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Volume I

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**FACSIMILES**
Ajātaśatrukauprkatyavinodanāsūtra*

Paul Harrison and Jens-Uwe Hartmann

Introduction

The fragments of the Ajātaśatru-kauprkatya-vinodanā-sūtra (AjKV) in The Schoyen Collection’s palm leaf manuscript of a Mahāyāna sūtra compendium are a welcome find, since until now not a single piece of this text was known to have survived in Sanskrit. To be sure citations from it or references to it are found in various works, among them the Sūtra-samuccaya (SS) attributed to Nāgārjuna (2nd century A.D.?), but these works themselves for the most part exist only in Chinese and Tibetan translations.¹ This is unfortunate, because not only is the AjKV an interesting text from the point of view of content, it is also historically important in being one of the small group of Mahāyāna sūtras translated into Chinese by Lokakṣema in the late 2nd century A.D. Since these translations can be dated, they thus provide us with our first solid evidence for the early development of Mahāyāna Buddhism. Lokakṣema’s version (讃) of the AjKV survives as T. 626, the Azheshi wang jing 阿闍世王經, now to be found in the Taishö alongside two other complete Chinese translations of the text, those made by Dharmarakṣa in the late 3rd century – T. 627, the Wenshuzhili puchao sanmei jing 文殊普超三昧經 – and by Fatian 法天 in the 10th – T. 628, the Weicengyou zhengfu jing 未曾有正法經. This third version, however, is peculiar in many respects, and differs so much from the other two that it is best regarded as a free (as well as bowdlerized) adaptation of the text, rather than a straight translation of an Indic original.² It is, however, certainly based on an Indic original, in a recension close to that which underlies the Tibetan translation, since, among other things, it abbreviates the text in the same way as the Tibetan after Section 7c-8a (see below). Even so, as a somewhat unreliable witness, it is of less use for comparative purposes, unlike the two older versions, and therefore its testimony is not considered in this study.

There is also a fourth translation in the Taishō, T. 629, the Fang bo jing 放波經, which is related to the other three insofar as it preserves as a separate text a section of the larger work which appears to have circulated independently at one time. It is more likely that this was one of the “building blocks” from which the AjKV was constructed, than it was an excerpt from the sūtra which took on a life of its own. Apart from these Chinese witnesses, we also possess a Tibetan translation, the ’Phags pa ma skyes dgra ’i ’gyod pa bṣal ba žes bya ba theg pa chen po ’i mdo, which was revised by Maṇjuśrīgarbha and Ratnarakṣita at the beginning of the 9th century.³ Now, with the publication of the present work, the study of all these different versions of the text can be pursued with

* We wish to thank the editors of the series Indica et Tibetica for permission to reprint Fragment 5 which was first published by the present authors in Hartmann and Harrison 1998.

1 See the paper cited in the note above for references and discussion.

2 See Harrison 1993: 152-156.

3 Since the translation is listed in the IDan (or IHan) kar ma (No. 257) as Ma skyes dgra ’i ’gyod pa bṣal ba, 1,500 ślokas or 5 bham po, we know it was available in Tibet by the beginning of the 9th century. None of the available editions of the Kanjur gives any hint as to the identity of the original translators. The colophons of the Tabo and Newark versions give the revisers’ names as Śākyaprabha (instead of Maṇjuśrīgarbha) and Ratnarakṣita.
reference to an Indic text, albeit a fragmentary one.  

The AjKV is without doubt one of the jewels of Lokakṣema’s *oeuvre*. Rich in narrative incident, packed with significant doctrinal terms, and also philosophically complex and demanding, it is perhaps the most sophisticated and evolved of the Mahāyāna sūtras translated into Chinese by the Indo-Scythian master. This is important, since it indicates that Mahāyāna Buddhism had attained an advanced level of development by the middle of the 2nd century A.D., and was by no means a movement still in its early stages. Such complexity and sophistication, in terms both of doctrine and literary form, demand a careful and extended treatment, but a brief synopsis of the text here may help readers to locate the fragments of the Schøyen manuscript in the broader context of the whole work.

The sūtra opens (Chap. 1) with an exchange between Māñjuśrī and 29 others (25 bodhisattvas and 4 gods) on the nature of omniscient cognition (*sarvajñā-jīvāna*), in which the superior insight of Māñjuśrī is established, this being further confirmed in Chap. 2 when Māñjuśrī conjures up a phantom Śākyamuni to preach on the emptiness of all dharmas. Chap. 3 (within which our Fragment 1 falls) consists of a long and involved story in which the Buddha throws a bowl of food down through countless world-systems. After the great disciples like Sāriputra and Mahāmudgalyāyana try and fail to retrieve it, Māñjuśrī alone accomplishes the task. This story thus serves to glorify this particular bodhisattva, establishing him explicitly as the father and mother of all the Buddhas, and thus underlining the supremacy of the bodhisattva path in the Mahāyāna Buddhist scheme of things. Chap. 4 continues this theme with reference to an *avadāna* of Śākyamuni, Sāriputra and Mahāmudgalyāyana, in which the inferior spiritual aspirations of the latter are unfavourably compared with the *bodhicitta* of the former.

King Ajātaśatru finally makes an appearance in Chap. 5. His status as a paradigmatic sinner is vital to an understanding of the sūtra as a whole: if its first principal theme is the superiority of the aspiration and insight of the bodhisattva, as exemplified by Māñjuśrī, its second is the capacity of the perfection of wisdom (*prajñāpāramitā*) and insight into emptiness (*śūnyatā*) to radically transform suffering consciousness into awakening, even the guilt-ridden or remorseful consciousness of such a person as Ajātaśatru, exemplary in his own way as a committer of the *ānantarya* sin (entailing immediate retribution) of patricide (thus the *kaukṛtya-vinodanā* or “dispelling of remorse” of the title). Ajātaśatru begins by confessing his sin and describing the torment to which it has consigned him, and is told that Māñjuśrī is the person to help him find relief. He thus invites the great bodhisattva to dinner at his palace. In the night preceding this grand occasion, Māñjuśrī

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4 As a small example of the benefits of having a Skt. version available, we might refer to the discussion of the AjKV in Harrison 1992: 44-93. In that article Harrison claimed that there was no evidence in the Lokakṣema corpus for a distinctively “Mahāyānist” understanding of the term *dharma-kāya* (as some kind of unitary supreme reality or absolute), but noted (see pp. 61ff.) that in some of these early translations the Chin. expression *fa-shen* 凡身 appears (rather problematically) where the Tib. version has *chos kyi dbyen* (= *dharma-dhātu*), *chos thams cad* (= *sarva-dharma*), etc., and where later Chin. translations also indicate a similar original. This pattern is true of Lokakṣema’s translation of the AjKV as well (see pp. 63-65). Harrison therefore concluded that “it is clear enough that Lokakṣema has used *fa-shen* throughout the AjKV to designate the totality of dharmas, generally in places where his Indic original had *dharma-dhātu*” (see also p. 67). This was of course merely a hypothesis, in the absence of a Skt. text with which the passages in question could be compared. Now we have such a text (see Sections 5c and 7c-8a below), which confirms the hypothesis, providing several occurrences of *dharma-dhātu* where Lokakṣema uses *fa-shen*.

5 A critical edition of the Tibetan text with an English translation of the same is in preparation by Harrison.

6 The chapter divisions are taken from Dharmarakṣa’s translation (*P*), and are not found in any other version of the text.

7 An English translation of this chapter by Harrison is forthcoming in a new edition of the Penguin Buddhist Scriptures, edited by Don Lopez. This is the part of the text which survives independently as T. 629.
gathers together a vast crowd of bodhisattvas to accompany him, and presents to them in succession teachings on dhāraṇīs (Chap. 6), the bodhisattva-piṭaka (Chap. 7) and the wheel of the dharma that never rolls back (Chap. 8). Needless to say, these chapters are especially interesting from a number of points of view. Chap. 9 sees the dinner take place, accompanied by sundry miraculous happenings, before, in Chap. 10, Mañjuśrī sets about dispelling the king’s remorse, by convincing him of its ultimate emptiness or unreality (see our Fragment 2). Ajātaśatru’s unsuccessful attempt to respond with an offering of costly cloth, first to Mañjuśrī, then to other bodhisattvas, then to the arhats, then to his queens, and finally (but still in vain) to himself, underlines this teaching of emptiness: his previous notions of reality are burst like so many bubbles (see Fragments 3-5). In Chap. 11 Mañjuśrī and his entourage leave Rājagrha, and two new characters appear: one a man who has killed his mother, the other a phantom conjured up by Mañjuśrī who has done away with both his parents. The latter’s repentance, ordination into the Saṅgha and attainment of nirvāṇa (through self-immolation in mid-air), all in quick succession, are used to draw the former into the same process, in the course of which the Buddha delivers important teachings (see Fragments 6-10). The chapter concludes with a discussion of Ajātaśatru’s kamma, the nature of his punishment (or lack of it), his previous lives, and his future attainment of Buddhahood, in all of which Mañjuśrī plays a crucial role as instigator and teacher (Fragments 11-13). Chap. 12 again emphasizes the importance of bodhicitta, with reference to Śākyamuni’s own past, and extols the great merit of the AjKV itself (see Fragment 14), before Chap. 13 closes with the usual commission of the text to various figures (Maitreya, Śakra, Ānanda).

Such a bland summary hardly does justice to the baroque architecture and dramatic impact of this text, constructed as it is around the constant interplay of illusion and reality, and dedicated to the shocking proposition that one can commit the most appalling crimes and yet still achieve liberation. The notion of “emptiness” (śūnyatā) is applied unflinchingly to the problems of moral responsibility and personal continuity, in short, to the central Buddhist doctrine of karma, illustrated, as it were, with the “worst case scenario” represented by the parricide Ajātaśatru, the archetypal villain being redeemed at last by the archetypal bodhisattva, Mañjuśrī. The text itself carries more than one reference to the reactions its radical message might arouse in those whose morality is of a more conventional stripe, and it is hardly surprising that it proved so unpalatable to Chinese tastes that Fatian removed all references to parricide from his translation of it. Important as this theme is, however, it is only a small part of the total richness of the whole work, which clearly deserves further detailed research. Such research will be greatly assisted by the Sanskrit text which has come to light in The Schøyen Collection.

Introduction to the Extant Fragments

So far, altogether 17 fragments of the Ajātaśatru-kaukṛtya-vinodanā-sūtra (AjKV) have been identified within the manuscript. Their sizes range from approximately two thirds of a folio to less than one tenth. They belong to 14 folios, but none of the folios is complete, and in several cases only small pieces of the leaf survive. Page numbers are preserved for folios 532, 533, 534 and 543. However, with the help of the Tibetan and Chinese translations it is possible to arrange most of the fragments see the Addendum at the end of the volume.]
remaining fragments in a consecutive series of pages from folio 532 up to 545 with only the folios 535, 537 and 542 completely missing. The last fragment in the series, No. 14, must have been part of folio 549. These numbers suggest that originally the whole sūtra comprised something like 89 folios in the manuscript, if the length is calculated in comparison with the Tibetan version and Dharmarakṣa’s translation.9 With the exception of the first fragment, all the other fragments identified so far come from the last part of the work (chapters 10-12 in Dharmarakṣa’s version). All of them are written in four lines, with the exception of folio 543, which has only three lines.

Survey of the Folios

Reconstructed folio numbers appear in parentheses.

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<td>(549)</td>
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</tr>
</tbody>
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Transliteration

1) SC 2378/1/28; recto
1 /// [k]u[mārabhūto cintyasanaś]hasanaddho bhijñabalapāra
2 /// + . . . atha khalu ye te tasya bhagavataḥ raśmirā
3 /// + + śākyamunes tathāgatasya darśanāya ta
4 /// + + + . . . . . . . . . . . . + + . . . . . . . . . . . . . .

9 This means the text would have ended around Folio 552, and would have begun around Folio 464.
10 The chapter divisions are again those of Dharmarakṣa’s translation (注).
2) SC 2378/1/38a; recto

1 /// // + [ca] saikṣañāṁ bhikṣūnāṁ sā prabhā käye nipātītā
2 /// // .[ti] hi tasya raśmirājasya tathāgatasya buddhakṣe
3 /// // śr. yaṇa ca kumārabhūtaṁ sarvabodhisatvāṁ saśrāvakān*

verso
2 /// // ++ tat ka[s]m[ā]d dh[et]. + + + + + +
3 /// // hārāja sarvadharmāḥ bh[ā]vav. g. ta .. ///
4 /// // tvāt* asaṃkkrāṃtavigatā mahārā[ja] ///

3) SC 2378/1/18, 1/14; fol. 532 recto

1 evaṁ te tam duṣyayugam grhniyāṁ* [a] .. O khalu rājā ajātaśatrūḥ saddharmavikurvaṇā-
2 rājasya bodhisatvasya käye taṁ duṣya[y]. + + + ///
3 käyaṁ paśyasi tasvedāṁ [du]ṣyayugamāṁ dada O .." iti hi rājā ajātaśatrūḥ sarvesaṁ teśaṁ
4 bodhisatvānāṁ taṁ duṣyayugamīṁ niryātayāṁ a .. + ///
5 drśyaṁti | athā khalu rājā ajātaśatrūḥ O sthaviramahākāśyapam etad avocat* pratigrñātū
6 bhadantā mahākāśyapaḥ idaṁ duṣya[y]. ///
7 mahākāśyapa āha | paśya mama mahārāja O na rāgaḥ prahiṇo na dveṣaḥ na mohah nāham
8 etad duṣyayugam arhāmi | na ma[m]. + + ///

verso
1 duḥkhāṁ parijnātāṁ na samudayaḥ prahīṇah O na nirodhah sāksātkṛtaḥ na mārgo bhāvitah
2 na mayā mahārāja buddho drṣṭaḥ na dharmaḥ .. + ///
3 nājñānaṁ vigataṁ | na mama mahārāja caṅṣuḥ O viśuddhah nāpy ahaṁ jñānakṛtāni karmāṇi
4 karomi | nājñānakṛtāni | na ca mama mahārā[j]. ///
5 nāpi mama daksīṇā daṭṭā śuddhyati | na ca na śu O dhyati | sacet tvam mahārāja evaṁ
6 dharmanāvatiṣṭhāna bhaviṣyati evaṁ te duṣyayugam prat[ī] ///
7 kāye taṁ duṣyayugam kṣipati so py anāṭa[r].i ..O na drṣṭati evaṁ cāntarikṣāc chabdā
8 niścarati yasya mahārāja kāyaṁ paśyasi ta[ṣy]e + + + ///

4) SC 2378/1/20; fol. 533 recto

1 na drṣyaṁti sarvesaṁ cāsan[ā]ni śūnya[k]lā[n][i].[r] O ///
2 tās tāṁ na paśyati | evaṁ sarvam antahpura O ///
3 rāni vā anyatra svakāśasaṁjñā eva pra O ///
4 sa sarvarūpasamjñāvigataḥ evaṁrūpaṁ O ///

11 The akṣara here resembles the sign for the number 9.
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verso

1 [y]ena ca paśyasi [tam] ca vipa[ś]ya tathā ca vipaśya O///
2 rāja sammayakpaśya[nāyām] e[tad] adhivacanam* O///
3 thaiva grhaṁ sarvanagarāma ca | atha [khalu] rā O///
4 tat tava kaukṛtyam abhiḥ* tatraiśa [pa].. O///

5) SC 2378/1/7a, b; fol. 534 recto

1 tathaiveyam parśat paśyāmi | āha [k]. + + O nas tvam mahārāja tam kaukṛtyam paśyasi | āha yathāiva manjuśrīr iyam parśat* pūrve caṣku .. + + ///
2 mahārāja tathāgatena ānāmtryakārīnāh O anāntraraṃ narakaṅaṅgatiḥ tat kim tvam manjuśrīr narakaṅ gamiśyasi | āha tat kim ca manjuśrīt ta[thā] ///
3 tv ayaṁ nirvāṇagāmi | āha no hidaṁ mahā O rāja āha tathābhisaṃbuddhe manjuśrī sarvadharmanāḥ tad apy ahaṁ dharmanā samanupaśyāmi + + ///
4 dharmandhātugasīya na ca dharmandhātā ur apāyagā O mī | na svargagāmi | na nirvāṇagāmi | abhitā manjuśrīḥ sar[va]dharmā dharmandhātugasī ///

verso

1 ānāmtryagatir manjuśrī dharmadhātuḥ ānāmtrya O tāyāṃ etad adhivacanaṃ | dharmanādātuprakṛtkāṇyā ānāmtryaṇī yā ānāmtryapraṅktiḥ tatpra . ///
2 yām na yaṃtī [na] svargam | na nirvāṇam b12 O manjuśrīr āha taṃ sāstārasya tvam mahā- rāja vacanam vilomaśyasi | rājāha nāhaṁ maṃ .. ///

6) SC 2378/1/11b; folio (536)16 recto

1 jāh [a] + + + + + + + + ///
2 anyatāre[n]. + + + + + + ///
3 mi sa ca puruṣo vi .. + + .. + ///
4 ..m [mā]trghātakaṁ puruṣam paśye .. ///

verso

1 .. .. mārga [i]ṭi te tatr: anyo[ny]. ///
2 na tāv nirmitaḥ m. [t]. i[t]. rau . ///
3 tarau jīvitād .. o .[i] + + ///
4 kamaṁ .. ..m + + + + + + + + ///

12 This visarga is probably used as a punctuation mark.
13 The v in the ligature tva is open at the bottom and therefore looks almost like ita. Since the v is similarly open in nirvāṇagāmi in line 3r, the word is transliterated as satvatā.
14 Two aksaras deleted?
15 An elision mark appears here, with [āh], being added below the line.
16 No page number appears on the fragment, even though the part where it would normally appear is preserved.
7) SC 2378/1/13, 1/16; folio (538) recto

1 /// yam amantarenapalabhyante | citam hi bho puruṣa na ni[1]. /// +++ +++ +++ +++ +++ +++ +++ [k]. varmaṇ | citam hi bho puruṣa arūpi ani

2 /// m asadṛṣṇā māyopamaṇā citam bho puruṣa na18 ta [rya] /// + [na] mṛḍha[m*] citta[m] h[i] bho puruṣa nābh. sa. skaroti | na karoti | na veḍeti | na pratyanubhavati | citam

3 /// [kli]śyati na viśuddhyati | citam hiti bho puruṣa na iha +++ +++ +++ +++ [r]. na anyatra ākāṣāsamaṇā tac citam asamasadrṛṣṇā avijñāpanīyaṃ tatra pāṇḍitena nīveṣo na

4 /// pratiṣṭhānam na karaṇīyaṃ | niketo na karaṇīyaḥ +++ +++ ++ niyāḥ aham iti vā na karaṇīyaṃ mameti vā na karaṇīyaṃ | niśceṣṭām bho puruṣa ++

verso


3 /// sarvadharmaḥ labhe aham bhagavato nītikāto [pr]. /// +++ +++ ++ [e] hi bhikṣūti | atha sa nirmitaḥ pravrjaṭa iti samādhyate | sa avocat* prā[p]ṭ[a][bhijjī] smo

4 /// gavaṇ āha yasyedāṇāṃ bhikṣoḥ kālaṃ manyase i .. /// + + .i ++ .. ++ ++ ++ ++ ++ .. ..c | svākena ca | ājodhātunā kāyo dihyāpitaḥ

8) SC 2378/1/23; folio (539) recto

1 /// ānaṁtaryakāri dvitiyaḥ O puruṣaḥ taṃ nirmitaḥ puruṣaṃ parinirvāyaṇtāṃ t. c. [dh]. ///

2 /// [māṭ]ā jīvitaḥ vyavaropī O tā eṣa ca bhagavatsakāṣe pravrjaṇṭa [pa]riṇa [v]. ///

3 /// ++ ++ yāpi bhagavan [m]ā O [tā] jīvitaḥ vyaparoṇita | atha khalu bhaga ..m ++ ///

4 /// .. yathākāri tvam bho puruṣa O tathāvādi20 | tena hi tvam. O [p]. [r]. [s]. [p]. ++ ++ ///

verso


2 /// + .n .. [sa]ṃnbhūto na vibhū O to animitto apratībhasaḥ pratyoṭpa[na]. + ++ ///

3 /// + nādhīyaṃte kāye avatiṣṭha O te na bahirbhā viṣayesṇaṭiṣṭhaḥi nobhya[i]. ///

4 /// kāvarṇāṃ śakyaṃ prajñāpanāḥ O ya | citam hiti bhoḥ puruṣa arūpi anidāraṇaṃ | [a] ///

9) SC 2378/1/21; folio (540) recto

1 ++ hi bhoḥ puruṣa na rak[ta]ṃ śakyaṃ prajñāптum na O duṣṭaṃ na mūḍhaṃ śakyaṃ prajñāpanāya | citam h[i] ///

2 [n]. v. śuddhyati citam hiti bhoḥ puruṣa na iha nā O nyatra .. ..21 nobhayato n特产eśaḥ nānyatra nā ///

3 yāḥ pratiṣṭhānaṃ na karaṇīyaṃ | nīketo to na karaṇīyaḥ adhikāro na karaṇīya ///

4 muktāṇāṃ keśaṇa vadhāmi na durgatyaṃ u O papattiḥ tāḥ kasy. O hetoḥ yā cītasya pra ///

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17 Probably from the punch hole to the right margin.
18 Or possibly ra?
19 Two akṣaras erased before [d]dha.
20 Before vādi, there are two faint akṣaras, perhaps deleted.
21 Two akṣaras deleted?
P. HARRISON & J.-U. HARTMANN

verso

1 sa atrāṇ[o] duḥkhārdito bhagavaṃtam etad avo ○ cat* dahiyaṃ bhaga[van]* tr[a]yas[v]a [m]. suga .. ///
2 pratiśṭhāpite tasya śirasi pāṇau bhaga ○ vatā | atha tasya puruṣasya sarvā duḥkhā ///
3 .[syc]e hāṃ bhagavan* pravrajāhī[22] me suga ○ ta | tam evaṃ bhagavān āha ehi bhikṣūti pra + ///
4 + + khanirodhaḥ mārgaḥ tasya [v]i[raj]o ○ viga[t]amalaṃ dharmaṃ dharmaṃ suṣṭu viṣud. ///

10) SC 2378/1/22; folio (541) recto

verso

1 /// + + āha parinirvāyiṣye bhagavan* ○ parinirvāṇaṃkālamārayo me bhagavan* āha [y]. ///
2 /// + dahiyaṭhe na chavikā na maṣṭik pāṃ ○ jñāyate devataśatasahasrāni cāsyā pūjā a ///
3 /// .. gavāṃ tathāgatapravēditaśya dharma ○ vinayasya svākhyātasya mahāmatā yatra hi nāma [ā] ///
4 /// saṃyaksāṃbuddhasya | maṇjuśriyaḥ ku ○ mārabhūtasya | evaṃ sannāhasaṃnaddhānāṃ ca bo[dh]i .. + ///

verso

1 /// caryāvimuktau ca bhagavān āha | eva ○ m etac chāriputra yathā vadas[i] | .u dh .. + + + ///
2 /// .. jānitha | āhaṃ[23] tāṃ nirvāṇadharman i ○ ti saṃjānāmi | saṃti sāriputra pudgalaḥ dhutuṇa .. ///
3 /// + .. | āhaṃ tāṃ nairayikāni iti pa ○ śyāmi | cīttavagata śīyāṃ sāriputra satvānāṃ ca .. + ///
4 /// + + .. d vyavaropitā imāṃ ca dharmad ○ śanāṃ śrutvā parinirvṛtaḥ āha drṣṭo bhagavan* ā ///

11) SC 2378/1/19; folio 543 recto

verso

1 gambhirāṃ dharmadeśanāṃ āgamyā ks[i]n[am] ○ vipaṇiṇātāṃ anutpādadhārman āti .. ///
2 deveṇu trayastṛṃṣeṣu devaputrab ○ divyē ratnamaye kūṭāgare ni[l]. ///
3 upapatsyati | utkasaṭ 2a ca | na cā ○ sya kāye duḥkhasya vedanā [a] ///

12) SC 2378/1/5; folio (544) recto

verso

1 avedaniyaṃ kṛtam | bhagavān āha ta ○ thā hi sāriputra rājñā ajāta[sa] ///
2 ttaṛayāṃ sammyaksāṃbodhau pariṇāmitām ○ paśyate tvaṃ sāriputra maṇju[ś]i ///
3 dirghāyuvatāyāḥ asthānāṃ śa ○ riputra anavakāsāḥ saced āta[sa] ///

22 Between jā and hi, a letter is written below the line, and the i-sign above hi is crossed by a stroke reaching the line which may signal the place where one is to insert this letter (which is unfortunately difficult to read – perhaps be or dhe?).

23 It looks as though the sign for long o on āhaṃ has been deleted.

24 Read utkramati?
13) SC 2378/1/6; folio (545) recto

verso


2 /// + + vicini O tavyāḥ kṣiṇoti pudgala ātmānāṁ pudgalan praviccivan* aham śāriputra pudgalan pravicunuyāṁ yo va syān māḍrśāḥ atha khālā āyuśmaṇaṁ chāriputraḥ sarvāvartti ca parśā + + + + ///

3 /// .. dāgrena va O yam bhagavan na kam cit satvāṁ nairayikām vyākarisyaṁmah tat kasmād dhetoḥ acintyā bhagavan satvānāṁ caryā | asmin khulu rājño jātaṣatraḥ vyākarana bhāyamaṁtvā dvātri[ ] [s]. + + + + ///

4 /// .. ny utpā O diñāṇi | tatra ca buddha[ks]e[tr]e prānīdhim kṛta[vaṃ]tah yadda tena [bhagavatā] viśuṣuddhavasyena tathāgataṁ bodhīḥ prāptā bhavet tadā vayaṁ tatra buddhaṣṭre [u]pa .. + + + + ///

25 This akṣara can be read as  ni, te, vi or ve.
In the following pages we present a reconstruction of the Sanskrit fragments of the AjKV together with the text of the corresponding sections of two Chinese versions and the Tibetan translation in the Kanjur. The reconstruction of the Sanskrit is to be regarded as tentative, and is in many places simply an educated "best guess." It could undoubtedly be improved upon after a more comprehensive study of the language and orthography of the entire manuscript has been carried out.

The relevant portions of text from the two oldest complete Chinese translations of the Ajätasatru-kaukrtya-vinodanä-sütra, T. 626 by Lokakṣema (ಥ), and T. 627 by Dharmarakṣa (ಥ), appear directly after the Sanskrit, the most recent version, T. 628 (by Fatian), being omitted for the reasons given above. The transliteration is based on the Taishö, but does not follow it exactly, being edited on the basis of the variant readings provided in the Taishö's critical apparatus, and also freely repunctuated. For the sigla used in our notes to the Chinese texts see the general list of Abbreviations.26

The Tibetan text is as edited by us. For logistical reasons a proper critical edition is reserved for a later occasion, there being little doubt in any case that our understanding of the Sanskrit fragments of this work will not be greatly enhanced by an exhaustive listing of the myriad corruptions of, say, the Newark manuscript. The approach is therefore minimalist: three exemplars have been collated: the Peking edition (Q, vol. tsu), as a senior representative of the Tshal pa lineage; the Tokyo (Kawaguchi) manuscript (T, vol. za), as a representative of the Them spangs ma line; and the Tabo manuscript (A, vol. ke), on account of its presumed antiquity. Between them these three give a fair idea of the extent of variation in the existing editions of the text, which does not display the pronounced recensional differences found in certain other Kanjur texts. The frequent archaic spellings of A are generally noted only once, on first occurrence. Contractions (e.g. y0nsu for y0n su) and abbreviations (e.g. bcomdas for bcom ldan 'das) are not noted at all; they are most common in T.

Please note that footnote reference sigla in the Chinese and Tibetan texts (roman letters in the former, arabic numerals in the latter) refer to the critical apparatus directly beneath them. All other such reference numbers in the Sanskrit reconstruction and the English translation refer to the genuine footnotes at the bottom of the page.

26 The input of the Chin. text has been greatly facilitated by the use of the CD-Rom version of the Taishö prepared by Mr Hsiao Chenkuo, for whose work the authors express their appreciation.
No. 1 r1-v4
(坂) 393b12-27; (遜) 411c20-412a12
A 51a10-b9; Q 363a3-b7; T 266b8-267b7.

(r1 ... mañjuṣṭri) kumārabhūto 'cintyasannāhasannaddho 'bhijñābalapāra27(r2mitā ... ) atha khalu ye te tasya bhagavataḥ28 raṃśira(r3jasya buddhākṣetre ... tasya) sākyamunēnes tathāgatasya darśanāya ta(r4sya ca mañjuṣṭriyāh kumārabhūtasya ... v2 ... yeṣām) ca sa ākṛṣṭānāṃ bhikṣūnānmā29 sā prabhā kāye nipaṭītā (v3 te sarve ... i)ti hi tasya raṃśira(jasyas tathāgatasya buddhākṣetv4trāt ... mañju)ṣr(i)yāṃ ca kumārabhūtāṃ sarvabodhisatvān saṅrāvakaṁ30 ...

(遜) 光明王佛尊有侍者而導菩薩名日光尊自問其佛。是佛手著珠好乃爾其毛光明麗華菩薩之所敬歌彼佛功德。

其佛言。上方過七十二恵邊沙等諸大士名日娑呵其佛號字釋迦文佛。今現在前有菩薩名文殊師利不可思议識得其智所不度以鏡在彼佛前坐。用説故而提手乃到是問。

其菩薩悉作是念皆自其佛。譬如過去欲得願願欲得見釋迦文佛文殊師利及其諸士。其佛即以二臂中央而放光明徹照七十二恵邊沙等乃至沙阿剌悉為開聞。其有人見其光明者皆得安立其身具如觀迦佛。其有凡夫士者得陀那。其過此道上者皆有七務佛應時得獲聞。其菩薩身得是光明者皆得易行三昧。其於聞所欲見是聞及諸聞聞諸菩薩。

(a) 役 KMNY: 數 S, 放 G; (b) 沙 KMNSY: 遷 G (hereafter not noted); (c) 八: Taishō reads in error ; (d) 他 KMNY: 遷 G5 (hereafter not noted).

(遜) 光明如來有侍菩薩名日光尊自於如來。此何手掌妙珠魏威神難及而自然出諸百千炫光明曀赫。一一光明而各量化出億千炫巖精细端。一一精花如來各坐。諸佛能仁聖賢之勧。

光明王佛尊光英日。有族姓子上方去此七十二恵河沙等諸佛國土有忍世界如來至真等正覺智曰能仁現在說法。彼有大士名曰顯首被戒軀難不可思議一切神通力自能為自在於座而不移起延手來取欲舉顯題。

時光明王佛土諸菩羅眾皆共懇請欲得見彼忍世界能仁如來軟首大士。

光明王佛悉知眾會意之所欲便於放座相照。其光通照七十二恵河沙等諸佛國土土至忍世界不見昱。其有眾生未蒙光者一切寂無有諸迷惑。如四大地帝釋龍眾中。諸修行者專精學定彼等光者悉得道跡。其得道者悉過三界獲四聖德。其諸見者得八脫門。得定窪平得不著原。其諸菩羅光明者皆能得日光三昧。如是之光光明如來佛土諸菩薩大士見忍世界能仁軟首軟首一切聲聞比丘聖賢諸菩薩等。

(a) 读 KMNY: 软首 GKS (Elsewhere in the text these editions are not consistent in their use of the sundry variant forms of this name: 軟首, 變首, 显首, 顯首. The form 軟首 will be used here throughout, without further note.); (b) 他 KMNY: 僧 GMNSY; (c) 他 GMKNSY: 軟 G; (d) 他 KMNSY: 柔; (e) 王 GMSY: は謙 KN.

de nas de bžin gsegs pa 'od zer' gyi rgyal po de2 la bsñen' blkur byed pa' byaṅ chub sems dp'a' sems dp'a' chen po 'od kyi dpal zes bya ba des f de bžin gsegs pa de la 'di skad ces gso6 tu 5 bcom idan 'das lag pa de las 'od zer bye ba brgya stoh 'di dag kyaṅ byun ū however, the form 軟首 will be used here throughout, without further note.); (b) 他 KMNY: 僧 GMNSY; (c) 他 GMKNSY: 柔 G; (d) 他 KMNSY: 柔; (e) 王 GMSY: は謙 KN.

27 Read 'bhijñābalāra'.
28 Skt. has bhagavatam (note that correct sandhi would require bhagavata) whereas Tib. suggests tathāgatasya.
29 Tib. suggests sākyamunī without bhikṣūnī.
30 Read sarvabodhisatvān sarvāraśvakān, in line with the two Chin. translations. Tib. does not mention bodhisattvas at this point.
ces bka’ stsal14 to | 'od kyi dpal steñ gi phyogs kyi cha sañ s rgyas kyi žin ’di nas sans rgyas kyi žin gan gä’i15 klün gi bye ma śnéd bduń bczu rtsa gñis16 ’das pa na17 ’jig rten gyi khams mi18 mjed ces bya ba de na19 de bzin gñags pa20 dgna bcom pa yāṅ dag par rdzogs pa’i sans rgyas śakyā thub pa žes bya ba bzugs so || mtsho’o gñes so21 || de na22 byaṅ chub sems dpā’ sems dpā’ chen po ’jam dpal gžon nur gyur pa23 žes bya ba bsam gys mi khyaṅ pa’i go cha bgos pa | mnön par šes pa daṅ |24 stobs daṅ | pha rol25 tu phyiṅ26 pa thams cad thob pa žig yod de27 ’jam dpal gžon nur gyur pa de lhun bzhed ’di blaṅ ba’i phyir [28 stan las ma lasṅ bzin du lag pa ’di btaṅ no ||29
das de bzin gñegs pa ’od zer gyi rgyal po10 saṅ s rgyas kyi žin de na30 byaṅ chub sems dpā’ de dag yons su skom par gyur nas | bcom ldan ’das bdag cag ni ’jig rten gyi khams mi mjed32 de daṅ | de bzin gñegs pa śakyā thub pa de daṅ33 ’jam dpal gžon nur gyur pa de bta bar ’tshal lo žes de skad smras so34 ||35
das de bzin gñegs pa ’od zer gyi rgyal pos smīn36 mtshams kyi mdzod spu37 nas ’od phyuṅ nas | ’od des sans rgyas kyi žin gan gä’i klün gi bye ma śnéd bduń cu18 rtsa gñis po de dag thams cad brlod39 le | thams cad yod pa’i ’jig rten gyi khams saṅa ba chen pos khyaṅ par gyur to || sems can gan dag gi’10 lus la ’od des phog par gyur pa de dag thams cad ni ’khor los gnyur ba’i bde ba daṅ ldan par gyur to41 || mał ’byor42 spyod pa gan dag gi lus la ’od des phog par gyur pa de dag thams cad ni ’bras bu thob par gyur to || slob pa gan dag gi lus la ’od des phog par gyur pa de dag thams cad ni nmam par thar43 pa bryṣad la bsam gtan byed pa’i dgra bcom par gyur to || byaṅ chub sems dpā’ gan dag gi lus la ’od des phog par gyur pa de dag thams cad ni tiṅ ne ’dzin44 ni ma lta bu’i sgron ma’45 žes bya ba thob par gyur to || ’di46 lta ste47 de bzin gñegs pa ’od zer gyi rgyal po de’i sans rgyas kyi žin48 byaṅ chub sems dpā’ de dag gis ’jig rten gyi khams mi mjed49 ’di daṅ | bcom ldan ’das śakyā thub pa daṅ | ’jam dpal gžon nur gyur pa de daṅ | fiān thos kyi dge ’dun thams cad mthoṅ bar gyur to ||

(1) ’od zer QT: ’od gzer A (hereafter not noted); (2) de AQ: de dag T; (3) bṣiṅen AT: śiṅ Q; (4) pa AQ: pa | T; (5) | T: A, om. Q; (6) gṣol QT: gṣol A (hereafter not noted); (7) | AT: om. Q; (8) yaṅ AT: om. Q; (9) gyur QT: gyur A (hereafter not noted); (10) śiṅ QT: śiṅ | A; (11) śakyā thub pa’i QT: śag kya thub pa’i A (hereafter not noted); (12) bṛjod AT: rjod Q; (13) | QT: om. A; (14) stsal QT: stsal A (hereafter not noted); (15) gan gä’i QT: gan gä’i A (hereafter not noted); (16) bṣiṅen cu (A) rtsa gñis AQ: bṣiṅen cu rtsa gṣur T; (17) | AT: om. Q; (18) mi QT: mi A (hereafter not noted); (19) na AQ: na | T; (20) de bzin gñegs pa QT: bcom ldan ’das de bzin gñegs pa A; (21) bṣiṅen so || mtsho’o bges so T: bṣiṅen so | T: bṣiṅen so || tsho’o bges so A, bṣiṅen tsho’o gñes so Q; (22) de na AT: de nas Q; (23) gñon nur gyur pa QT: gñon nur gyur pa A (hereafter not noted); (24) | QT: om. A; (25) rol QT: rold A (hereafter not noted); (26) phyiṅ QT: phyiṅ A (hereafter not noted); (27) de | QT: de || A; (28) | AT: om. Q; (29) || QT: A; (30) po’i AT: po’i de Q; (31) de na T: de nas AQ; (32) mi mjed AT: mi mjed pa Q; (33) | QT: om. A; (34) smras so AT: gṣol to Q; (35) | QT: A; (36) smīn QT: smīn A (hereafter not noted); (37) spu AQ: pu T; (38) cu AQ: bu T; (39) bṛjod QT: roł A; (40) gi QT: gis A; (41) gyur to QT: ’gyur to A; (42) ’byor QT: ’byor A (hereafter not noted); (43) thar QT: thar A (hereafter not noted); (44) ’dzin QT: ’dzin A (hereafter not noted); (45) ni ma lta bu’i sgron ma QT: ni ma’i sgron ma A; (46) ’di QT: de A; (47) ste AT: ste | Q; (48) nas QT: nas | A; (49) mi mjed AT: mi mjed pa Q.

Thereupon, a bodhisattva and mahāsattva by the name of Prabhāśri who was in attendance upon the Realized One Raśmirāja said to that Realized One: “Lord, this arm from which these hundred thousand million rays of light are being emitted, from which a hundred thousand lotus flowers have also sprung forth, on all of which the forms of Realized Ones are sitting and singing the praises of the Lord Śākyamuni, this arm which is so beautiful to look at and which causes so much joy, to whom does it belong?”

When this was said the Lord replied to the bodhisattva Prabhāśri: “Prabhāśri, if you should pass through as many Buddha-fields up above this Buddha-field as there are grains of sand in 72 Ganges Rivers, you will find the world-system known as Sahā in which the Realized, Worthy and
Perfectly Awakened One called Śākyamuni lives, dwells and resides. There is a bodhisattva and mahāsattva by the name of Mañjuśrī there who is armed with the inconceivable armour, and who has acquired all the supernormal faculties, powers and perfections. That Mañjuśrī has sent down this hand without rising from his seat, for the purpose of getting this bowl."

Then those bodhisattvas in that Buddha-field of the Realized One Raśmirāja became very curious and said, "Lord, we would like to see that world-system Sahā, that Realized One Śākyamuni, and that Prince Mañjuśrī."

Then the Realized One Raśmirāja emitted a light from the circle of hair between his eyebrows, and that light penetrated all those Buddha-fields equal in number to the grains of sand in 72 Ganges Rivers, so that all the world-system there were filled with a great radiance. All the sentient beings whose bodies that light touched became possessed of the happiness of a Universal Monarch. All the practitioners of yoga whose bodies that light touched obtained the fruit [of their respective practices]. All those in training whose bodies that light touched became Worthy Ones (arhats) absorbed in meditation on the 8 stages of liberation (aṣṭa-vimokṣa). All the bodhisattvas whose bodies that light touched attained the sāmaṃdhi called "Sun-like Lamp." And so it was that the bodhisattvas from the Buddha-field of that Realized One Raśmirāja came to see this world-system Sahā, the Lord Śākyamuni, the Prince Mañjuśrī, and the entire assembly of śrāvakas.32

Note that both Chin. versions support the reading of A in the Tib.: Sun-Lamp rather than Sun-like Lamp.

32 Compare the much abbreviated version of this passage in T. 629 (449c12-18). The corresponding section in T. 628 (434a1-20) displays some interesting variations.
smras pa | rgyal po chen po de ji sñam du sems | chos gañchos gañ gis kyang bsiskyed par mi 'gyur ba'i chos des | chos gañ yan bsal bar nus sam |
gsol pa | 'jam dpal de ma lags so ||
'jam dpal gyis smras pa | rgyal po chen po ñus de la dgoñs te | sans rgyas bcom ldan 'das gañ gá'i kluñ gi bye ma sñed kyis kyang khyod kyi 'gyod pa' de bsal bar 6 mi nus so çes de skad smras so | rgyal po chen po gnñ yan bar sñañ gi nam mkha |'di la gañ la la zìg rdul tam | du ba 'am | mun pas kun nas fion moñs par byed 'dod na | rgyal po chen po de ji sñam du sems | bar sñañ gi nam mkha' kun nas fion moñs par bya nus sam |
gsol pa | 'jam dpal de ma lags so ||
smras pa | rgyal po chen po gañ la la zìg nas bar sñañ gi nam mkha' rnam par sbyañ no | çes de skad zer na | bar sñañ gi nam mkha' rnam par sbyañ bar nus sam |
gsol pa | 'jam dpal de ma lags so ||
smras pa | rgyal po chen po gañ la la zìg nas bar sñañ gi nam mkha' rnam par sbyañ no | çes de skad zer na | bar sñañ gi nam mkha' rnam par sbyañ bar nus sam |
gsol pa | 'jam dpal de ma lags so ||
He said, “Great king, what do you think? Can a dharma which is not produced by any other dharma dispel any dharma?”

He said, “No, Māṇjuśrī.”

Māṇjuśrī said: “Great king, that is what I had in mind when I said that remorse of yours could not be dispelled even by as many Lord Buddhas as there are grains of sand in the Ganges River. Furthermore, great king, if anyone were to wish to defile space with dust or smoke or darkness, what do you think, great king, would he be able to defile space?”

He said, “No, Māṇjuśrī.”

He said, “Great king, if anyone were to say ‘I shall clean space!’, would he be able to clean space?”

He said, “No, Māṇjuśrī.”

He said, “In the same way the Realized Ones have fully awakened to the fact that all dharmas are like space and are essentially without defilements, and since they do not see any dharma as defiled or purified, what could they dispel? Great king, that is also what I had in mind when I said that remorse of yours could not be dispelled even by as many Lord Buddhas as there are grains of sand in the Ganges River. Furthermore, great king, the Buddhas and Lords do not apprehend the arising of thought internally, nor do they apprehend the arising of thought externally. Therefore, great king, all dharmas are essentially non-arising, and that essence itself is non-arising. For that which is non-arising there is no possibility or scope for arising. Why is that? Because, great king, all dharmas are essentially isolated (vivikta), and because, great king, all dharmas are unperfected (aparinnāpanna), they have no essence. Great king, all dharmas are unperfected because they are uncreated.33 Great king, all dharmas are uncreated because they are unoriginated. Great king, all dharmas are unoriginated because they are devoid of substance. Great king, all dharmas are devoid of substance because they are incapable of activity. Great king all dharmas are incapable of activity because they are inert (jāda). Great king, all dharmas are inert because they do not change (from one state to another). Great king, all dharmas do not change because they are unborn. Great king, all dharmas are unborn because they are unconnected. Great king, all dharmas are unconnected because they are essentially luminous.”34

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33 Tib. ma ’dres pa, literally “unmixed,” probably stands for Skt. asamsṛṣṭa.

34 Compare the citation of this passage in the SS (Pāśādika 1989: 147-149), which carries a different translation (i.e., it is not based on the Kanjur version).
1. The reconstruction here is based on the parallel in v4. Although it matches the number of missing akṣaras (which total approximately 77 to the line in this ms.), the reconstruction is tentative, as Tib. does not provide a reliable guide at this point in the text.

2. Possibly to be construed as a BHS imperative dada, as given by Edgerton (BHSG, p.215). However, the situation is complicated by a single akṣara, apparently the sign for the number 9, which follows on the other side of the stringhole.

3. The reconstruction here and in v3 is based on the Tibetan, in the light of the number of missing akṣaras. It is, of course, tentative.
de'i drun na' byan chub smas dpa' chos nang par 'phrul pa'i rgyal po zhes bya ba 'zig 'dag par gyur pa de la rgyal po ras zuñ gcig po de phul ba dan | des kya'n smras pa |

rgyal po chen po gal te khyod nang thos kyi mya' 'nan las 'da' ba yam ston' la j1 yongs su mya 'nan las 'da' bar yam mi byed | bla na med pa yun dag par rdzogs pa'i mya' 'nan las 'da' ba yam ston la j1 yongs su mya 'nan las 'da' bar yam mi byed | 'khor ba'i chos can yam ma yin | mya' 'nan las 'da' ba'i chos can yam ma yin na j1 bdag gis khyod las blan no 'zes de skad smras nas j1 de yam med de ni snan bar gyur to5 | rgyal po chen po ga'n gi lus snan ba de la ras zuñ gcig po de phul cig ces de skad kyi sgra yan thos so ||

de la tsa rgyal po j18 ma skyes dgres j19 byan chub smas dpa' thams cad la20 ras zuñ gcig po21 de phul na j23 thams cad kyi kyan bdag bdag gi bstan23 par bya ba24 bstan nas25 med ci'n mi snan bar gyur to26 || thams cad kyan ston par snan no | rgyal po chen po ga'n gi lus snan ba de la ras zuñ gcig po de phul cig ces de skad gyi sgra yan thos par gyur to j27 ||

den rgyal po ma skyes dgres28 gnas brtan 'od sruñ chen po la 'di skad ces smras so || btsun pa 'od srut chen po j29 btsun pa ni bcom ldan 'das kyi sbyan pa'i yon tan smra ba'i na'n na30 mchog tu bka' stsal gyis j1 ras zuñ gcig po 'di bzes sig j32 ||

'od srut chen pos kya'n smras pa j33 rgyal po chen po bdag ni 'dod chags ma spaus | ze sdañ ma spaus j34 gu mig ma spaus te j35 bdag gis 'di blan ba'i ri sog | rgyal po chen po bdag gis ni36 ma rig pa ma spaus j37 srid pa'i sred38 pa yam ma spaus so | rgyal po chen po bdag gis ni39 sdbal yan yong su ma40 'ses so j41 bdag gis ni 'dus pa yam42 ma spaus43 bdag gis ni 'gog pa yan mnon du44 ma bgyis45 bdag gis ni lam yan ma bgoms46 | rgyal po chen po bdag gis ni48 de bzin gsegs pa ma mthon | chos ma thos49 | dge 'dun gyi rjes su ma 'zugs so j50 rgyal po chen po bdag gis ni fones pa rnam51 ma sras52 ma rgyal po chen po bdag gis ye 'ses mnon du53 ma bgyis so | rgyal po chen po bdag ni mig54 rnam bar dag pa ma lags so || bdag ni ye 'ses kyi bya ba yam54 chuñ zad kya'n mi byed55 do || bdag la sbyin pa byin pas 'bras bu chen por yan56 mi 'gyur57 'bras bu chuñ nur yan mi 'gyur ro || bdag ni 'khor ba'i chos can yam ma lags j58 mya 'nan las 'da' ba'i chos can yam ma lags || bdag la sbyin pa byin pas dag par yan mi 'gyur ro || rgyal po chen po khyod gal te de 'dra ba'i chos can ldan par gyur na j59 bdag khyod las ras zuñ gcig po len to 'zes de skad smras nas j60 gos de lus la phul ma thag tu de yan med de slar mi snan bar gyur to || rgyal po chen po ga'n gi lus snan ba de la ras zuñ gcig po de61 phul cig ces de skad kyi62 sgra yan thos par gyur to ||

(1) na QT: na | A; (2) po AQ: po || T; (3) la AQ: la | T; (4) gcig po QT: cig po A; (5) kyan AT: om. Q; (6) mya AQ: bya mya (with deletion dots over bya) T; (7) ston QT: ston A (hereafter not noted); (8) AT: om. Q; (9) T: || A, om. Q; (10) ba yam AQ: bar yam (with deletion dots over -r) T; (11) AT: om. Q; (12) AT: om. Q; (13) T: || A, om. Q; (14) de yam AT: de Q; (15) to AT: te Q; (16) gcig po QT: cig po AT; (17) ste AQ: ste QT; (18) rgyal po AQ: rgyal po chen po T; (19) dgres A: dgres T, dgres Q; (20) la QT: las A; (21) gcig po QT: cig po A (hereafter not noted); (22) T: || A, om. Q; (23) bstan QT: bstan A (hereafter not noted); (24) bya ba AT: bya
Next to him sat a bodhisattva and mahāsattva by the name of \[\text{Mahākāśyapa}\]. The king presented that bolt of fine cloth to him, and he too said, "Great king, if you can display the nirvāṇa of a śrāvaka and yet not undergo parinirvāṇa, display the nirvāṇa of a pratyekabuddha and yet not undergo parinirvāṇa, display the nirvāṇa of a supreme perfected one and yet not undergo parinirvāṇa, if you can be characterised neither by samsāra nor by nirvāṇa, then I will accept it from you." Having said this, he too disappeared and became invisible. And a voice was heard saying "Great king, present that bolt of fine cloth to the person whose body is visible."

In that way King Ajātaśatru presented that bolt of fine cloth to all the bodhisattvas, at which they all disappeared and became invisible after giving their respective teachings. All the seats were seen to be empty. And a voice was heard saying "Great king, present that bolt of fine cloth to the person whose body is visible."

Then King Ajātaśatru said to the Elder Mahākāśyapa, "Reverend Mahākāśyapa, since your reverence has been designated by the Lord as the best of those who expound the special ascetic practices (dhīta-gunas), please accept this bolt of cloth."

Mahākāśyapa said, "Great king, I have not eliminated desire, not eliminated hatred, not eliminated delusion, and so I am unworthy to accept this. Great king, I have not eliminated ignorance, and I have not eliminated the desire for existence. Great king, I have not fully understood suffering. I have not done away with the arising of it, I have not realised (its) cessation, I have not cultivated the path. Great king, I have not seen the Realized One, I have not heard the Dharma, I have not followed the Saṅgha. Great king, I have not eliminated the defilements. Great king, I have not realized knowledge. Great king, I am not one whose vision is purified. I do not perform even the slightest actions of knowledge. The fruit (acquired) through giving gifts to me will not be great, nor will the fruit be small. I am characterised neither by samsāra nor by nirvāṇa. Through giving gifts to me one will not become pure. Great king, if you are endowed with such qualities as these, I shall accept the bolt of fine cloth from you." Having said this, as soon as that cloth was put on his body he too disappeared and was no longer visible. And a voice was heard saying "Great king, present that bolt of fine cloth to the person whose body is visible."
( ... r1) na drṣyaṇti } sarveṣaṁ cāsānāṁ śūnyakāṇī (d)(śaṇṭi ... r2)tas tāṁ na paṣyati | evaṁ sarvam anāthaṁ pura(m ... Nagar)ṛāṇi vā anyatra svakāyasājanīṇā eva pra( ... r4) sa sarvarūpaśaṇjñā- 
vigataḥ evaṁ rūpaṇāḥ ( ... r1) yena ca paṣyasi taṁ ca vipāṣya tathā ca vipāṣya ( ... mahāv)ṛāja saṃyakpaśyaṇāyaṁ 43 etad adhivacanam }<

(a) by GKN: /= MSY; (b) by GKNs: om. MY; (c) by GMSY: = by KN; (d) by KNTRY: = G. 

(b) na garbhaṁ samākāraṇāṁ (d) yena ca paṣyasi taṁ ca vipāṣya tathā ca vipāṣya ( ... mahāv)ṛāja saṃyakpaśyaṇāyaṁ 43 etad adhivacanam }<

(a) = by GKNs: = MY; (b) = by KN: = saṃyakpaśyaṇāyaṁ 43 etad adhivacanam }<

Generally one would expect the genitive here, not the locative. For a parallel which is more clearly legible in the ms., cf. 5vl.
In that way those five hundred monks also disappeared and became invisible. And a voice was
heard saying “Great king, present that bolt of fine cloth to the person whose body is visible,”
whereupon he thought to himself, “I’ll give this bolt of fine cloth to my chief queen.” But when he
went (to do so), she also became invisible, whereupon he thought to himself, “I’ll give it to my
other wives,” at which his entire female retinue became invisible to him. At that he entered into
such a state of deep concentration that he could not see or make out with his eyes the slightest form
whatsoever, neither men, nor women, nor sons, nor daughters, nor walls, nor trees, and the only
notion he had otherwise was of his own body. And a voice was heard saying “Great king, present
that bolt of fine cloth to the person whose body is visible,” whereupon he thought to himself, “I’ll
put it on myself.” Then he couldn’t see his own body, and became devoid of all notions of form.
[The voice was heard saying] “Great king, you should see your remorse in the same way as you
don’t see any forms, be they gross or subtle. You should see all dhammas in the same way as you
see your remorse. In the same way you should see the one who sees. You should see in such a way
that what is seen and the one who sees are unseen and unobserved. Great king, that is correct
seeing with regard to all dhammas, in that, great king, not seeing is correct seeing.’”

No. 4b-5a; folios 533v3-534r1
(Pāśaṭika 1989: 153-154). The wording is somewhat
different, and somewhat clearer as weil.

Note that the fragment twice has iyam paśat, while correct Skt. would require imód paśadām.

44 The greater part of this paragraph is translated in full in the SS (Pāśaṭika 1989: 153-154). The wording is somewhat
different, and somewhat clearer as well.

45 Note that the fragment twice has iyam paśat, while correct Skt. would require imód paśadām.
Thereupon King Ajātaśatru, freed of all conceptualisation and discursive thinking, emerged from Maftjusri, "Mafij usri, when he saw his own body, his house and his servants, just as they had been before. He said, "Mafij usri, can you see this assembly before, where had it gone?"

He replied, "Mafij usri, I see it." He said, "How do you see it?"

In this phrase appears to have been construed as part of the preceding section.

This corresponds to the last sentence of Nägärjuna's lengthy citation from the AjKV in the SS, but the content differs somewhat (see Päsärika 1989: 154): de nas rgyal po (chen po) ma skyes dgra rgyon sems dan / rnam par rtog pa thams cad dan bral nas / tinh ne 'dzin de nid las las pa dan / 'khor de thams cad kyan mthoṅ no.

Tib. literally "these assemblies."
He replied, “I see this assembly in the same way that I see that remorse.”
He said, “Great king, how do you see that remorse?”
He replied, “In the same way that beforehand I did not see this assembly with my eyes, I do not see that remorse internally, externally, or anywhere else.”

No. 5b; folio 534r2-v2
(verso) 402b23-c5; (recto) 423c6-21
A Ke 70b10-71a6; Q 267b2-268a2; T 305a8-306a1

(Manjusri) aha | dasita51 (2) maharaja tathagatena ananta yakarinaha ananta ram narakagati <| tat kim tvam manju sir52 nara ka gamisaya |
aha <| tat kim ca manju sir tathagatena kha r3 IV aya am nirvana gami |
aha <| nho di sam maharaja <|>
aha <|> tathabhisambuddhe manju sir sarvadharma i53 ted4 apya aham dharmac na samanapasyami (yah ...) [<r4> dharmac hata gatiya na ca dharmac hataur 55 apaya gami ] na svarga gami | na nirvana gami | abhita manju sir sarvadharma dharmac hata gati ( ... v1) ananta yagatagam manju sir dharmac hatah ananta yagatasam etad adhivacanam | dharmac hata prakrtikany ananta yagati yam yam ananta yapramrti h talka(ti ...) apavya yam na ya mti na svragam | na nirvana h56.

(a) In GMSY: AKN.

51 Note that Skt. adds Manjusri here.
52 Note that Skt. & Tib. have only internally and externally, or inside and outside. They are thus closer to the Skt. than the Tib., since the space in the missing part of the folio is insufficient for the third term (viz., nabhaya aham tanta re n or similar).
53 The reconstruction dasit for Tib. gsnis follows 5v3, where dasit appears in the ms and is translated by gsnis.
54 Note that the treatment of the vocative of locative dharma is erratic throughout.
55 The Skt. text here (tathabhisambuddhe ... sarvadharma) is problematic in terms of case usage. There are several possibilities, but interpretation as a poorly Sanskritized “instrumental absolute” (perhaps from abhisambuddhe sarvadharma) seems most plausible, since instrumental for locative is well attested in Buddhist Hybrid Skt. (cf. BHSG, 7.30-7.34; cf. also BHSD, s.v. abhisambuddhave, where Edgerton notes the frequent use of forms of this verb in a passive sense, with dharma, etc., as subject and the person put in the instrumental). The Classical Skt. equivalent (although this verb is rare in Skt.) would thus be tathabhisambuddhe ... sarvadharma. Tibetan chos thams cad la also suggests the locative.
56 Tad apya ... dharmac should read tam apya ... dharmac, unless this is a case of a neuter modifier with a masculine noun, cf. BHSG 6.14. The expression is found frequently enough, e.g. in Chap. 1 of the Astasahasrikaprajnaparamitasttva (tam apya aham bhagavan dharmac na samanapasyami yoduta prajnaparamitad nama, etc., Vaidya’s ed., p. 3).
57 Read sinnatagati na ca sinnatagati. See note to translation.
58 Here the visarga is used as a punctuation mark.
When he had said that, King Ajátaśatru replied as follows to Prince Mañjuśrī,39 “Mañjuśrī, did the Realized One awaken fully to any dharma of which it could be said that this one goes to a hell of rebirths?"38

Mañjuśrī said, “Great king, since the Realized One has said that a person who commits the "immediates"67 will go immediately to hell, will you, great king, go to hell?"38

The five ānantarya, or "offenses involving immediate retribution" are matricide, patricide, killing an arhat, provoking dissension in the Sangha, or causing the Tathāgata’s blood to flow. See BHDS, s.v. "nirvāṇa," or "nirvāṇa."
bad rebirth, this one goes to heaven, and this one goes to nirvāṇa?"

He said, "No, great king."

He said, "Maṇjuśrī, after becoming fully awakened in the same way with regard to all dharmas, I do not see any dharma which goes to hell, goes to heaven, or goes to nirvāṇa. Maṇjuśrī, all dharmas are reducible to emptiness, and emptiness is not something which goes to a bad destiny, or goes to heaven, or goes to nirvāṇa. Maṇjuśrī, the totality of dharmas is inviolable. All dharmas too have the character of the totality of dharmas, and the totality of dharmas does not go to a bad destiny, does not go to heaven, nor does it go to nirvāṇa. Maṇjuśrī, the word "immediate" is a synonym for immediacy in the totality of dharmas. Maṇjuśrī, the "immediates" possess the same character as the totality of dharmas, and so whatever the character of the "immediates," all dharmas too are of that character. Therefore, Maṇjuśrī, all dharmas are not subject to going, and for that reason I will neither go to a bad destiny, nor go to heaven, or go to nirvāṇa."

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**No. 5c; folio 534v2-4**

(śa) 402c5-13; (śa) 423c21-424a5
A Ke 71a6-b1; Q 268a2-b1; T 306a1-b1

Manjuśrī āha (>) tam śāstārasya (>) tvam mahārāja vacanam vilomaysyaśi | rājāha (>) nāhaṁ manjuśrī śāstur vacanam vilomayiṣyāmi | ... bhagavatā nairāvātyakoti (>) dhūtakoṭi (>) darsīta (>) yā ca nairātiṃyatā na tatra kācit satvatā | asambā (>) manjuśrī satvasya na tatra kaścid yo 'bhūsamśkare (>) ( ... av) tyamavindita (>) manjuśrī (>) āha (>) prahīnāte (>) mahārāja kāṃktā | āha (>) tadatyantraprahīnāt (>) manjuśrī (>) āha (>) tat kathām te mahārāja (a ...)
（譯）文殊師利復問：佛說有逆。如何今說無有。
王即答言：我不違佛所説。
云何。
王言。無我是佛之說諱。其以無我則無人亦不作罪者亦無受罪者。
文殊師利復問。王已說於狐疑不。
則答言。從本已說以來亦說。文殊師利答言。其疑以盡未。
王言。已從久遠説。
文殊師利復問。云何眾會而知王有逆無逆或爽是中。
王言。以善法持我故知無逆。譬如善藏已待忍辱持諸惡。

（譯）滌首答曰。云何大王亂佛法教。
答曰。吾亦不違世尊教命不違佛法。所以者何。世尊分辨演無我際說真諦語。已無我彼則無人。人無所有。眾生處無。無有實者。如是之則無所説亦無作者亦無受者。
又問。大王。狐疑斷乎。
答曰。已究問矣。
滌首問曰。云何大王猶豫絶乎。
答曰。永絶。
滌首又問。今王云何於眾會中知王有逆而言無逆。
答曰。不也。
又問。云何。
答曰。其已違者脫於無結而造諸者。彼諸違者於會違者。其諸違者則是菩薩柔順法忍而令眾人得入斯忍。不當於彼攪持諸逆。滌首所謂逆者從彼至斯有諸逆。以是之故不當於彼總攝諸逆。

(a) 詞 GMSY: 原 K; (b) 無*無有實者 K: 無*無有實 N; 無*無有實 SYMG; (c) 無 KN: om. GMSY; (d) 於彼 KN:於彼 GMSY.
Mañjuśrī said, “Great king, when you say that, are you contradicting the word of the Teacher?”

He replied, “Mañjuśrī, I am not contradicting the word of the Teacher, because the Lord has said that the truth of non-self is the real truth, and so according to that truth of non-self, there is no such thing as a sentient being. If there is no sentient being, there cannot be any performer (of action) with regard to it, nor can there be any experiencer (of the result of any action).”

He said, “Great king, has your remorse been dispelled?”

He replied, “Insofar as all dharmas are thoroughly dispelled.”

Mañjuśrī said, “Great king, have you eliminated your doubt?”

He replied, “Insofar as all dharmas are utterly eliminated.”

Mañjuśrī said, “Great king, as far as you are concerned, will this assembly hold you to be a committer of the “immediates,” or not, or what?”

He replied, “Mañjuśrī, they will hold me to be established in that “immediate” through which unshakable liberation is comprehended. They will hold me to be established in that “immediate” through which the patient acceptance of the bodhisattva is won. Mañjuśrī, “immediate” is that in which there is no end and no middle, and in that (state) in which there is no end and no middle they will hold me to be established.”

No. 6; folio (536)r1-v4

A 71b9-72a4; Q 269a2-b2; T 307a3-b4

(rärl)jñi(a(jätaśatrotb ... r2) anyataren(a ... narakaṃ ganiṣyār3)mi <|> sa ca puruṣo vi(neyo mañjuśrīyā kumārabhūtena ... yathā r4 ta)m mātrghātakaṃ puruṣaṃ paśye(27) ... vi ... mārga iti te tat(a) anyony(a ... nirmitena puruṣev2)na tau nirmitau mi(ā)a(ī)pit(a)rau (j)i(vitād vyavaropitau ... mātāpiw3)tarau jivitād (vyavaro)p(i)(tau74 ... v4)kamāṃ ... mn

69 There is no Skt. equivalent for Tib. de skad snra na, “when you say that.”
70 Chos thams cad has no counterpart in Skt., although the tad in tadatyma-prahīnatvān could conceivably pick up a previous sarva-dharmānām. However, there does not seem to be sufficient space for it in the missing part of the folio. Further, neither nor nor mentions all dharmas at this point, and thus they appear to belong to a recension of the text closer to the Skt. fragment.
71 Once again, Tib. has “these assemblies.”
72 Our rendering of this difficult passage is tentative. The Chin. is not much help, but here a play on words appears to be in progress, in which ānantaṇa, used so often with a negative meaning (leading immediately to punishment), is used positively (leading immediately to spiritual success) (cf. BHSD, s.v.). At the last it is used to suggest the non-differentiation of the enlightened state, the immediacy of non-dual realization, in which ends and middle, like self and other, drop away. For similar formulations see, e.g., the Aṣṭa, Vaidya’s edition, p. 23.16-25, Conze (1975: 101).
73 Reconstruct paśyet or paśeyut? Note that the Skt. here appears to run counter to Tib. and , which suggest that the approach is made so that the matricide can see the phantoms, not so that the phantoms can see the matricide (which would imply something like yathā sa mātrghātakaṃ puruṣaṃ paśyet. This is puzzling, but the accusative endings are clear in the manuscript.
74 Note that the forms vyavaropita and vyaparopita are both attested in this ms.
Thereupon Prince Mañjuśrī rose from his seat and went forth from the palace of King Ajātaśatru, accompanied by the community of monks and his retinue. King Ajātaśatru too, accompanied by his retinue, followed behind Prince Mañjuśrī. As Prince Mañjuśrī went on his way, he saw a man sitting under a tree who, having taken the life of his mother, was weeping and wailing, saying "Because I have committed an evil act, I will certainly go to hell." And that man was one who was fit to be converted by Prince Mañjuśrī. Then Prince Mañjuśrī, in order to convert that man, conjured up another man, and he also conjured up that man's father and mother. Thereupon the phantom man, accompanied by his father and mother, approached the matricide, and at a distance
not too far from him they got into a quarrel, in such a way that the real man could see, with the son saying “This is the way,” and the father and mother saying, “Son, this is not the way.” So saying they began to fight, as a result of which the phantom man took the life of his father and mother, and the real man saw that phantom man take the life of his father and mother. Then the phantom man, having taken the life of his father and mother, went up to the real man and said, weeping and choked with tears, “Because I have committed an evil act, in that I have taken the life of my father and mother, I will certainly go to hell.” Hearing this, the real man thought to himself...

No. 7a; folio (538)r1

(1) 403a16-26; (2) 424b15-23
A 72a-b1; Q 269b7-270a4; T 308a2-8

(r1 ... cittaṁ hi bhūḥ puruṣa nādhyanām kāye avatīṣṭhate na bahirdhā viśayesūpatsīṭhāti nobhajam anītaṇeṇopalabhya(n)te)

75 The reconstruction of the beginning of this line is based on the parallel in No. 8, as confirmed by the Tib., with additional support from a very similar expression in KP 143: na te kāryātmakac ca bahirdhā nakkhyayam antānareṇopalabhya. Note that the paragraph division here, while not entirely natural, enables the presentation in proper order of the Tib. text, which is in terms of overall structure somewhat different from the Skt. and the Chin. versions, and cannot easily be lined up with them (see below for further details).
Then the Lord congratulated the phantom man, saying, “Well done! Well done! You, my man, speak truthfully, you speak correctly, you speak in accordance with the way you act. But though you speak the truth in the Realized One’s presence, and do not lie, my man, you should examine your thought processes. Did you take the life of your father and mother with a past thought, a future one, or a present one? A past thought is indefinable, because it has not happened, is unborn, unarisen, not come to be, not definable as going and coming: Thought, my man, does not enter into the body within, nor does it move among the external objects of sense, nor is it apprehended anywhere eise apart from these two.”

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No. 7b; folio (538)r1-v2

A 72b1-6; Q 270a4-6; T 308a8-10

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66 Tib. repeats ma byun ba.
67 For the Skt. counterpart to this section, cf. below, Section 8b.
68 Text reconstructed here with reference to 8v4.
69 The sentence nāham bhū puruṣa evamadhimuktaṁ klesām vaddāmi na durgatiṣūpapattiḥ tat kasya hetoh is here repeated in error.
Thought, my man, is not blue, not yellow, not red, not white, not orange, and not the colour of crystal. Thought, my man, being formless, unable to be pointed out, ungraspable, unimpeded, illusory and peerless, is indefinable. Thought, my man, is not affected by anger or delusion. Thought, my man, does not accomplish, is without agency, feeling, thinking, or experiencing. Thought, my man, being essentially pure, is not defiled and is not purified. Thought, my man, is

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80 Tib. omits any reference to the first poison (rūga) here, as we find in the Skt. Cf. KP 97-98 for a passage which strongly resembles much of Nos. 7a-7b (and 8b-9a below).
not in this life, nor in another life, nor anywhere else apart from those two, it is not there, nor elsewhere, it is similar to space, like that which has nothing like it, incomparable, beyond perception, and so wise people should not fixate on it, appropriate it, settle on it, fix on it, think of it as themselves, or think of it as their own. All things, my man, are essentially inert and inactive. My man, I do not say of (or to?) those who have such strong convictions that they are defiled, or purified, or bound for perdition, or bound for heaven. Why is that? The nature of thought itself is not defiled, or purified, nor does it go, come or stay anywhere.”

No. 7c-8a; folio (538)v2-(539)r3

(81) no. 7c-8a; folio (538)v2-(539)r3
A 72b6-73a2; Q 270b2-271a2; T 308b8-309bl

atha khalu sa nirmi(ta)l bhagavanta)m etad uväca <I> aścaryam idaṁ bhagavan yāvad idaṁ tathāgatena supratividdhā dharmadhātu(h)ā (v ... v3 ...) sarvadharmāḥ <I> labhe ahaṁ bhagavato "nīkāto"53 pr(avrajāyām ... ) ehi bhikṣāti56 | atha sa nirmiṭaḥ pravrājita iti sandrṣyate | sa avocat | prāptābhijñō 'smi (v4 ... bha)gavān āha <I> yasyedānim bhikṣōh kālaṁ manyase i( ... )e | svakena ca (Ujodhātunā kāyō dhyāpitā)ā

(539r1 ...) ānāntaryakārī dvitiyaḥ puruṣaḥ taṁ nirmiṇāṁ puruṣaṁ parinirvāyaṁtaṁ t(ām) c(a) dh(armadesanāṁ ... r2 ...) mātā jīvītād vyavaropitā <I> eṣa ca bhagavatsakāsē pravrajītvā parini(r)v(tal,l ... r3 ... ma)yāpi bhagavan mātā jīvītād vyavaropitā |
Then the phantom man said this to the Lord, “Lord, it is wonderful how the Realized One has awakened fully to the fact that the totality of things is pure, not subject to karma, not subject to maturation, unborn, and unperfected! Lord, I would like to take ordination, so may the Blessed One ordain me.”

The Lord said to him, “Come, monk, lead the holy life;” and at that moment he appeared as if ordained, and said, “Lord, since I have attained realisation, I would like to undergo nirvāṇa.” And so it was that that monk, by the power of the Buddha, rose into the air to the full height of a palm tree, whereupon his body was consumed by the element of fire in him. Now the real man has undergone parinirvāṇa even though he took the life of both his father and mother, since I took the life only of my mother, why can’t I undergo parinirvāṇa?” Right then he went before the Lord, and after prostrating himself at the Lord’s feet, he said to him, “Lord, I too took the life of my mother.”

Then the Lord congratulated that man, saying in full “Well done! Well done! Although you, my man, have indeed not lied to the Realized One, you should examine your thought processes in respect of the thought with which you took the life of your mother,” and so on, to be done precisely as it was for the phantom man.85

85 Note that in line with this statement the relevant text in Tib. is to be supplied from the preceding sections 7a-b. Skt. and Chin., however, repeat the whole sequence in full in the following sections.
No. 8b; folio (539)r3-v3
( recourse 403b21-28; ( recourse 424c21-29

atha khalu bhaga(vā)m(s tāṃ puruṣaṃ ... r4 ...) yathākāri tvam bho puruṣa tathāvādī65 | tena hi tvam (bh)o p(u)r(u)s(a) p(... v1 ... anāg)a(te(n)67 utāho pratyutpanna | yadi tāvad attīna tad atī(t)am cittam ...)(... v2 ... asanupan)n(o na) saṃbhūto68 na vibhūto animitto apratībhāsah <| pratyutpann(en)a (na ... v3 ... cittam hi bhoḥ puruṣa) nādiyātme kāye avatīṣṭhate na bahirdhā viṣayeṣu-patiṣṭhata nобhaya(to o 'ntareṇopalabhyate69 ...)


For the corresponding Tibetan Text and English Translation see above, Section 7a.

No. 8c-9a; folios (539)v4-(540)r4
( recourse 403b28-c11; ( recourse 424c29-425a14

(cittam hi bhoḥ puruṣa na nilaṃ ... 539v4 ... na sphaṭi)kāvarṇam śaṇyam prajñapāṇīya | cittam hi bhoḥ puruṣa arāpi anidārasanā | a(... 540c1 cittam) hi bhoḥ puruṣa na raktam śaṇyam prajñapāṇiya | cittam hi (bhoḥ puruṣa ... <|) na sančāla(yati r2) n(a) v(i)ṣudhyati <| cittam hi bhoḥ puruṣa na iha nāṇyatra ... 90 nobhaya(to 'ntareṇa nāṇyatra na(...) tatra pāndītana nīveṣo na karāṇi r3)ya | pratīṣṭhānaṇaḥ na karāṇiyan | niketo na karāṇiyah <| adhikāro na karāṇīya(h ... | nāmaḥ bhoḥ puruṣa evamadhir4) nuktaṇāṇaḥ kleśaḥ vaddaṃ na durgatīyam upapattiḥ <| tat kasy(a) hetoh <| <tā yā cittasya pra(kṛtī ...)

( recourse ) 86. 65-66. 97-98.

For this idiom see BHSD, s.v. yathāvādi-tathākāri(n). Here we have a clear instance in BHSD where, as in Pāli, the two elements are separated by other words. No example of this was recorded by Edgerton. In Classical Skt. one would also expect the forms yathāvādi and tathākāri.

Reconstruction on the basis of Chin. and Tib.

Reconstruction here is on the basis of parallels at 7r1 and 9r2, together with the Tib.

90 Two akṣaras appear to have been erased here.
For the corresponding Tibetan Text and English Translation see above, Section 7b.
There and then, from every pore on that man’s body, the fires of hell streamed forth, so that, blazing helplessly, he said to the Lord, “Lord, I am on fire, Blessed One, please help me! I take refuge in the Lord.”

Then the Lord placed his hand, the colour of which was like gold, on the top of that man’s head. As soon as he placed his hand there, all that man’s (painful) sensations ceased. Experiencing bodily relief and happiness, he felt great devotion for the Realized One, and said to the Lord, “Lord, since I would like to take ordination, please, Blessed One, ordain me.”

The Lord said to him, “Come, monk, lead the holy life,” and there and then he became one who, shaven-headed, dressed in patchwork robes, with hair and beard shaved for only seven days, had the deportment of a monk ordained for a hundred years. As soon as the Realized One had said “Come monk,” and he had shaved his head and donned the patchwork robes, his senses became tranquil and he stood there in the attire intended by the Realized One.

No. 9c-10a; folios (540)v4-(541)r2
(藏) 403c16-21; (漢) 425a20-25
A 73a7-10; Q 271a7-b3; T 309b7-310a3

(540v4) duhkhaham duhhasamudayaḥ duḥ)khanirdahaḥ mārgah
tasya virajō vigatamaṇḍh dharmačakṣur viśuddham(
(541r1 ...) āha < ] parinirvāyiśye bhagavan | parinirvāṇakālasamayo me bhagavan | āha < ]
y(asyedānim bhikṣoḥ kālam manyase ... r2 ...) dahyataḥ na chavikā na maśīḥ
devatāśatasahasrāṇī cāsya pūjā a( ... )

91 Tib. has simply tshor ba, although in Skt. we find duhkhā, which may have been followed by vedanāḥ, as is perhaps suggested by both Chin. versions (kutong 護通).
92 Cf. BHSD, s.v. preśrabdhī.
93 Tib. chos gos sbyar ma. Chos gos is standard for cīvara, but sbyar ma is less clear; cf. Mvy 8933 (snam sbyar = sanghāṭa).
94 This section of the Tib. text presents some problems of interpretation. Here we find a variation on a theme which occurs several times in the Mahāvastu and elsewhere, according to which the previous appearance of an entrant into the Order is magically replaced by the outward marks of a senior Buddhist monk (see BHSD, s.v. sambhakā for references). While there is no counterpart to it in the two earlier Chin. versions, and insufficient space in the Skt. fragment for it as well, we note that it also appears in T. 628 (see 445c1-3) and must therefore reflect a different and possibly later recension of the AjKV. Certainly, if we bracket it as a later interpolation then the last sentence of the section no longer seems redundant.
95 The nominatives here suggest that in the Skt. text the four noble truths are “unpacked” after a word like yañata. There is no evidence of this in any other version.
96 The rest of this stock phrase reconstructed on the basis of 7v4.
97 The form chavikā is otherwise unattested; cf. BHSD, s.v. chāyika and maśī. Edgerton gives “ashes” for chāyika/kā and “prob. soot” for maśī, which must be the same as Skt. maśī (soot), as in our text, in which the terms appear in reverse order to the citations given by him. Since thal ba clearly renders chavikā (see Mvy 5255), Tib. translates the two terms in what appears to be the standard order. Unfortunately the Chin. versions lack this detail.
Then the Lord presented a talk dealing with the four noble truths to that monk, and when he heard it his stainless and immaculate dharma-vision was purified, in addition to which, having cultivated the path, he became an arhat, and said to the Lord, "Lord, I wish to undergo parinirvāṇa. Blessed One, the time, the occasion for me to undergo parinirvāṇa has come."

The Lord said, "Monk, know that the time for it has now come."

Then sitting up in mid-air at a height of seven palm trees, his body was consumed by his own element of fire. And when it was consumed, there were no cinders or ashes left, and a hundred thousand gods also made obeisance to him.

No. 10b; folio (541) r3-v4

The Skt. is incomprehensible at this point. There seems to be no match with any other version.

98 The Skt. is incomprehensible at this point. There seems to be no match with any other version.
（誦） 會利弗白佛。但薩阿毘實尊。所以者何。而作何令得諸法。廣而解者聞佛若能文殊師利及諸菩薩深入法那僧湏者而知是事。非聞湏辟支佛之所致而知其之事。若一切人之行想不而及而見

佛語會利弗。其聞阿毘師尊者問湏之師。非聞湏辟支佛地及非一切人之行想。所以者何。若有

一人作異而得得異。如是著者作異者而知入泥貼。而我與不入泥貼可至泥貼。如曹者所知有著泥貼者。我知當入泥貼。何以故。若曹者不入想而一切人之行。佛語會利弗。若見其殺者母而般泥貼者不。

則答言。見。

佛言。是人以供養五百佛盡涼從一佛開法本淨。

（誦） 時會利弗見於彼人受滋律教而得滅度則驚怪之。前白佛言。滅難及也。天中之天。如來恩施所謂法律。乃令道者得受之法教。如是行者然有殊別。是救濟者誰有而來於其自身契被大德雖諸菩薩善能賜一切群萌根

原隨而度之業。非滅開縳境界。

佛言。是會利弗誠如所云。是佛大士法忍菩薩之境界也。又會利弗汝等所見想滅地獄而佛而得之滅度法。汝等視人滅度者所行所者所為而者三昧定等者等語之至滅度法如來

見之反覆地獄。所以者何。汝等之蠕動於心行不能遷醇眾生心原。群萌所行不可思議。又會利弗。汝為見此殺者之者。聞滅滋法得至無餘而般泥貼。

曰。誰。惟見天中天。

佛告會利弗。斯害者母者於五百佛學善德本開涼妙法解悟本淨顯開昭。

（誦） 於之。N; (b) 受之。GKNS; 天中之天。N; (c) 地 KN: om. GMSY; (d) 非之。FN: 非之 GMSY; (e) 之。GKMSY; 段 N; (f) 如之 KN: 如之 GMSY; (g) 之。GKNS; 類 N; (h) 原 KNNSY; 願 G; (i) 洗 GKMSY; 洗日 N; (j) 天中之天 KN: 天中之天 GMSY; (k) 洗 KN: 植 M.

de nas tshe dan ldan pa śā ri'i bu's skyes bu de'i gdul ba mthön nas jī no mtsahrud du gyur te | bcom ldan 'das la 'di skad ces gsol to || de bžin gsregs pa'chi'chos 'dul ba ni legs par gsuñs pa ste | de la ni mtsahrud ma mchis pa da'h dan pa dag kyan gdul6 bar 'gyur ba bcom ldan 'das no mtsahr to || bde bar gsregs pa'no mtsahr to || bcom ldan 'das sems can rams kyi dban po ron pa sni tshogs 'tshal ba de ni jī de bžin gsregs pa dgra bcom pa'yi dag par rdzogs pa'chi'ri'bsangs rta'jam dpal gzhon nur gyur pa da'n6 byañ chub sems dpa' sems dpa' chen po gzan ya de 'dra ba'i go cha dag bgos pa mā'gtogs par gzan su'i yul lags । nān thos da16 ra'na'ri'bsangs rgyas thams cad kyi ni yul ma lags so । bcom ldan 'das kyi bka' stsal pa | śā ri'i bu de bžin no || jī skad smras pa de11 bžin te | de ni santa rgyas bcom ldan 'das rams dan da'n byañ chub sems dpa' sems dpa' chen po bzhod pa la gnas pa12 rams kyi yul yin te | śā ri'bu ga'gan zang gan khrod13 kyi's sems can dmyal pa par4 šes la15 de dag la nas ral nas 'da' ba'i'chos can du mthun bo ya yod do । śā ri' bu khyod kyi'gan zang gan sbyants pa'yi yon tan da'n | chog sas pa dan । tshul khrims dan । thos po da'n । thon n t'lo 'dzin tsam dan ldan te16 | de la khrod kyi'na nas las 'da' ba'i'chos can du šes mod kyi । de la de bžin gsregs pas sems can dmyal pa par49 gzig s pa ya yod kyi 》18 śā ri' bu khyod ni sems can gyi spyod pa9 la20 bsm pa da'n bral bar gyis16 》 | de ci'ephyer ze na । śā ri'bu sems can gyi spyod pa'ni bsm gyis mi khrod pa'ipi phyir ro । śā ri' bu ga'gan gis ma bsad nas22 chos bstan pa 'di la gnas te 》23 yons su mya nas las 'das par gyur pa'chi'skyes bu de khyod kyi'mtshan nam 》24
gslo pa | bcom ldan 'das bdag gis mthön no 》

bcom ldan 'das kyi bka' stsal pa 》 śā ri' bu skyes bu de ni santa rgyas lha brya la dge ba'i rta ba bskyed26 par'gyur ci'n । 'di Ita ste । sems ran'bžin gyis da'b'i cho bshad pa 'di yān thos so 》

(1) śā ri' bū QT: śā ri' bu A (hereafter not noted); (2) AT: om. Q; (3) mtsahr QT: mtsahr A (hereafter not noted); (4) gdul AT: 'dul Q; (5) da'n QT: ba A; (6) AT: om. Q; (7) AQ: || T; (8) AQ: || T; (9) ma AQ: me T; (10) da'n AQ: da'n T; (11) de QT: om. A; (12) pa AQ: par (with deletion dots over -r) T; (13) khyod QT: khyed
Thereupon the Venerable Sāriputra, on seeing the conversion of that man, was astonished, and said to the Lord, “It is astonishing, Lord, it is astonishing, Blessed One, how the Dharma and Discipline of the Realized One is well expounded, and how according to it even those who commit the "immediates" are converted. Lord, as far as that knowledge of the various types of faculties of sentient beings is concerned, whose scope is it within, apart from the Realized, Worthy and Perfectly Awakened One, Prince Mañjuśrī, and other bodhisattvas and mahāsattvas wearing the same sort of armour? It is not within the scope of any of the śrāvakas and pratyekabuddhas.”

The Lord said, “It is so, Sāriputra, it is just as you say: it is within the scope of the Lord Buddhas and of bodhisattvas and mahāsattvas established in patient acceptance. Thus there are, Sāriputra, persons whom you know to be hell-beings, but I see them as endowed with the quality of nirvāṇa. There are, Sāriputra, persons whom you know to be endowed with the quality of nirvāṇa, in that they are possessed of the special ascetic practices, contentment with little, morality, learning and meditative concentration, but the Realized One sees them as hell-beings. Therefore, Sāriputra, rid yourself of thoughts concerning the conduct of sentient beings. Why is that? Because, Sāriputra, the conduct of sentient beings is inconceivable. Sāriputra, did you see the man who underwent parinirvāṇa after killing his mother and being established in this teaching of the Dharma?”

He said, “Lord, I saw him.”

The Lord said, “That man, Sāriputra, planted the roots of goodness under 500 Buddhas, which is to say, he also heard this dharma teaching of the essential purity of thought.”

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No. 11a; folio 543 r1-v1

(1) 404a14-22; ( инвестици) 425b28-c8
A 74a3-7; Q 272b3-273a1; T 311a7-b6

(R1) gāmbbhirāṅ99 dharmadeśaṇāṁ āgamyā kṣiṇāṁ viparιnātaṁ anutpāda-dharmam100 iti ( ... r2)
deveṣu trayastṛmśeṣu devaputraḥ divye ratnamaye kūḍāgāre nil(ayana ... r3) upapatsyati | utkramati101 ca | na cāsya käye duḥkhasya vedanā a(102 ... v1) avedaniyam kṛtaṁ |

(99) gāmbbhirāṅ: Note that the correspondence with the Tib. version is imperfect, although the term anutpāda-dharmam is clearly represented.
(100) Ms. uktasati. It is not clear why the tense changes from future to present here.
(101) A form of anu-bhū (e.g., anubhāvīṣyaśte) is to be expected here.
Then the Venerable Sāriputra said to the Lord, “Lord, of King Ajātaśatru’s remaining karma, how much is left, and how much has been purified to the point that nothing is left behind, and it now has the quality of never arising again?”

The Lord said, “Sāriputra, of King Ajātaśatru’s remaining karma, an amount the size of a grain of mustard is left, while an amount the size of Mt Meru has been purified to the point that nothing is left behind, and now has the quality of never arising again, by virtue of his understanding of this exposition of the profound dharma.

He said, “Lord, will King Ajātaśatru go to hell?”

The Lord said, “Sāriputra, just as, for example, a divinity residing in a jewelled palace might descend to Jambudvīpa from the divine abode of the Thirty-three, and after descending to Jambudvīpa might rise again to the abode of the Thirty-three, in the same way King Ajātaśatru too, after descending to the private hell¹⁰³ called Puṇḍarika Flower,¹⁰⁴ will similarly rise again, and yet

¹⁰³ Tib. བོད་ཀྱི་འསི་དམ་ཅན་དམ་ཡལ་བ (so A, although it clearly reads མི་ཤེས་བ་‘ཟད་ཉིད་དམ་ཡལ་བ, etc.) is given by Mvy 4944 as pratyekāraka. See BHSD, s.v. pratyeka. QT, however, translate as so so ཉིད་མོ་ཅན་དམ་ཡལ་བ, which is the reading we have adopted in the text.

¹⁰⁴ The name of the hell given here – or rather implied, since the transcription is archaic – in the Tib. In A & Q (T
he will experience no painful feelings in his body.”

Śāriputra said, “Lord, it is astonishing that King Ajātaśatru is a person of acute faculties and (yet) his experience of the obscurations of karma is reduced to this.”

No. 11b-12a; folio 543v1-(544)r1

(譯) 404a22-b5; (銘) 425c8-19
A 74a7-b2; Q 273a1-8; T 311b6-312a6

bhagavān āha <> tathā hi śāriputra rājñā ajātaśa (truṇā ... anuv#2)ttarāyān sammyakṣambodhau pariṇāmitam <> paśyasi tvam śāriputra manjuśrī(yaṃ kumārabhūtām ... v3) dirghāyuvanatāyāh106 <> asthānāṃ śāriputra anavakāśāḥ saced etasya ( ... 544r1 ... ) paripācaḥ punah punar aneneyam gambhirā dharmadeśanā śrut<ś> asyaiva sakāsat | ta i[me] .. te107 śāriputra pa(rā)yaṇa evaṁ veditavyam | yasyai yasyai ca bo(dhisatva ...)108

（譯）佛語舍利弗。汝乃知是王不。
則言不如。
是阿闍世王以供養七十三億佛。各從諸佛常聞深法。其心不離阿耨多羅三藐三菩提。佛復問舍利弗。
乃見文殊師利不。
則言言不。
是本發阿闍世而令為阿耨多羅三藐三菩提。爾時久遠過去時有佛號字安隱覺劫名無盡垢用是劫中而有三億億人皆文殊師利之所恆而斷法輪。佛語舍利弗。譬如如左邊沙等佛為阿闍世說法若不見其狐疑。所以者何。是文殊師利之所發意故。當從是解。世世常從文殊師利聞其深法。佛言。菩薩本有所造作其人必當因本所發意而得解。

（譯）佛語舍利弗。王阿闍世前已供養七十二億諸佛世尊諸德本成受經典。所聞法者動無上正真之道。汝宜見聞者乎。
對曰。已見。
世尊告曰。溺首童真憐阿闍世使發無上正真道意。於難計劫離垢藏如來無數諸佛。於彼劫中而有三億平等正覺悉是溺首所可説者使轉法輪長壽久存。設百千世尊終不能為王阿闍世說法決疑。其他選首能為斯王決疑者。所以者何。溺首童真數從諸佛聞是深法。以是故常作深觀。其有菩薩應所度者本從發意得其本師為之說法乃能解耳。

(a) 原 KN: 作 GMSY; (b) 漢言 KN: 潭首童真 GMSY; (c) 耳 K: 於 GMSY, om. N.

being corrupt), is Punḍarīka (white lotus, introduced in the Tib. with the word me tog or flower), but the Skt. almost certainly had Pundorīya, as attested in folio No. 12. The phonetic transcriptions in the Chin. – Bintou in 諸, Bintouluo in 諸 – do not support the Tib., nor does the gloss provided by 謂, although its sense is obscure (accumulation-desire?). See note 110 below.

106 Or, as the Skt. appears to put it, his obscurations are “rendered unable to be felt” (avedanīyam kṛtyam).

107 It is not easy to see how this (abl. or gen. of the noun vanata, “desire”? See BHSD, s.v.) relates to the Chin. and Tib. versions, but it is difficult to read it in any other way.

108 The ms. is hopelessly problematic here. Tib. would lead one to expect something like rata 'rīna sāriputra paryāyeṣa. In BHS, however, rīna is also possible for masc. and neut. inst., even in prose, for which see BHS 21.56. If this is accepted, then rata rīna sāriputra paryāyeṣa is possible, although the te before sāriputra is still to be accounted for.

109 The only plausible referent of yasyai yasyai would appear to be dharmadeśanā, but it is not clear how the syntax of the Skt. works.
The Lord said, 

"Sāriputra, Prince Mānjuśrī here induced King Ajātashatru to turn the wheel of the dharma and stay for a long time. Sāriputra, there is no possibility or chance that King Ajātashatru could have had the dharma expounded and his remorse resolved by anybody but Prince Mānjuśrī, even by a thousand Buddhas. Why is that? It was by him that he was to be converted, and from him that he repeatedly heard this exposition of the profound dharma. Therefore, Sāriputra, in that way one should understand this, that whenever any persons are to be converted by any bodhisattvas, it is the dharma-teaching of them alone that they come to know."

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109 Tib. phyang bzaṅs suggests Subhūti, 讚 anyinjue 安隱悟 Subuddha.
Sāriputra, after he has emerged from that private hell Burst Open Like the Puññarika Flower, unscathed and unharmed, King Ajātaśatru here will traverse 4,400 Buddha-fields from this Buddha-field towards the zenith, and will be reborn in the Buddha-field called Adorned, where the Realized, Worthy and Perfectly Awakened One Jewel Heap lives, dwells, resides and teaches the dhamma. As soon as he is reborn there he will once more see Prince Māñjuśrī, he will hear this exposition of the profound dharma, and hearing it he will there and then attain acceptance of the fact that dharmas do not arise.”

110 The Skt. name of the hell is here preserved as Piṇḍoriye. The ending is puzzling: if we take it as ablative (cf. BHSG 10.86ff.), then it suggests that the hell is called Piṇḍor or Piṇḍor. Note that Skt. also calls this hell a mahānaraka, which does not match its designation in the Tib. as a pratyeka-naraka, supported here also by 扇, which terms it a “light hell.” See note 104 above.
Unshakable was a king called Ajātāsatu under the dispensation of the Lord and Realized bodhisatvahṛṣaḍaṃbhyaṃ. bhavet | caturāśṭaṃbhyaṃ ca bodhisaṣṭaṃbhyaṃ ... v4 ... yijyati</s> sa esa sāriputra rājā ajātāsatruḥ tataḥ paścād aṣṭau asamkhyeyakalpaṃśu carisyati satvaparipākāyā | buddhakṣetrapariśodhanatāyāṃ ... 545r | ye satvāḥ tena pa</s> ripacitā bhaviṣyantīḥ śrāvakayāṃ nāḥ śrāvakayāṃ vā pratyekabuddhayāṃ vā mahāyāṇeṇa</s> na vā </s> na teṣāṃ satvāṃ karmāvaramaṇaṃ bhaviṣyati | na klesāvaramaṇaṃ bhaviṣyati | sarve (c) satvāḥ t(i)ksṇaṃ(endriyā bhaviṣyanti ... r2 ... aka)thamkathiyāḥ</s></s>

(545v3 ... akhyātāvi)naṃ bodhisatvam ārabhya tathā tathā dharmāṃ deṣa)yaṭi yathāstāṇam bodhisatvasahasrāṃānum anulomikadharmakṣāntipratilābho bhavet | caturāśṭaṃbhyaṃ ca bodhisaṣṭaṃbhyaṃ ... v4 ... yijyati</s> sa esa sāriputra rājā ajātāsatruḥ tataḥ paścād aṣṭau asamkhyeyakalpaṃśu carisyati satvaparipākāyā | buddhakṣetrapariśodhanatāyāṃ ... 545r | ye satvāḥ tena pa</s> ripacitā bhaviṣyantīḥ śrāvakayāṃ nāḥ śrāvakayāṃ vā pratyekabuddhayāṃ vā mahāyāṇeṇa</s> na vā </s> na teṣāṃ satvāṃ karmāvaramaṇaṃ bhaviṣyati | na klesāvaramaṇaṃ bhaviṣyati | sarve (c) satvāḥ t(i)ksṇaṃ(endriyā bhaviṣyanti ... r2 ... aka)thamkathiyāḥ</s>

(545v3 ... akhyātāvi)naṃ bodhisatvam ārabhya tathā tathā dharmāṃ deṣa)yaṭi yathāstāṇam bodhisatvasahasrāṃānum anulomikadharmakṣāntipratilābho bhavet | caturāśṭaṃbhyaṃ ca bodhisaṣṭaṃbhyaṃ ... v4 ... yijyati</s> sa esa sāriputra rājā ajātāsatruḥ tataḥ paścād aṣṭau asamkhyeyakalpaṃśu carisyati satvaparipākāyā | buddhakṣetrapariśodhanatāyāṃ ... 545r | ye satvāḥ tena pa</s> ripacitā bhaviṣyantīḥ śrāvakayāṃ nāḥ śrāvakayāṃ vā pratyekabuddhayāṃ vā mahāyāṇeṇa</s> na vā </s> na teṣāṃ satvāṃ karmāvaramaṇaṃ bhaviṣyati | na klesāvaramaṇaṃ bhaviṣyati | sarve (c) satvāḥ t(i)ksṇaṃ(endriyā bhaviṣyanti ... r2 ... aka)thamkathiyāḥ</s>.
“So it is, Śāriputra, that the Realized One Maitreya will teach this dharma discourse with reference to the bodhisattva Ākhyātāvin in such a way that 8,000 bodhisattvas will attain acceptance of the fact that dharmas do not arise. Then 22,000 bodhisattvas will have the obscurations of karma accumulated over incalculable kalpas laid to rest. King Ajātashatru here will, from that point on, bring sentient beings to maturity, purify a Buddha-field and pursue the course of a bodhisattva for 800 incalculable kalpas. And whatever sentient beings, Śāriputra, are brought to maturity by him, whether through the Śrīvakyāyāna, the Pratyekabuddhayāna or the Mahāyāna, they will all become free of the obscurations of karma and the obscurations of the defilements, they will all have acute faculties, and they will become free of remorse and doubt.”

No. 13b; folio (545)r2-v2

(sa esa śāriputra rājā ajātaśatrū āstabhīh aṣaṃkhyeyakalpebhīṁ anuttarāṁ sammyaksambodhīm abhisamābhotaiśekāḥ) pryaḍarṣāne kalpe ( ... rā ... ta)thagatāṁ rūḥśānti sammyaksanabadhuddho loke bhaviṣyati | cātvāriṃśac cāsya kalpāḥ āyuspramāṇāṁ bhaviṣyatī | sapta ca śatasaḥsaraṁ śravakānāṁ mahāsaṃśñipito (bhaviṣyatī ... rā ...) mācāstavimokṣadhyāyīnāṁ | dvādaśa ca bodhisattvakotyāḥ mahāsaṃśñipito bhaviṣyati sarvēṣāṁ prajñāpāyaniyātānāṁ | parinirvṛtasya ca paripūrṇamīm varṣāk(oṭiṃ) sa(ad)dh(arma ... vī ... ke) cit satvāḥ kaukṛtyaparyavashitāḥ kālaṁ kriṣiyānti na ca cātaḥ cyuta̤ durgatiṣṭhupataysanti | suviśuddhaviṣayasya śāriputra tathāgataśa(ya) ye dh(arma)-mahēdeśanāṁ śrōṣyānti sarve te viśu(d)ḥ(ya)ṃtī sarvakleṣeṣeṣeṣeṣeṣeṣaḥ ... vī ... pra)vicinitavyāḥ | kṣiṇotī padgala ātmanām padgalaṁ pravicinvaṇ & ahaṁ śāriputra padgalaṁ pravicinvanāḥ yo vā syān māḍrśāḥ |)

(A) 117 Skt. and Ś (11) have 84,000 here, Ś lacks this part. 118 Read abhisamābhotiśekāh. 119 Read paripūrṇamīm. 120 Read pravicinvanāḥ? Without similar forms of the root ci or other verbal roots of the 5th class it is difficult to decide whether (pra)etiśvāya and pravicinvaṇāḥ are to be interpreted as scribal errors for (pra)etiśvāya and pravicinvaṇāḥ or as intentionally derived forms.)
šā ri’i bu rgyad pa ma skyes dgra 'di bskal pa grnas med pa phrag brgyad brgya na ]³ bla na med pa yaṅ dag par rdzogs pa’i byañ chub mthon par rdzogs par 'tshān rgya bar 'gyur te ]³ bskal pa mthon na dga’ ba žes bya ba la³ ‘jig rten gyi khams 'dam gyi rпо ma’ med par de bzin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa’i saṅs rgyas yul śin tu rnam par dag pa žes bya bar ‘gyur te | de’i ishe’i tshad ni bskal pa bar ma bžir ‘gyur ro || de’i ſan thos kyi tshogs ni bdun ’bum du ‘gyur te | thams cad kyaṅ śes rab kyis mos pa ]³ rnam par thar pa brgyad la bsam gtan byed pa ša stag go || de’i byañ chub sems dpa’ sems dpa’ chen po ni bye ba phrang bcu⁸ gśis su ‘gyur te || thams cad kyaṅ thabs daṅ śes rab las byuṅ ba ša stag go || de bzin gśegs pa yoṅs su mya šan las ’das nas ]⁶ dam pa’i chos ni lo bye bar grnas par ‘gyur ro || ’dam gyi dri ma med pa’i ’jig rten gyi khams de na ]⁷ sems can gaṅ yan¹² gyod pa la gnas śin ’chi ba’i dus byed par mi ’gyur ro || de nas śi¹³ ’phos nas kyaṅ ’gro ba ſan pa gsum du skye bar ‘gyur ba gaṅ yan med do || šā ri’i bu de bzin gśegs pa yul¹⁴ śin tu rnam par dag pa de la sems can gaṅ dag chos ſan¹⁵ pa de¹⁶ kun¹⁷ ſon moṅs pa thams cad rnam par dag par ’gyur ro || de bas na ša ri’i bu gaṅ¹⁸ zag gśan zag la drod ma gzu¹⁹ śiṅ || gāṅ zag gśan zag la drod gzu¹⁰ na¹¹ gams par ’gyur ro || de ci’i phyir že na | de bzin gśegs pa ’am | gāṅ na daṅ²² dra bas ni gāṅ zag la drod zin to²³ ||

"Śāriputra, in 800 incalculable aeons, King Ajātaśatru here will awaken fully to supreme and perfect awakening, and become the Realized, Worthy and Fully Awakened One Suviśuddhaviśāya in the aeon known as Priyadarśana and the world-system known as Free of the Mire of Mud.¹²¹ His lifespan will be 4 intermediate aeons. His assembly of srāvakas will be 700,000, all of them adept in creative stratagems and wisdom. After the Realized One undergoes parinirvāṇa, the true dharma will persist for a million years. In that world-system known as Free of the Stain of Mud,¹²³ no sentient being will die in a state of remorse, nor will any of them be reborn in the three states of woe after passing away from there. Śāriputra, whatever sentient beings hear the dharma from that Realized One Suviśuddhaviśāya will all be purified of all the defilements. Therefore, Śāriputra, let no person judge another. If one person judges another then he will come to harm. Why is that? Persons are (only to be) judged by the Realized One and anyone who is like me."¹²⁴

¹²¹ The phonetic transcription आकाडामा suggests Akardama. Note, however, the following gloss, which explains that this means Medicine-King in Chinese (†), followed by the words: All sick people are cured. This curious interpolation (presented also as a gloss in one edition, omitted from another) is probably to be deleted from the text.
¹²² Tib. mos pa indicates Skt. adhīmitaka, but both Chin. versions point to vimukta, “liberated (through wisdom),” which is more plausible.
¹²³ Note that the Tib. translation of this name has changed, from ’Dam gyi rñog ma med pa to ‘Dam gyi dri ma med pa.
¹²⁴ The Tib. expression here (drod ’dzin pa, “to take the measure”) is obscure. The Skt. verb praṇīcinati means to investigate or examine. The relevant term in 釋 is qing 慶 (to treat lightly, to disrespect), in 釋 píngxiáng 平相, which could be interpreted as “to assess.” The English word “judge” probably conveys the original intention. Note the related passage in the Sarvadharmapravṛttinirdesa in this volume (pp. 132-33), also quoted in the Śīkṣāsāmacaya (Bendall’s
No. 13c; folio (545) v2-v4
(Pr.) 404c3-10; (T.) 426a18-24
A 75a7-11; Q 274b2-6; T 313b4-314a1

atha khalv āyuṣmāni chāriputraḥ sarvāvartī ca parsā ( ... v3 ... )dāgreṇā125 vayaḥ bhagavān na kam cīt satvam nairayikaṃ vyākāriṣyāmaḥ ⟨⟩ tat kasmād dhetoḥ ⟨⟩ acintyā bhagavān satvānāṃ caryā
asmin khalu rājño 'jātāṣṭatro vṛyākaraṇe bhāṣyamānāṃ dvāṭṛṣṇāḥ( ... v4 ... cittā) ny utpāditāni | tatra ca buddhakṣetre praṇidhiṃ kṛtavaṃtaḥ ⟨⟩ yaddā tena bhagavatā viṣuddhaviṣayena126 tathāgatena bodhīḥ prāptā bhavet tadā vayaḥ tatra buddhakṣetre upa(patsyāmaḥ ... )

(Pr.) 舍利弗從其餘會言。是事微妙故乃知是。是則言。從今已去不敢復說。是者罪人是者福人。所以者何。一切人之所行不可議也。

如佛說所阿闍世而得決者時萬二千天子皆發阿耨多羅三藐三菩提心。各各同願。惟首陀惟沙耶說佛時我生其剎土。佛悉與決。其作佛時而當往生彼剎土。

(a) Read 如?; (b) 惟首陀惟沙耶 MY: 惟首陀涅槃所部惟沙耶 GKNS; (c) 焉 MY: 後 GKNS.

(Pr.) 聰者舍利弗及大眾會驚踊顰而說斯言。從今日始誇其形壽不論他人不敢說人某趣地狱某當滅度。所以者何。群生之行不可思議。

時佛說此喻阿闍世決三萬二千天子發無上正真之道。各誓願曰。淨界世尊成正覺時吾等當生於彼佛土不造欲世界。佛即記之當生彼土。

de nas tsh'e dañ ldn pa sā ri'i bu dañ | thams cad yod pa'i 'khor de no mtsar thob nas' ched du brjod pa ched du brjod2 ciñ bcom ldn 'das bdag cag ni den phan chad4 sems can5 gañ la yañ sems can dmyal bar mch'i bar mthu's luñ mi ston to | de ci'i slad du že na ḍ bcom ldn 'das sems can gyi spyod pa ni bsam gis mi khyab bo žes de skad kyan smra'o ||

rgyal po na skyes dgra la⁷ luh ston pa'i⁸ bstan pa 'di bstan pa'i tsh'e⁹ lha'ī bu sum khri nis ston gis bsa na med pa yañ dag par rdzogs pa'i 'byaṅ chub tu sems bskyed¹⁰ par gyur to ||¹¹ gañ gis tsh'e na¹² bcom ldn 'das de bzin gsogs pa dgra bcom pa yañ dag par rdzogs pa'i sāṅ rgyas yul śin tu rnam par dag pas byaṅ chub thob par 'gyur ba¹³ de'i tsh'e | bdag cag kyan 'jig rten gyi khams 'dam gyi dri ma med pa'i sāṅs rgyas kyi źiṅ der skye¹⁴ bar sōg sīg ces ||¹⁵ sāṅs rgyas kyi źiṅ der skye bar smon lam yaṅ btab bo ||¹⁶ de dag thams cad sāṅs rgyas kyi źiṅ der skye bar²⁰ bcom ldn 'das kyiś kyan¹⁸ luṅ bstan to ||¹⁹

(1) nas AQ: nas | T; (2) brjod AT: rjod Q; (3) | AT: om. Q; (4) chad AQ: cad T; (5) sems can AQ: om. T; (6) | AQ: om. T; (7) la AT: om. Q; (8) ston pa'i AQ: ston pa'i T; (9) | T: A, om. Q; (10) bskyed AT: skyped Q; (11) | AT: Q; (12) na QT: na | A; (13) 'gyur ba A: gyur pa QT; (14) skye A: skye T, skyped (or skyer?) Q; (15) | AT: om. Q; (16) | AT: Q; (17) bar Q: bar yan A, bar yan | T; (18) kyan AQ: om. T; (19) | AT: om. Q.

edition, pp. 99-100): na pugdalen pugdalaṃ pramātavyah | aham vā pugdalen pramānvyām yo vā yān mādhvakah. The use of the past tense in the Tib. is curious; the optative in Skt. indicates that only Buddhās and people of equivalent wisdom should set themselves up as authorities (pramāṇān) on other people.

125 Possibly adyādṛgrena here, although the BHS form cited by Edgerton is adyādṛgrena, q.v.
126 Here the Su- is left off the beginning of the name Suviṣuddhaviṣayā. One notes that Viṣuddhaviṣayā is the form suggested by the phonetic transcription in 湯.
Thereupon the Venerable Sāriputra and the entire assembly gave voice to their astonishment, solemnly saying, “Lord, from this day on we will not make firm predictions in respect of any sentient beings to the effect that they are bound for hell. Why is that? Lord, the courses of sentient beings are inconceivable.”

When this exposition of the prediction of King Ajātasatru was delivered, 32,000 divinities conceived the aspiration to supreme and perfect awakening, and saying, “When the Lord, the Realized, Worthy and Fully Awakened One Suvīśuddhāvīśaṃyā attains awakening, let us be reborn in that Buddha-field. And the Lord predicted that they would all indeed be reborn in that Buddha-field.

No. 14; folio (549)r-v4

A 77a1-9 (note that the first part of this section is lost on missing folio 76); Q 277a3-b7; T 316b4-317b2

(r1 ... ma)hāprthivyāṇi āpāṣhankdham u(pari ... v2 ...) yac ca grhapate tasmā(t ... v3 ...) ste kulaputra (... v4 ... tena kālena tena sama(y)e)na bhadradevo nāma (grhapatiḥ ... v1 ... bhikṣavo vā) bhikṣunyo vā upāsakā (vā upāsikā vā ... v2 ... sury)a(suvān)ān caityabhū(ī)to ( ... v3 ... trisā)hasramahāsahasrāṃ lok(adhātum ... v4 ... ajātu)śatruparivartaṇa dharmapar(yāyam ... )

(誼) 提想頌言。若菩薩在所處得法忍撝如車車而起作塔下行盡地賜諸天鬼神一切當以'其土供養。當如舍利無異。如是菩薩所授得法忍撝國如車車滿中盡三十三天施與佛。有作是塔者其福果上是。其佛言。如我授摩訶訶決而貴作釋迦文佛。汝作是塔因是功德當從釋迦文佛受'決約後阿僧祇劫亦當成佛。佛語眾會者。乃至時迦仰越與陀調不。請諸者不及。佛即言。今在會中迦驚越子名曰作龍一耶闍。是應時國薩阿竭而與決言。汝當作佛號字末陀槌(滿者名曰快見')。

佛復言。若比丘比丘尼婆娑婆婆婆婆等書是經若譌誤講為一切人說解其法處國如車車體等下盡地際上到三十三天其智者取中一師而供養之。所以者何。菩薩從是法而得忍故。佛言。若男子女人以七寶滿三千大千佛剩土日三持持復與與傳筆於眾言之作是所復作故百千劫若復至千百劫其有詮譌讀者阿闍世者若假若事說譌為一切師而解其師其心信向有無是福出彼所作施與功德上。

(a) 以 GMY: 漢 KNS; (b) 受 GMSY: 漢 KN; (c) 求 KN: 受 GMSY; (d) 快見 emended from: 決見 GKMNSY; (e) 求 GKNs: 漢 MY.

（誼） 總光如來尋尋妙之日。長者欲知。若菩薩大士得不起忍撝其地處若如車車下盡地際一切眾生各取士數皆如舍利而供養之乃復至三十三天滿中盡七寶以布施佛若欲比之起身塔寺福果不相及。塔寺之福最多難計。長者於此所論解本。如我今授摩訶訶之別1為無上正真道。若成佛者亦當立刻於大道決。於族姓子意念云何。時長者名賢天者棄異科學。莫作斯觀。所以者何。此眾會中有長者者名曰受行2今我授決。當於來世而得佛道者善見如來至真等正覺明行成為尊世間解無上士道法無天師為佛瞿昙。

以是之故族姓子姓女比丘比丘尼僧者為是等持語譌讀為他說說語於其處下盡地際一切諸收悉為眾生又此土者悉如舍利。所以者何。得忍菩薩成就眾生亦復如是。故佛宣授於檀持語譌讀之信說者著竹帛之法經卷軸莊正詣此正法而得久住此功德福過彼多不可稱限。

(a) 之 GKSMy: 於 N; (b) 別 GKSMy: 別 N; (c) 受行 GKSMy: emend to 費行? (d) 故佛 GMSY: 佛故 KN; (e) 求 KN: 求 GMSY.
[The Buddha is relating how the householder Bhadradeva, having erected a stūpa over the spot where he (the Buddha) received his prediction from Dipāṃkara, asked Dipāṃkara what merit this act had produced.] "When he said that, the Realized, Worthy and Perfectly Awakened One Dipāṃkara said to the householder Bhadradeva, 'If you take the piece of ground where the bodhisattva attained patient acceptance, as much of it as a cartwheel will cover, and go down as far as the mass of water, the earth there has become a shrine for all sentient beings. Even if someone, householder,
were to fill with the seven precious substances (that space) from the mass of water up to the summit of the world of transmigration and offer it to the Realized Ones, the merit you have from producing this shrine is far greater than that. Indeed, householder, it is by means of this root of virtue that, just as this youth has now received a prediction from me, in the same way when he has attained awakening he will make a prediction for you.”

“Sir, if you should think that at that time and on that occasion the householder Bhadradeva was anyone else, you should not take that view. Why is that? This same householder’s son Joy-practice 127 was at that time and on that occasion the householder Bhadradeva, and his supreme and perfect awakening has been predicted by me, so that at a future time he will become the Realized, Worthy and Perfectly Awakened One Good-to-behold128.”

“Therefore, sir, if a monk or a nun or a lay brother or a lay sister, be they sitting or standing, should write, read, recite, study or teach this dharma-discourse, then all the soil from the mass of water below up to that piece of ground [i.e., on which they sit or stand] is to be regarded as a shrine for all sentient beings. Why is that? These very dharmas constitute the attainment of patient acceptance on the part of bodhisattvas and mahāsattvas. I tell you, sirs, I inform you, that should any gentleman or lady fill the thousand-cubed great thousand world-system with the seven precious substances and offer it to the Realized, Worthy and Perfectly Awakened Ones together with their communities of monks for three days and three nights without interruption and without doing anything else, and if someone else were to accept this dharma-discourse of the Chapter of King Ajātaśatru, the Destruction of All Doubt, the Dispelling of All Remorse, the Elimination of All Karmic Obscurations, the Teaching of the Identity of All Dharmas, if they were to take it up, read it, master it, teach it, hear it, believe it, or at the very least copy it in book-form and keep it so as to perpetuate the true dharma, then the merit of the latter would increase far more than that of the former.”

[For two more fragments from the AjKV, identified too late to be included in this section, see the Addendum at the end of the volume.]

127 Possibly to be reconstructed on the basis of the phonetic transcription in राजिठ as Rāticāra or similar.
128 The phonetic transcription in राजिठ supports Sudarśana.
Unidentified fragments

Kazunobu Matsuda, Jens-Uwe Hartmann and Jens Braarvig

The following three rather small fragments were assigned to the Mahāyāna sūtra manuscript, but so far it has been impossible to place them in any of the identified texts edited above. Therefore, these fragments are given only in transliteration.

2378/1/17f
A
1 /// + + + [n]. [p]r(a)ty.
2 /// + + + [n]āya | anya
3 /// .. bhikṣuḥ sūpasampa

B
1 /// .y. c. kṣamāpayatha |
2 /// bhī[ksus]. .. svakej[bh]ih
3 /// + + .. e .i k. vo

2378/1/27b
A
1 /// .. [n](a) c(a) bh(a)[g](a)v(a)t. bh(i)[k]ṣu .. + .y. .. ///
2 /// [com]iṃsu | sa[n]domiṃsu | vrkṣāp. ///
3 /// [n]āh bhaga[vā[n]] eva śreṣṭho | ///

B
1 /// + + + .. + + .. .t. sya pra[v]. .. ///
2 /// vasya bhikṣave .. hasyāṃrtaku[i]. ///
3 /// [mā ba[huṇ] pi pravāraṇāya niṣi(d)[i] ///

Note:
B3 points to the Pravāraṇāsūtra

2378/1/35
A
1 /// + + r.ānāṃ sthīnāma O + ///
2 /// saha[s]rāṇi samnipatī | [n](i) ///
3 /// + saṃsthitā | tatra sarva O + ///
4 /// thā tathā dharmo .m .i O + ///
B
1 /// [k]im adhigacchatā .. + + Ø + ///
2 /// + .[v]. .. rāḥ yatra ca nānto nānta O + ///
3 /// .. kula[putra sarvadharman]āḥ O [a] ///
4 /// + + .. ārya[maṛgaḥ] O + ///
ADDENDUM

Two additional fragments of the Ajātaśatrūkṣyavinodanāsūtra

Paul Harrison and Jens-Uwe Hartmann

In the final stages of the preparation of this volume, just before going to press, we suddenly realised that among the hitherto unidentified fragments of the SC Mahāyānaśūtra MS there were two more pieces from the AjKV which had somehow evaded all previous efforts at detection. It goes without saying that this unexpected discovery evoked a combination of delight and embarrassment, mixed in equal parts, since at this point it was no longer possible to include full transliterations and reconstructions of the fragments in our paper. We therefore present them here as an addendum, in a rather minimal fashion, i.e., in transliteration accompanied by the corresponding Tibetan text1 and by page references to the two oldest Chinese translations. It follows, then, that the figures given in our paper for the number of fragments from the AjKV, i.e., 17, and for the number of folios they belong to, i.e., 14, have now to be raised by two, to 19 and 16 respectively. The two fragments belong to folios 537 and 548, which have been unattested so far.

2378/1/39a; fol. (537) recto
1 /// [yadänă] ... thānu sa (bha)ga(vān). ///
2 /// (pr)ṣṭh(a)ṭaḥ prṣṭhataḥ samanubaddha .. ///
3 /// + (pa) [dau] śirasā vandit[vā] bha[gavma]nta(m). ///

verso
1 /// + + + [I][v(ān)] mh bhoḥ puruṣa svacittadhartmatān ///
2 /// + + (na) deṣasthā[ḥ][na] pra[d]eṣasthā ///
3 /// (prat)panna)sya cittasya sthitir [n][ā][ṣtī] .. ///

T 307b4-308a2; cf. Q 269b2-6; A 72a4-8 (譯) 403a8-16; (譯) 424b7-15 (recto only)

1bdag gis ni ma 'ba' šig gi srog bcad du zad kyi | skyes bu 'dis² ni pha ma gñi ga'¹ srog bcad pas | skyes bu 'dis sdig pa'i las cher byas kyis 'di gar 'gro ba' bdag kyan der 'gro bar 'gyur ro || sāṃ pa dañ j sprul pa'i skyes bu de nu žin | kye skyes bu bdag ni | bcom ldan 'das šākya thub pa'i druṇ du meh'o || de ci'i phyir že na | bcom ldan 'das de ni sems can mgon med pa mams kyi mgon | sems can 'jigs pa mams la mi 'jigs pa sbyin par¹ mdzad pa yin gyis² | bcom ldan 'das de ci gṣun ba'² bžin du nan tan bya'o žes de skad smras te | de nas sprul pa'i skyes bu de soñ ba dañ | skyes bu yān dag pa de yān skyes bu 'di³ gar 'gro ba' bdag kyan der 'gro bar 'gyur gyis | bdag kyan der 'gro'o žes de'i phyi bžin du 'brañs so || de nas sprul pa'i skyes bu des | bcom ldan 'das ga la ba der soñ te phyin pa dañ | bcom ldan 'das kyi žabs la mgo bos phyag 'tshal nas¹⁰ | bcom ldan

1 Edited on the basis of A, Q and T, as above, except that variants in punctuation are ignored here, that of T being followed.
Das la 'di skad ces gsol to || bcom ldan 'das bdag gis phu ma'i srog bcad na | bcom ldan 'das bdag la skyabs mdzad par gsol || bdag gis 'da ji lta'i bgyi || [The Chinese and Tibetan texts corresponding to the verso side of this folio can be found above, pp. 194-195.]

(1) This follows directly on from the Tibetan text and English translation given above on pp. 193-194: “Hearing this, the real man thought to himself...”; (2) 'dis QT: 'di A; (3) gshis ga'i AQ: gshi ga'i T; (4) ba AQ: bar T; (5) par AQ: pa T; (6) gis AQ: gi T; (7) gsum ba AT: gsums pa Q; (8) skyes bu 'di AQ: skyes bu T; (9) ba AT: bar Q; (10) nas AQ: te T; (11) gis AQ: gi T; (12) da AQ: bar Q; (13) nas AQ: te T; (14) ji ltar QT: ci A.

2378/I/38b; fol. (548) recto
3 /// kṣaṭir(pā) /// 4 /// rta'h i ///

verso
1 /// [e]ṣa prthi(vīpradeśāḥ) /// 2 /// bhagava[n]. ///

T 316a3-b4; cf. Q 276b3-277a3; 2 (Need) 405a16-28; 2 (Need) 426c16-427a1

de bzin no || rigs kyi bu ji skad smras pa de bzin te | ga'i na chos kyi nam grans 'di spyod par 'gyur ba'i sa phyogs de ni | de bzin gšegs pa spyad pa yin no || de ci'i phyir ze na | rigs kyi bu dag sñon 'das pa'i dus na | de bzin gšegs pa mar me mdzad kyi | na luñ bstan par gyur nas | sa'i phyogs ga'n du nas ral pa bti'n ži'n | nas bzod pa thob par gyur pa de na | de bzin gšegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas mar me mdzad kyi na bzod pa thob par mkhyen nas | khye'u 'di bskal pa gans med pa na | šākya thub pa žes ba'i de bzin gšegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas su 'gyur ro žes | bla na med pa' yañ dag par rdzogs pa'i byañ chub tu luñ bstan to || de nas' de bzin gšegs pa mar me mdzad des | dge sñon gi dge 'dun la | dge sñon dag khyed' sus kyañ sa'i phyogs 'di rkan pa ma bcag śig | de ci'i phyir ze na | ga'n du khye'u 'dis ral pa bti'n ži'n bzod pa thob pa de ni lha dañ mi'i'8 'ji'g rten du bcas pa'i mchod rten yin no || yañ sa'i phyogs 'dir mchod rten byed par su spro žes de skad bka' stsal pa dan | rigs kyi bu dag de na lha bye ba phrag bgrgyad cus' | bcom ldan 'das sa phyogs 'dir mchod rten bgyi bar bdag cag spro'ō žes mgnir cing tu tshig smras so | de na khyim bdag lha bzañs'9 žes bya ba žig 'khor der 'dus par gyur pa de kyañ | bcom ldan 'das bdag gis sa phyogs 'dir mchod rten bgyi bar spro'ō žes smras te | rigs kyi bu dag sa phyogs der khyim bdag lha bzañs'9 žes bya ba des | mchod rten rgyan thams cad kyi bryan pa žig byas so || byas nas'10 bcom ldan 'das ga la ba der son ste phyin pa dañ | bcom ldan 'das la 'di skad ces gsol to ||

bcom ldan 'das bdag gis sa phyogs der | rin po che snas'11 bdun las mchod rten bgyis na | bcom ldan 'das bdag gis bsd nam's ji tsa'm žig bgyis par gyur'12

(1) de ni T: de na ni Q; (2) de Q: om. T; (3) bskal pa Q: skal pa T; (4) pa T: pa'i Q; (5) de nas T: de na Q; (6) khyed T: khyod Q; (7) bti'n T: gti'n Q; (8) ni'i Q: om. T; (9) cu's T (nus has been corrected to cu's or vice versa in T): bcus Q; (10) lha bzañs T: lha bzañ Q; (11) lha bzañs T: lha bzañ Q; (12) byas nas Q: byan chu nas T; (13) sna Q: om. T; (14) The text is directly followed by the Tibetan given on p. 215 above.

2 Not represented in A, since folio 76 is missing in the MS.
7) fol. (538) recto

verso

8) fol. (539) recto

verso
Ajātaśātrukṛtya vinodanāsūtra SC 2378

11) fol. 543 recto

verso

12) fol. (544) recto

verso