


Kamalaśīla's Word Commentary to the *Heart Sūtra*, Translation and Edition

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he *Heart of Wisdom* (*shes rab snying po* ≈ *prajñāhṛdaya*), more commonly called the *Heart Sūtra*, is known world-wide in traditional and modern Mahāyāna Buddhist cultures. The *Heart of Wisdom* has been textually present in Indian and Tibetan Buddhist cultures for at least the past twelve hundred years. The following study presents for the first time an annotated translation and edition of Kamalaśīla's *Prajñāpāramitāhṛdayavṛtti* (*Shes rab kyi pha rol tu phyin pa'i snying po bshad pa*), the earliest among extant Indian Buddhist commentaries and an Indian Buddhist commentary that was not included in the Tibetan canon. Previously recognized, but not systematically studied, Kamalaśīla's commentary provides clear evidence that the short recension of the *Heart of Wisdom* was brought from India to Tibet, that Indian and Tibetan Buddhist traditions knew and recited a short recension of the scripture, that the whole scripture circulated as a *dhāraṇī*, that the short recension embedded in Kamalaśīla's commentary circulated independently in Tibet and Dunhuang, that this Indo-Tibetan short recension does not match Xuanzang's translation, and that the recension preserved in Kamalaśīla's commentary is similar to, but importantly different from, recensions that circulated in the eighth century that are preserved in Sanskrit, Tibetan, and Chinese sources. The following study provides an important snapshot in the history of the *Heart of Wisdom* and documents its place in eighth century Indo-Tibetan forms of Buddhism.

Introduction

The *Heart of Wisdom* (*shes rab snying po* ≈ *prajñāhṛdaya*), more commonly called the *Heart Sūtra*,¹ is known world-wide in traditional and modern Mahāyāna Buddhist cultures. The *Heart of Wisdom* has been textually

¹ Although the title of this text is conveniently referred to as "Heart Sūtra" in Sanskrit, Tibetan, Chinese, and modern languages (Silk 1994, 3n1) as well as in the title of this article, I have referred to the text as *Heart of Wisdom* (*shes rab snying po* ≈ *prajñāhṛdaya*) throughout this article to reflect the historical and cultural specific name of the text in Indian and Tibetan Buddhism.

present in Indian and Tibetan Buddhist cultures for at least the past twelve hundred years. The following study presents for the first time an annotated translation and edition of the *Prajñāpāramitāhṛdayavṛtti* (*Shes rab kyi pha rol tu phyin pa'i snying po bshad pa*) of Kamalaśīla (ca. 740-795 CE), the earliest among extant Indian Buddhist commentaries and an Indian Buddhist commentary that was not included in the Tibetan canon.² This significant commentary was previously recognized by La Vallée Poussin (1962) in his catalog of Tibetan Dunhuang works, as well other scholars (Ueyama 1965; Conze 1974; Herrmann-Pfandt 2008), but this commentary until now has not been not systematically studied or translated. Although the textual basis for this study, Dunhuang Tibetan manuscript IOL Tib J 122, was recognized by La Vallée Poussin (1962) and Ueyama (1965) as authored by Kamalaśīla, later modern authors may have overlooked this commentary as being the same one that is included in the Tibetan Tangyurs (*bstan 'gyur*) and translated in English by Donald S. Lopez, Jr. (1996). However, even a cursory glance at the translation and critical edition furnished below with Lopez's English translation indicates that this Dunhuang Tibetan manuscript differs from the Tibetan Tangyur commentary. In brief, Kamalaśīla's commentary preserved in the Dunhuang Tibetan manuscript critical edition provided below is on the Short recension of the *Heart of Wisdom* while Kamalaśīla's commentary preserved in the Tangyur (Pk. No. 522 and Narthang (*snar thang*), N, Volume ma 340a5-342b6) is on the Long recension (see below) among other differences between the two commentaries.³ The Dunhuang Tibetan manuscript critical edition and English translation given below also substantiates this difference, as all of the manuscripts comprising the critical edition below, IOL Tib J 122, IOL Tib J 125, Pelliot Tibétain 495, and Pelliot Tibétain 496, are based on the same work of Kamalaśīla's commentary on the Short recension of the *Heart of Wisdom*. Another reason that this commentary was perhaps overlooked is that Marcelle Lalou (1890–1967) in her inventory of Tibetan texts from Dunhuang, while identifying the texts PT 495 and PT 496 as *Heart of Wisdom* commentaries, did not philologically examine PT 495 while in the same publication she described PT 496 as written by Dpal gyi sgron ma, which, based

² Kamalaśīla's commentary included among Tibetan Tangyurs (*bstan 'gyur*) is the *Shes rab kyi pha rol tu phyin pa'i snying po zhes bya ba'i 'grel pa ka ma la shī las mdzad pa bzhuḡs so* ("A Commentary on "The Essence of the Perfection of Wisdom" written by Kamalaśīla"; *Prajñāpāramitāhṛdayanāmaṭikā*) included only in the Peking (Pk. No. 522) and Narthang (*snar thang*) (N, Volume ma 340a5-342b6) Tangyurs. English Translation Lopez 1996, 105-109. See further remarks below.

³ Kamalaśīla's Long recension commentary also does not contain outline division subtitles on the "aspects of meaning" (*dōn rnam pa*). See the table in Appendix 6. On the structure of the Long recension according to Indian commentators see Lopez (1988, Chapter 9).

upon the critical edition given below, is the name of the scribe.⁴

Dunhuang Tibetan Manuscripts Related to the Heart of Wisdom

As is well-known in the study of Buddhist traditions related to the *Heart of Wisdom* there are “two broad recensions...conventionally referred to as Long and Short” (Silk 2021, 100). Both Long and Short recensions are preserved in Sanskrit, Chinese, and Dunhuang Tibetan manuscripts. Among works preserved in Tibetan, the Short recension is only preserved at Dunhuang while Tibetan canonical sources preserve the Long recension as well as Indian and Tibetan commentaries on the Long recension. Until now, a commentary on the Short recension by an Indian Buddhist author has not been found or recovered. The recension and commentary of the present study concerns the Short recension embedded within a manuscript from Dunhuang. There are perhaps over 180 copies of the *Heart of Wisdom / Heart Sūtra* among manuscripts, fragments, and art work discovered and preserved from the ancient oasis city-state of Dunhuang.⁵ A great number of these manuscripts are preserved in the British Library in London, England brought by Aurel Stein (1862–1943) and at the Bibliothèque Nationale de France in Paris, France brought by Paul Pelliot (1878–1945).

Among the known and cataloged manuscripts from Dunhuang at least ninety, if not more, are preserved in Tibetan script.⁶ As far as currently known, there are roughly five types of the *Heart of Wisdom* among Dunhuang Tibetan manuscripts: (1) the Long recension in the Tibetan language such as PT 449 that is different from the Tibetan Kangyur (*bka' gyur*) Long recension; (2) a Long recension in the Tibetan language matching that found in the Kangyur as in the example of PT 457; (3) a transliteration version of the Chinese “Heart Sūtra” written in Tibetan script. This type would include PT 448 which is a transliteration of Xuanzang's Chinese translation; (4) manuscripts that preserve the Short recension, such as Lalou (1939) catalog numbers PT

⁴ Lalou (1939, 116). See Doney 2023 and Dotson (2013-2014), and Iwao (2012) for scribal practices of Dunhuang Tibetan manuscripts.

⁵ Listed by Fukui (2000, 63-64) as cited by Tanahashi (2014, 64). I do not have access to the important study by Fumimasa Fukui (福井文雅).

⁶ Among manuscripts preserved in the Tibetan script, there are at least seventy (Ueyama 1965, 73), ninety, or possibly even over one hundred manuscripts of the *Heart of Wisdom* preserved at Dunhuang (Silk 1994, 62-63). According to Fukui, Bibliothèque Nationale de France houses seventy manuscripts of the *Heart of Wisdom* in Tibetan, discovered and brought to France by Paul Pelliot (Tanahashi 2014 citing Fukui 2000, 63,64), while the British Museum and the British Library house eleven manuscripts in Tibetan brought to England by Aurel Stein (Tanahashi 2014, 69).

451–456, and all the listings from PT 464 through to PT 486. The Short recension is the most numerous among Dunhuang Tibetan manuscripts of the *Heart of Wisdom*. Many manuscripts of this type state that they are translated from the Indian language (*rgya gar skad du*) and/or based on Indian exemplars (*rgya dpe*) (see Appendixes below); (5) Finally, a fifth type of Dunhuang Tibetan *Heart of Wisdom* manuscript is a recension found within a commentary or liturgical text. These include texts such as IOL 751, or the manuscript of IOL Tib J 122 which is the basis of the present edition and translation.

The following edition of Kamalaśīla's *Prajñāpāramitāhṛdayavṛtti* is based on the Tibetan Dunhuang exemplars available from the International Dunhuang Project (IDP) and Bibliothèque nationale de France Gallica (BnF). The Dunhuang exemplars consist of one near complete version (IOL Tib J 122) and three fragments of the commentary, including IOL Tib J 125, as well as previously unidentified, nearly complete, fragments Pelliot Tibétain 495 and Pelliot Tibétain 496. Details regarding these editions and exemplars are briefly described in the section below entitled "Description of Dunhuang Manuscripts and Fragments." The Tibetan edition of these manuscripts provided below clearly demonstrates a Short recension embedded in a commentary composed by Kamalaśīla that differs from Xuanzang's translation of the Short recension.

Besides the philological comparison of the Short recension embedded in Kamalaśīla's *Prajñāpāramitāhṛdayavṛtti* with other Dunhuang manuscripts documented below, how can one infer that the following edition based on IOL Tib J 122 is different from the well-known Short recension of Xuanzang's *Xinjing* 心經 (Taisho No. 251) or other Short recensions? As Silk (2021, 104) has recently reported, the "Tibetan script transcription of the *Heart Sūtra* found at Dunhuang (Pelliot tibétain 448) records Xuanzang's Chinese translation in Tibetan script." Along these lines, a Short recension of the Sanskrit preserved in Chinese transcription (Taisho 256), initially credited to Xuanzang is "clearly due to Amoghavajra (Bukong 不空, 705–774)" (Silk 2021, 103) and actually differs from Xuanzang's translated version as pointed out by Ishii (2015, 499[26]-494[31]). A primary difference, among others, clearly discussed by Ishii (2015), is that all extant Sanskrit manuscripts, as well as all the Tibetan documents included in this present article, read "*svabhāvaśūnyān*" (≈ Tib. *ngo bo nyid kyis stong par*), "empty of essence," which Xuanzang's version lacks. In brief, there are at least three different Short recensions preserved at Dunhuang: (1) Xuanzang's Chinese version, (2) Amoghavajra's transliteration version, (3) and Tibetan Short recension version(s). These three are different versions of a Short recension. The following study focuses on a known Tibetan Short recension (Ueyama 1965) embedded within a

preserved Dunhuang Tibetan commentary attributed to Kamalaśīla (La Vallée Poussin, 1962:47-48, entry number 122).

These facts along with the philological data of the following Tibetan edition demonstrate that a Tibetan Short recension of the *Heart of Wisdom* embedded in IOL Tib J 122 matches other extant Sanskrit short versions but does not match Xuanzang's or Amoghavajra's version.⁷ Even then, from a broader historical perspective, how can one infer that the Short recension embedded in Kamalaśīla's commentary, as well the commentary itself, or even the *Heart of Wisdom* (a.k.a *Heart Sūtra*), were even known in India at this time? The colophon of IOL Tib J 122 attributes the commentary to Kamalaśīla and the internal evidence in the commentary demonstrates an author familiar with details of Indian religious culture in its comments on the life of Śāriputra. As discussed below, the content of IOL Tib J 122 also provides the foundation for the commentarial exegesis of the Indian Buddhist scholar Praśāstrasena's *Prajñāpāramitāhṛdayaṭīkā* (Tōh. no. 3821), which is a word commentary on the Long recension of the *Heart of Wisdom* (*shes rab snying po*) (translated in Lopez 1996, 150–164). Although Praśāstrasena's commentary is on the extended Long recension, embedded in its comments are remnants of the earlier Short recension Tibetan Dunhuang translations that have been observed but not recognized as belonging to earlier Tibetan translations found among Dunhuang manuscripts (e.g. *kun tu spyan ras gzigs kyi dbang po; sarvāvalokiteśvara*, Lopez 1996, 154; also Conze 1974, 60–61). These points also apply to the eighth century Indian Buddhist commentator Jñānamitra, whose *Āryaprajñāpāramitāhṛdayavyākhyā* (translated Lopez 1996, 141–150) on the Long recension preserves the earlier language of the Short Recension as well (e.g. Lopez, 1996, 143).

The Heart of Wisdom in the Pāla Dynasty

Even with thorough philological arguments suggesting earlier Indian beginnings of this scripture, some scholars, guided by certain theories,⁸

⁷ On Amoghavajra's Short recension of Sanskrit transliterated in Chinese see Chen (2004) and Tanahaashi (2014, 213-214).

⁸ An early advocate for the hypothesis that the "Heart *Sūtra*" is an apocryphal text that came from China due to the influence of the famous monk-translator Xuanzang 玄奘 (596-664 CE; Brose 2021) is Jan Nattier (1992). Nattier's provocative thesis rests on a number of problematic philological issues (for which, see Ishii 2015) and unproven assumptions including that "all Indo-Tibetan commentaries...are based on the longer version..." (Nattier 1992, 179). Fukui (2000, as cited in Tanahashi 2014, 77) has described Nattier's article as "driven by theory and not convincing." A general problem with Nattier's (1992) framing of the historical narrative is the presumption of a stable "Large Prajñāpāramitā" corpus that is

may be led to claim that the *Heart of Wisdom* (*shes rab snying po*) did not exist in India and was only commented on by such Indian Buddhist scholars such as Vimalamitra, Atiśa, and so forth, who encountered the scripture in Tibet because the *Heart of Wisdom* “originated” in China. In addition to Kamalaśīla’s commentary (IOL Tib J 122) preserving a word commentary on the Short recension of the *Heart of Wisdom* provided below, the following statement from Dharmamitra, an early ninth century abbot of Nālānda who was a student of Kamalaśīla’s classmate Haribhadra (ca. 730–795 CE), indicates that some form of this scripture was known in India. Dharmamitra states,

The Blessed One, king of the Śākya, moistened with a compassionate mind, taught as many teachings of concordant doctrines each of their own specific type as a means of establishing definite goodness (*nīḥśre-syas*) and high status (*abhyudaya*) to all sentient beings; the pure, the best, the principal, and most sublime among the 84,000 divisions of the Dharma is the Perfection of Wisdom (*Prajñāpāramitā*) because there is

comparable between the versions attributed to Kumārajīva or Xuanzang either brought to China, or composed in China, based on a regional Sanskrit version at Gilgit. Nattier relies on Schopen for this regional Gilgit representative version, but as Schopen (2009, 2012) has clearly demonstrated, following upon Ruegg’s (2004: 21) suggestion, there was not any single Urtext traceable to a unique archetype of any Mahāyāna literary document, as there could be multiple variant versions of a scripture at the same time from the very same place (Schopen 2009: 193; Cf. Apple 2014, 27n4). In brief, scriptures in Indic Buddhist traditions were an open textual tradition with versions subject to emendation, change, and recensional variants from the same scriptural text even in the same locatable time and place, not to speak of the variables of a scriptural text across time and place. As Nattier (2003: 13–16) later explains, a great amount of “what we have today are written canonical documents that originated as oral texts” but that the social and historical processes that took place to produce “what are now known as ‘Mahāyāna sūtras’ took place off-camera—that is, were never documented in written form . . .” Even though we do not have access to the “off-camera” stages of the beginning developments of Mahāyāna literary documents, we do have access to snapshots of the developments of specific Mahāyāna discourses as preserved in Indic languages, Chinese, and Tibetan. The following study therefore provides, based on Nattier’s (2003) photographic model, a “snapshot” (Apple 2014) of an Indian Buddhist commentary on the Short recension of the *Heart of Wisdom* of an Indian Buddhist scholar known to be in Tibet in the late eighth century. Although this study does not focus on providing a text critical analysis of the recensions of the “*Heart of Wisdom*” a.k.a. “Heart Sūtra” in Tibetan or other various languages, this study clearly demonstrates that a version of the *Heart of Wisdom* was known in India in the eighth century and that a Short recension of this scripture was studied, commented upon, and recited by Indian and Tibetan Buddhists in Tibet in the late eighth century. The four Tibetan Dunhuang manuscripts of Kamalaśīla’s commentary that comprise the following Tibetan edition match the same recension. I have placed the Short recension of Kamalaśīla’s “*Heart of Wisdom*” embedded in his commentary in the Appendixes for comparison with other known eighth centuries versions for comparative purposes only. A full text critical study of the Tibetan Dunhuang version(s) of the “*Heart of Wisdom*” a.k.a. “Heart Sūtra” alone awaits further study.

nothing which is not contained in that. Furthermore, some say that the foremost essential meaning (*snying po'i don*), ultimate reality, is in the *Noble Heart of the Perfection of Wisdom* (*Āryaprajñāpāramitā-hṛdaya*) and so forth.⁹

Along these lines, Dharmamitra's commentary also preserves an Indian Buddhist understanding of the "Essence" or "Heart" (*hṛdaya*) of the Perfection of Wisdom (*prajñāpāramitā*),

...[5b] The Mahāyāna sūtra called "*The Noble Buddhāvataṃsaka*" states, "The childish although not knowing awakening, they rely upon it." Therefore, this natural Perfection of Wisdom is the principal Perfection of Wisdom and because it is very dear (*rab tu gces pa*) one speaks of the so called **heart** of the Perfection of Wisdom. How is it that a force apprehended by the mind abides and increases in the body and so forth? When that mind becomes stable in relation to the various part of the body it is called "**heart.**" The agitated mind is due to latencies. It is an abode of many conceptual thoughts. One says, "Abiding as the object of the heart" and when there is not a heart that supports that, the mind does not abide, and when [an object] definitely does not abide in the body along with the faculties, that is the **heart** and that is very dear and reknowned as "*hṛdaya.*" Likewise, if there did not exist a natural Perfection of Wisdom, non-conceptual wisdom would not arise no matter what object of observation was relied upon. If [non-conceptual wisdom] does not arise, then how will the path, results, and texts occur? Therefore, this [natural Perfection of Wisdom] is called "*hṛdaya*" because it is very dear.¹⁰

⁹ *Abhisamayālaṅkārikāprajñāpāramitopadeśa śāstraṭīkāprasphuṭapadā*, D 2a: *bcom ldan 'das shākya'i rgyal po thugs rje'i thugs brlan pa des 'gro ba thams cad mngon par mtho ba dang nges par legs pa la 'god pa'i thabs su gyur pa rang rang gi rigs dang rjes su mthun pa'i chos bstan pa ji snyed chos kyi phung po brgyad khri bzhi stong bstan pa rnam las rab dang phul dang / gtso bo dang / gya nom pa nyid ni shes rab kyi pha rol tu phyin pa ste / [2b] der gang ma bsdu pa'i don 'ga' yang med pa'i phyir ro / / de yang kha cig ni don dam pa'i bden pa snying po'i don gtso bor byas pa 'phags pa shes rab kyi pha rol tu phyin pa'i snying po la sogs pa'o / / . See Apple (2015, 4-5n5) on adding "Noble" (*ārya* ≈ 'phags pa) to the title of a discourse to indicate that it is a teaching of the Buddha.*

¹⁰ *Abhisamayālaṅkārikāprajñāpāramitopadeśa śāstraṭīkāprasphuṭapadā*, D 5a-b: ...[5b] *zhes gsungs la 'phags pa sangs rgyas phal po che zhes bya ba'i mdo theg pa chen po dang rab tu ldan pa las / byis pas byang chub mi shes kyang / / de dang de la rab tu gnas / / zhes gsungs te / de'i phyir rang bzhin gyis shes rab kyi pha rol tu phyin pa 'di ni gtso bo'i shes rab kyi pha rol tu phyin pa ste / rab tu gces pa'i phyir shes rab kyi pha rol tu phyin pa'i snying po zhes bya'o zhes kyang gsungs te / de'i phyir rang bzhin gyis shes rab kyi pha rol tu phyin pa 'di ni gtso bo'i shes rab kyi pha rol tu phyin pa ste / rab tu gces pa'i phyir shes rab kyi pha rol tu phyin pa'i snying po zhes bya'o zhes kyang gsungs te / ji ltar lus la sogs pa gnas shing 'phel ba ni sems kyis bzung ba'i mthu yin la / sems de yang snying zhes bya ba'i lus kyi bye brag de la rab tu brtan pas na / bag chags kyis ni dkrugs pa'i sems / / rnan par rtog pa mang po'i gnas / / snying gi yul la rab tu gnas / / zhes gsungs te / rten du gyur pa'i snying med na sems mi gnas shing / / de ma gnas par gyur na dbang po dang bcas pa'i lus nges par mi gnas pas na snying ste / rab tu gces pa*

An exegetical understanding of *hr̥daya* is also found in Kamalaśīla (IOL Tib J 122), Jñānamitra (Lopez 1996, 141–2), and Praśāstrasena's commentaries (Lopez 1996, 151). In addition to these points that some form of the *Heart of Wisdom* existed in India and that Indian Buddhists were familiar with the notion of *hr̥daya* in relation to *prajñāpāramitā*, there is no record of Dharmamitra ever travelling to Tibet or anywhere else outside of India. In brief, the knowledge of the *Heart of Wisdom* and its exegesis in Indian Buddhist history at Nālandā, and from scholars trained at Nālandā, is actually a distinct possibility in the history of *Prajñāpāramitā*.

Historical Context

In order to provide some historical context for the authorship of Kamalaśīla's commentary, I will provide a brief overview of the development of Buddhism in eighth century Tibet related to Kamalaśīla's arrival in the Land of Snows. Śāntarakṣita (Zhi ba 'tsho; c. 725-788), a Nālandā abbot of the Mūlasarvāstivāda ordination lineage was invited to Tibet by the Emperor Khri-srong lde-bstan (c. 742-797). Travelling through Nepal, Śāntarakṣita first arrived in Tibet in 763 and Tibetan translation activities began while Śāntarakṣita served as the Emperor's advisor.¹¹ The construction of the first Tibetan monastery of Samyé (*Bsam yas*) started in 775. The first seven Tibetan monk were ordained in 779. In the 780s, Tibetan military expansion extended into northwest China up into the Ordos region (Beckwith 1987: 148–56), including the major Buddhist oasis-state of Dunhuang. These martial activities prompted an exchange between various currents of Buddhism in central Tibet and Dunhuang. Khri-srong lde-bstan requested an arrangement with China (781) to send two Buddhist monks, replaced every two years, for teaching Buddhism (Demiéville 1952: 184n2). Khri-srong lde-bstan also patronized the copying and studying of the *Śatasahāsrīkā-prajñāpāramitā* as evinced by the numerous Tibetan manuscripts of this scripture found at Dunhuang and the Emperor's own commentary on the massive work.¹²

ni hri da ya zhes grags so // de bzhin du rang bzhin gyis shes rab kyi pha rol tu phyin pa med na rnam par mi rtog pa'i ye shes dmigs pa gang la brten nas kyang skye bar mi 'gyur la / de ma skyes par gyur na ji ltar lam dang / 'bras bu dang gzhung dag 'byung // de bas na 'di yang hr-i da ya zhes gsungs te rab tu gces pa'i phyir ro //

¹¹ For an overview of Śāntarakṣita life and works see Eltschinger and Marks (2019a) and Doney (2017) for his role as the Emperor's advisor. On Tibetan translation activities commencing in 763 when Śāntarakṣita arrived in Tibet see Scherrer-Schaub (2002).

¹² See Khri srong sde btsan, Chos rgyal (ca. 742-797), *Shes rab kyi pha rol tu phyin pa 'bun pa rgya cher 'grel pa in Khri srong lde'u btsan gyi gsung 'bum* (2013). On the importance of the Tibetan manuscripts of the *Śatasahāsrīkā-prajñāpāramitā* at

After the conquest of the Dunhuang region in 787, Khri-srong lde-bstan communicated with such figures as the Yogācāra master Tankuang 曇曠 who had studied at the Ximing-si temple before arriving in Dunhuang in 763 CE (Ueyama 2012: 20-23) and who composed a work in response to the questions of the Tibetan King Khri srong-lde-btsan (Pachow 1979a:42-43; Apple and Apple 2017, 101). The Emperor also brought a Chinese Chan master known as heshang (monk) Moheyan, or hva shang Mahāyāna in Tibetan, to central Tibet. Moheyan taught a system of *dhyāna* (meditation) that was current in the Dunhuang region at this time and gained as many as five thousand Tibetan followers (Demiéville 1952: 25, 154), including noble ladies from prominent clans residing at the royal court (Wangdu, Diemberger, and Sørensen 2000: 76–77). Moheyan's teachings were controversial in that he advocated a spontaneous path to Buddhahood (*cig car pa or ston mun pa*; Ch. *dunmen*) involving sudden awakening (*dunwu*). These teachings and the patronage they generated troubled Indian scholar-monks residing at Bsam-yas who taught a path of gradual attainment (*rims gyis pa or btsen min pa*; Ch. *jianmen*).

After the death of Śāntarakṣita in 788, his disciple Kamalaśīla (Padma'i ngang tshul, c. 740-795) arrived shortly thereafter and became involved in a discussion or council (ca. 792–794) with Moheyan and his followers commonly known as the “Samyé Debate.” The *Vajracchedikā-prajñāpāramitā* appears to have been popular at this time as Tankuang, Moheyan, and Kamalaśīla cite this scripture in their works. Kamalaśīla would later compose a commentary on the *Vajracchedikā*.¹³ The *Heart of Wisdom*, however, is not cited by Tankuang, nor is this scripture cited by Moheyan or Kamalaśīla in the Samyé Debate related literature. Rather, for the Samyé Debate, Kamalaśīla reportedly focused on the *Samḍhinirmocanasūtra* while Moheyan utilized the *Śatasahasrika-prajñāpāramitā* and the *Vajracchedikā*.¹⁴ Recent scholarship has demonstrated that both Moheyan and Kamalaśīla relied upon the *Laṅkāvatāra Sūtra* to substantiate their arguments.¹⁵ Along these lines, Van Schaik's work on “Tibetan Zen” also indicates that the *Vajracchedikā* was important for Chinese and Tibetan based groups in Tibet and Dunhuang during the late eighth century (Van Schaik 2014, 2015).

Dunhuang see Lalou (1954), Dotson (2013-2014), and Doney (2023).

¹³ For Kamalaśīla's *Prajñāpāramitāvajracchedikāṭīkā* see Tendzin 1994.

¹⁴ Wangdu, Diemberger, and Sørensen 2000: 78; Biondo 2021, 76-77.

¹⁵ See Ding 2023, 6-8. Ding (2023,7) notes, according to Moheyan's own testimony, the scriptures that he studied as, “...the (1) *Mahāprajñāpāramitā*, (2) *Laṅkāvatāra*, (3) *Brahmapariṣṭhā*, (4) *Ghanavyūha*, (5) *Vajracchedikā*, (6) *Vimalakīrtinirdeśa*, (7) *Mahābuddhoṣṇīsa* [i.e., *Pseudo-Śūraṅgamasūtra*], (8) *Buddhāvataṃsaka*, (9) *Mahāyāna Mahāparinirvāṇasūtra*, (10) *Ratnakūṭa*, and (11) *Ajātaśatrukaukṛtyavinodanā*. I [Moheyan,] have faith in and uphold them accordingly.”

However, the *Heart of Wisdom* was not cited among elite scholars active during this time as a source for their arguments.

Rather, the Short recension of the *Heart of Wisdom*, as commented on by Kamalaśīla, was considered a *dhāraṇī* text (*gzung 'di'i gzhung*, 61b2) for recitation (*bstan pa'i chos bzlas*, 53a4). Kamalaśīla explains that his Short recension word-by-word commentary is for the benefit of ordinary beings. In addition to the Dunhuang Tibetan Short recension exemplars found in, for instance, Stein (IOL Tib J 120) and Pelliot Tibétain (PT 465), that match the Short recension embedded in Kamalaśīla's commentary (see Appendixes), a calqued citation of the same recension of the *Heart of Wisdom* appears in a late eighth-early ninth century catalog by famed hermit sPug Ye shes dbangs (ca. 735-814; Tauscher 2021, 17). This citation illustrates that the Tibetan short version of the *Heart of Wisdom* contained in Kamalaśīla's commentary circulated in Tibet at this time among Buddhist Tibetans who did not reside at Samyé or in the Emperor's court. Moreover, among the 441 citations in sPug Ye shes dbangs's catalog, the *Heart of Wisdom* (citation 318; Tauscher 2021, 109) is not listed among the citations from Chinese sources.¹⁶

The Short recension of the *Heart of Wisdom* embedded in Kamalaśīla's commentary matches to a great extent other Short recensions of the "Heart Sūtra" preserved in Sanskrit and Chinese, but there are striking anomalies in IOL Tib J 122 that illustrate the antiquity of the recension as suggested by recent analysis of Kamalaśīla's canonical commentary on the Long recension of the *Heart of Wisdom* (Horiuchi 2020, 194-196; see Appendixes). Praśāstrasena's *Prajñāpāramitā-hṛdaya-ṭīkā* commentary on the Long recension of the *Heart of Wisdom* builds upon Kamalaśīla's *Vṛtti* (IOL Tib J 122) on the Short recension. This is documented by the verbatim exegetical comments that Praśāstrasena repeats in his commentary that are also found in Kamalaśīla's as noted in the following English translation. Aside from the fact that Praśāstrasena is commenting on the Long recension, his comments parallel to Kamalaśīla's are more extended and in a different order of sequence. This demonstrates that Kamalaśīla and Praśāstrasena's commentaries are different works but that one, Kamalaśīla's, influences the

¹⁶ As Tauscher (2021, 190) notes "*Prajñāpāramitāhṛdaya..* title is not listed among the texts cited in *brGyad bcu khungs*, but cit. 318, quoted as *Shes rab kyi pha rold tu phyind pa'i mdo'*, fits almost perfectly. It is a short citation speaking about material form (*rūpa*) and emptiness (*śūnyatā*) not being distinct." This citation (Tauscher 2021, 109) reads: *shes rab kyi pha rold tu phyind pa'i mdo' las / 'di ni sha ri'i bu gzugs stong pa nyid de / stong pa nyid kyang gzugs so / gzugs dang stong pa nyid tha dad pa yang ma yin / gzugs dang yang tha myi dad do / de bzhin du tshor ba nas chos thams cad kyi bar du stong pa nyid kyi mtshan ma ste / myi skye myi 'gog myi 'phel myi 'bi'o /*. This citation may be compared with sections 2 and 3 among the Tibetan versions in the Appendixes.

other, Praśāstrasena's. In addition to the fact that Praśāstrasena follows an exegetical pattern found in Kamalaśīla's *Vṛtti*, Praśāstrasena adds to the exegesis by identifying the names of the same *sūtras* that Kamalaśīla cites without attribution. This suggests that Kamalaśīla's commentary was composed and translated before Praśāstrasena's commentary, as the cited *sūtras* were not yet translated into Tibetan at the time that Kamalaśīla composed his commentary on the Short recension.¹⁷ However, unlike Praśāstrasena's commentary, Kamalaśīla's *Vṛtti* on the Short recension cites without attribution the *Śālistambasūtra*, of which Kamalaśīla would later compose a detailed commentary (Schoening 1995).

Kamalaśīla's *Vṛtti* on the Short recension of the *Heart of Wisdom* may be one of his first works that he introduced in Tibet when he arrived around 788 CE.¹⁸ Kamalaśīla's commentary introduces its audience to a word-by-word account of the Short recension of the *Heart of Wisdom*. Scholars can no longer claim that a Short recension of the *Heart of Wisdom* was not known in Indian Buddhist tradition or that Indian Buddhist commentaries on the *Heart of Wisdom* do not preserve the exact words of the scripture. In commenting on the Short recension, Kamalaśīla provides a very Madhyamakan style of interpretation, mentioning the two realities, conventional (*saṃvṛti*) and ultimate (*paramārtha*), while thoroughly denying inherent existence (*svabhāva*) throughout the commentary. At the same time, Kamalaśīla explains the conventional appearance of things by mentioning latencies (*vāsanās*) projected from the subliminal storehouse consciousness (*ālayavijñāna*) in his discussion. This combination of Madhyamaka and Yogācāra commentarial scholarship supports Kamalaśīla's authorship of the commentary, as he is well-known in both his other commentarial works and in later Tibetan doxography for combining these Mahāyāna philosophies in the same fashion as his mentor Śāntarakṣita.¹⁹

Ueyama (1965, 76) suggests that the Short recension of the *Heart of Wisdom* was never included in the Tibetan canon due to the antiquity of the translation language. That is, the Tibetan Short recension and Kamalaśīla's commentary have not been updated to conform with the imperially decreed "new resolution" translation reforms whose final

¹⁷ Kamalaśīla is known to have composed commentaries in Sanskrit while in Tibet as evinced by the case of the *Madhyamakāloka* that was composed in Tibet for the Emperor (Keira 2004), and was unknown in India until Atiśa Dīpaṅkaraśrījñāna (982-1054) viewed a manuscript copy of the work in a temple in Samyé and had the Sanskrit manuscript copied and sent back to India (Apple 2019, 55-56).

¹⁸ See Vincent Eltschinger and James Marks (2019b) for Kamalaśīla's arrival in Tibet and activities.

¹⁹ On the Madhyamaka-Yogācāra synthesis of Śāntarakṣita and Kamalaśīla see Ruegg 1981, Tillemans 1990, Schoening 1995, Keira 2004, Blumenthal (2004), McClintock (2010), and Blumenthal and Apple (2022).

redaction occurred in 814 CE. According to several Euro-North American scholars and indigenous Tibetan scholars, such as Skyogs ston rin chen brka shis (ca. 1495–after 1577), the development of Tibetan translation practices occurred within three stages related to imperial decrees: (1) an initial stage of “the first royal resolution” (*dang po bkas bcaḍ kyis*) consisting of preliminary translations from the era of the legendary seventh century inventor of the Tibetan script Thon mi sambhota up through the reign of Khri Srong lde brtsan (c. 742–797 CE). Texts initially translated during this period include the *Buddhāvataṃsaka* the four āgama, the vinaya, and various sūtras. These works had not been edited to conform with the imperially decreed “new resolution” of 814 CE and utilized old words with orthographic particularities. Evidence in colophons to Tibetan canonical texts refer to these ancient translation terms as “*brda rnying du snang ngo*,” “that which appears in the old language” (Dietz, 1989: 283). The Tibetan Short recension of the *Heart of Wisdom* and Kamalaśīla’s commentary belongs to the pre-revision period of Tibetan translation activity and consists of Old Tibetan terminology before the “new, fixed language” of the second resolution (*bkas bcaḍ gnyis pa*) (see Appendix 5 for terminological comparisons). (2) The so-called second resolution related to Tibetan translation was formally ratified under the imperial decree of the Tibetan Emperor Khri gtsug lde brtsan (alias Ral pa can, r. 815–841 CE) and utilized by such Tibetan translators as Dpal brtsegs and Ye shes sde. The Long Recension *Heart of Wisdom* and its commentaries were updated during the period of the second resolution. The two canonical recensions of the longer *Heart of Wisdom* based on these updated revisions are contained in present day Kangyurs (edition and translation Silk 1994) and the Indian commentaries to these versions are found in the Tengyurs (translated in Lopez 1988, 1996). (3) Stage three concerns translations rules established by Western Tibetan kings, such as Lha bla ma Ye shes ’od, during the second dissemination of Buddhism phase of Tibetan history beginning in the eleventh century and falls outside the scope of this study.²⁰

Ueyama (1965) utilized the manuscript of IOL Tib J 122 that preserves the Short recension and Kamalaśīla’s commentary to restore lacunae found in Stein Or.8212/77 as he recognized that both texts

²⁰ See Apple 2021, 12–14. Although it should be noted that colophons to the revised Tibetan translation of the Long recension are associated with dGe ba’i blo gros, a West Tibet monk and translator student of Rin chen bzang po (958–1055), who worked with Atiśa (982–1054) when Atiśa first resided in West Tibet for three years (see Silk 1994, 47–56 on the colophon to Tibetan revised translations). Among other affiliations with the revisions of the *Heart of Wisdom*, Atiśa brought the ritual practice of reciting a poetic verse prior to recitation of the *Heart of Wisdom* based on new evidence from recently recovered Tibetan manuscripts, see Apple, *forthcoming*.

reflect the same recension.²¹ Kamalaśīla's *Vṛtti* on the Short recension may have been superseded by Praśāstrasena's commentary in the later Tibetan canonisation of the Long recension. The translation into Tibetan of the Long recension is attributed to the Indian scholar Vimalamitra (Silk 1994) who is thought to have arrived in Tibet around 797 CE (Horiuchi 2022), after the death of Kamalaśīla in 795 and the death of the Emperor Khri-srong lde-bstan in or around 797 as well. The preserved ninth century catalogs of the lDan kar ma and 'Phang Thang ma call the scripture *Heart of Wisdom* (*shes rab snying po*) and only in later catalogs is the work classified as a "Mahāyāna sūtra" (*theg pa chen po'i mdo*) (see Herrmann-Pfandt 2008: 9, no. 14 for a survey of listings). Among Dunhuang documents, the Long recension of the *Heart of Wisdom* was ritually recited in 822 CE as witnessed in the 'Prayer of Dégayutsel (*De ga g.yu 'tsal*) Temple' as found in PT 16/ IOL Tib J 751.²²

To return to Kamalaśīla's commentary, what is striking about the work in addition to the antiquity of the language, is the suddenness of realization that the commentary seemingly advocates. Lopez (1996, 81-83) hints at this issue in his brief historical contextualization of the events leading up to the Samyé Debate. As he mentions, the *Heart of Wisdom* may easily be utilized for advocates of sudden awakening. This point makes it all the more curious why the Chinese Buddhist masters interacting with the Emperor like Tunkuang or Moheyan did advocate for their positions by citing the *Heart of Wisdom*. This again suggests that the Short recension, as Kamalaśīla explains, is a *dhāraṇī* text for recitation, in contrast to Kamalaśīla's canonical commentary on the Long recension of the *Heart of Wisdom* which places an exegetical five-fold path structure upon the text (Lopez 1996) while advocating for the use of the means of valid cognition (*pramāṇa*) in the realization of the Perfection of Wisdom.

In conclusion, the following translation and critical edition presents for the first time Kamalaśīla's *Prajñāpāramitāhṛdayavṛtti* (*Shes rab kyi pharol tu phyin pa'i snying po bshad pa*), the earliest among extant Indian Buddhist commentaries and an Indian Buddhist commentary that was not included in the Tibetan canon. Kamalaśīla's commentary provides clear evidence that a Short recension of the *Heart of Wisdom* was known by Indian and Tibetan scholars, that Indian and Tibetan Buddhist

²¹ In addition to Ueyama's (1965) publication on the Tibetan, Stein Or.8212/77 has been noted to date to the early ninth century based on the Old Turkic text written on the manuscript's other side (Tryjarski 1969).

²² The 'Prayer of Dégayutsel (*De ga g.yu 'tsal*) Temple' is a text written on a single *pothī* manuscript of twenty folios, now divided between PT. 16 (fols. 22-34) and IOL Tib J 751 (fols. 35-41), which lists prayers to the emperor by Eastern Tibet military and political officials. See Doney 2023, 23 for details and further sources.

traditions knew and recited a Short recension of the scripture, that the whole scripture circulated as a *dhāraṇī*, that the Short recension embedded in Kamalaśīla's commentary circulated independently in Tibet and Dunhuang, that this Indo-Tibetan Short recension does not match Xuanzang's translation, and that the recension preserved in Kamalaśīla's commentary is similar to, but importantly different from, recensions that circulated in the eighth century that are preserved in Sanskrit, Tibetan, and Chinese sources. This significant word-by-word commentary also demonstrates in its comments on the *Heart of Wisdom* breaks in the text that indicate how the text was read in the context of eighth century Indian and Tibetan Buddhism. The following study therefore provides an important snapshot in the history of the *Heart of Wisdom* and documents its place in eighth century Indo-Tibetan forms of Buddhism.

A Note on the English Translation

The following English translation is based on the Dunhuang Tibetan edition which follows. I have indicated the folio numbers of IOL Tib J 122 (52a1 to 61b3) for each beginning line in the manuscript. Bold print indicates the *Heart of Wisdom* scripture as it appears in the red ink in IOL Tib J 122 and corresponds with the text set apart with the punctuation marks “ : ” in the manuscript PT 495 (=M₃). I have placed section titles in bold print with brackets to indicate divisions in the translation, and the edition, but these do not occur in any manuscript. The words of the root text of the *Heart of Wisdom* that are cited in the commentary are given in italics in the translation.

English Translation

[52a1] Other than the limitless, inconceivable perfect Dharma-body, the merit of sentient beings is due to being endowed with causes and conditions. The Omniscient One is the skillful liberator from afflictions and suffering. The Realm of Reality (*dharmadhātu*) is hidden, immeasurable, and beyond uttered words. In order to expel the darkness which pollutes with ignorance the three realms, [52a2] profound wisdom is the supreme of medicines which purifies the three poisons. In this way, the one endowed with Dharma provides the most excellent benefit for oneself and others. He is the glorious protector and the lord of the lineage who bestows gifts for sentient beings who are without refuge within cyclic existence. Having respectfully prostrated with body [52a3], speech, and mind to him and having uttered his virtuous good qualities and praised him, [with] the blessings of the Sugata, the Buddha, along with whatever learning and meditation I have made, I

will unravel and explain this *Heart of Wisdom* (*śes rab snying po* ≈ *prajñāhrdaya*) [52a4] for the benefit of ordinary sentient beings.

In explaining this discourse, I will clarify seven aspects of meaning: the name of wisdom, entering to wisdom, the characteristic of wisdom, the domain of wisdom, the virtuous benefits of wisdom, the result of wisdom, and the *dhāraṇī* of wisdom.

[*The Name of Wisdom*]

In regards to the the name of wisdom [52a5], a name is mentioned for the purpose of recognizing an entity since it is not suitable to understand an entity if a name does not exist.²³

The Noble Heart of the Perfection of Wisdom

Knowledge (*jñā-*) is threefold, mundane (*laukika*), supramundane (*lokottara*), and supreme (*anuttara*). [52b1] Mundane knowledge sees the impermanent (*anitya*) as permanent, the impure (*aśuci*) as pure, suffering (*duḥkha*) as pleasurable, and the selfless (*anātmaka*) as having a self.²⁴ Supermundane knowledge is the knowledge of the selflessness of the person that belongs to the śrāvakas, that is, to realize the impermanence of [52b2] conditioned things (*saṃskāras*), the suffering of the conditioned things, and the peace of nirvāṇa (*sāntaṃ nirvāṇam*). Supreme knowledge is the Tathāgata's knowledge of the selflessness of the person and the essencelessness of things, knowledge as signlessness, wishlessness, and emptiness. [52b3] This knowledge is unsurpassable knowledge. The text stating "noble" (*ārya*) signifies that this knowledge is far separated from sorrow and suffering. The text stating "highest" (*pra-*) since the knowledge which is superior of mundane and super-mundane and is unsurpassable, it is the highest. [52b4] Stating "gone to the other side" (*pāramitā*), this side is produced and disintegrates, the other side has passed beyond misery. In between, sentient beings are carried away in the river of cyclic existence. Since this wisdom creates a boat or a raft that carries one to the shore of nirvāṇa, is "that which goes to the other side" (*pāramitā*).²⁵ Stating "heart"

²³ Compare similar statements in Jñānamitra (Lopez 1996, 41) and Praśāstrasena (Lopez 1996, 150).

²⁴ These are known as the four illusions (*viparyāsa*), that is, perceiving something impermanent as permanent, perceiving something that is painful as pleasurable, perceiving something dirty as clean, and perceiving what is selfless as having a self. See Lang (2003) for a translation of Candrakīrti's commentary on this topic.

²⁵ Kamalaśīla is providing a semantic etymology for *pāramitā*. The Sanskrit and Pāli noun *pāramitā* is derived from the adjective *parama*, meaning "high, complete, perfect." In this sense, *pāramitā* is an old noun denoting 'the highest point'. The etymology of the Sanskrit and Pāli term *pāramitā* was a contested issue in classical

(*hr̥daya*), [52b5] it is called heart since it brings together within of this all the sutras of the hundred thousand chapters of the great Perfection of Wisdom. At the same time, since the highest meaning within the teaching of the Tathāgata is this Perfection of Wisdom which is taught as the most supreme it is called “heart.”²⁶

[53a1] Homage to the Omniscient One!

Omniscience is total knowledge of both conventional and ultimate reality.²⁷ In this regard, knowledge of the highest object is the cognitive sphere of the Dharma-body and non-conceptual wisdom non-conceptually cognizes objects of knowledge [53a2], as in the perspective of space, the abundant excellence of one's own welfare. The omniscience of conventional reality is the cognitive sphere of emanation bodies, who with post-meditative wisdom perceives all things as like an illusions and mirages, the abundant excellence for the welfare of sentient

India. One representation, which Kamalaśīla follows here, considered that the term was derived from *pāram*, “other (side),” plus the past participle *ita*, “gone.” This derivation is later preserved in the standard Tibetan translation *pha-rol-tu phyin-pa* “gone to the other shore,” implying that such virtues lead to the blissful shore of *nirvāṇa* and away from the side of *saṃsāra*, the conditioned world of repeated rebirth and redeath. Other interpretations advocated that this etymology was misguided, and derived *pāramitā* from the term *parama* “excellent, supreme.”

²⁶ Cf. Praśāstrasena, *Prajñāpāramitāhr̥dayaṭīkā*, 295b2-7 : 'di ni shes rab kyi ming ste / ming med na dngos po rig par mi rung bas dngos po la dmigs pa'i phyir ming smos so / / de bas na 'phags pa shes rab kyi pha rol tu phyin pa'i snying po zhes bya'o / / shes pa de la 'di skad ces bya ste / 'jig rten pa dang / 'jig rten las 'das pa dang / bla na med pa'i shes pa'o / / 'jig rten gyi shes pa ni bsad pa ste / mi rtag pa la rtag pa dang / mi gtsang ba la gtsang ba dang / sdug bsngal ba la bde ba dang / bdag med pa la bdag tu 'du shes pa'o / / 'jig rten las 'das pa ni nyan thos dang rang sangs rgyas kiyis gang zag la bdag med par shes pa ste / 'dus byas mi rtag pa dang / 'dus byas sdug bsngal ba dang / gang zag la bdag med pa dang / zhi ba mya ngan las 'das par shes pa'o / / bla na med pa'i shes pa ni de bzhin gshegs pas gang zag dang chos la bdag med par mkhyen pa ste / mtshan ma med pa dang / smon pa med pa dang / stong pa nyid du mkhyen pa'o / / shes pa 'di ni bla na med pa'i shes pa la bya'o / / 'phags pa zhes bya ba ni shes pa 'dis mya ngan dang sdug bsngal las ring du bral ba'o / / rab ces bya ba ni 'jig rten dang / 'jig rten las 'das pa mchog gi shes rab ste / bla na med pas shes rab bo / / pha rol tu phyin pa zhes bya ba ni skye 'chi sdug bsngal ni tshul rol / mya ngan las 'das pa ni pha rol / sems can 'khor ba'i 'dod pas ded pa rnam ni bar na ste / shes rab 'dis gru dang gzings byas te mya ngan las 'das pa'i 'gram du phyung bas pha rol tu phyin pa'o; Lopez 1996, 150-51.

²⁷ Omniscience (*sarvajñatā*; *thams cad mkhyen pa*) is affiliated with *Prajñāpāramitā* and the *Abhisamayālaṅkāra* in Indian and Tibetan forms of Buddhism (see Apple 2008). On Śāntarakṣita and Kamalaśīla's arguments for omniscience see McClintock 2010. The two realities (*satyadvaya*) are conventional (*saṃvṛti*) and ultimate (*paramārtha*) in Madhyamaka based discourse. Note that the term *thams cad mkhyen pa* (“Omniscience”) does not occur in Praśāstrasena's *Prajñāpāramitāhr̥dayaṭīkā*.

beings.²⁸ [53a3] This the Buddha, the Bhagavan, the lord of Dharma teaches, and since it is supermundane medicine it is noble. As it is a gift of medicine for [curing] the three poisons it is very kind. In this way, at first one pays homage because of devotion as [the *Heart of Wisdom*] is noble, very kind, and majestic, [53a4] afterwards [the *Heart of Wisdom*] is a taught Dharma to be recited.

[The Engaging with Wisdom]

From this point forward is engaging with wisdom.

In this way the Noble Avalokiteśvara...

At the time of explaining this Perfection of Wisdom, within the gathered countless hundreds of thousands retinue, [53a5] since this bodhisattva is the supreme, the foremost, [the *Heart of Wisdom*] was explained in the frame of reference for him. The text stating, “*In this way,*” is in accordance with the dharma factors which occur after that. “*Noble*” means passed beyond misery and suffering. “*One-who-has-penetrating-vision-in-all-ways*” (*Sarvāvalokita*)²⁹ means that with objectless compassion [53b1] he brings about protection for all sentient beings. “*Lord*” (*dbang po* ≈ *īśvara*) means that he has the power of drawing sentient beings away from suffering.

The bodhisattva at the time of performing the practice of the profound Perfection of Wisdom...

“*Bodhi*” (awakening) means like the realm of reality (*dharmadhātu*), complete, [53b2] the highest reality. “*Sattva*” (heroic mind) means the energy and engagement with respect to that and by arising the mind and aspiration for the profound like that meaning, one is called “heroic mind” (*sattva*).³⁰ Wisdom has three aspects: by cutting off the great net of the five aggregates it is called “the sword of wisdom.” By destroying

²⁸ Compare with Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 297b4-5; Lopez 1996, 154, similar exegesis but different phrasing of: *shes rab ni gnyis te / kun rdzob shes pa'i shes rab dang / don dam shes pa'i shes rab bo /*.

²⁹ *kun du spyan ras gzIgs*; Cf. Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 297b1, 303b6; Compare Silk 2020, 76 line 86: Noble Avalokiteśvara (p. 71 tib. 'phags pa kun du spyan ras gzIgs).

³⁰ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 296a6-7; Lopez 1996, 153. Similar to etymology given in *Sgra sbyor bam po gnyis pa* (ed. rDo 2003, p. 100): *byang chub sems dpa'i sgra bshad pa la / bo dhi sa tva zhes bya ba / bo dho satvaan ye śān te bo dhi satva zhes bya ba / bodhi ni byang chub / satva ni sems dpa'am sems stobs che ba la bya ste / bla na med pa'i byang chub sgrub pa la gcig tu brtul zhing mi nur bas na byang chub sems dpa' /*.

[53b3] the aggregate of suffering it is called the “vajra of wisdom.” By removing the darkness of ignorance it is called the “lamp of wisdom.” In brief, non-conceptual wisdom, in all aspects, perceives all phenomenal marks as empty.³¹ A perfection has three aspects: the mundane, supermundane, [53b4] and a perfection which is exceedingly supermundane. A supermundane perfection averts rebirth and cyclic existence and passes beyond suffering [leading] one-sidedly toward peace. [53b5] An exceedingly supermundane perfection does not seek even to be liberated [while perceiving] the three realms to be like a dream. As sentient beings are like an illusion, the result, buddhahood, is not even attained. As all phenomena are naturally in *nirvāṇa*, there is non-localized [54a1] *nirvāṇa*.³² “Profound” (*gambhira*) means it is not cognized by the mind since there is not a basis of thought. As [the Perfection of Wisdom] cuts off the path of words, it not objectified by words and passes beyond the cognitive sphere of mind and speech. “Practice” refers to Dharma and the Perfection of Wisdom. [54a2] “Perform” (*spyod pa*) refers to the person, a bodhisattva. “Time” means doing at that time.

When he looked,³³ these five aggregates were perceived as empty of an essence.

Vision has three aspects: the vision of ordinary individuals and non-Buddhists, the vision of śrāvakas and pratyekabuddhas, [54a3] and the vision of bodhisattvas and Tathāgatas. These five aggregates are seen as a self, a sentient being, or a life-force by the fleshly eyes of ordinary individuals and non-Buddhists. The emanated eyes of śrāvakas and pratyekabuddhas see [the aggregates] as the all-pervasive origin [of suffering] (*kun 'byung ba*) and suffering. [54a4] The eyes of a

³¹ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 296a6-7; Lopez 1996, 153. Phenomenal mark (*lakṣaṇa*; Old Tibetan *mtshan ma*, Revised *mtshan nyid*), is a polysemous term in Buddhist thought that in general refers to the characterizing feature of an entity. The term has different permutations in Buddhist discourse according to the context of Abhidharma, Yogācāra, or Madhyamaka thought (see Buswell and Lopez 2014, 463). In this commentary, the appearance of a phenomenal mark conveys for Kamalaśīla the imputation of intrinsic existence (*svabhāva*) on to something as a result of ignorance.

³² Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 297a3-5; Lopez 1996, 153. On non-localized *nirvāṇa* (*apraṭiṣṭita-nirvāṇa*) see Nagao 1981.

³³ Cf. Ueyama 1965, 75. Also, compare translation of *Sarvadharmaguṇavyūharājasūtra* (Criegern 2012, 57 (Skt. *atha vyūharājo bodhisatvo mahāsatvo vyavalokay(ati | pṛthvīm, vyaval) o(kya bha)g(ava) n(ta)m etad avocat ; de nas byang chub sems dpa' bkod pa'i rgyal pos bcom ldan 'das kyi ltar mnyan nas / sa chen po 'di la rnam par bltas nas kyang bcom ldan 'das la 'di skad ces te / rnam par bltas nas / bcom ldan 'das gsol to / la 'di skad ces gsold to / / (Tib. page 112).*

bodhisattva and buddha see [the aggregates] as emptiness.³⁴ The vision of ordinary individuals becomes a cause of birth and death. The vision of śrāvakas falls to the extreme of nirvāṇa. The vision of a bodhisattva abandons both extremes.³⁵ Emptiness also [54a5] has two aspects: empty space which is unconditioned and the emptiness of interiorized awareness (*pratyātmavedya*) by the wisdom of the noble ones, the ultimate.

[*The Characteristic of Wisdom*]

From this point forward is the characteristic of wisdom.

As for this, Śāriputra, form is emptiness. Emptiness is also form.

“As for this” refers to an object of knowledge, [54b1] the five aggregates such as form and so forth. “*Śāriputra*” is called as such since “the name of his mother is Śārika,” thus, “*Śāriputra*” (“the son of Śārika”). [Śāriputra,] after engaging with the disciplinary-doctrine of the non-Buddhists and Jains,³⁶ [moved] in the direction of the Holy Dharma, understood how to gain the virtuous, became a monk, removed his hair and beard, wore religious robes on his’s own body, then after attaining the result of Arhat, with the highest of wisdom while a receptacle with the Dharma among the trainees of the Buddha’s śrāvakas, the [Perfection of Wisdom] was explained [to him] after [the Noble Avalokiteśvara] observed it.

“Form” (*rūpa*) is an object of knowledge, the four great [elements] earth, water, fire, and wind. [54b3] “*Emptiness*” (*śūnyatā*) is the highest reality, the realm of reality, that is the characteristics of emptiness. That characteristic does not exist as an object of observation, has transcended number and enumeration, is free from apprehended object and apprehending subject, non-referential, the characteristic of suchness. Even all phenomena, [54b4] the characteristic of emptiness, does not

³⁴ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 154).

³⁵ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 153).

³⁶ In the phrase *mu steg can rgyu gu can gyi chos la zhugs pa*, I have translated *mu steg* (*tīrthya*) as “Non-Buddhist” and *rgyu gu can* (Old Tibetan, *rgyu khu can ≈ gcer bu pa*, Nirgrantha) as “Jain.” The Pāli tradition records that Śāriputra and Maudgalyāyana were disciples of the ascetic Sañjaya in Rājagṛha before joining the Buddhist order (Migot 1954, 426–43, 455). However, the first book of the *Pravrajyāvastu* of the Mūlasarvāstivādins opens with an account of how Śāriputra, as Upatiṣya, and Maudgalyāyana, as Kolita, came to join the Buddhist order. In this Mūlasarvāstivādin account, Śāriputra, and Maudgalyāyana encounter and question six leading teachers including Tīrthikas and Nigranthas (i.e., Jains). See “The Chapter on Going Forth” (*Pravrajyāvastu*) from The Chapters on Monastic Discipline (*Vinayavastu*) (Miller 2023).

exist as an aggregated plurality.³⁷ That has the absence of characteristics. The four great [elements] earth, water, fire, and wind also have the absence of characteristics, they are immaterial, selfless, without a master, and when examined as particles do not become emptiness but, rather, since they are empty of inherent existence, the text states “*form is emptiness.*” Since form [54b5] is empty of inherent existence, that is empty of ultimate reality and since there does not exist an other emptiness which is ultimate from that, the text states “*emptiness is also form.*” With respect to this, a sūtra states,

“A bodhisattva, with the pristine awareness which engages with the realm of reality, the realm of reality although it is [the same as the] realm of earth, [55a1] it is not solid. The realm of reality, space, all phenomena, and the realm of one’s self, these are all the same. Why is that? Since they are similarly empty, one says “similar.”³⁸

Form and emptiness [55a2] are not different.³⁹ Form and [emptiness] are non-differentiated.

In this way, both the empty characteristic of form and the empty characteristic of the ultimate are non-differentiated, inseparable, free from enumeration, concordant with the characteristic of the absence of inherent existence.

That which [55a3] is form is emptiness. That which is emptiness is form.

Sentient beings, malicious people, who have become childlike, from beginningless time within the cyclic existence of birth and death have cycled in the five paths of being,⁴⁰ acquainted with the five aggregates, familiarized with the eighteen elements, through attachment and clinging to them [55a4] grasp on to entities and agglomerations. Due to the Tathāgata teaching [that these are] empty of an essence, when

³⁷ Compare Praśāstrasena, *Prajñāpāramitāhrdayaṭkā* (Lopez 1996, 155).

³⁸ Abbreviated citation from the *Akṣayamatīnīrdeśasūtra* section on the bodhisattva’s skill with realms (*bodhisattvaśya dhātukaśalyam*) (Braarvig 1993, 255-59; cited also by Prasastrasena (Lopez 1996, 155).

³⁹ I have emended the translation “emptiness” (*stong pa nyid*; *śūnyatā*) against all exemplars reading “two” (*gnyis*).

⁴⁰ The *Bod rgya tshig mdzod chen mo* (1998, 2763) defines “The five paths of being” (*lam rgyud lnga*) as the five divisions of the realms of rebirth and paths of transmigration in cyclic existence that a mental continuum may take including hell-beings, hungry ghosts, animals, gods, and humans” (*’khor bar ’gro ba’i lam dang skye ba’i rgyud kyis dbye na lnga ste dmyal ba dang / yi dwags / dud ’gro / lha / mi bcas lnga’o /*). For the Old Tibetan expression *skye shi lam rgyud lngar ’khor ba* in the Old Tibetan Version of the *Kāśyapaparivarta* see Apple (2018, 338).

the characteristic of form is destroyed as empty, the antidote, which is apprehended as existing separately as another entity which is empty, is the śrāvaka attachment to the nirvāṇa [55a5] which is prejudiced toward peace.⁴¹ In this way, stating “*That which is form is emptiness*” is the antidote against a person falling into the extreme of cyclic existence due to attachment to form. Stating “*That which is emptiness is form*” is the antidote against a śrāvaka arising the phenomenal mark of emptiness for the opposite of form while realizing the person as selfless and apprehending the extreme of nirvāṇa. Since both form and emptiness are without inherent nature, [emptiness] is not visible because of abandoning the mind which apprehends the phenomenal marks for form. [55b2] When emptiness is demonstrated, the mental factor which apprehends a phenomenal mark for emptiness is extinguished in the name exchange between both emptiness and form. As for phenomenal marks, whichever phenomenal mark is observed, since it will become an obscuration for reality, even something apprehended as emptiness may be attached to as a phenomenal mark. [55b3] Regarding this, for example, someone with eye disease [while walking on a path] going to a feast on the bank of the right side of the path there are thorns and a ditch. On the left side of the path there is excrement and a precipice. When someone without eye disease says “There is thorns and a ditch,” [55b4] [the with person with eye disease] falls into the side with excrement and a precipice. When someone says, “There is excrement and a precipice,” [the with person with eye disease] falls into the side with the thorns and a ditch while the middle path, due to its emptiness, is indicated to be uninterrupted without obstacle for one to reach one's own place of safety. [55b5] Like the example, “eye disease” [which is] the afflictive obstruction (*kleśāvaraṇa*) of malicious people, [or] the śrāvaka impeded by the obscuration to knowledge (*jñeyāvaraṇa*), [for them] the eye of wisdom occurs as eye disease. The ditch and thorns are the forms for attachment to phenomenal marks that accumulate on the path and one falls to the side of cyclic existence. The excrement and precipice are attachment to the phenomenal marks of nirvāṇa and one falls into the side of emptiness. The person with vision is the Tathāgata and with a clear eye of wisdom, [he sees that] forms are empty of essence, [that] birth and death are like an illusion and while not forsaking even the faults [56a2] of cyclic existence, [he perceives that] the three realms are like a dream, does not search out even the virtuous qualities of nirvāṇa, and having entered the middle way as emptiness, arrives at his own location of non-localized nirvāṇa.⁴²

⁴¹ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 156-7).

⁴² Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 157).

Likewise, for feelings, [56a3] perceptions, conditioning factors, and consciousness.

Among the aggregates mentioned earlier that are “empty of an essence,” the emptiness of form is the plow, the remainder are likewise explained by six aspects of being mutually empty, including feelings, [56a4] perceptions, and conditioning factors.⁴³ These are the mental continuum. Due to the mind being without form and having the characteristic of emptiness it depends on the aggregate of form. For example, like the emptiness of a vessel depends on a vessel. When the vessel is destroyed, [56a5] there does not exist a place of support. It is non-differentiated with great emptiness. Like the example, as the aggregate of form is imputed as empty a place for the aggregate of mind does not exist. It is non-differentiated with the great emptiness of ultimate reality, the realm of reality. With respect to that, the five aggregates [56b1] as empty occurs in the sūtras,

“The aggregate of form is like foam and cannot be grasped when held. The aggregate of feelings is like a bubble and as they are momentary, are impermanent. The aggregate of perceptions is like a mirage and is mistaken due to thirst with desire. [56b2] The aggregate of conditioning factors is like a lotus plant and when destroyed is without essence. The aggregate of consciousness is like an illusion and arises from mistakes. In this way, the five aggregates are not a self, not a person, not a sentient being, not a life-force, not a nourisher, not an individual. These five aggregates are empty of this nature, are empty of a self and what pertains to a self. They are unproduced, unarisen, non-existent, the element of space, unconditioned, and nirvāṇa.”⁴⁴

Accordingly, since the four great external elements are understood as empty, form is empty. Since the four internal mental [aggregates] are understood as empty, by abandoning the characteristics of emptiness, form and emptiness, one is free from both the apprehended object and apprehending subject and is “liberated.”

Here, Śāriputra, [56b5] all things have the phenomenal mark of emptiness.

Stating “all things” includes the support for the five aggregates, the faculties, the objects, the elements, the sense-media, and the aggregations from dependent arising and when the five aggregates are cognized as empty, [57a1] the ancillaries of those [aggregates] should be recognized as the phenomenal marks of emptiness. For example,

⁴³ On this point see Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 158).

⁴⁴ Abbreviated citation from *Akṣayamatīrdeśa sūtra*. Also cited by Praśāstrasena (Lopez 1996, 158).

when cognizing the primary part of the body as empty, the secondary collections such as the hands and arms should be recognized as empty.⁴⁵

[*The Range of Wisdom*]

From this point onward the range of wisdom is indicated.

They are unproduced, unceased; they are not defiled, [57a2] they are not undefiled; they are without increase, they are without decrease.

When there is an existent afterward from a previous non-existent that is "production." When there is a later non-existent from a previous existent that is "cessation." For the inherent nature of the buddha, the realm of reality, this emptiness of the ultimate since beginningless time, [57a3] an ultimate endpoint has not been found. Production does not exist. Cessation does not exist. When an endpoint does not exist, an original beginning cannot be found. Production does not exist. Sentient beings, cycling within the five paths of being, and the collections for the inherent existent of a buddha do not exist. The suchness of unsurpassable perfectly [57a4] complete awakening does not become pure. The suchness of a body that has become impure and darkened is not diminished. Although becoming the Dharma-body (*dharmakāya*) it does not increase. Why is that? [The Dharma-body] is beyond thought and expression, not pervaded by limits.⁴⁶ [57a5]

Therefore, Śāriputra, in emptiness there is no form, there is no feeling, there is no perception, there is no conditioning factors, there is no consciousness.

As mentioned earlier, distributed to naming each of the five aggregates and indicated [57b1] as empty, again, concepts formulated from the mind, the five aggregates when emptiness are without any differentiation, as it is taught that the phenomenal marks that are imputed for form and so forth are understood not to be suitable because the phenomenal marks conceived for the name are not sought out. In this way, since the five aggregates are [57b2] empty of essence, beyond name, transformation, and so forth, and are without any differentiation, they are said to be non-existent because the phenomenal marks that are imputed on form and so forth do not exist.

⁴⁵ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 159).

⁴⁶ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā* (Lopez 1996, 159).

There is no eye, or ear, or nose, or tongue, or body, or mind;

This is the six faculties. Although six through depending on the five aggregates, [57b3] when the aggregates do not exist, the six faculties are also said not to exist since they are not other than the five aggregates.

no form, no sound, no smell, no taste, no tactile sensation, no object of mind;

These are the six sense objects. Although six external sense objects, they are merely false conceptions like a city of [57b4] gandharvas, a sky-flower, a reflection in a mirror, a dream. The mind apprehends them as existent due to being affected by the ignorance of sentient beings initiating karmic consequences and achieving conditioned effects. Ultimately, since they are empty of essence, they do not exist. [57b5]

There is no eye-element up to no mind-element;

These are the eighteen elements. Since the six inner faculties do not exist, the basis of consciousness does not exist. Since the six outer objects do not exist, a place for consciousness does not exist. Since that alone is not established, [58a1] the six [types of] consciousnesses also do not exist. Therefore, the eighteen elements do not exist.

Knowledge does not exist, ignorance does not exist, the elimination of knowledge does not exist, the elimination of ignorance does not exist, and so on up to no aging and death and no elimination [58a2] of aging and death.

This is the range of entering to the vehicle of the pratyekabuddha. Teaching from ignorance up until aging and death, briefly stated, are the karmic formations due to the condition of ignorance.

Likewise, they are due to the condition of consciousness, from name and form [58a3] up through tactile sensation, feeling, craving, appropriation, becoming, birth, aging, and death. "Ignorance" arises from self-grasping. Self-grasping arises from an entity that does not exist. Accordingly, since an entity does not exist, for example, [58a4] long lasting black darkness will not exist for a single moment with the single occurrence of a lamp, an entity which does not exist will not appear. In a similar way, the thick darkness of ignorance of sentient beings since beginningless time will not exist for a single moment by investigation with the lamp of wisdom. [58a5] An entity which does not exist will not appear. "Knowledge" is eliminated as merely the

designation for the opposite of ignorance. Since ignorance does not exist, the name of knowledge is also not established, such that “*Knowledge does not exist, the elimination of ignorance does not exist.*” Since ignorance does not exist with an essence, ignorance [58b1] does not exist. Since an entity which does not exist does not appear to be seen, elimination also does not exist. With respect to that, as it occurs from the *sūtras*,

“How is dependent arising seen? Without life, free of life, just as it is, unerring, unborn, unarisen, not made, [58b2] unconditioned, unobstructed, peaceful, empty, seen as non-existent. One who sees in a manner like this, that dharmas are without life up through to empty and non-existent, sees the unsurpassable, the Dharma-body, the Buddha, understanding the higher knowledge.”⁴⁷

Likewise, there is no suffering, origin, cessation, or path;

This is the range of entering to the vehicle of the śrāvaka and the “four truths.” Truth has three aspects: the mundane, supermundane, [58b4] and the ultimate nobles’ truth. Mundane truth is the five aggregates viewed as the origin [of suffering] and aging and death is understood as suffering. The supermundane truth is cessation for the arising [of suffering] and the eliminators of the path for suffering. [58b5] The supermundane ultimate truth is the five aggregates known as unproduced, the knowledge of suffering. That which destroys craving is the knowledge of arising. The realization that ignorance and its underlying latencies do not intrinsically exist [59a1] is the knowledge of cessation. Through cognizing phenomena as sameness⁴⁸ one does not impute at any time [and this] is the knowledge of the truth of the Noble path. In this way, as all of the truths ultimately do not have inherent existence they are non-existent. With respect to that, as it occurs from the *sūtras*, [59a2]

⁴⁷ Cf. *Śālistambasūtra* (Schoening 1995, 240; Sanskrit citation slightly differs Schoening 1995, volume 2, 702, citing *Bodhicaryāvatāra-pañjikā*): *tatra katham pratityasamutpādam paśyati? ihoktam bhagavatā—ya imam pratityasamutpādam satatasamitam nirjivam yathāvad aviparitam ajivam ajātam abhūtam akṛtam asaṃskṛtam apratigham anālabanaṃ śivam abhayam anāhāryam avyayam avyupaśamasvabhāvam paśyati, sa dharmam paśyati / yas tu evam satatasamitam nirjivam—ity ādi pūvavat yāvat—avyupaśamasvabhāvam paśyati, so ’nuttaradharmasārīram buddham paśyati / āryadharmābhisamaye samyagjñānopanayenaiva / |.*

⁴⁸ A bodhisattva embodying qualities of sameness (*mnyam pa nyid, samatā*) in relation to the realm of reality (*dharmadhātu*) is an important doctrine which occurs in a number of Mahāyāna sūtras and is important concept for proponents of *śūnyatā* (Demiéville, 1937:270-6).

“Who is a bodhisattva skilled in the truths? These aggregates are suffering. The understanding exactly how [the aggregates] are empty of the phenomenal marks of suffering is called the noble truth. The cause of craving and the cause of wrong views of the five aggregates, [59a3] that which does not grasp and does not superimpose these causes of craving and views is called the noble truth of origin. The knowledge that the aggregates do not arise at an earlier point, do not depart at a later point, and are changeless in the present is called the noble truth of cessation. [59a4] That which is placed in the equipoise on the non-dual pristine awareness while understanding that the four truths are emptiness is called the noble truth of the path.”⁴⁹

there is no attainment, and even no non-attainment.

This is the sphere of one who has entered the great vehicle [59a5] of the bodhisattva. “Attainment” is the attainment from what did not exist before. If attainment exists, it is also empty. Since if a result exists, it will also disintegrate, the suchness of the buddha that equally exists in [59b1] all sentient beings is not empty in the beginning, it is also not attained in the end. Even the zealous application on the bodhisattva stages is merely eliminating the gradual purification of the latencies of ignorance on the *ālayavijñāna*. Purifying the latencies of ignorance is like [attaining] the mirror-like wisdom of a buddha.⁵⁰ [59b2] Since in the realm of reality (*dharmadhātu*) there is nothing at all designated as “attainment or nonattainment,” the text states “*There is no attainment, and even no non-attainment.*” A sūtra says,

“not practicing in any phenomenal marks is the practice of the perfection of wisdom. [59b3] To have no attainment whatsoever is to attain unsurpassable, perfectly complete awakening.”⁵¹

⁴⁹ Cited from *Akṣayamatirdeśa sūtra* (slightly differs from Braarvig 1993, vol. 1, 266-68). Compare Praśāstrasena’s *Āryaprajñāpāramitāhṛdayaṭīkā*, Lopez 1996, 161.

⁵⁰ The mirror-like wisdom (*ādarśajñāna*, *me long lta bu’i ye shes*) is one of the five wisdoms (*ye shes lnga ≈ pañcājñāna*) that are facets of perfect awakening often affiliated with Yogācāra traditions. The other four wisdoms are (1) the wisdom of the realm of reality (*dharmadhātu-jñāna*), (2) the wisdom of equality (*samatā-jñāna*), (4) the wisdom of specific knowledge (*pratyavekṣaṇajñāna*), and (5) the wisdom of accomplishing what was to be done (*krtyānuṣṭhānajñāna*). The mirror-like wisdom is considered a transformation of the *ālayavijñāna* reflecting like a great mirror.

⁵¹ Praśāstrasena’s *Āryaprajñāpāramitāhṛdayaṭīkā* (302a) quotes the citation as from the *Saptaśatikāprajñāpāramitā* (“Perfection of Wisdom in 700 Lines”) with slight differences (underlined): *de bas na shes rab kyi pha rol tu phyin pa bdun brgya pa las kyang // mtshan ma thams cad la mi spyod pa de ni shes rab kyi pha rol tu phyin pa la spyod pa’o // ci yang thob pa med pa ni bla na med pa’i byang chub thob pa’o zhes gsungs so.* Cf. Lopez 1996, 161-2. Untraceable in extant Kangyurs.

As a bodhisattva abides in, and practices, the Perfection of Wisdom, the practicing mind also does not exist.

Stating “to abide in the perfection of wisdom” [59b4] is not to abide in any phenomenal marks whatsoever. “To practice” means the mind does not practice anything whatsoever. Accordingly, by not practicing, “practice does not exist.” When the phenomenal marks of the mind not practicing occur, [59b5] since the mind which is transformed in practice does not seek out the phenomenal marks that are imputed, the “not practicing mind also does not exist.”

[The Virtuous Qualities of Wisdom]

From this point forward are the virtuous qualities of wisdom.

Accordingly, when abiding in the non-existent, one completely passes beyond error and there is liberation: [60a1] Nirvāṇa

In this way, “when abiding in the non-existent,” any phenomenal marks whatsoever do not exist.

“to completely pass beyond error”: “error” is to see various aspects of nonexistent external sensory objects [60a2] due to the latencies of ignorance on the *ālayavijñāna*. In this regard, the lamp of wisdom simultaneously makes non-existent the darkness of the latencies of ignorance and all phenomenal marks are seen in the perspective of space. “Liberation” [60a3] is liberation from the illusory birth and death of the three realms. As for *nirvāṇa* (“passing beyond sorrow”): ignorance is the basis of pain and sorrow and ignorance initiates karmic formations. Karmic formations arise from the three poisons. As the perfection of wisdom [60a4] instantly clears away⁵² the painful darkness of ignorance, karmic formations do not occur. Since karmic formations do not occur, one passes beyond the pain and sorrow of the three poisons, thus it is called “*nirvāṇa*” (Tib. literally, “passing beyond sorrow”).

[The Fruition of Wisdom]

From this point forward is the fruition of wisdom.

All the buddhas [60a5] who abide in the three times, by relying on the perfection of wisdom...

⁵² I have emended the translation “clears away” (*bsal ba; parihāra*) against all exemplars reading “seeks out” (*btsal ba*).

“*In the three times*” refers to the past, present, and future. *Buddhas* (Tib. *sangs rgyas*, “awakened-expansively”): [60b1] since they have attained the eye of pristine awareness free from the contamination of the cyclic existence of the three realms, they are “awakened” (*sangs pa*). Extensive signifies becoming the Dharma-body and the immeasurable wisdom, pristine awareness, *dhāraṇī*, and meditative concentration. As they are an excellent abundance of virtuous qualities they are called expansive (Tib. *rgyas*).⁵³ [60b2] “*All*” signifies the buddhas throughout the three times. Relying on the perfection of wisdom: they abide in the absence of all phenomenal marks. The buddhas of the three times are alike in arising from the perfection of wisdom. [60b3]

Completely awakened in unsurpassed, perfectly complete enlightenment.

“*Unsurpassed*” signifies that there is nothing above that. “*Perfectly complete*” signifies the total final limit of all activities in knowledge. [60b4] “*Awakening*” signifies realizing the ultimate suchness. Total enlightenment signifies not unlike the aspect of past buddhas by totally abandoning the latencies of consciousness [60b5] and refers to similar virtuous qualities.

[*The dhāraṇī of wisdom*]⁵⁴

From this point forward is the *dhāraṇī* of wisdom.

Therefore, one should know...

⁵³ Kamalaśīla’s commentary at this point provides a semantic elucidation (*nirukti*) on the Indo-Tibetan translation of the term *buddha* (Tib. *sangs rgyas*) as “awakened” (*sangs pa*) and “expansive” (*rgyas pa*). Two traditional Sanskrit glosses are also found in Yaśomitra’s *Abhidharmakośavyākhyā* (Wogihara, 1932, 2.31-33 to 3; Tōh. no. 4092), not preserved in Chinese. The gloss is also found in the *Sgra sbyor bam po gnyis pa* which was finalized after Kamalaśīla’s life. Yaśomitra’s gloss reads, “...Buddha is because his mind (*buddhi*) has expanded like a lotus that has expanded (*vibuddha*). Alternatively, ‘buddha’ is in the sense of the twofold sleep of ignorance having vanished; the meaning is ‘awakened’ like a man who has awakened [from sleep] (*prabuddha*). (...*buddha iti...buddher vikasanād buddhaḥ. vibuddha ity arthaḥ. vibuddhaṃ padmam iti yathā. atha yāvidyānidrādvayāpagamād buddhaḥ prabuddha ity arthaḥ. prabuddhapuruṣa iti yathā*). See Simonsson (1957, 265–266), Beyer (1992, 143-144), Scherrer-Schaub (2002, 328), and Braarvig (2018, 433) for the gloss of “buddha” in the *Sgra sbyor bam po gnyis pa*.

⁵⁴ All three Indian commentaries of Kamalaśīla, Praśāstrasena, and Jñānamitra have this topic heading of *dhāraṇī*, see Appendix 6. On the idea that the *Heart of Wisdom* as a whole was treated as a *dhāraṇī* see Kamalaśīla’s comments below and Silk (2021).

Stating “*Therefore, one should know..*” means this perfection of wisdom should be known to act as a cause of reaching buddhahood. [61a1]

The mantra of the great perfection of wisdom.

Since it removes the latencies of inner consciousness it is a mantra of greatness.

The mantra of great knowledge. The unsurpassed mantra. The mantra equal to the unequaled. [61a2] The mantra that pacifies all suffering.⁵⁵

By understanding all external phenomenal marks as essentially non-existent, it is the mantra of great knowledge. Accordingly, since it removes internal and external phenomenal marks it is the [61a3] unsurpassed mantra. Because it brings about the fruition of buddhahood, it is the mantra equal to the unequaled. Since it fulfills the welfare of all sentient beings, it is the mantra that pacifies all suffering.

Since it is true and not false, [61a4] the mantra of the perfection of wisdom is spoken. tadyathā gate gate pāragate pārasaṃgate bodhi svāhā

“*True and not false*”: as it is not spoken with words, it is verbally true. As it is not agitated [61a5] by the body it is physically true. As thinking of the mind does not exist, it is mentally true. As verbal speech does not exist it is wishless. As bodily agitation does not exist it is signless. As thinking of the mind does not exist it is emptiness. It does not contradict the [61b] three doors of liberation of the Noble ones. Since the perfection of wisdom removes all phenomenal marks of the mind, it is true and not false. This mantra of the perfection of wisdom serves as the cause of mundane and supermundane merit.⁵⁶ [61b2] Mundane merit is able to protect and pacify formidable afflictions due to sickness and all harmful spirits and demons. Supermundane merit, when relying on the text of this *dhāraṇī* [61b3] serves as a cause of wisdom and

⁵⁵ Watanabe (2016, 27-31) in his discussion of the characteristics of the *Prajñāpāramitā-hṛdaya* mantra explains that the “five epithets are a characteristic limited to the Sanskrit text of the longer version...” and that “the Tibetan translations have four epithets, without the first...” That is not the case in the present example of Kamalaśīla's commentary to the Short recension preserved in Tibetan.

⁵⁶ For comparable Indian Buddhist understandings of *mantras* and the efficacy see Eltchinger 2001, 2008, 2017.

pristine awareness.⁵⁷

The Commentary on the Heart of the Perfection of Wisdom is completed.

The Ācārya Kamalaśīla was the one who explained this commentary.

Description of Dunhuang Manuscripts and Fragments for the Edition

The following edition of the Tibetan Dunhuang version of Kamalaśīla's *Prajñāpāramitāhṛdayavṛtti* is based on digital images of exemplars available from the International Dunhuang Project (IDP) and Bibliothèque nationale de France Gallica (BnF). The Dunhuang exemplars consist of one nearly complete version (IOL Tib J 122 = **M**) and three fragments of the commentary, including IOL Tib J 125 (= **M**₂), as well as previously unidentified fragments Pelliot Tibétain 495 (= **M**₃) and Pelliot Tibétain 496 (= **M**₄). Details regarding these editions and exemplars are briefly described in the following paragraphs.

M = IOL Tib J 122 is the base text for the following edition. The manuscript is described in La Vallée Poussin (1962:47-48, entry number 122) as the *Shes rab kyi pha rol tu phyin pa'i snying po bshad pa* (*Prajñāpāramitā-hṛdaya-vṛtti*) in *pothī* format, 52.5 cm x 6.7 cm, with folios numbered *ka* 52 to 61. The numbering of pages are given as "*ka nga gnyis*" reflecting a mid-range chronological style of page numbering based on Scherrer-Schaub's manuscript typology (2002). The opening *siddham* (*mgo yig*) marker at the beginning of each folio reflects a pre-9th century style (Apple 2021, 10-11). I have kept the numbering of this text in the edition for each line beginning at 52a1 through to 61b3. The text is in hand written printed script (*dbu can*) with five lines per a folio side. The root text of the *Heart of Wisdom* ("mūla") is in red ink while the commentary is in black ink. I have indicated the root text in bold print in both the English translation and Tibetan edition. The text is incomplete at the beginning while the colophon contains the title only with a second hand written note in *dbu med* stating that "this commentary (*'grel pa 'di*) is the work of the Ācārya Kamalaśīla."

I note that **IOL Tib J 124**, which is also a fragment manuscript copy

⁵⁷ Compare Praśāstrasena, *Prajñāpāramitāhṛdayaṭīkā*, 303b3-4: shes rab kyi pha rol tu phyin pa'i sngags 'di ni / 'jig rten dang 'jig rten las 'das pa'i bsod nams kyi rgyur 'gyur te / 'jig rten pa'i bsod nams ni don gyis nyon mongs pa dang / bdud dang / bgegs kyis mi tshugs shing bsrung nus pa'o / / 'jig rten las 'das pa'i bsod nams ni gzungs 'di la brten pas shes rab dang ye shes kyi rgyur 'gyur ba'o / /; Lopez 1996, 164.

of Kamalaśīla's commentary is currently unavailable for viewing on the IDP website, and is described by La Vallée Poussin (1962) as belonging to the same recension as IOL Tib J 122.

M₂ = IOL Tib J 125. The manuscript fragment is described in La Vallée Poussin (1962, number 125). The fragment is in *pothī* format and is one folio in length, numbered on the verso with the number *gsum*, and has five lines on the front side and four lines on the back side in dark ink. The images are in inverse order on the IDP website, but I have numbered the folio lines beginning with 3a1 in the edition.

M₃ = Pelliot Tibétain 495 is briefly described in Lalou (1939, 116) as consisting of

1 roll (19 x2m820) written in strips; 96 centimeters are written upside down with a Chinese text composed of two pieces glued head to tail and mutilated. The manuscript is complete with only the beginning slightly mutilated. However, the slightly mutilated beginning that is missing on the first line of first strip of the roll would have contained the phrase "*rgya gar skyad du*" ("In the Indian language..."). I have numbered the roll by the image and line number as the photos appear on the BnF web site. For example M3 1.5 means the first image, line 5. The Tibetan appears on the first eleven images with twelve lines per image of the roll.

M₄ = Pelliot Tibétain 496 is briefly described in Lalou (1939, 116) as a *Prajñāpāramitā-hṛdaya* commentary written by Dpal gyi sgron ma. As mentioned, after line by line analysis and comparison with the other manuscripts, Dpal gyi sgron ma is a name of a scribe. The beginning is missing. The manuscript ends with: "*'phags pa shes rab kyi pha rol tu phyin pa'i snying po 'grel pa rdzogs so /: / .../ //*" written by Dpal-gyi-sgron ma, this is an excellent model." The colophon is followed by a small drawing representing a 5-storey stupa surmounted by a dome and a mast. The manuscript is 1 roll (23 4m02) written in strips of which the beginning first "strip" is missing. The manuscript is illustrated and according to Lalou contains the original stick for the roll viewable as the first image on the BnF web site. However, I have numbered the Tibetan text M4 1.1 beginning with the first image of viewable text.

I have edited the text with the best readings provided by all the current textual witnesses. **M** and **M₂** are in *pothī* format and may originate from Central Tibet. Notably, **M** begins at folio number 52 and must have been part of a larger volume. **M₃** and **M₄** are on roll paper strips produced in Dunhuang. **M₃** contains a number of superfluous readings which I have documented in the footnotes. The commentary is

transcribed in normal print. I have used bold print for words

which appear in the commentary with red ink in IOL J 122 that correspond with the root text of the *Heart of Wisdom*. I have also used bold print for red punctuation marks that have been written by the scribe. I have included bracketed section titles in English in bold print for cross-referencing with the translation.

In the edition I have not marked minor differences in punctuation, differences in *gyi*, differences in reverse *gi gu*, or the spelling of *da drag*.

Symbols used in the Transliteration

The Roman transliteration of Tibetan follows the Wylie System proposed in Wylie

(1959), with the following modifications:

I	reversed <i>gi-gu</i>
a', i', u', e', o'	long vowels (ā, ī, ū, ē, ō) expressed by subfixed a-chung
\$	page initial sign head <i>mgo-yig</i>
:	<i>tsheg</i> written with two dots
§	Section marker indicated by scribe
abc	letters crossed-out by copyist
abc	Insertions: letter, word, or phrase written below the line
[abc]	xxx Scribal notation written above the line
[#a#]	Page and line number
{abc}	Written page number on left edge of folio
○	String hole

Tibetan Edition

/ bod skad du shes rab kyI snying po bshad pa /⁵⁸

52A

{ka nga gnyis} [52a1] \$ / / / yang dag chos sku mtha' yas bsam myI khyab las⁵⁹ / / / sems can bsod nams⁶⁰ rgyu dang rkyen du ldan ba'i phyir / / / thams cad mkhyend pa nyon mongs sdug bsngal sgrol gyi mkhan // // chos dbyIngs gsang ba⁶¹ dpag myed smra brjod 'das

⁵⁸ M3 (Pelliot Tibétain 495) begins with the title. The preceding Sanskrit title at the beginning, as noted by Lalou 1939, has been "gnawed away."

⁵⁹ *bsam gyIs myi khyab las*] M3; *bsam gyIs myi khyab* M, M4.

⁶⁰ *sems can bsod nams*] M3; omit. *sems can bsod nams* M, M4.

⁶¹ M3 omit *gsang ba*.

pa las /// / khams gsum ma rIḡ⁶² bslad pa'I mun pa brtsal ba'i phyir
 / / / [52a2] shes rab zab mo dug gsum sbyong ba'I sman gyi mchog
 // // de ltar myI dang chos ldan bas //// bdag dang gzhan don phun
 sum tshogs par mdzad // // sems can 'khor ba'I skyabs myed la⁶³ //
 // mgon po dpal zhIng yon 'bul rigs pa'I gtso // // de la ngag yId lus
 [52a3] kyIs gus par phyag 'tsal te //// bstod cing yon tan dge brjod
 nas //// bde gshegs sangs rgyas ○ byIn rlabs dang // // bdag gIs thos
 bsgoms cI mchis pas⁶⁴ // // sems can phal gyI don phyir du⁶⁵ // //
 shes rab snying po dgrol zhIng bshad par bgyi // // [52a4] ^(M3.1.5) mdo
 sde 'dI bshad pa la don rnam pa bdun gyis gsal bar bya ste / shes rab
 kyI mying dang // shes rab la 'jug pa dang // shes rab kyI mtshan nyId
 dang // shes rab kyI spyod yul dang // shes rab kyI yon tan dang //
 shes rab kyI 'bras bu dang // shes rab kyI gzungs so /

[The Name of Wisdom]

// / 'dI ni shes [52a5] rab kyI mying ste / myIng myed na dngos po
 rig par myI rung bas dngos po la dmyigs pa'I phyir mying smos so /

/ 'phags pa shes rab kyI pha rol du phyInd pa'i snyIng po'o /

/ shes pa rnam pa gsum ste / 'jig rten dang / 'jIḡ rten las 'das pa
 dang / bla na myed pa'I

[52b1] shes pa'o / / 'jIḡ rten gyI shes pa nI bslad pa ste / myi rtag
 pa la rtag pa dang / myI gtsang ba la gtsang ba dang / sdug bsngal la
 bde ba dang / bdag myed pa la bdag du shes pa'o // / 'jIḡ rten las 'das
 pa nI / nyan thos gang zag la bdag myed par shes pa ste / 'dus byas
 [52b2] myi rtag pa dang / 'dus byas sdug bsngal ba dang / ⁶⁶zhI ba
 mya ngan las 'das par shes pa'o // / bla na myed pa'I shes pa nI / de
 bzhIn gshegs pas gang zag dang / chos la bdag myed par mkhyen pa
 ste / mtshan ma myed pa dang / smon pa myed pa dang / stong pa
 nyId du mkhyen [52b3] pa'o / ⁶⁷ / shes pa 'di ni bla na myed pa'I shes
 pa la bya'o / // 'phag pa zhes bya ba nI / shes pa 'dIs ○ mya ngan
 dang / sdug bsngal las rIng du bral ba'o // / rab ces bya ba nI 'jIḡ rten
 dang / 'jIḡ rten las 'das pa'I mchog gI shes pa ste / bla na myed pas
 rab bo // [52b4] pha rol du phyIn pa zhes bya ba nI / skye zhIng 'jig

⁶² M3 omit *ma rIḡ*.

⁶³ M3 *mgon skyabs byed pa la*.

⁶⁴ M3 *nan tan ci mchis pas*.

⁶⁵ M3 / *sems can phal las bstan pa'I don phyIr* [...].

⁶⁶ M3 adds *chos bdag myed pa' dang* / .

⁶⁷ M3 inserts punctuation marks : : .

pa nI tshu rol⁶⁸ / mya ngan las 'das pa nI pha rol / bar na⁶⁹ sems can
 'khor ba'I klung gI ded pa rnams⁷⁰ / _(M2 3a1)⁷¹ shes rab 'dis gru dang /
 gzIngs byas te⁷² / mya ngan las 'das pa'I 'gram du phyung bas pha rol
 du phyInd pa'o / // snyIng po zhes [52b5] bya ba nI shes rab kyI pha
 rol du phyInd pa chen po le'u 'bum pa'I mdo kun 'di'i nang du 'dus
_(M3 2.1) pas snyIng po zhes kyang bya⁷³ / / gcig du na de bzhIn gshegs
 pas bstan pa'I nang na don dam pa shes rab kyI ph rol du phyInd pa
 'di mchog tu gsung pas snyIng po zhes kyang bya'o ///⁷⁴

53A

{ *Ka nga gsum* } [53a1] \$ // **thams cad mkhyen pa la phyag 'tsal lo** / ⁷⁵
₇₆

thams cad mkhyen pa nI / kun rdzob dang / don dam pa'I chos⁷⁷
 gnyIs ma lus par mkhyen te⁷⁸ / de la don dam pa mkhyen pa nI⁷⁹ chos
 kyI sku'I spyod yul te / rnam par myi rtog pa'I ye shes kyIs / shes bya
 la rnam par _(M2 3b1)⁸⁰ myI rtogs pa 'I ye shes [53a2] kyI shes bya la rnam
 par myI rtog pa⁸¹ / nam ka'I ngos bzhIn te / bdag gI don phun sum
 tshogs pa'o / / kun rdzob kyI thams cad mkhyen pa nI / sprul pa'I
 sku'I spyod yul te / phyIs thob pa'i ye shes kyIs chos so chog la sgyu
 ma dang / smyIg rgyu ba ltar mthong ba ste / sems can gyI [53a3] don
 phun sum tshogs pa'o / / 'di nI sangs rgyas bcom ldan _(M3 2.5) 'das /
 chos kyI bdag po ston pa⁸² la bya ste / ○ 'jlg rten las 'das pa'I sman
 yIn bas nI btsun / dug gsum gyI sman byIn bas nI drIn che ste / de
 ltar btsun zhIng drIn che ba la / rje dang / dad pas bya ba'I phyir thog
 mar [53a4] phyag byas⁸³ nas / de nas bstan pa'I chos bzlas'o⁸⁴ / / : /

⁶⁸ M3 *skye shI'i sdug bsngal gyi tsu rol* /.

⁶⁹ M3 omit *bar na*.

⁷⁰ M3 *sems can 'khor ba'I 'od pas ded pa'i rnams ni bar na ste* /.

⁷¹ M2 (IOL Tib J 125) begins at this point.

⁷² M2 *ste*.

⁷³ M3 *bya'o* /.

⁷⁴ M3 inserts punctuation marks : : .

⁷⁵ M3 inserts punctuation marks : : .

⁷⁶ M3 / *de la 'dI skad ces bya'o* /.

⁷⁷ M3 *kun rdzob dang don dam pa*.

⁷⁸ M3 *ste*.

⁷⁹ M3 *don dam pa'i mkhyen pas ni*.

⁸⁰ M2 (IOL Tib J 125), 3b1 begins at this point.

⁸¹ M (IOL Tib J 122) has a red line over the strikethrough transcription.

⁸² *chos kyI bdag po ston pa*; M3 *ston pa'i mkhan po* .

⁸³ M2 (IOL Tib J 125) ends at this point and has different punctuation: / *rje dang dad pas bya ba'I phyir / thog mar phyag byas...* .

⁸⁴ *bstan pa'I chos bzlas'o*; M3 *bstan pa'i phyi chos bsblabs so* .

[*The Engaging with Wisdom*]

/ 'dI man cad nI⁸⁵ shes rab la 'jug pa'ste / /⁸⁶

'dI ltar 'phags pa kun du⁸⁷ spyan ras gzIgs kyI dbang po / /⁸⁸

shes rab kyI pha rol tu phyInd pa 'dI bshad pa'I tshe / 'khor brgya stong⁸⁹ grang myed par 'dus pa'I [53a5] nang na byang cub sems dpa' 'dI mchog gtso bo yin bas de la dmyigs te bshad do⁹⁰ /// 'dI ltar zhes bya ba nI 'og nas 'byung ba'I chos rnam ltar ro / / 'phags pa nI mya ngan dang sdug bsngal las 'das pa'o⁹¹ ⁹²_(M4 1.1) /// kun du spyan ras gzIgs nI myi dmyigs pa'I thugs rjes sems [53b1] cad thams cad la skyob par mdzad pa'o⁹³ / / dbang po nI ^(M3 2.10) sems can sdug bsngal las 'dren pa'I⁹⁴ rang dbang yod pa'o⁹⁵ /

⁹⁶§ / byang cub sems dpa'⁹⁷ shes rab kyI ph rol tu phyInd pa zab mo spyad pa spyod pa'I tshe / /⁹⁸

byang cub ces bya ba nI chos kyI dbyIngs de bzhIn yang dag [53b2] pa'I mtha'o⁹⁹ / / / sems dpa' zhes bya ba nI de la 'jug cing rtsal ba¹⁰⁰ ste / don de lta bu zab mo¹⁰¹ la mos shIng sems bskyed pas sems dpa' zhes bya'o / / / shes rab la rnam pa gsum ste / Inga phung gI rgya mo gcod pas shes rab kyI ral gyI zhes kyang bya¹⁰² / sdug bsngal gyI phung po 'jom bas [53b3] shes rab kyI rdo rje zhes kyang bya¹⁰³ / ma rIlg pa'I mun pa sel bas na¹⁰⁴ ^(M3 3.1) shes rab kyI sgron ma zhes kyang

⁸⁵ M3 omit *ni*.

⁸⁶ M3 inserts punctuation marks : : .

⁸⁷ M3 *kun du 'phags pa'*.

⁸⁸ M3 / 'dI skad ces bya'o / .

⁸⁹ brgya stong ; M3 *mang po*.

⁹⁰ de la dmyigs te bshad do] M ; / *sangs rgyas kyI mthus / / sha ri bu bdag dang / gzhan gyis the tsom brtsal ba'i phyir / de la 'dI dris so / M3*.

⁹¹ mya ngan dang sdug bsngal las 'das pa'o] M; *bsgribs pa rnam gnyis las / 'phags pa'o / M3*.

⁹² M4 begins at this point.

⁹³ skyob par mdzad pa'o] M, M4; *skyabs mdzad pa'o* M3.

⁹⁴ 'dren pa'I] M M3; 'dren pa la M4.

⁹⁵ rang dbang yod pa'o] M, M4; M3 *rab / dbang yod pa'o*.

⁹⁶ M3 inserts punctuation marks : : .

⁹⁷ byang cub sems dpa'] M; byang cub sems dpa's M3; byang cub sems pa M4.

⁹⁸ M3 / 'dI skad ces bya'o /

⁹⁹ yang dag pa'I mtha'o /] M3, M4; yang dag pa / yang dag pa'I mtho'o] M.

¹⁰⁰ de la 'jug cing rtsal ba] M; de la 'jug cing rtsol ba M4; 'di la rtsol ba ste / M3.

¹⁰¹ M3 omit *zab mo*.

¹⁰² M3 *bya'*.

¹⁰³ M3 *bya'*.

¹⁰⁴ sel bas na /] M3 M4; *stseld pas M*.

bya ste / mdor na¹⁰⁵ ○ rnam pa thams cad du myI rtog pa'I shes rab
 gyIs mtshan ma thams cad stong par mthong ba la bya'o¹⁰⁶ / // pha rol
 du phyIn pa la rnam pa gsum ste / 'jIlg rten dang / 'jig [53b4] rten las
 'das pa dang / 'jIlg rten las 'das pa'[i] dam pa'I pha rol du phyIn pa¹⁰⁷
 ste¹⁰⁸ / 'jIlg rten¹⁰⁹ gyI pha rol du phyin pa nI lam rgyud gsum gyI sdug
 bsngal las bzlog pa'o / / 'jIlg rten las 'das pa'I pha rol du phyIn pa nI
 skye zhIng 'khor ba las bzlog ste / zhi ba phyogs gcig pa'I [53b5] mya
 ngan las 'da' ba'o¹¹⁰ / / 'jIlg sten las 'das pa (M4.2.1) dam pa'I pha rol du
 phyIn pa¹¹¹ nI / khams gsum rmyI lam dang 'dra bas mya ngan 'da'
 ba yang myI tshol / sems can sgyu ma yIn bas 'bras bu sangs rgyas
 kyang¹¹² myI sgrub ste / chos so chog ngo bo nyId kyIs mya ngan las
 'das pas myI gnas pa'I

54A

{ka nga bzhi}[54a1] \$ / / mya ngan las 'das pa'o / // (M3.3.5) zab mo
 zhes bya ba nI bsam ba'I gnas myed pas¹¹³ nI sems kyIs myI rtogs /
 tshig gI lam chad pas nI tshIlg gIs myI dmyigs ste / sems dang / ngag¹¹⁴
 gI spyod yul las 'das pa'o¹¹⁵ / // spyad pa zhes bya ba nI / chos te /
 shes rab kyI pha rol du phyIn pa'o / // [54a2] spyod pa nI gang zag
 ste¹¹⁶ / byang cub sems dpa'o / // tshe zhes bya ba nI de'I dus la
 bya'o¹¹⁷ /

¹¹⁸§ / rnam par bltas na lnga phung de dag ngo bo nyid kyis stong
 par mthong ngo / ¹¹⁹ ¹²⁰

¹⁰⁵ M3 omit *na*.

¹⁰⁶ mtshan ma thams cad stong par mthong ba la bya'o] M, M4; *shes byas thams cad stong pa'r shes pa la bya'o* / M3

¹⁰⁷ dam pa'I pha rol du phyIn pa] M, M3; don dam pa'I pha rol du phyIn pa M4.

¹⁰⁸ ste; M3 pa'o.

¹⁰⁹ M3 'jig +rten.

¹¹⁰ M3 'da's pa'o.

¹¹¹ dam pa'I pha rol du phyIn pa] M, M3; don dam pa'I pha rol du phyIn pa M4.

¹¹² 'bras bu sangs rgyas kyang] M; sangs rgyas kyI 'bras bu'ang M3; sangs rgyas su yang M4.

¹¹³ bsam ba'I gnas myed pas] M, M4; M3 sems kyI gna's myed pas.

¹¹⁴ ngag] M, M3; gang zag M4.

¹¹⁵ 'das pa'o] M, M4; 'da's pa'o M3.

¹¹⁶ gang zag ste] M, M4; myed de M3.

¹¹⁷ de'I dus la bya'o] M; dus de'i tshe la bya'o M4; *mying dang chos su ldan ba ste / dus gcIlg du mthun ba'I tse'o* M3.

¹¹⁸ M3 inserts punctuation marks : : .

¹¹⁹ M3 inserts punctuation marks : : .

¹²⁰ M3 / de la 'dI skad ces bya'o / .

/ lta ba¹²¹ la nram pa gsum ste / ma rabs dang / mu stegs can gyI
 lta ba dang // nyan thos dang / rang sangs rgyas kyI lta ba dang //
 [54a3] byang cub sems dpa' dang / de bzhIn gshegs pa'I lta ba'o //
 lnga phung de dag¹²² la ma rabs dang / mu stegs can gyI ○ sha'I smyig
 gIs nI¹²³ bdag dang¹²⁴ / sems can dang / srog du mthong ngo // nyan
 thos dang / rang sangs rgyas kyI 'phrul gyI myig gIs nI kun 'byung
 ba¹²⁵ dang / sdug bsngal du mthong ngo // [54a4] byang cub sems
 dpa' dang / sangs rgyas kyI spyang gyis nI stong pa nyId du gzigs so /
 /¹²⁶ ma rabs kyl lta bas nI skye shi'i (M3 3.10) rgyur 'gyur / nyan thos kyi
 lta bas¹²⁷ nI mya ngan las 'da' ba'I mthar ltung¹²⁸ / byang cub sems
 dpa'I lta bas¹²⁹ nI mtha¹³⁰ gnyIs spangs so¹³¹ // stong pa la yang¹³²
 [54a5] nram pa gnyIs te / 'dus ma byas¹³³ nam mkha'¹³⁴ stong pa dang
 / don dam pa 'phags pa'I ye (M4 3.1) shes kyIs so so rang gIs rlg pa'i stong
 pa'o

[The Characteristic of Wisdom]

// § // ¹³⁵ dI man cad nI shes rab kyI mtshan nyId de / ¹³⁶

/ 'dI ni sha rI + 'I bu gzugs stong pa nyId de / stong pa nyId kyang
 gzugs so / ¹³⁷ ¹³⁸

/ 'dI ni shes bya ba nI / [54b1] phung po lnga ste / gzugs las tshogs
 pa'o // sha rI'i bu zhes bya ba nI / ma'I mying sha ri ka¹³⁹ zhes bya
 (M3 4.1) ba las dras¹⁴⁰ te / sha rI' bu zhes bya'o // mu steg can rgyu gu

¹²¹ lta ba] M3, M4; blta ba M.

¹²² de dag] M; de M4; om. de dag M3.

¹²³ M3 inserts / 'dus pa dang / sdug bsngal du mthong ngo / byang with editorial marks.

¹²⁴ bdag dang] M; bdag dang gang zag dang M3; sems can dang bdag dang M4.

¹²⁵ kun 'byung ba] M, M4; 'dus pa M3.

¹²⁶ M3 de la.

¹²⁷ lta bas] M, M4; lta ba M3.

¹²⁸ 'da' ba'I mthar ltung] M, M4; 'da's pa'I mur 'dzInd M3.

¹²⁹ byang cub sems dpa'I lta bas] M, M4; byang cub kyi lta ba M3.

¹³⁰ mtha] M, M4; mu M3.

¹³¹ spangs so] M3, M4; spong ngo M.

¹³² yang] M; omit yang M3, M4.

¹³³ M3 'du mas byas.

¹³⁴ nam mkha'; M3 nam ka.

¹³⁵ M3 'dI man cad dris pa'i mchog to /.

¹³⁶ M3 inserts punctuation marks : : .

¹³⁷ M3 inserts punctuation marks : : .

¹³⁸ M3 / de la 'dI skad ces bya'o /.

¹³⁹ sha ri ka] M3, M4; sha rI M.

¹⁴⁰ dras] M; drangs M3; / ma'I mying las dras M4.

can gyi chos la zhugs¹⁴¹ pa las / dam pa'I chos la phyogs nas / (M4 3.5)
 dge bar 'ongs shes bas pas / rab du byung nas¹⁴² skra dang / kha spu
 rang byI¹⁴³ [54b2] chos gos¹⁴⁴ kyang rang lus la gyon te¹⁴⁵ / dgra bcom
 ba'i 'bras bu mod la thob nas¹⁴⁶ / sangs rgyas pa'i nyan thos pa'I¹⁴⁷ slob
 ma'i nang na shes rab gyi mchog pas¹⁴⁸ chos dang snod du bstun¹⁴⁹ nas
 / de la dmyIgs nas¹⁵⁰ bshad pa'o¹⁵¹ / // gzugs shes bya ba nI sa chu
 mye rlung chen po¹⁵² bzhI'o / // [54b3] stong pa zhes bya ba nI don
 dam pa chos kyI dbyIngs stong pa'I mtshan nyId de / mtshan nyId de
 nI dmyigs su myed pa¹⁵³ / ○ grangs dang / bgrang ba las 'das pa / (M4
 3.10)¹⁵⁴gzung ba dang 'dzIn pa las bral ba / myI dmyigs pa¹⁵⁵ / de bzhIn
 nyId kyi mtshan nyId de¹⁵⁶ / chos so chog kyang¹⁵⁷ stong pa'I mtshan
 nyId du [54b4] ma 'dus pa myed de¹⁵⁸ / mtshan nyId myed pa'o / /
 sa chu mye rlung chen po bzhI yang mtshan nyId myed pa ste / dngos
 po myed pa / bdag myed pa / rje myed pa ste / rdul du gzhIgs nas
 stong par gyurd pa nI ma yIn gyI / rang bzhIn gyis stong bas gzugs
 stong pa nyId ces bya'o¹⁵⁹ / / (M3 4.5)gzugs [54b5] (M4 4.1)rang bzhIn gyIs¹⁶⁰
 stong bas de¹⁶¹ don dam pa'I stong pa¹⁶² ste / de las¹⁶³ don dam pa'I

¹⁴¹ rgyu gu can gyi chos la zhugs] M, M4; rgyu gu can chos la brtugl zhugs M3.

¹⁴² byung nas] M, M4; rdzogs te M3.

¹⁴³ kha spu rang byI] M, M4; sma ngar yang rang bya M3.

¹⁴⁴ gos] M, M3; dgos M4.

¹⁴⁵ rang lus la gyon te] M, M4; lus la rang gond ste M3.

¹⁴⁶ thob nas] M; thob pas M3; thogs nas M4.

¹⁴⁷ sangs rgyas pa'i nyan thos pa'I] M; sangs rgyas nyan thos kyi slob ma'I nang'as M3; sangs rgyas kyi nyan thos pa'i slob ma nang na M4.

¹⁴⁸ mchog pas] M, M3; mchod pas M4.

¹⁴⁹ bstun] M; bsdus M3; du bas sam M4.

¹⁵⁰ dmyIgs nas] M; dmyIgs te M4; bsngos te M3.

¹⁵¹ bshad pa'o] M; bshad do M3, M4.

¹⁵² chen po; M3 omit chen po.

¹⁵³ mtshan nyId de nI dmyigs su myed pa] M, M4; 'dI ni gnyIs su myed pa M3.

¹⁵⁴ M3 inserts: *bdag dang bdag tu lta ba las 'da's pa' /*.

¹⁵⁵ myI dmyigs pa] M, M4; myi gnyis pa de M3.

¹⁵⁶ de bzhIn nyId kyi mtshan nyId de] M, M4; de bzhIn ngo bo kyi mtshan nyId do M3.

¹⁵⁷ kyang; M3 omit kyang.

¹⁵⁸ stong pa'I mtshan nyId du ma 'dus pa myed de] M, M3; stong pa nyid du 'dus pa myed de M4.

¹⁵⁹ stong pa'I mtshan nyId du [54b4] ma 'dus pa myed de / mtshan nyId myed pa'o / / sa chu mye rlung chen po bzhI yang mtshan nyId myed pa ste / dngos po myed pa / bdag myed pa / rje myed pa ste / rdul du gzhIgs nas stong par gyurd pa nI ma yIn gyI / rang bzhIn gyis stong bas gzugs stong pa nyId ces bya'o; M3 stong pa nyi kyi stong pa bas gzugs stong pa nyid ces bya'o / .

¹⁶⁰ rang bzhIn gyIs] M; rang bzhIn M4; ngo bo nyid kyI M3.

¹⁶¹ stong bas de] M, M4; stong pa de M3.

¹⁶² don dam pa'I stong pa] M, M3; dam pa'i stong pa M4.

¹⁶³ de las] M, M4; de M3.

stong pa gzhan gud na myed pas¹⁶⁴ stong pa nyId kyang gzugs shes bya'o / / de la mdo sde las 'byung ba¹⁶⁵ / / byang cub sems dpa' chos kyI dbyIngs la 'jug pa'I¹⁶⁶ ye shes kyIs / chos kyI dbyIngs nI sa'I

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{*ka nga lnga*} [55a1] \$ / / khams yIn kyang sra ba nyId nI ma yIn no¹⁶⁷ / / chos kyI dbyings dang / nam mkha' dang¹⁶⁸ / chos thams cad dang / bdag gI khams (M4 4.5) de dag¹⁶⁹ nI mtshungs so / / cI'I phyir¹⁷⁰ zhe na¹⁷¹ / stong pa nyId du mtshungs pas na mtshungs shes bya'o +zhes sungso /

¹⁷²§ / **gzugs dang stong pa nyid kyang**¹⁷³ [55a2] **tha dad pa ma yIn / gzugs dang yang tha myI dad do** / ^{174/175}

de ltar gzugs kyI mtshan nyId stong pa dang¹⁷⁶ / don dam pa'i stong pa gnyIs kyang tha myI dad de / dbyer myed pa / bgrang ba las bral ba / rang bzhIn gyIs stong pa'I mtshan nyId du 'thun no¹⁷⁷ /

¹⁷⁸§ / **gag gzugs** [55a3] **pa de**¹⁷⁹ **stong pa nyId / gag stong pa nyId pa de gzugs te**¹⁸⁰ / ^{181/}

¹⁶⁴ gzhan gud na myed pas] M; gzhan gud na myed pas na M4; gclg gud na myed pas na M3.

¹⁶⁵ ba; M3 ba'.

¹⁶⁶ chos kyI dbyIngs la 'jug pa'I] M, M4; chos dbyings la 'dug pa M3.

¹⁶⁷ ye shes kyIs / chos kyI dbyIngs nI sa'I khams yIn kyang sra ba nyId nI ma yIn no] M, M4; ye shes kyI dbying nI sa chu mye lung gyI khams te / sra lan dro g.yo ba' / M3.

¹⁶⁸ nam mkha' dang] M, M4; M3 omit nam mkha' dang.

¹⁶⁹ bdag gI khams de dag] M; bdag gI khams 'di dag M4; de dag M3.

¹⁷⁰ cI'I phyir] M, M4; de jI'i phyir M3.

¹⁷¹ zhe na] M, M3; zhes na M4.

¹⁷² M3 inserts punctuation marks : . .

¹⁷³ stong pa nyid kyang] **Emended**; stong pa gnyIs kyang M, M4; stong pa gnyIs M3. I have emended the Tibetan "emptiness" (*stong pa nyid*; *śūnyatā*) against all exemplars reading "two" (*gnyis*).

¹⁷⁴ M3 inserts punctuation marks : . .

¹⁷⁵ M3 / de la 'dI skad ces bya'o /.

¹⁷⁶ de ltar gzugs kyI mtshan nyId stong pa dang] M, M4; de ltar gzugs kyis stong / mtshan nyid kyI stong pa dang M3.

¹⁷⁷ dbyer myed pa / bgrang ba las bral ba / rang bzhIn gyIs stong pa'I mtshan nyId du 'thun no] M, M4; bsnand pa dang bri ba'I bsgurd pa dang 'bral ba / mu gnyIs spangs pa nyId kyIs / stong pa'I mtshan nyI *du^{*}shu-mthun no M3.

¹⁷⁸ M3 inserts punctuation marks : . .

¹⁷⁹ gag gzugs pa de] M, M3; gag / gag gzugs pa de nyid M4.

¹⁸⁰ gag stong pa nyId pa de gzugs te] M; gag stong pa nyId pa de gzugs te' M3; gag stong pa de nyid gzugs ste M4

¹⁸¹ ; / zhes bya ba nI / M4; / de la 'dI skad ces bya'o / M3.

(M4.4.10)sems can ma rabs byIs bar gyurd ○ pa rnames¹⁸² thog ma myed
 pa tshun cad skye shI¹⁸³ 'khor ba'I nang na lam rgyud lngar 'khor te¹⁸⁴
 / phung po lnga dang nI 'dris / khams (M3.4.10)bco brgyad¹⁸⁵ la nI goms
 pas / de la shIn du chags [55a4] shIng zhend nas / dngos po dang /
 gong bur 'dzin pa la / de bzhIn gshegs pas ngo bo nyid kyIs stong par
 bstan pas¹⁸⁶ / gzugs kyI mtshan nyId nI stong par shigs na¹⁸⁷ / (M4.5.1)
 gnyen po stong pa'I dngos po gzhan gud na yod par 'dzIn pa nI / nyan
 thos zhI ba phyogs [55a5] gcig pa'I mya ngan las 'da' ba la chags pa'o
 / // de lta ste gag gzugs pa de nyId stong pa nyid ces bya ba nI / gang
 zag gzugs la chags pas 'khor ba'I mthar¹⁸⁸ ltung ba'I gnyen po'o¹⁸⁹ / /
 gag stong pa nyId pa de gzugs¹⁹⁰ shes bya ba nI nyan thos gang zag la
 [55b1] bdag myed par chud nas¹⁹¹ gzugs kyI zla la stong pa'I (M3.5.1)
 mtshan ma skye ste¹⁹² / mya ngan / (M4.5.5)las 'da' ba'I mtha'¹⁹³ 'dzIn pa'I
 gnyen po'o / / gzugs dang / stong pa gnyIs nI ngo bo nyId kyIs myed
 pas snang ba¹⁹⁴ ma yIn te / de la gzugs la mtshan mar 'dzIn pa'I sems
 spang ba'I phyIr / [55b2] stong pa nyId¹⁹⁵ bstan na / stong pa la
 mtshan mar 'dzIn pa'I sems byung bas¹⁹⁶ / stong pa dang / gzugs
 gnyIs mying¹⁹⁷ brjes su zad de / mtshan ma nI gang gI mtshan ma la
 dmyIgs pas¹⁹⁸ kyang yang dag pa la sgrib par 'gyur bas / gang stong
 pa nyId du 'dzin pa de yang mtshan ma la [55b3] chags pa'o / / de la
 dper bya na¹⁹⁹ / myI rab rIb can zhig 'dron du 'gro ba²⁰⁰ lam g.yas rol
 gyI / (M4.5.10)'gram ○ na nI tsher ma dang / dong yod²⁰¹ / lam g.yon rol
 gyi 'gram na nI ngan pa dang / g.yang ma yod de²⁰² / myI'I myig la
 skyon myed pa gcig gIs tsher ma dang / dong yod do²⁰³ / [55b4] zhes

182 gyurd pa rnames] M, M3; gyur pa'i rnames M4.

183 skye shI] M, M3; skye shir M4.

184 te; M3 omit te.

185 khams bco brgyad M3, M4; khams M.

186 bstan pas; M3 bstand nas.

187 shigs na] M, M3; bzhigs nas M4.

188 mthar] M, M4; mur M3.

189 ltung ba'I gnyen po'o] M, M4; ltung ba 'bral ba'I gnyen po'I stong pa de M3.

190 gag stong pa nyId pa de gzugs] M, M4; gzugs shes bya ba M3.

191 chud nas] M, M3; 'chad nas M4.

192 ste; M3 te.

193 'da' ba'I mtha'] M, M4; 'da's pa'I mur M3.

194 snang ba] M, M4; spangs pa M3.

195 stong pa nyId] M, M3; stong pa' de nyId M4.

196 sems byung bas] M, M4; gcIg 'byung bas M3.

197 gzugs gnyIs mying] M, M4; gzugs M3.

198 dmyIgs pas; M3 dmyigs.

199 de la dper bya na] M, M4; dper M3.

200 'gro ba] M; 'gro ba' M4; 'gro ba la M3.

201 tsher ma dang / dong yod] M, M3; dong dang tsher ma yod M4.

202 yod de; M3 yod do.

203 dong yod do; M3 dong yod.

byas na nI ngam pa dang / g.yang ma'I mur ltung / ngam pa dang / g.yang pa yod ces byas na nI tsher ma dang / dong gI mur²⁰⁴ ltung ba la²⁰⁵ / lam dbu ma stong pa nyId jI la yang ma thogs ma chags pa bstan te / rang gI gnas bde bar phyIn par byed do²⁰⁶ / / [55b5] dpe de dang 'dra ste / rab /_(M4 6.1) rib can zhes bya ba nI ma rabs nyon mongs pa'I [x]sgrib [x] pa dang / shes bya'I [x] sgrib [x] pa ma²⁰⁷ shes rab gyi myig rab rib du song ba'o / / dong dang / tsher ma nI²⁰⁸ gzugs la stshogs pa'I²⁰⁹ mtshan ma la chags te 'khor ba'I mur ltung ba'o / /

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{*ka nga drug*} [56a1] \$ / / ngam pa dang / g.yang sa nI mya ngan las 'da' ba'I mtshan ma la chags te / stong pa'I mur ltung ba'o²¹⁰ / / myig can²¹¹ gyI skyes bu nI de bzhIn gshegs pa ste / shes rab kyI spyan²¹² _(M4 6.5) gsal bas gzugs ngo bo nyId kyIs stong bas²¹³ nI skye shI sgyu ma dang 'dra _(M3 5.5) ste / 'khor ba'I [56a2] nyes pa'ang²¹⁴ myI spong / khams gsum rmyI lam dang 'dra bas²¹⁵ mya ngan las 'da' tha'I yon tan yang myI tshol te / dbu ma stong pa nyId du zhugs nas²¹⁶ / myi gnas pa'I mya ngan las 'das pa²¹⁷ rang gI gnas nyId du phyInd to /

²¹⁸§ / **de bzhIn du tshor ba**²¹⁹ [56a3] **dang / 'du shes dang / 'du byed dang / mnam par shes pa'o** / ^{220 221}

- ²⁰⁴ tsher ma dang / dong gI mur] M; dong dang tsher ma'i mur M4; omit. M3.
²⁰⁵ M3 omit ngam pa dang / g.yang pa yod ces byas na nI tsher ma dang / dong gI mur ltung ba la.
²⁰⁶ phyIn par byed do] M; phyin par byas so M4, phyInd par byas so M3.
²⁰⁷ shes bya'I [x] sgrib [x] pa ma] M; shes bya'i sgrib pa'I M4; nyan thos kyis shes bya'i bsgribs pas.
²⁰⁸ tsher ma nI] M, M4; tsher ma zhes bya ba nI M3.
²⁰⁹ la stsogs pa'I] M4; lam tshogs pa'I M, M3.
²¹⁰ M3 omit ngam pa dang / g.yang sa nI mya ngan las 'da' ba'I mtshan ma la chags te / stong pa'I mur ltung ba'o
²¹¹ myig can; M3 dmyig can.
²¹² shes rab kyI spyan] M, M3; shes rab kyI spun ba M4.
²¹³ stong bas; stong bar mthong bas na M3; om. gzugs ngo bo nyId kyIs stong bas M4.
²¹⁴ 'ang; M3 yang.
²¹⁵ khams gsum rmyI lam dang 'dra bas] M, M4; khams nI rmyi lam dangs 'dra bas M3.
²¹⁶ dbu ma stong pa nyId du zhugs nas] M, M4 ; M3 lam dbu ma mtshan ma myed pa dang / smon pa myed pa dang / stong pa nyId kyI sgor bzhugs nas.
²¹⁷ myi gnas pa'I mya ngan las 'das pa] M, M3; myi gnas pa'I mya ngan las 'das pas / M4.
²¹⁸ M3 inserts punctuation marks : . .
²¹⁹ tshor ba; M3 'tshor ba.
²²⁰ M3 inserts punctuation marks : . .
²²¹ M3 / de la 'dI skad ces bya'o / .

/ gong du phung po²²² de ngo bo nyId²²³ stong par ○ mthong zhes
 bya ba las / gzugs kyI stong pa rmos te / (M4 6.10) phan tshun stong pa
 rnam drug gIs bshad pa bzhIn du lhag ma rnams²²⁴ kyang de bzhIn te
 / tshor ba dang / 'du [56a4] shes dang / 'du byed (M3 5.10) rnams so / /
 'dI rnams nI sems kyI rgyud de²²⁵ / sems nI gzugs myed pa ste / stong
 pa nyId kyI mtshan nyId pas²²⁶ gzugs kyI phung po la rten pa'o²²⁷ / /
 dper na snod kyI stong pa nyId²²⁸ dang 'dra ste snod la rtend to / /
 snod de bshIg na de la²²⁹ [56a5] rten pa'i gnas myed de (M4 7.1) / stong pa
 chen po dang yang²³⁰ tha myI dad do / / de dang 'dra ste / 'dI gzugs
 kyI phung po stong bar brtags pas²³¹ sems kyI phung po'i gnas myed
 de²³² / don dam pa chos kyI dbyIngs kyI stong pa chen po dang²³³ yang
 tha myI dad do / / de la phung po lnga [56b1] stong par nI²³⁴ mdo sde
 las 'byung ba / / gzugs kyI phung po nI²³⁵ dbu ba dang 'dra ste /
 gzugs zhIng ma nyer myed pa'o²³⁶ / / tshor ba'I phung po nI chu bur
 dang 'dra ste²³⁷ / skad clg ma yin bas²³⁸ (M4 7.5) myi rtag pa'o²³⁹ / / 'du
 shes kyI phung po nI smyig (M3 6.1) rgyu ba dang 'dra ste / 'dod pas
 skom bas nor [56b2] pa'o²⁴⁰ / / 'du byed kyI phung po nI chu skyes
 kyI ldu bu dang 'dra ste / gzhIgs na snyIng po myed pa'o / / rnam
 par shes pa'I phung po nI sgyu ma dang 'dra ste / log pa las skyes
 pa'o²⁴¹ / / de lta ste phung po lnga nI bdag ma yIn / gang zag ma yIn
 / sems can ma yIn / srog ma yIn / gso' [56b3] ba ma yIn²⁴² / skyes bu

²²² phung po] M, M3; phung po lngo po M4.

²²³ ngo bo nyId] M; ngo bo nyId kyis M3, M4.

²²⁴ lhag ma rnams] M, M3; lhag ma'I rnams M4.

²²⁵ sems kyI rgyud de; M3 nga'I sems gyI rgyu ste.

²²⁶ stong pa nyId kyI mtshan nyId pas] M, M4; stong pa nyI kyI mtshan nyId de / bag
 chags rnam par smyind pas M3

²²⁷ rten pa'o; M3 rten to.

²²⁸ stong pa nyId] M; stong pa M3, M4.

²²⁹ de la; M3 omit de la.

²³⁰ dang yang; M3 omit dang yang.

²³¹ brtags pas] M, M3; brtags par M4.

²³² gnas myed de; M3 omit gnas myed de.

²³³ chos kyI dbyIngs kyI stong pa chen po dang] M, M4; omit chos kyI dbyIngs kyI
 stong pa chen po dang M3.

²³⁴ phung po lnga stong par nI] M, M4; omit phung po lnga stong par nI M3.

²³⁵ nI; M3 la rten te.

²³⁶ ma nyer myed pa'o] M; dbyer myed M3; mnyer myed pa'o M4.

²³⁷ chu bur dang 'dra ste /] M, M4; omit chu bur dang 'dra ste / M3.

²³⁸ skad clg ma yin bas] M, M4; skad clg ma bas M3.

²³⁹ myi rtag pa'o] M, M3; myi rtog go M4.

²⁴⁰ nor pa'o] M; nor pa 'dra'o M4; gnod pa zer ba'o M3.

²⁴¹ M3 omit: rnam par shes pa'I phung po nI sgyu ma dang 'dra ste / log pa las skyes
 pa'o.

²⁴² gso' ba ma yIn] M, M4; omit gso' ba ma yIn M3.

ma yIn te / phung po lnga 'dI ni rang bzhIn 'dI ste²⁴³ / bdag dang /
 bdag gIs stong pa'o / ○ / ma skyes pa'o / ma byung ba'o / myed
 pa'o / nam^(M4 7.10) ka'I khams so²⁴⁴ / 'dus ma byas pa'o / mya ngan las
 'das pa'o +zhes gsungs so²⁴⁵ / / de ltar phyI rol gyI²⁴⁶ chen po bzhi
 stong par [56b4] shes pas ni gzugs stong pa'o²⁴⁷ / / nang gI sems bzhi
 stong par shes pas²⁴⁸ stong pas stong ba ste / stong ba dang / gzugs
 kyI mtshan nyId spangs pas gzung ba dang / 'dzIn pa gnyIs las bral
 te / rnam par grol ba zhes kyang bya'o²⁴⁹ /

/²⁵⁰ / 'dI ni sha rI'i bu chos [56b5] thams cad kyI²⁵¹ stong pa nyId
 kyI mtshan ma ste /^{252 253} /

^(M4 8.1) chos thams cad ces bya ba ni²⁵⁴ / phung po lnga la brten pa ste
 / dbang po dang / yul dang²⁵⁵ / ^(M3 6.5) khams dang / skye mched dang
 / rten cing 'brel par 'byung ba las tshogs pa la bya ste²⁵⁶ / lnga phung
 de stong par rtogs pas na /

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{ka nga bdun} [57a1] \$ / / de'I yan lag rnam kyang stong pa'I mts-
 han mar rIgs par bya'o / / dper na lus kyI gtso²⁵⁷ stong par rtogs pas
 na²⁵⁸ / rka lag las tshogs pa²⁵⁹ zhar gyIs stong par rIg par bya'o //

[The Range of Wisdom]

:// 'dI man cad shes rab kyI spyod yul te / de ston to²⁶⁰ /

²⁴³ 'dI ste] M; 'di 'dra ste M4; 'dI lta ste M3.

²⁴⁴ nam ka'I khams so] M, M4; nam ka'I dbyIngs so M3.

²⁴⁵ zhes gsungs so; M3 'dI lta ste.

²⁴⁶ de ltar phyI rol gyI; M3 omit de ltar phyI rol gyI.

²⁴⁷ stong pa'o] M, M4; omit stong pa'o M3.

²⁴⁸ nang gI sems bzhi stong par shes pas] M, M3; nang gi chen po bzhi stong par shes
 pas na M4.

²⁴⁹ rnam par grol ba zhes kyang bya'o] M, M4; rnam par grol ba'i gzugs shes kyang
 bya'o M3.

²⁵⁰ M3 inserts punctuation marks : . .

²⁵¹ kyI] M; ni M4; omit kyI M3.

²⁵² M3 inserts punctuation marks : . .

²⁵³ M3 / de la 'dI skad ces bya'o /.

²⁵⁴ ces bya ba ni] M; bya ba ni M4; shes pa ni M3.

²⁵⁵ yul dang] M, M3; omit yul dang M4.

²⁵⁶ rten cing 'brel par 'byung ba las tshogs pa la bya ste] M, M4; rkyed dang / 'du
 btshogs te 'byung ba las stogs te / M3.

²⁵⁷ gtso] M; gtso bo M3, M4.

²⁵⁸ na; M3 ni.

²⁵⁹ las tshogs pa] M, M3; la stogs pa M4.

²⁶⁰ de ston to] M; omit de ston to M3, M4.

²⁶¹ / **myI** _(M4 8.5) **skye myI 'gog / myi gtsang** [57a2] **myi btsog**²⁶² / **myI 'phel myi 'bri** / ²⁶³ ²⁶⁴ /

snga myed pa²⁶⁵ las phyIs yod par gyurd na nI skyes shes bya'o / / sngon yod pa²⁶⁶ las phyIs myed par gyurd pa nI 'gag²⁶⁷ ces bya'o / / sangs rgyas kyI ngo bo nyId / chos kyI dbyings / don dam pa'I stong pa 'dI ni thog ma myed [57a3] pas na mtha'I mtha²⁶⁸ myI rnyed de / 'gog pa yang myed / mtha ma myed pas na²⁶⁹ thog ma'I mgo myi ○ rnyed de²⁷⁰ / skyes pa yang myed / / sems can lam rgyud lnga'I nang na 'khor yang / sangs rgyas kyI ngo bo nyid la _(M4 8.10) btshogs pa²⁷¹ yang myed / bla na myed pa yang dag [57a4] par²⁷² rdzogs pa'I byang cub kyI²⁷³ de bzhin nyId²⁷⁴ nI gtsang mar yang ma gyurd / / rnyog ma dang / sur bu'I lus su gyurd kyang²⁷⁵ de bzhIn nyId la²⁷⁶ 'bri ba [em. 'grib?] yang myed / chos kyI skur gyurd kyang 'phel ba yang myed de / c'i phyir zhe na / bsam zhIng brjod pa las 'das te / [57a5] dpag pas myi khyab pa'I _(M3 6.10) phyir ro /

²⁷⁷ § / **de bas na sha r'i bu stong pa nyid la gzugs kyang med / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / rnam par shes pa yang** _(M4 9.1) **myed do**²⁷⁸ / ²⁷⁹ ²⁸⁰

/ gong du phung po lnga so sor mying gIs²⁸¹ bsngos te stong par [57b1] bstan pas / yang sems las mtshan mar rtog pa phung po lnga stong pa nyid na stong pa la dbyer med pas / gzugs las stshogs pa+r

²⁶¹ M3 inserts punctuation marks : : .

²⁶² btsog] M; rtsog M4; grtsog M3.

²⁶³ M3 inserts punctuation marks : : .

²⁶⁴ M3 / de la 'dI skad ces bya'o /.

²⁶⁵ snga myed pa] M, M3; sngun myed pa M4.

²⁶⁶ sngon yod pa] M, M3; sngun yod pa M4.

²⁶⁷ 'gag; M3 'gog.

²⁶⁸ mtha'I mtha; M3 thog ma'I mtha.

²⁶⁹ mtha ma myed pas na] M, M3; mtha' yang myed pas na M4.

²⁷⁰ 'gog pa yang myed / mtha ma myed pas na thog ma'I mgo myi rnyed de] M, M4;

omit 'gog pa yang myed / mtha ma myed pas na thog ma'I mgo myi rnyed de M3.

²⁷¹ la btshogs pa] M; la bstogs pa M4; las btshogs pa M3.

²⁷² yang dag par] M, M4; de bzhin yang dag par M3.

²⁷³ kyI] M, M4; kyang M3.

²⁷⁴ de bzhin nyId] M, M4; sangs rgyas kyI ngo bo nyid M3.

²⁷⁵ rnyog ma dang / sur bu'I lus su gyurd kyang] M; grog ma dang sbrur lus su 'gyur

yang M3; grog ma dang sbrur bu'i lus byas kyang M4.

²⁷⁶ de bzhIn nyId la; M3 sangs rgyas kyI ngo bo nyid.

²⁷⁷ M3 inserts punctuation marks : : .

²⁷⁸ myed do] M; myed M3, M4.

²⁷⁹ M3 inserts punctuation marks : : .

²⁸⁰ M3 / de la 'dI skad ces bya'o /.

²⁸¹ mying gIs] M, M4; omit mying gIs M3.

(M4 9.5) yang gdags pa'i mtshan ma yang²⁸² myI rigs shes mying la rtog pa'I mtshan ma bsal ba'I²⁸³ phyir bstan pa ste²⁸⁴ / de ltar phung po lnga ngo bo nyid kyis [57b2] stong pa ste / mying dang bsngo ba²⁸⁵ las tshogs pa²⁸⁶ las 'das te dbyer med pas / gzugs las tshogs pa btags pa'I²⁸⁷ mtshan ma yang myed pa'I phir myed ces bya'o

/²⁸⁸ § / **myIg dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed** /^{289 290}

'dI ni dbang po drug ste / drug²⁹¹ kyang phung po lnga la [57b3] rten pas (M3 7.1) phung po²⁹² myed na dbang po drug kyang phung po lnga las gzhan ma yIn bas myed ces bya'o

/^{293 294} § / ○ **gzugs dang / sgra dang / drI dang / ro dang / reg dang / chos kyang myed** /^{295 296}

'dI ni yul drug ste / phyI rol gyi yul drug²⁹⁷ kyang kun du brtags pa²⁹⁸ tsam ste / drI za'i [57b4] grong khyer dang / nam ka'I me tog dang / mye long gI²⁹⁹ (M4 9.10) gzugs brnyan dang / rmyi lam lta bu ste / sems can gyI³⁰⁰ ma rig pa las 'du byed 'dus byas kyI 'bras bu grub pa³⁰¹ la bsal pa'I sems kyIs yod par 'dzIn te / don dam par na³⁰² ngo bo nyid kyIs stong pa bas³⁰³ myed [57b5] ces bya'o /

282 mtshan ma yang] M, M4; omit mtshan ma yang M3.

283 bsal ba'I] M3, M4; brtsal ba'I M.

284 ste; M3 pas.

285 bsngo ba] M, M3; gsob M4.

286 las tshogs pa] M, M4; omit las tshogs pa M3.

287 btags pa'I] M, M4; gdags pa'I M3.

288 M3 inserts punctuation marks : : .

289 M3 inserts punctuation marks : : .

290 M3 / de la 'dI skad ces bya'o /.

291 drug] M, M4; dbang po drug M3.

292 phung po] M, M3; phung po lnga M4.

293 M3 inserts punctuation marks : : .

294 M3 / de la 'dI skad ces bya'o /.

295 M3 inserts punctuation marks : : .

296 M3 / de la 'dI skad ces bya'o /.

297 yul drug; M3 yul rnam.

298 kun du brtags pa] M, M4; rnam par brtags pa tsam M3.

299 gI] M, M3; om. gi M4.

300 gyI] M, M4; omit gyI M3.

301 ma rig pa las 'du byed 'dus byas kyI 'bras bu grub pa] M, M4; ma rIg pa'I dbang las bags cags smyind te / 'dus byas kyI ds 'bras bu grub ste pa M3.

302 na] M, M3; ni M4.

303 stong pa bas] M, M3; stong pa bas na M4.

³⁰⁴ ³⁰⁵ § / **myIḡ gI khams nas yId kyI khams su yang myed** / ³⁰⁶ ³⁰⁷ /

'dI³⁰⁸ ni khams bco brgyad la bya ste / nang gI dbang po drug myed pas nI / rnam par shes pa'I rten myed / ^(M4 10.1) phyI'I yul drug myed pas nI rnam par shes pa'i gnas myed de / de³⁰⁹ ^(M3 7.5) 'ba' shIḡ³¹⁰ myi 'grub pas

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{*ka nga brgyad*} [58a1] \$ / / rnam par shes pa drug kyang myed de / de bas na khams bco brgyad kyang myed ces bya'o /

³¹¹ § / **rIḡs yang myed / ma rIḡs yang myed / rIḡ pa zad pa yang myed / ma rIḡ pa zad pa yang myed pa nas³¹² / rḡas shIḡg shI ba yang myed³¹³ / rḡas shIḡg shI ba³¹⁴ zad [58a2] pa 'ang³¹⁵ myed³¹⁶ /³¹⁷ ³¹⁸ /**

'dI ni rang sangs rgyas kyI theg pa la zhugs ^(M4 10.5) pa'I³¹⁹ spyod yul te / ma rIḡ pa nas rḡas shI'i bar du bstan pa nI mdor gsungs pa ste³²⁰ / ma rIḡ pa'I rkyen kyIs 'du byed de / de bzhIn du rnam par shes pa'i rkyen gyIs³²¹ mying dang gzugs shes [58a3] bya ba nas³²² / reg pa / tshor ba / sred pa / len pa / srid pa / skye ba³²³ / rḡa shI'i bar du'o / / ma rIḡ pa zhes ○ bya ba nI bdag du 'dzIn pa las [x]byung ngo / / bdag du 'dzIn pa nI dngos po myed pa las byung ste / de ltar dngos po myed pas / dper na mun gnag³²⁴ yun rIḡg por [58a4] 'dug pa la

³⁰⁴ M3 inserts punctuation marks : . .

³⁰⁵ M3 / de la 'dI skad ces bya'o /.

³⁰⁶ M3 inserts punctuation marks : . .

³⁰⁷ M3 / de la 'dI skad ces bya'o /.

³⁰⁸ 'dI] M, M4; M3 'dI skad.

³⁰⁹ de] M, M4; 'di M3.

³¹⁰ 'ba' shIḡ] M, M3; 'ba' shIḡ du M4.

³¹¹ M3 inserts punctuation marks : . .

³¹² nas] M; na' M4; M3 pas.

³¹³ myed] M, M4; myed nas M3.

³¹⁴ shI ba] M, M3; om. shI ba M4.

³¹⁵ 'ang] M; yang M3, M4.

³¹⁶ myed] M, M3; myed de M4.

³¹⁷ M3 inserts punctuation marks : . .

³¹⁸ M3 / de la 'dI skad ces bya'o /.

³¹⁹ theg pa la zhugs pa'I; M3 omit theg pa la zhugs pa'I.

³²⁰ gsungs pa ste; M3 gsungs te.

³²¹ rnam par shes pa'i rkyen gyIs; M3 omit rnam par shes pa'i rkyen gyIs.

³²² mying dang gzugs shes bya ba nas] M, M4; M3 mying dang / gzugs drug gi skyed mched.

³²³ srid pa / skye ba] M; sred pa len pa skye ba M4; las scogs pa' M3.

³²⁴ mun gnag] M; mun gang du M4; khyim mun nag du M3.

sgron ma gcig byung bas skad cig du³²⁵ myed par 'gyur te³²⁶ (M4 10.10) /
 myed pa'I³²⁷ dngos po yang myI snang ngo / / de lta ste / sems can
 gyI thog ma myed pa tshun cad kyI ma rIg pa'I mun pa stug po la /
 shes rab kyI sgron mas brtags pas skad cig du myed par 'gyur te /
 [58a5] myed pa'I dngos po yang myi snang ngo /³²⁸ / / rIgs zhes bya
 ba yang ma rIg pa'I zla la btags pa tsam du zad de / ma rIg pa myed
 pas rIg pa'I mying yang myi grub ste / ³²⁹rIg pa yang myed / ma rIg
 pa zad pa³³⁰ yang myed ces bya'o³³¹ / / ma rIg pa (M4 11.1) de³³² ngo bo
 nyid kyIs myed pas ma rIg [58b1] pa myed do / / myed pa'I dngos po
 la yang bltar myi snang bas³³³ zad pa yang myed ces bya'o / / (M3 7.10)
 de la mdo las 'byung ba / ci ltar rten cing 'brel par 'byung ba mthong
 zhe na³³⁴ / srog myed pa / srog dang bral ba / jI lta bu nyid³³⁵ / ma
 nord pa³³⁶ / ma skyes pa³³⁷ / ma byung ba / ma byas pa³³⁸ / [58b2]
 'dus ma byas pa / thogs pa³³⁹ myed pa / zhi ba / (M4 11.5) stong pa /
 myed par mthong ste / gang gls de lta bu'I tshul du chos rnam la
 yang srog myed pa nas³⁴⁰ / stong pa dang³⁴¹ / myed par mthong ba de
 ni³⁴² bla na myed pa / chos gyi sku³⁴³ sangs rgyas mthong ste / chos
 mngon bar shes so zhes [58b3] gsungs so /

³⁴⁴ § / sdug bsngal dang / kun 'byung dang / 'gog pa dang / lam

³²⁵ skad cig du] M, M4; ska cIg du mun nag M3.

³²⁶ te] M, M3; nas M4.

³²⁷ myed pa'I] M, M4; myed de M3.

³²⁸ M3 omit: / de lta ste / sems can gyI thog ma myed pa tshun cad kyI ma rIg pa'I
 mun pa stug po la / shes rab kyI sgron mas brtags pas skad cig du myed par 'gyur
 te / [58a5] myed pa'I dngos po yang myi snang ngo.

³²⁹ M4 inserts de bas nas.

³³⁰ zad pa] M; omit: zad pa M3, M4.

³³¹ ces bya'o] M, M4; omit ces bya'o M3.

³³² ma rIg pa de] M, M3; ma rIg pa myed de M4.

³³³ ma rIg pa de ngo bo nyid kyIs myed pas ma rIg pa myed do / / myed pa'I dngos
 po la yang bltar myi snang bas] M; ma rIg myed de / ngo bo nyid kyis myed pas
 / ma rIg pa'i dngos po yang bltar myi snang bas / M4; omit ma rIg pa de ngo bo
 nyid kyIs myed pas ma rIg pa myed do / / myed pa'I dngos po la yang bltar myi
 snang bas M3

³³⁴ rten cing 'brel par 'byung ba mthong zhe na; M3 rkyend dang / 'du btshogs te
 'byung ba' / mthong zhes na /

³³⁵ jI lta bu nyid] M, M3; lta bu nyid M4.

³³⁶ ma nord pa] M, M4 ; ma nor ma byung ba' M3.

³³⁷ pa; M3 pa' .

³³⁸ ma byung ba / ma byas pa] M; ma byung ba M4; omit ma byung ba / ma byas pa
 M3.

³³⁹ thogs pa] M; thog ma nas M4; rtog pa M3.

³⁴⁰ nas] M; shes pas na M3; om. nas M4.

³⁴¹ dang] M, M4; omit dang M3.

³⁴² de ni] M, M4; ni / des M3.

³⁴³ bla na myed pa / chos gyi sku] M, M4; bla na myed pa'i M3.

³⁴⁴ M3 inserts punctuation marks : : .

yang myed / ^{345 346}/

'dI ni ○ nyan thos kyI theg pa la zhugs pa'I spyod yul te / bden ba
 bzhI zhes bya'o / / bden ba la rnams gsum ste³⁴⁷ / (M3 8.1) 'jIlg rten dang
 / 'jIlg rten las 'das pa dang / [58b4] don dam pa 'phags pa'I bden ba'o³⁴⁸
 / / 'jIlg rten gyI bden ba nI phung po lnga la kun 'byung du lta ba³⁴⁹
 dang / rga shI la sdug bsngal du shes pa'o / / 'jIlg rten las 'das pa'I
 bden ba nI kun 'byung³⁵⁰ la 'gog pa dang / sdug bsngal lam gyI spong
 bar byed [58b5] pa'o³⁵¹ / ³⁵² / ³⁵³ (M4 11.10) 'jIlg rten las 'das pa don dam pa'I
 bden ba³⁵⁴ nI (M3 8.5) phung po lnga³⁵⁵ la sbye ba myed par shes pa nI³⁵⁶
 sdug bsngal gyI shes pa'o / / gang gIs sred pa 'jom ba nI kun 'byung
 gI³⁵⁷ shes pa'o / / ma rIlg pa dang / bag la nyal ba'I rnams ngo bo nyid
 kyis myed par

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{ka nga dgu} [59a1] \$ / / shes pa nI 'gog pa'I shes pa'o / / chos³⁵⁸
 mnyam ba nyId du rtogs nas³⁵⁹ thams cad la sgro³⁶⁰ myi 'dogs pa nI
 'phags pa'I lam gyi bden (M4 12.1) bshes pa'o / / de ltar bden ba'I rnams
 kyang don dam par na rang bzhIn gyIs³⁶¹ myed pas na myed pa zhes
 bya'o / / de la mdo sde las 'byung [59a2] ba / (M3 8.10) byang chub³⁶²
 sems dpa' bden ba la mkhas pa gang zhe na / phung po 'dI ni sdug
 bsngal te / gang gIs sdug bsngal gyI mtshan ma de³⁶³ stong pa nyId ji
 lta ba bzhIn rtogs pa nI 'phags pa'I bden ba'o / / gang phung po
 lnga'I³⁶⁴ sred pa'I (M4 12.5) rgyu dang / lta ba'I rgyu nI kun 'byung ste³⁶⁵

³⁴⁵ M3 inserts punctuation marks : . .

³⁴⁶ M3 / de la 'dI skad ces bya'o / .

³⁴⁷ rnams gsum ste] M, M3; yang M4.

³⁴⁸ 'jIlg rten dang / 'jIlg rten las 'das pa dang / [58b4] don dam pa 'phags pa'I bden
 ba'o] M, M3; omit 'jIlg rten dang / 'jIlg rten las 'das pa dang / [58b4] don dam pa
 'phags pa'I bden ba'o M4.

³⁴⁹ lnga la kun 'byung du lta ba; M3 'dus par / blta ba.

³⁵⁰ kun 'byung] M, M4; 'dus pa M3.

³⁵¹ pa'o; M3 do.

³⁵² M3 insterts lam yang myed / .

³⁵³ M3 insterts de.

³⁵⁴ don dam pa'I bden ba] M, M3; don dam pa 'phags pa'i bden ba M4.

³⁵⁵ phung po lnga] M, M4; lnga phung M3.

³⁵⁶ nI] M, M3; ste M4.

³⁵⁷ kun 'byung gI] M, M4; 'du's pa'I M3.

³⁵⁸ chos] M, M3; gang gis chos M4.

³⁵⁹ rtogs nas] M, M4; rig na M3.

³⁶⁰ sgro] M; sgros M3, M4.

³⁶¹ rang bzhIn gyIs] M (kyis) M4; ngo go nyid kyis M3.

³⁶² byang chub] M; byang cub M4; byang cubs M3.

³⁶³ sdug bsngal gyI mtshan ma de] M (ste) M4; sdug bsngal de / M3.

³⁶⁴ phung po lnga'I] M, M4; lnga phung po'I M3.

³⁶⁵ kun 'byung ste] M, M4; 'dus te M3.

/ gang [59a3] gIs sred pa (M3 9.1) lta ba'I³⁶⁶ rgyu de dag myI len cing sgro myi 'dogs pa nI 'phags pa'I kun 'byun ○ gl³⁶⁷ bden ba'o / / gang phung po sngon gyi mtha' myi 'byung ba dang / phyI ma'I mtha' myi 'pho ba dang / da ltar myi 'gyur bar shes pa nI 'phags pa'i 'gog [59a4] pa'I bden ba'o³⁶⁸ / / gang myi gnyIs pa'I ye shes la mnyam bar bzhag nas bden ba bzhI stong pa nyid du shes pa 'dI ni 'phags pa'I lam gyI bden ba'o +zhes gsungs so³⁶⁹ /

³⁷⁰§ / (M4 12.10) **thob pa yang myed ma thob pa yang myed**³⁷¹ / ³⁷² ³⁷³ /

'dI ni byang chub sems dpa'³⁷⁴ [59a5] theg pa chen po³⁷⁵ la 'jug pa'I spyod yul te / thob pa³⁷⁶ zhes bya ba nI sngon³⁷⁷ myed pa las phyIs thob pa la bya'o³⁷⁸ / / thob pa yod na nI stong pa yang yod / 'bras bu yod na nI 'jlg par yang 'gyur bas / sangs rgyas kyI de bzhIn nyId³⁷⁹ sems can thams cad³⁸⁰ [59b1] la³⁸¹ mnyam bar yod pa nI³⁸² thog ma yang ma stong / tha ma³⁸³ yang (M4 13.1) thob pa myed de / sa'I rim pa smos pa yang kun gzHI rnam par shes pa la ma rlg pa'I bag chags rlm gyis sbying ba³⁸⁴ tsam du zad de / ma rlg pa'I bag chags byang³⁸⁵ nas / sangs rgyas kyI ye [59b2] shes mye long³⁸⁶ dang 'dra ba³⁸⁷ / chos kyI dbyIngs la³⁸⁸ nI thob pa dang / ma thob ces gdags su yang myed pas³⁸⁹

³⁶⁶ sred pa lta ba'I] M; sred pa'i lta ba'I M3, M4.

³⁶⁷ kun 'byung gl] M, M4; 'gog pa'I M3.

³⁶⁸ 'gog pa'I bden ba'o; M3 'pha-gs pa'i lam *'phags pa'I 'gog pa'I bden ba'o*.

³⁶⁹ M3 reads gyi stong pa nyid du shes pa'o; M3 has editorial insertion vertically on right side of paper: gang myi gnyIs pa'I ye shes la mnyam bar bzhag nas / bden ba bzhI stong pa nyid du shes pa ; M3 omit: ni 'phags pa'I lam gyI bden ba'o +zhes gsungs so.

³⁷⁰ M3 inserts punctuation marks : . .

³⁷¹ myed; M3 myed pas na.

³⁷² M3 inserts punctuation marks : . .

³⁷³ M3 / de la 'dI skad ces bya'o /.

³⁷⁴ byang chub sems dpa'] M, M3; byang chub sems dpa'i M4.

³⁷⁵ theg pa chen po] M, M4; theg pa M3.

³⁷⁶ thob pa] M, M4; thob M3.

³⁷⁷ sngon] M, M3; sngun M4.

³⁷⁸ bya'o] M, M4; thob ces bya'o M3.

³⁷⁹ de bzhIn nyId] M, M4; ngo bo nyid M3.

³⁸⁰ thams cad] M, M4; om. thams cad M3.

³⁸¹ la; M3 lam.

³⁸² mnyam bar yod pa nI] M, M4; mnyam bar 'jug pa' M3.

³⁸³ tha ma] M, M3; mtha' mar M4.

³⁸⁴ sbying ba] M; sbyong ba M4; sbyang ba M3.

³⁸⁵ byang] M, M3; byung M4.

³⁸⁶ sangs rgyas kyI ye shes mye long; M3 sangs rgyas kyi mye long.

³⁸⁷ 'dra ba] M, M3; omit 'dra ba M4.

³⁸⁸ la; M3 om. la.

³⁸⁹ yang myed pas] M, M4; myed de M3.

/ ³⁹⁰thob pa yang myed / (M3 9.10) ma thob pa yang myed ces bya'o / /
³⁹¹mdo sde las 'byung ba / mtshan ma thams cad la myI spyod pa nI
shes rab kyI pha rol du phyIn pa la [59b3] spyod pa'o / (M4 13.5) cI yang
thob pa myed pa nI bla na myed pa yang dag par rdzogs pa'I byang
cub thob ces ○ bya'o +zhes gsungs so /

³⁹² / **par**³⁹³ byang cub sems dpa' shes rab kyI pha rol du phyin pa
la gnas³⁹⁴ te spyod pas sems spyod pa yang med ³⁹⁵ / /^{396 397}

shes rab kyI [59b4] pha rol du phyin pa la gnas shes bya ba nI³⁹⁸
mtshan ma thams cad la myi gnas pa'o / / / spyod pas³⁹⁹ shes bya ba
nI sems cI la yang myI spyod pa'o / / de ltar myI spyod pas spyod pa
myed ces bya'o⁴⁰⁰ / / myI spyod pa'I sems kyI mtshan ma byung
[59b5] na yang sems spyod par 'gyur bas / btags pa'I mtshan ma bstsal
(M4 13.10) ba'I⁴⁰¹ phyr / sems myI spyod pa yang med ces bya'o

[*The Virtuous Qualities of Wisdom*]

// : // 'dI man cad nI shes rab kyI yon tan te⁴⁰² / ⁴⁰³ / **de ltar myed**
pa la gnas pas na log pa las shIn du 'das te thar pa⁴⁰⁴ ni

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{*ka drug chu*}[60a1] \$ // **mya ngan las 'das pa'o** /^{405 406}

³⁹⁰ M3 inserts de bas na.

³⁹¹ M3 inserts de la.

³⁹² M3 inserts punctuation marks : : .

³⁹³ par; M3 omit par but reads myed pas na in previous part of commentary.

³⁹⁴ gnas; M3 gna's.

³⁹⁵ spyod pas sems spyod pa yang med] M; spyod pas sems spyod pa yang med sems
myI spyod pa yang myed M4; / sems myi spyod pa yang myed M3.

³⁹⁶ M3 inserts punctuation marks : : .

³⁹⁷ M3 / de la 'dI skad ces bya'o / .

³⁹⁸ shes rab kyI pha rol du phyin pa la gnas shes bya ba nI] M; shes rab kyI pha rol du
phyin pa la gnas te shes bya ba nI M4; / pha rol du phyind pa gna's shes bya ba ni
M3.

³⁹⁹ spyod pas] M; spyod pa M3, M4.

⁴⁰⁰ myI spyod pas spyod pa myed ces bya'o] M, M4; sems myI sbyod pas na / sbyod
pa yang myed ces bya'o M3

⁴⁰¹ bstsal ba'I] M; gsal ba'i M4; seld pa'I M3.

⁴⁰² te; M3 te'.

⁴⁰³ M3 inserts punctuation marks : : .

⁴⁰⁴ thar pa] M, M3; thub pa M4.

⁴⁰⁵ M3 inserts punctuation marks : : .

⁴⁰⁶ M3 / de la 'dI skad ces bya'o / .

de ltar myed pa la gnas pas na⁴⁰⁷ zhes⁴⁰⁸ bya ba nI / ⁴⁰⁹mtshan ma thams chad myed pa la bya'o // / log pa las shIn du 'das te zhes bya ba nI kun gzhI rnam par shes pa la ma rIlg pa'I bag chags kyIs / phyI rol gyI yul dngos [60a2] po⁴¹⁰ myed pa la rnam pa sna tshogs (M4 14.1) su lta ba⁴¹¹ nI log pa zhes bya'o⁴¹² / de la shes rab gyI sgron mas ma rIlg pa'I bag chags kyI mun pa cig car myed par byas te / mtshan ma thams chad la nam ka'I ngos⁴¹³ bzhIn du mthong ba'o⁴¹⁴ // / thar pa zhes [60a3] bya ba nI khams gsum gyI skye shI sgyu ma⁴¹⁵ las thard pa'o // / mya ngan las 'das pa nI⁴¹⁶ ma rIlg ○ pa nI mya ngan gyi gzhI ste / ma rIlg pa las 'du byed 'byung ngo / / 'du byed las dug (M4 14.5) gsum 'byung ste / shes rab kyI pha rol du phyin pa 'dIs ma [60a4] rIlg pa'I mun pa sdug po cig car btsal bas 'du byed mi 'byung / 'du byed myi 'byung bas dug gsum gyi mya ngan las 'das pas⁴¹⁷ / mya ngan las 'das shes bya'o

[*The Fruition of Wisdom*]

// : // 'dI man cad nI shes (M3 10.1) rab kyI 'bras bu ste /

⁴¹⁸ / **dus gsum du [60a5] rnam par bzhugs pa'I sangs rgyas thams cad kyang shes rab kyI pha rol du phyin pa la gnas pas / ⁴¹⁹ ⁴²⁰**

⁴⁰⁷ gnas pas na] M, M4; gna's M3.

⁴⁰⁸ zhes; M3 shes.

⁴⁰⁹ M3 inserts: nang gI bag cags dang / phyI'.

⁴¹⁰ phyI rol gyI yul dngos po] M, M4; phyi rol kyI dngos po M3.

⁴¹¹ lta ba] M, M3; ltan ba M4.

⁴¹² bya'o] M, M4; bya ste M3.

⁴¹³ ngos] M; dngos M4; omit. M3.

⁴¹⁴ de la shes rab gyI sgron mas ma rIlg pa'I bag chags kyI mun pa cig car myed par byas te / mtshan ma thams chad la nam ka'I ngos bzhIn du mthong ba'o; M3 gang zag dang chos la bdag myed par ni chud / nyon mongs pa dang shes byas gyi sgrib pa ni shInd du 'da's shes bya'o / .

⁴¹⁵ khams gsum gyI skye shI sgyu ma] M, M4; khams kyI skye shI M3.

⁴¹⁶ mya ngan las 'das pa nI] M; mya ngan las 'da's shes bya ba nI M3; mye ngan las myi 'da' ba M4.

⁴¹⁷ ma rIlg pa las 'du byed 'byung ngo / / 'du byed las dug gsum 'byung ste / shes rab kyI pha rol du phyin pa 'dIs ma rIlg pa'I mun pa sdug po cig car btsal bas 'du byed mi 'byung / 'du byed myi 'byung bas dug gsum gyi mya ngan las 'das pas; M3 rgyu rkyen bcu gnyis nang du 'khor ba'I rgyu 'gyur bas / sdug bsngal phung po 'ba' shlg 'gog ces gsungs te / ma rig pa myed par shes pas sdug bsngal dang / mya ngan gyI bar du yang myed de de bas na.

⁴¹⁸ M3 inserts punctuation marks : : .

⁴¹⁹ M3 inserts punctuation marks : : .

⁴²⁰ M3 / de la 'dI skad ces bya'o / .

dus gsum du nram par⁴²¹ zhes bya ba nI / 'das pa dang / da ltar⁴²²
 (M4 14.10) dang / ma 'ongs pa'o⁴²³ // / sangs rgyas shes bya ba nI khams
 gsum⁴²⁴ [60b1] 'khor ba'I bslad pa las⁴²⁵ ye shes⁴²⁶ kyI myig thob pas
 sangs [rgyas] shes bya'o // / rgyas pa nI⁴²⁷ chos kyI skur gyurd te /
 shes rab dang / ye shes dang / gzungs dang⁴²⁸ / tIng nge 'dzIn grangs
 myed de⁴²⁹ / yon tan⁴³⁰ phun sum tshogs pas rgyas⁴³¹ shes bya'o // /
 [60b2] thams cad ces bya ba nI dus gsum gyIs sangs rgyas so // (M4 15.1)
 / shes rab kyI pha rol du phyin pa la gnas pa nI⁴³² mtshan ma thams
 chad myed pa la gnas pa'o⁴³³ // / dus gsum gyi sangs rgyas kyang
 mtshungs par shes rab kyI pha rol du phyin pa (M3 10.5) las byung [60b3]
 ngo^{434 435} /

⁴³⁶§ / bla na myed pa yang dag par rdzogs pa'I byang cub du
 mngon bar rdzogs par ○ sangs rgyas so /^{437 438} /

⁴³⁹bla na myed pa zhes bya ba nI de'I gong na myed pa'o⁴⁴⁰ // / yang
 dag par rdzogs pa'I⁴⁴¹ zhes bya ba nI / mkhyen par bya ba thams cad⁴⁴²
 [60b4] mthar thug pa'o // / byang cub ces bya ba⁴⁴³ nI de bzhIn nyId
 don dam pa thugs su chud pa la bya'o⁴⁴⁴ / / mngon par kun sangs
 rgyas so zhes bya ba nI / nram par shes pa'I bag chags ma lus par

⁴²¹ nram par] M, M3; nram par bzhugs pa M4.

⁴²² da ltar] M, M3; da ltar bzhugs M4.

⁴²³ ma 'ongs pa'o] M; ma 'ongs dus tha dad pa la bya'o M3; ma' os pa'o M4.

⁴²⁴ khams gsum] M, M4; khams M3.

⁴²⁵ bslad pa las; M3 bslad pas.

⁴²⁶ ye shes] M, M4; shes rab M3.

⁴²⁷ rgyas pa nI] M; sangs rgyas pa ni M4; omit rgyas pa nI M3.

⁴²⁸ gzungs dang] M, M4; om. gzungs dang M3.

⁴²⁹ tIng nge 'dzIn grangs myed de] M, M4; dpe byad bzang po dang / ma 'dres pa las
 scogs te / yon tan grangs myed pa dang / M3.

⁴³⁰ yon tan] M, M4; omit yon tan M3.

⁴³¹ rgyas] M, M4; sangs rgyas M3.

⁴³² la gnas pa nI] M, M4; M3 omit la gnas pa nI.

⁴³³ myed pa la gnas pa'o] M, M3; la myi gnas pa'o M4.

⁴³⁴ byung ngo] M, M4; byungs bas M3.

⁴³⁵ M3 inserts: / shes rab gyi pha rol du phyin pa 'dI ni / sangs rgyas kyI yum zhes
 bya'o /.

⁴³⁶ M3 inserts punctuation marks : : .

⁴³⁷ M3 inserts punctuation marks : : .

⁴³⁸ M3 / de la 'dI skad ces bya'o /.

⁴³⁹ M3 de la.

⁴⁴⁰ de'I gong na myed pa'o] M, M4; khams gsum las 'da's pa'o / M3.

⁴⁴¹ rdzogs pa'I] M, M4; rdzogs M3.

⁴⁴² mkhyen par bya ba thams cad] M, M4; de bzhin nyId lam ma nord pa'I chos kyI
 M3.

⁴⁴³ byang cub ces bya ba] M, M3; byang cub sems dpa' shes bya ba M4.

⁴⁴⁴ don dam pa thugs su chud pa la bya'o] M, M4; don dam pa'I chos kyI dbying so /
 M3.

spangs pas 'das pa'I sangs rgyas rnam pa⁴⁴⁵ ⁴⁴⁶ dang [60b5] yang myi
'dra ba myed de / yon tan tshungs pa la bya'o

[*The dhāraṇī of wisdom*]

// : // 'di man cad shes rab kyI gzungs so /

⁴⁴⁷ / **de bas na shes par bya ste**⁴⁴⁸ / ⁴⁴⁹ ⁴⁵⁰ /

de bas na shes par bya ste⁴⁵¹ zhes bya ba nI / shes rab kyI pha rol
du phyIn pa 'di sangs rgyas su phyInd pa'I rgyur 'gro

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{*ka ro gcig*}[61a1] \$ / / bar shes pa la bya'o // ⁴⁵² /

shes rab kyI pha rol du phyIn pa⁴⁵³ **chen po'i sngags** / ⁴⁵⁴ ⁴⁵⁵ /

(M3 10.10) nang gI⁴⁵⁶ rnam par shes pa'I bag chags stselds⁴⁵⁷ pas nI chen
po'I sngags⁴⁵⁸ so /

⁴⁵⁹ / **rIg pa chen po'I sngags** / ⁴⁶⁰ ⁴⁶¹ **bla na myed pa'I sngags** / **myI**
mnyam ba dang [61a2] **mnyam ba'I sngags**⁴⁶² / **sdug bsngal thams cad**
rab du zHI ba'I sngags //

⁴⁴⁵ rnam pa] M; nams M3, M4.

⁴⁴⁶ mngon par kun sangs rgyas so zhes bya ba nI / rnam par shes pa'I bag chags ma
lus par spangs pas 'das pa'I sangs rgyas rnam pa] M; M3 mngon bar kun sangs
rgyas shes bya ba nI / shes rab kyI pha rol du phyInd pa la rnam par myi rtog pa'I
tshul gyIs spyad pas / mngon par sangs rgyas te / 'da's pa'I sangs rgyas nams
dang /

⁴⁴⁷ M3 inserts punctuation marks : : .

⁴⁴⁸ ste] M, M4; te M3.

⁴⁴⁹ M3 inserts punctuation marks : : .

⁴⁵⁰ M3 / *de la 'dl skad ces bya'o* /.

⁴⁵¹ ste] M, M4; omit ste M3.

⁴⁵² M3 inserts punctuation marks : : .

⁴⁵³ shes rab kyI pha rol du phyIn pa] M, M4; shes rab gyI pha rol du phyInd pa M3.

⁴⁵⁴ M3 inserts punctuation marks : : .

⁴⁵⁵ M3 / *de la 'dl skad ces bya'o* /.

⁴⁵⁶ nang gI] M, M3; gang gi M4.

⁴⁵⁷ stselds] M; sel M4; seld M3.

⁴⁵⁸ chen po'I sngags] M, M4; shes rab chen po'i sngags M3.

⁴⁵⁹ M3 inserts punctuation marks : : .

⁴⁶⁰ M3 inserts punctuation marks : : .

⁴⁶¹ M3 / *de la 'dl skad ces bya'o* /.

⁴⁶² myI mnyam ba dang mnyam ba'I sngags] M, M3; mnyam ba dang myI mnyam
ba'I sngags M4.

phyI rol gyi mtshan ma thams cad ngo bo nyid kyis myed par shes pa nI / rIlg pa chen po'i sngags so // / de ltar phyI nang gnyIs kyI mtshan ma⁴⁶³ btsal pas na / bla na [61a3] myed pa'I sngags so // / sangs rgyas kyI 'bras bu 'grub pas⁴⁶⁴ na (M4 16.1) / myi mnyam ba dang mnyam ○ ba'I sngags so // / sems can tham cad kyI don byed pas na / sdug bsngal thams cad rab du zhI ba'I sngags so //⁴⁶⁵

⁴⁶⁶ / bden te (M3 11.1) myi brdzun [61a4] bas⁴⁶⁷ shes rab kyI pha rol du phyIn pa'I sngags smras so // tad tya tha' / 'ga' te 'ga' te / pa ra 'ga' te / pa ra sang 'ga' te / bo⁴⁶⁸ de sva' ha' /^{469 470}

/ bden te myI brdzun zhe bya ba nI / tshig gis smra ba myed pa nI⁴⁷¹ ngag gI⁴⁷² bden ba / lus kyis [61a5] bskyod pa myed pa nI⁴⁷³ lus kyI bden ba / sems kyI bsam ba myed pa nI yid kyI bden ba⁴⁷⁴ / ngag gI⁴⁷⁵ smra ba myed pa⁴⁷⁶ nI smon pa myed pa / lus kyI g.yo ba myed pa nI mtshan ma myed pa / ⁴⁷⁷sems kyI bsam ba myed pa nI stong pa nyId de /⁴⁷⁸ 'phags pa'I rnam par [61b] thar pa'I sgo gsum⁴⁷⁹ dang yang mi 'gal / shes rab kyI pha rol tu phyIn pas / sems kyI mtshan ma thams cad bsal⁴⁸⁰ pas na bden te myi brdzun no⁴⁸¹ // / shes rab kyI pha rol du

⁴⁶³ de ltar phyI nang gnyIs kyI mtshan ma] M, M3; omit M4.

⁴⁶⁴ 'grub pas] M, M3; 'grub pas M4.

⁴⁶⁵ M3 presents a different sequence of phrases with each mantra phrase separately listed followed by the commentary description.

⁴⁶⁶ M3 inserts punctuation marks : . .

⁴⁶⁷ myi brdzun bas] M, M3; myi brdzun bas na M4.

⁴⁶⁸ bo] M, M4; M3 boh.

⁴⁶⁹ M3 inserts punctuation marks : . .

⁴⁷⁰ M3 / de la 'dI skad ces bya'o /.

⁴⁷¹ tshig gis smra ba myed pa nI] M, M4; tshIlg gI spyod pa myed pas smond pa myed pa ste M3.

⁴⁷² ngag gI] M, M3; gang gis M4.

⁴⁷³ lus kyis bskyod pa myed pa nI] M, M4; lus kyI spyod pa myed pas / mtshan ma myed pa ste M3.

⁴⁷⁴ sems kyI bsam ba myed pa nI yid kyI bden ba] M, M4; sems kyI bsam pa myed pas stong pa nyid de / yid kyI bden ba M3.

⁴⁷⁵ ngag gI] M, M3; gang gis M4.

⁴⁷⁶ myed pa] M, M3; myed pa M4.

⁴⁷⁷ M4 omit: sems kyI bsam ba myed pa nI stong pa nyId de / 'phags pa'I rnam par thar pa'I sgo gsum dang yang mi 'gal.

⁴⁷⁸ ngag gI smra ba myed pa nI smon pa myed pa / lus kyI g.yo ba myed pa nI mtshan ma myed pa / sems kyI bsam ba myed pa nI stong pa nyId de /] M; ngag gI smra ba myed pa nI smon pa myed pa / lus kyI g.yo ba myed pa nI mtshan ma myed pa / sems kyI bsam ba myed pa nI stong pa nyId de / omit M3; omit M4.

⁴⁷⁹ 'phags pa'I rnam par thar pa'I sgo gsum] M; 'phags pa'I bden pa' rnam gsum M3; omit M4.

⁴⁸⁰ bsal] M3, M4; brtsald M.

⁴⁸¹ brtsald pas na bden te myi brdzun no] M, (bsal) M4; bsal nas / don dam pa la cl

phyInd pa'I sngags 'dI⁴⁸² ni 'jIlg rten dang / 'jIlg rten las 'das pa'I bsod
 [61b2] nams kyi⁴⁸³ rgyur 'gyur te / 'jIlg rten gyi bsod nams nI nad kyIs
 snyon smongs pa dang / bdud dang / 'dre gnod thams cad kyIs myi
 thub par zhl zhing srung nus so⁴⁸⁴ /// 'jIlg rten las 'das pa'I bsod nams
 nI / gzungs 'dI'i gzhung⁴⁸⁵ la rten pas na⁴⁸⁶ / [61b3] shes rab dang / ye
 shes kyI rgyur 'gyur ro / / * * / ○

\$ / / ⁴⁸⁷shes rab kyI pha rol du phyInd pa'I snying po bshad pa⁴⁸⁸
 rdzogs so / / ⁴⁸⁹

'grel pa 'di ni slob dpon ka ma la shi las mdzad cis bshad

Appendices

The section divisions have been adapted from the Conze 1948 Short Recension.

Appendix 1. Prajñā-pāramitā-hṛdaya Short Version Comparison: IOL Tib J 122 and IOL Tib J 120.

IOL Tib J 120 line numbers are inserted in brackets.

Section	IOL Tib J 122	IOL Tib J 120
Title		[1] \$ / : / rgya gar skad du / / a rya prad nya par myi ta rhl da ya' / / bod skad du 'phags pa shes rab gyi pha rol du phyin pa'I snying po [2] bam po gcig go /
Homage	thams cad mkhyen pa la phyag 'tsal lo	thams cad mkhyen pa la phyag 'tshal lo
Short §1	'dI ltar 'phags pa kun du sryan ras gzIgs kyI dbang po / byang cub sems pa'	'dI ltar 'phags pa kun tu sryan ras gzigs gyi dbang po byang chub sems [3] dpa'

⁴⁸² car bcug pa / rnam par myi rtog pa dang mthun bas bden te myi rdzun ba'o M3.
 shes rab kyI pha rol du phyInd pa'I sngags 'dI] M, M3; shes rab gyi pha rol du
 phyIn pa 'dI M4.

⁴⁸³ bsod nams kyi] M, M4; omit bsod nams kyi M3.

⁴⁸⁴ myi thub par zhl zhing srung nus so] M, (nus pa'o) M4; myi 'jIgs par srung nas so
 M3.

⁴⁸⁵ gzungs 'dI'i gzhung] M, M3; gzhung 'di'i gzhung M4.

⁴⁸⁶ rten pas na] M, M3; brten pas M4.

⁴⁸⁷ M4 inserts: 'phags pa.

⁴⁸⁸ bshad pa] M; 'grel pa M3, M4.

⁴⁸⁹ M4 adds colophon lines: \$ / : / dpaI gyi sgron mas bris te lhaq cad ma mchis so / : : /
 [Drawing of a stupa].

	shes rab kyI ph rol tu phyInd pa zab mo spyad pa spyod pa'I tshe / rnam par bstas na lnga phung de dag ngo bo nyid kyis stong par mthong ngo /	shes rab gyi pha rol tu phyin pa zab mo spyad spyod pa'I tshe / / rnam par bltas na lnga phung de dag ngo bo nyid gyIs stong par mthong ngo / /
Short §2	'dI ni sha rI +I bu gzugs stong pa nyId de / stong pa nyId kyang gzugs so / gzugs dang stong pa gnyIs (em. <i>nyid</i>) kyang tha dad pa ma yIn / gzugs dang yang tha myI dad do / gag gzugs pa de stong pa nyId / gag stong pa nyId pa de gzugs te / de bzhIn du tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes pa'o /	^[4] 'dI ni sha rI 'I bu gzugs stong pa nyid de / / stong pa nyid kyang gzugs so / / gzugs dang stong pa nyid tha dad pa yang ma yin / / gzugs dang yang ^[5] tha myi dad do / / gag gzugs pa de stong pa nyid / / gag stong pa nyid pa de gzugs te / / de bzhin du tshor ba dang / 'du shes dang / 'du byed dang / rnam ^[6] par shes pa 'o / /
Short §3	'dI ni sha rI'i bu chos thams cad kyI stong pa nyId kyI mtshan ma ste / myI skye myI 'gog / myi gtsang myi btsog / myI 'phel myi 'bri /	'dI ni sha rI 'i bu chos tham cad stong pa nyid gyi mtshan ma ste / myi skyes myi 'gog / myI gtsang myI brtsog / myI 'phel ^[7] myi 'bri /
Short §4	de bas na sha rI'i bu stong pa nyid la gzugs kyang med / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / rnam par shes pa yang myed do / myI g dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed / gzugs dang / sgra dang / drI dang / ro dang / reg dang / chos kyang myed / myI g gl khams nas yId kyI khams su yang myed / rIgs yang myed / ma rIgs yang myed / rI g pa zad pa yang myed / ma rI g pa zad pa	de bas na sha rI bu stong pa nyid la gzugs kyang myed / tshor ba yang myed / 'du shes gyang myed / 'du byed gyang myed / rnam par ^[8] shes pa yang myed / myI g dang rna ba dang / sna dang lce dang / lus dang yid gyang myed / kha dog dang sgra dang / dri dang ro dang / reg dang chos gyang myed / myig gl ^[9] khams nas yId gyi khams su yang myed / rig pa yang myed / ma rig pa yang myed / rI g pa zad pa yang myed / ma rig pa zad pa yang myed pas na ^[10] rga

	yang myed pa nas / rgas shIng shI ba yang myed / rgas shIng shI ba zad pa 'ang myed / sdug bsngal dang / kun 'byung dang / 'gog pa dang / lam yang myed / thob pa yang myed ma thob pa yang myed /	shing shI ba yang myed / rga shing shI ba zad pa yang myed / sdug bsngal ba / 'dus pa dang / 'gog pa dang / lam yang myed / shes pa yang ^[11] myed / thob pa yang myed / ma thob pa yang myed par
Short §5	par byang cub sems dpa' shes rab kyI pha rol du phyin pa la gnas te spyod pas sems spyod pa yang med / de ltar myed pa la gnas pas na log pa las shIn du 'das te thar pa ni mya ngan las 'das pa'o	byang chub sems dpa' shes rab gyi pha rol tu phyin pa la gnas te / spyod pas / sems spyod pa ^[12] yang myed sems myi spyod pa yang myed / / de ltar myed pa la gnas na / logs pa las shin tu 'da's te / / thub pa ni mya ngan las ^[13] 'da's pa'o / /
Short §6	dus gsum du rnam par bzhugs pa'I sangs rgyas thams cad kyang shes rab kyI pha rol du phyin pa la gnas pas / bla na myed pa yang dag par rdzogs pa'I byang cub du mngon bar rdzogs par sangs rgyas so /	dus gsum tu rnams par bzhugs pa'i sang rgyas thams cad kyang shes rab gyI pha rol tu phyin pa la gnas te / spyod pas ^[14] bla na myed pa g.yung drug rdzogs pa'I byang chub tu kun tu mngon bar sangs rgyas so /
Short §7	de bas na shes par bya ste / shes rab kyI pha rol du phyIn pa chen po'i sngags / rIlg pa chen po'I sngags / bla na myed pa'I sngags / myI mnyam ba dang mnyam ba'I sngags / sdug bsngal thams cad rab du zHI ba'I sngags / bden te myi brdzun bas shes rab kyI pha rol du phyIn pa'I sngags smras so / / tad tya tha' / 'ga' te 'ga' te / pa ra 'ga' te / pa ra sang 'ga' te / bo de sva' ha'	/ de bas nas na shes rab gyi pha rol phyin pa chen po'i ^[15] sngags / rig pa chen po'i sngags / bla na myed pa'I sngags / mnyam ba dang myI mnyam ba'I sngags / sdug sngal thams cad rab tu zHI ba'i ^[16] sngags / bden te / myi brdzun bas na / shes rab gyi pha rol tu phyin pa'i sngags smra so' / sngags la tad thya tha 'ga' te 'ga' ^[17] te pa ra 'ga' te pa ra sang 'ga' te / bho de sva' ha'a /

Colophon		'phags pa shes rab gyi pha rol du phyin pa'I snying po rdzogs so // /cang cin dar bris
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Appendix 2. Prajñā-pāramitā-hṛdaya Short Version Comparison: IOL Tib J 122 and Pelliot tibétain 465

Pelliot tibétain 465 line numbers are inserted in brackets.

Section	IOL Tib J 122	Pelliot tibétain 465
Title		^[1] rgya gar skad du / a rya prad nya pa ra myl ta rhI da ya' / : / bod skad du 'phags pa shes rab kyI pha rol tu phyin pa'I ^[2] snying po'o /
Homage	thams cad mkhyen pa la phyag 'tsal lo	thams cad mkhyen pa nyid la phyag 'tshal lo
Short §1	'dI ltar 'phags pa kun du spyan ras gzIgs kyI dbang po / byang cub sems pa' shes rab kyI ph rol tu phyInd pa zab mo spyad pa spyod pa'I tshe / rnam par bstas na lnga phung de dag ngo bo nyid kyis stong par mthong ngo /	'dI ltar 'phags pa kun du spyan ras gzIgs kyI dbang po / byang cub sems ^[3] dpa' shes rab kyI ph rol tu phyin pa zab mo spyad pa spyod pa'I tshe / rnam par bstas na lnga phung de dag ngo bo nyid kyis stong par mthong ngo /
Short §2	'dI ni sha rI +I bu gzugs stong pa nyId de / stong pa nyId kyang gzugs so / gzugs dang stong pa gnyIs (em. <i>nyid</i>) kyang tha dad pa ma yIn / gzugs dang yang tha myI dad do / gag gzugs pa de stong pa nyId / gag stong pa nyId pa de gzugs te / de bzhIn du tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes pa'o /	^[4] 'dI ni sha rI'i bu gzugs stong pa nyId de / stong pa nyid kyang gzugs so / gzugs dang stong pa gnyis tha dad pa ma yIn / gzugs dang yang ^[5] tha myI dad do / gag gzugs pa de stong pa nyid / gag stong pa nyid de gzugs ste / de bzhin du tshor ba dang / 'du shes dang / 'du byed dang / rnam ^[6] par shes pa'o /
Short §3	'dI ni sha rI'i bu chos	de ni sha rI'i bu chos thams

	thams cad kyI stong pa nyId kyI mtshan ma ste / myI skye myI 'gog / myi gtsang myi btsog / myI 'phel myi 'bri /	cad stong pa nyid kyI mtshan ma ste / myI skye myI 'gog myI gtsang myi btsog myI 'phel ^[7] myI 'bre' /
Short §4	de bas na sha rI'i bu stong pa nyid la gzugs kyang med / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / rnam par shes pa yang myed do / myI g dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed / gzugs dang / sgra dang / drI dang / ro dang / reg dang / chos kyang myed / myI g gi kham nas yId kyI kham su yang myed / rI g yang myed / ma rI g yang myed / rI g pa zad pa yang myed / ma rI g pa zad pa yang myed pa nas / rgas shI ng shI ba yang myed / rgas shI ng shI ba zad pa 'ang myed / sdug bsn- gal dang / kun 'byung dang / 'gog pa dang / lam yang myed / thob pa yang myed ma thob pa yang myed /	de bas na / sha rI'i bu stong pa nyid la gzugs kyang myed / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / ^[8] rnam par shes pa yang myed / myI g dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed / kha dog dang / sgra dang / drI dang ro dang ^[9] reg dang / chos kyang myed / myI g gi kham nas / yId kyI kham su yang myed / rI g yang myed / ma rI g pa yang myed / rI g pa ^[10] zad pa yang myed / ma rI g pa zad pa yang myed pas na / rgas shing shI ba yang myed / rgas shI ng shi ba zad pa yang myed / sdug bsn gal ^[11] dang / 'dus pa dang / 'gog pa dang / lam yang myed / shes pa yang myed / thob pa yang myed / ma thob pa yang myed /
Short §5	par byang cub sems dpa' shes rab kyI pha rol du phyin pa la gnas te spyod pas sems spyod pa yang med / de ltar myed pa la gnas pas na log pa las shIn du 'das te thar pa ni mya ngan las 'das pa'o	byang cub sems ^[12] dpa' shes rab gyi pha rol du phyin pa la gnas te / spyod pas / sems spyod pa yang myed / sems myI spyod pa yang myed / ^[13] de ltar myed pa la na gnas pas na / log pa las shIn du 'da' ste / thub pa ni mya ngan las 'das pa'o /

Short §6	dus gsum du rnam par bzhugs pa'I sangs rgyas thams cad kyang shes rab kyI pha rol du phyin pa la gnas pas / bla na myed pa yang dag par rdzogs pa'I byang cub du mngon bar rdzogs par sangs rgyas so /	dus gsum du rnam par ^[14] bzhugs pa'I sangs rgyas thams cad kyang / shes rab gyi pha rol du phyin pa la gnas te / spyod pas bla na myed pa g.yung drung rdzogs ^[15] pa'I byang cub du kun du mngon bar sangs rgyas so /
Short §7	de bas na shes par bya ste / shes rab kyI pha rol du phyIn pa chen po'i sngags / rIg pa chen po'I sngags / bla na myed pa'I sngags / myI mnyam ba dang mnyam ba'I sngags / sdug bsngal thams cad rab du zhI ba'I sngags / bden te myi brdzun bas shes rab kyI pha rol du phyIn pa'I sngags smras so // tad tya tha' / 'ga' te 'ga' te / pa ra 'ga' te / pa ra sang 'ga' te / bo de sva' ha'	/ de bas na shes par bya ste / shes rab gyi pha rol du phyin pa'I sngags / rig pa chen po'i ^[16] sngags / bla na myed pa'I sngags / mnyam ba dang / myI mnyam ba'I sngags / sdug bsngal thams cad rab du zhI ba'I sngags / bden ba myi brdzun ^[17] bas na / shes rab kyI pha rol du phyin pa'I sngags smras so // // tad thya tha 'ga' te 'ga' te pa ra ^[18] sang 'ga' te / bho dhe sva ha' //
Colophon		^[19] shes rab gyi pha rol du phyin pa'I snying po rdzogs so //

Appendix 3. Prajñā-pāramitā-hṛdaya Short Version English Translation, IOL Tib J 122

Section	IOL Tib J 122	English
Title		
Homage	thams cad mkhyen pa la phyag 'tsal lo	Homage to the Omniscient One!
Short §1	'dI ltar 'phags pa kun du sphyan ras gzIgs kyI dbang po / byang cub sems pa' shes rab kyI ph rol tu phyInd pa zab mo spyad pa spyod pa'I tshe / rnam	In this way the Noble Av- alokiteśvara, the bodhi- sattva, at the time of per- forming the practice of the profound Perfection of Wis- dom, when he looked, these

	par bstas na lnga phung de dag ngo bo nyid kyis stong par mthong ngo /	five aggregates were perceived as empty of an essence.
Short §2	'dI ni sha rI '+I bu gzugs stong pa nyId de / stong pa nyId kyang gzugs so / gzugs dang stong pa gnyIs (em. <i>nyid</i>) kyang tha dad pa ma yIn / gzugs dang yang tha myI dad do / gag gzugs pa de stong pa nyId / gag stong pa nyId pa de gzugs te / de bzhIn du tshor ba dang / 'du shes dang / 'du byed dang / nam par shes pa'o /	As for this, Sāriputra, form is emptiness. Emptiness is also form. Form and emptiness are not different. Form and [emptiness] are non-differentiated. That which is form is emptiness. That which is emptiness is form. Likewise, for feelings, perceptions, conditioning factors, and consciousness.
Short §3	'dI ni sha rI'i bu chos thams cad kyI stong pa nyId kyi mtshan ma ste / myI skye myI 'gog / myi gtsang myi btsog / myI 'phel myi 'bri /	Here, Sāriputra, all things have the phenomenal mark of emptiness. They are unproduced, unceased; they are not defiled, they are not undefiled; they are without increase, they are without decrease.
Short §4	de bas na sha rI'i bu stong pa nyid la gzugs kyang med / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / nam par shes pa yang myed do / myI g dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed / gzugs dang / sgra dang / drI dang / ro dang / reg dang / chos kyang myed / myI g gI kham nas yId kyi kham su yang myed / rIgs yang myed / ma rIgs yang	Therefore, Sāriputra, in emptiness there is no form, there is no feeling, there is no perception, there is no conditioning factors, there is no consciousness. There is no eye, or ear, or nose, or tongue, or body, or mind; no form, no sound, no smell, no taste, no tactile sensation, no object of mind; There is no eye-element up to no mind-element; Knowledge does not exist, ignorance does not exist, the elimination of knowledge does not exist, the elimination of ignorance

	myed / rlg pa zad pa yang myed / ma rlg pa zad pa yang myed pa nas / rgas shIng shI ba yang myed / rgas shIng shI ba zad pa 'ang myed / sdug bsngal dang / kun 'byung dang / 'gog pa dang / lam yang myed / thob pa yang myed ma thob pa yang myed /	does not exist, and so on up to no aging and death and no elimination of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no attain- ment, and even no non-at- tainment.
Short §5	par byang cub sems dpa' shes rab kyI pha rol du phyin pa la gnas te spyod pas sems spyod pa yang med / de ltar myed pa la gnas pas na log pa las shIn du 'das te thar pa ni mya ngan las 'das pa'o	As a bodhisattva abides in and practices the Perfec- tion of Wisdom, the practic- ing mind also does not exist. Accordingly, when abid- ing in the non-existent, one completely passes beyond error and there is liberation: Nirvāṇa
Short §6	dus gsum du rnam par bzhugs pa'I sangs rgyas thams cad kyang shes rab kyI pha rol du phyin pa la gnas pas / bla na myed pa yang dag par rdzogs pa'I byang cub du mngon bar rdzogs par sangs rgyas so /	All the buddhas who abide in the three times, by relying on the perfection of wisdom completely awaken in unsurpassed, perfectly complete enlightenment.
Short §7	de bas na shes par bya ste / shes rab kyI pha rol du phyIn pa chen po'i sngags / rlg pa chen po'I sngags / bla na myed pa'I sngags / myI mnyam ba dang mnyam ba'I sngags / sdug bsngal thams cad rab du zhi ba'I sngags / bden te myi brdzun bas shes rab kyI pha rol du phyIn pa'I sngags smras so / / tad tya tha' / 'ga' te 'ga' te / pa ra 'ga' te / pa ra sang	Therefore, one should know: the mantra of the great perfection of wisdom. The mantra of great knowledge. The unsur- passed mantra. The mantra equal to the unequaled. [61a2] The mantra that paci- fies all suffering. Since it is true and not false, [61a4] the mantra of the perfection of wisdom is spoken. <i>tadyathā gate gate pāragate pārasaṃgate bodhi svāhā</i>

	'ga' te / bo de sva' ha'	
Colophon		

**Appendix 4. Prajñā-pāramitā-hṛdaya Short Version Comparison:
IOL Tib J 122, Hypothetical Sanskrit Reconstruction**

The following is a hypothetical Sanskrit reconstruction based on extant Buddhist Sanskrit literature for illustrative purposes only. The reconstruction is based on the work of Conze (1948, 1967, 1973) unless otherwise indicated. Sanskrit bold print represents reconstruction not attested in previous versions of the *Prajñāhṛdaya*.

Section	IOL Tib J 122	Sanskrit Reconstruction (Conze 1948, 1967, 1973)
Title		
Homage	thams cad mkhyen pa la phyag 'tsal lo	namaḥ sarvajñāya
Short §1	'dī ltar 'phags pa kun du spyan ras gzIgs kyI dbang po / byang cub sems pa' shes rab kyI ph rol tu phyIn d pa zab mo spyad pa spyod pa'I tshe / rnam par bstas na lnga phung de dag ngo bo nyid kyis stong par mthong ngo /	Atha-āryāvalokiteśvara bodhisattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇo vyavalokayati sma / pañca skandhāḥ tāmś ca svabhāvaśūnyān paśyati sma //
Short §2	'dī ni sha rī + 'I bu gzugs stong pa nyId de / stong pa nyId kyang gzugs so / gzugs dang stong pa gnyIs (em. nyid) kyang tha dad pa ma yIn / gzugs dang yang tha myI dad do / gag gzugs pa de stong pa nyId / gag stong pa nyId pa de gzugs te / de bzhIn du tshor ba dang / 'du shes dang /	iha śāriputra rūpaṃ śūnyatā śūnyataiva rūpaṃ / rūpān śūnyataiva anānātva / rūpān yadyāpi abhinna ⁴⁹⁰ / yad rūpaṃ sā śūnyatā yā śūnyatā tad rūpaṃ / evam eva vedanā saṃjñā-saṃskāra-vijñānaṃ

⁴⁹⁰ Reconstruction based on terminology in Conze 1973. A number of Short recensions read: *rūpān na pṛthak śūnyatā śūnyatāyā na pṛthag rūpaṃ*.

	'du byed dang / rnam par shes pa'o /	
Short §3	'dI ni sha rI'i bu chos thams cad kyI stong pa nyId kyI mtshan ma ste / myI skye myI 'gog / myi gtsang myi btsog / myI 'phel myi 'bri /	iha Sāriputra sarvadharmāḥ śūnyatālakṣaṇā anuṭpannā aniruddhā amalā avimalā anūnā aparipūrṇāḥ
Short §4	de bas na sha rI'i bu stong pa nyid la gzugs kyang med / tshor ba yang myed / 'du shes kyang myed / 'du byed kyang myed / rnam par shes pa yang myed do / myI g dang / rna ba dang / sna dang / lce dang / lus dang / yId kyang myed / gzugs dang / sgra dang / drl dang / ro dang / reg dang / chos kyang myed / myI g gI kham nas yId kyI kham su yang myed / rIgs yang myed / ma rIgs yang myed / rI g pa zad pa yang myed / ma rI g pa zad pa yang myed pa nas / rgas shI ng shI ba yang myed / rgas shI ng shI ba zad pa 'ang myed / sdug bsn gal dang / kun 'byung dang / 'gog pa dang / lam yang myed / thob pa yang myed ma thob pa yang myed /	tasmāc Chāriputra śūnyatāyāṃ na rūpaṃ na vedanā na saṃjñā na saṃskārāḥ na vijñānam / na cakṣuḥ-śrotra-ghrāna-jihvā-kāya-manāṃsi / na rūpa-śabdo-ganda-rasa-spraṣṭavya-dharmāḥ / na cakṣūr-dhātur yāvan na manovijñāna-dhātuḥ / na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo yāvan na jarāmarāṇam na jarāmarāṇakṣayo na duhkha-samudaya-nirodhā-mārgā na prāptir na-aprāptiḥ /
Short §5	par byang cub sems dpa' shes rab kyI pha rol du phyin pa la gnas te spyod pas sems	bodhisattvo prajñāpāramitām āśritya cāraṇena cittacāraṇā api nāsti ⁴⁹¹ / atra nāsti sthitvā viparyāsa-

⁴⁹¹ **cittacāraṇā api nāsti]** Source: *Tathāgatācintyaḡuhyānirdeśasūtra*, Szántó 2021 ad 9v6.

	spyod pa yang med / de ltar myed pa la gnas pas na log pa las shIn du 'das te thar pa ni mya ngan las 'das pa'o	atikrānto mocitā iti ⁴⁹² nirvāṇaḥ
Short §6	dus gsum du rnam par bzhugs pa'I sangs rgyas thams cad kyang shes rab kyI pha rol du phyin pa la gnas pas / bla na myed pa yang dag par rdzogs pa'I byang cub du mngon bar rdzogs par sangs rgyas so /	tryadhva-vyavasthitāḥ sarva-buddhāḥ prajñāpāra- mitām āśritya- anuttarāṃ samyaksambodhim abhi- sambuddhāḥ.
Short §7	de bas na shes par bya ste / shes rab kyI pha rol du phyIn pa chen po'i sngags / rIg pa chen po'I sngags / bla na myed pa'I sngags / myI mnyam ba dang mnyam ba'I sngags / sdug bsngal thams cad rab du zhI ba'I sngags / bden te myi brdzun bas shes rab kyI pha rol du phyIn pa'I sngags smras so / / tad tya tha' / 'ga' te 'ga' te / pa ra 'ga' te / pa ra sang 'ga' te / bo de sva' ha'	tasmāḥ jñātavyam prajñāpāramitā mahā-man- tro mahāvidyā-mantro 'nut- tara-mantro 'samasama- mantraḥ sarva-duḥkha- praśamaṇaḥ satyam amithyatvāt. prajñāpāra- mitāyām ukto mantraḥ / tadyathā gate gate pāragate pārasaṃgate bodhi svāhā /
Colophon		

Appendix 5. Terminology Comparison between Old Tibetan in IOL Tib J 122 with Mahāvīyutpatti Lexicon Terminology of 814 CE

Tibetan Dunhuang IOL Tib J 122 (folio and line number in brackets)	Mahāvīyutpatti, 814 CE (Reference to entry number)	Sanskrit
[53a2] / nam ka'I	nam kha' (No. 221)	ākāśa

⁴⁹² *mocitā iti*] Source: *Vajracchedikā*, Schopen 1989, p. 105.

[53a4] spyan ras gzlgs kyI dbang po	spyan ras gzigs dbang phyug (No. 645)	Avalokiteśvaraḥ
[53b5] mya ngan las 'da' ba'	mya ngan las 'das pa	nirvāṇam
[54a5] ma rabs	so so skyes bo (No. 7152)	prthagjanaḥ
[54b1] mu steg can rgyu gu can gyi chos	mu steg (No. 3320) gcer bu pa (No. 3529)	tīrthikaḥ nirgran- thaḥ
[54b5] byang cub sems dpa'	byang chub sems dpa'	bodhisattva
[55a2] gag	gang (No. 4632)	yad
[55b2] mtshan ma	mtshan nyid (No. 600)	lakṣaṇa
[56b5] lnga phung	phung po lna (No. 103)	pañcaskandhaḥ
[57a1] myi gtsang	dri ma dang bral ba med	avimāla
[57a2] myi btsog	dri ma med pa (No. 710)	amala

*Appendix 6. Heading Divisions of Heart of Wisdom Commen-
taries Among Eighth Century Indian Buddhist Scholars.*

Kamalaśīla, Short Recension, (IOL Tib J 122)	Praśāstrasena, Long Recension (Lopez 1996)	Jñānamitra, Long Recension (Lopez 1996)
1. The Name of Wis- dom	1. The Name of Wis- dom	1. The Setting
2. The Engaging with Wisdom	2. The Setting 3. The Absorption 4. The Opening 5. The Engaging with Wisdom	2. The Engaging with Wisdom
3. The Characteristic of Wisdom	6. The Nature of Wisdom	3. The Characteristic of Wisdom
4. The Range of	7. The Range of	4. The Range of

Wisdom	Wisdom	Wisdom
5. The Virtuous Qualities of Wisdom	8. The Virtuous Qualities of Wisdom	5. The Virtuous Qualities of Wisdom
6. The Fruition of Wisdom	9. The Fruition of Wisdom	6. The Fruition of Wisdom
7. The Dhāraṇī of Wisdom	10. The Dhāraṇī of Wisdom	7. The Dhāraṇī of Wisdom

Abbreviations and Bibliography

IDP International Dunhuang Project (<http://idp.bl.uk/>)

IOL Indian Office Library

MskManuscript Kanjur

Mvy Mahāvvyutpatti

Pt Pelliot Tibétain

v.l. varia lectio (variant reading)

Tibetan Dunhuang Manuscripts

IOL Tib J 53

IOL Tib J 122

IOL Tib J 124

IOL Tib J 125

IOL Tib J 297

IOL Tib J 751

Or.8212/77

Pelliot Tibétain 495

Pelliot Tibétain 496

Pelliot Tibétain 1257 (Apple and Apple 2017)

Indian Sources

Abhisamayālamkārikākārajñāpāramitopadeśa śāstraṭīkāprasphuṭapadā (Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba) of Dharmamitra. Tôh. no. 3796. Dergé Tanjur, vol. NYA, folios 1v.1-110r.3. Tr. by Abhiyuktakatāraśrīmitra and Chos kyi shes rab Akṣayamatīnirdeśanāmamahāyānasūtra ('Phags pa blo gros mi zad pas bstan pa zhes bya ba theg pa chen po'i mdo). Tôh. no. 175. Dergé Kanjur, vol. MA, folios 79a1-174b7. Jens Braarvig, *Akṣayamatīnirdeśasūtra*. Solum Forlag (Oslo, 1993).

Prajñāpāramitāhṛdaya (Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po). Tôh. no. 21 (also, no. 531). Dergé Kanjur, vol. KA, folios 144v.4-146r.3. Translated by Vimalamitra and Rin chen sde. Revised by Dge blo [Dge ba'i blo gros], Nam mkha'and others. Edition and translation in Silk 1994.

Prajñāpāramitāhṛdayanāmaṭīkā (Shes rab kyi pha rol tu phyin pa'i snying po zhes bya ba'i 'grel pa ka ma la shī las mdzad pa) of Kamalaśīla. Peking (Pk. No. 522, *sher phyin, ma*, 330b6-333a6) and Narthang (*snar thang*, N, Volume *ma* 340a5-342b6). Translated by Kumāraśrībhadra and 'Phags pa shes rab.

Prajñāpāramitāhṛdayaṭīkā ('Phags pa shes rab kyi pha rol tu phyin pa'i snying po rgya cher 'grel pa) of Prasāstrasena. Tôh. no. 3821. Dergé Tanjur, vol. MA, folios 295r.7-303v.7. Partial English translation Conze 1974, English translation Lopez 1996.

Prajñāpāramitāhṛdayavyākhyā ('Phags pa shes rab kyi pha rol tu phyin pa'i snying po'i rnam par bshad pa) of Jñānamitra (Ye shes bshes gnyen). Tôh. no. 3819. Dergé Tanjur, vol. MA, folios 280v.7-286v.4.

Vajracchedikā-nāma-prajñāpāramitāsūtra ('Phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po'i mdo). Tôh. no. 16. Dergé Kanjur, vol. KA, folios 121a1-132b7. Paul Harrison & Shogo Watanabe, "Vajracchedikā Prajñāpāramitā," in: Jens Braarvig, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda & Lore Sander, eds., *Buddhist Manuscripts in the Schøyen Collection*. Hermes (Oslo, 2006), pp. 89-132. Paul Harrison, "Vajracchedikā

Prajñāpāramitā: A New English Translation of the Sanskrit Text Based on Two Manuscripts from Greater Gandhāra," in: op. cit., 133–59.

Saptaśatikā-nāma-prajñāpāramitāmahayānasūtra ('Phags pa shes rab kyi pha rol tu phyin pa bdun brgya pa zhes bya ba theg pa chen po'i mdo). Tôh. no. 90. Dergé Kanjur, vol. CHA, folios 182v.6-209v.7. Tr. by Surendrabodhi and Ye shes sde.

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