

The Sarvatathāgatādhiṣṭhāna-satvāvalokana- buddhakṣetrasandarśana-vyūha: A Mahāyāna Sūtra from Gilgit

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In 1939, Nalinaksha Dutt and several collaborators made a landmark contribution to the study of Indian Buddhism when they published transcriptions of the manuscripts discovered at Gilgit.¹ These transcriptions of assorted *sūtra*, *dhāraṇī*, and *vinaya* texts made it possible for historians of Buddhism to investigate the religious life of Gilgit's local community. The value of Gilgit's manuscripts did not lie, however, solely in the fact that they could be used to reconstruct sixth and seventh century South Asian religiosity. No less significantly, the scratches and marks on Gilgit's birch-bark books promised a rich cache of philological data; an archive within which scholars could work to reconstruct the processes and protocols of textual transmission. Historians of Indian Buddhism have long looked to *buddhavacana* as their principle source for recovering the religion that looked to Śākyamuni as its founder. These Gilgit manuscripts contained rich evidence for how India's *bauddha* themselves treated the Buddha's hallowed words. Indeed, given the unparalleled data the Gilgit manuscripts hold for the reconstruction of early medieval religion in India, Dutt's transcriptions were all the more noteworthy, since the manuscripts themselves were not widely available for scrutiny. From 1959 (twenty years after the first edition of Dutt's work) until 1974, Raghu Vira and Lokesh Chandra published the *Gilgit Buddhist Manuscripts (Facsimile Edition)*, giving scholars the

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¹ Dutt, (1939-1959). The STA is found in volume I, pp. 63-70 (Roman), and 47-89 (Devanagari). See Dutt (1933) for other thoughts on this *sūtra*. The earliest reports of the Gilgit manuscripts are found in Stein (1931), Lévi (1932), and Shastri (1939). For an important recent reconsideration of the Gilgit manuscripts' find-spot, look to Fussman (2004).

ability to assess Dutt's work and, if necessary, to improve upon it.² Although these facsimiles are better than nothing, they are often unreadable and give the unfortunate impression that the manuscripts are covered by black haze of dirt.

In 1992, I had an opportunity to spend one week at the National Archives of India in New Delhi, to read the Gilgit manuscripts directly, including those of the *Sarvatathāgatādhiṣṭhāna-satvāvalokana-buddhakṣetrasandarśana-vyūha* (STA). Indeed, I received a pleasant surprise when I saw the STA's actual leaves, since many of the facsimile edition's unreadable black smudges were fully legible in the original. In fact, with a few exceptions, the only *akṣaras* that I could not read were those that were damaged or lost through breakage. The following transcriptions are the fruit of that labor.

Twenty years ago, the Gilgit manuscripts came to my attention as sources of data for an historical anthropology of Buddhism the Ajanta Caves, the focus of my dissertation research. Although Ajanta and Gilgit are separated by a distance of approximately 2300 kilometers, their rough temporal contemporaneity combined with the fact that the *Mūlasarvāstivāda Vinaya* was known at both sites, as well as the possibility that Ajantā's community included monks from India's North-West, gave me reason to view the Gilgit manuscripts as representing the mentalité of a Buddhist community roughly parallel to Ajantā's own.³ I ought to have published the fruits of my archival labor right then and there. For the edition of the STA was soon set aside, as the curiosities that guided my dissertation research were supplanted by new interests, drawing my attention to new source materials. Two decades later, I now return to the STA. This time, my broader project treats the STA as an example of *scripture* – a category with a distinctly modern, Western pedigree – rather than as a manifest witness to ancient South Asian mentalités. Please consult my monograph, *A Perfect Religious Text*, for the fruits of this new labor, including further information regarding the STA's history and significance, as well as a translation of the *sūtra* (Cohen :

² Vira and Chandra (1959-1974). The STA is found in volume 7, folios 1746-1775, and volume 8, folios 1776-1837.

³ For the dissertation and further discussion of the relationship between Gilgit and Ajanta, see Cohen (1995), especially Chapter Two. Additional pertinent work to come out of that research includes Cohen (1998) and (2006).

Forthcoming). Still this renaissance of interest in the STA has inspired me to correct my earlier oversight. I finally present here the philological groundwork of my project: an edition of the STA's two Sanskrit manuscripts from Gilgit.

A Brief Note Concerning the STA's Content and History

The Mahāyāna sūtra entitled, "The Splendid Vision in which One Observes Living Beings and Reveals Buddha Fields through the Empowerment of All Tathāgatas," has not had a glorious history as a religious text. Although Tibetan and Chinese translations attest to a certain degree of interest in this *sūtra*, I have found no independent record of the STA being read, cited, recited, or its rituals being practiced by Buddhists. Yet as a document for contemporary scholars the two Gilgit manuscripts of this *sūtra* merit a brighter future, for it provides a valuable source for recovering the liturgies and cult affinities of Buddhists at Gilgit.

In essence, the STA is comprised of a series of six monologues. In each monologue, the speaker presents a verbal incantation; each then explains a ritual through which to make that formula effective; finally each describes a series of benefits and blessings that will accrue to people who chant the spell and perform the ritual. Interspersed among these monologues are cries of excitement and approval; lamentations about the woeful state of the world; and finally assertions, in prose and verse, of the *sūtra*'s cosmic importance. Each of the six monologues is spoken by a different individual. And each of the six speakers was potentially the subject of ritual worship at Gilgit: Śākyamuni Buddha, bodhisattvas Vajrapāṇi and Avalokiteśvara, and finally three *yakṣiṇīs*, named Anopamā, Śaṅkhinī and Bhimā Mahādevī. At the zero-degree of cultic functionalism, we might say that the STA treats the Buddha, bodhisattvas, and *yakṣiṇīs* as structural equals. And thus, the STA's narrative structure confirms Gregory Schopen's broader claim that, in the Gilgit manuscripts as a whole, "All . . . figures – whether Buddha, bodhisattva, or deva – share a basic identity of structure and an essential sameness of function." (Schopen, 1978: 146)

Still, it is also crucial to note that the STA's six *dhāraṇī*-rite-benefit sequences are not identical. There are significant variations among the figures' mantras, the particulars of their rituals, the boons they offer to devotees, as well as the

soteriological efficacy they claim for their *dhāraṇīs* and rites. A reader who pays close attention to the nuances of the diverse figures' individual pronouncements will be rewarded with a deeper understanding of each as possessing a specific personality as well as an individuated cultic identity. It is precisely the way in which the STA juxtaposes a rote, formulaic emplotment of each character's actions with a sense of nuanced individuality that makes it an interesting and valuable text.

To take this point one step further: Particularities of local cult practices may help to clarify the textual history of the STA itself. There are three extant versions of the STA: (1) the Gilgit manuscripts, dating to approximately the 6th century; (2) a version from the Ganges River basin, translated by Yijing into Chinese in the 7th or 8th century; (3) a translation into Tibetan in the 9th century. Let us leave (3) aside since it does not differ significantly from (1). Instead, the noteworthy datum here is that although (2) is one century younger than (1), (2) is also significantly shorter than (1). In fact, (2) includes only Śākyamuni's initial discourse and ritual; the remainder of the sūtra as known to Gilgit is missing. So, the STA is preserved in two distinct versions of significantly different lengths, associated with two significantly distant locations (about one thousand miles apart). I would speculate that the original core of the STA is represented by (2) rather than by (1). Śākyamuni's discourse probably comprises the STA's original core; the other incantations, rituals, and discourses were added at a later date. We cannot say when or where these additions were made. But the Buddhist pattern of "converting" local deities and appropriating their cults would suggest that the sections including Anopamā, Saṅkhinī and Bhīmā were added in locale(s) where these particular yakṣiṇīs were familiar divinities – possibly in the vicinity of Gilgit itself. I treat these matters further in *A Perfect Religious Text*, but not exhaustively, and there are many more delicacies in the STA to sate the scholarly appetite besides.⁴

Two Manuscripts of the STA from Gilgit

Two manuscripts of the Sanskrit STA are available from Gilgit, designated ms. 30 and ms. 35 by Lokesh Chandra in his

⁴ See Cohen (1998) for a general discussion of religious domestication and Cohen (forthcoming) for an extended consideration of *yakṣiṇīs* in relation to the STA.

Gilgit Buddhist Manuscripts (Facsimile Edition) (GBM). At the time of my visit, the National Archives of India also used these numbers. I will follow this convention. Ms. 30 served as the basis for Dutt's edition of the text. To the best of my knowledge, Dutt did not consult ms. 35 when making his edition.⁵

Ms. 30 is reproduced in GBM, volume 7, folios 1746-1775, and volume 8, folios 1776-1815. Based upon paleography, this manuscript is dated to the sixth century by Dutt (who describes this manuscript as "written on birch-bark in Cursive Gupta"), by Lore Sander (who names this script, "Gilgit/Bamiyan Type I"), and by F. W. Thomas.⁶

Ms. 30 begins on the original folio page 124. As Dutt rightly points out, we should not infer that the first 123 pages of the STA are missing. Rather, it seems that ms. 30 was part of a larger multi-work volume of Buddhist sūtras, perhaps all commissioned by the same patron(s) as a set. Dutt's suggestion that the other texts bundled with Gilgit's STA would have been the same as those works accompanying it in the same volume of the sūtra section of the Tibetan *tripiṭaka*, by contrast, has no particular merit.

Ms. 35 is reproduced in GBM, volume 8, folios 1816-1837. This manuscript uses the same script as ms. 30. However ms. 35's handwriting is clearer, larger, and somewhat more stylized. It is evident that more care was taken with the reproduction of this manuscript than with ms. 30.

As first noted by Gregory Schopen, Chandra's facsimile edition does not put the folios in the proper order (Schopen, 1978: 121). The leaves should read as follows: 1819L, 1819R, 1820L, 1820R, 1821L, 1821R, 1822L, 1822R, 1823L, 1823R, 1824L, 1824R, 1826L, 1826R, 1827L, 1827R, 1828L, 1828R, 1829L, 1829R, 1816L, 1816R, 1817R, 1817L, 1818R, 1818L, 1830L, 1830R, 1831L, 1831R, 1832L, 1832R, 1825L, 1825R, 1833R, 1833L, 1834L, 1834R, 1835L, 1835R, 1836L, 1836R, 1837L, 1837R.

Aside from this minor inconvenience, however, ms. 35 could not serve as the primary basis for an edition of the STA for two reasons. First, the left margin of every leaf is damaged to a

⁵ Chandra (1959: 140) is mistaken when he claims that ms. 35 is the basis for Dutt's translation.

⁶ Dutt (1933: 227); Sander (1968: 121-136); Thomas (1954: 673-674).

greater or lesser extent, leaving a one to six *akṣara* lacuna per line. Second, the manuscript is very fragmentary, as one can see from the following table of concordances between the STA's two Gilgit manuscripts:

Ms. 30	Ms. 35
1746.1 - 1754.3	lost
1754.3 - 1767.6	1819L.1 - 1829R.7
1767.6 - 1773.1	lost
1773.1 - 1782.3	1816L.1 - 1834R.7
1782.3 - 1789.6	lost
1789.6 - 1793.1	1835L.1 - 1837R.7
1793.1 - 1815	lost

Yet despite the fragmentary nature of ms. 35, we have enough of the text to see that it is somewhat more developed than ms. 30. Ms. 35's scribe has eliminated certain ambiguities found in ms. 30, and has made explicit connotations left merely implicit in ms. 30. Likewise, ms. 35 is closer to the text translated into Tibetan. (Dutt's proposition that the Tibetan is a literal translation of ms. 30 notwithstanding.) Two options were open to me for reproducing the Gilgit manuscripts. I could have treated ms. 30 as a *constitutio textus* proper. (Ms. 30 has the twin merits of being nearly complete and slightly older, or at least less polished, than ms. 35.) Thus, I would have presented a transcription of ms. 30, supplemented by notes indicating ms. 35's variants. I did not follow that course, and instead chose the second option: including transcriptions of both ms. 30 and ms. 35. This approach is meant to give fellow scholars the greatest latitude for making their own determinations regarding the histories of, and relationships between, these two manuscripts. Additionally, I have avoided any kind of normalization of the manuscripts. My transcriptions are largely unadulterated, adding little to what is present on the leaves. The few alterations I make are always noted as such, allowing readers to ignore emendations at their own discretion.

The Tibetan STA

The Tibetan translation of the STA was rendered some time during the ninth century by the Indian Paṇḍitas Jinamitra, Surendrabodhi, and the Tibetans Ye-shes sde and Klu'i rgyal-

mtshan under the title, '*Phags pa de bzhin gshegs pa thams cad kyi byin gyi rlabs sems can la gzigs shing sangs rgyas kyi zhing gi bkod pa kun tu ston pa zhes bya ba theg pa chen po'i mdo*. For Buston, the Urga, and the Derge editions, it is found in both the *sūtra* and *tantra* sections of the Kanjur, while in the other major collections of the Tibetan Tripiṭaka it is found in only the *sūtra* section. Although one decidedly cannot reconstruct the Buddhism of Gilgit by reference to Tibetan sources, the first two folios of ms. 30 are lost. For this reason, I have included a transcription of the *sūtra*'s beginning from the Tibetan, using Derge 98 (mDo sde, vol. Kha, 258a1-278a4) as the base text.⁷

The Chinese STA

The Chinese translation of the STA, Taisho 1375, was probably rendered in the early eighth century by Yijing, after his return from India, under the title *Fó-shuō zhuāngyān wáng luó ní zhòu jīng*, (佛說莊嚴王陀羅尼咒經), i.e., "*Sūtra of the Dhāraṇī of the King of Adornment Spoken by the Buddha*." Although the titles of the Sanskrit and Chinese *sūtras* differ markedly, within the Chinese text itself the Buddha is said to enter a *samādhi*, the name of which is equivalent to the STA's Sanskrit title. Taisho 1375 represents a recension of the STA substantially shorter than that found at Gilgit or in Tibetan. It lacks the introductory section, as well as the remainder of the *sūtra* after the Tathāgata's presentation of a mantra and ritual for its use. There are no striking differences between the Chinese and later versions of the STA at the points of overlap.

Concordance of the Sanskrit, Tibetan, and Chinese Versions				
Section #	Ms. 30	Ms. 35	Derge 98	Taisho 1375
1.	Lost	lost	258a2	135c18
2.	Lost	lost	258a3	
3.	Lost	lost	258a4	
4.	Lost	lost	258a6	

⁷ "*Phags pa de bzhin gshegs pa thams cad kyi byin gyi rlabs sems can la gzigs shing sangs rgyas kyi zhing gi bkod pa kun tu ston pa zhes bya ba theg pa chen po'i mdo*." In *The Nyingma Edition of the sDe-dge bKa'-gyur and bsTan-gyur* (Oakland: Dharma Publishing, 1980), vol. 17, pp. 450-60.

5.	Lost	lost	258a7	
6.	Lost	lost	258a7	
7.	Lost	lost	258b1	
8.	Lost	lost	258b2	
9.	Lost	lost	258b4	
10.	Lost	lost	259a1	
11.	Lost	lost	259a5	
12.	1746.1	lost	259a6	
13.	1746.3	lost	259b2	
14.	1747.3	lost	259b5	
15.	1747.5	lost	259b7	
16.	1748.4	lost	260a3	
17.	1749.3	lost	260a7	
18.	1749.4	lost	260b1	135c19
19.	1749.5	lost	260b2	
20.	1750.5	lost	260b4	
21.	1751.2	lost	260b6	
22.	1752.2	lost	261a3	136a8
23.	1752.6	lost	261a5	136a11
24.	1753.5	lost	261b1	
25.	1754.2	... 1819L.1	261b2	
26.	1754.5	1819L.6	261b5	136a22
27.	1756.1	1820L.4	262a1	
28.	1756.4	1820R.2	262a2	
29.	1757.3	1821L.2	262a4	136b9
30.	1758.5	1822L.1	262b1	136b19
31.	1759.2	1822L.3	262b3	136b23
32.	1760.1	1822L.7	262b4	
33.	1760.4	1822R.5	262b6	136c9
34.	1761.3	1823L.6	263a1	136c15
35.	1762.1	1823R.5	263a3	136c18
36.	1762.3	1824L.2	263a4	X

37.	1763.4	1826L.1	263b1	X
38.	1764.1	1826L.5	263b2	X
39.	1764.5	1826R.6	263b4	X
40.	1765.1	1827L.5	263b5	X
41.	1766.3	1828R.3	264a4	X
42.	1767.1	1829L.3	264a6	X
43.	1767.2	1829L.6	264a7	X
44.	1767.4	1829R.2 ..	264b1	X
45.	1768.6	lost	264b6	X
46.	1769.2	lost	265a1	X
47.	1770.1	lost	265a5	X
48.	1770.3	lost	265a7	X
49.	1771.1	lost	265b3	X
50.	1771.4	lost	265b5	X
51.	1772.1	lost	265b7	X
52.	1772.4	...1816L.1	266a2	X
verses	1773.3	1816L.6	266a5	X
53.	1777.1	1830R.5	267a2	X
54.	1777.6	1831R.4	267a6	X
55.	1778.1	1831R.6	267a7	X
56.	1778.2	1832L.2	267b1	X
57.	1779.4	1825L.6	267b5	X
58.	1780.2	1825R.7	268a1	X
59.	1780.4	1833R.5	268a2	X
60.	1781.4	1834L.3	268a6	X
61.	1781.5	1834R.1..	268b1	X
62.	1783.1	lost	268b6	X
63.	1783.3	lost	268b7	X
64.	1784.1	lost	269a3	X
65.	1785.3	lost	269b2	X
66.	1786.1	lost	269b5	X
67.	1786.4	lost	269b7	X

68.	1786.5	lost	270a1	X
69.	1786.6	lost	270a3	X
70.	1787.4	lost	270a5	X
71.	1788.3	lost	270a7	X
72.	1788.4	lost	270b2	X
73.	1789.2	..1835L.1	270b4	X
74.	1790.2	1835L.5	271a2	X
75.	1790.4	1835R.3	271a3	X
76.	1790.5	1835R.6	271a5	X
77.	1791.2	1836L.6	271a7	X
78.	1791.6	1836R.6	271b1	X
79.	1792.1	1837L.2	271b2	X
80.	1792.3	1837L.7	271b4	X
81.	1792.6	1837R.5	271b5	X
82.	1793.1	lost	271b6	X
83.	1793.4	lost	272a1	X
84.	1793.6	lost	272a2	X
85.	1794.1	lost	272a3	X
86.	1794.4	lost	272a4	X
87.	1795.2	lost	272a7	X
88.	1795.6	lost	272b2	X
89.	1796.4	lost	272b4	X
90.	1797.2	lost	272b7	X
91.	1797.6	lost	273a2	X
92.	1798.3	lost	273a4	X
93.	1798.5	lost	273a6	X
94.	1799.2	lost	273a7	X
95.	1799.4	lost	273b1	X
96.	1799.6	lost	273b3	X
97.	1800.1	lost	273b4	X
98.	1800.2	lost	273b5	X
99.	1801.5	lost	274a3	X

100.	1802.2	lost	274a6	X
101.	1802.4	lost	274b1	X
102.	1802.6	lost	274b3	X
103.	1803.4	lost	274b5	X
104.	1803.6	lost	274b7	X
105.	1804.1	lost	275a1	X
106.	1805.2	lost	275a6	X
verses	1806.3	lost	275b3	X
107.	1809.1	lost	276a6	X
108.	1809.3	lost	276b1	X
109.	1810.2	lost	276b4	X
110.	1810.6	lost	276b6	X
111.	1811.3	lost	277a1	X
112.	1812.2	lost	277a5	X
113.	1812.5	lost	277a7	X
114.	1813.3	lost	277b3	X
115.	1813.5	lost	277b4	X
116.	1814.3	lost	277b6	136c20

Conventions Followed in the Transcription

- [] Indicates reconstructions of *akṣaras* that are damaged, illegible, or unclear in the manuscript.
- ... Indicates reconstructions of *akṣaras* that are damaged, illegible, or unclear in the manuscript.
- <> Indicates reconstructions of *akṣaras* that were omitted from the manuscript.
- { } Indicates *akṣaras* found between the lines.
- X Indicates the presence of an *akṣara* that the editor could not reconstruct with any degree of certainty
Indicates a *virāma*.
- ⊙ Indicates *avagraha*. This is always supplied by the editor
- ⊙ A Bullseye-like punctuation mark found in the manuscript.

Before turning to the transcriptions, I wish to give notice on an ambiguity regarding the punctuation in my edition of the Sanskrit manuscripts. With a few exceptions, the STA's manuscripts use two marks for punctuation, “•” and “:” The difficulty is that “:” also serves as a mark for the *visarga*. Because classical sandhi is not observed and cannot be expected – *visargas* are used only intermittently – and because “:” is frequently used in places where it could only serve as the equivalent of an English comma, semicolon, or period, I record “:” as either “ḥ” or as “:” depending upon my sense of its use. In a number of instances I feel that it is, in fact, doing double duty, and accordingly the “:” is transcribed as “ḥ :” in the edition. Please be advised that in no case does the manuscript ever show “: :”

Finally, be aware that all section numbers and title headings are also my addition.

Transcriptions of the STA: Derge 98

The Assembly

1. <258a2> ‘di skad bdag gis thos pa dus gcig na | bcom ldan ‘das ri gru ‘dzin na ‘phags pa spyān ras gzigs dbang phyug gi gnas <258a3>
2. lha’i nor bu rin po che dpal gyi snying po dang | me tog rgyas pa dang | lha’i seng ge’i khri bkod pa na | dge slong lnga brgya tsam gyi dge slong gi dge ‘dun chen po thams cad kyang dgra bcom pa | zag pa zad pa | sems kyi dbang thams cad kyi dam pa’i pha rol tu <258a4> son pa sha stag dang |
3. byang chub sems dpa’ thams cad kyang snying rje chen po’i shes pa la gnas pa thams cad kyang skye ba gcig gis thogs pa dang | skye ba gnyis dang | skye ba gsum dang | skye ba bcu dang | skye ba nyi shu dang | skye ba sum cu dang | skye ba brgya’i <258a5> par dag gis thogs pa | thams cad kyang sa brgyad pa dang | sa bcu pa la gnas pa sha stag ste | ‘phags pa spyān ras gzigs dbang phyug dang | ‘jam dpal dang | dri med tog dang | nor dpal dang | glog gi tog dang | dri med ‘od dang | <258a6> tsan dan dang | bdud rtsi’i tog la sogs pa byang chub sems dpa’ sems dpa’ chen po bdun brgya dang |

4. dge bsnyen dang | dge bsnyen ma thams cad kyang lung bstan pa dang ldan pa | ting nge ‘dzin thob pa | ‘jig rten gyi khams tha dad pa nas ‘dus pa lnga stong <258a7> dang |

5. lha dang | klu dang | gnod sbyin dang | dri za thams cad kyang sngon gyi sangs rgyas la bsnyen bkur byas pa | de bzhin gshegs pa’i cho ‘phrul mthong ba brgya stong dang |

6. gnod sbyin ma chen mo thams cad kyang byang chub sems dpa’i ye shes thob pa | lung bstan <258b1> pa thob pa | phyir mi ldog pa dpe med pa dang | dri med ‘od dang | ‘od can ma dang | ‘jigs byed ma dang | dpal ldan ma dang | ‘phrog ma dang | dung can ma la sogs pa gnod sbyin mo chen mo brgyad cu dang |

7. brgya byin dang | tshangs pa dang | mnam thos kyi <258b2> bu dang | yul ‘khor srung dang | ‘phags skyes po dang | mig mi bzang dang | nor bu bzang po’i bu dang | gang ba bzang po la sogs pa ‘jig rten skyod ba thams cad kyi bar dag dang thabs cig tu bzhugs so ||

8. de nas de dag thams cad kyi de bzhin <258b3> gshegs pa seng ge’i khri la bzhugs par rig nas rang rang gi dge ba’i rtsa ba dag gis de bzhin gshegs pa la lha’i rgyan dang | na bza’ dang | me tog dang | me tog phreng dang | spos dang | byug pa dang | rol mo’i sgra rnams kyi mchod par byas | ri mor <258b4> byas so || kha cig gis ni lan ‘bum phrag du mar bskor ba byas te bstod do ||

Setting the Scene

9. de nas de’i tshe bcom ldan ‘das sems can thams cad la dmigs pa snying rje chen po’i shes pa la gnas pa zhes bya ba’i ting nge ‘dzin la snyoms par zhugs so || ting nge ‘dzin de’i mthus <258b5> stong gsum gyi stong chen po’i ‘jig rten gyi khams ‘di ‘od kyi snang bar gyur cing | gzugs thams cad snang bas khyab par gyur nas | sems can dmus long gang yin pa de dag gis ni mig gis gzugs rnams mthong bar gyur to || ‘on pa rnams kyi ni rna bas <258b6> sgra dag thos par gyur to || nad kyi btab pa rnams ni nad dag dang bral bar gyur to || gos med pa rnams ni gos dag thob par gyur to || smyon pa rnams ni dran pa thob par gyur to || lus nyams pa dang dbang po ma tshang ba rnams ni lus dang dbang po yongs su rdzogs <258b7> par gyur to || dbul po rnams kyi ni nor dag thob par gyur to || sems can gang dag nor dang | yo byad dang | longs spyod med pa de dag ni nor dang | yo byad dang | longs spyod dag dang ldan par gyur to || sems can thams cad kyang bde ba thams

cad dang ldan zhing bsam <259a1> pa thams cad yongs su rdzogs par gyur to ||

10. stong gsum gyi stong chen po'i 'jig rten gyi khants kyis sems can gang yin pa de dag thams cad la yang bskul nas thams cad chos mnyan pa'i phyir | bcom ldan 'das ga la ba der lhags te | sems can <259a2> gang dag lha rnam kyis nang du skyes pa de dag thams cad kyis ni lha'i bde ba yongs su spangs nas sangs rgyas rjes su dran par byas te chos mnyan pa'i phyir | bcom ldan 'das ga la ba der lhags so || sems can gang dag mi rnam kyis nang du skyes pa de dag gis kyang mi'i bde ba <259a3> yongs su spangs nas chos mnyan pa'i phyir | bcom ldan 'das ga la ba der lhags so || sems can gang dag klu dang | gnod sbyin dang | srin po dang | yi dags dang | sha za rnam kyis nang na skyes pa de dag gis kyang sangs rgyas rjes su dran pa so sor thob nas sems <259a4> can thams cad la byams par gnas pa dang | lus dang sems bde bar gyur nas chos mnyan pa'i phyir | bcom ldan 'das ga la ba der lhags so || sems can gang dag gshin rje'i 'jig rten rnam su mun pa mun nag gi nang du skyes pa de dag kyang sangs rgyas kyis mthus <259a5> yud tсам zhig dran pa so sor thob nas gcig gis gcig kun tu shes par gyur te | de dag mun pa chen po de nas yongs su thar bar gyur to || sems can thams cad gcig la gcig byams par gnas shing nye ba'i nyon mong pa rnam dang bral bar gyur to ||

11. de nas de'i <259a6> tshes sa chen po 'di rnam pa drug tu rab tu g-yos te mtho ba dang dma' bar gyur to ||

12. de nas 'khor 'dus pa der 'jam dpal gzhon nur gyur pa 'dus te 'dug par gyur nas | des byang chub sems dpa' sems dpa' chen po 'phags pa spyang ras gzigs dbang phyug la 'di <259a7> skad ces smras so || rigs kyis bu byang chub sems dpa'i 'dus pa chen po kun tu snang zhing 'dus pa chen po'i snga ltas kyang kun tu snang la | rigs kyis bu byang chub sems dpa' bye ba khrag khrig 'bum phrag mang po dag lung ston pa yang kun tu snang zhing chos kyis 'bel ba'i <259b1> gtam chen po'i snga ltas kyang kun tu snang ba las na

Transcription of the STA: Gilgit Ms. 30

<1746> [p]ū[r]vanimittam samdr̥śyate • anekānām ca savakoṭīniyutaśatasahasrāṇā sarvāśāparipūri mahājñāna-pratīlambo bhaviṣyati • tat kulaputra satvānām kāruṇyatām

utpādyā hitāya • sukhāya • yāvad anuttarasamāyāṃ samyaksambodhau pratīṣṭhāpanārtham tathā[ga]tam pariṣṛccha :

13. samti kulaputra satvāḥ paścime kāle paścime samaye bhaviṣyanti • pāpakāriṇaḥ daridrā kliṣā durvarṇaśarīrā jarāvādhiparipīditā paritabhogāparibhāvitakāyāḥ : alpāyuṣkā alpabuddhayaḥ : rāgadveṣamohaparipīditāḥ : teṣāṃ arthāya kulapu<1747>tra tathāgatam adhyeṣaya dharmadeśanāyāi : tat te kṛtam bhaviṣyati dīrgharātram satvānām hitāya sukhāya : sarvavyādhipraśamanāya : sarvapāpanivāraṇāya • sarvapāpa-praśamanāya • sarvāśāparipūrṇārtham yāvad anuttara-parinirvāṇārtham ||

14. athā āryāvalokiteśvaro bodhisatvo mahāsatvaḥ daśadīśam avalokya gaṃgānadivālukāsamāni tathāgatakoṭī manasi kurvan, yena bhagavāms tenāmjalayaḥ praṇāmya tṛṣṇadakṣiṇīkṛtya pañcamaṇḍalena praṇipatya bhagavantam etad avocat,

15. samti bhagavaṃ satvā paścime kāle <1748> bhaviṣyanti • jarāvādhiśokamṛtyukāntārākālamṛtyuparipīditā • kliṣā durvarṇā alpāyuṣkā paritabhogā • aparibhāvitakāyāḥ : te parasparāṇi mātsaryadauḥśilyacittayā ghātayiṣyanti • parasparāṇi dhana-bhogaśvaryaṇy apahr̥ṣyanti • hāsyalāsyantīṭṭhya:kṛīḍābhiratāḥ : anitye nityasamjñīnaḥ : aśubhe śubhasamjñīnaḥ :

16. te taddheto tannidānā satvā nānāprakārair viheṭhya narakatiryagyoner yamalokeṣu copapatsyante • tat teṣāṃ ahaṃ bhagavān arthāya • hitāya • sarvāśāparipūrṇārtham • yāvāt tathāgatajñānāhāraṇārtham • buddhakṣetropapattaye sarvapāpanivāraṇārtham tathāgatam adhyeṣyāmi • bhāṣasva bhagavan bhāṣasva sugata : nāsti tathāgatasya ta jñā<1749>nam yad aviditam adṛṣṭa•m aśrutam avijñātam, bahavo bhagavaṃ bodhisatvā bhikṣubhikṣuṇyupāsakopāsikā devanāgās ca samāgatā dharmasāmkathyam śrotukāmāḥ pūrvabuddhapyupāsinaḥ saprajñajātā mā te nirāśībhūtā prakramiṣyanti •

17. atha te sarve yathāsam[ā]gatā parṣa pañcamaṇḍalena praṇipatya ekakaṇṭhena evam āhu • sādhu bhagavan bhāṣasva bhagava bhāṣasva sugata :

Śākyamuni Buddha's Discourse

18. atha bhagavaṃ dvir api tṛ api adhyeṣaṇam viditvā daśadīśam avalokya valgumanojñāsvareṇāryāvalokiteśvaram bodhisatvam mahāsatvam etad avocat.

19. asti kulaputra <1750> sarvatathāgatādhiṣṭhānasattvāvalokana-buddhakṣetrasandarśanavyūhā nāma samādhiḥ : yā mayā pūrvam prathamacittotpādāya upādāya śrutam : sukusumajyotisandarśanasya tathāgatasyāntikā śrutam tatsahaśravaṇād eva tasya samādher nāmadheyasya navatinām satvakoṭinām tathāgatajñāna-pratīlambho 'bhūt, sarve ca vyākṛtā tathāgatair nānābuddhakṣetreṣu : mayā ca kulaputraḥ vyākaraṇam anuprāptā : ta smarāmy aham kulaputra divyena tathāgatajñānena •

20. tṛṃṣatyā tathāgatasahasrair ayan dharmaparyāyo bhāṣitah satvānām arthāya : sarvatra tvam evāryāvalokiteśvara tathāgatādhyeśakah : mamjuśriyaś ca kumārabhūtaḥ : ayam [ca] <1751> yathāsamaḡatā parṣa bodhisattvānām bhikṣubhikṣuṇy-upāsakopāsikaparṣa śrotā mānanām pūjanām kurvante sma :

21. tatorveṇānekāni satvakoṭinīyutaśatasahasraṇi vyākaraṇam pratilabhante sma : bodhisattvasamādhinām ca lābhina bhavanti || sarvakāmaḡ gamāḡ : sarvāśā samṛddhyante • vigatavyādhayo samvṛtta paripakvakuśalamūlāḡ : sarvāvaraṇaprahīṇāḡ : abhirūpā prāsādikā darśaniyā • dhanadhānyakośakoṣṭhāḡārasamṛddhāḡ : sarvarājārajāmātrāmātyābhinandanīyā sarvasattvair vandaniyā • smṛtimantaḡ : prajñāvanta • buddhe dharme sa<n>ghe 'bhedyaprasādena samanvāga<1752>tā • dhṛtimanta • āyuvārṇatejabalasthāmavantaḡ* : sarvākāravāropetasamanvāgatāḡ : na ca kadāci priyaviprayogaḡ na priyavyasanaḡ samvṛttaḡ •

22. eva<m> kulaputra bahugūnasamanvāgatāś te kulaputrā vā kuladuhitaraś ca bhaviṣyanti • yad ayan dharmaparyāyaḡ paṃcamaṇḡalena praṇipatya puṣpadhūpagandhamālyavilepana-cchatradhvajapatākai samalamkṛtya namo buddhāyeti kṛtvā namaskariṣyanti • sādhukāraḡ dāsyanti • dhārayiṣyanti • vācayiṣyanti • vācāpayiṣyanti • likhiṣyanti • likhāpayiṣyanti • paramaḡauravaḡ cittam utpādyā tasya dharmabhāṇakasyāntike •

23. te dṛṣṭa <1753> eva dharme sarvagūnasamanvāgatā bhaviṣyanti • abhirūpāḡ : prāsādikāḡ : darśaniyāḡ : vigatavyādhayo dīrghāyūṣkā sthirabuddhayaḡ : smṛtimantā • dhṛtimantaḡ : sarvarājñānām sarvarājñinām rājaputrāmātyānām sarvasātrūṇām sarvasattvānām cābhinandanīyo bhaviṣyati • vandaniya • satkaraṇīya • prabhūtavittopakaraṇo bhaviṣyati • candanagandham cāsyā mukhā pravāsyati • nilotpalasadrśanetro bhaviṣyati •

24. rāṭndivam cāsyā buddhabodhisattvadarśanam bhaviṣyati • sarvāvaraṇam cāsyā kṣayam yāsyanti • paṃcānantaryaprabhṛtayaḡ kṛtvā devatā cāsyā rakṣiṣyanti • maraṇakāle cāsyā buddhadarśa<1754>nam • bodhisattvadarśanam bhaviṣyanti • na irṣyāluko • ma vikṣepacitta kālam kariṣyati || yāva cyuto sukhāvatyā lokadhātāv upapadyate •

25. vyākṛtāḡ te mayā kulaputra sammukhavyākaraṇena dṛṣṭo 'ham taiḡ satkṛto mānitaḡ : na taiḡ samsāyam utpādayitavyam bodhau : yo 'yam dharmaparyāyaḡ dhārayiṣyanti • samkṛtya likhiṣyanti • likhāpayiṣyanti • dhārayiṣyanti • pūjayiṣyanti • udgrahiṣyanti • nāmadheyam ca śroṣyanti • bodhisattvo 'pi sa manasi kṛtvā satkārtavyaḡ :'

26. ye tasya <1755> pūrvakarmavipākena syā rūpavaikalyam bhogavaikalyam buddhivaikalyam paribhāṣyā vā • priyaviprayogaḡ vā • rāyakoṣhaḡ vā • te asya samādher anubhāvena śravaṇena • kecic chīrṣarogeṇa : kecic bhaktacchedena • kecic kucailābhidhāraṇena : kecic kāyacittapiḡdena • keci duḡkha-saṃparśa<śa>yyākalpanena • kecic paribhāṣyena sarvam tat k<arm>āvaraṇam kṣayam yāsyanti • tena caivam cittam utpādayitavyam : pūrvā mayā samsāre sa<m>saradbhi pāpam akuśalam satveṣu nānāprakāram upacitaḡ : tam prati<1756>deśāyāmy āviṣkaromi • na praticchādayāmi • buddhe dharme saḡghe 'bhedyaprasādacittam utpādayitavyam,

27. ye ca tasya kulaputrasya kuladuhitur vā cchedabhogaphalasaḡvartaniyam karmāvaraṇam bhaviṣyati • buddhe vā dharme vā saḡghe vā śrāvakaḡpratyekabuddhe vā • mātāpitṛbhir vā karmakṛtaḡ upacittaḡ bhaviṣyati • tat sarvam pariḡkṣayam yāsyati • mahā-aiśvāryasaḡmṛddho bhaviṣyati •

28. ye ca tasya kulaputrasya vā kuladuhitur vā duḡkhanāraḡkāvedaniyam karmāvaraṇam bhaviṣyati • priyaviprayo<1757>gasamvartaniyam • jātyandhasamvartaniyam • strisaḡvartaniyam • duvyaḡjasaḡvartaniyam • irṣyāmānakrodhavaśena • yamalokaḡpretariyagyonisamvartaniyam tat sarvam pariḡkṣayam yāsyati • evam kulaputra sarvagūṇākaro 'yam samādhiḡ :

29. asti kulaputrāsyā dharmaparyāyasya cirasthītikarāḡ : teṣāḡ ca kulaputrāḡnām kuladuhitṛṇām rakṣāvaraṇaguptāni : sarveṣāḡ gūṇānām sarvāśāparipūrakarāni • mahābhogaiśvāryasukhakarāni •

* The line above this has two interpolated characters that I cannot clearly make out; nor is there a specific mark to indicate where they belong.

* Ms. 30: -vala-

sarvacintitaprārthitasamṛddhikarāṇi : sarvakarmakṣayaṃkarāṇi • sa<1758>rvākālamṛtyuduḥsvapnasarvavyādhiprasāmanakarāṇi : sarvayuddhajayaṃkarāṇi : āyurvarṇabalavītyasthāmakarāṇi • sarvayakṣabhūtamanuṣyāmanuṣyavaśaṃkarāṇi : sarvajvaraviṣāgni-udakaprasāmanakarāṇi • yāvad vyākaraṇapratilambhakarāṇi • dhāraṇīmantrapadāni • yāni śrutvā dhāritvā vācītvā satkaritvā likhītvā likhāpayitvā • guptaye sa te kulaputrā vā • kuladuhitaraś ca sarvān etāṃ guṇāṃ pratilabhante •

30. atha tasmin samaye 'yaṃ mahāpṛthivī ṣaḍvikāram akampat, <1759> sā ca yathāsamāgatā parṣa tathāgatam puṣpadhūpagandhamālyaduṣyayugai saṃcchādyā sādhuḥkāram adāt sādhu sādhu bhagavān, katamāni tāni mantrapadāni •

31. namaḥ sarvatathāgatānāṃ tadyathā buddhe • subuddhe • buddhamate • loke • viloke • lokātikrānte • satvāvalokane • sarvatathāgatādhiṣṭhānādhiṣṭhite • sarvāsāparipūrāṇe dyutindhare • naradevapūjite tathāgatajñānadade • tathāgatādhiṣṭhānena sarvalokaṃ sukhī bhavatu pūrvakarmaṃ kṣapaya mama¹⁰ nām-tse hammārapati śūlkṣiṇasya āysādika • mahāśraddhopāsika <1760>

¹⁰ The names of the donors inserted here -- *nām-tse hammārapati [śūlkṣiṇasya āysādika . mahāśraddhopāsika śulivujñasya* -- are presented according to Oskar von Hinüber's word breaks. Commenting on these names, von Hinüber writes, "The question of whether this is a single name with many titles or several names must remain unsolved." However, he does suggest a derivation or at least a connotation for each name and title: 1) *nām-tse* might be a Chinese name, *nām* standing for *nang* and *tse* for *tz'u* or *tz'u*; 2) the analysis of *hammārapati* is uncertain, the combination of *ham-* with *-pati* connoting for him an Iranian title; *ārya* 3) *Śūlkṣiṇasya*, similarly, suggests a name or title of Iranian provenance; 4) *āysādika* is Śāka for noble; 5) *mahāśraddhopāsika* is a standard Sanskrit epithet that needs no comment, except to note that this seems to be an title commonly adopted by Gilgit's donors for themselves; in *Śulivujñasya*, *śuli-* suggests either *śūli* meaning Sogdian, or *śūli*, the Śāka word for secretary; *-vujñā* is unclear to von Hinüber, but he suggests the *-jñā-* may be a hypersanskritization for *gna* ("Namen in Schutzzaubern aus Gilgit," *Studien zur Indologie und Iranistik* 7 (1981), p.167-8). In the colophon of the Gilgit mss. of the *Ratnaketu-parivarta* and the *Dvādaśadaṇḍakanāmāṣṭaśatavimalikaraṇā* we find a couple whose names seem to parallel those of the STA's donors in that the man's name ends *-kṣiṇa* and the woman's begins *āysādika*: a *mahādānapati* named Metalgornikṣiṇa and his wife named *hysātikasumonviltā* (Oskar von Hinüber, "Die Kolophone de Gilgit-Handschriften," *Studien zur Indologie und Iranistik* 5/6 (1980), pp. 58-60). Comparing both sets of names, we might consider the STA as having had two donors, perhaps husband and wife, Śūlkṣiṇa possibly bearing the epithets *nām-tse hammārapati*, and Śulivujñā more surely bearing *āysādika mahāśraddhopāsika* as her epithets.

śulivujñasya rakṣā bhavatu • sarvabhayebhya tathāgatādhiṣṭhānena svāhā ||

32. imāni tāni kulaputrāho mantrapadāni • tṛṃṣatyā tathāgatasahasrair bhāṣitāni adhiṣṭhitāni • mayāpy etarhi bhāṣitā sarvasatvānām arthāya • hitāya • sukhāya • rakṣāvarāṇaguptaye sarvavyādhiprasāmanakarāṇi buddhakṣetropapattaye

33. yaḥ kaścit pārṣā evaṃ jāniyuḥ kathan nu vyaṃ sarvān etāṃ tathāgatabhāṣitāṃ guṇāṃ pratilabhya • tena kalyam evotthāya sarvasatvānā dayācittena karuṇācittena maitracittena <1761> irṣyānāmrakṣakrodhaparivarjitena • ekāgracittena • buddhasyodātarāṃ pūjāṃ kṛtvā daśadīśaṃ sarvatathāgatānāṃ namaskṛtvā yathākāmaṃ gamā manasikṛtya aṣṭaśatam japyā puṣpam ekaikaṃ tathāgate deyam •

34. tatas tasya sarvāsāsamṛddhir bhaviṣyati : svapne ca tathāgatadarśanaṃ bhaviṣyati • yaṃ varam icchati tam labhate • maraṇakāle ca tathāgatadarśanaṃ bhaviṣyati • cyutvā sukhāvatyāṃ co lokadhātu upapatsyate • āyurbalavarṇavīryasamanvāgataḥ¹¹ : sarvaśatravā cāsya {vaśi}gāminyō bhaviṣyanti || <1762>

35. asmin khalu punaḥ dhāraṇyā bhāṣyamāṇyā ṣaṣṭinām ca pṛṇisahasraṇām anutpattikeṣu dharmeṣu kṣānti pratilambho 'bhūt, sarve ca sarvāvarāṇavinirmuktāḥ sarvābhip<r>āyaparipūrṇā samvṛtā ||

Vajrapāṇi's Discourse

36. atha khalu vajrapāṇir bodhi[sa]tvo daśadīśaṃ vyavalokya bhagavantam etad avocā, asti bhagavaṃ abhayatejaṃ nāma dhāraṇī bodhisatvānāṃ pratijñā • yāni mayā abhayavyūharājasya tathāgatasyāntikād udgrhitā : udgrhya sarvasatvebhyah prakāṣitā : tatorveṇa bhagavaṃ nābhijānāmi yasya syā : <1763> sā dhāraṇī ka[r]ṇapūṭe nipatitānta[r]gatā vā tasya syāc charīre daurvalyaṃ vā kleśo vā vyādhir vā : jvaro vā • kāyaśulaṃ vā • cittapīḍam vā • akālamṛtyur vā • udakam vā śastraṃ vā • viṣam vā • garam vā • ḍākinī vā • bhūto vā • yakṣo vā • śatravo vā • manuṣyāmanuṣyā vā • viheṭhā vā • kartum hiṃsā vā • vighātam vā nedam sthānam vidyate •

¹¹ Ms. 30: -vala-

37. tad anujānātu bhagavāṃ yad ahaṃ bodhisatvapratijñāmudrāṃ
dāsyāma • teṣāṃ dharmabhāṅkānā dharmāśrāvāṅkīkānām, arthāya •
śrotṛiṇām mānāyitrīṇām pūjayitrīṇām, dhārayitrīṇām vā<1764>ca-
yitrīṇām sarvāśāparipūrakarāṇi |

38. namaḥ sarvabuddhānām sarvabodhisatvārhanānām tadyathā
om, vajradhara • vajradhara : vajrakāya • vajrabala¹² • vajrateja hūṃ
hūṃ vajrapāṇi tathāgatājñām pālaya : smara pratijñām
sarvavyādhiṃ sarvapāpāni nāśaya • dehi me yathepsitaṃ [varam
ma]ma nām-tse haṃmārapati śūlkṣiṇasya āśāḍika śulivujñāsya
yaṃ yaṃ evābhīyācāmo • taṃ taṃ eva samṛdhyatu he he • tuṃ tuṃ
āgacchāgaccha mā vilamba¹³ darśaya vajrakāyaṃ
buddhādhiṣṭhānena svāhā ||

39. asmiṃ dhāraṇyā bhāṣyamāṇyā ayam mahāpṛthivi
unmajjanimajjanam karotu • sarve ca yakṣarākṣasāḥ sambhṛāntā
sarve ca devatā yāvad manuṣyāmanuṣyā vismayam āpannā <1765>
sādhu karam pradadamti • sādhu sādhu mahāsatvā : paramasiddhāni
imāni dhāraṇimantrapadāni bhāṣitāni :

40. atha vajrapāṇir bodhisatvo bhagavantam etad avocat, yaḥ
kaścīd bhadanta bhagavan, bodhisatva:bhūmim abhiprāthayate •
dhanadhānyabhogaiśvaram, rājyaṃ vidyādhartvaṃ āyurbala-
vīryadīrghāyuskatvaṃ¹⁴ • tena śuklāṣṭamyāṃ śvetacandanamayo
vajradharaḥ kāryaḥ : aṭaṭhāsaḥ sarvālamkāravibhūṣitaḥ :
sadhātukahrdayam kartavyam, sadhātukam vajra samāśvāsaka
vidyādharam dhūpaḍahyamānaṃ • śucinā ahorātrauṣitena kyārya :
tataḥ aṣṭamyāṃ pūrvam sevam kṛtvā śuce satathāgate sthāne
mahatā : dhūpapuṣpagandhadipai • pūjām kṛtvā tṛṣkṛtvā
aṣṭaśati<1766>ko jāpo dātavyaḥ : tathāgatasya pūjā kartavyā :
sarvatathāgatānām namaskṛtya catvāri pūrṇakumbhā sthāpya
raktacandanam ayam maṇḍalam kṛtvā śvetavastraprāvṛtena •
ekāgramānasena caturdiśe rasagandhamadyapāyasabalin¹⁵ datvā :
aṣṭaśatasumanāpuṣpaiḥ vajrapāṇir āhantavyaḥ : d¹⁶ yāvat pañcadaśi

41. tato mahānirghoṣo bhaviṣyati pṛthivikampaś ca raśmayo
niścariṣyanti || tato yathepsitaṃ varam dāsyāmi • sarvakarmāni

¹² Ms. 30: vajravala

¹³ Ms. 30: vilamba

¹⁴ Ms. 30: -vala-

¹⁵ Ms. 30: -valin

¹⁶ Ignore this phoneme, which is maybe the trace of a hiatus bridge or glide.

sarvakāryāni japitamātreṇa samṛddhyiṣyanti • vigatavyādhayo
cirajivi sarvapāpavirjito bhaviṣyati • guṇasahasraṃ pratilapsyate
: maraṇakāle ca buddhaṃ paśyati • ahaṃ ca darśanam
dā<1767>syāmi :

42. atha bhagavāṃ sādhu karam adāt, sādhu sādhu vajrapāṇi
anatikramaṇiyā iyaṃ mudrā nātra kāmṣā na vimati na vicikitsā
kartavyā • sadevakena lokena ||

Mañjuśrī's Questions – Śākyamuni's Answers

43. atha mañjuśrīḥ kumārabhūto bhagavantam etad avocat,
kenārthenāyaṃ bhagavan sarvatathāgatādhiṣṭhānasattvāvalokana-
buddhakṣetrasandarśanavyūhā nāma samādhi ucyate •

44. bhagavān āha : sarvatathāgatānām adhiṣṭhānam •
sarvabodhisatvānām • adhiṣṭhitaś ca sarvasamādhim
sarvadhāraṇimukhāni pratilabhate • sarvasatvānām cittacaitasika-
samimjītaprasāritāni prajānāti • devānām nāgānām •
manuṣyānām • yakṣānām • gandharvānām • pretānām
tiryagyoniगतānām yāmalaukikānām : amī <1768> satvā
puṇyopagā sukṛtakāri buddhadharmasamgheṣu prasādam
pratilabhante : ayam narakagāmi duṣkṛtagāmi pāpakāriṇaḥ : teṣāṃ
satvānām pāpadrṣṭigatānām dharman deśayati • sarvapāpebhyo
nivārayati • buddhabodhau pratiṣṭhāpayati • sarvābhiprāyāṃ
paripūrayati • irṣyāmanakrodhamātsaryam vinodayati • te ca satvā
buddhadharmasamgheṣu prasādam pratilabhya buddha-
kṣetreṣūpapadyante • na jātu duḥkham anubhvaṃti na
daurmanasyam • tenāyaṃ kulaputra sarvatathāgatādhiṣṭhāna-
sattvāvalokanabuddhakṣetrasandarśanavyūho nāma samādhi ucyate
• yaṃ śrutvā niyatāvaivartikabhūmiṃ pratilabhante

45. āha : kenārthena bhagavaṃs teṣāṃ kula<1769>putrānām
vyākaraṇam bhavati • kiyantas teṣāṃ puṇyaskandham bhaviṣyati •
kiṃ duṣkaracaryā duṣkarā ca bhagavaṃn āhantvaṃ prāg evānuttarā
samyaksambodhiḥ :

46. bhagavān āha : yaś ca mayā kulaputra prathamacittotpādam
upādāya : dānaśīlakṣāntivīryadhyānaprajñāpāramitā paripūrītā • yā
ca śīrakanācāraṇanayanottamāṅgapriyaputrābhāryāduhitṛdāsa-
dāsi parityāgaktāḥ : yaś cāsya dharmaparyāyasya pūjanā
satkāraṇalikhana-lekhānā vācanodgrahaṇyā puṇyābhisamkāraḥ
parebhyāḥ samprakāśanāyā puṇyābhisamkāraḥ teṣāṃ ca

dharmabhāṅakānām pūjanā saṃskāraṇā puṇyābhisamskārah : tasyāyaṃ pūrvimakāḥ puṇyābhisamskāro śatatamā<1770>m api • kapān nopaiti •

47. yaś ca mayā kulaputra dharmo bhāṣita paryāvāpta • tām sarvām satkāre gurukare mānaye pūjaye • satkṛtya likhaye • likhāpaye yaś cāyaṃ dharmaparyāyaḥ likhe vācaye • pūjaye • samprakāśaye • bahutaram ito puṇyābhisamskāroparigrahīṣyamti •

48. tata tathāgato vyākaroty anuttarāyām samyaksambodhau • tat kasya hetoḥ : evaṃrūpasya duṣkaran dharmaparyāyasya śravaṇa-udgrahaṇadhāraṇapūjanalikhanaṃ • te ca satvā pāpasamācārā khādyapedyahāsyānātyābhiratāḥ : aśubhe śubhasamjñīnaḥ : kāma-krodhavyāpādabahulāḥ : asukhe sukhasamjñīnaḥ : praharākrośa-tarjanatāḍanābhira<1771>tā na jñāsyamti • na manasi kariṣyamti •

49. te tato pāpakarmanidānājñānā akalyāṇamitraparigrhitā jarāvyaḍhiśokamṛtyuparipīḍitā maraṇakāle paritapyamte • śmaśānasadrśsamamcābalaṃvyamānaṃ • parasparam paśyamti • na ca kuśalacittam utpādayiṣyamti • nābhedyaprasādam • te tato cyavitvā punar api duḥkhāni pratyanubhaviṣyamti •

50. nāyaṃ kulaputrākṛtakuśalamūlai tathāgatādarśāvino avyākaraṇaprāptaiḥ śrotuṃ mānayituṃ • pūjayituṃ • udgrhituṃ • na likhituṃ • na likhāpayituṃ • [na] śraddadhātuṃ • na ca tām dharmabhāṅakām satkartuṃ • mānayituṃ • pūjayituṃ tathāgatakrtyaṃ kulaputra tatra <1772> viṣay[e] bhaviṣyati • yatrāyaṃ dharmaparyāya pracariṣyati :

51. atha sā yathāsamāgatā parṣa sādhu karam adāt, sādhu sādhu bhagavan vayam api bhagavaṃn dharmabhāṅakam dharmasrāvaṇikam tathāgatakrtyena satkariṣyāmi • gurukariṣyāmi • mānayisyāmi • sarvasukhopadhānaṃ cāsyopasamhariṣyāma • ayaṃ ca dharmaparyāyaṃ vaistārikikariṣyāma • ra[kṣi]ṣyāma • yenāyaṃ dharmaparyāyaṃ cirastitikā bhaviṣyati ||

52. atha bhagavāms tasyā velāyām yathāsamāgatām parśadam avalokyaivam āhu : sādhu sādhu kulaputrāho evam api dyuṣmākam karaṇīyaṃ kāyacittanirapekṣair bhūtvā sarvo<pa>plavana-paribhavanaparibhāṣaṇatarjanapraharākrośai ca la<1773>bhamānaṃ imaṃn dharmaparyāyaḥ śrāvayitavyaḥ likhitavyo vācayitavya • tam ca dharmabhāṅakam • dharmasrāvaṇikam sarvasukhopadhānena copasthātavyaḥ : sa ca viṣayo sa ca dvīpo sa ca nagaro rakṣitavyaḥ sarvabhayopadravopasargopāyāsebhya||s

tasya ca ku[la]putrasya kuladuhitur vā satatasamitam samanvāhartavya :

Verses

atha bhagavāms tasyām velāyām imā gāthā abhāṣata ||

1. śṛṇuta kulaputra apramattā
2. mā paścakāle paritāpyu bheṣyata :
3. buddhasya utpādyu kadāci labhyate
4. kalpānakoṭībhi śatai || sahasraiḥ :
5. guṇāś ca śṛṇvatv abhiśraddadheta
6. na durlabhā teṣu samādhi bheṣyati •
7. kal[p]ānakoṭi yathā gaṃgāvālikā
8. yo dānu dadyā dvipado<1774>tameṣu •
9. dhanam ca dhānyam tatha vastrabhūṣaṇam
10. gandham ca māyaṃ ca vilepanam ca •
11. yaś caiva sūtram abhiśraddhadhitvā
12. śruṇeya vāceya likhāpayeta :
13. na tasya puṇyasya pramāṇu vidyate
14. tāvā pramāṇam sugatena deśitam,
15. <a>raṇyaṃ ca seveta sadāpramatto
16. dhyānaṃ ca dhyāyetu sadānyacitta¹⁷ :
17. dānaṃ ca dadyā priyaputradhitarā
18. hastau ca <pāda ca> parityajeta •
19. yathaiva sūtrasya dhareti • [ka]ści
20. ayaṃ tato puṇyu viśiṣyū prāpnuyāt,
21. arthasya dātā varasūtram etat
22. sarvāsy apāyā sada varjitāsyā
23. dhanasya dhānyasya ca dāyako hy ayaṃ

¹⁷ “anyacitta” here is a difficult word. The Tibetan negation, *sems gzhan med pa*, makes more sense since one would not expect that meditation performed half-heartedly would be used to exemplify a highly effective practice. But the manuscript is clear.

24. guṇās ca sarve 'pi na tasya durlabhā
 25. āyurbalaṃ vīryu na tasya durlabhaṃ
 26. dhāreti sūtraṃ ya imaṃ viśuddham,
 27. drakṣyānti buddhaṃ amitābhu nāyakaṃ
 28. mayā<1775>pi sa vyākṛtu buddhabodhau
 29. na tasya pāpaṃ 'pi kadāci vidyate
 30. sukhāvati drakṣyati lokadhātum •
 31. yaṃ cāpi tasya sada karma bheṣyati •
 32. sarvaṃ kṣayaṃ yāsyati cittapīḍe •
 33. kāyasya śūle tatha śīrṣatāpe
 34. na tasya jātu vinipātu bheṣyati •
 35. sāmḍrṣṭikāms cāpi guṇāṃ sa lapsyate
 36. sarvaṃ yathā cintitu prārthitaṃ ca •
 37. tasmābhi tebhi sada bhikṣubhikṣuṇī
 38. upāsakopāsikarājabhi sadā :
 39. idaṃ ca sūtraṃ sadā dhāritavyaṃ
 40. satkāru nityaṃ ca kartavya dhārake
 41. gandhaiś ca mālyaiś ca vilepanaiś ca
 42. satkāru kṛtvā ca likhāpayeta :
 43. gurugauravaṃ kṛtvā ca dharmabhāṇake
 44. yathā narendrasya tathāgatasya
 45. mā paścakāle jaravyādhipīḍitā
 46. aneka āyāsasahasavyākulā
 47. narakeṣu tiryakṣu paribhramānā
 48. śa<1776>ṇdhās ca paṇḍyās ca jupsyaniyā :
 49. jātyāndhabhūtā kuṇapās ca gandhina
 50. sa<m>jāsyate nicakuleṣu strīṣu
 51. irṣyālukasya sada pāpacāriṇa
 52. krodhābhi<bhū>tasya ca matsariṣya
 53. buddheṣu dharmeśv akaritva gauravaṃ
 54. imeṣu jātiṣu 'papadyate 'sau •
 55. tatraiva duḥkhāni ca vedamānā

56. mā paścakāle paritāpyu bheṣyata :
 57. tasmābhi tehi sada pūjitaṃ
 58. yaś caiva dhāreta prakāśayeta :
 59. yaś caiva paribhāṣaṇu tasya kurvate
 60. jugupsanā tāḍanabāndhanaś ca •
 61. mayaiva tena paribhāṣaṇā kṛtā
 62. mayaiva satkāru karitva dhārake •
 63. tasmāś ca tair hi sada dharmabhāṇake
 64. yaś caiva dhāreta likheta vācaye •
 65. satkāru taiś ca sada nityu kuryā
 66. snigdhas ca vācāṃ madh[u]rā bha<1777>ṇeta :

Avalokiteśvara's Discourse

53. a<thā>ryāvalokiteśvaro bodhisatvo bhagavataś caraṇayor
 nipatyā bhagavaṃtam etad avoca, anusmarāmy ahaṃ bhagavaṃ
 asti vyavalokanaprātihāryā nāma dhāraṇī yā mayā pūrvam
 jñānaketuprabhākarasya tathāgatasyāntikād udgrhitā śrutā yāṃ
 śrutvā satvā udgrhya dhārayitvā vācayitvā satkaritvā likhitvā
 likhāpayitvā avāivartikabhūmiṃ pratilabhante • sarvān etāṃ
 tathāgatabhāṣitāṃ guṇāṃ pratilabhante • sarvā cāsyā yathābhiprāyā
 samḍddhyante • sarvakarmāva<ra>ṇaṃ cāsyā kṣayaṃ gacchati •
 samādhim ca pratilabhate • vigatavyādhayo bhavaṃti •
 buddhadarśanaṃ bodhisatvadarśanaṃ bhavati •
 54. tad bhagavaṃ sādhu karam adāt, sādhu sādhu kulaputra •
 pravartaya • adhiṣṭitaṃ <1778> tathāgatena :
 55. athāryāva[lo]kiteśvaro bodhisatvo daśadīśaṃ sarva-
 tathāgatebhya namaskṛtvā imāni maṃtrapadāni bhāṣate sma :
 56. nama[ḥ sarva]tathāgatānāṃ sarvāsāparipūrakarāṇāṃ • namaḥ
 āryāvalokiteśvarasya bodhisatvasya mahākāruṇikasya tadyathā ha
 ha ha ha : mama : dhiri dhiri śānte • praśānte • sarvapāpakṣayaṅkari
 • avalokaya kāruṇika bodhicittaṃ manasi kuru • vyavalokaya māṃ
 smara smara • ya tvayā pūrve satyādhiṣṭhānaṃ kṛtaṃ tena satyena
 sarvāsāṃ me paripūraya • buddhakṣe[tr]aṃ pariśodhya mā me
 kaści ciheṭhāṃ karotu buddhādhiṣṭhānena svāhā || ta<1779>dyathā
 teje teje mahāteje • yan mama kāyaduścaritaṃ vāgduścaritaṃ
 manuścaritaṃ dāridryaṃ vā tan me kṣapaya • ālokaya • vilokaya

• tathāgatadarśanam cāham abhikāṃkṣāmi • bodhisatvadarśanam • dhu dhupa • da dasva me darśanam, sarvā me kuśalām abhivardhamtu • namah sarvatathāgatānām • namo avalokiteśvarasya smara pratijñā mahāsatva sidhyāmtu maṃtra-padā svāhā ||

57. asyā dhāraṇyā bhāṣyamāṇāyā mahāpṛthivikampo 'bhut, mahāṃkilikilāśabdaḥ : divyaṃ ca puṣpavarṣam abhipravarṣan, sādhu karam adāt, sādhu sādhu subhāṣitam idaṃ mahāsatvena sarvasatvānām trāṇārtham, sarvāśāparipūrakarāṇi <1780> rakṣā sarvabhayebhyaḥ sarvakarmakṣayaṃkara : maradu<h>svapna-kāntārapraśamana : vayam api sarve bhūtvā dhārayiṣyāmi • satkariṣyāmi •

58. avalokiteśvara āha : yaḥ kaścid kulaputrā imāṃ guṇām abhikāṃkṣe {yathā tathāgatena parikirtitaṃ vyākaraṇaṃ am a<bhi>kāṃkṣe ||} mamāpi saṃmukhadarśanam, samādhilambha : buddhabodhisatvadarśanam bhogaiśvālyalambha : buddha-kṣetropapattiṃ •

59. tena śuklapakṣe śucinā susnātagātreṇa bhūtvā āryāṣṭāṃgopavāsopavasitaiḥ aṣṭamyām ārabhya śucau pradeśe buddhādhiṣṭhite gandhapuṣpai dhvajapatākai pūrṇakumbhair abhyarcya sa pṛthivipradeśoḥ sa ca dharmabhāṇako śuci susnātagātro śvetavastraprāvṛtaḥ nānāpuṣpamālyagandhair abhyarcya likhā<1781>payitavyaḥ : sarvasatvasādhāraṇāni kuśalamū<lā>ni kṛtvā sarvasatvamaitracittena dayācittena karuṇācittena tathāgatagurugauravaṃ cittam upasthāpya • tena dine dine likhatā • tāva likhe yā[va]d arhadivasam aṣṭamyām ārabhya yāvat pañcadaśi • dine dine saiva pūjā kartavyā :

60. tataḥ anenaiva vidhinā likhi[tamā]treṇa paṃcānantaryāni karmāṇi sarvapāpāni cāsyā kṣayaṃ yāsyāṃti • kuśalair dharmair vivardhiṣyate • uttaptavīryo bhaviṣyati • sarvadharmeṣu kāyasukham anuprāpsyati • tanvībhaviṣyāṃti rāgadveṣamohā mānakrodhāḥ :

61. tena likhāpayitvā pūrvāmukhī sadhātukā tathāgatapratimā avalokiteśvarapratimā ca sadhātukī sthā<1782>[pya] sadhātuke caityāyatane puṣpadhūpagandhai dīpaiś ca udārataram pūjā kartavyā • aṣṭamyām ārabhya yāvat pañcadaśi sarvasatva-mahākaruṇācittena bhavitavyam, śucaśuklabhojanā āryāṣṭāṃgopa-

vāsopavasitena suhr̥tsahāyakena¹⁸ mānakrodhamātsarya-parivarjitena • dine dine udā<ra>taram pūjā kṛtvā tṛsandhyaṃ jāpo aṣṭaśatiko dātavyaḥ : dīpadhūpapuṣpagandhāni datvā sumanāpuṣpāṣṭaśatai sa āryāvalokiteśvarapratimā tṛsandhyam āhantavyā • vajrapāṇeś ca dhūpo dātavyaḥ : daśadīśam abhinamaskṛtya paścimena bhīmāyā devyāḥ : pūrvenānopamyāḥ : ūrdhvena śāṃkhinyāḥ : ba<1783>linānārasapāyasadadhyodanam caturdīśam kṣeptavyaṃ :

62. tatas tasya na kaścid vikṣepo kariṣyati • saṃtrāso na <a>nyathātvaṃ cittasya sarveśānām ca aṣṭaśatiko jāpaḥ aṣṭaśatasumanapuṣpaiś ca saṃcodanam, ||

63. [ane]naiva vidhinā pūrvasevaṃ kṛtvā tataḥ pūrṇa•paṃca-daśyāṃ catvāri pūrṇakumbhā sthāpya dhūpacandanakunduruka-karpūran datvā dīpāś catvāri nānāgandhādhvajapātāpatākāsuvarṇa-rūpyabhāṇḍai sa pṛthivipradeśam samalamkṛtya dadhimadhu-pāyasadadhyodanam • anyāni ca yathālābhena balim¹⁹ caturdīśe datvā nivedya sumanāpuṣpāṣṭaśatair ekaikaṃ japyā catu[r]dīśe kṣeptavyaṃ pūrvavat, tataḥ tṛ-aṣṭaśatai sumanājātīpuṣpair ekai<1784>kaṃ japyā āryāvalokiteśvarapratimā-r-āhantavyā •

64. tataḥ sā pratimā kampiṣyati • mahānirghoṣo bhaviṣyati • raśmayo niścariṣyāṃti • pṛthivikampaḥ : tataḥ sarvakarmāṇi sarvakāryāni cāsyā [sa]mṛdhyiṣyāṃti • tathāgatadarśanam, bodhisatvabhūmipratilambhaḥ sarvasatvavandanīyo bhaviṣyati • dhanadhānyakośakoṣṭhāgārasamṛddhaḥ sarvavyādhiparivarjita cirajīvi sarvaśatvā sarvarājārājaputrāmātya darśanābhikāṃkṣiṇā bhaviṣyāṃti • kimkarāḥ sarvakleśarāgadveṣamohaprahīṇāḥ : na ca jātu priyaviprayogaṃ bhaviṣyati • mahārdhbalavīryasaṃpannaḥ : tejavāṃ tikṣṇendriya buddhimāṃ sarvasat[v]adaya<1785>citta • dharmajñā : yāvaś cyavanakāle buddham bhagavantam āryāvalokiteśvaram paśyati • maitrāvihāri kalam karoti dharman deśayamānaṃ yathepṣiteṣu buddhakṣetreṣu • mahācakravartikuleṣu yatrānusr̥tiṃ karoti tatropapadyate • anyāni cānekāni guṇasahasrāni pratilapsyate ||

65. evaṃ bhagavan, bahugūṇākaro 'yaṃ dharmaparyāya imāni ta dhāraṇīmantrapadāni na vinā tathāgatādhiṣṭhānasyāyaṃ dharmaparyāyaṃ śakyam śrotuṃ • na dhārayituṃ • na pūjayituṃ • na

¹⁸ Ms. 30: suhr̥tsahā-

¹⁹ Ms. 30: valim

likhitum • na likhāpayitum • na śraddadhātum, sace darśanam bhave na śravam bhaviṣyati • sace śravaṇam tad vikṣiptacitta śroṣyati • na śraddhāsyati <1786> na satkari[ṣya]jati •

66. sacet satkaret akleśavyāpādacitto • sace likhe likhāpayet avyākṣiptacitto : [tat kasya hetoḥ :] tathā hi tasya pūrvapāpakarma[pha]lahetutvā karmam anubhavitavyam, sa vicikitsaprāpto bhaviṣyati • paṃcānantaryakārisyāpi tṛbhīḥ sādhanaiḥ sarvāśāsamṛddhir bhaviṣyati • nātra kāmḥkṣā na vimatir na vicikitsotpādayitavyā ||

67. atha bhagavāṃ sādhu karam adāt, sādhu sādhu kulaputra tathāgatakrtyo 'yaṃ dharmaparyāyaṃ kariṣyati • sarvasatvānām ||
© ||

Anopamā's Discourse

68. atha khalv anopamāḥ mahāyakṣiṇī yena bhagavāṃs tenopasaṃkrāmaṃ bhagavantaṃ nānāpuṣpaduṣyayugair [abhyarc]ya [bha]gava[nta pa]dayor nipatyā bhagavantaṃ etad avocat,

69. evaṃ smarā<1787>my ahaṃ bhagavaṃ mayā bhagavatā kauśāmyāṃ ghoṣilasyārāme viharataḥ²⁰ purataḥ pratijñā samudāhṛtā sarvasatvānām arthāya ahaṃ api bhagavaṃ sarvavidyādharāṇāṃ hrdayaṃ jānāmi • tan me bhagavāṃs anujānātu bahujanahitāya • 'bahujanasukhāya : sarvāśā-paripūraṇārthāya • bhikṣubhikṣuṇīpāsakopāsikānām ca

70. namaḥ sarvatathāgatānām samyathīdam • hā hā || hī hī • hū hū : sara sara : lahuṃ lahuṃ • śīghraṃ śīghraṃ mahāvidye • sarvavidyādharanamaskṛte hasa : kiṃ tiṣṭhasi kanakavicitrābharānavibhūṣitāṃgi paṭa paṭa : bhara bhara : bhiri bhiri : bhūru bhūru : sarvārthā me sādharthāṃ sādharthāṃ dehi me nām-tse hammā <1788>rapati śūlkṣiṇasya siddhiṃ hā hā • padme • padme • mahāpadme • viśade viśade • mahāviśade • bhava bhava bhavodbhavāya • tam ahaṃ ghore • tam ahaṃ ghore • tan me vidyāṃ prayojaya • siddhiṃ kuru sarvāśāṃ me paripūraya buddhādhiṣṭhānena svāhā ||

71. yaḥ kaścid bhagavaṃ guṇārthī dhanadhānyārthī • sarvasatvavaśīkaraṇārthī bhave • mahān aiśvaryaṃ rājyatvaṃ • vidyādharatvaṃ abhikāṃkṣe • mamāpi saṃmukhadarśanam •

72. tena aṣṭamyāṃ śuklapakṣe nave paṭake acchinnadaśe keśāpagate • śucinā citrakareṇa āryāṣṭāṃgopavāso pavasitena aśleṣai raṃgair navabhājanai sthai citrāpayitavyaḥ : madhye tathāgatapratimā : dharman deśayamānaṃ : dakṣiṇenāryavajra-krodhaḥ vajraṃ bhrāmayaṃ nānaṃ • sarvāla<1789>nkāravibhūṣitāḥ mālārdhacandrahāraśvetavastraprāvṛtaḥ : vāmapārśve anopamā śaraṅkāṇḍagaurī sarvālaṃkāravibhūṣitā śvetavastrā padmahastā samāśvāsayamti

73. tataḥ śucinā vidyādhareṇa āryāṣṭāṃgopavasitena śucau sadhātuke tathāgatasthāne kṣirayāvākāhareṇa śvetavastraprāvṛtenātmadvitīyena • aṣṭamyāṃ pūrvasevaṃ kṛtvā nānāpuṣpa-gandha:dhūpadīpaiḥ pūjāṃ kṛtvā tṛṣṭvā tṛ-aṣṭasatikō jāpo dātavya • ekaikaṃ sumanapuṣpaṃ japyā tri-aṣṭasataiḥ sā pratimā-r-āhantavyā : tathāgatasya vajrapāṇeś ca pūrvataraṃ puṣpadhūpa-gandhaṃ dātavyaṃ : balipāyasadadyodanam, nānārasā nānāmadyā caturdiśe kṣeptavyā : pūrṇapañcadaśyā a<1790>nenaiiva vidhinā baliḥ anyā ca yathālābhena • dhūpa-karpūrakundurukacandanam • spṛkṣaṃ dātavyaṃ sugandhatailena dvau dipau dātavyau •

74. tatrāhaṃ svarūpeṇopatiṣṭhiṣyāmi • yathepsitaṃ varam dāsyāmi • samādhilambha:m ākāśagamanam • antardhānam rājyatvaṃ balacakravartitvaṃ • vidyādharatvaṃ • nidhivādam dhātuvādam paracittajñānam dirghāyuskatvaṃ

75. sarvasatvānām maitracittena bhavitavyaṃ : mānakrodha-irṣyāmātsaryaparivarjitena • staupikadhārmikasāṃghikārthāpahāra-parivarjitena bhavitavyaṃ • tathāgatānām abhedyaprasādena

76. yadi cāhaṃ bhagavaṃ paṃcānantaryakārisyāpi tribhīḥ sādhanaiḥ na samānvāhayaṃ mā cāhaṃ bhagavaṃ anuttarāṃ samyaksambodhim abhisambuddhyeyaṃ • <1791> sace buddhe aprasādalabdho bhave yaś ca vimatiprāptaḥ : yaś ca pāpāṃm akuśalāṃ kṛtvā na viratim anugṛhṇati kleś<o>pakleśacittaḥ : tasyāhaṃ cāpi darśanam na dāsyāmi • lābhaṃ kāriṣyāmi :

77. atha bhagavāṃ sādhu karam adāt, sādhu sādhu bhagini sādhu khalu punas tvam bhagini • yas tvayā sarvasatvānāmm arthāya pāpasamācāreṣu satveṣu imā evamrūpā mantrapadā bhāṣitā pratijñā kṛtāḥ : śakṣyasi tvam anayā evamrūpayā mahākaruṇayā

²⁰ Ms. 30: viharahataḥ

sarvasatvān anuttarāyāṃ samyaksambodhau pratiṣṭhāpayitum
evam eva tvam api karaṇīyam, || ☉ ||

Śaṃkhinī's Discourse

78. atha śaṃkhinī mahādevī bhagavantam nānāpuṣpair
nānāgandhaiḥ abhyarcya pradakṣiṇīkṛtya pāda<1792>yor nipatya
bhagavantam etad avocat,

79. aham api bhagavan tathāgatādhiṣṭhānena pratijñān kariṣyāmi •
tathāgataśāsanacirasthityartham, teṣāṃ ca dharmabhāṅakānām
dhārmaśrāvāṇīkānām sarvāśāparipūrakarāṇi mantrapadāni dāsyāmi
rakṣāyai tan me bha[ga]v[ā]nn anujānātu •

80. namaḥ namaḥ sarvatathāgatānām, om, śaṃkhinī devi āgaccha
tiṣṭha • dhane dhanajaye • vri vri vridhdhikari • dhṛ dhṛ dhṛtikari •
nānāvividhaveṣavastrāyu dha dhāriṇi • yu yu āyupālāne •
tathāgataṃ smara bodhicittaṃ mā vilamba • dehi me varam
śaṃkhinī svāhā ||

81. imai mantrapadaiḥ sa bhagavaṃ kāyagatai yaśavṛddhim
anuprāpsyati • tejavṛddhi : bhogavṛddhi : aiśvarya<1793>vṛddhi :
dirghāyuskatā śatruvaśikarāṇavṛddhim anuprāpsyati •

82. aṣṭasatajaptena yathālābhena balin datvā caturdiśe dhūpaṃ
kundurukaṃ tathāgatasodāratarā pūjā kartavyā • dīpo datavyaḥ :
ekaviṃśatidivasāni • maitrāvihāriṇā niyamasthena bhavitavyam,
tataḥ sarvābhiprāyāṃ paripūrayiṣyāmi • saddharmapratikṣepako
sthāpya : śucau pradeśe kartavyaṃ • devāyatane vā :

83. atha bhagavaṃ sā ca yathāsamāgatā parṣa [sā]dhukāram adāt,
sādhu sādhu bhagini • subhāṣitam idaṃ pratijñā :
bahugūṇasamanvāgatā : evam eva tvam api karaṇīyam anāgate
'dhvani || ☉ ||

Bhīmā's Discourse

84. atha khalu bhīmā mahādevī suvarṇapuṣpair
bhaga<1794>vantam abhyarcya bhagavataś caraṇayor nipatya
bhagavantam etad avocat,

85. aham api bhagavaṃs teṣāṃ dharmabhāṅakānām dharmā-
śrāvāṇīkānām teṣāṃ ca lekhakānām teṣāṃ ca dhāraṅkānām
vācakānām pūjakānām arthāya sarvāśāparipūrakarāṇi •

hiranyamaṇimuktibhogaiśvaryaṛjyatvadīrghāyuskarāṇi • śatru-
vaśikarāṇi mantrapadāni dāsyāma •

86. yaḥ kaści rājñā vā rājñi vā bhikṣubhikṣuṇyupāsakopāsikā vā
dhārayiṣyāṃti • satkariṣyāṃti • likhiṣyāṃti • likhāpayiṣyāṃti •
tathāgatagurugauraveṇa pratipatyā yathopadiṣṭhā pratipatsyante •
tasyāhaṃ bhagavaṃ rakṣiṣyāma : paripālanaṃ kariṣyāma :
yathepsitaṃ varam dāsyāma • bhogaiśvair avai<1795>kalyaṃ
kariṣyāma • vivādayuddhadimbadamare jayaṃ kariṣyāma •
āyu<h>sampadam upasampasamhariṣyāma • tasya ca viśayasya
nagarasya paripālanaṃ kariṣyāma • tan me bhagavaṃn anujānātu :

87. namaḥ sarvatathāgatānām : sarvabodhisatvānām
āryāvalokiteśvara • vajrapāṇi prabhṛtinām • om, mahādevī • bhīme
bhīmamate • jaye • jayāvahe • yaśajave • tejajave •
vyākaraṇaprāpte • sarvasatvāvalokane kṛpatejabahule •
tathāgatānujñātaṃ pālaya • smara pratijñāṃ buddhādhiṣṭhānena
dehi me varam siddhiṃ kuru devi mahādevī satyavacanadevi •
bhīme satyavacanapratīṣṭhite guhyānivāsini svāhā ||

88. i<1796>māni tāni bhagavan mantrapadāni tathāgatādhiṣṭhitāni
• tathāgatānujñātāni • mayā bhāṣitāni • satvānām arthāya • yaṃ
yam eva kāmaṃ gamaṃ manasikṛtvā japiṣyate tathāgatasya
purataḥ puṣpadhūpagandhadīpai pūjāṃ kṛtvā pāyasarasabalim
caturdiśe datvā taṃ taṃ eva aṣṭasatajāpena sarvāśāṃ
paripūrayiṣyāma •

89. yaḥ kaści māṃ svarūpeṇābhikāṃkṣi bhave • tena acchinnadaśe
keśāpagate aśleṣai raṃgair navabhājanasthai aṣṭamyāṃ
āryaṣṭāṃgaparigrhītena citrakareṇa : citrāpayitavyā : śarakāṇḍa-
gauri sarvālaṅkāravibhūṣitāṃgī śvetavastrā madhye tathāgata-
pratimā dharmadeśa<1797>yamānaṃ dakṣiṇenāryāvalokiteśvara •
sāṃkathyāṃ kurvaṃ • vāmapārśve bhīmā mahādevī •
kuṇḍigaṇetrakarigrhīta samāśvāsanti :

90. tato aṣṭamyāṃ pūrvasevaṃ kṛtvā puṣpadhūpagandhamālya-
vilepanai • sadhātuke caityasthāne balipāyasadadhyanam
caturdiśe yāvāt, pūrṇapaṃcadaśyāṃ śucinā vidyādhareṇa
udārataram puṣpadhūpagandhadīpai pūjāṃ kṛtvā balim datvā
nānārasai anyāni ca yathālābhena śuklabalin datvā • sarvasatvānām
maitracittena • dayācittena bhūtvā jātipuṣpāṣṭabhiḥ śataiḥ sā
pratimā-āhantavyā : ekaikaṃ japyā

91. tatrāhaṃ svarūpeṇopatiṣṭhiṣyāma : yathepsitaṃ varam dāsyāma
: <1798> rājyaiśvaryaṃ ākāśagamanam • nidhivādam dhātuvādam

• vidyādharatvaṃ anyāni ca yathepsitāni karmāṇi kariṣyāmi • akālamṛtyupratīṣedhanam • sarvarogaprasāmanam • paracakrapramardanam • putralambham • arthāgamanam prītiḥ sarvasatveṣu :

92. yadi cāham bhagavaṃ paṃcānantaryakāriṣyāpi na sarvāśāṃ paripūrayeyam mā cāham bhagavaṃ anuttarāṃ samyak-sambodhim abhisambudhyeyam • saddharmapratikṣepako sthāpya : yaś ca vicikitsaprāpta buddhadharmasamghe ||

93. bhagavān āha : sādhu sādhu bhagini sādhu khalu punas tvam bhagini yas tvam sarvasatvānām hitāya sukhāya pratipannā : asyaiva ca dharmaparyāyasya cira<1799>sthityartham pratipannā tena hi bhagini • nityam eva imā pratijñās tvayā nityam eva samanvāhartavyā

94. atha iyaṃ mahāpṛthivī tasmin samaye pracacāla • divyañ ca kusumavarṣam abhipravarṣat sā ca sarvāvatiḥ parṣat sādhu karam adāt sādhu sādhu subhāṣitam idaṃ pratijñā sarvasatvānām sarvāśāparipūrako bhaviṣyati ||

Reprising the Merit of the Sūtra

95. athāryāvalokiteśvaro bodhisatvo mahāsatvo punar bhagavantam etad avocat, kiṃ punar bhagavaṃ sa kulaputro vā kuladuhitā vā likhanavācanalikhāpana • samprakāśanapaṭhanasvādhyāyana • pūjanasamprakāśanayā puṇyam anuprāpsyati • imasya dharmaparyāyasya

96. bhagavān āha : tena hi <1800> tvam evāryāvalokiteśvara pariprakṣyāmi • yathā te kṣamaṃ tathā vyākuru :

97. avalokiteśvara āha : bhagavān eva vyākuruta : nāsti tathāgatasya adṛṣṭam vā aśrutam vā • avijñātam vā •

98. bhagavān āha : yaś ca kulaputra asya dharmaparyāyasya likhanalikhāpanavācanapūjanasamprakāśanapaṭhanasvādhyāyanāt, puṇyam anuprāpsyanti • sa upamenāpi na śakyam varṇayitum, tat kasya hetoḥ : sarvasatvānām yathābhiprāyaparipūrakaṃ dānam datvā te satvā aparimuktā eva bhavaṃti jarāvyādhimaraṇaśoka-paridevaduḥkhadaurmanasyopāyāsebhyaḥ : varṣaśatasahasram paṃcabhiḥ kāmagaṇai kriḍāpayitvā a<1801>parimuktā eva te satvā bhavaṃti narakatiryagyoniyamalokapretaviṣayeṣu : punar api duḥkhāny anubhavaṃti || asya dharmaparyāyasya śravaṇam satvebhyaḥ kṛtvā pūjanasamprakāśanam kṛtvā artham cāsy[āva]-śrūtya pratipatyā pratipadya parimuktā eva bhavaṃti jātijarā-

vyādhimaraṇaśokaparidevaduḥkhadaurmanasyopāyāsebhyaḥ sarvanarakatiryagyoniyamalokebhyaḥ : tasmāt tathāgata ayaṃ puṇyaskandha upamenāpi pramāṇam na kurvamti •

99. yaś ca kulaputraḥ asya ca dharmaparyāyasyoddīśya sarṣapaphalamātrakaṃ ca hiraṇyasya ekapuṣpaṃ vā • ekaphalam vā • ekapatākam²¹ vā • vādyam vā gandham vā • vastram vā • āsanam vā • ābharaṇam <1802> vā parityaje likhe • likhāpaye • dhāraye vācaye • pūjaye satkaret parebhyāś ca vistareṇa samprakāśaye tām ca dharmabhāṇakam vācaye pūjaye

100. yaś ca tiṣṭhamte tathāgate sammukhapūjayā saparṣa pūjaye mānaye sarvasukhopadhānena varṣaśatasahasram upatiṣṭhe gandhamālyavilepanai dhvajapatākābhiḥ : vihāracamkramodyānām kārapaye ardhayojanocchritam saptaratnamayam stūpam kārayecchatam vā sahasram vā {tathāgata <ud>diśatāmś ca divyapūjayā pūjayet, varṣaśatasahasram }

101. ayaṃ ca tato bahutaram puṇyasamskāram syā asya dharmaparyāyasya likhanalekāpanadhāraṇapaṭhanapūjanasamprakāśanayā na tv eva imaṃ tathāgatasammukhapūjam na tv eva satvebhyā dānam datvā paṃcabhiḥ kāmagaṇai kriḍāpayitvā :

102. tasmāt tarhi <1803> taiś ca kulaputrai kuladuhitṛbhir vā rājarājaputramahāmātrāmātyair vā satatasamitam imaṃ dharmaparyāyam pūjayitavyah : tathāgatasamjñām evotpādayitavyā teṣām kalyāṇamitrānām yo iman dharmaparyāyam śrāvayati • kathayati • artham cāsyopasaṃharati || taiḥ satkṛtya iman dharmaparyāyam śrotavyo 'dgrahitavya • dhārayitavyo vācayitavyah manasikartavyah :

103. evaṃ cittam utpādayitavyam, lābhāsmābhi sulabdhā yo 'smābhiḥ śrutam • apathagāminām patham upadarśayati • anarthe arthasamjñinām : anitye nityasammjñinām • asukhe sukhasamjñinām • yad asmābhi narakatiryagyoniyamaloka-parimokṣaṇārtham • tathāgatakrtyakṛtam •

104. avalokiteśvara āha : mahākṛtyena • <1804> tathāgatakrtyena iman dharmaparyāyam sarvasatvānām prakāśitam •

105. bhagavān āha : ayaṃ ca kulaputra dharmaparyāyam paścime kāle paścime samaye dakṣiṇāpathe pracariṣyati :|| tatrāpi bhikṣu-bhikṣuṇyupāsakopāsikārājarājaputrarājamahāmātrāmātyā bhājani-

²¹ Ms 30: -batākam

bhūtā pūjakā dhārakā vācakā bhaviṣyamti • śraddhāsyamti • pattīṣyamti • sace uttarapūrvapaścimāyā pracare tat pārakarmābhīyuktās te satvā bhaviṣyamti • na śroṣyamti • na śraddhāsyamti • na pattīṣyamti • na pūjayiṣyamti • hīnavīryā naṣṭasmṛtayaḥ : nānāvyaḥṣepakuṭumbadāsādāsībhogaiśvarya-hāsyalāsyānātyanṛtagita-i[rṣyāmā]tsaryasmṛtayo <1805> na śroṣyamti • na pattīṣyamti • na pūjayiṣyamti • te aparimuktā eva jarāvyaḍhimaraṇaśokaparidevaduḥkhadaurmanasya-upāyāsebhyah preta•yamalokaviṣayebhya bhaviṣyamti •

106. tasmāt tarhi taiḥ kulaputraiḥ kuladuhitṛbhir vā sarvāpāyai-m-ātmanam parimoktukāmena satkṛtya ima dharmaparyāyam pūjayitavyaḥ dhārayitavyaḥ satkartavyaḥ parebhyah samprakāśayitavyaḥ manasā dhārayitavyaḥ : ḍimbaḍamara-duḥsvapnadurnimiteṣu²² akālamṛtyugomaraḥpaśumarāmanuṣya-ma<1806>rebhya nānāvyaḍhibhayopadravebhya iman dharmaparyāyam pūjayitvā vācayitavyaḥ : dhvaje vā ucchrepiṭam kṛtvā pūjayitvā nānāgandhapuṣpadhūpavādyai praceṣṭavyaḥ : caturdiṣe balin datvābhi:namaskṛtya puṣpadhūpagandhai sarvai sarva-ityupadravā praśamaṃ yāsyamti ||

Verses, Second Set

atha bhagavāms tasyāṃ velāyām iha gāthā abhāṣata ||²³

²² Ms 30: -duḥspapna-

²³ The Tibetan translation of these verses represents a manuscript that differed radically from ms. 30. The Tibetan has seven lines that have no parallel in the Gilgit manuscript. Because of the degree of divergence, I include the Tibetan, *Derge 98, mDo sde, vol. Kha 275b4-276a6*. The lines are keyed to ms. 30. Starred lines have no parallel in the Gilgit manuscript.

2. sngon gyi srid par 'dren pas gang gsungs shing |
- * sems can thams cad rjes su gzung ba'i phyir |
- * da ltar ngas kyang khyod la bshad pa yi |
1. ting 'dzin 'di ni zung shig kun dga' bo |
5. sangs rgyas chos dang dge 'dun dkon mchog la |
3. gang gis khams gsum sbyin par byin pa bas |
10. mdo sde 'di la mchod pa byas na ni |
11. sbyin pas de yi dper yang mi phod do |
8. gang gis sangs rgyas la ni dad byas te |
9. tshad med gtsug lag khang dag brtsigs pa bas |
6. gang zhig mdo 'di 'dzin pa gang yin pa |

7. de ni de bas bsod nams mang por 'gyur |
12. gang zhig me tog gcig tsam 'thor byed cing |
13. gos dang phreng ba byug pa de bzhin te |
- * ting 'dzin 'di la bsnyen bkur byed gyur na |
- * bsod nams tshogs char snga ma de mi 'gyur |
15. gang gis mdo sde 'di la mchod pa'i phyir |
14. kārsāpaṇa'i sbyin pa sbyin byed cing |
16. byang chub phyir ni byams pa'i sems bskyed na |
17. de ni de bas bsod nams mang po 'thob |
19. byang chub sems dpa' gang gis sems can la |
18. ting 'dzin 'di bshad lung phog de bzhin du |
20. bla med byang chub phyir ni bkod gyur na |
21. de yi bsod nams dper yang mi bzod 'gyur |
24. de ltas phan yon 'di dag thos nas kyang |
25. sems can kun la de bzhin byams byas te |
22. mdo 'di gzung zhing yi ger bri bar bya |
23. bklag par bya zhing de bzhin bshad par bya |
28. rga dang de bzhin na 'chis gnod gyur cing |
- * sdug bsngal rab drag brgya yis yongs gdungs la |
27. sems dmyal yi dags nams su skye ba na |
26. phyi ma'i dus na 'gyod par gyur ta re |
29. 'chi ba'i dus na yid skrag 'jigs gyur la |
- * yang dag yang du sdam pa 'don byed cing |
32. bdag gi dpung gnyen skyabs su 'gyur ba zhes |
31. byis pa'i blo can phan tshun rtog ga re |
33. gang phyir de bzhin gshegs pa ma mchod cing |
34. sangs rgyas chos dang dge 'dun nor 'phrogs pa |
35. mi bzad gshin rje'i 'jig rten khrid 'gyur zhing |
36. phyin chad rtag tu skyabs 'gyur 'ga' yang med |
37. bu smad yod min nye du rtsa lag med |
38. yul 'khor yod min bzhad gad 'jo sgeg med |
39. nor dang 'bru dang de bzhin gos dang rgyan |
40. kun spangs sdug bsngal yang dang yang mi zad |
- * ting 'dzin 'di la dad par ma byas pas |
41. de 'dra'i sdug bsngal mi zad myong 'gyur bas |
43. sdug bsngal 'di dang phan yon de thos na |

1. gr̥hñāhi ānanda imaṃ samādhiṃ
2. yā bhāṣitā pūrvabhavēṣu nāyakai :
3. yaś caiva traidhātukadānu dadyā
4. saptāna ratnāna ca pūrayitvā :
5. buddheṣu dharmeṣu sadāpramatta :
6. yaś caiva sūtrasya dhareti • kaści
7. ayaṃ tato bahutaru puṇyu bheṣyate ||
8. yaś caiva buddhasy abhiśraddadhivā
9. vihāra kārāpayi caittikāni •
10. imas[y]a sūtrasya <1807> 'bhipūjayitvā
11. upamāpi tasya na sa bhonti dānam, ||
12. yaś cāpi eka kṣipayeta puṣpaṃ
13. vastraṃ ca mālyam ca vilepanam tathā :
14. yaś cāpi karṣāpaṇu dānu dadyā
15. imasya sūtrasya ca pūjanārtham •
16. janitvā bodhāya ca maitracitte
17. ayaṃ tato bahutaru puṇyu prāpnuyā ||
18. yaś cāpi satveṣu imaṃ samādhi
19. prakāśaye deśayi bodhisatvaḥ :
20. pratipādaye bodhim anuttare tathā
21. upamāpi puṇyam 'pi na tasya bhoti ||
22. tasmā hi sūtraṃ imu dhārayeta
23. likheta vāceta tathā prakāśaye •
24. imaṃ ca śrutvā tatha ānuśamsā
25. kṛtvā ca maitraṃ tatha sarvasa[tv]aiḥ :
26. mā paścakāle || paritāpyu bheṣyatha :
27. upapadyamānam narakeṣu pretayo ||

42. byis pa'i blo yang su zhig dad mi skyed |

44. de phyir rtag tu dge slong pho mo dang |

45. dge bsnyen rnams dang rgyal pos khor zug dang |

46. mdo sde 'di ni rtag tu gzung bya zhing |

47. 'dzin pa la yang rtag tu bsnyen bkur bya |

28. jaravyādhi[mṛ]tyuparitāpyu pīḍi<1808>ta
29. sa mṛtyukāle bhayabhītamānaso •
30. abhīkṣṇa uśvāsata uśvasanta :
31. mukhe mukhaṃ prekṣati bālabuddhi :
32. kosmābhi trāṇam bhavate parāyaṇa
33. yasmābhi pūjyam na kṛtam tathāgate ||
34. bauddham ca dhārmam ca tatha sāmghikam ca
35. hariṣya neṣye yamaloki dāruṇe •
36. na tasya trāṇam sada kaści bheṣyati :
37. na putradāram • na ca mitravāndhavā •
38. na cāpi rāstraṃ na ca hāsyalāsyam
39. dhanam na dhānyam • na ca vastrabhūṣaṇā :
40. sarvam jahitvā punar api duḥkhadāruṇa
41. anubheṣyate bālu tathāpi dāruṇi ||
42. ko bālabuddhi na jane prasādam
43. imu duḥkha śrutvā imu ānuśamsā :
44. tasmāś ca tair hi sada bhikṣubhikṣuṇi
45. upāsakopāsikarājabhi sadā :
46. imaṃ ca sū<1809>traṃ sada dhāritavya ||
47. satkāru nityam ca kartavya dhārake ||

The Concluding Discourse

107. athāyuṣmān ānando bhagavantam etad avocat, udgrhīto mayā bhagavaṃ iman dharmaparyāyam śāstrsamjñāyā dhārayiṣyāmi • pūjayiṣyāmi • sarvasatvebhyaḥ samprakāśayiṣyāmi :

108. bhagavān āha : yadi tvam ānanda yan mayā dharmo bhāṣita śruta [pari]dhāritam tat sarvam na dhāraye na vācaye na pūjaye na vaistārikikuryāta tvayā mama nāparādhye na cāśuśruṣā kṛtā bhavet, na cāśrāvakatvam yaś ca iman dharmaparyāyam na dhāraye na vācaye na pūjaye na samprakāśaye na manasikuryāta tvam mām aparādhye • aśuśruṣā kṛtā bhavet • aśrāvakatvam kṛtam bhavet, <1810> tasmāt tarhi tvam ānanda satkṛtya iman dharmaparyāyam dhārayitavyaḥ : ayaṃ te<śam> tathāgatasyānuttarā samyak-

sambodhi tathāgatakrtyaṃ kariṣyati • paścime kāle paścime samaye sarvasatvānām, ||

109. asmin khalu punar dharmaparyāye bhagavatā bhāṣyamāṇe ṣaṣṭinām prāṇisahasrānām anupādāyāsravebhyaś cittāni vimuktāni || saptānām śatānām bodhisatvasamādhipratilambho 'bhūt, paṃcānām śatānām nānābuddhakṣetravyākaraṇapratilambho 'bhūt, navatīnām prāṇisahasrānām sarvakleśā vinirmuktā || sarvākṣaṇāpāyadurgataya prahīnā ||

110. athāryāvalokiteśvaro bodhisatvo mahāsatto punar bhaga²⁴ bhagavantaṃ etad avocat, ayaṃ bha<1811>gavan dharmaparyāya paścime kāle paścima samaye teṣāṃ kulaputrānām śrotṛiṇām dhārayitṛiṇām mānaitṛiṇām pūjayitṛiṇām teṣāṃ ca lekhaṇānām tathāgatakrtyaṃ kariṣyati • vyākṛtās te yathepṣiteṣu nānābuddhakṣetreṣu

111. te ca satvāḥ paścime kāle paścima <sama>ye hāsyānātyagītavāditeṣu • nānāvyaḥkṣepabahulāḥ : rāgadveṣa-mohāndhā rati • kriḍasamjñīnaḥ : anitye nityasamjñīna • irṣyāmātsaryadauśilyaparighṛitā • na pūjayiṣyāṃti • na mānāyiṣyāṃti • na śraddhāsiṣyāṃti • na pattiyiṣyāṃti • na dhārayiṣyāṃti • na śroṣyāṃti • na pratipatyā p<r>atipatsyante • te taṃ pūrvakarmaṣubhaphalaṃ parikṣayaṃ kṛtvā nānāduḥkha-daurmana<1812>syam nārakāṃ duḥkhāṃ anubhaviṣyāṃti • tato te anekāni kalpak<o>ṭṣatāni duḥkham anubhavitvā narakatiryagyoni-yamalokeṣu vopapatsyante •

112. dirgharātraṃ akalyāṇamitravaśā paścānutāpino bhaviṣyāṃti • imaṃ kṣaṇaṃ virāgayitvā tasmāt tarhi kāya<vā>ṇmanaḥsamvareṇa bhavitavyaṃ • buddhadharmasamghe 'bhedyaprasādena • sarvasatveṣu maitracittena • irṣyāmātsaryadauśilyacittaparivarjitena • krodhaparivarjitena • bhavitavyaṃ, ||

113. atha sā yathāsamāgatā parṣa svai svai puṇyābhisamskārai ta<1813>thāgataṃ pūjyante sma • divyapuṣpagandhamālyavilepanavastrābharaṇai kilikilāprakṣveḍitaśabdaiś ca divyatūrya-tālāvacarasaṃgītyai sādhuḥkāraṃ pradaduḥ : sādhu sādhu bhagavaṃ subhāṣitam idam mahādharmaparyāyaṃ sarvasatvānāṃ arthāya tathāgataśāsanacirasthityarthaṃ ||

114. athāyuṣmān ānando bhagavantam etad avocat, kin nāmāyaṃ bhagavan dharmaparyāya kathā nu vayaṃ bhagavan dhārayāma •

115. bhagavān āha : tasmāt tarhi tvam ānanda iman dharmaparyāyaṃ sarvatathāgatānujñāta:bodhisa<1814>tva-bhūmākramaṇam ity āpi nāma dhāraya || ṛddhivikurvaṇamahātma-sannipātam ity āpi nāma dhāraya : sarvatathāgatādhiṣṭhāna-sattvāvalokanabuddhakṣetrasandarśanavyūham ity āpi nāmā dhāraya ||

Conclusion

116. idam avocad bhagavān āttamanāḥ āryāvalokiteśvara • maṃjuśrī • vajrapāṇiprabhṛtayaḥ sarve bodhisatvā mahāsattvāḥ sarve ca mahāśrāvakā sarve ca śakrabrahmalokapālāḥ catvāraś ca mahārājāḥ sarve ca ano[pamā] • vimalaprabha • (va)<1815>ti-[dhari?] • bhīmāśrīsaṃkhini²⁵<hāritiprabhṛtayo mahāyākṣiṇyaḥ sarve ca devanāgayaḥ>ndharvāsuraḥ aruḍakinnaramahoragā • sā ca sarvavati yathāsa<nāgatā parṣad bhikṣubhikṣuṇyu-pāsakopasikā bha>gavato bhāṣitam abhyanandan,

<sarvatathāgatasattvāvalokanabuddhakṣe>trasandarśavyūha nā[ma]
<mahāyānasūtram samāptam>

Transcription of the STA: Gilgit Ms. 35

Śākyamuni Buddha's Discourse

1819L

<1> ...m utpādayitavyaṃ • buddhabodhau • yo yaṃ dharmapa

<2> ... yo dhārayiṣyāṃti • satkrtya likhiṣyāṃti • li

<3> [khā]payiṣyāṃti • vācayiṣyati • pūjayiṣyāṃ

<4> [ti] • udgrahiṣyāṃti • nāmadheyam ca śroṣyāṃti •

²⁵ The material between the "< >" here is reconstructed from the Tibetan. At this point ms. 30 is completely rubbed out, but the *akṣaras* still remaining on the palm-leaf and the spaces between them give one good reason to believe that the Tibetan probably does represent a translation of what ms. 30 would have shown were it not damaged.

²⁴ These two *akṣaras* are no doubt due to the copyist's slipped attention.

- <5> [te]ṣām vā kaṇapute nipated bodhisatvo 'pi sa ma
 <6> ... kṛtvā • satkartavya : yo tasya pūrvakarmaripā
 <7> ... d rūpavaikalyaṃ bhogavaikalyaṃ paritaṣā

1819R

- <1> ... prayogo vā • rājyasamkṣobhaṃ vā • te ta
 <2> ... dher anubhāvena • śravaṇena kecid chīrṣaro
 <3> ... • kecid bhaktacchedena • kecid kucailābhidhāraṇena •
 <4> ... t kāyacittapīḍena • kecid duḥsaṃsparśa
 <5> ... [yyā]kalpanena • kecid paribhāṣyeṇa • sarvaṃ ta
 <6> ... varaṇaṃ kṣapayīṣyati • tena caivaṃ cittam utpāda
 <7> ... v[ya]m, pūrvam mayā : saṃsāre saṃradbhi pāpam a

1820L

- <1> ... śalaṃ satveṣu nānāprakāram upacitaṃ • taṃ prati
 <2> ... yāmy āviṣkaromi na praticchādayāmi • buddhe dha
 <3> ... saṃghe abhedyaprasā[d]ena cittam utpādayita
 <4> ... • ye ca tasya kulaputras[ya] vā kuladuhitu
 <5> ... cchedaphalasaṃvartanīya karmāvaraṇaṃ bhaviṣya
 <6> ... Xe vā dharme vā saṃghe vā śrāvākapatyekabu
 <7> ... tā]pitṛbhir vā karma kṛtam upacittaṃ bhavi

1820R

- <1> ... kṣayaṃ yāsyati • mahān aiśvaryasamṛddho bha
 <2> ... yac ca tasya kulaputrasya vā kuladuhitu
 <3> ... ḥkhanarakavedanīyaṃ karmāvaraṇaṃ bhaviṣyati •
 <4> ... [ya]viprayogāsaṃvartanīyaṃ • jātyandhasaṃ
 <5> ... nīyaṃ strisaṃvartanīyaṃ • dvivyaṃjanasaṃvartani
 <6> ... [ī]rṣyāmānakrodhavaśena • yamaloka:pre
 <7> ... ryagyonisaṃvartanīyaṃ tat sarvaṃ parikṣayaṃ •

1821L

- <1> ... syati • evaṃ kulaputra sarvaguṇākaro 'yaṃ sa

- <2> ... dhi : asti kulaputrāsya dharmaparyāyasya ci
 <3> ... sthītikarā : teṣāṃ ca kulaputrāṇāṃ kuladuhī
 <4> ... ṇāṃ rakṣāvaraṇaguptikarāṇi sarveṣāṃ gu
 <5> ... [ṇi] sarvāśāparipūrakarāṇi • mahābhogaiśva
 <6> ... [su]khakarāṇi sarvacintitaprārthitasamṛddhi
 <7> ... rā • sarvakarmakṣayaṃkarāṇi • sarvākāla

1821R

- <1> ... svapna sarvavyādhipraśamanakarāṇi • sarva
 <2> ... yaṃkarāṇi āyurvarṇavalavīryasthāmakarā
 <3> ... [sa]rvayakṣabhūtamanuṣyāvaśaṃkarāṇi • sarva
 <4> ... viśāgnyudakapraśamanakarāṇi • yā
 <5> ... karaṇapratilambhakarāṇi dhāraṇimantrapadā
 <6> ... ni śrutvā dhāritvā satkaritvā vācayitvā likhā
 <7> ... tvā te kulaputrā kuladuhitaraś ca sarvān e

1822L

- <1> ... n guṇān pratilapsyante • atha tasmin samaye imaṃ
 <2> ... hāpṛthivī ṣaḍvikāram akampat, sā ca yathāsa
 <3> [m]āgatā pariṣat tadyathā buddhe subuddhe buddhama
 <4> [te] • loke viloke • lokātikrānte • satvāva
 <5> ... kane • sarvatathāgatādhiṣṭhinena sarvalokaṃ su
 <6> ... bhavatu : pūrvakarmaṃ kṣapaya mama sarvabhaye
 <7> ... gatādhiṣṭhānena svāhā)) imāni tāni mantra

1822R

- <1> ... laputrā viṃsatyā tathāgatasahasrā
 <2> ... adhiṣṭhitāni • mayāpy etarhi bhāṣitā sa
 <3> ... tvānām arthāya • hitāya sukhāya • rakṣāvāra
 <4> ... [gu]ptaye sarvavyādhipraśamanakarā
 <5> ... [bu]ddhakṣetropapattaye ya • kaścit parśā e
 <6> ... nīyu : kathan nu vyaṃ sarvān evāṃs tathāgatabhā
 <7> ... n guṇān guṇān pratilabhate • tena kālyam evo

1823L

- <1> ... ya sarvasatvānāṃ dayācittena karuṇācitte
 <2> ... maitracittena irśyāmānakrodhamrakṣapa-rivarjite
 <3> ... ekāgracittena • buddhasyodārāṃ pūjāṃ kṛtvā daśa
 <4> ... śaṃ sarvatathāgatānāṃ namaskṛtvā : ya
 <5> ... kāmāṃ gamā : manasikartavya : aṣṭaśa
 <6> ... japyā puṣpam ekaikaṃ tathāgate deyaṃ • tatas ta
 <7> ... r[v]āśāsasamṛddhir bhaviṣyati • svapne ca tathāga

1823R

- <1> ... bhaviṣyati • yaṃ varam icchati taṃ labhate • ma
 <2> ... [kā]le ca tathāgatadarśanam bhaviṣyati • cyutvā
 <3> ... [khā]vatyāṃ lokadhātāv upapatsyate • āyurvalava
 <4> ... [v]īryasanvāgata : sarvaśatravā cāsyā va
 <5> ... [gā]mino bhaviṣyanti • asmin, khalu punar dhāraṇyāṃ
 <6> ... māñyā śaṣṭināṃ ca prāṇasahasraṇāṃ a
 <7> ... ttiṣṭu dharmeṣu kṣāntiḥ pratilambho 'bhut sa

1824L

- <1> ... varaṇavimuktāḥ sarvābhiprāyapa
 <2> Xpūrṇāḥ samvṛttāḥ))

Vajrapāṇi's Discourse

atha khalu vajrapāṇi bodhi

- <3> ... Xo daśadiśaṃ vyavalokva bhagavantam etad avoca
 <4> ... asti bhagavann abhayatejā nāma dhāra
 <5> [ṇ]ī bodhisatvānāṃ pratijñā yā mayā abhaya
 <6> ... harājasya tathāgatasyāntikād udgrhitā
 <7> ... [dgr]hya sarvasatvebhyaḥ prakāśitā : tatorve

1824R

- <1> ... gavann ābhijānāmi yasya sā dhāraṇi ka
 <2> ... puṭe nipatitāntārgatā vā : na tasya syāḥ śa
 <3> ... daurvalyaṃ vā • vyādhir vā : jvaro vā : kāyaśūlaṃ vā

- <4> ... piḍaṃ vā : akālamṛtyudakabhayaṃ vā
 <5> ... yaṃ vā viṣabhayaṃ vā • garabhayaṃ vā dāki
 <6> ... bhūtabhayaṃ vā yakṣo vā śatravo vā • ma[nu]syā
 <7> ... hethāṃ kartum • vihimsā vā vighāto vā nedam sthā

1826L

- <1> ... [vi]dyate • tad anujānātu bha[gavān] y[ad a]haṃ bo
 <2> ... satvapratijñāmudrāṃ dāsyāmi teṣāṃ ta dharma
 <3> ... kānāṃ arthāya śrotriṇāṃ dhārayitriṇāṃ
 <4> ... [yi]triṇāṃ pūjayitriṇāṃ sarvāśā
 <5> ... pūrakarāṇi • namaḥ sarvabuddhānāṃ sarva
 <6> ... dhisatvārhatāṃ • tadyathā oṃ vajradhara : vajra
 <7> ... ya • vajravalā • vajrateja : hūṃ hūṃ vajrapā

1826R

- <1> ... thāgatājñā pālaya : smara pratijñāṃ •
 <2> ... vyādhin sarvapāpāvināśaya • dehi me ya
 <3> ... taṃ varam yaṃ yam evābhiprāyāṃ yācāmi taṃ
 <4> ... mṛddhyatu : he he turu turu • ā
 <5> ... ccha mā vilamba darśaya vajrakāyaṃ
 <6> ... dhiṣṭhānena svāhā)) asyāṃ dhāraṇyāṃ bhāṣya
 <7> ... [ṇ]āyā : m ayam, mahāpṛthivī unmajjana

1827L

- <1> ... majjanam akarot, saXXXkṣarākṣasā
 <2> ... ntā sarve ca tevatā yāvan manuṣyāmanu
 <3> ... v[i]smayam āpannā : sādhu sādhu mahāsa
 <4> [t]va paramasiddhānimāni dhāraṇi maṃ
 <5> ... padāni bhāṣitāni • atha vajrapāṇir bo
 <6> ... satvo bhagavantam etad avocat, yaḥ kaści

1827R

- <1> ... [bha]gavan bodhim abhiprārthayate dhanadhānyabho
 <2> ... śvaryaṃ rājyabhogaiśvaryaṃ vidyādharaṭvaṃ āyurvala

- <3> ... ryadīrghāyūṣkatvaṃ tena śuklāṣṭamyāṃ śveta
 <4> ... [na]mayo vajradharaḥ kāryaḥ aṭaṭṭahā
 <5> ... laṃkāravibhūṣitaḥ sadhātukahṛdayaṃ •
 <6> ... [ta]vya : sadhātukaṃ vajraṃ samāśvāsakaṃ vidyādha

1828L

- <1> ... paṃ dahyamānaṃ • śucinā ahorātroṣite
 <2> ... rya : tato 'ṣṭamyāṃ pūrvasevaṃ kṛtvā śuce sa
 <3> ... te sthāne mahatā puṣpadhūpagandha
 <4> ... papūjāṃ kṛtvā aṣṭaśatiko jāpo dā
 <5> ... vya : tathāgatasya pūjā kartavyā : sarvatathāga
 <6> ... nāmaskṛtya catvāri pūrṇakumbhā sthāpya ratna
 <7> ... yaṃ maṇḍalaṃ kṛtvā śvetavastrapravṛte
 1828R

- <1> ... ma XXXX turdiṣe rasagandha
 <2> ... pāyasavalin datvāṣṭaśatasumanāpu
 <3> ... vajrapāṇi-r-āhaṃtavyā : yāvat paṃcadaśī tato
 <4> ... [hā]nirghoṣo bhaviṣyati • pṛthivīkampaś ca
 <5> ... yo niścariṣyamti • tato yathepsitaṃ varam
 <6> ... mi • sarvakarmāṇi sarvakāryāṇi japitamā
 <7> ... samṛddhiṣyamti • vigatavyādhayo : virajivī sa

1829L

- <1> ... pavivarjito bhaviṣyamti guṇasahasraṃ pra
 <2> ... lapsyate • maraṇakāle ca buddhaṃ paśyati • ahaṃ ca
 <3> ... dāsyāmi •)) aṭa bhagavān sādhuḥkāraṃ adāt sā
 <4> ... [sā]dhu vajrapāṇe anatikramaṇiyā i
 <5> ... mudrā nātra kākṣā na vimati na vititsā ka
 <6> ... vyā sadevakena lokena •

Mañjuśrī's Questions – Śākyamuni's Answers

atha mañjuśrīḥ kumā

- <7> ... bhūto bhagavantam etad avocat, kenārthenāyaṃ

- <8> • van, saXXX[ga]tādhiṣṭhānasattvāva

1829R

- <1> ... [bu]ddhaksXXXXnavyūho nāma samā
 <2> ... te • bhagavān āha • sarvatathāgatānādhi
 <3> ... sarvabodhisatvānām adhiṣṭhānaṃ • sarvasa
 <4> ... ya : sarvadhāraṇīmukhāni • prati
 <5> ... nte • sarvasatvānām cittacaitasika : sammi
 <6> ... mprasāritāni : prajānāti • devā
 <7> ... [n]āṃ manuṣyāṇāṃ yakṣāṇāṃ gandha

1816L

- <1> ... ś[r]āvayitavyaḥ likhitavyo vācayitavya •
 <2> ... rmabhāṇakaṃ sarvasukhopadhānenopasthā
 <3> ... sa ca viṣayoḥ sa ca dvīpo sa ca nagaro
 <4> ... vyaḥ sarvabhayopadravopasargapā
 <5> ... bhyoḥ tac ca kulaputraṃ kuladuhitu vā sa
 <6> ... mitaṃ samanvāhartavyaṃ •))

Verses

atha khalu bhaga

- <7> ... [s] tasyāṃ velāyām imā gāthā abhāṣata :))

1816R

- <1> ... ta kulaputrā apramattā mā paścakāle
 <2> ... tāpu bheṣyati •)) buddhāna utpādu kadāci la
 <3> ... lpākoṭibhi śataiḥ sahasrai : guṇāś ca
 <4> ... śraddadheta na durlabhā teṣu sa
 <5> ... ṣyati • kalpānakoṭi yatha gaṃgabālu
 <6> ... nu dadyā dvipadottameṣu • dhanam ca dhānyam
 <7> ... tra[m] bhūṣaṇam gandham ca mālyam ca vilepa

1817R

- <1> ... ś caiva sūtraṃ abhiśraddadhivā śruṇeya

- <2> ... khāpayeta • na tasya puṇyasya pramā
 <3> ... ti tāvā pramāṇaṃ sugatena śitaṃ, ra
 <4> ... veta sadāpramattaṃ dhyānaṃ ca dhyā
 <5> ... sadānyacitta : dānaṃ ca dadyāt priyapu
 <6> ... taro hastau ca pādaḥ ca parityajeta • yaś caiva
 <7> ... sya dhareti kaścid ayaṃ tato bahutaru pu

1817L

- <1> ... [pnu]yā Xthasya dātā varasūtram etat, sa
 <2> ... yā sada virjitasya • danasya dhānyasya dadā
 <3> ... • guṇāś ca sarve 'pi na tasya durlabhā ā
 <4> ... vīryu na tasya durlabhaṃ dhāreti sūtraṃ ya
 <5> ... ddaṃ •) drakṣyanti buddhaṃ amitāyu nā
 <6> ... yāpi sa vyākṛtu buddhabodhaḥ • na tasya
 <7> ... dāci vidyate sukhāvati drakṣyati lo

1818R

- <1> ... yaṃ cāpi tasya sada karmu bheṣyati
 <2> ... yāsyati cittapide • kāyasya śū
 <3> ... rṣatāpe na tasya jātū vinipātu bhe
 <4> ... drṣṭikāṃś cāpi sukhaṃ sa la
 <5> ... rvaṇ yathā cintitu prārthitaṃ ca • tasmād dhi
 <6> ... sada bhikṣubhikṣuṇī upāsika rāja
 <7> ... dā :)) imaṃ ca sūtraṃ sada dhāritavyaṃ

1818L

- <1> ... tya ca ka[r]tavya dhāra[e] XdhX[ś ca] XyX
 <2> ... naiś ca satkāru kṛtvā ca likhāpaye
 <3> ... gauravaṃ kṛtvā ca dharmabhāṇake yathā
 <4> ... tathāgatasya • mā paścakāle
 <5> ... piḍitā aneka āyāsamāsravyā
 <6> ... keṣu tiryakṣu paribhrāmāṇā śaṇḍhā
 <7> ... jugupsanīyā jatyaṇḍhabhūtā kuṇa

1830L

- <1> ... dhinaḥ sajāsyate nicakuleṣu strīṣu •))
 <2> ... [s]ya sada pāpakarmaṇa : krodhābhībhūta
 <3> ... riṣya • buddheṣu dharmeṣu karitva gauravaṃ
 <4> ... [j]ātiṣu 'papadyate 'sau :)) tatraiva
 <5> ... ca vedamānā sa paścakāle paritāpu
 <6> ... tasmābhi tebhīḥ sada pūjitavyo yaś caiva
 <7> ... prakāśayāti •)) yaś caiva paribhāṣa

1830R

- <1> ... rvate jugupsanā tāḍanabandhanāś ca • ma
 <2> ... paribhāṣaṇā kṛtā mayaiva satkāru kari
 <3> ... tasmā ca tair hi sada dharmabhāṇakai : yaś cai
 <4> ... kheta vācaye satkāru taiś ca sada
 <5> ... gdhāś ca vācāṃ madhuraṃ bhāṇeta :))

Avalokiteśvara's Discourse

athāryā

- <6> ... bodhisatvo mahāsatvo bhagavata:ś ca
 <7> ... bhagavantam etad avocat, anusmarā

1831L

- <1> ... nn asti vyavalokanaprātihāryaṃ nāma
 <2> ... pūrvam jñānaketuprabhāsasya tathāgata
 <3> ... dgrhitā • śrutā yāṃ śrutvā udgrhya dhā
 <4> ... cayitvā pareṣāṃ ca śrāvayitvā
 <5> ... hya dhārayitvā vācayitvā satkaritvā li
 <6> ... khāpayitvā : avaiartikabhūmim pratilabha
 <7> ... rvān etāṃs tathāgatabhāṣitān, guṇān pra

1831R

- <1> ... sarve cāsyā sarvābhiprāyāḥ samṛddhyante •
 <2> ... raṇā parikṣayaṃ gacchanti • samādhiṃ ca

- <3> ... • vigatavyādhayo bhavaṃti • buddhadarśanam
 <4> ... darśanam ca bhavati •)) atha bhagavā
 <5> ... dāt sādhu karam adāt sādhu sādhu kula
 <6> ... ya adhiṣṭhitam tathāgatena •)) atināryā
 <7> ... bodhisatvo mahāsatto dasādiśam •

1832L

- <1> ... tebhyo namaskṛtya imāni maṃtrapa
 <2> ... [s]ma • namaḥ sarvatathāgatānām sa
 <3> ... pūrakānām • namaḥ āryāvaloki
 <4> ... mahākāruṇikasya • tadyathā •
 <5> ... ma mama • dhiri dhiri • śānte • praśā
 <6> ... pakṣayam • avalokaya kāruṇi bho
 <7> ... nasi kuru • vyāvalokaya mām smara •

1832R

- <1> ... satyādhiṣṭhānam • kṛtam, tena satye
 <2> ... paripūraya buddhakṣetram pariśodhya
 <3> ... d viheṭhām karotu buddhādhiṣṭhānena svā
 <4> ... teje teje mahāteje • yan ma
 <5> ... ritam vā vāgduścaritam vā manodu
 <6> ... dryam vā tam me kṣapaya • āloka

1825L

- <1> ... darśanam cāham abhikāṃkṣāmi •
 <2> ... rśanam • dhu dhupa • da dasva me darś
 <3> ... kuśalā abhivardhantu •)) namaḥ sa
 <4> ... tānām • namaḥ āryāvaloki
 <5> ... smara pratijñām mahāsatto siddhyam
 <6> ... dā svāhā || asyān dharanyām bhāṣyamā
 <7> ... [hā]pṛthivī kampo 'bhūt, mahāpṛki

1825R

- <1> ... bda : divyam ca puṣpavarṣam abhiprā

- <2> ... sādhu subhāṣitam idaṃ mahāsa
 <3> ... [rtha]ṃ • sarvaśāparipūrakārāṇi
 <4> ... yebhyaḥ sarvakarmakṣayam
 <5> ... svapnakāntārapraśamaka :
 <6> ... [sa]rve bhūtvā dhārayiṣyāmaḥ sa
 <7> ... avalokiteśvara āha • yaḥ

1833R

- <1> ... tra imām guṇām abhikāṃkṣed ya
 <2> ... parikirtitam • vyākaraṇam abhikāṃ
 <3> ... sammukhadarśanam • samādhilam
 <4> ... dhisatvadarśana bhogaiśvaryaṃ
 <5> ... tropapattim tena śuklapakṣe
 <6> ... [sn]ātagātreṇa bhūtvā āryaṣṭāṃgopa
 <7> ... sitena-r-aṣṭamyām ārabhya śucau prade

1833L

- <1> ... [ṣṭhi]te gandhapuṣpaiḥ dhvajapatākaiḥ pū
 <2> ... sa pṛthivīpradeśo sa ca dharma
 <3> ... ci susnātagātro śvetavastraprā
 <4> ... śpamālyagandhair abhyacya likhā
 <5> ... [sa]rvasatvasādhāraṇāni kuśalamū
 <6> ... satvānā maitraci[t][ena] dayācitta
 <7> ... tathāgataguru[gau]auravam citta

1834L

- <1> ... ne likhatā • tāval likhe yāvad ardha
 <2> ... m ārabhya yāvat paṃcadaśi • dine di
 <3> ... kartavyā : tato anenaiva vidhinā likhā
 <4> ... paṃcānantaryāṇi karmāṇi sarva
 <5> ... kṣayam yāsyanti • kuśalamūlai
 <6> ... nte • uttaptavīryo bhiviṣyati • sarvadharme
 <7> ... kham anuprāpsyati • tanmībhaviṣyamti •

1834R

- <1> ... hamānakrodhā vena likhāpayitvā pū
 <2> ... tukī tathāgatapratimā • avalo
 <3> ... mā ca sadhātukī sthāpya sadhātuke cai
 <4> ... dhūpagandhai dīpaiś ca udāratarā
 <5> ... yāvat paṃcadaśī sarvasatvama
 <6> ... bhavitavyaṃ śuciśuklabhojinā • āryā
 <7> ... [va]sitena suhṛtsahāyakena • mā

Anopamā's Discourse

1835L

- <1> ... sā nānāmadyā caturdiśe kṣeptavyā : pūrṇa
 <2> ... daśyāṃm anenaiva vidhinā valiṃ anyāṃś ca yathā
 <3> ... ca pūrvatarāṃ puṣpadhūpakarpūrakundurukāṃ ca
 <4> ... kān tātavayam, sugandhatailena dvau dī
 <5> ... trāhaṃ svarūpeṇopaṣṭhiṣyāmi • yam
 <6> ... ta varam dāsyāme • samādhilambham ākāśaga

1835R

- <1> ... ntardhānaṃ rājyatvaṃ valacakravartitvaṃ • vidyādharatvaṃ
 <2> ... daṃ dhātur vādaṃ paracittajñānaṃ, dirghāyuskatvaṃ
 <3> ... tvānāṃ maitracittena bhavitavyaṃ • mānakrodhā irṣyā
 <4> ... ryaḥ parivarjitena • staupika dhārmika sā
 <5> ... āpahāraparivarjitena bhavitavyam,))
 <6> ... tānāṃ abhedyaprasādena yadi cāhaṃ bhaga
 <7> ... rya kāriṣyāpi tṛbhiḥ sādhanair na samanvā

1836L

- <1> ... ṃ mā cāhaṃ bhagavann anuttarāṃ samyaksambodhi
 <2> ... sambudheyam • saced buddhe aprasādalabdho bha
 <3> ... vimatiprāpta : yaś ca pāpam akuśalaṃ
 <4> ... vamatim anugṛhṇāti • kleśopakle
 <5> ... tta : tasyāhaṃ cāpi darśanaṃ dāsyāmi • lābham

- <6> ... śyāmi •)) atha bhagavān sādhuḥkāram adāt, sā
 <7> ... gini • sādhu khalu punas tvam bhagini •

1836R

- <1> ... [yā]vat, sarvasatvānām arthāya pāpasamā
 <2> ... satveṣu imā evaṃrūpā mantrapadā bhāṣi
 <3> ... jñā kṛtā śakṣyasi tvam anaya evaṃrūpa
 <4> ... hākaruṇayā sarvasatvānām anu
 <5> ... myaksambodhau pratiṣṭhāpayitum,
 <6> ... va tvayā karaṇiyām,

Śamkhinī's Discourse

atha śamkhinī

- <7> ... vī bhagavantam nānāpuṣpai nānāgandhair a

1837L

- <1> ... dakṣiṇīkṛtya pādayor nipatyā bhagava
 <2> ... d avocat, aham api bhagavaṃs tathāga
 <3> ... ṣṭhānena pratijñāṃ kariṣyāmi • tathāgata
 <4> ... rasthityārthan teṣāṃ ca dharmabhāṇa
 <5> ... dharmasṛvaṇīkānāṃ sarvāśāpari
 <6> ... ṇi mantrapadāni • dāsyāmi rakṣāyai ta
 <7> ... gavān anujānātu : namaḥ sarvatathāga

1837R

- <1> ... ṃkhini devi • āgacchāgaccha tiṣṭha • dhane dha
 <2> ... • vi vṛddhikari • dhṛ dhṛ dhṛtikari • nānāvividha
 <3> ... strāyu dha dhāriṇi • yu yu āyupālāne • ta
 <4> ... smara bodhicittaṃ mā vilamba dehi me
 <5> ... ni svāhā)) imair mantrapadaiḥ sa bhagavāṃ
 <6> ... taiḥ yaśavṛddhim anuprāpsyati • tejavṛddhi : bho
 <7> ... svaryavṛddhi : nīrghāyuskatā śatruvaśi

Abbreviations

- STA = *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetra-sandarśanavyūha*.
 GBM = *Gilgit Buddhist Manuscripts (Facsimile Edition)*.

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