaksambodhim; B samyatsambodhim

486. A vanditā me bhagavan\* te tathāgatārhantaḥ; A om. ca; B vanditāś ca me bhagavaṃs te tathāgatārhantaḥ; I vanditāś ca me bhagavaṃto(!) tathāgatā arhantaḥ; K vanditāś ca me bhagavaṃs te tathāgatā arhantaḥ

[60]<sup>153</sup> gato smi{ṃ} bhagavan daśasu dikṣu lokadhātuṣu. dr̥ṣṭāni me bhagavan navā/17v/  
navati koṭīśahasrāṇi buddhakṣetrāṇām ekayā ṛddhy(āḥ dvitīya)yā riddhyā buddhānām  
bhagavatām navānavati ko(t)īśatasahasraṃ dr̥ṣṭam.

[61] yāvat saptame<sup>154</sup> divase padmottarām lokadhātum samprāptaḥ atrāntarād akṣobhya-  
koṭīśahasraṃ buddhakṣetrāṇām dr̥ṣṭam\*<sup>155</sup> tato bhagavaṃ buddhānām bhagavatām ṛddhim  
paśyāmi. dvānavatiṣu buddhakṣetrakoṭīśatasahasreṣu tathāgatā dharman deśayanti. <sup>156</sup> aśītiṣu  
koṭīśatasahasreṣu<sup>157</sup> buddhakṣetrāṇām tatraiva divase aśīti koṭīśatasahasrāṇi tathāgatānām  
arhatām samyaksambuddhānām loke utpannāḥ sarvāś ca tām tathāgatām<sup>158</sup> vanditvā punar  
eva prakrāntaḥ

[62]<sup>159</sup> tatraiva bhagavaṃ ekūnacatvāriṃśad buddhakṣetrakoṭīśaha/18r/srāṇy atikramya  
sarveṣu ca teṣv ekūnacatvāriṃśatsu buddhakṣetrakoṭīśahasreṣv ekūnacatvāriṃśat koṭī-  
śahasrāṇi bodhisatvānām niṣkrāmya tatraiva divase anuttarām samyaksambodhim  
abhisambuddhāḥ vanditāś ca me bhagavaṃ tathāgatā arhantaḥ samyaksambuddhāś

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<sup>153.</sup> A [60] gato smi{ṃ} bhagavan\* daśasu dikṣu lokadhātuni dr̥ṣṭo me bhagavan\* [na]va koṭīśahasrāṇi  
buddhakṣetrāṇy ekardhyena dvitīyena bhagavataḥ śatakoṭīśahasraiḥ

<sup>154.</sup> A yāva saptame

<sup>155.</sup> A akṣobhyāṃ koṭīśahasraṃ buddhakṣetrāṇām dr̥ṣṭam.; A om. atrāntarād; F akṣebhya-°

<sup>156.</sup> A bhagavan\* ... ṛddhi<ṃ> dr̥ṣṭvā bhagavan\*. dvānavati buddhakṣetrakoṭīśatasahasrāṇi ta(thāgatā  
dharmaṃ de)śayanti.; A om. paśyāmi.

<sup>157.</sup> A aśīti koṭīśatasahasrāṇi

<sup>158.</sup> A (t)athāgat<ā>rhanta. samyaksambuddhā loke utpannāḥ sarve ca te tathāgatāḥ

<sup>159.</sup> A [62] tatraiva divase bhagavāṃ navatṛiṃśata bu[ddhaks]etrāṇāmm atikramya sarve ca navatṛiṃśata  
buddhakṣetrakoṭīśahasrāṇi navatṛiṃśat koṭīśahasrā<ṇi> bodhisatvānā niṣkrāmya tatraiva divase anuttarā{yā}ṃ  
samyaksambodhim abhisambuddhāḥ vanditā me bhagavan\* te tathāgatārhantaḥ samyaksambuddhāḥ tṛṣṭvā  
pradakṣiṇaṃ kṛtvā ṛdhya-d-antarhitā.

triguṭṭaṃ pradakṣiṇīkrtya ṛddhyā cāntardhitaḥ<sup>487</sup>

[63]<sup>488</sup> ṣaṣṭīkoṭīṣu bhagavan<sup>489</sup> buddhakṣetreṣu buddhān bhagavataḥ<sup>490</sup> paśyāmi. vanditāni ca me bhagavan tāni<sup>491</sup> buddhakṣetrāṇi<sup>492</sup> te ca buddhā bhagavantas tatas cāhaṃ prakrāntaṃ.<sup>493</sup>

[64]<sup>494</sup> anyeṣu ca bhagavan koṭīśateṣu buddhakṣetreṣu tathāgatāḥ<sup>495</sup> parinirvāyamāṇān paśyāmi.<sup>496</sup> banditās ca me te tathāgatās tatas cāhaṃ /21v/ prakrāntaḥ.<sup>497</sup>

[65]<sup>498</sup> drṣṭaṃ ca me bhagavann apareṣu<sup>499</sup> paṃcānavatikoṭīṣu buddhakṣetreṣu<sup>500</sup> saddharmam antardhāyantaṃ.<sup>501</sup> cintāyāso me bhagavaṃs tatra jātaḥ asrūṇi ca pramuṃcāmi. anyāṃś ca rodamānān bahūn<sup>502</sup> devanāgayakṣarākṣasān kāmārūpiṇas ca mahatā śokaśalyasamarpitān<sup>503</sup> paśyāmi. evaṃ aparaṃ buddhakṣetraṃ niravaśeṣaṃ dagdhaṃ<sup>504</sup> sasamudraṃ sasumerusaṃprthivīpradeśaṃ tam api bhagavan<sup>505</sup> vanditvā nirāśībhūtaḥ.

[66]<sup>506</sup> prakrānto smi<sup>507</sup> yāvad ahaṃ bhagavan tām padmottarām<sup>508</sup> lokadhātum anuprāptaḥ tasyām ca bhagavan padmottarāyām lokadhātu paṃca<sup>509</sup> koṭīśatasahasrāṇy<sup>510</sup> āsanānām<sup>511</sup> prajñaptān paśyāmi. dakṣiṇasyān diśi koṭīśatasahasrāṇy āsa/22r/nānām prajñaptān paśyāmi.

487. A samyaksambuddhāḥ tṛṣṭvā pradakṣiṇaṃ kṛtvā ṛddhyā-d-antarhitā.; A om. ca; B samyaksambuddhāḥ tṛguṭṭaṃ pradakṣiṇīkrtvā ṛddhyā cāntardhitaḥ(!); I samyaksambuddhāḥ tṛguṭṭaṃ pradakṣiṇamkṛtvā (ṛddhyā cā)ntardh[i]taḥ ||; K [samyaksambuddhāḥ tṛguṭṭaṃ pradakṣi]ṇamkṛtya [ri]ddhyā cāntardh[i]taḥ ||; D tṛguṭṭaṃ

488. A [63] ṣaṣṭīkoṭīṣu bhagavan\* (buddhakṣetreṣu buddhām) [paś](yā)[mi. van](d)itā me bhagavan\*s tāni buddhakṣetrāṇi te ca buddhā bhagavantaḥ tatraiva divase prakrāntaḥ

489. B ṣaṣṭīkoṭīṣu bhagavaṃ; I ṣ{ṭ}aṣṭīkoṭīṣu bhagavaṃ; K ṣaṣṭīkoṭīṣu bhagavan\*

490. B buddhā bhagavantaḥ; I buddhān\* bhagavataḥ; K buddhā bhagavataḥ

491. B vanditāni ca bhagavaṃ mayā {s}tāni; IK vanditāni ca bhagavaṃs (I °-va) tāni; BIK om. me

492. D tāni caitt(!)āni vuddhakṣetrāṇi

493. BIK bhagavantaḥ (IK °-ṃtaḥ) tatas cāhaṃ prakrāntaḥ

494. A [64] śatakoṭī bhagava(ṃ) buddhakṣetreṣu tathāgatā parinirvāṇa par(i)n(ir)v(āyamāṇān van)d(it)v(ā) tatas cāhaṃ prakrāntaḥ.); A reconstruction uncertain.

495. B anye<ṣu> bhagavaṃ ... buddhakṣetreṣu tathāgatām; I an<ye>ṣu {ga} ca bhagavan\* koṭīśateṣu bu<ddha>[kṣe]treṣu [tath](āgatān\*); K anyeṣu ca bhagavan\* koṭīśateṣu ca buddhakṣetreṣu tathāgatān\*

496. D parinirvāyamā<ṇā>n\*n paśyāmi.; K parinirvāyamāṇān\* paśyāmi.; I lacuna

497. B vanditās ca me te tathāgatā tatas ca prakrāntaḥ; IK vanditās ca me te tathāgatāḥ tatas ca (I cāha<ṃ>) prakrāntaḥ. ||; BK om. ahaṃ

498. A [65] d[ṛ]ṣṭā me bhagavaṃ paṃca{ṣaṣṭi}navatikoṭī sad[dha]rmāntardhāyamntaṃ so haṃ bhagavaṃ tayā cintāyāsāsrukaṇṭh[ā] rūdamānaḥ [deva]nāgayakṣarākṣasāṃ kāmāvacarā rūpāvacarā devāḥ mahatā śokaśalyena. samarpitā. evaṃ bhagavaṃn niravaśeṣaṃ\* sarvabuddhakṣetrāṇi dagdhāni. yāva sasamudraṃ sasumerūṃ. saṃprthivīpradeśo vandito me bhagavan\* nirāśībhūtaḥ.

499. B bhagavaṃ<nn a>pareṣu; I bhagavan\*

500. BK paṃcānavatikoṭīṣu buddhakṣetrāṇām; I lacuna.

501. K antardhāyantaṃ.; I lacuna.

502. B cintāyāso me tatra bhagavaṃ jātaḥ asru muṃcāmi. anyāṃ ca ro<da>mānān vahu; B om. ca; D cintāyāso me bhagavaṃs tatra; K cintāyāso me tatra bhagavann asrūṇi pramuṃcāmi. anyāṃś ca rodamānān bahūn; K om. jātaḥ & ca; I lacuna, asrūṇi pramuṃcāmi. anyāṃś ca rodamānām bahūn

503. B kāmārūpiṇas; IK °-rākṣasān\*(K °-sān) ...°-samarpitān\*; D śokaśalyasa<ma>rppitān

504. K niravaśeṣaṃ sarvaṃ dagdhaṃ; I lacuna, niravaśeṣaṃ sarvaṃ da(gdhaṃ)

505. IK sasumerūṃ saṃprthivīpradeśaṃ tam api bhagavan\*n (K °-van\*)

506. A [66] prakrāntaḥ yāvad bhagava padmottarām lokadhātum anuprāptaḥ anuprāpya <pa>[ṇca bhagavaṃ] śatakoṭīśahasrāṇām āsanānām prajñaptam\* drṣṭvā dakṣiṇena pārśvena śatako<ṭī>sahasrāṇi-m-āsanānām prajñaptam\* vāme pārśve śatakoṭīśahasrāṇām āsanānām prajñaptāni: pūrvasyān diśi śatakoṭīśahasrāṇām āsanānām prajñaptam\* paścimāyām diśi koṭīśatasahasrāṇi-m-āsanānām prajñaptāḥ paśyāmi. ūrdhvāyā<ṃ> diśi śatakoṭīśahasrāṇām āsanānām prajñaptam: paśyāmi.; A pañca bhagavaṃ read bhagavaṃ pañca

507. D prakrānto smi; IK prakrānto smi{n\*}

508. D bhagavan t<ā>ṃ padmottarām; IK bhagava(ṃ) (K °-van\*) padmottarām; IK om. tām

509. B tasyām ca bhagavan padmottarāyām lokadhātu; IK tatra ca bhagavan (I °-van\*) paṃca; IK om. padmottarāyām lokadhātu

510. DK koṭī<śata>sahasrāṇy

511. B āsamā(!)nām

ṭṛguptaṃ pradakṣiṇīkṛtvā ṛdhyā cāntarhitāḥ

[63] ṣaṣṭiṣu bhagavaṃ buddhakṣetrakoṭiṣu buddhāṃ bhagavataḥ paśyāmi.<sup>160</sup> vanditāni ca me bhagavaṃs tāni<sup>161</sup> buddhakṣetrāṇi te ca buddhā bhagavantas tataś cāhaṃ prakrāntaḥ<sup>162</sup>

[64]<sup>163</sup> a/18v/nyeṣu ca bhagavaṃ koṭīśateṣu buddhakṣetreṣu tathāgatāṃ parinirvāyamāṇāṃ paśyāmi vanditāś ca me te tathāgatāḥ tataś cāhaṃ prakrāntaḥ.

[65]<sup>164</sup> drṣṭaṃ ca me bhagavaṃn apareṣu paṃcanavatiṣu koṭiṣu buddhakṣetrāṇāṃ saddharmam antardhāyantaṃ cintāyāśaś ca me bhagavaṃs tatrābhūd asrūṇi ca pramuṃcāmi. anyāṃś ca rodamānāṃ bahūn devanāgayakṣarākṣasān\* kāmarūpinaś ca mahatā śokaśalyena samarpitāṃ paśyāmi. evaṃ aparaṃ buddhakṣetraṃ niravaśeṣaṃ sarvaṃ dagdhaṃ sasamudraṃ<sup>165</sup> sasumeruṃ sapṛthivīpradeśaṃ paśyāmi. tam api bhagavaṃ vanditvā nirā/19r/śībhūtaḥ.

[66]<sup>166</sup> prakrānto smi yāvad ahaṃ bhagavaṃ tāṃ padmottarāṃ lokadhātum anuprāptaḥ tatra bhagavaṃ paṃcanavati koṭīśatasahasrāṇy āsanānāṃ prajñaptāni paśyāmi. dakṣiṇena pārśvena koṭīśatam āsanānāṃ prajñaptaṃ.

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<sup>160.</sup> A ṣaṣṭikoṭiṣu bhagavaṃ\* (buddhakṣetreṣu buddhāṃ) [paś](yā)[mi]; A om. °-koṭi-° & bhagavataḥ according to the length of the lacuna.

<sup>161.</sup> A [van](d)[itā me] bhagavaṃ\*s tāni; A om. ca

<sup>162.</sup> A bhagavantaḥ tatraiva divase [prakrāntaḥ]; A om. tataś cāhaṃ

<sup>163.</sup> A [64] śatakoṭī bhagava(ṃ) buddhakṣetreṣu tathāgatā parinirvāṇa par(i)n(ir)v(āyamāṇān van)d(it)v(ā tataś cāhaṃ prakrāntaḥ.); A reconstruction uncertain.

<sup>164.</sup> A [65] d[ṛ]ṣṭā me bhagavaṃ paṃca{ṣaṣṭi}navatikoṭī sad[dha]rmāntardhāyamntaṃ so haṃ bhagavaṃ tayā cintāyāśasrukaṅṭh[ā] rūdamānaḥ [deva]nāgayakṣaḍākṣasāṃ kāmāvacarā rūpāvacarā devāḥ mahatā śokaśalyena. samarpitā. evaṃ bhagavaṃn niravaśeṣaṃ\* sarvabuddhakṣetrāṇi dagdhāni. yāva sasamudraṃ sasumeruṃ. sapṛthivīpradeśo vandito me bhagavaṃ\* nirāśībhūtaḥ.

<sup>165.</sup> F samamudraṃ

<sup>166.</sup> A [66] prakrāntaḥ yāvad bhagava padmottarāṃ lokadhātum anuprāptaḥ anuprāpya <pa>[ñca bhagavaṃ] śatakoṭīśahasrāṇāṃ āsanānāṃ prajñaptaṃ\* drṣṭvā dakṣiṇena pārśvena śatakoṭīśahasrāṇi-m-āsanānāṃ prajñaptaṃ\* vāme pārśve śatakoṭīśahasrāṇāṃ āsanānāṃ prajñaptāni: pūrvasyān diśi śatakoṭīśahasrāṇāṃ āsanānāṃ prajñaptaṃ\* paścimāyāṃ diśi koṭīśatasahasrāṇi-m-āsanānāṃ prajñaptāḥ paśyāmi. ūrdhvāyā<ṃ> diśi śatakoṭīśahasrāṇāṃ āsanānāṃ prajñaptaṃ: paśyāmi.; A pañca bhagavaṃ read bhagavaṃ pañca

vāmena pārśvena<sup>512</sup> koṭīśatasahasram āsanānām prajñaptān paśyāmi.

pūrvasyān diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi. paścimāyān diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi.<sup>513</sup> {(paścimāyān diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi.)}<sup>514</sup> ūrdhvāyām<sup>515</sup> diśi koṭīśatasahasram āsanānām prajñaptān paśyāmi.

[67] sarvāṇi ca bhagavan tāny āsanāni<sup>516</sup> saptaratnamayāni. sarveṣu ca teṣv āsaneṣu tathāgatā<sup>517</sup> arhantaḥ samyaksaṃbuddhā<sup>518</sup> niṣaṇṇā dharman deśayanti.<sup>519</sup> tatrāhaṃ bhagavann āścaryaprāptas<sup>520</sup> tāṃs tathāgatān abhibandya pariṣṛchāmi.<sup>521</sup> kinnāmeyam bhagavan lokadhātuḥ<sup>522</sup> /22v/ te tathāgatā āhuḥ padmottarā nāmeyam kulaputra lokadhātuḥ.<sup>523</sup>

[68] tato haṃ bhagavaṃs tān pradakṣiṇīkṛtya punar api tāṃs tathāgatān pariṣṛchāmi. kinnāma iha buddhakṣetre tathāgataḥ<sup>524</sup>

te tathāgatā āhuḥ padmagarbho nāma kulaputra tathāgato rhan samyaksaṃbuddho ya iha buddhakṣetre<sup>525</sup> buddhakṛtyam karoti.

tatas tān aham etad avocat\* bahūni tathāgatakoṭīniyutaśatasahasrāṇi dṛśyante. taṃ na<sup>526</sup> jānāmi katama sa<sup>527</sup> padmagarbho nāma tathāgato rhan samyaksaṃbuddha iti.<sup>528</sup>

te tathāgatā āhuḥ vayan<sup>529</sup> te kulaputra taṃ padmagarbham tathāgataṃ darśayiṣyāma. yaḥ sa padmagarbho nāma tathāgato rhan<sup>530</sup> samyaksaṃbuddhaḥ.

512. I prajñaptān\* paśyāmi. {pūrvasyām diśi koṭī} dakṣiṇena pārśvarśvena koṭīśatasahasrāny āsanānām praj(ñ)a[p](tān\* , I lacuna; K prajñaptān\* [paśyāmi.] dakṣiṇ(e)na pārśvena koṭīśatasahasram ā[sa]nānām prajñaptam\* vāme<na> pārśvena; I prajñaptam\* always in this paragraph; K always prajñaptam\* & always om. paśyāmi except for the very last occurrence: ūrdhvāyām ... prajñaptam paśyāmi

513. D koṭīśatasahasrāṇi-m-āsanānām prajñaptān paśyāmi:

514. Dittography in C, put into parentheses ( ) in the manuscript.

515. I ūrdhvāyām

516. A imāni bhagavaṃn āsanāni sarvāṇi; A om. ca & tāny; IK tāni ca bha<gava>n\* (K bhagavann) āsanāni;

IK om. sarvāṇi

517. A sarveṣāṃm āsanānām tathāgatān; A om. ca teṣv

518. AIK om. arhantaḥ samyaksaṃbuddhā

519. ABI dharmam (B °-<am>) deśayanti. (AI -amti.)

520. A bhagavāṃn āścaryaprāptaḥ; I bhagavan<\*> āścaryaprāptaḥ; I vertical stroke on n missing

521. A taṃ bhagavaṃta pariṣṛchāmi.; A om. tathāgatān abhibandya; B tāṃs tathāgatan(!) abhibandya pariṣṛchāmi.; I tāṃs tathāgatān\* pariṣṛchāmi.; IK om. abhibandya; D abhib(!)andya

522. A kiṃnāmāyam bhagavaṃ lokadhātu; I ki<ṃ>nāmāyam bhagavan\* lokadhātuḥ; K kiṃnāmāyam bhagavaḥ lokadhātuḥ; B bhagava<ṃ>

523. A om. te tathāgatā āhuḥ ... lokadhātuḥ; IK padmottarā nāmāyam kulaputra lokadhātu. (K °-tuḥ)

524. A om. tato haṃ bhagavaṃs tān pradakṣiṇīkṛtya ... kinnāma iha buddhakṣetre tathāgataḥ; I bhagavan\*-tān\* pradakṣiṇīkṛtya pariṣṛchāmi. kiṃ {mā} nāmāna iha buddhakṣetre tathāgata.; K bhagavan\* tān pradakṣiṇīkṛtvā pariṣṛchāmi. ki<ṃ>nāmā; IK om. punar api tāṃs tathāgatān; K om. iha

525. AK te tathāgatā (K om. te tathāgatā) āhuḥ padmagarbho (A tathā(gatā āhuḥ padma)garbho) nāma tathāgato rhām (K rhan\*) samyaksaṃbuddha (K °-dho) ya iha buddhakṣetre (K °-treṣu); A(probably also I)K om. kulaputra; I ta āhuḥ padmagarbho(nāma tathāgato rhan\*) samyaksaṃbuddh[o] ya iha buddhakṣetre; I om. tathāgatā; B tathāgato rha

526. A taṃ ahaṃ e(tad avocat\*, A incipit lacuna, continues § 71; I tān aham etad avocat\* bahūni buddhakṣetrakoṭīśatasahasrāṇi saṃdṛśya<ṃ>ti taṃ na (, I lacuna; IK om. °-niyuta-°; K tān aham etad avocat\* bahūni buddhakoṭīśatasahasrāṇi dṛśyamte; AIK om. tatas; D °-nayuta-°; B bahuni

527. D katama{h}s sa

528. B tathāgato rha; IK rhan\* (I rha) samyaksaṃbuddhaḥ; IK om. iti.

529. B te tathāgatāhuḥ vayan; D te tathāgata āhuḥ vayan; I [ta] āhuḥ vayan; K ta āhuḥ vayan; IK om. tathāgatā

530. B te kulaputra taṃ padmagarbho(!) tathāgataṃ darśayiṣyāmi. yaḥ sa padmagarbho nāma tathāgato rha; IK te kulaputra darśayāmaḥ katamaḥ (K °-mo) sa (K sau) padmagarbho nāma tathāgato rhan\*; IK om. taṃ padmagarbham tathāgataṃ; D yas sa

vāmena pārśvena koṭīśatasahasram āsanānām prajñaptam. pūrvāyām diśi koṭīśatasahasram āsanānām prajñaptam. paścimāyān diśi koṭīśatasahasram āsanānām prajñaptam. ūrdhvāyān diśi koṭīśatasahasram āsanānām prajñaptam paśyāmi.

[67]<sup>167</sup> tāni ca bhagavaṃ āsanāni saptaratnamayāni teṣu cāsaneṣu tathāgatā niṣaṇṇā dharman deśayati. /19v/ (tatrāhaṃ bhagavan)n (āś)c(ar)yaprāptaḥ tāms tathāgatā(m) pariṣcchāmi. kiṃnāmeyam bhagavaṃ lokadhātuḥ. te tathā(gatā āhu)ḥ padmottarā nāmeyam kulaputrā lokadhātuḥ.

[68]<sup>168</sup> tato haṃ bhagavaṃs tāṃ pradakṣiṇīkṛtvā pa(riṣcchā)mi. kinnāmā iha buddhakṣetre tathāgatāḥ

ta āhuḥ padmagarbho nāma tathāgato rha(n sa)myaksaṃbuddhaḥ ya iha buddhakṣetre buddhakṛtyaṃ karoti.

tān aham etad avocat\* bahūni bu(ddha)koṭīśatasahasrāṇi sandṛśyante. taṃ na jānāmi katamaḥ sa padmagarbho nāma tathāgato rhan samyaksaṃbuddhaḥ

bhagavān āha. ahaṃ te kulaputra darśayāmi. katamaḥ sa padmagarbho nāma tathāgato rhan samyaksaṃbuddhaḥ.

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<sup>167.</sup> A [67] imāni bhagavaṃn āsanāni sarvāni saptaratnamayāni sarveṣāṃ āsanānām tathāgatān niṣaṇṇā dharmam deśayanti. tatrāhaṃ bhagavāṃn āścaryaprāptaḥ taṃ bhagavaṃta pariṣcchāmi: kiṃnāmāyāṃ bhagavaṃ lokadhātu.

<sup>168.</sup> A [68] te tathāga(tā āhuḥ padma)garbho nāma tathāgato rhāṃ samyaksaṃbuddha. yaḥ iha bud(dha)kṣetre buddhakṛtyaṃ karoti. tam ahaṃ e(tad avocan)\*, A incipit lacuna, continues § 71.



[69] atha tatksaṇād eva te sarve ta/23r/thāgatakāyā antardhitāḥ sarve ca bodhisatvarūpāṇi sandrśyante.<sup>531</sup> ekam eva tathāgatam paśyāmi. yathāham<sup>532</sup> tasya tathāgatasya pādau śirasābhivandya purataḥ<sup>533</sup> sthitaḥ āsanam ca prādurbhūtam.<sup>534</sup> sa ca mām tathāgata evam āha. niṣīda kulaputrātra āsane.<sup>535</sup>

[70] athāham tasminn āsane niṣaṇṇaḥ tadā ca bhagavann<sup>536</sup> anekāny āsanāni prādurbhūtāni. na ca ka<ṃ>ścīteṣv āsaneṣu niṣaṇṇam paśyāmi.

sa bhagavān mām evam āha.<sup>537</sup> nākṛtakuśalamūlāḥ kulaputra<sup>538</sup> satvā eṣv āsaneṣu śaknuvanti niṣattum\*<sup>539</sup>

tam aham tam tathāgatam idam avocat\* kīdrśam bhagavan<sup>540</sup> satvāḥ kuśalamūlam krtvā. eṣv āsaneṣu niṣīdanti. /23v/

sa mām bhagavann evam āha.<sup>541</sup> śṛṇu kulaputra ye satvāḥ saṃghātam sūtram<sup>542</sup> dharmaparyāyam śroṣyanti. te tena kuśalamūlena<sup>543</sup> eṣv āsaneṣu niṣatsyante. kaḥ punar vādo<sup>544</sup> ye likhiṣyanti vācayiṣyanti. tvayā sarvaśūra saṃghātam dharmaparyāyam<sup>545</sup> śrutam<sup>546</sup> yas tvam atrāsane niṣīdita. anyatra kas taveha buddhakṣetre bhyamntarapraveṣam dadyāt\*<sup>547</sup>

[71] evam ukte tena bhagavatā<sup>548</sup> aham tam bhagavantam etad avocan\* kiyantam bhagavan sa satvāḥ puṇyaskandham prasaviṣyati<sup>549</sup> ya imam saṃghātam dharmaparyāyam śroṣyati.<sup>550</sup>

atha sa bhagavān padmagarbhas<sup>551</sup> tathāgato rhan samyaksambuddhas tasyām velāyām smitam prāduṣkārṣīt<sup>552</sup>

531. IK atha te (K sarve) tathāgatakāyā antarhitā (K a<ṃ>tar-°) bodhisatvarūpāṇi sandrśyante. (K °-yamte.); IK om. tatksaṇād eva; I om. sarve ca; K om. ca; B bodhisatvarupāṇi

532. I aham; I om. yathā; K athāham

533. D śirasābhiva {sābhi va} ndya purataḥ; I om. purataḥ

534. B prādurbhūtam.

535. I sa mām bhagavāmn evam āha niṣīda kulaputrāsane.; K atha sa bhagavān mām evam āha niṣīda kulaputra; IK om. ca; IK om. tathāgata; K om. āsane

536. I tatrāsane ham niṣaṇṇaḥ tadā bhagavāmn; I om. athāham tasminn & ca; K athāham tena bhagavatā kṛ[tā]vakāśas tatrāsane niṣaṇṇaḥ tadā bhagavann; K om. tasmin & ca; B bhagavanne, e-mātrā deleted by the scribe.

537. IK na ca ka<ṃ>ścī (K °-cit) teṣv āsaneṣu niṣaṇṇam paśyāmi. tadāham tam (K tam aham [tam]) tathāgatam pariprcchāmi na (I om. na) bhagavan\*n (K °-vann) eṣv āsaneṣv ekam api satvam niṣaṇṇam paśyāmi bhagavān āha; IK om. sa & mām evam; B ka<ṃ>ścīte; cf. F; D sa bhagavāmnām(!) evam āha.

538. B nākṛtā kuśalamūlāḥ kulaputra; IK om. kulaputra

539. D niṣīdatum.; I niṣam(!)tum; K niṣatum\*

540. I tad aham tam bhagavantam etad avo(cat\* kīdrśam bhagavan), text covered by a fragment with text from folio 7r; K āha. kiṃ bhagavan\*; K om. tam aham tam tathāgatam idam avocat\* kīdrśam

541. D sa mām bhagavāmnny evam āha; I eṣv āsaneṣvā(!) niṣīdamti. bhagavān āha.; I om. sa mām & evam; K eṣv āsaneṣu niṣīdamti. sa bhagavān āha.; K om. mām & evam

542. D «sa»tvāḥ saṃghātasūttram

543. D te <te>na kuśalamūlena

544. D kaḥ punar vvādo

545. D saṃghāto dharmmaparyāyam

546. B śrūitam, two vowels marked in B on śra

547. B bhyamntarapraveśa<ṃ> dadyāt\*; D dadyāta

548. I om. tvayā sarvaśūra saṃghātam ... tena bhagavatā; B evam u {mu}kte

549. I tam aham etad avocan\* kiṃ bhagavan\* puṇyaskandham prasavati.; I om. bhagavantam & sa satvāḥ; K aham tam bhagavantam etad avocan\* kiṃ bhagavan puṇyaskandham prasaviṣyati; K om. sa satvāḥ; D aham tam bhagavantam ... kiyantam bhagavan satvā ... prasaviṣyati; D om. sa

550. D śroṣyanti:

551. D atha bhagavān padmagarbhos; I atha bhagavān\* padma(garbhas); DI om. sa; K padmagarbham(!)

552. B tathāgato rhan samyaksambuddhas tasyām velāyām smitam prāduṣkārṣīt; K tathāgataḥ smitam prāduṣkārṣīt\*; K om. rhan samyaksambuddhas tasyām velāyām; D prāduṣkārīn(!); I lacuna, prāduṣkā[ta](?); A prāduṣkā[r]ṣ[ī]t\*, end of lacuna, continues from § 68.

[69] atha te sarve tathāgatā antardhitā bodhisatvarūpā/20r/ṇi saṃdṛśyante. ekam eva tathāgatam

[70] tatrāsane niṣaṇṇaḥ tadā bhagavann anekāny āsanāni prādurbhūtāni. na ca kaścit teṣv āsaneṣu niṣaṇṇam paśyāmi. tad aham tathāgatam paripṛcchāmi. na bhagava eṣv āsaneṣu ekam api satvam niṣaṇṇam paśyāmi.

bhagavān āha. nākṛtakuśalamūlāḥ satvā eṣv āsaneṣu śaknuvanti niṣīditum.

āha kiṃ bhagavam satvā kuśalamūlam kṛtvā eṣv āsaneṣu niṣīdanti.

bhagavān āha. śṛṇu kulaputra ye satvā saṃghātasūtram [ma]hādharmaṃ paryāyam śroṣyamti. te tena kuśalamūlena eṣv āsaneṣu niṣatsyante. kaḥ punarvādo ye likhiṣyanti vācayiṣyanti. tvayā sarvaśūra saṃghātam dharmaparyāyam śrutam yas tvam a/20v/trāsane niṣīditaḥ anyathā kas taveha buddhakṣetre abhyamntarapraveśam dadyāt\*

[71] evam ukte tasya bhagavataḥ aham tam bhagavantam etad avocat\* kiyantam sa bhagavam puṇyaskandham prasaviṣyanti ya imam <saṃ>ghātam dharmaparyāyam śroṣyamti. ||

atha bhagavāṃ padmagarbhas tathāgata smitam prāduścakārṣīt

tad a/24r/haṃ bhagavan smitakāraṇaṃ taṃ bhagavantam pariṣṭavān\*<sup>553</sup> ko bhagavan hetuḥ kiṃ kāraṇaṃ yat tathāgataḥ smitaṃ prāduṣkaroti.<sup>554</sup>

[72] sa bhagavān āha. śṛṇu kulaputra sarvaśūra: tad yathāpi nāma<sup>555</sup> kulaputra kaścīd eva rājā bhavec<sup>556</sup> cakravartī caturdvīpeśvaraḥ<sup>557</sup> sa caturṣu{r} dvīpakṣetreṣu tile vāpayet<sup>558</sup> tat kiṃ manyase sarvaśūra<sup>559</sup> bahūni tasya bījāny utpadyeran\*<sup>560</sup>

sarvaśūra āha. bahūni bhagavan<sup>561</sup> bahūni sugata.

[73]<sup>562</sup> sa<sup>563</sup> bhagavān āha. tataḥ sarvaśūra kaścīd satvo bhaved yas tāni tilaphalakāny ekarāśiṃ kuryād anyatarāḥ puruṣas tatas tilaphalakarāśer ekaikaṃ<sup>564</sup> tilaphalakaṃ gṛhya dvitīye pārśve sthāpayet\* tat kiṃ manyase sarvaśūra /24v/ śaknuyāt sa satvas tāni<sup>565</sup> tilaphalakāni gaṇayitum vopamāṃ vā kartum\*<sup>566</sup>

sarvaśūro bodhisatva<sup>567</sup> āha. no hīdam bhagavan no hīdam sugata.<sup>568</sup> na śakyam tāni tilaphalakāni gaṇayitum.<sup>569</sup>

[74]<sup>570</sup> bhagavān āha. evam eva sarvaśūrāsya saṃghāṭasya dharmaparyāyasya<sup>571</sup> yat puṇyaskandhaṃ tan na śakyam aupamyam kartum anyatra<sup>572</sup> tathāgatena.

553. A taṃ bhagavantam (pari)ṣṭchāmi.; A om. tad ahaṃ bhagavan smitakāraṇaṃ; I tad ahaṃ bhagavam smitakāraṇaṃ bhagavantaṃ pariṣṭchāmi.; K tad ahaṃ bhadanta bhagavan\* smitakāraṇam [bha]gavantaṃ pariṣṭchāmi; IK om. taṃ; D smimntakaraṇaṃ

554. B bhagava hetuḥ kiṃ kāraṇaṃ ya tathāgataḥ smidaṃ; A kiṃ kāraṇa(m) tathāgata smitaṃ; A om. yat; I ko bhagavam hetuḥ ki<m> kāra[ṇaṃ] ya tathāgata smitaṃ prāduṣ(, I lacuna

555. AK bhagavān āha. (A ā<ha>:) śṛṇu kulaputra sarvaśūraḥ (K °-ra) bodhisatvo (K °-a) mahāsatvo (K °-a) mahāsthāmaprāptaḥ tad yathāpi nāma; I lacuna, bo)dhisatv(o) mahāsatva mahāsthāmaprāptaḥ tad yathāpi nāma; A(I lacuna)K om. sa

556. A om. kulaputra; D kulaputra kaścīd devarājā bhave; I om. kulaputra kaścīd eva; K om. kulaputra; I bhave

557. AB cakravartī caturdvīpeśvaraḥ (B catudv-°); D cakravartī catudvīpeśvaraḥ; I cakravartī (catur)dvīpeśvara

558. A [cat]urdvīpeṣu sarveṣu tilam vāpayed; A om. °-kṣetreṣu; B caturṣu{r} dvīpakṣetreṣu tilam vāpayet; D caturṣu{r} dvīpakṣetreṣu tile vāpaye; K caturṣu dvīpe<ṣu> kṣetreṣu tilam vāpayet\*; I lacuna

559. A om. tat kiṃ manyase sarvaśūra

560. A bahūni tasya vījāny utpadyante.; B vahūni tasya vījāny utpadyeran\*

561. I om. sarvaśūra; IK bhagavan\*

562. A [73] bhagavān āha: tataḥ sarvaśūra: kaścīd satvo bhavet\* sa saṃhṛtyekarāśiṃ kuryāt\* tac caikaikā {dvīpā} dvitīye pārśve sthāpayet\* asti sarvaśūra kaścīd satva. yas thā(!)ni tilaphalakāni śaknuyā gaṇayitum\* upamā vā{m} kartum\* sarvaśūro bodhisatva āha: na śakyam bhagavan na śakyam sugata gaṇanāyogena paryantaṃ adhigantum.

563. BIK om. sa

564. B kaści satvo ... anyatarāḥ puruṣas tatas tilaphalarāśer ekekaṃ; BC anyatarāḥ(!); IK yas taṃ tilam ekarāśiṃ kuryāt\* anyatarāś (K anyaś) ca puruṣaḥ tatas tilarāśer ekekaṃ (I rāśe<r e>ke-°); IK om. °-phalakāny & °-phalaka-°; D kuryā<d a>nyatarā. puruṣas tatas tilakarāśer ekaikaṃ; D om. °-phala-°

565. I (śaknuyā)t\* sa sat(vas tāni); K satvaḥ tāni

566. D vopamāṃ kartum\*; D om. vā; I kartu; K kartum

567. B bodhisatvo

568. D no hī<dam> bhagavam no hī<dam> sugata.; I bhagavan\*

569. K na śakyam tāni tilaphalakāni gaṇayitum vopamāṃ vā kartum\*; I lacuna; D gaṇayitum\*

570. A [74] evam eva [sarva]śūra saṃghāṭasūtradharmaparyāyam puṇyaskandhaṃ na śakya[m]m aupamyam kartum\* anyatra tathāgatena yathā tilā evam tilasamā tathāgatā bhaveyā: yāvamtā te tilā vā tāvamtā tathāgatā bhaveyuh te ca sarv<e> tathāgatā imasya saṃghāṭasya dharmaparyāyasya nāmaṃ parikīrteyey[u]ḥ puṇyam ca parikīrtiyanti. na śakyam upamā kartum\* ka{h}ḥ punar vādo yo likhiṣyati. vācayīṣyati.

571. I evam ev {āsy}a sarvaśūrāsya; D saṃghāṭasūtrasya dharmmaparyāyasya

572. B ya puṇyaskandhaṃ tan na śakyam opamyam kartu.m anyatra; I puṇyaskandhaṃ na śakyam aupamāṃ kartum anyatra; K na śakyam aupamyam kartum\* anyatra; IK om. yat & tan; K om. puṇyaskandhaṃ

tad ahaṃ bhagavaṃ smitakāraṇaṃ bhagavantam<sup>169</sup> pariṣṛchāmi. ko bhagavan hetuḥ kiṃ kāraṇaṃ yat tathāgata<sup>170</sup> smitaṃ prāduṣkaroti.

[72] bhagavān āha. śṛṇu sarvaśūra<sup>171</sup> bodhisatvo mahāsatva mahāsthāmaprāptaḥ tad yathāpi nāma kaści rājā<sup>172</sup> bhavec cakrava[r]tī caturdv<ṛ>peśvaraḥ sa caturṣu dvīpakṣetreṣu tilaṃ vāpayet\* tat kiṃ manyase sarvaśūra bahūni tasya bījāni utpadyeran\*<sup>173</sup>

sarva/21r/<sup>174</sup>(śūra āha. bahūni bhagavan bahūni) sugataḥ<sup>175</sup>

[73]<sup>176</sup> bhagavān āha. tataḥ sarvaśūra kaścit satvo bhaved yas taṃ (tilaphalakāny ekarāśiṃ kuryād a)nyaś ca puruṣas tatas tilarāśer<sup>177</sup> ekaikaṃ tilaphalakaṃ gṛhya dviṭī(ye pārśve sthāpayet\* tat kiṃ ma)nyase sarvaśūra śaknuyāt sa satvas<sup>178</sup> tāni tilaphalakāni ga(ṇanāyogena paryantam adhigantaṃ gaṇa)yituṃ vā.<sup>179</sup>

sarvaśūro bodhisatva āha. no hīdaṃ bhagavan no hīdaṃ (sugata: na śakyaṃ tāni ti)laphalakāni gaṇayituṃ.

[74]<sup>180</sup> bhagavān āha. evam evāsyā saṃghā(ṭasya dharmaparyāyasya yat puṇ)yaśandhasya na śakyaṃ aupamyāṃ kart(um anya)tra tathāgatena.

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169. A pradūṣakā[r]ṣ[ī]t\* taṃ bhagavantam; A end of lacuna, continues from § 68; A om. tad ahaṃ & bhagavaṃ smitakāraṇaṃ

170. A kiṃ kāraṇa(ṃ) tathāgata; A om. yat

171. A ā<ha>: śṛṇu kulaputra sarvaśūro

172. A kaścid eva rājā

173. A [sa cat]urdvīpeṣu sarveṣu tilaṃ vāpayet bahūni tasya vījāny utpadyante.; A om. °-kṣetra-° & tat kiṃ manyase sarvaśūra

174. F the left part of folio 21 is lost.

175. F text reconstructed following A.

176. A [73] bhagavān āha: tataḥ sarvaśūra: kaścit satvo bhavet\* sa saṃhṛtyekarāśiṃ kuryāt\* tac caikaikā {dvīpā} dviṭīye pārśve sthāpayet\* asti sarvaśūra kaścit satva. yas thā(!)ni tilaphalakāni śaknuyā gaṇayituṃ\* upamā<ṃ> vā{ṃ} kartum\* sarvaśūro bodhisatva āha: na śakyaṃ bhagavan na śakyaṃ sugata. gaṇāyogena paryantam adhigantaṃ.

177. F milarāśer

178. F matvas

179. F the text destroyed does not correspond to the vulgate nor to A; the text inserted is too long.

180. A [74] evam eva [sarva]śūra saṃghāṭasūtradharmaparyāyāṃ puṇyaśandhaṃ na śakya[m]m aupamyāṃ kartum\* anyatra tathāgatena yathā tilā evaṃ tilasamā tathāgatā bhaveyā: yāvaṃtā te tilā vā tāvaṃtā tathāgatā bhaveyuh te ca sarv<e> tathāgatā imasya saṃghāṭasya dharmaparyāyasya nāmaṃ parikīrtey[u]ḥ puṇyaṃ ca parikīrtiyānti. na śakyaṃ upamā kartum\* ka{ḥ}ḥ punar vādo yo likhīṣyati. vācayīṣyati.

tad yathā sarvaśūra yāvantas te tilaphalakās tāvāntas tathāgatā bhaveyuḥ te sarve sya<sup>573</sup> saṃghāṭasya dharmaparyāyasya śraṇakuśalamūlapuṇyaṃ parikīrtayeyur<sup>574</sup> na copamayāpi puṇyasya kṣayo bhavet\* kaḥ punar vādo<sup>575</sup> yo likhiṣyati. vācayiṣyati.<sup>576</sup>

[75]<sup>577</sup> sarvaśūro bodhisattva āha. /25r/ kiyaṅtaṃ bhagavan likhataḥ puṇyaṃ bhavati ya iman dharmaparyāyaṃ<sup>578</sup> lekhaṃyati. bhagavān āha. śṛṇu kulaputra. tad yathāpi nāma kulaputra kaścid eva puruṣo bhaved yas trisāhasramahāsāhasryāṃ<sup>579</sup> lokadhātau ṛṇaṃ vā kāṣṭhaṃ<sup>580</sup> vā taṃ sarvaṃ aṅgulimātraṃ cchindyāt\* .....

[76]<sup>581</sup> dvitīyāṃ upamāṃ śṛṇu sarvaśūra: tad yathāpi nāma yāvantas trisāhasramahāsāhasryāṃ<sup>582</sup> lokadhātau śīlān vā prapātān vā mṛttikān vā paramāṇurajo vā te sarve rājānaś cakravartino bhaveyuś caturdvīpeśvarāḥ<sup>583</sup> saptaratnasamanvāgatāḥ tat kiṃ manyase sarvaśūra yas<sup>584</sup> teṣāṃ tāvatāṃ rājñāṃ cakravartināṃ puṇyaskandhaṃ na śakyam tasyopamāṃ kartuṃ sarvasatvair api.<sup>585</sup>

sa/25v/rvaśūro bodhisattva āha. na śakyam bhagavann anyatra tathāgatāt

[77] bhagavān āhaivam<sup>586</sup> eva sarvaśūra na śakyam saṃghāṭasūtrasya<sup>587</sup> dharmaparyāyasya likhyamānasya puṇyaskandhopamāṃ kartuṃ\* yāvantas teṣāṃ rājñāṃ cakravartināṃ<sup>588</sup> puṇyam ato bahutaraṃ puṇyaṃ prasavati<sup>589</sup> ya ito dharmaparyāyād ekākṣaram api likhitvā sthāpayed<sup>590</sup> bahutaraṃ tasya puṇyaṃ vadāmi<sup>591</sup> na tv eva teṣāṃ rājñāṃ cakravartināṃ.<sup>592</sup>

573. K bhaveyus te sarve; IK om. sya

574. K saṃghāṭa{ṃ}sya dharmaparyāyasya; B śrama(!)ṇakuśalamūla<ṃ> pari<kī>rtayeyur; B om. °-puṇyaṃ

575. D kaḥ punar vādo

576. I yo likhiṣyanti. vācayiṣyanti.; K yo li<khi>ṣyati vācayiṣyati

577. AIK [75] sarvaśūra (IK °-ro) bodhisattva āha: kiṃ bhagavan (I °-van\*; K °-val) likhyamānasya puṇyaṃ (K puṇyaskandhaṃ) prasaviṣyati. (IK prasavati) bhagavān āha śṛṇu kulaputra. ye (K yas) trisāhasramahāsāhasryāṃ(!) (IK °-sāhasryāṃ) lokadhātau (I °-to) ṛṇaṃ (I ṛṇaṃ) vā kāṣṭhaṃ (A kāṣṭha, for kāṣṭha cf. verse 58 note 1548) vā (IK taṃ sarvaṃ) aṅgulimātraṃ (IK aṅgu-°) cchindyā: (I cchindyat\*; K cchi<ṃ>dyāt\*); I (śṛṇu kulaputra. ye trisāhasrama) is covered by a fragment of birch bark sticking on the folio. – The second part of the comparison is missing in all manuscripts.

578. B bhagava likhataḥ ... ima<ṃ> dharmaparyāyaṃ

579. D ya.s trisāhasramahāsāhasryāṃ

580. B lokadhātau ṛṇaṃ vā kāṣṭ(!)aṃ;

581. [76] A dvitīyāṃ sarvaśūra trisāhasramahāsāhasro lokadhātuṃ śi[laṃ] vā [prapā]taṃ vā rājāṃ(!) vā. te sarve rājānau cakravartinau bhaveyuś ca(turdvīpeśvarāḥ, A incipit lacuna, continues § 79.

582. IK yāvantas trisāhasramahāsāhasryāṃ (D °-srām); IK om. tad yathāpi nāma; D °-sāhasrām

583. D śīlād vā prapātād(!) vā mṛttikā<n vā> paramāṇurajo vā te sarve rājāna cakkavartino (D cakkavarttin- in this and the following paragraph) bhaveyuś catur{jamvu}dvīpeśvarāḥ; I (śīlān vā prapā)taṃ vā mṛttikāṃ vā rajo vā {s}te sarve rājānaś cakravartino bhaveyu caturdvīpeśva(rāḥ); K śīlān vā prapātaṃ vā mṛttikāṃ vā rajo vā te sarve rājā<naś> cakravartino bhaveyuś caturdvīpeśvarāḥ; IK om. paramāṇu-°; B te sarve rājāna cakravartino bhaveyuś caturdvīpeśvarāḥ

584. IK om. saptaratnasamanvāgatāḥ tat kiṃ manyase sarvaśūra yas

585. IK teṣāṃ yat\* (K yat) puṇyaṃ tasyopamāṃ na (K om. na) śakyam kartuṃ (K °-tum\*); IK om. tāvatāṃ rājñāṃ cakravartināṃ & °-skandhaṃ & sarvasatvair api; D karttuṃ

586. B sarvaśūro bodhisattva āha. na śakyam bhagavan nā(!)nyatra tathāgatāt(! C = B = D) bhagavān āhaivam; D sarvaśūro bodhisattva āha. na śakyam bhagavaṃn anyatra tathāgatāt bhaga<vā>n āhaivam; IK sarvaśūra āha. no hīdaṃ (I [+ no hīdaṃ]) bhagavann (I bhagavan\*n) anyatra tathāgatā: bhagavān āha. evam; IK om. bodhisattva

587. BI saṃghāṭasya sūtrasya; D saṃghāṭasūtrasya; K saṃghāṭasya; K om. sūtrasya

588. D puṇyaskandhopamāṃ karttuṃ yāvantas teṣāṃ rājñāṃ cakravartināṃ; IK puṇyaskandhasyopamāṃ kartuṃ (K °-tum\*) yāvantaḥ (K [y]ovāṃs, read yāvāṃs (?), cf. F; A lacuna) teṣāṃ rājñāṃ (I om. rājñāṃ) cakravartināṃ

589. B atto (!) bahutaraṃ puṇyaṃ prasavati; IK tato bahutaraṃ puṇyaṃ prasaviṣyati

590. IK sthāpayet\*

591. IK om. vadāmi

592. B rājñā ṛṇa cakravartināṃ.; D cakkavarttināṃ\*

tad yathā sa(rvaśūra yāvantas te tilapha)lakā tāvan(ta)s (ta)th(āgatā bhaveyus) t(e) sarve saṃghāṭasya dharmā/21v/(paryāyasya śravaṇakuśalamūlapuṇyaṃ parikīrtayeyur na copamayā)pi puṇyakṣayo bhavet\* (kaḥ punar vādo yo likhiṣyati. vācayīṣyati.

[75] sarvaśūro bodhi)satva āha. ko bhaga(van likhyamānasya puṇyaṃ bhaviṣyati)<sup>181</sup> bhagavān āha. śṛṇu kulaputra yas trisāhasramahāsā(hasryām lokadhātau ṛṇaṃ vā kā)[ṣṭhaṃ] vā taṃ sarvam aṅgulimātraṃ cchindyāt\* ||<sup>182</sup>

[76]<sup>183</sup> punar aparaṃ sarvaśūra (dvitīyām upamām śṛṇu tad yathāpi n)āma<sup>184</sup> kulaputra yāvantas trisāhasramahāsāhasryām lokadhā(tau śilān vā prapātān vā mṛttikān vā ra)jo vā te sarve rājānaś cakravartino bhaveyus caturdvīpeśva(rāḥ saptaratnasamanvāgatāḥ tat kiṃ manyase sarvaśūra yas teṣāṃ tāvatām rājñām cakravartinām puṇyaskandhaṃ na śa)kyam<sup>185</sup> kartuṃ.

sarvaśūro āha. nohīdaṃ bhagavann anya/22r/tra tathāgatāt\*

[77] evam eva sarvaśūra na śakyam saṃghāṭasya dharmaparyāyasya likhyamānasya puṇyaskandhopamām kartuṃ\* yāvāṃś ca teṣāṃ cakravartinām puṇya(m) tato bahutaram prasaviṣyati ya ito dharmaparyāyād ekākṣaram api likhitvā sthāpayet\* bahutaram puṇyaṃ na tv eva teṣāṃ rājñām cakravartinām.

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181. A kiṃ bhagavan likhyamānasya puṇyaṃ prasaviṣyati.

182. A ye trisāhasramahāsāhasryām(!) lokadhātau ṛṇaṃ vā kāṣṭhaṃ vā aṅgulimātraṃ cchindyā:; A om. taṃ sarvam; for kāṣṭha cf. verse 58 note 630.

183. A [76] dvitīyām sarvaśūra trisāhasramahāsāhasro lokadhātuṃ śi[laṃ] vā [prapā]taṃ vā rājāna(!) vā. te sarve rājānau cakravartinau bhaveyus ca(turdvīpeśvarāḥ, A incipit lacuna, continues § 79.

184. F the destroyed text does not correspond to the vulgate.

185. F the destroyed text does not correspond to the vulgate.

[78] evam eva sarvaśūra bodhisatvasya mahāsatvasya mahāyānasaddharmadhārakasya pratipattisthitasya yat puṇyaṃ tan na śakyam rājābhīś cakravartibhir abhibhavitum<sup>593</sup> evam evāsyā saṃghāṭasya dharmaparyāyasya lekhanād yat puṇyaṃ<sup>594</sup> tan na śakyam upamāṃ kartum.<sup>595</sup> /26r/<sup>596</sup>

imam sarvaśūra saṃghāṭa[ṃ] sūtram<sup>597</sup> puṇyanidhānāni da(rśayati.) sarvakleśān u(paśamayati.) sarvadharmolkāṃ jvālayati. sarvamārān<sup>598</sup> pāpīmataḥ par(āja)yati. sarvabodh(isatvabhavan)āny ujevālayati.<sup>599</sup> sarvadharmānirhārān abhinirharati.

[79] evam ukte sarvaśūro bodhisatv(o) mahāsatvo bhagavantam etad avocat\* iha bhaga(va)n brahmacaryam<sup>600</sup> paramaduṣkaracaryā: tat kasya hetoḥ<sup>601</sup> durlabhā bhagavaṃs<sup>602</sup> tathāgatacaryā: evam eva durlabhā brahmacary(ā) yadā ca brahmacaryam carīṣyati.<sup>603</sup> tadā tathāgataṃ saṃmukhaṃ draṅkṣyati. rātr(ndivam ca<sup>604</sup> ta)thāgatadarśanam bhaviṣyati. ya(dā ca) tathāgataṃ (paśyati<sup>605</sup> tadā pariśuddham buddhakṣetram) /26v/ paśyati. yadā pariśuddha(m) buddha[kṣetram<sup>606</sup> paśyati. ta](dā sarvadharmānirhārān<sup>607</sup> paśyati. yadā) sarvadharmānirhārān paśyati.<sup>608</sup> tadāsyā maraṇakālasamaye trāsam notp(adyate na) sa jātu mātuḥ kuṅṣāv upapatsyate.<sup>609</sup> na tasya jātu śoko bhaviṣyati. na ca sa trṣṇ(āpāse)na baddho bhaviṣyati.<sup>610</sup>

[80] evam ukte bhagavān<sup>611</sup> sarvaśū(ram) bodhisatvam mahāsatvam<sup>612</sup> etad avocat\* tat kiṃ manyase sarvaśūra nanu durlabhas<sup>613</sup> tathāgatānām utpādaḥ āha. durl(abho) bhagavan durlabhaḥ sugata.<sup>614</sup>

593. I yat\* puṇyaṃ; D ttan na śakyam rājā(!)bhīś cacr(!)avarttibhir abhibhavitum; K abhibhavitum\*

594. I evam evāsyā{ṃ} saṃghāṭasya dharmaparyāyasya lekhanād yat\* puṇyaṃ; K likhanād; D saṃghāṭasūtrasya dharmaparyāyasya

595. K tasya na śakyam upamā<ṃ> kartum\*

596. C folio 26 is broken in two parts with text lost, see II.2.3 Remarks on the Manuscripts 3. Manuscript C; text reconstructed following BD.

597. D saṃghāṭam sūtram; I saṃghāṭasya(!) sūtram

598. B sarvakleśān upaśamayati. sarvadharmolkā jvālayati. sarvamārān; D sarvvakleśāṃn upadāhayati. sarvadharmolkā jvālayati. sarvamāra; I sarvamārān\*

599. D sarvvavodhi{sarvvavodhi}satvābhavanāny ujevālayati; IK sarvabodhisatvabhavanāni jvālayati.; IK om. u-<sup>o</sup>

600. D bhagavād(!) vrahmacaryam; IK bhagavan\* brahmacaryā

601. B hetauḥ

602. I bhagavaṃs\*

603. D yadā ca vrahmacaryam carīṣyanti.; IK yadā (I yathā) brahmacaryam carīṣyati; IK om. ca

604. B draṅkṣyati rātrdivam ca; D (dra)[kṣ]yanti. rātrnd{d}ivam ca; I draṅkṣyati rātrdivasam; I om. ca; K draṅkṣati rātrndivam ca

605. IK tathāgatadarśanam bhavati. yadā tathāgataṃ paśyati; IK om. ca

606. B pariśuddham (in both instances); I om. pariśuddham (in both instances); D pariśuddham vuddhakṣetram paśyati. yadā paśuddham vuddhakṣetram; K paśya(ti) + + + + [ri]śuddham text unclear.

607. I tadā sarvadharmānirhārān<nā>ni; K sarvadharmānirhārān{ṃ}ni

608. B yadā sarvadharmānirhārān<nā>ni. paśyati; I om. yadā sarvadharmānirhārān paśyati.

609. D ttrāsam notpadyate na jātu mātuḥ kuṅṣāv<v u>papatsy(ate); I trāso notpadyate na sa jātu mātuḥ kuṅṣāv upapatsyate; K trāso <no>tpatsyate. na jātu mātuḥ kuṅṣāv upapatsyate; DK om. sa

610. A trṣṇāpāse)na baddho bhaviṣyati: ||, A end of lacuna, continues from § 76; B vaddho

611. I bhagavān\*

612. K bodhisatvam etad ; K om. mahāsatvam

613. A durlabhā sarvaśūra; A om. tat kiṃ manyase & nanu; B tat ki<ṃ> manyase sarvaśūra nanu durlabhās; I kiṃ manyase sarvaśūra durlabhas; I om. tat & nanu; K om. nanu; K durlabha

614. A āha: durlabhā bhagavan durlabha sugata.; B bhagava durlabha; D āha: durlabhā bhagavam durlabha{ḥ}s sugata.; I bhagavan\*

[78] evam eva sarvaśūra bodhisatvasya mahāsatvasya mahāyānasaddharmadhārakasya prati{pati}pattisthitasya yat puṇyaṃ tan na śakyaṃ rājabhiś cakravartibhir abhibhavitum\* evam evāśya saṃghāṭasya dharmaparyāyasya lekhanād yat puṇyaṃ tan na śakyaṃ upamāṃ kartuṃ.

imaṃ sarvaśūra saṃghāṭasūtraṃ puṇyanidhānāni darśayati. sarvakleśān upaśama/22v/yati. sarvadharmolkāṃ jvālayati. sarvamārāṃ pāpīmataḥ parājayati. sarvabodhi<satva>bhavanāni jvālayati. sarvadharmānirhārān abhinirharati. ||

[79] evam ukte sarvaśūro bodhisatvo mahāsatvo bhagavantaṃ etad avocat\* iha bhagavaṃ brahmacaryaṃ paramaduṣkaracaryā. tat kasya hetoḥ durlabhā bhagavaṃ tathāgatacaryā. evam eva durlabhā brahmacaryā. yan na<sup>186</sup> brahmacaryaṃ carīṣyati tadā saṃmukhaṃ tathāgatan draśyati. rātrindivaṃ ca tathāgatadarśanaṃ bhaviṣyati. yadā tathāgataṃ paśyati tadā buddhakṣetraṃ paśyati. yadā buddhakṣetraṃ paśyati. tadā sa[rvadha]rmanidhānāni paśyati. tadā cāśya maraṇakālasamaye trāso notpatsyate. na jā/23r/tu mātuḥ kuṣāv upapatsyate. na tasya śoko bhaviṣyati. na ca sa tṛṣṇāpāśabaddho bhaviṣyati. ||<sup>187</sup>

[80] eva[m u]kte bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat\* durlabhaḥ sarvaśūra<sup>188</sup> tathāgatānāṃ utpādaḥ āha. durlabho bhagavaṃ durlabhaḥ sugata.<sup>189</sup>

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186. Read yadā ca(?)

187. A tṛṣṇāpāśena baddho bhaviṣyati. ||, end of lacuna, continues from § 76.

188. A durlabhā sarvaśūra

189. A durlabhā bhagavaṃ durlabhaḥ sugata:



bhagavān āha. evam eva sarvaśūra durla(bho yaṃ saṃ)ghāto dharmaparyāyaḥ yeṣāṃ khalu punaḥ (sarvaśūr)āyaṃ saṃghāto<sup>615</sup> (dharmaparyāyaḥ) /27r/ śrotrābhavāsam āgamiṣyati.<sup>616</sup> so śītiḥ kalpāṃ jātyā jātismaro<sup>617</sup> bhaviṣyati. ṣaṣṭi kalpasahasrāṇi<sup>618</sup> cakravartirājyaṃ pratilapsyate.<sup>619</sup> aṣṭau kalpasahasrāṇi śakratvaṃ<sup>620</sup> pratilapsyate. pañcaviṃśatiḥ<sup>621</sup> kalpasahasrāṇi śuddhāvāsakāyikānān devānāṃ sahabhāvyatāyāṃ upapatsyate. aṣṭātrīṃśat<sup>622</sup> kalpasahasrāṇi mahābrahmā bhaviṣyati.<sup>623</sup>

[81] navanavatiḥ<sup>624</sup> kalpasahasrāṇi vinipātaṃ na gamiṣyati.<sup>625</sup> kalpaśatasahasraṃ preteṣu nopapatsyate<sup>626</sup> aṣṭāviṃśati kalpasahasrāṇi tiryakṣu{r} nopapatsyate.<sup>627</sup> trayodaśa kalpasahasrāṇy asurakāyikeṣu<sup>628</sup> nopapatsyate. na śastreṇa kālaṃ kariṣyati.<sup>629</sup>

[82] pañcaviṃśatiḥ kalpasahasrā/27v/ṇi<sup>630</sup> na duṣprajño bhaviṣyati. sapta kalpasahasrāṇi prajñācarito bhaviṣyati. nava kalpasahasrāṇi prāsādiko bhaviṣyati. darśanīyaḥ yathā tathāgatasyārhatāḥ samyaksambuddhasya rūpakāyapariniṣpattis tathā tasya<sup>631</sup> bhaviṣyati. pañcadaśa kalpasahasrāṇi na strībhāveṣūpapatsyate. ṣoḍaśa<sup>632</sup> kalpasahasrāṇi vyādhiḥ kāye nākramiṣyati. pañcatrīṃśat kalpasahasrāṇi divyacakṣur<sup>633</sup> bhaviṣyati.

[83] ekonaviṃśat<sup>634</sup> kalpasahasrāṇi nāgayoniṣu nopapatsyate. ṣaṭ kalpasahasrāṇi na krodhābhībhūto<sup>635</sup> bhaviṣyati. sapta kalpasahasrāṇi daridrakuleṣu nopapatsyate.<sup>636</sup> aśītiḥ kalpasahasrāṇi dvau dvīpau paribhūṃkte.<sup>637</sup> yadā /28r/ daridro bhavati tadā īdrśaṃ sukhaṃ

615. A teṣā<m> khalu punaḥ sarvaśūra ayaṃ saṃghāto; K yasya khalu punaḥ sarvaśūrāyaṃ saṃghāto; B sarvaśūrāyaṃ «saṃghāto»; I sarvaśūra yaṃ saṃghāt[o]

616. B śrotrābhavāsam(!) āgamiṣyati.

617. A [a]śīti kalpāṃ jātismaro; A om. so & jātyā; D sso śīti; I so {so} aśītiḥ kalpān\* jāto jātismaro; K so śītiḥ kalpān\* jātismaro; K om. jātyā

618. A ṣaṣṭi varṣasahasrāṇi; A om. kalpa-°

619. D cakravarttirājyaṃ; B pratilapsyate.

620. I aṣṭo; D śakratvaṃ

621. A pañcaviṃśati

622. A śuddhāvāsakānān devānā<m> sahabhāvyatāyāṃ upapatsyate. aṣṭātrīṃśat; B śuddhāvāsakāyikā<m> devānāṃ sahabhāvyatāyāṃ upapatsyate. aṣṭātrīṃśat; D śuddhāvāsakāyikā<nā>n devānā<m> sahabhāvyatāyāṃ upapatsyate. aṣṭātrīṃśat; I sahabhāvatāyopapatsyate. aṣṭā[tr](mśat); K sahabhāvatāyāṃ upapatsyate. aṣṭāviṃśat

623. A mahābrahmo bhaviṣyati.; B mahāvrahmā bhaviṣyati.; D mahāvrahmā bhavi<ṣya>ti.

624. ABK navānavatiḥ (A°-ti); D navatiḥ; I lacuna

625. A gacchati; I yāsyati

626. A kalpaśatasahasrāṇi preteṣu nopapatsyante.; K preteṣū

627. A aṣṭāviṃśati kalpasahasrāṇi tiryēṣu n(o)papatsyate; D aṣṭāviṃśati kalpasahasrāṇi tiryakṣu{r} n}nopapatsyate.; I aṣṭātrīṃśat\* kalpasahasrāṇi tiryakṣu{r} nopapatsyati.; K aṣṭāviṃśati kalpasahasrāṇi tiryakṣu nopapatsyate.

628. AI trayodaśa kalpasahasrāṇi asurakāyeṣu; K asurakāyeṣu

629. A na śastreṇa kālaṃ kariṣyati.; D na śastr(!)eṇa; I na śastreṇa kālaṃ kariṣyati. na viṣeṇa kālaṃ kariṣyati.

630. I pañcaviṃśat kalpasahasrāṇi

631. AIK yathā tathāgatasya rūpakāyapariniṣpattis (A °-tti) tathāsya (A tathā «sya»; K tathā{gata}sya); AIK om. arhataḥ samyaksambuddhasya; B yathā{gatā} tathāgatasyārhatāḥ samyaksambuddhasya rūpakāyapariniṣpattis tathā{gata}sya; D tathā{ga} tasya

632. A pañcadaśa kalpasahasrāṇi na ca strībhāveṣūpapadyate. ṣoḍaśa; I pa<m>{śa}cadaśa; D strībhāveṣūpapatsyante. ṣṣ(!)oḍaśa

633. A nākramiṣyati. pañcatrīṃśat kalpasahasrāṇi divyacakṣuṣo; D nākkramiṣyati. pañcatrīṃśa kalpasahasrāṇi di{di}vyacakṣur; K nākkramiṣya<ti.> pañcaviṃśat kalpasahasrāṇi divyacakṣur

634. A ekonātrīṃśat; B ekonaviṃśa>t; D ekonaviṃśa; I (e)kūnacatvāriṃśat\*; K ekūnaviṃśat

635. D nopapatsyante. ... na kkrodhābhi[bhū]to

636. D nopapatsyante:

637. I dvo dvīpo paribhu<m>kte.; K dv(o) dvīpo paribhūṃkte.

bhagavān āha. evam eva sarvaśūra durlabho yaṃ saṃghāto dharmaparyāyaḥ yeṣāṃ khalu punaḥ sarvaśūrāyaṃ<sup>190</sup> saṃghāto dharmaparyāyaḥ śrotrāvabhāsam āgamiṣyati. so śtīḥ<sup>191</sup> kalpāṃ jātiṣmaro bhaviṣyati. ṣaṣṭi kalpasahasrāṇi<sup>192</sup> cakra/23v/vartirājyaṃ pratila[psyat]e. a[ṣṭau] kalpasahasrāṇi śakratvaṃ pratilapsyate. pañcaviṃśati<sup>193</sup> kalpasahasrāṇi śuddhāvāsakāyikānāṃ<sup>194</sup> devānāṃ sahabhāvyatāyāṃ upapatsyate. aṣṭātriṃśat kalpasahasrāṇi mahābrahmā<sup>195</sup> bhaviṣyati.

[81] navānavati kalpasahasrāṇi vinipātaṃ na yāsyati. kalpaśatasahasraṃ<sup>196</sup> preteṣu nopapatsyate. aṣṭāviṃśati kalpasahasrāṇi tiryakṣur<sup>197</sup> nopapatsyate. trayodaśa kalpasahasrāṇi asurakāyeṣu nopapatsyate. na śastreṇa kālaṃ kariṣyati. na viṣeṇa nāgni/24r/nā na cāsyā paropakramabhayaṃ bhaviṣyati.<sup>198</sup>

[82] pañcaviṃśati kalpasahasrāṇi na duṣprajño bhaviṣyati. sapta kalpasahasrāṇi prajñācarito bhaviṣyati. nava kalpasahasrāṇi prāsādiko bhaviṣyati. darśanīyaḥ yathā tathāgatasya rūpakāyapariniṣpattis tathā bhaviṣyati.<sup>199</sup>

pañcadaśa kalpasahasrāṇi na strībhāveṣūpapatsyati.<sup>200</sup> ṣoḍaśa kalpasahasrāṇi vyādhiḥ kāye na kramiṣyati. pañcatriṃśat kalpasahasrāṇi<i> divyacakṣur bhaviṣyati.<sup>201</sup>

[83] ekonaviṃśa<sup>202</sup> kalpasahasrāṇi nāgayoniṣu nopapatsyate. ṣaṭ kalpasahasrāṇi [na krodhābhi]bhūto bhaviṣyati. sapta kalpasahasrāṇi na da/24v/ridrakuleṣūpapatsyate.<sup>203</sup> aṣṭi kalpasahasrāṇi dvau dvīpau paribhokṣyate.<sup>204</sup> yadā daridro bhavati tadā īdṛṣaṃ sukhaṃ

190. A teṣā<ṃ> khalu punaḥ sarvaśūra ayam

191. A aṣṭīḥ; A om. so

192. A ṣaṣṭi varṣasahasrāṇi ; A om. kalpa-°

193. A pañcaviṃśati

194. A śuddhāvāsakānān

195. A aṣṭātriṃśat kalpasahasrāṇi mahābrahmo

196. A vinipātaṃ na gacchati. kalpaśatasahasrāṇi

197. A tiryeṣu

198. A na śastreṇa kālaṃ kariṣyati. pañcaviṃśati; A om. na viṣeṇa nāgninā na cāsyā paropakramabhayaṃ bhaviṣyati.

199. A °-pariniṣpatti tathā«sya» bhaviṣyati.

200. A pañcadaśa kalpasahasrāṇi na ca strībhāveṣūpapadyate.

201. A kāye nākramiṣyati. pañcatṛiṃśat kalpasahasrāṇi divyacakṣuṣo bhaviṣyati.

202. A ekonaviṃśati

203. A daridrakuleṣu nopapatsyate.

204. A paribhu<ṃ>kte.

pratilapsyate.<sup>638</sup> dvādaśa kalpasahasrāṇi<sup>639</sup> andhayoniṣu nopapatsyate. trayodaśa kalpasahasrāṇi apāyeṣu nopapatsyate.<sup>640</sup> ekādaśa kalpasahasrāṇi kṣāntivādī<sup>641</sup> bhaviṣyati. maraṇakālasamaye carimavijñānanirodhe vartamāne na viparītasamjñī bhaviṣyati.<sup>642</sup> na ca krodhābhībhūto bhaviṣyati.<sup>643</sup>

[84] sa pūrvasyān diśi<sup>644</sup> dvādaśa gaṃgānadībālikāsamān buddhān bhagavataḥ saṃmukhan drakṣyati.<sup>645</sup> dakṣiṇasyāṃ diśi viṃśatir<sup>646</sup> buddhakoṭī saṃmukhan drakṣyati. paścimsyān<sup>647</sup> diśi paṃcaviṃśatir gaṃgānadībālikāsamān buddhān bhagavataḥ<sup>648</sup> saṃmukhaṃ drakṣyati. uttarasyān diśi viṃśatir gaṃ/28v/gānadībālikāsamān buddhān bhagavataḥ<sup>649</sup> saṃmukhaṃ drakṣyati. ūrdhvāyāṃ diśi navati koṭīśahasrāṇi buddhānāṃ bhagavatāṃ saṃmukhaṃ drakṣyati.<sup>650</sup> adhastād diśi koṭīśataṃ gaṃgānadībālikāsamān buddhān bhagavataḥ saṃmukhan drakṣyati.<sup>651</sup>

[85] te ca sarve tathāgatās taṃ kulaputram āśvāsanti. mā bhaiḥ kulaputra tvayā<sup>652</sup> saṃghātaṃ dharmaparyāyaṃ<sup>653</sup> śrutvā iyantaḥ sāṃparāyikāni guṇānuśamsasukhāni ca bhaviṣyanti.<sup>654</sup>

paśyasi tvam bhoḥ kulaputremāny anekāni<sup>655</sup> gaṃgānadībālikāsamāni<sup>656</sup> tathāgatakoṭī-niyutaśatasahasrāni.<sup>657</sup>

āha. paśyāmi bhagavan<sup>658</sup> paśyāmi sugata.

638. A yadā ca daridro bhavati. tadā īdrīṣaṃ sukhaṃ (pra)tilapsyati.; D ī<dr>śam; B pratilapsyate.; IK pratilabhate.

639. A kalpakotīśahasrāṇi; I kalpakotīśahasrāṇi; K kalpakotīśahasrāṇy

640. D andhayoniṣu nopapatsyante. ... apāyeṣu nopapatsyante.; A trayodaśa kalpakotīśahasrāṇi apāyeṣu nopapatsyate; K apāyeṣū nopapatsyate.

641. A [kṣ]ānt<i>vādī; K kṣāntivādo

642. D varttamāne na viparītasamjñā bhaviṣyati.; I varta<mā>ne na viparītasamjñī bhavati.; A vivarītasamjñī

643. A om. na ca krodhābhībhūto bhaviṣyati.; B krodhābhībhūto; IK bhavati

644. BIK sa pūrvasyāṃ diśi; D sa pūrvasyāṃ ddiśi

645. AIK gaṃgānadīvālikāsamā (I °-vālikāsamām; K °-vālikāsamān\*) buddhā (I buddhān\*; K buddhān) bhagavato (I °-vaṃto) drakṣyanti (IK °-ati); AIK om. saṃmukhan; AD drakṣyanti (throughout in § 84 except for last occurrence: drakṣyate)

646. A dakṣiṇāyān diśi viṃśad; BD viṃśati; IK dakṣiṇāyāṃ diśi viṃśati

647. D saṃmukhaṃ drakṣyanti. paścimsyān; A paścimāyān; I paścimāyāṃ {syām}; K paścimsyāṃ

648. A paṃcaviṃśati gaṃgānadīvālikāsamā buddhā bhagavantaḥ; BK paṃcaviṃśati gaṃgānadīvālikāsamān (K °-samān\*) buddhān bhagavataḥ; I pa<m>caviṃśatir gaṃgānadīvālikāsamām buddhān\* bhagavaṃ[taḥ]; D vuddhā bhagavaṃtaḥ

649. AIK uttarasyān (K °-syām) diśi (K diśy) aśīti (I śīti; K aśītir) gaṃgānadīvālikāsamāni (I °-samām; K °-samān\*) buddhā (I buddhān\*; K buddhān) bhagavantaḥ (I °-vaṃtaḥ; K °-vataḥ); D viṃśati ... vuddhā bhagavataḥ; B gaṃgānadīvālikāsamān

650. I ūrdhvāyāṃ diśi; A navati koṭī buddhā bhagavantaḥ; A om. °-sahasrāṇi; K navati koṭīgaṃgānadīvālikāsamāni buddhānāṃ bhagavatāṃ; D buddhā bhagavatā sanmukha drakṣyanti.

651. AIK adharimāyāṃ diśi koṭīśataṃ (I koṭī[īna]yuta) gaṃgānadīvālikāsamāni (I °-samā; K °-samān\*) buddhā (I buddhān\*; K buddhān) bhagavanta (IK °-vataḥ) saṃmukhan (I namukhaṃ(!); K °-khaṃ) drakṣyate. (IK °-ati); B adhastāyāṃ diśi ... gaṃgānadīvālikā«samā buddhā bhagavata» saṃmukhaṃ drakṣyati.; D vuddhā bhagavata. sanmukhaṃ drakṣyati. (AD only here °-ate (D °-ati) instead of °-anti in this paragraph.)

652. A te sarve taṃ kulaputram āśvāsanti. mā bhāya bho kulaputra. tvayā; A om. ca & tathāgatās; I te sarve buddhā bhagavataḥ taṃ kulaputram āśvāsanti. mā bhāiḥ kulaputra tava; IK om. ca & tathāgatās; K te sarve taṃ <kulaputraṃ āśvāsanti. mā bhāiḥ> kulaputra tava; D kulaputra

653. A saṃghātaṃ sūtran dharmaparyāyaṃ; K dharmaparyāyaḥ

654. ADIK sāṃparāyikāni (D saṃ-°) guṇānuśamsāni (D guṇānuśamsā) sukhāni (DK mukhāni) (DKI ca) bhaviṣyanti: (DIK °-ati); BC °-mukhāni is a copying mistake; B bhaviṣyamti.

655. AI bhoḥ kulaputra imāny; B «bhoḥ» kulaputremāny enekāni(!)

656. ABI gaṃgānadīvālikāsamāni; K om. gaṃgānadībālikāsamāni

657. IK °-nayuta-°

658. B bhagava; D bhagavaṃ; IK bhagavan\*

pratilabhate.<sup>205</sup> dvādaśa kalpasahasrāṇi<sup>206</sup> andhayoniṣu nopapatsyate. trayodaśa kalpasahasrāṇi<sup>207</sup> apāyeṣu nopapatsyate. ekādaśa kalpasahasrāṇi kṣāntivādī<sup>208</sup> bhaviṣyati. maraṇakālasamaye carimavijñānanirodhe vartamāne na viparītasamjñī bhaviṣyati. na krodhābhibhūto bhaviṣyati.<sup>209</sup>

[84] sa pūrvasyān diśi dvādaśa gaṃgānadībālukāsamāṃ buddhāṃ bhagavato drakṣyati.<sup>210</sup> dakṣiṇāyāṃ diśi vimśatir<sup>211</sup> buddhakoṭī saṃmukhaṃ drakṣyati paścimsyāṃ diśi pañcaviṃśatir gaṃgānadībālukāsamāṃ buddhāṃ<sup>212</sup> bhagava/25r/taḥ saṃmukhaṃ drakṣyati. uttarasyāṃ diśi aśtīr gaṃgānadībālīkāsamāṃ buddhāṃ bhagavataḥ<sup>213</sup> saṃ[mu](khaṃ) drakṣyati. urdhvāyāṃ diśi navati koṭīsahasrāṇi buddhānāṃ bhagavatāṃ<sup>214</sup> saṃmukhaṃ drakṣyati. adhastād diśi koṭīśataṃ gaṃgānadībālīkāsamāṃ buddhāṃ bhagavataḥ saṃmukhaṃ drakṣyati.<sup>215</sup>

[85] te sarve taṃ kulaputram āśvāsaiṣyanti. mā bhāiḥ kulaputra tava saṃghāṭaṃ dharmaparyāyaṃ<sup>216</sup> śrutvā iyantaḥ sāṃparāyikāni guṇāni sukhāni ca bhaviṣyanti.<sup>217</sup>

paśyasi tvam bhoḥ kulaputremāny<sup>218</sup> anekāni gaṃgānadībālīkāsamāni<sup>219</sup> tathāgatakoṭī-nayutaśatasahasrāṇi.

āha. paśyāmi bhagavan paśyāmi sugata.

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205. A yadā ca daridro bhavati. tadā īdrīśaṃ sukhaṃ (pra)tilapsyati.

206. A kalpakoṭīśahasrāṇi

207. A kalpakoṭīśahasrāṇi

208. A [kṣ]ānt<i>vādī

209. A viparītasamjñī bhaviṣyati.; A om. na krodhābhibhūto bhaviṣyati

210. A gaṃgānadīvālīkāsamā buddhā bhagavato drakṣyanti.; A drakṣyanti throughout in § 84 except for the last occurrence: drakṣyate

211. A dakṣiṇāyān diśi viṃśad

212. A paścimāyān diśi pañcaviṃśati gaṃgānadīvālīkāsamā buddhā

213. A uttarasyān diśi aśtī gaṃgānadīvālīkāsamāni buddhā bhagavantaḥ

214. A urdhvāyān diśi navati koṭī buddhā bhagavataḥ; A om. °-sahasrāṇi

215. A adharimāyāṃ diśi koṭīśataṃ gaṃgānadīvālīkāsamāni buddhā bhagavanta ... drakṣyate.

216. A mā bhāya bho kulaputra. tvayā saṃghāṭaṃ sūtraṃ dharmaparyāyaṃ

217. A iya<m>(ta). sā<m>parāyikāni guṇānuśamsāni sukhāni bhavi[ṣyanti]; A om. ca

218. A kulaputra imāny

219. A gaṃgānadīvālīkāsamāni

āha. ete bhoḥ kulaputra tathāgatās<sup>659</sup> tava sakāśam u/29r/pasaṃkrāntā darśanāya.<sup>660</sup>

āha. kiṃ mayā kuśala[m] karma kṛtaṃ yeneme bahavas tathāgatā āgatā.<sup>661</sup>

[86] āha. śṛṇu kulaputra<sup>662</sup> tvayā mānuṣyakam ātmabhāvaṃ pratilabhya saṃghātaṃ dharmaparyāyaṃ śrotṛāvabhāsam<sup>663</sup> āgataṃ. tena tvayā etāvāt puṇyaskandhaṃ prasūtaṃ.<sup>664</sup>

āha. yadi mama bhagavann etāvān<sup>665</sup> puṇyaskandhaḥ kaḥ punarvādo yaḥ sakalasaṃpātaṃ<sup>666</sup> śroṣyati.

[87] āhāraṃ bhoḥ kulaputra śṛṇu<sup>667</sup> caṭuṣpadikāyā gāthāyā puṇyaṃ varṇayāmi.<sup>668</sup> tad yathā kulaputra trayodaśa<sup>669</sup> gaṃgānadīvālikāsamānāṃ tathāgatānāṃ arhatāṃ samyak-saṃbuddhānāṃ yaḥ<sup>670</sup> puṇyasakandhas tato<sup>671</sup> bahutaram<sup>672</sup> puṇyaskandhaṃ prasavati.

yaś caṭuṣpadikāṃ api gāthāṃ ito dharmapa/29v/ryāyāc chroṣyati.<sup>673</sup>

yaś ca trayodaśa gaṃgānadīvālikāsamāṃs<sup>674</sup> tathāgatān arhataḥ samyak-saṃbuddhān<sup>675</sup> pūjayati. yaś cetaḥ saṃghāṭād dharmaparyāyād antaśaś caṭuṣpadikāṃ<sup>676</sup> api gāthāṃ śroṣyati.

ayaṃ tato bahutaraṃ puṇyaskandhaṃ prasaviṣyati. kaḥ punar vādo yaḥ<sup>677</sup> sakalasaṃpātaṃ śroṣyati. na tasya puṇyaskandhasya śakyam upamāṃ kartum\*<sup>678</sup>

659. A kulaputra tathāgatā; I kulaputra tathāgataḥ

660. I upasaṃkrāntāṃ darśanāya ||

661. A om. āha. kiṃ mayā ... āgatā; B kuśalaṃ ka(r)ma ... vahabas (!) tathāgatā āgatā.; I kuśalaṃ; I om. karma; K kuśalamūlaṃ ... bahavas tathāgatāḥ; K om. karma & āgatā.

662. B śruṇu kulaputra

663. A śrot<r>āvabhāsam

664. A etāvātāḥ puṇyaskandhaḥ prasūtaḥ; IK etāvān\* (K °-vān) puṇyaskandhaṃ

665. A bhagavaṃ etāvātā; D bhagavaṃnn etāvāt; I bhagavan\* etāvātāṃ; K bhagavan etāvān\*

666. D kaḥ punar vādo ya{ḥ}s sakalasaṃpātaṃ

667. A āha: alaṃ alaṃ bhoḥ kulaputra; A om. śṛṇu; D āha <a>laṃ bhoḥ kulaputra śṛṇu; I āha. alaṃ alaṃ bhoḥ kulaputra śṛṇu; K āha alaṃ alaṃ bhoḥ kulaputra śṛṇu {kulaputra}

668. A [caṭuṣpadikāṃ api] gāthā puṇyaṃ varṇayāmi; D caṭuṣpadikāyā gāthāyā; I caṭuṣpadikāyāṃ gāthāyāṃ

669. D kulaputra ttrayodaśa

670. A gaṃgānadīvālikāsamāni{s} tathāgatānāṃ arhant[ā]ṃ samyak-saṃbuddhānāṃ ya; I gaṃgānadīvālikāsamāṃs tathāgatān arhantaḥ samyak-saṃbuddhā[n\*] yaḥ; K gaṃgānadīvālikāsamānāṃ tathāgatānāṃ arhatāṃ samyak-saṃbuddhānāṃ yaḥ; B samya{bu}tsaṃbuddhānāṃ {ya} yaḥ; D samyak-saṃvuddhānāṃ yaḥ

671. A imaṃ puṇya. tataḥ; A om. °-sakandhas; I puṇyasakandhaḥ ato; K puṇyasakandhaḥ tato

672. B vahutaraṃ

673. AIK om. yaś caṭuṣpadikāṃ ... chroṣyati; B ya caṭuṣpatikāṃ api gāthāṃ ito dharmaparyāyaṃ cchroṣyati.; D pra{pra}savati. yaś caṭuṣpadikāṃ gāthā{yā}m ito dharmmaparyāyāc chroṣyati.

674. AIK yaś ca trayodaśa gaṃgānadīvālikāsamā<m>s (IK °-vālikāsamāṃs); BD trayodaśa (D ttrayo-°) gaṃgānadīvālikāsamāṃs

675. A tathāgatam(!) arhatāṃ.; IK tathāgatān arhataḥ (I °-ntaḥ) samyak-saṃbuddhān\*

676. A yaś cemaṃ saṃghātaṃ dharmaparyāyaṃ caṭuṣpadikāṃ; B (yaś cetaḥ saṃghāṭād dharmaparyāyā) d antaśaś caṭuṣpatikāṃ; D yaś c<e>ta saṃghāṭadharmmaparyāyād antaśaś caṭuṣpadikāṃ; I yaś cetaḥ saṃghāṭadharmaparyāyaḥ (K °-ṭād dharmaparyāyā) caṭuṣpadikāṃ; AIK om. antaśaś

677. B va<hu>taraṃ (puṇyaskandhaṃ prasa)viṣyati. kaḥ punar vādo ya{m}ḥ; D prasaviṣyati. {ḥ}kaḥ punar vādo yaḥ

678. AIK om. na tasya ... upamāṃ kartum\*; D karttuṃ:

bhagavān<sup>220</sup> āha. ete bho kulaputra tathāgatās<sup>221</sup> tava /25v/ sakāśam upasaṃkrāntā darśanāya.  
āha. kiṃ mayā kuśalam kṛtam yeneme bahavas tathāgatā āgatā.<sup>222</sup>

[86] āha. śṛṇu kulaputra tvayā mānuṣyakam ātmabhāvaṃ pratilabhya saṃghāto  
dharmaparyāyaḥ [śrutraḥ] tena tvayā etāvat puṇyaskandhaṃ prasūtaṃ.<sup>223</sup>

sarvaśūra āha. yadi mama bhagavann etāvat<sup>224</sup> puṇyaskandhaḥ kaḥ punar vādo yaḥ  
sakalasaṃpāptaṃ śroṣyati.

[87]<sup>225</sup> bhagavān āha. alam alam bho kula(pu)tra śṛṇu catuspadāyā gāthāyāḥ śrutāyāḥ puṇyaṃ  
varṇayāmi. tad yathā kulaputra trayodaśa gaṃgānadībālikāsamānāṃ tathāgatānāṃ  
arhatā<ṃ> samyaksambuddhānāṃ kaścid eva puruṣaḥ satkāraṃ kuryād api tu sa tatonidānaṃ  
bahu puṇyaṃ prasavet\*

āha. ba(hu) /26r/ bhagavaṃ bahu sugataḥ

bhagavān āha(.) yaś ca trayodaśa gaṃgānadībālikāsamā<ṃ>s tathāgatān arhataḥ  
samyaksambuddhāṃ pūjayet\* yaś cetaḥ saṃghāṭād dharmaparyāyād antaśaś catuspadikāṃ  
api gāthāṃ śroṣyati ayaṃ tato bahutaraṃ puṇyaskandhaṃ prasaviṣyati. kaḥ punar vādo yaḥ  
sakalasaṃpāptaṃ śṛṇuyāt\*

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220. A om. bhagavān

221. A tathāgatā

222. A om. āha. kiṃ mayā kuśalam ... āgatā.

223. A saṃghāṭaṃ dharmaparyāyaṃ śrot<r>āvabhāsam āgataṃ tena tvayā etāvatāḥ puṇyaskandhaḥ prasūtaḥ.;

A om. śrutraḥ

224. A āha. yadi mama bhagavaṃ etāvatā; A om. sarvaśūra

225. A [87] āha: alam alam bhoḥ kulaputra [catuspadikāṃ api] gāthā puṇyaṃ varṇayāmi. tad yathā kulaputra.  
trayodaśa gaṃgānadīvālikāsamāni {s} tathāgatānāṃ arhant[ā]ṃ samyaksambuddhānāṃ ya imaṃ puṇya. tataḥ  
bahutaraṃ [p](u)[ṇ](ya)skandhaṃ prasavati. yaś ca trayodaśa gaṃgānadīvālikāsamā<ṃ>s tathāgatān arhantāṃ:  
samyaksaṃ(bu)d[dh](ān) pū[ja]yati. yaś cemaṃ saṃghāṭaṃ dharmaparyāyaṃ catuspādikāṃ api gāthā<ṃ>  
śroṣyati. ayaṃ tato bahutaraṃ pu(ṇyaskandhaṃ pra)saviṣyati. kaḥ punar vādo yaḥ sakalasaṃpāptaṃ śroṣyati.

[88] śṛṇu kulaputra<sup>679</sup> yaś cemaṃ saṃghāṭaṃ sūtraṃ dharmaparyāyam<sup>680</sup> sakalasaṃpāptaṃ vistareṇa<sup>681</sup> śroṣyati. yaś ca sarvasyāṃ<sup>682</sup> ṭṛṣāhasramahāsāhasryāṃ<sup>683</sup> lokadhātau tilaṃ vāpayed yāvantaḥ te tilaphalakāś tāvanto<sup>684</sup> rājānaś cakravartino bhaveyur<sup>685</sup> atha kaścid eva puruṣo bhaved ādhyo<sup>686</sup> mahādhano mahābho/30r/gaḥ  
atha khalu sa puruṣaś<sup>687</sup> teṣāṃ sarveṣāṃ rājñāṃ cakravartināṃ yathākāmikaṃ dānaṃ dadyāt<sup>688</sup>  
tat kiṃ manyase sarvaśūrā «pi tu» sa puruṣaś tatonidānaṃ bahu puṇyaṃ prasaved  
āha. bahu bhagavan bahu sugata:

bhagavān āha. yāvantaḥ kulaputra teṣāṃ rājñāṃ cakravartināṃ dānaṃ da<da>taḥ puṇyaskandhaḥ<sup>689</sup> yaś caikasya. srotaāpannasya dānaṃ dadyād<sup>690</sup> ayaṃ tato bahutaraṃ puṇyaskandhaṃ prasavati.<sup>691</sup>

[89] ye trisāhasramahāsāhasryāṃ<sup>692</sup> lokadhātau satvās te sarve srotaāpannā bhaveyus<sup>693</sup> teṣāṃ sarveṣāṃ dānaṃ dadato yat puṇyaskandhaṃ ayaṃ tato bahutaraṃ<sup>694</sup> puṇyaskandhaṃ prasavati. ya ekasya sakṛdāgāmino dānaṃ dadyād<sup>695</sup>  
ye trisāhasrama/30v/hāsāhasryāṃ<sup>696</sup> lokadhātau satvās te<sup>697</sup> sarve sakṛdāgāmino bhaveyuh teṣāṃ sarveṣāṃ dānaṃ dadato yaḥ puṇyaskandhaḥ ayan<sup>698</sup> tato bahutaraṃ puṇyaskandhaṃ prasavati. ya ekasyānāgāmino dānaṃ dadyād<sup>699</sup>

679. A āha: śṛṇu kulaputra; B śruṇu kulaputra

680. A dharmaparyāyaḥ; B saṃghāṭaṃ nāma sūtraṃ; I saṃghāṭasūtraṃ

681. AIK om. vistareṇa

682. AIK om. sarvasyāṃ

683. D ṭṛṣahasramahāsahā(!)sryāṃ; K ṭṛṣahasramahāsāhasryāṃ

684. A vāpay(e)t\* yāvanti tāni tilaphalakāni{s} tāvaṃti; D vāpayed yāvantaḥ te {tilaphalaṃ vāpayam}d yāvantaḥ te} tilaphalakāś tāvanto; I vāpayet\* ... tāva<ṃ>ti; K vāpayet\* ... tāvaṃto

685. A rājāno cakravartino bhaveyu[h]; B rājā<naś> cakravartin(o) [bhav](e)yur; IK rājānaś cakravartino bhaveyuh; D cakkravartino

686. A [a]tha kaścid eva puruṣo <bhave>d ādhyo; D kaścid d(!)evapuruṣo bhaved ādhyo

687. ABCD atha khalu sa puruṣoś (A °-rūṣoḥ).; IK atha sa puruṣaś (K °-saḥ); IK om. khalu

688. AIK rājñā (K rājñāṃ) cakravartinā (IK °-nāṃ) dānaṃ (I dāna) dadyāt\*; AIK om. yathākāmikaṃ; D rājñā(!) cakra<va>rtināṃ yathākāmikaṃ dānaṃ datvā

689. AIK om. tat kiṃ manyase sarvaśūrāpi tu ... cakravartināṃ dānaṃ dadataḥ puṇyaskandhaḥ; D sarvvaśūrāpi sa puru«ṣa» ta{ta}tonidānaṃ; D om. tu; B prasaved {yad} āha.; D cakkravartināṃ dānaṃ da<da>taḥ puṇyaskandhaḥ

690. A yaś cekasya srotāpannasya dānaṃ dadyā{t\*}d; I srotāpannasya dānaṃ dadyāt\*; BK dāna (K °-naṃ) dadyād

691. AIK bahutara (IK °-aṃ) puṇyaṃ (I pu {pha}ṇyaṃ) prasavet\*; AIK om. °-skandhaṃ

692. A ṭṛṣahasramahāsāhasre; BIK ṭṛṣahasramahāsāhasryāṃ; D y<e> ṭṛṣahasramahāsāhasryāṃ

693. AIK satvās (IK satvāḥ) te sarve srotāpan<n>ā (I °-panno; K srotaāpannā) bhaveyuh (A -yu {h} s)

694. A teṣāṃ sarveṣāṃ dānaṃ dadat(a) ya. [puṇyaskandhaṃ:] tato bahutaraṃ; A om. ayaṃ; B (dānaṃ da)dato yat puṇyaskandha. ayaṃ tato bahutaraṃ; D dānaṃ dadato; I dānaṃ dadataḥ puṇyaskandhaṃ ato bahutaraṃ; I om. yat & ayaṃ; K dānaṃ dadataḥ puṇyaskandhaḥ ayaṃ tato bahutaraṃ; K om. yat

695. AIK yad (K ya) ekasya sakṛdāgāmino dānaṃ dadyāt\* (K dadyā)

696. AIK ye (AK om. ye) ṭṛṣahasramahāsāhasre (IK °-sryāṃ); D ṭṛṣahasramahāsāhasryāṃ

697. IK satvāḥ (I °-vā) te

698. A dānaṃ dadataḥ yaḥ puṇyaskandhaḥ ayaṃ; IK dānaṃ dadataḥ puṇyaskandhaḥ ayaṃ; IK om. yaḥ; D

ayaṃ

699. AIK yad (K ya) ekasya anāgāmino (IK ekasyānā-°) dānaṃ dadyāt\*

[88] api ca kulaputra śṛṇu. yaś cemaṃ saṃghāṭaṃ mahādharmaparyāyaṃ śroṣyanti. tasya kiyantaṃ puṇyaskandhaṃ prasaviṣyati. tad yathāpi nāma kaścīd eva puruṣaḥ trisāhasramahāsāhas[ry]āṃ lokadhā/26v/tau tilaṃ vāpayed yāvantaś ca te tilaphalakās tāvanto rājānaś cakra[va](r)[t](i)[n](o) [bhav](e)yuḥ atha kaścīd eva puruṣo bhaved ādhyo mahādhano mahābhogaḥ<sup>226</sup>

atha sa puruṣas<sup>227</sup> teṣāṃ sarveṣāṃ rājñāṃ cakravartināṃ dānaṃ dadyāt\*

yaś caikasya srotaāpannasya dānaṃ dadyād ayam<sup>228</sup> tato bahutaraṃ puṇyaṃ prasavet\*

[89] ye trisāhasramahāsāhasryāṃ<sup>229</sup> lokadhātau satvās te sarve srotaāpannā bhaveyus<sup>230</sup> teṣāṃ sarveṣāṃ dānaṃ dadato yaḥ puṇyaskandhaḥ tato<sup>231</sup> bahutaraṃ puṇyaskandhaṃ prasavati. ya ekasya sakṛdāgāmino dānaṃ dadyād<sup>232</sup>

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226. A āha: śṛṇu kulaputra yaś cemaṃ saṃghāṭaṃ sūtraṃ dharmaparyāyaḥ sakalasaṃmāptaṃ śroṣyati. yaś ca trisāhasramahāsāhasryā lokadhātau tilaṃ vāpay(e)t\* yāvanti tāni tilaphalakāni{s} tāvanti rājāno cakravartino bhaveyu[h a]tha kaścīd eva puruṣo <bhave>d ādhyo mahādhano mahābhogaḥ; A om. api ca & mahā-° & tasya kiyantaṃ ... kaścīd eva puruṣaḥ

227. A puruṣoḥ

228. A cakasya srotaāpannasya dānaṃ dadyāt\* {d} ayam

229. A trisāhasramahā[sāha]sre

230. A srotaāpan<n>ā bhaveyu {h} s

231. A sarveṣāṃ dānaṃ dada(ta) ya. [puṇyaskandhaṃ:] tato

232. A yad ekasya sakṛdāgāmino dānaṃ dadyāt\* <ye> trisāhasramahāsāhasre lokadhātau satvās te sarve sakṛdāgāmino bhaveyu. teṣāṃ sarveṣāṃ dānaṃ dadataḥ yaḥ puṇyaskandhaḥ ayam tato bahutaraṃ puṇyaskandhaṃ prasavati: yad ekasya anāgāmino dānaṃ dadyāt\*



ye trisāhasramahāsāhasryām lokadhātau satvās te sarve nāgāmino<sup>700</sup> bhaveyuḥ teṣām sarveṣām dānan dadato yaḥ puṇyaskandhaṃ ayam<sup>701</sup> tato bahutaraṃ puṇyaskandhaṃ prasavati. ya ekasyārhatō dānan dadyād

ye trisāhasramahāsāhasryām lokadhātau satvās te sarve rhanto<sup>702</sup> bhaveyuḥ teṣām sarveṣām dānan dadato yaḥ puṇyaskandhaḥ<sup>703</sup> ayam tato bahutaraṃ puṇyaskandhaṃ prasavati. ya ekasya pratyekabuddhasya /31r/ dānan dadyād<sup>704</sup>

ye trisāhasramahāsāhasryām lokadhātau satvās te<sup>705</sup> sarve pratyekabuddhā bhaveyus teṣām sarveṣān dānan da«da»to yaḥ puṇyaskandhaḥ<sup>706</sup> ayam tato bahutaraṃ<sup>707</sup> puṇyaskandhaṃ prasavati. ya ekasya bodhisatvasya dānan dadyād<sup>708</sup>

ye trisāhasramahāsāhasryām lokadhātau satvās<sup>709</sup> te sarve bodhisatvā bhaveyus<sup>710</sup> teṣām sarveṣām dānan dadato yaḥ puṇyaskandhaḥ ayam<sup>711</sup> tato bahutaraṃ puṇyaskandhaṃ prasavati. ya ekasya tathāgatasya cittaṃ prasādayed<sup>712</sup>

[90]<sup>713</sup> yaś ca trisāhasramahāsāhasryām<sup>714</sup> lokadhātau tathāgataparipūrṇāyām<sup>715</sup> cittaṃ prasādayed yaś cemaṃ saṃghātasūtraṃ dharmaparyāyaṃ likhiṣyati. kim aṃga punaḥ<sup>716</sup> sarvaśūra ya imān dharmā/31v/paryāyaṃ śroṣyati. śrutvā ca dhārayiṣyati vācayiṣyati

700. AIK ye trisāhasramahāsāhasryām (A °-srām; I trisāhasrama(, I lacuna; K °-srāyām) lokadhātau (I °-to) satvās (IK satvāḥ) te sarve anāgāmino (K nāgāmino); D trisāhasramahāsāhasryām

701. D teṣām sarvve<ṣām> dānaṃ dadato ... ayam; A dadataḥ ayam; A om. yaḥ puṇyaskandhaṃ; IK dānaṃ dadataḥ puṇyaskandhaḥ; IK om. yaḥ

702. A yad ekasyārhatō dānaṃ dadyāt\* ye trisāhasramahāsāhasryām lokadhātau satvā. te sarve arhanto; B ya ekasyārhatō dāna dadyād ye trisāhasramahāsāhasryām lokadhātau; D ya ekasyārhatō dānaṃ da<dyā>d ye trisāhasramahāsāhasryām lokadhātau; IK yad (K ya) ekasyārhatō dānaṃ dadyāt\* || ye trisāhasramahāsāhasryām (K °-srāyām) lokadhāto (K °-tau) satvāḥ (K satvās) te sarve arhaṃto (K rhaṃto)

703. A dānaṃ dadataḥ yaḥ puṇyaskandhaḥ; IK dānaṃ dadataḥ puṇyaskandhaḥ (I °-dha); IK om. ya

704. AIK yad (K ya) ekasya pratyekabuddhasya dānaṃ (IK dānaṃ) dadyāt\*

705. ABDIK trisāhasramahāsāhasryām (A °-sre; I °-srāyām) lokadhātau satvās (AIK satvāḥ) te

706. A bhaveyuḥ teṣām sarveṣān dānaṃ dadataḥ yaḥ puṇyaskandhaḥ; D bhaveyus teṣām sarvveṣāṃ dānaṃ dadato yat puṇyaskandhaṃ; IK bhaveyuḥ teṣām sarveṣām dānaṃ dadataḥ puṇyaskandha (K °-dhaḥ); IK om. yaḥ; B dāna dadato

707. B vahutaraṃ

708. AIK yaḥ (IK ya) ekasya bodhisatvasya dānaṃ dadyāt\*; B bodhisatvāsya

709. A ye trisāhasramahāsāhasryā(m) [I](o)[kadhā](tau sa)tvāḥ; BD ye trisāhasramahāsāhasryām lokadhātau satvās; IK ye trisāhasramahāsāhasryām (K °- sī(!)hasryām) lokadhāto (K °-tau) satvāḥ

710. AK bhaveyuḥ; B bhaveyu{:}; I bhaveyu ||

711. A dānaṃ dadataḥ ayam; A om. yaḥ puṇyaskandhaḥ; D dānaṃ dadato: yat puṇyaskandha(!) ayam; IK dānaṃ dadataḥ puṇyaskandhaḥ ayam; IK om. yaḥ

712. AIK yad (K ya) ekasya tathāgatasya cittaṃ prasādayet\*

713. A [90] ya{h}ś ca trisāhasramahāsāhasryām lokadhātau tathāgataparipūrṇāyām bhaveyuḥ ayam eva tato bahutaraṃ puṇyaskandhaṃ prasaviṣyati. ya imaṃ saṃghātasū[tra](m) dharmaparyāyaṃ śroṣyati. kaḥ punar vādoḥ sarvaśūra yo imaṃ dharmaparyāyaṃ likhiṣyati dhārayiṣyati. vācayiṣyati. paryavāpsyati. [kaḥ] punar vādoḥ sarvaśūra yaḥ saṃghātasya dharmaparyāyasya cittaprasādena. namasyati.;

I [90] yaś ca trisāhasramahāsāhasryām lokadhātau tathāgataparipūrṇāyām cittaṃ prasādayed yaś cemaṃ saṃghātasūtraṃ dharmaparyāyaṃ śroṣyati. kaḥ punar vādaḥ sarvaśūra ya imān dharmaparyāyaṃ likhiṣyati dhārayiṣyati. kaḥ punar vādaḥ sarvaśūra ya imān dharmaparyāyaṃ cittaprasādena namaskariṣyati;

K [90] yaś ca t(r)sāhasramahāsāhasryām lokadhātau tathāgataparipūrṇāyām cittaṃ prasādayet\*{d} yaś cemaṃ saṃghātaṃ sūtraṃ dharmaparyāyaṃ śroṣyati. kaḥ punar vādaḥ sarvaśūra ya imān dharmaparyāyaṃ likhiṣyati dhārayiṣyati paryavāpsyati. kaḥ punar vādaḥ sarvaśūra ya imān saṃghātaṃ dharmaparyāyaṃ cittaprasādena namasyati

714. D trisāhasramahāsāhasryām; B lacuna.

715. B tathāgata«pari»pūrṇāyām; D °-pūrṇāyām

716. D kim «ta» aṅga punaḥ, is kim ity aṅga punaḥ meant?

ye trisāhasramahāsā/27r<sup>233</sup>(hasryām lokadhātau satvās te sarve an)āgāmīno bhaveyus teṣām sarveṣām dānaṃ dadato yaḥ pu(ṇyaskandhaḥ ayam tato bahutaraṃ pu)ṇyaskandham prasavati. ya ekasyārhatō dānaṃ dadyād<sup>234</sup>  
 ye trisā(hasramahāsāhasryām lo)kadhātau satvās te sarve rhanto bhaveyus<sup>235</sup> teṣām sarveṣām dānaṃ dada(to<sup>236</sup> yaḥ puṇyaskandhaḥ a)yaṃ tato bahutaraṃ puṇyaskandham prasavati. ya ekasya pra(tyekabuddhasya dānaṃ dadyād<sup>237</sup>  
 ye trisā)hasramahāsāhasryām lokadhātau satvās<sup>238</sup> te sarve pratye(kabuddhā bhaveyus teṣān sarveṣām) dānaṃ dadato<sup>239</sup> yaḥ puṇyaskandhaḥ ayam tato bahutaraṃ puṇya(skandham prasavati. ya ekasya) bodhisatvasya dānaṃ dadyād<sup>240</sup>  
 ye trisāhasramahāsāhasryām /27v/ (lokadhātau satvās<sup>241</sup> te sarve bodhisatvā bha)veyus teṣām sarveṣām dānaṃ dadato yaḥ puṇyaskandhaḥ ayam<sup>242</sup> (tato bahutaraṃ puṇyaskandham prasavati). {ya ekasya bodhisatvasya dānaṃ dadyād  
 ye trisāhasrama(hāsāhasryām lokadhātau satvās te) [sa]rve bodhisatvā bhaveyus teṣām sarveṣām dānaṃ dadato yaḥ pu(ṇyaskandhaḥ ayam tato bahuta)raṃ puṇyaskandham prasavati.} ya ekasya tathāgatasy[o]pa(sthānaṃ upatiṣṭhati.<sup>243</sup>  
 [90]<sup>244</sup> ya)[ś ca] ṭṣāhasramahāsāhasryām lokadhātau tathāgataparipū(ṇāyām cittam prasādayed yaś cemaṃ) saṃghātaṃ mahādharmaparyāyaṃ śroṣyati. ayam tato bahutaraṃ (puṇyaskandham prasaviṣyati. kim pu)nar vādaḥ sarvaśūra ya imaṃ dharmaparyāyaṃ likhiṣyati dhārayiṣya/28r/ti vācayiṣyati

233. F the left part of folio 27 is lost; the paragraph on sakṛdāgāmin is missing.

234. A ye ṭṣāhasramahāsāhasrām(!) lokadhātau satvās te sarve anāgāmīno bhaveyuḥ teṣām sarveṣām dānaṃ dadataḥ ayam tato bahutaraṃ puṇyaskandham prasavati: yad ekasyārhatō dānaṃ dadyāt\*; A om. yaḥ puṇyaskandhaḥ

235. A ye ṭṣāhasramahāsāhasryām lokadhātau satvā. te sarve arhanto bhaveyuḥ

236. A dadataḥ

237. A yad ekasya pratyekabuddhasya dānaṃ dadyāt\*

238. A ye ṭṣāhasramahāsāhasre lokadhātau satvāḥ

239. A bhaveyuḥ teṣām sarveṣām dānaṃ dadataḥ

240. A yad ekasya bodhisatvasya dānaṃ dadyāt\*

241. A ye ṭṣāhasramahāsāhasryā(m) [l](o)[kadhā](tau sa)tvāḥ

242. A bhaveyuḥ teṣām [sa]<rve>ṣām dānaṃ dadataḥ ayam; A om. yaḥ puṇyaskandhaḥ

243. A yad ekasya tathāgatasya cittam prasādayet\*; F reconstruction uncertain; the paragraph on bodhisatva is repeated in F.

244. A [90] ya{ḥ}ś ca ṭṣāhasramahāsāhasryām lokadhātau tathāgataparipūrṇām bhaveyuḥ ayam eva tato bahutaraṃ puṇyaskandham prasaviṣyati. ya imaṃ saṃghātasū[tra](m) dharmaparyāyaṃ śroṣyati. kaḥ punar vādoḥ sarvaśūra yo imaṃ dharmaparyāyaṃ likhiṣyati dhārayiṣyati. vācayiṣyati. paryavāpsyati. [kaḥ] punar vādoḥ sarvaśūra yaḥ saṃghātasya dharmaparyāyasya cittaprasādena. namasyati.

paryavāpsyati parebhyaś ca vistareṇa samprakāśayiṣyati. kaḥ punar vādaḥ<sup>717</sup> sarvaśūra ya  
imaṃ saṃghātasūtraṃ dharmaparyāyaṃ cittaprasādena namaskariṣyati.

[91] tat kiṃ manyase sarvaśūra śakyam idaṃ sūtraṃ bālaprthagjanaiḥ śrotum\*<sup>718</sup>

āha. no hīdaṃ bhagavan\*

āha.<sup>719</sup> ye ca śroṣyanti na ca prasādam utpādayiṣyanti.<sup>720</sup> śṛṇu sarvaśūra santi kecit<sup>721</sup> sarvaśūra  
bālaprthagjanāḥ satvāḥ ye śaknuyur mahāsamudre gādhaṃ labdhum\*<sup>722</sup>

āha. no hīdaṃ bhagavan\*<sup>723</sup>

[92] āha. asti punaḥ sarvaśūra kaścit satvo<sup>724</sup> ya ekapāṇitalena samudraṃ kṣapayed<sup>725</sup>

āha. no hīdaṃ bhagavan<sup>726</sup> no /32r/ hīdaṃ sugata.

bhagavān āha. yathā sarvaśūra<sup>727</sup> nāsti sa kaścit satvo yaḥ śaknuyād {ekapāṇitalena}  
mahāsamudraṃ śoṣayitum.<sup>728</sup> evam eva sarvaśūra ye hīnādhimuktikāḥ satvāḥ na śakyam tair  
ayan dharmaparyāyaḥ śrotum yaiḥ sarvaśūrāśītir gaṃgānadībālukāsamāni tathāgatakoṭi-  
niyutaśatasahasrāṇi na<sup>729</sup> dṛṣṭāni. na taiḥ śakyam ayaṃ saṃghātaṃ dharmaparyāyaṃ  
likhitum.<sup>730</sup> yair navatigaṃgānadībālīkāsamāni tathāgatāni<sup>731</sup> na dṛṣṭāni na taiḥ śakyam ayan  
dharmaparyāyaḥ śrotum\*<sup>732</sup>

[93] yena tathāgatakoṭīśatasahasrāṇi na dṛṣṭāni ta iman dharmaparyāyaṃ śrutvā pratikṣipanti.  
yaiḥ sarvaśūra gaṃ/32v/gānadībālukāsamāni tathāgatakoṭīśatāni dṛṣṭāni ta iman  
dharmaparyāyaṃ śrutvā prasādacittam utpādayanti harṣayanti<sup>733</sup> yathābhūtaṃ prajānanti. ya  
imaṃ saṃghātaṃ dharmaparyāyaṃ yathābhūtaṃ śraddadhanti<sup>734</sup> na pratikṣipanti.

717. D imaṃ dharmaparyāyaṃ śroṣyati. śrutvā ca dhārayiṣyati. kaḥ punar vādaḥ; D om. vācayiṣyati ...  
samprakāśayiṣyati

718. A śakyam bālaprthagjanaiḥ śrotum.; A om. idaṃ sūtraṃ; B śrotu; DK śrotum.

719. AIK om. āha. no hīdaṃ bhagavan\* āha; B bhagava; D bhagavaṃ

720. A prasādacittam utpādayiṣyanti; A incipit lacuna, continues § 95; I prasādam saṃjanayiṣya<ṃ>ti.; K  
prasādam janayiṣya<ṃ>ti.

721. B śruṇu sarvaśūra santi kecit; IK śṛṇu sarvaśūra asti kecit\* (K kecit)

722. IK satvā ye śaknuyān (K śaknuyur) mahāsamudre gādhaṃ labdhum. (I°-dham); C mahāsamudr{u}e, two  
vowels marked in C above dra; D śaknuyur mahāsamudre gādhaṃ labdhum

723. D ā<ha.> no hīdaṃ bhagavaṃ.; I bhagavaṃ

724. I asti sarvaśūra kecit\* satvā; K asti sarvaśūra kaścit satvo; IK om. punaḥ

725. IK kṣapayet\* (I °-ye(t\*))

726. B no hīda<ṃ> {ma} <bha>gavan; I bhagavaṃ

727. I āha. ya<thā sa>rvaśūra; K āha. yathā sarvaśūra; IK om. bhagavān

728. IK yaḥ (K ya) śaknuyān (K °-yāt\*) mahāsamudraṃ śoṣayitum\*; IK om. ekapāṇitalena

729. B sarvaśūrāśītir gaṃgānadīvālīkāsamāni tathāgatakoṭīniyutaśatasahasrāṇi na; IK śrotum\* ye sarvaśūra  
aśītir gaṃgānadīvālīkāsamāni tathāgatakoṭīr na; IK om. °-niyutaśatasahasrāṇi

730. B śakyam ayaṃ «saṃghātaṃ» dharmaparyāyaṃ; D śakyam ayā saṃghātaṃ dharmaparyāyaṃ; I  
śakyo yaṃ saṃghāto dharmaparyāyo likhitum\*

731. B yer navatigaṃgānadīvālīkāsamāni tathāgatāni; IK navatigaṃgānadīvālīkāsamāni (K navatir ga-°)  
tathāgatānām

732. D na taiḥ śakyam ayān dharmaparyāyaḥ śrotum; IK na tai (K taiḥ) śakyo yaṃ dharmaparyāyaḥ (K  
°-yaṃ) śrotum.

733. IK °-sahasrāṇi na (I om. na) dṛṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā prasādacittam (K cittaprasādam)  
utpādayanti (I °-yati) harṣayanti (I °-yati); IK om. pratikṣipanti. yaiḥ ... dharmaparyāyaṃ śrutvā; D °-sahasrāṇi  
dṛṣṭāni ta iman dharmaparyāyaṃ; D om. na; B pratikṣipanti. yeḥ sarvaśūra gaṃgānadīvālīkāsamāni

734. B saṃghātaḥ dharmaparyāyaṃ; I saṃghātaḥ dharmaparyāyaṃ ... yathābhūtaṃ śraddadhanti

paryavāpsyati. kaḥ punar vādaḥ sarvaśūra ya imaṃ saṃghāṭaṃ dharmaparyāyaṃ cittaprasādena namaskariṣyati.

[91] tat kiṃ manyase sarvaśūra śakyam idaṃ sūtraṃ<sup>245</sup> bālaprthagjanaiḥ śrotuṃ. ye ca śroṣyanti na prasādaṃ janayiṣyanti.<sup>246</sup> śṛṇu sarvaśūra asti kecit\* sarvaśūra bālaprthagjanāḥ satvā ye śaknuyur mahāsamudre gādhaṃ labdhuṃ.

āha. no hīdaṃ bhagavan\*.

[92] bhagavān āha. asti sa[rva]śūra kaścit satvo ya ekapāṇitalena samudraṃ kṣa/28v/payet\* āha. no hīdaṃ bhagavan no hīdaṃ sugata:

bha[ga]vān āha. yathā sarvaśūra nāsti kaścit satv[o] yaḥ śaknuyā mahāsamudraṃ śoṣayituṃ. evam eva sarvaśūra ye hīnādhimuktikāḥ satvā na śakyam tair ayam dharmaparyāyaḥ śrotuṃ. yai sarvaśūra aśītirgaṃgānadībālikāsamās tathāgatakoṭīr na dṛṣṭā{r} na taiḥ śakyam idaṃ dharmaparyāyaṃ śrotuṃ\* yair navatigamgānadībālikāsamās tathāgatā na dṛṣṭā{r} na taiḥ śakyo yaṃ dharmaparyāyaḥ śrotuṃ.

[93] yena tathāgatakoṭīnayutaśatasahasrāṇi na dṛṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā pratikṣipanti. yaiḥ sarvaśūra gaṃgānadībāli/29r/kāsamāni tathāgatakoṭīśatāni dṛṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā prasādacittam utpādayaṃti. harṣaya<ṃ>ti. yathābhūtaṃ prajānanti ya imaṃ saṃghāṭaṃ dharmaparyāyaṃ yathābhūtaṃ śraddadhanti. na pratikṣipanti.

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<sup>245.</sup> A om. idaṃ sūtraṃ

<sup>246.</sup> A ye ca śroṣyaṃti na ca prasādacittam utpādayi(syanti, A incipit lacuna, continues § 95.

[94] śrṇu<sup>735</sup> sarvaśūra ye kecid asmāt saṃghātā dharmaparyāyād ekākṣarām api<sup>736</sup> catuṣpadikām gāthām<sup>737</sup> likhiṣyanti teṣām sarvaśūra satvānām tataḥ paścāt<sup>738</sup> paṃcanavati koṭīśahasrāṇi lokadhātūnām atikramya<sup>739</sup> yathā sukhāvātīlokadhātus tathā<sup>740</sup> teṣām buddha«kṣe»traṃ bhaviṣyati. teṣām ca sarvaśūra satvānām caturaśītiḥ<sup>741</sup> kalpasahasrāṇy āyuspramāṇam bhaviṣyati.

[95] śrṇu<sup>742</sup> sarvaśūra ye bodhisatvā<sup>743</sup> mahā/33r/satvā asmāt saṃghātād dharmaparyāyād<sup>744</sup> antaśaś catuṣpadikām api gāthām śroṣyanti.<sup>745</sup>

tad yathā sarvaśūra kaścit satvo bhaved yaḥ paṃcānantaryāṇi karmāṇi kuryāt kārayed vā kriyamāṇāni vānumodet sacet sa itaḥ saṃghātād dharmaparyāyāc<sup>746</sup> catuṣpadikām<sup>747</sup> api gāthām śrṇuyāt tasya tāni paṃcānantaryāṇi «karmāṇi» parikṣayaṃ gaccheyuḥ<sup>748</sup>

[96]<sup>749</sup> śrṇu sarvaśūra. punar aparāṃ guṇam āmantrayāmi.<sup>750</sup> tad yathā kaścit satvo bhaved yaḥ stūpabhedam kārayet<sup>751</sup> saṃghabhedam ca. bodhisatvaṃ samādher uccālayet\*<sup>752</sup> buddhajñānasyāntarāyaṃ kuryāt\* mātāpitarāṃ jīvitād vyavaropayed<sup>753</sup>

735. B śruṇu

736. I yaḥ kaścicid asmāt\* saṃghātasūtrād dharmaparyāyād ekākṣarā<ā>m api; K ye kecid asmāt saṃghātasūtrād ekam api; K om. dharmaparyāyād & °-akṣaram; D ekākṣaram

737. B catuṣpatikām gāthām; D catuṣpādikām {yā} gāthā<m>; I catuṣpadikām vā gāthā<m>

738. IK teṣām tataḥ; IK om. sarvaśūra satvānām & paścāt; D paścā

739. D ka(!)mcanavati koṭīśahasrāṇi lokadhā<tū>nām atikkramya; I koṭīśahasrāṇi lokadhātūn atikramya

740. IK sukhāvātīlokadhātuḥ tadā (K tathā)

741. I teṣām sarvaśūra satvānām; K teṣām sarvaśūra {bodhi}satvānām; IK om. ca; D caturāśītiḥ

742. B śruṇu

743. IK ye te bodhisatvā

744. D asmāt saṃghātā dharmaparyāyād; I asmāt\* saṃghātadharmaparyāyād

745. B catuṣpatikā<m api> gāthām śroṣyamti; I śroṣyati.

746. B kaści satvo bhaved ... kuryāt kārayitvā kriyamāṇāni; D kaścit satvo bhaved yaḥ paṃcānantaryāṇi karmānāni kuryāt kārayed vā kriyamāṇāni vānumodet sadet (read sacet) {«...»pacānantaryakārīt} sa ita saṃghātā dharmaparyāyāc; IK kaścit\* (K kaścite) satvo bhaved yaḥ paṃcāna<m>taryāṇi (K paṃcānatam(!)ryāṇi) ka<rmāni> (K karmāni) kuryāt kārayed vā kriyamāṇāni vānumodet\* (K °-dayet) sace<t sa i>ta (K sacet sa (i)taḥ) saṃghātā (K °-tād) dharmaparyāyā[ {r} ] (K °-yāc)

747. B catuṣpatikām

748. A śroṣyat(i) tasya tāni pāpāni kṣayaṃ gamiṣyanti; A end of lacuna, continues from § 91; A om. paṃcānantaryāṇi karmāni pari-°; B śruṇuyāt tasya tāni paṃcānantaryāṇi parikṣayaṃ; B om. karmāni; IK śrṇuyāt (I śrṇuyāt\*) tasya tāni paṃcānantaryāṇi pāpāni (K pāpakāni) kṣayaṃ [vrajeyuḥ, cf. F] (I kṣayaṃ(, lacuna); IK om. karmāni & pari-°

749. A [96] punar aparāṃ sarvaśūra śrṇu bhūyo{d} guṇam āmantrayāmi. yaḥ [kaśc](i)t [satvo bha]ved ya stūpabhedam vā kārā(!)ye. saṃsaghabhedam (read: kārayet sa saṃghabhedam) ca kārayed bodhisatva samādhed-uccālaye. buddhajñāna{syam} antarāyaṃ kāraye[t\*] (mātā)[p](i)[ta]rā jīvitād vyavaropayet\* yaś ca sa satva paridevati. śocati. naṣṭo ham anena kāyena. naṣṭam me par(alo)[kam] (i)t(i): kalpam ev(ā)ha(m) naṣṭaḥ tato mahācintāyāsam bhavati. duḥkhām vedanām vedayati. kaṭukām vedanām vedayati. sa sarvaśūra satvaḥ sarvasatvā parivarjayamti. jugupsyamti. dagdho naṣṭa eṣa satvaḥ laukikalokā(!)ttarā dharmā na(ṣṭa) anekāni kalpāni yath(ā) dagdhassthūṇam.)

750. D guṇa<m ā>mantrayāmi.

751. B kaści satvo ... kārāpayet; I kaścit\* satvo ... kārayete; D stūpabhedakam kārayet

752. B u<c>cālayetam; I uccālayet\*; K uccālayed

753. I kuryāt\* (K kuryān) mātāpitarau jīvitād vyavaropayet\* (K °-yed); D jīvitā vyavaropayed

[94] śrṇu sarvaśūra ye kecid asmāt saṃghāṭād dharmaparyāyād ekām api catuṣpadikām gāthā<m> likhiṣyanti teṣāṃ tataḥ paṃcānavati koṭīśahasrāṇi lokadhātunām atikramya yathā sukhāvātīlokadhātus tathā teṣāṃ buddhakṣetram bhaviṣyati. teṣāṃ sarvaśūra satvānām caturaśīti kalpasahasrāṇy āyuspramāṇam bhavi/29v/ṣyati.

[95] śrṇu sarvaśūra ye bodhisatvā mahāsatvāḥ asmāt saṃghāṭād dharmaparyāyād antaśaś catuṣpadikām api gāthām śroṣyaṃti.

tad yathā sarvaśūra kaścīd satvo bhava raudraḥ sāhasikaḥ saddharmavimukhaḥ paraloka-nirapekṣaḥ pāpakārī yaṃ paṃcānantaryāṇi kuryāt kārayed vā kriyamāṇāni vānumodet\* ya itaḥ saṃghāṭād dharmaparyāyāc catuṣpadikām api gāthām śrṇuyāt tasya tāni paṃcānantaryāṇi pāpāni kṣayaṃ brajeyuḥ<sup>247</sup>

[96]<sup>248</sup> śrṇu sarvaśūra <a>syaiva sūtrasya guṇodbhāvanārtham upam<ā>ṃ kariṣyāmi. tad yathāpi kaścīd eva satvo bhaved ya stūpabhe/30r/daṃ kārayet\* saṃghabhedam ca bodhisatvaś ca samādher uccālayet\* buddhajñānasyāntarāyaṃ kuryāt\* mātāpitarau jīvitād vyavaropayet\*

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<sup>247.</sup> A śro)ṣyat(i). tasya tāni pāpāni kṣayaṃ gamiṣyanti., end of lacuna, continues from § 91; A om. paṃcānantaryāṇi

<sup>248.</sup> A [96] punar aparaṃ sarvaśūra śrṇu bhūyo{d} guṇām āmantrayāmi. yaḥ [kaśc](i)t [satvo bha]ved ya stūpabhedam vā kārā(!)ye. saṃsaghabhedam (read: kārayet sa saṃghabhedam) ca kārayed bodhisatva samādhe-d-uccālaye. buddhajñāna{sya}m antarāyaṃ kāraye[t\*] (mātā)[p](i)[ta]rā jīvitād vyavaropayet\* yaś ca sa satva paridevati. śocati. naṣṭo ham anena kāyena. naṣṭam me par(alo)[kam] (i)t(i): kalpam ev(ā)ha(m) naṣṭaḥ tato mahācintāyāsam bhavati. duḥkhāṃ vedanāṃ vedayati. kaṭukāṃ vedanāṃ vedayati. sa sarvaśūra satvaḥ sarvasatvā parivarjayamti. jugupsyamti. dagdho naṣṭa eṣa satvaḥ laukikalokā(!)ttarā dharmā na(ṣṭa) anekāni kalpāni yath(ā dagdhassthūṇam.)

atha sa satvaḥ paścād<sup>754</sup> vipratīśābhūta«ḥ» śoceta<sup>755</sup> parideveta naṣṭo ham ane/33v/na kāyena naṣṭam me paralokam iti. kalpaṃ evāhaṃ naṣṭaḥ tato sya<sup>756</sup> mahācintāyāsaṃ bhaveta duḥkhāṃ vedanāṃ vedayeta.<sup>757</sup> kaṭukāṃ vedanāṃ vedayeta.<sup>758</sup>

tasya sarvaśūra satvasya sarvasatvāḥ parivarjayanti jugupsanti.<sup>759</sup> dagdho naṣṭa<sup>760</sup> eṣa satva laukikalokottarād<sup>761</sup> dharmā naṣṭo nekāni<sup>762</sup> kalpāni yathā dagdhasthūnaṃ.<sup>763</sup>

[97] evam evāyaṃ puruṣaḥ yathā sucitraṃ grhaṃ dagdhasthūnaṃ na śobhate. evam evāyaṃ puruṣa iha<sup>764</sup> loke na śobhate. yatra yatra ca gacchati tatra tatra<sup>765</sup> satvaiḥ paribhāṣyate praharanti ca: kṣutpipāsārdito pi na kiṃcil labhate. tato<sup>766</sup> duḥkhāṃ vedanāṃ vedayati.<sup>767</sup>

[98] sa kṣutpipāsāhetunā paribhāṣāhetunā<sup>768</sup> prahārahetunā<sup>769</sup> /34r/ stūpabhedam ca paṃcānantaryāṇi ca karmāṇi<sup>770</sup> samanumarati. sa tato duḥkhaṃ nirvedacittam<sup>771</sup> utpādayati. kutrāhaṃ yāsyāmi ko me trātā bhaviṣyati.<sup>772</sup>

[99] sa evaṃ cintayati gamiṣyāmy ahaṃ<sup>773</sup> parvatagirikandareṣu<sup>774</sup> praviśāmi tatra me kālākriyā bhaviṣyati na ca me iha kaści trātāsti.<sup>775</sup>

āha ca. ||

(20) kṛtaṃ me pāpakaṃ karma<sup>776</sup>  
nemaṃ loke<sup>778</sup> śobhayiṣye

dagdhasthūnaṃ nirantaram\*<sup>777</sup>  
na śobhayiṣyāmi paratra ca:<sup>779</sup>

754. IK atha paścāt\* (K paścāt) sa satvo

755. B śoce{ce}ta

756. D paralokam i<ti>; I tat<o> sya

757. D duḥkhāṃ vedanā<m> veday<e>ta.; B veday<e>ta.

758. I kaṭukāṃ vedayeta.; I om. vedanāṃ; K om. kaṭukāṃ vedanāṃ vedayeta.; B veday<e>ta.

759. D sarvaśūra satvā parivarjayanti jugupsanti ca.; D om. satvasya sarva-°

760. I naṣṭo dagdha

761. B lokoikalokottarād, two vowels marked in B above ka; D laukikalokottarā; IK lokikalokottarād (K

[lo]ki-°)

762. D dharmma naṣṭau nekāni; I dharmān\* naṣṭaḥ anekāni ca; K dharmān

763. B yathā dh[u](!)gdhasthūnaṃ.; D yathā parivarjayamnti dagdhasthūnaṃ; K dagdhasthūnaṃ; A lacuna

764. K dagdhasthūnaṃ (A lacuna) na śobhate. evam evāyaṃ puruṣa i<ha>; D evāyaṃ sa puruṣa iha;

765. D yatra yatra ca gacchati tatra ta<ttra>; I yatra ya<tra> ca gacchati tatra tatra

766. A (kṣutpi)pā<sā>rdito pi na kiñcil labhati.; D kṣutpipāsārdito; I kṣu<t>pipāsārdito pi na [kiñci labhate]

+ + + tato, in I approximately 3 akṣaras are covered by a patch of birch bark stuck on the folio; B na kiñci labhate:

767. A tato dukhāṃ vedanāṃ vedayati.; D tato du<h>khāṃ vedayati.; D om. vedanāṃ

768. AIK sa ca kṣut(I kṣut\*)pipāsāhetunā paribhāṣānahetunā. (K paribhāṣa<ṇa>-°)

769. BC prahārahetunāṃ; DI prahāraṇaḥhetunā

770. AIK stūpabhedāñ (IK °-dam) ca paṃcānantaryāṇi karmāṇi; AIK om. ca; B karmā<ṇi>

771. A tato: duḥkhān nirvedacittam; A om. sa; D sa <ta>to duḥkhaṃ nirvedacittam; I sa tato duḥkhānir\*vedac(ittam) (read duḥkhān\* nirveda-°); K sa tato duḥkhān nirvedacittam

772. K utpādayat<i>. kutrāhaṃ gaccheyam (cf. F); A kutrā(haṃ .)y(. . . . ko) m(e) trātā bhaviṣyati; A traces of akṣaras support neither gaccheyya nor yāsyāmi; D kutrāhaṃ yāsyāmi ko me trātā bhaviṣyati.

773. B sa evaṃ cintayanti gamiṣyāmy ahaṃ; K sa evaṃ cintayeta gacchāmy ahaṃ

774. A [parvata]giri[ṣu] kandareṣu; B parvatagīrigandha(!)reṣu; D parvva<ta>girikandareṣu

775. AK tatra me kālākriyā bhaviṣyati. na ca (K om. ca) me kaści trātāsti; AK om. iha; D tatra me kālākriyā bhaviṣyati na ca me iha kaścit trātāsti.; I tatra ca me kālākriyā bhaveta. na me iha kaści trātāsti ||

776. A kṛtaṃ me pāpakaṃ karma

777. A dagdhasthūnaṃ nirantaram; D nira<ntara>m\*; IK dagdhasthūnaṃ (I °-sthūnaṃ, cf. F) niramtaram

778. AIK lokam

779. AIK na (A na {ca}) śobhiṣye (I śobhayiṣye) paratra ca.; D na śobhiṣyāmi paratra ca:

atha sa satvaḥ paścād vipratīśārbhūtaḥ śoceta parideveta naṣṭo ham anena kāyena. naṣṭam me paralokam iti. kalpaṃ evāhaṃ naṣṭaḥ tato sya mahācintāyāso bhavet\* duḥkhāṃ vedanāṃ vedayataḥ kaṭukāṃ vedanāṃ vedayeta.

tasya sarvaśūra satvasya sarvasatvāḥ parivarjayaṃti jugupsanti. naṣṭo dagdha eṣa satvo laukikalokottarād dharmā naṣṭo nekāni kalpāni. yathā dagdhasthūnā

[97] evam evāyaṃ puruṣaḥ yathā sucitritam gr̥ham<sup>249</sup> dagdhasthūnaṃ na śobhate. evam evāyaṃ puruṣa iha loke<sup>250</sup> na śo/30v/bhate. yatra yatra gacchati tatra tatra satvaiḥ paribhāṣyate praharaṃti ca. kṣutpipāsārdito pi na kiñcil labhate. tato duḥkhāṃ vedanāṃ vedayati.<sup>251</sup>

[98] sa kṣutpipāsaparibhāṣaṇahetunā stūpabhedam<sup>252</sup> paṃcānantaryāni karmāni samanusmarati. sa tato duḥkhan nirvedacittam utpādayeta.<sup>253</sup> kutrāhaṃ gaccheyya ko me trātā syāt\*<sup>254</sup>

[99]<sup>255</sup> gacchāmy ahaṃ parvataḥ girikandareṣu tatra me kālakriyā bhav(i)ṣyati. na me iha kaści trātāsti. ||

tatredam ity ucyate. ||

(20) kṛtam me pāpakaṃ karma<sup>256</sup>  
nemaṃ lokaṃ śobhiṣye

dagdhasthūnaṃ nirantaram  
na śobhiṣye paratra ca.<sup>257</sup>

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249. A (evam) [evā]yaṃ puruṣaḥ yathā s(u)citram gr̥ham

250. A dag(dha)[s](thūna)ṃ (na ś)o(bhate. evam evāyaṃ) puruṣo iha lok[e]; F loko

251. A (kṣutpi)pā<sā>rdito pi na kiñcil labhati. tato duḥkhāṃ vedanāṃ vedayati.

252. A sa [ca] kṣutpipāsahetunā. paribhāṣaṇahetunā. prahārahētunā: stūpabhedāṅ ca

253. A tato: duḥkhān nirvedacittam utpādayati.; A om. sa

254. A kutrā(haṃ .)y(. .. ko) m(e) trātā bhaviṣyati; A traces of akṣaras support neither gaccheyya nor vāsyāmi

255. A [99] sa evaṃ cintayati. gamiṣyāmy ahaṃ. [parvata]giri[ṣu] kandareṣu praviśāmi<i>. tatra m(e) kālakriyā bhaviṣyati. na ca me kaści trātāsti. āha ca.

256. A pāpakaṅ karma

257. A nemaṃ lokaṃ śobhayiṣye / na ca śobhiṣye. paratra ca



(21) antargr̥he na śobhāmi	na śobhāmi ca bāhire. <sup>780</sup>
(22) doṣahetoḥ kṛtaṃ pāpaṃ paratra duḥkhiṭaḥ kutra	tena yāsyāmi durgatim* <sup>781</sup> vasiṣyāmi ha durgatau. <sup>782</sup>
(23) śṛṇvanti <sup>783</sup> devatā vācā aho nirāśaḥ <sup>785</sup> pa/34v/ralokaṃ taṃ devatā āhuḥ <sup>787</sup>	aśrukaṅṭhaṃ prarodati. <sup>784</sup> prayāsyāmīha durgatim*    <sup>786</sup>
(24) mūḍho si gaccha puruṣa śaraṇaṃ na ca me trāṇaṃ	maivaṃ cintaya duḥkhiṭaḥ duḥkhāṃ vindāmi vedanāṃ* <sup>788</sup>
(25) mātṛghātaṃ pitṛghātaṃ parvate mūrdhni gacchāmi	pañcānantaryāñ ca me kṛtaṃ* <sup>789</sup> tata ātmā tyajāmy aham* <sup>790</sup>
(26) mā gaccha mūḍhapuruṣa <sup>791</sup> bahu tvayā kṛtaṃ <sup>792</sup> pāpaṃ	karma mā kuru pāpakaṃ. vyāpanna hi cetasā:
(27) kurvanti ye ātmaghātaṃ tataḥ patanti bhūmiṣu <sup>794</sup>	narakaṃ yānti duḥkhiṭāḥ <sup>793</sup> krandantaḥ śokacetanāḥ <sup>795</sup>
(28) na tena vīryeṇa bhavanti buddhā bhavanti naivāpi ca bodhisatvā na śrāvakaṃ labhyati mokṣayānam anyasya vīryasya kuruṣva yatnam* <sup>796</sup>	
(29) gacchasva taṃ <sup>797</sup> parvata yena so ṛṣiḥ <sup>798</sup> ga/35r/tvā ca taṃ dṛṣṭva ṛṣir mahātmā. <sup>799</sup> vanditva pādau śirasā ca tasya <sup>800</sup> trāṇaṃ bhavāhī mama agrasatva. <sup>801</sup>	

780. A andargr̥he na śobhāmi / na śobhāmi ca vāhire.; D antargr̥he na śobhayiṣyāmi / na śobhāmi ca vāhire.;

IK antargr̥he na śobhāmi. / na ca śobhāmi bāhire

781. B «du»rgatim\*; D durgatim; I durgatī; K durgat(i)m\*

782. D parattra duḥkhiṭa kutra / vasiṣyāmi ha durgatau.; A gamiṣyāmīha durga[tau];; I vasiṣ(y)āmīha durgato;

K om. 22cd.

783. A śṛṇvantu (read m.c. śṛṇvantu devā vācā?); B śruṇvanti

784. AI asrukaṅṭhaṃ prarodate. (A asrū[ka](ṅṭhaṃ)); D aśrukaṅṭhe prarodati.

785. AI nirāśa; BC nirāśaḥ; D nirā<śa>ḥ

786. A prayāsyatiñ (!) ca durgatim\*; B prayāsyāmīha durgatim\*||; I kathaṃ yāsyāmi durgatim. ||; K om. verse

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787. A tad devatā āhuḥ; I taṃ devatā <ā>ha.

788. A na ca me trāṇaṃ /duḥkhiṭāṃ; B na ca «me» trāṇaṃ / duḥkhāṃ; D na ca me ttrāṇaṃ / duḥkhāṃ vindāmi vedanāṃ:

789. D pañcānantaryāṃ ca me kṛtaṃ.; I pañcānantaryā me kṛtaṃ; K pañcānantaryāṃ me kṛtaṃ.; IK om. ca

790. A parvata ūrdhva gacchāmi: / tatra ātmā tyajāmy aham\*; D aham.; I aham ||; K aham.

791. A mā gaccha <mūḍha>puruṣa; D om. mā

792. B vahu tvayā kṛta; D vahum

793. D kurvanti ye {{āye}} ātmaghātaṃ / narakaṃ yānti duḥkhiṭāḥ; BI yāsyamti duḥkhiṭāḥ

794. D tataḥ patanti bhūmiṣu; AB bhūmiṣu

795. C °-vetanāḥ.

796. I yatnam

797. I gaccha{ta}sva taṃ; gaccha at the end of a line.

798. A parvata yena ttaṃ ṛṣir; A om. so; B vasi (instead of ṛṣi); I riṣiḥ; K ṛṣir

799. D riṣir mmahātmā.; I riṣir; K riṣim

800. A band(i)tv(a) pād(au) ś(i)[r]ja(s)ā hi tasya; IK vanditva pādo (K °-dau) śirasā hi tasya

801. A bhavāhī mama śuddhasatva.; I bhavāhī mama agrasatvā:

(21)	antargṛhe na śobhāmi sarvatraiva na śobhāmi	na śobhāmi tathā bahiḥ pāpakārī tathāsmi ahaṃ.    <sup>258</sup>
(22)	doṣahetoḥ kṛtaṃ pāpaṃ paratra duḥkhiṭaḥ kutra	tena yāsyāmi durgatiṃ. <sup>259</sup> va/3 l r/siṣyāma ha durgato:    <sup>260</sup>
(23)	śṛṇvantu devatā vācaṃ nirāśaḥ paraloke ca taṃ devatā āhuḥ <sup>262</sup>	asrukaṅṭhasya rodataḥ prayāsyāmi durgatau.    <sup>261</sup>
(24)	mūḍho si gaccha puruṣa śaraṇo na ca me trāṇaṃ	mevaṃ <sup>263</sup> cintaya duḥkhiṭaḥ duḥkhāṃ vindāmi vedanāṃ*    <sup>264</sup>
(25)	mātrghātaṃ pitṛghātaṃ parvataṃ mūrdhni gantvā tu	pañcānantaryāṃ ca me kṛtaṃ. <sup>265</sup> tata ātmā tyajāmy ahaṃ*    <sup>266</sup>
(26)	mā gaccha mūḍhapuruṣā <sup>267</sup> bahu tvayā kṛtaṃ pāpaṃ	karma mā kuru pāpakaṃ. vyāpanna hi cetasā.
(27)	kurvanti ye ātmaghātaṃ tataḥ patanti bhūmiṣu	narakaṃ yānti te janāḥ krandanti acetasa.    <sup>268</sup>
(28)	naitena vīryeṇa <sup>269</sup> bhavanti buddhā bhavanti naivāpi ca bodhisatvāḥ na śrāvakaṃ labhyati mokṣa/3 l v/yānam anyasya vīryasya kuruṣva yatnaṃ.	
(29)	gacchasva taṃ parvatu yena so riṣir <sup>270</sup> gatvā ca taṃ drṣṭu ṛṣiṃ mahātmam*    <sup>271</sup> vanditva pāḍau śirasā hi tasya <sup>272</sup> trāṇaṃ bhavāhī mama agrasatva. <sup>273</sup>	

258. A andargṛhe na śobhāmi. / na śobhāmi ca vāhire.; A om 21cd.

259. A durgatiṃ\*

260. A gamiṣyāmīha durgat[au]:

261. A śṛṇvamuṃtu deva[tā] vācāḥ / asrū[ka](nṭhaṃ) prarodate. // {aho} nirāśa. paralokaṃ / prayāsyatiñ(!) ca durgatiṃ\*

262. A tad devatā āhuḥ

263. A maivaṃ

264. A śaraṇaṃ na ca me trāṇaṃ / duḥkhiṭāṃ vindāmi vedanā.

265. A pañcānantaryāṃ ca [m](e) kṛtaṃ\*

266. A parvata ūrdhva gacchāmi / tatra ātmāṃ tyajāmy ahaṃ\*

267. A mā gaccha <mūḍha>purūṣa

268. A narakaṃ yānti duḥkhiṭā // tataḥ patanti bhūmiṣu / [kra]ndantaḥ śokacetanāḥ

269. A na tena vīryeṇa

270. A parvata yena ttaṃ ṛṣir; A om. so

271. A ga(tvā ca) ta(m) drṣṭva ṛṣi(m) mahātm(ā):

272. A band(i)tv(a) p(ā)d(au) ś(i)[r]a(sā) hi tasya

273. A śuddhasatva:

(30) deśehi dharmam kuśalam muhūrtam<sup>802</sup>  
bhīto smi<sup>803</sup> trasto ati {riva} duḥkhaḥpīḍitaḥ ||<sup>804</sup>

(31)<sup>805</sup>

(32) ṛṣir vadantaṁ śṛṇu satvasāra<sup>806</sup>  
niṣadya cittasya<sup>807</sup> kṣaṇam kuruṣva.

(33) bhītaḥ sa trasto ati {riva} duḥkhaḥpīḍitaḥ<sup>808</sup>  
tato niṣaṇṇaḥ kṣaṇa {vara}<sup>809</sup> taṁ muhūrtam\*<sup>810</sup>  
deśemi pāpam kṛta yan mayā bahū<sup>811</sup>  
ṛṣe hi vācam idam avravīti.<sup>812</sup>

ṛṣir āha

(34) bhūṁjāhi taṁ bhojanu yad<sup>813</sup> dadāmi  
duḥkhena ca krandaḥ śokapīḍitaḥ<sup>814</sup>  
kṣudhā<sup>815</sup> pipāsāya ca pīḍitaḥ tvam  
nirāśakaś ca tribhavād bhaviṣyasi.<sup>816</sup>

(35) bhojanāny upanāmitvā ṛṣiḥ satva prasādayat\*<sup>817</sup>  
mṛṣṭam bhūṁja manāpam ca śarīre ta/35v/rpaṇārthikam.<sup>818</sup>  
(36) paścāt te dharmā<sup>819</sup> bhāṣāmi sarvapāpakṣayaṁkaram\*<sup>820</sup>  
tasya tadbhojanam mṛṣṭam muhūrtam bhuktavān<sup>821</sup> asau.  
(37) bhuktvā hastau ca prakṣālya<sup>822</sup> kṛtvā pradakṣiṇam ṛṣim.<sup>823</sup>  
paryamkena niṣīditvā vadat yat pāpakam kṛtam\*<sup>824</sup>

802. AI muhūrtam; B murtam; K muhū<r>tam

803. B bhīmo (!) smi; I bhīto sm<i>

804. A (hy at)i[duḥ]khaḥpīḍitaḥ; BCDIK atiriva, read ati m.c.; B duḥkha{m}pīḍitaḥ; D duḥkhaḥpīḍitaḥ; I duḥkhaḥpīḍitaḥ; K duḥkhaḥpī[ḍita](... ..), text of K illegible and uncertain, K ≠ I.

805. For verse 30cd and 31a-d see F; ABCDIK om. 30cd, 31a-d.

806. A ṛṣir vada tvam śṛṇu satvasāra; B ṛṣir vadantaṁ śṛṇu satvasāra; IK ṛṣir vada<m>tam (K [ṛṣir va-] śṛṇu satvasāra; D ṛṣir vadaantaṁ śṛṇu <sa>tvāsāra

807. D cintasya

808. A bhīto [sa] trasto atiduḥkhaḥpīḍitaḥ; BCDIK atiriva, read ati m.c.; D duḥkhaḥpīḍitaḥ

809. ABCDIK {vara}

810. AI muhūrtam; B mūhūrtam\*; D muhūrtam

811. AIK deśehi (K °-mi) ... bahu (A °-(u)m); B deśeyi ... bahu

812. A [ṛ](s)i(r) [hi vā]cam imam avravī[t\*]; B ṛṣi «hi» vācam idam avravīti.; IK ṛṣer (K ṛṣir) hi vācam imam avravīti (I avravīti); K ṛṣir

813. A ṛṣir āha: bhūṁjasva taṁ bhoja(na or °-nu) yan; B ṛṣir āha: bhūṁjāhi taṁ bhojanu ya daddāmi (read yad dadāmi); IK ṛṣir (I (ṛṣi)r) āha bhūṁjasva taṁ bhojana (K °-nu) yaṁ (K yad); D ṛṣir āha

814. A duḥkhena ca krandaḥ śokapīḍitaḥ; D duḥkhena ca kkrandaḥ

815. B kṣudhāt

816. A nirāśakaś ca ṛbhavasmi loke.; A om. bhaviṣyasi; B tribhavāt(!) bhaviṣyati; I tribhavāt\* bhaviṣyati.

817. A bhojanāny upanāmayitvā / ṛṣi satvam prasādaya.; I ṛṣi(h satva) prasādayet\*; K ṛṣiḥ satvam prasādayat\*; D prasādaye:

818. A manāpaṇ ca; D mṛṣṭam bhoja manāpam ca / śarīre tarppaṇārthikam.

819. D paścāt te dharmma; I paścāt tai dharmu; A dha(rma or °-mu)

820. AIK sarvapāpakṣayaṁkaram (IK °-kṣayaṁ-°); B sarvapāpam kṣayaṁkaram\*; D sarvva-pāpakṣa {m}<yam>karam:

821. B tat bhojanam ... bhuktamān; I taṁ bhojanam ... bh<u>ktavān; A bhuktamān

822. B hasto ca prakṣālya; I hasto ca prakṣāmya(!)

823. DIK kṛtvā pradakṣiṇam (K prā(!)-°) ṛṣim

824. K n<i>ṣīditvā; A paryamkena niṣīditvā / vadaya. <ya>t pāpakaṁ kṛtam.; D vadet yat pāpakam kṛtam.; I

- (30) deśehi dharmam kuśalam muhūrtaṃ riṣ  
bhīto smi trasto hy ati {riva} duḥkhaṇḍita. ||<sup>274</sup>  
tato gataḥ sa puruṣu bhītabhīta  
taṃ parvataṃ yatra riṣir mahātmā. ||
- (31) vanditva pādau hi tadā mahārṣeḥ  
provāca vākyam samudīram yā gīrā. |  
deśehi dharmam mama pāpakāriṇaḥ  
kṛpām janitvā paraduḥkhitasya. ||<sup>275</sup>
- (32) riṣir vadantaṃ<sup>276</sup> śṛṇu satvasāra  
niṣadya cittasya kṣaṇam kuruṣva.  
śṛṇuṣva vākyam mama duḥkhitasya  
śrutvā hy upāyam paricintayasva. |<sup>277</sup>
- (33) bhīto smi tra {so}sta hy ati {rivā} duḥkhaṇḍitas<sup>278</sup>  
ta/32r/to niṣaṇṇaḥ kṣaṇa {vara} taṃ muhūrtaṃ.  
deśemi pāpam kṛtu ya tvayā bahū<sup>279</sup>  
riṣir hi vācam imam avravīti ||<sup>280</sup>
- riṣir āha.
- (34) bhūṃjasva taṃ bhojanu yad dadāmi<sup>281</sup>  
duḥkhena ca krandaṣi śokaṇḍitaḥ<sup>282</sup>  
kṣudhā pipāsāya ca pīḍitaḥ tvam  
nirāśakaś ca ṛbhavā bhaviṣyasi. ||<sup>283</sup>
- (35) bhojanāny upanāmitvā riṣiḥ satvam prasādayet\*<sup>284</sup>  
mṛṣtam bhūṃja manāpaṃ ca śarīre tarpaṇārthikam\* ||<sup>285</sup>
- (36) paścā te dharmu<sup>286</sup> bhāṣāmi sarvapāpakṣayaṃkara.<sup>287</sup>  
tasya tad bhojanam mṛṣta muhūrtaṃ<sup>288</sup> bhuktavān asau.<sup>289</sup> ||
- (37) bhuktvā hastau ca prakṣālya kṛtvā pradakṣiṇam riṣim.<sup>290</sup>  
paryamkena niṣīditvā vadat yat pāpakam kṛtam\* ||<sup>291</sup>  
†mayā nyasyā hā jātau† kṛtam pāpam sudāruṇam.<sup>292</sup>

274. A (hy at)i[duḥ]khaṇḍitaḥ

275. A om. 30cd & 31a-d.

276. A riṣir vada tvam

277. A om. 32cd.

278. A bhītaḥ [sa] trasto atiduḥkhaṇḍitaḥ

279. A deśehi (pā)paṃ kṛta yan mayā bah[u]m

280. A [r̥](ṣ)i(r) [hi vā]cam imam avravī[t\*]

281. A riṣir āha: bhūṃjasva taṃ bhoja(na or °-nu) yan dadāmi

282. A duḥkhaṇḍitaḥ

283. A nirāśakaś ca ṛbhavasmi loke.; A om. bhaviṣyasi

284. A bhojanāny upanāmayitvā / riṣi satvam prasādaya:

285. A manāpaṃ ca / śarīre tarpaṇārthikam.

286. A dha(rma or °-rmu)

287. A sarvapāpakṣayaṃkaram

288. F mṛhūrtaṃ

289. A bhuktamān as[au].

290. A riṣim.

291. A paryamkena niṣīditvā / vadaya. <ya>t pāpakaṃ kṛtam.

292. A om. 37ef; F nyasyā or tyasyā

- (38) mātṛghātaṃ pitṛghātaṃ stūpabhedam mayā kṛtaṃ.<sup>825</sup>  
bodhisatvasya buddhatve antarāyaṃ kṛtaṃ mayā.<sup>826</sup>
- (39) tasya tad vacanaṃ śrutvā ṛṣir vākyam<sup>827</sup> athābravīt\*  
asādhus tava bho puruṣa<sup>828</sup> yat kṛtaṃ pāpakaṃ<sup>829</sup> tvayā.
- (40) deśehi pāpakaṃ<sup>830</sup> karma kṛtaṃ kārāpitaṃ ca yat\* ||<sup>831</sup>  
atha khalu tasmin kāle sa puruṣaḥ śokaśalyasamarpita bhītaṣṭra udvigna ko me trātā  
bhaviṣyatīty āha ca: ||<sup>832</sup>
- (41) kṛtaṃ me pāpakaṃ karma duḥkhāṃ vetsyāmi vedanāṃ.<sup>833</sup> /36r/  
narake raurave ghore tathaiva ca pratāpane<sup>834</sup>. ||  
atha khalu sa puruṣas tasya ṛṣer jānudvayaṃ bhūmau nipatyāha ca.<sup>835</sup>
- (42) deśeyaṃ pāpakaṃ karma yat kṛtaṃ kārītaṃ mayā.<sup>836</sup>  
mā phalaṃ pāpakaṃ bhotu mā me syā duḥkhavedanāṃ.<sup>837</sup>
- (43) ṛṣis trāṇaṃ bhaven mahyam<sup>838</sup> āsanne<sup>839</sup> haṃ bhaven tava:  
niṣkaukṛtyasya<sup>840</sup> śāntasya śāmyantāṃ pāpakān mama.<sup>841</sup>
- [100] atha khalu sa ṛṣis tena kālena tena samayena taṃ puruṣam etad avocat\* evaṃ  
cāśvāsayati. mā bhaiḥ kulaputrāhaṃ te trāṇaṃ bhaviṣyāmy ahan te gatir ahaṃ parāyaṇaṃ<sup>842</sup>  
bhaviṣyāmi. saṃmukhaṃ dharma śṛṇu śrutam tvayā kiñcit saṃghātaṃ nāma  
dharmaparyāyam.<sup>843</sup>  
sa āha. na me kadācic chrutaṃ.<sup>844</sup>

vadad yāt\* pāpakaṃ kṛtaṃ

<sup>825.</sup> I pitṛghātaṃm\*; K stūpabhedam (mayā kṛtaṃ., incipit lacuna, continues § 103.

<sup>826.</sup> A antarāyaṃ kritam mayā.

<sup>827.</sup> A śrutvā {ca}; D tad vacanaṃ śru«tvā» ṛṣir vvākyam; I tad vacanaṃ mṛṣṭam(!) / ṛṣir vākyam; I om.

śrutvā

<sup>828.</sup> A asādhu puruṣas tvaṃ (read m.c. tvaṃ puruṣas, cf. F); BCDI(K lacuna) asādhus tava (D tāva) bho (I  
bhoḥ) puruṣa (read m.c. tvaṃ bho puruṣa)

<sup>829.</sup> B papa<kam>

<sup>830.</sup> B pāpa{m}kam

<sup>831.</sup> A kṛtaṃ kārāpitaṃ ca yat\* ||

<sup>832.</sup> A tasmin\* kāle ... °-samarpito bhītaḥ ṣṭra udvignaḥ ko me <trā>tā bhaviṣyati; A om. iti āha ca.; I  
tasmin\* kāle ... puruṣa {k[au]} śokaśalyasamarpitaḥ bhītaḥ ṣṭra udvignaḥ <ko> me trātā bhaviṣyati; I om. iti  
āha ca; D śokaśalyasamarppitaḥ

<sup>833.</sup> A kṛtaṃ me pāpakaṃ karma / duḥkhā vindāmi vedanāṃ ||; I duḥkhā<m> vindāmi vedanāṃ\* ||; D  
duḥkhāṃ vetsyāmi vedanāṃ.

<sup>834.</sup> AI om. verse 41cd; B «rorave» ghore; D [narako] raurave <ghore> / tathaiva ca {ca} pra(tāpane)

<sup>835.</sup> A ṛṣe jānudvayau bhūmau nipatyāha; AI om. ca; DI ṛṣer

<sup>836.</sup> A deśeyaṃ sarvapāpāni / yat kṛtaṃ kārāpitaṃ mayā; AI om. karma; B ya kṛtaṃ

<sup>837.</sup> A [mā <phalaṃ pāpakaṃ> ta]smān / mā me syā duḥkhavedanā; I mā phalaṃ pāpakaṃ tasmān / mā me  
syā duḥkhavedanāṃ; K lacuna; D duḥkhavedanāṃ

<sup>838.</sup> A ṛṣi trāṇaṃ bhaven mah(y)a; D ṛṣis trāṇaṃ bhaven ma(hy)am; I ri(ṣ)i (t)r(āṇaṃ) bhave[n  
ma](h)[ya](m)

<sup>839.</sup> A āsanno; B āsenne(!); D āsene(!); I āsane(!)

<sup>840.</sup> B niṣkokṛtyasya; A 43c lacuna.

<sup>841.</sup> A śāmyante pāpakaṃ mama. ||; I śāmya<m>tāṃ pāpakaṃ mama ||

<sup>842.</sup> A taṃ (puruṣam āmantrayati. evaṃ cā)śvāsayati. (mā bh)āyas tvaṃ bhoḥ puruṣa: ahaṃ te trāṇaṃ  
bhaviṣyāmi. ahaṃ te [gatir] ahaṃ p(arāyaṇaṃ); AI om. kulaputra; I mā bhāi puruṣa ahaṃ te trāṇaṃ bhaviṣyāmi.  
ahaṃ te gatir ahaṃ te parāyaṇaṃ; D kulaputrāhaṃ te trāṇaṃ bhaviṣyāmy aha<n> te gatir

<sup>843.</sup> A śruṇu: śrutam tvayā kiñcit saṃghātaṃ nāma; B śruṇu; D śṛṇu śrutam tvayā kiñcit saṃghāta[m]  
dharmaparyāyam.; D om. nāma

<sup>844.</sup> I kadāci śrutam.

- (38) mātṛghātaṃ piṭṛghātaṃ stūpabhedam tathā kṛtam. ||<sup>293</sup>  
bodhisatvasya buddhatve antarāyam kṛtam mayā.<sup>294</sup>  
(39) tasya tad vacanam śru/32v/<tvā<sup>295</sup> ṛṣir vākyam athābravīt\*>  
asādhus tava bhoḥ puruṣa<sup>296</sup> yat kṛtam pāpakam tvayā.  
(40) deṣehi pāpakam karma kṛtam kārāpitaṃ<sup>297</sup> ca yat\* ||

atha khalu tasmin samaye sa puruṣaḥ śokaśalyasamarpito bhīta(s) trasta udvignaḥ ko me trātā bhaviṣyati<sup>298</sup>

- (41) kṛtam me pāpakam karma<sup>299</sup> duḥkhāṃ vindāmi vedanāṃ.  
ko me syāt trāyako nātho yo me duḥkhāt pramocayet\* ||<sup>300</sup>  
atha khalu sa puruṣas tasya ṛṣer jānudvayaṃ nipātyāha.<sup>301</sup>

- (42) deṣeyam sarvapāpāni yat kṛtam <kāritaṃ> mayā.<sup>302</sup>  
mā phalaṃ pāpakam kasmān mā me syād duḥkhavedanāṃ. ||<sup>303</sup>  
(43) ṛṣis trāṇam bhaven mahyam<sup>304</sup> āsanno haṃ bhaven tava.  
niṣkaukṛtyasya śāntasya śāmyantāṃ pāpakam tava. ||<sup>305</sup>

[100] atha khalu sa ṛṣis<sup>306</sup> tena kālena tena samayena taṃ puruṣam āmantrayati. evaṃ cāśvāsayati.<sup>307</sup> mā bhaiḥ puruṣa ahaṃ te trāṇam bhaviṣyāmi. ahaṃ gatir<sup>308</sup> ahaṃ parāya/33r/-ṇam bhaviṣyāmi. saṃmukhaṃ dharmam śṛṇu. śruta tvayā kiñcit saṃghātaṃ nāma<sup>309</sup> dharmaparyāyam.

sa āha. na me kadācic chrutaṃ

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293. A stūpabhedam mayā kṛtam

294. A antarāyaṃ kritam mayā.

295. A śrutvā {ca}

296. A asādhu puruṣas tvam (read m.c. tuvam); F read m.c. tvam bhoḥ puruṣa

297. A kṛtaṃ kārāpitaṃ

298. A atha khalu tasmin\* kāle sa puruṣaḥ śokaśalyasamarpito bhītaḥ trasta udvignaḥ ko me «trā»tā bhaviṣyati

299. A pāpakaṃ karma

300. A om. 4l cd.

301. A ṛṣe jānudvayau bhūmau nipatyāha:

302. A yat kṛtam kārāpitaṃ mayā

303. A [mā] <phalaṃ pāpakam> (t)asmān / mā me syā duḥkhavedanā. |; F read tasmān

304. A ṛṣi trāṇam bhava mah(y)a

305. A śāmyante pāpakam mama. ||; A 43c lacuna.

306. A sa ṛṣis; F pariṣis

307. A taṃ (puruṣam āmantrayati. evaṃ) cāśvāsayati.

308. A (mā bh)āyas tvam bhoḥ puruṣa: ahaṃ te trāṇam bhaviṣyāmi. ahaṃ te [gatir] ahaṃ p(arāyaṇam)

309. A śruṇu: śrutam tvayā kiñcit saṃghātaṃ nāma

ṛṣir āha. ko gnidagdhasya<sup>845</sup> sa/36v/tvasya dharman deśayaty anyatra yaḥ karuṇāvihāritayā<sup>846</sup> satvānām dharman deśayati.<sup>847</sup>

āha. śrṇu kulaputra

[101] bhūtapūrvam asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair<sup>848</sup> yadāsīt tena kālena tena samayena vimalacandro nāma rājābhūd dhārmiko dharmarājā.<sup>849</sup> tasya khalu punaḥ kulaputra<sup>850</sup> rājño vimalacandrasya grhe putro jātaḥ

[102] atha sa rājā<sup>851</sup> vimalacandro lakṣaṇanaimittikām cchāstrapāṭhakān brāhmaṇān sannipātya kumāram upadarśyaivam āha.<sup>852</sup>

kiṃ brāhmaṇa kumārasya nimittam paśyatha śobhanam aśobhanam veti.<sup>853</sup>

tatraiko naimittiko brāhmaṇaḥ kathayaty asādhur ayam mahārāja kumāro jātaḥ asādhur iti.<sup>854</sup>

rājā śrutvā sasambhra/37r/ma papraccha. kim idam brāhmaṇā

naimittikaḥ kathayaty ayam deva rājakumāro yadi sapta<sup>855</sup> varṣāni jīvati sa eṣa mātāpitaram jīvitād vyaparopayisyati.<sup>856</sup> tato rājā evam āha. varam mama jīvitāntarāyo bhavatu mā cāham putram vadheyam.<sup>857</sup> tat kasmāt kadācit karhacil loke manuṣyotpādam labhyate.<sup>858</sup> nāham tathā kariṣyāmi. yad imam mānuṣyakam kāyam virāgayisyāmi.<sup>859</sup>

[103] atha sa kumāro<sup>860</sup> vardhate yad anye varṣadvayena<sup>861</sup> vardhante tadāsāv ekena māsenā vardhate.<sup>862</sup> jānāti ca sa rājā vimalacandro yaṃ<sup>863</sup> kumāro mama karmopacayena vardhate. tato rājā tasya kumārasya paṭṭam ābandhyaivam āha. tava rājyaṃ bhava/37v/tu<sup>864</sup> vipulam ca kīrtirājyabhogaiśvaryaṃ ca kāraya dharmeṇa mā adharmeṇa. tatas tasya rājā paṭṭam badhvā<sup>865</sup>

845. A ṛṣir āha: ko agnidagdhasya; I ṛṣir āha. ko a(gni)dagdhasya; D ṛṣir; B ko gnidag[na]sya

846. A dharma deśayati anyatra yaḥ karuṇāvihāritayā<yā>; D deśaya<ty a>nyatra(!) yaḥ karuṇāvihāritayā; I dharmā<m> deśayat(i) [a](nyatra yaḥ) karuṇāvihāritayā

847. I dharmam deśayati.||; D dharmmam deśayati.

848. A bhūtapūrvam; D bhūtapūrvamm a {yā} samkhyeyaiḥ kalpair asaṃkhyeyatarair; I asaṃkhyeyatarer

849. A rājā babhūva; A om. dhārmiko dharmarājā; I rājābhū dhārmiko (ko dharmā)rājā

850. B tasya «kha»lu punaḥ kulaputra

851. I atha rājā; I om. sa

852. AI lakṣaṇanaimittikān (I °-ikām) brāhmaṇān sannipātyaivam āha; AI om. cchāstrapāṭhakān & kumāram upadarśya

853. A kiṃ brāhmaṇā kumārasya nimittam paśyatha.; A om. śobhanam aśobhanam veti; I aśobhanam vā; I om. iti

854. A atha naimittikā brā(hma)ṇāḥ kathayanty a.sādhur ayam rājakumāro jātaḥ asādhur iti.; A om. tatraiko & mahā-°; I naimittikā brāhmaṇā kathayanty asādhur ayam; I om. tatraiko; D kathayaty asādhu<r a>yam

855. A rājā āha: kim idam kim idam brāhmaṇāḥ naimitti(kāḥ) kathayanty ayam rājakumāra yadi sapta; A om. śrutvā sasambhrama papraccha & deva; I rājā [śru]tvā sasambhramam papraccha kim idam kim idam brāhmaṇā naimittikā katha {m} (yamty asā)[dh]ur ayam mahārāja kumāro jāto yadi sapta; I om. deva; D <pa>praccha.; B vrāhmaṇā

856. A sa mātāpitaraḥ(!) jīvitād vyaparopayisyati; A om. eṣa; B jīvitā vyaparopayisyati.; I sa eṣa mātāpitara jīvi[tā]d vyaparopayisyati.; K lacuna

857. A badheyam; I bhavat<u> {ā} mā cāham putram vadheyam

858. A kadācit karhacil loke manuṣye(śūtpā)da upalabhyate; A om. tat kasmāt; I ta[t ka]smād dheto kadācit\* karhacit\* loke manuṣyotpādo labhyate.; D karhaci loke

859. A yan mānuṣyakaṃ kāyam virāgayeyam ||; I yan mānuṣyakam kāyam; AI om. imam; D yad imām(!) mānuṣyakam dāyam(!)

860. B «ku»māro; I atha ma(!) kumāro

861. B {dva} varṣadvayena; D ba(!)rdhate yad anye varṣadvay {am} <e>na

862. AI vardhamte. tat (I (ta)[t\*]) sa ekamāsenā vardhati (I va<rdha>dhate:)

863. AI jānāti ca sa (I om. sa) rājā vimalacandraḥ ayam; K rājā vimalacandro yaṃ; K end of lacuna, continues from verse 38b.

864. A paṭam ... bhavati; B rājyaṃ bhavatu

865. A kīrtirājyabhogaiśva(r)[ya](m ca) kāraya dharmeṇa nādharmeṇa. tataḥ paṭam badhva; A om. tasya rājā; D kīrtirājyabhogaiśvaryaṃ kāraya; D om. ca; I k[ī](rti)[r](ā)jya(a)[bh](o)gaiśvaryaṃ kāraya dharmeṇa. tata

riṣir āha. ko gnidagdhasya<sup>310</sup> satvasya dharman deśayati. anyatra yaḥ karuṇāvihāritayā<sup>311</sup> satvānām dharman deśayati. āha. śṛṇu kulaputra.

[101] bhūtapūrvam asaṃkhyeyataraiḥ kalpair yadāsīt<sup>312</sup> tena kālena tena samayena vimalacandro nāma rājābhūd dhārmiko dharmarājā. tasya khalu<sup>313</sup> punaḥ kulaputra rājño vimalacandrasya gr̥he putro jātaḥ

[102] atha sa rājā vimalacandraḥ lakṣaṇanaimittikām brāhma[ṇām sannipātyeva]m āha. kim brāhmaṇāḥ ku/33v/mārasya nimittaṃ paśyanti.<sup>314</sup>

atha naimittikā brāhmaṇāḥ [kathayanty asādh]ur aya<ṃ> mahārāja kumāro<sup>315</sup> jātaḥ asādhur iti.

rājā āhā. kim idaṃ brāhmaṇā<sup>316</sup>

naimittikāḥ kathayanty ayaṃ rājakumāraḥ yadi sapta varṣāṇi jīvati mātāpitaram<sup>317</sup> jīvitād vyavaropayati. tato rājā evam āha. varam mama jīvitāntarāyaṃ<sup>318</sup> bhavatu mā cāhaṃ putraṃ vadhayeyaṃ. kadācit karhacin manuṣyapratilābho labhyate.<sup>319</sup> nāhaṃ tathā kariṣyāmi yan mānuṣyakaṃ kāyaṃ virāgayiṣyāmi.<sup>320</sup>

[103] atha sa kumāro vardhate yad anye varṣadvayena vardhante sma tat sa ekamāsena vardhate.<sup>321</sup> jānā/34r/<sup>322</sup>ti ca sa rājā vimalacandraḥ ayaṃ kumāro mama (karmopacayena vardhate. tato rājā tasya kumāra)sya paṭṭam ābaddhyaivam<sup>323</sup> āha. tava rājyaṃ bhavatu<sup>324</sup> vipula<ṃ> ca (kīrtirājyabhogaiśvaryaṃ ca kāraya dharmeṇa na) adharmeṇa.<sup>325</sup> tataḥ paṭṭam badhvā<sup>326</sup>

310. A ṛṣir āha: ko agnidagdhasya

311. A dharma deśayati anyatra yaḥ karuṇāvihārita<yā>

312. A bhūtapūrvam asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair (ya)dāsīt

313. A rājā bābhūva: tasya khalu; A om. dhārmiko dharmarājā

314. A (atha sa rājā vimalacandraḥ la)kṣaṇanaimittikān brāhmaṇān sannipātyaivam āha. kim brāhmaṇā kumārasya nimittaṃ paśyatha:

315. A rājakumāro; A om. mahā-°

316. A kim idaṃ kim idaṃ brāhmaṇāḥ

317. A jīvati sa mātāpitarāḥ(!)

318. A jīvitāntarāyo

319. A badheyaṃ. kadācit karahacil loke manuṣye(śūtpā)da upalabhyate.

320. A mānuṣyakaṃ kāyaṃ virāgayeyaṃ ||

321. A vardhamte. tat sa ekamāsena vardhati.; A om. sma

322. F the right part of folio 34 is lost; the reconstruction follows A.

323. A paṭam ābandhyaivam

324. A bhavati

325. A nādharmeṇa.

326. A paṭam badhva



rājēti nāmadheyam akarot\* sa ca rājā vimalacandro na bhūyaḥ svaviṣaye rājyaṃ kārayaty<sup>866</sup>  
[104] atha te trimśad amātyakotyō yena sa rājā vimalacandras tenopasaṃkrāntā upetya taṃ  
rājānaṃ<sup>867</sup> vimalacandram evaṃ āhuḥ kasmāt<sup>868</sup> tvaṃ bhoḥ mahārāja svaviṣaye na bhūyo  
rājyaṃ kārayasi.<sup>869</sup>

rājāha. bahūny asaṃkhyeyāni kalpāni. yan<sup>870</sup> mayā rājyabhogaiśvaryādhipatyam kāritaṃ na  
ca me kadācid viṣayeṣu tṛptir āsīt\*<sup>871</sup>

tena ca kālena tena samayena<sup>872</sup> na cireṇa kālāntareṇa sa putras taṃ mātāpitaram jīvitād  
vyaparopa/38r/yati.<sup>873</sup> tena ca tatra paṃcānantaryāṇi karmāṇy<sup>874</sup> upacitāni.

ahaṃ ca bhoḥ puruṣa tāvac ciraṃ kālasamayam anusmarāmi. yathādyā śvo vā.<sup>875</sup>

[105] yadā tasya rājño duḥkhā vedanā utpannāḥ tadā sa rājā vipratīśārībhūto srukaṅṭhaḥ  
paridevati pāpaṃ me karma kṛtam iti. avīcau mahānarake duḥkhāṃ vedanāṃ  
pratyanubhaviṣyāmīti. tato<sup>876</sup> haṃ kāruṇyacittam utpādyā tatra gatvā tasya rājño dharman  
deśitavān\*<sup>877</sup>

atha sa rājā taṃ dharmam śrutvā tasya tāni paṃcānantaryāṇi karmāṇi kṣipraṃ niravaśeṣam<sup>878</sup>  
parikṣayaṃ gatāni.

āha ca.

- |   |  |
|---|--|
| (44) saṃghātaṃ dharmaparyāyam<br>ye śroṣyanti iman dharmam <sup>880</sup> | sūtrarājam <sup>879</sup> mahātapāḥ<br>padaṃ prāpsyanty anu/38v/ttaram* <sup>881</sup> |
| (45) sarvapāpakṣayaṃ bhavati. <sup>882</sup><br>śṛṇu dharmam pravakṣyāmi  | sarvakleśāṃ cchamiṣyati.<br>yena kṣipraṃ <sup>883</sup> vimokṣyase.                    |

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paṭṭam badhvā; I om. ca & mā adharmeṇa & tasya rājā; K rājyabhogaiśvaryādhipatyam kāra(ya, lacuna; K om.  
kīrti-° & ca

<sup>866.</sup> D nāmadheyam<m aka>{pa}rot\*; A a(ka)ro<t\*> na ca rājā [vimala]candro bhūyaṃ svaviṣaye. rājatvaṃ  
kārapayati.; I vimalacandro bhūyaḥ svaviṣaye rājyaṃ kārayati.; I om. na; K akaron na ca rājā vimalacandro  
bhūyaḥ svaviṣaye (, lacuna; K om. sa

<sup>867.</sup> A atha te amātyakotyō yena rājā vimalacandra [tenopasaṃkrāntāḥ] upasaṃkramya rājānaṃ; AIK om.  
trimśad & sa & taṃ; I atha te amātyakotyō yena rājā vimalacandraḥ tenopasaṃkrāntāḥ upetya rājāna<ṇ>; K  
lacuna of uncertain length, vi)malacandraḥ tenopasaṃkrāntāḥ upetya rājānaṃ; D tṛmśad ... tenopasaṃkr(!)āntā

<sup>868.</sup> AI kiṃ; BD kasmā; K lacuna.

<sup>869.</sup> A svaviṣaye. na bhūyo rājya(!)tvaṃ kārapayasi; K (sva)viṣaye rājyaṃ kārayati.; K om. na bhūyo

<sup>870.</sup> A rājā āha.; A om. yan; B asaṃkhyaiyāni.

<sup>871.</sup> A karāpitaṃ na ca me kadāci t(ṛ)p(t)i[r āsīt]e (, incipit lacuna, continues § 109; A om. viṣayeṣu; IK  
kārapitaṃ na ca me kadācid (I (viṣayeṣu), text covered by a patch of birch bark) tṛptir āsīt\* (K āsīt[e]); K om.  
viṣayeṣu

<sup>872.</sup> D tena ca kālena tena {tena} samayena

<sup>873.</sup> D putras taṃ mātāpitaram jīvi<tā>d vyavaropayati.; I putro mātāpitaram jīvitād vyavaropayīṣyati.; K  
putro mātāpitaram jī(vitād vyavaropa)yati.; IK om. taṃ

<sup>874.</sup> B tena ca paṃcānantaryāṇi karmāṇy upacitāni.; B om. tatra; I te(na ca tatra)[ paṃcā]nantaryam karmam  
upacitam(\*) ; K lacuna.

<sup>875.</sup> I om. yathādyā śvo vā; K lacuna.

<sup>876.</sup> I yadā tasya rājño duḥkhāṃ vedanāṃ utpannā vipratīśārī asrukaṅṭhaṃ paridevate. tato; K lacuna,  
pa)ri[deva]t(i). tato; I om. tadā sa rājā & °-bhūto; IK om. pāpaṃ me ... pratyanubhaviṣyāmīti; D rājño duḥkhā  
vedanā utpannā: tadā sa rājā <vi>pratisārībhūto; D duḥkhāṃ always in this paragraph; B avīcau mahāna<ra>ke

<sup>877.</sup> B utpanna tatra gatvā tasya rājño dharma deśitavān\*; I utpādyā tatra satvānāṃ dharmam deśayāmi; I om.  
gatvā; K utpādyā tatra gatvā dharmam (lacuna; IK om. tasya rājño; D dharmam deśitavān\*

<sup>878.</sup> D karmāṇi kṣipraṃ niravaśeṣam; I paṃcānantaryāṇi kṣipraṃ niravaśeṣam; I om. karmāṇi; K  
lacuna, )kṣipraṃ niravaśeṣam

<sup>879.</sup> BI sūtraṃ rājam

<sup>880.</sup> D ye śroṣya<m>ti. imaṃ dharmma; K ye <śro>ṣyamti imaṃ dharma

<sup>881.</sup> B prāpsyaty; D prāpsyany(!); I anuttaram

<sup>882.</sup> Read bhoti, m.c.

<sup>883.</sup> I yepa(!) kṣipraṃ; K yena kṣipraṃ

rājeti nāmadheya(m akarot\* na ca rājā vimalacandro bhūyaḥ) svaviṣaye rājatvaṃ kārāyati.<sup>327</sup>

[104] atha te (amātyakoṭyo yena rājā vimalacandras teno)pasamkrāntā upasamkramya rājānaṃ vimala(candram evam āhuḥ kiṃ tvam bhoḥ mahārāja svaviṣa)ye na bhūyo rājyaṃ kārāyasi.<sup>328</sup>

rājāha. bahū[ny] (asamkhyeyāni. kalpāni mayā rājyabhogai)śvaryaḍhipatyam kārītam na ca me kadācit tṛptir ā(sīt\*

tena ca kālena<sup>329</sup> tena samayena na ci)/34v/reṇa kālāntareṇa mama putro mātāpitarau jī[vi](tād vyavaropayati. tena paṃcānantaryam) karmopacitam.

ahaṃ ca bhoḥ puruṣa tam kālasama(yam anusmarāmi.

[105] yadā tasya rājño duḥkhā) vedanā utpannā. tadā vipratīsārī asrukaṅth(aḥ paridevati pāpaṃ me karma kṛtam iti. avīcau mahānarake duḥkhāṃ vedanāṃ pratyanubhaviṣyāmīti tato haṃ kāruṇyacittam utpādyā<sup>330</sup>) tatra gatvā tasmai ddharman deśayāmi.

tam ca dha(rmam śrutvā tasya tāni paṃcānantaryāni kṣipram) niravaśeṣam parikṣayam gatāni

āha.

- |                                |                              |
|--------------------------------|------------------------------|
| (44) (samghāṭam dharmaparyāyam | sūtrarājyaṃ mahā)tapā        |
| ye śroṣyaṃti imaṃ dharmam      | te prāpsyanty uttamaṃ pa(daṃ |
| (45) sarvapāpakṣayaṃ bhavati.  | +++ )ni gacchati.            |
| śṛṇu dharmam pravakṣyāmi       | yena [kṣipram] vi(mokṣase.   |

<sup>327.</sup> A nā[ma]dheyam a(ka)ro<t\*> na ca rājā [vimala]candro bhūyam svaviṣaye

<sup>328.</sup> A rājya(!)tvam kārāpayasi:

<sup>329.</sup> A karāpitam na ca me kadāci t(r)p(t)i[r āsīt]e (tena ca kālena, incipit lacuna, continues § 109.

<sup>330.</sup> F the text is by far too long for the space available.

- (46) *catuṣpadāyāṃ*<sup>884</sup> *gāthāyāṃ* *bhāṣyamāṇaṃ nirantaraṃ*  
*sarvapāpakṣayaṃ kṛtvā* *srotāpanno*<sup>885</sup> *bhaviṣyasi.*
- (47) *tatodānaṃ udānemi* *sarvapāpaprāmocanaṃ.*  
 {vi} *mocitā duḥkhitā satvā*<sup>886</sup> *nārakād bhayabhairavāt*<sup>887</sup>
- (48) *tataḥ sa puruṣotthāya* *āsanād añjalīkṛtaḥ*  
*praṇamya śirasā tasya* *sādhukāraṃ prayacchati.*<sup>888</sup>
- (49) *sādhu kalyāṇamitrāṇaṃ* *sādhu pāpavināśakaḥ*<sup>889</sup>  
*sādhu saṃghātanirdeśaṃ* *ye śroṣyanti mahānayaṃ.* ||<sup>890</sup>

[106] *atha khalu tena kālena tena samayenoparyantarikṣe sthitāni*<sup>891</sup> *dvādaśa devaputrasahasrāṇi kṛtāmjalipuṭāni tam ṛṣim upa/39r/gamya pādaḥ śirasā praṇamyaivam āhuḥ bhagavan kevac*<sup>892</sup> *ciraṃ smarasi mahātapaḥ evaṃ catvāri koṭī*<sup>893</sup> *nāgarājñām āgatya*<sup>894</sup> *aṣṭādaśa koṭīśahasrāṇi yakṣarājñām āgatya yena sa ṛṣiḥ*<sup>895</sup> *tenāmjalim praṇāmyaivam āhuḥ kevac*<sup>896</sup> *ciraṃ smarasi. mahātmā*

[107] *ṛṣir*<sup>897</sup> *āha. śatam asaṃkhyeyakalpakoṭīniyutasahasrāṇi samanusrāmi.*<sup>898</sup>

*āha. kena kuśalakarmanā muhūrtamātreṇaivaṃ pāpaṃ karma praśāntam*<sup>899</sup>

*āha. saṃghātaṃ dharmaparyāyaṃ śrutvā anena kuśalakarmanā sarvapāpakarma praśāntam*<sup>900</sup>

[108] *ye ca tatra*<sup>901</sup> *satvāḥ sannipatitāḥ yair imaṃ dharmaparyāyaṃ śrutvā śraddadhānatā vā*<sup>902</sup> *kṛtā pattīyanaṃ vā. te /39v/ sarve vyākriyante nuttarāyāṃ*<sup>903</sup> *samyaksambodhau.*<sup>904</sup> *yena ca puruṣeṇa tāni paṃcānantaryāṇi*<sup>905</sup> *karmāṇi kṛtāni. tenemaṃ saṃghātaṃ dharmaparyāyaṃ śrutvā muhūrtamātreṇa tāni paṃcānantaryāṇi karmāṇi niravaśeṣaṃ parikṣayaṃ paryādānaṃ*

884. B *catuṣpatāyāṃ*

885. D *kṛtvā*; I *srotāpa<ṃ>no*; K *srotāpanno*

886. D *sarvapāpaprāmocanaṃ* \* / {*vimocanaṃ vi*} *mocitā duḥkhitā satvā*; I *mocitā duḥkhitā*; I om. *vi-°*; AK lacuna; BCD read m.c. *mocitā* instead of *vimocitā*, cf. F.

887. B *nārakāt*; IK *nārakād* \* (K *nārakād*) *bhayabandhanāt* \*

888. D *tataḥ sa puruṣotthāya* / *āsanā<d a>ñca(!)līkṛtaḥ*; B *a<ṃ>jalīkṛtaḥ*; I *aṃjalīkṛtaḥ*; K [tata sa p](u)[ruṣ](otthāya + + + + + + + + + + +) *āsanād aṃja(līkṛtaḥ)*; K lacuna of ca. 12 akṣaras points to a text longer than in any other manuscript; C *praccha<ya>ti* with a misplaced marker of the insertion.

889. I (pā) *pavināśanaṃ*; K lacuna.

890. BD *ye śroṣya<ṃ>ti mahānayaṃ. ||*; I *ye śroṣyaṃti mahābhayaṃ(!). ||*; K *ye śroṣyaṃti mahānayaṃ* \* ||

891. I *samayenoparyantarikṣe*; I om. *sthitāni*; K om. *sthitāni* (according to the length of a lacuna)

892. I *taṃ ṛṣim upagamya pādaḥ praṇamyaivam āhuḥ bhagavan* \* *keva*; K *taṃ ṛṣim upaga<mya pādaḥ praṇa>myaivam āhuḥ bhagavan* \* *keva*; IK om. *śirasā*; B *āh<u>ḥ*

893. D *catvāri koṭīnām*; I *catvāri koṭīr*; K *catvār<i> koṭīr*

894. B *nāgarājñām āgamya*

895. I *yakṣarājñām āgavya(!) yena[sau] ṛṣiḥ*; K *yakṣarājñām āgatya yena(!) sau ṛṣiḥ*; D {*ra*<*ya*>*kṣarājñām*

896. D *ke<va>*; IK *keva*

897. D *mahātma ṛṣir*; I *mahātmaṃ ṛṣir*; K *mahātmān* \* *ṛṣir*

898. B *śatam asaṃkhyeyakalpakoṭīniyutaśatasahasrāṇi samanusrāmi*; IK *śatam asaṃkhyeyakalpa-koṭīnayutaśatāni samanusrāmi.*; IK om. °-*sahasrāṇi*; I *samanusrāmi* is covered by a fragment stuck on the folio containing text from § 114.

899. B *muhūrtamātraivaṇaivaṃ*; D *kena kuśalakarmanā. muhūrtamātreṇaivaṃ pāpaṃ karma{ñā sarvvapāpakarmma} praśāntam* \*; K *muhūrtamātraṃ naivaṃ(!)*

900. BD om. *āha. saṃghātaṃ ... praśāntam* \*; IK om. *anena kuśalakarmanā sarvapāpakarma praśāntam* \*

901. I *ye tatra*; I om. *ca*

902. D *yer ... śraddh(!)adhānatā*; I *ye(r imaṃ dharmaparyāyaṃ) [śru]tvā*; K om. *vā*

903. I *kṛtā. pattīyana(ṃ vā +)ka[t sa](r)[v](e) kṛtaṃ te sarve vyākriyante anuttarāyāṃ*, the reconstruction is uncertain; D *vyākriyante*; K om. *pattīyanaṃ vā*

904. B *samyatsambodhau*

905. D *paṃcānantaryāṇi*

- |  |  |
|--|--|
| (46) catuṣpadāyāṃ gāthāyāṃ<br>sarvapāpakṣayaṃ kṛtvā  | bhā)/35r/syamāṇāyāṃ niran taraṃ.<br>srotāpanno bhaviṣyasi. |
| (47) tatodānaṃ udānemi<br>mocitā duḥkhitāḥ satvā     | sarvaduḥkhapramocanaṃ.<br>nāra kā bhaya bandhanāt*         |
| (48) tataḥ sa puruṣoṭthāy-<br>praṇamya śīrasā tasya  | āsanād aṃjalīkṛtaḥ<br>sādhukāraṃ prayacchati.              |
| (49) sādhu kalyāṇamitrāṇāṃ<br>sādhu saṃghātanirdeśaṃ | sādhu pāpavināśakāḥ<br>ye śroṣyaṃti imaṃ nayaṃ*            |

[106] atha khalu tena kālena tena samayenoparyantarikṣe dvādaśa devaputrasahasrāṇi kṛtāṃjalipuṭāni ca tam ṛṣiṃ upasaṃkrāmya pādaḥ praṇāmyaivam āhuḥ bhagavaṃ kevac ciraṃ smarasi mahātapata. evaṃ catarāḥ koṭī nā/35v/garājñāṃ āgatya. aṣṭādaśa koṭī sahasrāṇi yakṣarājñāṃ āgatya yenāsau ṛṣiḥ tenāṃjalīṃ praṇāmyaivam āhuḥ kevac ciraṃ smarasi mahātma

[107] ṛṣir āha. śatam asaṃkhyeyakalpakoṭī nayutaśatāni samanusrāmi.  
āhu. kena kuśalamūlena karmaṇā muhūrtamātreṇaiva pāpaṃ karma praśāntam\*  
āha. saṃghātaṃ dharmaparyāyaṃ śrutvā

[108] ye ca tatra satvāḥ saṃnipatitāḥ yair imaṃ dharmaparyāyaṃ śrutvā śraddadhānatā kṛtā te sarve vyākṛyante nuttarāyāṃ samyaksambodhau. yena ca puruṣeṇa paṃcānantaryāṇi karmāṇi kṛtāni tenemaṃ saṃghātaṃ dharmaparyāyaṃ śrutvā muhūrtamātreṇa tāni paṃcānantaryāṇi niravaśeṣaṃ parikṣayaṃ /36r/ paryādānaṃ

kṛtāni. tasyānekāni<sup>906</sup> kalpakoṭīniyutaśatasahasrāṇi sarvadurgatidvārāṇi pithitāni bhavanti. dvātriṃśaddevalokadvārāṇy<sup>907</sup> apāvṛtāni bhavanti. ya itaḥ saṃghāṭād dharmaparyāyād<sup>908</sup> antaśaś catuṣpadikām api gāthām śroṣyati. tasyetādṛśāni kuśalamūlāni bhaviṣyanti.<sup>909</sup> kaḥ punar vādo yaḥ saṃghāṭasūtram satkariṣyati<sup>910</sup> gurukariṣyati mānayaṣyati pūjayiṣyati<sup>911</sup> / 40r/ puṣpadhūpagandhamālyavilepanacūrṇacīvaracchatradhvajapatākābhir vā{dya}ṃjalikarmapraṇāmaṃ vā kariṣyati.<sup>912</sup> ekām vārām anumodīṣyaty<sup>913</sup> evaṃ ca vakṣyati. sādhu subhāṣitam iti.<sup>914</sup>

[109] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat\* kiyantaṃ bhagavann añjalipraṇāmāt puṇyaskandham<sup>915</sup> prasavati.<sup>916</sup> ye te saṃghāṭaṃ dharmaparyāyam bhāṣyamāṇaṃ śrutvāñjaliṃ kṛtvā pra«ṇa»manti.<sup>917</sup>

bhagavān āha. śṛṇu kulaputra yena pañcānantaryāṇi<sup>918</sup> karmāṇi kṛtāni kārītāni kriyamāṇāni<sup>919</sup> vānumodītāni bhaveyuh yadi sa itat saṃghāṭād dharmaparyāyād<sup>920</sup> antaśaś catuṣpadikām api gāthām śrutvāñjaliṃ praṇāmayiṣyati.<sup>921</sup> tasya sarvāṇi /40v/ pañcānantaryāṇi karmāṇi parikṣayaṃ gatāni<sup>922</sup> bhaviṣyanti. kaḥ punar vādaḥ sarvaśūra yaḥ<sup>923</sup> sakalasaṃpāptam evāyam<sup>924</sup> dharmaparyāyam śroṣyaty<sup>925</sup> ayam tato bahutaraṃ puṇyaskandham prasaviṣyati.

906. D tenemaṃ saṃghāṭaṃ dharmaparyāyam śrutvā muhūrttamātreṇa tāni pañcānantaryāṇi karmāvaraṇā<ṇi> niravaśeṣaṃ parikṣayaṃ paryādānaṃ kṛtāni {tenemaṃ saṃghāṭaṃ dharmaparyāyam śrutvā muhūrttamātreṇa tāni pañcānantaryāṇi karmāṇi niravaśeṣāṇi parikṣayaṃ paryādānaṃ kṛtāni}. tasyānekāni; B paryavadānaṃ; I ni<ra>vaśeṣaṃ

907. B sarvadurgatidvārāṇi pithitāni bhavati. dvātriṃśadeva-°; I sarvāṇi durgatidvārāṇi pithitāni bhavanti. dvātriṃśadeva-°; K sarvāṇi durgati[dv](ār)āṇi pithitāni bhaviṣyanti. dvātriṃśadeva-°; D dvātriṃśaddeva-°

908. D ya <i>taḥ saṃghāṭā dharmaparyāyād; I ya itaḥ saṃghāṭā dharmaparyāyād

909. B tasyetā{ni}dṛśāni kuśalamūlāni bhaviṣyati.; IK tasyedṛśāni kuśalamūlāni bhaviṣyanti.

910. D kaḥ punar vādo yaḥ saṃghāṭasūtram satkariṣyati.; IK kaḥ punar vādo (K vādo) yaḥ satkariṣyati; IK om. saṃghāṭasūtram

911. D pūjayiṣyanti.

912. D °cchatradhvajapatākābhir vā{dya}ṃjalikarmapraṇāmaṃ vā kariṣyanti.; BCD vā{dya}ṃjali-karmapraṇāmaṃ; IK vā{dyā}ṃjalikarma-°

913. D ekavārām; K ekām vārām anumodīṣyati.; I lacuna

914. I sādhuḥ subhāṣita<m> iti ||

915. B kiṃ(!)yantaṃ bhagavann; I kiṃ bhagavan\* [aṃ]jaliṃ mā{vrā}t\*(read <praṇā>māt\*) puṇyaskandham; K kiṃ bha[ga](, lacuna; D a<m>jalipraṇāmāt

916. D pra{pra}savati

917. A (dhar)[m]a[par]y(āyam bhāṣ)y(a)[mā]ṇam aṃjaliṃ [kṛtvā praṇa](ma)nti., end of lacuna, continues from § 104; IK bhāṣyamāṇam aṃjaliṃ; AIK om. śrutvā

918. D śṛṇu kulaputra yena pañcānantaryāṇi; B śruṇu

919. AK karmāṇi kṛtāni kārītāni vā. kriyamāṇāni; I karmāṇi kārītāni vā kriyamāṇāni; I om. kṛtāni; D kriyamāṇāni

920. A vānumodītāni yadi ita saṃghāṭe dharmaparyāyād; A om. bhaveyuh & sa; I lacuna, probably om. bhaveyuh & sa; K lacuna; D saṃghāṭā dharmaparyāyād

921. D catuṣpadikām api gāthām śrutvāñjaliṃ praṇāmayiṣyati.; AI śrutvā aṃjaliṃ praṇāmayiṣyati.; K śrutvā aṃjaliṃ praṇāmayiṣyati.)

922. D sarvāṇi tāni pa<m>cānantaryāṇi karmāṇi parikṣayaṃ gatāni; IK parikṣayaṃ kṛtāni; A kṣayaṃ; A om. pari-°

923. D kaḥ punar vādaḥ sarvaśūrā ya

924. A evan; A om. ayam; I e<va>m <ya>aṃ

925. AI śroṣyati.; B śroṣyanti; K lacuna.

kṛtāṇi tasyānekāṇi kalpakotīnayutaśatasahasrāṇi sarvāṇi durgatidvārāṇi pithitāṇi bhavaṃti. dvātriṃśaddevalokadvārāṇy apāvṛtāṇi bhavanti. ya itaḥ saṃghāṭād<sup>331</sup> dharmaparyāyād antaśaś catuṣpadikāṃ api gāthāṃ śroṣyati. tasyedṛśāṇi kuśalamūlāṇi bhaviṣyanti. kaḥ punar vādo yaḥ satkariṣyati. gurukariṣyati. mānayaṣyati. pūjayaṣyati. puṣpadhūpagandhamālyavilepanacūrṇa-cīvaracchatradhvajapatākābhir vādyāṃjalikarmaṇāṃ vā kariṣyaty ekāṃ vārāṃ anumodayiṣyaty evaṃ ca vakṣyati sādhu subhāṣitam iti. ||

[109] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavaṃtam etad avocat\* kiṃ bhagavaṃ aṃjalimātrāt puṇyaskandhaṃ prasavati. ye te saṃghāṭaṃ dharmaparyāyaṃ bhāṣyamāṇaṃ śrutvā aṃjalim kṛtvā praṇamanti.<sup>332</sup>

bhagavān āha. śṛṇu kulaputra yena paṃcānantaryāṇi karmāṇi kṛtāṇi kāritā/36v/ni vā kṛyamāṇāṇi vānumoditāṇi ya itaḥ saṃghāṭād dharmaparyāyād<sup>333</sup> antaśaś catuṣpadikāṃ api gāthāṃ śrutvā aṃjalim<sup>334</sup> praṇāmayiṣyati tasya sarvāṇi<sup>335</sup> paṃcānantaryāṇi karmāṇi pa<ri>kṣayaṃ kṛtāṇi bhaviṣyanti. kaḥ punar<sup>336</sup> vādaḥ yaḥ sakalasaṃmāptam evamaṃ<sup>337</sup> dharmaparyāyaṃ śroṣyati. ayaṃ tato bahutaraṃ puṇyaskandhaṃ prasaviṣyati.

331. F saṃghāṭāt

332. A (dhar)[m]a[par]y(āyaṃ bhāṣ)y(a)[mā]ṇam aṃjalim [kṛtvā praṇa](ma)nti., end of lacuna, continues from § 104; A om. śrutvā

333. A yadi ita saṃghāṭe dharmaparyāyād

334. A śrutvā aṃjalim

335. A tasya tāṇi sarvāṇi

336. A kṣayaṃ (kṛtāṇi bhaviṣyanti. kaḥ) punar; A om. pari-°

337. A vāda sarvaśūra yaḥ sakalasaṃmāptam evaṃ; A om. imaṃ

[110] upamām te kulaputra kariṣyāmi. asya saṃghātasūtrārthasya vijñaptaye.<sup>926</sup> tad yathāpi nāma sarvaśūrānavataptasya nāgarājasya<sup>927</sup> bhavane na kadācit sūryo vabhāsayati. tataś ca pañca mahānadyaḥ pravahanti.<sup>928</sup>

atha kaścid eva puruṣo bhaved yās tāsām<sup>929</sup> pañcānām mahānadīnām udakasya bindūni gaṇayet<sup>930</sup> tat kiṃ manyase sarvaśūra śakyam teṣām udakavindūnām gaṇanāyogena paryantam adhigantum\*<sup>931</sup>

āha. no hīdam bhagavan no hīdam /41r/ sugata.<sup>932</sup>

bhagavān āha. evam eva sarvaśūra na śakyam saṃghātasūtrasya dharmaparyāyasya<sup>933</sup> kuśalamūlam kalpena vā kalpaśatena vā kalpasahasreṇa vā kalpaśatasahasreṇa vā kalpakoṭīniyutaśata«saha»sreṇa vā gaṇanayā paryantam adhigantum.<sup>934</sup>

[111] tat kiṃ manyase sarvaśūra duṣkaram tasya ya imam saṃghātam dharmaparyāyam muhūrtaṃ prakāśayeta.

āha. duṣkaram bhagavan duṣkaram sugata.<sup>935</sup>

bhagavān āha. ataḥ suduṣkarataram sarvaśūra tasya ya imam saṃghātam<sup>936</sup> dharmaparyāyam śakṣyati śrotum\*<sup>937</sup>

[112]<sup>938</sup> tad yathā anavataptāt\*<sup>939</sup> pañca mahānadyaḥ pravahanti.<sup>940</sup> tāsām pañcānām<sup>941</sup> mahānadīnām pravahatām udakavindūnām na śakyam /41v/ kenacid gaṇakena vā gaṇakamahāmātreṇa vā gaṇanayā paryantam adhigantum\*<sup>942</sup> evam evāsyā dharmaparyāyasya puṇyaskandhasya na śakyam paryantam adhigantum\*

926. A kulaputra kariṣyāmy asya saṃghātasūtrasyārthavijñaptaye.; D saṃghātasūtrasya vijñaptayam; D om. °-artha-°; I kariṣyā[my asya] saṃghātasūtrasyārtha[sya] (v)[ij](ñapta)ya(e) ||; K lacuna, vijñapta)ye. ||

927. AI [sarva]śūra. anavada(!)ptasya nāgarājasya

928. I kadācit\*; A tataḥ pañca mahānadyā pravahanti.; A om. ca

929. A kaścid eva puruṣo bhaved <d ya>s tāsām (cf. F yas yāsām); D kaścid d(!)eva puruṣo bhaved yās tāsām; I kaścid eva puruṣo bhaved yas tāsām; K kaścid eva [p](uruṣo, lacuna.

930. A mahānadīnām vindūni gaṇayet\*; A om. udakasya; I lacuna, probably om. udakasya; D vinduni

931. A śakya<m> sarvaśūra teṣām vindūnām gaṇanayā paryanto-m-adhigantum.; A om. tat kiṃ manyase & udaka-° & °-yogena; I teṣām udakavindūnām gaṇanayā; I om. °-yogena; K teṣām b[indū](nām); K om. udaka-°; D adhigantum;

932. A āha: no hīdam bhagava.n; AK om. no hīdam sugata; K (āha. no hī)dam bhagavan\*; I bhagavan\*

933. AI saṃghātasya dharmaparyāyasya; AI om. °-sūtrasya; K lacuna.

934. AI kuśalamūlam kalpaśatena vā: kalpasahasreṇa vā gaṇanayā paryantam adhiga<m>tum\* (I °-gamtum); AI(K?) om. kalpena vā; AIK om. kalpaśatasahasreṇa vā kalpakoṭīniyutaśatasahasreṇa vā; K (kuśalamūlam kalpaśatena) vā. kalpasahasreṇa vā gaṇanā<ya> pa[rya]ntam adhigantum\*; C kalpakoṭīniyutaśata«saha»sreṇa, C «saha» is added in Proto-Śāradā script (by the scribe of D?).

935. A muhūrtaṃ prakāśaye. āha: duṣkaram bhagava.n, A om. duṣkaram sugata; I muhūrtaṃ prakā(...).ram sugata.; K muhūrtaṃ prakāśayed āha. duṣkaram bhagavan\* (, K lacuna; B bhagava; D bhagavam

936. A tataḥ suduṣkaram sarvaśūra yaḥ saṃghātam; A om. tasya & imam; D s<u>duṣkarataram sarvaśūra tasya imam saṃghātam; D om. yaḥ; I suduṣkarataram sarvaśūra tasya yaḥ saṃghātam; I om. imam

937. A śakṣyanti śrotum.; D śakṣyamnti śrotum.; I śakṣyati śrotum; K [śakṣyati] (, lacuna.

938. A [112] tad yathā anavada(!)ptāt pañca mahānadyā pravahante tāsām pañca mahānadīnām pravahantīnām vindūnām na śakyam gaṇanayā paryanto-m-adhi[gantu](m). āha. katamā bhagavāms tāni pañca ma«hāna»dyāḥ [bhagavān ā]ha. tad yathā gaṃgā. sītā. vakṣu.r yamunā. candrabhāgā: imā pañca mahānadyo mahāsamudra praviśanti. ekaikā ca mahānadī pañcanadīsataparivārā:

939. BI anavadaptāt\*

940. D pañcca mahānadyaḥ; B mahānadyāḥ pravahanti.; K prava<ha>ṃti.

941. I om. pañcānām; K lacuna, probably om. pañcānām

942. I mahānadīnām (+ + + + + + +) gaṇanayā paryanto dhigantum ||; I text om. unclear; B udakavindūni na śakyam kenacid ... adhigantum\*; D udakavindūnām na śakyam kenacid ... adhigantum.; K bindūnām na śakṣyate (, lacuna; K om. udaka-°

[110] upamām te kulaputra kariṣyāmy asya saṃghāṭasya sūtrasya <a>rthavijñaptaye.<sup>338</sup> tad yathāpi nāma sarvaśūrānavataptasya<sup>339</sup> nāgarājasya bhavane na kadācit sūryo vabhāsayati tataś ca pañca mahānadyaḥ<sup>340</sup> pravahanti. atha kaścīd eva puruṣo bhavet\* yas tāsām<sup>341</sup> pañcānām mahānadīnām vindūni gaṇayet\* śakyam sarvasūra teṣām vindūnām gaṇanayā paryanto dhigantum\*<sup>342</sup>

āha. no hīdaṃ bhagavan\*<sup>343</sup>

bhagavān āha. evam eva sarvaśūra na śakyam saṃghāṭasya dharmaparyāyasya kuśalamūlam <kalpaśatena vā> kalpasahasreṇa vā gaṇanayā paryanto /37r/ dhigantum\*<sup>344</sup>

[111] tat kiṃ manyase sarvaśūra duṣkaram tasya ya imaṃ saṃghāṭam dharmaparyāyam muhūrtam api saṃprakāśayet\*<sup>345</sup>

āha. duṣkaram bhagavan duṣkaram sugata.<sup>346</sup>

bhagavān āha. tato duṣkarataram sarvaśūra tasya ya imaṃ saṃghāṭam dharmaparyāyam śakṣyati śrotum\*<sup>347</sup>

[112]<sup>348</sup> tad yathā anavataptān mahāsarasaḥ pañca mahānadyaḥ pravahanti. tāsām mahānadīnām pravahantānām vindūnām na śakya te gaṇanayā paryanto dhigantum\*

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338. A saṃghāṭasūtrasyārthavijñaptaye:

339. A [sarva]śūra. anavada(!)ptasya

340. A tataḥ pañca mahānadyā; A om. ca

341. A bhava<d ya>s tāsām; F yas yāsām

342. A śakya<m> sarvasūra teṣām vindūnām gaṇanayā paryanto-m-adhigantum.

343. A bhagava.n(!)

344. A kalpaśatena vā: kalpasahasreṇa vā gaṇanayā paryantam adhiga<m>tum\*

345. A du[ṣkara]n tasya ... muhūrtam prakāśaye.; A om. api & saṃ-°

346. A bhagava.n; A om. duṣkaram sugata:

347. A tataḥ suduṣkaram sarvaśūra yaḥ saṃghāṭam dharmaparyāyam śakṣyanti śrotum.; A om. tasya & imaṃ

348. A [112] tad yathā anavada(!)ptāt pañca mahānadyā pravahante tāsām pañca mahānadīnām pravahantīnām vindūnām na śakyam gaṇanayā paryanto-m-adhi[gantu](m). āha. katamā bhagavāms tāni pañca ma«hāna»dyāḥ [bhagavān ā]ha. tad yathā gaṃgā. sītā. vakṣu.r yamunā. candrabhāgā: imā pañca mahānadyo mahāsamudra praviśanti. ekaikā ca mahānadī pañcanadīśataparivārā:



sarvaśūra āha.<sup>943</sup> katamās tā bhagavan paṃca<sup>944</sup> mahānadya.<sup>945</sup>

bhagavān āha. tad yathā. gaṃgā sītā vakṣuḥ<sup>946</sup> yamunās candrabhāgā ca. imā sarvaśūra paṃca<sup>947</sup> mahānadyo mahāsamudre praviśanti.<sup>948</sup> ekaikā ca mahānadī paṃcamahānadīśata-parivārā<sup>949</sup>. ||

[113] punar aparaṃ sarvaśūra paṃcemā mahānadyaḥ ākāśe pravahanti. yā satatasamitaṃ udakavindubhiḥ prajāṃ plāvayanti. tās ca paṃca mahānadyaḥ ekaikā sahasrapari/42r/vārā.<sup>950</sup> āha. katamās tā bhagavan paṃca mahānadyaḥ sahasraparivārāḥ yā ākāśe pravahanti.<sup>951</sup>

bhagavān āha. sundarī nāma sahasraparivārā: śaṃkhā nāma<sup>952</sup> sahasraparivārā: vahantī nāma sahasraparivārā: citrasenā nāma sahasraparivārā: dharmavṛttā nāma sahasraparivārā.<sup>953</sup> imās tā sarvaśūra paṃca mahānadyaḥ<sup>954</sup> sahasraparivārā yā jāmbūdvīpe<sup>955</sup> autsukyam āpadyante. yāḥ kālena kālaṃ jāmbūdvīpe<sup>956</sup> bindubhir varṣadhārāḥ pramuṃcanti. tena puṣpaphalasyāny abhiruhyanti. yadā jāmbūdvīpe varṣadhārāḥ prapatanti.<sup>957</sup> tadā udakaṃ jāyate. jātaṃ codakaṃ<sup>958</sup> sarvakṣetrārāmāṇi saṃ/42v/tarpayati.<sup>959</sup> sukhaṃ ca kārayati.<sup>960</sup> tad yathāpi nāma sarvaśūra prajāpati sarvajāmbūdvīpe<sup>961</sup> sukhaṃ kārayati.

943. I āha.; I om. evam evāsyā ... sarvaśūra; K lacuna )gavaṃ sā( + + + + + + + + ) śṛṇu kulapu(tra, lacuna, context unclear; BD adhigantum;

944. I katamā bhagavaṃs tāḥ paṃca; K lacuna.

945. BDI mahānadyaḥ; K lacuna.

946. D sītā {rv} vakṣuḥ

947. I candrabhāga imāṃ paṃca; I om. ca & sarvaśūra; K (candrabhā)[g](ā) [ca i]māṃ paṃca; K om. sarvaśūra

948. B mahānadyo mahāsamudre pra«vi»śanti.; K mahānadye mahāsamudraṃ praviśanti

949. BI paṃcanadīśataparivārā: ||; BI om. °-mahā-°; K [paṃca]śataparivārā. ||; K om. °-mahānadī-°

950. AIK paṃcemāṃ (I °-haḥ (mā misread as ha); K °-māḥ) sarvaśūra mahānadyā (I °-dya; K °-dyaḥ) ākāśe pracaranti (I °-raṃti.; K pravahaṃti.). ye prajāṃ prahlādayanti. (IK plāvayaṃti) sahasraparivārā:; AIK om. punar aparaṃ & satatasamitaṃ udakavindubhiḥ & tās ca paṃca mahānadyaḥ ekaikā; D yā ... prajāṃ vyā(!? or byā)payanti. tās ca paṃca mahānadyaḥ ekaika{ka} sahasraparivārā; E udakavin)du(bhiḥ prajāṃ plāvayanti): tā ca pa(m)ca mahānadyaḥ ekaikā sahasraparivārā; E end of lacuna, continues from § 11.

951. AIK āha. katamās tāṃ: (I tā; K tāḥ) sahasraparivārā; AIK om. bhagavan paṃca mahānadyaḥ & yā ākāśe pravahanti.; E bhagavaṃ pa<m>ca mahānadyā; D pa<m>cca

952. E śaṃkhinī nāma

953. A bahantī nāma ... dharmavṛttā; I om. vahantī nāma sahasraparivārā: citrasenā nāma sahasraparivārā: dharmavṛttā nāma sahasraparivārā.; D dharm(!)avṛndā; E dharmavṛndā

954. ADEIK imāṃ (IK imā; DE imās) tā (D tāṃ; E te; AIK om. tā) sarvaśūra (DE sarvva-°) paṃca mahānadyā. (DEIK °-dyaḥ)

955. A sahasraparivārā. jāmbūdvīpe; A om. yā; DE sahasraparivārā yāṃ jāmvū(E vu)dvīpe; K sahasraparivārāḥ ye jāmbūdvīpe

956. AIK ye te sarvaśūra kālena kālaṃ jāmbūdvīpe; E yāva kālena kālaṃ jāmvūdīpe

957. A vindūbhi varṣadhārā pramuṃcanti yena ca puṣpaphalasyāny abhiruhyanti. yadā jāmbūdvīpe vindūbhi varṣadhārā prapatanti; D vindubhir vvarṣadhārāḥ pramuṃcanti. yena puṣpa-°... jāmvūdīpe; EI (bi)ndubhir (E om. bindubhir ) varṣadhārāḥ prapatanti. (E °-anti); EI om. pramuṃcanti. tena puṣpaphalasyāny abhiruhyanti. yadā jāmbūdvīpe varṣadhārāḥ

958. K caudakaṃ

959. AK sarvakṣetrārāmāṇi saṃtarpayati.; B sarvakṣetrā{ṇi}rāmāṇi saṃtarpayanti.; DE sarvva(E sarva)kṣetrārāmā(D «mā»)ṇi saṃtarppayati.

960. A sukhāṃ kārayati.; A om. ca; I kārayanti.; K om. sukhaṃ ca kārayati

961. D sarvaśūra prajāpati sarvva{śūra}jāmvūdīpe; AK sarvajāmbūdvīpe; E sarvajāmvūdīpe

āha. katamās tā bhagavaṃ pañca mahānadyaḥ  
tad yathā gaṃgā. sītā. vakṣu. yamunā. candrabhāgā. imāḥ pañca mahānadyo mahāsamudre  
praviśanti. ekaikā ca mahānadī pañcapañcanadīśataparivārā:

[113]<sup>349</sup> pañcemāḥ sarvaśūra mahānadyaḥ ākāśe pracaramti. yāḥ prajā pālayanti.  
sahasraparivārā.

āha. katamās tāḥ sahasrāparivārā.

bha/37v/{ha katamās tā sahasrāparivārā. bha}gavān āha. sundarī nāma nadī sahasraparivārā.  
śaṃkhā nāma nadī sahasraparivārā. bahantī nāma nadī sahasraparivārā: citrasenā nāma nadī  
sahasraparivārā. dharmavṛttā nāma nadī sahasraparivārā. imāḥ sarvaśūra pañca mahānadyaḥ  
sahasraparivārāḥ yā{ṃ} jāmbudvīpe varṣadhārāḥ prapatanti tadā udakaṃ saṃjāyate. jātaṃ  
codakaṃ sarvakṣetrārāmāṇi santarpayati. sarvakṣetrārāmeṣu tṛpteṣu satvāḥ sukhito bhavanti.  
tad yathāpi nāma sarvaśūra prajāpatiḥ sarvajāmbudvīpe sukhaṃ kārayati.

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<sup>349</sup>. A [113] pañcemāḥ sarvaśūra mahānadyā ākāśe pracaranti. ye prajāṃ prahlādayanti. sahasraparivārā:  
āha: katamās tāṃ: sahasrāparivārā bhagavān āha: sundarī nāma sahasraparivārā: śaṃkhā nāma sahasraparivārā:  
bahantī nāma sahasraparivārā: citrasenā nāma sahasraparivārā: dharmavṛttā nāma sahasraparivārā: imāḥ  
sarvaśūra pañca mahānadyā. sahasraparivārā. jāmbudvīpe utsukyam āpadyante. ye te sarvaśūra kālena kālaṃ  
jāmbudvīpe vindūbhi varṣadhārā pramuñcanti. yena ca puṣpaphalasyāny abhirūhyanti. yadā jāmbudvīpe  
vindūbhi varṣadhārā prapatanti. tadā udakaṃ jāyate. jātaṃ codakaṃ sarvvakṣetrārāmāṇi saṃtarpayati. sukhāṃ  
kārapayati. tad yathāpi nāma sarvaśūra prajāpati sarvajāmbudvīpe sukhaṃ kārayati.

[114] evam eva sarvaśūrāyaṃ<sup>962</sup> saṃghāto dharmaparyāya<sup>963</sup> bahujanahitāya bahujana-sukhāya jāmbudvīpe prakāśitaḥ<sup>964</sup> yathā devānāṃ trāyastriṃśānāṃ āyuspramāṇaṃ<sup>965</sup> na tathā manuṣyānāṃ. katame ca sarvaśūra trāyastriṃśā devāḥ yatra<sup>966</sup> śakro devānāṃ indraḥ<sup>967</sup> prativasati. te trāyastriṃśā nāma devāḥ santi sarvaśūra satvāḥ ya ekaṃ vāksucaritaṃ bhāṣante.<sup>968</sup> teṣāṃ na śakyam puṇyaskandhasyopamāṃ kartuṃ.<sup>969</sup>

[115] santi sarvaśūra satvāḥ ya ekaṃ vāgduścaritaṃ bhāṣante na śakyam teṣāṃ<sup>970</sup> narakatirya/43r/kṣūpamāṃ kartuṃ\*<sup>971</sup> yat te satvāḥ narakatiryakpretaduḥkhāṃ<sup>972</sup> vedanāṃ vedayanti. na kaścit teṣāṃ trātā bhavati.<sup>973</sup> tatra te nirāśāḥ paridevante narakeṣu prapatamānāḥ tad akalyāṇamitravaśena draṣṭavyam.<sup>974</sup> ye satvā vāksucaritaṃ bhāṣante teṣāṃ na śakyam<sup>975</sup> puṇyaskandhasyopamāṃ kartuṃ tat kalyāṇamitravaśena draṣṭavyam.<sup>976</sup>

[116] yadā kalyāṇamitraṃ paśyati tadā tathāgato<sup>977</sup> dṛṣṭo bhavati. yadā tathāgataṃ paśyati tadā<sup>978</sup> sarvapāpakṣayo bhavati. yadā sarvapāpakṣayo bhavati. tadā prajāpatir jāmbūdīpe autsukyaṃ karoti.<sup>979</sup> yadā prajāpatir jāmbūdīpe autsukyaṃ karoti.<sup>980</sup> tadā jāmbūdīpakānāṃ

962. BDE evam evāyaṃ (E evāya<m>) sarvaśūrāyaṃ (! D sarvva-°; E sarva-°); IK evam eva sarvaśūrāyaṃ (I°-ya<m>)

963. K dharmaparyāyo; K om. saṃghāto

964. A jāmbudvīpe prakāśitaṃ\*

965. DE ttrāyastriṃśānāṃ āyuspramāṇaṃ (E āyupr-°); K trayastriṃśānāṃ āyuspramāṇaṃ; K otherwise trayastriṃś-° in this paragraph.

966. A katha(!)me ca sarvaśūra. trayastriṃśā deva yatra; DE manuṣyānāṃ\* ... sarvaśūra (E sarva-°) ttrāyastriṃśā (E °-triṃśā) devāḥ yatra; I manuṣyānāṃ ... trāyastriṃśānāṃ devāḥ yatra

967. D śakro(!) devānāṃ indraḥ; A indro.; B indro:

968. A tatra trayastriṃśā nāma: santi: tad yathā sarvaśūra satvā ye vāksucaritaṃ bhāṣante; A om. devāḥ & ekaṃ; D te ttrāyastriṃśā nāma devāḥ santi sarvaśūra satvāḥ ya ekaṃ vā(!)sucaritaṃ bhāṣate; E te ttrāyastriṃśā nāma devāḥ santi sarvaśūra(!) satvā ye ekaṃ vā<k>sucaritaṃ bhāṣante; IK te ttrāyastriṃśā (K tra-°) nāma santi sarvaśūra satvā ye ekaṃ vāksucaritaṃ bhāṣante (I °-ate); IK om. devāḥ (I om. according to the length of the lacuna) & ekaṃ; I ttrāyastriṃśā [lacuna] sarvaśūra

969. E karttuṃ\*; I kartuṃ\*

970. A sa<m>ti satvā ye vāgdurbhāṣi[ta](m) bhāṣa(m)te na śakyam teṣāṃ; A om. sarvaśūra & ekaṃ; E santi sarvaśūra satvā ye ekaṃ vāgduścaritaṃ bhāṣante na śakyam teṣāṃ; I santi satvāḥ ye vāgduścaritaṃ bhāṣa<m>te. na śakyam teṣāṃ.; I om. sarvaśūra & ekaṃ; K santi sarvaśūra satvā ye vāgduścaritaṃ bhāṣante teṣāṃ na śakyam; K om. ekaṃ

971. I narakati {+}ryakṣūpamā[m] kartuṃ\*

972. A yat te svayam eva narakatiryakpretaduḥkhāṃ; A om. satvāḥ; DE ye te satvā narakatiryakpretaduḥkhāṃ

973. ADEIK na ca kaści (IK kaścit) teṣāṃ trātā (DE ttrātā) bhaviṣyati. (DEI bhavati.; K bhavanti.)

974. A tatra te nirāśā paridevante. narakeṣu prapa<ta>mānā. tadākalyāṇamitravaśena draṣṭavyam.; D tatra te nirāśā. paridevante narakeṣu prapatamānā ta<d a>kalyāṇamitravaśena draṣṭavyam; E tatra te nirāśā parideva(nte narakeṣu prapatamānāḥ tad akalyā)[ā](ṇamitra)[va]śena draṣṭavyam\*; IK pratapa(!)mānāḥ; K draṣṭavyam\*

975. I vāksucaritaṃ bhāṣante te<ṣāṃ> na śakyam; K vāksucaritaṃ bhāṣante

976. A «ye satvā vāksucaritaṃ bhāṣam[nte] teṣāṃ na śakyam puṇyaskandhasyopamāṃ kartuṃ: tat kalyāṇamitravaśena draṣṭavyam |»; E karttuṃ\* tat kalyāṇamitravaśena draṣṭavyam\*; I kartuṃ\* <tat> kalyāṇamitravaśena draṣṭavyam; K draṣṭavyam\*

977. B paś<y>ati tadā tathāgata; A tathā tathāgato

978. A tadā tasya; K tadāśya

979. A sarvapāpa[kṣa]yo bhavati. yadā prajāpatiṃ sarvajāmbūdīpe autsukyaṃ karoti.; A om. sarvapāpakṣayo bhavati. tadā; E sarvapāpakṣayo bhavati. yadā sarvapāpakṣayo ... prajāpati jāmbūdīpe; D jāmbūdīpe; IK om. yadā sarvapāpakṣayo bhavati. tadā prajāpatir jāmbūdīpe autsukyaṃ karoti.

980. ADEK om. yadā prajāpatir jāmbūdīpe autsukyaṃ karoti.; I prajāpati.<r> jāmbūdīpe au<t>sukyaṃ karoti; B jāmbūdīpe

[114]<sup>350</sup> evam eva sarvaśurāyaṃ saṃghāto dharmaparyāyo bahujanahitāya jāmbudvīpe prakāśitaḥ yathā ca sarvaśūra devānāṃ trayastriṃśatāṃ āyuspramāṇaṃ na tathā manuṣyāṇāṃ. tatra katame sarvaśūra traya/38r/triṃśā de[vāḥ yatra śakro devānāṃ indraḥ prativasati] te trayastriṃśā nāma. santi sarvaśūra satvāḥ [ye] vāksuca[ritaṃ bhāṣa]nte. [teṣāṃ] na śakyaṃ puṇyaskandhasyopamāṃ kartum\* || yat te de[vama]nuṣyeṣv anupamaṃ saukhyam anubhavanti.

[115]<sup>351</sup> +ḥ satvāḥ ye vāgduścaritaṃ bhāṣante na śakyaṃ tasya apuṇyaskandhasyopamāṃ [kartu]m\* yat te [satvā] narakatiryakpreteṣu duḥkhāṃ vedanāṃ vedayaṃti. na ca kaści[t te]ṣāṃ trātā bhavati. tatra te nirāśāḥ paridevante narakeṣu prapatamānāḥ tad akalyāṇamitravaśena draṣṭavyam\* ye satvā vāksucaritaṃ bhāṣante teṣāṃ na śakyaṃ puṇyaskandhasyopamāṃ kartum. tat kalyāṇamitra[vaśena] draṣṭavyam\*

[116] yadā kalyāṇamitraṃ paśyati tadā tathāgat[o]<sup>352</sup> /38v/ (dṛ)[ṣṭ](o) bhavati. yadā tathāgataṃ paśyati tadā sarvapāpakṣayo<sup>353</sup> bhavati. yadā prajāpati jāmbudvīpe<sup>354</sup> autsukyaṃ karoti. tadā sarvajāmbudvīpakanāṃ<sup>355</sup>

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<sup>350.</sup> A [114] evam eva sarvaśurāyaṃ saṃghāto dharmaparyāyaḥ bahujanahitāya: bahujanasukhāya. jāmbudvīpe prakāśitam\* yathā devānāṃ trāyastriṃśānāṃ āyuspramāṇaṃ na tathā manuṣyāṇāṃ. katha(!)me ca sarvaśūra. trayastriṃśā devā. yatra śakro devānāṃ indro. prativasati. tatra trayastriṃśatā nāma: santi: tad yathā sarvaśūra satvā ye vāksucaritaṃ bhāṣante. teṣāṃ na śakyaṃ puṇyaskandhasyopamāṃ kartum.

<sup>351.</sup> A [115] sa<ṃ>ti satvā ye vāgdurbhāṣi[ta](ṃ) bhāṣa(m)te na śakyaṃ teṣāṃ narakatiryakṣūpamāṃ kartum\* yat te svayam eva narakatiryakpretaduḥkhāṃ vedanā<ṃ> vedayaṃti. na ca kaścit teṣāṃ trātā bhaviṣyati. tatra te nirāśā paridevaṃte. narakeṣu prapa<ta>mānā. tadākalyāṇamitravaśena draṣṭavyaṃ: «ye satvā vāksucaritaṃ bhāṣaṃ[nte] teṣāṃ na śakyaṃ puṇyaskandhasyopamāṃ kartum: tat kalyāṇamitravaśena draṣṭavyaṃ |»

<sup>352.</sup> A paśyati. tathā tathāgato

<sup>353.</sup> A tadā tasya sarvapāpa[kṣ]ayo

<sup>354.</sup> A prajāpatiṃ sarvajāmbudvīpe

<sup>355.</sup> A jāmbudvīpakanāṃ; A om. sarva-°

satvānām<sup>981</sup> sukhasya na śakyam upamām kartum\*<sup>982</sup> /43v/ evam evāyaṃ sarvaśūra saṃghāto<sup>983</sup> dharmaparyāya jāmbudvīpakānām satvānām buddhakṛtyaṃ<sup>984</sup> karoti. tadā na śakyam teṣāṃ satvānām puṇyaskandhasyopamām kartum\*<sup>985</sup>  
 [117]<sup>986</sup> tad yathāpi nāma sarvaśūra yatremāḥ pañca mahānadyaḥ<sup>987</sup> sambhedam samavasaraṇam gacchanti. <sup>988</sup> tatra na śakyam udakasya pramāṇam udgrahītum. etāvad udakakumbhā vā udakakumbhaśatāni<sup>989</sup> vā udakakumbhasahasrāṇi vā udakakumbhaśatasahasrāṇi vā. api tu bahutvād udakasya mahān<sup>990</sup> udakaskandha iti saṃkhyāṃ gacchati.  
 [118]<sup>991</sup> evam eva sarvaśūra yadā jāmbudvīpakā satvā imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyanti. śrutvā codgrahīṣyanti<sup>992</sup> dhārayiṣyanti. vācayiṣyanti paryavāpsyanti. /44r/ pareṣāṃ ca vistareṇa saṃprakāśayiṣyanti pratipatyā ca saṃpādayiṣyanti.<sup>993</sup> tadā na śakyam teṣāṃ satvānām puṇyaskandhasya pramāṇam udgrahītum\* api tu bahutvāt puṇyasya mahān puṇyaskandha iti saṃkhyāṃ gacchati.<sup>994</sup>  
 [119] ye sarvaśūra satvāḥ saṃghātaṃ<sup>995</sup> dharmaparyāyaṃ na śroṣyanti na taiḥ śakyam<sup>996</sup> anuttarāṃ samyaksambodhim abhisamboddhum\*<sup>997</sup> na śakyam dharmacakram pravartayitum\*<sup>998</sup> na śakyam dharmagaṇḍī parāhanitum\*<sup>999</sup> na śakyam tair<sup>1000</sup> dharmasimhāsanam abhiroddhum.<sup>1001</sup> na śakyam nirvāṇadhātum anupaveṣṭum. na śakyam aprameyai<sup>1002</sup> raśmibhir avabhāsayitum\* ya imaṃ sarvaśūra saṃghātaṃ dharmaparyāyaṃ<sup>1003</sup>

981. AD jāmbudvīpakānām (D jāmvu-°) satvānām; I jāmbudvīpakānām manuṣyānām; I om. satvānām; K j(am)būdviṇe(!)kānām satvānām

982. A kartum.; D karttum;

983. D evam evāyaṃ sarvaśūra saṃgh{o}to; E sarvaśūra; K evam eva sarvaśūrāyaṃ saṃghāto

984. B jāmbūdviṇe(!)kānām satvānām buddhakṛtaṃ; E vuddhadharmmasaṃghakṛtyaṃ

985. AIK om. tadā na śakyam teṣāṃ satvānām puṇyaskandhasyopamām kartum\*; E tadā <na> śakyam ... kartum\*; B karttum.

986. AFIK om. § 117.

987. B yatremāḥ pañca mahānadyāḥ; DE yattremāḥ pañcca mahānadyaḥ (E °-nadyā)

988. B samavasaraṇam gacchati; E samavasaraṇam(!) gacchati

989. D tatra na śakyam u«da»kasya pramāṇam udgrhītum. etāvad uda«ka»kumbhā vā udakakumbhaśatāni; E tatra na śakyam\*m udakasya pramāṇam udgrhītum\* etāva udakakumbham vā udaśa(!)kumbhaśatāni; B udgrhītum: etāvad uta(!)kaṃ kumbhā

990. B udakaṃ kumbhaśatasahasrāṇi; D vahu{sa}tvād udakasya mahān; E vahu{sa}tvā udakasya {udakasya} mahā

991. AFIK om. § 118.

992. B c<o>dgrahīṣyanti; D codgrhīṣyanti; E codgrhīṣyamnti

993. D pratipatyā ca saṃpādayiṣyanti.

994. D udgrhītum: api tu vahu{sa}tvāt puṇyasya mahān pu{ru}ṇyaskandha iti saṃkhyā gacchanti.; E udgrhītum\* api tu vahu{sa}tvā mahā puṇyaskandha iti saṃkhyā gacchati

995. AIK ye saṃghātaṃ; AIK om. sarvaśūra satvāḥ; E sarvaśūra

996. D dharmaparyāyaṃ <na> śroṣyanti na taiḥ śakyam; E na śroṣyanti na tebhya śakyam; I na śroṣyanti na te śakyam

997. A abhisambod(dhu)m; B anuttarāṃ{ṇi} saṃmyatsambodhim abhisamboddhum\*; D anuttarāyā samyaksambodhim abhisambuddhum\*; E anuttarāyāṃ samyaksambo(!)dhim abhisambuddh<u>am\*

998. AIK pravartayitum.; D dharmacakram pravartayitum.; E dharmacakram pravartayitum\*

999. A dharmaga[ṇḍ]ī (parā)[ha]m[tum.]; D dharmagaṇḍī parāhanitum.; E dharmagaṇḍī parāhanitum\*; IK dharmagaṇḍī parāhamtum.

1000. AIK om. tair; DE tai

1001. E dharmasimhāsanam abhirūddhum\*; I abhiroham.(!)

1002. A ni(r)v(ā)[ṇadh](ātum) praveṣṭu<m>. na śakyam aprameyai; AIK om. anu-°; E na śakyam tai nirvāṇadhātum anupaveṣṭum\* na śakyam tai {m}aprimeyai; IK praveṣṭam (K °-ṣṭum). na śakyam apramaiyai

1003. AIK avabhāsayitum (K°-tum\*) evaṃ sarvaśūra ye saṃghātaṃ dharmaparyāyaṃ (IK saṃghātaṃ dharmaparyāyaṃ); AIK om. imaṃ; D avabhāsayitum.; E ya imaṃ sarvaśūra saṃghātaṃ dharmaparyāyaṃ

satvānām sukhasya na śakyam upamām kartum\*<sup>356</sup> evam evāyaṃ sarvaśūra saṃghāto  
dharmaparyāyo jambudvīpe buddhakṛtyaṃ<sup>357</sup> karoti.

[117] (omitted in manuscripts AF)

[118] (omitted in manuscripts AF)

[119] ye saṃghātaṃ dharmaparyāyaṃ na śroṣyaṃti na taiḥ śakyam anuttarāṃ  
samyaksaṃbodhim abhisamboddhum\*<sup>358</sup> na śakyam dharmacakraṃ pravartayitum\*.<sup>359</sup> na  
śakyam dharmagaṇḍī parāha[ntu]m\*<sup>360</sup> na śakyam dharmasiṃhāsanam abhi[roḍhum\*]<sup>361</sup> na  
śakyam nirvāṇadhātuṃ prave[ṣtu]m\*<sup>362</sup> na śakyam aprameyai raśmibhir avabhāsayitum.  
evam sarvaśūra ye saṃghātaṃ dha(rma)[pa]ryāyaṃ

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356.

A upamām kartum:

357.

A dharmaparyāyaṃ jambudvīpakānām satvānām buddhakṛtya<m>

358.

A abhisambod(dhu)m

359.

A pravartayitum.

360.

A dharmaga[ṇḍī] (parā)[ha]m[tum.]

361.

A (na śakya)m (dha)r(ma)[s]iṃ(h)āsanam abhiroḍhum.

362.

A ni(r)v(ā)[ṇadh](ātum) praveṣtu<m>.

na śroṣyanti na śakyam tair bodhimaṇḍe niṣattum.<sup>1004</sup>

[120] sa/44v/rvaśūra āha. pṛchāmi bhagavaṃ<sup>1005</sup> pṛchāmi sugata: kaṃcid eva kautūhalam\*<sup>1006</sup>

bhagavān āha. pṛcha tvam sarvaśūra yad yad evākāṃkṣasy ahaṃ te niṣkāṃkṣam<sup>1007</sup> kariṣyāmi.

āha. katamaḥ sa bhagavan ṛṣir abhūd yena te<sup>1008</sup> satvāḥ pañcabhir ānantaryaiḥ karmabhiḥ parimokṣitāḥ<sup>1009</sup> avaiivarttikabhūmau<sup>1010</sup> ca pratiṣṭhāpitāḥ

bhagavān āha.<sup>1011</sup>

- (50) sūkṣmaṃ vacana buddhānām<sup>1012</sup> sarvaśūra śṛṇohi me:<sup>1013</sup>  
saṃghāṭadarśanaṃ sūtram ṛṣirūpeṇa darśitam\*<sup>1014</sup>
- (51) saṃghāto buddharūpaṃ ca darśayaty anukampayā.<sup>1015</sup>  
yathā bālīka gaṃgāyā<sup>1016</sup> rūpaṃ darśayate<sup>1017</sup> tathā.
- (52) buddho darśayate rūpaṃ dharman deśayate svayam\*<sup>1018</sup>  
buddhaṃ ya icchate<sup>1019</sup> draṣṭum ||
- (53) buddhas tatra /45r/ bhaven nityam saṃghāṭam buddhasādrśam.<sup>1020</sup>  
saṃghāṭam yatra tiṣṭhati.<sup>1021</sup>

<sup>1004.</sup> ABIK na śroṣyanti. (IK °-aṃti) na śakyam tair (I te) bodhimaṇḍe niṣattum. (A °-t<t>um.; K °-tt(u)m\*); D na śroṣyamnti na śakyam tair vvodhimaṇḍe niṣattum.; E ye na śroṣyanti na śakyam teṣāṃ vodhima<m>ḍe niṣeditum\*

<sup>1005.</sup> A pṛchāmi bhagavan; A om. sarvaśūra āha.; B bhagamva(!); IK bhagavan\*

<sup>1006.</sup> A kañcid eva kautūhalam.; DE kiṃccid (E kiṃcid) eva kautūhalam\*; I kautūhalam.

<sup>1007.</sup> D sarvvaśūra yad yad evākāṃkṣasy ahaṃ te; E sarvaśūra yad yad evākāṃkṣasva ahaṃ te; A niṣkāṃkṣaṃ

<sup>1008.</sup> A katama sa ṛṣir abhūvat\* yena te; IK katamaḥ sa ṛṣir abhūt\* (I abhūd) yena (I vena(!)) te; AIK om. bhagavan; B yena tai

<sup>1009.</sup> K pañcabhir ānantaryai karmabhiḥ parimokṣitāḥ; A an(!)antaryai karmabhi. parimocitāḥ; E pañcabhintarai (!) karmabhi parimokṣitāḥ

<sup>1010.</sup> AK avaiivarttikabhūmau; I aveva<r>tikabhūm[o]

<sup>1011.</sup> AIK āha ca; AIK om. bhagavān

<sup>1012.</sup> AIK buddhānām vacanaṃ sūkṣmaṃ

<sup>1013.</sup> B sarvaśūra śṛṇ(o)[hi m]ām {api}

<sup>1014.</sup> AIK saṃghāṭadarśana(K °-naṃ) rūpaṃ (A {ca}) / ṛṣirūpeṇa (IK ṛṣi-°) darśitam. (K °-tam\*); B <saṃghā>ṭadarśanaṃ sūtram / ṛṣirūpeṇa darśitam\*; E sūtram / ṛṣirūpeṇa

<sup>1015.</sup> A darśayaty anu(kampayā, incipit lacuna, continues § 127; B buddharupaṃ

<sup>1016.</sup> D yathā vālīka gaṃgāyā; IK yathā vāluka gaṃgāyāṃ

<sup>1017.</sup> B rūpaṃ darśayate; K rūpān darśayate

<sup>1018.</sup> D vuddho darśayate rūpaṃ / dharmmaṃ deśayati svayam.; IK boddham darśayate rūpaṃ / dharmam deśayati svayam.; I traces of two unreadable akṣaras between tathā and boddham; B darśayate rūpaṃ

<sup>1019.</sup> K icche

<sup>1020.</sup> D vuddhadarśanaṃ.; E saṃghāṭam vuddhasādrśam\*

<sup>1021.</sup> DE vuddhas tatra bhaven nityam / saṃghāṭam yatra tiṣṭhati.; I buddham tatra bhaven\* nityam / saṃghāto yatra tiṣṭhati ||; K buddha <tatra> bhaven nityam / saṃghāto yatra tiṣṭhati. ||

<na> śroṣyamti.<sup>363</sup> na [śakyam tair bodhimaṅ](d)e ni(ṣīditum\*)<sup>364</sup>

[120] [sarvaśūra ā]/39r/ha.<sup>365</sup> pṛcchāmi [bhagavaṃ pṛcchāmi sugata: kiṃcid eva<sup>366</sup>  
kautuhalam.]

bhagavān āha. pṛccha tvam [sa]rvaśūra yad {eva kautū(ha)lam. bhagavān āha. pṛccha tvam  
sarvaśūra} yad evākāṃkṣasy aham te niṣkāṃkṣam [kariṣyāmi]<sup>367</sup>

[sarvaśūra] āha. katamaḥ sa ṛṣir abhūvad yena te satvāḥ paṃcabhir ānantaryaiḥ  
parimokṣitāḥ<sup>368</sup> avaiivartikabhūmau ca pratiṣṭhāpitāḥ

bhagavān āha.<sup>369</sup>

- (50) buddhānāṃ vacanaṃ <sūkṣmaṃ> sarvaśūra śṛṇohi me.  
saṃghāṭadarśanaṃ rūpaṃ ṛṣirūpeṇa darśitam\* ||<sup>370</sup>
- (51) [saṃ]ghāṭo buddharūpaṃ ca darśayaty anukāṃpayā.<sup>371</sup>  
yathā bālīka gaṃgāyāṃ rūpaṃ darśayate tathā<sup>372</sup>
- (52) bauddham darśayate rūpaṃ dharmam deśayate svayaṃ.<sup>373</sup>  
buddham ya icchate draṣṭuṃ lokanātham jinottamaṃ. [||]
- (53) saṃghāṭas tena śrotavyaḥ saṃghāṭam buddhasād(ṛ)śam<sup>374</sup>  
buddhas (ta)tra bhava nityam saṃghāṭo yatra (t)i(ṣṭha)/39v/(ti).

363. A ye saṃghāṭan dharmaparyāyam na śroṣyanti.

364. A niṣat<t>uṃ.

365. A om. sarvaśūra āha.

366. A bhagavan pṛcchāmi sugata. kañcid eva

367. A pṛccha tvam sarvaśūra yad yad evākāṃkṣasy aham te niṣkāṃkṣam kariṣyāmi.

368. A āha: katama sa ṛṣir abhūvat\* yena te satvā paṃcabhir an(!)antaryai karmabhi. parimocitāḥ, A om.

sarvaśūra

369. A āha ca; A om. bhagavān

370. A saṃghāṭadarśana rūpaṃ {ca} / ṛṣirūpeṇa darśitam.

371. A darśayaty anu(kāṃpayā., incipit lacuna, continues § 127.

372. **G rūpaṃ) darśayate tathā ||, incipit G.**

373. G (dha)rmam deśayati svayaṃ.

374. G saṃghāṭam buddhasādṛśam\*



[121] bhagavān āha. śṛṇu kulaputra.

bhūtapūrvam sarvaśūrātīte dhvani navānavaty asaṃkhyeyān<sup>1022</sup> kalpān anusmarāmi. dvādaśa buddhakoṭya babhūvan\* ratnottamanāmānas<sup>1023</sup> tathāgatā arhantaḥ samyaksambuddhāḥ ahaṃ tena kālena tena samayena pradānaśūro bhūvam candro nāma. te ca me dvādaśa buddhakoṭyaḥ paryupāsītāḥ<sup>1024</sup> khādanīyabhojanīyamālyagandhavilepanena<sup>1025</sup> yathāsukhaṃ praṇītenāhāreṇa sarvasukhopadhānenopasthitāḥ<sup>1026</sup> upasthāpya ca tatraiva mayā sarvaśūra vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham\*<sup>1027</sup>

[122] abhijānāmy ahaṃ sarvaśūrāṣṭādaśa<sup>1028</sup> buddhakoṭyaḥ sarve<sup>1029</sup> ra/45v/tnāvabhāsa-nāmānas tathāgatā loka utpannā abhūvan\* tatrāham api pradānaśūro bhūvan\*<sup>1030</sup> garbhaseno nāma.

te cāṣṭādaśa buddhakoṭyo mayā paryupāsītāḥ pūjitās ca.<sup>1031</sup> yathā tathāgatānāṃ pratyarhaṃ gandhamālyavilepanālamkāravibhūṣaṇaiḥ tatra ca me vyākaraṇam<sup>1032</sup> anuttarāyāṃ samyak-sambodhau pratilabdham.<sup>1033</sup>

[123]<sup>1034</sup> anusmarāmy ahaṃ sarvaśūra viṃśatī buddhakoṭyaḥ śikhisambhavanāmānas tathāgatā arhantaḥ<sup>1035</sup> samyaksambuddhā loka udapadyanta.<sup>1036</sup> pūjitā me te buddhā bhagavanto yathā pratyarheṇa pūjāsatkāreṇa.<sup>1037</sup> tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham\*<sup>1038</sup> na cādyāpi kālasamayam abhūd vyākara/46r/ṇāya. ||<sup>1039</sup>

<sup>1022.</sup> DE sarvvaśūrātīte (E sarva-°) ... asaṃkhyeyā; B navānavaty asaṃkhyeyān; I asaṃkhyaiyān\*; I om. navānavaty; K navānavaty asaṃkhyeyān

<sup>1023.</sup> E vuddhakoṭyo vabhūvan\* ratnottamanāmānas; I buddhakoṭīr babhūvan\* ratn<o>ta(!)mā nāmānas; K buddhakoṭīr babhūvan\* ratnottamanāmānas

<sup>1024.</sup> I arhaṃta tathāgatā samyaksambuddhāḥ tatrāham dānaśūro babhūvan\* candro nāmas te dvādaśa koṭīr mayā paryupāsītā.; I om. tena kālena tena samayena & pra-° & ca me & buddha-°; K tatrāham dānaśūro bhūvam\* candro nāma. te dvādaśa buddhakoṭīr mayā paryupāsītāḥ; K om. tathāgatā arhantaḥ samyaksambuddhāḥ ahaṃ tena kālena tena samayena & pra-° & ca me; B pradānaśūro bhūvan\*; D tena samaye«na» pradānaśūro; E ahaṃ tena kālena tena samayena pradānaśūro bhūvam\*

<sup>1025.</sup> B khādanīyabhojanī<ya>mālya-°

<sup>1026.</sup> E praṇītenāhāreṇa sasarvasukhopadhānenopasthitāḥ; K sarvasukhopasthānenopasthāpitāḥ

<sup>1027.</sup> I upasthāpya tatra ca mayā vyākaraṇam ... pratilabdham; K upasthāpya ca tatra mayā vyākaraṇam ; IK om. eva & sarvaśūra

<sup>1028.</sup> E abhijānāmy ahaṃ sasarvvaśūrā aṣṭādaśa; IK anusmarāmy ahaṃ sarvaśūrāṣṭādaśa

<sup>1029.</sup> I buddhakoṭī sarva; K koṭīḥ sarva; K om. buddha-°

<sup>1030.</sup> DE ratnāvabhāsānāmānas; I ratnāvabhāsanāmānas tathāgatā arhantaḥ samyaksambuddhā abhūvan\* tatrāham api dānaśūro bhūvan\*; K ratnāvabhāsanāmānaḥ tathāgatā abhūvan tatrāhamm api dānaśūro babhūvam; IK om. loka utpannā & pra-°

<sup>1031.</sup> E buddhakoṭyo <ma>yā; IK om. pūjitās ca; I short lacuna, which cannot accommodate pūjitās ca

<sup>1032.</sup> I pratyarhaṃ{taḥ} gandhamālyavilepanenālamkāravibhūṣaṇena tatra ca me vyākaraṇam; K °-vilepanenālamkāravibhūṣaṇena tatra ca vyākaraṇam; K om. me; B tatra «ca» me

<sup>1033.</sup> E samyaksambodhau pratilabdham\*; K pratilabdham\*||

<sup>1034.</sup> IK [123] anusmarāmy ahaṃ sarvaśūra viṃśatī\* (K viṃśatī) buddhakoṭyaḥ śikhisambhavanāmānas (K °-naḥ) tathāgatārhaṃtaḥ (K °-gatā arhantaḥ) samyaksambuddhāḥ ||; IK om. loka udapadyanta: pūjitā ... na cādyāpi kālasamayam abhūd vyākaraṇāya. ||

<sup>1035.</sup> D su(!)nusmarāmy ahaṃ sarvvaśūra viṃśatī vuddhakoṭyaḥ śikhisambhavanāmānas tathāgatā arhantaḥ; E sarvaśūra viṃśatī vuddhakoṭyo ... tathāgatārha<m>taḥ

<sup>1036.</sup> D udapadyanta:

<sup>1037.</sup> E yathā pratyaraheṇa pūjītāsatkāreṇa

<sup>1038.</sup> B tatraiva ... samyaksambudho(!) pratilabdham\*

<sup>1039.</sup> D abhū vyākaraṇāya. ||; E na cādyāpi kālasamaya<m a>bhū vyākaraṇāya: ||

[121] tatra khalu bhagavā(ṃ) punar api sarvaśūra(ṃ) b(o)dh(i)satvam āmantrayat(i) sma.<sup>375</sup>  
śṛṇu kulaputra.

(bhū)tapūrvam sarvaśūrā[ṭī]te dhvani navānavaty asaṃkhyeyāṃ kalpān anusmarāmi.<sup>376</sup> tatra  
dvādaśa buddhakotyo babhūva ratnottamanāmānas tathāgatā.<sup>377</sup> tatrāham dānaśūro vabhūvam  
candro nāma. te dvādaśa buddhakoṭīr<sup>378</sup> mayā paryupāsītāḥ khādanīyabhojanīyavastrapuṣpa-  
mālyagandhavilepanena yathāsukham<sup>379</sup> praṇītenāhāreṇa sarvasukhopadhānenopasthitāḥ  
upasthāpya ca tatra mayā [vyākaraṇa]m anuttarāyāṃ samyaksambodhau pratilabdham\* ||

[122] anusmarāmy aham<sup>380</sup> [sa]rvaśūra a[ṣṭādaśa] buddhakotya[ḥ] sarv(e) ratnāvabhāsa-  
nāmānas tathāgatā abhūvam<sup>381</sup> tatrāham api dānaśūro [bhūvam\* garbhaseno nāma.]  
(te cāṣ)ṭādaśa buddhakotyo mayā paryupāsi/40r/tāḥ<sup>382</sup> yathā tathāgatānāṃ pratyarha<ṃ>  
gandhamālyavilepanālamkāravibhūṣaṇena.<sup>383</sup> tatra cāham vyākaraṇam anuttarāyāṃ (s)amyak-  
sambodhau pratilabdham. ||

[123] anusmarāmy aham<sup>384</sup> sarvaśūra viṃśati buddhakotyaḥ<sup>385</sup> śikhisaṃbhavanāmānas  
tathāgatā arhantaḥ samyaksambuddhā loka utpadyanta: pūjitā me te buddhā bhagavanto yathā  
pratyarhe{mā}<ṇa pūjāsatkāreṇa.> tatraiva<sup>386</sup> ca me vyākaraṇam anuttarāyāṃ samyak-  
sambodhau pratilabdham\*<sup>387</sup> na cādyāpi kālasamayam abhūd vyākaraṇāya. ||

375. G bhagavā(ṃ) punar api sarvaśūra(ṃ) ...āmantrayate sma

376. G kalpan anusmarāmi.

377. G dvādaśa buddha(kotyo ba)bhūva ratnottamā nāmānas ta:thāgatā.

378. G tatrā(ham dānaś)ūro vabhūvam candro nā(ma. te dvādaśa) [b]uddhakoṭīr

379. G °-vastrap(uṣpamālyagandhavile)panena yathāsukham

380. G sarvasukhopadhā(nenopasthitāḥ upasthāpya ca tatra mayā vyākaraṇam anuttarāyāṃ samyak-  
sambodhau pratilabdham\* || anusmarā)[m]y aham

381. G aṣṭāda(śa b)[u](ddha)k(o)tyaḥ (sarve ratnāvabhāsanāmānas tathāga)[tā abh](ū)vam

382. G dānaśūr(o) bhūvam\* [g](arbhaseno nāma. te cāṣṭādaśa buddhakotyo ma)[y]ā paryupāsītāḥ

383. G pratyarham gandha(mālyavilepanālam)kāravibhūṣaṇena.

384. G pra(tilabdham. ||) anusmarāmy aham

385. G viṃśatir buddhakotyaḥ

386. F pratyarhemā, mā is a misread or miswritten ṇa; G yathā pratyarheṇa <pūjāsatkāreṇa> tatraiva

387. G pratilabdham

[124] anusmarāmy ahaṃ sarvaśūra viṃśaty eva buddhakoṭyaḥ<sup>1040</sup> kāśyapanāmānas tathāgatā arhantaḥ samyaksambuddhā loka udapadyanta: tatrāham api pradānaśūro bhūvan\*<sup>1041</sup> kṛtaṃ me teṣāṃ tathāgatānām upasthānaṃ.<sup>1042</sup> gandhena mālyena vilepanena tathāgata-gurūpasthānenopasthitāḥ yathā<sup>1043</sup> tathāgatānām gurugauravaṃ kartavyaṃ<sup>1044</sup> tathā kṛtaṃ. tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham.<sup>1045</sup>

[125] anusmarāmy ahaṃ sarvaśūra ṣoḍaśa buddhakoṭyo bhūvan vimalaprabhāsānāmāna<sup>1046</sup> tathāgatā arhantaḥ samyaksambuddhāḥ tena ca kālena<sup>1047</sup> tena samayenāhaṃ grhapatir abhūvad<sup>1048</sup> āḍhyo mahādhanō mahā/46v/bhogaḥ sarvasvaparitāgī. te ca<sup>1049</sup> mayā ṣoḍaśa buddhakoṭyaḥ pūjītā<sup>1050</sup> āstaraṇaprāvaraṇena gandhena mālyena vilepanena vibhūṣaṇā-cchādanena ca.<sup>1051</sup> yathā tathāgatānām gurūpasthānaṃ kṛtaṃ.<sup>1052</sup> tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham. na ca me kālam<sup>1053</sup> na samayam abhūd vyākaraṇāya.||

[126] śṛṇu sarvaśūrānusmarāmy<sup>1054</sup> ahaṃ paṃcānavatir buddhakoṭyo loka utpannāy abhūvan sarve<sup>1055</sup> śākyamunisahanāmānas tathāgatā arhantaḥ<sup>1056</sup> samyaksambuddhāḥ ahaṃ ca tena kālena tena samayena ca rājā<sup>1057</sup> bhūd dhārmiko dharmarājā: paryupāsītā me paṃcānavatir buddhakoṭyaḥ śākyamunināmādheyā/47r/s<sup>1058</sup> tathāgatāḥ gandhena mālyena vilepanenāstaraṇaprāvaraṇena cchatradhvajapatākābhīś ca. tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham\* ||<sup>1059</sup>

<sup>1040.</sup> D anusma{anusma}rāmy ahaṃ sarvaśūra viṃśatt(!) eva; B vuddhakoṭ(y)aḥ; I sarvaśūra{ṃ} [viṃśaty eva {ṃ}]; E eva {ṃ}

<sup>1041.</sup> IK kāśyapā nāmānas (K kāśyapanāmānaḥ) tathāgatārhaṃtaḥ (K °-gatā arhataḥ) samyaksambuddhā || (K °-buddhāḥ) tatrāham api dānaśūro babhūvan\* (K °-vaṃ); IK om. loka udapadyanta: & pra-°; DE loka (E lokā) udapadyanta: tatrāham api

<sup>1042.</sup> E kṛtaṃ me teṣāṃ tathāgatānām upasthānaṃ\*

<sup>1043.</sup> DE vilepanena tathāgata<gu>rūpasthānenopasthitāḥ yathā; I vilepanena tathā<gata>gurūpasthānenopasthitāḥ yadā; K vilepanenopasthitāḥ yathā; K om. tathāgatagurūpasthānena; B tathāgatagurupa-°

<sup>1044.</sup> E karttayaṃ\*

<sup>1045.</sup> I gurupasthānaṃ kartavyaṃ tatrāpi vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdhaḥ; I om. me; K gurugauravaṃ kartavya(ṃ. ta)trāpi me nuttarāyāṃ samyaksambodhau vyākaraṇam pratilabdham\*||; IK om. tathā kṛtaṃ & ca; B samyaksambodhau pratilabdham.; E samyaksambodhau pratilabdham\*

<sup>1046.</sup> E anusmarāmy ahaṃ sarvaśūra ṣoḍaśa vuddhakoṭyo <bhūva>n vimalaprabhāsānāmānas; I bhūvan\*

<sup>1047.</sup> IK vimalaprabhāsānāmāna (K °-nāmānaḥ) tena kālena; IK om. tathāgatā arhantaḥ samyaksambuddhāḥ & ca; B samyaksambuddhāḥ

<sup>1048.</sup> E abhūvan\*; I abhūvat\*; K abhūd

<sup>1049.</sup> E mahābhogā {ṃ}s sarvasvaparitāgī mahātyāgī te ca

<sup>1050.</sup> IK te ca ṣoḍaśa buddhakoṭyo me pūjītā (K °-tāḥ); IK om. mayā; B ṣoḍaśa {d}; E ṣoḍaśa buddhakoṭyo

<sup>1051.</sup> B vilepanena vibhūṣaṇācchādanena ca.; I vilepanenācchādanena.; I om. vibhūṣaṇa & ca; K vilepanena; K om. vibhūṣaṇācchādanena & ca

<sup>1052.</sup> DE <gu>rūpasthānaṃ kṛtaṃ (E kṛtaṃ\*); IK gurupasthānaṃ tathā kṛtaṃ

<sup>1053.</sup> IK tatraiva ca me nuttarāyāṃ samyaksambodhau vyākaraṇam (I om.vyākaraṇam) pratilabdham. na kālam; IK om. ca me; E samyaksambuddh[au] na ca me; E om. pratilabdham.

<sup>1054.</sup> E sarvaśūra smarāmy; E om. anu-°; I sarvaśūra anusmarāmy

<sup>1055.</sup> E paṃcānavatir vuddhakoṭyo loka utpanna sarve; I paṃcānavati koṭyo buddhānām loka u[dapādi]. sarve; K paṃcānavati koṭyo buddhānām loke udapadyanta. sarve; EIK om. abhūvan;

<sup>1056.</sup> B śākyamuni«saha»nāmānas tathāgatā arhantaḥ; DE śākyamuni«saha»nāmānas tathāgatā arhanta (E °-gatārha-°); K śākyamunisahanāmānaḥ tathāgatā arhaṃtaḥ

<sup>1057.</sup> E ahaṃ tena kālena tena samayena rājā; E om. ca & ca; IK tena samayena rājā; IK om. ca

<sup>1058.</sup> D paryupāsītā me paṃcānavati vuddhakoṭyaḥ śākyamunir nāmādheyās; E paryupāsītā me paṃcānavati vuddhakoṭyaḥ; I paryupāsītā me te tathāgatā paṃcānavati koṭyaḥ śākyamunināmādheyās; IK om. buddha-°; K paryupāsītā me te paṃcānavati koṭyaḥ śākyamunināmādheyās

<sup>1059.</sup> D gaṃdhena mālyena vilepanena <ā>staraṇaprāvaraṇena kṣa(!)ttradhvajapatākābhīś ca: tatraiva ca me

[124] anusmarāmy ahaṃ sarvaśūra viṃśaty eva buddhakotyaḥ kāśyapanāmānas tathāgatā arhantaḥ<sup>388</sup> samyaksambuddhāḥ tatrāham api dānaśūro bhūvaṃ

kṛtaṃ me teṣāṃ tathāgatānāṃ upasthānaṃ gandhena mālyena vilepanena tathā gurūpasthānenopasthitāḥ<sup>389</sup> yathā tathāgatānāṃ gurugauravaṃ kartavyaṃ tatrāpi me vyāka/40v/raṇam anuttarāyāṃ samyaksambodhau pratilabdham\* ||

[125] anusmarāmy ahaṃ sarvaśūra ṣoḍaśa buddhakotyo bhūvaṃ vimalaprabhanāmānas tena kālena tena samayenāhaṃ gṛhapatir abhūvaṃ āḍhyo mahādhanō mahābhoga sarvasva-parityāgī.

te ca ṣoḍaśa buddhakotyo me pūjitāḥ āstaraṇaprāvaraṇena gandhamālyavilepanenācchādanena yathā tathāgatānāṃ<sup>390</sup> gurūpasthānaṃ kartavyaṃ tathā ca mayā kṛtaṃ tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau<sup>391</sup> pratilabdham na ca me tathāgatā nāmagrahaṇena vyākārṣuḥ tat kasmād dhetoḥ nāsau kālo na samayo <abhū>d vyākaraṇāya. ||<sup>392</sup>

[126] śṛṇu sarvaśūrānusmarāmy ahaṃ paṃcanavati koṭyo buddhānāṃ loka udapādi sarve śākyamunināmānas<sup>393</sup> tathāgatārhantaḥ samyaksambuddhāḥ ahaṃ ca tena kālena tena samayena ca rājā bhūd dhārmiko dharmarājā.<sup>394</sup>

paryupāsi/41r1/tā me te paṃcanavati buddhakotyaḥ śākyamunināmādh[eyās] ta(thāgatāḥ gan)dh(a)mālyacūrṇacīvaracchatradhvajapatākāvilepanenāstaraṇaprāvaraṇaiḥ tatraiva ca me vyākaraṇam anuttarāyāṃ<sup>395</sup> samyaksambodhau pratilabdham\*

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388. G tathāgatārhantaḥ

389. G gu(rūpas)[th](āne)nopasthitāḥ, the akṣaras rūpa seem to have been left out by the scribe.

390. G gandhamālyavilepanenācchā(danena ya)thā tathāgatānāṃ

391. G vyā[kara]ṇam a(nuttarāyāṃ sa)myaksambodhau

392. G tat [k](asmād dhetoḥ nāsau kālo na sa)[may]o <abhū>d v(y)ākaraṇāya ||

393. G sarvaśūrānusmarā(my a)haṃ paṃcanavati koṭyo (buddhānāṃ loka udapādi sarve śākyamuninā)mānas

394. G samya(ksambuddhāḥ ahaṃ ca tena kālena tena samayena ca rājā bhūd dhārmī)[ko] dha(r)marājā:

395. G me te (paṃca)navati buddha(kotyaḥ śākyamunināmādh[eyās] tathāgatāḥ gandha)mālyacūrṇacīvaracchatradhvajapa(tāk)āvilepanenāsta(raṇaprāvaraṇaiḥ tatraiva ca me vyākaraṇam an)uttarāyāṃ

[127] anusmarāmy ahaṃ sarvaśūra navatir buddhakoṭyaḥ krakatsundanāmānas<sup>1060</sup> tathāgatā arhantaḥ samyaksambuddhā loka udapadyanta.<sup>1061</sup> ahaṃ ca tena kālena tena samayena brahma<ṇa>kumāro bhūva<sup>1062</sup> ādhyo mahādhanō mahābhogaḥ pradānadātā sarvasvaparityāgī. te ca mayā tathāgatā sarve<sup>1063</sup> upasthitāḥ gandhena mālyena vilepanenāstarāṇaprāvaraṇena vibhūṣaṇācchādanena. yādṛśaṃ ca tathāgatānām<sup>1064</sup> upasthānaṃ kṛtaṃ tatraiva<sup>1065</sup> ca me vyākaraṇaṃ anuttarāyāṃ sa/47v/myaksambodhau pratilabdhaṃ na ca me kālaṃ na samayaṃ vyākaraṇāya.||<sup>1066</sup>

[128] anusmarāmy ahaṃ sarvaśūrāṣṭādaśa buddhakoṭyaḥ loka udapadyanta.<sup>1067</sup> sarve kanakamunināmānas<sup>1068</sup> tathāgatā arhantaḥ samyaksambuddhāḥ ahaṃ ca<sup>1069</sup> tena kālena tena samayena pradānaśūro bhūvan\*<sup>1070</sup> paryupāsītā me<sup>1071</sup> te tathāgatā arhantaḥ samyak-sambuddhāḥ pūjītās ca<sup>1072</sup> gandhena mālyena vilepanenāstarāṇaprāvaraṇena vibhūṣaṇena. yathā tathāgatānām gurūpasthānām<sup>1073</sup> tathā me upasthitāḥ<sup>1074</sup> tatraiva ca me<sup>1075</sup> vyākaraṇaṃ anuttarāyāṃ samyaksambodhau pratilabdhaṃ na ca me<sup>1076</sup> kālaṃ na samayaṃ vyākaraṇāyai.<sup>1077</sup>

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vyākaraṇaṃ; E vilepanena āstarāṇaprastaraṇaprāvaraṇacchatradhvajapatākābhiś ca tatraiva ca vyākaraṇaṃ ... pratilabdhaṃ; E om. me; IK vilepanena āstarāṇaprāvaraṇena cchatradhvajapatākena ca. tatraiva (I tatreva) ca me vyākaraṇaṃ ... pratilabdhaṃ || (K °-labdham\*)

<sup>1060.</sup> DE sarvvaśūra (E sarva-°) navati vuddhakoṭyaḥ kkrakutsundanāmānas (E kraku-°); IK nava koṭyaḥ krakasundanāmānaḥ (I °-nāmā(naḥ)); IK om. buddha-°

<sup>1061.</sup> E tathāgatārhantaḥ; D samyaksambuddhā loka udapadyanta; I samyaksambuddhā loke utpadyanta(!); K samyaksambuddhāḥ loka udapadyanta:

<sup>1062.</sup> D tena kālena tena {tena} samayena vrāhma<ṇa>kumāro bhūva; E tena kālena tena samayena vrāhma<ṇa>kumāro bhūvan\*; IK tena kālena tena samayena (K om. tena samayena) brāhmaṇakumāro bhūd; B brāhmaṇakumāro, cf. FG; A lacuna.

<sup>1063.</sup> D sarvvasvaparityāgī te ca mayā tathāgatā; E sarvvasvaparityāgī te {na} ca mayā tathāgatā sarve; I sarvāstiparityāgī. te ca tathāgatāḥ; IK om. mayā

<sup>1064.</sup> DE gandhena (E gaṃdhena) mālyena vilepanenāstarā<ṇa>prāvaraṇena (D °-āstarā<ṇa>-°) vibhūṣaṇācchādanena (E °-ne<na>). yādṛśaṃ (D {na} instead of ca, E om. ca) tathāgatānām

<sup>1065.</sup> I vilepanena. yathā tathāgatānām pratyarhaṃ tathopasthānaṃ kṛtaṃ. tatraiva; I om. āstarāṇaprāvaraṇena vibhūṣaṇācchādanena. yādṛśaṃ ca; K vilepanena āstarāṇaprāvaraṇena vibhūṣaṇena. yādṛśaṃ tathāgatānām pratyarhaṃ tathopasthānaṃ kṛtaṃ. tatraiva; K om. ācchādana & ca

<sup>1066.</sup> A na sa)mayaṃ vyākaraṇāya.||, end of lacuna, continues from verse 51b.

<sup>1067.</sup> A sarvaśūra: aṣṭā[daśa] (buddhakoṭyo loka utpadyanta)[ti or t\*]; A a reconstruction utpannā abhuvan\* is equally possible; B buddhakoṭyaḥ loka utpadyanta; E sarvaśūrāṣṭādaśa; I buddhakoṭyo loka udāpādi; K buddhakoṭyo loke udapadyanta:

<sup>1068.</sup> D sarve; A kanakamunināmā<na>s; K kanakamunināmānaḥ

<sup>1069.</sup> AI om. ca

<sup>1070.</sup> AIK dānaśūro bhūvan\* (K bhūt\*); AIK om. pra-°; D pradānaśūro bhūvaṃ:

<sup>1071.</sup> I paryupāsītā{ni} me

<sup>1072.</sup> B samyaksambuddhāḥ pūjītās ca; AIK om. pūjītās ca

<sup>1073.</sup> I vilepanena āstarāṇaprāvaraṇavibhūṣaṇena. yathā tathāgatagurupasthānām; K yathā tathāgatā<nām> gurūpasthānām; BDE gurupasthānām

<sup>1074.</sup> B u<pa>sthitāḥ; K upasthitān(!)

<sup>1075.</sup> A tatraiva ca mayā; I tatra ca me; I om. eva

<sup>1076.</sup> K om. me

<sup>1077.</sup> AIK vyākaraṇāya ||

[127] anusmarāmy ahaṃ sarvaśūra navati koṭyaḥ krakatsundanāmānas<sup>396</sup> tathāgatārhanṭaḥ samyaksambuddhā loka utpannā abhūvan\* ahaṃ ca tena kālena tena<sup>397</sup> samayena brāhmaṇakumāro bhuvan\*<sup>398</sup> ādhyo mahādhanō mahābhogaḥ mahāpradānadātā<sup>399</sup> sarvāstiparityāgī. te ca mayā tathāgatā<sup>400</sup> sarve upasthitāḥ gandhamālyavilepanenāstarāṇaprāvaraṇavibhūṣaṇena. yādṛśaṃ tathāgatānāṃ upasthānaṃ tathā teṣāṃ mayā /41v/ pratyarham upasthānaṃ kṛtaṃ. tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdhaṃ. na tu te mām nāmagrahaṇena vyākaraṇaḥ<sup>401</sup> tat kasmād dhetoḥ na samayo vyākaraṇāyeti. ||<sup>402</sup>

[128] anusmarāmy ahaṃ sarvaśūrāṣṭādaśa buddhakoṭyo loka utpannā abhuvan\*<sup>403</sup> sarve kanakamunināmānas tathāgatā arhanṭaḥ<sup>404</sup> samyaksambuddhāḥ ahaṃ ca tena kālena pradānaśūro<sup>405</sup> bhūvan\* paryupāsītāś ca me te tathāgatā gaṃdhamālyavilepanāstarāṇaprāvaraṇavibhūṣaṇena.<sup>406</sup> yathā tathāgatagurupasthānaṃ<sup>407</sup> tathā me upasthitāḥ tatraiva ca me<sup>408</sup> vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdhaṃ. na cāhaṃ tair anutpattikadharmakṣāntyā vyākṛtaḥ. tat kasmād dhetoḥ [na ca me kālo] na sama/42r/yo bhūd vyākaraṇ[āya. ||]<sup>409</sup>

396. G prati(labdha)m\* || anusmarāmy ahaṃ sa(rvaśūra navati koṭyaḥ kra)[kat]sundanāmānas

397. G abhūvan\* a(haṃ ca tena kā)l(e)na tena

398. G bhuvanṃ

399. G mahā(pradā)nadātā

400. G te ca tathāgatā; G om. mayā

401. G vyākāṛṣuḥ

402. A na sa)mayaṃ vyākaraṇāya. ||, end of lacuna, continues from verse 51b; A om. iti; G sa:mayo

403. F anusmakā(!)my; A sarvaśūra: aṣṭā[daśa] (buddhakoṭyo loka utpadyam)[ti or t\*]; A a reconstruction utpannā abhuvan\* is equally possible; G utpan<n>ā abhuvan\*

404. A °-nāmā<na>s tathāgatārhanṭaḥ

405. A ahaṃ tena kālena dānaśūro; A om. ca & pra-°

406. A paryupāsītā me te tathāgatārhanṭaḥ samyaksambuddhāḥ gandhena. mālyena vilepanenā[starāṇa]-(prāvaraṇena vibhūṣaṇe)(na.); G gandhamālyā-°

407. AG °-gurūpasthānaṃ

408. A tatraiva ca mayā

409. A (prati)labdhaṃ. na ca me kālaṃ na samayaṃ vyākaraṇāya ||; A om. na cāhaṃ tair anutpattikadharmakṣāntyā vyākṛtaḥ. tat kasmād dhetoḥ & bhūd

[129] anusmarāmy ahaṃ sarvaśūra<sup>1078</sup> trayodaśa buddhakoṭyo loka udapa/48r/dyanta: sarve vabhāsaśrīnāmānas<sup>1079</sup> tathāgatā arhantaḥ samyaksambuddhāḥ<sup>1080</sup> te ca me tathāgatāḥ pūjitāḥ pūjitā āstaraṇaprāvaraṇena<sup>1081</sup> gandhena mālyena vilepanācchādanavibhūṣaṇena<sup>1082</sup> yathā tathāgatānāṃ gurūpasthānaṃ kṛtaṃ<sup>1083</sup> tādrśaṃ upasthānaṃ upasthitāḥ taiś ca tathāgatair nānādharmamukhāni bhāṣitāni arthavinayaviniścayā<sup>1084</sup> tatraiva ca me<sup>1085</sup> vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham<sup>1086</sup> na cādyāpi samayaṃ vyākaraṇāya.

[130] anusmarāmy ahaṃ sarvaśūra pañcaviṃśatir buddhakoṭyaḥ puṣyanāmānas<sup>1087</sup> tathāgatā arhantaḥ samyaksambuddhā loka udapadyanta:<sup>1088</sup> ahaṃ ca tena kālena<sup>1089</sup> tena samayena /48v/ prabrajito bhūvam\*<sup>1090</sup>

paryupāsītā me te tathāgatā yathā ānandaitarhi mamopasthāyaka upasthānam<sup>1091</sup> upatiṣṭhati. tādrśaṃ ca me<sup>1092</sup> te tathāgatā upasthitāḥ tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham na cādyāpi me samayaṃ abhūd vyākaraṇāya.<sup>1093</sup>

[131] anusmarāmy ahaṃ sarvaśūra aṣṭādaśa buddhakoṭyo vipaśyināmānas<sup>1094</sup> tathāgatā arhantaḥ samyaksambuddhā loka udapadyanta:<sup>1095</sup>

1078. E anusmarāmy a<haṃ> sarvvaśūra

1079. A trayodaśa buddhakoṭyo loka udapādi: sarve vabhāsaśrīnāmānas; D trayodaśa ... vabhāsaśrīnāmānas; E tra[y](o)[daśa k(o)[ty](o) [l](o)[ka u]dapadyanta sarvve avabhāsaśrīnāmānas; E om. buddha-°; I trayodaśa ... loke udapadyanta. sarve avabhāsaśrī(nāmāna); K trayodaśa ... loka udapadyanta: sarve vabhāsaśrīnāmānaḥ

1080. E tathāgatā-m-arhanta samyaksambuddhā

1081. A tathāgatā arhanta(ḥ) samyaksambuddhāḥ paryupāsītā me te tathā[ga]tā arhantaḥ samyaksambuddhāḥ āstaraṇaprāvaraṇena; A om. ca (?); K samyaksambuddhāḥ āstaraṇaprāvaraṇena; AK om. te ca me tathāgatāḥ pūjitāḥ; I samyaksambuddhāḥ paryupāsītā me te tathāgatā arhantaḥ samyaksambuddhā āstaraṇaprāvaraṇena; D samyaksambuddhāḥ te {na} ca me tathāgatāḥ

1082. AD vilepanenācchādanavibhūṣaṇena; I vilepanena <ā>cchādanavibhūṣaṇena

1083. DEI gurupasthānaṃ kṛtaṃ (I om. kṛtaṃ); AIK om. kṛtaṃ

1084. AIK taiś ca tathāgatair nānādharmamukhā (I °-su(?)khāni) bhāṣitā arthavinayaviniścayā: (I om. °-vinaya-°; A °-yān or °-yāt); DE taiś ca tathāgatair nānādharmamukhāni bhāṣitāni. arthavinayaviniścayā (E °-viniścītā)

1085. D tatraiva ca me; I tatra ca me; I om. eva

1086. E samyaksambodhe pratilabdham\*

1087. A sarvaśūra: viṃśa buddhakoṭy{o}ḥ puṣyanāmānas; A om. pañca-°; I sarvaśūr{āmy ahaṃ} pañcaviṃśad\* buddhakoṭīḥ puṣyanāmānas; K ahaṃ sarvaśūra pañcaviṃśad buddhakoṭyaḥ puṣyanāmānaḥ; D pañcaviṃśati

1088. A sa[mya]ksambuddhāḥ loka udapādi:; B utpadyanta:; D udapadyanta:; IK udapadyanta: (K °-ya<m>ta:)

1089. AK om. tena kālena; D ahaṃ ca {me} tena kālena

1090. A pravrajito bhūvan\*; D pravrajito bhūva; EIK pravrajito bhūt\*

1091. A yathā [ā](na)ndenaitarhi mamopasthānam; B tathāgatā yathā ānanda etarhi mamō (long lacuna; I tathāgatā yathā ānanda etarhi mamopasthānam; K tathāgatāḥ yathānanda etarhi mamopasthānam; AIK om. upasthāyaka; DE om. upasthānam

1092. E upatiṣṭhanti: tādrśaṃ ca me; I upatiṣṭhati. tādrśaṃ; I om. ca me; B tā[drśaṃ ca m](e), end of lacuna.

1093. A tatraiva ca mayā vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham||n na cā(d)y(āpi) me samayaṃ [vyā]karaṇāya; AIK om. abhūd; I tatraiva cāham anuttarāyāṃ samyaksambodhau (v)y(ākaraṇam) pratilabdham\* na cādyāpi samayaṃ vyākaraṇāya ||; I om. me; K tatraiva ca me vyākaraṇam anuttarāyāṃ samyaksambodhau pratilabdham<n\*> na cādyāpi me samayaṃ vyākaraṇāya. ||; B samyaksambodho; E pratilabdham\* na cādyāpi mayā samaya<m> bhūd

1094. AIK sarvaśūra dvādaśa buddhakoṭyo (I °-koṭī; K °-koṭīḥ) vipaśyināmānas (K °-naḥ); DE sarvvaśūra (E ssa-rvva-°) aṣṭādaśa buddhakoṭyo vipaśśināmānas; B vipaśśināmānas

1095. AK tathāgatā arhantaḥ samyaksambuddhā (K °-āḥ) loka utpannāḥ (A °-aḥ); I tathāgatā loka utpannā; I om. arhantaḥ samyaksambuddhā; DE om. loka udapadyanta:

[129] anusmarāmy ahaṃ sarvaśūra trayodaśa buddhakoṭyo loka utpannā abhūvan\* sarv[e] (ava)bhāsaśrīrnāmānas<sup>410</sup> tathāgatārantaḥ samyaksambuddhāḥ paryupāsītās ca me te tathāgatārantaḥ<sup>411</sup> samya(ksaṃ)buddhāḥ āstaraṇaprāvaraṇena puṣpadhūpagandhamālyavile<pa>nācchādanavibhūṣaṇena.<sup>412</sup> yathā tathāgatā(nā)m upasthānaṃ kartavyaṃ tādṛśenopasthānenopasthitāḥ<sup>413</sup> taiś ca tathāgatair nānādharmamukhā bhāṣi(tā) arthavinaya-<vi>niścayāḥ tatraiva ca me vyākaraṇam anuttarāyāṃ<sup>414</sup> samyaksambodhau pratilabdham na cā(d)y(ā)pi samayo bhūd anutpattikadharmakṣāntivyākaraṇāya<sup>415</sup>

[130] anusmarāmy ahaṃ sarvaśūra pañcaviṃsatir buddhak[o]tyaḥ puṣyanāmānas tathāgatārantaḥ samyaksambuddhā<sup>416</sup> loke babhūvuḥ ahaṃ ca tena kālena tena samaye(na) prabrajito bhūvan\*

paryupāsītās ca<sup>417</sup> me te tathāgatāḥ yathānanda etarhi<sup>418</sup> mamopasthānam upa(t)i/42v/ṣṭhati. tādṛśaṃ ca me te tathāgatā<sup>419</sup> upa[s]th[itāḥ] (tatraiva c)āha[m] vyākaraṇam<sup>420</sup> anuttarāyāṃ samyaksambodhau pratilabdhav(ā)n na cādyāpi samayo bhūn mamānutpattikadharmakṣānti[r] vyākaraṇāya. ||<sup>421</sup>

[131] anusmarāmy ahaṃ sarvaśūra dvādaśa buddhakoṭyaḥ<sup>422</sup> vipaśyināmānas tathāgatārantaḥ samyaksambuddhāḥ loka utpannāḥ<sup>423</sup>

410. A loka udapādi: sarve vabhāsaśrīrnāmānas; A om. abhūvan\*

411. A tathāgatā arhanta(ḥ) samyaksambuddhāḥ paryupāsītā me te tathā[ga]tā arhanta(ḥ); A om. ca (?); G samya(ksaṃbu)d(dh)āḥ

412. A gandhena mālyena vilepanenācchādanavibhūṣaṇena; A om. puṣpadhūpa-°; G āstaraṇaprāvara[ṇe](na) puṣpadhūpagandha)mālyavilepanenācchādana-°

413. A gurūpasthānaṃ tādṛśaṃ upasthānam upasthitāḥ; A om. kartavyaṃ; G yathā tathā(gatānām) upasthānaṃ kartavyaṃ tādṛśenopasthā[n]enopasthitāḥ

414. G nānā(dharma)mukhā (bhāṣitā) arthavinayaviniścayāḥ tatraiva ca me vyākara[ṇa]m anuttarāyāṃ; A arthavinayaviniścayān (or °-āt)

415. A cā<dyā>pi samayaṃ vyākaraṇāya ||; A om. bhūd anutpattikadharmakṣānti; G samya(ksaṃbodhau) ... anutpattikadharmakṣāntivyā)karaṇāya. ||

416. G ahaṃ sarvaśū(ra) pañcaviṃsatir buddhakoṭyaḥ puṣyanāmānas tathāgatāranta(ḥ) samyaksambuddhā; A viṃśa buddhakoṭy{o}ḥ puṣyanāmānas tathāgatā arha<ntaḥ> samyaksambuddhāḥ; A om. pañca-°

417. A loka udapādi: ahaṃ ca tena kālena pravrajito bhūvan\* paryupāsītā me te; A om. babhūvuḥ & tena samayena & ca; G tena kā(lena)te)na samay(ena) prabrajito bhūvan\* paryupā[si]tās ca me te

418. A yathā [ā](na)ndenaitarhi

419. G mamopasthāna)m upatiṣṭhati. (tādṛśaṃ ca) m(e) te tathāgatā

420. A tatraiva mayā vyākaraṇam

421. A pratilabdhavā||n na cā(d)y(ā)pi samayaṃ [vyā]karaṇāya;; A om. bhūn mamānutpattikadharmakṣāntir; G prati(lab)dhavān ... °-dharmakṣāntivyākaraṇāya. ||

422. A buddhakoṭyo; G buddhakoṭya{m}ḥ

423. A tathāgatā arhantaḥ samyaksambuddhāḥ loka utpannā(ḥ)!



paryupāsītā me te tathāgatā arhantaḥ samyaksambuddhāḥ<sup>1096</sup> ābharaṇaprāvaraṇenācchādana-  
gandhamālyavilepanena<sup>1097</sup> yathā tathāgatopasthānaṃ tathā upasthitā.<sup>1098</sup>  
ahaṃ ca tena kālena tena samayena<sup>1099</sup> pra/49r/brajito bhūvan\* tatraiva ca vyākaraṇam  
anuttarāyāṃ samyaksambodhau pratilabdhavān na cādyapi samayaṃ vyākaraṇāya na cireṇa  
kālena.<sup>1100</sup>

[132] yaḥ paścimako vipaśyī loka utpannaḥ sa imaṃ saṃghātaṃ dharmaparyāyaṃ<sup>1101</sup>  
bhāṣitavān\* tam ahaṃ jñātvā tasmin samaye jāmbudvīpe saptaratnavarṣaṃ pravṛṣṭavān\* tadā  
te jāmbudvīpakāḥ<sup>1102</sup> satvā adaridrā saṃvṛtāḥ tatraiva<sup>1103</sup> cāhaṃ vyākaraṇam anuttarāyāṃ  
samyaksambodhau pratilabdhavān\*<sup>1104</sup> tataś cireṇa kālasamayenādyāpi māṃ na vyākaroti.<sup>1105</sup>

[133] āha. katamaḥ sa bhagavan kālaḥ katamaḥ sa samayaḥ<sup>1106</sup>  
bhagavān āha.<sup>1107</sup> śṛṇu sarvaśūra tato dvyasaṃkhyeyaiḥ kalpair dīpaṃka/49v/ro nāma<sup>1108</sup>  
tathāgato rhan samyaksambuddho loka udapādi. tato haṃ sarvaśura tena<sup>1109</sup> kālena tena  
samayena megho nāma māṇavako bhūvan\*<sup>1110</sup> yadā ca bhagavan dīpaṃkaras<sup>1111</sup> tathāgato  
loka utpannaḥ tadāham api<sup>1112</sup> tasmin kāle tasmin samaye brahmacaryam acārṣaṃ

<sup>1096.</sup> AIK om. arhantaḥ samyaksambuddhāḥ; DE om. paryupāsītā me te ... samyaksambuddhāḥ; B sammyatsambuddhāḥ

<sup>1097.</sup> AIK ābharaṇaprāvaraṇena gandhamālyavilepanena (A (gandha-°)); AIK om. ācchādana; B ābharaṇaprābha(!)raṇenācchāda<na>gandha-°; DE āstaraṇaprāvaraṇe(E °-ai-°)nācchādanagandhamālyena vilepanena

<sup>1098.</sup> AIK tathā me upasthitāḥ

<sup>1099.</sup> I ahaṃ tena kālena tena samayena; I om. ca

<sup>1100.</sup> A pravrajito bhūvan tatraiva me vyākaraṇam anuttarāyāṃ samyaksambodhau: pratilabdhavān na cireṇa kālena; A om. ca & na cādyapi samayaṃ vyākaraṇāya; I pravrajito bhūt\* tatraiva ca me vyākaraṇam a(nuttarāyāṃ samya)ksambodhau pratilabdhavān na cireṇa kālena samayena; I om. na cādyapi samayaṃ vyākaraṇāya; K pravrajito bhūt tatraiva cāham anuttarāyāṃ samyaksambodhau vyākaraṇam pratilabdhavān [n]a cireṇa kālena; K om. na cādyapi samayaṃ vyākaraṇāya; B samyaksambodho; D tatraiva vyākaraṇam ... pratilavdhāvān; D om. ca; E pratilavdhā<vān>

<sup>1101.</sup> A yaḥ paścimako vipaśyī loka utpanna tenāyaṃ saṃghātaḥ dharmaparyāyaṃ; A om. sa imaṃ; B «ya» pah(!)ścimako vipaśyī loka utpadyannaḥ(!); DE yaḥ (E yat) paścimako vipaśyī loka (E yoka!) utpannaḥ

<sup>1102.</sup> A [pravṛṣṭitavān\*] tadā te jāmbudvīpakās; D pravṛṣṭavān\* tadā te jāmbudvīpakā; E pravṛṣṭavān\* tadā te jāmbudvīpakās; I <pravṛ>ṣṭavān\* tadā te jāmbudvīpakāḥ; K pravṛṣṭavān\* tadā {haṃ} te jāmbudvīpakāḥ

<sup>1103.</sup> B adaridrā saṃvṛtāḥ; E adaridrās saṃvṛtāḥ; I tatreva

<sup>1104.</sup> B saṃ<mya>tsambodhau; A pratilabdha(vān\*); E pratilavdham\*

<sup>1105.</sup> A (tataś) c(i)r(e)ṇa kālasamayenādyāpi sa māṃ (vyāka)rotu:; A om. na; E tataś cireṇa †kālenādyāpi haṃ anyathībhāvas saṃjātaḥ† (haṃ misread māṃ?); E om. °-samaya-° & māṃ na vyākaroti; IK ca māṃ

<sup>1106.</sup> A āha. katama samayaḥ: A om. sa bhagavan kālaḥ katamaḥ & sa; B bhagava ... <sa sama>yaḥ; E katama sa bhagavaṃ kālaḥ katam{o}s samayaḥ; E om. āha & sa; K āha. katamaḥ sa kālaḥ katamaḥ samayaḥ; K om. bhagavan & sa; D bhagavān; I bhagavan\*

<sup>1107.</sup> B bhagavān āha.

<sup>1108.</sup> A tato py asaṃkhyeyaiḥ kalpai{h}r dīpaṃkaras; A om. nāma; E śṛṇu ssa<rvv>śūra tato dvyasaṃkhyeyai kalpaiḥ dvī(!)paṃkaro nāma; B dvyasaṃkhyaiyaiḥ; I dvyā{[r]dhdhya!}saṃkhyeyaiḥ kalpair dvī(!)paṃkara (dđī misread as dvī)<nā>ma; DK kalpair dđīpaṃkaro

<sup>1109.</sup> A rhan samyaksambuddhaḥ loka udapādi. ahaṃ tena; A om. tato & sarvaśura; B rha; IK rhan\* (I lacuna) samyaksambuddho loka udapādi. tato haṃ tena; IK om. sarvaśura

<sup>1110.</sup> A bhūvan; DE tena samayena. me<gha>ghoṣa nām{ān}a tathāgato(!) bhūvan\*; B māṇa<va>ko; I māṇavako bhūt\*; K māṇavako bhūvan\*

<sup>1111.</sup> AIK yadā sa dīpaṃkaras IK dīpaṃ-°; AIK om. ca bhagavan; E yadā ca bhagavaṃ dīpaṃkaras

<sup>1112.</sup> AIK aham api; AIK om. tadā

paryupāsītāś ca me te tathāgatāḥ puṣpadhūpagandhamālyavilepanenābharaṇaprāvaraṇena  
yathā tathāgatānām upasthānam<sup>424</sup> tathā me upasthi(tā.)  
aham ca tena kālena tena samayena pravrajito bhūvan\* tatraiva cāham vyākaraṇam  
anuttarāyāṃ sa(mya)ksaṃbodhau pratilabdhavān<sup>425</sup> na cireṇa kālena

[132] yaḥ paścimako vipāśyī loka utpannaḥ sa imaṃ sa(m)gh(āṭadha)rmaparyāyam<sup>426</sup>  
bhāṣitavān\* tam aham jñātvā tasmin samaye jaṃbudvīpe saptaratnavarṣa<ṃ>  
pravarṣitavān\*<sup>427</sup> tadā te jāmbūdvīpakāḥ satvā adaridrāḥ saṃvṛttāḥ<sup>428</sup> tatraiva cāham  
vyākaraṇam anuttarāyāṃ samyaksambodhau prati(labdha)/43r/vān\* tataś cireṇa  
kālasamayenādyāpi ca mā(m) [na] vyākaroṭy<sup>429</sup> anutpatt(i)kadharmakṣāntivyākaraṇena.

[133]<sup>430</sup> āha. katamaḥ sa kālasamaya. yatra bhagavān nāmaparikīrtanena vyākṛtaḥ  
bhagavān āha. śṛṇu sarvaśūra tato dvyasaṃkhyeyaiḥ kalpair dīpaṃkaras<sup>431</sup> tathāgato rhan  
samyaksambuddho loka udapādi: tato haṃ te<na><sup>432</sup> kālena tena samayena meghe<sup>433</sup> nāma  
māṇavako bhūvan\* yadā sa dīpaṃkaras tathāgato loka utpannaḥ tad aham tasmin kāle tasmin  
samaye brahmacary[ā]ṃ caritavān\*<sup>434</sup>

424. A paryupāsītā me te tathāgatā ābharaṇaprāvaraṇena (gandha)mālyavilepanena yathā tathāgatopasthānam;  
A om. ca & puṣpadhūpa-°

425. A bhūvan tatraiva me vyākaraṇam ... pratilabdhavān\*; A om. cāham

426. A loka utpannaḥ tenāyam saṃghāṭadharmaparyāyam; A om. sa imaṃ

427. G jaṃbudvīp<e> saptaratnavarṣam

428. A jaṃbudvīpakāś satvā adaridrāḥ saṃvṛttāḥ

429. A ca sa māṃ (vyāka)rotu: āha; A om. na & anutpattikadharmakṣāntivyākaraṇena.; G ca māṃ na  
vyākaroṭy

430. A [133] āha: katama samayaḥ bhagavān āha. śṛṇu sarvaśūra tato py asaṃkhyeyaiḥ kalpai: r dīpaṃkaras  
tathāgato rhan samyaksambuddhaḥ loka udapādi. aham tena kālena tena samayena. meghe nāma māṇavako  
bhūvan yadā sa dīpaṃkaras tathāgato loka utpannaḥ aham api tasmin kāle brahmacaryam carāmi:  
māṇavakarūpeṇa: tato me sa bhagavān dīpaṃkaras tathāgata saptabhir ūtpalair avakīrṇa. anuttarāyā<ṃ>  
samyaksambodhau pariṇāmitam\* sa ca māṃ tathāgato vyākārṣī bhaviṣyasi tvam māṇavakānāgate dhvani  
[a]saṃkhyeyai. kalpaiḥ śākyamuni nāma tathāgato rhā samyaksambuddho loka

431. G bhaga[vān āha](. śṛ)ṇu sarvaśūra ta[t]o (dvyasaṃkhyeyai)ḥ kalpair dīpaṃkaras

432. G samyaksambuddh<o> loka udapā(di). tato haṃ

433. G te[na]( kālena tena samayena m)eghe

434. G dīpaṃkaras (tathāgato loka utpannaḥ tad aham tasmin kāle tasmin sama)ye brahmacaryam caritavān\*

mānavakarūpeṇa tato haṃ bhagavantān dīpaṃkaraṇaṃ tathāgataṃ dṛṣṭvā<sup>1113</sup> prasāda  
pratilabdhaḥ<sup>1114</sup> saptabhir utpalair avakīrṇavān\* tac ca tathāgatāvaropitaṃ kuśalamūlam  
anuttarāyāṃ samyaksambodhau pariṇāmitaṃ\*<sup>1115</sup>

sa ca mān dīpaṃkaraṇaṃ tathāgato vyākārṣīd bhaviṣyasi tvam mānavakānāgate<sup>1116</sup> dhvany  
asaṃkhyeyaiḥ<sup>1117</sup> kalpaiḥ śākyamunir nāma tathāgato rhan samyaksambuddha / 50r/ iti.<sup>1118</sup>

[134] tato haṃ sarvaśūra dvādaśatālamātraṃ<sup>1119</sup> vaihāyasamantarīkṣe sthitvānutpattika-  
dharmakṣāntiṃ pratilabdhavān\*<sup>1120</sup> yac ca me sarvaśūrāsamkhyeyeṣu<sup>1121</sup> kalpeṣu  
brahmacaryaṃ cīrṇam.<sup>1122</sup> yac ca pāramitāsaṃyuktaṃ kuśalamūlam<sup>1123</sup> tat sarvam  
āmukhībhūtaṃ ivānusmarāmi yathādya śvo vā.<sup>1124</sup> tatra mayā sarvaśūrānekāni  
satvakoṭīniyutaśatasahasrāṇi<sup>1125</sup> kuśaleṣu dharmeṣu<sup>1126</sup> pratiṣṭhāpitāni.

kaḥ punar vāda sarvaśūra «ya» etarhy aham anuttarāṃ samyaksambodhim<sup>1127</sup>  
abhisambuddhaḥ sarvasatvahitaiṣiṇaḥ kāruṇikaḥ satvānāṃ nirodhadharman<sup>1128</sup> deśayiṣyāmi.

1113. AIK tasmin kāle brahmacaryaṃ carāmi mānavakarūpeṇa tato me sa bhagavān (I °-vām; K °-vān\*)  
dīpaṃkaraṇaṃ (IK dīpaṃkaraṇaṃ ) tathāgata (IK °-gato) dṛṣṭvā (A om. dṛṣṭvā); AIK om. tasmin samaye; E  
vrahmacaryaṃm akarṣaṃ māna<va>karūpeṇa; B acār[h]am [mā]na<va>karūpeṇa; DE bhagava<ta>n (E  
°-vam<ta>n) dīpaṃkas(!) tathāgataṃ

1114. AIK om. prasāda pratilabdhaḥ

1115. A utpalair; AIK avakīrṇa. (IK °-o) anuttarāyāṃ (A °-yā<ṃ>; K nu-°) samyaksambodhau (I  
samyak<k\*>(!)saṃ-°) pariṇāmitaṃ\* (I °-taṃ; K °-taḥ); AIK om. tac ca tathāgatāvaropitaṃ kuśalamūlam; E  
tathāgatāva{tā}ropitaṃ; D pariṇāmitaṃ:

1116. AIK sa ca mān tathāgato vyākārṣī (IK °-īṭ\*) bhaviṣyasi tvam mānavakānāgate (I mānavā anāgatai; K  
mānavānāgate); AIK om. dīpaṃkaraṇaṃ; D sa ca mān dīpaṃkaraṇaṃ ... mānavakānāgate; E sa ca mān  
dīpaṃkar{o}s tathāgato vyākārṣī bhaviṣyasi tvam mānavakānāgate

1117. A dhvani [a]saṃkhyeyai.; B dhvani <a>saṃkhyeyaiḥ; I dhvany asaṃkhyeyaiḥ

1118. AIK śākyamunir (A °-ni) nāma tathāgato rhan\* (A rhā; K rha(n\*)) samyaksambuddho loke.; AIK om. iti;  
D śākyamunir nnāma ... samyaksambuddha iti.; B rhā

1119. B dvāda<śa>tālamātraṃ

1120. AI vaihāyasamantarīkṣe sthitvā nutpattikadharmakṣānti<ṃ> (I °-kṣānti) pratilabdhavān\*; K vaihāyase-  
m-antarīkṣe sthitvānutpattikadharmakṣānti; B sthitvānutpattika-°; D pratilabdhavāṃ:

1121. AIK yac ca (K yaś ca) me asaṃkhyeyeṣu (K saṃkhye-°); AIK om. sarvaśūra; E  
sarvaśūrās{s}amkhyeyeṣu

1122. AB brahmacaryaṃ cīrṇam; E vrahmacaryaṃ cīrṇam\*

1123. D yac ca pāramitāsaṃyuktaṃ kuśalamūla<ṃ>; E yac ca pāramitāsaṃyuktaṃ kuśalamūladharmmaṃ;  
DEI om. °-prati-°; I ya ca pāramitāsaṃyuktakuśalamūlam

1124. B ta(m) sarvam āmukhībhūtaṃ ivā<nu>smarāmi yathādya śvo vā.; E sarvvaṃm samukhībhūtaṃ  
ivānusmarāmi: yathānya(!) vā; E om. śvo; I āmukhībhūta<m i>vānusma(rāmi ya)dā(!)dya śvo vā.

1125. AI tatra (I ca) me sarvaśūra anekāni satvakoṭīniyutaśatasahasrāṇi; E sarvvaśūra anekāni; K tatra me  
sarvaśūrānekāni satvāni; K om. koṭīniyutaśatasahasrāṇi; B °-nīyuta-°

1126. E kuśaleṣu ca dharmeṣu

1127. AIK ka{h}ḥ (IK kaḥ) punar vādaḥ sarvaśūra etarhi mamānuttarāṃ; AIK om. ya; D kaḥ(!) punar vāda  
sarvvaśūra; E kaḥ punar vāda sarvaśūra ya ṛe ya etem† (read: ya etarhi aham) anuttarāṃ; B anuttarā{yā}ṃ  
samyatsambodhim

1128. AIK abhisambuddhasya sarvasatvahitaiṣiṇaḥ (I °-hiteṣi-°) nirodhadharman (IK°-am); AIK om. kāruṇikaḥ  
satvānāṃ; E nirodhaṃ dharmmaṃ

tato mayā /43v/ sa bhagavāṃ dīpa(m)karas tathāgato dṛṣṭo dṛṣṭvā ca mama mahāṃś  
cittaprasāda<sup>435</sup> utpannaḥ prasannacittena ca mayā saptabhir utpalair avakīrṇo nuttarāyāṃ  
samyaksambodhau praṇidhānaṃ kṛtaṃ<sup>436</sup>  
tato māṃ sa bhagavāṃ vyākārṣīd bhaviṣyasi tvaṃ māṇavakānāgate dhvany asaṃkhyeyaiḥ<sup>437</sup>  
kalpaiḥ śākyamunir nāma tathāgato rhan samyaksambuddho loke  
[134] tato haṃ sarvaśūra dvādaśatālamātraṃ vaihāyasamantarīkṣe<sup>438</sup> sthitvānutpattikeṣu  
dharmeṣu kṣānti pratilabdḥā: yac ca me saṃkhyeyeṣu<sup>439</sup> kalpeṣu brahmacaryāṃ<sup>440</sup> cīrṇaṃ.  
yac ca pāramitāpratisaṃ/44r/(yuktaṃ<sup>441</sup> kuśalamūlaṃ tat sarvam āmukhābhūtam  
ivānusmarāmi<sup>442</sup> yathādyā) ś(vo) vā tatra sarvaśūrānekāni<sup>443</sup> (satvakoṭīnayutaśatasahasrāni<sup>444</sup>  
kuśaleṣu) [dharmeṣu] pratiṣṭhāpitāni. kaḥ punar vādaḥ sarvaśū(ra etarhi mamānuttarāṃ<sup>445</sup>  
samyaksambodhim abhisambuddhasya sarvasatvahitaiṣiṇaḥ<sup>446</sup>

435. G tato mayā (sa bha)[g](avāṃ dīpaṃkaras tathāgato dṛṣṭo dṛṣṭvā ca ma)mahāṃś cittaprasāda

436. G (pra)[san]na[ci](ttena ca mayā saptabhir utpalair avakīrṇo nuttarā)yāṃ samyaksambodhau  
praṇidhānaṃ kṛta<m>

437. G sa bhagav(ā)ṃ (vyākārṣīd bhaviṣyasi tvaṃ māṇavakānāgate dhvany asaṃ)khyeyaiḥ

438. G samyaksambu(d)dh(o loke tato haṃ sarvaśūra dvādaśatā)lamātraṃ vaihāyasamantarīkṣe

439. A sthitvā anuṭpattikadharmakṣānti<m> pratilabdḥavān\* yac ca me asaṃkhyeyeṣu; G  
sthitvānutpattike<ṣu> dharmeṣu kṣānti prati(labdḥā: yac ca me saṃ)khyeyeṣu

440. A brahmacaryāṃ cīrṇaṃ

441. F the first 6 lines of folio 43r are for the better part lost; the text is reconstructed following G.

442. A āmukhībhūta.m ivānusmarāmi.; G i {ta}vānusmarāmi.

443. A tatra me sarvaśūra anekāni

444. G satvakoṭīnayutaśatāsaha {m}srāni

445. A ka {ḥ}ḥ punar vādaḥ sarvaśūra etarhi mamānuttarāṃ; A om. ya

446. A sarvasatvahitaiṣiṇaḥ nirodhadharman deśayiṣyāmi.

[135] naitat sthānaṃ vidyate. tat kasya hetoḥ<sup>1129</sup> bahuprakāraṃ cāhaṃ sarvaśūra satvānān dharman deśa/50v/yāmi. yathārūpavainayikānāṃ<sup>1130</sup> satvānāṃ tathārūpeṇa dharman deśayāmi. devarūpeṇa devaloke dharman deśayāmi.<sup>1131</sup> nāgabhave nāgarūpeṇa dharman deśayāmi. yakṣabhavane yakṣarūpeṇa dharman deśayāmi. pretabhavane pretarūpeṇa dharman deśayāmi. manuṣyaloke manuṣyarūpeṇa<sup>1132</sup> dharman deśayāmi.

buddhavainayikānāṃ satvānāṃ buddharūpeṇa dharman deśayāmi. bodhisatvavainayikānāṃ satvānāṃ bodhisatvarūpeṇa dharman deśayāmi.<sup>1133</sup> śrāvakavainayikānāṃ satvānāṃ śrāvakarūpeṇa dharman deśayāmi.<sup>1134</sup>

yena yena rūpeṇa satvā vinayaṃ gacchanti tena tena rūpeṇāhaṃ satvānān dharman deśayāmi.<sup>1135</sup> e/51r/vaṃ bahuprakāraṃ ahaṃ sarvaśūra satvānān dharman deśayāmi.<sup>1136</sup>

[136] tat kasya hetor yathaiva sarvaśūra<sup>1137</sup> satvā bahuprakāraṃ dharmāṃ śṛṇvanti. tathaiva te satvasārāḥ bahuprakāraṃ satvānān dharman deśayanti. te ca satvās teṣu tathāgateṣu kuśalamūlāny avaropayanti. dānāni ca dadanti. puṇyāni ca kurvanti. svārthe ca pratijāgaranti. maraṇānusrītiṃ ca bhāvayīṣyanti.<sup>1138</sup>

te caivaṃrūpaṃ kuśalaṃ karmābhisamṣkāraṃ abhisamkarīṣyanti.<sup>1139</sup> tenaiva ca dharmāśravaṇakuśalamūlahetunā<sup>1140</sup> tat pūrvakaṃ kuśalamūlaṃ samsmarīṣyanti.<sup>1141</sup>

<sup>1129</sup>. AIK om. naitat sthānaṃ vidyate. tat kasya hetoḥ; B naitaṃ sthānaṃ

<sup>1130</sup>. A yathārūpavainayikānāṃ; B satvānān dharman deśayāmi. yathār[ū]pavainayikānāṃ; D satvānā<ṃ> dharmman deśayāmi. yathārūpavainayikānāṃ (D only here °-vainey-°); E satvānāṃ dharmmaṃ deśayāmi: yathārūpavainayikānāṃ; I satvānāṃ dharmmaṃ deśayāmi. yathārūpavainayikānāṃ; I always dharmmaṃ deśayāmi in this paragraph; K satvānāṃ dharman deśayāmi. yathārūpavainayikānāṃ; K mostly dharmmaṃ deśayāmi in this paragraph

<sup>1131</sup>. A devarūpeṇa devānāṃ dharman; A om. devaloke; D devarūpe<ṇa> devaloke dharmman; E devarūpe<ṇa> devaloke devānāṃ dharmmaṃ d{y}eśayāmi:

<sup>1132</sup>. E nāgabhave nāgarūpe<ṇa> nāgānāṃ dharmmaṃ ddeśayāmi: yakṣabhavane yakṣarūpeṇa yakṣān(!)āṃ dharmmaṃ deśayāmi: pretabhavane pretarūpe<ṇa> pretānāṃ dharmmaṃ ddeśayāmi. manuṣyaloke manuṣyarūpeṇa manuṣyānāṃ dharmmaṃ deśayāmi.; I pr<e>tabhavane; B manuṣyaloke manu<ṣya>rūpeṇa; K manuṣyaloke {manuṣyaloke}; K om. manuṣyarūpeṇa

<sup>1133</sup>. E vuddhavainayikānāṃ satvānāṃ ... dharmmaṃ deśayāmi: vodhisa<tva>vaineyikānāṃ vodhisatvarūpeṇa dharmmaṃ deśayati.; E om. satvānāṃ; I om. buddhavainayikānāṃ ... bodhisatvarūpeṇa dharman deśayāmi.; K buddhavainayikānāṃ ... bodhisatvavainayikānāṃ satvānāṃ bodhisatvarūpeṇa dharmmaṃ deśayāmi

<sup>1134</sup>. A om. śrāvakavainayikānāṃ ... deśayāmi; B «dharmā»n deśayāmi.; E śrāvakavaineyikānāṃ ... dharmmaṃ deśayati.; IK śrāvakavaineyikānāṃ

<sup>1135</sup>. A yena satvā vinayaṃ gacchanti. tena ten[ā]ha(ṃ) rūpeṇa ... deśayāmi; A om. yena rūpeṇa; B yena yena rūpeṇa satvā vainayaṃ gacchanti ... deśayāmi.; DE yena yena (E tu) rūpeṇa ... tena tathā rūpeṇāhaṃ satvānāṃ dharmman (E dharmmaṃ) deśayāmi.; K om. yena yena rūpeṇa satvā ... satvānān dharman deśayāmi.

<sup>1136</sup>. AIK om. ahaṃ; E ahaṃ sarvaśūra satvānāṃ dharmmaṃ deśayāmi.; IK satvānāṃ dharmmaṃ deśayāmi.

<sup>1137</sup>. AI tat kasya heto (I °-oḥ) yathaiva sarvaśūra; DE tat kasya heto{ḥ}r (E °-to) yathaiva sarvaśūra (E sarva-°)

<sup>1138</sup>. A tathaiva te satvāsārā kuśalamūlaṃ bahuprakāraṃ kariṣyanti. dānāni ca dāsyanti. puṇyāni ca kariṣya<ṃ>ti. svārthe ca pratijñā kariṣyanti. maraṇānusrītiṃ, incipit lacuna, continues § 144; A om. satvānān dharman deśayati. te ca satvās teṣu tathāgateṣu & pratijāgaranti; E tathaiva te satvā{a}sārā vahuprakāraṃ satvānāṃ dharmmaṃ deśayanti: te ca satvā teṣu tathāgateṣu kuśalamūlāny avaropayanti: dānāni ca dadanti puṇyāni ca kurvanti.; IK tathaiva tai (K te) satvasārā (K °-rāḥ) bahuprakāraṃ kuśalamūlaṃ (K °-lāni) kariṣya<ṃ>ti (K °-amti). dānāni dāsyanti. puṇyāni ca kariṣyanti. svārthe ca pratijāgarīṣyanti.; IK om. satvānān dharman deśayanti te ca satvās teṣu tathāgateṣu; IK om. ca; B vahu<pra>kāraṃ satvānān dharman deśayāmi. ... dānāni ca dadanti. (!) ... maraṇā{ca}nusrīti<ṃ> bhāvayīṣyanti.; B om. ca; D [(sa)tvānāṃ] dharmman deśayanti.

<sup>1139</sup>. E karmā<bhisamṣkāraṃ a>bhisamkarīṣyanti.; IK te ca evaṃrūpaṃ (K caivaṃ-°) kuśalaṃ karmābhisamṣkāraṃ kariṣyanti.; IK om. abhi-°

<sup>1140</sup>. D tenaiva ca dharmāśravaṇakuśalamūlaṃ haitunā; I ten<ai>va (K tena, om. eva) ca dharmāśravaṇahetunā; IK om. °-kuśalamūla-°

<sup>1141</sup>. K samanusrīṣya(ṃ)ti.

[135] bahuprakāraṃ cāhaṃ sarvaśūra satvānāṃ dharman) [d](eśayāmi.)<sup>447</sup> y(e)na y(e)na rūp(e)ṇa satvā vinayaṃ gacchanti (tena tena rūpeṇa satvānān dharman deśayāmi devarūpeṇa devaloke dharman) [d](e)[śayā]m(i)<sup>448</sup> nāgabhavane nāgarūpeṇa<sup>449</sup> dharman deśayāmi.) [yakṣa]bhavane yakṣarūpeṇa dharman deśayāmi. pretabhavane p)[r](e)tarūpeṇa dharman deśayāmi. manuṣyaloke manuṣyarūpeṇa dharman de(śayā)m(i).

buddhavaineyānāṃ satvānāṃ<sup>450</sup> buddharūpeṇa dharman deśayāmi bodhisatvavaineyā/44v/nāṃ satvānāṃ {satvānāṃ buddha}<bodhisatva>rūpeṇa<sup>451</sup> dharman deśayāmi.

yena yenaiva rūpeṇa satvā vinayaṃ gacchanti tena tenaiva rūpeṇa teṣāṃ satvānān<sup>452</sup> dharman deśayāmi. evaṃ bahuprakāraṃ sarvaśūra satvānāṃ dharman deśayāmi.<sup>453</sup>

[136] tat kasmād dhetoḥ<sup>454</sup> yathaiva sarvaśūra satvāḥ bahuprakāraṃ dharma śroṣyaṃti.<sup>455</sup> tatraiva te satvasārāḥ<sup>456</sup> bahuprakāraṃ kuśalamūlāni kariṣyaṃti. dānāni dāsyanti puṇyāni ca kariṣyaṃti.<sup>457</sup> svārthe ca jāgariṣyaṃti. maraṇānusmṛtiṃ ca bhāvayiṣyaṃti. te caivaṃrūpaṃ kuśalaṃ karmābhisamskāra(m) kariṣyaṃti tena ca dharmāśravaṇahetunā tat pūrvakaṃ kuśalamūlaṃ samanumarīṣyaṃti.<sup>458</sup>

447. F text according to G; G baḥ«hu»prakāraṃ, both corrections are executed in Proto-Śāradā script.

448. A deśayāmi. yathārūpavaineyānāṃ satvānāṃ tathārūpeṇa dharman deśayāmi. devarūpeṇa devānāṃ dharman deśa(yā)mi.; A thus for F yena yena rūpeṇa satvā vinayaṃ gacchanti tena tena rūpeṇa satvānān dharman deśayāmi. devarūpeṇa devaloke dharman deśayāmi; G devarupeṇa

449. G nāgarupeṇa

450. A buddhavainayikānāṃ satvānāṃ; G «sa»tvānāṃ, the correction is executed in Proto-Śāradā script.

451. A bodhisatvavainayikānāṃ satvānāṃ; G bodhisatvavaineyānāṃ satvānāṃ bodhisatvarūpeṇa

452. A yena satvā vinayaṃ gacchanti tena te[nā]ha(m) rūpeṇa satvānāṃ; A om. yenaiva rūpeṇa & eva & teṣāṃ

453. G dharmāṃ deśayāmi. evaṃ bahuprakāra sa(rvaśūra sa)t(v)ānāṃ dharman deśayāmi.

454. A tat kasya heto

455. G sarvaśūra satvāḥ (bahuprakāraṃ dharma śroṣya)ṃti.; A śṛṇvanti.

456. G tathaiva te satvā {«sam»}sārāḥ, the “correction” is executed in Proto-Śāradā script; A satv[ā]sārā

457. A kuśalamūlaṃ bahuprakāraṃ kariṣyaṃti. dānāni ca dāsyanti. puṇyāni ca kariṣya<m>ti.; G ku[śala-m](ūlāni kariṣyaṃti. dānāni dāsyanti puṇyāni ca kariṣyaṃti.

458. A svārthe ca pratijñā kariṣyaṃti. maraṇānu(smṛtiṃ, incipit lacuna, continues § 144; G svārthe ca jāgariṣyaṃti. maraṇānusmṛtiṃ ca bhāvayiṣyaṃti. te caivaṃrūpaṃ) kuśalaṃ karmābhisamskāraṃ kariṣyaṃti tena ca dharmāśravaṇahetunā tat pūrvakaṃ kuśala[m]ūlaṃ samumarīṣyaṃti.; G om. °-anu-°

teṣāṃ tad bhaviṣyati dīrgharātram<sup>1142</sup> arthāya hitāya «sukhāya» devānāṃ ca manuṣyānāṃ ca. evaṃ hi sarvaśūra saṃghāṣasūtra/51v/sya<sup>1143</sup> dharmaparyāyasya saha śravaṇamātreṇaivam aprameyā guṇānuśaṃsā<sup>1144</sup> bhaviṣyanti.

[137] atha te<sup>1145</sup> satvāḥ parasparam evaṃ āhuḥ asty anyah kaścīt<sup>1146</sup> kuśalo dharmaphalavipākaḥ yasya kṛtatvād upacittatvād<sup>1147</sup> anuttarāṃ samyaksambodhim abhisambudhyate sarvasatvahitaiṣiṇāś ca bhavanti. ||<sup>1148</sup>

[138] atha bhagavaṃs teṣāṃ satvānāṃ cetasaiva cetaḥparivitarkam ājñāya tān etad avocat\* asti kulaputrā ye dharmam pattīyanti<sup>1149</sup> ta evaṃ vakṣyanti asti<sup>1150</sup> dharmo yathābhūtaḥ teṣāṃ<sup>1151</sup> mahāphalam sukhavipākam anuttaram dharmasukham bhaviṣyati.<sup>1152</sup>

[139] ye satvā mohamūdhās ta evaṃ vakṣyanti.<sup>1153</sup> na santi dharmāḥ na santi dha(rmāṇā)ṃ (p)āragah<sup>1154</sup> sa teṣāṃ ma/52r/hāphalam kaṭukavipākam apāyeṣūpapatsyate.<sup>1155</sup> punaḥ punaś ca te apāyabhūmiparāyaṇā bhaviṣyanti.<sup>1156</sup>

[140] aṣṭau kalpān nairayikān duḥkhāṃ<sup>1157</sup> vedanāṃ anubhaviṣyanti.<sup>1158</sup> dvādaśa kalpāni pretayoniṣu duḥkhāṃ<sup>1159</sup> vedanāṃ vedayiṣyanti. ṣoḍaśa kalpāny asureṣūpapatsyante.<sup>1160</sup> nava kalpasahasrāṇi bhūtapiśācayoniṣūpapatsyante. caturdaśa kalpasahasrāṇi ajihvakā bhaviṣyanti.<sup>1161</sup> ṣoḍaśa kalpasahasrāṇi mātugarbhe kālam kariṣyati.<sup>1162</sup> dvādaśa kalpasahasrāṇi māmsapiṇḍā bhaviṣyanti.<sup>1163</sup> ekādaśa kalpasahasrāṇi jātyandhabhūtāḥ prajāsyanti duḥkhāṃ vedanāṃ vedayamānā.<sup>1164</sup>

<sup>1142.</sup> E teṣāṃ ca tad bhaviṣyati dīrgharātram; B tat(!) bhaviṣyanti dīrgharātram; I tad\* bhaviṣyati. dīrgharātram

<sup>1143.</sup> DE manuṣyānā (E °-nām) ca {vuddho bhagavan\*} evaṃ hi sarvaśūra saṃghāṣasūtrasya; I manuṣyānāṃ ca evaṃ hi saṃghāṣasya; I om. sarvaśūra; K evaṃ hi sarvaśūra saṃghāṣasya; IK om. sūtra

<sup>1144.</sup> B saha śravaṇamātreṇaivam aprameyā-m-asamkhyeyā guṇānuśaṃsā; D saha śrama(!)ṇamātreṇaiva<m a>prameyā guṇānuśaṃsā; E saha śrab(?)aṇamātreṇaiva aprameyā guṇānuśaṃsā; I śravaṇamātraivevam

<sup>1145.</sup> E bhaviṣyati: a(tha te; E incipit lacuna, continues §141.

<sup>1146.</sup> I āhu {h}r anyah kaścīt\*; I om. asty; K āhur asty anyah kaścīt

<sup>1147.</sup> D dharmaphalaḥ vipāka yasya kṛtatvāt\* {d} upacittatvād; I upacittatvād

<sup>1148.</sup> B samyaksambodhim abhisambudhyate sarvasatvahitaiṣiṇāś ca; IK samyak\*sambodhim (K samyak-°) abhisambhotsy(ṃ)ate. sarvasatvahitaiṣiṇāś ta āhur; IK om. ca bhavanti.; D bhaviṣyati: ||

<sup>1149.</sup> IK asti ye dharmam pattīyanti.; IK om. atha bhagavaṃs teṣāṃ satvānāṃ ... etad avocat\* & kulaputrā; B «dharmam» pattīyanti

<sup>1150.</sup> IK evaṃ ca vakṣyamty(I °-amti) asti ; IK om. ta

<sup>1151.</sup> I yathābhūtas t<e>ṣāṃ

<sup>1152.</sup> I bhaviṣyamti.

<sup>1153.</sup> D mohamūdhā evaṃ vakṣyanti. D om. ta; K mohamūdhāḥ ta evaṃ vakṣyamti.

<sup>1154.</sup> IK dharmā nāsti dharmāṇāṃ pāragah; B pāraṃgaḥ

<sup>1155.</sup> I mahāphalavipākam apāyeṣv āgamiṣyamti.; I om. kaṭuka-°; K mahāphalam kaṭuvipākam apāyeṣv āgamiṣyamti.; D apāyeṣūpapatsyamnte:

<sup>1156.</sup> B puna puna {h}ś ca te apāyabhūmiparā<ya>ṇā bhaviṣyamti.; K bhavamti.

<sup>1157.</sup> B aṣṭau kalpā nairayikān duḥkhāṃ; D aṣṭau kalpā nairāyikā duḥkhāṃ; I aṣṭo kalpān\* nairayikāṃ duḥkhāṃ

<sup>1158.</sup> IK vedayiṣyamti (I (ve)[da]yi-°)

<sup>1159.</sup> D [pretayon]iṣu duḥkhāṃ; IK pretaviṣayeṣu duḥkhāṃ

<sup>1160.</sup> I asurakāyeṣūpapatsyamte.

<sup>1161.</sup> D caturdaśa kalpasahasrāṇi ajihvakā bhaviṣyanti.; I caturdaśa kalpasahasrāṇi ajihvako bhaviṣyati.; K caturdaśa kalpasahasrāṇy ā(!)jihvako bhaviṣyati

<sup>1162.</sup> B mātugarbhe «kālam»kariṣyati; I mātugarbhai kālam kariṣyati

<sup>1163.</sup> D māmsapiṇḍā bhaviṣyanti.; I māmsapam[ṇḍi]to(!) bhaviṣyati.; K māmsapiṇḍo bhaviṣyati.

<sup>1164.</sup> B du.khām(!); D jātyāndhabhūtā prajāsyanti. duḥkhāṃ vedayamānā.; D om. vedanāṃ; IK jātyāndhabhūtāḥ prajāsyati duḥkhāṃ vedanāṃ vedayamānaḥ

teṣāṃ tad bhaviṣyati dīrgharātram arthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ ca.<sup>459</sup>  
evam hi sarvaśūra saṃghāṭasya dharmaparyāyasya sahaśravaṇamātreṇaivāprameyā  
guṇānuśamsā /45r/ bhaviṣyanti.<sup>460</sup>

[137] atha te satvāḥ parasparam evam āhuḥ asty [anyaḥ kaścit] kuśalamūlo  
dharmaphalavipākaḥ<sup>461</sup> yasya kṛtatvād upacittatvād a<nu>ttarāṃ<sup>462</sup> samyaksambodhim  
abhisambudhyante sarvasatvāhitaiṣiṇaḥ

[138] ta āhuḥ asti ye dharmam pattīyanti evam ca vakṣyanti asti dharmo yathābhūtaḥ teṣāṃ  
mahāphalavipākam anuttaram dharmasukham bhaviṣyati.

[139] ye punaḥ satvā mandamūḍhāḥ ||<sup>463</sup> ta evam vakṣyanti na santi dharmāḥ nāsti kaścid  
dharmānāṃ pāragaḥ sa teṣāṃ mahā{dā}n apuṇyaphalavipākena-m-apāyeṣu<sup>464</sup> /45v/  
gamiṣyanti. punaḥ punaś ca te mohapuruṣā apāyabhūmiparāyaṇā bhaviṣyanti.

[140] aṣṭau kalpāṃ nairayikāṃ vedanāṃ vedayiṣyanti. dvādaśa kalpāṃ pretaviṣaye duḥkhāṃ  
vedanāṃ vedayiṣyanti. ṣoḍaśa kalpāny asureṣūpapatsyante. nava kalpasahasrāṇi bhūtapiśāca-  
yonīṣūpapatsyante.<sup>465</sup> caturdaśa kalpasahasrāṇy ajihvakā bhaviṣyanti. ṣoḍaśa kalpasahasrāṇi  
mātugarbhe<sup>466</sup> kālaṃ kariṣyanti. dvādaśa kalpasahasrāṇi māṃsapiṇḍo bhaviṣya<nti>.<sup>467</sup>  
ekādaśa kalpasahasrāṇi jātyandhabhūtāḥ pra/46r/jāsyanti. duḥkhāṃ vedanāṃ vedayamānā

459. G dīrgharā(tram arthāya hitāya sukhāya devānāṃ ca ma)[n]uṣyānāṃ ca.

460. G dharmaparyāya[sya] (sahaśravaṇamātreṇaivāprame)[y]ā guṇānuśamsā bhaviṣyanti. ||

461. G parasparamm evam ā(huḥ) a(s)[ty] (anyaḥ kaścit) [k]u[śalo] dharmaphalavipākaḥ; G om. °-mūla-°

462. G upacittatvād anuttarāṃ

463. G <sa>tva mandamūḍhāḥ

464. G teṣā<ṃ> mahā{r}n apuṇyaphalavipākam apāyeṣu; read mahad apuṇya-°(?)

465. F bhūtaśiśāca-°; G bhūtapiśā[ca]-°

466. G mātugarbh<e>

467. G bhaviṣyanti.



[141] tadā mātāpitṛbhyām evaṃ bhaviṣyati.<sup>1165</sup> nirāsvā/52v/dam asmābhir duḥkham<sup>1166</sup> anubhūtaṃ nirāsvādam asmākāṃ putro jātaḥ nirāsvādam nava māsāḥ kuṣṣau<sup>1167</sup> dhāritaḥ śītoṣṇāṃ vedanāṃ vedayamānaiḥ kṣutpipāsāduḥkhāni<sup>1168</sup> ca pratyānubhūtāni. bahūni ca dṛṣṭadharmavedanīyāni duḥkhāni duḥkhāni dṛṣṭvā putro<sup>1169</sup> jātaḥ na ca gr̥he mātāpitarāv utsukau kṛtau na svakāyaṃ.<sup>1170</sup> tato mātāpitṛbhyām mahatī nirāsatā bhaviṣyati.<sup>1171</sup> evam eva sarvaśūra nirāśāḥ<sup>1172</sup> saddharmapratikṣepakāḥ<sup>1173</sup> satvāḥ narakatiryakpreta-parāyaṇāḥ<sup>1174</sup> te ca tasmin maraṇakālasamaye<sup>1175</sup> mahatā śokaśalyasamarpitā<sup>1176</sup> bhaviṣyanti.

[142] ye sarvaśūra satvā evaṃ<sup>1177</sup> vāg bhāṣante asti dharmāḥ asti dharmāṇāṃ pā/53r/ragaḥ te tena kuśalamūlena<sup>1178</sup> viṃśati kalpāny uttarakuruṣūpapatsyante.<sup>1179</sup> pañcaviṃśati kalpa-sahasrāṇi trāyastriṃśānān devānāṃ sahabhāvatāyāṃ upapatsyante.<sup>1180</sup> trayastriṃśadbhyo devebhyas cyavitvā uttarakuruṣūpapatsyante.<sup>1181</sup> na ca mātuḥ kuṣṣāv upapatsyante.<sup>1182</sup> lokadhātuśatasahasraṃ ca drakṣyanti. sarve<sup>1183</sup> sukhāvatināmānaḥ sarvabuddhakṣetrasandarśanaṃ<sup>1184</sup> dṛṣṭvā tatraiva pratiṣṭhānaṃ kṛtvā tatraiva bodhim<sup>1185</sup> abhisambhotsyante.

1165. B bhaviṣyanti.

1166. D asmābhir duḥkham; IK asmākāṃ duḥkham

1167. I kuṣṣo

1168. I śītoṣṇāṃ ca ... vedayamāneḥ kṣutpipāsāduḥkhāni; D «ve»dayamānaiḥ kṣutpipāsāduḥkhāni

1169. D vahūni ca dṛṣṭadharmavedanīyāni duḥkhāni {duḥkhāni} dṛṣṭa puttro; E duḥkhāni asmā<ka>ṃ putro, end of lacuna, continues from § 137; IK bahūni dṛṣṭadharmavedanīyāni; IK om. ca

1170. E na gr̥he ... mātāpitarād utsukau; E om. ca; IK na ca (I om. ca) gr̥he mātāpitarāv ud\*<su>kau (K utsu{kya}kau) kṛtau na svakāyaṃ

1171. I bhaviṣyanti.; K bhavati.

1172. E evam eva sarvaśūra nirāśā

1173. D dharmapratikṣepakāḥ; D om. sad-°

1174. I narakatiryak\*pretaparāyaṇāḥ; K lacuna

1175. D tasmin maraṇakāle samaye; IK tasmin\* maraṇakāle; IK om. °-samaya

1176. DE śokaśalyasamarpitā

1177. E ye ca sarvaśūra ssvatvā evaṃ

1178. B pāragaḥ te tena kuśalamūle<e>na; E pāragaḥ tena kuśalamūlena; E om. te

1179. IK kalpāni uttarapure(!)ṣūpapatsyante.; B uttarakuruṣūpapatsyante.

1180. IK kalpāni trāyastriṃśatāṃ devānāṃ sahabhāvatāyāṃ upapatsyante. (I sahabhāvatāyopapatsya[te]); IK om. °-sahasra; D trāyastriṃśānā; E pañcaviṃśati kalpasahasrāṇi ttrāyastriṃśānāṃ ddevānāṃ

1181. B trayastriṃśadbhyo devebhyas cyavitvā uttaraguru(!)<ṣū>papatsyante.; D trayastriṃśadbhyo devebhyas cyavitvā; E ttrāyastriṃśebhyas ca devebhyas cyavitvā uttaraku<ru>ṣūpapatsyante.; IK trayastriṃśadbhyo devebhyasḥ (K devebhyas) cyavitvā: (K cavitvā) uttarapure(!)ṣūpapatsyante.; A lacuna.

1182. E mātuḥ kuṣṣāv upapatsyante:

1183. E lokadhātuḥ ca śatasahasraṃ drakṣyanti: sarve; B om. sarve

1184. E sarvvavu«ddha»kṣetrasandarśanaṃ; I sarvabuddhakṣe{tram}trasamdarśanaṃ; K sarvabuddhaṃ kṣetrasamdarśanaṃ

1185. E tatraivaṃ pratiṣṭhānaṃ kṛtvā vodhim; E om. tatraiva

[141] jātyandhaṃ ca dṛṣṭvā tadā<sup>468</sup> mātāpitṛbhyāṃ evaṃ bhaviṣyati nirāsvādam asmābhir<sup>469</sup> duḥkham anubhūtaṃ nirāsvādam nava māsā kuṣṣau dhāritaḥ śītoṣṇāṃ vedanāṃ vedayamānaiḥ kṣūtpipāsāduḥkhāni<sup>470</sup> ca pratyānubhūtāni. bahūni dṛṣṭadharmavedanīyāny anyāni ca duḥkhāni pratyānubhūtāni. tad yathāpi<sup>471</sup> nāma sarvaśūra jātyandhaṃ putraṃ dṛṣṭvā mātāpitro notsukyaṃ bhavati mahatī ca mātāpitṛbhyāṃ<sup>472</sup> nirāsatā bhavati.

evaṃ eva sarvaśūra nirāś<ā>ḥ saddharmapratikṣepakāḥ satvā narakatiryakpretaparāyaṇā.<sup>473</sup> te ca tatropapannā mahāśokaśalyasamarpitā bhaviṣyanti.

[142] ye tu<sup>474</sup> sarvaśūra evaṃ vāg bhāṣanti asti dharm<ā>ṇā<ṃ> pāragaḥ te tena kuśalamūlena<sup>475</sup> viṃśati kalpāṃs trayastriṃśānāṃ devānāṃ sahabhāvatāyopapatsyante.<sup>476</sup> t<r>yas(tr)imśadbh(y)o devebh(y)aś (cya)vit(v)ā uttarak(u)r[u]ṣūpapatsyante.

na ca mātuḥ /46v/ kuṣṣāv upapatsyante. lokadhātuśatasahasraṃ ca drakṣyanti. sarvāṃś ca tāṃ lokadhātavaḥ sukhāvatīnāmānaḥ sarvabuddhakṣetrasandarśanan dṛṣṭvā tatraiva bodhim abhisambhotsyante<sup>477</sup>

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468. F datā; G tadā

469. G mātāpitṛ(bhyā)m e(vam bhaviṣyati nirāsvāda)[m] asmābhir

470. G kuṣṣau dhā(ritaḥ śītoṣṇāṃ vedanāṃ vedayamānaiḥ) kṣūtpipāsāduḥkhāni

471. G pratyānubhūtāni. (bahūn)i (dṛṣṭadharmavedanīyāny anyāni ca duḥkhāni pratyānu)[bh](ū)[t]āni. tad yathāpi

472. G jā(tyandhaṃ putraṃ dṛṣṭvā mātāpitro notsukyaṃ bhavati mahatī ca m)[ā]tāpitṛbhyāṃ

473. G eva(m eva sarvaśūra nirāś<ā>ḥ saddharmapratikṣepakāḥ satvā) [na]rakatiryakpretaparāyaṇā.

474. G te ca ta(tropapannā mahāśokaśalyasamarpitā bhaviṣya)[nti]. ye tu

475. G bhā(ṣanti) asti dharm(āṇāṃ pāragaḥ te) [te]na kuśalamūle[na]

476. G viṃśati kalpāṃ(s traya)striṃśānāṃ devānā(ṃ sahabhāvatāyo)[pa]patsyante

477. G abhisambhotsya<ṃ>te.

[143] evaṃ hi sarvaśūra<sup>1186</sup> mahāprabhāvo yaṃ saṃghāto dharmaparyāyaḥ ye smiṃś cittaprasādaṃ kariṣyanti.<sup>1187</sup> na te jātu viṣamaparihāreṇa<sup>1188</sup> kālaṃ kariṣyanti. paśuddhaśīlasamanvāgatās te<sup>1189</sup> bhaviṣyanti. /53v/

[144] santi sarvaśūra satvā ya evaṃ vakṣyanti rātrindivaṃ<sup>1190</sup> tathāgato bahūni satvāni parimocayati. adyāpi satvadhātuḥ<sup>1191</sup> kṣayaṃ na gacchati.<sup>1192</sup> bahavo bodhāya praṇidhānaṃ kurvanti. bahavaḥ svargaloka upapadyante. bahavo nirvṛtim<sup>1193</sup> anuprāpnuvanti. atha kena hetunā satvānāṃ kṣayo na bhavati. ||<sup>1194</sup>

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<sup>1186.</sup> D evaṃ hi. {sarvvavuddhakṣettrasandarśanan dṛṣṭvā tatraiva pratiṣṭhānaṃ kṛtvā tatraiva vodhim abhisambhotsyante. evaṃ hi} sarvvaśūra; E evaṃ hi {sarvvavuddhakṣettrasandarśanaṃ dṛṣṭvā tatraiva prakrāntaḥ evaṃ hi} sarvvaśūra; K evaṃ sarvaśūra; K om. hi

<sup>1187.</sup> I saṃghāto dharmaparyāyaṃ ye smiṃś cit<t>aprasādaṃ kariṣyanti.; K saṃghāto dharmaparyāyaḥ ye smiṃś cittaprasādaṃ kariṣyanti.; DE ye smiṃś cittaprasādaṃ

<sup>1188.</sup> B na te jātu viṣamaparihā{r}ṇeṇa; E te na jāti(!) viṣamaparihāreṇa; wrong reading in all manuscripts: read viṣamāpari-°

<sup>1189.</sup> B paśuddha<śīla>samanvāgat{v}ās te; DE paśuddhaśīlasamanvāgatā (E °-tās ca) bhaviṣyanti.; DE om. te; I paśuddhaśīlasamanvāgatās te satvā

<sup>1190.</sup> A santi sarvaśūra satvā ya ) evaṃ kathayati rātrindivaso, end of lacuna, continues from § 136; I saṃti sarvaśūra satvā ya evaṃ kathayanti rātrindivaṃ; K ye te sarvaśūra satvā ya evaṃ kathayanti rātrindivasam; K om. santi; B rātrindi{r}vaṃ, two vowels marked in B on nda; D rātrindivaṃ; E sarvaśūra ... rātrindivaṃ

<sup>1191.</sup> DE adyāpi sarvva(!)dhātuḥ (E °-tu)

<sup>1192.</sup> I na gacchati.

<sup>1193.</sup> AI svargaloke upapatsyante. (I u(pa-°, lacuna); E kurvanti: vahavaḥ svargaloka upapatsyante: vahavo ni<r>vṛtim;

<sup>1194.</sup> B he<tu>nā; E hetunā satvānāṃ kṣayo <na> bhavati:

[143] evaṃ hi sarvaśūra mahāprabhāvo yaṃ saṃghāto dharmaparyāyaḥ ye smiṃ cittaprasādaṃ kariṣyati. na te jātu viṣamaparihāreṇa kālaṃ kariṣyanti. paṛisuddhaśīla-samanvāgatās te satvā bhaviṣyanti.

[144] <santi> sarvaśūra<sup>478</sup> satvā yaḥ evaṃ kathayaṃti. rātrī<ṃ>divasa tathāgato<sup>479</sup> bahūṃ satvāṃ saṃsārāt parimocayati<sup>480</sup> adyāpi satvadhātuḥ kṣayaṃ na gacchati. bahavo bodhāya praṇidhāna kurvanti.<sup>481</sup> bahavaḥ svargaloka upapadyante.<sup>482</sup> bahavo nirvṛtim anuprāpnuvanti. atha kena hetunā satvānāṃ kṣayo na bhavati.

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478. G t(e) <sa>tv[ā bha]viṣyanti santi sarvaśūra

479. A ) evaṃ kathayanti. rātrīndivaso tathāgato, end of lacuna, continues from § 136; G rātrīṃdivasa

480. A bahūni satvāni parimocayati.; A om. saṃsārāt

481. G praṇidhānaṃ kurva[m]ti.

482. A bahava svargaloke upapatsyante.

### III. MAITREYAPARIPRCCHĀ

[145] athānyatīrthikacarakaparibrājakanigranthānām etad abhavat\*<sup>1195</sup> gamiṣyāmo vyaṃ śramaṇena gautamena<sup>1196</sup> sārḍhaṃ vivādaṃ kariṣyāmaḥ atha khalu caturnavati brāhmaṇānyatīrthikacarakaparibrājakāḥ<sup>1197</sup> anekāni ca nigranthaśātāni<sup>1198</sup> yena rājagrhaṃ mahānagaraṃ tenopasaṃkrāmanti. tena ca kālena tena sama/54r/yena<sup>1199</sup> bhagavān smitaṃ prāduścakāra: ||<sup>1200</sup>

[146] atha khalu maitreyo bodhisatvo mahāsatva utthāyāsanād<sup>1201</sup> ekāṃsam uttarāsaṃgam kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms<sup>1202</sup> tenāṃjalim praṇamya<sup>1203</sup> bhagavantam etad avocat\*<sup>1204</sup> ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya prāduśkaraṇāya. nāhetuṃ nāpratyayaṃ tathāgatā arhantaḥ samyaksambuddhā smitaṃ prāduśkurvanti.<sup>1205</sup>

[147] bhagavān āha śṛṇu kulaputrādyeha rājagrhe<sup>1206</sup> mahānagare mahāsannipāto<sup>1207</sup> bhaviṣyati.

āha. ke bhagavann ihāyāsyanti. devā vā nāgā vā yakṣā vā manuṣyā vā amanuṣyā vā.<sup>1208</sup>

bhagavān āha. sarva ete maitreyādyehāgamīṣyanti. devanāga/54v/yakṣamanuṣyāmanuṣyāḥ caturaśītiṃ ca sahasrāṇi brāhmaṇānām ihāyāsyanti.<sup>1209</sup>

<sup>1195.</sup> AE athānyatīrthikā carakaparivrājakanigranthānām etad abhavat (E °-vat\*); B athānyatīrthikacarakaparivrājakā nigranthānām etad abhavat\*; IK °-parivrājaka-°; I om. atha

<sup>1196.</sup> A śramaṇena gautamena; D vyaṃ ś<r>amaṇena gautamena; E vyaṃm anena gautamena; E om. śramaṇena; I gottamena

<sup>1197.</sup> DE caturnavati; IK caturnavatir (I °-ti) brāhmaṇānyatīrthikacarakaparivrājakāḥ (I °-vrājaka); A brāhmaṇānyatīrthikaparibrājakaḥ; A om. °-caraka-°; B vrāhmaṇānyatīrthikacarakaparivrājakāḥ; E vrāhmaṇānyatīrthikacarakaparivrājakāḥ

<sup>1198.</sup> K nigranthaśā{śa}tāni

<sup>1199.</sup> AIK rājagrhaṃ tenopasaṃkrama<ṇ>ti (IK °-krāmanti.); AIK om. mahānagaraṃ; B rājagrhaṃ mahānagaraṃ tenopasaṃkrāmanti.; DE rājagrhaṃ mahānagaraṃ tenopasaṃkrāmanti (E °-saṃkkramaṃti.). tena ca kālena tena (E ca) samayena

<sup>1200.</sup> D bhagavān sn(!)itāṃ prāduścakāra: ; I bhagavāṃ; K bhagavān\*

<sup>1201.</sup> A (m)ai(t)reyo (bodhisatvo mahā)[sa]tvot(th)āyāsanā(d); I metraiyo(!) bodhisatvo mahāsatvo utthāyāsanād

<sup>1202.</sup> DE jānumaṇḍalaṃ; I y<e>na bhagavāms; K yena bhagavān\*

<sup>1203.</sup> A praṇāmya; D praṇamaya

<sup>1204.</sup> D etad a[bo]cat\*

<sup>1205.</sup> A (ko bha)gavan\* hetu. kaḥ pratyaya smitasya prāduśkaraṇāya. nāhetuk[ā] nāpratyayaṃ tathāgatāranta. samyak(s)amb(u)ddhā smitaṃ prāduśkurvanti.; D ko bhagavaṃn hetu kaḥ pratyaya smiṃtasya prāduśkurvanti.; D om. prāduśkaraṇāya. nāhetuṃ ... smitaṃ; E ko bhagavaṃn hetu kaḥ pratyaya smiṃtasya prāduścakāra.(!); E om. nāhetuṃ ... smitaṃ prāduśkurvanti.; I ka bhagavan\* hetuḥ ka pratyayaḥ smitasya prāduśkarāya. nāhetuṃ nāpratyayan\* tathāgata arhanta{ṃ} samyaksambuddhā [smi](taṃ prā)[d](uṣ(ku)rvamti ||; K k[a] bhagavan\* hetu(m). kaḥ pratyayaḥ ... nāhetur ... prāduśkurvanti.

<sup>1206.</sup> A kulaputra <a>dyeha rājagrhe; E kulaputraḥ iha rājagrhe; E om. adya; I kulaputra adyeha rājagrhe

<sup>1207.</sup> AK mahāsannipāto; AK om. mahānagare B mahānagare mahāsannipā{d}to; I mahānagare mahāsannipāto

<sup>1208.</sup> AK āha: ko bhagavann ihāyāsyati. (K °-yamti) devo vā nāgo vā yakṣo vā. manuṣyo vā. amanuṣyo vā.; I ko bhagavan\*n(!) ihā[yā]syati: ... e + + + + + vā manuṣyo vā amanuṣyo vā.; I after -syati traces of three akṣaras, which do not support devo vā; D devā <vā> nāgā vā yakṣā bā manuṣyā bā amanuṣyā vā.

<sup>1209.</sup> A sarva ete maitreyādyehāgamīṣyanti. devanāgamanuṣyāś caturaśīti sahasrāṇi brāhmaṇān<am> ihāyāsyanti; A om. bhagavān āha. & °-yakṣa-° & °-amanuṣyāḥ & ca; D maitreyādyehāgamīṣyanti. devanāgayakṣamanuṣyāḥ; E sarve ete maitreyādi(!) ihāgamīṣyanti. devanāgayakṣamanuṣy(āḥ caturaśītiṃ ca sa)hasrāṇi vrāhmaṇānām ihāgamīṣyamti.; DE om. amanuṣyā; I maitreyādyehāgamīṣyamti. ... brāhmaṇānām āyāsyanti.; K maitreyādyehāgamīṣyamti. devanāgayakṣamanuṣyāmanuṣyāś caturaśītiś ca sahasrāṇi

### III. MAITREYAPARIPRCCHĀ

[145] athānyatīrthikacarakaparibrājakanigranthānām<sup>483</sup> etad abhavad\*<sup>484</sup> gamiṣyāmo vyaṃ śramaṇena<sup>485</sup> gautamena sārdhaṃ vivādaṃ kariṣyāmaḥ atha<sup>486</sup> khalu caturnavati brāhmaṇānyatīrthikacarakaparivrājakāḥ anekā/47r/ni nigranthaśatāni<sup>487</sup> yena rājagṛham tenopasaṃkrāmanti. || atha khalu bhagavāms tān anyatīrthikān āgacchamānān dṛṣṭvā smitāṃ prāduścakāra. ||

[146] atha khalu mai[treyo] bodhisatvo mahāsatva utthāyāsanād<sup>488</sup> ekāmsam uttarāsaṃgam kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms<sup>489</sup> tenāṃjalim praṇāmya<sup>490</sup> bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya<sup>491</sup> prāduṣkaraṇāya. nāhetur<sup>492</sup> nāpratyayaṃ tathāgatārhanṭaḥ samyaksambuddhā smitam prāduṣkurvanti.<sup>493</sup>

[147] bhagavān āha /47v/ śṛṇu kulaputrādyeha<sup>494</sup> rājagṛhe mahāsannipāto bhaviṣyati. āha. k[e]<sup>495</sup> (bh)agavann ihāyāsyati devo vā nāgo vā yakṣo vā manuṣyo vā amanuṣyo vā: (bha)gavān āha.<sup>496</sup> sarva ete maitreyādyehāgamiṣyanti. devanāgayakṣamanuṣyādyās caturaśītiś ca sahasrāṇi brāhmaṇānām āyāsyanti.<sup>497</sup>

483. A athānyatīrthikā caraka-°; G °-parivrāja(kanigranthā)nām

484. A abhavad

485. A śramaṇena

486. G gau(tamena sārdhaṃ vivādaṃ kariṣyāma)ḥ atha

487. A brāhmaṇānyatīrthikapari[br](āja)kā anekāni ca nigranthaśatāni; A om. °-caraka-°; G brāhmaṇā(nyatīrthikacarakaparivrājakāḥ anekāni nigra)nthaśatāni

488. G yena rājagṛham te(nopasaṃkrāmanti. || atha khalu bhagavāms tān anya)[t]īrthikān āgac(chamānān dṛ)ṣṭ(v)ā (smitāṃ prāduścakāra. || atha khalu maitreyo bodhisatvo mah)āsatva utthāyāsanād; G akṣaras chamānān dṛ are covered by a patch of birch bark with illegible traces of script; A tenopasaṃkrama<m>ti. ... tena ca kālena tena samayena (bhagavān) [smitāṃ] prāduścakāra. [atha] (khalu m)aitreyo (bodhisatvo mahā)[sa]tvot(th)āyāsanā(d); A om. atha khalu bhagavāms tān anyatīrthikān āgacchamānān dṛṣṭvā

489. G u[tt]arās(am)[g](am kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya) [y](e)na bhagavāms

490. A praṇāmya

491. A (ko bha)gavan\* hetu. kaḥ pratyaya; G ko (bhagavan hetuḥ kaḥ pratyayaḥ smita)sya

492. A nāhetuk[ā]

493. G samya(k)sa(m)buddhā s[m](i)[t](am) prāduṣkurvamti.

494. A kulaputra <a>dyeha

495. AG ko

496. A om. bhagavān āha

497. A devanāgamanuṣyās caturaśīti sahasrāṇi brāhmaṇān<ām> ihāyāsyanti.; A om. °-yakṣa-° & °-ādyās & ca

[148] navati koṭīśahasrāṇi tīrthikacarakaparibrājakanigranthānām ihāyāsyanti. te mayā sārđham vivādam kariṣyanti<sup>1210</sup>. teṣāṃ sarveṣāṃ vivādaśamanāya<sup>1211</sup> dharman deśayiṣyāmi. sarve ca te<sup>1212</sup> brāhmaṇā anuttarāyāṃ samyaksambodhau cittam utpādayiṣyanti.<sup>1213</sup> navati koṭīśatasahasrāṇy anyatīrthikacarakaparibrājakanigranthāḥ<sup>1214</sup> sarve srotaāpattiphalaṃ prāpsyanti.<sup>1215</sup>

[149] aṣṭādaśa koṭīśahasrāṇi<sup>1216</sup> nāgarājñām āgamiṣyanti. ye mamāntikād<sup>1217</sup> dharmam śroṣyanti. śrutvā ca sarve nuttarāyāṃ samyaksambodhau cittāny<sup>1218</sup> utpādayiṣyanti.

[150] ṣaṣṭi koṭīśaha/55r/srāṇi śuddhāvāsakāyikānām devaputrāṇām āgamiṣyanti.<sup>1219</sup> dvātriṃśadbhiḥ koṭīśahasrair mārāḥ pāpīyān saparivāra āyāsyati.<sup>1220</sup> dvādaśa koṭīśahasrāṇi asurarājñām āgamiṣyanti.<sup>1221</sup> pañcamātrāṇi rājaśatāni saparivārāṇy āyāsyanti<sup>1222</sup> dharmasravanāya. te sarve mamāntikād dharmam śrutvānuttarāyāṃ samyaksambodhau cittāny utpādayiṣyanti||<sup>1223</sup>

[151] atha khalu maitreyo<sup>1224</sup> bodhisatvo mahāsatvo bhagavataḥ pādaḥ śirasā vanditvā bhagavantam pradakṣiṇīkrtvā<sup>1225</sup> tatraivāntardhitāḥ ||

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brāhmaṇānām āyāsyanti.; IK om. iha

<sup>1210.</sup> A navakoṭīśahasrāṇi tīrthikacarakaparivrājakanigranthānām āyāsyanti. ye mama sārđham vivādamṃ kariṣyanti; A om. iha; B tīrthikacara<ka>paribrājakā nigranthānām ihāyāsyanti. te mayā; D tīrthikā carakaparivrāja<ka>nigranthānām i<hā>yāsyanti. te mayā; E iha yāsyanti.; I anyatīrthikacarakaparivrājakanigranthānām āyāsyanti. ye mayā; K nava koṭīśahasrāṇy anyatīrthikacarakaparivrājakanī<gra>nthānām ihāyāsyanti. ye mayā; IK om. iha

<sup>1211.</sup> A vivādaprasa(ma)nāya; E vivādaśamanāya

<sup>1212.</sup> DE dharmam deśayiṣyāmi. sarve (E sarve) ca te; I dharme (K °-am) deśayiṣyāmi. sarve te; AIK om. ca

<sup>1213.</sup> E cittam utpādayiṣyāmi.; I cittam utpādayiṣyati.; K cittāny utpādayiṣyanti.

<sup>1214.</sup> AIK nava koṭīśahasrāṇi (K °-ny) anyatīrthika(A °-kā)carakaparivrājakanigranthāḥ (IK °-āñām); AIK om. °-śata-°; B navati koṭīśatasahasrāṇy anyatīrthikacarakaparivrājakanigranthāḥ; D koṭīśatasahasrāṇi <a>nya-°

<sup>1215.</sup> A sarve srotāpattiphalaṃ prāpsyanti.; B srotaāpattiphalaṃ prāpsyanti.; E sarve srotaāpatti{m}phalaṃ prāpsyanti.; K (sro)taāpattiphalaṃ prāpsyanti.

<sup>1216.</sup> E aṣṭādaśa koṭīśahasrāṇi (, E incipit lacuna, continues § 158.

<sup>1217.</sup> D nāgarāstra(!?)m āgamiṣyanti. ye mamāntikā; IK āgamiṣyanti; BI mamāntikā

<sup>1218.</sup> ABI sarve nuttarāyāṃ (I anutta-°) samyaksambodhau cittam (I °-tam); D samyaksambodhau

<sup>1219.</sup> A devaputrāṇām āyāsyanti.

<sup>1220.</sup> A triṃśakoṭīśahasrāṇi mārāṇām pāpīmanā<m> saparivārāṇām āyāsyanti; I triṃśadbhiḥ koṭīśahasreḥ mārāḥ(!) pāpīmanā\* saparivārā āyāsyanti.; K triṃśadbhiḥ koṭīśahasrai{h}r mārāpāpīmanā saparivārā āyāsyati.; AIK om. dvā-°; D dvātriṃśadbhiḥ koṭīśahasrair mma(!)rah

<sup>1221.</sup> AIK dvādaśa koṭīśahasrāṇy (A °-sahasr{y}āny) asurarājñām āgamiṣyanti (IK °-yaṃti.); D dvādaśa koṭīśahasrā<ṇi> asurarājñām

<sup>1222.</sup> A āyāsyati<m>ti.

<sup>1223.</sup> A cittam utpādayiṣyanti.; I te sarve mamāntikād dharmam śrutvā sarve anuttarāyāṃ{h} samyaksambodhau cittam(!) utpādayiṣyanti.;; K te mamāntikād dharmam śroṣyanti. śrutvā cānuttarāyāṃ samyaksambodhau cittāny utpādayiṣyanti.;; K om. sarve; B samyatsambodhau; D mamāntikā

<sup>1224.</sup> IK atha maitreyo; IK om. khalu

<sup>1225.</sup> D bhagavata{h}h pādaḥ; AIK śirasābhibandya (IK °-vandyā) bhagavantam pradakṣiṇīkrtya

[148] navakoṭīśahasrāṇi anyatīrthikacarakaparivrājakānām<sup>498</sup> āyāsyanti. ye may<ā> sārđhaṃ vivādaṃ kariṣyanti teṣāṃ ahaṃ vivādaśamanāya<sup>499</sup> dharman deśayiṣyāmi.<sup>500</sup> sarva ete<sup>501</sup> brāhmaṇā anuttarāyāṃ samya/48r/ksambodhau cittam utpādayiṣyati. navakoṭīśatasahasrāṇi anyatīrthikacarakaparivrājakanigranthānām ye srotaāpattiṃ phalaṃ<sup>502</sup> prāpsyanti.

[149] aṣṭādaśa koṭīśahasrāṇi nāgarājñām āgamiṣyanti ye mamāntikā buddha<dha>rmaṃ śroṣyanti. śrutvā ca te sarve<sup>503</sup> nuttarāyāṃ samyaksaṃbodhau cittam utpādayiṣyanti.

[150] ṣaṣṭi koṭīśahasrāṇi śuddhāvāsakāyikānān devaputrāṇām āgamiṣyanti.<sup>504</sup> triṃśadbhiḥ koṭīśahasrair mārāḥ pāpīmāṃ saparivāra āyāsyati.<sup>505</sup> dvādaśa koṭīśahasrāṇi asurarājñām<sup>506</sup> āgamiṣyanti. pañcamātrāṇi ca<sup>507</sup> rājaśatāni saparivā<rā>ṇy āyāsyanti. dharmasravanāya. te sarve mamāntikād dharmam śrutvānuttarāyāṃ samyaksaṃbodhau cittāny<sup>508</sup> utpādayiṣyanti.

[151] atha /48v/ [kha]lu maitreyo bodhisatvo mahāsatvo bhagavataḥ pādaḥ śirasābhivaṃdya bhagavantam tṛṣ<sup>509</sup> pradakṣiṇīkṛtya tatraivāntardhita. ||

498. A tīrthikacarakaparivrājakanigranthānām; A om. anya-°; G °-paribrājakānām

499. A ye mama sārđhaṃ vivādaṃ kariṣyanti. teṣāṃ sarveṣāṃ vivādapraśa(ma)nāya; A om. ahaṃ; G teṣāṃ sarveṣāṃ ahaṃ

500. G dharman deśayiṣ(y)ā(mi, end of manuscript.

501. A sarve te

502. A navakoṭīśahasrāṇi anyatīrthikā carakaparivrājakanigranthāḥ sarve ye srotāpattiṃ phalaṃ; A om. °-śata-°

& ye

503. A dharmam śroṣyanti. śrutvā ca sarve; A om. buddha-° & te; F tā sarve

504. A devaputrāṇām āyāsyanti.

505. A triṃśatkoṭīśahasrāṇi mārāṇām pāpīmanā<m> saparivārāṇām āyāsyanti.

506. A koṭīśahasr {y}āṇy asurarājñām

507. A om. ca

508. A cittam

509. A śirasābhivaṃdya; A om. tṛṣ



## IV. SARVAŚŪRAPARIPṚCCHĀ (2)

[152] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād<sup>1226</sup> ekāmsam uttarāsaṅgam kṛtvā dakṣiṇam jānumaṅḍalam<sup>1227</sup> pṛthivyām pratiṣṭhāpya yena /55v/ bhagavāms tenāmjalim praṇāmya<sup>1228</sup> bhagavantam etad avocat\* kiṃnāmāno bhagavan pañcamātrāṇi<sup>1229</sup> rājaśātāni.

[153] bhagavān āha. śṛṇu sarvaśūra nando nāma rājā sunando nāma rājā. upanando nāma rājā.<sup>1230</sup> jinarṣabho nāma rājā. brahmaseno nāma rājā. brahmaghoṣo<sup>1231</sup> nāma rājā. sudarśano nāma rājā. jayaseno<sup>1232</sup> nāma rājā. nandaseno nāma rājā. bimbisāro nāma rājā. prasenaḥ nāma<sup>1233</sup> rājā virūdhako nāma rājā.<sup>1234</sup> evaṃpramukhāni pañcamātrāṇi rājaśātāni.<sup>1235</sup> ekaiko rājā viṃśatikoṭīśatasahasraparivārah<sup>1236</sup> te sarve nuttarāyām samyaksambodhau<sup>1237</sup> saṃprasthitāḥ sthāpayitvā rājā virūdhakaḥ<sup>1238</sup>

[154]<sup>1239</sup> pūrvāyān diśi tṛṃśa/56r/t koṭīśahasrāṇi bodhisatvānām āgacchanti. uttarāyān diśi aśīti koṭīśahasrāṇi bodhisatvānām āgacchanti. adhastād diśi navati<sup>1240</sup> koṭīśahasrāṇi bodhisatvānām āgacchanti. ūrdhvāyān diśi śatakoṭīśahasrāṇi bodhisatvānām āgacchanti. sarve ca daśabhūmipratiṣṭhitāḥ

[155] atha te sarve bodhisatvā yena rājagrhaṃ mahānagaraṃ yena ca grddhrakūṭaḥ parvato yena bhagavāms<sup>1241</sup> tenopasaṃkrāntā bhagavato darśanāya.<sup>1242</sup> sarve ca te bodhisatvānuttarām samyaksambodhim<sup>1243</sup> saṃprasthitāḥ

1226. A mahāsatvotthāyāsanā {m}d; DI utthāyāsanā {m}d

1227. D jānumaṅḍalam

1228. DIK praṇāmya

1229. D kiṃnāmāno bhagavaṃ pañcamātrāṇi; I ki<m>nāmāno bhagavan\* pañcamātrāṇi; K kiṃnāmāno bhagavan\* pañcamātrāṇ(i); B bhagava

1230. B śruṇu sarvaśūra nando nāma rājā sun {o}ndo nā<ma> rājā. upanando nāma rājā; I śṛṇu sarvaśūra nando nāma rājā. sunando nāma rājā. upanando nā<ma> rājā; K śṛṇu kulaputra tad yathā nando nāma rājā. sunando nāma rājā. upanando nāma rājā.; D always in this paragraph nāma nāgarājā

1231. B vrahmaseno nāma rājā. vrahmaghoṣo; D om. vrahmaseno nāma nāgarājā.

1232. AK priyaseno (K pr-°); I pryadarśano (instead of jayaseno)

1233. D viṃvasāro ... prasenaḥ nāma; K bimbisāro; A prasenaḥ; I prasenaḥ nāma

1234. B virūdhako nāma rājā.

1235. D pañcamātrāṇi rājaśātāni.

1236. AIK koṭīśahasraparivārah; AIK om. viṃśati-° & °-śata-°

1237. B sarve nuttarāyām samyaksambodhau; I sarve anuttarāyām samyaksambodhau

1238. B viru[ka] {ru} <dha>kaḥ(!); reading of the deleted (unfinished?) akṣara is uncertain

1239. [154] AIK pūrvāyān (IK °-yām) diśāyām tṛṃśat (I tṛṃśat\*) koṭīśahasrāṇi bodhisatvānām āgaccha<m>ti: (K °-aṃti; I lacuna). dakṣiṇāyām diśāyām pañcāśat (I °-śa<t\*) koṭīśahasrāṇi bodhisatvānām āgacchanti (IK °-aṃti): paścimāyān (IK °-yām) diśāyām ṣaṣṭi (I ṣaṣṭ<i>) koṭīśahasrāṇi bodhisatvānām (IK °-nām) āgacchanti (IK °-aṃti). uttarāyān (IK °-yām) diśāyām aśīti (I [u](ttarā)[yā](m) [diś](āyām aśīti)) koṭīśahasrāṇi bodhisatvānām āgacchanti. adhastān (I °-stā) diśi nava (I {va}nava(ti)) koṭīśahasrāṇi bodhisatvānām āgacchanti. ūrdhvāyān (I u-°; IK °-yām) diśi (K °-āyām) śata(K om. śata)koṭīśahasrāṇi bodhisatvānām āgacchanti. sarve ca daśabhūmipratiṣṭhitā ||

1240. B adhastād diśi navati; D adhastād diśi navati

1241. AK atha te bodhisatvā (K °-vāḥ) sarve yena rājagrhaṃ yena (K ca) bhagavāms (K °-vān\*); AK om. mahānagaraṃ & grddhrakūṭaḥ parvato yena; I atha te bodhisatvāḥ sarve rājagrhamahānagaraṃ yena bhagavāms; I om. yena & yena ca grddhrakūṭaḥ parvato; B grd {r} dhakūṭaḥ

1242. A bhagavato darśanāya: vandanāya

1243. AK sarve (K sarve) ca te bodhisatvā (K °-tvāḥ) anuttarāyām samyaksambodhau; B sarve ca bodhisatvā {nā} nuttarāyām samyaksambodhim; B om. te; D sarve ca te bodhisatvānuttarāyām samyaksambodhau; I sarve te anuttarāyām samyaksambodh[au]; I om. ca & bodhisatvā

#### IV. SARVAŚŪRAPARIPṚCCHĀ (2)

[152] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād<sup>510</sup> ekāmsam uttarāsaṅgam kṛtvā dakṣiṇam jānumaṅdalaṃ pṛthivyām pratiṣṭhāpya yena bhagavāms tenāṃjalim praṇāmya bhagavantam etad avocat\* kinnāmāni bhagavaṃ<sup>511</sup> paṃcamātrāṇi rājaśatāni.

[153] bhagavān āha. śṛṇu sarvaśūra. nando nāma rājā. sunando nāma rājā. upanando nāma rājā. jinaṛṣabho nāma rājā. brahmaseno nāma rājā. brahmaghoṣo nāma rājā. su(da)rśano nāma rājā. priyaseno nāma rājā. nandaseno nāma rājā. bimbisāro nāma rājā. prasenajito<sup>512</sup> nāma rājā, virūḍhako nāma rājā. evaṃpramukhāni paṃcamātrāṇi rājaśatāni. ekaiko rājā koṭīśahasraparivārāḥ te sarve anuttarāyāṃ<sup>513</sup> samyaksambodhau saṃprasthitāḥ sthāpayitvā rājā virūḍhakaḥ

[154]<sup>514</sup> pūrvā/49r/[yān di]śi tṛṃśat (koṭīsa)hasrāṇi bodhisatvānām āgacchanti. dakṣiṇā(yām) diśi paṃcāśat koṭīśahasrāṇi bodhisatvānām āgacchanti: paścimāy[ām] diśi ṣaṣṭi koṭīśahasrāṇi bodhisatvānām āgacchanti. uttarāyāṃ diśi aśīti koṭīśahasrāṇi bodhisatvānām āgacchanti. adhastād diśi navati koṭīśahasrāṇi bodhisatvānām āgacchanti. sarve daśabhūmipratiṣṭhitāḥ

[155] atha te bodhisatvā yena rājagṛhaṃ mahānagaraṃ yena ca<sup>515</sup> bhagavāms tenopasaṃkrāntā bhagavato darśanāya. [sarve ca<sup>516</sup> te bodhisatvā a](nuttarā)/49v/yām samyaksambodhau saṃprasthitāḥ<sup>517</sup>

510. A mahāsatvotthāyāsanā{m}d

511. A [ki]nnāmāno bhagavan

512. A prasenaji

513. A nuttarāyāṃ

514. A [154] pūrvāyān diśāyāṃ tṛṃśat koṭīśahasrāṇi bodhisatvānām āgaccha<m>ti: dakṣiṇāyāṃ diśāyāṃ paṃcāśat koṭīśahasrāṇi bodhisatvānām āgacchanti: paścimāyān diśāyāṃ ṣaṣṭi koṭīśahasrāṇi bodhisatvānām āgacchanti. uttarāyān diśāyāṃ aśīti koṭīśahasrāṇi bodhisatvānām āgacchanti. adhastān diśi navakoṭīśahasrāṇi bodhisatvānām āgacchanti. ūrdhvāyān diśi śatakoṭīśahasrāṇi bodhisatvānām āgacchanti. sarve ca daśabhūmipratiṣṭhitā ||

515. A atha te bodhisatvā sarve yena rājagṛhaṃ yena ca; A om. mahānagaraṃ

516. A bhagavato darśanāya: vandanāya sarvve ca

517. A saṃprasthitā ||

[156] atha khalu bhagavān<sup>1244</sup> sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ āmantrayati.<sup>1245</sup> gaccha tvam sarvaśūra daśasu dikṣu sarvalokadhātuṣu bodhisa/56v/tvānām<sup>1246</sup> evaṃ vada. adya tathāgato rājagṛhe mahānagare dharman deśayati.<sup>1247</sup> tad yūyaṃ sarve daśasu dikṣu lokadhātuṣu sthitā añjalīn<sup>1248</sup> praṇāmayatha: anuśrāvya ca muhūrtamātreṇa ca punar evāgaccha dharmāśravaṇāya.<sup>1249</sup>

[157] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād bhagavataḥ pādau<sup>1250</sup> śirasābhivandya bhagavantaṃ pradakṣiṇīkṛtya rddhibalenāntardhitaḥ.<sup>1251</sup>

[158] atha khalu sarvaśūro bodhisatvo mahāsatvo<sup>1252</sup> daśasu dikṣu lokadhātuṣu gatvā bodhisatvānām ārocayati. adya māṛṣā śākyamunis tathāgato rhan samyaksambuddhaḥ sahāyām lokadhātau rājagṛhe mahānagare satvānān dharman<sup>1253</sup> deśayati. tad yūyaṃ sā/57r/dhukāram anuprayacchatha.<sup>1254</sup> tad yuṣmākam adyaiva hitāya sukhāya mahālā«bho»<sup>1255</sup> bhaviṣyati.

[159] atha khalu sarvaśūro<sup>1256</sup> bodhisatvo mahāsatvo daśasu dikṣu lokadhātuṣu gatvā sarvabuddhān paryupāsya<sup>1257</sup> bodhisatvānām ārocayitvā. tad yathāpi nāma balavān puruṣo cchaṭāsamghātaṃ kuryād atrāntare<sup>1258</sup> sarvaśūro bodhisatvo mahāsatvo<sup>1259</sup> yena rājagṛhaṃ mahānagaraṃ<sup>1260</sup> yena ca bhagavāṃs tenāgatya bhagavataḥ purata sthitaḥ tatra ca<sup>1261</sup> sarve brāhmaṇānyatīrthikacarakaparibrājakanigranthāḥ sannipatitāḥ<sup>1262</sup> bahavaś ca devanāgamanuṣyāmanuṣyāḥ paṃcamātrāṇi<sup>1263</sup> ca rājaśatāni saporivārāṇi sannipatitāni. trayastriṃśat koṭīsa/57v/srāṇi mārāṇām pāpīyasām<sup>1264</sup> saporivārāḥ<sup>1265</sup> sannipatitā.

1244. B om. bhagavān; IK bhagavān\*

1245. AK āmantrayati sma.

1246. AIK lokadhātuṣu sarvabodhisatvānām (K °-nām); D sarvvalokadhātuṣu vodhisatvanām

1247. IK dharmam deśayati.

1248. AIK <ta>{a}d (I te; K taṃ) yūyaṃ sarve daśadiglokadhātusthā (K °-dhātūst(!)ā) añjalīm; D añjalīm

1249. AIK anuśrāvya (A anuśrāv<y>a) ca muhūrtamātreṇa punar eva nivartaya:sva (IK nivartasva) dharmāśravaṇāya.; AIK om. ca

1250. I pādo

1251. A śirasābhivandya ... rdhibalenāntardhitaḥ ||; D riddhivalenāntardhitaḥ.; I riddhibalenāmtardhitaḥ ||; K rdhibalenāntardhitaḥ. ||

1252. A atha kha(lu sarvaśūro, incipit lacuna, continues § 165; B mahāsatvo {mahāsatvo}

1253. E (adya māṛṣā tathāgato) rhan samyaksambuddhaḥ, end of lacuna, continues from § 149; IK adya tathāgato rājagṛhe mahānagare dharmam; IK om. māṛṣā śākyamunis & rhan samyaksambuddhaḥ sahāyām lokadhātau & satvānān; B satvānā; DE satvānām dharmam

1254. E tad{va} yūyaṃ; I sādhukāram anupra<ya>cchatha.

1255. K tad yuṣmāka<m a>dyaiva hitasukhāya mahālābho; B mahālā<bho>

1256. B a<tha> khalu sarvaśūro; I atha khalu {bhagavāṃs\*} sarvaśūro; C sarvaśūro corrected into °-śūro

1257. DE daśadikṣu lokadhātuṣu gatvā sarvavuddhānām (E sarva-° °-nām) paryupāsya (D pary<u>pāsya); I sarvabuddhān\*

1258. E tad yathā valavān puruṣo; E om. pi nāma; I balavān\* sat\*puruṣaḥ acchaṭāsamghātaṃ kuryād etenāmtareṇa; K balavān\* puruṣo cchaṭāsamghātaṃ kuryād etenāmtareṇa; DE kuryā tatrāntare

1259. B sarvaśūra bodhisatvo mahāsatvo; E sarvaśūro; K sarvaśūro bodhisatvo mahāsatva

1260. DE rājagṛhe mahānagare

1261. K bhagavān\* ... bhagavataḥ <purata> sthitaḥ tatra ca; B sthitaḥ tatra «ca»

1262. E sarve; B brāhmaṇānyatīrthikā caraka-°; D °-parivrājakanigranthāḥ; I °-parivrājakanigranthāḥ sa<m>nipatitāḥ; K sarvabrāhmaṇānyatīrthikacarakaparivrājakanigranthā samnipatitāḥ

1263. B vahavaś ca devanāgamanuṣyāmanuṣyāḥ; DE devanāgamanuṣyāḥ paṃcamātrāṇi (E paṃcca-°); DE om. °-amanuṣyāḥ; IK devanāgayakṣamanuṣyāmanuṣyāḥ paṃcamātrāṇi

1264. B trayastriṃśa koṭīsaḥsrāṇi; DE trayastriṃśat koṭīsaḥsrāṇi (E °-triṃśa(t koṭī)sa-°) mārāṇām (E °-rāṇām) pāpīyasām (E or °-yasām, see next note); IK triṃśati koṭīsaḥsrāṇi mārāṇām; IK om. trayas-°

1265. E ssaporivārā (or: °-sām sa-°)

[156] atha khalu bha(gavān sarvaśūraṃ bodhisatvaṃ ma)hāsatvaṃ āmaṃtrayati.<sup>518</sup> gaccha tvam sarvaśūra daśasu [dikṣu sarvalokadhā]tuṣu b[o]dhisatvānām<sup>519</sup> evaṃ vada. adya tathāgato rājagṛhe mahānagare dharman deśayati tena yūyaṃ [sarve]<sup>520</sup> daśadiglokadhātusthā aṃjalīm praṇāmayatha: anuśrāvya ca muhūrtamātreṇa punar eva niva{{ti}}rtayasva<sup>521</sup> dharmāśravaṇāya. ||

[157] atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād bhagavataḥ pādaū śirasā[bhi](ba)ndya bhagavantam tṛṣ<sup>522</sup> pradakṣiṇīkṛtya rdhibalenā(nta)/50r/rdhitaḥ.

[158] atha khalu sarvaśūro<sup>523</sup> bodhisatvo mahāsatvo daśasu dikṣu lokadhātuṣu gatvā bodhisatvānām ārocayati. adya tathāgato rājagṛhe mahānagare dharmam deśayati. tad yūyaṃ sādhuḥkāram anuprayacchatha. tad yuṣmākam adyaiva hitāya sukhāya mahālābho bhaviṣyati. ||

[159] atha khalu sarvaśūro bodhisatvo mahāsatvo daśasu dikṣu lokadhātuṣu sarvabuddhām paryupāsya bodhisatvānām ārocayitvā tad yathāpi nāma balavān puruṣo cchaṭāsamghātam kuryād etenāntareṇa sarvaśūro bodhisatvo mahāsatvo yena rājagṛham mahānagaraṃ yena ca bhagavāms tenāgatya bhagavataḥ puratam sthitaḥ tatra ca sarvabrāhmaṇānyatīrthikacaraka-parivrājakāḥ sannipatitāḥ bahavaś ca devanāgaya/50v/kṣamanuṣyāmanuṣyāḥ paṃcamātrāṇi ca rājaśatāni saparivārāṇi sannipatitāni. triṃśatkoṭīśahasrāṇi mārāṇam pāpīyasām saparivārāṇā sannipatitāni. ||

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518. A mahāsatvaṃ āmantrayati sma:

519. A lokadhātuṣu sarvabodhisatvānām

520. A deśayati. <ta>{a}d yūyaṃ sarve

521. A aṃjalīm praṇāmayatha: anuśrāv<y>a ca ... nivartaya:sva ||

522. A om. tṛṣ

523. A atha kha(lu sarvaśūro, incipit lacuna, continues § 165.

[160] tena khalu punaḥ samayena rājagrhaṃ mahānagaraṃ prakampitaṃ\*<sup>1266</sup> atha khalu daśasu dikṣu lokadhātuṣu divyaṃ candanacūrṇaṃ pravaraṣitaṃ. divyaṃ ca puṣpavarṣaṃ pravaraṣitaṃ.<sup>1267</sup> tad bhagavato mūrdhasandhau kūṭāgāraḥ saṃsthitaḥ tena khalu punaḥ samayena<sup>1268</sup> tathāgatasya purataḥ śakro devānāṃ indro<sup>1269</sup> vajraṃ parāhanat\* .

[161] atha khalu tasmin<sup>1270</sup> samaye caturdiśaṃ catvāro vātarājānaḥ saṃkṣubdhāḥ pravā(nti). ye ca rājagrhe mahānagare<sup>1271</sup> saṃkarā vā pāmsavo vā vālikā vā<sup>1272</sup> tat sarvaṃ nagarād bahiḥ prakṣipanti. daśasu dikṣu<sup>1273</sup> lokadhātuṣu gandhodakavarṣaṃ pravaraṣanti.<sup>1274</sup> daśasu /58r/ dikṣu lokadhātuṣūtpalapadmakumudapūṇḍarīkāni<sup>1275</sup> pravaraṣanti.

te ca puṣpās teṣāṃ satvānāṃ upari mūrdhni puṣpacchatrāṇi<sup>1276</sup> tasthire. tathāgatasya copari mūrdhni upary<sup>1277</sup> antarīkṣe caturaśītiḥ kūṭāgārasahasrāṇi saṃsthitāni.

teṣu ca caturaśītiṣu puṣpakūṭāgārasahasreṣu caturaśīti<sup>1278</sup> sahasrāṇy āsanānāṃ prajñaptāni<sup>1279</sup> saptaratnamayāni prādurbhūtāni.<sup>1280</sup> sarvatra cāsane tathāgato niṣaṇṇo dharman<sup>1281</sup> deśayati. atha khalv ayam trisāhasramahāsāhasro lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ ||<sup>1282</sup>

[162] atha khalu sarvaśūro bodhisatvo mahāsatvo yena bhagavāṃs<sup>1283</sup> tenāṃjaliṃ praṇamya bhagavantam etad avocat\* ko bhagavan<sup>1284</sup> hetuḥ kaḥ /58v/ pratyayo yad imāny evamrūpāṇi rājagrhe mahānagare prātihāryāṇi: sandrśyante.<sup>1285</sup>

bhagavān āha. tad yathā kaścid eva puruṣaḥ syāc cañcalaś capalo haṃkāramamakārasthitaḥ sa ca daridro bhavet<sup>1286</sup> tasya rājā śīrṣaṃ parimārjayed atha sa puruṣo dhimānād yāvad

<sup>1266.</sup> E tena khalu punas samayena; DIK prakampitaṃ

<sup>1267.</sup> K daśasu dikṣu divyaṃ candanacūrṇaṃ pravaraṣati divyaṃ ca puṣpavarṣaṃ pravaraṣati; om. lokadhātuṣu; E pravaraṣitaṃ\* divyaṃ ca puṣpavarṣaṃ pravaraṣitaṃṃ;

<sup>1268.</sup> DE mūrdhnasandhau kūṭāgāraḥ (E kūṭākāra) saṃprasthitaḥ tena khalu punaḥ (E punas) samayena

<sup>1269.</sup> D śakkro; IK om. devānāṃ indro

<sup>1270.</sup> I om. khalu; K tasmin\*

<sup>1271.</sup> B saṃkṣubdhāḥ; E caturdiśaṃ catvāro vātarājānā saṃkṣubdhāḥ pravanti. ye (ca rā)jagrhe mahānagare; IK ye rājagrhaṃ mahānagare; IK om. ca

<sup>1272.</sup> B saṃkarā vā pāmsavo vālikā{kā} vā; E sa<m>karā vā pāmsa{m}vo vā vālikā vā; I saṃkarā vā pāmsavo vā vālikā vā; K saṃkarā vā sarvā vālikā vā; K om. pāmsavo

<sup>1273.</sup> E tat sarvaṃ nagarā vahit(!) prakṣi(panti. daśa)su dikṣu; I [naga]rād\* bahi prakṣipaṃti.; K nagarād bahi niṣkrāmaṃti.

<sup>1274.</sup> IK gandhodakaṃ pravaraṣaṃti.; IK om. °-varṣaṃ

<sup>1275.</sup> D °-pūṇḍarīkānā; E daśadikṣu ... °-puṃ(ḍarīkānā)m eva; I lokadhātuṣū\*t<pala>padmakumudapūṇḍarīkāni

<sup>1276.</sup> E te ca puṣpās teṣāṃ satvānāṃ upari puṣpacchatrāṇi; E om. mūrdhni; IK te ca puṣpā teṣāṃ satvānāṃ upari

<sup>1277.</sup> B u<pa>ry; E tathāgatasyopari (mūrdhni, E incipit lacuna, continues § 221; E om. ca

<sup>1278.</sup> D caturaśītiṣu puṣpakūṭāgārasahasreṣu catura<śīti>; IK teṣu caturaśīti (K °-iṣu) kūṭāgārasahasreṣu caturaśīti (K °-tiḥ); IK om. ca & puṣpa-°

<sup>1279.</sup> B asanānāṃ prajñaptāni; IK om. prajñaptāni

<sup>1280.</sup> I saptaratnamayānāṃ prādurbhūtā.(!); K saptaratnamayānāṃ prādurbhūtāni.

<sup>1281.</sup> D sarvatra ccāsane... dharmmaṃ; I sarvatra dā(!)sane tathāgato niṣaṇṇa dh(armaṃ); K dharmmaṃ

<sup>1282.</sup> D om. atha khalv ayam ... prakampitaḥ; IK iyaṃ trisāhasramahāsāhasrī (K ṭr-°) lokadhātu (K °-tuḥ) ṣaḍvikāraṃ prakampitā:

<sup>1283.</sup> K bhagavān\*

<sup>1284.</sup> B bhagava; K bhagavan\*

<sup>1285.</sup> D prātihāryāṇi: saṃdrśyante.; I sa<m>d(r)śyaṃte.; K drśyaṃti.; K om. sam-°

<sup>1286.</sup> I tad yathāpi nāma kaścid eva puru<ṣaḥ> syāc caṃca<la>ś capalo ahaṃkāramamakā[rasthitaḥ] sa ca daridro bhavet\*; K tad yathā kaścid eva pu(ruṣaḥ) [s]yāc cañcalaś capalo haṃkāramamakāre sthitaḥ; B puruṣaḥ; D cavalo

[160] tena khalu punaḥ samayena rājagṛhaṃ mahānagaraṃ prakampitaṃ. || atha khalu daśasu dikṣu sarvalokadhātuṣu divyaṃ candanacūrṇaṃ pravarṣati. divyaṃ ca puṣpavarṣaṃ pravarṣati. tad bhagavato mūrddhasandhau<sup>524</sup> puṣpakūṭāgāraḥ saṃprasthitaḥ tena khalu punaḥ samayena tathāgatasya purataḥ śakro devānāṃ indra sthito bhūt\* sa vajreṇa bhūmiṃ parāhanat\*.

[161] atha khalu tasmin samaye caturdiśaṃ catvāro vātarājāna utthāya pravānti ye ca rājagṛhaṃ mahānagaraṃ saṃkarā vā paṃsavo vā bālikā vā śarkarā vā taṃ nagarād bahiḥ prakṣipanti. daśasu dikṣu lokadhātuṣu /51r/<sup>525</sup> gandhodakaṃ pravarṣanti. daśasu dikṣu lokadhātuṣūtpalapadmakumudapuṇḍarīkāni pravarṣanti.

te ca puṣpā teṣāṃ satvānāṃ uparimurdhni puṣpacchatrāṇi tashire. tathāgatasya copari-murdhni uparyantarīkṣe caturaśītiḥ kūṭāgārasahasrāṇi saṃsthitāni.

teṣu ca caturaśītiṣu kūṭāgārasahasreṣu caturaśīti sahasrāṇy āsanānāṃ saptaratnamayānāṃ prādurbhūtāni. sarvatra cāsane tathāgato niṣaṇṇo dharman deśayati. atha khalv ayam trisāhasramahāsāhasro lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ

[162] atha khalu sarvaśūro bodhisatvo mahāsatvo yena bhagavāṃs tenāmjalim praṇamya bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayo yad imāny evaṃrūpāṇi rājagṛhe mahānagare prātihāryāṇi: saṃdrśyaṃte.

bhagavān āha. tad yathā kaścid eva puruṣaḥ syāc caṃcalaś capalo haṃkāramamakārasthitaḥ sa ca daridro bhavet tasya rājā śīrṣaṃ parimārjayed sa yāvād

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<sup>524.</sup> F mūrddhasandhau

<sup>525.</sup> F lokadhātuṣu (, incipit lacuna; folio 51 missing; text supplied from (I)K; A lacuna.

rājadvāraṃ gatvā balasā taṃ rājakulaṃ praveṣṭum icched<sup>1287</sup> atha te rājāmātyapārśadyās taṃ puruṣaṃ gr̥hṇīyur bahubhiś ca prakārais tādayeyur<sup>1288</sup>  
 [163] atha tena kālena tena samayena sa rājā śr̥ṇuyād etāṃ prakṛtiṃ sa <da>ridrapuruṣo<sup>1289</sup> balasābhyantaraṃ praveṣṭukāma iti. śrutvā cāsyaiṃ<sup>1290</sup> bhaved avaśyam ayaṃ mama ghātayitukāmaḥ<sup>1291</sup>  
 tataḥ sa rājā ruṣṭas tān pārśadyān evaṃ vaded<sup>1292</sup> gacchantu /59r/ bhavanta etāṃ<sup>1293</sup> puruṣaṃ parvatavivaraṃ nītvā jīvitād vyaparopayatha:<sup>1294</sup> sarvaparivāraṃ mātāpitṛputraduhitṛ-  
 dāsīdāsakarmakarāṇāṃ<sup>1295</sup> ca vyasanam āpādayatha.  
 atha te sarve jīvitād vyaparopitāḥ tasya sarve<sup>1296</sup> svajanabandhuvargāḥ paramaśokaśalya-  
 samarpitā<sup>1297</sup> bhaveyuḥ  
 [164] evam eva sarvaśūra tathāgato py arhan samyaksambuddhaḥ satvānān dharman deśayati.<sup>1298</sup> tatra yathā sa puruṣo dhimānika evaṃ bālapṛthagjanās<sup>1299</sup> tathāgataṃ rūpavarṇalimṅgasamsthānato<sup>1300</sup> nimittam udgr̥hya tathāgataṃ rūpavarṇalimṅgasamsthānato  
~~nimittam udgr̥hya~~ tathāgatakāyam iti samjānanti.  
 [165] tatra te bahūn dharmāṃ cchrutvādhimāne<sup>1301</sup> patanti nānāpralāpān prala/59v/panti.<sup>1302</sup> ahaṃkāramamakāreṇābhībḥūtāḥ svayam eva dharmāṃ<sup>1303</sup> na śr̥ṇvanti na prakāśayanti.<sup>1304</sup> yaḥ kaścit sūtraṃ vā gāthāṃ vāntaśo dṛṣṭāntaṃ vā teṣāṃ ārocayati.<sup>1305</sup> tat te na gr̥hṇanti na śrotraṃ avadadhanti.<sup>1306</sup> vayaṃ svayaṃ jānīmaha iti. tat kasya hetor yathāpīdam adhimānatvāt tena bāhuśrutyena<sup>1307</sup> pramādam āpadyante.

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1287. B parimārjayed atha sa puruṣo dhimānād yāva rājadvāraṃ gatvā; I parimārjayeta sa yāvad rājadvāraṃ gacchet\* gatvā ca balasād rājakulaṃ praveṣṭ<u>m icchete.(!); K parimārjaye sa yāvad rājadvāraṃ gacched gatvā ca balasā rājakulaṃ praveṣṭum icchet\*; IK om. atha & puruṣo dhimānād & taṃ  
 1288. D rājāmātyapārśadyās taṃ puruṣaṃ {gr̥hī}gr̥hṇīyur vahubhiś; IK rājāmātyapārśadyā gr̥hṇīyur (I °-yuh) bahubhiś ca prahārais tādayeyur (I yā(!)dayeyuh); IK om. taṃ puruṣaṃ  
 1289. IK samayena śr̥ṇuyād rājā sa daridrapuruṣo; IK om. sa & etāṃ prakṛtiṃ; B daridrapuruṣo  
 1290. IK praveṣṭukāmaḥ tasyaiṃ (I tasyeva); IK om. iti. śrutvā ca  
 1291. D mā ghātayitukāmaḥ  
 1292. I tato rājā pārśadyān evaṃ vaded\*; I om. sa & ruṣṭas tān; K tato rājā ruṣṭaḥ pārśadyād(!) evaṃ vaded; K om. sa & tān  
 1293. BD evaṃ  
 1294. BDFIK vyavaropayatha:  
 1295. I sarvaṃ parivāra<m> mātāpitaraṃ putraduhitṛdāsīdāsakarmakarāṇi; K sarvaparivāraṃ mātāpitṛputra-  
 duhitṛkarmakarāṇi; K om. °-dāsīdāsa-°  
 1296. DIK vyaparopitāḥ tasya ca (D om. ca) sarve (D °-rvve; K °-rva)  
 1297. D paramaśokaśalyasamarppitā  
 1298. IK tathāgato rhan\* samyaksambuddho dharmāṃ deśayati.; IK om. py & satvānān; D <dha>rmman deśayati. ; D om. satvānān  
 1299. I puruṣo adhimānikaḥ evaṃ bālapṛthagjanāḥ; K bālapṛthagjanāḥ  
 1300. B rupavarṇa-°  
 1301. B cchru<tvā>dhimāne; I dharmān\* śrutvā adhimānena; K dh(armān\*) [śru]tvādhi[mā](nena)  
 1302. I nānāpralā<pān\*>; K [nā]nāpralāpān\* pralap {y}amty  
 1303. A ahaṃkāramama[k](ā)[r](e)ṇābhībḥūtā., end of lacuna, continues from § 158; K °-bhūtāḥ te svayam eva dharmāṃ  
 1304. A na śr̥ṇvanti. na prakāśaya<m>ti.; B na [hi] śr̥ṇvanti na prakāśayanti.; IK na śr̥ṇvamti na prakāśayamti.  
 1305. D yaḥ kaścit sūtraṃ; IK ya (K yaḥ) kaścit\* sūtraṃ vā gāthāṃ vā antaśaḥ (K vāntaśo) dṛṣṭāntaṃ vā teṣāṃ (I om. teṣāṃ) ārocaya<m>ti (I ārocayāmi. ) ; B dṛṣṭāntaṃ vā {[m]}; A teṣāṃ ārocayamti.  
 1306. D na śrot<r>am avadadhanti.  
 1307. AIK jānīmaha (IK °-maha) iti. tat kasya hetoḥ (I °-to; K °-tor) ya[thāpi] nāmādhimānatvā (I °-tvāt\*) tena (I taṃ na; K om. na) ca bāhuśrutyena (A °-tena); AIK om. idaṃ; BDK te ca bāhuśrutyena (D bāhu-°)

rājadvāraṃ gacched gatvā ca balasā rājakulaṃ prave/52r/ṣṭum icchet\*<sup>526</sup> atha taṃ rājāmātyapārśadyā grhṇīyuh bahubhiś ca prakārais tādayeyus

[163] tasya ca rājño nuśrāvayeyuh ayaṃ daridrapuruṣo balasābhyantaraṃ rājakule praveṣṭukāmo smābhir grhīta iti. atha rājña evaṃ bhaved avaśyam ayaṃ mama ghātayitukāmas

tato rājā ruṣtas tān pārśadyān evaṃ vadet\* gacchantu bhavanta etaṃ puruṣaṃ parvatavivaram nītvā jīvitād vyaparopayatha. saparivāraṃ samātāpitridāsīdāsakarmakarapauruṣeyam anayād vyasanam āpādayatha.

atha te sarve jīvitād vyaparopitāḥ tasya ca sarve svajanabandhuva<r>gāḥ paramaśokaśalya-samarpitā bhaveyuh

[164] evam eva tathāgato rhan samyaksambuddho dharman deśayati. tatra yathā sa puruṣo dhimānikaḥ evaṃ bālapṛthagjanāḥ tathāgataṃ rūpavarṇalimṅgasamsthānato nimittam udgrhya tathāgatakāyam iti sa<ṃ>jānanti.

[165] tatra te bahūṃ dharmam cchrutvā a/52v/dhimāne patamti. nānāpralāpām pralapanti ahaṃkāramamakāreṇābhībḥūtāḥ satvāḥ svayam eva dharmam na śṛṇvanti na prakāśayamti.<sup>527</sup> yaḥ kaścit\* sūtraṃ vā gāthāṃ vāntaśaḥ drṣṭ{v}āntaṃ vā teṣāṃ ārocayat<i> te na grhṇanti<sup>528</sup> na śrotram avadadhanti. vyaṃ svaya<ṃ> jānāmaha iti. tat kasya hetor tad yathāpi nāmādhimānikatvāt\* te ca bāhuśrutyena<sup>529</sup> pramādam āpadyante.

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<sup>526.</sup> F prave)ṣṭum icchet\*, end of lacuna.

<sup>527.</sup> A ahaṃkāramama)[k](ā)[r(e)ṇābhībḥūtā. svayam evaṃ dharman na śruṇvanti. na prakāśaya<ṃ>ti., end of lacuna, continues from § 158; A om. satvāḥ

<sup>528.</sup> A teṣāṃ ārocayamti. tat te na grhṇanti.

<sup>529.</sup> A jānāmaha iti: tat kasya hetoḥ <tad> ya[thāpi] nāmādhimānatvā tena ca bāhuśrutena; F te ca bāhuśrutyena rather than tena bāhuśrutyena



[166] ye bālapṛthagjanaiḥ sārdham samavadhānaṃ kurvanti. na te tathārūpaṃ dharmopasaṃhitam vacanaṃ śroṣyanti. te tena bāhuśrutyena pramattā bhaviṣyanti.<sup>1308</sup> te tathārūpāḥ puruṣāḥ svakāvyaṇi sthāpayanti.<sup>1309</sup> svagranthāni<sup>1310</sup> dānāni sthāpayanti. te sarvalokaṃ<sup>1311</sup> cātmānaṃ ca viśampādayanti.<sup>1312</sup> vyartham ca rāṣṭrapīḍaṃ prabhū/60r/taṃ paribhokṣyanti. bhuktvā ca na samyak pariṇamayīṣyanti.<sup>1313</sup> maraṇakālasamaye ca teṣāṃ mahāsantrāso bhaviṣyati.<sup>1314</sup>

[167] te ca satvās taṃ vakṣyanti. bahavas tvayā vayaṃ śilpajñānaṃ<sup>1315</sup> śikṣāpitāḥ katham tvam svam ātmānaṃ na śaknuṣe pariśamsthāpayitum.<sup>1316</sup> sa teṣāṃ evaṃ vaden na śakyam māṛṣā idānīm ātmānaṃ pariśamsthāpayitum.<sup>1317</sup>

[168] tatra te satvā nānāprakāraṃ paridevayīṣyanti.<sup>1318</sup> yathā tasyaikapudgalasyārthena bahavo jñātsaṃghā<sup>1319</sup> jīvitād vyavaropitā anaparādhinaḥ svakarmapratyayena.

evaṃ eva te satvā<sup>1320</sup> maraṇakālasamaye teṣāṃ paridevatāṃ narakatiryagyoniparāyaṇam ātmānaṃ samanupaśyantaḥ <a>kalyānamitrahetoḥ<sup>1321</sup> evaṃ eva yuṣmā/60v/kaṃ brāhmaṇānām anyatīrthikacarakaparibrājakanigranthaṇām evaṃ vadāmi.<sup>1322</sup>

mā yūyaṃ pramattā bhavatha: tad yathāpi nāmājātapakṣaḥ śakunir na śaknoty ākāṣe prakramitum<sup>1323</sup> devalokagamanāya. evaṃ eva yuṣmābhīr na śakyam nirvāṇam anuprāptum\* na yuṣmākaṃ tathā riddhiḥ<sup>1324</sup> saṃvidyate.

tat kasya hetoḥ karmaprakaraṇena yūyaṃ kukkuṭayonyā ivotpannāḥ<sup>1325</sup> na cireṇāyaṃ kāyo bhedanadharmā maraṇaparyavasāno bhaviṣyati.<sup>1326</sup> maraṇakālasamaye nirāsvādanatā<sup>1327</sup> paritasyanatā ca bhaviṣyati.

1308. D na te tathārūpāḥ puruṣāḥ; D om. tathārūpaṃ dharmopasaṃhitam ... pramattā bhaviṣyanti. te; A bāhuśr(u)t(y)ena {na} pramattā bhaviṣyanti.; B tathārūpa-° in both instances in this paragraph.

1309. A te tathārūpā {m} puruṣā {m} svakāvyaṇi sthāpayanti.; IK sthāpayanti.

1310. AIK svakāni granthāni

1311. I sarvaṃ lokaṃ

1312. D viśampādayamnti.; IK viśampādayanti.

1313. A paribhūmjaṃ [ti] ... pariṇamayīṣyanti.; I paribhokṣyamte. bhuktvā na ca

1314. AI maraṇakālasamaye teṣāṃ; AI om. ca; D mahāsantrāso bhaviṣyati.

1315. A te ca satvā {m} s taṃ va[kṣy]a(anti. bahava)s tvayā vayaṃ śilpajñān {n} a<m>; D te ca satvā te vakṣyanti. vahavas <t>vayā vayaṃ śilpajñānaṃ; I te ca satvā taṃ vakṣyamti. bahavas ya(!)yā śilpajñānaṃ; I om. vayaṃ; K ye ca satvāḥ taṃ vakṣyamti. bahavaḥ tvayā vayaṃ śilpajñānaṃ

1316. I na <śa>knuse(!); A [sa](m)sthāpayitum.; A om. pari-°; B pariśamsthāpayi<tum>.

1317. A sa teṣāṃ [evaṃ] vadeta na {na} śakyam māṛṣā idānīm ātmā<naṃ> saṃsthāpayitum.; AI om. pari-°; B sa teṣāṃ evaṃ vaden na śakyam māṛṣā: || idā<n>m; D sa teṣāṃ eva<m> vade na śakyam; K vadeta na śakyam māṛṣā idānīm; I saṃsthāpayitum\*

1318. I nānāprakāraṃ [paridevamti.]; AK paridevayīṣyanti. (K °-yamti.)

1319. AIK tasyaikapudgalasyārthe bahavo jñātsaṃghā

1320. A vyavaropitāḥ anaparādhina svakarmapratyayenevaṃ eva ca te satvā; B te satvā

1321. A teṣāṃ paridevamti narakat(!)iryagyoniparāyaṇam ātmāna<m> paśyantaḥ akalyānamitrahetu.; AI om. samanupaśyantaḥ (I paśyantaḥ) akalyānamitrahetoḥ (I akalyāna {na} mitra-°); BCD samanupaśyantaḥ kalyānamitrahetoḥ (D °-mitra-°; read °-nto kaly-° or °-ntaḥ <a>kaly-°, cf. note 128 in the Introduction)

1322. AIK anyatīrthikānām (I ānya-°) vadāmi; AIK om. °-carakaparibrājakanigrantha-° & evaṃ; B vadāmi.

1323. A śakuni na śakn(o)ty ākāṣena prak<t>amitum; D śakunir nna śaknoty ākāṣe prakramitum

1324. A yuṣmābhīr na śakyam nirvāṇadhātum anuprāptum. (, incipit lacuna, continues § 172; D yuṣmābhīr nna śakyam nirvāṇam anu<jñā>ptum\* na yuṣmākaṃ tathā riddhiḥ; I na śakyam nirvāṇadhātum anuprāptum. na yuṣmākaṃ tathā riddhiḥ; K na śakyam nirvāṇam anuprāptum na yuṣmākaṃ ta(thār)ū(pa) [r]ddhiḥ

1325. D tat kasya hetoḥ karmaprakaraṇena yūyaṃ kutk(!)uṭayonyā ivotpannāḥ; K ta {m} t kasya hetoḥ karmaprakaraṇena pakṣiyonyām ivotpannāḥ; IK om. yūyaṃ

1326. D maraṇaparyavasāno bhaviṣyamnti.; I maraṇaparyava {paryava} sāno bhaviṣyati.

1327. I maraṇakāle ca nirāsvādanatā; I om. samaya; K maraṇakālasamaye ca nirāsvāda<na>tā

[166] ye bālapṛthagjanaiḥ sārdham samavadhānaṃ kurvanti. na te tathārūpaṃ dharmopasaṃhitam vacanaṃ śroṣyanti. te tena bāhuśrutyena pramat(t)ā bhaviṣyanti. svakāni granthāni dānāni sthāpayanti. te sarvalokaṃ ātmānaṃ ca visampādayanti.<sup>530</sup> vyartham ca rāṣṭraṇḍam prabhūtaṃ paribhokṣyante. bhuktvā ca na samyaktvād rāṣṭraṇḍam pariṇamiṣyanti.<sup>531</sup> maraṇakālasamaye ca teṣāṃ<sup>532</sup> mahāsantrāso bhaviṣyati.

[167] te ca [satvās] taṃ vakṣyanti. bahavas tvayā vyaṃ śilpajñānaṃ śikṣāpitāḥ katham svam ātmānaṃ na śaknuṣe saṃ/53r/sthāp[ayitu]m\*<sup>533</sup> sa teṣāṃ evaṃ vadiṣyati. na [śakyaṃ māṛṣā] idānīm ātmānaṃ saṃsthāpayitum\*.<sup>534</sup>

[168] tatra te satvās tasya tad bhāṣitaṃ śrutvā nānāpralāpaiḥ paridevi(ṣya)ti.<sup>535</sup> yathā tasyaikapudgalasyārthe bahavo jñātiṣaṃghā jīvitād vyavaropit(ā) anaparādhinaḥ svakarmapratyayena.

evam eva te satvā<sup>536</sup> maraṇakālasamaye teṣāṃ paridevanti. narakatiryagyonipretaloka-parāyaṇam ātmānaṃ paśyataḥ akalyānamitrasaṃsargahetoḥ tad ahaṃ yuṣmākaṃ brāhmaṇānām anyatīrthikaparibrājakānām evaṃ vadāmi.<sup>537</sup>

mā yūyaṃ pramattā bhavatha. tad yathāpi nāmājātapakṣaḥ /53v/ śakunir na śaknoty ākāṣe prakramitum<sup>538</sup> devalokagamanāya. evam (e)va yuṣmābhir ahaṃkāramamakārasthitair na śakyaṃ nirvāṇam anuprāptum.<sup>539</sup> na yuṣmākaṃ riddhir api saṃvidyate.

tat kasya hetoḥ karmaveṣṭitā bhaventaḥ ajātapakṣaśakunivad utpannāḥ na cireṇa cāyaṃ bhavatām kāyo bhedanadharmā maraṇaparyavasāno bhavi(ṣya)ti. maraṇakālasamaye (ni)rāsvādātā paritasyanatā ca bhaviṣyat(i).

<sup>530.</sup> A bāhuśr(u)t[y]ena {na} pramattā bhaviṣyanti. te tathārūpā{m} purūṣā{m} svakāvyaṇi sthāpayanti. svakāni [gra](nthāni) dānāni sthāpayanti. te sarvalokaṃ cātmānaṃ ca visampādayanti.; F visampādayanti.

<sup>531.</sup> A paribhūṃjaṃ[ti](. bhuktvā) [na ca] samyak pariṇamiṣyanti.; A om. rāṣṭraṇḍam

<sup>532.</sup> A maraṇakālasamaye teṣāṃ; A om. ca

<sup>533.</sup> A vyaṃ śilpajñān{n}a<m> śikṣāpitā. katham tvaṃ svam ātmānaṃ na śaknuṣe [sa](m)sthāpayitum:

<sup>534.</sup> A sa teṣāmm [evaṃ] vadeta. na {na} śakyaṃ māṛṣā idānīm ātmā<nam> saṃsthāpayitum.

<sup>535.</sup> A satvā nānāprakāraṃ parideviṣyanti.; A om. tasya tad bhāṣitaṃ śrutvā

<sup>536.</sup> A vyavaropitāḥ anaparādhina svakarmapratyayenevam eva ca te satvā

<sup>537.</sup> A narakatt(!)iryagyoniparāyaṇam ātmāna<m> paśyantaḥ akalyānamitrahetu. evam eva yuṣmākaṃ brāhmaṇānām anyatīrthikānām vadāmi.; A om. °-pretaloka-° & °-saṃsarga-° & tad ahaṃ & °-paribrājaka-° & evaṃ

<sup>538.</sup> A śakuni na śakn(o)ty ākāṣena prak<r>amitum

<sup>539.</sup> A yuṣmābhi.r na śakyaṃ nirvāṇadhātum anuprāptum.(, incipit lacuna, continues § 172; A om. ahaṃkāramamakārasthitair

[169] kim ayaṃ asmābhir ātmabhāvaḥ<sup>1328</sup> sandhārito ye vayaṃ na devasukhaṃ<sup>1329</sup> na manuṣyalokasukhaṃ pratyanubhaviṣyāma. nāpi nirvāṇapadasthā bhaviṣyāma: /61r/ nirarthakam asmābhiḥ śārīram udvūḍhaṃ. kā gatiḥ asmābhiḥ kaḥ parāyaṇam<sup>1330</sup> bhaviṣyati. kutropapa {pa}tṭiḥ kutra nirodho bhaviṣyati.<sup>1331</sup>

[170] atha bhagavāṃs teṣāṃ anyatīrthikacarakaparibrājakanigranthabrāhmaṇān<sup>1332</sup> āmantrayati. mā yūyaṃ mārṣā ratnamayā jambudvīpān nirāśā bhaviṣyadhve:<sup>1333</sup> mā yūyaṃ dharmaratnāt<sup>1334</sup> paribāhyā bhaviṣyatheti. pṛcchatha yūyaṃ mārṣās tathāgatam<sup>1335</sup> yad yad evākāṃkṣathāhaṃ yuṣmākaṃ sarvābhiprāyān paripūrayiṣyāmi.<sup>1336</sup>

[171] atha khalu te sarve brāhmaṇānyatīrthikacarakaparibrājakanigranthā<sup>1337</sup> utthāyāsanebhyaḥ ekāṃsāni cīvarāṇi prāvṛtyāṃjalayaḥ<sup>1338</sup> praḡṛhya bhagavantaṃ paripṛcchanti. bahūni bhagavan satvāni rātri/61v/ndivas tathāgataḥ saṃsārā parimocayati. na ca satvadhātor ūnatvaṃ<sup>1339</sup> vā pūrṇatvaṃ vā prajñāyate. ko bhagavan hetuḥ kaḥ pratyayaḥ yat te satvā<sup>1340</sup> samānā utpādanirodhaṃ darśayanti. ||O||<sup>1341</sup>

1328. D kim ayaṃ asmābhi nā(!)tmabhāvaḥ; I kim aya {m aya} m asmābhir ātmabhāvaḥ; K ki<m a>yam

1329. IK devalokasukhaṃ

1330. B nirarthakāṃ asmābhiḥ śārīram udvūḍhaṃ; D nirarthakam asmābhiḥ śārīram udvūḍhaṃ. ... ko parāyaṇam; I nirarthakam asmābhiḥ śārīram udvūḍhaṃ. kā gatiḥ asmākaṃ ka parāyaṇo; K bhaviṣyāmaḥ kim ayaṃ asmābhiḥ śārīram udvūḍhaṃ kā gatiḥ asmākaṃ kaḥ parāyaṇo; K om. nirarthakam

1331. B bhavaṣyāti.

1332. B atha bhagavāṃs teṣāṃ anyatīrthikacarakaparibrājakanigranthā brāhmaṇān; IK atha khalu bhagavān\* teṣāṃ (I <teṣā>m) anyatīrthikacarakaparivrājakanigranthabrāhmaṇān; D °-cara {ra}ka-°

1333. B mā yūyaṃ mārṣā ratnamayā jambudvīpān nirāśā bhav<i>syadhve.; D mā yūyaṃ mārṣā ratnamayā jambudvīpā nirāśā bhaviṣyadhve.; IK mā yūyaṃ ratnamaye (I ratnā-°) jambudvīpe nirāśā bhaviṣyadhvam (K °-[dhvam]); IK om. mārṣā

1334. K (dha)[rma]ratnāt\*

1335. D pṛ<ccha>tha yūyaṃ mārṣās tathāgatāṃ; I mārṣā; K māriṣāḥ

1336. D sarvābhiprāyā paripūrayiṣyā<mi>. I sarvābhiprāyān\* (K lacuna) paripūrayiṣyāmi. ||; B paripurayīṣyāmi. corrected into paripūrayiṣyāmi by a second hand.

1337. IK atha khalu te sarve (K sarve te) brāhmaṇānyatīrthikacarakaparivrājakanigranthā (K °-thāḥ)

1338. D eka[.ā]sāni cīvarāṇi; IK prāvṛtyāṃjalī (K °-līḥ)

1339. B paripṛcchanti. vahūni bhagava ... na «ca» satvadhātaur unatvaṃ; IK paripṛcchanti sma. bahūni bhagavan\* satvāni tathāgato rātrindivaṃ (K rātriṃ-°) saṃsārāt\* (K °-rāt) parimocayati. na ca satvadhātaur (K °-dhātor) ūnatvaṃ; D bhagavaṃ satvāni rātriṃndivas tathāgataḥ saṃsāra parimocayati:

1340. D ko bhagavan hetuḥ kaḥ pratyaya<yah> yan te satvā; IK ko bhagavan\* hetuḥ kaḥ pratyaya (K °-yah) te satvāḥ; IK om. yat

1341. B darśayanti: ||O||; DK darśayanti. (K °-yaṃti) ||O||; I darśayanti ||

[169] kim ayam asmābhir ātmabhāvaḥ saṃdhārīto ye na devasukhaṃ pratyānubha(viśyāma:) [nāpi nirvā]ṇapadasthā bhaviśyāma: nirarthaka[m a]smābhiḥ śārīratam ud[būḍhaṃ. kā] gati[r asmākaṃ bhaviśyati ko] vā pa/54r/rāyaṇaṃ kutropapattiḥ [ku]tra vā nirodho bhaviśyatīti.

[170] atha khalu bhagavāṃ punar api teṣāṃ anyatīrthikacaraka[paribrājaka-ni]grantha-brāhmaṇān āmantrayati. mā yūyaṃ ratnamayāje jaṃbudvīpe nirāśā bhaviśyatha. mā yūyaṃ dharmaratnāt paribāhyā bhaviśyatha. pṛcchatha yūyaṃ māṛśās tathāgataṃ yad yad evākāṃkṣatha. ahaṃ yuṣmākaṃ sarvābhiprāyāṃ paripūrayiśyāmi. ||

[171] atha khalu te sarve brāhmaṇā anyatīrthikacaraka-paribrājanigranthā<sup>540</sup> utthāyāsanebhya ekāṃsaṃ cīvarāṇi prāvṛtyāṃjalīḥ pragṛhya bhagavantaṃ paripṛcchanti sma. bahūni bhagavaṃ satvaśatāni tathāgato rā<trin>diva saṃsārāt parimocayati na ca satvadhātor ūnatvaṃ vā pūrṇatvaṃ vā prajñāyate. ko bhagavan\* hetuḥ kaḥ pratyayaḥ kim eta eva satvaḥ samānā utpāda/54v/nirodhān darśayantīti.

||o|| saṃghāte mahādharmaparyāye sarvaśūraparipṛcchā samāptā. ||o||

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<sup>540</sup>. F °-paribrājakarigranthā

## V. BHAIṢAJYASENAPARIṢCCHĀ

[172] tatra khalu bhagavān bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati sma. mahāsannāhaṃ sannahyanti tīrthyā. mahākaukrtyavinodanārthāya.<sup>1342</sup> mahādharmaṃolkā-jvālanāya.<sup>1343</sup> mahāpraśnanidānaṃ paripṛcchanti.<sup>1344</sup> paścime tu kāle na bhaviṣyanti daharā satvā vṛddhā vā ye utpādanirodhaṃ kariṣyanti.<sup>1345</sup> santi bhaiṣajyasena vṛddhā satvā daharā iva na kiṃcij jānanti.<sup>1346</sup>

[173] tad yathāpi nāma bhaiṣajyasena kaścīd eva puruṣaḥ<sup>1347</sup> śiraṃ śocayeta navakāni ca vastrā/62r/ṇi prāvṛṇuyāt sa ca grhād bahir niṣkrameta.<sup>1348</sup> tam enaṃ satvā āmantrayanti. suprāvṛtāni te navakāni vastrāṇīti.<sup>1349</sup> atha kaścīd evāparaḥ satvo bhavet sa śiraḥ śocayeta purāṇakāni ca vastrāṇi prāvṛṇuyāt tāni ca śīthilakāni bhavanti<sup>1350</sup> na ca śobhante. sa ca puruṣaḥ susnātaśirā<sup>1351</sup> bhavati vastraṃ cāsya na śobhate.<sup>1352</sup> evam eva bhaiṣajyasena saṃti vṛddhā satvā ye jāmbudvīpaṃ na śobhayanti.<sup>1353</sup> daharās tu satvā utpādanirodhaṃ darśayanti.<sup>1354</sup>

[174] atha khalu te sarve nyatīrthikacarakaparibrājakanigranthabrāhmaṇā utthāyasanād<sup>1355</sup> bhagavantam etad avocan\* ko bhagavann asmākaṃ vṛddho vā daharo vā.<sup>1356</sup> bhagavān āha. vṛddhā yūyaṃ punaḥ punar narakatiryakprete/62v/ṣu duḥkhāṃ vedanāṃ<sup>1357</sup> dṛṣtvā tad adyāpi<sup>1358</sup> yūyaṃ tṛptiṃ nādhigacchatha:

<sup>1342.</sup> D atha khalu bhagavān; I atha khalu bhagavān\* ... āmantrayati sma. mahāsaṃnāhaṃ saṃnnahantī tīrthyā mahākaukrtyavinodanāya.; K tatra khalu ... bhagavān\* ... āmantrayati mahāsaṃnāhaṃ saṃnnahantī tīrthyāḥ mahākaukrtyavinodanāya.; IK om. °-artha; K om. sma

<sup>1343.</sup> D mahādharmaṃolkā-jvālanāya.

<sup>1344.</sup> D paripṛcchayanti.; IK pṛcchanti.(K °-ṃti.); IK om. pari-°

<sup>1345.</sup> A (bhavi)ṣya(ṃ)ti dahar[ā] satvāḥ, end of lacuna, continues from § 168; K na bhaviṣyanti daharāḥ satvā vṛddhā vā ye utpadyanti(!) nirodhaṃ kariṣyanti.

<sup>1346.</sup> A santi bhaiṣaj(yasena v)ṛ(d)dh(āḥ sat)v(ā daha)rā ite:(read iva) na [kiṃc]ij jānaṃte.; I santi bhaiṣajyasena vṛddhāḥ satvā daharā iva na kiṃcid\* jāyaṃte.(!); K santi bhaiṣajyasena ye vṛddhāḥ satvā daharā iva na kiṃcij jānaṃti.; D na kiṃci jānaṃti.

<sup>1347.</sup> B pu<ru>ṣaḥ

<sup>1348.</sup> D navakāni vastrāṇi; D om. ca; A [prā]vṛṇuyāt sa grhā(d bahir niṣkra)meta.; AI om. ca; B prāvṛṇuyāt sa ca grhā bahir niṣkrameta.; I prāvṛṇuyāt\* sa grhād\* bahi niṣkramet\*

<sup>1349.</sup> AIK tam enaṃ satvā āmantrayanti. (I °-ya<ṃ>ti) suprāvṛtāni (I suprāvṛtena.) te navakāni vastrāṇi.; AIK om. iti; D tam edaṃ satvā. āmantraya<ṃ>ti.

<sup>1350.</sup> AIK atha (A om. atha) kaścīd evāparaḥ satvo bhave[t sa] (IK bhavet\* sa) śiraṃ (I śira{ṃ}ḥ; K śiraḥ) śocayeta purāṇakāni ca vastrāṇi śocayitvā prāvare (IK °-et) tāni (IK te) ca śīthilakāni bhavanti; B atha <kaścī>d evāparaḥ; D tānā(!) ca śī<thi>lakāni bhavanti

<sup>1351.</sup> AI sa ca (I om. ca) puruṣaḥ susnātaśiro; B sa ca puruṣaḥ susnā«ta»śirā, ta added in front of the line.

<sup>1352.</sup> D na śobhati.

<sup>1353.</sup> A (jāmbudvīp)e na śobhaṃti.; I satvā jāmbudvīpe na śobhaya<ṃ>ti.; I om. ye; A lacuna; K satvā ye jāmbudvīpaṃ na śobhayam<ti>

<sup>1354.</sup> A (daharās tu satvā utpādan)ī(r)o(dha)ṃ (darśayanti., incipit lacuna, continues § 177; I darśayati.

<sup>1355.</sup> B atha khalu te sarve nyatīrthika-°...-°parivrājakanigranthā vrāhmaṇā utthāyasanād; D atha khalu te sarve anyatīrthika-° ... °-parivrājakanigranthavrāhmaṇā utthāyasanād; IK atha te sarve brāhmaṇānya-° ... °-parivrājaka utthāyasanād\* (K °-nād); IK om. khalu & °-nigrantha-°

<sup>1356.</sup> I ko bhagavan\* daharo vā vṛddho vā.; I om. asmākaṃ; K ko bhagavann asmākaṃ daharo vā vṛddho vā.

<sup>1357.</sup> D vṛddha ... narakatiryakpreteṣu duḥkhāṃ; IK vṛddhā ... narakatiryak\*preteṣu (K °-kpreteṣu) vedanāṃ; IK om. duḥkhāṃ

<sup>1358.</sup> K tadadyāpi

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[172] atha khalu bhagavāṃ bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam āmantrayati. mahāsannāhaṃ sannahanti tīrthyā. mahākaukrtyavinodanāya. mahādharmolkājvālanāya.<sup>541</sup> mahāpraśnanidānaṃ pṛcchanti. śṛṇutha yūyaṃ kulaputrā ihānantāparyanta pṛthivīdhātur abdhātus tejodhātur vāyudhātur ato namtatarah satvadhātuḥ santi ca satvāḥ ye satvahitārtham utpādanirodhaṃ darśayanti

paścime tu kāle na bhaviṣyanti daharāḥ satvā<sup>542</sup> vṛddhā vā ye utpādanirodhaṃ kariṣyanti. santi bhaiṣajyasena vṛddhāḥ satvā daharā iva na kiñcij jānanti.<sup>543</sup>

[173] tad yathāpi nāma bhaiṣajyasena kaścīd eva puruṣaḥ śiraḥ śocayeta navakāni vastrāṇi pravṛṇuyāt\*<sup>544</sup> sa grhād bahir niṣkrameta. tam enaṃ satva āmantrayati. suprāvṛtāni te navakāni vastrāṇi. /55r/<sup>545</sup> kaścīd evāparaḥ satvo bhave[t sa] śiraṃ śocayeta. purānakāni ca vastrāṇi śocayitvā [prāvare] tāni ca śīthilakāni bhavaṃti na ca śobhaṃte. [sa ca] puruṣaḥ susnātaśiro bhavati: vas(tr)am cāsyā na śobhante: evam eva bhaiṣajyasena sa(ṃ)ti vṛddhā satvā jāmbudvīp)[e] na śobhaṃti. (daharās tu satvā utpādan)i(r)o(dha)ṃ darśayanti.<sup>546</sup>

[174] atha te sarve brāhmaṇānyatīrthikacarakaparivrājakā utthāyasanād\* bhagavaṃtam etad avocan\* ko bhagavann asmākaṃ daharo<sup>547</sup> vā vṛddho vā.

bhagavān āha. vṛddhā yūyaṃ punaḥ punar narakatiryakpreteṣu<sup>548</sup> vedanāṃ drṣṭvā tad adyāpi<sup>549</sup> yūyaṃ tṛptiṃ nādhigacchatha.

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541. F mahādharmolpā-°

542. A )(bhavi)ṣya(ṃ)ti dahar[ā] satvāḥ, end of lacuna, continues from § 168.

543. A santi bhaiṣaj(yasena v)ṛ(d)dh(āḥ sat)v(ā daha)rā ite(!) na [kiñc]ij jānaṃte

544. A śiraṃ śocayeta. navakāni vastrāṇi [prā]vṛṇuyāt

545. F navakāni vastrāṇi.(, incipit lacuna; folio 55 missing; text supplied from A.

546. A (daharās tu satvā utpādan)i(r)o(dha)ṃ (darśayanti, incipit lacuna, continues § 177; lost text supplied from (I)K with variants.

547. I bhagavan\* daharo; I om. asmākaṃ

548. I narakatiryak\*preteṣu

549. K tadādyāpi

[175] atha khalu te sarve brāhmaṇānyatīrthikacarapakaribrājakanigranthāḥ<sup>1359</sup> sarve ca<sup>1360</sup> nāgarājāno bhagavantam etad avocan\* na bhūyo bhagavann utsahāma samsāre duḥkhāṃ vedanām anubhavitum\*<sup>1361</sup>

te cānyatīrthikacarapakaribrājakanigranthabrāhmaṇā<sup>1362</sup> evam āhuḥ na santi daharā satvā ye śaknuyur dharmatām sākṣāt kartum\* ||<sup>1363</sup>

[176] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* paśya bhadanta bhagavan kiyad duradhimocyā ime satvāḥ

bhagavān āha. śṛṇu bhaiṣajyasena sāmpratam<sup>1364</sup> tathāgataḥ sarvalokapratyakṣam karoti.<sup>1365</sup>

[177] atha khalu caturnavati koṭīsaḥ/63r/srāṇi navakānām<sup>1366</sup> satvānām te<sup>1367</sup> tathāgatasya purataḥ sthitāḥ<sup>1368</sup> na ca tathāgataḥ bandanti nālapanti na saṃlapanti. tuṣṇīm̐bhāvenādhi-vāsayanti.<sup>1369</sup>

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayo<sup>1370</sup> yad ete satvā<sup>1371</sup> bhagavantam nālapanti na saṃlapanti<sup>1372</sup> na vandanti na bhagavantam<sup>1373</sup> paripṛcchanti.

bhagavān āha. śṛṇu bhaiṣajyasena ye satvā evaṃ vadanti na śakyam navakaiḥ satvair dharmatā sākṣāt kartum\* || ta ete bhaiṣajyasena navakāḥ satvā yuṣmābhir draṣṭavyāḥ<sup>1374</sup>

te ca satvā evam āhur vyaṃ bhadanta bhagavan<sup>1375</sup> navakāḥ satvā vyaṃ bhadanta<sup>1376</sup> sugata navakāḥ satvā.

bhagavān āha. eṣāṃ bho<sup>1377</sup> satvānām /63v/ lokapratyakṣam sāmpratam svaśārīrāl lokasya pramāṇam darśayatha.<sup>1378</sup>

1359. B brāhmaṇānya-° ... °-parivrājakanigranthāḥ; D vrāhmaṇānyatīrthikā carapakarivrājakanigranthāḥ; IK sarve te brāhmaṇāḥ; IK om. °-anyatīrthikacarapakaribrājakanigranthāḥ

1360. B om. ca

1361. D duḥkhāṃ; I bhagavan\*n utsahāmaḥ samsāre duḥkhāṃ vedayitum.; I om. vedanām anubhavitum\*

1362. B cānya<īrthika>carapakaribrājakanigranthā brāhmaṇā; IK cānyatīrthikacarapakarivrājakanigranthā; IK om. °-brāhmaṇā

1363. D ye śaknuyur dharmmatām sākṣāt kathayetum\* || (!)

1364. D a<tha> khalu; I evam ukte bhaiṣajyasena sāmpratam; I om. atha khalu bhaiṣajyaseno ... bhagavān āha. śṛṇu; K evam ukte bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* paśya bhagavan\* keva duradhimocyāḥ satvā bhagavān āha. śṛṇu bhaiṣajyaseno sāmpratam; K om. atha khalu & bhadanta & ime; D paśya {bhagavam} bhadanta bhagavam; B du<ra>dhimocyā

1365. D sarvalokā pratyakṣam karoti.

1366. A koṭīsaḥ/srāṇi navakānām satvānām, end of lacuna, continues from § 173; D caturnavati

1367. AIK om. te

1368. A sthitvā; BI om. sthitāḥ

1369. A na ca bhagavantam bandanti na cālapa(m)ti; I vandanti na cālapanti.; K vandanti nālapanti. ||; AIK om. na saṃlapanti. ... adhivāsayanti; B tuṣṇīm̐bhāvenādhi<vā>sayanti.

1370. AD avocat\* (D avocate) ko bhagavan hetuḥ kaḥ pratyayo; I avoca{ta}t\* k[o] bhagavan\* hetuḥ kaḥ pratyayo

1371. AI ete bodhisatvā

1372. B nā<la>panti; A om. na saṃlapanti

1373. ADIK na ca bhagavantam

1374. ADIK bhaiṣajyasena ye satvā evaṃ vadanti. (IK °-am̐ti). na śakyam (DI °-am; K °-a(m)) navakai (D °-kaiḥ; I °-keḥ; K °-k(ai)ḥ) satvair (D °-tvai) dharmatā (D dharmmatā; K °-tām) sākṣa (D °-āt; I °-āt\*; K lacuna) kartum\* (ta) (DI om. ta; K lacuna) ete bhaiṣajyasena navakā (DIK °-āḥ) satvāḥ (D °-ā) yuṣmābhir draṣṭavyāḥ (DIK °-āḥ); B śṛṇu bhaiṣajyasena ye navakāḥ satvā yuṣmābhir draṣṭavyāḥ; B om. satvā evaṃ ... kartum\* || ta ete bhaiṣajyasena

1375. A āhuḥ vyaṃ bhadanta bhagavan; DK āhur vyaṃ; I āhur vyaṃ bhadanta bhagavan\*

1376. B va<yam bha>danta; AIK om. bhadanta

1377. D bhagavā<n ā>ha. eṣā bho

1378. A lokapratyakṣo sām(pratam) [sva](śa)rīrā l[o]kapramāṇam; D svaśārīrā lokasya pramāṇam; I sāmpratam <sva>śārīrā lokapramāṇam; K svaśārīrā lokapramāṇam; K om. sāmpratam; B darśaya.

[175] atha khalu te sarve brāhmaṇāḥ sarve ca nāgarājāno bhagavaṃtam etad avocan\* na bhūyo bhagavann utsahāma saṃsāre duḥkhāṃ vedanāṃ anubhavitum\*<sup>550</sup>  
te cānyatīrthikacarakaparivrājakanigranthā evam āhuḥ na saṃti daharāḥ satvāḥ ye śaknuyur dharmatāṃ sākṣāt kartum\* |

[176] evam ukte bhaiṣajyaseno bodhisatvo mahāsatvo bhagavaṃtam etad avocat\* paśya bhagavān āha. śṛṇu bhaiṣajyasena sāmpratam tathāgataḥ sarvalokapratyakṣaṃ kariṣyati. ||

[177] atha khalu paṃcanavati koṭīśahasrāṇi navakānāṃ satvānāṃ tathāgatasya purataḥ sthitāḥ na tathāgataṃ vaṃdamti<sup>552</sup> nacālapamti. ||

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavaṃtam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayo yad ime satvā bhagavaṃtam nālapamti na saṃlapanti na vandanti.<sup>553</sup> na ca bhagavaṃtam pariprechanti.

bhagavān āha. śṛṇu bhaiṣajyasena <ye> satv<ā> evaṃ vadanti. na śakyam daharaiḥ satvair dharmatā sākṣāt kartum.<sup>554</sup> ete bhaiṣajyasena navakāḥ satvāḥ yuṣmābhir draṣṭavyāḥ te ca satvā evaṃ āhur vyaṃ bhagavan<sup>555</sup> navakāḥ satvāḥ vyaṃ sugata navakā satvāḥ bhagavān āha. /56v/ eṣāṃ bho satvānāṃ lokapratyakṣaṃ sāmpratam svaśarīrā<sup>556</sup> lokapramāṇam darśayatha:

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<sup>550.</sup> I bhagavan\*n ... duḥkhāṃ vedayitum. I om.vedanāṃ anubhavitum\*

<sup>551.</sup> I om. bodhisatvo mahāsatvo bhagavaṃtam etad avocat\* paśya bhagavan\* keva duradhimucyāḥ satvā; F duradhimucyāḥ satvāḥ), end of lacuna.

<sup>552.</sup> A koṭīśahasrā)ṇi navakānāṃ satvānāṃ tathāgatasya [purataḥ] sthitvā na bhagavaṃtam vaṃdamti., end of lacuna, continues from § 173.

<sup>553.</sup> A kaḥ pratyayo yad ete bodhisatvā bhagavaṃtam nālapamti. na van(danti.); A om. na saṃlapanti

<sup>554.</sup> A bhaiṣajyasena ye satvā evaṃ vadanti. na śakyam navakai satvair dharmatā sākṣa kartum\*

<sup>555.</sup> A draṣṭavyās te ca satvā evaṃ āhuḥ vyaṃ bhadanta bhagavan

<sup>556.</sup> A lokapratyakṣo sām(pratam) [sva](śa)rīrā



[178] tena khalu punaḥ kālena tena samayena caturnavati koṭīśahasrāṇi navakānāṃ satvānāṃ kāyasya bhedād antarīkṣe<sup>1379</sup> sthītvā daśabhūmipratilabdḥā abhūvan\*<sup>1380</sup> atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* sulabdḥā<sup>1381</sup> lābhā bhagavann īdṛśāḥ satvāḥ ye<sup>1382</sup> saṃsāre pariḥṣāyāya paryādānāya vīryam ārabhante.<sup>1383</sup> «adyaiva bhagavann ime satvā utpannāḥ» adyaiva bhagavann ime<sup>1384</sup> satvāḥ parimuktāḥ sarve daśabhūmipratīṣṭhitā dṛṣṭāḥ ||<sup>1385</sup>

[179] atha khalu sarvabrāhmaṇānyatīrthikacarakaparibrājakanigranthā<sup>1386</sup> nāgarājāno pi māraś ca pāpīyānaṃ saparivāraṃ upasaṃkrāntā<sup>1387</sup> vicakṣuṣkara/64r/ṇāya: sarve ca te bhagavantam etad avocann iha<sup>1388</sup> vyaṃ bhagavan tathāgatasyāntikam upasaṃkrāntā vicakṣuṣkaraṇāya. te vyaṃ bhagavann iman dharmaparyāyaṃ<sup>1389</sup> śrutvā prasādapratilabdḥā abhūvan buddhe ca dharme ca. tatrāsmākaṃ bhagavan sarveṣāṃ evaṃ bhagavaty evaṃrūpaṃ buddhasukhaṃ pratilabhema:|| evaṃrūpāṃś ca tathāgatā arhantaḥ<sup>1390</sup> samyaksambuddhā loke bhavema:

[180] bhagavān āhaivam etad bhadramukhā evam etad yathā<sup>1391</sup> yūyaṃ tathāgatasyārḥataḥ samyaksambuddhasyāntikam upasaṃkrāntāḥ<sup>1392</sup> tair yuṣmābhir imaṃ saṃghātaṃ dharmaparyāyaṃ<sup>1393</sup> śrutvānuttarāyāḥ samyaksambodheś cittāny utpādītāni. tena yūyaṃ bhadramukhāḥ kuśalamūlena na cire/64v/ṇa kālenānuttarāṃ samyaksambodhim abhisambhotsyadhve.<sup>1394</sup>

1379. A tena samayena: caturnavati koṭīśahasrāṇi (navakā) satvā kāyasya bhedād antarīkṣ[e]; K tena samayena tāni caturnavati koṭīśahasrāṇi

1380. B sth<i>tvā; D sthītvā daśabhūmipratilabdḥā abhūvaṃ.

1381. D mahāsatvo-m-etad avocat\* sulavdhā; D om. bhagavanta; K sulabdha

1382. A lābhā bhagavann īdṛśānāṃ satvānāṃ ye; D lābhā <bha>gavan īdṛśā satvāḥ ye; I lābhā bhagavan\*n īdṛśāḥ satvāḥ ye

1383. A paryādā<nā>ya vīryam ārabhante.; BD vīryam ārabha<ṇ>te.

1384. I adyeva bhagavan\*n ime satvā utpannā adyaiva bhagavan\*n ime; A im<e>

1385. A dṛṣṭāḥ ||; BCDF dṛṣṭvā; IK sarve ca daśabhūmipratīṣṭhitā (K °-tāḥ) || d(r)ṣ(tv)ā: (K om. || dṛṣṭvā)

1386. IK °-parivrājakanigranthā (K °-nigranthāḥ)

1387. A māraś ca pāpīmān saparivāropasaṃkrānto; I māraḥ pāpīmān\* saparivāra; I om. ca; K māraś ca pāpīyān\* saparivāra; D upasaṃkrāntaṃ

1388. AI vicakṣuṣkaraṇāya: sarve bhagavantam (I °-vaṃtam) etad avocan\* iha; AI om. ca te; K vicakṣuḥkaraṇāya sarve ca bhagavaṃ<tam e>tad avocan\* iha; K vicakṣuḥkaraṇāya always in this paragraph; K om. te; D vicakṣus(!)karaṇāya ... avocan\* iha

1389. AI vyaṃ bhagavans (I °-van\*) tathāgatasyāntikam upasaṃkrāntāḥ (I °-tā) imaṃ dharmaparyāyaṃ; AI om. vicakṣuṣkaraṇāya. te vyaṃ bhagavann; D bhagavaṃ tathāgatasyāntikam upasaṃkrā<ntā> vicakṣus(!)karaṇāya. te va[yam] (bhagava)ṃmn imaṃ dharmmaparyāyaṃ; B ima dharmaparyāyaṃ; K bhagavan\*

1390. AI śrutvā evaṃrūpaṃ buddhasukhaṃ pratilabhemahe. evaṃrūpaś (I °-āś) ca; AI om. prasādapratilabdḥā abhūvan buddhe ca dharme ca. ... sarveṣāṃ evaṃ bhagavaty; K śrutvā prasādapratilabdḥāḥ teṣāṃ asmākaṃ etad abhavat\* vyaṃ apy evaṃrūpaṃ buddhasukhaṃ pratilabhemahe. evaṃrūpāṃś ca; K om. abhūvan buddhe ca dharme ca. ... sarveṣāṃ evaṃ bhagavaty; D abhūvad ... bhagavaṃn sarveṣāṃ evaṃ bha<ga>vaty evaṃrūpaṃ vuddhasukhaṃ pratilabhema.|| evaṃrūpāṃś ca tathāgatārḥantaḥ; B evaṃrupa<ṇ>ś ca

1391. AIK bhagavān āha: evam eva (I etam(!) etad\*; K evam etad) bhadramukhāḥ (A bhbh(!)adra-°) yathā; AIK om. evam etad; D bhagavān āhaivam eta<d> bhadramukhā. evam <e>tad yathā; B bhaga<vā>n āhaivam etad

1392. AIK tathāgatasyāntikāṃm (A °-ka:m) upasaṃkrāntā (I upasaṃkrāntāḥ; K °-ntāḥ); AIK om. arhantaḥ samyaksambuddhasya; D upasaṃkr(!)āntāḥ

1393. K imaṃ saṃghātaṃ sū(traṃ dha)rmaparyāyaṃ

1394. AIK śrutvānuttarāyāṃ (I śrutvā anu-°) samyaksambodhau cittam (K °-āny) utpāditaṃ (K °-tāni): tena (I te<na>) yūyaṃ sarve na cireṇa kālenānuttarāṃ (A °-rā{yā}ṃ) samyaksambodhim abhisambhotsyadhve; AIK om. bhadramukhāḥ kuśalamūlena; B samyaksambo{u}dheś (two vowels marked in B on ba) cittāny utpādītāni. te<na> yūyaṃ bhadramukhāḥ kuśalamūlena; D kuśalamūle<na> na cireṇa kālenānuttarāyā<ṃ>

[178] tena khalu punaḥ kālena tena samayena caturnavati koṭīśahasrāṇi navakānāṃ satvānāṃ kāyasya bhedā[d] antarīkṣe sthitvā<sup>557</sup> daśabhūmipratilabdḥā abhūvan\* ||

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* sulabdhalābhā bhagavann īdṛśāḥ satvāḥ ye saṃsāre parikṣayāya paryādānāya<sup>558</sup> vīryam ārabhante adyaiva bhagavann ime satvā utpannāḥ adyaiva bhagavann ime satvāḥ parimuktāḥ adyaiva sarve daśa[bhū]mipratiṣṭhitā drṣṭvā.<sup>559</sup>

[179] atha khalu sarvabrāhmaṇānyatīrthikacarakaparivṛājanigranthā.<sup>560</sup> nāgarājāno pi māraś ca pāpīmāṃ saparivāra upasaṃkrānto<sup>561</sup> vicakṣuṣkaraṇāya. sarve bhagavaṃtam etad avocan\* /57r/ iha vyaṃ bhagavaṃs tathāgatasyāntikam upasaṃkrāntā imaṃ dharmaparyāya<ṃ> śrutvā evaṃrūpaṃ buddhasukhaṃ pratilabhema[he:] evaṃrūpāś ca tathāgatārhanṭaḥ<sup>562</sup> samyaksambuddhā loke bhavemaḥ

[180] bhagavān āha etam e[va bhadramu]khāḥ yathā {yathā} yūyaṃ tathāgatasyāntike<sup>563</sup> upasaṃkrāntāḥ tair yuṣmābhir imaṃ saṃghāṭaṃ sūtraṃ dharmaparyāyaṃ<sup>564</sup> śrutvānuttarāyāṃ samyaksambodhau cittaṃ utpāditaṃ. te yūyaṃ sarve na cireṇa kālenānuttarāṃ<sup>565</sup> samyaksambodhim abhisambhotsyadhve.

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557. A (navakā) satvā kāyasya bhedād antarīkṣe<e> sthitvā

558. A sulabdḥā lābhā bhagavann īdṛśānāṃ satvānāṃ ye saṃsāre parikṣayāya paryādā<nā>ya

559. A im<e> satvā parimuktāḥ sarve daśabhūmipratiṣṭhitā drṣṭāḥ ||; A om. adyaiva

560. A °-paribrājaka-°

561. A saparivāropasaṃkrānto

562. A evaṃrūpāś ca ta[thāga]tā arhanṭaḥ

563. A evam eva bbbh(!)adramukhāḥ yathā [yūyaṃ] tathāgatasyāntika:m

564. A saṃghāṭaṃ dharmaparyāyaṃ; A om. sūtraṃ

565. A kālenānuttarāyāṃ

[181] atha samanantarabhāṣitā ca bhagavateyaṃ vāg atha tāvad eva teṣāṃ<sup>1395</sup> sarveṣāṃ anyatīrthikacarakaparibrājakanigranthabrāhmaṇānām<sup>1396</sup> anutpattikadharmakṣāntipratilāmbho bhūvat\*<sup>1397</sup> sarve ca daśabhūmipratīṣṭhitā bodhisatvāḥ saṃvṛttāḥ sarve ca te<sup>1398</sup> bodhisatvā uparyantarīkṣe sapta tālān vaihāyasam abhyudgamyā saptaratnamayāni<sup>1399</sup> kūṭāgārāṇi tathāgatasyopanāmayanti.<sup>1400</sup> sarve ca nānāvīkurvādhiṣṭhānārdhyabhisamṣkārān abhisamṣkurvanti.<sup>1401</sup>

atha tāvad eva te sarve bhagavata uparimūrdhni<sup>1402</sup> sthitvā bhagavantam nānāpuṣpair abhyavakiranti. tathāgatāṃs ca<sup>1403</sup> manasi ku/65r/rvanti. svakāye ca<sup>1404</sup> buddhasamjñām utpādayanty anekāni ca devaputrakoṭīniyutaśatasahasrāṇi<sup>1405</sup> tathāgatam abhyavakiranti.<sup>1406</sup>

[182] evaṃ ca vācam abhāṣanta:<sup>1407</sup> mahālābhaḥ śramaṇo gautamaḥ mahākṣetraṃ lokanāthaḥ samādhibalādhānāprāptaḥ<sup>1408</sup> vijño vijñārthikaḥ ya īdrśān satvān<sup>1409</sup> saṃsārād anupūrveṇopāyakauśalena<sup>1410</sup> parimocayaty ekena subhāṣitamātreṇa etāvanti<sup>1411</sup> satvāni saṃsārāt parimucyante.<sup>1412</sup> ||

[183] atha khalu bhaiṣajyaseno bodhisatvo mahāsatva utthāyāsanād ekāṃsam uttarāsaṃgam kṛtvā dakṣiṇam<sup>1413</sup> jānumaṇḍalam pṛthivyām<sup>1414</sup> pratiṣṭhāpya yena<sup>1415</sup> bhagavāṃs tenāmjalim praṇāmya<sup>1416</sup> bhagavantam etad avocat\* ko bhagavan hetuḥ<sup>1417</sup> kaḥ pratyayo ya ete /65v/ devaputrā evaṃ vān niścārayanti.<sup>1418</sup> bahūni cardhyabhisamṣ<kāram> kurvanti.

samyaksamvোধim abhisamḥotsyante.

<sup>1395.</sup> AI samanantarabhāṣitā (I samana<m>ta-°) ca tathāgateneyaṃ vāg (I vāg\*||) atha teṣāṃ; AIK om. atha before samananta-° & tāvad eva

<sup>1396.</sup> AI anyatīrthikānām; AI om. °-carakaparibrājakanigranthabrāhmaṇa-°; B sarveṣā<m a>nyatīrthika-°; D °-parivrājakā nigrantha-; K anyatīrthikacarakaparivrājakanigranthānām; K om. °-brāhmaṇa-°

<sup>1397.</sup> AI anutpattikadharmakṣāntipratilāmbho bhūt\*; B anutpattikadharmakṣāntipratilāmbho <bhū>vat\*; B anutpatti-° corrected into anutpatti-°; K anutpattikeṣu dharmeṣu kṣāntipratil[ā]bho bhūt\*; D bhūvam:

<sup>1398.</sup> AIK daśabhūmipratīṣṭhitāḥ saṃvṛttāḥ sarve te; AIK om. bodhisatvāḥ & ca; B bodhisatvaḥ saṃvṛttāḥ

<sup>1399.</sup> B abhyu<d>gamyā sapta<ra>tn[ā]amayāni; D abhyudgam<y>a saptaratnamayāni

<sup>1400.</sup> B tathāgatasyo{mu}panāmayanti.; D tathāgatasyopanāmayā<m>ti; I tathāgatoyam(!)panāma(yanti.)

<sup>1401.</sup> A nānāvīkurvādhiṣṭhānārdhya<bhisamṣkārām> saṃskurvanti.; A om. abhi-°; D sarve ta (read ca) nānāvīkurvādhiṣṭhānavya(!)bhisamṣkārān; I sarve ca (nānāvi)kurvādhiṣṭhānam ridhyabhisamṣkārām

<sup>1402.</sup> AI atha te bhagavata; K atha te tathāgata; AIK om. tāvad eva & sarve; D bhagavata-d-uparimūrdhni

<sup>1403.</sup> AIK sthitvā (K om. sthitvā) bhagavantaṃ (IK °-vaṃtaṃ) nānāpuṣpair (I°-per) abhyavakiranti (I avakiraṃti; I om. abhy-°). sarvatathāgatāṃs (I °-tās) ca; D abhyavakiranti. bhagavāṃs ca

<sup>1404.</sup> I svakāye[na]; I om. ca, or I svakāye [ca] (?)

<sup>1405.</sup> AK buddhasamjñām (A °-sa<m>jñām) utpādayanti aneke ca devaputrakoṭīśahasrāṇi (IK °-srāḥ); AIK om. °-niyutaśata-°; B utpādayanti anekāni ca devaputra<koṭīniyutaśata>sahasrāṇi; I utpā[daya](ṃti) aneke ca deva)putrakoṭīśahasrāḥ; D lacuna.

<sup>1406.</sup> A divyapūṣ(āi)s tathāgatam abhyavakira<m>ti smaḥ; I tathāgata{sya}m abhyavakiranti.; D lacuna, ta)thāgatam abhyavakiranti.

<sup>1407.</sup> D evaṃ ca vāt(!)am abhāṣanta:

<sup>1408.</sup> AIK śravaṇaḥ (IK śramaṇau) gautamaḥ mahākṣetro lokanāthaḥ samādhibalādhānāprāptaḥ (I ma(!)mādhī-° ... °-pta); A ma[hākṣe]tro is partly covered by a patch of birch bark from the lost folio 59: § 202 (note 1583) (medam) prajvā(layati)

<sup>1409.</sup> B īdrśā satvān; D īdrśā satvānām; I īdrśā[n\*]

<sup>1410.</sup> B °-kośalena

<sup>1411.</sup> A subhāṣitamātreṇeva tāvaṃti; B subhāṣitaenamātreṇa etāvanti; B °-tena-° corrected to °-ta-°

<sup>1412.</sup> B satvāni saṃsārāt parimocyantie.||, two vowels marked in B above ta; I satvā saṃsārāt\* parimocyante

<sup>1413.</sup> A ekāṃsam uttarāsaṃgaṇ kṛtvā dakṣiṇam; B ekāṃsam uttarā<saṃgam kṛtvā> dakṣiṇam

<sup>1414.</sup> I pṛthivyām

<sup>1415.</sup> B ena instead of yena

<sup>1416.</sup> D bhagavān\*s tenāmjalim pra[ṇāmya]; K bhagavān\*; A praṇāmya; B pra<ṇa>mya

<sup>1417.</sup> I ko bhagavaṃ hetuḥ; K ko bhagavan\* hetuḥ

<sup>1418.</sup> B bhagava hetuḥ; A kaḥ pratyayaḥ yad ete de[vaputrā e]vaṃ vān niścārayanti; IK yad ete devaputrā evaṃ vāg niścārayanti.; D evaṃ vā<n> niścārayanti.

[181] samantarabhāṣitā ca tathāgateneyaṃ vāg atha teṣāṃ<sup>566</sup> anyatūrthikānām [an](u)tpat(t)ikadharmakṣāntipratil<ā>bho bhūt\* sarve ca /57v/ daśabhūmipraṭiṣṭhitāḥ sa(m)vṛttāḥ sarv(e) t(e) b(o)dhisatvā uparyantarīkṣe sapta tālād vaihāyasam<sup>567</sup> abhyudgamyā saptaratnamayāni kūtāgārāṇi tathāgatasyopanāmayanti. sarve ca nānāvīkurvādhiṣṭhānārddhyābhisamṣkāram abhisamṣkurvanti.<sup>568</sup>

atha te bhagavata u<pari>mūrdhni sthitvā bhagavantam nānāpuṣpair abhyavakiranti. sarvatathāgatānām ca<sup>569</sup> manasi kurvanti. svakāye ca buddhasamjñām u[tpādayamti. aneke] (ca de)[vapu]trakoṭīsaḥsārāṇi: tathāgatam [abhya](va)[kira]nti.<sup>570</sup>

[182] evaṃ ca vācam abhāṣanta mahālābhaḥ śramaṇo gautama<sup>571</sup> mahākṣetr[o] lokanāthaḥ samādhibalādhānaprāpta[h] vijño vijñārthikaḥ ya īdr/58r/śām<sup>572</sup> satvām saṃsārād anupūrveṇopāyakaūśalyena parimocayaty ekena subhāṣ[i]tamātreṇa etāvamti<sup>573</sup> satvāni saṃsārāt pari[mucyante. ||]

[183] atha khalu bhaiṣajyaseno bodhisatvo mahāsatva utthāyāsanād ekāṃsam utta[rāsam]gam kṛtvā<sup>574</sup> dakṣiṇa<m> jā(numaṇḍalam) pṛthivyām praṭiṣṭhāpya yena bhagavāṃs tenāmjalim praṇāmya<sup>575</sup> bhagavantam etad avocat\* ko bhagavan\* hetuḥ kaḥ pratyaya yad ete kulaputrā evaṃ vān niścārayamti.<sup>576</sup> bahūni ṛdhyabhisamṣkāram kurvanti.

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566. A atha teṣāṃ sarveṣāmm

567. A tālān vaihāyasam

568. A nānāvīkurvādhiṣṭhānārdhya<bhisamṣkāram> saṃskurvanti.; A om. abhi-°

569. A sarvatathāgatāṃs ca

570. A °-saḥsārāṇi divyapuṣp(ai)s tathāgatam abhyavakira<m>ti sma.; F tathāgatame[bhya-va-°] read tathāgatam e<vā>[bhyava-°] or tathāgatam {e}a[bhya-va-°]

571. A śravaṇaḥ gautamaḥ

572. A īdrśān; F īdrśam

573. A subhāṣitamātreṇeva tāvamti

574. A uttarāsaṃgaṇ kṛtvā

575. A praṇāmya

576. A yad ete de[vaputrā e]vaṃ vān niścārayamti.

bahubhiś ca guṇavarṇastavais tathāgatam abhistavanti sma.<sup>1419</sup>

bhagavān āha. śṛṇu kulaputra na hi te mām<sup>1420</sup> stunvanti. svakāyam eva stunvanti. svakāyam eva dharmarājāsane sthāpayiṣyanti.<sup>1421</sup> svakāyam evāgradharmāsane pratiṣṭhāpayiṣyanti. svakāyād eva dharmaraśmin niścārayiṣyanti.<sup>1422</sup> sarvabuddhaparigrhītās<sup>1423</sup> ca bhaviṣyanti anuttarāsyāḥ<sup>1424</sup> samyaksambodher abhisambodhāyābhisambudhya ca dharman deśayiṣyanti.||<sup>1425</sup>

[184] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* bahavo bhadanta bhagavan satvāḥ bahavo bhadanta sugataḥ satvā rātrindivam parimucyante<sup>1426</sup> tad adyāpi /66r/ satvānām kṣayo na bhavati.<sup>1427</sup>

bhagavān āha. sādhu sādhu bhaiṣajyasena yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyase. śṛṇu bhaiṣajyasena tad yathāpi nāma bhaiṣajyasena kaścid eva puruṣo<sup>1428</sup> bhaved ādhyo mahādhanō mahābhogaḥ prabhūtabhogaḥ<sup>1429</sup> bahudhanadhānyakośakoṣṭhāgārasamanvāgataḥ {bahudhanadhānyakośakoṣṭhāgārasamanvāgataḥ} bahudāsādāsīkarmakara-pauruṣeyāni cāsyā syuḥ bahūni ca dhanaskandhāni bhaveyuḥ bahūni ca kṣetrārāmāni<sup>1430</sup> samvidyeraṇ\* bahūni ca dhanadhānyāni. ta<d ya>thā<sup>1431</sup> yavagodhumaśālitilamāṣamudgādīni sa ca puruṣo vasantakāle sarvāni tāni dhanadhānyāni vāpayeta.<sup>1432</sup>

atha yāvad a/66v/pareṇa kālasamayena sarvāni tāni dhanadhānyāni paripacyeraṇ\* sa paripakvānti viditvā sa yāvad abhyantaragrhe praveśyeta: sa puruṣas tāni dhanadhānyāni grhasyābhyantare pṛthak pṛthak sthāpayati. sthāpayitvā paribhukte. yāvad vasantakāle punar eva tāni bījāni vāpayati.<sup>1433</sup>

1419. A bahūni ca rddhyabhisamskāraṇ(!) kurvanti. (ba)hūn(i) ca tathāgatasya [varṇān] abh(i)samstava<m>ti sma.; AIK om. guṇavarṇastavais; IK bahūni cardhyabhisamskāraṇ (I ca ridhya-°) abhisamskurvaṃti. bahūni ca tahāgatasya varṇān abhisamstavanti (I abhistavanti; I om. °-sam-°) sma; B cardhyabhisamskā<raṃ ku>rvanti.; D bahūni cavya(!)bhisaṃskurvanti.; D om. °-kāraṃ

1420. I kulaputra [ye] hi mām; I om. na & te

1421. AIK rājāsane sthāpayiṣyanti (I °-ya<m>ti.; K °-yaṃti.); AIK om. dharmā-°

1422. A svakāyam eva dharmaraśmī niścārayiṣyanti.; D dha<rmma>raśmin niścārayiṣyanti.; I dharmaraśmī niścārayiṣyanti.; K dharmā<ra>śmī niścārayiṣyanti.

1423. B sarva«buddha»dharmaparigrhītās, cf. p. xxxiii; D sarvvavuddhapaṅgrhītās

1424. A bhaviṣyanti anuttarāyāḥ; I bhaviṣyanti. <a>nuttarāyāḥ; K bhaviṣyanti anuttarāyāḥ; B aranuttasyāḥ(!); D anutta<rā>syāḥ

1425. A abhisambodhāya. abhisambudhyant[i] ca dharmā[n de]śayiṣyanti ca: ||; B abhisambuddhāyābhisambudhya; IK abhisambodhāyābhisambudhya (K °-dhya) ca dharmam deśayiṣyanti.

1426. A satvāḥ bahava. sugata satvāḥ rātrindivasam parimucyante; A om. bhadanta; D bhadanta sugataḥ rātrindivam parimucyante; D om. satvā; I bā(!)havo bhadanta bhagavan\* satvā bahavaḥ su(gataḥ satvā) rātrindivam parimucyante; K (sat)v(āḥ) (rā)trindivam parimucya(m)t(e); K om. bahavo bhadanta sugataḥ satvā; B rātrindivam parimucyante

1427. D kṣayo <na> bhavati.

1428. A sādhu sādhu bhaiṣajyaseno kaścid eva puruṣo; A om. yas tvaṃ tathāgatam ... tad yathāpi nāma bhaiṣajyasena; IK manyase. tad yathā bhaiṣajyasena; IK om. śṛṇu bhaiṣajyasena & pi nāma; B tathāgatam etam {e}rthaṃ ... tad yathāpi nā{p}ma; D ta<d ya>thāpi nāma

1429. AIK om. prabhūtabhogaḥ

1430. AK bahava (K bahudāsa-°) dāsādāsī-°... °-pauruṣeyāni cāsyā (K cāsyā{ḥ}) syur (K syuḥ) bahūni dhanaskandhāni bahūni kṣetrārāmāni; AK om. ca & bhaveyuḥ & ca; I syu bahūni kṣetrārāmāni; I om. bahūni ca dhanaskandhāni bhaveyuḥ & ca; B ba«hu»ni; B bahuni in both instances in this paragraph; D syur b(!)ahūni

1431. BD ta<dya>thā

1432. A atha sa puruṣa ... vāpayet\*; A om. ca; IK sa vasa<m>takāle (K vaṃsamta-°) puruṣa (K °-ṣaḥ) sarvāni dhanadhānyāni vāpayeta.; I om. ca & tāni

1433. AIK yāvad anupūrveṇa (IK apareṇa instead of anupūrveṇa) kālasamayena. sarvvāni (IK sarvāni) tāni bījāni paripacyante. (I °-cyate.; K parimucyante.) tataḥ sa puruṣaḥ (I om. sa puruṣaḥ) tāni dhānyāni pṛtha<k>pṛthak (I pṛthak\* pṛ<tha>k\*; K pṛthak pṛthak) sthāpayati. sthāpayitvā paribhu<m>kte. (IK °-bhukte.) yāvad vasaṃtakāle punar eva bījāni vāpayati.; AIK om. atha & dhanadhānyāni paripacyeraṇ\* ... praveśyeta &

bahūni ca tathāgatasya varṇān abhistavanti sma.<sup>577</sup>

bhagavān āha. śrṇu kulaputrā na hi te mām stuvanti. svakāyam eva stuvanti. svakāyam evāsane sthāpayanti.<sup>578</sup> svakāyam evāgradharmāsane sthāpayiṣyanti. svakāyād eva dharmāraśmī<sup>579</sup> niścārayiṣyanti. sarvabuddhaparigṛhītaś ca bhaviṣyati. anuttarāyāḥ samyak-saṃbodhau abhisambodhā/58v/ya abhisambudhyata dharman deśayiṣyanti. ||<sup>580</sup>

[184] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* bahavo bhadanta bhagavaṃ satvā bahavaḥ sugataḥ satvā rātrindivaṃ<sup>581</sup> parimucyante. tad adyāpi satvānāṃ kṣayo na bhavati.

bhagavān āha. sādhu sādhu bhaiṣajyasena yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyase bhaiṣajyasena kaścīd eva puruṣo bhavet\*<sup>582</sup> ādhyo mahādhanō mahābhogaḥ bahudhanadhānyakośakoṣṭhāgārasamanvāgataḥ bahudāsīdāsakarmakarapauruṣeyāni cāsya syuḥ bahūni ca dhanaskandhāni.<sup>583</sup> bahūni kṣetrārāmāṇi saṃvidyeran\* bahūni ca dhanadhānyāni. tad yathā yavagodhumaśālītilamāṣamudgādīni sa ca vasa{ca vasa}ntakāle puruṣa sarvāṇi<sup>584</sup> tāni dhanadhānyāni vāpayet\*

sa ca apareṇa kālasamayena sarvāṇi tāni vījāni paripacyante. tataḥ sa puruṣas tāni dhana-dhā/59r/(nyāni<sup>585</sup> pṛtha<k> pṛthak sthāpayati. sthāpayitvā paribhu<ṃ>kte. yāvad vasaṃtakāle punar eva bījāni vāpayati.

577. A ṛddhyabhisamskāran(!) kurvanti (ba)hūn(i) ca thatāgatasya [varṇān] abh(i)saṃstuva<ṃ>ti sma:

578. A stuvanti svakāyam e(va) stuvanti. svakāyam eva rājāsane sthāpayiṣyanti.

579. A evāgradharmāsane pratisthāpayiṣyanti. svakāyam eva dharmaraśmī

580. A bhaviṣyanti: anuttarāyāṃ samyak-saṃbodher abhisambodhāya. abhisambudhyant[i] ca. dharma[n de]śayiṣyanti ca: ||

581. A bhagavan ... satvāḥ rātrindivasam

582. A bhaiṣajyaseno kaścīd eva puruṣo bhaved; A om. yas tvaṃ ... paripraṣṭavyaṃ manyase bhaiṣajyasena

583. A bahava dāsīdāsakarmakarapauruṣeyāni cāsya syur bahūni dhanaskandhāni; A om. ca

584. A atha sa puruṣa vasaṃtakāle sarvāṇi

585. A [yāva]d anupūrveṇa kālasamayena sarvvāṇi tāni bījāni paripacyante. tataḥ sa puruṣaḥ tāni dhānyāni; A om. dhana-°; F sa puruṣas tāni dhanadhā(nyāni, incipit lacuna; folio 59 missing; missing text supplied from A.

[185] evam eva bhaiṣajyasena ime satvāḥ pūrvam śubham karma kṛtvā paścāt teṣāṃ karmanāṃ parikṣayāt punaḥ punar api<sup>1434</sup> puṇyakṣetram eṣante<sup>1435</sup> kuśalamūlāny avaropayanti. kuśalamūlāny avaropayitvā<sup>1436</sup> tatra ca kuśaladharme pratipatyā sampādayanti. pratipattisampannā sarvadharmān vardhayanti. sarvadharmān vardha/67r/yitvā prīti-prāmodyam utpādayanti.<sup>1437</sup> tena ca prītiprāmodyacittena bhaiṣajyasenānekāni<sup>1438</sup> kalpakoṭī-sahasrāṇi na naśyante.<sup>1439</sup> evam eva bhaiṣajyasena prathamacittotpādiko bodhisatvo<sup>1440</sup> na kadācid vināśadharmā bhavati.<sup>1441</sup> samkṣiptena sarvadharmān prajānāti.<sup>1442</sup>

[186] āha. katham bhagavan<sup>1443</sup> prathamacittotpādiko bodhisatvaḥ svapnam paśyati.<sup>1444</sup> bhagavān āha. bahūni bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ svapnāntare<sup>1445</sup> bhayāni paśyati. tat kasya hetor yadā svapnāntare bhayāni paśyati. tadā sarvapāpakāni karmāṇi pariśodhayati. na śakyam bhaiṣajyasena pāpakarmanā<sup>1446</sup> satvena tīvram duḥkham apanayitum\*<sup>1447</sup> na ca pā/67v/pena svapnena dṛṣṭenāsyā bhayaṃ bhavati.<sup>1448</sup>

[187] bhaiṣajyasena<sup>1449</sup> āha. katamāni bhagavan prathamacittotpādiko<sup>1450</sup> bodhisatvaḥ svapnāntare bhayāni paśyati.<sup>1451</sup>

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dhana-° & gṛhasyābhyantare & tāni; B sarvāni tāni dhanadhānyāni parimucyera\*; BD pṛthak pṛtha sthāpayati. (B sthāpaya {ya}ti.); D paribhuṃkte.; B yāvad vasantakāle samaye punar eva tāni bījāni vāpayati.

<sup>1434.</sup> AIK bhaiṣajyasena satvā p(ū)rvvakarman (I pūrvam karma; K pūrvam pāpaṃ; K om. karma) kṛtvā teṣāṃ sarvveṣāṃ (K sarveṣāṃ; I lacuna) karmanāṃ (A °-āṇā<m>; I °-aṇā<m>) parikṣayo (K °-yaṃ) bhavati. sa punar api; AIK om. ime & śubham & paścāt & punaḥ; B śubham karma ... karma<ṇām> parikṣayāt punaḥ punar api

<sup>1435.</sup> A puṇyakṣetram anveṣate; I puṇyakṣetram eṣa<m>ti.; K e(ṣamti)

<sup>1436.</sup> AIK avaropayati: avaropayitvā (I a(va)ro-°); AIK om. kuśalamūlāny

<sup>1437.</sup> A tatra ca kuśale dharme pratipatyā sampādayati. pratipattisampannaḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā: prītiprāmodyam utpādayati.; D tatra ca kuśalamūladharmme pratipatyā sampādayiṣyanti. pratipatti{m}sampannā sarvvadharmmān trevayaṃnti. sarvvadharmmān trevayitvā prītin pramodyam utpādayanti.; I pratipatyāṃ <saṃ>pādayati. pratipattisampannaḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā prītiprāmodya{h}m utpādayati; B p<r>atipatyā sampādayati.; K utpādayati.

<sup>1438.</sup> AK bhaiṣajyasena; AK om. anekāni; D tena ca prītiprāmodyaci{nti. tena ca prītiprāmodyaci}ttena bhaiṣajyasenānekāni; I tena ca pr<ī>tiprāmo(dya)cittena [bhaiṣajyasena]; I probably om. anekāni; B bhaiṣajyasenānaikāni

<sup>1439.</sup> AK kalpakoṭīyo (K °-koṭī) na naśyati.; AK om. °-sahasrāṇi; I [ka](lpaśaha)srāṇi <na> naśyate.; I om. °-koṭī-°

<sup>1440.</sup> AIK bodhisatvaḥ

<sup>1441.</sup> K vināśadharmā bhavaṃti.

<sup>1442.</sup> D sarvvadharmman prajānāti.; IK sarvadharmān\* prajānāti.

<sup>1443.</sup> IK āha. katham bhagavan\*

<sup>1444.</sup> B s<v>apnam paśyati.; K svapnam paśyaṃti.

<sup>1445.</sup> B bahuni ... s<v>apnāntare

<sup>1446.</sup> AIK tat kasya hetoḥ sarvakarmāṇi (I sa<rva>(karm)[ā]ṇi?) pariśodhayati (A (sarvakarmāṇi par)i(ś)o[dhaya]ti. na śakyam pāpakarmanā; I this part of § 186 is repeated by dittography in § 187, for the repeated wording, see note 1451; AIK om. yadā svapnāntare bhayāni paśyati. tadā & °-pāpakāni & bhaiṣajyasena; B pāpakarmāṇā

<sup>1447.</sup> ADI tīvram (A °-vra<m>) duḥkham (D duḥkhamm) apanayitum; K tīvrām duḥkhāmm apanayitum\*

<sup>1448.</sup> A svapnena [dṛṣṭena] (as)ya [bhaya](m) [bhavat](i).; B svapnena dṛṣṭenāsyā bhayaṃ {na} bhavati.; I svap<n>ena

<sup>1449.</sup> B bhaiṣajyasenā āha; AIK āha.; AIK om. bhaiṣajyasena

<sup>1450.</sup> IK bhagavan\*; B pratha<ma>cittotpādiko

<sup>1451.</sup> I bhayāni paśyati. tat kasya hetoḥ sarvakarmāṇi pariśodhayati. ... sarvakarmāṇi pariśodhayati ... svapnāntare bhayāni paśyati.; I dittography in I, see § 186 note 1446; D bodhisatva svapno ntare bhayāni paśyaṃti.

[185] evam eva bhaiṣajyasena satvā p(ū)rvvakarmaṅ kṛtvā teṣāṃ sarvveṣāṃ karmāṅā<ṃ> parikṣayo bhavati. sa punar api puṇyakṣetram anveṣate. kuśalam(ūlā)ny avaropayati: avaropayitvā tatra ca kuśale dharme pratipatyā saṃpādayati. pratipattisaṃpannaḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā: prītiprāmodyam utpādayati. tena ca prītiprāmodyacittena. bhaiṣajyasena kalpakoṭīyo na naśyati. evam eva bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ na kadācid vināśadharmā bhavati. saṃkṣiptena sarvadharmān prajānāti.

[186] āha. katham bhagavan prathamacittotpādiko bodhisatvaḥ svapnaṃ paśyati.

bhagavān āha: bahūni bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ svapnāntare bhayāni paśyati. tat kasya hetoḥ (sarvakarmāṇi par)i(ś)o[dhaya]ti. na śakyam pāpakarmaṅā satvena tīvra<ṃ> duḥkham apanayituṃ na ca pāpena svapnena [dṛṣṭena] (as)ya [bhaya](ṃ) [bhavat](i).

[187] (ā)ha: katamān(i) bhagavan prathamacittotpādiko bodhisatvaḥ sva(p)n(ānta)r(e) bhayāni paśyati.



bhagavān āha. agniṃ bhaiṣajyasena prajvalitaṃ paśyati. tatra<sup>1452</sup> tena bodhisatvenaivaṃ cittaṃ utpādayitavyaṃ sarvakleśāni<sup>1453</sup> me dagdhāḥ dvitīyaṃ bhaiṣajyasena udakaṃ paśyati luḍitaṃ<sup>1454</sup> sampraluḍitaṃ. tatra<sup>1455</sup> tena prathamacittotpādikena bodhisatvena na bhettavyaṃ. tat kasya hetoḥ evaṃ hi bhaiṣajyasena bodhisatvena sarvamohabandhanāni vinivartya sarvapāpakṣayaṃ kṛtaṃ<sup>1456</sup> bhavati. tṛtīyaṃ bhaiṣajyasena prathamacittotpādikō bodhisatvaḥ svapnaṃ paśyati mahābhayaṃ. /68r/  
āha. katamaṃ bhagavaṃ\*<sup>1457</sup>

[188] bhagavān āha. svaśarīre śīrṣaṃ muṇḍitaṃ paśyati.<sup>1458</sup> tatra tena bhaiṣajyasena prathamacittotpādikena bodhisatvena na bhettavyaṃ\*<sup>1459</sup> tat kasya hetoḥ tenaivaṃ cittaṃ utpādayitavyaṃ rāgadveṣamohāni me muṇḍitāni bhavanti. ṣaḍgatikaṃ<sup>1460</sup> ca me saṃsāraṃ parājitaṃ bhaviṣyati. na hi tasya narakavāso bhaviṣyati.<sup>1461</sup> na tiryakṣu na preteṣu nāsureṣu na nāgeṣu na<sup>1462</sup> deveṣu pariśuddheṣu bhaiṣajyasena buddhakṣetreṣu<sup>1463</sup> prathamacittotpādikō bodhisatvaḥ upapattiṃ pratigrhṇāti.<sup>1464</sup>

[189] bhaiṣajyasena<sup>1465</sup> paścime kāle paścime samaye yadi kaścit satvo bodhau cittaṃ pariṇamayīṣyati.<sup>1466</sup> tena mahatī paribhāṣaṇā /68v/ draṣṭavyā. paribhūtavāśā ca bhaviṣyati.<sup>1467</sup> tatra bhaiṣajyasena prathamacittotpādikena bodhisatvena na parikhedacittam utpādayitavyaṃ na vyavasitavyaṃ.<sup>1468</sup>

1452. AIK prajvalitaṃ paśyati. tata{h}s (IK tatas); B prajvalitaṃ. tatra; B om. paśyati.

1453. AIK bodhisatvenaivaṃ (A °-tve{na}naivaṃ) veditavyaṃ (I vi(!)di-°) sarvakleśā, AIK om. cittaṃ utpādayitavyaṃ; B bodhisatvainaivaṃ

1454. D bhaiṣajyasena udakaṃ paśyati luḍitaṃ; B luḍitāṃ

1455. I ta<tra te>na

1456. AIK na bhettavyaṃ: tat kasya hetoḥ (K °-tor) evaṃ eva bhaiṣajyasena sarvamohabandhanā (K °-nāni) nivartitvā (K ni/beginning of a new line/{ni}vartayetvā) pāpa(K °-aṃ)karmakṣayaṃ kṛtaṃ; AIK om. hi & bodhisatvena & sarva-°; D vinipatyā sarvavāpakṣayaṃ «kṛtaṃ»

1457. D prathamacittotpādi<ko> vodhisatvaḥ svapnaṃ ... katamaṃ bhagavaṃ.; I svap<n>aṃ; A bhagava.n

1458. D svaśarīre {ī}<śī>rṣaṃ muṇḍitaṃ paśyati.; D the akṣara ī- is added in front of the line by a second hand; I svaśarīraṃ

1459. AIK tena bhaiṣajyasena (A om. bhaiṣajyasena) na bhettavyaṃ; AIK om. prathamacittotpādikena bodhisatvena; B prathamacittotpādikō bodhisatvaḥ na {na} bhettavyaṃ\*; D na bhaittavyaṃ

1460. A tat kasya (I ta tasya instead of tat kasya) hetoḥ rāgadveṣamohāni (K °-mohi(!)ni) me muṇḍitāni bhavanti. (A °-va<m>ti) ṣaḍgatikaṃ; AIK om. tenaivaṃ cittaṃ utpādayitavyaṃ; D cittaṃ utpādayitavyaṃ\* ... muṇḍitāni bhavanti. sad(!)gatikaṃ; B ṣaḍgatikaṃ

1461. AI bhavati. na hi tasya narakavāso (I naraka{m}vāso) bhavati; K bhaviṣyati. na ca tasya narakavāso bhavati.; K om. hi

1462. A na prete(ṣu nāsureṣu. na de)v(e)ṣu; according to the length of the gap A probably om. vā & vā & na nāgeṣu; I om. na nāgeṣu

1463. AIK pariśuddheṣu buddhakṣetreṣu bhaiṣajyasena; D pariśuddheṣu bhaiṣajyasena vuddhakṣetreṣu

1464. A bodhisatvopapattiṃ grhṇāti.; A om. prati-°

1465. AIK bhaviṣyanti (IK °-avati) bhaiṣajyasena

1466. A sa«māye» yadi kecit satvā bodhi<m> cittaṃ pariṇamayīṣyamnti; A sa«māye» ma and ye inserted in small akṣaras at the end and before the beginning of the line respectively; I bodhau cittaṃ utpādayati.

1467. A paribhūtavāśā ca bhaviṣyati.

1468. AIK tatra (K om. tatra) tena bhaiṣajyasena bodhisatvena (A om. bodhisatvena) na khedacittam utpādayitavyaṃ: na vyavasitavyaṃ (I [ra] + + + ditavyaṃ.; K vyavasāditavyaṃ); AIK om. prathamacittotpādikena & pari-°; BD tatra (D tatra) bhaiṣajyasena prathamacittotpādikena bodhisatvena na (D vodhi-°; om. na) parikhedacitta{h}m utpādayitavyaṃ (D °-itavyaṃ\*) na vyavasitavyaṃ (B vya«va»s<i>tavyaṃ.)

bhagavān āha: agniṃ bhaiṣajyasena prajvalitaṃ paśyati. tata {ḥ}s tena bodhisatve {na}naivam veditavyam: sarvakleśā me dagdhā. dvitīyaṃ. bhaiṣajyasena udakaṃ paśyati. luḍitaṃ sampraluḍitaṃ. tatra tena prathamacittotpādi)/60r/k(e)na bodhisatvena<sup>586</sup> na bhettavyam\*<sup>587</sup> tat kasya hetoḥ evam eva bhaiṣajyasena sarvamohabandhanā nirvartayitvā<sup>588</sup> pāpakarma-kṣayaṃ kṛtaṃ bhavati. tṛtīyaṃ bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ svapnam paśyati mahābhayaṃ.

āha. katamad bhagavan\*<sup>589</sup>

[188] bhagavān āha. svaśarīre śīrṣaṃ muṇḍitaṃ paśyati. tatra tena na bhettavyam.<sup>590</sup> tat kasya heto rāgadveṣamohāni me muṇḍitāni bhavanti. ṣaḍgatikaṃ ca me saṃsāraṃ parājitaṃ bhavati. na hi tasya narakavāso bhavati. na tiryakṣu {r} na preteṣu vā nāsureṣu vā. na nāgeṣu. na deveṣu.<sup>591</sup> pariśuddheṣu buddhakṣetreṣu bhaiṣajyasena prathamacittotpādiko bodhisatva upapattiṃ pratigrhṇāti.<sup>592</sup>

[189] bhaviṣyanti bhaiṣajyasena paścime kāle paścime samaye yadi kaścit satvo bodhicittam pariṇāmayiṣyati<sup>593</sup> tena mahatī paribhāṣaṇā draṣṭavyā: paribhū/60v/tavāsāś ca bhaviṣyati.<sup>594</sup> tatra tena bhaiṣajyasena bodhisatvena na khedacittam utpādayitavyam na viṣṭitavyam\*<sup>595</sup>

586. F prathamacittotpādi)dikena bodhisatvena, end of lacuna.

587. A na bhettavyam:

588. A nivartitvā

589. A katamaṃ bhagava.n

590. A śīrṣa<m> muṇḍitaṃ paśyati. [tatra tena bodhisatvena na bheta]vyam:

591. A na tiryakṣu na prete(ṣu nāsureṣu. na de)v(e)ṣu; according to the length of the gap A probably om. vā & na nāgeṣu

592. A bodhisatvopapattiṃ grhṇāti.; A om. prati-°

593. A sa«maye» yadi kecit satvā bodhicittam pariṇāmayiṣyamnti; A sa«maye» ma and ye inserted in small akṣaras at the end and before the beginning of the line respectively.

594. A paribhūtavāsāś ca bhaviṣyati.

595. A tatra tena bhaiṣajyasena. na khedacittam utpādayitavyam: na vyavasitavyam:; A om. bodhisatvena

[190] bahavo bhaiṣajyasena mayā dharmā deśitāḥ<sup>1469</sup> mayā ca bhaiṣajyasenānekāni kalpakoṭīniyutaśatasahasrāṇi duṣkaracaryā<sup>1470</sup> cīrṇā na mayā bhaiṣajyasena rājyabhogārthāya vā vṛttibhogārthāya vā aiśvaryabhogārthāya vā duṣkaracaryā<sup>1471</sup> cīrṇāḥ svabhāvadharmāvabodhāya bhaiṣajyasena mayā duṣkaracaryā cīrṇāḥ<sup>1472</sup> na ca me tāvad anuttarā samyaksambodhim abhisambuddhā yāvan na mayāyam<sup>1473</sup> dharmaparyāyaḥ śrutaḥ yasmims tu bhaiṣajyasena kālasamaye ma/69r/yāyam<sup>1474</sup> samghāto dharmaparyāya śrutaḥ tatraiva me divase anuttarā samyaksambodhim<sup>1475</sup> abhisambuddhā gaṃbhīro yaṃ bhaiṣajyasena dharmaparyāyaḥ durlabho sya bhaiṣajyasena<sup>1476</sup> dharmaparyāyasya kalpakoṭīniyutaśatasahasrair api<sup>1477</sup> śravaḥ paramadurlabho bhaiṣajyasena tathāgatānām utpādaḥ<sup>1478</sup> paramadurlabhā bhaiṣajyasenāsyā dharmaparyāyasya dhāraḥ.

[191] ye te iman dharmaparyāyam śroṣyanti. sarve te nuttarām<sup>1479</sup> samyaksambodhim abhisambhotsyante.<sup>1480</sup> kalpaśatasahasraṃ bhaiṣajyasena satvā saṃsārāt<sup>1481</sup> paścānmukhaṃ<sup>1482</sup> kariṣyanti. pariśuddhaṃ ca buddhakṣetraṃ<sup>1483</sup> pratilapsyante. nirodhamārgaṃ ca prajñasyanti bhavyāś ca te niśrayaṃ prajñātum.<sup>1484</sup> bhavyāḥ kuśalasthānaṃ prajñātum. /69v/ bhavyā abhijñākuśalasthānaṃ prajñātum\* bhavyāḥ<sup>1485</sup> kuśalasthānanirodhaṃ prajñātum\*<sup>1486</sup>

[192] nirodham eva<sup>1487</sup> bhaiṣajyasena kimartham ucyate.

āha. artha ucyate bhagavan dharmasthānaṃ\*<sup>1488</sup>

bhagavān āha. katamaṃ bhaiṣajyasena dharmasthānaṃ.<sup>1489</sup>

1469. A dharmo deśita.; D dharmma deśitā.; I deśitāḥ

1470. K bhaiṣajyasena<ā>nekāni; A(I?) °-nayuta-°; B duṣka<ra>caryā

1471. A cīrṇāḥ mayā bhaiṣajyasena. na bhogārthāya na vṛttibhogārthāya na aiśvaryabhogārthāya vā; A om. rājya-° & vā & vā; I bhogārthāya aiśvaryabhogārthāya; I om. rājya-° & vā vṛttibhogārthāya vā; B rājyabhogārthāya ... duṣka<ra>caryā

1472. D svabhāvadharmm<ā>vabodhāya; K svabhāvadharmāvabodhiya; I om. svabhāvadharmāvabodhāya bhaiṣajyasena mayā duṣkaracaryā cīrṇāḥ

1473. AIK anuttarām samyaksambodhi:m (K °-dhir) abhisambuddhāḥ (K °-ā) yāvan nāyan (K nāyam); I anuttarām samyaksambodhiḥ prāptā yāvan nāyam; I om. abhisambuddhā; AIK om. mayā; BD yāva na

1474. AI yasmin (I °-iṃ) bhaiṣajyasena; AI om. tu; K bhaiṣajyasena samaye mayā; K om. kāla-° & ayam; D bhaiṣajyasena kālasamayena

1475. AI śrutaḥ tatraiva divase nuttarām (I a<nu>ttarām) samyaksambodhim; AI om. me; K śrutaḥ tadā mayānutta[r](ā sam)y(aksambo)[dhi]r; K om. divase

1476. B bhaiṣa<jya>sena; AIK om. bhaiṣajyasena

1477. AIK om. kalpakoṭīniyutaśatasahasrair api

1478. I paramadurlabho{bho} (or: bho bhai-°) bhaiṣajyasena tathā[gatānām ut]pādaḥ; D tathāgatān<ām> utpādaḥ

1479. A ye iman ... sarve te; A om. te; I ye te {te} iman dharmaparyāyam śroṣyanti. te sarve anuttarām; K (y)[e] te imam; D ye{na} iman dharmmaparyāyam śroṣyanti. sarvve te anuttarām; D om. te

1480. B abhisambhi(!)tsyante.

1481. AIK kalpasahasraṃ bhaiṣajyasena saṃsāraṃ (A °-rā); AIK om. °-śata-° & satvā

1482. A paścānmukhīn; B paścānmukhaṃ

1483. D pariśuddhaṃ ca vuddhakṣetraṃ; I om. ca; K pariśuddhabuddhakṣetraṃ ca

1484. A nirodhamārgaṃ ca prajñiṣyanti bha{t}vyaś ca niśrayaṃ prajñāsyati.; AIK om. te; D bhavyāś; IK niśrayaṃ

1485. A nābhavyāḥ kuśalasthānaṃ prajñātum bhavyo bhijñā{h}kuśalaṃ sthānaṃ prajñātum. bhavyā; I bhavyāḥ kuśala[s]th(ā)[naṃ] prajñātum. bhavyo bhijñākuśa(lasthā)naṃ prajñātum bhavyā; I lasthā covered by a patch of birch bark reading tvāvaipr, location not clear; K bhavyāḥ kuśalaṃ sthānaṃ prajñātum\* bhavyo bhijñākuśalaṃ sthā<naṃ prajña>tum bhavyaḥ

1486. B kuśalasthānaṃ nirodhaṃ prajñātum\*; AD prajñātum.

1487. D niro<dha>dharmmeva(!); B evaṃ

1488. A āha: artham ucyate. bhagavan dharmasthānaṃ.; D bhagavaṃ dharmasthānaṃ.; IK bhagavan\*

1489. A kataman dharmasthānaṃ; AI om. bhaiṣajyasena; B katamaṃ bhaiṣajyasena {n}dharmasthānaṃ.; I

[190] bahavo bhaiṣajyasena mayā dharmā deśitāḥ mayā<sup>596</sup> bhaiṣajyasenānekāni kalpakoṭī-  
 nayutaśatasahasrāni duṣkaracāryā cīrṇā na mayā bhaiṣajyasena bhogārthāya vṛttibhogārthāya  
 vā aiśvaryabhogārthāya vā duṣkaracaryā<sup>597</sup> cīrṇāḥ svabhāvadharmāvabodhāya mayā  
 bhaiṣajyasena<sup>598</sup> duṣkaracaryā cīrṇāḥ na ca me tāvad anuttarā[m] samyaksambodhi prāptā:  
 yasmim bhaiṣajyasena kālasa<maya> mayā saṃghāto dharmaparyāya śrutaḥ tatraiva divase  
 anuttarāṃ samyaksambodhim abhisambuddhā: <sup>599</sup> gambhīro yaṃ bhaiṣajyasen{ā} dharmā-  
 paryāya durlabho sya dharmaparyāyasya śravaḥ paramadurlabho bhai[ṣajya]sena  
 tathāgatānām utpādaḥ paramadurlabhāsyā bhaiṣajyasena<sup>600</sup> dharmaparyāyasya dhārakāḥ.

[191] ye te i[man dha]rmaparyāyaṃ śroṣya/61r/nti (sarve te nuttarāṃ<sup>601</sup> samyak-  
 saṃ)b(o)dhim<sup>602</sup> abhisambhotsyante kalpasahasraṃ (bhaiṣa)jya(sena saṃsārāt paścān-  
 mu)khaṃ<sup>603</sup> kariṣyanti. pariśuddhaṃ buddhakṣetra pratilapsyate. (nirodham)ā(r)(gaṃ) [ca]  
 prajñasyanti<sup>604</sup>.

bhavyās ca niśrayā prajñātum. bhavyā kuśalasthānaṃ prajñatum\* bhavyā abhijñākuśala-  
 thānaṃ prajñatum\*<sup>605</sup> (bha)vyā kuśalasthānanirodhaṃ prajñātum.

[192] nirodham eta<sup>606</sup> bhaiṣajyasena kimarthaṃ ucyate

āha. arthaṃ ucyate bhagavaṃ<sup>607</sup> dharmasthānaṃ.

bhagavān āha. katamaṃ bhaiṣajyasena<sup>608</sup> dharmasthānaṃ.

<sup>596</sup>. A dharmo deśita. mayā ca

<sup>597</sup>. A mayā bhaiṣajyasena na bhogārthāya: na vṛttibhogārthāya: na aiśvaryabhogārthāya vā duṣkaracaryā; A om. vā

<sup>598</sup>. A bhaiṣajyasena mayā

<sup>599</sup>. A anuttarāṃ samyaksambodhi:m abhisambuddhāḥ yāvan nāyan dharmaparyāya śrutaḥ yasmin bhaiṣajyasena kālasamaye mayāyaṃ saṃghāto dharmaparyā.ya. śrutaḥ tatraiva divase nuttarāṃ samyaksambodhim abhisambuddhāḥ; A om. prāptā:

<sup>600</sup>. A paramadurlabhā bhaiṣajyasenāsyā

<sup>601</sup>. A ye iman dharmaparyāyaṃ śroṣyanti. te sarve nuttarāṃ, A om. te

<sup>602</sup>. F the text )sarva te nuttarāṃ samya( is preserved on a small fragment erroneously glued on line 1 of folio 62r.

<sup>603</sup>. A saṃsārā paścāmukhīn; F the text )sena saṃsārāt paścān( is preserved on a small fragment erroneously glued on line 2 of folio 62r.

<sup>604</sup>. A prajñāṣyanti

<sup>605</sup>. A bha{t}vyās ca niśrayaṃ prajñāsyati. nābhavyā kuśalasthānaṃ prajñatum bhavyo bhijñā{h}kuśalam sthānaṃ prajñatum

<sup>606</sup>. AF eva

<sup>607</sup>. A arthaṃ ucyate. bhagavan

<sup>608</sup>. A kataman dharmasthānaṃ.; A om. bhaiṣajyasena

āha. dharma ucyate<sup>1490</sup> bhagavann ārabdhavīryatā. ārabdhaśīlatā.<sup>1491</sup> śīlasamanvāgamatā.<sup>1492</sup>  
dharmanidhānam ity ucyate. idam bhagavan<sup>1493</sup> dharmanidhānam sambhavati.  
bhagavān āha. sādhu sādhu bhaiṣajyasena yas <tvam> tathāgatam etam artham  
paripraṣṭavyam manyase<sup>1494</sup>.  
[193] āha. kena kāraṇena bhagavan tathāgatā loka utpadyante.<sup>1495</sup>  
bhagavān āha. ye bhaiṣajyasena bāhuśrutyasamanvāgamam<sup>1496</sup> prajānanti. te tathāgatānām  
utpādam prajānanti. te tathā/70r/gatānām utpādam jñātvā<sup>1497</sup> idam<sup>1498</sup> tathāgatānām  
utpādasukhasthānam prajānanti.<sup>1499</sup> yadā ca tathāgatā loka utpadyante tadā satvā<sup>1500</sup>  
sarvadharmān prajānanti. upāyakuśalān dharmān prajānanti. laukikalokottarān dharmān  
prajānanti. laukikalokottarāṇi jñānāni prajānanti.<sup>1501</sup>  
[194] āha. jñānam evam jñātvā<sup>1502</sup> katamaṃ nirvāṇam prajānanti.  
bhagavān āha.<sup>1503</sup> dharmam eva bhaiṣajyasena prajānanti. dharmam eva jñātvā bhaiṣajyasena  
dharmaṣaṃgrahaṃ prajānatām<sup>1504</sup> prathamo lābha utpadyate. yathāśrutam gr̥hya<sup>1505</sup>  
dhārmikam eva lābho bhaviṣyati.  
[195]<sup>1506</sup> tad yathāpi nāma bhaiṣajyasena kaścīd eva puruṣo<sup>1507</sup> vāṇijako bhavet\* sa lābhahetor  
gacchan parakyasvakasya<sup>1508</sup> suvarṇasya puruṣabhārasahasraṃ /70v/ gr̥hītvā gacchet\*

katamaṃ bhagavān\*(!); K ka<ta>maṃ bhaiṣajyasena

<sup>1490.</sup> A dharmasthāna ucyate

<sup>1491.</sup> I bhagavan\*n ārabdhavīryatā.; B ārabdhavīryatā.

<sup>1492.</sup> IK śīlasamanvāga<ma>tā.

<sup>1493.</sup> K om. bhagavan; I bhagavan\*

<sup>1494.</sup> AIK bhaiṣajyasena yas tvam (AK om. yas tvam) tathāgatam etam artham paripraṣṭu (IK °-ṣṭuṃ.); AIK om. manyase; B yas tathāgatam etam artham; B om. tvam; D yas tathāgatam artham paripraṣṭavyam manyase; D om. tvam & etam

<sup>1495.</sup> A bhagavaṃs tathāgatā loke utpadya<m>te; B loke; I bhagavan\*s tathāgatā; K bhagavan\*

<sup>1496.</sup> B bāhuśrutya<ma>n̄vāgamam; D vahuśrutyasamanvāgamam; I bāhuśrutyasamanvāgatam

<sup>1497.</sup> A tathāgatānām utpādam jānamti. A om. pra-°; AI om. te; K te tathāgatānām utpādam jñātvā; K om. prajānanti. te tathāgatānām utpādam jñātvā; B tathāgatā<nā>m utpādam jñātvā

<sup>1498.</sup> I i<dam>

<sup>1499.</sup> K utpādam sukhassthānam prajānāti.

<sup>1500.</sup> A yadā ca tathāgata loke utpadyan(t)i: tadā satvā; IK om. ca; K om. satvā

<sup>1501.</sup> AI sarvadharmān (I °-ān\*) prajāna[m]ti. laukikalokottarān (I lok-° °-ān\*) dharmān (I °-ān\*) prajānanti. (I °-amti). laukikalokottarāṇi (I lokikalauk-°) jñānāni prajānamti; AI om. upāyakuśalān dharmān prajānanti.; D sarvadharmān prajānanti. upāyakuśalā dharmān prajānanti.; K sarvadharmān\* prajānamti. upāyakuśalān dharmān\* prajānanti. laukikalokottarān dharmān\* prajānamti. ... prajānamti.; B upāyakuśalā

<sup>1502.</sup> A jñānam eva; B jñātvā

<sup>1503.</sup> A kataman nirvāṇam prajānamti.; K prajānamti. āha; K om. bhagavān

<sup>1504.</sup> AIK jñātvā evam eva bhaiṣajyasena saddharmaṣaṃgrahaṃ (I °-[pa]rigrahaṃ) prajānatā<m> (I jānatām; I om. pra-°; K °-tām); B prajānatā {i}, two vowels marked in B above ta; D dharmmaṣaṃgrahaprajānatām

<sup>1505.</sup> A lābhotpadyate yathāśrutam eva gr̥hya; B lābho utpadyante.; I lābham utpadyamte.

<sup>1506.</sup> A [195] tad yathāpi nāma bhaiṣajyasena kaścīd eva puruṣa vāṇijako bhavet sa lābhahetor gacchati. puruṣabhārasahasrāsya suvarṇam gr̥hṇāti. tasya mātāpitarau {v} āhatuḥ śṛṇu putra puruṣabhārasahasraṃ gr̥hītvā paravakasya suvarṇasya sugr̥hītam kurū. sa ca vāṇijaka suvarṇam gr̥hītvā gacch[e]d yāvan mā(samātreṇa, incipit lacuna, continues § 198;

IK [195] (I tad yathā)pi (K (tad ya)thā)pi nāma bhaiṣajyasena kaścīd eva puruṣo vāṇijako bhavet\* sa lābhahetor gacchati puruṣabhārasahasrāsya (K [suvarṇam]) gr̥hṇāti. tasya to (K t(au)) mātāpitarāv evam āhatuḥ śṛṇu putra puruṣabhārasahasraṃ suvarṇam (K putra (puruṣabhārasaha)sraṃ; K om. suvarṇam) gr̥hītvā paravakasya suvarṇam eva susaṃgr̥hītam (K sugr̥hītam; K om. °-saṃ-°) kuru sa ca vāṇijakaḥ suva<rṇam> (K suvarṇam) gr̥hītvā gacchet\* yāvan māsamātreṇa sarvaṃ tam suvarṇam vināśaye {t\*}d vilayaṃ kuryāt\* (K vināśayed vilayaṃ kuryād)

<sup>1507.</sup> B bhaiṣajyasena kaścīd eva puruṣo; D bhaiṣajyasenaḥ kaścīd eva puruṣo

<sup>1508.</sup> B parasya svakasya

āha. dha/61v/rma<sup>609</sup> ucyate bhagavann ārabdhavīryatā. ārabdhaśīlatā śīlasamanvāga<ma>tā dharmanidhāna[ {h} ]m ity ucyate. imaṃ bhagavan<sup>610</sup> dharmanidhānaṃ sambhavati.

bhagavān ā[ha]. sādhu bhaiṣajyasena yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyam (ma)nyase.<sup>611</sup>

[193] āha. kena kāreṇana bhagavaṃs tathāgatā loka utpad(yante.)<sup>612</sup>

bhagavān āha. sādhu sādhu bhaiṣajyasena bāhuśrutyasama[nvā](gamaṃ prajānanti.) te tathāgatā<nā>m utpādaṃ prajānanti.<sup>613</sup> tathāgatā(nāṃ utpādaṃ jñātvā idaṃ ta)thāgatānāṃ utpāde [sukhasthānaṃ prajā]nanti. /62r/ upāyakuśalā(n dharmān prajānanti.)<sup>614</sup> laukika-lokottarāṃ dharmāṃ prajānanti. laukikalokottarāṇi jñānāni prajānanti.

[194] (āha: jñānam evaṃ) jñātvā katamaṃ nirvāṇaṃ prajānanti.<sup>615</sup>

bhagavān āha. dharmāṃ eva bhaiṣajyasena prajānanti dha[rma]m eva jñātvā evaṃ eva bhaiṣajyasena saddharmasamgrahaṃ prajānanti prathamo lābha utpadyate<sup>616</sup>. yathāśrutam<sup>617</sup> gṛhya dhārmikam eva lābho bhaviṣyati. ||

[195] yathā bhaiṣajyasena kaścid e(va) puruṣo vaṇijako bhavet\*<sup>618</sup> sa lābhahetor gacchati puruṣabhārasahasraṃ suvarṇaṃ<sup>619</sup> gṛhṇāti.

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<sup>609</sup>. A dharmasthāna; F two small strokes after dha seem to indicate of word division.

<sup>610</sup>. A idaṃ bhagavan

<sup>611</sup>. A sādhu sādhu bhaiṣajyasena tathāgatam etam arthaṃ paripraṣṭu<ṃ>; A om. yas tvaṃ & manyase

<sup>612</sup>. A loka utpadya<ṃ>te:

<sup>613</sup>. A ye bhaiṣajyasena bāhuśrutya:samanvāgamam prajānamti. te tathāgatānāṃ utpādaṃ jānamti.; A om. sādhu sadhu & pra-<sup>o</sup>

<sup>614</sup>. A tathāgatānāṃ utpādaṃ sukhas[th]ānaṃ prajānamti. yadā ca tathāgata loka utpādyan(t)i. tadā satvā sarvadharmān prajāna[m]ti.; A om. upāyakuśalān; F the text is covered by the fragment mentioned in the previous notes.

<sup>615</sup>. A jñānam eva jñātvā kataman nirvāṇaṃ prajānamti.; F the text is covered by the fragment mentioned in the previous notes.

<sup>616</sup>. A prajānatā<ṃ> prathamo lābhhotpadyate.

<sup>617</sup>. A yathāśrutam eva

<sup>618</sup>. A tad yathāpi nāma bhaiṣajyasena kaścid eva puruṣa vaṇijako bhavet

<sup>619</sup>. A puruṣabhārasahasrāsyā suvarṇaṃ

tasya gacchataḥ tau mātāpitarāv<sup>1509</sup> evam āhatuḥ śṛṇu kulaputra idaṃ suvarṇasya puruṣabhārasahasraṃ gr̥hītaṃ parakyasvakasya ca: ta tvayedam suvarṇam sugr̥hītaṃ kartavyam na ca kiṃcid ato vināśayitavyam mahālābham kṛtvā suvarṇam eva sugr̥hītaṃ kuru tad asmākaṃ mahālābho bhaviṣyati. sukham ca jīviṣyāmaḥ

sa ca putras tau mātāpitarāv evam vaded evam<sup>1510</sup> kariṣyāmi. ity uktvā sa vāṇijakaḥ suvarṇam gr̥hītvā gacched atha sa vāṇijakaḥ<sup>1511</sup> pramādād yāvan māsamātreṇa sarvaṃ suvarṇam vināśayed vilayaṃ kuryāt\*<sup>1512</sup>

[196]<sup>1513</sup> atha sa puruṣaḥ paramacintām āpannaḥ śokaśalyenāviddhahṛdayaḥ sahrīr avatrāpyena ca svagr̥haṃ na pra/71r/viśeta:<sup>1514</sup> tasya tau mātāpitarau śṛṇuyātām evam yuvābhyām putreṇa tat suvarṇam sarvaṃ vināśitam iti śrutvā nirāśībhūtau<sup>1515</sup> śokaśalyenābhyāhatahṛdayau<sup>1516</sup> vastrāṇi pāṭayataḥ śocataḥ kradataḥ evam ca paridevataḥ<sup>1517</sup> duṣputro smākaṃ gr̥he putrarūpeṇotpannaḥ sakalam eva gr̥haṃ vināśītavān asmākaṃ anāthaṃ kṛtvā dāsau karmakarau kṛtau:<sup>1518</sup>

tasya tau mātāpitarau cintāparigatahṛdayau nirāśau kālagatau<sup>1519</sup> tatas tena putreṇa<sup>1520</sup> śrutam matāpitarau me nirāśau kālagatau: so pi putro nirāśa eva kālagataḥ<sup>1521</sup>

[197] evam eva bhaiṣajyasena tathāgato py<sup>1522</sup> etam arthaṃ bhāṣate. ye satvā<sup>1523</sup> mama śāsane na prasī/71v/danti te nirāśībhūtau<sup>1524</sup> maraṇakālasamaye śokaśalyābhyāhatahṛdayā mahādharṃmaratnabahiṣkṛtāḥ<sup>1525</sup> kālaṃ kurvanti. yathā tau mātāpitarau nirāśau śocataḥ paridevataḥ suvarṇahetoḥ<sup>1526</sup> śokaśalyābhyāhatahṛdayau parakyasvakena<sup>1527</sup> suvarṇena śokaśalyaparigatau<sup>1528</sup> cintām āpadya kālagatau:<sup>1529</sup>

1509. B to mātāpitarāv

1510. B sa ca putras to mātāpitarāv evam vaded evam; D sa ca putras tau mātāpitarau evam vade<d e>vam

1511. D ity uktvā sa vāṇijakaḥ ... atha sa vāṇijakaḥ

1512. D vilayaṃ kuryā

1513. [196] I atha sa puruṣaḥ paramacintam āpannaḥ śokaśalyābhihatahṛdayo vastrāṇi pāṭayataḥ evam ca paridevayamtaḥ duṣputro smākaṃ gr̥he putrarūpeṇotpannaḥ sakalam eva gr̥haṃ nāśayit(v)ā asmākaṃ anātho duḥkhito kṛtvā dāsyo karmakaro kṛto tasya to nirāśo mātāpitaro kālagato tatas tena putreṇa śrutvā matāpitaro me nirāśo kālagatau sau pi putra nirāśa eva kālagata.

1514. D paramacimntam āpannaḥ śokaśalyenāviddhahr<da>yaḥ sa{sa}hrīr avatrāpyena ... praveśeta.; K paramacittāyasam āpannaḥ ... avatrāpyena svagr̥haṃ; K om. ca; B apatrāpyena ca

1515. B [tasya] tau mātāpitarau śṛṇuyātā<m e>vam; K tasya tau mātāpitarau śrutvā nirāśībhūtau; K om. śṛṇuyātām evam yuvābhyām putreṇa tat suvarṇam sarvaṃ vināśitam iti

1516. K śokaśalyābhyāhatahṛdayau; D śokaśalyābhyāhadahṛdayau

1517. K vastrāṇi pāṭayataḥ evam ca paridevamtaḥ; K om. śocayataḥ kradataḥ; D kkradataḥ evam ca pardevataḥ

1518. B putrarupeṇotpannaḥ; K vināśayitvā asmākaṃ anāthān duḥkhitān kratvā(!) dāsyaḥ karmakarau kṛtau; D asmākaṃ a<nā>thaṃ kṛtvā

1519. K tasya tau nirāśau mātāpitarau kālagatau; K om. cintāparigatahṛdayau; B cittaparigatahṛdayau

1520. B putreṇa

1521. K śrutvā matāpitarau me nirāśau kālagatau. so pi śrutvā nirāśa eva kālagataḥ; K om. putro

1522. B tathāgata py

1523. IK om. satvā

1524. I na prasīdamti tathā nirāśībhūtau; I om. te; K na prasīdamti. te paścān maraṇa-°; K jumps to § 198 na prasīdante paścān and om. the text in between, see note 1531.

1525. I maraṇakāla<sama>ye śokaśalyābhyāhatahṛdayāḥ I om. mahādharṃmaratnabahiṣkṛtāḥ; B śokaśalyābhyāhatahṛdayā

1526. I to mātāpitaro nirāśo śocataḥ suvarṇaheto; I om. paridevataḥ; D pardevataḥ; B suvarṇahetauḥ

1527. D <śoka>śalyābhyāhatahṛdayā; I śokaśalyābhyāhatahṛdayo parasvakaina

1528. B <o>kaśalyaparigatau; D śokaśalyapargatau

1529. I om. cintām āpadya kālagatau:

tasya tau mātāpitarāv evam āhatu. śṛṇu kulaputra<sup>620</sup> puruṣabhārasahasraṃ gr̥hītvā  
parasvakams tvam suvarṇam eva sugr̥hītaṃ kuru.<sup>621</sup>  
sa /62v/ ca vāṇijakaḥ suvarṇam gr̥hītvā gacchet\* yāvan māsamātreṇa<sup>622</sup> sarvaṃ suvarṇam  
vināśayed vilayaṃ kuryāt\*

[196] atha sa puruṣaḥ paramacintāyāsam āpannaḥ śokaśalyenāvīddhahṛdaya sahrīr  
avatrāpyena svagr̥haṃ na paraviśeta: tasya tau mātāpitarau śrutvā nirāśībhūtau  
śokaśalyenābhyāhatahṛdayau vastrāṇi pāṭayanti. evaṃ ca paridevanti duṣputro smākaṃ gr̥he  
putrarūpeṇotpannaḥ sakalaṃ eva gr̥haṃ vināśayitvāsmākam anāthāṃ duḥkhitāṃ kṛtvā dāsau  
karmakarau kṛtau.

tasya tau mātāpitarau nirāśā eva kālagatau. tatas tena putreṇa śrutaṃ matāpitarau me nirāśau  
kālagatau. tataḥ so pi putro nirāśa eva kālagataḥ

[197] evam eva bhaiṣajyasena tathāgato py etam arthaṃ bhāṣate ye mama śasane na  
prasīdan[t]i te tathā nirāśī[bhū]tā mara/63r/ṇakālasamaye śokaśalyābhyāhatahṛdayā [kālam  
kurvant(i. ya)thā tau mātāpitarau nirāśau tataḥ [suvarṇahetoḥ śokaśalyābhyāha]tāhṛdayau  
parakasvakena [suvarṇena śokaśa]lyaparigatau.

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<sup>620.</sup> A tasya mātāpitarāu {v} āhatu: śṛṇu putra; A om. tau & evaṃ & kula-°

<sup>621.</sup> A parasvakasya suvarṇasya sugr̥hītaṃ kuru.; A om. tvam & eva

<sup>622.</sup> A sa ca vāṇijakaḥ suvarṇam gr̥hītvā gacch[e]d yāvan mā(samātreṇa, incipit lacuna, continues § 198.



[198] evam eva bhaiṣajyasena ye mama śāsane na prasīdante<sup>1530</sup> paścān maraṇakālasamaye paritapyamānāḥ paridevato<sup>1531</sup> duḥkhāṃ vedanāṃ vedayanti. pūrvakṛtāni ca<sup>1532</sup> puṇyāni paribhuktvā<sup>1533</sup> na bhūyo nyāni puṇyāni kurvanti sukṣetrāgatāni. tatra teṣāṃ puṇya-parikṣiṇānāṃ śokaśalyapariगतaḥ dayānāṃ<sup>1534</sup> tena /72<sup>1</sup>r/ kālena tena samayena narakatiryagyoniyamalokopapattiṃ ghorāṃ dāruṇāṃ<sup>1535</sup> dṛṣṭvā maraṇakālasamaye evam bhavati. ko me trātā bhaved yad ahaṃ narakatiryakpretayamalokaviṣayaṃ na paśyeyan<sup>1536</sup> na ca tām duḥkhāṃ vedanāṃ vedayeyam.<sup>1537</sup>

[199] tasyaivam pralapataḥ paralokam ākramataḥ tau mātāpitarāḥ evam āhatuḥ<sup>1538</sup> kiṃ kariṣyāma putraka: gāthābhiḥ cāddhyābhāṣataḥ<sup>1539</sup>

(54) grahītuṃ śakyate naiva                    vyādhir duḥkhaṃ mahābhayaṃ.  
             nāsti te maraṇaṃ putra                    glānasya maraṇād bhayaṃ.<sup>1540</sup>

(55) mokṣo bhaviṣyate<sup>1541</sup> tubhyaṃ                vyādher hi bhayabhairavāt\*<sup>1542</sup>  
             dhṛtiṃ kuruṣva he putra                    tataḥ siddhir bhaviṣyati.<sup>1543</sup>

putra āha.

(56) niruddhyate me vijñānaṃ                    kāyo me pī/72<sup>1</sup>v/ḍyate bhṛśam\*<sup>1544</sup>  
             sarve aṅgāni duḥkhaṃti                    mṛtyuṃ paśyāmi ātmanaḥ<sup>1545</sup>

(57) na paśyataś cakṣuṣī me                    karṇau me na śṛṇonti ca.<sup>1546</sup>  
             śrotraṃ punar na lapsyāmi                    na kāyaḥ saṃsahisyati.<sup>1547</sup>

1530. D ye mama śāsane <na> prasīdante

1531. B {n}paścān; I te paścān maraṇakālasamaye tapyamānāḥ paridevamto; I om. pari-°; K te paścān maraṇakālasamaye tasya mātāpitarau paridevamto; K continues here from na prasīdante § 197, see note 1524; K om. paritapyamānāḥ; D pardevanto

1532. D duḥkhāṃ vedanāṃ; B pūrvakṛtā<ni>; I om. ca

1533. IK bhuktvā; IK om. pari-°

1534. D tatra teṣāṃ puṇyaparikṣiṇānāṃ śokaśalyapariगतaḥ dayānāṃ; IK om. tatra & puṇyaparikṣiṇānāṃ; K śokaśalyaparitaptah dayānāṃ

1535. I <na>rakatiryagr(!)oniyamalokopapattiṃ ghorāṃ dāruṇāṃ; K ghoram dāruṇam

1536. D bhavanti. ko me trātā bhaved yad ahaṃ narakatiryakpretayamalokaviṣayaṃ na paśyeyan; I bhavati. kau me trātā bhaviṣyati. yat\* narakatiryakpretayamalokaṃ na paśyeyam; I om. ahaṃ & °-viṣayaṃ; A narakatiryakpretayamalokaṃ na paśyeyan, end of lacuna, continues from § 195; AIK om. °-viṣayaṃ; B narakatiryatpreta-; K paśyeyam

1537. D duḥkhāṃ; AD vedayeyam\*

1538. AIK tasya mātāpitarāḥ āhatuḥ; AIK om. evam pralapataḥ paralokam ākramataḥ tau & evam

1539. A kiṃ kariṣyāma putraka; AIK om. gāthābhiḥ cāddhyābhāṣataḥ

1540. A grahītuṃ {na} śakyate {na} naiva / vyādhi{nā} duḥkha mahābhayaṃ.; D grahītuṃ śakyate naiva / {r}vyādhir duḥkhaṃ sa putrakaḥ / {gāthābhiḥ cā u} glānasya maraṇabhayam; D om. nāsti te maraṇaṃ putra; I vyādhi duḥkhaṃ mahābhayaṃ / ... glānasya maraṇād\* bhayaṃ; K mahābhayaṃ\* ... maraṇād (bha)yam\*

1541. B bhaṣyaviṣyate

1542. A vyādhibhyo bhayabhairavāt\*; D tubhyaṃ / vyādhe hi bhayabhairavām;

1543. AIK om. dhṛtiṃ kuruṣva he putra / tataḥ siddhir bhaviṣyati.; D putra

1544. A niruddhyate me <vi>jñānaṃ / kāyo me pīḍyate bhṛśam\*; A om. putra āha; D niruddhyate me vijñānaṃ ... bhṛśam.; I niruddhyate me v<i>jñā<na>m\* ... bhṛśam\*; K niruddhyate

1545. A sarvāṅgāni me duḥkhaṃti / mṛtyu paśyāmi. ātmana.; D sarvve aṅgāni duḥkhaṃti; IK sarve aṅgāni duḥkhaṃti / mṛtyu paśyāmi ātmanaḥ (I cātmanaḥ)

1546. A na paśyamte cakṣu<m>ṣi me. / karṇau me na śṛṇvānti. <ca>; A read śṛṇonti, m.c.; B <na> paśyataś; IK karṇau me na ca śṛṇvataḥ

1547. D śrottraṃ punar nna lapsyāmi / na kāya saṃsahisyati.; A na kāyam saṃsahisyati.

[198] evam e(va bhaiṣaj)y(ase)na ye mama śasane na prasīdanti te paścān mara[ṇa]kāla-  
samaye tapyamānā paridevamto duḥkhāṃ vedanāṃ vedayanti. pūrvakṛtāni puṇyāni bhuktvā  
na bhūyo nyāni puṇyāni kurvaṃti. sukṣetragatāni. tatra teṣāṃ śokaśalyaparigatahrdayānām  
tena kālena tena [s](ama)yena narakatiryagyoniyamalokopapattiṃ ghorāṃ dā(ruṇān drṣṭvā  
/63v/ ma)raṇakālasamaye evaṃ bhavati. k(o) me trātā bhaviṣyati na(rakagatitirya)kpreta-  
yamalokaṃ na paśyeyaṃ na ca tān duḥkhāṃ vedayeyam\*<sup>623</sup>

[199] tasya mā(tā)[pi]tarā {[ryā]} v āhatu. || kiṃ kariṣyāma putraka.<sup>624</sup>

(54) grahetuṃ śakyate naiva vyādhiduh[kha]ṃ mahābhayam\*<sup>625</sup>  
nāsti te maraṇaṃ putra glānasya maraṇād bhayaṃ.

(55) mokṣo bhaviṣyate tubh(y)aṃ (vy)[ādh]e hi bhayabhairavāt\* ||<sup>626</sup>

(56) nirudhyate me vijñānaṃ<sup>627</sup> kāyo me pīḍyate bhṛśam\*  
sarve aṃgāni duḥkhaṃti mṛtyuṃ paśyāmi ātmanaḥ<sup>628</sup>

(57) na paśyan[ti] {na} cakṣuṃṣī me karnaṃ me na śṛṇvaṃti <ca>.<sup>629</sup>  
śrotraṃ punar na lapsyāmi na kāyaṃ s(aṃsa)[h](i)ṣyati.

<sup>623.</sup> A narakatitiryakpretayamalokaṃ na paśyeyan na ca tān duḥkhāṃ vedanāṃ vedayeyam\*, end of  
lacuna, continues from § 195; F °-pretasamalokaṃ

<sup>624.</sup> A tasya mātāpitarāv āhatuḥ kiṃ kariṣyāma putraka:

<sup>625.</sup> A grahītuṃ {na} śakyate {na} naiva / vyādhi {nā} duḥkha mahābhayaṃ.

<sup>626.</sup> A vyādhibhyo bhayabhairavāt\*

<sup>627.</sup> A nirūdhyate me <vi>jñānaṃ

<sup>628.</sup> A sarvāṅgāni me duḥkhaṃti / mṛtyu<u>ṃ paśyāmi. ātmana.

<sup>629.</sup> A na paśyamte cakṣu<ṃ>ṣī me / karnaṃ me na śṛṇvaṃti. <ca>; AF read śṛṇomti, m.c.

- (58) aṅgamamṅāni duḥkhanti  
visvādayasi me amba  
mātā āha.  
(59) vaktuṃ nārhasi putraivaṃ  
kāyaṃ tava jvarākrāntaṃ<sup>1550</sup>  
putra āha.<sup>1552</sup>  
(60) na paśyāmi jvaraṃ kāye {r}  
paśyāmi maraṇaṃ ghoram  
(61) paśyāmi ātmanā sarvaṃ<sup>1555</sup>  
gacchāmi kasya śaraṇaṃ<sup>1556</sup>  
(62) mātāpitā vadet putra  
devebhyo /72<sup>2</sup>r/ yajanaṃ kṛtvā<sup>1559</sup>  
putra āha.  
(63) kariṣyathā yūyam eva  
śīghraṃ śīghraṃ<sup>1561</sup> ca gatvā vai  
[200] atha tasya tau mātāpitarau<sup>1563</sup> devakulaṃ gatvā devasya dhūpaṃ dāpayanti. atha sa  
devapālakaḥ<sup>1564</sup> devasya dhūpaṃ datvaivaṃ vācam bhāṣate.<sup>1565</sup> devas te kruddhaḥ  
devasyopakāraḥ kartavyaḥ yajanaṃ kartavyaṃ. tatra paśur ghātayitavyaḥ puruṣaś ca  
ghāta«yita»vyaḥ tatas te putro vyādheḥ parimokṣyate.<sup>1566</sup>
- kāṣṭhā iva acetanāḥ<sup>1548</sup>  
nāgataṃ maraṇaṃ tava:<sup>1549</sup>  
mā me trāsaparāṃ kuru.  
viprakāraṇi paśyasi.<sup>1551</sup>  
na ca vyādhir na duḥkhati.<sup>1553</sup>  
hataṃ kāyaṃ ca me bhṛśam\*<sup>1554</sup>  
kāyaṃ duḥkhaprapīḍitaṃ.  
ko me trātā<sup>1557</sup> bhaviṣyati.  
devakrodhaṃ hi te bhavet\*<sup>1558</sup>  
tataḥ svastir bhaviṣyati.  
yena svasti(r bha)ven mama:<sup>1560</sup>  
pṛcchathā devapālakaṃ\*<sup>1562</sup>

1548. A aṅgamamṅāni {me} bhidyanti. / kāṣṭhā iva acetanāḥ.; for kāṣṭha cf. § 75 note 577; D aṅgamamṅāni duḥkhanti; I [aṃ]gamamṅāni bhidyanti / kāṣṭhā iva <a>cetanaḥ; K aṅgamamṅāni duḥkhanti / kāṣṭhā iva acetanāḥ  
1549. A visvādaya<si> me amba / nāgataṃ maraṇaṃ mama.; B viśvādayasi; I visvādayasi me amba / <nā>gataṃ; K visvādayasi amba / nāgataṃ; K om. me  
1550. D vaktuṃ(!) nārhasi putraivaṃ / mā me trāsaparāṃ kuru. ... jvarākrāntaṃ  
1551. A viprakāraṇi paśyasi.  
1552. A putra ā<ha>; D om. putra āha.  
1553. A na paśyāmi<i> jvaraṃ kāye(e); B kāye{r} na {r}na} ca; D < na paśyāmi> dv(!)āraṃ kāye{r} / nna ca vyādhir nna duḥkhati.; K duḥkhate  
1554. AI hanti (I hataṃ) kāyaṃ ca me bhṛśam; D hataṃ kāye ca me bhṛśam:  
1555. A paśyāmi. ātm(ā)naṃ sarva  
1556. I kā. || (!)yaṃ duḥkhaprapīḍitaṃ. / ga(cchāmi śa)raṇaṃ kasya; D duḥkhaprapīḍitaṃ.  
1557. D ttrātā  
1558. A mātāpitā vadan putra / {d}devakrodhaṃ hi te bhaved; I mātāpitarā vadet\* (pu)tra; K mātāpitā vadat putra; D puttra  
1559. K devasyo(!) yajanaṃ kṛtvā  
1560. A kurvathā yūyam eva / yena svastir bhavet mama.; IK evaṃ / yena svasti (K °tir) bhaven (K bhavet) mama.  
1561. AIK śīghraśīghraṃ  
1562. IK devapālakaṃ  
1563. AI om. tau; I mātāpitaro  
1564. IK dāpayataḥ (I °yamtaḥ) atha sa devapālako; A devapālako  
1565. A dhūpaṃ datvaivaṃ; I vācam abhāṣate.  
1566. A devasya u<pa>kāraṃ kartavyaṃ. yajanaṃ kartavya: ta[ta] paśu ghātayitavya. pur[ū]ṣaś ca ghātayitavya. tatas te putro v(y)ādhe[h] parimo(kṣyate., incipit lacuna, continues § 205; D devasyopakāraḥ kartavyaḥ ya<ja>naṃ kartavyaṃ. tatra paśu ghātayitavya. puruṣaś ca ghātayitavya. tatas te putro vyādheḥ parimokṣyate.; I devasyo<o>(p)akāraṃ kartavyaḥ

- (58) aṃgāni [m](e) [bhi]<dya>n(t)i  
visvā[d](aya)/64r/si me aṃba  
mātā āha. kāṣ(th)ā iva acetanāḥ<sup>630</sup>  
nāgataṃ maraṇaṃ tava. ||<sup>631</sup>
- (59) vaktuṃ nārhasi putraivaṃ  
kāyaṃ tava jvarākrāntaṃ  
putra āha. mā me trā[sa]parāṃ kuru.  
viprakāraṇi paśyasi<sup>632</sup>
- (60) na paśyāmi jvaraṃ kāye<sup>633</sup>  
paśyāmi maraṇaṃ ghorāṃ  
hataṃ kāyaṃ ca me pṛyam\*<sup>634</sup>
- (61) paśyāmi ātmanā sarvaṃ<sup>635</sup>  
gacchāmi kasya śaraṇaṃ  
kāyaṃ. duḥkhaprapīditaṃ.  
ko [m]e trātā bhaviṣyati.
- (62) mātāpitā vada putra  
devebhyo yajanaṃ kṛtvā  
devakrodhaṃ hi te bhavet\*<sup>636</sup>  
tata svastir bhaviṣyati.  
putra āha.
- (63) kariṣyathā yūyam eva<sup>637</sup>  
śīghraśīghraṃ ca gatvā vai  
yena svastir bhave mama:  
pṛcchathā devapālakaṃ\*
- [200] atha tasya tau<sup>638</sup> mātāpitarau devakulaṃ gatvā devasya dhūpaṃ dāpayanti. atha sa  
devapālako devasya dhūpaṃ datvaivaṃ<sup>639</sup> vācaṃ bhāṣate. devas te kruddhopakāraṃ  
kartavyaṃ<sup>640</sup> yajanaṃ kartavyam\* tatra paśuṃ ghātayitavyaḥ<sup>641</sup> puruṣaś ca ghātayitavyaḥ  
tatas te putro vyādheḥ parimokṣyate.<sup>642</sup>

630. A aṅgamamgāni me bhidyanti. / kāṣṭhā iva acetanā.; for kāṣṭha cf. § 75 note 182.  
631. A visvādaya<si> me aṃba / nāgataṃ maraṇaṃ mama:  
632. A viprakāraṇi paśyati  
633. A putra ā<ha> na paśyām<i> jvaraṃ kāy(e)  
634. A hanti kāyaṃ ca me pṛyam  
635. A paśyāmi. ātm(ā)naṃ sarva  
636. A mātāpitā vadaṃ putra / {d}devakrodhaṃ hi te bhaved  
637. A kurvathā yūyam eva  
638. A om. tau  
639. A dhūpaṃ datvaivaṃ  
640. A kruddhaḥ devasya u<pa>kāraṃ kartavyaṃ  
641. A yajanaṃ kartavya: ta[ta] paśu ghātayitavya.  
642. A v(y)ādhe[h] parimokṣyate., incipit lacuna, continues § 205.

atha tau mātāpitarau tasyām velāyām evaṃ cintayataḥ kiṃ kariṣyāmo<sup>1567</sup> daridrās cāsma. yadi devo na prasīdiṣyati tad asmākaṃ putraḥ<sup>1568</sup> kālaṃ kariṣyati. atha vā prasādaṃ ku/72<sup>2</sup>v/ryāt tad vayaṃ paramadaridrāḥ paśuṃ puruṣaṃ cānayāma.<sup>1569</sup>

[201] atha tau śīghraśīghraṃ<sup>1570</sup> svagrhaṃ gatvā yat kiṃcid gr̥he pariṣkāraṃ saṃvidyate tat sarvaṃ vikrīya: paśukrayārthe gacchataḥ<sup>1571</sup>

atha tāvad anyataraṃ puruṣaṃ evaṃ vadeyuh dehi [bhoḥ puruṣaḥ] suvarṇaṃ asmākaṃ yācitaṃ yadi śaknumo daśame divase<sup>1572</sup> punar api dātum tac chobhanaṃ atha na śaknumo dātum<sup>1573</sup> <ta>d vayaṃ tava dāsā bhaviṣyāmaḥ karmakarāḥ tau<sup>1574</sup> ca taṃ suvarṇaṃ gr̥hītvā gaccheyuh paśuṃ puruṣaṃ kretum.<sup>1575</sup>

[202] atha tābhyām ca paśuh puruṣa krītaḥ sa ca puruṣo<sup>1576</sup> na jānīyād yan mām ete jīvitād vyavaropayiṣyanti.<sup>1577</sup>

atha tau mātāpitarau saṃmoham āpannau<sup>1578</sup> na bhūyaḥ svagrhaṃ /73r/ praviṣtau.<sup>1579</sup> tau devakulaṃ gatvā taṃ devapālakaṃ āmantrayanti.<sup>1580</sup> śīghraṃ idānīm yajanaṃ kuruṣva.

atha tau mātāpitarau svayam eva taṃ paśuṃ ghātayataḥ<sup>1581</sup> taṃ ca puruṣaṃ jīvitād vyavaropayataḥ tataḥ sa devapālaka ārabdho<sup>1582</sup> yajñaṃ yajanaṃ medaṃ prajvālayati.<sup>1583</sup>

tataḥ sa devo vatīrya evaṃ<sup>1584</sup> kathayati. tava putro mayā pariḡr̥hīta<sup>1585</sup> iti.

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<sup>1567.</sup> IK atha tau mātāpitaro cintayataḥ (K ciṃt-°) kathaṃ kariṣyāmo; IK om. tasyām velāyām evaṃ; D kariṣyā«mo»

<sup>1568.</sup> IK yadi devo (K °-aṃ) na prasīdati. tad (K dad) asmākaṃ putraḥ (K °-aṃ)

<sup>1569.</sup> D kuryā tad vayaṃ ... puruṣaṃ ānayāmaḥ; D om. ca; IK vayaṃ daridrāḥ kutaḥ puruṣaṃ paśu (K paśuṃ) cānayāmaḥ; IK om. parama-°

<sup>1570.</sup> D atha tau śīghraṃ; D om. śīghra-°; I to śīghraṃ śīghraṃ; IK om. atha

<sup>1571.</sup> B tat sarvaṃ vikrīya paśukrayārthe gacchataḥ; IK yat kiṃcid\* (K °-cid) gr̥hpariṣkāraṃ saṃvidyate taṃ sarvaṃ vikrīya paśukrayārthe gacchataḥ (I gacchataḥ); D paśukr̥yārthe gacchataḥ

<sup>1572.</sup> IK anyataraṃ ca puruṣaṃ evaṃ (K evaṃm) ūcatuh dehi bhoḥ (K bhoḥ) puruṣa suvarṇaṃ (K °-rṇa) yācitaṃ yadi śaknuyāmo (K śaknumo) daśame divase (I daśa<me>); IK om. atha tāvad & asmākaṃ; B dehi bho pu {h}ruṣaḥ; D asmākaṃ\*

<sup>1573.</sup> B tac chobhanaṃ aṃatha na śaknumo dātum; D tac chobhana<m a>tha ... dātum\*; I tac chobhanaṃ\* atha na śakṣyāma dātum

<sup>1574.</sup> I to

<sup>1575.</sup> D gaccheyuh paśu puruṣa kkrītuṃ.; IK gaccheyu (K °-(u)ḥ) puruṣaṃ kretum\*; IK om. paśuṃ

<sup>1576.</sup> IK tābhyām puruṣa (K °-ṣaḥ) krītaḥ paśu ca (K om. paśu ca) sa ca puruṣo; IK om. atha & ca; D kṛta

<sup>1577.</sup> D jīvitā vyavaropayiṣyamnti.; IK mām ete (I e<te>) jīvitād vyavaropayamti.

<sup>1578.</sup> I atha tau mātāpitaro sa<m>moham āpan<n>o

<sup>1579.</sup> B na bhūyaḥ svagrhaṃ {na} praviṣto

<sup>1580.</sup> IK tau ca (K om. tau ca) devakulaṃ gatvā devapālakaṃ āmantrayataḥ; IK om. taṃ

<sup>1581.</sup> I svayam eva paśuṃ ghātayamti.; IK om. taṃ

<sup>1582.</sup> BIK jīvitād vyavaropayataḥ (IK °-yamtaḥ) tataḥ sa devapālaka (I °-ko; K °-kaḥ) ārabdhaṃ (K °-dho); D jīvitā vyavaropayataḥ

<sup>1583.</sup> I prajvālayata.; A cf. note 1408.

<sup>1584.</sup> D tatas sa devo vatīrya evaṃ; IK om. evaṃ

<sup>1585.</sup> B pariḡr̥hīto; D paḡr̥hīta

atha tau mātāpitarau cintayataḥ kathaṃ /64v/ kariṣyāmo daridrāś cāsmāḥ yadi devo na prasīdati tad asmākaṃ putraṃ kālaṃ kariṣyati. atha tā pra[s]ādaṃ kuryā{r} tad vyaṃ (d)aridr(āḥ) kutaḥ puruṣaṃ paśuṃ cānayaṣyāmaḥ

[201] tau śīghraśīghraṃ svagrhaṃ gatvā yat kiṃcid gr̥hparibhogapariṣkāraṃ saṃvidyate. taṃ sarvaṃ vikrīya paśukrayārthe gacchanti.

atha tāv anyataram<sup>643</sup> puruṣaṃ evaṃ vadeyutām dehi bhoḥ puruṣaḥ suvarṇaṃ yācitāṃ yadi śakṣyāmo daśame divase punar api dātum tac chobhana: atha na śakṣyāmo dātum tad vyaṃ tava dāsā bhaviṣyāmaḥ karmakarāḥ tau ca taṃ suvarṇaṃ gr̥hītvā gacchatāṃ puruṣaṃ kretum

[202] tābhyām puruṣo krītaḥ sa ca puruṣo na jānīyād yan mām ete jīvitād vyavaropayaṣya<ṃ>ti.

atha tau mātāpitarau saṃmoham āpannau na bhūya svagrhaṃ praviṣtau: devakulaṃ gatvā taṃ devapālakaṃ āmantrayatāṃ śīghraṃ idānīm yajanaṃ kuruṣva.

atha tau mātāpitarau svayam e(va taṃ paśuṃ) ghātayataḥ taṃ ca puruṣaṃ jīvitād vyavaropayatām\* tataḥ sa devapālaka ārabdho yajñam yajanā/65r/ya medaṃ jvālayati.

tataḥ sa dev[o vatīrya evaṃ ka](thayati. tava putro mayā parigṛ)hīta iti.

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<sup>643.</sup> F ānyataram

tatas tau mātāpitarau pṛtiprāmodyena<sup>1586</sup> sphuṭāv āhatuḥ varam putro jīvatu vyaṃ dāsā bhaviṣyāmaḥ tatas tau mātāpitarau nivartya<sup>1587</sup> suyaṣṭam devaṃ kṛtvā yāvat svagrhaṃ gatvā tadā taṃ putraṃ kālagataṃ paśyanti.<sup>1588</sup> tatas tau mātāpitarau<sup>1589</sup> mahatā duḥkhadaurmanasyena śokaśalyenāviddhahṛdayau<sup>1590</sup> nirāśībhūtau /73v/ tatraiva kālagatau.

evam eva bhaiṣajyasenākalyāṇamitrasaṃsargatā<sup>1591</sup> draṣṭavyā:

[203] āha. pṛcchāmi bhagavan pṛcchāmi sugata:

āha. pṛccha bhaiṣajyasena.

āha. kutra bhagavan teṣāṃ satvānām upapattiḥ ko bhisamparāyaḥ

āha. alaṃ bhaiṣajyasena kin tavānenārthena paripṛṣṭena.

āha. pṛcchāmi bhagavan pṛcchāmi sugata:

bhagavān āha. tatra bhaiṣajyasena mātā raurave<sup>1592</sup> mahānarake upapannā:<sup>1593</sup> pitā saṃghāte mahānarake upapannaḥ<sup>1594</sup> putras tapane mahānarake upapannaḥ devapālako mahāvīcau<sup>1595</sup> mahānarake upapannaḥ

[204] āha. anaparādhikasya bhagavan puruṣasya kutropapattiḥ ko syā/74r/bhisamparāyaḥ.<sup>1596</sup>

bhagavān āha. iha bhaiṣajyasenānaparādhikasya puruṣasya trāyastriṃśānān devānām sahabhāvyatāyām upapattir draṣṭavyā:<sup>1597</sup>

āha. ko bhagavan hetuḥ kaḥ pratyayo yat sa puruṣaḥ trāyastriṃśatā<ṃ> devānām sahabhāvyatāyām upapannaḥ<sup>1598</sup>

1586. D tau mātāpitarau pṛtipramodyena; IK te(!) mātāpitarau pṛtiprāmodyena

1587. IK āhatuḥ (K āhatur) varam putro ... vyaṃ tu (I om. tu) dāsā bhaviṣyāmaḥ punar mātāpitarau; IK om. tatas tau; D nivartya

1588. I suyaṣṭayaḥ deva<ṃ> <kṛ>tvā yāvat\* svagrhaṃ gatvā taṃ putraṃ kālagataṃ paśyanti.; IK om. tadā; K yāvat\* ...paśya<ṃ>ti; D paśya<ṃ>ti.

1589. IK tato mātāpitarau; IK om. tau

1590. D duḥkhadaurmanasyena śokaśalye<e>nāviddhahṛdayau; I śokaśalyābhyāhatahṛdayo; K śokaśalyāviddhahṛdayau

1591. D bhaiṣajyasenākalyāṇamitrasaṃsargatā; I bhaiṣajyasena akalyāṇamitrasa<ṃ>sargatā

1592. I draṣṭavyā: āha. pṛcchāmi bhagavan\* pṛcchāmi sugata: tatrai<va> bhaiṣajyasena mātā raurave; I om. āha. pṛccha bhaiṣajyasena. āha. kutra bhagavan ... sugata. bhagavān āha.; K draṣṭavyā. āha. pṛcchāmi tāvad bhagavan\* kutas teṣāṃ upapattiḥ ko bhisamparāyaḥ bhagavān āha. alaṃ mā me bhaiṣajyasenaitam arthaṃ paripṛcchā. āha. pṛcchāmi bhagavan\* pṛcchāmi sugata. bhagavān āha. tatra mātāpitarau raurave; K om. pṛcchāmi sugata: āha. pṛccha bhaiṣajyasena. āha. & bhagavan & satvānām & kin tavānenārthena; B pṛ<cchā>mi sugata: ... bhagava pṛcchāmi sugata.; D āha kutra bhagavaṃ ... paripṛṣṭena ... mātā {pita} rau<ra>ve

1593. D {ma} mahānarake upapannā

1594. B saṃghāte mahāna<ra>ke; D saṃghāte mahānarake upapannāḥ; I saṃghātam

1595. B mahāvīcau

1596. IK anaparādhiko bhagavan\* puruṣa (K °-ṣaḥ) kutropapannaḥ ko syābhisamparāyaḥ.; D kuttropapatti. ko syābhisamparāyaṇaḥ.

1597. D bhaiṣajyasena a<na>parādhikasya; B trāyastriṃśānā devānām sahabhāvyatāyām upapatti draṣṭavyā.; IK trāyastriṃśatām (K trayas-°) devānām upapattiḥ; IK om. sahabhāvyatāyām & draṣṭavyā

1598. IK ko bhagavan\* hetuḥ kaḥ pratyayaḥ yat sa puruṣaḥ trāyastriṃśatām (K trayas-°) devānām sahabhāvyatāyām upapannaḥ (I om. sahabhāvyatāyām); D sahabhāvyatāyām

tatas tau mātāpitarau prītiprāmodyena sphuṭāv [āhatuḥ varam pu]tro jīvatu vyaṃ dāsā bhaviṣyāmaḥ punar mātāpitarau nivartya suyaṣṭam devaṃ kṛtvā yāvat svagrhaṃ gatvā tam putram kālagatam paśya<m>ti. atha tau mātāpitarau mahatā duḥkhadaurmanasyena śokaśalyāviddhaḥdayau nirāśībhūtau tatraiva kālagatau.

evam eva bhaiṣajyasenākalyāṇamitrasaṃsargatā draṣṭavyā:

[203] āha. prcchāmi tāvad bhagavaṃ kutras teṣāṃ satvānām upapattiḥ

bhagavān āha. alaṃ mā me bhaiṣajyasena pariṣccha:

āha. prcchāmi /65v/ [bhagavan] prcchām(i) sugata:

bhagavān āha. tatra bhaiṣajyasena mātā raurave [mahānara]ke upapannā: pitā saṃghāte mahānarake upapannaḥ putras tapane mahānarake upapannaḥ<sup>644</sup> devapālako mahāvīcau mahānarake upapannaḥ

[204] āha. anaparādhiko bhagavaṃ puruṣaḥ kutropapannaḥ ko syābhisamparāya.

bhagavān āha. iha bhaiṣajyasenānaparādhikasya puruṣasya trayastriṃśānām devānām upapattiḥ

āha. ko bhagavan hetuḥ kaḥ pratya<yo> yat sa puruṣas trayastriṃśānām devānām sahabhāvyatāyā<m> upapannaḥ

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<sup>644</sup>. F upapannāḥ putras tapane mahānarake upapannāḥ



bhagavān āha. śṛṇu bhaiṣajyasena sa puruṣo maraṇakālasamaye jīvitād vyavaropyamāṇas tathāgatasyopari cittam prasādyavācam vācam abhāṣata: namas tasya bhagavate tathāgatasyārhatāḥ samyaksambuddhasyety ekavārā kṛtaṃ. sa tena bhaiṣajyasena kuśalamūlena ṣaṣṭiḥ kalpān trāyastriṃśatāṃ<sup>1599</sup> devānāṃ sukham anubhaviṣyati. aṣṭiḥ kalpāṃ jātyā<sup>1600</sup> jāti/74v/smaro bhaviṣyati. jātau jātau<sup>1601</sup> ca sarvaśokavigato bhaviṣyati. jātamātraś ca sarvaduḥkhāni nirvāpayiṣyati. na hi te sarvasatvā śakyam parinirvāpayitum\*<sup>1602</sup>. [205] evam ukte bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avoca<t\*> katham bhagavan na śakyam sarvasatvāḥ parinirvāpayitum\*<sup>1603</sup> bhagavān āha. vīryam bhaiṣajyasenārabdhavyam\*<sup>1604</sup> āha. katamo bhagavan vīryāraṃbhāḥ<sup>1605</sup> bhagavān āha. śṛṇu bhaiṣajyasena vīryam ucyate phalānāṃ darśanam. yad uta<sup>1606</sup> srotaāpattiphalaṃ nāma vīryasthānaṃ. sakṛdāgāmiphalaṃ<sup>1607</sup> nāma vīryasthānaṃ. anāgāmiphalaṃ nāma vīryasthānaṃ. (anāgāmiphalaṃ nāma vīryasthānaṃ\*).<sup>1608</sup> arhatvaphala/75<sup>1</sup>r/m arhannirodhas<sup>1609</sup> ca nāma vīryasthānaṃ. pratyekabuddhaphalaṃ pratyekabuddhaphalajñānaṃ<sup>1610</sup> nāma vīryasthānaṃ. bodhisatvabhūmiphalaṃ ca bodhisthānaṃ vīryasthānaṃ nāma. ime<sup>1611</sup> bhaiṣajyasena vīryasthānānāṃ nāmāni. [206] āha. katham bhagavan srotaāpanno darśayitavyaḥ srotaāpattiphalañ ca.<sup>1612</sup> bhagavān āha. tad yathāpi nāma kaścid eva bhaiṣajyasena<sup>1613</sup> puruṣa vṛkṣam vāpayeta.<sup>1614</sup> vāpitasya vṛkṣasya tatraiva divase aṅkuraṃ viruhyeta. yatraiva divase aṅkuraṃ viruhyanta tatraiva divase tad aṅkuraṃ yojanam adhastād gaccheta.<sup>1615</sup>

<sup>1599.</sup> IK bhagavān āha. (I sa(!)gavāha{ha}) śṛṇu sa puruṣo maraṇakālasamaye tathāgata(syo)pari (K tathāgato(!)syopari) cittam prasādyā (I pra<sā>dya) namo buddhāyety ekavārā kṛtavān\* (K kṛtaṃ) tena kuśalamūlena bhaiṣajyasena ṣaṣṭi kalpāṃ (K °-pāms) trāyastriṃśatāṃ (K trayas-°); IK om. bhaiṣajyasena & jīvitād vyavaropyamāṇas & evam vācam abhāṣata: ... samyaksambuddhasya & sa; D prasādyevam vācam abhāṣa{n}ta.; B tathāgatāsyārhatāḥ samyatsambuddhasyety

<sup>1600.</sup> I kalpān\* jātau; K kalpāṃ; K om. jātyā

<sup>1601.</sup> D jātau <jātau>

<sup>1602.</sup> D jātamātraś ca sarvaduḥkhāni nirvāpayiṣyati. na hi te ... pari<ni>rvāpayitum.; IK jātamātraś ca sarvaduḥkha (K °-duḥkhaṃ) nirvāpayati. na hi tai (K te)

<sup>1603.</sup> IK āha. katham bhagavan\* (K °-van) na śakyam sarvasatvāḥ parinirvāpayitum.; IK om. evam ukte ... bhagavantam etad avoca\*; D katham bhagavaṃ na śakyam sarvasatvā parinirvāpayitum.

<sup>1604.</sup> I bhaiṣajyasena ārabhitavyam ||; K bhaiṣajyasenārabhitavyam.

<sup>1605.</sup> B katamo bhagavan vīry<āraṃ>bhaḥ; IK bhagavan\*

<sup>1606.</sup> B yad{t} uta

<sup>1607.</sup> I srotāpat<t>iphalaṃ; K srotaāpattiphalaṃ\*; A vīryas)th(ā)na. sakṛdāgāmiphalaṃ, end of lacuna, continues from § 200.

<sup>1608.</sup> C dittography put into parentheses in the manuscript and thus deleted.

<sup>1609.</sup> I arhatvaphalaṃ arhan\*nirodhaś; A arhanni<ro>dhaś

<sup>1610.</sup> D om. pratyekabuddhaphalaṃ; I pratyekabuddha<phala>jñānaṃ

<sup>1611.</sup> A bodhisatva[bhū]miphalaṃ ca bodhisatvabhūmiṃ ca nāma vīryasthānaṃ. [ime]; I (bo)dhisthānaṃ vīryasthānaṃ nāma. imāni; K bodhisthānaṃ {nāma} vīryasthānaṃ\* nāma. ime te; D vodhisthānaṃ nāma: ime; D om. vīryasthānaṃ

<sup>1612.</sup> A katham bhagavan srotā{ā}panna darśayitavyam srotāpattiphalañ ca.; I katham bhagavan\* srotāpan<n>a[m] darśayitavyam srotāpat<t>iphalaṃ ca; K bhagavan; B srotaāpattiphalaś ca; D srotaāpattiphalaṃ ca

<sup>1613.</sup> D e<va> bhaiṣajyasena; AIK om. bhaiṣajyasena

<sup>1614.</sup> A(I?)K puruṣo (A purūṣo) vṛkṣam vāpayeta; B vāpay{i}aita., two vowels marked in B above ya

<sup>1615.</sup> A tatraiva divase aṅkurā bhirūhyeta. tta(!)traiva divase tad aṅkuraṃ yojanam adhastād gaccheta.; A om. yatraiva divase aṅkuraṃ viruhyanta; D aṅkuraṃ viruhye<e>ta. yatraiva divase aṅkuraṃ viruhyamnta tatraiva divase; I tatraiva divase aṅkuraṃ viruhyeta. yatreva divasa aṅkuraṃ viruhyeta tatraiva divase tad aṅkuraṃ yojanam adhastād\* gaccheta; I aṅkuraṃ always in this paragraph; K tatraiva divase aṅkurā bhirūhyeta. yatraiva divase aṅkurā bhirūhyet tatraiva divase tad aṅkuraṃ yojana<m a>dastād gaccheta; B aṅkuraṃ, in the first two

bhagavān āha. śṛṇu bhaiṣajyasena sa puruṣo [maraṇak]ālasamaye tathāgatasyopari cittam prasād(ya) [na](m)o (buddhāyety ekavārā kṛtavān\* /66r/<sup>645</sup> tena kuśalamūlena bhaiṣajyasena ṣaṣṭi kalpāṃ trāyastriṃśatāṃ devānāṃ sukham anubhaviṣyati. aśītiḥ kalpān\* jātau jātismaro bhaviṣyati. jātau jātau ca sarvaśokavigato bhaviṣyati. jātamātraś ca sarvaduḥkha nirvāpayati. na hi te sarvasatvā śakyam parinirvāpayitum\* ||

[205] āha. katham bhagavan\* na śakyam sarvasatvāḥ parinirvāpayitum

bhagavān āha. vīryam bhaiṣajyasena ārabhitavyam ||

āha. katamo bhagavan\* vīryārambhaḥ

bhagavān āha. śṛṇu bhaiṣajyasena vīryam ucyate phalānāṃ darśanam. yad uta srotāpatti-phalam nāma vīryasthānam. sakṛdāgāmiphalam<sup>646</sup> nāma vīryasthānam. [anāgāmiphalam] nāma v(īrya)sthānam. arhatvaphalam arhanni<ro>dhaś ca nāma vīryasthānam. pratyeka-buddhaphalam pratyekabuddhaphalajñānam. nāma vīryasthānam. bodhisatva[bhū]miphalam ca bodhisatvabhūmiṃ ca nāma vīryasthānam. [ime] bhaiṣajyasena vīryasthānānāṃ nāmāni.

[206] āha. katham bhagavan srotā {ā} pannan darśayitavyam sr(o)tāpattiphalañ ca.

bhagavān āha. tad yathāpi nāma kaścid eva puruṣo vṛkṣa[m] vāpayeta. vāpitasya vṛkṣasya tatraiva divase nkurā bhirūhyeta. tta(!)traiva divase tad aṃkuraṃ yojanam adhaśtād gaccheta:

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<sup>645.</sup> F [na](m)o (tasya bhagavate tathāgatasyārhatāḥ, incipit lacuna, continues § 208; folio 66 missing; text supplied from I(K).

<sup>646.</sup> A vīryas)th(ā)na. sakṛdāgāmiphalam, end of lacuna, continues from § 200; F text supplied from A.

dvitīyaś ca puruṣaḥ evam eva vṛkṣaṃ vāpayeta: atha tatraivadvivase vātakṣobhena tasya vṛkṣasya nāṅkurāṇi viruhyeran\*<sup>1616</sup> atha sa puruṣa/75<sup>1</sup>v/s tasmāt sthānāt taṃ vṛkṣam uddharet\*<sup>1617</sup>

athānyataraś ca puruṣaḥ kalahabhaṇḍanavigrahavivādaṃ kuryāt kim arthaṃ me bhūmiḥ khaṇasīti.<sup>1618</sup>

[207] tena ca kālena tena samayena rājā aśrauṣīd evaṃ dvau puruṣau paraspara-kalahabhaṇḍanavigrahajātau<sup>1619</sup> vivadata. tena ca rājñā tayor dūtaḥ<sup>1620</sup> preṣitaḥ gaccha bhoḥ puruṣa tau{r} dvau puruṣāv ānaya:<sup>1621</sup>

evaṃ vedeti<sup>1622</sup> sa puruṣas tasya rā(jñāḥ) pratiśrutya tvaramāṇarūpaḥ pradhāvitvā tau puruṣāv etad avocat\*<sup>1623</sup> rājā yuvayor [ā](ma)ntrayati.

atha tāvad eva tatraika puruṣa bhītas trasta dvitīyaś ca puruṣo bhīto (nutra)staḥ<sup>1624</sup> yena sa rājā tenopanītāv upanīya rājñā purataḥ sthāpitā(v atha sa rājā)<sup>1625</sup> /75<sup>2</sup>r/ tayor<sup>1626</sup> evam āha. (kim idaṃ) bho yuvayoḥ kalahabhaṇḍanavigrahavivādo jātāḥ<sup>1627</sup>

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instances.

<sup>1616.</sup> A tatraivadvivase vātasamkṣobhena tasya vṛkṣasya nāṅkurāṇy a[bhirū]hyeran\*;; AIK om. atha; D nāṅkurāṇi viruhyeran\*; K vātasamkṣobhena ... viruhyerann; B om. vṛkṣasya

<sup>1617.</sup> A atha sa puruṣaḥ tasmā sthānāt taṃ vṛkṣam uddharet; I tasmāt\* sthānā{ṃ}t; K sa puruṣaḥ

<sup>1618.</sup> AK anyataraś ca puruṣa (K puruṣaḥ) kalahavigrahavivādaṃ kuryāt kim arthaṃ me bhūmi<ṃ> khaṇasīti.; AIK om. atha; AIK om. °-bhaṇḍana-°; I dvitīyaś ca puruṣa kalahavigrahavivādaṃ kuryāt\* kim arthaṃ me vṛkṣam khaṇasīti.; D °-bhaṇḍana-°

<sup>1619.</sup> AK tena ca samayena rājāśroṣīd (K rājāśrauṣīd) evaṃ dvau puruṣau (K puruṣau) parasparaṃ kalahavigrahabhaṇḍanajātau (K om. °-vighraha-°); AIK om. kālena tena; I tena ca samayena rājā śṛṇuyād eva bho(!) puruṣo parasparaṃ kalahabhaṇḍanajātau; I om. dvau & ; °-vighraha-°; B °-bhaṇḍanavigrahavivādajātau; D °-bhaṇḍanavigrahajātau

<sup>1620.</sup> AIK om. tayor; B tayo dutaḥ; D tayo

<sup>1621.</sup> I bho puruṣaḥ tau dvau puru<śāv ā>naya:

<sup>1622.</sup> A evaṃ vedeti.

<sup>1623.</sup> AIK sa puruṣas (I puruṣa; K puruṣaḥ) tvaramāṇarū[paṃ:] (IK °-rūpaḥ) pradhāvitvā tāṃ (I °-to; K tau) puruṣam (IK puruṣāv) etad avocat\*; AIK om. tasya rājñāḥ pratiśrutya; B tvaramāṇarupaḥ ... etat(!) avocat\*

<sup>1624.</sup> A eva eka puruṣo bhītas trasteḥ(!) dvitīyaś ca puruṣo bhī<to nu>trasta; AIK om. tatra; I eva ekaḥ puruṣo bhītas trasto dvitīyaś ca puruṣo bhītānutrastaḥ; K atha tāvad evaikaḥ puruṣo bhītas trast[o] dvitīyaś ca puruṣo nutrastaḥ; K om. bhīto; D eva tattra{va}ka puruṣa bhīta.s trasta dvitīyaś ca puruṣo bhīto nutrastaḥ

<sup>1625.</sup> AI yena sa (A om. sa) rājā tenopanītau. tāv upanīya rājñā (I °-jñāḥ) purataḥ sthāpitau (I °-to) || atha (I a<tha>) rājā; AI om. sa; K yena sa rājā tenopanīya rājñāḥ purataḥ sthāpitau. atha rājā; K om. upanītau & sa

<sup>1626.</sup> BCD yuvayor (!)

<sup>1627.</sup> AIK kim iti bhoḥ (I bho) yuvayoḥ kalahavighraha(I kalahavighraho; K kalahavighrahavivādo) jātāḥ (IK jātāḥ ||); AIK om. °-bhaṇḍana-°; AI om. °-vivāda; D °-bhaṇḍana-°

dvitīyaś ca puruṣaḥ evam eva vṛkṣaṃ vāpayeta: tatraivadivase vātasamkṣobhena tasya vṛkṣasya nāṅkurāṅy a[bhirū]hyeran\*: atha sa purūṣaḥ tasmā sthānāt taṃ vṛkṣaṃ uddhared anyataraś ca purūṣa kalahaviḡrahavivādaṃ kuryāt kim arthaṃ me bhūmi<ṃ> khaṇasīti.

[207] tena ca samayena rājāśroṣī.d evaṃ dvau purūṣau parasparaṃ kalahaviḡraha-bhaṇḡana-jātau. viva[da]taḥ tena ca rājñā dū[ta preṣita. gaccha] bhoḥ [purūṣa tau dvau pu]rūṣāv ānaya.

evaṃ vedeti.<sup>647</sup> sa purūṣas tvaramāṅarū[paṃ:] pradhāvitvā tāṃ purūṣam e[tad avocat\*] rā(jā) yuvayor āmantrayati ||

atha tāvad eva eka purūṣo bhītas trasto<sup>648</sup> dvitīyaś ca purūṣo bhī<to nu>trastaḥ yena rājā tenopanītau. tāv upanīya rājñā purataḥ sthāpitau || atha rājā tayor evam āha. kim iti bhoḥ (yuva)yoh (ka)[la]haviḡraha jātāḥ

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<sup>647.</sup> A evaṃ vedeti.

<sup>648.</sup> A bhītas trasteḥ

[208] atha khalu tau dvau puruṣāv utthāya taṃ rājānam etad avocatām śṛṇu mahārājāsmākam na kiṃcit pṛthivīpradeśaḥ saṃvidyate. yācitake<sup>1628</sup> pṛthivīpradeśe vṛkṣo vāpitaḥ tatraiva divase vāpitas tatraiva divase nīkuraṃ patrāṇi puṣpāṇi phalāni ca prādurbhūtāni<sup>1629</sup> āmārdham pa<kvā>rdham ca. etena ca dvitīyena puruṣeṇa tatraiva divase tasmin pṛthivīpradeśe<sup>1630</sup> vṛkṣo vāpita. tasya ca vṛkṣasya nāṃkurāṇi rohanti.<sup>1631</sup> vātena kṣubhikṣutena «na» patrāṇi na puṣpāṇi na phalāni prādurbhūtāni.<sup>1632</sup> na ca mahārāja yojanam adhastād asya mūlaṃ gacchati. sa /75<sup>2</sup>v/ eṣa puruṣo mayā sārdham vivadati<sup>1633</sup> tavāparādha iti. api ca deva svayam eva parīkṣya jānīyān nātra mama kiṃcid aparādhaḥ<sup>1634</sup> saṃvidyate.

[209] atha khalu sa rājā triṃśatkoṭyo mātyānām āhūyaikadhye saṃpātyaivam āha. kathayatha<sup>1635</sup> yūyam.

āmātyā āhuḥ kiṃ kathayāma mahārāja

rājāha. kva yuṣmābhi<sup>1636</sup> dṛṣṭam vā śrutam vā yatraiva divase vṛkṣo vāpitas tatraiva divase nīkuraṃ viruhyate.<sup>1637</sup> patrāṇi puṣpāṇi phalāni ca jāyante. pakvārdha-m-āmārdhāni niścayam idaṃ bhavadbhiḥ kartavyam.<sup>1638</sup>

atha khalu te amātyā<sup>1639</sup> utthāyāsanāt taṃ rājānam evam āhuḥ asmākam mahārāja<sup>1640</sup> niścayam idaṃ na śobhate kartum<sup>1641</sup> na ca śakṣyāmo sya niścayam vaktum. vi/76r/smayam idaṃ mahārāja eṣa eva puruṣas tāvat praṣṭavyaḥ vada bhoḥ puruṣa kiṃ satyam eta[m a]rtham<sup>1642</sup> yad vadasi.

āha. satyam mahārājaitam<sup>1643</sup> artham.

<sup>1628.</sup> AIK atha (IK khalu) tau dvau puruṣau (IK °-ṣāv) utthāya (IK taṃ) rājānam evam vadeyuh śṛṇu mahārāja asmākam (I °-kam; K °-rājāsmākam) na kiṃcit (IK kiṃcit\*) pṛthivīpradeśam (IK °-śah) saṃvidyate. (I saṃvidya {vidya} te.) yācitake; D yācintake

<sup>1629.</sup> A vṛkṣa vāpita. yatraiva divase vāpita{h}s tatraiva divase nīkuraṃ patrāṇi<i> puṣpāṇi ca phalāni ca prādurbhūtāni.; B vṛkṣo vāpitaḥ tatraiva divase vāpita{h}s tatraiva divase nīkuraṃ patrāṇi puṣpāṇi phalāni ca prātū(!)rbhūtāni; IK vṛkṣo (K vṛkṣe(!)) vāpitaḥ (K sa) yatraiva divase vāpitaḥ (K °-tas) tatraiva divasa (K °-se) amkuraṃ (K nīkuraṃ) patrāṇi puṣpāṇi phalāni ca prādurbhūtāni.

<sup>1630.</sup> AIK tatraiva pṛthivīpradeśe; AIK om. divase tasmin; B tatraiva divase tasmi pṛthivīpradeśe

<sup>1631.</sup> A nāṃkurāṇi (r)ohaṃti.; D nāṃkurāṇi rohante.

<sup>1632.</sup> D phalāni {bū} <pr>durbhūtāni.; AIK prādurbhavantī. (I °-bha{m}va<m>ti; K °-bhava<m>ti.)

<sup>1633.</sup> A adhastā tasya mūlo gacchati. sa e[va] pu[rū]ṣo mama sārdham vivadati; B mūlaṃ gacchati. sa eṣa puruṣau mayā sārdham vivadati; D mūlām gacchanti. eṣa puruṣo mayā sārdham <vi>vadati; D om. sa; I mūlaṃ gacchaṃti. sa eṣa puruṣo mayā{ni} sārdham vivadati

<sup>1634.</sup> AIK tavāparādham (I °-dha; K °-dha{ya}) iti. api ca devo jānīyā (IK °-yān) na mamātra kiṃcid (IK kiṃcid) aparādha. (K °-dhaḥ); AIK om. svayam eva parīkṣya; D tavāparādha iti. api tu ca deva svayam eva parīkṣya jānīyā nātra mama kiṃcid aparādhaḥ

<sup>1635.</sup> A t[r]iṃśatkoṭyo mātyān āhūyai[kadhye sa]nnpātyaivam āha: kathaya[ta]; I [triṃśatkoṭyo] amātyānām<m ā>hūyaikadhyaina saṃnnpātyevam āha.; I [triṃśatkoṭyo] partly covered by a patch of birch bark stuck on the folio; K triṃśatkoṭyo mātyānām<m ā>hūyaivam āha.; K om. ekaidhye saṃnnpātya; D triṃśatkoṭyo

<sup>1636.</sup> AIK amātyā (K am-°) āhuḥ kiṃ mahārāja kathayāmah (A mahā(rāja) kathayāma); I -mi.: rājāha. kvacid yuṣmābhir (I °-bhiḥ)

<sup>1637.</sup> AIK vāpitaḥ tatraiva divase nīkuraṃ (I a<m>ku-°) bhiruhyate. (IK vi-°); D vāpitas tastr(!)aiva ; B lacuna: śrutam vā (...)se nīkuraṃ

<sup>1638.</sup> A jāyamte. amārdhapakvārdhāni ca. niścayam idaṃ bhavadbhiḥ kartavya<m>: ||; I jāyamti; D pakvārdhamardhāni(!) niścayam idaṃ bhavadbhiḥ kartavyam.

<sup>1639.</sup> B ā<mā>tyā; I amātyakotyo

<sup>1640.</sup> AIK utthāyāsanād (K °-nāt taṃ) rājānam (I rājā<na>m) evam āhuḥ asmābir mahārājā (I °-ja; K ma<hā>raja); AI om. taṃ

<sup>1641.</sup> D na śobhate kartum; K kartum\*

<sup>1642.</sup> I eṣa eva puruṣas tāvat\* praṣṭavyam vada bho. puruṣa k<i>m satyam{e} etad artham; K eṣa eva puruṣaḥ tāvat praṣṭavyaḥ rājā āha. vada bhoḥ puruṣa kiṃ satyam etad artham

<sup>1643.</sup> I mahārājetam

[208] a(tha t)au (dv)au (purū)ṣau utthāya rājānām evaṃ vadeyuḥ śṛṇu mahārāja asmākaṃ na kiṃcit prthivīpradeśaṃ saṃvidyate. yācitake pṛthi/67r/vīpra(deśe vṛkṣa vāpitaḥ) [ya](tr)ai(va<sup>649</sup> diva)se vā[pita tatraiva divas]e nkuram pa(trāṇi<sup>650</sup> puṣpāni ca phalāni ca prādurbhūtāni āmārdham pakvārdham ca.) [e]tena ca dvi(tīyena puruṣeṇa <tatraiva divase tasmin pṛthivīpradeśe vṛkṣo vāpita. tasya ca vṛkṣasya nāṃkurāṇi roha>nti. vātena kṣubhitena na patrāṇi<sup>651</sup> na puṣpāni na phalāni prādurbha(vamti. na ca mahārāja yojanam adhastā)d<sup>652</sup> asya mūlam<sup>653</sup> gacchati. sa eṣa pu(ruṣo mayā sārdham<sup>654</sup> vivadati tavāpa)rādha iti.<sup>655</sup> atha (ca) devo jānīyān na mamātra k(iṃcid aparādhaḥ<sup>656</sup> saṃvid)y(ate.)

[209] atha khalu sa rājā (triṃśa)tkotyō amātyān āhūyaikadhye [sa]nnipātyaivam āha. kathayatha yūyaṃ

āmātyaiḥ(!) āhu kiṃ mahārāja kathayāma<sup>657</sup>

rājāha kvacid yuṣmābhir [dṛṣṭam vā ś](ruta)[m] (vā) /67v/ yatraiva divase vṛkṣo [vā]pitaḥ tatraiva divase nkurāṇi [viruhya](m)[te].<sup>658</sup> patrāṇ(i ca) puṣpāni ca phalāni ca<sup>659</sup> jāyamte. pakvā[rdha]-m-āmārdhāni<sup>660</sup> [niścayam idaṃ bhavadbhiḥ] kartavya<m>:

atha khalu te (amātya utthāyāsanāt taṃ) [rājāna]m evam āhu(h) (asmābhir) mahārāja<sup>661</sup> [ni](ścayam idaṃ na śobhate kartum na ca śa)[kṣyāmo] sya (ni)ścayam vaktum. vismay(am idaṃ mahārāja eṣa eva puru)ṣas tāvat praṣṭavyam.<sup>662</sup> vada bhoḥ puru(ṣa kiṃ satyam etam arthaṃ yad vadasi.

āha. sa)[tyaṃ mahārājaitam arthaṃ.]

649. F yācitake pṛthi)vīpra(deśe vṛkṣo vāpitaḥ) [ya](tr)ai(va), end of lacuna, continues from § 204.

650. A vāpita{h}s tatraiva divase nkuram patrāṇi<i>

651. A etena ca dvitīyena puruṣeṇa tatraiva pṛthivīpradeśe vṛkṣo vāpitaḥ tasya ca vṛkṣasya nāṃkurāṇi (r)ohaṃti. vātena kṣubhitena na (patrāṇi); F text )na puruṣeṇa nti. vātena kṣubhitena na pa( is found on a fragment glued on folio 71v between lines 3 and 4; the length of the gap and the text )... puruṣeṇa nti. vātena ... ( shows that <tatraiva divase tasmin pṛthivīpradeśe vṛkṣo vāpita. tasya ca vṛkṣasya nāṃkurāṇi roha> is missing in F.

652. F ))[vaṃ]ti. na ca mahārāja yojanam a( is preserved on a fragment sticking on folio 71v4.

653. A adhastā tasya mūlo

654. A sa e[va] pu[rū]ṣo mama sārdham

655. A tavāparādham iti.; F ruṣo (ma)yā sār[dham] v<i>vadati tavāpa( is preserved on a fragment sticking on folio 71v5.

656. A api ca devo jānīyā na mamātra kiṃcid aparādha.

657. A t[ṛ]iṃśakotyō mātyān āhūyai[kadhye sa]nnipātyaivam āha: kathaya[ta] yūyaṃ. amātyā āhu. kiṃ mahā(rāja kathayāma)

658. A divase nkuram bhirūhyate.

659. A patrāṇi puṣpāni. phalāni ca; A om. ca & ca

660. A amārdhapakvārdhāni ca.

661. A amātyā utthāyāsanād rājānam evam ā[huh] asmābhir mahārājā; A om. taṃ

662. A pu<ruṣa>s tāvat praṣṭavyaḥ

rājāha

- (64) na śrutam naiva {ca} paśyāma duḥśrāddheyam vacas tava.<sup>1644</sup>  
vṛkṣo yatra dine vuptas tatraivāṅkurito dine.<sup>1645</sup>  
(65) patrāḥ puṣpaṃ phalaṃ dattam dine tatraiva bhāṣasi.<sup>1646</sup>  
kṛtāmjalih sa puruṣas taṃ rājānam athāvraṅvīt\*<sup>1647</sup>  
(66ab) gaccha svayam vāpaya taruṃ paśya ruhyati aṅkuram\* ||<sup>1648</sup>

[210] atha khalu sa rājā tṛṃśat koṭibhir amātyaiḥ sārddham bahir niṣkrāmati. tau ca dvau puruṣau<sup>1649</sup> cārakāvarodham kārayati. tataḥ sa rājā<sup>1650</sup> svayam eva vṛkṣam vāpayati. na ca sa vṛkṣo aṅkurāni dadāti<sup>1651</sup> na patrāni na puṣpāni na phalā/76v/ni.

atha sa<sup>1652</sup> rājā ruṣṭa evam āha. gacchantu bhavantaḥ śīghram ānayantu dārūpātakāni kuṭhārāni. yāvad ānayitvā<sup>1653</sup> yas tena puruṣeṇa vāpito vṛkṣaḥ sapatrāni puṣpaphalaḥ prādurbhūtāḥ taṃ vṛkṣam roṣāc chedayati.<sup>1654</sup>

[211] taṃ caikaṃ vṛkṣam cchinnaṃ dvādaśa vṛkṣāḥ prādurbhūtāḥ dvādaśa vṛkṣā cchinnāś caturviṃśati vṛkṣāḥ prādurbhūtāḥ<sup>1655</sup> saptaratnamayāḥ samūlāḥ sapatrāḥ saphalāḥ sām̐kurāḥ<sup>1656</sup>

atha tebhyaś caturviṃśati vṛkṣebhyaś caturviṃśati pakṣiṇaḥ kurkuṭāḥ prādurbhūtāni. suvarṇacūḍāni suvarṇatuṇḍāni sapta(ratnamayā)ni pakṣmāni.<sup>1657</sup> atha khalu sa rājā roṣābhībhūtaḥ<sup>1658</sup> svahastena kuṭhāram gr̥hya taṃ vṛkṣam parāhanati.<sup>1659</sup> tataś ca /77r/ vṛkṣāt parāhatād amṛtodakam<sup>1660</sup> pravahati.

<sup>1644.</sup> A na śrutam naiva paśyāmi. / du<h>śrāddheyam vacas tava.; AB om. ca; D na śrutam naiva {naiva} paśyāma / du<h>śrāddheyam; I na śrutam neva {ca} paśyāmi / duḥśrāddheyam vacas tava.; K na śrutam naiva {ca} paśyāmi / duḥśrāddheyam {ta} vacas tava.

<sup>1645.</sup> A vṛkṣo yatra dine rū[hya]s; B vṛkṣo yatra divase vuptas; KI vṛkṣo yatra dine vuptas (K vu<pta>s) / tatraivāṅkurito (I °-vā<m>-°) dine.

<sup>1646.</sup> A patrā puṣpaphalaṃ datta / dine tatraiva bhāṣate

<sup>1647.</sup> A kṛtāmjalim; IK puruṣas (I °-ṣaḥ) / taṃ rājānam athāvraṅvīt\*; D athāvraṅvīte

<sup>1648.</sup> A paśya (r)ū(h)y(ati) (aṅkuram\*); DIK paśya ruhyati aṅkuram. || (D ruhyamti aṅguram.; K aṅguram\*||)

<sup>1649.</sup> A (atha khalu ... sa)rdham bahi niṣkrāmati; D tṛṃśat koṭibhir amātyaiḥ sārddham vahir nniṣkrāmati.; I [tṛṃśat ko]ṭibhir amātyaiḥ sārddham bahi niṣkrāmati. tau ca dvo puruṣ[o]; K tṛṃśat ko(tī)bhīr amātyaiḥ sarvam(!) bahir niṣkrāmati.

<sup>1650.</sup> A kārapayati. tataḥ rājā; A om. sa

<sup>1651.</sup> AK na ca sa (K om. sa) vṛkṣo aṅkurāni dadāti.; D na ca sa vṛkṣo aṅkurāni dadāti; I [+ ] sa vṛkṣo a<m>kurāni; I illegible akṣara, neither na nor ca, I om. na ca

<sup>1652.</sup> I om. sa

<sup>1653.</sup> A bhavanta śīghram ānayāmi dārūpātakāni kuṭhārāni. ānayitvā; AIK om. yāvad; IK bhavamtaḥ ... dārūpātakāni (K °-pāthakāni) kuṭhārāni ānayitvā; D gacchantu bhadantaḥ śīghram

<sup>1654.</sup> A yat tena puruṣeṇa vāpitaṃ vṛkṣam. sapatra. sapuṣpaphala prādurbhūta{h}s taṃ vṛkṣam roṣā{m}c chedayati.; IK yat tena puruṣeṇa; IK sapatrapuṣpaphalaḥ (I °-phala) prādurbhūtāḥ

<sup>1655.</sup> A taṃ (c)ai(ka)m (vṛkṣam cchinnaṃ dvādaśa vṛkṣāḥ prā)ḍurbhūtāḥ dvādaśa vṛkṣa cchinnā{h}ś caturviṃśati prādurbhūtāḥ; IK cchinnaṃ dvādaśa vṛkṣa (K °-āḥ) prādurbhūtāni (K °-tāḥ) dvādaśa vṛkṣā (K °-āḥ) cchinnāḥ (K°-nā) caturviṃśati (I °-viśati; K °-tiḥ) prādurbhūtāḥ; AIK om. vṛkṣāḥ; D vṛkṣā chinnā caturvvi<m>śa vṛkṣā prādurbhūtā.

<sup>1656.</sup> A saptaratnama[y](ā samūlā sapatrā sapuṣpāḥ saphalāḥ) sām̐kurām., A reconstructed text uncertain ; B <<sa>>patrāḥ

<sup>1657.</sup> AK atha te caturviṃśati vṛkṣā{h}ḥ caturviṃśati (K °-tiḥ) pakṣiṇā (K°-ṇaḥ) prādurbhūtāni: suvarṇacūḍāni. suvarṇatuṇḍāni. saptaratnamayāni (K °-māya) pakṣāni ||; I atha te caturviṃśati [vṛkṣāḥ ca]tṛviṃśati pakṣiṇā prādurbhūtāḥ suvarṇacūḍāḥ suvarṇatuṇḍā. saptaratnamayā pakṣmāḥ: ||; AIK om. kurkuṭāḥ; D kurkuṭā. ... suvarṇacūḍāni suvarṇatuṇḍāni saptaratnamayāni vṛkṣāni(!). D om. pakṣāni

<sup>1658.</sup> D roṣāvibhūtaḥ

<sup>1659.</sup> A svahastena kuṭhāram gr̥hītam br̥kṣam parāhanati.; B [svahastena] (kuṭhāram gr̥)hya taṃ vṛkṣam parāhanati; I svahastena kuṭhāram gr̥<hī>tvā taṃ [vṛkṣam {npa}] parāhanati.

<sup>1660.</sup> A vṛkṣāt parāhanatād amṛtodakam; I vṛkṣāt\*; K parāhatā<d a>mṛtodakam

rājāha

(64) (na śrutam naiva paśyāmi du<h>śrāddheyam vacas tava.  
vṛkṣo yatra dine vu)[ptas<sup>663</sup> tatrai](vāṅkurito dine.

(65) patrāḥ [puṣpaṃ phalan dattam dine tatrai]va (bhāṣa)/68r/se.<sup>664</sup>  
kṛtāmjalih<sup>665</sup> sa puruṣas taṃ rājānam athāvraṅit\*

(66ab) gaccha svaya vāpaya taru<m><sup>666</sup> paśya ruhyati aṅkuram\*<sup>667</sup> ||

[210] atha rājā tṛṃśat k[oti]bhir amātyaiḥ sārddham bahi<r> niṣkramati.<sup>668</sup> tau ca dvau puruṣau cārakāvarodham kārayati. tataḥ sa rājā<sup>669</sup> svayam eva vṛkṣam vāpayati. na ca saḥ vṛkṣo ṅkurāṇi dadāti. na patrāṇi na puṣpāṇi na phalāni. ||

atha sa rājā ruṣṭa evam āha. gacchantu bhavantaḥ śīghram ānayaṃtu<sup>670</sup> dārupātakāni kuṭhārāṇi. ānayaṃtū yas tena puruṣeṇa vāpito vṛkṣaḥ sapatrapuṣpaphalam prādurbhūtaḥ atha taṃ vṛkṣam roṣāc chedayati.<sup>671</sup>

[211] taṃ caikaṃ vṛkṣam cchinnaṃ dvādaśa vṛkṣā prādurbhūtaḥ dvādaśa vṛkṣā cchinnaś caturviṃśati vṛkṣāṇi prādurbhūtāni saptaratnamayāni sa/68v/mūlāni sahasrapatrāṇi saphalāni sāmkurāṇi.<sup>672</sup>

atha tebhyaś caturviṃśatibhyo vṛkṣebhyaś caturviṃśati sahasrāṇi pakṣiṇāṃ prādurbhūtāni.<sup>673</sup> suvarṇacūdāni. suvarṇatuṇḍāni. saptaratnamayapakṣāṇi. ||<sup>674</sup> atha khalu sa rājā roṣābhībhūtaḥ svahastena kuṭhāram grhya taṃ vṛkṣam parāhanati. tataś ca vṛkṣāt parāhanatād amṛtodakam prabahati. ||<sup>675</sup>

<sup>663.</sup> A na śrutam naiva paśyāmi / du<h>śrāddheyam vacas tava. // vṛkṣo yatra dine rū[hya]s; A om. ca

<sup>664.</sup> A patrā puṣpaphalam datta / dine tatraiva bhāṣate; F )bhāṣa( is hidden below a small piece with two lines of writing: )jyasya( and )śye( ; the location of the fragment is uncertain.

<sup>665.</sup> A kṛtāmjalim

<sup>666.</sup> F kuru instead of taru

<sup>667.</sup> A paśya (r)ū(h)y(ati (aṅkuram\*); F lamkuram\* || (!)

<sup>668.</sup> A A (atha khalu ... sa)rdham bahi niṣkramati

<sup>669.</sup> A kārapayati. tataḥ rājā; A om. sa

<sup>670.</sup> A ānayaṃti

<sup>671.</sup> A yat tena puruṣeṇa vāpitaṃ vṛkṣam sapatra. sapuṣpaphala prādurbhūta{h}s taṃ vṛkṣam roṣā{m}c chedayati. A om. atha

<sup>672.</sup> A taṃ (c)ai(ka)m (vṛkṣam cchinnaṃ dvādaśa vṛkṣāḥ prā)urbhūtāḥ dvādaśa vṛkṣa cchinna{h}ś caturviṃśati prādurbhūtāḥ saptaratnama[y](ā samūlā sapatrā sapuṣpāḥ saphalāḥ) sāṅkurāṇi; A om. vṛkṣāṇi; reconstructed text uncertain.

<sup>673.</sup> A atha te caturviṃśati vṛkṣā{h}ś caturviṃśati pakṣiṇā prādurbhūtāni; A om. sahasrāṇi; F tebhyoś

<sup>674.</sup> A saptaratnamayāni pakṣāṇi ||

<sup>675.</sup> A kuṭhāram grhitaṃ vṛkṣam parāhanati. tataś ca vṛkṣāt parāhanatād amṛtodakam pravahati.



[212] atha sa rājā samvignamanā ajñāpayati. gacchatha tau puruṣau tataś cārakabandhanān mocayadhvam\*<sup>1661</sup>

evam deveti.<sup>1662</sup>

tatkṣaṇam eva<sup>1663</sup> pradhāvitvā tau puruṣau tataś cārakabandhanān mokṣayitvā yena taṃ vṛkṣaṃ tenopanīyataḥ

atha sa rājā papriccha. kim ayam vṛkṣas tvadvāpitaḥ eko bhūtvā cchidyamāno<sup>1664</sup> dviguṇavṛddhyābhivardhamānaḥ yāvac caturviṃśatidhā gataḥ<sup>1665</sup> madvāpitas tu vṛkṣo nāṃkurāṇi na patrāṇi na puṣpāṇi na phalāni dattavān\*<sup>1666</sup>

tataḥ sa puruṣa evam āha. yādṛśāni<sup>1667</sup> mahārāja mama puṇyāni na tava tādṛśāni puṇyāni samvidyante.<sup>1668</sup>

[213] atha khalu te trīṃśad amātya/77v/kotyas<sup>1669</sup> tasya puruṣasyobhau jānumaṅḍalau pṛthivyāṃ pratiṣṭhāpyaivam āhuḥ<sup>1670</sup> tvayā rājyaṃ kārayitavyaṃ nāyaṃ pūrvimako rājā śobhate.<sup>1671</sup>

atha sa puruṣas tān amātyān gāthābhiḥ pratyabhāṣata: ||<sup>1672</sup>

(66cd) rājyabhogaiś ca me nārtho<sup>1673</sup> na dhānyena dhanena vā.

(67) prasādo mama buddhebhyo bhaveyaṃ dvīpadottamaḥ ||<sup>1674</sup>  
brajen nirvāṇadhātau hi śānte yatra tathāgataḥ<sup>1675</sup>

(68) deśeya dharmaṃ yuṣmākam nirvāṇapuragāminam. ||<sup>1676</sup>  
paryam[kam a<va>]bandhitvā pratijñāṃ akarot tataḥ<sup>1677</sup>

<sup>1661.</sup> I gacchatha to dvo puruṣo tata cārakabandhanān mocayadhvam.; K gacchatha bhau (read bho) etau dvau puruṣau tataś cārakabandhanāt\* mocayadhvam; AD mocayadhvam

<sup>1662.</sup> I devet{t}i.

<sup>1663.</sup> A tatksaṇa eva; B tatksaṇa<m eva>

<sup>1664.</sup> AIK tau (I to) puruṣau (IK °-ṣo) tato bandhanān (I °-nān\*) mocayitvā yena taṃ vṛkṣaṃ (IK vṛkṣo) tenopanīya rājā papriccha. kim arthaṃ (IK ayam instead of arthaṃ) vṛkṣas tvayā vāpitaḥ (I [tva]<d> vāpitaḥ; K tvadvā-°) eko bhūtvā cchidyamāno (I cchidya{dya}māno); AIK om. cāraka-° & atha sa; B cārakabandhanā mocayitvā; B tva<d>vāpitaḥ eko bhūtvā cchidyamān{n}o; D <tata>ś cāna(!)kavandhanān ... tenopanīyataḥ eko bhūtvā cchidyamāno; D om. atha sa rājā papriccha. kim ayam vṛkṣas tvadvāpitaḥ

<sup>1665.</sup> A dviguṇā vṛ[kṣā]bhivardhate. yāvaś caturvīṃśatidhā gatā.; IK dviguṇavṛddhyābhivardhate. yāvac (K om. yāvac) caturviṃśatidhā gataḥ; D yāva

<sup>1666.</sup> A sa(!)dvāpitas tu vṛkṣo nāṃkurāṇi. na patrāṇi na puṣpaphalā<ni> dattavān\*; B nāṃkurāṇi na patrāṇi puṣpāṇi; B om. na; IK nāṃkuraṃ na patrāṇi na puṣpāṇi na phalāni dattavān\* (I dattāni)

<sup>1667.</sup> B eva{mā}m āha. yādṛśāni; AIK om. evam

<sup>1668.</sup> A puṇyāni tava tādṛśāni puṇyāni na samvidya<m>te.; I samvidya<m>te.

<sup>1669.</sup> A te trīṃśa amātyakoty{o}s; B trīṃśad amātyakotyas; B om. te; D te trīṃśad amātyakotyas; IK te trīṃśad amātyakotyah (K am-°)

<sup>1670.</sup> B tasya puruṣasyobho jānumaṅḍalau; I tasya puruṣo(!)syobho jānumaṅḍalo pṛthivyāṃ pratiṣṭhāpyevam āhuḥ; D jānumaṅḍalau; A pratiṣṭhāpyevam āhuḥ

<sup>1671.</sup> A pūrvimako rājā; B rājā bhḥ śobhate.

<sup>1672.</sup> A atha sa puruṣas teṣāṃ amātyānāṃ gāthāṃ vabhāṣate ||; A om. pratyā-°; IK atha sa puruṣaḥ teṣāṃ amātyānāṃ gāthāṃ bhāṣate. (K gāthā babhāṣe. ||); IK om. pratyā-°; D amātyān gāthābhi pratyabhāṣata:

<sup>1673.</sup> A rājyeśvareṇa me nārtho; A om. °-bhoga & ca; B rājyabhogaiśvarya me nārtho; B om. ca; D rājyabhogaiś ca me nārtho; I nārthe

<sup>1674.</sup> A prasādam mama buddhebhyo / [bhav](e)[ya](m) dv(i)pad(o)ttama.; I bh{e}veyam

<sup>1675.</sup> A śāntaṃ vrajeya nirvāṇam / yatra yat<r>a tathāgatāḥ; A om. °-dhātau hi; D braje nirvāṇasā(!)tau hi / śānte yatra tathāgatā.; IK vrajeyam nirvāṇadhāto (K °-tau); IK om. hi; K śānt<e>

<sup>1676.</sup> D nirvāṇapuragāminam\*||

<sup>1677.</sup> A paryamkam a<va>bandhitvā / pratijñāṃ akarot tataḥ; B paryamkam a<va>bandhitvā / pratijñāṃ akarot tamaḥ(!); D paryamkam a<va>vandhitvā / pratijñāṃ akarot tamaḥ(!); I paryamka<m a>vabandhitvā / pratijñāṃ akarot tataḥ; K paryamkam avabandhitvā / pra<ti>jñāṃ akarot tataḥ

[212] atha khalu sa rājā saṃvignamanā ājñāpayati. gacchata<sup>676</sup> tau puruṣau tataś cārakabandhanān mocayadhvaṃ

evaṃ [d]e(v)[e](t)[i].

(tatkṣa)[ṇam] eva<sup>677</sup> pradhāvitvā tau puruṣau tato bandhanān mocayitvā yena te vṛkṣān tenopanīyā<sup>678</sup>

rājā papraccha. kim ayaṃ vṛkṣas tvadvāpita eko bhūtvā cchidyamāno dviguṇaṃ vṛkṣā vardhate.<sup>679</sup> yāvac caturviṃśatidhā gataḥ madvāpitas tu /69r/ vṛkṣ(o) nāṃkurāṇi na patrāṇi na puṣpāṇi na phalāni dattavān\*<sup>680</sup>

tataḥ sa pu[ru]ṣa āha. [yādr]śāni mahārāja mama puṇyāni na tava [tādr]śāni puṇyāni saṃvidyante].<sup>681</sup>

[213] (atha khalu te triṃśad amātyakotyas ta)sy(ā)[grataḥ] ubhau<sup>682</sup> jā(numaṇḍalau pṛthi)[vy](āṃ p)r(ati)[ṣṭhāpyaiva]m āhuḥ tvayā rājyaṃ kārayitavyaṃ [nāyaṃ p]ū[rvima]ko<sup>683</sup> rājā śobhate.

atha khalu sa puruṣas teṣāṃ amātyānāṃ gāthā bhāṣate. ||<sup>684</sup>

(66cd) rājyabhogaiś ca me nārtho<sup>685</sup> na dhānyena dhanena vā.

(67) prasādo<sup>686</sup> mama buddhebhyo bhaveyaṃ dvīpadottamaḥ  
vraje ni{ni}rvāṇadhāto haṃ śānte yatra tathāgatāḥ ||<sup>687</sup>

(68)<sup>688</sup> deśeya dharmāṃ yuṣmākaṃ nirvāṇapuragāmi[naṃ . ||] /69v/

676. A atha sa rājā saṃvignamanā. ājñāpayati gacchata; A om. khalu

677. A tatkṣaṇa eva

678. A yena taṃ vṛkṣaṃ tenopanīya

679. A rājā papraccha. kim arthaṃ vṛkṣas tvayā vāpitaḥ eko bhūtvā cchidyamāno dviguṇā vṛ[kṣā]bhivardhate.

680. A yāvaś caturviṃśadvidhā gata. sa(!)dvāpitas tu vṛkṣo nāṃkurāṇi. na patrāṇi. na puṣpaphalā<ni> dattavān\*

681. A puṇyāni tava tādrśāni puṇyāni na saṃvidya<m>te.

682. A atha khalu te triṃśa amātyakoty{o}s tasya puruṣasyobhau; F the reconstruction does not seem to fit the vaguely visible traces of akṣaras.

683. A pratiṣṭhāpyevam āhuḥ ... pūrvvimako

684. A atha sa puruṣas teṣāṃ amātyānāṃ gāthāṃ vabhāṣate ||; A om. khalu

685. A rājyeśvaryaṇa me nārtho

686. A prasādaṃ

687. A śāntaṃ vrajeya nirvāṇaṃ / yatra yat<r>a tathāgatāḥ; A om. °-dhāto haṃ

688. A (68cd) paryāṅkaṃ a<va>bandhitvā / pratiññāmm akarot tataḥ // (69ab) pūrvam mayā kṛtam karma / rājño bandhanam āgataṃ; F om. 68cd & 69ab.

(69) [p]ūrvam mayā kṛtam pāpam rājño bandhanam āgataḥ<sup>1678</sup>  
 idan tu kṛtvā praṇi«dhim»<sup>1679</sup> mama pāpakṣayo<sup>1680</sup> (bha)vet\* ||

[214] atha khalu te caturviṃśati pakṣiṇakukkuṭakotyō vajratuṇḍena tūryāṇi parā/78r/hananti  
 sma. ||<sup>1681</sup>

atha khalu tena kālena tena samayena dvātriṃśati kūtāgārasahasrāṇi<sup>1682</sup> prādurbhūtāni.  
 ekaikam ca kūtāgāram pañcaviṃśati yojanapramāṇam prādurabhavat\*<sup>1683</sup> ekaikasmimś ca  
 kūtāgāre pañcaviṃśati pakṣiṇakukkuṭāḥ prādurbhūtāni.<sup>1684</sup> suvarṇacūḍāni suvarṇatuṇḍāni  
 suvarṇamukhāni.<sup>1685</sup> te mānuṣyakaṃ vācam niścārayanti.<sup>1686</sup>

(70) asādhus te mahārāja yad brkṣa ccheditas tvayā.<sup>1687</sup>  
 koṭīśatāni vṛkṣānām caturviṃśat sthitāḥ punaḥ<sup>1688</sup>

(71) pāpena karmanānena aniṣṭham bhokṣyase phalam\*<sup>1689</sup>  
 {na} jānīṣe kīdrśaḥ satvo yenāyam vāpito drumah

rājāha.<sup>1690</sup>

(72) na jānāmi imam artham vyākurdhvaṃ mahātapā.<sup>1691</sup>  
 kīdrśo sau /78v/mahāsatvo yenāyam vāpito drumah<sup>1692</sup>

pakṣiṇa āhuḥ<sup>1693</sup>

(73) eṣo hi lokapadyoto utpatsyati vināyakaḥ<sup>1694</sup>  
 mocakaḥ sarvasatvānām saṃsārabhavabandhanāt\* ||<sup>1695</sup>

<sup>1678.</sup> AIK pūrvam mayā kṛtam karma / rājño bandhanam āgataḥ (IK °-taḥ); AIK om. pāpam; D pāpam /  
 rā {rā}jño

<sup>1679.</sup> B idam tu praṇidhi kṛtvā; DIK idam tu kṛtvā praṇidhim

<sup>1680.</sup> AIK karmakṣayo (K °-am); B pāpam kṣayam

<sup>1681.</sup> AIK atha khalu caturviṃśati (K °-tiḥ) pakṣiṇakotyō (IK pakṣiko-°) vajratuṇḍena tūryāṇi (K pṛthivyām  
 instead of tūryāṇi) parāhananti (IK °-aṃti) sma.; AIK om. te; A om. °-kukkuṭa-°; IK om. °-ṇakukkuṭa-°; D  
 pakṣiṇakurkuṭakotyō vajratuṇḍena tūryāṇi parāhana<ṇ>ti sma.

<sup>1682.</sup> ABIK tena samayena (I samaye<na>) dvātriṃśati (K °-tiḥ) kūtāgārasahasrāṇi; D dvātriṃśati  
 kuḍākārasahasrāṇi

<sup>1683.</sup> A ekaikam ca kūtāgāram pañcaviṃśatir yojanapramāṇam prādurabhūtam\*; B ekeka ca ...  
 prādurabhavat\*; D prādurabhavam;

<sup>1684.</sup> AIK ekaikasmimś (I eekasmi<ṃ>) ca kūtāgāre pañcaviṃśati (I pañcaviṃśati {pañcaviśati}; K °-tiḥ)  
 kotyo (I koṭī; K koṭīḥ) pakṣiṇānām (I °-iṇāni; K °-iṇām) prādurbhūtāni.; AIK om. °-kukkuṭa; D eka-ekasmimś  
 ca ku(!)ḍāgāre pañcaviṃśati pakṣiṇakukkuṭā prādurbhūtāni.

<sup>1685.</sup> A om. suvarṇamukhāni; D suvarṇatuṇḍāni

<sup>1686.</sup> I mānuṣyakāṃ vācam niścārayamti.; K mānuṣyakā(ṃ) vāca<ṃ> n>i>ścārayamti.

<sup>1687.</sup> AIK asādhus te kṛtam rāja / yad (I yad\*; K rā[jñā s]yad? ya is the subscript of an unclear akṣara) brkṣam  
 (I vṛkṣaś; K vṛkṣā) cheditam tvayā.; B ccheditasvtayā. (corr. for °-tas tvayā)

<sup>1688.</sup> A koṭīśatāni vṛkṣāni / caturviṃśati sthāpitā. {punaḥ}; B caturviṃśa {tit} sthitāḥ puna; D caturviṃśa  
 sthitāḥ puna; IK caturviṃśat\* (I °-vi<ṃ>śat\*) sthitā punaḥ (K puna)

<sup>1689.</sup> AIK pāpena (A pāp<e>na) karmanaitena / aniṣṭham (I °-netenāni-°) bhokṣyase phalam (K phala[m\*]); D

phala

<sup>1690.</sup> A om. rājāha.

<sup>1691.</sup> A na jānāmah idam artha<ṃ> / vyākurdhvaṃ mahātapāḥ

<sup>1692.</sup> AI om. verse 72cd; K kīdrśo sau ma(hāsa)tvau / yenāyam vāpitaḥ drumah

<sup>1693.</sup> A pakṣiṇā āhuḥ

<sup>1694.</sup> AK lokapadyota / utpatsyati; B lokapadyoto utpats {ad}yati; D utpatsyati vā nāyakaḥ

<sup>1695.</sup> AI om. verse 73cd; D mocakas sarvasatvānām; K mocakaḥ sarvasatvānām / saṃsārabhayabandhanāt\* ||

(69cd) idan tu kṛtvā praṇidhiṃ ma<ma> karmakṣayo bhavet\* ||  
 [214] atha khalu caturviṃśati pakṣiṇakotyō vajratuṅḍena tūryāṇi parāhana<ṃ>ti sma. ||<sup>689</sup>  
 atha khalu tena kālena tena samayena dvātriṃśati kūṭāgārasahasrāṇi prādurbhūtāni ekaikaṃ ca  
 kūṭāgāraṃ pañca[viṃśatir yoja]napramāṇaṃ prādurbhūtaṃ. ekaikasmim̐ kūṭāgāre  
 pañcavi(ṅśati pakṣi)ṇi[āṃ]<sup>690</sup> prā]durbhūtāni. suvarṇacūḍāni. suvarṇatuṅ[d](āni  
 suvarṇamukhāni.<sup>691</sup> te mānuṣyakam̐ vācam̐ niścāraya)nti. ||

- (70) [asādhus te kṛ]taṃ rājā ya[d bṛkṣa ccheditaṃ tva](yā.  
 koṭīśatāni vṛkṣānām̐ catur)[vi](ṃśat sthitāḥ) punaḥ<sup>692</sup>  
 (71) [pāpena karm](aṇaitena)<sup>693</sup> aniṣṭhaṃ bhokṣyase phalaṃ  
 {na} jānīṣe kīd(r)śa(h) /70r/ satv(o)<sup>694</sup> y(e)nāya(m̐) vāp(i)t(o) dru(maḥ  
 (72) na jānāmaḥ idaṃ artha<ṃ> vyākurudhvaṃ mahātapāḥ<sup>695</sup>  
 pak)ṣ(iṇa) āhuḥ<sup>696</sup>  
 (73) eṣo hi lokapra(dy)o(ta) utpatsyati vināyaka ||<sup>697</sup>

<sup>689.</sup> A parāhananti s(ma.)

<sup>690.</sup> A prādurbhūtam̐\* ekaikasmim̐s ca kūṭāgāre pañcaviṃśatikotyō pakṣiṇānām̐

<sup>691.</sup> A om. suvarṇamukhāni

<sup>692.</sup> A asādhus te kṛtaṃ rāja / yad bṛkṣam̐ ccheditaṃ tvayā. // koṭīśatāni vṛkṣāṇi / caturviṃśati sthāpitā.

{punaḥ}

<sup>693.</sup> A pāp<e>na karm[aṇaite]na

<sup>694.</sup> A {na} jānīṣe kīdṛśaḥ satvo; F it cannot be decided, whether {na} was in F or not.

<sup>695.</sup> According to the length of the gap, F om. verse 72cd, which is missing in A; text of 72ab is reconstructed following A; A vyākurūdhvaṃ

<sup>696.</sup> A pakṣiṇā āhuḥ

<sup>697.</sup> According to the length of the gap, F om. verse 73cd, which is missing in A; text of 73ab is reconstructed following A.

rājāha.

(74) katamo dvitīyaḥ puruṣo<sup>1696</sup>  
kiṃ vā karma kṛtaṃ tena  
pakṣiṇā āhuḥ<sup>1699</sup>

yasya vṛkṣaṃ na rūhati.<sup>1697</sup>  
pāpam āca[kṣva] me dvijāḥ<sup>1698</sup>

(75) devadatto hi mūḍho sau  
na kṛtaṃ kuśalaṃ kiṃcid

yasya vṛkṣaṃ na rūhati.<sup>1700</sup>  
ruhyate sya kathaṃ druma.||<sup>1701</sup>

atha khalu tena kālena tena samayena tṛṃśat koṭya āmātyānām iman dharmaparyāyam<sup>1702</sup>  
śrutvā sarve daśabhūmipratiṣṭhitā bodhisatvā abhijñāpratīlabdhāḥ<sup>1703</sup> samvṛttāḥ sa ca rājā  
daśabhūmipratiṣṭhitāḥ kuśaladharmābhisamayam<sup>1704</sup> anuprāptaḥ ||

[215] atha /79r/ khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* ko  
bhagavan hetuḥ kaḥ pratyayo yat tṛṃśatkoṭyo<sup>1705</sup> janānām daśabhūmipratiṣṭhitā  
abhijñāpratīlabdhā samvṛttāḥ

bhagavān āha. śṛṇu bhaiṣajyasena vyākariṣyāmi.

atha khalu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduścakāra: atha tāvad eva tasmin samaye  
bhagavato mukhadvārāc caturaṣṭi raśmisatasahasrāṇi niścaraṇti<sup>1706</sup> smānekavarṇāni  
nānāvarṇāny<sup>1707</sup> anekāśatasahasravarnāni. tad yathā [nīla]pīṭalohitāvadātamaṃjīsthāsphaṭika-  
rajatavarṇāni. tā anantāparyantāni lokadhātavo vabhāsyā punar eva pratyudāvṛtya  
bhagavantam tṛṣ pradakṣiṇīkṛtya bhagavato mūrdhany antardhī/79v/yanta:<sup>1708</sup>

[216] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvaḥ<sup>1709</sup> utthāyāsanād ekāṃsam cīvaram  
prāvṛtya dakṣiṇam<sup>1710</sup> jānumaṇḍalam pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāṃjalim  
praṇamayya<sup>1711</sup> bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya<sup>1712</sup>  
prāduṣkaraṇāya: nāhetukaṃ nāpratyayam tathāgatā arhantaḥ samyaksambuddhāḥ<sup>1713</sup> smitaṃ  
prāduṣkurvanti.<sup>1714</sup>

1696. I dvitīyam.; ABCDFIK puruṣo read m.c. poṣo

1697. A rūhyate.; BDIK yasya (K <ya>sya) vṛkṣaṃ (I vṛkṣa) na rohati.

1698. AI om. verse 74cd

1699. AI pakṣiṇā āhuḥ

1700. A devadatto hi {sam}mūḍho [s](au) / yasya vṛkṣ[o] na rūhyate; I om. vṛkṣam; DIK na rohati (IK °-te)

1701. A na kṛtaṃ kuśalaṃ kiṃci / rūhyate sya katha(m) dr(umaḥ); I ki<m>ci; D ruhyate sya kathaṃcana:

1702. AIK tṛṃśat (I tṛṃśat\*) koṭyo mātyānām (I ām-°) imaṃ dharmaparyāyam; B tṛṃśa; D amātyānām

1703. AIK sarve (I sarva) daśabhūmipratiṣṭhitāḥ abhijñāpratīlabdhāḥ (I °-labdhā); AIK om. bodhisatvā

1704. AB daśabhūmipratiṣṭhitāḥ; I daśabhūmipratiṣṭh<i>taḥ; D kuśalamūladharmmābhisamayam

1705. D kiṃ bhagavam hetu kaḥ pratyayo ya tṛṃśatkoṭyo; I bhagavan\*; ABIK ya tṛṃśakotyo (I tṛṃśat\*; K tṛṃśat)

1706. AIK atha khalu (K om. khalu) bhagavāṃs (K °- vān\*) tasyāṃ velāyāṃ smitaṃ (A smiṃtam; I om. smitaṃ) prāduścakāra: (I prāduhcakāra.||) atha tasmin (I ta{m}smi<m>) samaye bhagavato: mukhadvārāc (IK °-dvārā) caturaṣṭi raśmisahasrāṇi (A rarśmi-°) niścaraṇti (I °-aṃti; K °-aṃti); AIK om. tāvad eva & °-śata-°; B niścaraṇti; D smiṃtam ... tas(m)<iṃ> samaye bhagavato mukhadvārā

1707. AIK nānāvarṇāni.; B nānāvarṇāny {i}neka-°

1708. AIK nīlapīṭalohitāvadātamaṃjīsthāsphaṭikarajatavarṇāni. (IK °-jīsthāspha-°) tā anantāparyantā (IK anantāparyantā) lokadhātavo (I °-dhātava) vabhāsyā (I avabhā{sa}sya; K vabhā{sa}sya) punar eva pratyudāvṛtya: tam (IK om. tam) bhagavantam (IK °-vamtam) pradakṣiṇī(I °-iṇam)kṛtya (IK kṛtvā ) bhagavato mūrdhany (K °-dhāny!) antardhīyamta: (K aṃtardhīyamta); AIK om. tṛṣ; D nīlapīṭalohitāvadātta-°-rajatavarṇāni. tāṃ anantāparyantāni ... bhagavato mūrdha<ny a>ntavī(!)yanta.; B anantā{a}paryantāni

1709. ADI mahāsatvo

1710. D utthāyāsanā{m}d ekāṃsam; A ekāṃsam uttarāsaṃgam kṛtvā dakṣiṇam

1711. A praṇāmya; BI praṇāmya; K bhagavā<ms te>nāṃjalim praṇāmya

1712. D ko bha<ga>vam hetu kaḥ pratyaya smiṃtasya; IK bhagavan\*; I om. hetuḥ; A pratyayo

1713. B nā{n or t}hetukaṃ ... samyaksambuddhāḥ; D nāhetukaṃ nā{nā}pratyayam tathāgatārhanta

1714. A prāduṣkurvam<i>; K prāviṣ(!)karoti.

rājāha:

(74ab) ka)tamo dviṭīyaḥ puruṣo<sup>698</sup> yasya vṛkṣa na ruhyate. ||<sup>699</sup>

pakṣiṇa āhuḥ<sup>700</sup>

(75) devadatto hi mūḍho s(au) [ya]sya vṛkṣam na ruhyate.<sup>701</sup>

na kṛtaṃ kuśalaṃ kiṃcid ruhyate sya kathaṃ drumah ||<sup>702</sup>

atha khalu tena kālena tena samayena tṛṃśat koṭyo amātyānām<sup>703</sup> imaṃ dharmaparyāyam śrutvā sarve daśabhūmipraṭiṣṭhitāḥ abhijñāpratīlabdhāḥ saṃvṛttāḥ {saṃvṛttāḥ} sa ca rājā daśabhūmipraṭiṣṭhitāḥ kuśaladharmābhisamayam anuprāptaḥ ||

[215] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavanta/70v/m etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ yas trayastrīṣatkoṭyo janānām daśabhūmipraṭiṣṭhitā abhijñāpratīlabdhāḥ<sup>704</sup>

bhagavān āha. śṛṇu bhaiṣajyasena vyākariṣyāmi. ||

atha khalu bhagavāṃs tasyām velāyām smitaṃ prāduścakāra. || atha khalu tasmim samaye<sup>705</sup> bhagavato mukhadvārāc caturaśīti raśmīśatasahasrā(ṇ)i (niścaraṇti) s(m)ānekavarṇāni nānāvarṇāny<sup>706</sup> anekāśatasahasravarṇā[ni](. tad yathā nīlapītalohitāvadātamaṃjiṣṭhāsphaṭika- raja)tavarṇāni. tā anantāparya[n](t)[ā] (lokadhātavo vabhāsya punar eva pratyudāvṛtya: bhagavantam pradakṣiṇīkṛtya bha)gavato [mūr]dhāny (antardhīyanta:<sup>707</sup>

[216] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvaḥ<sup>708</sup> utthāyāsanād ekāṃsam u)/71r/ ttarā[samgam kṛtvā] dakṣiṇam jānumaṇḍalam (pṛthivyām praṭiṣṭhāpya) y(ena bhagavān aṃja)[liṃ praṇāmya<sup>709</sup> bhaga](vantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ smi)tasya prā[duṣkaraṇāya. nā](hetukaṃ nāpratyaya)ṃ tathāgatārhanṭaḥ (sam)[yak- sam](bu)ddhā smitaṃ prāduṣkurvanti.<sup>710</sup>

698. A puruṣo, F puruṣo read poṣo m.c.

699. A rūhyate.

700. A pakṣiṇā āhuḥ

701. A devadatto hi {sam}mūḍho [s](au) / yasya vṛkṣo na rūhyate.; F tevadatto

702. A na kṛtaṃ kuśalaṃ kiṃci / rūhyate sya katha(m) dr(umah)

703. A mātyānām

704. A kaḥ pratyayo ya tṛṃśakoṭyo janānām daśabhūmipraṭiṣṭhitāḥ abhijñāpratīlabdhāḥ saṃvṛttāḥ; A om.

trayas-°

705. A smi {m}tam prāduścakāra: atha tasmim samaye; A om. khalu

706. A rarśm(!)śahasrāni niścaraṃti smānekavarṇāni nānāvarṇāni; A om. °-śata-°

707. A mūrdhany antardhīyamta:

708. A mahāsatvo

709. A yena bhagavāṃs tenāṃjalim praṇāmya; F according to the length of the gap, F om. tena

710. A kaḥ pratyayo ... tathāgatā arhanṭaḥ samyaksambuddhā smitaṃ prāduṣkurvam<i>:

bhagavān āha. paśyasi tvam bhaiṣajyasena caturdiśam lokadhātau samantājanakāyam āgacchantam mamāntike.<sup>1715</sup>

āha. nohīdam bhagavan na paśyāmi.<sup>1716</sup>

bhagavān āha. tena hi bhaiṣajyasena vyavalokaya paśya janakāyam\*

[217] atha khalu<sup>1717</sup> bhaiṣajyaseno bodhisatvo mahāsatto vyavalokyādrākṣī/80r/t pūrvasyān diśy eko vṛkṣaḥ prādurbhūtaḥ<sup>1718</sup> saptayojanasahasrapramāṇaḥ tatraikānte<sup>1719</sup> pañcaviṃśati koṭisahasrāṇi janakāyasya sannipatitāni. te ca na bhāṣante<sup>1720</sup> na jalpanti nālapanti na saṃlapanti na bhujjanti nottiṣṭhanti na caṃkramanti<sup>1721</sup> tūṣṇīmbhāvenādhivāsanti.

dakṣiṇasyān diśi-m-eko<sup>1722</sup> vṛkṣaḥ prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra pañcaviṃśati koṭisahasrāṇi janakāyasya sannipatitāni.<sup>1723</sup> te na jalpanti nālapanti na saṃlapanti.<sup>1724</sup> na bhāṣante nottiṣṭhanti na caṃkramanti. tūṣṇīmbhāvenādhivāsanti.<sup>1725</sup>

paścimāyāṃ diśy eko<sup>1726</sup> vṛkṣaḥ prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra pañcaviṃśati koṭisaha/80v/srāṇi<sup>1727</sup> janakāyasya sannipatitāni. te na jalpanti nālapanti na saṃlapanti.<sup>1728</sup> na bhāṣanti nottiṣṭhanti na caṃkramanti. tūṣṇīmbhāvenādhivāsanti.<sup>1729</sup>

uttarasyān diśi-m-eko vṛkṣaḥ<sup>1730</sup> prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra pañcaviṃśati koṭisahasrāṇi janakāyasya sannipatitāni. te na jalpanti nālapanti na saṃlapanti na bhāṣanti nottiṣṭhanti. na caṃkramanti tūṣṇīmbhāvenādhivāsanti.<sup>1731</sup>

ūrdhvāyān diśy eko vṛkṣaḥ prādurbhūtaḥ<sup>1732</sup> saptayojanasahasrapramāṇaḥ tatra pañcaviṃśati koṭisahasrāṇi janakāyasya<sup>1733</sup> sannipatitāni. te na jalpanti nālapanti na saṃlapanti<sup>1734</sup> na bhāṣanti. nottiṣṭhanti na caṃkramanti. tūṣṇīmbhāve/81r/nādhivāsanti.<sup>1735</sup>

1715. AIK caturdiśe lokadhātau samantā janakāyam āgacchanti. (IK āgacchantam) mamāntike (IKmamāntike); B caturdiśam lokadhātau samantā janakāya{ma}m āgacchantam; D caturdiśam lokadhātu samanvā(!) janakāyam āgacchantam

1716. A n(o)hīdam bhagavan paśyāmi.; A om. na; I bhagavan\*

1717. K janakāyam atha khalu; I janakāyam || atha khalu; A om. khalu

1718. I vyavalokya-m-adrākṣī\* pūrvasyān diśi eko vṛkṣa<h> prādu<r>bhūtaḥ; K vyavalokyādrākṣī\* pūrvasyān diśi; A ekaṃ vṛkṣa prādurbhūta.

1719. A saptayojanapramāṇaḥ: tatraikānte; A om. °-sahasra-°

1720. BK te na ca bhāṣante (K °-ṃti); D te na ca {bhagavam} bhāṣite(!)

1721. AIK na jalpanti. na bhujjanti. nottiṣṭhanti.; AIK om. nālapanti na saṃlapanti & na caṃkramanti; B no<t>tiṣṭhanti; D caṃkrānti

1722. AI dakṣiṇāyān (I °-yām) diśāyāmm eko; K dakṣi(nāyām diśāyā)m ek(o)

1723. A °-pramāṇaḥ tatra pañcaviṃśati koṭi janakāyasya sannipatitāni.; A om. °-sahasrāṇi; IK °-pramāṇaḥ pañcaviṃśati (I °-viṃśa[t\*]) koṭisahasrāṇi janakāyasya (K om. janakāyasya) tatra sannipatitāni.

1724. AIK om. na saṃlapanti.

1725. D om. dakṣiṇasyān diśi-m-eko ... tūṣṇīmbhāvenādhivāsanti.; K na bhāṣanti no<t>tiṣṭhanti; IK always °-ṃti; I tūṣṇībhāvenādhivāsanti: ||

1726. AIK paścimāyāmn(IK °-ām) diśāyāmm eko (K diśā( + + ))

1727. A [pañcav](iṃ)[śat](i)[t(?)] k(o)ṭisahasrāṇi; I tatra pañcaviṃśa[t\*] śatako[ṭisaha]srāṇi; K tatra pañcaviṃśat koṭisahasrāṇi

1728. AIK om. na saṃlapanti.

1729. A na bhāṣanti. n{n}ottiṣṭhanti. na caṃkramanti.; D na caṃkrānti.; I tūṣṇībhāvenādhivāsaya<ṃ>ti ||

1730. AIK uttarāyān (I °-ām) diśāyāmm eko (K diśā(yām eko)) vṛkṣa<h> (IK vṛkṣaḥ)

1731. I prādurbhūtaḥ sa<ptayojanasahasrapramāṇaḥ ... nottiṣṭhanti. na caṃkrama>ti. tūṣṇībhāvenādhivāsanti ||; K saptayojanakoṭisahasrapramāṇaḥ; D tatra pañcaviṃśati ... na ālapanti ... na caṃkrānti tūṣṇīmbhāvenādhivāsanti.; AK om. na saṃlapanti

1732. AK ūrdhvāyān (K °-yām) diśāyāmm (K °-yām) eko vṛkṣa<h> (K vṛkṣaḥ) prādurbhūtaḥ; B ūrdhvāyān diśy eko vṛkṣo; D ūrdhvāyād diśy eko vṛkṣaḥ prādurbhūtaḥ; I ūrdhvāyān diśāyāmm eko vṛkṣo jātaḥ; I om. prādurbhūtaḥ

1733. A pañcaviṃśati koṭi janakāyasya; A om. °-sahasrāṇi

1734. AIK om. na saṃlapanti

1735. D nottiṣṭhanti na caṃkrānti.; I tūṣṇībhāvenādhivāsanti: ||

bhagavān āha. paśyasi tvam bhaiṣajyasena caturdiśe lokadhātau samantājanakāyam āgacchantam<sup>711</sup> ma[m]āntike.

āha nohīdam bhagava[n na] paśyāmi.<sup>712</sup>

bhagavān āha. tena hi bhai(ṣajya)sena vyavaloka[ka](ya paśya) janakāyam ||

[217] atha khalu<sup>713</sup> bhaiṣajyaseno bodhisatvo mahāsatvo vyavalokyam tā drākṣīt p(ū)rvasyān [di](śy ek)o /71v/ (vr̥k)ṣaḥ prādurbhūtaḥ saptayojanasahasrapra[māṇaḥ<sup>714</sup> tatraikānte] (paṃcaviṃśa)ti koṭīśahasrā[ṇi jan](akāyasya sannipatitāni. te ca na bhāṣante na ja)lpanti na bhūm[janti n]o(tt)i(ṣṭha)nti. [t](ūṣṇīmbhāvenādhivāsa)[yanti.]

(da)[kṣiṇasyām] diśy<sup>715</sup> eko vr̥kṣaḥ (prādurbhūtaḥ saptayojanasahasrapramā)ṇa tatra paṃcaviṃśati <koṭī> janakāya(sya<sup>716</sup> sannipatitāni. te na) jalpanti nālapanti (na saṃlapanti. na bhāṣante nottiṣṭhanti na caṃkramanti. tūṣṇīmbhā)[venādhivāsa](yanti.<sup>717</sup>

pa)ścimāyān diśy<sup>718</sup> eko vr̥kṣaḥ prādurbhūtaḥ (saptayojanasahasrapramāṇaḥ) tatra paṃcaviṃśati koṭīśahasrāṇi<sup>719</sup> ja(nakāyasya sannipatitā)[ni]. /72r/ t(e) [na jal]panti na lapanti na saṃlapanti. na bhāṣanti. nottiṣṭhanti.<sup>720</sup> na caṃkramanti [tūṣṇī]bhā[ve]nādhivāsay[anti. ||]

[utta]rasyām [diśy e]ko vr̥kṣaḥ<sup>721</sup> prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra paṃcaviṃśati koṭīśahasrāṇi janakāyasya sannipatitāni te na jalpanti nālapanti na saṃlapanti<sup>722</sup> na bhāṣante nottiṣṭhanti na caṃkramanti tūṣṇībhāvenādhivāsayanti. ||

urdhvāyām diśy eko vr̥kṣaḥ<sup>723</sup> prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra paṃcaviṃśati koṭīśahasrāṇi<sup>724</sup> janakāyasya sannipatitāni te na jalpanti nālapanti na saṃlapanti<sup>725</sup> na bhāṣanti nottiṣṭhanti na ca<m>kramanti tūṣṇīmbhāvenādhivāsayanti. ||

711. A samamntā janakāyam āgacchanti

712. A āha: n(o)hīdam bhagavan paśyāmi.; A om. na

713. A om. khalu

714. A vyavalokyādrākṣīt pūrvasyān diśy ekam vr̥kṣam prādurbhūta<ṇ>. saptayojanapramāṇam; A om. °-sahasra-°

715. A dakṣiṇāyān diśyāmm

716. A saptayojanasahasrapramāṇaḥ tatra paṃcaviṃśati koṭī janakāyasya

717. F part folio 71v3–5 is covered by a fragment which fits in folio 67r, where it is located in FE, cf. notes 651, 652, 655; F text reconstructed following A.

718. A paścimāyāmn diśyāmm

719. A [paṃcav](iṃ)[śat](i)[t](!?) k(o)ṭīśahasrāṇi

720. A nālapanti. na bhāṣanti. n {n} ottiṣṭhanti.; A om. na saṃlapanti

721. A uttarāyān diśyāmm eko vr̥kṣa<ḥ>

722. A om. na saṃlapanti

723. A ūrdhvāyān diśyāmm eko vr̥kṣa<ḥ>

724. A paṃcaviṃśati koṭī janakāyasya; A om. °-sahasrāṇi

725. A om. na saṃlapanti



adhastād diśy eko vṛkṣaḥ prādurbhūtaḥ<sup>1736</sup> saptayojanasahasrapramāṇaḥ tatra pañcaviṃśati koṭisahasrāṇi<sup>1737</sup> janakāyasya sannipatitāni. te na jalpanti nālapanti na saṃlapanti na bhāṣanti nottiṣṭhānti.<sup>1738</sup> na caṃkramanti. tūṣṇībhāvenādhivāsanti. ||

[218] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\*<sup>1739</sup> pṛccheyam ahaṃ bhagavantam tathāgatam arhantaṃ samyaksambuddham kaṃcid<sup>1740</sup> eva pradeśam sacen me bhagavān avakāśam kuryāt pṛṣṭaḥ praśnavyākaraṇāya.<sup>1741</sup>

evam ukte bhagavān bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam etad avocat\* pṛccha tvam bhaiṣajyasena yad yad evākāṃkṣasy ahaṃ te tasya tasyai/81v/va praśnasya paripṛṣṭasya vyākaraṇena cittam ārādhayiṣye.

[219] evam ukte bhaiṣajyaseno<sup>1742</sup> bodhisatvo mahāsatvo bhagavantam etad avocata: kim etad bhagavaṃś caturdiśe lokadhātuṣu janakāyam āgatyāvasthito<sup>1743</sup> yāvad adhastā ūrdhvāyāṃ diśi pañcāśat koṭyo janakāyam āgatyāvasthitaḥ te ca bhagavantam nālapanti na saṃlapanti. na jalpanti na vadanti na bhāṣanti. nottiṣṭhānti na caṃkramanti. tūṣṇībhāvenādhivāsanti. ko bhagavan hetuḥ<sup>1744</sup> kaḥ pratyayaḥ

bhagavān āha. gaccha tvam bhaiṣajyasena<sup>1745</sup> svayam eva tāṃs tathāgatān paripṛcchā: yato lokadhātāv ete janakāyā āgatā.<sup>1746</sup>

āha. kasya bhagavan ṛddhibalādhānena gacchāmi. ta/82r/thāgatasyardhyanubhāvena uta [s](va)rdhyā:

[bha]gavān āha. svakena bhaiṣajyasena ṛddhibalādhānena gaccha. punar api tathāgata[syardhyanu]bhāvenāgaccha: ||

1736. A adharimāyān diśāyāṃm eko vṛkṣa<h> prādurbhūtaḥ; IK adharimāyāṃ diśi (K diśāyāṃ) eko vṛkṣo jātaḥ; IK om. prādurbhūtaḥ; B adhastā diśy eko vṛkṣaḥ prādurbhūtaḥ; D adhastāṃ diśi <e>ko vṛkṣaḥ prādurbhūtaḥ

1737. A tatra (pañcaviṃśati) [koṭisa](ha)«srā»(ni); I tatra pañcaviṃśa[t\*(?) koṭisahasrāṇi]

1738. B <ja>lpanti; AIK om. na saṃlapanti; D na ālapanti na saṃlapanti; K not<t>tiṣṭhānti

1739. D etad avocati.

1740. BD kiṃcid

1741. A bhagavān avakāśam kuryāt pṛṣṭaḥ praśnavyākaraṇāya ||; D bhagavān avakāśam kuryāt pṛṣṭaprag(!)navyākaraṇāya.; IK bhagavān avakāśam kuryāt\* praśnasya pṛṣṭasya vyākaraṇāya.|| (I praśnasya(, lacuna)

1742. A evam ukte bha[ga]vaṃ bhaiṣajyaseno; A om. bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam etad avocat\* pṛccha ... ārādhayiṣye. evam ukte; I (e)vam uk(t)ai bhaiṣajyaseno; I om. evam ukte bhagavān bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam etad avocat\* pṛccha ... vyākaraṇena cittam ārādhayiṣye; K evam ukte bhagavan\* ... ahan te tasya tasyaiva pṛṣṭasya praśna(sya vyākaraṇena) cittam ārādhayiṣyāmi. evam ukte bhaiṣajyaseno; K om. pari-°; B lacuna (pṛccha ... bhaiṣaj)yaseno

1743. A avocat\* kim bhagava(m)ś caturdiśe lokadhātu janakāyam āgamy[ā]<va> sthito; B avocat\* kim etan bhagavaṃś; D bhagabantaṃ avocati: kim etad bhagavaṃ caturdiśe; I avocat\* kiṃ bhagavaṃś ca{ndra}<tu>rdiśe lokadhātu janakāyam āgatyāvasthito; AI om. etad; K avocat\* (kiṃ ... lokadhāt)au janakāyam āgamyāvasthito

1744. AIK yāvad adhastā. (K adhastād) ūrdhvāyān (IK °-yāṃ) diśāyāṃ pañcāśat (I pañcāśat\*) koṭyo (K pañcavi(m)śat koṭīr) janakāyasyāgamyāvasthitāḥ (I janakāyam āgamyāvasthitaḥ) ko bhagavan (I °-van\*) hetuḥ (K āgamyā(, lacuna); AIK om. te ca bhagavantam nālapanti ... tūṣṇībhāvenādhivāsanti.; D koṭyo j{y}anakāyam āgatyāvasthitaḥ te ca bhagavantam nālapanti; B ko{h} bhagava hetuḥ

1745. K end of lacuna: )bhagavān āha.; B gaccha tvam bhaiṣa<jya>sena; D gaccha tvam {bhai tvam} bhaiṣajyasena

1746. AI svayam eva tāṃs tathāgatān(IK °-tān\*) paripṛccha: yato lokadhātāv ete āgatāḥ (I etā te(!) āgatā ||); AI om. janakāyā; K loka(, lacuna

adhārimāyāṃ diśy eko vṛkṣaḥ<sup>726</sup> prādurbh(ū)/72v/<taḥ saptayo>janasahasrapramāṇaḥ tatra pañcaviṃśati koṭīsaḥsrāṇi<sup>727</sup> janakāyasya saṃnipatitāni te na jalpanti nālapanti na saṃlapanti<sup>728</sup> na bhāṣanti nottiṣṭhānti. na caṃkramanti. tūṣṇībhāvenādhivāsayanti. ||

[218] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* pṛccheyam ahaṃ bhaga(vantaṃ tathāgatam arhantaṃ samya)ksambuddhaṃ kaṃcid eva pradeśaṃ sacen me bhagavān avakā(śam<sup>729</sup> kuryāt pṛṣṭaḥ praśnavyākaraṇ)āya. ||

evam ukte bhagavān <bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam etad avocat\* pṛccha tvam bhaiṣajyasena yad yad evākāṃkṣasy ahan te tasya tasyaiva praśnasya paripṛṣṭasya vyākaraṇena cittam ārādhayiṣye.

[219] evam ukte> bhaiṣajyaseno<sup>730</sup> bodhisatvo (mahāsatvo bhagavantam etad a)v(o)cat\* kiṃ bhagavaṃ<sup>731</sup> caturdiśe lokadhātau janakāyam āgatyā(vasthito yāva)[d]<sup>732</sup> (a)dhastā urdhvāyāṃ diśāyāṃ pañcāśat kautyo janakāya{sya}m āga/73r/tyāvasthitāḥ<sup>733</sup> ko bhagavan hetuḥ kaḥ pratyaḥ

bhagavān āha. (gaccha tva)ṃ bhaiṣajyasena svayam eva tāṃs tathāgatāṃ paripṛccha yato lo[ka]dhātāv (ete āgatā.)<sup>734</sup>

[āha: kasya ṛddhiba]lādhānena gacchāmi.

bhagavān ā[ha.] (svakena bhaiṣajyasena)<sup>735</sup> [ṛddhibalādhānena gaccha.]

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726. A adharimāyān diśāyāṃm eko vṛkṣa<h>

727. A tatra (pañcaviṃśati) [koṭīsa](ha)«srā»(ni)

728. A om. na saṃlapanti

729. A bhagavān {n} avakāśaṃ

730. A evam ukte bha[ga]vāṃn bhaiṣajyaseno; A om. bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam etad avocat\* pṛccha ... ārādhayiṣye. evam ukte

731. A bhagava<ṃ>ś

732. A āgamy[ā]<va>sthito yāvad

733. A ūrdhvāyān diśāyāṃ pañcāśat koṭyo janakāyasyāgamyāvasthitāḥ

734. F these akṣaras are covered by a piece of birch bark without script. The text at the end of folio 73r1 and 2 is 2 akṣaras shorter than that of the subsequent lines due to an edge torn before the text was copied(?).

735. F these akṣaras are covered by a piece of birch bark without script.

[220] atha khalu<sup>1747</sup> bhaiṣajyaseno bodhisatvo mahāsatvo bhaga(vantaṃ ṭṛ)guptaṃ pradakṣiṇīkṛtya tatraivāntardhitaḥ atha khalv ito lokadhātā ṣaṇnavati<sup>1748</sup> lokadhātukoṭīr atikramya candrapradīpā nāma lokadhātuḥ tatra candrāvaticṣetro<sup>1749</sup> nāma tathāgato rhan samyaksambuddha etarhi tiṣṭhati dhṛyate yāpaya(ti. aṣītiḥ ko)ṭī<sup>1750</sup> bodhi(satvamahāsatva-saha)sraparivṛtaḥ puraskṛto dharman deśayati sma. tāṃ lokadhātum (bhaiṣajyaseno bodhisatvo nuprā)ptaḥ<sup>1751</sup>

[221]<sup>1752</sup> atha khalu bhaiṣajyaseno /82v/ bodhisatvo mahāsatvo yena bhagavāṃs tenopasaṃkrānta upasaṃkramya tasya<sup>1753</sup> bhagavataś candrāvaticṣetrasya<sup>1754</sup> tathāgatasyārhatāḥ samyaksambuddhasya pādaḥ śīrasābhivandya purata sthitaḥ sthitvā yena sa bhagavāṃs tenāmjalim praṇamya<sup>1755</sup> bhagavantam etad avocat\* āgato smi bhagavan<sup>1756</sup> ṣaṇnavati lokadhātukoṭīsahasrāṇy atikramya bhagavataḥ śākyamunes tathāgatasya buddhakṣetrāt<sup>1757</sup> sahāyā lokadhātoḥ na cāhaṃ bhagavaṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni. ko bhagavan hetuḥ kaḥ pratyayo<sup>1758</sup> yat sahāyāṃ lokadhātau bhagavataḥ śākyamunes tathāgatasya<sup>1759</sup> purato bahujanakāyaḥ sannipatito daśadiga/83r/bhyāgatas tatrasthaḥ paśyāmy āsīt tāni cehastho na paśyāmi.<sup>1760</sup>

<sup>1747.</sup> AIK āha: kasya (K )kasya, end of lacuna) ṛddhibalādhānena (I riddhisamādhānena; K ṛddhibalā-°) gacchāmi. bhagavān āha. svakena bhaiṣajyasena ṛddhibalādhānena (I riddhi-°) gaccha: || atha khalu; AIK om. bhagavan (K lacuna) & tathāgatasya ... uta svarthyā: & punar api tathāgatasya ... āgaccha; D āha. kasya bhagavan ṛddhivalādhānena gacchāmi. bhagavatasya {t}ṛdhyānubhāvena uta svarthyā: bhagavān āha. svakena bhaiṣajyasena ṛddhiba(!)lādhānena gaccha: punar api tathāgatasya ridhyānubhāvena gaccha: atha khalu

<sup>1748.</sup> D bhagavantam ṭṛṣ pradakṣiṇīkṛtya; AIK tatraivāntardhita (I tatraivan-°) || ṣaṇnavati (IK ṣaṇnavati); AIK om. atha khalv ito lokadhātā; ABCDF ṣaṇnavati; IK ṣaṇnavati

<sup>1749.</sup> D lokadhātukoṭīr atikkramya; A lokadhātus tatra

<sup>1750.</sup> A rhā (IK rhan\*) samyaksambuddhaḥ aṣīti koṭī (K kro(!)ṭī); AIK om. etarhi tiṣṭhati dhṛyate yāpayati.; D dhṛyati

<sup>1751.</sup> AI bodhisatvamahāsatvapariṇṛtaḥ puraskṛto dharman (I dharmam) deśayati tāṃ lokadhātum anuprāpta (I °-taḥ ||) || AI om. °-sahasra-° & sma & bhaiṣajyaseno bodhisatvo; K bodhisatvamahāsatvasahasrapariṇṛtaḥ puraskṛtaḥ dharmam deśayati. tāṃ lokadhātum anuprāptaḥ ||; K om. sma & bhaiṣajyaseno bodhisatvo; D bodhisatvama<hāsa>tvasahasrapariṇṛtaḥ puraskṛto ddharmman deśayati sma.; B °-paribṛtaḥ ... tāṃ <lo>kadhātum bhaiṣajyaseno

<sup>1752.</sup> IK [221] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvaḥ (K °-tva) tasya bhagavataḥ candrāvaticṣetrasya tathāgatasya purataḥ sthito yena (K sa) bhagavāṃs (K °-vān\*) tenāmjalim praṇamaya (K praṇamya tam) bhagavantam etad avocat\* ko bhagavan\* hetuḥ (K hetur bhagavan\*) sahāyāṃ lokadhātau (K °-tum) śākyamunis (K °-ni) tathāgatasya purato bahujanakāyaṃ samnipatitam daśadigabhyāgataṃ tatrasthāḥ (K °-sthaḥ) paśyāmy āsīt (I paśyā(my ās)īt\*) tāni cehastho na paśyāmi.

<sup>1753.</sup> A mahāsatva tasya; A om. yena bhagavāṃs tenopasaṃkrānta upasaṃkramya; B mahāsatvo {mahāsa} yena bhagavāṃs tenopasaṃkrāntā

<sup>1754.</sup> AB bhagavata candrāvaticṣetrasya; D bhagava<ta>ś candrāvaticṣetrasya

<sup>1755.</sup> A <ta>thāgatasya purata s(th)ito yena bhagavāṃs (t)e(nā)ṃ(jalim, incipit lacuna, continues § 226; A om. arhataḥ ... śīrasābhivandya & sthitvā & sa; D om. sthitvā; E tenāmjalim) praṇamya, end of lacuna, continues from § 161.

<sup>1756.</sup> B bhagava; D bhagavan\*; E bhagavaṃ

<sup>1757.</sup> D atikkramya bhagavata śākyamunes tathāgatasya vuddhakṣetrāt; E (atikramya bha)gavataś śākyamunes tathāgatasya vuddhakṣetrāt

<sup>1758.</sup> B bhagavāṃs; D sahāyā lokadhātoḥ na cāhaṃ bhagavaṃs tāvanti satvā kvacit paśyāmi. yāvanti tatra dṛṣṭāni. ko bhagavaṃs hetuḥ kaḥ pratyayo; E sahāyā lokadhātu na cāhaṃ bhagavaṃs tāvantaṃ (satvāni) kvacit paśyāmi. yāvanti tatra dṛṣṭāni: ko bhagavaṃs hetuḥ kaḥ pratyayo

<sup>1759.</sup> E bhagavatasya śākyamunes tathāgatasya

<sup>1760.</sup> DE bahujanakāyaḥ (E °-kāyas) sannipatito daśadīśbhyāgatas (E °-taḥ) tatrasthaḥ (E °-stha) paśyāmi ttāni cehastho na paśyāmi.; DE om. āsīt

[220] atha khalu bhai(ṣajyase)no bodhisatvo ma[hāsatvo bhagava]ntaṃ tṛguptaṃ pradakṣiṇīkṛtya tatraivāntardhita(h ṣa)ṇnavati [loka]dhātukoṭīr atikramya candrapradīpā nāma lokadhātuḥ<sup>736</sup> (ta)tra candrāvaticsetro nāma tathāgato rhan<sup>737</sup> samya<ksaṃbuddho> {candrapradīpaḥ}<sup>738</sup> aśītkoṭī bodhisatv{o}mahāsatvasa<ha>srāpari/73v/vṛtaḥ puraskṛt(o) dharmam deśayati<sup>739</sup> tāṃ lokadhātum anuprāptaḥ ||

[221]<sup>740</sup> † atha khalu bhaiṣajyaseno bodhisatvo mahāsatvas tasya bhagavataḥ candrāvaticsetrasya tathāgatasya purata [sthi]to. yena bha(gavāṃ)s tenāṃ[jaliṃ praṇa]mya<sup>741</sup> bhagavantam etad avocat\* ko he(tuḥ bhagavaṃ kaḥ) pratya(ya)s tathā[gatas tenopasaṃ]krāmad upasaṃkra[mya] tathā[gata](s)y(a p)urata sthitvā bhagavantam etad [avocat\*† āgatā]gato smi bhagavan\* ṣaṇnavati lokadhā[tuko]ṭīśahasrāṇy atikramya na cāhaṃ bhagavaṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni.

736. A lokadhātus

737. A rhā

738. A om. candrapradīpaḥ

739. A bodhisatvamahāsatvaparivṛtaḥ puraskṛto dharman deśayati; A om. °-sahasra-°

740. F [221] the text in F is confused; tentative reconstruction:

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvas tasya bhagavataḥ candrāvaticsetrasya tathāgatasya purata [sthi]to. yena bha(gavāṃ)s tenāṃ[jaliṃ praṇa]mya bhagavantam etad avocat\* {ko he(tuḥ bhagavaṃ kaḥ) pratya(ya)s tathā[gatas tenopasaṃ]krāmad upasaṃkra[mya] tathā[gata](s)y(a p)urata sthitvā bhagavantam etad [avocat\*] āgatā]gato smi bhagavan\* ṣaṇnavati lokadhā[tuko]ṭīśahasrāṇy atikramya na cāhaṃ bhagavaṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni. <ko hetuḥ bhagavaṃ kaḥ pratya(ya)s tathā[gatas tenopasaṃ]krāmad upasaṃkra[mya] tathā[gata](s)y(a p)urata sthitvā bhagavantam etad [avocat\*] āgatā]gato smi bhagavan\* ṣaṇnavati lokadhā[tuko]ṭīśahasrāṇy atikramya na cāhaṃ bhagavaṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni.>

741. A mahāsatva tasya bhagavata candrāvaticsetra[trasya <ta>thā]gatasya purata s(th)ito yena bhagavāṃs (t)e(nā)ṃ(jaliṃ, incipit lacuna, continues § 226.

[222] sa<sup>1761</sup> bh(āgavān ā)ha. tatraiva bhaiṣajyasena saṃcaranti saṃtiṣṭhanti.

āha.<sup>1762</sup> yathā katham punar bhagavan\*

bhagavān āha. acetanavṛkṣasambhūtāni satvāni.<sup>1763</sup>

āha.<sup>1764</sup> kena bhagavan dr̥ṣṭam kena śrutam<sup>1765</sup> yad acetane vṛkṣe manuṣyā jāyante.

sa<sup>1766</sup> bhagavān āha. na bhaiṣajyasena tvayā dr̥ṣṭam na śrutam.<sup>1767</sup> yad acetane vṛkṣe manuṣyā jāyamte.

āha. na me bhagavan<sup>1768</sup> dr̥ṣṭam na śrutam yad acetane vṛkṣe manuṣyā jāyante.

sa bhagavān āha. icchasi<sup>1769</sup> tvam bhaiṣajyasena draṣṭum tad aham sāmpratam darśayiṣyāmi.

āha. icchāmi bhagavann icchāmi<sup>1770</sup> sugata:

[223] atha khalu bhagavān/83v/ś candrāvaticṣetras tathāgatas tasyām velāyām śatapūnyavicitritam svam bāhum prasārayati sma.<sup>1771</sup> tataś ca bāhutaḥ koṭīśatasahasram janakāyānām prādurbhavat\*<sup>1772</sup> ekaikaś ca janakāyo bāhuśatam prasārya nānāgandhavilepanais tathāgatam abhyavakiranti.<sup>1773</sup>

atha sa bhagavānś candrāvaticṣetras tathāgato bhaiṣajyasenam bodhisatvam mahāsatvam āmantrayati.<sup>1774</sup> paśyasi tvam bhaiṣajyasena eṣa janakāyas<sup>1775</sup> tathāgatam nānāgandhamālyavilepanair<sup>1776</sup> abhyavakiranti.

āha. paśyāmi bhagavan<sup>1777</sup> paśyāmi sugata:

sa bhagavān āha. ete acetanā janakāyāḥ prādurbhūtāḥ ete acetanā manuṣyāḥ pratyājātāḥ ||<sup>1778</sup>  
/84r/ atha khalu teṣām koṭīśatasahasrānām ekaikasya yad bāhuśatam te sarve vikīryante.<sup>1779</sup>

1761. I om. sa

1762. D santiṣṭhati: āha.; K sa<m>tiṣṭhaty āha.

1763. IK insert from § 221 between yathā katham punar bhagavan\* & bhagavān āha. acetanavṛkṣasambhūtāni (IK tāni) satvāni. the following text: atha khalu bhaiṣajyaseno bodhisatva mahāsatvo yena candrāvaticṣetras (K °-traḥ) tathāgatas tenopasaṃkrāmad upasaṃkrāmya tasya tathāgatasya purata (K °-taḥ) sthitvā (K tam) bhagavāntam etad avocat\* āgato smi bhagavan\* ṣaṇnavati{k\*} (K ṣaṇnavati) lokadhātukoṭīśahasrāny (K lokadhā[tukoṭīr]; K om. °-sahasrāny) atikrāmya. na cāham bhagavaṃs tāvamti. satvāni kvacit\* paśyāmi. yāvanti (K °-vamti) tatra dr̥ṣṭāni.

1764. B om. āha.

1765. IK bhagavan\*; E kena śrutam\*

1766. I om. sa

1767. E tvayā dr̥ṣṭam na ca śrutam\*; IK dr̥ṣṭam vā śrutam vā

1768. IK bhagavan\*; E bhagavam

1769. E dr̥ṣṭam na ca śrutam\* icchasi; E om. yad acetane vṛkṣe manuṣyā jāyante. sa bhagavān āha.; B yad acetane vṛkṣe mahānuṣyā; I om. yad acetane vṛkṣe manuṣyā; K d[r][s](ṣṭam, lacuna; K text probably = I; I om. sa (K lacuna)

1770. D bhagavaṃn icchāmi; E bhagavaṃm icchāmi; I bhagava(n\*) icchāmi

1771. IK atha khalu candrāvaticṣetra{m}s (K (atha khalu candrāvaticṣetra)s) tathāgato (K °-gataḥ) bāhum prasārayati.; IK om. bhagavānś & tasyām velāyām śatapūnyavicitritam svam & sma; D śatapūnyavicitritam; E bhagavānś ca(ṇdrāvaticṣetras tathāgatas, incipit lacuna, continues § 226.

1772. D prādurbhavam:

1773. IK nānāgandhamālyavilepanaiḥ (I °-gandhaimālyevilepanes); BI tathāgata{sya}m abhyavakiranti. (I °-amti.; K a[bhya](, lacuna)

1774. I om. atha sa bhagavānś candrāvaticṣetras ... āmantrayati.; K short lacuna,)śyasi tvam, K text probably = I; BD bhagavān candrāvaticṣetras (D °-kṣetras)

1775. I eka janakāyas

1776. B nānā«mālyā»gandhavilepanair abhyavakiranti.; IK gandhamālyenābhyavakiramti; IK om. nānā-° & °-vilepana

1777. B bhagava; DI bhagavam

1778. IK bhagavān āha. ete acetanā (I aceta<nā>) janakāyāḥ prādurbhūtaḥ (I °-kāyā; I om. prādurbhūtaḥ) ete acetanā manuṣyāḥ ||; IK om. sa & pratyājātāḥ; D pratyājātā.

1779. I <ya>d bāhuśatam; B vikiryante:

[222] bha[ga]vān āha. acetana<vr>kṣasambhū<tāni> †[satvomagādukāni + + + ]†<sup>742</sup>/74r/ni satvāni.

āha. kena bhagavaṃ dṛṣṭaṃ kena śrutaṃ yad acetane vṛkṣe manuṣyā jāyante.

bhagavān āha. na bhaiṣajyasena tvayā dṛṣṭaṃ vā śrutaṃ vā yad acetane vṛkṣe manuṣyā jāyamte.

āha. na me bhagavaṃ dṛṣṭaṃ na śrutaṃ.

bhagavān āha. icchasi tvaṃ bhaiṣajyasena druṣṭum\*<sup>743</sup> tad ahaṃ sāmpratam darśayiṣyāmi.

āha. icchāmi bhagavann icchāmi sugata. ||

[223] atha khalu candrāvaticṣetras tathāgato bāhuṃ prasārayati. tataś ca bāhutaḥ koṭīśatasahasraṃ janakāyānāṃ prādurbhavat\* || ekaikaś ca janakāyo bāhuśataṃ prasārya nānāgandhamālyavilepanais tathāgataṃ abhyavakiraṃti.

paśya/74v/si tvaṃ bhaiṣajyasena eta eṣa janakāyaḥ tathāgataṃ gandhamālyenābhyavakiraṃti.

āha. paśyāmi bhagavaṃ paśyāmi sugata:

bhagavān āha. ete acetanā janakāyā prādurbhūtāḥ ete acetanā manuṣyāḥ ayonijā ete satvā. ||

atha khalu teṣāṃ koṭīśatasahasrāṇāṃ ekaikasya yad vāhuśataṃ te vikīryante. ||

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<sup>742.</sup> Reading and meaning are unclear.

<sup>743.</sup> F sic.

[224] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvas taṃ<sup>1780</sup> dṛṣṭvā bhagavantam etad avocat\* kim idaṃ bhagavan kim idaṃ sugata:<sup>1781</sup> yan manuṣyāṇaṃ muhūrtamātreṇa bāhuśataṃ vikīrṇaṃ\* yadi bhagavaṃ cchatavāhavo<sup>1782</sup> na mucyante kaḥ punar vādo dvibāhukā manuṣyā mokṣyante.<sup>1783</sup>

bhagavān āha. evam eva bhaiṣajyasenācetanāḥ satvā<sup>1784</sup> jāyante. acetanā niruddhyante.<sup>1785</sup> asmākam api bhaiṣajyasena śarīram acetanabhūtaṃ manyitavyaṃ.<sup>1786</sup>

āha. katame bhagavan satvā<sup>1787</sup> ye daharāḥ katame vṛddhāḥ

bhagavān āha. santi bhaiṣajyasena daharāḥ satvā santi /84v/ vṛddhāḥ.

āha. katame bhagavan daharā katame vṛddhāḥ

āha. ye te<sup>1788</sup> sāmpratam vikīrṇā<sup>1789</sup> te vṛddhāḥ ye te vṛkṣebhyo nirjātās te daharā.

āha. icchāmi bhagavan daharāṇi satvāni draṣṭum\*<sup>1790</sup>

[225] atha khalu sa bhagavāṃś candrāvaticṣetras<sup>1791</sup> tathāgato dakṣiṇaṃ pāṇitalam prasārayati. atha daśabhyo digbhyaḥ koṭīśatasahasraṃ janakāyānāṃ āgacchanti.<sup>1792</sup> adhastād ūrdhvāyān diśi paṃcāśat koṭī<sup>1793</sup> janakāyasyāgacchanti. āgatvā ca te janakāyā bhagavataḥ pāḍau śirasābhivandya na ca tathāgatam ālapanti<sup>1794</sup> na saṃlapanti. tūṣṇīmbhāvenādhi-vāsanti sma.<sup>1795</sup>

[226] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* kim e/85r/te bhagavan satvās tathāgatam<sup>1796</sup> nālapanti na saṃlapanti tūṣṇīmbhāvenādhi-vāsanti.

1780. IK mahāsatvaḥ taṃ

1781. BD kim idaṃ bhagava (D °-vaṃ); IK kim iti bhagavan\* kim iti sugata:

1782. B muhūrtamātreṇa <bāhu>śataṃ vikīrṇaṃ; D muhūrtamātreṇa vāhuśataṃ vikīrṇaṃ yadi bhagavaṃ cchatabāhavo; IK muhūrtamātreṇa bāhuśataṃ vikīrṇaṃ. yadi bhagavan\* śatabāhavo

1783. BD kaḥ punar vādo (D vvādo) dvivāhukā manuṣyā mokṣyante.; IK kaḥ punar vādo dvibāhukā manuṣyā (K manuṣyāḥ); IK om. mokṣyante.

1784. D bhaiṣajyasenācetanās satvā

1785. B ace<ta>nā viruddhyante.; IK acetanā niruddhyante.

1786. IK śarīram acetanabhūto manyitavyaḥ ||; D manv(!)itavyaṃ.

1787. I bhagavan\*; K katame bhagavan\* te satvā

1788. D katame vṛddhā. āha. ye te; D om. bhagavān āha. santi ... daharā katame vṛddhāḥ; IK āha. (I om. āha) tatra katame bhaga[vān\*] (K °-van\*) daharāḥ katame (I °-ma) vṛddhāḥ bhagavān āha (I om. bhagavān āha) ye te; B bhagava daharā katame vṛddhā. ye te; B om. āha.

1789. I sāmpravatīkīrṇāḥ(!)

1790. I bhaga[van\*] ... draṣṭum. ||; K draṣṭum.; D draṣṭum:

1791. D atha khalu bhagavāṃś candrāvaticṣetras; D om. sa; IK atha khalu candrāvaticṣetras (I °-traṃ!); IK om. sa bhagavāṃś

1792. IK atha khalu (K om. khalu) caturbhyo digbhyaḥ koṭīśatasahasraṃ janakāyam (K °-kāyikānām) āgaccha<ṃ>ti.(, K incipit lacuna continues § 249; D daśadigbhyaḥ

1793. BD adhastā ūrdhvāyā (D °-yān) diśi paṃcāśat; I adhastād ūrdhvāyāṃ diśāyāṃ paṃcāśat\* koṭī

1794. B [ca] {ca} tathāgata<ṃ> nālapanti; I tathāgatasyālapanti

1795. D tūṣṇībhāvenādhi-vāsanti sma.; I tūṣṇībhāvenādhi-vāsanti sma.||

1796. I [bhagavaṃ satvāḥ tathāgataṃ]

[224] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvaḥ taṃ dr̥ṣṭvā bhagavaṃtam etad avocat\* kim idaṃ bhagavaṃ kim idaṃ sugata: yan manuṣyāṇā muhūrtamātreṇa bāhuśataṃ vikīrṇaṃ. || yadi bhagavaṃ śatabāhavo na mucyante. kaḥ punar vādo dvibāhukā manuṣyāḥ bhagavān āha. evam eva bhaiṣajyasena acetanā satvā jā/75r/yante. acetanā niruddhyante. asmākam api bhaiṣajyasena śarīram acetanabhūto manyitavyaḥ āha. katame bhagavaṃ satvāḥ y<e> daharāḥ katame vṛddhāḥ bhagavān āha. santi bhaiṣajyasena daharāḥ satvāḥ santi vṛddhāḥ. āha. katame bhagavan daharāḥ katame vṛddhāḥ bhagavān āha. ye te sāmpratam vikīrṇā te vṛddhāḥ ye te vṛkṣebhyo nirjātās te daharā. āha. icchāmi bhagavan daharāṇi satvāni draṣṭum\* ||

[225] atha khalu candrāvātī tathāgato dakṣiṇaṃ pāṇitalaṃ prasārayati. atha daśabhyo digbhyaḥ koṭīśatasahasraṃ janakāyam āgacchanti adhastād\* || ūrdhvāyān diśi paṃcāśaṃ koṭī janakāyasyāgacchanti. āgatvā ca /75v/ te janakāyā bhagavataḥ pādaḥ śirasābhivandya ca tathāgata {thāgata} syālapanti na [saṃlapa]nti tūṣṇībhāvenādhivāsanti. ||

[226] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavaṃtam etad avocat\* kim ete bhagavaṃ satvān tathāgataṃ nālapanti na saṃlapanti. tūṣṇībhāvenādhivāsanti.



bhagavān āha. na jānāsi bhaiṣajyasena<sup>1797</sup> acetanaḥ pṛthivīpradeśo nālapanti na samlapanti. dharmaskandhaṃ <na> prajānāti.<sup>1798</sup> tat kasya hetoḥ ihaikatyā bhaiṣajyasena<sup>1799</sup> daharā satvāḥ notpādam jānanti na nirodhaṃ jānanti. dr̥ṣṭvā ca na jarā na vyādhir na śoko<sup>1800</sup> na paridevaḥ na priyaviprayogo nāpriyasamprayogaḥ na priyād vinābhāvaḥ na maraṇaṃ nākālamṛtyu.<sup>1801</sup> nāpi tāni sarvakaṭukāni duḥkhāni dr̥ṣṭvā<sup>1802</sup> udyogam āpadyante kutas te jñāsyanti.<sup>1803</sup> punaḥ punas te bhaiṣajyasena śikṣayitavyāni.<sup>1804</sup>

[227] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo /85v/ bhagavantam etad avocat\* kuto bhagavan daharā satvā<sup>1805</sup> āgacchanti. kutaś cyavanti. kutropapadyante.<sup>1806</sup> ye dharmam na jānanti.

bhagavān āha.<sup>1807</sup> śṛṇu bhaiṣajyasena yan mānuṣyakam ātmabhāvaṃ pratigṛhṇanti.<sup>1808</sup> tan na rupyakāreṇa kṛtaṃ. na cīmarakāreṇa kṛtaṃ. na kāṣṭhakāreṇa kṛtaṃ. na kulālena kṛtaṃ.<sup>1809</sup> na rājabhayenotpadyate. strīpuruṣasamyogāt<sup>1810</sup> pāpena karmaṇā saṃyuktaṃ saṃbhavati. punaḥ punas ca<sup>1811</sup> teṣāṃ satvānāṃ śilpāni śikṣāpayanti. anantaṃ ca teṣāṃ kaṭukaṃ duḥkhaṃ saṃbhavati. kaṭukā vedanā.<sup>1812</sup> tatra teṣāṃ pūrvakṛtānāṃ pāpakānāṃ karmaṇāṃ vipākam anubhavanti.<sup>1813</sup>

1797. D na jānāsi bhaiṣajyasena

1798. D pṛthivīpradeśe ... dharmaskandhaṃ «na» prajānanti.; I na jānā(si) ... pṛthivīpradeśo nālapanti na samlapanti [na] dharmaskandhaṃ prajānāti.

1799. A tat kasya) hetoḥ ihaikatyā bhaiṣajyasena, end of lacuna, continues from § 221; I ta(t kasya hetoḥ ihai)katyā bhaiṣajyase<na>; I (t kasya hetoḥ ihai) is probably covered by a patch of birch bark stuck on the folio

1800. B dr̥ṣṭvā ca {da janakāya} na jarā {r} na vyādhir na śoko

1801. A (na pari)devo na priyasam(!)prayogo nāpriyasamprayogaḥ na priyair vinābhāvaḥ na maraṇaṃ <nā>kālamṛtyu.; DI na paridevaḥ(I °-vo) na priyaviprayoga nāpriyasamprayogaḥ (I °-ga) na priyād vinābhāvaḥ

1802. D duḥkhāni dr̥ṣṭvā

1803. A (udv)e(ga)[m ā]padyante. kutas te jñāsyanti.; I udvegam āpadyante. kutas te jñāsyā<m>ti.

1804. A punaḥ punaḥ te; B punaḥ punas te bhaiṣa<jya>sena; D punaḥ puna{h}s te bhaiṣajyasena; E punaḥ punas te bhaiṣajyasena: na (!) śikṣayitavyāni.; end of lacuna continues from § 223; I punaḥ punas tai bhaiṣajyasena

1805. A kuta bhagavan daharāḥ satvāḥ; E kuto bhagavaṃ ddaharās satvā; I lacuna.

1806. A kutaḥ punas cyavanti. kutra co(!)papadyante.; I kutra vo(!)papadyanti.

1807. A ye dharmam na jānanti. na budhyanti. bhagavān āha.

1808. I āt\*mabhāvaṃ pratigṛhṇanti.

1809. A taṃ na rūpyakāreṇa kṛtaṃ nāyaskāreṇa kṛtaṃ na kāṣṭhakāreṇa kṛtaṃ. na kumbhakāreṇa kṛtaṃ.; E tan\*{n} na rupyakāreṇa kṛtaṃ: na cīmarakāreṇa kṛtaṃ: [na] kāṣṭhakāreṇa kṛtaṃ\* na kulālena kṛtaṃ\*; I rupyakāreṇa. na cīmarakāreṇa kṛtaṃ. na kāṣṭhakāreṇa, the underlined part is covered by a patch of birch bark stuck on the folio.

1810. A [na rājabhayenot]pa[dya]nt(e). {r} anyatra strīpuruṣasamyogāt; DE strīpuruṣasamyogāt (E°-gā)

1811. AE saṃyuktāḥ (E °-taṃ) saṃbhavanti (E °-ati): punaḥ (A puna{h}h) punas ca

1812. A teṣā<m> śikṣāpayanti. anantaṃ ca kaṭukaṃ duḥkhaṃ teṣāṃ saṃbhavati. kaṭukā vedanāṃ tatra; A om. satvānāṃ śilpāni; I teṣāṃ satvāḥ śilpāni śikṣayita(vyāni + +) kaṭukaṃ duḥkha teṣāṃ saṃbhavati. kaṭukāṃ vedanāṃ tatra; I om. anantaṃ ca teṣāṃ(?); DE duḥkhaṃ saṃbhavati. kaṭukā (D kahakā!) vedanā:

1813. A pūrvakṛtānāṃ karmaṇāṃ vipākam anubhavanti; A om. pāpakānāṃ; DE pūrvakṛtānāṃ pāpakānāṃ karmānāṃ vipāka:m anubhavanti; I anubhava<m>ti

bhagavān āha. na jānase bhaiṣajyasena acetanaḥ pṛthivīpradeśo nālapamnti na saṃlapanti. na dharmaskandhaṃ prajānanti. tat kasya heto ihaikatyā<sup>744</sup> bhaiṣajyasena daharāḥ satvā notpādaṃ jānanti na nirodhaṃ. dr̥ṣṭvā<sup>745</sup> ca na jarā na vyādhir na śoko na paridevo na pṛyaviprayogo nāpriasamprayogaḥ na pṛyād vinābhāvaḥ<sup>746</sup> na maraṇaṃ nākālamṛtyur<sup>747</sup> nā/76r/pi tāni sarvakaṭukāni duḥkhāni dr̥ṣṭvā udvegama āpadyante. kutaḥ te jñāsyanti. punaḥ punaḥ te<sup>748</sup> bhaiṣajyasena śikṣāyitavyāni. ||

[227] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* kuto bhagavan daharāḥ satvā āgacchanti kutaś cyavanti. kutra vopapadyante. ye dharmam na jānanti.

bhagavān āha.<sup>749</sup> śṛṇu bhaiṣajyasena yaṃ mānuṣyakam ātmabhāvaṃ pratigṛhṇanti. taṃ na rūpyakāreṇa kṛtaṃ na cīmarakāreṇa kṛtaṃ na kāṣṭhakāreṇa kṛtaṃ na kulālena kṛtaṃ na rājabhayenotpadyate. strīpuruṣasaṃyogāt<sup>750</sup> pāpena karmaṇā saṃyuktāḥ sambhavanti. punaḥ /76v/ punaś ca te satvāḥ śilpāni śikṣāpayanti. anantaṃ ca<sup>751</sup> kaṭukaṃ duḥkhaṃ teṣāṃ sambhavanti. kaṭukaṃ vedanā.<sup>752</sup> tatra teṣāṃ pūrvakṛtānāṃ karmaṇāṃ vipākam anubhavanti.

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744. A tat kasya) hetoḥ ihaikatyā, end of lacuna, continues from § 221.

745. A na nirodhaṃ jānaṃti. d[r̥ṣṭvā] (, A lacuna.

746. A end of lacuna ) devo na priyaṃ(!)prayogo nāpriasamprayogaḥ na priyair vinābhāvaḥ; F nā(!)pṛyād vinābhāvaḥ

747. A maraṇaṃ <nā>kālamṛtyu:

748. A punaḥ punaḥ te

749. A kuta bhagavan daharāḥ satvāḥ āgacchanti. kutaḥ punaś cyavanti. kutra vopapadyante. ye dharmam na jānanti. na buddhyanti. bhagavān āha.

750. A taṃ na rūpyakāreṇa kṛtaṃ nāyaskāreṇa kṛtaṃ na kāṣṭhakāreṇa kṛtaṃ na kumbhakāreṇa kṛtaṃ [na rājabhayenot]pa[dya]nt[e]. {r}anyatra strīpuruṣasaṃyogāt

751. A puna {ḥ}ḥ punaś ca teṣā<m> śikṣāpayanti. anantaṃ ca; A om. satvāḥ śilpāni

752. A kaṭukā vedanāṃ

ihaiva te bhaiṣajyasena daharāḥ satvā<sup>1814</sup> āgatā ya ete notti/86r/ṣṭhanti ya īdrśān duḥkhām vedanām anubhavanti.<sup>1815</sup> anena kāraṇena bhaiṣajyasena nālapanti na saṃlapanti.<sup>1816</sup> evaṃ te bhaiṣajyasena<sup>1817</sup> daharāḥ satvāḥ kuśalam ajānānāḥ notpādam jānanti na nirodham jānanti. na ca te mānuṣyakam<sup>1818</sup> ātmabhāvaṃ pratilapsyante. ime ucyante bhaiṣajyasena daharāḥ satvā.<sup>1819</sup>

[228] āha. katham bhagavan daharāḥ satvā utpadyante katham nirudhyante.<sup>1820</sup>

bhagavān āha. tad yathāpi<sup>1821</sup> nāma bhaiṣajyasena kaścīd eva puruṣa agniṃ kāṣṭhena parimārjayet ta{ta}syānupūrveṇa taṃ kāṣṭham agninā pradīpyeta.<sup>1822</sup> evaṃ eva bhaiṣajyasena mānuṣyātmabhāvaṃ<sup>1823</sup> prathamam saṃjāyate. jātam ca san vedanām vedayati.<sup>1824</sup>

āha. ko trābhijāto /86v/ jātaḥ kaḥ parinirvṛtaḥ

bhagavān āha. buddha eva bhaiṣajyasenābhijāto jātaḥ tathāgata eva parinirvṛtaḥ<sup>1825</sup>

[229] tad yathāpi nāma bhaiṣajyasena kasmīcid<sup>1826</sup> andhakāragrhe timirāgāre rājñā puruṣo bandhanāvarodhaḥ kṛtaḥ syāt\* tatra sa puruṣo ndhakāragrhe<sup>1827</sup> praviṣṭaḥ antargrhe timiram timirāgāram<sup>1828</sup> paśyet\* athānyaḥ kaścīd puruṣaḥ pūrvaduḥkhavedanābhīr<sup>1829</sup> drṣṭāś cintayen naṣṭa eṣa puruṣaḥ anabhyasitaḥ duḥkho jīvite vināśam yāsyati.<sup>1830</sup> sa tatrāgnim ānayitvā tatrābhyantragrhe<sup>1831</sup> sūkṣmam agniṃ cchorayet\*

1814. E ihaiva te bhaiṣajyasena ddaharā satvā; I iheva {taiva} te bhaiṣajyasena daharāḥ satvā

1815. A āgatā yaḥ ete nālapanti. na sallapanti. nottiṣṭhanti. te īdrśā<m> duḥkhām vedanā<m> vedayiṣyamnti ||; B ya īdrśā duḥkhām «vedanā»m anubhavamti.; I āgatā ya [ete] nottiṣṭhamti. te īdrśā duḥkhām vedanāmm anubhaviṣyamti.; D duḥkhā<m>; E ya īdrśāṃ duḥkhavedanām anubhavanti

1816. A bhaiṣajyasena nālapamti. na sallapanti.; E bhaiṣajyasena nāla[panti](, incipit lacuna, continues verse 108.

1817. D evaṃ te; I e {ta} vaṃ te bhaiṣajyasena

1818. AI kuśalam ajānamānā (I (kuśalam a)jānānā) notpādam jānanti(I °-ṃti). na nirodham. na te mānuṣyakam; AI om. jānanti & ca

1819. A ima ucyante bhaiṣajyasena daha[rāḥ sa]tvāḥ; D pratilapsyanti. ime ucya<m>te bhaiṣajyasena ddaharā satvā.

1820. B bhaga«van da»harāḥ; D katham <ni>rudhyante.

1821. A bhagavān āha. [tad] (yath)ā(pi, incipit lacuna, continues § 230.

1822. D puruṣa agniṃ kāṣṭhena paṃmārjayam tasyānupūrveṇa taṃ kāṣṭham agninā pradīpyeta.; I puruṣo gni<m> kāṣṭhena parimārjayeta. ta{ta}syānupūrveṇa sa kāṣṭho gniṃ pradīpyeta.; B puruṣa agniṃ kāṣṭhena parimārjayet ta{ta}syānupūrveṇa taṃ kāṣṭham agninā pradīpyeta.; K lacuna.

1823. I mānuṣyātmabhāvaṃ

1824. D sad vedanām vedayati.

1825. D vuddha eva bhaiṣajyasenābhijāta. tathāgata eva paṃ<ni>rvṛta.; D om. jātaḥ; I bhaiṣajyasena jātaḥ; I om. ābhijāta

1826. D bhaiṣajyasena kasmīc<i>d; I kasmīcid; I om. bhaiṣajyasena

1827. B bandhanāvarodham ... ndharākāragrhe; D vandhanāvarodhakṛta syāt\* tatra punar andhakāragrhe; D om. sa puruṣo

1828. D anta<r>grhe timirāgāram; I antargrhe<e> timirāgāram; DI om. timiram

1829. D athānya kaścīd puruṣa. pūrvaduḥkhavedanābhīr; B purva-°, corrected into pūrva-°

1830. I ci<m>tayen\* naṣṭa eṣa puruṣo nabhyasitaḥ duḥ(kho jīvi)tavināśam yāsyati.; D anabhyasitaḥ {ko} jīvite vināśam yāsyati.

1831. D āra(!)yitvā tatrābhyantragrhe; B tatrābhyantra{ra}grhe; I tatrābhyantragrhe; K lacuna.

ihaiva te bhaiṣajyasena daharāḥ satvā āgatāḥ ya ete nottiṣṭhanti. te īdrśām duḥkhām vedanām anubhaviṣyanti. anena kāraṇena bhaiṣajyasena nālapanti. evaṃ<sup>753</sup> bhaiṣajyasena daharāḥ satvāḥ kuśalamūlam ajā{nānā mamantya}<na>mānā{nā} notpādam jānanti na nirodham. <na> te mānuṣyakam<sup>754</sup> ātmabhāvaṃ pratilapsyate. ime ucyante bhaiṣajyasena daharāḥ satvāḥ.<sup>755</sup>

[228] āha. katham bhagavaṃ daharāḥ satvā utpadyante katham nirudhyante.

bhagavān āha. tad yathāpi<sup>756</sup> nāma bhaiṣajyasena kaścīd eva puruṣo gniṃ kā/77r/ṣṭhena parimārjayeta. tasyānupūrveṇa sa kāṣṭho gniṃ pradiṇyeta. evaṃ eva bhaiṣajyasena manuṣyātmabhāvaṃ prathamam jāyate jātaś ca sad vedanām vedayati.

āha. ko trābhijāto jātaḥ kaḥ parinirvṛtaḥ

bhagavān āha. buddha eva bhaiṣajyasena jātaḥ tathāgata eva parinirvṛtaḥ

[229] tad yathāpi nāma kasmīcid andhā(!)kāragrhe timirāgāre rājñā puruṣo bandhanābarodhaḥ kṛtaḥ syāt\* tatra sa puruṣo ndhakāragrhe praviṣṭaḥ antargrhe timiram timirāgāram paśyet\* athānyaḥ kaścīd puruṣaḥ pūrvaduḥkhavedanābhir dṛṣṭaś cintayeta naṣṭa eṣa puruṣo nabhyasita duḥkho jīvitānāśam yāsyati. sa /77v/ tatrāgnim ānayitvā tatrābhyantaragrhe sūkṣmam agniṃ corayīta.<sup>757</sup>

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<sup>753.</sup> A yaḥ ete nālapanti. na sallapanti. nottiṣṭhanti. te īdrśā<m> duḥkhām vedanā<m> vedayiṣyamnti || anena kāraṇena bhaiṣajyasena nālapanti. na sallapanti. evaṃ

<sup>754.</sup> A kuśalam ajānamānā notpādam jānanti. na nirodham. na te mānuṣyakam; A om. °-mūlam

<sup>755.</sup> A ima ucyante bhaiṣajyasena daha[rāḥ sa]tvāḥ

<sup>756.</sup> A bhagavan daharāḥ satvāḥ utpadyante. katham nirūdhyante. bhagavān āha. [tad] (yath)ā(pi, incipit lacuna, contiunes § 230.

<sup>757.</sup> Read cchorayīta.

sa ca puruṣaś cārakāvaruddhas<sup>1832</sup> tam agniraśmiṃ paśyed dṛṣṭvā cāsvasto bhaved utsāhaṃ ca vardhayet\*<sup>1833</sup> sa cāgniḥ ke/87r/nacid eva hetunā prajvaleta: tena cāgnijvālena<sup>1834</sup> tadgrhaṃ samantataḥ prajvalet sa ca puruṣas tatraiva dahyet taṃ ca dagdhaṃ rājā śrutvā cintāyāsam āpadyeta.<sup>1835</sup> tasyaivaṃ bhaven na bhūyo haṃ svaviṣaye kaṃcit\*<sup>1836</sup> satvaṃ cārakāvarodhaṃ kariṣyāmi.

atha sa rājā teṣāṃ svaviṣayanivāsināṃ satvānāṃ evaṃ samāśvāsayet\*<sup>1837</sup> mā yūyaṃ bhavantaḥ satvā bhāyatha mā uttrasatha:<sup>1838</sup> abhayaṃ yuṣmākaṃ bhavatu: na mama viṣaye bhūyo daṇḍopacāraṃ bandhanāvarodhaṃ<sup>1839</sup> vā bhaviṣyati. na ca kasyacit satvasya jīvitavināśaṃ kariṣyāmi. nirbhayā bhavantaḥ satvā<sup>1840</sup> yūyaṃ bhavatha.

[230] evam eva bhaiṣajyasena tathāgataḥ sarva/87v/kleśadagdhāḥ<sup>1841</sup> sarvavyādhipraśāntaḥ yathā sa puruṣo grhadāhāt svakāyaṃ dahati. satvānāṃ arthāya<sup>1842</sup> hitāya sukhāya pratipanno bhavati. satvān badhabandhanāvarodheṣu parimocayed<sup>1843</sup> evam eva tathāgato rāgadveṣa-mohamalaprahīṇaḥ. sarvasatvānān dīpa iva loka utpannaḥ satvān mocayati narakatiryak-pretāsurakāyebhyaḥ<sup>1844</sup> daharāṃś ca vṛddhāṃś ca satvān mocayati.

[231] atha tāvad evopary antarīkṣād imā gāthā niścacāra: ||<sup>1845</sup>

- |      |   |  |
|------|---|--|
| (76) | aho kṣetraṃ jinakṣetraṃ                     | sukṣetraṃ abhisamskṛtaṃ. <sup>1846</sup> |
|      | vuptāni yatra bījāni                        | na vināśaṃ brajanti hi. <sup>1847</sup>  |
| (77) | buddhakṣetraṃ jinakṣetraṃ                   | praśastaṃ jinaśāsanam. <sup>1848</sup>   |
|      | śāstā karoty u/88r/pāyaṃ hi <sup>1849</sup> | sarvasatvaparigrahe. <sup>1850</sup>     |

1832. I ag(n)iṃ (cch)orayeta sa taṃ puruṣaś carakāvaruddhaḥ; I om. ca; K lacuna.

1833. D paśye dṛṣṭvā cāsvasto bhaved utsāhaṃ vardhayet\*; D om. ca; I paśyed dṛṣṭvā cāsvasta bhavet\* u(tsā)[haṃ] (ca vardhayet)\*

1834. D kenacid eva hetunā prajvaleta. tena cāgni {kenacid eva hetunā prajvaleta. tena cāgni}jvālena

1835. D śrutvā cintāyāśam {asāma} <ā>padyeta.; I dahyet\*

1836. D bhava na bhūyo haṃ svaviṣaye kaṃcit\*; I bhavet\* na bhūyaḥ svaviṣaye (kaṃcit\*); I om. haṃ

1837. I rājā {s}teṣāṃ svaviṣayavāsināṃ satvānāṃ samāśvā(sayet\*); I om. °-ni-° & evaṃ

1838. DI bhāyathā mā uttrasatha (I utra-°); AK lacuna.

1839. I na mama viṣaye bhūyaḥ daṇḍopacāraṃ vā bandhanāvarodhaṃ; D na mahāviṣaye ... b(!)andhanāvarodhaṃ; D om. mama

1840. B jīvitavināśaṃ kari<syā>mi. nirbhayā bhavantaḥ satvā; I [ka]syacit\* satvasya jīvitaviyogaṃ kariṣyāmi. nirbhayā bhavanta. satvā; D bhadanta satvā

1841. A evam eva bhaiṣaj)yas(e)na [ta]thāgataḥ sarvakleśā[m\*] dagdhaḥ, end of lacuna, continues from § 228.

1842. A sa puruṣo grhāt sya(!)kāyaṃ dahatā sarvasatvānāṃ arthāya; A om. °-dāha-°; I grhadāhāt\*

1843. A sukhāya pratipanno bhavati. satvān vandhanāvarodheṣu parimocayed; A om. badha-°; I sukhāya ca pratipanno bhavati. satvān [{vanva}]bandhanāvarodheṣu parimocayet\*; I instead of vanva read vadha-°?; D sukhāya pratipanno {pa}bhavati. satvā vadhavandhanāva-°

1844. A rāgadveṣamohamalavipra{r}hīṇa. sarvasatvānāṃ dīpa iva llo(!)ke utpannaḥ satvān parimocayati narakatiryakpretāsurakāyebhyaḥ; I (rāgadveṣamohamalavipra)hīṇaḥ dīpa iva loka utpannaḥ satvān mocayati narakatiryak\*pretāsurakāyebhyaḥ; D rāgadveṣamohamalapratiprahīṇa sarvasatvānāṃ dīpaḥ iva ... narakatiryamtprete(!)surakāyebhyaḥ

1845. A atha tāvad evopary antarīkṣād iyaṃ gāthā niścāra ||; I atha tāvad e[ṣ(?)o]pary antarīkṣād iyaṃ [gāthā] (niścacāra:)

1846. I atisamskṛtaṃ.

1847. A buptāni yatra vījāni / vināśaṃ na brajanti hi.; B bra«ja»nti ha.; D vraja<m>ti hi; I vrajanti hi

1848. A śuddhaṃ kṣetraṃ <jinakṣetraṃ / praśastaṃ buddhaśāsanam; I śuddhakṣetraṃ jinakṣetraṃ / praśastaṃ buddaśāsanam; D praśastaṃ jinaśāsanam\*

1849. I śāstā {raṃ} karoty upāyaṃ hi

1850. D sarvvarva(!)parigrahe.; A lacuna.

atha sa puruṣaḥ cārakāvaruddhas tam agniṃ paśye dr̥ṣṭvā cāśvasto bhavet\* utsāhaṃ ca vardhayet\* sa cāgni kenacid eva hetunā prajvaleta. tena cāgninā prajvālena taṃ gr̥haṃ samantataḥ prajvaleta. sa ca puruṣas tatraiva dahyeta: tac ca dagdhaṃ rājā śrutvā cintāyāsam āpadyeta. tasyaivaṃ bhavet\* na bhūya svaviṣaye kaścit satvaṃ cārakāvarodhaṃ kariṣyāma: atha sa rājā teṣāṃ svaviṣayanivāsināṃ satvānāṃ evaṃ samāśvāsayet\* mā yūyaṃ bhavantaḥ satvā bhāyatha. mā utrasatha. abha/78r/yaṃ yuṣmākaṃ bhavatu na mama viṣaye bhūyo daṇḍopacāraṃ vā bandhanāvarodhaṃ vā bhaviṣyati. na ca kasyacit satvasya jīvitavināśaṃ kariṣyāmi. nirbhayā bhavantaḥ satvā yūyaṃ bhavantu.

[230] evam eva bhaiṣajyasena tathāgataḥ sa(rva)kleśadagdhah<sup>758</sup> sarvavyādhipraśāntaḥ yathā sa puruṣo gr̥hadāhāt svakāyaṃ dahati satvānāṃ<sup>759</sup> arthā[ya] hitāya sukhāya ca<sup>760</sup> pratipanno bhavati. satvāṃ badhabandhanāvarodheṣu parimocayituṃ.<sup>761</sup> evam eva tathāgato rāgadveṣa-mohamalaprahīṇaḥ.<sup>762</sup> sarvasatvānāṃ dīpa iva loke utpannaḥ satvān mocayati narakatiryak-pretāsurakāyebhyaḥ daharāṃś ca satvāṃ vṛddhāṃś ca satvāṃ mocayati.<sup>763</sup>

[231] atha tāvad evopary antarīkṣ {e} <ā>d imā gāthā niścacārā. ||<sup>764</sup>

(76)	aho kṣetraṃ jinakṣetraṃ	sukṣetraṃ abhisamskṛtaṃ.
	vuptāni yatra vījāni	na vināśaṃ vrajanti hi    <sup>765</sup>
(77)	śuddhakṣetraṃ <jinakṣetraṃ> <sup>766</sup>	praśa/78v/staṃ buddhaśāsanam.
	śāstā karoty upāyaṃ hi	sarvasatvaparigrahe

758. A evam eva bhaiṣaj)yas(e)na [ta]thāgataḥ sarvakleśā[m\*] dagdhah, end of lacuna, continues from § 228.

759. A gr̥hāt sya(!)kāyaṃ dahatā sarvasatvānāṃ; A om. °-dāha-°

760. A om. ca

761. A satvān vandhanāvarodheṣu parimocaye.d.

762. A rāgadveṣamohamalavipra[r]hīṇaḥ.

763. A sarvasatvānāṃ dīpa iva ||(!)oke utpannaḥ satvān parimocayati narakatiryakpretāsurakāyebhyar(!) daharā<ṃ>ś ca vṛddhā<ṃ>ś ca satvān mocayati.; A om. satvāṃ

764. A iyaṃ gāthā niścāra ||

765. A buptāni yatra vījāni / vināśaṃ na brajanti hi:

766. A śuddhaṃ kṣetraṃ <jinakṣetraṃ>

- (78) sthito nirvāṇadhātau san                                  dṛśyate dharanītale.<sup>1851</sup>  
       śāntaṃ kṛtvā sarvalokaṃ                                  buddhaṃ śodheti dakṣiṇāṃ.<sup>1852</sup>
- (79) moceti navakān satvān                                  moceti ca purāṇakān\*<sup>1853</sup>  
       mocayitvānupūrveṇa                                  sarvasatvās tridhātukāt\*<sup>1854</sup>
- (80) baddhā hi narakadvāras                                  tiryakpretā vimoci[tāḥ]<sup>1855</sup>  
       śāntiḥ kṛtā hi loke smin                                  paraloke sukhaṃ kṛtam\* ||<sup>1856</sup>
- [232] atha khalu bhagavāms tasyāṃ velāyāṃ smitaṃ prāduścakāra. āha ca:<sup>1857</sup>
- (81) sādhu darśanu sādḥūnāṃ                                  buddhānāṃ (sādhu) darśanaṃ.<sup>1858</sup>  
       sādhū dharmaguṇa{ḥ}kṣetraṃ                                  saṃghasāmagridarśanaṃ\*<sup>1859</sup>
- (82) sādhu saṃghāṇanirdeśaṃ                                  sarvapāpavināśanaṃ  
       ye śrośyanti idaṃ sūtraṃ                                  padaṃ prāpsyanty anuttaram\*<sup>1860</sup>
- [233] atha khalu bhaiṣajya/88v/seno bodhisatvo mahāsatvo yena bhagavāms tenāṃjalim  
 praṇamayya<sup>1861</sup> bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya  
 prāduṣkaraṇāya.<sup>1862</sup>
- bhagavān āha. paśyasi tvaṃ kulaputraitāni daharāṇi satvāni.  
 āha. paśyāmi bhagavan<sup>1863</sup> paśyāmi sugata:  
 bhagavān āha. sarva ete bhaiṣajyasenādyaiva daśabhūmipraṭiṣṭhitā bodhisatvā bhaviṣyanti. ||
- [234] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo śītir<sup>1864</sup> yojanasahasraṇy ūrdhvam  
 upary antarīkṣe sthād athāśītir devaputrakoṭīsasahasraṇi<sup>1865</sup> bhagavata upari puṣpavarṣaṃ  
 pravarṣanti<sup>1866</sup> te ca daharāḥ satvā dṛṣṭvā sarve ṅjalayaḥ kṛtvā<sup>1867</sup> na/89r/maskurvanti.

<sup>1851.</sup> A (sthi)to {n}nirvāṇadhātau so / dṛśyate dharanītale;; B dṛśate  
<sup>1852.</sup> A buddhaḥ śodheti dakṣiṇā; D vuddhaṃ śodheti dakṣiṇām\*; I buddhaḥ śodhayati dakṣiṇaṃ  
<sup>1853.</sup> A mocet(i navakān satvān / moceti) ca purāṇakān; I navakām; D purāṇakām.  
<sup>1854.</sup> AI sarvasatvāns (I °-satvāms) tridhātukāt\*(I °-kāmn\*, or °-kāmt\*); D sarvvasatvās [tṛ]dhātukāt\*  
<sup>1855.</sup> A baddho hi narakadvārās / tiryakpretā vimo[ci]tā.; I baddho hi narakadvār[o] / tiryak\*pretā vimo(citāḥ);  
 D vandhā(!) narakadvārā«ṇi»{s} / tiryakpretā vimocitāḥ; D om. hi  
<sup>1856.</sup> A śāntā kṛtā hi lokesmin\* / (paral)o(ke) [su]khaṃ kṛtam ||; I (lacuna) loke smiṃ / paraloke sukhaṃ  
 kṛtam. ||; D śāntiḥ kṛtā hi loke smiṃ / paraloke sukhaṃ kṛtam. ||  
<sup>1857.</sup> D bhagavāms tasyāṃ; A smṛtiṃ prāduṣkṛtvā cāhuḥ; I smitaṃ prāduṣkṛtvāha ca.  
<sup>1858.</sup> A sādhu darśana buddhānāṃ / sādḥūnāṃ sādhu darśanaṃ; I darśanaṃ sādhu sādḥūnāṃ / buddhānāṃ  
 sādhu darśanaṃ; D sādhu darśanu sādḥūnāṃ / vuddhānāṃ sādhu darśanaṃ\*  
<sup>1859.</sup> A sādhu dharmaguṇakṣetraṃ / sa<m>ghasāmagridarśanaṃm\* ||; B sādhu dharmagu«ṇa»ḥ kṣetraṃ /  
 saṃghasāmagridarśanaṃ\*; I sādhu dharmaguṇakṣetraṃ / saṃ[ghasāmag](ridarśanaṃ\*); D saṃghasāma-  
 śrī(!)darśanaṃ\*  
<sup>1860.</sup> D sādhu saṃghāṇanirdeśaṃ / sarvvapāpavināśanaṃ: (ye śrośyanti ... padaṃ p)r(āps)y(ant)y  
 anuttaram)\*; A om. 82a-d; I om. 82cd.  
<sup>1861.</sup> A mahāsatva yena bhagavāms tenāṃjalim praṇāmya; I praṇamya  
<sup>1862.</sup> I k<o> bhagavan\*; D smi {m} tasya prāduṣkaraṇāya.  
<sup>1863.</sup> B paśya«si» tvaṃ kulaputraitāni daharāṇi satvāni. paśyāmi bhagavan; B om. āha.; A kulaputretāni  
 daharāṇi satvāni. āha. paśyā(mi, incipit lacuna, continues § 236; D kulaputtraitāni. sa(read da)harāṇi satvāni.  
 {āharāṇi satvāni.} āha paśyāmi bhagavan; I kula(putra) etāni ... bhagavan\*  
<sup>1864.</sup> D bhagavān āha. sarva ete bhaiṣajyaseno b(!)odhisatvo mahāsatvo śītir; D om. bhaiṣajyasenādyaiva ...  
 atha khalu; B bodhisatvā bhaviṣya<m>ti. ||; I mahāsatvaḥ aśītir  
<sup>1865.</sup> D ūrdhvam upary antarīkṣe sthāda «a»[śtās](ī)tir devaputra-°; I urdhvam upary amtarīkṣe <sthā>t\*  
 athāśīti devaputra-°  
<sup>1866.</sup> B puṣpavarṣaṃ <pravarṣa>nti  
<sup>1867.</sup> D daharās satvā dṛṣṭvā sarve ṅjalaya kṛtvā; I daharā satvāḥ śrutvā sarv[e] [a](m)[j](alayaḥ) kṛtvā; I om.  
 dṛṣṭvā

(78)	sthītau nirvāṇadhātau saṃ <sup>767</sup> śāntaṃ kṛtvā sarvalokaṃ	dr̥śyate dharaṇ(ī)tale. buddhaṃ śodhayati dakṣiṇā    <sup>768</sup>
(79)	moceti navakā satvān mocayitvānupūrveṇa	moceti ca purāṇakān* <sup>769</sup> sarvasatvās tr̥dhātukāt*    <sup>770</sup>
(80)	baddhā hi na<ra>kadvārā <sup>771</sup> śāntiḥ kṛ[tā] hi loke smin	tiryakpretā vimocitā. paraloke sukhaṃ kṛtam*    <sup>772</sup>
[232]	atha khalu bhagavāms tasyāṃ velāyāṃ smitaṃ prāduṣkṛtvā (ā)ha ca.    <sup>773</sup>	
(81)	sādhu darśana sādḥūnāṃ sādhu dharmaguṇakṣetraṃ	buddhānāṃ* sādhu darśanaṃ. <sup>774</sup> saṃghasāmagṛdarśana.    <sup>775</sup>
(82ab)	sādhu saṃghātanirdeśaṃ	sarvapāpavināśanam*   <sup>776</sup>

[233] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo<sup>777</sup> yena bhagavāms tenāṃjalim praṇāmya bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyaya smi/79r/tasya prāduṣkaraṇāya.

bhagavān āha. paśyasi tvaṃ kulaputraṃ tāni daharāṇi satvāni.

āha. paśyāmi<sup>778</sup> bhagavaṃ paśyāmi sugata:

bhagavān āha. sarva ete bhaiṣajyasenādyaiḥ daśabhūmipraṭiṣṭhitā bhaviṣyanti. ||

[234] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo aśītir yojanasahasrāṇy ūrdhva upary antarikṣe sthād athāśītir<sup>779</sup> devaputrakoṭīśahasrāṇi bhagavata upari puṣpavarṣaṃ pravaraṣanti. te ca daharāḥ satvāḥ dr̥ṣṭvā sarve<sup>780</sup> aṃjalayaḥ kṛtvā namaskurvanti. ||

<sup>767.</sup> A (sthi)to n{n}irvāṇadhātau so; F saṃ read so

<sup>768.</sup> A buddhaḥ śodheti dakṣiṇā; F śodhayati read śodheti m.c.

<sup>769.</sup> A mocet(i) navakā satvān / moceti) ca purāṇakān

<sup>770.</sup> A purāṇakān // mocayitvānupūrveṇa / sarvasatvāns tridhātukāt\*

<sup>771.</sup> A baddho hi narakadvārās

<sup>772.</sup> A śāntā kṛtā hi loke smin\* / (paral)o(ke) [su]khaṃ kṛtam ||

<sup>773.</sup> A smṛtiṃ(!) prāduṣkṛtvā cāhuḥ ||

<sup>774.</sup> A sādhu darśana buddhānāṃ / sādḥūnāṃ sādhu darśanaṃ.

<sup>775.</sup> A saṃghasāmagṛdarśanaṃ\* ||

<sup>776.</sup> A om. 82a-d.

<sup>777.</sup> A mahāsatva

<sup>778.</sup> A kulaputretāni daharāṇi satvāni. āha. paśyā(mi, incipit lacuna, continues § 236; F °-putretāni misread as °-putraṃ tāni

<sup>779.</sup> F sthā tathāśītir

<sup>780.</sup> F puṣpavarṣaṃ pravarṣanti. ... śrutvā sarve; F om. dr̥ṣṭvā



[235] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo ntarīkṣastha evaṃ vāg bhāṣate. yena trisāhasramahāsāhasro<sup>1868</sup> lokadhātuḥ śabdenāpūrayati. dvātriṃśan mahānarako-  
pa<pa>nnāḥ<sup>1869</sup> satvās taṃ śabdaṃ śrīvanti. dvātriṃśac ca devanikāyās taṃ śabdaṃ śrīvanti.  
trisāhasramahāsāhasrās ca<sup>1870</sup> lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ<sup>1871</sup> caturaśītīś ca nāgarāja-  
sahasrāṇi mahāsamudre saṃkṣubdhāni. triṃśat koṭīśahasrāṇi<sup>1872</sup> rākṣasānām imam  
jambūdvīpam āgatāni. pañcaviṃśat<sup>1873</sup> koṭīśahasrāṇi pretānām yakṣānām rākṣasānā(m  
aḍa)kavatyām rājadhānyām āgatāni bhagavataḥ purato mahā/89v/sannipātaḥ saṃsthitāḥ ||<sup>1874</sup>

[236] (atha) khalu bhagavāms t(eṣān daharānām) satvānān dharman deśayati. daśasu dikṣu  
lokadhātukoṭīniyutaśatasahasreṣu bodhisatvā mahāsatvāḥ svakasvakābhyo ṛddhibhir  
āgatāni.<sup>1875</sup>

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo yena bhagavāms tenāṃjalim praṇamayya<sup>1876</sup>  
bhagavantam etad avocat\* bahavo bhagavan<sup>1877</sup> bahavo sugata bodhisatvāḥ sannipatitāḥ  
sanniṣaṇṇāḥ<sup>1878</sup> bahūni ca bhagavan devanāgāni sannipatitāni sanniṣaṇṇāni. punaś<sup>1879</sup>  
cānekāni rākṣasapretāny aḍakavatyām rājadhānyām āgatya<sup>1880</sup> sannipatitāni sanniṣaṇṇāny  
abhūvan dharmāśravaṇāya. ||<sup>1881</sup>

[237] tatra khalu bhaga/[90r]/vān<sup>1882</sup> bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam āmantrayati.  
āgaccha kulaputra:

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo ṛddhibalenordhvād avatīrya yena<sup>1883</sup>  
bhagavāms tenāṃjalim praṇamayya<sup>1884</sup> bhagavantam etad avocat\* dharmaskandho  
dharmaskandha iti. bhagavann ucyate<sup>1885</sup> kiyatā bhagavan<sup>1886</sup> dharmaskandha ity ucyate.

1868. D trisāhasramahāsahasro; I trisāhasramahāsāhasro

1869. B lokadhātuḥ śabdenāpūrayati. dvātriṃśa<śa>n mahānara<ko>papannāḥ; ID dvātriṃśan

1870. D dvātriṃśas ca devanikāyās taṃ śabdaṃ śrīvanti. trisāhasramahāsāhasrās ca; I dvātriṃśatīś ca  
devanikāyā{m}ḥ taṃ śabdaṃ śrīvanti. trisāhasramahāsāhasrās ca

1871. I prakampitā:

1872. D saṃkṣubdhāni triṃśat; I triṃśat\* koṭīśahasrāṇi<i>

1873. D jambūdvīpam āgatāni. pañcaviṃśati; I jambūdvīpam āgatāni. pañcaviṃśat\*

1874. B saṃst(!)amtaḥ ||

1875. I satvānām dharmam deśayati. daśasu dikṣu lokadhātukoṭīśatasahasrāṇi bodhisatvānām mahāsatvānām  
svakasvakebhyo riddhibhir āgatāni ||; I om. °-niyuta-°; D dharmam deśayati. daśasu dikṣu{su}  
lokadhātu{su}koṭīniyuta(śatasahasreṣu bodhisatvā mahā)satvāḥ s(v)akasvakābhyo riddhibhir āgatāni; B  
svakasvakebhyo

1876. I praṇamya

1877. B bhagava; I bhagavan\*

1878. I sannipatitāḥ sanniṣaṇṇāḥ; B sanniṣaṇ<ṇ>āḥ

1879. I bhagavan\* devanāgāni sannipatitāni sa(m)niṣaṇṇāny abhūvan\* punaś; B sanniṣaṇ<ṇ>āni.

1880. A rākṣasa)pretakuṃmbhāṇḍāny a{m a}ḍakavatyām rājadhānyām āgamya, end of lacuna, continues from  
§ 233; B rājadhānyām āga{tā}tya

1881. I sannipatitāni. {saṃnipa(t)itā} sanniṣaṇṇāny abhūvan\*; I om. dharmāśravaṇāya. ||; A abhūvan\*

1882. A atha khalu; I atha khalu bhagavā; C **tatra khalu bhaga(vān, incipit lacuna, continues verse 186c.**

The subsequent text follows B with corrections from D; text omitted in B is supplied from D.

1883. A mahāsatvaḥ ṛddhibalenordhvād avatīrya yena {yena}; D riddhibalenūrdhvād avatīrya; I  
rid(dh)i(b)alenordhvād avatī(rya)

1884. A tenāṃjalim praṇamya; I praṇamya

1885. AI dharmaskandho bhagavan (I °-vaṃn\*) dharmaskandha ity (A °-skandha (i)ty) ucyate.; AI om.  
bhagavann; B ndharmaskandho ndharmaskandha iti bhagavann ucy(!)ate; B read ddharma-°(?)

1886. I bhagavan\*

[235] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo antarīkṣastha evaṃ vāg bhāṣate yena ṭṣāhasramahāsāhasrā lokadhātuḥ śabdenāpūrayati. dvāṭṛṃśan mahānarakopapannāḥ satvās taṃ śabda śṛṇvanti. dvāṭṛṃśac ca devanikāyās taṃ śabdaṃ śṛṇvanti. ṭṣāhasramahāsāhasrās ca lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ caturaśītiś ca nā/79v/[ga]rājasahasrāṇi mahāsamudre saṃkṣubdhāni. dvāṭṛṃśat koṭīśahasrāṇi rākṣasānām iha jāmbudvīpe āgatāni. pañcaviṃśat koṭīśahasrāṇi pretānām yakṣānām rākṣasānām aṭakavatyā rājadhānyām āgatā. bhagavataḥ purata mahāsannipātaḥ saṃsthitam ||

[236] atha khalu bhagavāṃs teṣāṃ daharānām satvānām dharmam deśayati. daśasu dikṣu lokadhātukoṭīśahasrāṇi bodhisatvānām mahāsatvānām svakasvakebhyo ṛddhibhir āgatāni. || atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo yena bhagavāṃs tenāmjalim praṇamya bhagavantam etad avocat\* bahavo bhagavaṃ bahavo sugata. bodhisatvāḥ sannipatitāḥ sanniṣaṇṇāḥ. [ba]hūni bhagavan devanāgāni sannipatitāni sanniṣaṇṇāni. punaś cānekāni rākṣasapretāny aḍaka(va)tyā rājadhānyam āgatya<sup>781</sup> sannipatitāni sanniṣaṇṇāny abhūvan\* ||

[237] atha khalu bhagavāṃ bhaiṣajyase/80r/naṃ bodhisatvaṃ mahāsatvam āmantrayati. āgaccha kulaputra. ||

atha khalu bhaiṣajyaseno bodhisatvo mahāsatva ṛddhibalenordhvād avatīrya yena bhagavāṃs tenāmjalim<sup>782</sup> praṇamya bhagavantam etad avocat\* dharmaskandho bhagavan dharmaskandha ity ucyate. kiyatā bhagavan dharmaskandha iti.<sup>783</sup>

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<sup>781.</sup> A rākṣasa)pretakuṃmbhāṇḍāny a {m a} ḍakavatyām rājadhānyām āgamyā, end of lacuna, continues from § 233.

<sup>782.</sup> A yena {yena} bhagavāṃs tenāmjalim

<sup>783.</sup> A dharmaskandha (i)ty ucyate. kiyatā bhagavan dharmaskandha ity ucyate.

bhagavān āha. dharmaskandha<sup>1887</sup> iti kulaputrocyate. yo brahmacaryaṃ paryeṣate<sup>1888</sup>  
brahmacaryaṃ paryeṣya sarvapāpād viramati. paśyasi tvaṃ kulaputrāmī daharā satvā  
abrahmacaryād viramanti.<sup>1889</sup>  
āha paśyāmi bhagavan paśyāmi sugata:<sup>1890</sup>  
āha. te nūnan dhāraṇīpratīlabdhā bhaviṣyanti. sarvadharmasamanvāgatās ca bhaviṣyanti.<sup>1891</sup>  
āha. kenopāyena bhagavan<sup>1892</sup> bahūni satvāni sannipatītāni. dharmaskandhaṃ śrotum\*<sup>1893</sup>  
[238] atha khalu bhagavāṃ<sup>1894</sup> bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati.  
bahavo bhaiṣajyasena satvāḥ santi. ye jātir eva duḥkhaṃ na śṛṇvanti.<sup>1895</sup> jarā eva duḥkhaṃ na  
śṛṇvanti. vyādhir eva duḥkhaṃ na śṛṇvanti.<sup>1896</sup> śokaduḥkhaṃ paridevaduhkhaṃ priya-  
viprayogaduḥkhaṃ apriyasamprayogaduḥkhaṃ maraṇaṃ tu sarvaduḥkhaṃ harate.<sup>1897</sup>  
kāyajīvitam idam ucyate bhaiṣajyasena sarvaduḥkhaṃ\*.<sup>1898</sup>  
[239] atha khalu te daharāḥ satvā iman nirdeśaṃ<sup>1899</sup> śrutvā yena bhagavāṃs tenāmjalayaḥ  
praṇamayya<sup>1900</sup> bhagavantam etad avocan\* asmākam api bhagavan martavyaṃ.<sup>1901</sup>  
bhagavān āha. yuṣmābhir api kulaputrāḥ<sup>1902</sup> sarvasatvaiś ca martavyam iti.  
āha. kathaṃ bhagavan<sup>1903</sup> maraṇakālam ākramati.<sup>1904</sup>  
bhagavān āha. maraṇakāle kulaputrās carimavijñāne<sup>1905</sup> vijñānanirodho nāma vātaḥ vijñāna-  
vibhramo nāma vātaḥ vijñānasamkṣobhasamyukto<sup>1906</sup> nāma vātaḥ ime trayāḥ kulaputrā vātā  
maraṇakālasamaye carimavijñāne saṃludanti saṃkṣobham utpādayanti.<sup>1907</sup>  
ta āhu. katamāni bhagavan trīṇi maraṇakālasamaye vijñānanirodhe<sup>1908</sup> vartamāne śarīraṃ  
nirghātayanti.

1887. B ndharmaskandha, read ddharma-°(?)

1888. A kulaputra ucyate. yo brahmacaryaṃ paryeṣate.; D yo ... paryeṣa{n}te.

1889. B om. brahmacaryaṃ paryeṣya sarvapāpād ... viramanti.; AI kulaputra daharāḥ (I °-rā) satvāḥ  
abrahmacaryād (I °-caryād) viramanti.; AI om. amī

1890. ABI om. āha paśyāmi bhagavan paśyāmi sugata:

1891. AI te nūnaṃ (I °-naṃ) dhāraṇīpratīlabdhā (I dhāraṇi-°; A °-landhā{r}) bhaviṣyamti. sarvadharmā-° (I  
sarva-°); AI om. āha.; D °-samanvāgatā bhaviṣyanti.; D om. ca

1892. B kenopāye«na»; I bhagavan\*

1893. AI dharmaskandhaṃ śrotu(m) ||

1894. A bhagavān; I bhagavāṃ\*

1895. D duḥkhaṃ always in this paragraph ; B śṛṇvanti.; I śṛṇvamti always in this paragraph.

1896. A om. jarā eva duḥkhaṃ na śṛṇvanti.; AI om. vyādhir eva duḥkhaṃ na śṛṇvanti.; B śṛṇvanti.

1897. AI priyaviprayogaduḥkhaṃ (I pr-° °-aṃ) apriyasamprayogaduḥkhaṃ (I apr-°) ... sarvaduḥkhārthaṃ  
harate; D priyaviprayogaduḥkhaṃ apriyasamprayogaduḥkhaṃ

1898. I kāyajīvitam idam ucyate bhaiṣajyasena duḥkhaṃ ||; I om. sarva-°; A °-duḥkhaṃ:

1899. B daharāḥ satvā|| iman nirdeśaṃ; D daharā satvā ima nirdeśaṃ; I (da)harā satvāḥ imaṃ nirdeśaṃ

1900. A tenāmjalim praṇāmya (I praṇāmya); B tenāmjalayaḥ praṇāmaya

1901. AI asmābhir api (I a<pi>) bhagavan (I °-van\*) ma<r>tavyaṃ (I mart-°)

1902. A bhagavā<n ā>ha. asmābhir api kulaputra

1903. AI ta āhu. (I °-huḥ). kathaṃ (I katha<m>) bhagavan (I °-van\*)

1904. D om. bhagavān āha. yuṣmābhir api kulaputrāḥ ... maraṇakālam ākramati.

1905. D kulaputrās carima{m}vijñāne; I kulaputrāḥ carimavijñāne

1906. A vijñānasamkṣobha(yukto, incipit lacuna, continues verse 143a; B vijñānasamkṣobhasamyu{yu}kto; I  
vijñānasamkṣobhayukto; I om. °-sam-°

1907. B ime trayāḥ kulaputrā vātā maraṇakālasamaye carimavijñāne saṃludanti samkṣubhanti. samkṣobham  
utpādayanti.; I ime kulaputrāḥ trayo vāta(!) maraṇa{kāna}kālasamaye saṃluditaṃ samkṣubhamti  
samkṣo[bha](m u)[tpāda]yamti; I om. carimavijñāne; D ime ttrayaḥ kulaputrā <vā>tā

1908. B katamāni bhagavan trīṇi; D katamāni. bhagavaṃ trīṇi maraṇakālasamaye ti(!)jñānanirodhe; I  
bhagavan\*

bhagavān āha. dharmaskandha iti kulaputrocyate. yo brahmacaryam paryeṣate brahmacaryān paryeṣṭyā sarvapāpān vivarjayati.<sup>784</sup> paśyasi tvam kulaputra daharāḥ satvāḥ abrahmacaryād viramanti te nūnam dhāraṇīpratilabdḥā bhaviṣyamti. sarvadharmasamanvāgatāḥ<sup>785</sup> ca bhaviṣyanti.

āha. kenopāyena bhagavaṃ bahūni satvāni sannipatitāni. dharmaskandham śrotum\* ||<sup>786</sup>

[238] atha khalu bhagavāṃ<sup>787</sup> bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati. bahavo bhaiṣajyasena satvā samti ye jātir eva duḥkham na śṛṇva/80v/nti. jarā eva duḥkham na śṛṇvanti. vyādhir eva duḥkham na śṛṇvamti.<sup>788</sup> śokaduḥkham paridevaduḥkham priya-viprayogaduḥkham apriyasamprayogaduḥkham maraṇam tu sarvaduḥkhārtham harati<sup>789</sup> kāyajīvitam idam ucyate bhaiṣajyasena sarvaduḥkham\* ||<sup>790</sup>

[239] atha khalu te daharāḥ satvā imam nirdeśam śrutvā yena bhagavāms tenāmjalim praṇāmya<sup>791</sup> bhagavantam etad avocan\* asmābhir api bhagavan martavyam\*<sup>792</sup>

bhagavān āha. yuṣmābhir api kulaputrā<sup>793</sup> sarvasatvaiś ca martavyam iti. ||

ta āhuḥ. katham bhagavan maraṇakālam ākramati.

bhagavān āha. maraṇakāle kulaputraś carimavijñāne vijñānanirodho nāma vāta. vijñānavibhramo nāma vāta. vijñānasamkṣobhayukto<sup>794</sup> nāma vāta. ime kulaputra trayo vātā maraṇakālasamaye<sup>795</sup> carimavijñāne sa<m>luḍanti samkṣubhanti samkṣobham utpādayanti.

ta āhu. katamāni bhagavaṃ/81r/s trīṇi maraṇakālasamaye vijñānanirodhe vartamāne śarīram nirghātayanti.

784. A kulaputra ucyate. yo brahmacaryam paryeṣate. brahmacaryam paryeṣya sarvapāpād viramati.

785. A te nūnam dhāraṇīpratilabdḥā{r} bhaviṣyamti. sarvadharmā-°

786. A bhagavan bahūni ... śrotu(m) ||

787. A bhagavān

788. A om. jarā eva duḥkham na śṛṇvanti. vyādhir eva duḥkham na śṛṇvamti.

789. A harate

790. A sarvaduḥkham

791. A imam nirdeśam śrutvā ... praṇāmya

792. A ma<r>tavyam:

793. A bhagavā<n ā>ha. asmābhir api kulaputra

794. A vijñānasamkṣo(bhayukto, incipit lacuna, continues verse 143a beyond the end of F.

795. F °-samayeś

bhagavān āha. śastrakaś ca nāma mārṣāḥ<sup>1909</sup> sūcakaś ca nāma mārṣāḥ<sup>1910</sup> ṣṭhīlakaś ca nāma: ye śarīraṃ nirghātayaṃti.<sup>1911</sup>  
 āha. kim etad bhagavaṃc charīraṃ nāma.<sup>1912</sup>  
 bhagavān āha. ādīptakaś ca nāma mārṣā<sup>1913</sup> dahanavāsakaś ca nāma: meḍikaś<sup>1914</sup> ca nāma: śrṃgārikaś ca nāma. śmaśānikaś ca nāma: durbuddhikaś ca nāma. bhāragurukaś ca nāma: jātiparipīḍitaś ca nāma: jātiśaṃkṣubhitaś ca nāma:<sup>1915</sup> jīvitaparibhāvikaś<sup>1916</sup> ca nāma: maraṇa-priyaviprayogakaś<sup>1917</sup> ca nāma: ime mārṣā ucyante<sup>1918</sup> śarīranāmānaḥ  
 [240] ta āhu. kathaṃ bhagavan<sup>1919</sup> mṛyate kathaṃ jīvati.  
 bhagavān āha. vijñānaṃ nāmāyuṣmanto mriyate. puṇyaṃ nāmāyuṣmanto<sup>1920</sup> jīvati. śarīraṃ nāma mārṣā mryate snāyukoṭībhīr baddham\* caturaśītibhiḥ sirākūrcasahasrai romakūpair baddham\*<sup>1921</sup> dvādaśabhiḥ sahasrair aṃgānāṃ baddham. ṣaṣṭyuttarais<sup>1922</sup> tribhiḥ śatair asthīnāṃ baddham caturaśītiḥ kṛmikulaśatāny abhyantare vasanti<sup>1923</sup> teṣāṃ sarveṣāṃ prāṇakānāṃ maraṇaṃ saṃvidyate. maraṇanirodhaṃ<sup>1924</sup> ca saṃvidyate tatra sarve te prāṇakā nirāśā bhavanti. yadā sa puruṣo mryate tadā sarvaprāṇakānāṃ<sup>1925</sup> vātaśaṃkṣobhaḥ saṃluḍati anyonyaparibhakṣaṇārthāya tadā te duḥkhāṃ<sup>1926</sup> vedanāṃ vedayanti. anye punaḥ putraśokaṃ kurvanti. anye duhitṛśokaṃ jñātrīśokaṃ sarve<sup>1927</sup> eva te śokaśalyaviddhāḥ anyonyabhakṣaṇaṃ ārabhante. sarve te anupūrveṇa<sup>1928</sup> parasparaṃ bhakṣayanta:  
 dvau prāṇakāv avatiṣṭhante. tau saptāham abhiyudhyataḥ yāva saptāhe<sup>1929</sup> tikrānte tata ekaḥ prāṇako nirmathyate. eko mucyate. tat katama āyuṣmanta ucyate dharmāḥ<sup>1930</sup>

1909. D bhagavān āha: <śa>stra{yah}kaś ca nāma maharṣāḥ, cf. note 1913; I om. bhagavān

1910. DI om. mārṣāḥ

1911. I ṣṭhīlakaś ca <nā>ma: y<e> śarīraṃ nirghātayaṃti.

1912. I kim idaṃ bhagavan\* śarīraṃ nāma

1913. B ādīptakaś ca nāma mārṣā; D ādīptakaś ca nāma maharṣā., cf. note 1909; I ādīptaś ca nāma mārṣāḥ

1914. B dahanavāsanaś ca nāma: meḍikaś; I dahanavāsaś ca nāma. ke(!)ḍikaś; D me<ḍi>kaś

1915. B durbuddhinaś ... jātipari<pīḍi>taś ca nāma: jātiśaṃkṣubhitaś ca nāma; D durv(!)uddhikaś ca ... jātipari<pī>ḍitaś ca nāma.; D om. jātiśaṃkṣubhitaś ca nāma.; I durbuddhikaś ... jātiparipīti(!)tās(!) ca nāma. jāti<i>śaṃkṣubhitaś ca nāma

1916. B vijī(!)taparibhāvakaś; I jīvitaparibhāvakaś

1917. B maraṇapriyaviprayogakaraś; DI maraṇapriyaviprayogakaś

1918. B ime ucyate mārṣā; D ime mārṣā ucyate; I [i](m)e (mārṣā) ucyante

1919. B bhagava; I bhagavan\*

1920. D mryante. puṇyaṃ <nāmā>yūsmanto; I (mṛ)yanti. puṇyaṃ nā{ma}māyūsmanto

1921. D m<ṛ>yate snāyukoṭībhīr vaddham: caturaśītibhiḥ sirākūrcasahasrai rūmakūpair vaddham.; I mryate (snāyuko)ṭībhīr bandhaḥ caturaśītibhi <sirākūrca>sahasrai romakūpānāṃ bandhaḥ; I bandha always in this paragraph.

1922. I sahasrer aṃgānāṃ bandha ṣaṣṭyut<t>arais; D ṣaṣṭyottarais

1923. I bandhaḥ caturaśīt<i>{bhiḥ} kṛmikulāni śarīrābhyamtare vasaṃti.; I om. °-śatany; D caturaśītiḥ kṛmikulaśatāny

1924. B maraṇaṃ saṃvidyate. maraṇaṃ nirodhaṃ; D prāṇikānāṃ maraṇaṃ saṃvidyate. maraṇanirodhaṃ (or °-naṃ saṃ-°?)

1925. D bhava<m>ti. yadā sa ... sarvvaprāṇakānāṃ\*

1926. D anyonyaparibhakṣaṇāya tadā te duḥkhāṃ; D om. °-arthāya; I vātaśobhaḥ saṃluḍitaṃ anyonya(bha)[kṣa(?)] nārthāya. tadā te duḥkhāṃ; I om. °-saṃ-° & °-pari-°, reading of miswritten kṣa(?) uncertain; B datā instead of tadā

1927. B vedayati. anye punaḥ putraśokaṃ kurvanti. anye duhitṛśokaṃ jñātrīśokaṃ sarva; D anye {dunye} duhitṛśokaṃ jñātrīśokaṃ sarva; I anye [duhitṛ]śokaṃ anye jñātrīśokaṃ sarva

1928. I te sarve anupūrveṇa

1929. I dvo prāṇakā avatiṣṭhantaḥ to saptāham abhiyudhyantaḥ yāvat\* saptāhe; B yāva saptāh<e>

1930. I eko prāṇako nirmathya<te> eko mucyate tat katamaḥ āyuṣmaṃ {yo ya}m ucyate dharmāḥ:

bhagavān āha. śastrakaś ca nāma mārṣāḥ sūcakaś ca nāma: mā<ṛṣāḥ> ṣṭhīlakaś ca nāma yaḥ śarīraṃ nirghātayaṃti.

āha. kim idaṃ bhagavaṃ śarīraṃ nāma:

bhagavān āha. ādīptakaś ca nāma mārṣāḥ dahanavāsikaś ca nāma: kheḍikaś ca nāma: śṛṃgāṭikaś ca nāma: śmaśānikaś ca nāma durbuddhikaś ca nāma. bhāragurukaś ca nāma: jā[ti]paripīditaś ca nāma: jātisaṃkṣubhitaś ca nāma. jīvitaparibhāvikaś ca nāma. maraṇa-priyaviprayogakaś ca nāma ime mārṣā ucyante śarīranāmāni. ||

[240] ta āhuḥ kathaṃ bhagavan mṛyate kathaṃ jīvate.

bhagavān āha. vijñānaṃ nāmāyusman mṛyate puṇyaṃ nāmāyusmaṃ jīvate. śarīraṃ nāma mārṣā mṛyate sn[āyu]koṭībhīr baddhaḥ caturaśītibhiḥ s<irākūrca>/81v/sahasrai romakūpānāṃ baddhaḥ dvādaśabhi sahasrair aṃgānāṃ baddhāḥ ṣaṣṭyuttarais tribhiḥ śatair as[th]ī[nā] baddhaḥ caturaśīti kṛmikulāni śarīrābhyantare prativasanti. teṣāṃ sarveṣāṃ prāṇakānāṃ maraṇaṃ saṃvidyate. maraṇanirodha ca saṃvidyate. || tatra sarve te prāṇakā nirāśās c{ā} bhavanti. yadā puruṣo mṛyate tadā sarvaprāṇakānāṃ vātasamkṣobhaḥ saṃluḍati. anyonya-paribhakṣaṇārthāya. tadā te duḥkhāṃ vedanāṃ vedayaṃti. anye punaḥ putraśokaṃ kurvaṃti. anye duhitṛśokaṃ jñātiśokaṃ sarva ete śokaśalyabiddhāḥ anyonyabhakṣaṇam ārabhante. sarve te nupūrveṇa parasparaṃ bhakṣayanta<sup>796</sup>:

dvau prāṇakāv avatiṣṭhante. te saptāham abhiyudhyate yāvat saptāhe tigrānte. tata eka prāṇako nirmathya<te.> eko mucyate. tat katama āyusmanta ucyat<e> dharmāḥ

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<sup>796</sup>. F bhikṣayanta

[241] tat kiṃ manyadhve yathā sarvaprāṇakānām anyonyanirodhena<sup>1931</sup> maraṇam. evam eva bālapṛthagjanā satvā anyonyavirodham<sup>1932</sup> āpadyante. te jātyā na bibhyanti. vyādhibhyo<sup>1933</sup> na bibhyanti. maraṇā na bibhyanti<sup>1934</sup> yathā dvau prāṇakau yudhyataḥ evam eva<sup>1935</sup> bālapṛthagjanāḥ parasparam yudhyante.

atha maraṇakālasamaye<sup>1936</sup> ucyate sādhipuruṣaiḥ kiṃ tvam bho puruṣa<sup>1937</sup> viśvāsam āpadyase. kiṃ tvayā manuṣyaloke na kiṃcid<sup>1938</sup> ādīnavam dr̥ṣṭam. na jātyādīnavo dr̥ṣṭaḥ na jarayā na vyādher<sup>1939</sup> ādīnavo dr̥ṣṭa. na maraṇād ādīnavo dr̥ṣṭa.

āha. dr̥ṣṭo me āyusmanta jātyād ādīnavo jarayā<sup>1940</sup> vyādher ādīnavo dr̥ṣṭaḥ sarvapaścān maraṇād ādīnavo dr̥ṣṭaḥ<sup>1941</sup>

āha. katham na kṛtāni yat karaṇīyāni kuśalamūlāni.<sup>1942</sup> tat katham tvayā bhoḥ puruṣa na kṛtam<sup>1943</sup> ubhaya lokayo hitasamvartakāni dharmaskandhakuśalamūlāni.<sup>1944</sup> dvitīyaṃ māṛṣāḥ pṛcchāmi.<sup>1945</sup> katham tvayā na kṛtaḥ kuśalamūlasambhāraḥ<sup>1946</sup> yas tvam parimuktaḥ syāj jātyā jarayā vyādher maraṇāt tat katham te na kṛtam yoniśo manasikārapratyavekṣaṇām\*<sup>1947</sup>

kiṃ tvayā bhoḥ puruṣa na śrutam. pṛthivyām gaṇḍyām ākoṭanaśabdām.<sup>1948</sup> na ca dr̥ṣṭā jāmbūdvīpakā manuṣyā<sup>1949</sup> dānāni dadantaḥ puṇyāni ca kurvantaḥ upavāsam upavasantaḥ tathāgatakṣetre<sup>1950</sup> kuśalamūlabījāny avaropayantaḥ<sup>1951</sup> gandham vā mālyam vā dīpam vā na tvayā dr̥ṣṭam khādanīyabhojanīyam vā dīyamānam\* na ca te dr̥ṣṭās tathāgatasya catasrah

1931. D ya {ya} thā prāṇakā<nā>m anyonyanirodhena; D om. sarvva-°; I anyonyavirodhena

1932. B anyonyaviro<dha>m

1933. I jātyā na bibhyaṃti. jarayā na bibhyaṃti. vyādhibhyo; I om. te

1934. B na vibhyanti. maraṇā na bh(!)ibhyanti

1935. B dvau prāṇakau yudhyataḥ evam e<va> ... paraṃsparam; I dvo prāṇa<ko> yudhyataḥ evam eva

1936. I maraṇakāle; I om. °-samaya

1937. D kiṃ tvo(!) bho puruṣa

1938. I ki<ṃ> tvayā na kiṃcid; I om. manuṣyaloke; B na <kiṃ>cid

1939. D na jātyā {dā} dīnavo dr̥ṣṭo. na jarayā na vyādher; I na jātyādīnavo dr̥ṣṭo. na jarayā <na> vyādher

1940. I dr̥ṣṭo me ā<yu>smam <jā>tyād ādīnavā jarayā; B dr̥ṣṭe me; D jara {ka} yā

1941. I ādīnavam dr̥ṣṭam

1942. B katham na kṛtāni <ya>t karaṇīyāni kuśalamūlāni.; I katham te na kṛtam yat\* karaṇīyā<ni> kuśalamūlāni.

1943. I tat\* katham na kṛtam; I om. tvayā bhoḥ puruṣa

1944. I [s]jukhasamvartakāni dharmaskandhāni kuśalamūlāni; I om. hita-°

1945. B dvi<tī>yam māṛṣāḥ pṛcchāmi. ; D dvitīyam māṛṣāḥ pṛcchā<mi>.

1946. B katham tvayā na kṛta. kuśalamūlasambhāraḥ; I katham tva {na} yā na kṛta[m] kuśalamūlasambhāraḥ; D kuśalamūlase(!)bhāraḥ

1947. I syāt\* jātyā maraṇāt\* katham ... manasikārapratyavekṣaṇāḥ; I om. jarayā vyādher & tat; D vyādher mmarāṇāt ta<t ka>tham ... manasika(!)rapratyavekṣaṇām\*

1948. D pṛthivyām\* gaṇḍyām ākoṭanaśabdām.; I kiṃ tvayā na śrutam pṛthivyām gaṇḍyākoṭanaśabdām; I om. bhoḥ puruṣa

1949. I dr̥ṣṭvā manuṣya; I om. jāmbūdvīpakā

1950. D dānāni dattaḥ puṇyāni; I dānāni dadanti tathāgatakṣetre; I om. puṇyāni ca kurvantaḥ upavāsam upavasantaḥ

1951. B kuśalamūlabījāny avaropayantaḥ; D kuśalamūlavījāny avaro<pa>yantaḥ; I kuśalabījāny avaropayantaḥ; I om. °-mūla-°

[241] tat kiṃ manyadhve yathā sarvapṛāṇakānāṃ anyonyanirodhena ma/82r/raṇa(ṃ).evam eva bālapṛthagjanāḥ satvāḥ anyonya[vir](o)[dham] (āpad)yant(e).] (parasparam yudhyante [j](āt)y(ā na vibhya)nte. jarayā na vibhyante. vyādhibhyo na vibhyanti. maraṇā na vibhyanti. yathā tau dvau pṛāṇakau yudhyataḥ evam eva bālapṛthagjanā parasparam yudhyante.

atha maraṇakāle ucyante. sādhipuruṣaiḥ kiṃ tvam bho puruṣa viśvāsam āpadyase. kiṃ tvayā na kiṃcid ādīnavam dr̥ṣṭaḥ.

āha. dr̥ṣṭo me āyuṣmāṃ jātyā ādīnavāḥ jarayā vyādher ādīnavo dr̥ṣṭaḥ sarvapaścān maraṇād ādīnavo dr̥ṣṭaḥ

āha. katham na kṛtam te yat karaṇīyāni kuśalamūlāni. tat katham na kṛtam ubhayor lokayo sukhasamvartakāni dharmaskandhāni kuśalamūlāni. dvitīyam mārṣā pṛcchāmi. katham tvayā na kṛtaḥ kuśalamūlasambhāraḥ yas tvam pari/82v/[mukta] syāt\* jātyā maraṇāt\* katham na kṛtam yoniśo manasikārapratyavekṣaṇam.

katham tvayā na śrutam. pṛthivyām gaṇḍyākoṭanaśabdaṃ na ca dr̥ṣṭā manuṣyā dānāni dadantaḥ tathāgatakṣetre kuśalamūlavijāny avaropayantaḥ gandham vā mālyam vā dīpam vā na tvayā dr̥ṣṭam khādanīyabhojanīyam vā dīyamānam tathāgatasya catvāra



parśadaḥ santarpyamānāḥ<sup>1952</sup> bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā imāṃś catasraḥ  
parśadaḥ<sup>1953</sup> śāsane bhinivustāḥ evaṃ tasya hitāni vadanty ālapanti ca.<sup>1954</sup> na hi devakṛtaṃ<sup>1955</sup>  
kiṃcit\* asādhus tvayā bhoḥ puruṣa kṛtaṃ imaṃ<sup>1956</sup> jambudvīpam āgatyā:

[242] tasya mṛ<ya>tasya dharmarājā tasmin kāle taṃ puruṣaṃ anuśāsan tā gāthā<sup>1957</sup> bhāṣate:

(83) dr̥ṣtvā tathāgatotpādaḥ śrutvā gaṇḍī<m> parāhatām\*<sup>1958</sup>  
śrutvā dharman deśayamānaṃ śāntaṃ<sup>1959</sup> nirvāṇagāminam.

(84) kasmāt te na kṛtaṃ puṇyaṃ paralokasukhāvaham\*  
bhokṣyase narake duḥkham aniṣṭhakarmaṇaḥ phalam\*<sup>1960</sup>

[243] atha sa puruṣaṃ taṃ dharmarājānaṃ gāthābhiḥ pratyabhāṣata.<sup>1961</sup>

(85) bālabuddhir ahaṃ āsīt pāpamitravaśānugaḥ<sup>1962</sup>  
kṛtaṃ me pāpakaṃ karma kāmabhrāntena cetasā.<sup>1963</sup>

(86) kāmāś ca me citas tasya āgataṃ dāruṇaṃ phalam\*<sup>1964</sup>  
kṛtā me prāṇināṃ hiṃsā sāṃghikaṃ ca vināśitaṃ.<sup>1965</sup>

(87) kṛtaṃ me stūpabhedam ca praduṣṭenāntarātmanā:  
dauṣṭhulyaṃ bhāṣitaṃ vākyam mātā me paritāpitā.<sup>1966</sup>

(88) aparādham vijānāmi<sup>1967</sup> svaśarīreṇa yat kṛtaṃ\*<sup>1968</sup>  
raurave narake paśyāmy<sup>1969</sup> upapattiṃ sudāruṇe.

(89) saṃghāte vedanāṃ vetsye tathaiva<sup>1970</sup> ca pratāpane.  
mahāvīcau ca kaṭukām anubhaviṣyāmi vedanāṃ<sup>1971</sup>

(90) mahāpadme<sup>1972</sup> ca narake krandiṣyāmi suduḥkhitaḥ<sup>1973</sup>  
vārā śataṃ kālasūtre<sup>1974</sup> utpatsyāmi mahābhaye

1952. B khādanīyabhojanīyaṃ vā dīyamānam\* na ca te dr̥ṣtās tathāgatasya catasy(!)aḥ pariśadaḥ śāsane  
santarpyamānāḥ; I khādanīyaṃ bhojanīyaṃ vā dīyamānaṃ tathāgatasya catvāraḥ parśadaḥ saṃtarpyamānāḥ; I  
om. na ca te dr̥ṣtās; D dīyamānaṃ na ca te dr̥ṣtās

1953. B bhikṣur vā bhikṣuṇī{r} vā. upāsako vā u<pā>sikā vā ... pariśadaḥ; I bhikṣum vā bhikṣuṇīm vā.  
upāsakaṃ vā upāsikā(m) vā imāṃś catvāraḥ parśadaḥ; D bhikṣur vā

1954. I tasya hitakāmasya hitāni vadamty ālapanti; I om. ca.

1955. D na ca devakṛtaṃ

1956. I kiṃcid asādhu tvayā bhoḥ puruṣaḥ kṛtaṃ; I om. imaṃ

1957. BDFI(ACEGK lacuna) mṛtasya read mṛ<ya>tasya, cf. verse 120a (note 2026; BHSG 18.43); B tasmin  
kāle taṃ puruṣaṃ anuśāsan tā gāthā{bhir}; I tasmin\* kāle taṃ puruṣaṃ anuśāsan\* gāthāḥ; I om. tā; D gāthābhi

1958. I dr̥ṣtvā tathāgatotpādo / dr̥ṣtvā gaṇḍī<m> parāhatā[m]; I om. śrutvā; D gaṇḍī<m> parāhatām:

1959. I sāṃtiṃ

1960. D bhokṣyase narake duḥkham / aniṣṭhaṃ karmmaṇa{t} phalam\*; I om. 84a-d.

1961. I atha sa puruṣaḥ pratyuvaca; I om. taṃ dharmarājānaṃ gāthābhi

1962. D vālavuddhir haṃ āsīt / pāpamitravaśānugaḥ; I āsīt\*; verse 85a = verse 113c.

1963. I <kā>mabhrāntena cetasā.

1964. I kāmāś ca me vi(!)tas tasya / āgataṃ dāruṇaṃ phalam.; B dā<ru>ṇaṃ phalam\*; D dāruṇaṃ phalam

1965. I ghāyikaṃ (!) ca vināśitaṃ.

1966. D praduṣṭena ca cetanā. / dauṣṭhukyaṃ(!) bhāṣitaṃ vākyam / mā(tā) me paritāpitā.; I mātā me  
paribhāṣitā.

1967. B aparā{r}dham vijānāmi

1968. I svaśarīreṇa yat\* kṛtaṃ.; D svaśarīreṇa yat kṛtaṃ\*

1969. D raurave narake {va} paśy(ā)my

1970. B vetsye / <tathai>va; I vetsy[ai] / tathaiva

1971. I mahāvīco <ca> kaṭukā{satvā}m / anubhokṣyāmi. vedanāṃ; D vedanām\*; BDK anubhaviṣyāmi read  
anubhokṣyāmi m.c.

1972. I mahāpadmai

1973. B kramiṣyāmi suduḥkhitaḥ; D krandiṣyāmi suduḥkhitaḥ

1974. B kālasūtra; D kālasūtre

parśadaḥ santarpyamānāḥ bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā imāṃś catvāraḥ  
parśadaḥ śāsane bhinivustāḥ evaṃ tasya hitāni vadanty ālapanti. na hi devakṛtaṃ kiṃcid  
asādhus tvayā bhoḥ puruṣaḥ kṛtaṃ jambudvīpam āgatya

[242] tasya mṛ<ya>tasya dharmarājā tasmin kāle taṃ puruṣaṃ anuśāsanāgāthā bhāṣate. ||

- (83) dr̥ṣṭvā tathāgatotpādo dr̥ṣṭvā gaṇḍī parāhatā  
dr̥ṣṭvā dharmam deśayamānaṃ śāntam nirvāṇagāminaṃ. ||
- (84) (omitted)

[243] atha sa puruṣaḥ pratyuvāca.

- (85) bālab[u]ddhir ahaṃ āsīt\* pāpamitravaśānuga.  
kṛtaṃ me pāpakaṃ karma kāmamattena {ca} ce(tasā
- (86) k)[āma]ś (ca) me (c)i(tas ta)/83r/sya āgataṃ dāruṇaṃ phalaṃ.  
kṛtā me prāṇināṃ hi[m]sā sāmghikaṃ ca vināśitaṃ\* ||
- (87) kṛtaṃ me stūpabhedam ca praduṣṭenāntarātmanā.  
dauṣṭhulyaṃ bhāṣitaṃ vākyaṃ mātā me paritāpitā ||
- (88) aparādham vijānāmi svaśarīreṇa yat kṛtam.  
raurave narake paśyāmi- m-upapatti sudāruṇe. ||
- (89) saṃghāte vedanāṃ vetsya tathaiva ca pratāpane.  
mahāvīcau ca kaṭukām anubhaviṣyāmi<sup>797</sup> vedanāṃ. ||
- (90) mahāpadme ca narake krandiṣyāmi suduḥkhitaḥ  
vārā śataṃ kālasūtre upapatsyāmi mahābhaye. ||

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<sup>797</sup>. F read anubhoṣyāmi m.c.

- (91) hatās ca narakā satvāḥ  
yojanānām śataṃ bhūyaḥ  
punaḥ paśyanti te bhayaṃ\*<sup>1975</sup>  
prapadyanti mahābhayaṃ\*<sup>1976</sup>
- (92) dvāraṇ te na labhiṣyanti  
kṣūraṃ tu nāma narakam  
punaḥ kuṃbhe pratāpitāḥ<sup>1977</sup>  
sahasraṃ kṣūrasambhavam\*<sup>1978</sup>
- (93) śataṃ sahasraṃ koṭīnām  
tais tasya bhidyante gātraṃ  
karmabhi duṣkṛtaiḥ svakaiḥ ||<sup>1979</sup>
- (94) vātakṣobhā mahāghorā  
anubhāvya mayā duḥkhā  
sarvāṃ cchindanti tāṃ tanum\*<sup>1980</sup>  
īdrśā narake dhruvam\*<sup>1981</sup>
- (95) drakṣyante sarvasatvā me  
arthā parakyā ādattā<sup>1983</sup>  
kāyaṃ duḥkhaprapīditam.<sup>1982</sup>  
mayā veśmasya<sup>1984</sup> kāraṇāt\*
- (96) putrā duhitaro mahya  
mātā pitā caiva mama  
bhrātā ca bhaginī tathā  
mitrajñātigaṇo<sup>1985</sup> pi ca
- (97) dāsakarmakarās caiva  
bhrānto smy ahaṃ kukāryeṣu  
gāvo bhrtyaḥ paśuṃ tathā.<sup>1986</sup>  
rupyasauvarṇabhājanaiḥ<sup>1987</sup>
- (98) vastrais tathā susūkṣmaś<sup>1988</sup> ca  
suvicitraṃ gṛhaṃ kṛtvā<sup>1989</sup>  
bhrāntaḥ kāraṇaṇe grhe  
naranārīsamākulaṃ.
- (99) vīṇās tūryāḥ parāhatya  
gātraṃ gandhodakair liptaṃ  
rataṃ me durdamam manah<sup>1990</sup>  
kṛtajño dyāpi naiva saḥ<sup>1991</sup>
- (100) acetana śārīras tvam  
na vidyate mama trātā  
bhrānto smi tava kāraṇāt\*  
kaścit satvaḥ punar bhavet\*<sup>1992</sup>
- (101) vātakṣobhe mahāghore  
bhuktā rasā svāduvanto<sup>1993</sup>  
śārīraparītāpane.
- (102) śīrṣe mālās ca bahavo  
rūpeṇa bhrāmitās cakṣuś  
jihvayā vividhās tathā  
baddhā śvittrāḥ suśobhanāḥ<sup>1994</sup>  
cakṣutrāṇam<sup>1995</sup> na vidyate.
- (103) pāpānām cakṣuśi hetor  
śrottau hetuś ca me bhūyaḥ  
mayādrṣtvā tu yat kṛtam\*  
bāhū vajraparāhataḥ<sup>1996</sup>

1975. D hatās ca {n}narakās satvāḥ; I taṃ bhayaṃ.

1976. I prapadyanti mahābhayaṃ.; B mahābhayāṇe, B om. 91a-d, the scribe jumps from 90d mahābhaye to 91d <mahābhaya>m\*; B -m\* is written °-ṇe by mistake.

1977. I dvāraṇ <na> te labhiṣyanti / punaḥ kuṃbhe [prapa]titā.

1978. D kṣūrāṃ tu nāma; B sahasraṃ kṣūraṃ sambhavam\*; I °-bhavam.

1979. D tais tasya bhidyate gātraṃ / karmabhi duṣkṛtaiḥ svakai

1980. I vāta{kṣa}kṣobhāṃ mahāghorāṃ / sarvāṃ cchindanti + + takam

1981. D anubhāvya mayā duḥkhā / īdrśaṃ narake dhruvam\*; B na<ra>ka; I dhruvam.

1982. D drakṣyate sarvasatvā me / kāyaṃ duḥkhaprapīditam.; I drakṣyanti sarvasatvā me / kāyaṃ paramaduḥkhitam

1983. I arthāḥ parakya ādattā; B ā{ā}dattā

1984. I vaiśmasya

1985. I mipra(!)jñātigaṇo

1986. I {dāsī}dāsakarmakarās caiva / gāvo bhrtyaḥ paśu<ṃ>s tathā; D gāvo bhyatyāḥ

1987. I rupyasovarṇabhājanaiḥ

1988. B «su»sūkṣmaś

1989. I gṛhaṃ g(!)ṛtvā

1990. I vīṇā tūrya parāhatya / rataṃ me durddamam manah; D durddamam; B ma[ra]ḥ

1991. D kṛ<ta>jño dyāpi naiva saḥ; I gātraṃ gandhodakai lipta / kṛtamjño dyāpi na ca va.

1992. BD vidyāte; I vidyate ma<ma> trātā / kaścit\* satvaḥ punar bhavet.; I om. na; B punar bhavet

1993. DI bhuktā; D svāduvantā

1994. D śīre mālās ca bahavo / vaddhā śvittrā {śvittrā} suśobhanā.; B mālā<ś ca>

1995. I rupeṇa bhrāmitam cakṣu. / cakṣustrāṇam; B rupeṇa

1996. B pāpānām {ś}cakṣuśi hetor; D pāpā{ī}nām cakṣuśi hetor / mayādrṣtvā tu yat kṛtam\* / śrottau hetuś ca

- |   |   |
|---|---|
| (91) hatās ca nārakā satvāḥ<br>yojanānām śataṃ bhūyaḥ                 | punaḥ paśyanti taṃ bhayam*<br>prapadyanti mahābhayam*             |
| (92) dvāraṇ te na labhiṣyanti<br>kṣūraṃ tu nāma narakam               | punaḥ kuṃbhe pratāpitāḥ<br>sahasraṃ kṣūrasambhavam*               |
| (93) śataṃ sahasraṃ koṭīnām<br>tais tasya bhidyante gātraṃ            | kṣūrānām jāyate grataḥ<br>karmabhiḥ duṣkṛtaiḥ svakaiḥ             |
| (94) vātakṣobhā mahāghoraḥ<br>anubhāvya mayā duḥkhā                   | sarvām c(ch)in(da)nti tām tanum*<br>īdrśā /83v/ narake dhruvaṃ    |
| (95) drakṣyanti sarvasatvā me<br>arthā parakyā ādattā                 | kāyaṃ paramaduḥ[khita](m).<br>mayā {hṛtā} veśmasya kāraṇāt*       |
| (96) putrā duhitarā mahyam<br>mātā pitā caiva mama                    | bhrātā ca bhāgīnī tathā.<br>mitrajñātigaṇo pi ca.                 |
| (97) dāsakarmakarās caiva<br>bhrānto smy <sup>798</sup> haṃ kukāryeṣu | gāvo bhrtyā paśus tathā.<br>rupyasauvarṇabhājanaiḥ                |
| (98) vastrais tathā susūkṣmaś ca<br>sucitritaṃ grhaṃ kṛtvā            | bhrāntaḥ kārapaṇe grhe.<br>naranārīsamākulaṃ.                     |
| (99) vīṇā tūryān parāhatya<br>gātraṃ gandhodakair liptaṃ              | rataṃ me durdamaṃ manah<br>kṛtajña dyāpi <sup>799</sup> naiva ca. |
| (100) acetana śarīras tvam<br>na vidyate mama trātā                   | bhrānto smi tava kāraṇāt*.<br>kaścit satvaḥ punar bhavet*         |
| (101) vātakṣobhe mahāghore<br>bhuktvā rasā svāduvanto                 | śarīraparītāpane.<br>jihvayā vividhās tathā                       |
| (102) śīrṣe mālās ca bahavo<br>rūpeṇa bhrāmitaṃ cakṣuḥ                | baddhā śvitṛā suśobhanā.<br>cakṣus trāṇaṃ na vidyate.             |
| (103) pāpānām cakṣuṣī hetur<br>śrotrahetuś ca me bhūyo                | mayādrṣ[ṭv]ā tu yat kṛtaṃ<br>bāhu vajra(parāhatāḥ <sup>800</sup>  |

End of manuscript F. Therefore, only the text of manuscripts BD (cf. notes 1882, 2222, 2248 for manuscript C) with variants from manuscripts AEIK is presented in the following pages.

<sup>798.</sup> F smṛ

<sup>799.</sup> F pyāpi

<sup>800.</sup> F vajra(parāhatāḥ, incipit lacuna, the end of the manuscript is lost; for the colophon of F cf. end of the Gilgit vulgate.

(104) hastebhyaḥ kaṭakā baddhā grīvāyāṃ muktihārāṇi	aṅgulīyebhi yaṃtrikā. <sup>1997</sup> pādaū cāpi svalaṃkṛtau. <sup>1998</sup>
(105) jālāni kṛtvā tatraiva gātrai ca vividhā ratnā	sauvarṇaṃ samsthitam tataḥ sauvarṇakaṭakās tathā. <sup>1999</sup>
(106) udārai ramito bhogair sparśaṃ ca <sup>2000</sup> sukumāraṃ me	manasaṃbṛhaṇair api. tṛṣṇāgrastena sevitaṃ.
(107) nānāstaraṇaśayyābhiḥ snāto gandhodakair viśadair <sup>2001</sup>	kāyaḥ kṛdāpito mayā. gandhais cāpi pralepitaḥ
(108) karpūracandanair divyair <sup>2002</sup> kastūrikāsamāyukto	dhūpanais cāpi dhūpitaḥ vāso varṇakaraḥ kṛtaḥ <sup>2003</sup>
(109) gandhavārṣikatailena makṣitaḥ pāṇḍuraṃ vastraṃ	sumanācaṇpakādibhiḥ <sup>2004</sup> prāvṛtaṃ sūkṣmakāśikam* <sup>2005</sup>
(110) avatīrya hastipṛṣṭād rājāham iti <sup>2007</sup> manyāmi	aśvapṛṣṭe bhiruhya ca <sup>2006</sup> jano me dhāvate grataḥ
(111) antaḥpuraṃ vijānāmi nirāparādhā mṛgayā	gīte nṛtye suśīkṣitaḥ <sup>2008</sup> hatā kāṇḍais ca me mṛgā <sup>2009</sup>
(112) īdrśaṃ me kṛtaṃ pāpaṃ paramāṃsā mayā bhuktās	paralokam ajānatā: tato duḥkham idaṃ mama: <sup>2010</sup>
(113) maraṇaṃ me na vijñātam bālabuddhir ahaṃ āsīc	āgamisyati dāruṇaṃ <sup>2011</sup> charīraṃ <sup>2012</sup> poṣitaṃ mayā.
(114) āgataṃ maraṇaṃ me dya yūyaṃ hi jñāyataḥ sarve	kaścit trātā na vidyate. <sup>2013</sup> mukhaṃ me kiṃ nirīkṣatha. <sup>2014</sup>

me bhūya / vāhū vajraṃ parāhatā.; D two vowels marked in D above pa in pāpāinām; I ma[yā](dr)ṣtvā tu yat\*  
kṛtaṃ / śrotahetuś ca me bhūya

<sup>1997.</sup> D aṅgulīyebhi yaṃtrī<kā>; I aṅgulībhiś ca ya<ṃ>trakāḥ

<sup>1998.</sup> D pādo cāpi svalaṅkṛtau.; I pādo cāpi svalaṃkṛto.

<sup>1999.</sup> I tatraiva ... / (so)varṇaṃ ... / gātre ca vividhā ratnā / sovarṇakaṭakās tathā.; B saṃs{t}thitaṃ

<sup>2000.</sup> D udarai ramito bhogair / mmanasaṃbṛhaṇair api. / spariśaṃ ca; I udāre ramito bhogair / manasobṛmhaṇer api. / sparśaṃ va; B ma{r}na.saṃ{gr}bṛhaṇair

<sup>2001.</sup> D kāya kṛdāpito mayā. / snāto gandhodakair vviśadair; B visa{t}dair

<sup>2002.</sup> DE karpūracandanair ddivyai; E ) karpūra-°, end of lacuna, continues from § 227; I divyaiḥ

<sup>2003.</sup> DE kastoṭīkāsamāyukto / vāso varṇakaraḥ kṛtaḥ

<sup>2004.</sup> I gandhavārṣikatailaina / sumanāca<ṇ>pakādibhiḥ

<sup>2005.</sup> D makṣitaḥ pāṇḍuraṃ vastraṃ / prabhūtan sūkṣmakāśikam\*; E makṣito pāṇḍuraṃ vastraṃ / prāvṛtyaṃ sūkṣmakāśikam\*; I makṣita pāṇḍuraṃ vastraṃ / prāvṛkṣa(!)ṃ sūkṣmakāśikaṃ.; B vastraṃ {vā} prāv{ā}ṛtaṃ, two vowels marked in B on va

<sup>2006.</sup> B hasti{pṛṣṭhād}pṛṣṭād / r(!)śvapṛṣṭe bhiruhya ca; D avatīrya hastipṛṣṭād / aśvapṛṣṭe bhiruhyata.; D om. ca; E hastipṛṣṭhād / a{a}śvapṛṣṭhe (i.e. °-pṛṣṭhāda aśva-°); I hastipṛṣṭ<ā>d / aśvapṛṣṭe bhiruhya ca; on BHS pṛṣṭā cf. BHSD s.v. pṛṣṭhi.

<sup>2007.</sup> B rājāha. m iti

<sup>2008.</sup> DE antaḥpuraṃ vijānāmi / gīte nṛtte (E nṛtye) suśīkṣitaḥ (E °-te.); I aṃtapuraṃ vijānāmi. / nṛtagītasuśīkṣi[tam]; B gīte nya(!)tye

<sup>2009.</sup> DE hatā kāṇḍena me mṛgāḥ; DE om. ca; I hatāḥ; I om. kāṇḍais ca me mṛgā

<sup>2010.</sup> B paralokam ajānatā: {ta}||; D paralokam ajānatā: / [paramāṃsā] mayā bhuktā / tato duḥkham idaṃ mama.; E duḥkham; I om. 112a-d (I jumps from 111d hatāḥ to 113b dāruṇa).

<sup>2011.</sup> B āgamisyati dāruṇaṃ; E āgamisyati dāruṇaṃ\*; I dāruṇa; I om. maraṇaṃ me na vijñātam / āgamisyati

<sup>2012.</sup> B bālabuddhi{ha}r ahaṃ āsīc / charīraṃ; D vālavuddhir haṃ āsīc / charīraṃ; E vālabuddhi<r ahaṃ āsī>c / charīraṃ; I bālabuddhir ahaṃ āsī / śarīraṃ; verse 113c = verse 85a.

<sup>2013.</sup> B kaści trātā na vidyate.

<sup>2014.</sup> DE mukhaṃ me kiṃ nirīkṣatha.; I mukhaṃ kiṃ nirīkṣatha.; I om. me

(115) kasmād vastram pāyadhvam keśān kasmād vikiratha	pralāpaiś cāpi kimkṛte: <sup>2015</sup> raktaṃ kiṃ vā kariṣyati: <sup>2016</sup>
(116) pāmsuṃ ca śīrṣe kṣipatha jīvam nāham <sup>2018</sup> vāritavyaḥ	uras tādaṃ karotha kim* <sup>2017</sup> pāpāt kiṃ ruditena <sup>2019</sup> vaḥ
(117) śarīram me vṛkabhojyam bhaviṣyate pakṣinām ca	kurkurāṇām ca vāyasām* <sup>2020</sup> vṛthā puṣtam ayan tanuḥ <sup>2021</sup>
(118) maraṇoragasamsprṣṭo tathopayojyam bhaiṣajyam	jāyate pi sudāruṇaḥ <sup>2022</sup> yathāsmān mucyate bhayāt* <sup>2023</sup>
(119) yan me vaidyāḥ pradāsyanti <sup>2024</sup> sāmpratam dharmabhaiṣajyam	bhaiṣajyam na tad iṣyate kleśoragavimocakam* <sup>2025</sup>
(120) mṛyato <sup>2026</sup> mama dātavyam poṣyamāṇaśarīro yam	mā memam samprayacchatha. <sup>2027</sup> avaśyam nāśam eṣyati. <sup>2028</sup>
(121) pāpaskandham kim ākṣipya supoṣito py ayam kāyah <sup>2030</sup>	yat paścā duḥkhadāyakam* <sup>2029</sup> kṛtaghnatvam kariṣyati.
(122) putrā duhitaram kiṃ me trāyadhvam asmād rogān me	cakṣuṣā sannirīkṣatha. <sup>2031</sup> rudadhvam kin nirarthakam* <sup>2032</sup>
(123) yūyam hi putra duhitṛ yuṣmākam poṣaṇārthāya	kṛtaghnā mama sāmpratam* <sup>2033</sup> parakīyam mayā hṛtam. <sup>2034</sup>
(124) sāmpratam maraṇam prāptam jātidurgatisamtrasto <sup>2036</sup>	nirāśam māṃ karotha kim* <sup>2035</sup> maraṇena ca pīḍitaḥ

2015. DE kasmād vastrān pāyaddhvam (E °-ayase) / pralāpaiś cāpi kimkṛtai:; I pralāpeś cāpi kimkṛtai; B kimkṛtaiḥ

2016. D raktaka cā kariṣyati.; E keśam kasmād vikiratha / raktaṃ kiṃ cā kariṣyasi:; I kaiśān\* kasmād vikiratha. / raktaḥ ki<ṃ> vā kariṣya[tha]

2017. DE pāmsū ca śīre (E śīrṣe) kṣipatha; I (pām)suṃ ca śīrṣe {pra}[kṣi]patha urus(!) tādaṃ kar<o>[tha] kim.; B śīrṣai

2018. B jīvam nāham; I jīvan nāham

2019. B pāpāt kiṃ rudit<e>na; DE pāpā kiṃ ruditena

2020. E śarīram me vṛka {d}bhojyam; B kukkurāṇām; I vāyasām.

2021. D vṛthā puṣtam ayam (or ayas?) tanuḥ; E vṛthā puṣta mayā tanuḥ; I vṛthā puṣtam ayam tanuṃ

2022. B maraṇamragasamsprṣṭo; I maraṇoragasamsr(!)[ṣṭo] jāyate. hi ma[dā]paraḥ; D sudāruṇam.; E sudāruṇam\*

2023. I bhaiṣajyam / mu[cye]m eto mahābhayā.; I om. yathāsmān

2024. D yan me vaidyān pradāsyanti; I yam vedyā pradāsyanti; I om. me

2025. I dharmam bhaiṣajyam; B klaiśoragavimocakam\*

2026. I {pa}mṛyato

2027. B mā {ṃ} m {ā}emām samprayacchatha.; two vowels are marked in B on ma; I māmemām

2028. B ya<m / a>vaśyam nā<śam> eṣyati.; E **avaśyam nāśam iṣyati: (, E end of manuscript.**

2029. I yat\* paścā duḥkhadāyakam; D duḥkhadāyakam\*

2030. B <su>poṣito py ayam kāyah; D poṣito me pṛyam kāyah; I supoṣito hy ayam kāyah

2031. D putrā duhitaram kin me / cakṣuṣā sannirīkṣatha:; I putrā duhitaraḥ ki<ṃ> me / cakṣuṣā sa<ṃ>nirīkṣatha:

2032. I ru(da)dhvam kiṃ nirarthakam

2033. D yūyam hi putra duhitṛ / ... sāmpratam:; I yūyam hi putra duhitṛ: / kṛtaghnā mama sāmpratam

2034. I yuṣmākam poraṇārthāya(!); B poṣaṇā<rthā>ya; D hṛtam\*

2035. D sāmpratam maraṇa prāpto {ham} / nirāśam māṃ karotha kim\*; B mā

2036. D jātidurgatisamtrastho

- (125) vedanāsaṃjñāsaṃskārāḥ<sup>2037</sup> sparśaṃ paramavedanāḥ  
 tṛṣṇayā bhrāmyate bālaḥ<sup>2038</sup> prāpnoti kaṭukaṃ phalaṃ.<sup>2039</sup>
- (126) śokabandhanam<sup>2040</sup> apy atra jātasya viṣame kule:  
 alpapuṇyaṃ tu mām jñātvā<sup>2041</sup> śociṣyaṃty apare janāḥ
- (127) dānaśīlaparibhraṣṭo dharmāc<sup>2042</sup> cāpi parānmukhaḥ  
 punarbhavaṃ na jānīte<sup>2043</sup> kleśoragaviṣārditā<sup>2044</sup>
- (128) bhrāmyate vidyayā bālo<sup>2045</sup> yatra mokṣaṃ na vidyate.  
 mokṣārthaṃ na vijānāti bhrāntaḥ pāpaṃ karoti ca.<sup>2046</sup>
- (129) kleśaiś ca bhrāmyate bālo nityaṃ vyākṣiptamānaśaḥ ||  
 dahyate hy agninā dīptaḥ kāyo vividhabandhanaḥ<sup>2047</sup>
- (130) vibhrānto bhramate kāyo yatra saukhyaṃ na vidyate.  
 tac ca saukhyaṃ na jānāti<sup>2048</sup> yad atyantasukhāvaham\*<sup>2049</sup>
- (131) buddhānām sukhadaṃ kṣetraṃ dharmacakraṃ mahāgadam\*<sup>2050</sup>  
 śīlaṃ ca satyaṃ śīlānām brahmaghoṣas tathāgatā. ||<sup>2051</sup>
- [244] atha khalu bhagavān bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvam<sup>2052</sup> āmantryaitad  
 avocat\*<sup>2053</sup> evaṃ ca bhaiṣajyasena satvā maraṇakāle<sup>2054</sup> paridevanti. na hi teṣāṃ kaścit trātā  
 bhaviṣyaty anyatra sukr̥tānām karmānām<sup>2055</sup> phalavipākaṃ ca gāthā cemā bhāṣate. ||<sup>2056</sup>
- (132) kṛtvā tu pāpakaṃ karma narakeṣu patanti hi  
 bhūṃjante<sup>2057</sup> cīmaraṃ<sup>2058</sup> taptaṃ pīvante lohapānakam\*<sup>2059</sup>

2037. B vedanāsaṃjñāsaṃskārāḥ; I vedanāsaṃjñāsaṃs<k>ārāḥ

2038. I tṛṣṇayā bhrāmyate bālo

2039. B phaṭalam.; D phalam\*

2040. I śoka<ba>ndhanam

2041. D alpapuṇyaṃ tu mām jñātvā

2042. I dharmā

2043. B jānī.te

2044. D kleśoragaviṣārditāḥ; I kleśoragaviṣārdita

2045. I bhrāmyate anityayā bālo

2046. D vijānāti / bhrāntaḥ pāpaṃ karoti ca.; B vijānāmi

2047. D dahyate hy agninā dīpte / kāyaṃ vividhavandhanaḥ; H (vyākṣiptamāna)śaḥ / dahyat(e), incipit fragment H.

2048. B bhramanto kāyo; D bhramate kaya; H ) kāyo / yatra [sau](kh)y(yaṃ) (; I yatra sokhyaṃ na vidyate. {ta ca [sokhyaṃ] na vidyate.} / ta ca saukhyaṃ na jānāti.

2049. B atyantamukhāvaham\*; H (at)y(an)tasukhā(vaham\*)

2050. D kṣetraṃ / dharmacakraṃ mahārdhikam.; H su)khadaṃ kṣetraṃ / dharmaca[kra](m + + +)tam; I mahāgadam.

2051. H śīlaṃ ca satya śī(lānām / brahmagho)ṣas tathāgata. ||(

2052. D atha khalu bhaiṣajyaseno bodhisatvo mahāsatva{h}m; D om. bhagavān; H )āvagavām bhaiṣajyase(nam; I bhagavān\*; (H)I om. bodhisatvaṃ mahāsatvam, H om. according to the length of the lacuna.

2053. B āmāntretad avocat\*; DI āmantryetad avocat\*; H (āma)ntryaitad avocat\*( ||

2054. H bhaiṣajyasena satvā mara[ṇa](kale; I evaṃ bhaiṣajyasena; I om. ca

2055. H paridevanti. na (h)[i] (...) (a)nyatra sukr̥tānām karma(nām; B na hi teṣāṃ kaścī; D na hi teṣāṃ kaścit trātā bhavanti anyatra sukr̥tānām karmānām; I na kaścit teṣāṃ trātā bhavati. anyatra sva{kā}kṛtānām karmānā<m>; I om. hi

2056. BD gāthām; H gā)thām cemām bhā(; I phalavipākaṃ gāthā; I om. ca

2057. D narakeṣu papanti hi / bhūṃjante; H ) narakeṣu patanti hi / bh[u](m)jante; B bhu<m>jante

2058. BDI cīmaraṃ; ACFHK lacuna.

2059. B pivante lohapānakam\*; H pī)vante lohapāna[ka](m\*; I lohapānakam.

(133) kāyebhyo varṣate ṅgāraṃ dahyaty eṣāṃ tac charīraṃ	dagdhāḥ krandanti dāruṇaṃ* <sup>2060</sup> narakesmin mahābhaye. <sup>2061</sup>
(134) na vijānanti saukhyāni bālo bhramaty adharmaṇa <sup>2062</sup>	dharmāṃ ca na vijānate saukhyāṃ nāpnoti kiṃcana:
(135) śraddhāśīlena saṃpannaḥ mitraṃ bhajati kalyāṇaṃ	prajñāyukto mahātapāḥ <sup>2063</sup> śīghraṃ bhoti tathāgataḥ <sup>2064</sup>
(136) vīryam ārabhate śreyāṃ deśetha kuśalaṃ dharmāṃ	buddhalokopapattaye <sup>2065</sup> sarvasatvaparigrahaṃ <sup>2066</sup>
(137) maitraṃ cittaṃ samāpanno śrūtvaivaṃ bhaiṣajyasena	brahmacaryaparāyaṇaḥ <sup>2067</sup> pratipattiparo bhavet* <sup>2068</sup>
(138) vimuktidarśanaṃ buddhaṃ lokasya mātāpitaraṃ	ghuṣṭaśabdaṃ vināyakam. <sup>2069</sup> bodhicittaṃ tad ucyate. <sup>2070</sup>
(139) kalyāṇamitraṃ paramāṃ dharma loke <sup>2072</sup> śṛṇvanti ye te bhonti buddhāḥ sugatā narottamāḥ <sup>2074</sup>	suduṣkaraṃ <sup>2071</sup> yo deśayet* gauravād buddhaśāsanam <sup>2073</sup>
(140) lokanāthā bhavanti ete <sup>2075</sup> śāntebhyo buddhakṣetrebhyo	sarvasatvapramocakāḥ ye bhavanti sagauravāḥ

<sup>2060.</sup> I kāyebhyo (va)[rṣa]te aṃgāraṃ / dagdhaḥ krandaṃti dāruṇaṃ; H )ṅgāraṃ / dagdhā krandanti dā[ru](ṇaṃ); D dagdhā kraṃndanti dāruṇaṃ:

<sup>2061.</sup> B dahyaty eṣāṃ ta śarīraṃ na {na}rakesmin; D dahyanteṣāṃ tac charīraṃ; I dahyaty eṣāṃ tac charīraṃ / narak<e>smin\*; H śa)rīra narakesmin ma(hābhaye

<sup>2062.</sup> H (vijānant)[i] (s)au(khy)āni / dha[rma](ṃ + + + + + bā)lo bhramaty adha[rṃ](eṇa

<sup>2063.</sup> I saṃpannāḥ; H )prajñāyukto ma(hātapāḥ, end of fragment

<sup>2064.</sup> D śīghraṃ bhoti tathāgatam\*

<sup>2065.</sup> I vīryam āra<bhate śre>[yaṃ]; D vuddhaloke papattaye:

<sup>2066.</sup> I dharma / sarvasa {sa}tvpaparigrahaṃ; D sarvvasatvapaparigrahaṃ.

<sup>2067.</sup> I brahmacarya {ṃ}paras tathā.

<sup>2068.</sup> D prabhavanti(!) parobhavet\*; B bhavete

<sup>2069.</sup> D vimuktidarśanaṃ vu<ddham> / yu(!)ṣṭa {e} śavdaṃ vināyakam\*; I vimuktidarśanaṃ\* buddham / ayu(!)ṣṭaśabdaṃ vināyakam

<sup>2070.</sup> I bodhicittaṃ tad ucyamte.

<sup>2071.</sup> D kalyāṇamitraṃ; B su<du>ṣkaraṃ; I sudu(ṣka)bhaṃ (!?)

<sup>2072.</sup> B yo deśayeta {iha} / dharma; D yo deśayati {iha} / dharmma; I yo deśayita. / {iha} / dharma loke.

<sup>2073.</sup> I śṛṇva<ṃ>ti ye / gorava buddhaśāsanam

<sup>2074.</sup> 139e: meter: Jagatī; D te bhṅ<bhava>ṅti buddhā sugatā {n}narottamāḥ; I te bhonti buddhā sugatā anuttarāḥ

<sup>2075.</sup> D lokanāthā bhavanti<y>ete



[245] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\* kim idaṃ bhagavan pṛthivī kṃpati saṃprakṃpati.<sup>2076</sup> evam ukte bhagavān bhaiṣajyasenaṃ<sup>2077</sup> bodhisatvaṃ mahāsatvam etad avocat\* vyavalokaya bhaiṣajyasena kiṃ paśyasi. vyavalokitaṃ bhaiṣajyasenena bodhisatvena mahāsatvena.

atha tāvad eva caturbhyo digbhyaḥ paśyati. pṛthivī vivaraṃ dadāti. pṛthivyā vivṛtāyāṃ paśyati. pṛthivīvivarebhyo<sup>2078</sup> viṃśati koṭyo manuṣyāṇāṃ jāyante.<sup>2079</sup> adhastād diśi viṃśati koṭyo manuṣyāṇāṃ jāyante.<sup>2080</sup> ūrdhvāyāṃ diśāyāṃ<sup>2081</sup> pañcaviṃśati koṭyo manuṣyāṇāṃ jāyante.

[246] atha te daharāḥ satvā vyavalokya bhagavantam etad avocan\* katame bhagavann iha<sup>2082</sup> jātā.

bhagavān āha. paśyatha yūyam ime janakāyāḥ<sup>2083</sup>

ta āhuḥ paśyāmo bhagavan<sup>2084</sup>

bhagavān āha. ime janakāyā yuṣmākaṃ sakhāyā jātāḥ.<sup>2085</sup>

ta āhuḥ eteṣāṃ api bhagavan satvānāṃ maraṇaṃ bhaviṣyati.<sup>2086</sup>

bhagavān āha: evam etan mārsāḥ sarvasatvānāṃ api maraṇaṃ bhaviṣyati.<sup>2087</sup>

[247] atha te pūrvimakā satvā<sup>2088</sup> daharāḥ ye prathamatarāṃ utpannās<sup>2089</sup> te yena bhagavāṃs tenāṃjaliṃ praṇamayya<sup>2090</sup> bhagavantam etad avocan\* notsaḥāmo vyaṃ punar bhagavaṃ jātiṃ maraṇaṃ ca draṣṭuṃ\*<sup>2091</sup>

bhagavān āha. tat kiṃ yūyam utsahata vīryavalābdham\*

ta āhuḥ tathāgatam<sup>2092</sup> saṃmukhaṃ paśyemaḥ tasya ca sakāśād dharmasravaṇaṃ<sup>2093</sup> mṛṣṭam manāpaṃ śṛṇuyāmaḥ tathāgataśrāvakaṃgḥam ca niṣaṇṇaṃ paśyemaḥ bodhisatvān mahardhikān mahānubhāvān paśyemaḥ īdṛśaṃ ca bhagavan notsaḥāmo jātiṃ maraṇaṃ ca draṣṭuṃ\*<sup>2094</sup>

2076. I bhagavan\* pṛthivī kṃpati; I om. saṃprakṃpati.

2077. B bhagavā bhaiṣajyasenaṃ; I bhagavān\* bhaiṣajyasenaṃ

2078. B atha tāva caturbhyo; B om. eva; I caturbhyo digbhyaḥ paśyāmi. pṛthivī vivarati. pṛthivī vivṛtya paśyati pṛthī(vī)vivarebhyo; I om. atha tāvad eva & dadāti; D pṛthivī«vi»varebhyo

2079. I viṃśati koṭīr manuṣyāṇāṃ jāyante. ||

2080. D adhastāṃ diśi; I adhastā diśi vi<ṃ>śati koṭīr manuṣyāṇāṃ jāyante ||; I always koṭīr & jāyante in this paragraph.

2081. B diśi {yām}; I urdhvāyāṃ diśāyāṃ

2082. B katame bhagavan iha; I ke ime bhagavan\* {n} iha

2083. B yū {yaṃ}yam ime janakāyāḥ

2084. I paśyāma bhagavan\*

2085. I ime janakāyāḥ yuṣmākaṃ sakhāyā jātāḥ.

2086. I bhaviṣyati; I om. bhagavan & iti

2087. D evam eta mārsā; I evam eva mārsā sarvasatvānāṃ maraṇaṃ bhaviṣyati ||; I om. etan & api

2088. I pūrvakāṃ(!) satvā

2089. B daharāḥ pṛa ye prathamatarāṃ utpannās; I daharā ye prathamatarāṃ utpannāḥ; D prathamam

2090. D tenāṃjaliṃ praṇamayya; I tenāṃjaliṃ pra(ṇa)mya

2091. I vyaṃ bhagavan\* punar jāti<ṃ> maraṇaṃ ca draṣṭuṃ.; D draṣṭuṃ

2092. I tat\* kiṃ yūyam utsaha. tha vī<rya> {va} balābdham. ta āhuḥ tathā {tathā} ga(taṃ)

2093. I paśyemaḥ tato dharmasravaṇaṃ; I om. tasya ca sakāśād

2094. D tathāgataśrāvakaṃgḥam ca ni<ṣaṇṇaṃ pa>śyeṣaḥ (instead of °-ṣaḥ read °-maḥ) īdṛśaṃ ca bhagavan notsaḥāmo jātiṃ maraṇaṃ ca draṣṭuṃ.; D om. bodhisatvān mahardhikān mahānubhāvān paśyemaḥ; I tathāgataśrāvakaṃgḥa saṃniṣaṇṇaṃ paśyemaḥ bodhisatvān mahardhikān mahānubhāvān\* paśyema īdṛśaṃ bhagavaṃ tato te saḥāmo jātiṃ ma {ma}raṇaṃ ca draṣṭuṃ ||; I om. ca & ca

[248] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo ṛddhibalenotthāyāsanāt sārđham taiḥ paṃcabhir bodhisatvaśataiḥ te sarve ṛddhyā utthāyopary antarīkṣe caṃkramanti. paryaṃkaṃ ca badhvā dhyāyanti.<sup>2095</sup> teṣāṃ sarvakāyebhyaḥ siṃhā niṣkrāmanti. vyāghrā niṣkrāmanti.<sup>2096</sup> vyāḍā niṣkrāmanti. hastino niṣkrāmanti. mahārđdhivikurvitāni darśayanti. parvateṣu ca paryaṃkaṃ badhvā niṣīdanti.<sup>2097</sup> viṃśatir yojanasahasrāṇy ūrdhvam āruhanti. daśa koṭīśahasrāṇi candramasūryāṇi-m-avataranti.<sup>2098</sup>

[249] atha khalu te daharāḥ satvā<sup>2099</sup> bhagavantam etad avocan\* ko bhagavan hetuḥ kaḥ pratyayo mahāraśmyāvabhāsasya mahac ca ṛddhivikurvitā<sup>2100</sup> loke prādurbhūtāḥ bhagavān āha. paśyatha kulaputrā etau candrasūryau prādurbhūtau.<sup>2101</sup>

ta āhu. paśyāmo bhadanta bhagavan paśyāmo bhadanta sugata.<sup>2102</sup>

bhagavān āha. eṣa bodhisatvaiḥ svakāyād raśmyā{va}bhāso ṛddhiprātihāryaṃ ca darśitaṃ sandarśayitvā satvānān dharman deśayanti.<sup>2103</sup> bahujanahitāya bahujanasukhāya<sup>2104</sup> lokānukampāyai mahato<sup>2105</sup> janakāyasyārthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ ca ihaiva te mānuṣyake kāye<sup>2106</sup> vīryabalam upadarśayitvā īdṛśam ṛddhibalam upadarśayanti.<sup>2107</sup> āha. deśayatu bhagavān raśmyāvabhāsaprādurbhāvāya dharmam\*<sup>2108</sup>

<sup>2095.</sup> D ṛddhibalenotthāyāsanāt yā(!)rdham\* paṃcabhi vodhisatvaśataiḥ te sarve ṛddhyā utthāyopary antarīkṣe caṃkra(!)manti. paryaṃkaṃ ca vadhvā dhyāyanti.; D om. taiḥ; I riddhibalenotthāya sārđham taiḥ paṃcabhi bodhisatvai śata. te sarve riddhyād utthāya upary aṃtarīkṣe caṃkramamti. paryaṃka badhvā ca dhv(!)āyamti.; I om. āsanāt; B tai sarve

<sup>2096.</sup> B siṃhān niṣkrāmanti. vyāghrān niṣkrāmanti.; DI niṣkrāmanti. (I °-ṃti), so in all four instances; I siṃghā niṣkrāmamti vyāghrā niṣkrāmamti

<sup>2097.</sup> I mahārđdhivikurvān\* darśaya<ṃ>ti. parvateṣu paryaṃka badhvā niṣīdamti.; I om. ca; D paryaṃkaṃ

<sup>2098.</sup> I viśatir yojanasahasrāṇi ūrdhvām āruhamti. daśa koṭīśahasrāṇi ca<n>drasūryāṇāṃm avataramti. ||

<sup>2099.</sup> D ddaharā sa<tvā>

<sup>2100.</sup> D hetu kaḥ pratyayo mahāraśmyāvabhāsasya mahac ca riddhivikurvvitā; I bhagavan\* hetuḥ kaḥ pratyayo mahāraśmyāvabhāso maha ca riddhivikurvā; B mahāraśmyābhavāsasya; K end of lacuna )mahac ca riddhivikurvvi(tā), continues from § 225.

<sup>2101.</sup> I paśyatha yūyaṃ kulaputrā eto candramasūryo prādurbhūtau.; K paśyatha yūyaṃ (kulaputrā eto candramasūryau prād)u(rbh)[ūtau].; D kulaputrā

<sup>2102.</sup> IK ta āhuḥ paśyāmi (K °-ma) bhagavan\* paśyāmi (K °-ma) sugata.; IK om. bhadanta & bhadanta; B bhagava; D om. bhadanta sugata:

<sup>2103.</sup> B sandarśitvā; IK bodhisatvai svakāyāṃd raśmyāvabhāso (K bodhis(satvai... °raśmyāvabhās)o) riddhiprātihāryaṃ (K ṛddhi-°) ca darśitaṃ darśayitvā (K ca) satvānāṃ dharmam deśayamti.; IK om. san-°; D riddhiprātihāryaṃ ... satvān dharmmam deśayati

<sup>2104.</sup> B bahu<ja>nasukhāya

<sup>2105.</sup> BD lokānukampāyai {r} mahato (D mmahato); IK lokānukampāyai mahato

<sup>2106.</sup> IK ihai<va> te mānuṣyake kāye (K kāyai)

<sup>2107.</sup> D ṛddhiṃ valam upadarśayanti.; I īdṛśa riddhibalam upadarśayamti.; K upadarśayamti.

<sup>2108.</sup> D deśayatu bhagavāṃd(!) raśmyāvabhāsaprādurbhāvāya dharmam\*; BIK deśayatu bhagavān (I °-vad!) raśmyāvabhāsaprādurbhāvāya dharmam\* || (I dharmam)

[250] evam ukte bhagavān bhaiṣajyasenaṃ bodhisatvaṃ<sup>2109</sup> mahāsatvaṃ etad avocat\* paśyasi tvam bhaiṣajyasena trisāhasramahāsāhasro<sup>2110</sup> lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ āha. paśyāmi bhagavaṃ<sup>2111</sup> paśyāmi sugata. tasya mama bhagavann evam abhavad ya tv ahaṃ tathāgatam etam arthaṃ paripṛccheyam.<sup>2112</sup>

bhagavān āha. pṛccha tvam bhaiṣajyasena yad yad evākāṃkṣasy<sup>2113</sup> ahaṃ te tasya tasyaiva praśnasya vyākaraṇena cittam ārādhayiṣyāmi<sup>2114</sup> nirdeksyāmi vibhajiṣyāmi. bhaiṣajyasena yad atītānāgatapratyutpanneṣv adhvasu tat sarvaṃ darśayiṣyāmi.<sup>2115</sup>

āha. deśayatu me bhagavan kaukrtyavinodanārthaṃ. ihāhaṃ bhagavaṃ paśyāmi tathāgatam caturaśītibhir devaputrasahasraiḥ parivṛtaṃ<sup>2116</sup> caturaśītibhiḥ koṭīśahasraiḥ bodhisatvaiḥ parivṛtaṃ.<sup>2117</sup> dvādaśabhiḥ koṭīśahasraiḥ nāgarājñāṃ parivṛtaṃ.<sup>2118</sup> aṣṭādaśabhiḥ koṭīśahasraiḥ<sup>2119</sup> bhūtānāṃ parivṛtaṃ pañcaviṃśatibhiḥ koṭīśahasraiḥ pretapiśācaiḥ parivṛtaṃ.<sup>2120</sup>

[251] bhagavān āha. nūnam ete bhaiṣajyasena satvāḥ ya iha<sup>2121</sup> parṣadi mamāntike sannipatitā samṇiṣaṇṇā<sup>2122</sup> dharmasraṇāya. ta ete bhaiṣajyasenaḍyaiva saṃsāraṃ paścānmukhaṃ kariṣyanti.<sup>2123</sup> adyaiva daśabhūmipratilābhino bhaviṣyanti. daśabhūmipraṭiṣṭhitā nirvāṇadhātum anuprāpsyanti. sarvasatvahitaiṣiṇaḥ jarāmaraṇaparimokṣaṇārthāya kṛtadharmāḥ sukhāvahāḥ<sup>2124</sup> kleśapāśaṃ nirjitvā prāpsyante buddhaśāsanam.<sup>2125</sup>

2109. I bhagavān\* bodhisatvaṃ; I om. bhaiṣajyasenaṃ; K bhagavān\* bhaiṣajyasenaṃ bodhisatvaṃ

2110. B trisāhasramahās {r}āhasro; D trisahasramahāsahasr[o]; IK trisāhasramahāsāhasro

2111. IK paśyāmi bhagavaṃ\*

2112. B tasya mama bhagavann evam<m a>bhava<d ya> tv ahaṃ tathāgatam etam arthaṃ paripṛccheyam.; D tasya mama bhagavaṃn yeva {bhagavaṃ}<m abhava>d ya tv ahaṃ tathāgatam etam a{ma}rthaṃ paripṛccheyam.; IK tasya mametad (K mamaitad) abhavat\* (K °-vad) ya tv ahaṃ tathāgatam; IK om. bhagavann evam

2113. D pṛccha tvam bhaiṣajyasena yad ya<d e>vā<kāṃkṣasy; IK pṛccha bhaiṣajyasena yad yad evākāṃkṣasy; IK om. tvam

2114. B tasya tasyeva praśnasya vyākaraṇena cci(!)ttam ārādhayiṣyāmi; I tasyeva pṛṣṭasya praśnasya vyākaraṇena cittaha(! mā misread as ha)rādhayiṣyāmi; K tasyaiva pṛṣṭasya praśnasya vyākaraṇena cittam ārādhayiṣyāmi

2115. D om. nirdeksyāmi vibhajiṣyāmi. ... sarvaṃ darśayiṣyāmi.

2116. D deśayatu bhagavan lau(!)kr<tya>vinodanārthaṃ. ihāhaṃ bhagavaṃn paśyāmi tathāgatam. caturāśītibhi devaputrasahasrai. parivṛtaṃ; D om. me; IK deśayatu (K deśaya<tu>) me bhagavaṃ\* kaukrtyavinodanārthaṃ. (K kau-°) paśyāmi bhagavaṃ\*s (K °-van\*) tathāgata(K °-gatam) caturaśītibhi (K °-bhiḥ) devaputrasahasraiḥ parivṛtaṃ (K parivṛtām); IK om. ihāhaṃ

2117. D caturāśītibhiḥ koṭīśahasrai; IK koṭīśahasrai (K °-sahasrai) bodhisatvānāṃ parivṛtaṃ:

2118. D dvādaśabhi koṭīśahasrai. nāgarājñāṃ parivṛtaṃ.; I dvādaśabhiḥ koṭīśahasrai {bodhisatvānāṃ parivṛtaḥ dvādaśabhiḥ koṭīśahasrai} nāgarājñāṃ parivṛtaṃ.; K parivṛtaṃ\*

2119. B aṣṭādaśa<śa>bhiḥ koṭīśahasrai; IK aṣṭādaśabhiḥ koṭīśahasraiḥ

2120. D bhūtānāṃ parivṛtaṃ: pañcaviṃśatibhi koṭīśahasraiḥ pretapiśācai parivṛtaṃ.; I pañcaviṃśatibhiḥ koṭīśahasraiḥ pretapiśācānāṃ; K lacuna.

2121. I nya(nū misread as nya)nam ete; D bhaiṣajyasena sa{sa}tvāgatā. ya iha

2122. B parṣadi māntike sannipatitā samṇiṣaṇṇā; IK pariṣadi mamāntike sannipatitā samṇiṣaṇṇā (K sannipatitāḥ (samṇiṣaṇṇā))

2123. D °-senādyavaṃ saṃsā<rā>t paścānmukhaṃ kariṣyanti.; I saṃsārāt\* paścānmukhaṃ kariṣya<m>ti.

2124. I anuprāpsyante. sarvasatvapariṃokṣaṇārthāya. kṛtadharmasukhāvahā.; I om. °-hitaiṣiṇaḥ & jarāmarāṇa-°; K (anuprāps)y(anti. sarva[sa](t)v(ahitaiṣi)ṇaḥ jarāmarāṇaparimokṣaṇā(r)th(āya, lacuna; D kṛtadharmasukhāvahā.

2125. I kleśapāśaṃ ca varjitvā prāpsyante śā<m>taṃ buddhaśāsanam (originally ślokapada(?); sarvasatvahitaiṣiṇaḥ // kleśapāśaṃ ca varjitvā / prāpsyante buddhaśāsanam

āha. kim ete bhagavan satvā bahūni satvasthānāni nānāvicitraiḥ karmabhir utpannāni. <sup>2126</sup> te bhagavantam parivāryāvasthitāni <sup>2127</sup>	
bhagavān āha. śrṇu bhaiṣajyasena. āha ca. <sup>2128</sup>	
(141) mūḍhāḥ satvā na jānanti bahavo navakāḥ satvāḥ	kuto mokṣo bhaviṣyati. <sup>2129</sup> adya prāpsyanti dhāraṇim* <sup>2130</sup>
(142) jñāsyante te sarvadharmān <sup>2131</sup> bhūmayo daśa prāpsyanti	prāptaye daśabhūminām <sup>2132</sup> buddhakṛtyam kariṣyataḥ <sup>2133</sup>
(143) vartisyanti dharmacakram ramaṇīyam śāsanam mahyam	dharmavarṣam pravariṣiṣūḥ <sup>2134</sup> yena satvāḥ samāgatāḥ <sup>2135</sup>
(144) devanāgās <sup>2136</sup> ca pretās ca daśabhūmi pratiṣṭhante	asurās ca sudāruṇāḥ dharmaśabdaparāhatāḥ <sup>2137</sup>
(145) dharmabherīudāharam adyaiṣam navasatvānām	dharmasamkhaprapūraṇam <sup>2138</sup> vīryasthāmo bhaviṣyati. <sup>2139</sup>
(146) dharmam prāpsyanti adyeme	yathā prāptam tathāgataiḥ.    <sup>2140</sup>
[252] atha pañcamātrāṇi sahasrāṇi	daharāṇām satvānām utthāyāsanebhyo <sup>2141</sup> yena
bhagavāms tenāmjalim praṇamayya <sup>2142</sup> bhagavantam etad avocan*	
(147) gurubhāro bhagavan kāyo saṃsāre yena vaṃcyāmaḥ	dāruṇas ca mahābhaya. <sup>2143</sup> paryantam avijānakāḥ <sup>2144</sup>
(148) mārgan tu na vijānāmo andhabhūtā vayam nātha	mārgan eva na dṛṣyate. <sup>2145</sup> asmākam kuru saṃgraham. <sup>2146</sup>

2126. IK kim etāni (K ete) bhagavan\* bahūni satvasthānāni. vicitraiḥ (I °-trai) karmabhir utpannāni. (I °-pa<m>nāni.); IK om. satvā & nānā-°  
2127. D parivāryāvasthitāni; I bhagavantaṃ parivārya sthitāni; I om. te & ava-°; K lacuna.  
2128. IK om. āha ca.  
2129. D kuto mokṣam bhaviṣyati.; K kuto mokṣam bhaviṣyamti.  
2130. D dhāraṇim.  
2131. B jñāsyanty ete sarvadharmā; IK jñāsyamty ete sarvadharmān\*  
2132. D daśabhūminām {bhūminām}  
2133. I bhūmayo daśa prāpyātha / śu(!)ddhakṛtyam k<ar>iṣyatha; K bhūmayo daśa prāpsyamti. / buddhakṛtyam kariṣya<m>ti:  
2134. A vartisyanti dharmaca)kra(m): / dharmavarṣa[m] pravariṣiṣūḥ, end of lacuna, continues from § 239; D varttisyanti dharmmacakkram / dharmavarṣam pravariṣiṣū.; I varṣiṣyamte dharmavarṣam / dharmacakram pravartsiṣū.(!)  
2135. A ramaṇīyam śāsanam mahyam / yena <satvāḥ> samāgatā.; D mayyam  
2136. B devā nāgās  
2137. A daśabhūmiṃ pratiṣṭhate / dharmasābdaparāhatāḥ  
2138. A dharmabheriyām udāharam.; D dharmasamkham prapūraṇam.  
2139. A adyaiṣam nava{ka}satvānām / vīryasthāmo bhaviṣyati; I adyeṣam na<va>satvānām; D vīryasthāno  
2140. A (dharmam pr)āpsyamti adyame / yathā prāptas tathāgataiḥ ||; D dharmam prāpsyanti adyame; K (dha)rmaṃ prāpsya<m>ti adyeme  
2141. AIK atha (K khalu) pañcamātrāṇi (I pañca{n}mātrāṇi) sahasrāṇi (K om. sahasrāṇi) daharāṇām satvānām utthāyāsanaḥ; D pañcamātrāṇi  
2142. K bhagavā[m]; AIK tenāmjalim praṇamaya; D tenāmjalim praṇamayya  
2143. A gurubhāro bhagavaṃ kāyo / dāruṇas ca mahābhayaṃ.; IK bhagavan\*  
2144. A saṃsāre yena yāsyāmaḥ / paryantam a<vi>jānakā.; D vacyāma; I avijāna[taḥ]  
2145. D mārgan eva na dṛṣyate.; I om. na  
2146. A andhabhūtā vayam nāthā; B andhabhūtā vaya nātha / asmākam kuru saṃgraham; K saṃgraham\*

(149) adhyeṣāma vyaṃ vīra alpaprajñā vyaṃ jātā	dharman deśaya nāyaka: <sup>2147</sup> anabhijñāḥ sukhasya hi: <sup>2148</sup>
(150) dharman deśaya asmākaṃ yatra yatropapadyemaḥ	duḥkhān mocaya dāruṇāt* <sup>2149</sup> syād asmād buddhadarśanam*    <sup>2150</sup>
[253] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo yena te daharā satvās tenopasaṃkrāmad upasaṃkramya tān daharān satvān gāthāyā adhyabhāṣata:    <sup>2151</sup>	
(151) bhūṃjadhvaṃ bhojanam yūyam paścād viśāradā bhūtvā	pivadhvaṃ rasam adbhutam* <sup>2152</sup> dharmaṃ śroṣyatha nirbhayaṃ.
ta āhuḥ <sup>2153</sup>	
(152) bhadanta sthavira kas tvam prāsādikas tvam paśyāmaḥ <sup>2155</sup>	na jānīmo <sup>2154</sup> vyaṃ tava: śāntarūpaṃ mahāyaśaḥ <sup>2156</sup>
(153) muktaṃ narakatiryakṣuḥ śāntas te sarvapāpāni	pretalokān mahābhayāt* <sup>2157</sup> yathā jagati śobhase <sup>2158</sup>
(154) paśyāma haste karakaṃ sūtraṃ ratnāmayaṃ kāye	saptaratnasamanvitam* <sup>2159</sup> tejarāśau viveṣṭitam. <sup>2160</sup>
(155) prativoḍhum na śaktā sma bhaktena kāryam nāsmākaṃ	śāntavākyasya te vaca. <sup>2161</sup> pānena svādunā na ca.
(156) bhaktād uccāra saṃbhavati <sup>2162</sup> śoṇitam ca rasād bhavati	pānān mūtraṃ tathaiva ca. raktān māmsaṃ ca saṃbhavet* <sup>2163</sup>
(157) nāsmākaṃ bhojanam kāryam vastrāṇi naiva sūkṣmāṇi	pānam caiva susaṃskṛtam. <sup>2164</sup> paṭṭāpaṭṭakasaṃhitā. <sup>2165</sup>

<sup>2147.</sup> A adhyeṣāma vyaṃ tubhyaṃ / dharman deśa<ya> nāyaka; B dharman deśaya kā(!)yaka; D dharmmaṃ deśaya nāyaka; I dharmaṃ deśaya nāyaka. K dharman deśaya nāyaka{ṃ}

<sup>2148.</sup> K jāta; D anabhijñā {a}sukhasya hi.

<sup>2149.</sup> I dharmaṃ deśaya asmākaṃ; A duḥkhān mocaya dāruṇā; D duḥkhān mocaya dāruṇāt\*

<sup>2150.</sup> D yatra yattropapadyema / syād asmād vuddhadarśanam; A syād asmā buddhadarśanam\*; I syād asmād\* buddhadarśanam ||

<sup>2151.</sup> AIK bodhisatvo mahāsatva (IK °-tvo) yena (IK te) daharāḥ satvās (I °- tvā{h}s; K °-tvāh) tenopasaṃkrānta-d-upasaṃkramyaitad (IK tenopasaṃkrāmad upasaṃ-°) avovat\*; AIK om. tān daharān satvān gāthāyā adhyabhāṣata; D bodhi<satvo> mahāsatvo ... tān da{nda}harān satvān gāthāyā adhyabhāṣata.||; B satvān gāthāyā; B daha<rā>n

<sup>2152.</sup> I adbhutam; K lacuna

<sup>2153.</sup> AI āha; K āhuḥ; AIK om. ta

<sup>2154.</sup> B bhavanta sthavira kas tvam / na jā<nī>mo

<sup>2155.</sup> A prasādikos tvam paśyāma.; I prasādikam tvam paśyāmaḥ; K lacuna.

<sup>2156.</sup> B śāntarupaṃ mahāyaśaḥ; D śāky(!)arūpaṃ mahāyaśaḥ

<sup>2157.</sup> A muktaṃ narakamṃ tiryakṣu / pretalokā mahābhayāt\*; D pretalokān mahād [bha]yāt\*; K [pretalok]ān\* mahābhayāt\*

<sup>2158.</sup> A śāntās te sarvapāpāni / yathā jagasi śobhase.

<sup>2159.</sup> K (pa)[śyā]ma haste ka(rakaṃ), incipit lacuna continues verse 161d; AD saptaratnasamanvitam

<sup>2160.</sup> A sūtra ratnāmayaṃ kāye / tejarāj(!)au viveṣṭi<i>ta.; B sūtraṃ ratnāmaye kāye / tejarā<śau{[rā]}>> viveṣṭit[e]; I sūtraṃ ratnāmamkaṃ kāye / tejarājo viveṣṭitam.

<sup>2161.</sup> D śāntav{y}ākva(!)sya te vaca.

<sup>2162.</sup> A bhaktā uccāraḥ saṃbhavati; B bhakṣad uccāra saṃbhavati; I bhuktvā uccāraḥ saṃbhavati; saṃbhavati read m.c. saṃbhoti

<sup>2163.</sup> A śoṇitam ca rasād bhavati (bhavati read m.c. bhoti) / raktān mā<m>saṃ tahaiva ca; I raktān mā<m>saṃ tatheva ca.; AI om. saṃbhavet\* ; read raktaṃ māmsād (?)

<sup>2164.</sup> A pānenaiva {ca} susaṃskṛtam; I pānam naiva susaṃskṛtam

<sup>2165.</sup> A paṭṭāpaṭṭakasaṃhitāḥ; B paṭṭā{h}paṭṭakasaṃhitā.; D paṭṭakāsaṃhitā neva. (unmetrical, read na ca); I paṭṭāpa(ṭṭa)kasa<m>hitām:

(158) kaṭakāś ca na sauvarṇāḥ  
 aṅguliyair naiva kāryam  
 (159) jīvitair arthikāś ca sma<sup>2168</sup>  
 arthikā dharmadānena  
 (160) kalyāṇamitratā kāryā  
 cakravartī mariṣyanti  
 (161) na putrāḥ pṛṣṭhato yānti  
 saptaratnā nivartyante<sup>2173</sup>  
 (162) saṃnīpātya bahujano<sup>2175</sup>  
 purataś ca na dhāvante  
 (163) ekajanmīkarājāno  
 kṛtvā pāpāni karmāṇi  
 (164) caturdiśam paryaṇvitvā  
 yāsyate kva ca sā ṛddhir  
 (165) mṛtā ṛddhiṃ na śaknonti  
 sthavira śṛṇuṣva asmākaṃ  
 (166) kāṃkṣāma darśanaṃ tasya  
 nāsmākaṃ vidyate mātā  
 (167) saiva lokagurur mātā  
 saiva candraś ca sūryaś ca

kāryā<sup>2166</sup> muktilatā na ca:  
 sarve te nityadharmināḥ<sup>2167</sup>  
 na ca gacchema durgatim\*  
 na devānāṃ sukhair api:<sup>2169</sup>  
 na rājyaṃ cakravartinām.<sup>2170</sup>  
 tyaktvā dvīpān suśobhanām.<sup>2171</sup>  
 na bhāryā na ca dhītarāḥ<sup>2172</sup>  
 nāpi yāsyanti pṛṣṭhataḥ<sup>2174</sup>  
 na ca yāsyanti pṛṣṭhataḥ  
 vaśam bhūyo na vartati.<sup>2176</sup>  
 bhrāmitānityayā bahu:<sup>2177</sup>  
 rauravaṃ prapatanti te.<sup>2178</sup>  
 saptaratnair mahardhikāiḥ<sup>2179</sup>  
 yadā vatsyati raurave.<sup>2180</sup>  
 yatra bhūmir na vidyate<sup>2181</sup>  
 gaccha yena tathāgataḥ  
 mātāpitror yathaiva hi.<sup>2182</sup>  
 na pitābhrātaraḥ na ca<sup>2183</sup>  
 pitā caiva tathāgataḥ<sup>2184</sup>  
 kṣemamārgapradarśakaḥ<sup>2185</sup>

2166. A kārya; B kāryā{ryā}; D sauvarṇa

2167. AB aṅguliyair na ca me kāryam / sarve te nityadharmināḥ (A <nitya-°>); AB unmetrical, read {me}?: D aṅguliyai<r nai>va kāryam / sarve te nityadharmināḥ; I aṅguliyai naiva kāryam / sarve te nityadharmināḥ

2168. DI jīvitair arthikāś (I °-akāś) cāsma

2169. B na devānāṃ sukhair a{ra}pi.; D devānāṃ ca sukhair api; D om. na; I <na> devānāṃ sukhair api

2170. A kalyāṇamittrair mama (mama read me m.c.) kāryam / na rājyai<r> ccakravartinām; D kalyāṇamitratā kāryā / na rājyaṃ cakkravartinām\*; I cakra<va>rṭinām

2171. A cakravartī mariṣyanti / tyaktā dvīpā[n\*] suśobhanām.; B cakravartī ... subhośobhanām.; D cakravartī mariṣyanti / tyaktvā dvīpā suśobhanām\*; I cakravartī mariṣyamti / tyaktvā dvīpā suśobhanām

2172. A na bhāryā pṛṣṭhato yānti / na putra na <ca> dhītarāḥ; I na bhāryā na ca duhi{tri}tarāḥ (unmetrical)

2173. D saptaratnā <ni>vartyante; I saptaratnā nivartyante; B niva<r>tsyante

2174. K (161–165) two fragments, continues from verse 154a: Fragment I: 161d (nāpi) yāsyamti(i) [pṛṣṭhataḥ]; 162d (vaśam bhūyo na vartate. / 163a ekajanmīkarā(jāno); Fragment II: 164bc (sapta)[ra]tnair maha[rdhikāiḥ] / [yā]sya(te kva ca sā ṛddhir); 165cd (sthavira śṛṇuṣva) asmā(ka)m [gac](cha) yena ta(thāgataḥ), continues verse 189d.

2175. AI bahavo janāḥ (I °-ā) sannīpātya (I saṃni-°); D om. 162ab.

2176. A vaśam bhūyo na vartate.; B vaśam bhūyo na {r}vartati.

2177. A bhrāmitā nityayā bahū.; D vahūm.; I bahū[n\*]

2178. D kṛtvā karmāṇi pāpāni / rauravaṃ pratapaṃti te.; A raurave prapatamti hi.; A om. te; B roravaṃ prapatamti te.; I roravo prapatamti te.

2179. A <caturdiśam> paryaṇvitvā / saptaratnair mahardhikai.; D caturdiśam paryaṇvitvā / saptaratnair mma<ha>rdhikaiḥ; I catu[r]diśam paryaṇhitvā / saptaratnai mahardhikaiḥ

2180. A yāsyate kvaci {yā} sā ṛddhir / yadopartsyati. (read yadotpatsyati?) raurave; B yāsyante kva ca [sā ṛ]ddhir; D yāsyate kva ca sā riddhir; I yāsyate cca(kva misread as cca)c[i] sā [ri]ddhir / yadā vatsyat(i) r(au)rav(e)

2181. A mṛtā ṛddhiṃ na śakno<m>ti / yatra bhūmir na vidyate.; I mṛt(o) riddhi(m) na śaknoti.; B yatra bhūmir na v{y}idya(te.); D yatra bhūmir na vidyate.

2182. A kāṃkṣāmi darśanaṃ tasya / mātāpitror yathā ba hi.; D mātāpitror yathaiva hi.

2183. I na pitābhrātaraḥ na ca.

2184. D saiva lokagurur mmātā / pitā {bhrātaraḥ ca saḥ / saiva lokagurur mmātā} caiva tathāgataḥ; I seva lokagurur mātā; A lokagurūr

2185. B kṣemamārgapradarśakaḥ

(168) mocakaḥ sa hi saṃsārād sa nāvātārako oghāt	yena bhūyo na jāyate. kleśoghāc ca mahābhayāt* <sup>2186</sup>
(169) tena pratāritāḥ satvāḥ saddharmo deśitas tena	na bhūyo vinivartitā <sup>2187</sup> agrabodhīya kāraṇāt* <sup>2188</sup>
(170) nāsmākam bhojanenārtho na devalokagamanam	na rājyaphalakāmksīṇaḥ <sup>2189</sup> kāryam narakabhīrubhiḥ <sup>2190</sup>
(171) sukham mānuṣyakam janma alpāyuṣās ca dṛśyante	dṛśyate yatra sarvavit* <sup>2191</sup> duṣkṛtaiḥ karmabhiḥ svakaiḥ <sup>2192</sup>
(172) rajyante kāmabhogais te jāyanti na ca bhāyanti	vindanti maraṇam na ca. <sup>2193</sup> nirodhotpāda vaṃcitāḥ <sup>2194</sup>
(173) sūkṣmān dharmān na jānanti <sup>2195</sup> śāntam dhātum na jānanti <sup>2197</sup>	sūkṣmam kāryam na kurvante. <sup>2196</sup> avidyākrāntacetasaḥ
(174) cyavanto na ca khidyante dīrgharātram duḥkhahatā	jāyantaś ca punaḥ puna <sup>2198</sup> nityatādaṇḍatāditāḥ <sup>2199</sup>
(175) parakīyam hariṣyanti paṃcabandhanabaddhās te	ghātyante bandhane tathā. <sup>2200</sup> pūrvapāpena coditāḥ <sup>2201</sup>
(176) nirāśās ca mariṣyanti nirudhyamāne vijñāne	śokaśalyasamarpitā. karuṇam paridevate.
(177) ko nu trātā bhaveyur me suvarṇarupyasphaṭikam	sarvān bhogān dadāmy aham. <sup>2202</sup> dāso pi ca bhavāmy aham. <sup>2203</sup>
(178) sarvam karma kariṣyāmi na rājyabhogair me kāryam <sup>2205</sup>	dāsayogyam ca yad bhavet* <sup>2204</sup> na dhānyena dhanena ca.

2186. A sa nāvātā{na}rako o<ghāt> / kleśosāc (read kleśoghāc) ca mahābhayāt\*; B oghāt / <k>leśoghāc ca mahābhayāt\*; I sa nāvātārako oghāt\* / kleśoghā ca mahābhayāt\*

2187. A na bhūyo pra<ni>vartitāḥ

2188. AI agrabodhipradarśakaḥ

2189. A na {ca} rājaphalakāmksīṇaḥ

2190. I na devalokam gamanam / kāryam narakā bhīruṇām; A kāryam {vayam} naraka bhīruṇām

2191. D dṛśyate yatra sarvvavit\*; I dṛśyate yatra {yatra} sarvavit\*

2192. AI alpāyuṣās (I alpā[yu](ṣā)ś ca bhrāmyante (I °-yamte) / duṣkṛtaiḥ (I duṣ-°) karmabhiḥ svakai (I °-ke)

2193. B rajyante kāmabhogais te / vindate maraṇam na ca.; D rajya<m>te kāmabhoges; I rajyamte kāmabhogais ca / vindati maraṇam na ca.

2194. A jāyamti na ca bhāyamti / nirodh[a]m(!)tpāda vaṃcitāḥ; D jānanti na ca bhāyante / nirodhotpāda {vi}cintakāḥ; I jānamti na va bhāyamti / nirodhotpāda vaṃcitāḥ

2195. D sūkṣmān dharmā<m> na jānanti; I sūkṣmā<m> dharmām na jāna<m>ti

2196. A kurvvate; B kurvate.; I kurvamte

2197. A śānta {dharma} dhātum\* || [j]ānanti; A om. na; B jā<na>nti; I śānta<m> dhātu<m> na jānamti.

2198. D {u}cyavanto na ca khidyante / jāyantaś ca punaḥ punaḥ; B <jā>yantaś; I jāyamta punaḥ punaḥ; I om. ca

2199. A dīrgharātram duḥkhebhyaḥhatāḥ / anityā daṇḍatāditāḥ; D dīrgharātram duḥkhahatā / nityatā daṇḍatāditā.; I dīrgharātram duḥkhahatā / anityatā daṇḍatāditāḥ

2200. A parakīyam hariṣyanti / ghātyante bandhayam tathā.; BI ghādy(!)ante(I °-a<m>te) bandhane tathā

2201. A paṃcabandhanabaddhā {h}s te / pūrvapāpena karmanā; A om. coditāḥ; I paṃca[b]uddh(!)anabaddhās te / pūrvapāpena coditāḥ; B cośeditāḥ

2202. B ko ḍa(!) trātā bhaveyur me; D ko nu trātā bhaveyur mme; I ko [nu] trātā bhaveyur me / sarvān\* bhogān dadāmy aham.; A aham\*

2203. A °-spha[di]ka ... bhavāmy ahamm\*

2204. A dāsayogyam ca yad bhavē.n; I dāsayogyam ca yad\* bhavet\*

2205. A na rājyabhogai kāryam me; D na rājyabhogai <me> kāryam; I na rājyabhogai me kāryam

(179) svaśarīreṇa me kāryaṃ evaṃ hi sthvirāsmākaṃ	pāpakārī na mucyate <sup>2206</sup> na kāryaṃ bhojanaṃ bhavet* <sup>2207</sup>
(180) rājāno pi marīṣyanti devaputrā marīṣyanti	yair bhuktaṃ mṛṣṭabhojanaṃ* <sup>2208</sup> pītvā vai pānaṃ uttamam* <sup>2209</sup>
(181) nānārasasamāyuktaṃ ānīya purato rājā	samskr̥taṃ pānabhojanaṃ* <sup>2210</sup> jihvayā spr̥ṣati bhojana. <sup>2211</sup>
(182) rasagr̥ddhā hi rājānaḥ rajyanty anityehi rasehi	pāpaṃ kurvanty analpakaṃ. <sup>2212</sup> yatra sāraṃ <sup>2213</sup> na vidyate.
(183) pānaṃ na kāryaṃ asmākaṃ dharmaṭā īdr̥ṣī kāryā	na ca kāryaṃ hi bhojanaṃ. <sup>2214</sup> duḥkhān mucyema yad vayaṃ* <sup>2215</sup>
(184) tṛṣṇābandhananirmuktaṃ sarvabandhananirmuktaṃ	tṛṣṇākleśavimokṣaṇaṃ. <sup>2216</sup> taṃ buddhaṃ śaraṇaṃ gatāḥ <sup>2217</sup>
(185) vayaṃ hi śaraṇaṃ yāmo vandanāya vayaṃ yāmaḥ	lokanāthaṃ mahar̥ṣiṇaṃ* <sup>2218</sup> satvānāṃ priyadar̥śanaṃ* <sup>2219</sup>
(186) nāmaṃ tava na jānāmo bhaiṣajyaseno bodhisatva āha. <sup>2221</sup>	nāmaṃ ācaḥṣva śobhanaṃ. <sup>2220</sup> yūyaṃ hi /([100r])/ śr[o]tum icchadhvaṃ <sup>2222</sup> nāmaṃ sarvajanasya (ca. <sup>2223</sup>
(187) vṛttaḥ koṭīśatasahasrair <sup>2224</sup> ta āhuḥ	navak(ai)ḥ (satvais tathā)gataḥ <sup>2225</sup> nāmaṃ sarvaguṇodbhavaṃ. <sup>2226</sup>
(188) gaṃbhī(raṃ śrūyate) nāma [āha.]	yas tvaṃ buddhāna śrāvakaḥ bhaiṣajyaseno nāmnāhaṃ satvānāṃ (bhaiṣajyo hy aha)ṃ. <sup>2227</sup>

2206. I svaśarīreṇa me kā{la}vaṃ(ryaṃ misread as vaṃ)
2207. A na kāryaṃ bhojanena me {bhavet\*}, unmetrical, read na kāryaṃ bhojanena me
2208. D rājāno pi marīṣyanti ... mṛṣṭabhojanaṃ; B bhūktaṃ; AI mṛṣṭabhojanaṃ
2209. ADI uttamam
2210. D pānabhojanaṃ.
2211. D om. 181cd; I ānīyaṃ puna(!)to rājā
2212. I rasagr̥dr̥(!)ā hi rājānaḥ; A kurv[v]vanty
2213. A rajyanty anityehi / yatra sāraṃ; A om. rasehi; B yatr {y}a sāraṃ; I rajyamty anityehi rase<hi> / yatra
2214. A pānena (unmetrical, read pānaṃ) na kāryaṃ asmākaṃ / na ca kāryaṃ hi {mama} bhojanaiḥ; I pānaṃ na kāryaṃ asmākaṃ / na kāryaṃ hi bhojanaṃ.; I om. ca
2215. A dharmatā īdr̥ṣī kāryā / duḥkhān mucye{sa}ma yad vayaṃ.; D dharmatā īdr̥ṣī kāryaṃ / duḥkhān mucyema yad vayaṃ.; B kāryaṃ / duḥkhā mucyema; I duḥkhān\* mucyema yad vayaṃ.
2216. I tṛṣṇābandhananirmuktaṃ; B tṛṣṇāvatā na nirmuktaṃ... / °-vimokṣaṇaṃ\*; D tṛṣṇāvadāta(!)nirmuktaṃ
2217. A sarvabandhananirmuktaṃ / <taṃ> buddhaṃ śaraṇaṃ gatāḥ; D sarvvavandha[b]inirmuktaṃ; I sarvabandha<na>nirmuktaṃ
2218. AI lokanāthaṃ mahar̥ṣiṇaṃ; D lokanātha mahar̥ṣiṇaṃ.
2219. DI satvānāṃ priyadar̥śanaṃ\* (I °-aṃ); A priyadar̥śanaṃ.
2220. A nāma(m) tava na jānāmo / nāmaṃ ācaḥṣva śobhanā.; B nāma<m ā>caḥṣva; I [nāma](m) ācaḥṣva śobhanaṃ
2221. AI bhaiṣajyasena. (I °-s(e)n(a)) āha.; AI om. bodhisattva; B bhaiṣajyaseno bodhisatvo āha.
2222. **C yūyaṃ hi śr[o]tum icchadhvaṃ, end of lacuna, continues from § 237;** D yūyaṃ hi śrotum icchadhvaṃ; I yūyaṃ hi śrotum icchāmo(!)
2223. A (nāmaṃ sa)[rvaja]gas tathā.; AI om. ca; I nāmaṃ sarvajanas [t]athā.; sarvajanasya < sarvajñasya, cf. II.3.2 Summary V.3.15 note 247.
2224. A vṛttaḥ koṭīśatasahasrair
2225. D navakais satvais tathāgataḥ
2226. A tava śrotum icchāmo / nāmaṃ sarvaguṇodbhavaṃ\*; A om. tu
2227. A satvānāṃ bhaiṣajyo hy aham\*; I satvānāṃ bhaiṣaj<y>o hy aham.



(189) yuṣmākaṃ deśayīṣyāmi sarvavyādhipra(śamanam)	sarveṣām auṣadham varam. <sup>2228</sup> sarvavyā)dhigate jane. <sup>2229</sup>
(190) rāgo vyādhir mahāvvyādhir moho (vyādhir mahāghoro)	loke naśyati dāruṇaḥ <sup>2230</sup> yena bhrāmyanty a)b(u)d(dha)yaḥ <sup>2231</sup>
(191) vrajanti narakam satvās <sup>2232</sup> dveṣagrastā ime bālās <sup>2233</sup> ta āhuḥ <sup>2234</sup>	tiryakpreteṣu vai ta(thā: teṣāṃ śāntiḥ katham bhavet*   )
(192) mucyema sarvaduḥ/([100v])/(khātaḥ muktās ca sarvaduḥkhebhyo	śrutvā dharmam imam śubham. <sup>2235</sup> bāla)buddhir ajānakāḥ <sup>2236</sup>
(193) śroṣyāmahe (dharmadānam <sup>2237</sup> sarvapa)paṃ vivarjitvā	pāpakarmavivarjitāḥ prahīṇabhayabhairavāḥ
(194) drakṣyāma śī(ghram saṃbuddham vaidyarājama mahāvaidyam	sarvavyādhi)pra[mocaka](m). <sup>2238</sup> duḥkhitānām cikitsakam. <sup>2239</sup>
(195) gaccha sthavira (śīghram tvam vandasva cāsmadvacanā	vandan)āya <sup>2240</sup> tathāgataḥ. brūhi lokavināyakam. <sup>2241</sup>
(196) praśā(maya imam v)y(ā)dhim kāyo yaṃ jvalitaḥ sarvo	{pra}śamayāgnim sudāruṇam* <sup>2242</sup> dahyamāno na (śāmyate. <sup>2243</sup>
(197) duḥ)khārditānām asmākam kāyabhāro mahābhāras <sup>2245</sup>	kāruṇyam kuru subra(ta:) <sup>2244</sup> tīkṣṇabhāraḥ (sudāruṇaḥ) <sup>2246</sup>

2228. A yuṣmākaṃ de(śayāmi.) / [sa](r)[v](e)[śā]m (au)ṣadhā(m) varam; I yuṣmā<kaṃ> deśayīṣyāmi. / sarveṣāmm oṣadham varam; B oṣadham; D au<ṣa>dham  
2229. A sarvavyādhihate jane.; K (sarvavyādhi)te jane., end of lacuna, continues from verse 165cd.  
2230. A rāgo vyādhir mahāvvyādhir / loko nāseti (dāruṇ)am; D rāgo vyādhi mahāvvyādhi / loko naśyati dāruṇam.  
2231. D mogho vyādhi mahāghoro; A yena bhy(!)āmyanty a.buddhayaḥ  
2232. AI vrajanti (I °-ati) narakam satvā; K (vrajanti nara)ka(m) satvāḥ  
2233. A dveṣagrastā ime (lacuna; B dveṣagrastā {sm}ime (!)bālās; IK dveṣagrastās tv ime bālāḥ  
2234. A (teṣāṃ śāntiḥ ka)[tham bhav](e)[t\* ta] āhuḥ; D om. ta āhuḥ  
2235. ABI sarvaduḥkhātaḥ (I °-āta; K lacuna); D sarvaduḥkhāta; I śrutvā dharmam imam śubham  
2236. IK muktās (K °-taś) ca (I cā) sarvaduḥkhebhyo / avijñā bālabuddhayaḥ (I bāla<buddha>yaḥ); B muktās ca sarvadeuḥkhebhyo / bālabuddhir ajānakāḥ; two vowels are marked in B on da; D muktās ca sarvaduḥkhebhyo / vālabuddhir ajānakāḥ; A (192d) lacuna.  
2237. I śroṣyāmy(!)ahe dharmadānam; A lacuna, )dharmadānam  
2238. D drakṣyā<ma> śīghram saṃvuddham / sarvavyādhipramocakam\*; A sarvavyādhi<pra>mocakam.  
2239. BI vaidyarājyam mahāvedyam (B (mahā)v(ai)dya(m); D duḥkhitānām cikitsakam;; K cikitsakam\*  
2240. B tva / <va>ndanāya  
2241. A bandas(v)a cāsmadvacanā / brūhi; I vandasva cāsmadvacanāt\* / brūhi lokam vināyakam.; K vandasva cāsmadvacanā{m}d / brūhi; B brūhi  
2242. AK śamayāgnim (A °-ni<m>) sudāruṇam (K °-ruṇam); B {pra}śamayāgnim sudāruṇam\*; I {ma} śamayāgnin\* sudāruṇam; D {pra}śamayāgnim sudāruṇam  
2243. A kāyo yaṃ {pra}jvalitaḥ sar(vo); D kāyo yaṃ jvalita sarvvaṃ / na śāmyate.; D om. dahyamāno; IK kāyo yaṃ jvalitaḥ sarvaṃ / dahyamānam na śāmyate.; A (196d) lacuna.  
2244. A (d)u(h)khārditānā<ā>m asmākam; D duḥkhārditā{h}nām asmākam / kāruṇyam kuru ṣu(!)vrata; IK duḥkhārditānām asmākam / kāruṇyam kuru svrata;  
2245. A kāyabhāro mahābhāraḥ; K kāyo (bhā)ro mahābhāras  
2246. D tīkṣṇabhāraḥ sudāruṇaḥ

(198) dveṣamohasamākrāntā <sup>2247</sup> punaḥ punar vihaṃnyamnte	udvahanti janāḥ sadā: mo/[101r]/kṣabhāram ajānakāḥ <sup>2248</sup>
(199) martavyaṃ na vijānante <sup>2249</sup> mokṣamārgam ajānānā	trāso notpadyate tha ca. mokṣamārgam apaśyakāḥ <sup>2250</sup>
(200) asmākam maraṇam nāsti saṃbhrāntā na vijānanti	kadācid iti susthitāḥ <sup>2251</sup> paśyanto mātaram mṛtā: <sup>2252</sup>
(201) pītarāṃ na smaranty anye <sup>2253</sup> kleśakarmapraluḍitāḥ	nityaṃ ca vyādhipīditāḥ kathaṃ bhūṃjāma bhojanam. <sup>2254</sup>
(202) duḥkhāntaṃ na vijānāmaḥ asmākam īdrśān duḥkhāṃ	śramāmo tha nirarthakaṃ. <sup>2255</sup> jātyavidyānidānataḥ <sup>2256</sup>
(203) mahābhayaṃ gurubhāram tṛṣṇāyā bhrāmyate bālo	saṃjñāsaṃskāravedanā. yo dharmāṃ na vijānate. <sup>2257</sup>
(204) jāto loka hy anarthāya <sup>2258</sup> snānānulepanaiḥ kāryaṃ	kāyabhāraparivṛtaḥ śucir vastraṃ suśobhanaṃ. <sup>2259</sup>
(205) mṛṣṭaṃ ca bhojanaṃ kāryaṃ pañcatūryāmanojñāṃ ca	yac caṛīre manoramaṃ. <sup>2260</sup> śrotraṃ yācayate tathā. <sup>2261</sup>
(206) saptaratnasamutthāne sarvaṃ rasaṃ ca mṛṣṭaṃ ca	rūpe rajyanti cakṣuṣī. <sup>2262</sup> jihvā yācayate pi ca.
(207) sparśaṃ <sup>2263</sup> ca mṛdukaṃ sūkṣmaṃ māṃsadvayaṃ śarīreṇa	kāyaḥ prārthayate sadā. <sup>2264</sup> niṣpīḍya rati jāyate. <sup>2265</sup>

2247. A dveṣamohasamākrāntā:m; IK dveṣamohasamākrāntaṃ (K °-krāntam); B dvoṣamohasamākrāntā; D dveṣamohasamākrānto

2248. AK punaḥ puna {h}r (K °-nar) vihaṃnyamnte (K v<i>hamnyete) / bhāramokṣam ajānakāḥ; B punaḥ punar b<i>hamnyete (or °-hamty ete) / mokṣabhāram ajānakāḥ; C **punaḥ punar bahamnyete mo(kṣabhāram, end of manuscript)**; D punaḥ punar vv<i>hanyete / mokṣabhāram ajānakā.; I punarbhavaṃ {narbhavaṃ} na jānamty {ete} / bhāramokṣam ajānakāḥ

2249. A kartavyaṃ na vi(jā)namti.

2250. AI mokṣamārgam ajānāmo: (I °-mo) / mokṣamārgam apaśyakāḥ; B mokṣamārgam ajā«nā»<nā> / mokṣamārgam apaśyakāḥ

2251. A asmākam maraṇam nāsti; D kadāci<d i>ti sust(!)itā; I kadāci[d i {di}ti ti]sthitāḥ; I om. su-°

2252. A paśyanto mātaram mṛta(!)mṃ\*; B paśyanto mātaraṃ» mṛtā; IK paśyato mātaram mṛtām

2253. A pītarāṃ na smaranty anye; B pītarāṃ na sma<ra>nty anye; K pītarāṃ na smaranty ete

2254. A kathaṃ bhrām(!)[jāma] bhojanam\*; D kathaṃ bhūṃjāma

2255. D dud(!)khaṃ(!)taṃ na vijānāma; I duḥkhā<m>taṃ na vijānāma; A śramāmo <tha> nirarthakaṃ.

2256. AIK asmākam īdrśā (I īdrśī ) duḥkhā / jātyavidyānidānataḥ (A °-nidānataḥ); B īdr:śān duḥkhāṃ; D dukhāṃ

2257. I tṛṣṇāyā; A bālo / yo dharmo na vijānate.; B bāla / yo dharmāṃ na vijānate.; D vālo / yaṃ dharmmaṃ na vijānate.

2258. AIK jāto lokaṃ (I lauk[o]; K loko) anarthāya.; AIK om. hy; B loko

2259. A snānānulepaṃ»nāiḥ kāryaṃ / śucir vastrai suśobhanai; I snānānulepane kāryaṃ; D śucir vvastraṃ suśobhanaṃ\*; I śuci vastraṃ

2260. A mṛṣṭaṃ ca bhojanai kāryaṃ; D mṛṣṭaṃ ca bh<o>janaṃ <kāryaṃ> / yaś śarīram acetanam\*; B yaś caṛīre (!)

2261. A pañcaturyamanojñāṃ ca. / śrotraṃ yācayate yathā, cf. 1. Manuscript A (Addenda); I śrotraṃ yācay<at>e tathā.; B yācayete

2262. A rūpe rajyati. cakṣuṣī.; I rūpai rajyamti cakṣuṣī.; B rupe; D cakṣuṣā:

2263. K j(.. .. .) / sparśaṃ; K reconstruction impossible, text probably different from I.

2264. A kāya prā<r>thayate sadā.

2265. IK ratir niṣpīḍya jāyate.

(208) kāyo hy acetano hy eṣa <sup>2266</sup> pādaṁ me ramatas tatra	ratim kas tatra vindati. <sup>2267</sup> prāvṛtaṁ carma sundaram. <sup>2268</sup>
(209) bhavanti maraṇatrāṇa bhavec charīraṁ na trāṇaṁ	na vastraṁ na vilepanam* <sup>2269</sup> kiṁ punar vastralepanam. <sup>2270</sup>
(210) puruṣa ucyate kāyam tīkṣṇaṁ balaṁ pratisaṁkhyā <sup>2272</sup>	eti śvāsaṁ mahābalaṁ <sup>2271</sup> taṁ taccharīre mahāguṇaṁ. aśvahastiparivṛtaḥ <sup>2273</sup>
(211) krīḍayā bhrāmitaḥ pūrvam mokṣadharmam ajānāno <sup>2274</sup>	rato haṁ pāpakarmaṇi. <sup>2275</sup> paralokam ajānatā. <sup>2276</sup>
(212) krīḍyā kārāpitaṁ pāpaṁ punaḥ punaś ca jāto haṁ	punar maraṇam āgataḥ <sup>2277</sup> paridevitabandhanam. dṛṣṭāś ca pitaro mṛtā. <sup>2279</sup>
(213) śokaṁ punaḥ punar dṛṣṭam <sup>2278</sup> mātrīṇāṁ maraṇam dṛṣṭam	putrā bhāryā mṛtāpi ca. <sup>2280</sup> ko hi rajyet sacetanāḥ <sup>2281</sup>
(214) jñātayo bhaginī caiva śūnyāḥ sarve hi saṁskārāḥ	lobhagrastena cetasaḥ: maraṇam nābhinanditaṁ. <sup>2283</sup>
(215) viśvāsaṁ hi mayājñātam <sup>2282</sup> śāntam dharmam nopalabdham	lobhenāvṛtacetasaḥ. <sup>2284</sup> yo dyāpi na nivartate. <sup>2285</sup>
(216) tena dānam na dattaṁ me kaḥ syā lobhasamaḥ pāpo	saṁbhrāntaṁ sakalam jagat* <sup>2286</sup> asaddharmaparigrahaṁ. <sup>2287</sup>
(217) saṁbhrāntā hi vayaṁ jātāḥ saṁbhrāntāḥ śabdaṁ śṛṇumo	

2266. A kāyo hy acetano py eṣa; I kāyo py acetano hy es(!)a; K lacuna.

2267. D ra«ti» kas tatra vindati.

2268. A pādaṁ me ramitaṁ{s} tatra / prāvṛtaṁ carma sundarau; I pādo me ramates(!) tatra / prāvṛte. carma sundaram.; K pādaṁ me ramat(, lacuna; D tatra ... carmma

2269. A bhavanti maraṇe trāṇaṁ / na vastraṁ na vilepanā; D bhavanti maraṇāt trāṇa / na vastraṁ na vilepanam.; I bhavanti maraṇapr(!)āṇaṁ / na vastraṁ va(!) vilepanāḥ; K lacuna, ) [na] vastraṁ na vilepanāḥ

2270. A bhavec charīraṁ na trāṇaṁ. / kiṁ punar vastralepanā.; D bhavec charīraṁ na trāṇaṁ / kiṁ punar vvastralepanam.; IK bhavec śarīraṁ na trāṇaṁ (K verse 209c lacuna) / kiṁ punar vastralepanāḥ; B vastralepanam.

2271. A puruṣo ucyate kāye; I puruṣo ucyate kāya / chi(!) śvāsaṁ mahābalaṁ; K puruṣa ucyate kāy( lacuna

2272. A tīkṣṇa valaṁ pratisaṁkhyā

2273. A krīḍayā bhrāmita. pūrvam / aśvapṛṣṭaparir(!)vṛtaṁ; D krīḍayā bhrāmitaḥ pūrvam; I pūrva<m> / aśvahastiparivṛtaḥ

2274. AD mokṣadharmam (D °-dharmam) ajānāno; B ajā«nā»no

2275. A rato haṁ pāpakarmaṇi.; I rato haṁ pāpakarmaṇaḥ; K lacuna.

2276. A krīḍyayā. karāpitaṁ pāpaṁ; I krīḍya kārāpitaṁ pāpaṁ / paralokam ajānataḥ

2277. A punaḥ puna{h}ś ca jāto haṁ / puna{h}r maraṇam āgataḥ; D punaḥ punaś ca jāto haṁ / punar mmarāṇam āgataḥ; B puna maraṇam

2278. D śokaḥ puna{h}ḥ punar dṛṣṭam; A punaḥ puna{h}r

2279. AIK mātrībhyo maraṇam dṛṣṭam(I °-ṣṭa<m>) / dṛṣṭvā (IK °-tās) ca pitaram (IK pitaro) mṛtam. (IK mṛtāḥ); D mātrīṇāṁ maraṇam dṛṣṭam / dṛṣṭvās(!) ca pitaro m[ṛ]tā:

2280. AI bhaginyo jñātayaś caiva (I ceva) / putrā bhāryā mṛtāpi ca.; K bhaginyo jñātayaś cai(va / bhāryā pu)[t](r)ā [mṛtāpi ca]; D putrā bhāryā mṛtā pitaḥ(!)

2281. A śūnyā sarve ca saṁskārāḥ / ko hy atra rajyet sacetana[m].; B śūnyāḥ; I śūnyakā sarva saṁskārāḥ / ko hi rajyet sacetanāḥ; I om. hi

2282. A viśvāsaṁ hi mahājñā[n]am

2283. A śāntam dharmam nopalabdham / maraṇam nābh(i)nand(i)[tam\*]

2284. B lobhenāvṛtacetasaḥ.; A °-ceta) sā.; (216ab) lacuna.

2285. B ka<h> syā; D ka<h> syā lobhasamā pāpo / yo dyāpi na nivartate.; A lobhasamo

2286. A saṁbhrāntā hi va{va}yam) jātā / saṁbhrā<m>taṁ sakalam jagate(!)

2287. AIK saṁbhrāntaśabdaṁ (I °-bhrā<m>taṁ) śabda; K °-bhrānta-°) śṛṇumo (K °-mau) / asaddharma-parigrahaṁ\* (IK °-ham); D saṁbhrānta śavdaṁ śṛṇume(!) / asaddharmaparigrahaṁ.; B śṛṇum«o» /

(118) mokṣaṃ dhyānās ca margāmaḥ buddhā bhavema lokārthe	śārīraṃ nodvahāmahe. <sup>2288</sup> śāstāro guravo jage. <sup>2289</sup>
(119) buddho mātāpitā loke pravaraṣate dharmavarṣaṃ	buddho mārgapradarśakaḥ <sup>2290</sup> jaṃbudvīpe samantataḥ <sup>2291</sup>
(120) mūḍhā satvā na jānanti bodhau cittaṃ nāmayitvā	dharmāṇāṃ saṃgrahaṃ katham. <sup>2292</sup> labhyate dharmasaṃgrahaḥ
(121) śunyaṭāḥ sarvasaṃskārāḥ paśyāma śunyaṃ ātmānaṃ	śunya bhogā dhaṇaṃ tathā. <sup>2293</sup> dṛṣṭvā jātā nirāśatā. <sup>2294</sup>
(122) sthāvira bhaiṣajyasena-m- dūraṃ ca te visarjemo	asmākaṃ vacanaṃ śṛṇu. <sup>2295</sup> bodhisatvāna kāraṇāt* <sup>2296</sup>
(123) bodhisatvā na khidyante <sup>2297</sup> smṛtvā saṃsāradoṣāṇi	vīryavanto mahātapāḥ kurvante guṇasaṃgrahaṃ. <sup>2298</sup>
(124) gacchasma yena śāstāso pratilabdhasukhaḥ śāstā	ṛccha cāsmāka kāraṇāt* <sup>2299</sup> mā kiṃcit khidyate jinaḥ <sup>2300</sup>
(125) parājitas tvayā mārāḥ śīghraṃ ujevālitaṃ dhamaṃ	sabalaś ca savāhanaḥ <sup>2301</sup> sarvasatvasukhāvahaṃ. <sup>2302</sup>
(126) na cāsmābhiḥ śruto dharmo gacchasma śīghraṃ sthāvira	yena buddhā bhavemahe. <sup>2303</sup> asmākaṃ hitakāraṇāt* <sup>2304</sup>

asa<d>dharmaparigrahaṃ

<sup>2288.</sup> A mokṣo dhyānās ca margāmo / śārīraṃ nodvahāmahe.; D mokṣaṃ dhyānās ca margāmaś / śārīraṃ nodvahāmahe.; B nodbahāmahe.

<sup>2289.</sup> A buddhāṃ bhavema lokārthe / śāstāro gurave jage.; D vuddho bhavema lokārthe; I buddhā bha<ve>ma lokārthe / śāstāro guravo jage.

<sup>2290.</sup> A buddha mātāpitā loke; B mārgapradarśakaḥ; I {ta}<bu>ddho mātāpitā loke / <buddho> mārgapradarśakaḥ

<sup>2291.</sup> AI pravaraṣate ratnavarṣaṃ / jaṃbudvīpesmiṃ (I °-pe) samantataḥ (I samaṃtataḥ); B praharṣate dharmavarṣaṃ; K prava(r)ṣat(e, lacuna).

<sup>2292.</sup> K katham\*

<sup>2293.</sup> A śunyaṭāḥ sarvasaṃskārāḥ / śunyaḥ bhogān dhaṇaṃ tathā.; BI śunyaḥ sarvasaṃskārāḥ (B sarva<sa<m>>skārāḥ); I śunya bhogadhanaṃ tathā; K [śu]nyā bhogadhanaṃ [tathā]

<sup>2294.</sup> A paśyāma śunyaṃ ātmānaṃ / dṛṣṭvā jātā nirāśakā.; I paśyāmaḥ śunyaṃ ātmānaṃ / dṛṣṭvā jāti nirāśakā.; K (pa)ś(y)ā[ma]ḥ ś(unyaṃ ātmā)[naṃ] / dṛṣṭvā jā {nā}ti nirāśakā.; D paśyāma śunya mahātmānaṃ / dṛiṣṭvā jātā nirāśatā:

<sup>2295.</sup> A bhaiṣajyasena sthāvira tvam / asmākar(!) vacana<m> śṛṇu; I sthāvira bhaiṣajyasena / asmākaṃ vacanaṃ śṛṇu; I om. °-m-°; K sthāvira bhaiṣa(jyasena, lacuna).

<sup>2296.</sup> AI dutaṃ (I dū-°) ca te (I om. ca te) visarjemo / bodhisatvāna kāraṇāt\*; K lacuna, ) ca te visarjemo / bodhisatvāna, lacuna; B dūraṃ ca me (!) visarjemo / bodhisatvāna kāraṇāt\*; D bisarjemo

<sup>2297.</sup> A bodhisatvā na khidyanti.

<sup>2298.</sup> A kurvaṃte guṇasaṃgrahaṃ\*; I kurvaṃte guṇasaṃgrahaḥ; **K lacuna, gu)[ṇa]saṃgrahaḥ (, end of manuscript.**

<sup>2299.</sup> I gacchasma yena śāstā so / āsmākaṃ ṛccha kāraṇāt\*; I om. ca; A kāraṇāt

<sup>2300.</sup> A pratibuddhā sukhaṃ śāstā / mā kiṃcit khidyate jinaḥ; I pratibuddhaḥ sukhaṃ śāstā / mā ki<m>cit\* khidyate jinaḥ

<sup>2301.</sup> A savāhanaṃ; B sabāhanaḥ

<sup>2302.</sup> A śīghraṃ ujevālitaṃ dhama / sarvasatvasukhāvahaṃ\*

<sup>2303.</sup> A na cāsmāka śruto dharmo / yena buddho bhavemahe.; B śrouto dharmo, two vowels marked on śra in B; I dhama

<sup>2304.</sup> I gacchasma śīghraṃ sthāvira / <a>smākaṃ hitakāraṇāt\*

(227) nottarāmo vyaṃ yāvan dvātr̥ṣalakṣaṇadharam bhaiṣajyaseno bodhisatva <sup>2307</sup> āha.	na paśyāmas tathāgatam. <sup>2305</sup> sthitā sarve sagauravāḥ    <sup>2306</sup>
(228) ūrdhvaṃ tāvan nirīkṣadhvaṃ	kiṃ paśyadhvaṃ hi sāmpratam. <sup>2308</sup>
(229) avalokayanti te ūrdhvaṃ śatās trayāḥ sahasrāṇi	sthitā paṃca anūnakāḥ <sup>2309</sup> kūṭāgārāḥ samantataḥ <sup>2310</sup>
(230) saptaratnasamārūdhā <sup>2311</sup> padmaṃ praphullaṃ madhye ca	ratnajālasvalamkṛtāḥ divyagandhapramuñcanam. <sup>2312</sup>
(231) pṛcchanti sthaviṃ tatra kūṭāgārā ratnajālāḥ bhaiṣajyasena āha.	kim etad iha dr̥ṣyate padmakesarasamsthitāḥ <sup>2313</sup>
(232) sthānāny etāni yuṣmākam vandadhvaṃ lokapadyotam ta āhuḥ <sup>2315</sup>	gacchadhvaṃ buddhadarśanam. yo sau lokottaro guruḥ    <sup>2314</sup>
(233) tatra mārgam na jānīmo yatra mārgam na jānīmaḥ bhaiṣajyasena āha. <sup>2318</sup>	na paśyāmas tathāgatam. <sup>2316</sup> kva gacchāmaha vanditum. <sup>2317</sup>
(234) vandanāya ca gantavyam anantam ākāśam iva	śāstāram amṛtaprabham. <sup>2319</sup> parāmārṣṭum na śakyate. <sup>2320</sup>
(235) sthāne tiṣṭhaty asau śāstā sumeror upamā syāt tu <sup>2322</sup>	yathā tiṣṭhanti meravaḥ <sup>2321</sup> gādham caiva mahodadhe.
(236) tṛṣāhasrāc ca rajaso vandito lokapadyoto	na jñātam buddhasambhavāt* <sup>2323</sup> bodhisatvair daśaddiṣe.    <sup>2324</sup>

2305. A nottarāmo vyaṃ yāvan / na paśyāma tathāgatam\*; D nottarāmo vyaṃ {tāvad} yāvan; B nottarāmo vyaṃ {tāvad} yāvan / na paśyāma tathāgatam; I nottarāmo vyaṃ {tāva yaṃ tāva} yāvan\*

2306. A dvātr̥<ṃ>śalākṣaṇadharam; I sagoravā

2307. AI om. bodhisatva

2308. A ūrdhva<ṃ> tāvā nirīkṣadhvaṃ / <kiṃ paśyadhvaṃ> hi sāmpratam.; DI ūrdhvaṃ (I °-dhva<ṃ>) tāva nirīkṣadhvaṃ; D sāmprate

2309. D avalokayanti tām ūrdhvaṃ / sthitvā; I avalokayanti ūrdhv<e>ṇa / sthitā paṃca nūnakā; I om. te; read avalokenti, m.c.

2310. B śatā {ḥ} s trayāḥ; A kūṭāgāra samantataḥ; D kūḍākārā samantataḥ

2311. B saptaratnasamārūdhā; I saptaratnasamākīrṇā

2312. A padma<ṃ> prasph[u]ṭam madhye <ca> / (d)j(vyaga)n(dha)pram(u)mcan(t)e.; I padmaṃ praphulam madhye ca / [divyagandhapramuñcanam]; D praphulle ... divyagandhapramuñcanam:

2313. D kūṭāgāra ratnajālāḥ; I kūṭāgārā ratnajālāḥ; A padmakesara {ṃ} samsthitāḥ

2314. B yo s[au l](o)k(o)ttara guruḥ ||; I yo so lokottaro {ro} guru ||

2315. A ta āhaḥ

2316. A mārgam tatra na jānīmaḥ / paśyāma na tathāgatam.; I [ta]tra mārgam na jānīmaḥ / <na> paśyāma tathāgatam

2317. D yatra mārgam na jānīmaḥ / kva gacchāmaha vanditum\*; AI kutra gacchāma (I °-me) vanditum\* (I °-tum ||)

2318. B bhaiṣajyasenaḥ.

2319. I ) vandanāya <ca> gantavyam / śāstāram amṛtapradam ||

2320. A par<i> mārṣṭu na śakyate.; I parimārṣṭum na (śa)kyate.

2321. AI sthāne tiṣṭhaty aso śāstā / yathā tiṣṭha<ṃ>ti (I °-ṃti) meravaḥ (A mevarah); D yathā tiṣṭha<ṃ>ti me<ravaḥ>

2322. A sumeror upama syāt tu; D <sume>ror upamā syāt tu; I sumeros thalanam syāt tu

2323. AI na jñānam (I jñātā) buddhasambhavā. (I °-āt\*); B jñātād (or °-nād?); D jñānād, cf. II.3.2 Summary V.10.3.19 note 252.

2324. A bandito lokapadyoto / bodhisatvair daśaddiṣah; I bodhisatvai[r] ddaśadiṣe.; B daśadiṣe. ||; D

ta āhuḥ<sup>2325</sup>

(237) vilokaya lokanātha<sup>2326</sup>

cittena vandito smābhiḥ

bhaiṣajyaseno bodhisatva āha.<sup>2328</sup>

(238) na gandhai rajyate śāstā

hetuṃ grhṇāti satvānām

(239) saṃgrāmaṃ na kurute tasya

dāmitaṃ hi mano yena

(240) mṛtyor na yāsyati vaśam

cittaprasādaṃ kṛtvāsau<sup>2334</sup>

pūrayāsmakam āśayaṃ.

śāstā labdhas tataḥ phalaṃ<sup>2327</sup>

na mālyair na vilepanaiḥ<sup>2329</sup>

yena mucyanti saṃskṛtā\*<sup>2330</sup>

māraḥ paramadāruṇaṃ.<sup>2331</sup>

buddhaṃ ca śaraṇaṃ gataḥ<sup>2332</sup>

kṣipraṃ prāpsyati dhāraṇī<sup>2333</sup>

śāstāraṃ paśyate tataḥ ||

[254] atha khalu bhagavān kalaviṅgarutasvaramanojñaghoṣas tathāgataḥ smitaṃ prāduścakāra.<sup>2335</sup>

atha khalu bhaiṣajyaseno<sup>2336</sup> bodhisatvo mahāsatva utthāyāsanād yena bhagavāṃs tenāṃjalim praṇāmya bhagavantam etad avocat\* ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya<sup>2337</sup> prāduśkaraṇāya yad bhagavato mukhadvārāc caturaśīti raśmīśatasahasrāṇi niścaraṇti. taiś ca raśmibhir iyaṃ trisāhasramahāsāhasrā lokadhātur avabhāsenā sphuṭābhūt\* sarve<sup>2338</sup> ca dvātrīṃśan mahānirayā sphuṭā abhūvan\* dvātrīṃśatīś ca devabhavanāny avabhāsītāni.<sup>2339</sup> tāś ca raśmayo nānāvārnāḥ tad yathā nīlapītalohitāvadātamaṃjiṣṭhāsphaṭikarajatavārnāḥ etāś ca raśmayo bhagavato mukhadvārān niścarya trisāhasramahāsāhasrāyāṃ<sup>2340</sup> lokadhātau satvānām sarvasukhopadhānaṃ kṛtvā punar eva pratyudāvṛtya bhagavantaṃ saptakṛt pradakṣiṇīkṛtya bhagavato mūrdhany antaradhīyanta.<sup>2341</sup>

vodhisatvair ddaśaddīśe. ||

2325. A āhuḥ; I ā(hu); AI om. ta

2326. A vilokaya lokanātha; BD vilokayāsmāl lokanātha; I vilokayāsmā lokanā<tha>

2327. AI śāstā labdham tataḥ (I °-ta) phalaṃ.; D śāstā lavdhas tataḥ phalaṃ:

2328. AI bhaiṣajyasena āha.; AI om. bodhisatva

2329. I na gandhe rajyate śāstā / na mālyer na vilepane; A śāsthā(!); D na mālyair nna vilepanaiḥ

2330. D hetuṃ grhṇati satvānām; A yena mucyantaṃ saṃskṛtām.; I yena mucyanti saṃskṛtā

2331. A saṃskṛtaṃ(!) na kurute tasya; B [sa](ṃ)[grāma](ṃ) na kūrute tasya; D māraḥ para<ma>dāruṇa; I māraḥ paramadāruṇaḥ

2332. AI dāmitaṃ (I °-ita) hi mano yena / buddhaṃ (I taṃ buddhaṃ) śaraṇaṃ gatā.; AI om. ca; D damito

2333. I kṣipraṃ lapsyaṃ<ti> dhāraṇī\*

2334. A cittaprasādaṃ kṛtvāsau

2335. A atha bhagavāṃṣ kalaviṅgarūta-°; AI om. khalu; D ka<la>viṅkarutasvaramanojñaghoṣas tathāgataḥ tasmim(!) prāduścakāra.; D om. bhagavān; I kalavi<ṃ>garutasva[ra] + ghoṣas; I om. °-manojña-°(?)

2336. B bhai<ṣa>jyaseno

2337. A mahāsatvo ... praṇāmya; I avi(!)cat\* ko bhagavan\* hetuḥ kaḥ pratyayaḥ sm<i>tasya; B ko bhagavan hetuḥ kaḥ pratyayaḥ smitasyā; D ko bhagavaṃ hetuḥ kaḥ pratyayaḥ smiṃtasya

2338. A yad bhagavato mukhadvārā caturaśīti raśmīśahasrāṇi niścaraṇti sma: (taiś ca raśm)ī[bhiḥ] trīsāhasramahāsāhasrī lokadhātuḥ sphuṭābhūḥ sarve; A om. °-śata-° & iyaṃ & avabhāsenā; I yad\* bhagavato mukhadvārā caturaśīti raśmīśahasrāṇi niścaraṇti. (raśmi)bhiś ca {ś ca raśmibhiś ca raśmibhiḥ} sarvāvātī trīsāhasramahāsāhasro lokadhātu sphuṭābhūt\* sarve; I om. °-śata-° & taiś ca & iyaṃ & avabhāsenā; D ca<tu>raśīti; B niścaraṇti. <te>ś ca raśmibhir; D trīsāhasramahāsāhasrā; B abhavāsenā (!)

2339. AI sphuṭā abhūvan\* (I sphuṭābh-°) dvātrīṃśac (I °-śa) ca ddevabhavanā. (I devabhavanāny) avabhāsītāḥ; B abhavāsītāni. (!); D avabhāsītā<ni tā>ś ca.

2340. AI °-māṃjiṣṭhāsphaṭikarajatavārnāḥ (I °-ma<ṃ>jiṣṭha-°) ete ca raśmayo bhagavato mukhadvārā (I °-ān\*) niśc[ā]rya (I niścarya) trīsāhasramahāsāhasrāyāṃ (I °-ā<ha>sryāṃ); B raśmayo{r} bhagavato; D trīsāhasramahāsāhasrāyāṃ

2341. AI lokadhātau sarvasatvānām (A om. sarvasatvānām) sarvasukhopadhānaṃ kṛtvā punar api pratyudāvṛtya bhagavantaṃ (A om. bhagavantaṃ) saptak(r)t (I <°-kṛt>) pradakṣiṇīkṛtya bhagavato mūrdhany antaradhītā. ||; D sapta<kṛ>t

[255] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo<sup>2342</sup> bhagavantam etad avocat\* pṛccheyam ahaṃ bhagavantam tathāgatam arhantaṃ samyaksambuddham kañcid eva pradeśaṃ sacen me bhagavān avakāśaṃ kuryāt pṛṣṭapraśnavyākaraṇāya: ||<sup>2343</sup> evam ukte bhagavāṃ bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ etad avocat\* pṛccha<sup>2344</sup> tvaṃ bhaiṣajyasena yad yad evākāṃkṣasy ahaṃ te tasya tasyaiva praśnasya vyākaraṇena cittam āradhayiṣyāmi.<sup>2345</sup>

[256] evam ukte bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\*<sup>2346</sup> tṛṃśat koṭīśahasrāṇi bhagavan navakānāṃ<sup>2347</sup> satvānāṃ prādurbhūtāni te tathāgatasya sūkṣmān dharmadeśanāṃ avagāhanti.<sup>2348</sup> sūkṣmaṃ bhagavan bṛddhānāṃ satvānāṃ<sup>2349</sup> paribhāṣanti parivadanti paripīdayanti.<sup>2350</sup> na yūyaṃ bṛddhāḥ satvā dharmam jānītha<sup>2351</sup> nityaṃ yūyaṃ adharṃ cākuśale ca<sup>2352</sup> rajyatha. tad bhagavān mṛṣṭā manāpā vāg bhāṣante tat kena kāraṇena bhagavaṃ vāg bhāṣante.<sup>2353</sup>

bhagavān āha. na vijānāsi bhaiṣajyasena<sup>2354</sup> kena kāraṇenaite satvā<sup>2355</sup> evaṃ vāg bhāṣante. tathāgatasyaibhir mṛdukaṃ sukumāraṃ bhāṣitaṃ dharmam śrutvā tenaite<sup>2356</sup> bhaiṣajyasena sarvadharmānāṃ artham avabhotsyante sarvaguṇasamanvāgatāś ca bhaviṣyanti. sarve ca dhāraṇīm<sup>2357</sup> avagāhiṣyanti. adya-d-agreṇa daśabhūmipraṭiṣṭhitā bhaviṣyanti. adya mahādundubhiśabdaṃ prakariṣyanti.<sup>2358</sup> adya mahādharmaṃ prakārasamanvāgatā bhaviṣyanti. paśyasi tvaṃ bhaiṣajyasena imāni kūtāgārāṇi. ||<sup>2359</sup> bhaiṣajyasena āha. paśyāmi bhagavan<sup>2360</sup> paśyāmi sugata.

2342. I om. mahāsatvo

2343. AI kañcid (I kañcid) eva pradeśaṃ sacen me bhagavān (I °-vān) avakāśaṃ kuryāt\*; AI om. pṛṣṭapraśnavyākaraṇāya: ||; D kiñcid eva pradeśaṃ sacen me bhagavāṃn avakāśaṃ kuryāt pṛṣṭapraśnavyākaraṇāya:; B pṛṣṭaḥ praśna-°

2344. B avoca<t\*> pṛccha; D avocat\* pṛcchasi

2345. A eva kāṃkṣasy aha<m> te tasya tasyaiva pṛṣṭasya praśnasya vyākaraṇena cittam āradhayiṣye.; I tai tasya tasyaiva praśnasya; D praśna<sya>

2346. AI om. evam ukte bhaiṣajyaseno ... etad avocat\*; B evam ukte ... eta«d a»vocat\*, da added in front of the line.

2347. AI tṛṃśat (I tṛṃśat\*) koṭīśahasrāṇi navakānāṃ; AI om. bhagavan; B tṛṃśat koṭīśahasrāṇi bhagava

2348. A tathāgatasya sūkṣmaṃ dharmadeśanāṃ avagāhanti.; B sūkṣma ddharmadeśa{ya}nām; D sūkṣmā<m> dharmā{m}deśanāṃ avagāhayanti.; I sūkṣmāṃ dharmadeśanāṃ

2349. A bhagava{ta}[n] bṛddhānāṃ satvānāṃ; B bhagavan bṛddhānāṃ satvā<nām>; D bhagavaṃ; I bha[ga](va)n \* vṛddhānāṃ satvānāṃ

2350. A paribhāṣanti. paripīdayanti; A om. parivadanti; B paribhāṣanti parivadanti paripīdayanti.; D parivadanti paripīdayanti.

2351. I vṛddhāḥ satvā; A satvā jānītha; A om. dharmam

2352. D yūyaṃ adharṃme c<a>kuśale ca

2353. AI rajatha: (I rajyata.) tad (I tad\*) bhagavan (I °-va) mṛṣṭam manāpaṃ vāg bhāṣate. (I °-ṣante) tat kasya hetoḥ (I °-to); AI om. kena kāraṇena bhagavaṃ vāg bhāṣante.; B ta bhagavān mṛṣṭā ... ta kena kāraṇena; D tat kena kāraṇena bhagavaṃ ev[vam] b(!)āg bhāṣante.

2354. A vijānāsi bhaiṣajyasena; B bhaiṣajya«se»na

2355. I om. satvā

2356. AI tathāgatasya ebhir mṛdukaṃ sukumāraṃ bhāṣitaṃ śrutam (A om. śrutam) dharmam tenaite (I tainete); D tathāgatasyebhir; B tenaite

2357. A sarvaguṇasaman(v)[āgatā] bhaviṣyanti. sarve ca dhāraṇīm; A om. ca; I bhaviṣyanti. sarve dhāraṇīm; I om. ca

2358. AI mahādharmaṃ undubhiśabdaṃ prakariṣyanti.; D mahādundubhiśavdaṃ prakariṣyanti.

2359. AI bhaiṣajyasena imāni kūtāgārāṇi.; D bhaiṣajyasena imāni kūtāgārāṇi.

2360. B bhaiṣajyasena āha. paśyāmi bhagava; AI om. bhaiṣajyasena; D bhagavaṃ; I bhagavan\*

bhagavān āha. adyeme<sup>2361</sup> bhaiṣajyasena daharāḥ satvāḥ eṣu kūtāgāreṣv abhiruhyā dharmābhisamayam anuprāpsyanti.<sup>2362</sup> adyeme sarvakuśaladharmapāripūriṃ<sup>2363</sup> kariṣyanti. adya mahādharmaḥ undubhiṃ parāhaniṣyanti. anekeṣāṃ ca devanikāyānāṃ adya dharmābhisamayo bhaviṣyati. bahūnāṃ ca nairayikānāṃ satvānāṃ vinipātasamprasthitānāṃ tathāgatājñānanirdeśaṃ<sup>2364</sup> śrutvā sarvasaṃsāraparāṇāmukhaparājayo bhaviṣyati.<sup>2365</sup>

[257] tasyāṃ ca velāyāṃ vṛddhasatvair navānavatibhiḥ koṭīśahasraiḥ srotaāpattiphalaṃ<sup>2366</sup> prāptaṃ te ca sarvadharmasamanvāgatā<sup>2367</sup> bhaviṣyanti. sarve te bhaiṣajyasena sarvaduḥkha-parivarjitā<sup>2368</sup> bhaviṣyanti. sarve te bhaiṣajyasena sarvatathāgatadarśanaṃ<sup>2369</sup> niṣpādayiṣyanti. sarve te bhaiṣajyasena mahādharmaḥ samanvāgatā bhaviṣyanti.<sup>2370</sup> avalokaya bhaiṣajyasena caturdiśaṃ

[258] avalokayati bhaiṣajyaseno bodhisatvo mahāsatvaḥ samantā caturdiśaṃ<sup>2371</sup> sa paśyati pūrvasyān diśi paṃcāśat koṭyo<sup>2372</sup> gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti. dakṣiṇasyān diśi ṣaṣṭi koṭi<sup>2373</sup> gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti. paścimsyāṃ diśi saptati koṭi gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti.<sup>2374</sup> uttarasyān diśy aśīti koṭyo gaṃgānadīvālikāsamāni<sup>2375</sup> bodhisatvānāṃ āgacchanti. adhastād diśi navatikoṭīśahasrāṇi gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti.<sup>2376</sup> ūrdhvāyāṃ diśi koṭīśatasahasraṃ gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti.<sup>2377</sup>

te cāgatāgatā bodhisatvā mahāsatvā bhagavataḥ purataḥ pādaḥ śiraśābhivandyaikānte tasthuḥ

2361. AB adyame

2362. B anuprāpsyanti.

2363. B sarvakuśaladharmapāripurim; D sarvakuśaladharmpāripūram

2364. A adya mahādharmaḥ parāhanānaṃ kariṣyanti. anekeṣāṃ (A om. ca) devanikāyānāṃ. adya dha(r)mābhisamayam anuprāpayiṣyanti. bahavo ca nai(rayikā) satvā-r-adya dharmābhisamayam anuprāpsyanti. [bahūnāṃ ca] (n)ai(rayikā)nā(m) satvānā(m) vinipāsthitānā(m) idaṃ tathāgata-°; I adya mahādharmaḥ parāhanānaṃ kariṣyanti. anekeṣāṃ (I om. ca) devanikāyā(nāṃ a)dya dharmābhisamayam anuprāpayiṣyanti bahūnāṃ ca nairayikānāṃ satvānāṃ vinipāta<saṃ>prasthitānāṃ tathāgata-°; B a<dya> mahādharma-undubh(iṃ) ... anekeṣā<m>ś ca ... dharmābhisamayo bhaviṣyanti

2365. D śrutvā sarvasaṃsāraparāṇāmukhaparājayo bhaviṣyati.; AI sarvasaṃsāraparā(m)mukha(parājayo) (I °-parāṇāmukhaṃ parājayo) bhaviṣyanti (I °-ṣyati).; B bhaviṣyanti.

2366. AI tasyāṃ ca velāyā (I °-yām) vṛddha{h}navakānāṃ satvānāṃ (I vṛddhasatvānāṃ; I om. °-navakānāṃ) navatibhiḥ (AI om. navā-°) koṭīśahasraiḥ (I °-srai) sarve (I °-vai) srotaāpattiphalaṃ; D vṛddhā satvair nnavānavatibhi; B srautaā<patti>phalaṃ

2367. D t<e> ca sarvva-°; B sa(rvadharmasa)[ma]nvāgatvā (!)

2368. A sarvaduḥkhā parivarjitā; D sarvaduḥkha-parivarjitā

2369. D sarvv<e> te bhaiṣajyasena; I tathāgatadarśanaṃ; I om. sarva-°

2370. I sarve tai bhaiṣajyasena (mahā)dharmā{bda?}sama{ma}nvāgatā bhaviṣya<m>ti.

2371. A mahāsatvo; B caturdiśaṃ; D caturdiśaṃ

2372. AI pūrvāyāṃ (I pūrvā-°) diśāyāṃ paṃcāśat (I °-at\*) koṭi; AI om. sa paśyati

2373. AI dakṣiṇāyāṃ (A °-āyā(n) or °-āyā(m)) diśi ṣaṣṭi; AI om. koṭi

2374. A [ga](m)[gā](na-° ... lacuna ... āgaccha)nti. paścimāyān diśi saptati gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchanti; A om. koṭi; I °-samāni {sa} bodhisatvānāṃ āgacchaṃti || paścī(māyāṃ) diśi saptati koṭi gaṃgānadīvālikāsamāni <bodhi>satvānāṃ āgacchaṃti. ||; B om. paścimsyāṃ ... āgacchanti.

2375. A uttarāyān diśā(yā)m aśīti gaṃgā-°; A om. koṭyo; D uttarasyāṃ diśi-r-aśīti koṭyo gaṃgā-°; I ūrdhvāyāṃ (sic!) diśāyāṃ aśīti koṭi gaṃgā-°; I ūrdhvāyāṃ etc. replaces uttarasyān etc. here, I om. uttarasyān etc., while ūrdhvāyāṃ etc. occurs twice, cf. note 2377.

2376. A «adhastāyāṃ diśāyāṃ (nava)tikoṭīśahasrāṇi gaṃgānadīvālikāsamāni bodhisatvānāṃ āgacchati. ||»; B adhastād diśaṃ <nava>koṭīśatasahasraṃ; D adhastāṃ diśi navatikoṭīśahasrāṇi; I adhastā diśi navatikoṭīśahasrāṇi

2377. A ūrdhvāyāṃ diśāyāṃ koṭīśatasahasraṃ gaṃgānadīvālikāsamānāṃ bodhisatvānāṃ āgacchanti.; I ūrdhvāyāṃ diśāyāṃ koṭīśatasahasragāṃgānadīvālikāsamānāṃ bodhisatvānāṃ āgacchaṃti ||; I repeats ūrdhvāyāṃ etc., cf. note 2375; B om. ūrdhvāyāṃ ... āgacchanti.



[259] ekāntasthitānām<sup>2378</sup> daśadigabhyāgatānām bodhisatvānām mahāsatvānām atha bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat\*<sup>2379</sup> kim etad bhagavan khagam-antarīkṣe kṛṣṇarūpaṃ lohitarūpaṃ paśyāmi.<sup>2380</sup>

bhagavān āha.<sup>2381</sup> kim idaṃ bhaiṣajyasena. na saṃjānāsi<sup>2382</sup> yad etad antarīkṣe kṛṣṇarūpaṃ lohitarūpaṃ ca paśyasi.

āha. na jānāmi bhagavan na jānāmi sugata.

bhagavān āha. eṣa tathāgata eva jānāti.<sup>2383</sup> māro yaṃ bhaiṣajyasena vicakṣuṣkaraṇāyehopasaṃkrāntaḥ icchasi bhaiṣajyasenaitān bodhisatvān mahāsatvān draṣṭuṃ ya ete khagāntarīkṣe vyavasthitāḥ<sup>2384</sup>

āha. icchāmi bhagavann icchāmi<sup>2385</sup> sugata.

[260] atha bhagavāṃs tān bodhisatvān darśayitvā bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati sma. īdṛśānām bhaiṣajyasena koṭīśatagaṃgānadīvālikāsamāni bodhisatvānām āgatāni.<sup>2386</sup>

āha. ko bhagavan hetuḥ kaḥ pratyayo yad ete bodhisatvā etāvanta ihāgatā.

bhagavān āha.<sup>2387</sup> daharāṇām satvānām pratyayena bhaiṣajyasena sāmpratam sarvasatvā dharmadhyānasamanvāgatā<sup>2388</sup> bhaviṣyanti. paśyasi tvam bhaiṣajyasena ya ete bodhisatvā mahāsatvā nānārūpā āgatā ṛddhibalādhānena.

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<sup>2378.</sup> AI te āgatāgatā bhagavataḥ (I -°ta) purataḥ (I -°ta) ekām(t)e tast(!)uḥ (I [sthāsu] ||) ekāntasthitānām; AI om. ca & bodhisatvā mahāsatvā & pādaḥ śiraśābhivandya; B te cāgatāgatā {gatā} bodhisatvā mahā<satvā> bhagavataḥ pādaḥ śiraśābhivandyaikānte s[th]ir (! read tasthire?) ekāntasthitānām; B om. purataḥ; D te cāgatāgatā vodhisatvā mahāsatvā bhagavataḥ purataḥ pādaḥ śiraśābhivandyaikānte <ta>sthur ekāntasthitānām

<sup>2379.</sup> A bodhisatvānām mahāsatvānām <atha bhaiṣajyaseno bodhisatvo mahāsatvo> bhagavantam etad avocat\*; A om. daśadigabhyāgatānām; I om. daśadigabhyāgatānām bodhisatvānām mahāsatvānām atha; D daśadigbhyo <ā>gatānām; B bhagava<nta>m

<sup>2380.</sup> AI ko (I kim) bhagavan\* khaga-m-antarīkṣe kṛṣṇarūpaṃ lohitarūpaṃ ca paśyāmi.; AI om. etad; B kim etad bhagavan; B °rupam always in this paragraph.

<sup>2381.</sup> AI āha.; AI om. bhagavān

<sup>2382.</sup> D bhaiṣajyasena <na> saṃjānāsi

<sup>2383.</sup> AI kim idaṃ bhaiṣajyasena. na (A om. na) jānāsi yad etad (I ete) antarīkṣe kṛṣṇarūpaṃ paśyase (I °-si) sa (I om. sa) eṣa tathāgata eva (I evam) jānāti).; AI om. saṃ-° & lohitarūpaṃ ca & āha. na jānāmi bhagavan na jānāmi sugata. bhagavān āha.; B paśyasi. bhagava na jānāmi; B om. āha

<sup>2384.</sup> AI māro yaṃ (A om. yaṃ) bhaiṣajyasena icchasi tvam bhaiṣajyasena draṣṭuṃ.; AI om. vicakṣuṣkaraṇāyehopasaṃkrāntaḥ & etān bodhisatvān mahāsatvān & ya ete khagāntarīkṣe vyavasthitāḥ; B vicakṣuṣkaraṇāyelo(!)pasamkrāntaḥ icchasi «bhai»sajyasenaitān bodhisatvān ... khagāntarīkṣe vyavasthitāḥ; D vicakṣuṣkaraṇāyehopasaṃkrāntaḥ ... vodhisatvā{ma}n mahāsatvān

<sup>2385.</sup> B bhagavann icchām<i>; D bhagavanṃ icchāmi; I bhagavan\* icchāmi

<sup>2386.</sup> AI bhagavān āha: (I om. bhagavān āha:) īdṛśā bhaiṣajyasena koṭīśatam (A om. koṭīśatam) gaṃgānadīvālikāsamāni (I °-samā) bodhisatvāny (I °-satvā) āgacchanti (I °-gata).; AI om. atha & tān ... āmantrayati sma.; D om. sma

<sup>2387.</sup> AI āha: ko bhagavan (I °-van\*) hetuḥ kaḥ (I kaḥ sugata) pratyayaḥ yad ete bodhisatvā āgatāḥ āha.; AI om. etāvanta iha & bhagavān; B bhagava hetuḥ

<sup>2388.</sup> A sarvasatvā dhyānasamanvāgatā; A om. dharmā-°; B sarvasatvā dharmadhyānasamanvāgat{v}ā; D sarvasatvānām dharmadhyānasamanvāgatā; I sarvasatvā dhyānadharmasamanvāgatā

āhāvalokitāni<sup>2389</sup> mayā koṭīśatagaṃgānadīvālikāsamā lokadhātavas tatra mayā koṭīniyutaśatasahasragamgānadīvālikāsamā bodhisatvā mahāsatvā dṛṣṭāḥ<sup>2390</sup> svakasvakena ṛddhibalena tiṣṭhanti<sup>2391</sup> nānārūpā nānāvarṇā nānābalasamsthānās<sup>2392</sup> tiṣṭhanti. āryadharmavihāreṣu te bodhisatvās tiṣṭhanti. dharmavihāreṣu<sup>2393</sup> te bodhisatvaparivārās tiṣṭhanti: ||<sup>2394</sup>

## VI. EPILOGUE

[261] idam avocad bhagavān āttamanāḥ sarvaśūro bodhisatvo mahāsatvaḥ bhaiṣajyaseno bodhisatvo mahāsatvaḥ sarve ca navapurāṇakā<sup>2395</sup> bodhisatvā mahāsatvāḥ<sup>2396</sup> sā ca sarvāvātī pariṣat<sup>2397</sup> sadevamānuṣāsurasuragandharvaś ca loko bhagavato bhāṣitam abhyanandat\*<sup>2398</sup>

2389. AI paśyasi tvam bhaiṣajyasena. bodhisatvā nānārūpā āgatā {smi:n (I °-smi)} nnānā (I nānā) ṛddhibalā (I °-r<i>ddhi-°) {āgatāsmi\* (I °-smiṃ)} avalokitāni; AI om. ya ete & mahāsatvā & °-ādhanena & āha; B {d}ṛddhibalādhānena.

2390. **A mayā koṭīśatam gaṃgānadīvālikāsamāḥ <lokadhātavas tatra mayā> koṭī(niyutaśata)sahasraṃ gaṃ(gāna)[dīvāli]k[ā](samā b)o(dh)i(satvā, end of manuscript; B mayā koṭīśatam gaṃgānadīvālikāsamā lokadhāt{o}vas tatra mayā koṭīniyutaśatasahasraṃ gaṃgānadīvālikāsamā bodhisatvā «mahā»satvā dṛṣṭāḥ; I mayā koṭīśatam gaṃgānali(!)vālikāsamāḥ <lokadhātavas tatra mayā> [ko]ṭīniyutaśatasahasragamgānadīvālikāsamā bodhisatvā dṛṣṭvā; I om. mahāsatvā**

2391. I riddhibalena tiṣṭhamti; I om. svakasvakena

2392. B nānārūpā ... nānāvalasams(thānās); I <nā>nābalasamsthānās

2393. B dharmavihāre<ṣu>

2394. B [b](o)[dhi](satvapa)[ri]vārās tiṣṭha<nti>; ||; I [bodhisat]tvā saparivārās tiṣṭhamti ||

2395. I āttama<nāḥ> sarvaśūro bodhisatvo bhaiṣajyasenaś ca bodhisatvaḥ sarve ca te navapurāṇakā; I om. mahāsatvaḥ in both instances.

2396. I om. mahāsatvāḥ

2397. B pariṣat

2398. I sadevamānuṣā(suragandharvaś ca loko) [bhagavato] bhāṣitam abhya(nandat\*), follows colophon.

## VII. COLOPHONS

Colophon ACEGHK: End of manuscripts lost

Colophon B:

|| O || saṃghāṭaṃ nā(ma) mahāyānasūtraṃ mahādharmaṃ paryāyaṃ ||O||

Colophon D:

|| O || āryasaṃghāṭaṃ nāma dharmmaparyāyaṃ samāptaṃ\* || O || devaddharmmo yaṃ likhāpitaṃ mahāśrāddhopāsikāyā mahādānapatyā rājñī devaśirikā(ya) anena saddharma-lekhāpanamahādharmaṃ paryāyamahāyānasamghāṭapustakakuśalamūlavipākena ca sve śarīre āyurvalavarṇavṛddhiṣṭhām\* paścā anuttarāṃ vimalaviraja(n)[i]r[mma]lavuddhavodhim [s]pr̥ṣatu : || (tathā sārđhaṃ) purīśa mahāmātyā mahāmaṃṭṭṛ tthocasimghasya tathā sārđhaṃ cikkiḍipāyā. tathā sārđhaṃ śutuntakasya. tathā sārđhaṃ kakkasya. tathā sārđhaṃ kukuḍamasya tathā sārđhaṃ + purasimghasya. || tathā sārđhaṃ rājaśiryasya. tathā sārđhaṃ ratnaputtasya. || likhitam idaṃ pustakaṃ mahādivīrapati maṇiyakabhagi + putra śa(śi)varddhanena || saṃvatsare tṛtīye 3

tathā sārđhaṃ kālagata cakkravāṅśasya. tathā sārđhaṃ kālagata ddharmaśiryāya. tathā sārđhaṃ īsvaravāṅśasya. || tathā sārđhaṃ rajasimghasya tathā sārđhaṃ kālagata vuryasimghadevasimghābhyām\* || tathā sārđhaṃ kālagata devaratnasya. || yad attra puṇyaṃ tad bhavatu (sa)rvasatvānām\* ||<sup>2399</sup>

Colophon F:

# devadharmo yaṃ mahāśrāddhopāsika nā(ma + + ena) tathā sārđhaṃ paramadevī maṅgalaha(m)si(kā bhaṭā)rikasya tathā sārđhaṃ śrī paṭola deva śāhi vajrādityanandinā tathā sārđhaṃ<sup>2400</sup>

Colophon I:

abhya(nandat\* || O || ārya)saṃghāṭā(!) nāmaṃ mahāyānasūtraṃ samāptaṃ || O ||<sup>2401</sup>

Colophon N: The colophon of manuscript N is not yet published.

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<sup>2399</sup>. The colophon is discussed in Palola Śāhis, pp. 25–27. The text is best preserved on the photo, which accompanies M. S. Kaul Shastri: “Report on the Gilgit Excavation in 1938.” *The Quarterly Journal of the Mythic Society*. 30. 1939, pp. 1–32, plate 1436. When the original was first inspected in September 1976, the last folios of the manuscript had deteriorated and some text was lost at the edges, because the upper layer of the birch bark had peeled off.

<sup>2400</sup>. It is not entirely certain that this stray folio really belongs to manuscript F, cf. O.v. Hinüber: “Four donations made by Maṅgalaḥṣikā, Queen of Palola (Gilgit).” ARIRIAB 14. 2011, pp. 3–6 and O. v. Hinüber: “Names and Titles in the Colophon of the ‘Larger Prajñāpāramitā’ from Gilgit.” ARIRIAB 20. 2016, pp. 129–138 = *Kleine Schriften* III. Wiesbaden 2019, pp. 1622–1631, particularly p. 131 = p. 1624 note 8.

<sup>2401</sup>. The end of the text and the colophon on folio 37v line 1 of manuscript I are partly destroyed. The reading *ārya* filling the gap after a partly lost *abhya(nandat\*)* is conjectural, but in accordance with the length of the lacuna.

#### IV. ABBREVIATED REFERENCES

Works referred to only once are quoted in full in the notes to the respective chapters.

- Abhidh-k Louis de La Vallée Poussin: *L'Abhidharmakośa de Vasubandhu. Traduction et Annotations.* Nouvelle édition anastatique présentée par E. Lamotte. Tome I–V. Louvain 1923–1931 (repr. as *Mélanges Chinois et Bouddhiques Volume XVI.* Bruxelles 1971)
- AN *Aṅguttaranikāya*, see CPD.
- ARIRIAB *Annual Report of The International Research Institute for Advanced Buddhology at Soka University*
- ASt/EAs *Asiatische Studien / Études Asiatiques*
- BBDD Paul Harrison and Jens-Uwe Hartmann (eds.): *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research. Papers Presented at the Conference Indic Buddhist Manuscripts: The State of the Field, Stanford June 15–19, 2009.* Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Denkschriften, 460. Band = Beiträge zur Kultur- und Geistesgeschichte Asiens Nr. 80. Wien 2014 (O. v. Hinüber: “The Gilgit Manuscripts. An Ancient Buddhist Library in Modern Research,” pp. 79–135)
- BHSD F. Edgerton: *Buddhist Hybrid Sanskrit Dictionary.* New Haven 1953
- BHSG F. Edgerton: *Buddhist Hybrid Sanskrit Grammar.* New Haven 1953
- BSOAS *Bulletin of the School of Oriental and African Studies*
- Canevascini: Khotanese Saṅghātasūtra  
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- CDIAL R. L. Turner: *A Comparative Dictionary of the Indo-Aryan Languages.* London 1966 – R. L. Turner: *A Comparative Dictionary of the Indo-Aryan Languages. Addenda and Corrigenda,* edited by J. C. Wright. London 1985
- CPD Vilhelm Trenckner: *A Critical Pāli Dictionary.* Vol. I (a). Copenhagen 1924–1948; Vol. II (ā - o). Copenhagen 1960–1990; Vol. III (ka - kāretukāma). Bristol & Copenhagen 1992–2011 (Abbreviations and editions of Pāli texts are quoted according to the Consolidated List of Abbreviations in CPD III)
- Chilās D. Bandini: *Die Felsbildstation Thalpan.* I. Kataloge Chilas-Brücke und Thalpan (Steine 1–30). Materialien zur Archäologie der Nordgebiete Pakistans Band VI. Mainz 2003
- Conze: Materials  
Edward Conze: *Materials for a Dictionary of the Prajñāpāramitā Literature.* Tokyo 1967
- Divy *The Divyāvadāna. A Collection of Early Buddhist Legends,* edited by E. B. Cowell and R. A. Neil. Cambridge 1886 (repr. Amsterdam 1970)
- DN *Dīghanikāya*, see CPD.
- EW *East and West*
- FE Facsimile Edition
- Geiger: Pāli Dhamma  
M. und W. Geiger: *Pāli Dhamma vornehmlich in der kanonischen Literatur.* Abhandlungen der Bayerischen Akademie der Wissenschaften. Philosophisch-philologische und historische Klasse XXXI. Band, 1. Abhandlung. München 1920 = W. Geiger: *Kleine Schriften zur Indologie und Buddhismuskunde.* Glasenapp-Stiftung Band 6. Wiesbaden 1973, pp. 101–228.
- GRETIL Göttingen Register of Electronic Texts in Indian Languages
- IA *Indian Antiquary*
- IJ *Indo-Iranian Journal*
- It-a *Itivuttaka-aṭṭhakathā*, see CPD.
- JAs *Journal Asiatique*
- JIABS *Journal of the International Association of Buddhist Studies*
- JOIB *Journal of the Oriental Institute, Baroda*

- JRAS *Journal of the Royal Asiatic Society*
- Mittelindisch: O. v. Hinüber: *Das ältere Mittelindisch im Überblick*. Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Sitzungsberichte, 467. Band. Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Heft 20. Wien <sup>2</sup>2001
- MPPŚ É. Lamotte: *Le traité de la grande vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra)*. Louvain. Tome I (chapitres I–XV) 1949; Tome II (chapitres XVI–XXX) 1949; Tome III (chapitres XXXI–XLII) 1970; Tome IV (chapitres XLII [suite]–XLVIII) 1976; Tome V (chapitres XLIX–LII et chapitre XX [2<sup>e</sup> série]) 1980
- Mvu III<sup>2</sup> *The Mahāvastu. A New Edition*. Volume III. Ed. by K. Marciniak. Bibliotheca Philologica et Philosophica Buddhica XIV,1. Tokyo: IRIAB 2019
- NPED M. Cone: *A Dictionary of Pāli*. Part I (a - kh). Oxford 2001; Part II (ga - na). Bristol 2010; Part III (pa - bha). Bristol 2020
- OLZ *Orientalistische Literaturzeitung*
- Palola Śāhis: O. v. Hinüber: *Die Palola Śāhis. Ihre Steininschriften, Inschriften auf Bronzen, Handschriftenkolophone und Schutzzauber*. Antiquities of Northern Pakistan 5. Mainz 2004
- PED T. W. Rhys Davids and W. Stede: *The Pali Text Society's Pali-English Dictionary*. London 1921–1925 (reprint with corrections 2015)
- Sander: Paläographisches  
L. Sander: *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*. Verzeichnis der Orientalischen Handschriften in Deutschland. Supplementband 8. Wiesbaden 1968
- Sander: Pariṣad und paṛṣad  
L. Sander: “Pariṣad und paṛṣad in Vinaya- und Hīnayāna-Sūtra-Texten aus den Turfanfunden und aus Gilgit,” in: H. Bechert (ed.): *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur*. Erster Teil. Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse. Dritte Folge Nr. 149. Göttingen 1985, pp. 144–160.
- SN *Samyuttanikāya*, see CPD.
- SP *Saddharmapuṇḍarīka* edited by H. Kern and B. Nanjio. Bibliotheca Buddhica X. St. Petersburg 1908–1912 (reprint Osnabrück 1970)
- Thalpan D. Bandini: *Die Felsbildstation Thalpan II*. (Steine 31–195). Materialien zur Archäologie der Nordgebiete Pakistans Band VII. Mainz 2005
- Vin *Vinayaṭṭhaka*, see CPD.
- WZKS(O) *Wiener Zeitschrift für die Kunde Süd(- und Ost)asiens*
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

## V. INDEX

The numbers refer to paragraphs; verses are marked by an asterisk (\*). The respective *sigla* are added in parentheses, if a word, phrase or name occurs only in some manuscripts, e.g. (IK).

### V.1 INDEX OF SELECTED WORDS, TERMS AND PHRASES

Common terms such as *karma*, *kuśalamūla* or *punya* are not included. Formulas are referred to in the following way: *bhūta trasta udvigna* [2+2+3].

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agra-bodhi-pradarśaka (AI)	169d	andha-yoni	83
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adhimānika	164	abhisamskāra → rddhy-°, karma-°, vikurvādhiṣṭhāna-°	
adhi-muc → duradhimocya		abhisamaya → kuśaladharmā-°	
adhr̥ṣya (F apradhr̥ṣya)	16	abhisamparāya	42,203,204
adhyāśaya	31	amṛta-prada (I)	234b*
anabhyasita	229	amṛta-prabha	234b*
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ahaṃkāra-mamakāra	162,165,168(F)	upāya-kausālya	53,58,182
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ādhyā mahādhana mahābhoga prabhūtabhoga [2+4+4+5]	184	ṛddhi-prātihārya	249
ātman, śūnya	221c*	ṛddhi-bala	157,237,248,249,260
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ātma-bhāva	86,169,227,228	ṛddhi-balādhiṣṭhānena, svakena gaccha	54,59
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ādīnava	241	ṛddhi-vikurvita → nandika	
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āścarya-prāpta	67	ogha → kleśa-°	
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[iti pi so]	25	autsukyam kṛ	116
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		karuṇā-vihāritayā satvānāṃ dharman deśayati	100
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karmāvaraṇa-kṣaya (A)	8	kuśāla-mūla-sambhāra	241
karmōpacaya	103	kuśāla-sthāna	191
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kāyo bhedana-dharmā maraṇa-paryavasāno	168	kleśōgha	168d*
kārāpaṇa	98b*	kleśōraga-vimocaka	119d*
kāruṇika	19a*,134	kleśōraga-viṣārdita	127d*
kāruṇya	197b*	kṣaṇa “leisure”	32b*
kāruṇya-citta	105	kṣaya → karma-°, karmāvaraṇa-°, pāpa-°	
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guṇānuśamsa-sukha, sāṃparāyika	85	jñāti-gaṇa → mitra-°	
guṇōdbhava, sarva-°	187d*	jñātr-śoka (F jñāti-°)	240
guṇōdbhāvanārtham (F)	96	jñātr-saṃgha (AFIK jñāti-°)	168
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grantha → sva-°		tathāgata-gocara-pariniṣpatti	23
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cakravartin	31,72,76 - 78,88,160bc*	tathāgata-jñāna-nirdeśa	256
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carima-vijñāna	239	tathāgata-śrāvaka-saṃgha	247
carima-vijñāna-nirodha	83	tathāgataḥ svakam ātmānam antardhitam darśayati	51
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## VI. ADDENDA

to

### II.2.3 Remarks on the Manuscripts

In an article, which was published recently while the final proofs of this books were read, J. Silk observes: "... it will be possible only with tremendous difficulty, if at all, for a user of an edition to access the richness of the actual transmissional history of any of the witnesses which have been so carefully and lovingly collated by the editor, but then hidden in an apparatus."<sup>1</sup> A similar thought had occurred to me independently while proof-reading the text-historical notes, which offered an almost unique opportunity to extract some of the hidden information and collect more material (without aiming at absolute completeness) for tracing the text history in an addendum to the Remarks on the Manuscripts, which were meant originally to present only some very few selected specimina. Even a superficial look at the following collection allows an interesting glimpse of the textual history and shows, how different the individual manuscripts are in many respects with, e.g., manuscript D more often confusing characters or manuscript I replacing more words of the Gilgit vulgate than any other manuscript. A clear distinction between these two and among other categories is not always straightforward, and more or less arbitrary decisions are difficult to avoid. For, variations such as *dūta* and *dūra* in verse 222c (note 2296) in manuscripts AI and in the Gilgit vulgate can be classified under either "confusion of characters" or "words replaced" (as done here).

The material presented on pages xxviii–liii above is not repeated here, unless there is some additional information on or correction of individual quotations, nor are the rather frequent *sandhi*-consonants listed, because they can be detected easily in the text-historical notes. Together with other linguistic peculiarities of the text or of metrics, which are also not included, they deserve a separate study.

On the whole, it is difficult to overestimate the value of the Gilgit manuscripts in general, and the Saṃghāṣasūtra manuscripts in particular, for the study of early Indian codicology.

#### 1. Manuscript A

**Virāma:** The *virāma* is confused with °-e in § 104 (note 871, folio 30v6) *āsīte* instead of *āsīt*\*

**Anusvāra:** The *anusvāra* is confused with -o- in verse 172d (note 2194, folio 86r2) *nīrodhamtpāda* instead of *nīrodhotpāda*, cf. remarks on manuscripts BDFI (Addenda).

**Consonants doubled:** Occasionally -v- is doubled after -r-: § 101 (note 848, folio 29v6) *bhūtapūrvvaṃ*, § 119 (note 1002, folio 35v1) *nirvvāṇadhātum*, § 148 (note 1215, folio 44r2) and § 155 (note 1243, folio 45v1) *sarvve*, § 184 (note 1433, folio 53v4) *sarvvāṇi*, § 237 (note 1891, folio 74r6) *sarvvadharmā*-°, verse 189d (note 2229, folio 87r4) *sarvvavyādhi*-°, § 185 (note 1434, both folio 53v6) *p(ū)rvvakarmaṇ* and *sarvveṣāṃ*, § 213 (note 1671, folio 64r3)

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<sup>1</sup> J. A. Silk: "Editing without an Urtext: Buddhist Sūtras, Rabbinic Text Criticism, and the Open Philology Digital Humanities Project." ARIRIAB 24. 2021, pp. 147–163, particularly p. 162.

*pūrvvimako*, verse 211a (note 2273, folio 88v3) *pūrvvam* and § 258 (note 2372, folio 92v6) *pūrvvāyām*, § 212 (note 1665, 63v6) *caturvviṅśadvidhā*, verse 173b (note 2196, folio 86r3) *kurvvate* and verse 182b (note 2212, folio 86v4) *kurv[v]anty*.

No reason for doubling the initial consonant is recognizable in verse 62b (note 1558, folio 58v3) *putra {d}devakrodham*, in verse 78a (note 1851, folio 72v1) *(sthi)to {n}nirvāṇadhātū* or in § 168 (note 1321, folio 48r4) *narakattiryagyoni.parāyaṇam*.

**Sandhi:** A rare *sandhi* -s s- occurs in § 132 (note 1102 [F note 428], folio 39r6) *jambudvīpakās satvā*.

**Confusion of characters:** *-ta-* and *-tha-* in § 45 (note 333, folio 13r1) and in § 114 (note 966, folio 34v5) *kathamah (-e)* instead of *katamah (-e)*, *-ma-* and *-sa-* in § 212 (note 166, folio 63v3) *sadvāpitas* instead of *madvāpitas*, *-ra-* and *-ḍa-* (?) in § 65 (note 498, folio 18r3) °-*dākṣasām* instead of °-*rākṣasām*; *-va-* and *-ta-* in § 172 (note 1346, folio 50r2) *ite* instead of *iva*, *-śa-* and *-ja-* (?) in verse 154d (note 2160, folio 84v6) *tejarājau* instead of *tejarāśau*, cf. Mittelindisch § 213, *-(t)sva-* and *-sya-* in § 230 (note 1842, folio 72r1) *syakāyam* instead of *svakāyam*.

**Mistakes and Corrections:** Mistakes stand uncorrected in verse 164d (note 2180, folio 85v2) *yadopartsyati* (read *yadotpatsyati*?) instead of *yadā vatsyati* and in verse 201d (note 2254, folio 88r1) *bhrām[jāma]* instead of *bhuṃjāma*.

**Misplaced characters:** The confusion of *deva* and *veda* as in § 207 (note 1622, folio 61v3) *evam vedeti* instead of *evam deveti* is not uncommon in later manuscripts. This is perhaps the oldest example.

**North-western origin:** There is no recognizable reason for the *-r-* inserted in § 29 (note 163, folio 7r6) *dīrghasyā{r}dhvan{y}o tyayena* instead of *dīrghasyādhvano tyayena* and in § 230 (note 1844, folio 72r4) °-*kāyebhyar* instead of °-*kāyebhyaḥ daharāmś*.

**Words replaced:** Sometimes individual words used in the text of manuscript A are replaced in the Gilgit vulgate: § 42 (note 278, folio 11v3) *saṃjīvane* replaces *hahe*; verse 13b (note 370, folio 14r2) *tat kṣayam naiva ca brajet\** replaces *kṣayam eva na labhiṣyati.*, § 61 (note 470, folio 17r5) *anuprāptaḥ* replaces *saṃprāptaḥ*, cf. BFIK *saṃprāptaḥ*, § 80 (note 618, folio 22r3) *kalpasahasrāni* replaces *varṣasahasrāni*; in verse 29d (note 801, folio 28v2) *agrasatva* replaces *śuddhasatva*, § 115 (note 970, folio 34v6) *vāgduścaritaṃ* replaces *vāgdurbhāṣitaṃ*, § 136 (note 1138, folio 40v6) *pratijāgaranti* replaces *pratijñā kariṣyanti*, § 177 (note 1371, folio 51r2) *satvā* replaces *bodhisatvā*; this reading is shared with manuscript I, § 184 (note 1433, folio 53v3 foll.) *apareṇa* replaces *anupūrveṇa* and *dhanadhānyāni* replaces *bījāni*; cf. manuscripts IK, § 185 (note 1435, folio 53v6) *eṣante* replaces *anveṣate*, verse 60d (note 1554, folio 58v1) *bhr̥śam\** replaces *pr̥yam*; this reading is shared with manuscript I, § 207 (note 1627, folio 61v4) and perhaps § 224 (note 1781 [A lacuna]) *kim idaṃ* replaces *kim iti*, which is preserved in manuscripts F(only in § 207)IK, verse 64c (note 1645, folio 62v6) *vuptas* replaces *ruhyas*, § 212 (note 1664, folio 63v5) *kim ayam* replaces *kim arthaṃ*, verse 67d (note 1675, folio 64r4) *śānte yatra* replaces *yatra yat<ra>*, verse 69d (note 1680, folio 64r6) *pāpakṣayo* replaces *karmakṣayo*; this reading is shared with manuscripts FIK, § 226 (note 1803, folio 70r3) *udyogaṃ* replaces *udvegaṃ*, this reading is shared with manuscripts FI, verse 77a (note 1848, folio 71r6) *buddhakṣetraṃ* replaces *śuddham kṣetraṃ*, cf. manuscripts FI(K lacuna) *śuddhakṣetraṃ*, verse 147c (note 2144, folio 84r5) *vaṃcyāmaḥ* replaces *yāsyāmaḥ*, verse 149a (note 2147, folio 84r6) *vīra* replaces *tubhyaṃ*, verse 205d (note 2261, folio 88r5) *yācayate* replaces *yātayate*; the reading

in verse 206d (folio 88r6) is unclear, perhaps also *yāyate*; verse 219c (note 2291, folio 89r4) *dharmavarṣaṃ* replaces *ratnavarṣaṃ*, verse 222c (note 2296, folio 89r6) *dūraṃ* replaces *dutaṃ*; this reading is shared with manuscript I (K lacuna), verse 224c (note 2300, folio 89v2) *pratilabdha-*° replaces *pratibuddhā*; this reading is shared with manuscript I (K lacuna), verse 233d (note 2317, folio 90r3) *kva* replaces *kutra*, this reading is shared with manuscript I (K lacuna).

**Words added:** § 155 (note 1242, folio 45v1) *darśanāya: vandanāya* instead of only *darśanāya.*, § 236 (note 1880, folio 74r1) °-*pretakuṃbhāṇḍāny* instead of only °-*pretāny*, § 238 (note 1897, folio 74v3) *sarvaduḥkhārthaṃ* instead of only *sarvaduḥkhaṃ*; this reading is shared with manuscripts FI (K lacuna), § 256 (note 2358, folio 92r1) *mahādharma- dundubhi-*° instead of only *mahādundubhi-*°; this reading is shared with manuscript I.

**Middle Indic features:** verse 15b (note 384, folio 14v2) *ko jayaṃ te bhaviṣyati* instead of *kiṃ jayaṃ vo bhaviṣyati* with Middle Indic (Pāli) *ko* corresponding to Sanskrit *kva*.

## 2. Manuscript B

**Writing habits:** Rarely a consonant is doubled as in § 188 (note 1459, folio 53r8) *bhattavyaṃ*; this reading is shared with manuscripts CDF, in § 239 (folio 72v8, C lacuna) *marttavyaṃ* or in § 250 (note 2114, folio 81r1, C lacuna) *vyākaraṇena ccittaṃ*.

**Virāma:** The *virāma* is misunderstood as *-e* in verse 137d (note 2068, folio 78v7) *bhavete* instead of *bhavet\**.

**Anusvāra:** The *anusvāra* is confused with *-ā* in: § 20 (note 111, folio 4v4) *katamā bhagavan dharmam* instead of *katamaṃ*, this reading is shared with manuscript K, or with *-o-* in verse 118a (note 2022, folio 77r9) *marāṇaṃraga-*° instead of *marāṇoraga-*°, cf. remarks on manuscripts AFDI (Addenda).

**Confusion of characters:** *-r-* and *-va-* in verse 29a (note 798, folio 26r5) *vasi* instead of *rṣi*, *-cya-* and *-ṣya-* in § 237 (note 1885, folio 72r7) *iti bhagavann uṣyate* instead of *ucyate*, *-ha-* and *-la-* in § 259 (note 2384, folio 101r6) °-*ilopasaṃkrāntaḥ* instead of °-*ihopasaṃkrāntaḥ*.

**Mistakes and Corrections:** The mistake in § 30 (note 173, folio 6v8) *karōṣyaṃti* instead of *kariṣyaṃti* stands uncorrected in manuscript I, but is detected and corrected in manuscript B, as is in § 229 (note 1829, folio 69v4) *purva-*° corrected into *pūrva-*°; the mistakes in § 66 (note 511, folio 16r7) *āsamānām* instead of *āsanānām*, in verse 110b (note 2006, folio 76v9) *ṛśvapṛṣṭe* instead of *aśva-*° and in § 258 (note 2378, folio 101r1) *s[th]ir* instead of *tasthire* (?) stand uncorrected. The mistake in verse 68d (note 1677, folio 62v3) *akarot tamaḥ* instead of *akarot tataḥ* is shared with manuscript D.

**Words replaced:** § 61 (note 470, folio 15r9) *saṃprāptaḥ* instead of *anuprāptaḥ*, this reading is shared with manuscripts AFIK, § 80 (note 622, folio 19<sup>2</sup>v8) *sahabhāgyatāyām* instead of *sahabhāvyatāyām*; § 224 (note 1785, folio 67v4) *viruddhyante* instead of *niruddhyante*, verse 90b (note 1973, folio 73v5) *kramiṣyāmi* instead of *krandiṣyāmi*.

**Dardic metathesis(?):** § 62 (note 487, folio 15v7) *antarhṛtaḥ* (i.e. °-*hritaḥ*) instead of *antarhītaḥ*; the *-r-* in § 226 (note 1800, folio 68r9) *na jarā{r} na vyādhir* seems to be caused by the subsequent *vyādhir*, verse 88a (note 1967, folio 75v3) *aparā{r}dham*.

**Middle Indic features:** verse 19b (note 407 folio 13v2) *dvīpatottamaḥ* instead of *dvīpadottamaḥ*, § 53 (note 409, folio 13v3) *smidaṃ* instead of *smitaṃ*, § 117 (note 989, folio

33r4) *utakaṃ* instead of *udakaṃ*, § 131 (note 1097, folio 38r5) °-*prābharaṇena* instead of °-*prāvaraṇena*, verse 175b (note 2200, folio 84r2) *ghādyante* instead of *ghātyante*; this reading is shared with manuscript I.

### 3. Manuscript C

**Confusion of characters:** -*ca-* and -*va-* in verse 27d (note 795, folio 34v5) °-*vetanāḥ* instead of °-*cetanāḥ*.

### 4. Manuscript D

**Writing habits:** There are numerous examples for double -*tt-* before -*r-* in manuscripts DE such as § 79 (note 609, folio 26v6) *ttrāsaṃ*, § 115 (note 973, folio 42v7, also E 32v6) *ttrātā*, § 200 (note 1566, folio 74r5) *puttro*, § 221 (note 1757, folio 87r8, also E 72r2) *vuddhakṣettrāt*, § 221 (note 1758, folio 87v1, also E 72r3) *yāvanti tattra dṛṣṭāni*, etc.;<sup>2</sup> cf. also § 201 (note 1575, folio 75r2) *kkṛtūṃ*.<sup>3</sup>

Double -*pp-* appears after -*r-* in § 141 (note 1176, folio 52r4, also E folio 40r3) and § 163 (note 1297, folio 58r6) °-*samarppitā*; only the first reading is shared with manuscript E.

A further example for -*cca-* after *anusvāra* is § 153 (note 1235, folio 55r3) *paṃccamātrāni*;<sup>4</sup> cf. also double *dd-* instead of *d-* in § 84 (note 644, folio 28v3) *pūrvvasyāṃ ddiṣi*. There is no recognizable reason for -*tta-* in § 188 (note 1459, folio 68r7) *bhaittavyaṃ*; this reading is shared with manuscripts CBF (*bhe-*°) or in § 221 (note 1760, folio 87v3, also E 72r5) *ttāni*.

Rarely -*pa-* is replaced by -*va-* in § 162 (note 1286, folio 57v4) *cavalo* instead of *capalo*.

The reading § 131, 132 (notes 1094, 1101, folios 48r6, 48v3) *vipaśśināmānas* and *paścimako vipaśśī* is copied in manuscript E.

**Virāma:** The *virāma* is perhaps confused with -*i-* in § 218 (note 1739, folio 85v4) as well as in § 219 (note 1743, folio 86r3) *avocati* instead of *avocat\**.

**Anusvāra:** The *anusvāra* is confused with -*e-* in § 103 (note 861, folio 36r7) *varṣadvayaṃna* instead of *varṣadvayena*, § 110 (note 926, folio 40v4) *vijñaptayaṃ* instead of *vijñaptaye*, cf. p. xxxix note 86 and with -*o-* in verse 78a (note 767, folio 78v1) *saṃ* instead of *so*, cf. remarks on manuscripts BFI (Addenda), § 241 (note 1937, 98r2) *tvo* instead of *tvaṃ*.

**Confusion of characters:** *a-* and *su-* in § 123 (note 1035, folio 82v7) *sunusmarāmy* instead of *anusmarāmy*, -*r-* and -*va-* in § 53 (note 416, folio 18r2) *kṛ* instead of *kva*; *kṣa-* and *ccha-* in § 126 (note 1059, folio 46v7) *kṣatradhvaja-*° instead of *cchatradhvaja-*°, -*ka-* and

<sup>2</sup> It is not always entirely clear whether *tra* or *ttra* is intended by the scribe. The difference between *tra* and *ttra* becomes evident by comparing, e.g., manuscript D § 100 (folio 36v4) *yatra* and *puttra* almost exactly below *yatra* in the next line (folio 36v5). There is no such example in the fragmentary manuscript E.

<sup>3</sup> Cf. also *cakkravaṇśasya* in the colophon of manuscript D.

<sup>4</sup> On the doubling of consonants in various positions cf. J. Wackernagel: *Altindische Grammatik I*. Lautlehre. Göttingen 1896, p. 112 § 98a and A. Debrunner: *Nachträge zu Band I*. Göttingen 1957, p. 61 on AiGr I, p. 112,36. Very rarely consonants are doubled in inscriptions from the Upper Indus: *amṛttadatta*, Ziyarat 220:1 in D. Bandini-König: *Die Felsbildstation Thalpan V*. Kataloge Ziyarat, Thakot, Khomar Das, Gichoi Das, Dardarbati Das. Materialien zur Archäologie der Nordgebiete Pakistans Band X. Mainz 2011 [2012], p.117, and *pṛrāpto*, Dadam Das 21:4 in M. Bemann: *Die Felsbildstation Dadam Das*. Materialien zur Archäologie der Nordgebiete Pakistans Band V. Mainz 2005, p. 93. Doubling of consonants after *anusvāra* is so far known only from inscriptions, but not from manuscripts according to AiGr I, p. 112 and Nachträge.

**-pa-** in § 94 (note 739, folio 33r6) *kaṃcanavati* instead of *paṃcanavati*, **-kau-** and **-lau-** in § 250 (note 2116, folio 106v4) *laukr<tya>-°* instead of *kaukr̥tya-°*, **-kya-** and **-kva-** in verse 155b (note 2161, folio 109r1) °-v{y}ākvasya instead of °-vākyasya, **-jva-** and **-dvā-** in verse 60a (note 1653, folio 73v3) *dvāraṃ* instead of *jvaraṃ*, **-ṭu-** and **-ha-** (modern form of the character) in § 227 (note 1812, folio 90v4) *kahakā* instead of *kaṭukā*, **-ta-** and **-ca-** in § 181 (note 1401, folio 64v4) *sarvve ta* instead of *sarvve ca* and in § 182 (note 1407, folio 65r2) *vātam* instead of *vācam*, **-ti-** and **-vi-** in § 239 (note 1908, folio 96v3) *tijñāna-°* instead of *vijñāna-°*, **-tya-** and **-tr-** in § 59 (note 457, folio 19v5) *rātyaṃdivasais* instead of *rātr̥ṃdivasais*, **-tra-** and **-tu-** in verse 59a (note 1550, folio 73v2) *vaktraṃ* instead of *vaktum*, **-da-** and **-ca-** in § 95 (note 746, folio 33v3) *sadet* instead of *sacet*, **-da-** and **-sa-** in § 233 (note 1863, folio 94r3) *saharāṇi* instead of *daharāṇi*, **-ddha-** and **-ndha-** in verse 80a (note 1855, folio 93v3) *vandhā* instead of *vaddhā*, **-na-** and **-da-** in § 173 (note 1349, folio 61r1) *edaṃ* instead of *enaṃ* and in § 228 (note 1824, folio 92v1) *sad vedanāṃ* instead of *san vedanāṃ*; this reading is shared with manuscript F (A lacuna), **-nta-** and **-nva-** in § 216 (note 1715, folio 84r2) *samanvā* instead of *samantā*, **-nya-** and **-nva-** in § 224 (note 1586, folio 89r1) *manvitavyaṃ* instead of *manyitavyaṃ*, **-ma-** and **-ṣa-** in § 247 (note 2094, folio 105r4) <pa>*śyeṣaḥ* instead of *paśyemaḥ*, **-ma-** and **-hā-** (modern form of the character) in § 229 (note 1839, folio 92v2) *mahāviṣaye* instead of *mama viṣaye*, **-mu-** and **-su-** in § 85 (note 654, folio 29r4) *mukhāṇi* instead of *sukhāṇi*; this reading is shared with manuscript K, **-yā-** and **-sā-** in § 248 (note 2095, folio 105r5) *yārdham\** instead of *sārdham\**, **-va-** and **-rdha-** in § 215 (note 1708, folio 83v4) <a>*ntavīyanta:* instead of *antardhīyanta:*, **-vya-** and **-rdhya-** in § 54 (note 423, folio 18r7) *tathāgatasyavyānubhāvena* instead of *tathāgatasyardhyānubhāvena* and in § 181 (note 1401, folio 64v5) °-vyabhisamkārān instead of °-rdhyabhisamkārān.

**Mistakes and Corrections:** § 144 (note 1191, folio 53r1) *sarvvadhātuḥ* instead of *satvadhātuḥ*; this reading is shared with manuscript E (folio 40v4), § 176 (note 1364, folio 62r3) *a«tha» khalu*, § 188 (note 1460, folio 68v1) *sadgatikaṃ* instead of *ṣadgatikaṃ*; this uncorrected mistake shows that manuscript D was copied from a manuscript written in Gandhāran Brāhmī, where *ṣa* and *sa* are, in contrast to Proto-Śāradā, very similar. A wrong “correction” is § 192 (note 1487, folio 70r1) *niro«dha»dharmmeva* instead of *nirodham eva*. The mistake in verse 68d (note 1677, folio 80v7) *akarot tamaḥ* instead of *akarot tataḥ* is shared with manuscript B. The mistakes in verse 197b (note 2244, folio 112r3) *kuruṣu vrata* instead of *kuru suvrata* and in verse 214b (note 2280, folio 113r7) *mṛtā pitaḥ* instead of *mṛtāpi ca*. stand uncorrected.

There is no recognizable reason for the *-r-* in verse 54d (note 1540, folio 73r2) *{r}vyādhir*.

A second character written with two vowel signs is found in verse 103a (note 1996, folio 100v3) *pāpā{ī}nāṃ*.

**North-western linguistic features:** § 135 (note 1135, folio) *ddharmaṃ*, § 220 (note 1751, folio 87r2) *ddharman* and in the colophon *devaddharmmo* as well as *ddharmma-sīryāya*, cf. Remarks on Manuscripts 5. Manuscript E.

**Words replaced:** § 34 (note 226, folio 10r3) *śrutidharā* instead of *śrutadharā*; verse 5b (note 309, folio 13v4) *pūrvvajanmapracoditaṃ*. instead of *pūrvakarmapracoditaṃ*., § 78 (note 598, folio 26r4) *upadāhayati* instead of *upaśamayati*; § 175 (note 1363, folio 62r3) *kathayetum\** by mistake instead of *kartum\**, § 187 (note 1456, folio 68r3) *vinipatyā* instead



of *vinivartya*, verse 75d (note 1701, folio 83r2) *kathaṃcana* instead of *kathaṃ drumā*, § 239 (notes 1909, 1913, folio 96v4,6) *maharṣāḥ* instead of *mārṣāḥ*, verse 145d (note 2139, folio 108r1) *vīryasthāno* instead of *vīryasthāmo*, verse 205b (note 2260, folio 112v5) *śarīram acetanam\** instead of *śarīraṃ manoramam*.

**Middle Indic features:** Verse 190c (note 2231, folio 111v3) *mogho* instead of *moho* is a hyper-sanskritism: The hesitation between *-ka-* and *-ga-* as in verse 66b (note 1648, folio 80r2) *aṃguraṃ* is shared with manuscript K, cf. also Remarks on Manuscripts 2. Manuscript B.

## 5. Manuscript E

**Writing habits:** An example for double *-tt-* in front of *-ra-* is § 221 (note 1758, folio 72r3) *yāvaṃnti tatra drṣṭāni*; this reading is shared with manuscript D. Double *-ppa-* appears after *-r-* in § 141 (note 1176, folio 40r3) °*samarppitā*; this reading is shared with manuscript D. There is no recognizable reason for the initial *tta-* in § 221 (note 1760, folio 72r5) *paśyāmi ttāni cehastho*; this reading is shared with manuscript D. Further examples for an initial double *ss-* are in § 114 (note 962, folio 32r8) *evāya<ṃ> ssarvaśūrāyaṃ*, § 131 (note 1094, folio 36v4) *ahaṃ ssarvvaśūra* and § 141 (note 1172, folio 40r2) *eva ssarvaśūra*.

Double *-cca-* is written after *anusvāra* in § 117 (note 987, folio 32r6) *paṃcca mahānadyā*, § 159 (note 1263, folio 44r7) *paṃccamātrāṇi* etc.

**Confused characters:** *-ṇa-* and *-dā-* in § 117 (note 988, folio 32r6) *samavasaraḍām* instead of *samavasaraṇam*, *-dya-* and *-nya-* in § 134 (note 1124, folio 37v6) *yathānya* instead of *yathādya*, *-la-* and *-ya-* in § 132 (note 1101, folio 37r2) *yoka* instead of *loka*.

**Words replaced:** § 129 (note 1084, folio 36r5) *arthavinayaviniścītā* instead of *arthavinayaviniścayā*, § 132 (note 1102, folio 37r3) *praviṣṭavān\** instead of *pravṛṣṭavān\**; § 133 (note 1113, folio 37v1) *vrahmacaryaṃm akarṣam* instead of *brahmacaryaṃ acārṣam*.

**Words added:** § 125 (note 1049, folio 34v5) *mahātyāgī* is added after *sarvvasvapartyāgī*, § 134 (note 1123, folio 37v7) in *kuśalamūladharmam* instead of only *kuśalamūlam*.

## 6. Manuscript F

**Anusvāra:** The *anusvāra* is confused with *-o-* in verse 78a (note 767, folio 78v1) *saṃdrṣyate* instead of *so drṣyate*, cf. remarks on manuscripts ABDI (Addenda).

A **consonant is doubled** in § 188 (folio 60r4) *bhettavyam*; this reading is shared with manuscripts CBD.

**Confusion of characters:** *a-* and *la-* in verse 66b (note 667, folio 68r1) *laṃkuram\** instead of *aṃkuram\**, *-ṛ-* and *-ya-* in verse 97c (note 978, folio 83v3) *smṛ haṃ* instead of *smy ahaṃ*, *-ṇa-* and *-mā-* in § 123 (note 386, folio 40r4) *pratyarhemā* instead of *pratyarheṇa*, *-na-* and *-ra-* in § 171 (note 540, folio 54r5) °*rigranthā* instead of °*nigranthā*, *-ma-* and *-sa-* in § 65 (note 165, folio 18v6) in *samamudraṃ* instead of *sasamudraṃ*.

**Mistakes and Corrections:** Further uncorrected mistakes are § 44 (note 96, folio 11r3) *bhagavatya* instead of *bhagavataḥ*, § 46 (note 111, folio 12r6) *lokhayataḥ* instead of *lekhayataḥ*, and verse 66a (note 666, folio 68r1) *kuru* instead of *taru*.

**Words replaced:** verse 8a (folio 10v7) *aṇumātraṃ* instead of *bālamātraṃ*; § 61 (note 470, folio 17v2) *saṃprāptaḥ* instead of *anuprāptaḥ*; this reading is shared with manuscripts

ABIK, § 81 (folio 23v4) *vinipātaṃ na yāsyati* instead of *vinipātaṃ na gamiṣyati* (A *gacchati*); this reading is shared with manuscript I, verse 27d (folio 31r6) *krandanti acetasa*. (unmetrical) instead of *krandantaḥ śokacetanāḥ*, § 122 (folio 39v6) *anusmarāmy ahaṃ* instead of *abhijānāmy ahaṃ*, this reading is shared with manuscripts IK(A lacuna), § 127 (folio 41r6, G folio 30v5) *sarvāstiparityāgī* instead of *sarvasvaparityāgī*, this reading is shared with manuscript I (A lacuna), § 139 (folio 45r6, G note 463, folio 33v7) *mandamūḍhaḥ* instead of *mohamūḍhas*, § 140 (folio 45v3, G folio 34r1) *pretaviṣaye* instead of *pretayoniṣu*, this reading is shared with manuscripts IK (reading °-eṣu), § 161 (folio 50v6) *utthāya* instead of *saṃkṣubdhāḥ*, § 166 (note 530, folio 52v6) *visaṃvādayaṃti* instead of *visaṃpādayanti*, this reading is shared with manuscripts KI, § 190 (folio 60v5) *prāptā* instead of *abhisambuddhā*; this reading is shared with manuscript I, verse 69d (folio 69v1) *karmakṣayo* instead of *pāpakṣayo*; this reading is shared with manuscripts AIK, verse 77a (folio 78r8) *śuddhakṣetraṃ* instead of *buddhakṣetraṃ*; this reading is shared with manuscripts AI (Addenda) (K lacuna), § 241 (folio 82r6) *sukhasaṃvartakāni* instead of *hitasaṃvartakāni*; this reading is shared with manuscript I, § 243 (folio 82v7) *pratyuvāca* instead of *pratyabhāṣata*; this reading is shared with manuscript I, verse 95b (folio 83v1) *paramaduḥkhitam* instead of *duḥkhaprapīḍitam*; this reading is shared with manuscript I.

**Words added:** § 112 (folio 37r3) *anavataptān mahāsarasaḥ* instead of only *anavataptāt\** in the vulgate, § 168 (folio 53r6) °-*tiryagyonipretalokaparāyaṇam* instead of only °-*tiryagyoniparāyaṇam*, § 168 (folio 53r6) *akalyāṇamitrasaṃsargahetoḥ* instead of only *akalyāṇamitrahetoḥ*, § 213 (folio 69r3) *(ta)sy(ā)[grataḥ]* instead of only *tasya*, § 238 (folio 80v2) *sarvaduḥkhārthaṃ* instead of only *sarvaduḥkhaṃ*; this reading is shared with manuscripts AI (K lacuna).

## 7. Manuscript G

**Words replaced:** See 6. Manuscript F (Addenda): Words replaced.

## 9. Manuscript I

**Virāma:** The *virāma* appears in an unusual position in § 227 (note 1808, folio 28v3) *āt\*mabhāvaṃ*; it is confused with *-e-* in § 96 *kārayete* (note 751, folio 12r2) instead of *kārayet\** and in § 162 (note 1287, folio 20r1) *icchete* instead of *icchet\**.

**Anusvāra:** The *anusvāra* is confused with *-e-* in § 165 (note 1307, folio 20r7) *taṃ na* instead of *tena* and with *-o-* in verse 106b (note 2000, folio 31v6) *manasobṛṃhaṇer* instead of *manasambṛṃhaṇair*, cf. remarks on manuscripts BD (Adenda).

**Confusion of characters:** *-kva-* and *-cca-* in verse 164c (note 2180, folio 34r9) *ccac[i]* instead of *kvaci*, *-gha-* and *-ya-* in verse 138b (note 2069, folio 32v3) *ayuṣṭaśabdaṃ* instead of *ghuṣṭa-°*, *-ca-* and *-da-* in § 161 (note 1281, folio 19v8) *dāsane* instead of *cāsane*, *-ca-* and *-va-* in verse 86a (note 1964, folio 31r5) *vitas* instead of  *citas*, *-tā-* and *-yā-* in § 162 (note 1288, folio 20r2) *yādayeyuḥ* instead of *tādayeyuḥ*, *-ta-* and *-ka-* in § 188 (note 1460, folio 23r4) *ta tasya* instead of *tat kasya*, *-ta-* and *-bha-* in verse 76b (note 1846, folio 29r7) *atisaṃskṛtaṃ* instead of *abhisamṣkṛtaṃ*, *-ta-* and *-va-* in § 180 (note 1391, folio 21v7) *etam etad\** instead of *evam etad*, *-tra-* and *-pra-* in verse 96d (note 1985, folio 31v2) *mipra-°* instead of *mitra-°*, *-dhya-* and *-dhva-* in § 248 (note 2095, folio 33r3) *dhvāyaṃti* instead of

*dhyāyaṃti*, **-na-** and **-pa-** in verse 45d (note 883, folio 13v5) *yepa* instead of *yena*, **-nū-** and **-nya-** in § 251 (note 2121, folio 33v3) *nyanam* instead of *nūnam*, **-pa-** and **-sa-** in § 29 (note 159, folio 3r6) *sarvato* instead of *parvato*, **-pra-** and **-tra-** in verse 209a (note 2269, folio 35v1) *marañaprāṇam* instead of *marānatrāṇam*,<sup>5</sup> **-bha-** and **-sa-** in § 204 (note 1599, folio 25r2) *sagavā* instead of *bhagavā*, **-ma-** and **-sa-** in § 103 (note 860, folio 13r7) *ma kumāro* instead of *sa kumāro*, **-mā-** and **-ha-** in § 113 (note 950, folio 14v5) *paṃcehaḥ* instead of *paṃcemām*, perhaps **-mu-** and **-su-** in § 129 (note 1084, folio 16r9) °*sukhāni* (?) instead of °*mukhāni*, **-ya-** and **-tva-** in § 167 (note 1315, folio 20r9/10) *yayā* instead of *tvayā*, **-ya-** and **-va-** in § 120 (note 1008, folio 15r7) *vena* instead of *yena*, **-ra-** and **-na-** in verse 181c (note 2211, folio 34v8) *punato* instead of *purato*, **-ra-** and **-bha-** in verse 139b (note 2071, folio 32v4) *sudu(ṣka)bhaṃ* instead of *suduṣkaram*,<sup>6</sup> **-rya-** and **-va-** in verse 179a (note 2206, folio 34v7) *kā{la}vaṃ* instead of *kāryam*, **-va-** and **-rya-** in § 59 (note 463, folio 7v2) *bhagaryamtam* instead of *bhagavamtam*, **-ṣa-** and **-ra-** in verse 123c (note 2034, folio 32r4) *poraṇāthāya* instead of *poṣaṇārthāya*, **-sa-** and **-na-** in § 84 (note 651, folio 10v2) *namukhaṃ* instead of *saṃmukhaṃ*, **-su-** and **-sva-** § 244 (note 2055, folio 32r9) *sva{kā}kṛtānām* instead of *sukṛtānām*.

**Mistakes and Corrections:** The uncorrected mistake in verse 109d (note 2005, folio 31b8) *prāvṛkṣam* instead of *prāvṛtam* is perhaps caused by the following *sūkṣma*-°. Other uncorrected mistakes are § 34 (note 219, folio 4r3) *saṃvartsyaṃte* instead of *saṃvetsyaṃte*, verse 118a (note 2022, folio 32r2) °*samsrṣto* instead of °*samsprṣto*, verse 154c (note 2160, folio 34r5) *ratnāmaṃkaṃ* instead of *ratnāmayam*, 156a (note 2162, folio 34r6) *bhuktvā* instead of *bhaktād*, verse 175c (note 2201, folio 34v5) *paṃca[b]uddh(!)anabaddhās* instead of *paṃcabandhanabaddhās*.

**Misplaced characters:** § 115 (note 974, folio 15r2) *pratapamānāḥ* instead of *prapatamānāḥ*; this reading is shared with manuscript K.

**Words replaced:**<sup>7</sup> § 61 (note 470, folio 7v3) *saṃprāptaḥ* instead of *anuprāptaḥ*; this reading is shared with manuscripts ABFK, § 95 (note 748, folio 12r1) *pāpāni* instead of *karmāni*, this reading is shared with manuscript K, verse 47d (note 887, folio 13v5) *bhayabandhanāt\** instead of *bhayabhairavāt\**; this reading is shared with manuscript K, § 81 (note 625, folio 10r1) *vinipātaṃ na yāsyati* instead of *vinipātaṃ na gamiṣyati* (A *gacchati*); this reading is shared with manuscript F, § 116 (note 981, folio 15r3) *manuṣyāṇām* instead of *satvānām*, § 127 (note 1063, folio 16r4) *sarvāstiparityāgī* instead of *sarvasvaparityāgī*, this reading is shared with manuscript F (A lacuna), § 140 (note 1159, folio 17v4) *pretaviṣayeṣu* instead of *pretayoniṣu*, this reading is shared with manuscripts FGK, § 166 (note 1312, folio 20r9) *visaṃvādayaṃti* instead of *visaṃpādayanti*, this reading is shared with manuscripts FK, § 177 (note 1371, folio 21v1) *satvā* instead of *bodhisatvā*; this reading is shared with manuscript A, § 184 (note 1433, folio 22v2) *bījāni* instead of *dhanadhānyāni*; this reading is shared with manuscripts AK, § 190 (note 1473, folio 23r8) *prāptā* instead of *abhisambuddhā*; this reading is shared with manuscript F, verse 60d (note 1554, folio 24r10) *bhṛśam\** instead of *pryam*; this reading is shared with manuscript A, § 202 (note 1590, folio 24v9) °*abhyāhata*-° instead of °*āviddha*-°, § 207 (note 1627, folio 25v2) and § 224 (note 1781,

<sup>5</sup> Also listed in II.2.3 Remarks on the Manuscripts 9. Manuscript I “corrections.”

<sup>6</sup> Also listed in II.2.3 Remarks on the Manuscripts 9. Manuscript I “corrections.”

<sup>7</sup> The sequence of quotations in II.2.3 Remarks on the Manuscripts 9. Manuscript I “words replaced” is irregular. Words are quoted from notes 720 - 2364; 1548 - 2178; 1982 - 2333.

folio 28r4 [A lacuna]) *kim iti* instead of *kim idaṃ*; this reading is shared with manuscripts AF(only in § 207)K, verse 69d (note 1680, folio 26r9) *karmakṣayo* instead of *pāpakṣayo*; this reading is shared with manuscripts AFK, § 219 (note 1747, folio 27v3) *riddhisamādhānena* instead of *ṛddhibalādhānena*, verse 77a (note 1848, folio 29r7) *śuddhakṣetraṃ* instead of *buddhakṣetraṃ*, cf. manuscripts AF (Addenda) (K lacuna), § 241 (note 1944, folio 30v9) *[s]ukhasaṃvartakāni* instead of *hitasaṃvartakāni*; this reading is shared with manuscript F, § 243 (note 1961, folio 31r5) *pratyuvāca* instead of *pratyabhāṣata*; this reading is shared with manuscript F, verse 95b (note 1982, folio 31v1) *paramaduḥkhitam* instead of *duḥkha-prapīditam*; this reading is shared with manuscript F, verse 118b (note 2022, folio 32r2) *mad[dā]paraḥ* instead of *sudāruṇaḥ* is unclear, verse 137b (note 2067, folio 32v3) *brahmacarya{m}paras tathā* instead of *brahmacaryaparāyaṇaḥ*, verse 142d (note 2133, folio 33v7) *śuddhakṛtyam* instead of *buddhakṛtyam*; cf. verse 77a above, verse 222c (note 2296, folio 34v7) *dūtam* instead of *dūram*; this reading is shared with manuscript A (K lacuna), verse 224c (note 2300, folio 35b4) *pratibuddhaḥ* instead of *pratilabdha-*<sup>o</sup>; this reading is shared with manuscript A (K lacuna), § 254 (note 2338, folio 36r9) *sarvāvātī* instead of *iyam*.

**Words added:** § 168 (note 1321, folio 20r2) <sup>o</sup>-*tiryagyoniyamalokaparāyaṇam* instead of only <sup>o</sup>-*tiryagyoniparāyaṇam*; this reading is shared with manuscript K, § 238 (note 1897, folio 30r4) *sarvaduḥkhārtham* instead of only *sarvaduḥkham*; this reading is shared with manuscripts AF (K lacuna), § 256 (note 2358, folio 36v6) *mahādharmadundubhi-*<sup>o</sup> instead of only *mahādundubhi-*<sup>o</sup>; this reading is shared with manuscript A.

**Middle Indic features:** § 248 (note 2096, folio 33r3) *siṃghā*,<sup>8</sup> verse 175b (note 2200, folio 34v5) *ghādyā<m>te* instead of *ghātyante*; this reading is shared with manuscript B.

## 10. Manuscript K

**Writing habits:** Very rarely a consonant is doubled after *-r-* as in § 177 (note 1375, folio 44r2) *āhur vvayam*

**Confusion of characters:** *-ta-* and *-da-* in § 200 (note 1568, folio 51v3) *dad* instead of *tad*, *-da-* and *-na-* in § 163 (note 1292, folio 41v4) *pāriṣadyād* instead of *pāriṣadyān*, *-mu-* and *-su-* in § 85 (note 654, folio 21r2) *mukhāni* instead of *sukhāni*; this reading is shared with manuscript D, *-lya-* and *-tya-* in § 53 (note 414, folio 14r1) *upāyakośatyam* instead of *upāyakośalyam*.

**Words replaced:** § 51 (note 390, folio 13r5) *asrumukhā* instead of *asrukaṅthā*, § 61 (note 470, folio 15v2) *saṃprāptaḥ* instead of *anuprāptaḥ*, this reading is shared with manuscripts ABFI, verse 47d (note 887, folio 27v7) *bhayabandhanāt\** instead of *bhayabhairavāt\**; this reading is shared with manuscript I, § 140 (note 1159, folio 36v1) *pretaviṣayeṣu* instead of *pretayoniṣu*, this reading is shared with manuscripts FGI, § 161 (note 1273, folio 41r1) *niṣkrāmaṃti* instead of *prakṣipanti*, § 166 (note 1312, folio 42r7) *viṣaṃvādayaṃti* instead of *viṣaṃpādayanti*; this reading is shared with manuscripts FI, § 176 (note 1364, folio 44v3) *keva* instead of *kiyad*, § 184 (note 1433, folio 47r5) *bījāni parimucyaṃte* instead of *dhanadhānyāni paripacyeran\**, cf. manuscript I, § 207 (note 1627, folio 54r2) and § 224 (note 1781, folio 60r7 [A lacuna]) *kim iti* instead of *kim idaṃ*; this reading is shared with manuscripts AF(only in § 207)I, verse 69d (note 1680, folio 56r4) *karmakṣayam* instead of

<sup>8</sup> Cf. Mittelindisch § 224.

*pāpakṣayo*; this reading is shared with manuscripts AFI.

**Words added:** § 70 (note 536, folio 17r3) *kṛ[tā]vakāśas tatrāsane* instead of only *tasminn āsane*, § 168 (note 1321, folio 42v5) °-*tiryagyonyamalokaparāyaṇam* instead of only °-*tiryagyoniṣparāyaṇam*, this reading is shared with manuscript I.

**Middle Indic features:** verse 66b (note 1648, folio 55r2) *aṅguram\**; this reading is shared with manuscript D.