

In Praise of the Light

*A Critical Synoptic Edition with an Annotated Translation of
Chapters 1-3 of Dharmarakṣa's Guang zan jing 光讚經,
Being the Earliest Chinese Translation of
the Larger Prajñāpāramitā*

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Stefano ZACCHETTI

The International Research Institute for Advanced Buddhology
Soka University
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As usual, I take full responsibility for all the errors remaining in this book.

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PART I: INTRODUCTION

Chapter 1

General introduction

1.1 Preamble

“Among all known languages the most violent contrast obtains between Chinese and Sanscrit, since the former consigns all *grammatical form* of the language to the *work of mind*, whereas the latter seeks to incorporate it, even to the finest shadings, in the *sound*. ... In this way, across the whole area of language known to us, Chinese and Sanscrit represent the two fixed *extremes*, unequal to each other in their aptness for mental development, but alike in internal consistency and complete executions of their systems”.¹

Thus we read in chapter 24 of Wilhelm von Humboldt’s posthumous masterpiece *On the Diversity of Human Language*, which stands as a milestone in the development of modern linguistic science and, in more general terms, as a peak of 19th century western philosophy. Nowadays we might be tempted to frame the discourse on these two languages in different terms than those used by Humboldt, without the underlying value judgement, but there is nothing fundamentally wrong in his comparison.²

And yet Humboldt, who was probably the single best informed person on both Sanskrit and Chinese of his age,³ seems to have remained unaware (at least as far as his essay *On the Diversity of Human Language* is concerned) of a very simple fact: that precisely these two languages,⁴ being typologically in “the most violent contrast” as he wrote, could boast in historical terms a record of contacts closer and more extensive than any other pair of languages (and their associated civilisations). This area of encounter was the translation of Buddhist scriptures into Chinese.

Stretching over nine centuries from the Later Han period (2nd century AD) to the Northern Song (11th century), Chinese Buddhist translations represent perhaps the largest comparatively homogenous body of translations in the history of human civilisation.

The paradox being highlighted here – typological contrast versus historical interactions – represents perhaps the most basic and immediate feature of interest in this vast textual corpus; for it is precisely the huge linguistic problems and high conceptual tension involved (not to mention the general cultural gap to be bridged) that makes these translations so interesting to us. But this is certainly not their only appeal. Their high value for studying the textual history of many Buddhist scriptures, on the one hand, and the history of the Chinese language on the other are now fully acknowledged by scholars working in these respective fields, and we will return to these topics again in the following pages.

Of this vast body of translations, those of the greatest intrinsic significance are probably the earliest ones, those produced between the mid 2nd and the beginning of the 4th century AD.

¹ Wilhelm von Humboldt (ed. by Michael Losonky), *On Language: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species*, Cambridge University Press, Cambridge 1999, p. 230 and 232 (the original was published in 1836, one year after Humboldt’s death).

² And indeed similar remarks are often met with in studies on Chinese Buddhist translations; see, for instance de Jong 1968: 12.

³ Cf. Yuyama 2000: 16, §§ 3.2.3-3.2.4.

⁴ Here, in fact, rather than Sanskrit we should speak of Sanskrit and a number of related Middle Indic languages – the latter probably playing the leading role in the case of early Chinese translations, but the gist of the issue would not change.

Their significance lies, to begin with, in their pioneering nature, for it is exactly at this early stage that the linguistic and conceptual tensions pinpointed by Humboldt are most apparent. It is, again, at this stage that the huge cultural gap between the new Indian doctrine and Chinese traditional thought had yet to be bridged. Later these cultural discrepancies were slowly digested, rather than removed; a Chinese Buddhist tradition was gradually established, part of the indigenous civilisation and yet aware of its alien origins, which was able to subsume (and to mediate), to a certain degree, the otherness of its Indian background as a part of its identity.

1.2 Aims and organisation of this work

The present work is a study of an early Chinese translation, the *Guang zan jing* 光讚經 (hereafter GZJ),⁵ translated in 286 AD by Dharmarakṣa (Zhu Fahu 竺法護, active during the second half of the 3rd century AD), the most prolific and prominent translator of Buddhist texts into Chinese of his age.⁶ The GZJ is the earliest Chinese translation (and indeed, the

⁵ 光讚經 (CSZJJ p. 7b 12) or simply 光讚 is the earliest form of the title attested in historical and bibliographical sources. In later catalogues (see § 2.3 of the introduction), as well as in manuscripts and printed editions, we find a number of variants, among which *Guang zan banruoboluomi jing* 光讚般若波羅蜜經 is particularly common. A few words should be spent in passing on the phonetic transcription 般若波羅蜜. I prefer for the first character of 般若 (= *prajñā*) the reading *bān*, rather than the learned (and probably artificial) *bō* (HD 9: 3b); see Pelliot's discussion of this issue (1926: 274-275) and Zürcher 1978: 124. Perhaps not unfittingly, with this scripture we must confront a problem of interpretation already in the title. 光讚 is the title of the first chapter of the GZJ, the 光讚品, extended to the entire scripture as was customary at the time. But what does exactly 光讚 mean? The meaning of 光 is clear enough, no doubt referring to the emission of rays of light from the Buddha's body which acts as a prelude to the actual discourse (§ 1.56 of the synoptic edition of the GZJ and ff.). This is also the meaning of the title of the other early translation of the Larger PP, the *Fang guang jing* 放光經 (see § 1.3.3.1 of this introduction), or "Scripture of the emission of rays". The problem is rather 讚. In the title of this book I have paraphrased 光讚 as "in praise of the light", but this might well be literary licence. I see two possible interpretations, and I am not entirely sure as to which is to be preferred. As is well known, *zan* 讚/贊 ("eulogy, encomium etc.") is a word of some prominence in the history of Chinese literature, designating an important genre (or, perhaps, genres) that enjoyed wide currency in various contexts. See for instance Chen Tsu-lung 1970: xi-xvi; Demiéville 1973 b: 271; on "four-syllable eulogies" as a codified genre among "pure conversation" 清談 adepts in the 4th century see Zürcher 1972: 75; on *zan* in biographical sources see Wright 1990: 81-82. To assume that the translation team which produced the GZJ meant precisely this codified genre when they chose their title seems altogether unwarranted. Yet it is not impossible that some intentional association or allusion may have been at work in this choice. *Zan* are normally directed toward human beings, but by no means exclusively so; for instance, the *Shishuo xinyu* 世說新語 4.100 (Yu Jiaxi et al. 1993: 276) quotes from a *Xue zan* 雪贊 by Yang Fu 羊孚 (active in the second half of the 4th century), that is, an "Ode to Snow" in Mather's translation (2002: 151). Although the light is nowhere directly praised in the GZJ, one might think of a passage such as § 1.69 of the edition. There the "encomium" (of the Buddha and his radiance) is not directly expressed in words, yet is implied by the high stylistic register of this passage, rather *recherché* by Dharmarakṣa's standards. However, *zan* also means "to explain, to illustrate" (HD 11: 475a), and this meaning too seems attested in Dharmarakṣa's translations. See for instance the *Zhengfahua jing* 正法華經 T 263 p. 89b 21: 惟願大聖 讚說經典 開化衆生 (without an exactly corresponding Sanskrit parallel: see Karashima 1992: 109; anyway cf. *Saddharmapuṇḍarīkasūtra* p. 162, 13: *deśehi dharmam* ...). This usage suggests the possibility of an entirely different interpretation of 光讚經; in this second sense the title should be probably understood as "Scripture of the sermon [delivered in conjunction with the emission of] light".

⁶ Dharmarakṣa's biography is found in Sengyou's 僧祐 *Chu sanzang ji ji* 出三藏記集 T 2145 (hereafter CSZJJ) p. 97c 19-98a 23; in Huijiao's 慧皎 *Gao seng zhuan* 高僧傳 (GSZ) T 2059 p. 326c 2-327a 12 (tr. Shih 1968: 33-37). The best comprehensive study to date on Dharmarakṣa is Daniel Boucher's dissertation (1996): see Id. pp. 11-61 for a detailed discussion of this translator's biography and his historical background. Considerable space also is devoted to Dharmarakṣa in the main works on the history of early Chinese

earliest datable witness) of the Larger version of the *Prajñāpāramitā* (hereafter Larger PP; the reasons for this designation will be detailed in § 1.4 below). This is in turn part of a scriptural class, the *Prajñāpāramitā* (PP, “perfection of insight”) texts, that rank among the most important Mahāyāna scriptures.

Yet the present monograph is not so much the study of a Mahāyāna scripture (though it is, I would hope, also that), as the study of a particular Chinese translation.

If texts are, as I am strongly persuaded, living beings, then my work should like to be viewed both as a biography and as a portrait (albeit a partial one) of the text. Chapters 2 and 3 of the introduction comprise the biography of the GZJ. This can also be said in part of § 1.4 of the present chapter, insofar as it depicts the textual background out of which the GZJ was born. In these chapters I have attempted to trace the history of a particular Buddhist scripture from its translation into Chinese and its early fortunes there (chapter 2), to its subsequent existence as a part of the vast textual body that we usually call the Chinese Buddhist canon (chapter 3). Chapter 3 also has the more practical function of providing historical and technical grounds for the critical edition of chapters 1-3 of the GZJ.

This critical edition and the accompanying translation form the portrait of the GZJ. Thus my approach to this text has been chiefly historical and philological.

Translations are by definition amphibious things that can be approached and studied from different perspectives, and with different aims in mind.

As already noted, Chinese Buddhist translations can be seen as precious (especially if early), and a little unruly, witnesses of the largely lost corpus of Indian⁷ Buddhist literature (especially that of the Mahāyāna).

In other words, they can be seen and studied as Indian texts in disguise. In this case the more thorough the removal of the Chinese make-up of the translation, the more successful will the study be.⁸ For the scholar who primarily adopts this kind of approach (which obviously is, in itself, entirely legitimate), the medium – the Chinese translation – is essentially an obstacle: it is a glass *through* which he wants to see something else, and this valuable something (the “original”) lies entirely beyond that glass. We do not want coloured glass in this case: the more transparent the medium, the better it proves for such research.

The problem is that Chinese translations tend to be rather coloured as glasses, all the more so if we move back toward the early stages of their history, just where their testimony is potentially most significant. This comes as no surprise; after all it is exactly what we should expect from Humboldt’s description.

Buddhism: Tang Yongtong 1983: 110-116; Zürcher 1972: 65-70; Tsukamoto 1985: 193-230; Kamata 2002: 267-284. Chapters or sections on Dharmarakṣa are also to be found in some studies dealing with the historical development of Chinese Buddhist translations: e.g. Demiéville 1953: 414 § 2074. Mention should be also made of certain articles devoted to specific aspects of Dharmarakṣa’s activity, such as Okabe 1965; Kawano 1989 and 2002; Demiéville 1954: 347-350; Boucher 1998; Palumbo 2003 (see especially, on Dharmarakṣa’s background, n. 65 pp. 189-190).

⁷ It would seem that now, with the recent and dramatic discoveries of Indic Buddhist manuscripts, this commonplace in studies of early Chinese translations risks being falsified. Yet Chinese translations continue to play an important role in the field – if not, somewhat ironically, an even greater one, often proving the most useful parallels for editing Indic manuscript fragments.

⁸ The extreme outcome of this approach would be a back-translation of the Chinese source into the supposed original; but this seems to have become nowadays, fortunately, a little unfashionable.

Another approach, in contrast to (and indeed often antithetic to) the preceding one, is to take the glass itself, the Chinese translation (here meant as the already translated *text*), as the object of value. Here it is the colour that we want to see, and it is the shadow of what lies beyond the glass that is troubling us (e.g., the “Buddhist lingo” that often troubles pure sinologists). This second approach to Chinese Buddhist translations is that of the sinologist who is primarily interested in the language of these sources, but possibly also in other aspects as well. This approach, a comparatively new one, is now embodied in a growing number of publications, especially from Chinese scholars,⁹ often of very high scholarly value

It is essentially from the sinological vantage-point that I have chosen to look at the GZJ, but with some important qualifications. In fact, I believe that there is a third approach to Chinese Buddhist translations, no less legitimate than the other two and yet rather neglected: to take as the chief object of study neither the starting point (the Indic original) nor the point of arrival (the Chinese translated text), but rather the *process* which leads from one point to the other (to borrow once again from Humboldt, the *επεργεῖα* rather than the *εργον*). The aim of the present book is, in other words, the study of the GZJ first of all as *a translation*: analysing the translation techniques and strategies adopted by Dharmarakṣa and his assistants, trying to understand their lexical choices, and, at best, attempting to grasp the patterns of thought and doctrine underlying them.

It goes without saying that this approach entails also the study of all the stages involved in the process, but the centre of our attention will remain the GZJ.

Therefore, perhaps somewhat unusually, the Sanskrit parallels (and, in the second place, parallels drawn from other Chinese and Tibetan translations) have been used in the present book to edit, interpret, and translate one particular Chinese text, and not the other way around. In a sense, to put it in slightly paradoxical terms, the GZJ has been treated (in a functional methodological fiction) as the “original”, and the Sanskrit parallels used as secondary sources. This not to say that the Indian side of the research has been overlooked, for I have used all the Sanskrit texts corresponding to the portion of the GZJ dealt with in this book, including the hitherto largely unedited Gilgit manuscript of the Larger PP.

This methodology has, I believe, the advantage of encompassing and mediating the other two approaches described above, the indological and the sinological. It can, in fact, be of considerable assistance to both, for trying to make use of a translated text, be for sinological or indological purposes, without fully taking into account the complex nature of the translation process is potentially misleading.¹⁰

The dangers on the indological side are quite well known. But an unadvised use of these sources may be no less dangerous for the sinologist, especially one engaged in the nowadays flourishing research field of medieval Chinese who is interested in the language of Buddhist translations. There should be hardly any need to say that not all deviations from literary Chinese are to be taken as medieval Chinese usages. And yet it is not infrequent, for instance, to see mere translation calques interpreted in more or less this way, even in some of the best studies of this kind.

⁹ For a bibliographical guide to introduction to recent Chinese scholarship in this field see Shuai Zhisong and Tan Dailong 2001; in the West the ground for this approach was broken by Zürcher’s epoch-making article (1977).

¹⁰ See for instance the remarks by Boucher 1998: 485; 503.

In fact, one of the main purposes of the present work is to provide scholars of medieval Chinese with a detailed and accessible analysis of an important specimen of early medieval Chinese translations, studied essentially as a translation: not as a purely Chinese text, let alone as an Indian text behind a Chinese veneer. This is also the reason for equipping this volume with a detailed index of the Chinese words, which is meant to facilitate the access to the lexicographical data collected and discussed in this work.

I have, however, attached equal importance also to the Buddhological side of my research. The intrinsic significance of the text translated by Dharmarakṣa as the GZJ does not need, I believe, to be defended.

The Larger PP is not, to be sure, a new or unknown text; on the contrary, it would be fair to say that by the standard of Mahāyāna literature accessible in western languages this scripture should be considered rather well known. There is a translation of the entire text, in spite of its sheer size (Conze's LSPW), and Lamotte's superb, richly annotated translation of a substantial portion of the earliest commentary (Lamotte I-V) provides readers with a first-rate exegetical tool. But all this does not lessen the significance of the early Chinese versions of the Larger PP, and I believe that Dharmarakṣa's translation, if handled with the due care and awareness of all the problems involved,¹¹ still offers invaluable testimony on the early state of this scriptural family, in spite of its being incomplete (see below § 2.2.2.1).¹²

But apart from the GZJ, the entire body of Dharmarakṣa's translations is, without question, a key source for the study of early Mahāyāna literature. And in comparison with the earliest translator of Mahāyāna texts into Chinese, Lokakṣema,¹³ Dharmarakṣa's output as a translator was huge, as can be seen at a glance thanks to Daniel Boucher's useful synopsis (1986: 259-291).

However, access to this treasury may not prove an easy affair. Dharmarakṣa's translations are often no less obscure than the ones by the Later Han pioneers, and many of these texts are without extant Indic parallels. It is clear, then, that research into this corpus must begin with those texts for which we have an Indic parallel, or preferably more than one, for the richer the parallel Indic tradition, the better our understanding of the Chinese translation.

From this viewpoint, the position of the GZJ is almost unique: few other texts can boast a surviving parallel Sanskrit tradition as rich as that of the Larger PP. Only the *Saddharmapuṇḍarīka sūtra*, of which Dharmarakṣa's translation is also the earliest, presents a comparable (or possibly even richer) situation. Here, however, ground has already

¹¹ I would certainly hesitate to call the GZJ a good translation: errors, inconsistencies and various other oddities are far from rare. We have, however, to bear in mind that this scripture was translated at fantastic speed, and considering that immediately after its completion Dharmarakṣa and his assistants moved on to another translation (see § 2.2.2.1 of the introduction below), there must have hardly been any time left for revising the text. All in all, this translation remains quite an achievement.

¹² With regard to the Larger PP literature, the GZJ may be considered, for all practical purposes, the oldest surviving witness. It is true that the second translation, the *Fang guang jing* T 221 (see § 1.3.3.1 below), was almost contemporary to the GZJ, and its manuscript may well have been older than the one used by Dharmarakṣa. But the rather free way in which the *Fang guang jing* was translated (with many abridgements, etc.) is a serious hindrance to detailed textual analysis. This was already observed by the great 4th century scholar and exegete Dao'an in his comparison of the two translations (see CSZJJ T 2145 p. 48a 8-9 and 48a 10-13; translated by Hurvitz and Link 1974: 424).

¹³ On Lokakṣema's translations see Harrison 1993.

been masterfully broken by Seishi Karashima, who has in fact opened, for all practical purposes, the field of Dharmarakṣa studies.¹⁴

The purposes of the present work having been stated, it remains to be discussed their practical implementation. Rather than providing a complete but unavoidably cursory overview of the entire GZJ, I have chosen to focus on a limited portion, and to try to study it in as much detail as possible.

Each method has its advantages and disadvantages. It is, after all, a matter of travelling through the text at different speeds and altitudes: if one flies over a forest in an aircraft or cuts one's way through its underbrush, one will find and miss different things in each case. I am all too aware of having missed many things with my microscopic approach, but I hope to have found others which I would have missed had I tried to pass quickly through the entire text.

For reasons that I will detail in the next two sections, I have chosen to carry out my analysis of the GZJ in two stages: a synoptic edition of the Chinese and Sanskrit texts (including a critical edition of the Chinese text), and an annotated translation of the Chinese.

1.2.1 The synoptic edition

As stated above, my aim has been to study the GZJ primarily as a translation. But by selecting this particular viewpoint, I found myself, from outset, entangled in a series of problems. In order to be fully understood as a creative process, a translation ought to be compared, reasonably enough, with its original. And it is at this point that the problems begin, for the original text used by Dharmarakṣa is no longer accessible to us. This is in fact part of a vastly more general paradox: the Chinese canon probably contains, as already observed, the largest corpus of translated literature ever produced on earth, and yet, to the best of my knowledge, not even in one case can we compare a translation with its "original".

The main reason for this state of affairs lies at the very heart of the nature of Buddhist texts and their textual history, which essentially consists of a process of transmission characterised by continuous and intricate variation. This problem will be discussed in detail below (§§ 1.4.1-1.4.2), and we need not linger on it here. It has, however, also a practical consequence: the particular editorial arrangement adopted in the present book.

In the face of the radical problem I have just outlined, the only practical solution was to make full use of the rich Sanskrit textual materials that are *parallel* to the GZJ.

In order to do so, I have divided the entire text of the GZJ into paragraphs of varying lengths, depending on the needs of the comparative analysis, and each paragraph has been edited synoptically in two columns.

The Chinese text is presented in the left-hand column in a critical edition whose criteria will be discussed in chapter 3 of this introduction (see especially § 3.4). Apart from its immediate practical function in helping to establish a better text of the GZJ, this edition and the historical research preliminary to it have been carried out with a broader aim in mind. The study of the GZJ, and particularly the detailed comparison with the Sanskrit parallels, offers a nearly ideal foundation for studying the history of this scripture as part of the Chinese Buddhist canon. Hence considerable space has been devoted in the Prolegomena to editions of the canon that are perhaps of comparatively lesser practical significance for the constitution of

¹⁴ See Karashima 1992; 1998, and the polyglot edition of the Lotus Sūtra being published in *ARIRIAB* (Karashima 2003, with further instalments in 2004 and 2005), which also includes, among many other things, an edition and translation of Dharmarakṣa's version.

the text of the GZJ (e.g., the Yuan or the Qisha, or even the later Ming and Qing editions), and yet fully deserve to be studied as cultural artifacts in their own right, being a significant part of the cultural legacy of Chinese Buddhism.

In the right-hand column of the edition, I have provided the Sanskrit parallel which offers, in that particular paragraph, the reading closest to that of the GZJ. Only one Sanskrit text is quoted for each paragraph – that is, recensions are not mixed at the level of paragraphs.

This procedure (on whose rationale, see particularly the end of § 1.4.2 of this introduction) has the side-effect of bringing quite dramatically into view the highly complex patterns of correspondence among the various Larger PP texts: in a given paragraph we might find the GZJ concurring with the Gilgit manuscript against the Nepalese recension of the *Pañcaviṃśatisāhasrikā*, while in the following paragraph the pattern of agreement may be reverse.

When two or more Sanskrit texts are in general agreement in a given paragraph (apart from minor variants), they are quoted in this way:

PG (= the Gilgit Manuscript of the Larger PP) 1r 5-6 and Ś (= *Śatasāhasrikā* PP) 4, 4-5: mahatā ca bodhisa(tva)[sam]ghena etc.

In such cases, the reading quoted is always that of the text mentioned first (in the above example, PG); it is thereby implied that the witness quoted next (here Ś) has the same reading apart from minor orthographic variants or simple mistakes.¹⁵

If other Sanskrit texts have variants considered relevant to the GZJ, they are given in the footnotes to the synoptic edition.¹⁶ This has been done quite profusely, but always keeping an eye on the requirements of the Chinese translation. In other words, this apparatus should not be taken as a complete representation of the entire Sanskrit textual tradition of the Larger PP.¹⁷ As already stated, all the sources quoted in the present work are treated as ancillary to the interpretation of the GZJ. An edition of any Sanskrit text of this scriptural family, of course, would require a completely different set of methods.

The right-hand column of the synoptic edition thus contains highly heterogeneous materials, and given the eminently practical function of this edition, no attempt has been made to make even the punctuation of the Sanskrit parallels homogeneous. The two main texts used in the edition, the Gilgit manuscript and the Nepalese *Pañcaviṃśatisāhasrikā* (an ancient manuscript and a modern printed edition) are quoted in principle as they stand, apart from errors. This holds true also of their punctuation, which is reproduced just as found in these sources (on the punctuation of the Gilgit manuscript, see § 1.3.1.1 b)¹⁸

I have adopted this two-column synoptic format as it seems to me to be the most practical way of handling the various sources used in my work. Yet I am aware that this arrangement is

¹⁵ I have tacitly corrected many obvious misprints found in Ś.

¹⁶ When there occur “internal” variants to the reading quoted in the apparatus, these are given in square brackets, e.g.: PG 17r 4 & Ś: māyāvidyāsaṃyogajñāne [Ś: -jñānena].

¹⁷ This treatment of the variant readings occurring in the Sanskrit parallels might look rather erratic, but it is intended only to serve the particular purpose of the lexicographical study of the GZJ. Therefore variants which are clearly not represented at all in the Chinese are, as a rule, disregarded. On the other hand, indifferent variants which could be reflected in the Chinese (a very common fact throughout the GZJ) are always quoted.

¹⁸ I have noted the *virāma* (with a * following the relevant consonant, as is standard) only in quoting from the Gilgit manuscript, but not from the modern printed editions, Dutt’s *Pañcaviṃśatisāhasrikā* and Ghoṣa’s *Śatasāhasrikā* (cf. Salomon 2003: 77 § c).

potentially misleading: the two columns contain two entirely different types of text. While the left-hand column contains a continuous and coherent text critically edited in a more or less traditional sense – that is, the Chinese – the Sanskrit presented in the right-hand column is, as already observed, heterogeneous and it is certainly *not* a critical edition.¹⁹

This is not just a matter of mere editorial choice: on the contrary, it reflects a far more profound historical and typological discrepancy. For the left side, the Chinese GZJ, we can assume with reasonable certainty a single original (in fact, in this particular case, probably even an archetype in the strict sense of the word). Hence, based on this historical assumption, we are in a position to apply to this text a certain kind of textual criticism, and the various manuscript and printed editions in which the GZJ has been transmitted are witnesses in a sense that is not too far from that used in classical philology. In this scenario, errors and correct readings are, at least theoretically, neatly distinguished, and this allows us to weigh the testimony of these witnesses against one another, legitimately selecting one reading and discarding the other(s).

For the right side – containing the various Sanskrit Larger PP texts – the situation could not be more different, and this holds true also if we consider the remaining texts which we may take as “witnesses” of this scriptural family: the other Sanskrit, Chinese, and Tibetan texts. The history of this family is extremely complex and entirely consists of a plurality of different and essentially irreducible (though interrelated) texts. One cannot construe a single text out these sources.

For these reasons, in this case “witness” has an entirely different meaning than with textual traditions that can be considered truly monogenetic. Also different is the status of the variants listed in the apparatus to the Sanskrit parallels. The straightforward dichotomy of correct readings versus errors, which permeates the apparatus to a textual tradition going back to single historically definite entity (like the GZJ in the present case) has no place here, where textual *variations* (rather than *variants*) must be placed on an equal footing.

The treatment of the Sanskrit sources in the synoptic edition of the GZJ thus approaches, *mutatis mutandis*, the important idea expressed by Prof. von Hinüber of a “historical apparatus” as opposed to a “critical apparatus”.²⁰ In a sense, the entire right-hand column of this edition, containing the Sanskrit parallels (and including its own apparatus), is conceived of as a “historical apparatus” to the GZJ. In this book, therefore, “critical edition” refers only to the Chinese text of the GZJ.

1.2.2 The annotated translation

At first sight, the reasons for publishing a translation of the GZJ, even a partial one, seems to be plain enough; after all this text has never been translated, to the best of my knowledge, into any language, whether ancient or modern, eastern or western. Nor, for that matter, has the GZJ attracted much scholarly attention; indeed, I was unable to find a single article

¹⁹ Cf. Silk’s penetrating discussion of a partly similar situation (1994 b: 8-ff.).

²⁰ See von Hinüber (1980 b: 40); after having discussed in details the correct method to be followed in editing a scripture such as the Sanskrit *Saddharmapuṇḍarīka* (Id. 35-40) he concludes: “In following this procedure, the idea of a text-critical apparatus as prepared for Greek or Latin texts is renounced. The aim of this critical apparatus is to show why and how the editor has reconstructed the printed texts from his MSS. The apparatus of an anonymous Skt. text, e.g. the Sp, on the other hand, shows the different stages and layers of development of a text. In editing such a text it seems impossible to go beyond this point. The apparatus therefore is not critical but historical ...”.

specifically devoted to this text. And yet one may wonder, with some justification, whether a translation is an appropriate way of studying a text that often proves to be nearly untranslatable.

I think, however, that translations, apart from making texts accessible to wider audiences, have also another important, if less recognised, function; for nothing can make us more aware of the problems in a text than an attempt to translate it. In this sense translation, as the complement of an edition, is essentially to be seen as an heuristic expedient: it is meant not so much to solve problems, as to bring them to the surface. In other words, the English translation included in this monograph is primarily conceived of as an additional tool for analysing the GZJ and researching the problems it poses, above all the translation technique and terminology adopted by Dharmarakṣa. There is hardly any need to remark that this translation of the GZJ must be taken as a very tentative attempt to interpret an often difficult text, and I am the first to recognise that many of the interpretations I have proposed therein may be questionable.

Given these objectives, my translation is deliberately and unavoidably literal: it is essentially a tracing of Dharmarakṣa's text, with all its irregularities, oddities, stylistic variations, and last but not least, errors. Similarly, I have also tried to reflect as directly as I could the alternation between translations and phonetic transcriptions which by the time of Dharmarakṣa had become a regular feature of Chinese Buddhist translation idioms.²¹ In principle, words transcribed phonetically in the GZJ are given in Sanskrit²² in the translation, while words translated into Chinese by Dharmarakṣa have in turn been translated²³ (often

²¹ Zürcher 1991: 285.

²² This may be, of course, questionable from a historical point of view. It ought to be observed, however, that almost no transcription found in the GZJ can be taken as a reflection of its original Indic text: apart from a few possible exceptions (e.g. 多呵竭 = *tathāgata*; see § 1.86 of the translation), Dharmarakṣa confined himself to adopting the already established traditional body of phonetic transcriptions inherited from previous translators (foremost, in this respect, Lokakṣema).

²³ There are, however, some exceptions. In particular, I have generally avoided translating the Chinese equivalents of *dharma*, although they are all translations (mainly 法, but also 經 and 經法 as well; on these renditions see Vetter and Zacchetti 2004), using the Sanskrit word instead. Here the problem is not so much the translation of *dharma* itself, in all its various connotations (although that is a major problem as well; for a recent and authoritative discussion of the issue, see Gethin 2004), but how to translate Chinese 法 (lit. "law") = *dharma* (in all its uses and meanings). This word is particularly difficult to handle when it corresponds to *dharmāḥ* (諸法 etc.) – "laws" in such cases would certainly not work. This is not, in fact, a merely lexicographical problem. Rather, in interpreting (and, possibly, translating) Buddhist 法 = *dharma*, we must take into account the great philosophical development undergone by the notion of law (and hence by 法 and related terms) before and during the Han dynasty – indeed one of the main turning points in the history of Chinese classical thought (see for instance Peerenboom 1993). It is only against the background of this process that we can understand how 法 could prove, perhaps somewhat paradoxically, an easy and successful rendition, from An Shigao down to the present, of one of the most difficult Buddhist terms. The fact is that 法 probably had acquired by the Han (at least in some circles) a far richer metaphysical connotation than our "law" (and especially "laws"). 法 could evoke an immediate resonance of principles encompassing and permeating both human and cosmic spheres (see Peerenboom 1993: 61-62, and cf. Gethin 2004: 519). As the famous opening words of the *Jing fa* 經法 treatise found at Mawangdui (in Yu Mingguang et al. 1993: 2) put it, 道生法, "The Way gives birth to laws". It is very possible that by Dharmarakṣa's times these profound connotations had become, so to speak, submerged. But then 法 had already been fully assimilated; that is, it was felt to be a typically Buddhist word, and as such accepted in all the contexts where it might occur, without problems or the need of further explanations.

very tentatively) into “English”. This policy has also been applied to the hybrid forms (“transcription-cum-translations”),²⁴ like 梵行 (= *brahmacārin*), rendered as “brahma-practitioner”, or 首陀衛淨居諸天 (*śuddhāvāsakāyikā devāḥ*; § 1.71 of the edition), “the gods Śuddhāvāsa-Pure-Abode”.²⁵

The notes to the translation are chiefly devoted to the discussion of the following issues: (1) the terminology and translation strategies adopted by Dharmarakṣa; (2) the language of the GZJ (placed within the context of other Buddhist translations²⁶ and even non-Buddhist medieval literature),²⁷ and (3) the relationship of the GZJ with the other Larger PP texts.

I have also attempted to discuss some of the doctrinal problems posed by the GZJ and the other texts I have compared with it. This has been done to a far lesser extent than would have been desirable. Unfortunately, the mere grammatical interpretation of the GZJ has absorbed most of the time, space, and energy I could devote to this work.

In this respect I was able, however, to enjoy the help of a truly invaluable guide: the earliest commentary of the Larger PP, the monumental *Da zhidu lun* 大智度論 T 1509 (hereafter DZDL), translated into Chinese by Kumārajīva together with the basic text (see § 1.3.3.2 below) and again in more recent times, into French, by Lamotte. There is hardly any need to discuss the paramount importance of this commentary in doctrinal matters.²⁸ But as I

²⁴ On these peculiar renderings see Nattier 2004 b: 5-6.

²⁵ Actually these two renditions are typologically different. Unlike 梵行 = *brahmacārin*, where the first member of the Sanskrit compound is transliterated (梵) and the second translated (行), 首陀衛淨居 (leaving aside 諸天 = *devāḥ*) is a doubled rendition: in this case, the entire compound *śuddhāvāsa-* has been at first rendered in transcription (首陀衛, borrowed from Lokakṣema), and then directly translated as 淨居.

²⁶ Electronic texts (essentially CBETA) have so completely changed this research field that it would be fair to distinguish a pre- and post-CBETA phase in the study of Chinese Buddhist translations. An easily searchable file including all the translations ascribable to Dharmarakṣa (see Boucher 1996: 259-291) has proved a particularly powerful research tool in all the phases of my work. This is what I refer to again and again in the notes to my translations as “Dharmarakṣa’s corpus”. One fact that is becoming increasingly apparent thanks to the availability of CBETA is the astonishing degree of continuity in terminology and non-technical vocabulary among early translators. This was simply not perceptible even just few years ago. Certainly Dharmarakṣa did not invent all the terms found in his translations; on the contrary, he made extensive use of terminology and techniques that had apparently already become something of a tradition by his times. The complex patterns of tradition/innovation and interaction among early translators represent a new and fascinating aspect of this research field. It is a fair guess that the completion of new lexicographical projects on early translations, and the resulting charting of some of the main lexical and stylistic traditions preceding Dharmarakṣa (An Shigao, Lokakṣema, An Xuan & Yan Fotiao, Zhi Qian) will change many of the received views in this field.

²⁷ I have consistently made reference in my notes to the *Hanyu da cidian* 漢語大詞典, Shanghai 1986-1994 (abbreviated as HD). The completion of this monumental work has marked a new stage in sinological studies, and research into Buddhist translations is no exception. The HD is not, of course, free of shortcomings. But thanks to this dictionary it is now possible to look at the historical development of Chinese lexicon as a whole (and especially the crucial medieval phase) in an entirely new light. This fact should justify my frequent quotations from HD; the fact that a certain word is or is not included in this dictionary is in itself already a significant datum, and indeed HD is almost invariably the starting point of modern lexicographical works in China (and has been so used by Karashima in his glossaries, 1998 and 2001).

²⁸ For an excellent survey of the DZDL and the history of its reception see Durt 1993: 2-11. While the DZDL (and, for the part covered by it, Lamotte’s translation) has been constantly consulted through my work, in translating the very difficult chapter 3 of the GZJ I have done so quite more systematically, and I have in fact translated a considerable portion of the relevant commentary (not included in Lamotte’s translation) in the footnotes to the translation.

have shown elsewhere,²⁹ the DZDL is also a most precious source on the textual history of the Larger PP.³⁰

I will give now a few practical details on the arrangement of the translation. It closely reflects the edition, to which it is indeed just a pendant. It maintains the same paragraph subdivisions in order to facilitate cross-references. I have, however, also inserted the *Taishō*'s pagination directly into the translation for the reader's convenience.

Conjectural emendations to the Chinese text, carried out in the edition, are always marked also in the translation (e.g., conjectures are preceded by *; the occurrence in the transmitted text of superfluous words to be deleted is indicated by {...}, placed in the corresponding position etc.).

Due to Dharmarakṣa's translation policy, as detailed above, in some cases the text of the GZJ has proved in turn to be untranslatable even when we can assume that it has been correctly transmitted to us. In such cases I have left ellipses in the body of the translation. These cases are obviously different from conjectured gaps, and are indeed marked in a different way. For example:

§ 1.136 因緣威神¹ <...>
(150a 2)

¹ J, Kr, Fsh + 空

PG 11r 5-6:
ālamānādhipateyasamanantarahetu-
pratyayatām anuboddhukāmena •

The corresponding paragraph in the translation looks as follows:

§ 1.136 (150a 2) ... <...>
K (219c 12-13)

This means that while the string 因緣威神 is considered a genuine reading, I assume that a portion of text following it was lost in the course of the transmission of the GZJ – and this conjectured gap is marked as <...> in both the edition and the translation. As a result of this gap, however, also the genuine string of characters 因緣威神 has become impossible to translate, and it is consequently noted as “...” in the translation.

Notes refer, as a rule, to single terms or words; when a note is meant to discuss an entire paragraph, it has been inserted immediately after the first word of the relevant paragraph. Words whose correspondence to the Sanskrit seems unproblematic are inserted directly into the text, in order to reduce the already excessive number of notes.

In the notes to both edition and translation I have used the same abbreviations with reference to either a given Chinese translator or the corresponding translated text:

D = Dharmarakṣa and the GZJ; W = Wuchaluo and the *Fang guang jing* T 221; K = Kumārajīva and the *Mohebanruoboluomi jing* T 223; X = Xuanzang and his translation of the *Pañcaviṃśatisāhasrikā* T 220 vol. 7 (similarly Xś = the same translator and his *Śatasāhasrikā*, T 220 vol. 5-6).

In general it should be easy to understand, from the context, what is meant in each case, and thus this system of abbreviations has a practical function. But there is also another reason for adopting this system. All these texts were produced through the collective works of

²⁹ Zacchetti 1999.

³⁰ In some cases the commentary has preserved interesting variants (or traces of them) that are not reflected in the text of the *sūtra* translated by Kumārajīva and inserted by him in the DZDL. See, for instance, § 1.143 of the annotated translation.

translation teams. Thus to speak of the GZJ as the translation of Dharmarakṣa is, strictly speaking, inaccurate, albeit sanctioned by a long bibliographical tradition.

The label “D” (or W, K, X), on the other hand, has the advantage of highlighting in a simple way the collective nature of these translations: D = Dharmarakṣa should be always taken as a “juridical person”, so to speak, rather than as an individual in a narrow sense. This is certainly a provisional and probably less than satisfactory definition. And yet I believe that it is the most functional one given that we can never conclusively refer any single feature of the text, as we have it now, to a given participant of the translation team (e.g., Dharmarakṣa himself, the scribes 筆受, etc.).

In a sense, it could be argued that if we take “Dharmarakṣa” in the specific sense of “the particular translation team led by Dharmarakṣa in a certain time and place”, there have been in fact almost as many Dharmarakṣas as there have been texts translated under this name (i.e., D1 = the team which translated one particular text, D2 which produced another, and so on). In other words, from this point of view, the notions of “text” and “translation team which produced this particular text” tend to overlap.

When, on the other hand, I intend to refer specifically to Dharmarakṣa (or Wuchaluo, Kumārajīva etc.) as a historical individual, as I will do throughout this introduction, I will quote the name in full.

1.2.2.1 Some remarks on Dharmarakṣa’s translation technique in the *Guang zan jing*

It was originally my intention to discuss in greater detail Dharmarakṣa’s translation technique, vocabulary, and language in special sections of this introduction. This unfortunately proved impossible due to lack of time, and my observations on these issues remain scattered in the notes to the translation. I hope to discuss them elsewhere in the future.³¹

Here I can only mention in passing some of the most important general features of this translation (and possibly of other as well) which deserve particular attention.

At the lexical level, variation (i.e., the use of different renditions to translate the same Indic original) is the rule rather than the exception in Dharmarakṣa’s translations. This aspect has already been dealt with in other scholars’ publications,³² and need not to be discussed again here.

One point, however, deserves further comments: that of the phenomenon of “double translations”. This term, perhaps first introduced by Zürcher,³³ has been discussed and specified, with respect to Dharmarakṣa’s translations, in a very detailed way by Daniel Boucher. As he describes them, “[t]hese are cases in which an Indic term is rendered twice in close proximity, presumably because two different words had collapsed together in pronunciation at least as recited by Dharmarakṣa. His translation assistants, unable to decide between two or more possible options, offered both possibilities despite the fact that

³¹ On these aspects of Dharmarakṣa’s work, one can refer in the first place to Daniel Boucher’s very detailed study (1986: 170-248); see also Kawano 2002, and Robert 2004, who also provides some interesting observations.

³² The most detailed discussion is found in Boucher 1996: 198-214; see also Kawano 2002: 32-36. This feature is, as is well-known, typical of other early translators as well (e.g. An Shigao).

³³ Zürcher 1972: 336 n. 140 (I owe this reference to Jan Nattier; see also Nattier 2004 b: 8 n. 17).

such a rendering almost always resulted in nonsense”.³⁴ Whether or not this is the only possible explanation of this phenomenon, the point is that we face in these cases two *alternative* interpretations of a single original Indic word.³⁵

There is, however, another category, only partly similar to the preceding, which is of far commoner occurrence in the GZJ. We find that at times Dharmarakṣa doubled his rendition of some words, giving one (or more) *additional*, rather than alternative, renditions. I call these “doubled translations”. These seem essentially meant to convey the semantic complexity of a certain Indic word.³⁶

But we can also further differentiate another typology of “doubled translation”, represented by passages where the translation of a certain word appears split into two renditions, one of which rigidly reflects the etymological root-meaning of the given word, and the other the actual meaning required by the context.

So, for instance, in § 2.1 of the GZJ we read:

我等當立四枚之鉢，四天王前以所奉進過去怛薩阿竭 ... 亦當貢上學道法者。³⁷

Its closest Sanskrit parallel reads as follows:

*vayam atra catvāri pātrāṇi pratiṣṭhāpayiṣyāmo yāni *paurvakair mahārājaiḥ paurvakeṣu tathāgateṣu pratiṣṭhāpitāni* (Gilgit MS of the PP, f. 16r 10).

By comparing these to texts, we can easily see that *pratiṣṭhāpayati*, here “to offer, to present to”, has been at first directly translated by Dharmarakṣa as 立 (“to establish, set up, etc.”),³⁸ and then, as required by the context, as 所奉進 (= *yāni ... pratiṣṭhāpitāni*) and 亦當貢上.

This way of translating is also attested elsewhere in the GZJ (e.g. § 1.69), and thus it appears to reflect a deliberate and well-chosen policy. The passage quoted above seems, after all, a reasonable compromise: an attempt to preserve some features of the original (e.g., root-meaning of some words, or, in some cases, the original word-order), while producing a text

³⁴ Boucher 1998: 489 (see also the following pages for a detailed discussion of this issue); on double translations see also Nattier 2004 b: 8-9.

³⁵ Similar cases are also found in the GZJ, although rarely (e.g. § 1.98; § 1.188 with n. 575 to the translation), and I wonder whether they are not, at least in part, traces of an earlier draft of the translation, not obliterated by a hasty proof-reading: the team might have noted down, perhaps in the usual small-size interlinear glosses, alternative renditions of words of doubtful interpretation.

³⁶ *Prakṛti* is a case in point; in the GZJ this semantically rich term is almost always rendered with expanded (doubled or even tripled) translations. So we find, for instance, 清淨真妙志性光明 (“pure, quintessential, natural light”) used in § 1.60 to translate *prakṛtiprabhā* (the “natural radiance” of the Tathāgata); or, in § 3.26, 本淨空，志性亦然 (“the original purity is empty, and the same holds true for the nature”) which is probably just a doubled (and a little confusing) translation of *prakṛtisūnyatā* (“emptiness of the nature”); on 本淨, “the original purity”, = *prakṛti*, perhaps the central imagery in Dharmarakṣa’s interpretation of this term, see also the example 3 quoted further on in the present section. In these cases, the borderline with Boucher’s “double translations” is, admittedly, at best an ill-defined one.

³⁷ “We should set up [as an offering] the four bowls, those formerly offered by the four Heavenly kings to the Tathāgatas ... of the past, and we should offer [them] to him who is training in the *dharmas* of the Path”.

³⁸ Incidentally, “root-translations” (such as 立 here, or the ubiquitous 處, used for directly rendering several derivatives of *√sthā*) constitute also another noteworthy kind of lexical formation, by no means limited to Dharmarakṣa’s corpus, and certainly deserving more research.

which could make sense in Chinese. The question is, of course, why such reasonable translations are not the norm in Dharmarakṣa's corpus.

Apart from variations at a lexical level, we also find in the GZJ an alternate use of different stylistic registers which is of considerable interest. So, for instance, we find passages, generally cast in the four-syllable prosodic pattern so frequent in Dharmarakṣa's corpus,³⁹ that are rendered with a certain freedom (and, we may assume, an underlying attempt at producing a stylistically more palatable literary product):

1. 欲得開化衆生類，立於正見，令得睹佛，逮聞經法、及與聖衆，當學般若波羅蜜 (§ 1.176).⁴⁰

The closest corresponding (the Gilgit manuscript, folio 14v 6-7) reads:

*tatra lokadhātuṣu tān sarvasatvā<n> buddhadharmasaṃghaśabdāṃc
chrāvayitukāmena samyagdr̥ṣṭau pratiṣṭhāpayitukāmena bodhisattvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam* ||*

There is no reason to doubt that Dharmarakṣa's original had at this point a text essentially in agreement with the Gilgit PP (apart perhaps from the order of the expressions *śrāvayitukāma-* and *pratiṣṭhāpayitukāma-*).

Then we may note, to begin with, how the translator expanded his rendition of *samyagdr̥ṣṭau pratiṣṭhāpayitukāmena* (“[the Bodhisattva] who wishes to lead [the beings] into right vision ...” = 立於正見) with the addition of 開化衆生類 (“if he wishes to convert all sorts of living beings ...”).

Another noteworthy stylistic licence is in the choice of the verbs 令得睹佛，逮聞經法 (“let them succeed in *seeing* the Buddha, in *listening* to the teaching ...”), whereas the Sanskrit simply has “the Bodhisattva who wishes to make [all the beings] *hear* the words ‘Buddha’, ‘Dharma’, and ‘Saṃgha’ ...”. In other words, Dharmarakṣa also tried to vary his translation, adopting suitable verbs which he thought could fit the particular semantic connotation of the first two jewels.⁴¹

On the other hand, different, often more technical, contexts may present us with hyper-literal renditions which preserve the Indic word-order, breaking all rules of Chinese syntax, as the following almost incomprehensible transliteration demonstrates:⁴²

2. 所欲志念諸善德本 供養如來奉持順命 其願輒成 (§ 1.127).

Cf. the corresponding passage of Dutt's edition of the *Pañcaviṃśatisāhasrikā* (p. 23, 15-18):

*yaiḥ yaiḥ kuśalamūlair ākāṅkṣati tathāgatān arhataḥ samyaksambuddhān
satkartuṃ gurukartuṃ mānaituṃ pūjayituṃ tāni tāni me kuśalamūlani
saṃdhyantām iti bodhisattvena ... [prajñāpāramitāyāṃ śikṣitavyam].*

³⁹ See Zürcher 1996: 11-13; Kawano 2002: 36-38.

⁴⁰ “[If the Bodhisattva] wishes to convert all sorts of living beings [of the worlds of all the ten directions], so that they stand firm in the correct view, [and if he wishes to] let them succeed in seeing the Buddha, in listening to the teaching together with the Holy Community, he should train in the *prajñāpāramitā*”.

⁴¹ The pattern is less clear in the case of *saṃgha* (及與聖衆), because 及與 is normally a single conjunction (“and, as well etc.”).

⁴² See also Robert 2004: 11.

In this case, Dharmarakṣa's translation amounts to little more than a word-for-word interlinear reproduction of the original text which also in this case we may assume to have been not too different from the available Sanskrit parallel.⁴³ Here we find the structure of the Sanskrit phrase, with the prolepsis of the relative clause (a construction which proved often very troublesome to Chinese translators), more or less transposed in the Chinese (所欲志念諸善德本 = *yaiḥ yaiḥ kuśalamūlair ākāṅkṣati* ... 其願輒成 = *tāni tāni me ... samṛdhyantām*).

The patterns of alternative occurrence of these stylistic registers are not always clear, and the context does not seem to be the only key to their interpretation. That is, it is not always true that a more technical or doctrinally significant context must result in a more literal translation.

A glaring example occurs, in the GZJ, in a passage on the "luminous nature of the mind" not included in this edition. We may begin, this time, with the corresponding Sanskrit:

3. *tat kasya hetoḥ / tathā tac cittam acittam prakṛtiś cittasya prabhāsvarā* (*Pañca*, ed. Dutt p. 121, 14).⁴⁴

This is the well-known passage found also in the *Aṣṭasāhasrikā Prajñāpāramitā*⁴⁵ and in several other sources.⁴⁶ Dharmarakṣa translates it as follows:

所以者何？其心無心。心者本淨。本淨心者，自然而樂，清明而淨 (T 222 p. 1666b 23-24)⁴⁷

Leaving aside the doctrinal implications of this rendition, which are far from insignificant,⁴⁸ this enlarged reading, which springs up from a rather flat context, works with its somewhat lofty style as an effective rhetorical device – almost as a sort of bell signalling that this is not an ordinary phrase, but one that deserves particular attention.

These kinds of stylistic variations are noteworthy for several reasons. Just to mention one that is of considerable practical import, when we want to evaluate the GZJ as a witness of the Larger PP textual tradition at large – that is, whether in a given passage it does or does not have a variant with respect to the Sanskrit texts – it is crucial that we take into account the stylistic register adopted in each case.

If the stylistic context is, for instance, similar to that of passage 1 discussed in the preceding page, where Dharmarakṣa's Chinese assistants apparently enjoyed a certain freedom, we must be extremely careful in evaluating possible departures from the transmitted Sanskrit texts. The possibility that they represent a free rendition, rather than a genuine variant found in Dharmarakṣa's Indic original, is in such cases rather high.

The analysis and evaluation of such discrepancies is indeed one of the main problems, perhaps even the problem *par excellence*, in the philological study of early Chinese translations.

⁴³ Yet it is noteworthy that even here a four-syllable prosodic pattern can be perceived.

⁴⁴ For the parallel in the Gilgit manuscript (folio 52v. 9), see Verboom 1998 part II, appendix 4 p. 6.

⁴⁵ Ed. Vaidya p. 3, 18.

⁴⁶ See Lamotte 1962: 51-60 for references.

⁴⁷ "Why? This mind is without mind. The mind is fundamentally pure. As to the fundamentally pure mind, it is spontaneously joyful, lucid and pure". A similar enlarged rendition of this passage occurs also few lines below: 是爲，舍利弗，菩薩摩訶薩心本清淨，清明而淨 (T 222c 1-2), whereas the corresponding Sanskrit simply reads *iyam śāriputra cittasya prabhāsvaratā* (Dutt ed. p. 122, 2-3).

⁴⁸ Particularly due to the use of 本淨 for translating *prakṛti*, cf. Ren Jiyu 1985: 63-ff.

Whenever the text of GZJ cannot be traced back to the available Sanskrit parallels either as a straightforward translation, or as a paraphrase, or, again, as a mistake either of reading or of translation,⁴⁹ we are left with, essentially, two different possibilities.

The original text used by Dharmarakṣa may have had, at the point in question, an original variant reading. This can tentatively be inferred (apart from the possible concurrence of other Chinese translations) mainly on the basis of style, content, and the overall context where the potential variant occurs. It is in such cases that the DZDL can often cast the decisive ballot, by showing how Dharmarakṣa's diverging text may reflect a reading which, lost in the direct transmission of the available Sanskrit parallels, has been preserved in the commentary.⁵⁰

In some other cases, we may find that the GZJ has a text that diverges not only from the other transmitted parallels (be they in Sanskrit, Chinese, or Tibetan), but also from what we may reasonably expect to have been, on the basis of coherence of content and context, the original translated by Dharmarakṣa. In these cases, we may be facing explanations delivered by Dharmarakṣa during the translation work, which have found their way into the text. This is by no means an unreasonable assumption, given the particular technique – essentially oral throughout most of the process – adopted in translating these texts.⁵¹ In fact, the presence of these “interpolated oral glosses” has been assumed more than once in modern scholarship (more often assumed, it would seem, than positively demonstrated).⁵²

1.3 Sources used in the synoptic edition and in the translation of the *Guang zan jing*

1.3.1 Sanskrit sources

A considerable number of manuscripts belonging to this textual family, the Larger PP texts (see § 1.4 for a discussion of this designation), still survive in Sanskrit. They greatly differ in age, origin, and size – from sometime around the 6th century to the 19th century AD, and from tiny fragments to complete or nearly complete manuscripts. This Larger PP literature is entirely written in prose.

A thorough discussion of these manuscripts falls beyond scope of the present work,⁵³ not to mention the fact that substantial new findings have been announced with considerable

⁴⁹ See Karashima 1992 (*passim*); Boucher 1998: 490-ff.

⁵⁰ See, for instance, n. 253 to § 1.82 of the translation.

⁵¹ Boucher 1998: 485-489.

⁵² See, for instance, Demiéville 1953: 410 § 2068. In the notes to §§ 1.99-1.100 of the annotated translation I discuss a possible instance of this phenomenon. It is noteworthy that in this and other similar cases, the interpolated glosses occur within the lists of technical terms that are so common in Larger PP texts. Given that the GZJ was translated before the first wave of *Abhidharma* translations of the end of the 4th century, Dharmarakṣa had to work out for the first time the interpretation of many of the highly technical terms contained in such lists. It is only reasonable to assume that questions on these matters must have come up within Dharmarakṣa's translation team, and that some of his answers were inadvertently or deliberately noted down by his assistants. We have some direct evidence on Dharmarakṣa's activity as a preacher and commentator: he reportedly lectured on the *Saddharmapuṇḍarīka* in 290 AD (see CSZJ pp. 56-57; tr. Boucher 1998: 488; Chen Guocan 1983: 9; Palumbo 2003: 174-175).

⁵³ Useful information is provided by Bongard-Levin and Hori 1996: 19-20 n. 5; Watanabe 1995: 70-74. Manuscript fragments of the Larger PP so far identified and published that fall outside the portion of text dealt

frequency in recent years.⁵⁴ Therefore, in this section I will focus on those Sanskrit texts I have actually used in my synoptic edition of the GZJ, leaving aside for the moment the issue of their mutual connection.

with in the present study are found in the following publications known to me (I list these items without pretence of exhaustiveness and irrespective of their possible classification into the various versions: *Pañcaviṃśatisāhasrikā* etc.; all these manuscripts are from Central Asia):

- Watanabe, Kaikyoku 渡邊海旭, "Uten hakken no Daobon-hannya danpen" 于闐發見の小品般若斷片; originally published in 1912, rep. in Watanabe 1933 vol. 1: 529-549; it contains the identification (p. 542) of seventeen fragments from the Stein-Hoernle Collection, two of which are edited on pp. 544-547.

- J. N. Reuter, "Some Buddhist Fragments from Chinese Turkestan in Sanskrit and 'Khotanese'" (in: Mannerheim 1940 vol. 2: 1-35); fragments 7-8, edited and discussed on pp. 9-23, are two complete leaves identified by Reuter as being related to the *Śatasāhasrikā* PP. For a more precise identification and a new edition of these folios, see Karashima 1995.

- In Konow 1942 eight folios belonging to three different manuscripts, reportedly found at Khadalik, were identified as belonging to the *Aṣṭādaśasāhasrikā* PP (two other folios from a fourth manuscript, however, were not identified by Konow).

- A tiny fragment from Khadalik belonging to the Stein Collection, identified as belonging to the *Pañcaviṃśatisāhasrikā* PP, has been published by Bongard-Levin (1993).

- A fragment belonging to the Petrovsky Collection (Institute of Oriental Studies, St. Petersburg), and also identified as a portion of *Pañcaviṃśatisāhasrikā* PP, was published at first by Watanabe Shōgo (1993 and 1993 b), and then by Bongard-Levin (1994; with photo); see also Watanabe 1994 for an important comparative study of this fragment in English.

- Two more fragments belonging to the same collection and identified in the same way as the preceding two, have been published by Bongard-Levin and Kimura (1995).

- Two Central Asian fragments also belonging to Petrovsky Collection and identified as "Larger PP", have been edited and studied with great care by Bongard-Levin and Hori (1996), and compared with all the available sources, including a further manuscript fragment from Khotan (belonging to the Crosby Collection, now at the Library of Congress, Washington D. C.).

- The German collection of Central Asian manuscripts contains several Larger PP fragments, identified either as *Aṣṭādaśasāhasrikā* or *Śatasāhasrikā* PP. See *Sanskrihandchriften aus den Turfanfunden*, vols. 1-7 (Franz Steiner Verlag, Wiesbaden and then Stuttgart 1965-1995): Vol. 1, pp. 289-290 no. 645. Vol. 3, pp. 188-199 nos. 933-934; pp. 213-215 no. 951; pp. 217-219 no. 956; pp. 268-272 no. 1012. Vol. 4, pp. 281-295 no. 645. Vol. 5, pp. 4-8 no. 1022; pp. 247-249 no. 1385. Vol. 7, pp. 174-180 nos. 1755+1759+3401a,e,f; pp. 181-184 nos. 1757+1762+3401c,d.

⁵⁴ Six years ago, Akira Sadakata reported the existence of a manuscript from Gilgit identified by him as an *Aṣṭādaśasāhasrikā* PP (Sadakata 1999); this manuscript consists of 50-70 folios stuck together into a block broken into two parts. Recently, another Gilgit manuscript, in similar or worse condition than the preceding one and also, presumably, a PP text, has been described by Sadakata (2004). Judging from the photographs found in Sadakata's articles, both these manuscripts are written in the script generally called Gilgit-Bāmiyān type I.

The Schøyen Collection, one of the major sets of manuscripts recently made available to scholars, contains several fragments tentatively classified as PP texts. Through the courtesy of the editorial board, in September 2003 I was able access a transliteration of these fragments; although, due to other urgent duties, I have not been able to study them in detail, it is a reasonable hypothesis that they belong, for the most part, to some version(s) of the Larger PP. For instance, MS 2381/15 corresponds to the Gilgit MS of the Larger PP (see the next section), folio 90v 8-11 (side B = recto), and 90v 13-91r 2 (side A = verso; cf. also PD 209-210); MS 2381/21 corresponds to Conze's edition of the same Gilgit manuscript (1962) p. 130, 25-131, 19 (side B = recto), and 131, 23-132, 15 (side A = verso).

Prof. Seishi Karashima has also informed me that a large amount of unidentified fragments probably belonging to the Larger PP family are kept at the British Library of London.

1.3.1.1 The Gilgit manuscript of the Larger *Prajñāpāramitā*

a. The Gilgit manuscript of the Larger PP: a new classification

Among the manuscripts discovered at Gilgit in 1931 there is a large, nearly complete birch bark manuscript (hereafter MS) of the Larger PP,⁵⁵ which is the earliest, and on the whole the most important Sanskrit text used in this monograph (hereafter PG, meant as “[Larger] *Prajñāpāramitā* from Gilgit”; passages are quoted according to the folio number, distinguished as r[ecto] and v[erso]).

This MS is accessible in facsimile edition: Raghu Vira and Lokesh Chandra (eds.), *Gilgit Buddhist Manuscripts*, Śatapiṭaka vol. 10 (3-5), New Delhi 1966-1970.⁵⁶

The title of the scripture is given in some chapter-colophons simply as “*prajñāpāramitā*”. While apparently never doubting that this was to be considered a single *manuscript*, Conze (e.g. 1978: 34-35) maintained that it actually reflect two distinct *texts*: while folios 1-187v represent the *Pañcaviṃśatisāhasrikā* (hereafter *Pañca*), from folio 187v to folio 308r (end of the MS), according to Conze (whose opinion on this MS seems to have been generally accepted), the text supposedly switched to the *Aṣṭādaśasāhasrikā* (hereafter *Aṣṭādaśa*). And he ascribed this curious anomaly to the fancy of a scribe. As Conze puts it: “[t]here is the equally remarkable enormity of his [viz., of the scribe of PG] calmly changing from the version in 25.000 Lines to the version in 18.000 Lines (at f. 187/188) without telling anybody about it” (Conze 1962: xv). Indeed all this is so enormous to be hardly believable, all the more so if we consider that, in Conze’s own words (1978: 10) these two versions (and the *Śatasāhasrikā* as well) “are really one and the same book”. That a text should suddenly change into itself is something a little unexpected even in a *Prajñāpāramitā* context.

However suspect Conze’s claim may sound, it was necessary at first to understand its grounds; and this proved no easy task, given that, as far as I know, he never provided any explanation of (let alone evidence in support of) his statement.⁵⁷

⁵⁵ For a general presentation of the Gilgit corpus, see von Hinüber 1979; on PG in particular, see Id. pp. 345-346 no. 24; Cai Yaoming 2001: 61-63; the introductions to Conze 1962 (pp. xiii-xvii and xxi-xxiii) and to Conze 1974 (pp. xiii-xv and xx-xxii); Conze 1978: 34-35 and 40; preface to the facsimile edition (*Gilgit Buddhist Manuscripts* parts 3-5; these parts are conveniently brought together in vol. 1 of the 1995 compact facsimile edition, pp. 10-15), including the very convenient table of concordance between PG and PD/Cambridge MS Add 1628. The New Delhi Collection of the Gilgit corpus includes also 64 folios of a different, fragmentary Gilgit manuscript, identified by Conze as belonging to the *Aṣṭādaśasāhasrikā* PP (see, again, Conze 1978: 40). This must be the “Subsidiary *Aṣṭādaśasāhasrikā*” described in the table on p. xx of Conze 1974, and also mentioned at p. xv of the same introduction (not a model of clarity). It is contained in Serial nos. 26-27 together with the “Scrappy Ms. folios 250-258”, while further “Miscellaneous folios” are found in Serial no. 50 (see the footnote on the first page of the preface to the facsimile edition. Serial nos. 26-27 and 50 have not been published in the facsimile edition (see von Hinüber 1979: 338).

⁵⁶ A “revised and enlarged compact facsimile edition” of the Gilgit corpus in three volumes has also appeared (Bibliotheca Indo-Buddhica Series No. 150, Sri Satguru Publications, Delhi 1995). While in this edition (apparently printed from a microfilm) the manuscript of PG is generally far more readable than in the *princeps*, the fact that the medium (i.e., the birch bark itself) has become almost invisible poses problems at times (e.g., in locating damages with precision). My work on this MS has been greatly helped by a set of prints taken from a microfilm in possession of the Soka Gakkai, which was presented by Dr. Lokesh Chandra to Dr. Daisaku Ikeda, president of the Soka Gakkai International. I obtained it through the good offices of Mr. Noriyoshi Mizufune, researcher at the Institute of Oriental Philosophy, Tokyo; I should like to take this opportunity to express my deep gratitude to him and his Institute for their kind assistance on this and other occasions.

In the introduction to the facsimile edition (p. 10 of the compact edition) we read that “[c]hapter 37 [of the *Pañca*] ends on folio 187b. Immediately after, in the very same line the *Aṣṭādaśa-sāhasrikā* begins abruptly” (this statement is based on the first edition of Conze 1978). If one examines the portion of the MS coming after the end of chapter 37 (folio 187v 6), one will easily find that there is no change whatsoever in the folio numbering (nor, for that matter, in the physical aspect and format of the folios). Unexpectedly, however the end of the next chapter, on folio 194v 8, is marked in a way that we could approximately represent as follows:

// ◎ // 48 // ◎ //.⁵⁷

One would expect, of course, the number 38, and we will return to this anomaly below. One of the characteristics of this MS is the variation in the chapter-colophons,⁵⁹ and particularly the fact that only few chapters bear titles.⁶⁰ The first chapter with a title coming after this leap in chapter-numbering is the one numbered 50, which ends on folio 202r 5:

// ◎ // avaiartyākāraliṅgaparivartaḥ // ◎ // 50 // ◎ //

In the Tibetan translation of the *Aṣṭādaśa*, unlike in PG and in the Tibetan translation of the *Pañca*, all chapters have titles,⁶¹ as shown in the useful synoptic table provided by Conze (1978: 42-45; here the titles have been back-translated into Sanskrit: see Id., p. 41). And indeed chapter 50 in *Aṣṭādaśa* is entitled (in Conze’s reconstruction) Avinivartanīya-liṅga-nirdeśa (Conze 1978: 43).

I think that it is very probably on the basis of this parallelism that Conze identified the portion of the MS coming after chapter 48 as belonging to the *Aṣṭādaśa*, laying the blame for this “remarkable enormity” on the scribe.

In fact, however, there is far simpler and more innocent explanation for the apparent anomaly in our MS. The first thing that one ought to note is that chapter 37 is followed in PG by chapter 48 (not 45 or 51 etc.). As it happens, in the system used in this and other similar manuscripts, the symbols used for 30 and 40 are structurally similar: they are made up by the

⁵⁷ At least not where one would legitimately expect to find it: i.e., in the introductions to Conze 1962 and 1974, or in Conze 1978. Incidentally, this lack of explicit argument (remarked also by Yamaguchi 1984: 11) may have contributed, somewhat paradoxically, to the lasting acceptance of Conze’s classification of this MS.

⁵⁸ This is the common form of chapter-end colophons in PG, and in other Gilgit manuscripts as well; see, for instance, Schopen 1977 b: 208: “The Gilgit manuscripts use a characteristic symbol to denote the end of a chapter. It consists of two concentric circles flanked on either side by two pen strokes which look something like two commas stood on their head”. On the numerals used in Gilgit manuscripts see Frenzt 1987.

⁵⁹ For chapters 1, 2, 4, and 5, the numbering is given (with minor variants) in the form: // ◎ // praññāpāramitāyāṃ dvitīyaḥ parivartaḥ (f. 50b 6-7). For the remaining chapters, excluding the few with chapter-titles, the simpler form with numerals is adopted.

⁶⁰ They are chapters 1, 13, 32 (tathatāparivarta, not tathāgata- as reported in the introduction to the facsimile; cf. Conze 1978: 43 n. 9), 36, 50, 74, 82. We have, of course, to allow for the several chapters missing from the MS due to the two gaps described by Conze in his tables found in the introduction to the facsimile edition (see pp. 13-14 of the compact editions): i.e., chapters 21-29 and 52-68. It is noteworthy that the Tibetan translation of the *Pañcaviṃśatisāhasrikā* PP belonging to the Kanjur, which is on the whole the text closest to PG, has a similar general arrangement (though differing in quite a few details). From the convenient index to the Otani reprint of the Peking Kanjur (vols. 18-19), we can see that only the following chapters have titles: 1, 2, 13, 26, 27, 40, 43, 62, 63, and 71-76.

⁶¹ Incidentally, there is no reason to suppose that this can be taken as a distinctive feature of the *Aṣṭādaśa* in contrast to other Larger PP texts. For instance, the second division of Xuanzang’s *Dabanruoboluomi jing* 大般若波羅蜜多經 T 220, which is unquestionably a *Pañca*, all chapters bear titles.

combination of two very similar graphical elements superscribed, and 40 could be approximately described as the reversal of 30.⁶² All in all, in view of this fact it seems to me that a scribe could easily have confused the two numerals – certainly far more easily than confusing two “different” texts.

In short: in all likelihood a careless scribe (but not nearly so devilishly careless as Conze wanted us to believe) simply miswrote 38 as 48, and this erroneous numbering was then followed by him (and possibly also his colleagues) with misplaced faithfulness up to the end of the MS.⁶³

Supporting evidence is provided by the Tibetan translation of the *Pañca*, which on the whole is the other Larger PP text closest to PG (see § 1.4.2). In the chapters immediately preceding and following the chapter-leap in the MS, the Tibetan *Pañca* (quoted from the Peking Kanjur, Otani reprint vol. 19, Thi, hereafter PekK) perfectly agrees with PG in the location of chapter ends. So, for instance, chapter 36 ends in PG on folio 185a 11 (agatikaparivartaḥ //36//) = PekK 110b 6-7,⁶⁴ chapter 37, as noted above, ends on folio 187v 6 = PekK 119a 5. Then we arrive to the chapter-leap, and we find that PG’s end of chapter 48 (in the wrong numbering discussed above) corresponds to the end of chapter 38 in PekK 146b 6; in a similar way, the end of PG’s chapter 49 (f. 198r 11) matches that of chapter 39 in PekK 146b 6.

Finally, to conclude this cursory analysis, the end of chapter 50 in PG f. 202r 5 already discussed above coincides, as at this point one may expect, to chapter 40 in PekK 167b 7.⁶⁵ In fact also in the Tibetan this chapter bears a title, just as its counterpart in PG: *shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa las phyir mi ldog pa'i le'u ste bzhi bcu pa'o* // (i.e. presumably *avinivartanīya [see also Conze 1978: 43 n. 12]; cf. PG: avavartyākāraliṅgaparivartaḥ). On the other hand, we do not find that there is any significant pattern of agreement in chapter-titles between PG and the Tibetan *Aṣṭādaśa* after the allegedly fateful folio 187b.

In conclusion, even if only a complete comparative analysis of all versions (and particularly of what Conze calls the “Subsidiary *Aṣṭādaśasāhasrikā*”, see above n. 55) can definitively settle this question, there seems to be enough evidence to suggest that this MS reflects, as it might be expected, a single version of the Larger PP. Whether this should be called a *Pañca* – as one might be tempted to do in the light of PG’s overall agreement (apart

⁶² On these two numerals, cf. Frentz 1987: 42-47.

⁶³ Similar problems with page numbers are far from unusual in Buddhist MSS; and, as remarked by Conze himself, PG is no exception: after f. 148v “[a]lthough the pagination is continuous, the text break off in the middle of chapter 21, and is resumed again in chapter 30. About 30 folios have dropped out” (preface to the compact facsimile edition, vol. 1: 13).

⁶⁴ However, in PG the end of this chapter 36 is placed between a question by Subhūti and the Buddha’s answer, while in the Tibetan translation chapter 37 begins, perhaps more logically, with Subhūti’s question.

⁶⁵ In fact the Tibetan *Pañca* has, in the entire text, 11 fewer chapters than the Tibetan *Aṣṭādaśa*. But for a significant portion of the *sūtra*, the difference in chapter numbers between the Tibetan *Pañca* and *Aṣṭādaśa* is just ten chapters. Once we subtract this figure from the chapter-numbers of PG, we see that it generally matches the Tibetan *Pañca* (and the Sanskrit *Satasāhasrikā* as well, which is also significant), although at some point there must have intervened some variance, given that the last chapter contained in PG, numbered 82 (i.e., 72 in the correct numbering), corresponds to chapter 71 in the Tibetan (PG f. 308, 9 [Conze 1974: 136] = PekK 243a 3); the titles however agree quite well: akopyadharmatānirdeśaparivartaḥ = *chos nyid mi 'gyur ba bstan pa'i le'u*.

from the final chapters: see below) with the Tibetan *Pañca* – or an *Aṣṭādaśa* is, I believe, a futile question. On the basis of a very rough calculation, I estimate that this MS should consist of something between 18,000 and 20,000 *śloka*s, probably closer to the lower range. This estimate fits well enough the fluid state of this literature during the early phase of its transmission (see § 1.4.1 below), and, as I will detail below, the general name “Larger PP” probably remains the historically most correct designation of this MS (as well as of other early related texts).⁶⁶

The format of the folios of this MS is not consistent. At the beginning (and throughout the portion of the MS edited here) each side of the folios generally contains 11 lines;⁶⁷ in subsequent portions the folios tend to have more lines (12, 13, 14, 15 or even 16 lines, as in folio 109r; 13 lines seems to be the average figure in this MS). A colophon is attached to the end of the MS.⁶⁸

The end of PG deserves some comment. Although this issue should be discussed in greater detail at another time, we can say that with regard to the end of the *sūtra*, Larger PP texts can be provisionally subdivided into two groups (there are still some texts I could not check).

In one group, the *sūtra* ends with a Parīndanā-chapter (differently numbered in the various texts), in which the scripture is entrusted to Ānanda.⁶⁹ This is found in the two earliest complete Chinese translations of the Larger PP, Wuchaluo’s T 221 and Kumārajīva’s T 223 (see §§ 1.3.3.1-1.3.3.2), in Xuanzang’s Ś (i.e., the first division of the *Dabanruoboluomi jing* T 220), in the Tibetan *Aṣṭādaśa*, and in the Tibetan (Kanjur) *Pañca*.⁷⁰ In other words, unless it is found in some of the recently discovered MSS of the Larger PP, the extended conclusion does not seem to have survived in Sanskrit.

The second group lacks the Parīndanā-chapter and certain other chapters (totalling between 3 and 5) preceding the Parīndanā as well.⁷¹ Among the texts with this short conclusion we find PG, the Nepalese recension of the *Pañca* (see § 1.3.1.2), the Sanskrit Ś,

⁶⁶ As a consequence, identifications of new manuscripts of the Larger PP as *Aṣṭādaśa* based on the Conze’s classification and editions of PG (as in Sadakata 1999) should now be revised; see also Bongard-Levin and Hori 1996: 27 with n. 26).

⁶⁷ With some exceptions: folios 1r and 2v have only 9 lines; and folios 2r and 23r have 10. Concerning the first folio of PG, it should be observed that what in the facsimile edition are edited as folios 1 recto and verso are in fact probably the two sides of two different folios (the damaged upper margin of the alleged folio 1r seems to have no counterpart in the nominal 1v, as far as one can judge from the low-quality facsimile). So apparently this MS begins with two folios written only on one side – an arrangement indeed expected, but only for the first folio (i.e., with the beginning of the text on f. 1 verso). I am grateful to Prof. Francesco Sferra for pointing out to me this peculiar feature of PG, which had at first escaped my attention. For practical reasons, I have maintained the pagination of the facsimile edition of PG, and counted these two folios as 1r and 1v.

⁶⁸ See von Hinüber 1980: 53-58 for an edition, translation, and discussion of this colophon.

⁶⁹ On this chapter see Durt 1988: 124-126. No clear chronological pattern seems to underlie these two groups, but in any case we can rule out that the extended finale is a later textual arrangement, as it is already found in the two earliest complete Chinese translations of the Larger PP, and, as observed by Durt (1988: 125 and n. 11 p. 135), the concluding Parīndanā-chapter of this group of texts is shaped after the final chapter of the *Aṣṭasāhasrikā*.

⁷⁰ See also Conze 1978: 45; Kajiyoshi 1980: 1027.

⁷¹ This can be seen at a glance in the tables provided by Conze 1978: 45 (the final chapter in the MS is ch. 82), and Kajiyoshi 1980: 1022-1027 (synopsis of the chapter-subdivision in T 222, T 223, T 220 [division 2], and the Nepalese recension of the *Pañca*).

the Tibetan translation of the same version,⁷² and divisions 2-3 of Xuanzang's *Dabanruoboluomi jing* (i.e., *Pañca* and *Aṣṭādaśa*).⁷³

Thus the conclusion of the *sūtra* in texts belonging to this second group coincides with the chapter which in PG bears the title *akopyadharmatānirdeśaparivartaḥ* (see also n. 65 above). However, here too we encounter some discrepancies. While in the Nepalese *Pañca*,⁷⁴ and in the *Pañca* (T 220 vol. 7 p. 426a 10-14) and *Aṣṭādaśa* (T 220 vol. 7 p. 761b 25-27) translated by Xuanzang, after the conclusion of the Buddha's discourse there is a minimal narrative frame, with the expected closing formula on the rejoicing of the audience, both in PG and in the Sanskrit Ś, the *sūtra* ends unceremoniously with the last sentence uttered by the Buddha.⁷⁵

The script of this MS, which is the so-called Gilgit-Bāmiyān type I, suggests an approximate dating between 6th and the beginning of 7th century AD.⁷⁶

A substantial portion of PG has been edited and translated by Conze (1962 and 1974); apart from these two volumes, to the best of my knowledge no other work of comparable size has been devoted to this MS.⁷⁷

In the synoptic edition PG has been quoted according to the method described in § 1.2.1 above. However, given the importance of this manuscript and the fact that the portion corresponding to chapters 1-3 of the GZJ is for the most part unpublished, I decided to present, apart from the passages quoted in the synoptic edition, a complete edition of this part of PG (folios 1-27v 1) in a separate appendix (pp. 366-400).

b. Some notable features of PG

PG shares many of the palaeographical, phonological, orthographic, and grammatical peculiarities which have been described with regard to several other Buddhist manuscripts coming from Gilgit;⁷⁸ no doubt many of them are typical of Buddhist Sanskrit texts at large. I

⁷² See the index to volume 18 of PckK, p. 1.

⁷³ Incidentally, if we consider that *Pañca* and *Aṣṭādaśa*, while having the extended conclusion (certainly a rather significant textual discrepancy) in Tibetan, lack it in Xuanzang's translation, it will become clear how fundamentally unsound it is to classify Larger PP texts as belonging to this or that version (*Aṣṭādaśa*, etc.) just on the basis of the agreement of a few chapter titles or similar trifles.

⁷⁴ Since the last part of this text has not yet been edited, I have checked the microfilm of MS Cambridge Add. 1628 (last folio).

⁷⁵ PG f. 308r 9: *bhagavān āha • kiṃ punaḥ subhūte pūrvam bhāvo 'bhūt paścād abhāvo bhaviṣyattī*. For the end of Ś (cf. also Conze 1978: 33) which is still unpublished, I have checked the microfilm of MS Cambridge Add. 1632 (on which see Bendall 1883: 146-147), folio 607, 1-2; it essentially agrees with PG, with the addition of the last phrase *nātra Subhūte bhāvo na svabhāvo* etc., also found in the Nepalese *Pañca* and added to PG by Conze 1974: 136. Also the title of the chapter is in Ś the same as in PG (*akopyadharmatānirdeśa*).

⁷⁶ Accurate dating remains problematic (see Sander 2000 b: 299-300); on the dating of PG cf. also Verboom 1998: 5: "The ms can be dated possibly as early as the beginning of the 6th century, and probably not later than the end of the 7th century".

⁷⁷ However, several passages from PG have been edited and discussed in a number of works: e.g. Schopen 1977; Nattier 1992; Vetter 1993; Verboom 1998 (vol. 2, Appendix 4, pp. 1-82). The edition of some folios by Cai Yaoming (Yao-ming Tsai), including 1r 1-1v 10 (updated on March 2, 1997), had been accessible for some years through the Berkeley Buddhist Research Center Home Page; it seems to have been removed. An edition of further portions ("*abhisamayās* II-IV") of this MS by Lewis Lancaster was announced as imminent by Conze in 1974: xv (and again in LSPW p. x n. 9), but to the best of my knowledge it seems to have not yet appeared.

⁷⁸ See, for instance, Schopen 1978: 320-321 (on punctuation); Matsumura 1996: 179-182; Skilton 2000: 78.

list here just a few recurring notable features found in the portion of PG edited in the present work.⁷⁹

- In the reproductions available to me, *-s-* and *-ṣ-* are at times difficult to distinguish, as is typical of this script; e.g. (f. 16r 5) *rāgadveṣamohaśabdo* (*-dveṣa-*?).
- Corresponding to an expected *-kra-* this MS consistently has *-kkra-*.
- Some orthographic inconsistencies can be noted,⁸⁰ e.g.: *sarvajambūdvīpam* ... (19v 7) *sarvajambudvīpam* (of course, both forms, *-jambū-* and *-jambu-*, are legitimate). Or: (f. 19v 10) ... *atikkramyāvaivartika[bh](ū)mīm anuprāpnoti* ... (20r 1) *buddhabhūmim anuprāpnoti* ... (on the form *-bhūmīm*, see BHSG p. 73 § 1059).⁸¹
- Interchange of *-b-* and *-v-* is very common, as in many other manuscripts:⁸² e.g. *saṃvahulaiś* (f. 1r 4); *laṃvante* (f. 5r 2); *prabrajitaiś* (f. 6r 5); *lpāvādhatām* (f. 6r 9); *valavān* (f. 4r 10).
- *Śūnya* / *śūnyatā* and *satva* are the normal forms employed in this MS for *śūnya* / *śūnyatā* and *sattva* respectively.⁸³
- In ff. 1-27 of PG *jihvāmūliya* occurs once (f. 17r 10), and *upadhmāniya* three times (twice in f. 4v 9, and once in f. 18r 7).
- We often find *-ṛ-* used instead of *-ri-*, as in *śṛyā* (f. 4r 10); *dhṛyate* (f. 5v 3); *nandaśṛyaṃ* (f. 7r 9; but at f. 7r 5 = *nandaśṛiyam*).⁸⁴
- Hiatus and other irregularities in *sandhi* are common.⁸⁵

⁷⁹ Cf. also Conze 1974: xiv.

⁸⁰ Inconsistencies are also found in the diacritic vowels. The MS normally employs the usual specific sign for *-o-* as a diacritic vowel (and the same holds true for *-au-*), but at times a different method, similar to that employed in modern Devanāgarī, is also used: e.g. in *tathāgato* (f. 6v 5, end of the line), the *-o-* is produced by adding a descending stroke (the diacritic normally used for *-e-*) to the *akṣara tā*. Other examples are: *devaputro* (f. 8r 6); *yogaḥ* (f. 8r 9); *gaṃgānadivālukopameṣu* (f. 10v 5); *bodhisatvo* (f. 22v 4). An example for *-au-* produced according to the same principle is *lokadhātau* (last word but one in f. 4v 10), with *-tau* generated by adding two strokes to *-tā*.

⁸¹ The word *lokadhātu* is treated both as masculine and feminine even within the same passage (cf. BHSD 464a; cf. also BHSG § 6.1-ff.; § 12.47 and § 10.148), e.g.: *dakṣiṇasyān diśi gaṃgānadivālukopamāl lokadhātūn atikkramya yā sarvapaścimā lokadhātu<ḥ> sarvasokāpagatā nāma* ... (f. 6v 2-3).

⁸² For example, cf. Matsumura 1996: 182 (1); blurring of distinction between *-b-* and *-v-* is also recorded in Sanskrit inscriptions: see Salomon 1998: 96 § 3.3.8.1.

⁸³ These are common and indeed well-known forms (e.g. see Lüders 1916: 155-156; Matsumura 1996: 182 with n. 51; on *satva* in Epigraphical Sanskrit see Salomon 1998: 96 § 3.3.8.1; on *śūnyatā*, Bongard-Levin and Hori 1996: 37; Karashima 2003: 160 n. 4 § 11).

⁸⁴ Cf. BHSG p. 29 § 3.95; This fact is common not only in other Buddhist manuscripts, but also in Epigraphical Sanskrit (see Salomon 1998: 96 § 3.3.8.1; cf. also Damsteegt 1978: 22).

⁸⁵ For instance, *visarga* is very commonly omitted when required (and in these cases I have added it as <ḥ>), while it is often used before initial voiced consonant (cf. Yuyama 1973: 31 § 4.10), and even vowels (e.g. *-pratilabdhaiḥ asaṃgaprapñidhāna(sa)manvāgataiḥ*; f. 1r 6-7); see also Kurumiya in *Ratnaketu-parivarta* p. xxvi § 3.1. On hiatus see BHSG § 4.51-56 p. 35; Yuyama 1973: 36-ff.; Kurumiya in *Ratnaketu-parivarta*: p. xxvii § 3.9. Noteworthy is the irregular *gaṃgānadivālukopamāl lokadhātavo* (pl. nom.), which is rather common (folios 2v 7; 2v 8; 3r 1 [where, however, acc. is expected]; 5r 4); probably this *sandhi* is produced by analogy with the more correct (see Renou GS § 34c p. 35) pl. acc. form of the same word (*-vālukopamāl lokadhātūn*, f. 3r 7), which is also very common in this text. The *sandhi* *n + ś > ṃcch*, regularly used in this MS, deserves a few words of comment. This *sandhi* is actually allowed, as an option, by Pāṇini 8.3.31 (apart from the use of *ñ* instead of the *ṃ* usually found in PG); see Katre 1987: 1023; see also Renou GS § 34(e) p. 36 (cf. Lüders 1916: 155: "In *āyṣmāñ Cchāriputras* ... the *cha* is doubled after

- All class nasals are often substituted by *m̐*: *nīścaram̐ti* (f. 2r 10); *gaṅgā-* (f. 2v 3 and *passim*); *paṃcendriyāṇi* (f. 8v 5); *tān sarvāṃ* (acc. pl.; f. 12v 1).⁸⁶
- It is, however, noteworthy that in this MS the final -m is often assimilated before dentals (especially *d̐* and *n̐*; rarely before *t-* and *s-*), and substituted by -n.⁸⁷
- As in other manuscripts,⁸⁸ a final -m is frequently written -*mm* before vowels, as in *svayamm eva* (f. 2r 4); cf. also *pūrvasyāṃn diśi* (f. 10v 9), with the assimilation -m > -n described above.⁸⁹
- The loc. sing. fem. of the adjective *anuttara*, when referring to the word *samyak-saṃbodhi*, occurs at times in the form *anuttarasyāṃ*, as in *anuttarasyāṃ samyaksambodhau* (f. 2v 5; so also in f. 3r 3; 3r 10; 6v 1; 8r 2).⁹⁰
- In PG (but also in other Skt. parallel texts) *kim iti*, occurring at the head of the sentence (and generally with the optative), is used in a number of passages apparently to introduce wishes, with the meaning of “how could, ... may ..., if only ...”, as in: *kim ity ahaṃ nāgāvalokitam avalokayeyam* (“May I cast the elephant-look!”; f. 15r 6).⁹¹

ñ against the common rule”). I always render this combination as -*m̐c ch-*; of course -*m̐ cch-* would also be possible (note that once we find the irregular *punar aparāṃc chāradvatīputra* [f. 23r 5], from < *m + s*).

⁸⁶ See BHS § 2.68 p. 19.

⁸⁷ This *sandhi* is, of course, rather more correct than not, however rare it might be in classical Sanskrit (see Renou GS § 35 p. 36; cf. BHS § 2.65 p. 19). In the portion of this MS I have edited, the substitution of a final -m with -n either before initial *d̐* (as in *pūrvasyān diśi* [f. 3v 7]), and before *n̐* (e.g. *bodhin na samanupaśyati* [f. 18r 9]) is exceedingly common (as is the alternative use of -*m̐* in both circumstances). On the other hand, I have found only three instances (all acc. sing. masc.) of -m changing into -n before an initial *t-*: *vusamuṣṭin tāḥ* (f. 11v 3); *yan te* (14r 4) *pratipratiddharman te* (18r 2); cf. also 11r 10: *tan sarvaṃ* (for *taṃ sarvaṃ*). These accurate *sandhi* notations is rather common in Buddhist MSS: e.g. see Kurumiya in *Ratnaketu-parivarta* p. xxvi-xxvii § 3.3; Karashima 2003: 101 (XIII § 6, Gilgit / Nepalese version, ll. 4, 7 etc.).

⁸⁸ See for instance Skilton 2000: 78.

⁸⁹ Edgerton remarked on this phenomenon (BHS § 2.64 p. 19) that “[t]he mss. also sometimes write *mm*, which seems to me only a typical careless writing. I doubt its correspondence to any phonetic reality ...”; but cf. now Norman CP VII pp. 156-157 (mainly with reference to Pāli data).

⁹⁰ Cf. BHS 27a; in PG this form seems restricted to this word (cf. Renou GS § 263 pp. 379-380), but the correct form *anuttarāyāṃ* is also found (e.g. f. 15r 3). Probably *anuttarasyāṃ* is simply due to the influence of the (correct) pronominal declension of *uttara* (*uttarasyāṃ*, referred to *diśi*, is indeed very common in the MS). It is also found in other texts, e.g. KP 1v 3: *yad utānut<t>arasyāṃ samyaksambodhau* (ed. Vorobyova-Desyatovskaya p. 3).

⁹¹ See other occurrences in folios 15r 6-10 *passim*; 15v 2; 15v 4; 15v 6; 15v 7; 15v 9; 16r 2; 16r 5; 16r 7 (corresponding to §§ 1.178-1.189 in the synoptic edition of the GZJ). For a parallel in the *Daśabhūmikasūtra*, see Kondō ed. p. 147, 6-9: *kim iti sarvasatvānām agryo bhaveyaṃ śreṣṭho varaḥ ... yāvat sarvajñāñānapratīśaraṇo bhaveyam iti ākāṃkṣaṃ* [so v.l.; text: *bhaveyam ākāṃkṣaṃś ca*] *tathārūpaṃ vīryam ārabhate / yathārūpeṇa* etc. As far as I know, this particular usage has not been described with regard to Sanskrit texts, where *kim iti* normally means “why?” (see Speijer, *Syntax* § 408). In Pāli, however, *kinti* is used (as a development of the Skt. normal usage) at times to introduce a final clause with opt.: “in order that”; see Norman CP V pp. 71-74; Cone DP 602; on *kiṃti* in Aśoka edicts see Tieken 2003 (especially pp. 53-54). Norman (CP V p. 74) has outlined the following semantic development of *kinti* from the standard Sanskrit usage: “This is a development of the usual meaning ‘Why?’ Someone has done, or will do, something. Why? That something else may or may not happen (expressed in the optative or injunctive). We may then interpret *kinti* as introducing the purpose clause”. I wonder if this is the only possible semantic interpretation; it would not fit, for instance, the example from *Daśabhūmikasūtra* (“desiring ‘may I become the foremost of all beings etc. ...’ [the Bodhisattva] activates such an energy that etc.”). In the Tibetan translation

Other noteworthy usages found in PG will be discussed in the notes to the synoptic edition or to the complete edition in the appendix.

However, the punctuation adopted in this MS deserves a separate treatment. Aptly called an “esoteric art”,⁹² the punctuation of Gilgit manuscripts indeed often follows inscrutable principles, and PG at times agrees with this general trend. However some more or less regular patterns can be discerned.

The two following marks are most commonly used: a dot, which I represent in my edition as •, and a double stroke which I represent as //. These are sometimes used independently, and sometimes in combination: i.e., • //. Apart from these, the colon-like sign normally representing *visarga* appears to be used at times as a punctuation mark, as in many other manuscripts (when used in this way, this mark is transcribed as :).⁹³

Now, while • generally denotes a light pause within one passage, // has rather the force of a period, and indeed it is often found at the end of what in the synoptic edition I have edited as separate paragraph. It is exactly here that we can note some interesting patterns. In fact, at the end of such “paragraphs” we generally find the combination • //, but not when the last word ends in *visarga*, at least in the portion of PG here edited. In such cases, only // is used. The same holds true for *virāma*: i.e., we normally find: kartavyam*// (f. 6v 4). These facts suggest that even when used in its grammatical function, *visarga* (and apparently also *virāma*) may also function as punctuation mark at the same time.⁹⁴

c. Conventions and abbreviations used in the edition of PG

In my edition of PG I have not noted the strokes used to fill up space in our manuscript (occurring on almost every folio); at times these marks could be used in points were the support (birch bark) was unfit for writing, in other cases this was probably a device used to keep the pagination of the original MS which was being copied.⁹⁵ Similarly, I have not marked the string-hole.

In the complete edition of folios 1-27r found in the appendix to this book I have inserted folio and line numbers directly into the text (in smaller, lower cases when occurring within on word: e.g., abhi_{<4v 3>}bhūya). Errors have been corrected, when possible, directly in the text (giving notice of the MS’s wrong reading in the apparatus).

Abbreviations are as follows:

of the *Pañca kim iti* is rendered as *ji lta na* (see PekK ñi 39a 7-ff.), “how?” (i.e., the underlying interpretation seems to be: “How could I [get this]?” → “May I [get this]!”). Xuanzang’s translation unfortunately is of no help on this point, given that it always reads (T 220 vol. 7 p. 10b 4-ff.) 何時 = *kadā nu* (as in PD 32, 19; in the subsequent passages PD also reads *kim iti* as the other Skt. texts). I wish to express my gratitude to Prof. von Hinüber for references concerning this issue.

⁹² Schopen 1978: 320.

⁹³ For a detailed discussion of this issue, now see Kudo 2004 (on Gilgit manuscripts see § 2.2 p. 77).

⁹⁴ Conversely, // tends not to be used alone (viz., without •) when the last word preceding the punctuation mark does not end in *visarga* (although there are many exceptions, e.g. 25r 10: *pūjayiṣyāmi //* and other passages as well). On the possibility that in some cases the single sign : can be used at the same as etymological *visarga* and as punctuation mark see Kudo 2004: 90-91.

⁹⁵ See for instance Hartmann 2002: 145 with n. 16 (where he refers to a study by Lore Sander on Khotanese manuscripts). Unlike PG, however, in the manuscript described by Hartmann these filler-strokes seem to be only used on the last line of some folios.

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
<<>>	interlinear insertion
{ }	erased <i>akṣara</i> (s)
<>	omitted <i>akṣara</i> (s)
{ }	superfluous <i>akṣara</i> (s)
*	<i>virāma</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
h	<i>jihvāmūliya</i>
ḥ	<i>upadhmāniya</i>
:	<i>visarga</i> used as punctuation mark
•	dot-like punctuation mark
//	double stroke used as punctuation mark
'	<i>avagraha</i> , not written in the MS
† ... †	corrupt passage

1.3.1.2 The Nepalese recension of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*

The only complete Sanskrit text of the *Pañca* is preserved in several Nepalese manuscripts, for the most part rather recent.⁹⁶ This is the only reason for adopting, for practical reasons, the name “Nepalese recension”, which may well be incorrect from a historical viewpoint.

The most conspicuous feature of this recension is that the entire text has been cast into the framework of a commentary, the *Abhisamayālaṅkāra*.⁹⁷ This has been achieved by subdividing the *sūtra* into eight main units (called *abhisamayas*),⁹⁸ in turn subdivided into shorter sections marked by headings. When this rearrangement took place we cannot say with any precision.⁹⁹

⁹⁶ For information on the MSS of this recension, see Dutt in the preface to PD (pp. i-ii); Kimura in PK II-III: i-ii; Bongard-Levin and Hori 1996: 23; Conze 1978: 36-39, also for a general presentation of this recension. According to Dutt (PD p. i) and Conze (with some qualifications; in LSPW, preface p. xi with n. 11) MS Add. 1628 kept at Cambridge is on the whole the oldest and best witness of the Nepalese recension; however, Kimura (PK II-III: ii) disagrees with this assessment, considering Add. 1628 rather faulty, and giving preference to MS Matsunami no. 234 kept in the General Library of Tokyo University (T₁ in Kimura’s abbreviation). Be that as it may, according to Bendall (1883: 144), Add. 1628 is only partly old, and indeed not so old even in that part: “Leaves 412-559 are paper of the xviith or early xviiith cent.; the rest is recent supply”; while Matsunami (1965: 90) describes MS no. 234 as: “Paper ... New copy”.

⁹⁷ For a presentation of this commentary see for instance Obermiller 1933-1943: i-viii.

⁹⁸ However, Dutt (introduction to PD, p. vi) made the very interesting point that some traces of the original arrangement (i.e., chapter-colophons) are still preserved in the manuscripts of this recension.

⁹⁹ Conze (1978: 37) tentatively dates it to the 5th century; Hikata (1958: L) inclines towards a later dating: later than the 5th century, maybe during the 8th century. A later dating seems more convincing to me, especially if we take into account PSL (see n. 178 below).

This recension has been often described, not without some ambiguity, as the “revised *Pañca*”, possibly for the first time by Nalinaksha Dutt in 1934,¹⁰⁰ and subsequently in greater detail by Conze and others.¹⁰¹ If by “recast” or “revised” is simply meant the new subdivision into *abhisamayas* and paragraphs, one cannot but agree with the use of these or similar adjectives as *exclusive* definitions of this particular recension. In fact there seems to be no convincing evidence that this editing altered the *text* of this recension into something fundamentally different from all other Larger PP texts.¹⁰² Somewhat ironically, it is in fact highly probable that this “revision”, by freezing the text into the skeleton of the *Abhisamayālaṅkāra*, effectively prevented it from further developing.

The first *abhisamaya* (which includes the portion parallel to chapters 1-3 of the GZJ) was edited in 1934 by Dutt (hereafter abbreviated as PD). Subsequent portions have been published in Japan: *abhisamayas* 2-5 by Kimura Takayasu (abbreviated as PK II-II, PK IV, and PK V);¹⁰³ 6-7 by Watanabe Shōgo.¹⁰⁴

This recension of the *Pañca* was not rendered into Chinese, but the Tibetan Tanjur contains a translation corresponding to it¹⁰⁵ (which I have not consulted in the present work).¹⁰⁶

¹⁰⁰ Dutt based his description on the phrase found at the end of each *abhisamaya*, e.g. PD p. 269 (colophon); PK II-III: 164, 5-8 and 185, 26-29 etc.: ... *prajñāpāramitāyām abhisamayālaṅkāranusāreṇa saṃśodhitāyām*.

¹⁰¹ Conze 1978: 36-39; see also Lethcoe 1976: 499; almost identical also Watanabe 1994: 386.

¹⁰² See for instance Vetter 1993: 48 n. 11. The problem is not so much the fact that the text was altered at the stage of this particular recension as, on the contrary, the fact that such alterations should be taken as a distinctive feature. In other words, what I find potentially misleading is the idea that, in contrast with this “revised *Pañca*”, there should be a qualitatively different “unrevised” version (as is apparently suggested by some authors – e.g. Lethcoe 1976, loc. cit. in the preceding note). I have pointed out elsewhere (Zacchetti 1999) that we can document in detail the addition of exegetical material (insertion of glosses, etc.) into Larger PP texts at a comparatively early stage of development of this textual family, certainly well within the boundaries of the allegedly “unrevised *Pañca*”.

¹⁰³ *Pañcaviṃśatisāhasrikā Prajñāpāramitā* II-III, Tokyo 1986; IV, Tokyo 1990; V, Tokyo 1992.

¹⁰⁴ “Pañcaviṃśatisāhasrikā Prajñāpāramitā – VI Anupūrvābhisamayādhikāraḥ”, *Tōyō daigaku daigakuin kiyō* 東洋大学大学院紀要, no. 25, 1989; “Pañcaviṃśatisāhasrikā Prajñāpāramitā – VII Ekakṣaṇābhisamayādhikāraḥ (1)”, *Tōyō daigaku daigakuin kiyō*, no. 27, 1991; “Pañcaviṃśatisāhasrikā Prajñāpāramitā – VII Ekakṣaṇābhisamayādhikāraḥ (2)”, *Tōyō daigaku daigakuin kiyō*, no. 29, 1993.

¹⁰⁵ See Conze 1978: 36-37.

¹⁰⁶ Two modern translations of this recension are known to me. Soejima 1980: 174-269 is a Japanese translation with Sanskrit-Chinese (Kumārajīva’s and Xuanzang’s translations) synoptic edition of PD pp. 4-59. Of far greater scope and importance is Conze’s LSPW (1975), which is mainly, though by no means entirely, a translation of this recension. The merits and demerits of this work – especially Conze’s conflating several distinct recensions of the Larger PP, often without apparent reason nor his giving notice of his choices – have been highlighted by several reviews (particularly detailed and important is Schopen 1977). However questionable his methods and many of his renditions, the importance of Conze’s work for the study of this literature remains considerable. And the arrangement adopted by Conze, however confusing in other respects, is partly very convenient, with the page-headings providing constant reference to PD and then to MS Cambridge Add. 1628 (see n. 96 above). Conze used this MS as a benchmark also in other works on Larger PP (e.g. the very useful concordances with PG: see above 55), and this helps to locate passages in various versions (mention should be also made of the excellent concordances provided by Lethcoe 1976: 501-503, and Kimura in the appendixes to the various instalments of PK).

1.3.1.3 The Sri Lanka Fragments of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*

A number of small fragments of a Larger PP that has been identified as a *Pañca* inscribed on copper plaques were discovered in the remains of a *stūpa* in Sri Lanka in 1923. According to Paranavitana, who identified (with the help of Dutt) and edited these “Indikaṭusāya Copper Plaques” (abbreviated as PI), “the script belongs to the eight or ninth century” (1933: 200).

In more recent years (1982), another text, fragmentary but of far greater size and importance than PI, was discovered at Anurādhapura, also in Sri Lanka:¹⁰⁷ this consists of seven gold leafs of considerable size inscribed with portions of the *Pañca* (corresponding to PD p. 4, 1-5, 15; p. 9, 7 – 15; p. 86, 16-100, 15). The script has been dated to the 9th century.¹⁰⁸ These large fragments (hereafter abbreviated as PSL) have been edited by von Hinüber (1983); see also the Yamaguchi’s detailed study (1984).

1.3.1.4 The Sanskrit *Śatasāhasrikā Prajñāpāramitā*

The version in 100,000 stanzas of the Larger PP (*Śatasāhasrikā Prajñāpāramitā*, hereafter Ś)¹⁰⁹ is preserved in Sanskrit and has been partly edited by Pratāpacandra Ghoṣa.¹¹⁰ I have systematically checked the text of this edition corresponding to the GZJ.

Ś exists also in Tibetan and Chinese translation,¹¹¹ and I have only consulted (very sporadically) the latter (by Xuanzang): *Dabanruoboluomi jing-chufen* 大般若波羅蜜多經—初分 T 220, vols. 5-6.¹¹²

1.3.2 Tibetan sources

All the Tibetan translations of Larger PP have been mentioned in the preceding sections. The only one which I have often (though by no means systematically) consulted is the translation of the *Pañca* found in the Kanjur: *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa*. Conze (1978: 35) tentatively ascribes this work to Ye shes sde, but does not provide references for this attribution which, if correct, would date the translation at sometime around the end of the 8th or the beginning of the 9th century AD.

I have made no attempt whatsoever to critically edit this Tibetan translation (even according to the practical guidelines suggested by Harrison 1992: xlix). I am aware of the risks I am running,¹¹³ but given the abundance of the Sanskrit parallels to the GZJ available, the role played by the Tibetan *Pañca* in the present work has been quite limited. Therefore I

¹⁰⁷ On the general religious and historical context underlying the presence of these texts in Sri Lanka, now see Mori 1999; especially p. 57 on PSL.

¹⁰⁸ See von Hinüber 1983: 189, referring to Hema Ratnayaka’s opinion.

¹⁰⁹ For a general presentation, see Conze 1978: 31-34.

¹¹⁰ Calcutta, 1902-1913; this is on the whole a rather bad edition, with a great number of errors, albeit mainly of a trivial nature. The Sanskrit Ś has also been transmitted in its entirety in rather recent Nepalese manuscripts: see for instance Bendall 1883: 143-148 (on MSs Add. 1627, 1630-1633, all described as “modern” or explicitly dated to various years of the 19th sec.); Matsunami 1965: 136-138 (nos. 382-384); Bongard-Levin and Hori 1996: 24.

¹¹¹ See Conze 1978: 31; Bongard-Levin and Hori 1996: 25.

¹¹² Xuanzang’s translation is in 400 rolls and 79 chapters. According to Zhisheng’s *Kaiyuan Shijiao lu* 開元釋教錄 (T 2154 p. 594a 20), the original Sanskrit manuscript actually consisted of 132,000 *śloka*s (梵文一十三萬二千六百頌).

¹¹³ See Silk 1994 b: 15-16.

have only consulted the Peking Kanjur in the Otani reprint¹¹⁴ (no. 731, vols. 18-19; abbreviated as PekK), and in the Taibei edition (abbreviated as TpT) which generally reflects the Derge Kanjur.¹¹⁵

1.3.3 Chinese sources

Apart from the GZJ (which will be discussed in detail in the next two chapters of this introduction), there are five other Chinese translations of Larger PP texts. The most important for the study of Dharmarakṣa's version are the oldest two after the GZJ, those translated by Wu Chaluo and Kumārajīva respectively. The enormous summa of the PP literature translated by Xuanzang contains three Larger PP texts: Ś (already mentioned above), *Pañca*, and *Aṣṭādaśa*; in the present study I have used the first (a very few times) and the second (with considerable frequency), but not the third.

All these translations of Larger PP texts were produced at major turning points in the history of Chinese translations and even of Chinese Buddhism at large: the early phase of exegesis centred on the PP with the GZJ and especially the FGJ; the "new wave of translations" and the introduction of Indian exegetical literature with Kumārajīva; the reform of translation technique, on the threshold of the great Buddhist flourishing during the Tang, with Xuanzang. Xuanzang himself was probably aware of this when, according to his biography, upon completing his translation of the whole PP summa remarked upon the special relationship of this *sūtra* with his homeland.¹¹⁶

1.3.3.1 The *Fang guang jing*

The second translation of the Larger PP, the *Fang guang jing* 放光經 (T 221; hereafter FGJ), was accomplished in 291 AD, during the Western Jin (西晉) dynasty, a mere five years after Dharmarakṣa translated the GZJ. The history of these two translations is actually so closely interwoven that in the next chapter, devoted to the vicissitudes of the GZJ after its translation, I will be constantly referring also to the FGJ.

From the perspective of Chinese Buddhism, the FGJ is certainly one of the most important scriptures translated in the early period, and in fact its translation inaugurated a new, crucial phase in the development of Buddhist thought in China.

But this scripture is also related to another historical event of considerable importance. In contrast with the pattern followed up to that time in the introduction of Buddhist scriptures into China (which, so far as we can tell from the sources in our possession, were brought to China by foreign missionaries), the original Indic manuscript of the FGJ was obtained in

¹¹⁴ Daisetz T. Suzuki (ed.), *The Tibetan Tripitaka: Peking Edition*, 168 vols., Reprint under the Supervision of the Otani University, Kyoto. Tibetan Tripitaka Research Institute, Kyoto-Tokyo 1955-1961. For some information on this edition, see Skilling 1994: xxxv; Silk 1994 b: 64; according to the latter, the Otani reprint reproduces an edition dating back to 1720, during Kangxi's reign, supplemented with another closely related edition of the Qianlong period, (1737).

¹¹⁵ A. W. Barber (ed.), *The Tibetan Tripitaka – Taipei Edition* 台北版西藏大藏經, 72 vols, Taipei 1991, vol. VI (bKa'-gyur); on this edition (and its original), see remarks by Skilling 1994: xxxviii, and Zimmermann 2002: 168.

¹¹⁶ 此經於漢地有緣 (T 2053 p. 276b 11).

Central Asia after a targeted quest by an intrepid and tenacious Chinese monk, Zhu Shixing 朱士行.¹¹⁷

According to his biography found in Sengyou's 僧祐 (435-518 AD) *Chu sanzang ji ji* 出三藏記集 T 2145 (hereafter CSZJJ),¹¹⁸ Zhu Shixing was active at Luoyang as a commentator on the *Aṣṭasāhasrikā Prajñāpāramitā* (the only PP then available in Chinese). Frustrated by the obscurity of this text, which he reportedly blamed on the translators' abridgement of the original,¹¹⁹ and having probably heard of the existence of the Larger PP (Zürcher 1972: 61), some time after 260¹²⁰ Zhu Shixing set out for the West in search of a "more complete" version. At Khotan¹²¹ he found a manuscript of the Larger PP, and after various vicissitudes, managed to have it sent to China in 282.

We are quite well informed on the translation of the FGJ thanks to a detailed note on this scripture (放光經記) preserved in the CSZJJ (47c 10-28).¹²² The manuscript sent by Zhu Shixing, written in *brāhmī* script (梵書),¹²³ was subdivided into ninety chapters (章) and consisted of "over 600,000 words" (see § 1.4.1 below). After having remained for three years at Luoyang and two more years at Xuchang 許昌, this Indic manuscript eventually reached Shui nan si 水南寺, a temple located in Cangyuan 倉垣 (in present Henan Province), where it was translated in 291 by a team led by the Khotanese *śramaṇa* Wuchaluo 無叉羅 (*Mokṣala?).¹²⁴

In the years 303-304 the translation was revised by the *śramaṇa* Zhu Faji 竺法寂 with the help of Zhu Shulan 竺叔蘭,¹²⁵ who had already assisted Wuchaluo as interpreter in the 291 translation. They collated five copies of the translation with the original (檢取現品五部并胡本) and established a more correct text.¹²⁶

¹¹⁷ Zhu Shixing's journey reflects, among other things, a growing interest in PP texts on the part of Chinese Buddhists; but it also set a model for future Chinese pilgrims. As Zürcher (1972: 61) observes, this "is the first recorded case of a Chinese leaving his country in quest of Buddhist scriptures".

¹¹⁸ CSZJJ p. 97a 18-b 12. On Zhu Shixing see Zürcher 1972: 61-63; Tsukamoto 1985: 138-139.

¹¹⁹ CSZJJ p. 97a 24-25; see also Hikata 1958: xix-xx; Kajiyoshi 1980: 207.

¹²⁰ Zürcher 1972: 340 n. 183.

¹²¹ On the relevance of this fact for the study of Buddhism at Khotan, see Zürcher 1972: 62; Kumamoto 1999: 347-348.

¹²² Translated by Hurvitz (in Tsukamoto 1985: 555-556 n. 4); Boucher 1996: 73-74 n. 34; Nakajima 1997: 44-45; discussed by Zürcher 1972: 63-65. On the FGJ, see also Kajiyoshi's discussion (1980: 100-102).

¹²³ On this passage see Boucher 2000: 16-17 with n. 25.

¹²⁴ I quote here the passage from the "Note on the FGJ" describing the translation process in Daniel Boucher's translation (2000: 17 n. 25): "At that time the one who held the *huben* [viz. the original Indic text (S.Z.)] was the Khotanese *śramaṇa* Mokṣala; the *upāsaka* Zhu Shulan orally transferred (口傳) it [i.e. transformed Mokṣala's recitation of the Indic text into an oral draft translation in Chinese] and Zhu Taixuan and Zhou Xuanming together took it down in writing" (時執胡本者，于闐沙門無叉羅。優婆塞竺叔蘭口傳。祝太玄、周玄明共筆受; CSZJJ p. 47c 17-18).

¹²⁵ Zhu Shulan 竺叔蘭, of Indian origins but born and educated in China, was very much a man of his age: a notorious drunkard and a skilful conversationalist, he might have stepped from the pages of the *Shishuo xinyu* 世說新語. See his colourful biography in CSZJJ p. 98b 3-c 15 (translated by Lamotte, 1965: 90-92; see also Hurvitz, in Tsukamoto 1985: 554-555 n. 1-3 and a-b), significantly reduced in the GSZ's gallery of pious portraits (T 2059 p. 246c 1-6); see also Zürcher 1972: 78.

¹²⁶ CSZJJ p. 47c 21-27. As pointed out by Zürcher (1972: 63-64), the biography of Zhu Shixing in Huijiao's GSZ (T 2059 p. 46b 12-c 14) contains some interesting additional information. Huijiao states that the old birch-bark manuscript translated by Wuchaluo and his team in 391 was still preserved in his times (early 6th century) at Yuzhang 豫章, the present-day Nanchang in Jianxi Province (皮牒故本今在豫章; p. 346c 6-7). As it stands,

1.3.3.2 Kumārajīva's translation of the Larger *Prajñāpāramitā*

The third Chinese translation of the Larger PP (generally considered a *Pañca*; but cf. § 1.4.1 below), the *Mohebanruoboluomi jing* 摩訶般若波羅蜜經 T 223 (hereafter MHBRJ), is the work of the great Indo-Kuchean master Kumārajīva (鳩摩羅什; active at the beginning of the 5th century).¹²⁷ Kumārajīva, assisted by a high-level team, began to work at this translation on May 29, 403, about one year after having been brought to Chang'an (February 8, 402). Immediately after the completion of this translation (January 13, 404), Kumārajīva began to translate, together with other scriptures, the great commentary to the Larger PP, the DZDL (T 1509), which was completed on February 1, 406. During the translation of the DZDL, which essentially entailed a close analysis also of the *sūtra*, Kumārajīva and his assistants realised that the latter needed some revision; this was completed on May 18, 404.¹²⁸

without any comment or evidence, this piece of information is not very convincing, especially if we consider how far is Yuzhang from Cangyuan. Perhaps we may speculate that in Yuzhang there might have been a Larger PP Indic manuscript, which was promoted to the rank of original of the FGJ. This hypothesis is not as far-fetched as it may seem, if we consider that the name *Fang guang* 放光 was currently used in Chinese Buddhist sources (but also in modern Japanese studies: see, for instance, Watanabe 1994: 386 n. 3) as an antonomasia for the Larger PP. This happens even in the GSZ itself, e.g. in the biography of Kumārajīva. When relating a miraculous event which took place when Kumārajīva was reading, at Kucha, a (no doubt Indic) manuscript of the Larger PP, Huijiao (or, rather, Sengyou: cf. CSZJJ p. 100c 9-10) refers to the latter as the *Fang guang jing* 放光經 (T 2059 p. 331a 13-14; cf. Shih 1968: 67).

The second piece of information provided by Huijiao concerns some editorial changes introduced into the text during the revision of 303-304 (T 2059 p. 346c 8-9). According to him, the unrevised translation lacked chapter-titles (未有品目); we have then to infer that they were added by the revisers (Zhu Shulan etc.), who also rearranged the text, originally written on fourteen bolts of silk, into the present twenty rolls. This information is more interesting and, up to a point, convincing; for instance, it squares with Dao'an's account, according to which after its translation the FGJ was copied onto pieces of silk (斷絹寫之; CSZJJ p. 48a 16-16; see also Zürcher 1972: 64; Hurvitz and Link 1974: 424). The issue of the chapter-titles is more complex. If it was Zhu Shulan who added them while revising the translation (as Huijiao implicitly suggests), then he must have taken them from the Indic manuscript. He certainly did not invent them, nor could have he copied them from the GZJ, even if we could demonstrate that Zhu Shulan had access to it during the revision (see § 1.3.3.4), for the chapter-titles of these two translations are almost entirely different. In fact, while there is considerable disagreement in this respect among the various versions of the Larger PP, some of the chapter-titles of the FGJ have clear parallels, for instance, in the Tibetan *Aṣṭādaśa*: if we compare the titles listed by Conze 1978: 42-ff., we will find, for instance, that the title of FGJ's chapter 21, 治地品, perfectly matches that of chapter 17 in the *Aṣṭādaśa* (Bhūmiparikarma in Conze's reconstruction); similarly, the titles of chapters 38-40 (舍利品; 功德品; 勸助品) correspond rather closely to those of *Aṣṭādaśa* ch. 31-33 (Śarīra, Puṇya-viśeṣa, and Anumodana-pariṇāmanā).

¹²⁷ Our main sources on this translation are two prefaces by Sengrui 僧叡, one of Kumārajīva's most prominent assistants: one to the *sūtra* itself (CSZJJ 52c 27-53b 27), and one to the DZDL (CSZJJ p. 74c 11-75b 8); see also Kumārajīva's biography in the CSZJJ T 2145 p. 101b 19-22 and GSZ T 2059 p. 332b 4-8 (tr. Shih 1968: 74-75); Demiéville 1950: 384-386; Shih 1980; Tang Yongtong 1983: 213-214. On the translation of the DZDL, see also Lamotte III pp. xlv-l.

¹²⁸ See CSZJJ p. 53b 3-11 (cf. also Zacchetti 1996 b: 363-364 n. 53); however, Sengrui states explicitly that the text of the *sūtra* continued to be revised on the basis of the DZDL as the latter was being translated, and in fact the text of the *sūtra* was "established" (定; on this term in the sources on translations see Zacchetti 1996: 140 n. 11) only once the translation of the commentary had been completed (CSZJJ p. 53b 11-13: 文雖粗定, 以釋論檢之, 猶多不盡。是以隨出其論, 隨而正之。釋論既訖, 爾乃文定)。

1.3.3.3 Xuanzang's translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*

The translation of the enormous *Dabanruoboluomi jing* 大般若波羅蜜多經 T 220 in 600 rolls was the last effort by Xuanzang 玄奘 (ca. 596-664), the great Tang 唐 pilgrim and translator. This scripture is typologically different from all the texts so far discussed: it includes practically the entire *Prajñāpāramitā* literature edited as a single *sūtra*, with the various scriptures belonging to this genre playing the part of “divisions” (分; also 會, “assemblies”), sixteen in all – in fact all historically independent texts.¹²⁹ Our most detailed source on this translation is Xuanzang's biography, the *Da Tang Da Ci'en si sanzang fashi zhuan* 大唐大慈恩寺三藏法師傳 T 2053,¹³⁰ which devotes a long, touching description to the master's last and most Herculean task.¹³¹

Xuanzang began to translate the *Prajñāpāramitā* summa on February 16, 660 and completed his work on November 28, 663. He worked at Yuha si 玉華寺,¹³² where he had been allowed by emperor Gaozong 高宗 to retreat in order to be protected from the distractions of the capital.¹³³

One fact reported by this biography is particularly worth noting: Xuanzang reportedly brought from his western journey three manuscripts of this huge text – the original Sanskrit is said to have consisted of 200,000 stanzas¹³⁴ – which he collated during the translations in order to correct errors.¹³⁵ This information (provided by a firsthand source) suggests that this *Dabanruoboluomi jing*, a sort of “meta-scripture”, had been actually edited in India.¹³⁶ In this regard, it is interesting to observe that the *Dabanruoboluomi jing* does not seem to have exerted much influence on the Indo-Tibetan tradition; we may speculate that this compilation reflected a circumscribed tradition (at only one or a few monastic establishments); cf. also n. 201 below.

The first three divisions of the *Dabanruoboluomi jing* consist of Larger PP texts (versions in 100,000, 25,000, and 18,000 stanzas). The *Pañca* is the second division (大般若經第二會, in 85 chapters; *Taishō* ed. vol. 7 pp. 1b 4-426a 15) and, as already noted above, this is the only portion of Xuanzang's translation that I have consulted more or less systematically in my study of the GZJ.

1.3.3.4 Methodological considerations on the Chinese sources

From the particular viewpoint of the present work, the three Chinese translations discussed in the preceding sections fall into two categories. Xuanzang's translation is on the whole an accurate reflection of a particular recension of the *Pañca*; its value for the study of the GZJ is approximately the same as that of its Tibetan counterpart.

¹²⁹ For a synthetic exposition, see Watanabe Shōgo 1995: 13-16 (cf. also Demiéville 1953: 432-433 § 2110).

¹³⁰ Compiled by one of Xuanzang's collaborators, Huili 慧立, and revised by Yancong 彦惊. On this particular translation, see also Watanabe Shōgo 1995: 31-35 (especially pp. 34-35 on the translation team employed by Xuanzang in translating the *Dabanruoboluomi jing*).

¹³¹ T 2053 pp. 275c 23-276b 23; tr. Li Rongxi 1995: 327-330. See also Weinstein 1987: 30-31.

¹³² This was a monastery in the northern outskirts of Chang'an which previously had been emperor Taizong's country palace (Yuhua gong 玉華宮); see Weinstein 1987: 30.

¹³³ See T 2053 p. 275c 20-21.

¹³⁴ 經梵本總有二十萬頌 (T 2053 p. 275c 24-25).

¹³⁵ 然法師於西域得三本。到此翻譯之日，文有疑錯。即按三本以定之 (T 2053 p. 276 a 12-13).

¹³⁶ See also Watanabe Shōgo's remarks (1995: 14).

Wuchaluo and Kumārajīva's translations, however, are quite a different matter. They are based, to begin with, on originals far closer in time to the GZJ than any other texts available to us. And indeed they prove to be, on the whole, quite close to Dharmarakṣa's translation from a textual viewpoint. But that is not all.

When translating a scripture it was customary in China, especially in the early period, to take into account early translations when available. The degree of dependence on these precedents varies greatly case by case, with some alleged new translations amounting to little more than a revision of an earlier version.¹³⁷

The case with the GZJ, FGJ, and MHBRJ, however, is different. What we find in nearly every passage of the *sūtra* is that Kumārajīva constantly took into account the preceding two versions, taking what he needed with the necessary modifications. Indeed, his assistant Sengrui tells us in the preface to the MHBRJ (see above n. 127) that when Kumārajīva translated this *sūtra*, "the king of Qin¹³⁸ held the old [translations] of the *sūtra* in his hands, checking their pros and cons" (秦王躬攬舊經，驗其得失).¹³⁹

Of course, it is impossible to tell whether 舊經 is to be taken as singular or as plural (as I have done).¹⁴⁰ But if we turn to the texts themselves, we find overwhelming evidence that Kumārajīva systematically collated (and indeed made ample use of) the FGJ.¹⁴¹ And a handful of passages suggests that Kumārajīva occasionally took into account also the stylistically less palatable GZJ, which after Dao'an's time must have enjoyed considerable, if ephemeral, renown in early 5th-century Chang'an (see § 2.4 of the introduction).¹⁴²

¹³⁷ See for instance Nattier 2003 b: 236-238.

¹³⁸ I.e., Yao Xing 姚興 (r. 394-415); cf. the description Yao Xing's collaboration slightly reworded in Kumārajīva's biography (CSZJJ p. 101b 21 = GSZ p. 322b 6): 興執舊經，以相離按 (tr. Shih 1968: 75).

¹³⁹ CSZJJ p. 53b 6.

¹⁴⁰ Some scholars held that only one translation was checked. For instance, Demiéville 1950: 385 paraphrases Sengrui's passage as follows: "l'empereur, au cours de la traduction de la *Vingt-cinq mille*, tenait de son côté une des précédentes traductions chinoises et la collationnait avec l'interprétation de Kumārajīva"; Pelliot too, in discussing Kumārajīva's MHBRJ (2002 b: 3) mentions "la traduction ancienne". On the other hand, Shih 1980: 315 (cf. also 1968: 75 with n. 60) describes in these terms Yao Xing's intervention: "... l'empereur tenait en mains les deux anciennes versions chinoises (T 221 et 222) pour les comparer et les corriger".

¹⁴¹ I shall just quote one example. Corresponding to § 1.69 of the GZJ, PD 10, 9-11 reads: [the subject is *bhagavān*] ... *imaṃ trisāhasramahāsāhasraṃ lokadhātum abhībhūya tiṣṭhati bhāsate tapati virocate sma ābhayā varṇena śrīyā tejasā ca / pūrvasyāṃ diśi* etc. *digvidikṣu gaṅgānadibālukopamān lokadhātūn abhībhūya tathāgatas tiṣṭhati bhāsate / tadyathāpi nāma sumeruḥ parvatarājāḥ sarvaparvatān abhībhūya tiṣṭhati bhāsate* etc.

FGJ (T 221 p. 1c 16-18)

爾時世尊坐師子床。於此三千大千國土，其德特尊光明色像威德巍巍。譬如山王須彌，衆山無能及者。

MHBRJ (T 223 p. 217c 23-218a 1)

爾時世尊在師子座上坐。於三千大千國土中其德特尊。光明色像威德巍巍。遍至十方如恒河沙等諸佛國土。譬如須彌山王，光色殊特，衆山無能及者。

Obviously enough, in this passage (as in many others, especially when part of a non technical context, as in the present case) Kumārajīva essentially copied the FGJ, merely adjusting or supplementing it on the basis of the Sanskrit original he had at hand (see the words edited in a different font in Kumārajīva's version).

¹⁴² E.g. PG 6v 3: ... *lokadhātu<h> sarvasokāpagatā nāma* ...; GZJ (T 222 p. 148c 8): 有佛世界名曰離一切憂，MHBRJ (T 223 p. 218b 29): ... 國名離一切憂; cf. FGJ (T 221 p. 2b 4): 有世界名度憂。A more interesting example of Kumārajīva's use of the GZJ occurs at the beginning of the *sūtra* (GZJ § 1.36). Here PD 4, 12-13 has: *pūrvālāpibhīr*, which Dharmarakṣa (T 222 p. 147a 20-21) correctly translated as 問訊常先於人 ("in greeting, they always preceded others"). Finding nothing wrong here, Kumārajīva adopted the word used by Dharmarakṣa, but adapted it to the smoother syntactic construction of

Whether the translators of FGJ also consulted the GZJ during their translation is a potentially very important question for the history of both texts, but also one that is far more difficult to answer.

Historical sources (above all the note on the FGJ: see § 1.3.3.1) say nothing on this point, so we have to rely entirely on the internal analysis of the two translations. An analysis of the first six chapters of the GZJ compared with the corresponding parts of the FGJ has not yielded unequivocal results. While, on the whole, there is no clear evidence that the GZJ systematically influenced the FGJ, I was able to find one passage where the parallelism between both scriptures seems significant enough to suggest at least the possibility of a direct connection.¹⁴³

This occurs in paragraph § 1.80 of the present edition of the GZJ. I have underlined the parts that correspond verbatim in the two translations:

GZJ (T 222 p. 148b 11-18)

彼佛告於普明菩薩曰：「族姓子！欲知西方極遠有忍世界，其佛號曰釋迦文如來。今現在為諸菩薩說般若波羅蜜。是其威神光也。」
普明菩薩白寶事如來：「唯然世尊！我欲詣彼，見釋迦牟尼如來，稽首作禮，及諸菩薩摩訶薩眾童真等，得諸總持，究竟三昧定意自在得度無極。」

FGJ (T 221 p. 2a 13-18)

寶事如來告普明曰：「西方極遠有世界名沙訶，其佛號釋迦文。今現在為諸菩薩說般若波羅蜜。是其瑞應。」
普明白佛言：「唯然世尊！我欲詣彼，見釋迦文佛禮事供養。彼國菩薩皆得總持，得諸三昧超越三昧。」

All in all, it is difficult to evaluate this parallelism. The similarities highlighted in this synoptic table are at first sight striking; yet these are not uncommon formulas in Mahāyāna literature, and it is not inconceivable that both translations may have independently drawn them from a lost common source. However, the possibility of a direct contact should be also taken into account. A comparative study of the two translations, carried out systematically with this particular aim in mind, might bring more instances of parallelism between these translations to light. In any event, if the GZJ indeed was consulted in establishing the text of the FGJ, this probably did not happen during the translation itself, but at the stage of the revision of 303-304 AD (see § 1.3.3.1).

Be that as it may, both Wuchaluo and Kumārajīva's translations offer extremely important, often decisive, assistance in interpreting Dharmarakṣa's translation and evaluating its variants with respect to the Sanskrit texts. Therefore, I have reserved for them a special treatment: they have been systematically compared with the GZJ, and their renditions are often discussed in the footnotes to the translation. To facilitate access to them, I have

Wuchaluo's rendition (常先謙敬, T 221 p. 1a 18): 常先問訊 (T 223 p. 217a 19-20). As a matter of fact, the GZJ itself is quoted in the DZDL: see below n. 96 to § 2.4 of the introduction.

¹⁴³ Here I shall not mention, of course, all the stock terminology and formulas indeed shared by the two translations, but borrowed from earlier translators (An Shigao, Lokakṣema, Zhi Qian, etc.), and easily accountable for even without assuming any form of direct influence – especially given that these are translations of two rather close manuscripts of the “same” scripture. However, some usages shared by both translations are more intriguing: for instance, 假號, “provisional designation” is used by both Dharmarakṣa and Wuchaluo as a rendition of *nāman* and related words in doctrinally important contexts (e.g., see § 2.11 of the GZJ, with n. 48 to the translation, and cf. FGJ T 221 p. 4c 27). 假號 does not seem to be attested in earlier translations. Is it conceivable that both translation teams arrived at the same rendition of the same technical terms independently?

provided in the translation concordances to the FGJ and the MHBRJ (abbreviated as W and K respectively) for each paragraph of the GZJ.

1.4 The *Guang zan jing* as a witness of the Larger *Prajñāpāramitā*

A detailed discussion of the entire Larger PP literature (especially of its doctrinal content) is not the object of the present work.¹⁴⁴ However, some general issues must be addressed here, if only to try to determine the position of the GZJ with respect to other Larger PP texts.

What historical entity, after all, is hidden under the name “Larger PP”? The most convenient definition that occurs to me is “textual family”: that is, a group of texts that share a number of common features in structure, content, wording, etc. They exhibit a family resemblance, so to speak, fluid and not always easy to define, but significant enough to set them apart from other texts (especially the *Aṣṭasāhasrikā* PP) as a distinct group. Yet the members of this Larger PP group are differentiated by complex patterns of variation at a variety of levels significant enough to prevent us from classifying them just as one single text.

A common ancestor of this family, at some point in history, may theoretically be assumed, but for all practical purposes such an Ur-text is simply beyond our reach. As a matter of fact, the earliest attested textual testimony of the Larger PP, the two earliest Chinese translations (GZJ and FGJ), already reflect two remarkably differentiated originals, in spite of their closeness in terms of space (Khotan, whence the originals of both translations came to China) and time (second half of the 3rd century).¹⁴⁵

I will not give here a detailed discussion of the common features pinpointing the Larger PP texts as single family; this is essentially demonstrated, I believe, by almost all paragraphs of the synoptic edition found in the present work (at least with regard to the Sanskrit and most of the Chinese texts). Here I should like to focus instead on the side of differences.

The first and most glaring difference that leaps before our eyes when we examine Larger PP texts is that of size. That is, we find that these textual relatives can be distinguished and grouped, in the first place, into different “redactions” according to their length (calculated in units of 32 syllables/graphs = *akṣaras*, i.e. in *ślokas*, “stanzas”, here not intended as metrical units). To be sure, this way of classifying texts is often applied to the whole of PP literature, but to remain within the boundaries of Larger PP texts, in the classical classification – though, as we shall see before long, by no means the only or the original one – such “redactions” are those in 100,000 (*Śatasāhasrikā*), 25,000 (*Pañcaviṃśatisāhasrikā*), and 18,000 (*Aṣṭādaśasāhasrikā*) stanzas, respectively.

¹⁴⁴ For this reason, I will not discuss the crucial question of the relationship between the Larger PP as a whole and other PP texts, especially the one which is in all probability the prototype of the genre, the *Aṣṭasāhasrikā*. On this issue see, for instance, Conze 1978: 32; Hikata 1958: xxviii-ff.; Saigusa 1984: 199-202; Nattier 2003: 62 n. 19. This is also one of the main topics dealt with by Kajiyoshi 1980 (especially pp. 229-ff.). Already Eugène Burnouf had touched upon this issue when discussing his translation of the first chapter of the *Aṣṭasāhasrikā* (1844: 465-483; on the remaining parts of Burnouf’s translation, see Conze 1978: 47-48). Burnouf had already singled out this portion of the *Aṣṭasāhasrikā* as the PP in *nuce*, not unlike a large part of the modern scholarship on this subject. Some of Burnouf’s remarks are worth quoting: “Je dis [of the *Aṣṭasāhasrikā*] rédaction plus courte, pour ne rien décider sur la question de savoir, si, comme le veulent les Tibétains, ce n’est qu’un abrégé des collections plus amples, ou si au contraire cette édition est, comme le prétendent les Népâlais, l’ouvrage primitif dont les autres ne seraient que des développements” (1844: 464-465; Burnouf drew the Nepalese tradition from Hodgson, whom he quotes in a note).

¹⁴⁵ See § 1.3.3.1 and §§ 2.2.1-2.2.2 of this introduction.

The second pattern of affiliation we encounter in Larger PP texts is of a deeper, if less apparent, sort: some texts belonging to this family (be they Sanskrit MSS or translations) display a significant similarity in wording and text. Agreements and disagreements at this level of analysis are far from being consistent, as I shall describe in detail below. However, some patterns are clearly identifiable (i.e., quality and quantity of shared variants), and these allow us to classify the texts into groups that do not necessarily coincide with the merely quantitative categories introduced above.

I shall call the first kind of grouping “versions” (*Pañca*, *Aṣṭādaśa* etc.), the second “recensions”. “Texts” will be used with reference to all of the individual textual witnesses through which the Larger PP was historically transmitted, including Sanskrit MSS (or printed editions) and translations into various languages. I do not know whether these are the best designations, but I have chosen them simply for practical reasons, and at least I shall try to use them consistently through the following discussion.

As already observed some time ago by Schopen these two categories (embodied, in Schopen’s description, in two usages of the word “redaction”)¹⁴⁶ have been used in a confusing fashion by Conze. In fact I believe that the practical, conceptual, and terminological confusion in PP studies has not been Conze’s monopoly. In particular, far too much emphasis has been placed on versions, to the detriment of recensional affiliation. Probably this is not by chance: versions as defined above are a macroscopic phenomenon, which can be detected even by flipping through tables of contents of the *Taishō* or the Peking Kanjur; recensions only become apparent through careful, detailed comparison of the texts at the microscopic level.

In the following sections I shall discuss these two aspects of the Larger PP literature by trying to place them in a historical perspective. My discussion will be based mainly on the parts of the Larger PP texts listed in § 1.3 that correspond to GZJ chapter 1-3. This means that my evidence is, on a PP scale, rather limited, but at the present state of the research in this textual family this cannot be helped. No one, I believe, has ever compared (nor probably will ever compare) in detail all the Larger PP texts available in the various languages.

1.4.1 Versions

In the study of PP literature, Xuanzang’s translation has often been taken as something of a benchmark. Under the spell of this imposing piece of textual architecture, a common approach to Larger PP scriptures has been to take the *Dabanruoboluomi jing* (or, to a lesser extent, the Tibetan translations and Nepalese MSS) as the normative standard, regardless of any historical consideration, and to try to hammer the remaining texts into this framework. This is somewhat ironic, because the Larger PP texts translated by Xuanzang are, recensionally speaking, rather unique (see the discussion below). But in any event this way of handling the

¹⁴⁶ “The term ‘redaction’, as it has been applied to the *Prajñāpāramitā* literature, has two fairly distinct usages. The first is exemplified by the fact that the *Śatasāhasrikā*, the *Pañcaviṃśati*, etc. have been referred to as different ‘redaction’ of the same basic text. Whether or not this is true, and whether or not this is an accurate use of the term has yet to be fully demonstrated. Its second usage, and the one which is perhaps closest to the classical use of the term, refers to the different lines of transmission by which a certain text has come down to us. We can speak thus of a Nepalese redaction of the *Pañcaviṃśati*, and a Gilgit redaction of the *Pañcaviṃśati*.” (Schopen 1977: 136).

earliest versions has often amounted to little more than casting a still rather fluid body of material into a later and rigidly fixed mold.¹⁴⁷

As already observed, Xuanzang's *Dabanruoboluomi jing* includes three Larger PP "divisions", i.e., texts: Ś, *Pañca*, and *Aṣṭādaśa*. Scholarly discussions of the PP literature have often tended to hypostatize these three as absolute, metahistorical textual categories.

While the existence of the Ś (or even of longer versions) is documented since an early period,¹⁴⁸ for the other two categories is a different matter, as we can see from the earliest available evidence tells us. Virtually all of this evidence is contained in Chinese sources, which should of course be taken with a grain of salt, allowing for several distorting factors (available translations, certain prejudices concerning the patterns of development of the PP literature, etc.).¹⁴⁹ We can, nevertheless, distil some valuable clues from the Chinese materials.¹⁵⁰

The earliest available source on the Larger PP is probably the anonymous note on the FGJ already mentioned above (§ 1.3.3.1). We have seen that according to this document, the original Indic manuscript consisted of "over 600,000 words" (六十萬餘言),¹⁵¹ i.e., *akṣaras*.¹⁵²

This approximate figure points at an original Larger PP in something between 18,000 and 20,000 stanzas,¹⁵³ and there is no reason why we should not take it seriously, since it is provided by what is presumably an eyewitness account.¹⁵⁴

Dao'an's "Preface to an abstract of the *Mahāprajñāpāramitāsūtra*" 摩訶鉢羅若波羅蜜經抄序 (CSZJJ p. 52b 8-c 26; tr. Hurvitz and Link 1974: 426-428; Nakajima 1997: 87-90) is not generally taken into account in discussions of the PP literature, but it in fact offers a first-rate testimony also in this respect.

¹⁴⁷ Several overviews of PP literature essentially follow the structure of the *Dabanruoboluomi jing*: see for example Yamada 1959: 83-ff., and Hikata 1958: xiii-xvii. Useful as this approach may be, it has often been taken for granted, without considering, let alone discussing, all its historical implications.

¹⁴⁸ Apparently the earliest, imprecise mention of the Ś is probably to be found in a preface by Zhi Daolin 支道林 (314-366 AD), in CSZJJ 56a 23-25 (see Zürcher 1972: 340 n. 182); see also the passage from the DZDL quoted below. For obvious reasons, the Ś remains within the group of Larger PP (to which it nevertheless belongs without a doubt) the version easiest to recognise.

¹⁴⁹ For a detailed discussion of the Chinese sources on the history of PP texts, see Kajiyoshi 1980: 207-216; cf. also Hanayama 1966: 17-20; Hikata 1958: xix-xxvii; Zürcher 1972: 339-340 n. 182.

¹⁵⁰ Even here I will entirely leave aside a discussion of the relationship between the *Aṣṭasāhasrikā* (小品) and the Larger PP (大品), which figure prominently in some of these sources, and focus instead on the latter textual family and its classification and development.

¹⁵¹ CSZJJ p. 47c 12-13.

¹⁵² See Demiéville 1950: 388 with n. 1; cf. Boucher 2000: 22-23.

¹⁵³ See also Zürcher 1972: 63; Hikata 1958: xxv.

¹⁵⁴ The document, written during the Jin 晉 dynasty (as shown, among other things, by the occurrence of expressions such as 晉字 etc.), is obviously well informed on several details. Its closing formula is of the sort we often find in similar sources to justify one's own work (CSZJJ p. 47c 27-28: "May all *bodhisattvas*, scholars, etc. ... excuse our negligence", quoted from Boucher 1996: 74 n. 34), and strongly suggests that this note was very likely composed on the occasion of the 303-304 AD revision of the FGJ. This is probably also Zürcher's implicit opinion when he states that this document "dates from the first years of the fourth century" (1972: 62 with note 191 p. 341). If so, we have to bear in mind that, as already said above, this revision was based on the original Indic manuscript, and carried out with the assistance of the actual translator of the 291 version (see § 1.3.3 above).

In 382 Dao'an obtained a manuscript of the Larger PP, and had a team of translators compare it with the already existing Chinese translations – FGJ and GZJ – and note down synoptically the discrepancies between them and the new MS. The resulting text is unfortunately lost.¹⁵⁵ Of particular interest for our discussion is Dao'an's description of the MS:

In the eighteenth year of Jianyuan 建元 (382), the king of the true Anterior Jushi,¹⁵⁶ Midi 彌第 by name, came to the Court [of Fu Jian 苻堅]. His State preceptor (國師), called *Kumārabuddhi,¹⁵⁷ offered an exemplar of the Indic Larger version [of the PP] (胡大品) consisting of 402 folios (牒), in 20,000 *ślokas* (失盧; v.l. 首盧). A *śloka* consists of thirty-two characters [字 i.e., *akṣara*]; this is the way foreigners (胡人) calculate [the length of] scriptures. [However,] if we calculate it [viz. the size of this MS] accurately, it amounts to 17,260¹⁵⁸ *ślokas* in all, with a remainder of twenty-seven *akṣaras* – [that is,] 552,475 *akṣaras* altogether.¹⁵⁹

Reading between the lines, it appears that “20,000 *ślokas*” was the approximate estimate (in itself a telling fact) given by the learned¹⁶⁰ donor of the MS, Kumārabuddhi. But Dao'an was certainly not the kind of person who could be satisfied with sketchiness in matter of scriptures, especially in the case of the PP, to the study of which he had devoted almost his entire life. Thus he probably had the whole manuscript accurately calculated, and as a result he able to obtain the precise figures reported in the preface.

But then it is noteworthy that this more precise reckoning did not lead Dao'an to a different classification of this PP manuscript. To him it remained just the “Larger version [of the PP]” 大品. This strongly suggests that no other classification of the Larger PP was current at that time even in Central Asia or India.

We must also consider the fact that Chang'an at the end of the 4th century was an international metropolis which could boast flourishing relations with the West, and was

¹⁵⁵ A text with a very similar title is still preserved in the canon (*Mohebanruo chaojing* 摩訶般若鈔經 T 226), but it is without a doubt an *Aṣṭasāhasrikā* (cf. Hurvitz and Link's wrong statement, 1974: 447 n. 111) and thus has nothing to do with the one described by Dao'an. For a detailed discussion of this problem, see Kajiyoshi 1980: 68-76.

¹⁵⁶ 正車師前部王; Hurvitz and Link translate (1974: 427) “the true king of Anterior Chū-shih”, remarking in note 106 p. 446: “i.e., Turfan”. On this king, see Pelliot 2002: 148-149 (essentially = Pelliot 2002 b: 13-14); he reconstructs his name, Midi 彌第, *Midē, and calls him (1911: 675; cf. also 2002: 148) “le roi de la «tribu antérieure» (前部) de 車師 *Kiu-che* (Tourfan)”, further remarking (1911: 675 n. 1) that “[I]a «tribu antérieure» de *Kiu-che* occupait toute la région de *Tourfan* au sud des *T'ien-chan*; le roi avait sa capitale à Yâr. La «tribu postérieure» (後部) de *Kiu-che* était au contraire au nord des *T'ien-chan*”. Concerning the political background of Midi's coming to the court of Fu Jian, see, again, Pelliot's remarks (2002: 148): “Au deuxième mois de 381, soixante-deux royaumes des barbares orientaux et de l'Asie Centrale étaient venus rendre hommage à Fou Kien, le souverain des Ts'in Antérieurs” (see also Zürcher 1972: 200-201). In light of this fact, we can better understand the use of 正 (i.e., “legitimate” – presumably referring to recognition of the reign on the part of Fu Jian in exchange for the homage described by Pelliot) on the part of Dao'an; cf. also Nakajima 1997: 87 and 90 n. 3.

¹⁵⁷ 鳩摩羅跋提; I follow Pelliot's reconstruction of this name (1911: 675; 2002: 148-149 with n. 175); Hurvitz and Link 1974: 427 give it as Kumārabhadra, but take into account also other options in n. 109 p. 447; Zürcher 1972: 202 has Kumārabodhi. On the title 國師, see Pelliot 1911.

¹⁵⁸ As noted by Hurvitz and Link (1974: 427 and n. 113 p. 447), the correct figure should be 17,264, and “the character ... 四 ‘four’ has been dropped through a copyist's error”.

¹⁵⁹ CSZJJ T 2145 p. 52b 13-18.

¹⁶⁰ At Chang'an Kumārabuddhi participated in the translation work (see Zürcher 1972: 202).

indeed witnessing a continuous influx of learned monks from India and Central Asia.¹⁶¹ Knowing Dao'an's character, background, and interests, there is not a shadow of a doubt that in that particular period of his life he must have kept himself very well informed on a topic of such an importance to him as Indian PP texts. His silence is, in this case, telling.

The next important testimony is provided by a passage occurring toward the end of the of the DZDL.¹⁶²

So, for instance, this medium version of the *Prajñāpāramitā* [中般若波羅蜜品, i.e., Kumārajīva's MHBRJ] consists of 22,000 stanzas (偈), the great version of the *Prajñāpāramitā* (大般若品) consists of 100,000 stanzas, [but] in the palaces of the Nāga¹⁶³ and Asura kings, and of all *devas* there is [a version] in myriads of *koṭīs* of stanzas. Why? Because the life-span of all these *devas*, Nāgas, and [other] gods is long, and the force of their memory strong.¹⁶⁴ For human beings of this world life is short and memory weak: they cannot even read the Lesser *Prajñāpāramitā* (小般若波羅蜜品), let alone longer versions!¹⁶⁵

I think that if we put these testimonies together without prejudice (i.e., without ascribing retroactive normative value to later arrangements of the Larger PP texts), we arrive at a reasonably clear picture: at the earliest documented stage of development of this textual family, the situation was rather fluid, and generally the name "Larger PP" (大品)¹⁶⁶ was referred to texts of varying length, between 17,000 and 22,000 *ślokas*, without more precise classifications.

It is not until around the time of Bodhiruci, the renowned translator of the Northern Wei period (active at the beginning of the 6th century), that we find explicitly mentioned, among other PP texts, all the three "canonical" Larger PP versions in 100,000, 25,000, and 18,000 *ślokas* respectively.¹⁶⁷ And there is no reason to take Bodhiruci's classification of PP texts as the standard then current in India; both conservation and innovation must have been active at a local level well beyond that time, with all possible patterns of differentiation. So, for instance, as already noted (§ 1.3.1.1 a), PG, which is probably roughly contemporary to Bodhiruci, still fully reflects the typology of the old Larger PP.

It is probably only at a later stage that Ś, *Pañca*, and *Aṣṭādaśa* gradually became the established and widely shared classification of Larger PP literature, as shown chiefly by the fact that both in Xuanzang's *Dabanruoboluomi jing* and in the Tibetan Kanjur, Larger PP translations are classified in this way.

¹⁶¹ See Zürcher 1972: 202-204.

¹⁶² For a study of the last chapter of the DZDL, see Durt 1988, especially p. 131 concerning the passage on Larger PP texts. See also Hikata 1958: xxi, and lviii-lx (the latter as a part of his discussion of the authorship of the DZDL; Hikata ascribes this passage of the DZDL to Kumārajīva).

¹⁶³ Cf. the traditions related to Nāgārjuna's obtaining the PP texts from the Nāgas (see, for instance, Conze 1978: 2; Lamotte II p. 941 n. 1.c).

¹⁶⁴ This common motif is applied in the DZDL (and elsewhere) to the "textual history", so to speak, of other scriptures as well: see Zacchetti 2002 b: 69 n. 11.

¹⁶⁵ DZDL T 1509 p. 756a 28-b 4.

¹⁶⁶ Except when the Ś was brought into the discourse (as in the DZDL passage).

¹⁶⁷ See the *Jingang xian lun* 金剛仙論 T 1512 p. 798a 8-10: 其第一部十萬偈大品是; 第二部二萬五千偈放光是; 第三部一萬八千偈光讚是 (on this source, probably composed by Bodhiruci himself, see Hikata 1958: xxiv-xxv, and n. 96 to § 2.4 of the introduction).

Then of which version is the GZJ a translation? There is no way to answer this question. Or more precisely: the question itself is misleading, based as it is on the presupposition that at the time of Dharmarakṣa's translation there were already clearly distinguished Larger PP versions. At any rate, from a historical point of view it is very unlikely that it should be called a translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, if we take this designation as anything more than a loose categorisation.¹⁶⁸

Thus not only do I fully endorse the proposal of using the name “Larger PP” made by Bongard-Levin and Hori in their short but insightful discussion,¹⁶⁹ but I would actually propose that we use this appellation systematically for all the texts belonging to this family that are not explicitly identified by titles or colophons as representing a particular version (i.e., essentially for all the earlier texts of this family). In other words, “Larger PP” should be taken not just as a provisional default option for naming fragments awaiting better identification, but as the historically most accurate designation for the early representatives of this literature.¹⁷⁰

¹⁶⁸ I mention here in passing the issue of the linguistic nature of the original MS from which the GZJ was translated. Through a very innovative analysis of translation mistakes Karashima (1992; see especially pp. 263-275) has demonstrated beyond doubt that in the case of another text translated by Dharmarakṣa, the *Zhengfahua jing* 正法華經 T 263 (*Saddharmapuṇḍarikasūtra*), the original “contained far more Middle Indic forms than any extant Sanskrit MS” (Id. p. 274). Karashima further points out (Id., p. 275) that in the case of T 263 “judging from the confusion relating to the anusvāra or the vowel length, we may assume that the original text was probably written in a kind of the Kharoṣṭhī script, in which these differentiations were not denoted”. It would suffice to flip through Karashima's ground-breaking study to see how deeply these features affected Dharmarakṣa's translation (see also Boucher 1998: 476-485). His translation of the *Rāṣṭrapālāparipṛcchā* (T 170), earlier than that of the Lotus, equally shows a considerable number of typologically similar errors (Boucher 2001: 101-104). With the GZJ, however, we face a rather different situation. This is not to say that errors similar to some those detailed by Karashima and Boucher, due to misspelling of words and phonetic confusions, are entirely absent from this translation, but they are certainly far less abundant. This is particularly telling, because we know that the GZJ was translated immediately after the *Zhengfahua jing* (see n. 54 to § 2.2.2.1 of the introduction), so that refinement in Dharmarakṣa and his team's translation technique is in this case entirely out of question. All this strongly suggests that, exactly as we should expect, the original of the GZJ was written essentially in Sanskrit, as is typical of PP literature in general (see Edgerton, BHSG p. xxv; von Hinüber 1989: 347 with n. 15; for a possible exception, see Bongard-Levin and Hori 1996: 21-22), and presumably in a form of *brāhmī*. These features are essentially shared by the earliest specimen of Indic PP manuscripts so far discovered: see the *Aṣṭasāhasrikā* fragments published by Lore Sander 2000 (see especially pp. 3-5). According to Sander (2000 b: 288), “it may not be wrong to date the ASPP manuscript closer to the Gupta period, probably into the second half of the third century A.D.”; this dating would be essentially the same as the original of the GZJ.

¹⁶⁹ Bongard-Levin and Hori 1996: 26-27; see also the valuable discussion by Watanabe Shōgo (1994: 386 n. 2-3).

¹⁷⁰ All this is hardly anything new; this designation would be, after all, simply following the traditional 大品 attested in the Chinese sources (cf. Saigusa 1984: 200; as pointed out by Watanabe 1994: 386 n. 2, the original designation seems to have just been *Prajñāpāramitā*, as is the case with PG: see § 1.3.1.1 a). But see also, for instance, Kajiyoshi's presentation of the Larger PP texts except for Ś (1980: 97-114), and especially his discussion of the two main groups of PP literature (“二の系統”, 1980: 229-ff.): Larger PP (what Kajiyoshi 1980: 231 calls “the FGJ lineage”, encompassing also Ś: “放光經系統 [初會系統]”), versus the *Aṣṭasāhasrikā*. Watanabe (1994: 386 n. 3) too uses the designation “AD-PV line” (i.e., *Aṣṭādaśa-Pāñca* line) in essentially the same sense. I believe, however, that Kajiyoshi is to be followed in including also Ś in the same category as the other Larger PP texts (see also the next section).

1.4.2 Recensions

As we have seen in the preceding section, after an initial period of considerable fluidity, the Larger PP texts tended, presumably from the 6th-7th century onwards, to be subdivided into three “officially recognised” versions: Ś, *Pañca*, and *Aṣṭādaśa*.

This having been said, when we turn to analysing in detail the various individual Larger PP texts at our disposal in Sanskrit or in Chinese and Tibetan translations, we find that, intricate as their patterns of correspondence may be (see below), at least one thing is clear: they generally do not fall into groups along the lines of the version-classification. That is to say, leaving aside mechanical repetitions of lists, as far as the wording (and also, in general, presence or absence of significant passages) is concerned, we do not find that, for instance, the Tibetan (Kanjur) *Pañca* is closer to other texts belonging to the nominally same version (e.g. the Nepalese recension of the Sanskrit *Pañca* or Xuanzang’s translation of the “same” version) than it is to the Sanskrit Ś. And, conversely, Xuanzang’s *Pañca* is in many details closer to his own translation of the Ś than it is to PD, and so on.

All this suggests, I believe, that beyond the ill-defined boundaries of versions, we are also facing different lines of transmission of a “Larger PP Ur-text” (which, as already observed, is entirely beyond the horizon of possible historical reconstruction), already differentiated and identifiable at the earliest attested stages of the transmission.¹⁷¹ Each of these lines of transmission (or group of texts), which I call *recensions*, may include (or might have included) different versions.

Now I shall try to pinpoint the most likely groupings of Larger PP texts on the basis of the analysis carried out on chapters 1-3 of the GZJ. This arrangement should be taken as nothing more than a tentative working hypothesis, and chiefly as a practical classification of the sources I have been using in my study of the GZJ.

A. Perhaps the most clearly identifiable of these recensions is the one comprised by PG, the Tibetan (Kanjur) *Pañca*, and the Sanskrit Ś; and indeed, the affinity between these three texts has already been observed by several authors.¹⁷² The close relationship between PG and Ś (setting aside the repetitions found in the latter), especially in contrast to PD, can be easily perceived at a glance through the synoptic edition included in this monograph and its apparatus,¹⁷³ but the participation of Tibetan *Pañca* in this recension probably requires some additional examples.¹⁷⁴ This must have been a particularly important recension, as shown by its broad pattern of distribution.¹⁷⁵

¹⁷¹ Conze already made the point that “[t]his Sūtra [viz. the *Pañca*] must have existed in a variety of recensions” (1978: 35; see also the ensuing discussion, Id. pp. 37-39). See also Watanabe’s very interesting conclusions (1994: 395-396).

¹⁷² Yamaguchi 1984: 12; Bongard-Levin and Hori 1996: 26; Conze 1978: 35 (on the similarity between the Tibetan Kanjur *Pañca* and Ś); Vetter 1993: 48-49 (with regard to the opening passage of the Larger PP).

¹⁷³ There are even some instances of common errors between PG and Ś, though very probably most of these are poligenetic, and as such not particularly useful for establishing connections (e.g. PG f. 6r 3: bhavet for expected bhaves; so also Ś 30, 12). A possible instance of error (if error indeed it is) shared by all the three texts of this recension occurs in PG f. 4v 11: vineyā bhājanībhūtās (read *vineyabhājanībhūtās?); PG’s reading is also preserved in the tradition of Ś (see the footnote on p. 22), and in the Tibetan translation (PekK 7b 2). Whether the transmitted reading is wrong or not, these words are not found in any other of the following texts: PD, PSL, GZJ, FGJ, MHRJ (lacking the entire passage), Xuanzang’s *Pañca* and Ś.

¹⁷⁴ I list here just a few examples (references are to the paragraphs of the synoptic edition):

B. Xuanzang's *Pañca*, although is often close to the texts of the preceding group, has also several peculiar readings and expansions that are often found also in the Ś which is part of the same *Dabanruoboluomi jing*. I shall discuss below a particularly significant example, but many others could be easily quoted.¹⁷⁶ Therefore, I take both *Pañca* and Ś translated by Xuanzang as reflecting the same recension.¹⁷⁷ This must remain, however, a provisional assessment: my reading of Xuanzang's Larger PP translations has been essentially instrumental to the interpretation of the GZJ, not to mention that, as already said, I have not analysed Xuanzang's *Aṣṭādaśa* in any detail. The recensional position of these translations should be the object of a specific study.

C. The *text* – i.e., not counting the *Abhisamayālaṅkāra* subdivisions – of the Nepalese *Pañca* (PD etc.; see § 1.3.1.2) represents another clearly distinct recension, especially compared with group A (PG etc.). As already pointed out by von Hinüber (1983: 191), it is to this text, as represented by PD, that the Sri Lanka fragments (PI and especially PSL) are the closest.¹⁷⁸

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- In § 1.124 (see also n. 254 ad loc.), PG 9v 9-10 (and, with some minor differences, Ś 70, 18-20) has a reading very different from that of PD (cf. p. 23, 5); the Tibetan *Pañca* (PekK 30b 2-4) is closer to PG's reading.
 - Before § 1.129, PG (10r 9 – 10v 1) has a passage – not found in PD, Ś, GZJ, FGJ, MHBRJ, or Xuanzang's translations of *Pañca* and Ś – which describes how the Bodhisattva should establish living beings in certain virtues and lead them to the attainment of some faculties. This seems a rather isolated textual development (as shown by its absence even from the Sanskrit Ś), and yet it is found also in the Tibetan *Pañca* (PekK 31b 1-3).
 - Corresponding to GZJ § 1.134, the three early Chinese translations have a passage without precise parallel in the Sanskrit texts. The closest among the latter is PG 11r 1-2 (and, essentially identical Ś 76, 22-77, 5); this passage occurs also in the Tibetan *Pañca* (PekK 32b 1-2) but not in PD.
 - The passage of the GZJ I have edited as § 1.137 has no parallel in PD; cf. however PG 11r 6, Ś 80, 6-7 and the Tibetan *Pañca* (PekK 32b 7; with a variant reading).
 - The expanded text of PG 13r 5-8 and Ś 93, 4 – 94, 13 (corresponding to § 1.159 of the GZJ) is paralleled also by PekK 6a.
 - PG 25v 4-5, Ś 254, 6-8 (partially corrupt), and the Tibetan *Pañca* (PekK 59a 8 = TpT 115, 1-2) share the same variant reading with respect to PD 55, 4-5 (see n. 141 to § 3.60 of the edition). It noteworthy, however, that in this case Ś alone also has PD's reading (254, 8-9).

¹⁷⁵ Yet it is interesting to observe that it is not on the basis of this recension that was produced the Nepalese recension with the insertion of the *Abhisamayālaṅkāra* headings, which apparently later became the mainstream *Pañca*.

¹⁷⁶ For instance, in an important passage on the attainment of omniscience (corresponding to § 1.108 of the GZJ; for details, see n. 234 to that paragraph of the synoptic edition) Xuanzang's *Pañca* has a reading which diverges considerably from the available Sanskrit parallels (cf. PG 9r 4, essentially followed by Ś 67, 2-8; PD 21, 6-8), but is practically identical in the Ś included in the same *Dabanruoboluomi jing* (T 220, vol. 5 p. 12b 28-c 2). Or, again, corresponding to GZJ § 3.19, Xuanzang's *Pañca* has a passage not found in the Skt. versions (see n. 71 to § 3.19 in the annotated translation); this is also found in the corresponding passage of Xuanzang's Ś (T 220, vol. 5 p. 20c 3-6).

¹⁷⁷ This is hardly surprising if we consider that the *Dabanruoboluomi jing* probably reflects a summa of PP literature already assembled in India (see § 1.3.3.3 above); assembled, we may assume, from versions (*Pañca*, Ś etc.) of identical origin and hence textually close.

¹⁷⁸ This view has been questioned by Yamaguchi (1984: 69) on rather general grounds. Of course, the *Abhisamayālaṅkāra* subdivisions are not found in PSL, but from a textual viewpoint, it is undeniably that PSL is relatively closer to PD than to any other text (see also Vetter 1993: 47 n. 5 on the prologue of the *Pañca*). Thus, if we abandon the rigid dichotomy of revised / unrevised *Pañca* (which is essentially groundless as far as

D. The three earliest Chinese translations (GZJ, FGJ, and Kumārajīva's MHBRJ) are a special case. I have already discussed their historical connection above. Given the different translation technique through which they were produced, and the notorious inconsistency of early terminology, it is difficult to say whether they can be taken together as forming a recension in the same way as the preceding groups. However, from a textual viewpoint these three often agree against the later, often more expanded texts.

It would be entirely wrong to take these groups as neatly and rigidly established categories: on the contrary, the patterns of relationship among them (and even among the individual texts allotted to each groups) are extremely intricate and variable.

This is especially true – which is of particular concern to our study – for the three earliest Chinese translations (group D), when compared with the available Sanskrit texts. The following passage from the GZJ (T 222 149c 10-13; § 1.128 of my edition), compared with the available Sanskrit parallels, provides us with a clear example:

若欲具足一切衆生心之所僥：飲食、衣服、車乘、香、華、雜香、塗香、床臥、燈火、手巾、履、襪所當得者充滿諸財，當學般若波羅蜜。

PG 10r 7-9 (cf. also Ś 72, 18-73, 5): sarvasatvān saṃtoṣayitukāmena sarvasatvānāmm āśāḥ paripūrayitukāmena • annena pānena yānair vastrai<r> vibhūṣaṇaiḥ puṣpair mālyair gandhai<r> vilepanaiḥ śayanair āsanair upāśrayai<r> glānapratyayabhaisajyaparīṣkāraiḥ sarvopakaraṇaparibhogai<ḥ> sarvasatvān saṃtarpayīṣyāmīti bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ //

PD 23, 19-22: punar aparaṃ śāriputra bodhisattvena mahāsattvena sarvasattvānāṃ manorathān paripūrayitukāmena annapānavastragandhamālyapuṣpadhūpacūrṇa-vilepanaśayanāsanagrhadhanadhānyālāṅkāratanamanimuktāvaiduryaśāṅkha-śīlāpravāḍajātarūparajatodyānarājyādibhir upakaraṇaiḥ prajñāpāramitāyāṃ śikṣitavyam /

In this passage the GZJ is clearly closer, on the whole, to PG (especially in the list of gifts, but not only there) than to PD.¹⁷⁹ And yet 衆生心之所僥 seems to reflect PD's *sarvasattvānāṃ manorathān* more clearly than the alternative reading found in PG and Ś (~ *āśāḥ*).

The situation displayed in this paragraph is so common throughout our text that demands that we pause for a moment to take a closer look at this phenomenon.¹⁸⁰

These patterns of textual variation (and hence of correspondences among the various texts transmitted to us) are not the result of quirks of fate, or of careless and hazardous textual

the texts are concerned: see § 1.3.1.2 above) in favour of the more flexible multi-recensional descriptive model required by the Larger PP family (see the discussion below), we can easily account for more or less minor differences between PD and PSL, and give the appropriate weight to the unquestionable closeness between these two texts. This relationship, indeed of great historical relevance for the study of the Larger PP, shows that there was in circulation, as late as the 9th century, a *Pañca* significantly close from a textual viewpoint to what is now the Nepalese recension, but completely independent from the *Abhisamayālaṅkāra*.

¹⁷⁹ For details, see the notes to § 1.128 of the translation. The obscure 所當得者充滿諸財 occurring in the GZJ may correspond, at least in part, to *sarvopakaraṇaparibhogai<ḥ> sarvasatvān saṃtarpayīṣyāmī-*, (“... I shall gladden [or satiate: cf. 充滿] all the beings with all sorts of benefits and articles of enjoyment [namely] etc. [the various gifts listed before]”) found in PG and Ś (73, 3-4), but not in PD.

¹⁸⁰ This is obviously a very common if not universal phenomenon in Buddhist *sūtra* literature at large (cf. for instance de Jong 1974 b: 141-142).

transmission. On the contrary, they should be viewed as deeply rooted in the nature of the literary medium in which the Larger PP texts (and indeed many, if not all, Mahāyāna *sūtras*) came to be composed.

There are several aspects that demand our attention. There is, to begin with, what I would tentatively call the modular structure of the Larger PP: entire portions of this scripture are made up of “textual bricks” (which I have attempted to highlight as far as I could with the paragraph-subdivision introduced in my edition), that is, semi-independent passages that are juxtaposed often in a very loose way, without being placed within a clear and strict argumentative pattern.

Let us take, for example, the second half of chapter 1 in the GZJ (§§ 1.107-§ 1.189 in the synoptic edition of the text), from which I have quoted the preceding example. This portion is entirely made up by phrases shaped in the form “the Bodhisattva Mahāsattva who wishes to [do or achieve a certain thing] should train himself in the *prajñāpāramitā*” (-*kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*). Here each repetition of this refrain is for all practical purposes a largely independent textual element. This had two notable effects. Externally, such an element – which we could call a textual module – can easily be moved to another position in the given section; this accounts for the countless instances of transposition we find when comparing different recensions of the Larger PP (e.g. see n. 254 to § 1.124 of the edition) and indeed also of other Mahāyāna scriptures. Internally, each module can easily be varied by adding or removing certain words, or by modifying certain formulas or expanding certain lists.

The systematic use of stock formulas is indeed another prominent feature of this textual family, as it is of almost the whole of Buddhist *sūtra* literature, and the same holds true for lists of terms (*mātrkāś*), no doubt one of the most typical characteristics of Larger PP texts (but, again, certainly not confined to them!).¹⁸¹ Both of these are extremely productive and flexible text-generative tools: lists of doctrinal notions or formulaic strings of words can be expanded or compressed, or, again, combined with other lists, thus generating new textual patterns.¹⁸²

Now, we have to further combine all these features with what is likely to have been the historical vicissitudes of the Larger PP texts. The details of this process we can only imagine, but the general picture is clear enough: these texts were disseminated throughout a wide area and transmitted over a long period of time. Especially during the early period, Larger PP texts were certainly not transmitted mechanically – these were not scriptures to be simply copied and read: they were worshipped, recited, commented upon (often orally, we may imagine, especially in the early period). Explanations of words, as well as new words and ideas, were continually added, from the earliest attested phase of transmission.¹⁸³

With textual material of this sort, trying to establish genetic connections among texts solely on the basis of presence/absence of some words or formulas in a certain passage is obviously futile; the various texts may display a certain pattern of agreement in one passage, and an entirely different one on the next line – often, we may assume, just by independently adopting the same formula, or by varying a list in the same way. But then agreement and disagreement

¹⁸¹ See for instance Conze 1967: 134 (part of “The Development of Prajñāpāramitā Thought”).

¹⁸² For excellent discussions of these issues see for instance Allon 1997 (see especially pp. 249-ff.; 364-367) and Gethin 1992.

¹⁸³ See Zacchetti 1999.

among different witnesses in a given passage does not necessarily tell us anything about their historical genetic affiliation.

If we turn back to the “recensions” tentatively established above, and reconsider them in light of these considerations, we can now understand more clearly a number of important facts. Those subdivisions have only a general value and can only be established on the basis of textual convergence significant in terms of both frequency and quality of the readings involved. Agreement or disagreement in isolated passages (especially when stock formulas are involved) carries little if any weight for this purpose. In other words, conspicuous discrepancies can occur (and do indeed occur) often between texts that may be often, even generally, closely related. And conversely, instances of agreement across the ill-defined borders of these recensions are also very common, and this is especially true for the earliest texts.¹⁸⁴

Any attempt to place all the texts representing the Larger PP literature into a single, univocal line of development, especially on the basis of the simplistic paradigm of “more expanded = more recent”, is doomed to fail.¹⁸⁵ Given the way this literature was transmitted in time and space, there was always the possibility for local textual developments (expansions, incorporation of new materials, variants, etc.) to occur, perhaps reflecting the traditions of a certain monastery or group of monastic establishments. And these textual developments could remain isolated or, conversely, could be picked up at some point by the transmitters of other recensions of the same literature, thus giving rise to all sorts of possible combinations.

These typological and historical characteristics of the Larger PP family have shaped its texts at both the levels introduced in this discussion.

The level of the recensions has already been discussed above. At the level of versions, we see that a certain basic text, reflecting a certain recension, may easily be expanded or condensed by manipulating the lists found in this scripture. In other words, the various versions discussed in the preceding section (§, *Pañca*, etc.) are to be seen as particular textual *generative principles*, rather than as rigidly established “texts” in traditional terms.¹⁸⁶

¹⁸⁴ The conclusion of the Larger PP is perhaps the most telling example: as we have seen (§ 1.3.1.1 a with n. 73), with regard to this particular feature, the various Larger PP texts available to us combine in ways that entirely transcend the borders of both versions and recensions. It would seem that the two kinds of conclusion of the *sūtra*, shorter and longer, were both well known, and probably just considered two options whose choice was more or less free. Be that as it may, this shows, once again, how ultimately impossible is to try to identify Larger PP texts (especially fragments!) on the basis of the agreement in chapter-subdivisions. Essentially there are no two texts (however close in terms of version or recension) that entirely agree in this particular respect – not even PG and the Kanjur *Pañca* that are so amazingly close in so many details of text and wording, and yet differ so macroscopically in the conclusion (and in chapter-subdivisions as well).

¹⁸⁵ Cf. Lethcoe’s discussion (1976: 506-507). It is remarkable that we find at times considerable textual expansions only attested in the earliest texts; e.g. T 222 p. 160a 21-b 4, which seems to occur only in the GZJ, and which, looking at its style and doctrinal content, does not seem to be a gloss inserted by Dharmarakṣa during the translation.

¹⁸⁶ In this connection, I think that to contrast rigidly a phase of purely oral transmission of Buddhist scriptures (which almost certainly never took place for the Larger – and probably also the Lesser – PP texts) to a written one is ultimately misleading. There is in the Buddhist world an oral dimension even in the fruition of the written text that probably never disappeared, and that was probably stronger in the early period. If we take into account – as we *must* do – recitation (which after is what all these scriptures were meant for), then it would be very easy, in the case of the Larger PP, to recite, for instance, a § or even a larger text using a shorter version as

Ś is a case in point. As far as the parts of the Sanskrit Ś I have compared in detail with PD, PG and the various Chinese translations are concerned (pp. 1-473 of Ghoṣa’s edition), it can be safely said that *this* Ś is, almost entirely, nothing but the result of the full expansion of the various lists (the ten directions of the space, etc.)¹⁸⁷ applied to a particular Larger PP text¹⁸⁸ – the particular recension also witnessed by PG and the Tibetan Kanjur *Pañca*.

But then we might have, theoretically, as many Śs as we have Larger PP recensions: we could take a text of any recension (be it a *Pañca* or an *Aṣṭādaśa* – as we have seen in the early period these were not differentiated) as the starting point, and by expanding all possible lists we get a Ś of *this particular recension*. In fact I think that it is possible to put forward some evidence suggesting as much.

As already remarked, Xuanzang’s *Dabanruoboluomi jing* contains several peculiar expansions not found in the other available Larger PP texts. The following passage in Xuanzang’s *Pañca* (T 220, vol. 7 p. 8c 6-16), corresponding to §§ 1.138-1.140 of the GZJ, is particularly interesting (I give also a tentative translation for practical convenience):

若菩薩摩訶薩欲安住一切法眞如、法界、法性、不虛妄性、不變異性、平等性、離生性、法定、法住、實際、虛空界、不思議界，當學般若波羅蜜多。若菩薩摩訶薩欲覺知一切法盡所有性，如所有性，無顛倒，無分別，當學般若波羅蜜多。若菩薩摩訶薩欲覺知一切法因緣、等無間緣、所緣緣、增上緣性，無所有不可得，當學般若波羅蜜多。若菩薩摩訶薩欲覺知一切法如幻、如夢、如響、如像、如光影、如陽焰、如空花、如尋香城、如變化事，唯心所現，性相皆空，當學般若波羅蜜多。

“If the Bodhisattva Mahāsattva wishes to establish himself¹⁸⁹ in the true thusness of all *dharmas* (*tathatā*), in the *dharma*-realm (*dharmadhātu*), in the *dharma*-nature (**dharma*tā),¹⁹⁰ in the non-falseness (不虛妄性, *avītathatā*?),¹⁹¹ in the unalterability (不變異性, *avikāratathatā*?), in the equality (平等性, *samatā*), in the non-production (離生性, *niyāmatā*),¹⁹² in the *dharma*-fixity (法定), in the *dharma*-stability (法住, *dharmasthititā*), in the point of truth (實際, *bhūtakoti*), in the realm of space, in the inconceivable realm, he should train in the *prajñāpāramitā*. If the Bodhisattva Mahāsattva wishes to comprehend thoroughly whatever nature of all *dharmas*, their true nature, without distortion or discrimination, he should train in the *prajñāpāramitā*. If the Bodhisattva Mahāsattva wishes to comprehend thoroughly that the [four conditions]– condition as cause (因緣, **hetupratyaya*), condition as equal and immediate antecedent (等無間緣, **samanantara-pratyaya*), condition as object (所緣緣,

one’s basis. Then, facing a manuscript, we should perhaps not just think “which text is it?”, but also “what can it become?”.

¹⁸⁷ See also Conze 1978: 10.

¹⁸⁸ This is essentially also what Conze wrote on this issue (1978: 33), with one notable difference: that he spoke of Ś tout court, without any clear recensional distinction.

¹⁸⁹ 欲安住 translates *sthātukāma*- in T 220 p. 8c 2: 欲安住內空 etc. = PG 11r 2: *adhyātmasūnyatāyāṃ sthātuk[ā]mena* (§ 1.135 of the synoptic edition).

¹⁹⁰ See Lamotte V: 2182.

¹⁹¹ Identifications of original Sanskrit terms are tentative, and are based mainly on another occurrence of this list (toward the end of the *Pañca*, T 220 vol. 7 p. 422a 18-ff.), for which we have a rather close, though still partial, parallel in PG f. 305r (see Conze 1974: 126, 10-ff.). Even there Xuanzang’s text is more expanded than PG. Many of the terms occurring in this passage are discussed in detail by Lamotte V 2182-2185.

¹⁹² See T 220 vol. 7 p. 422a 19-20, and cf. Conze 1974: 126, 12 (*dharmāniyāmatā*). As already remarked, Xuanzang’s *Pañca* has more terms than PG; however, the equivalence 離生性 = *niyāma* is well attested (Lamotte IV 1785; Yokoyama and Hirotsawa 1996: 1091b, 離生 = *nyāma*). Elsewhere in the *Pañca* (T 220 vol. 7 p. 7c 26), 菩薩正性離生 corresponds to PG 9r 6 (cf. also PD 21, 11): *bodhisatvanyāma*-.

**ālambanapratyaya*), condition as dominant (增上緣, **ādhipateyapratyaya*)¹⁹³ – of all the *dharmas* do not exist and cannot be found [in actuality], he should train in the *prajñāpāramitā*. If the Bodhisattva Mahāsattva wishes to comprehend thoroughly that all *dharmas* are like a magic trick (幻, **māyā*), a dream (夢, **svapna*) etc.¹⁹⁴ ... a magical creation (如變化事, **nirmāṇa*), [that is, that] they are merely something manifested by the mind (唯心所現), [their] natures and characteristics being all empty (性相皆空), he should train in the *prajñāpāramitā*”.

None of the categories and expressions listed here is unique within the Larger PP corpus (apart, very probably, from the final passage 唯心所現 etc., on which see n. 201 below) – the *material* is indeed widely shared within and without the *Dabanruoboluomi jing*. But no other Larger PP text outside the *Dabanruoboluomi jing* has in the passage in question either this particular combination of lists, or such an expanded text.

Leaving aside the early Chinese translations, all of which have a much shorter reading of this passage,¹⁹⁵ we find that PG (followed verbatim by the Tibetan translation: see PekK Ńi 32b 7-33a 2) is the other Larger PP text which comes comparatively closer to Xuanzang’s *Pañca* (f. 11r 5-9):¹⁹⁶

*ālambanādhipateyasamanantarahetupratyayatām anuboddhukāmena •
tathākāralakṣaṇāny*¹⁹⁷ *avaboddhukāmena bodhisattvena mahāsattvena
prajñāpāramitāyāṃ śikṣitavyam* // sarvadharmāṇāṃ tathatām avitathatām
ananyatathatām avikāratathatām yathāvattathatām avab[od]ddhukāmena
bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam* // sarvadharmāṇāṃ
dharmadhātum avaboddhukāmena sarvadharmāṇāṃ bhūtaḥkoṭim avaboddhukāmena
bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*//*

In comparison with PG, Xuanzang’s text has some transpositions,¹⁹⁸ and far more expansions in all the lists of terms found in this passage. This is a good example (one of the scores than one could quote from the various PP texts) of the patterns of textual variation highlighted in the preceding discussion. But this is not the main point.

¹⁹³ Cf. the first phrase in PG’s parallel quoted below (f. 11r 5-6); the occurrence of 性 (presumably = *-tā*) at end of the list of *pratyayas* in Xuanzang’s translation suggests that his original had also a compound like the one attested in PG (*-pratyayatām anuboddhukāmena* etc.). On these categories, and on Xuanzang’s renditions of them, see Lamotte V 2163-ff.; cf. also § 1.136 of the translation.

¹⁹⁴ For a detailed discussion of a parallel passage occurring at the beginning of the GZJ, see § 1.40 of the edition and translation, with the relevant notes; see also Vetter 1993: 72-73; on Xuanzang’s renditions, see Lamotte I p. 358 n. 1.

¹⁹⁵ Apart from §§ 1.138-1.140 of the GZJ, see FGJ T 221 p. 3b 1-4, and MHRJ T 223 p. 219c 12-15.

¹⁹⁶ The corresponding passage in the Nepalese recension (PD 24, 18-19) simply reads: *punar aparaṃ śāriputra bodhisattvena mahāsattvena sarvadharmatathatām avaboddhukāmena prajñāpāramitāyāṃ śikṣitavyam / evaṃ dharmadhātutathatām avaboddhukāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam / sarvabhūtaḥkoṭitathatām avaboddhukāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam.*

¹⁹⁷ Cf. the Tibetan translation (PekK 32b 7): *de bzhin nyid kyi rnam pa dang / mtshan nyid*, i.e., **tathatākāralakṣaṇa-* (which, in the light of the immediately following passage, should be the correct reading); Ś 80, 6 simply reads *ākāralakṣaṇāny*.

¹⁹⁸ Notably the passage on the *pratyayas*, which in PG occurs at the beginning (and this is probably an older arrangement: see § 1.136 of the GZJ), is found in the middle of the passage in Xuanzang’s version.

If we now check the Sanskrit Ś (p. 80, 4-81, 11), we find that in this passage it essentially reflects, as usual, the text of PG (apart from some minor variants¹⁹⁹ and scribal errors), merely expanding it through the systematic repetition of the refrain *avaboddhukāmena bodhisatvena* etc. after each term listed.

However, the Ś translated by Xuanzang contains the same expanded passage as the *Pañca* included in the same *Dabanruoboluomi jing* (T 220, vol. 5 p. 13b 27-c 7).²⁰⁰ In other words, the Sanskrit Ś is the Ś of a particular basic text (that reflected by PG etc.), and Xuanzang's Ś is that of another text, quite distinct from the preceding in terms of content and wording.²⁰¹

In sum, we can see from this passage how different *versions* could easily be created within one particular *recension*; but also, by comparing PG with Xuanzang's *Pañca*, how different

¹⁹⁹ The only notable discrepancy as to the content, is that Ś lacks *dharmadhātu*, corresponding to *sarvadharmānān dharmadhātum* in PG (and the Tibetan *Pañca*), Ś reads (81, 8-9) *sarvvdharmmānān tathatām* etc. Given that the very same term occurs also in the expected position (i.e., immediately after the *pratyayas*, as in PG), we can take this repetition as a scribal error for *dharmadhātu*.

²⁰⁰ The same terms occur in both versions, and also the wording is, as may be expected, almost identical. Curiously enough, in this case the Ś is slightly shorter than the *Pañca*: it lacks two phrases found in the *Pañca*, after 如所有性 (i.e., 無顛倒, 無分別), and after the list of *pratyayas* (無所有不可得) respectively. However the concluding “*cittamātra* formula” (唯心所現 etc.; see the next note) is found also in the Ś (p. 13c 7). Otherwise, the only difference is that instead of 欲覺知 found in the *Pañca* (presumably **avaboddhukāma*-), we find 欲通達 in the Ś. But this could well just reflect a different lexical choice on the part of Xuanzang: after all, these two versions must have been translated at some distance in time. In contrast with the other two Larger PP versions, Xuanzang's *Aṣṭaśā* (T 220 vol. 7 p. 430c 8-11) has a very short reading of this passage, closer to (and indeed shorter than) PG's text.

²⁰¹ The concluding phrase of this passage in both Xuanzang's *Pañca* and Ś, 唯心所現, 性相皆空, is particularly intriguing. Not only is this passage not found in any other Larger PP parallel to this passage, but, for that matter, it does not even occur again in the *Dabanruoboluomi jing* itself. The expression 唯心所現 no doubt reflects **cittamātra* or another related term, and on the whole, this seems an acceptable comment to the well-known list of comparisons applied to conditioned things, a very common motif in Buddhist literature (see references in Lamotte I n. 1 pp. 357-360). The pattern of occurrence of this **cittamātra* phrase is interesting: the lists combined in the passage we have been examining do indeed occur many times in the *Dabanruoboluomi jing*, and this is particularly true of the string of key terms *tathatā*, *dharmadhātu*, *dharmatā* etc. But their first occurrence in the passage in question has an obvious prominence, and thus it may be of some significance that it is exactly here, and only here, that the **cittamātra* passage is introduced – probably to be seen more as a rhetorical highlighter than as a doctrinally distinctive category. As is well-known, similar *cittamātra* passages are attested in a number of Mahāyāna texts, and actually a parallel is found even in the earliest datable Mahāyāna scriptural corpus. See the *Banzhou sanmei jing* 般舟三昧經 translated by Lokakṣema, T 418 p. 905c 29-906a 1: 自念三處, 欲處、色處、無想處, 是三處意所爲耳 (see also Harrison 1990: 42 § 3L with n. 23); for a Sanskrit equivalent of this passage, cf. *Daśabhūmika* ed. Kondō p. 98, 8-9: *tasyaivaṃ bhavati / cittamātram idaṃ yad idaṃ traidhātukaṃ*. I am not sure how significant is the occurrence of the **cittamātra* phrase in Xuanzang's Larger PP texts, and I would not overstate its significance without more detailed research (see for instance Schmithausen 1987: 297-298 n. 221). But a precise answer to this question could tell us something as to the particular milieu which produced the Larger PP recension translated by Xuanzang. I believe that we cannot take this short passage as evidence that this particular Larger PP recension was being transmitted in a community of *Yogācāra/Vijñānavāda* adepts. But certainly this is a possible scenario, and it could be interesting to study more systematically the *Dabanruoboluomi jing* with this particular problem in mind. After all this is the milieu one would suppose that Xuanzang mainly frequented during his travels in India, although I admittedly could not study this aspect of Xuanzang's activity in any depth. At any rate, for the purpose of our discussion, what matters is that this **cittamātra* passage adds some distinctive flavour to an already rather distinct passage.

recensions could be produced with equal ease by varying a basic theme or plot through the manipulation of lists of terms, but also through the addition of genuinely new material.

All this, as we have seen, often results in bewilderingly intricate patterns of agreement and disagreement among the various texts. For the editor or translator of anyone of these, there is thus no alternative than to take into account all the potentially significant parallels, and to pay attention, passage by passage, to the way one's basic text combines with the other parallels. This is exactly what I have attempted to do in my synoptic edition of the GZJ.

In practical terms, comparing chapters 1-3 of the GZJ (and the other early translations as well) with Sanskrit texts means comparing it with two reasonably well-defined (with all the qualifications given above) recensions that also reflect two different (and later than the GZJ) stages of textual development: PG and Ś on the one hand, and PD on the other. What we find is, exactly what might be expected, that the GZJ (as well as, in many cases, the FGJ and the MHBRJ) often agree with one recension in one passage (or "module"), and with another recension in another.

To which Sanskrit text, then, is the GZJ closest? As in the case of version-affiliation, no clear-cut answer is possible. Although on the whole, Dharmarakṣa's translation is statistically (i.e., more often) closer to PG, PD remains clearly indispensable for the study of this early version. In fact, in several cases PG (followed by the Tibetan *Pañca* and the Sanskrit Ś) has expansions that are not found in the three earliest Chinese translations, and are probably to be regarded as innovations peculiar to this particular recension. In these cases often (though not always) we find that the early versions agree with PD, which thus appears to have preserved an older reading.²⁰²

²⁰² See for a clear example, § 3.53 of the GZJ.

Chapter 2

The *Guang zan jing*: A Historical Sketch

2.1 Introductory remarks

As we shall see in greater detail in § 2.3, the GZJ is ascribed by all the available ancient bibliographical catalogues to Dharmarakṣa. While the sources on which this attribution is ultimately based are not free of problems (see the discussion in § 2.2 below), on the whole there does not seem to be any reason to question this well-attested tradition.

According to these same sources, the translation of the GZJ dates back to the year 286 AD, that is, approximately in the midst of Dharmarakṣa's career as a translator.¹ In that year Dharmarakṣa translated, one after the other, several scriptures, some of them of considerable importance. Hence the GZJ, for all its bulk and highly technical content, must have been translated at an amazing speed (probably in less than three months), a fact which should never be forgotten in evaluating this translation.

2.2 The earliest sources on the *Guang zan jing*

The history of the GZJ, especially in the early phase of its circulation, is rather atypical and, in part, problematic. On this we have two main early sources, both preserved in Sengyou's CSZJJ:² a preface by the great 4th-century scholar Dao'an 道安 (312-385 AD), and an anonymous, intriguing document, almost certainly composed in Dao'an's circle in Xiangyang around 376 AD, and indeed believed by most of the scholars who have dealt with it to have been written by Dao'an himself (on this issue see the appendix to this chapter). Both documents are in fact closely related, and they must absolutely be read together. The very survival of the GZJ owes much to Dao'an's efforts,³ so it comes as no surprise that all we know about the circumstances of the translation and transmission of this scripture should go back to this personage.

2.2.1 Dao'an's Preface to the *Concise synoptic explanation of the Fang guang and the Guang zan*

Dao'an's *He Fang guang Guang zan luejie xu* 合放光光讚略解序 (hereafter HFGLX)⁴ is the preface to a "synoptic commentary"⁵ composed by Dao'an himself on the two early translations of the Larger PP, the GZJ and the FGJ. According to Zürcher,⁶ the HFGLX was

¹ For a convenient survey, see Kawano 1989, especially the table on pp. 62-63.

² On the compilation of the CSZJJ see Link 1960: 29-34 and, on its different chronological layers, Palumbo 2003: 197 with n. 87.

³ See especially the paragraph in Tsukamoto's *History* with the title "The Painstaking Quest for the *Kuang tsan po-jo*" (1985: 704-ff.).

⁴ CSZJJ T 2145 p. 47c 29 - 48b 21; complete translations by Hayashiya 1988 [1937]: 199-201 [193-195 of the original pagination]; Ui 1956: 123-129; Hurvitz and Link 1974: 423-425; Nakajima 1997: 46-51. Partial translation with notes in Boucher 1996: 72-76; discussion in Zürcher 1972: 192-193.

⁵ As the initial 合 suggests, this commentary belonged in all probability to an interesting type of exegetical texts which were typical of 4th-century Buddhism (see Zürcher 1972: 352 n. 83; cf. Boucher 1996: 76 n. 46). Different translations of the same *sūtra*, where available, were edited synoptically in order to get a better understanding of their meaning through a comparative analysis (on these 合本 see Zürcher 1972: 99-100; Lamotte 1965: 94-97).

⁶ 1976: 391 n. 65.

probably “written in or shortly after 376 AD”. I shall now quote the passages from this preface most directly relevant to the history of the GZJ in Link and Hurvitz’s translation⁷ (apart from the final passage, which is my own, as are all of the notes to the quotation):

The *Fang guang* and the *Guang zan* 光讚 are but two different translations of the same original. The original in both cases was brought from the land of Khotan in years not far removed from each other. The *Guang zan* was brought by Qiduoluo 祇多羅,⁸ a monk of Khotan, in the seventh year of *Taikang* 太康 (286). My lord Hu 護, in that year, in the eleventh month, on the twenty-fifth day,⁹ brought it out.¹⁰ The *Fang guang* was sent by Fenrutan 分如檀 in the third year of *Taikang* (282) from Khotan at his master’s behest to Luoyang¹¹, but it was only in the first year of *Yuankang* 元康 (291), in the fifth month, that anyone contrived to bring it out. Its arrival preceded that of the *Guang zan* by four years, but its publication followed that of the *Guang zan* by nine years.¹² ...

In the case of the *Guang zan*, my lord Hu took the foreign text in hand, while NIE Chengyuan 聶承遠¹³ took down [Dharmarakṣa’s rendition] with the brush.¹⁴ ... One regrets that it lay dormant and out of notice in the land of Liang 涼¹⁵ for ninety-one years, and that it was almost at the point of becoming extinct when it reached this realm. Not only was this Scripture damaged and incomplete,¹⁶ but later the *Fang guang* appeared and became widely current in the Chinese capital, where those who rest their minds and gentlemen who reside at home¹⁷ joined with one another in the transmission thereof. ... Such was the manner in which it became current in the world. It is for this reason that [until that time] the *Guang zan* was something unknown to men.

Formerly, when sequestered in Zhao 趙 and Wei 魏,¹⁸ I obtained [a copy of] its first chapter.¹⁹ Having learnt of the existence of this Scripture, I sought it but I could not find it. At this point,

⁷ 1974: 423-424; note that I have transcribed all Chinese names in *pinyin*, instead of the original Wade-Giles.

⁸ See n. 42 below.

⁹ On this date see § 2.2.2.1 below.

¹⁰ I.e., translated it; also “anyone contrived to bring it out” (乃得出耳) and “its publication” (出) in the following part should be interpreted in the same way. There is already a considerable literature on the word 出 as occurring in sources relevant to Chinese Buddhist translations: see, for example, Shih 1968: 167-168; de Jong 1979: 448-449, and especially Boucher 1998: 487 n. 73. I think that the interpretation of this word must depend upon the context: in sources which record in detail the translations, such as colophons etc., 出 clearly designates a particular function within the translation process, i.e. that consisting precisely of the recitation of the original, not-yet-translated text – and this is no doubt the primary sense of the word in this particular acceptance. In this technical sense, 出 cannot be taken to mean “to translate”, as remarked by Boucher (loc. cit.). However, in a broader context (such as the present one) 出 may be used to signify, by a common figure of speech (*pars pro toto* – 出 being evidently deemed to be the most important stage of the translation process), the translation as such.

¹¹ I.e., Zhu Shixing 朱士行 (see section § 1.3.3.1 of the present introduction)

¹² On the problems posed by this passage see n. 32 below.

¹³ See n. 37 below.

¹⁴ 筆受; on this key function in Chinese Buddhist translation teams see, for instance, Boucher 1996: 95.

¹⁵ That is, Liangzhou 涼州, the Region of Liang established under the Han, which encompassed the area to the South-east of Dunhuang (see Ji Xianling, main ed., 1998: 297), roughly corresponding to the territory of present-day Gansu to the west of the Yellow River. On Buddhism in Liangzhou around this period see Tsukamoto 1985: 732-734.

¹⁶ 斯經既殘不具.

¹⁷ I.e., monks (息心), and laymen (居士) respectively (cf. Hurvitz and Link 1974: 443 n. 81).

¹⁸ Hurvitz and Link (1974: 443 n. 83) explain: “Chao corresponds more or less to the present Shansi, Wei to northern Honan and south-western Shansi. In other words, the reference is to Tao-an’s sojourn in Huo-tse 獲澤”. Dao’an lived in Huoze for some years after 349 (see Zürcher 1972: 185). However, Dr. Palumbo (letter of December 2004) pointed out to me that Zhao and Wei (probably referring to the ancient feudal states) were

when Huichang 慧常, Jinxing 進行, and Huibian 慧辯²⁰ were about to go to India, [from this point onwards the translation is mine (S.Z.)] they copied [the GZJ] and entrusted²¹ it [to someone, so that subsequently] it reached by stages Qinyong 秦雍.²² It was only in the first year *Taiyuan* of the Jin (376),²³ on the twenty-fourth day of the fifth month that [the GZJ] reached Xiangyang. ...

2.2.2 The anonymous *Jianbei jing shizhu huming bing shuxu*

The CSZJJ also contains a document entitled *Jianbei jing shizhu huming bing shuxu* 漸備經十住胡名并書敘 (“Foreign names of the ten stages in the *Jianbei jing* [i.e., Dharmarakṣa’s translation of the *Daśabhūmikasūtra*, T 285] with letter (?)”, hereafter JBSX). Despite its title, this is arguably the most important historical source on the GZJ, and it is one of the most interesting texts documenting the activities of Dao’an and his circle.²⁴

located in present-day Southern Hebei and Northern Henan, and Ye 業, the place where Dao’an lived in the years 335-349, was exactly on the borderline between them. In other words, here Dao’an is referring to his earlier years at Ye, rather than to the sojourn at Huoze (cf. n. 103 below).

¹⁹ See the Appendix below for a discussion of this passage.

²⁰ On these three presumed disciples of Dao’an, see Zürcher 1972: 392 n. 82 and Hurvitz and Link 1974: 443-444 n. 84.

²¹ The *Taishō* text here has 因, which is also found in the Jin edition (see *Zhonghua dazangjing* vol. 53, p. 925a 23; cf. also the relevant apparatus on p. 932b), while the closely interrelated Sixi, Qisha, Yuan and Ming editions read 困 instead. The latter reading is also found in the 12th-century Fuzhou edition belonging to the Library of the Imperial Household which for reasons that are not clear has not been collated in T 2145 (see n. 10 to section 3.1 of the introduction). The reading 困 has been accepted by Nakajima (1997: 47), who takes it as 梱, interpreted as 梱包する, “to pack, to wrap up”. This is an unlikely interpretation, even without taking into account the parallels in the JBSX, especially because 梱 does not seem to be interchangeable with 困 (cf. HD 3: 620a; 4: 1039b). On the other hand, Hayashiya 1988 [1937]: 200 [194] and Ui 1956: 124 have both opted for 困, and rendered 困焉 in 寫而因焉 as 焉に因りて respectively, “because of this [viz. the fact that the GZJ was copied], consequently”. Hurvitz and Link (1974: 444 n. 84), too, have opted, with some hesitation, for the variant 困, translating this passage as “they copied down and thus preserved it”. However, as cogently shown by Boucher (1996: 76 with n. 44; he translates the present passage as “they came by [the *sūtra*] by copying it”), there is no doubt that the reading 困 is the correct one, as is demonstrated by two parallel passages in the JBSX (see § 2.2.2 n. 47 below), one of which deals with exactly the same event described here (see also the Appendix to this chapter). I prefer to interpret 困, here and in the corresponding passages of the JBSX, on the basis of its basic meaning “to rely on”; i.e., in this context, “to rely on [someone in order to carry the manuscript]”. The fact that in a parallel passage of the JBSX 困 is used in combination with 寄, “to entrust” (以酉年困寄) is particularly noteworthy, as it suggests that here too this word is used with a similar shade of meaning (I am grateful to Prof. Fang Yixin for some comments on this issue).

²² All the translators of this preface that I am aware of have understood 秦雍 as referring to 秦州 and 雍州, i.e., two places in present-day Gansu (Hayashiya 1988 [1937]: 200 [194] n. 9; Ui 1956: 127; Hurvitz and Link 1974: 424; Boucher 1996: 76). However, 秦雍 means in fact the area of Chang’an (see HD 8: 63b; Morohashi’s dictionary does not record this name), and this meaning indeed makes far better sense in the present context. Though relevant to a fairly minor point, the misinterpretation of 秦雍 has effectively overshadowed the significant parallelism between this passage and its counterpart in the JBSX – a similarity which in turn has considerable implications as to the authorship and chronology of the latter document (see the Appendix below).

²³ See n. 47 below for the precise date.

²⁴ T 2145 p. 62a 3-c 21; complete translations by Hayashiya 1988 [1937]: 244-248 [238-242] and Nakajima 1997: 171-179. Substantial excerpts have been translated by Boucher 1996: 82-85 and Hurvitz (in Tsukamoto 1985: 616 n. p), while a detailed summary (often amounting to a free translation) of the JBSX is provided by Zürcher 1972: 196-197. Discussions of this document can be found in Tokiwa 1938: 628; Hayashiya 1941: 360-361 and, particularly important 1945: 86-89; Ui 1956: 126-127; Tang Yongtong 1983: 174; Fang Guangchang 2001: 41-42 and 2002: 32; Lamotte 1965: 100-101 (cf. also de Jong’s remarks on Lamotte’s treatment of this subject in his review of Lamotte 1965: see de Jong 1979: 448-449).

Unfortunately the JBSX is, almost in its entirety, extremely obscure, so that it will present us with many a riddle in the space of the few lines relevant to our topic. My impression is that this document, though quite widely discussed, contains many problems that have been glossed over rather than solved. I must admit that I cannot propose any satisfying solution to most of them, but I shall try, nevertheless, to point them out in the following notes.

To begin with, what sort of text is the JBSX? And, in particular, what does the word 書敘 in the title mean (provided that here the two characters are to be read together)? There is no agreement among scholars on this point, for while Zürcher (1972: 196) refers to it as a “letter”, Hurvitz²⁵ and Boucher (1996: 82) interpret 書敘 as “preface”.²⁶

A striking fact is that the JBSX, be it a letter or a preface, is entirely different in structure and style from other texts of comparable background belonging to these two genres that are known to us. Prefaces were generally highly elaborate literary texts, comprising a prestigious and largely codified genre.²⁷ And the same holds true, to a considerable extent, for letters.²⁸ There is no doubt that the JBSX is, then, something of a very different sort. Perhaps the interesting point here is not so much the typology of the JBSX, as the audience to which it was addressed: it seems plain to me that it was meant to circulate within a restricted group, probably as an informal “internal report” on the acquisition (achieved and planned, or rather, hoped for) of some important scriptures by the Buddhist community of Xiangyang 襄陽²⁹ during the second half of the 4th century AD.

It is generally believed, and is indeed probable, that Dao'an is the author of the JBSX (on this issue, see the appendix below); in any event, there is no doubt that this document was produced in Dao'an's circle in Xiangyang, and presumably it was written shortly after the events described here took place.³⁰

²⁵ For Hurvitz's rendition, see Tsukamoto 1985: 374, 425, 432 and *passim*; note that the JBSX is referred to by a variety of names in this book (see the index in Tsukamoto 1985: 1245b).

²⁶ According to the main dictionaries of the Chinese language, 書敘 (or, rather, the commoner form 書序) means primarily the “Prefaces to the Documents” of the *Shu jing* 書經 (see HD 5: 720b and 717a; Morohashi 14294, entries n. 164-165; *Grand Ricci* vol. 5: 424a), even if the *Grand Ricci* gives also the general meaning of “preface”. Although the meaning “letter” seems to be unrecorded, a passage of the JBSX (CSZJJ p. 62b 20-21), unfortunately very obscure, might support Zürcher's interpretation, as it seems to contain an address to a “thou” (君); at least this is how Nakajima understands it (1997: 174).

²⁷ See, for instance, Zürcher 1972: 75; *Shishuo xinyu* 世說新語 16.3, text in Yu Jiayi et al. 1993: 630; tr. Mather 2002: 344-345.

²⁸ A good example is the letter sent to Dao'an by the renowned scholar Xi Zuochi 習鑿齒 in 365 (i.e., near in terms of both time and space to the JBSX), which is preserved in the *Hong ming ji* 弘明集 T 2102 p. 76c 11-ff. (on this letter see Zürcher 1972: 105).

²⁹ The ancient Xiangyang corresponds to present-day Xiangfan 襄樊市, in northern Hubei. On the community established by Dao'an in this place in the years 365-379, see Tang Yongtong 1983: 147-157; Zürcher 1972: 187-199; Tsukamoto 1985: 691-723.

³⁰ Zürcher (1972: 391 n. 65) holds that the composition of the JBSX took place at about the same time as Dao'an's HFGLX (i.e., around 376 AD); this is certainly correct, with some qualifications (see the appendix below). According to Nakajima 1997: 178 n. 21, this document should date back to the second half of the 5th century because it uses the expression 大品 (e.g. at p. 62b 9 and elsewhere), which must refer to Kumārajīva's MHBRJ (T 223), completed in 403 (see section § 1.3.3.2 above). This is amazing as an argument, because 大品, whatever its meaning in the JBSX, was, as we have seen in § 1.4.1 of this introduction, currently used in 4th-century sources generally with reference to the FGJ, as opposed to 小品 (the latter being, in this period, Lokakṣema's DXJ T 224). There is hardly any need to mention Zhi Daolin's 支道林 (314-366 AD; also known as Zhi Dun 支盾) well-known “Preface to a Synoptic Extract of the Larger and Smaller Versions (of the PP)” 大小品對比要抄序 (CSZJJ T 2145 pp. 55a 13-ff.; the translation of the title is after Zürcher 1972: 124; see Id. 124-126 for a discussion of this preface), where 大品 is used in the sense I have described above (e.g. CSZJJ p.

As is also suggested by its title, the initial and main part of the JBSX deals with Dharmarakṣa's version of the *Dasabhūmikasūtra*, the *Jianbei yiqiezhi de jing* 漸備一切智德經 T 285,³¹ providing considerable information on its translation and transmission. However, the JBSX also touches upon other scriptures translated by Dharmarakṣa – indeed, it could be better described as a general report on the rescue of a significant portion of Dharmarakṣa's corpus from the Liangzhou 涼州 area – among which the GZJ is given the place of honour.

Here is a tentative translation of the part of the JBSX dealing with the GZJ (CSZJJ p. 62b 22-62c 9):

As to lord Hu's (護公, Dharmarakṣa) translating the *Guang zan*, I estimate that it was nine years before the *Fang guang*, [or] if it is not nine years, [then] it should be eight years.³² I wonder why it subsequently remained hidden in Liangzhou and did not circulate at all in the world.³³

55b 16 and *passim*; see also Zürcher 1972: 339-340 n. 182). Note that also this preface has been translated by Nakajima (1997: 111-124), without 大品 giving rise to any question as to its dating; see also Tang 1983: 164.

³¹ The beginning of the JBSX is based mainly on the colophon to the *Jianbei yiqiezhi de jing*, which is still preserved, though not in the CSZJJ but at the end of the translation itself (T 285 p. 497b 18-29; see also Boucher 1996: 83 n. 70). As a matter of fact, the glosses on the names of the various *bhūmis* found at the beginning of our document are in fact drawn from this colophon, with a few variants and elaborations – such as the list of “practises of the ten stages” (十住行, CSZJJ 62a 15-20) which is neither found in the colophon nor, as far as I have been able to check, even in the *sūtra*. While the Chinese renditions of the various stages found in the JBSX could have been taken from the *sūtra* itself (see, for instance, the list found in T 285 p. 458c 19-25, and, of course, the titles of the various chapters), their phonetic transcriptions, also listed in the JBSX, are only found in the T 285 colophon and, I think, very probably go back to Dharmarakṣa himself. The same colophon is also freely quoted a few lines below, where the JBSX describes the circumstances of the translation (CSZJJ 62b 5-7; cf. T 285 p. 497b 18-20).

³² My translation is tentative. For a different interpretation of this passage (計在放光前九年。不九年，當八年), see Boucher 1996: 84: “[Some] reckon [the number of years by which Dharmarakṣa's translation] preceded [Mokṣala's] *Fangguang* as nine; it is not nine years, but rather eight years” (but cf. Zürcher 1972: 197; Hayashiya 1988 [1937]: 247 [241 of the original pagination]; Nakajima 1997: 174: “九年でないとするば、八年前のはずである”). As we have seen, Dao'an's HFGLX contains a parallel statement (CSZJJ p. 48a 2-6): “Its [viz. of the FGJ] arrival preceded that of the *Guang zan* by four years, but its publication followed that of the *Gang zan* by nine years” (Hurvitz and Link 1974: 423-424; see § 2.2.1 above).

As already observed by other scholars (e.g. Hurvitz and Link 1974: 442 n. 77; Boucher 1996: 73 n. 34), the passage just quoted (先光讚來四年後光讚出九年也) is problematic, for the figure of nine years provided in the HFGLX seems to be blatantly inconsistent with very dates mentioned by Dao'an. Two solutions to this problem have been proposed that I am aware of. The easiest is to assume that a mere scribal mistake occurred in the tradition of this preface, and to emend accordingly 九年 to 五年 (so Hayashiya 1988 [1937]: 199 [193] n. 3, and Nakajima 1997: 46; see also the relevant note, p. 49 n. 2).

The second is represented by Ui Hakuju's translation (1956: 123), which can in turn be paraphrased as: “Even if [the original of the FGJ] arrived four years before the GZJ, given that it was translated after the GZJ, nine years elapsed since it had arrived” (also Nakajima 1997: 49 n. 2 mentions the possibility of a partly similar interpretation, if I understand him correctly). This is ingenious but ultimately unconvincing, because the two phrases 先光讚 ... 後光讚 ... are clearly parallel, and as such do not seem to allow the punctuation implicit in Ui's interpretation (i.e., I believe, something like: 先光讚來四年，後光讚出：九年也。).

In fact, in correcting the text of the HFGLX to 五年, neither Hayashiya nor Nakajima seems to have taken into account the partially, but indeed significantly, concurrent statement found in the JBSX. But one cannot legitimately take the JBSX as Dao'an's work (as, for instance, Hayashiya did – see the appendix at the end of this chapter) without tackling, as a first step, the problems posed by both these sources on this point. To be sure, it should be observed that the JBSX and the HFGLX are slightly dissonant on this point (provided we interpret 不九年，當八年 as I have done; cf. the preceding note): for while the reckoning of the temporal distance between the two translations is only tentative in the JBSX, the HFGLX is very positive in calculating it as being

On the basis of the period in which the GZJ was translated, [I assume that] it is in Chang'an that [Dharmarakṣa] translated it; yet [if so] I wonder why it did not circulate at all.

When, in the past, I was residing north of the [Yellow] river (河北), I [could] see only one roll [of the GZJ]. The colophon to the *sūtra* (經後記) says: seventeen chapters (十七章).³⁴ The reign-

nine years. But what seems to me even more remarkable is the overall agreement of the two documents. The testimony of the JBSX, in other words, bars the way to any attempt of hammering out this problem by means of an easy textual emendation.

In the absence of a better solution, I wonder if both Dao'an and the author of the JBSX (or just Dao'an, if we ascribe both documents to him) were not led astray by the numerous changes of reign title (年號) occurred in the period corresponding to our years 290-291 AD. 290 began as the first year Taixi 太熙 of the reign of Wudi 武帝; then, on the very day of his death (on the fourth month of that year), the new emperor, Huidi 惠帝, proclaimed the new reign title, Yongxi 永熙 (see *Jin shu* 晉書, ed. Zhonghua shuju Beijing 1974, p. 89). The following year (corresponding to the period April 27, 290-February 15, 291) began as first year Yongping 永平; the *Jin shu* (p. 90) further states that on the *renchen* 壬辰 day of the third month of that year, Huidi granted a general amnesty and changed the reign title again (壬辰, 大赦, 改元). However, curiously enough, the *Jin shu* does not mention the new reign title, viz. Yuankang 元康 (291-299), a fact potentially misleading, as noted by the editor of this historical source (*Jin shu* n. 1 p. 109). Now, supposing that we count, *by mistake*, all the reign titles that occurred in the period 286-291 as different years, including the first and last years in the Chinese way, we would get, as a result, a total of eight "years", coming thus considerably closer to the figures given in HFGLX and JBSX. Although such reiterated changes of reign titles were far from rare in Chinese imperial history, I think that it is not impossible that a person writing at some distance could have been misled by this circumstance, especially if we consider how troubled the period had been, and how little control the court had probably had over all the territory it was nominally ruling (see also remarks by Boucher 1998: 486 n. 67). After all, the colophons to Dharmarakṣa's translations are generally only dated on the basis of era-names, and not of the characters of the sexagesimal cycle, and thus they cannot be linked up directly to an absolute chronology.

Odd as it may appear at first sight, this hypothetical explanation seems in fact corroborated by this very passage of the JBSX: as is clear by a subsequent portion, the date of the GZJ's translation was known to its author (as it was to Dao'an), and I see no reason to doubt that the same holds true for the better-known translation of the FGJ (see section § 1.3.3.1 above on the CSZJJ note documenting this translation). But if he knew the dates of the two translations, his doubts can only be explained by assuming that he was not sure about the number of years that had elapsed between those very dates (不九年 etc.). That this problem must have been confined to that particular span of time seems confirmed by the fact that in the HFGLX Dao'an correctly reckoned the number of years that had elapsed between the arrival of the originals of the FGJ and the GZJ, i.e., respectively, 282 and 286 (先光讚來四年). Both these dates belong to the same Taikang era, just before the repeated changes of *nianhao* discussed above. And apart from this, Dao'an was also able to calculate with accuracy the interval between the GZJ's translation and its subsequent belated rediscovery: "One regrets that it lay dormant and out of notice in the land of Liang for ninety-one years" (恨其寢逸涼土九十一年).

³³ On this passage (不知何以遂逸在涼州, 不行於世) see the appendix below.

³⁴ This passage is of difficult interpretation, and yet crucial, in many respects, to our understanding of the entire notice concerning the GZJ. I punctuate it as follows (see also Su Jinren and Xiao Lianzi 1995: 332): 吾往在河北, 唯見一卷。經後記云: 十七章 (for a different punctuation – ... 唯見一卷經。後記云 etc., which is the punctuation given in the *Taishō*, and is also acceptable – see Nakajima 1997: 174). Now, 經後記 (or 後記, if we punctuate differently) normally refers to the colophons inserted at the end of an entire scripture (see Palumbo 2003: 193). This hypothesis seems also corroborated by the fact (to be inferred by the immediately following passage, see also the next note) that this colophon, as is indeed expected of a final colophon, contained some information concerning the circumstances of the translation. Yet this interpretation is not free of difficulties. The main problem (noticed also by Kajiyoshi 1980: 97) is the figure of "seventeen chapters" 十七章, which is difficult to account for (especially in a final colophon), since the GZJ, as we have it now, has twenty-seven chapters (品: incidentally, the use of 章 for 品 is attested also elsewhere in the corpus of Dao'an's prefaces: for instance in his preface to the *Dao xing jing*, in CSZJJ p. 47 b 15; see also the colophon to the ancient manuscript of the *Zhu Fo yaoji jing* mentioned in n. 53 below). This figure is also repeated in the catalogue of the CSZJJ (p. 7b 12: 十七品; no variant is recorded in the *Taishō*'s apparatus), obviously on the basis of Dao'an's remarks. Zhisheng 智昇, in his *Kaiyuan Shijiao lu* 開元釋教錄 T 2154 p. 493b 15 (see § 2.3

period name, day and month [of the translation] are [recorded in the colophon to the GZJ in] the same [way] as in this note (此記),³⁵ only it does not record the place [where the translation was carried out, and] that is why it is different [from the other colophon].³⁶

below), gives the following description of the GZJ: 凡二十七品。... 見道安錄及僧祐錄, with the expected figure of 二十七品, making reference to Dao'an and Sengyou's catalogues without any comment. Then one might be tempted to explain away this problem in the CSZJJ as a mere scribal error (perhaps due to the use of the character *niān* 廿, then confused with 十), and yet the concurrence of the JBSJ makes the problem a bit more complex. One thing, in particular, should be observed: as I shall detail in § 2.3, the ancient bibliographical catalogues knew two editions of the GZJ: in 10 and 15 rolls – both supposedly containing the same text (i.e., all the 27 chapters). Judging from the catalogues, the 15-roll arrangement seems to have been a later innovation. It is, nevertheless, curious that in a GZJ edited in this way (such as, for instance, the one included in the Fangshan canon: see § 3.2.2.2.2 of this introduction), the end of roll 10 coincides with the end of chapter 17 (see, for instance, Fangshan canon, vol. 7 p. 235 of the facsimile edition). In other words, the GZJ as recorded by Dao'an and the CSZJJ (10 rolls, 17 chapters), might have been a copy even *more defective* than the one presently included in the *Taishō* canon! The question would then be: when, and by whom were the remaining ten chapters of the GZJ added? At present I can propose no satisfactory solution to these problems.

Be that as it may, if we accept that 後記 refers to a main final colophon, we face, I believe, only two possible interpretations of this passage, both involving, in turn, some further issues: 1) the author here is referring to the colophon of the main copy of the GZJ, whose arrival to Xiangyang is described in a subsequent passage (and then we must explain the problems posed by the ensuing passage on 此記: see the next note) – and this is, I believe, the correct interpretation. 2) Or, alternatively, he is referring to the colophon attached to the one roll he had been able to see, in the past, in Northern China. This would seem to be, *prima facie*, the most logical interpretation, and is indeed the one proposed by Zürcher and Boucher among others (see the next note). But this second option involves a serious difficulty, especially if one considers Dao'an to be the author of the JBSX: we should expect that this one roll, bearing such a colophon as discussed above (後記), was the *last* roll of the GZJ. This would not constitute a problem in itself, but it is quite clearly at odds with Dao'an's statement (found, as we have seen., in his HFGLX) that, while in the North, he able to get a copy of the *first* chapter of the GZJ (得其第一品).

³⁵ This is, again, an important but problematic passage, especially owing to the interpretation of 此記. A possible interpretation is proposed by Boucher (1996: 84 n. 13): "It is not entirely clear to me what two records Dao'an – the author of this preface – is comparing. Since he wrote this preface after acquiring the more complete translation, he may be comparing what was known about the translation of the single roll of the text that had first obtained with the information gathered from the colophon to the more complete translation". As I said in the preceding note, this is, at first sight, a reasonable interpretation, and in fact is shared by Zürcher, who paraphrases this passage as follows (1972: 197): "Formerly when living in the North, Tao-an only saw one *chuan* of this scripture [viz. the GZJ], with a colophon [emphasis mine] containing the names of some of Dharmarakṣa's collaborators The data of the colophon mentioned above completely agree with those of the colophon on the text of the *Kuang-tsan* which Hui-ch'ang 慧常 and others had sent to Tao-an from Liang-chou" (the same description is also found in Zürcher 1972: 197).

Yet I think that if take a closer look at our text, the hypothesis of two GZJ colophons will ultimately appear unconvincing. In fact, one of the few clear points here is that the author of the JBSX is comparing a document which recorded the place where a certain text had been translated with one (not necessarily concerning the same scripture) which did not provide this information (與此記同, 但不記處所). But it is clear from what follows that our author in fact *did not* positively know where the GZJ had been translated: otherwise, why should he have taken pains to infer from other facts that the GZJ might have been translated at Chang'an, as he does in the immediately following passage? Moreover, the colophon which (if we follow the above interpretation) should have contained mention of the place of the GZJ translation would have been precisely the colophon to the "complete" copy of the GZJ, which our author had at hand ("this note"). Therefore we may safely conclude that the person who wrote the JBSX only had at his disposal one colophon to the GZJ: the one attached to the main copy which had reached Xiangyang in 376, which did not record the place of the translation. Then what else could this 此記 be? In order to answer, at least tentatively, this question, we have to consider that, as observed above (n. 31), the JBSX in the first place focuses on Dharmarakṣa's translation of the *Dasabhūmikāsūtra*, or, more precisely (and perhaps less obviously) its colophon, which is abundantly quoted at the very beginning of

Yet it is said [in the GZJ colophon] that, among the persons [present] when the *sūtra* was translated, Nie Chengyuan wrote down [the translation] (筆受),³⁷ [and that there were also] Bo Yuanxin³⁸ and the the *śramaṇa* Fadu.³⁹ They were all people from Chang'an, [and therefore], making an inference on the basis of this fact, [we may conclude that the GZJ] was probably translated in Chang'an.⁴⁰ It is also said that the original⁴¹ of this *sūtra* was brought [to China] by the Khotanese *śramaṇa* Zhiduoluo.⁴²

the text. In other words, given that in the JBSX the presence of the *Daśabhūmika* colophon is always in the air, so to speak, I think that the expression 此記 in the passage concerning the GZJ could well have signified this particular document (which indeed records in detail the translation place) to the reader – or readers – to which the JBSX was addressed. And we ought not to forget that the JBSX, be it a letter or not, was very probably an “internal document”, i.e., intended for an audience which presumably was already acquainted with many details touched upon in it. There is, however, a major problem with this hypothesis. There is little doubt that the most logical interpretation of the characters immediately preceding the mention of “this note” (i.e., 年號日月亦與此記同), should be “The reign period name, day, and month are the same as this colophon” (as Boucher 1996: 84 renders it). Then it would seem impossible to take “this note” as referring to the *Daśabhūmika* colophon, given that Dharmarakṣa translated this text several years after the GZJ, in 297 AD (the date recorded in the T 285 colophon, and quoted in the JBSX is: 元康七年十一月二十一日). A possible way out of this impasse could be to take this statement (年號 ... 同) as referring, indeed somewhat loosely (in a way that is, however, not at all foreign to the JBSX), not to the fact that both documents (i.e., in my opinion, the colophons to the *Daśabhūmika* and to the GZJ) bore the same date, but that both were dated. Admittedly, I am far from being satisfied with this hypothesis, and I present it just for the sake of discussion.

³⁶ This short phrase is, again, amenable to different interpretations. Boucher 1996: 84 translates: “why would it be different”; Nakajima 1997: 174 has it as: “それで別のものと思ってしまった”, i.e., “therefore I had [wrongly] thought that it was a different scripture”, implying a comparison between the colophon to the “present”, fuller text of the GZJ, and the colophon attached to the one roll the author had seen in the past (but see the preceding note).

³⁷ 聶承遠筆受; cf. the HFGLX (CSZJJ p. 48a 9-10; tr. above § 2.2.1): 光讚，護公執胡本，聶承遠筆受。Here both documents are probably drawing from the lost colophon to the GZJ (see above n. 35-36 and § 2.2.2.3 below) – just as the JBSX has also quoted the *Daśabhūmika* colophon (see n. 31 above) – and indeed these words are part of the well-known stock formula attested, with variants, in several other colophons to translations by Dharmarakṣa and others (see for example CSZJJ 48b 29-c1; 50b 7-8 and *passim*). The Chinese *upāsaka* Nie Chengyuan 聶承遠 was the most prominent among Dharmarakṣa's assistants. A short notice concerning this personage is included in Dharmarakṣa's biographies, both that in the CSZJJ (T 2145 p. 98a 24-27) and that in the GZJ (T 2059 p. 327a 1-7; tr. Shih 1968: 36). On Nie Chengyuan, see also Boucher 1996: 97-98; Id. 1998: 487 n. 72 and particularly 497-498 on the active role played by this learned layman in moulding Dharmarakṣa's translations.

³⁸ On the Kuchean layman Bo Yuanxin's 帛元信 and his activity in assisting Dharmarakṣa's translations, see Boucher 1996: 99-100.

³⁹ 沙門法度; the GZJ is the only translation directed by Dharmarakṣa for which the participation of this personage is recorded (e.g. see Kamata 2002: 277-278) According to some catalogues (e.g. LDSBJJ T 2034 p. 68a 12-20; KYL T 2154 p. 501b 3-13), a certain Zhi Fadu 支法度 had been active as a translator around 301 AD, and this might be same person mentioned here by the JBSX (see Tokiwa 1938: 716-717).

⁴⁰ There is probably no way to demonstrate with absolute certitude that the GZJ was indeed translated at Chang'an – a problem which is altogether left out of the HFGLX. We know, however, that Dharmarakṣa translated another text toward the end of April of that same year 286 (see n. 55 below), and this could be an additional, if weak, piece of evidence supporting this hypothesis (see also Chen Guocan 1983: 8). Interestingly enough, the 7th-century catalogue *Da Tang neidian lu* 大唐內典錄 T 2149 does in fact positively state that the GZJ was translated at Chang'an (see T 2149 p. 285b 28; see also § 2.3). I have no idea as to the source of this record (Daoxuan gives similar information on several of Dharmarakṣa's translations). The *Da Zhou kanding zhongjing mulu* 大周刊定衆經目錄 T 2153 too states that the GZJ was translated at Chang'an (T 2153 p. 381c 10); its entry for the GZJ is followed by the caption 出長房錄 “From the Catalogue of [Fei] Zhangfang”, i.e. the *Lidai sanbao ji* 歷代三寶紀 T 2034, but the latter gives no information concerning this issue (see T 2034 p. 38a 5 and 61c 26).

This (i.e., the original of GZJ?) is just like the documents (?) sent by Huichang and others [from] Liangzhou: it seems to have been translated (?) precisely in Liangzhou;⁴³ I do not know the precise reason for this.⁴⁴ [Or] perhaps, when Lord Hu was in Chang'an the *sūtra* had not yet circulated, [and later] he merely brought it to Liangzhou;⁴⁵ I have not yet been able to examine [the question] in full detail.

On the twenty-fourth day of the fifth month of the first year Taiyuan, the year being in the *bingzi* [cyclic combination],⁴⁶ this *sūtra* (viz. the GZJ) arrived at Xiangyang 襄陽. [Two years before, viz.] in the year [gui]you (373 AD), Shi Huichang had entrusted this *sūtra* to the merchant⁴⁷ Kang'er (?),⁴⁸ [and afterwards it] gradually reached Chang'an. An Fahua⁴⁹ from Chang'an dispatched someone to transmit [the copy of the GZJ] to a merchant (互市?); [this] merchant brought it to Xiangyang, and handed it to the *śramaṇa* Shi Dao'an. At [about] that time,

⁴¹ 胡本; in a stimulating recent article, Daniel Boucher (2000; see pp. 10-11 n. 8 on the GZJ) has argued that 胡, when used in sources on Buddhist translations with regard to their originals, may mean *kharoṣṭhī* (as opposed to 梵 = *brāhmī*). On this issue, cf. section 1.4.1 with n. 168 of the introduction.

⁴² Or Qiduoluo. This name is given as 祇多羅 in the JBSX and in Dao'an's HFGLX; no variant is recorded in the *Taishō*'s apparatus in either cases, and the Fuzhou edition also confirms this reading. A number of Skt. forms have been reconstructed for this name (and some variants): e.g. Gītala (Ui 1956: 125), Citra (see Hurvitz's note in Tsukamoto 1985: 922 n. bw; followed, with a question mark, by Boucher 1996: 73); on the reconstruction Gītamitra (Ui, loc. cit.; Zürcher 1972: 66-67; Shih 1968: 35 n. 126; so also Kumamoto 1999: 348 who, however, incorrectly writes that this 祇多羅 brought to China and translated the *Daśabhūmika* – which is nowhere stated in our JBSX; cf. KYL T 2154 p. 509a 1?), which seems to be based on a different form from that attested in the two CSJJ documents (see also Tang 1983: 112), see the remarks by Hurvitz and Link 1974: 441-442 n. 75.

⁴³ 此同如慧常等涼州來疏，正似涼州出。未詳其故。 I do not understand how exactly does this phrase enter into the context. See also Boucher 1996: 84: "It is the same as the one Huichang and others have passed along from Liangzhou. It seems to be precisely the one issued in Liangzhou. I have not yet fully understood the reasons [for this similarity]".

⁴⁴ For references on [Shi] Huichang [釋]慧常, see n. 20 above.

⁴⁵ On the presence of the GZJ in the Liangzhou region, see Zürcher 1972: 68 (cf. Tang 1983: 114); as the same author points out elsewhere (1972: 67), "Dharmarakṣa appears to have regularly travelled from one Buddhist centre to another". His presence in the Gansu area is documented in 284 and again in 294. Zürcher's remarks on this aspect of Dharmarakṣa's life are worth quoting in full: "The connection between Dharmarakṣa's school and Tunhuang, his native town, was especially close. Around 280 his Chinese disciple Fa-ch'eng 法乘 had gone from Ch'angan to Tunhuang where he founded a large monastery and energetically propagated the doctrine among the population of that region; when Dharmarakṣa visited Tunhuang he no doubt stayed in this monastery. Like the mother Church at Ch'angan it must have been a translation centre too: the fifty-nine anonymous translations mentioned by Tao-an as 'Separate sūtras from the Liang 涼 (i.e. Kansu) territory' were very probably products of Fa-ch'eng's school at Tunhuang". In consideration of all this, it is indeed not surprising that the author of the JBSX may have wondered if the GZJ had in fact been translated in the Liangzhou area.

⁴⁶ This date corresponds to 27 June 376 AD.

⁴⁷ 因此經寄互市人; see also a subsequent passage of this document (T 2145 p. 62c 13: ... 於內苑寺中寫此經，以酉年因寄), and see n. 21 above.

⁴⁸ Boucher (1996: 85) interprets 康兒 as "a Sogdian". However, this word is neither recorded in HD, nor is it attested elsewhere in the Buddhist Canon, nor, for that matter in the dynastic histories (at least in this sense). Therefore I prefer to follow Lamotte (1965: 100) in taking this as a personal name (so, apparently, also Hayashiya 1988 [1937]: 247 [241]; Su Jinren and Xiao Lianzi 1995: 333; Nakajima 1997: 175): "un homme du Marché des Échanges, K'ang-eul 康兒".

⁴⁹ This personage, 安法華, does not seem to be mentioned elsewhere.

at Xiangyang there were three hundred monks [observing] the *poṣadha*,⁵⁰ [and Dao'an] had Shi Sengxian⁵¹ copy [the GZJ] and send it to the Yangzhou monk Zhu Fatai.⁵²

⁵⁰ 襄陽時齊僧有三百人; in this passage, both *Taishō* and ZH (vol. 53 p. 958b 5) read 齊, without recording any variant. However, the 12th century Fuzhou edition reads 齋 instead. These two characters are not only graphically ver similar (and hence easily confounded: see Nakamura 1981: 447d), but are actually interchangeable (see HD 12: 1425b). The scholars who have dealt with this passage from the JBSX seem to have generally followed the reading 齊 (which is found in most editions if we are to trust the apparatuses of *Taishō* and ZH). While Hayashiya (1988 [1937]: 247 [241]) left 齊 untranslated and unmarked, Nakajima (1997: 175) has translated this passage as: "... 當時齊の僧が三百人おり" (i.e., if I understand correctly, "monks from Qi", perhaps referring to the late 5th century Southern Qi 南齊 dynasty? Cf. Nakajima's wrong dating of the JBSX, as referred to in n. 30 above); this interpretation seems to be implicitly shared by Su Jinren and Xiao Lianzi (1995: 333), who read: 齋僧有 etc., taking, in other words, 齊 as a proper name, presumably of place. Lamotte's translation (1965: 100), on the other hand, reads: "A ce moment-là, à Siang-yang, la communauté réunie comptait trois cents membres" (cf. also Zürcher 1972: 197: "Three hundred monks were present when the *Kuang-tsan ching* arrived"; Boucher 1996: 85: "the monks numbered three hundred").

All in all, I think that the testimony of the Fuzhou edition cannot be rejected out of hand, especially since none of the above interpretations seems entirely convincing. As is well known, 齋 is the standard rendition of *poṣadha*. We are quite well informed on the observance of the *poṣadha* (at least by *upāsakas*) in about this area and period, thanks to Xi Chao's 郗超 (336-377 AD; see Zürcher 1972: 134-135) *Feng fa yao* 奉法要, which is, in fact, the earliest indigenous Chinese source on this practise (particularly on the "prolonged *poṣadha*" period: see the entry *chōsai* 長齋 by Forte and May in the *Hōbōgirin*, vol. 5, pp. 392a-407a, especially p. 396b and 402a on Xi Chao's testimony). According to this source (see *Hong ming ji* 弘明集 T 2102 p. 86b 9-12; I quote Zürcher's translation, 1972: 164) "The three (long) fasting periods in a year are from the first to the fifteenth day of the first, the fifth and the ninth month. The six monthly fast-(days) are the 8th, the 14th, the 15th, the 23rd, 29th and the 30th of (each) month". Now, the copy of the GZJ arrived, as stated in the JBSX few lines above, on the twenty-fourth day of the fifth month. As such, this date would not fit with the above prescription concerning the *poṣadha* days (the allotment of the 24th day of each month also to the *poṣadha* seems to be a later usage). However, the wording of this passage is ambiguous enough to allow us to interpret this 時, "at that time", not as referring precisely to the date of the GZJ's arrival, but perhaps to the time when it was copied and sent to Zhu Fatai, presumably some days later (for instance, the 29th was a *poṣadha* day). Two first-hand sources document *poṣadha*-related activities led by Dao'an at Xiangyang: they are two letters by Xi Zuochi, one in T 2102 p. 77b 12, the other quoted in Dao'an's biographies in CSZJJ T 2145 p. 108b 13-14 and GSZ T 2059 p. 352c 11 (I am indebted to Dr. Sylvie Hureau for these references). The latter, in particular, depicts a situation that closely resembles that described in this passage of the JBSX: 師徒數百, 齋講不倦 (tr. Zürcher 1972: 189: "Teachers and pupils number several hundreds; they [engage in] fasting and explication [of the scriptures] without ever growing weary"; according to Zürcher, this letter probably was written after 373).

In the light of all this, I interpret, with some hesitation, 齋僧 (or even 齊僧, taking as 齊 interchangeable with 齋) as "monks observing the *poṣadha*", although I could not find any convincing parallel to supporting this interpretation (I wish to thank Sylvie Hureau and Jan Nattier for advice concerning this passage).

⁵¹ I could not find any other reference to this 釋僧顯 in Buddhist sources; he is, however, mentioned in the *Liang shu* 梁書, as kindly pointed out to me by Antonello Palumbo.

⁵² Zhu Fatai 竺法汰 (320-387) is a well-known personage (see Zürcher 1972: 147-149; on the present mention of his name, Id. p. 369 n. 338; Ren Jiyou 1985: 202-204), who in his youth had been Dao'an's fellow disciple of Fotudeng (Wright 1948: 328-329). Zhu Fatai was actively engaged in the exegesis of the PP (see Tang 1983: 179-180; Zürcher 1972: 148 and 191; Tsukamoto 1985: 381-382 and ff.), and it is thus not surprising that Dao'an wished to send a copy of the GZJ to his old friend as soon as the manuscript arrived at Xiangyang. As to the epithet here conferred upon Zhu Fatai, "from Yangzhou" 揚州 (that is, 揚州, viz. the wide area in the lower Yangzi where also the capital Jiankang 建康, present-day Nanjing, was located; see Link 1958: 15 n. 2), according to a well-known anecdote, when Dao'an fled to Xiangyang in 365, he sent Fatai and other disciples to Yangzhou, adding (tr. Zürcher 1972: 148): "At that place there are many gentlemen who appreciate the refined manners (of the cultured priest)"; see GSJ T 2059 p. 352a 13-14 (乃令法汰詣揚州曰: 「彼多君子, 好尚風

2.2.2.1 Some further remarks on the JBSX as a source on the history of the GZJ

One of the main features of interest in this document is the mention of a colophon to the GZJ (see also above nn. 34 and 35). We know from the JBSX that this colophon recorded the date of the translation and the names of the participants in the translation work, but not the location where this took place.⁵³

Indeed, the existence of such a colophon is further confirmed by the precise dating provided for its translation both in Dao'an's HFGLX (CSZJJ 48a 3-4; see § 2.2.1 above) and, subsequently, in the CSZJJ's catalogue (p. 7b 12).⁵⁴ The latter's entry concerning our text runs as follows: 光讚經十卷十七品太康七年十一月二十五日出, i.e., "*Guang zan jing* in ten rolls, seventeen chapters; translated on the fifteenth day of the eleventh month of the seventh year Taikang (i.e., December 27, 286 AD)".⁵⁵

But that is not all, for the points thus established seem to have a further implication. In fact, the GZJ is a defective scripture: it lacks approximately the *last* two thirds of the Larger PP (cf. § 2.3 below). That a text defective in this way should have a final colophon is quite

流); tr. Link 1958: 15. The same episode is also mentioned, with some variants, in a commentary (on whose source on this fact see Zürcher 1972: 369 n. 339) to *Shishuo xinyu* 8.114 (see Yu Jiayi et al. 1993: 480-481; tr. Mather 2002: 256).

⁵³ This lack of information is hardly exceptional within the body of the colophons relevant to Dharmarakṣa's translations, for while several of them record the translation place, there are some which do not. See, for instance, the colophon to the *Da ai jing* 大哀經 T 398 (see CSZJJ p. 63b 13-18), or that to the translation of the *Saddharmapuṇḍarikasūtra* T 263 (see the next note) or, again, that preserved in the famous manuscript fragment of the *Zhu fo yaoji jing* 諸佛要集經 T 810 discovered in 1908 at Toyuq, near Turfan, by the second Ötani expedition (its present whereabouts are not known, but see the facsimile in Inokuchi 1980, plate 1, and the transcription at pp. 1-2; for other transcriptions see Ikeda 1990: 74 and Okabe 1983: 22; for a translation, Boucher 1996: 81). This manuscript, copied on May 7, 296, a mere four years after the translation, is generally considered the oldest dated Chinese Buddhist manuscript known to us (Inokuchi 1980: xiii; Chikusa 2000: 273); see the discussions in Inokuchi 1980: xiii-xiv; Chen 1983; Okabe 1983: 21-24; Tsukamoto 1985: 550-551 n. 3; Boucher 1996: 80-81.

⁵⁴ As is well-known, Sengyou based his catalogue on Dao'an's lost *Zongli zhongjing mulu* 綜理衆經目錄, as this work is generally referred to (but see, on this title, Tan Shibao 1991: 67-68); on the entry relevant to the GZJ in Dao'an's catalogue, see Hayashiya's reconstruction (1941: 395).

⁵⁵ In this connection, it could be interesting to examine Dharmarakṣa's documented activities during that very busy seventh Taikang year 太康七年, roughly corresponding to our 286 AD (see also Kawano 1989: 51 and 62). At first, on the tenth day of the third month (April 20, 286), Dharmarakṣa and his team completed at Chang'an the translation of the *Chi xin jing* 持心經 (*Vīśeṣacintibrahmaparipṛcchā*, T 585), as recorded in a colophon preserved in CSZJJ p. 57c 19-21 (see also Boucher 2000: 9-10); of Dharmarakṣa's assistants, only [Nie] Chengyuan is mentioned in this document. The second translation whose completion in this year is documented was a major work, the *Zhengfa hua jing* 正法華經 (*Saddharmapuṇḍarikasūtra*, T 263), which was translated from the tenth day of the eighth month (September 15, 286) to the second day of the ninth month (October 6): see the colophon in CSZJJ p. 56c 16-24 (for a translation and a detailed discussion of this document, see Boucher 1998: 485-488). In spite of the fact that this colophon is rather detailed – it gives a full account of the team which assisted Dharmarakṣa (including, among others Nie Chengyuan and Bo Yuanxin; see n. 37-38 above) – the place of translation is not recorded. The translation of the GZJ, is dated, as we have seen, to the fifteenth day of the eleventh month of Taikang 7 (December 27, 286). This must be the day when the translation was completed, and we may thus assume that Dharmarakṣa worked on the GZJ for barely three months following the completion of the *Zhengfa hua jing* (beginning of October-end of December 286). Finally, we have the *Pu yao jing* 普超經 (*Ajātasatrukaukṛtyavinodana*, T 627), which, according to the note attached to the relevant entry in the CSZJJ catalogue (p. 7b 25-26), was translated on the twenty-seventh day of the twelfth month of Taikang 7 (= January 28, 287).

surprising, for we would expect an original colophon to be lost together with the final portion of the text.

What little else we know of the early history of the GZJ would indeed seem to confirm the hypothesis that this text became defective some time *after* its translation,⁵⁶ during the early phase of its transmission. But the presence of a colophon (provided that it was a genuine document) suggests at least the possibility of a different picture: i.e., that the GZJ is not a defective text, but, rather, an unfinished translation.⁵⁷ However, no decisive evidence is available concerning this problem.⁵⁸

2.3 The catalogues

The testimony of the ancient Buddhist bibliographical catalogues on the GZJ is, on the whole, straightforward. We have already examined in the preceding section the information relevant to our text in the earliest extant catalogue, the CSZJJ. The other main catalogues compiled after the CSZJJ mainly follow Sengyou's record; I shall now quote their entries on the GZJ, concluding this survey with the discussion of our text found in the authoritative 7th century *Kaiyuan Shijiao lu* by Zhisheng, which essentially established the canon as we have it today:

⁵⁶ Given that the GZJ circulated in batches around 350 AD, as shown by the testimony of both HFGLX and JBSX (see also the appendix below; the circulation of such excerpts was actually a very common occurrence in the early period), it would indeed be easy to believe that what Dao'an received in 376 was only a portion of an originally larger and possibly complete text. And this was probably also Dao'an's opinion, given that he described the GZJ as "already damaged and incomplete" (CSZJJ p. 48a 14-15: 斯經既殘不具; see above § 2.2.2; see also Tang Yongtong 1983: 174).

⁵⁷ If so, we can only speculate about the causes which could have prevented Dharmarakṣa from completing his work in this particular case. If we consider how much relevance was attached to PP texts in that period, and that Dharmarakṣa was apparently able to translate two other texts during the two months following the date found in the GZJ colophon (See Kawano 1989: 62 and cf. n. 55 above), it seems unlikely that he willingly postponed the completion of this translation. If we accept the above reconstruction, the most likely hypothesis, it seems to me, is that Dharmarakṣa only received from Zhiduoluo an incomplete manuscript, and, after having translated it, waited for the rest, which he unfortunately was never able to obtain. This could also account for the fact, which remained puzzling also to the author of the JBSX, that apparently the GZJ did not circulate at all, a fact particularly unexpected if our text had indeed been translated in a major centre such as Chang'an, as is conjectured in the JBSX. But if Dharmarakṣa, for some reason, could not complete the translation, then it is not surprising that he did not wish to circulate what he might have thought to be just a provisional draft. Yet it seems nevertheless reasonable that he appended a colophon to the part he was able to translate, as a temporary means to keep a record of the work done up to that point.

⁵⁸ The fact that the GZJ ends precisely at the close of its 27th chapter (T 222 p. 216b 17; for the Skt., cf. PK II-III 33, 29-30), while does not positively demonstrate anything concerning this issue, at least does not contradict the hypothesis that the GZJ is not a defective text (as would have been obviously the case if it were a scripture breaking off in mid sentence). On the other hand, the comparison of the amounts of time presumably employed by Dharmarakṣa and his assistants for translating the *Zhengfa hua jing* and the GZJ provides us with an argument against the hypothesis that the GZJ is an unfinished translation. As noted above (n. 55), these two scriptures were translated consecutively and, we may reasonably expect, under similar conditions. While the *Zhengfa hua jing* T 263, which consists of ten rolls (approximately 71 pages in the *Taishō* edition), was translated in less than one month, apparently it took three months to render into Chinese the GZJ, which in its present state has virtually the same size as T 263 (ten rolls, 69 *Taishō* pages). Now, a complete version of the Larger PP, such as Kumārajīva's MHBRJ (the FGJ has too many abridgements for the purpose of this comparison), amounts to just a little less than three times our GZJ (207 pages and 27 rolls).

- *Zhongjing mulu* 衆經目錄 T 2146,⁵⁹ p. 118b 6: “*Guang zan banruoboluomi jing* 光讚般若波羅蜜經, ten rolls (translated in the Taikang era of the Jin by Zhu Fahu 竺法護)”.
- *Lidai sanbao ji* 歷代三寶紀 T 2034 (hereafter LDSBJJ),⁶⁰ p. 61c 26: “*Guang zan banruo jing*, ten rolls (translated on the fifteenth day of the eleventh month of the seventh Taikang year. ... Alternatively in fifteen rolls; see Dao’an’s catalogue)”.⁶¹
- *Zhongjing mulu* 衆經目錄 T 2147,⁶² p. 158a 3-4 (same information as in T 2146, supplemented by the remark: “alternatively in fifteen rolls”).
- *Da Tang neidian lu* 大唐內典錄 T 2149,⁶³ p. 232c 8 (same as in the LDSBJJ T 2034); more information is provided in another entry devoted to the GZJ, in a section on PP translations (p. 285b 27-28): “*Guang zan banruoboluomi jing* (ten or fifteen rolls, 250 folios 二百五十一紙). Translated at Chang’an⁶⁴ by the *śramaṇa* Zhu Fahu in the seventh Taikang year of the Western Jin ...”.
- *Zhongjing mulu* 衆經目錄 T 2148,⁶⁵ p. 189b 4-5: “*Guang zan banruoboluomi jing*, ten rolls (or fifteen rolls; 250 folios); translated in the Taikang era of the Jin by Zhu Fahu.
- *Da Zhou kanding zhongjing mulu* 大周刊定衆經目錄 T 2153,⁶⁶ p. 381c 9-11 (essentially the same text as in the *Da Tang neidian lu* T 2149. However, the format of the GZJ is given as “fifteen or ten rolls”).
- *Kaiyuan Shijiao lu* 開元釋教錄 T 2154,⁶⁷ p. 493b 14-15: “*Guang zan banruoboluomi jing*, fifteen rolls. It is the first translation [of this *sūtra*]; alternatively in ten rolls. Its original text is the same as the Second Assembly of the *Da banruo*,⁶⁸ as well as the *Fang guang* and the *Dapin*.⁶⁹ It is also called *Guang zan mohe banruo jing* 光讚摩訶般若經. It consists of twenty-seven chapters in all. It was translated on the fifteenth day of the eleventh month of the seventh year Taikang: see Dao’an and Sengyou’s catalogues”.

The latter is the first record relevant to our text found in the KYL (roll 2), and it occurs in its initial section, the “Comprehensive catalogue” 總括群經. The second record occurs in roll 11, in the section devoted to texts which were extant when Zhisheng compiled his catalogue, and whose translator was known (有譯有本). Here, within the list of PP translations, Zhisheng also records the three pre-Xuanzang Larger PP versions identified as *Pañca* (p. 583a 15-27). On the GZJ he remarks (583a 21-23): “Compared with [Xuanzang’s] new translation, the above *Guang zan banruo* [only consists of] one third, up to the ‘Chapter on scattering flowers’ 散花品,⁷⁰ the subsequent text is lacking”.

The last entry devoted by the KYL to the GZJ is found in roll 19 (p. 680b 18-19), in the section, of great historical significance, devoted to the texts to be “included in the canon” 入藏錄.⁷¹ More precisely, the GZJ is recorded toward the beginning of the section of the “Catalogue of the [texts] of the Great Vehicle included in the canon” (大乘入藏錄), approximately in the position where it is found in all pre-modern

⁵⁹ By Fajing 法經 and others; completed in 594 AD; for a convenient presentation see Chen Shiqiang 1992: 29-36; Tokuno 1990: 40-43.

⁶⁰ By Fei Zhangfang 費長房; completed in 597 (Chen 1992: 36-43; Tokuno 1990: 43-47; for a detailed study of this work, see Tan Shibao 1991: 3-246).

⁶¹ On the GZJ see also T 2034 p. 38a 5

⁶² Completed in 602 by a team led by the famous monk Yancong 彥琮 (Chen 1992: 43; Tokuno 1990: 47-48).

⁶³ By Daoxuan 道宣; completed in 664 (Chen 1992: 47-54; Tokuno 1990: 48-50).

⁶⁴ See n. 40 above.

⁶⁵ By Jingtai 靜泰; completed in 665 AD (Chen 1992: 54-57).

⁶⁶ By Mingquan 明佺 et al.; completed in 695 AD (Chen 1992: 62-68; Tokuno 1990: 50-52).

⁶⁷ By Zhisheng 智昇; completed in 730 (Chen 1992: 74-85; Tokuno 1990: 52-58; on this celebrated catalogue and its role in the formation of the Chinese Buddhist canon, see Fang Guangchang 1991: 11-47).

⁶⁸ 大般若第二會, i.e., Xuanzang’s translation of the *Pañca* (T 220).

⁶⁹ 及放光、大品: the FGJ and Kumārajīva’s translation of the MHBRJ.

⁷⁰ I.e., chapter 27 in Xuanzang’s *Pañca* (T 220 p. 141a 10-145c 4), corresponding to p. 20, 6-33, 30 of the Sanskrit text edited by Kimura (PK II-III), and indeed corresponding also to the last chapter of the GZJ.

⁷¹ On this section of the KYL, see Fang 1991: 16-17; Tokuno 1990: 71 n. 97.

editions of the canon. Here Zhisheng does not add any other information on our text, apart from remarking that it consisted of 221 folios.

As can be seen from the preceding citations, the only notable discrepancy to be found among these records is the number of rolls allotted to the GZJ (ten or fifteen).⁷² As we shall see, this discrepancy is also reflected in the textual tradition of our text.

One point is worth noting in this connection: while it seems clear that in the early phase of the transmission of the GZJ as recorded by these catalogues (but cf. above n. 34 on the CSZJJ) our text consisted of ten rolls, we can perceive, by examining the catalogues diachronically, a clear tendency toward having for this text a 15-roll format. We see, in fact, that this format is at first introduced as an alternative to the (still apparently predominant) 10-roll format in the LDSBJJ T 2034. However, by the time of the *Da Zhou kanding zhongjing mulu* T 2153 the situation appears to be reversed: the normal format now seems to be that in 15 rolls, while that in 10 rolls is downgraded to the status of a possible alternative, a fact which becomes even more apparent in the KYL.

All this clearly suggests that in the manuscript canons of the mid-Tang period the GZJ was normally edited in 15 rolls.⁷³ In spite of this fact, we see that around the end of the Tang not only did the 10 roll format come back into fashion, but it actually became predominant once again, to the point of being found (in reality or in appearance, as I shall detail below in § 3.2.2.3.6) in all the surviving printed editions of the GZJ.

While the exact reasons for this reversal are not altogether clear, a possible concomitant cause may be found in another influential catalogue, the *Kaiyuan shijiao lu lüechu* 開元釋教錄略出 T 2155 (hereafter KYLLC). This is generally ascribed to Zhisheng, but Fan Guangchang has argued, rather convincingly in my opinion, against this traditional attribution.⁷⁴

This catalogue essentially reproduces the section of the “[scriptures] included in the canon” (入藏錄) of the KYL, conveniently supplemented with basic information on the translation of the various scriptures listed (i.e., names of the translators and dates of the translations, lacking in that section of Zhisheng’s catalogue), so that this extremely important part of the KYL could be used as an independent catalogue.⁷⁵ The real stroke of genius on the part of the compiler of the KYLLC (if indeed he did this first), however, was the adoption of the character-sequence of the then almost universally known *Qian zi wen* 千字文 (Thousand-character text)⁷⁶ as a means for “numbering” the cases (帙) containing the scriptures of the canon.⁷⁷ Due to its convenience, the KYLLC became the basis of most of the printed editions of the canon produced since the Song period (a fact which was not without serious consequences for the GZJ: see § 3.2.2.3.6).

⁷² In fact, as we shall see in § 3.2.2.3.6, some manuscripts of the GZJ were in *twelve* rolls.

⁷³ See also Chikusa 2000: 306. Four of the few surviving Dunhuang manuscripts of the GZJ can be positively identified as belonging to the fifteen-roll edition: for a detailed discussion see § 3.2.1.2.

⁷⁴ Fang 1991: 280-288; he tends to assign the compilation of the KYLLC to a period following the great anti-Buddhist persecution of 845 AD (see *Id.* 289-290).

⁷⁵ Fang 1991: 290.

⁷⁶ For a synthetic presentation of this extremely popular character primer (composed in the 6th century), see Wilkinson 2000: 49 with n. 40 (see also Drège 1991: 218 n. 107). Given that each character occurs in the *Qian zi wen* only once, it is easy for anyone who knows this text by heart to locate a case of canonical scriptures on the basis of the character it bears.

⁷⁷ On this system, see Drège 1991: 218-224. For an example of a monastery catalogue, preserved in a Dunhuang manuscript, which makes use of this system, see below n. 81.

We have said that the KYLLC reflects the section “[scriptures] included in the canon” of the KYL; there are, nevertheless, numerous discrepancies between the two sources, especially in the number of rolls recorded for several scriptures included in these catalogues.⁷⁸ One such case is precisely our GZJ, whose entry in the KYLLC reads as follows (T 2155 p. 724a 15-16):⁷⁹

Guang zan banruoboluomi jing, ten rolls; translated during the Western Jin by the Tripitaka [master] Zhu Fahu.

It is thus no wonder that in the printed editions of the canon based on the KYLLC (and subsequently, in our present standard text of the *Taishō* edition) the GZJ is consistently made up of ten rolls.⁸⁰ A possible exception is the so-called “Rock-cut canon of Fangshan” (see § 3.2.2.2.2), which is closer to Tang manuscript tradition, and whose GZJ is in 15 rolls.⁸¹

2.4 The fortunes of the GZJ

The GZJ was translated in a period of growing interest, within Chinese Buddhism, in the PP texts and their doctrines.⁸² Yet, as we can see from Dao’an’s testimony (see § 2.2.1 above), the GZJ was effectively denied any role in the “heroic phase” of PP exegesis in the 4th century. Out of circulation for almost a century, its rediscovery came too late for it to have any significant impact. To the monks and literati passionately engaged in the Xuanxue-style⁸³ debates on emptiness typical of that age, the Larger PP *par excellence* remained the FGJ.⁸⁴

⁷⁸ On the discrepancies between KYLLC and KYL see Fang Guangchang 1991: 282-288; Chikusa 2000: 302-306; see also Chen Shiqiang 1992: 86-87.

⁷⁹ The GZJ is included in the cases 河-淡.

⁸⁰ See the initial note to the GZJ’s text in the apparatus of ZH, vol. 7 p. 714a. Three Dunhuang manuscripts also clearly belong to the ten-roll edition (see § 3.2.1.1). As already noted, there are discrepancies as to the beginning and end of the *juans* in the various editions and manuscripts belonging to each of the two groups (§ 3.2.1.2 items 4 and 6).

⁸¹ See Chikusa 2000: 302-303 and 306. Mention should also be made of a portion of a Song catalogue preserved in a fragmentary Dunhuang manuscript (Stein 5594; facsimile in DHBZ vol. 43, pp. 580-583, see p. 582a on the GZJ; Giles 1957: 273 entry n. 7906) and edited and discussed by Fang Guangchang (1991: 233-237). This catalogue is typologically similar to the KYLLC (texts are organised according to the *Qian zi wen* sequence); Fang actually defines it as “another recension of the KYLLC” (cf. however Li and He 2003: 153, who highlight a number of differences with the latter catalogue; cf. also Drège 1991: 193). The surviving fragment only covers the beginning of the catalogue (i.e., the section of PP translations), and the GZJ is recorded here, just as in the KYL, as consisting of 15 rolls and 221 folios.

⁸² Tang Yongtong 1983: 108-110 and 164-195; Tsukamoto 1985: 361-385; Ren Jiyu 1985: 207-251. This fervour increased during 4th century, to the point of almost monopolising the debate on Buddhist doctrines, at least among the cultivated monks of South China. In this milieu, interest in PP literature was actually not confined to the Buddhist *samgha*, as witness (among other evidence) some anecdotes preserved in the *Shishuo xinyu* 世說新語: see 4.30, 4.43 and 4.50 (text in Yu Jiayi et al. 1993: 218, 228-229 and 233; tr. Mather 2002: 114, 121 and 124).

⁸³ On the vast and complex cultural movement generally known as Xuanxue 玄學, see Zürcher 1972: 86-95, probably still the most convenient syntetic presentation in a western language. Already Dao’an remarked, in his *Vinaya* preface (鼻奈耶序, T 1464 p. 851a 13-14), that the predominance of Xuanxue doctrines (莊老教 in his words) gave a decisive impetus to the acceptance and success of PP texts in China (he actually speaks of 方等經, *vaipulyasūtras*: see § 1.172 n. 527 of my translation of the GZJ; on the meaning of this term in the present passage, see Tsukamoto 1985: 373; see also Id. p. 704): a judgement that has become almost a commonplace in studies of early Chinese Buddhism.

⁸⁴ Zürcher 1972: 65; Tsukamoto 1985: 370-371; Ren Jiyu 1985: 40; for a recent monographic study on the influence exerted by the FGJ, see Cai Hong 2004. In fact, the popularity of the FGJ was not limited to Buddhist

And only about thirty years after Dao'an obtained a copy of the GZJ – which essentially marked the effective coming into being of this scripture in the mainstream of Chinese Buddhism – Kumārajīva's epoch-making project of the systematic retranslation and the reinterpretation of the entire body of PP literature was already in full swing.⁸⁵

After this period, the GZJ continued its quiet, retired life as one of the many early translations preserved in the canon due to the typically Chinese sense of reverence for texts that have come down from the past. But, in all probability, excepting a handful of erudite monks, few people actually read or commented upon this scripture.

Indeed, judging from the sources in our possession, Dao'an was virtually the only important scholar who was able to make full use of the GZJ before it became a mere museum piece.⁸⁶ The HFGLX bears testimony to the great exegete's enthusiasm for this "new" PP translation after he received its manuscript at Xiangyang:⁸⁷

... I consulted it and fondled it as a precious plaything, rejoicing at the advantage I derived therefrom. Whenever I did so, I made a note of its points of superiority, [eventually] composing a rough commentary such as [may be seen] below.⁸⁸ (CSZJJ p. 48a 22-23; tr. by Hurvitz and Link 1974: 424)

And indeed, the titles of two commentaries (now regrettably lost) devoted by Dao'an to the elucidation of the GZJ have been preserved in the CSZJJ.⁸⁹

circles; as demonstrated by Stephen Bokenkamp's analysis (1997: 387-388), the FGJ exerted an influence on the composition of one of the most important Lingbao 靈寶 texts, the *Scripture of Salvation* (see Id. pp. 373-438). In a Buddhist context, the well-known 4th-century "schools" centred on PP exegesis were in fact mainly based on the FGJ (see also Zürcher 1972: 101-102; cf. Cai Hong 2004: 320-325). This is chiefly suggested by their terminology, for their main concern (see Zürcher 1972: 123) was the definition of the relationship between 色 (*rūpa*) – here taken in a far more general sense than in the Indian context, and actually encompassing the entire phenomenal world – and 空 (*sūnyatā*). Now, while this theme is also touched upon in Lokakṣema's translation of the *Aṣṭasāhasrikā* PP, the DXJ T 224 (e.g. see T 224 p. 442b 27-28; 452c 3-4, etc.), the other main PP text known to the Chinese exegetes of that period, it receives a far more detailed treatment in the FGJ and in the other Larger PPs (see for instance § 3.34-ff. in the present edition of the GZJ).

⁸⁵ See above, chapter 1 of the introduction, § 1.3.3.2.

⁸⁶ Dao'an is the only scholar known to have composed commentaries on the GZJ. On his study and exegesis of the PP see Tang Yongtong 1983: 172-174; Tsukamoto 1985: 702-712; Ren Jiyu 1985: 164-168; Fang 2001: 42-46.

⁸⁷ See also Tsukamoto 1985: 706.

⁸⁸ Boucher (1996: 76 n. 46) observes: "Hurvitz and Link suggest (... 1974: 444 n. 86) that 'The commentary to be 'seen below' is, of course, no longer extant,' but I see no reason to assume that Dao'an is speaking here of a separate commentary per se, but rather exegetical jottings (*luejie* 略解) that do indeed follow in this record".

⁸⁹ The catalogue of Dao'an's exegetical works (the 新集安公注經及雜經志錄, preserved in the CSZJJ p. 39b 16-ff.; on this list see Ui 1956: 52-55; Zürcher 1972: 390-391 n. 64) records two commentaries on the GZJ: the *Guang zan zhe zhong jie* 光讚折中解一卷, and the *Guang zan chao jie* 光讚抄解一卷 (CSZJJ p. 39b 29-c 1; on these works, see also Fang Guangchang 2002: 39). As observed by Zürcher (*loc. cit.*), "since the works are obviously arranged according to their relative doctrinal importance in Tao-an's view, this proved the reorientation of his interest from *dhyāna* to *prajñāpāramitā* during his Hsiang-yang period when this list was compiled". Then the fact that the two works on the GZJ are listed right at the beginning of this short catalogue is yet another proof of the great significance attached by Dao'an to Dharmarakṣa's translation. Judging from their limited size, these commentaries must have been just summary expositions, or perhaps only notes jotted down by Dao'an in view of his lectures on the Larger PP. On the basis of a record in the *Zhongjing mulu* 衆經目錄 T 2146 (p. 148a 12: 光讚般若略解二卷 [釋道安]), Ui Hakuju (1956: 63) argued that Dao'an two GZJ works may, at a later period, have been edited together.

We also know (again, from his own testimony) that Dao'an, during his Xiangyang years, used to expound the FGJ twice every year, and that he had kept this habit even during his late years at Chang'an:

Formerly, when in Hanyin 漢陰,⁹⁰ where I dwelt for fifteen years, I lectured twice yearly on the *Fang guang Scripture*. Since my arrival in the Capital⁹¹ fully four years have passed, but I have continued to expound that Scripture twice every year, presuming neither to rest nor even to let it fall from my hands. Yet, whenever I encountered an impenetrable passage, or a place where the beginning and end of respective passages were obscured and hidden, and when, as a consequence, I laid the volume down and pondered deeply on it, I always regretted that I had never met such men as the Masters Dharmarakṣa and Chalu 叉羅.⁹²

It is obvious from the last phrase, where reference is made to the translators of both the GZJ and the FGJ, that having the GZJ at his disposal, Dao'an had turned his expositions of the FGJ into comparative study of the two translations, as was indeed customary for the exegetes of this period.⁹³

After Dao'an's time, interest for the GZJ seems to have waned rapidly. The study of the indirect tradition of a text (i.e., of its quotations in other texts) is generally a good barometer of its circulation and influence, and the same holds true, to a certain extent, for the extent of its available manuscript traditions. As far as I have been able to ascertain, both the indirect tradition of the GZJ and the number of its surviving manuscripts (on which see § 3.2.1) are extremely limited. Aside from lexicographical works such as Huilin's 慧琳 *Yiqiejing yinyi* 一切經音義 T 2128 (early 9th century),⁹⁴ which include *ex officio* entries relevant to it (as

⁹⁰ I.e., in Xiangyang.

⁹¹ Chang'an.

⁹² From the "Preface to an abstract of the *Mahāprajñāpāramitāsūtra*" 摩訶鉢羅若波羅蜜經抄序 (CSZJJ p. 52b 10-13), already referred to in § 1.4.1 above. Here too I have quoted Hurvitz and Link's translation (1974: 426-527), putting as usual the transcriptions in *pinyin*.

⁹³ See also Tsukamoto's remarks (1985: 705). This is also evident by the very title of the HFGLX: cf. n. 5 and 89 above.

⁹⁴ On the GZJ see T 2128 p. 361a 1-b 20. Some entries are devoted to our text also in the *Fan fanyu* 翻梵語 T 2130, a text which can be conjecturally ascribed to the Liang dynasty monk Baochang 寶唱, second half of the 5th century-beginning of the 6th century (on this work see Chen 1992: 1034-1040, and the entry *Hom-bon-go* in: Ono, Genmyō 小野玄妙 [ed.], *Bussho kaisetsu daijiten* 佛書解説大辭典, Tokyo 1933-1935, vol. 10, p. 213b-214a); see T 2130 p. 989c 4; 992c 8; 1024c 6-8. Mention should be also made of another very interesting work of this kind, that compiled by the Later Jin 後晉 lexicographer Kehong 可洪, the *Xinji zangjing yinyi sui han lu* 新集藏經音義隨函錄 (completed in 940 AD; see Chikusa 2000: 298-302 Chen 1992, pp. 1023-1027). Unfortunately this text is not found in the *Taishō* edition; it is, however, included in vol. 34 of the Korean edition of the canon, 高麗大藏經 (on the GZJ see p. 659a-660c).

The last work I should like to mention here is the *Dazangjing wangmu zhiyao lu* 大藏經綱目指要錄, a curious work included in the *Shōwa hōbō sōmoku-roku* 昭和法寶總目錄 (no. 37; vol. 2 pp. 571-772), printed as an appendix to the *Taishō* edition. The *zhiyao lu* was compiled during the Northern Song, in the years 1103-1104, by the Chan monk Weibo 惟白 (see his afterword on pp. 771-772; Li and He 2003: 78; for a general discussion, see Chen Shiqiang 1992: 127-137). It is a comprehensive descriptive index of the whole canon, summarising the content of each scripture, chapter (品) by chapter, through the montage of a few keywords. The GZJ is dealt with at p. 604c-605a. Obviously, given its nature, the *zhiyao lu* does not tell us anything as to the fortunes of our text; but its descriptive technique is quite interesting. Here, for instance, is how the first roll of the GZJ (ch. 1-2 of the edition included in the present monograph) is summarised: "*Guang zang banruo jing* [roll] 1. Chapter [1] – In Praise of the Light 光讚品: the Thus-come One enters the *samādhi* [named] 'King of concentrations', and emits rays [§§ 1.54-1.56]; all the Buddhas of the ten directions extend their praise [to Śākyamuni; §§ 1.78-1.91]. Chapter [2] Complying with Emptiness 順空品: the Heavenly kings offer the [four] bowls [to the Bodhisattva; § 2.1]; [all the gods] wish to listen to the PP [cf. § 2.2]" (p. 604c).

well as to most other scriptures included in the canon), few texts quote from ⁹⁵ or even mention the GZJ. ⁹⁶

Apart from Dao'an, we know of only one other person whose association with this scripture was deemed significant enough to have been mentioned in biographical sources: this is Tanying 曇影, a contemporary of Kumārajīva (died c. 405-418) who is listed in a genealogy of the *San lun zong* 三論宗. ⁹⁷ His biography in the GSZ states that “he was skilled in preaching the *Zheng fa hua* [i.e., Dharmarakṣa’s translation of the *Saddharma-puṇḍarikasūtra*] and the *Guang zan banruo*: whenever [by his preaching] the Wheel of the

⁹⁵ In fact, to the best of my knowledge, only one text preserved in the canon quotes directly from the GZJ, although it does so several times (all in the same chapter). This is Chengguan’s 澄觀 (738-839 AD) *Huayan jing suishu yanyi chao* 華嚴經隨疏演義鈔 T 1736, a huge subcommentary to his own *Avatamsaka* commentary (T 1735). In roll 89 of this work, Chengguan discusses various Chinese renditions of the *arapacana* syllabary, and among the texts he quotes there are the translations of the Larger PP, GZJ included (on the *arapacana* in the Skt. version of this text see Salomon 1990: 256). For more or less precise quotations from the GZJ, see T 1736 p. 688b 16-18, and cf. GZJ T 222 p. 195c 20; T 1736 p. 688a 4-5 and GZJ p. 195c 21; T 1736 p. 689a 7-9 and GZJ p. 195c 23-24; T 1736 p. 691b 29-c 1 and GZJ p. 196a 3. As made clear by Kamata (1965: 204), one of the main characteristics of this grand, eminently erudite exegetical work is its display of a comprehensive mastery of various Buddhist schools and non-Buddhist traditions (i.e., Confucianism and Taoism) – features which are no doubt reflected also in the passage discussed above (on Chengguan’s “extensive command of Buddhist learning”, see also Gregory 1991: 63-64).

Another supposed quotation from the GZJ occurs in the *Yuanjue jing lüeshu* 圓覺經略疏 T 1795 (on which see Gregory 1991: 320), a work of another eminent figure of Tang Buddhism, Zongmi 宗密 (780-841): see p. 568a 4-4. However, quite ironically, the words 光讚般若經云 are actually followed by a quotation from the FGJ (see T 221 p. 81b 18-19).

⁹⁶ Mentions of the GZJ of some interest can be found in texts containing discussions and classifications of PP literature. The earliest instances seem to be the two short passages of the DZDL (T 1509 p. 529b 23 and p. 620a 12) discussed by Hikata (1958: xx-xxi). Another occurs in the *Jingang xian lun* 金剛仙論 T 1512, a subcommentary on Vasubandhu’s *Jingang banruoboluomi jing lun* 金剛般若波羅蜜經論 T 1511, where, at the beginning, an interlinear gloss curiously identify the GZJ as the *Aṣṭādaśa*, while the FGJ is considered a *Pañca* translation (T 1512 p. 798a 9-10: 第二部二萬五千偈放光是。第三部一萬八千偈光讚是); see also Hikata 1958: xxiv-xxv; Hanayama 1966: 19 (and cf. § 1.4.1 of the introduction). This text is allegedly a translation by Bodhiruci (active at the beginning of the 6th century), but, in fact, it gives every appearance of being a work composed directly in Chinese by Bodhiruci himself (the most recent discussion is that by Funayama 2003: 21-22) – an impression obviously strengthened by the present passage. A very different classification is found in Jizang’s 吉藏 (549-623) commentary on Kumārajīva’s translation of the *Vajracchedikā*, the *Jingang banruo shu* 金剛般若疏 T 1699. Here (p. 86b 1-6) Jizang refers to a certain tradition that the GZJ originally consisted of five hundred rolls, out of which only ten or twelve rolls survived in China (i.e., our present text: cf. § 3.2.2.3.6), and would be the most extended PP (上品), the middle (中品) and lesser (下品) versions being, respectively, the FGJ and the *Dao xing [jing]* 道行 (see also Zürcher 1972: 340 n. 182; Jizang’s classification is probably based on the DZDL). The same view is also maintained in another work by Jizang, the *Dapin you yi* 大品遊意 T 1696 (see p. 67c 28-68a 2), which is in fact the preface, edited independently, to his own commentary on Kumārajīva’s MHB RJ, the *Da pin jing yishu* 大品經義疏 (found in vol. 38, pp. 5-329, of the *Xu zangjing* 續藏經, Taibei 1968-1977, 150 vols – being a reprint of the *Dai Nippon zokuzōkyō* 大日本續藏經, Kyoto 1905-1912). The *Da pin jing yishu* was composed in 595, after the *Vajracchedikā* commentary (see Hirai 1976: 367). For yet another classification including the GZJ, that of the apocryphal *Ren wang banruo jing* 仁王般若經 T 245, see Hikata 1958: xxiii-xxiv.

⁹⁷ On this personage, see also Robinson 1968: 168-169; Hirai 1976: 104-ff. Robinson remarks that Jizang quoted “approvingly” Tanying’s lost commentary on the *Zhonglun* 中論 (T 1564; for a detailed study of these quotations, see Hirai 1976: 106-114), and one may wonder whether his opinions concerning the GZJ might not have been somehow influenced by this recognised specialist of Dharmarakṣa’s text.

Dharma turned one time, [his audience of] monks and laymen would number by the thousands”.⁹⁸

Appendix: a note on the authorship and relative chronology of the JBSX

The JBSX is, as already observed, an anonymous document. In fact, once the approximate dating and the milieu which produced this document (i.e., the Buddhist community of Xiangyang not long after the summer of 376 AD) have been determined with a reasonable degree of probability, its actual authorship becomes, for the purpose of our research into the history of the GZJ, a comparatively minor matter. But such is the significance of this document for the history of late 4th-century Chinese Buddhism, that I believe it will not be inappropriate to devote a few words to this issue (with the caveat in mind that only a detailed study of the whole JBSX could yield more conclusive results).

By and large, the prevalent opinion among modern scholars is that the JBSX was composed by Dao’an.⁹⁹ Yet this document displays some features that do not fit very well with the rest of Dao’an’s production known to us.¹⁰⁰ Therefore, while agreeing with this attribution, I think that a revision of the arguments for and against Dao’an’s authorship is needed. All the more so because, as I will show, there are in this document a few points suggesting the presence of Dao’an’s hand that do not seem to have received the attention they deserve.

There are, essentially, two facts pleading against Dao’an’s being the author of this text. To begin with, the JBSX is written in a style that could be defined, at best, as slipshod. As already observed, it is, at any rate, entirely different from the highly elaborate wording of Dao’an’s prefaces (this impression is even more relevant, given that we do have in the HFGLX a typical preface by Dao’an whose content significantly overlaps with that of the JBSX). Suffice it to mention the rambling exposition, or the frequent repetitions, which almost give the impression that the author is mumbling or soliloquising.¹⁰¹

⁹⁸ 能講正法華經及光讚波若。每法輪一轉，輒道俗千數 (T 2059 p. 364a 3-4).

⁹⁹ The JBSX is ascribed to Dao’an by, among others, Tang Yongtong (1983: 174), Hayashiya 1945; Zürcher 1972, Kajiyoshi 1980: 99, Fang Guangchang 2002: 32.

¹⁰⁰ I should like to thank my friend Antonello Palumbo for pointing out to me some of the problems involved with the JBSX (such as, for instance, the occurrence of the surname 釋), and for a very detailed and stimulating discussion of this issue.

¹⁰¹ To quote a few examples: ... 不知何以瞠於涼州 (CSZJJ p. 62a 25) ... 不知何以不集此經 (62a 27) ... 不知何以復不集此經 (62b 2). Or, again: 不知何以遂逸在涼州，不行於世 ... 而都不流行，乃不知其故 (62b 23-25). On the whole, I cannot agree with Fang Guangchang’s statement (2002: 32) that tone and style in this document are the same as in other writings by Dao’an. There is, however, at least one stylistic feature of the JBSX which is clearly reminiscent of Dao’an’s writings (though, in itself, hardly a definitive argument): the verb 恨, “to regret etc.”, which occurs in the JBSX a good four times (CSZJJ p. 62b 12; 62b 13; 62b 17; 62c 20). Just to quote the third occurrence: 漸備經恨不得上一卷 (“as to the *Jianbei jing*, I regret that I did not obtain its first roll”; cf., for instance, this passage of the preface (anonymous, but clearly by Dao’an) to the *Si Ahan mu chao* 四阿含暮抄序 (CSZJJ p. 64c 17): 但恨八九之年始遇斯經 (“I am only sorry that I have seen this sūtra at the age of seventy-two”, as Zürcher 1972: 204 renders this passage). Indeed, this is a favourite expression of Dao’an’s, as shown by a quick look at his prefaces, especially if compared with the other similar documents preserved in the CSZJJ (I have counted ten occurrences of 恨 in Dao’an’s corpus, almost all in the acceptance discussed above, and only five in the rest of the CSZJJ prefaces).

There is also a second, and more specific, argument. In a passage which occurs toward the end of the text (translated in § 2.2.2 above), it is said that when the manuscript of the GZJ had reached Xiangyang, it was handed “to the *śramaṇa* Shi Dao’an” (付沙門釋道安). As already observed by Hayashiya (1945: 89), this way of self-addressing looks rather out of place,¹⁰² nevertheless, in his opinion, this still does not suffice to rule out Dao’an’s authorship. I do not know how much weight we should give to this fact; but, anticipating my own conclusions, I believe that the peculiar nature of the JBSX could account not only for its unpretentious style but, in general, for all the other discrepancies between it and Dao’an’s corpus.

As to the arguments in favour of the attribution to Dao’an of the JBSX, I shall begin by quoting Zürcher’s remarks on this subject (1972: 392 n. 81): “Indications that it was Tao-an who wrote this letter are the following: the author says to have formerly been at Yeh (昔鄴中亦與周旋 ...),¹⁰³ the great emphasis on bibliographical and historical details concerning the translations of certain scriptures; the author has also lived in the North (吾往在河北唯見一卷 ...) and is now obviously living in Hsiang-yang; his insistence on the importance of the monastic rules, especially the phrase 此乃最急, cf. Tao-an’s words in his preface to the 增一阿含經 (CSZJJ 64b 25): 此乃茲邦之急者也; the author’s relation with Shih Hui-ch’ang 釋慧常 at Liang-chou, corroborated by Tao-an’s 合放光光讚略解序 [i.e., the HFGLX]”.

¹⁰² Nowhere in his surviving corpus of prefaces does Dao’an use the name 釋道安 in reference to himself (as was kindly pointed out to me by Antonello Palumbo). However, in his *Vinaya* preface (T 1464 p. 851a 14-15), Dao’an did use his full name, though without the monastic surname 釋: “[I,] Dao’an, was always regretting that the Tripiṭaka was incomplete ...” (道安常恨三藏不具). At first sight there is a further potential problem in the JBSX, in part related to the issue discussed here: the frequent occurrence of the monastic surname 釋. Given that, according to the biography of Dao’an (CSZJJ p. 108b 29-c 4; GSZ 352c 28-353a 4; Link 1958: 28-29), the systematic adoption of this surname seems to date back only to the Chang’an period of Dao’an’s life (i.e., after 379), its use in the JBSX may be difficult to account for, and may cast some doubt as well on the relative chronology of JBSX and HFGLX conjectured further on in this appendix. However, Tan Shibao (1991: 322-325) has argued, convincingly in my opinion, that this surname was already in use at Xiangyang (this is, in fact, also Zürcher’s opinion, although he did not provide detailed evidence for it; see 1972: 189). Actually, the adoption of surname 釋 in China should be discussed within the broader context of the use of *Śākyabhikṣu* (and related forms), in Indian Buddhism, on which now see Cousins 2003. This title is well-attested in Indian inscriptions and other sources, and seems to have been employed in ways comparable to the Chinese usage.

¹⁰³ The passage from the part of the JBSX dealing with the *Daśabhūmika* translation here referred to by Zürcher deserves some comment. I shall at first quote a larger portion of it; after having described the qualities and the importance of the *Daśabhūmikasūtra*, the author of the JBSX goes on to remark (CSZJJ p. 62b 1-2): 而帛法巨亦是博學道士。昔鄴中亦與周旋，不知何以復不集此經 (“... And also Bo Faju was a broadly learned scholar of the Way; when in the past I was at Ye, I often associated with him, and I wonder why he did not collect this *sūtra*”). According to Tang Yongtong (1983: 113 and 142) and Tsukamoto (1985: 679; see also pp. 730-731), this Bo Faju 帛法巨 must be the same person who assisted Dharmarakṣa in translating the *Pu yao jing* 普曜經 (*Lalitavistara*, T 186), as attested by a note preserved in CSZJJ p. 48b 27-c1 (see Boucher 1996: 86; Palumbo 2003: 196-197), and I see no reason to reject this identification. According to this note, the *Lalitavistara* was translated sometime in the period June-July 308. If so, the person who wrote the JBSX and had met Faju must have been already very old toward the end of 376. It is an easy inference, then, that he was not just a member of Dao’an’s community in Xiangyang, but a senior member (incidentally, note also the expression used in the JBSX, 昔鄴中, and cf. another preface by Dao’an in CSJJ T 2145 p. 80b 1: 余昔在鄴...). Although this fact alone does not, of course, positively demonstrate that Dao’an composed the JBSX, it does indeed considerably restrict the range of the possible candidates. We know that Dao’an moved to Ye in 336, when he was probably 25 (see Tsukamoto 1985: 676); it is then perfectly conceivable, albeit speculative, that at that time he met with this Bo Faju when the latter was advanced in age.

Some of these arguments had in fact already been put forward by Hayashiya (1945: 88-89), who, in discussing the authorship of our document, focused on the comparison between JBSX and HFGLX, and singled out three passages from these texts describing the same events, which he edited synoptically as follows (I have merely changed the punctuation):

HFGLX (合放光光讚略解序)

JBSX (漸備經十住胡名并書敘)

- | | |
|--|---|
| <p>1. 先光讚來四年後，光讚出九年也。</p> <p>2. 昔在趙魏，迸得其第一品，知有茲經，而求之不得。</p> <p>3. 至此會，慧常、進行、慧辯等將如天竺，路經涼州，寫而困焉。展轉秦雍，以晉泰元元年五月二十四日乃達襄陽。</p> | <p>護公出光讚，計在放光前九年，不九年當八年。</p> <p>吾往在河北，唯見一卷經。</p> <p>泰元元年，歲在丙子，五月二十四日，此經達襄陽。釋慧常以酉年，因此經寄互市人康兒，展轉至長安。長安安法華遣人送至互市，互市人送達襄陽，付沙門釋道安。</p> |
|--|---|

However, apart from remarking on the particular importance of the second of these three passages¹⁰⁴ (and mentioning the problem posed by the occurrence of the name 釋道安 in the JBSX, as discussed above), Hayashiya did not further elaborate on this synopsis, evidently believing that it was – as indeed it is – telling enough in itself.

I think, nevertheless, that it may be useful to reconsider and discuss some details made visible by this comparative analysis. In particular, a phrase from block 3 may constitute even more definitive evidence of the common authorship of these two documents.

a) JBSX (CSZJJ 62c 5-6)

b) HFGLX (CSZJJ 48a 21)

釋慧常以酉年因此經寄互市人康兒，展轉至長安。

寫而困焉，展轉秦雍。(The implied subject is 慧常 and others)

There are at least two interesting points that can be made from the comparison of these two passages, short as they are. The first is the peculiar usage of 困, which is rather unusual (as we have seen above, n. 21), and in fact not entirely clear, but no doubt is identical in both sources.

¹⁰⁴ As we have seen, Zürcher only mentioned this passage (吾往在河北，唯見一卷) as evidence that the author of the JBSX had lived in the North. The parallel in the HFGLX pointed out by Hayashiya (“Formerly, when sequestered in Chao 趙 and Wei 魏, I obtained [a copy of] its first chapter” CSZJJ T 2145 p. 48a 19-20; see above § 2.2.1 with n. 18) is indeed intriguing. There is, however, a problem not discussed by Hayashiya. We note that while the JBSX merely mentions “one roll” (一卷), the HFGLX has “first chapter” (第一品), and in the text of the GZJ as transmitted in most editions, the first chapters covers only one portion of the first roll. If we think that the same person is the author of both documents, we have to assume that “roll” 卷 in the JBSX is used in a rather loose sense. Actually, in the Fangshan canon, whose GZJ, as noted above, is in 15 rolls, the first chapter does in fact coincide with the first roll: 光讚般若波羅蜜經順空品第二卷第二 (vol. 7 p. 209 of the facsimile edition, columns 12-13). This format, however, may reflect a comparatively later development in the organisation of the GZJ’s text (see § 2.3; but cf. n. 34 above!). Other problems in this passage of the JBSX have been discussed in n. 34-35 above.

The second is the description of the dispatch by a roundabout way of the GZJ's manuscript from Liangzhou to Chang'an: 展轉至長安 (JBSX) / 展轉秦雍 (HFGLX). 展轉 is certainly a fairly common word,¹⁰⁵ yet the fact that the precisely the same expression should be used to describe the same event strikes me as an unlikely coincidence. Hayashiya may have passed over this important parallelism because, as noted above (n. 22), he did not interpret the name 秦雍 correctly (at least at the time of his translation of the CSZJJ).

In short, these similarities – occurring, as they do, in two passages describing the same fact – demonstrate that (unless they both quoted an unknown third source, which seems unlikely) either the author of one document drew from the other, or both were successively composed by the same author, the latter being the most probable hypothesis in the light of the remaining evidence.

But in that case it seems obvious that a = JBSX must be earlier than b = HFGLX; or, to put it differently, that b is a rewording of a. The latter is certainly more elaborated than the former: it is recast into a four-syllable prosodic pattern (note the suppression of 至 in passing from 展轉至長安 to 展轉秦雍), and makes use, without prosodic necessity, of a rare, and obviously more *recherché* place name (秦雍) instead of a common one (長安).¹⁰⁶

Indeed, there are also other facts suggesting that the JBSX was written before the HFGLX. Let us consider once again the passages of both sources where the number of years elapsed between the translation of the GZJ and that of the FGJ is reckoned (JBSX: 不九年, 當八年; HFGLX: 九年也; see n. 32 above), or the following phrases, where the fate of the GZJ is being discussed (compared to that of the FGJ, in the HFGLX):

JBSX (CSZJJ p. 62b 23-24)

不知何以遂逸在涼州，不行於世。

HFGLX (CSZJJ p. 48a 18)

其行世如是。是故光讚人無知者。

The passage from the HFGLX (“Such was the manner in which it [viz. the FGJ T 221] became current in the world. It is for this reason that [until that time] the *Guang zan* was something unknown to men”; tr. quoted from Hurvitz and Link 1974: 424) sounds like the answer to precisely the question posed in the JBSX (“I wonder why it [viz. the GZJ] subsequently remained hidden in Liangzhou and did not circulate at all in the world”). In short, in both cases, a doubt expressed in the JBSX appears to have found an answer in the HFGLX (be it correct or not).

To sum up, not only does this analysis corroborate the hypothesis that Dao'an is the author of the JBSX, but it also strengthens the impression one gets from the whole text: at first, probably some time after he received the manuscript of the GZJ,¹⁰⁷ he jotted a sort of “internal record” (perhaps addressed to one of his disciples, if the JBSX is indeed a letter), with hardly any stylistic elaboration, and without concealing his doubts or perplexities concerning the texts and the events discussed therein. After some time – and, we may assume, after he could collect some further information – he produced a well-rounded “official” preface (HFGLX), where *inter alia* he referred to one of the most important texts discussed in the JBSX, the GZJ, and documented also the study and exegetical work which he had meanwhile begun to carry out on this scripture.

¹⁰⁵ See, for example, CSZJJ 105a 17: 以宋元嘉元年，展轉至蜀; on this word see HD 4: 47a.

¹⁰⁶ Cf. also a similar pattern of lexical variation in block 2: 河北 (JBSX) → 趙魏 (HFGLX).

¹⁰⁷ The latest date recorded in the JBSX is that of the arrival of the *Jianbei jing* manuscript to Xiangyang: October 31, 376 (秦元元年十月三日; CSZJJ p. 62c 9-10).

Thus the comparison of JBSX and HFGLX allows us a glimpse into Dao'an's workshop, where we can observe his way of working: his celebrated prefaces are just the glittering tip of the iceberg – in this case kept floating by a huge amount of erudite research, most of which has long since vanished.¹⁰⁸

¹⁰⁸ The JBSX might not be the only text of this kind. The CSZJJ (p. 81b 19-82a 17; tr. Nakajima 1997: 352-357) also contains a miscellaneous document bearing an intricate title – 關中近出尼二種壇文夏坐雜十二事并雜事共卷前中後三記, hereafter QZHSJ – which is paraphrased by Hurvitz (in Tsukamoto 1985: 748) as “three comments (one a preface, one an interlinear note, one a colophon) to a volume ‘recently issued within the Barrier’ and containing two ordination ceremonials, prescriptions for the *varṣa*-retreat, and twelve miscellaneous matters, all for nuns, and other more general miscellany” (perhaps 卷前、中、後三記 could be rendered more accurately as “three notes: an initial, an intermediate and a final [viz. a colophon] one”). For a discussion of the dating of this text (which was almost certainly composed at Chang'an in 379) and its relevance to the chronology of Dao'an's moving to Chang'an see Tsukamoto 1985: 748-749; Fang 2001: 32-33. From a cursory examination of its content, it becomes clear that this document, though mainly dealing with the translation of a lost *Bhikṣuṇīprātimokṣa* named *Biqiuni da jie* 比丘尼大戒, also discusses other facts related to *Vinaya* texts then current in China. In fact the QZHSJ displays significant similarities with Dao'an's preface to the *Biqiu da jie* 比丘大戒 (CSZJJ p. 80a 16-c 19), in a way somewhat reminiscent, *mutatis mutandis*, of the relationship between JBSX and HFGLX. On the basis of these similarities, in a recent article Fang Guangchang has ascribed the QZHSJ also to Dao'an (2002: 34), and I agree with this hypothesis. Fang does not provide specific arguments; he simply states that as to the content, Dao'an's preface to the *Bhikṣuṇīprātimokṣa* and the QZHSJ are in complete agreement. Although this is certainly not the place for a full discussion of the QZHSJ, I should like to point out at least two of the possible arguments supporting Dao'an's authorship of this document: in his preface, after having described the circumstances of the translation (obviously done at his instance shortly after he had moved to Chang'an: see CSZJJ 80b 3-4), Dao'an remarks (I quote in part Hurvitz's translation of this passage, in Tsukamoto 1985: 748): “If one examines the [texts of] discipline current in the world before [the present translation, one will find that], many indeed are their errors! For either they would miss the point of the text completely or else they would get its meaning only roughly” 考前常行世戒，其謬多矣！或殊失旨，或粗舉意。(CSZJJ 80b 6-7; the variant 失 for the *Taishō*'s 文 is also supported by the Fuzhou edition). If we now turn to the QZHSJ, we would find that a considerable portion of its “intermediate note” is devoted precisely to a discussion of some of the *Vinaya* texts then current in China and of their shortcomings (CSZJJ 81b 26-c 2; e.g.: 不似聖人所制法 ... 似人之所作), to which is contrasted, with obvious relief, the new translation (p. 81c 5-6: 乃知真是如來所制也). Another noteworthy fact is the way *Vinaya* and related matters are referred to in one passage of the QZHSJ: 凡此諸事，是所施行之急者 (CSZJJ 81c 22-23); note the use of 急, and cf. the passages discussed by Zürcher 1972: 392 n. 81 and quoted above in this Appendix.

Apart from these parallels, of particular interest to us is the mention, in this “intermediate note” of the QZHSJ (more precisely, the 卷中間尼受大戒法後記), of a *Wubai jie* 五百戒 (“five hundred rules”) in one roll: “Huichang obtained at Liangzhou the *Wubai jie* in one roll ... it seems the work of humans [and not of the Buddha], its doctrinal content is superficial” (慧常涼州得五百戒一卷 ... 似人之所作，其義淺近; CSZJJ 81c 1-2). Now, the same text is also mentioned at the end of the JBSX: “It is said that there is a *Wubai jie*; I wonder why it has not yet arrived [in Xiangyang]. This is actually the most urgently needed [text] 最急” (CSZJJ 62c 17-18). Given that these remarks come just after the description of the various texts dispatched from Liangzhou by Huichang and others, no doubt this *Wubai jie* is the same mentioned in the QZHSJ. Obviously Dao'an either received a copy of this text in Xiangyang, after he composed the JBSX, or found it at Chang'an after he moved there and met Huichang (who took part in the translation of the *Biqiuni da jie*). Be that as it may, after he was able to read it, his expectations (JBSX) yielded to the disappointment he expressed in the QZHSJ.

Some passages stylistically similar in (a) QZHSJ and (b) JBSX should also be noted: (a) 問侍所以言莫知其故也。然以理推之 ... (CSZJJ 81c 7); cf. (b) 乃不知其故 ... 以此推之 ... 未詳其故。

In sum, if the attribution of the QZHSJ to Dao'an is correct, then in this case too we would have at our disposal, with regard to his Chang'an period, a very interesting diptych of documents – a roughly sketched draft and an elaborated preface – similar to what we have, for the Xiangyang period, in the JBSJ and its more polished counterpart, the HFGLX.

Chapter 3

Prolegomena to the Critical Edition of the *Guang zan jing*

3.1 Introductory remarks

There are two modern editions of the Chinese Buddhist canon that are most widely used nowadays: the *Taishō shinshū daizōkyō* 大正新修大藏經 (hereafter abbreviated as *Taishō*), published in Tokyo between 1924 and 1932 under the general supervision of Takakusu Junjirō 高楠順次郎 and Watanabe Kaikyoku 渡邊海旭,¹ and the *Zhonghua Dazangjing* 中華大藏經—漢文部分, Beijing 1984-1988 (hereafter: ZH). The former, in particular, has become since its publication the standard edition of the canon in Japanese and Western Buddhism. The fact that the now widely-used CBETA electronic edition reproduces the *Taishō*² has not just sanctioned an already existing state of fact: it has laid the foundations of a far more extensive predominance of this edition well into the electronic age – in fact the far-off consequence of an editorial and political choice made more than a thousand years ago, as we shall see.

The *Taishō* and ZH are, *prima facie*, two entirely different things, although their superficial dissimilarity masks an essential, if inapparent, kinship (see § 3.2.2.1). But there is no doubt that, as *modern* editions, they have been compiled according to quite opposite guidelines.

The *Taishō* is based (in the main canon) on the 13th century Koryō 高麗 canon (hereafter Kr; see § 3.2.2.1.3), but is a typographical edition. In other words, the text of its original has been copied and recast into a new form, even if in its layout the *Taishō* maintains some of the features of the ancient xylographic editions, with the three registers of each page clearly reminiscent of the format of the old blocks. Other witnesses (mainly ancient printed editions, but also manuscripts) were collated during the editorial work,³ and their variant readings are quoted in an apparatus at the foot of the page.

ZH, on the other hand, entirely consists of facsimile reproductions of ancient editions of the canon. Primarily the exemplars of the 12th century Jin 金 canon (hereafter J) discovered in North China in 1933 and in Tibet in 1959 (see § 3.2.2.1.2) were used, but where the latter were lacking or too damaged, generally ZH used the same Kr that served as a basis for the *Taishō*, an edition which belongs to the same textual family as J.⁴ The apparatus, listing variants from several ancient editions, is found at the end of each roll (*juan* 卷), and its first entry always tells the reader which version has been reproduced as the main text (底本) in that particular roll (i.e., whether it is J, Kr etc.). Given their significantly different typologies and dates of publication, *Taishō* and ZH diverge also in their respective advantages and disadvantages, and in the kind of problems they present.

¹ On the editorial work at the basis of the *Taishō* and its intellectual and ideological background, now see Silvio Vita's study (2003: 231-239).

² So far it follows the *Taishō* only in its text and pagination, but a new updated version will also include the critical apparatus of the *Taishō* as well.

³ See Vita 2003: 235. A list of the witnesses collated is found, with the relevant abbreviations (and minimal information), at the end of each *Taishō* volume.

⁴ However, also other editions are occasionally reproduced in the main text of ZH. For example, the 7th century glossary by Xuanying 玄應 named *Yiqiejing yinyi* 一切經音義 has been transmitted in two rather different recensions: one preserved by the Korean and Jin editions, and the other by a group of closely connected editions carved during the Song, Yuan and Ming dynasties (see the remarks found in ZH's apparatus, vol. 56, p. 827b). Both have been independently printed in ZH (vols. 56-57), and for the second recension (vol. 57), this glossary is reproduced in the 15th century Yongle Nanzang 永樂南藏 edition (see § 3.2.2.3.5).

The chief advantage of ZH over the *Taishō* is its wider collation. It is, in fact, based on several witnesses that were not available to the editors of the *Taishō*. But even from this viewpoint it does not entirely supersede the latter, given that the important Fuzhou editions (§ 3.2.2.3.1), collated in the Japanese edition, remained inaccessible to the editors of ZH, only scant fragments of them being preserved in Chinese libraries. In addition, the fact that ZH has made available to scholars a facsimile of an important early edition such as J is a considerable advantage at this still essentially pre-critical stage of *Dazangjing* studies, for it is always instructive to directly examine the original sources. Moreover, by producing a facsimile edition, the editors avoided the copying errors that are almost unavoidable in preparing a modern typographical edition.

The main problem with ZH, on the other hand, is the unreliability of its apparatus. Both *Taishō* and ZH have partly negative apparatuses: that is, they only mention witnesses that diverge, in the given passage, from the main text; the reading of the remaining witnesses must then be inferred, *ex silentio*, to be the same as that of the main text. This method obviously saves space, and its adoption is understandable in view of the sheer size of the canon and the number of witnesses collated in both editions. Unfortunately, it makes it easier to make an error in recording variants than it would be the case with a more explicit apparatus. This is precisely what has happened, and with disturbing frequency, in ZH.⁵

Even the *Taishō* has problems of its own. The main one, as already noted, is the fact that at the time of its compilation several important ancient editions (such as J and the Qisha canon) had not yet been rediscovered, or were not accessible.⁶ But this is not its only weak point. Although, on the whole, the text of *Taishō* seems a reasonably accurate copy of its original, Kr, in an operation of this sort there is always room for errors.⁷ The *Taishō*'s apparatus seems, on the whole, the result of more careful collation than is the case with ZH, though several inaccuracies can be noted even here.⁸

⁵ Here I shall just cite one example out of a potentially very long list; several others will be mentioned in the following pages (see also Zimmermann 2002: 218 for some Fsh variants not recorded in ZH's apparatus). In § 1.20 of the present edition of the GZJ, while J and Kr mistakenly read 尊於無想, a group of editions (all belonging to group 3 in Chikusa's classification: see § 3.2.2. below) has the correct reading 遵於無想. ZH's apparatus (vol. 7, p. 714b) does not record the "Fangshan rock-cut canon" 房山石經 (Fsh) as having the correct reading. That is, one should infer that it shares the wrong reading 尊 with J and Kr (a fact that could in turn lead one to make certain assumptions as to their relationship, and so on). However, Fsh *does* in fact have the correct reading 遵, as a quick glance at the published facsimile edition will reveal. This inaccuracy on the part of ZH makes equally suspect the lack of mention of the Sixi 思溪 edition (資 in ZH's apparatus), vi-à-vis the *Taishō*'s recording that the same edition (宋) has 遵, and the general agreement of all the remaining editions of group 3 in this reading.

⁶ Cf. also Demiéville 1953: 430-431 § 2106.

⁷ So, for example, T 222 p. 157b 24 has: 爲諸衆生說說經法, while Kr reads 爲諸衆生爲說經法 (Facsimile edition, vol. 5 p. 543a 1-2; no variants is recorded either in *Taishō* or ZH). Similar errors have been noted, for other scriptures, by several scholars: see for instance Yuyama 1976: xliii; Zimmermann 2002: 213.

⁸ To quote some examples: in the portion of text corresponding to § 1.86 of my edition, the *Taishō* (T 222 p. 148c 6) reads, following the Koryō canon, 多阿竭 = *tathāgata*, without recording variants. ZH, however, records the variant 多呵竭 as attested in the Sixi and Qisha editions; in fact even the Fuzhou edition (collated in the *Taishō*, where however this variant is not noted) shares this reading. This might seem, at first sight, a minor point, but Seishi Karashima has demonstrated that the reading 多呵竭 is of considerable interest as a transcription (see § 1.86 n. 268 of the annotated translation).

In § 1.173 there occurs the following passage: 如來所說經法; to 如, we may note the following variant (on the basis of the sources I could access or of ZH's apparatus): + 如 F, Q, Pu, Nz 1, Nz2, Bz, *Jingshan zang* (= M); here the *Taishō* does not record any variants, what is simply wrong (e.g., cf. F!).

Another problem with the *Taishō* is that the text-critical work and the editorial choices applied to each text in the canon are not always clearly stated. I have discussed elsewhere an instance where the *Taishō* departs from its supposed source, Kr, in a rather significant way without giving any notice (at least to the best of my knowledge),⁹ but that is not the only such instance.¹⁰

I am aware of the risk of seeming pedantic, and actually my criticism is not intended to diminish the work done by the scholars who edited *Taishō* and ZH, which rank among the major achievements of modern Buddhist studies. The fact remains, however, that these two editions should never be blindly trusted. Even apart from these problems, neither of these two editions can be called “critical” in the proper sense of the word, as has been observed several times at least with regard to the *Taishō*.¹¹ This is not because they contains errors, or failed to collate this or that certain witness – this is not the point. It is simply that an apparatus alone, however complete and accurate the collation on which it is based, without the act of weighing

In § 3.41 we read: 現在色靜. To this phrase, the *Taishō* quotes the following variant from F, S, Y: 現色無靜; on the other hand, ZH’s apparatus has the following variant: 現色無色靜 Z, Pu, Nz2. Obviously, either ZH or T must wrong; given that F, as a matter of fact, reads 現色無色靜, I assume that in this case it is the *Taishō*’s apparatus that is wrong, and hence I have completely disregarded it my own apparatus to this passage.

⁹ See Zacchetti 2002: 95, where I pointed out how, in case of the *Yin chi ru jing* 陰持入經 T 603, the early commentary originally transmitted in the Koryō edition together with the basic text has been edited separately in the *Taishō* (as T 1694).

¹⁰ A potentially very misleading instance of lack of information on the part of the *Taishō*’s editors occurs in the CSZJJ T 2145. I had noticed for some time that the *Taishō*’s apparatus of this all-important source does not record variants from the printed edition belonging to the library of the Imperial Household (宮内省) which consists of two Fuzhou editions of the Song period (see below § 3.2.2.3.1). This is the witness referred to as 宮, and which I used to believe had been collated and referred to in the *Taishō*’s apparatus whenever possible. The absence of variants from this important witness struck me as highly improbable: given the organisation of this apparatus, this could mean that this witness, if indeed collated also in the case of T 2145, was always in agreement with the Koryō edition even when other editions of Chikusa’s Type 3 (see below § 3.2.2.3) contained variants. This would have been an exception worthy of an article. Thus my initial hypothesis was that this particular exemplar of these Fuzhou editions lacked the text at issue. If so, the editors of the *Taishō* would have been censurable only for not having given notice of this fact. At the end of vol. 55 one finds the usual list of abbreviations, where also “宮” is included. At any rate, I could not find in this volume any clear information as to the witnesses collated in editing the CSZJJ. The very first footnote attached to this text (T vol. 55 p. 1 n. 1) merely states that the Koryō edition is the basic text. However, when afterwards I had a chance to check the microfilm of “宮”, I found that, as a matter of fact, it includes a complete exemplar of Sengyou’s CSZJJ. This is to be found in the expected position, i.e. in the case bearing the character 肆 of the *Thousand-character text* sequence (see § 2.3 with n. 78-79). This exemplar of the CSZJJ belongs to the second edition of the canon carved at Fuzhou, that of the Kaiyuan chansi 開元禪寺, as is shown by the initial note dated 1148. Why this witness was not collated in the *Taishō* remains a mystery to me. From the microfilm one can perceive traces of slight worming in the Kunaichō copy of the CSZJJ, especially in the covers of the various *juans*, and perhaps for this reason the editors of the *Taishō* were not granted access to it.

Not only does this copy of the Fuzhou edition show the expected variants shared with the editions related to it (e.g., see § 2.2.1 n. 25), but it also has some apparently single readings of considerable interest (see § 2.2.2 n. 54). But the most important point is this: the pattern of its agreement and disagreement with other editions (especially those belonging to unrelated lines of transmission) can cast a decisive vote in deciding whether a certain reading is or is not correct. And in the case of a text as the CSZJJ, so rich in variants, and where important issues such as dates etc. often depend on the reading of few characters (see, for instance, Kawano 1989: 49 and *passim*), this is far from being an insignificant matter.

¹¹ See, for example, de Jong 1974: 74-75; Yuyama 1996:231.

and selecting the correct readings does not yet make a critical edition.¹² In this sense, *Taishō* and ZH should rather be called “editions-cum-collation”.

In spite of all this, the need for critical editions of Chinese Buddhist sources is not widely shared by scholars working in the field.¹³ This may help to explain why, while “Kanjur studies” have flourished in the Tibetan field in recent years, on the whole nothing of the sort seems to have happened in the Chinese quarter.¹⁴

This is not to say that there are no studies on the Chinese canon, for just the opposite is true, and in fact some of the most important works on the history of the Chinese canon have been published during the last few years. But in general these are, precisely, studies of the *history* of the canon, which rarely (if ever) address truly textual problems. That is, they fail to ask the only questions that are relevant to those who want to interpret the scriptures contained in the canon: what is the textual relationship between these two or three witnesses? Which reading is correct in this particular case and, perhaps even more important, *why* it is correct? That still comparatively rare animal in our environment, the scholar primarily interested in the content, or language, of Buddhist translations who is at the same time conscious of the need for a carefully and rationally founded textual basis for her or his research, upon opening a study on the Chinese canon will very probably be flooded with an overwhelming stream of dates, names, catalogues. He will find many answers to questions he did not even dream to ask, and only occasionally, almost through the inattention of the erudite historian, will he find the very piece of information which is crucial to his work.¹⁵

Variants offered by the various ancient editions of the Chinese canon probably are not, on the whole, as important or as interesting as their Tibetan counterparts,¹⁶ and I suspect that more than one colleague would share, if silently, Lewis Lancaster’s opinion that “the editing of a Chinese Buddhist text from existing sources is normally a dull task, and the discoveries of little significance”.¹⁷

Probably this is correct for some texts, perhaps even most; if we were to study, for instance, one of Xuanzang’s translations, we might not be able to fish out a variant worth

¹² All in all, the conservative approach adopted in producing both *Taishō* and ZH is probably justified: even now there seems to be little consensus on the criteria for critically editing *individual* Chinese Buddhist texts (in fact, there is hardly even any debate on this issue), let alone the whole canon (which, consisting of widely different texts, requires, on the part of the editor, the adoption of diverse approach for its various parts). No doubt a true critical edition around 1930 would have stirred up a hornets’ nest. Yet, it is ironic that the ancient editors of the Korean edition on which the *Taishō* (and some portions of ZH) is based displayed a far bolder attitude than that of their modern Japanese and Chinese successors (see § 3.2.2.1.3).

¹³ There are, of course, several notable exceptions (e.g. see Silk 1994: 666; Zhu Qingzhi 1992: 44-54; Karashima 1992: 15-16; Vetter and Harrison 1998).

¹⁴ On the need for critical editions of Chinese (and Tibetan) texts, see, again Yuyama 1996: 231.

¹⁵ See also Jonathan Silk’s remarks (1994: 663). A solid knowledge of the historical background of each edition remains, it goes without saying, of the greatest importance; details which on surface may appear trivial can sometimes provide additional evidence to corroborate even something as major as a stemmatic hypothesis (see for instance § 3.3.1).

¹⁶ What Harrison calls “recensional variants” (1992: xxv; see also Silk 1994 b: 13-14), involving substantial modifications of the text, which seem to be the rule in the Kanjur tradition, are on the whole rare (though by no means absent) in the tradition of Chinese translations.

¹⁷ 1977: 148; in a footnote to the quoted passage (n. 6 p. 150), Lancaster further remarks that “A glance at the footnotes listing alternate readings in the *Taishō* ... is sufficient to establish the nature of these variations”. That one of the few scholars in the West to have shown interest in these problems and contributed so significantly to the study of the Chinese canon should write so, is in itself very telling. In a later work, however, Lancaster has expressed a more nuanced view; see 1989: 155-156.

discussing on a whole *Taishō* page (or even two). But this is a particular case. We know from a number of colophons discovered at Dunhuang that official manuscripts produced in the capital during the Tang 唐 were copied by highly specialised teams and underwent a complex, multi-staged process of revision and correction.¹⁸ It is thus an easy inference that in the case of Tang translations, done under state sponsorship and control near the centre of political power, the early phase of their textual transmission was for all practical purposes just an extension of the translation process. Therefore their textual history largely overlapped with that of the canon as a whole, whose content became for the most part fixed in its definitive form shortly after, during the first half of 8th century with the compilation of Zhisheng's KYL (see § 2.3). No doubt all this guaranteed a generally correct and uniform copying of the texts, hence the general paucity of variants we are likely to find therein.

But with earlier translations (see also the discussion in § 3.2.1.5 below) we face an entirely different situation. Texts translated during the Han 漢 or Jin 晉 dynasties, for example, already had a long and often hazardous life behind them when the tendency toward the homogenisation of the canon began to emerge around the 6th century. And in the study of early translations, a careful analysis of the entire textual tradition and its variants often proves crucial.¹⁹

The GZJ, with its troubled childhood described in chapter 2, fully belongs to this early, more problematic, and potentially more interesting phase of textual transmission, and it is also for this reason that I considered the production of a critical edition of this scripture to be an unavoidable first step toward its interpretation.

More details on this edition and the organisation of its apparatus will be given in § 3.4 below. At first, however, I will introduce the various witnesses on which the present edition is

¹⁸ See the colophons collected by Ikeda 1990: pp. 211-232; on some of these colophons (Stein 456 e Pelliot 3278), see Fang Guangchang 1991: 56-60 (see also Schneider 1996: 153-154); for a comprehensive discussion of Tang court manuscripts in the Dunhuang corpus see Fujieda 1961 (see also Fujieda 1969: 31-36). The earliest dated colophon to include a detailed description of a Tang Buddhist scribal team is that attached to manuscript Stein 5319, which is dated July 3, 671 AD (see Giles 1935: 14 and 1957: 71, entry n. 2580; Ikeda 1990: 211-212, entry n. 576; Fujieda 1961: 648-649). These documents (see, for instance, the latter and those studied by Fang Guangchang) generally record three successive stages of correction, carried out by different monks, undergone by the manuscripts (初校, 再校, and 三校; on this function see Fujieda 1961: 657-658). The parallelism between the accurate division of labour displayed by these scriptoria and the organisation of the contemporary translation teams is striking (cf. also Fujieda 1961: 652-ff.), especially in the close integration of the various stages of textual production, on the one hand, and of checking and correction on the other (on the technical organisation of Tang translations see Ch'en 1960: 180-181; Cao Shibang 1990: 105-107). Indeed, we have clear evidence that some renowned personages participated in both enterprises. One of the functions detailed by our sources on these scriptoria is that performed by those in charge of further "examining and revising" (詳閱) the manuscripts after their completion (see Fujieda 1961: 657 and 1969: 32; Fang 1991: 57-58). These were normally monks of considerable status, often referred to as 大德, *bhadhanta* (see Antonino Forte, "Daitoku", in: *Hōbōgirin* vol. VIII [*Daishō kongō – Den'e*], Paris-Tokyo, 2003, pp. 1071-1085, especially pp. 1083-1084). Now, the colophon to manuscript Stein 546, copied in 674 (see DHBZ vol. 3 p. 668; transcription in Ikeda 1990: 219-220, entry n. 596; discussion in da Fang 1991: 56-57; cf. Giles 1935: 16 and 1957: 72 n. 2623) lists among these "revisors" the name of Huili 慧立, then head of Taiyuansi, disciple and biographer of Xuanzang. And we know that Huili had been also a member of Xuanzang's translation team: his name is listed as one of the persons in charge of "composing the text" (綴文; on this function, see Zaccetti 1996: 151-152) during the translation of the *Mahāvībhāṣa*, as attested in a note dated 656 found at the end of roll 1 of this text (see T 1545 p. 5a 2).

¹⁹ Exemplary, also from this viewpoint, are some studies by Paul Harrison's; see, for instance, Harrison 1990: 221-235 and 1997: 263-265.

based (whether directly or indirectly), providing some information on the history of the main (NB: not all) ancient editions of the Canon.

It is important to emphasise that what follows is not a general study of the Chinese Buddhist canon, but only of a particular scripture. For this reason, in the following sections I will only discuss those ancient editions of the canon that have relevance, directly or indirectly, to my edition of the GZJ; this represents the majority of the editions known to us, but by no means does it include all of them. The results of this study of the GZJ may contribute to our understanding of the history of the Chinese canon as whole, and it is indeed my hope that they will do so. But none of them should be applied without specific further research to other texts, let alone to the entire canon.

3.2 The witnesses of the *Guang zan jing*

3.2.1 Manuscripts

As already pointed out in § 2.4, the number of manuscripts of the GZJ that have come down to us, above all in the Dunhuang 敦煌 corpus, is regrettably very limited.²⁰

A search through the main catalogues of the Dunhuang funds,²¹ and the volumes of the facsimile editions of the various secondary Chinese collections published so far (whose manuscripts are not included even in the most recent general catalogue, Shi Pingting 2000) yielded the list of manuscripts given below. In the following two sections I will only mention those items which I could read in facsimile, subdivided according to their original editions (10 or 15 rolls) when identifiable, and listed within each group according to the position of the corresponding parts in the complete text of the GZJ.

3.2.1.1 Manuscripts of the ten-roll *Guang zan jing*²²

Roll 2

1.

Pelliot 2318 (corresponding to T 222 pp. 156a 5-165a 13).

Facsimile: DHBZ vol. 119, pp. 151b-178a (out of which pp. 171a-178a reproduce the verso of this scroll, stamped with a seal).

²⁰ However, the situation improves considerably when we turn to Japanese manuscript collections. Variants from manuscript(s) belonging to the so-called Shōgo-zō 聖語藏, and covering most part of the GZJ, are quoted (as 聖) in the *Taishō*'s apparatus; the manuscript canon of the Nanatsu-dera 七寺 in Nagoya also contains this scripture (see § 3.2.1.3 for further details). On the other hand, no manuscript, even partial, of the GZJ is found in another manuscript collection recently subject to a detailed scrutiny, that of the Kongō-ji 金剛寺 (see the catalogue in Ochiai 2004: 243-256).

²¹ The new "comprehensive" catalogue edited by Shi Pingting (2000; for the manuscripts of the GZJ see p. 49b of the index section 索引部分) only covers the three main collections of the Dunhuang fund (Stein, Pelliot and Beijing), and not the various minor (the so called "dispersed" 散) collections in China and Japan, for which (some) references were provided in the old *Dunhuang yishu zongmu suoyin* 敦煌遺書總目索引, Zhonghua Shuju, Beijing 1962 (on the GZJ see p. 402a). Therefore one still has to consult the relevant catalogue (敦煌遺書叢錄) in Huang Yongwu (main ed.) 1986: 875-937, which, however, is also incomplete. Some (see Mair 1992: 199) of the items belonging to the Russian collection of Dunhuang manuscripts have been catalogued by Men'sikov (main ed.) 1999 (for the GZJ fragments, see vol. 2 pp. 51-52, entries 1849-1850). Some information on the manuscripts of our scripture is also found in Ji Xianlin, main ed., 1998: 680a (the entry "光贊般若經" is signed by Fang Guangchang).

²² On the two editions of the GZJ described by ancient catalogues, in ten or fifteen rolls 卷, see § 2.3 (however, cf. § 3.2.2.3.6 below for yet another arrangement of this scripture, in 12 rolls).

References: *Catalogue* I p. 198: "... Titre initial: *Kouang tsan mo ho pan jo po lo mi k'ong hing ti eul* 光讚摩訶般若波羅蜜空行第二. Titre final: *Kouang tsan pan jo king kiu an ti eul* 光讚般若經卷第二. Sous ces deux titres, impressions en rouge d'un sceau, 2 col[onnes] en car[actères] sigillaires: *Koua Cha tcheou / ta wang yin* 瓜沙州 / 大王印, encadrement 4,4 × 3,4 cm. Belle écriture calligraphique aux pleins et déliés très accentués. 27 ou 28 col. par feuille, 16 à 18 car. par col. ... Rouleau de 29 feuilles ... Beau papier, fin, à verg[eures] et pontuseaux ... (f. de couverture en assez bon pap., plus épais, bis). ...". Cf. Shi Pingting 2000: 232, where a hypothetical – and simply wrong – identification of this as a manuscript of T 223 is mentioned.

Remarks: This manuscript is the complete second roll of a ten-roll GZJ; thus it includes the whole of chapters 3b-6. Fujieda (1966: 21) also mentions the seal found in this manuscript, remarking that it "often appears in Buddhist texts written early in the seventh century (...). The name 'Kua-sha Province' is not found in historical sources; probably it was used during the short period between 617 and 619, when Tunhuang was in the hands of Li K'uei 李軌. Peculiar is also the use of this seal, since it was not only placed at both hands of the scroll, but also on the reverse wherever two sheets are joined together". However, the early dating proposed by Fujieda does not fit other manuscripts with the seal "Great king of Guasha province". The *Dunhuangxue da cidian* devotes one entry to the 瓜沙州大王印 seal (Ji Xianlin [main ed.] 1998: 289), which merely lists several manuscripts bearing this seal. It is difficult to draw definitive conclusions (especially in view of the numerous fakes included in private collections), but a couple of these manuscripts belong to Xuanzang's *Da banruoboluomi jing*, which was translated in 663 (e.g. Dx-2027; see Men'sikov 1999 vol. 2: 47, entry 1835; however the seal is fragmentary), while another manuscript is dated 856 (interestingly, if the manuscript were authentic, this would be the period of Zhang Yichao's 張議潮 dominance on the Dunhuang area: e.g. see Rong Xinjiang 2001: 27-28).

Roll 5

2.

Pelliot 2060 (T 222 pp. 178a 15-184c 20).

Facsimile: DHBZ vol. 113, pp. 322a-

References: *Catalogue* I p. 44: "... Titre initial: *Kouang tsan mo ho pan jo po lo mi mo ho sa p'in ti che yi* 光讚摩訶般若波羅蜜摩訶薩品第十一. Belle écriture, encre foncée. 28 col. par f., 17 car. par col. ... Verso: Titre du texte du Recto: *Kouang tsan mo ho pan jo po lo mi king kiu an ti [wou]* 經卷第 [五], au revers de la f. de couverture, en assez petits car. Sous ce titre, en petits car. presque illisibles [-] *t'ai fou ts'ang yi ts'ie king* [-] 臺府藏一切經. Rouleau de 22 ff. ... Bâton d'origine de 29 cm aux extrémités laquées en rouge et noir. Très beau pap. fin (f. de couverture en pap. plus épais), à verg. ... [26,5 à 26,8 × 1084,1 cm]". Cf. Shi Pingting 2000: 222a.

Remarks: This is a complete roll 5 (including chapters 11-13) of a ten-roll GZJ.

Roll 8

3.

津藝 299 (77.5. 4638); (T 222 pp. 199c 19-204a 26).

Facsimile: *Tianjin shi yishu bowuguan cang Dunhuang wenxian* 天津市藝術博物館藏敦煌文獻 (*Dunhuang Manuscripts Collected in Tianjin Arts Museum*), vol. 6, Shanghai guji chubanshe, Shanghai 1997, pp. 238b-247b.

Remarks: As far as I can judge from the facsimile (in black and white but of rather good quality), this manuscript consists of folios with 28 columns of 17 characters each. It seems, in other words, a fine specimen of a standard Tang manuscript. It includes approximately the second half of chapter 19, and then the whole of chapters 20-21, thus being an almost complete roll 8 of a ten-roll GZJ. The missing initial portion probably consisted of three folios.

3.2.1.2 Manuscripts of the fifteen-roll *Guang zan jing*

Roll 4

4.

散 ("dispersed") 303 (T 222 pp. 161c 16-166c 29).

Facsimile: DHBZ vol. 136, pp. 604a-617b.

References: Huang Yongwu 1986: 930. (section 敦煌遺書散錄, subsection “其他”, “Others”; no information concerning the whereabouts of this manuscript is provided).

Remarks: Regular Tang format (28 columns per folio, each of 17 characters). The beginning of the scroll is fragmentary. It includes the second part of chapter 5, and the whole of chapter 6-7 of the GZJ. No roll subdivision is found in this manuscript, which can be identified as being probably part of a 15-roll GZJ mainly by exclusion. In fact, chapter 7 (DHBZ p. 612b) should be placed at the beginning of roll 3 in a ten-roll GZJ (see T 222 p. 165a 16-19, and especially the end of Pelliot 2318). However this manuscript does not fully correspond to Fsh either, in the latter chapter 7 is found at the beginning of roll 5 (see Fsh p. 217). But this is not the only instance of disagreement Fsh and manuscripts of the 15-roll GZJ (see item 6 below). Probably in this manuscript roll 4 contained the whole of chapters 5-7.

Rolls 8-9

5.

Stein 2134 (T 222 pp. 184c 26-190a 18; chapters 14-16, roll. 6)

Facsimile: DHBZ vol. 16, pp. 412a-424a.

References: Giles 1957: 19, entry 840: “... ch. 9, p’in 14-16 [= ch. 6, p’in 14-16 begin]. Fine MS. of about A.D. 600. Thin golden-yellow paper. P’in 14 prefixed in a later hand on thick yellow paper. Outside: 光讚般若經卷第八 ... 27 ft.”

Remarks: This manuscript originally consisted of the whole of roll 9 of a fifteen-roll GZJ: cf. Fsh, pp. 230-232 of the facsimile edition; however, chapter 16 was here shorter than it is in Fsh and other editions, and was almost certainly divided into two parts (上下). Indeed, we have another manuscript which reflects exactly this format: this is the Tenpyō scroll (see § 3.2.1.4 below) whose variants are quoted in the apparatus to T 222 pp. 185b-190a.²³ The fact that, as remarked by Giles, the final part of roll 8 (in the fifteen-roll format), i.e. chapter 14, was later added to this manuscript²⁴ is rather interesting: for chapters 14-16 would constitute a single unit (i.e., roll 6) in a ten-roll GZJ. In other words, this scroll might reflect an attempt to cast a manuscript (or, perhaps, parts of a manuscript) originally in fifteen rolls into the ten-roll format. This would fit with the tendency toward the adoption of the latter format as standard for the GZJ in the course of the transition from manuscript to printed editions of the canon (cf. §§ 2.3 and 3.2.2.3.6).

Roll 11

6.

Stein 3288 (T 222 pp. 194c 1-199a 6; chapters 17-18, roll 7).

Facsimile: DHBZ vol. 27, pp. 345a-355b.

References: Giles 1957: 19, entry n. 841: “... Fine MS. of 7th cent. Thin, dark yellow oiled paper. *Verso*: (1) Dhāraṇī ... (2) A few extracts from the *Pan jo ching*. Chapter-heading of 增—阿含經 ... ch. 34, p’in 38, repeated. On a roller. 22 ft.” Cf. also Fang Guangchang (in Ji Xianlin [main ed.] 1998: 680a).

Remarks: This manuscript covers a considerable portion of roll 11 (chapters 17b-18) of a fifteen-roll GZJ; cf. the end of this manuscript (i.e., the end of roll 11 and chapter 18 = end of roll 7 in T 222, p. 199a 5) and the corresponding passage in the Fsh text (p. 238 of the facsimile edition). However, the chapter-subdivision of this manuscript does not entirely match that of Fsh: what in the latter is the beginning of chapter 17b and of roll 11 (復次，須菩提，菩薩摩訶薩摩訶衍當分別若曉了 etc. = T 222 p. 194c 1-2) is actually in the

²³ The presence of this manuscript is at first mentioned in n. 5 p. 185: 第九卷首 (聖), “Beginning of roll 9 (N)”; this must be the same witness whose end is notified at p. 190, in n. 5: ... 第七卷終, + (光明皇后願文), “... end of roll seven [emphasis mine], + dedication text of empress Kōmyō” (see n. 33-34 below). “Seven” is almost certainly an error for the expected “nine”; apart from other considerations, after this point up to p. 194b 5, where roll 11 of N begins (n. 5: 第十一卷始 etc.), no further variant from N is mentioned; hence one must infer that the editors of the *Taishō* did not have access to roll 10 of this manuscript, and that the preceding one must be roll 9. In any case, the last passage of this presumed roll 9 is 是謂須菩提菩薩摩訶薩摩訶衍也 (= T 222 p. 190a 17-18), which should have also been the conclusion of Stein 2134, from which, however, the characters 薩摩訶衍也 are curiously missing.

²⁴ This addition, unnoticeable in the black-and-white reproduction found in DHBZ, is perfectly visible in the colour photographs accessible via internet at the database of the International Dunhuang Project (<http://idp.bl.uk/>).

middle the first line of this manuscript, without any break with the preceding words, let alone chapter heading. Therefore, it would appear that roll 11 was, in this manuscript, longer than it is in Fsh, including chapter 17 as a whole (i.e., not subdivided into two parts, 上下, as in Fsh), thus corresponding in size to roll 7 in the ten-roll edition.

Roll 13

7.

Дх-2062 (T 222 p. 203a 16-21; chapter 21, roll 8).

Facsimile: *Eluosi kexueyuan dongfang yanjiusuo Shengbidebao fen suo cang dunhuang wenxian* 俄羅斯科學院東方研究所聖彼得堡分所藏敦煌文獻 (*Dunhuang Manuscripts collected in the St. Petersburg Institute of Oriental Studies of the Academy of Sciences of Russia*), vol. 9, Shanghai guji chubanshe, Shanghai 1998, vol. 9 p. 21b.

References: Men'sikov 1999: 52, entry 1850 (8th-10th century).

Remarks: This tiny fragment can be positively identified as belonging to a 15-roll GZJ due to its chapter heading: 光讚摩訶般若波羅蜜衍與空等品第廿一之下 十三.

The figure written in small size, 十三, refers no doubt to the roll number (cf. also Men'sikov, loc. cit.); this roll/chapter subdivision is the same we also find in Fsh (see p. 240 of the facsimile edition).

3.2.1.3 Manuscript fragments of copies of the *Guang zan jing* of uncertain roll number

8.

Дх-2337 (T 222 p. 155b 18-c6, partially corresponding to § 3.68-3.72 of the present edition).

Facsimile: *Eluosi kexueyuan* etc. (as item n. 7 above), p. 156a.

References: Men'sikov 1999: 51, entry 1849 (7-8th century). **Remarks:** Both the right and left margins of this fragment are missing.

9.

北 8558 (帝五) (T 222 p. 174b 17-c 7).

Facsimile: DHBZ vol. 110, p. 575b.

References: Huang 1986: 624; Shi 2000: 541b.

Remarks: This manuscript covers a small portion of the text around the beginning of chapter 10 of T 222.

10.

Stein 4429 (T 222 p. 177a 16-b 17)

Facsimile: DHBZ vol. 36, p. 107.

References: Giles 1957: 36 n. 1515: "Fairly good MS. *Verso*: Eulogy on Wu-t'ai Shan 五臺山 ... Dated the 4th of the 6th moon of the *mou-ch'en* year. Fairly good MS., rubbed and rather faint. 1 ½ ft."

Remarks: Giles wrongly identified this manuscript as a translation by Kumārajīva; this error is rectified in DHBZ, Huang 1986: 157, and Shi 2000: 137b. This fragment includes a portion of chapter 10.

11.

Pelliot 4580 (T 222 p. 197a 27-c 17).

Facsimile: DHBZ vol. 133, 533 (here the fragment is wrongly identified as 品第十七, cf. the following description).

References: *Catalogue* V.1 p. 214: "[K. 7, p'in 18,] déb. et fin manquent. Une lacune de 3 car. par rapport à T. 222, vol. 8, p. 197a 27.3-c 17.14. Écr. k'ai, car. inégalement espacés. Encre foncée. Car. de l'impératrice Wou pour: tch'ou 初, tcheng 正, ti 地, kouo 國, jen 人. Espace laissé vide (col. 24) correspondant aux 3 car. omis 天中天 (rappelons que 天 est l'un des car. dont il existe une graphie particulière de l'impératrice). 48 col. dont les 7 dernières mutilées, 28 col. par f., 17 car. par col. ... IX^e-X^e siècle".

Remarks: In view of the above detailed description, the proposed dating is a little puzzling (cf. Rong Xinjiang 2001: 349). Cf. Shi Pingting 2000: 317a.

12.

Stein 4402 (T 222 pp. 199b 18-200b 8).

Facsimile: DHBZ vol. 36, pp. 2a-3b.

References: Giles 1957: 36b (this fragment was also mistakenly identified as part of Kumārajīva's translation; cf. Huang Yongwu 1986: 155; Shi Pingting 2000: 136-137): "Fine MS of about A.D. 600. Thin golden-yellow paper. 5 ½ ft."

13.

北 3423 (麗十六) (T 222 p. 200a 9-b7).

Facsimile: DHBZ vol. 77, p. 554a.

References: Huang Yongwu 1986: 439; Shi Pingting 2000: 458a; Fang Guangchang (in Ji Xianlin [main ed.] 1998: 680a).

Remarks: As pointed out by Fang Guangchang, this manuscript, a fragment of chapter 19, is a discarded copy, as shown by the character 兌 written in broad size on the upper margin (for a detailed discussion of discarded manuscripts in the Dunhuang corpus and the relevant terminology see Schneider 1996).

3.2.1.4 Other manuscripts

Manuscript Stein 5608 deserves a separate discussion from those listed in the preceding two groups. Its facsimile is published in DHBZ vol. 43, pp. 678a-682b. Giles (1957: 19, entry 839) gives the following description: "... Nine loose leaves, two with writing r° and v°, including one with indication of p° in 13. Two others form an outer cover, on the back of which is written 經零在內 'sūtra fragments within'. Good MS. Stiff buff paper. Each leaf measures 30 × 10.5 cm."²⁵

In fact, each of what Giles calls "leaf" is made up by two oblong leaves, all of 8 columns (densely written with small characters, with the number of characters per column generally ranging from 27 to 28, with a maximum of 40 in folio c 7), apparently pasted together.²⁶ Given that each of these "half leaves" represents in fact different parts of the GZJ, it is obvious that these folios were originally assembled in a different way, and were clumsily pasted together (if indeed pasted they are) at a later stage. Given the presence of corrections (see c, e and i below) and even explicitly discarded folios (h and l), this bundle is very probably just a collection of haphazardly assembled discards from a complete GZJ manuscript.

It is impossible to determine whether this manuscript was in ten or fifteen scrolls, given that in the position of chapter 13 (the only chapter heading present in this manuscript, as remarked by Giles) is the same in both editions (see Fsh p. 228 of the facsimile edition, and cf. T 222 p. 182b 14).

Below I shall number each written "half leave" (leaving aside the cover) with a small letter, giving its location in T 222, and further comments when required.

a. (DHBZ p. 678b right) = T 222 p. 171b 18-c 2 (chapter 9).

b. (DHBZ p. 678b left) = T 222 p. 182b 12-26; this folio includes the last six characters of chapter 12 and the beginning of chapter 13, with the heading 光讚摩訶般若波羅蜜大乘品第十三.

²⁵ The entry for this manuscript in Huang 1986: 198 (光讚摩訶般若波羅蜜大乘品第十三) is potentially misleading, because it almost gives the impression that this miscellaneous manuscript only contains text belonging to chapter 13 of the GZJ. Shi Pingting 2000: 174a is even more problematic, remarking that this manuscript contains the chapter heading(s?): □ □ 品第十二、大乘品第十三. In fact nothing of the sort is found in the manuscript, if one is to judge from the available reproductions.

²⁶ This manuscript is probably of the *pothī* type described by Fujieda 1966: 26-27 (although there seems to be no string-hole); according to Fujieda, books of this type date to the period of the Tibetan occupation of Dunhuang (782-848 AD), and this should therefore be the case also with this manuscript.

- c. (DHBZ p. 679a right) = T 222 p. 188b 12-29 (chapter 15); the first nine characters of col. 4, one on col. 8 have been deleted.
- d. (DHBZ p. 679a left) = T 222 p. 205b 7-19 (chapter 23).
- e. (DHBZ p. 679b right) = T 222 p. 166a 28-b 11 (chapter 7); characters 4-12 of col. 5 are deleted.
- f. (DHBZ p. 680a right) = T 222 p. 162c 14-27 (chapter 8).
- g. (DHBZ p. 680b right) = T 222 p. 150b 26-c 10 (chapter 1); this folio corresponds to §§ 1.156-1.166 of my edition of the GZJ.
- h. (DHBZ p. 681a right) = T 222 p. 158c 9-21 (chapter 3b); on the upper margin the character 換 is written in large size,²⁷ making clear that this is a discarded copy.²⁸
- i. (DHBZ p. 681b right) = T 222 p. 163b 5-20 (chapter 6); tiny interlinear annotations (probably insertions) are written between col. 1-2, 2-3, 3-4, 5-6 and 6-7.
- l. (DHBZ p. 682a right) = T 222 p. 159b 29-c 14 (chapter 3b); again the upper margin is marked with 換.
- m. (DHBZ p. 682a left) = T 222 p. 171c 2-15 (chapter 9); col. 6-8 are damaged.

Apart from the manuscripts listed above, which I was able to examine in various facsimile editions, Huang Yongwu's catalogue records three other GZJ manuscripts belonging to some of the minor Dunhuang collections (see the 敦煌遺書散錄 section of Huang 1986, pp. 875-ff.) that are not published in the DHBZ and which I could not access:

- 中 0045: 光讚摩訶般若波羅蜜經卷四 (see Huang 1986: 876; this is listed in subsection 1 of the 散錄: "Catalogue of the Dunhuang scrolls kept at the central Library" 中央圖書館敦煌卷子目錄. This must be the 台北中央圖書館).
- 0303: 般若波羅蜜光讚經卷九 (Huang 1986: 887; listed in subsection 3, 李氏鑿敦煌寫本目錄).
- 0912 光讚般若經卷第九 (Huang 1986: 914, listed in subsection 13, "Catalogue of manuscript sūtras belonging to various Japanese private collections" 日本諸私家所藏敦煌寫經目錄).

In sum, I have been able to track seventeen known Dunhuang manuscripts of the GZJ altogether, and this figure agrees with the information provided by Fang Guangchang (in Ji Xianlin [main ed.] 1998: 680a); only two of these (Dx-2337, n. 8 above, and Stein 5608 g) cover (minimal) portions of the text edited in the present monograph. However, this list must be considered provisional, due mainly to the still less than completely satisfactory cataloguing of all the Dunhuang collections.²⁹

Apart from the Dunhuang corpus, readings another (almost certainly single) manuscript of the GZJ are quoted in the *Taishō*'s apparatus with the abbreviation 聖, "Holy" (hereafter N, from Nara).³⁰ As is made clear by the note attached to the end of each *Taishō* volume, this abbreviation subsumes a fairly heterogeneous body of manuscripts (known as Shōgo-zō 聖語藏) "belonging to the Imperial Treasure House Shōsō-in [正倉院] at Nara", partly

²⁷ It is actually cut off from the reproduction of this folio available in DHBZ; cf. the good colour photograph in the database of the International Dunhuang Project (<http://idp.bl.uk/>).

²⁸ Cf. Schneider 1996: 150.

²⁹ For a critical, and at times disheartening, discussion of the catalogues of the Dunhuang collections, see Mair 1992: 199-204. One hopes that Shi Pingting 2000 may have, at least in part, remedied the situation described by Mair; however, its final index is, as far as the GZJ is concerned (引得 p. 49b), misleading: for instance S. 2134 and S. 3288 are not listed here. A problem peculiar to the GZJ is that its chapter headings are in many manuscripts and editions in the form 摩訶般若波羅蜜 etc.; that is, prima facie identical (apart from the titles) with those of Kumārajīva's translation (T 223). Thus GZJ fragments bearing this heading may be easily taken as manuscripts of the latter translation, as indeed happened in some cases in Giles's catalogue (see § 3.2.1.3, items 10 and 12).

³⁰ For this witness I have adopted the abbreviation established in the editions of the Buddhist manuscripts belonging to the Schøyen collection (see Braarvig [ed.] 2000: xxii).

Japanese (the Tenpyō manuscripts 天平寫本, first half of the 8th century),³¹ and partly Chinese (Sui and Tang).

As usual in the *Taishō*, no further details are provided on the manuscript collated in this particular case. However, from the fact that the apparatus gives notice of the presence of several end-roll “dedication texts” (願文; see Nakamura 1981: 201c) of empress Kōmyō 光明皇后 (701-760 AD),³² we can infer that this manuscript was copied in Japan in the Tenpyō period. This is no doubt a GZJ in 15 rolls, as might be expected: the end of roll 14 is recorded on p. 212, n. 11 of T 222. Judging from the *Taishō*’s apparatus, it would seem that rolls 1, 10, and 15 are missing or were not collated; no variant from N is quoted in the portions of the GZJ corresponding with these three rolls, and indeed not even the relevant roll-end colophons are mentioned. The Shōgo-zō texts are currently being published in CD-ROM, and although I have not been able to check personally the facsimile of the GZJ in this collection, Florin Deleanu kindly provided me with some information that corroborates this reconstruction.³³ At any rate, this Tenpyō manuscript is very probably a copy of an official Tang manuscript.³⁴

A complete manuscript of the GZJ is also found in the manuscript canon of the Nanatsudera 七寺 in Nagoya (copied in the 12th century, during the late Heian period).³⁵ Thanks to the good offices of Florin Deleanu, Prof. Ochiai Toshinori kindly provided me with a Xerox copy of rolls 2-15 of this manuscript.³⁶ Given that I was able to access this witness only during the final phase of work on the present monograph, it proved impossible to take it into full consideration for my edition of the GZJ. The best I could do was to hastily collate the

³¹ For a synthetic presentation, see Kogawa *et al.* 1964: 26-29.

³² See for instance T 222 p. 166 n. 19; p. 171 n. 3 etc.

³³ I quote from Deleanu’s message of January 20, 2005: “The small bibliographic list accompanying the CD-ROM of the Shōgo-zō = Shōsō-in Collection is rather confusing because it registers two titles corresponding to the GZJ (both clearly equated with Taisho No. 222). They are: (1) 光讚經, with only *juans* 3, 5, 6, 8, 9, 11, 12, and 14 extant. This is already available on CD-ROM (no. 44), and I checked *juan* 3. It contains a colophon with Empress Komyō’s prayer 願, and the date of its completion: 天平十二年五月一日記. (2) 般若波羅蜜光讚經, with only *juans* 2, 4, 7, and 13. This is not available yet (it is planned to be issued on CD-ROM no. 85 – still to come). The bibliographic list also adds that this MS was also copied at the wish of Empress Komyō in year 12 of the Tenpyō era. Looking at this as well as at the fact that its *juans* do not overlap with no. (1) above, I’d be tempted to think that it is the same MS. For some reason (different titles?), however, the editors of the CD-ROM collection list them separately. At any rate, *juan* 1 is not extant at all”. From the above list, it would seem that apart from roll 1, also rolls 10 and 15 are not included in this CD-ROM edition: this conclusively demonstrates that this is the same manuscript whose variants are quoted in the *Taishō*’s apparatus.

³⁴ We know that in this period large-scale copying activity (carried out by specialised government scriptoria similar to their Tang counterparts) began after an embassy had brought back a manuscript canon in 735, presumably the then standard canon in 5048 rolls (Kogawa *et al.* 1964: 26). The date of completion of this N’s GZJ (12th year Tenpyō, first day of the fifth month; see the preceding note) is noteworthy: the copy of a collection of votive scriptures (願經) with exactly the same date is mentioned by Kogawa *et al.* 1964: 28. Other copies of the GZJ done in different Tenpyō years (and under slightly different titles) are listed by Ishida Mosaku in the catalogue appended to his study (1930): see p. 29; his sources are some documents collected in *Dai Nihon komonjo* 大日本古文書 (ed. Tokyo teikoku daigaku, Tokyo 1901-1940), vol. 7 (追加一; published in 1907), p. 72 (recording the copy of, among other texts, two rolls of the GZJ in Tenpyō 9, third month = 737, 50 folios in all); p. 109 (four rolls of the GZJ copied in the eighth month of the same year, 80 folios in all); p. 113 (ten rolls copied in the same month and year as the preceding item).

³⁵ On this important manuscript collection see Ochiai 1991.

³⁶ Prof. Deleanu informs me (personal communication of January 13, 2005) that “*juan* 1 is also extant but it is now hosted in Kyoto National Museum”; thus it was impossible to obtain a copy of this portion of the GZJ.

available portion of this manuscript corresponding to chapters 1-3 of the GZJ (i.e., just part of roll 2 – in this manuscript chapter 3 is not subdivided into two parts as in the printed editions).

There is hardly any need to say that only an unhurried, systematic analysis of the Nanatsu-dera manuscript will be able to reveal us more about its value. Yet something can already be said concerning this witness.

Each folio consists of 27-28 columns, of 17 (occasionally 18) characters. Judging from the small portion I have been able to study, it seems, on the whole, to be a careless copy: it has many single readings, most of which are obvious scribal errors.³⁷ And yet, this witness cannot be discarded out of hand. In fact, it shares a significant number of errors with N, but it is probably not its copy.³⁸ In conclusion, this manuscript probably reflects a textual tradition close to that represented by N: that is, a Nara manuscript tradition presumably related, in turn, to a Tang canon.³⁹

3.2.1.5 Variant readings and political vagaries: an excursus on the manuscript tradition of the canon

The history of the Chinese canon during the phase of manuscript transmission has been admirably studied by Fang Guangchang in his major work (1991). One of the most interesting issues brought to light by Fang's research is the relationship between political centre and periphery, especially in the Tang period, as reflected in the history of the Buddhist canon. To frame the discussion in different terms: the key problem in the history of the manuscript canons is the complex, multifaceted relationship between what Fang calls "the official imperial canon" (皇家官藏), – i.e., the official manuscript copies (官方寫經) of the canon (but also of single scriptures) produced by the state-sponsored scriptoria of the capital (see n. 20 above) – and those found in the various monastic collections of the empire. It goes without saying that this is one of the most crucial issues in the history of Chinese Buddhist canonical scriptures.

As Fang points out,⁴⁰ the tendency toward the establishment of an official canon (a process in turn obviously linked to the progressive subjection of Chinese Buddhism to the political power), which was already apparent during the 6th century,⁴¹ became increasingly stronger during the Tang. In this period official copies of the canon were disseminated throughout empire,⁴² and these tended to become the standard on which local exemplars of the canon were based, both in terms of structure (the catalogue according to which a certain exemplar of the canon is organised) and, what is of far greater concern to us here, text.⁴³

³⁷ E.g., 此 for 皆 in § 2.8 of the synoptic edition; 亦見非行 instead of 亦不見非行 at the end of § 2.9; 曉 instead of 曉了 at the beginning of § 2.14, and so on.

³⁸ Just to mention a few examples: 如躍 instead of 踊躍 in § 2.1; 神梵行 for 淨梵行 in § 2.5; in § 3.7 the correct reading seems to be 一日行智慧皆過聲聞 etc.; both N and the Nanatsu-dera MS omit 皆 (the latter also omits —). However, in some places the Nanatsu-dera MS agrees in some readings with the printed editions against N, as in § 2.8, where, while the *Taishō* reports N as reading 污染, the MS agrees with the other witnesses in reading 沾污. This and other similar cases suggest that the Nanatsu-dera MS should not be regarded as a mere copy of N.

³⁹ This provisional assessment agrees with Ochiai's hypothesis concerning the Nanatsu-dera corpus: see Ochiai 1991: 9-10.

⁴⁰ See especially Fang 1991: 48-64 (§ 1.1.1).

⁴¹ Fang 1991: 48; cf. also Chikusa 2000: 275-276.

⁴² Fang 1991: 52-53; Fujieda 1961: 655; Drège 1991: 196-197 (particularly on the copies of the canon done by order of the two Sui 隋 emperors (especially by Wendi 文帝 in 581, at the beginning of his reign).

⁴³ Fang 1991: 62-63; see also Fujieda 1969: 35-36.

It seems impossible to give detailed answer to the all-important question of the extent to which these Tang official manuscripts actually influenced the text of the canon in general (local copies included) – that is, to what extent the text of the canon became homogeneous during the Tang. As Fang rightly warns, the effects of this general trend should not be overstated,⁴⁴ and certainly local canons were able to counter it to some extent, thus preserving many distinctive features including, no doubt, a certain degree of textual diversification (a fact which, as we shall see, would later prove of great significance).

But that a strong tendency toward textual homogenisation did indeed take place during the Tang can be corroborated by comparing the variants offered by manuscripts of this period.

A passage from chapter 6 of the GZJ (T 222 p. 162c 11-17), not included in the portion of the text edited in the present monograph, is a case in point. Not only can we compare here, directly or indirectly, three different manuscripts of an early translation – Pelliot 2318 (DHBZ vol. 119 pp. 165b-166a), 散 303 (DHBZ 136 p. 606b), and N (= 聖); but we also find that in the space of few lines they have no fewer than three common errors (I only mention here the variants relevant to our discussion):

1. 其曰眼界、色界、眼識界 ... 鼻界¹、香界、鼻識界 ... [etc. up to:] 眼界、念界²、意識界意識界，法³為借號，而有言聲。... 如是須菩提。所謂菩薩及般若波羅蜜，因法假號⁴，其號不起不滅，猗託為名而有言聲。

Variants

¹ 鼻界: 鼻 N, Pelliot 2318, 散 303.

² 念界: 法界 Koryō.

³ 法: 法界 N, Pelliot 2318, 散 303, and Fsh (p. 410; not noticed in ZH!).⁴⁵

⁴ 號: 法 N, Pelliot 2318, 散 303.

Other preceding portions of the GZJ are only covered by Pelliot 2318 and N. But the results yielded by their analysis are no less interesting. I shall quote here some (by no means all) examples of significant errors shared only by these two manuscripts from chapter 3b of the GZJ, which is also not covered by the present monograph (Sanskrit parallels are just quoted for reference, without detailed discussion):⁴⁶

2. 不為己慧¹，有佛土想。(T 222 p. 158b 12; ZH p. 723c 22).

¹ 己慧: 己身 N, Pelliot 2318 (p. 156b 11);⁴⁷ cf. PD 76, 9-11: *yena jñānena samanvāgatānām bodhisattvānām ... na buddhakṣetrasaṃjñā bhavati.*

⁴⁴ Fang 1991: 63-64.

⁴⁵ This is perhaps the most interesting variant of this group; it is also shared by Fsh, which is also significant (see § 3.2.2.2.2 and § 3.3.3). As can be seen from n. 2, the three manuscripts have immediately before the correct reading 念界, a peculiar, archaic rendition (cf., for instance, the 3rd century commentary on the *Yin chi ru jing* 陰持入經 T 1694 p. 9c 16, where **dharmāyatana* is rendered in a similar way as 邪念) of *dharmadhātu* (PD 101, 2), which was obviously misunderstood and substituted with a *lectio facilior* (the “standard” 法界) by the editors of the Koryō edition. But it is clear that those who copied the hyparchetype of these manuscripts, while preserving 念界, did not understand its meaning either: facing 法為借號 (= PD, 101, 2 [abbreviated]: *dharmaprajñaptimātram etat*), and noticing that the text was seemingly lacking *dharmadhātu*, they mechanically turned this 法 into a misplaced 法界.

⁴⁶ Note that N, which on the whole seems a rather careless copy, has several other errors that are not shared by Pelliot 2318 (and hence are irrelevant to our discussion), e.g., 恩愛心 instead of 思愛心 (T 222 p. 159c 18 and Pelliot 2318 p. 159c 9), and so on.

⁴⁷ Here and in the following passages Pelliot 2318 is quoted from the facsimile in DHBZ vol. 119; I have calculated the column number by taking the column marked with an asterisk in each register as col. 1.

3. 其自然¹者，則無所起 (T 222 p. 159c 11; ZH p. 725c 19).
¹ 其自然: 其然 N, Pelliot 2318 (p. 159c 2); cf. Ś 302, 10: *svabhāvānutpādatām upādāya*.⁴⁸
4. 其開士大士，則知他人、衆生心念虛實所趣。(T 222 p. 159c 14-15; ZH p. 725c 23).
¹ 其: 某 N, Pelliot 2318 (p. 159c 2); cf. PD 85, 1-14: *sa parasattvānām parapudgalānām cetasaiva cittam yathābhūtam prajānāti*.⁴⁹
5. 其開士大士逮得知¹人心念。(T 222 p. 160a 21-22; ZH p. 726b 19).
¹ 知: 如 N, Pelliot 2318 (p. 160a 20); no Skt. parallel is available.
6. 勸發無智，興²無所與。(T 222 p. 160c 1; ZH p. 727a 18); cf. PD 89, 8-9: *daṣṣprajñacittaparivarjanatām* [Ś 307, 4-5: *daṣṣprajñacittānupalabdhitām*] *upādāya*.
¹ 勸; 觀 N, Pelliot 2318 (p. 161a 17), with F, Y.
² 智, 興: 智慧 N, Pelliot 2318 (p. 161a 18).⁵⁰

The analysis of all these passages does not leave room to any doubt: the three manuscripts are closely related and certainly reflect the same textual tradition; very probably that of Tang (or earlier) official manuscripts.⁵¹ This is further confirmed by their physical appearance. Leaving aside N, Pelliot 2318 and 散 303 are, in spite of their belonging to the 10-roll and the 15-roll editions respectively, identical in layout: due to the generally consistent application of the standard format (28 columns, 17 characters), we always find, as far as the passage discussed above is concerned, the same character occupying exactly the same position in the column in both manuscripts (e.g., the initial 其 in example 1 is the 13th character of the given column). Both are written in the so-called “regular script” (楷書), the calligraphic style that became standard for Dunhuang manuscripts from about 600 AD (see Fujieda 1969: 18-ff.).

But if these three manuscripts do indeed reflect the (or more correctly a) “Tang textual standard”, then there are at least two conclusions of some interest that we can draw from their analysis: (1) in this particular scripture the readings of the manuscripts (our earliest and theoretically best textual sources) are, in a number of cases, wrong; and (2), what is even

⁴⁸ Not found in PD 84, 12. The scribes of the hyparchetype of the two manuscripts here obviously misunderstood the peculiar technical usage 自然 = *svabhāva* (see below § 1.135 with n. 430 of the annotated translation), although it occurs immediately before in the same line (自然之空、自然寂寞, which reflects PD 84, 10: *nopalabhate svabhāvasūnyatām upādāya svabhāvavivikṭatām upādāya*). The correction found in the two manuscripts becomes more understandable if we analyse the syntax of this phrase: the resulting reading, 其然者, would be a reasonably common conditional clause (“it/he being so, ...”, “if it/he is so ...”, especially 若其然者, ...), an interpretation clearly suggested by the following 則. Dharmarakṣa’s original reading is to be understood as follows: “as to its nature, it such that it has no arising”.

⁴⁹ This error, which is repeated several times in the following parallel passages in both manuscripts, is probably due to (besides obvious graphical similarity between 其 and 某) analogy with a preceding passage in the same chapter, where 某 is indeed the correct reading: 某行信, 某行法 etc. (T 222 p. 158c 17-18 and ff.) = PD 79, 3 and ff. *ayaṃ pudgalaḥ śraddhānusārī / ayaṃ pudgalo dharmānusārī* / etc. Note however that elsewhere the reading 某開士 is wrongly used also by some printed editions: see T 222 p. 159a 13-14 and ff., 某開士大士退轉, 某不退轉 etc.; or also at the beginning of the next example (4), where the manuscripts’ error 某 is shared by S, Q, M and Y.

⁵⁰ Dharmarakṣa’s translation is here quite obscure, and probably even wrong; it should be noticed, however, that 興 seems to be used elsewhere in the GZJ as a translation of *upādāya* (see §§ 1.96-1.97 with related notes); in other words, this is, again, a peculiar early usage badly misunderstood by the scribes of the two manuscripts, who “corrected” it to the common 智慧.

⁵¹ In this regard, the testimony of N is particularly telling if we consider the likely background of this manuscript (see n. 33-34 above). However, as noted in § 3.2.1.1, Pelliot 2318 might be an earlier manuscript.

more interesting, the correct readings have, after all, been preserved in the overwhelming majority of the available witnesses (in fact, in almost all the cases discussed above, they have been preserved in *all* the later printed editions).

In studying the Chinese canon it is always dangerous to draw general conclusions on the basis of data provided by a single scripture, let alone by a few passages as in the present case. Yet I believe that the above examples may help us to bring into focus some key issues in the history of the canon which go far beyond the GZJ itself. For this reason an answer to them is worth attempting, if only for stimulating further discussion.

Huilin's celebrated glossary, the *Yiqiejing yinyi* (see § 2.4 with n. 97), often betrays little sympathy with and understanding of early translations and their obscure terminology; as I have suggested elsewhere, there is some evidence that Huilin's *Yiqiejing yinyi* may have (wrongly) influenced the textual tradition of a particular passage (see also the discussion at the end of § 3.3.3).⁵² It is not impossible that a similar attitude was shared to a certain extent, more or less consciously, even by the scribes in the capital's scriptoria who produced the official copies of the canon. Then in spite of all their accuracy – or perhaps *just because of it* – they may well have produced inaccurate copies of early translations: it would certainly not be the first time in history that scribes in a learned environment, wanting to understand the texts they transmit (and believing to be capable of doing so), have ended up in spoiling with hyperemendations an earlier textual tradition which they did not, in fact, understand very well.⁵³ In this connection it is worth noting that at least for some of the wrong readings contained in the old manuscripts analysed above (see examples 1 n. 3, 3, and 6) a certain pattern underlying the errors can be guessed at. They seemingly involve the misunderstanding of peculiar early renditions, and such misunderstandings always involve a certain degree of interpretation; that is, these are not mistakes one would expect from a scribe copying mechanically.

A corollary which can be drawn from all this is that in the case of the Chinese canon – here meant in the more traditional and stricter sense of the main canon (正藏) based on the section of the “[scriptures] included in the canon” (入藏) of the post-KYL catalogues and chiefly consisting of translations (see Fang 1991: 160) – there is probably no such thing as a single “best” or “most accurate” edition, be it manuscript or printed. Criteria of textual transmission which would be fine for one text (e.g., a scholastic treatise translated by Xuanzang) would be completely inappropriate for another (e.g., a translation by An Shigao).

Here, then, we have a general context for understanding, at least in part, why the manuscripts may exhibit some wrong readings in the passages discussed above.⁵⁴ But what about the correct readings transmitted in the later printed editions?

There is a fundamental paradox lying at the very heart of the history of the Chinese Buddhist canon. Everyone, I believe, would agree that the Tang period was the key phase in the development of the canon, and that the Song editions generally reflect, in both *content* and *structure* (as established mainly by Zhisheng's KYL), the Tang official manuscript canons. Yet we find that, from a *textual* viewpoint, the most influential among Song printed editions (see § 3.2.2.2.1, § 3.2.2.3.6, and also, in part, § 3.2.2.3.1) are in fact based on manuscripts which, seen from the perspective of the Chang'an of the Tang, could be labelled without hesitation as marginal, both in geographical and typological terms.⁵⁵

⁵² Zacchetti 2002 b: 82-83.

⁵³ For a discussion of partially similar facts in classical philology, see Pasquali 1952: 113-ff.

⁵⁴ Cf. also Karashima 1992: 15-16.

⁵⁵ See the very important remarks by Li and He 2003: 153-155.

In other words, in passing from the Tang to the Song, we face the paradoxical situation of an originally mainstream tradition (the Tang official manuscript canons – the plural must certainly be retained and actually emphasised) becoming partly marginal, and in fact being preserved up to the present day only in (from the viewpoint of its place of origin) peripheral areas such as Dunhuang and Japan; while some local traditions became, officially or *de facto*, mainstream.

But would it not then be possible that these once marginal textual traditions had managed to preserve, at least in some cases, more genuine readings? I believe that the answer must be positive. This is certainly not to say that Tang manuscripts as a whole should be considered as bad witnesses *tout court*. Nothing could be more wrong than such a generalisation, and indeed the GZJ itself can provide us with plenty of counterexamples; see, for instance, the reading from Fsh – presumably an offspring of Tang official manuscripts – discussed in § 3.2.2.2.2 below. It is simply that, contrarily to what one might expect, in some cases (especially for some early translations) the early manuscripts are not always necessarily better than the much later printed editions. Indeed, what really matters is the fact that, due to the particular historical developments undergone by the canon during 9th and 10th centuries, a certain amount of textual diversity was preserved in the tradition, with obvious benefits for its overall vitality. And this, of course, could in turn explain why after all we do still find variants, and sometimes quite significant ones, among the ancient printed editions on which, as we have seen, our modern editions are based.

Several factors probably contributed to this peculiar situation, but in my opinion one stands out as a possible main cause: the great anti-Buddhist persecution of the Huichang 會昌 era, unleashed by emperor Wuzong 武宗 of the Tang (r. 841-846). The influence exerted on the canon by this commonly recognised watershed in the history of Chinese Buddhism has been studied with great care by Fang Guangchang (1991: 217-252), but it is still difficult to grasp in full detail the vicissitudes undergone by the canon in the most crucial period of time between late Tang and early Song.⁵⁶

The persecution, culminating in a dramatic crescendo in 845, was a brief but crushing blow. There seems to be no doubt that destruction of Buddhist scriptures was, just as for buildings, statues etc., of terrifying proportions,⁵⁷ although the situation may have varied

⁵⁶ Cf. Fang 1991: 247.

⁵⁷ We are comparatively well-informed on these matters thanks to the Japanese monk Ennin's 圓仁 (793-864) well-known diary, the *Nittō guhō junrei gyōki* (so Reischauer; see Id. 1955: vii with n. 1) 入唐求法巡禮行記, documenting his pilgrimage to China in the years 838-847; for a general discussion of Wuzong's persecution see Weinstein 1987: 114-136; on Ennin's testimony, see also Reischauer 1955b: 217-271 (chapter VII); on the historical background, see Twitchett 1979 [ed.]: 659-669, and Ch'en 1964: 226-233. As reported by the Japanese pilgrim (*Dai Nihon Bukkyō zensho* 大日本佛教全書, vol. 72 p. 124c 9; tr. Reischauer 1955: 333; see also Fang 1991: 217), the first to meet destruction, in 843, even before the full-scale persecution was launched, were the scriptures within immediate reach: "Previously there had been an Imperial edict to burn the Buddhist scriptures in the Palace ..." (焚燒內裏佛經). Elsewhere Ennin documents the scope of the destruction in the provinces (which is of particular importance for our discussion; see also Reischauer 1955b: 267-271), for example when he reached Dengzhou 登州 (in present-day Shandong) in 845: "Although it is a remote place, it has been no different from the capital in the regulation of monks and nun, the destruction of the monasteries, the banning of the scriptures [禁經 (perhaps to be read *焚經, "burning of scriptures"? Cf. however Weinstein 1987: 198 n. 102)], the breaking of the images, and the confiscation of the properties of the monasteries" (*Dai Nihon* etc. p. 130c 14-16; tr. Reischauer 1955: 382; Fang 1991: 219). On scriptural losses during the great persecution see also Xiao Dongfa 2001:118, and especially Weinstein 1987: 147-148.

significantly according to place.⁵⁸ It is, however, a fair guess that the precious official manuscripts stored in the main monasteries also at a local level⁵⁹ must have been, like the monasteries themselves, an easily identifiable priority target for destruction.

Even if some exemplars of the official canon survived, perhaps even in the capital,⁶⁰ this mainstream textual tradition must have become a badly weakened organism by the end of Wuzong's persecution, and particularly ill-equipped for facing further devastation which was looming shortly ahead.⁶¹

On the other hand, copies of the canon belonging to secondary collections – and, we may assume, less rigidly based on the official manuscripts – should have had a better chance of surviving the crisis, thus putting into circulation, when the canon was revived after the persecution, previously marginalized – and arguably more conservative – textual traditions.⁶²

We cannot be careful enough in framing such a hypothesis: it would be completely wrong to assume that the central Tang textual traditions simply ceased to exist and were replaced by some sorts of “country canons”. Rather, what is likely to have happened is a general reshuffling of the textual tradition of the canon, which succeeded in countering, to a certain extent, the impetus toward centralisation undergone by this textual body during the Tang.

⁵⁸ Ennin's general description of the persecution's outcome is worth quoting (*Dai Nihon* etc. p. 131b 19-c 1; tr. quoted from Reischauer 1955: 388, with transcriptions given in *pinyin* and characters supplied from the original put in square brackets; see also Reischauer 1955 b: 270): “Moreover, throughout the land the Buddha halls, monasteries, and temples have all been destroyed; throughout the land scriptures, images, and clerical clothing have all been burned; ... Only in four regional commanderies [節度] north of the Yellow River, Zhen [鎮], You [幽], Wei [魏], and Lu [路], where Buddhism has always been honored, they have not destroyed the monasteries, ... and Buddhism has not been in the least disturbed”. For a discussion of this passage (and of the other possible exceptions to the 845 persecution) placed in the historical context of the semi-autonomous commanderies (節度) typical of the late Tang period, see Fang Guangchang 1991: 220-222 and 225; see also Weinstein 1987: 134-135.

⁵⁹ Fang 1991: 64.

⁶⁰ Fang 1991: 228-230. Four of Chang'an's monasteries had been spared by Wuzong's decree (Weinstein 1987: 132), and one of them seems to have managed to preserve its canonical collection (see Fang 1991: 228-229).

⁶¹ See especially Weinstein 1987: 146-150. For an overview of the vicissitudes undergone by the imperial capital Chang'an at the end of the Tang (especially during the rebellion of Huang Chao 黃巢) up to its almost complete destruction, see Xiong 2000: 277-ff.; the fate of the imperial canon in this period is unclear (see Fang 1991: 230). But mention should be also made of the anti-Buddhist measures enforced by Shizong 世宗 of the Later Zhou 後周 in 955. This “persecution” was actually very different from that of 845, especially in that it did not aim at eradicating Buddhism (not to mention the fact that only part of China was ruled by this dynasty); on Shizong's policy toward Buddhism see Li Bincheng 1995: 41-42; on its effects on Buddhist (particularly printed) scriptures, see Xiao 2001: 118 and especially Li and He 2003: 155. Shizong's restrictive measures were close in time to the first printed edition of the canon and very probably exerted some influence on it.

⁶² It would seem that, on the surface, Fang Guangchang (1991: 9, and especially 240-247) has argued exactly the opposite: he points out that Wuzong's persecution, acting as a bottleneck, was a pivotal factor in promoting the canon's standardisation: one can perceive, from a number of sources, a tendency toward the establishment of a unified canon based in structure and content (i.e., from the point of view of which texts were to be included in the canon) on the section of the “[scriptures] included in the canon” of the KYL, which is also reflected by the printed editions of the Song. But it remains difficult to say how this process could have influenced the texts. Indeed, Fang's conclusion, which is very plausible, is not incompatible with the argument I am proposing here: one ought not to confuse the higher level of standardisation of the overall structure of the canon with the lower level of textual homogenisation down to the readings of single passages. It seems perfectly conceivable that new copies of the canon after 845 were organised on the basis of a single standard catalogue, while the texts themselves were being copied from local manuscripts, which in many (if not most) cases were the only actually available.

Certainly it could not completely reverse that major trend. We should perhaps try to imagine the history of the manuscript canons from the Tang to the Song in terms of a dialectic of confrontation and interaction between two opposite forces: homogenisation on the one hand, and preservation (and then revivification) of marginal textual traditions on the other. Just as geological layers may preserve traces of remote cataclysms, traces of this struggle are still apparent at the level of Song printed editions, reflected in the textual layers and in the intricate patterns of interrelation among the various witnesses (see below § 3.3.3).

But at any rate it is easy to imagine what would have happened if the same Tang official manuscript canons of the 8th century (as reflected, for instance, in the manuscripts analysed at the beginning of this section) had been allowed to develop, without breaks in continuity, into printed editions: the textual tradition of the Chinese canon would no doubt have been far more homogeneous, and hence poorer, than it is now.

We may return from our excursus into the history of the manuscript canon here, on the threshold of a second and slightly disturbing paradox: might not Wuzong's notorious persecution have saved the canon from a potentially harmful levelling off of its textual tradition, especially in the case of early translations?

3.2.2 Printed editions

One of the distinctive features of the Chinese Buddhist canon is without a doubt the adoption, from a comparatively early date, of woodblock printing as its main means of reproduction and transmission. It has in fact been argued more than once that Mahāyāna Buddhism (mainstream in China), with its emphasis on the merit resulting from copying and disseminating canonical scriptures, played a significant role in promoting this revolutionary technique.⁶³ Be that as it may, all of the early specimens of printing so far discovered are Buddhist.⁶⁴

However, it was only around the end of 10th century, at the beginning of the Northern Song 北宋 dynasty (969-1125), after a fairly long period during which Buddhist printing was practised on a lesser scale,⁶⁵ that the first xylographic edition of the canon as a whole was produced. This proved quite successful, and this example was soon imitated within and without the Song empire.

How did the particular technique employed in Chinese traditional woodblock printing influence textual transmission? One aspect, in particular, is worth dwelling here: the fact that blocks were generally carved on the basis of the preliminary tracing of an original source.⁶⁶

⁶³ On the historical and religious context underlying the origins of printing, now see Barrett 2001; Kieschnick 2003: 164-ff. (especially pp. 180-183 on Buddhism and printing). As Barrett points out (2001: 2) the Buddhist connection is an old motif in the scholarship on this topic. For a detailed discussion of this issue in a recent general study on the history of printing in China, see Xiao Dongfa 2001: 46-69; Xiao (2001: 47) also points out that Buddhism contributed significantly to the professionalization of scribes in medieval China (on this point cf. also Chikusa 2000: 276).

⁶⁴ Barrett 2001: 4; see also Tsien 1985: 149-150 and Twitchett 1983: 13-16. These early specimens date back to the second half of 8th century.

⁶⁵ For a handy but well illustrated overview of Buddhist texts printed before the *Kaibao zang*, see Li Jining 2002: 20-33; cf. also Xiao 2001: 118-119.

⁶⁶ Tsien Tsuen-hsüin's exposition of this technique is worth quoting in detail (1985: 197): "In the preparation for engraving and printing, the manuscript is transcribed onto thin sheets of paper by a professional calligrapher. ... The transcript is placed, written side down, on a block over which a thin layer of paste has been evenly spread (...). The back of the paper is then rubbed with a flat palm-fibre brush (...) so that a clear impression of the inked area is transferred to the block. When the paper has dried, its upper layer is rubbed away with finger tips and

A distinct advantage of this technique over movable type printing is that it allows a faithful reproduction of an already existing text – be it manuscript or printed – down to the slightest details in layout and calligraphic style.⁶⁷ What matters for our discussion is that in this way scribal errors are, as a rule, greatly diminished.⁶⁸ On the other hand, conscious departures from the original – the correction of mistakes, choices of alternative variants from other witnesses collated and so on – remained possible at each stage of the process (and could continue even after completion).⁶⁹ Kr is the classic and best documented example, but it is certainly not the only one, as we shall see.

With this technique, then, the relationship between original and copy, as well as the resulting typologies of possible discrepancies between them (and, hence, the text-critical issues and methodologies involved) are different in part from those one encounters in the case of classic manuscript transmission, and indeed they are quite unparalleled in classical western philology.

For all of these reasons, it is very important to know whether a certain edition B is or not the tracing, or “re-carving” (復刻 / 覆刻 or 翻刻),⁷⁰ of a certain edition A. In the following discussion I will use “tracing” and related words in this particular technical sense: ie., to refer to a carving based on the tracing of the original, but with the possibility of all sorts of textual modifications. This also accounts for the relevance that layout and format, as well as the occurrence of characters with particular graphical variants, may have in determining families of editions.

As already observed, a substantial amount of research has been produced by modern scholars on the various woodblock editions carved from the Song to the Qing 清.⁷¹ One of the most important results has been Chikusa Masa’aki’s classification of these editions

brush to expose a fine mirror image of the characters or designs which have been applied to the block, looking as if they had been inscribed directly on it. The block is then ready for carving”. See also *Id.* pp. 196-201 for a general description of the technical aspects of woodblock printing.

⁶⁷ On this technique see Song Pingsheng 1995. For an interesting general discussion, see Drège 1994, especially pp. 416-420.

⁶⁸ This is not always true (see also Song Pingsheng 1995: 251), for if the transcription is carelessly done, or if it is based upon a faint original, characters may be easily dropped or confused with others that are graphically similar. For example, in § 1.69 of the GZJ (T 222 p. 148a 6), in a passage in which all other witnesses read 聖明輝赫, J alone has the obvious error 眼 instead of 明 (although faint traces of correction of 眼 to 明 are also visible in J). In this particular case we can easily understand that this error was not in the original traced by J (i.e., the *Kaibao zang*). A quick glance at GZJ in the two surviving tracings of the *Kaibao zang*, J and Kr, shows that in that edition (at least in the case of this text) 明 was written with the 目 key. In the passage at issue Kr has the correct reading 明, with the 目 showing the same slight slant we can see in the same graph in J: in other words, this very same character was already in the *Kaibao zang*, and the error in J occurred during the tracing of the latter to the sheet of paper to be pasted on the woodblock.

⁶⁹ See, again, Tsien 1985: 200: “Four proof-readings are normally required in the engraving process: one when the transcript is written, another after corrections have been made on the sheets, the third when the first sample sheets are printed from blocks, and the fourth after any repairs are carried out on the block. When a mistake is discovered or a line chipped off, a block can be repaired; a small error being excised with one edge of the chisel (...) by making a notch into which a wedge-shaped piece of wood is hammered, but if a larger area is involved, a suitable piece of wood is inlaid. In either case, the new surface is smoothed and carved as if it were the original”.

⁷⁰ See HD 3: 1036a, and 9: 687b respectively.

⁷¹ I shall not discuss here either the many modern editions produced in China between the Qing and ZH or their Japanese counterparts. An invaluable guide through the ocean of Japanese and Chinese publications on the canon and its various editions is Nozawa’s bibliography (1993; with supplements: 1997 and 2003).

(especially those of Song and Yuan) into three families on the basis of their structure and content (i.e., the arrangement of the scriptures according to the *Qian zi wen* 千字文 [Thousand-character text, see § 2.3] sequence, inclusion or exclusion of certain texts, etc.), and especially of the format of the woodblocks.⁷² These three groups are the following:

- Type 1: 23 columns per block (= folio), and 14 characters per column; this is the lineage stemming from the earliest Song printed edition, the *Kaibao zang* 開寶藏.
- Type 2: 27/28 cols. per block, 17 char. per col.; *Liao zang* 遼藏 (or *Qidan zang* 契丹藏) lineage.
- Type 3: 30⁷³ cols. per block, 17 char. per col.; this family is made up of several private and official editions, mainly produced in South-central China (江南) from the Song to the Qing dynasties.⁷⁴

This classification ought not, of course, to be taken as a classic tripartite stemma: this kind of family affiliation simply provides us with some useful general information on the historical background of the editions. This in turn may (or may not) have implications at the textual level as well, but this can be only decided, for each individual scripture, by analysing and comparing the readings attested in the various witnesses. It can never simply be assumed *a priori*.

There is no shortcut, for canonical editions are complex textual bodies on at least two levels. The first level of complexity derives from the often intricate and heterogeneous backgrounds of the *editions* themselves: an edition may reflect a certain textual tradition in one portion, and a different one in another. The Qisha 磧砂 edition (see § 3.2.2.3.3 below), for example, is partly based on a Song and partly on a Yuan edition, while Kr, generally reflecting the Song *Kaibao zang*, at times reproduces the *Liao zang* 遼藏 text instead. Moreover, the woodblocks of probably all these ancient editions underwent restorations and corrections (which, as we have seen, were easily executed on the already carved blocks). Printings done at different times, even from the “same” blocks, could thus exhibit variant readings.

The second level is that of the single *exemplar* of a given edition: as is obvious, monasteries above all wanted complete canons far more than textually pure editions, and when the local copy was or had become defective by quirks of fate, the people concerned would often supplement it with whatever version of the text – printed or manuscript – was at hand, without much fuss. Thus it often happens that exemplars belonging to nominally identical editions might actually contain, in a given scripture (or even a chapter of a scripture), entirely different texts.⁷⁵

Nevertheless, Chikusa’s classification – reflecting, as it does, historical facts and not just abstract typologies – proves a convenient starting point for research into the xylographic

⁷² Chikusa 2000: 281-287 and 337-341. For an interesting historical discussion of the classification of canonical woodblock editions, see Li Jining 2002: 53-57. As Li points out (2002: 55), Fang Guangchang had independently come to the same classification as that proposed by Chikusa.

⁷³ In fact this figure needs some qualification, as will be shown below (§ 3.2.2.3.1 and 3.2.2.3.2).

⁷⁴ For an overview of the Type 3 editions (up to the Yuan period) see Chikusa 2000: 287-289.

⁷⁵ Incidentally, for all these reasons a stemma claiming to describe the relationship among the various editions taken as a whole (like the chart found in Dao’an 1956, between pp. 984-985 – which actually treats synthetically the whole of Buddhist literature! – or the second chart after p. 622 in Cai Yunchen 1983, reflecting the relationships among the catalogues of the various editions), useful as it may be as a general guideline, has little significance for textual criticism.

editions of the canon, and it is in fact largely corroborated by the analysis of variant readings. Therefore, in the following sections I will provide some basic information on the various witnesses of the GZJ grouped into these three families, confining myself to the points bearing directly upon the edition of our text. The recension of the GZJ, however, will bring us to a partly different classification (see §§ 3.3.1-3.3.2 below).

3.2.2.1 Editions of the *Kaibao zang* lineage (Type 1)

As far as I have been able to determine, only two editions belonging to this lineage include the GZJ: J and Kr, which are in fact the only two representatives of Type 1 for which we have nowadays more or less substantial copies. Very little of the rest survives.⁷⁶

That J⁷⁷ and Kr are tracings (in the particular sense – and with all the necessary qualifications – discussed in the preceding section) of the same original (the early Song *Kaibao zang*) can be seen at a glance by comparing any scriptural passage in both editions: details such as calligraphic style, the position of single characters, and the alignment of columns are generally identical in J and Kr.⁷⁸ Since these two editions are not directly related to one another, these similarities can only go back to a common ancestor.

What I have called above (§ 3.2.1.5) the “fundamental paradox” in the history of the Chinese Buddhist canon is nowhere reflected more clearly than in this particular textual family. As I shall detail below, with the decision to have this prestigious work carved in Sichuan, what was in all likelihood a local textual tradition was suddenly placed at the forefront. Once completed, the status of the new edition could not possibly have been more different from that of its arguably humbler manuscript original: it was now the official canon of the Song empire, ready to be bestowed, as a prestigious state gift, on neighbouring countries.⁷⁹ The fact that the Koreans decided to base their own national xylographic canons on the *Kaibao zang*, which is perfectly understandable within this historical context, proved in turn a momentous choice. The 13th century second Korean edition, a work of painstaking and quite unparalleled scholarship, gained considerable and well-deserved prestige, and was in turn adopted as the basis for some modern Japanese editions, including the *Taishō*.⁸⁰

Through the latter, we come to the present-day electronic versions of the canon, especially CBETA, which reproduces the *Taishō* with great accuracy. I wonder how many of CBETA’s users are aware of this complex and fascinating historical background: more than a millennium later, the last, imperceptible waves raised by a decision probably taken under the contingency of early Song political needs⁸¹ have reached the shores of the digital age.

⁷⁶ Apart from a few fragments of the hyparchetype of this family – the early Song imperial edition discussed in the next section – we have a far more substantial portion of the first Koryō national edition (11th century), which is also a reproduction of the KBz. In addition to the few rolls preserved at the Nanzen-ji 南禪寺 in Kyoto, in recent years a larger number of texts have surfaced elsewhere in Japan (Lancaster 1996: 178-179) and Korea (see Fujimoto 1996: 257-264). I have not been able to determine whether the GZJ is part of this rediscovered corpus; certainly it is not included in Fujimoto’s list of the Korean findings.

⁷⁷ On J’s original see especially Li and He 2003: 110-113.

⁷⁸ See also Lancaster 1996: 190 n. 15. One difference between original and reproductions should be noted: unlike the KBz, in both J and Kr (first and second editions) margins are printed (see Li Jining 2002: 116; Chikusa 2000: 338).

⁷⁹ See also Chikusa 2000: 296.

⁸⁰ On the use of Kr as a basis of modern Japanese editions see Vita 2003: 223 and 229.

⁸¹ So if we follow Chikusa’s convincing hypothesis on the origins of the *Kaibao zang*: see below, n. 90.

3.2.2.1.1 The *Kaibao zang*

The earliest printed edition of the entire Chinese Buddhist canon was prepared, as already noted above, around the beginning of the Northern Song dynasty. The carving of the woodblocks began during the *Kaibao* 開寶 era (968-975), hence this edition is generally referred to as *Kaibao zang* 開寶藏 (“Canon of the *Kaibao* [era]”; hereafter KBz), or, though less frequently nowadays,⁸² as *Shuben* 蜀本 or *Shuban* 蜀版 (“Sichuan edition”), after the place where the blocks were carved.⁸³

The KBz was produced by imperial order, and indeed it can be regarded as the very prototype of the various governmental editions of the canon produced since that time, both in China and abroad. No doubt this large-scale enterprise was part of a general early Song policy of supporting state-controlled prestigious Buddhist activities. This policy was also embodied in the establishment, in 982, of a “Bureau for Translating Scriptures” (譯經院; later renamed “Bureau for the Propagation of the Dharma” 傳法院)⁸⁴ near Taiping xing guo si 太平興國寺, one of the main monasteries in the Song capital (present-day Kaifeng 開封).⁸⁵ Some time later, after the woodblocks of the new edition had become available, the “Bureau for Printing the Scriptures” 印經院 was established in the vicinity of the Translation Bureau, thus bringing together these two expressions of the same imperial policy toward Buddhism.

Historical sources on the carving of the blocks are scant and partially conflicting.⁸⁶ The gist of them is that in 971 (or, more probably, 972)⁸⁷ the eunuch of high rank⁸⁸ Zhang

⁸² Chikusa 2000: 337.

⁸³ For comprehensive discussions of the KBz see Li and He 2003: 69-91; Chikusa 2000: 313-318; Li Jining 2002: 58-69; Kogawa *et al.* 1964: 29-36; Mention should be also made of Lü Cheng’s classic and influential study, “Song ke Shuban zangjing” 宋刻蜀版藏經 (republished in Lü Cheng 1991 vol. 3: 1425-1431); some of his conclusions are, however, misleading, for Lü tended to greatly overstate the KBz’s influence, especially on Type 3 editions (e.g., p. 1431, and cf. the enlightening remarks by Li and He 2003: 152). To the best of my knowledge, the only monograph devoted to this edition is Tong Wei 1991; it mainly consists of a reconstruction of the KBz’s content (i.e., of its catalogue: see pp. 17-180), but the introduction (pp. 1-16) also discusses its history in some detail. Not much is available in western languages so far as I am aware. Demiéville’s masterful presentation of the printed editions of the canon (1924: 181-218) is now unavoidably outdated – so many important discoveries have been made after its publication – but is certainly still worth consulting (on the KBz see pp. 181-184). Fortunately, Demiéville discussed the KBz again, and in greater detail, in his appendix to Pelliot 1953 (see pp. 122-131; fo Pelliot’s own handling of the KBz, see p. 89). A short but interesting presentation can be found in Mizuno 1982: 173-174, and some details are also discussed by Ch’en 1951: 208-209.

⁸⁴ On Song translations see Bowring 1992 and Sen 2002.

⁸⁵ Demiéville 1953b: 122.

⁸⁶ See Li and He 2003: 73-ff.; and especially Chikusa 2000: 313-318, which is to my knowledge the most original and convincing treatment of the KBz’s history.

⁸⁷ There are two diverging traditions as to the date when the carving began. In Zhipan’s 志磐 *Fozu tongji* 佛祖統紀 T 2035 (completed in 1269; hereafter FZTJ) Zhang Congxin’s errand to Yizhou is recorded under the year *Kaibao* 4, i.e., 971 (see T 2035 p. 396a 21: 敕高品張從信往益州雕大藏經板), and this is the date currently accepted (e.g., Demiéville 1953b 121). However, other sources, later than the FZTJ but possibly reflecting an early tradition, date this event to the following year, *renshen* 壬申 or *Kaibao* 5 (= 972); see Nianchang’s 念常 *Fozu lidai tongzai* 佛祖歷代通載 T 2036 p. 656c 10, and Jue’an’s 覺岸 *Shishi qigu lue* 釋氏稽古略 T 2037 p. 860b 1-2. Jue’an mentions the *Bei shan lu* 北山錄, which includes a Northern Song commentary by Huibao 慧寶, as the source for the record on the KBz; but, as remarked by Chikusa (2000: 314) Huibao’s relevant gloss does not in fact contains any date (see *Bei shan lu* T 2113, p. 632a 9: 今大宋皇帝造金銀字大藏經數藏, 彫藏經印板一十三萬餘板). On the basis of the available KBz colophons, Chikusa has convincingly demonstrated that 972 is in fact the most likely date (2000: 314-315, and n. 2 pp. 357-358), 971 being rather the year when Zhang Congxin was ordered to Sichuan.

Congxin 張從信 was dispatched by order of the emperor Taizu 太祖 to Yizhou 益州 (i.e., Chengdu 成都 in present-day Sichuan 四川 province) to supervise the production of this great edition. The date of completion of the KBz is likewise controversial. According to Zhipan, this took place in 983, when the over 130,000 blocks⁸⁹ needed to carve the 5048 rolls of the canon established by the KYL were sent to the capital⁹⁰ and presented to the emperor Taizong 太宗.⁹¹ However, Chikusa has convincingly questioned the accuracy of Zhipan's account.⁹²

The blocks were stored at the Bureau for Printing the Scriptures until this office was suppressed in 1071,⁹³ they were moved to a monastery in Kaifeng, Xian sheng si 賢聖寺. It so happened that the KBz – which was, as noted above, the epitome of state-sponsored canons – suffered the unusual fate of seeing the inefficient and costly management of its printing blocks being “privatised”, having fallen under the axe of prime minister Wang Anshi's 王安石 reforms.⁹⁴

The blocks carved in Sichuan represent what Li and He (2003: 74) call the “text of the first carving” (初雕本); later they underwent additions (in particular, the new Song translations and some Chinese exegetical texts) and restoration on several occasions.⁹⁵ When the Song

⁸⁸ 高品, that is, 内侍高品; see Hucker 1985: 350-351, entry n. 4245.

⁸⁹ Concerning this staggering figure (for which see the sources quoted in n. 87); it is worthy of note that the still surviving blocks of Kr (which includes 6791 rolls, a considerably higher number than the first set of the KBz) number 81,258, carved on both sides (Lancaster and Park 1979: xv). The contrast with the KBz, whose format Kr faithfully reproduces, is quite striking and, it seems to me, can be only explained in one way. According to Tsien (1985: 197), in woodblock printing “[b]oth sides [of each block] are usually carved ...”, but it seems plain that although this is nowhere expressly stated, and in spite of the fact that a double-side carving would have been a manifest advantage in moving the blocks around China, those of the KBz were only carved on one side.

⁹⁰ Such a huge shipment must have been no easy task, and indeed Pelliot (1953: 89) doubted that the blocks had actually been sent to Kaifeng (cf. Demiéville 1953b: 123 with n. 3). In view of this objective problem, the fact that a place of comparatively difficult access like Sichuan was selected for this enterprise deserves some comment. To be sure, as already observed by Pelliot (loc. cit.), Sichuan had been since the late Tang period one of the main centres of printing in China (see also Twitchett 1983: 15-16; 18), but after all a team of craftsmen could have been moved from Chengdu to Kaifeng far more easily than thousands of woodblocks! Indeed, we know that this is precisely what had happened few years before the carving of the KBz: as reported by Twitchett (1983: 34; cf. also Tsien 1985: 156-157 for more details), “[w]hen in 965 Szechwan was finally incorporated into the Sung empire, Wu Chao-i, the principal founder of large-scale Szechwanese state printing, was brought to the Sung capital at K'ai-feng together with the printing blocks of his editions”. In this case, it is true, the blocks too were moved according to Twitchett, but since Wu's were editions of the Confucian classics, as made clear by Tsien, the scale of this operation must have been incomparably smaller than that involving the KBz. These considerations support, I believe, Chikusa's hypothesis that the carving of the KBz should be seen as part of the Song court's policy of appeasement of the then recently conquered Sichuan (cf. Chikusa 2000: 315).

⁹¹ FZTJ T 2035 p. 398c 19-20: 成都先奉太祖敕造大藏經，板成進上。

⁹² The Japanese pilgrim Chōnen succeeded in obtaining a copy of the KBz in 985 and brought it to Japan the following year (Wang Zhenping 1994: 92-93; Demiéville 1953b: 124 with n. 3; see also Chikusa 2000, pp. 282-283). Although this exemplar was later destroyed in a fire (in 1058; see Chikusa 2000: 337), it served as the basis for several manuscript copies made in Japan that are still available. On the basis of the KBz colophons reproduced in these manuscripts, Chikusa (2000: 315-318) argues that the KBz's blocks were completed already in 977. The delay of six years in their dispatch to Kaifeng is probably to be explained on the basis of problems internal to the Song court, for only in 982 did Taizong succeed in consolidating his power after a long struggle.

⁹³ See Li Jining 2002: 59, and Demiéville 1953b: 124-125 and 131; the latter remarks that “[c]’était la fin du monopole d’État sur l’imprimerie bouddhique”.

⁹⁴ See Chikusa 2000: 318; Li Jining 2002: 59-60.

⁹⁵ For a very detailed discussion of these additions, after which the KBz's size increased from slightly more than 5000 to over 6000 rolls, see Li and He 2003: 74-82. According to some scholars (Lü Cheng 1991 vol. 3:

capital was conquered by the Jin 金 army in 1125, the blocks were taken to the North as war booty, and at this point we lose track of them.⁹⁶ Only a handful of fragments (none of which belongs to the GZJ) of the KBz survive today in Chinese and Japanese collections.⁹⁷

From the particular perspective of the present study, there are two key issues concerning the KBz.

First and most important is that of the original manuscript canon on which the KBz was based. There is now some consensus that this was structured on the basis of the KYL, with some notable differences.⁹⁸ But the real peculiarity of the KBz is its format (23 columns per block × 14 characters per column), which is indeed unparalleled outside its lineage.

In the light of the preceding discussion (§ 3.2.2), it is very probable that this was the format of the manuscript canon on the basis of which the KBz's blocks were carved. If so, then this manuscript canon must have been, in turn, very different from Tang official manuscripts, whose standard format was of approximately 28 columns × 17 characters per folio.⁹⁹ Our positive knowledge cannot go beyond these few facts. Luo Zhao has conjectured that the KBz (unless its peculiar format was an innovation concocted during the carving itself – which I consider unlikely for technical reasons) was based on a certain manuscript canon circulating in Sichuan.¹⁰⁰ That is, it was a local textual tradition, obviously divergent (to some extent also in the text, we may argue) from Tang mainstream manuscripts.¹⁰¹

A second potentially significant issue is the diffusion of the KBz printings, especially within the Chinese empire. We are sufficiently well informed on the copies donated to Japan,¹⁰² Korea, and other countries near the Song empire. This is the official side of the history of the KBz: a symbol of Song cultural prestige, which was to play a role in high-level diplomacy.¹⁰³

1426-1428; Tong Wei 1991: 13-16) the KBz, apart from the above additions, actually underwent three successive “revisions” (改訂, 修訂). The obvious implication would be that printings done at different times could reflect partly different texts. What actually happened is unfortunately none too clear. Lü Cheng (1991 vol. 3: 1426-1427) is very positive in stating that during the first two revisions the blocks were corrected by the personal of the Translation bureau also on the basis of a new collation with some manuscripts. This is quite possible (and indeed it did happen for other editions, e.g. J), but Lü does not quote any source clearly supporting his statements (cf. Tong Wei 1991: 8). Hence we must remain in doubt as to how these revisions affected the texts of the KBz.

⁹⁶ Li Jining 2002: 63.

⁹⁷ They are listed and described by Li and He 2003: 69-73; Li Jining 2002: 64-69 (particularly detailed on this subject).

⁹⁸ Li and He 2003: 84-85; Luo Zhao 1993: 60-62. On the catalogue of the KBz, see also Fang Guangchang 1991: 233-237.

⁹⁹ See Li and He 2003: 86.

¹⁰⁰ Luo Zhao 1993: 59-60; 61; 64-65; see also Chikusa 2000: 296.

¹⁰¹ We know from the same scant sources documenting the early history of the KBz that before the beginning of this edition, on two different occasions (in 968 and 971) the Song court had ordered that manuscript canons in gold and silver characters be copied at Chengdu (see *Fozu lidai tongzai* T 2036 p. 656c 8-9, and *Shishi qigu lue* T 2037 p. 859c 8-9; cf. also the *Bei shan lu* as quoted in n. 87 above). These precious and highly symbolic manuscripts (on which see also Fang Guangchang 1991: 231-232) were very probably meant to serve the same political purpose in newly conquered Sichuan as the KBz (see Chikusa 2000: 315 and). Be that as it may, Li and He (2003: 86-87; cf. p. 155) have conjectured that the KBz with its atypical format might have been based on these arguably very peculiar manuscripts.

¹⁰² See n. 92 above and 105 below.

¹⁰³ See for instance Li Jining 2002: 59.

But what about China, and especially its central and southern areas where, from the end of the 11th century onwards, most editions of the canon were produced? This is a crucial, if generally overlooked, question; for it is highly probable that if copies of the KBz were within reach of the editors of these editions, they would have collated them, thus introducing some readings from the KBz into originally different textual traditions. Regrettably, we do not know much about the availability of the KBz;¹⁰⁴ it seems to have remained difficult to obtain copies of this edition,¹⁰⁵ but its presence in some monasteries of South-central China is documented.¹⁰⁶

3.2.2.1.2 The *Jin zang*

In the spring of 1933, almost 5000 rolls of a previously practically unknown¹⁰⁷ ancient printed edition of the canon were discovered at Guang sheng si 廣勝寺, in Zhaocheng county 趙城縣, Shanxi province.¹⁰⁸ A few months later, the newly discovered texts were skilfully studied *in situ* by a talented young scholar, Jiang Weixin 蔣唯心, who in record time published a very accurate report.¹⁰⁹ Jiang was able to establish some basic facts concerning this finding (its dating, affiliation, etc.). A considerable amount of research has been devoted to this edition since then, and an important new source has recently surfaced¹¹⁰ (hereafter referred to as the “Note on J”).

¹⁰⁴ See for instance Tong Wei 1991: 8-9. On the presence of the KBz in the area of northern China where the *Jin zang* was produced see Li and He 2003: 112-113.

¹⁰⁵ Li Jining (2002: 60-62) has argued that the privatisation of the KBz in 1071 may have facilitated its purchase. His main source on this issue is the Japanese monk Jōjin’s 成尋 (1011-1081) account of his acquisition of the supplements included in the KBz after Chōnen had brought to Japan a copy of the initial printing (see n. 92 above). However, Jōjin’s journal has been studied with great care by Demiéville in the parts bearing on the KBz (1953b: 126-131), and from the French scholar’s presentation of this material one rather gets the impression that obtaining the precious printings was a fairly troublesome and costly affair. Indeed, the main motive for carving the first Fuzhou edition of the canon (§ 3.2.2.3.1) a few years after Jōjin’s journey to China was the difficulty in getting copies of the KBz (see Li and He 2003: 161).

¹⁰⁶ We have a small but interesting piece of information on this issue. We know that the *Dazangjing wangmu zhiyao lu* 大藏經綱目提要錄 already discussed in the preceding chapter of this introduction (see n. 94 to § 2.4) was composed by Weibo during his sojourn in a monastery in Wuzhou 婺州 (present-day Zhejiang 浙江) between the years 1103-1104, where he was able read through a copy of the canon; now, it has been demonstrated by Li and He (2003: 78-79) that this was actually a copy of the KBz (on the presence of the KBz in this place see also Demiéville 1953b: 131-132).

¹⁰⁷ Some later sources contained, in fact, vague (and completely misunderstood) references to an edition of the canon that, with hindsight, turned out to be J (Li and He 2003: 94-95).

¹⁰⁸ On the circumstances of the discovery, see Li Jining’s lively account (2002: 104-106); I have mainly based this exposition of J on Li and He’s detailed study (2003: 91-118). The overwhelming majority of the surviving portion of J (4813 rolls) is now kept at the National Library 國家圖書館 of Beijing (formerly 北京圖書館), but some rolls are dispersed in various other libraries in China and elsewhere (see Li and He 2003: 93-94); on the recent discoveries of some parts of J at the National Library of Taipei, see Zhou Bokan 2003. Some exemplars belonging to other printings of the *Jin zang* were discovered in 1959 in Tibet (see n. 115 below) and, according to Li Jining (2002: 114-118), in recent years at Dunhuang.

¹⁰⁹ *Jin zang diaoyin shimo kao* 金藏雕印始末考, Nanjing 1935 (at first published as an article in December 1934; see Li and He 2003: 92). This work – which I unfortunately was not able to consult – was in turn promptly and accurately reviewed by Demiéville (1937).

¹¹⁰ The ultimate main source on Cui Fazhen and the carving of J was a 1193 stele, which had disappeared long ago, but whose text, according to Li Jining (1997; 2002: 109-113; cf. Li and He 2003: 98-101), is preserved in a colophon to an early Ming supplement to the Qisha edition. This rediscovered source agrees on the whole

The blocks of this edition (hereafter J) – generally known after its findspot as *Zhaocheng Jin zang* 趙城金藏 (which is correct as a name for this particular exemplar, but not for the edition as a whole) – were presumably carved over a period of some thirty years from the time of Xizong 熙宗 (r. 1135-1148) and Shizong 世宗 (r. 1161-1189) of the Jin 金 dynasty (1115-1234).¹¹¹ In striking contrast with its original, the KBz, J was a private edition chiefly inspired by a remarkable nun, Cui Fazhen 崔法珍, whose financial support came from a popular fund-raising campaign.¹¹²

We know from the “Note on J” that after the carving of the 168,113 blocks of this canon (the total of rolls of this first printing of J was of 6980) was completed, Cui Fazhen submitted in 1178 a copy of the whole canon to the court (大定十有八年，始印一藏進於朝).¹¹³ Later, in 1181, the blocks themselves were moved to the Central Capital (中都, present-day Beijing), where they were stored at Da hao tian si 大昊天寺¹¹⁴ and corrected, by order of the emperor, by a team of five officially selected expert monks (上命有司選通經沙門導邊等五人校正).

The latter piece of information is of the greatest value to us, but unfortunately no other detail on this “correction” is provided by the “Note on J” (see § 3.3.1 for a discussion of this issue).

The ZH edition of the GZJ (vol. 7, pp. 700-835), in 10 rolls, is actually made up of three different sources:

- Only rolls 1 and 10 reproduce the main exemplar of J, the Zhaocheng copy (or 金藏廣勝寺本, as it is referred to in ZH’s apparatus to the GZJ).
- Rolls 4 and 6 reproduce Kr.
- The rest (i.e. rolls 2-3, 5, and 7-9) consists of reproductions of the exemplar of J discovered in 1959 in Tibet (referred to as 金藏大寶集寺本).¹¹⁵

quite well with what we know from J’s colophons, but it has in some cases provided us with previously unknown and important additional details.

¹¹¹ The earliest and latest dates attested in colophons to J are 1139 (1149 according to Jiang Weixin: see also Demiéville 1937: 113a) and 1173 respectively, but most of the carving seems to have been accomplished in the years 1151-1158 (see Li and He 2003: 95-97).

¹¹² We are quite well informed on this extremely interesting aspect thanks to numerous colophons recording donors’ names; most of the donations were by countrymen from rural areas between present-day Shanxi and Shaanxi provinces (see Li and He 2003: 97-98). The production of J is probably to be taken as an example of the associations of devotees in support of local monasteries and religious activities that are typical of Jin Buddhism (see Yao Tao-chung 1995: 169).

¹¹³ Text quoted from Li Jining 1997: 449-450.

¹¹⁴ This happened at Cui’s own request according to the “Note on J” (see text in Li Jining 1997: 449). The Da hao tian si was one of the main monasteries in the capital and indeed a sort of Jin national temple (Li Jining 2002: 113). It would then seem that J came under direct governmental control, thus taking a path just opposite to that followed by the privatised KBz. I will not discuss here the intricate problems posed by the subsequent history of J, especially during the Yuan, which is of little relevance to the GZJ. The reader is referred to Li and He 2003: 101-110 and Chikusa 2000: 342-344 for detailed discussions of these questions, including the Yuan edition generally known as *Hong fa zang* 弘法藏, which is probably nothing but the printings made from the J’s blocks after the restorations and additions carried out during the Yuan (Li and He 2003: 106; Chikusa 2000: 346). The blocks of J were lost together with the Hong fa si 弘法寺 where they were stored (Li and He 2003: 115).

¹¹⁵ This exemplar of J consists of 555 rolls covering 31 scriptures and is a Yuan printing, dating back to 1256 (see Li and He 2003: 93-94).

3.2.2.1.3 The Second Koryō canon

As briefly noted above, one copy of the KBz had been donated by the Song to Koryō 高麗 in 991. After some time, the Koreans prepared their own edition reproducing the KBZ: this first Koryō canon (hereafter Kr1) was probably carved between 1011 and 1087, and its blocks were destroyed in 1234 by the Mongol invaders.¹¹⁶

Immediately after this disaster, the Koryō kingdom decided to carve the canon anew; this second Koryō canon (Kr) was produced between 1236 and 1251.¹¹⁷

Kr is in several respects unique among ancient editions of the canon. To begin with, its blocks are still preserved.¹¹⁸ But the truly distinctive feature of this canon is the impressive editorial work on which the new carving was based. In 1063 the Koreans had received a copy of the *Liao zang* (see the next section), and in 1083 another copy of the KBz.¹¹⁹ A team of scholars, under the supervision of a remarkable personage, the monk Sugi 守其, carefully collated a number of sources. Three editions were mainly used: KBz, Kr1, and the *Liao zang*.¹²⁰

Actually, what is perhaps most significant in Sugi's work is not the collation itself – this might have been more systematic than in other editions (though we do not know this for a fact), but was hardly something unprecedented, rather the opposite I would say. Rather, it is the fact that Sugi felt the need to state his editorial decisions explicitly, and to make them and the arguments underlying his choices public.

This was done in a quite extraordinary piece of scholarship, the *Koryōguk sinjo taejang kyōjōng pyōllok* 高麗國新雕大藏校正別錄 (rendered by Buswell forthcoming: 3 as “Supplementary record of collation notes to the new carving of the great canon of the Koryō kingdom”, hereafter *Collation Notes*) K 1402.¹²¹ Sugi's *Collation Notes* record in detail all major problems encountered in preparing Kr, and the editorial choices adopted to solve them when possible – in particular, which edition is preferred, and selected as the main text, in a given case. It is chiefly because of this work and the attitude embodied in it – which in turn was stimulated by spiritual as well as scholarly motivations (see Buswell forthcoming: 6-7) – that this Korean monk deserves a place of honour in the history of textual criticism at large.

As made clear by Buswell, “[m]inor variations in readings of a few logographs were not covered in the notes”.¹²² There is no entry for the GZJ in Sugi's *Collation Notes*, and hence we must assume that no major variant was either found in the tradition available to Sugi or introduced by him in Kr. Yet the scrupulousness of the Korean editors has preserved for us some valuable, if scant, information: this is in the form of three notes in small characters

¹¹⁶ On the history of Kr1 see Buswell forthcoming: 1; Lancaster and Park 1979: x-xiv; Lancaster 1996:174-177; cf. Demiéville 1924: 192-195. On the surviving exemplars of Kr1, see n. 76 above.

¹¹⁷ Buswell forthcoming: 1-2; Lancaster and Park 1979: xiv-xvi; Lancaster 1996: 179; Demiéville 1924: 198-199.

¹¹⁸ Also the blocks of a much later edition, the Qing dynasty *Long zang*, are still existing (see § 3.2.2.3.5 e).

¹¹⁹ Lancaster and Park 1979: xiii. According to Chikusa (2000: 97), the *Liao zang* was donated to Koryō in 1072.

¹²⁰ Cf. Lancaster 1996: 180-181.

¹²¹ *Koryō taejanggyōn* 高麗大藏經 vol. 38, pp. 512-725; unfortunately, Sugi's work has not been included in the *Taishō*. The *Collation Notes* are discussed (and summarised in a most useful appendix) in a long and insightful article by Robert Buswell (forthcoming), which will hopefully draw to this work the attention it deserves. Useful discussions are also provided by Lancaster 1996: 179-ff., and Demiéville 1924: 196-197. An interesting recent study relevant to Sugi's work (though chiefly devoted to the *Liao zang*) is Fujimoto 1996; on the *Collation Notes* see especially pp. 242-256.

¹²² Buswell forthcoming: 4-5.

inserted into the text of three GZJ passages, headed “the [Qi]dan edition reads ...” (丹本云), and essentially similar to a modern apparatus’s footnotes. Since they are relevant to the *Liao zang*, I shall discuss these notes in § 3.2.2.2.1 (see also § 3.3.1).¹²³

In Kr’s modern reprint (*Koryō taejanggyōng* 高麗大藏經, Tongguk University Press, Seoul 1976) the GZJ (K 4) is published in vol. 5, pp. 527a-632a.¹²⁴ The text is in 10 rolls.

3.2.2.2 Editions of the *Liao zang* lineage (Type 2)

In examining this second textual family we are confronted by a number of problems and peculiarities. As for Type 1, the hyparchetype of this family is almost completely lost. But the similarities end here. Type 2, in fact, only consist of a single witness as far as the GZJ is concerned (but this is true of almost the entire canon), and this is not a printed edition. Hence the “type” (in Chikusa’s sense) in the case of the GZJ can be mainly established from a textual viewpoint (and on the basis of the agreement in the catalogue), without taking into account similarities in the format.

3.2.2.2.1 The *Liao zang*

The existence of an edition of the canon carved during the Qidan 契丹 (subsequently Liao 遼) dynasty (907-1125) was at first known only due to Sugi’s vast reference to it.¹²⁵ The history of this canon, generally called *Qidan zang* 契丹藏 or *Liao zang* 遼藏 (hereafter Lz), is largely problematic, even if the discovery of a collection of Liao printings probably in part belonging to the Lz¹²⁶ has considerably improved our knowledge on this subject.¹²⁷ In

¹²³ A quick CBETA search through the canon has shown that notes of this sort, mainly recording variants from the *Liao zang*, are not an isolated case. If Sugi’s *Collation Notes* have been so far largely neglected, the existence of this veritable (though perhaps unsystematic and partly problematic) apparatus does not seem to have received much attention. It certainly deserves a systematic study. I do not know whether other woodblock editions of the canon also contain anything of the sort; if not, Kr would then be the only ancient edition of canon with something approaching an apparatus in the modern sense: yet another feature of interest presented by this extraordinary textual corpus.

¹²⁴ See also Lancaster and Park 1979: 5b.

¹²⁵ Buswell forthcoming: 3. Indeed even now Sugi’s *Collation Notes* and Kr generally remain our most reliable source on the Lz (especially in the portions of Kr where Lz was selected as the main text).

¹²⁶ In 1974, during some restoration work, a number of ancient scrolls were discovered in a cavity inside a Buddha statue of the famous Yingxian Liao timber pagoda 應縣木塔, probably built in 1056 (for a detailed discussion of this building see Shatzman Steinhardt 1997: 103-121). Besides some manuscripts and various other items, this corpus included several rolls of Liao dynasty printings (all the texts have been perfectly reproduced in a beautiful in folio volume; see Shanxi sheng wenwuju and Zhongguo lishi bowuguan 1991). The attention of scholars was immediately focused on a group of twelve rolls (Shanxi sheng wenwuju etc. 1991: 20-74a) which are marked by *Qian zi wen* (Thousand-character text) characters and hence (unlike other single printings found together with them) were obviously part of a canon (Li and He 2003: 128-129). The main problem is, of course, to determine whether they represent the Lz known from Sugi. The answer of Li and He (2003: 130) is unqualifiedly positive: the *Qian zi wen* sequence of these texts is the same as that of the corresponding scriptures in the Fangshan collection of stone-carved *sūtras* (cf. the next section). However, the interpretation of these printings has not been unanimous (for an overview of the debate, see Chikusa 1994: 8-9). Indeed Chikusa’s careful analysis has shown that among some of these twelve rolls there are differences of varying degree and significance (see also Li Jining 2002: 91-92, and especially He Mei 1996: 269-270). According to him (Chikusa 1994: 7-12), these rolls can be classified into four types, of which types 1-3 are made up of texts identical in format (and, one should add, calligraphic style), which only show some mutual discrepancies in matter of more or less minor details, and can thus be considered, with varying degrees of probability, part of a single canon. The five rolls grouped into type 4, however, are another matter, for here we find considerable differences even in the

particular, the dating of the Lz remains matter of debate.¹²⁸ There is, however, substantial agreement among specialists on a far more significant issue: as chiefly shown by its format and catalogue (in perfect agreement with the KYL), the Lz was probably based on manuscripts reflecting an official Tang canon.¹²⁹

format (number of columns and of characters per column). Hence only the rolls belonging to types 1-3 can be considered as representing the Lz (Chikusa 1994: 12), this being especially true of type 1 texts, which we may take as exemplary Lz printings. These latter are only three rolls in all, being nos. 1, 7, and 9 among the black-and-white plates published in Shanxi sheng wenwuju etc. 1991. This analysis is corroborated, with some qualifications, by Naka 1996, who has systematically compared those texts of the Liao pagoda for which we have parallels in those parts of Fangshan stone-carved corpus that are probably based on the Lz (cf. § 3.2.2.2.2 below). Particular noteworthy are his conclusions on roll 36 of the *Zhong ahan jing* 中阿含經 (n. 9 among the Liao pagoda texts, Shanxi sheng wenwuju etc. 1991: 53-63), which belongs to type 1 in Chikusa's classification of the Liao pagoda corpus. After comparing it with the corresponding Fsh text (see n. 126 below for further details) he notices some discrepancies in the layout, and in view of these, he is more hesitant that Chikusa in taking the Liao pagoda text as representing the Lz *tout court* (Naka 1996: 207); cf. however He Mei 1996: 269, as referred to in n. 153 below, who comes to a different, and more convincing conclusion on the basis of the same evidence).

¹²⁷ On other Liao printings (of lesser interest to our study of the GZJ) that have been discovered in recent years see Li Jining 2002: 93-103; Li and He 2003: 130-131, and 140-142. These texts represent a second, independent Liao edition of the canon, characterised by a very peculiar format.

¹²⁸ Li and He discuss this issue in detail (2003: 133-140; cf. Li Jining's concise and useful summary of the debate, in 2002: 92), embracing the thesis that the Lz was carved during the reign of Shengzong of the Liao (983-1031). However, Chikusa (2000: 93-97 and 318-320) had already shown (also on the basis of an article by Luo Zhao which I was not able to access) that there is not enough evidence in support of this dating. His convincing conclusions (2000: 97) are that the carving of the Lz begun during the early period of Xingzong's 興宗 reign (1031-1054), and the main portion of the canon corresponding to the KYL was probably completed in about twenty years – the whole canon being completed in 1068. A particularly interesting point made by Chikusa (2000: 95-96; 320-321) is that shortly after the Lz was completed, a "Bureau for printing the scriptures" 印經院 was active, under state control, at the Hong fa monastery 弘法寺 of the capital (Yanjing 燕京, present-day Beijing), as clearly shown by the colophon dated 1071 (咸雍七年) to one of the scriptures of the Liao pagoda (Shanxi sheng wenwuju etc. 1991: 312; this is not one of the 12 rolls discussed in note 126, and hence, as remarked by Chikusa, has not attracted much attention). No doubt this was also the place where the Lz's blocks were carved and stored for printing. The interesting fact is that, as remarked by Chikusa, this monastery continued to be a key centre for Buddhist printing during the Jin and Yuan dynasties.

¹²⁹ See Li and He 2003: 152-156; Luo Zhao 1993: 65; He Mei 1996: 269-270; cf. also Demiéville 1924: 211; Chikusa 2000: 339. To my knowledge, Chikusa is the only scholar who has tried to demonstrate this assumption (generally based on somewhat extrinsic considerations: the catalogue of the Lz, etc.) by means of a systematic analysis of the readings of a particular text (2000: 323-329): an early 5th century *dhāraṇī* text, the *Da fangdeng tuoluoni jing* 大方等陀羅尼經 T 1339, which has the considerable advantage of possessing a very rich and early manuscript tradition (several 5th and 6th century Dunhuang fragments). Chikusa compared a portion of this scripture as transmitted in Fangshan corpus – taken as representing the Lz – with the *Taishō* text (plus apparatus) and three 6th century manuscripts. As a result of this collation, he notes that in a large majority of cases the Fangshan text agrees with the manuscripts in variants of particular significance, while in variants of lesser meaning, no such pattern can be discerned (Chikusa 2000: 328-329). Chikusa thinks that on the whole this corroborates, with some caveats and qualifications, his initial hypothesis that Lz indeed reflects Tang official manuscript tradition (cf. Id. p. 329 and cf. p. 324). Chikusa's analysis is certainly extremely interesting and convincing, although two things ought to be noted: Fangshan texts cannot be taken without qualification as reflecting the Lz *tout court*, as we shall see in the next section; and 6th century manuscripts do not represent, until the contrary is proved, Tang official canon.

Be that as it may, the possible reasons for Lz's probable affiliation with the old Tang manuscript tradition are worth considering, also in the light of our discussion of § 3.2.1.5 above. As remarked by Li and He (2003: 155-156), given that the "four regional commanderies" untouched by Wuzong's persecution (see n. 58 above) had fallen to the Qidan, it is thus quite possible that official canons had survived in that area of Northern China.

This edition – almost entirely lost (and the GZJ is not among the handful of texts belonging to this edition that have been rediscovered in recent years) – is of considerable relevance to our research for two reasons: it was collated by the editors of Kr and, as I shall show in § 3.3.1, J; it served almost certainly the basis for many of the texts carved at Fangshan.

3.2.2.2 The stone-carved Sūtras of Fangshan

The only witness of the GZJ available to us which can be presumed to be of Type 2 affiliation is of a very different kind from all those so far discussed. It is in the shape of twenty huge inscribed slabs of stone, carved on both sides, and is part of a truly astounding body of texts: the canonical scriptures carved on thousands of steles¹³⁰ at Yun ju si 雲居寺 of Fangshan 房山 (a place located at about 70 kilometres to the south-west of Beijing), generally known as “the stone-carved Sūtras of Fangshan” 房山石經 (hereafter Fsh).¹³¹

Carving of scriptures at Fangshan began during the early 7th century, during the Sui 隋 dynasty (581-618). This attempt to preserve the canonical texts was probably influenced by the persecution suffered by Buddhism during the years 574-577 (under the Northern Zhou 北周 dynasty), and by a widespread belief “that the last age of the Dharma was approaching”.¹³² Works continued during the Tang,¹³³ and after a rather long interruption, were resumed, on an even larger scale, during the Liao, apparently around 1027,¹³⁴ and then again under Jin rule from 1132 on.¹³⁵

Although some texts were still being carved during the Ming dynasty, the Liao-Jin age proved the most productive and important period in the development of the Fangshan corpus.¹³⁶ During the Liao, texts started to be arranged according to the *Thousand-character text* sequence, thus showing that a general design was being followed in the reproduction of the scriptures. The format of the slabs, too, underwent a radical change at some point in this period: “In the T’ang they were quite large (2-3 metres in length) with a great deal of material on each surface. The Liao at first based their stones on the T’ang model, but later shifted and began to use smaller stones following the format of the printing block. The stones were uniform, with 28 columns on each sides and 17 characters in each column”.¹³⁷

The Fsh text of the GZJ, which is almost complete,¹³⁸ falls within the first type of Liao stones, that of the large-size slabs continuing the Tang models. Each side contains 32-33 (occasionally 34) long columns of 75 characters.

After all, the presence of such a canon at Fangshan in the 8th century is documented (see also the end of the next section).

¹³⁰ According to Lancaster (1989: 144), “[t]oday we have access to 14,620 stone slabs, carved on both sides and containing hundreds of texts, ...”.

¹³¹ For a general discussion of Fsh, see Lancaster 1989, and Huang Bingzhang 1986. For an overview of early scholarship on the stone-carved texts (especially by Tsukamoto Zenryū), see Kegasawa 1996 b: 7-15. A very interesting and detailed early study of the Yun ju si and the Fangshan corpus report, based on field-work *in situ*, is Vaudesca 1914. Fsh texts are now accessible in generally readable facsimiles (see below n. 139)

¹³² Lancaster 1989: 147.

¹³³ On the early phase of production of Fsh, especially during the Tang, see Kegasawa 1996 c.

¹³⁴ On the resumption of this project during the Liao, see Vaudesca 1914: 385-ff.

¹³⁵ Lancaster 1989: 151.

¹³⁶ For a catalogue of Fsh carvings of this period, see the appendix to Kegasawa 1996, pp. 440-477.

¹³⁷ Lancaster 1989: 152.

¹³⁸ The facsimile is published in *Fangshan shijing* 房山石經, 30 vols., Huaxia chubanshe, Beijing 2000, vol. 7 (section *Liao Jin kejing* 遼金刻經.), pp. 206 (col. 18)-248 (col. 22); one slab is missing (see pp. 213-214).

Fortunately, at the end of roll 5 of the GZJ (p. 220 of the facsimile edition), we find a rather detailed note (or set of notes), mentioning, among other things, the names of some persons involved in the editing,¹³⁹ calligraphy, and carving of our text. Unfortunately, some portions of these notes are not clearly legible, and I shall therefore refrain from giving a full transcription and translation of this document. This note bears also a date (apparently the earliest recorded for the Liao carvings):

維大康四年歲次戊午十月壬寅朔十二日記, “Recorded on the 12th day of the 10th month, which begins with the *renyin* [day], of the 4th year of Dakang, the year being in the *wuwu* [cyclic combination]”.

This date corresponds to 19 November, 1078.¹⁴⁰ The GZJ bears the characters 淡—鱗 of the *Thousand-character text*, and, as already observed above (§ 2.3), the Fsh text of the GZJ is in 15 rolls, and hence, unlike all other editions, reflects the KYL classification.

It is generally believed that the parts of Fsh carved during the Liao-Jin period are copies of the Lz, and this assumption, which is mainly based on the identity of the *Thousand-character text* sequence in both canonical collections,¹⁴¹ has been corroborated in some cases by the analysis of the available textual evidence.¹⁴²

The problem should be framed, however, in different and more qualified terms: does the Fsh text of the GZJ actually reflect Lz’s text? And then: does it reflect *only* the Lz? It is crucial that these two issues be kept separate: a positive answer to the first question does not entail an equally positive answer to the second – a fact that is as obvious as it is often forgotten in studies of this corpus.

Let us begin with the first question. Even if the close relationship between Fsh and Lz has been demonstrated for some scriptures, we cannot extend it blindly to the entire body of Liao-Jin carvings. All the more so for Fsh texts carved on large-format slabs, as is the case with the GZJ, because for them tracing of the Lz can be obviously ruled out a priori.

¹³⁹ Given the importance of this particular aspect, I shall quote here the relevant record (characters not clearly legible in the reproduction available to me are in put in square brackets): [石]經雲居寺講百法論沙門 [法明] 校勘. I tentatively interpret this as: “*Śramaṇa* Faming of the Stone-sūtras Yun ju monastery, [specialist] reader of the *Bai fa lun* (i.e., presumably, the *Dasheng bai fa ming men lun* 大乘百法明門論 T 1614) – corrector”. The reading of the name Faming is confirmed by the colophon to another text carved three years later (see *Fangshan shijing*, vol. 7, p. 370): 當寺講百法論提點教[*sic*]勘沙門 法明. Here Faming has the bureaucratic title of “Superintendent of the correction”.

¹⁴⁰ At the end of another slab (Fsh p. 212), the preparatory manuscript copy, by a Presented Scholar (進士) named Qi Chunyi 祁純一, is dated to the 5th month of the same year (the end of this note is broken). This name occurs also on another slab, but he was not the only calligrapher to have worked on the GZJ, as other names are recorded as well.

¹⁴¹ See for instance Huang Bingzhang 1986: 124-125, but He Mei (1996: 270-271) has shown that this is a weak argument.

¹⁴² Lancaster 1989: 155 (“the Liao carvings at Fang-shan are identical to the Khitan sections of Sugi”; no details are, however, quoted here), and especially Naka 1996: 198-201. Before collating the Liao pagoda text of roll 36 of the *Zhong ahan jing* 中阿含經 (see n. 126. above) with its Fsh counterpart, Naka at first compared two portions of the same scripture (roll 11 and 15) in Fsh with the Lz text inserted by Sugi in Kr (see Sugi’s *Collation Notes*, K 1402 p. 615b-616b, and Buswell forthcoming: 33). His convincing analysis shows that there are essentially no differences between the two texts, which share, in fact, a number of significant features (Naka 1996: 201). This procedure also has the advantage of avoiding the circularity of using Fsh to demonstrate that the Liao pagoda texts are from the Lz, and the latter to demonstrate that the former was actually based on the Lz (e.g. Huang Bingzhang 1985: 125).

Given that no part of the GZJ has been discovered in the Liao pagoda corpus and, as noted above, that Sugi does not discuss it in his *Collation Notes* K 1402, our only clue lies in the comparison of the three variants from the Lz quoted in Kr (see § 3.2.2.1.3) with the Fsh text.

1. The first of these “critical apparatus notes” occurs in K 4 p. 555a 11 (= T 222 p. 165c 5):

一切諸法平等印 丹本云御 造印三昧

This variant quoted from the “[Q]idan edition” is found also in Fsh p. 217 column 20: 御. However, the *Taishō* and ZH’s (p. 747c) apparatuses record also 明 (= 徑 in ZH), 宮, 聖 (M, F, and N in my abbreviations), and the Qing 清 edition as having the same reading 御. The Dunhuang manuscript 散 303, already discussed above (§ 3.2.1.5), also reads 御 (see DHBZ vol. 136 p. 614a 9), as does the Ming *Yongle beizang*.

Now, this passage of the GZJ corresponds to PD 118, 4-5: *sarvadharmasamavasaraṇākārasamādhi*; passing over other details, we should observe that 平等御 is unquestionably used as a translation of *samavasaraṇa* elsewhere in the GZJ (see § 1.54 of the edition and n. 106 of the corresponding translation). Hence 御 must be here the correct reading, and agreement in the correct reading has obviously lesser significance in establishing the relationship among witnesses. In short, no conclusive evidence as to the connection between Fsh and Lz can be gathered from this first note.¹⁴³

2. The second “Qidan edition” note is found in K 4 p. 592a 19 (= T 222 p. 190a 24):

有三昧名入法印 丹本云有三昧名善住王

Fsh (p. 232 column 29) too has this passage: 有三昧名善住王.

This case is far more interesting than the preceding one. To begin with, the *Taishō*’s apparatus does not record any variant here (apart from the obvious absence of this very note of Kr in the other editions). In other words, if the *Taishō*’s testimony is correct, the agreement of Fsh with Lz would be, in this case, of some significance.

ZH (vol. 7 p. 783c) reproduces in this roll of the GZJ the text of Kr (J being missing or too damaged), and thus it has the above gloss in the main text (783c 19). ZH too does not record any witness (apart from Fsh)¹⁴⁴ as having the Lz’s variant, and this corroborates our conclusion that here Fsh does indeed share a reading with the Liao canon.¹⁴⁵

¹⁴³ However, the pattern of attestation of this reading is certainly suggestive: given that Q reads 印, it would see, that Bz (followed by M and Qing) collated F (cf. § 3.3.2).

¹⁴⁴ The note to this point in ZH’s apparatus (ZH 789c) actually reads as follows: 七八三頁下一九行第六字「印」下小字夾註，「資」、「磧」、「普」、「南」、「徑」、「清」無。Given the organisation of this apparatus, from the above annotation one would have to conclude that Fsh also has the same 丹本云 note as Kr. This is certainly not what was meant by the editors, but this note is not a model of clarity.

¹⁴⁵ Note that, unlike the preceding case, the Lz reading recorded by Kr, 有三昧名善住王, does not seem to be a substitutive reading for the preceding item, 有三昧名入法印, because Fsh has both *samādhi* names, and indeed also the latter name is found, in the same position, in PD (199, 4): *dharmapraveśamudro nāma samādhiḥ*. Of course, this assumption would only be true if Fsh faithfully reflects the Lz, because otherwise it might have added 有三昧名入法印 from another source. At the moment, I cannot resolve this problem, which is potentially of considerable significance; if an analysis of the other such glosses in the canon shows that additional readings were distinguished in some ways by Sugi from substitutive readings, the present passage would suffice to assume that, as far as the GZJ is concerned, Fsh is not merely based on the Liao canon (apart from scribal errors, of course), but on the collation of (and conflation with) other witness(es).

Again, there seems to be no doubt that this is a genuine reading,¹⁴⁶ but in this case the fact that it is not attested elsewhere makes the agreement of Fsh and Lz more significant.

It is also noteworthy that in the few characters preceding the words at issue, Fsh has (end of column 28) two other variants with respects to Kr:

有三昧名分別一切法界 有三昧名決了幢英
Cf. T 222 p. 190a 22-23: 有三昧名分別一切法。有三昧名了幢英。

No variant is recorded here either by *Taishō* or ZH (apart from Fsh in the latter),¹⁴⁷ but, again, Fsh's reading is probably the correct one in both cases: cf. PD 199, 1-2 (= PG 85r 9-10): *dharmadhātunīyato*¹⁴⁸ *nāma samādhiḥ* ... *niyatadhvajaketur nāma samādhiḥ*.

However, interestingly enough, Kr record no further Lz variant in correspondence with these readings attested in Fsh.

3. The third note, occurring in K 4 p. 616c 5 (= T 222 p. 206b 7), reads as follows:

不以是故名爲菩薩亦無己字 丹本亦不以空爲菩薩也

Even here Fsh agrees with the Lz in the reported variant¹⁴⁹ (see p. 242 columns 17-18), and also does so in part J – a fact of considerable significance, as we shall see below (§ 3.3.1).

In sum, Fsh agrees with the Lz in all cases, and although it is only with the second and third glosses that this agreement can carry some weight, I think that even this testimony, scant as it is, when combined with what we know from other sources and studies on the Fsh corpus corroborates the hypothesis that Fsh's text of the GZJ is indeed genetically related to the Lz (see also the discussion in § 3.3.1 below, with n. 229).

But what about the second question formulated above? Is Fsh (at least in the case of the GZJ) based *only* on the Lz? Or did it conflate readings from other witnesses?

The only scholar who, to the best of my knowledge, has raised this issue with regard to the whole Liao-Jin body of Fsh texts is He Mei. In the second part of a very important and stimulating article devoted to the discussion of the originals of Fsh (1996: 266-272), He Mei argued convincingly, and from several different points of view, against the received notion that the body of Liao-Jin Fsh texts bearing *Thousand-character text* sequence-characters consists of large-size slabs that were carved on the basis of the Lz (以《契丹藏》为底本而刻的大碑) for one part, and of small-size slabs that are “tracings” of

¹⁴⁶ Not only does 有三昧名善住王 correspond (with some syntactic problems) to a *samādhi* name attested in the Sanskrit text (PD 199, 5: *samādhirājasupratīṣṭhito nāma samādhiḥ*, so also PG 85r 12), but it is also very unlikely that it was supplied by an overly zealous scribe from another translation of the Larger *Prajñāpāramitā*, Kumārajīva (T 223 p. 251a 12-13: 三昧王安立三昧) and Xuanzang's (T [vol. 7] 220 p. 74a 18: 善立定王三摩地) renditions of this name are different enough rule out this hypothesis (this name is apparently lacking from the FGJ T 221).

¹⁴⁷ Note that the apparatus of ZH records, in this portion of the GZJ, many *lectiones singulares* of Fsh: they deserve to be analysed systematically in the light of the Skt. parallels.

¹⁴⁸ 分別 for *niyata* is unexpected: cf. the next name.

¹⁴⁹ In fact, in this passage few witnesses of the GZJ are available: apart from Fsh, Kr, and J, only F and N (see § 3.2.2.3.6 below). I am not sure whether here Lz's reading is better than that found in Kr. At first sight, and, admittedly without much understanding of GZJ's text here, I would rather say not; the corresponding Skt. (PG 115r 4; cf. PD 250, 24-251, 1) reads: *tena kāraṇenocyate nāmadheyamātram etad yad uta bodhisatva iti • //*. But Lz's text seems syntactically easier than the alternative reading 無己字; hence if it is a wrong reading, it could be seen as an intentional alteration – a tentative correction – of the original reading.

the Lz (《契丹藏》复刻本的小碑).¹⁵⁰ In other words, apart for the different techniques of textual reproduction, in both cases the Lz would be the only original which enters in the picture.

Contrary to this, He Mei details a number of discrepancies between Fsh and the Lz as we can reconstruct it from Sugi's *Collation Notes* and other sources. All the examples discussed by He, albeit of varying significance, are well worth pondering, but of particular interest to us is the case of Kumārajīva's translation of the Larger *Prajñāpāramitā* (T 223). Here Kr records in notes of the kind discussed above (丹本 etc.) Lz's variants in the titles of several chapters, and He Mei has noticed nine cases where Fsh has titles completely different from those given in the Lz.¹⁵¹ The slabs of the *Mohebanruoboluomi jing* 摩訶般若波羅蜜經 are not dated, but this scripture immediately precedes the GZJ in the Fsh collection, and the two were presumably carved in that sequence.¹⁵² Hence He Mei's findings concerning Kumārajīva's translation are of obvious significance also for our text.

Even among small-size slabs (i.e., the alleged tracings of the Lz) we find several instances of disagreement between Fsh and Lz,¹⁵³ and the conclusion one can draw from He Mei's

¹⁵⁰ The presumed implications of this distinction are that while in the case of large slabs the Lz was the original just in the sense this word has within the context of "normal" manuscript tradition (i.e., without involving tracing), small slabs, which resemble woodblocks, would be tracings of the Lz, in the sense already discussed above.

¹⁵¹ He Mei 1996: 267, example 2 with table.

¹⁵² The end of the *Mohe banruoboluomi* and the beginning of the GZJ are on the same line of the same slab (see Fsh vol. 7 p. 205 column 18); cf. also Kegasawa 1996: 441.

¹⁵³ He Mei (1996: 269) has also compared roll 36 of the *Zhong ahan jing* 中阿含經 from the Lz discovered in the Yingxian Liao pagoda (also analysed by Naka Sumio, see n. 126 above) with its Fsh counterpart, and her findings are similar to Naka's: in spite of the textual identity of the two versions, there are several discrepancies in the layout (see also He 1996: 271b-272a for a general discussion of this issue). I have myself checked the facsimile of the two texts (Shanxi sheng wenwuju etc. 1991: 53-ff., and *Fangshan shijing* vol. 21, pp. 353-ff.), and I agree with He Mei's conclusions; apart from what she has observed, we find also that some characters occur in different variant forms in Fsh and Lz, for instance, in the first page of this roll 36, 經 in the title, or 面 (second character of col. 14 counting from the title). These may seem trivial details, but they are exactly the sort of differences one does not normally encounter in woodblock tracings. It may be that this is due to the particular material support used in Fsh (stone versus wood); I personally do not know these technical aspects, but I tend to doubt this possibility: why should this affect the form of the characters? Unlike Naka Sumio, He Mei believes without qualification that the Liao pagoda text represent the Lz, and that it is Fsh that diverges from the Lz, not the other way round. I think that her conclusions are quite convincing, especially if we take into account the whole of He's study, as well as Chikusa's analysis of the Liao pagoda corpus.

Another case discussed by He Mei (1996: 267-268, example n. 4) deserves further comment. We know from Sugi (see the colophon to Kr reproduced in T 99 p. 29b 22-28 = *Collation Notes* K 1402 p. 616c 3-ff.; see also Buswell forthcoming p. 33) that roll 4 of the *Za Ahan jing* 雜阿含經 as edited in Kr (and subsequently in T 99) reflects the Lz's text. Kr is also reproduced in ZH (vol. 32 pp. 652-660), J's text of this roll being probably missing. As remarked by He, ZH's apparatus records in this roll a good 32 instances of disagreement between Fsh and Kr/Lz. The Fsh text (*Fangshan shijing* vol. 23, pp. 33-41) is in this case a small-slab carving dating to the Jin period (1164; see Kegasawa 1996: 462). What He Mei does not say (although she makes this important point in the immediately following text discussed by her) is that while in some cases of disagreement with Kr, Fsh has just single readings, in other cases it agrees against Kr/Lz, with other editions, at times in readings of a certain weight (be they correct or not). This is not a meaningless fact, for while single readings could be due simply to inaccuracy in copying (which would be unexpected in a tracing), agreement with other witnesses obviously has different implications. One such case occurs in ZH p. 653c 5; here Kr/Lz (= T 99 p. 23c 21) reads 無瑕點, while according to ZH's apparatus all other witnesses read 無偷盜, and this is indeed also Fsh's reading (see vol. 23 p. 34b 17). I shall not even discuss here whether the variant shared by Fsh with the various Song, Yuan, and Ming editions collated by ZH is or not a common error: this is not the point, for what we want to see

analysis is that Fsh (even in its Liao-Jin portion) had a far more complex textual history than it is normally thought.¹⁵⁴

No doubt, then, Fsh's readings are the result of the collation of different texts; but what was the source of Fsh's divergences from its supposed original Lz? As He Mei points out, we know from an inscription dating back to 740 that ten years before that date, in 730, over 4000 rolls of "new and old translations", to be used expressly as originals of the carvings, had been donated to Yun ju si by emperor Xuanzong's sister, Grand Princess Jinxian 金仙長公主.¹⁵⁵

The person in charge of delivering the manuscript was no less than Zhisheng, the author of the KYL (which indeed was completed in that very same year; see § 2.3). From this it has been argued that the exemplar bestowed on Yu jun si was in all likelihood an official copy of the canon structured on the basis of the KYL,¹⁵⁶ and according to He Mei, it is exactly this manuscript canon that remained the basis of the carving at Fangshan. However, after more than three centuries, when the Lz was carved, this new official canon became immediately influential to the carvings carried out at Fangshan, just in the vicinity of the capital Yanjing.

In short, according to He, Fsh scriptures carved during the Liao and the Jin reflect, from a textual viewpoint, both the Lz and that exemplar of the old Tang manuscript canon.¹⁵⁷ I am not in a position to say whether this conclusion is entirely or partly correct, but in any case He Mei has certainly had the merit of pointing out that Fsh reflects a conflated textual tradition.¹⁵⁸ In fact I believe this to be the rule rather than the exception for all editions of the canon; we shall return to these issues in §§ 3.3.1-3.3.3.

At any rate, Fsh is no doubt one of the most important witnesses of the GZJ available to us. The passage analysed above concomitantly with the second Lz note (corresponding with T 222 p. 190a 22-23) is very telling, for here Fsh alone (if we are to trust the apparatuses of *Taishō* and ZH) has preserved the correct text.¹⁵⁹

3.2.2.3 Editions of the Fuzhou-Sixi lineage (Type 3)

is whether Fsh does or does not diverge in a significant way from its only supposed original. And, I think, the reading we have just examined is (together with other alike variants we find in this text) decisive in showing that Fsh has at least collated another witness.

¹⁵⁴ He Mei (1996: 268 example n. 6) discusses a case where the Liao and Jin carvings of the same scripture show some discrepancies; this is interesting, for it makes one wonder how legitimately the carvings of these two periods are treated, as they often are, as one and the same thing for textual purposes.

¹⁵⁵ He Mei 1996: 264; on the donation of this manuscript canon to the Yun ju si, see Vaudescal 1914: 417-418 (with some inaccuracies), and especially Kegasawa 1996 c: 66-67, and 71-ff.; as remarked by the latter, princess Jinxian was a devout Taoist believer, who had actually become a Taoist priestess at the age of 18 (Kegasawa 1996c: 70; cf. Twitchett 1979 [ed.]: 341).

¹⁵⁶ See for example Kegasawa 1996c: 71.

¹⁵⁷ He Mei 1996: 272.

¹⁵⁸ Note, however, that if He Mei's hypothesis is correct, this would be a conflation between two already rather close textual traditions: the Tang official manuscripts and the Lz, which was presumably also based on such manuscripts.

¹⁵⁹ It would be, of course, dangerous to infer that just because Kr does not record any variant from the Lz corresponding to these correct readings attested in Fsh, they were not in the Lz. But in the light of He Mei's study, it is not impossible that Fsh copied these readings from the old Tang manuscript canon stored at the Yun ju si.

Type 3 represents the largest group of canonical editions. In editing the GZJ I have been able to access, directly or through the apparatuses of *Taishō* and ZH, the readings of nine different witnesses belonging to it.¹⁶⁰

The most conspicuous external common features pinpointing the identity of this group are, as noted above, their (mostly) common format and the catalogue they generally follow (KYLLC).¹⁶¹ However, the exact relationship among some of the editions of this family, especially in its upper reaches, has remained less than fully clear to me, mainly because, to my great regret, I have not been able to examine directly any exemplar of the Sixi 思溪 edition, which was perhaps the historically most influential representative of this group. Fortunately the GZJ provides us with a very clear clue to the patterns of affiliation of Chikusa's type 3 editions, as we shall see in § 3.2.2.3.6 below.

The most ancient editions belonging to this group are those carved at Fuzhou and, shortly afterwards, at Sixi; they can be regarded as being, in different ways, the prototypes of this textual family, for which I have adopted the provisional designation of "Fuzhou-Sixi lineage". This name, and especially the underlying assumption on the existence of such a unified lineage may well be subject to change when further research will hopefully clear up all the problems posed by this group of editions.

3.2.2.3.1 The Fuzhou editions

The canon carved at Dong chan dengjue yuan 東禪等覺院 of Fuzhou 福州 (a major centre of printing industry) between 1080 and 1103 (入藏-section of the KYL), with supplements added until ca. 1112, is the earliest private edition of the canon (hereafter F).¹⁶² Upon completion, and thanks to the effort of a high ranking official who was among the patrons of this enterprise,¹⁶³ this canon was granted the official title *Chongning wanshou dazang* 崇寧萬壽大藏. We are particularly well informed on the history and all details of the organisation of the carving (funding, division of labour, etc.) of this edition, thanks to the large quantity of notes prefixed to its texts.¹⁶⁴

In the very year 1112 when the work on F's block came to an end, another monastery in Fuzhou, the Kaiyuan si 開元寺,¹⁶⁵ began to carve a second edition of the canon which was completed in 1151, with further additions until 1176.¹⁶⁶ This second Fuzhou edition, generally

¹⁶⁰ The early representatives of these group were all (at least initially) private editions, mainly the work of Chan 禪 monastic establishments, and the Chan contribution to the history of the canon in the Song is an issue that certainly deserves more consideration (cf. Griffith Foulk 1993: 193). Ming carvings, on the other hand, are mostly imperial editions, and this holds true also for the *Long zang* of the Qing period.

¹⁶¹ Chikusa 2000: 287 and 340.

¹⁶² See Kogawa *et al.* 1964: 43-47; Li and He 2003: 161-197; Li Jining 2002: 70-76; Chikusa 2000: 340; Demiéville 1924: 184.

¹⁶³ This was Chen Yang 陳暘, vice director of a bureau in the Ministry of Rites (禮部員外郎): see Li and He 2003: 163-164; Li Jining 2002: 71-72. According to Li and He, this renaming also entailed a change of status just opposite to that undergone by the KBz; i.e., from a private to a national edition.

¹⁶⁴ Li and He 2003: 164-167. F's production, particularly well organised, was supervised by of a special bureau established at Dong chan dengjue yuan, known as 東禪經局 or 東禪藏司 (Id. p. 164).

¹⁶⁵ On the history of Kaiyuan si see Li and He 2003: 197-200.

¹⁶⁶ See Li and He 2003: 197-222; Kogawa *et al.* 1964: 47-49; Li Jining 2002: 76-77. The reasons for a second carving are not directly mentioned in sources available to us, and several possible reasons have been put forward to explain this fact, including traditional rivalry between the two monasteries etc. (see the discussion by Li and He 2003: 201-202; cf. also Kogawa *et al.* 1964: 47-48). At any rate, as observed by Twitchett (1983: 45-ff.), by the early Song period Fujian had already become the main centre in China for the production of large-scale

known as *Pilu zang* 毗盧藏 or *Kaiyuan zang* 開元藏 (hereafter F2), follows F closely in many features.

Some innovative characteristic of F exerted great influence on later editions of this group, beginning with its format. F's blocks (= folios) contain generally 36 columns of 17 characters, but some blocks have only 30 columns; this format is entirely different from that of the KBz, but also partly different from that of the Lz (and hence of Tang standard manuscripts).¹⁶⁷

The binding adopted for F is also characteristic: whereas the editions discussed so far (KBz, J, Lz) maintained the traditional scroll-format typical of manuscripts, F (and after it most of the Type 3 editions)¹⁶⁸ adopted the so-called “*sūtra* binding” (經摺裝 or 梵夾裝), “in which the long continuous span of joined paper sheets that made the roll book was folded over into accordion pleat-like leaves”.¹⁶⁹ In the case of F, each printed folio was folded sixfold (or fivefold, for the 30-column folios), so as to form short pages of six columns.

Another influential feature of F was its catalogue.¹⁷⁰ Its structure generally agrees with the KYLLC, which was indeed included as part of the canon beginning with this edition. This arrangement was also taken over by other Type 3 editions, a fact which was to have quite dramatic consequences for their edition of the GZJ, as we shall see in § 3.2.2.3.6.

At the end of most cases (函) of F we find attached additional folios containing phonetic glosses (音釋) relevant to unusual words found in the texts of the given case, listed roll by roll – another innovation¹⁷¹ adopted, with modifications, by subsequent editions.¹⁷²

The notes inserted at the beginning of each roll, headed 福州東禪等覺院 (which are found, *mutatis mutandis*, also in F2), are a peculiarity of the two Fuzhou editions.¹⁷³ Apart from information such as the name of the chief supervisor for the carving of that particular portion of the canon, the date of the carving etc., they contain a dedication to the longevity of the imperial family and the wellbeing of their subjects.

All the surviving exemplars of the “Fuzhou canon”, most of which are preserved in Japan, actually consist of parts taken from both F and F2.¹⁷⁴ This is also true of the exemplar kept at the library of the Imperial Household (宮内省) in Tokyo, which is the one whose reading are quoted in the apparatus of the *Taishō* (宮).

popular editions, and no doubt skilled workers were easily available at low cost in this area (cf. also Pelliot 195: 90).

¹⁶⁷ Li and He 2003: 191-192.

¹⁶⁸ Demiéville 1953b: 132 n. 2. Li and He 2003: 506.

¹⁶⁹ Tsien 1985: 230.

¹⁷⁰ See the detailed discussion by Li and He 2003: 170-179.

¹⁷¹ An innovation, to be sure, as far as Buddhist texts are concerned. In fact, these glosses are among the typical features of Song printings at large; see Drège 1994: 420 with n. 37.

¹⁷² This issue is discussed with great care by Li and He 2003: 190-191 and 217-219. It has been maintained by some authors (e.g. Kogawa *et al.* 1964: 49) that F2 lacks these glosses. As pointed out by Li and He (2003: 217-218) this is not correct, and their conclusion is confirmed by my own analysis of this edition. I have already mentioned that in the exemplar of the Fuzhou canon preserved at the Kunaichō, the CSZJJ (case 肆) belongs to F2, and it is in fact followed by an appendix entitled 肆字函音釋, “Phonetic glosses to [the texts contained] in case 肆”. Glancing through this appendix, one can see that apart from merely phonetic *fanqie* 反切 glosses, the meaning of some characters is also indicated, and occasionally we find even corrections to the attested readings (e.g. “character X correctly should be [正作] Y”). Glosses of this kind are also found in F (see the discussion at the end of § 3.3.3).

¹⁷³ See Chikusa 2000: 340.

¹⁷⁴ Kogawa *et al.* 1964: 50, and Chikusa 2000: 240; cf. Li and He 2003: 192-193, and 220-222.

Thanks to the good offices of Mr. Susumu Kajijura, on October 30, 2003 I had a chance to visit with him and my colleague Prof. Seishi Karashima the Library of the Imperial Palace in Tokyo, where I could examine the original exemplar of the GZJ belonging to this canon. Later I was able to continue the analysis of this text on the basis of a microfilm copy of the same exemplar purchased by the library of the IRIAB.

This GZJ, which is located in the cases marked 河—淡 according to the *Thousand-character text* sequence, belongs to the first Fuzhou edition, as shown by the notes prefixed to each *juan*. Both of those found in the first and in the last (*juan* 10) rolls are dated to “the fifth month of the eighth year Yuanfeng, being a *yichou* year” (元豐八年乙丑歲五月), i.e., May–June 1085.¹⁷⁵

A noteworthy peculiarity occurs in the portion corresponding to § 1.56 of the present edition of the GZJ (= T 222 p. 147b 14–25), where the word 光明, “rays of light”, is repeated several times. We find that here the character 光 occurs side by side with the variant 充; 明 too alternates several times with a variant which I cannot reproduce here.

I do not know how much significance we should attach to this fact, and certainly the occurrence of similar variations should be investigated also in other parts of F before drawing any conclusion. But the form of the characters was one of the standardised features of Tang official manuscripts, together with calligraphic style and layout (e.g., Fujieda 1969). If the odd variations I have just described were taken from the original used as the model for the carving of F, this would constitute additional evidence that the latter is based on a local, non-standard manuscript canon.¹⁷⁶ Certainly the visual impression one gets from F’s GZJ is in sharp contrast with the harmonious, unsurpassed beauty of the heir of the Tang tradition, the Lz, as can be gleaned from the Liao pagoda fragments. That F indeed reflects a local manuscript tradition is, according to some scholars, suggested also by other facts already discussed above, such as its “long-folio” format of 36 columns, or the catalogue on which is based.¹⁷⁷ However, as we will see in § 3.3.3 below, from a textual viewpoint F often shows agreement with a descendant of Tang official manuscripts such as N.

3.2.2.3.2 The *Sixi zang*

The private edition (or editions) carved in a place named Sixi¹⁷⁸ 思溪, at Huzhou 湖州 (in present-day Zhejiang) is as important as the many details of its history are little known, due

¹⁷⁵ However, the equivalent of one complete folio (36 columns) in roll 2 – or more precisely, the last six columns (= 1 folded page) of the 8th, and 30 columns of 9th folio of roll 2 (corresponding to T 222 p. 159b 4–ff.) – obviously belongs to another carving. The size and calligraphic style of the characters (slightly smaller and clearly more refined than in the rest of this scripture) as well as the spacing between the columns are different than in F. In the sequence of the text, however, this folio perfectly fits the rest of the roll. Given that no other Type 3 edition share the roll-subdivision of F’s GZJ (see § 3.2.2.3.6 below), we can conclude that this folio is taken from F2 (as it is also confirmed by the comparison with printings from F2 present in the Imperial Household exemplar).

¹⁷⁶ Cf. the remarks in Drège 1994: 419–420.

¹⁷⁷ See Li and He 2003: 173 and 191.

¹⁷⁸ Demiéville 1924: 185 (and 1953b: 133) and Ch’en 1951: 210 transliterate the name 思溪 as Sseu k’i and Ssü-ch’i respectively. These transcriptions correspond to Siqi in pinyin, and indeed Wang Li’s dictionary (Wang Li 2000: 619a) records, for 溪, an old reading (舊讀) qí, that is, a historically attested pronunciation which has become obsolete in Putonghua 普通話 (see the introduction to Wang 2000: 18, entry 9). It may well be that this old pronunciation is preserved in local toponymy, but I could not find confirmation of this. Hence I have provisionally adopted the standard Putonghua reading.

mainly to the comparative paucity of colophons or notes available¹⁷⁹ (which is in stark contrast with F and F2). I will refer to this edition as *Sixi zang* 思溪藏, or “Sixi canon” (hereafter abbreviated as Sixi), which seems to me the most convenient general name (setting aside differences of carving or printing).

We know that work on this canon-carving project began at Yuanjue chanyuan 圓覺禪院 of Sixi in 1126,¹⁸⁰ the last year of the Northern Song. Yuanjue si had been established few years earlier¹⁸¹ by the family of Wang Yongcong 王永從, an official from that area who had served at the capital¹⁸² and who also funded, together with his kinsmen, the entire carving of the canon. As with F, the carving was carried out by a well-organised assembly line:¹⁸³ the names of over 460 names of participants in the various phases of the labour are known to us.¹⁸⁴ This first carving of the canon (in 550 cases) was concluded in 1132.¹⁸⁵

After a century or so, the printing activity at the Yuanjue chanyuan gradually ceased due to the decline of its sponsors, the Wang family. However, during the Chunyou 淳祐 period (1241-1252) of the Southern Song 南宋 dynasty (1127-1279), a new and powerful *dānapati* – a member of the imperial clan – came to improve the fortunes of this temple and its canon: worn-out blocks were carved anew,¹⁸⁶ and the printing activity was resumed.¹⁸⁷ Soon after, the Yuanjue chanyuan was upgraded and renamed Fabao zifu chansi 法寶資福禪寺.¹⁸⁸

These changes are also reflected in the printings, and indeed two catalogues named *Huzhou Sixi Yuanjue chanyuan xindiao dazang jing lü lun deng mulu* 湖州思溪圓覺禪院新雕大藏經律論等目錄¹⁸⁹ and *Anji zhou Sixi Fabao zifu chansi dazangjing mulu* 安吉州思溪法寶資福禪寺大藏經目錄¹⁹⁰ have been preserved in Japan (on these catalogues, see also § 3.2.2.3.6). In a similar way, the exemplars of the Siqi canon printed during the first period are often referred to as *Yuanjue zang* 圓覺藏 and *Zifu zang* 資福藏 respectively (or else 前思溪藏/後思溪藏).

The main problem is whether these names refer just to printings done at different times (with the restorations mentioned above), or whether these are should be considered two

¹⁷⁹ Kogawa *et al.* 1964: 51.

¹⁸⁰ However, cf. Li and He 2003: 249-250.

¹⁸¹ Li and He 2003: 226-227.

¹⁸² On this personage, see Li Jining 2002: 78; in general, Li’s treatment of Sixi (2002: 78-87) is particularly clear and convenient.

¹⁸³ A detailed discussion of this organisation can be found in Li and He 2003: 229-230 (see also Chikusa 2000: 340-341, and Kogawa *et al.* 1964: 51). The participants were hierarchically divided into three ranks (a fact precisely reflected also in the character size of the names in the colophons): the workers who handled the practical jobs of carving and printing, who were generally laymen; the monks in charge of the texts and their editing, correction (both before and after the carving), etc.; and finally the few high-level monks who supervised various aspects of the entire enterprise (see also the colophon quoted by Li Jining 2002: 80). It is interesting that a labour division organised along similar lines (including the laymen / monks distinction) is also attested by the colophons to some Tang official manuscripts: see Fang Guangchang 1991: 57-58.

¹⁸⁴ Li and He 2003: 230-231.

¹⁸⁵ Li Jining 2002: 80; cf. also Kogawa *et al.* 1964: 51.

¹⁸⁶ For details on the restoration of the blocks, see Li and He 2003: 231-233, who come to the conclusion that the new blocks were carved on the basis of the printings of the original carving.

¹⁸⁷ Kogawa *et al.* 1964: 52.

¹⁸⁸ Kogawa *et al.* 1964: 53; see the gazetteer of Huzhou prefecture 湖州府志 quoted by Li Jining (2002: 81): 舊名圓覺禪院，後改名法寶。Meanwhile, in 1225 also the prefecture where the monastery was located – Huzhou – had been renamed Anji zhou 安吉州.

¹⁸⁹ Published in *Shōwa hōbō sōmoku roku* 昭和法寶總目錄 no. 46 (vol. 3, pp. 667-685).

¹⁹⁰ *Shōwa hōbō sōmoku roku* no. 11 (vol. 1 pp. 908-926).

different editions (as is the case with F and F2). This has been arguably one of the most debated issues in *Dazangjing* studies.¹⁹¹ Nowadays there seems to be general agreement among scholars that there was only one Sixi edition,¹⁹² although Chikusa Masa'aki (2000: 341) has rightly pointed out that a systematic investigation of all the many exemplars of this edition preserved in Japan is still lacking.

The blocks of Sixi generally consist of 30 columns per 17 characters, with the resulting folios folded fivefold, and this became the standard format for the other Type 3 editions. However, Li and He (2003: 238-239) have convincingly argued that in the very first carvings, Sixi actually followed the 36-column format of F and F2, and that the new influential format was worked out only gradually (albeit at a very early stage).¹⁹³

I was able to access the readings of this important edition only from the apparatuses of the *Taishō*¹⁹⁴ and ZH,¹⁹⁵ where the Sixi canon is referred to as “Song” 宋 and “Zi[fu]” 資 respectively. We find, at times, discrepancies between the readings of Sixi given by these two collations (mostly, but not always, *ex silentio*). I suspect that they are for the most part due to carelessness on the part of one or the other groups of editors, but in view of the very complex history of the Sixi carvings, I will quote separately in the apparatus of my edition the variants from both apparatuses, abbreviated as S (*Taishō*'s 宋) and Z (= ZH's 資). When referring to this canon as a whole in this chapter, however, I will maintain the abbreviation “Sixi”.

The GZJ is an excellent vantage-point for appreciating the great influence exerted by this edition: as we shall see in greater detail below (§ 3.2.2.3.6), Sixi's GZJ lacks the final six

¹⁹¹ See for instance Ch'en 1951: 210-212; Demiéville 1953b: 133; Lü Cheng's study, “Sixi ban zangjing” 思溪版藏經 (republished in Lü Cheng 1991 vol. 3: 1455-1461; see especially p. 1457), Kogawa *et al.* 1964: 53.

¹⁹² The most recent discussion of this issue that has appeared in print, that by Li and He (2003: 233-239), deserves particular attention; among other things, the authors found the name of the same carver appearing in colophons to printings belonging to the two alleged editions (Id. 239-240). It should also be observed that the main advocate of the “two Sixi editions” theory, Ono Genmyō 小野玄妙, apparently remained unaware that the names Yuanjue chanyuan and Fabao zifu chanshi referred to one and the same establishment (see also the remarks by Demiéville 1953b: 133 with n. 3).

I do not wish to dwell much longer on this issue, but I believe that the way in which it is usually framed – in terms of a rigid dichotomy one vs. two editions – is, from the viewpoint of textual criticism, potentially misleading in the case of such a complex living (and hence changing) organism as a woodblock canon. For there is nothing to prevent us from thinking that during the restoration of the Sixi blocks, new witnesses were collated (at least for some scriptures), and hence the reading of some blocks newly carved during the Fabao zifu period are different from those belonging to earlier carvings – on the contrary, this is a very likely assumption in the light of what we know about editorial habits in ancient China. Thus, even while remaining the nominally same edition, some scriptures (or even parts of some scriptures) may exhibit different texts in different printings, thus being different “editions” for all practical purposes. On the other hand, we may easily quote examples of historically different editions that managed to reproduce a given text from a preceding edition as faithfully as a photocopy, hence being, for the philologist, *de facto* the same edition as their original (e.g. the *Qing Long zang* which, as far as the GZJ is concerned, is a very faithful tracing of the *Ming Bei zang*: see § 3.2.2.3.5). My impression, in conclusion, is that while it is almost certainly true (especially in the light of Li and He's analysis) that under the two names *Yuanjue* 圓覺藏 and *Zifu zang* 資福藏 there are not two distinct carvings of the *entire* canon but simply printings made at different times, textual differences between different copies of this “single” edition can always be expected (as might be the case with the GZJ).

¹⁹³ Interestingly, the intermediate format – bridging that inherited by F/F2, and the new standard typical of Sixi – has been identified in printings of, among other texts, the GZJ (see Li and He 2003: 239).

¹⁹⁴ The *Taishō* editors collated the exemplar of Sixi kept at Zōjō-ji 増上寺 in Tokyo (see Kogawa *et al.* 1964: 105; Demiéville 1924: 185; Vita 2003: 235).

¹⁹⁵ This is the exemplar of Sixi purchased in Japan by Yang Shoujing 楊守敬 in 1883, and now mainly preserved at the National Library of Beijing (see Li Jining's detailed account: 2002: 83-87).

chapters, and this striking feature is shared by all the subsequent Type 3 editions down to that carved during the Qing dynasty.

3.2.2.3.3 The *Qisha zang*

The rediscovery of J was not the only spectacular finding dating back to the thirties of the last century; in 1931 a copy of a till then lost edition of the canon carved at Qisha Yan sheng yuan 磧砂延聖院 in Pingjiang Prefecture 平江府 (present-day Suzhou 蘇州 in Jiangsu) was found in a monastery in Shanxi.¹⁹⁶ A facsimile of this exemplar was quickly published at Shanghai, in the years 1934-1936, under the title of *Yingyin Song Qisha zangjing* 影印宋磧砂藏經.¹⁹⁷

This edition, which is generally known as *Qisha zang* 磧砂藏 (hereafter Q),¹⁹⁸ had a particularly long and intricate history. The carving started around 1216,¹⁹⁹ and, depending on the availability of funds, proceeded at a slow pace during the rest of Southern Song period. Under the Yuan 元 dynasty (1279-1368), however, the project underwent a thorough reorganisation, and was eventually brought to conclusion (1322).²⁰⁰

According to some scholars,²⁰¹ the carvings completed under the two dynasties were based on different (though closely related) editions: Sixi and the *Puning zang* (see the next section) respectively.²⁰²

At any rate, the GZJ belongs to the Song-period carvings.²⁰³ Its facsimile can be found in vol. 5 of *Song ban Qisha dazangjing* 宋版磧砂大藏經 (Xin wenfeng chuban gongsi, Taipei 1987), pp. 98a-153b.

¹⁹⁶ For an account of the discovery see Li Jining 2002: 119-120; Li and He 2003: 252-254. The Shanxi exemplar was initially believed to be the only surviving copy of Q, but later also other copies of this edition were discovered. For an overview of the surviving material see Li and He 2003: 254-256; cf. also Chikusa 2000: 355, and de Jong 1968: 25-26 n. 57 (reprinted in de Jong 1979: 100-101).

¹⁹⁷ It should be noted that this is a very miscellaneous text: not counting the complex nature of Q itself, the many gaps found in the rediscovered exemplar were made up with printings from other Song, Yuan, and Ming editions (see details in Li and He 2003: 253; cf. also Chikusa 2000: 341).

¹⁹⁸ The name 磧砂 is often transliterated Chi-sha (e.g., de Jong 1968: 17 = 1979: 93) or Tsi-cha (Demiéville 1953b: 133), both corresponding to *pinyin* Jisha; however, HD 7: 1096b and Wang Li 2000: 820 only give *qi* as the reading of the first character.

¹⁹⁹ This dating has been arrived at on the basis of some parts of the first scripture of the canon (Xuanzang's *Dabanruohuomi jing*) which, while missing from the Shanxi exemplar, have been recently discovered in a temple at Nara (see Chikusa 2000: 341; cf. also Li and He 2003: 262-263, and especially Li Jining 2002: 126-129).

²⁰⁰ See Li and He 2003: 263-277 (also for details on the organisation of the Qisha project, and especially on the ten superintendents 住持 who directed it); Chikusa 2000: 341-342 and, for the Yuan carvings, pp. 353-355.

²⁰¹ See Li and He 2003: 277-282; their conclusions are, however, based on the analysis of the catalogues and of the phonetic glosses attached to the scriptures, not on any detailed textual analysis.

²⁰² The format (30 columns × 17 characters) is the standard one of Type 3 after Sixi.

²⁰³ See the catalogue of Q provided as an appendix to Li and He 2003 (pp. 702-ff.; on the GZJ see p. 718). Precise dates for the carving of the GZJ are not available, but it is not difficult to find some evidence at least for an approximate dating. The names of persons involved in the preparation of the blocks are recorded at the end of several rolls of the GZJ. So, for instance, I have noted that for the last roll of the GZJ in Q (see p. 153b of the facsimile edition) the scribe was *bhikṣu* Qingman of Yan sheng yuan (延聖院比丘清滿書) – i.e., he presumably prepared the tracing to be set to the blocks. His name also appears at the end of several rolls of the scriptures preceding and following the GZJ. Particularly helpful is its appearance at the end of roll 3 of the *Mohe banruo chaojing* 摩訶般若鈔經, the scripture which comes just after the GZJ (p. 170a): here we find, again, that *bhikṣu* Qingman did the calligraphy for the text, and this short record is followed by a longer colophon dated March-April 1270 (咸淳六年三月). A quick glance at the similar colophons found in Kumārajīva's

3.2.2.3.4 The *Puning zang*

This edition, usually called *Puning zang* 普寧藏, was carved in the years 1277-1290²⁰⁴ at Da Puning si 大普寧寺 of Hangzhou 杭州 (present-day Zhejiang), the centre of the White Cloud sect 白雲宗.²⁰⁵

Fortunately, we are rather well-informed on the remarkable editorial work – in some respects closely reminiscent of Sugi’s work on Kr²⁰⁶ – carried out during the preparation of the blocks for this edition. In particular, we know from a number of notes that while the *Puning zang* was mainly based on Sixi (as also suggested by its format), its editors collated also the Fuzhou canon (either F or F2) and, what is particularly important, some manuscripts kept at the Xia zhu monastery 下竺寺 of Hangzhou.²⁰⁷ This was one of the most widely-circulated ancient editions of the canon,²⁰⁸ and this fact may account for the considerable influence exerted by it on subsequent carvings.

The *Puning zang* is the witness quoted as “Yuan” 元 in the *Taishō*, and “Pu” 普 in ZH (with some inconsistencies between the two); in the apparatus of the present edition its readings – taken from the two modern editions – are preceded by the abbreviation Y.

3.2.2.3.5 Ming and Qing editions

Several Type 3 canons were carved during the two successive dynasties, the Ming 明 (1368-1644) and the Qing 清 (1644-1911). As I will demonstrate in § 3.3.2, they are of no help in producing a critical edition of the GZJ (it goes without saying that for other texts, especially works composed in China, it is quite a different matter), and therefore in this section I will confine myself to giving just the titles (with abbreviations), the dates of the carving, and a few other details when needed.²⁰⁹

- a. *Hongwu nan zang* 洪武南藏, end of the 14th-beginning of the 15th century (hereafter Nz1);²¹⁰
- b. *Yongle nan zang* 永樂南藏, beginning of the 15th century (hereafter Nz2);²¹¹

摩訶般若波羅蜜經 (which precedes the GZJ) shows that in this part of Q the rolls were not carved according to the original order (see the end of roll 25 – p. 25b – and cf. the end of roll 28 – p. 39b). It is thus impossible to infer a more precise dating for the GZJ, but for our purpose it will suffice to know that it was carved at around that time, towards the end of the Southern Song.

²⁰⁴ Li and He 2003: 319; the earliest recorded date is, however, 1278.

²⁰⁵ For a comprehensive discussion of the sect see Overmyer 1982, especially pp. 635-636 on the edition of the canon. On the *Puning zang* see Chikusa 2000: 350-353; Li and He 2003: 316-354; Li Jining 2002: 135-140; Franke 1997: 123-124; Kogawa *et al.* 1964: 61-63.

²⁰⁶ See for instance the colophon from the *Puning zang* found at the end of T 236 (p. 757a 14-19); to my knowledge, the most detailed discussion of the editing of the *Puning zang* is provided by Li and He 2003: 327-328; cf. also Chikusa 2000: 351.

²⁰⁷ In the second note quoted by Li and He 2003: 327, these three witnesses are referred to as 思溪、福州二藏 and 杭州下竺寺藏寫本.

²⁰⁸ Li and He 2003: 338-346.

²⁰⁹ For a comprehensive discussion of Ming editions, see Nozawa’s monograph (1998).

²¹⁰ One single exemplar of Nz1 is surviving, the one discovered in Sichuan in 1934, and recently published in facsimile: *Hongwu nan zang* 洪武南藏, Zhongguo Sichuan sheng Fojiao xiehui, Chengdu 1999 (the GZJ is found in vol. 24, pp. 279-495). Nz1 is a tracing of Q (Nozawa 1998: 44; Li and He 2003: 388), as I was able to verify for the GZJ.

²¹¹ On Nz2 see Li and He 2003: 406-431; Nozawa 1998: 139-ff. Readings from this edition are quoted in ZH’s apparatus as 南. I was not able to examine directly this edition, but according to Li and He 2003: 449, Nz2 is, with some qualifications, closely related to Bz, for which see the next note.

- c. *Yongle bei zang* 永樂北藏, beginning of the 15th century (hereafter Bz),²¹²
 d. *Jingshan zang* 徑山藏, 1598-1712 (hereafter M).²¹³
 e. *Long zang* 龍藏, 1733-1738 (hereafter Qing).²¹⁴

3.2.2.3.6 A problem in Type 3 editions: what happened to the final chapters of the *Guang zan jing*?

The apparatus of an edition may be likened to a garden, and the vegetation of its variant readings can be more or less luxuriant, depending on what history and the hands of scribes have sown. When I first happened to cast a glance at the apparatus of roll 9 of the GZJ in the *Taishō*, I almost felt for a moment as if I had abruptly crossed the border into a different climatic region: from that point onwards, the textual flora of this apparatus – the number of witnesses quoted therein – sharply decreases. An note (T 222, p. n. 7) duly warns that the chapters from the 22nd onwards are missing from all the “three editions” (i.e. S, Y, M). By checking the apparatus of ZH (vol. 7 p. 823c-ff.) and the various facsimile editions available to me (Q, Nz1, Bz, Qing), it did not take much time to find out that, apart from F, in all Type 3 editions I could directly or indirectly access (see, for instance, Q p. 153b) the GZJ ends with chapter 21 (衍與空等品第二十一, T 222 p. 201c 27-204a 25). In other words, these editions lack the last six chapters of this scripture.

The first thing that ought to be noted is that in these defective editions the 21st is the last chapter of roll 10. That is, they *consist of 10 rolls*, and thus at first sight they look just as all other printed editions of the GZJ. But then it is obvious that the original GZJ from which all these defective editions ultimately derive must have been made up, in its complete form, of more than 10 rolls.

In order to determine the original format of this GZJ it is necessary, as a first step, to estimate the average size of its rolls. For the sake of convenience I based my calculations on Q, which is the earliest edition having this gap which I could directly check in facsimile.

In Q, the sizes of the various rolls 卷 of the GZJ are as follows:²¹⁵ roll 1: 15 folios and 1 page; roll 2: 20 folios and 2 pages; roll 3: 16 folios; roll 4: 17 folios and 1 page; roll 5: 13 folios and 4 pages; roll 6: 15 folios and 3 pages; roll 7: 15 folios and 4 pages; roll 8: 17 folios and 3 pages; roll 9: 16 folios and 4 pages; roll 10: 14 folios and 4 pages.

The average size of Q's rolls is then of about 16/17 folios. If we now turn to the *Taishō*, we will see that rolls 9-10, those containing the chapters missing from Sixi, Q, and the other editions, consist of 18 registers and 6 columns and 18 registers and 8 columns respectively

²¹² See Li and He 2003:434-464. A facsimile edition of Bz has been recently published: *Yongle bei zang* 永樂北藏, 200 vols., Beijing 2000; the GZJ is in vol 17, pp. 547-801.

²¹³ This edition is also known by other names, such as *Jiaying zang* 嘉興藏, or *Fangce zang* 方冊藏, the latter after its particular format and the cheaper and handier thread-binding, typical of secular books (see Lan Jifu 1991: 258-259). Unlike the preceding three, this is a private edition, and a rather innovative one at that (especially in the format). On this edition, see Li and He 2003: 465-508, especially pp. 505-508. M is based on Bz (Li and He 2003: 498; Lan Jifu 1991: 258; cf. also Zacchetti 2002: 96), but Li Jining (2002: 173) adds the important information that its editors actually managed to collate four different editions (probably Q, Y, Nz2, Bz).

²¹⁴ This is an official edition carved during the Qing dynasty (Li Jining 2002: 176-179); the blocks still survive (Li Jining 2002: 178-179). A facsimile edition has been published under the title *Xinbian suoben Qianlong dazangjing* 新編縮本乾隆大藏經; the GZJ is found in vol. 15, pp. 517-683. If one compares Qing with Bz, one can easily see that the former is just a tracing of the latter (see also Nozawa 1998: 257).

²¹⁵ figures refer to full folios (= blocks) and partially carved blocks; the size of latter is expressed in pages, each folio being subdivided into five parts (= as many pages when the folio is folded in accordion).

(the first register of each roll including less of the text, due to the space occupied by the title, etc.). Given that each *Taishō* register (29 columns of an average of 17 characters) roughly corresponds to one folio/block of Q (30 columns of 17 characters), the conclusion is self-evident: in Q (and previous to it, in Sixi), the missing portion cannot have consisted of more than two rolls. Hence the copy of GZJ at the origin of this textual subfamily was, when complete, in 12 rolls.

As already observed in § 2.3 of the introduction, only two formats are recorded in the catalogues for the GZJ: in 10 or 15 rolls. However, according to Jizang's commentary to the *Vajracchedikā* (金剛般若疏 T 1699, see § 2.4 n. 96), the GZJ was circulating in ten or twelve rolls.²¹⁶ Jizang's commentary dates back to the end of the 6th century, and in the face of the testimony provided by contemporary catalogues, one would be tempted to take 十二 as a mere scribal error for 十五.²¹⁷ Be that as it may, this 12-roll format, if indeed it existed at Jizang's time, must have been an arrangement which was quickly marginalized as demonstrated by the catalogues. But now we can say that it was preserved (or produced) in some local manuscript collections.

We have noted in §§ 3.2.2.3-3.2.2.3.1 that all Type 3 editions are based on the KYLLC, and we know that in this catalogue (see T 2155 p. 724a 18-18, and cf. § 2.3 above) two cases (河—淡) are allotted to the GZJ and the *Mohebanruoboluomi jing* (i.e., the *Mohebanruo chaojing* 摩訶般若波羅蜜鈔經 T 226). The KYLC does not state precisely how these scriptures should be subdivided into the two cases, but in F they are arranged as follows:²¹⁸

- Case 河: GZJ rolls 1-8 (chapters 1-21), followed by the relevant phonetic glosses;
- Case 淡: GZJ rolls 9-10 (chapters 22-25); *Mohebanruoboluomi chaojing* 摩訶般若波羅蜜鈔經 rolls 1-5 (the whole text); phonetic glosses on both texts (i.e., the last two rolls of the GZJ and the *Mohebanruoboluomi chaojing*).

In Q the allotment of the GZJ's rolls is identical to the preceding one *on the surface* (rolls 1-8 in case 河, and rolls 9-10 in case 淡),²¹⁹ but given that each of its rolls is shorter than F's counterparts, a considerable portion of text is in fact missing at the end of the text (F's rolls 9-10).

Now we can begin to discern what has probably happened. This gap was introduced in the Sixi edition, and it affected the entire subsequent tradition down to the Qing edition. Whether the error was introduced when Sixi was carved, or was already present in its original manuscript, or again, in an ancestor of the latter, we simply cannot tell with absolute

²¹⁶ T 1699 p. 86b 2: 唯有十卷，或分爲十二卷。

²¹⁷ All the more so, because the text of T 1999 seems to be based on a single witness (kept at Ōtani University, according to the initial note), apparently a manuscript of difficult reading, as shown by some footnotes reporting alternative readings with a question-mark. As a matter of fact, immediately after the passage on the twelve rolls, Jizang's text (T 1699 p. 86b 3) has an obvious scribal error when it states that the GZJ consists of 37 chapters (有三十七品)! All in all, the testimony of this commentary certainly cannot be taken at face value.

²¹⁸ This is based on the microfilm of F; cf. also F's catalogue, *Fuzhou dong chan dazangjing mulu* 福州東禪大藏經目錄, *Shōwa hōbō sōmokuoku* no. 47, vol. 3 pp. 686-ff. The entry relevant to the GZJ (p. 686a) is, however, potentially misleading: 【河】光讚般若經八卷；【淡】光讚般若經共七卷。The part on case 淡 must be interpreted as: “*Guang zan banruo jing* [2 rolls and *Mohebanruoboluomi chaojing* 5 rolls], seven rolls altogether”.

²¹⁹ Cf. also Q's catalogue, *Pingjiang fu Qisha Yan sheng yuan xindiao zang jing lü lun deng mulu* 平江府磧砂延聖院新雕藏經律論等目錄, *Shōwa hōbō sōmokuoku* no. 12, vol. 1 pp. 927-ff. (see p. 927a on the GZJ).

certainty.²²⁰ But the main causes of this error are not difficult to guess: it was the combination of an unusual format (12 rolls) with the instructions provided by the KYLLC,²²¹ which after the Fuzhou editions had become the standard prescriptive catalogue for the canons carved in this area. Various possible scenarios can be imagined to fill in the remaining details, but the gist of the story is presumably that the editors of Sixi, confronted with this abnormal copy of the GZJ, and knowing from the KYLLC that this scripture must consist of 10 rolls, inadvertently dropped the last two rolls (probably helped in doing so by the case-interruption between rolls 8 and 9 – which in the 12-roll format should have been placed between rolls 10 and 11).²²²

It is indeed amazing that none of the editions carved after Sixi made up for this error, especially given that, as we shall see in the following sections, there is ample evidence from the recension that the earlier ones could collate other sources (particularly F or F2).

All this is, in a sense, further evidence of a lack of interest in the GZJ, and of the persistent ill fate of this scripture, already incomplete from its earliest record (a fact that may have, in turn, facilitated this further loss of text). But it is also a great stroke of luck for us, for it provides us with precious clues to a number of crucial issues.

To begin with, an error of this kind is unlikely to have taken place independently in different editions: hence all the editions which, after Sixi, share it, must have been based

²²⁰ However, we can at least say, from the very nature of this error – i.e., an attempt to comply with a particular normative catalogue – that the error probably occurred during the preparation of a copy of the entire canon, not of a single text. If we further consider that, as some scholars have pointed out (Li and He 2003: 173) it is after F that the KYLLC became the basis for printed canons in South-central China, I think that the most likely hypothesis is that the loss of the last two rolls of this 12-roll GZJ happened precisely during the carving of Sixi.

²²¹ As observed above, one of the manuscripts of the GZJ, Stein 2134, probably bears the signs of a similar attempt of modifying an originally different format of this scripture (see above § 3.2.1.2 entry n. 5).

²²² In § 3.2.2.3.2 we have mentioned the two catalogues of Sixi – one of the main points at issue in the long-lasting controversy concerning the Sixi edition(s) – and it is of some interest to compare their entries relevant to the GZJ. In the *Huzhou Sixi Yuanjue chanyuan xin diao dazang jing lu lun deng mulu* 湖州思溪圓覺禪院新雕大藏經律論等目錄, *Shōwa hōbō sōmokuroku* no. 46, vol. 3 p. 667a we find the record we should expect in the light of the preceding discussion: 【河】光讚般若波羅蜜經八卷；【淡】光讚般若波羅蜜經二卷 etc. The *Anji zhou Sixi Fabao zifu chansi dazangjing mulu* 安吉州思溪法寶資福禪寺大藏經目錄, which would be the catalogue of the second Sixi edition if there had been two such editions, has an interestingly different record: 【河】光讚般若波羅蜜經十卷 餘次在淡字函；【淡】光讚般若波羅蜜經二卷 etc. In other words, here we have the 12-roll GZJ as it should have been edited in the Sixi canon: ten rolls in case 河, and the remainder, as we are duly informed by the interlinear note, in case 淡. These two catalogues and their relationship have been much discussed (see Li and He 2003: 241-249; Cai Yunchen 1983: 475-480; Kogawa *et al.* 1964: 52-53), but to the best of my knowledge the discrepant records on the GZJ have not been noticed. I cannot discuss here this problem, but the hypothesis mentioned with approval by Chikusa (2000: 341), that the second catalogue (the *Fabao zifu ... mulu*) might be the scheme preliminary to a projected new carving, is worth considering. Be that as it may, the fact remains that even if someone realised that Sixi's GZJ was defective, the resulting correction, if it ever took place, does not seem to have affected the following textual tradition of the GZJ. It would be interesting to check the state of this scripture in all the copies of Sixi available to us.

In this regard, it is also interesting to take a look at the catalogue of Y, the *Hangzhou lu Yuhang xian Bai yun zong Nanshan Da puning si dazangjing mulu* 杭州路餘杭縣白雲宗南山大普寧寺大藏經目錄, *Shōwa hōbō sōmokuroku* no. 26, vol. 2 p. 239b: 【河】八卷；末後二卷寄淡字函首光讚般若波羅蜜經十卷；【淡】七卷光讚般若波羅蜜經二卷 係河字函寄下摩訶般若波羅蜜鈔經五卷. I am not sure how this record is to be evaluated, but it would almost seem that the corrected account we find in the *Fabao zifu ... mulu* had been manipulated to fit the reality of the defective copy! This is stunning, especially if we consider that the editors of Y gave proof, in more than one occasion, of a remarkable critical mind (see above § 3.2.2.3.4).

directly or indirectly on this edition (which is hardly surprising, being suggested also by the information coming from other quarters). In other words, in the case of *this particular scripture*, Sixi is the hyparchetype of all ensuing Type 3 editions.

On the other hand, it rules out the possibility (again, at least as far as the GZJ is concerned – a qualification that should never be forgotten) that Sixi is directly based upon F²²³ (even as a copy), for F is a complete 10-roll GZJ, and its roll subdivision, which agrees with that of Type 1 editions (J and Kr), is obviously entirely different from that of Sixi and its offspring. It seems inconceivable that, in copying from F (tracing being obviously out of the question), the editors of Sixi should have at first altered the original “regular” format of the GZJ to an almost unprecedented 12-roll format, and then clumsily lost one portion of the text in order to go back to square one (i.e., F’s 10-roll format).²²⁴

In fact, concerning the all-important question of the original of Sixi, the suggestion we get from the analysis of the problem of the missing chapters is rather clear: the original on which Sixi’s carving of the GZJ was based was a manuscript with a decidedly non-standard format (and not just from the viewpoint of Tang official manuscripts). In short, this was in all likelihood a manuscript reflecting, once again, a local, marginal textual tradition.

On the whole, all the Type 3 defective editions of the GZJ agree in the main structure of the text, apart from one point, as shown by the following table of chapter/roll subdivisions in S, Y, and M based on the *Taishō*’s apparatus, with information supplemented from the facsimile editions for Q, Bz, Nz1 and Qing²²⁵ (details in chapter titles from the latter have been disregarded here):

Roll 卷			Chapter 品 (with title)	Page number (in T 222)
	Sixi, Q, Nz1	Y, Nz2 (?), Bz, M, Qing		
1			1 光讚品第一	147a 6
			2 順空品第二	151c 8
2			3 行空品第三(上 M)	152b 3
			3b 行空品第三下	156a 5

²²³ I have not been able to check F2, and I do not even know whether any entire copy of the GZJ in this edition is still extant. However, as I have shown in n. 175 to § 3.2.2.3, F2’s GZJ had the same roll-arrangement as F, and thus must also be a genuine ten-roll edition.

²²⁴ There is, at first sight, yet another alternative explanation: we may imagine that for some reason, the editors of Sixi had at their disposal only one of the two cases of F containing the GZJ. After all, the end of case 河 in F, with its numerous phonetic glosses, might be taken as the conclusion of a text like the GZJ, well-known for being incomplete, and might have misled Sixi’s editors. Then we have to imagine that these careless editors completely rearranged this text in order to make it match the 10-roll format prescribed by the KYLLC: they subdivided F’s original rolls into shorter units, etc. All this begins to become a little complicated and hard to believe, but is perhaps still theoretically possible. With one exception: if the preceding reconstruction were correct, Sixi and the other texts should all equally lack, together with F’s last two rolls of the GZJ, the whole of the scripture which in F shares case 淡 with the missing portion of the GZJ: the *Mohe banruoboluomi chaojing*. But they have it, and this suffices to rule out this theory.

²²⁵ Note that, regrettably, not all divergences in roll subdivisions have been noticed in ZH’s apparatus.

3	Beginning of roll 3		3b 行空品第三下	159b 23
		Beginning of roll 3	4 歎等品第四	161a 12
			5 授決品第五	161c 2
			6 分別空品第六	162a 25
4			7 了空品第七	165a 19
			8 假號品第八	167a 1
5			9 行品第九	171a 24
			10 幻品第十(之上 Y, M)	174b 11
6			10 幻品第十(之下 Y, M)	176b 11
			11 摩訶薩品第十一	178a 15
7			12 等無等品第十二	181b 12
			13 大乘品第十三	182b 14
			14 乘大乘品第十四	184c 26
			15 無縛品第十五	185b 20
8			15 無縛品第十五(下 Y)	186c 28
			16 三昧品第十六	188c 21
9			17 觀品第十七	193a 17
			18 十住品第十八	196b 7
10			19 所因出衍品第十九	199a 12
			20 無去來品第二十	200c 3
			21 衍與空等品第二十一	201c 27

The only difference is in the beginning of roll 3, which occurs in the middle of chapter 3b in the most direct offspring of Sixi (Q and its tracing Nz1), while in the remaining editions it coincides with the beginning of chapter 4. The latter is very probably an innovation adopted by the editors of Y, and it proves in turn very helpful for establishing further, more precise subdivisions in the lower reaches of the family (see § 3.3.2 below).

3.3 The recension of the *Guang zan jing*

In the following sections I will analyse the readings attested in the tradition of the GZJ in order to establish, as far as possible, the relationships among the various witnesses of this scripture.

By way of recapitulation, before proceeding further with our discussion I will list here (in alphabetic order within each class) the abbreviations used in this chapter and in the apparatus of the critical edition of the GZJ. These abbreviations are only used, in the following discussion, with reference to the GZJ, *and not to the whole canon*.

1) Modern editions

- *Taishō*: *Taishō shinshū daizōkyō* 大正新修大藏經, Tokyo 1924-1932
- ZH: *Zhonghua Dazangjing – Hanwen bufen* 中華大藏經—漢文部分, Beijing 1984-1988.

2) Ancient editions

- a) Existing ancient editions (in the alphabetic order of the abbreviations)

- Bz: *Yongle bei zang* 永樂北藏; see § 3.2.2.3.5 c.
- F: first Fuzhou 福州 edition (= 宮 in the *Taishō*'s apparatus); see § 3.2.2.3.1.
- Fsh: stone-carved GZJ in the *Fangshan shijing* 房山石經 (= 石 in ZH); see § 3.2.2.2.2.
- J: Jin 金 edition, as reproduced in the main text of ZH; see § 3.2.2.1.2.
- Kr: second Koryō 高麗 edition; see § 3.2.2.1.3.
- M: *Jingshan zang* 徑山藏 (= 明 in the *Taishō*; = 徑 in ZH); see § 3.2.2.3.5 d.
- Nz1: *Hongwu nan zang* 洪武南藏; see § 3.2.2.3.5 a.
- Nz2: *Yongle nan zang* 永樂南藏 (= 南 in ZH); see § 3.2.2.3.5 b.
- Pu: *Puning zang* as quoted by ZH (when explicitly diverging from Y).
- Q: Qisha 磧砂 edition (= 磧 in ZH); see § 3.2.2.3.3.
- Qing: *Long zang* 龍藏 (= 清 in ZH); see § 3.2.2.3.5 e.
- S: Readings of the Sixi 思溪 edition as recorded in the apparatus of the *Taishō* (= 宋); see § 3.2.2.3.2.
- Y: *Puning zang* 普寧藏 (= 元 in the *Taishō*; = 普 in ZH); see § 3.2.2.3.4.
- Z: readings of the Sixi 思溪 edition of the GZJ, as recorded in the apparatus of ZH (= 資); see § 3.2.2.3.2.

b) Lost ancient editions

- KBz: *Kaibao zang* 開寶藏; see § 3.2.2.1.1.
- Lz: *Liao zang* 遼藏 (or *Qidan zang* 契丹藏); see § 3.2.2.2.1.

The following discussion is based on a detailed analysis (involving, *inter alia*, a systematic comparison with the available Sanskrit parallels) of the first six chapters of the GZJ, three of which are edited and translated in the present monograph. I take these chapters as a statistically significant portion of the text for the purposes of the recension of the GZJ.

In this study, I have been able to investigate directly (apart from the manuscripts described in §§ 3.2.1-ff.) the following witnesses in facsimile edition or microfilm: J, Kr, Fsh, F, Q, Nz1, Bz, Qing. For the others, I had to rely on the apparatuses of the *Taishō* and ZH, and this has no doubt exerted a distorting influence on my analysis; for I have found that both of these modern editions are regrettably wrong in many cases where I have been able to check the originals directly (see above n. 7 and 10), and I cannot help suspecting that the same may hold true for the many other cases I could not check. This problem is particularly serious with variants occurring in the crucial Sixi edition; but also, to a decreasing extent, with Y and Nz2. Hence in discussing the Type 3 editions (§ 3.3.2) I will have to rely on assumptions concerning the presumed readings of these editions in more than one case.

In analysing the textual tradition of the GZJ, I have assumed that at no stage of the textual transmission after the translation did any scribe collate the Chinese version with a Sanskrit text. Or, to put it differently, readings found in the tradition of the Chinese text which agree significantly with a Sanskrit text are in principle to be considered genuine (apart from stock formulas and conjectural emendations – both a possible source of perturbation).

As usual, I have tried to group witnesses by means of indicative shared errors (*errores coniunctivi*). This is by no means a mechanical task, for such errors are not always easy to identify, and the results frequently remain open to question. The Sanskrit parallels often render the greatest service concerning this problem, and one cannot properly edit a Chinese translation apart from the study of its Sanskrit or Tibetan parallels, where available. For all the examples discussed below I will quote the numbers of the paragraphs where they occur in the edition and translation included in this monograph; the reader can easily trace the location in

the *Taishō* through the latter. Passages not included there are directly quoted according to the *Taishō* page number.

3.3.1 The Northern line

When we analyse the variants attested in the tradition of the GZJ we find that, in general, witnesses tend to group along the lines of Chikusa's classification discussed above (§ 3.2.2). Although we find also some interesting exceptions, with varied patterns of correspondence, the general pattern is to have the KBz's offspring (J and Kr) on one side and Type 3 editions on the other (the combination often found in the *Taishō*'s apparatus – 三、宮 – i.e. S, Y, M, and F – is likely to be familiar to anyone who has worked on Chinese Buddhist translations).

The only witness displaying unexpected behaviour is Fsh, which somewhat surprisingly agrees very often with the two descendants of the KBz, J and Kr.

Given that in many cases these three witnesses agree in the correct reading,²²⁶ their accord cannot be taken wholesale as a sign of direct relationship. However, J, Kr, and Fsh also share a number of common errors, some of which are no doubt significant enough to suggest some sort of connection. For instance:

1. (§ 1.62) ... 示斯¹神足，三千大千世界六反震動。
¹斯: 現 J, Kr, Fsh.²²⁷
2. (§ 1.71) 衡¹華諸妙天華 ...
¹衡: 衡 Y; 鮮 J, Kr, Fsh (for the arguments supporting 衡 / 衡, see § 1.71 with n. 211 of the translation).
3. (§ 1.78) 於是，過東方江河沙等諸佛世界，最西¹國土名寶跡。
¹西: 邊 J, Kr, Fsh.²²⁸
4. (§ 1.112) ... 阿惟越致¹地者，當學般若波羅蜜。
¹致: om. J, Kr, Fsh.
5. (§ 1.136) 因緣威神¹<...>
¹J, Kr, Fsh + 空.²²⁹
6. (§ 3.35) 菩薩摩訶薩行般若波羅蜜如是者，則爲行¹。

²²⁶ Cf. also Karashima 1992: 16 (§ 2.1.1).

²²⁷ 斯 is required by the context, as it refers to the immediately preceding portion 如其色像咸演威曜 (“in such a form [the Buddha] performed a display of [supernatural] might, [that] having manifested this magical power, ...”) – both 威曜 and 神足 being here translations of *ṛddhi*. Cf. the corresponding Skt. (PD 8, 6-7): *tathārūpaṃ carddhyabhisamskāram abhisamkaroti sma yathārūpeṇarddhyabhisamskāreṇābhisamskṛtena* ...

²²⁸ The corresponding Skt. occurs in PG 5v 2-3: *atha pūrvasyān dīsi gaṃgānadivālukopam[ā] lokadh(ātūn ati)[k](kra)mya yā sarvapaścimā* [PD 12, 18: *sarvāvasāniko lokadhātū ratnāvati [n]āma*. I assume that 最西 is the genuine reading exactly because it is a wrong translation: in fact, it can be explained on the basis of the Skt. *sarvapaścimā* (the variant *sarvāvasānika*, which obviously could not account for this wrong translation, occurs only in PD) here: “the last of all”, but D has obviously taken this *paścima* / *-ā* in the meaning it has normally in this portion of the text, i.e. “west”. The variant 邊, “correct” as to the meaning, should thus be a later alteration: it is quite logical to imagine that an editor would emend 西 to 邊 on the basis of the context (e.g. cf. § 1.87 of the edition of the GZJ: 南方去此江河沙等最極邊際), much less the other way round.

²²⁹ This passage, which as transmitted must be defective, comes after an enumeration of forms of emptiness (*śūnyatā*), but fragmentarily represents in all likelihood a different topic, the four kinds of conditions (*pratyaayatā*). Therefore the insertion of 空 is to be seen as a tentative, and wrong, emendation of a corrupt passage; see the discussion in the note to § 1.136 of the translation.

¹ 行: J, Kr, Fsh om.²³⁰

The typology of these errors is noteworthy: none of these examples can be called a scribal error or a mere corruption. Many of them can rather be interpreted as attempts at improving the text, and these are precisely the kinds of readings that are commonly transmitted horizontally, that is, by contamination (which in principle involves an act of conscious selection).²³¹

To be sure, if we consider the fact that Fsh represents, at least in part, the Lz, its agreement with Kr (which admittedly contaminated the same Lz: see § 3.2.2.1.3) is hardly unexpected. The real surprise is the agreement of J with Fsh. This comes as a surprise, I should like to add immediately, only due to the deep-rooted prejudice that J reproduces the KBz almost as if it were its photocopy (forgetting that the technique of carving blocks based on the tracing of a previous edition *never* rules out textual innovations). Things were actually far more complex, as we shall see at once.

How, then, can we explain the relationship between J and Fsh? To begin with, we know positively from the “Note on J” (see § 3.2.2.1.2 above) that after J’s woodblocks had been moved to the Central Capital in 1181, they were subjected to correction (校正).²³² Given the editorial habits current in China, this correction was almost certainly based on the collation²³³ of at least one other canon. But which? If we consider that copies of the Lz, which had been probably carved and printed in the same city (then named Yanjing),²³⁴ were almost certainly available at that time in the Jin Central Capital,²³⁵ the most likely answer is that J was collated with a copy of the Lz and in part altered accordingly.²³⁶

Far more important is the evidence provided by J’s text itself. Particularly significant in this respect is the third variant from Lz quoted in Kr’s GZJ, which is also shared by Fsh (see § 3.2.2.2.2) and, what is of concern to us now, J:

²³⁰ By suppressing 行, J, Kr, Fsh have linked this passage with what in my edition is the beginning of § 3.36 (菩薩摩訶薩, 行般若波羅蜜 etc.), and their text makes indeed some sense. The corresponding Skt., however, shows that this is incorrect: in fact 菩薩摩訶薩行般若波羅蜜如是者, 則爲行 corresponds rather well to PG 22r 2: *evam khalu sāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyām caran yukta iti vaktavyaḥ*.

²³¹ On the possibility (rare but verified) that real corruptions are transmitted by contamination, see Timpanaro 1981: 142-143 with n. 44, and the relevant addendum on p. 153; cf. also West 1973: 42.

²³² It is important to note that the main surviving exemplar of the *Jin zang*, the so-called *Zhaocheng Jin zang* to which roll 1 of the GZJ as reproduced in ZH belongs (see § 3.2.2.1.2 above), was printed at the beginning of the Yuan (see Li and He 2003: 108-109), and hence its text must contain the corrections done on the blocks after 1181. The remaining rolls of the GZJ published in ZH represent, as already noted, a later printing, and may thus present a partly different situation, from a textual point of view, than roll 1.

²³³ Although 校 etymologically does not mean “to compare, etc.” (but cf. HD 4: 999a, entry 12), in traditional Chinese textual criticism this is very probably the import of this character: that is, the comparison of different portion of a text, or collation of different texts in order to correct errors. See, for instance, the detailed discussion by Guan Xihua 1991: 2-3. According to the *Grand Ricci* vol. 2: 1056b, 校正 means “*Confronter et corriger; réviser; corriger etc.*” (emphasis mine); but cf. HD 4: 1000a.

²³⁴ See n. 128 above. Actually, J’s blocks were eventually stored in the same Hong fa si 弘法寺 which, as Chikusa has convincingly argued, had also been probably the centre of the printing of the Lz.

²³⁵ In these years scriptures were still being carved at Fangshan on the basis of the Lz.

²³⁶ Chikusa (2000: 323) has shown that, contrary to what is generally believed, the Liao never received a copy of the KBz. This would then seemingly rule out the two other possible alternative hypotheses: i.e., that the contamination between KBz and Lz lineages may have taken place either at the level of the Lz itself or during the carving of Fsh (whose GZJ is dated 1078, as we have seen in § 3.2.2.2.2).

不以是故名爲菩薩亦無己字 丹本亦不以空 爲菩薩也 (K 4 p. 616c 5 = T 222 p. 206b 7);

cf. J: 不以是故名爲菩薩亦無以空 爲菩薩也 (ZH p. 817b 5).

This passage clearly tells us that here J diverges from the KBz reading (attested in Kr), and in doing so it comes quite close (apart from having maintained 無 for 不) to the Lz (丹本) – not just to Fsh – in what is in all likelihood a redactional variant (see n. 151 above). But this is by no means the only proof of the connection between J and the Lz.

As we have seen above (§ 3.2.2), a tracing normally preserves very faithfully the format and layout of its original, and this is indeed the case of both J and Kr with respect to their source, the KBz. Thus this carving technique has considerable significance for textual studies. Corrections introduced in such tracings – or, more precisely, additions or suppressions of one or more characters (but not substitutive variants) – generally involve evident alterations in the original format (e.g., columns with more, often smaller characters, etc.).

In the first roll of the GZJ there occur some passages where J agrees with Fsh against Kr in significant variants. When we compare the facsimiles of J and Kr, we can easily see that in these cases it is the former (J) that has added corrections into the text, whereas the latter (Kr) has preserved the original KBz format and, arguably, its reading.

For example, in § 3.21-3.22 of the GZJ we find variants of considerable import among the various editions (see also § 3.3.3 below for further discussion of these paragraphs); among other things, an entire passage in § 3.21 is missing from all Type 3 editions (F, S, Z, Y, Q, Nz1, Nz2, Bz, M, and Qing). It is found only in J, Kr, and Fsh (and a comparison with the Sanskrit parallels shows that this must be genuine), but in two different readings:

Kr: 解色空，聲、香、味、觸、法空者，此則爲行。

J, Fsh: 解知色空，聲、香、味、細滑、所欲法空者，此則爲行。

The variants occurring between these witnesses are not in themselves very significant, for these are all common terms in the GZJ. There is, however, not the slightest doubt that J and Fsh have preserved a more genuine text: leaving aside an indifferent variant like 解知 for 解, both 細滑 and 所欲法 found in these two texts are archaic renditions of *sparsā* and *dharmāḥ* (see n. 75-76 to § 3.21 of the annotated translation), which have been replaced in Kr's text with later standard equivalents (觸 and 法 respectively).

If we now compare the facsimiles of J and Kr, we will easily see that the latter (Kr p. 536b 22 – c 5) has maintained the regular KBz format of 23 columns per 14 characters throughout this passage. In contrast to this, significant alterations of this format are found in the corresponding portion of J (ZH p. 709c 22-710a 4): p. 709c has 24 columns, and the last three columns (22-24) – where J diverges from Kr – consist of 15, 16, and again 15 smaller characters; and it is precisely in this passage, where J displays these alterations of its original format that it agrees with Fsh's reading.

The conclusions are self-evident: here Kr has obviously preserved KBz's original reading, which was partially corrected in J on the basis of a witness closely related to Fsh, almost certainly the Lz.²³⁷ And in this case the connection between J and Fsh is highly significant, because the passage here at issue (解知 ... 則爲行) is not found in any other existing edition.

The same pattern of correspondence is also attested by other variants:

7. (§ 1.65) 迷憤¹者則時得定。

²³⁷ The possibility that the Lz may have influenced J is discussed by Li and He (2003: 113-115) and explicitly rejected; but not (so far as I can see) on the basis of a detailed analysis of J's variant readings.

¹ 憤: 憤 Kr, F, S, Y, Q.²³⁸

8. (§ 1.181) 得諸總持.

² 諸: Kr om. (here, too, J clearly corrected the KBz's reading after another witness, given that the column where 諸 occurs consists of 15 characters).

On the other hand, instances of agreement of Kr with Fsh against J (especially in errors or corrections) must go back to the Lz collated by Sugi (see § 3.2.2.1.3).²³⁹

9. (§ 1.141) 如是，舍利弗，菩薩摩訶薩欲成般若波羅蜜，當¹如是住。

¹ 當: J om.²⁴⁰

10. (§ 1.184) 無¹差特皆來。

¹ 無: J om.²⁴¹

Finally, errors shared by Kr and J against Fsh should reflect the KBz text:

11. (§ 1.133) 以一¹音聲 ...

¹ 一: 一切 J, Kr (cf. PG 10v 9: *ekasvaraghoṣeṇa*).

12. (§ 1.143) 三千大千世界所有¹大海 ...

¹ 所有: 有如 J, Kr.

²³⁸ Note that no variant is actually recorded here in ZH. Fsh, however, clearly reads 憤, which is unquestionably the correct reading (see the discussion in n. 176 to § 1.65 of the translation); J is not very clear in this point, but comparison with Kr suggests that it has corrected 憤 to 憤.

²³⁹ In fact these instances of agreement between Kr and Fsh are important for establishing that the latter does indeed reflect *also* the Lz even in the large-slab GZJ (cf. the discussion in § 3.2.2.2.2 above). On the general accord (though with some qualifications) of Kr with Fsh, see also Buswell forthcoming, n. 13.

What we have found here concerning the tradition of the GZJ can also help us to cast some light on another problem. We have discussed in the sections devoted to Kr and Fsh (§§ 3.2.2.1.3 and 3.2.2.2.2) the interlinear glosses found in some texts of Kr, included the GZJ, which quote variants from Lz (丹本云 etc.). One puzzling issue posed by this most interesting “apparatus in embryo” is the rationale underlying these glosses; for they are so rare, as already observed, that they obviously cannot be taken as a systematic record of all Lz's variants with respect to the KBz and Kr1. The first two “丹本云 glosses” found in the GZJ occur, to be sure, in a typologically identical context, and if they were the only such variants recorded, it would have been comparatively easy to come up with an explanation: both variants concern proper names of *samādhis*, that is, the sorts of things that are often discussed in glossaries (e.g. see *Yiqiejing yinyi* T 2128, pp. 357a22-b2), and hence we may assume that they should have commanded a certain amount of lexicographical attention on the part of an editor as scrupulous as Sugi. But even without a systematic survey of the glosses of this sort occurring in the whole of Kr, the third gloss – recording a normal variant – suffices to reject this hypothesis out of hand.

But since we know, from the analysis of the GZJ's tradition, that Kr did in fact incorporate several variants from the Lz without giving notice of this, the most likely working hypothesis for explaining the above glosses is that Sugi and his colleagues, when confronted with obvious minor errors in Kr1 or in the KBz, silently corrected them on the basis of – we may assume – the Lz (if not at times even conjecturally). On the other hand, Sugi probably did not mention Lz variants which he could recognise, rightly or not, as wrong. Thus the “丹本云 glosses” were perhaps meant to cover the remaining case: i.e., Lz variants which Sugi did not feel he could either accept or reject.

²⁴⁰ Looking at the facsimiles of Kr (p. 531b 20) and J (ZH p. 704c 20), it appears clear that here J preserved the KBz's original wrong reading, and that Kr added the expected 當 (its line has 15 characters, and 當 looks a little as if it had been hammered into the column).

²⁴¹ The same remarks made in the preceding note hold true here: again, it is Kr that has corrected the error presumably found in the KBz. See Kr p. 533b 2 (15 characters) and cf. J, in ZH p. 706c 21 (regularly 14 characters).

Hence readings shared only by Kr and J against all the other witnesses should be taken just as single readings (*lectiones singulares*) of the KBz – usually wrong according to my own analysis of the GZJ.

In contrast with the preceding examples, for at least some of the readings shared by all the three witnesses here at issue, the matter is more complicated, and requires a separate discussion (see § 3.3.3 below).

In conclusion, since some of the processes that brought about this particular textual group historically took place either in Northern China or even further north, in the Koryō kingdom, I have provisionally called this “Northern line”. Needless to say, this appellation would not fit the main ancestor of J and Kr, the Sichuan-carved KBz, but it is one of the novelties to have emerged from the present study that, at least as far as the GZJ is concerned, no pure KBz textual tradition had actually survived.

3.3.2 The Southern line

Just as for J, Kr, and Fsh, a geographical appellation can be also applied to the second main group of editions, those belonging to Chikusa’s Type 3. Although some of these editions (e.g. Bz) were actually carved in the North, all the earlier and textually important witnesses belonging to this family originated either in the Lower Yangzi basin or in Fujian (and many of these carvings took place during periods of political disunity, and even confrontation, between North and South).

In the analysis of this Southern line, we can fortunately proceed in light of the finding discussed in § 3.2.2.3.6, for the massive gap at the end of the GZJ provides us with a clear overall picture of the relationship among all of these editions. The task is then to verify whether this is confirmed by an analysis of the variants, and to fill in as far as possible the remaining details.

Here we are immediately confronted by a surprise. We know from our preceding discussion of the GZJ’s missing chapters that Sixi, as far as this scripture is concerned, was not directly based on F, while all the subsequent tradition stems from Sixi itself. Yet we find that a significant number of errors are shared by all Type 3 editions. To quote some examples:

1. (§ 1.49) 進退能決¹若干種見所著之處.
¹決: 快 F, S, Z, Q, Y, Nz1, Nz2, Bz, M, Qing
2. (§ 1.62) ... 邊際亦搖 ...
¹邊: 遍 F, S, Q, Y, Nz1, Nz2, Bz, Qing; 徧 M.
3. (§ 1.95) ... 未曾住¹於罪不罪.
¹F, S, Z, Q, Y, Nz1, Nz2, Bz, M, Qing + 于.
4. (§ 1.102) ... 一切世界無可¹樂想 ...
¹可: 無 F, S, Z, Q, Y, Nz1, Nz2, Bz, M, Qing.²⁴²
5. (T 222 p. 157a 29) 其開土大土則當知之.
¹之: 足 F, S, Z, Q, Y, Nz1, Nz2, Bz, Qing.
6. (T 222 p. 158c 19) ... 得五根¹ ...
¹根: 眼 F, S, Z, Q, Y, Nz1, Nz2, Bz M, Qing (cf. PD 79, 5-6: *asya pudgalasya ... pañcendriyāṇy utpatsyante*).

²⁴² I am not sure whether 無無樂想 is actually the wrong reading.

In fact, while Sixi,²⁴³ quite surprisingly, shares almost all the errors found in F, we find that its two direct descendants, Q and Y, have managed to introduce a number of corrections. These are of two kinds: corrections shared, or unshared, with other previous editions. Those belonging to the first type are, in the portion of the GZJ I have analysed, rather rare; here are some examples:

7. (§ 1.4) 心安解脫¹.
¹脫: 說 F, S, Q, Nz1 (i.e., here Y, Nz2, Bz, M, Qing correctly read 脫).
8. (§ 3.77) 衆生不¹得 ...
¹不: 衆 S, Q (Y, Nz1, Nz2, Bz, M, Qing read 不).²⁴⁴
9. (§ 3.47) 不計色有¹我 ...
¹有: 不 S, Y (Q, Nz1, Bz, M, Qing read 有).²⁴⁵
10. (§ 3.48) 不有所行, 亦不行¹.
¹不行: 行不 N, F, S, Z (both Q and Y read 不行, followed by Nz1, Nz2, Bz, M, Qing).²⁴⁶
11. (T 222 p. 159a 3) 見諸¹法盡.
¹諸: 語 JI F, S, Z, Q, (Y, Nz1, Nz2, Bz, M, Qing read 諸 with Kr; note that this part of the GZJ is missing from Fsh).

In these examples either Q or Y or both agree in the correct readings with J, Kr and Fsh (and at times F). Although the corrections are so trivial in nature that probably none of them, taken alone, would suffice to demonstrate collation (conjectures being fairly easy in most cases), taken together they suggest that both Q and Y were probably able to collate other witnesses independent from Sixi. As mentioned above (§ 3.2.2.3.4), in the case of Y we are positively informed from other sources that this edition, apart from Sixi, was also based on the collation of F (or F2) and of some manuscripts. In fact, collation with the Fuzhou editions may be confirmed by some errors shared by F and Y:

12. (160c 1) ... 勸¹發無智 ...
¹勸: 觀 N, F, Y.²⁴⁷

²⁴³ In making this remark, I am setting aside the inconsistencies between Z and S, which I tend to ascribe to inaccuracy on the part of either ZH or *Taishō*.

²⁴⁴ In this and in the preceding passage, ZH does not quote Z as having the same reading as S; given that in example 8 (§ 3.77) ZH does not even report Q's variant 衆, in both cases ZH's record is suspect.

²⁴⁵ However, ZH records no variant to 有, and this is also the case with another passage (§ 3.3): 所興空行, 而不迷惑. [興: 與 S, Y]. In both cases we know of the occurrence of errors in S and Y only on the basis of the *Taishō*'s apparatus.

²⁴⁶ To 不行, the *Taishō* records the following variant: 行布 F, S, N; on the other hand, ZH gives 行不 Z, and given that F actually reads 行不 as Z, I take 布 as just a misprint in the *Taishō*.

²⁴⁷ ZH does not record any variant from Puning (= Y) at this point; this may be due to carelessness, but we must remain in doubt. I have checked Bz, an offspring of Y, and it actually reads 勸 (as does its copy M according to the *Taishō*). This, however, does not yet rule out that Y may be reading 觀 with F (for the latter I have checked the microfilm), because, as I shall demonstrate below, Bz collated Q (here reading, as Nz1, 勸), and often adopted its readings. It is indeed extremely difficult (and often frustrating) to get a clear picture of all these details on the basis of ZH and the *Taishō*. Just to give an example of the potential risks: at p. 159a 3 of T 222 we find another passage which, according to the *Taishō*'s apparatus, has almost the same stemmatic combination as the one here at issue: ... 其有合會法皆歸盡宗, with F, Y, M reported as reading 空 instead of 宗. That here Y does indeed read 空 seems confirmed by ZH, which records Pu, Nz, M as having this reading, and by Bz's agreement. So far so good, were it not for the fact that F, as a matter of fact, reads 宗 (roll 2, folio no. 8, first column)!

In a small number of cases only Y or Q has preserved what would seem to be the correct reading. They are mostly rather easy emendations:

13. (§ 1.117) † 善¹男子勸助²布施聲聞辟支佛超越彼等 † 當學般若波羅蜜。

¹ 善: 若 J, Kr, Fsh, F, S, Z, Q.²⁴⁸

² 助: 明 F, S, Q, Nz1.

14. (§ 1.126) 具足菩薩性，若爲童真¹，欲立此地。

¹ 童真: J, Kr, Fsh, F, S, Z, Q: 眞童 (cf. PG f. 10r 4: *kumārabhūmim*).

15. A particular case is § 3.41 of the edition. This passage occurs in two rather different readings, which I present synoptically in the following table:

Kr, J, Fsh, F, S, Z, Y, Nz2

Q, Nz1, Bz, M, Qing

不與過去色諍。亦不見過去色。

不與過去色諍。亦不見當來色。

不與當來色¹諍。亦不見現在色。

不與現在色諍¹。

亦不與過去痛痒思想生死識諍。 etc.

不與過去色諍。亦不見過去色。

不與當來色諍。亦不見當來色。

不與現在色諍。亦不見現在色。

不與過去痛痒思想生死識諍。 etc.

¹ + 無 F, S, Z, N

² 現在色諍: 現色無色諍 Z, Pu, Nan (acc. to ZH; see n. ... above)

If we take into account the available Sanskrit parallel,²⁴⁹ it would seem that only Q (and the later editions based on it) has preserved the correct text. While I cannot rule out this possibility, I am inclined, with some hesitation, to consider Q's reading as an ingenious but ultimately not genuine emendation, especially in view of Dharmarakṣa's *usus scribendi*.²⁵⁰

Now I should like to bracket for the moment the upper reaches of the Southern line and turn to its lower reaches. On the surface, the patterns of relationship between Ming and Qing editions and their predecessors appear rather chaotic, with some later editions agreeing with Q against Y in one passage, and perhaps the other way around shortly after (see also examples 7-11 listed above). However, the picture becomes considerably clearer if we take into account other facts not apparent solely from the examination of the variants:

²⁴⁸ I consider this passage corrupt, but 善 is certainly correct (in the GZJ 男子 is always preceded by 善; cf. also the corresponding Skt. [PG f. 9r 10]: ... *kulaputrāṇām* ...), be it a genuine reading taken from the manuscript collated by Y or, more probably, just a conjecture.

²⁴⁹ PG f. 22v 6-8: *na rūpaṃ pūrvāntena yojayati na viyojayati • tathā [hi pūrvāntam eva na sa]manupaśyati • na rūpaṃ aparāntena yojayati na viyojayati • tathā hy aparāntam eva na samanupaśyati • na [rū]paṃ pratyutpannena yojayati na viyojayati • tathā hi pratyutpannam eva na samanupaśyati • na vedanān na saṃjñān* etc. Note that in this passage of the GZJ 諍 renders *viyojayati*, while *yojayati* is not represented in Dharmarakṣa's translation (see n. 122 to § 3.41 of the translation).

²⁵⁰ We find in the GZJ other passages where, when facing repetitive lists, Dharmarakṣa apparently altered the exact wording of the original in order to underscore his particular exegetical approach: e.g., in § 1.152. Here we might be facing a similar situation. That is, perhaps Dharmarakṣa framed this passage as a progression (the use of 亦 is consistent and telling), where “not perceiving” one of the three periods of time leads to the following step. If this hypothesis is correct (and I am far from being certain of this), then we have to assume that the editors of Q did not understand the particular pattern underlying Dharmarakṣa's translation, and emended the text accordingly. They did so in a very reasonable way, to be sure, so much so that their reading is closer to the Sanskrit text.

- a. Nz1 is clearly a tracing of Q, with all the implications already discussed above. This kinship is further confirmed by some shared peculiar readings, and by the fact that in its roll-subdivision Nz1 follows Q and, through the latter, Siqi (see the table in § 3.2.2.3.6).
- b. Not having had access to facsimiles of Y (or Nz2 or M), I have not been able to ascertain in all details its relationship with the remaining later editions. However, the fact that in roll-subdivision Nz2, Bz, M, and Qing follow Y against Sixi and Q is a strong indication of the dependence of all these editions upon Y in this particular scripture.²⁵¹
- c. Further downstream within this second group stemming from Y, an easily identifiable subgroup is made up by Bz, M, and Qing (I assume that it is mainly at the level of Bz that contamination with Q took place).²⁵²

However, if this general picture – Nz1 stemming from Q on the one hand, and Nz2, Bz, M, and Qing from Y on the other – is indeed correct in all details (which at present I cannot certify beyond all doubt), it appears distorted by widespread cross-contamination.

We find, to begin with, that Nz1 has been able to make up for several errors or gaps found in its original Q. For instance, the entire portion of text I have edited in this monograph as § 1.175 is missing from Q (cf. p. 101c of the facsimile), yet Nz1 has it (see p. 293b of the facsimile) in columns of 19-20 characters, instead of the regular 17, and it is thus able to catch up with Q again a few pages later.

It is not difficult to identify the source contaminated by Nz1. This is shown with particular clarity by the following passage:

16. (§ 1.185) ... 令無央數不可稱計衆生之類，遠塵離垢，諸法¹法眼²淨。

¹ 諸法: 得 Y, Nz1, Nz2, Bz, M, Qing

² 眼: 明 F, S, Z, Q

cf. PG 15v 10-11: ... *cāprameyāsaṃkhyeyānāṃ satvānāṃ virajo vigatamalaṃ dharme[ṣu dharmacakṣ](u)r viśuddhyet**

This is a passage of some interest in several respects. To begin with, not only does the reading attested in Y, etc., 得法眼淨 (“[I will cause innumerable etc. beings] to obtain the purity of the Dharma-eye”) make perfect sense in itself, but it could even work as a reasonably free rendition of the corresponding Sanskrit. In contrast with this, the reading found in J, Kr, and Fsh (and essentially corroborated, apart from a trivial scribal error, by F, S, Z, and Q), 諸法法眼淨 (“[I will cause] the Dharma-eye [turned on] all *dharmas* to be pure”), is syntactically very wooden. And yet the latter is certainly the genuine reading, because it reflects an attempt, quite typical of Dharmarakṣa’s translation style, to keep the original Sanskrit word order (even by leaving syntactic relations unexpressed): 諸法法眼 = *dharmeṣu dharmacakṣur*.

It is possible that Y’s emendation, arguably prompted by the error found in Sixi, was partly based on the collation of a better witnesses of the GZJ than F (since Y could retrieve 眼, lost in all the preceding Type 3 editions), but a look at the corresponding passage of

²⁵¹ This relationship, too, is confirmed by shared errors: e.g. (§ 1.9) 所設究竟; 設: 說 Y, Nz2, Bz, M, Qing (cf. on the other hand Q and Nz1: 設).

²⁵² In fact, by comparing the facsimiles we can see that Qing is a tracing of Bz (which, for its part, adopted an innovative and rather grand format: see Li Jining 2002: 162). Several shared characteristic readings (errors etc.) suggest the close relationship existing between these three editions: e.g. (§ 1.92) 尋即而兩諸寶華; 而: 時 Bz, M, Qing.

Kumārajīva’s translation suggest a different and more intriguing explanation: 諸法中得法眼淨 (T 223 p. 221a 3). The purification of the *dharmacakṣuḥ* is a very common motif, even in the GZJ itself, and certainly Y’s editors did not have to cudgel their brains in order to remedy to Sixi’s wrong reading. But the (dangerously) bold editorial attitude they show in this passage, including their presumed resorting to another translation, remains nevertheless remarkable. What matters for us is that all subsequent editions, Nz1 included, agree with Y in this apparently plausible emendation, an agreement that is all the more significant since this is a rather substantial redactional variant.²⁵³

We also find, however, ample evidence of the reverse pattern of textual correspondence, with Y’s presumed descendants contaminating Q. In the portion of the GZJ that I have edited, this pattern surfaces, with sudden vividness, in chapter 3, where Q also begins on its part to display for better or worse some daring editorial choices (for the most interesting example, in § 3.41 of the GZJ, see example no. 15 in the present section). If one only takes into account the patterns of correspondence displayed by these editions in these chapters, one would almost be compelled to assume that Bz and its descendants were primarily based upon Q:

17. (§ 3.8) 所有智慧不及行¹菩薩摩訶薩.
¹ Q, Nz1, Nz2, Bz, M, Qing + 般若波羅蜜.
18. (§ 3.10) ... 一日行智¹ ...
¹ + 慧 Q, Nz1, Nz2, Bz, M, Qing.
19. (§ 3.23) 解苦空者、習¹亦復空、盡亦復空、八由²亦空、此則爲行。
¹ 習: 集 Q, Nz1, Bz, M, Qing (習 and 集 are an archaic and a standard translation of *samudaya* respectively).²⁵⁴
² + 行 Q, Nz1, Bz, M, Qing.
20. (§ 3.44) ... 亦不見色{不見色}¹, 不行薩芸若 ...
¹ {不見色}: 亦 Q, Nz1, Bz, M, Qing.²⁵⁵
21. (§ 3.75) ... 不起衆諸¹想 ...
¹ 諸: 生 Q, Nz1, Bz, M, Qing.²⁵⁶

From the above analysis we can conclude that these later editions, like their predecessors, were not based just on one single original; i.e., that even when they traced or copied a preceding edition, their editors collated other texts and corrected the originals they were reproducing when they felt it appropriate to do so. But the crucial question is: were the editors

²⁵³ Just to quote another probable example of the contamination of Y by Nz1: § 3.7 一日行智慧; 慧: J, Kr, Q om.; in contrast with Q, here Nz1 reads 智慧 with Y and the other Ming editions, and the column where this word occurs has 18 characters instead of the regular 17, which is an obvious sign of correction.

²⁵⁴ The same variant occurs also in § 3.35 (according to ZH with the concurrence of Z): 亦無習; 習: 集 Z, Q, Nz1, Bz, M, Qing (note that Nz2 follows Y, as shown by Zh’s apparatus). On 習 see n. 80 to § 3.23 of the translation.

²⁵⁵ I interpret Q’s variant as a partially good emendation; however 亦 is not required by the context.

²⁵⁶ Q’s “correction”, 衆生想 (obviously meant as **sattvasaṃjñā*), is certainly not a mere scribal error (there is neither graphic nor phonetic similarity between 生 and 諸). This paragraph consists of a short enumeration of *saṃjñās*, the beginning of which is indeed *na satvasaṃjñōtpadyate* (PG 27r 5). But *sattvasaṃjñā* is in fact translated, although in an archaic rendition (人想) which was likely to be unfamiliar to the Southern Song monks who edited Q. Then, confronted with the obscure 不起衆諸想, and having grasped clearly enough the content of the passage, they took this as a corruption 衆生想. However, obscure as it is (and, for that matter, without Sanskrit parallel), 衆諸想 is almost certainly a genuine reading (see n. 201 to § 3.75 of the translation. Moreover, 衆諸 is attested in Dharmarakṣa’s corpus; see Karashima 1998: 599.

of the Ming and Qing canons able to collate any witness *earlier* and possibly *better* than either Q or Y? As far as the GZJ is concerned, the answer must be negative; as a matter of fact, the portion of the text I have studied clearly suggests that the Ming editors generally did not (or perhaps were not willing to) even collate F/F2.²⁵⁷ Hence single readings of these editions must simply be errors, and indeed they seem to be confined to M, whose highly innovative format (see § 3.2.2.3.5 d, with n. 215) made the tracing of any previous edition impossible, and the introduction of new errors an easy affair.²⁵⁸

From the study of these editions one gets the impression that, as far as the main canon (正藏) is concerned, we are faced in the Ming editions with a marked flattening of the textual tradition. This is certainly not the place to study in detail the reasons for this situation, but in this connection it may be interesting to mention Mizuno's view (1982: 179-180) that the devastation that occurred at the end of the Yuan produced a massive loss of Buddhist scriptures.

Be that as it may, the whole of the Ming and Qing editions appears to be entirely dependent upon Q and Y in the intricate ways discussed above. But we must then conclude that these editions are of no use for establishing the text of the GZJ,²⁵⁹ and for this reason I have omitted their readings from the apparatus of my edition.²⁶⁰ This is admittedly something of an experiment, and there is hardly any need to repeat that what seems to be the case here may not hold true for other texts. At any rate, the *eliminatio* must be always based on a careful collation, analysis and discussion of the editions suspected of being copies (especially at this stage of the research on the Chinese canon).

3.3.3 Some general remarks on the tradition of the *Guang zan jing*

We are now in a position to draw some conclusions from the data introduced in the preceding sections, leaving the remaining issues pending for a while. While manuscripts require separate treatment (see the discussion below), the situation of the remaining witnesses of both lines – Northern and Southern – appears in its main points clear enough to allow us to outline a stemma of the various printed editions of this scripture (NB: not of the canon as a whole!). The various witnesses are quoted here with the usual abbreviations (lost but known witnesses, KBz, Lz, and Kr1 are bracketed), supplemented by Chinese characters for the sake of clarity. Lower-case Greek letters represent lost manuscripts (the archetype, the manuscript originals of the various hyparchetypes, and the texts presumably collated at various stages of

²⁵⁷ The fact that the Ming editors were able to make up for minor gaps, and even paid enough attention to details in the text to decide to follow either Q or Y in some emendations (see examples nos. 15-ff.), but did not notice, or in any case did not make up for the huge gap at the end of the text is particularly telling at this regard. However, to be honest, the real surprises in this regard are Q and especially Y.

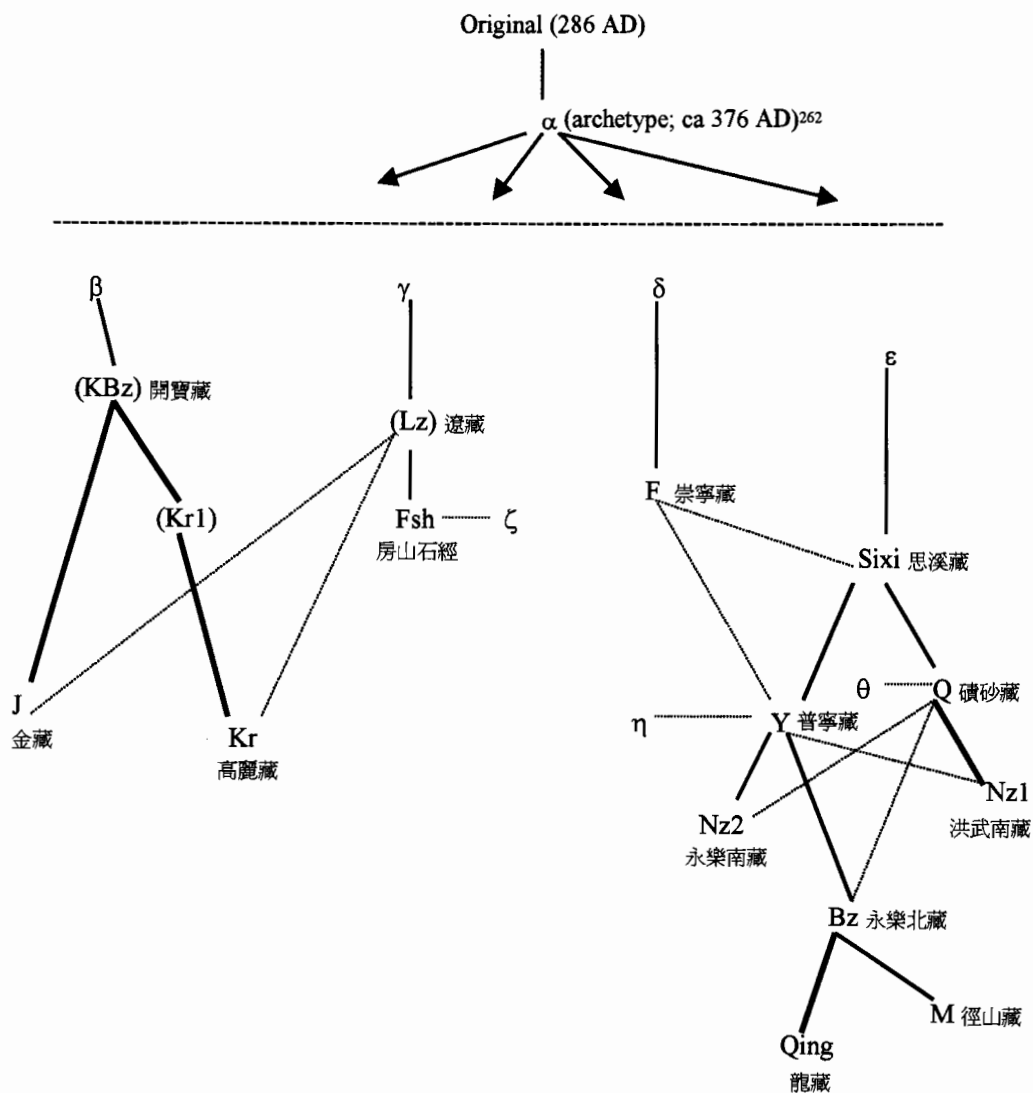
²⁵⁸ See for instance § 1.64 (= T 222 p. 147c 19) 於是: 於時 M; § 1.91 (T 222 p. 149a 1) 稽首: 稽具 M (no variant is recorded in ZH; Bz reads 首); see also example 2 above in this section 3.3.2. Note that many of the variants ascribed solely to M in the *Taishō*'s apparatus are actually not single readings, especially because Bz has not been collated by the Japanese editors (nor for that matter by the editors of ZH).

²⁵⁹ The summary treatment here reserved for Ming editions is an outcome of the particular perspective of this study. In fact, from other viewpoints (e.g., Chinese exegetical literature), this is certainly a most important phase in the history of the canon. For instance, it is chiefly at this stage that the old category of “included in the canon” (入藏) was transcended – indeed a crucial step toward the establishment of the modern canon.

²⁶⁰ Paul Harrison has raised some very sound objections to the adoption of a similar procedure in editions of the Kanjur (1992: lii). However, as we have already seen, due the general use of the tracing technique, in Ming and Qing editions (with the exception of M) there is not even a noticeable presence of potentially interesting single readings.

transmission). Copies are joined by unbroken lines, while dotted lines represent, as usual, contamination. In view of the textual relevance of this technique, verifiable tracings are distinguished from normal copies and are represented by thicker unbroken lines.²⁶¹

Stemma of the printed editions of the *Guang zan jing* 光讚經



²⁶¹ Note that the position of the witnesses in the stemma and especially the length of the lines joining them do not precisely reflect chronological relations.

²⁶² It is only possible that the entire textual tradition of the GZJ derives from the single exemplar obtained by Dao'an in 376 AD. Indeed, as we have seen in chapter 2 (e.g. § 2.2.2.1) the available sources on the early history of the GZJ are far from being clear even on this point. Be that as it may, the existence of several scribal errors shared by all the witnesses corroborates that the textual tradition of the GZJ does indeed go back to an archetype.

The above stemma is based on the analysis of the textual tradition of the GZJ, supplemented in some cases with information provided by other sources and studies on the history of the canon.²⁶³ In some respects the situation might well be different from what is depicted here, and no doubt further research (or the possibility of directly checking some editions such as Sixi or Y) may modify several details.²⁶⁴ But I hope that this stemma does, on the whole, depict in a reasonably accurate way the relationship among the witnesses available to me.

Yet there is at least one major problem that is not accounted for in the above reconstruction, and that makes this stemma something of an abstraction. This problem affects the entire tradition of the GZJ (and presumably, to some extent, of the canon at large). Thus it makes no difference what we take as our starting point in this discussion.

Let us take, for instance, the Southern line, and try to figure out (leaving aside Ming and Qing editions) what sort of relationship existed among the early witnesses: F, Sixi (S/Z), Q, and Y. The problem we face in doing so can be framed as follows: the quantity and quality of errors shared by these editions, and especially by F and Sixi, is such that vertical rather than horizontal transmission (i.e., contamination) seems to be the case here. In other words, if we looked only at the variants, we would have to conclude that Sixi is nothing but a copy of F. But we know that this is simply impossible as far as the GZJ is concerned (see § 3.2.2.3.6).

Therefore, I have provisionally accounted for this phenomenon in the stemma by positing contamination of F/F2 by Sixi.²⁶⁵ But this is not the only possible explanation, nor is it necessarily the most plausible.

Let us consider the following passage (§§ 3.21-3.22 of the edition, T 222 p. 153b 7-13), already discussed above in connection with J and Fsh (see § 3.3.1):

Fsh	J	Kr	N, F, S, Y, Nz1, Nz 2	Q, Bz, M, Qing
復次舍利弗菩薩 摩訶薩解知眼空 耳鼻口身意空者 此則爲行	復次舍利弗菩薩 摩訶薩解知眼空 耳鼻舌身意空者 此則爲行	復次舍利弗菩薩 摩訶薩解知眼空 耳鼻舌身意空者 此則爲行	復次舍利弗菩薩 摩訶薩解知色 ¹ 空 耳鼻舌 ² 身意 ³ 空者 此則爲行	復次舍利弗菩薩 摩訶薩解知眼空 耳鼻舌身意空者 此則爲行

²⁶³ For instance, Fsh's collation of another source apart from the Lz is mainly assumed in the light of He Mei's study (especially concerning Kumārajīva's translation of the Larger PP): see § 3.2.2.2.2.

²⁶⁴ The main doubtful point is the relationship between Q and Y on the one hand, and (apart from Nz1) the Ming editions on the other. While it is plain that all of the latter have conflated the former two, as we have seen in the preceding section, distinguishing primary and secondary (i.e., contamination) derivation is rather problematic. Given that in their structural arrangement Nz2 and Bz are closer to Y (see the end of § 3.2.2.3.6), in the stemma I have provisionally represented them as its copies. All this is probably not terribly relevant from a textual viewpoint, but this is not the only problem. For instance, it is quite possible that Sixi's carving was based on more witnesses than is suggested by this stemma; i.e., perhaps other texts were collated besides F or F2, but I simply could not find enough evidence supporting this hypothesis.

²⁶⁵ It is to be hoped that further research on the intricate history of Sixi will clear up this problem. The information I have been able to access does not point to unequivocal conclusions. On the one hand, as noted above, Li Fuhua and He Mei (2003: 238) have shown that the format of the earliest carvings of Sixi was strongly influenced by F/F2. Thus, given the position of this scripture almost at the beginning of all catalogues, it would seem to be a fair guess that a copy of F or F2 was at hand when the blocks of the GZJ were carved. However, it is beginning precisely with the GZJ that the new format (farther from F/F2's model) appears to have been adopted for the Sixi edition (Li and He 2003: 239).

			1 色: 眼 Nz1 2 舌: 口 N	
解知色空聲香味 細滑所欲法空者 此則爲行	解知色空聲香味 細滑所欲法空者 此則爲行	解色空聲香味觸 法空者此則爲行		解知
解眼界空者此則 爲行	解眼界空者此則 爲行	解眼界空者此則 爲行	解眼界空者此則 爲行	
解色界	解色界	解色界	解色界	
眼識界空者此則 爲行	眼識界	眼識界		
解耳聲耳識鼻香 鼻識舌味舌識身 細滑身識意所欲 意識空者此則爲 行	解耳鼻舌身意界 空者此則爲行解 耳聲耳識鼻香鼻 識舌味舌識身細 滑身識意所欲意 識空者此則爲行	解耳鼻舌身意界 空者此則爲行解 耳聲耳識鼻香鼻 識舌味舌識身細 滑身識意所欲意 識空者此則爲行	眼識界解耳鼻舌 身意界空者此則 爲行解耳聲耳識 鼻香鼻識舌味舌 識身細滑身識意 所欲意識空者此 則爲行	眼界空耳鼻舌身 意界空者此則爲 行解眼色眼識空 耳聲耳識鼻香鼻 識舌味舌識身細 滑身識意所欲意 識空者此則爲行

It is clear that this passage, transmitted in its entirety (apart from minor differences) in Fsh, J, and Kr, was subjected to increasing losses of text in the Southern line. At first we note that F (and after it S, Y,²⁶⁶ Nz1, and Nz 2) lacks 17 characters found in Fsh and J: clearly one line was lost by both homoearchon and homoeoteleuton, due to the repetitions of 解 and 此則爲行. Then other pieces were lost along the way – and further alterations crept into the text – with Q, followed by Bz, M, Qing (incidentally, yet another proof of their systematic contamination of Q in this part of the text).

To be sure, agreement in gaps involving homoeoteleuton does not constitute strong evidence of genetic connection,²⁶⁷ but if we had in front of us only the printed editions of the Southern line, we would probably take the above passage as yet further proof of the influence of F on this textual family.

But the agreement of N (the Tenpyō manuscript discussed in § 3.2.1.4) – and, apart from additional trivial errors, of the Nanatusdera manuscript – with F points to an entirely different scenario. It shows that that gap, far from pinpointing a particular family of witnesses, had actually been widely shared over a long lapse of time. Then, because these witnesses (N and Nanatsu-dera on the one hand, F etc. on the other) cannot possibly be directly related, their agreement in this passage must reflect a textual layer lying behind them all: in all probability a textual layer going back to Tang official manuscripts.²⁶⁸

The passage we have just discussed should warn us against a fundamental simplification potentially inherent in the reconstruction proposed in the above stemma: we tend, perhaps unavoidably, to interpret the patterns of correspondence we draw from the analysis of the

²⁶⁶ ZH does not record any variant from Pu in these two paragraphs, as if it had the same reading as J. This seems practically impossible in the light of Y's variants recorded by the *Taishō*. Therefore I disregard here ZH's (negative) information on Pu.

²⁶⁷ See for instance Pasquali 1952: 34.

²⁶⁸ As shown also by some variants listed in the preceding sections (see examples nos. 10 and 12 in § 3.3.2), the one we have just discussed is certainly not the only instance of significant agreement between N and F and other editions of the Southern line as far as the GZJ is concerned. This fact strongly suggests that F was based on an original which was on the whole rather close to the Tang manuscript tradition embodied by N – apparently closer than the KBz was.

variants only in terms of interrelationship among *available witnesses* or, at least, among texts directly related to known witnesses. That is, we tend to think in terms of the interrelationship only among those witnesses which appear at the horizon of our stemma.

Unlike what we often find in western classical philology, however, in this case the manuscript tradition preceding the witnesses available to us – that vast uncharted sea – was so rich, and complex, and is still so little known (particularly for the GZJ), that without a doubt a considerable amount of contamination was already present well before the various lines of transmission we are presently seeing were formed. How, then, can we possibly represent in a stemma the relationship between, for instance, N and F? Direct contamination – that is, contamination in the usual sense of this word – is obviously out of the question. To put it in simple terms, their relationship is beyond the horizon of our stemma, and yet none the less real for that.²⁶⁹

If we now turn back to our point of departure, we can easily see that contamination between Sixi and F is not the only possible explanation of the many errors shared by these two witnesses. Other explanations are possible as well: for example, that the manuscripts on the basis of which F and Sixi were carved stemmed from a common ancestor.

In fact it is probably impossible to come up with a definitive explanation, but I am inclined to think that the most likely reconstruction should lie somewhere in between these various scenarios. F and Sixi's texts of the GZJ were carved on the basis of manuscripts which, in spite of their different arrangements, probably already shared (to an extent we cannot estimate) some readings, and this closeness may have been further increased by contamination during the carving of Sixi.

We can, of course, extend this line of reasoning also to the witnesses belonging to what I have tentatively christened the Northern line. So, for instance, confronted by common errors between J, Kr and Fsh, I have interpreted them as evidence of contamination among these particular texts (J and Kr) and another known and partly reconstructible text (the Lz), and no doubt in several cases discussed in § 3.3.1 this picture is also proven by other facts. But is it contamination in the current sense – i.e., a certain relationship among several more or less clearly individuated texts – the correct historical explanation of *all* the errors shared by these three witnesses? I believe that even in this case we cannot rule out *a priori* that during the phase of manuscript transmission a certain ancestor of Lz may have shared some readings with an ancestor of the KBz. Again, it is N that provides us with crucial evidence concerning this issue. Let us consider the following passage:

(§ 3.8) ... 摩訶目犍連諸比丘等¹ ...

¹ 諸比丘等: 等比丘空 N, J, Kr, Fsh; 等比丘等 Q.²⁷⁰

Here 空 seems to be simply an error, and it is shared not only by J, Kr, and Fsh (whose connection, through the Lz, is historically demonstrable and stemmatically accountable), but by N (and the Nanatsu-dera manuscript) as well. Whether this error crept into J and Kr through the Lz, or whether it reflects a textual tradition already shared by ancestors of both

²⁶⁹ At the stage of final proof-reading I came across a passage in Sebastiano Timpanaro's invaluable book (1981: 143) where a similar distinction is introduced between contamination deriving from manuscripts not belonging to the textual tradition transmitted to us (which he calls "contaminazione extrastemmatica") and contamination which took place among witnesses available to us, or which at least belong to the stemma we can reconstruct ("contaminazione intrastemmatica"). Timpanaro refers to an article which presently I cannot access; cf. also West 1973: 41-42.

²⁷⁰ Cf. PG 18v 2: *sāradvatīputramaudgalyāyanasadṛśair bhikṣubhi<ḥ>*.

KBz and Lz we cannot possibly know. But once again, what we are seeing here turns out to be, in the light of N's agreement, a piece of a shared textual layer located somewhere in the unfathomable depths of the textual traditions lying behind the known hyparchetypes.²⁷¹

The same diagnosis should prove correct also for the following passage:

(§ 3.17) 至坐佛樹，常於一切聲聞、辟支 佛為最衆祐。

¹ 常: 下 Fsh, N (cf. PD, 42, 3: *yāvad ā bodhimaṇḍād atrāntare satatasamītaṃ ...*).

Actually in this case what we know of the historical background of Fsh and N allows us to fathom with somewhat greater precision the depth where the layer of this shared error is located: it is very probably, again, a layer of Tang official manuscript tradition.

In light of the preceding three examples, it is indeed to be regretted that N has not been collated by the *Taishō* editors in the first roll of the GZJ (and by a curious coincidence, that I was unable even to access this same portion of text of the Nanatsu-dera manuscript). Thus in that part of our scripture we lack this invaluable textual litmus paper.

Let us now take a look at yet another facet of this general problem. As far as the portion of the GZJ here edited is concerned, I could not find decisive evidence that the KBz influenced any Type 3 edition.²⁷² Yet we find in our text some possible counterexamples, like the following passage:

(§ 3.73) 我得親近¹於受決也。

¹ J, Kr, F, S, Z, Q, Y + 也.²⁷³

In my edition of this passage I have adopted the reading attested by Fsh and N (and by the Nanatsu-dera manuscript as well), without 也.²⁷⁴ Then, if I had to account for my choice solely on the basis of the stemma of the GZJ, I would have to either assume contamination of the KBz on the part of F, or (assuming that the shared error goes back to the archetype) to take the suppression of 也 in Fsh and N (i.e., presumably in a certain Tang manuscript tradition) as a good emendation. In fact I think that neither of these two explanations is necessarily correct. It is possible that even here we are facing a case of deep contamination – i.e., a layer of a widely shared common textual tradition located well behind all the hyparchetypes we can mark in the stemma.

In sum, what does all of this tell us? Even when we are probably confronted with a textual tradition stemming from an archetype (as is very probably the case with the GZJ), if the latter

²⁷¹ A specific consequence brought about by this state of affairs with regard to the Northern line is that contamination of the Lz on the part of either Kr or J can only be assumed with a reasonable degree of probability when we find agreement of Fsh with J against Kr, or with Kr against J (especially if there is the concurrence of alterations of the regular KBz format) – in other words, only when we can be reasonably sure of the original KBz reading. In fact, the combination J + Kr + Fsh might reflect a common tradition that, if we rule out (as it seems we must) direct contacts between their subarchetypes KBz and Lz, should go farther back in the history of this text. As a matter of fact, in the case of two errors shared by J, Kr, and Fsh listed above in § 3.3.1 which involve the addition (example 5) or suppression (7) of characters, both J and Kr maintain the regular KBz format, with columns of 14 characters. This obviously suggests that in these particular cases, the errors shared by these three witnesses were already present in the KBz.

²⁷² Elsewhere I have shown that in the case of another scripture (the *Yin chi ru jing* 陰持入經 T 603), Sixi agrees in a number of characteristic errors with J. This would suggest that, in the case of that scripture, Sixi has introduced readings of the KBz into the Southern line, although only a direct examination of Sixi could confirm this assumption beyond any doubt. According to Li and He (2003: 238), the new format adopted by Sixi after the first carvings was influenced by the KBz.

²⁷³ ZH does not record variants to J's reading, but this is an error, because Fsh too lacks 也 as does N.

²⁷⁴ Cf. PG 27r 2: *aḥam āsannibhūto vyākaraṇasya //*

is separated from the available witnesses by a long and complex phase of manuscript transmission, carried out on a very large scale (as was certainly the case for most Chinese Buddhist translations), we may often face extremely complex patterns of interrelationship along the course of the textual tradition. And, of course, there is no way to account for the relationship between the archetype and the existing witnesses (printed editions but generally even manuscripts) in stemmatic terms.²⁷⁵

If we further add that this phase of manuscript tradition was characterised by a marked, though not uncontested, tendency toward textual homogenisation (see § 3.2.1.5), then our encounters may even be including characteristic readings – i.e. errors – shared by apparently unrelated witnesses.

The following passage is a case in point:

(§ 1.99) ... 漸漬具足，而以正受。

The corresponding Sanskrit is (PG f. 8v 7): *-anupūrvasa<mā>pattayah*. 漸漬 is the reading attested in F, S, Z, Q; however, J, Kr, Fsh, Y, Nz1, Nz2, Bz, M, Qing read 漸漸.

At first sight, this would seem a clear case, hardly deserving any discussion: 漸漬 is only attested in four related editions of the Southern line (unfortunately I could not access the readings of N and Nanatsu-dera in this passage), and as it stands, it does not make much sense. On the other hand, 漸漸 has very strong credentials: it is attested in both the Northern and the Southern lines (J, Kr, Fsh, and Y etc.), and it is attested as a translation of *anupūrvā*, even in Dharmarakṣa's translations.

Huilin's *Yiqie jing yinyi* 一切經音義 has a gloss on this passage:

“... *Jiànjiàn* 漸漸 has the same meaning as *shāoshāo* 稍稍 (“gradually”).²⁷⁶ The *sūtra* text [should] read 漸漸; 漬 is wrong” (T 2128 p. 361a).²⁷⁷

This would seem to be the icing on the cake: the definitive evidence, if ever we had needed one, that 漸漸 is the correct reading. However, if we take a closer look, Huilin's gloss unintentionally tells us a different story. To begin with, we learn from this gloss that the alleged error 漸漬 was already attested by Huilin's time (early 9th century), and that it was annoying enough to have awakened his reaction to it. Then, in spite of its later restricted attestation, we might be tempted to believe that 漸漬 might have even been the prevalent reading at that time.

A CBETA search through Dharmarakṣa's corpus shows that, apart from 漸漸 (which is fairly common) and 漸漬, also the form 漸積 occurs therein, although just one time (T 627 p. 426b 29). The meaning of 漸積 is essentially the same as 漸漸 (HD 6: 69b), and this suggests a rather plausible hypothesis: in that passage of the GZJ, 漸漬 may well be just a scribal error for 漸積 (perhaps by the analogy with the water-radical of 漸), which vis-à-vis 漸漸 should be taken as *lectio difficilior*. This hypothesis is corroborated by a passage of the *Zhengfahua jing* 正法華經 T 263, Dharmarakṣa's translation of the *Saddharmapuṇḍarikasūtra*:

而當漸漬 皆成佛道 (T 263 p. 96a 22); corresponding to *Saddharmapuṇḍarika* (ed. Kern-Nanjio p. 203, 11): *anupūrvā te sarvi bhavanti buddhāḥ* (verses).

²⁷⁵ It is exactly for these reasons that in the stemma I have intentionally left untraced the lines joining α , the archetype of the GZJ, to the ensuing witnesses: doing otherwise would have suggested a kind of relationship whose knowledge is in fact absolutely out of reach for us.

²⁷⁶ On 稍稍 see Dong and Cai 1994: 461-462.

²⁷⁷ 漸漸猶稍稍。經文作漸漸，漬誤也。

Here the *Taishō*'s apparatus records the variant 積 for 漬 in F (or F2), S, Y, M, and this is obviously the correct reading.

In conclusion, even in our passage of the GZJ, the character 漬 is wrong (as duly noted by Huilin who, to that extent, was correct), and yet it is closer to the presumable original 漸*積 than the correct (but not genuine) 漸漸.

The case we have just discussed is in itself rather trivial, and it would have not deserved so much space were it not for the fact that we can draw from it some observations which are of significance for the textual history of the canon in general.

Firts, this is probably an example of the influence exerted by glossaries such as the *Yiqie jing yinyi* on the textual tradition of some passages; for it is perhaps due to Huilin's attention that the reading 漸漸 is shared by most editions. The important corollary we can draw from this is that, in similar cases, a reading attested in all the lines of the tradition need not be taken to be genuine.

At a more specific level, this passage shows once again the influence exerted by Y on later editions. Y may have corrected 漬 (found in its direct antecedents: F, S, Q) to 漸 following the manuscript it collated, or even following Huilin's glossary. This brings us again to the more general level of discussion: it is very important to pay attention to the various editions as distinct historical individualities, and to try to grasp the various editorial attitudes underlying their texts. This may prove important when we have to evaluate the significance of their variants.

For instance, as we have seen from several passages (included the last), Y was established by rather bold editors, who did not hesitate to emendate the texts on the bases of other collated texts or even, so it would seem (see § 3.3.2 example no. 16), by conjecture. But this attitude was by no means shared by all editions, not even within the same Southern line to which also Y belongs. An important source for studying this aspect of the ancient editions, which deserves to be made accessible to scholars, are the phonetic glosses attached to the texts in Type 3 editions (see § 3.2.2.3.1). They are particularly numerous in F and F2 where, besides the pronunciation of unusual characters, they provide at time bits of information of considerable interest. We have seen above (example no. 7 in § 3.3.1) that in one passage of the GZJ (§ 1.65 of the synoptic edition) whereas J and Fsh correctly have 迷憤 (= *vikṣiptacitta*), Kr and all the Southern line editions read 迷憤. However, in the phonetic glosses to case 河 (GZJ roll 1) F glosses 迷憤 as follows:

下房粉反。怒氣也。今詳經意，恐非此用。合作憤 ... 心煩亂也。 (“The *fanqie* spelling of the second character [viz. 憤] is 房粉; it means ‘anger’. But analysing the sense of the *sūtra* [in this passage], I am afraid that this is not the usage [required by the context]. Correctly it should be 憤, ... which means ‘mental disorder’ ”).

This gloss is very interesting: it shows, for one thing, how carefully these ancient editors read the texts they were carving (even in the case of a scripture that was not particularly popular, such as the GZJ). Even more interesting is the inference we can draw from it: as the expression 詳經意 suggests, the correct reading was obviously not found in the manuscripts collated by the editors of F; thus we must conclude that they did not allow conjectural

emendations to stand in the text, even when they clearly recognised that the transmitted reading was wrong.²⁷⁸

3.3.4 Conclusions: some practical guidelines

Now, what practical consequences does the situation outlined in the preceding section have for an edition of the GZJ?

To begin with, it is plain that no stemmatic combination or mechanical criterion will ever suffice, in itself, to identify the correct reading: as we have seen, even readings shared by historically remote witnesses can be (and often prove to be) errors.

Yet despite this sad truth, I still believe that the historical reconstruction attempted in the preceding sections, and summarised in the stemma, may be of considerable help if correctly understood as just a practical device, and not as a historical dogma. In fact, it has already given proof of a useful *negative* function, for if it cannot tell us with certitude where the grain is, it may certainly tell us where it is not, and thus help in getting rid of the chaff (e.g. Ming and Qing editions). In general it is quite useful for evaluating the status of single readings.

Apart from this, we can also derive from the laborious reconstruction of the complex pattern of interrelationship between the editions of this text a few precepts of practical wisdom, so to speak, that certainly possess some statistical probability (especially, again, in the negative):

- a. The agreement of J and Kr, as already noted, does not carry much weight; more significant (though not sufficient, as we have seen) is the additional agreement of Fsh.
- b. The agreement of F, S/Z, Q, and Y (let alone of just S, Y, and M – the “three editions” of the *Taishō* apparatus) is equally of little significance.
- c. As usual, we must pay particular attention to readings that cross the main lines of transmission: the agreement of Fsh and F in significant variants (i.e., not of the type 相 / 想 etc.) is especially noteworthy, as there seem to be very few signs even of “deep” (i.e., behind the hyparchetypes) contamination between them.²⁷⁹ Hence the probability that a genuine reading has been preserved by this combination is rather high – although it must remain a probability.

The testimony of Fsh is indeed extremely important; apart from these stemmatic considerations, we have already had the opportunity to remark the intrinsic value of this witness in § 3.2.2.2.2. This is certainly a source that ought to be consulted as often as possible when editing or translating Chinese Buddhist translations. The problem is that unfortunately the Fsh corpus does not cover the whole of the canon, and some scriptural genres (*Abhidharma*, most of exegetical literature etc.) are practically absent from it altogether.²⁸⁰

Apart from these general and very flexible principles, it is the comparison with the Sanskrit parallels that has been my chief guide in editing the GZJ.

²⁷⁸ I do not know the precise relationship of these glosses with the carving of the canon (i.e., whether they were preliminary to it, or just an appendix compiled afterwards). But certainly had the editors of F wished to correct the text, they could easily have done so even after the blocks were carved (see above n. 69 to § 3.2.2).

²⁷⁹ And the possibility of “superficial” contamination – i.e., contamination at the level of the Lz and F or Sixi – seems even more remote in the light of the historical information currently available.

²⁸⁰ See Lancaster 1989: 151; the selection of textual typologies in this corpus has probably to do with the particular spiritual motivations underlying the Fangshan project.

3.4 The organisation of the apparatus to the critical edition of the *Guang zan jing*

The apparatus to the edition of the GZJ included in this monograph follows the system employed in the examples quoted in the preceding sections.

The basic text is that of CBETA (i.e., the *Taishō*). This choice has been motivated by practical reasons, and I am aware that from a purely text-critical point this choice could be debated.

Variants from witnesses that have been considered on the basis of the analysis carried out above to have no independent value (i.e., all Ming and Qing editions discussed in § 3.3.2) are not mentioned in the present apparatus.

Whenever variants occur in the rest of the tradition, they have been weighted, and as a result the reading considered in each case genuine has been placed in the text, and the other (or others) consigned to the apparatus, where rejected variants are reported in notes placed at the bottom of the text of the relevant paragraph. The character or characters for which a variant occurs are quoted in the apparatus (that is, insofar, an explicit apparatus) and, in the case with substitutive readings, are followed, after a colon, by the variant followed in turn by the abbreviations of the witness or witnesses that attest it. The witnesses attesting the reading accepted into the text must then be inferred *ex silentio*.

Variants consisting of the omission of genuine text, or in the addition of superfluous text are marked in the apparatus by the abbreviations of the relevant witnesses followed by “om.” and “+” respectively.

Variants (mainly graphical) borne by the same witnesses over a substantial portion of text are marked with “*passim*”.²⁸¹

Apart from the selection of variants, this is, essentially, the same type of apparatus adopted also by both the *Taishō* and ZH, on whose collations my edition had to depend in no secondary degree. Although a more explicit arrangement may have been desirable, I simply did not feel that I could turn all of what is left implicit (so often mistakenly) in these two editions into explicit claims.

The treatment of the variants from witnesses which are collated in both these editions (Sixi, Y, and M) are a case in point. There are, in fact, numerous inconsistencies between the variants recorded from these supposedly identical editions in the *Taishō* and in ZH. Assuming that a wrong record for the same passage in both modern editions is an unlikely possibility, and having noted that, on the whole, the *Taishō*'s apparatus appears more accurate than that of ZH, I have proceeded as follows. Variants from the Yuan *Puning zang* (M has been, as already noted, eliminated), quoted by both modern editions, or only by the *Taishō*, have been recorded under the abbreviation Y, following the *Taishō*'s testimony and disregarding ZH. However, variants from the *Puning zang* referred to only by ZH, but not by the *Taishō*, have been quoted under the abbreviation Pu.

The case of Sixi is somewhat different, and, as I have already stated in § 3.2.2.3.2 above, I have decided always to quote the variants from this edition as reported in both the *Taishō* and ZH, as S and Z respectively. When the *Taishō* records a variant for S, while ZH does not do

²⁸¹ Purely graphical variants are in principle disregarded (e.g. 無/无 which alternates even within the same edition, e.g. Kr, or 尔 / 爾, 亂 / 乱 etc.), unless uncommon characters are involved, for in such cases agreement between witnesses could be significant in terms of genetic connections.

the same for ZH (thus suggesting that in those passages Z has the same reading as J, the basic text in ZH), such readings are quoted as Z (?), as in the following example:²⁸²

§ 1.23 制攬¹無數。
¹攬: 覽 J, Kr, Fsh, Z(?)

Conjectures are marked as follows:

- “*A”: substitutive emendations (the rejected reading is then quoted in the apparatus as: “*A: B all witnesses”).
- {}: superfluous text.
- <A>: omitted text.
- <...>: gap.
- † ... †: corruption.

In the present edition of the GZJ I have adopted the modern punctuation currently used in the People’s Republic of China (° , \ ; ! ? 『 』 :). This is not always achieved without problems, because this punctuation is obviously conceived for “normal” Chinese texts. The syntax of Buddhist translations, especially of the early ones, is often so anomalous that I have often remained in doubt as to which punctuation mark should be adopted in each case (especially for the reverse comma \). The reader should therefore take these symbols just as a provisional aid to reading the GZJ, certainly in need of further refinement.

²⁸² Incidentally, in this particular case ZH’s apparatus is probably simply wrong: it does not record any variant to J’s 覽, but this is simply impossible because, a part from what we know from the *Taishō*’s apparatus, Q (also collated in ZH) reads, as a matter of fact, 攬 (and so too do Nz1 and Bz). Therefore it is highly probable that even Z here reads 攬, but, unfortunately, we cannot be sure.

**PART II: CRITICAL AND SYNOPTIC EDITION
OF THE *GUANG ZAN JING***

(147a 3-6) ¹光讚般若波羅蜜²經卷第一西晉三藏³竺法護譯⁴摩訶般若波羅蜜⁵光讚品第一¹ + 佛說: F, S, Z, Q² 般若波羅蜜: om. J, Kr³ + 法師 F, S, Z, Q, Y⁴ + 佛說 Fsh⁵ 摩訶般若波羅蜜: om. S, Z, Q, Y

- § 1.1 (147a 7-8) 聞如是：一時佛遊羅閱祇、耆闍崛山中，與摩訶比丘僧五千俱，皆阿羅漢也。
- PD 4, 1-2 (PG 1r 1-2 & Ś 2, 8-3, 1 & PSL 1a 1): evaṃ mayā śrutam ekasmin samaye¹ bhagavān rājagṛhe viharati sma ḡḍhrakūṭe parvate² mahatā bhikṣusamḡhena sārdhaṃ pañcamātrair bhikṣusahasraiḥ sarvair arhadbhiḥ
- § 1.2 諸漏已盡；
- PD 4, 3 (PG 1r 2 & Ś 3, 1 & PSL 1a 1): kṣiṇāsravair³
- § 1.3 (147a 8-9) 無有塵垢，而得自在；
- PD 4, 3 (PG 1r 2 & Ś 3, 1 & PSL 1a 1): niṣkleśair vaśibhūtaiḥ
- § 1.4 心安解脫¹；
- PD 4, 3 (PG 1r 2 & Ś 3, 1 & PSL 1a 1): suvimuktacittaiḥ
- ¹ 脫: 說 F, S, Q
- § 1.5 智慧善度；
- PD 4, 3 (PG 1r 2 & Ś 3, 2 & PSL 1a 1): suvimuktaprajñair
- § 1.6 (147a 9-10) 逮得仁和；
- PD 4, 3 (PG 1r 2 & Ś 3, 2 & PSL 1a 1-2): ājāneyair
- § 1.7 爲大開導；
- PD 4, 4 (PG 1r 2 & Ś 3, 2 & PSL 1a 2): mahānāgaiḥ
- § 1.8 所作已辦；
- PD 4, 4 (PG 1r 2 & Ś 3, 2 & PSL 1a 2): kṛtakṛtyaiḥ

¹ PG 1r 1: ekasamaye.² Ś 2, 9: ḡḍhrakūṭaparvate.³ Ś 3, 1: kṣiṇāsravair.

- § 1.9 所設¹究竟； PD 4, 4 (PG 1r 2-3 & Ś 3, 2 & PSL 1a 2):
¹設:說Y kṛtakaraṇīyair
- § 1.10 棄捐重擔； PD 4, 4 (PG 1r 3 & Ś 3, 3 & PSL 1a 2):
(147a 10-11) apahr̥tabhārair
- § 1.11 逮得己利； PD 4, 4 (PG 1r 3 & Ś 3, 3 & PSL 1a 2):
 anuprāptasvakārthaiḥ
- § 1.12 除終始患； PD 4, 4-5 (PG 1r 3 & Ś 3, 3 & PSL 1a 2):
 parikṣiṇabhavasamyojanaiḥ
- § 1.13 平等解脫； PD 4, 5 (PG 1r 3 & Ś 3, 3-4, 1 & PSL 1a
 2): samyagājñāsuvimuktacittaiḥ
- § 1.14 濟一切想，得度無極。 PD 4, 5 (Ś 4, 1; PG 1r 3; PSL 1a 2):
(147a 11-12) sarvacetovaśīparamapāramitā-
 prāptaiḥ⁴
- § 1.15 唯除一人，賢者阿難，學、須陀洹。 PG 1r 3-4 (Ś 4, 1-2; PD and PSL om.):
 ekapudgalaṃ sthāpayitvā yad
 utāyusmantam ānandam* śaikṣam
 srotāpannam
- § 1.16 復與五百比丘俱，及比丘尼、優婆塞、 PD 4, 6 (PSL 1a 2; PG 1r 4-5; Ś 4, 1):
(147a 13-14) 優婆夷，皆悉現在； pañcamātrair bhikṣuṇīśatair⁵
 upāsakair upāsikābhiś ca sārddham
 sarvair dṛṣṭadharmair⁶
- § 1.17 并諸菩薩摩訶薩，得諸總持； PD 4, 6-7 & PSL 1a 3 (cf. PG 1r 5-6 & Ś 4,
 4-5): aparimānaiś⁷ ca
 bodhisattvakoṭīniyutaśatasahasraiḥ
 sarvair dhāraṇīpratīlabdhaiḥ⁸
- § 1.18 逮成三昧； PG 1r 6 (PD, PSL, Ś om.):

⁴ PG 1r 3: sarvacetovaśītāparamapāramiprāptair; PSL 1a 2: sarvacetovaśīparamapāramiprāptaiḥ.

⁵ PG 1r 4 & Ś 4, 3 + yaśodharāmahāprajāpatīpramukhaiḥ samvahuḥ ca.

⁶ PG 1r 5 & Ś 4, 4: sarvair dṛṣṭadharmabhiḥ.

⁷ PSL: anekaiś.

⁸ PG 1r 5-6 & Ś 4, 4-5: mahatā ca bodhisa(tva)[sa]mghena {•} sār(dha)m[m] aprameyāsamkhyeyair bodhisatvair mahāsatvaiḥ sarvair dhāraṇīpra[t](i)labdhaiḥ [Ś 4, 5: dhāraṇīmukhapratīlabdhaiḥ].

(147a 14-15)		samādhipratilabdhaiḥ
§ 1.19	修于空行；	PD 4, 8 (PSL 1a 3 & PG 1r 6; cf. Ś 4, 5-6): śūnyatāvihāribhir
§ 1.20	遵 ¹ 於無想；	PD 4, 8 (PSL 1a 3; PG 1r 6 & Ś 4, 6): animittagocaraiḥ ⁹
	¹ 遵: 尊 J, Kr, Z(?)	
§ 1.21	不念衆願，	PD 4, 8-9 & PSL 1a 3: prañidhānākalpitaiḥ ¹⁰
§ 1.22	以得等忍；	PG 1r 6 & Ś 4, 6-7 (cf. PD 4, 8-9 & PSL 1a 3): sarvadharmasamatākṣānti- pratilabdhair ¹¹
(147a 15-16)		
§ 1.23	制攬 ¹ 無數；	
	¹ 攬: 覽 J, Kr, Fsh, Z(?)	
§ 1.24	皆得五通；	PD 4, 9 & PSL 1a 3: acyutābhijñair ¹²
§ 1.25	所言聰捷 ¹ ；	PD 4, 9 (PSL 1a 3 & PG 1r 7 & Ś 4, 9): ādeyavacanair
	¹ 捷: 健 J	
§ 1.26	無有懈怠；	PG 1r 7 & Ś 4, 9 (PD, PSL om.): akusīdair
(147a 16-17)		
§ 1.27	蠲捨家利所慕之心；	PG 1r 8 (cf. PSL 1a 3-4; PD 4, 10; Ś 5, 1): apagatajñātilābhacittaiḥ ¹³
§ 1.28	所說經法，不僿供養；	PD 4, 10 (PSL 1a 4 & PG 1r 8 & Ś 5, 1): nirāmiṣadharmadeśakair
(147a 17-18)		
§ 1.29	致深妙法，度於無極；	PD 4, 10 & PSL 1a 4 (cf. PG 1r 8 & Ś 5, 1- 2): gambhīradharmakṣānti- pāraṃgatair ¹⁴

⁹ PG 1r 6 & Ś 4, 6: animittagocarair.

¹⁰ PG 1r 6: aka(lpi)taprañidhānaiḥ (cf. Ś 4, 6).

¹¹ PD 4, 8-9 & PSL 1a 3: kṣāntisamatāpratilabdhair.

¹² Two compounds of related content are found at this point in PG 1r 7 & Ś 4, 8-9 (which have a more expanded text than PD in this portion): mahābhijñāvikkriḍitair atyāntācyutābhijñaiḥ.

¹³ PSL 1a 3-4: -jñātrīlābha-; PD 4, 10: -jñātralābha-; Ś 5, 1: -jñānalābha-.

¹⁴ PG 1r 8 & Ś 5, 1-2: gambhīradharmakṣāntiparamagatīṃgatīḥ.

- § 1.30 得無所畏； PD 4, 10-11 (PSL 1a 4; PG 1r 8-9 & Ś 5, 2):
vaiśāradyaprāptair¹⁵
- § 1.31 超越魔事； PD 4, 11 (PSL 1a 4; PG 1r 9 & Ś 5, 2-3):
māra-karmasamatikrāntaiḥ¹⁶
- § 1.32 脫於一切陰蓋之礙； PD 4, 11 (PSL 1a 4 & PG 1r 9; cf. Ś 5, 1):
(147a 19) karmāvaraṇapratiprasabdhair
- § 1.33 講諸因緣，心志所趣； PD 4, 11-12 (PSL 1a 4 & PG 1v 1):
dharmapracicayavibhaktinirdeśa-
kuśalair¹⁷
- § 1.34 從無數劫，精進行願； PD 4, 12 (PSL 1a 4; cf. PG 1v 1 & Ś 5, 5):
(147a 19-20) asaṃkhyeyakalpapraṇidhāna-
susamārabdhaiḥ¹⁸
- § 1.35 其意所向喜悅； PD 4, 12: smitamukhaiḥ (PSL 1a 4 & PG
1v 1; cf. Ś 5, 5)¹⁹
- § 1.36 問訊常先於人； PD 4, 12-13 (PSL 1a 4 & PG 1v 1 & Ś 5, 5-
(147a 20-21) 6): pūrvālāpibhir
- § 1.37 離於結恨； PD 4, 13 (cf. Ś 5, 6; PSL 1a 4-5):
vigatabhṛkuṭimukhair²⁰
- § 1.38 入於無數衆會之中，威勢巍巍，無所畏 PD 4, 14 (PSL 1a 5; cf. PG 1v 2 & Ś 5, 7):
(147a 21-22) 難； anantapaṛśadabhibhavanavaiśāradya-
samanvāgatair²¹
- § 1.39 憶念無量劫之事； PD 4, 14 (PSL 1a 5; cf. PG 1v 2-3; Ś 5, 7-8):
anantakalpakoṭṭinirdeśajñānaniḥsaraṇakuśalair²²
- § 1.40 若說經法，曉練衆義¹，猶如幻化、野 PD 4, 15-5, 1 (PSL 1a 5-6; cf. PG 1v 3-4 & Ś

¹⁵ PG 1r 8-9 & Ś 5, 2: mahāvaiśāradyaprāptaiḥ.

¹⁶ PG 1r 9 & Ś 5, 2-3: sarvamāra-karmasamatikkrāntaiḥ.

¹⁷ Ś 5, 4-5: karma-pravicaya-

¹⁸ PG 1v 1 & Ś 5, 5: asaṃkhyeyakalpasasamārabdhapraṇidhān[ai]ḥ.

¹⁹ Ś 5, 5: smṛtimukhaiḥ.

²⁰ PG 1v 2: (vyapagata)[bh]ru[k]uṭik[ai]ḥ; Ś 5, 6: vyapagatabhṛkuṭikaiḥ; PSL 1a 4-5: apagata-
bhṛkuṭimukhair.

²¹ PG 1v 2 & Ś 5, 7: anantapaṛśadabhibhavanair vaiśāradyasamanvāgatair

²² PG 1v 2-3: anantakalpa(k)oṭṭinirdeśajñānaniḥsaraṇakuśalaiḥ; Ś 5, 7-8: anantakalpa-
koṭṭinirdeśajñātibhiḥ (read -jñānibhiḥ?).

- (147a 22-24) 馬、水月、夢與影響、若鏡中像；
¹義：議 F, S, Y, Q
 5, 8-9): *māyāmaricidakacandra-svapnapratīśrutkāpratibhāsa-pratibimbanirmāṇopama-dharmādhimuktaiḥ*²³
- § 1.41 勇猛無侶；
 PG 1v 4 (Ś 5, 9-10; cf. PD 4, 11 & PSL 1a 5): (a)[*pagata*]samlīnacittaiḥ²⁴
- § 1.42 (147a 24-25) 以微妙慧，知衆生心所趣¹、所行，超度²分別；
 PG 1v 4 (Ś 5, 10; cf. PD 5, 1 & PSL 1a 6): *sarvasatvacittagatisūkṣmajñānacaryādhimuktyavatārakuśalaiḥ*²⁵
¹趣：起 Kr, S, Z, Q, Y
²度：越 J, Fsh
- § 1.43 意不懷害；
 PD 5, 1-2 (PSL 1a 6; cf. PG 1v 4 & Ś 5, 11): *apratihatacittair*²⁶
- § 1.44 (147a 25-26) 慙忍辱，具足所行；
 PD 5, 2 (PSL 1a 6 & PG 1v 4 & Ś 5, 11): *adhimātrakṣāntīsamānvāgatāir*
- § 1.45 曉了審諦所當度者；
 PG 1v 7 (PSL 1a 6; PD 5, 2; cf. Ś 5, 16-17?): *yathātmyāvātāraṇakuśalaiḥ*²⁷
- § 1.46 攝取佛土無限¹之願；
 PG 1v 7-8 (Ś 5, 17; cf. PD 5, 2-3 & PSL 1a): *anantabuddhakṣetravyūhapraṇidhānaprasthānapariḡḥitair*²⁸
¹限：恨 Fsh
- § 1.47 (147a 27) 常三昧定，目¹睹無數諸佛世界；
 PD 5, 3-4 (PSL 1a 6-7; cf. PG 1v 8): *asaṃkhyeyalokadhātubuddhānusmṛtīsamāhitasatatasamītibhimukhībhūtair*²⁹
¹目：自 J
- § 1.48 (147a 27-28) 暢達¹宜便，啓請無量諸佛世尊；
 PD 5, 4 (PSL 1a 7 & PG 1v 8-9 & Ś 6, 2):

²³ Cf. PG 1v 3-4: *māyāmaricidagacandrasvapnapratīśrutkāpratibhāsa-gaganagandharvanaga[ra]pratibimbanirmāṇopamadharmādhimu(ktair)*; Ś 5, 8-9 has the same reading as PG, apart from a few variants (-*udakacandra-* for -*dagacandra-* [cf. Vetter 1993: 73 n. 95; cf. also BHS s.v. *dagodara-*]; -*gagana-* om.) and misprints.

²⁴ PD 4, 11 & PSL 1a 5 (transposed): *apagatalīnacittair*.

²⁵ PD 5, 1 & PSL 1a 6: *sattvagaticaritasūkṣmanādhimuktyavatārakuśalaiḥ*.

²⁶ PG 1v 4 & Ś 5, 11: *sarvasatvāpratihatacittaiḥ*.

²⁷ PD 5, 2: *yāthātmyāvātāraṇakuśalaiḥ*.

²⁸ PD 5, 2-3 & PSL 1a: *sarvabuddhakṣetrānantavyūhapraṇidhānaprasthānapariḡḥitair*.

²⁹ PG 1v 8: *asaṃkhyeyalokadhātugatabuddhānusmṛtīsamādhīsatatasamītamābhīmukhībhūtaiḥ*; cf. Ś 6, 1.

aparimitabuddhādhyeṣaṇakuśalair

¹進: 進 F

§ 1.49 進退能決¹若干種見所著之處；
(147a 28-29)

Ś 6, 2-3 (PG 1v 9; cf. PD 5, 4-5 & PSL 1a 7):
nānādr̥ṣṭiparyutthānasarvakleśa-
praśamanakuśalaiḥ³⁰

¹決: 快 F, S, Z, Q, Y

§ 1.50 定意自娛，解百千行。

PD 5, 5 (PSL 1a 7; cf. PG 1v 9; Ś 6, 3-4):
samādhivikrīḍitaśatasahasranirhāra-
kuśalaiḥ³¹

§ 1.51 諸菩薩者，德皆如是；
(147a 29-b1)

PG 1v 9-10 (Ś 6, 4; PD & PSL om.):
aparyyantakalpākṣiṇaguṇavarṇa-
samanvā[ga]taiḥ •

§ 1.52 其名曰毘陀和菩薩、羅鄰那竭菩薩、摩
(147b 1-8) 訶須*薩和菩薩、那羅達菩薩、橋²曰³
兜菩薩、和輪調菩薩、因坻⁴菩薩、賢守
菩薩、妙意菩薩、持意菩薩、增意菩
薩、不虛見菩薩、立願菩薩、周旋菩
薩、常精進應菩薩、不置遠菩薩、日盛
菩薩、無吾我菩薩、光世音菩薩、溥⁵首
菩薩、寶印*手⁶菩薩、常舉手菩薩、
常下手菩薩、慈氏菩薩，

PD 5, 6-12.³² tadyathā bhadrapālena
ca³³ bodhisattvena mahāsattvena etc.³⁴

¹*薩: 菩 all witnesses.

²橋: 嬌 J, Kr; 僑 Fsh

³曰: 日 J, Kr, Fsh, Z (?), Q.

⁴坻: 埃 Q

⁵溥: 溥 F, Q; 漸 Kr.

⁶*手: 首 all witnesses.

§ 1.53 諸菩薩衆，如是難限不可計數億百千
(147b 8-9)

PD 5, 12-13 & PSL 1a 9:
evampramukhair anekair

³⁰ -sarvakleśa-: PG 1v 9: -satvakleśa-. Cf. PD 5, 4-5 & PSL 1a 7: nānādr̥ṣṭyanuśayapary-
avasthānakleśapraśamanakuśalaiḥ

³¹ PG 1v 9: samādhīśatasahasrābhīnirhāraṇiṣkṛīḍanañānapraveśakuśalair.

³² PSL 1a 7-9. PG 1v 10-2r 4 & Ś 6, 4-7, 10 have practically the same reading, with a longer list of names
than other Skt. and Chinese witnesses; apart from the absence of repetitions in PG, the only main differences I
have noticed are Ś 6, 21: candragarbheṇa (not in PG), and PG 2r 3: vyūharājena (see BHSD 520b) instead
of the doubtful praharājena of Ś 7, 8 (see remarks in BHSD 389b).

³³ Ś 6, 5 + nāma.

³⁴ For the correspondence between the various names in the GZJ and in the Skt. versions see the relevant
footnotes to the annotated translation § 1.52.

姪，一切妙德，清淨*童¹真。

bodhisattvakoṭīniyuta³⁵-śatasahasraih
sārdham³⁶

¹*童: 同 all witnesses.

§ 1.54
(147b 9-13)

爾時，世尊坐於自然師子床座¹，而結加²趺，正身而處。心有所向，制立其意。有三昧名定意王，以時三昧自然正受，則皆普入一切定意，救攝，平等御而趣之。

¹床座: 之床 F, S, Z, Q, Y (all with the form 牀 for 床, *passim*)
²加: 跏 Fsh, F, S, Z, Q, Y

PG 2r 4-6 (Ś 7, 11-13; cf. PD 5, 14-15 & PSL 1a 9 [incomplete]): atha khalu bhagavāms tasyām velāyām svayamm eva simhāsanam prajñāpya nyaṣīda<t> paryamkam ābhujya³⁷ ṛjuṃ kāyam pra[ṇi]dhāya pratimukham³⁸ smṛtim upasthāpya tatra niṣadya samādhirājo³⁹ nāma samādhiṃ samāpanno 'bhūt* yatra samādhau⁴⁰ sarvasamādhayo 'ntargatā⁴¹ (a)[nu]praviṣṭā[h]⁴² saṃgraham sama<va>saraṇam gacchanti •

§ 1.55
(147b 13-14)

佛適三昧，其心安寂，而以道眼觀斯世界，其身湛然而笑。

PD 5, 18-6, 1 (cf. Ś 7, 15-17 & PG 2r 6-7): atha khalu bhagavān smṛtimān⁴³ samprajānaṃs tasmāt samādher vyutthāya divyena cakṣusā sarvalokadhātum⁴⁴ vyavalokya sarvakāyāt smitam akarot⁴⁵ /

§ 1.56
(147b 14-25)

從其足心，放六萬億百千光明，十足指放十億百千光明，兩脅放二億百千光明，兩膝放二億百千光明，兩脚放二億百千光明，兩肩放二億百千光明，兩肘放二億百千光明，臍放億百千光明，頭

PD 6, 2-10 (cf. Ś 7, 17-8, 17; PG 2r 7-2v 2): tasyādhasat pādatalayoḥ sahasrārābhyām cakrābhyām ṣaṣṭiṣaṣṭi raśmikoṭīniyutaśatasahasraṇi niśceraḥ⁴⁶ daśabhyaḥ pādāṅgulibhyaḥ

³⁵ PSL: -nayuta-.

³⁶ Cf. PG 2r 4 & Ś 7, 10: [e]taiś cānyaiś cānekair bodhisattvakoṭīniyutaśatasahasraih [Ś = -koṭi-].

³⁷ PD 5, 14: baddhvā.

³⁸ PD 5, 15 & PI p. 205 no. 5: abhimukhiṃ.

³⁹ PD 5, 15-16: samādhirājaṃ.

⁴⁰ So also Ś 7, 14; MS seems to read samādhā, but the left portion of the *akṣara* is not too clear (cf. 6v 5: tathāgato, with the sign for -o, produced from the *akṣara* tā).

⁴¹ Cf. PD 5, 16?

⁴² PG om. Perhaps a mere spot on the Ms.

⁴³ PG 2r 6 & Ś 7, 15: smṛtaḥ.

⁴⁴ PG 2r 6 & Ś 7, 16: -idaṃ buddhakṣetraṃ vyavalokayati sma • (so also D).

⁴⁵ PG 2r 7 & Ś 7, 16-17: prabhā<ṃ> prāmuñcat* [MS: prāmuñcāt].

⁴⁶ Ś 7, 18 and *passim*: niścāranti sma; PG in the first occurrence (2r 7) reads niścārati sma; then regularly niścāranti / niścāraṃti.

放億百千光明，十²手指放十億百千光明，兩臂放二億百千光明，兩眉放二億百千光明，項放億百千光明，兩眼放二億百千光明，兩耳放二億百千光明，鼻放億百千光明，四面放四百億百千光明，四十齒放四十億百千光明，眉間相放億百千光明，頂髻³相放六萬億百千光明。

¹ + 二 J, Kr (髻: 齊 J, Q)

² 十: 兩 J, Kr

³ 髻: 結 Kr

ṣaṣṭiṣaṣṭī
raśmikoṭīniyutaśatasahasrāṇi niśceraḥ
/ evaṃ ṣaṣṭiṣaṣṭir gulphābhyāṃ
ṣaṣṭiṣaṣṭir jaṃghābhyāṃ ṣaṣṭiṣaṣṭir
jānumaṇḍalābhyāṃ⁴⁷ evaṃ dvābhyāṃ
ūrubhyāṃ kaṭinābhimaṇḍalābhyāṃ⁴⁸
dvābhyāṃ pārśvābhyāṃ
hṛdayaśrīvatsāt mahāpuruṣalakṣaṇāt /
evaṃ ṣaṣṭiṣaṣṭir daśabhyo
hastāṅgulibhyaḥ / ṣaṣṭiṣaṣṭir
dvābhyāṃ bāhubhyāṃ ṣaṣṭiṣaṣṭir
dvābhyāṃ aṃśābhyāṃ⁴⁹ evaṃ
grivāyāś catvāriṃśadbhyo dantebhyo
dvābhyāṃ ghrāṇābhyāṃ⁵⁰ dvābhyāṃ
śrotrābhyāṃ dvābhyāṃ caḥṣurbhyāṃ
madhyād ūrṇāyā⁵¹ upariṣṭād uṣṇiṣāt
ṣaṣṭiṣaṣṭī
raśmikoṭīniyutaśatasahasrāṇi niśceraḥ
/

§ 1.57
(147b 25-27)

照此三千大千世界，無所不周。普曜¹
東方江河沙等諸佛國土，南方、西方、
北方、四隅²、上、下，亦皆³如是。

¹ 曜: 耀 Q (*passim*)

² 隅: 嶼 F, S, Q

³ 亦皆: 皆亦 J, Kr

PD 6, 10-15 (cf. PG 2v 2-4; Ś 8, 16-9, 10):
yair raśmibhir ayam
trisāhasramahāsāhasro lokadhātur
avabhāsito 'bhūt parisphuṭaḥ⁵² /
pūrvasyāṃ diśi
gaṅgānadibālukupamā⁵³ lokadhātavas
tena mahatā raśmyavabhāsenā sphuṭā
avabhāsītāś cābhūvan⁵⁴ / evaṃ
dakṣiṇasyāṃ diśi paścimāyāṃ
uttarasyāṃ uttarapūrvasyāṃ
pūrvadakṣiṇasyāṃ
dakṣiṇapaścimāyāṃ paścimottarasyāṃ
adhastād upariṣṭād diśi
gaṅgānadibālukupamā lokadhātavas

⁴⁷ PG 2r 8: dvābhyāṃ jānubhyāṃ.

⁴⁸ PG 2r 8: kaṭer nābhimaṇḍalāt*; Ś 7, 21: only nābhimaṇḍalāt.

⁴⁹ So also Ś 8, 5; cf. BHSG p. 19 § 1.2.58. PG 2r 10: aṃśābhyāṃ* (w.r. for aṃśābhyāṃ?).

⁵⁰ PG 2v 1: dvābhyāṃ ghrāṇapuṭebhyāṃ*.

⁵¹ Ś 8, 13: madhye bhruvoḥ urṇāyāḥ; PG 2v 1: madhye bhruvorṇāyā.

⁵² PG 2v 2-3 & Ś 8, 17-18: sarvāṇi ca tāni raśmikoṭīniyutaśatasahasrāṇi [Ś + niścaraṇti sma] sarvāvantaṃ imaṃ trisāhasramahāsāhasraṃ lokadhātuṃ mahatāvabhāsenā spharitvā [Ś: sphuritvā].

⁵³ PG 2v 3 & Ś 8, 19 (and *passim*): -vālukā-.

⁵⁴ PG 2v 3 & Ś 8, 19 (and *passim*) gaṅgānadivālukupamān lokadhātūn [Ś: lokadhātuṃ, *passim*] mahatāvabhāsenā spharanti [Ś: sphuranti, *passim*] sma.

§ 1.58 (147b 27-28) 其有衆生，蒙值光明，心皆恬怕¹，悉發無上正真之道。

¹ 怕: 泊Fsh; 滯F

§ 1.59 (147b 28-c2) 於是，世尊即時欣笑，從諸毛孔放衆光明，照此三千大千世界，普遍十方，無不周接江河沙等諸佛世界。其有群萌爲光所照，悉¹皆寂然存于無上正真之道。

¹ 悉: 志Y

§ 1.60 (147c 2-5) 是時，世尊則演如來清淨真妙志性光明，照此三千大千世界，普及十方各江

tena mahatā raśmyavabhāsenā sphuṭā avabhāsītās cābhūvan /

PG 2v 5 & Ś 9, 10-11 (cf. PD 6, 15-17 cf. PI p. 205 no. 6): y(ai)s ca satvaiḥ so 'vabhāso dṛṣṭo⁵⁵ ye {na} ca tena raśmyavabhāsenā⁵⁶ sprṣṭās⁵⁷ te sarve niyatā abhavann⁵⁸ anuttarasyaṃ⁵⁹ samyaksambodhau •

PD 7, 1-6 (cf. PG 2v 5-9; Ś 9, 12-10, 10): atha bhagavān punar eva sarvaromakūpebhyaḥ smitam akarot⁶⁰ / ekaikataś⁶¹ ca romakūpāt ṣaṣṭiṣaṣṭi raśmikoṭīniyutaśatasahasrāṇi niśceraḥ⁶² / yair ayaṃ trisāhasramahāsāhasro lokadhātur sphuṭo 'bhūt⁶³ / taiś ca pūrvasyāṃ diśi gaṅgānadibālukopamāḥ sarvalokadhātavo 'vabhāsenāvabhāsītāḥ sphuṭās cābhūvan / evaṃ dakṣiṇasyāṃ etc. [up to] upariṣṭād diśi gaṅgānadibālukopamā lokadhātavas tena mahatā raśmyavabhāsenā sphuṭā auavabhāsītās cābhūvan / ye ca sattvās tena mahatā raśmyavabhāsenā sphuṭā avabhāsītās te sarve niyatā abhūvan anuttarāyāṃ samyaksambodhau /

PG 2v 9-3r 3 (cf. Ś 10, 11-11, 10; PD 7, 7-11): atha bhagavān punar api yā sā tathāgatasya⁶⁴ prakṛtiprabhā tayā

⁵⁵ yaiś ... dṛṣṭo: not in PD (nor in D).

⁵⁶ MS: raśmyāvabhāsenā; Ś 9, 10: tenāvabhāsenā.

⁵⁷ PD 6, 15-16: ye ca sattvās tena mahatā raśmyavabhāsenā sphuṭā avabhāsītās (but Ms. P1 collated in PD too lacks avabhāsītās)

⁵⁸ Ś 9, 11 and *passim*: abhūvan.

⁵⁹ On this form, see § 1.3.1.1 b of the introduction.

⁶⁰ PG 2v 5 & Ś 9, 12: prabhāṃ prāmuṃcat*.

⁶¹ Cf. BHSG p. 115 § 1.21.15; see Renou Gr: 159.

⁶² ekaikataś ... niśceraḥ : not in Ś & PG.

⁶³ From yair ayaṃ, PG 2v 6 & Ś 9, 12-13: yayā prabhayāyaṃ trisāhasramahāsāhasro lokadhātur mahatāvabhāsenā sphuṭo 'bhūt*.

⁶⁴ PD 7, 7: buddhānāṃ bhagavatāṃ.

河沙等諸佛國土。假令人民逮斯光者，則皆究竟至於無上正真之道。

(pra)[bh](a)yemaṃ
trisāhasramahāsāhasraṃ
<lo>kadhātu(m)
mahatāvabhās[e]na spharati sma⁶⁵ •
pūrvasyān diśi gaṃgānadivālukopamāl
lokadhātūn⁶⁶ mahatāvabhāsenā
spharati sma • evaṃ dakṣiṇasyān diśi
paścimāyām uttarasyām adhastād
upariṣṭāt* yāvat samantād⁶⁷ daśasu
dikṣv ekaikasyān diśi
gaṃgānadivālukopamāl lokadhātum⁶⁸
tena mahatāva{m}bhāsenā spharati
sma⁶⁹ • yaiś ca satvaiḥ so 'vabhāso
dṛṣṭo ye ca tenāvabhāsenā sprṣṭās te
sarve niyatā abhavann anuttarasyām⁷⁰
samyaksambodhau •

§ 1.61
(147c 5-12)

於是，世尊從其舌本，悉覆佛土，而出無數億百千光明，照此三千大千世界，周遍十方各江河沙等諸佛國土。其光明中，自然而殖金寶蓮華。其蓮華上，各有諸佛，結加趺坐寶蓮華，講說經法，演於六波羅蜜。十方一切亦復如是。若有衆生聞斯法講，一切究竟，皆得堅住阿耨多羅三耶三菩。

PD 7, 12-8, 4 (cf. PG 3r 3-10, Ś 11, 11-13, 4): atha khalu bhagavāms tasyām
velāyām jihvendriyaṃ nirṇamayām
āsa⁷¹ / yenemaṃ
trisāhasramahāsāhasraṃ lokadhātum
jihvendriyeṇacchādayām āsa⁷² /
trisāhasramahāsāhasraṃ lokadhātum
jihvendriyeṇa sphuritvā tasmā
jihvendriyāt smitam akarot⁷³ / yato
'nekāni⁷⁴
raśmikoṭīniyutaśatasahasrāṇi niśceroḥ
/ raśmimukhe caikaikasminn⁷⁵
uttamaratnamayāni⁷⁶
suvarṇanirbhāsāni sahasrapatrāṇi

¹ 殖: 檀 F, S, Q, Y

⁶⁵ mahatāvabhāsenā spharati sma = PD 7, 8: avabhāsayām āsa.

⁶⁶ MS: lokadhātavo (cf. BHSG p. 88 § 12.48 – but only in verses).

⁶⁷ PD 7, 8: sarvāsu.

⁶⁸ Acc. plur.: cf. BHSG p. 88 § 12.55.

⁶⁹ PD 7, 10: prabhayā avabhāsītā abhūvan. In the next sentence, PG's tenāvabhāsenā also = tayā prabhayā in PD.

⁷⁰ See § 1.3.1.1 of the introduction.

⁷¹ atha ... āsa, PG 3r 3-4 & Ś 11, 11: atha bhagavān mukhadvārāj jihvendriyaṃ nirṇamayya.

⁷² yena ... āsa: so also (fragmentary) in PI p. 205 no. 7; not in PG & Ś.

⁷³ tasmā ... akarot: PG 3r 4 & Ś 11, 13: smitam prādurakārṣīt*.

⁷⁴ yato 'nekāni: PG 3r 4-5 & Ś 11, 14: tataś ca jihvendriyād [so also D W K X] anekāni nānāvarṇāni.

⁷⁵ raśmimukhe caikaikasminn: PG 3r 5 & Ś 11, 14: sarvatra ca raśmyām.

⁷⁶ PG 3r 5 & Ś 11, 14: nānāratnamayāni.

padmāny utpannāny abhūvan⁷⁷ / teṣu
ca padmeṣu buddhavigrahā⁷⁸ niṣaṇṇāḥ
saṃsthitās cābhūvan dharmam
deśayanto⁷⁹ yad uta imā eva
ṣaṭpāramitāpratisaṃyuktām
dharmadeśanām / te pūrvasyām diśi
gaṅgānadībālukupama-
vyativṛttāsaṃkyeṣu lokadhātuṣu
gatvā⁸⁰ sattvānām dharmam deśayanti
sma / evaṃ dakṣiṇasyām etc. [same
phrase as above up to dharmadeśanām
repeated for the various directions] / ye ca
sattvās tāṃ dharmadeśanām
śṛṇvanti⁸¹ te niyatā bhavanty
anuttarāyām samyaksambodhau /

§ 1.62

(147c 12-16)

於是，世尊坐師子床。有三昧名師子娛樂，以斯定意，自然正受，如其色像咸演威曜，示斯¹神足，三千大千世界六反震動：邊際亦搖，中順，至邊安和柔軟，愍傷一切衆生之類，令獲安隱，快樂無患。

¹ 斯：現 J, Kr, Fsh

² 邊：遍 F, S, Q, Y

PD 8, 5-12 (cf. PG 3r 10-3v 3 & Ś 13, 5-12):
atha khalu bhagavāms tasminn eva
siṃhāsane niṣaṇṇāḥ siṃhavikrīḍitaṃ
nāma samādhiṃ⁸² samāpede /
tathārūpaṃ carddhyabhisamkāram
abhisamkaroti sma yathārūpeṇa-
rddhyabhisamkāreṇābhisamkrtena-
ayaṃ trisāhasramahāsāhasro
lokadhātuḥ ṣaḍvikāram akampata
prākampata samprākampata / acalat
prācalat samprācalat / avedhat
prāvedhat samprāvedhat / arañat
prārañat samprārañat / akṣubhyat
prākṣubhyat samprākṣubhyat / agarjat
prāgarjat samprāgarjat /⁸³ ante⁸⁴
unnamati madhye avanamati madhye

⁷⁷ PG 3r 5: santiṣṭhante sma (Ś 11, 15 wrongly reads sannīṣṭhante sma). In these two versions (PG 3r 6 & Ś 11, 15-17) there follows a more detailed description of the lotuses, not found in D W K X.

⁷⁸ PG 3r 6 & Ś 11, 17: tathāgatavigrahā.

⁷⁹ teṣu ... deśayanto: Ś 11, 17-18 & PG 3r 6-7: tatra ca padmeṣu tathāgatavigrahā niṣaṇṇā dharman deśayanti sma.

⁸⁰ gaṅgānadi- ... gatvā: PG 3r 7 & Ś 11, 19-20: gaṅgānadivālukopamāl lokadhātūn gacchanti sma • tatra gatvā.

⁸¹ ye ... śṛṇvanti: PG 3r 9-10 & Ś 13, 3-4: yaś ca satvāḥ sa dharmāḥ śrutaḥ.

⁸² PG 3r 10-11 & Ś 13, 6: buddhasamādhiṃ.

⁸³ The series of verbs occurring after samprākampata (see also PG 3v 1-2 and Ś 13, 9-11; for a translation, see LSPW: 40) is not found in D W K, but occurs in X 2a 17-20. These six threefold series of verbs are very likely an expression of ṣaḍvikāram (cf. K as translated in Lamotte I 473)

⁸⁴ PG 3v 2 & Ś 13, 11 and *passim*: anteṣu-.

unnamati ante avanamati / mṛdukaḥ
snigdhaḥ⁸⁵ sarvasattvasukhajanano⁸⁶
'bhūt /

§ 1.63 爾時，三千大千世界地獄、餓鬼、畜生
(147c 16-17) 諸不閑者、恐懼厄者，自然爲斷。

PG 3v 3-4 & Ś 13, 13-15 (cf. PD 8, 13-15):
atha tena kṣaṇalavamuhūrtena
yāvanto 'smimṣ
trisāhasramahāsāhasre lokadhātau
narakatiryagyoniyamalokākṣaṇāpāya-
durgativinipātās⁸⁷ te sarve
samucchinnā abhūvan^{*88}

§ 1.64 三塗除已，悉自致來得生爲人、四天
(147c 18-22) 王、忉利天、鹽¹天、兜術天、尼摩羅天
、波羅尼蜜天。於時，諸天適²生彼間，
人中天上，即識宿命，歡喜悅豫，往詣
佛所，稽首足下，叉手歸命。十方一切
亦復如是，等無差特。

PD 8, 15-9, 13 (cf. PSL *kā* a 1-2
[fragmentary]; PG 3v 4-11; Ś 13, 15-18, 12):
ye ca sattvās tābhyo
nirayatiryagyoniyamalokagatibhyaś
cyutās te sarve tenaiva
pṛītiprāmodyena⁸⁹ manuṣyāṇām
sabhāgatāyām⁹⁰ upapannās cābhūvan /
evam cāturmahārājikānām⁹¹ devānām
trayastrimśānām⁹² yāmānām⁹³
tuṣītānām nirmānaratīnām
paranirmitavaśavartinām devānām
sabhāgatāyām⁹⁴ upapannās cābhūvan /
atha khalu te manuṣyās te devā
bhagavata evānubhāvena⁹⁵
pūrvajanmāny anusmaranti sma /
anusmṛtya⁹⁶ ca tenaiva
pṛītiprāmodyena⁹⁷ yena bhagavāms
tenopasaṃkrāntāḥ / upasaṃkrāmya

¹ 鹽: 焰 Fsh (*passim*) cf. § 2.1

² 適: 遇 F

⁸⁵ PG 3v 3 & Ś 13, 12 + sūkṣmaḥ.

⁸⁶ PG 3v 3: sarvasukhasaṃjanano; Ś 13, 12: sarvasattvahitasukhasañjānana (probably it is simply a w.r. for -janana. Cf. BHSD 551a; the reading suggested in a footnote to Ś, sañjānāna, is to be disregarded).

⁸⁷ Instead of the whole compound, PD 8, 14 reads: nirayā tiryagyonayo vā yamalokā vā.

⁸⁸ PD 8, 15 + śūnyā abhūvan / sarvākṣaṇās cāstamitā abhūvan.

⁸⁹ tābhyo ... pṛītiprāmodyena: not in PG & Ś at this point (pṛītiprāmodyena not found even in D W K).

⁹⁰ PG 3v 4: sabhāgatāyai.

⁹¹ PG 3v 4 & Ś 13, 16-14, 1: cāturmahārājikāyikānām.

⁹² PG 3v 4-5: trayastrimśānām; Ś 14, 1: trayastrimśānām.

⁹³ Not in Ś.

⁹⁴ PG 3v 5: sahabhāgatāyai (so also at 3v 9; perhaps sa{ha}bhāgatāyai?).

⁹⁵ bhagavata evānubhāvena: PG 3v 5 & Ś 14, 3: tenaiva pṛītiprasādaprāmodyena.

⁹⁶ pūrvajanmāny... anusmṛtya: PG 3v 6 & Ś 14, 3-4: paurvikīm jātim samanusrānti sma • samanusrānti.

⁹⁷ PG 3v 6 & Ś 14, 4: pṛītiprasādaprāmodyapratilabdā.

bhagavataḥ pādau śirobhir
abhivandya⁹⁸ bhagavantam prāñjalayo
bhūtvā⁹⁹ namasyanti sma / evaṃ
pūrvasyāṃ diśi
gaṅgānadībālukopameṣu lokadhātuṣu
dakṣiṇasyāṃ etc. [in the various
directions]¹⁰⁰ /

§ 1.65 爾時，此三千世界衆生之類，盲者得
(147c 22-28) 目，而睹色像；聾者徹聽，聞諸音聲；
志亂意惑還復其心；迷憤¹者則時得定；
其裸形者自然衣服；其飢虛者自然飽
滿；其消渴者無所思僥；其疾病者而得
除愈；身瑕玼²者諸根具足；其疲極者自
然得解；久猗³身者則無所猗。

¹ 憤: 憤 Kr, F, S, Q, Y

² 玼: 疵 Fsh

³ 猗: 倚 Y

PD 9, 14-10, 1 (PG 3v 11-4r 4; Ś 18, 13-22;
PSL *kā* a 2-4): atha khalu ye 'smiṃs
trisāhasramahāsāhasre lokadhātau
jātyandhāh¹⁰¹ sattvās te cakṣuṣā
rūpāṇi paśyanti sma / vadhirāḥ sattvāḥ
śrotreṇa śabdān śṛṇvanti sma /
unmattāḥ smṛtiṃ pratilabhante sma /
vikṣiptacittā ekāgracittā bhavanti
sma^{102/103} jighatsitāḥ pūrṇagātrā¹⁰⁴
bhavanti sma / tṛṣitā vigatapipāsā
bhavanti sma¹⁰⁵ / rogasprṣṭā vigatarogā
bhavanti sma¹⁰⁶ / hīnendriyāḥ
paripūrṇendriyā bhavanti sma^{107/108}
avirahitākuśalakāyavānmanas-

⁹⁸ Ś 14, 13: pādān vanditvā; not in PG.

⁹⁹ PG 3v 7 & Ś 14, 14: prāñjalibhūtā.

¹⁰⁰ In the Skt. versions, as well as in W and K, the text goes on repeating, with minimal variations, the preceding portion. This repetition is not found in D. I quote it here from PD 9, 5-13 (cf. PG 3v 8-11), without noting any variants, as they are generally of no relevance to D: ... samantād daśasu dikṣv aikasmin digbhāge gaṅgānadībālukopameṣu lokadhātuṣu sarve nirayāḥ sarvās tiryagyonayaḥ sarve yamalokāḥ samucchinnāḥ sūnyā abhūvan / sarvākṣaṇās cāstamitā abhūvan / ye ca sattvās tābhyo nirayatiryagyoniyamalokagatibhyaś cyutās te sarve devamanuṣyeṣūpapadyante sma / te cadevamanuṣyeṣūpapannā bhagavata evānubhāvena pūrvanivāsam anusmaranti sma / anusmṛtya ca tenaiva pritiṣṭāmodiyena svakasvakeṣu ye tatra buddhā bhagavanta utpannās teṣāṃ antikam upasamkrāntāḥ / upasamkrāmya teṣāṃ buddhānāṃ bhagavatāṃ pādavandanāṃ kṛtvā sarve prāñjalayo bhūtvā bhagavato namasyanti sma.

¹⁰¹ PSL *kā* a, 3: andhās.

¹⁰² ekāgracittā ... sma: PG 4r 2 & Ś 18, 16: avikṣiptacittatāṃ pratilabhante sma.

¹⁰³ At this point the other Skt. witnesses have two more phrases; see PG 4r 2 & Ś 18, 16-17: nag[n]āś cīvarāṇi pratilabhante sma [PSL *kā* a, 3: cīvaraprāvṛtā bhavanti sma] • daridrā dhanāni prat[i]labhante sma •.

¹⁰⁴ So all mss. collated by Dutt (see PD p. 9 n. 7), PSL *kā* a, 3 (pūrṇagātrā) and D W K; PD: -pātrā; PG 4r 3 & Ś 18, 18: bojanāni pratilabhante sma.

¹⁰⁵ PG 4r 3 & Ś 18, 18: pipāsītāḥ pāniyaṃ pratilabhante sma.

¹⁰⁶ Ś 18, 19: arogā abhūvan.

¹⁰⁷ hīnendriyāḥ ... sma: PG 4r 3: vikalendriyāḥ paripūrṇendriyā abhūvan*; Ś 18, 19: hīnakāyāvikalendriyāḥ paripūrṇakāyendriyā abhūvan.

¹⁰⁸ At this point PG 4r 3 & Ś 18, 20 have one more phrase: klāntakāyā aklāntakāyā abhūvan*.

¹⁰⁹ virahita-: PG 4r 4 & Ś 18, 21-22: vigata-; PSL *kā* a, 4: virata-.

- karmāntājīvā
virahitakuśalakāyavānmanas-
karmāntājīvāś¹⁰⁹ ca bhavanti sma
- § 1.66 (147c 28-148a 1) 一切衆生得平等心，展轉相瞻如父、如母、如兄、如弟、如姊、如妹，各各同心，等無偏邪，皆行慈心。
- PG 4r 4-5 (Ś 18, 22-19, 1; PD 10, 1-2; PSL *kā* a 4-5): sarvasatvās ca sarvasatveṣu samacittā abhūvan* yad uta¹¹⁰ mātāpitṛbhrāṭṛbhaginīsamacittāḥ mitrajñātisahāyasamacittāḥ¹¹¹
- § 1.67 (148a 1-2) 一切群萌悉修十善，清淨梵行，無有塵埃。
- PD 10, 2-3 (PG 4r 5-6; Ś 19, 2-3; PSL *kā* a 5): daśakuśalakarmapathasevināś ca bhavanti sma¹¹² / brahmacāriṇaḥ śucayo nirāmayagandhāḥ¹¹³
- § 1.68 (148a 2-4) 一切黎庶悉獲安隱，所得安隱猶如比丘得第三禪。于時衆生而致智慧，而悉具足善快調定，離於卑劣，速得和雅。
- PG 4r 6-8 (PD 10, 3-8; PSL *kā* a 5-6; Ś 19, 3-8): sarvasatvās tasmin samaye sarvasukhasamarpitā abhūvan* evaṃrūpeṇa sukheṇa samanvāgatās¹¹⁴ tadyathā {s} ṭṭīyadhyānasamāpannasya bhikṣoḥ sukhaṃ sarvasatvās ca tasmin samaye evaṃrūpayā prajñayā samanvāgatā abhūvan* yad evaṃ jānaṃti sma¹¹⁵ • sādhu dānaṃ sādhu damaḥ sādhu saṃyyamaḥ¹¹⁶ sādhu satyaṃ • sādhu apramādaḥ sādhu maitrī sādhu karuṇā sādhu avihimsā prāṇibhūteṣu¹¹⁷ •

¹¹⁰ sarvasatvās ... yad uta: not in PD & PSL.

¹¹¹ PG wrongly repeats verbatim this latter compound. PD 10, 2 and PSL have at this point a longer reading: mitrāmātyajñātisālohitasamacittā. Note that Ś has all the words construed as one compound.

¹¹² PG 4r 5-6 & Ś 19, 2: daśakuśalakarmapa(tha)samanvāgatā [Ś without daśa-] abhūvan.

¹¹³ PG 4r 6, Ś 19, 3 and PSL *kā* a 5: nirāmagandhāḥ, which seems to be the correct reading; after this word, PG & Ś + sarvākuśalavitarkavigatāḥ.

¹¹⁴ PD 10, 4 & PSL *kā* a 5: idṛśaṃ sukhaṃ pratilabhante sma.

¹¹⁵ yad ... sma: PD 10, 6 & PSL *kā* a 6: yad anyabuddhakṣetrasthā buddhā bhagavanta evaṃ [PSL + udānam] udānanti sma.

¹¹⁶ Ś 19, 7: saṃyamaḥ.

¹¹⁷ sādhu dānaṃ ... prāṇibhūteṣu: PD 10, 7-8 & PSL *kā* a 6: sādhu damaḥ [PSL + sādhu śamaḥ] sādhu saṃyamaḥ sādhu cirṇo brahmacaryyāvāsaḥ sādhu prāṇibhūteṣv avihimseti.

§ 1.69
(148a 5-9)

於是，世尊在師子床，處於三千大千世界而最超異，威神巍巍，光耀煌煌，無有畏懼，聖明輝赫，尊顏具足，無不周普，照于東方江河沙等諸佛世界，八維上下，各江河沙等世尊國土：如須彌山超踰一切諸山之上，明在所通。

¹明：眼 J

PD 10, 9-17 & PSL *kā* a 6-9:¹¹⁸ *atha khalu bhagavāms tasminn eva simhāsane niṣaṇṇaḥ imaṃ trisāhasramahāsāhasraṃ lokadhātum abhibhūya*¹¹⁹ *tiṣṭhati*¹²⁰ *bhāsate tapati virocate*¹²¹ *sma ābhayā varṇena śriyā tejasā ca / pūrvasyāṃ diśi etc. digvidikṣu gaṅgānadibālukupamān lokadhātūn abhibhūya tathāgatas tiṣṭhati bhāsate*¹²² */ tadyathāpi nāma sumeruḥ parvatarājaḥ sarvaparvatān*¹²³ *abhibhūya tiṣṭhati bhāsate etc. [idem as above, up to tejasā ca] / evaṃ eva bhagavān sarvalokadhātūn abhibhūya tiṣṭhati bhāsate etc.*

§ 1.70
(148a 9-11)

於是世尊，承如來旨已，自然聖令三千大千世界衆生悉共瞻睹。

Ś 21, 13-14 (cf. PG 4v 4-5): *atha bhagavān punar api yādṛśo bhagavataḥ prakṛtyātmabhāvaḥ*¹²⁴ *tādṛśam iman trisāhasramahāsāhasre lokadhātāv upadarśayati sma*¹²⁵

§ 1.71
(148a 11-17)

時此世界，首陀衛淨居諸天、梵天、波羅尼蜜天、尼摩羅天、兜術天、鹽天、忉利天、四天王天及三千大千世界所居人民自然見身親近如來，皆得自然天華、傅飾天香、天雜香、天搗香、天青蓮¹、芙蓉²、衡³華諸妙天華，莖葉具足，各各發行，齋詣如來，稽首佛足，

PD 10, 19-11, 6 (PSL *kā* a 9-b 2; cf. PG 4v 5-10 and Ś 21, 15-22, 5 which is on the whole rather different from D, apart from the end of the paragraph): *atha khalu ye 'smims trisāhasramahāsāhasre lokadhātau śuddhāvāsakāyikā devāḥ*¹²⁶ *śubhakṛtsnā ābhāsvarā*¹²⁷ *brahmakāyikā devāḥ*

¹¹⁸ PG 4r 8-v 4 and Ś 19, 9-21, 12 have a much more expanded reading of this passage; I will only quote the variants relevant to the portions found also in D W K.

¹¹⁹ So mss. A e C1 collated in PD & PSL (and PG & Ś as well); PD + *tathāgatas* (see also von Hinüber 1983: 195 n. 27).

¹²⁰ PG 4r 10 & Ś 19, 12 and *passim* + *śobhate*.

¹²¹ PG 4r 10: *virājate*, but in the subsequent repetitions of this formula it has *virocate*.

¹²² PSL *kā* a 8 repeats at this point the whole formula, from *tapati* up to *tejasā ca*.

¹²³ PG 4v 2: *sarvāms tadanyān parvatān*; Ś 21, 3: *sarvāms tāṃś cānyān kālaparvatān*.

¹²⁴ PG 4v 5: *prakṛtyātmabhāvopadarśanaṃ*.

¹²⁵ PD 10, 18-19 & PSL *kā* a 9 have a different text: *atha bhagavān punar eva yādṛk trisāhasramahāsāhasralokadhātau sattvānām ātmabhāvas tatsamānam ātmabhāvaṃ prakṛtam upadarśayām āsa*.

¹²⁶ PG 4v 6 & Ś 21, 16 and *passim*: *devanikāyāḥ*.

¹²⁷ *śubhakṛtsnā ābhāsvarā*: not in PG (the former category not found even in Ś).

各散佛上。

¹ + 花 Fsh

² 芙蓉: 扶容 F, S, Q; cf. *Yiqie jing yinyi* 一切經音義 T 2128 p.

361a 6: 扶容又作芙·同。 etc.

³ 衡: 衡 Y; 鮮 J, Kr, Fsh

paranirmitavaśavartinaś ca etc. ... [all the kāmavacara gods down to:]
cāturmahārājakāyikāś ca devās te
taṃ¹²⁸ tathāgatasyāsecanakam
ātmabhāvaṃ dṛṣṭvā¹²⁹ divyāḥ
puṣpadhūpagandhamālyavilepana-
cūrṇacīvaracchattradhvaja-
patākāvaijayantīr ḡṛhītvā¹³⁰ divyāni
utpalakumudasaugandhikapuṇḍarika-
padmāni ḡṛhītvā divyāni ca
keśaratamālapatrāṇi¹³¹ ḡṛhītvā yena
tathāgatasyāsecanaka ātmabhāvas
tenopasaṃkrāntāḥ¹³² /

§ 1.72 及於人間，水陸諸花，各各手執，往詣
(148a 17-18) 世尊，而爲供養。

PG 4v 10-11 (the variant quoted in the footnote to Ś p. 22 has virtually the same reading; cf. PD 11, 6-9 & PSL *kā* b 2-3): ye
ceha trisāhasramahāsāhasre
lokadhātau manuṣyā vineyā
bhājanībhūtās¹³³ te jalajasthalajāni¹³⁴
puṣpāni ḡṛhītvā yena bhagavāṃs
tenopa(sa)ṃkkramaṃyā tathāgatam
abhipūjayanti sma •

¹²⁸ So Dutt's emendation (corroborated by PSL *kā* b1); all Mss. collated in PD: te.

¹²⁹ tathāgatasya- ... dṛṣṭvā: PG 4v 7 & Ś 21, 18-19: te sarve siṃhāsanaṇiṣaṇṇaṃ [Ś: siṃhāsane niṣaṇṇaṃ] tathāgataṃ [+arhantaṃ samtaksambuddhaṃ] paśyanti sma • [te] tuṣṭā udagrā āttamanasaḥ pramuditā<ḥ> prītisaumanasyajātā.

¹³⁰ PG 4v 7 & Ś 21, 20: ādāya.

¹³¹ The list of gifts presented to the Buddha is partially different in PG 4v 7-9 and Ś 21, 20-22, with less items compounded (as it was probably also the case with D's original); for the correspondence with D, see the notes to the translation.

¹³² yena ... tenopasaṃkrāntāḥ: PG 4v 9 & Ś 22, 4-5: yena bhagavāṃs tenopasaṃkkramanti sma. Then in PG 4v 9-10 there is an expansion partially reflected in D K: upasaṃkkramaṃyā tai... puṣpādībhīr yāvāc chatradhvajapatākābhīr bhagavantam avakira<n>ti smābhīyavakiranti smābhīprakiranti sma. Ś 22, 5 reads upasaṃkramaṃyā bhagavantam abhipūjayanti sma; however, Mss. kha, ga, gha collated in Ś agree with PG; cf. also, in a different portion, PD 11, 10-12 & PI p. 206, no. 8-10 (see also Id p. 203): atha khalu te devās te manuṣās tābhīr divyābhīḥ puṣpa- etc. ... tathāgataḥ avakiranti sma etc.

¹³³ PD & PSL (as well as D W X Xs [K lacks the entire paragraph]): om. The same reading as PG is also preserved in the tradition of Ś (see the footnote on p. 22), and in the Tibetan translation (PekK 7b 2 = TpT 14, 1): *stong gsum gyi stong chen po'i 'jig rten gyi khams 'di na 'dul ba dang / snod du gyur pa'i mi ji snyed cig yod pa de dag kyang* etc. However, one should perhaps read: *vineyabhājanībhūtās ("those men in this Trichiliomegachiliocosm who had obtained conversion ..."), given that bhājanībhūta is generally used i.f.c. or governing a genitive (see MW p. 752a; cf. also *Aṣṭasāhasrikā* p. 53, 3-4: ... bhājanībhūtāḥ ... asyāḥ prajāpāramitāyāḥ).

¹³⁴ PD 11, 8: sthalajalajāni; PSL *kā* b 3: sthalajalajāni.

- § 1.73 (148a 18-21) 諸天人民所散供養諸華之具上在虛空，三千大千世界化為宮殿自然樓觀。從其宮殿，垂諸天華、繒蓋、幢幡，紛葩飄颺，顯灼普現。 PD 11, 13-17 & PSL *kā* b 4-6 (cf. PG 5r 1-2; Ś 22, 5-8): *atha khalu yais taiḥ puṣpadhūpagandhamālyavilepanacūrṇacīvaracchattra-dhvajapatākāvaijayantivarṣaiḥ sthalajalajaiś ca puṣpair bhagavān avakīrṇas tāni ca sarvāṇi upary antarikṣe*¹³⁵ *bhagavato 'dhiṣṭhānena trisāhasramahāsāhasralokadhātu-pramāṇam ekaṃ kūṭāgāraṃ*¹³⁶ *saṃsthitam abhūt / tataś ca kūṭāgārāt tāni divyāni puṣpapaṭṭadāmāni lambante pralambante sma*¹³⁷ /
- § 1.74 (148a 21-23) 其諸花、香莊嚴三千大千佛國，自然巍巍，形像衆色，如紫磨金。八維上下，芬馥晃昱亦復如是。 PD 11, 18-12, 1 (PSL *kā* b 6-7; cf. PG 5r 2-5; Ś 22, 10-23, 14): *taiś ca puṣpadāmabhiḥ paṭṭadāmabhiś cāyaṃ trisāhasramahāsāhasro lokadhātur atīvāśobhata*¹³⁸ / *tena ca suvarṇavarṇena bhagavataḥ prabhāvabhāsenā daśasu dikṣu prasṛtena*¹³⁹ *ekaikasyāṃ diśi gaṅgānadībālukupamā lokadhātavaḥ sphuṭā 'vabhāsītāś cābhūvan*¹⁴⁰ /
- § 1.75 (148a 23-26) 於是，閻浮提城所有人民瞻睹如來現身威變不可稱計，各心念言：『今日如來坐於我前！』普佛國土亦復如是，各各心念：『今日如來在我前坐而說經 PD 5r 5-8 & Ś 23, 14-26, 15 (cf. PD 12, 1-4; PSL *kā* b 7-8): *tatra jāmbūdvīpakānāṃ manuṣyāṇāṃ*¹⁴¹ *tathāgatasyā(ṃ)secanakadarśanam ā(tma)bhāvan dṛṣṭvai(v)(am)*¹⁴²

¹³⁵ PG 5r 2 & Ś 22, 8: *vaiḥāyase*.

¹³⁶ PSL *kā* b5: *kūṭāgāraḥ*; the m. form (i.f.c.) is also found in Ś 22, 8 (*mahāpuṣpādikūṭāgāraḥ*) and PG 5r 2 (both partly corrupt).

¹³⁷ PSL *kā* b6, PG 5r 2 & Ś 22, 10 + *abhipralambante sma*.

¹³⁸ -*śobhata*: PSL *kā* b6: *śobhate sma*; Ś 22, 11: *abhiśobhate sma* (PG om.).

¹³⁹ PSL *kā* b 6: *pravisṛtena*.

¹⁴⁰ The whole passage in PG 5r 2-5 runs: *taiś ca puṣpapaṭṭadāmābhir aya(ṃ) trisāhasramahāsāhasro lokadhātus [Ś 22, 11 + abhiśobhate sma] tena ca suvarṇavarṇena bhagavata[ḥ] [prabhāvabhāsenātyartha(ṃ) śobhate bhāstate tapati virocate [Ś 22, 12 + sma] • yathā cāyaṃ trisāhasramahāsāhasro lokadhātur evaṃ pūrvasyān diśi gaṅgānadīvālukopamāl lokadhātavo 'vabhāsītā sphuṭāś ca 'bhūvan* evaṃ dakṣiṇasyāṃ etc. ... daśasu dikṣu []okadhātavo 'vabhāsītā [Ś om.] s[p]uṭāś ca 'bhūvan**; Ś has virtually the same reading, with the usual repetitions.

¹⁴¹ Ś 23, 15 + *tat*.

¹⁴² MS: *prṣṭvai-*.

法！』

¹ 各心：心各 F, S, Z, Q, Y

abha)vat*¹⁴³ asmākaṃ purataḥ
tathāgato niṣaṇṇo dharman deśayatīti
• yathā jāmbūdvīpakānām
manuṣyānām evaṃ godāniyānām
pūrvavidehakānām
uttara[k](au)ravāṇām
cātu(rmahāra)jakāyikānām devānām
yāvad aghaniṣṭhānān devānām evaṃ
sāhasre lokadhātau dvisāhasre
trisāhasramahāsāhasre lokadhātau
sarvasatvānām etad abhūt*
a(s)m(ā)(kaṃ) [purata]s tathāgato
niṣaṇṇo dharman deśayatīti •

§ 1.76 於時，世尊在師子床更復欣笑，加復重
(148a 27-28) 照三千大千世界，弘光赫奕。

PD 12, 5-7 (PSL *kā* b 8-9 & PI p. 206 no 11-12; cf. PG 5r 8-9; Ś 26, 16-27, 8): atha khalu bhagavāṃs tasminn eva siṃhāsane niṣaṇṇaḥ punar eva smitam akarot / yena smitāvabhāsenāyam¹⁴⁴ trisāhasramahāsāhasralokadhātuḥ sphuṭo¹⁴⁵ bhūt / yāvad daśasu dikṣu gaṅgānadībālukupamā lokadhātavaḥ sphuṭā abhūvan /

§ 1.77 此土¹人民悉共睹見東方江河沙等諸佛國
(148a 28-b4) 土²現在如來、至真、等正覺，與諸菩薩
聲聞之衆。又復東方江河沙等諸佛世界
所有衆生悉亦遙見此佛國土釋迦文佛，
與比丘僧及諸菩薩而坐說經。八維上
下，亦復如是，悉遙見此，等無差特。

PG 5r 9-v 2 & Ś 27, 8-29, 4 (cf. PD 12, 7-16; PSL *kā* b 9-*ki* a 2):
yenāvabhāsenā¹⁴⁶ ya iha
trisāhasramahāsāhasre lokadhātau
satvās te sarve pūrvasyān diśi
gaṅgānadīvālukopameṣu lokadhātuṣu
tathā<gatā>n arhataḥ
samyaksambuddhān¹⁴⁷
saśrāvakaśaṃghān¹⁴⁸ paśyanti sma •
tatra ca pūrvasyān diśi ye
gaṅgānadīvālukopameṣu lokadhātuṣu
sa[t]vās te 'pīmaṃ
trisāhasramahāsāhasraṃ

¹ 土：工 J

² 土：上 Q

¹⁴³ Ś 23, 18: etad abhūd.

¹⁴⁴ From smitam onward: PG 5r 8 & Ś 26, 16-17: prabhāṃ prāmuṃcat* yayā prabhayā ...

¹⁴⁵ PG 5r 9: avabhāsito [Ś 26, 17: avabhāṣito].

¹⁴⁶ Cf. the translation of this passage with relevant notes.

¹⁴⁷ PD 12, 9 & PSL *kā* b 9: buddhān bhagavataḥ.

¹⁴⁸ Ś 27, 11 + bodhisattvaparivārān.

lokadhātum¹⁴⁹ bhagavantam ca
śākyamuniṃ tathāgatam¹⁵⁰
sabhikṣusamghaparivāram¹⁵¹
adrākṣu<r>¹⁵² yathā ca pūrvasyān diśy
evam dakṣiṇasyām paścimāyām
uttarasy[ā]m adhistād upariṣṭād yāvāt
samantād daśasu dikṣu ye
gaṃgānadivālukopameṣu
lokadhātu[ṣ]u satvās te 'pīma[m]
(trisāha)sramahāsāhasram
lokadhātum bhagavantam ca
śākyamuniṃ tathāgatam
sabhikṣusamghaparivāram adrākṣuḥ //

§ 1.78
(148b 4-7)

於是，過東方江河沙等諸佛世界，最西¹國土名寶迹。其佛號寶事如來、至真、等正覺，今現在為諸衆生亦復講說摩訶般若波羅蜜經。

¹西: 邊 J, Kr, Fsh

PG 5v 2-4 (Ś 29, 5-8; PD 12, 17-20; PSL *ki* a 2-3; PI p. 206 no 15-17, see also Id. p. 203): atha pūrvasyān diśi gaṃgānadivālukopam[ā]l lokadh(ātūn ati)[k](kra)mya yā sarvapaścimā¹⁵³ lokadhātū ratnāvati [n]āma tatra ratnākaro nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate¹⁵⁴ yāpayati sa imām eva prajñāpāramitām bodhisatvān[ām] mahāsatvānām samprakāśayati¹⁵⁵ •

§ 1.79
(148b 7-11)

彼時，其佛世界而有菩薩，號曰普明；睹大光明及地大動，即便往詣寶事如來，稽首問曰：『唯然世尊！以何因緣其大光明照此佛土，地大震動，諸如來身自然為見？會當有意』。

PD 12, 20-13, 2 (PSL *ki* a 3-5; PI p. 206 no 16-18; PG 5v 4-7; Śata 29, 9-15): atha tatra lokadhātu samantaraśmir nāma bodhisattvo mahāsatvās tam mahāntam avabhāsam dṛṣṭvā tañ ca mahāntam pṛthivicālam tañ ca bhagavata āsecanakam¹⁵⁶ ātmabhāvam dṛṣṭvā yena bhagavān ratnākaraś

¹⁴⁹ PD 12, 11: imām sahalokadhātum; PSL *ki* a 1: pīmām saham lokadhātum.

¹⁵⁰ Ś 27, 13 + arhantaṃ samyaksambuddham.

¹⁵¹ sabhikṣusamghaparivāram: Ś 27, 13-14 sabhikṣusaṅgham bodhisattvapariivāram; PD 12, 11-12 & PSL *ki* a 1 & PI p. 206 no 14: sārddham bhikṣusamghena.

¹⁵² Ś 27, 14: paśyanti sma.

¹⁵³ PD 12, 18: sarvāvasāniko.

¹⁵⁴ Ś 29, 7 & PD 12, 19 & PSL *ki* a 3: dhriyate (this seems to a certain extent a characteristic of this ms.; see also 4v 10: śṛyā).

¹⁵⁵ PSL *ki* a 3: deśayati; PD 12, 20: dharmam deśayati.

¹⁵⁶ PSL *ki* a 4: secanakam atmabhāvan; Ś 29, 11: tathāgatasyāsecanakadarśanam ātmabhāvam; PG 5v 5: tathāgatātmbhāvan.

tathāgato 'rhan samyaksambuddhas
tenopasaṃkrāmad upasaṃkramya
tasya bhagavataḥ pādāv abhivandya¹⁵⁷
taṃ tathāgataṃ ratnākaram etad
avocat / ko bhagavan hetuḥ kaḥ
pratyayo 'sya mahato 'vabhāsasya loke
prādurbhāvāya asya ca mahataḥ
pṛthivīcālasya asya ca
tathāgatasyāsecanakātmabhāvasya
sandarśanāya¹⁵⁸

§ 1.80
(148b 11-14)

彼佛告於普明菩薩曰：『族姓子！欲知西方極遠有忍世界，其佛號曰釋迦文如來。今現在為諸菩薩說般若波羅蜜。是其威神光也。』。

¹ 曰：F, S, Z, Q, Y om.

PD 13, 2-7 (PSL *ki* a 5-7; PI p. 207 no 19-24; PG 5v 7-9; Ś 29, 16-21): evam ukte ratnākaraḥ tathāgataḥ samantaraśmiṃ bodhisattvam etad avocat / asti¹⁵⁹ kulaputra itaḥ paścimāyāṃ diśi¹⁶⁰ gaṅgānadībālukupamān lokadhātūn atikramya¹⁶¹ sahā nāma lokadhātus tatra śākyamunir nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhriyate yāpayati / sa bodhisattvānām mahāsattvānām prajñāpāramitām samprakāśayati tasyāyam¹⁶² idṛśo 'nubhāvaḥ

§ 1.81
(148b 14-20)

普明菩薩白寶事如來：『唯然世尊！我欲詣彼，見釋迦牟尼如來，稽首作禮，及諸菩薩摩訶薩眾童真等，得諸總持，究竟三昧，定意自在，得度無極 {釋迦牟尼阿竭阿羅訶三耶三佛}。』。寶事如來、阿羅訶、三耶三佛告普明菩薩曰：『往，善男子！汝知是時。』。

PD 13, 8-13 (PSL *ki* a 7-8; PG 5v 9-6r 1; Ś 30, 1-7; PI 207 no 25-29): atha khalu samantaraśmir bodhisattvo ratnākaram tathāgataṃ etad avocat / gamiṣyāmy¹⁶³ ahaṃ bhagavaṃs tāṃ sahā lokadhātum tañ ca śākyamuniṃ tathāgataṃ darśanāya vandanāya paryupāsanāya tāṃś ca bodhisattvān mahāsattvān

¹⁵⁷ tasya ... abhivandya: om. PG & Ś.

¹⁵⁸ tathāgatasya- ... sandarśanāya: Ś 29, 15: asya cedṛśasya tathāgatakāyasya sandarśanāya; PG 5v 6-7: ayam cedṛśas tathāgatakāya<ḥ> sandṛśyate (syntactically irregular).

¹⁵⁹ PG 5v 7 & Ś 29, 17: eṣa.

¹⁶⁰ PSL *ki* a 6: paścime digbhāge.

¹⁶¹ gaṅgānadi- etc. ... atikramya: om. PG.

¹⁶² PG 5v 9 & Ś 29, 21: tasyaiṣa.

¹⁶³ PG 5v 9 & Ś 30, 2: gaccheyam.

¹尼: F om.
²諸: Kr, om.

§ 1.82 寶事如來賜普明菩薩金色蓮華而有千
(148b 20-23) 葉。

『取，善男子，此寶蓮華以用供散釋迦
牟尼如來。善男子，欲往，修寂然行：忍
界菩薩生彼土者，甚有患難，亦難值
遇』。

bhūyastvena kumārabhūtān¹⁶⁴
dhāraṇīpratīlabdhān¹⁶⁵
samādhinirhāraśālān
sarvasamādhivaśīpāraṅgatān¹⁶⁶ /
bhagavān āha / gaccha tvam
kulaputra¹⁶⁷ yasyedānīm kalam
manyase /

PG 6r 1-4; Ś 30, 8-13 (cf. PD 13, 14-21; PSL
ki a 8-b 2, which have an expansion not
found in D at this point; see also PI pp. 207-
208 no 30-34):

atha rat[n]ākaras tathāgataḥ¹⁶⁸
suvarṇanirbhāsānām¹⁶⁹
sahasra[pa]trāṇām¹⁷⁰ padmānām
sahasraṃ samantaraśmaye
bodhisatvāya [ma](ha)satvāya prādāt*
imaiḥ kulaputra padmais taṃ
bhagavantam śākyamuniṃ
tathāgatam arhantaṃ
samyaksambuddham abhyavakira
samprajānacārī¹⁷¹ ca kulaputra tatra
buddhakṣetre bhaves¹⁷² tat kasya
hetoḥ durāsadā hi kulaputra te
bodhisatvā mahāsattvā ye tatra¹⁷³
lokadhātāv upapannā mā tatra

¹⁶⁴ PG om. bhūyastvena; Ś 30, 5: prāyukumārabhūtānām.

¹⁶⁵ PG 5v 11: dhāraṇīpratisaṃvitpratīlabdhānām; Ś 30, 5 = dhāraṇīpratisambinnirhāra-
pratīlabdhānām.

¹⁶⁶ PD: sarvasamādhivaśīpāramitāṃ gatān (cf. PSL *ki* a 8: sarvasamādhivaśīpāraṅgatān);
samādhinirhāraśālān ... -gatān: PG 5v 11: samādhisamāpattivaśītāpratīlabdhānām; Ś 30, 6 =
sarvasamādhisamāpattivaśītāpraptānām (sic for -vaśītā-).

¹⁶⁷ PG 6r 1 + 'sya śākyamune<s> tathāga[tasyārḥata<ḥ> samyak](sam)[bu]ddhasya darśanāya;
Ś 30, 7 + tām sahām lokadhātum.

¹⁶⁸ Ś 30, 8 + 'rhan samyaksambuddho nānāratnamayānām.

¹⁶⁹ PD 13, 14: suvarṇāvabhāsāni.

¹⁷⁰ After pa- there is a large empty portion at the end of line 6r 1 (and 2 as well) not filled up with the usual
marks (perhaps because of some damage), but no *akṣara* is actually missing.

¹⁷¹ Cf. folio 7v 3: samprajānacārī ca. Ś 30, 11: samprajānavihārī. PD 13, 20 & PI p. 208 no 34:
samprajānakārī; PSL *ki* b 1 (cf. Yamaguchi 1984: 20 n. 5): samprajānatkārī.

¹⁷² So reads PSL *ki* b 1; Ś 30, 12 & PG 6r 3: bhavet; PD 13, 20: bhūyaḥ.

¹⁷³ PD 13, 21 & PSL *ki* b 2+ sahāyām.

¹⁷⁴ Here the punctuation mark does not interfere with the sandhi (the following word, after the *daṇḍa*, is
atha). On the passive of the root $\sqrt{kṣan}$, see BHSG § 37.30 p. 184 (on the mā construction, see BHSG pp. 200-
203, especially §§ 42.8-42.9); Ś: kṣaṇethāḥ (on this passage, § 1.82 of the annotated translation). Mā etc.: not
found in PD & PSL.

kṣaṇyethā¹⁷⁴ •

§ 1.83
(148b 23-28)

普明菩薩即受其金色蓮華，與無央¹數億百千姪諸菩薩衆、男女²大小、居家、出家，則以供養東方諸佛天中天，承事歸命，上諸華、香、雜香、搗香，次復詣釋迦牟尼如來，稽首足下，卻住一面。

¹央: 映 F, S, Z, Q (*passim*)
²女: 子 J

PD 14, 1-8 & PSL *ki* b 2-4 (cf. PG 6r 4-8; Ś 30, 14-31, 3): atha khalu samantaraśmir bodhisattvo ratnākarasya tathāgatasya sakāśāt¹⁷⁵ tāni nānāratnamayāni¹⁷⁶ padmāni gṛhītvā suvarṇanirbhāsāni¹⁷⁷ sahasrapatrāṇi anekair bodhisattvakoṭinīyutaśatasahasrair gṛhasthaiḥ pravrajitais ca dārakair dārikābhiś¹⁷⁸ ca sārddham parivr̥taḥ puraskṛtaḥ pūrvasyāṃ diśi teṣu gaṅgānadibālukupameṣu lokadhātuṣu¹⁷⁹ buddhān¹⁸⁰ bhagavataḥ satkurvan gurūkurvan mānayan pūjayan puṣpadhūpagandhamālyavilepana-cūrṇacivaracchatradhvajapatākā-vaijayantībhīr yeneyaṃ sahā lokadhātus tena samprāptaḥ yena ca śākyamunis tathāgatas tenopasaṃkrāntaḥ¹⁸¹ upasaṃkramya bhagavataḥ padau śirasābhivandya ekānte 'tiṣṭhat¹⁸² /

§ 1.84
(148b 28-c 1)

普明菩薩白世尊曰：
「唯然大聖！寶事如來敬問無量，無¹求、輕便、力、行安乎！又復遣進金色蓮華。」。

¹無: 乞 Kr, Fsh (*facilior*; note that, in fact, in Kr and J the two preceding characters read 无量, and this may account for Kr's error)

PD 14, 8-13 (PSL *ki* b 4-5; PI 208 no 35-37; PG 6r 8-10 & Ś 31, 3-8): ekānte sthitaś ca samantaraśmir bodhisattvo bhagavantam śākyamunim¹⁸³ etad avocat / ratnākarō bhagavān bhagavantam alpābādhatām paripṛcchaty alpātāṅkatām laghūttānatām yātrām¹⁸⁴ balaṃ sukhasparśavīhāratām ca paripṛcchati

¹⁷⁵ PG 6r 4 & Ś 30, 15: -antikāt.

¹⁷⁶ PG & Ś om.

¹⁷⁷ PSL *ki* b 2: suvarṇṇāvabhāsāni.

¹⁷⁸ PG 6r 5: dārakadārikārūpaiś; Ś 30, 17: dārakadārikārūpibhiś.

¹⁷⁹ ca sārddham ... lokadhātuṣu: cf. PG 6r 5-6 & Ś 30, 17-18 which have a rather different reading here.

Especially relevant to D is the fact that they lack sārddham parivr̥taḥ puraskṛtaḥ.

¹⁸⁰ So PSL *ki* b 3 (see also von Hinüber 1983: 199 n. 79); PD w.r. buddhānām.

¹⁸¹ PSL *ki* b 4: tenopasaṃkrāmat.

¹⁸² PG 6r 8 & PSL *ki* b 4: 'sthād; Ś 31, 2: sthitaḥ.

¹⁸³ om. PG & Ś.

¹⁸⁴ om. PG & Ś.

/ imāni ca tena bhagavatā ratnākareṇa
nānāratnamayāni¹⁸⁵
suvarṇanirbhāsāni sahasrapatrāṇi
padmāni preṣitāni¹⁸⁶ bhagavataḥ¹⁸⁷ /

§ 1.85 佛受蓮華，尋以遙散東方江河沙諸佛國
(148c 1-5) 土。其華即時周遍東方諸佛世界。有佛
坐於自然金色蓮華，講說經法，亦復演
斯六波羅蜜。其有衆生聞此說者，一切
究竟即時堅住於阿耨多羅三耶三菩。

PG 6r 10-v 1 & Ś 31, 9-15 (PD 14, 14-19;
PSL *ki* b 5-7): atha bhagavāms¹⁸⁸ tāni
padmāni gr̥hītvā yena te pūrvasyān
dīśi gaṃgānadivālukopameṣu
lokadhātuṣu tathāgatā arhantaḥ
samyaksaṃbuddhās¹⁸⁹ tenākṣaipsit*¹⁹⁰
atha taiḥ padmais te sarve
lokadhātava<ḥ> sphuṭā 'bhūvan* tatra
ca padmeṣu tathāgatavigrahā niṣaṇṇā
dharman deśayanti sma • yad utemā
eva ṣaṭpāramitā ārabhya :¹⁹¹ yaiś ca
(satvaiḥ sā dharma)deśanā¹⁹² śrutā te
niyatā abhavann anuttarasyaṃ
samyaksaṃbodhau •

§ 1.86 男女大小悉禮佛足，各以功德供養多
(148c 5-7) 呵¹竭、阿羅呵、三耶三菩。

PG 6v 1-2 & Ś 31, 15-18 (cf. PD 14, 20-23;
PSL *ki* b 7-9 [incomplete, but with a much
longer reading not relevant to D]): te 'pi
gr̥hasthā<ḥ> prabrajitās¹⁹³ ca
dārakadārikās ca¹⁹⁴ svakasvakai<ḥ>
kuśalamūlais tathāgataṃ satkurvanti
sma gurukurvanti sma mānayaṃti
sma pūjaya<n>ti sma¹⁹⁵ •

¹ 呵: J, Kr, Fsh, Y

¹⁸⁵ om. PG & Ś.

¹⁸⁶ PG 6r 10 & PSL *ki* b5: prahitāni; Ś 31, 7: praṇihitāni.

¹⁸⁷ PG 6r 10 & Ś 31, 8 + pūjākarmaṇe.

¹⁸⁸ PD 14, 14 & PSL *ki* b 6 + śākyamunis tathāgatas; Ś 31, 9 + śākyamunis tathāgato 'rhan
samyaksaṃbuddhas.

¹⁸⁹ gaṃgānadivālukopameṣu ... samyaksaṃbuddhās: PD 14, 15 & PSL *ki* b 6: gaṃgānadi-
bālukopamā lokadhātavas.

¹⁹⁰ PD 14, 15 & PSL *ki* b 6: prākṣipat.

¹⁹¹ tatra ca padmeṣu ... ārabhya: PD 14, 16-18 & PSL *ki* b 6-7: teṣu ca padmeṣu buddhavigrahā
niṣaṇṇakāḥ teṣu ca buddhakṣetreṣu dharmam deśayanti yad utemām eva
prajñāpāramitāpratisamyuktāṃ [PSL: -yuktāṃ] dharmadeśanām [PSL om.].

¹⁹² PD 14, 18 & PSL *ki* b 7: dharmah.

¹⁹³ For pravrajitās.

¹⁹⁴ PD 14, 20-22 & PSL *ki* b 7 (see also PI p. 208 n. 39): te ca dārakās tāś ca dārikās tato ratnāvatyā
lokadhātoḥ samantaraśminā bodhisattvena mahāsattvena sārddham āgatāḥ [PSL = āyātās].

¹⁹⁵ tathāgataṃ ... sma: PD 14, 22-23 & PSL *ki* b 8 (see also PI p. 208 n. 40-41): bhagavantaṃ
śākyamuniṃ satkṛtya etc. ... sampūjaikānte [PSL = sampūjya pādaū śirasābhivandyaikānte]

§ 1.87
(148c 7-12)

南方，去此江河沙等最極邊際，有佛世界名曰離一切憂。其佛號無憂首多呵竭、阿羅呵、三耶三佛。彼有菩薩名離威¹，啓辭其佛，佛賜蓮華，與無數菩薩俱，經諸國土，供養諸佛，來詣釋迦牟尼³如來，稽首供養，卻坐聽經。

¹ 威: 惑 F, S, Q, Y

² 經: 逕 J

³ 尼: S, Z, Q, Y om.

PG 6v 2-4:¹⁹⁶ <<eva(m)>>¹⁹⁷ dakṣiṇasyān
diśi gaṃgānadivālukopamāl
lokadhātūn atikkramya yā
sarvapaścimā lokadhātu<ḥ>
sarvaśokāpagatā nāma tatrāśokaśrīr
nāma tathāgato 'rhan
samyaksambuddhas tiṣṭhati dhṛyate
yāpayati tatra vigataśoko nāma
bodhisatvo mahāsatva yāvad vistareṇa
kartavyam* //

§ 1.88
(148c 12-16)

西方，去此江河沙等，有世界名曰寂然。其佛號寶龍多呵竭、阿羅呵、三耶三佛。彼有菩薩名曰意行，啓辭其佛，佛賜蓮華，與無數菩薩俱，經諸國土，供養諸佛，來詣釋迦牟尼³如來，稽首供養，卻坐聽經。

¹ 有世: 世有 F

² 尼: S, Z, Q, Y om.

PG 6v 4-5: evaṃ paścimāyān diśy
upaśāntā nāma lokadhātuḥ tatra
ratnārcir nāma tathāgato 'rhan
samyaksambuddhas tiṣṭhati dhṛyate
yāpayati • tatra cāritramatir nāma
bodhisatvo mahāsatva yāvad vistareṇa
kartavyam* //

§ 1.89
(148c 17-21)

北方，去此江河沙等，有世界名曰致勝。其佛號勝諸根多呵竭、阿羅呵、三耶三佛。彼有菩薩名曰施勝，啓辭其佛，佛賜蓮華，與無數菩薩俱¹，經諸國土，供養諸佛，詣釋迦牟尼³如來，稽首供養，卻坐聽經。

¹ 俱: F, Z, Q, Y om.

² 詣: 諸 Q

PG 6v 5-6: uttarasyān diśi jayā nāma
lokadhātus tatra jayendro n[ā]ma
tathāgato 'rhan samyaksambuddhas
tiṣṭhati dhṛyate yāpayati tatra
jayadatto nāma bodhisatvo mahāsatva
yāvad vistareṇa kartavyam* //

§ 1.90
(148c 21-26)

下方，去此江河沙等，有世界名曰仁

PG 7r 1-2: adhastāddiśi padmā nāma

nyaṣīdan. PSL goes on repeating part of the text of § 1.84-185 referred to this second group of adepts (but the text is incomplete, as the next plate is missing).

¹⁹⁶ From this paragraph up to § 1.91, PD 15, 1-17, 13 & Ś 31, 18-55, 7 repeat *verbatim* the text quoted above in § 1.78-1.86 (= PD 12, 17-14, 23) for each direction, only modifying the names of the various lokadhātus, Buddhas and Bodhisattvas. On the other hand, D W K (but also PG 6v 2-8r 3, except for the last quarter mentioned, i.e., the zenith, where PG, exactly as W 2b 11-21, gives the text in full as in PD & Ś) have all freely summarised this portion in various ways. For the correspondence between the various names in the GZJ and in the Skt. versions, see also the relevant footnotes to the annotated translation.

¹⁹⁷ Interlinear insertion with a reference mark.

賢。其佛號賢首多呵竭、阿羅呵、三耶三佛。彼¹有菩薩名曰蓮華上，啓辭其佛，佛賜蓮華，與無數菩薩俱，經諸國土，供養諸佛，詣釋迦牟尼如來，稽首供養，卻坐聽經。

¹下: 上 Pu
²J, Kr + 土

§ 1.91
(148c 26-149a2)

上方，去此江河沙等，有世界名曰欣樂。其佛號樂首多呵竭、阿羅呵、三耶三佛。彼有菩薩名施樂，啓辭其佛，佛賜蓮華，與無數菩薩俱，經諸國土，供養諸佛，詣釋迦牟尼如來，稽首供養，卻坐聽經。其四維者亦復如是，等無差特。

§ 1.92
(149a 2-9)

爾時，於此三千大千世界，尋即而雨諸寶華、香、幡、蓋，自然莊嚴香樹、花樹，譬如蓮華跡世界，普華多呵竭、阿羅訶、三耶三佛佛土，漚首菩薩所遊居處。善注意諸天子及餘大神、尊勢無極菩薩之衆，世尊所與，及餘諸天世間人民皆來聚會；諸魔、梵天¹并聲聞衆、捷²沓和、阿須倫神人民悉普來會。此諸菩薩摩訶薩，爲童子時，所服飲食，功德自然。

¹天: 大 Q
²捷: 捷 Y

l(o)kadhātus tatra padmaśrīr nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhriyate yāpayati • tatra padmottaro¹⁹⁸ nāma bodhisatvo mahāsatva yāvad vistareṇa kartavyam*

Cf. PG 7r 2- 8r 3 (see also n. 193 above).

PD 17, 14-21 (cf. PG 8r 3-8, Ś 55, 8-17 to which D is closer at places: see also n. 199 below): atha khalu tena kṣaṇalavamuhūrtena ayam trisāhasramahāsāhasro lokadhātuḥ saptaratnamayaḥ¹⁹⁹ samsthito 'bhūt puṣpābhikīrṇaḥ²⁰⁰ / avasaktapaṭṭadāmakalāpaḥ²⁰¹ kalpavṛkṣair nānālanākāraphalāvanatāgraviṭapaiḥ puṣpavṛkṣaiḥ²⁰² phalavṛkṣair gandhavṛkṣair mālyavṛkṣaiḥ²⁰³ copasobhito 'bhūt²⁰⁴ / tadyathāpi nāma padmāvati lokadhātuḥ samantakusumasya tathāgatasya buddhakṣetraṃ yatra mañjuśrīḥ kumārabhūtaḥ²⁰⁵ prativasati

¹⁹⁸ MS: padmottarā (cf. Ś 50, 10).

¹⁹⁹ PG 8r 4 & Ś 55, 9: ratnamayaḥ.

²⁰⁰ PG 8r 4: vicitrapuṣpābhikīrṇo; Ś 55, 9 = vicitrapuṣpāvākīrṇo.

²⁰¹ PG 8r 4: 'vasaktapaṭṭadāmāgandhaghaṭikānirdhūpitaḥ; Ś 55, 10 + nānāgandhaghaṭikānirdhūpitaḥ.

²⁰² Ś 55, 11: sarvapuṣpavṛkṣaiḥ.

²⁰³ kalpavṛkṣair... mālyavṛkṣaiḥ: PG 8r 4-5: sarvapuṣpagandhavṛkṣapratimaṇḍitaḥ;

²⁰⁴ Ś 55, 11: pratimaṇḍitaḥ (for PG cf. the preceding note).

²⁰⁵ Ś 55, 13: kumāraḥ.

susthitamatis ca bodhisattvaḥ²⁰⁶ anye
ca mahaujaskā²⁰⁷ bodhisattvāḥ²⁰⁸
bhagavāms cādrākṣit sadevalokaṃ
sannipatitaṃ²⁰⁹ samāraḥkaṃ
sabrahmakaṃ
saśramaṇabrāhmaṇikāṃ²¹⁰ prajāṃ
sannipatitāms tāms ca
bodhisattvān²¹¹ kumārabhūtān //

§ 1.93

(149a 10-13)

爾時，世尊告賢者舍利弗：

『於斯若有菩薩摩訶薩，便當精修學般若波羅蜜』。

舍利弗白佛：

『唯然，世尊！云何菩薩摩訶薩一切具足曉解諸法，學般若波羅蜜乎？』

PD 17, 22-18, 6 (PG 8r 8-10; Ś 55, 17-22):

tatra khalu bhagavān āyusmantam
śāriputram²¹² amantrayām āsa²¹³
sarvākāraṃ²¹⁴ śāriputra sarvadharmān
abhisamboddhukāmena bodhisattvena
mahāsattvena prajñāpāramitāyāṃ
yogaḥ karaṇiyah / evam ukte āyusmān
śāriputro bhagavantam etad avocat /
katham bhagavan bodhisattvena
mahāsattvena sarvākāraṃ etc. [as
above]

§ 1.94

(149a 13-15)

佛告舍利弗：

『菩薩摩訶薩住於般若波羅蜜已，修無處所，即便具足檀波羅蜜，令不缺減，有所施與，無所愛*惜¹。』

PD 18, 7-10 (PG 8r 10-11; Ś 56, 1-4): evam

ukte bhagavān āyusmantam
śāriputram etad avocat / iha śāriputra
bodhisattvena mahāsattvena
prajñāpāramitāyāṃ
sthitvāsthānayogena dānapāramitā
paripūrayitavyā aparitāyāyogena
deyadāyaka-

¹ *惜: 逆 all witnesses

²⁰⁶ PG 8r 6 & Ś 55, 14: devaputra (so also TpT 53, 5).

²⁰⁷ PG 8r 6: {mahaujaska}mahaujaskā; Ś 55, 14: sumahojaskā (?).

²⁰⁸ What follows is, in PG & Ś, clearly separated from the preceding portion and, rather, connected with the Buddha's question to Śāriputra (i.e. § 1.93 in the present edition): "when the Lord noticed ... then asked Śāradvatīputra ...". In fact, at this point we find, in PG (8r 6), the final colophon of the first chapter: // ◎ // prajñāpāramitāyāṃ nidānaparivartaḥ prathamah // ◎ // (in X and TpT 53, 6 too the first chapter ends here: see p. 7a 14). On the other hand, in PD (17, 21) the colophon // iti nidānam // comes at the end of this paragraph, and from this point of view PD comes closer to D's structure of the passage.

²⁰⁹ PG 8r 7 & Ś 55, 15: ājñāsīt sadevakaṃ lokaṃ samāgataṃ [Ś -].

²¹⁰ Ś 55, 16: -brāhmaṇīm; cf. PG 8r 7: saśramaṇabrāhmaṇīprajāḥ. After this: Ś 55, 16 + sadevamānuṣāsuraṃ; PG 8r 7 + sadevamānuṣis.

²¹¹ PG 8r 7-8 + mahāsattvān* yadbhūyastvena (cf. Ś 55, 16).

²¹² Ś 55, 17 and *passim*: śāradvatīputram (TpT 54, 1 and *passim* = as Ś); PG 8r 8 = Ś, but cf. 8r 9: -c chāriputro.

²¹³ PG 8r 8 & Ś 55, 18 + iha.

²¹⁴ Ś 55, 18: sarvvākārān.

		pratigrāhakānupalabdhitām ²¹⁵ upādāya /
§ 1.95 (149a 16-17)	尸波羅蜜當令具足，從是因緣：未會住 ¹ 於罪不罪。	PD 18, 10, 11 (PG 8v 1 & Ś 56, 4-5): śīlapāramitā paripūrayitavyā āpattyanāpattyanadhyāpattitām upādāya /
	¹ F, S, Z, Q, Y + 于	
§ 1.96 (149a 17)	亦當具足屬 ¹ 波羅蜜，興無瞋恚。	PD 18, 11 (PG 8v 2 & Ś 56, 5-6): kṣāntipāramitā paripūrayitavyā akṣobhaṇatām upādāya /
	¹ Fsh <i>passim</i> + 提	
§ 1.97 (149a 17-18)	當學惟逮波羅蜜，便得受決，從其身意，興諸精進。	PD 18, 12-13 (PG 8v 2; Ś 56, 6-7): vīryapāramitā paripūrayitavyā kāyikacaitasikavīryāsraṃsanatām ²¹⁶ upādāya /
§ 1.98 (149a 19-20)	不起諸漏，當具足禪波羅蜜：由是之故無所求慕 ¹ 。	PD 18, 13 (PG 8v 2-3; Ś 46, 7-8): dhyānapāramitā paripūrayitavyā anāsvādanatām ²¹⁷ upādāya /
§ 1.99 (149a 20-25)	佛言： 「舍利弗！若菩薩摩訶薩住般若波羅蜜，則自具足於四意止，發無所發。又當具足得四意斷、四神足、五根、五力、七覺、八由行，悉令具足；空無三昧、無相 ¹ 三昧、無願三昧，而決具足；四禪、四等、四無色三昧、及八脫門漸*積 ² 具足，而以正受。	PG 8v 3-7 (PD 19, 12-18; Ś 56, 9-58, 9): prajñāpāramitāyāṃ śāradvatīputra sthitvā bodhisatvena mahāsatvena catvāri smṛtyupasthānāni paripūrayitavyāni smṛtyanupalabdhitām ²¹⁸ upādāya • evaṃ catvāri samyakprahāṇāni • catv[ā]ra ṛddhipādāḥ pañcendriyāni pañca balāni sapta bodhyaṅgāny āryāṣṭāṅgo mārgaḥ ²¹⁹ paripūrayitavyaḥ śūnyatāsamādhir ānimittaḥ samādhir apraṇihitaḥ samādhīḥ paripūrayitavyaḥ ²²⁰ catvāri
	¹ 相: Kr, F, S, Z, Q, Y ² 漸*積: 漸漬 F, S, Z, Q; 漸漸 J, Kr, Fsh, Y	

²¹⁵ PG 8v 1 & Ś 56, 4: -parigrāhaka-.

²¹⁶ Ś 56, 7: kāyacitta-.

²¹⁷ Ś 56, 8: avikṣepāsaṅkaraṇatām (cf. below 1.157); PG 8v 3: dhyānamadānāsvādanatām; the Tibetan translation (PekK 28a 8 = TpT 54, 6) reads anāsvādanatām upādāya as PD (ro myong ba med pa'i phyir).

²¹⁸ Ś 56, 11: smṛtyupasthānānupalabdhitām upādāya; these two words are not found in PD.

²¹⁹ PD 19, 14-15 & Ś 57, 9: āryaṣṭāṅgamārgaḥ.

²²⁰ PD 19, 15-16: śūnyatāsamādhir bhāvayitavyaḥ / animittasamādhir bhāvayitavyaḥ / apraṇihitasamādhir bhāvayitavyaḥ.

dhyānāni catvāry apramāṇāni •
catasraḥ ārūpyasamāpattayaḥ aṣṭau
vimokṣā
navānupūrvasa<mā>pattayaḥ²²¹

§ 1.100 (149a 25-28) 以此爲脫，無所思想：無有內想，若供養想，若光明想；無絳赤想，無腐敗想，無有青想，無食齧、創¹爛想，亦無亂想，無枯骨想，無星散想，無處所想；悉離諸想。

Here D largely diverges from the Skt. parallels²²²: see n. 324 of the annotated translation for a discussion of this passage.

¹ 創: 瘡 F, S, Z, Q, Y

§ 1.101 (149a 28-b1) 常志於佛，念於經典，念於衆僧，念於戒禁，意在惠施，志*於諸天，出入之意，死亡之意；

PG 8v 8-9 (cf. PD 20, 2-5; Ś 59, 20-60, 15):
buddhānumṣṭir²²³ dharmānumṣṭiḥ²²⁴
saṃghānumṣṭiḥ śīlānumṣṭi{h}s
tyāgānumṣṭir devatānumṣṭir
ānāpānānumṣṭir udvegānumṣṭir
maraṇānumṣṭiḥ kāyagatānumṣṭiḥ²²⁵

¹ *於: 前 all witnesses.

§ 1.102 (149b 1-3) 無常之想、苦樂之想、{無}非身之想、終始之想、一切世界無可¹樂想、諸習之想、滅盡之想；

PG 8v 9-10: anityasaṃjñā
duḥkhasaṃjñā • anātmasaṃjñā •
aśubhasaṃjñā maraṇasaṃjñā sarvatra
loke anabhiratisaṃjñā • sarvatra loke
aviśvāsasaṃjñā • ²²⁶

²²¹ PD 19, 18 & Ś 58, 8-9: navānupūrvavihārasamāpattayaḥ (Ś w.r. -pattiḥ),

²²² PG 8v 7-8: nava saṃjñāḥ vyādhyātmakasaṃjñā [probably a w.r. for vyādhmātaka, wrongly related to vyādhi-: lit. “having the nature of disease”]: vipaṭumakasaṃjñā • vipūtikasaṃjñā : vilohitakasaṃjñā : vinīlakasaṃjñā : vikhāditakasaṃjñā : vikṣiptakasaṃjñā : asthikasaṃjñā : vidagdhakasaṃjñā :

PD 19, 19-20, 2 (on which see Pensa 1964: 62; cf. Ś 59, 1-18; corrupt: see BHSD 80 a-b): navāśubhāḥ saṃjñā bhāvayitavyāḥ / katamā nava / yad uta ādhmātakasaṃjñā [see Pensa 1964: 62 and n. 4] vidhūtakasaṃjñā [see Pensa 1964: 63] vipūyakasaṃjñā vilohitakasaṃjñā vinīlakasaṃjñā vikhāditakasaṃjñā vikṣiptakasaṃjñā vidagdhakasaṃjñā asthisamjñā.

²²³ PD + bhāvayitavyā after each anusmṛti, while Ś also has – here as well in all these lists – the usual longer formula (prajñāpāramitāyāṃ ... sthitvā ... -anupalabdhītām upādāya) applied to each item.

²²⁴ PD om.

²²⁵ PD om.

²²⁶ Though syntactically closer to PG, D reflects in part the list of terms found in PD 20, 5-9 (cf. also Ś 60, 15-61, 6): anityasaṃjñā bhāvayitavyā / duḥkhasaṃjñā etc. / anātmasaṃjñā etc. / aśucisaṃjñā [Ś 61, 1 = aśubhasaṃjñā] etc. / maraṇasaṃjñā etc. / sarvaloke anabhiratisaṃjñā [Ś 61, 3 = sarvvalokānabhiratisaṃjñā] etc. / sarvaloke aviśvāsasaṃjñā etc. / parijayasamjñānam bhāvayitavyam / saṃvṛtisaṃjñānam etc. / yathārutasamjñāna etc. . Note that the end of the passage is problematic in D, as this list of *saṃjñās* and the expected following list of *jñānas* might in part overlap (see especially the last term; see also next note).

¹ 可: 無 F, S, Z, Q, Y

- § 1.103 (149b 3-6) 道慧、盡慧、無熱諸慧、無所起慧、法慧，於諸經法亦無所慧，亦無我慧，無有內慧、微妙意慧、曉了諸慧、如所謂慧；
- PG 8v 10-11 (cf. Ś 61, 9-62, 16):²²⁷
 duḥkhajñānaṃ samudayajñānaṃ
 nirodhajñānaṃ mārgajñānaṃ
 kṣayajñānaṃ anutpādayajñānaṃ
 dharmajñānaṃ anvayajñānaṃ
 saṃvṛtijñānaṃ paricayajñānaṃ
 yathāva<j>jñānaṃ*²²⁸
- § 1.104 (149b 6-7) 悉以思念所行三昧、無想無念無行定者，
- PG 8v 11-9 r 1:²²⁹
 savitarkaḥ savicāraḥ samādhir
 avitarko vicāramātraḥ samādhiḥ
 avitarkaḥ avicāraḥ [samādhi](r)²³⁰
- § 1.105 (149b 7) 而無有異諸根† 為異異根異行†
- PG 9r 1 (PD 20, 11-12 and Ś 63, 4-64, 4):
 (anā)[jñā]tamājñāsyāmītīndriyam
 ājñendriyam ājñātāvīndriyam
- § 1.106 (149b 7-10) 又復有行難所獲致：如來十力、四無所畏、四分別辯¹、佛十八法不共之事、大慈、大悲；欲得曉了此一切緣，菩薩摩訶薩當行般若波羅蜜。
- All the Skt. versions have a longer list of terms than D W K (cf. PG 9r 1-3, still comparatively closer to the earliest Chinese translations; PD 20, 12-21, 5; Ś 64, 4-67, 1; so also X 7c 11-20). Correspondences between D and the latter are discussed in the annotated translation.
- ¹ 辯: 辨 Fsh
- § 1.107 (149b 10-12) 若有具足諸道慧者，菩薩摩訶薩當行般若波羅蜜。
- PD (21, 7-10; cf. PG 9r 4; Ś 67, 4-5):
 [Bodhisattvena etc. ...] mārgajñātāṃ²³¹
 paripūrayitukāmena²³² ... (l. 10)
 prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ

²²⁷ PD apparently lacks, at this point, the list of *jñānas* (but cf. the preceding note); see also Lamotte's remarks on this list (III: 1468): "Elle figure dans la Pañcaviṃśati, éd. N. Dutt, p. 208, l. 23-209, l. 1. Elle devrait se trouver également à la page 20 de la même édition, mais le texte est corrompu".

²²⁸ My restoration tentatively follows Conze 1962: 152, 15: yathāva(j)jñānārthe and p. 193, 22: (...-yathāva)jjñāna-; see also Conze 1973: 328; Lamotte III: 1468-1469. Ś 62, 16: yathārutajñānaṃ.

²²⁹ Cf. PD 20, 9-11 and Ś 62, 17-63, 4, both with mistakes; note that Ś might reflect a short reading closer to D, but its text appears partially corrupt.

²³⁰ The reconstructed text is perhaps too short, as the illegible portion between [samādhi-] and [-jñā-] might in fact contain three *akṣaras*. Perhaps = *samādhiḥ anā- etc. (cf. the end of 8v 11)?

²³¹ PG 9r 4 & Ś 67, 4: mārgākārajñātāṃ.

²³² Ś 67, 4: pariñātukāmena.

- § 1.108 (149b 12-13) 欲曉了慧具足充備諸通慧者，當行般若波羅蜜。
- The closest available parallel seems to be²³³
PG 9r 4-5 (cf. PD 21, 6-9; Ś 67, 2-8):
sarvākāraṅvaropetaṃ
sārvajña{jṃ}jñānam²³⁴
abhisamboddhukāmena
mārgākārajñatāṃ sarvajñatāṃ
sarvasatvacittacaritajñānākāratāṃ
paripūrayitukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
yoga<ḥ> karaṇīyaḥ
- § 1.109 (149b 13-14) {菩薩摩訶薩}若欲明了一切得近闕除塵勞，菩薩摩訶薩當行般若波羅蜜。
- PG 9r5-6 (Ś 67, 8-10; PD 21, 9-10):
sarvavāsanānusandhikleśān
prahātukāmena²³⁵ bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
yoga<ḥ> karaṇīyaḥ²³⁶
- § 1.110 (149b 15-16) 如是，舍利弗，菩薩摩訶薩則為修學般若波羅蜜』。
- PG 9r 6 (Ś 67, 10-11; PD 21, 10-11): evaṃ
hi śāradvatīputra bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam*
- § 1.111 (149b 16-17) 佛復告舍利弗：『若有菩薩摩訶薩欲入寂然，當學般若波羅蜜。
- PG 9r 6-7 (Ś 67, 11-12; PD 21, 11):
bodhisatvanyāmaṃ
śāradvatīputrāvakkraṅtūkāmena²³⁷
bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam*

²³³ D's relationship to the Skt. versions is particularly intricate here, also because the sequence of terms (including the preceding paragraph on mārgajñatā) is different in the Skt. versions, which moreover have some terms not found in D. Given the relevance of this topic, I quote here the other witnesses:

- PD 21, 6-8: sarvajñatāṃ jñānena darśanena cāvalokyātīkramitukāmena bodhisattvena mahāsattvena prajñāpāramitā bhāvayitavyā / ... sarvākārajñatāṃ anuprāptukāmena sarvasattvacittacaritajñānākāratāṃ paripūrayitukāmena Ś 67, 2-8 follows, *mutatis mutandis*, PG' reading (note that in all the Skt. versions, the passage on mārgākārajñatā – i.e. § 1.107 – comes after the first mention of a term related to the omniscience).
- W 2c 23 (but the preceding passage is unclear: it could be a paraphrase of either mārgajñatā or sarvajñajñānam!): 菩薩摩訶薩欲具足薩云若...
- K 219a 33-24 has a unique variant reading: 欲以道種慧具足一切智，當習行般若波羅蜜。欲以一切智具足一切種智當習行般若波羅蜜。
- X 7c 21-23: 復次，舍利子，若菩薩摩訶薩欲疾(*ksipraṃ) 證得一切智智(sarvajñajñāna)當學般若波羅蜜多。欲疾圓滿一切智(sarvajñatā)道相智(mārgākārajñatā)一切相智(sarvākārajñatā)當學般若波羅蜜多。

²³⁴ Ś 67, 2: sarvajñajñānam.

²³⁵ PD 21, 9: utpāṭayitukāmena.

²³⁶ MS: karaṇīkaḥ.

²³⁷ PD 21, 11 & Ś 67, 11-12: avakramitukāmena.

- § 1.112 (149b 17-19) 菩薩摩訶薩，欲度聲聞、辟支佛地，住阿惟越致¹地者，當學般若波羅蜜。 PD 21, 12 (cf. PG 9r 7-8 & Ś 67, 13-16): śrāvaka-pratyekabuddhabhūmim atikramitukāmena avinivartaniyabhūmau sthātukāmena ...²³⁸
- ¹ 致: om. J, Kr, Fsh
- § 1.113 (149b 19-20) 菩薩摩訶薩，欲處六通，當¹學般若波羅蜜。 Ś 67, 16-17 (PG 9r 8;²³⁹ cf. PD 21, 13): ṣaḍabhijñātāyāṃ sthātukāmena²⁴⁰ bodhisattvena prajñāpāramitāyāṃ etc.
- ¹ 當: om. J, Kr
- § 1.114 (149b 20-21) 菩薩摩訶薩，欲知一切衆生薩和薩心根所行者，當學般若波羅蜜。 Ś 67, 17-68, 1 (PG 9r 8-9; PD 21, 13-14): sarvvasattvacittacaritavispanditāni jñātukāmena²⁴¹ bodhisattvena etc.
- § 1.115 (149b 21-22) 菩薩摩訶薩，欲過諸聲聞、辟支佛慧者，當學般若波羅蜜。 Ś 68, 1-2 (PG 9r 9, PD 21, 14-15): sarvaśrāvaka-pratyekabuddhānāṃ jñānam abhibhavitukāmena bodhisattvena etc.
- § 1.116 (149b 22-23) 菩薩摩訶薩欲逮總持門<...> PG 9r 9-10 (Ś 68, 3-4; PD 21, 15): tathā dhāraṇīmukhasamādhimukhaṃ²⁴² pratilabdhu-kāmena bodhisattvena etc.
- § 1.117 (149b 23-24) † 善¹男子勸助²布施聲聞辟支佛超越彼等†當學般若波羅蜜。 PG 9r 10-11 (cf. Ś 68, 4-7):²⁴³ sarvaśrāvaka-pratyekabuddhayānikānāṃ kulaputrāṇāṃ kuladuhitrīṇāṃ ca dānaṃ dadatāṃ yāvat prajñāṃ bhāvayatāṃ²⁴⁴
- ¹ 善: 若 J, Kr, Fsh, F, S, Z, Q

²³⁸ PG 8r 7-8 & Ś 67, 13-16: śrāvaka-pratyekabuddhabhūmī prajñātukāmena te ca bhūmī atikkrāntukāmenāvaiartikabhūmau ca sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam* //.

²³⁹ In fact PG and Ś basically share the same reading, but the latter is closer to D, as it repeats prajñāpāramitāyāṃ etc. immediately after sthātukāmena.

²⁴⁰ PD 21, 13: ṣaḍ abhijñāḥ prāpukāmena.

²⁴¹ PD 21, 14: vijñātukāmena.

²⁴² Ś 68, 3: dhāraṇīmukhasamādhimukhāni; PD 21, 15: dhāraṇīsamādhimukhaṃ.

²⁴³ PD p. 21, 17-19: matsariṇāḥ sattvān dane pratiṣṭhāpayitukāmena sarvaśrāvaka-pratyekabuddhebhyo dānāni diyamānāni ekenānumodanāsahagatena cittotpādenābhibhavitukāmena bodhisattvena etc.

²⁴⁴ yāvat ... bhāvayatām: Ś om.

² 助: 明 F, S, Q

ekānumodanāśahagatena cittotpādena
sarvaṃ tat kuśalamūlam
abhibhavitukāmena ...

§ 1.118 菩薩摩訶薩，欲過一切聲聞、辟支佛戒
(149b 24-26) 禁勸助心意，當學般若波羅蜜。

PD²⁴⁵ 22, 1 (cf. Ś 68, 7-10):²⁴⁶
sarvaśrāvakaḥpratyekabuddhānāṃ
śīlam ekenānumodanāśahagatena
cittotpādenābhibhavitukāmena
bodhisattvena etc.

§ 1.119 若欲具足三昧、智慧、解脫、度知見
(149b 26-28) 慧，菩薩摩訶薩當學般若波羅蜜。

PG 9r 11-v 1 (Ś 69, 3-6; not in PD):
sarvaśrāvakaḥpratyekabuddhānāṃ
śī[la]samādhiprajñāvimuktivimukti-
jñānadarśanam²⁴⁷
ekānumodanāśahagatena
cittotpādenābhibhavitukāmena ...

§ 1.120 菩薩摩訶薩，欲成顯於禪定、三昧、三
(149b 28-29) 摩越、勸助合集解心之念所，當學般若
波羅蜜。

PG 9v 1-2 (Ś 69, 6-8; not in PD):
dhyānavimokṣasamādhisamāpattir²⁴⁸
ekānumodanāśaha[ga]tena
cittotpādenābhibhavitukāmena
bodhisattvena etc.

§ 1.121 菩薩摩訶薩，若欲勸助布施分別，無限
(149b 29- c2) 無量成就功德，當學般若波羅蜜。

PG 9v 3-4 (cf. PD 22, 13-17;²⁴⁹ Ś 69, 8-70,
4): alpam dānam dadatāḥ
pariṇāmanāyogena²⁵⁰ katham
aprameyāsaṃkhyeyāpramāṇā-
parimāṇam bhaved iti bodhisattvena
mahāsatvena prajñāpāramitāyāṃ
śik[ṣ]itavyam* //²⁵¹

²⁴⁵ In this whole portion (21, 17-22, 10) PD has a text which diverges from other witnesses: it repeats, *mutatis mutandis*, the initial formula of the passage quoted in n. 243 above (see also LSPW 48). I skipped this formula here, as it not represented in DWK; but apart from that, it is PD's reading that, in this paragraph, is reflected by D.

²⁴⁶ PG om., as does not mention here śīla separately; cf. the preceding and following paragraphs.

²⁴⁷ Ś 69, 3-4: śīlasamādhiprajñāvimuktijñānadarśanam (but cf. D!).

²⁴⁸ Ś 69, 6: sarvaśrāvakaḥpratyekabuddhānāṃ dhyānavimokṣasamāpattī.

²⁴⁹ In PD this passage is preceded by another phrase, not found in PG, Ś, D W K: see PD 22, 11-13 (tr. LSPW p. 48, first three lines of § I 1c, 11).

²⁵⁰ On pariṇāmanā, see BHSD 323a; here apparently = pariṇāmanā.

²⁵¹ On the whole, D is comparatively closer to PG (both deals with *pariṇāmanā* in two distinct phrases) than to PD. But the latter's reading is clearly reflected by K 219b 12-15 (apart from *sarvākārajñatā*, see also Lamotte IV 1891), and, to a lesser extent, by W too (3a 6-8); hence I would not exclude that even D's original followed PD's reading in some details. Thus I quote here in full PD 22, 13-17: alpam api dānam dadatā alpam api śīlam rakṣatā alpam api kṣāntim bhāvayatā alpam api vīryam ārabhamāṇena alpam api dhyānaṃ samāpadyamānenālpam api prajñam bhāvayatā sarvasattvebhyaḥ

§ 1.122 菩薩摩訶薩，若欲具足成就無限無量持
(149c 2-4) 戒、忍辱、精進、一心、智慧，當學般
若波羅蜜。』。

PG 9v 4-5:²⁵² evaṃṃ alpaṃ śīlaṃ
rakṣato kṣāntiṃ bhāvayato 'lpaṃ
vīryam ārabhamāṇasyālpam dhyānaṃ
samāpadyamāṇasyālpam prajñā<ṃ>
bhāvayataḥ pariṇāmanāyogena
katham aprameyam
asaṃkhyeyāpramāṇāparimāṇam
bhaved iti bodhisattvena mahāsattvena
prajñāpāramitāyāṃ śīkṣitavyam*

§ 1.123 佛復語：
(149c 4-6) 『舍利弗！若有菩薩摩訶薩欲具足立檀
波羅蜜、尸波羅蜜、屬波羅蜜、惟逮波
羅蜜、禪波羅蜜、般若波羅蜜行；

PG 9v 6-9 (Ś 70, 4-17; cf. PD 22, 17-20):
punar aparaṃ śāradvatīputra
bodhisattvena mahāsattvena
dānapāramitāyāṃ sthātukāmena
dānapāramitāṃ paripūrayitukāmena •
śīlapāramitāyāṃ caritukāmena •
śīlapāramitāṃ paripūrayitukāmena •
kṣāntipāramitāyāṃ caritukāmena •
kṣāntipāramitāṃ paripūrayitukāmena •
vīryapāramitāyāṃ caritukāmena •
vīryapāramitāṃ
paripūrayi<tu>kāmena •
dhyānapāramitāyāṃ caritukāmena •
dhyānapāramitāṃ
paripūrayitukāmena
prajñāpāramitāyāṃ caritavyam*
prajñāpāramitāyāṃ śīkṣitavyam*²⁵³

§ 1.124 一切所生得見諸佛，自致成佛，當學
(149c 6-8) 般若波羅蜜。

PG 9v 9-10 (cf. Ś 70, 18-20):²⁵⁴ katham me
sarvatra jātau²⁵⁵

sarvākārajñatāyāṃ upādāya kauśalyena pariṇāmanayā-[Ś 69, 9 passim = sarvvasattvebhyaḥ upāyakaūśala-
pariṇāmanāyogena sarvvākārajñatāyāṃ]-aprimeyam asaṃkhyeyam kartukāmena bodhisattvena etc.

²⁵² for PD and Ś see the previous paragraph, especially n. 251.

²⁵³ PD 22, 17-20 simply reads: bodhisattvena etc. dānapāramitāyāṃ caratā etc..

²⁵⁴ At this point PD 23, 5 (as well as, possibly with some variants, W 3a 8-9 and K 219b 17-18: see Lamotte IV 1905) only has: punar aparaṃ Śāriputra buddhakāyāṃ niṣpādayitukāmena bodhisattvena etc.. Note that this passage on seeing / obtaining the Buddha's body is preceded in PD (22, 20-23, 4) by a number of phrases dealing with the theme of merit (also that on the *buddhalakṣaṇas* which constitutes the next paragraph in the present edition): see LSPW 48-49 (up to § I 1e, 12 exclusive). In this whole section of the *sūtra* the relationship between the various witnesses is most intricate, but in general D W K show a certain tendency to follow, even in the main structure, the text of PG and Ś rather than that of PD. For sake of concision, I will not mention all the textual divergences of this sort (transpositions etc.). Note that in this paragraph the Tibetan translation (PekK 30b 2-4) is closer to PG's reading.

²⁵⁵ Ś 70, 19: sarbbajātau.

buddhavigrahadarśanaṃ bhaved
 buddhacodanā²⁵⁶ •
 buddhasamanvāhāro
 buddhābhirādhanam²⁵⁷
 buddhaparigraho bhaved iti •
 prajñāpāramitāyāṃ śikṣitavyam* //
 punar aparaṃ śāradvatiputra
 buddhakāyaṃ
 pariniṣpāda[yi]tukāmena²⁵⁸ ...

§ 1.125 欲成三十二相、八十種好；
 (149c 8-9)

As to the sequence of the phrases, PG and Ś
 reflect the same text of D; but the latter's
 wording here is closer to PD 23, 3 (cf. PG 9v
 10-11; Ś 70, 22-71, 4.): aśīty
 anuvyañjanāni dvātriṃśat
 mahāpuruṣalakṣaṇāni ca
 niṣpādayitukāmena²⁵⁹ bodhisattvena
 etc.

§ 1.126 具足菩薩性，若爲童眞¹，欲立此地；不
 離諸佛世尊；
 (149c 9-10)

PG 10r 3-5 (Ś 72, 2-8; cf. PD 23, 2-6):²⁶⁰
 bodhisattvakula<ṃ>²⁶¹
 ni[ṣ]p(ā)dayi<tu>kāmena²⁶² ...
 bodhisattvena mahāsatvena
 prajñāpāramitāyāṃ śikṣitavyam* //
 kumārabhūmim anuprāptukāmena²⁶³
 buddhabodhisattvair avirahitena
 bhavitukāmena ...

¹ 童眞: J, Kr, Fsh, F, S, Z, Q: 眞童

§ 1.127 所欲志念諸善德本供養如來，奉*侍¹順
 命，其願輒成；
 (149c 9-10)

PD 23, 15-18 (cf. PG 10r 6-7; Ś 72, 11-15):
 punar aparaṃ śāriputra bodhisattvo
 etc. yaiḥ yaiḥ kuśalamūlair²⁶⁴

²⁵⁶ Ś om.; buddhacodanā, “the Buddha’s exhortation”, is also found in the Tibetan translation (PekK 30b
 2: *ji ltar na sangs rgyas kyis bskul bar ’gyur*).

²⁵⁷ Cf. BHSD 55b. Ś 70, 20 seems corrupt.

²⁵⁸ PD 23, 5: niṣpādayitukāmena.

²⁵⁹ PG & Ś: pratilabdḥukāmena (D and perhaps also W K = PD).

²⁶⁰ Note that in this point, after the passage on lakṣaṇa and anuvyañjana, the Skt. versions (but also X:
 see p. 8a 22-29), notably PG (9v 11-10r 5) and Ś (71, 4-72, 1), are greatly expanded in comparison to the text
 witnessed by the early translations (DWK), and have many more passages. I shall only mention the parallels to
 D.

²⁶¹ Ś 72, 2: buddhakulam; cf. also PD 23, 2: buddhakule.

²⁶² Ś 72, 2: āragayitukāmena; PD 23, 2-3: buddhakule upapattukāmena (so also K 219b 19-20:
 欲生菩薩家; see Lamotte IV 1920-ff.).

²⁶³ PD 23, 6: ākramitukāmena (and so perhaps D!).

²⁶⁴ PG 10r 6 & Ś 72, 12 + yair [Ś + yair] ākārair; same addition after tāni me kuśalamūlani.

¹ *侍: 持 all witnesses

ākāṅkṣati²⁶⁵ tathāgatān arhataḥ
samyaksambuddhān²⁶⁶ satkartuṃ
gurukartuṃ mānāyitūṃ pūjayitūṃ
tāni tāni me kuśalamūlani
samṛdhyantām²⁶⁷ iti bodhisattvena etc.

§ 1.128 若欲具足一切衆生心之所僥：飲食、衣服、車乘、香、華、雜香、塗香、床臥、燈火、手巾、履、襪所當得者充滿諸財，當學般若波羅蜜。

(149c 10-13)

PD 23, 19-22 (cf. PG 10r 7-9, Ś 72, 18-73, 5):²⁶⁸ punar aparaṃ śāriputra bodhisattvena etc. sarvasattvānāṃ manorathān²⁶⁹ paripūrayitukāmena annapānavastragandhamālyapuṣpadhūpacūrṇavilepanaśayanāsanagrhadhanadhānyālāṅkararatnamanimuktāvaiduryaśāṅkhaśilāpravāḍajātarūparajatodyānarājyādibhir upakaraṇaiḥ prajñāpāramitāyāṃ śikṣitavyam /

§ 1.129 復次，舍利弗，若菩薩摩訶薩欲具足江河沙等衆生，勸立於檀波羅蜜、尸波羅蜜、羸波羅蜜、惟逮波羅蜜、禪波羅蜜，當學般若波羅蜜。

(149c 13-16)

PG 10v 1-3²⁷⁰ (cf. PD 24, 1-5; Ś 73, 5-11):
ye vā te gaṅgānadivālukopameṣu lokadhātuṣu²⁷¹ satvās tān sarvān mahāyāne samādāpayitukāmena²⁷² •
dānapāramitāyāṃ
pratiṣṭhāpayitukāmena
śīlapāramitāyāṃ kṣāntipāramitāyāṃ
vīryapāramitāyāṃ
dhyānapāramitāyāṃ
prajñāpāramitāyāṃ
pratiṣṭhāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam •

²⁶⁵ PG 10r 6 & Ś 72, 12: ākāṅkṣed.

²⁶⁶ tathāgatān etc.: PG 10r 6 & Ś 72, 12: [Ś + sarvva-]buddhān bhagavataḥ.

²⁶⁷ PG 10r 7: samṛdhyeyur (cf. Ś: 72, 14); cf. BHS 206b.

²⁶⁸ Given that in the list of gifts D is sensibly closer to PG, I think that the also latter's reading is worth quoting in full: sarvasattvān saṃtoṣayitukāmena sarvasattvānāṃ āśāḥ paripūrayitukāmena • annena pānena yānair vastrai<r> vibhūṣaṇaiḥ puṣpair mālyair gandhai<r> vilepanaiḥ śayanair āsanair upāśrayai<r> glānapratyayabhaisajyapariṣkāraiḥ sarvopakaraṇaparibhogai<ḥ> sarvasattvān saṃtarpayiṣyāmiti bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇiyāḥ //

²⁶⁹ PG 10r 7 & Ś 72, 19: āśāḥ.

²⁷⁰ The text of this paragraph is preceded, in PG (10r 9-10v 1) and in the Tibetan translation (PekK 31b 1-3) by another passage (not found in D, W, K, X, Xś, PD and Ś) dealing with leading the beings into other virtues and the attainment of some faculties.

²⁷¹ PD 24, 1-2 (cf. Ś 73, 5-6): dharmadhātuparame loke ākāśadhātuparyavasāne.

²⁷² mahāyāne samādāpayitukāmena: PD & Ś (as well as D W K) om.

- § 1.130 (149c 16-19) 復次，舍利弗若，菩薩摩訶薩，以一善本順如來德，無有盡耗，亦不缺減，乃至成阿耨多羅三耶三菩者，當學般若波羅蜜。
- PD 24, 5-7 (cf. PG 10v 3-4; Ś 73, 11-14):
punar aparaṃ śāriputra bodhisattvena mahāsattvena ekam api kuśalacittotpādam akṣayam kartukāmena yāvad bodhimaṇḍābhisambodher iti²⁷³ prajñāpāramitāyāṃ etc.
- § 1.131 (149c 19-21) 復次，舍利弗，若菩薩摩訶薩學般若波羅蜜，八維上下諸佛天中天皆共歌誦其人功德。
- PD 24, 7-8 (cf. PG 10v 4-6; Ś 73, 14-74, 16):
punar aparaṃ śāriputra ye daśasu dikṣu buddhā bhagavantas te me varṇaṃ bhāṣerann iti bodhisattvena etc.
- § 1.132 (149c 21-23) 發意之頃，東方江河沙等諸佛國土，欲遊此界及至十方，當學般若波羅蜜。
- PG 10v 6-9 (Ś 74, 16-19; cf. PD p. 27, 4-7, displaced: in this whole portion of the *sūtra* PD's text follows a different order and displays many variants in comparison to DWK; see LSPW): punar aparaṃ śāradvatīputra yāni pūrvasyān diśi gaṃgānadīvālukopamāni buddhakṣetrāṇi²⁷⁴ tāni sarvāṇy ekacittotpādenopasamkrāntukāmena²⁷⁵ bodhisattvena mahāsattv[e]na prajñāpāramitāyāṃ śikṣitavyam* // evaṃ dakṣiṇasyāṃ etc.
- § 1.133 (149c 23-24) 以一¹音聲，欲告江河沙諸佛國土，東西南北，四維上下，當學般若波羅蜜。
- PG 10v 9-11 (cf. Ś 75, 19-76, 22; PD om.):
punar aparaṃ śāradvatīputra ekasvaraghoṣeṇa pūrvasyāṃn diśi gaṃgānadīvālukopamāni buddhakṣetrāṇi vijñāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam* // evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhistād upariṣṭād yāvat samantād daśasu dikṣu gaṃgānadīvālikopamāni²⁷⁶

¹ 一: 一切 J, Kr

²⁷³ yāvad bodhimaṇḍābhisambodher iti: PG 10v 3: bodhimaṇḍāniśadanād (cf. Renou Gr § 221 p. 301; BHSG § 7.48 p. 46); Ś 73, 11-14 is probably just a corruption originated from PG's reading.

²⁷⁴ PD 27, 5: lokadhātūn.

²⁷⁵ PD, 27, 5: samatikramitukāmena.

²⁷⁶ See BHSD 478.

buddhakṣetrāṇi vijñāpayitukāmena
bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣ(i)tavya[m*]

§ 1.134 復次，舍利弗，若菩薩摩訶薩欲建立諸佛
(149c 25-26) 國土，令不斷絕；

PG 11r 1-2 (cf. Ś 76, 22-77, 5; PD om.):
punar aparaṃ śāradvat[īputra
buddh](o)[tpādānu]pacchedāya
sthātukāmena bodhisatvakulam
āraṅgīyāyāṃ
buddhavaṃśānucchedāya²⁷⁷
sthātukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam*

§ 1.135 欲住內空，若處外空、若內外空、若於
(149c 26-150a 2) 空空、若於大空、究竟之空、所有空、
無有空、有爲空、無爲空、若真空者、
無祠祀空、無因緣空、因緣空、自然相
空、一切法空、不可得空、無所有空、
若自然空、無形自然空；

PG 11r 2-5 (cf. PD 24, 10-16; Ś 77, 6-80,
3):²⁷⁸ adhyātmaśūnyatāyāṃ²⁷⁹
sthātukāmena bahirdhāśūnyatāyā[m]
adhyātmabahirdhāśūnyatāyāṃ •
śūnyatāśūnyatāyāṃ •
mahāśūnyatāyāṃ •
paramārthaśūnyatāyāṃ
saṃskṛtaśūnyatāyāṃ •
asaṃskṛtaśūnyatāyāṃ •
atyantaśūnyatāyāṃ •
anavarāgraśūnyatāyā<ṃ> •
anavakāraśūnyatāyāṃ •
prakṛtiśūnyatāyāṃ •
svalakṣaṇaśūnyatāyāṃ •
sarvadharmāśūnyatāyāṃ •
anupalambhaśūnyatāyāṃ²⁸⁰ •
abhāvaśūnyatāyā<ṃ> •
svabhāvaśūnyatāyāṃ •
abhāvasvabhāvaśūnyatāyāṃ
sthātukāmena bodhisatvena

²⁷⁷ Ś 77, 4: buddhavaṃśānupacchedāya.

²⁷⁸ PG is quoted here as its structure is the closest to D's reading; it has, however, a shorter list of *śūnyatās*. Indeed, a number of variants occur in the lists of forms of *śūnyatā* attested in the various witnesses (cf. also Lamotte IV 2041 with reference to another passage of the *sūtra*: PD 195, 10-198, 9). In the present paragraph, compared to PG, PD and Ś display a few transpositions. Apart from this, Ś alone has (78, 5) *asaṃskṛtaśūnyatā* (not found in PG and PD); while PD has *bhāvaśūnyatā* (24, 15) and *parabhāvaśūnyatā* (24, 16), which do not occur in PG and Ś. Other details on the relationship between the various witnesses are discussed in the notes to the translation of this paragraph.

²⁷⁹ PG consistently reads *-śūnyatā* (cf. also folio 1r 6: *śūnyatāvīhāribhir* and *passim*; cf. Karashima 2003: 160 n. 4 § 11), while both PD and Ś have *-śūnyatā*.

²⁸⁰ MS: *-śūnyatāyāṃ • m* (here and in the case of *svabhāvaśūnyatāyāṃ • m*).

- § 1.136 因緣威神¹ <...>
(150a 2)
- mahāsattvena prajñāpāramitāyāṃ
śikṣitavyam*
- PG 11r 5-6 (PD om.):²⁸¹
ālaṃbanādhipateyasamanantarāhetu-
pratyayatām anuboddhukāmena²⁸² •
- ¹ J, Kr, Fsh + 空
- § 1.137 諸行、相，欲至此者，當學般若波羅
蜜。
(150a 2-3)
- Ś 80, 6-7 (cf. PG 11r 6; PD om.): punar
aparaṃ
śāradvatīputrākāralakṣaṇāny²⁸³
avaboddhukāmena bodhisattvena
mahāsattvena prajñāpāramitāyāṃ
śikṣitavyaṃ /
- § 1.138 復次，舍利弗，菩薩摩訶薩，欲得親近
一切如來；
(150a 3-4)
- Cf. PD 24, 18-19 (cf. PG 11r 7-8 and Ś 81,
1-9, which witness a much more expanded
reading): punar aparaṃ śāriputra
bodhisattvena mahāsattvena
sarvadharmatathatām²⁸⁴
avaboddhukāmena etc.
- § 1.139 欲得觀¹解一切諸法；
(150a 4)
- PG 11r 8 (cf. PD 24, 19-20; Ś om.):
sarvadharmāṇān dharmadhātum²⁸⁵
avaboddhukāmena
- ¹觀: 賭 F
- § 1.140 欲了諸法在於本際，當學般若波羅蜜。
(150a 5)
- PG 11r 8-9 (Ś 81, 9-11; cf. PD 24, 20-21):
sarvadharmāṇāṃ bhūtakotīm
avaboddhukāmena bodhisattvena
mahāsattvena prajñāpāramitāyāṃ
śikṣitavyam* //
- § 1.141 如是，舍利弗，菩薩摩訶薩欲成般若波
羅蜜，當如是住。
(150a 5-7)

²⁸¹ The corresponding passage in Ś 80, 4-6 is corrupt, as already recognised by Edgerton (BHSD 13b s.v. adhipati); it is probable that the original reading was close to or same as that witnessed by PG.

²⁸² Ś 80, 5: avaboddhukāmena.

²⁸³ PG 11r 6: tathākāralakṣaṇāny, but cf. the Tibetan translation, which seems to reflect a better variant (PekK 32b 7): *de bzhin nyid kyi rnam pa dang / mtshan nyid* (*tathatākāralakṣaṇa-).

²⁸⁴ PG 11r 7 & Ś 81, 8-9: sarvadharmāṇāṃ tathatām.

²⁸⁵ PD 24, 19: dharmadhātutathatām.

¹ 當: J om.

§ 1.142 復次，舍利弗，菩薩摩訶薩度¹計數知
(150a 7-9) 三千大千世界沙、石、樹、花、一切諸
塵，衆疑不決，當學般若波羅蜜。

¹度: 欲 Kr, Fsh; 摩 F (note that F's error indirectly support the reading 度, being graphically similar to it)

PG 11r 9-10 (= Ś 81, 11-14):²⁸⁶
punar aparaṃ śāradvatīputra
yāvantiyas tṛsāhasramahāsāhasre
lokadhātau gaṃgānadīvālukās tāḥ
sarvā jñātukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam* //

§ 1.143 三千大千世界所有¹大海、江河、川
(150a 9-11) 流、泉源²，欲知有幾滄³多少之數，無
所傷害度海蟲類，當學般若波羅蜜。

¹所有: 有如 J, Kr

²原: 源 Y

³滄: 滴 Fsh

PG 11r 11-v 1 (Ś 81, 14-18; PD 27, 7-11
displaced): yas trisāhasramahāsāhasre
lokadhātau mahāsamudreṣṣ
apskandho nadiṣu²⁸⁷ mahānadiṣu
kunadiṣūtsasarastādākeṣu palvaleṣu
tan sarvaṃ śatadhābhinnayā
bālāgrakoṭyābhyutkṣeptukāmena na²⁸⁸
ca tanniśṛtān²⁸⁹ prāṇino
vihēṭhayitukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam* //

§ 1.144 復次，舍利弗，假使三千大千世界所有
(150a 11-14) 火者一時普然，猶如劫燒，一面一時，
悉欲滅者，令無所然，當學般若波羅
蜜。

PG 11v 1-2 (Ś 81, 18-82, 1; cf. PD 27, 12-
13: shorter): punar aparaṃ
śāradvatīputra yāvāms
trisāhasramahāsāhasre lokadhātāv
agniskandhaḥ sa sarva ekajvālibhūto
bhavē<t> tadyathāpi nāma kalpoddāhe
vartamāne tam enam²⁹⁰ ekena
mukhavāyunā²⁹¹ nirvāpayitukāmena
bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam* //

²⁸⁶ Cf. PD 25, 1-3: punar aparaṃ śāriputra trisāhasramahāsāhasralokadhātau ye pṛthivyaptejavāyuparamānavas tān jñātukāmena bodhisattvena etc. The compound paramāṇu-vastu, recorded by Conze as occurring at this point in PD (see MDPPPL p. 241: "atomic entity"; see also LSPW 49), is probably a mere reading error for PD's paramānavas tān.

²⁸⁷ nadiṣu: PD om.

²⁸⁸ Both PD and Ś om. I.e., apparently PD 47, 10 & Ś 81, 17 should be read as prāṇino 'vihēṭhayitukāmena (cf. PG 15r 8); the presence of ca before tanniśṛtān (as in PG), however, suggests haplography of an original na after -kāmena.

²⁸⁹ I.e. -niśṛitān, as in PD 27, 10 (cf. n. 149 above).

²⁹⁰ enam: Ś & PD om.

²⁹¹ PD 27, 13: mukhavātena.

§ 1.145
(150a 14-18)

復次，舍利弗，菩薩摩訶薩，三千大千世界所有諸風*於¹此²國土吹³拔、崩碎諸須彌山，令無有餘，譬如灰塵淨滅，有如然蓋如然蒿草，若以一指、手指、足指，欲令滅盡三界火者，當學般若波羅蜜。

¹*於: 有 all witnesses.
²此: 時 Kr
³吹: 欲 Pu

PG 11v 2-4 (cf. Ś 82, 2-6, rather corrupt; cf. PD 27, 13-18²⁹²): punar aparāṃ śāradvatīputra yās²⁹³ trisāhasramahāsāhasre [lo]kadhātau bātamaṇḍalyo yā imaṃ trisāhasramahāsāhasram lokadhātuṃ²⁹⁴ vidhunuyu<r> vikireyu[r vi]dhvaṃseyus²⁹⁵ tadyathāpi nāma vusamuṣṭin tāḥ²⁹⁶ sarvā ekenān[gu]lyā<ḥ>²⁹⁷ prāntakena samcchādayitukāmena viṣkambhayitukāmena bodhisatvena mahāsatve<<na>> prajñāpāramitāyā[m] śikṣitavyam* //

§ 1.146
(150a 18-21)

復次，舍利弗，菩薩摩訶薩，三千大千世界所有虛空，欲以普身一加趺坐周遍虛空者，當學般若波羅蜜。

PG 11v 4-5 (= Ś 82, 6-9; PD 28, 1-2): punar aparāṃ śāradvatīputra yas tri[sā]hasramahāsāhasre lokadhātāv ākāśadhātu[m]s taṃ sarvam ekaparyamkena spharītukāmena²⁹⁸ bodhisatvena mahāsatvena prajñāpāramit[ā]yāṃ śikṣitavyam* //

§ 1.147
(150a 21-22)

自在變化，無近無遠，無大無小，當學般若波羅蜜。

²⁹² D seems on the whole closer to PG's reading; however, it mentions 諸須彌山, in which it comes closer to PD: punar aparāṃ etc. bodhisattvena yā viṣṣobhaṇāvātamaṇḍali vātasamvartanyām vartamānāyāṃ yāvat sumerumahāsumerucakravāḍa-mahācakravāḍān upādāya sarvaparvatān sarvamahāpṛthivīm vidhunoti vikirati virmaṣīkaroti tāṃ viṣṣobhaṇāvātamaṇḍalim ekenānguliparvāgrenācchādayitukāmena etc.

²⁹³ MS yas.

²⁹⁴ MS: lokadhātau.

²⁹⁵ Apparently with causative meaning; cf. MW 969a.

²⁹⁶ Cf. Ś 82, 4: vusamuṣṭitām! (recorded in Conze's MDPL 368 as vusamuṣṭita, with a question-mark). As to vusamuṣṭin (acc. sing.), its first member is no doubt = busa, "chaff, rubbish etc.", and the compound means "a handful of chuff". Cf. some parallels in the Pāli literature (especially commentaries; quotations are from PTS editions): *Sumaṅgalavilāsīnī*, vol. I p. 266, 15-16: *bhusamuṭṭhi viya vipakiriyaṣṣatīti*; *Manorathapūraṇī* vol. I p. 444, 16: *ekappahāren' eva bhusamuṭṭhi viya jhāyimsu*; *Jātaka* commentary (ed. Fausbøll vol. III p. 368, 14): *bhusamuṭṭhi viya vikiriyyatu*, see also *Paramatthadīpanī* vol. II pp. 128, 1-2; 130, 28-29; 131, 5-8; and 165, 29-30 (I am grateful to Profs. Hartmann and Karashima for comments and references). W and X 8c 28 apparently only read busa (for D, see § 1.145 n. 450 of the annotated translation). K, on the other hand, has 如摧腐草, "as if [the whirlwinds] were destroying rotten grass", which Lamotte V 2201-2202 curiously reconstructs as bisamuṣṭitām ("comme si c'était de l'herbe pourrie").

²⁹⁷ Cf. Ś 82, 5.

²⁹⁸ Ś 82, 8: sphurītukāmena; PD 28, 2: sphāritukāmena.

§ 1.148 (150a 22-25) 復次，舍利弗，菩薩摩訶薩欲取三千大千世界諸須彌山，以一*毛¹舉諸須彌山，置於²殊異無量諸佛世界，無往反³想，不增不減，當學般若波羅蜜。

¹ *毛: 手 all witnesses.

² 於 (actually 于): 千 J.

³ 反: 返 S, Q, Y

PG 11v 6-7 (= Ś 82, 9-12; cf. PD 28, 2-5):
punar aparaṃ śāradvatīputra
yāvantaḥ trisāhasramahāsā<ha>sre
lokadhātau
sumerucakkravāḍamahācakkravāḍāḥ
parvatarājās tān sarvān ekabālena
badhvābhyu<t>kṣipy[ā]prameyān²⁹⁹
asaṃkhyeyāl lokadhātūn kṣipeyam³⁰⁰
iti tena bodhisatvena mahāsatvena
prajñāpāramitāyaṃ śikṣitavyam* //

§ 1.149 (150a 25-28) 復次，舍利弗，菩薩摩訶薩，東方江河沙等諸佛世界佛、天中天、聲聞、辟支佛，皆欲一時同時合集以供養者，當學般若波羅蜜。

PG 11v 9-10 (Ś 82, 17-83, 1; PD 28, 11-13):³⁰¹ punar aparaṃ śāradvatīputra
yāvantaḥ pūrvasyān diśī³⁰²
gaṃgānadīvālukopameṣu lokadhātuṣu
buddhā bhagavantaḥ sabodhisatvāḥ³⁰³
saśrāvakaśaṃghās³⁰⁴ tān sarvān
ekapiṇḍapātena³⁰⁵
pratipādayitukāmena

§ 1.150 (150a 28-b 2) 復次，舍利弗，菩薩摩訶薩，若一衣服、香、花、搗香、塗香、繪蓋、幢幡以持供養*多呵竭¹、阿羅呵、三耶三佛及聲聞眾，奉事歸命，一時應集，當學般若波羅蜜。

¹ *多呵竭: 多呵阿 F, S, Q; 多訶阿 Y, Bz, Nz2, M, Qing; 多阿竭 J, Kr, Fsh

PG 11v 10-12r 5 (Ś 83, 1- 85, 10; cf. PD 28, 13-15; in all versions this is a direct continuation of the text quoted in the preceding paragraph)
ekapuṣpe[ṇ]aikamālyenaika[gandh]-
enaika[v]ilepa<ne>naikac[ū]rṇenaika-
civareṇ[ai]kacchatreṇaikadhvajajenaika-
patākayā³⁰⁶ tān sarvān tathāgatān
arhataḥ samyaksambuddhān
sabodhisatvān saśrāvaka[sa](ṃ)ghā[n]
satkartukāmena gurukartukāmena
mānayitukāmena pūjayitukāmena
bodhisatvena mahāsatvena

²⁹⁹ The Ms is not clear in this point, and could in fact be reading -kṣipyā.

³⁰⁰ Ś 82, 11: samutkṣipeyam; PD 28, 4-5: samatīkrāmayeyaṃ kṣipeyam.

³⁰¹ In PG 11v 7-9 = Ś 82, 12-17 there occurs one phrase not found, in the corresponding position, in D W K X.

³⁰² PD 28, 11: daśasu dikṣu pratyekaṃ.

³⁰³ Ś 82, 18-19: sabodhisattvapārivrāḥ.

³⁰⁴ sabodhisatvāḥ saśrāvakaśaṃghās: PD 28, 12: saśrāvakabodhisattvasaṃghās.

³⁰⁵ PD 28, 12-13: ekena piṇḍapātreṇa (cf. BHSD 344-345. W 3b 20 seems closer to PD: 以一鉢之飯. “food contained in one bowl”; cf. K 220a 2: 以一食).

³⁰⁶ MS: -c[ū]rṇaina-.

prajñāpāramitāyāṃ śikṣitavyam* //
 evaṃ dakṣiṇasyān diśi paścimāyāṃ
 uttarasyāṃ a[dha]stād upariṣṭād yāvat
 samantād daśasu [di]kṣv
 aikaikasyān³⁰⁷ diśi ye
 gaṃgānadīvālukopameṣu lokadhātuṣu
 buddhā bhagavantaḥ etc. ... [it repeats the
 text from the preceding paragraph up to:]
 pūjayitukāmena bodhisatvena
 mahāsatvena prajñāpāramitāyāṃ
 śikṣitavyam* //

§ 1.151 (150b 2-6) 復次，舍利弗，菩薩摩訶薩，三千大千世界所有衆生，皆欲建立於尸波羅蜜、三昧、智慧、解脫見慧、須陀洹果、斯陀含果、阿那含果至於無餘住泥洹果，而般泥洹，當學般若波羅蜜。

PG 12r 5-11 (cf. PD 28, 16-20; Ś 85, 10-90, 9 – the latter with a longer list repeated for all the directions):
 punar aparāṃ śāradvatīputra ye
 pūrvasyān diśi
 gaṃgānadīvālukopameṣu lokadhātuṣu
 satvās tān sarvāṃc chīlaskandhe
 pratiṣṭhāpayitukāmenaivaṃ
 samādhiskandhe prajñāskandhe
 vimuktiskandhe³⁰⁸
 vimuktijñānadarśanaskandhe
 pratiṣṭhāpayitukāmena evaṃ
 srotaāpattiphale
 pratiṣṭhāpayitukāmena
 sakṛdāgāmiphale anāgāmiphale
 arhatve pratyekabodhau yāvad
 anupadhīṣeṣe nirvāṇadhātau
 pratiṣṭhāpayitukāmena bodhisatvena
 mahāsatvena prajñāpāramitāyāṃ
 śikṣitavyam* // evaṃ dakṣiṇasyān diśi
 etc. [repeated with reference to the other
 directions]

§ 1.152 (150b 6-16) 復次，舍利弗，菩薩摩訶薩行般若波羅蜜，若布施者{波羅蜜}，當作是學：如此施者，獲大果報；如是施者，生於君子族¹姓家、梵志大族姓、長者；如此施者，生於四王天上²、忉利天、兜術天、

PG 12v 2-8 (cf. Ś 90, 12-91, 21; PD 25, 4-17, displaced): punar aparāṃ
 śāradvatīputra bodhisatvena
 mahāsatvena prajñāpāramitāyāṃ
 caratā dānaṃ dadatā evaṃ
 śikṣitavyam* yad evaṃ dānaṃ datvā

³⁰⁷ For ekaikasyān.

³⁰⁸ prajñāskandhe vimuktiskandhe: PD om.

尼摩天、波羅尼蜜天；如是施者，依於斯施，思第一禪、第二、第三、至第四禪，無量虛空定意正受，無量空慧、無量不用慧天、無想有想三昧禪；如此施者，興八聖路，得須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛果；若曉于¹此，當於是學般若波羅蜜。

¹ 族: 傲 Kr

² 四王天上 (closer to the Skt., but cf. § 1.64 above): 四王天

Fsh; 四天王上 J, Kr

³ 于: 了 J, Kr

mahāphalam bhavaty³⁰⁹ evaṃ dānaṃ datvā kṣatriya- mahāsālakuleṣūpapadyat' aivaṃ³¹⁰ brāhmaṇamahāsālakuleṣūpapadyate • gṛhapatimahāsāla-kuleṣūpapadyat' evaṃ dānaṃ datvā tad eva dānaṃ niśrāya³¹¹ cāturmahārājakāyikeṣu deveṣūpapadyate • evaṃ trāyastrimśeṣu yāmeṣu tuṣiteṣu nirmāṇaratiṣu paranirmitavaśavartīṣu deveṣūpapadyate • evaṃ dānaṃ datvā tad evaṃ dānaṃ niśrāya prathamam dhyānaṃ samāpadyate³¹² dvitīyaṃ tritīyaṃ caturthaṃ dhyānaṃ utpādyate ākāśānaṃtyāyatanaṣamāpattim samāpadyate • vijñānānantyāyatanaṣamāpattim ākiṃcanyāyatanaṣamāpattim naivaṣaṃjñānāṣaṃjñāyatanaṣamāpattim samāpadyate³¹³ • evaṃ dānaṃ datvāryāṣṭāṃgo mārga utpādyate³¹⁴ • evaṃ srotaāpattiphalam anuprāpyate • sakṛdāgāmiphalam anuprāpyate • anāgāmiphalam anuprāpyate 'rhatvam anuprāpyate • pratyekabodhir anuprāpyate 'n[u]ttarā samyaksaṃbodhir anuprāpyate • //

§ 1.153 復次，舍利弗，菩薩摩訶薩行般若波羅
(150b 16-19) 蜜，常¹以權慧有所施與，為具檀波羅

PG 12v 8-10 (Ś 91, 21-92, 4; PD 25, 18-21):
punar aparāṃ śāradvatīputra
bodhisatvo mahāsatva<ḥ>

³⁰⁹ Cf. PD 25, 4-5: punar etc. bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caraṇī jānāti evaṃ dānaṃ dattaṃ mahāphalam bhavati.

³¹⁰ For evaṃ; see also BHSG § 4.28 p. 33; Ś 90, 14-15 and *passim*: -mahāsāla- ! (but the reading -mahāsāla-, also occurring in PD 25, 6, is quoted in the apparatus). PG's sāla is a common variant (see MW 1067a). -upapadyate: PD 25, 6 and *passim*: -upapādayati.

³¹¹ dānaṃ niśrāya: PD om. (*passim*).

³¹² evaṃ dānaṃ niśrāya ... samāpadyate etc.: PD 25, 9-11: evaṃ dānaṃ dattaṃ prathamadhyānapratilambhāya saṃvartate etc.

³¹³ From ākāśānaṃtyāyatanaṣamāpattim up to this point, the MS reads: ākāśānaṃtyāyatanaṣamāpattim samāpadyate • vijñānānantyāyatanaṣamāpattir ākiṃcanyāyatanaṣamāpatti naivaṣaṃjñānā<12v 7>saṃjñāyatanaṣamāpatti • samāpadyate (cf. Ś 91, 8-9).

³¹⁴ Ś 91, 16: utpadyate; PD om. the whole phrase.

蜜、尸波羅蜜、羸波羅蜜、惟逮波羅蜜、禪波羅蜜、般若波羅蜜』。

¹ 常：當 Fsh

prajñāpāram[i]tāyāṃ caram jānāty³¹⁵
evam upāyakausalena³¹⁶ dānaṃ
dattaṃ dānapāramitāṃ paripūrayati •
evam śīlapāramitāṃ kṣāntipāramitāṃ
vīryapāramitāṃ dhyānapāramitāṃ
prajñāpāramitāṃ paripūrayati • //

§ 1.154 舍利弗白佛言：
(150b 19-20) 『云何菩薩摩訶薩具足六波羅蜜？』

PG 12v 10-11 (cf. PD 26, 1-5 and Ś 92, 5-14,
the latter rather different: see PD n. 6 p. 26):
athāyusmāmc chāradvatiputro
bhagavantam etad avocat* katham
bhagavaṃ bodhisatvena mahāsatvena
dānaṃ dadatā dānapāramitā
parip[ū]ritā bhavati • katham
yā<va>t³¹⁷ prajñāpāramitā paripūritā
bhavati •

§ 1.155 答曰：
(150b 21-22) 『其布施主，無所著念，所施受者，亦
不忘恩：是為檀波羅蜜；

PD 26, 6-7 (cf. PG 12v 11-13r 1 & Ś 92, 14-
16): bhagavān āha / anupalambhena³¹⁸
deyasya³¹⁹ dāyakasya grāhakasya³²⁰ ca
dānapāramitā paripūritā bhavati /

§ 1.156 無所犯負，不以禁戒，而自綺飾，是為
(150b 22-27) 尸波羅蜜；常懷忍辱，無瞋恚、恨心向
於衆生，是為羸波羅蜜；精進不怠，欲
度一切，是為惟逮波羅蜜；一心寂然，
而無憤亂，是為禪波羅蜜；智慧解空，
不計吾我，是為般若波羅蜜。

¹ Fsh, F, S, Z, Q, Y + 提

§ 1.157 取要言之，復重解議¹：於罪，無罪亦無
(150b 27-e2) 無罪，是尸波羅蜜；無有瞋恨，是羸²

PG 13r 1-3 (Ś 92, 16-93, 1; PD): evam
āpattyanāpattyanadhyāpattitām
upādāya³²¹ {•} śīlapāramitā³²² <•>

³¹⁵ PD 25, 18-19 bodhisattvena etc. prajñāpāramitāyāñ caratā jñātavyam.

³¹⁶ PD 25, 19: upāyakausalena (cf. BHSD 146b).

³¹⁷ Cf. K 220a 24: 具足檀那波羅蜜乃至般若波羅蜜。

³¹⁸ PG 12v 11 & Ś 92, 14: anupalambhayogena.

³¹⁹ PG 13r 1 & Ś 92, 14: dānasya.

³²⁰ PG 13r 1 & Ś 92, 15: pariḡrāhaka[sya] (tri)[ma]ṇḍalaparīśuddhy[ā] (on the last word see BHSD 258a).

³²¹ PD 26, 7: -āpattitaḥ (see BHSG p. 77 § 10.133).

³²² PD & Ś *passim* + paripūritā bhavati.

波羅蜜；身、心精進，不以疲倦，是惟
速波羅蜜；興於不亂，無所想念，是禪
波羅蜜；解一切法，而無所著，是般若
波羅蜜。

¹ 識：義 F, S, Q, Y

² Stein 5608g, Fsh + 提

§ 1.158 復次，舍利弗，菩薩摩訶薩，欲得成就
(150c 2-4) 過去、當來、今現在諸佛世尊功德之
誼¹，當學般若波羅蜜。

¹ 誼：義 Stein 5608g, F, S, Q See also *Yiqie jing yinyi*
一切經音義 T 2128 p. 361a 15.

§ 1.159 欲得超度有爲、無爲諸法行者；
(150c 4-5)

§ 1.160 去、來、今法至於無本、諸法所興不起
(150c 5-6) 本際，欲速此者；

akṣobhaṇatām upādāya³²³ {●}
kṣāntipāramitā •
kāyacittavīryāsraṃsanatā³²⁴
vīryapāramitā •
avikṣepāsaṃkal<p>anatām³²⁵ upādāya
dhyānapāramitā • sarvadharma³²⁶-
prajānanānupalambhayogena³²⁷
prajñāpāramitā paripūrītā bhavati • //

PD 29, 4-5 (cf. PG 13r 3-4; Ś 93, 1-3):
punar aparaṃ śāriputra bodhisattvena
mahāsattvena-
atītānāgatapratyutpannānām
buddhānām bhagavatām
buddhaguṇān³²⁸ anuprāptukāmena
prajñāpāramitāyām śikṣitavyam /

PD 29, 5-6 (cf. PG 13r 5-8 & Ś 93, 4-94, 13,
with a greatly expanded reading): punar
aparaṃ śāriputra bodhisattvena
mahāsattvena saṃskṛtāsaṃskṛtānām
dharmānām pāraṃgantukāmena etc.

PG 13r 8-10 (Ś 94, 13-19)³²⁹
punar aparaṃ śāradvatiputra
bodhisattvena mahāsattvenātītānāgata-
pratyutpannānām sarvadharmānām

³²³ PD 26, 8: akṣobhānabhikṣobhaṇataḥ.

³²⁴ Ś 92, 18: -aśraṃsanatām upādāya; PD 26, 8-9: kāyikacaitasikavīryāsraṃsanato
vīryapāramitā etc. PG's reading is unlikely to be correct (though, of course, theoretically it could be
interpreted as a *bahuvrīhi*), and could be restored on the basis of either Ś (cf. also PG 8v 2:
kāyikacai<ta>sikavīryāsraṃsanatām upādāya) or PD.

³²⁵ Restored on the basis of PD's reading (26, 9), which seems supported by D (興於不亂，無所想念) and
the Tibetan translation (PekK 35b 6 = TpT 69, 2: 'khrugs [PekK = 'khrug] pa dang rtog pa med pa'i phyir). Cf.
W (於無所著不起狐疑 = *aśaṅkaraṇatā?), and K (不味故 = *anāsvādanatā); Ś 92, 19:
avikṣepāsaṅkaraṇatām ("the state of non-distraction and non-confusion"?; cf. Ś 56, 8, as quoted in n. 217
above?).

³²⁶ In fact the Ms, here not too clear, might read -rmā-.

³²⁷ So also PD 26, 9-10; the word prajānanā (or nt. prajānana? Cf. Pāli) is not recorded in BHSD (cf.
Conze's DPPL 268, where also an occurrence of this word the *Suvikrāntavikrāmiparipreṣā* [i 7b, Hikata
1958: 8, 16] is mentioned), but cf. Pāli pajānanā / pajānana (PED 387a). Three manuscripts of Ś (cf. p. 92,
20 with the relevant note) have the reading -prajānatā- (BHSD 357b: "state of knowing"); of course, given that
-t- and -n- are easily confounded in many forms of *brāhmī*, it is difficult to establish which was the original
reading.

³²⁸ PG 13r 4 & Ś 93, 2: sarvabuddhaguṇān; + prajñātukāmena-.

³²⁹ PD 29, 6-8 seems corrupt.

tathatām anuboddhukāmena
 prajñāpāramitāyām śikṣitavyam //
 sarvadharmāṇām anutpādaḥkoṭim
 anuprāptukāmena bhūtaḥkoṭim
 prativeddhukāmena
 prajñāpāramitāyām śikṣitavyam* //

§ 1.161 † 一切聲聞辟支佛諸菩薩法 †
 (150c 6-7)

PG 13r 10-11 (= PD 29, 9-10, Ś 94, 19-21)
 punar aparāṃ śāradvatīputra
 bodhisatvena mahāsatvena
 sarvaśrāvakaḥpratyekabuddhānām
 pūrvamgamena bhavitukāmena
 prajñāpāramitāyām śikṣitavyam* //

§ 1.162 欲*侍¹諸佛世尊，而供養者；
 (150c 7-8)

PG 13r 11-v 1 (Ś 94, 21-95, 2, PD 29, 10-11): pu[na]r aparāṃ śāradvatīputra
 bodhisatvena mahāsatvena
 buddhānām bhagavatām
 u<pa>sthāyakena³³⁰ bhavitukāmena
 prajñāpāramitāyām śikṣitavyam* //

¹*侍: 行 all witnesses

§ 1.163 欲得具足諸佛眷屬、無量群從；
 (150c 8)

PG 13v 1-2 (= PD 29, 11; Ś 95, 2-4): punar
 aparāṃ śāradvatīputra bodhisatvena
 mahāsatvena buddhānām
 bhagavatām
 abhyantaraparivāreṇa³³¹
 bhavitukāmena prajñāpāramitāyām
 śikṣitavyam* //

§ 1.164 欲得獲致¹菩薩枝黨；
 (150c 8-9)

PG 13v 3 (= PD 29, 12-13; cf. Ś 95, 5-8):
 bodhisatvapāramitāyām
 pratilabdhuḥkāmena ...

¹致: 得 Stein 5608g.

§ 1.165 欲得淨畢眾祐之德。
 (150c 9)

PD 29, 13-14 (cf. PG 13v 3-4): punar etc.
 bodhisattvena etc.³³² dakṣiṇām
 pariśodhayitukāmena³³³ ...

§ 1.166 欲致布施，心無所受，不起犯戒想，無 PG 13v 4-6 (Ś 95, 10-20; cf. PD 29, 14-18):

³³⁰ PD 29, 10: upasthāpakena, which is to be taken as a w.r. (BHSD 143b; cf. MDPL 133).

³³¹ Ś 95, 3: atyantaparicāraṇa! (v.l. in the apparatus as PG & PD).

³³² PG 13v 3-4 & Ś 95, 8 + sarvadātrīṇām [Ś: -tṛ-]; so also PekK 36b 3 and X 9c 7-8.

³³³ PG 13v 4: śodhayitukāmena.

(150c 9-12) 瞋恚心，無懈怠心，不欲發起於亂心者，又不欲起愚癡心者，當學般若波羅蜜。

punar aparaṃ śāradvatīputra
bodhisattvena mahāsattvena dāne
'navagr̥hītacittena³³⁴ bhavitukāmena³³⁵
dauḥśīlyacittam pṛthakkartukāmena³³⁶
vyāpādacittam utsraṣṭukāmena³³⁷
kausīdyacittam³³⁸ dauṣprajñacittam
anutpāday[i]tukāmena³³⁹
prajñāpāramitāyāṃ śikṣitavyam* //

§ 1.167 復次，舍利弗，菩薩摩訶薩欲立衆生於
(150c 12-14) 布施德、持戒、智慧、勸令、修治所受
福德當所興爲¹，當學般若波羅蜜。

PD 29, 18-30, 2 (cf. PG 13v 6-8, Ś 95, 20-96,
11): punar etc. bodhisattvena etc.
sarvasattvān
dānamaya puṇyakriyāvastuni³⁴⁰
pratiṣṭhāpayitukāmena
śīlamaya puṇyakriyāvastuni
pratiṣṭhāpayitukāmena
bhāvanāmayapūṇyakriyāvastuni
pratiṣṭhāpayitukāmena
vaiyāvṛtyasahagate³⁴¹ caupadhike³⁴²
puṇyakriyāvastuni
pratiṣṭhāpayitukāmena
prajñāpāramitāyāṃ etc.

¹ 爲：者 Kr

§ 1.168 復次，舍利弗，菩薩摩訶薩欲興五眼，
(150c 14-17) 當學般若波羅蜜。何謂五眼？肉眼、天
眼、慧眼、法眼、佛眼。{當學般若波羅
蜜}

PD 30, 3-4 (PG 13v 8-10; Ś 96, 11-20):
punar aparaṃ śāriputra bodhisattvena
mahāsattvena³⁴³ pañca cakṣūṃṣy
utpādayitukāmena³⁴⁴

³³⁴ Ś 95, 10-11: dānena ca gr̥hītacittena! Cf. D 150c 10: 心無所受; and especially PekK 36b 4: *sbyin ba la thogs pa med pa'i sems dang ldan par* etc.

³³⁵ In correspondence of this, PD 29, 14 has: mātsaryacittam nigrahītukāmena (so also X 9c 8-9).

³³⁶ PD 29, 15: anutpādayitukāmena (so also D).

³³⁷ PD 29, 16: anutpādayitukāmena.

³³⁸ Ś 95, 16 + anutpādayitukāmena; PD 29, 16 + *utsraṣṭukāmena. Then Ś 95, 17-18 and PD 29, 17 list also the expected passage corresponding, within the scheme of the *pāramitās*, to *dhyāna* (indeed found also in D and others): ... bodhisattvena etc. vikṣepacittam anutpādayitukāmena [PD vikṣiptacittam niścitukāmena (for -cetū-?)] etc. In all likelihood, the scribe of PG skipped a portion including the verb governing kausīdyacittam and the following passage.

³³⁹ PD 29, 18: aprapañcitukāmena.

³⁴⁰ PG 13v 7 & Ś 96, 1 not as a compound: dānamaye puṇyakriyāvastuni etc. (so also the following terms).

³⁴¹ PG 13v 7: vaiy[ā]pṛtyasahagate (cf. BHSD 511a-b); Ś 96, 7-8: airyyāpathasahagate (cf. BHSD 158a).

³⁴² PG 13v 7 & Ś 96, 10: sarvaśadhikasahagate. Cf. Lamotte V 2246 for an exam of the various versions of this passage; on Ś he remarks: “corriger: *aupadhikasahagata*”.

³⁴³ PG 13v 8 + sarvākārāṇi; Ś 96, 12: sarvvākāraṃ.

³⁴⁴ PG 13v 9 & Ś 96, 12: niṣpādayitukāmena, *passim*.

prajñāpāramitāyāṃ śikṣitavyam* /
kathamāni pañca / yad uta³⁴⁵
māṃsacakṣur divyacakṣuḥ
prajñācakṣur dharmacakṣur
buddhacakṣur utpādayitukāmena etc.

§ 1.169 復次，舍利弗，菩薩摩訶薩欲見東方江
(150c 17-29) 河沙國土八維上下諸佛世尊，所說經
法，皆以天耳欲得聞者，又欲得知諸佛
世尊心之所念，當學般若波羅蜜。

PD 30, 6-12 (cf. PG 13v 10-14r 2; Ś 96, 20-
97, 2 and ff.): punar aparāṃ etc.
bodhisattvena etc. pūrvasyāṃ diśi
divyena cakṣuṣā
gaṅgānadibālukupamān bhagavato³⁴⁶
draṣṭukāmena prajñāpāramitāyāṃ
śikṣitavyam / evaṃ dakṣiṇasyāṃ diśi
etc. [*idem* with regard to the other directions]
yāṃś ca te *buddhā bhagavanto
dharmān bhāṣante tān dharmān³⁴⁷
divyena śrotreṇa śrotukāmena teṣāṃ ca
buddhānāṃ bhagavatāṃ cetasaiva
cittaṃ yathābhūtaṃ³⁴⁸
parijñātukāmena³⁴⁹ ...

§ 1.170 復次，舍利弗，菩薩摩訶薩，諸佛世尊
(150c 20-23) 普在十方說經法者，欲得聽聞，而不斷
絕至阿耨多羅三耶三菩者，當學般若波
羅蜜。

PD 30, 14-16 (PG 14r 4-6; Ś 100, 1-5):³⁵⁰
punar aparāṃ etc. bodhisattvena etc.
yāṃś te buddhā bhagavantaḥ
samantād daśasu dikṣu
sarvalokadhātuṣu dharmān³⁵¹
bhāṣante tāñ śrutvā anācchedyena³⁵²
smṛtibalādhānena sarvān*
sandhārayitukāmena yāvad anuttarāṃ
samyaksambodhim abhisambuddha

³⁴⁵ kathamāni pañca / yad uta: PG om. (Ś as usual repeats the refrain prajñāpāramitāyāṃ śikṣitavyam after each item of the list).

³⁴⁶ PG 13v 10-14r 2: ye pūrvasyā<n> diśi gaṅgānadivālukupameṣu lokadhātuṣu buddhā bhagavanto etc. ... yāvāt samantād daśasu dikṣv ekaikasyān diśi gaṅgānadivālukupameṣu lokadhātuṣu buddhā bhagavantas tān sarvān divyena cakṣuṣā ... (practically the same in Ś 96, 20-21 and ff.).

³⁴⁷ PG 14r 2 & Ś 96, 22: yaṃ ca ... dharmāṃ bhāṣante taṃ sarvaṃ (so also in the text of the next paragraph, PG 14r 5: dharmāṃ bhāṣante taṃ śrutvā etc.)

³⁴⁸ cittaṃ: Ś 97, 2 = cetaḥ; yathābhūtaṃ: PG & Ś om.

³⁴⁹ PG 14r 2 & Ś 97, 2: prajñātukāmena.

³⁵⁰ In the Skt. versions (PD 30, 12-13; PG 14r 2-4; Ś 97, 2-4; tr. LSPW p. 52) the text of this paragraph is preceded by a passage not found in D W K X (cf. 9c 21).

³⁵¹ PG 14r 5 & Ś 100, 3: sing.

³⁵² So also PG 14r 5 & Ś 100, 3 (cf. BHSD 22a: anācchedya).

iti³⁵³ prajñāpāramitāyāṃ śikṣitavyam /

§ 1.171 復次，舍利弗，菩薩摩訶薩若欲得見過
(150c 23-27) 去多呵¹竭、阿羅訶、三耶三佛，欲得
見於諸佛國²者、當來、現在十方世界、
今現在佛，欲得追見國土所有，當學般
若波羅蜜。

¹ 呵: 訶 Y; 阿 J, Kr, Fsh
² + 土 J, Kr (Z?)

PD 30, 17-31, 3:³⁵⁴ punar aparāṃ etc.
bodhisattvena etc. atitānāṃ
buddhānāṃ bhagavatāṃ
buddhakṣetrāṇi draṣṭukāmena
anāgatānāṃ api buddhānāṃ
bhagavatāṃ buddhakṣetrāṇi
draṣṭukāmena prajñāpāramitāyāṃ
śikṣitavyam / ye caitarhi samantād
daśadiśi loke buddhā bhagavantas
tiṣṭhanti dhriyante yāpayanti teṣāṃ
api buddhānāṃ bhagavatāṃ
buddhakṣetrāṇi draṣṭukāmena
prajñāpāramitāyāṃ śikṣitavyam /

§ 1.172 復次，舍利弗，菩薩摩訶薩欲得解知如
(150c 27 - 151a 3) 來所說十二部經：聞經、分別經、頌
經、詩歌經、初經、此應經、生經、受
經、方等經、未曾有法經、譬喻經、注
解章句經，諸聲聞所不聞者，皆欲得玩
習誦者，當學般若波羅蜜。

PG 14r 8-9 (cf. PD 31, 4-8; Ś 100, 8-14):
punar aparāṃ śāradvatīputra yat
ki[m]cit tathāgatena bhāṣitaṃ³⁵⁵
sūtram geyam vyākaraṇam gāthodāna-
nidānetyuktakajātakavaipulyāva-
dānopadeśādbhutadharmā³⁵⁶ yac
chrāvākair na śrutam tat sarvam
paryavāptukāmena³⁵⁷ bodhisattvena
mahāsattvena prajñāpāramitāyāṃ
śikṣitavyam * //

§ 1.173 復次，舍利弗，菩薩摩訶薩欲得聽聞八
(151a 3-6) 維上下如¹來所說經法，皆念不失，欲得
執持，已得執持，而為眾會他人說者，
當學般若波羅蜜。

PG 14r 9-v 2 (cf. Ś 100, 14-102, 16; PD 31,
8-11): punar aparāṃ śāradvatīputra
yat kiṃcit pūrvasyān diśi
gaṃgānadivālukopameṣu lokadhātuṣu
sarvabuddhair bhagavadbhir bhāṣitaṃ
bhāṣyate bhāṣiṣyate evan dakṣiṇasyān
diśi paścimāyāṃ uttarasyāṃ adhastād

³⁵³ yāvad ... iti: PG 14r 5-6 & Ś 100, 4-5: yāvad anuttarāṃ samyaksaṃbodhim abhisambuddha
etasminn antare sarvam aviprañāṣayitukāmena.

³⁵⁴ Cf. PG 14r 6-8 (Ś 100, 5-8): punar aparāṃ śāradvatīputra bodhisattvena mahāsattvenātī-
nāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ buddhakṣetrāṇi ca buddhakṣetrapariśuddhīś
ca [Ś 100, 7 + draṣṭukāmena] pariniṣpādayitukāmena prajñāpāramitāyāṃ śikṣitavyam* //.

³⁵⁵ yat ... bhāṣitaṃ: PD 31, 4-5: yat kiñcid daśasu diśu buddhair bhagavadbhir bhāṣitaṃ
bhāṣyate bhāṣiṣyate ca yad idaṃ.

³⁵⁶ -āvadānopadeśā-: MS: -āvadānāpadeśā-; -ityuktaka-: PD 31, 5: itivṛttakam.

³⁵⁷ paryavāptukāmena: PD 31, 7-8 & Ś 100, 11-13: [Ś 100, 11: + śrotukāmena] udgrahitukāmena
dhārayitukāmena vācayitukāmena tathatvāya pratipattukāmena parebhyaś ca vistareṇa
samprakāṣayitukāmena.

¹ + 如 F, Q, Pu

upariṣṭād yāvat samantād daśasu
dikṣu yat kimcit sarvabuddhair
bhagavadbhir bhāṣitam³⁵⁸ bhāṣyate
bhāṣisyate tat sarvaṃ
śrotukāmenodgrahitukāmena
dhārayitukāmena paryavāptukāmena
pareṣāṃ ca vistareṇa
samprakāśayitukāmena tatra ca
tathatvāya pratipattukāmena
bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam* //

§ 1.174 (151a 6-8) 復次，舍利弗，菩薩摩訶薩欲得啓問¹
過去、當來如<來>所說誼²者，已得聞
者，爲他人說，當學般若波羅蜜。

(see translation n. 535)

¹問: 聞 F, S, Q, Y
²誼: 義 F, S, Q, Y

§ 1.175 (151a 8-11) 復¹次，舍利弗，菩薩摩訶薩欲得照明東
方江河沙等諸佛世界，窈窈冥冥²，不見
日月光明之耀，欲得照斯及十方界，當
學般若波羅蜜。

PD 31, 15-17 (cf. PG 14v 2-5; Ś 102, 16-
104, 16): punar aparaṃ etc.
bodhisattvena etc. yāni pūrvasyāṃ diśi
gaṅgāndibālukupameṣu lokadhātuṣu
andhakāratamisirāṇi³⁵⁹ yatra
sūryācandramasor api prabhāyā gatir
nāsti³⁶⁰ tāni sarvāṅ
avabhāsayitukāmena etc. [repeated with
reference to the other directions]

¹ the entire paragraph is missing from Q
² 窈窈冥冥: 窈窈冥冥 F, S, Z, Y

§ 1.176 (151a 11-15) 復次，舍利弗，菩薩摩訶薩欲得開化東
方江河沙等諸佛國土及十方界愚癡闇
冥，不聞佛名，不得聽經，不睹衆僧，
欲得開化衆生類，立於正見，令得睹
佛，逮聞經法、及與聖衆，當學般若波
羅蜜。

PG 14v 5-8 (Ś 104, 16-106, 20; cf. PD 31,
19-32, 1 rather different): punar aparaṃ
śāradvatīputra yāvantaḥ pūrvasyān
diśi gaṅgānadivālukupamā
lokadhātavo yatra na buddhaśabdo na
dharmaśabdo na saṃghaśabdas³⁶¹
tatra lokadhātuṣu tān sarvasatvā<n>
buddhadharmasaṃghaśabdāṃc

³⁵⁸ MS: bhāvitam.

³⁵⁹ yāni ... andhakāratamisirāṇi: PG 14v 2 & Ś 102, 17-18: yāḥ ... andhakāratamisirā lokāntarikā
aghā aghasphuṭāḥ.

³⁶⁰ yatra ... nāsti: PG 14v 3 & Ś 102, 18-20: yatremau sūryācandramasāv evaṃ mahard<d>hikāv
evaṃ mahesākhyāv evaṃ mahānubhāvau na bhāsete na tapato na virocete [Ś 102, 19-20 and
passim: all three verbs as *parasmaipada*].

³⁶¹ Ś 104, 18: yatra na buddhaśabdāṃ na dharmāśabdāṃ na saṅghaśabdāṃ sattvāḥ *śṛṇvanti.

chrāvayitukāmena samyagdr̥ṣṭau
 pratiṣṭhāpayitukāmena bodhisatvena
 mahāsatvena prajñāpāramitāyām
 śikṣitavyam* // evaṃ dakṣiṇasyān diśi
 paścimāyām uttarasyām adhastād
 upariṣṭād yāvat samantā<d> daśasu
 dikṣu : //

§ 1.177 復次，舍利弗，菩薩摩訶薩欲令東方江
 (151a 16-20) 河沙等諸佛世界及十方佛土所有衆生，
 其生盲者，得目睹形，聾者逮聽，狂者
 復意，裸者獲衣，飢者致食，渴得水
 漿，「吾願得力，皆蒙斯恩」，當學般
 若波羅蜜。

PG 14v 8-11 (Ś 106, 20-107, 5; cf. PD 32, 4-
 8, shorter and placed in a different context):
 punar aparaṃ śāradvatīputra ye
 pūrvasyān diśi dakṣiṇasyām
 paścimāyām uttarasyām adhastād
 upariṣṭād yāvat samantād daśasu
 dikṣv ekaikasyān diśi
 gaṅgānadivālukopameṣu lokadhātuṣv
 andhāḥ satvās te mamānubhāvena³⁶²
 cakṣuṣā rūpāṇi draṅkṣyanti vadhirāḥ
 śrotreṇa śabdām śroṣyanti
 unmattā<ḥ> smṛtiṃ pratilabhante³⁶³
 sma • nagnās cīvarāṇi³⁶⁴
 pratilapsyante • kṣudhitapipāsītā
 annapānaṃ pratilapsyante³⁶⁵ • glānā
 vyādhibhyaḥ parimucyante³⁶⁶ •
 bandhanāvarodhagatā
 yathākāmaṅgatā bhaviṣyanti³⁶⁷ •
 mama ri<d>dhyā³⁶⁸ mamānubhāveneti
 • tena bodhisatvena mahāsatvena
 prajñāpāramitāyā<ṃ> śikṣitavyam* //

§ 1.178 復次，舍利弗，菩薩摩訶薩「其有於斯
 (151a 20-24) 三千大千世界在惡趣者：地獄、餓鬼、
 畜生群萌之類，吾欲加恩，使此黎庶逮
 得其所，八維上下各江河沙，亦復如

PG 14v 11-15r 2 (Ś 109, 20-110, 4; cf. PD
 32, 8-9, much shorter): kim iti ye tatra
 samantād daśasu di[k]ṣv [ekaika]syān
 diśi gaṅgānadivālukopameṣu
 lokadhātuṣv akṣaṇāpāyagatāḥ satvā

³⁶² Ś 106, 22: -anubhāvāc.

³⁶³ Ś 107, 1 & PD 32, 7: pratilapsyante.

³⁶⁴ PD 32, 7: cailāni.

³⁶⁵ kṣudhitapipāsītā ... pratilapsyante: PD 32, 7-8: jighatsitāḥ sattvāḥ pūrṇapātrā bhaviṣyanti
 (cf. above n. 102).

³⁶⁶ Ś 107, 3: pratimokṣyante.

³⁶⁷ Ś 107, 3: yathākāmaṃ gamiṣyanti (v.l. yathākāmaṅgamā bhaviṣyanti). This phrase
 (bandhanāvarodhagatā etc.) and the preceding (glānā etc.) are not found in D W K (and the first lacks even
 in X 10a 11-18, which has a rather expanded reading, corresponding to § 65-66 above).

³⁶⁸ For the initial ri- see BHS § 3.94 p. 29.

是」，當學般若波羅蜜。

nairayikā vā tairyagyonikā vā
yāmalaukikā vā te mamānubhāvena
tataś cyavitvā³⁶⁹ mānuṣyakam³⁷⁰
ātmbhāvaṃ pratilapsyante •³⁷¹

§ 1.179
(151a 24-28)

復次，舍利弗，菩薩摩訶薩，河沙等諸
佛世界所有衆生，欲得建立于禁戒者、
三昧、智慧、解脫、度知見慧、須陀洹
果、斯陀含果、阿那含果、阿羅漢果、
辟支佛證，至成阿耨多羅三耶三菩；

PG 15r 2-4 (cf. Ś 110, 4-13; PD 32, 9-15):
sarvāṃś ca tān satvā<ṃ>c chīle
pratiṣṭhāpayitukāmena samādhau
prajñāyā<ṃ> vimuktāu
vimuktijñānadarsāne
pratiṣṭhāpayitukāmena
srotaāpatiphale sakṛdāgāmiphale
anāgāmiphale arhatve pratyekabodhau
yāvad anuttarāyāṃ
samyakṣaṃbodhau
pratiṣṭhāpayitukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam* //

§ 1.180
(151a 28-29)

又欲修多呵竭威儀禮節，菩薩摩訶薩當
學般若波羅蜜。

PD 32, 18 (cf. PG 15r 4-5 & Ś 110, 14-16,
with an expanded reading): punar aparāṃ
etc. bodhisattvena etc.
tathāgateryāpathe³⁷² śikṣitukāmena
etc.

§ 1.181
(151a 28-33)

復次，舍利弗，菩薩摩訶薩，行般若波
羅蜜，當作是觀：「假令我身所不得
睹，而欲察之」，當學般若波羅蜜。

PG 15r 6 (cf. PD 32, 18-33, 1; Ś 110, 16-
18): punar aparāṃ śāradvatīputra
bodhisattvena mahāsatvena
prajñāpāramitāyāṃ caratāivam
vyupaparīkṣitavyam*³⁷³ kim ity³⁷⁴
ahaṃ nāgāvalokitam avalokayeyam³⁷⁵
...

§ 1.182
(151b 3-4)

「設使我身，四寸之地，而以足指靡不

PD 33, 1-2: kim ity ahaṃ pṛthivīm
caturāṅgulam asṛśan padbhyāṃ

³⁶⁹ Ś 110, 3: cyutvā (the form cyavitvā is recorded in BHSG 212b).

³⁷⁰ Ś 110, 3: mānuṣyam (cf. BHSD 429b).

³⁷¹ Unlike D W K, in both PG and Ś there is no interruption (i.e., the formula prajñāpāramitāyāṃ etc.) between this and the following passage.

³⁷² PG 15r 4 & Ś 110, 13-14: tathāgateryāpatham.

³⁷³ PD 32, 19 & Ś 110, 17 and *passim*: upaparīkṣitavyam.

³⁷⁴ kim ity: PD 32, 19: kadā nv.

³⁷⁵ PD 33, 1: avalokayīṣyāmīti; Ś 110, 18: avalokya sattvebhyo 'kṣuṇṇadharmmaṃ deśayeyam.

周遍！

gaccheyam iti³⁷⁶ prajñāpāramitāyāṃ
śikṣitavyam /

§ 1.183 從四天王天、欲界、色界、阿迦膩吒
(151b 4-6) 天、無央數億百千垓眷屬周匝，往詣佛
樹，處于道場！」，當學般若波羅蜜。

PG 15v 3-5 (cf. Ś 111, 18-112, 7; PD 33, 2-9): punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ carataivaṃ vyupaparīkṣitavyam* kim ity ahaṃ caturmahārājakāyikai<r> devair yāvad akaniṣṭhair anekair devakoṭīniyutaśatasahasraiḥ³⁷⁷ parivṛtaḥ puraskṛto bodhimaṇḍam³⁷⁸ upasaṃkkrameyam iti prajñāpāramitāyāṃ śikṣitavyam* //

§ 1.184 復次，舍利弗，菩薩摩訶薩，或坐佛
(151b 6-11) 樹，四天王天上諸天人上乃至于淨居諸
天等，無¹差特皆來具足布施；或當成就
阿耨多羅三耶三菩、阿惟三佛，往來，
住立，坐，臥，則於其地，自為金剛：
欲得獲斯，當學般若波羅蜜。

PG 15v 5-8 (cf. Ś 112, 7-15 and 113, 1-5;³⁷⁹ PD 33, 9-14): punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ carataivaṃ vyupaparīkṣitavyam* • kim iti me bodhivṛkṣamūle niṣīdataś³⁸⁰ caturmahārājakāyikā devā yāvad aghaniṣṭhā³⁸¹ devā duṣyasamstaram kuryur³⁸² iti prajñāpāramitāyāṃ śikṣitavyam* // punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ carataivaṃ³⁸³ vyupaparīkṣitavyam* kim iti me 'nuttarāṃ samyaksaṃbodhim abhisambuddhasya gacchato³⁸⁴ niṣaṇṇasya śayānasya sa pṛthivīpradeśo vajramayaḥ

¹ 無: J om.

³⁷⁶ PG 15r 7 and Ś 110, 20-111, 1: kim ity ahaṃ caturāṅgulamātreṇa mahāpṛthivīm [Ś 111, 1 + padbhyāṃ] asprśan gaccheyam •. Before and especially after this phrase, PG 15r 7-v 3 and Ś 110, 18-111, 18 have a long textual expansion not found in PD D W K.

³⁷⁷ PD 33, 8: -devaputra-.

³⁷⁸ PD 33, 8-9 (cf. also v.l. in Ś's apparatus p. 112): bodhimaṇḍadrumamūlam.

³⁷⁹ The passage occurring in Ś 112, 15-113, 1 is not found even in PG.

³⁸⁰ me ... niṣīdataś: PD om.

³⁸¹ PD 33, 11 & Ś 112, 14: akaniṣṭhās ca; cf. BHSD 5 b (only very few occurrences of the form aghaniṣṭha are mentioned by Edgerton).

³⁸² PD 33, 11: bodhimaṇḍadrumamūlam pratisamstareyur; incidentally, PG's reading confirms Edgerton's emendation of Ś 112, 15 (see BHSD 268a).

³⁸³ MS: caratyevaṃ.

³⁸⁴ PD 33, 13 & Ś 113, 4 + tiṣṭhato (certainly correct).

saṃtiṣṭheta • tena prajñāpāramitāyāṃ
śikṣitavyam* //

§ 1.185

(151b 11-19)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，當作斯觀：「吾當何日出去，棄國捨家，即日當成阿耨多羅三耶三菩，得至阿惟三佛。以至阿惟三佛，即日轉法輪。以轉法輪，令無央數不可稱計衆生之類，遠塵離垢，諸法¹法眼²淨。無量無限群萌之黨得無起餘漏盡意解。無量無限衆生含血得阿惟越致阿耨多羅三耶三菩」是菩薩摩訶薩當學般若波羅蜜。

¹ 諸法：得 Y

² 眼：明 F, S, Z, Q

PG 15v 9-16r 1 (cf. Ś 113, 5-13; PD 33, 14-34, 5): punar aparāṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ carataivam upaparīkṣitavyam* kim ity ahaṃ yatraiva divase 'bhiniṣkrāmeyam³⁸⁵ tatraiva divase³⁸⁶ 'nuttarāṃ samyaksambodhim abhisambudhyeyam tatraiva divase dharmacakram pravartayeyam pravartayataś³⁸⁷ cāprameyāsamkhyeyānāṃ satvānāṃ virajo vigatamalaṃ dharme[ṣu dharmacakṣ] (u)r viśuddhyet* aprameyāsamkhyeyānām³⁸⁸ anupādāyāsravebhyaś cittāni vimucyeran³⁸⁹ aprameyāsamkhyeyā<ḥ> satvā 'vaivartikā³⁹⁰ bhaveyur a<nu>[ttar](āyāṃ) [sa]mya[k]sa(m)b(o)dhau³⁹¹ tena prajñāpāramitāyāṃ śikṣitavyam* //

§ 1.186

(151b 19-25)

復次，舍利弗，菩薩摩訶薩，心念欲得：「我成阿耨多羅三耶三菩，得至阿惟三佛，有無央數比丘聖衆、聲聞學者」；或以一反演說經法，於一坐¹上得阿羅漢；諸菩薩摩訶薩皆逮阿惟越致阿耨多羅三耶三菩；有無央數不可稱限不可計量諸菩薩衆，其壽無量，光明照遠，無有邊際」，當學般若波羅蜜。

PG 16r 1-5 (cf. Ś 113, 13-114, 3; PD 34, 5-10): punar aparāṃ śāradvatīputra bodhisatv<e>na mahāsatvena prajñāpāramitāyāṃ carataivam³⁹² cittam utpāday[i]tavyam³⁹³ kim ity me 'nuttarāṃ samyaksambodhim abhisambuddhasyāprameyā-samkhyeyāḥ śrāvakaśaṃgho bhavet* ekadharmadeśanayāprameyā-

³⁸⁵ Ś 113, 7: 'bhiniṣkrāmeyam; PD, 33, 15: niṣkrāmeyam.

³⁸⁶ Ś 113, 8 + sapariśatkaṃ kṛṣṇabandhuṃ jītvā.

³⁸⁷ Gen. abs.; cf. PD 34, 1: dharmacakram ca me pravartayamānasya-; Ś 113, 9 (corrupt).

³⁸⁸ Ś 113, 11 & PD 34, 3 + sattvānām.

³⁸⁹ MS: vimucyeram*.

³⁹⁰ See BHS p. 32 § 4.12.

³⁹¹ Ś 113, 12: -bodhāv iti; PD 34, 4-5: asamkhyeyā aprameyāḥ sattvā avinivartaniyā bhaveyur anuttarāyāḥ samyaksambodher iti.

³⁹² MS: caratyavam.

³⁹³ Ś 113, 14: vyupaparīkṣitavyam; PD 34, 5: upaparīkṣitavyam.

¹坐: 座 S, Q, Y

samkhyeyā ekāsanikā {ekāsanikā}
arhanto bhaveyu<r>³⁹⁴ bodhisattvā
mahāsatvā sarve avaiartikā bhaveyur
anuttarāyāṃ samyaksambodhau •
aprameyāsamkhyeyāparimāṇo
bodhisattvasaṃgho bhavet* amitā³⁹⁵
cāyuspramāṇaṃ bhavet* amitā
prabhāsampad bhaved³⁹⁶ iti
prajñāpā<ra>mitāyāṃ śikṣitavyam*

§ 1.187 復次，舍利弗，菩薩摩訶薩，或欲得致
(151b26-c2) 阿耨多羅三耶三菩，逮成阿惟三佛；欲
令其佛國土無有姪、怒、癡音響之名；
使一切衆生皆獲如是色像，如般若波羅
蜜具足成就：「所施善哉！調順快哉！
妙哉智慧！善修梵行，而順遊不*危¹衆
生，則爲快哉！」當學般若波羅蜜。

¹*危: 居 all witnesses.

PG 16r 5-6 (Ś 114, 4-10; PD 34, 10-15 rather
different): kim iti me 'nuttarāṃ
samyaksambodhim abhisambuddhasya
tatra buddhakṣetre
rāgadveṣamohaśabdo 'pi na bhaved
iti³⁹⁷ prajñāpāramitāyāṃ śikṣitavyam*
//³⁹⁸ sarvasattvā evamrūpayā prajñayā
samanvāgatā bhaveyu<ḥ>³⁹⁹ sādhu
dānaṃ sādhu damaḥ sādhu
brahmacaryaṃ sādhu avihimsā
sarvaprāṇibhūteṣu⁴⁰⁰ •

§ 1.188 復次，舍利弗，菩薩摩訶薩願：「我當
(151c 2-5) 逮¹獲具足聖達，而以正法，財²富之定
無有音聲」當學般若波羅蜜。

¹逮: om. J, Kr
²財: 則 J, Kr, Fsh

PG 16r 6-7 (= Ś 114, 11-12; cf. PD 34, 16):
kim me pari[ni]rvṛtasya
saddharmāntardhānaśabdo 'pi na
bhavet⁴⁰¹ tena bodhisattvena
mahāsatvena prajñāpāramitāyāṃ
śikṣitavyam* //

§ 1.189 心自願言：「吾清聲聞令江河沙等世界
(151e 5-7)

PG 16r 7-9 (Ś 114, 13-15; PD 34, 16-18):
kim iti me⁴⁰² sa<ha>⁴⁰³

³⁹⁴ ekadharmadeśanayā- ... bhaveyur: PD 34, 6-7: aprameyāḥ asaṃkhyeyāḥ sattvā
ekadharmadeśanāyā ekāsanikā bodhisattvā bhaveyur.

³⁹⁵ PD 34, 9: aparimitaṃ.

³⁹⁶ PD 34, 9: aparimitā ca prabhāsampad bhaved iti; Ś 114, 1: amitā prabhā samyagbhaved.

³⁹⁷ Cf. PD 34, 11-12.

³⁹⁸ Ś 114, 5-7: punar aparaṃ etc. bodhisattvena etc. prajñāpāramitāyāṃ carataivaṃ cittam
utpādayitavyaṃ / kim iti me 'nuttarāṃ etc. tatra buddhakṣetre.

³⁹⁹ Ś 114, 8 + yad evaṃ jānīran; cf. PD 34, 13-14.

⁴⁰⁰ Ś 114, 9-10 & PD, 34, 15: iti prajñāpāramitāyāṃ śikṣitavyaṃ.

⁴⁰¹ PD 34, 16: saddharmāntardhānam api na syat. Note that K's text (221a 16) is a combination of
PG/Ś and PD's readings: 法無滅盡，亦無滅盡之名 (see also Lamotte V 2347).

⁴⁰² Note that W K and X (11a 3-4) add: 得阿耨多羅三耶三菩時 (or similar renditions) =
*samyaksambodhim abhisambuddhasya.

⁴⁰³ After Ś 114, 14 and PD 34, 16.

衆生之類逮得阿耨多羅三耶三菩」，當
學般若波羅蜜』。

śravaṇamātreṇa⁴⁰⁴ nāmadheyasya
gaṃgānadīvālukopameṣu lokadhātuṣu
satvā niyatā bhaveyur anuttarāyāṃ
samyaksambodhau • tena
śāradvatiputra bodhisatvena
mahāsat[v]ena prajñāpāramitāyāṃ
śikṣitavyam* //

⁴⁰⁴ PD 34, 17: śravaṇena.

(151c 8) 摩訶般若波羅蜜¹順空品第二²¹ 摩訶 ... 蜜: 光讚般若波羅蜜經 F; 般若波羅蜜光讚經 N² 摩訶 ... 二: 光讚般若波羅蜜經順空品第二卷第二西晉三藏竺法護譯 F₈

§ 2.1 佛告舍利弗:

(151c 9-12)

「菩薩摩訶薩，行般若波羅蜜時，與斯之德，四天王即時歡喜：「我等當立四枚之鉢，四天王前以所奉進過去怛薩阿竭、阿羅訶、三耶三佛，亦當貢上學道法者！」。

PG 16r 9-10 (Ś 114, 16-20; cf. PD 35, 1-5):
 yasmimc chāradvatīputra samaye
 bodhisatvo mahāsatvaḥ
 prajñāpāramitāyāṃ carann imā<n>
 guṇān utpādayati • tasmin samaye
 āttamanaskā bhavaṃti catvāro
 mahārājā vāyam atra catvāri pātrāni
 pratiṣṭhāpayiṣyāmo yāni paurvakair¹
 mahārājaiḥ paurvakeṣu tathāgateṣu
 pratiṣṭhāpitāni [•]

§ 2.2

(151c 12-17)

時忉利天亦復踊躍，焰天²、兜率天、尼摩羅天、波羅尼蜜天³：「吾等悉當奉事供養此善男子！阿須倫身則為減損，長益諸天身」。三千大千世界，上至阿迦膩吒天，莫不踊躍：「吾等請勸使轉法輪！」。

¹ 踊: 如 N² 焰天: 燄天 S, Z, Q, Y; 燄無 F (obviously from a MS reading 无 for 天)³ 天: N, F, S, Z, Q, Y om.

PG 16r 11-v 2 (PD 35, 5-14; Ś 114, 20-115, 14): āttamanaskā bhavanti
 trāyastriṃśā devā yāmās t<u>ṣitā
 nirmāṇaratayaḥ āttamanaskā
 bhavanti² paranirmitavaśavartino devā
 vāyam asyopasthānāparicaryāṃ³
 kariṣyāma⁴ evam āsurāḥ kāyāḥ
 parihāsyante divyāḥ kāyā
 abhivardhiṣyante • // āttamanaskā⁵
 bhavanti brahmakāyikā devā
 ābhāsvarā śubhakarṣnā vṛhatphalā
 avṛhā atapāḥ sudṛśāḥ sudarśanā
 āttamanaskā bhavanti aghaniṣṭhā
 devā vāyam enam⁶ adhyeṣiṣyāmahe
 dharmacakkravartanāya •

§ 2.3

(151c 17-21)

舍利弗，菩薩摩訶薩行般若波羅蜜時，則為長益具六波羅蜜。善男子、善女人歡喜悅豫：「吾等當為父母之慈；妻子、親屬、朋友、親厚之慈；父母、兄弟

PG 16v 2-5 (Ś 115, 14-116, 1; PD 35, 15-18 – with a shorter text): yasmin samaye
 śāradvatīputra bodhisatvo mahāsatvaḥ
 prajñāpāramitāyāṃ caran vivardhate
 ṣaḍbhiḥ pāramitābhi{h}r āttamanaskās

¹ MS: paurvakau; cf. Ś 114, 19: paurviker; PD 35, 4. pūrvakair.² PD 35, 6: utsukā bhaviṣyanti.³ Ś 115, 2: upasthānāparicaryāyākarmma<ṃ>.⁴ PD 35, 7 + iti.⁵ PD 35, 9 + trisāhasramahāsāhasre lokadhātau.⁶ PD 35, 13 & Ś 115, 13 + abhisambuddham.

妻子、親厚、知友愛敬喜見之！」。

tasmin* samaye bhavanti⁷
kula[pu]trā<h> kuladuhitaraś ca
vayam asya mahāsatvasya
mātāpitarau bhaviṣyāmo⁸ //
bhrātṛbhaginībhāryā-
putra{putra}duhitṛmitrāmātya-
jñātisahāyasām[modā]⁹ bhaviṣyāma¹⁰ •

§ 2.4
(151c 21-26)

四天王、忉利天、焰¹天、兜率天、尼
摩羅天、波羅尼蜜天，上至阿迦膩吒
天，不令菩薩與塵欲相值，發心往詣，
承事作禮：「吾等亦當使得清淨梵天
行，離穢濁行！無習婬欲，致生于梵
天，無有放逸，而續放逸諸有色者，不
能進至阿耨多羅三耶三菩²！」。

PG 16v 5-8 (Ś 116 1-13): āttamanaskā
bhavanti catvāro mahārājā yāvad
agha<ni>[ṣ]ṭh(ā de)vā
bodhisatvasyāmaithuna-
saṃyogaprasthānatāyai¹¹ {;} sa punar
brahmacāri bhavati satvānām
bodhiniyojanatāyai na saṃyojanīyair
dharmāi<h> saṃyujyate sa evaṃ
praṇidadhāti •
prathamacittotpāda<ṃ> mayopādāya
brahmacāriṇ[ā] bhavitavyaṃ
nābrahmacāriṇā // tat kasya hetoḥ
kāmaṃ khalu punaḥ
pratiṣevamānasya
brahmalokopapattaye¹²-r-antarāyo
bhavati • kaḥ punar vādo 'nuttarāyāḥ
samyaksambodher iti • // ¹³

¹焰: 炎 S, F, Q, Y (no variant recorded in ZH)
²菩: 佛 F, S, Q, Y

§ 2.5
(151c 26-28)

是故，菩薩以淨¹梵行，棄捐家業，乃
逮阿耨多羅三耶三菩、阿惟三佛，不以
穢濁，而得佛道』。

PG 16v 8 (Ś 116, 13-14; PD 36, 6-8):
tasmāt tarhi bodhisatvena
mahāsatvena
brahmacāriṇaivābhiniṣkramyānuttarā

⁷ Ś 115, 16 & PD, 35, 17 + bodhisattvayānikāḥ.

⁸ MS: bhaviṣyami.

⁹ Here the Ms is difficult to read; saṃmoda is not recorded with the meaning required by the present context (i.e., = saṃmodika) either in MW or BHSD; Ś 115, 18-116, 1: -saṃmoditā (cf. BHSD 582a, where this form is mentioned as variant occurring in some texts for saṃmodika); PD, 35, 18: -sālohitā.

¹⁰ Perhaps by sandhi (being followed by āttamanaskā bhavanti; see the beginning of the next paragraph).

¹¹ Ś 116, 8: maithunasam̐yogaprasthānatāyai!

¹² Gen. in -aye (see BHSG p. 78 § 10.139); cf. Ś 116, 12: -upapatter apy.

¹³ The corresponding passage in PD (35, 19 - 36, 6) reads as follows: āttamanaskā bhavanti catvāro mahārājāno devās etc. [up to:] akaniṣṭhās ca devā bodhisattvasya mahāsatvasya maithunadharmaparivarjanena / atha yaḥ prathamacittotpādam upādāya bodhisattvo mahāsatto brahmacāri bhavati / na saṃyojanīyair dharmāiḥ saṃprayujyate / tasyaivaṃ bhavati abrahmacāriṇaḥ sa khalu punaḥ kāmaṃ pratisevamānasya brahmalokopapatter apy antarāyo bhavati kaḥ punar vādo 'nuttarāyāḥ samyaksambodheḥ /

¹⁴ *samyaksaṃbodhir*
abhisamboddhavyā nābrahmacāriṇā ://

¹ 淨: 神 N

§ 2.6

(151c 28-152a
3)

賢者舍利弗白世尊曰：

『菩薩之法，必當有父母妻子親厚知友耶？』

佛告舍利弗：

『或有菩薩，必當有父母，不應有妻子；或初發意，淨修梵行，成²為童真，至成阿耨多羅三耶三菩、阿惟三佛。

¹ *或: 若 all witnesses.

² 成: 或 J, Fsh

PG 16v 8-17r 1 (cf. Ś 116, 14-117, 4; PD 36, 8-15): *evam ukte āyuṣmāṃc chāradvatīputro bhagavantam etad avocat* kiṃ punar bodhisattvasya mahāsattvasyāvaśyaṃ bhāryāputraduhitṛbhir bhavitavyam*^{*15} *bhagavān āha • keśāṃcic chāradvatīputra bodhisattvānām mahāsattvānām avaśyaṃ mātāpitṛbhir bhavitavyam* na*¹⁶ *bhāryāputraduhitṛbhiḥ keśāṃcid avaśyaṃ mātāpitṛbhāryāputraduhitribhir bhavita[v](ya)m* keśāṃcic chāradvatīputra bodhisattvānām mahāsattvānām prathamacittotpādam upādāya brahmacaryaṃsamādānaṃ*¹⁷ *bha[va](ti te ni)[tya](m) [k]u(mā)[rabh]ū[t](ā) [eva]*¹⁸ *yāvad anuttarā<ṃ> samyaksaṃbodhim abhisambudhyante*

§ 2.7

(152a 3-9)

或有菩薩，以漚和拘舍羅習於五欲，然後捨家，逮得阿耨多羅三耶三菩、阿惟三佛。譬如巧黠¹幻師及與弟子，善學幻術，化造五欲，以此五樂，而用自娛，戲笑為行。於舍利弗意云何，其幻師者，寧為服習於五欲乎？』。

舍利弗曰：

『不也，天中天』。

PD 36, 15-37, 3 (PG 17r 1-6; Ś 117, 4-14): *kecid bodhisattvā mahāsattvā upāyakausālyena*¹⁹ *ca pañca kāmaguṇān paribhuñjyābhiniṣkramya*²⁰. **anuttarāṃ*²¹ *samyaksaṃbodhim abhisambudhyante / tadyathāpi nāma śāriputra dakṣo māyākāro vā māyākārāntevāsī vā suśikṣito bhavet*

¹⁴ Before *abhiniṣkramya*, PD 36, 7 + *grhād*.

¹⁵ *kiṃ punar ... bhavitavyam**: PD 36, 9-10: *kiṃ punar bhagavan avaśyaṃ bodhisattvasya mātāpitṛbhyāṃ bhavitavyaṃ bhāryāputrajñātisālohitair bhavitavyam* (the latter is clearly closer to D).

¹⁶ Ś om.

¹⁷ Ś 117, 3: *brahmacaryasamādānaṃ*; cf. PD 36, 13-14: *brahmacaryā*.

¹⁸ Cf. Ś 117, 3.

¹⁹ PG 17r 1-2 & Ś 117, 5 + *satvapariṣkāya*.

²⁰ *-abhiniṣkramya-*: PG om.; Ś 117, 5: *puramadhyād abhiniṣkramya-*.

²¹ PD: *-anuttarāyāṃ*.

¹ 巧點: 功點 J, 巧點 F, S, Z, Q
² 曰: 白 Kr

māyāyām²² / sa pañca kāmagaṇān
 abhinirmāya taiḥ pañcabhiḥ
 kāmagaṇai rameta kṛīdet paricaret²³ /
 tat kiṃ manyase śāriputra api nu tena
 māyākāreṇa vā māyākārāntevāsinā vā
 pañca kāmagaṇā āsvāditāḥ²⁴
 paribhuktāḥ bhaveyuḥ / śāriputra āha
 / no hidaṃ bhagavan /

§ 2.8
 (152a 9-14)

佛言：

『如是，舍利弗，菩薩摩訶薩以漚和拘舍羅，習於五欲，勸化衆生。其菩薩摩訶薩不爲五欲之所沾污¹。菩薩摩訶薩，以無央數事，嗟歎愛欲，或有毀咎：「欲爲然熾！愛欲瑕穢！欲爲仇怨！欲爲怨敵！」。如是，舍利弗，菩薩摩訶薩度衆生故，而爲分別此五欲事』。

¹ 沾污: 污染 N

PD 37, 6-12 (PG 17r 6-v 1; Ś 117, 14-118, 6): bhagavān āha / evam eva śāriputra bodhisattvo mahāsattva upāyakausalyena ca pañca kāmagaṇān paribhukte sattvānāṃ paripākahetoḥ²⁵ / na punar bodhisattvo mahāsattvaḥ kāmagaṇair lipyate²⁶ / anena paryāyeṇa²⁷ bodhisattvo mahāsattvaḥ kāmānāṃ avarṇaṃ bhāṣate ādīptāḥ kāmāḥ jugupsitāḥ kāmāḥ badhakāḥ²⁸ kāmāḥ pratyarthikāḥ kāmāḥ²⁹ / evaṃ hi śāriputra bodhisattvo mahāsattvaḥ sattvapariṣākahetoḥ pañca kāmagaṇān upādadāti³⁰ //

²² PG 17r 4 & Ś: māyāvidyāsaṃyogajñāne [Ś: -jñānena].

²³ rameta etc.: PG 17r 5 & Ś 117, 11-12: ramamāṇaṃ kkrīḍantaṃ paricārayantaṃ ātmānaṃ upadarśayet*.

²⁴ PG & Ś om.

²⁵ bhagavān āha ... paripākahetoḥ: greatly enlarged in PG 17r 6-8 & Ś 117, 14-17: bhagavān āha • evam eva śāradvatīputra bodhisattvā mahāsattvā mahāyānamāyāsusīkṣitā [Ś 117, 15: mahāyāne susīkṣitā] māyopamadharatāvihārapratilabdhaḥ sarvakleśavigatā vineyasatvapariṣākāya [Ś 117, 16: vinaye etc.] mahākaruṇāvaśena kāmagaṇabhogaṃ copadarśayanti [Ś 117, 17: upadīṣanti].

²⁶ na ... lipyate: PG 17r 8-9 & Ś 117, 17-18: na ca kāmagaṇān paribhujyante • na ca taiḥ sārḍhaṃ saṃvasanti na lipyaṃte [na lipyaṃte: Ś: na taiḥ parikliśyante].

²⁷ Ś 117, 19: anekaparyāyeṇa.

²⁸ Ś 117, 20 & PG 17r 10: vadhakāḥ.

²⁹ PG 17r 10 + pratyamitrāḥ [MS: pratyāmitrāḥ] kāmāḥ, otherwise, in this list of curses, it has the same text as PD. On the other hand, Ś 119, 20-118, 3 has a longer list (not witnessed by DWK).

³⁰ upādadāti: a hyper-sanskritism for upādīyati (see BHSD 146a; cf. MW 213a-b). evaṃ hi ... upādadāti: PG 17r 10-v 1: evaṃ hi śāradvatīputra bodhisattvā mahāsattvā<ḥ> sattvānāṃ pañcabhyaḥ kāmagaṇebhyaḥ [MS -gaṇebhyaḥ] vivecanārthaṃ vicchandānārthaṃ pañca kāmagaṇān upadarśayanti • na ca tai{ḥ}r mādyanti na pramādyanti • na kāmahetoḥ na kāmānīdānaṃ pāpaṃ karmādhyavasyanti • //

Cf. Ś 118, 3-6: evaṃ hi śāradvatīputra bodhisattvaḥ mahāsattvaḥ kāmān pariḥānanti / sattvānāṃ anupāyakuśalanāṃ paripācanārthaṃ pañcabhyaḥ kāmagaṇebhyaḥ vivecanārthaṃ pañca kāmagaṇān upadarśayanti / na ca tair mādyanti na kāmahetoḥ na kāmānīdānaṃ pāpakarmādhyavasyanti.

§ 2.9

(152a 15-19)

舍利弗白佛：

『唯，天中天！云何菩薩摩訶薩行般若波羅蜜？』。

佛告¹舍利弗：

『菩薩摩訶薩行般若波羅蜜，不見菩薩，亦不見菩薩字，亦不見般若波羅蜜，亦不見行般若波羅蜜字，亦不見非行。

¹ 告：言 Q

PG 17v 1-4 (Ś 118, 7-13; PD 37, 14-19):

evam ukte āyuṣmāṃc chāradvatīputro bhagavantam etad avocat* katham punar bhagavan bodhisatvena mahāsātvena prajñāpāramitāyāṃ caritavyam* bhagavān āha • iha śāradvatīputra bodhisatvo mahāsātvaḥ prajñāpāramitāyāṃ caran³¹ bodhisatva iti³² na samanupaśyati • bodhisatvanāmāpi na samanupaśyati³³ • bodhisatvacaryā<m a>pi na samanupaśyati • prajñāpāramiteti³⁴ na samanupaśyati • prajñāpāramitānāmāpi na samanupaśyati • caratīti na samanupaśyati • na caratīti na samanupaśyati •³⁵

§ 2.10

(152a 19-23)

所以者何？菩薩之字自然空。其為空者，無色、無痛痒、思想、生死、識。不復異色空，不復異痛痒、思想、生死、識空。如色空，痛痒、思想、生死、識亦空。所謂空者，色則為空；痛痒、思想、生死、識亦自然。

PG 17v 5-7 (cf. Ś 118, 15-119, 3; PD 38, 1-8): tat kasya hetoḥ tathā hi sa bodhisatvo nāmasvabhāvena śūnyaḥ³⁶ na śūnyatayā rūpaṃ śūnyaṃ na vedanā saṃjñā saṃskārā na śūnyatayā vijñānaṃ śūnyam* nānyatra rūpāc chunyatā nānyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo nānyatra vijñānāc chunyatā • śūnyataiva rūpaṃ śūnyataiva vedanā saṃjñā saṃskārā<ḥ> śūnyataiva vijñānaṃ³⁷

³¹ PD 37, 17 + bodhisattva eva samāno.

³² Ś 118, 10 & PD 37, 17: bodhisattvaṃ.

³³ bodhisatvanāmāpi etc.: Ś om.

³⁴ Ś 118, 11: prajñāpāramitāṃ; PD 37, 19: prajñāpāramitāṃ api.

³⁵ prajñāpāramitānāmāpi ... na caratīti na samanupaśyati: PD om. After this passage, in PG 17v 4-5, Ś 118, 13-15 and PD 37, 19-20 the same formula is applied to the five *skandhas*, e.g. PG reads: rūpaṃ api na samanupaśyati • vedanāṃ saṃjñāṃ saṃskārāṃ vijñānaṃ api na samanupaśyati •. This passage has no exact parallel in D W K X (cf. 11c 1).

³⁶ tathā hi ... śūnyaḥ: Ś 118, 15-16: tathā hi śāradvatīputra bodhisatvo mahāsattvaḥ svabhāvena śūnyaḥ evaṃ hi bodhisattvanāma bodhisattvanāmnā śūnyaṃ / tat kasya hetoḥ prakṛtir asyaiṣā tathā hi etc.; PD 38, 1-3: tathā hi bodhisattvo mahāsattvo bodhisattvasvabhāvena śūnyaḥ prajñāpāramitāsvabhāvena śūnyaḥ / tat kasya hetoḥ / prakṛtir asyaiṣā / tathā hi etc.

³⁷ śūnyataiva ... vijñānaṃ: cf. PD 38, 6-8: tat kasya hetoḥ / rūpaṃ eva śūnyatā etc. vijñānaiva śūnyatā śūnyataiva rūpaṃ etc. śūnyataiva vijñānaṃ (Ś has a different structure in the whole passage).

- § 2.11 (152a 23-25) 所以者何？所謂菩薩，但假號耳。所謂道者，則亦假號。所謂空者，則亦假號。
- PG 17v 7-9 (Ś 119, 3-7; cf. PD 38, 8-10): tat kasya hetoḥ tathā hi nāmamātram idaṃ yad uta bodhiḥ³⁸ nāmamātram idaṃ yad uta bodhisatvaḥ nāmamātram idaṃ yad uta cchunyata³⁹ • nāmamātram idaṃ yad uta rūpaṃ vedanā samjñā saṃskārā vijñānaṃ •
- § 2.12 (152a 25-27) 其法自然不起不滅，亦無塵勞，無所依倚¹，無所諍訟。若有菩薩所行如是，不見所起，亦不見所滅，不見所猗，不見所訟。
- PD 38, 12-16 (cf. PG 17v 10-18r 2; Ś 119, 10-17).⁴⁰ māyādarśanasvabhāvasya hi notpādo na nirodhaḥ / na saṃkleśo na vyavadānaṃ⁴¹ / evaṃ prajñāpāramitāyāṃ⁴² caran bodhisattvo mahāsattva utpādam api na samanupaśyati nirodham api na samanupaśyati⁴³ / saṃkleśam api na samanupaśyati vyavadānaṃ api na samanupaśyati⁴⁴ /
- ¹ 倚: 猗 N, F, S, Q (hardly a variant, and therefore rightly not recorded in HD)
- § 2.13 (152a 27-29) 所以者何？誑詐立字。因遊客想、或想
- PD 38, 16-17 (cf. PG 18r 2-3; Ś 119, 18-20):⁴⁵ tat kasya hetoḥ / tathā hi

³⁸ Ś & PD om.

³⁹ PD 38, 10: prajñāpāramiteti.

⁴⁰ In the Skt. versions, the text of this paragraph is preceded by a passage, more or less expanded (see PD 38, 11-12; PG 17v 9-10; Ś 119, 7-10), where the five *skandhas* are defined, among other things, as “similar to a illusory display” (*māyopama*). This accounts for the incipit of this paragraph in PD (*māyādarśanasvabhāvasya*), whereas D, as well as W (其實), K (諸法實性) and X 11c 10 (如是自性無生 etc.), seems to have read simply **svabhāva*- (possibly determined by some other words: maybe **dharma*- in the case of D and K).

⁴¹ PG 17v 10-11 & Ś 119, 10-11: ... *asvabhāvaś cānutpādaḥ anirodaḥ* [Ś 119, 11 + *asthānaṃ*] na hānir na vṛddhiḥ na saṃkleśo na vyavadānaṃ.

⁴² PG & Ś om.

⁴³ PG 17v 11-18r 1 & Ś 119, 13-14 + *sthānaṃ na samanupaśyati • hāniṃ na samanupaśyati • vṛddhiṃ na sama{n}nupaśyati •*

⁴⁴ PG 18r 1-2 & Ś 119, 15-17 + *rūpaṃ na samanupaśyati • vedanāṃ samjñāṃ saṃskārāṇ vijñānaṃ na samanupaśyati • bodhir iti bodhisatva iti yad ucyate tad api na samanupaśyati •*

⁴⁵ In the initial phrase of this paragraphs each version (for PD, see the next note; cf. also TpT 86, 2-3 = PekK 44b 5) presents some variants, and it is not clear which Skt. text is actually closer to D (my choice of PD as a parallel is provisional).

PG 18r 2-3 reads: *tat kasya hetoḥ kṛtrīman [for -aṃ] nāma pratipratiddharman [for -aṃ] te kalpitā āgantukena nāmadheyanābhūtaparikalpitena vyavahṛyante // vyavahārāc cābhiniśyante [MS: cābhiniśyante] •*

PG’s reading *pratipratiddharma*- is also represented in the tradition of Ś (see below); for other possible parallels to this form, cf. BHS 365b s.v. *prati-pratidivasam*, and especially the *Gilgit Manuscript* of the *Ratnakūṭaparivarta*, e.g. ed. Kurumiya 1978: 120, 4: (... *tathāgatā*)nāṃ *pratipratipaṛśado* ’*prameyāsaṃkhyeyāni bodhisat<t>vaśatasahasrāṇi* ... (see also *Id.* p. 115, 3-4; 117, 9; 149, 17; I wish to thank Prof. Jens-Uwe Hartmann for these references); the meaning of these forms is clearly distributive. Then I

念故，而致此法。何從¹立字，但託²虛言。

kṛtrimaṃ nāma pratidharmam / te ca kalpitāḥ / āgantukena nāmadheyena vyavahriyante /⁴⁶

¹何從: 從何 J, Kr

²託: 託 J (Z?)

§ 2.14

(152a 29-b 2)

曉了如是，菩薩摩訶薩則爲行般若波羅蜜，一切不見有名號也。已無所見，亦非不見，則無所猗，則爲行般若波羅蜜。』。

PD 38, 18-19 (cf. PG 18r 3; Ś 119, 20-120, 1): tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāni⁴⁷ na samanupaśyati asamanupaśyan⁴⁸ nābhiniśate /

would interpret PG's passage as follows: "Why? Because naming is [indeed] artificial in the case of (or: with regard to) each single *dharma* (?**pratipratidharmaṃ*); they [i.e. the states described in the preceding paragraph], having been imagined, are designated with an accidental appellation that is falsely imagined, and on the basis of [this] appellation they are clung to".

As printed in Ś, the beginning of the passage reads (119, 18): kṛtrimanāmapratipattidharmaṃ [but three manuscripts present the variant pratiprati-, as in PG, instead of -pratipatti-] te kalpitā etc. [same as PG.]; this looks very much as a corruption of PG's reading.

Xs 17c 12-14 seems to be the Chinese translation closest to PG's reading: 何以故?但假立客名,別別於法,而起分別。假立客名,隨起言說,如如言說,如是如是,生起執著("Why? It is merely a matter of provisionally establishing accidental designations, distinct for each single *dharma* [?] 別別於法], and producing, as a result, discrimination. Words are produced following the establishing of accidental designations, [and] exactly on the basis of [such] words, grasping is produced"). To begin with, also Xs has PG's closing passage vyavahārāc *cābhiniśyante (如如言說,如是如是生起執著), also found in X, but not in D W K and PD. Then the peculiar form 別別於法 could well be an attempt of representing **pratipratidharmaṃ* into the translated text. X 11c 13-14 has exactly the same text as Xs, apart from the variant 分別於法 for Xs's 別別於法. The *Taiśō's* apparatus does not records variants internal to each *sūtra*, but 別別 seems a *lectio difficilior*, especially in the light of PG's parallel (*pratipratiddharma-*); in fact it occurs also in the parallel passage from Xuanzang's *Aṣṭādaśasāhasrikā* (see T 220, vol. 5 p. 433b 24).

On the other hand, W (4c 22-26) seems to have read in his original a shorter reading: 何以故?但以空爲法,立名假號爲字耳("Why? It is merely that empty [things] have been taken as real entities [法], [thus] establishing names and provisional designations as words [?]").

K's (221c 7-8) relationship with the Skt. parallels is, too, far from being straightforward: 何以故?名字是因緣和合爲法,但分別憶想假名說("Why? Designations are *dharma*s produced by the combination of causes and conditions, it is merely a matter of imagining, through [false] discrimination, provisional words").

⁴⁶ Conze (LSPW 57) translated this passage as: "And why? Because words are artificial. People have constructed a counter-dharma. They express it conventionally by means of an accidental designation". In a note to "counter-dharma" (LSPW 57 n. 5), he further remarked that "the passage ... may be corrupt". I do not think that PD's text allows this interpretation. I would translate: "Why? Because naming is [indeed] artificial in the case of each single *dharma*, and they [i.e. the states described in the preceding paragraph], having been imagined, are designated with an accidental appellation". Cf. TpT 86, 2 = PekK 44b 5: *de ni 'di ltar chos rnamso so 'i ming sgyu ma ste* (corresponding to *tathā hi kṛtrimaṃ nāma pratidharmam*).

⁴⁷ PG 18r 3 & Ś 119, 21: *sarvadharmān*.

⁴⁸ PG 18r 3 + *na manyate*; Ś 119, 21 after *na samanupaśyati* adds *nopalabhate*, and similarly in the following part (119, 21-120, 1) + *anupalabhamāno*.

(152b 3) 摩訶般若波羅蜜行空品第三¹

¹ +之—J, Kr (note: Nz1, Nz2, Bz, M, and Qing = 上)

§ 3.1

(152b 4-6)

佛復告舍利弗：

『菩薩摩訶薩行般若波羅蜜時，當作斯觀：所號菩薩、所謂佛者，亦假號耳。所謂名色、痛痒、思想、生死、識亦假號耳。』

PG 18r 4-6 (Ś 120, 1-8; PD 38, 19-39, 2):

punar aparaṃ śāradvatīputra bodhisatvo mahāsatvaḥ
prajñāpāramitāyāṃ carann evaṃ¹
vyupaparīkṣate² • nāmamātram idaṃ
yad uta bodhisatva iti nāmamātram
idaṃ yad uta bodhir iti • nāmamātram
idaṃ yad uta buddha iti •
nāmamātram idaṃ yad uta
prajñāpāramiteti • nāmamātram idaṃ
yad uta prajñāpāramitāyāṃ caratīti³ •
nāmamātram idaṃ yad uta rūpam iti •
vedanā saṃjñā saṃskārā vijñānam iti
•

§ 3.2

(152b 6-10)

皆由吾我；所謂我者，適無所有。無我，無人，無命，無壽及含血蠕動。無心，無意、若作所造、自然所習、所更、所見、知見之事。如此輩類，皆不可得空無所著，悉由假號，但有虛¹言。

PG 18r 6-8 (cf. Ś 120, 8-121, 8 – with a different structure; PD 39, 3-5): tadyathāpi
nāma śāradvatīputra ātmāmeti
vyavahryate sa ca parigaveṣyamāṇo
nopalabhyate • evaṃ satvo jīvaḥ
poṣa<ḥ>⁴ pudgalo manujo mānavah
kāraḥ⁵ kārāpako vedako
vedayitṛkaḥ utthāpakaḥ
samutthāpako⁶ jānakaḥ paśyakaḥ
sparśako vijānakaḥ sarva ete
yathābhūtaṃ parigaveṣyamāṇā<ḥ>
sarveṇa sarvan nopalabhyante •
anupalambhasūnyatām upādāya •
yāvad eva nā<ma>saṃketena⁷
vyavahriyante • //⁸

¹ 虛: 罪 J

¹ So also Ś 120, 2 and D W K X 11c 17-18; PD's reading, caran naivaṃ, is clearly a misprint (although it is accepted by Conze: see LSPW 57).

² PD 38, 20: upaparīkṣate.

³ PD 39, 1: caryeti.

⁴ Ś 120, 13-14 + puruṣaḥ (also attested in PD: see next note).

⁵ Ś om. (it is, however, attested in K 221c 17: 作者, whereas the immediately following 使作者 should correspond to kārāpaka).

⁶ MS: samutpāko (cf. Ś 121, 1: samutthāpakaḥ).

⁷ Ś 121, 8: nāmasaṅketamātreṇa.

§ 3.3
(152b 10-15)

如是菩薩摩訶薩爲行般若波羅蜜，不見衆生。設無所見，亦不有見，亦復不見所說¹言也。菩薩摩訶薩所行如是，爲隨怛薩阿竭所教行般若波羅蜜。捨怛薩阿竭已，其智慧過諸聲聞、辟支佛，所興²空行，而不迷惑。

¹ 說：託 Kr

² 興：與 S, Y

PG 18r 8-18v 1 (Ś 121, 8-15; PD –): evam eva bodhisattvo mahāsatvaḥ prajñāpāramitāyāṃ caran bodhisattvan na samanupaśyati • bodhin⁹ na samanupaśyati • buddhan na samanupaśyati • prajñāpāramitāṃ na samanupaśyati • prajñāpāramitāyāṃ caratīti¹⁰ na samanupaśyati • rūpan na samanupaśyati • vedanāṃ samjñāṃ saṃskārān vijñānan na samanupaśyati • yena nāmnā vyavahṛyeta • tad api nāmaṃ¹¹ na samanupaśyaty evaṃ caran bodhisattvo mahāsatvaḥ prajñāpāramitāyāṃ¹² tathāgataprajñāṃ sthāpayitvā sarvās tadanyā<ḥ> prajñā yāvat sarvaśrāvakaḥ pratyekabuddhānāṃ prajñā¹³ abhivṛyaty anupalambhaśūnyatām upādāya •

§ 3.4
(152b 15-17)

所以者何？其所修，不見於字所當倚者。菩薩摩訶薩行如是者，爲行般若波羅蜜』。

PD 39, 5-7 (cf. PG 18v 1 – possibly having a gap at the end of this passage; Ś 221, 16-18): tat kasya hetos tathā hi bodhisattvas tam api na samanupaśyati yenābhiniśeta¹⁴ / evaṃ caran bodhisattvo mahāsatvaḥ prajñāpāramitāyāṃ carati /

§ 3.5
(152b 17-21)

佛言：
『譬如舍利弗、摩訶目犍連諸比丘等，使滿闍浮提，猶如竹、蘆、甘蔗、稻、麻叢林，智慧具足，終不能及行般若波

PD 39, 7-12 (cf. PG 18v 1-4; Ś 121, 18-122, 9): sacce chāriputrāyaṃ jambudvīpaḥ paripūrṇo bhavec chāriputramaudgalyāyanasadṛśair bhikṣubhiḥ tadyathāpi nāma

⁸ The entire paragraph in PD 39, 3-5 reads: tadyathāpi nāma śāriputra ātmeti cocyate / na cātmā upalabhyate / na sattvo na jivo na poṣo na puruṣo na pudgalo na manujo 'py *upalabhyante / anupalambhaśūnyatām upādāya /.

⁹ Ś om.

¹⁰ Ś om.

¹¹ See BHS p. 99 § 17.10.

¹² Ś 121, 14 + caran.

¹³ Cf. Ś 121, 14-15 and relevant apparatus.

¹⁴ bodhisattvas ... -abhiniśeta: PG: sa tad api na samanupaśyati • yenābhiniśeta; Ś 121, 16-17: etad api na samanupaśyati nopalabhate yenābhiniśeta. Probably PD's tam should be emended to tad.

羅蜜菩薩；百倍、千倍、萬倍、億倍不住¹以前。

¹住：任 N, J, Kr, Fsh

nalavanam¹⁵ vā veṇuvanam vā
ikṣuvanam vā śaravanam vā
śālvivanam vā tilavanam vā teṣām yā
prajñā sā prajñāpāramitāyām carato
bodhisattvasya prajñāyāḥ śatatamīm
api kalām nopaiti sahasratamīm api
śatasahasratamīm api¹⁶ samkhyām api
kalām api gaṇanām apy upamām apy
upaniṣadam¹⁷ api upaniśām api
nopaiti¹⁸ /

§ 3.6 所以者何？菩薩智慧欲度一切衆生之類
(152b 21-22) 之所致也。

PG 18v 4-5 (cf. PD 39, 14-15;¹⁹ Ś 122, 9-11): tat kasya hetoḥ tathā hi śāradvatīputra bodhisattvasya mahāsatvasya yā prajñā sā sarvasatvānām parinirvāṇārthāya²⁰ pratyupasthitā //

§ 3.7 復次，舍利弗，菩薩摩訶薩行般若波羅
(152b 22-24) 蜜，一日行智慧¹皆²過聲聞、辟支佛所立之上。

¹慧：J, Kr, Q om.

²皆：慧 N

PG 18v 5-6 (Ś 122, 11-14; for PD see n. 20 above): punar aparaṃ śāradvatīputra bodhisattvasya mahāsatvasya prajñāpāramitāyām carato yā ekadivasaparibhāvītā prajñā sā sarvaśrāvakaḥ pratyekabuddhānām prajñā abhibhūya tiṣṭhati //

§ 3.8 置是：滿閻浮提舍利弗、摩訶目犍連
(152b 24-27) 諸比丘等²；正使三千大千世界滿中舍利弗摩訶、目犍連諸比丘等，所有智慧不及行¹菩薩摩訶薩。

¹摩訶：摩訶 S *passim*; 摩 F, N *passim* (no variant is recorded in HD)

²諸比丘等：等比丘空 N, J, Kr, Fsh; 等比丘等 Q

³Q + 般若波羅蜜

PG 18v 6-8 (cf. Ś 122, 14-123, 5; PD 39, 15-18): tiṣṭhatu śāradvatīputra jambudvīpaḥ paripūrṇaḥ śāradvatīputramaudgalyāyanasadṛśair bhikṣubhi<ḥ> sacce chāradvatīputra trisāhasramahāsāhasro lokadhātuḥ paripūrṇo bhaved yuṣmādṛśai[r] bhikṣubhiḥ teṣām yā prajñā sā bodhisattvasya mahāsatvasya prajñāpāramitāyām carataḥ²¹

¹⁵ PG 18v 2 & Ś 121, 19: naḍavanam.

¹⁶ PG 18v 3-4 + koṭīśatasahasratamīm {am} api (cf. Ś 122, 3-7, with many more numbers).

¹⁷ upaniṣadam: PG & Ś om. Note that BHDS 138a records upaniṣad and upaniśā as variant forms of the same word.

¹⁸ PG 18v 4 & Ś 122, 9: na kṣamate.

¹⁹ Note that the immediately preceding passage in PD (39, 12-14) corresponds to the text of the next paragraph in the other versions.

²⁰ Ś 122, 11: parinirvāṇāya; PD 39, 15 nirvāṇāya (cf. also PekK 45b 7-8, apparently closer to PG's reading).

²¹ Ś 122, 18 + prajñāyāḥ.

śatataṃ api kalān nopaiti yāvad
upaniśāṃ api na kṣamate //

§ 3.9

(152b 27-c 3)

置是：三千大千世界舍利弗、摩訶目犍連諸比丘等；譬如東方江河沙等諸佛國土，悉滿其中舍利弗、摩訶目犍連諸比丘等，普及十方，斯等不及行般若波羅蜜菩薩，智慧一日過一切¹聲聞、辟支佛智慧，百倍、千倍、巨億萬倍²不相屬逮』。

¹切：劫 N

²倍：億 N

PG 18v 8-19r 1 (cf. Ś 123, 6-129, 10; PD 39, 18-23): tiṣṭhatu śāradvatīputra trisāhasramahāsāhasro lokadhātu<h> sacce chāradvatīputra pūrvasyān diśi gaṃgānadīvālukopamā lokadhātavaḥ paripūrṇā bhaveyuḥ śāradvatīputramaudgalyāyanasadr̥śair bhikṣubhiḥ evan dakṣiṇasyāṃ diśi paścimāyāṃ uttarasyāṃ adhistād upariṣṭād yāvad samantād daśasu dikṣv ekaikasyān diśi gaṃgānadīvālukopamā lokadhātavaḥ paripūrṇā bhaveyuḥ teṣāṃ yā prajñā sā bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ carataḥ ekadivasaparibhāvītāyāḥ prajñāyāḥ śatataṃ[m {a}m] ap[i] ka[ʎ](ān)²² n[o]p[ai]t[i] yāvad upaniśāṃ api na kṣamate •

§ 3.10

(152c 3-10)

於是，賢者舍利弗白世尊曰：
『唯然，其聲聞智慧、須陀洹、斯陀含、阿那含、阿羅漢、辟支佛、菩薩、恒薩阿竭、阿羅訶、三耶三佛智慧，計此一切所有智慧，無所破壞，無所諍訟，而無所起，自然為空。唯，天中天，其無所壞，無所諍訟，無起，自然空者，寧可獲致若干差特¹不乎？云何菩薩一日行智²，而復於此過一切聲聞、辟支佛乎？』

¹特：持 N

²+ 慧 Q

PD 39, 24-40, 7 (cf. PG 19r 1-4; Ś 129, 10-18): atha khalv āyusmān śāripuro bhagavantam etad avocat / yeyaṃ bhagavan²³ srotaāpannasya prajñā sakṛdāgāmino 'nāgāmino 'rhataḥ pratyekabuddhasya prajñā bodhisattvasya mahāsatvasya prajñā tathāgatasyārhataḥ samyaksambuddhasya prajñā sarvā etāḥ prajñāḥ abhinnā viviktā anutpannā asvabhāvāḥ śūnyāḥ²⁴ / na ca bhagavann abhinnasya²⁵ viviktasya anutpannasyāsvabhāvasya śūnyasya²⁶ nānākaraṇam upalabhyate viśeṣo vā /

²² The presence of the form with the sandhi -n (for -ṃ) in ka[ʎ](ān), as in the preceding parallels, can be inferred from the low position of the n- of n[o]p[ai]t[i].

²³ PG 19r 1 & Ś 129, 10 + chrāvakāṇaṃ prajñā.

²⁴ sarvā ... śūnyāḥ: PG 19r 2-3 (cf. Ś 129, 13-14) is in part problematic: sarvās tā<h> prajñā abhedāḥ śunyatā viviktāḥ anutpādapraktikāḥ svabhāvaśūnyā.

²⁵ PG 19r 3 & Ś 129, 14: abhedasya.

²⁶ PG 19r 3 & Ś 129, 14-15: -anutpādasya svabhāvaśūnyasya.

tat katham punar bhagavan yā
bodhisattvasyaikadivasabhāvitā²⁷
prajñā sā prajñāpāramitāyām
carataḥ²⁸ prajñā
sarvaśrāvaka-pratyekabuddhānām
prajñām abhibhavati /

§ 3.11
(152c 10-16)

佛告舍利弗：

「於舍利弗意云何：菩薩所以行般若波羅蜜者何¹？一日之中所行智慧、所建²立願，修於幻術，而行愍哀，皆為一切衆生之類，悉了諸法，以化群萌，欲令滅度。諸³聲聞、辟支佛，寧為興立如是之緣智慧不乎？」

答曰：

「不也，天中天。」

¹ 者何：云何 N
² 建：達 N
³ 諸：N om.

PG 19r 4-7 (cf. Ś 129, 18-130, 2; PD 40, 7-11): bhagavān āha • tat kiṃ manyase śāradvatīputra yena kāryeṇa²⁹ bodhisattvasya mahāsatvasya prajñāpāramitāyām carataḥ ekadivasaparibhā<<vi>>tā³⁰ prajñā pratyū<pa>sthitā mayā mārgākārajñatāyā<m> caratā sarvasattvānām arthaṃ kurvata sarvākāraṇī sarvadharmān abhisambudhya sarvasattvā<ḥ> parinirvāpayitavyā³¹ api nu tena kṛtyena sarvaśrāvaka-pratyekabuddhānām³² pratyupasthitā • āha • no hidaṃ bhagavan*

§ 3.12
(152c 16-21)

佛言：

「於舍利弗意云何，諸聲聞、辟支佛豈有此念：「我等當逮阿耨多羅三耶三菩、阿惟三佛，教化衆生，至泥洹界，令滅度」耶？」

答曰：

「不也，天中天。」

佛言：

「以是故，當復知此一切聲聞、辟支佛所有智慧，百倍、千倍智慧、百²千倍、巨億萬倍終不相及。」

PG 19r 7-10 (PD 40, 13-19; Ś 130, 2-16): bhagavān āha • tat kiṃ manyase śāradvatīputrāpi nu sarvaśrāvaka-pratyekabuddhānām evaṃ bhavaty asmābhir anuttarām samyaksaṃbodhim abhisambudhya sarvasattvā anupadhiṣeṣe nirvāṇadhātau parinirvāpayitavyā³³ āha • no hidaṃ bhagavan bhagavān āha • tad anenāpi te śāradvatīputra paryāy(e)ṇaivaṃ veditavyam* yeyaṃ sarvaśrāvaka-pratyekabuddhānām

²⁷ PG 19r 4 & Ś 129, 17: -ekadivasaparibhāvitā.

²⁸ prajñāpāramitāyām carataḥ: PG om.

²⁹ Ś 129, 19: kṛtyena.

³⁰ PD 40, 9: ekadivasabhāvitā.

³¹ mayā ... parinirvāpayitavyā: Ś 129, 20 - 130, 1 has substantially the same text, but for the absence of the initial mayā and the presence of the expected final iti (p. 130, 1). On the other hand, after prajñā pratyupasthitā, PD 40, 9-11 reads: sarvākāraṇāropetā sarvajñatāyām carataḥ sarvasattvānām arthaṃ kurvataḥ sarvākāraṇī sarvadharmān buddhvā sarvasattvāḥ parinirvāpayitavyā iti.

³² Ś 130, 2 + prajñā.

³³ PD 40, 15 + iti.

¹ 天中天: J, Kr om.
² N, F, S, Fsh, Q, Pu + 倍

§ 3.13
(152c 21-27)

於意云何，聲聞、辟支佛寧有此念：
「吾等當行六波羅蜜，教化衆生，嚴淨
佛土，具足恒薩阿竭十種力、四無所
畏、四分別辯¹、十八不共諸佛之法，
得成阿耨多羅三耶三菩、阿惟三佛，度
脫滅度無量、無限、不可計數衆生之
類」不乎²？
答曰：
「不也，天中天」。

¹ 辯: 辨 N
² 不乎: N, F, S, Z, Y om.; 不 Q

§ 3.14
(152c 27-29)

佛言：
「菩薩摩訶薩發心念言：「吾當奉行六
波羅蜜，具一切法，成阿耨多羅三耶三
菩，度脫不可計數衆生之類」」。

prajñā yā ca bodhisatvasya
mahāsatvasya prajñā imāṃ prajñāṃ
upanidhāyaiṣā
sarvaśrāvākapatyēkabuddhānāṃ
prajñā śatatamim api kalān nopaiti •
yāvad u<pa>niśāṃ api na kṣamate³⁴ •

PG 19r 11-v 1 (PD 40, 20-41, 1; Ś 130, 17-
131, 2): tat kiṃ manyase
śāradvatīputrāpi nu
sarvaśrāvākapatyēkabuddhānāṃ
evaṃ bhavati vyaṃ ṣaṣṭsu pāramitāsu
caritvā satvān paripācya
buddhakṣetraṃ pariśodhya daśa
tathāgatabalāni paripūrya catvāri
vaiśāradyāni catasraḥ pratisaṃvido³⁵
'ṣṭādaśāveṇikā<n>³⁶ buddhadharmān
paripūryānuttarāṃ samyaksambodhim
abhisambuddhyāparimāṇān³⁷
aprameyān asaṃkhyeyān satvān
parinirvāpayiṣyāma iti āha • no hidam
bhagavan*

PG 19v 1-3 (Ś 131, 3-8; PD 41, 2-4):
bhagavān āha • bodhisatvasya punaḥ
śāradvatīputraivaṃ bhavati • mayā
ṣaṣṭsu pāramitāsu caritvā satvān
paripācya buddhakṣetraṃ pariśodhya
daśa tathāgatabalāni paripūrya catvāri
vaiśāradyāni catasra<ḥ> pratisaṃvido
'ṣṭādaśāveṇikān buddhadharmān
paripūryānuttarāṃ samyaksambodhim
abhisambuddhyāprameyāsaṃkhyeyā-
parimāṇāḥ satvāḥ
parinirvāpayitavyā<ḥ> //

³⁴ yā ca bodhisatvasya ... na kṣamate: PD 40, 17-19: sā bodhisattvasya prajñāyā ekadivasabhāvitāyāḥ śatamim api kalāṃ etc. nopaiti (as at p. 39, 8-12; cf. § 3.5 above); Ś 130, 7-8 as PG (read upanidhāya for apanidhāya), but followed by the usual repetitions.

³⁵ Ś 130, 20 + mahāmaitrīm mahākaruṇaṃ.

³⁶ Or -āveṇikā(n): cf. 19v 3, but less likely here (indeed the upper-left portion of the *akṣara* -bu- appears slightly damaged, but to judge from the reproductions available to me, not to the point to allow us to conjecture a missing superscribed -n-).

³⁷ Cf. the end of 19v 5.

§ 3.15
(152c 29 - 153
a5)

佛言：

『譬如日之宮殿，奮¹其光明，一時普照
閻浮提地，無不周遍；如是，舍利弗，
菩薩摩訶薩行六波羅蜜，具十種力、四
無所畏、四分別辯、十八不共諸佛之
法，逮成阿耨多羅三耶三菩，開化度脫
無量、無限、不可計數衆生之類』。

¹奮: an illegible variant is recorded for N.

PG 19v 6-9 (Ś 131, 16-22; PD 41, 9-12).³⁸

tadyathāpi nāma śāradvatīputra
sūryamaṇḍalam udāgacchat³⁹
sarvajambūdvīpam avabhāsenā
spharati⁴⁰ • sarvajambūdvīpam
avabhāsenā sphuṭīkaroti evam eva
śāradvatīputra bodhisatvo
mahāsatva<h> ṣaṭsu pāramitāsu caran
satvān paripācya buddhakṣetraṃ
pariśodhya daśa tathāgatabalāni
paripūrya catvāri vaiśāradyāni
catasraḥ pratisaṃvido
'ṣṭādaśāveṇikā<n> buddhadharmān
paripūryānuttarāṃ samyaksambodhim
abhisambudhyāprameyāsamkhyeyā-
parimāṇān* satvā<n> parinirvāpayati
•

§ 3.16
(153a 5-10)

賢者舍利弗白佛言：

『云何菩薩摩訶薩越於聲聞、辟支佛
地，而便逮及阿惟越致地，淨修佛
道？』

佛告舍利弗：

『於是，菩薩摩訶薩，從初發意行六波
羅蜜，過於空法、無相¹、無願，則爲
超越聲聞、辟支佛地，住阿惟越致
地』。

¹相: 想 Kr, Q

PG 19v 9-20r 1 (Ś 132, 1-7; PD 41, 13-19):

evam ukte āyusmāṃc chāradvatīputro
bhagavantam etad avocat* katham
bhagavaṃ bodhisatvo mahāsatvaḥ
śrāvakaḥpratyekabuddhabhūmī
atikkramyāvāivartika(bhū)mīm⁴¹
anuprāpnoti • bodhisatvamārgaṃ⁴² ca
pariśodhayati • // evam ukte bhagavān
āyusmantam śāradvatīputram etad
avocat* iha śāradvatī[putra]
bodhisat[v]o (mahāsatvaḥ)
prathamacittotpādam upādāya ṣaṭsu
pāramitāsu caraṃc
chunyatānimitāpraṇihiteṣu dharmeṣu
sthitvā

³⁸ This passage is preceded, in all witnesses but D (PG 19v 3-6, PD 41, 4-9, Ś 131, 8-15, W 5b 16-19, K 222b 5-9, X 12c 23-29, PekK 47b5 - 48a 2 = TpT 92, 2-6), by another comparison (I quote from PG): tadyathāpi nāma śāradvatīputra khadyotakasya prāṇikajātasya naivaṃ bhavaty aham ābhayā jambūdvīpam avabhāsayeyaṃ mamābhayā jambūdvīpa<h> sphuṭo bhavet* evam eva śāradvatīputra sarvaśrāvakaḥpratyekabuddhānāṃ naivaṃ bhavati vayaṃ ṣaṭsu pāramitāsu caritvā yāvad aṣṭādaśāveṇikāṃ buddhadharmān paripūryānuttarāṃ samyaksambodhim abhisambudhyāprameyāsamkhyeyāparimāṇān satvān parinirvāpayiṣyāmaḥ //.

³⁹ On this verb see Wogihara BWD 417b and Cone DP 421b. PD 41, 9: udayat.

⁴⁰ sarvajambūdvīpam ... spharati: PD om.

⁴¹ PD 41, 15-15 avinivartanīyabhūmim; Ś 132, 2-3: avāivarttikabodhisattvabhūmīm. On the form -bhūmim, see BHS p. 73 § 1059.

⁴² PD 41, 15: bodhimārgaṃ.

śrāvaka[pra]t[y(e)][ka](b)u(d)dha-
(bh)[u]mī atikkramya buddhabhūmim
anuprāpnoti⁴³ • //

§ 3.17
(153a 10-19)

賢者舍利弗復白佛言：

『云何菩薩摩訶薩，於一切聲聞、辟支
佛爲最衆祐？』

佛告舍利弗：

『菩薩摩訶薩，從初發意，行六波羅
蜜，至坐佛樹，常¹於一切聲聞、辟支
佛爲最衆祐。所以者何？菩薩摩訶薩，
若來現者，則自然興真妙之法，具足十
善，又成五戒，立八等事、及八關齋、
四禪、四等心、四無色三昧、四意止、
四意斷、五根、五力、七覺意、八由
行；現於世間如來十力²、四無所畏、
四分別辯、十八不共諸佛之法。

¹常：下 Fsh, N

²力：方 Fsh

PG 20r 1-8 (PD 41, 20-42, 14; Ś 132, 7-134,
7 with a much longer list): śāradvatīputra
āha • katamasyā<m> bhagavan
bhūmau sthitvā bodhisatvo
mahāsatva<h>⁴⁴
sarvaśrāvaka[pra]tyekabuddhānām
dakṣiṇīyo bhavati • bhagavān āha •
prathamacittotpādaṃ
śāradvatīputropādāya bodhisatvo
mahāsatva<h> ṣaṣṭsu pāramitāsu caran
yāvad bodhimaṇḍaṇiṣaṇṇaḥ
atrāntarād⁴⁵ bodhisatvo mahāsatvaḥ
sarvaśrāvaka[pra]tyekabuddhānām agro
vaktavyaḥ⁴⁶ tat kasya hetoḥ tathā hi
śāradvatīputra bodhisatvam
mahāsatvam āgamyā sarveṣāṃ
kuśalānām dharmāṇām loke
prādurbhāvo bhavati • yad uta
daśānām kuśalānām karmapathānām
pañcānām śikṣāpadānām⁴⁷
aṣṭāṃgasamanvāgatasya pośadhasya
caturṇām dhyānānām caturṇām⁴⁸
apramāṇānām caturaṇām
ārūpyasamāpattinām pañcānām
abhijñānām⁴⁹ ṣaṇṇām anusmṛtinām⁵⁰
caturṇām smṛtyupasthā<nā>nām
caturṇām samyakprahāṇānām
caturṇām ṛddhipādānām pañcānām
indriyāṇām pañcānām balānām
saptānām bodhyaṃgānām
āryāṣṭāṃgasya mārgasya loke

⁴³ atikkramya ... anuprāpnoti: Ś 132, 7: -avaivarttikabodhisattvabhūmim anuprāpnoti; PD 41,
18-19: cātikrāmatī avinivartanīyabhūmim anuprāpnoti bodhimārgaṃ ca pariśodhayati.

⁴⁴ PD 41, 21 + satatasamitaṃ.

⁴⁵ PD, 42, 3: yāvad ā bodhimaṇḍād atrāntare satatasamitaṃ; atrāntarād: Ś 133, 11: atrāntarā
(cf. BHSD 38b s.v. antarāt).

⁴⁶ Ś 132, 12: dakṣiṇīyo vaktavyaḥ; PD 42, 4: dakṣiṇīyo bhavati.

⁴⁷ PD 42, 7: śikṣāṇām.

⁴⁸ MS: catūrṇām (the same error occurs also further on in this same line: catūrṇām).

⁴⁹ PD 42, 8 & Ś 133, 19 + caturṇām āryasatyānām.

⁵⁰ PD om.

prādurbhāvo bhavati • daśānām
tathāgatabalānām caturṇām
vaiśāradyānām catasṛṇām
pratisaṃvidām⁵¹ aṣṭadaśānām
āveṇikānām buddhadharmānām loke
prādurbhāvo bhavati • eṣām
kuśalānām dharmānām loke
prādurbhāvo bhavati [•]

§ 3.18
(153a 19-23)

如是輩類衆善之德興現于世，則分別君子族姓、梵志長者勢¹族大姓、及忉利天上至三十二²處想無想天、須陀洹、斯陀舍、阿那舍、阿羅漢、辟支佛、怛薩阿竭、阿羅呵、三耶三菩，緣此別知有此事耳。」。

¹勢: 傲 Kr, S, Z, Fsh; 敖 N, F
²二: 三 J, Kr, S, Z, Q, Y

PG 20r 8-11 (PD 42, 14-43, 4; Ś 134, 7-135, 5): eṣām kuśalānām dharmānām loke prādurbhāvāt*
kṣatriyamahāsālakulāni prajñāyante • brāhmaṇamahāsālakulāni śreṣṭhigṛha<pa>timahāsālakulāni⁵² prajñāyante • cāturmahā<rā>jakāyikā devā<s> trāyastriṃśā yāmās tuṣitā nirmāṇaratayaḥ paranirmitavaśavartinaḥ brahmakāyikā devā yavad aghaniṣṭhā devā<ḥ> prajñāyante • // yāvan naivasamjñānāsamjñāyatanā devāḥ prajñāyante •⁵³ srotaāpannā<ḥ> sakṛ<dā>gāminaḥ anāgāmino 'rhantaḥ pratyekabuddhā bodhisattvās tathāgatā 'rhantaḥ samyaksambuddhā loke prajñāyante⁵⁴ • //

§ 3.19
(153a 23- b3)

舍利弗白佛言：
『云何菩薩摩訶薩淨畢衆祐？』
世尊告曰：
『菩薩摩訶薩，於衆祐中，無所淨畢。所以者何？究竟於空，則爲菩薩摩訶薩成衆祐也。所以者何？舍利弗，菩薩摩

PD 43, 5-13 (cf. PG 20r 11-20v 3; Ś 135, 5-136, 5): evaṃ ukte āyuṣmān śāripuro bhagavantam etad avocat / kiṃ punar bhagavan bodhisattvo mahāsattvo dakṣiṇām śodhayati uta neti⁵⁵ / bhagavān āha / na hi⁵⁶ śāripuro bodhisattvo mahāsattvo dakṣiṇām

⁵¹ PD 42, 12-13 + ṣaṇṇām pāramitānām (cf. also Ś 132, 20 - 133, 2).

⁵² PD 42, 16 & Ś 134, 9: gṛhapatimahāsālakulāni.

⁵³ PD and especially Ś have, as usual, longer lists; note especially (as partially also in D) PD 42, 19 - 43, 1 (cf. Ś 134, 22 - 135, 2): ākāśānantyāyatanā devāḥ prajñāyante ... [etc. upt to:] naivasamjñānāsamjñāyatanā devāḥ prajñāyante.

⁵⁴ To all these categories (from srotaāpanna to samyaksambuddha) PD 43, 2-4 applies the formula loke utpadyante.

⁵⁵ uta neti: PG & Ś om.

⁵⁶ na hi: PG 20v 1, Ś 135, 6 and PekK 49b3 = TpT 95, 6 (*rnam grangs kyis*): paryāyeṇa (perhaps to be interpreted here as “[only] metaphorically”: cf. PED 433b ©; and *Visuddhimagga* p. 401, ch. xiv § 193: *pariyāyato*).

訶薩爲布施士。何所施者？以善法施，開化衆生。何謂善法？十善之事、五戒、六波羅蜜、十力、四無所畏、四分別辯、十八不共諸佛之法。開化須陀洹、斯陀含、阿那含、阿羅漢、辟支佛、怛薩阿竭、阿羅呵、三耶三佛布施之士』。

śodhayati / tat kasya hetoḥ / atyantaśuddhaiva⁵⁷ dakṣiṇā bodhisattvasya mahāsattvasya / tat kasya hetoḥ⁵⁸ / dāyakaḥ śāriputra bodhisattvo mahāsattvaḥ / kasya dāyakaḥ /⁵⁹ kuśalānām dharmānām dāyakaḥ / katameṣām kuśalānām dharmānām dāyakaḥ⁶⁰ / yad uta daśānām kuśalānām karmapathānām ... [etc. up to] mārgasya caturṇām vaiśāradyānām catasṛṇām pratisaṃvidāṃ ṣaṇṇām pāramitānām daśānām tathāgatabalānām aṣṭādaśānām āveṇikānām buddhadharmānām dāyakaḥ⁶¹ //

§ 3.20
(153b 3-7)

舍利弗復白佛言：
『唯然，世尊！菩薩摩訶薩遵修何行，爲行般若波羅蜜？』
『佛告舍利弗：
『於是，菩薩設行色空者，則爲行般若波羅蜜；設行痛痒、思想、生死、識空者，是則爲行。』

PG 20v 3-5 (Ś 136, 5-10, PD 43, 14-44, 2): āha • katham yujyamāno bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ yukta iti veditavyaḥ⁶² bhagavān āha • iha śāradvatīputra bodhisattvo mahāsattvo rūpaśūnyatāyāṃ yukto yukta iti vaktavyaḥ vedanāśūnyatāyāṃ saṃjñāśūnyatāyāṃ saṃskāraśūnyatāyāṃ vijñānaśun[ya]tāyāṃ yukto yukta iti vaktavyaḥ //

§ 3.21
(153b 7-9)

復次，舍利弗，菩薩摩訶薩解知眼空、耳、鼻、口、身、意空者，此則爲行。解知色空、聲、香、味、細滑、所欲法空者，此則爲行。

PG 20v 5-6 (PD 44, 3-5; Ś 136, 10-17): punar aparaṃ cakṣuḥśūnyatāyāṃ yukto yukta iti vaktavyaḥ evaṃ śrotraghrāṇajihvāk[ā]yamaṇaśūnyatāyāṃ⁶³ yukto yukta iti vaktavyaḥ evaṃ rūpaśabdagandharasasparśadharmā-

¹ In § 3.21-3.22 the edition follows Fsh; see the Introduction, § 3.3.3 for an analysis of all witnesses.

⁵⁷ PG 20v 1: atyantaparīśuddhā; Ś 135, 8: atyantaviśuddhā hi.

⁵⁸ PG 20v 1-2: tathā hi.

⁵⁹ PG 20v 2 & Ś 135, 10 + anekeṣām.

⁶⁰ katameṣām ... dāyakaḥ: PG & Ś om.

⁶¹ yad uta ... dāyakaḥ: PG 20v 2-3: yad uta daśānām kuśalānām karmapathānām yāvad aṣṭādaśāveṇikān[ā]ṃ buddhadharmāṇā<ṃ> • (cf. also Ś 135, 10 - 136, 5).

⁶² PD 43, 16 & Ś 136, 6: vaktavyaḥ.

⁶³ In PD & Ś not as a compound (*passim*).

śunyatāyāṃ yukto yukta iti vaktavyaḥ

§ 3.22
(153b 9-13)

解眼界空者，此則爲行。解色界、眼識界空者，此則爲行。解耳、聲、耳識；鼻、香、鼻識；舌、味、舌識；身、細滑、身識；意、所欲、意識空者，此則爲行。

PG 20v 6-9 (Ś 136, 18-137, 8; cf. PD 44, 5-7): cakṣurdhātuśunyatāyāṃ rūpadhātuśunyatāyāṃ cakṣurvijñānadhātuśunyatāyāṃ yukto yukta iti vaktavyaḥ evaṃ śrotradhātuśunyatāyāṃ śabdadhātuśunyatāyāṃ śrotravijñānadhātuśunyatāyāṃ ghrāṇadhātuśunyatāyāṃ gandhadhātuśunyatāyāṃ ghrāṇavijñānadhātuśunyatāyāṃ jihvadhātuśunyatāyāṃ rasadhātuśunyatāyāṃ jihvāvijñānadhātuśunyatāyāṃ kāyadhātuśunyatāyāṃ sparśadhātuśunyatāyāṃ kāyavijñānadhātuśunyatāyāṃ manodhātuśunyatāyāṃ dharmadhātuśunyatāyāṃ manovijñānadhātuśunyatāyāṃ yukto yukta iti vaktavyaḥ

§ 3.23
(153b 13-14)

解苦空者，習¹亦復空，盡亦復空，八由²亦空，此則爲行。

¹習: 集 Q
²+ 行 Q

PG 20v 9-10 (PD 44, 7-8; Ś 137, 8-11): duḥkhaśunyatāyāṃ samudayaśunyatāyāṃ nirodhaśunyatāyāṃ mārgaśunyatāyāṃ yukto yukta iti vaktavyaḥ

§ 3.24
(153b 14-17)

解無點亦空，行亦空，識亦空，名色亦空，六入亦空，所更亦空，痛痒亦空，思愛亦空，所受亦空，所有亦空，生老死亦空，此則爲行。

PG 20v 9-21r 2 (PD 44, 8-11; Ś 137, 11-18).⁶⁴ [a]vid[y]āśunyatāyāṃ yukto yukta iti vaktavyaḥ saṃskāraśunyatāyāṃ vijñānaśunyatāyāṃ nāmarūpaśunyatāyāṃ ṣaḍāyatanaśunyatāyāṃ sparśaśunyatā[t]ā[yā](ṃ) v(e)danāśunyatāyāṃ triṣṇāśunyatāyāṃ upādānaśunyatāyāṃ bhavaśunyatāyāṃ jātīśunyatāyāṃ

⁶⁴ This paragraph is preceded, in PG 20v 9-10 by the following passage: skandhaśunyatāyāṃ dhātuśunyatāyāṃ āyatanaśunyatāyāṃ yukto yukta iti vak[t]av[y]aḥ.

- jarāmaraṇaśūnyatāyāṃ⁶⁵ yukto yukta
iti vaktavyaḥ
- § 3.25 (153b 17-18) 解一切法空，此則爲行。諸所自然，有爲、無爲，悉能解空，此則爲行。 PG 21r 2 (Ś 137, 18-20):⁶⁶ sarvadharmaśūnyatāyāṃ <yukto yukta iti vaktavyaḥ •>⁶⁷ ye⁶⁸ kecit saṃjñāgatā<ḥ> saṃskṛtāsaṃskṛtā dharmā<ḥ> sarveṣāṃ dharmāṇāṃ śūnyatāyāṃ yukto yukta iti vaktavyaḥ //
- § 3.26 (153b 18-20) 菩薩摩訶薩，行般若波羅蜜，解本淨空，志性亦然，此則爲行。 PG 21r 2-3 (= Ś 137, 20-22; PD om.): punar aparaṃ śāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran prakṛtiśūnyatāyāṃ yukto yukta iti vaktavya
- § 3.27 (153b 20-21) 舍利弗，是爲菩薩摩訶薩行般若波羅蜜：當解是七空，此乃爲行。 Ś 137, 22-138, 2 (cf. PD 44, 14-16; PG 21r 3-4): evaṃ khalu śāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann āsu saptasu śūnyatāsu⁶⁹ yukto yukta iti vaktavyaḥ /
- § 3.28 (153b 21-23) 以此七空，行般若波羅蜜，色無應不應，無行不行，不作此觀；不見痛痒、思想、生死、識應不應，行不行。 PG 21r 4-5 (Ś 138, 2-139,1; PD 44, 16-19): sa ābhir daśabhiḥ⁷⁰ śūnyatābhiḥ prajñāpāramitāyāṃ caran na tāvad yukta iti vā ayukta iti vā vaktavyaḥ tat kasya hetoḥ tathā hi sa na rūpaṃ yuktam iti vā ayuktam iti vā samanupaśyati • na vedanāṃ na saṃjñān na saṃskārān na vijñānaṃ

⁶⁵ PD 44, 10-11: jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāśūnyatāyāṃ.

⁶⁶ Corresponding with this and the next paragraph, PD 44, 12-14 has a different passage, not found in D W K PG and Ś: punar aparaṃ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann adhyātmaśūnyatāyāṃ yukto yukta iti vaktavyaḥ / bahirdhāśūnyatāyāṃ etc. / adhyātmabahirdhāśūnyatāyāṃ etc. / yāvat parabhāvaśūnyatāyāṃ etc. /.

⁶⁷ After Ś 137, 19 (so also PekK 30b 4 = TpT 97, 6: *chos thams cad stong pa nyid la brtson na brtson zhes bya'o*; D: 解一切法空，此則爲行; X 13c 22-23: 與一切法空相應故，應言與般若波羅蜜多相應, i.e., *prajñāpāramitāyāṃ yukta iti vaktavyaḥ).

⁶⁸ Ś om.

⁶⁹ āsu saptasu śūnyatāsu: PD 44, 15: āsu sarvāsu śūnyatāsu (obviously referred to the immediately preceding passage: see n. 67 above); PG om.

⁷⁰ Ś 138, 2: saptabhiḥ; PD 44,16 om.

yuktam iti vā ayuktam iti vā
samanupaśyati •

§ 3.29 (153b 23-27) 不見色法有所起、有所滅，不見痛痒、思想、生死、識法有所起、法¹有所滅。不見色法有所依著、法有所諍訟，不見痛痒、思想、生死、識法有所²著、法有所諍³。

¹ 法: Q om.

² F, S, Z, Q, Y + 依

³ F, S, Z, Q, Y + 訟

PG 21r 6-7 (Ś 139, 1-11; 44, 20-45, 5): na rūpaṃ utpādadharmi⁷¹ vā nirodhadharmi vā samanupaśyati • na vedanāṃ na saṃjñān na saṃskārān na vijñā<na>ṃ utpādadharmi vā nirodhadharmi vā samanupaśyati • na rūpaṃ saṃkleśadharmi vā vyavadānadharmi vā samanupaśyati • na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ saṃkleśadharmi vā vyavadānadharmi vā samanupaśyati •

§ 3.30 (153b 27- c2) 不見與色而俱遊居，不見與痛痒、思想、生死、識而俱遊居，不見與生死而俱遊，亦不見不與生死而遊居也。所以者何？永無有法而與俱，緣起諸事本淨為空。

PG 21r 7-10 (Ś 139, 11-19; PD 45, 6-10): na rūpaṃ vedanāyā sārdhaṃ⁷² samavasaratīti⁷³ samanupaśyati • na vedanā sa<ṃ>jñayā na saṃjñā saṃskārai<r> na saṃskārā vijñānena sārdhaṃ samavasaratīti samanupaśyati • na vijñānaṃ saṃskāraiḥ sārdhaṃ samavasaratīti⁷⁴ samanupaśyati • tat kasya hetoḥ tathā hi na sa kaścid dharmāḥ kenaci<d> dharmeṇa sārdhaṃ samavasaratī⁷⁵ na visarati • // na yujyate na viyujyate prakṛtisūnyatām upādāya⁷⁶ •

§ 3.31 (153c 2-3) 舍利弗，色則為空，則無有色。痛痒、思想、生死、識空，則無有識』。

PG 21r 10-11 (PD 45, 11-13; in Ś 139, 19-140, 4 this paragraph is combined with the text of § 3.33): yā śāradvatīputra rūpaśūnyatā na sā rūpaṃ⁷⁷ yā

⁷¹ MS: utpādadharmā vā nirodhadharmā vā etc. up to: vyavadānadharmā; I have corrected after Ś 139, 1-2 & PD 44, 20. The scribe misread the vowel sign -i- as -ā-, perhaps taking this word as a form of -dharman (but -dharmā, nom. sing. masc., would be syntactically impossible here).

⁷² Ś 139, 11 and *passim*: saha.

⁷³ na ... samavasaratīti: PD 45, 6-7 and *passim*: na rūpaṃ vedanāyāṃ samavasaratīti (etc. for the other combinations of *skandhas*).

⁷⁴ PD 45, 8: na vijñānaṃ dharme samavasaratīti. Then PD goes on (45, 8-9): na dharmāḥ kvacid dharme samavasaratīti samanupaśyati.

⁷⁵ MS: samavasaratī.

⁷⁶ tathā hi ... upādāya: PD 45, 9-10: na hi kaścid dharmāḥ kvacid dharme samavasaratī prakṛtisūnyatām upādāya.

⁷⁷ PD 45, 11: yā rūpasya sūnyatā na tad rūpaṃ etc. (*idem* for the other *skandhas*).

vedanāśūnyatā na sā vedanā • yā
saṃjñāśūnyatā na sā saṃjñā • yā
saṃskāraśūnyatā na te saṃskārā • yā
vijñānaśūnyatā na sā vijñānaṃ •

§ 3.32 佛語：

(153c 3-6)

「舍利弗，其爲空者，無有起者，無有滅者。假使色空，則無有色¹。假使痛痒、思想、生死、識空，則無有識。

¹ 色: 空 J (Z?)

§ 3.33

(153c 6-8)

設使色空，則不有見。設痛痒空，則無所¹患。設思想空，則無所念。設使行空，則無所造。設識²空者，無所分別。

¹ 所: 有 Fsh

² 設識: 識設 F, S, Z, Y

PG 21r 11-v 1 (PD 45, 13-46, 1; Ś 139, 20-140, 4): tathā hi śāradvatīputra yā rūpaśūnyatā na sā rūpayati • yā vedanāśūnyatā na sā vedayati • yā saṃjñāśūnyatā na sā saṃjñāti⁷⁸ • yā saṃskāraśūnyatā na sabbhisamkaroti • yā vijñā[naśū]nyatā na sā vijñāti •

§ 3.34

(153c 8-12)

所以者何？舍利弗，色者則¹異，不與空同。空不爲異，色不爲分別。色自然空，色則爲空。痛痒、思想、生死、識不爲別異，空亦不異。設空不異，識亦不異。識自然空，識則爲空[↓]。

¹ 則: 門 J¹

PG 21v 1-3⁷⁹ (PD 46, 1-9; Ś 140, 4-11): tat kasya hetoḥ na hi śāradvatīputrānyad rūpam anyā śūnyatā nānyā⁸⁰ śūnyatānyad rūpam* rūpam eva śūnyatā śūnyataiva rūpam* evaṃ nānyā vedanānyā śūnyatā • nānyā saṃjñā[nā] nānyā⁸¹ śūnyatā • nānyā saṃskārā anyā⁸² śūnyatā • nānyā<d> vijñānam anyā śūnyatā • nānyā⁸³ śūnyatānyad vijñānaṃ • vijñānam eva śūnyatā śūnyataiva vijñānaṃ •

§ 3.35

(153c 12-23)

佛語舍利弗：

「其爲空者，不起不滅；無所依著，無所諍訟；無所增，無所損；無過去，無

PG 21v 3-22r 2 (cf. Ś 140, 11-141, 15; PD 46, 10-47, 7): yā śāradvatīputra śūnyatā na sā utpadyate na nirudhyate • na

⁷⁸ PD 45, 15: saṃjñānte.

⁷⁹ The portion of PG beginning with this paragraph up to ... has been edited in Nattier 1992: 161-163.

⁸⁰ MS: nānyā.

⁸¹ read: { na- }anyā.

⁸² MS: anye.

⁸³ MS: nānyāḥ.

當來，無現在；彼亦無色、痛痒、思想、生死、識；亦無眼、耳、鼻、舌、身、心；亦無色、聲、香、味、細滑、所欲法；彼則無無點，不滅無點；不行、不識、不名色、不六入、不細滑、不痛、不愛、不受、不有、不生、不老、不病、不死，亦不滅除生、老、病、死；彼亦無¹苦，亦無²習，亦無所盡，亦無所由；彼亦無得，亦無有時；彼無須陀洹果，無斯陀含果，無阿那含果，無阿羅漢果，無辟支佛覺；亦無得道，亦無佛道。菩薩摩訶薩行般若波羅蜜如是者，則爲行³。

¹ 無: 不 J, Kr

² 習: 集 Z, Q

³ 行: J, Kr, Fsh om.

saṃkliśyate na vyavadāyate • na hiyate na vardhate • nātītā nānāgatā⁸⁴ na pratyutpannā yā notpadyate na nirudhyate • na saṃkliśyate na vyavadāyate • na hiyate na vardhate • nātītā nānāgatā na pratyutpannā⁸⁵ : na tatra rūpaṃ na vedanā na saṃjñā nna saṃskārā nna vijñānaṃ na caṣṣur na śrotraṃ na ghrāṇaṃ na jihvā kāyo na manaḥ na rūpaṃ na śabda na gandho na ras(o) na sparśo na dharmāḥ na tatra skandhā na dhātavo nāyatanāni na tatra caṣṣurdhātu<r> na rūpadhātur na caṣṣurvijñānadhātu<r> na [ś]rotradhātu<r> na śabdadhātur na śrotravijñānadhātuḥ na ghrāṇadhātur na gandhadhātur na ghrāṇavijñānadhātu<r> na jihvadhātur na rasadhātur na jihvāvijñānadhātuḥ na kāyadhātur na spraṣṭavyadhātur na kāyavijñānadhātur na manodhātur na dharmadhātur na manovijñāna<dhā>tu{h}r na tatrāvidyā nāvidyānirodhaḥ⁸⁶ na saṃskārā nna saṃskāranirodhaḥ na vijñānaṃ na vijñānanirodhaḥ na nāmarūpaṃ na nāmarūpanirodhaḥ na ṣaḍāyatanam na ṣaḍāyatananirodhaḥ na sparśo na sparśanirodhaḥ na vedanā na vedanānirodhaḥ na tṛṣṇā na tṛṣṇānirodhaḥ nopādānaṃ nopādānanirodhaḥ na bhavo na bhavanirodhaḥ na jātir na jātinirodhaḥ na jarāmaraṇaṃ na jarāmaraṇanirodhaḥ na duḥkhaṃ na samudayo na nirodho na mārgaḥ⁸⁷ na

⁸⁴ PD 46, 11: nāgatā.

⁸⁵ yā ... na pratyutpannā: PD 46, 11-12: yā ca Idrśī.

⁸⁶ na tatrāvidyā nāvidyānirodhaḥ: PD 46, 20 and ff.: nāvidyotpādo nāvidyānirodhaḥ etc. (*idem* for the other aṅgas).

⁸⁷ Ś 141, 8-20: na tatra duḥkhaṃ na duḥkhaparijñānaṃ / na tatra samudayo na samudayaprahāṇaṃ / na tatra nirodho nirodhasakṣātkriyā / na tatra mārgo na mārgabhāvanā.

⁸⁸ na tatra mārgākārajñā[tā] ... na buddhaḥ (so substantially also Ś 141, 13-14, apart from the order of items): PD 47, 6: na buddho na bodhiḥ (so, too, D).

prāptir nābhisamayāḥ na srotaāpanno
na srotaāpattiphalaḥ na sakṛdāgāmī
<na sakṛdāgāmī>phalaḥ nānāgāmī
nānāgām(i)[phala](ṃ) [nā]rha<n>
nārha[*tvam**] na pratyekabodhir na
pratyekabuddhaḥ na tatra
mārgākārajña[tā] na bodhisatvaḥ na
tatra bodhir na buddhaḥ⁸⁸ evaṃ khalu
śāradvatīputra bodhisatvo
mahāsatva<ḥ> prajñāpāramitāyāṃ
caran yukta iti vaktavyaḥ

§ 3.36
(153c 24 -
154a 6)

菩薩摩訶薩，行般若波羅蜜，不見般若
波羅蜜應不應、行不行；不見施、不
戒¹、不忍、不進、不禪、不智²，不見
是六波羅蜜。不見色、痛痒、思想、生
死、識應不應、行不行。不見眼應不應
、行不行；不見耳、鼻、舌、身、心應
不應、行不行。不見色、聲、香、味細
滑、所欲法應不應、行不行。不見四意
止³應不應、行不行；不見四意斷、四神
足、五根、五力、七覺、八由⁴應不應、
行不行。不見十種力、四無所畏、四分
別辯、十八不共諸佛之法應不應、行不
行。不見怛薩阿竭薩云⁵然慧應不應、行
不行。是為，舍利弗，菩薩摩訶薩行般
若波羅蜜，此乃應、行』。

¹戒: 裁 (?) N

²智: 知 N

³+ 意 F, S, Z

⁴+ 行 Fsh, Q, Pu, M

⁵云: 芸 F, S (hardly a variant)

PG 22r 2-v 1 (PD 47, 8-48, 4; cf. Ś 141, 15-
146, 12): sa evaṃ prajñāpāramitāyāṃ
caran na dānapāramitāyāṃ yukta iti
vā ayukta iti vā⁸⁹ samanupaśyati • na
śīlapāramitāyāṃ na
kṣāntipāramitāyāṃ na
vīryapāramitāyāṃ na
dhyānapāramitāyāṃ na
prajñāpāramitāyāṃ yukta iti vā
ayukta iti vā samanupaśyati • na
rūpaṃ⁹⁰ yuktam iti vā ayuktam iti vā
samanupaśyati • na vedanāṃ na
saṃjñān na saṃskārān na vijñānaṃ
yuktam iti vā ayuktam iti vā
samanupaśyati • na cakṣur yuktam iti
vā ayuktam iti vā samanupaśyati • na
śrotraṃ na ghrāṇaṃ na jihvāṃ na
kāyaṃ na mano yuktam iti vā
ayuktam iti vā samanupaśyati • na
rūpaṃ yuktam iti vā ayuktam iti vā
samanupaśyati • na śabdaṃ na
gandhaṃ na rasaṃ na sparśaṃ na
dharmān na cakṣurdhātum yuktam iti
vā ayuktam iti vā samanupaśyati • na
rūpadhātum na cakṣurvijñānadhātum
yāvan na manodhātum na
dharmadhātum na
manovijñānadhātum yukta iti vā
ayukta iti vā samanupaśyati • na

⁸⁹ PD 47, 9 + ātmānaṃ.

⁹⁰ PD 47, 11 & Ś 141, 16: rūpe; in PD and Ś all the items mentioned in this paragraph are in the locative.

smṛtyupasthāṇeṣu yukta iti vā ayukta
 iti vā samanupaśyati • na
 samyakprahāṇeṣu na riddhipādeṣu
 nendriyeṣu na baleṣu na bodhyaṃgeṣu
 na mārge yukta iti vā ayukta iti vā
 samanupaśyati • yāvan na daśasu
 tathāgatabaleṣu na caturṣu
 vaiśāradyeṣu na catasṛṣu
 pratisaṃvitsu nāṣṭādaśasv āveṇikeṣu
 buddhadharm[e]ṣu yukta iti vā ayukta
 iti vā samanupaśyati • yāvan na
 sarvajñatāyāṃ na
 sarvākārajñatāyāṃ⁹¹ yukta iti vā
 ayukta iti vā samanupaśyati • anenāpi
 śāradvatīputra <paryāyeṇa>⁹²
 bodhisatvo mahāsattvaḥ
 prajñāpāramitāyāṃ yukto yukta iti
 vaktavyaḥ⁹³
 sarvadharmāyogāvīyogātāṃ
 u[pā]dāya⁹⁴ • //

§ 3.37
 (154a 6-10)

佛語：

『舍利弗，菩薩摩訶薩行般若波羅蜜，
 空不與空鬥，空不與空行；無相¹不與無
 相鬥，無相不與無相行；無願不與無願
 鬥，無願不與無願行；空不與空相應，
 無相不與無相相應，無願不與無願相

PG 22v 1-3 (PD 48, 5-8; Ś 146, 12-16):

punar aparaṃ śāradvatīputra
 bodhisatvo mahāsattvaḥ
 prajñāpāramitāyāṃ caran na
 śūnyatāṃ śūnyatayā yojayati na
 viyojayati⁹⁵ [•] na śūnyatāyogam*⁹⁶
 nānimittam ānimittena⁹⁷ yojayati na

⁹¹ yāvan na ... sarvākārajñatāyāṃ: PD 48, 1: yāvan na sarvākārajñatāyāṃ yukta iti etc. / na sarvajñajñāne yukta iti etc.; cf. Ś 146, 8-9: na mārgākārajñatāyāṃ etc. ... na sarvvākārajñatāyāṃ etc.

⁹² After Ś 146, 11 (cf. also PD: see next note).

⁹³ anenāpi ... vaktavyaḥ: PD 48, 2-4: tad anenāpi te Śāriputra paryāyeṇaivaṃ veditavyaṃ bodhisattvo mahāsattva evaṃ prajñāpāramitāyāṃ yukto yukta iti vaktavyaḥ; Ś 146, 10-11: anenāpi śāriputra (*sic*) paryāyeṇa bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ.

⁹⁴ sarvadharmāyogāvīyogātāṃ u[pā]dāya: PD om. (so also D W K X 14b 20, Xś 23b 17).

⁹⁵ na viyojayati: PD om. (*passim*); so W K X 14b 22-23.

⁹⁶ In this portion, na śūnyatāyogam* (as well as the following parallels nānimittayogam* etc.), attested also in PD and Ś, is not found in any Chinese translation, but occurs in the Tibetan translation (TpT 104, 2 = PekK 53b 8 and ff.). However, while in all the Skt. texts we find the acc. -yogam, governed by yojayati etc. (whatever this may mean), the Tibetan translation seems to have read the nominative instead (*stong pa nyid kyi rnal 'byor dang yang ma yin no*, “neither there is application to emptiness” (cf. also LSPW 62; Deleau 2000: 74).

⁹⁷ PD 48, 6-7: animittena.

應。

¹ In this paragraph, I follow J, Fsh, and Q in consistently using 無相 = *ānimitta*; N, F, S, Z, Y have always 無想, while Kr is inconsistent.

§ 3.38

(154a 10-13)

所以者何？空者，無行、不行。無相者，亦無行、不行。無願者，亦無行、不行。菩薩摩訶薩，行般若波羅蜜，能如斯者，此乃爲行。』。

viyojayati⁹⁸ • nānimittayogaṃ*
nāpraṇihitam apraṇihitena yojayati na
viyojayati • nāpraṇihitayogaṃ •

PG 22v 3-4 (PD 48, 8-11; Ś 146, 16-20): tat kasya hetoḥ tathā hi śūnyatā na yogo na viyogaḥ⁹⁹ eva[m] ānimittam apra<ṇi>hitam na yogo na viyogaḥ evaṃ yujyamānaḥ śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavya[h]

§ 3.39

(154a 13-15)

佛復語：
「舍利弗，菩薩摩訶薩，行般若波羅蜜，諸法自然相，則得度空。

PG 22v 4-5 (PD 48, 12-13; cf. Ś 146, 20-149, 1): [puna]r aparaṃ śā[ra]dvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ caran dharmāṇāṃ svalakṣaṇaśūnyatām avatarati •

§ 3.40

(154a 15-16)

已得度空，不與色諍，亦無所行；不與痛痒、思想、生死、識諍，亦無所行。

PG 22v 5-6 (PD 48, 13-15; Ś 147, 1-4): evaṃ avataran na rūpaṃ yoja[yati] na viyojayati • na vedanā<ṃ> na saṃjñā<ṃ> na saṃskārān na vijñānaṃ yojayati na viyojayati •

§ 3.41

(154a 16-22)

不與過去色諍，亦不見過去色；不與過去¹色諍，亦不見當來色；不與當來²色諍，亦不見現在色；不與現在色諍⁴，亦不與過去痛痒、思想、生死、識諍，亦不與當來、現在、痛痒、思想、生死、識諍，亦不見過去、當來、現在痛痒、思想、生死、識⁵。

PG 22v 6-9 (cf. PD 48, 15-49, 4; Ś 147, 4-148, 2): na rūpaṃ pūrvāntena yojayati na viyojayati • tathā [hi]¹⁰⁰ pūrvāntam eva na sa]manupaśyati • na rūpaṃ aparāntena yojayati na viyojayati • tathā hy aparāntam eva na samanupaśyati • na [rū]paṃ pratyutpannena yojayati na viyojayati • tathā hi pratyutpannam eva na samanupaśyati • na vedanān na saṃjñān na saṃskārān na vijñānaṃ pūrvāntāparāntapratyut[pa]nnai[r

¹ 過去: 當來 Q

² 當來: 現在 Q

⁹⁸ nānimittam ... viyojayati: Ś 146, 14-15: nānimittena yojayati na viyojayati (*idem* for apraṇihita).

⁹⁹ PD 48, 9: nāyogaḥ.

¹⁰⁰ tathā hi: PD om. (*passim*).

³ + 無 N, F, S, Z, Y

⁴ 現在色靜: 現色無色靜 F, Z, Pu; 不與現在色靜: Q, Bz, M om.

⁵ For a discussion of the variants found in this paragraph see § 3.3.2 of the introduction.

§ 3.42
(154a 22-26)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不與過去、當來爭，不與當來、過去爭，不與現在、過去、當來爭，不與過去、當來、現在爭，不見三世與¹於空，行般若波羅蜜；如是行者，此乃爲行。

¹ 與: 興 F, Q

§ 3.43
(154a 26-b 4)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，所行如是，如所應、行，不與過去薩芸若訟行，亦不見過去何所薩芸¹若：過去安有薩芸若及行、訟行²乎³？不與當來薩芸若訟行，亦無所行，亦不見當來<薩芸若>：安有薩芸若與行、訟行乎？亦不與現在薩芸若訟行，亦不見現在薩芸若：安有薩芸若訟行乎？行般若波羅蜜如是者，此乃爲行。

¹ 芸: 云 Q (*passim*)

² 行: om. J

³ 乎: om. Kr

yo]jayati na viyojayati • tathā hi pūrvāntāparāntapratyutpa[nnāny e]va na samanupaśyati • //

PG 22v 9-23r 1 (PD 49, 5-10; cf. Ś 167, 22-168, 5, preceded by a long series of repetitions): punar aparaṃ śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran na pūrvā[ntam aparā]ntena yojayati na viyojayati¹⁰¹ • nāparāntaṃ pūrvāntena yojayati na viyojayati • na pratyutpannaṃ pūrvāntenāparāntena vā yojayati na viyojayati • na pūrvāntam aparāntaṃ [vā] pratyutpannena yojayati na viyojayati • [adh](va)[sama]tāśunyatām¹⁰² upādāya • [//] evaṃ [h](i) yuktaḥ śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyā(m) yukta it[i] vaktavyaḥ //

Ś 168, 5-16 (PG 23r 1-5; PD 49, 11-18): punar aparaṃ Śāradvatīputra bodhisattvo mahāsatvaḥ prajñāpāramitāyāṃ carann evaṃ yujyate yathā yujyamāno na¹⁰³ sarvvajñatām¹⁰⁴ atītena yojayati na viyojayati¹⁰⁵ tathā hy atītam eva na samanupaśyati / asamanupaśyan kathaṃ sarvvajñatām atītena yojayiṣyati viyojayiṣyati vā / na sarvvajñatām anāgatena yojayati na viyojayati tathā hy anāgatam eva na samanupaśyati asamanupaśyan kathaṃ sarvvajñatām anāgatena yojayiṣyati viyojayiṣyati vā / na

¹⁰¹ viyojayati: PD om. (*passim*).

¹⁰² Reconstructed after the reading quoted in the apparatus of Ś 168; Ś 168, 4: adhvasamānatām; PD 49, 9: adhvaśūnyatām.

¹⁰³ yujyamāno na: this is the conjecture given in the apparatus, which is confirmed by PG 23r 1; Ś's text: yujyamānena.

¹⁰⁴ PD 49, 12 and *passim*: sarvākārajñatām.

¹⁰⁵ na viyojayati: PG & PD om. (*idem* for the following viyojayiṣyati vā).

sarvvajñatām pratyutpannena yojayati
na viyojayati tathā hi pratyutpannam
eva na samanupaśyati /
asamanupaśyan katham sarvvajñatām
pratyutpannena yojayiṣyati
viyojayiṣyati vā / evañ carañ
chāradvatīputra bodhisattvo
mahāsattvaḥ prajñāpāramitāyām
yukta iti vā vaktavyaḥ /

§ 3.44 (154b 4-12) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不行薩芸若、色，亦不見薩芸若、色，亦不{見}行薩芸若{色}、痛痒、思想、生死、識，亦不見薩芸若、痛痒、思想、生死、識。不行薩芸若、眼，亦不見眼，亦不行薩芸若、耳、鼻、舌、身、心，亦不見耳、鼻、舌、身、心。不行薩芸若、色，亦不見色{不見色}¹，不行薩芸若、聲、香、味、細滑、所欲法，亦無所*見²。佛語：『舍利弗，行般若波羅蜜，能如是者，此乃應、行。

¹ {不見色}; cf. Q, Bz and M: 不見色: 亦 (a good emendament)
² *見: 現 all witnesses.

§ 3.45 (154b 12-24) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，亦不遵薩芸若、檀波羅蜜，亦不見檀波羅蜜；尸波羅蜜、屬¹波羅蜜、

PD 49, 19-50, 7 (cf. PG 23r 5-v 7; Ś 168, 16-173, 17): punar aparaṃ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran na rūpaṃ sarvākārajñatayā¹⁰⁶ yojayati¹⁰⁷ rūpaṃ eva na samanupaśyati¹⁰⁸ / na vedanām sarvākārajñatayā yojayati etc. [*idem* for the other *skandhas*] / na cakṣuḥ sarvākārajñatayā yojayati cakṣuḥ eva na samanupaśyati / etc. [*idem* for the other internal *āyatanas*] na rūpaṃ sarvākārajñatayā yojayati rūpaṃ eva na samanupaśyati / etc. [*idem* for the other external *āyatanas*]¹⁰⁹ / evaṃ yujyamānaḥ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyām yukta iti vaktavyaḥ¹¹⁰ /

PD 50, 8-16 (cf. PG 23v 7-24r 2; Ś 175, 3-20 and 178, 5-181, 8): punar aparaṃ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran na

¹⁰⁶ PG 23r 5 & Ś 168, 17 and *passim*: sarvajñatayā (so also D W K X 14c 23-ff).

¹⁰⁷ PG 23r 5-6 & Ś 168, 17 and *passim* + na viyojayati.

¹⁰⁸ PG 23r 6 & Ś 168, 18-19 + asamanupaśyan katham rūpaṃ sarvajñatayā yojayiṣyati • (in PG this formula is repeated only at the end of the paragraph, at folio 23v 6-7, in the passage concerning the last item included in these lists, the manovijñānadhātu; in Ś after each *skandha* etc.).

¹⁰⁹ PG 23r 10 - v 2 + evaṃ na skandhān sarvajñatayā yojayati na viyojayati • tathā hi skandhān eva na samanupaśyati • na dhātūn sarvajñatayā yojayati na viyojayati • tathā hi dhātūn eva na samanupaśyati • nāyatanāni sarvajñatayā yojayati na viyojayati • tathā hy āyatanāny eva na samanupaśyati • // na cakṣurdhātum sarvajñatayā yojayati etc. [the first and last threefold *dhātus* are similarly expounded, up to folio 23v 7].

¹¹⁰ evaṃ ... vaktavyaḥ: PG 23v 7: evaṃ caraṃ chāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran yukta iti vaktavyaḥ //.

惟逮波羅蜜、禪波羅蜜(般若波羅蜜)亦復如是；亦不行薩芸若、般若波羅蜜，亦不見薩芸若、般若波羅蜜。亦不遵薩芸若、四意止，亦不見薩芸若、四意止；亦不遵薩芸若、四意斷、四神足、五根、五力、七覺意、八由行，亦不見薩芸若、意止、意斷、神足、根、力、覺意、由行；亦不遵薩芸若、十種力、四無所畏、四分別辯、十八不共諸佛之法，亦無所見，亦不見薩芸若、怛薩阿竭諸力法。行般若波羅蜜但²如是者³，此乃爲行。

dānapāramitām sarvākārajñatayā¹¹¹ yojayati¹¹² dānapāramitām eva na samanupaśyati¹¹³ / etc. [*idem* for the other *Pāramitās*, for the *bodhipākṣikadharmas* and the *buddhadharmas* up to:] nāṣṭādaśāveṇikān buddhadharmān sarvākārajñatayā yojayati aṣṭādaśāveṇikān buddhadharmān eva na samanupaśyati / evaṃ yujyamāṇaḥ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ /

¹ + 提 N, Q

² (但: 怛 N, F, S, Z (in Fsh, the left part of the character is illegible); Kr om.

³ 者: J, Kr om.

§ 3.46
(154b 24- c1)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不行薩芸若佛，佛亦不行薩芸若，不行薩芸若道，道亦不行薩芸若。所以者何？佛則薩芸若，薩芸若則佛；道則薩芸若，薩芸若則道；十種力、四無所畏、四分別辯、十八不共諸佛之法亦復如是。』。

佛語：
『舍利弗，行般若波羅蜜，能如是者，此乃爲行。

PD 51, 1-8 (cf. PG 24r 2-6; Ś 181, 9-18).¹¹⁴ punar aparāṃ śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na buddham sarvākārajñatayā¹¹⁵ yojayati buddham eva na samanupaśyati / na sarvākārajñatām buddhena yojayati sarvākārajñatām eva na samanupaśyati / na bodhim sarvākārajñatayā yojayati bodhim eva na samanupaśyati / na sarvākārajñatām bodhyā yojayati sarvākārajñatām eva na

¹¹¹ PG 23v 8 & Ś 175, 4 and *passim*: sarvajñatayā (so also D W K X 15a 28-ff.).

¹¹² PG 23v 8 & Ś 175, 4 and *passim* + na viyojayati.

¹¹³ PG 23v 8-9 + asamanupaśyan na yojayati na viyojayati • ; Ś 175, 5-6: asamanupaśyan katham dānapāramitām sarvajñatayā yojayiṣyati viyojayiṣyati vā / (this formula is applied as descibed in n. above 108).

¹¹⁴ Given that D, though no doubt closer to PD than to PG and Ś, does not entirely reflect the former text's reading, it is preferable, for the sake of completeness, to quote also PG's text of this paragraph in full: punar aparāṃ śāradvatīputra bodhisattvo <24r 3> mahāsattvaḥ prajñāpāramitāyāṃ caran na buddham sarvajñatayā yojayati na viyojayati • na sarvajñatām buddhena yojayati na viyojayati • tathā hi buddham eva na sa-<24r 4> manupaśyati sarvajñatām eva na samanupaśyaty asamanupaśyan na yojayati na viyojayati • na bodhim sarvajñatayā yojayati na viyojayati • na bodhyā sarvajñā-<24r 5> tām yojayati na viyojayati • tathā hi bodhim eva na samanupaśyati • sarvajñatām eva na samanupaśyaty asamanupaśyan na yojayati na viyojayati • <24r 6> evaṃ hi śāradvatīputra bodhisattvo mahāsattva-<h> prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ //.

¹¹⁵ PG 24r 3 & Ś 181, 10 and *passim*: sarvajñatayā (so also D W K X 15c 1-ff.).

samanuṣāsyati /
 tat kasya hetoḥ / buddha eva
 sarvākārajñatā sarvākārajñataiva
 buddhaḥ / bodhir eva sarvākārajñatā
 sarvākārajñataiva bodhiḥ / evaṃ
 yujyamānaḥ śāriputra bodhisattvo
 mahāsatvaḥ prajñāpāramitāyāṃ yukta
 iti vaktavyaḥ /

§ 3.47
 (154c 1-8)

復次，舍利弗，菩薩摩訶薩，行般若波
 羅蜜，不行色有，不行色無有；不行痛
 痒、思想、生死、識有，不行痛痒、思
 想、生死、識無有。不計色有常，亦不
 計色無常。不計色苦，不計色樂。不計
 色有¹我，不計色無我。五陰、六衰亦復
 如是。不計五陰空、無空。不計五陰有
 相²、無相。不計五陰有願、無願。

¹ 有: 不 S, Y

² 相: 想 N, F, S, Y

PD 51, 10-52, 15 (cf. PG 24r 6-v 8; Ś 181,
 19-182, 2 and 187, 19-227, 4): punar
 aparaṃ śāriputra bodhisattvo
 mahāsattvaḥ prajñāpāramitāyāṃ
 caran na rūpaṃ bhavatīti yojayati na
 rūpaṃ vibhavatīti yojayati¹¹⁶ / na
 vedanā bhavatīti yojayati etc. [*idem* for
 the other skandhas] / na rūpaṃ nityam
 iti yojayati na rūpaṃ anityam iti
 yojayati / na rūpaṃ sukham iti yojayati
 na rūpaṃ duḥkham iti yojayati / na
 rūpaṃ ātmeti yojayati na rūpaṃ
 anātmeti yojayati / na rūpaṃ śāntam
 iti yojayati na rūpaṃ aśāntam iti
 yojayati¹¹⁷ / na vedanā nityeti etc. [*idem*
 for the other skandhas] / na rūpaṃ
 śūnyam iti na rūpaṃ aśūnyam iti
 yojayati¹¹⁸ / na rūpaṃ sanimittam iti vā
 carati na rūpaṃ animittam iti vā
 carati¹¹⁹ / na rūpaṃ sapraṇihitam iti vā
 carati na rūpaṃ apraṇihitam iti vā
 carati / etc. [*idem* for the other
 skandhas]¹²⁰

¹¹⁶ na rūpaṃ bhavatīti ... yojayati: PG 24r 7 & Ś 181, 20: na rūpaṃ bhāva iti yojayati na rūpaṃ
 vibhāva [Ś: abhāva] iti yojayati.

¹¹⁷ na rūpaṃ śāntam iti ... yojayati: this passage is not found in D W (though already attested in K 223c
 25-26: 不習色寂滅不習色不寂滅。etc.).

¹¹⁸ PG 24v 1 Ś 213, 2 and *passim* (up to the end of the paragraph, also in correspondence of PD's carati):
 yujyate.

¹¹⁹ na rūpaṃ sanimittam iti ... carati: PG 24v 2 & Ś 210, 10: na rūpaṃ nimittam iti vā animittam
 iti vā yujyate •.

¹²⁰ PG 24v 4-7 (cf. also Ś 227, 5-249, 16) adds the following passage: na rūpaṃ utpadya_{24v} ta iti vā
 nirudhyata iti vā yujyate • evaṃ na vedanā na saṃjñān na saṃskārān na vijñānaṃ utpadyata
 iti vā nirudhyaya iti vā yujyate • na rūpaṃ atitam i_{24v} ti yujyate • na rūpaṃ anāgatam iti
 yujyate • na rūpaṃ pratyutpannam iti yujyate evaṃ na vedanā na saṃjñān na saṃskārān na
 vijñānam atitam iti yujyate na vijñā_{24v} nam anāgatam iti yujyate • na vijñānaṃ

- § 3.48 (154e 8-12) 行般若波羅蜜，「今我所行」亦無所受，「亦無所行」亦無所取，「不有所行，亦不行¹」不有所受，亦不受；不有所取，亦不取』。
佛語：
『舍利弗，菩薩摩訶薩，行般若波羅蜜，能如是者，此乃爲行。』
- PG 24v 8-9 (PD 52, 15-18; Ś om.): sa¹²¹ prajñāpāramitāyāṃ caratīti nopaiti • na caratīti nopaiti • caratīti ca na carati ceti¹²² nopaiti • naiva carati ca na caratīti nopaiti¹²³ • evaṃ caraṃc chāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ //
- ¹ 不行: 行不 N, F, S, Z
- § 3.49 (154e 12-15) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不用檀波羅蜜、尸波羅蜜、屬波羅蜜、惟逮波羅蜜、禪波羅蜜故，行般若波羅蜜。
- PG 24v 9-11 (PD 53, 1-5; Ś 249, 17-250, 3): punar aparaṃ śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ caran na prajñāpāramitāyāḥ kṛte¹²⁴ prajñāpāramitāyāṃ carati¹²⁵ • na dānapāramitāyā na śīlapāramitāyā na kṣāntipāramitāyā na vīryapāramitāyā {ṃ} na dhyānapāramitāyāḥ kṛte prajñāpāramitāyāṃ carati •
- ¹ J, Kr, Fsh, Q + 提.
- § 3.50 (154e 15-16) 不用阿惟越致地、教化衆生故，行般若波羅蜜。不用淨佛國土故，行般若波羅蜜。
- PD 53, 5-6 (PG 24v 11; Ś 250, 19-21): nāvinivartanīyabhūmeḥ¹²⁶ kṛtaśaḥ prajñāpāramitāyāṃ carati / na sattvapariṣākaheṭṭhaḥ kṛtaśaḥ¹²⁷ prajñāpāramitāyāṃ carati / na buddhakṣetrapariśuddhiheṭṭhaḥ¹²⁸ kṛtaśaḥ prajñāpāramitāyāṃ carati /
- § 3.51 (154e 17-19) 不用怛薩阿竭十力故，行般若波羅蜜。
- PG 24v 11-25r 2 (PD 53, 6-8; Ś 251, 14-19): na daśānāṃ [tathā]gatabalānā(ṃ)

pratyutpannam iti yujyate • na rūpaṃ sāram iti na durbalam iti yujyate • evan na vedanān na saṃjñān na saṃskārān na vijñānaṃ <24v 7> sāram iti na durbalam iti yujyate • na rūpaṃ astīti na [MS: nā] nāstīti yujyate na viyujyate • evan na vedanān na saṃjñān na saṃskārān na vijñānam astīti na [MS: nā] nāstīti yu-<24v 8>-yate na viyujyate •

¹²¹ PD 52, 15: ya evaṃ carati sa.

¹²² MS: caiti.

¹²³ PD 52, 17: naiva carati na na caratīti nopaiti (this seems the correct reading).

¹²⁴ PD 53, 2 and *passim* (up to § 3.54): kṛtaśaḥ.

¹²⁵ na prajñāpāramitāḥ ... carati: the corresponding passage (not found in D) occurs, in PD 53, 4-5 and § 250, 3, at the end of the series of *pāramitās*.

¹²⁶ PG 24v 11 & Ś 250, 19: nāvaivartyabhūmeḥ.

¹²⁷ PG 24v 11 & Ś 250, 20 om.

¹²⁸ PG 24v 11 & Ś 250, 20: buddhakṣetrapariśodhanārthaṃ.

不用四無所畏、四分別辯、十八不共諸佛之法，行般若波羅蜜。

kr̥t(e •) na ca[tu](r)[ṇā](ṃ)
v(ai)[śāra]dyānā(ṃ) [kr̥te] • na
catasṛṇā(ṃ) pratisamvidānāṃ kr̥te •
nāṣṭādaśānām āveṇikānām
buddhadharmāṇām kr̥te
prajñāpāramitāyāṃ carati •

§ 3.52

(154c 19-27)

{不究竟空} 不用內空、不用外空、不用內外空、不用空空故、不用大空故、不用真空故、不用有爲空故、不用無爲空故¹、不用究竟空故、不用無品空故、不用本淨空故、不用自然相空故、不以一切法空故²、不以無起空故、不以無滅空故、不以無形空故、不以自然空故、不以有形無形空故、不³無本故、不以法界故、不以本際故，行般若波羅蜜。

¹ 故: N, F, S, Z, Q, Y om.

² 故: N, F, S, Z, Q, Y om.

³ + 以 Q

PG 25r 2-5 (PD 53, 8-18; Ś 250, 4-18 and 251, 19-21):¹²⁹ nādhyātmaśūnyatāyā(ḥ) kr̥te prajñāpāramitāyāṃ carati • na bahirdhāśūnyatāyā{ṃ} nādhyātmabahirdhāśūnyatāyā • na śūnyatāśūnyatāyā na mahāśūnyatāyā na paramārthaśūnyatāyā na saṃskṛtaśūnyatāyā¹³⁰ nāsaṃskṛtaśūnyatāyā nātyantaśūnyatāyā • nāvarāgraśūnyatāyā • nāvākāraśūnyatāyā • na prakṛtiśūnyatāyā • na svalakṣaṇaśūnyatāyā{ṃ} • na sarvadharmāśūnyatāyā • nānutpādaśūnyatāyā • nābhāvasvabhāvaśūnyatāyāḥ¹³¹ kr̥te • na tathatāyāḥ kr̥te • na dharmadhātor na bhūtakoteḥ kr̥te prajñāpāramitāyāṃ carati •

§ 3.53

(154c 27-28)

所以者何？菩薩摩訶薩，行般若波羅蜜時，於諸法無所破壞，亦無所見。

PD 53, 18-19 (cf. PG 25r 5-6, Ś 251, 22-252, 3): tat kasya hetoḥ / na hi bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran kasyacid dharmasya sambhedam samanupaśyati¹³² /

¹²⁹ Here D is, on the whole, closer to PG's reading. It shares, however, some terms with PD and Ś. Both PD and Ś lack PG's anutpādaśūnyatā (attested also in D W), and PD alone lacks asaṃskṛtaśūnyatā. On the other hand, in PD, Ś or in both there occur the following terms, not found in PG: bhāvaśūnyatā- (PD 53, 15), abhāvaśūnyatā (PD 53, 16 & Ś 250, 16), svabhāva (PD 53, 16 & Ś 250, 17) and parabhāvaśūnyatā (PD 53, 16-17). For D's rendition of some of these items, see the notes to the translation.

¹³⁰ The MS may be reading saṃskataśūnyatāyā.

¹³¹ MS: -śūnyatāyā •.

¹³² kasyacid ... samanupaśyati: PG 25r 5-6 & Ś 252, 1-2: [na hi] ... kasyacid dharmasya bhedaṃ [Ś: sambhedam] vā nānākaraṇaṃ vā viśeṣaṃ vā samanupaśyati • evaṃ caraṃc chāradvatīputra bodhisattvo mahāsattva<ḥ> prajñāpāramitāyāṃ yukta iti vaktavyaḥ //.

§ 3.54
(154a 29-
155a 2)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不用神足故，行般若波羅蜜；不用天眼故，不用天耳故，不用觀他人心故，不用念過去事故。

PG 25r 6-8 (PD 53, 19-54, 2; Ś 252, 4-8): sa na divyasya cakṣuṣaḥ kṛte prajñāpāramitāyāṃ carati • na divyasya śrotrasya na paracittajñānasya na pūrvanivāsānusmṛte<r> nardhipādānām¹³³ kṛte prajñāpāramitāyāṃ carati • evaṃ caraṃc chāradvatīputra bodhisatto mahāsattvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ // ¹³⁴

§ 3.55
(155a 3-5)

所以者何？行般若波羅蜜時，亦不見般若波羅蜜，何況當睹菩薩、諸神通乎！行般若波羅蜜，能如是者，此乃應、行。

PD 54, 2-5 (cf. Ś 252, 9-12; this passage is not found in PG): tat kasya hetoḥ / tathā hi prajñāpāramitāyāṃ caran prajñāpāramitāṃ eva na samanupaśyati / kuta eva bodhisattvaṃ kuta eva sarvākāraṃ sarvābhijñāḥ¹³⁵ / evaṃ hi Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ /

§ 3.56
(155a 5-9)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜時，心不念言：「我當以神足往詣東方江河沙等，見諸如來，稽首為禮」，亦不自念：「到八方上下，亦復如是，等無有異」。行般若波羅蜜，能如是者，此乃應、行。

PG 25r 8-11 (Ś 252, 13-253, 20):¹³⁶ punar aparaṃ śāradvatīputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavaty aham ṛddhipādeṣu sthitvā divyena cakṣuṣā¹³⁷ pūrvasyān diśi gaṃgānadivālukopameṣu lokadhātuṣu ye buddhā bhagavantas tān satkarīṣyāmi gurukarīṣyāmi mānayaīṣyāmi pūjayaīṣyāmi // evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭād yāvāt samantād daśasu dikṣv ekaikasyān diśi gaṃgānadivālukopameṣu lokadhātuṣu

¹ 爲: J, Kr, N om.

¹³³ -ṛddhipādānām: PD 54, 1 & Ś 252, 7: ṛddhivideḥ.

¹³⁴ evaṃ ... vaktavyaḥ: PD om. (so too D W K X 16a 29); Ś 252, 8: nāśravakṣayajñānasya kṛte prajñāpāramitāyāṃ carati (also in K 224a 22-23: 不爲漏盡神通故，行般若波羅蜜; X 16a 28: 漏盡智).

¹³⁵ kuta eva ... sarvābhijñāḥ: Ś 252, 10-11: prāḡ eva bodhisattvaḥ kuta eva sarvākāraṃ sarvābhijñā *upalabhyate (?).

¹³⁶ The text corresponding to §§ 3.56-3.57 is, in PD (54, 6-16; tr. LSPW 64), rather different from D W K (cf. also X 16b 4-19).

¹³⁷ divyena cakṣuṣā: Ś om. (so also D W K X 16b 5-6).

ye buddhā bhagavantas tān
satkariṣyāmi gurukariṣyāmi
mānayaṣyāmi pūjayaṣyāmi

§ 3.57 復次，舍利弗，菩薩摩訶薩，行般若波
(155a 9-16) 羅蜜，不自念言：「諸佛世尊所可暢
說，吾則當以天耳皆聽。吾當察見衆生
之心所可念者。當念過去所遊居處。我
以天眼見諸群萌在所之處」」。
佛言：
「行般若波羅蜜，能如是者，此乃應、
行。

PG 25r 11-v 3 (Ś 253, 21-254, 4): na
cāyaivaṃ bhavati yat te buddhā
bhagavanto bhāṣante tat sarvaṃ
divyena śrotreṇa śroṣyāmi • ahaṃ
tatra [l](o)kadhātuṣu satvānāṃ
cetasaiva cittaṃ jñāsyē¹³⁸ • ahaṃ
teṣāṃ pūrvanivāsā<n¹³⁹
a>nusmariṣyāmi • ahaṃ divyena
cakṣuṣā tāṃ satvāṃś¹⁴⁰ cyavamānān
upapadyamānān upapannāṃś ca
drakṣyāmi • ahaṃ
aprameyāsaṃkhyeyān satvān
parinirvāpayiṣyāmi ti¹⁴¹ • // evaṃ
khalu śāradvatīputra bodhisatvo
mahāsatvaḥ prajñāpāramitāyāṃ yukta
iti vaktavyaḥ //

§ 3.58 如是¹，舍利弗，行如是者，則爲度脫
(155a 14-16) 無央數不可計會衆生之類。

PD 55, 1-2 (for PG and Ś see the preceding
paragraph): evaṃ hi śāriputra
bodhisattvo mahāsatvaḥ
prajñāpāramitāyāṃ carann aprameyān
asaṃkhyeyān aparimāṇān sattvān
parinirvāpayan yukta iti vaktavyaḥ /

¹ 如是: Q om.

§ 3.59 菩薩摩訶薩能如是者，魔及官屬不能得
(155a 16-17) 便。

PG 25v 3-4 (PD 55, 3-4; cf. Ś 254, 5-6?):
evaṃ khalu śāradvatīputra
bodhisatvasya mahāsatvasya
prajñāpāramitāyāṃ carato māraḥ
pāpiyān avatāraṃ na labhate •

§ 3.60 又復*此及他方世界諸人民遙聞其德，
(155a 17-18)

(There is no exactly corresponding Skt.
parallel)¹⁴²

¹³⁸ Ś 253, 22 - 254, 1: *prajñāsyāmy.

¹³⁹ Ś 254, 1: pūrvvanivāsam.

¹⁴⁰ Ś 254, 2: sarvvāṃś.

¹⁴¹ This passage, ahaṃ ... parinirvāpayiṣyāmi ti, occurs, in D (in this respect closer to PD's structure; so also in K and, less clearly, in W), as a separate passage: see the next paragraph.

¹⁴² At this point PG 25v 4-5 and, though partially corrupt, Ś 254, 6-8 (so also PekK 59a 8 = TpT 115, 1-2) have the following phrase: yāny api kānicil laukikalokottarāṇi karaṇīyāni tāny api sarvāṇi pradakṣiṇibhavanty [Ś 254, 7-8: pradalitāni bhavanti] anābhogenāparikalpitāni // (cf. K 224b 9 and X 16b 22: 世間衆事所欲隨意; and DZDL p. 332c 17-ff.; cf. W 6c 21: 諸世間之事皆爲降伏). PD 55, 4-5 has

皆爲作禮。

¹ *此: 見 all witnesses.

§ 3.61
(155a 18-22)

復次，東方江河沙等諸佛世界八方上下諸佛世尊，皆共擁護於是菩薩，終不墮墜¹於聲聞、辟支佛地；四天王上至²阿迦膩吒天，悉共擁護是菩薩摩訶薩，將無伺³求得其便者。

¹ 墜: Fsh om.

² 至: J, F, S, Z, Q, Y om.

³ 伺: 同 S

PG 25v 5-8 (Ś 254, 9-261, 5):¹⁴³ ye ca te pūrvasyān diśi gaṃgānadīvālukopameṣu lokadhātuṣu buddhā bhagavanto ye ca dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhastād upariṣṭād yāvāt samantād daśasu dikṣv ekaikasyān diśi gaṃgānadīvālukopameṣu lokadhātuṣu buddhā bhagavantas te 'pi buddhā bhagavantas taṃ bodhisatvaṃ mahāsatvaṃ āraṅksanti mā śrāvaka bhūmiṃ vā pratyekabuddhabhūmiṃ vā pated iti • ye ca catvāro mahārājā yāvād aghaniṣṭhā devās te 'pi taṃ bodhisatvaṃ mahāsatvaṃ āraṅksanti mā haiva kaścīd bodhisatvasya mahāsatvasyāntarāyaṃ kārṣīt*

§ 3.62
(155a 22-25)

所可興發、所當作者，得現在福。所以者何？*其¹以慈心向諸衆生。如是，舍利弗，菩薩摩訶薩，行般若波羅蜜，能如是者，乃爲應、行。

¹ *其: 而 all witnesses.

PG 25v 8-10 (Ś 256, 2-4 and 261, 4-5; PD 55, 13-15): ye ca kecit kāyikā rogās¹⁴⁴ te 'pi tasya dṛṣṭe 'pi¹⁴⁵ dharme sarveṇa sarvaṃ na bhavanti¹⁴⁶ • tat kasya hetoḥ tathā hi bodhisatvo mahāsatva<ḥ> sarvasatvā<n> maitryā sphara[ti]¹⁴⁷ • // evaṃ caraṃc chāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ //

instead the following passage (also found in Ś 254, 8-9): sarve cāsyānye 'pi laukikā ye kecit kleśās te sarve dalitā [Ś: pradalitā] bhavanti.

¹⁴³ The whole paragraph is rather different in PD 55, 5-14 (repeated up to p. 56, 8): ye 'pi te Śāriputra pūrvasyāṃ diśi buddhā bhagavanto gaṃgānadīvālukopameṣu lokadhātuṣu tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti ye ca teṣāṃ śrāvakā ye ca pratyekabuddhā ye ca cāturmahārājakāyikā devās etc. [various kinds of gods up to:] ... akaniṣṭhā devās te'pi taṃ bodhisattvaṃ mahāsattvaṃ rakṣanti / mā khalv asya bodhisattvasya mahāsattvasya kaścīd antarāyaṃ kārṣīt.

¹⁴⁴ Ś 256, 2 and PD 55, 14: doṣās.

¹⁴⁵ Ś 256, 2: dṛṣṭa eva.

¹⁴⁶ dṛṣṭe ... na bhavanti: PD 55, 14: dṛṣṭadhārmikā bhavanti (“limited to the present existence”?).

¹⁴⁷ Ś 256, 4: sphurati.

§ 3.63

(155a 25- b1)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，而以微勞得總持門、三昧門，速疾近此怛薩阿竭、阿羅呵、三耶三菩。一切所生，常值見佛，不離諸佛，至速¹成阿耨多羅三耶三菩²』。

佛言：

『行般若波羅蜜，能如是者，乃為應、行。

¹ 速：暹 N, F, S, Z, Y om.

² 菩：佛 J, Kr, F, S, Z, Q, Y

PD 56, 9-14 (cf. PG 25v 10-26r 1; Ś 261, 6-10): punar aparaṃ śāriputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ alpakṛcchreṇa dhāraṇīmukhāni samādhimukhāni¹⁴⁸ cāmukhibhavanti sarvopapattyāyataneṣu¹⁴⁹ ca tathāgatān arhataḥ samyaksambuddhān ārāgayati nanu kadācid buddhair bhagavadbhir arahito¹⁵⁰ bhavati yāvad anuttarāṃ samyaksambodhim abhisambuddha iti¹⁵¹ / evaṃ hi Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran* yukta iti vaktavyaḥ¹⁵² /

§ 3.64

(155b 1-6)

復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不自念言：「寧有諸法，所謂法者，一切為應若不應乎？為平等不平等乎？」所以者何？於時行者，不見諸法應若不應、行若不行、等與不等』。

佛言：

『行般若波羅蜜，能如是者，乃為應、行。

PG 26r 1-4 (Ś 261, 11-16; cf. PD 56, 15-17): punar aparaṃ śāradvatīputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati • asti kaścid dharmo yo dharmaiḥ sārddham¹⁵³ saṃyujyate vā viśaṃyujyate¹⁵⁴ vā • sameti vā na sameti vā • tat kasya heto<ḥ> • tathā hi sa tad¹⁵⁵ dharmāṃ na samanupaśyati • yo yujyeta vā viyujyeta vā • sameyād vā na sameyād vā : evaṃ khalu śāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ¹⁵⁶ //

¹⁴⁸ PG 25v 11 and Ś 261, 7-8 + pratibhānapratisaṃvīn-mukhāny.

¹⁴⁹ PG om. It is true that, exactly at this point, a small portion of the folio is missing in the Ms; however, it seems to me that there would not have been enough space to write this word (already found in D: 一切所生, and W 6c 28: 在所生處).

¹⁵⁰ PG 26r 1 and Ś 261, 9-10: virahito.

¹⁵¹ PG 26r 1 and Ś 261, 10: abhisambudhyate.

¹⁵² evaṃ hi ... vaktavyaḥ: PG and Ś om.

¹⁵³ PD 56, 16: saha.

¹⁵⁴ Ś 261, 13: viyujyate.

¹⁵⁵ So also Ś 261, 14; cf. BHSD 276 on instances of nt. dharmā. However, in view of the immediately following yo, we should perhaps take this tad as just an error for taṃ, probably via a form tan, a superscript -n being easy to confound with -d.

¹⁵⁶ sameti vā na sameti vā ... vaktavyaḥ: PD om.

- § 3.65 (155b 6-10) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不自念言：「我當速解諸法之界，至阿惟三佛，亦無阿惟三佛」。所以者何？逮法界者，亦無所覺。行般若波羅蜜，能如是者，乃為應、行。
- PD 56, 18-57, 3 (cf. PG 26r 4-6; Ś 261, 17-21): punar aparāṃ śāriputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati / kaccid¹⁵⁷ ahaṃ kṣiprataraṃ¹⁵⁸ dharmadhātum abhisambudhyeyaṃ vā na vābhisambudhyeyam / tat kasya hetoḥ / na hi dharmadhātur dharmadhātunābhisambudhyate¹⁵⁹ / evaṃ hi śāriputra bodhisattvaḥ mahāsattvaḥ prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ /
- § 3.66 (155b 10-12) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不見諸法及與法界有諸疾病及與空寂。行般若波羅蜜，能如是者，乃為應、行。
- PG 26r 6-8 (Ś 261, 22-263, 3; cf. PD 57, 4-5): punar aparāṃ śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran na kaṃcid dharmāṃ¹⁶⁰ dharmadhātuvyatiriktaṃ¹⁶¹ samanupaśyati • evaṃ khalu śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ //
- § 3.67 (155b 12-15) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不自念言：「諸法、法界，有若干種」，不計別異。行般若波羅蜜，能如是者，此能應、行。
- PG 26r 8-9 (Ś 262, 4-7; PD 57, 5-6): punar aparāṃ śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran na dharmadhātor dharmāṇāṃ ca nānākaraṇaṃ¹⁶² karoti¹⁶³ • //
- § 3.68 (155b 15-19) 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不自念言：「於是諸法及與法界，觀與不觀，見與不見」。所以者何？彼則不見諸法所有可持諸法分別觀
- PG 26r 9-10 (PD 57, 6-8; Ś 262, 8-10): punar aparāṃ śāradvatīputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati // dharmadhātum

¹⁵⁷ Corrected after PG 26r 5 (see also CPD III.1 p. 23b [2] and Cone, DP p. 608b s.v. kacci); PD: kaścit (Ms C2: kacid); Ś 261, 18: kañcid.

¹⁵⁸ PG & Ś om.

¹⁵⁹ na hi ... -abhisambudhyate: PG 26r 5-6 and Ś 261, 19-20: na hi dharmadhātum abhisambuddho nābhi{bhi}sambudhyate • nābhisambhotsyate •

¹⁶⁰ kaṃcid dharmāṃ: Ś 262, 1 and PD 57, 5: kiñcid.

¹⁶¹ PD 57, 5: dharmadhātor vyatiriktaṃ.

¹⁶² dharmadhātor dharmāṇāṃ ca nānākaraṇaṃ: PD 57, 5-6: dharmadhātor dharmanānākaraṇaṃ.

¹⁶³ Ś 262, 5-7 + evaṃ khalu śāradvatīputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ (so also D).

也。行般若波羅蜜，能如是者¹，乃爲應、行。

¹ 者: Kr om.

§ 3.69 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不念法界憂行空事；其空事者，不憂法界。行般若波羅蜜，能如是者，乃爲應、行。

§ 3.70 復次，舍利弗，菩薩摩訶薩，行般若波羅蜜，不念眼界爲空，空乎¹亦不²憂眼界；色不憂空，空不憂色；色界不憂空，空界不憂色；眼識界不憂空，{識界} <空³>不憂眼識<界>{空⁴}。耳、鼻、舌⁵、身、心、聲、香、味、細滑、所欲法亦如是。心界不憂空，空界不憂心；法界⁶不憂空，空界不憂法；識界 不憂空，空界不憂識⁷。

¹ 乎: 于 Dx-2337

² 不: F, S om. (no variant in ZH!?)

³ or, perhaps, <空界>

⁴ N, F, S, Z, Y + 空

⁵ 舌: 口 Dx-2337, N, Fsh

⁶ 界: N om.

pratividhyeya vā na vā
pratividhyeya¹⁶⁴ • tathā hi sa na
kaṃcid dharmam samanupaśyati •
yena dharmeṇa yo dharmā<ḥ>
pratividhyeta¹⁶⁵

PG 26r 10-11 (PD 57, 8-10, Ś 262, 10-13):¹⁶⁶
tathā hi <<na sa>>¹⁶⁷
dharmadhātu<ṃ> śūnyam iti yojayati
• nāśūnyam iti yojayati • evaṃ khalu
śāradvatīputra bodhisatvo
mahāsatva<ḥ> prajñāpāramitāyām
caran yukta i<ti> vaktavyaḥ //

PG 26v 1-6 (PD 57, 11-58, 15; Ś 262, 14-264, 11): punar aparaṃ śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyām caran na cakṣurdhātuṃ śūnyatayā yojayati • na śūnyatām cakṣurdhātunā yojayati • na rūpadhātuṃ śūnyatayā yojayati • na śūnyatām rūpadhātunā yojayati • na cakṣurvijñānadhātuṃ śūnyatayā yojayati • na śūnyatām cakṣurvijñānadhātunā yojayati • evaṃ na śrotradhātuṃ na śa[bda]dhātuṃ na śrotravijñānadhātuṃ na ghrāṇadhātuṃ na gandhadhātuṃ na ghrāṇavijñānadhātuṃ na jihvādhātuṃ na rasadhātuṃ na jihvāvijñānadhātuṃ • na kāya{vijñāna}dhātuṃ na spraṣṭavyadhātuṃ • na kāyavijñānadhātuṃ • yāvan na manodhātuṃ śūnyatayā yojayati • na śūnyatām manodhātunā yojayati • na dharmadhātuṃ śūnyatayā yojayati •

¹⁶⁴ dharmadhātuṃ ... na pratividhyeya (for the 1 sg. active ending -eya, see BHS p. 143 § 29.29): Ś 262, 9: dharmadhātuṃ pratividhyeyaṃ; PD 57, 6-7: ayaṃ dharmadhātur evaṃ pratividhyate na vā pratividhyata iti.

¹⁶⁵ yo dharmā<ḥ> pratividhyeta: PD 57, 8: tāṃ dharmatām pratividhyed iti.

¹⁶⁶ In the Skt. versions, this passage is directly linked to the text of the preceding paragraph, as a further reason (tathā hi) for the fact that the Bodhisattva does not think of penetrating the *dharmadhātu*. However, the same structure of D's text is also attested in W 7a 9-10, K 224c 9 and X 17a 2.

¹⁶⁷ Interlinear insertion.

na śūnyatām dharmadhātunā yojayati
 • na manovijñānadhātum śūnyatayā
 yojayati • na śūnyatām
 manovijñānadhātunā yojayati •

§ 3.71 佛言：

(155b 29-c6)

『舍利弗，是爲第一行，所謂空行。菩薩摩訶薩能行空¹者，則不墮落聲聞、辟支佛地，能淨佛國，開化衆生，疾速阿耨多羅三耶三菩，成阿惟三佛。計諸所行，{般若波羅蜜行}般若波羅蜜行爲最極尊，爲長，爲上、無底、無比。所以者何？般若波羅蜜行爲無上行，空、無相、無願行。』

¹空：坐 D_x-2337, N

PG 26v 6-10 (PD 58, 16-59, 2; Ś 264, 11-19): eṣa hi¹⁶⁸ śāradvatīputra paramo yogo yad uta śūnyatāyogaḥ śūnyatāyām¹⁶⁹ śāradvatīputra caran bodhisatvo mahāsatvo na śrāvakabhūmau vā pratyekabuddhabhūmau vā patati • buddhakṣetraṃ ca pariśodhayati • satvāś ca paripācayati • kṣipraṃ cānuttarām samyaksambodhim abhisambudhyate ye kecic chāradvatīputra yogāḥ prajñāpāramitāyogas teṣāmm agryam-¹⁷⁰ākhyāyate • śreṣṭha varaḥ pravaraḥ¹⁷¹ praṇīta-m-ākhyāyate tat [ka]sya hetoḥ anuttara¹⁷² eṣa yogo yad uta prajñāpāramitāyogaḥ śūnyatānimittāpraṇihitayoga •

§ 3.72

(155c 6-7)

菩薩摩訶薩應行如是，當作斯持：速¹得近於受蒞之地。

¹速：速 J (Z?)

PD 59, 2-3 (PG 26v 10-11; Ś 264, 19-21):¹⁷³ evaṃ yujyamānaḥ śāriputra bodhisatvo mahāsatvo vyākṛta iti dhārayitavyaḥ / āsannībhūto vyākaraṇasya /

§ 3.73

(155e 7-12)

菩薩摩訶薩應此行者，爲無數、不可計衆生開¹度利誼²，若不念言：「我行般若波羅蜜；諸佛世尊當受決也」，亦不念言：「我得親近³於受決也。我當清淨於佛國土，得至阿耨多羅三耶三菩阿惟

PG 26v 11-27r 3 (Ś 264, 21-265, 4; PD 59, 2-8): evaṃ yujyamānaḥ śāradvatīputra bodhisatv[o] mahāsatvo 'prameyāṇām asaṃkhyeyānām satvānāmm arthaṃ karoti na cāsyaiṃ bhavaty ahaṃ prajñā[pā]ramitāyām yujye 'ti vā

¹⁶⁸ PD 58, 16 and Ś 264, 11: tat kasya hetoḥ / eṣa hi.

¹⁶⁹ MS: śūnyatāyām.

¹⁷⁰ PD 58, 21 and Ś 264, 16: 'gra ākhyāyate [Ś + jyeṣṭha ākhyāyate]; I follow BHSG pp. 35-36 § 4.59 (so, too, for the following praṇīta-m-, = PD 58, 22 and Ś 264, 17: praṇīta ākhyāyate).

¹⁷¹ PD 58, 21-22 + uttamo 'nuttaro 'samo 'samasamaḥ (some of these words may be also in D: see the relevant notes to the translation).

¹⁷² PD 58, 22: niruttaro.

¹⁷³ I quote PG's reading in full: evaṃ yujyamānaḥ śāradvatīputra bodhisat[v]o mahāsatvo v[y]ākṛto vaktavyaḥ asannībhūtaś cānuttarāyāḥ samyaksambodheḥ [Ś 264, 21: -anuttarāyām samyaksambodhau].

三佛，當轉法輪」。

¹ 開: 闍 F, S

² 誼: 義 F, S, Y

³ J, Kr, F, S, Z, Q, Y + 也

viyujye 't(i)¹⁷⁴ vā māṃ buddhā
bhagavanto vyākariṣya<n>ty aham
āsannībhūto vyākaraṇasya // ahaṃ
buddhakṣetraṃ pariśodhayiṣyāmi¹⁷⁵ •
aham anuttarāṃ samyaksambodhim
abhisambudhya dharmacakkaṃ
pravartayiṣye¹⁷⁶ • //

§ 3.74 (155c 12-15) 所以者何？彼其行者，不著法界、亦不虛寂。不見異法，當行般若波羅蜜，「諸佛、天中天受我決，及逮阿耨多羅三耶三菩阿惟三佛」。

¹ 虛: 處 N

PG 27r 3-4 (Ś 265, 5-8, PD 59, 8-11): tat kasya heto<s> tathā hi sa dharmadhātum na vyatirekīkaroti¹⁷⁷ • // na ca dharmadhātoḥ kaṃcid anyadharmam¹⁷⁸ samanupaś[y]ati [•] yaḥ prajñāpāramitāyāṃ cared¹⁷⁹ yo vā buddhair bhagavadbhir vyākṛyeta • yo vānuttarāṃ samyaksambodhim abhisambudhyeta¹⁸⁰ :

§ 3.75 (155c 15-17) 所以者何？菩薩摩訶薩，行般若波羅蜜者，不起人想，不起我想，不起壽想，不起命想，不起衆諸¹想，不起見知想。

¹ 諸: 生 Q

PG 27r 4-5 (Ś 265, 8-13; cf. PD 59, 11-12): tat kasya hetoḥ tathā hi tasya bodh[i]satva[sya] mahāsatvasya prajñāpāramitāyāṃ carato na satvasaṃjñotpadyate • na jīvasaṃjñā na pudgalasaṃjñā na jānakapaśyakakāra-kavedaka-saṃjñotpadyate¹⁸¹ • //

§ 3.76 (155c 17-20) 所以者何？計於吾我、衆生不起不滅。又計人本不起不滅。其不起不滅者，何所行般若波羅蜜？

Ś 265, 14-16 (cf. PG 27r 5-6; PD 59, 12-14): tat kasya hetoḥ tathā hy atyantam¹⁸² sattvo notpadyate¹⁸³ na nirudhyate na hi sattvasyotpādo na nirodhaḥ¹⁸⁴ / yasya ca notpādo na nirodhaḥ sa

¹⁷⁴ Ś 265, 1-2: yujyate vā viyujyate vā (see also relevant footnote at p. 265)! ahaṃ ... viyujyeta vā: PD om.

¹⁷⁵ PD 59, 6-7 and Ś 265, 3 + ahaṃ sattvān paripācayiṣyāmi (Ś om. iti).

¹⁷⁶ PD 59, 8 and Ś 265, 4: pravartayiṣyāmi (Ś om. iti); cf. BHSG p. 183 § 37.24??.

¹⁷⁷ PD 59, 9: viviktīkaroti.

¹⁷⁸ PD 59, 9: dharmadhātor anyadharmam; Ś 265, 6: kiñcid anyad dharmmam.

¹⁷⁹ MS: carad.

¹⁸⁰ vyākṛyeta • yo vānuttarāṃ samyaksambudhyeta: PD 59, 10-11: vyākriyeta anuttarāyāṃ samyaksambodhau.

¹⁸¹ Ś has a longer list of terms; in comparison with § 3.2, it has a further term: jantusaṃjñā- (Ś 265, 10).

¹⁸² PD 59, 12: atyantayā.

¹⁸³ PG 27r 6: nopalabhyate.

¹⁸⁴ na hi satvasyotpādo na nirodhaḥ: PD 59, 13: anutpādānirodhadharmatvāt.

katham prajñāpāramitāyāṃ carīṣyati /

§ 3.77 菩薩摩訶薩，行能如是，人無所起，屬
(155c 20-22) 行般若波羅蜜；衆生爲空，衆生不
得，衆生寂寞²，爲行般若波羅蜜。

¹ 不: 衆 S, Q
² 寞: 莫 N

PD 59, 14-17 (cf. PG 27r 6-8; Ś 265, 16-21):
evaṃ caran bodhisattvo mahāsattvaḥ
sattvānutpādatayā
prajñāpāramitāyāṃ carati /
sattvasūnyatayā prajñāpāramitāyāṃ
carati / sattvānupalabdhyā
prajñāpāramitāyāṃ carati /
sattvaviviktatayā¹⁸⁵
prajñāpāramitāyāṃ carati /

§ 3.78 如是，舍利弗，菩薩摩訶薩遵修於空，
(155c 22-25) 爲第一行。
復次，舍利弗，菩薩摩訶薩，行般若波
羅蜜，能如是者，則皆超踰一切諸行，
置是。

PG 27r 8-10 (Ś 265, 21-266, 3; cf. PD 59,
17-19): eṣa śāradvatīputra
bodhisattvānāṃ mahāsattvānāṃ
param[o] y[o]go yad uta
śūnyatāyogaḥ¹⁸⁶ ayaṃ śāradvatīputra
bodhisattvasya mahāsattvasya
prajñāpāramitāyāṃ carataḥ paramo¹⁸⁷
yogaḥ yas tadanyān yogān abhībḥūya
{s} tiṣṭhati¹⁸⁸ •

§ 3.79 所可遵行，爲大慈行，爲大悲行。菩薩
(155c 25-28) 摩訶薩行於此者，終不起貪嫉之心，無
毀戒心，無瞋恚心，無懈怠心，無亂意
心，無邪智心。

PG 27r 10-v 1 (Ś 266, 4-9; PD 59, 19-60, 3):
atra ca śāradvatīputra yoge caran
bodhisattvo mahāsatto mahāmaitrīm
abhinirharati • mahākaruṇāṃ
cā[bhi]nirharati • atra śāradvatīputra
yoge caran¹⁸⁹ bodhisattvo mahāsatto¹⁹⁰
na mātsaryacittam utpādayati • na
dau<h>śīlyacittam na
vyāpādacit<t>aṃ na
kau[si]dyacittam¹⁹¹ na vikṣepacittam¹⁹²
na dauṣprajñacittam utpādayati •

(155c 29) 光讚經卷第一¹

¹ S om. (no variant is recorded in ZH)

¹⁸⁵ PG 27r 8 and Ś 265, 19-20 + satvaprakṛtyā • satvāsvabhāvatayā.

¹⁸⁶ Ś 266: prajñāpāramitāyogaḥ.

¹⁸⁷ paramo: Ś om.

¹⁸⁸ The entire paragraph in PD reads (59, 17-19): evaṃ hi śāriputra bodhisattvānāṃ mahāsattvānāṃ paramayogo yad uta śūnyatāyogaḥ sarvānyān yogān abhībḥūyāvatiṣṭhate.

¹⁸⁹ MS: carān.

¹⁹⁰ mahākaruṇāṃ ... mahāsatto: PD om.

¹⁹¹ PD 60, 2: kuśīdacittam.

¹⁹² PD 60, 2-3: vikṣiptacittam.

**PART III: ANNOTATED TRANSLATION
OF THE *GUANG ZAN JING***

(147a 3) *Guang zan jing*¹

Roll 1

(147a 5) Translated by the Tripiṭaka Dharma-master Zhu Fahu, under the Western Jin

(147a 6) Mahāprajñāpāramitā Chapter 1: In Praise of the Light

§ 1.1

W (1a 8-9)
K (217a 7-8)

(147a 7) [I] heard as follows: on one occasion² the Buddha was visiting³ the mount Ḡḍhrakūṭa [near] Rājagṛha,⁴ together with a (147a 8) *mahābhikṣusaṃgha* consisting of five thousand [*bhikṣus*],⁵ all of whom were Arhats;

§ 1.2

W (1a 9)
K (217a 8-9)

[their] outflows had come to an end;⁶

§ 1.3

W (1a 9-10)
K (217a 9)

being without (147a 9) defilements, they had attained self-mastery;⁷

¹ On the title of this scripture, see Introduction § 1.2 n. 5.

² A considerable number of studies have been devoted to the interpretation of the opening formula of the Buddhist *sūtras*: see Tola and Dragonetti 1999 for a recent discussion of this issue, and, for more references on the relevant literature, Schoening 1995 vol. 1: 200 n. 2, and especially Bongard-Levin, Boucher, Fukita, Wille 1996: 90 n. 1. The main problem addressed in these studies is the syntactic interpretation of *ekasamaye* and related variants in the Skt. formula. In contrast with the problematic interpretation of the Skt. wording, in the Chinese translations (whatever might have been the original intention of the translators: cf. Brough 1996: 66), 一時 seems almost unavoidably to be interpreted as referred to the following verb (in this case 遊, see the next note). It is interesting, however, that the DZDL (T 1509 p. 62c 17) discusses 如是我聞一時 as a whole, apart from the following portion 佛住 etc.

³ Here 遊 translates *viharati*, literally taken in the sense of “to move on, roam etc.” (cf. BHSD 504b), according to an interpretation not uncommon in the earliest translations: e.g. see FJJ T 322 p. 15b 6; cf. W (在) and K (住).

⁴ The phonetic transliterations 羅閱祇 for Rājagṛha and 耆闍崛 for Ḡḍhrakūṭa are borrowed, as are most of the transliterations in the GZJ, from Lokakṣema’s corpus: cf. DXJ T 224 p. 425c 6; Coblin 1983: 242 entries 34-35.

⁵ 與摩訶比丘僧五千俱, cf. PD: *mahatā bhikṣusaṃghena sārđham*; apparently D read **mahābhikṣusaṃgha*, which in this context should be taken in the sense of “a great gathering of *bhikṣus*”, although there is some evidence that D may have meant, rather, “a community of great *bhikṣus*”: see n. 22 below. The use of 俱 is noteworthy (cf. HD 1: 1497): the construction 與... 俱, “together with ...”, is not infrequent in the GZJ (p. 147a 13; 148c 10, 15 and *passim*; 157a 9), and indeed common in many other translations: e.g. see ZFHJ T 263 p. 63a 7-8, JBJ T 285 p. 458a 23 and FJJ T 322 15b 6. One might think of Skt. *sārđham* + instr. as a possible model of this syntactical pattern, but further research into Chinese medieval literature is needed before drawing conclusions. In fact, a similar construction is also attested in the *Shishuo xinyu* 世說新語 (e.g. 15.1: ...行數十里, 處與之俱, “[The dragon] travelled several *li*, and [Zhou] Chu was together with it”; see also Zhang Yongyan 1992: 231-232). The post-verbal position of the prepositional syntagm 與... 俱 is discussed (with reference to the ZFHJ occurrence) by Zhu 2001: 13, who ascribes it to the influence of the Skt. original.

⁶ 諸漏已盡. 漏 (literally “to leak”) is a well attested literal rendering of *āsrava* / *āśrava*, “noxious influences” (same rendering in W K), first used in this sense by An Shigao (YCRJ 180a 5 = *Peṭakopadesa* 135, 23); on the notion of *āsrava* see Enomoto 1979 (especially n. 3 p. 38 on the rendition 漏). At this point, the *sūtra* begins to expound a long list of qualities of Arhats and Bodhisattvas which has many parallels in Buddhist literature; this section has been analysed, with particular reference to PG, by Vetter 1993.

- § 1.4 [their] mind was successfully liberated;⁸
 W (1a 9-10)
 K (217a 9)
- § 1.5 [their] insight was well brought to deliverance;⁹
 W (1a 10)
 K (217a 9-10)
- § 1.6 they had achieved (147a 10) gentleness;¹⁰
 W (1a 10)
 K (217a 10)
- § 1.7 they were great guides;¹¹
 W (1a 10)
 K (217a 10)

⁷ 無有塵垢，而得自在; D has connected by means of the particle 而 two compounds (K only has *niṣkḷeśa*) found in the Skt. text: *niṣkḷeśair vaśībhūtaiḥ*, “being without defilements; having become possessed of control” (see BHSD 474b; cf. Vetter 1993: 66 n. 50). The correspondence between 自在 and *vaśin* and related forms is well attested since the earliest translations (e.g. see YCRJ T 603 178a 28: 自在, corresponding to *vasavattiko* [see Nāṇamoli 1964: 177 n. 534/1]; Karashima 1998: 614-615). The Chinese term mainly conveys the idea of being independent, free from external conditioning; but cf. Haribhadra 9, 16: ... *svayaṃ ca sarva-bandhana-vigama-svātantryād ye vaśino bhūtāḥ te 'vaśībhūtāḥ*, which may reflect a similar interpretation (see also Id. 10, 11).

⁸ 心安解脫 = *suvimuktacitta-* (note 安, here apparently used for Skt. *su-*).

⁹ 智慧善度 = *suvimuktaprajñā-*; here 善度 translates *suvimukta*: cf. the preceding note. As is typical of D’s translation style, consecutive repetitions in the Skt. (particularly common in this scripture) are often rendered by different words or phrases in the Chinese. On the original, pre-Buddhist usage of 智慧, see also Cheng Xiangqing, “*Lun heng fuyinci yanjiu*” 《论衡》复音词研究, in Cheng 1992: 262-340, p. 297.

¹⁰ 速得仁和 corresponds, somewhat freely, to *ājāneya* (cf. Vetter 1993: 52), “thoroughbred” (see BHSD 90a). To be sure, the idea of “achieving” 速得 is not inherent in the Skt. word, but 仁和 reflects an interpretation of *ājāneya* / *ājanya* which is rather common in Chinese translations: cf. K 217a 10: 其心調柔軟, “their minds tame and gentle”; see also Lamotte (1962: 97): “ils étaient dociles” (cf. Silk 1994: 260 n. 1). This interpretation seems supported by some passages in Skt. and Pāli, where *ājāneya* is contrasted to *khaṭuka* / *khaṭuṅka* or *khaḍuṅka*, “unruly, unmanageable [horse]” (see BHSD 202b; DP 758a s.v. *khaluṅka*), and seems used metaphorically just in the sense of “docile etc.”: e.g. *Kāśyapaparivarta* § 9-10 (ed. Vorobyova-Desyatovskaya 2002: 9-10; cf. Weller 1965: 70-72). Indeed, in his translation of the latter scripture, Lokakṣema rendered *khaḍuṅka* as 難調 (T 350 p. 189c 15; “difficult to tame”; on this translation see Chen Ming 2003: 131) and *ājāneya* as 易調 (T 350 p. 189c 19; “easy to tame”). See also *Dhammapada* 322 (ed. von Hinüber and Norman 1995: 90; tr. Norman 2000: 47): *varam assatarā dantā ājānyā ca ... attadanto tato varam*.

On the other hand, X 1b 8-9 如調慧馬, “like tame and clever horses”, seems a compromise between the interpretation as “tame”, 調 (as in D and K), and that as “wise, clever” 慧, based on the pseudo-etymology from *√jñā*. This etymology (on which see BHSD 90 s.v. *ājanya*; Brough 1962: 234; Norman CP V: 153-154) accounts also for TpT 2, 4 *cang shes pa*, “omniscient”, which is the Tibetan standard rendering of this word (see Mvy 1080). However, Silk (1994 loc. cit.) mentions a different rendition occurring in the Dunhuang text of the *Ratnarāsī bka’ nyam*, “obedient”, which is significantly close to the Chinese translations discussed above. It does not seem so obvious to me that also the DZDL T 1509 p. 81a 29-b 12 interprets *ājāneya* as a derivative of *√jñā*, as Lamotte claims (I: 211-212 n. 4). The fact that K has 心調柔軟, is not very telling as to the underlying etymological interpretation, if the word was taken, as we have seen, metaphorically as “docile”. In fact also the DZDL (T 1509 p. 81b 10-11) seems to contrast *ājāneya* to *khaṭuṅka*: ... 欲、驢、慢、癡疑見不斷故，不調柔如惡弊馬, “because [the fools] have not destroyed the wrong views of desire, hatred, delusion, they are not docile, just like bad horses (**khaṭuṅka*?)”. The whole passage from *niṣkḷeśa* to *ājāneya* (§ 1.3-5) in W is divergent from the other witnesses; however, 已了眾事, “having understood many things”, can be taken as a translation of *ājāneya* similar to the Tibetan.

¹¹ 爲大開導; perhaps D misread *-nāya* (or perhaps *-nātha*? Cf. Karashima 1992: 109) instead of *-nāga*, as all the other witnesses have here the expected *mahānāga*-, “Great *Nāgas*” (besides PD, see PSL 1a2, PG 1r 2, Ś 3, 2; K, W and X 1b 9; TpT 2, 4), interpreted as “serpent” (龍) by W and X (K has left the term transliterated) and as “elephant” (*glang po*) in the Tibetan translation. As is well known, both renderings are legitimate: see

§ 1.8 they accomplished what had been undertaken;¹²

W (1a 10-11)
K (217a 10)

§ 1.9 they carried out what had been planned;¹³

§ 1.10 they had cast off (147a 11) the heavy burden;

W (1a 11)
K (217a 10-11)

§ 1.11 they had attained their own benefit;¹⁴

W (1a 11)
K (217a 11)

§ 1.12 they had removed the afflictions of the cyclic succession of death and rebirth,¹⁵

W (1a 11)
K (217a 11)

§ 1.13 they were uniformly liberated;¹⁶

W (1a 11-12)
K (217a 11)

DZDL T 1509 p. 81b 15: 復次，那伽或名龍，或名象。 (see also Vetter 1993: 67 n. 52). D's error is, however, difficult to explain, from either a palaeographical or a phonetic viewpoint.

¹² 所作已辦 translates *kṛtakṛtya*, “their duty accomplished” (same rendering in W and K). Note that in the Chinese rendering of this compound, the order of the members is reversed in comparison to the Skt.: i.e. 所作 = *kṛtya* and 已辦 = *kṛta*, as is also suggested by the parallel translation of the next compound (§ 1.9); cf. X 1b 9: 已作所作. Apparently all the Chinese translators here interpreted *kṛtya* as “deed, action etc.”, perhaps in the attempt to emphasise a difference in meaning between this compound and the following (see also BHSD 190b; Vetter 1993: 67: “their work done”; cf. remarks by Silk 1994: 265 n. 2). Lamotte (I: 213), seemingly on the basis of DZDL T 1509 p. 81b 28-c 18, takes this compound as a *dvandva*: “Ils étaient accomplis ... et parfaits”.

¹³ Note the variation, typical of D's style, 究竟 = *kṛta* (cf. the preceding note). 所設, “what had been planned”, translates *karaṇīya*, which rather means “duty, thing to be done” (see BHSD 168b); this compound is not found in W and K.

¹⁴ Here D (速得已利), followed verbatim by K and X 1b 10, has rendered rather literally *anuprāptasvakārtha*, taking *artha* as “advantage, benefit” (利); similarly also LSPW 37 and, apparently, DZDL T 1509 p. 82a 8-22 (Lamotte I 216-217), although in this case we have to take into account K's own understanding of this passage. Cf. W's interpretation of this compound: 速得所願, “they attained what they wanted”, which is perhaps to be preferred (see also Vetter 1993: 67, “their own aim obtained”; Harrison 1990: 6).

¹⁵ 除終始患 is probably a paraphrase of *parikṣiṇabhavasamyojana*, “whose fetters to existence had been destroyed”, which is consistently attested at this point in all other witnesses (PSL 1a2; PG 1r 3; Ś 3, 3; TpT 2, 4-5 and, besides W K, X 1b 10). I have translated this passage taking 終始 as a free rendering of *bhava* (interpreted as the cyclic process of death and rebirth: cf. HD 9: 794a.2), and 患 as an even looser translation of *samyojana*. This interpretation can be corroborated by analysing other occurrences of 終始 in the GZJ; the most significant parallel is at p. 158c 7-8: 以此天眼，睹見東方江河沙等佛世界衆生終始，皆悉知。 (“by means of this divine eye, [the Bodhisattva] having seen the death and rebirth of the beings belonging, in the East, to as many Buddha-worlds as the sands of the Great River, knows all of them”), cf. PD 78, 4-5: *tenaiva pariśuddhena divyena cakṣuṣā pūrvasyām diśi gaṅgānadivālukopameṣu lokadhātuṣu sarvasattvānāṃ cyutopapādam yathābhūtaṃ prajānāti* (similar also 160a 7 = PD 87, 3-4). Another interesting passage occurs at p. 159b 3: 某開士當究竟終始窮盡 (“a certain Bodhisattva will finish the cyclic succession of death and rebirth and come to an end”), cf. PD 82, 2: *ayaṃ bodhisattvaś caramabhavikaḥ*. In other passages, without Skt. parallels, this expression seems to have been inserted by D as a sort of gloss: e.g. see 149b 2; 164a 19 and 23 (again 終始之患).

¹⁶ D (平等解脫) witnesses the shortest reading of this compound; cf. PD: *samyagājñāsuvimukta-cittaiḥ*, “their minds well liberated though right understanding” (same reading in PSL 1a2; PG 1r 3; Ś 3, 3-4, 1; TpT 2, 5). On the other hand, W (正解已解, where the first 解 presumably renders *ājñā* and the second *suvimukta*), K and X 1b 10 read **samyagājñāsuvimukta-*. Probably there is no need to take D's 平等 as representing an original variant reading (cf. Vetter 1993: 52: “*samatā*?”), as this could simply be a translation of *samyāñc*

- § 1.14 having regulated¹⁷ all (147a 12) [their] mental activities¹⁸, they had obtained [the virtue] crossing over into infinitude.¹⁹
- § 1.15
K (217a 12) only one person excepted: Venerable²⁰ Ānanda, who was [still] a learner and a *Srotāpanna*,²¹
- § 1.16
W (1a 12)
K (217a 12-13) (147a 13) moreover [he was] together with five hundred *bhikṣus*,²² as well as *bhikṣuṇīs*, *upāsakas* and *upāsikās*, (147a 14) all present,²³
- § 1.17
W (1a 12-13) and with many Bodhisattva Mahāsattva:²⁴ they had obtained all the

taken in the sense, probably not accurate in this context, of “uniform, same” (Rahder 1928: 194 records in the JBJ the equivalence 平等覺 = *samyaksambuddha*; cf. Karashima 1998: 310-312).

¹⁷ I read 濟 as qí (i.e. = 齊: the two are interchangeable, see HD 6: 191a).

¹⁸ Note 想 for *cetas*.

¹⁹ 濟一切想，得度無極; cf. PD: *sarvacetovaśiparamapāramitāprāpta*-, “having obtained the supreme perfection of mastery of [their] whole mind” (on the syntax of this *sarva*-, see Vetter 1993: 67 n. 54), a reading essentially shared by the other Skt. witnesses (PG 1r 3 with *-vaśitā*- and *-paramaparami*-, the latter also in PSL 1a2). The syntax of D’s translation seems to reflect an incorrect interpretation of the case-relation between *vaśitā* / *vaśi*- (on the latter form in this context, see BHSD 474a) and the following portion as instrumental (i.e. “having obtained the supreme perfection by means of the mastery etc.”). Apparently D only read *-pāramitā*- without *parama*; as to 度無極, which is already attested in the FJJ T 322 p. 17a 8 and *passim* (cf. also Harrison 1990: 242), I have adopted Karashima’s rendering (1998: 108 and 274). On this translation see Zürcher 1972: 336 n. 140, Link 1976: 103 n. 176; cf. Shi Tianchang 1998: 76-78. This compound is not found in W K.

²⁰ 賢者 = *āyusmat* (see also Karashima 1998: 487-488).

²¹ I have punctuated and translated this passage (學須陀洹) in the light of the corresponding Skt.: *śaikṣam srotāpannaṃ*, “a person [still] undergoing training and who has [just] entered the Stream”. This interpretation is supported by the parallels in ZFHJ recorded by Karashima (1998: 516-517): e.g. 126b 10: 學與不學, “learners and those who have nothing more to learn”, corresponding to *śaikṣāśaikṣa*- (on these notions, see Lamotte 1965: 232 n. 266/4; Dantinne 1983: 262-263 n. k). However, the syntax of D’s rendition could give rise to a misunderstanding: in all probability, a Chinese reader would have understood 學須陀洹 as: “who was [still] training as a *Srotāpanna*”, and I am not sure that D’s assistants (筆受) did not actually mean this. Cf. K (this passage is not found in W): 唯阿難在學地，得須陀洹, “only Ānanda was [still] in the stage of learning and had attained [the condition of] *Srotāpanna*”.

²² This repetition of *bhikṣu*, after the preceding description (cf. § 1.1), is at first sight puzzling, as all other witnesses only have *bhikṣuṇī* etc. . However, as observed above (n. 5), we may conjecture that in the previous reference D had in mind a particular group of “eminent monks” (i.e. *sarvair arhadbhiḥ*): then it is possible that D – or perhaps his original manuscript – at this point had introduced a further distinction by mentioning “[common] *bhikṣus*” together with nuns and other categories (I am grateful to Prof. Vetter for remarks on this passage).

²³ 皆悉現在, cf. PD: *sarvair dṛṣṭadharmair*. In my translation I have essentially followed Karashima’s interpretation (1998: 490-491; 2001: 300). Cf. HD 4: 579a, which for 現在 as predicate only records the meaning of “to exist”, which would be even more nonsensical here (hardly better would be “all in [their] present [existence]”). D has clearly translated after the usual meaning of *dṛṣṭadharmā*, “the present life etc.” (as substantive; cf. also the adj. *dṛṣṭadharmika*, “relating to this life”: BHSD 269a), which, however, seems hardly possible in this context (but cf. LSPW 37 “all of them liberated in this present life”; not recorded in MDPLL: cf. p. 205). Vetter (1993: 67 with n. 57; see also TpT 3, 2: *chos mthong ba*) translates PG’s *dṛṣṭadharmabhiḥ* as “who had seen the Dharmas”. K (and Xs 1b 16 too) has here 皆見[得K]聖諦, “they had all seen the Holy Truths”, and a similar reading is also found in X 1b 14: 皆已見諦. Lamotte (I 232; see also Vetter 1993: 53 and 67 n. 57) assumed that they reflect an original variant **dṛṣṭāryasatyaiḥ*, and as far as X is concerned, this assumption is confirmed by a parallel from this same *sūtra* (PK II-III p. 16, 9; PG 130r 5-6). In PG’s text, this passage reads: *dṛṣṭasatyā vā pudgalāḥ ārhanto vā kṣiṇāsṛavā*<ḥ> etc., and the first compound indeed corresponds to 已見聖諦 in X 140a 13 (the rest of the passage is somewhat different; *dṛṣṭasatyā* does not seem to have parallel in K; cf. D, T 222 p. 213a 25: 見諦之人).

K (217a 13-14)	summarising-retaining [formulas]; ²⁵
§ 1.18	they had achieved ²⁶ (147a 15) the <i>samādhis</i> ,
W (1a 137)	
K (217a 14)	they cultivated the practise of emptiness; ²⁷
§ 1.19	
W (1a 13)	
K (217a 14)	they followed the [path of] of *signlessness; ²⁸
§ 1.20	
W (1a 13-14)	
K (217a 14)	they did not conceive of the various desires; ²⁹
§ 1.21	
W (1a 14)	
K (217a 14-15)	

²⁴ Same reading also in W and K, while all the Skt. witnesses (as well as X 1b 14-15) have some variants and expansions at this point (see the synoptic edition).

²⁵ 得諸總持, apparently D's original read **sarvadhāraṇīpratīlabdhaiḥ*. 總持 is a well-known etymological translation of *dhāraṇī*. The use of 持 for rendering derivatives of the root √*dhṛ* is a device adopted since the earliest translations: e.g. see YCRJ T 603 173b 28 and *passim*, 本持 = *dhātu*. *Dhāraṇī* is in fact a term difficult to define and translate. In this context, it mainly designates a device for remembering the Buddhas' teaching (see Braarvig 1985: 18-22 and 24 on the formula *dhāraṇīpratīlabdha*), i.e., possibly a sort of mnemotechnics, but also for reaching *samādhi* (see Vetter 1994: 1272-1273; Lamotte I 317-321; IV 1854-1864 and ff.).

²⁶ The verb 達成, here corresponding to Skt. *-pratīlabdha*, is not recorded in HD 10: 1013-1014; but cf. Karashima 1998: 77-78.

²⁷ 修于空行 corresponds to *sūnyatāvihāribhīr*, "dwelling in emptiness" or, perhaps, even "delighting in emptiness", in the sense of "being [particularly] devoted to emptiness [as a soteriological technique]", as is perhaps suggested by the parallel at PD 79, 3-6, where *-vihārin* is used within a classification of different soteriological paths, in order to distinguish practitioners of the three *samādhis*: *ayaṃ pudgalaḥ sūnyatāvihārī / ayaṃ pudgalo 'nimittavihārī / etc. ... ayaṃ pudgalaḥ sūnyatāvihārī / ayaṃ pudgalasya sūnyatāvimokṣasamukheṇa pañcendriyāṇy utpatsyante / etc.* ("This certain person is particularly devoted to emptiness; this other person is particularly devoted to signlessness etc. ... This certain person is particularly devoted to emptiness; for this [particular category of] person, the five faculties will arise through emptiness as a method of access to deliverance etc."); cf. also remarks by Skilling 1997: 346-347. An analysis of D's rendering of that passage (158c 18 and c28: 某行空... 是謂行空人也) suggests that 行 is consistently used to translate *viharati* and related forms (see also GZJ 156a6 = PD 60, 5, and *passim*); here the insertion of 修 helps to maintain the four-syllable pattern, but represents also an acceptable free rendering of this compound: cf. W which, apparently, simply has 空行 (but punctuation is doubtful).

²⁸ 遵於無想 = Skt. *ānimittagocarair*, "having signlessness as their range of practise" (cf. TpT 3, 2-3: *mīshan ma med pa'i spyod yul can*). 遵 is not a particularly precise rendering of *-gocara*, but might reflect an interpretation of *ānimitta* as a track or method to be followed (i.e., as a *vimokṣasamukha*). All the witnesses of the GZJ here have 無想 for *ānimitta*: one should probably read 無相, as the two characters often tend to be confused (cf. Karashima 1998: 474-475).

²⁹ 不念衆願 reflects, in my opinion, PD's reading, *praṇidhānākalpitaiḥ*, which Conze translates (LSPW 37) "who had not fashioned any desire for the future". In fact, this compound appears linked to the preceding two, as a third paraphrase of the canonical *vimokṣasamukhas* (the three being, in turn, a development of § 1.18: *samādhipratīlabdhaiḥ*); in other words it basically represents *apraṇihita*, "wishless / wishlessness, aimless / aimlessness" (see BHSD 47, CPD I, 7: 304-305, and the very detailed discussion of this term in Deleau 2000: 93-95 n. 23). Note the use of 不念 for *-akalpita*, in the sense of "not produced [mentally]". The variant in PG and Ś (but also TpT 3, 3) may point to a different meaning – positive, in this case – of *praṇidhāna*: "in whom their vows were spontaneous", as Vetter 1993: 68 translates it (see also Id. n. 61 p. 68, where the alternative interpretation "in whom no longer [egoistic] wishes [with regard to rebirth] were produced" is also mentioned). In correspondence to §§ 1.19-21, W and K present different readings; W is more problematic (空行三昧無相無願藏), but K's 行空無相無作 ("they were practising emptiness, signlessness, inactivity"; 無作 is a common, and yet not completely clear, rendering of *apraṇihita*; see Karashima 2001: 291; Deleau 2000:

- § 1.22 they had³⁰ obtained (147a 16) the patient acceptance of the sameness [of all
W (1a 14) *dharmas*],³¹
K (217a 15)
- § 1.23 [their means of] control (?) were innumerable,³²

94-95 n. 23) may reflect an original **sūnyatānimittāpraṇihitavihāribhir* (cf. Ś 4, 5-6 and Lamotte 1944: 316).

³⁰ I take this 以 as 已 (with which it often interchange), as is also suggested by W and K (已得等忍). Alternatively, one could interpret 以 as a conjunction, linking this phrase to the preceding one (“they did not conceive of the various desires, so that they obtained the patient acceptance of the sameness [of all *dharmas*]”); but the explanation provided by the DZDL (T 1509 p. 97a 25 – 97c 4; Lamotte 1944: 325-327) does not support this interpretation.

³¹ As is quite typical of the larger PP texts, at this point D W K witness a reading similar in part to one group of Skt. versions and in part to another: it is as short as that of PD and PSL, but with the sequence *-samatā-kṣānti-* as in PG and Ś: i.e., presumably, **samatākṣāntipratilabdha-*. Of course, one cannot exclude the possibility that the three earliest Chinese translations interpreted *-samatākṣānti-* as a *dvandva* (so Lamotte 1944: 325 “ont obtenu les égalités et les patiences”), but the explanation of the DZDL shows that the comprehension of *samatā*, interpreted as understanding the sameness of / developing equanimity toward beings and *dharmas*, can be taken as an accomplishment preceding and actually bringing about that of *kṣānti*: see especially T 1509 97b 16-17 and 97b 23-26 (tr. Lamotte 1944: 326 and 327); cf. also Vetter 1993: 68-69 n. 63. However, given the general context of this part of the *sūtra* (and especially the preceding §§ 1.19-1.21), *samatā* here is likely to mean “sameness [of the *dharmas* insofar as they are equally devoid of substance]”, being, in other words, a quasi-synonym of *sūnyatā* and, rather, a difficult tenet which has to be accepted by Bodhisattvas, i.e. the object of *kṣānti*. This interpretation of *samatā* can be substantiated by several passages of early Mahāyāna literature: see e.g. Lokakṣema’s *Asheshi wang jing* 阿闍世王經 (*Ajātasatrukaukṛtyavinodanāsūtra*; Harrison 1993: 152-154 and Harrison & Hartmann 2000) T 626 p. 392a 10-13: “Although [apparently] there are an infinite multiplicity of things, if one analyses them, [one will find that] they are all empty, non-existent [as independent entities], united in emptiness (合則爲空); [therefore] no *dharma* can be [actually] perceived. Why? Because all *dharmas* are equal, without differentiation (諸法等而無差特)”. (I am grateful to Prof. Vetter for a number of important remarks and references on this passage).

³² 制攬無數. This is a difficult passage. To begin with, the reading itself is doubtful, as the stemmatic structure F, S versus J, Kr, Fsh is not a particularly telling one (I do not take into account Z: the apparatus of the *Zhonghua* p. 724b does not record at this point variant to J’s 攬, but cf. Q 98a = 攬! Very likely this is also the reading in Z). My choice of 攬 (on which see also Karashima 1998: 262) is therefore provisional, being mainly based on its better agreement with 制, and, above all, on a handful of partial parallels (on which see below).

As far as I can understand it, this phrase of D has no clear parallel in any other witness. At this point, PD 4, 9 (idem in PSL 1a 3) has *asaṅgadhāraṇīpratīlabdhaiḥ*, “having obtained the *dhāraṇī* free from impediment” (on this *dhāraṇī* see DZDL T 1509 p. 97c 7 and ff.; Lamotte 1944: 328), same reading also in W 1a 14 (-**dhāraṇīmukha-*; see Vetter 1993: 54 n. 23; cf. also Ś 4, 5) and K 217a 15. PG 1r 6-7: *asaṅgapraṇidhāna(sa)manvāgataiḥ*, i.e., (Vetter 1993: 68-69) “were endowed with unimpeded vows” (Ś 4, 7 and X 1b 17 have the variant *-pratibhāna-* “eloquence” for *-praṇidhāna-*). Indeed, D agrees with W K in the previous and following compound of this list, and at present, I am inclined to believe that this 制攬無數 could be somehow related to the reading of PD W K, although it certainly presents some variants and /or mistakes. 制攬 would be a hapax, as far as I have been able to check. However, the reverse compound 攬制, though extremely rare, is attested: an example is quoted by Zhu Qingzhi (1992: 126). Of far greater significance for the interpretation of the present passage is the only occurrence of 攬制 to be found in Dharmarakṣa’s corpus (T 398 p. 414c 24): 速得總持，攬制一切 (“attaining the *dhāraṇīs*, having a hold over everything”); here, too, 攬制 occurs in connection with **dhāraṇīpratīlabdha*. I am not, however, sure that D’s 制攬 could be interpreted, alone, as a translation of *dhāraṇī*, although 攬 (HD 6: 992-993) is almost a synonym of 持, which, as we have seen is consistently used to translate derivatives of *√dhr* (see above n. to § 1.17). Be that as it may, D probably read **asaṅkhyā-* instead of the attested Skt. *asaṅga-*: the former reading, as the first member of a *bahuvrīhi* could account for the final 無數, given that in D there is no trace of *-pratīlabdha*. Another interpretation of this passage is proposed by Vetter (1993: 54), who tentatively takes D (with the

- § 1.24 they all had obtained the five supernatural powers;³³
 W (1a 14-15)
 K (217a 15)
- § 1.25 their words were intelligent and prompt;³⁴
 W (1a 15)
 K (217a 16)
- § 1.26 they were without (147a 17) indolence;³⁵
 W (1a 15)
 K (217a 16)
- § 1.27 they had rejected [any] idea of desiring benefit for [their own] family;³⁶
 W (1a 15)
 K (217a 16)
- § 1.28 in preaching the Dharma, they did not long for (147a 18) offerings;³⁷
 W (1a 15)
 K (217a 16-17)
- § 1.29 in attaining the profound, subtle *dharmas*, they had crossed over into
 infinitude;³⁸
 W (1a 16)
 K (217a 17)

reading 覽?) as corresponding (with the variant **ananta-*) to a compound occurring in PG 1r 7 (cf. Ś 4, 7): *akṣayanirdeśapratīsamvinnayapratividdhaiḥ*, i.e. (Vetter 1993, p 69): “had penetrated the [four] principles [*naya*] of special knowledge [*pratīsamvid*] with regard to the imperishable teaching”. In connection with this interpretation, one can mention the possibility of reading *覺 instead of 覽 (but 制 would remain difficult to explain).

³³ D W K all share this reading (**pañcābhijñaiḥ*, see Vetter 1993: 54), which does not correspond exactly to any available Skt. version (PD: “having stable supernatural powers”). 通 is a shorter variant for 神通 (on the origin of the Chinese term see Liang 1994: 84), which is a common rendering of *abhijñā*: see Karashima 1998: 389, 2001: 232-233. These five *abhijñās* are *ṛddhi* (magic power), *divyacakṣus* (divine vision), *divyaśrotra* (divine hearing), *paracittajñāna* (knowledge of other persons’ thoughts), *pūrvanivāsānumṛti* (recollection of previous existences): see DZDL T 1509 p. 97c- 98b, Lamotte I 328-333, Lamotte IV 1809-1816, Dantinne 1983: 271-272 n. z (cf. *infra* GZJ 159b 23 - 160b 4 = PD 83, 7 – 88, 6).

³⁴ The Skt. corresponding to this 所言聰捷 is *ādeyavacanair*, i.e. (BHSD p 94 b), “of welcome, acceptable, i.e. pleasing, agreeable speech”. The expression 聰捷 is not recorded in HD, and seems a hapax in the Buddhist canon. Its meaning (“quick-witted” etc.) appears, however, clear enough (cf. also the semantically similar 敏捷, HD 5: 466a), though not corresponding precisely to *ādeya*. The other two early translations have renderings closer to the Skt.: W 所言柔軟, “their words were gentle” (cf. BHSD); K’s translation 言必信受, “[their] words were necessarily to be believed”, renders rather literally, even in the grammatical form, the Skt. (cf. *ādeya*, lit. “to be taken, acceptable”; Cone, DP 299a s.v. *ādeyya-vacana*, “whose speech is persuasive or influential”).

³⁵ All the Skt. witnesses (but not D W K) have some more compounds after this (*akusidair*), PG and Ś having the larger expansion (see Vetter 1993: 54).

³⁶ At this point, the textual tradition of the *sūtra* presents some variants; the reading found in PG, *apagatajñātīlābhacittaiḥ*, “without aiming at profit for their kinsmen”, might be out of place at this point (Vetter 1993: 69 n. 73), but is in fact corroborated by PSL and D. The expression found in the latter, 家利所慕之心, syntactically problematic, is clearly a calque of *-jñātīlābhacitta*; HD 7: 673b records 慕利, “to seek profit”, which can be taken as the starting point of this rendering. The reading of PD, “without thoughts of reputation and profit”, does indeed fit in better with the context: besides the parallels mentioned by Vetter, loc. cit., see DZDL T 1509 p. 98b 26-c 12, tr. Lamotte 1944: 334-335. Probably also K 已捨利養名聞 reflects PD (possibly without *-citta*), although Lamotte, on the basis of some parallels (1944: 334-335 n. 1-2), takes 名聞 as “ambition” (**yaśascitta*). Apparently W only read **apagatalābha*.

³⁷ On this interesting translation of *dharma*, 經法, see Vetter and Zacchetti 2004. Note also the free but effective translation of *nirāmiṣa-* (“without wages, not striving after any reward”, see MW 540b, BHSD 299b) as 不僥供養.

³⁸ This probably means: “they had reached the utmost level of realisation of the profound teachings”, i.e., fundamental and difficult doctrinal tenets such as the *pratītyasamutpāda* etc. (see DZDL T 1509 p. 99a 3-24, Lamotte I 337-338). PD seems the closest Skt. parallel: *gambhīradharmakṣāntipāraṃgatair*, “having attained the highest level in the acceptance of profound doctrines”. At first sight, in D there is no trace of *-kṣānti-*, occurring in all other witnesses. However, as the DZDL shows, here *kṣānti* has a strong intellectual

- § 1.30 they had obtained fearlessness;³⁹
W (1a 16)
 K (217a 17)
- § 1.31 they had overcome Māra's deeds;⁴⁰
W (1a)
 K (217a)
- § 1.32 (147a 19) they had removed all the covering hindrances;⁴¹
K (217a 18)
- § 1.33 [their] intention was well-disposed toward explaining [the teaching of] conditioned production;⁴²
W (1a 16-177)
 K (217a 18)
- § 1.34 for (147a 20) innumerable *kalpas*, they had been carrying out they vows with energy;⁴³
W (1a 17)
 K (217a 18-19)
- § 1.35 their mind was turned (?) to joy;⁴⁴
W (1a 17-18)

connotation, rather of “accepting after a thorough analysis” than “patience”, a sense which is, after all, implicitly conveyed also by D's text. See for instance DZDL T 1509 p. 99a 21-23, tr. Lamotte I 338, where *ksānti* is explained as the contemplation of the “true characteristic of the *dharmas*” (觀諸法實相), transcending any reification (i.e., true emptiness, in the DZDL's terminology); see also Schopen 1989: 139 n. 20. In this passage, 致 very likely renders *-gata* ifc., and 度於無極 *-pāraṃ-* (or PG's *-paramagatiṃ-*), but it is noteworthy that, in order to maintain the four-syllable pattern prevailing in this section, D has rendered also the latter nominal element as a verbal clause, inserting 於 after the verb 度 (cf. § 1.14). Note also 深妙 for *gambhīra-* (see HD 5: 1425a).

³⁹ 無所畏 for *vaiśāradya* (“self-confidence”) is well attested from Lokakṣema (DXJ T 224: 426b 17) to Xuanzang (X 7c 16); the use of a litotes to translate a term whose original connotation is positive (cf. MW p. 1026b: “experience, skill etc.”) might reflect a traditional interpretation: cf. *Abhidharmakośa* vol. 2 p. 852, 9: *nirbhayatā hi vaiśāradhyam*. The DZDL (T 1509 p. 99a 25 ff.) refers this compound to the four kinds of *vaiśāradya*, on which see below § 1.106.

⁴⁰ For references on the *māra-karmāṇi* (魔事) see BHS 430b; see also a subsequent portion of the *sūtra* (PK IV pp. 34, 28-43, 27; tr. LSPW: 332-337).

⁴¹ Apparently D read in his manuscript **sarvāvaraṇa-* instead of *karmāvaraṇa-* found in all the other witnesses (besides PD, see PSL 1a 4, PG 1r 9, Ś 5, 3; TpT 3, 6; K and X 1b 20: 業障. 陰蓋 alone would suffice to translate *āvaraṇa* (see Karashima 1992: 84; cf. Karashima 1998: 546): note the redundant 礙 (m.c.).

⁴² 講諸因緣, 心志所趣. The corresponding Skt. is, as Vetter renders it (1993: 70; cf. LSPW 37), “were, by the discrimination of Dharmas, skilled in making [all kinds of] distinctions and pointing [them] out”. In the light of K's concurrent reading, 巧說因緣法 (“they were skilful in explaining the doctrine of *pratītyasamutpāda*”: see DZDL T 1509 p. 100b 12-ff.; Lamotte I 349-351), there is no doubt that here also D witnesses an original variant, though in part similar to the transmitted Skt. (i.e., in the final members *-nirdeśakuśala*). As such, 心志所趣 could hardly be taken as a translation of *-kuśala* (for 心志, see HD 7: 375b entry 2). However, if we consider the overall context of this introductory portion, where D's various renderings of *-kuśala* ifc. are often problematic (cf. *infra* § 1.45, 1.48-1.50), we cannot exclude that even this is an imprecise paraphrase of this Skt. word. The particular form adopted by D for translating this compound is noteworthy: the word-order of the presumable Skt. original compound, ending in *-nirdeśakuśala*, is maintained (not without problems) through the topicalization of its first member(s): lit. “as to explaining the conditioned production, their intention was disposed to that”.

⁴³ 從無數劫, 精進行願. The structure of D's rendition, with 願 (= *praṇidhāna*) construed as direct object of 精進行 (= *susamārabdhā*), seems closer to PD's reading: *asaṃkhyeyakalpapraṇidhāna-susamārabdhaiḥ*, “who had formed their vows incalculable aeons ago” (LSPW: 37). This interpretation of *asaṃkhyeyakalpa-* as expressing localization in time might fit in better with the basic meaning of the verb *sam-ā-rabh* (“to begin, undertake etc.”). However, D's interpretation, shared also by K, is also legitimate: see Vetter 1993: 71 n. 84 (see also TpT 4, 1-2). Note how the interpretation of the syntactical function of the first members of the compound has, quite logically, further conditioned the rendering of *susamārabdhā* as “practising / carrying out with energy”. 劫 is the standard transliteration of *kalpa*, “aeon” since the earliest translations (see Coblin 1983: 241, entry n. 23; Karashima 1998: 217; Zhu 1992: 28).

K (217a 19)

§ 1.36 in greeting, they always preceded (147a 21) others;

W (1a 18)

K (217a 19-20)

§ 1.37 they were free from grudges,⁴⁵

W (1a 18)

K (217a 20)

§ 1.38 when they took part in innumerable assemblies,⁴⁶ [their] powerful influence was sublime and (147a 22) imposing,⁴⁷ [and]⁴⁸ they feared no difficulties;

W (1a 18-19)

K (217a 20)

§ 1.39 they remembered the events⁴⁹ of incalculable hundreds of billions⁵⁰ of *kalpas* [before],⁵¹

W (1a 19)

K (217a 20-21)

⁴⁴ Skt. “with smiling faces”; D clearly interpreted the final *-mukha* in the sense of “turning towards etc.,” i.e. 向 (cf. Zhu 1992: 95). This explanation accounts also for the figurative rendering of *smita-* as “joy” (喜悅, see HD 3: 404a), further strengthened through the insertion of 其意 (in my opinion, completely unrelated to the variant found in Ś: here I take 其意所向 together = *-mukha*); cf. W K: 顏色和悅, “the expression on [their] faces was joyful” (see HD 12: 337b and 3: 271b; on 顏色, see also Dong 2000: 21-22), and the following note to § 1.37.

⁴⁵ This expression, 結恨 (“grudge, resentment”) is not found in HD (cf. 9: 807a: 結怨), but is not uncommon in Buddhist translations and particularly in Dharmarakṣa’s corpus: e.g. see GZJ 181c 21-22 and 183b 21 (in both cases without a corresponding term in PD: cf. 173, 7-8 and 177 19-20 respectively) and cf. Karashima 1998: 219. In the present passage, the corresponding Skt. is *-bhṛkuṭi-* /*ḥ*, “frown”; if we consider that in this portion of the text D shows a certain tendency to render physical features of the Bodhisattvas in a figurative or moral sense (cf. § 1.35 above), I think that also this 離於結恨 can be taken as a rather apt paraphrase of the corresponding Skt., possibly closer to the reading found in Ś and PG. At this point W K read 所語不羸, “their [way of] speaking was not coarse”, which probably corresponds by litotes to another compound found in PG 1v 2 and Ś 5, 6 (but not in PD and PSL): *ślakṣṇamadhuvacanaiḥ* (Vetter 1993: 71: “their words gentle and mild”; see also Id. p. 55 and n. 87 p. 71).

⁴⁶ Vetter (1993: 72) translates *anantapaṣad-* as “an endless assembly” (virtually identical rendering in LSPW 38); perhaps D (無數衆會) interpreted it in the sense of “assemblies [attended by] innumerable [people]” (note that 衆會 can also mean “participants in the assembly”: see Li Weiqi 1999: 5-8).

⁴⁷ This expression 威勢巍巍 is a paraphrase of *abhibhavana* (“overpowering”, both substantive and adjective; see remarks by Vetter 1993: 72 n. 90): see HD 5: 223a and 3: 875b; on the literary 巍巍 see also Zürcher 1977: 180, and cf. § 1.69 below; on its use in Dharmarakṣa’s translations, see also Robert 2002: 374.

⁴⁸ It is impossible to decide whether D here follows the reading of PG and Ś or that of PD and PSL, which, on the whole, gives better sense. Given that the attainment of assurance as a general *bodhisattvagaṇa* has been already asserted (see § 1.30 above), it seems that *vaiśāradyasamanvāgatair* here is likely to refer, more specifically, to the Bodhisattvas’ participation in the assembly. This is also suggested by K’s shorter reading (i.e. without *abhibhavana*: “they were without fear amid a great assembly”), the DZDL explanation (T 1509 101a 6-27; Lamotte I 353-354) and X 1b 22-23. W’s reading is not too clear (see Vetter 1993: 55).

⁴⁹ In the light of § 1.31 above, 事 could be also interpreted as “actions” (cf. also § 3.19 below: 十善之事 = PD 43, 10-11: ... *daśānāṃ kuśalānāṃ karmapathānāṃ* ...). Note that probably this is just a paraphrastic addition, due to D’s reading 憶念.

⁵⁰ On 域, here translating *koṭī*, see HD 4: 347a and Karashima 1998: 157.

⁵¹ In this passage D corresponds only in part to the other witnesses, i.e. in the first part of the compound (*anantakalpakotī-*). Perhaps D read (or misread) in his manuscript *-smaṛaṇa-* (憶念) instead of *-[niḥ]saraṇa-* as in the available Skt. witnesses. This passage is a good example of the intricate patterns of correspondence often met in this text. PD and PSL read: “skilled in [attaining] salvation after endless crores of *kalpas*” (BHSD: 310a), and the same reading is also in X 1b 23 (although the interpretation is different). On the other hand, PG has (Vetter 1993: 72): “were, since infinite crores of *kalpas*, skillful in [leading people to] salvation by knowing how to instruct”; TpT 4, 3 and K (not very clear; see also Lamotte 1944: 354) also seem to reflect this reading. Ś, finally, should read: “*knowing how to instruct [other beings] since [or: during] endless etc.”; interestingly enough, W is comparatively closer to this latter reading: 於無數劫堪任教化, “during

§ 1.40

W (1a 19-21)
K (217a 21-23)

if they were preaching the Dharma, (147a 23) they fully understood [its] various meanings⁵² as similar to an illusory display,⁵³ to “wild horses”,⁵⁴ to the moon [in] water,⁵⁵ to a dream as well as to a shadow and an echo,⁵⁶ or to (147a 24) a reflection in the mirror;⁵⁷

innumerable *kalpas* they were fit for the duty of instructing [other beings]”, where 教化 probably corresponds to *nirdeśa* (cf. § 3.13 below).

⁵² This passage, a classical *topos* of Buddhist literature (see references in Lamotte I 357-360 n. 1), is analysed in great detail in the DZDL (T 1509 p. 101c 10-105c 18; Lamotte I 357-387). The two initial sentences, 若說經法，曉練衆義猶如 …, represent a long paraphrase of the last three members of the Skt. compound, i.e. -*upamadharmādhimukta*. If, as the DZDL 101c 10 puts it, these comparisons are meant to explain the *dharma*s as empty entities (是十喻爲解空法故), it is interesting to observe that D has apparently interpreted -*dharma*- as the “teaching” (說經法; see Vetter and Zacchetti 2004: 163 with n. 20) imparted by the Bodhisattvas themselves (unless we are to assume an unlikely change of subject between 若說 and the following clause). The expression 曉練衆義 for -*adhimukta* is also noteworthy in this connection: Vetter (1993: 72 n. 93) remarks on *adhimucyate* that “... Though the meaning of concentration seems to be appropriate in the above compound, it is not unlikely that ‘being convinced of the truth of what one concentrates on’ is connoted, the object not being things but *assertions*” (emphasis mine: cf. 說經法 etc.). D’s interpretation of *adhimukta* as “fully understanding” (on the verb 曉練 see Karashima 1998: 498) is practically shared also by W (常以此法，用悟一切) and K (解了).

⁵³ 幻化, Skt. *māyā*- (cf. Karashima 1998: 185, where a verbal use of this word is recorded); note that the final member in all the Skt. witnesses, -*nirmāṇa*-, of similar meaning, is not found in D.

⁵⁴ This interesting word, 野馬, has been dealt with in some detail by Zhu (1992: 30) and Boucher (1996: 157-158; 1998: 497); for a detailed discussion of 野馬 in its original context, now see Lu Guolong 2004. It means “floating vapour” (or, in this context, “shimmering air”, as Boucher aptly translates it; cf. also below the DZDL’s gloss), and here it corresponds to Skt. -*marīcī*- (see also Zhu 1992 loc. cit.; Willemen 1978: 82, note on stanza 24b): “a mirage”, but, more specifically, “a particle of light, shining mote or speck in the air” (MW 790a). The metaphor underlying this Chinese rendition originated, in all probability, from the first chapter of the *Zhuangzi* 莊子 (see also HD 10: 409b), but had already been part of Chinese Buddhist lexicon since Han times (see also Zhu 1992 loc. cit.): e.g. see DXJ T 224 p. 470b 14 and 473c 15 (apparently both occurrences without Skt. parallel). A clear instance of 野馬 = *marīcī* can be found in Zhi Qian’s *Weimojie jing* 維摩詰經 T 474 (I owe this reference to Jan Nattier), where 是身如野馬 (p. 521b 3) translates *marīcyupamo* (*ṛyaṃ kāyaḥ*) in the Skt. *Vimalakīrtinīrdeśa* (p. 66, folio 10a 6).

The equivalence 野馬 = *marīcī* is further corroborated by the DZDL. Although K translates *marīcī* as 焰 (but also as 炎 in the DZDL; the two characters are interchangeable), “blaze” (cf. also W: 如熱時炎, “like glare in the hot season” and X 1b 24: 陽焰, “a mirage”: see HD 11: 1072a), the DZDL T 1509 p. 102b 1-3 comments: “like a blaze: [this] blaze is caused by the sun and the dust agitated by the wind: [as a consequence], in a waste land it appears like [a multitude of] wild horses 野馬, and an ignorant person, seeing [this phenomenon] for the first time would take it for water”. There is no need, in my opinion, to assume a Sanskrit original for this occurrence of 野馬 as done by Lamotte (I: 363): “on voit comme des gazelles (*ghoṭakamṛga*)”; note that at DZDL T 1509 p. 103b 21 野馬 alone translates *marīcī* (see Lamotte I 370 with n. 2).

⁵⁵ 水月 is a direct rendering of -*dakacandra*-, “the moon in water”, translated more accurately by W and K as 水中月.

⁵⁶ Corresponding to 影響, the Skt. has -*pratiśrutkāpratibhāsa*-, “[like] an echo, [like] an illusory image”. Perhaps there is no need to assume a variant reading **chāyā* instead of *pratibhāsa* (cf. Vetter 1993: 56 n. 29), as *ying* 影, besides its basic meaning of “shadow” has also that of “image, appearance etc.”. Moreover, the Chinese expression 影響 is in fact a disyllabic word, a literary formula (see Zhu 1992: 231-234; HD 3: 1136), which we can expect to be used somewhat freely in a formulaic context like the present compound. This is also the rationale for my rendering *ying* as “shadow”, in spite of the Skt. parallels.

⁵⁷ 鏡中像 (same rendering in WK), -*pratibimba*-.

- § 1.41 they were brave and strong, without equal;⁵⁸
 K (217a 23)
- § 1.42 by means of [their] subtle knowledge they knew the inclinations of the beings' minds and (147a 25) [their] activities⁵⁹, [and were able to] discern [them] transcendently;⁶⁰
 W (1a 21-23)
 K (217a 23-24)
- § 1.43 their minds did not nourish harmful intentions,⁶¹
 W (1a 23)
 K (217a 24-25)
- § 1.44 earnest in forbearance, they completed what (147a 26) they had done (?),⁶²
 W (1a 23)
 K (217a 25)

⁵⁸ This passage has no clear parallels in the other witnesses. Perhaps it is a free rendering, by litotes, of the compound found at this point in PG and Ś (and TpT 4, 4) “their thoughts not depressed”; cf. K: “they obtained unimpeded fearlessness”, and X 1b 26: 心不下劣，無畏泰然: “their minds not mean, they were confident without fear”.

⁵⁹ D clearly reflects a reading close to that of PG and Ś, though less expanded and possibly with a different word order. Vetter (1993: 73), following the Tibetan (*Kanjur*) translation, translates PG as: “who were skilled in comprehending the states of mind, the subtle knowledge, behaviour and attachment of all beings”. It is to be noted that D W and K – which are even closer to PG – have all translated *sūkṣmajñāna* as representing an instrumental case-relation (以微妙慧; see DZDL T 1509 p. 106a 25 – b 7; Lamotte I 390), although this interpretation does not seem to fit in with the reading transmitted in PG. Note also 知 possibly = *avatāra* (see also the following note), 心所趣 = *cittagati* and 所行 = *caryā*.

⁶⁰ I tentatively interpret 超度分別, together with the preceding verb 知 as a doubled translation of *avatāra*kuśala (“skilled in comprehending”). It is true that 超度 in Dharmarakṣa’s lexicon generally means “to overcome [an unfavourable state]” (cf. Karashima 1998: 39; HD 9: 1125b), but not without exceptions. In some cases, 超度 is also used in contexts where the idea of “[intellectually] transcending [limitations or dichotomies]” is clearly implied. See for example a number of passages in Dharmarakṣa’s *Baonu suo wen jing* 寶女所問經 T 399 (**Mahāyānopadeśasūtra*: see Boucher 1996: 36): e.g. see p. 456a 27, 456c 24, 466a 25, 472b 7. A clear instance of this usage occurs, in the GZJ, at p. 150c 5 (see § 1.159 below). In my opinion, it is unlikely that in the present passage 分別 is the object of 超度 (“they ... transcended discrimination”), given that this expression has in general, in the GZJ and in the rest of Dharmarakṣa’s corpus, a positive connotation (“to explain, to understand etc.”; see Karashima 1998: 136-138). Note that W and K have apparently translated -*avatāra*- (reading **avatāraṇa* ?) in that Skt. compound (“understanding, comprehension”) as 度脫之 “[the Bodhisattvas] ... brought them [viz. the beings] to salvation” (cf. *tāra* and related forms; see also Lamotte I 389, and Karashima 2001: 69-70).

⁶¹ 意不懷害. The corresponding Skt. *apratihatacitta*- is probably to be interpreted as “their minds not obstructed” (see Vetter 1993: 74 n. 102), and this is also the way W (意無罣礙) and K interpreted this compound (X 11b 27-28 seems to have a partially divergent reading, but 無礙 = *apratihata* is present). However D’s rendering is also acceptable, and is in fact shared by TpT 4,5 (which follows PG’s reading): ... *sdang ba med pa’i sems* etc. It is true that 害 can also mean “to obstruct etc.”, but the disyllabic word 懷害 (not recorded in HD) seems to have the meaning I have indicated; cf. also another occurrence (contextually quite close to this one of § 1.43) in GZJ 197b 11-12: 於衆生無有亂心志，不懷害故, corresponding to PD 219, 3: *yat sarvasattvānām antike avyāpādāvihimsācittatā idaṃ* etc.

⁶² 慇懃忍辱，具足所行; the corresponding Skt. is *adhimātraksāntisamanvāgatāir*, “endowed with extreme acceptance”; 慇懃忍辱 corresponds to *adhimātraksānti*- without problems (on the meaning of 慇懃/殷勤 in Buddhist texts see Li, Weiqi 李维琦, “Sui yiqian Fojing shi ci” 隋以前佛经释词 – reprinted in: Wang Yunlu and Fang Yixin 2000: 196-212 – pp. 198-200), but the translation of the last element of this compound is far less clear. 具足, in the sense of “provided with” (HD 2: 108b; cf. Karashima 1998: 241-242, and Zhu 1992: 69-70), is in fact used as a translation of *samanvāgata* (cf. W: 具足持忍), but the occurrence of 所行, which cannot be linked to the next passage, is rather problematic. Perhaps this simply reflects an attempt to maintain both the structure of the Skt. and the four character pattern (but cf. the next paragraph). Cf. a similar expression in ZFJH 96b 2 (verses): 所行具足, but in fact there the corresponding Skt. is different, and the translation is clearly wrong: see Karashima 1992: 127.

- § 1.45 they deeply understood [how to save.] and knew in truth who they should save
W (1a 23)
 K (217a 25) (?)⁶³
- § 1.46 they had taken on endless vows concerning the lands of the Buddhas;⁶⁴
W (1a 23-24)
 K (217a 25-26)
- § 1.47 (147a 27) being constantly concentrated in *samādhi*,⁶⁵ they saw with their
W (1a 24-25)
 K (217a 26) own eyes⁶⁶ innumerable Buddha-worlds;

⁶³ 曉了審諦所當度者; this corresponds to *yathātmyāvātāraṇakuśalair*, “skilled in causing [people] to comprehend the real nature [of things]” (Vetter 1993: 75). Of the other translators, W (所入審諦) and, more clearly, X 1b 28 (善知實性) might reflect a variant **avatāra* (cf. Mvy 858), i.e. “skilful in comprehending etc.”. K, on the other hand, interpreted this compound as “skilled in saving [beings] according to the Truth” (如實巧度; see also DZDL T 1509 p. 107a 17 – 108a 18, Lamotte I 397-402).

D’s translation is problematic: each member of the Skt. compound seems represented in it, and yet its actual meaning remains obscure, although it seems clear enough that his understanding of this passage is not too dissimilar from K’s one. For 曉了 = *-kuśala* see Karashima 1998: 498; 度 probably translates *avatāraṇa*, as in K, but in both cases the meaning of the Skt. word is not rendered accurately: cf. BHS 71b “the causing to penetrate [intellectually]”. Karashima 1998: 108, s.v. 度脫, records a similar error (113c 12).

審諦 is particularly difficult to understand in this passage; here it must be a translation of *yathātmya*, “real nature” (cf. HD 3: 1633b 3, which does not record this meaning), as is indirectly confirmed by W (所入審諦), but its syntactic function is of difficult interpretation. With some hesitation, I take it as a verb co-ordinated to 曉了, but the resulting meaning is far from being satisfactory. Another possible interpretation would be to take both 審諦 and 所當度者 as objects of 曉了 (thus punctuating: 曉了審諦、所當度者, “they deeply understood the truth and who [being] they should save”?). Two partial parallels to the present usage in the GZJ could be JBJ T 285 p. 486a8 and *passim*: 知如審諦 = *Daśabhūmika* p. 156, 7: *yathābhūtaṃ prajānāti*, and ZFJ T 263 p. 113a 2: 剖判分別如審諦誼 = *Saddharmapuṇḍarīka* p. 313, 6: *taṃ tvaṃ caiva deseḥi yathaiva arthaḥ*; in both cases 審諦 seems to be used in the sense of “[according to] the truth / the true [meaning]”.

⁶⁴ All the Chinese translations (see also X 1b 28-29) reflect a shorter reading than the one found in the available Skt. and TpT 5, 2; i.e. very likely **anantabuddhakṣetrapraṇidhānapariḡḥita-* (although D seems to have taken *ananta* as referring to *praṇidhāna*). This reading comes somewhat closer to PG, translated by Vetter (1993: 75) as “who had embraced the setting-out [in the Great Vehicle] by means of a vow [to contribute to] the marvellous arrangement of endless Buddha-field” (for PD see LSPW 38). I have discussed the interesting textual tradition of this compound in Zacchetti 1999. 攝取 was commonly employed by Chinese translators as an equivalent of *pariḡḥita* and related forms (for example see Inagaki 1984: 267; cf. Karashima 1998: 386 for a contextually different usage); on these difficult Skt. words see the remarks by Fussman 1999: 569-574, although the present occurrence in PG and PD does not correspond exactly to any of the examples discussed there, as here *pariḡḥita* must be active in meaning.

⁶⁵ D might reflect a partially divergent reading, as 常 (here presumably = *satatasamita*) is clearly modifying 三昧定 (= *samāhita*, or *samādhi* as in PG and Ś: see Karashima 1998: 367); the latter word, made up by a phonetic transcription combined with a translation, is noteworthy (on this productive lexical pattern see Yan 1997: 126-127, Liang 1994: 28-34; cf. Zürcher 1978: 119). For a parallel to this portion of the paragraph, cf. GZJ 213c1-2: 常三昧定心 = PK II-III 18, 25: *sadā samāhitas ca bhaviṣyati*.

⁶⁶ On 目睹, see HD 7: 1129a; here it could correspond to *abhimukhībhūta*, probably taken in the sense of “being in presence of, facing”, given that in D this expression does not refer to *samāhita*, but to 諸佛世界 (**buddhalokadhātu-*? See Vetter 1993: 57 n. 33): cf. also the preceding note (cf. also *saṃmukha*, which occurs in a related context: see Harrison 1990: 3-4 n. 1). However, this is not the only possible interpretation; as is made clear by the DZDL T 1509 p. 108c 21 – 109b 5 (tr. Lamotte I 409-415), this compound refers to the meditative practise known as *buddhānusmṛtisamādhi* 念佛三昧. At first sight, it seems that the term *anusmṛti* itself does not occur in D (nor in W, which is, on the whole, difficult to interpret); however, as *buddhānusmṛti* is mainly a visualisation technique (see Harrison 1978: ..., and 1990: xviii; see also Harrison 1992 b 222-224 on the visionary nature of this practise), D might have conveyed also this meaning of the term by means of 目睹. Indeed, the DZDL T 1509 p. 108c 23 glosses *buddhānusmṛtisamādhi* in these terms: “it

- § 1.48 at will and at ease⁶⁷ they asked (147a 28) countless Buddhas, World-Honoured Ones, for instruction,⁶⁸
 W (1a 25)
 K (217a 26-27)
- § 1.49 under various circumstances⁶⁹ they were able to cut off⁷⁰ (147a 29) the points to which adhere⁷¹ the various kinds of [erroneous] views;
 W (1a 25-26)
 K (217a 27)
- § 1.50 taking their pleasure in concentration, they mastered⁷² hundreds of thousands of [meditative] practises.⁷³
 W (1a 26)
 K (217a 27-28)
- § 1.51 Such (147b 1) were all the qualities of the Bodhisattvas,⁷⁴
 W (1a 26-27)
 K (217a 28-29)
- § 1.52 their names were: Bodhisattva Bhadrāpāla,⁷⁵ Bodhisattva Ratnākara,⁷⁶
 W (1a 27–b4)
 K (217a 29–b6) Bodhisattva (147b 2) *Mahāsusārthavāha,⁷⁷ Bodhisattva Naradatta,⁷⁸

means that the Buddhas of the ten directions and of the three periods of time are visualised with the mind [I read 眼見 together, unlike Lamotte I 409], as if appearing before [the Bodhisattvas]” (十方三世諸佛，常以心眼見，如現在前)。Needless to say, texts such as the GZJ, produced through a highly complex translation process, should never be analysed as mechanical renderings of the available Skt. parallels.

⁶⁷ 暢達宜便 (HD 5: 818b and 3: 1375a) is another a paraphrase of *-kuśala*.

⁶⁸ “They asked ... for instruction”, 啓請: see Zhu 1992: 72 (cf. HD 3: 398b); here it translates *adhyeṣaṇa*, “request [for instruction]” (BHSD 18b).

⁶⁹ The meaning of 進退 in this context is unclear, and my translation is tentative: none of the many meanings of this expression recorded in HD 10: 986-989 seems to fit this passage; moreover, this seems to be the only occurrence in the GZJ. Probably 進退能 is just the latest variation on *kuśala* displayed in this portion of the GZJ.

⁷⁰ Here 決 should correspond to *-praśamana-* (“tranquillising”).

⁷¹ It is hard to determine which attested Skt. text is closest to D’s shorter reading (進退能決若干種見所著之處): possibly to Ś and PG, as PD and PSL are even more expanded, although D – like W – seemingly lacks *sarvākṣeṣa / sattvākṣeṣa*. Apparently D took *-dṛṣṭiparyutthāna-* or **dṛṣṭiparyavasthāna* as “the basis (所著之處) of views”, rather than “the arising of views”: *paryutthāna* or *paryavasthāna* are not recorded with this meaning (see BHSD 334b and 335-336 s.vv.), but this translation is probably based directly on the etymological meaning of *√sthā*, for whose derivative forms 處 often works as a default rendering in the GZJ as well as in other translations (see also GZJ p. 165b 6-7: 欲除因緣會縛結之著所受之處 = PD 117, 6: *saṃyojanānūsayaparyutthānāni prahātukāmena* ...).

⁷² This passage is in fact far from clear if compared to the Skt. parallels. The closest one is quite clearly PD (cf. PG 1v 9 and Ś 6, 3-4, which have longer readings): *samādhivikrīḍitaśatasahasranīrhārakuśalaiḥ*, “skilful in producing hundreds of thousands of [forms of] mastery of *samādhi*” (or perhaps: “exhibitions of supernatural power and *samādhis*”: cf. BHSD 482a). Note D’s 定意自娛 for *samādhivikrīḍita-*, no doubt interpreted literally in the sense of “sport, play” (for 自娛 see HD 8: 1325a). 解 is more problematic. I see at least two possible interpretations (perhaps not mutually exclusive): as a literal, incorrect rendering of *nīrhāra* (here “production, accomplishment”: see BHSD 305), taken in the sense of “removing” (see HD 10: 1261b 8; cf. *nīr-√hr*); or, alternatively, 解 = *-kuśala*.

⁷³ I take this 行 as a sort of filler, possibly inserted m.c. with no Skt. equivalent.

⁷⁴ On the relation among the various witnesses in this point, see Zacchetti 1999: 5-6.

⁷⁵ This transcription of Bhadrāpāla, 毘陀和 (see also Karashima 1998: 8) is borrowed – as most of the transcriptions found in the GZJ (and particularly of the present list of names) – from Lokakṣema’s corpus (see Coblin 1983: 250, entry n. 220). The first name in W (1a 27) is 護請繫菩薩, which prima facie is difficult to explain as a translation of Bhadrāpāla (as suggested by Mochizuki BD 2412a); however, 護 doubtless = *-pāla*, while (as kindly suggested by Jan Nattier) 繫 could be due to a confusion *bhadra / baddha*, possibly through a Prakrit form (e.g. cf. Pāli *bhadda / baddha*).

⁷⁶ 羅鄰那竭菩薩, PD 5, 6 and PSL 1a 7 and PG 1v 10: *ratnākareṇa ca*, Ś 6, 5: *ratnakareṇa ca*; see Coblin 1983: 250 entry n. 221.

⁷⁷ 摩訶須*薩和菩薩, this comes closer to PG 1v 10 (and Ś 6, 7-8, PSL 1a 7): *susārthavāhena ca*; cf. PD 5, 6: *sārthavāhena ca*; PI p. 205 no. 1 = *pratthavāhena ca* (but *pra[r]tthavāhena* according to von

Bodhisattva Guhagupta,⁷⁹ (147b 3) Bodhisattva Varuṇadeva,⁸⁰ Bodhisattva Indra,⁸¹ Bodhisattva “Wise Protector”,⁸² Bodhisattva “Sublime Mind”,⁸³ (147b 4) Bodhisattva “Who Restrains His Mind”,⁸⁴ Bodhisattva “Increasing Mind”,⁸⁵ Bodhisattva “Unfailing Vision”,⁸⁶ Bodhisattva “Who Has Established the Vow”,⁸⁷ (147b 5) Bodhisattva “Turning Around”,⁸⁸ Bodhisattva “Constantly Bound to Energy”,⁸⁹ Bodhisattva “Not Putting away”,⁹⁰ (147b 6) Bodhisattva

Hinüber 1983: 194 n. 4). The form found in D, *Mahāsasarthavāha, does not necessarily reflect a genuine variant reading: it is found also in the PraS (see Harrison 1990: 327b), and indeed Lokakṣema’s translation of this *sūtra* (see T 418 p. 903a 11 and *passim*) is likely to have been the direct source of this borrowing in D. In the light of the parallels in T 418, the correction *薩 (already proposed, to be sure, in Mochizuki BD 2412a) of the wrong reading attested in the whole tradition of the GZJ (須菩和) seems beyond doubt: 菩 and 薩 are not only somewhat graphically similar, but also often associated, and this fact can easily account for the corruption.

⁷⁸ 那羅達菩薩; PD 5, 6-7, PSL 1a 7, PI p. 205 no. 1 (naradatte), Ś 6, 8: *naradattena ca*. PG 1v 10-11, perhaps wrongly, *nala[da]ttena ca*; this form is also attested in the Tibetan translation of the PraS (‘dam bus byin, “reed-given”): see Harrison 1990: 10 n. 15. W 1a 28: 龍施菩薩 (**nāgadatta?* But cf. BHSD 291b s.v. Nala?).

⁷⁹ 橋日兜菩薩; PG 1v 11: *guhaguptena ca* (so also Ś 6, 9, PSL 1a 8 and PI p. 205 no. 2); cf. PD 5, 5: *śubhaguptena*, perhaps a mere scribal mistake (see von Hinüber 1983: 194 n. 5; Pranavitana 1933: 202). The correct form of the transcription found in D is difficult to determine, as its textual tradition is not consistent either here or in Lokakṣema’s PraS T 418 p. 903a 9, which might have been D’s source also for this name. The reading I have given in the edition is tentative. At this point, W 1a 28 has a name of difficult interpretation: 所受則能說菩薩, “Bodhisattva able to preach [the teaching] he has received”.

⁸⁰ This transcription, 和輪調菩薩 (again, borrowed from Lokakṣema), corresponds to the reading found in PG 1v 11: [*varuṇ*]adeve[na], *idem* Ś 6, 10; see Coblin’s reconstruction (1983: 251 no. 232): **γwa ljwən deu*; on this name, see also remarks by Harrison 1990: 12 n. 21. Cf. PD 5, 7, PSL 1a 7-8: *varuṇadattena ca*.

⁸¹ 因抵菩薩; Ś 6, 10: *indradevena ca*, *idem* PG 1v 11, PI p. 205 no. 2 (*indrade*); see also von Hinüber 1983: 194 n. 6); PD 5, 7 and PSL 1a 8: *indraddattena ca*. We have, of course, no way of determining whether D reflects the former or the latter form, as it lacks the second part of the name: cf. Coblin 1983: 251 no. 230, who quotes the form 因抵達 = *Indradatta* from T 418.

⁸² 賢守菩薩 is the translation of *bhadrāpāla*, which already occurred in a phonetic transcription at the beginning of the list (see Mochizuki BD 2412 a). The same repetition is also found in PG 1v 11: *bha(dra)[pā]lena*, as well as in Ś 6, 11. At this point, W 1a 29 too has this name (賢護菩薩), although it is less clearly a repetition. For some reasons, not altogether clear, the names following this repetition are rendered by D by means of translations, unlike the preceding ones, all transcribed phonetically.

⁸³ 妙意菩薩; PD 5, 7 and all other Skt. witnesses: *uttaramatinā ca*.

⁸⁴ 持意菩薩; PD 5, 7-8 and all other Skt. witnesses *viśeṣamatīnā ca*. The use of *chi* 持 for *viśeṣa-* occurs also elsewhere in Dharmarakṣa’s corpus: see Boucher 2000: 9-10 n. 6, and Karashima 1998: 47 (持意 = *viśeṣamati* in the ZHFJ too). As *chī* 持 can hardly correspond to the meaning of *viśeṣa* (here “extraordinary, distinguished”), it has been proposed to correct this character to the graphically similar *tē* 特, which would make good sense in this context (see Karashima loc. cit. and Goshima 1988: 60 n. 1, as referred to by Boucher). However, if the reading 持 is indeed a scribal mistake, it must have been attested since a very early date, as Boucher (loc. cit.) observes, given that the learned Sengrui 僧叡 (active 4-5th century AD) explicitly defended Dharmarakṣa’s translation of *Viśeṣacintī*, Chixin 持心, against Kumārajīva’s new translation Siyi 思益. As a matter of fact, even W 1a 29 – b 1 has a similar translation: 有持意菩薩; cf. K 217b 2: 益意菩薩.

⁸⁵ 增意菩薩; PD 5, 8 and others: *vardhamānamatinā ca*.

⁸⁶ 不虛見菩薩 (same translation in K 217b 3 and X 1c 7-8) = PD 5, 8: *amoghadarsinā ca*. W 1b 1: 現無癡菩薩; as all the witnesses agree with PD (see also PSL 1a 8; PG 2r 1; Ś 6, 15), we may conjecture that W misread **amohadarsin*.

⁸⁷ 立願菩薩; PD 5, 8: *susamprasthitena ca*, “Well setting out [toward Buddhahood]”, and so read all the other Skt. witnesses (PSL 1a 8; PG 2r 1; Ś 6, 16). The Skt. name contains an implicit reference to the beginning of the Bodhisattvas’ career; thus D’s rendering of this term can be interpreted as a sort of metonymy, signifying

the setting out toward awakening by referring to the vow which marks its beginning. Karashima (1993: 189 n. 14) has pointed out at some instances of interchange of *prasthita* / *prārthita* and related forms in the Ms. tradition of the *Saddharmapuṇḍarikasūtra*; this fact could provide an alternative (or perhaps additional) explanation of D's translation (see also Karashima 1998: 567 s.v. 願求).

⁸⁸ 周旋菩薩: sic for Ś 6, 17: *suvikrāntavikrāmiṇā ca* (*idem* PG 1r 1; PSL 1a 8 [= -ṇa]. PD 5, 8-9: *suvikrāntavikramiṇā*); the semantic correspondence between D and the Skt. is not entirely clear. Cf. W 1b 1-2, which is less problematic as a direct rendering of the Skt. name: 過步菩薩, "Bodhisattva who steps beyond".

⁸⁹ 常精進應菩薩, PD 5, 9 and all other Skt. witnesses: *nityodyuktena ca*; note that PG 2r 1, Ś 6, 18 PSL 1a 8 as well as one manuscript collated in PD have also *nityaprayuktena ca* after the preceding name. The most plausible explanation of D's rendering, at first sight problematic, is that it is a doubled translation (on this notion see § 1.2.2 of the introduction): the word *udyukta* in this name is at first translated according to its contextual meaning ("zealously active") with 精進 (usually = *vīrya*), and then etymologically as 應, "connected etc.". This hypothesis is corroborated by some parallels, both within and without Dharmarakṣa's corpus: while in the ZFHJ T 263 p. 63a 28 常精進 alone translates *Nityodyukta* (see Karashima 1998: 36), in Zhi Qian's *Weimojie jing* (T 474 p. 519b 15; cf. *Vimalakīrtinīrdeśa* p. 8, folio 2b 5) the similar name *Satadyukta* is translated as 常應菩薩 (I am grateful to Jan Nattier for this reference).

⁹⁰ 丕置遠菩薩, same translation in W 1b 2; PD 5, 9 and other versions: *anikṣiptadhureṇa ca*. Karashima 1992: 27 has shown how the character 遠 in this name, occurring also in ZFHJ T 263 p. 63a 28, originated from a misunderstanding of the original Indic as *dūra* ("distant") instead of *dhura* ("burden etc."). As pointed out by Boucher (1998: 477), this might in fact be a borrowing from early translations (Zhi Qian, in this case).

⁹¹ 日盛菩薩, PD 5, 9 etc.: *sūryagarbheṇa ca*, note 盛 for *-garbha*.

⁹² 無吾我菩薩. At this point Ś 6, 21, PG 2r 2 and PSL 1a 8 have *anupamamatinā ca* (PD 5, 10: *anupamacintinā*), also found in X 1c 9 (無比慧). 吾我 could correspond to **ātman* (see Karashima 1998: 462), and it is hard to understand how and from which reading this translation has originated (possibly as a misunderstanding). Also W 1b 3 (意不滅減菩薩) and K 217b 4-5 (不滅意菩薩) seem to diverge from the Skt. (but see Lamotte I 428).

⁹³ 光世音菩薩, PD 5, 10 and the other Skt. witnesses: *avalokiteśvareṇa ca*. The interpretation of the Chinese translations of this name constitutes a well-known problem; on D's rendering, see Karashima 1992: 27 and 278 (for further discussions of this issue, see Nattier 2003: 344-345).

⁹⁴ 溥首菩薩, PD 5, 10-11 etc.: *mañjuśrīyā ca* (PG 2r 2 and Ś 7, 3 + *kumārabhūtena*). This translation is found also elsewhere in Dharmarakṣa's corpus (e.g. ZFHJ T 263 p. 63a 27 and *passim*), but its textual tradition is not always consistent: for T 627 see remarks by Harrison and Hartmann 2000: 177. It originated from a misunderstanding *śrī* / *śīras*, "head" = 首 (see Karashima 1992: 27), probably via some attested variant readings: see for example the *Saddharmapuṇḍarīka* fragment MS 2381/253 of the Schoyen Collection, 1.2, which bears the reading *mañjuśrī* (see Toda's edition, in Braarvig 2002 p. 78); see also see Karashima 1992: 277 (note to 63a-3). But also 溥 for *mañju-* ("pleasant, charming") is rather puzzling: in this connection, one cannot help noticing the variant (error) given in PD 5, n. 9 (Ms C1): *mahāśrīyā*, this is hardly anything more than a late scribal mistake, but could account for D's rendering if also present in his original.

W 1b 3 too has an unusual translation: 哀雅威菩薩, "Bodhisattva Sad-Elegant-Might"; 威 clearly = *-śrī*, 哀雅, "sad and pure", normally refers to the voice (see HD 3: 338b). Perhaps it might reflect the form *manyuśrī*, attested (alongside with *manyuhoṣa*) in the Khādalik fragments of the *Saddharmapuṇḍarīka* (I am grateful to Prof. Karashima for the reference): see Wille 2000: 84-85. Wille (2000: 20 and n. 44) remarks that this form was perhaps influenced by Khotanese (cf. also Bailey 1942: 910); this could corroborates the hypothetical equivalence 哀雅 = *manyu-* (in the sense of "sorrow etc."), given the Khotanese origin of W's manuscript. See, however, Karashima 2003: 124 n. 15 for a different interpretation and further references.

⁹⁵ 寶印*手菩薩, PD 5, 11: *ratnamudrāhastena ca* (same reading in PG 3r 3; Ś 7, 5; PSL 1a 9). I have emended the reading *shōu* 首 (presumably a phonetic confusion, but perhaps also influenced by the preceding name in the list, 溥首) found in the tradition to *shōu* *手 = Skt. *-hasta*. Cf. W 1b 3-4: 寶印手菩薩. In fact, the same name occurs, with the correct reading, also in the ZHFJ (T 263 p. 63a 28-29), though without Skt. parallel: 印手菩薩 (v.l. 寶印手 etc.): see Karashima 1992: 27. On the attribution of this name to Dao'an see Zürcher 1972: 392 n. 89.

“Receptacle of the Sun”,⁹¹ Bodhisattva “Selfless”,⁹² Bodhisattva “Light-World-Sound”,⁹³ Bodhisattva “Large Head”,⁹⁴ (147b 7) Bodhisattva “Precious-Seal-Hand”,⁹⁵ Bodhisattva “Always Raising [His] Hand”,⁹⁶ Bodhisattva “Always Lowering [His] Hand”,⁹⁷ (147b 8) Bodhisattva “Benevolent”,⁹⁸ and an assembly of other⁹⁹ Bodhisattvas, consisting of such an unfathomable, incalculable [number]: hundreds of thousand of millions,¹⁰⁰ (147b 9) and billions¹⁰¹ [of Bodhisattvas], all of marvellous virtue, pure and “Young-true ones” (**kumārabhūta*).¹⁰²

§ 1.53

W (1b 4-6)
K (217b 6-8)

§ 1.54

W (1b 7-8)
K (217b 8-10)

At that time the World-Honoured One sat down on the (147b 10) spontaneously created¹⁰³ Lion-seat, crossed his legs, and having straightened the body, stayed; [his] mind being (147b 11) directed on its [object], he fixed his attention.¹⁰⁴ There is a *samādhi*, “King of concentrations” by name; then

⁹⁶ 常舉手菩薩, an accurate rendering of PG 2r 3: *nityotksiptahastena ca* (same reading in Ś 7, 11 and PSL 1a 9; PD 5, 11 = *nityokṣipta* -?). Before this name, all the Skt. versions have (PD 5, 11 etc.) *vajramatinā ca*, found in X 1c 11, but not in D W K.

⁹⁷ 常下手菩薩: this name, a sort of iconographical companion to the preceding one, is not found in any other version, included PG, Ś and TpT, which have a much expanded list of names.

⁹⁸ 慈氏菩薩; PD 5, 11-12 and all the other Skt. versions: *maitreyaṇa ca* [Ś 7, 9 + *nāma*] *bodhisattvena mahāsattvena* (see also Karashima 1998: 56).

⁹⁹ On this meaning of 諸, quite frequent in this portion of the GZJ, see Dong and Cai 1994: 657-659; cf. also Jiang Lihong 1994: 504-510.

¹⁰⁰ 垓, presumably = *koṭī* (cf. § 1.29).

¹⁰¹ 億 = *niyuta* (cf. § 1.56; but cf. § 3.5).

¹⁰² This final description of the Bodhisattvas’ qualities is, curiously enough, found only in D, W (having the longest expansion!), K, and X 1c 13 (TbP reads as PD). K (皆是補處, 紹尊位者) can be reconstructed (cf. Lamotte I 429 and notes 1-2) as: “they were all **ekajātipratibaddha* and **kumārabhūta*”. 紹尊位者, lit. “the one who takes over the royal rank”, is a rare rendition of *kumārabhūta*; it occurs twice more in K in correspondence with this Skt. term: T 223 p. 218b 5 = PD 13, 11; 218c 15-16 = PD 17, 21. In the light of this parallel, I have emended the reading *tóngzhēn* 同真 found here in D to *tóngzhēn* *童真, which is indeed a literal rendering of *kumārabhūta* (真 being a contextually wrong literal translation of *-bhūta*), well attested in the GZJ (e.g. see 148b 17) and elsewhere in Dharmarakṣa’s corpus (Karashima 1998: 449). The other words occurring in D (一切妙德清淨) are less clear; however, I believe that 清淨 could be related to *kumārabhūta* (see also § 2.4 below). Jan Nattier has kindly pointed out to me that 童真 and 清淨 occur together also in a passage from Zhi Qian’s *Pusa ben ye jing* 菩薩本業經 (T 281 p. 450b 29): 是為清淨童真之地 (i.e., presumably, **kumārabhūmi*; cf. § 1.126); this is potentially significant, for this could well be one of the earliest occurrences of this translation (apparently unattested before Zhi Qian). Note that Wogihara BWD 985b records 妙德 as a translation of Mañjuśrī (? i.e. the *kumārabhūta par excellence*).

¹⁰³ 自然師子床座; the corresponding Skt. (PG) is: *svayaṃm eva simhāsanam prajñāpya*, i.e. “[the Buddha], having himself arranged the Lion-seat ...”, correctly rendered by W K as 世尊自敷師子座 [W: 高座]. At first sight, this could hardly correspond to D’s 自然. However, the DZDL’s explanation leaves some room for a similar interpretation of the passage: “This [seat] is conjured up by the Buddha (此是佛所化成) etc.” (T 1509: 111a 26-28; tr. Lamotte I 432). This suggests that 自然 here, as well as in other passages of the GZJ (e.g. see § 1.73, 1.85 and *passim*), may have, when determining nouns, the nuance of “miraculously created”; on a similar use of 自然, in Dharmarakṣa’s ZHFJ, cf. Karashima 1998: 613 (1), and Huang 2001: 111-113, esp. on T 263 p. 63b 26 (自然師子之床).

¹⁰⁴ 心有所向, 制立其意 is a literal translation of *pratimukhaṃ* [i.e., ind.; v.l.: adj. *abhimukhīṃ*] *smṛtīm upasthāpya*, “[the Buddha] having produced a state of focused mindfulness ...”. D – probably reading *pratimukhaṃ* – has taken the member *-mukha* as in § 1.35 above, i.e. in the sense of “to turn toward”. 意 had

[the Buddha] attained with ease this *samādhi*,¹⁰⁵ (147b 12) [which] includes all the concentrations, has hold of [them], uniformly controls and (147b 13) attains them”¹⁰⁶

§ 1.55 As soon as the Buddha had entered the *samādhi*,¹⁰⁷ his mind was quiet,¹⁰⁸ then he observed¹⁰⁹ this world with the eye of the Way,¹¹⁰ (147b 14) and smiled with his whole body.¹¹¹

§ 1.56 From¹¹² the soles of his feet¹¹³ he sent forth six hundreds of thousands of billions of myriad¹¹⁴ (147b 15) of rays of light,¹¹⁵ the ten toes¹¹⁶ sent forth ten

been used to render *smṛti* (besides *citta*, *manas* etc.) since An Shigao’s translations: e.g. 意止 = *satipaṭṭhāna* (see Zacchetti 2002: 81).

¹⁰⁵ 以時三昧自然正受; Skt. (PG) *-samādhiṃ samāpanno ’bhūt**. I have provisionally kept D’s received text, with 以時. There are, however, many passages in Dharmarakṣa’s corpus (e.g., GZJ 147c 13 = § 1.62; JBJ T 285 p. 458a 24-25, 469c 22 and *passim*; ZHFJ T 263 p. 66a 19) in which the meditative state attained (normally *samādhi*: 三昧, □ or 定意) occurs in the pre-verbal position, introduced by the preposition 以, before the verb 正受 (= *samāpadyate* or related forms; however, 正 suggest that D incorrectly interpreted *sam-ā* as related to *samyak-*), the latter possibly meaning “to be absorbed [into / by means of (以) the relevant meditative state]”. These parallels would suggest that we should emend 以時 to 以*是 here. However, there are some counterexamples too, as Karashima (1998: 586-587) quotes some occurrences of a simpler form 三昧正受; cf. also 無量虛空定意正受, without preposition, in § 1.152 below.

Again, it is very probable that Dharmarakṣa borrowed this use of 正受 from Zhi Qian; see, for instance, *Weimojie jing* T 474 p. 522c 7: 如其像三昧正受 ..., and cf. *Vimalakīrtinīrdeśa* p. 106, folio 16a 2: *tathārūpaṃ samādhiṃ samāpadyate sma* ... (I am grateful to Jan Nattier for bringing this and other parallels to my notice).

¹⁰⁶ 則皆普入一切定意, 救攝, 平等御, 而趣之; the corresponding Skt. (PG) reads: “in which *samādhi* [viz. the *Samādhirāja*] all the *samādhi*s are included (*antargata*), reached (*anupraviṣṭa*; see Cone, DP 121), gather into a unity (*saṅgrahaṃ sama<va>saraṇaṃ gacchanti*)”. All these words but *anupraviṣṭa* (not found even in PD) have been rendered into Chinese by D: 普入 = *antargata*, 救攝 = *saṅgrahaṃ*, 平等御 = *samavasaraṇaṃ* (Cf. also GZJ 191a 15-16: 等御諸法海印 = PD 199, 14: *sarvadharmasamavasaraṇasāgaramudro*, D seemingly interpreted as **sama* plus a form √*vah*? Cf. Karashima 1992: 270 on the confusion -s/-h-), 趣 = *gacchanti* (but the sense of this 趣 must be that recorded by Karashima 1998: 338). I have interpreted this passage in the light of the corresponding Skt., but the syntax of the Chinese passage is ambiguous, and the Buddha could be easily taken as the subject of the various verbal forms: “then [the Buddha] attained with ease this *samādhi*, and thus entered all the concentrations: he grasped, uniformly controlled and attained them”. Cf. W and K’s concise and correct translation of the passage: 一切三昧悉入其中, “all the *samādhi*s are included in it”.

¹⁰⁷ 佛適三昧. On this use of 適 see Karashima 1998: 413-414 (esp. the second example quoted), GHXC 523b-524b; □note that here the transcription 三昧 is used as a verb. The corresponding Skt., taken literally, means quite the opposite: “having left this *samādhi*”, as also have W (freely) and K.

¹⁰⁸ 其心安寂 should be a free rendering of *smṛtimān samprajānaṃs*, “mindful and thoughtful” (LSPW 38), which in this context probably indicates a successful completion of the *samādhi*. Also K and X 1c 17 have similar expressions at this point.

¹⁰⁹ 觀 = *vyavalokya*.

¹¹⁰ 道眼 for *divyacakṣus*, “divine vision” (see § 1.168 below), found in all the other witnesses, is problematic. Cf. Karashima 1998: 92 for a contextually different occurrence; cf. also Nakamura 1981: 1014c.

¹¹¹ On this expression (*sarvakāyāt smitam akarot*) see Lamotte I 440-441.

¹¹² The list of points of emission (corresponding in part to the *buddhalakṣaṇas*) varies greatly according to the different versions. Note, in particular, that D lacks some words found in the Skt. lists (e.g. *hrdayaśrīvatsa-mahāpuruṣalakṣaṇa-*), while having, on the other hand, some not found in any other text. In the following footnotes I have limited myself to the less obvious lexical correspondences. W has summarised the whole passage by mentioning just the first and last items.

hundreds of thousands of billions of rays of light; the two flanks¹¹⁷ sent forth (147b 16) two hundreds of thousands of billions of rays of light; the two knees¹¹⁸ sent forth two hundreds of thousands of billions of rays of light; the two shins¹¹⁹ sent forth two (147b 17) hundreds of thousands of billions of rays of light; the two shoulders¹²⁰ sent forth two hundreds of thousands of billions of rays of light; the two elbows sent forth (147b 18) two hundreds of thousands of billions of rays of light; the navel¹²¹ sent forth a hundred of thousands of billions of rays of light; the head sent forth (147b 19) a hundred of thousands of billions of rays of light; the ten fingers¹²² sent forth ten hundreds of thousands of billions of rays of light; the two arms¹²³ sent forth (147b 20) two hundreds of thousands of billions of rays of light; the two eyebrows sent forth two hundreds of thousands of billions of rays of light; the nape sent forth (147b 21) a hundred of thousands of billions of rays of light; the two eyes sent forth two hundreds of thousands of billions of rays of light; the two ears sent forth (147b 22) two hundreds of thousands of billions of rays of light; the nose sent forth a hundred of thousands of billions of rays of light; the four sides (?)¹²⁴ sent forth four (147b 23) hundreds of thousands of billions of rays of light; the forty teeth sent forth forty hundreds of thousands of billions of rays of light; (147b 24) the mark between the eyebrows¹²⁵ sent forth a hundred of thousands

¹¹³ On 足心 (= *pādātala*), see HD 10: 424b. The Skt. is, however, different: “from the wheels with a thousand spokes under on the soles of his feet”, and indeed the wheels are mentioned in all other witnesses.

¹¹⁴ The sequence of numbers through all this passage is shaped after the Skt., 億百千 corresponding to *-niyutaśatasahasrāṇi-* (*koṭi* apparently is missing: cf. § 1.53, but it is difficult to work out precise lexical correspondences in this case). However, while the Skt. always gives the number of rays as “sixty hundreds of thousands of *niyutas* of *koṭis*” (the repetition *ṣaṣṭiṣaṣṭiḥ* possibly conveying the meaning of “sixty etc. from each point of emission”; cf. X 1c 19-20 and *passim*: 各放六十百千俱毖那庾多光), in D the first figure is, in each case, always proportional to the relevant part of the body, with the possible exception of this first occurrence (六萬?).

¹¹⁵ 光明 = *raśmi*

¹¹⁶ 足指 = *pādāṅguli*

¹¹⁷ 脅 = *pārsva*.

¹¹⁸ 膝 = *jānu* (PG) or *jānumaṅḍala*.

¹¹⁹ 脚 may correspond to more than one Skt. word of this list: *jaṃgha*, *gulpha* or *ūru*.

¹²⁰ 肩 = *aṃsa*.

¹²¹ 臍 = *nābhimaṅḍala*.

¹²² 手指 = *hastāṅguli*.

¹²³ 臂 = *bāhu*.

¹²⁴ 四面; this word is found only in D. Perhaps it specifically refers to the source of the *tathāgatsya prakṛtiprabhā*, the “natural radiance of the Tathāgata” (see § 1.60 below), which in DZDL 114c 19 (cf. tr. Lamotte I 454) is said to be “a *zhang* [about 3 m.] of light coming out for each of the four sides of the Buddha’s body (佛身四邊各一丈光明)”.

¹²⁵ 眉間相, closer to Ś 8, 13 = *madhye bhruvoḥ urṇāyāḥ*; the *urṇā* (a circle of hair between the eyebrows) is one of the characteristic marks of the Buddha’s body, *lakṣaṇa* (see BHSD 459b), a fact which accounts for D’s insertion of 相 here and after the next word.

- of billions of rays of light; the top-knot mark¹²⁶ sent forth six hundreds of thousands of billions (147b 25) of rays of light;
- § 1.57 [and these rays] illuminated all this Trichiliomegachiliocosm,¹²⁷ without exception; they shed light everywhere (147b 26) on other Buddha-lands in the East [as numerous] as the sands of the Great River,¹²⁸ and the same took place in the South, in the West, in the North, in the four (147b 27) intermediate directions,¹²⁹ in the zenith and in the nadir
- § 1.58 The living beings found in these [lands], touched by this radiance,¹³⁰ (147b 28) all became serene in their minds, and formulated [the intention of attaining] the Supreme, Right and True Way.¹³¹
- § 1.59 Then, just at that moment, the World-Honoured One (147b 29) smiled joyfully, and from all [his] pores¹³² sent forth a great number of rays, [thus] lighting up this Trichiliomegachiliocosm; (147b 30) they spread everywhere in other Buddha-worlds [as numerous] as the sands of the Great River in all the ten

¹²⁶ 頂髻相, *uṣṇīṣa*, another *lakṣaṇa*: this is the characteristic shape of the Buddha's head, "whether a top-knot of hair, or a growth in the skull (BHSD 149b)"; D has followed the former interpretation, W 1b 10 and K 217b 15 the latter (肉髻).

¹²⁷ 三千大千世界; *trisāhasramahāsāhasra-lokadhātu*: see Lamotte I 447-449 for an elucidation of this term.

¹²⁸ 江河沙等 is D's standard rendering of the formula *gaṅgānadivālukopama* (see also Karashima 1998: 209; the form 如江河沙 already occurs in the FJJ T 322 p. 19a 23, cf. Nattier 2003: 272 § 20A). 江河 originally meant the Yangtze 長江 and the Yellow River 黃河, and then generally a large river (HD 5: 919a; on this word, and particularly its occurrence in the *Lun heng* 論衡, see also Cheng Xiangqing, "Lun heng fuyinci yanjiu" 《论衡》复音词研究, in Cheng 1992: 262-340, p. 268). Thus, transposed into an Indian context, this word can be taken as an antonomastic translation (cf. Robert 2002: 375) of Gaṅgā. Elsewhere in the GZJ and in other texts in Dharmarakṣa's corpus, 江河 is also used with its generic meaning, as a mere synonym of 江: cf. GZJ 150a 10 江河 = *mahānadī* (see synoptic edition § 1.143); T 291 p. 608b 4-5: 閻浮提有五百江河而入大海。拘耶尼域亦五百江入大海中。 Note that in this paragraph the Skt. has *lokadhātu*, while D's 佛國土 seems to correspond to *buddhakṣetra*; in fact these terms are often freely interchanged in the GZJ, especially in order to avoid repetition (and indeed 世界 already occurred in the previous line for *lokadhātu*); cf. also Harrison 1990: 243 s.v. *buddha-kṣetra*.

¹²⁹ 四隅 (四維 in W K) refers concisely to the intermediate cardinal points (**vidiś*), see also Lamotte I 445), such as *uttarapūrvā* etc., listed in full in PD and Ś (but not in PG here).

¹³⁰ 蒙值光明 seems closer to PG and Ś's reading: *ye ca tenāvabhāsenā sprṣṭās*, "and those who were touched by that light ..."; but cf. § 1.59 below, where 爲光所照 apparently corresponds to PD's *-avabhāsītāḥ sphuṭās* etc.

¹³¹ 悉發無上正真之道; the corresponding Skt. reads: "they became assured (*niyata*, cf. K: 必得 etc.; see also Gómez 1996: 284) of the supreme and perfect awakening". I assume that 心皆恬怕 [v.1. 泊] (on 恬怕 see Karashima 1998: 445 and HD 7: 521b) translates, indeed very loosely, *niyata*, but in the Chinese the syntactic relationship between this word and the equivalent of the loc. *anuttarāyām* etc. is not made explicit (cf. n. 134 below). The latter word is in fact translated as an independent phrase, by adding the verb 發 ("formulated"). 無上正真之道 (see also Karashima 1998: 470) is a translation of *anuttarā samyaksambodhi* already found, and indeed very frequent, in the Eastern Han FJJ T 322 (eg. p. 15b 17 and *passim*), an influential model in early times, especially for translated terminology (on this scripture see Zürcher's remarks: 1991: 283).

¹³² 毛孔 = *romakūpa* (lit. "hair-hole", as the Chinese). Note that in the closest Skt. (PD), unlike D, the pores are also referred to *smītam akarot*; cf. the DZDL's explanation (T 1509 p. 114b 23 – c1; tr. Lamotte I 453), which shows how the Buddha's radiance is in fact generated by his smile: "now [the Buddha] smiles [from] all his pores, then the rays are numberless", 今一切毛孔皆笑, 有光明而無數。

directions, without exception; (147c 1) and all the multitudes¹³³ found in these [worlds], being illuminated by the rays, peacefully established themselves¹³⁴ in the Supreme, right and (147c 2) true Way.

§ 1.60

W (1b 18-21)
K (217b 25-28)

At that moment the World-Honoured One displayed¹³⁵ the pure, quintessential, natural (147c 3) light¹³⁶ [characteristic] of the Thus-Come-Ones, [which] illuminated this Trichiliomegachiliocosm, reaching other Buddha-lands [as numerous] as the sands of the Great River in each of the ten directions; (147c 4) and all the people¹³⁷ [of those lands], if touched this light, ultimately attained¹³⁸ (147c 5) the Supreme, Right and True Way.

§ 1.61

W (1b 21-28)
K (217b 28 - c5)

Then the World-Honoured One, from¹³⁹ his tongue,¹⁴⁰ (147c 6) having covered up¹⁴¹ [with it] the Buddha-lands, emitted innumerable hundreds of thousands of billions of rays of light, [which] lighted up this (147c 7) Trichiliomegachiliocosm, spreading everywhere in other Buddha-worlds [as numerous] as the sands of the Great River in each of the ten directions.¹⁴² (147c

¹³³ 群萌 translates *sattva* (see also HD 9: 187b, Karashima 1998: 346, Li 1999: 54-55 and Liang 2001: 266). D, as is typical of his style, facing a Skt. text with many repetitions has introduced some lexical and syntactic variations in his translation (see also the following notes and paragraphs).

¹³⁴ 悉皆寂然存于無上正眞之道 is a varied (for the better, to be sure) rendering of *niyatā abhūvan ... samyaksambodhau* (cf. n. 131 above).

¹³⁵ Note the translation of the Skt. construction *yā ... tayā* as a verbal clause, by adding the verb 演 (cf. a similar usage recorded in Karashima 1998: 525, s.v. 演出).

¹³⁶ 清淨眞妙志性光明 gives every appearance of being a paraphrase of *prakṛtiprabhā*, the “natural radiance” of the Tathāgata, translated by K as 常光明, “constant radiance”. The word 志性 used by D has normally a moral connotation (“temperament, disposition etc.”: see also Karashima 1998: 592), but this meaning is in fact shared also by Skt. *prakṛti* (see also the parallel occurring at § 3.26 below, where the translation of *prakṛti* is doubled as 本淨... 志性). According to the DZDL (T 1509 p. 114c 19-20), the *prakṛtiprabhā* is one of the thirty-two characteristic marks of a superior being, namely the *vyāmaprabhā* found in some lists of *lakṣaṇas* (see Lamotte I 454 n. 1).

¹³⁷ 人民 = *sattva*; on this well-known translation see Harrison 1990: 246 and n. 29 pp. 246-247; on its doctrinal implications, see Nakamura 1957: 156-158.

¹³⁸ 皆究竟至於 etc. = *sarve niyatā ... samyaksambodhau*. On 究竟 see HD 8: 407-408; Karashima 1998: 235-236; Li 1993: 27-29.

¹³⁹ The syntax of this passage is not entirely clear; by analogy (an admittedly dangerous method in dealing with Dharmarakṣa) with § 1.56 and § 1.59, I take 從 as a preposition governed by 出, thus assuming that here D has not translated *jihvendriyaṃ nirṇāmayām āsa* [v.l. *nirṇamayā*] (“he put out [v.l. having put out] his tongue”). Cf. a far more accurate translation below, in GZJ 161c 3-4: 於是世尊，即出舌本，覆三千大千世界。從其舌本出無央數光明之耀 etc. (Skt. virtually identical as here: see PD 95, 15-16).

¹⁴⁰ In the present context, 舌本 is probably to be taken as a direct rendering of the Skt. *jihva-indriya*, 本 (see also the preceding note for another occurrence in the GZJ) presumably being a variant of the more common 根 = *indriya* (cf. here K: 舌根); however, this word is also attested in non-Buddhist texts: see HD 8: 1081a, and *Shishuo xinyu* 世說新語 4.63 (in Yu Jiaxi et al. 1993: 242). As explained by the commentary, the tongue symbolises the Buddha’s truthfulness (see esp. DZDL T 1509 p. 115a 14: 舌相如是，語必眞實; see also the remarks in Lamotte I 457 n. 2, and LSPW n. 8 p. 39).

¹⁴¹ 覆, as in PD and PI: *ācchādayām āsa*.

¹⁴² This passage (“emitted ... ten directions”) diverges in part from the Skt.; PG 3r 4-5, which is comparatively closer to the D’s translation in this particular phrase, reads: *imaṃ tṛsāhasramahāsāhasraṃ lokadhātuṃ jihvendriyeṇa spharit[va] smitaṃ prādurakāṣīt* tataś ca jihvendriyād anekāni nānāvapṇāni rāsmikoṭīnayutaśatasahasrāṇi niścaranti sma* • (“having filled the entire

8) On these rays there grew spontaneously lotuses made of gold and jewels,¹⁴³ on each lotus there were (147c 9) Buddhas,¹⁴⁴ sitting cross-legged on the jewelled lotuses, preaching the Dharma and expounding the six (147c 10) *pāramitās*,¹⁴⁵ the same [took place] in all of the ten directions.¹⁴⁶ If there were living beings who listened to this (147c 11) Dharma-preaching,¹⁴⁷ they would all ultimately be firmly established¹⁴⁸ in the *anuttarasamyaksambodhi*. (147c 12) At that moment, the World-Honoured One was [still] seated¹⁴⁹ on the Lion-seat. There is a *samādhi*, “The Lion’s play” by name.¹⁵⁰ (147c 13) He was absorbed with ease into this concentration,¹⁵¹ [and then] in such a form he performed a display of [supernatural] might,¹⁵² [that] (147c 14) having manifested this magical power,¹⁵³ the Trichiliomegachiliocosm shook six

§ 1.62
W (1b 28 - c2)
K (217c 5-9)

Trichiliomegachiliocosm with the tongue, he gave a smile, and from that tongue came forth several hundreds of thousands of *niyutas* of *koṭṣ* of multicoloured rays”).

¹⁴³ 金寶蓮華 is a concise rendering of PD’s *uttamaratnamayāni* [PG & Ś: *nānāratnamayāni*] *suvarṇanīrbhāsāni sahasrapatrāṇi* [not in D] *padmāny*.

¹⁴⁴ D W only 佛; PD reads *buddhavigraha* [PG & Ś: *tathāgatavigraha*], “body, figure of Buddha”. LSPW: 39 n. 9 elucidates: “A ‘Buddha-frame’ is the figure of a Buddha, magically conjured up by the real Buddha”; this interpretation seems to be supported by the DZDL (T 1509 p. 116a 17 and ff.: 釋迦文尼佛化作無量千萬億諸佛 etc.; tr. Lamotte I 468-469). Both K and X 2a 16 have 化佛 (reconstructed as **nirmāṇabuddhāḥ* by Lamotte I 456, perhaps without real necessity in this context). Note that the wrong impression conveyed by D’s rendition of this passage (其蓮華上，各有諸佛), that there were a plurality of Buddhas on each lotus, is obviously not supported by the Skt. text.

¹⁴⁵ 講說經法，演於六波羅蜜 is a somewhat imprecise rendering of the Skt.: *dharmam desāyanto yad uta imām eva śaṭpāramitāpratisamyuktām dharmadesanām*, “... preaching the Doctrine, namely this very sermon concerning the six perfections”.

¹⁴⁶ The Skt. (PD) reads as follows: “They [viz. the conjured-up Buddhas], having gone to worlds in the East so innumerable as to escape comparison [cf. BHSG p. 61 § 1.9.6] with the sands of the river Ganges, preached the Doctrine to the beings; and so in the South etc.”.

¹⁴⁷ 法講 here translates *dharmadesanā*, “exposition of the Doctrine, sermon”; cf. Karashima 1998: 122 for a different meaning of this word.

¹⁴⁸ 堅住 = *niyatā* ... etc. as in the preceding paragraphs; note that here D has adopted Lokakṣema’s transliteration of *anuttarā samyaksambodhi*: 阿耨多羅三耶三菩 (see Harrison 1990: 237).

¹⁴⁹ Skt. *tasminn eva śimhāsane niṣaṇṇaḥ*, LSPW 40: “seated on that very Lion Seat”, but X 2a 16 has perhaps better captured the nuance of this passage: 不起于座, “without [even] raising from the seat”.

¹⁵⁰ 獅子娛樂, Skt. *śimhavikrīḍita*.

¹⁵¹ 以斯定意，自然正受。

¹⁵² The Skt. reads: “he performed such a magic performance that, this performance having been performed, the Trichiliomegachiliocosm trembled etc.”. D’s hyper-literal rendering of *tathārūpa* as 如其色像 (not translated in W K) is noteworthy. However, the omission of the correlative *yathārūpa* has partially obscured the syntax of the original Skt. phrase. The expression 威演威曜 translates *ṛddhyabhisamṣkāram abhisamṣkaroti sma*; on 威曜, cf. Karashima 1998: 456: “(of) an imposing brilliance” (noun and attributive verb), but here, in the light of both the Skt. and the context, I prefer to take 曜 in the sense of “to show, manifest” (see HD 5: 848a n. 3) = *abhisamṣkāra* (see BHSD: 57b).

¹⁵³ 示斯神足 corresponds to *ṛddhyabhisamṣkāreṇābhisamṣkr̥tena*. 神足 (here, as it is often the case = *ṛddhi*) was originally a calque of *ṛddhipāda* (足 = *-pāda*): see An Shigao’s YCRJ T 603 *passim*, e.g. p. 174a 26 = *Peṭakopadesa* 114, 25; but at a later stage this term was widely adopted (possibly as a sort of metonymy, the *ṛddhipādas* being the basis, or source, of *ṛddhi*: see Gethin 2001: 82 and especially 88 on the relationship between *ṛddhi* and *ṛddhipāda*) also for translating *ṛddhi* (cf. Karashima 1998: 390).

times.¹⁵⁴ Even the boundaries [of the world-system] (147c 15) rose up, and the middle [moved] accordingly [i.e., went down];¹⁵⁵ up to the boundaries [the world-system became] serene, peaceful and soft.¹⁵⁶ [The Buddha] took pity on¹⁵⁷ all sorts of living beings, (147c 16) and caused them to obtain well-being, to be happy and free from anxiety.¹⁵⁸

§ 1.63

W (1c 2-3)
K (217c 9-10)

At that moment, (147c 17) all the [beings living] in the unfavourable states and [thus] afraid of calamities – [namely, all the beings living in] the hells,¹⁵⁹ the hungry ghosts¹⁶⁰ and [the beings] born as animals¹⁶¹ found in the Trichiliomegachiliocosm – were miraculously¹⁶² eliminated.¹⁶³

¹⁵⁴ 六反 (see HD 2: 855b n. 2 and Li 1999: 53), but the Skt. *ṣaḍvikāram* rather means “in six ways”; so K: 六種震動, although his text has at this point a variant reading, given that the movements of the world-system are different from those described in the Skt. (see Lamotte I 473; note that in fact both readings occur in X 2a 17-21).

¹⁵⁵ This phrase (“even ... followed”) is a free but felicitous rendering of *ante* (= 邊際) *unnamati madhye avanamati* etc. (LSPW 40: “At the sides it rose up, in the middle it sank down etc.”); for 搖 see HD 6: 807a n. 3. The punctuation after 順 is doubtful, as 至邊 could be linked to both the preceding and the following phrase.

¹⁵⁶ 安和柔軟; Skt. *mṛdukaḥ snigdhaḥ*, “soft and malleable”. However, in this highly symbolic context, the moral connotation expressed by D’s 安和 (HD 3: 1319a) is not out of place: indeed, this whole portion of the *sūtra*, with its pronounced *Avatamsaka* flavour, definitely emphasises the continuity between spiritual and physical-cosmic spheres. See also the DZDL’s exposition of this passage (esp. T 1509 p. 117b 11-13, tr. Lamotte I 477), which adopts a similar standpoint.

¹⁵⁷ 愍傷; see Zhu 1992: 126, who quotes an example from Dharmarakṣa’s corpus: 愍傷憐之 (cf. HD 7: 651b; Karashima 1998: 291 s.v. 愍哀). See also T 292 p. 619a 27: 愍傷於衆生; T 154 p. 75b 1: 愍傷十方蜎飛蠕動.

¹⁵⁸ “Took pity ... anxiety” (愍傷一切衆生之類, 令獲安隱, 快樂無患): D has the longest reading at this point; on 安隱 see Dong 2002: 24 n. 16, Zhu 1992: 61-62, HD 3: 1331b. Perhaps this is simply an enlarged paraphrase of the Skt., possibly closer to Ś’s *sarvasattvahitasukhasañjānana* (probably w.r. for *-janana*), “producing pleasure and benefit for the beings”, given that 安隱 translates *sukha* at § 1.68. Note that in the Skt. this and the similar expressions found in PD and PG refer to the world-system, while in D (given the insertion of the verb 愍傷, for which see the preceding note) the implied subject must be the Buddha.

¹⁵⁹ 地獄, lit. “subterranean prison”: a common, though not entirely clear (Zürcher 1991: 292) early translation of *naraka*.

¹⁶⁰ 餓鬼 is a common rendition of *preta* (Harrison 1990: 242 records an occurrence in Lokakṣema’s corpus; see also Karashima 1998: 112) which is here employed, as it is often the case, to render by metonymy (Yama being the king of the *pretas*: e.g., see de La Vallée Poussin, *Kośa* ch. 3: 156) *yamaloka*, “the World of Yama” (see also Lin Li-kouang 1949: 15-ff.). The same rendering is found also in W and K. Note that in the Skt. this term occurs after *tiryagyoni*.

¹⁶¹ The pre-Buddhist word 畜生 (see HD: 7: 1335) is widely used as translation of *tiryagyoni* (see Karashima 1998: 52, s.v. 畜生處).

¹⁶² Note the use of 自然 in the adverbial position (cf. § 1.54, and Huang 2001: 113-119): here it might be a device to express the idea of immediateness connoted by the Skt. *atha tena kṣaṇalavamuhūrtena*: “then, [exactly] in that instant, minute, hour ...” (my translation is rather free; for more details on these terms see de La Vallée Poussin, *Kośa*, ch. 3: 179-180 and n. 3), not directly translated in D.

¹⁶³ “All the ... were eliminated” (地獄、餓鬼、畜生、諸不閑者、恐懼厄者, 自然爲斷). This portion corresponds, perhaps with fewer words, to the Skt. (PG) *narakatiryagyonīyamalokākṣaṇāpāyadurgativinipātās te sarve samucchinnā abhūvan*, “all the evil destinies, the evil states and the unfavourable births consisting of hell, animals, and the world of Yama were eliminated”. That here *samucchinna*, directly translated by D as 斷 (“to cut, remove”), is indeed to be taken in the sense of “extirpated, eliminated” is also suggested by the following description of the beings’ rebirth (§ 1.64) which, in PG 3v 4 reads: *sarve ca te satvā manuṣyāṇāṃ sabhāgatāyai upapannā abhūvan** etc. (note that D,

§ 1.64

W (1c 4-8)
K (217c 10-15)

(147c 18) Once the three [evil] destinies had been cleared away, all [the beings previously living in these unfavourable states] came¹⁶⁴ to be reborn as human beings, as four Heavenly kings, as Trayastrimśa (147c 19) gods, Yāma gods, Tuṣita gods, Nirmāṇarati gods, Paranirmitavaśavartin gods.¹⁶⁵ Exactly at that moment, (147c 20) all the gods [and those beings] just reborn in those [favourable conditions, namely] among human beings or as gods,¹⁶⁶ remembered their previous lives,¹⁶⁷ felt happy and (147c 21) blissful;¹⁶⁸ [then] they set out for where the Buddha was, bowed their heads at his feet,¹⁶⁹ and made an act of submission [to him] by joining the hands.¹⁷⁰ The same [took place] in all the ten directions, (147c 22) without difference.

however, at that point reflects the reading of PD: *ye ca sattvās tābhyo nirayatiryagyoniyamalokagatibhyaś cyūtas* etc.). The compound *naraka...-vinipātās* in the Skt. is unlikely to be a *bahuvrīhi*, though this seems to have been D's interpretation (as suggested by the construction 者...者). K apparently tried to soften the relative crudeness of this passage by translating *samucchīna* with the euphemism 解脫, "freed" (cf. Lamotte I 479, who reconstructed here an original **vimukta*); and the same can be said of PD's variant reading of the whole passage (cf. LSPW 40). In D's translation, 不閑者 could correspond to *akṣaṇa*, while 恐懼厄者 is less clear in this context (did D read ...*a-bhaya* for *apāya*? Cf. Nattier 2003: 343-344.

¹⁶⁴ 自致來得生 etc.; I take this complex verbal predicate as being somewhat related to the verb 致得 "to attain, achieve etc.". Cf. Karashima 1998: 594; note that even in the two examples quoted there, 致得 is preceded by 自, and indeed HD 8: 1323b records the expression 自致 (see especially entry n. 7; cf. also § 1.124 below). In the present context, this expression seems to convey the idea of reaching a positive existential status coming from (cf. Skt. *cyuta* + abl.) a negative one; cf. the corresponding Skt. (PD): *ye ca sattvās tābhyo nirayatiryagyoniyamalokagatibhyaś cyutās te sarve ... manuṣyāṇāṃ sabhāgatāyām upapannās cābhūvan* etc., i.e. (LSPW 40) "And all the beings who had deceased in these destinies – i.e. the hells [etc.] ... – they all ... were reborn among human beings, etc."

¹⁶⁵ On these various categories of *kāmāvacara* gods, see BHSD 270a (s.v. *deva*). D has drawn all these transcriptions from Lokakṣema's corpus, though, at places, in a shortened form: see Coblin 1983: 242-249, entries n. 43, 192, 89 (兜術陀), 90 (尼摩羅提), 91 (波羅尼蜜和邪拔致). Even 四天王 (= *cāturmahārājika-deva*-, "the gods belonging to the group of the four *mahārāja*", i.e. the guardians of the cardinal directions: see BHSD 227b and 425a), the only translation of this list, is in fact borrowed from Lokakṣema: see DXJ T 224 p. 429a 12 and *passim*.

¹⁶⁶ Here the Skt. simply has *te manuṣyās te devā* ...; but cf. a following portion, in PD 9, 9-10: *devamanuṣyeṣūpapapannāḥ* ...; for 上 in 天上, "the gods", cf. the vernacular usage 人上 discussed by Zhou Yiliang (1998 vol. 2 p. 656).

¹⁶⁷ 識; read *zhi* (see HD 11: 421b) = Skt. *pūrvajanmāny* (D = 宿命) *anusmaranti sma* (v.l. *paurvikīm jātim samanusranti sma*). On the significance of the recollection of one's former births see Schopen 1983, especially p. 128 with particular reference to the present passage.

¹⁶⁸ 歡喜悅豫; this phrase in part reflects the reading found in PG 3v 5 & Ś 14, 3: *tenaiva prītiprasādaprāmodyena*. But, unlike the Skt. ("thanks to this [i.e. caused by the favourable rebirth] very pleasure, serenity and joy ..."), in D this is not this is the reason for the beings' remembrance of their past existences, but rather a consequence of that fact. Also WK have a similar reading: 皆大歡喜.

¹⁶⁹ 稽首足下; Skt. ... *pādau śirobhir abhivandya* ...

¹⁷⁰ 叉手歸命; Skt. ... *prāñjalayo bhūtvā* [v.l. *prāñjalibhūta-*] *namasyanti sma*. On 歸命 ("to surrender, submit etc.") = *namasyanti sma* ("they paid homage [to the Lord]"), see HD 5: 371b, Li 1993: 107-108; this Chinese rendering, indeed very common, is probably based on the fundamental meaning of \sqrt{nam} , "to bow to, to submit oneself".

§ 1.65

W (1c.8-12)
K (2.17c.15-18)

Then¹⁷¹ among [all] the kinds of living beings found in this Trichilocosm,¹⁷² (147c 23) the blind¹⁷³ obtained eyes and [could] see forms; deaf persons heard perfectly,¹⁷⁴ and perceived all sounds; (147c 24) [those beings whose] intellect was disordered came to their senses,¹⁷⁵ those who were mentally disordered¹⁷⁶ at that moment obtained tranquillity;¹⁷⁷ those whose bodies were naked (147c 25) were spontaneously clothed;¹⁷⁸ those who were starving were spontaneously satiated,¹⁷⁹ those who were consumed with thirst (147c 26) were satisfied in their desire;¹⁸⁰ those who were sick could make a full recovery; those whose bodies were defective (147c 27) had all the organs complete;¹⁸¹ those who were extremely exhausted¹⁸² obtained immediate relief; those who for long time [had to] lean their body (147c 28) did not lean [any more].¹⁸³

¹⁷¹ Quite unexpectedly, W has the longest reading of this paragraph, having three phrases not found in any Skt. witness. K closely follows W, yet being less expanded; it consistently makes use of the form ... 者得 ..., thus reflecting the reading often found in this passage as transmitted in PG and Ś: ... *pratīlabhante sma*.

¹⁷² Note this shorter form 三千世界, occurring also at p. 198b 20 of the GZJ, and very often in the JBJ T 285, both in prose and in verse (e.g. T 285 p. 469a 28, 489a 27 and *passim*); see also Karashima 1998: 368.

¹⁷³ D W K's 盲者 might reflect the reading of PSL, *andhās*, instead of *jātyandhāḥ*, "those blind from birth", found in the other Skt. versions. It is interesting to observe that the DZDL, while having in the lemma the same reading as K (T 223), clearly based its commentary on the enlarged variant; see DZDL T 1509 p. 118b 23-26: "Question: it would have sufficed to say 'blind'; why does [the *sūtra*] say 'blind from birth' (生盲 = *jātyandha*)? Answer: those blind from birth [are such] because of some serious sins done in previous existences; [now,] even [such] serious sinners can be made to see, let alone those who committed venial sins!" (cf. § 1.177 below).

¹⁷⁴ 徹聽, cf. Karashima 1998: 40; here the Skt. simply reads: *śrotreṇa śabdān śṛṅvanti sma*, "heard sounds with [their] ears".

¹⁷⁵ 志亂意惑, 還復其心, Skt. *unmattāḥ smṛtiṃ pratīlabhante sma*; note the use of 心 for *smṛti* in this particular expression; cf. § 1.177.

¹⁷⁶ 迷憤者 here renders the Skt. *vikṣiptacitta*, "person whose mind is distraught" (cf. W K: 亂者, "those [mentally] disordered"). The reading 迷憤, only attested in Fsh and possibly J, perfectly fits the context (cf. the alternative 迷憤, found in most editions, which does not make much sense here); see also the discussion at the end of § 3.3.3 of the introduction. Although this expression is not recorded in HD, it occurs a few times in Dharmarakṣa's corpus (e.g. T 606 p. 188a 16: ... 便有癡惑是故迷憤) and elsewhere in the canon.

¹⁷⁷ D W K's 得定 seems to reflect PG & Ś's reading: *avikṣiptacittatām pratīlabhante sma*.

¹⁷⁸ This phrase is not found in PD; note that the verbal form employed by D, *yīṅū* 衣服 (HD 9: 18b), seems closer to PSL's *cīvaraprāvṛtā bhavanti sma*, "were clothed with robes" (for the characteristic addition of 自然, cf. above n. 103). Cf. W K 得衣 = PG & Ś: *cīvarāṇi pratīlabhante sma*.

¹⁷⁹ 其飢虛者, 自然飽滿; here D reflects the reading *jighatsitāḥ pūrṇagātrā bhavanti sma* found in PSL and, in fact, also in the Nepalese tradition on which PD is based (see von Hinüber 1983: 195 n. 19). Note the unusually elaborate double parallelism in the Chinese: 飢 / 飽 and 虛 / 滿 (on 飢虛 see Karashima 1998: 194).

¹⁸⁰ Again, D's wording (其消渴者, 無所思僂) is closer, albeit loosely, to PD: *tṛṣitā vigatapipāsā bhavanti sma*. In Chinese medicine 消渴 is an illness characterised by thirst as a main symptom (see HD 5: 1206a; "Genre de diabète" according to *Grand Ricci* vol. 2: 1061a).

¹⁸¹ Here the pattern of correspondence with the available Skt. versions is particularly intricate. On the one hand, 身瑕玼者 is comparatively closer to the reading found in the Ś: *hinakāyāvikalendriyāḥ*, "those having an incomplete body and defective organs", although D apparently only read **hinakāya* (recorded in Wogihara BWD 1559b). On the other hand, 諸根具足 is clearly shaped after the form *paripūrṇendriya-* occurring in PG, PD and PSL.

¹⁸² 疲極 (see Karashima 1998: 306) translates *klāntakāya-*; the Skt. of this phrase is only found in PG & Ś.

- § 1.66 All the living beings became even-minded: they regarded each other in turn¹⁸⁴ (147c 29) as father, mother, elder brother, younger brother, elder sister, younger sister;¹⁸⁵ toward each of them they had the same feeling, (148a 1) without evil propensities, and [thus] they all practised benevolence.¹⁸⁶
- § 1.67 All the multitudes [of living beings] cultivated the ten good [deeds],¹⁸⁷ [became] pure (148a 2) brahma-practitioners,¹⁸⁸ without contamination.¹⁸⁹
- § 1.68 All the people¹⁹⁰ obtained well-being,¹⁹¹ and the well-being they obtained (148a 3) was like [that of] a bhikṣu who attains the third dhyāna. Then the living beings achieved [such a] wisdom, (148a 4) that they all completely¹⁹² praised¹⁹³ [self]-control,¹⁹⁴ abandoned the mean¹⁹⁵ and attained the refined.¹⁹⁶

¹⁸³ This phrase, describing what seems to be another physical defect, is found only in D. I take 倚 in the sense of 倚 (HD I: 1458a records the expression 倚身, but gives only one late occurrence). At the end of this paragraph, all the Skt. versions and TpT 11, 3 have one phrase not found in any Chinese version (included X and Xś): “those were not free from evil livelihood and from evil actions of body, speech and mind became free from evil livelihood etc.”

¹⁸⁴ I take all this portion (得平等心, 展轉相瞻) as an elaborated paraphrase of *sarvasatveṣu samacittā abhūvan*; the same holds true also for the following 各各同心, 等無偏邪, again = *samacittāḥ*. On the reciprocal adverb 展轉 see HD 4: 47a and Karashima 1998: 577-578; note that in all the examples quoted by the latter, this expression is construed, as here, with a following 相.

¹⁸⁵ All the Chinese translators, X 2b 7-8 included, have significantly altered this list of kinship terms, introducing the distinction elder / younger, pivotal in the Chinese family system. On this issue, see Nakamura’s classic study (1957), esp. pp. 163-166 on the typical inversion 父母 for the Skt. *mātāpitr̥*. It is also noteworthy that D and W lack all the terms denoting friendship (but cf. the next note).

¹⁸⁶ This passage, 皆行慈心, occurs only in D; 慈心 may translate **maitrī* (see Karashima 1998: 56), and one wonders whether this has nothing to do with *mītra*- etc. in the corresponding Skt. But this whole portion has been translated rather freely by D, and one cannot exclude that this is, again, a mere paraphrastic expansion of *samacitta*.

¹⁸⁷ The use of the short form 十善 (found also in W) for *daśakuśalakarmapatha*-, the “ten wholesome courses of action” (on which see Dantinne 1983: 218-220 n. n; Nattier 2002; on the term *karmapatha*, see de La Vallée Poussin, *Kośa* ch. 4 pp. 168-169), is very common, and in fact is attested even in Skt. (*daśa kuśalāni*, see BHSD 170b); cf. K’s precise translation: 十善業道. Note that 修 (as well as WK’s 行) reflects precisely the reading found in PD & PSL: *-sevin* (cf. PG & Ś: *-samanvāgata*).

¹⁸⁸ I have attempted to maintain in my translation the same structure of the Chinese 梵行, which is a literal calque of *brahmacārīn*, “observing chastity” (see Karashima 1998: 132 for further references), made up by a phonetic transcription plus a translation. Note 清淨 = *śuci*; the original Skt. word order is inverted, for stylistic reasons, also in W (淨修梵事) and K (淨修梵行), who have translated “pure” adverbially: “they cultivated in purity the brahma-conduct”.

¹⁸⁹ the Skt. parallels corresponding to 無有塵埃 read *nirāmagandha*- (so PG, Ś, PSL; PekK 6a 6: *nyes pa’i dri nga ba med de*; cf. PD’s doubtful variant: *nirāmayagandha*-), lit. “free from odors”. W and K have a translation similar to D’s one: 無有[K = 諸]瑕穢 (cf. also X 2b 10), for which Lamotte I 499 conjectured an original **nirāmaya*. However, K’s 無諸瑕穢 (and the same holds true for D’s translation) could well just be a legitimate rendition of *nirāmagandha*, taken in its common figurative meaning of “free from moral corruption etc.” (see BHSD 299 and Cone DP 315).

¹⁹⁰ 黎庶 is yet another translation of *sattva*.

¹⁹¹ Here 悉獲安隱 translates *sarvasukhasamarpitā abhūvan*, “were completely filled with happiness”; for 安隱 = *sukha* (but the Chinese rather conveys the idea of “safety, quiet”), see above n. 158.

¹⁹² 具足 here is unclear.

¹⁹³ “Praised etc.” 善快調定, 離於卑劣, 遠得和雅. In this portion, D (and W K as well), though not too clear, reflects the reading found in PG and Ś: ... *yad evaṃ jānaṃti sma • sādhu dānaṃ* etc., “[they became endowed with such a wisdom] that they acknowledged: ‘good is self-control’ etc.”. On the other hand, the list of

§ 1.69

W (1c 16-18)
K (217c 23 -
218a 3)

Then (148a 5) the World-Honoured One, [while still sitting] on the Lion-seat, stood out in the Trichiliomegachiliocosm as the most (148a 6) extraordinary one:¹⁹⁷ sublime and imposing was his majestic power, brightly shining was his radiance; he knew no fear,¹⁹⁸ his saintly wisdom was (148a 7) illustrious,¹⁹⁹ his venerable countenance was perfect,²⁰⁰ he illuminated, without exception, (148a 8) Buddha-worlds in the East [as numerous] as the sands of the Great River, and [similarly] World-Honoured Ones' lands [as numerous] as the sands of the Great River in each of the eight directions, in the zenith and in the nadir: (148a 9) such as mount Sumeru excels all [other] mountains, [the Buddha's] light spread everywhere.²⁰¹

§ 1.70

W (1c 18-19)
K (218a 3-4)

Then (148a 10) the World-Honoured One, according to the Thus-Come One's instructions, miraculously let all the living beings of the Trichiliomegachiliocosm (148a 11) look at [him].²⁰²

virtues praised by the beings is, in D, shorter than in PG & Ś, coming comparatively closer to PD's reading. 善快 ("good, marvellous etc.", cf. Karashima 1999 b: 138 n. 18 上快善) is not entirely clear in this context: I have interpreted it in a putative sense ("to consider good, approve etc."), as a free rendering of the Skt. phrase (i.e., *jānanti sma* plus the various *sādhu*), although in the Chinese translations, D, W (調已自守, 不嬌衆生) and K (持戒自守不嬌衆生), this is not construed as a direct speech (cf. below § 1.187).

¹⁹⁴ 調定 = *dama* (cf. Karashima 1998: 446).

¹⁹⁵ 離於卑劣 is obscure (on 卑劣 see HD 1: 870b): is it a loose paraphrase of the praise of *saṃyama*, "control, restraint"? Cf. W and K, where the sequence *dama*, *saṃyama* and *avihiṃsā* is represented. In this part, D's translation is rather free and even displays a certain amount of stylistic refinement: note, for instance, the accurate parallelism between this expression and the following one (see the following note).

¹⁹⁶ 逮得和雅 (cf. § 1.6 above) is apparently without Skt. counterpart; perhaps it might be a free, inaccurate rendering of *avihiṃsā prāṇibhūteṣu*, "not injuring living beings" (cf. Karashima 1998: 178).

¹⁹⁷ This phrase, 處於 ... 而最超異, in itself rather obscure, is indeed an exceedingly literal translation of the Skt. expression *abhibhūya tiṣṭhati* (here simply: "surpassed [the Trichiliomegachiliocosm with his splendour etc.]"; cf. Speijer, *Syntax* § 381).

¹⁹⁸ 無有畏懼 has no parallel in any other witness, and does not fit the context. It may well have originated from a misreading of *ābhayā*, occurring in the corresponding Skt. text, as **abhaya-*, as suggested to me by Jan Nattier.

¹⁹⁹ I have translated 聖明 according to its standard classical meaning (see HD 8: 668), but, given the context and the Skt. parallels, 明 could be also taken in the sense of "light, radiance". Similarly, 輝赫 (HD 9: 1286b) could mean either "illustrious" or "luminous".

²⁰⁰ "Sublime and imposing ... was perfect": needless to say, in a passage like this, freely translated and sprinkled with literary usages (note the use of parallel phrases and descriptive compounds: 巍巍, 煌煌), establishing precise correspondences between D and the Skt. (PD: *bhāsate tapati virocate sma ābhayā varṇena śrīyā tejasā ca*) is practically impossible, and perhaps even misleading. Perhaps 尊顏 (see Karashima 1998: 627) might translate *varṇa*, although the following 具足 is not entirely clear.

²⁰¹ 明在所通, on 在所, "everywhere", see Dong 2000: 10 (= 2000 c: 194), where some examples from the ZFJ are quoted (see esp. T 263 p. 112c 26: 在所開通); cf. also Li 1999: 43-45. This short phrase is an abbreviated rendering of the formula *abhibhūya tiṣṭhati bhāsate* etc. referred to the Buddha (cf. n. 197 above).

²⁰² This passage (承如來旨已 etc.) presents many difficulties. As it stands, it does not correspond to any available Skt. witness and, in fact, seems rather nonsensical (note that here W too has, in turn, a text completely different from other sources). Ś, which has the reading comparatively closer to D, reads as follows: "Then the Lord showed in the Trichiliomegachiliocosm a natural bodily form such as that of the Lord (*yādṛśo bhagavataḥ prakṛtyātmabhāvaḥ*). If we accept the transmitted text of the GZJ, it seems reasonable to assume that at this point D read in his manuscript **anubhāva* (旨) instead of [*prakṛty*]-*ātmabhāva*: cf. infra GZJ p. 161: 佛聖旨 = PD 98, 11-12: *buddhānubhāvena* ... (see also Rahder 1928: 8; cf. Karashima 1992:

§ 1.71

W (1c 19-23)
K (218a 4-10)

At that moment, in this world-system, all the gods Śuddhāvāsa-Pure-Abode,²⁰³ (148a 12) the brahma-gods, the Paranirmitavaśavartin gods, Nirmāṇarati gods, Tuṣita gods, Yāma gods, (148a 13) Trayastrimśa gods, gods [belonging to the class of the] Four Heavenly kings, as well as the people²⁰⁴ living in the Trichiliomegachiliocosm, (148a 14) saw, miraculously, the Thus-Come One in his friendly body.²⁰⁵ [then] having taken spontaneously created heavenly flowers,²⁰⁶ heavenly perfumed unguents,²⁰⁷ (148a 15) heavenly mixed perfumes,²⁰⁸ heavenly pounded perfumes,²⁰⁹ heavenly blue lotuses,²¹⁰ hibiscuses, flowers of *asarum maximum*²¹¹ and all other [sorts of]

246, where a very similar mistranslation is mentioned: 巍巍之德 = **anubhāva* corresponding to Skt. *ātmabhāva*; same error recored in Karashima 1992: 206). We then have to punctuate after 已, thus reading 聖令 together (see HD 8: 666a; it is, however, only recorded as a noun, viz. as a respectful appellation of the sovereign's orders). For *prakṛtyātmabhāva*, K has 常身; Lamotte I 517 translates "corps ordinaire", which seems supported by the reading found in PD 10, 18-19: *yādṛk ... sattvānām ātmabhāvas tatsamānam ātmabhāvaṃ prakṛtam upadarśayām āsa*, "[the Lord] showed an ordinary bodily form, such as that of the beings [living] in the Trichiliomegachiliocosm".

²⁰³ The *śuddhāvāsakāyikā devāḥ* constitute the highest class of *rūpāvacaras*, belonging to the fourth *dhyānabhūmi* (see BHSD pp. 530b-531a). D's rendering of *śuddhāvāsa* (首陀衛淨居諸天) is noteworthy: is made up by a phonetic transcription 首陀衛 (occurring in Lokakṣema: see Coblin 1983: 246 entry 120) plus a direct translation (淨居). D's list of gods includes, albeit in abridged form, two out of the three main classes of *deva* (see Lamotte I 519-522, and 517 n. 1; BHSD 270a-b): besides quoting in full and in descending order all the *kāmāvacaras*, it quotes the two extreme classes of the *rūpāvacara* group (viz. the *śuddhāvāsakāyikas* and the *brahmakāyikas*). PD has a slightly longer list (including also the *śubhakṛtsna* and the *ābhāsvara*), but, interestingly enough, D's abridgement, shared also by PG (4v 6: *śuddhāvāsakāyikā devānikāyāḥ yāvād brahmakāyikā...*) and K, is discussed and accounted for on doctrinal grounds by the DZDL (T 1509 p. 122c 24 – 123a 7; tr. Lamotte I 522-523).

²⁰⁴ 人民 here should specifically mean "human beings", and not – as it is often the case – *sattva*; this extended reference is not found in the Skt. at this point, but occurs also in W and K. The latter is even more expanded: 人與非人, **manuṣyā amanuṣyāḥ* according to Lamotte I 517-518 (on *amanuṣya* see BHSD p. 62b: "spirit, demon").

²⁰⁵ 身親近如來, this comes close to PD & PSL's reading: *tathāgatasyāsecanakam ātmabhāvaṃ*, "the pleasing bodily form of the Tathāgata", although the Chinese syntax may reflect a different construction (perhaps a *bahuvrīhi* **asecanakātmabhāva*?). D seems to have interpreted *asecanaka* (= 親近, cf. HD 10: 343a) rather freely, in the sense recorded in BHSD 84b; this adj. originally means "never causing surfeit": see DP 265; Brough 1962: 193 n. 72 (cf. LSPW 41: "glorified body"). This term is not found here in K, while W reflects, with some addition, PG's text.

²⁰⁶ 自然天華; Skt. (e.g. PG 4v 7): *divyāni puṣpāṇy...* The fact that in D 天 is repeated before most of the offerings points at an original reading syntactically closer to the text found in PG & Ś, although in other portions of the paragraph D clearly reflects PD & PSL.

²⁰⁷ 傳飾天香: lit. (see HD 1: 1600a) "heavenly perfume to be smeared" (see *Yiqie jing yinyi* 一切經音義 T 2128 p. 361a 5: 猶塗附也。傳藥、傳粉皆是也。), which corresponds to PG 4v 8 & Ś 22, 1: *divyāni vilepanāni*

²⁰⁸ 天雜香 perhaps translates *dhūpa*, "incense, perfume", found at this point only in PD (but *gandha*, found in all Skt. versions, could be also taken into account); cf. § 1.228 below. However, it is virtually impossible to draw clear-cut conclusions when facing such lists of quasi-synonyms; cf. also Karashima 1998: 569 for further references.

²⁰⁹ 天搗香 clearly corresponds to PG 4v 8 & Ś 22, 1: *divyāni cūrṇāni* ("heavenly aromatic powders"), as confirmed also by Karashima 1998: 85.

²¹⁰ 天青蓮 probably corresponds to *utpala*- (Hanneder 2002: 304; cf. Karashima 1998: 335). Note that in this list of flowers, even D's text seems to reflect an original *dvanva*, as found also in PG 4v 8 & Ś 22, 2.

wonderful heavenly (148a 16) flowers, with complete stalks and leaves,²¹² they set out, one by one, to bring [these gifts] to the Thus-Come One, bowed their head at his feet (148a 17) and strewed them on the Buddha.²¹³

§ 1.72

W (1c 24-25)
K –

As to the human beings, they took, one by one, all sorts of water and land flowers,²¹⁴ (148a 18) set out toward the World-Honoured One and offered²¹⁵ [them to him].

§ 1.73

W (1c 25-27)
K (218a 10-12)

The whole of the flowers strewed and offered by gods and human beings (148a 19) rose in the sky,²¹⁶ and [thus] the Trichiliomegachiliocosm²¹⁷ was transformed into (148a 20) the miraculously conjured up tower of a palace;²¹⁸ all the heavenly flowers, silk canopies, fringed banners, variegated and fluttering in the wind, were hanging from that palace, (148a 21) brightly-coloured and clearly visible everywhere.²¹⁹

²¹¹ I follow the reading 衡華, which I take as a *lectio difficilior*. The variant 鮮華 (“gorgeous flowers, fresh flowers”, see HD 12: 1225) does not seem to be normally used with reference to a specific type of flower (see also § 3.3.1 example 2 of the introduction). On the other hand, *héng* 衡, obviously used in the sense of *héng* 衡 (which is indeed the reading found in Y and M) means *dùhéng* 杜衡 (HD 9: 618a), i.e. according to Fracasso 1996: 23 n. 35: “... *Asarum maximum* Hemsl. (*ásaro gigante*)”. At first sight, this has no corresponding word in the Skt. text. However, Guo Pu 郭璞 (276-324 AD), a contemporary of Dharmarakṣa, in his commentary on the *Shanhai jing* 山海經, glossed 杜衡 as 香草也, “it is a fragrant plant” (quoted in Yuan Ke 1980: 29 n. 6), a feature indeed often associated to this plant (see also HD loc. cit.). If this was the usual description of the *héng* 衡 / 衡 plant around the time the GZJ was translated, then it is possible that D’s team (and other translators before them, as I will show) adopted this name to translate *saugandhika* (cf. MW p. 1252a: “a white or blue water-lily”), found in all Skt. witnesses (and, significantly, in PG & Ś it occurs the same position as 衡 in D), which they may have directly understood according to its adjectival meaning (“fragrant”). The equivalence 衡華 = *saugandhika* seems confirmed also by Zhi Qian’s *Weimojie jing* T 474, p. 529c 9: 高原陸土不生青蓮、芙蓉、衡華 [with the variants 衡 (S) and 莖 (Y, M) for 衡], corresponding (with fewer words) to *Vimalakīrtinirdeśa* p. 306, folio 47a 6: *nojjāṅgaleṣu pṛthivīpraveśeṣūtpalapadma-kumudapuṇḍarikasaugandhikāni virohanti*. The word 衡華 [v.l. 莖華 in N, F, S, Y, M] occurs also two times in the *Ajātaśatrukaukṛtyavinodanāsūtra* translated by Dharmarakṣa (T 627 p. 419b 21 and 28; in the latter occurrence within exactly the same string as in Zhi Qian’s *Vimalakīrtinirdeśa*: 青蓮、芙蓉、衡華). Unfortunately this portion is not covered by the recently discovered Skt. fragments: cf. Harrison and Hartmann 2000: 179-181.

²¹² 莖葉具足: perhaps is it somehow connected to *divyāni ca keśaratamālapatrāṇi*, “leaves of *keśara* and *tamāla*”?

²¹³ In the conclusion of the paragraph, D comes close to the text of PG 4v 9-10 (and of some mss. of the Ś as well): cf. the apparatus to this paragraph in the synoptic edition.

²¹⁴ 水陸諸花 = PG’s *jala-jasthalajāni puṣpāṇi*.

²¹⁵ 而爲供養 = PG’s *tathāgatam abhipūjayaṃti sma*, “they honoured [with the flowers] the Tathāgata”.

²¹⁶ 虛空 = PD & PSL: *antarikṣa*- [v.l. PG 5r 2 & Ś 22, 8: *vaiḥyasa*-].

²¹⁷ The Skt. reads: *trisāhasramahāsāhasralokadhātupramāṇam ekaṃ kūṭāgāraṃ samsthitam abhūt* (D: 化爲), “[the flowers etc.] took the form of a tower of the size of the Trichiliomegachiliocosm”. By failing to translate *-pramāṇa*, D has obscured the fact that is the mass of flowers etc. which is transformed into the tower.

²¹⁸ 宮殿自然樓觀 is a somewhat expanded rendering (with the usual insertion of 自然) of Skt. *kūṭāgāra*, i.e., a vaulted building (for more details see Yamabe 1999: 340-344 and 1999 b: 49-54, especially 50 n. 45 on the Chinese equivalents of this word).

²¹⁹ “Variegated ... visible everywhere”: here D has an expanded description of the palace which, judging from its stylistic features, looks like a mere paraphrase, although K a W also have a similar text; the corresponding

- § 1.74 All these flowers and perfumes beautified²²⁰ the Trichiliomegachilio-Buddha-land, (148a 22) [which] miraculously was sublimely transfigured: its appearance was multicoloured [and] like fine gold,²²¹ in the eight directions, in the zenith (148a 23) and in the nadir the fragrance and splendour were alike.
- § 1.75 Then the people living in the walled city of Jambudvīpa²²² (148a 24) looked at the imposing miracles of the body manifested by the Thus-Come One,²²³ which were innumerable, and each of them (148a 25) thought in his heart: «Today the Thus-Come One is seated in front of me!». The same happened everywhere in the Buddha's lands: (148a 26) every person thought in his heart: «Today the Thus-Come One is preaching the Scriptural-Dharma seated in front of me!».
- § 1.76 (148a 27) Then the World-Honoured One, staying on the Lion-seat smiled joyfully once again, and illuminated anew the (148a 28) Trichiliomegachiliocosm: [this] imposing light shone very bright.²²⁴
- § 1.77 All the people of this land saw (148a 29) the Thus-Come Ones, Those Who Attained the Truth, the Uniformly and Perfectly Enlightened Ones of the Present²²⁵ in other Buddha-lands in the East [as numerous] as the sands of the Great River, (148b 1) together with [their] assemblies of Bodhisattvas and Voice-Hearers.²²⁶ Moreover, even all the beings living in Buddha-worlds in the

Skt. (PD) simply reads: “And from this tower the celestial flowers and silken tassels hung down and were suspended” (LSPW 41).

²²⁰ 莊嚴 translates the Skt. *tais ca puṣpadāmabhiḥ paṭṭadāmabhiś ... lokadhātur atīvāśobhata* [with v.ll.], “and the ... world-system looked greatly beautified by these garlands of flowers and strips”.

²²¹ This is apparently a free rendering of Skt. *tena ca suvarṇavarṇena bhagavataḥ prabhāvabhāsenā*, “[the World-system was filled with and illuminated by] the golden-coloured luminous appearance of the Lord etc.”. But note that in D, as in WK, the Buddha's appearance is not mentioned here. On 紫磨金, see HD 822a s.v. 紫磨 (“gold of superior quality”; cf. also HD 9: 815b s.v. 紫金), and Karashima 1998: 612 s.v. 紫磨黃金 (“polished red-gold”).

²²² 閻浮提城所有人民 = Skt. ... *jāmbudvīpakānām manuṣyāṇām ...*. On the *Jambudvīpa* (the continent where Śākyamuni lived: see Lamotte I 450) and the other continents of traditional Buddhist cosmology (referred to in PG & Ś's corresponding text), see de La Vallée Poussin, *Kośa* ch. 3 pp. 145-146. The fact that in D this continent is referred to as a “walled city”, at first sight rather puzzling, probably reflects the meaning of *dvīpa* (and of Pāli *dīpa* as well) as “shelter, refuge”; indeed, Wogihara BWD 626a s.v. *dvīpa* records the double translation 洲城. An alternative interpretation would be to take 城 as scribal error for *域, which is attested for *-dvīpa* elsewhere in Dharmarakṣa's corpus (e.g. T 291 p. 608b 4: 拘耶尼域 = *Godāniya; note also that the expression 四域 is very common in Dharmarakṣa's translations, e.g., see ZFHJ T 263 p. 66a 12 四域天下, corresponding to *Saddharmapuṇḍarīka* p. 19, 6: *catvāro mahādvīpāḥ*).

²²³ 如來現身威變 is probably a paraphrase, summarising all the miracles described in the preceding portions, of the corresponding Skt., which simply is *tathāgatasyāsecanakadarśanam ātmabhāvaṃ*; on 威變 see Karashima 1998: 456.

²²⁴ At first sight, this short description (弘光赫奕) occurs only in D; however, it could represent the *yenāvabhāsenā* which in PG & Ś connects the text of §§ 1.76-1.77.

²²⁵ 現在如來至真 (= *arhat*, see Karashima 1998: 595 and Nattier 2003: 214) 等正覺 (= *samyaksaṃbuddha*, Karashima 1998: 98 and Nattier 2003: 220-221). 現在 has no parallel in the other witnesses; in this context presumably = **pratyutpanna*, either as an original variant reading or as an explanation added by the translator; on this cornerstone of Mahāyāna cosmology and buddhology, see Harrison 1978: 39 and 1993: 171.

²²⁶ 與諸菩薩聲聞之衆: Here D reflects the reading found only in Ś 27, 10-11: *saśrāvakaśaṅghān bodhisattvapariṅgān*, “with their assembly of Hearers, surrounded by Bodhisattvas”. The same holds true

East [as numerous] as the sands of the Great River (148b 2) [could] see from afar this Buddha-land [and] (148b 3) the Buddha Śākyamuni²²⁷ preaching the teaching²²⁸ seated together with [his] bhikṣusaṃgha, as well as all the Bodhisattvas. The same happened in the eight directions, (148b 4) in the zenith and in the nadir: all [the living beings] saw this from afar, without any difference.

§ 1.78

W (2a 8-10)
K (218a 22-25)

Now, (148b 5) the most western²²⁹ land beyond Buddha-worlds in the East [as numerous] as the sands of the Great River is called Precious (148b 6) Trace;²³⁰ its Buddha is named Precious Deed²³¹ the Thus-Come One, the one who attained the Truth, the Uniformly and Perfectly Enlightened One: exactly at that moment (148b 7) he too was elucidating the *Mahā-prajñāpāramitā-sūtra*²³² to all living beings.

§ 1.79

W (2a 10-13)
K (218a 25-28)

At that time, (148b 8) in that Buddha-world there was a Bodhisattva, Universal Radiance by name; having seen the great brilliance and (148b 9) the great earthquake [caused by the Buddha],²³³ he went immediately to see the Thus-Come One Precious Deed, bowed his head and asked:

for the next passage (148b 3): 與比丘僧及諸菩薩 = Ś 27, 13-14: *sabhikṣusaṅghaṃ bodhisattvaparivāraṃ*.

²²⁷ On the transliteration 釋迦文 for Śākyamuni (already found in Lokakṣema), see Coblin 1983: 243 entry 65.

²²⁸ This phrase (而坐說經; cf. § 1.75 above) occurs only in D.

²²⁹ On the reading I follow here, 最西, a wrong translation of Skt. *sarvapaścimā* (here: “the last of all”) see § 3.3.1 of the introduction (example n. 3).

²³⁰ 寶迹 here corresponds to *ratnāvati*, but the interpretation underlying D’s rendition remains obscure. However, 迹 is attested elsewhere as a rendition of *āpatti* (see Zacchetti 2002: 86 n. 64, where I quoted this word with the form 跡), and that intervocalic *-p-* often develop to *-v-* in Middle Indic (see von Hinüber 2001: 157-158 § 181), and it is not impossible to imagine that D may have interpreted (or read) the second member of this name as *-āpati* or something similar.

²³¹ 寶事 = *ratnākara* (where *-ākara* is somehow interpreted as a derivative of \sqrt{kr} rather than \sqrt{kr}). As Jan Nattier has kindly pointed out to me, this is in fact a common interpretation of this name in early translations (e.g. see Zhi Qian’s *Weimojie jing* T 474 p. 519b 29: ... 羅那那竭，漢言曰寶事, and cf. *Vimalakṛtinirdeśa* p. 12, folio 3a 5).

²³² 講說摩訶般若波羅蜜經 freely renders the Skt. (PG) *imām eva prajñāpāramitām ... samprakāśayati* [v.l. *deśayati*]; note that in all the Skt. versions the Bodhisattvas are the recipient of the teaching.

²³³ Skt. + *bhagavata āsecanakam ātmabhāvaṃ* [and vv.ll.] (D has a parallel to this portion only in the Bodhisattva’s question).

²³⁴ 唯然 is widely used in the GZJ in correspondence of Skt. vocatives; cf. remarks by Boucher 1996: 210 n. 80. This special function probably originates from the classical use of 唯 / 唯然 etc. in the direct speech, especially to introduce answers: “yes!” etc. (see Dobson, *Dictionary*: 775-776 § 5.3; cf. Yang and He 1999: 894). Note that also this meaning is attested in the GZJ (e.g. 161a 9).

²³⁵ 以何因緣; Skt. *ko ... hetuḥ kaḥ pratyayo* (“what is the cause, what the reason”). In this context the use of these two different words is merely a figure of speech (see remarks by Edgerton, BHSD 375b). Although the Chinese 因緣 is often regarded as a direct rendering of Skt. *hetu + pratyaya*, in the early translations it was used to translate a variety of Indic expressions (e.g. see YCRJ T 603 p. 174b 23 and *passim*; Karashima 1998: 543-544), and in fact it is a borrowing from pre-Buddhist classical literature (see HD 3: 607a, and Cheng Xiangqing, “*Lun heng fuyinci yanjiu*”, in Cheng 1992: 262-340, p. 296 and Id. “*Shishuo xinyu fuyinci yanjiu*” 《世说新语》复音词研究, in Cheng 1992 b: 1-85, p. 25; Liang 1994: 84).

«O²³⁴ lord! (148b 10) For what cause and condition²³⁵ that great brilliance has illuminated this Buddha-land,²³⁶ the earth (148b 11) trembled [so] violently and all the bodies of the Thus-Come Ones were miraculously seen?²³⁷ [These phenomena] should have a reason!».²³⁸

§ 1.80

W (2a 13-15)
K (218a 28-52)

That Buddha (148b 12) said to the Bodhisattva Universal Radiance:

«Son of illustrious lineage!²³⁹ You should know that very far away in the West there is (148b 13) the World Forbearance;²⁴⁰ its Buddha is named Śākyamuni Thus-Come One, and right now (148b 14) he is preaching the *Prajñāpāramitā* to the Bodhisattvas: this is the light of his majestic power».²⁴¹

§ 1.81

W (2a 15-18)
K (218b 2-7)

(148b 15) The Bodhisattva Universal Radiance [then] said to the Thus-Come One Precious Deed:

«O World-Honoured One! I desire to go to that place,²⁴² to visit (148b 16) the Thus-Come One Śākyamuni, to bow my head and pay homage [to him], as well as to all the Bodhisattva Mahāsattva, (148b 17) to the multitude of “Young-true ones”,²⁴³ [who] have obtained all the summarizing-retaining [formulas], have reached the highest level in *samādhi*, [and], as to mastery of

²³⁶ This freely renders *ko ... hetuḥ* etc. *’sya mahato ’vabhāsasya loke prādurbhāvāya*, “What is the cause etc. of the appearance in the world of this great light?”

²³⁷ 諸如來身自然爲見 might reflect PG’s variant: PG 5v 6-7: ... *ayaṃ cedṛsas tathāgatakāya* <h> *sandṛsyate*, “What is the cause ... [why] such a bodily form of the Tathāgata becomes visible?”. The occurrence in D of the plural mark 諸 can be explained in the light of the end of § 1.77, esp. 148b 3-4.

²³⁸ This last sentence, 會當有意, occurs only in D, but it is almost certainly an original variant, as one can infer from a number of a subsequent passages. E.g. see GZJ 160c 25-26): 何因緣笑? 既笑當有意, which translates PD 91, 10-12: *ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya prādurbhāvāya / nāhetukaṃ nāpratyayaṃ buddhā bhagavantaḥ smitaṃ prāduṣkurvanti* (“What, o Lord, is the cause, what the reason for smiling? Not indeed without a cause and a reason do the Buddhas, the Lords smile”). Clearly even here D’s original had a similar text, *mutatis mutandis*. On 會當 see Dong & Cai 1994: 253-254, Karashima 1998: 186 and Liang 2001: 434-435; on 有意 HD 6: 1161 b (3), and cf. the medieval usage 何意, “why?”, discussed by Dong and Cai 1994: 238-239, and Dong 2002: 136 n. 8 (according to the latter, 意 in early medieval Chinese could just mean “cause, reason”).

²³⁹ 族姓子 = Skt. *kulaputra* (see also Karashima 1998: 619).

²⁴⁰ 忍世界 = *sahā nāma lokadhātus* (BHSD 588a: “the world-system in which we live”); D’s rendering reflects a fairly common interpretation of this term (cf. the adj. *saha*, “bearing, enduring etc.”), shared also by X 2c 23: 世界名曰堪忍 (cf. W: 沙訶; K: 娑婆); see also Karashima 1998: 351-352.

²⁴¹ 威神光; the Skt. simply has *anubhāva*, “power, might” (at places “authority” would be a more accurate rendering; on this important notion see Harrison 1993: 170-171), of which 威神 is indeed a common early translation (Harrison, loc. cit.; see also DXJ T 224 p. 425c 7 = *Aṣṭa* 2, 6; cf. Karashima 1998: 456); “light” 光 should be a mere contextual addition by the translators. W’s translation of *anubhāva* is also noteworthy: 瑞應, “auspicious response” (HD 4: 605b); cf. K: 神力.

²⁴² 我欲詣彼; in fact here (see also p. at 148 b 22) 欲 could also express the future (see Ōta 1988: 44; cf. Skt. *gamisyāmy* [v.l. *gaccheyam*] *ahaṃ*, both forms actually expressing intention).

²⁴³ 衆童眞等; here D’s text could be closer to PG 5v 11: [*sā*] *rveṣāṃ kumārabhūtānāṃ*. In fact 衆 could also be construed with the preceding words (to be taken as “the group of the Bodhisattva Mahāsattva”; cf. § 1.53 above). Note that the Chinese does not make clear that here *kumārabhūta* is just an attribute of the Bodhisattvas.

²⁴⁴ “Have reached ... infinitude”; this portion is not entirely clear, and my interpretation remains tentative. It seems, however, that D reflects a text closer to PD & PSL than to PG & Ś; thus I take 究竟三昧 as corresponding – somewhat inaccurately – to *samādhinirhāraśāla*-, “Skilled in accomplishing *samādhis*”.

concentration, (148b 18) have obtained [the virtue] crossing over into infinitude». ²⁴⁴ {...} ²⁴⁵

(148b 19) Precious Deed, the Thus-Come One, the Arhat, the Samyaksambuddha, said to the Bodhisattva Universal Radiance:

(148b 20) «Go, virtuous son! ²⁴⁶ You know that this is just the right time [for setting out]». ²⁴⁷

§ 1.82

W (2a 18-21)
K (218b 7-10)

The Thus-Come One Precious Deed gave ²⁴⁸ the Bodhisattva Universal Radiance (148b 21) gold-coloured ²⁴⁹ lotuses with thousand petals, ²⁵⁰ [saying]:

«Take, o virtuous son, these lotuses to (148b 22) offer and strew ²⁵¹ them upon Śākyamuni the Thus-Come One. [But], virtuous son, as you will go [there], follow a quiet conduct. ²⁵² (148b 23) the Bodhisattvas of the Forbearance world, having been born in that land, live in difficult conditions and are [thus] difficult to approach». ²⁵³

On the other hand, the correspondence between 定意自在得度無極 and PD's **sarvasamādhivaśī-pāraṃgatān* ("who have reached the supreme level of mastery of all the *samādhīs*") is clearer, although *sarva-* is not represented in the Chinese.

²⁴⁵ The characters 釋迦牟尼多阿竭阿羅訶三耶三佛 (**sākyamunis tathāgato rhan samyak-sambuddhaḥ*) found at this point are out of place; I take them as a scribal mistake, probably influenced by the following 寶事如來阿羅訶 etc. .

²⁴⁶ 善男子 = Skt. *kulaputra*.

²⁴⁷ 汝知是時: a literal translation of the idiom *yasyedānīm kālām manyase*, "as you think fit" (BHSD 180a); on the closely related expression 知時 in early translations, cf. Li 1999: 48-49.

²⁴⁸ Here, as in general in the translation of all the expressions involving interpersonal relationships (such as *verba dicendi* etc.) D has been keen to use Chinese words underlining "social" differences (e.g. here 賜 =lit. "bestow etc.") originally not expressed in the Skt.

²⁴⁹ 金色 = *suvarṇanirbhāsa* [v.l. *suvarṇāvabhāsa*].

²⁵⁰ 有千葉 = *sahasrapatra*.

²⁵¹ 供散 = Skt. *abhyavakīra* (see also Karashima 1998: 164)

²⁵² 修寂然行 (on 寂然 see HD 3: 1516a) translates *samprajānavihāri* or PG's *samprajānaccārī* (on the latter, see n. 171 of the synoptic edition), less probably PD & PSL's *samprajānakārī*, cf. in fact the similar uses of a final 行 elsewhere in D: e.g. 梵行 = *brahmacārin* and especially 修于空行 = *śūnyatāvihārin* (see § 1.19) which is structurally almost identical to the present translation. Note that here *samprajāna-* seems to be used in the sense of "careful, tactful" etc.: "be careful, ... so that you do not get hurt" (as I read and understand the Skt. in PG and Ś: *samprajānaccārī ca tatra buddhakṣetre bhaves ... mā tatra kṣaṇyethā*).

²⁵³ 甚有患難亦難值遇. The closest Skt. parallel, rather interesting (see also n. 174 of the synoptic edition), is PG: *samprajānaccārī ca etc.... mā tatra kṣaṇyethā<h>*, i.e., "... be careful (or tactful) in that *buddhakṣetra*. Why? Because the Bodhisattvas Mahāsattvas born there are indeed difficult to approach: mind you don't get hurt over there!" (cf. X p. 3a 4-5: 汝至彼界應住正知。勿以慢心觀彼佛土及諸大眾而自毀傷). While D's 難值遇 is a very accurate rendering of Skt. *durāsada*, the preceding phrase, 甚有患難, occurs only in D, and I am inclined to take it as an original variant. In fact, it corresponds synthetically to a portion of the DZDL's commentary on this interesting passage, which describes the difficult conditions met by the inhabitants of the Sahā world in comparison to those living in the blissful Ratnāvati: see T 1509 p. 129c 27 – 130a 7 (tr. Lamotte I 574-575). According to the DZDL, this fact accounts for the Sahā people's toughness (hence the need for being careful in dealing with them) but also – in a curiously evolutionistic sense and perhaps not without problems in terms of karmic doctrine – for their keener spiritual faculties. It seems plausible that since an early time different interpretations, and even partially different readings of this passage were circulating, possibly stemming from two different understandings of *durāsada*: i.e. as "difficult, dangerous to be approached", or as "hard to match etc." (cf. K: 難勝難及). And, interestingly enough, the DZDL has preserved traces of this divergence; e.g. see T 1509 p. 129c 21-22 (tr. Lamotte I 574): 譬如大師子王，難勝難破，亦如白

§ 1.83

W (2a 21-24)
K (218b 10-15)

The (148b 24) Bodhisattva Universal Radiance took those gold-coloured lotuses and, together with innumerable hundreds (148b 25) of thousand of millions and billions of groups of Bodhisattvas, with men and women, old and young,²⁵⁴ with [persons] who were living at home and who had left home,²⁵⁵ (148b 26) offered [the lotuses] to all the Buddhas, Gods-among-Gods,²⁵⁶ in the East, waited on²⁵⁷ [them] and showed submission [to them], presenting²⁵⁸ [them] with all sorts of flowers, perfumes, mixed (148b 27) perfumes, pounded perfumes; thereafter, he reached the Thus-Come One Śākyamuni, bowed the head to his feet and then stayed (148b 28) on one side.

§ 1.84

W (2a 25-27)
K (218b 16-18)

The Bodhisattva Universal Radiance said to the World-Honoured One:
«Great Sage,²⁵⁹ Precious Deed (148b 29) the Thus-Come One respectfully conveys infinite salutations [to you], asking²⁶⁰ if you are free from desire (?),²⁶¹ if you are lithe,²⁶² [if you have] strength, if you are at ease.²⁶³ Moreover, (148c

象王及龍王，如大火焰，皆難可近；note especially the last phrase: “they are all difficult/dangerous to approach like a great fire etc.”.

²⁵⁴ 男女大小 freely renders Skt. *dāraḥair dārikābhis* ..., “[with] boys and girls”.

²⁵⁵ 居家、出家 = *gṛhasthaiḥ pravrajitais ca*.

²⁵⁶ 天中天 is a common rendering of *bhagavat* in Dharmarakṣa’s translations, though very likely shaped after an original **devātideva*, a form which in turn shows traces of Iranian influence: see Boucher’s discussion of this word (1996: 210-213; see also Karashima 1998: 444) and Iwamatsu’s detailed study (1985; esp. p. 203 on the occurrences of 天中天 in the GZJ); see also Emmerick’s remarks on the Khotanese translation (1983: 17): “*gyasta balysa* occurs beside *gyastānu gyasta balysa* ‘devānām deva Buddha’ as a translation of the Sanskrit designation of the Buddha as *bhagavant*” (cf. Iwamatsu 1985: 211).

²⁵⁷ 承事 is not recorded with this meaning in HD 1: 772b, but cf. Li Weiqi 1999: 10-11.

²⁵⁸ 則以供養... 承事，歸命，上諸華 etc.; this corresponds to a series of participles in the Skt. *satkurvan gurūkurvan mānayan pūjayan puṣpa-* etc. (instr.), “honouring, respecting, revering, presenting with flowers etc.”. It is difficult to draw precise correspondences between D’s renderings and the Skt., but we may observe that 上 clearly translates *pūjayan*, and thus the word order can be assumed to be the same in both texts.

²⁵⁹ 大聖 is used at times, in Dharmarakṣa’s translations, as an alternative translation of *bhagavat* (see Karashima 1998: 69-71); here, however, it has no directly corresponding Skt. word, and must be an addition by D..

²⁶⁰ This expression, 敬問無量, does not seem to be a direct translation from the Skt., which here reads: *bhagavantam alpābādhatāṃ pariṣṛchaty* etc., “the [Lord Ratnākara] inquires about Your health etc.”. I thus take 敬問無量 as a paraphrastic rendering of *pariṣṛchati*: indeed Karashima also records this idiom (1998: 232 s.v. 敬問) as corresponding to the same Skt. verb. That here 無量 is to be read together with the preceding 敬問 is also suggested by X’s translation (3a 14-15): 致問世尊無量少病、少惱 etc. (where 少病 obviously = *alpābādhatā*); see also a parallel in the *Dirghāgama*, T 1 p. 29c 29: 致問無量 etc. It is interesting to observe that the well-known greeting formula occurring in this passage of the *sūtra* was actually used, at least in part, in epistolography. Xuanzang’s biography has preserved a letter sent to the great Tang translator by two Indian monks, which also contains some of the expressions used in this paragraph: 敬問無量。少病少惱 (*Da Tang Da Ci'en si sanzang fashi zhuan* 大唐大慈恩寺三藏法師傳 T 2053 p. 261b 11; cf. tr. by Li Rongxi 1995: 230: “... extending to him unlimited respect and wishing that he may live in good health with the least ailment and trouble”).

²⁶¹ If the analysis of the preceding and following words is correct, this 無求 would correspond by position to Skt. *alpābādhatāṃ ... alpātāṅkatāṃ*, “[the Lord Ratnākara inquires about Your] being free from illness and disease” (see BHSD 68b). Needless to say, 無求 does not correspond to the meaning of either Skt. word, although it is structurally comparable to them, as 無 might loosely reflect *alpa-*. This translation remains obscure for me.

²⁶² 輕便 is a literal rendering of *laghūttānātā* (here: “good physical condition”, see BHSD 460): cf. especially *laghu-* = “light, quick etc.” (see also Karashima 1998: 334). The other Chinese translations of this

1) he sends [to you these] gold-coloured lotuses».

§ 1.85

W (2a 27 - b1)
K (218b 18-23)

The Buddha, having accepted the lotuses, at once scattered them far away, (148c 2) into Buddha-lands in the East [as numerous] as the sands of the Great River,²⁶⁴ and the lotuses immediately spread everywhere throughout all the Buddha-worlds in the East. (148c 3) There were Buddhas sitting on those miraculously conjured up gold-coloured lotuses, preaching the Dharma and also (148c 4) expounding this [very discourse on the] six Pāramitās.²⁶⁵ all the living beings who happened to listen to this discourse, (148c 5) at that very moment were ultimately, firmly established in the *anuttara-samyaksambodhi*.

§ 1.86

W (2b 1-3)
K (218b 23-28)

All²⁶⁶ [those] men and women, old (148c 6) and young [who had come with the Bodhisattva] paid respect to the Buddha's feet and, one by one, worshipped with [their] meritorious virtue²⁶⁷ the Tathāgata,²⁶⁸ the Arhat, (148c 7) the Samyaksambuddha.

§ 1.87

W (2b 3-5)
K (218b 28 - c 1)

In the most remote [cosmic] boundary²⁶⁹ in the South, [far] from here [as many worlds] as the sands of the Great River, there is (148c 8) a Buddha-world, Free From All Afflictions²⁷⁰ by name; its Buddha is named Foremost of Those Who are Without Affliction²⁷¹ the Tathāgata, (148c 9) the Arhat, the Samyaksambuddha. There is a Bodhisattva in that place, Free From Grief²⁷²

word are noteworthy, having all rendered *-utthāna-* according to its basic meaning (“standing up”): W has 坐起輕利; K X: 起居輕利. Note that D, exactly as PG & Ś, lacks *yātrā*.

²⁶³ 行安 translates *sukhasparsavihāratā*, i.e. literally, according to BHSD 597a, “state of dwelling with things that are pleasant to touch” (but Edgerton rightly points out that at places the meaning is not merely physical); for 行 as a “default rendering” of derivative of *vi-√hr̥*; see n. 27 above.

²⁶⁴ Here D follows the reading of PD 14, 15 & PSL *ki b 6: yena te pūrvasyāṃ diśi gaṅgānadibālukupamā lokadhātavas tena prākṣipat*.

²⁶⁵ 講說經法, 亦復演斯六波羅蜜 comes closer to PG & Ś: *dharman deśayanti sma • yad utemā eva ṣaḍpāramitā ārabhya*; cf. § 1.61 above.

²⁶⁶ The other early Chinese translations have different texts of this paragraph: While W only mentions a material offering, K has a longer reading than that of PG & Ś.

²⁶⁷ The use of 功德 for Skt. *kusalamūla* is already common in Lokakṣema's corpus: see Harrison 1990: 240 (cf. Lancaster 1968: 59).

²⁶⁸ 多呵竭、阿羅呵、三耶三菩 (read 三佛 as in the other occurrences of this formula?) is a transcription of *tathāgata-arhat-samyaksambuddha*- (note that corresponding Skt. versions only have *tathāgataṃ* here) which is partially based on a similar form found in Lokakṣema's corpus (see Coblin 1983: 243, entries 55-57; Harrison 1990: 243; Nattier 2003 b: 211-213 and 219-220). However, whereas Lokakṣema transcribed the first term of this short list, *tathāgata*, as 怛薩阿竭 (on this transcription, see also Karashima 1997 b: 162), here D has a rather peculiar form: 多呵竭 (v.l. 多阿竭, less convincing), whose use seems to be confined to a handful of occurrences in this very portion of the GZJ. As shown by Seishi Karashima (to whom I am grateful for bringing this issue to my attention), this transcription (**ta ha gīat* in Coblin's system) shows the development, normal in Middle Indic (apart from Gāndhārī), -th- > -h- (Karashima 1997 b: 173 n. 2 to §2). Note that elsewhere in the GZJ, D made use of Lokakṣema's 怛薩阿竭 (e.g., see § 2.1; 3.3; 3.10).

²⁶⁹ 最極邊際 here correctly translates PG 6v 3 (Ś 31, 19) *yā sarvapaścimā* [v.l. PD 15, 1: ... *sarvāvasāniko*] *lokadhātu*.

²⁷⁰ 離一切憂 = PD 15, 2 & Ś 31, 19 (PG 6v r = fem.): *sarvasokāpagata*.

²⁷¹ 無憂首 = PD 15, 2 & PG 6v 3 & Ś 32, 1: ... *-asokaśrī*, on the wrong translation 首 = *-śrī* see above n.

94.

²⁷² 離戚 = PD 15, 3 & PG 6v 3 & Ś 32, 4: *vigatasoka*.

by name; he turned to (148c 10) the Buddha [for explanations on the miracles etc.], and the Buddha gave him the lotuses. [Then], together with innumerable Bodhisattvas, he crossed all the lands (148c 11) making offerings to all the Buddhas, and came to Śākyamuni the Thus-Come One; having bowed his head and offered [the lotuses to the Buddha], (148c 12) he sat to listen to the Dharma.

§ 1.88

W (2b 5-7)
K (218c 1-3)

In the West, [far] from here [as many worlds] as the sands of the Great River, there is a world, (148c 13) Quiet²⁷³ by name; its Buddha is named Precious Dragon²⁷⁴ the Tathāgata, the Arhat, the Samyak-saṃbuddha. (148c 14) There is a Bodhisattva in that place, Mind-Activity²⁷⁵ by name; he turned to the Buddha [for explanations on the miracles etc.], and the Buddha gave him the (148c 15) lotuses. [Then], together with innumerable Bodhisattvas, he crossed all the lands making offerings to all the Buddhas, and came (148c 16) to Śākyamuni the Thus-Come One; having bowed his head and offered [the lotuses to the Buddha], he sat to listen to the Dharma.

§ 1.89

W (2b 7-9)
K (218c 5-8)

(148c 17) In the North, [far] from here [as many worlds] as the sands of the Great River, there is a world, [Which] Achieved Victory²⁷⁶ by name; its Buddha (148c 18) is named Outstanding Faculties²⁷⁷ the Tathāgata, the Arhat, the Samyaksambuddha. There is a (148c 19) Bodhisattva in that place, Dispensing Victory²⁷⁸ by name; he turned to the Buddha [for explanations on the miracles etc.], and the Buddha gave him the lotuses. [Then], together with innumerable (148c 20) Bodhisattvas, he crossed all the lands making offerings to all the Buddhas, and came to Śākyamuni the (148c 21) Thus-Come One; having bowed his head and offered [the lotuses to the Buddha], he sat to listen to the Dharma.

§ 1.90

W (2b 9-11)
K (218c 5-6)

In the Nadir, [far] from here [as many worlds] as the sands of the Great River, (148c 22) there is a world, Benevolent-Wise²⁷⁹ by name; its Buddha is named

²⁷³ 寂然 = PD 15, 7 & PG 6v 4 (cf. Ś 34, 11): *upaśāntā*.

²⁷⁴ 寶龍; the corresponding name is *ratnārcis* (PD 15, 8 & PG 6v 4 & Ś 34, 12), but only the first character does in fact match the Skt.: perhaps D misread (or his original had a variant in) the second member of the compound. Actually, both W (寶上: one would inevitably think of **ratnottama*, which indeed occurs, as the north-western Bodhisattva name, in PD 16, 23 & PG 6v 11 & Ś 47, 19; elsewhere it occurs also as a Buddha name: see BHSD 452b) and K (寶山) display equally problematic renderings of this name. Only X 3c 4: 寶焰 and TpT 23, 4 (*rin chen 'od 'phro*) correspond without problems to the Skt. *ratnārcis*.

²⁷⁵ 意行 = PD 15, 9 & PG 6v 5 & Ś 32, 15: *cāritramati* (行 being used, as usual, as a “root-translation” = *cāritra* < *√car*).

²⁷⁶ 致勝 = PD 15, 13 & PG 6v 5 & Ś 37, 5: *jayā*.

²⁷⁷ 勝諸根 corresponds to PD 15, 14 & PG 6v 5 & Ś 37, 5: *jayendra*, but probably D read something like **jayendriya*.

²⁷⁸ 施勝 = PD 15, 15 & PG 6v 6 & Ś 37, 8: *jayadatta*; so also W (same as D), X 4a 12 (勝授) and TpT 27, 2. Different K: 德勝.

²⁷⁹ Here the earliest Chinese translations consistently diverge from the available Skt. tradition. While PD 17, 4-6 & PG 7r 1 & Ś 50, 5-7 have *padmā* as the world name and *padmaśrī* as the relevant Buddha (both readings found also in X 6a 23-24 and TpT 45, 6-7), D W K display some variants. Lamotte (I: 595 notes 1-2), while noticing this problem in K, seemingly considered it a mere mistake, and modified his translation of the DZDL relevant portion on the basis of the Skt. parallels. However, given the consistency of the three Chinese translations, there is no doubt that here they go back to a divergent original. As to the name of this world, D

Foremost of the wise²⁸⁰ the Tathāgata, the Arhat, (148c 23) the Samyaksambuddha. There is a Bodhisattva in that place, Lotus-Superior²⁸¹ by name; he turned to (148c 24) the Buddha [for explanations on the miracles etc.], and the Buddha gave him the lotuses. [Then], together with innumerable Bodhisattvas, he crossed all the lands (148c 25) making offerings to all the Buddhas, and came to Śākyamuni the Thus-Come One; having bowed his head and offered [the lotuses to the Buddha], he sat to listen to (148c 26) the Dharma.

§ 1.91

W (2b 11-21)
K (218c 7-9)

In the Zenith, [far] from here [as many worlds] as the sands of the Great River, there is a world, Joyful²⁸² by name; its (148c 27) Buddha is named Foremost of The Happy²⁸³ the Tathāgata, the Arhat, the Samyaksambuddha. There is a Bodhisattva in that place, (148c 28) Dispensing Happiness²⁸⁴ by name; he turned to the Buddha [for explanations on the miracles etc.], and the Buddha gave him the lotuses. [Then], together with innumerable Bodhisattvas, (148c 29) he crossed all the lands making offerings to all the Buddhas, and came to Śākyamuni the Thus-Come One; having bowed (149a 1) his head and offered [the lotuses to the Buddha], he sat to listen to the Dharma. The same [happened] even in the four intermediate directions,²⁸⁵ without (149a 2) difference.

§ 1.92

W (2b 21-28)
K (218c 9-16)

Exactly²⁸⁶ at that moment,²⁸⁷ (149a 3) all sorts of precious flowers, perfumes, banners and canopies rained²⁸⁸ in this Trichiliomegachiliocosm, [which] was miraculously adorned with fragrant trees and blossomed trees,²⁸⁹ like (149a 4)

(仁賢) W (賢) and K (善) point at a reading **bhadra* (cf. BHS 406b.4); this conjecture is corroborated by the parallels in the translations of the *Lotus Sūtra*: see Karashima 1998: 351 and 2001: 222.

²⁸⁰ For general considerations on this passage, see the preceding note. D's 賢首, W's 賢威 and K's 善德 all appear to reflect an original **bhadraśrī* (recorded in BHS 406b1); for D's rendering of this name, cf. n. 94 above.

²⁸¹ 蓮華上: here D (as well as K; for W: see below) perfectly agrees with the Skt. = PD 17, 5 & PG 7r 1 & Ś 50, 10: *padmottara*. At this point W simply reads 妙華, but in view of the Skt. and Chinese parallels (notably D), I assume that a 上 is missing after 妙華. This can be easily explained as an instance of haplography, given that the immediately following passage on the same line 2b 11 begins with 上方 etc. .

²⁸² 欣樂 = PD 17, 9 & PG 7r 2 & Ś 52, 18: *nandā* (cf. Karashima 1998: 503).

²⁸³ 樂首 = PD 17, 10 & PG 7r 2 & Ś 52, 19: *nandaśrī* (for D's "normal" rendering 首 = *-śrī*, cf. n. 94 above).

²⁸⁴ 施樂 = PD 17, 10-11 & PG 7r 4 & Ś 52, 22: *nandadatta*.

²⁸⁵ 四維: cf. n. 128 above.

²⁸⁶ D contains a shorter description of this last miracle than in the Skt. parallels: there is no trace of *saptaratnamayaḥ samsthito 'bhūt* (cf. W K: 皆成爲寶, possibly reading **sarvaratnamaya*), and has less descriptive compounds. On the structure of this passage, see n. 292 below.

²⁸⁷ 爾時 ... 尋即而 ... : cf. the Skt. *atha khalu tena kṣaṇalavamuhūrtena* (LSPW 43: "Thereupon at that moment, minute and second"); on 尋即, cf. Karashima 1998: 519 for a slightly different usage.

²⁸⁸ 雨諸寶華 etc.: the corresponding Skt. compounds are *puṣpābhikīrṇa*, "covered", found in PD & PG (*vicītrapuṣpābhikīrṇa*), or Ś's *vicītrapuṣpāvākīrṇa*; both verbs convey the idea of "pouring over" or "upon", which can account for 雨: cf. K, who adopted a similar, and yet more accurate, translation: 花遍[雨/復]地 (on *fu*, "to pour out", see HDZ: 4077a).

²⁸⁹ 自然莊嚴香樹花樹; the syntax of this sentence is quite difficult, and was possibly influenced by the parallelism with the preceding phrase, where 雨 is used with an existential construction. Given that D (as well as K) only mentions two kinds of tree, the closest Skt. parallel seems PG 8r 4-5: *sarvapuṣpagandhavṛkṣa-*

the world Lotus-Trace,²⁹⁰ the Buddha-land of Universal Flower,²⁹¹ the Tathāgata, the Arhat, the Samyaksambuddha, (149a 5) the place where the Bodhisattva Large Head (Mañjuśrī) leisurely dwells.

All the gods “[with] the mind well settled”,²⁹² and the multitude of other Bodhisattvas (149a 6) with great supernatural power and whose venerable might was infinite,²⁹³ whom the World-Honoured One associates with, as well as the other (149a 7) peoples belonging to the world of the gods, joined the assembly;²⁹⁴ the whole of all Māras and brahma-gods²⁹⁵ and the multitude of Voice-Hearers,²⁹⁶ (149a 8) the peoples belonging to the [group of] the gandharvas [and of] the asuras-spirits²⁹⁷ [also] joined the assembly. (149a

pratimaṇḍitaḥ, “entirely adorned with blossomed and fragrant trees”. That we have indeed to punctuate before 自然 is suggested also by K’s parallel (香樹花樹皆悉莊嚴). On these types of tree see DZDL 134a 25-28 (tr. Lamotte I 600-601).

²⁹⁰ 蓮華跡 = *padmāvati* (on 跡, cf. n. 230 above)

²⁹¹ 普華 = *samantakusuma*.

²⁹² In the Skt. this portion is connected to the preceding sentence, and actually reads: “... where Mañjuśrī, still a youth, lives [*yatra ... prativasati* = 所遊居處], as well as the Bodhisattva [PG & Ś = the god] Susthitamati and other Bodhisattvas of great might [also live]”. However, in my view the Chinese of D does not allow this interpretation, as this passage appears syntactically related to the following part. I therefore punctuated after 處 (incidentally, as in the *Taishō*) assuming that D misinterpreted his manuscript – perhaps corrupt or difficult to read at this point. This assumption can be further corroborated by observing that in the wording of this phrase, D comes significantly closer to the reading of PG & Ś: 善住意諸天子 = *susthitamatis ca devaputro*, D seems to have interpreted – and translated very literally – the name Susthitamati as a *bahuvrīhi*, “having a well-established mind”. Perhaps he was helped, in doing so, by a wrong reading (or perhaps his own misreading) in his original: because it is plain that he read at this point a nominative plural (諸); cf. K: 善住意菩薩. Another related problem is 世尊所與 (“whom the World-Honoured One associates with”): exactly in the same position (but on PG & Ś see n. 200 of the synoptic edition), we find (PD) *bhagavāṃś cādrākṣit* and (PG 8r 6-7 = Ś 55, 15) *bhagavān ajñāsit*, which mark the beginning of a new portion in the text (and in fact in PG this is the beginning of the second *parivarta*): in this case, again, is reasonable to assume an error on the part of D.

²⁹³ 及餘大神、尊勢無極菩薩之衆 is an expanded rendering of PD: *anye ca mahaujaskā bodhisattvāḥ*. According to the DZDL (134b 12-23, tr. Lamotte I 602-603) this passage can be seen as referring to the “great Bodhisattvas”; see especially the end of the gloss (134b 22-23): 復次，「及諸大威神菩薩」者，亦應總說遍吉等諸大菩薩，“Moreover, [= according to another interpretation?], [the phrase] ‘And all the Bodhisattvas of great might [大威神 = *mahaujaska*]’ could also comprehensively refer to Samantabhadra and all the other great Bodhisattvas”. For a recent authoritative discussion of the controversial issue of the so called “Celestial Bodhisattvas” see Harrison 2000.

²⁹⁴ “As well as ... assembly” 及餘諸天世間人民. The syntax of the Skt. corresponding to this passage – and the next ones as well – is obviously different (cf. n. 292 above): “[the Lord saw (PG & Ś = noticed) that] the world of *devas* had assembled ...”. Note 天世間 = PG *sadevakam lokam* (see BHSD 555a) / PD *sadevalokam*. For my interpretation of 人民 (here perhaps an addition by part of D) see n. 297 below. On the medieval usage 餘諸, “other”, see Dong and Cai 1994: 658-659 (who describe it as attested beginning from the Tang period).

²⁹⁵ 諸魔梵天 = Skt. *samārakam sabrahmakam*.

²⁹⁶ 并聲聞衆 corresponds to *śaśramaṇabrahmaṇīkām prajāṃ*, though D seems to have incorrectly read *-śrāvaka-*; only D lacks *-brāhmaṇīka-*: cf. W (沙門婆羅門世界人民); K (若沙門婆羅門).

²⁹⁷ 捷奢和、阿須倫神人民; the closest Skt. parallel is Ś [*prajāṃ*] *sadevamānuṣāsurām*, tentatively, I take this 人民 as a translation of *prajā*, in the sense it has also in the preceding line. However, one cannot exclude that here 人民 translates *-mānuṣa-*. The word *gandharva* does not occur in any surviving Skt. version of this passage, but is found in K and X 7a 23. On the archaic transliteration 捷奢和, see Coblin 1983: 250 entry

9) The meritorious virtue of all these Bodhisattvas Mahāsattvas [taking part in the assembly], whatever they put on, drank, or ate in their youth, was spontaneous (?).²⁹⁸

§ 1.93

W (2b 28-c 2)
K (218c 17-21)

(149a 10) At that time, the World-Honoured One said to the Venerable Śāriputra:

«The Bodhisattvas (149a 11) Mahāsattvas present here should intensively cultivate and train in the *prajñāpāramitā*».²⁹⁹

Śāriputra asked the Buddha:

(149a 12) «O World-Honoured One, how does the Bodhisattva Mahāsattva who [wishes to] understand (149a 13) all *dharmas* completely under all [the aspects]³⁰⁰ (149a 14) train in the *prajñāpāramitā* ?».

§ 1.94

W (2c 2-4)
K (218c 21-24)

The Buddha said to Śāriputra:

«As soon as the Bodhisattva (149a 15) Mahāsattva, having based himself on the *prajñāpāramitā*, practises the [principle of the] absence of basis,³⁰¹ he

202; however, it occurs in T 313, whose attribution to Lokakṣema appears questionable (Harrison 1993: 166). On 阿須倫 see Coblin 1983: 244 entry n. 71.

²⁹⁸ 此諸菩薩摩訶薩，為童子時，所服飲食，功德自然: the corresponding text in PD is simply *tāms ca bodhisattvān* [PG 8r 7-8 + *mahāsatvān* yadbhūyastvena*] *kumārabhūtān*. If we consider that none of the other witnesses agrees with D here (W reads: “the Bodhisattva Mahāsattva and the **prathamacittotpādikas*”), this is likely to be a gloss (albeit an obscure one) by the translator on the term *kumārabhūta*. Note also that here 為童子時 = *kumārabhūta*, apparently interpreted as predicative.

²⁹⁹ 便當精修學般若波羅蜜 translates, with some explanatory enlargement, *prajñāpāramitāyāṃ yogaḥ karaṇīyaḥ*. D’s doubled translation here (but not in Śāriputra’s question) attempts to convey the rich range of meaning of *yoga* in this context: not only as generic zealous application (精修) but, also, as training in a particular method (學). Note that D lacks *sarvākāraṃ* etc. in the Buddha’s statement (cf. the next note).

³⁰⁰ 一切具足曉解諸法 translates *sarvākāraṃ ... sarvadharmān abhisamboddhukāmena*, “[the Bodhisattva] who wants to get a full understanding of [cf. BHSD 58-59] all *dharmas* in all aspects”; but the form infinitive + *-kāma* is not rendered by D here. Note the use of 一切具足 (lit. “all [aspects] being complete ...”) to render the adverbial *sarvākāraṃ* (K [read without 智]: 以一切種); cf. a similar usage in Lokakṣema’s DXJ T 224 p. 458b 23-24, where 菩薩悉具足念空 corresponds, with some syntactic problems, to *Aṣṭa* 183, 10: *bodhisattvo ... sarvākāraṃ varopetāṃ sūnyatāṃ pratyavekṣate*. According to DZDL 137c 29 – 138a 19 (tr. Lamotte II 640-642) *sarvākāraṃ* here means the various doctrinal items (智慧門, **prajñāmukha* acc. to Lamotte) associated to the different forms of contemplation (觀, **anupaśyanā*) applied to the *dharmas*.

³⁰¹ 住於... 已，修無處所: this rigidly renders Skt. ... *sthītvā-asthānayogena* (note the use of the verb 修, added in by D in order to represent the Skt. instrumental), which can perhaps be translated as “having engaged (in the *prajñāpāramitā*) through [his] not staying/getting fixed”. K translates *asthānayogena* as 以不住法, “par la méthode de non-résidence” (Lamotte II: 650). This difficult expression marks the beginning, in the *sūtra*, of the portion actually devoted to the exposition of the Perfection of insight, where each assertion has to be counterbalanced by a dialectical negation. As is shown by the DZDL, *asthānayogena* here means to transcend, in the practise of the *prajñāpāramitā*, any static definition/apprehension of the *dharmas*, given that they are neither permanent nor impermanent etc. (T 1509 p. 140a 6-12; tr. Lamotte II 656): “So, if [the Bodhisattva], having established himself (住 = *sthītvā*) in the profound *prajñāpāramitā*, does not even apprehend the characteristic (相, **nimitta*) of the *prajñāpāramitā*, this is named “staying [through] the method of not staying”. All the following paradoxical “definitions/de-constructions” of the various *pāramitās* can be taken as instances of this *asthāna*-method.

³⁰² corresponding to 令不缺減, the Skt. reads *aparitāyāgayogena*, “(the Bodhisattva should fully accomplish the perfection of giving) through non giving” (not in W; K: 以無所捨法), which is, again (cf. the

fully accomplishes (149a 16) the *dānapāramitā*, so that it will not be defective;³⁰² [as a result,] he gives gifts without any *niggardliness.³⁰³

§ 1.95
W (2c 4)
K (218c 24–
219a 1)

(149a 17) The *śīlapāramitā* [too] should be brought to full accomplishment [by the Bodhisattva], on the basis of this:³⁰⁴ [viz. that] he has never based himself on (149a 17) [the notions of] offence and non-offence.³⁰⁵

§ 1.96
W (2c 4-5)
K (219a 1)

[The Bodhisattva] should fully accomplish the *kṣāntipāramitā*, [by] fostering³⁰⁶ absence of hatred.³⁰⁷

§ 1.97
W (2c 5-6)
K (219a 1-2)

He should train in (149a 18) the *vīryapāramitā*, and then he will obtain the prophecy [concerning his future Buddhahood]:³⁰⁸ [in training] he fosters all sorts of energy through his body and mind.³⁰⁹

preceding note), a dialectic, and even paradoxical, “rectification” of the immediately preceding assertion, i.e. *dānapāramitā paripūrayativyā* (= 具足檀波羅蜜 in D). It is hard to imagine what D actually read or understood in his original text, but it is clear enough that his translation goes against the Skt., as it strengthens, rather than de-constructing, the idea of “accomplishing the perfection of giving”.

³⁰³ 有所施與，無所愛*惜; here, again, D diverges from the available Skt. parallels. The latter, at this point, give the reason for the preceding dialectic definition of *dāna*: *deyadāyakapratigrāhakānupalabdhitām upādāya*, “on the basis of the fact that what is given, the giver and the beneficiary are [all equally] not found [in actuality]” (on *anupalabdhī* and related words cf. n. 15 to § 3.2 below). I have emended the attested reading 無所愛逆 (which hardly makes any sense here) to 無所愛惜 (see HD 7: 635a) on the basis of several parallels in Dharmarakṣa’s translations: see, for instance, T 323 p. 25c 21: 慈心、布施，無所愛惜; T 401 p. 526a 29: 悉能施與，無所愛惜. See also GZJ, T 222 p. 210a 3-4; cf. PG folio 123r 15-v 1: ... 無所愛惜悉能施與 ...

³⁰⁴ 從是因緣 probably = *upādāya* !

³⁰⁵ 從是因緣：未曾住於罪不罪 (see also the preceding note) translates *āpattyanāpatty-anadhyāpattitām upādāya*. This passage (in Ś) has been cited in BHSD 19b s.v. *an-adhyāpatti*; Edgerton interprets the latter word as “non-transgression”, translating the whole compound as “state of sin, non-sin, and non-transgression”. However all the Chinese translations but W (which reads: “knowing offence 罪 and meritorious behaviour 福, [this] means practising *śīlapāramitā*”) have interpreted *-anadhyāpatti* as “non occurring”, thus giving a dialectic definition of *śīla* parallel to the preceding one of *dāna*; see K: 罪不罪不可得故; X 7b 7: 犯無犯相不可得故. These interpretations are further substantiated by TpT 54, 5: *ltung ba dang mi ltung ba bya ba med pa’i phyir*. Given the comparative consistency of the Chinese translations (and TpT as well) on the one hand, and of the Skt. tradition on the other, the occurrence, here, of a variant reading seems an unlikely hypothesis (see also, implicitly, Lamotte II 770). LSPW 45 translates this passage as: “through not transgressing into either offence or nonoffence” (cf. MDPPL 19), which is certainly to be preferred to Edgerton’s explanation. There is probably a pun here (perfectly appropriate within this context) on the technical usage *adhyāpatti*, “transgression, commission [of a sin]” (BHSD 17a) and an etymological interpretation (cf. *āpatti*, “happening, occurring”), which may account for the Chinese translations.

³⁰⁶ 興: here it is apparently a varied – and yet very loose – rendering of *upādāya* (but cf. the next paragraph).

³⁰⁷ 無瞋恚; the corresponding Skt. is *akṣobhaṇatā*, “imperturbability”, and so also K (心不動故) and TpT 54, 5. This need not to be taken as an original variant reading: D’s rendering rather reflects a different interpretation of the Skt. word which occurs in other Chinese translations (see also Wogihara BWD s.vv. *akṣobhya* and *kṣobhya*); in fact it is also shared by W (不起恚意; in the portion corresponding to § 1.157 W 3c 9 has, 無瞋無喜, possibly a more accurate rendering in this context); cf. also Karashima 1998: 40-41, and esp. 1992: 218 for a parallel in the ZHFJ. X has a real variant at this point, but it is merely an expanded reading based on the transmitted Skt.: 動不動相不可得故, “because the characteristics of [both] agitation and imperturbability are not to be found [in actuality]”.

³⁰⁸ 便得受決 (on 受決 = *vyākaraṇa* or related words, see § 3.72-3.73) is not found in any other witness; it gives every appearance of being a paranthetic clause, probably a gloss added during the translation process. As to the doctrinal content, however, it makes good sense here: as the DZDL makes clear, within this context of the

§ 1.98

W (2c 6-7)
K (219a 2-3)

(149a 19) [By] not producing any defilement, he should fully accomplish the *dhyānapāramitā*; because of this, he does not (149a 20) long for anything».³¹⁰

§ 1.99

W (2c 7-11)
K (219a 4-9)

The Buddha³¹¹ [further] said:

«Śāriputra, if the Bodhisattva Mahāsattva bases himself on the *prajñāpāramitā*, (149a 21) then he will naturally fully accomplish the four foundations of mindfulness,³¹² producing [them] yet without producing anything,³¹³ moreover, he should (149a 22) attain through full accomplishment the four [forms of] removing [disturbing] mental factors,³¹⁴ the four bases of supernatural power (四神足, *catvāra ṛddhipādāḥ*), the five faculties (五根, *pañcendriyāṇi*), the five forces (五力, *pañca balāni*), the seven [members of] awakening (七覺, *sapta bodhyangāni*), the eightfold path,³¹⁵ (149a 23) and bring all of them to full accomplishment; the *samādhi* of emptiness-nothingness, the *samādhi* of signlessness, the *samādhi* of wishlessness

pāramitās, the Perfection of *vīrya* chiefly means the energy devoted to the particular goal of Buddhahood. See especially T 1509 p. 174c 2-3 (tr. Lamotte II 949): “The energy devoted to [obtain] the Buddha’s awakening (爲佛道精進) is defined as *pāramitā*, that which is directed to all the other positive *dharma*s is only defined as ‘energy’, not as *pāramitā*”.

³⁰⁹ 從其身意，興諸精進 translates *kāyikacaitasikavīryāśraṃsanatām upādāya*, “through the non relaxation of physical and mental energy” (note that seemingly here 興 rather = *-śraṃsanatā*, cf. the preceding paragraph).

³¹⁰ The closest Skt. parallel (PD) reads: *anāsvādanatām upādāya*, i.e. “through [his] not taking pleasure”, i.e. “his not clinging to [the meditative stages he achieves]”, as made clear by the DZDL’s explanation of *āsvādana* 味, i.e. “tasting” (T 1509 p. 189c 26-27: 味者，初得禪定，一心愛著，是爲味; tr. Lamotte II 1056). Apparently D was uncertain about the correct reading of this passage, and rendered it in a double translation: while 無所求慕 may represent, albeit in a very loose form, *anāsvādanatā* (but the fact that it is given as a consequence – 由是之故 – of the fulfilment of the *dhyānapāramitā* remains problematic), 不起諸漏 seems to reflect an alternative reading **an-āsrava*-. Note that K’s variant of this passage (不亂不味故) seems to contaminate the reading of PD with part of that of Ś (不亂 = *avikṣepa*-, see also Lamotte II 984).

³¹¹ At this point all the other witnesses apart from D W, i.e. PD (18, 14), PG (8v 3), Ś (56, 8-9), K (219a 3-4), X (7b 11-13) and TpT (54, 6-7), complete the list of *pāramitā* definitions with the exposition of the method to be applied in order to “fulfil” the *prajñāpāramitā*. Perhaps in the earliest versions, as reflected by D and W, such a method was deemed to have been already expressed by means of the expression *asthānayogena*, occurred in § 1.94. Interestingly enough, several variant readings are found in the portion after *prajñāpāramitā paripūrayitavyā*, a fact which strengthens the impression that we are facing later additions. PG, Ś, and TpT read *prajñāpāramitā paripūrayitavyā sarvadharmānupalabdhitām upādāya*. This is probably also the reading witnessed by K (於一切法不著故), although Lamotte II 1058 reconstructs his text as **sarvadharmānabhīniveśam upādāya*; Lamotte then translates “... en n’adhérant à aucun système”, but this interpretation does not seem supported by the DZDL’s commentary (see esp. p. 193c 1-ff.; tr. Lamotte II 1090-ff.), which mainly takes *dharma*s in the ontological meaning of “constituent factors” (cf. also BHSD 20b). While X (諸法性相不可得故) does not differ dramatically from the preceding group, PD has a completely different text: *prajñādausprajñānupalabdhitām upādāya* (LSPW 45: “on account of the fact that he apprehends neither wisdom or stupidity”); note that after this passage PD contains a portion (p. 18, 16 - 19, 11) non found in the other versions (tr. in LSPW p. 46); from p. 19, 12 onward, PD agrees again in the overall structure with the other witnesses (= Ś 56, 8 - ff.).

³¹² 四意止 = Skt. *catvāri smṛtyupasthānāni*, beginning from this point, the *sūtra* introduces a long list of *dharma*s. The terms up to the eightfold path constitute a traditional grouping of factors named in Skt. *bodhipākṣikas*, “favourable to awakening”. On this category see a Lamotte III 1119-1137 and Gethin’s

(149a 24) are to be fully accomplished,³¹⁶ the four *dhyānas*, the four [forms of] impartiality³¹⁷ and the four immaterial *samādhis*³¹⁸ as well as the eight gateways [leading to] deliverance³¹⁹ (149a 25) being *gradually brought to full accomplishment, [the Bodhisattva] attains them.³²⁰

masterful monograph (2001); on the enlarged list following the *bodhipākṣikas*, especially as it occurs in the Larger *Prajñāpāramitās*, see Gethin 2001: 275-276. D has drawn the relevant terminology mainly from An Shigao's corpus (perhaps via Zhi Qian: cf. the same list of term occurring in the *Da mingdu jing* 大度明經 T 225 p. 506b 29-c 2): cf. especially YCRJ T 603 p. 173c 24 – ff. (see Zacchetti 2002: 80-81). Note that the Skt. does not support D's translation of this passage as a conditional clause.

³¹³ 發無所發 has no clear parallel in the other witnesses, but probably reflect, indeed very loosely, the passage found in PG: *smṛtyanupalabdhitām upādāya* (or the variant in Ś 56, 11: *smṛtyupasthānānupalabdhitām*): “due to the fact that [Ś + the foundations of] mindfulness is not found [in actuality]”. Note that in the Ś each term of this list is followed by a similar dialectical appendix (cf. PD 146-147), as in the preceding exposition of the *pāramitās*.

³¹⁴ 四意斷 = Skt. *catvāri samyakprahāṇāni*, apart from Gethin 2001: 69-80, for a recent detailed discussion of the four *prahāṇas* / *pradhāṇas* etc., see Mark Allon's introduction to the Gāndhārī *Prasaṅga-sūtra* (2001: 244-253). On this rendering, borrowed from the YCRJ (see T 603 p. 173c 25), cf. Zacchetti 2002: 81 n. 44. The insertion of 意 by part of An Shigao requires some explanation. This term, 意, plays a pivotal role in the scripts of An Shigao's indirect disciples (notably Kang Senghui), where it seems to have been mainly interpreted as an intrinsically negative notion: cf. Tang Yongtong 1983: 100 (and more clearly in Tang's important notes on Xuanxue 玄學 thought, now in Tang 2000, vol. 4: 339). This conception may, at least in part, have originated in An Shigao's own translations; for instance, in the exposition of the *samyakprahāṇas* contained in the YCRJ T 603, the phrase 捨散惡意, **pāpakāṇaṃ akusalāṇaṃ dhammāṇaṃ pahāṇāya* (the direct Pāli parallel does not contain this passage: see Zacchetti 2002: 81), is repeated with regard to all the four exertions, while in the Pāli and Sanskrit parallels is, quite obviously, only referred to the pair of negative factors. This fact suggests that even in the YCRJ, 意 (here apparently = **dharma* / *dhamma*) is to be interpreted as “[intrinsically negative] thoughts” to be eliminated, and that probably this was, according to An Shigao, the main function of the *samyakprahāṇas*, which thus were labelled accordingly (also the hyper-literal understanding of *prahāṇa* as “cutting off” 斷 may have influenced this interpretation).

³¹⁵ 八由行 = *āryāṣṭāṅgamārga*; this very rare rendition translation is not found in the YCRJ, HD 7: 1299b explains 由行 as “going on following one's way”.

³¹⁶ On these three *samādhis* see above § 1.18 – 1.21; on 空無 (here m.c. = *sūnyatā*-[*samādhi*]), see Karashima 1998: 255.

³¹⁷ 四等 is a common translation (so also W 2c 10; see also Karashima 1998: 428) of Skt. *catvāry apramāṇāni*, the “four infinitudes” (so K 219a 7-8: 四無量心), i.e. benevolence (*maitrī*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*): see de La Vallée Poussin, *Kośa* ch. 8: 196-ff.; Vetter 1988: 26-28.

³¹⁸ 四無色三昧 corresponds to Skt. *catasra ārūpyasamāpattayaḥ*, the “four immaterial attainments”, on which see Lamotte III 1274-ff., Vetter 1988: 63-ff. and *infra* GZJ p. 150b 12-13. The fact that D W have rendered *samāpatti* as 三昧 (normally = **samādhi*; see also Coblin 1983: 245, entry n. 108, and cf. p. 243 entry n. 49) need not to be considered just an imprecise translation: as the *Abhidharmakośa* bears witness (see de La Vallée Poussin, *Kośa* ch. 8: 182-183 and n. 4), the distinction between the two terms was in fact an issue widely debated by *Abhidharma* specialists (cf. also BHSD 569 b).

³¹⁹ 八脫門 corresponds to the Skt. *aṣṭau vimokṣāḥ*, the “eight [forms of] deliverance (or abandonment)”. These are meditative states cultivated within the *dhyānas*, excluding the third (see de La Vallée Poussin, *Kośa* ch. 8: 205-209; Lamotte III: 1282-1283), in order to remove increasingly subtler mental functions. The particular relationship between this category and the *dhyānas* may account for W's translation (2c 11): 八解禪, “eight deliverance-*dhyānas*”.

³²⁰ 漸*積具足, 而以正受: at this point the other witnesses (PD 19, 18; PG 8v 7; Ś 58, 7-9; W 2c 11; K 219a 8; X 7b 22) mention another meditative category: *navānupūrvavivihārasamāpattayaḥ* (PG = *navānupūrvāsa*<*mā*>*pattayaḥ*), “the attainments of nine successive stages” (see BHSD: 30 and the

§ 1.100

W (2c 11-14)
K (219a 9-10)

Having adopted these [meditative practises] as [a method for] deliverance, [the Bodhisattva] has no more notions:³²¹ he does not have (149a 26) the internal notion, nor the notion of offering or the notion of radiance;³²² he does not have

following note). Now, 漸*積 can actually be a translation of *-anupūrva-* (see § 3.3.3 of the introduction, where I discuss in detail the textual tradition of this passage and the arguments supporting this conjecture), while 正受, on the other hand, is D's standard rendering of *samāpadyate* and its derivatives (see above § 1.54). In short, we can conjecture that, during the process of oral translation of the GZJ, D's explanation of *anupūrvasamāpatti* was wrongly interpreted by his assistants as the rendering of the verb governing the preceding words (i.e. the various meditative states to be attained), or, perhaps, it simply got mixed with a verbal form actually found in the manuscript (note 具足, and cf. Ś 58, 9: *paripūrayitavyāḥ*); cf. also the next paragraph, which shows traces of a similar interpolation. After all, here D, taken in itself, makes sense. Note that K (219a 8-9) and X (7b 22) have an expansion here (cf. also PG 9r 1), and mention two other categories the *abhībhavāyatanas* (see Lamotte III: 1299-1304), and the *kṛtsnāyatanas* (v. Lamotte III: 1304-1306; cf. BHS 191 a-b).

³²¹ In this paragraph, D is diverges radically from the other parallel texts which at this point expound the nine contemplations of repulsive objects (*aśubhasaṃjñās*): see PD (19, 19 - 20, 2), Ś (59, 1-18), W, K (see Lamotte III 1313), X (7b 24-26), TpT 55, 3-4 (PG 8v 7 and Ś 58, 11 mention also the *pañcābhijñāḥ*). On the *aśubhasaṃjñās* see Lamotte III: 1311-1328; BHS 80 a-b; Pensa 1964: 61-63, Allon 2001: 278-287. Actually, the *aśubhasaṃjñās* occur also in D, but according to his text, these notions – and a few more not found in the other versions – are to be *abandoned* (離), and not cultivated (*bhāvayitavya*), as it is the case with the other versions. The initial phrase of this paragraph, 以此爲脫, 無所思想 (where 思想 = **saṃjñā*, as in the early terminology: e.g. see YCRJ T 603 p. 173b 13), which clearly aims at establishing a connection with the previous section, occurs, quite logically, only in D. And, to be sure, in this particular context it could make some sense: indeed, the meditative practises mentioned in the preceding *mātrkā* involve a gradual rarefying of the mental activity.

This is particularly true of the last category referred to in § 1.99, the *anupūrvasamāpattīs* (or *-nirodhas*, “cessations”: see Bronkhorst 1993: 89-91); as Lamotte (III: 1308-1309) explains, these attainments consist in fact in the “cessation” of a number of desires, mental factors and, notably, of *saṃjñās* as well; see the Pāli exposition in *Aṅguttara* IV p. 410-414, and especially p. 414, 15-17 which could be taken as a parallel to D's exposition: *sabbaso nevasaññānāsaññāyatanaṃ samatikamma saññāvedayitanirodhaṃ upasampajja viharati*, “[the *bhikkhu*], having completely surpassed the sphere of neither perception nor non-perception, dwells reaching the cessation of perceptions (*saññā*) and feelings”. Again, the most likely hypothesis is that here, as well as at the end of the preceding paragraph, D's own exegesis on the *anupūrvasamāpattīs* crept into the translation, and eventually influenced the meaning of the entire passage. At all events, D failed to make clear that within this portion of the *sūtra*, the term *saṃjñā* refers to a particular meditative practise, and it is rather to be understood as “contemplation” (see Vetter 2000: 26 § 36), and does not mean, in fact “cognition” / “perception” or “notion”.

Thus the profile of this paragraph, as it is rendered and edited by D, comes close to those trends in Buddhist thought which considered *saṃjñās* as inherently negative factors to be overcome: one could think, for instance, of the *Vajracchedikā Prajñāpāramitā* (for Pāli parallels to this conception, see Gomez 1976: 142 and 144-145; cf. Vetter 1998: 101-106 and 1990: 44-49; see also Vetter 2000: 25 § 35, and Id. 24-27 for a thorough discussion of the complex term *saṃjñā* / *saññā*). This might reflect, to some extent, Dharmarakṣa's own ideas: Ren Jiyou (1985: 69-76) has argued that a number of passages from his translations show traces of a sort of “無想 ideology” (however Ren does not discuss the underlying original terms – perhaps not always *saṃjñā* – of 想, 思想 etc. in Dharmarakṣa's relevant texts).

³²² While 供養想 and 光明想 are most likely D's own interpolations (cf. the preceding note), probably referred to the miracles described in the *nidāna* section of the *sūtra*, one cannot exclude that 內想 is somehow related – though certainly not unproblematically – to the list of *aśubhasaṃjñās*. The first item in the list of PD is *ādhmātakasaṃjñā* (on this form see remarks by Pensa 1964: 62 and n. 4), “contemplation of as swollen corpse”, and I wonder whether D did not wrongly read the relevant word in his manuscript as **ādhātṃmika-saṃjñā*. Note that PG 8v 7 has a w.r. *vyādhātṃmakasaṃjñā* which could better account for D's error. It is

the notion of a red [corpse],³²³ nor the notion of [a corpse] destroyed by putrefaction,³²⁴ (149a 27) nor the notion of a bluish [corpse],³²⁵ nor the notion of a [corpse] gnawed or covered in sores and burns,³²⁶ neither does he have the notion of [a corpse (?) in] disorder,³²⁷ nor (149a 28) the notion of skeleton,³²⁸ nor the notion of a [corpse] strewn in disarray,³²⁹ nor the notion of place: he will [thus] abandon all notions.³³⁰

§ 1.101
W (2c 14-16)
K (219a 10-11)

He constantly calls to mind (149a 29) the Buddha,³³¹ recollects [the Teaching of] the Scriptures,³³² recollects the Community-saṃgha,³³³ recollects the

less likely that here D is referring to the fact that the *aśubhabhāvanā* can be applied to internal (i.e. on one's own body) or external objects (see de La Vallée Poussin, *Kośa* ch. 8: 205).

³²³ 絳赤想 is the first term of this list clearly related to the *aśubhasaṃjñās*: it is probably an etymologising translation (cf. Skt. *loha*, “red”) of PG 8v 7 & PD 19, 19 - 20, 1: *vilohitakasaṃjñā*, “contemplation of a bloody corpse” (cf. W: 血 and K: 血塗).

³²⁴ 腐敗想 = PD 19, 19: *vipūyakasaṃjñā* [PG 8v 7 & Ś 59, 6: *vipūtikasaṃjñā*].

³²⁵ 青想 = Pg 8v 7-8 & PD 20, 1: *vinīlakasaṃjñā*.

³²⁶ I assume that 無食齧、創爛想 represent two distinct *saṃjñās*; while 食齧 corresponds without problems to PD 20, 1 & PG 8v 8: *vikhāditakasaṃjñā* (see HD 12: 491b), 創爛 is less clear. By exclusion, I tentatively take it as a translation of PD 20, 1-2 & PG 8v 8: *vidagdhakasaṃjñā*, [contemplation of] “a corpse burnt by fire” (BHSD 487). This word is not recorded in HD (see HD 2: 726-ff. and 8: 348-349 for the variant 瘡-), and its meaning is not entirely clear. By translating 爛 as “burns”, I tried to get closer to the putative Skt. original, but, given the preceding character, “ulceration” could also be a possible interpretation (see *Grand Ricci* vol. 3: 1090a s.v. 爛: “ulceration, gangrène”); in this case 創爛 would be a synonym-compound (同義複詞).

³²⁷ 亂想 could correspond to PD 19, 19: *vidhūtakasaṃjñā* (cf. PG 8v 7: *vipaṭumakasaṃjñā*). According to Vimuktisena p. 22, 5-6 (see also Pensa 1964: 62-63) this term is to be understood as “destroyed by worms”: *vividhāṅṅ paḍubhir madhye dhūtaṃ vidhūtakam*. D, however, translated it after the basic meaning of *vi-dhū* (MW p. 968c: “to shake about ... agitate”). Not too dissimilar from the latter is K's interpretation: 壞相, “déchiré” in Lamotte's translation (III p. 1314).

³²⁸ 枯骨想 (see HD: 4: 893a) = PD 20, 2: *asthisamjñā* [PG 8v 8: *asthikasamjñā*]. W has, at this point, an interesting expansion, listing three terms related to the skeleton, corresponding to different stages of decomposition of the corpse: before 久骨想 (“notion of [a corpse reduced to] bones since long time”? = *asthisamjñā*? Read 想 with F and S) it lists – oddly enough, not directly in sequence – 筋纏束薪想, “notion of [a corpse] whose muscles are [still] joined in bundles [to the bones?]”, and 骨節分離想, “notion of [a corpse] whose bones and joints are separated”. This expanded reading is paralleled by the DZDL exposition of *asthisamjñā*, where a similar classification of the skeleton is mentioned (T 1509 p. 217c 7-8; tr. Lamotte III: 1318-1319 and n. 1 p. 1319 – I quote in brackets Lamotte's Skt. reconstructions): 骨相有二種：一者，骨人筋骨相連 (*snāyavasthisambandha*)。二者，骨節分離 (*apagatāsthīsnāyusambandha*).

³²⁹ 星散想 (HD 5: 677a) = PD 20, 1 & PG 8v 8: *vikṣiptakasaṃjñā*.

³³⁰ 無處所想，悉離諸想; this passage seems limited to D, but while 處所想 is difficult to explain (not being obviously part of the *aśubhasaṃjñās*), 悉離諸想 – which concludes the paragraph reasserting the reject of all *saṃjñās* – is consistent with D's version of the whole passage. However, it could be paralleled by X; while Ś repeats the “dissolving formula” *anupalabdhitām upādāya* after each *aśubhasaṃjñā*, X 7b 26-27 has a similar passage only at the end of the list, as in D: 如是諸想不可得故。以無所得而為方便。After the preceding nine *saṃjñās*, PD 20, 2 (cf. also Ś 59, 18-20) has one more item: *āhāre pratikūlasaṃjñā bhāvayitavyā*, “he should develop the perception of revulsion from food” (LSPW 46); this is also found in W 2c 13-14 食不消想 and in K 219a 12 (albeit within a different list of ten *saṃjñās*: see Lamotte III: 1432).

³³¹ 常志於佛 = *buddhānusmṛti* (see above the discussion of § 1.47 for further references on this practise); cf. ZFHJ T 263 p. 108a 17: 常志念於佛。As to the whole paragraph, on this and other similar lists of *anusmṛtīs* see Lin Li-kouang 1949: 122-124; Lamotte III: 1329-1340 and Harrison 1992 b: 216-217. I take all the verbs employed by D in this paragraph (常志, 念, 意在, 志前) as translations of the term *-anusmṛti*, “recollection” or “calling to mind” (after Harrison 1990: 29 and *passim*; Id. 326a), rendered as a noun only in the last two items of

disciplinary precepts,³³⁴ keeps his mind on (149b 1) liberality,³³⁵ calls to mind the gods,³³⁶ [cultivates] the mindfulness of [breathing] out and in,³³⁷ the mindfulness of death,³³⁸ [he cultivates] the notion of impermanence,³³⁹ (149b 2) the notion of pain,³⁴⁰ {...} the notion of not-self,³⁴¹ the notion of the cyclic succession of death and rebirth,³⁴² the notion that nowhere in all the worlds (149b 3) is there anything

§ 1.102
W (2c 15-17)
K (219a 11-13)

this list (...之意). Thus D comes closer to PG's reading, as it too seemingly lacks the verbal form *bhāvayitavyā*. On the variants occurring among the lists of *anusmṛtā* in the various witnesses of the Larger *Prajñāpāramitā*, see Lamotte III: 1330 (note that D here agrees with K, while W has a shorter reading).

³³² 念於經典 = *dharmānusmṛti*.

³³³ 念於衆僧 = *saṃghānusmṛti*. The word 衆僧 (which is recorded in Karashima 2001: 366 as corresponding to *bhikṣu-saṃgha*, *saṃgha* etc.) is in fact a mixed rendering (translation + phonetic transcription) of *saṃgha*, probably used here m.c.

³³⁴ 念於戒禁 = *śīlānusmṛti* (cf. Karashima 1998: 222).

³³⁵ 意在惠施 = *tyāgānusmṛti*, note that 在 alone has also the sense of “to keep in mind”: cf. Jiang 1997: 280-282, Dong 2002: 94 n. 13 and 197 n. 12, i.e. it could be a synonym for 意 (in the sense of 憶).

³³⁶ 志於諸天 = *devatānusmṛti*, “calling to mind of deities”. The attested reading, 志前, is problematic; following a suggestion of Prof. Karashima, I have emended to 於, not only in view of the preceding parallel, but also because the two characters could be confused when copying from a manuscript.

³³⁷ 出入之意 = *ānāpānānusmṛti*. On this fundamental meditative practise, see in particular Deleanu 1992.

³³⁸ 死亡之意 = *marāṇānusmṛti*.

³³⁹ 無常之想 = *anityasaṃjñā*. On the various variants found in this list of *saṃjñās*, see Lamotte III: 1431-1432. Note that W's list, though consisting of ten terms as that of PD (and K as well), does not correspond entirely to any other witness (in fact, this and the following list of *jñānas* might in part overlap).

³⁴⁰ 苦樂之想 corresponds to *duḥkhasaṃjñā*. In view of the Skt., I tentatively interpret 苦樂 (not recorded in HD) as a disyllabic word meaning just 苦 (perhaps employed m.c., as the whole passage follows the four characters pattern). On this particular lexical pattern in early medieval Chinese see especially Yin Zhenglin 殷正林, “*Shishuo xinyu zhong suo fanying de Wei Jin shiqi de xinci he xinyi*” 《世說新語》中所反映的魏晉时期的新词和新义 (reprint in: Wang Yunlu and Fang Yixin 2000: 87-124), pp. 100-101. Among the words of this kind (偏义复词) occurring in the *Shishuo xinyu* 世說新語, Yin quotes a significant parallel to the present passage of the GZJ: 哀樂 which, in a given context (*Shishuo xinyu* 2. 62), is to be better interpreted as “sorrow, grief” (but cf. Mather 2002: 64: “grief or joy”). However, the GZJ itself can provide us with a significant number of counterexamples (e.g. p. 160a 1; 164b 23), where 苦樂 definitely means “painful and pleasurable”; see especially p. 163b 15-17 and cf. PD 106, 2-6: *sukhaṃ vā duḥkhaṃ*. This fact leaves the interpretation of this passage open to doubt, also because, being a mere list of terms, it lacks a real context. Nevertheless, even in the *Shishuo xinyu* the parallel word 哀樂 occurs with both meanings: “sorrow and joy” and just “sorrow” (see Zhang Yongyan 1992: 2b).

³⁴¹ 非身之想 = *anātmasaṃjñā*. This archaic, potentially misleading translation already occurs in An Shigao's corpus (see Zacchetti 2002: 80; Zacchetti 2004: 202 n. 28). An Shigao's rendering is, in fact, perfectly legitimate, as, in all probability, he took 身 in the sense of “self”, or “I” (on the latter meaning see esp. Dong and Cai 1994: 463-464), not to mention that *ātman* in some contexts can just mean “body”. However, there is enough evidence that as early as the time the first Chinese commentaries (e.g. the *Yin chi ru jing zhu* 陰持入經註 T 1694) were composed, this rendition caused an imperfect understanding of the crucial notion of *anātman*. On this problem and its doctrinal implications, see Tang 1983: 99; Ren 1981: 243-244 and, for a recent discussion, Peng 2000: 48-52.

³⁴² 終始之想 has no clear Skt. corresponding term within this list; it might translate, indeed very freely, *marāṇasaṃjñā*, “notion of death”: apart from its meaning (on the somewhat elusive term 終始, see remarks above § 1.12), it would correspond by position to the Skt. lists (given that D clearly lacks *aśubhasaṃjñā*). Perhaps D tried to avoid a repetition (cf. 死亡之意 in the preceding list).

enjoyable,³⁴³ the notion of the various [forms of] cultivation,³⁴⁴ the notion of extinction;³⁴⁵
 § 1.103 [he cultivates] the knowledge of the path,³⁴⁶ the knowledge of the extinction,³⁴⁷
 W (2c 17-18 ?) (149b 4) the various [forms of] knowledge of absence of passion (?),³⁴⁸ the
 K (219a 13-15) knowledge of non-arising,³⁴⁹ the knowledge of *dharmas* – and yet [while cultivating it], concerning the *dharmas* he has no (149b 5) knowledge whatsoever:³⁵⁰ he has neither the knowledge of not-self nor the internal knowledge (?)³⁵¹ –, the knowledge of subtle thoughts,³⁵² the the various [forms of] knowledge of deep understanding (?),³⁵³ (149b 6) the knowledge in accordance with what has been said;³⁵⁴

³⁴³ 一切世界無可樂想 corresponds to PD: *sarvaloke anabhiratisaṃjñā* (v.l. Ś 61, 3: *sarvvalokānabhiratisaṃjñā*, less close PG: *sarvatra loka anabhiratisaṃjñā*).

³⁴⁴ 諸習之想 probably corresponds to *parijayasamjñānam*, “notion of cultivation”, found in PD.

³⁴⁵ 滅盡之想 has no corresponding term in the lists of the Skt. witnesses, but it is attested in the parallels from the Pāli Canon and Sarvāstivādin *Abhidharma* quoted by Lamotte (III: 1431-1432): *nirodhasaṃjñā* (cf. Karashima 1998: 291). See also K (and W, which has, however, some problems in this list): 盡想.

³⁴⁶ 道慧 = *mārgajñāna*. For an analysis of the various lists of *jñānas* see Lamotte III 1465-1470; D’s one is at places very problematic.

³⁴⁷ 盡慧 = *nirodhajñāna*.

³⁴⁸ 無熱諸慧 is puzzling; if we assume that D reflects in part the sequence of terms attested in PG, we might speculate that this is a free rendering of – or, rather, a gloss on – *ksaya-jñāna*, “knowledge of exhaustion [of defilements]” (cf. de La Vallée Poussin, *Kośa*, ch. 6: 230 § 44d-4a; on 熱, cf. remarks by Li 1993: 213-215); but the semantic correspondence between this Skt. term and D’s translation would be at best very loose.

³⁴⁹ 無所起慧 = *anutpādayjñāna*.

³⁵⁰ 法慧，於諸經法亦無所慧; at this point PG simply reads: *dharmajñānam*, and I am inclined to interpret D’s passage (as in other points of this long *māṭṛkā*) as a gloss by Dharmarakṣa. A less likely interpretation is that here D could reflect a reading similar to Ś 62, 9: *dharmajñānaṃ bhāvayitavyaṃ dharmmānupalabdhitām upādāya*; apart from the different wording, in Ś this formula is attached to each item of the list, and it would be difficult to explain why in D’s text (which, as already observed, in this portion of the *sūtra* is on the whole quite close to PG) a similar passage occurs only here.

³⁵¹ 亦無我慧，無有內慧; this apparently parenthetical clause, probably linked to and influenced by the preceding 亦無所慧, has no parallel in the other witnesses and is indeed difficult to understand. At first sight 亦無我慧 might look like a wrong repetition of *anātma-* from the preceding list of *saṃjñās*. But the occurrence of 亦 (cf. however YCRJ T 603 p. 173c 22: 身亦念, “body and thought”: see Zacchetti 2002: 77 and n. 27), and the immediately preceding and following clauses would suggest that here too 無 is used as a verb, whatever the meaning.

³⁵² 微妙意慧; although there is no direct Skt. equivalent (but cf. the remarks on *paricaya-* / *parijaya-jñāna* by Lamotte III 1469), this term might correspond to the *paracittajñāna*, “knowledge of the thoughts of others” occurring in the Pāli and Sarvāstivādin lists, as well in the Chinese translations (Lamotte III 1465-1470). But even this correspondence would be problematic: cf. 微妙慧 in § 1.42, where it translates *sūkṣmajñāna*, in a somewhat similar context. We may conjecture that here D wrongly read **paramacittajñāna* or, alternatively, take this as a free paraphrase (other people’s thoughts being obviously difficult to know and hence “subtle”?). The fact that in § 3.54 *paracittajñāna* is correctly translated as 觀他人心 strengthens the impression that here we are facing a wrong reading.

³⁵³ 曉了諸慧: again, an obscure term without parallel in the other witnesses!

³⁵⁴ 如所謂慧 clearly corresponds to Ś 62, 16: *yathārutajñānaṃ*, also reflected by X 7c 6: 如說智, TpT 55, 7 (and attested in PD 209: 1 as well). According to Lamotte (III p. 1469), this reading is problematic (cf. also BHSD 456a s.v. *ruta*), given that “prise hors contexte ... ne peut signifier que «savoir conforme à l’expression»”, but this meaning would not fit in with a definition (indeed rather vague) provided by the *sūtra* itself in another passage, i.e. *tathāgatasya sarvākārajñānatājñānam* (PD 209, 9). On the basis of this

§ 1.104 through all [the *samādhis*, namely] the *samādhi* with thought and
W (2c 18-19)
 K (219a 15-16) movement, the concentration with neither thought nor (149b 7) movement
 (?),³⁵⁵

§ 1.105 ... † ... †³⁵⁶
W (2c 19-20)
 K (219a 16-17)

inconsistency and of K's translation (如實智), Lamotte proposed to restore the correct reading as **yathābhūtajñāna*. The fact remains that that the reading *yathāruta-* is corroborated by most witnesses, and it seems plain that the tradition of the text at this point bifurcated since an early phase. In fact, K's 如實智 might rather reflect the variant reading of PG, restored on the basis of Conze 1962 (see edition n. 228): *yathāva<j>jñānam** (Conze 1962: 384: "knowledge of what really is").

³⁵⁵ 悉以思念所行三昧、無想無念無行定者。The syntax is problematic: I have actually translated after the Skt., as D at first sight seems to mean "the *samādhi* activated through all thoughts" (but also W here is hardly any better). It is also to be noted that syntactically this phrase is closely connected with the following –and even more problematic – passage (悉以 ... 而無有異諸根; see also the following note).

The *sūtra*, at this point, enumerates three stages of *samādhi* (Cousins 1992: 152; Lamotte III 1487 n. 1), listed according to the progressive elimination of two mental functions, *vitarka* and *vicāra*. These are explained by the DZDL 234 (following the Sarvāstivādin abhidharmic tradition: see Cousins 1992: 147) as "grossness of mind" and "subtlety of mind" and also, what better accounts for K's translation of these terms as 覺 and 觀, as "premier mouvement de la pensée vers son objet" and "une analyse, un jugement sur le beau et le laid" (so Lamotte III 1489 translates DZDL T 1509 p. 234b 4-5). See Cousins 1992 for a detailed treatment of this issue (esp. p. 153 for the meaning of the two terms in a meditative context according to the *Abhidhamma*); cf. Zacchetti 2003: 272-273 n. 96 for a survey of some early Chinese renderings of the pair *vitarka* / *vicāra*.

Again, it is PG which has the text seemingly closer to D, as it merely enumerates the three meditative stages: "*samādhi* with *vitarka* and *vicāra*, *samādhi* only with *vicāra*, without *vitarka*; *samādhi* with neither *vitarka* nor *vicāra*". Note, however, that D only mentions two stages: with and without the two factors (cf. § 62, 17 - 63, 4 which is, however, corrupt). It is indeed striking that, in spite of the rather technical content of the passage, D has varied its translation: in the first *samādhi* (三昧), 思念 translates *vitarka* (cf. Cousins 1992: 138-139 on *takka* and 153), while in the second (where note also 定 = *samādhi*) *avitarkaḥ* is rendered with a split translation as 無想無念. On the other hand, here *vicāra* is consistently rendered etymologically as [所/無]行 (cf. above n. 188 § 1.67 and n. 275 § 1.88 for this use of 行, and see also Cousins 1992: 142); however, cf. a subsequent exposition of the *dhyaṇas* in GZJ T 222 p. 180a 13-14, as quoted and discussed in Zacchetti 2003 loc. cit.

³⁵⁶ 而無有異諸根 †為異異根異行 †. At this point, the Skt. and the other witnesses mention three *indriyas*, on these faculties (according to Lamotte devoted to the four Truths), which synthetically outline the path of spiritual development from the initial stage of a *śaikṣa* to that of a Arhat or Buddha, See Lamotte III 1493 and 1496-1503. Cf. PG: "[he should cultivate] the faculty consisting in [the purpose] «I will fully understand what I have not yet understood», the faculty of full understanding, the faculty of the one who is possessed of full understanding". In my opinion D's text is here, at least in part, corrupt. Nevertheless, its correspondence to the Skt. passage on the three *indriyas* is certain, and even its meaning is not entirely beyond interpretation. A far clearer parallel from Dharmarakṣa's corpus is provided by the *Da ai jing* 大哀經 T 398 (**Tathāgatamahākaruṇānirdeśasūtra*), translated some years after the GZJ (see Boucher 1996: 79-80 and 266). At the end of the canonical list of twenty-two *indriyas*, we find the three faculties translated as: 無異根、所當知根、悉知此根 (T 398 p. 428b 13-14). It is interesting to observe that while the *ājñendriya* and the *ājñātāvindriya* are rendered in a more or less acceptable way, the first faculty is translated as 無異根, almost as in the GZJ (cf. 無有異諸根). This would make the hypothesis of a textual corruption in the latter rather improbable, as far as the first term of the list is concerned. In fact, there is an explanation for this peculiar rendering: in all probability, *an-ājñātam* was wrongly interpreted as *an-anya-* or something alike (incidentally, both passages seem to witness a shorter reading of the first *indriya*, with only **anājñāta-*).

This is also confirmed by another passage of the GZJ (T 222 p. 194c 22-28 = PD 209, 10-17), which attests the same error. Indeed, the clusters *-jñ-* and *-ny-* tend to get confused in Middle Indic pronunciation (see von Hinüber 2001: 195 § 251; I am grateful to Prof. Seishi Karashima for suggestions on this point): cf. the form

§ 1.106

W (2c 20-21)
K (219a 17-19)

Furthermore, (149b 8) as to [the qualities] difficult to attain [even] having a virtuous conduct,³⁵⁷ [namely] the ten powers of the Thus-Come One,³⁵⁸ the four [types of] fearlessness,³⁵⁹ the four [types of] discriminative knowledge,³⁶⁰ (149b 9) the eighteen *dharma*s of the Buddhas that are not shared [with other persons],³⁶¹ the great benevolence and the great compassion:³⁶² if the Bodhisattva Mahāsattva wishes to get a full understanding (149b 10) of all these categories, he should practise the *prajñāpāramitā*,³⁶³

añā found in the Gāndhārī *Dharmapada*, which in fact goes back to both *ājñā* and *anya* in Sanskrit (see Brough 1962: 160 v. 260, 165 v. 297 [*samadañā-*] and 294 [index]; cf. also the form *añadu* from *ā-√jñā* discussed by Allon 2001: 277); and cf. also Pāli *aññā* / *añña-*. Apparently the whole passage of the GZJ was affected by this misinterpretation; on the other hand, in translating the *Da ai jing* T 398, Dharmarakṣa managed to confine the mistake to the first *indriya* (an inconsistency indeed difficult to account for).

Nevertheless this paragraph remains problematic, and besides the mistranslation belonging to the original of the GZJ it must contain other scribal mistakes. Hence I left the crux in the edition; as a mere working hypothesis, one may think of this tentative reconstruction: *而無有異諸根、爲異根、悉異根. This is based on some assumption, viz.: 1. that here *ājñā* and related forms have been consistently mistranslated as 異; that a wrong transposition between 異 and 根 took place after 爲異; that the third last character 異 and the last, 行, which makes no sense here, are just scribal mistakes for, respectively, 悉 and 根 (they might look similar in a quick handwriting). This conjecture does not, of course, solve all problems, but its outcome would not seem entirely impossible as a bad translation by D's standard. W's translation is also problematic, though slightly more understandable than D's corrupt passage: 所不知根當知 [= 當知根*]、已知、當知. On the other hand, cf. K: 未知欲知根、知根、知已根.

³⁵⁷ 又復有行難所獲致; this phrase, seemingly introducing a new topic (又復), is only found in D. It might be echoed in the DZDL's commentary, where this group of qualities is contrasted to the preceding list (T 1509 p. 235c 9-10; tr. Lamotte III 1514): "Furthermore, the *dharma*s characteristic of the Śrāvakas are easy to understand and to know, therefore [the *sūtra*] states that they are [to be] 'fully accomplished' (具足, *paripūrayitavya*), the *dharma*s characteristic of the Bodhisattvas are difficult to understand and to know, therefore [the *sūtra*] states that one 'has to train himself [in the *prajñāpāramitā* in order to attain them]' (當學, **śikṣitavya*)". This commentary highlights a remarkable difference between D W K's text of this paragraph and the corresponding reading attested in the Skt. versions (but also in X 7c 11-20 and TpT 56, 4-ff. = PekK 29a 6-ff.): while in the former this particular group of *buddhadharma* is dealt with apart from the preceding *māṭṛkā*, the latter have a longer list of term (see LSPW p. 47), expounded without a real break with the preceding context. The formula **prajñāpāramitāyāṃ śikṣitavyaṃ* introduced here in D W K – a shift accounted for on a doctrinal ground by the DZDL (see also Lamotte III 1505) – occur later in the Skt. versions (here PD has *bodhisattvena ... bhāvayitavya-*; cf. Ś: *paripūrayitavya-*). I have tentatively interpreted 有行 according to HD 6: 1147 b (4).

³⁵⁸ 如來十力 = PD 21, 2-3 & PG 9r 3: *daśa tathāgatabalāni* (see Lamotte III pp. 1506-1510; de La Vallée Poussin, *Kośa* ch. 7: 67-72).

³⁵⁹ 四無所畏 = PD 20, 15 & PG 9r 2: *catvāri vaiśāradyaṇi* (Dantinne 1983: 274-276 n. ab; Lamotte III pp. 1567-1569 and 1570-1604); see also above § 1.3.

³⁶⁰ 四分別辯 translates rather literally PG 9r 2 & PD 20, 14: *catasraḥ pratisaṃvidāḥ* (cf. Lamotte III p. 1614: "littéralement «savoirs distincts»"; see also Id. 1614-1624; de La Vallée Poussin, *Kośa* ch. 7: 90-ff.).

³⁶¹ 佛十八法不共之事 translates PD 21, 3 & PG 9r 3: *aṣṭādaśāveṇikā buddhadharmā[h]* ... (on these qualities see Lamotte III pp. 1625-1629 and 1629-1701); note 不共, a precise calque of *āveṇika-*.

³⁶² 大慈、大悲 = PG 9r 3-4 (cf. PD 21, 4): *mahāmaitrī mahākaruṇā* (see also Karashima 1998: 62). On these terms see Lamotte III pp. 1705-1708 and cf. 1242-1273 (within the exposition of the four *apramāṇas*).

³⁶³ D's reading could be the same attested also by K, although he tried to maintain the presumed Skt. word-order through the topicalization of the logical objects (如來十力... 欲得曉了此一切緣 etc. ...). K also has a verbal form similar to D's 欲得曉了, i.e. 欲遍知 (cf. also W: 覺知, though here the latter's the text is in part different); these should correspond to PG 9r 4: *abhisamboddhukāmena*, although the list of terms in the latter

- § 1.107 if (149b 11) he is to fully accomplish the knowledge of the paths,³⁶⁴ the
W (2c 21-22) ?
K (219a 19-22) Bodhisattva Mahāsattva should practise the *prajñāpāramitā*,
- § 1.108 (149b 12) if he wishes to fully comprehend the thoroughly complete
W (2c 22-23)
K (219a 23-24) knowledge of the All-Understanding One,³⁶⁵ he should practise the (149b 13)
prajñāpāramitā,
- § 1.109 { ... } ... (149b 14) ...³⁶⁶
W (2c 23-24)
K (219a 24-25)

is, as we observed, rather different. On 欲得, to be read together, see Ōta 1988: 44 and HD 6: 1443a. 此一切緣 has probably no Skt. corresponding term (? but cf. PG 9r 4: *mahākaruṇā sarvākāraṅgopetaṃ sārvañña{ṃ}jñānam abhisamboddhukāmena* !), being just an expression recapitulating the previous list inserted for syntactical reasons by D: but this usage, not entirely clear to me, is noteworthy (cf. Karashima 1998: 564).

³⁶⁴ Here D is clearly closer to PD's reading: 諸道慧 = *mārgajñātāṃ* (note also 具足 = *paripūrayitu[-kāmena]*). D's interpretation of *mārga-* as plural (i.e. the knowledge of all kinds of paths of practise and existential conditions, either positive or negative) is supported by the DZDL (T 1509 p. 257c 21 – 258b 19; tr. Lamotte IV 1736-1741). Note that K witnesses the most expanded reading of the whole portion of the *sūtra* (indeed, an intriguing variant: see Lamotte IV 1735).

³⁶⁵ The relationship between the various witnesses is, in this portion devoted to the various forms of omniscience, extremely intricate (see. n. 233 of the synoptic edition; on the categories mentioned in the different versions of the *sūtra*, see Lamotte IV 1743-1755, esp. p. 1743; cf. Hikata 1958: XXXIV). I have based my translation of 具足充備諸通慧 on the assumption that it represents, albeit imperfectly, PG's reading (cf. also Ś 67, 2) *sarvākāraṅgopetaṃ sārvañña{ṃ}jñānam abhisamboddhukāmena*, "if he wishes to fully comprehend the knowledge, endowed with the best of all forms (see BHS 586a), relating to the omniscient one ..." (although in PG and Ś this comes before *mārgākārajñātā*, in D it would come after). 充備, besides "to fill up" (cf. also Karashima 1998: 48) could of course also occur in the sense of "provided with" (HD 2: 257b), which would correspond well to *-upeta*; however, the syntax of the passage does not seem to allow this interpretation. At the moment, I see no better solution than taking 欲曉了慧 together as a verbal form representing *abhisamboddhukāmena*; cf. a similar usage, 曉了知, recorded in Karashima 1998: 499 (note that here D follows the four charters pattern). On 諸通慧, which I interpret as 諸通 = *sarvañña-* and 慧 = *-jñāna*, cf. Karashima 1998: 602-603.

³⁶⁶ 若欲明了一切得近闕除塵勞，菩薩摩訶薩當行般若波羅蜜。As this phrase is largely unintelligible, I refrained from giving in the text even a conjectural translation. The corresponding Skt. (PG) reads: "If the Bodhisattva etc. wishes to get rid of the defilements which are in connection with the residues [of past deeds], he should exert himself in the Perfection of insight". On *vāsanā*, see BHS 478-479 and Lamotte IV 1755-1758 and ff.; cf. the definition provided by the DZDL T 1509 p. 260c 2: 煩惱習名煩惱殘氣, tr. Lamotte IV p. 1760: "Les relents de passions (*klesāvāsanā*) sont des émanations résiduelles de passion". The verbal form used by D seems to reflect a variant comparatively closer to the reading attested in PG and Ś, i.e. *prahātukāmena*: in fact he apparently read **prajñātukāmena*, i.e. 明了 (cf. Karashima 1998: 294 = *prajñānati*). The interpretation of the following portion is almost hopeless. One of the few certainties is that 塵勞 translates *-klesān* (see also Karashima 1998: 41). The two immediately preceding characters, 闕除, though not recorded in HD (and in fact I could not find this word discussed elsewhere), is definitely a single word (詞) in Dharmarakṣa's corpus, where it means "to get rid of, to eliminate etc." (various unfavourable things): e.g. see GZJ 181b 22: ... 皆悉闕除如此諸見 ..., i.e.: "... by abandoning all such views ..." = PD 172, 12-13: ... *āsāṃ sarvāsāṃ dṛṣṭināṃ prahāṇāya* ... (see also GZJ 183c 21, 191a 22 etc.; ZFHJ T 263 p. 65a 11, 67c 27-28, 91a 4 and *passim*). Thus 闕除 would make good sense as the verb governing the following direct object 塵勞: we might speculate that D, hesitating about the correct reading of the verbal form, i.e. whether it was *prahātukāmena* or *prajñātukāmena*, proposed both rendering 明了 i.e. and 闕除 (= *prahātu-*). However, I fail to see how the preceding 一切得近 could fit into this context. Alternatively, we might take 得近闕除 as whole paraphrase of *-vāsanānusandhi-*, or at least of part of it; then the passage could be translated as "if he wishes to penetrate all the *klesas* which [continuously] come close and are removed

- § 1.110 (149b 15) It is in this way, Śāriputra, that the Bodhisattva Mahāsattva will cultivate³⁶⁷ the *prajñāpāramitā* ».
W (2c 24-25)
 K (219a 25-26)
- § 1.111 (149b 16) Again the Buddha told Śāriputra:
 «If a Bodhisattva Mahāsattva wishes (149b 17) to enter into a condition of stillness³⁶⁸ he should train in the *prajñāpāramitā*,
W (2c 25-26)
 K (219a 26-27)
- § 1.112 if a Bodhisattva Mahāsattva wishes to surpass (149b 18) the stages of Voice-Hearers and Pratyekabuddhas³⁶⁹ and to stay in the *avaivartika*³⁷⁰ stage, he should train in the *prajñāpāramitā*;
W (2c 26-27)
 K (219a 27-29)
- § 1.113 (149b 19) if a Bodhisattva Mahāsattva wishes to establish himself in the six supernatural powers,³⁷¹ he should train in the *prajñāpāramitā*;
W (2c 27)
 K (219a 29- b 1)

(?), the Bodhisattva Mahāsattva should practise the *prajñāpāramitā*. But none of these hypotheses is ultimately convincing, and perhaps the text is in part corrupt (note also the redundant 菩薩摩訶薩 at the beginning of the passage, which I have deleted). Apparently K (斷煩惱習 etc.) had a shorter reading than the Skt. (**klesāvāsanāḥ* according to Lamotte IV 1758).

³⁶⁷ 修學 (HD 1: 1381a) = [*prajñāpāramitāyāṃ*] *sīkṣitavyam*, from the next paragraph onward mostly translated simply as 學.

³⁶⁸ 寂然 corresponds to [*bodhisattva*]-*nyāma* (= *niyāma*: see BHS 314b and 298b; Gomez 1996: 283-284). The term 寂然, which already occurred in § 1.59 and 1.82 (as verbal and nominal modifier respectively; cf. also § 1.88, where it occurs as a translation of the name *Upāsāntā*), is used here as a noun; no doubt D interpreted *nyāma* (note that his rendering lacks *bodhisattva*-) after the meaning of *ni-√yam* (“to stop, stay etc.”; cf. 寂 in HD 3: 1515b [3]). Conze’s interpretation (LSPW 47: “the fixed condition of a Bodhisattva”) is supported by the DZDL, which explicitly equates the *bodhisattvaniyāma* and the condition of being “unable to regress”, *avinivartaniya* (see § 1.112 below; cf. also a parallel in Ś 272, 7-9: *bodhisattvanyāma avakrāmanty avaiivartikabhūmiṃ vānuprāpnuvanti*): see T 1509 p. 262a 26-27 and ff. (tr. Lamotte IV pp. 1790-1791) and 263a 22-ff. (Lamotte IV 1800); cf. McDermott 1989: 139-140. W (2c 25-26) and K (219a 27) translate this passage as: 欲上菩薩位者.

³⁶⁹ 聲聞辟支佛地 = *śrāvaka-pratyekabuddhabhūmi*. D might also reflect the v.l. found in PG & Ś (“[to know and surpass] the two stages of etc.”), but, on the whole, this passage clearly follows PD. For a philological discussion of the problematic word *pratyekabuddha* and related forms, see R. K. Norman, “The Pratyeka-Buddha in Buddhism and Jainism” (CP vol. 2, pp. 233-249 and especially 243-248 on the meaning of the word). In the context of the present scripture, where it is consistently contrasted to the Bodhisattvas’ altruism (whose main task is to bring beings to spiritual maturation, *sattvān paripācayati*, i.e., in short, to teach), the category Pratyekabuddha, whatever its original meaning, seems to be used with reference to persons who did not share with others their spiritual achievements. E.g. see PD 39, 12-15: *evaṃ śāriputra prajñāpāramitāyāṃ carato bodhisattvasyaikadivasabhāvitā yā prajñā sā sarvasrāvaka-pratyekabuddhānāṃ prajñāṃ abhibhavati / tat kasya hetoḥ / tathā hi śāriputra yā bodhisattvasya prajñā sā sarvasattvānāṃ nīrvāṇāya pratyupasthitā*. Or again PD 41, 4-9. Here, in order to render *pratyekabuddha*, D borrowed a transcription which is already attested in An Shigao’s corpus (see YCRJ T 603 p. 173c 27-28 = *Peṭakopadesa* 114, 21: *pacceka-buddhānaṃ* ... ; cf. Coblin 1983: 241, entry n. 26); on a different translation found in his corpus, see Boucher 1998: 490a.

³⁷⁰ Phonetically, 阿惟越致 would correspond to the reading *avaivartika*-[*bhūmi*], here found in PG & Ś (PD: *avinivartaniyabhūmi*). In fact, this transcription is borrowed from Lokakṣema’s corpus (cf. Coblin 1983: 242 entry n. 44). On this important stage (“not liable to regress”) of the Bodhisattva’s career, see Harrison 1993: 171; Nattier 2003: 151-152 with n. 32; cf. also Dantinne 1983: 125 n. e, and Verboom 1998: 37-38; 244-252 (the latter with particular reference to the *Aṣṭa*).

³⁷¹ I.e. the five referred to in § 1.24 plus the “knowledge of the destruction of defilements” (*āsravakṣayañāna*; see Lamotte IV 1817). Note that PG & Ś, whose reading is closer to D W K, have an abstract noun, *ṣaḍabhijñatā* (i.e. very probably in this context: “the condition of being possessed with the six *abhijñās*”).

- § 1.114 (149b 20) if a Bodhisattva Mahāsattva wishes to know the activities³⁷² of all the beings-*sarvasattvas*³⁷³ mental faculty, (149b 21) he should train in the *prajñāpāramitā*;
W (2c 27-28)
K (219b 1-2)
- § 1.115 if a Bodhisattva Mahāsattva wishes (149b 22) to surpass the knowledge of Voice-Hearers and Pratyekabuddhas, he should train in the *prajñāpāramitā*;
W (2c 28-29)
K (219b 2-3)
- § 1.116 if a (149b 23) Bodhisattva Mahāsattva wishes to attain the entrance into the summarising-retaining [formulas] <...>³⁷⁴
W (2c 29 – 3 a1)
K (219b 3-4)
- § 1.117 † ... (149b 24) ... †³⁷⁵ he should train in the *prajñāpāramitā*;
W (3a 2-3)
K (219b 4-6)
- § 1.118 if a (149b 25) Bodhisattva Mahāsattva wishes to surpass the disciplinary precepts [and] the thought of encouragement and support (?)³⁷⁶ of all the Voice-
W (3a 2-3)
K (219b 6-8)

³⁷² The Skt. corresponding to 心根所行 is *sarvasattvacittacaritavispanditāni*, i.e. “the flickerings and [or perhaps: of] the course of all beings’ thought”; TpT 57, 2-3 = PekK 29b 5 is of little help in understanding this compound, but cf. the *Aṣṭa* 212, 5 and MDPL 174 (s.v. *citta-carita-vispanditāni*), where the corresponding Tibetan translation is quoted as: *sems kyi spyod pa dang gyo ba rnam* (note that this does not support Conze’s wrong rendering of this lemma: “the thoughts and actions”; cf. LSPW 47: “the restless thoughts and doings”). D, in fact, probably read in his original only **sarvasattvacittacaritāni*, as perhaps is also the case with W K 一切人 [K = 衆生] 意所趣向 (although in Lamotte’s opinion this reflects the attested Skt. reading: see IV 1828). Note 心根 for *citta*: 根 is no doubt employed in its technical meaning (= *indriya*), but this is almost certainly a mere paraphrastic rendering and not an original variant.

³⁷³ 一切衆生薩和薩 is an unusual doubled rendering (translation + phonetic transcription: cf. Harrison 1990: 246) of *sarvasattva*.

³⁷⁴ I assume that at this point a lacuna occurred in the text of the GZJ: not only is there no mention in D of *samādhimukha*, occurring in all the other witnesses (besides the Skt. and W K, see X 8a 3-4, TpT 57, 3 = PekK 29b 5-6), but the following passage too looks corrupt and defective. The lack of the expected formula 當學 etc. is less significant (cf. PD).

³⁷⁵ 若男子勸助布施聲聞辟支佛超越彼等當 etc. This phrase is incomprehensible for me. I would not exclude that D’s translation of it was originally *also wrong*: as a matter of fact, he seemingly had troubles in working out all these passages related to *anumodanā*. But the text we have now is very probably also corrupt (cf. also the preceding note). The corresponding Skt. in PG and Ś, more or less exactly reflected by W K X 8a 4-6, means: “The Bodhisattva etc. who wishes to surpass, by means of a thought associated to sincere rejoicing [for others’ meritorious deeds (PD: just one thought associated to rejoicing)], the entire wholesome root that sons and daughters of noble family adherent to the Vehicles of Śrāvakas and Pratyekabuddhas [have produced] by giving gifts etc. up to: by cultivating insight [“etc. ... insight”: Ś om.], should train etc.”.

³⁷⁶ 欲過 ... 勸助心意; the closest Skt. (PD) means: “[The Bodhisattva etc.] who wishes to surpass, by means of a just one thought associated to rejoicing [for others’ meritorious deeds], the morality of all the Śrāvakas and Pratyekabuddhas ...”. But I do not think that the syntax of the Chinese allow us to interpret 勸助心意, no doubt corresponding to *ekenānumodanāśahagatena cittotpādena*, as having the same function as it Skt. counterpart (i.e. the means by which etc.). In fact this misinterpretation is also shared by W 3a 2-3 (which is perhaps closer, in part, to the readings attested in PG and Ś, and has merged this phrase with the preceding paragraph): 諸聲聞辟支佛家所作布施、持戒、勸助種種功德，欲過其上者當學 etc., “as to the various meritorious virtues [功德, **kuśalamūla*: cf. PG & Ś] produced by adherents to the [Vehicles] of Voice-Hearers and Pratyekabuddhas, [namely] liberality, keeping discipline, **encouraging** etc.: if [the Bodhisattva etc.] wishes to surpass [them] etc.”. The highly problematic use of 勸助 for translating *anumodanā* (as well as other more or less related terms: see Karashima 1998: 343-344; Boucher 1996: 198-201), very probably borrowed from Lokakṣema’s scriptures, has been discussed by Harrison 1990: 238. Perhaps 勸助 (see HD 2: 826a), “encouraging and assisting”, which became a sort of standard rendering of *anumodanā* (Boucher 1996: 200), is just the abbreviation of other forms, also attested in Lokakṣema, that somehow can be connected semantically to Skt. *anumodanā*: 助歡喜, 助其歡喜 etc. (see Harrison loc. cit.). As Harrison pointed out (1990: loc. cit. and p. 172 n. 1), perhaps the translators interpreted *anumodanā* and related verbal forms in a causative meaning:

Hearers and Pratyekabuddhas, (149b 26) he should train in the *prajñāpāramitā*,

§ 1.119 if he wishes to fully accomplish³⁷⁷ *samādhi*, insight, (149b 27) release, cognition [consisting in] vision and knowledge [related to] liberation,³⁷⁸ a Bodhisattva Mahāsattva should train in the *prajñāpāramitā*,

§ 1.120 (149b 28) if a Bodhisattva Mahāsattva wishes to become distinguished³⁷⁹ in *dhyāna*-meditations,³⁸⁰ in *samādhis*, in *samāpattis*,³⁸¹ (149b 29) in (?) the thought³⁸² which release the mind [and] is gathered [through] the encouragement and support [of others positive deeds] (?),³⁸³ he should train in the *prajñāpāramitā*,

“to cheer up”. In fact Skt. *anumodana* (corresponding to BHS *anumodanā*: see BHSD 32b) can mean either “pleasing, causing pleasure” or “sympathetic joy” (MW 37a). But the interpretation underlying these Chinese translations, so surprisingly successful, is still obscure. The DZDL (269c 6 – ff.; tr. Lamotte IV 1880-1882; see also Id. 1879-1880) explains *anumodanā* (Lamotte IV 1884: “complaisance”) as the fact of rejoicing for others’ meritorious deed, an action which is itself in turn most fruitful. This account for K’s precise rendering of *anumodanā* *sahagatena cittotpādena*: 以隨喜心, “by means of a thought of consequent rejoicing” (practically identical also X 8a 6 – ff.

³⁷⁷ In this passage, D may reflect an original text partially disagreeing with the Skt. parallels (PG & Ś): there is no trace of *anumodanā* (so too in W), neither any reference to Śrāvakas etc.; in fact D’s phrase, unlike the other witnesses, does not imply any contrast (cf. Skt.) but merely shows how the group of the “pure *skandhas*” (see de La Vallée Poussin, *Kośa* ch. 1 p. 48) is to be attained (perhaps D lacks the initial *śīla*- simply because it has already dealt with this notion in the preceding passage). Indeed 具足, as a transitive verb, in the GZJ normally translates *paripūrayati* and related forms (note that W has two verbs in this passage: “if the Bodhisattva wishes to know ... [and] wishes to surpass ...”).

³⁷⁸ “Release ... related to liberation” 解脫、度知見慧; D here definitely corresponds to PG’s reading: *-vimuktivimuktijñānadarsana*. The latter portion of this compound, 度知見慧 = *vimuktijñānadarsana* is noteworthy; the first three characters alone would suffice to translate this Skt. compound (i.e. 度 = *vimukti*-, 知 = *jñāna*-, 見 = *-darsana*): cf. GZJ 195c 10: 度知見不減 (though at that point PD 212, 2 simply reads: *nāsti vimuktiparihāṇi*). A particularly clear example of this rendition occurs in Dharmarakṣa’s *Sheng jing* 生經 T 154 p. 80a 12-13, where the same series of terms found in the Skt. text of the present paragraph (*śīla*, *samādhi*, *prajñā*, *vimukti*, and *vimuktijñānadarsana*) is translated as: 戒品 ... 定品、慧品、解脫品、度知見品. Yet the form with the apparently redundant final 慧 is well attested (see GZJ 151a 26, 179b 2). Cf. also § 1.151 below.

³⁷⁹ 欲成顯於 etc. translates Skt. *abhibhavitukāma*.

³⁸⁰ 禪定 here translates *-dhyāna*-, as often in Dharmarakṣa (see Karashima 1998: 34-35). But note that in the corresponding passage in K, this same expression probably renders *-dhyānasamāpatti*- or *-dhyānasamādhi*- (see Lamotte IV 1885; cf. Liang Xiaohong 1994: 30).

³⁸¹ 三摩越 is an uncommon transcription of *samāpatti* (not recorded in Coblin 1983). This seems its only occurrence in the GZJ. After a cursory research I could only find few other occurrences in Dharmarakṣa’s corpus (e.g. T 461 p. 458a 3; T 588 p. 103c 11, 106c 14). However, 三摩越 is fairly frequent in an early translation of the *Drumakinnararājapariprechāsūtra* T 624 (e.g. p. 348c 8, 359b 28, 353a 28 etc.); this scripture seems ascribable to Lokakṣema, but apparently underwent some revision at a later stage: see Zürcher 1991: 300, Harrison 1993: 150-152 and, particularly on some transcriptions in this text (but not the one here at issue), Harrison and Coblin 1999.

³⁸² 念所, “thought”, is a noteworthy usage (not recorded in HD).

³⁸³ 勸助合集解心之念所 is almost a calque of *-anumodanā* [勸助]-*sahagata* [合集 (cf. Karashima 1998: 177)-*cittotpāda* [解心之念所]- (cf. the renderings in the previous paragraphs!), although 解心 is not entirely clear in this context (cf. HD 10: 1364a). But the syntactic function of this clause is problematic, as D kept the Skt. word-order: again, it seems to be used as the object of the main verb 成顯, but this clearly goes against the expected meaning of this passage.

- § 1.121 (149c 1) if a Bodhisattva Mahāsattva wishes that, by giving with encouragement and support³⁸⁴ ..., ³⁸⁵ [he can] achieve merit to an infinite, measureless degree, (149c 2) he should train in the *prajñāpāramitā*,
W (3a 6-8)
K (219b 12-15)
- § 1.122 if³⁸⁶ a Bodhisattva Mahāsattva wishes (149c 3) to fully achieve infinite, measureless observance of morality (持戒, *śīla*),³⁸⁷ forbearance (忍辱, *kṣāntī*), energy (精進, *vīrya*), mental concentration (一心, *dhyāna*), insight (智慧, *prajñā*), (149c 4) he should train in the *prajñāpāramitā* ».
- § 1.123 Again the Buddha said:
 «Śāriputra, if a Bodhisattva (149c 5) Mahāsattva wishes to fulfil and stand firmly in the practise³⁸⁸ of the *dānapāramitā*, *śīlapāramitā*, *kṣāntipāramitā*, (149c 6) *vīryapāramitā*, *dhyānapāramitā*, *prajñāpāramitā*,
W om.
K (219b 15-16)
- § 1.124 (149c 7) [and if]³⁸⁹ in all his rebirths [he wishes] to see the Buddhas,³⁹⁰ and to become a Buddha himself,³⁹¹ he should train in the *prajñāpāramitā*.
W (3a 8-9)
K (219b 17-18)

³⁸⁴ Here 勸助 should correspond, indeed very loosely, to *pariṇāmanāyogena* (or PD's *pariṇāmanā*-). Cf. above § 1.118-1.120; however, as demonstrated by Karashima 1998: 343 and Boucher 1996: 198-201, 勸助, besides translating *anumodanā*, can correspond in Dharmarakṣa's translations also to *pariṇāmanā* (both these notions are indeed closely related: e.g. see Harrison 1990 cap. 23, esp. § 23D p. 173; Kajiyama 1989: 16). PG's corresponding passage (cf. also n. 251 of the synoptic edition) means: "If the Bodhisattva etc. thinks: 'How can the little gift [I] give become immeasurable, innumerable, infinite, immense by virtue of [its] dedication [to the attainment of Buddhahood]?', he should train himself etc." (PD does not employ the *iti* construction: "if he wants to make it immeasurable etc."). For K see Lamotte IV 1891. On the important notion of *pariṇāmanā* (迴向, lit. "turning toward", in K's translation) see DZDL p. 271c 10-20 (tr. Lamotte IV 1895-1896), and especially Kajiyama's study: "Transfer and Transformation of Merits in Relation to Emptiness" (in Kajiyama 1989: 1-20; particularly pp. 10-13); cf. also Dantinne 1983: 129-130 n. k. According to the DZDL, the apparent twofold aspect of this "dedication" (see Dantinne loc. cit.), i.e. the application of merit to the Bodhisattva's own attainment of the *anuttarasamyakṣambodhi* and to the well-being of other beings in fact go along together in the Bodhisattva's practise. Not so, however, in the *Aṣṭa* (cf., again, Kajiyama 1989: loc. cit.).

³⁸⁵ I cannot understand 分別 here: we would expect a translation of *alpa*, "small, little", but there seems to be no semantic correspondence between the two words (cf. HD 2: 571a-b), especially within the corpus of Dharmarakṣa's translations (see Karashima 1998: 136-138; see above § 1.42). Did D read * *-kalpa*- or something alike instead of *alpa*-?

³⁸⁶ The corresponding text in PG is, *mutatis mutandis*, essentially the same translated in n. 384 above. In D there is no trace of *pariṇāmanā*, but perhaps it was just left out, as these two phrases go together (as indeed is the case with PD, W K).

³⁸⁷ As 持戒 is in fact, as the following 忍辱 and 一心, a verb-object construction, it could be taken to represent PG's *śīlaṃ rakṣato* (practically *idem* also in PD), were it not for the fact that this rendering of the various virtues is a well known stock formula, already attested in Han translations (e.g. see Harrison 1990: 242).

³⁸⁸ In view of the Skt. parallels, I interpret 欲具足立 ... 行 as a concise and astute rendering of the various verbal forms occurring in PG & Ś, i.e. 具足 = *paripūrayitukāma*, and 立 ... 行 = *caritukāma* + loc. (and perhaps jointly also = *sthātukāma*, limited to the *dānapāramitā*).

³⁸⁹ D's text of this paragraph is much shorter than that of the Skt. parallels (PG & Ś); see also n. 254 of the synoptic edition. Note also that D's implicit subdivision of the paragraphs is different from PG.

³⁹⁰ 得見諸佛; the corresponding Skt. is: *buddhavigrahadarsanam* "seeing the body of Buddha" (cf. § 1.61).

³⁹¹ I take 自致成佛 (cf. § 1.64, and Karashima 1999 b: 141 n. 33) as a loose rendering of *buddhakāyaṃ pariniṣpādayitukāmena*, "[the Bodhisattva etc.] who wishes to accomplish the Buddha's body ..."; note that D might have not recognised this form as a causative. Only W and K (together with PD) have this passage; K's

- § 1.125 (149c 8) If he wishes to accomplish the thirty-two marks³⁹² and the eighty sorts of beauty;³⁹³
W (3a 9-10)
K (219b 18-19)
- § 1.126 [if he wishes] to fully accomplish the nature of Bodhisattva,³⁹⁴ or (149c 9) if he wishes, having become a “Young-true one” (*kumārabhūta*), to stand on this stage,³⁹⁵ [and] never be separated from the Buddhas, the World-Honoured Ones;³⁹⁶
W (3a 10-12)
K (219b 19-21)
- § 1.127 as to³⁹⁷ the virtuous roots he desires and aspires (149c 10) to offer to the Thus-Come Ones, [and to use for] *waiting upon³⁹⁸ [them] and confirm to [their] command: if [he wishes that] his aspirations will be completely fulfilled;³⁹⁹
W (3a 12-13)
K (219b 21-23)
- § 1.128 if (149c 11) he wishes to fulfil any desire cherished in the minds of all the living beings:⁴⁰⁰ [i.e.,] drink (飲, *pāna*) and food (食, *anna*), clothing

translation reads: “if the Bodhisattva etc. wishes to make his body in the various existences similar to the Buddha’s one ...”.

³⁹² 欲成三十二相 corresponds to PD *dvātriṃśat mahāpuruṣalakṣaṇāni*, “the thirty-two marks characteristic of a superior person” (for details, see Lamotte I 271-281 and n. 1 p. 454; Lamotte IV 1905-1919 and Wayman 1957). All the Skt. versions read *mahāpuruṣa-*, but curiously enough, of the earliest translations only W has rendered it: 大士三十二相八十種好.

³⁹³ 八十種好 = *aṣṭī anuvyañjanāni* (on which see Lamotte I 272 n. 2 and Wayman 1957: 249-ff.).

³⁹⁴ The Skt. (PG) means: “the Bodhisattva ... who wishes to make the Bodhisattvas’ family perfect ...”. It would be tempting to take 菩薩性 = *bodhisattvakula* as a scribal error: cf. W’s 菩薩種姓 (and cf. also Demiéville 1952: 39 n. 6). However, so far I could not find examples of *菩薩姓 in Dharmarakṣa’s corpus, and in fact 性 appears attested as corresponding to *kula* (see Wogihara BWD 360 a): this is more likely to be an interpretative rendering of *kula*, probably influenced by the verb used here, 具足 (cf. PD’s reading, on the whole clearer and already attested in K).

³⁹⁵ 爲童真·欲立此地 is a rather convoluted paraphrase of *kumārabhūmi*. As remarked by Lamotte (IV 1923 n. 1), this compound is used as an epithet of the eighth *bhūmi* (*acalabhūmi*) in the *Daśabhūmikasūtra*. In his translation of that *sūtra*, Dharmarakṣa made use of a more accurate rendering of *kumārabhūmi*: 童真地 (JBJ T 285 p. 483c 27; see also Rahder 1928: 55) = *Daśabhūmika* p. 144, 8-9 (on 童真 see above § 1.53). Note that D’s 立 might reflect, though not too clearly, PD’s variant *ākramitukāmena* (lit. “[the Bodhisattva] who wishes to step upon...”).

³⁹⁶ 諸佛世尊; so also W (K simply 諸佛): cf. PG, Ś, PD: *buddhabodhisatvair*.

³⁹⁷ Punctuation doubtful! One cannot rule out the possibility that 所 belongs to the preceding phrase (as 不離...所), but the four character-pattern and the corresponding Skt. relative clause seem to confirm my interpretation.

³⁹⁸ The transmitted reading, 奉持, does not make sense in this context (cf. Karashima 1998: 141). The conjecture 奉*侍, on the other hand, is supported by a number of parallels in the ZFHJ (see Karashima 1998: 143; in most cases, the corresponding Skt. is similar to that of the present paragraph) and elsewhere in Dharmarakṣa’s corpus (e.g. T 585 p. 3c 19, 18a 9; T 598 p. 153b 20 etc.).

³⁹⁹ The syntax of this whole passage is rather awkward, because D clearly attempted to stick to the Skt. word-order. Here it is PD that seems to be the Skt. parallel whose wording is closer to D: “the Bodhisattva etc. who wishes that each of the wholesome roots with which he desires to honour, respect, revere, worship all the Tathāgatas Arhats Samyaksambuddhas will increase, should train etc.”. Trying to come up with a reasonable interpretation of D’s rendering, I think we have to understand it as topic / comment structure. Thus 所欲志念諸善德本供養如來奉*侍順命 reflects the prolepsis of the relative clause (*yaiḥ yaiḥ kuśalamūlair ākāṅkṣati* [v.l. PG & Ś: *ākāṅkṣed*] *tathāgatān ... satkartuṃ* etc.); however, the syntactic relationship between 善德本 (*kuśalamūlair*) and the following verbs 供養 etc. (*satkartuṃ* etc.) is left unexpressed (note also 欲志念, probably a doubled rendering of *ākāṅkṣati*, cf. HD 7: 399a). Then 其願輒成 would correspond, albeit rather loosely, to the demonstrative clause *tāni tāni me kuśalamūlani samṛdhyantām* [v.l. PG: *samṛddhyeyur*] *iti* (on 輒, see Dong and Cai 1994: 633; cf. also the expression 所願輒成, occurring twice, at p. 588b 7 and 600a 11, in the *Akṣayamatīnirdeśasūtra* 阿差末菩薩經 T 403 translated by Dharmarakṣa).

(衣服, *vastra*), carriages (車乘, *yāna*), (149c 12) perfumes, flowers, mixed perfumes, perfumes to be smeared,⁴⁰¹ seats and beds,⁴⁰² lamps, handkerchiefs, shoes and socks,⁴⁰³ [and] whatever [else] he might have>; (149c 13) [in short, if he wishes] to showers all [these] riches [on the beings],⁴⁰⁴ he should train in the *prajñāpāramitā*.

§ 1.129

W (3a 17-18)
K (219b 25-28)

Furthermore, Śāriputra, (149c 14) if a Bodhisattva Mahāsattva wishes to bring to [spiritual] perfection (?)⁴⁰⁵ beings [as numerous] as the sands of the Great River, and persuade [them] to stand firm⁴⁰⁶ (149c 15) in the *dānapāramitā*, *śīlapāramitā*, *kṣāntipāramitā*, *vīryapāramitā*, (149c

⁴⁰⁰ Here we have an excellent example of the Larger PP's textual intricacy: in the beginning of the paragraph, D agrees in part with PD (衆生心之所僥 reflects *sarvasattvānāṃ manorathān* more clearly than PG & Ś's ~ *āsāh*), but in the rest it reflects a reading closer to PG.

⁴⁰¹ 塗香 probably = *vilepana* (cf. § 1.71).

⁴⁰² 床臥 corresponds to PG's *sayanair āsanair* [PD & Ś as a compound], though obviously the order is reversed: 床 = *āsana*, and 臥 = *sayana*, as in the case of 飲、食 in the previous line = *annena pānena* (cf. HD 12: 507a). This fact suggests that even 床臥 was probably felt as a word 詞, although they are not recorded as such in HD (but on 床臥 cf. Karashima 1998: 53: "... a bed"). I have interpreted 床臥 as a coordinating compound ("seats and beds") not only in view of the Skt. parallels, but also, and especially, of the previous occurrences of 床 = *āsana* (see § 1.62, 1.69, 1.76 see also Dong 2002: 43 n. 15); even in two occurrences recorded by Karashima (loc. cit.), the Skt. corresponding to 床臥 is in fact *-sayyāsana-*. Cf. also W 床臥之具 and K 臥具... 床. Note that in PG and Ś (73, 1) these two words are followed by another one, semantically related: *upāśraya*, "pillow".

⁴⁰³ 燈火、手巾、履、襪 (on the first two words, see respectively HD 7: 278a; HD 6: 293b and Zhang Yongyan 1992: 398a. On the other hand, 履襪 does not seem to constitute a word, hence my punctuation; cf. however *Yiqie jing yinyi* 一切經音義 T 2128 p. 361a 13): these words are not found in the Skt., but cf. in part W and K. It is interesting that, when compared to the opulent lists of PD and, to a lesser extent, Ś, the texts of D W K and PG only mention very modest commodities (cf. the canonical list of *deyadharmas*: PED 329a), a fact that is explicitly discussed the DZDL (T 1509 p. 277c 7-ff., tr. Lamotte IV 1937-1938; and T 1509 p. 279a 11-19, tr. Lamotte IV 1948).

⁴⁰⁴ 所當得者充滿諸財; this seems to correspond, at least in part, to PG & Ś (73, 3-4): *sarvopakaraṇaparibhogai*<ḥ> *sarvasattvān saṃtarpayīṣyāmi*, "... I shall gladden [or satiate: cf. 充滿] all the beings with all sorts of benefits and articles of enjoyment [namely] etc. [the various gifts listed before]". However, the syntax of D is a little awkward, as 充滿 is normally either used absolutely ("is filled up, satisfied etc."), or it takes a direct object (i.e. the place filled up, or the person satisfied etc.). Cf. a parallel in the GZJ (T 222 p. 185c 13), a passage from a description of the *dānapāramitā* with a very similar, and yet clearer, wording: ... 象、馬、屋宅, 所當得者, 皆施衆人, "... elephants, horses, houses, whatever [else] he might have, [the Bodhisattva] gives it all to other people" (cf. PD 187, 5-6; LSPW 138).

⁴⁰⁵ 欲具足江河沙等衆生. In the present paragraph, the verb 具足 occurs in a very unusual construction; it has no clear Skt. parallel, and was perhaps inserted by analogy with the preceding paragraph. However, the similarity between the two phrases (cf. 若欲具足一切衆生心之所僥) is only apparent (there 具足 closely reflects the Skt. *sarvasattvānāṃ manorathān paripūrayitukāmena*). The same observation should hold true, I believe, for W's reading, on the surface similar to D: 悉具足行六波羅蜜者. Normally in the GZJ 具足, when used transitively, takes as object the virtue, state etc. which one "accomplishes" (cf. Skt. *paripūrayati*, which is often the original of these 具足), or which one is "provided with". The following verb 勸立 (see the next note) is unlikely to be passive, and this would rule out the possibility that 具足 is to be construed with 江河沙等 ("the beings who fill [worlds as numerous] as the sands of the Great River"?).

⁴⁰⁶ The verb 勸立 (not recorded in HD) here translates *pratiṣṭhāpayitukāma-*, "[the Bodhisattva] who wishes to lead [the beings] into [the Perfection of giving etc.] ...". This usage is typical of Dharmarakṣa's corpus; e.g. cf. T 435 p. 106a 6: [the subject is a Buddha]: 化于三千大千世界諸魔官屬及諸魔天, 悉勸立之於不退轉.

16) *dhyānapāramitā*, *prajñāpāramitā*, he should train in the *prajñāpāramitā*.

§ 1.130

W (3a 19-20)
K (219b 28-29)

Furthermore, Śāriputra, (149c 17) if a Bodhisattva Mahāsattva [wishes] to comply with the Thus-Come One's merit by means of [just] one wholesome root, without (149c 18) [letting it] be exhausted nor be lacking until he will achieve the *anuttarasamyaksambodhi*,⁴⁰⁷ (149c 19) he should train in the *prajñāpāramitā*.

§ 1.131

W (3a 20-22)
K (219c 1-2)

Furthermore, Śāriputra, if a Bodhisattva (149c 20) Mahāsattva trains in the *prajñāpāramitā*, all the Buddhas, the Gods-among-Gods in the eight directions, in the zenith and in the nadir (149c 21) will unanimously extol his meritorious virtue,⁴⁰⁸

§ 1.132

W (3a 22-24)
K (219c 2-4)

if, in the short time a thought takes to arise, (149c 22) he wishes to travel in Buddha-lands in the East [as numerous] as the sands of the Great River, as well as⁴⁰⁹ [in the lands] of [all] the ten directions, he should train in the (149c 23) *prajñāpāramitā*.

§ 1.133

W (3a 24-25)
K (219c 4-6)

If he wishes to address, by means of just one sound,⁴¹⁰ Buddha-lands [as numerous as] the sands of the Great River, (149c 24) [doing so] in the East, West, South, North, in the four intermediate directions, in the zenith and in the nadir, he should train in the *prajñāpāramitā*.

§ 1.134

W (3a 25-26)
K (219c 6-8)

(149c 25) Furthermore, Śāriputra, if a Bodhisattva Mahāsattva wishes to establish⁴¹¹ Buddha-lands, (149c 26) in order to prevent them from being cut off,⁴¹²

⁴⁰⁷ PD's texts (seemingly closer to D here) means: "The Bodhisattva etc. who wishes to make one wholesome resolution exempt from decay until [his own] awakening [to be reached] on the platform of awakening [PG: until he will be seated on the platform of awakening] should etc.". Note that *bodhimaṇḍa* is not mentioned here in D W K X 8b 16; on the basis of PD's reading, it is possible to conclude that the earlier texts read only **abhisambodhi*- or **anuttarā samyaksambodhi*. While D's 無有盡耗亦不缺減 (both words not recorded in HD) is clearly a paraphrase of *akṣayaṃ kartu-[-kāmena]* (the lack of the expected 欲 is probably m.c.), the exact meaning of 以一善本順如來德 is none too clear to me. It might reflect some variant readings, such as **kuśalamūla* instead of the attested *kuśalacittotpāda*; cf. also K's somewhat similar text: 欲植一善根於佛福田中, "if he wishes to plant a wholesome root in the Buddha's field of merit ..." (see Lamotte IV 1969).

⁴⁰⁸ 歌誦其人功德, Skt. *me varṇaṃ bhāṣerann iti*, "may [all the Buddhas etc.] praise me!"; note that for some reasons D has altered the original *iti ... śikṣitavyam* structure ("the Bodhisattva etc. [who hopes etc.] ... should train etc.") of this passage.

⁴⁰⁹ On 及至 see GHXC: 260 b.

⁴¹⁰ 以一音聲, Skt. *ekasvaraghoṣeṇa*, lit. "by means of an utterance consisting of just one sound". I have translated 音聲 according to its current Chinese meaning (see HD 12: 656b), also in view of § 1.65 (where 音聲 just = *sabda*). But one cannot completely exclude that here these two characters are to be interpreted as a calque of the corresponding Skt. (音 = *svara*, 聲 = *ghoṣa*): cf. W (closely followed by K): ...欲發一音, 都使十方盡聞其聲者 ...

⁴¹¹ 欲建立 translates *sthātukāma*-, but, in spite of appearances, in this case D may have opted for an interpretative, rather than a literal, translation. As shown by the DZDL's commentary on this passage (T 1509 p. 284c 29 – 285a 9, tr. Lamotte IV 1991; cf. also the following note), in order to prevent the interruption of the *buddhakṣetra*, the Bodhisattva has to become Buddha (i.e., establish his own *buddhakṣetra*) and then confer the prophecy (*vyākaraṇa*) on another Bodhisattva. Given that 建立 has also the more technical meaning of "to enfeoff, to establish a feudal state" (HD 2: 906b ②; on this word see also Karashima 1998: 203-205; Dong

§ 1.135

W (3a 27 – b 1)
K (219c 8-12)

if⁴¹³ he wishes to base himself on the internal emptiness,⁴¹⁴ or to dwell in the external emptiness,⁴¹⁵ or in the internal and external emptiness,⁴¹⁶ (149c 27) or in the emptiness of emptiness,⁴¹⁷ or in the great emptiness,⁴¹⁸

2000: 3-4), this could perhaps be the nuance actually meant here: cf. again DZDL p. 285a 7-9: 若佛不記菩薩者，則斷佛國，譬如王立太子展轉，如是國祚不斷。

⁴¹² In this paragraph, the pattern of correspondence between the earliest witnesses, D W K, and the other versions is particularly intricate. The reading of the former group has no exact parallel in the Skt. The closest (in terms of both position and meaning) is PG (basically = Ś), which, taken literally, probably means “the Bodhisattva etc. who wishes to apply himself to the non-interruption of the coming into being of the Buddhas, who wishes to protect the family of the Bodhisattvas, who wishes to apply himself to the non-interruption of the Buddhas’ lineage should etc.”. This passage is also found in the Tibetan translation (TpT 62, 5-6 = PekK 32b 1-2), but not in PD, whose only possible parallel to this paragraph (in fact displaced and even more remote from DWK’s reading) is, to the best of my knowledge, PD 23, 13-14 (also in Ś 71, 3): ... *bodhisattvena* etc. ... *triratnavamśasyānupacchedāya sthātukāmena* etc.

X (8b 28-29) has two phrases possibly connected to the present paragraph (though the sequence of the paragraphs does not match D W K and PG perfectly): 欲紹佛種，令不斷絕；護菩薩家，令不退轉 (“if he wishes to continue the Buddhas’ lineage not letting it be cut off, and to protect the family of the Bodhisattvas, not letting it regress”); while the first can be taken as a translation of *buddhavamśānupacchedāya sthātukāmena*, the second, as it is often the case in this portion of the *sūtra* in X, seems to display a variant reading of its own, albeit an obvious expansion of *bodhisattvakulam āraṅgītukāmena*. On the basis of the Skt., and given the comparative uniformity of D W K, we can assume that their originals here read (see also Lamotte IV 1988): **buddhakṣetrānupacchedāya* [cf. D: 令不斷絕] *sthātukāmena* [D: 欲建立 etc.].

The key to this problem is, I believe, provided once again by the DZDL (T 1509 p. 284b 21 – 285a 28; tr. Lamotte IV 1988-1994): its explanation of the passage as preserved in DWK, is carried out in terms which closely resemble the reading preserved in PG, Ś and in the Tibetan (Kanjur) translation (especially by introducing the notion of *buddhavamśānupacchedā*). This suggests that the latter originated from an exegesis on the former which, for some reasons (perhaps because the original reading was deemed to be too obscure), in the later versions eventually took the place of the text commented upon (on this issue, see Zacchetti 1999: 7-8).

⁴¹³ This paragraph contains a well-known list of forms of emptiness (*sūnyatā*), variants of which occur also elsewhere in the *sūtra* (e.g. D 154c 19-25 = PD 54c 19-25 = Ś 250, 4-18; D 189b 2 – 190a 18 = PD 195, 10 – 198, 9). For other details on the variants occurring in the present list as transmitted in the various witnesses, see n. 278 of the synoptic edition. For an analysis of the doctrinal content, see the rich essay on *sūnyatā* placed by Lamotte before his translation of the relevant chapter of the DZDL (IV pp. 2030-2041, esp. 2027-2041 on the present list and pp. 2029-2030 on the Chinese translations). Apart from the DZDL’s exegesis, which will be referred to often in the following notes, one can consult also Haribhadra pp. 95, 5 – 96, 29 (cf. Vimuktisena pp. 94-97).

⁴¹⁴ 內空 (so too W 3a 27 e K 219c 9) = *adhyātmasūnyatā* (PD 24, 10 = PG 11r 2, the latter always reads *-sūnyatā-*), the emptiness of internal (or, metaphorically, “personal”) *dharma*s: i.e., the six internal sense-fields (*ādhyātmika-āyatana-*), eye etc. (DZDL T 1509 p. 285 b 11-13 ff., and tr. Lamotte IV 2044; cf. also de La Vallée Poussin, *Kośa* I pp. 73-74, e n. 1 p. 73). The DZDL explains the *adhyātmasūnyatā* with a formula applied also to 外空 and 內外空, as these three forms of emptiness make up a distinct group (see Lamotte IV 2044 n. 1), indeed the starting point of this analysis into *sūnyatā*: “emptiness of eye [means realising that the eye] is not self, is not anything belonging to the self, [in short:] there is no *dharma* [such as] ‘eye’ etc.” (眼空：無我，無我所，無眼法)。

⁴¹⁵ 外空 (*idem* W 3a 27 and K 219c 9) = *bahirdhāsūnyatā* (PD 24, 11-12 = PG 11r 2), the emptiness of external *dharma*s, or sense-fields (*bahirdhāyatana*): form etc. (DZDL T 1509 p. 285b 13-16, tr. Lamotte IV 2044).

⁴¹⁶ 內外空 (so also K 219c 9; not found in W) = *adhyātmabahirdhāsūnyatā* (PD 14, 12 = PG 11r 2), the emptiness of the two series of *āyatana*s taken together (DZDL T 1509 p. 285b 16-18).

⁴¹⁷ 空空 (*idem* W 3a 27 and K 219c 9) = *sūnyatāsūnyatā* (PD 24, 12, PG 11r 2 and Ś 77, 10). The DZDL gives a number of explanations of this key term of the present list, starting with the abandonment of the

in the absolute emptiness,⁴¹⁹ in the emptiness of existence, (149c 28) in the emptiness of non-existence,⁴²⁰ in the emptiness of the conditioned [*dharmas*],⁴²¹ in the emptiness of the unconditioned [*dharmas*],⁴²² or in the

preceding three forms of *sūnyatā* (T 1509 p. 287c 24-ff., tr. Lamotte IV 2064-2067; see also Id. n. 1 p. 2064 on some interesting Abhidharma parallels to this notion; cf. LSPW 144 n. 4). The basic teaching here seems to be that *sūnyatā* has a merely functional content, i.e., detachment from the various *dharmas*, and it is not to be hypostatized in turn as a *dharma*, but, on the contrary, it should be rejected along with other factors (see T 1509 p. 288a 4-5: 空破一切法已，空亦應捨。以是故，須是空空; tr. Lamotte IV 2066).

⁴¹⁸ 大空 (*idem* W3a 27 and K 219c 9) = *mahāsūnyatā* (PD 24, 12 = PG 11r 2-3); the DZDL (T 1509 p. 288a 11-ff., tr. Lamotte IV 2067-2072) differentiates a Śrāvakayāna *mahāsūnyatā* (being emptiness of the *dharmas*: 聲聞法中，法空為大空), with particular reference to the *Mahāsūnyatāsūtra* of the Sarvāstivādin *Samyuktāgama* (T 99 p. 84c 11 – 85a 10; esp. p. 84c 14: 所謂大空法經; see Lamotte IV 2067-2068 n. 1 for further reference to Skt. and Pāli parallels; cf. also Skilling 1997: 368-369), and a Mahāyāna *mahāsūnyatā*. The latter means the emptiness of the ten regions (十方), the qualification “great” mainly referring to their spatial infinitude (so also Haribhadra p. 95, 17-18).

⁴¹⁹ 究竟之空 = *atyantasūnyatā* (PD 24, 13 = PG 11r 3; cf. W 3a 28: 至竟空; K 219c 10: 畢竟空). In the DZDL (T 1509 p. 289b 26 – ff.; tr. Lamotte IV 2085-2094) the interpretation of this term is in part influenced by the position it has in K’s list (i.e. exactly in the middle, being the ninth form of *sūnyatā*): *atyantasūnyatā* simply reasserts the fact that there is no *dharma* whatsoever which is not empty (T 1509 p. 289c 1-2: 更無有餘不空法：是名畢竟空). An interesting early occurrence of this term (less significant *Aṣṭa* 102), which points at a different interpretation, occurs in *Kāśyapaparivarta* § 64 (f. 32v 4; ed. Vorobyova-Desyatovskaya 2002: 26; cf. Lokakṣema’s translation, T 350 p. 191a 6: 本自空 [see HD 4: 707b]): *na khalu punaḥ kāśyapa pudgalabhāvavināśāya sūnyatā pudgalaś caiva sūnyatā sūnyatā caiva sūnyatā / atyantasūnyatā / pūrvāntasūnyatā / aparāntasūnyatā ratyutpannasūnyatā*, “Moreover, Kāśyapa, emptiness is certainly not [established] because of (see Karashima 2002: 49 § 8.3; cf. also a parallel in the Skt. *Vimalakīrtinīrdeśa* p. 334, folio 51b 4: *na rūpavināśāc chūnyatā*; alternatively: “for the purpose of”) the annihilation of personal existence: person itself is emptiness, emptiness itself is person: [therefore] it is perpetual emptiness (*atyantasūnyatā*), [viz.] it is emptiness in the past, in the future and in the present” (cf. Weller 1965: 101; Kawamura 2000: 231). The idea underlying this passage seems to be that *sūnyatā* is not to be considered the outcome of a *process* of destruction (i.e. a given entity is destroyed and then, as a result, we get its emptiness): it is an inherent feature of any entity at any point in time. This argument is actually echoed also in the DZDL’s commentary on *atyantasūnyatā* (T 1509 p. 289c 5 – ff.: 有人言：今雖空，最初不空 etc. ... 於三世中無有一法定實不空者，是名畢竟空; tr. Lamotte IV 2086).

⁴²⁰ Within this first list, the only Skt. corresponding to these two terms, 所有空、無有空, is PD 24, 15-16 (though the overall structure of its list is not entirely clear); they occur also in a subsequent list (see above n. 413) and, more precisely, as part of the four *sūnyatās* which there follow the main group of eighteen: see PD 197, 21 – 198, 1 (= GZJ 190a 7; tr. LSPW 147, Lamotte IV 2039), *bhāvasūnyatā* and *abhāvasūnyatā*. As explained there by the *sūtra* itself, in this context *bhāva* means the five aggregates of appropriation (PD 197, 21: *bhāva ucyate pañcopādānaskandhāḥ*; cf. Vetter 2000: 78-80) and *abhāva* the unconditioned (PD 198, 1: *abhāva ucyate asaṃskṛtam*), presumably in the sense of *nīrvāṇa*, as opposed to the previous term. Note that *abhāvasūnyatā* occurs again within the present list of D (see below n. 429).

⁴²¹ 有為空 (so also W 3a 27-28 and K 219c 9-10) = *saṃskṛtasūnyatā* (PD 24, 13 = PG 11r 3), i.e., as explained by the DZDL (T 1509 p. 288c 21-ff., tr. Lamotte IV 2077-2080) the emptiness of the *dharmas* which arise through the interaction of causes and conditions (有為法名因緣和合生) and can be grouped in the five *skandhas*, in the twelve *āyatanas* and in the eighteen *dhātus*.

⁴²² 無為空 (so also W 3a 28 and K 219c 10) = *asaṃskṛtasūnyatā* (occurring in Ś 78, 5 and PG 11r 3). As is well-known, the number and status of unconditioned *dharmas* was a widely discussed issue in the various Abhidharma traditions (see Lamotte 1958: 675; Bareau 1955: 285-286, cf. also Lamotte IV n. 2 pp. 2072-2073). The DZDL discusses this term, quite obviously, in close connection with the preceding item, arguing that *asaṃskṛta* and *saṃskṛta* are in fact indistinguishable (see T 1509 p. 289a 8 – b 26, tr. Lamotte IV 2080-2085).

true emptiness⁴²³ in the emptiness of not offering sacrifices (?),⁴²⁴ (149c 29) in the emptiness of [*dharmas*] without causes and conditions, in the emptiness of [*dharmas* having] causes and conditions,⁴²⁵ in the emptiness of inherently-existing characteristics,⁴²⁶ in the emptiness of all *dharmas*,⁴²⁷ (150a 1) in the emptiness of non-attainability,⁴²⁸ in the emptiness of non-existence,⁴²⁹ or in the emptiness of the inherently-existing [nature],⁴³⁰ in the emptiness of [both] the

⁴²³ The meaning of 真空 in this context (= *paramārthasūnyatā*, PD 24, 12-13 & PG 11r 3) is made clear by a partial parallel occurring at p.189c 1-3 of the GZJ, where *paramārthasūnyatā* is translated as 眞妙空. The correspondence is confirmed by the subsequent explanation: 何謂眞妙空者? 曰無爲者也 etc. = PD 196, 9-10: *tatra katamā paramārthasūnyatā / paramārtha ucyate nīrvāṇam* etc. (note that here *nīrvāṇa* is translated as 無爲, a common rendering in early translations: see Harrison 1990: 242, Karashima 1998: 472-473, Vetter and Harrison 1998: 200, Zacchetti 2002: 87). Cf. W 3a 27: 最空; K 219c 9: 第一義空.

⁴²⁴ I cannot understand this term, 無祠祀空, which has no apparent parallel neither in the other witnesses of this list nor in the similar lists of *sūnyatās* occurring elsewhere in the *sūtra* and in other texts, as discussed by Lamotte (see above n. 416). It is also difficult to explain it as a gloss added in by D or as a wrong translation. As to the latter hypothesis, there are two terms occurring in the Skt. lists – e.g. PD 24, 13-14 – that apparently are not found in D: *anavarāgrasūnyatā* and *anavakārasūnyatā* (on which see Lamotte IV 2094 n. 2 and 2105 n. 2 respectively); both have a privative prefix (cf. 無-) but still I fail to see how 無祠祀空 could be related to them, even as a misreading (cf. also § 3.52).

⁴²⁵ These two terms, 無因緣空、因緣空, too, do not occur in the other witnesses. Prima facie they seem to reassert the emptiness of unconditioned and conditioned *dharmas*: cf. the DZDL's definition referred to above (n. 420).

⁴²⁶ 自然相空 (K 219c 1: 自相空; not found in W) = *svalakṣaṇasūnyatā* (PD 24, 14-15 = PG 11r 4). Note the use of 自然 (here = *sva*).

⁴²⁷ 一切法空 (virtually identical renderings in W 3a 28-29: 一切諸法空, and K 219c 11: 諸法空) = *sarvadharmasūnyatā* (PD 24, 14 = PG 11r 4).

⁴²⁸ 不可得空 (W 3a 29: 無所徇空; K 219c 11: 不可得空) = *anupalambhasūnyatā* (PD 24, 15 = PG 11r 4), "emptiness consisting in non perception/finding". On this term see § 3.2.

⁴²⁹ 無所有空 (= W 3a 29; K 219c 11: 無法空; note that *bhāva* is often translated as 有法 in Kumārajīva's *Zhong lun* 中論 T 1564: e.g. see Zacchetti 2002c: 158 n. 30) = *abhāvasūnyatā* (PG 11r 4). On the arguments that, according to the DZDL's interpretation, underlie the last three items of the lists witnessed by K PG and Ś, see Lamotte IV 2149-2150 and n. 1 p. 2149.

⁴³⁰ 若自然空 (K 219c 11: 有法空. W 3a 28, 自性空, □ is likely to correspond to PD 24, 14 = PG 11r 4: *prakṛtisūnyatā*) = *svabhāvasūnyatā* (PD 24, 16 = PG 11r 4-5). On this interesting use of 自然 as a noun to render *svabhāva*, see Karashima 1998: 613-614, Huang 2001: 119-121). This usage is, in fact, already attested in Lokakṣema's translations, e.g. see DXJ T 224 p. 438b 18: 心之自然, and cf. *Aṣṭa* 71, 13: *taccitta-svabhāvātā* (I am indebted to Prof. Karashima for this reference).

This of 自然 proved, on the whole, a felicitous lexical choice. 自然 played a key role in Guo Xiang's 郭象 celebrated commentary on the *Zhuangzi*, a highly influential work, roughly contemporary to Dharmarakṣa's translations (cf. Boucher 1998: 497). If we take 自然 in its philosophical meaning, fundamental to Guo Xiang's interpretation, of "being so by itself" (*causa sui*), as denoting, among other, the ontological status of entities not produced by external causes (see Tang Yijie 2000: 238-240; Robinet 1983: 75-80), then it would not be too remote from the technical meaning of *svabhāva*, for instance as employed in Madhyamaka tradition (e.g., see de Jong 1972: 2: "According to Nāgārjuna the real *svabhāva* is non-contingent and has no relation to anything whatsoever").

⁴³¹ 無形自然空; the correspondence of this term and *abhāvasvabhāvasūnyatā* (PD 24, 15 = PG 11r 5; K 219c 11-12: 無法有法空) is partially corroborated by the list of *sūnyatās* occurring in GZJ 154c 24-25 (see § 3.52 below), where 無形空 and 有形無形空 translate *abhāvasūnyatā* and *abhāvasvabhāva-sūnyatā* respectively (= Ś 250, 16 and 18; cf. PD 53, 15-16). Yet 無形 is not entirely clear in this context: it normally refers to something imperceptible rather than non-existent (cf. HD 7: 112b).

- formless and the inherently-existing [nature],⁴³¹
 § 1.136 (150a 2) ... <...>⁴³²
 K (219c 12-13)
 § 1.137 as to the characteristics [and] aspects,⁴³³ if he wishes to attain⁴³⁴ (?) them, he should (150a 3) train in the *prajñāpāramitā*.
 § 1.138 Furthermore, Śāriputra, if a Bodhisattva Mahāsattva (150a 4) wishes to associate with all the Thus-Come Ones,⁴³⁵
 W (3b 1-2)
 K (219c 14-15)
 § 1.139 if he wishes to comprehend through contemplation⁴³⁶ all the *dharmas*,⁴³⁷
 W (3b 2-3)
 K (219c 14-15)

⁴³² 因緣威神 [v.l. + 空]; as it stands, this sequence of characters does not make sense and has no parallel. However, 因緣 (*ālaṃbana*? Cf. Karashima 2003 b: 218-219) can be matched to part of a passage (not found in W, X and PD) occurring in PG, Ś (the latter is corrupt: see n. 280 of the synoptic edition), K (Lamotte V 2170), TpT 63, 2-3 = PekK 32b 6-7 and Xś 13c 2-4. As attested in PG, this passage reads “[The Bodhisattva etc.] who wishes to comprehend the [four] kinds of conditions (*pratyayatā*), [i.e.] as object, as dominant factor, as immediate antecedent, as cause ...” (on these categories see *Abhidharmakośa* II.64 p. 278, 2-5; cf. tr. de La Vallée Poussin, *Kośa* ch. 2 pp. 309-308; Lamotte V 2163-2170 and ff.). Perhaps even the obscure 威神 could be related to this passage, as a translation, albeit imprecise, of *ādhipateya* (which in this context should be = *adhipatī*, but cf. BHSD 95a): cf. Karashima 1998: 456. If this analysis is correct, the string 因緣威神 could then correspond to the first two members in PG’s compound: *ālaṃbanādhipateya*-. Given this fragmentary correspondence with some other texts, I assume, as a working hypothesis, that this passage of D is probably followed by a gap, and that the character 空 (a variant attested in Kr, J, and Fsh: see § 3.3.1 example 5 of the introduction) was added later, in the course of the textual transmission of the GZJ, in order to make some sense out of this passage by linking it to the preceding list of *sūnyatās*.

⁴³³ 諸行、相 corresponds to Ś’s *-ākāralakṣaṇāny* (for 行 = *ākāra* see Wogihara BWD 179a). Given that for this passage (which is only found in PG, Ś, D and in the Tibetan translation) we lack the explanation of the DZDL, it is difficult to understand what does this expression exactly mean. The Tibetan translation may have preserved a better text (especially in comparison with PG’s variant: see n. 282 of the edition): *de bzhin nyid kyi rnam pa dang / mshan nyid khong du chud par ‘dod pas* (PekK 32b 7), “[the Bodhisattva etc.] who wishes to comprehend the characteristics and the aspects of the thusness (**tathatākāralakṣaṇa*) etc.”. This reading seems to make better sense, especially in view of the following passage on *tathatā*.

⁴³⁴ 至 seems to lack the cognitive connotation of the corresponding Skt. *ava-√budh* (cf. HD 8: 782-783).

⁴³⁵ 欲得親近一切如來. In this paragraph D is entirely different from the other witnesses. PD, which is the Skt. reading comparatively closer to D, reads: “Furthermore, etc. the Bodhisattva etc. who wishes to know the thusness of all *dharmas* (*sarvadharmatathatā*) should etc.”. This reading is basically witnessed also by K (欲知諸法如; note that in K this and the following two paragraphs are combined into a single phrase), while PG and Ś have an expanded text (e.g. PG 11r 7: *sarvadharmāṇāṃ tathatām avitathatām anyatathatām avikāratathatām yathāvattathatām avab[ō]ddhukāmena*).

It would seem that D read **tathāgata* for *tathatā*, but assuming a mere error is perhaps too simplistic an explanation of this passage. In fact D’s text, in itself, is rather consistent (note also the verb 親近, cf. § 1.71 – whereas the Skt. witnesses have *avabodhu-*). It is also interesting to consider W’s reading, which somehow comes half-way between D’s text and the parallel in PD: “if the Bodhisattva etc. wishes to know all the Buddhas [and (?)] the thusness of all the *dharmas* (欲覺知一切諸佛諸法如者) should etc.”. All in all, I think we cannot rule out that the early text witnessed by D (and in part W) had at this point a variant reading, possibly based on the doctrinal connection (often productive of word-plays) between *Tathāgata* and *tathatā* (e.g. cf. *Vajracchedikā*, Conze 1974: 48, 5-6: *tathāgata iti Subhūte bhūtatathatāyā* [ms. Gilgit: *tathatāyā*] *etad adhivacaṇaṃ*; see also de La Vallée Poussin 1930: 45; Nattier 2003b: 211 n. 13). Note, however, that in a parallel passage occurring in this same chapter (§ 1.160), D has clearly rendered *tathatā*.

⁴³⁶ The verb 觀解 is not recorded in HD (cf. 10: 364).

⁴³⁷ 欲得觀解一切諸法; W (欲知一切諸法性者) and K (... 法性 ...) reflect PG’s reading (i.e. “The Bodhisattva etc. who wishes to know the *dharma*-realm of all the *dharmas* ...”). Given this consistency of the other early translations, I am inclined to interpret this passage in D as a loose paraphrase of the same original,

- § 1.140 (150a 5) if he wishes to understand that all *dharmas* depend on the fundamental limit,⁴³⁸ he should train in the *prajñāpāramitā*.
W (3b 3-4)
K (219c 14-15)
- § 1.141 So, (150a 6) Śāriputra, if a Bodhisattva Mahāsattva wishes to accomplish the *prajñāpāramitā*, he should (150a 7) base himself in [just] this way.⁴³⁹
W (3b 4-6)
K (219c 15-16)
- § 1.142 Furthermore, Śāriputra, if a Bodhisattva Mahāsattva, while he is reckoning and (150a 8) calculating⁴⁴⁰ the number of grains of sand, of stones, of trees, of flowers and of all the dust particles⁴⁴¹ found in a Trichiliomegachiliocosm, [has] many doubts [which he cannot] (150a 9) solve,⁴⁴² he should train in the *prajñāpāramitā*.
W (3b 6-8)
K (219c 16-18)

though *dharmadhātu* is not represented here in D (elsewhere in the GZJ, this term is translated as 法界: cf. p. 154c 26 = PD 53, 17; p. 155b 7-8 = PD 56, 19-ff.).

⁴³⁸ 欲了諸法在於本際 is a periphrastic rendering of the corresponding Skt. (PG & Ś) *sarvadharmāṇāṃ bhūtakotiṃ avaboddhukāmena* etc., “[The Bodhisattva] who wishes to know the point of truth of all *dharmas* etc.”. The DZDL interprets the elusive *bhūtakoti* essentially as a synonym of the terms introduced in the two preceding paragraphs, *tathatā* and *dharmadhātu* (T 1509 p. 297c 16: 是三皆是諸法實相異名). For a definition, see T 1509 p. 297c 12-13, tr. Lamotte V 2188: “Parce que le *Dharmadhātu* est attesté en vérité ... il est la point (*koṭi*) [du vrai] etc.”. Here D has adopted an old translation of *bhūtakoti*, 本際 (cf. *koṭi* in the sense of “end, limit esp. in time”: BHSD 194a; cf. also W: 眞際, K 實際), already attested in Lokakṣema’s corpus (see Lancaster 1975: 38-39, Harrison 1990: 244; see also Karashima 1998: 17).

⁴³⁹ This phrase, clearly referring back to the beginning of this exposition of the *prajñāpāramitā* (cf. § 1.94) is not found in any Skt. version (nor in the Tibetan: see TpT 63 = PekK 33a), but W K have similar passages (cf. Lamotte V 2186).

⁴⁴⁰ Tentatively, I read 度計數知, and interpret 數知, not recorded in HD, as a disyllabic verb (lit. “he counts and knows, knows by counting”). There are a few parallels in Dharmarakṣa’s corpus that may corroborate this interpretation, e.g. T 585 p. 28c 11: ... 三千大千世界之中所有諸塵，尚可數知...; T 588 p. 104c 19: 一切佛法爲幾何乎？可數知不？ Moreover, this verb is not uncommon in other translations: see, for instance, K in this very same passage (T 223 p. 219c 17), and W in the following (T 221 p. 3b 10); cf. also DXJ T 224 p. 465c 28. Note that the rare verb 度計 *duōji* (here apparently “to reckon, to estimate etc.”), if this is indeed the correct reading, is recorded in HD 3: 1225b only with the meaning of “to plan”. The alternative reading 欲計數知 is only attested in the Kr and Fsh; prima facie it would appear genuine, as it could reflect, at least in part, the probable Skt. original (cf. *jñātukāmena* in PG, PD and Ś). However, the entire passage is made, in D, somewhat divergent from both the attested Skt. readings through the (probable) insertion of the phrase 衆疑不決 (see n. 442 below). Thus 欲 is more likely to be a wrong correction made by analogy with the preceding and following passages.

⁴⁴¹ D’s text is, in this paragraph, considerably more expanded than in the available Skt. versions, which read (PG and Ś): “The Bodhisattva etc. who wishes to know all the grains of sand of the rivers Ganges [PD = the atoms of earth, water, fire and air] found in the Trichiliomegachiliocosm should etc.”. The partial concurrence of W, also rather expanded, (cf. K: tr. Lamotte V 2201) suggests that in this case D has preserved an original variant reading. The DZDL (T 1509 p. 299b 3 – ff.) makes it clear that the content of this and the following three paragraphs (in D, W, K, PG and Ś) is the Bodhisattva’s mastery of the four gross elements (*mahābhūta*). This paragraph deals with the element earth, and, in the light of this interpretation, D’s list of things (all representative of this element) would come comparatively closer to PG’s text. On the other hand, PD’s reading, which explicitly refers to all the four elements, can be considered an abridgement of these four paragraphs (although they occur, displaced, also in PD 27, 7-18). However, the term 塵 (cf. also Karashima 1998: 41-42), found in D and W (K: 微塵), is probably a translation of *paramāṇu*, attested in the corresponding passage of PD, “atom” (de La Vallée Poussin, *Kośa* ch. 2: 144-145 n. 3; BHSD 8b s.v. *aṇu* records an occurrence with the meaning of “grain of sand”; this could account for the Chinese 塵).

⁴⁴² 衆疑不決 has no corresponding in the Skt. (cf. the preceding notes). Theoretically, we cannot rule out that 衆 is to be linked to the preceding 塵. 塵衆 occurs in JBJ T 285 p. 490b 4, corresponding to *Daśabhūmika* p. 179, 14: *-paramāṇurajaḥ-*; cf. also 微塵衆 in Kumārajīva’s translation of the *Vajracchedikā* T 235 p.

§ 1.143 As to all the great oceans (大海, *mahāsamudra*), (150a 10) great rivers (江河, *mahānadī*), rivers (川流, *nadī*), springs (泉原, *utsa*) found in a Trichiliomegachiliocosm, if [a Bodhisattva] wishes to know the number of drops they contain,⁴⁴³ (150a 11) without harming the species of animals that plough the seas,⁴⁴⁴ he should train in the *prajñāpāramitā*.

§ 1.144 Furthermore, (150a 12) Śāriputra, supposing that all the fire contained in a Trichiliomegachiliocosm blazes up everywhere at the same time, (150a 13) just like the fire [which takes place at the end of a] *kalpa*.⁴⁴⁵ if [a Bodhisattva] wishes to put it out completely, immediately⁴⁴⁶ and [all] at the same time, so

752b 7 (= Conze 1974: 59, 11: *paramāṇu-saṃcayaḥ*). However, the expression 衆疑 is not infrequent in Dharmarakṣa's corpus and on the whole seems to give better sense here.

⁴⁴³ The Skt. text of the whole paragraph reads (in PG; PD and Ś have essentially the same reading): “The Bodhisattva Mahāsattva who wishes to lift up, with the end of the point of a hair split into a hundred parts, the entire body of water contained the oceans, rivers, great and small rivers, springs, lakes, ponds, pools found in the Trichiliomegachiliocosm, and does not want [in doing so] hurt the living beings existing in that [body of water], should train himself in the perfection of insight”. The fact that D's text speaks of knowing the number of drops of water is noteworthy. D also contains the phrase *na ca tannīśritān prāṇīno viheṭhayitukāmena* (= 無所傷害度海蟲類, cf. also the next note), which only makes sense if a physical action is involved, as is it the case with the Skt. text (“...wishes to lift up ...”). Then, the most likely hypothesis is that D's original had at this point a more expanded reading than that found in the Skt., mentioning both “counting the drops of water” (indeed a common motif: see, for example, *Lalitavistara*, ed. Vaidya p. 105, 7-8) and “lifting up the body of water”. For some reasons, D failed to translate the passage corresponding to *śatadhābhinnayā bālāgrakoṭyābhyutkṣeptukāmena* found in the Skt. (or, alternatively, but less likely, it was lost during the manuscript transmission of the GZJ). This conjecture is in part confirmed by W, which reads: “If the Bodhisattva Mahāsattva wishes to split a hair into a hundred parts, to take the Trichiliomegachiliocosm with one part of hair, [and], with regard to the water of the seas found therein, [he wishes] to count and know [their] drops (數知幾滯), without troubling aquatic life (? 不燒水性: so also K; apparently = *na ... prāṇīno viheṭhayitukāmena*, so intends Lamotte V 2201; but cf. HD 5: 865b): [in short] if he wishes to achieve [all] this, he should train etc.”.

K, on the other hand, reflects without much problem the attested Skt. reading. It is, however, remarkable that the DZDL preserved trace of yet another variant closer to the readings witnessed by D and W. In the commentary devoted to the four passages on the elements, the DZDL concludes the part on water with a quotation (T 1509 p. 299c 27-28; tr. Lamotte V 2207): “Therefore the Buddha says: «If a Bodhisattva Mahāsattva wishes to know how many drops of water [exist in the world-system], and to scatter them one by one, so that they lack strength, he should train etc.»”. The mention of “scattering” the water might reflect a reading partially closer to X (see especially p. 8c 22), which has a text in turn different from all other witnesses. But what matters is that the DZDL is here commenting upon a text different from that found in K and repeated, with minimal variants, in the lemma placed before the commentary itself (T 1509 p. 299a 24-26).

⁴⁴⁴ 度海蟲類 is a free but lively rendering of *tannīśritān prāṇīno*, “the living beings who exist in that [body of water]”.

⁴⁴⁵ 劫燒 = Skt. *kalpoddāha*, on which see BHSD 130a s.v. *uddāha*: “the world-conflagration”.

⁴⁴⁶ On the the adverb 一面, “directly, immediately”, see Dong and Cai 1994. I have tentatively followed this interpretation, but I wonder if this is not to be taken, in the present context, as a literal translation (“by means of one breath”) of the corresponding Skt.: cf. PG & Ś: *ekena mukhavāyūnā*, PD *ekena mukhavātena* (on which see BHSD 434a: “breath of the mouth”), with 面 corresponding directly to *mukha-*, while 一時, without apparent corresponding word in the Skt., could represent a more interpretative rendering (“at one blow”; cf. W: 欲一時吹滅大火者...) added so as to form a four-character sequence with the preceding two characters (一面一時). Be that as it may, the expression 一面 (cf. HD 12: 378-378; 1: 55b s.v. 一面) is used, elsewhere in Dharmarakṣa's corpus, always with the meaning of “one side”, especially after the verbs 住 and 坐: e.g. see above § 1.83.

that it would not burn any more, (150a 14) he should train in the *prajñāpāramitā*.

§ 1.145

W (3b 13-15)
K (219c 23-26)

Furthermore, Śāriputra, (150a 15) [supposing that] all the winds of a Trichiliomegachiliocosm blew *on this land (150a 16) so as to uproot⁴⁴⁷ and destroy all [its] Mount Sumerus,⁴⁴⁸ without leaving remains, as if they were as thoroughly wiped out as powder, (150a 17) or, again, as burned grass⁴⁴⁹ and burned artemisia,⁴⁵⁰ if a Bodhisattva Mahāsattva (150a 18) wishes to extinguish⁴⁵¹ the fire (*sic*) of the Tri[chiliomegachilio]-cosm⁴⁵² with a finger or a toe, he should train in the *prajñāpāramitā*.

§ 1.146

W (3b 15-17)
K (219c 26-28)

Furthermore, (150a 19) Śāriputra, as to all the empty space found in a Trichiliomegachiliocosm, (150a 20) if a Bodhisattva Mahāsattva wishes to pervade entirely [this] space (虛空, *ākāśadhātu*) with only one cross-legged posture of [his] body expanded everywhere, he should train in the (150a 21) *prajñāpāramitā*.

§ 1.147

[And if he wishes, in doing so,] to freely perform transformations, without limitations of distance or size, he should (150a 22) train in the *prajñāpāramitā*.⁴⁵³

§ 1.148

W (3b 17-19)
K (219c 28-220a2)

Furthermore, Śāriputra, if a Bodhisattva Mahāsattva (150a 23) wishes to take all the Mount Sumerus of a Trichiliomegachiliocosm, [and] having lifted⁴⁵⁴ all [these] (150a 24) Mount Sumerus with a single *hair, he [wishes to] place⁴⁵⁵ them in countless other Buddha-worlds, without the movement being

⁴⁴⁷ 吹拔 (not recorded in HD, just as the following 崩碎) is noteworthy; on the development of this kind of verbal forms in medieval Chinese see Wang Li 1980: 401-407, Shimura 1984 (Chinese tr. pp. 16-17 and esp. 212-241).

⁴⁴⁸ See n. 292 of the edition.

⁴⁴⁹ 然蓋, 蓋 means (*Grand Ricci* vol. 1 p. 1042a) “*Arthraxon hispidus*”, a kind of tough grass. In the *Yiqie jing yinyi* 一切經音義 T 2128 p. 361a 15, this word is quoted and glossed as follows: 然蓋才刃反字林草名也。本草云蓋草, 可以染流黃, 作金色生蜀中也。Alternatively, but less likely, one could take 蓋 as 燼 (HD 9: 599a), translating as “burned remains”.

⁴⁵⁰ 譬如灰塵淨滅, 有如然蓋, 如然蒿草. D has, here, by far the most expanded reading; for the other witnesses, see n. 296 of the synoptic edition. PG reads: “as if it [viz. the World-system] were a handful of chuff”.

⁴⁵¹ PG: *saṃcchādayitukāmena viṣkaṃbhayitukāmena*, “[the Bodhisattva] who wishes to cover and fix firmly [the whirlwinds]”.

⁴⁵² 三界火. The context would obviously require “wind”, as found in the other witnesses. Yet I think that this is more likely to be a mistake originating during the translation process, possibly under the influence of the immediately preceding mention of “burned grass etc.”, than a later scribal mistake; hence I preferred not to correct it. I interpret 三界 as an abbreviation of 三千大千世界 (cf. also § 1.65 above).

⁴⁵³ This paragraph is attested only in D. Whether this is an original variant reading, or an explanation crept into the translation, it is certainly related to the preceding passage: cf. DZDL’s commentary on the latter, which mentions similar miraculous transformations as a result of the Bodhisattva’s mastery of the *ṛddhyabhijñā* (T 1509 p. 300a 25-26: 又於神通力中, 巧方便故, 一能爲多, 多能爲一; 小能作大, 大能作小 etc.; tr. Lamotte V 2209; this passage corresponds to the “stock description of the eightfold *iddhi*” quoted by Gethin 2001: 82).

⁴⁵⁴ “To take ... having lifted”; the corresponding passage in PG reads: “having tied up with one hair and lifted all them ...” (*tān sarvān ekabālena badhvābhyu<t>kṣipyā*).

⁴⁵⁵ Skt. rather “to throw” (so also K and X, both reflecting PD’s reading).

perceived (?), (150a 25) and without increase or diminution,⁴⁵⁶ he should train in the *prajñāpāramitā*.

§ 1.149
W (3b 19-21)
K (220a 2-3)

Furthermore, Śāriputra, (150a 26) as to the Buddhas, the Gods-among-Gods, the Voice-Hearers and the Pratyekabuddhas⁴⁵⁷ of the Buddha-worlds in the East [as numerous] as the sands of the Great River, if a Bodhisattva Mahāsattva (150a 27) wishes to gather all of them at the very same time, so as to make offerings [to them],⁴⁵⁸ (150a 28) he should train in the *prajñāpāramitā*.

§ 1.150
W (3b 21-23)
K (220a 3-5)

Furthermore, Śāriputra, if a Bodhisattva (150a 29) Mahāsattva [wishes] to make offerings with just one [article of] clothing, [one] perfume, flower, pounded perfume, perfume to be smeared, silk canopy, fringed banner (150b 1) to [those] Tathāgatas, Arhats, Samyaksambuddhas, together with the group of Voice-Hearers,⁴⁵⁹ (150b 2) [and wishes] to attend and show submission [to them],⁴⁶⁰ complying at the same time with [the needs of the entire] gathering,⁴⁶¹ he should train in the *prajñāpāramitā*.

§ 1.151
W (3b 23-26)
K (220a 5-9)

Furthermore, (150b 3) Śāriputra, as to all the living beings found in the Trichiliomegachilicosm, if a Bodhisattva Mahāsattva (150b 4) wishes to establish all of them in the *śīlapāramitā*,⁴⁶² in *samādhi*, in insight, (150b 5) in the vision and knowledge of release,⁴⁶³ in the fruit of the *srotaāpanna*, in

⁴⁵⁶ This phrase, 無往反想, 不增不減, is only found in D. Perhaps this simply means that the action described here is so prodigious that no movement is sensed (by other beings) nor alteration (in the Sumerus) actually occur (on 往反 cf. 往返 – the two forms are identical in meaning – in Karashima 1998: 453: “brings retribution”). Cf. a parallel from Dharmarakṣa’s corpus: 若吾建設神足之力, 則能移此三千大千佛之世界, 舉置殊異百千佛土, 都不使人有往來想, 不危衆生不害地蟲。 (T 135 p. 858b 1-3). Note that K too has an enlarged reading at this point: “[if he wishes to throw the Mounts Sumerus beyond countless worlds etc.] without harming living beings” (不燒衆生); similar also X 9a 4-5. For another possible partial parallel, see X 87c 13-14: 從一佛國趣一佛國, 而能不生遊佛國想 (“[the Bodhisattva] moves from one *buddhakṣetra* to another, and yet he is able not to produce the notion of journeying to *buddhakṣetras*” (PG 96v 9 simply reads: ... *na ca buddhasaṃjñā* [PD 223, 20: *-saṃjñō*] *bhavati*, GZJ T 222 p. 198b 17: 無佛土想, similarly also T 223 p. 259b 4).

⁴⁵⁷ I think that the syntax of the Chinese does not allow other interpretations (but cf. 及聲聞衆 in the next paragraph); the Skt. reads: “the Buddhas Lords together with Bodhisattvas [Ś = together with (their) retinue of Bodhisattvas] and the community of disciples”. Only D mentions here Pratyekabuddhas.

⁴⁵⁸ Here D seems to have interpreted rather freely, though not incorrectly, the original text; the corresponding Skt. reads (PG): *tān sarvān ekapiṇḍapātena pratipādayitukāmena* “[the Bodhisattva etc.] who wishes to present all of them [i.e. the Buddhas] with one [portion of] alms-food ...” (so essentially also W K). On 合集 cf. Karashima 1998: 177.

⁴⁵⁹ 及聲聞衆 = *saśrāvakaśaṃghān* ...

⁴⁶⁰ 奉事歸命; cf. § 1.83: the corresponding Skt. is, *mutatis mutandis*, the same (on 奉事 see HD 2: 1510a).

⁴⁶¹ 一時應集 has no corresponding word in the Skt., and it is not entirely clear, it might refer back to the expression 一時同時合集, which occurred in the preceding paragraph.

⁴⁶² *Prima facie* the emendation 尸(波羅蜜) would appear, in the light of the Skt. (cf. also W K: 戒), quite obvious. Indeed, 尸 for *śīla* (after Lokakṣema: cf. Coblin 1983: 244 entry 84) is attested even in the GZJ (e.g. T 222 p. 207b 15: 尸、屬、惟速、禪、般若波羅蜜亦不受七空). Yet I could not find instances of 尸 used alone, without the list of *pāramitās*. Therefore, I think that a mistake by Dharmarakṣa’s assistants (and as such not emendable) is a more plausible hypothesis.

⁴⁶³ 尸波羅蜜、三昧、智慧、解脫見慧 (the latter = *vimuktijñānadarsana*, though the order of 見慧 appears reverted; cf. also W: 見解脫慧, and above § 1.119; Zacchetti 2002: 85 n. 62); these terms, plus *vimukti* (indeed found in PG, W K X 9a 10, TpT 66, 3 = PekK 34a, 7-8; on *śīla* cf. the preceding note) form a

the fruit of the *sakṛdāgāmin*, in the fruit of the *anāgāmin*,⁴⁶⁴ [and so on] up to (150b 6) being completely extinct in the fruit of the *nirvāṇa* without remainder,⁴⁶⁵ he should train in the *prajñāpāramitā*.

§ 1.152
W (3b 26 - e 3)
K (220a 10-18)

Furthermore, (150b 7) Śāriputra, if the Bodhisattva Mahāsattva, when practises the *prajñāpāramitā*, gives (150b 8) a gift {...}, he should train in this way.⁴⁶⁶ if one gives in this way, one obtains a great fruit in return;⁴⁶⁷ (150b 9) if one gives in this way, one will be reborn in a family-clan of gentlemen,⁴⁶⁸ in a great clan of *brāhmaṇa*,⁴⁶⁹ [or] as an elder;⁴⁷⁰ (150b 10) if one gives in this way, one will be reborn among the gods [belonging to the class] of the four [Heavenly] kings, the Trayastriṃśa gods, the Tuṣita (150b 11) gods, the Nirmānarati gods, Paranirmitavaśavartin gods; if one gives in this way, on the basis of this gift,⁴⁷¹ (150b 12) one will become absorbed⁴⁷² in the first

group of wholesome factors at times named *anāsravaskandha* (see Lamotte III 1233 n. 3 and 1349-1361). Actually, unlike in the Skt., Tibetan and in X 9a 10-11 (cf. also DZDL T 1509 p. 300c 25, tr. Lamotte V 2214), the term *skandha* does not occur in the early Chinese translations (D W K).

⁴⁶⁴ 須陀洹果、斯陀含果、阿那含果; cf. the corresponding Skt. *śrotaāpattiphale ... sakṛdāgāmiphale anāgāmiphale*. The phonetic transcriptions on which these renderings are based, are borrowed from An Shigao's corpus (see Coblin 1983: 241, entries 17-19). D lacks here the expected *arhatva*, found in K (阿羅漢果) and, implicitly, in W (沙門四道); cf. § 1.152 n. 476 below.

⁴⁶⁵ 至於無餘住泥洹果，而般泥洹。The corresponding Skt. (PG) simply reads: *yāvad anupadhiṣeṣe nirvāṇadhātau* (possibly a mere abbreviating formula: cf. the longer lists found in PG itself and especially in Ś), without the verb 而般泥洹 found in D; cf. however, a phrase occurring, immediately after this paragraph, in Ś 90, 9-12 (cf. also PG 12v 1-2): *punar aparaṃ* etc. *yāvanto daśadiglokadhātuṣu sattvās tān sarvāṇī chrāvakaṃpratyekabuddhayānena ca mahāyānena ca parinirvāpayitukāmena bodhisattvena* etc. In D's passage, 住 too is a little problematic in this position (should we read *住無餘泥洹果 etc.?).

⁴⁶⁶ 當作是學; on 作是, "thus, in this way", in early translations (and especially in Lokakṣema's T 224) see Karashima 2001 b: 319-323.

⁴⁶⁷ 大果報 (lit. "a great retribution-fruit") = Skt. *mahāphala* (cf. Karashima 2001: 111 for some occurrences of 果報 in Kumārajīva's T 262).

⁴⁶⁸ 君子族姓家 is an interesting rendering of *kṣatriyamahāsālakula*-. On 族姓 cf. Karashima 1998: 618-619 (here 族姓家 = *mahāsālakula*). The equivalence 君子 = *kṣatriya* (presumably introduced by Zhi Qian: e.g. see *Weimojie jing* T 474 p. 521a 16-17 = cf. *Vimalakīrtinirdeśa* p. 62, folio 9b 4-5) is not inappropriate, if we consider that both categories were related, more or less directly in India and China, to political power (see also DZDL T 1509 p. 301b 28: 刹利者，王及大臣; tr. Lamotte V 2223; cf. Nakamura 1981: 287d).

⁴⁶⁹ 梵志大族姓 = *brāhmaṇamahāsālakula* (on 梵志 see Karashima 1998: 132).

⁴⁷⁰ 長者 corresponds to Skt. *grhapatī*-[*mahāsālakula*- is not rendered by D]; see May 1967, Nattier 2003: 22-25; cf. HD 11: 588a.

⁴⁷¹ 依於斯施 corresponds to *tad evaṃ dānaṃ nīsrāya* found in PG and Ś (cf. BHSD 307; here the meaning seems to be: the various rebirth and meditative stages are attained "depending on that gift [that has been given]").

⁴⁷² 思第一禪 etc. At first sight, this is a somewhat unexpected rendering of ... *dhyānaṃ samāpadyate* (where 思 = *samāpadyate*); however, as pointed out to me by Jan Nattier, 思 is already used in similar contexts in Zhi Qian's corpus. For instance, we find that in his *Bannihuan jing* 般泥洹經 T 6 p. 188c 2-3, 捨於四禪，思第三禪 corresponds to *catutthajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajjī* etc. in the corresponding Pāli (*Dīgha* II p. 156); i.e., 思 = *samāpajjī*. This 思 is perhaps to be seen as a short form m.c. of 思惟, as suggested by a preceding passage in the same text: 於是佛作一禪之思惟 etc. (T 6 p. 188b 19-ff.), corresponding to *atha kho bhagavā paṭhamāṃ jhānaṃ samāpajjī* (*Dīgha* II p. 156). In fact there are even earlier parallels to this usage: cf. YCRJ T 603 p. 180a 13, 九次第思惟正定 = the nine *anupubba-samāpattis* (see Zacchetti 2002: 87); i.e., here 思惟正定 must be a doubled rendition of *samāpatti*.

dhyāna, the second *dhyāna*, the third and fourth *dhyānas*, [and] will attain⁴⁷³ the concentration of infinite space, (150b 13) the [sphere] of the knowledge infinite as space, the [sphere] of the gods who do not make use of infinite (?) knowledge,⁴⁷⁴ the *samādhi-dhyāna* without perceptions and with (150b 14) perceptions;⁴⁷⁵ if one gives in this way, one will cause the eightfold noble path to flourish, [and] will acquire the fruit of the *srotaāpanna*, (150b 15) the fruit of the *sakṛdāgāmin*, the fruit of the *anāgāmin*, the fruit of the arhat, the fruit of the *pratyekabuddha*,⁴⁷⁶ (150b 16) if [the Bodhisattva wishes] to understand thoroughly this [principle], he should train, with regard to it, in the *prajñāpāramitā*.⁴⁷⁷

§ 1.153
W (3c 3-5)
K (220a 18-22)

Furthermore, (150b 17) Śāriputra, if the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, gives [gifts] by constantly relying on [his] expertise in expedient means,⁴⁷⁸ (150b 18) he will fully accomplish the

⁴⁷³ On the constructions with 正受 cf. § 1.54 above.

⁴⁷⁴ D's rendition of the four *ārūpyasamāpattis* may appear at first sight puzzling; yet in spite of some terminological inconsistencies, this passage has a rather intelligible underlying pattern – a fact that discloses with remarkable perspicuity D's interpretative style of translation. We note that the translation of each *samāpatti*, apart from the last one, takes up again the key term of the preceding stage (無量虛空定意正受, 無量空慧、無量不用慧天、無想有想三昧禪). This scheme fits the traditional expositions of the *ārūpyasamāpattis*. see, for example, DZDL T 1509 p. 186b 23 – c 26; tr. Lamotte II 1032-1034. Accordingly, I interpret the insertion of 空 in 無量空慧 (*vijñānānantyāyatanaśamāpatti*) as follows: the practitioner, having realised the infinity of space, attains by analogy the sphere of infinity of consciousness (cf. DZDL T 1509 p. 186c 3-ff.; tr. Lamotte II 1032-1033; see also de La Vallée Poussin, *Kośa* ch 8 p. 143 and n. 3). Similarly, in 無量不用慧天 (*ākīṃcanyāyatanaśamāpatti*, here, however, 無量 is problematic, and I would not exclude a scribal mistake), 慧 represents the main factor forsaken at this stage (cf. Lamotte II 1033: “Détruisant les images du *vijñāna*, il fixe sa pensée sur le néant, et c'est ce qu'on appelle Recueillement de la Sphère du néant”). The insertion of 天, which poses no problem, can be seen as another trace of D's explanations on this passage: he probably tried to make explicit the connection between these meditative attainments and the corresponding levels of rebirth. 慧, which normally translates *jñāna* (e.g., § 1.103), is unexpected as a rendition of *vijñāna*; in this connection, it might be interesting to compare D's translation with the transcription 句然那離陀耶檀那天 (“gods of the **jñānānantyāyatana*”?), which occurs in the *Shi'er men jing* commentary preserved in the Kongō-ji manuscripts (MS A I. 427, see Ochiai 2004: 198; cf. Zacchetti 2003: 291 with n. 170).

⁴⁷⁵ 無想有想三昧禪 (*naivasaṃjñānāsamañjñāyatanasamāpatti*); on this interpretation of *naivasaṃjñānāsamañjñā*, cf. Zacchetti 2003: 259 n. 39. The rare expression 三昧禪 (within Dharmarakṣa's corpus I could find only three other occurrences: T 401 p. 532c 15; T 606 p. 181c 24 and T 636 p. 516b 8, none corresponding to the present context), here apparently translates *samāpatti*.

⁴⁷⁶ These two words, 阿羅漢果、辟支佛果, no doubt shaped after the preceding terms with *-phala*, translate *arhatva* (“the condition of arhat”) and *pratyekabodhi* (“the awakening of pratyekabuddha”) respectively. But the hypothetical underlying form *arhattva-phala* is attested (e.g. in the *Aṣṭa* 154, 27; cf. also Pāli *arahattaphala*: see Cone, DP 234a for references). Note that the *pratyekabodhi* is the last stage even in W's list: 上至阿羅漢、辟支佛者.

⁴⁷⁷ This last passage, 若曉了此, 當於是學般若波羅蜜, is not found in the Skt. versions; D and W, on the other hand, simply have 當學般若波羅蜜 (so also TpT 68, 2 = PekK 35a 7; cf. X 9a 26-27, which has a reading different from the other witnesses). But D's reading makes sense in the light of the DZDL's explanation of the role of *prajñā* in this context (T 1509 p. 301b 1-2, tr. Lamotte V 2219): i.e. to distinguish the various forms of retribution gained through the practise of giving (智慧明利能分別施福 etc.; note that at the beginning of the paragraph K has a reading closer to PD: ... 布施時, 應如是分別; cf. n. 300 of the synoptic edition).

⁴⁷⁸ In this passage 權慧 translates *upāyakaūśalya*, “skill in expedient means”; cf. Karashima 1998: 340, where the same translation is recorded in correspondence of *-kaūśalyajñāna*. Apparently here D interpreted -

dānapāramitā, *śīlapāramitā*, (150b 19) *kṣāntipāramitā*, *viryapāramitā*, *dhyānapāramitā*, and *prajñāpāramitā*».

§ 1.154

W (3c 5-6)
K (220a 22-24)

Śāriputra [then] (150b 20) asked the Buddha:

«How does the Bodhisattva Mahāsattva fully accomplish the six *pāramitās*?».⁴⁷⁹

§ 1.155

W (3c 6-8)
K (220a 24-26)

(150b 21) [The Buddha] answered:

«The giver has no mental clinging,⁴⁸⁰ on the other hand, the recipient of what is given is not (150b 22) ungrateful:⁴⁸¹ this is the *dānapāramitā*,

§ 1.156

committing⁴⁸² no offence (150b 23) without bragging about the [observance of] precepts:⁴⁸³ this is the *śīlapāramitā*, constantly nurturing forbearance, without having sentiments of hatred (150b 24) and enmity toward living beings: this is the *kṣāntipāramitā*; being energetic and not slothful, (150b 25) desiring to save all [living beings]:⁴⁸⁴ this is the *viryapāramitā*; [the fact that one's]

kausalya in the more generic sense of “cleverness etc.” (cf. also W: 以慧方便 and K: 以慧方便力故, on which see Lamotte V n. 2 p. 2226; see also Id. 2226-2227 for the DZDL’s commentary on this passage).

⁴⁷⁹ D has the shortest reading of this question; note that K adds here **upāyakausalyena*.

⁴⁸⁰ 其布施主，無所著念 corresponds to *anupalambhena* [PG & Ś: *anupalambhayogena*] ... *dāyakasya* (see also the next note). In comparison with the preceding occurrence of a similar passage (cf. § 1.94), in this paragraph D has managed to render the Skt. words with greater precision: in particular, note 布施主 (here = *dāyaka*), “giver”; cf. 施主, recorded in HD 6: 1578b with late examples. 施主 is also attested in Dharmarakṣa’s corpus, alongside 布施主: e.g. T 425 p. 19b 17, T 736 p. 539a 1 (presumably at times it translates *dānapati*: cf. Wogihara BWD 576a). Yet the meaning of the whole passage is different from the corresponding Skt., as in D the “giver” is taken as the subject of *anupalambha* (cf. also the next note). 無所著念 is an interesting “psychological” interpretation of *anupalambha* (cf. below § 3.2 n. 14). The verbal form 著念 is not recorded in HD, but is discussed by Li Weiqi 1993: 55, who also quotes a significant parallel from Dharmarakṣa’s *Sheng jing* 生經 (T 154 p. 79c 3: 其不著念五陰、六衰、姪、怒、癡; Li glosses 著念 as 戀念, “to think fondly of, to long for etc.”); cf. another example from the GZJ, contextually closer to the present passage: 假使遇此般若波羅蜜，而心著念禪波羅 ... (T 222 p. 167c 16-17), “if he deals with the *prajñāpāramitā*, and yet his mind clings to the *dānapāramitā* etc.”. On the various uses of 著 in Buddhist texts and medieval literature in general, see Li Weiqi 1993: 47-59, Zhu 1992: 184-190 and Shimura’s detailed study (Chinese tr. pp. 242-267, especially pp. 257-261 for the Buddhist usages).

⁴⁸¹ 其布施主，無所著念，所施受者，亦不忘恩. On the whole, I do not think that here D’s original was significantly divergent from the corresponding Skt. stock phrase (cf. PD: *anupalambhena deyasya dāyakasya grāhakasya ca...*); in fact some details correspond fairly well: 所施 (= *deya*) 受者 (= *grāhaka* / *parigrāhaka*; for *dāyaka*, see the preceding note). But the insertion of 不忘恩, which is found only in D, results in a completely different interpretation of the passage (and does not allow us to take 其布施主，無所著念 as a topic/comment construction): D’s text makes sense in itself, but its meaning is not that of the Skt.

⁴⁸² After the preceding definition of *dānapāramitā*, D introduces in this paragraph a series of definitions of the other perfections which has no parallel in the other witnesses. After this, a second series is provided, this time corresponding to the Skt. and others (see the next paragraph). In fact the definitions provided in this first list are merely an elaboration on the well known translations of the six *pāramitās* (see above § 1.122): i.e. 忍辱, 精進, 一心 etc. This fact suggests that this paragraph is D’s own work.

⁴⁸³ 不以禁戒而自綺飾: lit. “not adorning oneself with the precepts”. On 綺飾 cf. HD 9: 883b (it does not record examples of this figurative usage; but cf. other texts by Dharmarakṣa: T 292 p. 623 b 27: ...不以好音，而自歎譽；行願備悉，不以綺飾 ... ; T 395 p. 1118b 22: ...棄捐綺飾，不求名聞 ...); on 禁戒 (see Karashima 1998: 224) cf. 戒禁 = *śīla*- in § 1.101.

⁴⁸⁴ In the light of some parallels, this seems the most reasonable interpretation of 欲度一切 (e.g. see T 186 534 a 1: 奉無極慈，欲度一切; see also T 337 p. 84b 20, T 378 p. 915 b 17). However, given the polysemy of

mind is concentrated, in a condition of tranquillity, and not (150b 26) confused: this is the *dhyānapāramitā*; [the fact that one’s] insight understands emptiness, and does not assume [the notion of] self:⁴⁸⁵ (150b 27) this is the *prajñāpāramitā*.

§ 1.157

W (3c 8-12)
K (220a 26 – b 1)

To put it in essential terms, explaining again the meaning [of the *pāramitās*]:⁴⁸⁶ as to (150b 28) offences, being without [notion of] either offence or non-offence⁴⁸⁷ is the *śīlapāramitā*, being without hatred⁴⁸⁸ (150b 29) is the *kṣāntipāramitā*, being energetic in body and mind, without giving in to weariness⁴⁸⁹ is the *vīryapāramitā*, (150c 1) fostering absence of [mental] disorder, being without conceptual thinking⁴⁹⁰ [which could hinder the practise of meditation], is the *dhyānapāramitā*, understanding (150c 2) all *dharmas* and [as a result] being without anything [or anybody] to cling to⁴⁹¹ is the *prajñāpāramitā*.

§ 1.158

W (3c 12-14)
K (220b 1-2)

Furthermore, Śāriputra, (150c 3) if a Bodhisattva Mahāsattva wishes to accomplish (150c 4) the virtue related to the qualities⁴⁹² of all the Buddhas, the World-Honoured Ones of the past, of the future, and of the present, he should train in the *prajñāpāramitā*.

§ 1.159

W (3c 14-15)
K (220b 3-4)

If he wishes (150c 5) to transcend⁴⁹³ all conditioned and unconditioned *dharma*-factors;⁴⁹⁴

度 in Dharmarakṣa’s translations, we cannot rule out other interpretations (e.g. “to excel [other practitioners]” or “to overcome [difficulties]”?).

⁴⁸⁵ 不計吾我; cf. below GZJ 154c 4 – ff. and 155c 18 for some parallels to this use of 計; see also Fang Yixin 1997: 71-73 on the meaning “to think, consider etc.” of this verb in medieval Chinese.

⁴⁸⁶ This phrase is obviously only found in D (see n. 482 above).

⁴⁸⁷ 於罪，無罪亦無無罪; for the corresponding Skt., cf. § 1.95. Under its varied wording, D’s interpretation is, in this paragraph, essentially consistent with that introduced in the preceding occurrence of this phrase.

⁴⁸⁸ 無有瞋恨.

⁴⁸⁹ 身心精進，不以疲倦 is a reasonable translation of *kāyacittavīryāśraṃsanatā* (PG) or a similar compound (on 疲倦 see HD 8: 308-309).

⁴⁹⁰ 興於不亂無所想念 seems to reflect PD’s reading: *avikṣepāsamkaḷpanatām upādāya* (less clear, at this point, Ś: cf. n. 318 of the synoptic edition), rendered by Conze (LSPW 50) “by the absence of distractions and representations”.

⁴⁹¹ 解一切法，而無所著 seems to correspond to (PG) *sarvadharmaprajānanānupalambhayogena*, “[the Perfection of insight is fully accomplished] by means of becoming thoroughly cognisant of all the *dharmas*, and therefore no [longer] perceiving [them as really existing]” (I am grateful to Prof. Vetter for remarks on this passage). Alternatively, it could be also possible to interpret this compound as a *dvandva*; TipP 69, 2 = PekK 35b 7 is not particularly helpful to its analysis, and X 9b 17-18 has a different reading. On 無所著 as a translation of *anupalambha*, cf. § 1.155.

⁴⁹² 功德之誼 = a periphrasis m.c. of [*buddha*]-*guṇa* (cf. *Yiqie jing yinyi* 一切經音義 T 2128 p. 361a 15: ... 禮記誼者，宜也。制事宜也。誼亦善也。理也。).

⁴⁹³ 欲得超度 here translates [*dharmāṇām*] *pāraṃgantukāmena*: “[the Bodhisattva etc.] who wishes to get to the bottom of the *dharmas* etc.”, i.e. “to understand, know thoroughly”, as made clear by the DZDL (T 1509 p. 302c 20-24; tr. Lamotte V 2231); cf. Vimuktisena, who glosses this passage as (p. 28, 19): “through the understanding of the identity of *saṃsāra* and *nirvāṇa*” (*saṃsāranirvāṇa-samatādhigamam upādāya* – this seems to have been also Conze’s interpretation in LSPW 51: “to go beyond [the contrast of] conditioned and unconditioned dharmas”). On 超度 cf. § 1.42.

⁴⁹⁴ 法行 is yet another varied rendering of *dharma*, apparently, in this context, having the same meaning as 法; a parallel in the ZFHJ (also corresponding to Skt. *dharma*) is quoted by Karashima 1998: 127.

§ 1.160
W (3c 15-16)
K (220b 4-6)

as to the *dharmas* of the past, future, present, up to (150c 6) [their] being without foundation,⁴⁹⁵ [that is to say] as to the fundamental limit of the non-production of the arising⁴⁹⁶ of all *dharmas*: if he wishes to attain them;⁴⁹⁷

§ 1.161
W (3c 16-17)
K (220b 6-7)

† ... (150c 7) ... †⁴⁹⁸

§ 1.162
W (3c 17)
K (220b 7)

if he wishes to *wait⁴⁹⁹ upon all the Buddhas, the World-Honoured Ones, and (150c 8) make offerings [to them];

§ 1.163
W (3c 17-18)
K (220b 7-8)

if he wishes to be endowed with a retinue [characteristic of the] Buddhas and with countless attendants,⁵⁰⁰

⁴⁹⁵ 無本 (cf. HD 7: 103b, especially the second meaning recorded, which may be suggestive in this context: “without origin / source”) is a variant of the better known term 本無, Lokakṣema’s translation of *tathatā* (see Zürcher 1972: 391 n. 67-68 and 1991: 285; Harrison 1990: 241; Hikata 1958: xxxi n. 14). On 本無 in Dharmarakṣa’s ZFHJ see Boucher 1998: 498 and Karashima 1998: 18-19. On the doctrinal connection between the Buddhist term 本無 and early medieval Xuanxue 玄學 (especially Wang Bi’s *Laozi Daodejing zhu* 老子道德經注) see Robinet 1977: 62-63, Anne Cheng, “Bouddhisme et pensée des lettrés au III^e siècle: le cas de Wang Bi (226-249)”, in Despeux 2002: 7-23, esp. p. 17 (cf. also the summary of Wang Bi and He Yan’s 何晏 doctrines in the *Jin shu* 晉書 (ed. Beijing 1974), vol. ... p. 1236: 天地萬物皆以無爲本, “all the ten thousand beings of heaven and earth have nothingness as [their] fundament”). In the GZJ we find both forms, Lokakṣema’s original and the reversed 無本: e.g. see T 222 p. 154c 26 (§ 3.52): 不無本故 ... = PG 25r 4-5: *na tathatāyāḥ kṛte* ...; cf. T 222 p. 200c 24-25: 譬如, 須菩提, 欲界本無 ... = PD 232, 10: *saced subhūte kāmadhātus tathatā* Note that the standard rendering of *tathatā* is already attested in W’s translation of this passage: 諸法如。

⁴⁹⁶ 諸法所興不起本際; in the light of PG’s corresponding passage, it would seem that 本際 (or, rather, 際) is representing the final member *-koṭi* of both *anutpādaḥkoṭi* and *bhūtaḥkoṭi* (in fact the DZDL T 1509 p. 302c 29-303a 1 explicitly equates these two notions: 無生際即是實際; tr. Lamotte V 2232). That 所興不起 is to be read together as *anutpāda-* is suggested by a parallel from the GZJ (T 222 p. 188b 27-29): 其本際者 ... 無實所興 ... 空寂不起所興

⁴⁹⁷ 欲逮此者 = PG *anutpādaḥkoṭi*; however in the Skt. this verb is only referred to *anutpādaḥkoṭi*, while *tathatā* and *bhūtaḥkoṭi* are governed by two verbal forms which convey more explicitly a cognitive meaning. The whole paragraph in PG reads: “Furthermore etc. the Bodhisattva etc. who wishes to understand the thussness (*tathatām anubodddhukāma-*) of all *dharmas* of the past, the future, the present; who wishes to reach [their] point of non-origination (*anutpādaḥkoṭim anuprāptukāma-*) and wishes to penetrate [their] point of truth (*bhūtaḥkoṭim prativeddhukāma-*) should train in the *prajñāpāramitā*”. While D seems to correspond, on the whole, to this reading, K (and perhaps also W) has a variant (法相, **dharmatā*, instead of *bhūtaḥkoṭi*): see Lamotte V 2232.

⁴⁹⁸ D’s text appears corrupt in this point. The corresponding Skt. reads (so also W K): “Furthermore etc. the Bodhisattva who wishes to be the foremost among all the Śrāvakas and Pratyekabuddhas should etc.”.

⁴⁹⁹ In light of the other witnesses (Skt. *upasthāyaka*; cf. also K: 欲給侍諸佛), I tentatively read *侍諸佛 instead of the attested 欲行諸佛 etc., which does not seem to make sense (cf. also Dharmarakṣa’s T 433 p. 81b 25: 在所生處, 得侍諸佛, 不離在側, “in all his rebirths he manages to wait upon the Buddhas, always staying at their side”).

⁵⁰⁰ 欲得具足諸佛眷屬、無量群從。The corresponding Skt. passage lends itself easily to misinterpretations, due to *akṣara* confusion. PG and PD reads “The Bodhisattva etc. who wishes to become a member of the inner retinue (*abhyantaraparivāra-*; W, K, X 9c 4: 內眷屬) of the Buddhas etc.”. The most likely interpretation of D’s passage is that the translator read **atyanta-parivāra* (無量-; cf. in fact the w.r. found in the Ś: see n. 334 of the synoptic edition), which he then interpreted as implying active possession (具足) and rendered somewhat freely, doubling the translation of *parivāra*: 眷屬 ... 群從 (both indicate the extended family: see HD 7: 1208a and 9: 187b; Karashima 1998: 345-346). Note, however, that all the other witnesses, included W 3c 18, have another phrase (PG 13v 2, PD 29, 12, Ś 95, 4-5): *mahāparivāreṇa bhavitukāmena*, which D might have conflated with this one of § 1.163.

- § 1.164 if he wishes to (150c 9) obtain a group⁵⁰¹ of Bodhisattvas [as a retinue];
 W (3c 18-19)
 K (220b 8-9)
- § 1.165 if he wishes to completely purify the meritorious virtue of all the benefits [he receives];⁵⁰²
 W (3c 19?)
 K (220b 9)
- § 1.166 if he wishes to give gifts, (150c 10) without [his] mind receiving any [hindrance?],⁵⁰³ if he does not [wish to] produce thoughts which break the disciplinary rules,⁵⁰⁴ if he [wishes] to be without thoughts of hatred (瞋恚心, *vyāpādacitta*), to be without thoughts of sloth (懈怠心, *kausidyacitta*), (150c 11) if he does not [wish to] produce distracted thoughts (亂心, *vikṣepacitta*), nor stupid thoughts (愚癡心, *daṣprajñacitta*), he should (150c 12) train in the *prajñāpāramitā*.
- § 1.167 Furthermore, Śāriputra, if a Bodhisattva Mahāsattva (150c 13) wishes to establish living beings in the virtuous [conduct] consisting in giving gifts,⁵⁰⁵ in the conduct to be followed [and in] the merit received [in consequence] (?)⁵⁰⁶ related to the observance of morality, insight,⁵⁰⁷ exhortation,⁵⁰⁸ cultivation,⁵⁰⁹ (150c 14) he should train in the *prajñāpāramitā*.

⁵⁰¹ 枝黨 here = *-parivāra* (cf. Karashima 1998: 587).

⁵⁰² 欲得淨畢衆祐之德; the corresponding Skt. (PD) reads: *bodhisattvena ... dakṣiṇām* [PG & Ś: + *sarvadātṭṇām*] *parisodhayitukāmena*, “The Bodhisattva etc. who wishes to purify [PG & Ś: + of all donors] the donation [he receives] etc.”. Concerning the insertion found in PG and Ś, *sarvadātṭṇām*, note that, although the Tibetan translation (PekK 36b 3: *sbyin bdag thams cad kyi sbyin pa*) and X 9c 7-8 (一切施主供養) suggest the translation given above, it would be also possible to interpret this genitive as “for the benefit of all donors” (cf. Schopen 2004: 25).

On this passage, see the DZDL’s commentary, tr. Lamotte V 2240-2242, and n. 1 p. 2240 (“Accepter un don, c’est le ‘purifier’ ... et augmenter le mérite du donneur”; see also Silk 1994: 182-ff.). This idea accounts for W’s translation, 報大施者, “if he [wishes] to reward the great gifts [he receives]”; see also W 5c 8: 畢報施恩 = D § 3.19; cf. also X 13b 11 (cf. the practise discussed by Schopen 1997: 79 and *passim*, cf. also BHSD 260-261 s.v. *dakṣiṇādeśanā*, i.e. “transference of merit”). In D 衆祐之德 translates *dakṣiṇā*, but it is interesting to observe that 衆祐 consistently translates *bhagavat* in the FJJ T 322, in Zhi Qian’s corpus (Nattier 2003b: 231), and even elsewhere in Dharmarakṣa (Karashima 1998: 599); cf. also § 3.17 below.

⁵⁰³ 欲致布施，心無所受 very probably reflects the reading found in PG (see also n. 337 of the synoptic edition). D has merely given a literal rendering of *dāne navagghītacitta-*, “with the mind not occupied by giving”.

⁵⁰⁴ 犯戒想 = *dauḥśīlyacitta* (this seems an unusual use of 想).

⁵⁰⁵ 布施德 translates, rather loosely, *dānamayapuṇyakriyāvastu*, i.e. “the meritorious action consisting of giving”. On the notion of *puṇyakriyāvastu* see Lamotte’s detailed elucidation (V 2245-2246, also for an analysis of the various recensions and translations of the *sūtra*), and Schopen 2004: 234; cf. also n. ... below.

⁵⁰⁶ My syntactical analysis and interpretation of 所受福德當所興爲 are very tentative; and yet this sequence of characters probably represents an attempt of producing a literal rendering of *puṇya*[所受福德]-*kriyā* [當所興爲]-(*vastu*): cf. the preceding note.

⁵⁰⁷ 智慧 (arguably **prajñā*) is only found in D, and does not seem to occur normally in the lists of *puṇyakriyāvastus*.

⁵⁰⁸ 勸令 has no corresponding term in the Skt. versions, but it is paralleled by K: 勸導福處 (Lamotte V 2246: “*K’iu-an-tao* rend peut-être un original indien *samādāpana* ...”), and apparently also by W: 勸助功德.

⁵⁰⁹ 修治 (cf. HD 1: 1374 a-b) = *bhāvanā*-[*mayapuṇyakriyāvastu*].

- § 1.168 W (3c 24-25) K (220b 15-17) Furthermore, (150c 15) Śāriputra, if a Bodhisattva Mahāsattva wishes to produce the five eyes,⁵¹⁰ he should train in the *prajñāpāramitā*. (150c 16) What are the five eyes? The flesh-eye (肉眼, *māṃsacakṣus*), the divine eye (天眼, *divyacakṣus*), the insight-eye (慧眼, *prajñācakṣus*), the dharma-eye (法眼, *dharmacakṣus*), the Buddha-eye (佛眼, *buddhacakṣus*). { ... (150c 17) ... }⁵¹¹
- § 1.169 W (3c 26-28) K (220b 17-20) Furthermore, Śāriputra, if a Bodhisattva Mahāsattva wishes (150c 18) to see⁵¹² all the Buddhas, the World-Honoured Ones, in the eight directions, in the zenith and in the nadir, in lands [as numerous] as the sands of the Great River; (150c 19) if he wishes to listen, with the divine ear,⁵¹³ to the teaching they preach; and if he wishes to know what the Buddhas, (150c 20) the World-Honoured Ones, are thinking in their mind,⁵¹⁴ he should train in the *prajñāpāramitā*.
- § 1.170 W (3c 28 - 4 a 1) K (220b 20-22) Furthermore, Śāriputra, (150c 21) if a Bodhisattva Mahāsattva wishes to listen to the teaching that the Buddhas, the World-Honoured Ones, are preaching everywhere in the ten directions, (150c 22) [and to do so] uninterruptedly⁵¹⁵ until [his attainment of the] *anuttarasamyaksambodhi*, (150c 23) he should train in the *prajñāpāramitā*.
- § 1.171 W (4a 1-3) K (220b 22-24) Furthermore, Śāriputra, if a Bodhisattva (150c 24) Mahāsattva wishes to see the Tathāgatas, the Arhats, the Samyaksambuddhas of the past; (150c 25) if he wishes to see [their] various Buddha-lands, [and] the worlds in the ten directions of the future and of the present, (150c 26) [as well as] the Buddhas of the present;⁵¹⁶ if he wishes to observe everything found in those lands,⁵¹⁷ he should train in the (150c 27) *prajñāpāramitā*.
- § 1.172 W (4a 3-5) K (220b 24-29) Furthermore, Śāriputra, if a Bodhisattva Mahāsattva wishes (150c 28) to understand⁵¹⁸ the twelfefold scriptural corpus⁵¹⁹ preached by the Thus-Come

⁵¹⁰ On these five kinds of vision (*cakṣus*) see Lamotte I 439-440 and V 2260-2261; cf. T 222 p. 158b-c for an exposition of these faculties in the GZJ.

⁵¹¹ My expunction of 當學般若波羅蜜, mainly based on the parallelism with WK, remains tentative: actually it is not supported by PD, which, in this paragraph, is the Skt. version comparatively closer to D.

⁵¹² The other witnesses specify: “with the divine eye”.

⁵¹³ 天耳 = *divya-srotra*.

⁵¹⁴ 諸佛世尊心之所念; the corresponding Skt. (PD) reads: “if he wishes to perceive, directly with his mind, the thought [of the Buddhas] exactly as it is [*yathābhūtaṃ*, not in PG & Ś] ...”.

⁵¹⁵ The Skt. (PD) is slightly different: “[The Bodhisattva] who, having listened to those teachings, wishes to retain them, through the imperishable attainment of the power of memory, until he awakens to the supreme and perfect awakening ...”. This reading is essentially the same found also in K (but without *smṛtibalādhāna*: see Lamotte V 2276) and Xś 15b 16; however, D’s text is paralleled not only by W, but also by X 9c 23, and might reflect an original variant.

⁵¹⁶ This passage is problematic, both in the syntax (especially 諸佛國者, which is difficult to link to the following portion) and with regard to the Skt. parallels; on the whole, PD seems to be the closest to D (though *ye ... buddhā ... tiṣṭhanti* etc. is not found in the latter): “The Bodhisattva etc. who wishes to see the Buddha-fields of the Buddhas Lords of the past, and even the Buddha-fields of the Buddhas Lords of the future etc.”. The “Buddhas of the present”, occurring in D, are also mentioned by W and K (as well as PG, Ś). It is hard to see why this passage should have caused any problem to D, and perhaps the text is here in part corrupt.

⁵¹⁷ 追見 is not recorded in HD, and apparently this is the only occurrence in Dharmarakṣa’s corpus.

⁵¹⁸ Here 解知 might correspond to PG: *parāvāptukāma*-, “wishing to master, to understand”.

⁵¹⁹ 十二部經 should correspond to **dvādaśāṅga-dharmaprayacana* or a similar word; this expression has no counterpart in the corresponding Skt., but it is also found in W and K. On this traditional classification of Buddhist scriptures see Lamotte V 2281-2286, Lamotte 1958: 154-160, Norman 1983: 15-16, von Hinüber 1994 (the latter two on the classification in nine *aṅgas*), Hirakawa 1968: 721-753 Ruegg 1999: 200-ff., Hikata 1958: lv-lviii (on the DZDL's commentary on this passage); on its occurrence in *Prajñāpāramitā* literature, Yamaguchi 1986 (D's two lists are quoted without discussion at pp. 43-44). On the early Chinese renditions of the twelve-*aṅga* list, see Jan Nattier's recent and detailed study (2004). Another occurrence of this list, containing a number of variations, is found in GZJ T 222 p. 197a 28 – b 1 (see Nattier 2004: 191).

⁵²⁰ 聞經 = *sūtra* (as shown by Nattier 2004: 185 and 187, this rendering is borrowed from Zhi Qian).

⁵²¹ 分別經 = *vyākaraṇa* (this rendering, too, is drawn from Zhi Qian: see Nattier 2004: 185 and 188). Although *vyākaraṇa* is understood by the DZDL as “prediction” (T 1509 p. 306c 25 – ff., tr. Lamotte V 2287-2289; K renders this term as 受記經), D's interpretation may well be the only legitimate one in this context (see e.g. Buddhaghosa as quoted by Norman 1983: 15; von Hinüber 1994: 125; Ruegg 1999: 206).

⁵²² 頌經 = *gāthā* (cf. Zhu 2000).

⁵²³ 詩歌經 should correspond to *geya*, “verses” (see DZDL T 1509 p. 306b 25, tr. Lamotte V 2287: “Sont appelés *Geya* «chants» les *kie* 偈 «vers» se trouvant dans les *Sūtra*”; cf. Buddhaghosa's explanation in Norman 1983: 15: “All the *suttas* containing stanzas should be known as *Geyya* [Recitation]”). D's adoption of this traditional Chinese categorisation, 詩歌 (HD 11: 152a), probably reflects, in part, an etymological interpretation of *geya*, from \sqrt{gai} , “sing” (cf. 歌; see also Nattier 2004: 179).

⁵²⁴ 初經 probably = *nīdāna*, the initial section of the *sūtras* describing the circumstances and setting of each discourse (cf. Lamotte V 2292-2293; Ruegg 1999: 203-204 and 207)

⁵²⁵ 此應經 is probably to be explained as a wrong translation of a reading similar to that found in PG: *ityuktaka*, which D evidently parsed as *-yukta*- and interpreted as a derivative of \sqrt{yuj} , rather than \sqrt{vac} . On *ityuktaka*, “thus spoken” (K: 如是語經; cf. Pāli *itivuttaka*), see T 1509 p. 307b 13 – c 16, tr. Lamotte V 2293-2297, and Ruegg 1999: 201-202 (also on the reading *itivr̥ttaka*, “event etc.” found in PD, and indeed more frequent in Sanskrit sources).

⁵²⁶ 受經 is problematic; given that all other terms of this list can be, more or less clearly, identified, by exclusion (and provided that D's original indeed corresponded, in this list, to the available Skt. versions) this should be a translation of *udāna*, “joyful, inspired utterance” (see Lamotte 2290-2292, Norman 1983: 15). But I fail to see any direct semantic link between the two words. Probably D wrongly read, or understood, this word as **ādāna* or something similar.

⁵²⁷ 方等經 corresponds to *vaipulya* in the corresponding Skt., although this common Chinese rendering is to be explained on the basis of the form *vaitulya* (cf. *tulya*, “equal to”), as shown by Karashima (1992: 278; see also Id. 1998: 133-134; cf. also BHS 510 a-b; K correctly translated 廣經). This class of “extended texts” is interpreted by the DZDL (T 1509 p. 308a 4; tr. Lamotte V 2301) as referring to the *Mahāvāyānasūtras* tout court. Cf. *Mahāvibhāṣā* T 1545 p. 660a 27: “[*Vaipulya* 方廣] means [those texts] among the *sūtras*, which explain extensively the meaning of the various profound doctrines” (謂諸經中廣說種種甚深法義). For a detailed discussion of the class of *vaipulyasūtras*, and of its various definitions (including the preceding two passages) see Skilling 1997: 31-42.

⁵²⁸ 未曾有法 is a common translation of *adbhutadharma*-, “marvel, marvellous phenomenon” (see Lamotte V 2301-2302 Norman 1983: 15-16, DP 187b, Ruegg 1999: 203), probably based on a false etymology (from $\sqrt{bhū}$, plus a negative prefix; cf. Zürcher 1991: 285). Be that as it may, this translation was evidently deemed not inappropriate, perhaps as a pun (after all, marvels can be said to be “impossible things”!), and it was in fact still used by K: see also Karashima 2001: 280 (cf. X 9c 27: 希法).

⁵²⁹ 譬喻經 = *avadāna* (see Ruegg 1999: 202-203, Lamotte V 2293; cf. also Yamaguchi 1986: 49); this is also a Zhi Qian borrowing (see Nattier 2004: 179).

⁵³⁰ 注解章句經 = *upadeśa*, “instruction, exegesis” (see Lamotte V 2302-2303; Lamotte III vii-viii); the use of 章句 for translating *upadeśa* is already attested in Zhi Qian (see Nattier 2004: 180).

⁵³¹ 皆欲得玩習誦者, alternatively: “to get used to chanting etc.” (on 玩習 see HD 4: 528-529; cf. also Ōta Tatsuo and Jiang Lansheng, “*Sheng jing – Jiu sheng jing ciyu zhaji*” 《生经·舅甥经》词语札记, in Wang and Fang 2000: 184). This passage has no parallel in PG, but could correspond to some of the verbal forms found in PD and Ś's expanded reading of this paragraph (see n. 361 of the synoptic edition); e.g. cf. PD: “The

One: texts heard,⁵²⁰ explicative texts,⁵²¹ texts consisting of verses,⁵²² (150c 29) texts consisting of poems and songs,⁵²³ initial [portions of] texts (?),⁵²⁴ texts “connected to this”,⁵²⁵ texts on [former] lives (生經, *jātaka*), received texts (?),⁵²⁶ “well balanced” (151a 1) texts,⁵²⁷ texts on “*dharmas* that have never existed”,⁵²⁸ texts of parables,⁵²⁹ texts consisting of exegesis and textual analysis⁵³⁰ (151a 2) – [all texts that are] unheard by the Voice-Hearers; [and] if he wishes to ponder over and chant all of them,⁵³¹ he should train in the (151a 3) *prajñāpāramitā*.

§ 1.173

W (4a 5-7)
K (220b 29 – c3)

Furthermore, Śāriputra, if a Bodhisattva Mahāsattva wishes to listen to (151a 4) the teachings imparted⁵³² by the Thus-Come Ones of the eight directions, of the zenith and of the nadir, remembering without mistakes all of them, [and] if he wishes (151a 5) to grasp them, and, having grasped them,⁵³³ to preach them to other persons taking part in the assembly,⁵³⁴ he should train in the (151a 6) *prajñāpāramitā*.

§ 1.174

W (4a 7-9)
K (220c 3-5)

Furthermore,⁵³⁵ Śāriputra, if a Bodhisattva Mahāsattva wishes (151a 7) to ask the *Thus-Come Ones of the past and the future about the meaning of what they say, [and,] having succeeded in [fully] listening to [their elucidations], he [wishes to] expound them to (151a 8) others, he should train in the *prajñāpāramitā*.

§ 1.175

W (4a 9-11)
K (220c 5-7)

Furthermore, Śāriputra, if a Bodhisattva (151a 9) Mahāsattva wishes to illuminate Buddha-worlds in the East [as numerous] as the sands of the Great River, (151a 10) [i.e., places that are] full of darkness, which do not see the brightness of the light of the sun and the moon,⁵³⁶ [and] if he wishes to illuminate this [world] as well as (151a 11) the [other] worlds [of all the] ten

Bodhisattva ... who wishes to learn, bear in mind, recite, regard as true and explain in full to others etc.”. Cf. also the next paragraph.

⁵³² The Skt. texts’ reading *bhāṣitaṃ bhāṣyate bhāṣiṣyate*, “what has been said, is being said, will be said” is already found in K (諸佛所說法：已說、今說、當說).

⁵³³ 欲得執持，已得執持而...；執持 (HD 2: 1135b) is probably a literal rendering of the Skt. *udgrahitukāmena*, “[the Bodhisattva] who wishes to comprehend ...”. Note, however, that D’s text (which witnesses a shorter reading than the Skt. versions, with fewer verbal forms), with the repetition 已得執持, seems to reflect a gerund which lacks in the available Skt.

⁵³⁴ 爲衆會他人說；衆會 (cf. above § 1.38) apparently is lacking from the Skt. (PG: *pareṣāṃ* [PD & Ś *parebhyāś*] *ca vistareṇa saṃprakāṣayitukāmena*); or did D understand *vistareṇa* as meaning something like “diffusely” (i.e. to a multitude of people; cf. BHSD 504a)? Cf. also W: 遍教衆生者.

⁵³⁵ This passage, clearly a sort of appendix to the preceding two paragraphs, is not found in any Skt. version (though possibly implied by the forms *bhāṣitaṃ ... bhāṣiṣyate* in § 1.173), or in the Tibetan translation; it is, however, attested in all the Chinese translations (besides W, K – on which see Lamotte V 2306 – see X 4a 8-9, Xś 10a 3-5).

⁵³⁶ On the topos introduced in this paragraph, see BHSD 464b – 465a s.v. *lokāntarikā*. D seems, on the whole, closer to PD’s less expanded reading (note also 日月光明之耀 = *śūryācandramasor api prabhā*; cf. PG & Ś). Note that 窈窈冥冥 (HD 8: 441b), corresponding to *andhakāratamīrāṇi*, is in fact an adjective which, following the most logical syntactical analysis, should refer to the preceding 佛世界 (cf. the Skt.: “the deep darkness found in worlds in the East etc.”). Cf. W which, though clearly based on an original text that was here very close to D’s one, has a more accurate rendering: 有窈冥之處, “places full of darkness”. The term *lokāntarikā*, found in PG and Ś, is already attested in K: 中間闇處, “interstitial dark place” (see also Lamotte V 2307).

§ 1.176

W (4a 11-13)
K (220c 7-10)

directions, he should train in the *prajñāpāramitā*.

Furthermore, Śāriputra, if a (151a 12) Bodhisattva Mahāsattva wishes to enlighten the darkness of ignorance⁵³⁷ of Buddha-lands in the East [as numerous] as the sands of the Great River, (151a 13) as well as [that] of the [other] worlds [of all the] ten directions, [where people] do not hear the name of the Buddha, do not listen to the Teaching, (151a 14) do not see the Community-saṃgha; [and] if he wishes to enlighten all sorts of living beings [of those worlds], so that they stand firm in the correct view (正見, *samyagdṛṣṭi*), [and if he wishes to] let them succeed in (151a 15) seeing the Buddha, in listening to the teaching together with the Holy Community, he should train in the *prajñāpāramitā*.

§ 1.177

W (4a 13-16)
K (220c 10-13)

(151a 16) Furthermore, Śāriputra, if a Bodhisattva Mahāsattva wishes to cause, among the living beings found in Buddha-worlds in the East [as numerous] as the sands of the Great River, (151a 17) as well as in the Buddha-lands [of all the] ten directions, those who are blind from birth⁵³⁸ (151a 18) to obtain eyes and see forms, those who are deaf to attain hearing, those who are mad to come to their senses,⁵³⁹ those who are naked to obtain (151a 19) clothes, those who are starving to get food, those who are thirsty to obtain drink, [thinking, in doing so, thus]: “I make the vow to acquire [enough spiritual] power, [so that] everybody will receive these (151a 20) favours”,⁵⁴⁰ he should train in the *prajñāpāramitā*.

§ 1.178

W (4a 16-19)
K (220c 13-16)

Furthermore, Śāriputra, if a Bodhisattva (151a 21) Mahāsattva [thinks thus]: “As to those [beings] in this Trichiliomegachiliocosm who are in the evil destinies, [i.e.] the various kinds of beings [such as those living in the] hells, (151a 22) hungry ghosts and [beings] born as animals, I wish to grant [them] a favour,⁵⁴¹ and let these people (151a 23) attain what is fit to them (?);⁵⁴² and let the same happen [in lands as numerous] as the sands of the Great River in the

⁵³⁷ Only D has this passage, 開化... 愚癡闇冥, which establish a connection with the preceding paragraph (on 開化 see Karashima 1998: 248-250). In view of the context, and of the presence of 愚癡, I preferred to render 闇冥 retaining its literal meaning (see HD 12: 135a); elsewhere in Dharmarakṣa this word occurs, alone, in the figurative sense of “ignorant” (see Karashima 1998: 5), which is obviously also meant here. The entire paragraph appears, in fact, to have been translated by D rather freely, though not improperly. PG, which seems the closest Skt. parallel, reads: “The Bodhisattva Mahāsattva who wishes to cause all the beings who live in as many worlds in the East as the sands of the river Ganges, where there is no mention of the Buddha, of the Dharma, of the Community, to hear the names ‘Buddha, Dharma, Community’, and who wishes to establish them in right view, should train etc.”

⁵³⁸ 生盲 might reflect a variant **jātyandhāḥ* (here all Skt.: *andhāḥ*), but perhaps 生 has been just inserted m.c.; cf. above § 1.65 where the pattern of correspondence is exactly the opposite.

⁵³⁹ 狂者復意 is a calque of *unmattāḥ smṛtiṃ pratilabhante / pratilapsyante*, again, cf. § 1.65.

⁵⁴⁰ 「吾願得力，皆蒙斯恩」 could simply be a free paraphrase of *mamānubhāvena*, “through my power” (cf. above § 1.80; K: 以我力故, W om.; note that DWK seem to lack *ṛddhi*). On 蒙斯恩, cf. HD 9: 526a s.v. 蒙恩.

⁵⁴¹ 吾欲加恩 is, again, likely to be a paraphrase of *mamānubhāvena* (cf. the preceding note).

⁵⁴² 使此黎庶逮得其所. There are many occurrences in Dharmarakṣa’s corpus of this classical expression (cf. HD 7: 348-349 ㊟), 得其所 (e.g. T 154 p. 87b 6; T 186 509c 22). In the present context, however, this seems a rather vague rendition of the corresponding Skt.: “once they have passed away from those [evil destinies], they will obtain a human form of existence” (so essentially also W K).

eight directions, in the zenith and in the nadir”, he should (151a 24) train in the *prajñāpāramitā*.

§ 1.179

W (4a 19-21)
K (220c 16-19)

Furthermore, Śāriputra, if a Bodhisattva Mahāsattva (151a 25) wishes to establish all the living beings found in Buddha-worlds [as numerous] as the sands of the Great River (151a 26) in the precepts, in *samādhi*, insight, release, cognition [consisting in] vision and knowledge [related to] liberation, in the fruit of the *srotaāpanna*, (151a 27) in the fruit of the *sakṛdāgāmin*, in the fruit of the *anāgāmin*, in the fruit of the arhat, in the realisation of the *pratyekabuddha*,⁵⁴³ [and so on] up to (151a 28) the attainment of the *anuttarasamyaksambodhi*;

§ 1.180

W (4a 22)
K (220c 19-20)

and if, moreover, he wishes to cultivate the majestic demeanour (151a 29) and the ceremonial standard of the Tathāgata,⁵⁴⁴ the Bodhisattva Mahāsattva should train in the *prajñāpāramitā*.

§ 1.181

W (4a 22-24*)
K (220c 20-22)

Furthermore, (151b 1) Śāriputra, a Bodhisattva Mahāsattva, when practising the *prajñāpāramitā*, should consider in this way: (151b 2) “If I wish to observe what I cannot see,⁵⁴⁵ I⁵⁴⁶ should train in the *prajñāpāramitā*”.

§ 1.182

W (4a 24)
K (220c 22-23)

(151b 3) [Moreover, if he thinks:] “May I fill completely with [my] toes four inches of ground!⁵⁴⁷

§ 1.183

W (4a 25-26)
K (220c 23-25)

(151b 4) [May I], surrounded by a retinue⁵⁴⁸ of innumerable hundreds of thousand of millions, and billions [of gods], from the gods [belonging to the

⁵⁴³ 辟支佛證 is a more accurate rendition of *pratyekabodhi* (cf. § 1.152).

⁵⁴⁴ I assume that 多訶竭威儀禮節 is, as a whole, a translation of *tathāgateryāpatha*, a term indicating, in this context, the four postures, i.e. walking, standing, sitting, and lying down (BHSD 116-117), but also the way of eating and speaking (see DZDL T 1509 p. 309c 25 – 310a 5, tr. in Lamotte V p. 2315-2317). Note, however, that 威儀 alone would have sufficed to render *īryāpatha* (of which it is indeed a common translation: cf. W K: 諸佛威儀; HD 5: 224 a-b); 禮節 (HD 7: 963 b) is probably an addition by the translators, mainly m.c., unrelated to PG & Ś’s expanded reading (on which see LSPW p. 53 n. 17). Note also the use of the transliteration 多訶竭 for *tathāgata*, which elsewhere in the GZJ only occurs within the formula 多訶竭、阿羅訶、三耶三佛.

⁵⁴⁵ The corresponding Skt. (PG) reads: “May I cast the elephant-look (i.e. turning the whole body)!”. On the *nāgāvalokita*, a characteristic feature of a Buddha and a sign of his oneness of body and mind (身心專一), see the DZDL’s elucidation (T 1509 p. 310a 11-20; tr. Lamotte V 2318-2319 and relevant notes; LSPW 53 n. 17). The most likely interpretation of D’s rendition is that, either by his own mistaken reading or because his manuscript had dropped an *akṣara* (viz. *-gā-*), he read *nāvalokitam* (所不得睹) for *nāgāvalokitam*. Note that W, too, has at this point a reading diverging from the Skt.; but unlike D, it seems impossible to connect it to the Skt., even as a wrong translation (“if a Bodhisattva Mahāsattva wishes to know all the religious and profane things [道事俗事], he should train etc.”).

⁵⁴⁶ I have tentatively included the phrase 當學 etc. in the Bodhisattva’s reflection; but note that the syntax of the following paragraph seems completely different.

⁵⁴⁷ It seems that here D has badly misunderstood the original text; PD reads: “May I walk lifted from the ground by four inches!”. Apparently D wrongly construed *caturāṅgulam* with *prthivīm*: 四寸之地 (and this, incidentally, would suggest that his original was closer, in this passage, to PD, which reads *prthivīm caturāṅgulam*; cf. PG and Ś: *caturāṅgulamātreṇa*). Then, taking 以足指 = *padbhyām*, we may further assume that he read a negative before *asprśan* (if this is indeed the verbal form underlying 靡不周遍), and dropped *gaccheyam*. An original variant reading is, in this case, very unlikely, as all the other witnesses agree more or less precisely with the Skt. (besides W – whose appendix 而輪跡現 might in part reflect Ś 111, 2-3 – and K see X 10b 9-10, TPT 76, 2 = PekK 39a 7-8). Note the use of 設使 (= *kim iti*) to introduce a wish: see Karashima 1999 b: 143 n. 43.

class of the] four Heavenly kings, [including various classes of gods belonging to the] realm of desire and [to the] realm of form [up to the] gods Akanisṭha,⁵⁴⁹ (151b 5) reach the Bodhi-tree located on the platform of the Way!”⁵⁵⁰ (151b 6) He should train in the *prajñāpāramitā*”.

§ 1.184
W (4a 26-28)
K (220c 23-27)

Furthermore, Śāriputra, [suppose that] a Bodhisattva (151b 7) Mahāsattva either [wishes that], when he is sitting [under] the Bodhi-tree, all the divine beings,⁵⁵¹ from the gods [belonging to the class of the] four Heavenly kings up (151b 8) to the gods of the Pure Abode,⁵⁵² come without exception to fully accomplish [the virtue of] giving (?);⁵⁵³ or [wishes that] when, (151b 9) having accomplished the *anuttarasamyaksambodhi* and having become *Abhisambuddha*,⁵⁵⁴ whether he is moving, standing, (151b 10) sitting or lying down, the ground on which he is staying turns into diamond:⁵⁵⁵ if he wishes to obtain these [privileges], he (151b 11) should train in the *prajñāpāramitā*.

§ 1.185
W (4a 28 – b 5)
K (220c 27 – 221a 6)

Furthermore, Śāriputra, a Bodhisattva Mahāsattva, when practising (151b 12) the *prajñāpāramitā*, should consider in this way: “On the day when⁵⁵⁶ I go forth, quitting the country (151b 13) and leaving home,⁵⁵⁷ on that very day I

⁵⁴⁸ 眷屬周匝: cf. Skt. *parivṛtaḥ puraskṛto*, “surrounded and attended by [the gods]”.

⁵⁴⁹ The transcription 阿迦膩吒 is borrowed from Lokakṣema’s corpus (see Coblin 1983: 245 entry 105).

⁵⁵⁰ 往詣佛樹，處於道場 seems closer, though not perfectly corresponding, to PD’s reading *bodhimaṇḍadrumamūla*, “the foot of the tree on the platform of awakening” (on 道場 = *bodhimaṇḍa*, see also Karashima 1998: 87). In the light of the Skt., I have interpreted 佛樹 as the subject of 處; alternatively, the latter could be referred to the Bodhisattva: “I will reach the Bodhi-tree, and stay on the platform of the Path”.

⁵⁵¹ Given the context, 天人 cannot mean “gods and human beings”, but should be a rendition of *deva* (or *devaputra*: cf. PD 33, 8): cf. HD 2: 1404 ㊦.

⁵⁵² 淨居諸天: cf. above § 1.71.

⁵⁵³ 具足布施 (for a similar use of 具足, cf. above § 1.94: 具足檀波羅蜜) is probably to be understood on the basis of the reading found in PD: *bodhimaṇḍadrumamūlaṃ pratisamstareyur*. MDPPL 278 records this verb as: “gives a friendly reception” (cf. Pāli *paṭisantharati*, according to PED 400b). However, in this context *pratisamstarati* should be rather interpreted in the sense of “to strew [with a cloth]” (taking *bodhimaṇḍadrumamūlaṃ* as the direct object). Cf. the parallel in PG: *duṣyasamstaraṃ kuryur iti*, “May [the gods] spread out a cloth [for me when I am sitting at the foot of the Bodhi-tree]!” (on *duṣya* see BHSD 268a; see also LSPW 54: “so that those same gods may spread out a carpet at the root of the tree of awakening”, probably based on Ś: cf. MDPPL 203). At any rate, Edgerton (BHSD 371b) observed that the cognate word *pratisamstara* refers to the practise of giving: “distribution severally [of gifts]”. It is thus clear that D interpreted the form of *pratisamstarati* he presumably read in his manuscript in the same way. Note that W K and X 10b 18, though closer to PG, have a variant reading: the Bodhisattva wishes that the gods prepare a seat with divine cloth: 以天衣[W: 疊]為座 (see Lamotte V 2321).

⁵⁵⁴ The use of these transcriptions 阿耨多羅三耶三菩 (*samyaksambodhim*) 阿惟三佛 (*abhisambuddha*), preceded by various verbs (such as, in this case, 成就), is rather frequent in the GZJ (e.g. cf. the next paragraph and § 2.5-2.7).

⁵⁵⁵ 其地自為金剛 = PG *sa pṛthivīpradeśo vajramayaḥ samtiṣṭheta*, “May that spot [where I am moving etc.] become made of *vajra*!”. For some explanations of this passage see DZDL T 1509 p. 310c 21 – 311a 8 (tr. Lamotte V 2324-2325).

⁵⁵⁶ The Chinese may have not fully captured the nuance conveyed by the Skt. optatives, but the construction 吾當何日 ... 即日當, corresponding to Skt. *yatraiva divase ... tatraiva divase*, is noteworthy.

⁵⁵⁷ 出去, 棄國捨家 is an elaborate doubled rendition of Skt. *abhinīṣkramati*, lit. “to go out etc.” (hence 出去), but more technically (see also BHSD 53b) to leave the house in order to enter ascetic life (棄國捨家).

will accomplish the *anuttarasamyaksambodhi*, and will succeed in attaining [the status of] (151b 14) *Abhisambuddha*. Having attained [the status of] *Abhisambuddha*, on that very day I will turn the wheel of the Dharma. Having I turned the (151b 15) wheel of the Dharma, may⁵⁵⁸ the Dharma-eye [turned on] all *dharmas*, free from dust (151b 16) and defilements,⁵⁵⁹ of innumerable incalculable sorts of beings, be pure!⁵⁶⁰ [May] a measureless, infinite crowd of beings obtain (151b 17) a mental release [involving] the exhaustion of outflows, without producing remnants (*sic*)!⁵⁶¹ [May] measureless, infinite living beings, having blood,⁵⁶² become (151b 18) *avaivartika* [with respect to the]⁵⁶³ *anuttarasamyaksambodhi*!”. This Bodhisattva Mahāsattva [who thinks so] should (151b 19) train in the *prajñāpāramitā*.

§ 1.186
W (4b 5-9)
K (221a 6-12)

Furthermore, Śāriputra, if a Bodhisattva Mahāsattva (151b 20) wishes at heart to obtain [these privileges, namely]: “[May] I, having accomplished the *anuttarasamyaksambodhi* and attained [the condition of] *Abhisambuddha*, (151b 21) possess a Holy assembly of innumerable *bhikṣus*, [who are all] Voice-Hearers and learners!⁵⁶⁴ Or, when I have explained the teaching only one time, (151b 22) [may these *bhikṣus*] attain arhatship in just one sitting!⁵⁶⁵ [May] all the Bodhisattvas (151b 23)

⁵⁵⁸ 令 governs all the subsequent phrases of this paragraph.

⁵⁵⁹ 遠塵離垢 = *virajo vigatamalam*, “free from dust and impurity” (referred to the dharma-eye); cf. § 1.3 above, where 無有塵垢 = *niṣkleśa*.

⁵⁶⁰ Tentatively, I read 遠塵離垢諸法眼淨 as a whole; cf. the corresponding Skt. (PG): “May the dharma-eye of infinite, innumerable beings, free from dust and impurity, become clear toward the dharmas!”. In fact one could give a different analysis of the Chinese: “I will cause innumerable, incalculable beings of all sorts to keep away from dust and to abandon defilements, and [their] dharma-eye [turned on] all *dharmas* to be pure” (cf. in fact K: 轉法輪時，無量阿僧祇衆生遠塵離垢，諸法中，得法眼淨). However, the very occurrence of the syntactically difficult 諸法眼淨 = *dharmeṣu dharmacakṣur*, suggests an attempt, on the part of D, to keep the original Skt. word order.

⁵⁶¹ The corresponding Skt. reads: “May the minds of infinite, innumerable [beings], not clinging, be freed from outflows!”. Note that 無起餘 or 無起 should correspond to the ger. *anupādāya*, “not clinging”, probably wrongly connected to *ut-√pad*.

⁵⁶² 衆生含血 (cf. HD 3: 224a) is a varied rendition of *sattva*; the use of 含血 in similar contexts is already attested in Zhi Qian and Kang Senghui’s translations (see for instance Kang’s *Liu du ji jing* 六度集經 T 152 p. 3a 28).

⁵⁶³ Cf. the Skt.: “May infinite etc. beings become incapable of turning back from the supreme and perfect awakening!”. Here *avaivartikā ... anuttarāyām* etc. has been simply transliterated by D, with the two words juxtaposed, without making explicit their syntactic relationship. Unless we may assume that the character 致, indeed part of the transliteration 阿惟越致 (cf. § 1.112), is used here also as the verb governing the following 阿耨 (cf. infra T 222 p. 151b 26-27: 得致阿耨多羅三耶三菩).

⁵⁶⁴ The entire passage, excepting the long transcriptions such as 阿耨 etc., follows the four-syllable prosodic pattern. This should suffice, without assuming original variant readings, to account for free renditions such as 有無央數比丘聖衆聲聞學者 = *-aprameyā-saṃkhyeyaḥ śrāvakaśaṃgha-*, or, at the end of the paragraph, 光明照遠，無有邊際 = *amitā prabhāsampad bhaved* (“May I have unlimited possession of radiance!”).

⁵⁶⁵ D: 或以一反演說經法，於一坐 [v.l. 座] 上，得阿羅漢。 The interesting word in this passage is *ekāsanika*, directly rendered by D as 於一坐上, and more or less similarly by the other translators (W K: 便於座上; X 10c 9 不起於座, cf. above § 1.62). The most detailed treatment of *ekāsanika* and related words is CPD vol. II fascicle 15 pp. 634-635 (cf. BHSD 154b). CPD describes three meanings of *ekāsana* as occurring

Mahāsattvas be *avaivartika* [in the] *anuttarasamyaksambodhi*! [May I] have (151b 24) an innumerable, incalculable, immeasurable group of Bodhisattvas, with⁵⁶⁶ an immeasurable life span,⁵⁶⁷ (151b 25) [and whose] light shine on distant places, without limit”,⁵⁶⁸ he should train in the *prajñāpāramitā*.

§ 1.187
W (4b 9-12)
K (221a 12-15)

(151b 26) Furthermore, Śāriputra, if a Bodhisattva Mahāsattva either wishes to attain⁵⁶⁹ the (151b 27) *anuttarasamyaksambodhi* and become *Abhisambuddha*; [or if he] wishes to cause his Buddha-land (151b 28) to be without [even] the sound of the words “desire, anger, delusion”,⁵⁷⁰ [or if he wishes] to let all the beings [living therein] obtain [an achievement] of such a (151b 29) form – just like a complete achievement of *prajñāpāramitā* – [that they will cry out]:⁵⁷¹ “Liberality is good! (151c 1) Being controlled⁵⁷² is delightful! Marvellous is insight! Cultivating brahma-conduct well, and moving

in Pāli literature: “eating alone” (< *eka + asana*); “one/the same seat/session etc.” (*eka + āsana*); and a third meaning, resulting from the conflation of the preceding two words. A particular application of the second usage of *ekāsana* is attested in passages which discuss the attainment of certain goals. There *ekāsana* means “a single seance [required for the attainment of a given goal]”, e.g. see *Peṭakopadesa* 29, 24, where *ekāsane* is opposed to *sāsanantarena*, “with intervals between sessions” (see Nāṇamoli 1964: 35 and n. 85/2). Another similar passage is found in the *Abhidharmakośa* p. 722, 20: *ekatraivāsane*, “in one and the same seance” ... (referred to a series of attainments, up to the *bodhi*, by Buddha and Pratyekabuddha; see also tr. by de La Vallée Poussin, *Kośa* ch. 6 p. 177). Although CPD refers the adjective *ekāsanika* only to the third usage mentioned above (“[he] who eats one meal at one sitting”), and so do BHSD (154b) and Conze (MDPPL 140, LSPW p. 54 and n. 19; he paraphrased *ekāsanika* as “austere and solitary”), the context of the present passage of the *sūtra* requires that this word be interpreted as in the *Peṭakopadesa*: “making use of only one sitting [in order to attain his goal]” (so also did Lamotte V 2330).

All Chinese translations are comparatively closer to the reading found in PG and Ś: *ekadharmadesānāyāpameyāsamkhyeyā ekāsanikā ... arhanto bhavye* <r>, “May, through one exposition of the Dharma, infinite etc. [beings] become arhat in just one seance”. For an interesting occurrence of 於一座上 in the ZFHJ see Karashima 1998: 560; the recorded corresponding Skt. is *tasmin samaye*. Dong Zhiqiao and Cai Jinghao (1994: 680-681) record a medieval Chinese adverbial use of 坐, “at once, immediately”: it would be interesting to explore whether and how this usage is connected to the coeval Buddhist expression we have just discussed.

⁵⁶⁶ I assume that the direct speech corresponding to the various the Skt. *iti* clauses, indeed made explicit at the beginning (note 我 etc.), is kept up until the end of the paragraph. Then we have to refer 其壽無量 etc. to the “innumerable Bodhisattvas”. But the alternative interpretation, though involving an anacoluthon, cannot be entirely ruled out (i.e. “[if he wishes] to have an innumerable etc. group of Bodhisattvas; [if he wishes that] his life span be infinite etc.”).

⁵⁶⁷ 其壽無量 = PG: *amitaṃ* [PD: *aparimitaṃ*] *cāyuspramāṇaṃ bhavet**.

⁵⁶⁸ 光明照遠，無有邊際 freely corresponds to PG’s *amitā* [PD: *aparimitā*] *prabhāsampad bhaved*.

⁵⁶⁹ D missed the structure of the Skt., where *anuttarāṃ* etc. *abhisambuddhasya* is not the object of the Bodhisattva’s wish, but simply his qualification.

⁵⁷⁰ 姪怒癡音響之名 is a somewhat redundant rendition of *rāgadveśamohaśabda* (note 音響之名 for *śabda*, cf. HD 12: 657a).

⁵⁷¹ Here D has provided a clumsy translation of the corresponding Skt., in part hyper-literal (如是色像 = *evamrūpa*; cf. above § 1.62), and in part just wrong (般若波羅蜜 for *prajñā*). It is clear enough that D’s original lacked, like PG, Ś’s addition of *yad evaṃ jānīran*. Ś, here indeed clearer than PG, reads: “May the beings [living] in this Buddha-field belonging to me ... become endowed with such an insight, that they would acknowledge: ‘good is giving! etc.’?”. Note the doubled translation of *samanvāgata*: 獲 ... 具足成就.

⁵⁷² 調順 (cf. HD 11: 307b) = *dama*.

harmoniously without (151c 2) *harming living beings,⁵⁷³ that is indeed delightful!” he should train in the *prajñāpāramitā*.

§ 1.188

W (4b 12-13)
K (221a 15-17)

Furthermore, (151c 3) Śāriputra, if a Bodhisattva Mahāsattva wishes [this]: “I shall attain and fully accomplish the saintly insight,⁵⁷⁴ (151c 4) and, through the true *Dharma*, the concentration of richness will be without sound (*sic!*)”,⁵⁷⁵ he should train in the *prajñāpāramitā*. (151c 5)

§ 1.189

W (4b 13-16)
K (221a 17-20)

[And if he] wishes at heart [this]: “The hearing of my immaculate reputation⁵⁷⁶ will cause [all] sorts of beings of worlds [as numerous] as the sands of the Great River (151c 6) to attain⁵⁷⁷ the *anuttarasamyaksambodhi*”, he should train in the (151c 7) *prajñāpāramitā*».

⁵⁷³ A problematic passage. To begin with, although I have tentatively punctuated after 梵行, taking 善修 as d.v. + vb., in the light of the corresponding Skt. one cannot rule out a different interpretation (i.e., 善修梵行!, “good is brahma-conduct”, = *sādhu brahmacaryam*). Then the following passage, as transmitted (而順遊不居衆生), does not seem to make much sense. However, its positional correspondence with *avihiṃsā sarvaprāṇībhūteṣu* (“not injuring all living beings”) is quite beyond doubt (cf. above § 1.68). While 順遊 (cf. HD 12: 243a) could be an acceptable addition, of the sort so common in this text, the real problem is 居; my conjecture *危 is based on a reasonable graphic similarity between the two characters, and especially on the semantical suitability of the second, corroborated by some parallels in Dharmarakṣa’s corpus (e.g. T 135 p. 858b 3: 不危衆生, 不害地蟲; in fact even 害 could be a reasonable alternative conjecture for 居).

⁵⁷⁴ The corresponding Skt. of 我當速獲具足聖達 is *me parinirvṛtasya*, but obviously the Chinese does not render faithfully its meaning. On the expression 聖達, which is not rare in Dharmarakṣa’s corpus, see Karashima 1998: 394.

⁵⁷⁵ The corresponding Skt. reads: “Once I have entered into the complete *nirvāṇa*, may the very word ‘disappearance of the true Dharma’ not exist [any more]!”. The problem in D’s rendition (而以正法, 財富之定無有音聲) – which does not make any sense – lies in the words corresponding to *saddharmāntardhānaśabda-*, or, more precisely, to *antardhāna*. Apparently the translator could not fully decipher his manuscript in this point, and, as is typical of Dharmarakṣa, he seemed to have opted for a double translation – entirely wrong in this case. In fact, if we leave *antar-* (of which there is no trace in the Chinese) aside, we might speculate that D hesitated between a reading *-dhana-* (財富) and *-dhyāna-* (定). But it is hard to imagine what this could have meant to him (though a *dhyāna* free from sound would not be a meaningless desire: e.g. cf. *Aṅguttara* V p. 134, 25 – 135, 3).

⁵⁷⁶ 吾清聲聞; W too gave a similar interpretation of Skt. *me saha śravaṇamātreṇa nāmadheyasya* (“on merely hearing my name”; on this use of *saha*, cf. Sen, “Historical Syntax of Middle Indo-Aryan” p. 71 § 13, repr. in Sen 1995: 331): 其有聞我聲者 etc. Cf. on the other hand K: 聞我名 (see also Lamotte V 2349-2364). On 清聲 see HD 5: 1334a.

⁵⁷⁷ Note that the Skt. only says: “May the beings become *assured* (*niyata*) of the supreme and perfect awakening!”.

(151c 8) Mahāprajñāpāramitā Chapter 2: Complying with Emptiness

§ 2.1

W (4b 18-20)
K (221a 22-25)

(151c 9) The Buddha said to Śāriputra:

«At the time when the Bodhisattva Mahāsattva practises the *prajñāpāramitā* (151c 10) [and] produces [all] these qualities, the four Heavenly kings rejoice.¹ “We should set up² [as an offering] the four (151c 11) bowls,³ those formerly offered by the four Heavenly kings to the (151c 12) Tathāgatas, the Arhats, the Samyaksambuddhas of the past,⁴ and we should offer [them] to him who is training in the *dharmas* of the Path”.⁵

§ 2.2

W (4b 20-26)
K (221a 25-29)

At that time, the Trayastriṃśa (151c 13) gods, too, jump for joy,⁶ [and so do] the Yāma gods, the Tuṣita gods, the Nirmāṇarati gods, the (151c 14) Paranirmitavaśavartin gods: “We all should attend upon and make offerings to this good man! (151c 15) Then the group of the asuras will decrease, [while the merit accumulated by this gift will] strengthen the group of the gods”.⁷

In the [entire] Trichiliomegachilocosm, (151c 16) up to the gods Akaniṣṭha, there is no one who does not jump for joy [thinking thus]: “We should invite [this Bodhisattva] and persuade⁸ him (151c 17) to turn the wheel of the Dharma!”.

§ 2.3

W (4b 26-29)

Śāriputra, when the Bodhisattva Mahāsattva practises the

¹ 歡喜 = *ātmanaskā bhavanti*.

² 立 is a literal rendering of Skt. *pratiṣṭhāpayati*, here “to offer, present to”, indeed correctly rendered in the following portion: ... 所奉進 (= *yāni ... pratiṣṭhāpitāni*) ... 亦當貢上 ...

³ 四枚之鉢 = Skt. *catvāri pātrāṇi*. On the classifier 枚 in medieval Chinese see Ōta 1988: 34-35; for other examples of the form number + classifier + 之 + noun, see Yang and He GHYF p. 206.

⁴ The syntax of the whole passage (四天王前以所奉進 etc. 亦當貢上 etc.) is rather convoluted. For a parallel to this episode see *Vinaya* vol. 1 (*Mahāvagga*), p. 4, 14-21.

⁵ 學道法者, without direct counterpart in the Skt., is probably a paraphrase of Bodhisattva. On 道法 see Karashima 1998: 88.

⁶ 踊躍 is a varied rendition of *ātmanaskā bhavanti* (see HD 10: 525b ②; Li 1993: 188-189).

⁷ 阿須倫身則為減損, 長益諸天身 is a direct rendering of (PG) *evam āsurāḥ kāyāḥ parihāsyante divyāḥ kāyā abhivardhiṣyante*, “thus the hosts of the Asuras will decrease, the hosts of gods will prosper”. I have somehow tried to interpret and represent in my translation the change of construction in the Chinese phrase, where 長益 is transitive. The use of 身 for translating *kāya* (here “multitude etc.”) in the sense of “a collection, group etc.”, is already attested in An Shigao’s corpus (e.g. see Zacchetti 2002: 86 n. 69; see also Vetter 2000: 120 n. 39; cf. HD 10: 698-699). Cf. W K: 減損阿須倫[κ. 阿修羅]種, 增益諸天衆. Note that while in PD this statement is clearly ascribed to the Buddha (... *karīṣyāma iti / evam āsurāḥ kāyāḥ* etc.), in the earlier versions, as witnessed by PG, D, W, K, this could be part of the gods’ utterance. As a matter of fact the DZDL explicitly ascribes this passage to the gods (T 1509 p. 315b 21-24; cf. also 314c 15-15): “All these gods worship [the Bodhisattva] with flowers, perfumes, etc. ... and think in this way: «when a person cultivates the pure merit, the breed of the asuras decreases, [while] the Trayastriṃśa gods prosper: we, the other gods, will also prosper»” (cf. for a parallel, cf. *Aṣṭasāhasrikā*, ed. Wogihara p. 232, 28-32 = DXJ T 224 p. 433b 16-19). Conze (LSPW 55) translates this phrase as: “The hosts of Asuras are derided, and the heavenly hosts in the great trichilocosm wax strong and rejoice”. This rendition apparently originated from a wrong interpretation of *parihāsyante* as a passive from *pari-√has*, as is also suggested by MDPL p. 254.

⁸ 吾等請勸使轉法輪 = (PG) *adhyeṣiṣyāmahe dharmacakkrapravartanāya* (“we shall request him to turn the wheel of the Dharma”). In the light of several parallels in Dharmarakṣa’s corpus (T 292 p. 619a 27: 勸使立佛法; p. 619b 16: 莊嚴刹土, 勸使入道; T 95c 29: 若有鬥諍勸使和), I read 勸使 as a single word, coordinate to the preceding 請; this disyllabic verb is not recorded in HD.

K (221a 29–b 3) *prajñāpāramitā*, (151c 18) he prospers and he fully accomplishes the six *pāramitās*;⁹ [then] the good men and women¹⁰ rejoice and (151c 19) are delighted: “We shall show [to him] the love of a father [or a] mother, the love of a wife, son, relative, friend, (151c 20) intimate friend:¹¹ as father, mother, wife, son, close friend, acquaintance¹² we shall love, (151c 21) respect and regard him with delight”.¹³

§ 2.4
W (4b 29 – c 3)
K (221b 3–7)
The four Heavenly kings, the Trayastrīṃśa gods, the Yāma gods, the Tuṣṭita gods, the (151c 22) Nirmāṇarati gods, the Paranirmita-vaśavartin gods, up to the Akaniṣṭha gods, prevent (151c 23) the Bodhisattva from having anything to do with defiling desires,¹⁴ and they resolve to visit, attend and pay homage [to him, thinking thus]:¹⁵ “We, (151c 24) too, shall let [the Bodhisattva] adopt the pure conduct of the Brahma gods,¹⁶ the conduct free from filth!¹⁷ Not indulging in sensual desires (151c 25) is conducive to rebirth among the Brahma gods, and [as a result?] one is not dissolute; but one who continues to be dissolute [indulging in] sensual objects (?) (151c 26) will not be able to advance toward the *anuttarasamyak-saṃbodhi*”.¹⁸

⁹ 則為長益具六波羅蜜, and especially 具, is not entirely clear (cf. also W, quoted below). The corresponding Skt. is *vivardhate* (= 長益) *śaḍbhiḥ pāramitābhiḥ*, “he prospers through [the practise of] the six perfections”; this is more or less clearly rendered by W (於六波羅蜜轉增益具足), while, apparently, K and X 11a 23–24 read a causative form at this point: “When the Bodhisattva ... fosters the six perfections”.

¹⁰ 善女人 = *kula-duhitṛ*

¹¹ In this paragraph D adopted a particularly free style of translation; note 為父母之慈 for (Ś) *mātāpitarau bhaviṣyāmo* As to other lexical correspondences, note 兄弟 = *bhrātṛ*; 妻 = *bhāryā*; 子 = *putra*; 朋友 = *mītra*; 親厚 (HD 10: 344b) perhaps = *amātya*.

¹² Prima facie 知友 would seem a calque of *jñāti*, to which it indeed corresponds in this passage. However, this word is in fact already attested in pre-Buddhist literature (see HD 7: 1526b).

¹³ This phrase “as father ... regard him with delight”, only found in D, is very likely a paraphrastic repetition of the preceding passage. On 愛敬 see HD 7: 635b; 喜見 as such is not recorded in HD (the expression 喜見[*xiàn*]於色, HD 7: 402b, seems unrelated to the present usage), but it is indeed to be regarded as a single disyllabic word, as suggested by some parallels in Dharmarakṣa’s corpus (e.g. T 154 p. 106c 4: 不喜見之, T 317 p. 889a 14–15: 為衆生所喜見).

¹⁴ 不令菩薩與塵欲相值; a partially similar phrase is also found in K. This could correspond, at least in part, to the reading found in PG and Ś, *-amaithunasamyogaprasthānatāyai*: “[The Four great kings etc. are transported with joy] for the Bodhisattva’s adoption of a course [of life] that abstains from sexual intercourse”. If we take the PG’s *-prasthānatāyai* as final dative, perhaps we should understand this passage in the sense the through their rejoicing, the gods encourage the Bodhisattva to undertake an ascetic course of life. Alternatively, one may think of a causal dative, which seems, however, a rare usage (Sen 1995: 217 only quotes one example); cf. PD’s parallel: “The four great kings etc. are transported with joy because of the Bodhisattva’s avoiding sexual acts (*maithunadharmaparivarjanena*)”. In fact in D and K (see also DZDL T 1509 p. 317a 22–ff.), the Bodhisattva’s chastity is clearly described as the aim of the gods; K translated this passage as: “At that time, the four heavenly kings etc. all rejoice greatly, and each of them think: ‘we shall devise some expedient in order to make this Bodhisattva abandon sensual desires’”.

¹⁵ 發心往詣, 承事作禮 is only found in D.

¹⁶ 清淨梵天行, a periphrasis for *brahmacārin*.

¹⁷ Presumably 穢濁行 = *a-brahmacārin* (so also in the next paragraph). But on the whole D’s text diverges from the Skt.; cf. also the next note.

¹⁸ The entire paragraph is, in D, rather different from the available Skt. witnesses, and it is hard to establish clear connections with them. It is also difficult to understand where, in D’s version, the gods’ direct speech should end. It seems, however, clear that in this last phrase (“Not indulging ... *anuttarasamyak-saṃbodhi*”) D

§ 2.5

W (4e 3-4)
K (221b 7-9)

Therefore, (151c 27) it is only through the pure brahma-conduct and by quitting family affairs¹⁹ that the Bodhisattva attains to be *Abhisambuddha* [in the] *anuttarasamyaksambodhi*. (151c 28) It is not through filthy [conduct] that he will obtain the Buddha's Way». ²⁰

§ 2.6

W (4e 4-7)
K (221b 9-14)

The Venerable Śāriputra (151c 29) asked the World-Honoured One:

«Is it a rule²¹ for the Bodhisattva that he should necessarily have father, mother, wife, sons, intimate friends,²² (152a 1) intimate acquaintances?».

The Buddha told Śāriputra:

«There are *some Bodhisattvas who necessarily (?) have father and (152a 2) mother, not necessarily wife and sons;²³ others [from] the initial formulation of the resolution [of attaining the Buddha's awakening]²⁴ purely cultivate the brahma-conduct and develop into Young-true (152a 3) ones, until they become *Abhisambuddha* [in the] *anuttarasamyaksambodhi*.

has misunderstood the sense of the original text. I translate here the whole paragraph from PG; cf. LSPW 55 for a translation of PD's text): "The Four great kings etc. up to the gods *aghanīṣṭha* are transported with joy for the Bodhisattva's adoption of a course [of life] that abstains from sexual intercourse, he [i.e. this Bodhisattva], then, [will] become a person who observes chastity in order to direct beings toward awakening; [then] he [will] not be fettered by fettering things. [Therefore] he makes such a vow: 'From the initial resolution [of attaining awakening], I should cultivate chastity, and not indulge in its opposite. Why? Indeed, a person who indulges in sensual pleasures is even hindered in [attaining] the rebirth in the heaven of Brahmā [cf. D's 致生于梵天! Cf. also n. 16 above], to say nothing of the supreme and perfect awakening!'" (note that according to § 2.6, the vow of chastity from the *prathamacittotpāda* only applies to *some* Bodhisattvas). It is noteworthy that whereas PG (and so, virtually also PD; cf. also X 11a 29: 從初發心乃至成佛，常修梵行) reads "From the first resolution [of attaining awakening], I should cultivate chastity (*mayā- ... brahmacāriṇā bhavitavyam*)", K has the following variant: "From the first resolution [of attaining awakening], [the Bodhisattva] is always a *kumārabhūta*" (從初發意，常作童真). This passage, too (cf. § 1.53 above and § 2.6 below, also in the Skt.), suggests that *kumārabhūta*, "remaining a youth" according to BHSD p. 187a, may imply in some contexts the nuance of "still chaste"; see also the DZDL (T 1509 p. 317a 29 - b1; 317b 10; see also p. 275b 21-22, tr. Lamotte IV p. 1923).

¹⁹ 棄捐家業 (on the latter word, cf. HD 3: 1475-1476) renders *abhiniṣkramya* (cf. above § 1.185 n. 556).

²⁰ 佛道 is a common translation of *bodhi* and related words (cf. Karashima 1998: 144-146); here corresponds to *samyaksambodhi*.

²¹ I interpret this expression, 菩薩之法, as free translation (together with the immediately following, more direct rendition: 必當) of the adverb *avaśyam*, "necessarily, certainly etc."

²² This and the following term are not found in the Skt., but occur also in K.

²³ At this point PG adds another phrase: "Some [Bodhisattvas] should certainly have parents, wife, sons and daughters", not found in D W (note that K has a reading partially diverging from the other witnesses).

²⁴ 初發意 = *prathamacittotpāda*.

§ 2.7

W (4c 7-12)
K (221b 14-18)

Some other (152a 4) Bodhisattvas, after having experienced the five forms of sensual desire²⁵ through *upāyakauśalya*,²⁶ quit the family and attain (152a 5) [the condition of] *Abhisambuddha* [in the] *anuttarasamyaksambodhi*. Just as if a skilled (152a 6) conjurer together with his disciple,²⁷ well-versed in the study of magical techniques,²⁸ having conjured up the five forms of sensual desire, amused himself with these five (152a 7) pleasant objects, trifled and had to do (?) with them,²⁹ what do you think,³⁰ Śāriputra, would this (152a 8) conjurer possibly get used to³¹ the five desires?».

Śāriputra answered:

«No (152a 9) indeed, God-among-Gods».

§ 2.8

W (4c 12-16)
K (221b 18-23)

The Buddha said:

«Just so, Śāriputra: [these] Bodhisattvas Mahāsattvas (152a 10) experiencing the five forms of sensual desire by means of the *upāyakauśalya*, exhort and convert³² the living beings; yet these Bodhisattvas (152a 11) Mahāsattvas are not contaminated by the five forms of sensual desire.³³ [In fact] the Bodhisattvas Mahāsattvas (152a 12) complain about craving in countless ways, and at times curse [it]:³⁴ “Desires are burning!³⁵ Craving (152a 13) is evil!³⁶ Desires are a foe! Desires are an

²⁵ 習於五欲 translates *pañca kāmagaṇān* paribhuñjya*, “having enjoyed the five objects of desire” (on *kāmagaṇa*, see BHSD 177a and Cone DP 667 a-b).

²⁶ On this transcription, 溥和拘舍羅, □see Coblin 1983: 252 entry 272.

²⁷ 巧黠幻師及與弟子 translates rather accurately (apart from 及與 for *vā*) *dakṣo* [巧黠] *māyākāro* [幻師] *vā māyākārāntevāsi* [弟子] *vā*.

²⁸ 善學幻術 (as, in general, is the case of the entire paragraph) is closer to PD’s reading: *susīkṣito ... māyāyām*, “well trained in magic”. 善學 is an interesting instance of a word that, already attested in classical literature (HD 3: 448b glosses it as “skilled in learning”, and quotes one example from the *Liji* 禮記), is used in this context, with some success, as a direct rendering of the corresponding Skt.: cf. *susīkṣita*, of which 善學 indeed could be taken as a calque.

²⁹ Here, again, D reflects PD’s text : 以此五樂而用自娛，戲笑爲行 corresponds rather closely to *tailh pañcabhiḥ kāmagaṇai* [五樂] *rameta kriḍet paricaret*, “[if this conjurer] delighted in these five objects of desire, played with them, amused himself with them ...”. Note that this 行 is very probably a literal rendition of *pari-√car* (cf. Karashima 1998: 483, where a possibly similar usage is recorded: 戲行). Incidentally, BHSD 322a only records the causative *paricārayati* / *paricāreti* with the meaning of “amuses oneself”.

³⁰ 於...意云何 is the standard rendition, in the GZJ, of the formula *tat kiṃ manyase*.

³¹ 服習 (HD 6: 1202b) is a rather vague translation of its presumable original *paribhukta*-. The whole sentence in PD reads: “would the five objects of desire be actually enjoyed and possessed by that conjurer or by the disciple?”.

³² 勸化衆生 corresponds to PD’s *sattvānām paripākahetoḥ*, “in order to bring the beings to [spiritual] maturation” (on 勸化 = *paripāka*, see also Karashima 1998: 341).

³³ 不爲五欲之所沾汚 = *na ... kāmagaṇair lipyate*.

³⁴ 以無央數事嗟歎愛欲，或有毀咎: here D might reflect Ś’s variant: *anekaparyāyeṇa ... kāmānām *avarṇaṃ* [Ś -ām varṇan!] *bhāṣante* (more clearly so K: 種種因緣), “they censure desires in various ways” (cf. § 1.83, where 無央數 is also used to render *aneka*-, although this interpretation is rather imprecise). But note the doubled rendition of *avarṇaṃ bhāṣante*. 嗟歎... 毀咎.

³⁵ 然熾: *ādipta*; cf. K: 熾然 (both forms are attested in Dharmarakṣa’s corpus).

³⁶ 瑕穢 presumably = *jugupsita*, “disgusting”; but the semantic correspondence between the two words is not very close (cf. HD 4: 612a).

³⁷ 欲爲仇怨。欲爲怨敵: given that in this paragraph D appears significantly closer to PD than to PG & Ś, I assume that this sequence translates *badhakāḥ* [v.l. *vadhakāḥ*] *kāmāḥ pratyarthikāḥ kāmāḥ*,

enemy!”.³⁷ So, Śāriputra, (152a 14) it is [only] for the sake of saving living beings that the Bodhisattvas Mahāsattvas display these five objects of sensual desire».³⁸

§ 2.9

W (4c 17-20)
K (221b 24-28)

(152a 15) Śāriputra asked the Buddha:

«God-among-Gods, how does the Bodhisattva Mahāsattva practise (152a 16) the *prajñāpāramitā*?».

The Buddha told Śāriputra:

«The Bodhisattva Mahāsattva, when practising the (152a 17) *prajñāpāramitā*, does not perceive Bodhisattva,³⁹ nor does he perceive the name “Bodhisattva” [as having any reality in itself].⁴⁰ He does not perceive (152a 18) *prajñāpāramitā*, nor does he perceive the expression “practising *prajñāpāramitā*”, nor does he (152a 19) perceive non-practising.⁴¹

§ 2.10

W (4c 20-22)
K (221b 28-c 2)

For what reason? The name “Bodhisattva” is empty of inherently-existing [nature],⁴² in so far as it is (152a 20) empty, there is no form [therein],⁴³ there is

“destructive are sensual desires! enemies are sensual desires!”. However, it could also correspond to the sequence *pratyarthikāḥ kāmā*<ḥ> **pratyamitrāḥ kāmāḥ* found in PG and Ś.

³⁸ 而為分別此五欲事: this final sentence seems closer to the variant attested in PG and Ś: *pañca kāmagaṇān upadarśayamī*, “they exhibit [their taking to] the five objects of desire” (cf. PD: “they take to the five objects of desire in order to bring the beings to [spiritual] maturation”); so also W: 在欲中示現, while K follows PD: 菩薩為眾生故受五欲. On 分別 in Dharmarakṣa’s translations see Karashima 1998: 136-138. Note also the variation 五欲事, which may reflect the interpretation of the five *kāmagaṇas* as “objects of the five senses” (see BHSD s.v.).

³⁹ 不見菩薩; the corresponding Skt. is, in PD & Ś, *bodhisattvaṃ na samanupaśyati*. PG, on the other hand, reads “he does not consider: [this is a Bodhisattva]”. According to the DZDL, here 見, “perceives”, is to be understood as “perceives as a substantial entity” (see especially T 1509 p. 318b 22-26): “It is through a combination of various *dharma*s that [this] is provisionally defined (假名) as ‘*prajñāpāramitā*’. Yet, although the *prajñāpāramitā* is [merely] a provisional definition, it is able to refute all the vain formulations (戲論, **prapañca*: see Zacchetti 2002c: 167 n. 57). It is because [the *prajñāpāramitā* etc.] are empty of own-being that [the *sūtra*] stated that they are not to be perceived (以自性無故, 說言不可見). Just as fire: it is on the basis of the combination of various causes that it is provisionally defined as ‘fire’; yet, although it has no reality, it is able to burn things”.

⁴⁰ 菩薩字 = *bodhisatvanāma*. The fact that substantiality of names, too, is rejected (PG: *bodhisatvanāmāpi na samanupaśyati*) deserves some comment. This position should probably be understood on the background of the Sarvāstivādin *Abhidharma*, which considered names as real entities, classified as factors separated from thought and form (see Cox 1995: 163 and 165). It is noteworthy that, as Cox (1995: 170 n. 17) observes, in contrast to the Sarvāstivādin’s theory, in the Yogācāra school “The name, phrase and syllable sets are also included among the dissociated factors ...; however, they are not admitted to exist as real entities”. The DZDL does not comment extensively on this point in the gloss relevant to the present paragraph (cf. the preceding note). However, in a subsequent passage, it takes up again the theme of names in somewhat greater detail (T 1509 p. 358a 17-ff., cf. Venkata Ramanan 1966: 75; this is the portion commenting upon K T 223 p. 230c 6-14 = PD 99, 11 - 100, 2; PSL *gā* b1-4; Ś 325, 6 - 327, 17; cf. also *Aṣṭa* p. 3, 5-ff.).

⁴¹ 不見行般若波羅蜜字 (or 不見行、般若波羅蜜字?), which is unexpected, might have resulted from the conflation, presumably occurred at some stage of the translation process, of two distinct Skt. phrases; cf. PG: *prajñāpāramitānāmāpi na samanupaśyati* • *caratīti na samanupaśyati*, “he does not perceive the name “*prajñāpāramitā*”, he does not consider that [the Bodhisattva] practises [the *prajñāpāramitā*]”. On the other hand, 亦不見非行 corresponds without problems to *na caratīti na samanupaśyati*, “he does not consider that [the Bodhisattva] does not practise”.

⁴² 菩薩之字自然空; here, as in the rest of the paragraph, D seems comparatively closer to PG’s text, which, in the light of X and of the Ś’s expansion (see n. 38 of the synoptic edition), I read as: *tathā hi sa bodhisatvo nāmasvabhāvena śunyaḥ*. I think that the most plausible interpretation of this passage, as it stands in PG, is,

no feeling, ideation, [forces leading to] birth-and-death, consciousness;⁴⁴ on the other hand it is not possible to differentiate form from emptiness,⁴⁵ (152a 21) nor can one differentiate either feeling, ideation, [forces leading to] birth-and-death, and consciousness from emptiness. Just as form is emptiness,⁴⁶ so feeling, (152a 22) ideation, [forces leading to] birth-and-death, and consciousness are also emptiness. Given what is defined as emptiness, form is thus emptiness, (152a 23) and so are also, by their nature,⁴⁷ feeling, ideation, [forces leading to] birth-and-death, consciousness.

§ 2.11

W (4c 22-24)
K (221c 2-5)

For what reason? The so-called “Bodhisattva” is nothing but a mere provisional (152a 24) designation;⁴⁸ as to the so-called “Way” (道, *bodhi*), [that] too is a

in fact, to compound *nāma* with the following word: “Because the Bodhisattva is empty of own-being and appellation”. But no doubt D read here **bodhisatvanāma* (菩薩之字). On 自然 = *svabhāva*, cf. above § 1.135; I have translated 自然空 with this established lexical correspondence in mind, but a Chinese reader would probably interpret it as “empty by nature”. Ś reads as follows: “Because ... the Bodhisattva Mahāsattva is empty of own-being, and indeed, similarly, the appellation ‘Bodhisattva’ is empty of the appellation ‘Bodhisattva’”. This expanded reading is already witnessed, at least in part, by X 11c 1-2: 菩薩自性空, 菩薩名空 (cf. K: 菩薩菩薩字性空 and TpT 84, 6 = PekK 44a 1). W too is noteworthy: “The Bodhisattva is empty, the appellation [‘Bodhisattva’] too is empty” (菩薩空, 字亦空).

⁴³ 其為空者, 無色; the corresponding Skt. (PG; but in this point PD and Ś have practically the same text; so also TpT 84, 7 ff. = PekK 44a 2 ff. and X 11c 2-ff.: both closer in structure to Ś): *na sūnyatayā rūpaṃ sūnyam*, “it is not because of emptiness that form is empty”. However, the fact that W (空無有五陰) and K (空中無色無受想行識) have a text similar to D suggests that we are facing an original variant reading. Almost certainly, here the originals of the three early translations had the same text which occurs, in the Skt., in a subsequent parallel passage: see Ś 140, 15-18 and, for PG, cf. Nattier 1992: 162: *na tatra rūpaṃ* etc. “There is no form therein [viz. in emptiness] etc.”, corresponding to GZJ 153c 14-ff. (彼亦無色痛痒etc.; see § 3.35 below), W 6a 10; K 223a 17. The somewhat classical formula 其為空者 occurs elsewhere in the GZJ in similar contexts (e.g. T 222 p. 153c 4, 153c 12-13, 169a 10-11, 169a 21, 190a 12).

⁴⁴ 色 ... 痛痒、思想、生死、識 are the archaic renderings of the *skandhas* introduced by An Shigao: on 痛痒, see HD 8: 329a and Zacchetti 2003: 256 n. 19; as supplementary piece of evidence on the early understanding of this compound as “pleasant and painful feeling” = “feeling in general”, see also *Da anban shouyijing* 大安般守意經 T 602 p. 167c 23-28: 內外痛痒者, 謂外好物為外痒, 外惡物為外痛; 內可意為內痒, 內不可意為內痛。...見好細滑, 意欲得, 是為痒; 見麤惡, 意不用, 是為痛。On 生死 and 識, see Vetter and Harrison 1998: 213 n. 7-8 (on 生死 cf. also Zacchetti 2004: 199 n. 7, and Deleanu 2003: 79-80 n. 30).

⁴⁵ In my translation of the phrase 不復異色空, I have followed what seems to me the most plausible interpretation of the Chinese syntax; on 不復 as a negation of the potential aspect, cf. GHXC 39a where this usage is recorded with examples slightly earlier than the GZJ. This is, nevertheless, likely to be a calque of the original Skt. wording: the word order of D’ sentence is the same as in PG: *nānyatra rūpāc chunyatā* etc. (“[yet] emptiness is not apart from form etc.”), and perhaps the Chinese should be understood accordingly. K appears on the whole clearer: 離色亦無空 etc. (note that W lacks an exact equivalent of this passage: it merely lists the *skandhas*).

⁴⁶ 如色空 etc.; cf. PG: *sūnyataiva rūpaṃ* etc., “emptiness itself is form etc.”. What follows in D, up to the end of the paragraph, is largely redundant and in fact absent from the other witnesses. PD’s reading (see n. 38 of the edition), *rūpaṃ eva sūnyatā* etc. ... *sūnyataiva rūpaṃ* etc. is already found in W (五陰則是空, 空則是五陰) and K (色即是空, 空即是色 etc.).

⁴⁷ So I tentatively translate 亦自然, provided that this is not to be read as 亦(自)然 (i.e., simply: “so are also feeling, etc.”).

⁴⁸ 假號 is an interesting interpretative translation of *nāman* (但假號耳 = *nāmamātra*). Incidentally, it shows that the technical usage of 假 (see for example May and Mimaki 1979: 464b) – as attested in the passage from the DZDL quoted in n. 39 above – was already developed in this early period. 假號 also occurs in W (see n. 46 to § 2.13 of the synoptic edition), and given that this was one of the most influential early translations it is

provisional designation, [and] the so-called “emptiness” too is a provisional (152a 25) designation.

§ 2.12

W (4c 24-26)
K (221c 5-7)

By [their] inherently-existing [nature], these *dharmas* do not arise, do not cease;⁴⁹ they have no defilement, no clinging, (152a 26) no conflict (?).⁵⁰ If the practise of a Bodhisattva is such, he would neither perceive arising (152a 27) nor perceive ceasing; he would not perceive clinging, he would not perceive conflict.

§ 2.13

W (4c 26-27)
K (221c 7-8)

For what reason? One deceptively (152a 28) establishes names;⁵¹ [and] it is through insubstantial ideation and misleading thinking,⁵² that one gets, as a result, these *dharmas*: (152a 29) when one establishes names on the basis of whatever thing, one is merely basing oneself upon empty words.⁵³

§ 2.14

If he thoroughly understands in this way, the Bodhisattva Mahāsattva then

very probably that this important usage originated exactly in this context (假號 does not seem to occur in translations earlier than D and W).

⁴⁹ 其法自然不起不滅 probably corresponds to an original partially similar to PD’s *-svabhāvasya hi notpādo na nirodhaḥ* (see also n. 41 of the synoptic edition for further details). One can alternatively take 自然 as the subject: “the inherently-existing [nature] of these *dharmas* does not arise etc.”.

⁵⁰ 亦無塵勞，無所依倚，無所諍訟 is a difficult passage. The corresponding Skt. (PD) is *na saṃkleśo na vyavadānam*, “[the own-being, which is similar to an illusion] ... has neither defilement nor purification”. While 塵勞 corresponds without problem to *saṃkleśa*, the pair 無所依倚，無所諍訟 is less easy to understand. Yet several parallels in the GZJ with similar renditions (often with the variant 依著 for 依倚), show that, unless D always read in his original some variant readings in correspondence of these words, 依倚 (see HD 1: 1351a) and 諍訟 (HD 11: 198b) correspond to *saṃkleśa* and *vyavadāna* respectively. One instance can be found just at the end of this very paragraph, were 不見所倚，不見所訟 occur in the same position as *saṃkleśam api na samanupasyati vyavadānam api na samanupasyati* in the corresponding Skt.; another parallel is at p. 153b 25-26: 不見色法有所依著法有所諍訟, cf. PD 45, 3 & Ś 139, 6-7: *na rūpam saṃkleśadharmi vā vyavadānadharmi vā samanupasyati* (see § 3.29 and § 3.35 below). In other words, here *saṃkleśa* was translated twice, the first time, correctly, as 塵勞. I have tentatively rendered 依倚 as “clinging”, mainly on the basis of § 2.13, where 無所倚 (倚 and 倚 are interchangeable) translates *nābhīnivāsate* (so too in § 3.4; cf. also W’s rendition). 諍訟 is even more problematic; Wogihara (BWD 1244a) records this word as a translation, indeed perfectly clear, of *vivāda*, and one wonders whether D did not confuse this word and *vyavadāna*. Be that as it may, the pattern of semantic correspondence involved by these renditions remains utterly problematic: further investigation is needed to solve this problem. Note that in W too (and also in the passage corresponding to D’s § 3.29: see p. 5c 28-29) we find a similar interpretation of these terms: 亦無著亦無斷 (apparently interpreting *vyavadāna* as a derivative of *vy-ava-√dā*, “to cut in two”).

⁵¹ 誑詐立字 is probably a translation of *krtrimaṃ nāma*.

⁵² 因遊客想、或想念故，而致此法. It is hard to compare this phrase with the available Skt. parallels (for a detailed discussion of the Skt. and Chinese versions, see nn. 47-48 of the synoptic edition). 遊客, lit. “a traveller; to live away from one’s own homeland” (HD 10: 1052a) seems to be a hyper-literal rendition of *āgantuka* (“accidental, adventitious etc.”, but also “guest”; cf. also X and Xś have at this point a text similar to D’s one: 但假立客名 etc.), which, however, in the Skt. occurs in a different position and refers to *nāmadheya*. I interpret 或想念 in 或想念故，而致此法 as a translation of *kalpita* (taking 或 in the sense of 惑: the two are interchangeable).

⁵³ Again, here D’s translation makes good sense, but its precise relationship with the Skt. is not entirely clear. 從何立字，但託虛言 corresponds by position to [*āgantukena* – see the preceding note] *nāmadheyenābhūtaparikalpitenā vyavahryante*, “they [i.e. the things mentioned in the preceding paragraph] are designated with an accidental appellation that is falsely imagined”. Note that here 從何 cannot be interrogative: this does not seem a common usage, but see Zürcher 1978: 120 (“The use of 何 in the sense of ‘whatever’ is characteristic of the early Buddhist scriptural style”); cf. also Dong and Cai 1994: 224 s.v. 何人, “a certain person”, and Dobson, *Dictionary*: 317 § 6.4 (perhaps, one could even translate: “on the basis of whatever thing one establishes designations, it is merely a question of words based on nothing”).

W (4c 27-28)
K (221c 8-10)

(152b 1) practises the *prajñāpāramitā* [and] does not perceive any designation. Not having perceived [them], **(152b 2)** nor not perceived [them],⁵⁴ he does not cling to anything,⁵⁵ and then, indeed, he practises the *prajñāpāramitā* ».

⁵⁴ 亦非不見, as well as the final 則為行般若波羅蜜, are only found in D.

⁵⁵ 無所倚 = *nābhivīśate* (cf. n. 50 above).

(152b 3) Mahāprajñāpāramitā Chapter 3: Practising¹ Emptiness

§ 3.1

W (5a 3-7)
K (221c 12-15)

(152b 4) The Buddha again told Śāriputra:

«The Bodhisattva Mahāsattva, when practising the *prajñāpāramitā*, (152b 5) should consider in this way: what is termed “Bodhisattva” and what is called “Buddha” are nothing but provisional designations.² (152b 6) What is named³ form, feeling, ideation, [forces leading to] birth-and-death and consciousness are also nothing but provisional designations.

§ 3.2

W (5a 3-7)
K (221c 15-19)

They are all like (152b 7) the self: the so-called “self” is absolutely non-existent:⁴ there is no self,⁵ no person,⁶ no vital principle,⁷ (152b 8) no longevity,⁸ no beings who have blood [or] wriggle.⁹

¹ 行空: here 行 should correspond to *yoga* or some related form (as it is often the case in this chapter: see n. 75 and 90 below). This is also confirmed by K’s title: 習應 / v.l. 習相應 (221c 11), though, unlike D, it does not mention emptiness.

² The Skt. has a longer list of categories after “Buddha”, but D’s shorter reading is also attested in W.

³ At first sight, 所謂名色 is a little puzzling. However, a few parallels in Dharmarakṣa’s corpus (e.g. T 403 p. 606c 12; T 585 p. 21c 17; T 606 p. 207a 14 and 213a 27-28) suggest that 謂名 should be read together.

⁴ 所謂我者, 適無所有; in this initial phrase, D seems closer to PD’s shorter reading: *tadyathāpi nāma śāriputra ātmeti cocyate / na cātma upalabhyate*, “Just as if, Śāriputra, the [word] ‘self’ is mentioned, and yet no [such entity as a] self is found [in actuality]” (while W, 索吾我亦無有吾我, clearly reflects PG’s expansion, with *parigaveṣyamāṇo* = 索).

⁵ 我 is obviously a repetition of *ātman*. Many of the following terms which occur in D are rather obscure. D’s original seems to have had a list of twelve synonyms of the self: many more than PD, but still considerably fewer than PG & Ś, and in many cases it is hard to understand what corresponds to what. For some parallels to this list of terms for the self, see Skilling 1997: 300-301 and 331 (Table 28a; I am indebted to Peter Skilling for this reference).

⁶ The first item in all the Skt. lists is *sattva*, and if we consider that this term is often translated as 人民 in the GZJ (see for example § 1.60), we may assume that this 人 plays the same role (cf. Harrison 1990: 246, where the equivalence 人 = *sattva* is recorded, with respect to Lokakṣema’s corpus). Cf. however n. 9 below. On this particular usage of *sattva*, as indicating the core of a person that transmigrates through *saṃsāra* (comparable to other terms of this list, such as *puruṣa* and *puḍgala*), see Vetter 2000: 66.

⁷ All three Skt. versions have *jīva* as the second term of this list, and 命 could certainly be an appropriate rendition of this word (see also Priestley 1999: 58, 82).

⁸ The interpretation of 壽 is problematic. K too has 壽者, which is defined by the DZDL “on account of the attainment of the vital faculty” (命根成就故名爲壽者, T 1509 p. 319c 1). This explanation is vaguely reminiscent of the etymology of *jīva* found in Vimuktisena (82, 18 = Haribhadra 81, 5-6): *jīvitendriyavasēna ā nikāyasabhāgaparisamāpter vartata iti jīvaḥ*, “by means of the vital faculty, it subsists up to the conclusion of [a given existence having a certain] homogeneous character” (on *nikāyasabhāga*, see Cox 1995: 107-112). Then K’s 壽者, if interpreted as “[entity covering a given] life span” (cf. Vimuktisena’s definition), could be taken as a translation of *jīva*. However, the fact that in K this term is immediately followed by 命者, itself an obvious candidate as a translation of *jīva* (cf. the preceding note), makes the problem a little more complex (the definition of 命者 provided by the DZDL p. 319c 2 does not seem particularly enlightening: “it is able to give rise to all sorts of things”, 命者, 能起衆事).

A well-known partial parallel to this list of terms occurs in the *Vajracchedikā*, where the denial of the notions (*saṃjñā*) of *ātman*, *sattva*, *jīva*, and *puḍgala* is a constant refrain (Conze 1974: 29, 6-7 and *passim*). Apart from Xuanzang’s expanded text (see *Taishō* vol. 7, T 220 p. 980b 10-12 and *passim*), all the other Chinese translations, more or less strongly influenced by Kumārajīva’s first version, have a four-term list which includes 壽者 or 壽 (for the first occurrences, see Kumārajīva T 235 p. 749a 11; Bodhiruci T 236a p. 753a 8; Paramārtha T 237 p. 762b 9; Dharmagupta T 238 p. 767a 17-18; Yijing T 239 p. 772a 19-20). Given that *puḍgala* is more or less clearly rendered – as 人 by Kumārajīva, Bodhiruci and Dharmagupta (on 人 = *puḍgala*, see also Priestley 1999: 83); as 受者 (no doubt to be understood in the sense of “appropriator [of the

There is no mind, no thought,¹⁰ no doer or deed,¹¹ (152b 9) [no] spontaneously accumulated [entity] (?),¹² [no] contact,¹³ [nor] entities such as vision,

skandhas] = *pudgala*; cf. Priestley 1999: 53-ff., esp. 56 for this particular usage of 受 by Paramārtha; as 更求趣 (“again seeking [rebirth in the] *gats*”: cf. de La Vallée Poussin, *Kośa* ch. 9 n. iii p. 228) by Yijing – it would seem that in these lists 壽者 should correspond to *jīva* (see also Ui 1963: 23). In fact here, too, the pattern of correspondence might be less straightforward than it might appear at first sight. In Bodhiruci’s translation of Vasubandhu’s *Jingang banruoboluomi jing lun* 金剛般若波羅蜜經論 T 1511, 壽者 corresponds, as a matter of fact, to *pudgala* (cf. the text of the stanza in T 1511 p. 783b 18: 彼壽者及法 with the Skt., published in Tucci 1956: 58, *sapudgaleṣu dharmeṣu ...*; see also Ui 1963: 432). This connection is further made clear by the prose portion, p. 783c 4-5: 一報命根不斷住故，是名命相。壽者相者，命根斷滅，復生六道，i.e., “On account of the fact that the vital faculty relevant to a certain allotment of retribution (i.e., a given existence: cf. T 1530 p. 299b 11) persists without interruption, it is called ‘notion of vital principle’ (命相, *jīvasaṃjñā*); as to the ‘notion of [an entity] having longevity’ (壽者相, *pudgalasaṃjñā*), [it is the idea that there exists an entity which,] after the cessation of the vital faculty, is reborn again in the six *gats*”. Cf. the definition of *pudgala* preserved in the relevant Skt. verse: *punaś ca gatīlātṛvād* (Tucci loc. cit.; see also Id. p. 97 § 10), which reflects a well-known acrostic-like etymology of this term: e.g. see Vimuktisena (82, 22-23 = Haribhadra 81, 6-7): *punaḥ punar gatiṣu līyata iti pudgala*, “it clings again and again to the *gats*”. Here no doubt the meaning of “longevity” conveyed by 壽 is to be interpreted in the particular sense of “continuity [of the *pudgala*] beyond an individual life span”. It is interesting to observe that the lemma quoted at the end of this passage follows T 236 (T 1511 p. 783c 5-7: 如經 ... 無復我相、衆生相、人相、壽者相; cf. T 236 p. 753b 9-10). In other words, if the analysis proposed above is correct (and given that, in fact, Bodhiruci drew these renditions from Kumārajīva’s T 235), 壽者 in the lemma should correspond to *jīva* and not to *pudgala*! In his *Jingang banruo jing zanshu* 金剛般若經贊述 T 1700, Kuiji 窺基 referred to this passage of Vasubandhu’s commentary (T 1700 p. 134b 29 – c 1; cf. also 131b 7-8), and did not fail to observe the terminological discrepancy with the lemma. His remarks (T 1700 p. 134c 1: 今人替於命者也, i.e. “Here [viz. in the translation of Vasubandhu’s commentary], 人 [found in T 236 after T 235] has been replaced with 命者”) show that having read 壽者 = *pudgala* in Vasubandhu’s authoritative commentary, he seemingly assumed, wrongly in my opinion, that the same equivalence was also at work in Kumārajīva’s T 235 and Bodhiruci’s T 236, and that 人 in the latter was a rendition of *jīva*.

To sum up our discussion: 1. It is clear enough that 壽 / 壽者 could be used in early and middle-period translations as a rendition of either *jīva* or *pudgala*. 2. The interpretation of this term must thus depend on the context: if it occurs together with a word which is more likely to correspond to *jīva*, such as 命, then 壽 is likely to be a translation of *pudgala*. This may well be the case with this paragraph in D and, perhaps, even in K (although the DZDL would seem to rule out this possibility).

In fact this is probably a very old terminological problem. In one of the most influential archaic translations, Lokakṣema’s DXJ, we find (T 224 p. 427b 19) the series 人、壽、命; the available Skt. parallel is, on the whole, very different, but cf. *Aṣṭa* p. 9, 32-10, 1: ... *sattva-dṛṣṭyāḥ jīva-dṛṣṭyāḥ pudgala-dṛṣṭyāḥ ...*; in other words, here, too, 壽 might correspond to *pudgala*.

⁹ 含血蠕動 has no clear Skt. parallel. We may, however, observe that 含血 already occurred, in the expression 衆生含血, in § 1.185 as a translation of *sattva*. As to 蠕動 (HD 8: 989a), Harrison (1990: 246) observes that the expression 人民蜎飛蠕動 (Id.: “all human beings ... as well as those [species] that flit and wriggle [i.e. insects and worms]”) occurs, with variants, in some passages of Lokakṣema’s DXJ (e.g. T 224 p. 431c 21) as a rendition of *sarva-sattva*- (cf. also Karashima 1999 b: 138 n. 14). Within the present list, and given that *sattva* seems to have been already translated (see n. 6 above), this expression gives every appearance of being a gloss by D, probably added in order to make it clear that the preceding terms are not restricted to human beings.

¹⁰ 無心、無意 are also without apparent Skt. parallel; one may speculate that 意 could result from a wrong reading of the expected *mānava*, indeed found in a more or less corresponding position in PG’s list, as being somewhat connected to *manas* (Karashima 1992: 91 records a partially similar mistake: the suffix *-māna-* of a participle rendered as 心念).

¹¹ 作、所造 seem to correspond to the pair *kārakaḥ kārāpako* found in PG, though 所造 obviously does not convey the expected causative meaning of *kārāpaka* (cf. K: 使作者).

§ 3.3

W (Sa 7-10)
K (221c-19-23)

knowledge and vision (?),¹⁴ all such categories (152b 10) are not clung to [by the Bodhisattva on account of] the emptiness of non-attainability:¹⁵ they are all like provisional designations; with nothing but empty words.¹⁶

In this way, (152b 11) the Bodhisattva Mahāsattva practises the *prajñāpāramitā*: [i.e., so that] he does not perceive being [as a transmigrating entity and other similar entities];¹⁷ if (152b 12) there is nothing that is perceived, [then] one has neither [any] perception, nor, moreover, does one even perceive the words that are pronounced [in establishing such provisional designations].¹⁸ [Then] (152b 13) if such is the practise of the Bodhisattva Mahāsattva, he [indeed] practises the *prajñāpāramitā* in accordance with the Tathāgata’s teaching;¹⁹ (152b 14) [then], excepted the Tathāgata,²⁰ his insight will surpass [that of] all the (152b 15) Voice-Hearers and Pratyekabuddhas: by fostering the practise of emptiness, he is not deluded.²¹

¹² 自然所習 is, again, a difficult term. In view of the frequent use, in early translation, of 習 for translating *samudaya* (Karashima 1998: 483; Zacchetti 2002: 77 n. 25), this expression could be taken as a loose rendering of one term of the pair *utthāpaka-samutthāpaka*- (they are approximately synonyms: “arousing etc.”).

¹³ 所更: the corresponding term should be *sparsaka*, which rather means “one who feels, touches etc.”; 更 is a well-known archaic translation of *sparsa*: see Karashima 1998: 162 (cf. also Hu 2002: 143-144).

¹⁴ 所見、知見之事 is yet another sequence of obscure words in D’s list; if we look for possible parallels in the Skt. versions, *jānakaḥ pasyakaḥ ... vijānakaḥ*, “knower, seer ... conscious principle” (not immediately consecutive in PG and Ś) are the most obvious candidate. But D’s translation is far from being accurate.

¹⁵ 如此輩類皆不可得空無所著 is probably just an enlarged, interpretative translation of PG’s *anupalambhasūnyatām upādāya*; cf., however, the phrase that, in PG, immediately precedes this formula: “absolutely none of these [categories], when searched carefully, in accordance with truth (*yathābhūtaṃ parigaveṣyamāṇa-*), is found/perceived [in actuality] (*nopalabhyante*)”. This passage from PG seems of considerable importance for understanding the difficult term *anupalambhasūnyatā*, as a (negative) cognition resulting from an accurate, conscious investigation (on the thorny question of the meaning of *anupalabdhi* and related words, the most interesting recent study known to me is Steinkellner 1992; cf. also Vetter 2000: 229 n. 91).

¹⁶ 悉由假號，但有虛言 corresponds to PG’s *yāvad eva nā<ma>samketena vyavahriyante*, “they are merely named with a conventional designation”.

¹⁷ The Skt. has a much more expanded text, with a long series of *na samanupaśyati*. D’s shorter reading is attested also in W K X 11c 26-27, and in fact the latter two (e.g. X: 不見有我乃至見者) clearly show that, unlike PG and Ś, the original of these Chinese translations at this point implied a reference to the terms dealt with in the preceding paragraph.

¹⁸ The obscure string 設無所見，亦不有見 has no Skt. parallel, but W has a similar passage: 於無所見中，復不有見 (note that also X 11c 27 here has a variant – though not the same as D W: 亦不見有一切法性). On the other hand, 亦復不見所說言也 clearly corresponds to PG’s *yena nāmnā vyavahryeta • tad api nāma[m] na samanupaśyaty...*, “he does not perceive even the denomination through which [each of these categories] could be designated” (cf. K: 所說名字，亦不可見). The syntax of the whole passage (設無所見，亦不有見，亦復 etc.) remains obscure to me. Ōta (1988: 207) describes a concessive construction 設... 亦, but only as occurring in a much later text.

¹⁹ 為隨怛薩阿竭所教 is only found in D.

²⁰ Note this literal rendition (捨怛薩阿竭已) of the idiom *sthāpayitvā* with acc. (BHSD 610b; Sen 1995: 251), “excepted, except for”.

²¹ 所興空行，而不迷惑 is what we read instead of the expected *anupalambhasūnyatām upādāya*, indeed found in the other witnesses. This is probably a variation influenced by the immediately preceding passage on the excellence of the Bodhisattva’s *prajñā*, rather than an original variant (as to 空行, cf. § 1.19). It also fits in well with the text of the next paragraph (所修 etc.).

§ 3.4 For what reason? (152b 16) When this person is cultivating, he does not perceive, among names, anything that he could cling to.²² If the Bodhisattva Mahāsattva (152b 17) practises in this way, indeed he practises the *prajñāpāramitā*.

§ 3.5 The Buddha [further] said:
«For example, if *bhikṣus* [like] Śāriputra (152b 18) and Mahāmaudgalyāyana²³ filled up Jambudvīpa as if they were (152b 19) a thick wood of bamboo, reed, sugarcane, hemp,²⁴ [and their] insight were perfect:²⁵ by no means it could come up to (152b 20) [the insight of] a Bodhisattva who practises the *prajñāpāramitā*. [Even if it were multiplied] a hundred times,²⁶ a thousand times, ten thousand times, a billion times it would not (152b 21) surpass [this Bodhisattva’s insight].

§ 3.6 For what reason? The insight of the Bodhisattva is attained in order to save [all] sorts of living beings.²⁷ (152b 22)

§ 3.7 Furthermore, Śāriputra, when the Bodhisattva Mahāsattva practises (152b 23) the *prajñāpāramitā*, the insight practised [by him] in one day²⁸ surpasses (152b 24) [the level] on which stand all Voice-Hearers and Pratyekabuddhas.²⁹

²² This phrase, 不見於字所當倚者, is syntactically problematic, probably under the distorting influence of the original text (note also the potential 當: see Ōta 1988: 43, and cf. the Skt. optative). PG reads: *sa tad api na samanupaśyati • yenābhīniviśeta*, “he does not perceive the very thing by means of which he could cling” (so essentially also LSPW 57). Alternatively, one could take *vena* as instrumental for locative (see Sen 1995: 211; Salomon 1983: 104; BHSG p. 44 §§ 7.30-7.34): “... the thing to which he could cling”. The explicit reference to “names” (字) in D, whereas all the Skt. versions simply have a pronoun, is also found in K and X 12a 1-2 (though both have a more expanded text, in part closer to Ś). I prefer to interpret 於, in D, as playing its original prepositional function; it is true that in these texts, when occurring in post-verbal position, 於 is normally blurred and merely introduce the direct object (e.g. see Karashima 1998: 558-560). Here, however, taking 字 as the direct object of 見 would increase the syntactic problems of this passage.

²³ According to the DZDL (T 1509 p. 320b 1-8), Śāriputra and Maudgalyāyana (D has the form *Mahāmaudgalyāyana, cf. DZDL T 1509 p. 136b 4: 大目犍連; on this famous pair see Lamotte II pp. 623-ff. and n. 2 pp. 623-627; Lamotte 1958: 19) are singled out as representative models of prominence, among Buddhists as well as non-Buddhists, in insight and meditation (as well as magic power 神足) respectively (e.g. T 1509 p. 320b 7-8: 復次, 若說舍利弗, 則攝一切智慧人, 若說目犍連, 則攝一切禪定人). Curiously enough, W has an expansion that may reflect a similar interpretation: 其數如是, 智慧、神足, 其德無量.

²⁴ 叢林 governs all the preceding words (= *vana*, in the Skt. repeated after each item); note the following presumable correspondences: 竹 = *nala*- [PG & Ś: *naḍava*-]; 蘆 = *veṇu*-; 甘蔗 = *ikṣu*-; 稻 = *sāli*- (the original of 麻 is less clear).

²⁵ 智慧具足 is unexpected.

²⁶ 百倍 etc. D’s rendition of *śatataṃ im api kalāṃ* etc. is rather free; cf. PD: “... The insight of these [*bhikṣus*] would not approach even the hundredth part of the insight of the Bodhisattva who is practising the *prajñāpāramitā*, nor even the thousandth part etc.”. This way of translating *kalā* is actually borrowed from Lokakṣema: see, for example, DXJ T 224 p. 433b 9, corresponding to *Aṣṭa* p. 36, 12.

²⁷ On 所致, here apparently corresponding, by position though not by meaning, to *pratyupasthita*, see HD 7: 353a (cf. also *Grand Ricci* vol. 5 p. 513b). The Skt. is translated in LSPW 58 as: “And why? Because that wisdom of a Bodhisattva ... is concerned with (winning) *prajñā* Nirvana for all beings”.

²⁸ 一日行智慧 = *ekadivasaparibhāvītā prajñā*, lit. “the insight contained in just one day”. The occurrence of 行 suggests that here D read – or, more likely, understood – *bhāvita*, “cultivated”, instead of *paribhāvita*.

²⁹ 皆過聲聞辟支佛所立之上 is a redundant translation of *sarvaśrāvaka-pratyekabuddhāṇaṃ prajñā abhibhūya tiṣṭhatī*, i.e., simply “[the Bodhisattva’s etc. insight] surpasses the insights of all the *śrāvakas* and *pratyekabuddhas*”. Note that 所立, which I have interpreted following the expected syntax of the Chinese

§ 3.8

W (5a 19-21)
K (222a 2-4)

Let us grant³⁰ that Jambudvīpa were filled with *bhikṣus* [like] Śāriputra and Mahāmaudgalyāyana; (152b 25) even if³¹ the Trichiliomegachiliocosm were full³² of *bhikṣus* [like] (152b 26) Śāriputra and Mahāmaudgalyāyana, [yet] all their insight would not come up to (152b 27) [that of] a Bodhisattva Mahāsattva who is practising [the *prajñāpāramitā*].

§ 3.9

W (5a 21-26)
K (222a 4-10)

Let us grant that the Trichiliomegachiliocosm were filled with *bhikṣus* [like] Śāriputra and (152b 28) Mahāmaudgalyāyana; if, for instance, the Buddha-lands in the East [as numerous] as the sands of the Great River (152b 29) were all filled with *bhikṣus* [like] Śāriputra and Mahāmaudgalyāyana, (152c 1) and this were true of [all] the ten directions, [yet] they would not equal a Bodhisattva who is practising the *prajñāpāramitā*, (152c 2) one day of [whose] insight³³ excels the insight of all the Voice-Hearers and Pratyekabuddhas. (152c 3) [Even multiplied] a hundred times, a thousand times, countless³⁴ myriads of times [these *bhikṣus*' insight and the Bodhisattva's insight] would not be comparable to³⁵ each other».

§ 3.10

W (5a 26 - b2)
K (222a 10-15)

At that moment, the Venerable (152c 4) Śāriputra asked the World-Honoured One:

«So [O World-Honoured One], as to the insight of the Voice-Hearer, the insight of the *srotaāpanna*, of the (152c 5) *sakṛdāgāmin*, of the *anāgāmin*, of the *arhat*, of the *pratyekabuddha*, of the Bodhisattva, and of the Tathāgata,

text, gives in fact every appearance of being a literal (and incorrect) rendering of the idiomatic *tiṣṭhati* – though in the Skt. its subject is obviously the Bodhisattva's *prajñā* (cf. § 1.69).

³⁰ 置是 is a literal rendition of the idiom *tiṣṭhatu* (cf. BHS 254a “be it so!” etc.); here I would render the Skt. of PG as “Be the Jambudvīpa so filled with etc. ... [Even if], Śāradvatīputra, the Trichiliomegachiliocosm were filled with *bhikṣus* like [you] Śāradvatīputra, etc.”. Note that not only this particular use of 置 was adopted by all the other translators of this passage (including X 12a 15 and *passim*; also interesting is W and K's beginning of the next paragraph: 復置是事...), but it is not rare (as 置是) in the rest of Dharmarakṣa's corpus: e.g. see T 266 p. 222b 8, T 378 p. 925a 12-13, T 585 p. 24c 25-26, T 815 p. 798c 23 –ff. (the last two occurrences are very similar, in the structure, to the present passage, with 置是... 正使 etc.). This is, in fact, yet another instance of Dharmarakṣa's borrowing from Lokakṣema's lexicon: see for example DXJ T 224 p. 432b 25, and cf. *Aṣṭa* 31, 26 (see also Karashima 2003 b: 235).

³¹ On the conjunction 正使, see Dong and Cai 1994: 645-646, GHXC 832a, Karashima 1998: 585-586, Li Weiqi 1999: 31-32.

³² The expression 滿中 (see HD 6: 58a) is rather frequent in Dharmarakṣa's corpus, followed by the things or persons of which a given place is full: e.g. T 135 p. 858c 15, T 186 p. 521a 18, T 266 p. 222b 9, T 274 p. 378c 27 and *passim*.

³³ The punctuation is doubtful.

³⁴ 巨億 (see HD 1: 955-956) is not infrequent, in Dharmarakṣa's corpus, in lists of numbers (e.g. T 135 p. 858c 8 and T 291 p. 608c 13 – substantially same sequence of numbers as in the present paragraph; and *passim*. In two cases – T 595b 10; T 433 p. 78a 28 – we find the compound 巨垓).

³⁵ My interpretation of 屬逮 is tentative; literally, it probably means “to approach. 屬逮 is not recorded as such in HD, and this seems the only occurrence of this expression in Dharmarakṣa's corpus. Here 屬 *zhū* is probably to be taken in the sense of “to be connected, related” or “to come into contact with” (see Zhang Yongyan 1992: 404a ⑤). Cf. *Han shu* 漢書 vol. 4 p. 1106: 高年老長，人所尊敬也。鰥寡不屬逮者，人所哀憐也。

³⁶ 無所破壞，無所諍訟，而無所起，自然為空; the corresponding entire passage in PD reads: *sarvā etāḥ prajñāḥ abhinna vivikṭā anuṭpannā asvabhāvāḥ sūnyāḥ*, “all these insights are not different [each other], they are isolated (? *vivikṭa*), non-originated, without own-being, empty”. Since D's 無所破壞 clearly represents *abhinna* / *abheda* (the latter – see n. 24 to this paragraph of the edition – is apparently a noun in

(152c 6) the Arhat, the Samyaksambuddha, if we consider all these insights, (152c 7) they are without breaking, without conflict,³⁶ without arising, [and their] inherently-existing [nature] is empty.³⁷ O (152c 8) God-among-Gods, if they are without breaking, without conflict, without arising, empty of inherently-existing [nature], (152c 9) how could one possibly find various differences [in them]?³⁸ How does the Bodhisattva, by practising insight [just] one day, (152c 10) surpass by far³⁹, as to this [i.e., insight], all the Voice-Hearers and Pratyekabuddhas?».

§ 3.11

W (5b 2-9)
K (22a 15-20)

The Buddha said to (152c 11) Śāriputra:

«What do you think, Śāriputra, what is the reason for the Bodhisattva's practising the (152c 12) *prajñāpāramitā*? [Consider] the insight that is practised in one day, [and] the (152c 13) vows that are established⁴⁰ [by the

PG's phrase), 無所諍訟 should correspond to the difficult term *vivikta* (lit. "separated, isolated, pure"; see PekK 46b 3: *dben pa*). This rendition reflects an understanding of this term as "pacified etc.", which is attested elsewhere in the Chinese translations (e.g. see Wogihara BWD 1244 a-b), and, indeed, seems to make good sense in the present context; the underlying interpretation seems to be: separated → pacified → not in contrast [with other things]. It is also noteworthy that in a passage of the *Aṣṭa* (p. 76, 8-ff.) *vivikta* is coupled several times with *sānta*, e.g.: *so 'pi puṇyābhisaṃskāro viviktaḥ sāntaḥ* etc. (for another parallel, cf. *Aṣṭa* p. 217, 17-ff.). The same sequence is also to be found in a passage of the *Daśabhūmika* (p. 23, 8): *evaṃ gaṃbhīrāḥ khalu punar ime buddhadharmāḥ / evaṃ viviktā evaṃ sāntā ...* (cf. Dharmarakṣa's translation, T 285 p. 463a 23-24, unfortunately not very close to the Skt. in that point).

An interpretation of *vivikta* similar to D's one (i.e., as "not in contrast") is that given by K (是諸衆智無有差別 [*abhinna*], 不相違背 [*vivikta*]) and X 12b 23 (basically same as K). The DZDL (T 1509 p. 321a 4-8) plausibly explains 無相違背, i.e., *vivikta*, if my interpretation is correct, in the sense that the *prajñās* of all these types of saints are identical and not in contrast as to categories involved, causes, ways of practising and retribution (皆同事、同緣、同行、同果報, 以是故言無相違背).

³⁷ D's 自然爲空 seems to reflect PG's reading: *svabhāvasūnyā*- (see n. 24 of the edition).

³⁸ 寧可獲致若干差特不乎; cf. Skt. *na ca ... nānākaraṇam upalabhyate viśeṣo vā*, "[of what is not different etc.] there is no difference nor distinction". To begin with, in all the other witnesses, this is a (negative) statement of fact, not a question. But D may have also misunderstood the word *nānākaraṇa*, "difference", which he apparently translated as 若干, indeed a common rendition of *nānā-* / *nānākāra*, "various, manifold etc." (see also Karashima 1998: 362-363; cf. § 3.67 n. 178 below). On 寧可, see Dong and Cai 1994: 395-396.

³⁹ 而復於此過一切聲聞; for a parallel to this use of 而復 (cf. Karashima 1998: 115-116) to strengthen a comparison, see, for instance, T 324 p. 31c 18: 如來幻法而復過是無有極也; cf. also Jiang Lihong 1994: 108b, Dong and Cai 1994: 179 (s.v. 復).

⁴⁰ 所建立願 corresponds to *pratyupasthita*- in the Skt. The structure and sense of the latter (PG) is, however, on the whole rather different: "Is the insight of all hearers and pratyekabuddhas concerned (*pratyupasthita*) in the [same] duty (*kārya* / *kṛtya*) in which is concerned the insight, [albeit] contained in just one day, of a Bodhisattva Mahāsattva who practises the *prajñāpāramitā*, [namely the duty implied in his original vow:] 'Being engaged in the knowledge of the aspects of the path (*mārgākārajñātā*, not found in D), producing advantage to all beings, having thoroughly comprehended all *dharma*s under all aspects, I should bring all beings to complete *nirvāṇa*'?". Note that 立願 occurs in § 1.52 to translate the name *Susamprasthita* (see also the relevant remarks in n. 87 ad loc.); perhaps some confusion is at work here. However, at the end of the paragraph D provided a slightly more correct interpretation of the same word: 寧爲興立如是之緣智慧不乎 = *api nu tena kṛtyena sarvaśrāvaka-pratyekabuddhānām* [Ś + *prajñā*] *pratyupasthita* (on 興立 see HD 2: 165a).

⁴¹ 修於幻術, 而行慳哀: D's translation of this passage, at first sight rather puzzling, can be in part understood in the light of PG's corresponding text (*mayā mārgākārajñātāyā*<ṃ> *caratā* etc.). Here PG (see the translation of the entire passage in the preceding note) has a direct speech, explaining what is the "duty" (*kārya*) of the Bodhisattva's insight. Note that this portion in PG does not end in *iti* (Ś, on the other hand, has

Bodhisattva;] the fact of cultivating magical techniques and practising compassion⁴¹ for the benefit of all kinds of living beings,⁴² (152c 14) comprehending all *dharma*s in order to convert the multitudes,⁴³ so as to cause them to be attain extinction.⁴⁴ Could the Voice-Hearers and Pratyekabuddhas (152c 15) possibly establish [their] insight [based upon] such reasons?».

He answered:

«No (152c 16) indeed, God-among-Gods».

§ 3.12

W - ?
K (222a 20-26)

The Buddha said:

«What do you think, Śāriputra, could the Voice-Hearers (152c 17) and Pratyekabuddhas possibly conceive this thought: “We shall become *abhisambuddha* attaining *anuttarasamyaksambodhi*. (152c 18) [Then] we shall teach and convert beings bringing them to the *nirvāṇa*-realm, and cause them to attain extinction”?».⁴⁵ (152c 19)

He answered:

«No indeed, God-among-Gods».

The Buddha [further] said:

«It is for this reason that one should⁴⁶ know that (152c 20) the insight of all these Voice-Hearers and Pratyekabuddhas – [even]⁴⁷ a hundred times, a thousand times [their] insight, a hundred (152c 21) thousand times, countless myriads of times – would never come up to [the Bodhisattva’s insight]».

§ 3.13

W (5b 9-14)
K (222a 26 - b2)

What do you think, could the Voice-Hearers and (152c 22) Pratyekabuddhas possibly conceive this thought: “We shall practise the six *pāramitās*, teach and convert beings,⁴⁸ (152c 23) purify the Buddha-land, fully accomplish the Tathāgata’s ten kinds of power, the four [types of] fearlessness, (152c 24) the

the final *iti* but not the initial *mayā*): no doubt D’s original had a similar reading at this point, and *mayā* was wrongly read as *māyā* (= 幻術: cf. § 2.7, with n. 28 to the translation), and somehow interpreted as being governed by *caratā*. This, however, does not account for all the discrepancies, for D did not read or render *mārgākārajñatā*, while 行愍哀 is difficult to understand on the basis of the Skt. versions. Perhaps D’s manuscript was damaged at this point.

⁴² 皆爲一切衆生之類; cf. *sarvasatvānām arthaṃ kurvātā*.

⁴³ While 悉了諸法 corresponds to (*sarvākāraih*) *sarvadharmān abhisambudhya*, 以化群萌 is not represented in the Skt. (cf. next paragraph, with n. 45 below for a similar pattern).

⁴⁴ 令滅度 = *parinirvāpayitavya*..

⁴⁵ 教化衆生，至泥洹界，令滅度; the corresponding Skt. reads “We should bring all beings to complete *nirvāṇa* in the sphere of *nirvāṇa* free from substratum”. Note that D does not have *anupadhiseṣa* (泥洹界 translating just *nirvāṇadhātu*, cf. § 1.151 of the translation with n. 465), while, on the other hand, 教化衆生 is not represented in the Skt.: it occurs also in the next paragraph (q.v.) as a translation of *paripācayati*.

⁴⁶ 當復: see Ōta 1988: 42-43; cf. Zhu 1992: 149-150, Karashima 1998: 80-81.

⁴⁷ D does not follow here PG’s reading, *imāṃ prajñām upanidhāya*-, “in comparison with this [viz. the Bodhisattva’s] insight ...”; cf. W 5b 8 (in what seems to be the closing part of the preceding paragraph): 欲比菩薩之智 and K (very similar).

⁴⁸ 教化, a classical usage (see HD 5: 445), is adopted here (cf. also GZJ 156b 17: 教化衆生 = Ś 269, 5: *sattvapariṣkā*-) as an interesting rendition of *paripācayati*, “to bring to [spiritual] maturity” (cf. BHS 326b), a key word in this text, denoting the main kind of salvific action performed by the Bodhisattva toward the beings (cf. also Hikata 1958: XXXIII). W’s translation is based on a similar interpretation: 教授衆生, while K has an unusually wooden rendering: 成就衆生; however, the DZDL’s explanation of this passage (T 1509 p. 322a 24) adopts D’s 教化衆生.

four [types of] discriminative knowledge, the eighteen unshared *dharma*s of the Buddhas, succeed in becoming (152c 25) *abhisambuddha* attaining *anuttarasamyaksambodhi*, [and then] lead to liberation and cause measureless, (152c 26) infinite, incalculable sorts of living beings to attain extinction”?)».

«No indeed, (152c 27) God-among-Gods».

§ 3.14

W (Sb 14-16)
K (222b 2-5)

The Buddha [further] said:

«[It is] the Bodhisattva Mahāsattva [who] produces [such a] resolution, saying in his mind [to himself]:⁴⁹ “I shall respectfully receive and practise (152c 28) the six *pāramitās*, become equipped with all *dharma*s,⁵⁰ achieve *anuttarasamyaksambodhi*, (152c 29) [and then] lead innumerable sorts of living beings to liberation!”».

§ 3.15

W (Sb 20-22)
K (222b 9-13)

The Buddha [further] said:

«As, for example,⁵¹ (153a 1) when the palace[-chariot] of sun raises its light,⁵² it lights up, all at once, the entire land of Jambudvīpa, without (153a 2) exception. Just so, Śāriputra, the Bodhisattva Mahāsattva, practising the six

⁴⁹ 發心念言: this varied rendition of the Skt. simple *evaṃ bhavati* – in the preceding paragraph, when referred to the *śrāvakas*, simply rendered as 有此念 – is noteworthy: the obvious reference to the *cittotpāda* implied by D’s wording (發心), astutely underscores the different spiritual attitude of the two groups described in these passages. For another occurrence, in the GZJ, of 發心 with this strong connotation, see p. 180c 17-18 and ff. 菩薩發心如足: 其有衆生, 在於地獄 etc. (cf. PD 170, 10-ff.: ... *bodhisattvo* ... *evaṃ cittam utpādayati* etc. ...). Note also 奉行六波羅蜜 (cf. the preceding paragraph: 行六波羅蜜), though eurhythmy too could have played a role in this variation.

⁵⁰ 具一切法: i.e., the various *buddhadharma*s (see §1.106) mentioned in full in the corresponding Skt. passage.

⁵¹ Note that D alone lacks the preceding, correlated comparison of the Śrāvakas and Pratyekabuddhas’ limited soteriological aspiration with the firefly’s not aspiring to light up the entire Jambudvīpa (see n. 38 of the synoptic edition of this paragraph).

⁵² 日之宮殿奮其光明 is problematic. The corresponding Skt. (more or less faithfully reflected by the other witnesses: besides W K, see X 12c 29 - 13a 6, TpT 92, 6-ff. = PekK 48a 2 - ff.) reads (PG): “Just as the disc of the sun (*sūryamaṇḍala*), when it rises, pervades the entire Jambudvīpa with light, fills the entire Jambudvīpa with light, so, Śāradvatīputra, the Bodhisattva Mahāsattva, being engaged in the six *pāramitās* etc.”. Although 奮 too is a somewhat unexpected, the main difficulty in D’s passage is 日之宮殿 for Skt. *sūryamaṇḍala*, “the disc of the sun”. A simple explanation would be to assume that D, perhaps due to some damage in his manuscript, wrongly read this word as *sūrya-maṇḍapa*, whatever this expression could have meant to him (宮殿 would not be a particularly accurate rendition of *maṇḍapa*, although Wogihara, BWD 987b, records 殿 as an equivalent of this word). This, however, is probably an oversimplified explanation. As a matter of fact similar expressions (日之宮殿, 日之宮, 日宮殿) are far from uncommon in Dharmarakṣa’s corpus (especially in the *Foshuo rulai xing xian jing* 佛說如來興顯經 T 291: see p. 598c 23, 599a 7, 599a 15, 599b 10, 811c 6-7 - on this text see Boucher 1996: 276 entry n. 37; cf. also T 266 p. 224b 13; T 292 p. 631a 4), and often occur in contexts not too different from the present one.

An alternative explanation is suggested by a passage of the DXJ (T 224 p. 447a 28), where a similar expression, 日月宮殿 is used to translate *sūryācandramasor vimāna-* (*Aṣṭa* p. 117, 8; see also Hirakawa 1997: 595 s.vv. 日宮殿 and 日等宮殿), i.e. “the *vimāna* (“palace-chariot”, 宮殿; see PED 631b for references on this usage in some Pāli sources, and cf. BHSD 496b) of sun and moon”. Interestingly enough, the DZDL comments on this passage employing a similar image (T 1509 p. 322b 16): “Just as the sun, the son of gods (日天子, see Karashima 2001: 212), feeling pity for the beings, with [his] palace made of the seven jewels (七寶宮殿) moves round the four worlds, untiring all the time, and, for the sake of beings, dispels chill and breaks the darkness etc.”. In short, it is very probable that D consciously inserted into the translation the reference to the *vimāna*, or even – but less likely in my opinion – that his original had a variant at this point.

pāramitās, (153a 3) having accomplished the ten kinds of power, the four [types of] fearlessness, the four [types of] discriminative knowledge, the eighteen unshared *dharma*s of the Buddhas (153a 4) and attained the *anuttarasamyaksambodhi*, enlightens⁵³ and leads to liberation (153a 5) an immeasurable, infinite, and incalculable number of living beings of [all] sorts».

§ 3.16

W (5b 22-26)
K (222b 13-18)

The Venerable Śāriputra asked (153a 6) the Buddha:

«How does the Bodhisattva Mahāsattva, having surpassed the stages of the Voice-Hearers and the Pratyekabuddhas, (153a 7) attain the *avaivartika* stage and purely cultivate the path of *bodhi*?».⁵⁴

The Buddha told Śāriputra: (153a 8)

«As to this, if the Bodhisattva Mahāsattva, from the time of his initial production of the thought [of awakening]⁵⁵ practises the six *pāramitās*, [and] (153a 9) goes through empty *dharma*s, signlessness, wishlessness,⁵⁶ he will then surpass the stages of Voice-Hearers and Pratyekabuddhas (153a 10) and dwell in the *avaivartika* stage».⁵⁷

§ 3.17

W (5b 26 - c 4)
K (222b 18-29)

The Venerable Śāriputra again said to the Buddha:

«How⁵⁸ (153a 11) is the Bodhisattva Mahāsattva the most blessed one⁵⁹ in comparison to all Voice-Hearers and Pratyekabuddhas?».

⁵³ 開化 could correspond, displaced, to *paripācya* of the Skt. parallel (cf. § 1.176).

⁵⁴ 淨修佛道 reflects PD's reading: *bodhimārgaṃ* [PG: *bodhisatvamārgaṃ*] *ca parisodhayati*. Note that 淨修, not a literal rendition of *parisodhayati*, seems to occur mainly in passages dealing with the *brahmacarya* (cf. § 2.6 above and T 222 p. 156c 8: 淨修梵行 = PD 63, 2: *brahmacaryaṃ caritvā*; see also Karashima 1998: 233). The DZDL offers a rather sophisticated analysis of this passage (see especially T 1509 p. 323a 12-12): by basing himself on the three *vimokṣamukhas* and thus contemplating the Four truths, the Bodhisattva transcends the latter and penetrates into a single truth (直過四諦，入一諦), i.e. the principle that all *dharma*s are neither produced nor extinguished, neither defiled nor pure etc. This attainment is the *avaivartikabhūmi* (入是一諦中是名阿毘跋致地), based on which, the Bodhisattva eliminates all unwholesome actions of body, speech and mind, an attainment which is defined as the "stage of purifying the *bodhimārga*" (是名淨佛道地). Cf. also the similar passage translated in Lamotte IV 1803-1807 and especially n. 1 p. 1803.

⁵⁵ 從初發意 = *prathamacittotpādam upādāya*.

⁵⁶ 過於空法、無相、無願 corresponds to *sūnyatānimittāpraṇihiteṣu dharmeṣu sthitvā*. Note the incorrect construction of 法, referred only to *sūnyatā*, and the unusual rendition of *sthitvā*, if this was indeed D's original reading, as 過 (although this rendition might reflect an attempt to convey the idea that one should not remain on the *vimokṣamukhas*, but just take these practises as a provisional device).

The DZDL discusses this reference to the three *vimokṣamukhas*, which, if taken as "gateways to *nirvāṇa*", would be problematic in a context where such a goal is implicitly rejected. The commentary maintains (T 1509 p. 322c 28 - 323a 3) that here they are meant to be gates to the *contemplation*, not to the attainment of *nirvāṇa*, which is avoided thanks to the Bodhisattva's *upāyakausalya* (若有方便力，住三解脱門見涅槃); on this conception, see also Nattier 2003: 155.

⁵⁷ In the concluding phrase, all the Skt. versions have some variants. D (住阿惟越致地), if we allow that 住 could be a free rendition of *anuprāpnoti*, seems comparatively closer to Ś (*avaivartika-bodhisattvabhūmim anuprāpnoti*), although he obviously simply read **avaivartikabhūmi* (so also W; K as PD).

⁵⁸ Skt. and all other witnesses: "Staying on in which stage?" (DZDL T 1509 p. 323a 20-21 glosses: "on the basis of which merit?" 住何功德); D, apparently, simply read **kathaṃ*.

⁵⁹ 於一切聲聞辟支佛，為最眾祐 corresponds to *sarvasrāvākapatryekabuddhānām dakṣiṇīyo bhavati* (cf. also § 1.165 above, where 眾祐之德 translates *dakṣiṇā*). Interestingly enough, this passage has been interpreted in three different ways by the various translators. D's rendition may well be the grammatically

(153a 12) The Buddha told Śāriputra:

«The Bodhisattva Mahāsattva, practising the six *pāramitās* from the time of his initial production of the thought [of awakening] (153a 13) until he seats at Bodhi-tree, is constantly⁶⁰ the most blessed among all Voice-Hearers and Pratyekabuddhas. (153a 14) For what reason? If the Bodhisattva Mahāsattva comes to manifest himself [in the world], then he will naturally (153a 15) produce the true, sublime *dharmas*,⁶¹ fully accomplish the ten good [deeds], and, moreover, perfect the five disciplinary norms,⁶² establish the eight even

most correct: cf. BHS 261a s.v. *dakṣiṇīya*: “worthy of veneration ... orig. no doubt worthy of receiving a sacrificial or reverential (guru’s) gift”. D correctly interpreted *-buddhānām* as a partitive genitive, and his interpretation is supported by PG, which in the Buddha’s parallel reply has *agra* instead of *dakṣiṇīya*: *sarvaśrāvaka-pratyekabuddhānām agro vaktavyaḥ*, “he should be called the foremost among all śrāvakas etc.”; cf. also *Visuddhimagga* § I.7 p. 5, 15: ... *sadevakassa lokassa aggadakkhiṇeyyo hoti*, tr. Nāṇamoli 1991: “... is worthy of the highest offerings in the world with its deities”.

Conze (LSPW 59) translated this passage (from PD) as: “On which level does a Bodhisattva ... become ... worthy of the donations of all the Disciples ... ?”; his translation might be based on the Tibetan: TpI 93, 6 = PekK 48b 3: ... *rang sangs rgyas thams cad kyi sbyin pa’i gnas* etc., i.e., “object of the gifts of ... the Pratyekabuddhas”. The interpretation of this passage provided by the other Chinese translators is particularly noteworthy (see W K and X 13a 16-17 = X6 19c 21-22 – all the three have very similar renditions). See, for example, K: “The Bodhisattva ... staying on which stage is able to constitute a field of merit for the benefit of all śrāvakas etc.” (菩薩...住何等地, 能為諸聲聞辟支佛作福田). The use of 福田 (in itself apparently a calque of **punyaḥsetra*) for *dakṣiṇīya* etc. is attested also elsewhere (see Wogihara BWD 564b). Here 能...作福田 for *dakṣiṇīya* is probably to be interpreted as a metonymy, designating the bodhisattva’s receiving donations through its effect for the donors; then K and the others took *-pratyekabuddhānām* as a genitive of benefit: i.e., the fact of being worth of gifts entails, quite logically, a benefit for the giver. An interpretation of *dakṣiṇīya* similar to that underlying K’s rendition is also attested in Haribhadra 143, 9: *viśiṣṭapunyaḥsetratvena mukhyato dakṣiṇārhatvād dakṣiṇīyaḥ*, “worthy of offerings is defined on account of the [Saints] being particularly entitled to offerings because they constitute an excellent merit-field [for the donors]”. Note that W, in the Buddha’s reply, has a variation: “[the Bodhisattva] constantly act as a protector (作護) of śrāvakas etc.” (perhaps in this point misreading *-rakṣ-* for *-dakṣ-*).

⁶⁰ 至坐佛樹 cf. PG: ... *yāvad bodhimaṇḍaṇiṣaṇṇaḥ atrāntarād* ..., “during the time [from the initial resolution] until he is seated on the on the platform of awakening”. But D might reflect in part (e.g. 常 = *satatasamitam*) PD’s reading: ... *yāvad ā bodhimaṇḍād atrāntare satatasamitam* Note that *atrāntarāt* / *atrāntare* (cf. BHS 38b and 447a s.vv. *antarāt* and *yāvat*) is not present in D (cf. W: 於其中間).

⁶¹ 若來現者, 則自然興真妙之法 corresponds to *bodhisattvaṃ ... āgamyā sarveṣāṃ kuśalānām dharmānām loke prādurbhāvo bhavati*, lit. “thanks to (*āgamyā*) the Bodhisattva ... the manifestation in the world of all wholesome *dharmas* takes place”. There are several problems in D’s translation. First of all, he rendered *āgamyā* literally (若來); he further took *bodhisattva-* (in spite of the accusative ending) as the subject of *āgamyā*, and, in this first occurrence, of the “manifestation” (*prādurbhāvo*) too. In the rest of the passage, the phrase *loke prādurbhāvo bhavati* is either rendered with a series of transitive verbs that seem to denote the Bodhisattva’s practise of the wholesome *dharmas* (興...具足 ... 成... 立 ...), or, more literally, as 現於世間 (see n. 65 below). 真妙之法, too, is a peculiar rendition of *kuśala-dharma-* (on *kuśala*, see the detailed analysis by Cousins 1996).

⁶² 五戒 corresponds to *pañca-sikṣāpadāna-*, five basic rules of conduct also known as *pañcaśīla* (see Nattier 2003: 107-108), a fact that accounts for D’s rendition (so also W K; X 13 a 22: 五近事戒).

⁶³ I am inclined to interpret 八等事及八關齋 as a doubled translation of *aṣṭāṅgasamanvāgata-poṣadha-* (on which see de La Vallée Poussin, *Kośa* ch. 4 pp. 66-67; Nattier 2003: 261-262 n. 337): while 八關齋 is a correct interpretative rendition of *aṣṭāṅga-poṣadha-* (on 齋 see, for instance, the entry *chōsai* 長齋, by Forte and May, in the *Hōbōgirin*, especially p. 393 a-b; Zürcher 1972: 374 n. 27), 八等事 might reflect an uncertain reading of *samanvāgata* (perhaps wrongly related to *sama* = 等?).

(153a 16) categories as well as the eightfold restraint and abstinence,⁶³ the four *dhyānas*, the four impartial attitudes, the four immaterial *samādhis*, the four foundations of mindfulness, (153a 17) the four [forms of] removing [disturbing] mental factors, the five faculties, the five forces, the seven mental factors of awakening,⁶⁴ the eightfold path; he [also] manifests in the world⁶⁵ (153a 18) the ten powers of the Thus-Come One, the four [types of] fearlessness, the four [types of] discriminative knowledge, and the eighteen unshared *dharmas* of the Buddhas. (153a 19)

§ 3.18

W (5c 4-7)
K (222b 29 - c4)

If the virtue of all these kinds of good qualities appears in a world,⁶⁶ then (153a 20) one [can] perceive⁶⁷ clans of gentlemen, powerful families and great clans⁶⁸ of *brāhmaṇas* and elders, as well as the gods from the Trayastrīṃśa (153a 21) up to the gods of the thirty-second stage [who are in a condition of both having] perceptions and being without perceptions,⁶⁹ the *srotaāpannas*, *sakṛdāgāmins*, (153a 22) *anāgāmins*, *arhats*, *pratyekabuddhas*, Tathāgatas, Arhats, (153a 23) Samyaksambuddhas: it is only because of these [*dharmas* manifested by the Bodhisattva] that one distinctly knows that there exist all these categories».

⁶⁴ This translation of *sapta- bodhyaṅga-*, 七覺意, is borrowed from An Shigao's corpus (see Zacchetti 2002: 81), as it is the case with several other terms of this list (cf. § 1.99 above).

⁶⁵ For a parallel to the transitive use of 現 in 現於世間如來十力 etc. in Dharmarakṣa's corpus, see T 292 p. 650a 5-6: 現於十方不可稱限諸佛世界若干色像、不可計限威儀禮節、各各則異。

⁶⁶ 如是輩類衆善之德興現于世則... translates PG's *eṣāṃ kuśalānāṃ dharmānāṃ* (衆善之德) *loke prādurbhāvāt**. Note the verb 興現, not recorded in HD, but occurring a few times in Dharmarakṣa's corpus (e.g. see T 810 p. 768c 21).

⁶⁷ In this paragraph 分別, as occurring in 則分別... 緣此別知有此事耳, corresponds to Skt. *prajñāyante*, "to be known, to be perceived, etc. to appear" (see PED 390b s.v. *paññāyatī*; cf. BHSD 359a: in cpd.). Cf. the rendition of K and X 13a 28-ff.: "Because of the Bodhisattva's wholesome *dharmas*, there are (便有) in a world the great clans of *kṣatriya* etc.".

For the translation of the various categories listed in this paragraph, cf. above § 1.152. As made clear by the DZDL (T 1509 p. 323b 26-28 and ff.), these are the fruits resulting from the practise of the wholesome *dharmas* manifested by the Bodhisattva, and hence the *sūtra* states that they come into being because of the Bodhisattva. As the *dharmas* listed in the preceding paragraph represent various level of practise, from the *sikṣāpadānas* up to the *buddhadharmas*, these fruits can be classified into high (conducive to awakening), middle (rebirth as god), and low (rebirth as man).

⁶⁸ 勢族大姓; the textual tradition of the first character is not entirely clear. Instead of 勢 (attested in J, Q, Y, and M), Kr, S, Z, Fsh read 傲; N and F (not noted by the *Taishō*'s apparatus) read 敖. My selection of J's reading is tentative, and mainly based on the fact that 勢 is a rare character (*háō*: HD 2: 805a; HDZ 1: 378a; the latter gives it as an equivalent of 豪, and thus would give good sense here: see 豪族, HD 10: 32a), but attested elsewhere in Dharmarakṣa's corpus (e.g. T 154 p. 75a 18, p. 75b 2; T 199 p. 192a 4).

⁶⁹ 三十二處想無想天 corresponds to *naivasamjñānāsamjñāyatanaḥ devāḥ* (note that D here reflects PG's shortened list: cf. n. 53 to § 3.18 of the synoptic edition); on the qualification 三十二處 (where 處 = *āyatana*), cf. Karashima 1998: 369. On 想無想, cf. § 1.152 n. 475 of the translation). The textual tradition of this passage deserves few words of comment. While the reading 三十二 is no doubt correct, the fact that the wrong reading 三十三 is so widespread (J, Kr, S, Z, Q, Y), and attested across the boundary line between Northern and Southern line (although the correct reading is attested by the powerful combination of Fsh and F), is no doubt due to influence of the very common term 三十三天, i.e. the *Trāyastriṃśa* gods (cf. Karashima 1998: 370).

§ 3.19

 W (5c 7-12)
 K (22c 4-8)

Śāriputra asked the Buddha: (153a 24)

 «How does the Bodhisattva Mahāsattva purify completely all the benefits [arising from his deeds]?». ⁷⁰

The World-Honoured One answered:

 (153a 25) «Among all the blessings [arising from his deeds] there is nothing that the Bodhisattva Mahāsattva purifies completely. For what reason? (153a 26) [Only] if absolutely empty, they are the blessings accomplished by the Bodhisattva Mahāsattva.⁷¹ For what reason? (153a 27) Śāriputra, the Bodhisattva Mahāsattva is the giver.⁷² What does he give? (153a 28) He enlightens the living beings through the gift of the wholesome *dharmas*.⁷³ What are the wholesome *dharmas*? The ten good actions, (153a 29) the five disciplinary norms, the six *pāramitās*, the ten powers, the four [types of] fearlessness, the four [types of] discriminative knowledge, (153b 1) the eighteen unshared *dharmas* of the Buddhas; he enlightens⁷⁴ *srotaāpanna*, *sakṛdāgāmin*, *anāgāmin*, (153b 2) *arhat*, *pratyekabuddha*, Tathāgata, Arhat, Samyaksambuddha: (153b 3) [in short, for all these] he is the donor».

⁷⁰ Cf. PD: “Does the Bodhisattva etc. purify the reward or not?”. For the renditions employed here, cf. § 1.165 above.

⁷¹ My translation of 究竟於空，則為菩薩摩訶薩成眾祐也 is tentative. The corresponding Skt. (PD) reads: *atyantaśuddhaiva dakṣiṇā bodhisattvasya mahāsattvasya*, “Already absolutely purified is the donation of the Bodhisattva etc.”; X 13b 12 makes the technical meaning of this passage explicit: 已甚報故, “because it is already rewarded to the highest degree” (cf. § 1.165 n. 501); so also W: 本已報故 (cf. also the next note). No doubt D read **atyantaśūnyā*- (究竟於空) for *atyantaśuddhā*-.

⁷² 布施士 = *dāyaka*. Some helpful clues for interpreting this entire passage (DZDL T 1509 p. 323c 21 - 324a 4 does not prove particularly enlightening) can be obtained from passages in the Pāli canon dealing with the purification of *dakkhiṇā*. Of particular interest is the *Dakkhiṇāvibhaṅgasutta* (*Majjhimanikāya* III pp. 253-257; see also the corresponding *sūtra* (no. 180) in the *Madhyamāgama* 中阿含經 T 26 p. 721c 21-723a 6), which expounds four kinds of purification of *dakkhiṇā* (*catasso ... dakkhiṇāvisuddhiyo*, see Id. p. 256, 13 - 257, 2; T 26 p. 722b 27 - c 21), depending on whether the giver and the recipient are virtuous or not. So, for instance, in some cases the *dakkhiṇā* is purified by the giver, but not by the recipient (*dakkhiṇā dāyakato visujjhati no paṭiggāhakato*, p. 256, 19-20); as is made clear by the *Aṭṭhakathā*, here “purifying the offering” means to increase its karmic reward on account, for instance, of the giver’s etc. virtuousness (see *Papañcasūdanī*, p. 76, 6-7: *mahapphalabhāvena visujjhati. Mahapphalā hotīti attho*). It is probably against this background that we should interpret also the present passage of our text: in this case, in view of the excellence of the donor (the Bodhisattva) and of the things given (i.e., all the wholesome *dharmas*, as stated in § 3.17: *bodhisatvaṃ ... āgama sarveṣāṃ kuśalānāṃ dharmānāṃ loke prādurbhāvo bhavati*), the reward cannot be possibly increased, i.e., it is already completely “purified” (I am grateful to Prof. Vetter for comments and references concerning this passage).

Note that X 13b 20-22 has the following passage, at the end of the present paragraph, not found in the Skt. versions: 故說菩薩為大施主。由斯已報諸施主恩，真淨福田，生無量福。(“Therefore it is said that the Bodhisattva is the main donor; because of this, he has already rewarded the benevolence of all donors, purified the *dakṣiṇā* [福田, see n. 59 above], and produced infinite merit”).

⁷³ The Skt. simply reads *kuśalānāṃ dharmānāṃ dāyakaḥ*, but D’s enlarged rendering (以善法施，開化衆生; on 開化 cf. above § 3.15 n. 53) makes good sense (cf. the preceding note).

⁷⁴ This passage, with the mention of the various *āryapudgalas*, is only found in D. This might be simply due to the mechanical repetition of the list found at the end of the preceding paragraph. Be that as it may, the insertion of 開化 before this list seems to imply that these saints, the Buddhas included, are the recipient of the Bodhisattva’s *dharmadāna* – that is, they owe their spiritual achievements to the Bodhisattva’s teaching. As such this passage seems to make good sense. As a parallel, one might think of a passage of the *Gaṇḍavyūhasūtra* which seems to imply a similar idea: there Mañjuśrī is said to be “the mother of hundreds

§ 3.20

W (5c 12-15)
K (222c 8-12)

Śāriputra asked again the Buddha:

«O World-Honoured One, (153b 4) [by] adhering to and cultivating what practise, does the Bodhisattva Mahāsattva practise⁷⁵ the *prajñāpāramitā*?».

The Buddha (153b 5) told Śāriputra:

«As to this, if the Bodhisattva practises the emptiness of form, then he indeed practises the (153b 6) *prajñāpāramitā*; if he practises the emptiness of feeling, ideation, [forces leading to] birth-and-death, consciousness, then this (153b 7) is indeed practising [the *prajñāpāramitā*].

§ 3.21

W (5c 15-17)
K (222c 12-17)

Furthermore, Śāriputra, if the Bodhisattva Mahāsattva comprehends the emptiness of eye,⁷⁶ the emptiness of ear, (153b 8) nose, mouth, body, mind, then this is indeed practising; if he comprehends the emptiness of form, the emptiness of sound, smell, taste, fine and smooth [sensations],⁷⁷ desired (153b 9) *dharmas*,⁷⁸ then this is indeed practising [the *prajñāpāramitā*].

§ 3.22

W (5c 17-18)
K (222c 17-20)

(153b 9-13) If he understands the emptiness of the realm of eye,⁷⁹ then this is indeed practising; if he understands the emptiness of the realm of form, the emptiness of the realm of visual consciousness, then this is indeed practising; if he understands the emptiness of [the realms] of ear, sound, auditory consciousness; nose, smell, olfactory consciousness; tongue, taste, gustatory consciousness; body, fine and smooth [sensations], bodily consciousness; mind, desired [*dharmas*], mental consciousness, then this is indeed practising [the *prajñāpāramitā*].

of thousands of *niyutas* of *koṭis* of Buddhas” (ed. Vaidya p. 418, 16: *mātā Mañjuśrīḥ kumārabhūto buddhakoṭinīyutasatasahasrāṇām*). Doctrinal issues aside, it is difficult to understand the final 布施之士 (cf. the final *dāyakaḥ* in PD, governing the preceding genitives), which, taken in itself, would seem to suggest that the preceding categories are in fact *part* of the Bodhisattva’s gift to the beings.

⁷⁵ 遵修何行，為行般若波羅蜜 translates *kathaṃ yujyamāno* [= 遵修何行: cf. HD: 1230a] ... *prajñāpāramitāyāṃ yukta* [= 行; so also in the Buddha’s reply] *iti veditavyaḥ* [PD & Ś: *vaktavyaḥ*], “Being engaged in what way, the Bodhisattva Mahāsattva should be known [v.l. said] as being engaged in (or:/joined to) the *prajñāpāramitā* ?” (cf. the next paragraph). K astutely rendered the two occurrences of *yujyamāna- / yukta- ... yukta iti* etc. with two different words: e.g. (in the Buddha’s reply) 習應色空，是名與般若波羅蜜相應，“cultivating and complying with [習應 = *yukta*] the emptiness of form: this is defined as ‘being in accordance with the *prajñāpāramitā*’ [相應 = *yukta*]”. An entirely different interpretation of this formula is that found in W: “The Bodhisattva should know that *rūpa* is united with emptiness (菩薩當知色與空合): this is complying with the *prajñāpāramitā* (是為應般若波羅蜜) [etc. *idem* for the other categories]”.

⁷⁶ 解知 is a varied rendition of *yukta* (解知眼空 = *caḥṣuḥśūnyatāyāṃ yukto* etc.): “intent on the emptiness of eye etc.” → “comprehending the emptiness of eye etc.” (cf. also W’s interpretation, as quoted in the preceding note).

⁷⁷ 細滑, an archaic translation of *sparsā* (see also Karashima 1998: 483), *spraṣṭavya* etc, is already attested in An Shigao’s translations (e.g. T 602 p. 163a 8 and *passim*).

⁷⁸ 所欲法 translates *dharma-* (as sixth external *āyatana*), also below, in § 3.35 and *passim* (see also 所欲 = *dharmadhātu-* in § 3.22). A similar interpretation of this term is also attested in the early commentary *Yin chi ru jing zhu* 陰持入經注 T 1694, where *dharmāḥ* is glossed as 邪榮, “evil attractive things” (p. 9c 9) and 可心之榮, “pleasant attractive things” (10c 18).

⁷⁹ 眼界空 = *caḥṣurdhātuśūnyatā-*.

- § 3.23 If he understands that suffering is empty,⁸⁰ and that the accumulation [of suffering], too, is empty, that the cessation [of suffering], too, is empty, that the eightfold [path],⁸¹ (153b 14) too, is empty, then this is indeed practising [the *prajñāpāramitā*].
W (5c 18-19)
K (222c 20-22)
- § 3.24 If he understands that ignorance⁸² is empty, that impulses (行, *saṃskāra*), are also empty, that consciousness (153b 15) is also empty, that name and form (名色, *nāmarūpa*) is also empty, that the six entries (六入, *ṣaḍāyatana*-) are also empty, that contact is also empty, that feeling (153b 16) also is empty, that craving⁸³ is also empty, that clinging (所受, *upādāna*) is also empty, that existence (所有, *bhava*) is also empty, that birth, old age, death⁸⁴ (153b 17) are also empty, then this is indeed practising [the *prajñāpāramitā*].
W (5c 19-23)
K (222c 22-25)
- § 3.25 If he understands the emptiness of all *dharma*s, then this is indeed practising; if he is capable of understanding the emptiness of all⁸⁵ (153b 18) inherently-existing [*dharma*s],⁸⁶ either conditioned or unconditioned, then this is indeed practising [the *prajñāpāramitā*].
W (5c 23-24)
K (222c 25-26)
- § 3.26 If the Bodhisattva (153b 19) Mahāsattva, practising the *prajñāpāramitā*, understands that the original purity is empty, and that the same holds true for the nature,⁸⁷ then this (153b 20) is indeed practising [the *prajñāpāramitā*].
W (5c 24-25)
K (222c 26-28)
- § 3.27 Śāriputra, this is the Bodhisattva Mahāsattva's practising the *prajñāpāramitā*: (153b 21) he should understand these seven [aspects of] emptiness,⁸⁸ then, indeed, this is practising [the *prajñāpāramitā*].
W (5c 25-26)
K (222c 28 - 223a 2)

⁸⁰ On these renditions of the Four Truths, mainly borrowed from An Shigao's translations, see Zacchetti 2002: 77 (and n. 25 on 習, "accumulation", = *samudaya*, on which see also Vetter and Harrison 1998: 212 n. 4).

⁸¹ 八由, elsewhere used to translate *āryaṣṭāṅgamārga* (see § 1.99), is an interpretative free translation of *mārga*; note the use of the short form, m.c. (八由行 is indeed found in the Ming edition 明 = 徑, no doubt incorrectly).

⁸² 無點 = *avidyā*; on this use of 點, see Zürcher 1972: 331 n. 88, Fang Yixin 1997: 145-146 and Zacchetti 2003: 256 n. 19.

⁸³ This translation of 浬嗔, 思愛, is not recorded in HD; it seems also unattested elsewhere in Dharmarakṣa's translations, apart from another passage occurring in the GZJ (T 222 p. 159c 18): 有思愛心、離思愛心 = PD 85, 5: *saṭṭṣṇaṃ cittaṃ ... / vītaṭṭṣṇaṃ cittaṃ ...*

⁸⁴ Note that D has treated these two terms as if they were a single compound: 生老死亦空; cf. PG: *jātisūnyatāyāṃ jarāmaraṇasūnyatāyāṃ*.

⁸⁵ On 諸所, "all, many etc.", see Karashima 1996: 34-35, 1997: 32 and 1998: 601.

⁸⁶ 諸所自然, 有爲無爲, 悉能解空; cf. PG: "being engaged in (*yukta*) the emptiness of all *dharma*s [only] existing in imagination [or nominally] (*saṃjñāgata*-, not in D W K X 13c 23-24; see PekK 30b 4 = TpT 97, 7: *ming gdags su yod pa*; cf. MDPL 396; PED 670b: "perceptible ..."), conditioned or unconditioned, he should be said to be engaged in (or: joined to) the *prajñāpāramitā*". Note the interpretative rendition 諸所自然, whereas the Skt. text simply has *dharmā*<ḥ>. Here 自然 is probably to be connected to its technical use as a translation of *svabhāva*, as is the case with other passages of this portion of the GZJ (e.g. § 3.10); i.e., "[*dharma*s wrongly conceived as having] inherent existence".

⁸⁷ 本淨空, 志性亦然 is very probably a doubled translation of *prakṛtisūnyatā*, as confirmed by some parallels (cf. § 1.60 above; below § 3.30 with n. 96; see also section 1.2.2.1 of the introduction with n. 36). Such a rendition is probably an attempt to convey the considerable semantic complexity of Skt. *prakṛti*, but to a Chinese reader it would no doubt give the wrong impression that the *sūtra* is introducing two distinct terms (on *prakṛtisūnyatā* see Lamotte IV 2110-2121).

⁸⁸ Conze (LSPW n. 14 p. 60) interprets "seven emptinesses" as referring to the preceding list of terms (beginning with the introduction of the formula *yukto yukta iti vaktavyaḥ*: i.e., § 3.20-3.26); in D's text,

§ 3.28

W (5c 26-27)
K (223a 2-4)

If he practises the (153b 22) *prajñāpāramitā* through these seven [aspects of] emptiness,⁸⁹ [he will understand that] form has neither engagement in nor not-engagement in [the *Prajñāpāramitā*], neither practising nor not-practising [the *Prajñāpāramitā*]: he does not (*sic*) consider in this way;⁹⁰ (153b 23) he does not perceive that feeling, ideation, [forces leading to] birth-and-death, consciousness [have] either engagement in or not- engagement in [the *Prajñāpāramitā*], either practising or not-practising [the *Prajñāpāramitā*].

§ 3.29

W (5c 27-29)
K (223a 4-7)

He does not perceive form (153b 24) as having, as a rule, (?) arising,⁹¹ as having cessation; he does not perceive feeling, ideation, [forces leading to] birth-and-death, (153b 25) consciousness as having, as a rule, arising, as having, as a rule cessation.

He does not perceive form as having as a rule clinging, (153b 26) as having as a rule, conflict;⁹² he does not perceive feeling, ideation, [forces leading to] birth-and-death, consciousness as having, as a rule, (153b 27) clinging, as having, as a rule, conflict.

§ 3.30

W (5c 29 - 6a 3)
K (223a 7-9)

He does not perceive coexistence with form,⁹³ he does not (153b 28) perceive coexistence with feeling, ideation, [forces leading to] birth-and-death,

these seven would be the emptiness of *skandhas*, *āyatanas*, *dhātus*, four Truths, *pratītyasamutpāda*, *sarvadharmasūnyatā* and *prakṛtisūnyatā*. This interpretation seems to me the most plausible one, as far as D W X (13c 26-28) and Ś are concerned, and indeed W suggests it explicitly: 何謂七? 上七事是也. The same should hold true, *mutatis mutandis*, for PG, which mentions *ten sūnyatās* (folio 21r 4: see edition, § 3.28); this figure is probably due to the fact that PG, after having listed in full *skandhas*, *āyatanas* and *dhātus*, as in the other witnesses, mentions again the three canonical classifications (see n. 64 of the synoptic edition). It is, however, to be noted that K, at this point, mentions the seven *sūnyatās* in full, as *prakṛtisūnyatā*, *svalakṣaṇaś-*, *sarvadharmas-*, *anupalambhaś-*, *abhāvaś-*, *svabhāvaś-*, *abhāvasvabhāvaś-*. The DZDL (T 1509 p. 327a 24-ff.) comments in detail upon this list, which is a “concise exposition” in comparison to the eighteen-term list (廣說則十八空, 略說則七空). This interpretation is paralleled, up to a point, by PD’s reading (see n. 66 and 69 of the synoptic edition), though no doubt the latter refers to the full list of *sūnyatās* (and indeed it reads *āsu sarvāsu* [for Ś’ *saptasu*] *sūnyatāsu*).

⁸⁹ D (like W K) lacks a phrase found in the corresponding Skt., i.e. *na tāvad yukta iti vā ayukta iti vā vaktavyaḥ*, “he should not, to such an extent, be said to be either engaged or non-engaged”.

⁹⁰ This exceedingly unidiomatic passage (色無應不應, 無行不行, 不作此觀) is in fact the outcome of an attempt at maintaining the original Skt. word-order; cf. PG: *sa na rūpam yuktaṃ iti vā ayuktaṃ iti vā samanupaśyati*, “he does not perceive that form is either joined (?) or not-joined”. The doubled translation of *yukta* as 應... 行 – that is, first with an etymologising rendition, and then with a more interpretative one – is particularly noteworthy. I interpret 作此 as having the same meaning of 作是, “thus, in this way” (see § 1.152 n. 466 above); then it becomes clear that 不作此觀 is a direct translation of *na ... iti ... samanupaśyati* (作此 = *iti*), although the negation here is redundant.

⁹¹ 不見色法有所起 (cf. PD: *sa na rūpam utpādadharmi vā nirohadharmi vā samanupaśyati*, “he does not perceive form as characterised by either arising or cessation etc.”). 法 is a literal translation of Skt. *-dharmin*, “characterised by”; it is hard to imagine what this exactly meant to the translators, but the structure of the Chinese phrase suggests that here 法 may be somehow used adverbially (cf. the classic verbal use of 法: “to take something as a rule etc.”). W too has misunderstood this construction; on the other hand, cf. K’s correct translation: 不見色若生相若滅相 etc.

⁹² “Clinging ... conflict” (依著... 諍訟): for this problematic translation of the pair *saṃkleśa / vyavadāna*, see § 2.12 n. 50 above.

⁹³ 不見與色而俱遊居; the corresponding Skt reads (PG): “he does not perceive that form comes together with feeling etc.”. There are several problems in this phrase. To begin with, it is hard to understand the use of the verb [俱] 遊居 (recorded in HD 10: 1051a as “to tour and reside”; cf. § 3.57 n. 158 below) and [俱] 遊 in this context, as translations of *samavasaratī*; in § 1.92, 所遊居處 translates *yatra ... prativasati*, and it might be

consciousness, he does not perceive (153b 29) coexistence with [forces leading to] birth-and-death, nor does he perceive non-coexistence with [forces leading to] birth-and-death⁹⁴. (153c 1) Why? There is absolutely no *dharmā* which is co-subsisting [with any other *dharmā*]:⁹⁵ as to all things arisen through conditions, (153c 2) [their] fundamental purity is empty.⁹⁶

§ 3.31

W (6a 3-4)
K (223a 9-10)

Śāriputra, form then is emptiness: then there is no (153c 3) form [therein],⁹⁷ feeling, ideation, [forces leading to] birth-and-death, consciousness are emptiness: then there is no [feeling etc. up to] consciousness [therein]».

§ 3.32

The⁹⁸ Buddha [further] said:

(153c 4) «Śāriputra, in so far as it is emptiness, [in it] there is nothing that arises, nothing that ceases; if (153c 5) form is emptiness, then there is no form [therein]; if feeling, ideation, [forces leading to] birth-and-death, consciousness are emptiness, then (153c 6) there is no [feeling etc. up to] consciousness [therein].

§ 3.33

W (6a 4-6)
K (223a 10-13)

If form is emptiness, then it has no manifestation,⁹⁹ if feeling is emptiness, then (153c 7) there is nothing it suffers from;¹⁰⁰ if ideation is

that D interpreted *samavasāri* as a derivative of *√vas*. The main difficulty with this passage is, however, the fact that D's text fails to convey the original message that each *skandha* should not be regarded as combining with any other *dharmā*: the subject of 遊居 etc. is in fact left unexpressed. The point made here by the *sūtra* is, as explained by the DZDL (T 1509 p. 327c 3-10), the ultimate impossibility of any contact of *dharmas*.

⁹⁴ Although 亦不見不與生死而遊居也 has no direct Skt. parallel, it is, substantially, in keeping with the idea expressed in PG and Ś's expanded reading of the concluding portion of this paragraph (and paralleled, in turn, by the DZDL: see T 1509 p. 327c 8-9): *tat kasya hetoḥ tathā hi na sa kaścid dharmāḥ kenaci<d> dharmeṇa sārddham samavasāri na visāri • na yuyate na vijuyate* (not found in PD, D W K X).

⁹⁵ 永無有法而與俱. In this phrase, D W K X 14a 6-7 are all closer to PD's shorter reading: *na hi kaścid dharmāḥ kvacid dharme samavasāri* (see n. 74 of the edition). On 永無, see Ōta 1988: 71.

⁹⁶ 緣起諸事本淨為空 translates *prakṛtisūnyatām upādāya* ("on the basis of the emptiness of the nature"), but not without problems: 緣起 seems, again (cf. § 1.95 n. 304 and § 1.185 n. 561), to reflect an interpretation of *upādāya* as a derivative of *ut-√pad*. Instances of variants based on a similar confusion are attested elsewhere (see, for example, CPD p. 204b s.v. *an-uppāda*, concerning MN I 235, 17-23; I wish to thank Prof. Vetter for this reference), and D's text, after all, makes sense in itself. Thus it is not impossible that, in this particular case, D consciously availed himself of the possible interchange *upādāya* / *utpāda*, in order to highlight a particular interpretation of *sūnyatā*, as connected to conditioned arising. Note that, as a consequence of this interpretation of *upādāya*, 諸事 has been added by the translators. Note also 本淨為空 = *prakṛtisūnyatā* (cf. n. 87 above).

⁹⁷ 色則為空，則無有色; this does not render exactly the Skt. (PG): *yā ... rūpaśūnyatā na sā rūpaṃ* etc., "the emptiness of form is not form etc.". However, here K is not too different from D: 色空中無有色 etc., "in the emptiness of form there is no form etc.".

⁹⁸ This paragraph is only found in D. It is in part a repetition of § 3.31.

⁹⁹ 設使色空則不有見 (so also W: 色空故無所見) corresponds, without problem, to PG's *yā rūpaśūnyatā na sā rūpayati*, i.e., "the emptiness of form does not appear" (cf. *Visuddhimagga* p. 411 § XV.19: *rūpayati ti rūpaṃ*). In the light of this, I read 見 in D and W as *xiān*, and translate it accordingly. The reminiscence of the well-known definition of *rūpa* based on the verb (Pāli) *rūppati* ("is harmed etc."); see Vetter 2000: 20 § 22-23; de La Vallée Poussin, *Kośa* ch. 1 n. 1 p. 24) may have played a role in the other translations (especially K 色空故無惱壞相; cf. also X 14a 9: 諸色空彼非變礙相, TpT 99, 2 = PekK 51a 7: *gzugs kyi stong pa nyid gang yin pa de thogs par byed ba med do*, i.e. "does not hinder"; cf. Conze LSPW 61 n. n. 17). However, if we take *rūpayati* as denominative of *rūpa* (see PED s.v. *rūpeti*, cf. also MW 885c s.v. *rūp*), as meaning, more generally, "it does not act as *rūpa*", X and the Tibetan translation can be easily accounted for, given that resistance (*pratigha*; indeed, Mvy n. 1890-1981 gives *thogs pa* = *pratigha*) is a basic function commonly

emptiness, then there is nothing it conceives;¹⁰¹ if impulses are emptiness, then there is nothing (153c 8) they produce,¹⁰² if consciousness is emptiness, then there is nothing it discerns.¹⁰³

§ 3.34
W (6a 6-8)
K (223a 13-14)

Why? Śāriputra, (153c 9) as far as form is concerned, it is different from and not identical to emptiness;¹⁰⁴ [yet] emptiness is not different [from form], form is not distinct [from emptiness]: (153c 10) the [very] form is empty by nature, and thus form is emptiness.¹⁰⁵ Feeling, ideation, [forces leading to] birth-and-death, and consciousness (153c 11) are not differentiated [from emptiness]. Emptiness, too, is not different [from them]. If emptiness is not different [from consciousness], consciousness similarly is not different [from emptiness]: (153c 12) consciousness is empty by nature, and thus consciousness is emptiness».

§ 3.35
W (6a 8-13)
K (223a 14-25)

The Buddha [further] said:
«Śāriputra, that which is empty (153c 13) does not arise, it does not cease; it is without clinging, without conflict,¹⁰⁶ it is without increase, without (153c 14) decrease;¹⁰⁷ it is without past, without future, without present.¹⁰⁸ Moreover, there is no form, feeling, (153c 15) ideation, [forces leading to] birth-and-death, or consciousness therein; neither there is eye, ear, nose, tongue, body, mind [therein]; there is no form, (153c 16) sound, smell, taste, fine and smooth [sensations], desired *dharmas*, in it, therefore, there is no ignorance, [nor] does it extinguish ignorance,¹⁰⁹ (153c 17) [there are] no impulses, no

attributed to *rūpa* in the *Abhidharma* (e.g. see *Abhidharmakośa* I.22 p. 53, 10: *rūpaṃ hi spratighatvā*).

¹⁰⁰ 無所患; cf. Skt. *na sāvedayati*, “it does not feel”. W’s rendition is perhaps more accurate: 無所覺.

¹⁰¹ 無所念 = *na sāvijānāti*.

¹⁰² 設使行空，則無所造 translates *yā saṃskārasūnyatā na sāvijānāti*. It is noteworthy that in this passage, D uses 行 as a translation of *saṃskārāḥ* (i.e., the rendition that would have become standard: cf. K and X 14a 10), instead of his usual choice, the archaic 生死, which would have not fit the present context. On the verb *abhisamkaroti* (especially *saṅkhatam abhisamkaronti*, in *Saṃyutta* III, 87, 8) and the *saṃskāras*, see Vetter’s detailed analysis (2000: 28-35). As shown by Vetter, the meaning of the verb in such context is “intensively prepares” (2000: 30-35 § 58-59), and not “to create” (Id. p. 29 § 40); then the use of 造 in D (and X 14a 10 as well: 諸行空彼非造作相) may not be entirely accurate.

¹⁰³ 無所分別 = *na sāvijānāti* (cf. Vetter 2000: 63-64 § 125).

¹⁰⁴ 色者則異，不與空同; the Skt. states exactly the opposite (PG): *na hi ... -anyad rūpaṃ anyā śūnyatā*, “form is not one thing and emptiness another”; the most plausible explanation is that D, in reading his manuscript, skipped the initial *na*. However, the immediately following sentence (PG: *nānya [read -anyā] śūnyatānyad rūpaṃ*) has been translated correctly enough as 空不為異，色不為分別 (the punctuation here is doubtful: 空不為異色，不為分別 could also be possible, but the Skt., as well as the subsequent passage on the other *skandhas*, support my interpretation). The text of § 3.34-3.35 (especially as transmitted in PG) has been discussed in detail by Nattier 1992.

¹⁰⁵ The corresponding Skt. of this phrase (PG) simply reads: *rūpaṃ eva śūnyatā śūnyatāiva rūpaṃ*, “form itself is emptiness, emptiness itself is form”. 色自然空，色則為空 is an interesting example of D’s interpretative style of translation: here, as in § 3.25 (see n. 86 above), 自然 (presumably in the sense of *svabhāva*) has been inserted into the text, perhaps in order to render more explicit the nuance conveyed by *eva*.

¹⁰⁶ On 無所依著，無所諍訟 for PG’s *na saṃkliśyate na vyavadāyate*, see above § 2.12.

¹⁰⁷ 無所增，無所損 = *na hiyate na vardhate*.

¹⁰⁸ 無過去，無當來，無現在 = (PD): *nātita nānāgatā na pratyutpannā*, “[emptiness] is not past etc.”.

¹⁰⁹ This (無結，不滅無結) reflects PG’s reading: *na tatrāvidyā nāvidyānirodhaḥ*, although in D this formula is applied only to the first and last (不滅除生老病死) *aṅgas*.

consciousness, no name and form, no six entries, no fine and smooth [sensations],¹¹⁰ no painful feeling (痛, *vedanā*), no craving, (153c 18) no clinging, no existence, no birth, no old age, no illness,¹¹¹ no death, nor does it get rid of birth, (153c 19) old age, illness, death; there is neither suffering therein, nor accumulation [of suffering], nor cessation [of suffering], nor [path] (153c 20) which is gone along;¹¹² there is neither obtaining nor occasion¹¹³ therein; there is no fruit of the *srotaāpanna* therein, (153c 21) there is no fruit of the *sakṛdāgāmin*, there is no fruit of the *anāgāmin*, there is no fruit of the *arhat*, there is no (153c 22) awakening of *pratyekabuddha*; there is neither attaining the Way nor the Buddha's Way.¹¹⁴

If such is the Bodhisattva Mahāsattva's (153c 23) practising the *prajñāpāramitā*, [his, then,] is indeed practising.

§ 3.36

W (6a 13-20)
K (223a 25 - b6)

The Bodhisattva Mahāsattva, practising (153c 24) the *prajñāpāramitā*, does not perceive the *prajñāpāramitā* as either complied or not complied with, as either practised or not (153c 25) practised;¹¹⁵ he does not perceive

¹¹⁰ 細滑, i.e. *sparśa*, as it normally rendered within the list of *āyatana*s (see n. 77, and cf. § 3.24 above).

¹¹¹ 病 is found only in D.

¹¹² 亦無所由 = *na mārgaḥ*.

¹¹³ 彼亦無得亦無有時 corresponds to Skt. *na prāptir nābhīsamayaḥ*, "there is no obtaining and no comprehension [therein]". While 得 translates *prāpti* without problems, 時 is difficult to understand in this context: did D mistakenly read in his manuscript *nāpi samayaḥ* instead of *nābhīsamayaḥ* (cf. Karashima 1992: 268)? Incidentally, note that W only has *na prāptir* (亦無所逮得).

¹¹⁴ 亦無得道, 亦無佛道; here D seems to reflect in part PD's reading, with only *na buddho na bodhiḥ* (cf. PG: *na tatra mārgākārajñā[tā] na bodhisattvaḥ na tatra bodhir na buddhaḥ*); the correspondence is not, however, entirely precise: both 道 and 佛道 could reflect *bodhi* (on 佛道, cf. § 2.5 with n. 20 = *samyaksambodhi*).

¹¹⁵ This, 不見般若波羅蜜應不應、行不行, is the formula employed by D throughout this paragraph (see also § 3.28 above). My understanding of the syntax of this phrase is, admittedly, tentative, as the Chinese could allow other interpretations. The corresponding Skt. passage reads (note that D and K begin this passage with the *prajñāpāramitā*): *na dānapāramitāyām yukta iti vā ayukta iti vā [PD 47, 9 + ātmānaṃ] samanupaśyati*, "[the Bodhisattva etc.] does not perceive [PD + himself] as either engaged or non-engaged in the perfection of giving etc.". This formulation is applied to all the other items listed in the paragraph. There is, however, a notable difference between PG on the one hand, and Ś and PD on the other: in the latter two, all the terms are in the locative (i.e., the subject of *yukta iti* etc. is always the Bodhisattva himself: see also LSPW 62); in PG only those terms designating practises or attainments (*bodhipākṣikas* etc.) are in the locative, while *skandhas*, *āyatana*s and *dhātus* are in the accusative: e.g. *na rūpaṃ yuktaṃ iti vā ayuktaṃ iti vā samanupaśyati*, i.e., "[the Bodhisattva] does not perceive form as either joined or not-joined" (whatever this could actually mean). If we are to follow the most plausible syntactic analysis of the Chinese, it would seem that D (and K as well) read all items in the accusative.

The DZDL (T 1509 p. 328a 28 - b 10) plausibly explains this passage as follows: "As soon as the Bodhisattva attains the true characteristic (實相) of the *dharmas*, and enters into the *prajñāpāramitā*, he would not [even] perceive, with regard to the *prajñāpāramitā*, [any] fixed characteristic (定相) such as either 'being complied with' (相應, *yukta*) or 'not being complied with' (不相應, *ayukta*); let alone perceiving that there are other *dharmas*! Why does he not perceive the *prajñāpāramitā* as being complied with [or] not being complied with? He neither perceives the fact that, by practising in this certain way, one would be complying with the *prajñāpāramitā*, nor does he perceive the fact that by not practising in this certain way, one would not be complying with the *prajñāpāramitā*. For instance: [the Bodhisattva does not think that] 'practising on the basis of *nitya*, *sukha*, and *ātman* (常樂我行) is not in accordance with the *prajñāpāramitā*, [while] practising on the basis of *anitya*, *duḥkha*, and *anātman* is in accordance with the *prajñāpāramitā* etc. ... [In fact] in the *prajñāpāramitā* there is none of these categories [i.e., such

giving, nor morality, nor forbearance, nor energy, nor *dhyāna*, nor insight as either complied with or not complied with, as either practised or not practised: [in short,] he does not (153c 26) perceive these six *pāramitās*;¹¹⁶ he does not perceive form, feeling, ideation, [forces leading to] birth-and-death, and consciousness as either complied with (153c 27) or not complied with, as either practised or not practised; he does not perceive the eye as either complied with or not complied with, as either practised or not practised, he does not perceive ear, (153c 28) nose, tongue, body, and mind as either complied with or not complied with, as either practised or not practised; he does not perceive form, sound, smell, taste, fine and smooth [sensations], (153c 29) or desired *dharmas* as either complied with or not complied with, as either practised or not practised; he does not perceive the four foundations of mindfulness as either complied with or not (154a 1) complied with, as either practised or not practised; he does not perceive the four [forms of] removing [disturbing] mental factors, the four bases of supernatural power, the five faculties, the five forces, the seven [limbs of] (154a 2) awakening, or the eightfold path as either complied with or not complied with, as either practised or not practised; he does not perceive the ten kinds of power, the four [types of] fearlessness, (154a 3) the four [types of] discriminative knowledge, or the eighteen unshared *dharmas* of the Buddhas as either complied with or not complied with, as either practised or not (154a 4) practised; he does not perceive the knowledge of the *sarvajña* [that is peculiar to the] Tathāgata¹¹⁷ as either complied with or not complied with, as either practised or not (154a 5) practised. This is, Śāriputra, the Bodhisattva Mahāsattva’s practising the *prajñāpāramitā*: (154a 6) only this is complying with and practising’.¹¹⁸

§ 3.37

W (6a 20-22)
K (223b 6-8)

The Buddha [further] said:

«Śāriputra, when the Bodhisattva Mahāsattva practises the (154a 7) *prajñāpāramitā*, emptiness does not conflict with emptiness, emptiness is not

opposites], because its characteristic is [already] absolutely purified (般若波羅蜜相畢竟清淨故); and the same holds true for the [other] five *pāramitās*, the five [pure] *skandhas* [i.e., *śīla*, *samādhi* etc.] etc. up to the *sarvākārajñatā*’.

¹¹⁶ 不見是六波羅蜜 is only found in D.

¹¹⁷ Given that 薩芸然 / 薩云然 is recorded in the *Yiqie jing yinyi* 一切經音義 T 2128 p. 356c 22 as a variant of the commoner 薩芸若, an archaic transcription of *sarvajña* (Coblin 1983: 242, entry n. 45; cf. n. 127 below), and that 慧 is commonly used by D as a rendition of *jñāna*, this 怛薩阿竭薩云[v.l. 芸]然慧 should be a transcription-cum-translation of *sarvajñajñāna* (with the further addition of **tathāgata*), “the knowledge of the omniscient”, here attested in PD (see n. 91 of the synoptic edition; cf. PG: *sarvajñatā*; Ś: *mārgākārajñatā*). The other related term *sarvākārajñatā*, occurring in all the three Skt. versions, is not found in D W.

¹¹⁸ 此乃應、行 = *yukta iti* [*vaktavyaḥ*].

¹¹⁹ The seemingly closest Skt. parallel to this phrase (空不與空鬥，空不與空行) is PG’s reading: *na śūnyatām śūnyatayā yojayati na viyojayati* (but the immediately following *na śūnyatāyogam** is represented neither in D nor in the other Chinese translations: see n. 96 of the edition), “[the Bodhisattva] does not combine emptiness with emptiness, does not separate [emptiness from emptiness] etc.” (W K X 14b 22-23 reflect PD’s reading, without *viyojayati*). Note 鬥 = *viyojayati* and 行 = *yojayati*, though the word-order is different and the causative constructions has not been clearly rendered into Chinese; cf. X’s interesting interpretation: 不觀空與空相應 (apparently corresponding to PD 48, 5-6: *na śūnyatām śūnyatayā yojayati*), “[the Bodhisattva] does not regard emptiness as being in accordance with emptiness”.

practised together with emptiness;¹¹⁹ signlessness (154a 8) does not conflict with signlessness, signlessness is not practised together with signlessness; wishlessness does not (154a 9) conflict with wishlessness, wishlessness is not practised together with wishlessness. Emptiness is not in accordance with emptiness,¹²⁰ (154a 10) signlessness is not in accordance with signlessness, wishlessness is not in accordance with wishlessness.

§ 3.38

W (6a 22-24)
K (223b 8-10)

(154a 11) For what reason? In emptiness there is neither practising nor not practising; in signlessness too there is neither practising nor not practising; (154a 12) in wishlessness too there is neither practising nor not practising. If the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, (154a 13) is able to do so in such a way, this indeed is practising».

§ 3.39

W (6a 24-25)
K (223b 11-12)

The Buddha further said:

«Śāriputra, (154a 14) when the Bodhisattva Mahāsattva is practising the *prajñāpāramitā*, as far as the inherently-existing characteristics of all *dharma*s are concerned, (154a 15) he succeeds in penetrating [their] emptiness.¹²¹

§ 3.40

W (6a 25)
K (223b 12-13)

Having penetrated [this] emptiness, he does not conflict with form, nor practises anything [with regard to it],¹²² he does not (154a 16) conflict with

The DZDL's commentary on this passage is of some interest, though in part of difficult interpretation (T 1509 p. 328c 16-22; cf. Deleanu 2000: 99 n. 59): "Question: in one single [moment of] thought (一心) [as a matter of course] there are not two *sūnyatā*s; why [then the *sūtra*] says: 'emptiness is not united with emptiness'? Answer: there are two kinds of emptiness: the one is the *samādhi* of emptiness (空三昧), the other is the emptiness of *dharma*s (法空); [so, by that statement, the *sūtra* means that] the *samādhi* of emptiness is not united with the emptiness of *dharma*s. Why? If they were united with the emptiness of *dharma*s through the power of the *samādhi* of emptiness, the *dharma*s would not be empty by their nature (非自性空); however, as to emptiness, it is the nature [of *dharma*s] itself that it is empty, it does not arise through causes and conditions, otherwise it would not be called emptiness of nature (性空). If the practitioner (行者) perceives emptiness [only] when he enters into absorption, and does not perceive it [any more] when he leaves [absorption], [then] one should know that this is false". This motif surfaces also in some of the glosses devoted to the preceding paragraphs: e.g. T 1509 p. 328a 14-15: "Therefore the Buddha says that the nature of *dharma*s is constantly empty by itself, it is not that one makes the *dharma*s empty through the *samādhi* of emptiness" (see also T 1509 p. 327c 14-16). Cf. a passage from the *Kāśyapaparivarta* quoted by Silk (2000: 277): "when a *yogācāra* monk contemplates any object whatsoever, all of them appear to him absolutely void".

¹²⁰ This passage, 空不與空相應 etc., probably represents, together with 空不與空行 etc. in the preceding phrase, a doubled translation of *na sūnyatāṃ sūnyatayā vyojayati* etc.

¹²¹ 諸法自然相，則得度空 translates *dharmāṇāṃ svalakṣaṇasūnyatām avatarati* (PG), "he penetrates the emptiness of own-characteristics of the *dharma*s". On 自然相 see § 1.135; on 度 = *avatarati*, cf. § 1.42.

¹²² 不與色淨，亦無所行; the corresponding Skt. is (PG): *na rūpaṃ yoja[yati] na vyojayati* ("[the Bodhisattva] does neither join nor disjoin form etc."), and, again, it is not too clear what exactly this means. Conze (LSPW 62), apparently disregarding the causative form, translates this passage as: "... he does not join with form etc. nor disjoins (himself) from it" (cf. X 14b 28: 不觀色若合若散 etc., "he does not regard form as either united or dispersed etc.").

The DZDL (T 1509 p. 329a 20-26; K's rendition of the passage is 色不作合不作不合 etc.) explain this passage showing how for the practitioner who has fully comprehended the *svalakṣaṇasūnyatā*, the *Abhidharma*-like framework of well-defined and distinguished categories is entirely overcome: "Before (cf. § 3.38) [the *sūtra*] stated that in *sūnyatā*, *ānimitta* and *apraṇihita* there is neither 'joining' nor 'not joining' (無合無不合, *na yogo na vyojah*); now it explains the reason: given that [the Bodhisattva] has penetrated the emptiness of distinguishing marks (自相空, *svalakṣaṇasūnyatā*), the five *skandhas* are not caused either 'to join' nor 'not to join'. [Indeed,] if all *dharma*s are empty of their distinguishing mark, there is neither joining

feeling, ideation, [forces leading to] birth-and-death, or consciousness, nor does he practise anything [with regard to them].

§ 3.41

W (6a 25-29)
K (223b 13-16)

He does not conflict with past (154a 17) form, nor does he perceive past form;¹²³ he does not conflict with past form, nor (154a 18) does he perceive future form; he does not conflict with future form, nor does he perceive present (154a 19) form; he does not conflict with present form, nor does he conflict with past feeling, ideation, (154a 20) [forces leading to] birth-and-death, consciousness, nor does he conflict with future and present feeling, ideation, [forces leading to] birth-and-death, (154a 21) or consciousness, nor does he perceive past, future and present feeling, ideation, [forces leading to] birth-and-death, (154a 22) or consciousness.

§ 3.42

W (6a 29 - b 1)
K (223b 16-21)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, (154a 23) does not conflict with past or future,¹²⁴ does not conflict with future or past, does not (154a 24) conflict with present, past, or future, does not conflict with past, future, or present; (154a 25) [thus] he practises the *prajñāpāramitā* without perceiving that the three periods of time come together in emptiness.¹²⁵ If he practises in this way, (154a 26) this indeed is practising.

therein, nor non-joining [with regard to them]. [Here] ‘joining’ means that all *dharma*s match their mark, just as earth is characterised by hardness, consciousness by knowing etc.: the fact that the distinguishing mark [of each *dharma*] is not found in another *dharma* is termed ‘joining’. ‘Not joining’ means that the distinguishing mark is not found in the relevant *dharma*”.

¹²³ On the text-critical problems posed by the Chinese text and my editorial choices concerning this paragraph, see chapter 3 of the introduction (§ 3.3.2 example no. 15, with n. 252). 不與過去色靜，亦不見過去色 corresponds to (PG) *na rūpaṃ pūrvāntena yojayati na viyojayati tathā [hi pūrvāntam eva na sa]manuśāsyati*, “[the Bodhisattva] does not associate form with the past, does not separate [form from the past], because he does not perceive the past itself; etc. (all *skandhas* are likewise dealt with in combination with the three periods of time)”. Note, however, that only *viyojayati* (靜) is represented in D throughout this paragraph. But, apart from this, the meaning conveyed by D’s translation is obviously different from the Skt.: I do not think that the syntax of the Chinese allows a different interpretation from that I have given in my translation, i.e., that it is the *Bodhisattva* who “conflicts with” past form (taking, as it seems likely on the basis of D’s syntax, 過去 etc. as an *attribute* of 色).

The DZDL’s explanation on this passage is the direct continuation of that on the *svalakṣaṇasūnyatā* quoted in the preceding note (T 1509 p. 329a 25-b6): “... In short, the distinguishing marks of all *dharma*s do not increase nor cease, [and thus] form is not joined with the past (色不與前際合). Why? The past is empty, and in it there is nothing but a mere designation. If form enters into the past, then it ceases, and nothing is left (則滅無所有); how could it be possibly joined with the past? As to the future, it has not yet come into being (未有未生), [therefore] form should not be joined with the future. [On the other hand,] the form of the present, given that it [continuously] arises and ceases without any permanence, it has unseizability as its distinguishing mark (不可取相): [therefore] form should not be joined with the present. Furthermore, the Buddha himself has explained the reason of this: ‘... For what reason? Because past cannot be perceived (前際不可見故, cf. Skt. *pūrvāntam eva na samanupaśyati*)’ etc.”. Note that W’s text of this paragraph differs considerably from the other witnesses: “Past form does not combine with <correspond to> past form, and [the Bodhisattva] does not perceive past form etc.”.

¹²⁴ 不與過去、當來靜; cf. PG: *na pūrvāntam aparāntena yojayati na viyojayati*. As to D’s divergence from the Skt., see the remarks in the preceding note: the situation is substantially the same, *mutatis mutandis*.

¹²⁵ This passage, 不見三世與於空, is of difficult interpretation, also because the other witnesses are inconsistent in their readings. PG, damaged in this point, can be reconstructed as *adhvasamatāsūnyatām upādāya*: “on the basis of the emptiness and identity of the [three periods of] time”; this reading is also attested

§ 3.43

W (9b 1-4)
K (223b 21-29)

Furthermore, Śāriputra, the practise of the Bodhisattva Mahāsattva, while practising the (154a 27) *prajñāpāramitā*, is such, that, by complying with and practising thus,¹²⁶ he does not act in conflict (?) with the past *sarvajñatā*,¹²⁷ (154a 28) nor does he perceive any¹²⁸ *sarvajñatā* of the past: how could there be, in the past, (154a 29) *sarvajñatā*, and practising [or] acting in conflict [with it]?¹²⁹ He does not act in conflict with the future

in one manuscript of Ś, and in TpT 105, 6 = PekK 54b 5. PD simply reads *adhvasūnyatām upādāya*, “on the basis of the emptiness of [the three periods of] time”, and this variant is also found in X 14c 14 and Xś 23c 16 (三世空故). W (which lacks the entire passage *na pūrvāntam aparāntena yojayati* etc.) and K, finally, reflect yet another variant: “because the names of the three periods of time, past, future and present, are all empty”(so W: 去來今三世名皆空故; cf. K: 三際名空故, and DZDL T 1509 p. 329b 27: 三世及名字空故). Turning go back to D, it might reflect, albeit partially and rather loosely, PG’s reading: although 不見 is not entirely clear, 三世與於空 could be a free translation of *adhvasamatāsūnyatā* (taking the verb 與, in the sense of “to associate with, to be together with etc.” as a paraphrase of *samatā*). Note that the verb 興, graphically very similar to 與, is used by D to render *upādāya* (see § 1.96 and § 1.157); but I fail to see how this emendation would make the passage more comprehensible (“not perceiving the three periods of time, he produces [insight into their] emptiness”? Then D would come closer to PD’s reading).

¹²⁶ 所行如是, 如所應、行 (where 應、行 is the usual doubled translation of *yuj-*) is a calque of the corresponding Skt. *evam yujyate yathā *yuyamāno ...* (see the translation of the Skt. in n. 129 below).

¹²⁷ 薩芸若 here = *sarvajñatā* (see Harrison 1990: 246).

¹²⁸ On the interrogative substitute 何所 (here apparently used as an indefinite), see Yu 1993: 145-149; Li 1993: 150-152.

¹²⁹ “The practise ... is such as ... practising and acting conflictually” (所行如是, 如所應、行, 不與過去薩芸若訟行, 亦不見過去何所薩芸若: 過去安有薩芸若及行訟行). The corresponding Skt. (Ś) reads: “[the Bodhisattva] applies himself in such a way, that, while he is applying himself, he does not join omniscience to the past, nor disjoin [it from the past]: because he does not perceive the very past; not perceiving [it] how could he join the omniscience to the past, or disjoin [it from the past]?”. There are several problems in this passage of the GZJ, and the sense of D diverges from the Skt. in many respects. The fact that D has 訟行, presumably = *viyojayati*, suggests that his original was here closer to Ś’s reading. On the other hand, it would seem that he did not always render the correlate *yojayati*: if we are to take seriously the parallel provided by the subsequent sentence, 不與當來薩芸若訟行 (= *na viyojayati*), 亦無所行 (= *na yojayati*), we should conclude that in this first sentence not... 訟行 only renders *na viyojayati*. Alternatively, one could punctuate not... 訟、行, corresponding to the two Skt. verbs, but this interpretation seems less convincing. In 不與過去薩芸若訟行, I have followed the most likely syntactic interpretation of the Chinese phrase, taking 過去 as determining 薩芸若, although this goes against the meaning of the Skt. passage (cf. also § 3.41 above). The following sentence, 亦不見過去何所薩芸若, seems to corroborate my translation: cf. the corresponding Skt., indeed very different: *tathā hy atītam eva na samanupaśyati*, where *sarvajñatā* is not mentioned at all.

The DZDL has a long commentary on this passage (T 1509 p. 329c 14-330a 20). Among other things, the DZDL emphasises the fact that the past etc. on the one hand, and the *sarvajñatā* on the other, represent two irreconcilable opposites: while the past is illusory, the *sarvajñatā* is a real *dharma* (過去世是虛妄, 薩婆若是實法); the past, unlike the *sarvajñatā*, is characterised by arising and ceasing (生滅相); *sarvajñatā* represents the true insight of all the Buddhas of the ten directions and three periods of time, while the three periods of time originate from ignorant persons’ delusion (薩婆若是十方三世諸佛真實智慧, 三世者從凡夫虛妄生). Incidentally, the expedient adoption of these conceptual categories – opposition real/illusory, but also, more specifically, the notion of “real *dharma*” 實法 – by the DZDL is of considerable interest (for a partially similar pattern of exposition, see the end of n. 133 below, in the commentary to § 3.45): cf. § 3.36 n. 115 above, where the commentary adopts just the opposite strategy of going beyond dichotomies. The rest of this remarkable gloss is devoted to solving some of the difficulties concerning the Bodhisattva’s practise involved in this passage: “Question: in the chapter on *Anumodanā* (隨喜品, ch. 39 in T 223 p. 297b 21-ff., PK II-III p. 122, 21-ff.; cf. Conze 1978: 43: **Anumodana-pariṇāmanā*) it is said that the Bodhisattva Mahāsattva keeps his mind on all the qualities of the Buddhas of the past and the present, such as *sarvajñatā*, insight etc., and directs [his merit] to [the attainment of] *anuttarasamyaksambodhi* (迴向阿耨多羅三藐三

sarvajñatā, (154b 1) nor does he practise anything [with regard to it], nor does he [even] perceive <*sarvajñatā*>¹³⁰ of the future: how could there be [in the future] *sarvajñatā*, and practising [or] acting in conflict [with it]? (154b 2) He neither acts in conflict with present *sarvajñatā*, nor perceives present (154b 3) *sarvajñatā*: how could there be [in the present] *sarvajñatā* [or] acting in conflict[with it]? If [the Bodhisattva] practises the *prajñāpāramitā* (154b 4) in such a way, this indeed is practising.

§ 3.44

W (6b 4-9)
K (223b 29 - c 6)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, (154b 5) while practising the *prajñāpāramitā*, does not practise *sarvajñatā* [and (?)] (154b 6) form [together], nor does he perceive *sarvajñatā* [and] form,¹³¹ he does not {...} practise *sarvajñatā* [and] {...} feeling, ideation, [forces leading to] birth-and-death, and consciousness [together], (154b 7) nor does he perceive *sarvajñatā* [and] feeling, ideation, [forces leading to] birth-and-death, and consciousness. He does not practise *sarvajñatā* [and] (154b 8) eye [together], nor does he perceive the eye; he does not practise *sarvajñatā* [and] ear, nose, tongue, (154b 9) body, and mind [together], nor does he perceive ear, nose, tongue, body, and mind. He does not practise *sarvajñatā* [and] (154b 10) form [together], nor does he perceive form; {...} he does not practise *sarvajñatā* [and] sound, smell, taste, (154b 11) fine and smooth [sensations], and desired *dharma*s [together], nor does he *perceive anything therein».

The Buddha [further] said:

«Śāriputra, [if the Bodhisattva,] while practising the (154b 12) *prajñāpāramitā*, is able [to practise] in such a way, this indeed is complying

菩提, cf. PK II-III 122, 23-24: *anuttarāyāi samyaksambodhaye pariṇāmita*-). Why then does [the *sūtra* here] state that past and present are not joined with the *sarvajñatā*? Answer: if [the Bodhisattva] keeps his mind on the *sarvajñatā* by grasping marks with a clinging mind (以著心取相), [then this should] not be termed 'directing [the merit] to *anuttarasamyaksambodhi*' ... If the Bodhisattva discriminated (分別) the *sarvajñatā* of the Buddhas of the past and the present, [then the *sarvajñatā*] would be joined with the three periods of time (應與三世合); but given that he does not grasp the marks [of the *sarvajñatā*], there is no [such] 'joining'. Question: The Bodhisattva, nevertheless, thinks that in the future he will become a Buddha; [similarly] the *sarvajña* (?) also thinks: 'I will attain *sarvajñatā*', [and] this is called 'being joined with the future *sarvajñatā*'; why then does [the *sūtra* here] state that [past etc. and *sarvajñatā*] are not joined? Answer: the *sarvajñatā* [in fact] transcends the three realms, goes beyond the three periods of time and is characterised by absolute purification (畢竟清淨相); it is merely that the practitioner discriminates, by [false] imagination, that he will attain *sarvajñatā*, just as in the case of the mundane *dharma*s, one [falsely] imagines that there will be something to be gotten at, while in fact these things have been never produced and never existed, the time [for their production] never arrived, [the required] causes and conditions never come together: all these [things] have no basis. Then how could [past etc. and *sarvajñatā*] be joined?''.

¹³⁰ My integration of 薩芸若 is very tentative, and mainly based on the preceding and following parallels.

¹³¹ Here too the meaning of D's translation – yet another varied rendition of the *yojayati* formula – is far from being clear. As D lacks *viyojayati* and other expansions found in PG and Ś, the seemingly closest parallel here is PD; hence 不行薩芸若色，亦不見薩芸若色 should correspond to *na rūpaṃ *sarvajñatayā* [as in PG & Ś; PD *sarvākārajñatayā*] *yojayati rūpaṃ eva na samanupaśyati*. Note that the 薩芸若 inserted after 不見 (not in the Skt.), might be an addition by D, as it reflects a pattern of exposition also met with elsewhere: cf. § 3.43 亦不見過去何所薩芸若, whose corresponding Skt. simply reads *tathā hy atītam eva na samanupaśyati* (so also in § 3.45). In other passages of this paragraph, however, there seem to occur some scribal errors (no doubt due to the highly repetitive nature of this portion of the *sūtra*), which I tried to correct by expunging the seemingly superfluous characters.

§ 3.45

 W (6b 9-15)
 K (223c 6-13)

with and practising.

Furthermore, Śāriputra, (154b 13) the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, does not comply with¹³² *sarvajñatā* (154b 14) [and] *dānapāramitā*, nor does he perceive *dānapāramitā*; the same holds true with regard to *śīlapāramitā*, (154b 15) *kṣāntipāramitā*, *vīryapāramitā*, *dhyānapāramitā*, {...} (154b 16) he does not practise *sarvajñatā* [and] *prajñāpāramitā* [together], nor does he perceive (154b 17) *sarvajñatā* [and] *prajñāpāramitā*. He does not comply with *sarvajñatā* [and] the four foundations of mindfulness, (154b 18) nor does he perceive *sarvajñatā* [and] the four foundations of mindfulness; he does not comply with *sarvajñatā* [and] the four (154b 19) [forms of] removing [disturbing] mental factors, the four bases of supernatural power, the five faculties, the five forces, the seven mental factors of awakening, the eightfold path, nor (154b 20) does he perceive *sarvajñatā* [and] the four foundations of mindfulness, the four [forms of] removing [disturbing] mental factors, the four bases of supernatural power, the five faculties, the five forces, the seven mental factors of awakening, the [eightfold] path. (154b 21) He does not comply with *sarvajñatā* [and] the ten kinds of power [of the Tathāgata], the four [types of] fearlessness, the four [types of] discriminative knowledge, the eighteen (154b 22) unshared *dharmas* of the Buddhas, nor does he perceive anything therein; [indeed], he does not perceive *sarvajñatā* [and] (154b 23) the various *dharmas* and powers [peculiar to] the Tathāgata.¹³³ Only if [the

¹³² Note the use of 遵, instead of the usual 行, as a translation of *yojayati*. Perhaps the less neuter, if not more respectful, connotation of 遵 was deemed more appropriated to the more exalted practises listed in this paragraph, in comparison to those discussed in the preceding one. But D is not consistent in expressing this nuance: cf. 亦不行薩芸若般若波羅蜜 of line 154b 16, and, especially, the next paragraph: 不行薩芸若佛.

¹³³ This phrase, 亦不見薩芸若怛薩阿竭諸力法, quite obviously summing up the preceding list of *buddhadharmas*, is only found in D. It may be of some interest to quote here part of the detailed explanation devoted, by the DZDL, to this apparently arid and repetitive paragraph (T 1509 p. 330b 16-29 and 330c 4-12): “Question: While the five *skandhas* etc. (see § 3.44) are mundane *dharmas*, and it can [indeed] be agreed that they are not joined with the *sarvajñatā* (cf. PG 23r 5: <na> *rūpaṃ sarvajñatayā yojayati*), why are the six *pāramitās* [also said to be] not joined? Answer: There are two kinds of the six *pāramitās*: one is mundane, the other supramundane (一者世間, 二者出世間); it is because [here] it is a matter of mundane *dānapāramitā* that [the *sūtra*] says ‘[the Bodhisattva] does not join’. [On the other hand,] the supramundane *dānapāramitā* should be joined [with the *sarvajñatā*]. Moreover, when the Bodhisattva is practising the six *pāramitās*, his outflows and fetters have not yet come to an end, [therefore his practises] cannot be joined with the *sarvajñatā* [which is characteristic] of the Buddha. Furthermore, as the Buddha has made clear, even the six *pāramitās* [in themselves] are empty and cannot be perceived, let alone the fact that they are joined with the *sarvajñatā*! And the same holds true for the thirty-seven categories [of *dharmas* that contribute to awakening] (三十七品, i.e., the *bodhipākṣikas*). Question: [That the *pāramitās* are not joined can be conceded,] given that in the six *pāramitās* there are mixed religious and mundane aspects (雜有道俗故); [but] the thirty-seven categories represent the path leading to *nirvāṇa*: why are not they joined [with the *sarvajñatā*]? Answer: The thirty-seven categories are *dharmas* of the two vehicles [of Śrāvakas and Pratyekabuddhas], they are only concerned with *nirvāṇa*. [On the other hand,] the Bodhisattva is concerned with the awakening of the Buddha, therefore [the *sūtra*] says ‘does not join’. Question: In the chapter on the Mahāyāna (摩訶衍品, presumably ch. 19 in T 223, p. 253b 19-ff.; PD 203, 22-ff.) there occur the thirty-seven categories, and yet [there] it is a question of the Bodhisattva path: [then] why [the *bodhipākṣikas*] are not joined [with the *sarvajñatā*]? Answer: Some Bodhisattvas, because of their clinging mind, when practising the thirty-seven categories, for the

Bodhisattva] practises the *prajñāpāramitā* in such a way, this is indeed (154b 24) practising.

§ 3.46

W (6b 15-20)
K (223c 12-19)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, (154b 25) does not practise *sarvajñatā* [and] the Buddha [together], nor does the Buddha practise *sarvajñatā*;¹³⁴ he does not practise

most part direct [their merit] to [the attainment of] *nirvāṇa* [and not of the *Anuttarasamyaksambodhi*]. Therefore the Buddha says that [the *bodhipākṣikas*] are not joined. ... [The DZDL now comments upon the *buddhadharmas*:] Furthermore, *dharmas* such as the ten powers of the Buddha, etc. can be subdivided into three kinds: the first refers to [the *buddhadharmas* as] practised by the Bodhisattva, who, although he has not yet attained the Buddha's awakening, is gradually cultivating [the practise leading to it] (一者，菩薩所行，雖未得佛道，漸漸修習). The second refers to [the *buddhadharmas* that are] attained by the Buddha, but [mistakenly] sought by the Bodhisattva through imagination and discrimination (二者，佛所得而菩薩憶想分別求之). The third refers to [the *buddhadharmas* that are] attained by the Buddha's mind (三者佛心所得). While the first two kinds should [definitely] not be joined [with the *sarvajñatā*], the third one, although it could be considered 'joined', represents [a stage of awareness] not yet attained by the Bodhisattva: therefore it is [said that the *buddhadharmas* are] not joined ...".

¹³⁴ On the whole here, as in the preceding paragraphs, D is certainly closer to PD's reading, and yet there remain some considerable discrepancies between the two. The phrase corresponding, in PD, to 不行薩芸若佛，佛亦不行薩芸若, reads: *na buddhaṃ sarvākārajñatayā* [D reads *sarvajñatayā*, as PG etc.] *yojayati buddham eva na samanupaśyati*, "[the Bodhisattva] does not join the knowledge of all the aspects to the Buddha, nor does he perceive the Buddha himself". While 不行薩芸若佛 clearly – though certainly not felicitously – translates *na buddhaṃ *sarvajñatayā yojayati* (cf. the preceding paragraphs), D here lacks the usual refrain *na samanupaśyati*, having instead the problematic 佛亦不行薩芸若 (or the even more problematic 道亦不行薩芸若). Perhaps the most reasonable hypothesis is to take this as representing a passage witnessed by PG (see n. 114 of the synoptic edition): *na sarvajñatām buddhena yojayati ... na bodhyā sarvajñatām yojayati ...*. Note, however, the change of subject apparently occurring in the two Chinese sentences (不行薩芸若佛，佛亦不行 etc.), which is difficult to account for on the basis of the Skt. parallel.

The DZDL comments (T 1509 p. 330c 15-331a 3): "Question: While it can be agreed that the Bodhisattva and the *dharmas* of the Bodhisattva are not joined with the *sarvajñatā*, why are the Buddha and *bodhi* also not joined? Answer: The Buddha is a person (佛是人), the *sarvajñatā* is a *dharma*. Persons are [merely] provisional denominations (假名), *dharmas* [arise through] causes and conditions: since [all the categories from] 'being' up to 'knower' (知者, *jānaka*) and 'perceiver' (見者, *paśyaka*) do not exist (see § 3.2), the Buddha, too, does not exist (佛亦無). [Indeed,] the most revered and foremost one among beings is called Buddha: therefore [the *sūtra*] says 'does not join'. Furthermore, it is because he attains *sarvajñatā* that he is called Buddha; [however] if it were the Buddha who attains *sarvajñatā*, because before [doing so] he would [already] be a Buddha, there would be no need of *sarvajñatā*. If it were not the Buddha who attains *sarvajñatā*, why is it said that 'the Buddha attained *sarvajñatā*? Therefore, with regard to [*dharmas* which] arise through the interaction of causes and conditions, it is impossible to speak of before and after. ... Question: Given that the Buddha is a person, it can be agreed that he is not joined [with *sarvajñatā*]; [but] *bodhi* is the supreme awakening: why is it not joined? Answer: *bodhi* is defined as the insight of the Buddha (佛智慧); *sarvajñatā* [on the other hand] is defined as the omniscience of the Buddha (佛一切智慧). The insight of the [one who is endowed with] the ten powers (see Lamotte III 1505-ff.) constitutes the *bodhi*, while the 'insight in accordance with truth' (如實智), the eleventh [*jñāna*], constitutes *sarvajñatā* (cf. PD 209, 8-9: *tatra kataman yathārutajñānaṃ / yat tat tathāgatasya sarvākārajñatājñānaṃ ...*; Lamotte III 1469 here conjectures **yathābhūtajñāna*; cf. § 1.103 n. 354); [then these] two [types] of insight cannot arise within one single [moment of] thought (不得一心中生). Furthermore, all these *buddhadharmas* such as the ten powers etc. as well as the *bodhi* of the Buddha, are all discriminated by the Bodhisattva through [false] imagination, [and therefore] are not real (非實); only the *sarvajñatā* attained by the Buddha is real. Here, this *bodhi* [dealt with in this passage of the *sūtra*] is the *bodhi* of the Bodhisattva [i.e., only a goal], it is [only] an illusion present in the mind and not yet real: how could it be joined with the *sarvajñatā*?"

(154b 26) *sarvajñatā* [and] the Way (*bodhi*) [together], nor does the Way (*bodhi*) practise *sarvajñatā*. For what reason? The Buddha (154b 27) is precisely *sarvajñatā*, *sarvajñatā* is precisely the Buddha; the Way is precisely *sarvajñatā*, *sarvajñatā* (154b 28) is precisely the Way; the same holds true also for the ten kinds of power, the four [types of] fearlessness, the four [types of] discriminative knowledge, and the eighteen (154b 29) unshared *dharmas* of the Buddhas». ¹³⁵

The Buddha [further] said:

«Śāriputra, [if the Bodhisattva,] while practising the (154c 1) *prajñāpāramitā*, is able [to practise] in such a way, this indeed is practising. Furthermore, Śāriputra, (154c 2) the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, does not apply [himself to the idea that] form exists, nor does he apply [himself to the idea that] (154c 3) form does not exist;¹³⁶ he does not apply [himself to the idea that] feeling, ideation, [forces leading to] birth-and-death, and consciousness exist, nor does he apply [himself to the idea that] feeling, (154c 4) ideation, [forces leading to] birth-and-death, and consciousness do not exist. He does not consider¹³⁷ form as having permanence, nor does he consider form as not having (154c 5) permanence; he does not consider form as being painful, nor does he consider form as being pleasant; he does not consider form as having a self, nor does he consider (154c 6) form as being without a self; and the same holds true for [all] the five obscuring ones and the six [factors causing] decay.¹³⁸ He does not consider the five obscuring ones as empty [or] non-empty; (154c 7) he does not consider the five obscuring ones as having signs [or] being signless;¹³⁹ he does not consider the five obscuring ones as having wishes [or] (154c 8) being wishless.

§ 3.47
W (6b 20-24)
K (223c 20-29)

When he is practising the *prajñāpāramitā*, [the Bodhisattva] does not accept [the very notion] “[the *prajñāpāramitā*] is what I am now practising”; (154c 9) nor does he cling to [to the notion] “[I] do not practise anything”;¹⁴⁰ as to

§ 3.48
W (6b 24-25)
K (223c 29 - 224a 4)

¹³⁵ The list of *buddhadharmas* is only found in D.

¹³⁶ My translation here is tentative; 不行色有，不行色無有 corresponds to PD’s reading (which, again, seems here the Skt. version closest to D): *na rūpaṃ bhavatīti yojayati na rūpaṃ vibhavatīti yojayati* (substantially similar PG), “he does not adhere to the opinion that form exists, nor that it is devoid of existence” (cf. X 15c 9: 不著色有性。不著色無性, perhaps closer to PG; cf. also Pāli *yojetī*).

¹³⁷ 不計色有常; it seems unlikely that use of 計 (on which cf. § 1.156), maintained throughout the paragraph, reflects a terminological variation in D’s original: all the Skt. versions here read *na rūpaṃ nityam iti yojayati* etc., and the other Chinese translations do not show trace of any variant. Thus this 計 is probably a more interpretative rendition of *yojayati* and a rather successful one at that.

¹³⁸ 五陰 and 六衰 are archaic translations of *skandha* and *āyatana* respectively (see Vetter and Harrison 1998: 211; on the problematic meaning of the term 陰 see Zürcher 1972: 375 n. 40; 1991: 292).

¹³⁹ In correspondence of 不計五陰有相無相, PD displays a lexical variation in the formula so far used *na rūpaṃ sanimittam iti vā carati na rūpaṃ animittam iti vā carati* (but cf. PG 24v 2: *na rūpaṃ nimittam iti vā animittam iti vā yujyate*).

¹⁴⁰ D’s translation of this *catuskoṭī*-structured passage is very obscure. In PG’s text it reads: “he does not consider that he practises the *prajñāpāramitā*; he does not consider that he does not practise; he does not consider that he both practises and does not practise; he does not consider that he neither practises nor does not practise”. My interpretation of the first two phrases in D (「今我所行」亦無所受; 「亦無所行」亦無所

[the notion] “[I] neither practise nor do not practise anything”, (154c 10) he neither accepts nor does not accept it, neither clings to nor does not cling to it).¹⁴¹

The Buddha (154c 11) [further] said:

«Śāriputra, if the Bodhisattva Mahāsattva, while practising the *prajñāpāramitā*, is able [to practise] (154c 12) in such a way, this indeed is practising.

§ 3.49 Furthermore, Śāriputra, when the Bodhisattva Mahāsattva is practising (154c 13) the *prajñāpāramitā*, it is not for¹⁴² the *dānapāramitā*, *śīlapāramitā*, *kṣāntipāramitā*, (154c 14) *vīryapāramitā*, or *dhyāna-pāramitā*, that he practises the *prajñāpāramitā*; (154c 15)

§ 3.50 it is not for the *avaivartika* stage [and for] transforming beings through instruction¹⁴³ that he practises the (154c 16) *prajñāpāramitā*; it is not for purifying a Buddha-land that he practises the *prajñāpāramitā*;

§ 3.51 (154c 17) it is not for the ten powers of the Tathāgata that he practises the *prajñāpāramitā*; it is not for (154c 18) the four [types of] fearlessness, the four [types of] discriminative knowledge, or the eighteen unshared *dharma*s of the Buddhas that he practises (154c 19) the *prajñāpāramitā*;

§ 3.52 { ... } it is not for internal emptiness,¹⁴⁴ not for external (154c 20) emptiness, not for internal and external emptiness, not for the emptiness of emptiness, not for the great emptiness, (154c 21) not for the true emptiness, not for the emptiness of the conditioned [*dharma*s], not for the emptiness

取) is based on the assumption that both 亦無所受 and 亦無所取 are translations of *na-upaiti*. It would seem, however, that D did not render the subsequent passage, *caratīti ca na carati *ceti nopaiti* (cf. also the next note).

¹⁴¹ 「不有所行，亦不行」不有所受，亦不受；不有所取，亦不取：this should correspond to *naiva carati ca na caratīti nopaiti*. But, apparently, in D the double-negation form (*naiva carati* etc.) has been wrongly applied also to the (doubled) translation of *na-upaiti* (不有所受，亦不受 etc.; cf. the preceding note).

¹⁴² 用... 故 (see Karashima 1998: 551; cf. also Dobson, *Dictionary* p. 844 § 3.9); Skt. *krte / kṛtasah* + gen., in this context used with a prevalent nuance of aim: “for the sake of”.

The DZDL comments on §§ 3.49-3.55 as follows (T 1519 p. 331c 28 - 332a 7): “Question: the six *pāramitās* [etc.] up to *tathatā*, *dharmadhātu*, *bhūtaakoṭi*: these are [all] *buddhadharma*s, if the Bodhisattva does not practise the *prajñāpāramitā* for these *buddhadharma*s, for the sake of what other *dharma* should he practise the *prajñāpāramitā*? Answer: as the Buddha himself states here (see § 3.55), the *dharma*s have no ‘destruction’, because [the Bodhisattva] does not ‘destroy’ the characteristics of the *dharma*s (cf. T 223 p. 224a 17-18), nor does he discriminate [opposites such as] ‘this is the *dānapāramitā* [on the one hand], and this is stinginess [on the other]’, [etc.] up to ‘these are the three realms [on the one hand], and ‘this is the *bhūtaakoṭi* [on the other]’. Furthermore, there are some Bodhisattvas who, because deep in their hearts they cling to these positive *dharma*s (於此善法，深心繫著), may commit an offence. It is for the sake of these persons that [the *sūtra*] states that, from the six *pāramitās* up to the *bhūtaakoṭi*, everything is empty and devoid of own-being: if they are like a dream or an illusion, one would not cling to them”.

¹⁴³ D’s text (here comparatively closer in structure to PD than to PG) seems to suggest a particularly close connection between 不用阿惟越致地 and 教化衆生故, which is not made explicit in the Skt. parallels (cf. also W: “[the Bodhisattva] neither instructs beings by means of the *avaivartika*-[*bhūmi*], nor practises the *prajñāpāramitā* by purifying the Buddha-lands”).

¹⁴⁴ For the terms occurring in this paragraph, see above § 1.135. Here I shall only note the new renditions introduced by D in this paragraph.

of the unconditioned [*dharma*s], (154c 22) not for the absolute emptiness, not for the emptiness of what has no arrangement in class (?),¹⁴⁵ not for (154c 23) the emptiness of original purity,¹⁴⁶ not for the emptiness of inherently-existing characteristics; it is not for¹⁴⁷ the emptiness of all *dharma*s, (154c 24) not for the emptiness of non-arising,¹⁴⁸ not for the emptiness of non-cessation, not for (154c 25) the emptiness of what is formless,¹⁴⁹ not for the emptiness of the inherently-existing [nature], not for the emptiness of what has form and of what is formless; (154c 26) not for the being without foundation [of the *dharma*s], not for the *dharma*-realm, [and] not for the fundamental limit,¹⁵⁰ (154c 27) that he practises the *prajñāpāramitā*.

§ 3.53 For what reason? When the Bodhisattva Mahāsattva practises the (154c 28) *prajñāpāramitā*, with regard to all *dharma*s, there is nothing that he destroys, nothing that he perceives.¹⁵¹

§ 3.54 Furthermore, (154c 29) Śāriputra, when the Bodhisattva Mahāsattva is practising the *prajñāpāramitā*, it is not for (155a 1) the bases of supernatural power¹⁵² that he practises the *prajñāpāramitā*; it is not for divine vision

¹⁴⁵ At first sight, this 無品空, not present in the preceding list of *sūnyatās*, has no Skt. parallel. In a more or less corresponding position, PG, PD and Ś have *avakāraśūnyatā*, “emptiness of scattered *dharma*s” (so according to the DZDL: see Lamotte IV 2105 n. 2 and ff.). Perhaps this is the original of D’s term: cf. BHS 69 a-b s.v. *avakāra*, *avakāra*: “rendered by Tib. ḥgod pa, perhaps *arrangement, placement, ordering or the like*”. D might have interpreted the name of this emptiness in a similar way, but it is clear that he also read a negative prefix before this term (cf. also Hirakawa 1997: 2153 s.v. 無品三摩地 = *aprakāro nāma samādhi*).

¹⁴⁶ 本淨空 = *prakṛtisūnyatā*: see § 3.26.

¹⁴⁷ From this item onward, the *krte* / *krtaśah* + gen. construction is rendered by D as 以 ... 故.

¹⁴⁸ 無起空 corresponds to *anutpādaśūnyatā*, found only in PG. The next term in D’s list, 無滅空 (in the GZJ 滅 normally translates *nirodha*), which seems to form, quite obviously, a correlated pair with the preceding term, is not found in the Skt. witnesses. Cf. W, which has a somewhat similar, though certainly not identical, pair: 亦不以生空, 亦不無生空 (**utpāda*- and *anutpāda*-?).

¹⁴⁹ 無形空 presumably translates *abhāvaśūnyatā* (PD 53, 16 & Ś 250, 16): for the last form of emptiness in this list (有形無形空 = PD 53, 16 & Ś 250, 16: *abhāvaśūnyatā*) see also the remarks in § 1.135.

¹⁵⁰ “Being without foundation ... fundamental limit”: for this group of three terms cf. above §§ 1.139-1.140 and 1.160). Here the correspondences are: 無本 = *tathatā*, 法界 = *dharmadhātu*, and 本際 = *bhūtakoti*.

¹⁵¹ 於諸法無所破壞, 亦無所見; here D (as well as W, K, X 16a 22-23) reflects PD’s reading: *na hi ... kasyacid dharmasya sambhedam samanupaśyati*, translated by Conze (LSPW 63-64) as: “Because a Bodhisattva ... does not review the differentiation of any dharma whatsoever”. Although D W have directly rendered *sambheda* as 破壞 (cf. § 3.10; cf. also K: 不壞諸法相故), Conze’s interpretation is supported by the DZDL’s comment (see n. 142 above), by X’s translation (16a 23: 不見諸法性差別故), and especially by PG and Ś’s expanded reading (see n. 132 of the synoptic edition). In spite of this parallelism, D’s translation, where 無所破壞 (= *sambhedam*) is unlikely to be the (logical) object of 亦無所見 (= *na ... samanupaśyati*), conveys a meaning which differs from that of the Skt. passage. Apparently it preaches a middle-way attitude, differing equally from nihilism and from the perception of *dharma*s as real entities.

¹⁵² 不用神足故 corresponds to PG’s *nardhipādānām krte*, which, however, occurs at the end of the list (but cf. W, and the list in the DZDL, as translated in Lamotte I 328-329 and ff.). On the variant found in PD and Ś, cf. BHS 50b (and see also § 1.24 above for other references). The DZDL at first underscores the pivotal function played by the *abhijñās* in the Bodhisattva’s practise, remarks (T 1509 p. 332a 22-27): “[The Bodhisattva who is equipped with *maitrī*, *karuṇā* and the *prajñāpāramitā*, but has not the five *abhijñās*, is like a wingless bird, who cannot fly high in the sky etc.”. Then the commentary makes clear the purpose of the present paragraph (T 1509 p. 332a 28 - b 2): “There are many Bodhisattva, destitute of expedient means, who, having obtained the five *abhijñās*, despise other Bodhisattvas, and produce pride in their heart; it is for them

(天眼, *divyacakṣus*), (155a 2) not for divine hearing (天耳, *divyaśrotra*), not for observing other people's thoughts,¹⁵³ [and] not for remembering things of the past.¹⁵⁴

§ 3.55

W (6c 10-12)
K (224a 23-26)

(155a 3) For what reason? When [the Bodhisattva] practises the *prajñāpāramitā*, he does not even perceive *prajñāpāramitā* [itself]: (155a 4) how much less would he see the Bodhisattva and all the supernatural faculties!¹⁵⁵ [If the Bodhisattva,] while practising the *prajñāpāramitā*, (155a 5) is able [to practise] in such a way, this indeed is complying with and practising.

§ 3.56

W (6c 12-14)
K (224a 26-29)

Furthermore, Śāriputra, when the Bodhisattva (155a 6) Mahāsattva practises the *prajñāpāramitā*, he does not think in his heart: “I, by means of (155a 7) the bases of supernatural power, shall set out for¹⁵⁶ [Buddha-lands in the] East [as numerous] as the sands of the Great River, to see all the Thus-Come Ones, to bow my head and pay homage [to them]”; (155a 8) nor does he think: “So [I shall do] everywhere in the eight directions, in the zenith and in the nadir, without any difference”.¹⁵⁷ (155a 9) [If the Bodhisattva,] while practising the *prajñāpāramitā*, is able [to practise] in such a way, this indeed is complying with and practising.

§ 3.57

W (6c 14-18)
K (224a 29- b 6)

Furthermore, (155a 10) Śāriputra, the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, does not say to himself: (155a 11) “By means of the divine hearing, I shall listen to whatever the Buddhas, the World-Honoured Ones, preach. I (155a 12) shall observe whatever living beings think in their minds. I shall remember (155a 13) the places where I travelled about and

that [the *sūtra*] says [so]. Why? The Bodhisattva [should] not even cling to the *prajñāpāramitā*, mother of all the Buddhas, let alone to the five *abhijñās*”.

¹⁵³ 觀他人心 = *paracittajñāna*; cf. § 1.103 above.

¹⁵⁴ 念過去事; the corresponding Skt., *pūrvanivāsānumṣṭi*, rather means “recollection of previous existences” (see Lamotte I 332, BHSD 352-353 s.v. *pūrve-nivāsa*); cf. W: 自知宿命故, K: 不為宿命智故.

¹⁵⁵ 何況當睹菩薩、諸神通乎 seems closer to PD's reading: *kuta eva* (= 何況) *bodhisattvaṃ kuta eva sarvākāraṃ* (D om.; cf. W: 衆事) *sarvābhijñāḥ* (= 諸神通), “[he does not even perceive the *prajñāpāramitā*,] let alone the Bodhisattva and all the extraordinary faculties in all their aspects”.

¹⁵⁶ 往詣: no corresponding verb occurs in the Skt.; it is, however, implied by the reference to *ṛddhi*, here obviously meant in the sense of power of movement (see Lamotte I 329: “*gamana* ou déplacement”; cf. K: 我以如意神通飛到東方 etc.).

¹⁵⁷ The DZDL comments on §§ 3.56-3.57 as follows (T 1509 p. 332b 13-23): “Previously (§ 3.55) [the *sūtra* merely] mentioned the names of the five *abhijñās*, here it explains their [specific] functions. Question: Why the Bodhisattva does not think: ‘I, by means of the *ṛddhyabhijñā* (如意神通), shall fly to the ten directions, etc.’? Answer: Because he has already uprooted the roots of the *ātma-dṛṣṭi* (我見根本), because he has already crushed the mountain of pride (橋慢山), because he is skilled in cultivating the three *vimokṣamukhas* and the three *samādhīs*. [Indeed] even the body of the Buddhas, though subtle (妙), is included in [the range of] the three *vimokṣamukhas* (入三解脫門, i.e., it is empty etc.), just as a [red]-hot pellet of gold, though marvellous to see, cannot be touched with the hand. Furthermore, all *dharma*s are like an illusion, like a magically produced thing; they have no going, no coming, no near, no far, they have no fixed characteristic (無有定相). It is just like a conjured-up person: how could he possibly go or come? Insofar as [the Bodhisattva] does not grasp signs [such as] *abhijñā*, Buddha-land, this and that, near and far, he is free from errors. [Even] if he is able to stay absorbed in meditation (禪定) in the presence of the Buddhas, transforming himself into infinite bodies in order to reach the ten directions and worshipping all the Buddhas [therein], he has no discrimination (無所分別), because he has already cut off attachment to the *dharma*s (法愛). The same holds true for the other *abhijñās*”.

resided in the past.¹⁵⁸ By means of divine vision, I [shall] see all the places where the multitudes are [reborn according to their deeds]”». ¹⁵⁹

The Buddha [further] said:

(155a 14) «[If the Bodhisattva,] while practising the *prajñāpāramitā*, is able [to practise] in such a way, this indeed is complying with and practising.

§ 3.58

W (6c 18-20)
K (224b 7)

So, (155a 15) Śāriputra, it is he who practises in this way who will save innumerable, (155a 16) incalculable¹⁶⁰ sorts of living beings.

§ 3.59

W (6c 20-21)
K (224b 7-9)

If the Bodhisattva Mahāsattva can [practise] in such a way, Māra and (155a 17) [his] subordinates¹⁶¹ will not be able to get a chance [to harm him].¹⁶²

§ 3.60

Furthermore, all the people of the worlds of *this¹⁶³ as well as other directions (155a 18) will hear from afar about his virtue, and pay homage [to him].

¹⁵⁸ 當念過去所遊居處 translates PG's *pūrve-nivāsa* <n a> *nusmarisyāmi*, “I shall remember [my? (W X 16b 3: of the beings)] previous existences”; note the rendition of *nivāsa* with 所遊居處 (cf. Collins 1982: 163-ff.), apparently after its non-technical meaning of “dwelling place etc.” (cf. above § 3.54 and, for a different usage of the same verb 遊居, § 3.30 n. 93)

¹⁵⁹ This passage, 諸群萌在所之處 (on 在所, “everywhere”, cf. § 1.69), does not match very well the corresponding Skt., and perhaps at this point D's original had a shorter reading. PG reads: *ahaṃ divyena cakṣuṣā tāṃ satvāṃś cyavamānān upapadyamānān upapannāṃś ca drakṣyāmi*, “By means of divine vision, I shall see those beings dying, being born, [already] born”. Note that also the other translators have here readings more or less divergent from this Skt. text; W: 見十方衆生生死所趣善惡之趣 (“I [shall] see the births and deaths of the beings of the ten directions, their destinies, [i.e.] good or bad destinies”), K: 我以天眼, 見十方衆生死此生彼 (“By means of the divine eye, I [shall] see the beings of the ten directions dying in this [condition] and being reborn in that [other condition]”, so essentially also X 16b 14-15).

¹⁶⁰ 不可計會; the verb *jikuai* 計會 (“to count, calculate etc.”), though far from being unusual (see HD 11: 20a-b) is of some interest because, apart from a handful of exceptions, within the body of translations included in the Chinese Buddhist canon, its use seems basically restricted to Dharmarakṣa's texts.

¹⁶¹ 魔及官屬不能得便; the corresponding Skt. reads: ... *bodhisattvasya ... māraḥ pāpiyān avatāraṃ na labhate*, “Māra, the evil one, will not get an opportunity [for a hostile approach] to the Bodhisattva [who is thus practising the *prajñāpāramitā*]”. While Skt. *pāpiyas* is not represented in D (cf. K: 惡魔; W: 衆魔?), *guānshū* 官屬, which literally means “the subordinate of a main official” (HD 3: 1399b), is in turn without apparent Skt. counterpart. However, this is certainly not a translation mistake, for this expression occurs very frequently, within Dharmarakṣa's corpus, in similar contexts (e.g. T 154 p. 83b 13: ... 假使魔來, 及魔官屬 ... ; p. 85b 18: ... 及於諸魔一切官屬及餘衆魔 ... ; T 170 p. 412a 29: 降魔官屬斷諸見 ... ; T 186 p. 498c 24: ... 出降魔力及官屬音 ..., and *passim*), and D's text makes perfect sense in itself. In short, this is a well-established stock-expression, perhaps here freely added into the text by the translators. In fact, 官屬 (cf. also Karashima 1998: 295 s.v. 魔官; there the corresponding Skt. is *māra-kali-cakra*-) may well reflect some Indic terms in other texts, as shown, for instance, by a passage of the ZFJ T 263 (p. 133a 11-12): 令魔波旬不能嬈亂, 及諸官屬、諸鬼神龍 etc.; cf. the much more expanded, and yet partially corresponding, Skt. text (*Saddharmapuṇḍarīka* p. 474, 6-7): ... *yathā ... na māraḥ pāpiyān avatārapreṣy avatāragaveṣy avatāraṃ lapsyate na māraputrā na mārakāvīkā devaputrā na mārakanyā na mārapārsadyā yāvan na bhūyo māraparyutthito bhaviṣyati* / Incidentally, note in this passage 魔波旬, where the last two characters are presumably a phonetic transcription of *pāpiyas* (see *Hōbōgirin* p. 303a; Nakamura 1981: 1091d). The ultimate source of this usage is, as is often the case with Dharmarakṣa's translation, Lokakṣema; see for instance DXJ T 224 p. 434a 20: ... 亦不爲魔及魔官屬所得便, corresponding to *Aṣṭa* p. 39, 31-32: ... *na teṣāṃ māro vā mārakāvīkā vā devatā avatāraṃ lapsyante* (see also Karashima 2003 b: 140).

¹⁶² On the idiomatic *avatāraṃ na labhate*, see BHSD 71 b (4); on the corresponding Chinese, 不能得便, see Zhang Lianrong 张联荣, “Han Wei Liu chao Fo jing shici” 汉魏六朝佛经释词, in Wang Yunlu and Fang Yixin (eds.) 2000: 225-243, pp. 226-227; Karashima 1998: 23; Zhu 1992: 84.

¹⁶³ The attested reading (又復見及他方世界諸人民 etc.) is incomprehensible; the conjecture *此 for 見, on the other hand, makes good sense (cf. a parallel from a text by Dharmarakṣa, T 342 p. 134b 19-20: ...

§ 3.61 Furthermore, (155a 19) all the Buddhas, the World-Honoured Ones, of Buddha-worlds in the East [as numerous] as the sands of the Great River, and of [all] the eight directions, of the zenith, and of the nadir, will together protect this (155a 20) Bodhisattva, [so that] he will never fall [back] into the stages of Voice-Hearers and Pratyekabuddhas;¹⁶⁴ [all the gods from] the four Heavenly kings up (155a 21) to the Akaniṣṭha gods will together protect this Bodhisattva Mahāsattva, (155a 22) lest someone try to take advantage of him.¹⁶⁵

§ 3.62 Whatever he sets out [to do]¹⁶⁶ or might do, (155a 23) he will get reward in the present [existence].¹⁶⁷ For what reason? *He approaches all living beings with a benevolent mind.¹⁶⁸ (155a 24) So, Śāriputra, if the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, is able [to practise] (155a 25) in such a way, then he is indeed complying with and practising.

此及他方無數天龍鬼神 ...), and can account for the corruption from a graphical point of view. Note that none of the other witnesses can be of any help in this case, as D here has a completely different reading (see n. 142 to the synoptic edition).

¹⁶⁴ 擁護於是菩薩，終不墮墜於聲聞辟支佛地 = (PG) *taṃ bodhisatvaṃ ... āraṅksanti mā śrāvakahūmiṃ vā pratyekabuddhabhūmiṃ vā pated iti*.

¹⁶⁵ 將無伺求得其便者 does not render exactly the correspondent passage in PG, i.e. *mā haiva kaścīd bodhisatvasya ... antarāyaṃ kāṛṣīt**, “[the gods protect the Bodhisattva] lest someone should hamper the Bodhisattva” (so W: 不令中道有礙, K: 不令有闕). Perhaps D’s original had a variant similar, *mutatis mutandis*, to the reading found in § 3.59. The verb 伺求, not recorded in HD, is often employed by Dharmarakṣa in contexts similar to the present one (e.g. T 425 p. 5c 21; T 435 p. 107a 28; T 627 p. 427c 7, T 811 p. 772b 5 etc.). On 將無, cf. Dong and Cai 1994: 288, Hu 2002: 95-96, and especially Karashima 1998: 208-209. It seems to be often used (at least in Dharmarakṣa’s translations) to translate negative final clauses introduced by *mā* (cf. BHSG § 42.7 pp. 200-201), as in the present paragraph, or, again, in the following passage from the *Sheng jing* (T 154 p. 103c 23): 以故莫作罪將無受大惱.

¹⁶⁶ 興發 is recorded in HD 2: 168, but with meanings that do not fit the present context: see Karashima 1998: 505-506. This verb is very frequent in Dharmarakṣa’s translations, and in the overwhelming majority of occurrences it means “to conceive, produce [a wholesome or unwholesome thought, resolution, faculty etc.]”: e.g. GZJ p. 158c 20: 則興發度智之慧, cf. PD 79, 7 (not entirely identical): *vimuktijñānadarsanam utpādayiṣyati*. At times, however, this verb is also used in connection with more concrete actions, as in T 154 p. 72c 29: 多想多求，興發諸事; or T 291 p. 606c 16: 所可興發，悉無所行.

¹⁶⁷ The corresponding Skt. is different. In PG it reads: *ye ca kecīt kāyikā rogās [Ś & PD: doṣās] te ’pi tasya dṛṣṭe ’pi dharme sarveṇa sarvaṃ na bhavanti*, “and, to him, even the physical diseases he might have will completely disappear in this very existence”. This reading is, essentially, also attested in W (身中所有衆病現世爲愈), and PekK 60a 3-4 = TpT 116, 4-5. To be sure, D’s text does indeed reflect part of this Skt. phrase, given that 得現在福 is certainly to be connected with *dṛṣṭe ’pi dharme* (or with PD’s variant: *dṛṣṭadhārmikā bhavanti*, see n. 146 of the synoptic edition). However, a reading partially similar to D’s one occurs in K: 所有重罪現世輕受, “all [his] serious misdeeds will get a light retribution in the present existence” (see also DZDL T 1509 p. 333a 12-18). Cf. also X’s expanded text (16b 27-28), where K’s variant occurs together with the reading found in PG, “All [his] physical and mental diseases will be cured, [and] if there are negative actions [of his] liable to a painful retribution in the future existence, they will instead get a light retribution in the present (? 轉現輕受)”.

¹⁶⁸ *其以慈心向諸衆生; Skt. rather “[because the Bodhisattva] pervades all beings with benevolence” (*maītryā spharati*). I conjecture *其, as the transmitted reading 而 does not seem to make sense. The use of its as subject is not uncommon in medieval Chinese (see Dong and Cai 1994: 411); cf. this parallel from Dharmarakṣa’s corpus: 所以者何? 其能發此慈、悲、喜、護 (T 403 p. 593b 21-22).

§ 3.63

W (6c 26-29)
K (224b 15-19)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, (155a 26) practising the *prajñāpāramitā*, attains with slight effort¹⁶⁹ the doors of the summarising-retaining [formulas], the doors of the *samādhis*, (155a 27) [and thus is able] to quickly approach these Tathāgatas, Arhats, Samyaksambuddhas.¹⁷⁰ In all [his] (155a 28) rebirths,¹⁷¹ he will constantly be in the presence of the Buddhas,¹⁷² and not be separated from the Buddhas, [from that time] until he attains *anuttarasamyaksambodhi*».

(155a 29) The Buddha [further] said:

«If [the Bodhisattva], while practising the *prajñāpāramitā*, is able [to practise] in such a way, (155b 1) then he is indeed complying with and practising.

§ 3.64

W (6c 29 - 7a 3)
K (224b 19-25)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, practising the (155b 2) *prajñāpāramitā*, does not say to himself: “Could there possibly be *dharmas*, that is, *dharmas* [such that] they would (155b 3) all be either according or not according¹⁷³ [with one other]? Or equal or not equal [to one other]?”. For what reason? (155b 4) At this moment, the practitioner does not perceive all *dharmas* as either according or not according, as practising nor not-practising,¹⁷⁴ (155b 5) or as being either equal or not equal».

The Buddha [further] said:

«Śāriputra, if [the Bodhisattva], while practising the *prajñāpāramitā*, is able [to practise] in such a way, (155b 6) then he is indeed complying with and practising.

§ 3.65

W (7a 3-5)
K (224b 25-28)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, practising the (155b 7) *prajñāpāramitā*, does not say to himself: “I shall quickly comprehend the realm of all *dharmas*, reaching [the condition of] (155b 8) *abhisambuddha*

¹⁶⁹ 以微勞 (see HD 3: 1058b) = *alpakṛcchreṇa*.

¹⁷⁰ This passage, 速疾近此怛薩阿竭阿羅呵三耶三菩 (where 速疾 is probably a varied rendition of *alpakṛcchreṇa*, as in K: 疾得 etc.; cf. the preceding note), is apparently only found in D. This seems to mean that, thanks to the *dhāraṇīmukhāni* and especially *samādhimukhāni*, the Bodhisattva can easily visualise the Buddhas of the present (此?). This may be a gloss by D, but as such it makes good sense: cf. the DZDL, which, among the reasons for the Bodhisattva’s not being separated from the Buddhas, mentions his deep mindfulness of the Buddhas, due to the skilful cultivation in existence after existence of *buddhānusmṛti* (T 1509 p. 333b 24-25: 復次, 深念佛故, 終不離佛, 世世善修念佛三昧故), i.e., of the *pratyutpanna-samādhi* (see Harrison 1990: XXIV n. 24).

¹⁷¹ 一切所生 = *sarvopapattyāyataneṣu*.

¹⁷² 常值見佛; cf. Skt. *tathāgatān ... ārāgayati*, “he pleases the Tathāgatas etc.” (but K is close to D’s rendition: 所生處常值諸佛).

¹⁷³ The syntax of this passage (寧有諸法, 所謂法者, 一切為應若不應乎? 為平等不平等乎?) is rather convoluted. The corresponding text in PG reads: *asti kaścīd dharmo yo dharmaiḥ sārđhaṃ samyujyate vā visamyujyate vā • sameti vā na sameti vā*, “[It does not occur to the Bodhisattva to think:] ‘Is there any *dharmā* which is either united with [other] *dharmas* or disjoined [from them], which either comes together or does not come together [with them]?’”. Note that here D seems to have interpreted *sameti* (< **samayati*) as a denominative from *sama* (= 平等; cf. BHS 575a s.v. *sameti*).

¹⁷⁴ 應若不應、行若不行 is, in this case, a doubled translation of (PG) *yo yujyeta vā viyujyeta vā* (cf. § 3.28).

[with regard to it]”, or [the condition of] non-*abhisambuddha*”.¹⁷⁵ For what reason? Even if one attains the *dharm*-realm, (155b 9) there is nothing that is [actually] understood therein.¹⁷⁶ If [the Bodhisattva], while practising the *prajñāpāramitā*, is able [to practise] in such a way, then he is indeed complying with and (155b 10) practising.

§ 3.66

W (7a 5-6)
K (224b 28 - c2)

Furthermore, Śāriputra, the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, (155b 11) does not perceive that in all *dharm*as and in the *dharm*-realm there are various diseases as well as the tranquillity of emptiness (*sic*).¹⁷⁷ If [the Bodhisattva], while practising (155b 12) the *prajñāpāramitā*, is able [to practise] in such a way, then he is indeed complying with and practising.

§ 3.67

W (7a 6-7)
K (224c 2-4)

Furthermore, (155b 13) Śāriputra, the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, does not say to himself: (155b 14) “There are several sorts of *dharm*as and *dharm*-realm(s) (?)”, [and accordingly] he does not consider [them as] differentiated.¹⁷⁸ If [the Bodhisattva], while practising the *prajñāpāramitā*, (155b 15) is able [to practise] in such a way, this indeed is being able to comply with and practise.

§ 3.68

W (7a 7-9)
K (224c 4-9)

Furthermore, Śāriputra, the Bodhisattva (155b 16) Mahāsattva, practising the *prajñāpāramitā*, does not say to himself: “As to all these *dharm*as (155b 17) and the *dharm*-realm, [should] I contemplate [or] not contemplate [them], [should] I perceive [or] not perceive [them]?”¹⁷⁹ For what reason? He

¹⁷⁵ 我當速解諸法之界，至阿惟三佛，亦無阿惟三佛； cf. PD: ... *kaccid ahaṃ kṣiprataraṃ dharmadhātum abhisambudhyeyaṃ vā na vābhisambudhyeyaṃ. Note D’s doubled translation of *abhisambudh*-, with 解 ... 至阿惟三佛.

¹⁷⁶ 速法界者，亦無所覺 does not match exactly PD’s reading: *na hi dharmadhātu dharmadhātunābhisambudhyate*, “Because the *dharm*-realm is not thoroughly comprehended by means of the *dharm*-realm” (so also PekK 60b 4 = TpT 117, 5). It is not to be ruled out that here D reflects an original variant reading: in fact W is not too different (法性者無所速覺), and both K (法性非得相故) and X 16c 16 (無有少法能於法界現等覺故) diverge from either PD or PG & Ś.

¹⁷⁷ 不見諸法及與法界有諸疾病及與空寂; the closest corresponding Skt. is PG: *na kaṃcid dharmā dharmadhātuvyatiriktaṃ samanupaśyati*, “[The Bodhisattva] does not perceive any *dharm*a as other than the *dharm*-realm”. Apparently D misread *-vyatirikta-* as *vyādhi* (疾病)-*rikta* (空寂).

The DZDL’s commentary on this passage is worth quoting (T 1509 p. 334a 15-21): “Because ignorance and the other defilements pervade all *dharm*as, they cause the nature of all *dharm*as (諸法自性) to be lost; the nature being lost, everything is perverted and incorrect. When the saints dispel ignorance etc., the real nature of all *dharm*as recovers [its] clearness. It is just like when clouds shade the clear and pure nature of the sky; if they are dispelled, the clear and pure nature of the sky becomes manifest. If there were a *dharm*a not pervaded by ignorance, then that indeed would be outside the nature of *dharm*as (出於法性, *dharmadhātuvyatirikta*). But, in fact, this is not the case”.

¹⁷⁸ 「諸法、法界有若干種」，不計別異 corresponds to PG’s *na dharmadhātor dharmāṇaṃ ca nānākaraṇaṃ karoti*, “[the Bodhisattva] does not make a distinction between the *dharm*-realm and the *dharm*as”. Note the double translation of *nānākaraṇa*, first as 有若干種 (cf. Skt. *nānākara*, see § 3.10 n. 38 above) and then, more precisely, as 不計別異 (= *nānākaraṇaṃ karoti*). On the basis of the expected meaning, I do not take the latter phrase as part of the Bodhisattva’s direct speech (incidentally, not found in the Skt.). As shown by the DZDL (T 1509 p. 334a 26-29), if the Bodhisattva allowed such a discrimination, he would cling to the *dharmadhātu* (爲著法性) and attach particular relevance to it, thus producing all sorts of fetters.

¹⁷⁹ 於是諸法及與法界，觀與不觀，見與不見; the corresponding passage in PG reads: *dharmadhātum pratividhyeya vā na vā pratividhyeya*, “[The Bodhisattva does not think:] ‘should I penetrate the *dharm*-

(155b 18) indeed does not perceive any *dharma* which could carry out the discriminative contemplation of the *dharmas* (?).¹⁸⁰ If [the Bodhisattva], while practising the (155b 19) *prajñāpāramitā*, is able [to practise] in such a way, then he is indeed complying with and practising.

§ 3.69

W (7a 9-11)
K (224c 9-11)

Furthermore, Śāriputra, (155b 20) the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, does not think that the *dharma*-realm is affected by (?) (155b 21) empty things (空事), [nor that] such emptiness is not affected by the *dharma*-realm.¹⁸¹ If [the Bodhisattva], while practising the *prajñāpāramitā*, (155b 22) is able [to practise] in such a way, only then he is complying with and practising.

§ 3.70

W (7a 11-13)
K (224c 11-18)

Furthermore,¹⁸² Śāriputra, the Bodhisattva Mahāsattva, (155b 23) practising the *prajñāpāramitā*, does not think that the realm of eye is

realm! [or:] ‘should I not penetrate the *dharma*-realm!’ ”. 觀/見 are probably a doubled, and yet not entirely accurate, rendition of *pratīvidhyati* (see BHSD 368a-b).

¹⁸⁰ The syntactical structure of this passage (不見諸法所有可持諸法分別觀也) is obscure, and my translation remains tentative. This is probably a not very successful attempt on D’s part, to render the relative construction we find in PG: *tathā hi sa na kaṃcid dharmam samanupaśyati • yena dharmeṇa yo dharmā<ḥ> pratīvidhyeta*, “Because he does not perceive any *dharma* through which this [very] *dharma* [viz. the *dharmadhātu*, see X as quoted below] could be penetrated”. Cf. X 16c 28-29: 是菩... 尚不見少法，何況有法能證法界及以不證， “This Bodhisattva ... does not perceive even the slightest *dharma*, let alone that there is a *dharma* which could realise (證 = *pratīvidhyate*) or not realise the *dharmadhātu*”. See also DZDL T 1509 p. 334 b 17-21: “... Furthermore, the nature (性, i.e., [*dharmā*] *dhātu*) means the real characteristic of the *dharmas* (諸法實相), ‘[a] *dharma*’ (*kaṃcid dharmam*) [here] refers to the *prajñāpāramitā*: the Bodhisattva does not think this: ‘by practising the *prajñāpāramitā*, I shall attain the nature of the *dharmas*’. Why? These two *dharmas*, the *prajñāpāramitā* and the *dharmadhātu*, are without difference, because they are all absolutely empty: how could one possibly penetrate the *dharmadhātu* by means of the *prajñāpāramitā*?’ ”.

¹⁸¹ 不念法界憂行空事；其空事者，不憂法界。This passage is difficult to interpret. The corresponding Skt. (basically all the three available versions have the same reading, also attested in PekK 61a 2-3 = TpT 118, 3-4) reads as follows (PG): *na sa dharmadhātu<ṇ> śūnyam iti yojayati nāśūnyam iti yojayati*, “he neither adheres to the opinion that the *dharma*-realm is empty, nor that it is not-empty”. Unless the whole passage is badly corrupt, there is no doubt that, strange as this may seem, 不念... 憂行 (?) / 憂 are translations of *yojayati*, as it is also confirmed by the next paragraph, although the actual meaning of D’s rendition escapes me (cf. HD 7: 685-686; with an object, this verb normally means “to be worried for [something/someone]”, with a strong emotional connotation). However, the syntax of D, compared again with that of § 3.70 (and cf. also § 3.47 above, for a parallel translation of the construction ... *iti yojayati*), leaves room for another possibility, i.e., that he read a variant in his original, presumably **na sa dharmadhātuṃ śūnyatayā yojayati na vijoyajati*. Even 空事 seems to be better explained as a translation of *śūnyatā*, rather than of *śūnya*. Indeed, this hypothesis is indirectly confirmed by the other Chinese translations, all of which seem to attest more or less similar original readings: W (於法性不與空合，空亦不與法性合), K (virtually = W), and X 17a 3-4 (不見法界與空相應，亦不見空與法界相應: note that in the following paragraph, 不見眼處與空相應 [X 17a 9] corresponds to PG 26v 1 *na cakṣurdhātuṃ śūnyatayā yojayati*). Interestingly, the DZDL’s gloss on this passage comes somewhat closer to the attested Skt. reading than the lemma translated by K (T 1509 p. 334b 24-26): “The Bodhisattva does not regard the *dharmadhātu* as emptiness (不觀法性是空), nor regards emptiness as the *dharmadhātu*. Practising emptiness, he attains the *dharmadhātu*, relying upon the *dharmadhātu*, he attains emptiness. ...”.

¹⁸² D’s text of this paragraph is no doubt in part corrupt (especially p. 155b 25-26); however, its structure (very close to PG) is clear enough to allow some conjectural emendations which, provisional as they are (given D’s propensity to variation), at least may be taken as a working hypothesis. But it seems to me that some degree of confusion had already taken place during the translation process. This should account for oddities such as

emptiness; indeed emptiness is not even (155b 24) affected by the realm of eye; form is not affected by emptiness, emptiness is not affected by form; the realm of form is not affected by emptiness, (155b 25) the realm of emptiness (?) is not affected by form; the realm of visual consciousness is not affected by emptiness, {...} <emptiness> is not affected by <the realm of> visual consciousness; (155b 26) {...} and the same holds true for the ear, nose, tongue, body, mind, sound, smell, taste, fine and smooth [sensations], and desired *dharmas*: (155b 27) [so,] the realm of mind is not affected by emptiness, the realm of emptiness is not affected by mind; the realm of *dharmas* (法界, *dharmadhātu*) is not affected by (155b 28) emptiness, the realm of emptiness is not affected by *dharmas*; the realm of [mental] consciousness is not affected by emptiness, the realm of emptiness is not affected by consciousness».

§ 3.71

W (7a 13-18)
K (224c 18-24)

(155b 29) The Buddha [further] said:

«Śāriputra, this is the foremost practise, that is, the practise of emptiness.¹⁸³ The Bodhisattva (155c 1) Mahāsattva who is able to practise emptiness¹⁸⁴ will not fall down into the stages of Voice-Hearers and Pratyekabuddhas, (155c

空界, used throughout the paragraph for *śūnyatā*, or inconsistencies such as the initial 眼界爲空 for *caḥsurdhātuṃ śūnyatayā yojayati*. On the curious use of 憂 for translating *yojayati*, see the remarks in the preceding note. PG's text of this paragraph reads: etc. *na caḥsurdhātuṃ śūnyatayā yojayati • na śūnyatāṃ caḥsurdhātunā yojayati* (i.e., "[The Bodhisattva] does not join the eye realm to emptiness, nor joins emptiness to the eye realm etc. [*idem* for the other *dhātus*]").

¹⁸³ 是爲第一行，所謂空行 = (PG) *eṣa hi ... paramo yogo yad uta śūnyatāyogaḥ*.

¹⁸⁴ 能行空者 = *śūnyatayāṃ ... caran*.

¹⁸⁵ The DZDL (T 1509 p. 335a 16 - b 3) comments on this portion of the paragraph (PG: *bodhisatvo mahāsatvo na śrāvakabhūmau vā pratyekabuddhabhūmau vā patati • buddhakṣetraṃ ca pariśodhayati • satvāṃś ca paripācayati*) as follows: "As to '[the Bodhisattva] will not fall to the stage of the śrāvakas and Pratyekabuddhas', there are two kinds of *śūnyatāyoga* (空相應): the first is devoted just to emptiness, the second to the *anupalambhaśūnyatā* (不可得空). If one just practises emptiness, one will fall to the stage of the śrāvakas and Pratyekabuddhas; [on the other hand,] if one practises *anupalambhaśūnyatā*, given that [on the basis of this practise] even emptiness cannot be perceived (空亦不可得), as a consequence there is no place where one could fall into. There is yet another twofold classification of emptiness: the first [kind] is emptiness without expedient means (無方便空), [which entails] falling to the two stages; the second is emptiness endowed with expedient means, which, without entailing any falling, [leads the Bodhisattva] straight to *anuttarasamyakṣambodhi*. Furthermore, if one originally harbours a deep sentiment of compassion, when one enters into [the *samādhi* of] emptiness (入空), one does not fall [to the two lower stages]; if one is not provided with a sentiment of great compassion, one will fall. It is for such reasons that [it is said that the Bodhisattva] does not fall to the two stages.

As to 'he is able to purify the Buddha-world, to bring beings to accomplishment': when the Bodhisattva bases himself on *śūnyatāyoga* (空相應), he has no more obstructions, [and thus] he transforms beings through instruction, causing them to practise the ten profitable courses of action and all the other wholesome *dharmas*. In consequence of the beings' practising wholesome *dharmas*, the *buddhakṣetra* is purified: [so, for instance,] as [beings] do not kill, the life-span [in this *buddhakṣetra*] increases; as they do not rob or steal, the *buddhakṣetra* is replete with peace and happiness, which are perfected at the mere thinking [of them] (應念即至).

Question: if [the Bodhisattva] instructs the beings, then the *buddhakṣetra* is purified; for what reason is [the purification of the *buddhakṣetra*] referred to separately? Answer: Even if the beings practise wholesome [*dharmas*], there needs to be the Bodhisattva's vow; [in fact,] it is [only] through the strength of [the Bodhisattva's] transformation [of reward] (迴向, **pariṇāmanā*) and [skill in] expedient means, that the

2) will be able to purify the Buddha-land, to enlighten the living beings,¹⁸⁵ to quickly¹⁸⁶ attain *anuttarasamyaksambodhi* and become *abhisambuddha*. (155c 3) If we consider all the various practises,¹⁸⁷ {...} (155c 4) the practise of the *prajñāpāramitā* is the most revered one,¹⁸⁸ it is eminent,¹⁸⁹ superior,¹⁹⁰ unfathomable, unparalleled.¹⁹¹ (155c 5) For what reason? The practise of the *prajñāpāramitā* is the unsurpassed practise, (155c 6) [and the same holds true for] the practise of emptiness, signlessness and wishlessness.¹⁹²

§ 3.72
 W (7a 18-19)
 K (224c 24-25)

If the Bodhisattva Mahāsattva complies with and practises in such a way, he should bear [in mind] thus: (155c 7) [that] he will quickly approach the stage of receiving the prediction.¹⁹³

buddhakṣetra is purified. Just as the ox's strength pulls the cart, [but] there needs to be the driver, and only then [the cart] can arrive where it is heading for".

¹⁸⁶ 速 = *kṣipraṇ*.

¹⁸⁷ 計諸所行 = (PG) *ye keci ... yogāḥ*.

¹⁸⁸ 最極尊; the corresponding word in the Skt. is *agrya* (PG) / *agra* (PD and Ś). The DZDL (T 1509 335b 5-12) comments on *prajñāpāramitāyoga* and *śūnyatānimittāprañihitayoga* (see PG) as follows: "Question: above [the *sūtra*] has mentioned the *śūnyatāyoga* (空相應, cf. n. 185); now it deals with the *prajñāpāramitāyoga*, and then it mentions the **ānimittāprañihitayoga*: what is the difference [with the preceding portion]? Answer: there are two kinds of emptiness: the first is emptiness [as expounded by] the *prajñāpāramitā*, the second is non-*prajñāpāramitā* emptiness. When in the preceding part [the *sūtra*] mentioned *śūnyatāyoga*, the listeners [may have] doubted that it was referring to all [forms of] emptiness: therefore it is specified that [in this passage] it is a matter of emptiness [as expounded by] the *prajñāpāramitā*. Furthermore, given that there [might be] someone who doubts: 'Is it only emptiness that is the foremost [practise], while *animitta* and *aprañihita* are not foremost?', it is said that *animitta*- and *aprañihitayoga*, too, are foremost. Why? emptiness is signlessness and signlessness is wishlessness. ...".

¹⁸⁹ 長; at this point the Skt. versions have *śreṣṭha*. Note that in Ś this word is preceded *jyeṣṭha*, which is also semantically close to this Chinese rendition.

¹⁹⁰ 上; following PG's list, we find, at this point, ... *varaḥ pravaraḥ prañīta* Of course, in such cases is virtually impossible to draw definite correspondences.

¹⁹¹ These last two words (無底, 無比) seem to reflect an original with privative *a-*, and perhaps D is reflecting here part of PD's expansion (see n. 171 of the synoptic edition): *uttamo 'nuttaro 'samo 'samāsamaḥ*. While 無底 has no clear parallel in PD (in Lokakṣema's DXJ, it normally translates *ananta*: see Karashima 2002 b: 206-207; cf. Karashima 1998: 463 and HD 7: 120b), 無比 might correspond to *asama*, "unequalled".

¹⁹² In this phrase, 般若波羅蜜行為無上行, 空無相無願行, the last compound is syntactically irregular: one would expect it to be followed by the customary 亦復如是 or something alike. However, there is no need to assume a lacuna, because here D has in fact simply reproduced faithfully the structure of the Skt. phrase, no doubt identical with that attested in PG: *anuttara eṣa yogo yad uta prajñāpāramitāyogaḥ śūnyatānimittāprañihitayoga*.

¹⁹³ There are several problems in this phrase, 當作斯持: 速得近於受剝之地. Given that 當作斯持 no doubt reflects an original *dhārayitavya-*, we can assume that here D is closer to PD's reading. The latter reads as follows: "Being engaged in this way, the Bodhisattva Mahāsattva should be honoured as being predicted [unto awakening]; he has come near to the prediction". To begin with, D translated as if the text read **bodhisattvena evaṃ dhārayitavyaṃ*: I see no other possible syntactical analysis of this 當作斯持. Then what follows seems to be meant as something the Bodhisattva should be mindful of. Here, too, there are problems; *vyākṛta iti* does not seem to be represented in D. On the other hand, 速得近於受剝之地 should correspond to *āsannībhūto vyākaraṇasya*: *āsannībhūta* is correctly rendered as 得近 (速 is not found in the Skt.: cf. § 371 n. 186 above), and 受剝之地 should correspond to *vyākaraṇa* (on the use of 剝 for *vyākaraṇa* in Dharmarakṣa's translations see Warita 1972: 138, Karashima 1998: 25), though 地 seems to have been inserted by D, perhaps as a reference to the eighth *bhūmi* (e.g. see *Śūraṅgamasamādhisūtra*, tr. Lamotte 1965: 162; on the notion of *vyākaraṇa*, see Dantinne 1983: 146-148 n. aa; Lamotte 1962: 189-192 n. 89, Id. 1965: 202-216). Note that the

§ 3.73

W (7a 19-23)
K (224c 25 - 225a 1)

If the Bodhisattva Mahāsattva complies with this practise, (155c 8) he will liberate and benefit¹⁹⁴ innumerable, countless living beings. And he does not think: (155c 9) “I practise the *prajñāpāramitā*;¹⁹⁵ the Buddhas, the World-Honoured Ones, will confer the prediction¹⁹⁶ upon me”. (155c 10) Nor does he think: “I have come near to receiving the prediction; I shall purify (155c 11) a Buddha-land; having attained [the state of being] *abhisambuddha* [with respect to] *anuttarasamyaksambodhi*, (155c 12) I shall turn the wheel of the Dharma”.

§ 3.74

W (7a 23-25)
K (225a 1-4)

For what reason? When he¹⁹⁷ practises [the *prajñāpāramitā*], he does not cling to (155c 13) the *dharma*-realm, nor is he in a state of tranquillity [toward it (?)]; he does not perceive a different *dharma* [which] could practise the *prajñāpāramitā*.¹⁹⁸ (155c 14) [He does not think:] “The Buddhas, the World-

same expression, *āsannibhūto vyākaraṇasya*, has been rendered more faithfully in § 3.73 as 我得親近於受決也。

The DZDL devotes considerable space to the elucidation of this and the following paragraph; its main point is conveniently summarised in the following passage (T 1509 p. 335b 25 - c 1): “[The kinds of Bodhisattvas mentioned in this section] are only provided with insight, without other qualities such as expedient means, *dhyāna*, *samādhi* etc. having yet been built up [by them]. Therefore [the Buddha] has not yet conferred the prediction [upon them]. Furthermore, given that for these Bodhisattvas, though [endowed with] keen faculties and insight, the other qualities have not yet ripened, if they heard that they should presently receive the prediction, they might become proud [of this achievement]. It is for this reason that [the Buddha] has not yet conferred the prediction [upon them]. [On the other hand,] the reason why [the Buddha] praises them is that he wants to encourage their hearts. If those of keen faculties practise this *sūnyatāyoga*, [they become] ‘the same as if they have received the prediction’ (如受記無異); if those of dull faculties practise this *sūnyatāyoga*, they are ‘coming near to receiving the prediction’”. One noteworthy point in this exposition, as well as in the relevant passage from K, is the expression 如受記無異; this has actually no parallel in the available Skt. witnesses (cf. PD: *vyākṛta iti dhārayitavyaḥ*; PG & Ś: *v[ṛ]ākṛto vaktavyaḥ*; cf. also X 17b 19-20: 當知即爲受記作佛). Yet this category is also explicitly employed in the immediately preceding passage (T 1509 p. 335b 21-23) in a classification of Bodhisattvas: “There are three kinds of attainment of prediction on the part of Bodhisattvas: those who are ‘as if they have received the prediction’, those who have come near to receiving the prediction, and those who have [actually] received the prediction, as it is expounded in the chapter on *avaivartika* (如阿毘跋致品中說)”. Cf. T 1509 p. 570a 19-ff., however, where there seems to be no trace of this classification.

¹⁹⁴ 爲 ... 衆生開度利誼 is an expanded paraphrase of PG’s *satvānāṃ arthaṃ karoti* (for some parallel occurrences of 開度 see Karashima 1998: 248).

¹⁹⁵ 我行般若波羅蜜 corresponds to PG’s *aḥaṃ prajñā[pā]ramitāyāṃ yuiye’ ti vā viyuyje’ t(i) vā*. D’s shorter reading, without **vīyuyje*, is also attested in W K and X 17b 22-23.

¹⁹⁶ 諸佛世尊當受決也 = *māṃ buddhā bhagavanto vyākariṣya* <ṃ>ty (on 受 used in this sense, see HD 2: 881a, entry n. 14).

¹⁹⁷ 彼其 (*biji*), see GHXC 22.

¹⁹⁸ 不著法界，亦不虛寂。不見異法，當行般若波羅蜜; PG reads: *tathā hi sa dharmadhātuṃ na vyatirekikaroti* [PD: *viviktikaroti*] *na ca dharmadhātoḥ kaṃcid* [PD om.] *anyadharmāṃ samanupaśyati yaḥ prajñāpāramitāyāṃ *cared* (so also PekK 62a 3-4 = TpT 120, 4). Conze translated (presumably from PD): “Because he does not set apart the Realm of Dharma, nor does he review any dharma as other than the Realm of Dharma, e.g. him who could course in perfect wisdom ...” (LSPW 65). D’s original had, very probably, a variant at this point. In fact, while 虛寂 could perhaps be taken as representing a free rendition of *vyatirekikaroti* / *viviktikaroti* (in the sense of “tranquillity [resulting from separation]”? See also below § 3.77 n. 206, where 寂寞 = *-viviktatā*; cf. W: 與法性一體無有別, 不著 has no apparent Skt. parallel. Indeed, none of the Chinese translations seem to correspond exactly to the available Skt. versions. K and X 17b 26-27 are based upon the same reading, without *dharmadhātuṃ na vyatirekikaroti*: “Why? This Bodhisattva

Honoured Ones confer the prediction upon me,¹⁹⁹ [and] [with respect to] *anuttarasamyaksambodhi* (155c 15) I will attain [the state of being] *abhisambuddha*”.

§ 3.75

W (7a 25-27)
K (225a 4-6)

For what reason? The Bodhisattva Mahāsattva who practises the (155c 16) *prajñāpāramitā* does not produce the notion of a being,²⁰⁰ does not produce the notion of a self, does not produce the notion of longevity, (155c 17) does not produce the notion of a vital principle, does not produce any of these various notions,²⁰¹ nor does he produce the notion of [an entity which] sees and knows.²⁰²

§ 3.76

W (7a 27-29)
K (225a 6-8)

For what reason? (155c 18) [The Bodhisattva] considers that the self and living beings do not arise, do not cease;²⁰³ he further considers that persons fundamentally (155c 19) do not arise, do not cease: how could what does not arise and does not cease practise²⁰⁴ the *prajñāpāramitā*? (155c 20)

Mahāsattva does not perceive that there is any *dharma* apart from the *dharmadhātu* (K: 出法性者; X: 離於法界), nor perceives that there is any *dharma* which practises the *prajñāpāramitā*”.

The DZDL gives the following explanation of this passage (T 1509 p. 335c 14-20): “Question: What [does it mean] ‘[the Bodhisattva does not perceive any] *dharma* apart from the *dharmadhātu*’ (法出法性, cf. PG: [na ca] *dharmadhātōḥ kaṃcid anyadharmam [samanuśāsyatī]*)? Answer: Here the Buddha is saying that concerning the assertion “practising the *prajñāpāramitā*” (cf. ... *yaḥ prajñāpāramitāyāṃ *cared*), the one who is practising is the Bodhisattva, those who know and perceive [that he is practising] are living beings (知者見者即是衆生). [Now,] within the *dharmadhātu*, living beings merge into the *dharmadhātu* [thus losing any distinction]. For this reason, the Bodhisattva does not become proud of himself, nor does he seek for the beings’ favour, nor does he perceive that the Buddhas have conferred the prediction [upon him]. The Buddha is just as empty as the Bodhisattva is; the one who attains *anuttarasamyaksambodhi* is just as empty as the one who practises [in order to attain it]”.

¹⁹⁹ The corresponding Skt. is: *yo vā buddhair bhagavadbhir vyākṛyeta • yo vānuttarāṃ samyaksambodhim abhisambudhyeta* (“[he does not perceive any *dharma*] which could be predicted by the Buddhas, the Lords, or which could perfectly awaken unto supreme perfect awakening”). D apparently failed to interpret correctly the Skt. construction, and took this as direct speech (as in the preceding paragraph); perhaps, one may speculate, due to a misreading of the ending *-ta* as *tī*.

²⁰⁰ 不起人想 presumably corresponds to (PG) *na satvasaṃjñōtpadyate*, “[to the Bodhisattva ...] does not occur the notion of being, etc.”. For this and other terms mentioned in this paragraph, cf. § 3.2 above. The DZDL (T 1509 p. 335c 21-26) remarks: “When the Bodhisattva practises the *prajñāpāramitā*, he does not even produce notions concerning *dharmas*, let alone producing the notion of a being (衆生相, *sattvasaṃjñā*) [etc.]. Why? The Buddha himself explains the reason: these beings do not ultimately arise and, because they do not arise, they do not cease; if *dharmas* do not arise and do not cease, this is just the characteristic of the *dharma*-nature (法性相). [Now,] the *dharma*-nature is the *prajñāpāramitā*: [then] how could the *prajñāpāramitā* possibly practise the *prajñāpāramitā*?”.

²⁰¹ 不起衆諸想 has no Skt. parallel (on 衆諸, see Karashima 1998: 599). This may well be a term inserted by D in order to summarise the entire list, or, perhaps, to refer to all *saṃjñās* as general negative factors, according to a pattern of interpretation already met with in the GZJ (cf. above, § 1.100). However, in this case we would rather expect this term to occur at the end of the paragraph.

²⁰² 見知想 could to reflect an original **paśyakaṣānakasaṃjñā*: Ś 265, 265, 13 reads: *na jānaka-saṃjñōtpadyate / na paśyakaṣaṃjñōtpadyate*, but cf. PG: *jānakapaśyakakāravēdaka-saṃjñā* (cf. also § 3.2).

²⁰³ 計於吾我、衆生不起不滅 corresponds to the Ś’s reading: *tathā hy atyantam sattvo notpadyate na nirudhyate*, “Because ‘being’ absolutely does not arise and is not suppressed”. 吾我 (= **ātman*) is only found in D. Note also the insertion of 計, which apparently turns this phrase into a reflection by the Bodhisattva.

²⁰⁴ This passage (又計人本不起不滅。其不起不滅者，何所行般若波羅蜜?) translates Ś’s *na hi sattvasyotpādo na nirodhaḥ / yasya ca notpādo na nirodhaḥ sa katham prajñāpāramitāyāṃ*

§ 3.77 The Bodhisattva Mahāsattva, whose practise is capable of being such, [that is, who is aware that] persons have no arising, practises properly the *prajñāpāramitā*,²⁰⁵ (155c 21) [it is because he is aware that] living beings are empty, living beings are not got at, living beings are quiescent and isolated²⁰⁶ (155c 22) that [the Bodhisattva] practises the *prajñāpāramitā*.

§ 3.78 Thus, Śāriputra, the Bodhisattva (155c 23) Mahāsattva adheres to and cultivates emptiness as the foremost practise.²⁰⁷

Furthermore, Śāriputra, (155c 24) if the Bodhisattva Mahāsattva, practising the *prajñāpāramitā*, is able [to practise] in such a way, he would then (155c 25) place this [practise] beyond all other practises.²⁰⁸

§ 3.79 Whatever [the Bodhisattva] may be following and practising, it is the practise of great benevolence, it is the practise of great (155c 26) compassion.²⁰⁹ If the Bodhisattva Mahāsattva practises this, he will never produce thoughts of avarice and envy,²¹⁰ (155c 27) he will have no thoughts which break the disciplinary rules,²¹¹ no thoughts of hatred, no thoughts of sloth, no thoughts which make the mind distraught,²¹² (155c 28) no thoughts of perverted insight.²¹³

carīṣyati, “For indeed the ‘being’ has neither arising nor suppression, and how would what has neither arising nor suppression practise the *prajñāpāramitā*?”. Perhaps 本 is a rendition of *atyantaṃ*, which, however, in the Skt. only occurs in the preceding phrase (see the preceding note).

²⁰⁵ 人無所起，屬行般若波羅蜜 (reading 屬 as *zhū*) translates *sattvānutpādatayā prajñāpāramitāyām carati*, “It is through the fact that beings do not arise that [the Bodhisattva] practises the *prajñāpāramitā*”. This and the following instrumentals of abstract nouns have been rendered in Chinese with co-ordinate verbal clauses, whose causal nuance I have made explicit in my translation (人無所起 = *sattvānutpādatayā*, 衆生爲空 = *sattvasūnyatayā*, 衆生不得 = *sattvānupalabdhyā*, 衆生寂寞 see the next note).

²⁰⁶ 衆生寂寞 corresponds to *sattvaviviktatayā*, “through the separateness of the beings”, cf. above § 3.74. The DZDL (T 1509 p. 335c 29 - 336a 1) explains *sattvaviviktatā* (衆生離) “through the fact that all *dharma*s are separated from their distinctive characteristics (自相, **svalakṣaṇa*), as fire is separated from the characteristic of heat, etc., as is explained in detail in the [commentary on the *sva*]-*lakṣaṇasūnyatā* (i.e., presumably, T 1509 p. 293a 25 - c 19; tr. Lamotte IV 2121-2126)”.

²⁰⁷ 遵修於空爲第一行 corresponds to PG’s *eṣa ... param[o] y[o]go yad uta sūnyatāyogaḥ*, “This is the foremost application, that is the application to emptiness”.

²⁰⁸ My translation and punctuation of this passage, 超踰一切諸行，置是 (or 置。?), are tentative. But this is no doubt a literal rendition of the idiom *abhibhūya tiṣṭhati* (cf. above, § 1.69). Cf. PG: *yas tadanyān yogān abhibhūya [s] tiṣṭhati*, “[this is the application] which surpasses all other applications”. Note that 一切諸行 might correspond to PD’s variant: *sarvānyān yogān ...* (for 諸 in the sense of *anya*, see Dong and Cai 1994: 657-659).

²⁰⁹ 所可遵行，爲大慈行，爲大悲行; cf. PG: “And the Bodhisattva ... practising this application (*atra ca ... yoge caran*), produces great benevolence (*mahāmaitrīm abhinirharati*) and great compassion”.

²¹⁰ 菩薩... 行於此者，終不起貪嫉之心 translates PG’s *atra ... yoge caran bodhisatvo ... na mātsaryacittam utpādayati*. On 貪嫉之心 = *mātsaryacitta* (“thought of envy”), see Karashima 1998: 440. On some of the terms occurring in this paragraph, cf. § 1.166 above.

²¹¹ 毀戒心 = *dausīlyacitta*.

²¹² 無亂意心 = *vikṣepacitta* (simply rendered as 亂心 in § 1.166)

²¹³ 邪智心 is a calque of *dausprajñacitta*, rather “unwise thought” (perhaps rendered more correctly in § 1.166 as 愚癡心).

Appendix:

The Gilgit Manuscript of the
Larger *Prajñāpāramitā* (folios 1r 1 - 27v 1)

<1r 1> siddham¹ namaḥ sarvajñāya [e]vaṃ ma[y](ā) [ś]rutam
ekasamay[e] bha[ga](vān rājagṛhe viharati sma ḡdhrākūṭapa)rvat[e]² [ma](hatā
bhikṣusamghena sārdhaṃ paṃca)<1r 2> mātrair bhikṣusahasraiḥ sarvai(r
a)rhadbhiḥ kṣiṇāsraṅvair niṣkleśair vaśibhūtai<ḥ> suvimu[k]t[ac](i)[t](ai)[h]
suv[im]u[k]t[ap]ra[j]ñ(āi)r ājan[e]y[ai]r mahānāgaiḥ kṛtakṛ[t]y(ai)[h]
k]ṛ[t](akaraṇi)<1r 3> yair apahr̥tabhāraiḥ anuprāptasvakārthaiḥ
parikṣiṇabhavasamyojanaiḥ samyagājñāsuṣimuktacittaiḥ
sarvacetovaśītāparamapāramiprāptair ekapu<1r 4> dgalam sthāpayitvā yad
utāyusmantam ānandam* śaikṣaṃ srotāpannaṃ paṃcamātraiś ca {r}
bhikṣuṇīśatāir yaśodharāmahāprajāpatīpramukhaiḥ saṃvahulaiś copā<1r
5>(sa)kair upāsikābhiś ca sarvair dṛṣṭadharmabhiḥ mahatā ca
bodhisa(tva)[sa]mghena {•} sār(dha)m[m] aprameyāsaṃkhyeyair bodhisatvair
mahāsatvaiḥ sarvair dhāraṇīpra<1r 6>[t](i)labdhaiḥ samādhipratilabdhaiḥ
śunyatāvihāribhir ānimittagocarair aka(lpi)tapraṇidhānaiḥ
sarvadharmasamatākṣāntipratilabdhaiḥ asaṃgapraṇidhāna<1r 7>(sa)manvāgataiḥ
akṣayanirdeśapratisaṃvinnayapratividdhaiḥ mahābhijñāvikkriḍitair
atyantācyutābhijñai{ḥ}r ādeyavacanair akusīdair ārabdhaviryaiḥ <1r 8>
kāyajīvitānirapekṣair akuhakair alapakair apagatajñātilābhacittai{ḥ}r
nirāmiśadharmadeśakaiḥ gambhīradharmakṣāntiparamagatimḡgataiḥ
mahāvaiśāradya<1r 9>prāptaiḥ asaṃkucitamānasaiḥ
sarvamārakarmasamatikkrāntaiḥ karmāvaraṇapratiprasrabdhaiḥ
nihatakarmakleśapratyarthikaiḥ sarvaparapravādyanabhi<1v 1>(bhūtaiḥ
sarvaśrāvakaḥpratyekabuddha[du](rava)[g]āhair³
dharmapravi[ca]yavibhaktinirdeśakuśalaiḥ
asaṃkhyeyakalpasusamārabdhapraṇidhānaiḥ smitamukhaiḥ pūrvālāpibhiḥ <1v
2> (vyapagata)[bh]ru[k]uṭik[ai]ḥ ślakṣṇamadhuvacanaiḥ
gāthābhigitaparālapanakuśalaiḥ anācchedyapratibhānair
anantaparśadabhibhavanair vaiśāradyasamanvāgatair anantakalpa<1v
3>(k)[o]ṭṭinirdeśajñānaniḥsaraṇakuśalaiḥ
māyāmarīcidagacandrasvapnāpratiśrutkapratibhāsagaganagandharvanaga[ra]-
pratibimbanirmāṇopamadharmādhimu<1v 4>(ktair a)[pagata]saṃlīnacittaiḥ
sarvasatvacittagatisūkṣmajñānacaryādhimuktyavatāraakuśalaiḥ

¹ On the symbol placed at the beginning of this and other Gilgit manuscripts, see Sander 1986: 252-253; Sander's careful conclusions are that "... the material, detailed below, points to an interpretation as *siddham*" (cf. also Roth 1986).

² For this reconstruction (after Ś 2, 8-9), as well as for that of the immediately following gap, see Vetter 1993: 49 and n. 14.

³ See Vetter 1993: 50.

sarvasatvāpratihatacittair adhimātrakṣāntisamanvāgataiḥ sarva_{<1v 5>}(dha)rmatāprativedahjñānakuśalair gambhīradharmatāduravagāhaiḥ
 svacittavaśitāpratilabdhaiḥ sarvavaśitāprāptaiḥ
 sarvakarmakleśaḍṣṭyāvāraṇavimu_{<1v 6>}kt[ai]ḥ pratityanirdeśakuśalair
 gambhīrapratityasamutpādākṣayanayāvātīrṇaiḥ⁴
 sarvadrṣṭyanuśayaparyutthānavigataiḥ sarvasaṃyojanaprahīnai<ḥ> satya_{<1v 7>}prativedahjñānakuśalaiḥ
 satatasamitapratīśrutkāsamasarvadharmādhimuktaiḥ
 apramāṇadharmayanirdeśaviśāradair⁵ yathātmyāvātāraṇakuśalair
 anantabuddhakṣetravyū_{<1v 8>}hapraṇidhānaprasthānapariḡhitair
 asaṃkhyeyalokadhātugatabuddhānusmṛtisamādhisatasamitam-
 abhimukhibhūtaiḥ sarvabuddhotpādotpasamḡkkramaṇakuśalair aparimi_{<1v 9>}tabuddhādhyeṣaṇakuśalair
 nānādrṣṭiparyutthānasatvakleśaprasāmanakuśalai<ḥ>
 samādhisatasahasrābhīnirhāraṇiṣkrīḍanaññānapraveśakuśalair
 aparyantakalpakṣiṇagu_{<1v 10>}ṇavarṇasamanvā[ga]tai<ḥ> • tadyathā
 bhadrāpālena ca bodhisatvena mahāsatvena • ratnākareṇa ca • ratnagarbheṇa
 ca • ratnadattena ca • susārthavāhena ca • nala_{<1v 11>}[da]ttena ca • guhaguptena
 ca • [varuṇa]deve[na] cendradevena ca • bha(dra)[pā]lena⁶ ca • u[ttara]matinā ca
 • viśeṣamatinā ca • vardhamānamatinā ca • a[na]_{<2r 1>}(n)[ta]matinā ca •
 amoghada(r)[śinā] ca • [a]nāvāraṇamatinā ca • su(saṃ)prasthitena ca •
 [su]v(i)kkraṇṭavikkraṃ[iṇ](ā) [ca] (*) anantavīreṇa • nityodyuktēna ca •
 nityaprayuktēna ca • anikṣiptadhu_{<2r 2>}reṇa ca • sūryagarbheṇa ca •
 anu[pamama]tinā ca • bodhisatvena mahāsatvena • avalokiteśvareṇa ca •
 mahāsthāmaprāptēna ca • maṃjuśriyā ca kumārabhūtena •
 mārabalāpramardīnā ca [•] <2r 3> vajramatinā ca • ratnamudrāhastēna ca •
 nityotkṣiptahastēna ca [• ma]hākaraṇācintīnā ca • mahāvīyūhena ca •
 vyūharājēna ca • merukūṭēna ca • maitreyēna ca bodhisatvena ma_{<2r 4>}hāsatvena
 [e]taiś cānyaiś cānekair bodhisatvakoṭīniyutaśatasahasraiḥ atha khalu
 bhagavāṃs tasyāṃ velāyāṃ svayāṃ eva simhāsaṇaṃ prajñāpya nyaṣida<t>
 paryāṃkam ābhu_{<2r 5>}jya rjūṃ kāyāṃ pra[ṇi]dhāya pratimukhaṃ smṛtim
 upasthāpya tatra niṣadya samādhirājo nāma samādhim samāpanno 'bhūt* yatra
 samādhau⁷ sarvasamādhayo 'ntargatā <2r 6> (a)[nu]praviṣṭā[h] saṃgrahaṃ
 sama<va>saraṇaṃ gacchanti • atha bhagavāṃ smṛtaḥ saṃprajānaṃs tataḥ
 samādhe<r> vyutthāya divyena cakṣuṣeḍaṃ buddhakṣetraṃ vyavalokayati sma
 • vyavalokya sarva_{<2r 7>}kāyāt prabhā<ṃ> prāmuñcat⁸ tasyādhasat padatalayoḥ
 sahasrārābhīyāṃ cakkrābhīyāṃ ṣaṣṭiṣaṣṭīrasmīkoṭīniyutaśatasahasraṇi
 nīścara<n>ti sma : daśabhyāś ca pādāṃgu_{<2r 8>}bhyaḥ ṣaṣṭiṣaṣṭī

⁴ The MS is unclear at this point, and might in fact read -avatīrṇeḥ.

⁵ MS: -viśārader.

⁶ Cf. Ś 6, 11 which also repeats this name at this very point; see also D 147b 2 and W 1a 29. The MS, however, might read -[pa]lena.

⁷ The MS seems to be reading samādhā, but the left portion of the *akṣara* is not too clear (cf. 6v 5: tathāgato, with the sign for -o-, produced from the *akṣara* tā).

⁸ MS: prāmuñcāt.

raśmikoṭīniyutaśatasahasrāṇi niścaramti sma • evaṃ dvābhyāṃ gulphābhyāṃ
 dvābhyāṃ jaṃghābhyāṃ dvābhyāṃ jānubhyāṃ dvābhyāṃ ūrubhyāṃ* kaṭer
 nābhimaṇḍalāt* <2r 9> dvābhyāṃ pārśvābhyāṃ* hṛdaye śrīvatsāt
 mahā{t}puruṣalakṣaṇāt*⁹ ṣaṣṭiṣaṣṭi raśmikoṭīniyutaśatasahasrāṇi niścaramti
 sma • daśa<2r 10>bhyo hastāṅgulibhyaḥ ṣaṣṭiṣaṣṭi raśmikoṭīniyutaśatasahasrāṇi
 niścaramti sma • evaṃ dvābhyāṃ vāhubhyāṃ* dvābhyāṃ āmsābhyāṃ*¹⁰
 grīvāyās catasṛ<2v 1>bhyo daṃṣṭrābhya{ḥ}ś catvāriṃśato dantebhyaḥ dvābhyā{ṃ}
 cakṣubhyāṃ¹¹ dvābhyāṃ śrotrābhyāṃ* dvābhyāṃ ghrāṇapūṭebhyaṃ* madhye
 bhruvornāyā upariṣṭād uṣ{ṇ}iṣāt* mukhadvārāc ca ṣaṣṭiṣaṣṭi ra<2v
 2>śmikoṭīniyutaśatasahasrāṇi niścaramti sma • sarvāṇi ca tāni
 raśmikoṭīniyutaśatasahasrāṇi sarvāvantaṃ imaṃ trisāhasramahāsāhasraṃ <2v
 3> lokadhātum mahatāvabhāseṇa spharitvā pūrvasyāṃ diśi
 gaṃgānadivālukopamān lokadhātūn mahatāvabhāseṇa spharanti sma • evaṃ
 dakṣiṇasyān diśi paści<2v 4>(mā)yāṃ uttarasyāṃ adhaṣṭād upariṣṭād yāvat
 samantād daśasu dikṣv ekaikasyā{n} diśi gaṃgānadivālukopamān lokadhātūn
 mahatāvabhāseṇa spharanti sma • <2v 5> y(ai)ś ca satvaiḥ so 'vabhāso dṛṣṭo ye
 {na} ca tena raśmyavabhāseṇa¹² sprṣṭās te sarve niyatā abhavann
 anuttarasyāṃ¹³ samyakṣambodhau • atha bhagavān punar eva <2v 6>
 sarvaromakūpebhya<ḥ> prabhāṃ prāmuṃcat* yayā prabhayāyāṃ
 trisāhasramahāsāhasro lokadhātur mahatāvabhāseṇa sphuṭo 'bhūt* pūrvasyāṃ
 ca di<2v 7>śi gaṃgānadivālukopamāl lokadhātavo mahatāvabhāseṇa sphuṭā
 abhūvan* evaṃ dakṣiṇasyān diśi paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭāt*
 <2v 8> yāvat samantād daśasu dikṣv ekaikasyān diśi gaṃgānadivālukopamāl
 lokadhātavo mahatāvabhāseṇa sphuṭā abhūvan* yaiś ca satvai<ḥ> so 'vabhāso
 dṛṣṭo ye <2v 9> ..¹⁴ ca tenāvabhāseṇa sprṣṭās te sarve niyatā abhavann
 anuttarasyā<ṃ> samyakṣambodhau • atha bhagavān punar api yā sā
 tathāgatasya prakṛtiprabhā tayā <3r 1> (pra)[bh](a)yemaṃ
 trisāhasramahāsāhasraṃ <lo>kadhātu(ṃ)¹⁵ mahatāvabhās[e]na spharati sma •
 pūrvasyān diśi gaṃgānadivālukopamāl lokadhātūn¹⁶ mahatāvabhāseṇa spha<3r
 2>rati sma • evaṃ dakṣiṇasyān diśi paścimāyāṃ uttarasyāṃ adhaṣṭād upariṣṭāt*
 yāvat samantād daśasu dikṣv ekaikasyān diśi gaṃgānadivālukopamāl
 lokadhātums¹⁷ tena <3r 3> mahatāva{ṃ}bhāseṇa spharati sma • yaiś ca satvaiḥ so
 'vabhāso dṛṣṭo ye ca tenāvabhāseṇa sprṣṭās te sarve niyatā abhavann

⁹ Cf. BHSG p. 102 § 18.3?

¹⁰ W.r. for amsābhyāṃ?

¹¹ Cf. BHSG § 16.42 pp. 97-98.

¹² MS: raśmyāvabhāseṇa.

¹³ See § 1.3.1.1 b of the introduction.

¹⁴ There is space for another *akṣara* at the beginning of the line; none is necessary, in my view, but cf. above ye {na}, and indeed something can be seen here, but it is unclear whether it a remnant of the lost na or just the marks used in places unfit for writing.

¹⁵ Apparently the folio is broken in this point, and has been clumsily recomposed, to the effect that some *akṣaras* ended up overlapping with others. Also the upper left edge of the folio is damaged.

¹⁶ MS: lokadhātavo (but cf. BHSG p. 88 § 12.48 – but only in verses).

¹⁷ Cf. BHSG p. 88 § 12.55.

anuttarasyāṃ samyaksambodhau • atha bhagavān mukhadvārā_{<3r 4>}j
jihvendriyaṃ nirṇamaya sarvāvantaṃ imaṃ tṛsāhasramahāsāhasraṃ
lokadhātuṃ jihvendriyeṇa spharitvā smitaṃ prādurakārṣīt* tataś ca
jihvendriyād anekāni nānā_{<3r 5>}varṇāni raśmikoṭīnayutaśatasahasraṇi niścaraṇti
sma • sarvatra ca raśmyāṃ nānāratnamayāni suvarṇanirbhāsāni
sahasrapatrāni padmāni santiṣṭhante sma • <3r 6> [c]itrāni darśa[ni]yāni
manoramāni • suvarṇāni sugandhīni • mṛdūni kācalindikasukhasaṃsparsāni •
tatra ca padmeṣu tathāgatavigrahā niṣaṇṇā dharman deśa_{<3r 7>}[ya](m)ti sma •
yad utemām eva ṣaṭpāramitāpratisaṃyuktān dharmandeśanā<m> te pūrvasyān
[di](śi) gaṃgānadivālukopamāl lokadhātūn gacchanti sma • tatra gatvā dharman
deśayaṃ_{<3r 8>}ti sma • yad utemām eva ṣaṭpāramitāpratisaṃyuktān
dharmandeśanām* evaṃ dakṣiṇa[s](yān diśi) [pa]ścimāyām uttarasyāṃ
adhastād upariṣṭād yāvat samantād daśasu di_{<3r 9>}kṣv ekaikasyān diśi
gaṃgānadivālukopamāl lokadhātūn gacchanti sma • tatra gatvā dharman
deśaya(n)[t](i)¹⁸ (s)[ma] (*) [ya]d utemām eva ṣaṭpāramitāpratisaṃyuktān
dharmandeśanām* yaiś ca satvaiḥ <3r 10> sa dharmāḥ śruta(h)s te sarve niyatā
abhavann anuttarasyāṃ samyaksambodhau • atha bhagavāṃs tasminn eva
siṃhāsane niṣaṇṇaḥ siṃhavikkriḍitaṃ¹⁹ nāma buddhasamā_{<3r 11>}dhiṃ
samāpadya tathārūpaṃ ṛddhyabhisamskāram abhisamskaroti sma •
yathārūpeṇardhyabhisamskāreṇābhisamskṛtenāyaṃ trisāhasramahāsāhasro
lokadhātuḥ <3v 1> ṣaḍvikāram akampata prākampata saṃprākampata • avedhat*
prāvedhat* saṃprāvedhat* acalat prācalat saṃprācalat* akṣubhyat
prākṣubhya<t> saṃprākṣubhyat* agarjat prāga_{<3v 2>}rjat saṃprāgarjat* araṇat
prāraṇat saṃprāraṇat* anteṣūnnamati sma • madhye 'vanamati sma • madhya
aunnamati²⁰ smānteṣv avanamati sma • mṛduka<h> snigdhaḥ <3v 3> sūkṣmaḥ
sarvasukhasaṃjanano 'bhūt* atha tena kṣaṇalavamuhūrtena yāvanto 'smiṃs
trisāhasramahāsāhasre lokadhātau narakatiryagyoniyamalokākṣaṇā_{<3v}
4>pāyadurgativinipātās te sarve samucchinnā abhūvan* sarve ca te satvā
manuṣyānām sabhāgatāyai upapannā abhūvan* cāturmahārājakāyikānām ca
devānām trā_{<3v 5>}yastrimśānām yāmānām tuṣitānām nirmānaratīnām
paranirmitavaśavartinām devānām sahabhāgatāyai upapannā abhūvan* atha te
manuṣyās te ca de_{<3v 6>}vās tenaiva prītiprasādapramodyena paurvikim jātim
samanusmaramti sma • samanusrtya prītiprasādapramodyapratilabdā yena
bhagavāṃs tenopa_{<3v 7>}saṃkkrāntā upasaṃkkrāmya prāṃjalībhūtā
bhagavantaṃ namasyanti sma • evaṃ pūrvasyān diśi gaṃgānadivālukopameṣu
lokadhātuṣu dakṣiṇasyāṃ paścimāyām uttarasyāṃ a_{<3v 8>}dastād upariṣṭād
yāvat samantād daśasu dikṣv ekaikasyān diśi gaṃgānadivālukāsamesu
lokadhātuṣu sarvanarakāḥ sarvatiryagyonayaḥ sarvayamalo_{<3v 9>}kā
samucchinnā<h> sarvākṣaṇāś cāstamitā abhūvan* sarve ca te satvā
manuṣyānām sahabhāgatāyai upapadyante sma • atha te manuṣyās te ca

¹⁸ Cf. 3r 7-8; here, however, not only there is no *anusvāra* above -ya-, but the lower portion of -[t](i)- is low enough to suggest the presence of a superscript -n-.

¹⁹ MS: siṃhavikkriḍito; cf. Ś 13, 5-6.

²⁰ For the expected madhya unnamati.

devā<s> tenaiva prītipra<3v 10>sādaprāmodyena paurvikīm jātim
samanusmaramṭi sma • samanusrṃtya prītiprasādaprāmodyapratilabdhā<h>
svakasvakeṣu buddhakṣetreṣu ye tatra tathāgatā arhanta<h> sa<3v
11>(mya)[k](sa)ṃb(u)d[dh]ās tiṣṭhanti tān upasaṃk[k](r)[a]manti
smopasaṃkkramya prāmjalibhūtās tāms tathāgatān arhataḥ
samyaksaṃbuddhān namasyanti sma • atha tena kṣaṇena ye 'smiṃ<4r 1>[s
tr](i)[s]āhasra[ma]hāsahasre lokadhāt[au jā]tyan[dh]āḥ satvās [t]e 'pi sarve
cakṣuṣā rūpāṇi paśyanti sma • vadhi(rā śrotreṇa śabdāmc ch)ṛ[ṇ]vanti²¹ sma •
unmattā smṛtiṃ pratilabhamṭi sma • vi<4r 2>kṣiptacittā avikṣiptacittatām
pratilabhante sma • nag[n]ās civarāṇi pratilabhante sma • daridrā dhanāni
prat[i]labhante sma • jighatsitā bhojanāni pratilabhante sma • <4r 3> pipāsītāḥ
pāṇiyam pratilabhante sma • rogasprṣṭā vigatarogā abhūvan* vikalendriyāḥ
paripūrṇendriyā abhūvan* klāntakāyā aklāntakāyā abhūvan* avirahi<4r
4>tākuśalakāyavānmanaskkarmantājivā
vigatākuśalakāyavānmanaskkarmantājivā bhavanti sma • sarvasatvās ca
sarvasatveṣu samacittā abhūvan* <4r 5> yad uta
mātāpitṛbhrātṛbhaginīsamacittāḥ mitrajñātisahāyasamacittāḥ
{mitrajñātisahāyasamacittāḥ} sarvasatvā daśakuśalakarmapa<4r
6>(tha)samanvāgatā abhūvan* brahmacāriṇaḥ śucayo nirāmagandhāḥ
sarvakuśalavitarkavigatāḥ sarvasatvās tasmin samaye sarvasukhasamarpitā
abhūvan* evaṃrūpe<4r 7>ṇa sukkena samanvāgatās tadyathā {s}
ṛṭiyadyānasamāpannasya bhikṣoḥ sukham sarvasatvās ca tasmin samaye
evaṃrūpayā prajñayā samanvāgatā abhūvan* yad evaṃ jānaṃ<4r 8>ti sma •
sādhu dānaṃ sādhu damaḥ sādhu saṃnyamaḥ sādhu satyaṃ • sādhu
apramādaḥ sādhu maitri sādhu karuṇā sādhu avihimsā prāṇibhūteṣu • atha
bhagavāms tasminn eva siṃhāsane <4r 9> niṣaṇṇa imaṃ
trisāhasramahāsāhasraṃ l<o>kadhātum²² sasumeruṃ sacakkravādaṃ
sadevabhavanaṃ sendrakam sabrahmakam savaśavartinam saśuddhāvāsam
sadevadānavakā<4r 10>yam a<bhi>bhūya sthitaḥ śobhate bhāsate tapati virājate
ābhayā varṇena tejasā śṛyā : tadyathāpi nāma valavān divākarah pariśuddhe
gaganatale <4r 11> (pau)ṇamāsyāṃ vā candramaṇḍalam* evam eva bhagavān
pūrvasyān diśi gaṃgānadivālukopamāl lokadhātūn abhibhūya dakṣiṇasyāṃ
paścimāyāṃ uttarasyā<4v 1>(m) adhastād upariṣṭād yāvat) samantād daśasu
d[i]kṣu gaṃgānadivāluk[opa]māl lokadhātūn abh[i]bhūya sthitaḥ ś[ob]hate
bhāsate tapati virocate ābhayā varṇena tejasā śṛiyā tad ya<4v 2>thāpi nāma
sumeruḥ parva<ta>rājaḥ sarvāms tadanyān parvatān abhibhūya sthitaḥ śobhate
bhāsate tapati virājate • tadyathāpi nāma candramaṇḍalam* sarvā<ṇi>
tārārūpāṇy²³ abhi<4v 3>bhūya sthitaṃ śobhate bhāsati tapati virocate • tadyathāpi
nāma sūryamaṇḍalam sarvā<ṃ>s tadanyān avabhāsān abhibhūya sthitaṃ
śobhate bhāsate tapati virocate • evam eva bhaga<4v 4>vān daśasu dikṣu

²¹ For the sandhi, cf. folio 14v 6; the reconstruction -c ch- is also corroborated by the low position of the r (cf. -śṛ- on f. 11r 11). Reconstructed after Ś 18, 15.

²² One cannot exclude that the MS is in fact damaged: i.e., to be transcribed as l(o)kadhātum.

²³ Ś 21, 6: sarvatārārūpāṇy.

sadevakam sendrakam sa(mā)rakam²⁴ sabrahmakam saśuddhāvāsam abhibhūya
sthitaḥ śobhate bhāsate tapati virocate ābhayā varṇena tejasā śryā : punar yā_{<4v}
5,d(r)śam bhagavataḥ prakṛtyātmabhāvopadarśanam tādṛśam iha
trisāhasramahāsāhasre lokadhātāv upadarśayati sma • atha yāvanto 'smim
trisāhasramahāsāhasre <4v 6> (lo)[ka]dhātau śuddhāvāsakāyikā devanikāyāḥ
yāvad brahmakāyikā paranirmitavaśavartinaḥ nirmāṇaratayaḥ tuṣitā yāmās
trāyastriṃśās cāturmahārājakāyikā <4v 7> devanikāyās te sarve
siṃhāsananiṣaṇṇam tathāgatam paśyanti sma • [te] tuṣṭā udagrā āttamanasaḥ
pramuditā<h> pritiśaumanasyajāta divyāni puṣpāṇy ādāya divyāni mā_{<4v 8>}lyāni
divyān gandhān divyāni vilepanāni divyāni cūrṇāni divyān vāsān divyāny
utpalapadmakumudapuṇḍarikaṇaḍinasaugandhikāni • divyāni
kesaratamālapatrāṇi divyāni cī_{<4v 9>}varāṇi • divyāny ābharaṇāni • divyāni
cchatrāṇi divyāṃ dhvajān* divyāḥ patākā gṛhitvā yena bhagavāṃs
tenopasaṃkkrānti sma • upasaṃkkrāmya taiḥ puṣpā_{<4v 10>}dibhir yāvāc
chatradhvajapatākābhir bhagavantam avakira<n>ti smābhyavakiranti
smābhīprakiranti sma • ye ceha trisāhasramahāsāhasre lokadhātau manuṣyā <4v
11> vineyā bhājanibhūtās²⁵ te jalajasthalajāni puṣpāṇi gṛhitvā yena bhagavāṃs
tenopa(sa)ṃkkrāmya tathāgatam abhipūjayanti sma • <5r 1> sarvāni ca tāni
puṣpādini yāvāc chatradhvajapatākā bhagavatya avakīrṇāni • samanantaram eva
bhaga[va](to) [dhi]ṣṭhānena trisāhasramahāsāhasralokadhātupramāṇo
bhagavata u_{<5r 2>}pari vaihāyase [m]ūrdhasandhau²⁶ mahāpuṣpādikūṭāgārah²⁷
saṃsthito 'bhūt* tatas ca kūṭāgārād divyāni puṣ[pa]paṭṭadāmāni pralaṃbante
sma pralaṃbante smābhīpralaṃbante sma • taiś ca pu_{<5r 3>}spapaṭṭadāmābhir
aya[m] trisāhasramahāsāhasro lokadhātus tena ca suvarṇavarṇena
bhagavata[h] [p]rabhāvabhāsenātyartha(m) śobhate bhāsate tapati virocate •
yathā <5r 4> cāyam trisāhasramahāsāhasro lokadhātur evaṃ pūrvasyān diśi
gaṃgānadivalukopamāl lokadhātavo 'vabhāsītā sphuṭās cābhūvan* evaṃ
dakṣiṇasyāṃ paścimāyāṃ ut[ta]_{<5r 5>}rasyāṃ adhastād u(pari)ṣṭād yāvāt
samantād daśasu dikṣu [l]okadhātavo 'vabhāsītā<h> s[p]uṭās cābhūvan* tatra

²⁴ On the basis of the reproductions available to me, it is impossible to say with absolute certitude that the MS is indeed damaged in the middle of this word as my reconstruction implies.

²⁵ Perhaps *vineyabhājanibhūtās; see n. 133 to § 1.72 of the synoptic edition.

²⁶ The obscure compound mūrdhasandhi occurs twice in a contextually similar passage of the *Ratnaketuparivarta* (ed. Kurumiya p. 21, 14 and 22, 3); e.g. cf. the first occurrence: tāni puṣpacchatrāṇi daśasu dikṣu sarvabuddhānām tiṣṭhatāṃ yāpayatāṃ mūrdhasandhāv upary antar[i]kṣe tasthuḥ. The Tibetan translation of this text (Kurumiya Yenshu, 'Dus pa chen po rin po che tog gi gzuñs – Being the Tibetan Translation of the Ratnaketuparivarta, Kyoto: Heirakuji-Shoten, 1979, p. 32, 15), renders mūrdhasandhāv upary antar[i]kṣe as dbu'i gtsug gi drang thad kyi steng gi bar snang la, "in the space straight above the top of the head" (cf. also the next note). However, a Dunhuang manuscript quoted by Kurumiya (op. cit. p. 32 n. 30 and 41) has a more direct rendition of mūrdhasandhi: spyi bo'i mtshams kyi etc. Prof. von Hinüber suggested (letter of January 9, 2005) that mūrdhasandhi probably refers to the seam in the skull, and pointed out to the compound mūrdhacchidra (a opening on the head of the Buddha, on which see Schlingloff 2003) as a possible parallel.

²⁷ MS: mahādītpuṣpakūṭāgārah. Cf. Ś 22, 8 (though partly corrupt), and the Tibetan translation (PekK 7b 4 = TpI 14, 3): bcom ldan 'das kyi dbu'i steng gi nam mkha' la me tog la sogs pa'i khang pa brtshegs pa l, "a kūṭāgāra made of flowers etc. in the space above the head of the Blessed One".

jāmbūdvīpakānām manuṣyānām tathāgatasyā{m}secanakadarśanam ā<5r 6>(tma)bhāvan dr̥ṣṭvai[v](am²⁸ abha)vat* asmākaṃ purataḥ tathāgato niṣaṇṇo dharman deśayatīti • yathā jāmbūdvīpakānām manuṣyānām evaṃ godāniyānām pūrvavidehakānām uttara<5r 7>[k](au)raṇānām cātu(rmahāra)jakāyikānām devānām yāvad aghaniṣṭhānān devānām evaṃ sāhasre lokadhātau dvisāhasre trisāhasramahāsāhasre lokadhātau sarvasatvānām<5r 8>m etad abhūt* a(s)m(ā)(kaṃ) [purata]s tathāgato niṣaṇṇo dharman deśayatīti • atha bhagavāms tasminn eva siṃhāsane niṣaṇṇaḥ punar eva prabhāṃ prāmuṃcat* yayā prabhayā punar e<5r 9>vāyaṃ trisāhasramahā<sā>hasro lokadhātur avabhāsito 'bhūt* yenāvabhāsena ya iha trisāhasramahāsāhasre lokadhātau satvās te sarve pūrvasyān diśi gaṃgānadi<5r 10>vālukopameṣu lokadhātuṣu tathā<gatā>n arhataḥ samyaksambuddhān saśrāvakaśaṃghān paśyanti sma • tatra ca pūrvasyān diśi ye gaṃgānadivālukopameṣu loka<5r 11>dhātuṣu sa[t]vās te 'pīmaṃ trisāhasramahāsāhasraṃ lokadhātum bhagavantam ca śākyamuniṃ tathāgatam sabhikṣuśaṃghaparivāram adrākṣu<r> yathā ca pūrvasyān diśy evaṃ dakṣi<5v 1>ṇasyāṃ paścimāyām uttarasy[ā]m adhastād upariṣṭād yāvāt samantād daśasu dikṣu ye gaṃgānadivālukopameṣu lokadhātu[s]u satvās te 'pīma[m] (trisāha)sramahāsāhasraṃ <5v 2> lokadhātum bhagavantam ca śākyamuniṃ tathāgatam sabhikṣuśaṃghaparivāram adrākṣuḥ // atha pūrvasyān diśi gaṃgānadivālukopam[ā]l lokadh(ātūn ati)[k](kra)mya yā sarvapaści<5v 3>mā lokadhātū ratnāvati [n]āma tatra ratnākaro nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate yāpayati sa imām eva prajñāpāra<5v 4>mitām bodhisatvānā[m] mahāsatvānām samprakāśayati • atha tatra lokadhātau samantaraśmir nāma bodhisatvo mahāsatvas taṃ mahāntam ava<5v 5>[bh]āsaṃ taṃ ca mahāntam pṛthivīcālaṃ taṃ ca tathāgatātmbhāvan dr̥ṣṭvā yena sa bhagavān ratnākaraś tathāgata[h]s tenopasaṃkkrānta-r-upasaṃkkrāmya taṃ bhagavantam{n} ratnākaraṃ ta<5v 6>thāgatam etad avocat* ko bhagavan hetuḥ kaḥ pratyayo 'sya mahato 'vabhāsasya loke prādurbhāvāyāsyā ca mahataḥ pṛthivīcālasya ayaṃ cedṛśas tathāgatakā<5v 7>ya<h> sandṛśyate²⁹ • evaṃ ukte bhagavān ratnākaraś tathāgatas taṃ samantaraśmiṃ bodhisatvaṃ mahāsatvam etad avocat* eṣa kulaputra paścimāyān diśi sahā nāma <5v 8> lokadhātus tatra śākyamuni[r nā]ma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate yāpayati • sa bodhisatvānām mahāsatvānām prajñāpāramitām samprakāśayati • <5v 9> tasyaiṣa idṛśo 'nu[bh]āva [a]tha samantaraśmir bodhisatvo mahāsatvas taṃ bhagavantam ratnākaraṃ tathāgatam etad avocat* gaccheyam ahaṃ bhagavaṃs tāṃ sahāl lokadhātum <5v 10> tasya bhagavataḥ śā[k]ya[m]unes tathāgatasyārhatāḥ samyaksambuddhasya darśanāya vandanāya paryupā{sa}sanāya • teṣāṃ ca bodhisatvānām mahāsatvānām teṣāṃ ca <5v 11> (sa)rveṣāṃ kumārabhūtānām dhāraṇīpratisaṃvitpratīlabdhānām samādhisamāpattivaśitāpratīlabdhānām sa bhagavān ratnākaraś tathāgata • āha • gaccha tvam <6r 1> kulaputra 'sya

²⁸ MS: pṛṣṭvai-.

²⁹ See the remarks in the relevant notes to both edition and translation (§ 1.79).

śākyamune<s> tathāga[tasyārhataḥ samyak](sam)[bu]ddhasya darśanāya
 yasyedāni[m] kālāṃ manyase • atha rat[n]ākaras tathāgataḥ
 suvarṇanirbhāsānāṃ sahasra[pa].<6r 2>trāṇāṃ³⁰ padmānāṃ sahasraṃ
 samantaraśmaye bodhisatvāya [ma](ha)satvāya prādāt* imaiḥ kulaputra
 padmais taṃ bhagavantam śākyamuniṃ tathāgatam arhantam samyaksam<6r
 3>buddham abhyavakira samprajānaccārī³¹ ca kulaputra tatra buddhakṣetre
 bhaves³² tat kasya hetoḥ durāsadā hi kulaputra te bodhisatvā mahāsatvā ye
 tatra lokadhātāv upapannā mā tatra <6r 4> kṣaṇyethā •³³ atha samantaraśmi<r>
 bodhi[sa]tvo mahāsatvas tasya bhagavato [ra]tnākarasya tathāgatasyārhata<ḥ>
 samyaksambuddhasyāntikāt tāni suvarṇanirbhāsāni sahasrapatrāṇi <6r 5>
 padmāni gṛhītvānekair bodhisatvakoṭīniyutaśatasahasraiḥ sārddham
 gṛhasthaiḥ³⁴ prabrajitaiś ca dāraśādikārikārūpaiś ca tato buddhakṣetrād
 antarhitāḥ yāvanta<ḥ> pūrvasyān diśi <6r 6> buddhā bhagavantas tiṣṭhanti
 dryante yāpayanti • tān sarvān satkurvan guruk[u]rvan mānayan pūjayan*
 puṣpair mālyair gandhair vilepanair yāvach chatradhvajapatākābhir mahatyā
 bodhisatva.<6r 7>rdhyā mahatā bodhisatvānubhāvena yena sa bhagavāṃc
 chākyamunis tathāgato 'rhan samyaksambuddhas tenopasaṃkkrānta-r-
 upasaṃkkrāmya bhagavataḥ śākyamunes tathāgatasyārha.<6r 8>taḥ
 samyaksambuddhasya pādau śirasā vanditvaikānte 'sthād ekāntasthitaḥ
 samantaraśmir bodhisatvo mahāsatvo bhagavantam etad avocat* ratnākaro
 bhagavaṃs tathāgato 'rhan samyaksambu.<6r 9>ddho bhagavato 'lpāvādhātām
 paripṛcchaty alpātānkātām laghūtthānatām valaṃ ca sukhasparśavihāratām ca
 • imāni ca tena bhagavatā suvarṇanirbhāsāni sahasrapatrāṇi <6r 10> padmāni
 prahitāni • bhagavataḥ pūjākarmaṇe • atha bhagavāṃs tāni padmāni gṛhītvā
 yena te pūrvasyān diśi gaṃgānadivālukopameṣu lokadhātuṣu <6r 11> tathāgatā
 arhantaḥ samyaksambuddhās tenākṣaipit* atha taiḥ padmais te sarve
 lokadhātava<ḥ> sphuṭā 'bhūvan* tatra ca padmeṣu tathāgatavigrahā niṣaṇṇā
 dharman deśayanti sma • <6v 1> yad utemā eva ṣaṭpāramitā ārabhya : yaiś ca
 (satvaiḥ sā dharma)deśanā śrutā te niyatā abhavann anuttarasyāṃ
 samyaksambodhau • te 'pi gṛhasthā<ḥ> prabrajitāś ca dāraśādikāś ca sva.<6v
 2>kasvakai<ḥ> kuśalamūlais tathāgatam satkurvanti sma gurukurvanti sma
 mānayaṃti sma pūjaya<n>ti sma • // <<eva(m)>> dakṣiṇasyān diśi
 gaṃgānadivālukopamāl lokadhātūn atikkramya yā <6v 3> sarvapaścimā
 lokadhātu<ḥ> sarvaśokāpagatā nāma tatrāśokaśrīr nāma tathāgato 'rhan
 samyaksambuddhas tiṣṭhati dhṛyate yāpayati tatra vigataśoko nā.<6v 4>ma
 bodhisatvo mahāsatva yāvad vistareṇa kartavyam* // evaṃ paścimāyān diśy
 upaśāntā nāma lokadhātuḥ tatra ratnārcir nāma tathāgato 'rhan
 samyaksambuddhas tiṣṭhati dhṛya.<6v 5>te yāpayati • tatra cāritramatir nāma

³⁰ After pa- there is a large empty portion at the end of line 6r 1 (and 2 as well) not filled up with the usual marks (perhaps because of some damage), but no *akṣara* is actually missing.

³¹ See n. 171 to § 1.82 of the synoptic edition.

³² MS: bhavet (cf. PSL *ki* b 1: samprajānaccārī ... bhaves). The same error occurs also on folio 7v 3 and in Ś 30, 12.

³³ See n. 174 to § 1.82 of the synoptic edition.

³⁴ MS: gṛhastaiḥ.

bodhisatvo mahāsatva yāvad vistareṇa kartavyam* // uttarasyān diśi jayā nāma lokadhātus tatra jayendro n[ā]ma tathāgato 'rha_{<6v 6>}n samyaksambuddhas tiṣṭhati dhṛyate yāpayati tatra jayadatto nāma bodhisatvo mahāsatva yāvad vistareṇa kartavyam* // evam uttarapūrvasyān diśi samādhyaḷamkṛtā _{<6v 7>} nāma lokadhātus tatra samādhihastyuttaraśrīr nāma tahāgatas tiṣṭhati dhṛyate yāpayati tatra vijayavikkrāmī nāma bodhisatvo mahāsatva yāvad vistareṇa ka_{<6v 8>}rtavyam* // pūrvadakṣiṇasyān diśi bodhimaṇḍālamkārasurucirā nāma lokadhātus tatra padmottaraśrīr nāma tathāgatas tiṣṭhati dhṛyate yāpayati tatra padmahasto _{<6v 9>} nāma bodhisatvo mahāsatva yāvad vistareṇa kartavyam* // dakṣiṇapaścimāyān diśi vigatarajaḥsaṃcayā nāma lokadhātus tatra sūryamaṇḍalaprabhāsottamaśrī_{<6v 10>}r nāma tathāgatas tiṣṭhati dhṛyate yāpayati • tatra sūryapratibhāso nāma bodhisatvo mahāsatvaḥ yāvad vistareṇa kartavyam* // paścimottarasyān diśi va_{<6v 11>}śībhūtā nāma lokadhātus tatraikacchatro nāma tathāgatas tiṣṭhati dhṛyate yāpayati tatra ratnottamo nāma bodhisatvo mahāsatvo{ḥ} yāvad vistareṇa kartavyam* // _{<7r 1>} adhastāddiśi padmā nāma l(o)kadhātus tatra padmaśrīr nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate yāpayati • tatra padmottaro³⁵ nāma bodhisatvo mahāsatva _{<7r 2>} yāvad vistareṇa kartavyam* upariṣṭāddiśi gaṃgānadivālukopamā{nāma}l lokadhātūn atikkramya yā sarvapaścimā lokadhātur nandā nāma tatra nandaśrīr nāma ta_{<7r 3>}thāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate yāpayati • sa imām eva prajñāpāramitām bodhisatvānām mahāsatvānām saṃprakāśayati • atha tatra lo_{<7r 4>}kadhātau nandadatto nāma bodhisatvo mahāsatvas taṃ mahāntam avabhāsaṃ tañ ca mahāntam pṛthivīcālaṃ taṃ ca tathāgatātmaḥāvan dṛṣṭvā yena sa bhagavām nandaśrīs tathā_{<7r 5>}gatas tenopasaṃkkrānta upasaṃkkrāmya taṃ bhagavantam nandaśriyam tathāgatam etad avocat* ko bhagavan hetuḥ kaḥ pratyayo 'sya mahato 'vabhāsasya loke prādu_{<7r 6>}rbhāvāyāsya ca mahataḥ pṛthivīcālasya ayaṃ cedṛśas³⁶ tathāgatakāyaḥ sandṛśyate • evam ukte sa bhagavān nandaśrīs tathāgatas taṃ nandada_{<7r 7>}ttam bodhisatvaṃ mahāsatvam etad avocat* eṣa kula[pu]trādhastāddiśi sahā nāma lokadhātus tatra śākyamunir nāma tathāgato 'rhan samyaksambuddhas tiṣṭhati dhṛyate _{<7r 8>} yāpayati • sa bodhisatvānām mahāsatvānām prajñāpāramitām saṃprakāśayati • tasyaiṣa idṛśo 'nubhāvaḥ atha nandadatto bodhisatvo mahāsatva_{<7r 9>}s taṃ bhagavantam nandaśryam tathāgatam etad avocat* gaccheyam ahaṃ bhagavaṃs tāṃ sahāṃ lokadhātum tasya bhagavataḥ śākyamunes tathāgatasyārhataḥ samyaksam_{<7r 10>}buddhasya darśanāya vandanāya paryupāsānāya • teṣāṃ ca bodhisatvānām mahāsatvānām teṣāṃ ca sarveṣāṃ kumārabhūtānām dhāraṇīpratisaṃvitpratilabdhanām _{<7r 11>} sarvasamādhisamāpattivaśītāpratilabdhanām sa bhagavān nandaśrīs tathāgata āha • gaccha tvam kulaputra tasya śākyamunes tathāgatasyārhataḥ _{<7v 1>} samyaksambuddhasya darśanāya yasyedānīm kālaṃ manyase • atha nandaśrīs tathāgataḥ suvarṇanirbhāsānām sahasrapatrāṇām padmā_{<7v 2>}nām sahasraṃ nandadattāya bodhisatvāya mahāsatvāya prādāt* imaiḥ kulaputra padmais

³⁵ MS: padmottarā (cf. Ś 50, 10).

³⁶ MS: caidṛśas.

[ta]<ṃ> bhagavantam śākyamuniṃ tathāgatam arhantam samyakṣaṃbu<7v 3>ddham abhyavakira samprajānacāri ca kulaputra [ta]tra buddhakṣetre bhavet tat kasya hetoḥ durāsadā hi kulaputra te bodhisatvā mahāsatvā ye tatra lokadhātāv upa<7v 4>pannā mā tatra kṣaṇyethā atha nandadatto bodhisatvo mahāsatva<s ta>sya bhagavato nandaśriyas tathāgatasyārhataḥ samyakṣaṃbuddhasyāntikāt tā<7v 5>ni suvarṇanirbhāsāni sahasrapatrāṇi padmāni gṛhītvānekair bodhisatvakoṭīniyutaśatasahasraiḥ sārdham gṛhasthaiḥ prabrajitai<7v 6>ś ca dāraśādikarūpaś ca tato buddhakṣetrād antarhitāḥ yāvanta upariṣṭāddiśi buddhā bhagavantas tiṣṭhanti dṛyante yāpayanti tān sarvā<7v 7>n satkurvaṃ gurukurvan mānayan pūjayan* puṣpāir mālyair gandhair vilepanair yāvaca chatradhvajapatākābhiḥ mahatyā bodhisatvardhyā mahatā bodhisat(v)ā<7v 8>nubhāvena • yena bhagavāṃc chākyamunis tathāgato 'rhan samyakṣaṃbuddhas tenopasaṃkkrānta upasaṃkkrāmya bhagavataḥ śākyamunes tathāgatasyā<7v 9>rhataḥ samyakṣaṃbuddhasya pādaśīrasā vanditvaikānte 'sthād ekāntasthitaḥ nandadatto bodhisatvo mahāsatvo bhagavantam etad avocat* nandaśrīr bhagavaṃs ta<7v 10>thāgato 'rhan samyakṣaṃbuddho bhagavato 'lpāvādhātāṃ paripṛcchaty alpātāṅkatāṃ laghūttānātāṃ valaṃ ca sukhas[parśa]vihāratāṃ ca imāni ca tena bhagavatā suvarṇanirbhāsā<7v 11>ni sahasrapatrāṇi padmāni prahitāni bhagavataḥ pūjākarmaṇe • atha bhagavāṃs tāni padmāni gṛhītvā yena te upariṣṭāddiśi gaṃgānadīvālukopameṣu <8r 1> lokadhātuṣu tathāgatā arhantaḥ samyaksa(m)buddhās t[e]nāks[ai]psit* atha taiḥ padmais te sarve lokadhātava<ḥ> sphuṭā abhūvan* tatra ca padmeṣu tathāgatavigrahā <8r 2> niṣaṇṇā dharman deśayanti sma • yad utemā³⁷ eva ṣaṭpāramitā ārabhya : yaiś ca satvai<ḥ> sā dharmadeśanā śrūtā te niyatā abhavann anuttarasyāṃ samyakṣaṃbodhau • te 'pi bodhisatvā <8r 3> gṛhasthā prabrajitāś ca dāraśādikāś ca svakasvakaiḥ kuśalamūlais tathāgataṃ satkurvanti sma gurukurvanti sma • mānayaṃti sma pūjayaṃti sma • // atha tena kṣaṇalavamu<8r 4>hūrtenāyaṃ trisāhasramahāsāhasro lokadhātū ratnamayaḥ saṃsthitō 'bhūt* vicitrapuṣpābhikīrṇo 'vasaktapaṭṭadāmāgandhaghaṭikānirdhūpitaḥ sarvapūṣpagandhavṛ<8r 5>ḥkṣapratimaṇḍitaḥ tadyathāpi nāma padmāvatī lokadhātūḥ samantakusumasya tathāgatasyārhataḥ samyakṣaṃbuddhasya buddhakṣetraṃ yatra maṃjuśrīḥ kumārabhūtāḥ <8r 6> prativasati susthitamatiś ca devaputro 'nye ca {mahaujaska}mahaujaskā bodhisatvāḥ <<mahāsatvā>>

// ◎ // prajñāpāramitāyāṃ nidānaparivartaḥ prathamāḥ // ◎ //

yadā ca bhaga<8r 7>vān ājñāsīt sadevakam lokam samāgataṃ samārakam sabrahmakam saśramaṇabrāhmaṇiprajāḥ sadevamānuṣis tāṃś ca bodhisatvān mahāsatvān* ya<8r 8>dbhūyastvena kumārabhūtā<n> tadā bhagavān āyusmantam śāradvatīputram āmantrayata : iha śāradvatīp[ū]tra bodhisatvena mahāsatvena sarvākāraṃ <8r 9> sarvadharmān abhisamboddhukāmena

³⁷ MS: utā.

prajñāpāramitāyāṃ yogaḥ karaṇiyāḥ evaṃ ukte āyusmāṃc chāripuro
 bhagavantam etad avocat* katham bhagavaṃ bodhisatvena ma_{<8r 10>}hāsatvena
 sarvākāraṃ sarvadharmān abhisamboddhukāmena prajñāpāramitāyāṃ yogaḥ
 karaṇiyāḥ evaṃ ukte bhagavān āyusmantam śāradvatīputram etad avocat* <8r
 11> iha śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ sthitvā
 asthānayogena dānapāramitā paripūrayitavyā aparityāga_{<8v 1>}yogena
 dey[a]dāyaparigrāhakānupalabdhītā upādāya • evaṃ śilapāramitā
 paripūrayitavyā āpattyanāpattyanadhyāpattitā upādā[ya] (*) <8v 2>
 kṣāntipāramitā paripūrayitavyā {:} akṣobhaṇatā upādāya • vīryapāramitā
 paripūrayitavyā kāyikacai<ta>sikavīryāsraṃsanatā upādāya • dhyā<sub><8v
 3></sub>napāramitā paripūrayitavyā dhyānamadānāsvādanatā upādāya •
 prajñāpāramitā paripūrayitavyā sarvadharmānupalabdhītā upādāya •
 prajñāpā_{<8v 4>}ramitāyāṃ śāradvatīputra sthitvā bodhisatvena mahāsatvena
 catvāri smṛtyupasthānāni paripūrayitavyāni smṛtyanupalabdhītā upādāya •
 evaṃ catvāri samya_{<8v 5>}kprahāṇāni • catv[ā]ra ṛddhipādāḥ pañcendriyāni
 pañca balāni sapta bodhyaṅgāny āryāṣṭāṃgo mārgaḥ paripūrayitavyaḥ
 śūnyatāsamādhir ā_{<8v 6>}nimittaḥ samādhir apraṇihitaḥ samādhiḥ
 paripūrayitavyaḥ catvāri dhyānāni catvāry apramāṇāni • catasraḥ
 ārūpyasamāpattayaḥ <8v 7> aṣṭau vimokṣā navānupūrvasa<mā>pattayaḥ
 pañcābhijñā nava saṃjñāḥ vyādhyātmakasaṃjñā³⁸ : vipaṭumakasaṃjñā •
 vipūtikasaṃjñā : vilohitakasaṃjñā : vinīla_{<8v 8>}kaṃjñā : vikhāditakasaṃjñā :
 vikṣiptakasaṃjñā : asthikasaṃjñā : vidagdhakasaṃjñā : buddhānusmṛtir
 dharmānusmṛtiḥ saṃghānusmṛtiḥ śīlānusmṛti{h}s tyāgānusmṛti_{<8v 9>}r
 devātānusmṛtir ānāpānānusmṛtir udvegānusmṛtir maraṇānusmṛtiḥ
 kāyagātānusmṛtiḥ anityasaṃjñā duḥkhasaṃjñā • anātmasaṃjñā •
 aśubhasaṃjñā maraṇasaṃjñā <8v 10> sarvatra loke anabhiratisaṃjñā • sarvatra
 loke aviśvāsasaṃjñā • duḥkhajñānaṃ samudayañānaṃ nirodhajñānaṃ
 mārgajñānaṃ kṣayajñānaṃ anutpādajñānaṃ dharma_{<8v 11>}ñānaṃ
 anvayañānaṃ saṃvṛtījñānaṃ paricayañānaṃ yathāva<j>ñānaṃ³⁹ savitarkaḥ
 savicāraḥ samādhir avitarko vicāramātraḥ samādhiḥ avitarkaḥ <9r 1> avicāraḥ
 [samādhi](r anā)[jñā]tamājñāsyāmitindriyam⁴⁰ ājñendriyam ājñātāvindriyam
 abhibhvāyatanam kṛtsnāyatanam catvāri saṃgrahavastūni • catvāri vyava<sub><9r
 2></sub>sthānāni • daśa bhūmayo daśa caryā daśa kṣāntayo viṃśatir adhyāśayāḥ
 sarva<jñā>jñānaṃ⁴¹ • śamathavipaśyanājñāne • tisro vidyā catasraḥ
 pratisaṃvidāḥ catvāri vaiśāradyāny acyu_{<9r 3>}tāḥ pañcābhijñāḥ ṣaṭ pāramitāḥ

³⁸ Presumably a w.r. for vyādhmātaka (see also § 1.100 n. 222 of the synoptic edition)

³⁹ See § 1.103 n. 228 of the synoptic edition.

⁴⁰ The reconstructed reading remains doubtful, as the illegible portion between [samādhi-] and [-jñā-] is large enough to contain three *akṣaras*. Perhaps = *samādhiḥ anā- etc. (cf. the end of 8v 11: samādhiḥ avitarkaḥ)?

⁴¹ Ś 64, 21 and PD 20, 13. Note that, in PG, just under the initial *akṣara* -sa- of this word, -jñā- is clearly legible. It is actually written on line 9r 3, in the space (filled up with the usual marks) between the *akṣaras* -ru- and -ṣa- belonging to the word mahāpuruṣavitarkā (just on the upper-left edge of -ṣa-). This looks like an interlinear insertion, and we should perhaps read sarva<<jñā>>jñānaṃ; however, no trace of the expected insertion mark can be read on the MS.

sapta dhanāny aṣṭau mahāpuruṣavitarkā nava satvāvāsā daśa tathāgatabalāny
aṣṭādaśāvenikā buddhadharmā mahāmai_{<9r 4>}trī mahākaruṇā
sarvākāravaroṣeṭam sārvañña{m}jñānam abhisamboddhukāmena
mārgākārajñātām sarvajñātām sarvasatvacittacaritajñānākāratām
paripūrayitukāme_{<9r 5>}na bodhisatvena mahāsatvena prajñāpāramitāyām
yoga<h> karaṇīyaḥ sarvavāsanānusandhiklēśān prahātukāmena bodhisatvena
mahāsatvena prajñāpāramitāyām <9r 6> yoga<h> karaṇīyaḥ⁴² evaṃ hi
śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam* //
bodhisatvanyāmaṃ śāradvatīputrāvakkraṅtūkāmena bodhisat_{<9r 7>}vena
mahāsatvena prajñāpāramitāyām śikṣitavyam* // śrāvakaṃpratyekabuddhabhūmī
prajñātūkāmena te ca bhūmī atikkraṅtūkāmenāvaivartikabhūmau ca sthā_{<9r 8>}
_{8>}tūkāmena bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam* //
ṣaḍabhiññātāyām sthātūkāmena sarvasatvacittacaritaviṣpandī_{<9r 9>}tāni
jñātūkāmena sarvaśrāvakaṃpratyekabuddhānām jñānam abhibhavitūkāmena
tathā dhāraṇīmukhasamādhimukhaṃ pratilabdhuḥkāmena bodhisatvena
mahāsatvena <9r 10> prajñāpāramitāyām śikṣitavyam* //
sarvaśrāvakaṃpratyekabuddhayānikānām kulaputrāṇām kuladuhitriṇām ca
dānaṃ dadatām yāvat prajñāṃ bhāva_{<9r 11>}yatām ekānumodanāsahagatena
cittotpādena sarvaṃ tat kuśalamūlam abhibhavitūkāmena
sarvaśrāvakaṃpratyekabuddhānām śī[la]samādhiprajñā_{<9v 1>}
_{1>}vimuktivimuktijñānadarśanam ekānumodanāsahagatena
cittotpādenābhibhavitūkāmena dhyānavimokṣasamādhisamāpattīr
ekānumodanāsaha[ga]te_{<9v 2>}na cittotpādenābhibhavitūkāmena bodhisatvena
mahāsatvena prajñāpāramitāyām śik[ṣ]itavyam* // prajñāpāramitāyām yogaḥ
karaṇīyaḥ // <9v 3> alpam dānaṃ dadataḥ pariṇāmanāyogena⁴³ katham
aprameyāsaṃkhyeyāpramāṇāparimāṇam bhaved iti bodhisatvena mahāsatvena
prajñāpārami_{<9v 4>}tāyām śikṣitavyam* // evaṃ alpam śīlam rakṣato kṣāntim
bhāvayato 'lpam vīryam ārabhamāṇasyālpam dhyānam
samāpadyamānasyālpam prajñā<m> bhāvayataḥ pariṇāmanā_{<9v 5>}yogena
katham aprameyam asaṃkhyeyāpramāṇāparimāṇam bhaved iti bodhisatvena
mahāsatvena prajñāpāramitāyām śikṣitavyam* // <9v 6> punar aparaṃ
śāradvatīputra bodhisatvena mahāsatvena dānapāramitāyām sthātūkāmena
dānapāramitāṃ paripūrayitūkāmena • śīlapāramitā_{<9v 7>}yām caritūkāmena •
śīlapāramitāṃ paripūrayitūkāmena • kṣāntipāramitāyām caritūkāmena •
kṣāntipāramitāṃ paripūrayitūkāmena • vīryapāramitāyām cari_{<9v 8>}tūkāmena •
vīryapāramitāṃ paripūrayi<tu>kāmena • dhyānapāramitāyām caritūkāmena •
dhyānapāramitāṃ paripūrayitūkāmena prajñāpāramitāyām caritavyam* pra_{<9v 9>}
_{9>}jñāpāramitāyām śikṣitavyam* // katham me sarvatra jātau
buddhaviḡrahadarśanam bhaved buddhacodanā • buddhasamanvāhāro
buddhābhīrādhanaṃ buddhaparigraho bhaved iti • prajñāpārami_{<9v 10>}tāyām
śikṣitavyam* // punar aparaṃ śāradvatīputra buddhakāyaṃ

⁴² MS: karaṇīkaḥ.

⁴³ On the form pariṇāmana, see BHSD 323a, though does not seem to be considered interchangeable with pariṇāmanā, as in fact seems to be the case here.

pariniṣpāda[yi]tukāmena dvātrimśatam⁴⁴ mahāpuruṣalakṣaṇāni
 pratilabdhuḥkāmena bodhisatvena <9v 11> mahāsatvena prajñāpāramitāyām
 śikṣitavyam* aśtīm anuvyaṃjanāni pratilabdhuḥkāmena sarvatra jātau
 jātismarat[ā]ṃ bodhicittāvipraṇāśatām⁴⁵ sarva<10r
 1> bodhisatvacaryāsampram(o)ṣatā(ṃ) [prat](i)[la]bdhuḥkāmena •
 sarvapāpamitrapāpasahāyān vivarjayitukāmena
 sarvabuddhabodhisatvakalyāṇamitrāṇy ārāga<10r 2> yitukāmena
 sarvamāramārakāyikadevatā<n> nirjetukāmena sarvāvaraṇīyāni
 viśodhayitukāmena • sarvadharmānāvaraṇatām pratilabdhuḥkāme<10r 3> na
 bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam* //
 bodhisatvakula<ṃ> ni[ṣ]p(ā)dayi<tu>kāmena buddhakulam ārāgayitukāmena
 trirat[na] <10r 4> vaṃśānupacchedāya sthātukāmena bodhisatvena mahāsatvena
 prajñāpāramitāyām śikṣitavyam* // kumārabhūmim anuprāptukāmena
 buddhabodhisa<10r 5> tvair avirahitena bhavitukāmena bodhisatvabhūmīr⁴⁶
 atikkrāntukāmena kṣipram tathāgatabhūmīṃ⁴⁷ paripūrayitukāmena
 bodhisatvena mahāsat[v]ena prajñ[ā]pā<10r 6> ramitāyām śikṣitavyam* // yaiś ca
 kuśalamūlair yair ākārair ākāṃkṣed buddhān bhagavataḥ satkartum⁴⁸
 gurukartum mānayitum pūjayitum tāni me kuśalamūlāni ta ākārah <10r 7>
 samṛddhyeyur⁴⁹ iti bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam*
 // sarvasatvān samtoṣayitukāmena sarvasatvānāṃm āśāḥ paripūrayitukāmena •
 <10r 8> annena pānena yānair vastrai<r> vibhūṣaṇaiḥ puṣpair mālyair
 gandhai<r> vilepanaiḥ śayanair āsanair upāśrayai<r>
 glānapratyayabhaisajyaparīṣkāraiḥ sarvopakaraṇaparibhogai<ḥ> sa<10r
 9> rvasatvān samtarpayiṣyāmiti bodhisatvena mahāsatvena prajñāpāramitāyām
 yogaḥ karaṇīyaḥ // punar aparāṃ śāradvatīputra ye daśasu dikṣu gaṃgā<10r
 10> nadivālukopameṣu lokadhātuṣu satvāsativās tān sarvān daśasu kuśaleṣu
 karmapatheṣu pratiṣṭhāpayi<tu>kāmena • caturṣu dhyāneṣu caturṣv
 apramāṇe<10r 11> ṣu paṃcāsv abhijñāsu triśaraṇagamane
 buddhadharmasamghaprasādapratilambhe pratiṣṭhāpayitukāmena
 bodhisatvena mahāsatvena prajñāpārami<10v 1> tāyām śikṣitavyam* // ye vā te
 gaṃgānadivālukopameṣu lokadhātuṣu satvās tān sarvān mahāyāne
 samādāpayitukāmena • dānapāramitāyām pratiṣṭhāpayitu<10v 2> kāmena
 śīlapāramitāyām kṣāntipāramitāyām vīryapāramitāyām dhyānapāramitāyām
 prajñāpāramitāyām pratiṣṭhāpayitukāmena bodhisatvena mahā<10v 3> satvena
 prajñāpāramitāyām śikṣitavyam • // punar aparāṃ śāradvatīputra ekam api
 kuśala{mūla}cittotpādam⁵⁰ akṣayaṃ kartukāmena bodhimaṇḍaniṣadanād
 bodhisatve<10v 4> na mahāsatvena prajñāpāramitāyām śikṣitavyam* // punar

⁴⁴ See BHSg p. 107 § 19.30.

⁴⁵ See also the Tibetan translation (PekK 30b 6: *byang chub kyi sems mi stor ba dang*) and X (8a 23-24 = Xś 13a 7-8: 終不忘失大菩提心); cf. Ś 71, 7 and the relevant apparatus.

⁴⁶ Ś 72, 8-9: -bhūmim.

⁴⁷ Cf. BHSg p. 73 § 10.59.

⁴⁸ MS: satkurtum.

⁴⁹ Cf. BHSg 206b (and cf. also Ś 72, 14).

⁵⁰ Cf. PD 24, 6, Ś 73, 12 and PekK 31b 7 (though X 8b 15 and Xś 13b 1-2 are less clear).

aparaṃ śāradvatīputra ye pūrvasyān diśi gaṃgānadivālukopameṣu lokadhātuṣu
 buddhā bhagavanto dakṣiṇasyāṃ pa_{<10v 5>} ścimāyāṃ uttarasyāṃ adhastād
 upariṣṭād yāvāt samantād daśasu dikṣu gaṃgānadivālukopameṣu lokadhātuṣu
 buddhā bhagavantas te me varṇaṃ bhāṣerann iti bodhisatvena mahāsatve<sub><10v
 6></sub>na prajñāpāramitāyāṃ śikṣitavyam* // punar aparaṃ śāradvatīputra yāni
 pūrvasyān diśi gaṃgānadivālukopamāni buddhakṣetrāṇi tāni sarvāṇy
 ekacittotpādenopasaṃkrāntukā_{<10v 7>}mena bodhisatvena mahāsatv[e]na
 prajñāpāramitāyāṃ śikṣitavyam* // evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ
 adhastād upariṣṭād yāvāt samantād daśasu dikṣu gaṃ<sub><10v
 8></sub>[gā]nadivālukopamāni buddhakṣetrāṇi tāni sarvāṇy
 ekacittotpādenopasaṃkrānt[u]kāmena bodhisatvena mahāsatvena
 prajñāpāramitāyāṃ śi_{<10v 9>}[kṣi]tavyam* // punar aparaṃ śāradvatīputra
 ekasvaraghoṣeṇa pūrvasyāṃn diśi gaṃgānadivālukopamāni buddhakṣetrāṇi
 vijñāpayitukāmena bodhisa_{<10v 10>}tvena mahāsatvena prajñāpāramitāyāṃ
 śikṣitavyam* // evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhastād upariṣṭād
 yāvāt samantād daśa_{<10v 11>}su dikṣu gaṃgānadivālikopamāni⁵¹ buddhakṣetrāṇi
 vijñāpayitukāmena bodhisatvena mahāsatvena prajñāpāramitāyāṃ
 śikṣ(i)tavya[m*] <11r 1> punar aparaṃ śāradvat[īputra
 buddh](o)[tpādānu]pacchedāya sthātukāmena bodhisatvakulam āraṅkṣitukāmena
 buddhavaṃśānucchedāya sthātukāmena bodhisa_{<11r 2>}tvena mahāsatvena
 prajñāpāramitāyāṃ śikṣitavyam* // adhyātmaśūnyatāyāṃ sthātukāmena
 bahirdhāśūnyatāyā[m] adhyātmabahirdhāśūnyatāyāṃ • śūnyatāśūnyatāyāṃ •
 mahā_{<11r 3>}śūnyatāyāṃ • paramārthaśūnyatāyāṃ saṃskṛtaśūnyatāyāṃ •
 asaṃskṛtaśūnyatāyāṃ • atyantaśūnyatāyāṃ • anavarāgraśūnyatāyā<ṃ> •
 anavakāraśūnya_{<11r 4>}tāyāṃ • prakṛtiśūnyatāyāṃ • svalakṣaṇaśūnyatāyāṃ •
 sarvadharmāśūnyatāyāṃ • anupalambhaśūnyatāyāṃm •⁵²
 abhāvaśūnyatāyā<ṃ> • svabhāvaśūnyatā_{<11r 5>}yāṃm •
 abhāvasvabhāvaśūnyatāyāṃ sthātukāmena bodhisatvena mahāsatvena
 prajñāpāramitāyāṃ śikṣitavyam* // ālambanādhipateyasamanantara<sub><11r
 6></sub>hetupratyayatām anuboddhukāmena • tathākāralakṣaṇāny⁵³
 avaboddhukāmena bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam*
 // <11r 7> sarvadharmāṇāṃ tathatām avitathatām ananyatathatām
 avikāratathatām yathāvattathatām avab[od]dhukāmena bodhisatvena
 mahāsatvena prajñāpāramitā_{<11r 8>}yāṃ śikṣitavyam* // sarvadharmāṇān
 dharmadhātum avaboddhukāmena sarvadharmāṇāṃ bhūtakoṭim
 avaboddhukāmena bodhisatvena mahāsatvena prajñāpārami_{<11r 9>}tāyāṃ
 śikṣitavyam* // punar aparaṃ śāradvatīputra yāvantyās tṛsāhasramahāsāhasre
 lokadhātu gaṃgānadivālukās tāḥ sarvā jñātukāmena bodhi_{<11r 10>}satvena
 mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // yas trisāhasramahāsāhasre
 lokadhātu mahāsamudreṣv apskandho nadiṣu mahānadiṣu kunadiṣūtsa_{<11r}

⁵¹ See BHSD 478.

⁵² MS: -śūnyatāyāṃ • m here and at 11r 5.

⁵³ Cf. the Tibetan translation (PekK 32b 7): *de bzhin nyid kyi rnam pa dang / mtshan nyid*, i.e.,
 *tathatākāralakṣaṇa- (which, in the light of the immediately following passage, should be the correct
 reading); Ś 80, 6 simply reads ākāralakṣaṇāny.

¹¹> sarastadākeṣu palvaleṣu tan sarvaṃ śatadhābhinnayā
 bālāgrakotyābhyutkṣeptukāmena na ca tanniśṛtān prāṇino vihetḥayitukāmena
 bodhisatvena mahāsatvena prajñāpāramitā_{<11v 1>}yāṃ śikṣitavyam* // punar
 aparaṃ śāradvatīputra yāvāṃs trisāhasramahāsāhasre lokadhātāv
 agniskandhaḥ sa sarva ekajvālibhūto bhave<t> tadyathāpi nāma kalpoddāhe
 vartamā_{<11v 2>}ne tam enam ekena mukhavāyunā nirvāpayitukāmena
 bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // punar aparaṃ
 śāradvatīputra yās⁵⁴ trisāhasramahāsā_{<11v 3>}hasre [lo]kadhātāu bātamaṇḍalyo yā
 imaṃ trisāhasramahāsāhasraṃ lokadhātuṃ⁵⁵ vidhunuyu<r> vikireyu[r
 vi]dhvaṃseyus⁵⁶ tadyathāpi nāma vusamuṣṭin tāḥ⁵⁷ sarvā eke_{<11v}
⁴>nān[gu]lyā<ḥ>⁵⁸ prāntakena saṃcchādayitukāmena viṣkambhayitukāmena
 bodhisatvena mahāsatve<<na>> prajñāpāramitāyā[m] śikṣitavyam* // punar
 aparaṃ śāradvatīputra yas tri_{<11v 5>}[sā]hasramahāsāhasre lokadhātāv
 ākāśadhātu[m]s taṃ sarvaṃ ekaparyamkena spharitikāmena bodhisatvena
 mahāsatvena prajñāpāramit[ā]yāṃ śikṣitavyam* // <11v 6> punar aparaṃ
 śāradvatīputra yāvantaṃ trisāhasramahāsā<ha>sre lokadhātāu
 sumerucakkravādamahācakkravādāḥ parvatarājās tān sarvān ekabālena
 badhvā_{<11v 7>}bhyu<t>kṣipy[ā]prameyān asaṃkhyeyāl lokadhātūn kṣipeyam iti
 tena bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // punar
 aparaṃ śāradvatīputra yā_{<11v 8>}vāṃs tr[i]sāhasramahāsāhasre lokadhātāu
 tṛṇa{gu}vṛkṣagulmauśadhivanaspatayo⁵⁹
 loṣṭadaṇḍasārkārāpāsāṇaparvatāmahāpṛthivisaṃcayas taṃ sa_{<11v 9>}rvam
 paramāṇurajoyogena jñātukāmena bodhisatvena mahāsatvena
 prajñāpāramitāyāṃ śikṣitavyam* // punar aparaṃ śāradvatīputra yāvantaḥ
 pūrvasyān diśi gaṃ_{<11v 10>}gānadivālukupameṣu lokadhātuṣu buddhā bhagavantaḥ
 sabodhisatvāḥ saśrāvakaṣaṃghās tān sarvān ekapiṇḍapātena
 pratipādayitukāmena eka_{<11v 11>}puṣpe[ṇ]aikamālyenaika[gandh]enaika-
 [v]ilepa<ne>naikac[ū]rṇenaikacivareṇ[ai]kacchatrenaikadhvajenaikapatākayā⁶⁰
 tān sarvān tathāgatān arhataḥ samyaksambu_{<12r 1>}ddhān sabodhisatvān
 saśrāvaka[sa](m)ghā[n] satkartukāmena gurukartukāmena⁶¹ māṇayitukāmena
 pūjayitukāmena bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣita_{<12r}
²>vyam* // evaṃ dakṣiṇasyān diśi paścimāyāṃ uttarasyāṃ a[dha]stād upariṣṭād
 yāvat samantād daśasu [di]kṣv aikaikasyān⁶² diśi ye gaṃgānadivālukupameṣu
 lokadhātuṣu buddhā <12r 3> bhagavantaḥ sabodhisatvāḥ saśrāvakaṣaṃghā[s] tān
 sarvān ekapiṇḍapātena
 pratipādayitukāmenaikapuṣpeṇaikamālyenaikagandhenaikavilepanenai_{<12r}

⁵⁴ MS yas.

⁵⁵ MS: lokadhātāu.

⁵⁶ Apparently with causative meaning; cf. MW 969a.

⁵⁷ See § 1.145 n. 296 of the synoptic edition.

⁵⁸ Cf. Ś 82, 5.

⁵⁹ Cf. Ś 82, 14: ...vanaspatisañcayo loṣṭra-etc., which is syntactically more correct.

⁶⁰ MS: -c[ū]rṇaina- (cf. also 12r 4).

⁶¹ The *akṣara* -rtu- is clumsily written, and rather looks like -ntu-.

⁶² For ekaikasyān.

₄>kacūrṇenaikacivareṇaikacchatreṇaikadhvajenaikapatākayā⁶³ • tān sarvāṃs
tathāgatān arhataḥ samyaksambuddhān sabodhisatvān saśrāvakaśaṃghān
satkartukāmena gurukartukāme_{<12r 5>}na mānayatukāmena pūjayitukāmena
bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // punar aparāṃ
śāradvatīputra ye pūrvasyān diśi <12r 6> gaṃgānadīvālukopameṣu lokadhātuṣu
satvās tān sarvāṃc chilaskandhe pratiṣṭhāpayitukāmenaivaṃ samādhiskandhe
prajñāskandhe vimuktiskandhe vimuktijñānadarśanaskandhe <12r 7>
pratiṣṭhāpayitukāmena evaṃ srotaāpattiphale pratiṣṭhāpayitukāmena
sākṛdāgāmiphale anāgāmiphale arhatve pratyeka_{<12r 8>}bodhau yāvad
anupadhiśeṣe nirvāṇadhātau pratiṣṭhāpayitukāmena bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam* // evaṃ dakṣiṇasyā_{<12r 9>}n diśi paścimāyāṃ
uttarasyāṃ adhaśtād upariṣṭād yāvāt samantād daśasu dikṣu ye
gaṃgānadīvālukopameṣu lokadhātuṣu satvās tān sarvāṃc chilaskandhe
pratiṣṭhāpayitu_{<12r 10>}kāmenaivaṃ samādhiskandhe prajñāskandhe •
vimuktiskandhe vimuktijñānadarśanaskandhe pratiṣṭhāpayitukāmena evaṃ
srotaāpattiphale pratiṣṭhāpa{ṣṭhā}yitukāmena <12r 11> sākṛdāgāmiphale⁶⁴ arhatve
pratyekabodhau yāvad anupadhiśeṣe nirvāṇadhātau pratiṣṭhāpayitukāmena
bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // <12v 1> punar
aparāṃ śāradvatīputra yāvanto daśadigloke sarvalokadhātuṣu satvās tān
sarvāṃ śrāvakaśaṃghān buddhayānena ca⁶⁵ parinirvāpayitukāmena
bodhisatvena mahā_{<12v 2>}satvena prajñāpāramitāyāṃ śikṣi{kṣi}tavyam* // punar
aparāṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ caratā
dānaṃ dadatā evaṃ śikṣita_{<12v 3>}vyam* yad evaṃ dānaṃ datvā mahāphalaṃ
bhavaty evaṃ dānaṃ datvā kṣatriyamahāsālakuleṣūpapadyat' aivaṃ⁶⁶
brāhmaṇamahāsālakuleṣūpapadyate • grhapatimahā_{<12v 4>}sālakuleṣūpapadyat'
evaṃ dānaṃ datvā tad eva dānaṃ niśrāya cāturmahārājakāyikeṣu
deveṣūpapadyate • evaṃ trāyāstrimṣeṣu yāmeṣu tuṣiteṣu nirmāṇa_{<12v 5>}raṭiṣu
paranirmitavaśavartiṣu deveṣūpapadyate • evaṃ dānaṃ datvā tad evaṃ dānaṃ
niśrāya prathamāṃ dhyānaṃ samāpadyate dvitīyāṃ tritīyāṃ caturthāṃ
dhyāna_{<12v 6>}m utpādyate ākāśānaṃtyāyatanaśamāpattim samāpadyate •
vijñānānāntyāyatanaśamāpattim ākiṃcanyāyatanaśamāpattim
naivaśamjñānā_{<12v 7>}śamjñāyatanaśamāpattim samāpadyate⁶⁷ evaṃ dānaṃ
datvāryāṣṭāṃgo mārga utpādyate • evaṃ srotaāpattiphalaṃ anuprāpyate •
sākṛdāgāmiphalaṃ anuprāpyate • a_{<12v 8>}nāgāmiphalaṃ anuprāpyate 'rhatvam
anuprāpyate • pratyekabodhir anuprāpyate 'n[u]ttarā samyaksambodhir
anuprāpyate • // punar aparāṃ śāradvatīputra bodhisatvo mahā_{<12v 9>}satva<ḥ>
prajñāpāram[i]tāyāṃ caraṃ jānāty evaṃ upāyakaśalyena dānaṃ dattaṃ

⁶³ MS: -vilepanaina- ... -cūrṇainaika- ... -dhvajainaika-.

⁶⁴ Note that anāgāmiphale is not repeated.

⁶⁵ Ś 90, 10 + the expected mahāyānena ca (indeed, so also PekK 34b 6 = TpT 67, 2: ... *nyan thod dang / rang sangs rgyas kyi theg pa dang / theg pa chen pos* ...).

⁶⁶ For evaṃ; cf. also BHS § 4.28 p. 33.

⁶⁷ From ākāśānaṃtyāyatanaśamāpattim up to this point, the MS reads: ākāśānaṃtyāyatanaśamāpattim samāpadyate • vijñānānāntyāyatanaśamāpattim ākiṃcanyāyatanaśamāpattim naivaśamjñānā_{<12v 7>}śamjñāyatanaśamāpatti • samāpadyate. Cf. Ś 91, 8-9.

dānapāramitāṃ paripūrayati • evaṃ śīlapāramitāṃ kṣāntipāramitāṃ vīrya_{<12v}
_{10>}pāramitāṃ dhyānapāramitāṃ prajñāpāramitāṃ paripūrayati • //
 athāyūṣmāṃc chāradvatīputro bhagavantam etad avocat* kathāṃ bhagavaṃ
 bodhisatvena mahāsatvena <12v 11> dānaṃ datatā dānapāramitā parip[ū]ritā
 bhavati • kathāṃ yā<va>t⁶⁸ prajñāpāramitā paripūritā bhavati • bhagavān āha •
 anupalaṃbhayogena śāradvatīputra <13r 1> dānasya dāyakasya parigrāhaka[sya]
 (tri)[ma]ṅḍalaparīśuddhy[ā] dānapāramitā paripūritā bhavati • evaṃ
 āpattyanāpattyanadhyāpattitāṃ upādāya {•} śīlapārami_{<13r 2>}tā <•>
 akṣobhaṇatāṃ upādāya {•} kṣāntipāramitā • kāyacittavīryāsraṃsanatā⁶⁹
 vīryapāramitā • avikṣepāsaṃkal<p>anatāṃ⁷⁰ upādāya dhyānapāramitā •
 sarvadharma_{<13r 3>}prajñānānupalaṃbhayogena⁷¹ prajñāpāramitā paripūritā
 bhavati • // punar aparaṃ śāradvatīputrātītānāgatapratyutpannānāṃ
 buddhānāṃ bhagavatāṃ <13r 4> sarvabuddhaguṇān
 prajñātukāmenānuprāptukāmena bodhisatvena mahāsatvena
 prajñāpāramitāyāṃ śīkṣitavyam* // punar aparaṃ śāradvatīputra <13r 5>
 saṃskṛtāsaṃskṛtānāṃ dharmānāṃ pāraṃgaṃtukāmena bodhisatvena
 mahāsatvena prajñāpāramitāyāṃ śīkṣitavyam* // evaṃ sāsravānāsraṃvānāṃ
 dharmānāṃ kuśalākuśalā_{<13r 6>}nāṃ laukikalo<ko>taraṇāṃ rūpyarūpiṇāṃ
 vyākṛtāvyaṅkṛtānāṃ niyatānīyatānāṃ nairyaṅikānairyaṅikānāṃ •
 hānabhāgiyānāṃ viśeṣabhāgiyānāṃ⁷² pṛthagjānadharmānāṃ ārya_{<13r}
_{7>}dharmānāṃ śaikṣāśaikṣadharmānāṃ śrāvakaṃpratyekabuddhadharmānāṃ
 bodhisatvadharmānāṃ buddhadharmānāṃ • sarvadharmānāṃ
 pāraṃgaṃtukāmena bo[dh]isatvena <13r 8> mahāsatvena prajñāpāramitāyāṃ
 śīkṣitavyam* // punar aparaṃ śāradvatīputra bodhisatvena
 mahāsatvenātītānāgatapratyutpannā_{<13r 9>}nāṃ sarvadharmānāṃ tathatāṃ
 anubodhdhukāmena prajñāpāramitāyāṃ śīkṣitavyam // sarvadharmānāṃ
 anutpādakoṭim anuprāptukāmena bhūtako_{<13r 10>}ṭim prativeddhukāmena
 prajñāpāramitāyāṃ śīkṣitavyam* // punar aparaṃ śāradvatīputra bodhisatvena
 mahāsatvena sarvaśrāvakaṃpratyekabuddhānāṃ pūrvam_{<13r 11>}gamena
 bhavitukāmena prajñāpāramitāyāṃ śīkṣitavyam* // pu[na]r aparaṃ
 śāradvatīputra bodhisatvena mahāsatvena buddhānāṃ bhagavatāṃm
 u<p>sthāyakena <13v 1> bhavitukāmena prajñāpāramitāyāṃ śīkṣitavyam* //
 punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena buddhānāṃ
 bhagavatāṃm abhyantaraparivāreṇa <13v 2> bhavitukāmena prajñāpāramitāyāṃ
 śīkṣitavyam* // punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena
 mahāparivāreṇa bhavatukāmena⁷³ <13v 3> bodhisatvaparivāraṃ
 pratilabdhdhukāmena prajñāpāramitāyāṃ śīkṣitavyam* // punar aparaṃ
 śāradvatīputra bodhisatvena mahāsatvena sarvadātrī_{<13v 4>}nāṃ dakṣiṇāṃ

⁶⁸ Cf. K 220a 24: 具足檀那波羅蜜乃至般若波羅蜜。

⁶⁹ See n. 324 to § 1.157 of the synoptic edition.

⁷⁰ Restored on the basis of PD's reading (26, 9), which appears supported by D (興於不亂，無所想念) and the Tibetan translation (PekK 35b 6 = TpT 69, 2: 'khrugs [PekK = 'khrug] pa dang rtog pa med pa 'i phyir).

⁷¹ In fact the MS, though not too clear, seems to read -rmā-.

⁷² Cf. PekK 36a 3 = TpT 69, 6: 'grib pa 'i tshul can dang khyad par gyi tshul can dang.

⁷³ Presumably a mere scribal error for bhavitu-; but cf. BHS § 36.7 p. 179.

śodhayitukāmena prajñāpāramitāyām śikṣitavyam* // punar aparaṃ
 śāradvatīputra bodhisatvena mahāsatvena dāne 'navagrhitaci_{<13v 5>}ttena
 bhavitukāmena dauṣṭilyacittam pṛthakkartukāmena vyāpādacittam
 utsraṣṭukāmena kausīdyacittam⁷⁴ dausprajñacittam anutpāday[i]tukāmena <13v
 6> prajñāpāramitāyām śikṣitavyam* // punar aparaṃ śāradvatīputra
 bodhisatvena mahāsatvena sarvasattvā_{<13v 7>}n{ām} dānamaye puṇyakṛyāvastuni
 pratiṣṭhāpayitukāmena śilamaye bhāvanāmaye vaiy[ā]pṛtyasahagate
 sarvausadhikasahagate⁷⁵ puṇyakṛyāvastu_{<13v 8>}ni pratiṣṭhāpayitukāmena
 prajñāpāramitāyām śikṣitavyam* // punar aparaṃ śāradvatīputra bodhisatvena
 mahāsatvena sarvākārāṇi pañca cakṣuṃ_{<13v 9>}ṣi niṣpādayitukāmena •
 māmsacakṣur divyaṃ cakṣu<ḥ> prajñācakṣur dharmacakṣur buddhacakṣur
 niṣpādayitukāmena prajñāpāramitāyām śi_{<13v 10>}kṣitavyam* punar aparaṃ
 śāradvatīputra ye pūrvasyā<n> diśi gaṃgānadīvālukopameṣu lokadhātuṣu
 buddhā bhagavanto {dakṣiṇasyāṃ paścimā_{<13v 11>}yām uttarasyāṃ adhas[t]ād upariṣṭād
 yāvat samantād daśadikṣv ekaikasyān diśi gaṃgānadīvālukopameṣu lokadhātuṣu buddhā
 bhagavanto } dakṣiṇa_{<14r 1>}syāṃ paścimāyām uttarasyāṃ adhas[t]ād upariṣṭād yāvat
 samantād daśasu dikṣv ekaikasyān diśi gaṃgānadīvālukopameṣu lokadhātuṣu
 buddhā bhagavantas tān sarvān divyena cakṣu_{<14r 2>}ṣā draṣṭukāmena yaṃ ca te
 buddhā bhagavanto dharmam bhāṣante taṃ sarvaṃ divyena śrotreṇa
 śrotukāmena teṣāṃ ca buddhānāṃ bhagavatā<m> cetasaiva cittam
 prajñātukāmena • teṣāṃ ca bu_{<14r 3>}ddhānāṃ bhagavatāṃ
 pūrvayogasaha<ga>tā<m> bodhisatvacaryām anusmartukāmena teṣāṃ ca
 buddhānāṃ bhagavatāṃ anekavidham rddhividhivikurvi_{<14r 4>}taṃ
 samdraṣṭukāmena bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam*
 // punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena yan te buddhā
 bha_{<14r 5>}gavantaḥ samantād daśasu dikṣu gaṃgānadīvālukopameṣu lokadhātuṣu
 dharmam bhāṣante taṃ śrutvānācchedyena smṛtibalādhānena
 sandhārayitukāmena yāvad a_{<14r 6>}nuttarāṃ samyaksambodhim abhisambuddha
 etasminn antare sarvaṃ avipraṇāśayitukāmena prajñāpāramitāyām
 śikṣitavyam* // punar aparaṃ śāradvatīputra bo_{<14r 7>}dhisatvena
 mahāsatvenātītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ
 buddhakṣetraṇi ca buddhakṣetrapariśuddhiś ca pariniṣpādayitukāmena
 prajñā_{<14r 8>}pāramitāyām śikṣitavyam* // punar aparaṃ śāradvatīputra yat
 ki[m]cit tathāgatena bhāṣitaṃ sūtraṃ geyaṃ vyākaraṇam
 gāthodānanidānetyuktakajātakavaipu_{<14r 9>}lyāvadānopadeśādbhutadharmā⁷⁶ yac
 chrāvākair na śrutam tat sarvaṃ paryavāptukāmena bodhisatvena mahāsatvena
 prajñāpāramitāyām śikṣitavyam* // punar aparaṃ śāra_{<14r 10>}dvatīputra yat
 kiṃcit pūrvasyān diśi gaṃgānadīvālukopameṣu lokadhātuṣu sarvabuddhair
 bhagavadbhir bhāṣitaṃ bhāṣyate bhāṣiṣyate evan dakṣiṇasyān diśi paścimāyā<sub><14r
 11></sub>m uttarasyāṃ adhas[t]ād upariṣṭād yāvat samantād daśasu dikṣu yat kiṃcit

⁷⁴ See n. 338 to § 1.166 of the synoptic edition.

⁷⁵ So also Ś 96, 10. Cf. Lamotte V 2246 on Ś: "corriger: *aupadhikasahagata*".

⁷⁶ MS: -āvadānāpadeśā-.

sarvabuddhair bhagavadbhir bhāṣitaṃ⁷⁷ bhāṣyate bhāṣiṣyate tat sarvaṃ
śrotukāmenodgrahītukāmena <14v 1> dhārayitukāmena paryavāptukāmena
pareṣāṃ ca vistareṇa saṃprakāśayitukāmena tatra ca tathatvāya
pratipattukāmena bodhisatvena mahāsatvena prajñā<14v 2>pāramitāyāṃ
śikṣitavyam* // punar aparāṃ śāradvatīputra yāḥ pūrvasyān diśi
gaṃgānadivālukupameṣu lokadhātuṣv andhākāratamisrā lokāntarikā aghā
aghasphuṭāḥ <14v 3> yatremau sūryācandramasāv evaṃ mahard<d>hikāv evaṃ
maheśākhyāv evaṃ mahānubhāvau na bhāsete na tapato na virocete tāḥ sarvāḥ
avabhāsayitukāmena prajñāpārami<14v 4>tāyāṃ śikṣitavyam* // evan
dakṣiṇasyāṃ diśi paścimāyāṃ uttarasyāṃ adhistād upariṣṭād yāvat samantād
daśasu dikṣu yā andhākāratamisrās tāḥ sarvā avabhāsa<14v 5>yitukāmena
bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // punar aparāṃ
śāradvatīputra yāvantaḥ pūrvasyān diśi gaṃgānadivālukupamā <14v 6>
lokadhātavo yatra na buddhaśabdo na dharmāśabdo na saṃghaśabdas tatra
lokadhātuṣu tān sarvasatvā<n> buddhadharmasaṃghaśabdāṃc
chrāvayitukāmena samyagdr̥ṣṭau pra<14v 7>tiṣṭhāpayitukāmena bodhisatvena
mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* // evaṃ dakṣiṇasyān diśi
paścimāyāṃ uttarasyāṃ adhistād upariṣṭā<14v 8>d yāvat samantā<d> daśasu
dikṣu : // punar aparāṃ śāradvatīputra ye pūrvasyān diśi dakṣiṇasyāṃ
paścimāyāṃ uttarasyāṃ adhistād upariṣṭād yāvat samantād daśasu dikṣv
ekai<14v 9>kasyān diśi gaṃgānadivālukupameṣu lokadhātuṣv andhāḥ satvās te
mamānubhāvena cakṣuṣā rūpāṇi draṅkṣyanti vadhirāḥ śrotreṇa śabdāṃ <14v 10>
śroṣyanti unmattā<ḥ> smṛtiṃ pratilabhante sma • nagnās civarāṇi
pratilapsyante • kṣudhitapipāsitā annapānaṃ pratilapsyante • glānā
vyādhibhyaḥ parimucya<14v 11>nte • bandhanāvarodhagatā yathākāmaṃgatā
bhaviṣyanti • mama ri<d>dhyā⁷⁸ mamānubhāveneti • tena bodhisatvena
mahāsatvena prajñāpāramitāyā<m> śikṣitavyam* // kim i<15r 1>ti ye tatra
samantād daśasu di[k]ṣv [ekaika]syān diśi gaṃgānadivālukupameṣu lokadhātuṣv
akṣaṇāpāyagatāḥ satvā nairayikā vā tairyagyonikā vā yāmalaukikā <15r 2> vā te
mamānubhāvena tataś cyavitvā mānuṣyakam ātmabhāvaṃ pratilapsyante •
sarvāṃś ca tān satvā<m>c chile pratiṣṭhāpayitukāmena samādhau prajñāyā<m>
vimuktāu vimuktijñānadarśa<15r 3>ne pratiṣṭhāpayitukāmena srotaāpattiḥ
sakṛdāgāmiphale anāgāmiphale arhatve pratyekabodhau yāvad anuttarāyāṃ
samyaksambodhau pratiṣṭhāpayitu<15r 4>kāmena bodhisatvena mahāsatvena
prajñāpāramitāyāṃ śikṣitavyam* // punar aparāṃ śāradvatīputra bodhisatvena
mahāsatvena tathāgateryāpathaṃ śikṣitukāmena ta<15r
5>thāgatācaryācāritravisuddhiṃ tathāgatasya
jñānapūrvamaṃgamakāyakarmava<k>karmamanaskarmapariśuddhiṃ
śikṣitukāmena prajñāpāramitāyāṃ śikṣitavyam* // <15r 6> punar aparāṃ
śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyāṃ caratāivaṃ
vyupaparīkṣitavyam* kim ity ahaṃ nāgāvalokitam avalokayeyaṃ kim ity a<15r
7>haṃ mahāsimhaviṣṇubhitena viṣṇubhayaṃ kim ity ahaṃ

⁷⁷ MS: bhāvitam.

⁷⁸ On the initial ri- see BHSG § 3.94 p. 29.

amoghavikkrāmitayā vikkrāmeyam kim ity aham caturamgulamātrena
mahārthivīm asprśan gaccheyam • kim i_{<15r 8>}ty aham saha<<sra>>patreṣu
pādmeṣu pādatalau nikṣipan gaccheyam pādatalasanniśrtā<n> prāṇino⁷⁹
aviheṭhayan * kim ity aham sahasrāraccakkratalābhyām mahā<15r 9>prthivi<m>
vicitrayan gaccheyam // kim ity aham samantā<c> cakkrapramāṇamātram
mahārthiviyā<h> parivartayeyam⁸⁰ caṃkkrame caṃkkrameya kim ity aham
sarvām mahārthi<15r 10>vīm anucaṃkkramyamāṇaḥ prthivirajasā
<nā>nulipyeya⁸¹ {m} • kim iti me ekaṃ vā yojanaṃ dve vā trīṇi vā catvāri vā •
paṃca vā daśa⁸² vā viṃśatir vā trīṃśad vā catvāriṃ<15r 11>śad vā paṃcāśad vā
yojanaśataṃ vā • yāvad yojanasahasraṃ vā • yojanaśatasahasraṃ vā •
aprameyāṇi vā asaṃkhyeyāṇi vā acintyāṇi vā • atu<15v 1>lyāṇi vā • anantāni vā
aparyantāni vā • amāpyāṇi vā buddhakṣetrāṇy anuvicarato
'nucaṃkkramyamāṇasya † na kāyaklame na cittam⁸³ † iti prajñāpāramitāyām
<15v 2> śikṣitavyam * // kim ity aham adhastāt kkramatayo<h>
sahasrārābhyā<m> cakkrabhyām raśmikoṭīniyutaśatasahasraṇi pramuṃcan *
sarvākṣaṇāpāyaduḥ[khā]ni praśamayya sarva<15v 3>satvān sukhitān kuryām iti
bodhisatvena mahāsatvena prajñāpāramitāyām śikṣitavyam * // punar aparaṃ
śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitā<15v 4>yām carataivam
vyupaparikṣitavyam * kim ity aham caturmahārājakāyikai<r> devair yāvad
akanīṣṭhair anekair devakoṭīniyutaśatasahasraiḥ parivṛtaḥ puraskṛto
bodhima<15v 5>ṇḍam upasaṃkkrameyam iti prajñāpāramitāyām śikṣitavyam * //
punar aparaṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyām
caratai<15v 6>vam vyupaparikṣitavyam * • kim iti me bodhivṛkṣamūle niṣīdataś
cāturmahārājakāyikā devā yāvad aghaniṣṭhā⁸⁴ devā duṣyasamstaraṃ kuryur iti
prajñāpā<15v 7>ramitāyām śikṣitavyam * // punar aparaṃ śāradvatīputra
bodhisatvena mahāsatvena prajñāpāramitāyām carataivam⁸⁵
vyupaparikṣitavyam * kim iti me 'nuttarām <15v 8> samyaksambodhim
abhisambuddhasya gacchato niṣaṇṇasya śayānasya sa prthivipradeśo
vajramayaḥ samtiṣṭheta • tena prajñāpāramitāyām śikṣita<15v 9>vyam * // punar
aparaṃ śāradvatīputra bodhisatvena mahāsatvena prajñāpāramitāyām
carataivam upaparikṣitavyam * kim ity aham yatraiva divase 'bhini<15v
10>ṣkrameyam tatraiva divase 'nuttarām samyaksambodhim abhisambudhyeyam
tatraiva divase dharmacakkraṃ pravartayeyam pravartayataś

⁷⁹ MS: prāṇinā.

⁸⁰ As it stands, parivartayeyam (cf. Ś 111, 4: parivartteyam) does not seem to give good sense here. One should perhaps read parivarta{ye}yam (i.e., parivartayan). Cf. the Tibetan translation (PekK 39b 1-2 = TpT 76, 4): *ji ltar na bdag sa* [PekK om.] *chen po la 'khor kun du 'khor lo tsam gyi khyon yongs su bskor cing 'chags na 'chag par 'gyur*. Also X (10c 16-17 = Xś 16b 27-28) has this passage, though in a much shorter reading: 如車輪量地亦隨轉.

⁸¹ See Ś 111, 5 and the Tibetan translation (PekK 39b 2 = TpT 76, 4).

⁸² MS: paṃcā vā daśā.

⁸³ Ś 111, 12-13 is badly corrupt (and, what is interesting, partly converging with PG's reading). One would expect here *na kāyaklamo na cittaklamo bhaved iti. Cf. the Tibetan (PekK 39b 4-5 = TpT 76, 6-7): *lus dang sems la dub pa med par 'gyur snyam na yang* (perhaps reading *kāyacittaklama).

⁸⁴ Cf. BHSD 5 b (only very few occurrences of this form are mentioned by Edgerton).

⁸⁵ MS: caratveyam.

cāprameyāsaṃkhyeyānāṃ satvānāṃ ^{<15v 11>} virajo vigatamaḷaṃ dharme[ṣu
dharmacakṣ](u)r viśudhyet* aprameyāsaṃkhyeyānāṃ⁸⁶ anupādāyāsravebhyaś
cittāni vimucyeran⁸⁷ aprameyāsaṃkhyeyā<ḥ> satvā 'vaivartikā⁸⁸ <16r 1>
bhaveyur a<nu>[ttar](āyāṃ) [sa]mya[k]sa(m)b(o)dhau tena prajñāpāramitāyāṃ
śikṣitavyam* // punar aparāṃ śāradvatīputra bodhisatv(e)na mahāsa<16r 2>tvena
prajñāpāramitāyāṃ carataivaṃ⁸⁹ cittam utpāday[i]tavyam* kim ity me
'nuttarāṃ samyaksambodhim abhisambuddhasyāprameyāsaṃkhyeyāḥ
śrāvakaśaṃgho bhavet* eka<16r 3>dharmadeśanayāprameyāsaṃkhyeyā ekāsanikā
{ekāsanikā} arhanto bhaveyu<r> bodhisatvā mahāsatvā sarve avavartikā
bhaveyur anuttarāyāṃ samyaksambodhau • <16r 4>
aprimeyāsaṃkhyeyāparimāṇo bodhisatvasaṃgho bhavet* amitam
cāyuṣṣpramāṇam bhavet* amitā prabhāsaṃpad bhaved iti prajñāpā<ra>mitā<16r
5>yāṃ śikṣitavyam* kim iti me 'nuttarāṃ samyaksambodhim abhisambuddhasya
tatra buddhakṣetre rāgadveṣamohaśabdo 'pi na bhaved iti prajñāpāramitāyāṃ
śikṣitavyam* // <16r 6> sarvasatvā evaṃrūpayā prajñāyā samanvāgatā
bhaveyu<ḥ> sādhu dānaṃ sādhu damaḥ sādhu brahmacaryaṃ sādhu avihimśā
sarvaprāṇibhūteṣu • kim me pari<16r 7>[ni]rvṛtasya saddharmāntardhānaśabdo 'pi
na bhavet tena bodhisatvena mahāsatvena prajñāpāramitāyāṃ śikṣitavyam* //
kim iti me sa<ha>⁹⁰ śravaṇamātreṇa nāmadheya<16r 8>syā
gaṃgānadivālukopameṣu lokadhātuṣu satvā niyatā bhaveyur anuttarāyāṃ
samyaksambodhau • tena śāradvatīputra bodhisatvena mahāsat[v]ena prajñā<16r
9>pāramitāyāṃ śikṣitavyam* // yasmimc chāradvatīputra samaye bodhisatvo
mahāsatvaḥ prajñāpāramitāyāṃ carann imā<n> guṇān utpādayati • tasmin
sama<16r 10>ye āttamanaskā bhavaṃti catvāro mahārājā vāyam atra catvāri
pātrāṇi pratiṣṭhāpayiṣyāmo yāni paurvakair⁹¹ mahārājaiḥ paurvakeṣu
tathāgateṣu pratiṣṭhāpitāni [*] <16r 11> āttamanaskā bhavanti trāyastriṃśā devā
yāmās t(u)ṣitā nirmāṇaratayaḥ āttamanaskā bhavanti paranirmitavaśavartino
devā vāyam asyopasthānaparicaryāṃ <16v 1> kariṣyāma evam āsurāḥ kāyāḥ
parihāsyāṃte divyāḥ kāyā bhivardhiṣyante • // āttamanaskā bhavanti
brahmakāyikā devā ābhāsvarā śubhakarṣnā vṛhatphalā <16v 2> avṛhā atapāḥ
sudṛśāḥ sudarśanā āttamanaskā bhavanti aghaniṣṭhā devā vāyam enam
adhyeṣiṣyāmahe dharmacakkrapravartanāya • yasmin samaye <16v 3>
śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ caran vivardhate
śadbhiḥ pāramitābhi{ḥ}r āttamanaskās tasmin* samaye bhavanti
kula[pu]trā<ḥ> <16v 4> kuladuhitaraś ca vāyam asya mahāsatvasya mātāpitarau
bhaviṣyāmo⁹² // bhrāṭṛbhaginībhāryāputra{putra}duhitṛmitrāmātyajñāti-
sahāyasāṃ[modā]⁹³ <16v 5> bhaviṣyāma⁹⁴ • āttamanaskā bhavanti catvāro

⁸⁶ Ś 113, 11 & PD 34, 3 + sattvānāṃ.

⁸⁷ MS: vimucyeram*.

⁸⁸ See BHS p. 32 § 4.12.

⁸⁹ MS: caratyaivaṃ.

⁹⁰ After Ś 114, 14 and PD 34, 16.

⁹¹ MS: paurvakau; cf. Ś 114, 19: paurviker; PD 35, 4. pūrvakair.

⁹² MS: bhaviṣyami.

⁹³ See § 2.3 n. 9.

mahārājā yāvad agha<ni>[ṣ]ṭh(ā de)vā
bodhisatvasyāmaithunasamyogaprasthānatāyai {;} sa punar brahmacārī bhavati
satvā<16v 6>nām bodhiniyojanatāyai na samyojanīyair dharmai<ḥ> samyujoyate sa
evam praṇidadhāti • prathamacittotpāda<ṃ> mayopādāya brahmacāriṇ[ā]
bhavitavyam nābra<16v 7>hmacāriṇā // tat kasya hetoḥ kāmāṃ khalu punaḥ
pratiṣevamāṇasya brahmalokopapattaye⁹⁵-r-antarāyo bhavati • kaḥ punar vādo
'nuttarāyāḥ samyaksambo<16v 8>dher iti • // tasmāt tarhi bodhisatvena
mahāsatvena brahmacāriṇaivābhiniṣkramyānuttarā samyaksambodhir
abhisamboddhavyā nābrahmacāriṇā : // evam ukte āyuṣmām<16v 9>c
chāradvatīputro bhagavantam etad avocat* kiṃ punar bodhisatvasya
mahāsatvasyāvaśyaṃ bhāryāputraduhitṛbhīr bhavitavyam* bhagavān āha •
keṣāṃcic chāradva<16v 10>tīputra bodhisatvānām mahāsatvānām avāśyaṃ
mātāpitṛbhīr bhavitavyam* na bhāryāputraduhitṛbhīḥ keṣāṃcic avāśyaṃ
mātāpitṛbhāryāputraduhi<16v 11>tribhīr bhavita[v](ya)m* keṣāṃcic
chāradvatīputra bodhisatvānām mahāsatvānām prathamacittotpādam upādāya
brahmacaryasamādānaṃ⁹⁶ bha<17r 1>[va](ti te ni)[tya](ṃ) [k]u(mā)[rabh]u[t](ā)
[eva]⁹⁷ yāvad anuttarā<ṃ> samyaksambodhim abhisambudhyante kecit punaḥ
bodhisatvā mahāsatvā upāyakaśāla<y>ena satvapa<17r 2>ripākāya paṃca
kāmaguṇān paribhūṃjyānuttarāṃ samyaksambodhim abhisambudhyante •
kecit puna<ḥ> śāradvatīputra bodhisatvā mahāsatvā gambhīrā⁹⁸ prajñā<17r
3>pāramitāpratīlabdhā apagatakāmakleśās te satvapariṇāpākāya
kāmaguṇāparibhogam cōtpādayanti na ca paribhūṃjante • // tadyathāpi <17r 4>
nāma śāradvatīputra dakṣo māyākāro māyākārāntevāsī vā suśikṣito
māyāvidyāsamyogajñāne sa paṃca kāmaguṇān abhinirmāya <17r 5> taiḥ
paṃcabhīḥ kāmaguṇai ramamāṇaṃ kkrīḍantaṃ paricārayantaṃ ātmānam
upadarśayet* tat kiṃ manyase śāradvatīputrāpi nu tena māyā<17r 6>kāreṇa vā
māyākārāntevāsīnā⁹⁹ vā paṃca kāmaguṇāḥ paribhuktā bhavye<r> āha • no
hidaṃ bhagavan bhagavān āha • evam eva śāradvatī<17r 7>putra bodhisatvā
mahāsatvā mahāyānamāyāsuśikṣitā māyopamadharmatāvihārapratīlabdhāḥ
sarvakleśavigatā vineyasatvapa<17r 8>ripākāya mahākaruṇāvaśena
kāmaguṇābhogam copadarśayanti na ca kāmaguṇān paribhūṃjante • na ca taiḥ
sārdham saṃvasanti <17r 9> na lipyante anena paryāyeṇa śāradvatīputra
bodhisatvā mahāsatvā<ḥ> kāmānām avarṇaṃ bhāṣante • ādīptāḥ kāmā
jugupsitāḥ <17r 10> kāmā vadhakāḥ kāmāḥ pratyarthikāḥ kāmā<ḥ>
pratyamitrāḥ¹⁰⁰ kāmāḥ evaṃ hi śāradvatīputra bodhisatvā mahāsatvā<ḥ>
satvānām paṃcabhyaḥ <17r 11> kāmaguṇebhya {ḥ} vivecanārthaṃ
vicchandānārthaṃ paṃca kāmaguṇān upadarśayanti • na ca tai{ḥ}r mādyanti
na pramādyanti • na kāmahetor na kāmā<17v 1>nidānaṃ pāpaṃ

⁹⁴ Perhaps by sandhi, in spite of the punctuation.

⁹⁵ See § 2.4 n. 12 of the edition.

⁹⁶ Ś 117, 3: brahmacaryasamādānaṃ.

⁹⁷ Cf. Ś 117, 3.

⁹⁸ Cf. BHSG p. 126 § 23.11; Ś 117, 7: gambhīraprajñāpāramitāpratīlabdhāḥ.

⁹⁹ MS: māyākārāntevāsī (cf. Ś 117, 13 and PD 37, 4-5).

¹⁰⁰ MS: pratyāmitrāḥ.

karmādhyavasyanti • // evam ukte āyusmāṃc chāradvatīputro bhagavantam
 etad avocat* katham punar bhagavan bodhisatvena ma_{<17v 2>}hāsātvena
 prajñāpāramitāyāṃ caritavyam* bhagavān āha • iha śāradvatīputra bodhisatvo
 mahāsātvaḥ prajñāpāramitāyāṃ caran bodhisatva iti <17v 3> na samanupaśyati •
 bodhisatvanāmāpi na samanupaśyati • bodhisatvacaryā<m a>pi na
 samanupaśyati • prajñāpāramiteti na sa_{<17v 4>}manupaśyati •
 prajñāpāramitānāmāpi na samanupaśyati • caratīti na samanupaśyati • na
 caratīti na samanupaśyati • rū_{<17v 5>}pam api na samanupaśyati • vedanāṃ
 saṃjñāṃ saṃskārān vijñānam api na samanupaśyati • tat kasya hetoḥ tathā hi
 sa bodhisatvo nā_{<17v 6>}masvabhāvena śunyaḥ na śunyatayā rūpaṃ śunyaṃ na
 vedanā saṃjñā saṃskārā na śunyatayā vijñānaṃ śunyaṃ* nānyatra rūpāc
 chunyatā nānyatra veda_{<17v 7>}nāyāḥ saṃjñāyāḥ saṃskārebhyo nānyatra vijñānāc
 chunyatā • śunyataiva rūpaṃ śunyataiva vedanā saṃjñā saṃskārā<h>
 śunyataiva vijñānaṃ tat kasya he_{<17v 8>}toḥ tathā hi nāmamātram idaṃ yad uta
 bodhiḥ nāmamātram idaṃ yad uta bodhisatvaḥ nāmamātram idaṃ yad uta
 cchunyatā • nāmamātram idaṃ ya_{<17v 9>}d uta rūpaṃ vedanā saṃjñā saṃskārā
 vijñānaṃ • tathā¹⁰¹ hi māyopamaṃ rūpaṃ{n} vedanā saṃjñā saṃskārā
 māyopamaṃ vijñānaṃ māyā ca nāmamātram na deśasthā <17v 10> na
 pradeśasthā : asad abhūtaṃ vitathasamaṃ māyādarśanaṃ svabhāvarahitaṃ
 asvabhāvaś cānutpādaḥ anirodaḥ na hānir na vṛddhiḥ na saṃkleśo na <17v 11>
 vyavadānaṃ evaṃ caran bodhisatvo mahāsātvaḥ utpādaṃ na samanupaśyati •
 nirodhaṃ na samanupaśyati • sthānaṃ na samanupaśyati • hāniṃ na sama_{<18r 1>}
 nupaśyati • vṛddhiṃ na sama{m}nupaśyati • saṃkl[e]śan na sa[m]nupaśyati
 • vyavadānan na samanupaśyati • rūpan na samanupaśyati • vedanāṃ saṃjñāṃ
 saṃskārān vijñānaṃ na samanupaśyati • bo_{<18r 2>}dhir iti bodhisatva iti yad
 ucyate tad api na samanupaśyati • tat kasya hetoḥ kṛtriman nāma
 pratipratiddharman¹⁰² te kalpitā āgantukena nāmādheyenābhūtaparikalpitena
 vyava_{<18r 3>}hṛyante // vyavahārāc cābhinivīśyante¹⁰³ • tad bodhisatvo mahāsātvaḥ
 prajñāpāramitāyāṃ caran sarvadharmān na samanupaśyaty asamanupaśyan na
 manyate • nābhinivīśate • // <18r 4> punar aparaṃ śāradvatīputra bodhisatvo
 mahāsātvaḥ prajñāpāramitāyāṃ carann evaṃ vyupaparīkṣate • nāmamātram
 idaṃ yad uta bodhisatva iti nāmamātram idaṃ yad u_{<18r 5>}ta bodhir iti •
 nāmamātram idaṃ yad uta buddha iti • nāmamātram idaṃ yad uta
 prajñāpāramiteti • nāmamātram idaṃ yad uta prajñāpāramitāyāṃ caratīti •
 nāmamātram idaṃ <18r 6> yad uta rūpaṃ iti • vedanā saṃjñā saṃskārā vijñānaṃ
 iti • tadyathāpi nāma śāradvatīputra ātmātmēti vyavahṛyate sa ca
 parigaveṣyamāṇo nopalabhyate • evaṃ satvo jī_{<18r 7>}vaḥ poṣa<h> pudgalo manujo
 mānavaḥ kāraḥ kārapako vedako vedayitṛkaḥ utthāpakaḥ samutthāpako¹⁰⁴

¹⁰¹ The syntax of this passage in PG, up to na vyavadānaṃ, is problematic (cf. Ś 119, 9-ff., PD 38, 11-ff.), mainly due to the highly formulaic context; note in particular the sequence asad ... svabhāvarahitaṃ, arranged according to the “waxing syllable principle” (see Allon 1997: 191-ff.). I am grateful to Prof. von Hinüber for remarks on this passage.

¹⁰² See n. 45 to § 2.13 of the edition.

¹⁰³ MS: cābhinivīśante.

¹⁰⁴ MS: samutpāko (cf. Ś 121, 1: samutthāpakaḥ).

jānakaḥ paśyakaḥ sparsāko vijānakaḥ sarva ete yathābhūtaṃ pari_{<18r}
_{8>}gaveśyamānā<ḥ> sarveṇa sarvan nopalabhyante • anupalambhaśunyatām
 upādāya • yāvad eva nā<ma>samketena vyavahriyante • // evam eva bodhisatvo
 mahāsatvaḥ prajñāpāra_{<18r 9>}mitāyāṃ caran bodhisatvan na samanupaśyati •
 bodhin na samanupaśyati • buddhan na samanupaśyati • prajñāpāramitāṃ na
 samanupaśyati • prajñāpāra_{<18r 10>}mitāyāṃ caratīti na samanupaśyati • rūpan na
 samanupaśyati • vedanāṃ samjñāṃ saṃskārān vijñānan na samanupaśyati •
 yena nāmnā vyavahṛyeta • tad api nāmaṃ¹⁰⁵ na samanū_{<18r 11>}paśyaty evaṃ
 caran bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ tathāgataprajñāṃ
 sthāpayitvā sarvās tadanyā<ḥ> prajñā yāvāt sarvaśrāvakaḥ pratyekabuddhānāṃ
 prajñā abhibhavaty a_{<18v 1>}nupalambhaśunyatām upādāya • tat kasya hetoḥ
 tathā hi sa tad api na samanupaśyati • yenābhiniśeta evaṃ caraṃc¹⁰⁶
 chāradvatīputrāyaṃ jambudvīpaḥ paripūrṇo bha_{<18v 2>}vec
 chāradvatīputramaudgalyāyanasadṛśair bhikṣubhiḥ tadyathāpi nāma
 naḍavanam vā veṇuvanam vā ikṣuvanam vā śaravanam vā śālivanam vā
 tilavanam vā teṣāṃ yā prajñā sā bodhisa_{<18v 3>}tvasya mahāsatvasya
 prajñāpāramitāyāṃ carataḥ prajñāyāḥ śatatamīm {am} api kalān nopaiti •
 sahasratamīm api • śatasahasratamīm api • koṭīśa_{<18v 4>}tasahasratamīm {am} api
 • samkhyāṃ api kalām api gaṇanām apy upamām apy upaniśām api na kṣamate
 • tat kasya hetoḥ tathā hi śāra_{<18v 5>}dvatīputra bodhisatvasya mahāsatvasya yā
 prajñā sā sarvasatvānāṃ parinirvāpaṇārthāya pratyupasthitā // punar aparaṃ
 śāradvatīputra bodhisatvasya mahāsatva_{<18v 6>}sya prajñāpāramitāyāṃ carato yā
 ekadivasaparibhāvitā prajñā sā sarvaśrāvakaḥ pratyekabuddhānāṃ prajñā
 abhibhūya tiṣṭhati // tiṣṭhatu śāradvatīputra jambudvīpaḥ _{<18v 7>} paripūrṇaḥ
 śāradvatīputramaudgalyāyanasadṛśair bhikṣubhi<ḥ> sacce chāradvatīputra
 trisāhasramahāsāhasro lokadhātuḥ paripūrṇo bhaved yuṣmadrśai[r] bhikṣubhiḥ
_{<18v 8>} teṣāṃ yā prajñā sā bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ
 carataḥ¹⁰⁷ śatatamīm api kalān nopaiti yāvād upaniśām api na kṣamate //
 tiṣṭhatu śāradvatī_{<18v 9>}putra trisāhasramahāsāhasro lokadhātu<ḥ> sacce
 chāradvatīputra pūrvasyān diśi gaṃgānadivālukupamā lokadhātavaḥ paripūrṇā
 bhaveyuḥ śāradva_{<18v 10>}tīputramaudgalyāyanasadṛśair bhikṣubhiḥ evaṃ
 dakṣiṇasyāṃ diśi paścimāyāṃ uttarasyāṃ adhastād upariṣṭād yāvāt samantād
 daśasu dikṣv ekaikasyān diśi gaṃ_{<18v 11>}gānadivālukupamā lokadhātavaḥ
 paripūrṇā bhaveyuḥ teṣāṃ yā prajñā sā bodhisatvasya mahāsatvasya
 prajñāpāramitāyāṃ carataḥ ekadivasaparibhāvi_{<19r 1>}tāyāḥ prajñāyāḥ
 śatatamīm {a}m ap[i] ka[l](ān)¹⁰⁸ n[o]p[ai]t[i] yāvād upaniśām api na kṣamate •
 śāradvatīputra āha • yeyaṃ bhagavaṃc chrāvakaṇāṃ prajñā sro[ta]jāpa_{<19r}
_{2>}nnasya sakṛdāgāmi<na>ḥ anāgāmiṇaḥ arhataḥ yā ca¹⁰⁹ pratyekabuddhasya

¹⁰⁵ See BHSG p. 99 § 17.10.

¹⁰⁶ A considerable portion of text is missing after caraṃc, although it is just the usual refrain that can be easily reconstructed after Ś 121, 17-18 and PD 39, 6-7 as: evaṃ caraṃc chāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ carati • sacce chāradvatīputrāyaṃ jambudvīpaḥ etc.

¹⁰⁷ Ś 122, 18 + prajñāyāḥ.

¹⁰⁸ See § 3.9 n. 22 of the synoptic edition.

¹⁰⁹ MS unclear (perhaps yā va).

bodhisatvasya tathāgatasya cārhatāḥ samyaksambuddhasya prajñā sarvās
tā<ḥ> prajñā a<19r 3>bhedāḥ śūnyatā viviktāḥ anutpādaprakṛtikāḥ
svabhāvaśūnyā na ca bhagavann abhedasya viviktasyānutpādasya
svabhāvaśūnyasya viśeṣo vā nānākaraṇaṃ vopa<la>bhyate • <19r 4> tat katham
bhagavan yeyaṃ bodhisatvasya mahāsatvasyaikadivasaparibhāvitā prajñā sā
sarvaśrāva{{sa}}kapratyekanabuddhānāṃ prajñāṃ abhibhavati • // bhagavān āha •
tat kiṃ manyase sā<19r 5>radvatīputra yena kāryeṇa bodhisatvasya mahāsatvasya
prajñāpāramitāyāṃ carataḥ ekadivasaparibhā<<vi>>tā prajñā pratyupa<pa>sthitā
mayā mārgākārajñātāyā<m> caratā sarva<19r 6>satvānāṃ arthaṃ kurvātā
sarvākāraḥ sarvadharmān abhisambudhya sarvasatvā<ḥ> parinirvāpayitavyā
api nu tena kṛtyena sarvaśrāvākapratyekanabuddhānāṃ pratyupasthitā • ā<19r 7>ha
• no hidaṃ bhagavan* bhagavān āha • tat kiṃ manyase śāradvatīputrāpi nu
sarvaśrāvākapratyekanabuddhānāṃ evaṃ bhavaty asmābhir anuttarāṃ
samyaksambodhim abhisambudhya <19r 8> sarvasatvā anupadhiśeṣe
nirvānadhātau parinirvāpayitavyā āha • no hidaṃ bhagavan bhagavān āha • tad
anenāpi te śāradvatīputra paryāy(e)ṇaivaṃ veditavyam* <19r 9> yeyaṃ
sarvaśrāvākapratyekanabuddhānāṃ prajñā yā ca bodhisatvasya mahāsatvasya
prajñā imāṃ prajñāṃ upanidhāyaiṣā sarvaśrāvākapratyekanabuddhānāṃ prajñā
śatataṃ a<19r 10>pi kalān nopaiti • yāvad u<pa>niśāṃ api na kṣamate • tat kiṃ
manyase śāradvatīputrāpi nu sarvaśrāvākapratyekanabuddhānāṃ evaṃ bhavati
vayaṃ ṣaṭsu pāramitāsu caritvā satvān pa<19r 11>ripācyā buddhakṣetraṃ
pariśodhya daśa tathāgatabalāni paripūrya catvāri vaiśāradyāni catasraḥ
pratisaṃvido 'ṣṭādaśāveṇikā<n>¹¹⁰ buddhadharmān paripūryānuttarāṃ
samyaksam<19v 1>bodhim abhisambuddhyāparimāṇān¹¹¹ aprameyān asaṃkhyeyān
satvān parinirvāpayiṣyāma iti āha • no hidaṃ bhagavan* bhagavān āha •
bodhisatvasya punaḥ śāradvatīputraivaṃ <19v 2> bhavati • mayā ṣaṭsu
pāramitāsu caritvā satvān paripācyā buddhakṣetraṃ pariśodhya daśa
tathāgatabalāni paripūrya catvāri vaiśāradyāni catasra<ḥ> pratisaṃvido
'ṣṭādaśāveṇi<19v 3>kān buddhadharmān paripūryānuttarāṃ samyaksambodhim
abhisambudhyāprameyāsaṃkhyeyāparimāṇāḥ satvāḥ parinirvāpayitavyā<ḥ> //
tadyathāpi nāma śāradvatīputra khadyo<19v 4>takasya prāṇikajātasya naivaṃ
bhavaty aham ābhayā jāmbudvīpam avabhāsayeyaṃ mamābhayā
jāmbudvīpa<ḥ> sphuṭo bhavet* evaṃ eva śāradvatīputra sarvaśrā<19v
5>vakapratyekanabuddhānāṃ naivaṃ bhavati vayaṃ ṣaṭsu pāramitāsu caritvā
yāvad aṣṭādaśāveṇikāṃ buddhadharmān paripūryānuttarāṃ samyaksambodhim
abhisambudhyā<19v 6>prameyāsaṃkhyeyāparimāṇān satvān
parinirvāpayiṣyāmaḥ // tadyathāpi nāma śāradvatīputra sūryamaṇḍalam
udāgacchat sarvajāmbūdīpam avabhāsenā spharati • <19v 7> sarvajāmbūdīpam
avabhāsenā sphuṭikaroti evaṃ eva śāradvatīputra bodhisatvo mahāsatva<ḥ>
ṣaṭsu pāramitāsu caran satvān paripācyā buddhakṣetraṃ pariśodhya daśa ta<19v

¹¹⁰ Or -āveṇikā(n): cf. 19v 3, but less likely here (indeed the upper-left portion of the *akṣara* -bu- appears slightly damaged, but to judge from the reproductions available to me, not to the point to allow us to conjecture a missing superscribed -n-).

¹¹¹ The reproduction of the MS is not very clear in this point, yet -d- is discernible on the top of the ligature: cf. the same form at the end of 19v 5.

8>thāgatabalāni paripūrya catvāri vaiśāradyāni catasraḥ pratisaṃvido
 'ṣṭādaśāveṇikā<n> buddhadharmān paripūryānuttarāṃ samyaksaṃbodhim
 abhisambudhyāprameyāsamkhye<19v 9>yāparimānān* satvā<n> parinirvāpayati •
 evam ukte āyuṣmāṃc chāradvatīputro bhagavantam etad avocat* katham
 bhagavaṃ bodhisatvo mahāsatvaḥ śrāvakaḥ pratyekabuddha<19v 10>bhūmī
 atikkramyāvāivarti(kabhū)mīm¹¹² anuprāpnoti • bodhisatvamārgaṃ ca
 pariśodhayati • // evam ukte bhagavān āyuṣmantam śāradvatīputram eta<19v 11>d
 avocat* iha śāradvatī[putra] bodhisat[v]o (mahāsatvaḥ) prathamacittotpādam
 upādāya ṣaṭsu pāramitāsu caraṃc chunyatānimittāpraṇihiteṣu <20r 1> dharmeṣu
 sthitvā śrāvakaḥ pra[t]y(e)[ka](b)u(d)dha(bh)[ū]mī atikkramya buddhabhūmim
 anuprāpnoti • // śāradvatīputra āha • katamasyā<m> bhagavan bhūmau sthitvā
 bodhisatvo ma<20r 2>hāsatva<h> sarvaśrāvakaḥ pratyekabuddhānāṃ dakṣiṇīyo
 bhavati • bhagavān āha • prathamacittotpādam śāradvatīputropādāya
 bodhisatvo mahāsatva<h> ṣaṭsu pāramitāsu <20r 3> caran yāvad
 bodhimaṇḍaṇiṣaṇṇaḥ atrāntarād bodhisatvo mahāsatvaḥ
 sarvaśrāvakaḥ pratyekabuddhānāṃ agro vaktavyaḥ tat kasya hetoḥ tathā hi
 śāradvatīputra bodhisatvaṃ mahāsa<20r 4>tvam āgamyā sarveṣāṃ kuśalānāṃ
 dharmānāṃ loke prādurbhāvo bhavati • yad uta daśānāṃ kuśalānāṃ
 karmaṇāṃ pañcānāṃ śikṣāpadānāṃ aṣṭāṃgasamanvāgatasya
 pośadhasya <20r 5> caturṇāṃ dhyānānāṃ caturṇāṃ¹¹³ apramāṇānāṃ
 catasraṇāṃ ārūpyasamāpattināṃ pañcānāṃ abhijñānāṃ ṣaṇṇāṃ
 anusmṛtināṃ caturṇāṃ¹¹⁴ smṛtyupasthā<nā>nāṃ caturṇāṃ samyakprahā<20r
 6>ṇānāṃ caturṇāṃ ṛddhipādānāṃ pañcānāṃ indriyāṇāṃ pañcānāṃ balānāṃ
 saptānāṃ bodhyaṃgānāṃ āryāṣṭāṃgasya mārgasya loke prādurbhāvo bhavati
 • daśānāṃ tathāgata<20r 7>balānāṃ caturṇāṃ vaiśāradyānāṃ catasraṇāṃ
 pratisaṃvidāṃ aṣṭādaśānāṃ āveṇikānāṃ buddhadharmānāṃ loke prādurbhāvo
 bhavati • eṣāṃ kuśalānāṃ dharmānāṃ <20r 8> loke prādurbhāvo bhavati [•] eṣāṃ
 kuśalānāṃ dharmānāṃ loke prādurbhāvāt* kṣatriyamahāsālakulāni
 prajñāyante • brāhmaṇamahāsālakulāni <20r 9>
 śreṣṭhigṛha<pa>timahāsālakulāni prajñāyante • cāturmahā<rā>jakāyikā
 devā<s> trāyastriṃśā yāmāṣ tuṣitā nirmāṇaratayaḥ paranirmitavaśavartināḥ
 brahma<20r 10>kāyikā devā yāvad aghaniṣṭhā devā<h> prajñāyante • // yāvan
 naivasamjñānāsamjñāyatanā devāḥ prajñāyante • srotaāpannā<h>
 sakṛ<dā>gāmināḥ anāgāmino 'rhantaḥ <20r 11> pratyekabuddhā bodhisatvās
 tathāgatā 'rhantaḥ samyaksaṃbuddhā loke prajñāyante • // āha • tat kiṃ punar
 bhagavan bodhisatvo dakṣiṇāṃ śodhayati bhagavān āha • <20v 1> paryāyeṇa
 śāradvatīputra bodhisatvo mahāsatvo dakṣiṇāṃ śodhayati • tat kasya hetoḥ
 atyantapariśuddhā śāradvatīputra bodhisatvasya mahāsatvasya dakṣiṇā • ta<20v
 2>thā hi dāyakaḥ śāradvatīputra bodhisatvo mahāsatvaḥ kasya dāyakaḥ
 anekeṣāṃ kuśalānāṃ dharmānāṃ yad uta daśānāṃ kuśalānāṃ karma<20v
 3>thānāṃ yāvad aṣṭādaśāveṇikān[ā]ṃ buddhadharmānā<m> • āha • katham

¹¹² On the form -bhūmīm, see BHS p. 73 § 1059.

¹¹³ MS: caturṇāṃ.

¹¹⁴ MS: caturṇāṃ.

yujyamāno bhagavan bodhisatvo mahāsatvaḥ prajñāpāramitāyām yukta iti
 veditavyaḥ bhagavān āha • <20v 4> iha śāradvatīputra bodhisatvo mahāsatvo
 rūpaśūnyatāyām yukto yukta iti vaktavyaḥ vedanāśūnyatāyām
 saṃjñāśūnyatāyām saṃskāraśūnyatāyām vijñānaśūnyatāyām <20v 5> n[ya]tāyām yukto
 yukta iti vaktavyaḥ // punar aparaṃ cakṣuḥśūnyatāyām yukto yukta iti
 vaktavyaḥ evaṃ śrotraghrāṇajihvāk[ā]yamaṇaśūnyatāyām <20v 6> yukto yukta
 iti vaktavyaḥ evaṃ rūpaśabdagandharasasparśadharmāśūnyatāyām yukto
 yukta iti vaktavyaḥ cakṣurdhātuśūnyatāyām rūpadhātuśūnyatāyām cakṣurvi-
 <20v 7> jñādhātuśūnyatāyām yukto yukta iti vaktavyaḥ evaṃ
 śrotradhātuśūnyatāyām śabdadhātuśūnyatāyām śrotravijñādhātuśūnyatāyām
 ghrāṇadhātuśūnyatāyām ga- <20v 8> ndhadhātuśūnyatāyām
 ghrāṇavijñādhātuśūnyatāyām jihvādhātuśūnyatāyām rasadhātuśūnyatāyām
 jihvāvijñādhātuśūnyatāyām kāyadhātuśūnyatāyām sparśadhā- <20v
 9> tuśūnyatāyām kāyavijñādhātuśūnyatāyām manodhātuśūnyatāyām
 dharmadhātuśūnyatāyām manovijñādhātuśūnyatāyām yukto yukta iti
 vaktavyaḥ duḥkhaśūnyatā- <20v 10> yām samudayaśūnyatāyām nirodhaśūnyatāyām
 mārgaśūnyatāyām yukto yukta iti vaktavyaḥ skandhaśūnyatāyām
 dhātuśūnyatāyām āyatanaśūnyatāyām yukto yu- <20v 11> kta iti vak[t]av[y]aḥ
 [a]vid[y]āśūnyatāyām yukto yukta iti vaktavyaḥ saṃskāraśūnyatāyām
 vijñānaśūnyatāyām nāmarūpaśūnyatāyām <21r 1> ṣaḍāyatanaśūnyatāyām
 sparśaśūnyatā[t]ā[yā](m) v(e)danāśūnyatāyām triṣṇāśūnyatāyām
 upādānaśūnyatāyām bhavaśūnyatāyām jātīśūnyatāyām jarāmaraṇaśūnyatāyām
 <21r 2> yukto yukta iti vaktavyaḥ sarvadharmāśūnyatāyām <yukto yukta iti
 vaktavyaḥ •>¹¹⁵ ye kecit saṃjñāgatā<ḥ> saṃskṛtāsaṃskṛtā dharmā<ḥ>
 sarveṣāṃ dharmāṇāṃ śūnyatāyām yukto yukta iti vaktavyaḥ // punar aparaṃ
 śā- <21r 3> radvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyām caran
 prakṛtiśūnyatāyām yukto yukta iti vaktavya evaṃ khalu śāradvatīputra
 bodhisatvo mahāsatva<ḥ> prajñāpārami- <21r 4> tāyām caran yukta iti vaktavyaḥ //
 sa ābhir daśabhiḥ śūnyatābhiḥ prajñāpāramitāyām caran na tāvad yukta iti vā
 ayukta iti vā vaktavyaḥ tat kasya hetoḥ tathā <21r 5> hi sa na rūpaṃ yuktam iti
 vā ayuktam iti vā samanupaśyati • na vedanāṃ na saṃjñānaṃ na saṃskārānaṃ na
 vijñānaṃ yuktam iti vā ayuktam iti vā samanupaśyati • <21r 6> na rūpaṃ
 utpādadharmi¹¹⁶ vā nirodhadharmi vā samanupaśyati • na vedanāṃ na saṃjñānaṃ
 na saṃskārānaṃ na vijñānaṃ utpādadharmi vā nirodhadharmi vā
 samanupaśyati • na rūpaṃ saṃ- <21r 7> kleśadharmi vā vyavadānadharmi vā
 samanupaśyati • na vedanāṃ na saṃjñānaṃ na saṃskārānaṃ na vijñānaṃ
 saṃkleśadharmi vā vyavadānadharmi vā samanupaśyati • na rūpaṃ vedanayā
 <21r 8> sārddhaṃ samavasaratīti samanupaśyati • na vedanā sa<ṃ>jñayā na
 saṃjñā saṃskārai<r> na saṃskārā vijñānena sārddhaṃ samavasaratīti
 samanupaśyati • na vijñānaṃ saṃskāraiḥ sārddhaṃ <21r 9> samavasaratīti
 samanupaśyati • tat kasya hetoḥ tathā hi na sa kaścīd dharmāḥ kenaci<d>

¹¹⁵ After Ś 137, 19.

¹¹⁶ MS: utpādadharmā vā nirodhadharmā vā etc. up to vyavadānadharmā; see n. 71 to § 3.29 of the edition.

dharmeṇa sārddham samavasaratī¹¹⁷ na visarati • // na yujyate na viyujyate prakṛti_{<21r 10>}śūnyatām upādāya • yā śāradvatīputra rūpaśūnyatā na sā rūpaṃ yā vedanāśūnyatā na sā vedanā • yā saṃjñāśūnyatā na sā saṃjñā • yā saṃskāraśū_{<21r 11>}nyatā na te saṃskārā • yā vijñānaśūnyatā na sā vijñānaṃ • tathā hi śāradvatīputra yā rūpaśūnyatā na sā rūpayati • yā vedanāśūnyatā na sā <21v 1> vedayati • yā saṃjñāśūnyatā na sā saṃjñānāti • yā saṃskāraśūnyatā na sābhisamskaroti • yā vijñā[naśū]nyatā na sā vijñānāti • ta_{<21v 2>}t kasya hetoḥ na hi śāradvatīputrānyad rūpaṃ anyā śūnyatā nānyā¹¹⁸ śūnyatānyad rūpaṃ* rūpaṃ eva śūnyatā śūnyataiva rūpaṃ* evaṃ nānyā vedanānyā śūnyatā • nānyā saṃjñ[ā] <21v 3> nānyā¹¹⁹ śūnyatā • nānye saṃskārā anyā¹²⁰ śūnyatā • nānya<d> vijñānaṃ anyā śūnyatā • nānyā¹²¹ śūnyatānyad vijñānaṃ • vijñānaṃ eva śūnyatā śūnyataiva vijñānaṃ • yā śāradvatīputra śūnya_{<21v 4>}tā na sā utpadyate na nirudhyate • na saṃkliśyate na vyavadāyate • na hiyate na vardhate • nātītā nānāgatā na pratyutpannā yā notpadyate na nirudhyate • <21v 5> na saṃkliśyate na vyavadāyate • na hiyate na vardhate • nātītā nānāgatā na pratyutpannā : na tatra rūpaṃ na vedanā na saṃjñā nna saṃskārā nna vijñānaṃ na cakṣur na śrotraṃ na ghrāṇaṃ <21v 6> na jihvā kāyo na manaḥ na rūpaṃ na śabdō na gandho na ras(o) na sparśo na dharmāḥ na tatra skandhā na dhātavo nāyatanāni na tatra cakṣurdhātu<r> na rūpadhātur na cakṣurvijñānadhā_{<21v 7>}tu<r> na [ś]rotradhātu<r> na śabdadhātur na śrotravijñānadhātuḥ na ghrāṇadhātur na gandhadhātur na ghrāṇavijñānadhātu<r> na jihvādhātur na rasadhātur na jihvāvi_{<21v 8>}ñānadhātuḥ na kāyadhātur na spraṣṭavyadhātur na kāyavijñānadhātur na manodhātur na dharmadhātur na manovijñāna<dhā>tu{ḥ}r na tatrāvidyā nā_{<21v 9>}vidyānirodhaḥ na saṃskārā nna saṃskāranirodhaḥ na vijñānaṃ na vijñānanirodhaḥ na nāmarūpaṃ na nāmarūpanirodhaḥ na ṣaḍāyatanam na ṣaḍāyatananirodhaḥ na sparśo na <21v 10> sparśanirodhaḥ na vedanā na vedanānirodhaḥ na tṛṣṇā na tṛṣṇānirodhaḥ nopādānaṃ nopādānanirodhaḥ na bhavo na bhavanirodhaḥ na jātir na jātinirodhaḥ na jarāmaṇaṃ na <21v 11> jarāmaṇanirodhaḥ na duḥkhaṃ na samudayo na nirodho na mārgaḥ na prāptir nābhisamayaḥ na srotaāpanno na srotaāpattiphalaṃ na sakṛdāgāmī <22r 1> <na sakṛdāgāmī>phalaṃ nānāgāmī nānāgām(i)[phala](m) [nā]rha<n> nārha[tvam*] na pratyekabodhir na pratyekabuddhaḥ na tatra mārgākārajñā[tā] na bodhisatvaḥ na tatra <22r 2> bodhir na buddhaḥ evaṃ khalu śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ sa evaṃ prajñāpāramitāyāṃ caran na dānapāramitā_{<22r 3>}yāṃ yukta iti vā ayukta iti vā samanupaśyati • na śīlapāramitāyāṃ na kṣāntipāramitāyāṃ na vīryapāramitāyāṃ na dhyānapāramitāyāṃ na <22r 4> prajñāpāramitāyāṃ yukta iti vā ayukta iti vā samanupaśyati • na rūpaṃ yuktam iti vā ayuktam iti vā samanupaśyati • na

¹¹⁷ MS: samavasaratī.

¹¹⁸ MS: nānya.

¹¹⁹ Read: { na-}anyā.

¹²⁰ MS: anye.

¹²¹ MS: nānyaḥ.

vedanāṃ na saṃjñān na saṃskārān na vijñānaṃ <22r 5> yuktam iti vā ayuktam
 iti vā samanupaśyati • na cakṣur yuktam iti vā ayuktam iti vā samanupaśyati •
 na śrotraṃ na ghrāṇaṃ na jihvāṃ na kāyaṃ na mano yukta <22r 6> m iti vā
 ayuktam iti vā samanupaśyati • na rūpaṃ yuktam iti vā ayuktam iti vā
 samanupaśyati • na śabdaṃ na gandhaṃ na rasaṃ na sparśaṃ na dharmān na
 cakṣu <22r 7> rdhātum yuktam iti vā ayuktam iti vā samanupaśyati • na
 rūpadhātum na cakṣurvijñānadhātum yāvan na manodhātum na dharmadhātum
 na manovijñānadhātum yukta iti vā <22r 8> ayukta iti vā samanupaśyati • na
 smṛtyupasthāneṣu yukta iti vā ayukta iti vā samanupaśyati • na
 samyakprahāneṣu na riddhipā <22r 9> deṣu nendriyeṣu na baleṣu na bodhyaṃgeṣu
 na māрге yukta iti vā ayukta iti vā samanupaśyati • yāvan na daśasu
 tathāgatabaleṣu na caturṣu vaiśāradyeṣu na <22r 10> catasṣu pratisaṃvitsu
 nāṣṭādaśasv āveṇikeṣu buddhadharm[e]ṣu yukta iti vā ayukta iti vā
 samanupaśyati • yāvan na sarvajñatāyāṃ na sarvākārajñatāyāṃ <22r 11> yukta
 iti vā ayukta iti vā samanupaśyati • anenāpi śāradvatīputra <paryāyeṇa>¹²²
 bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukto yukta iti vaktavyaḥ sarva <22v
 1> dharmāyogāvīyogātām u[pā]dāya • // punar aparāṃ śāradvatīputra bodhisatvo
 mahāsatvaḥ prajñāpāramitāyāṃ caran na śūnyatāṃ śūnyatayā yojayati na
 viyojayati [•] <22v 2> na śūnyatāyogam* nānimittam ānimittena yojayati na
 viyojayati • nānimittayogam* nāpraṇihitam apraṇihitena yojayati na viyojayati •
 <22v 3> nāpraṇihitayogam • tat kasya hetoḥ tathā hi śūnyatā na yogo na viyogaḥ
 eva[m] ānimittam apra[ṇi]hitam na yogo na viyogaḥ evaṃ yujya <22v 4> mānaḥ
 śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavya[h
 puna]r aparāṃ śā[ra]dvatīputra bodhisatvo mahāsatvaḥ prajñāpāra <22v
 5> mitāyāṃ caran dharmāṇāṃ svalakṣaṇaśūnyatām avatarati • evaṃ avataran na
 rūpaṃ yoja[yati] na viyojayati • na vedanā <m> na saṃjñā <m> na saṃskārā <22v
 6> n na vijñānaṃ yojayati na viyojayati • na rūpaṃ pūrvāntena yojayati na
 viyojayati • tathā [hi pūrvāntam eva na sa]manupaśyati • na rūpaṃ apa <22v
 7> rāntena yojayati na viyojayati • tathā hy aparāntam eva na samanupaśyati •
 na [rū]paṃ pratyutpanna¹²³ yojayati na viyojayati • tathā hi pratyutpannam
 e <22v 8> va na samanupaśyati • na vedanā na saṃjñā na saṃskārā na vijñānaṃ
 pūrvāntāparāntapratyutpa[nnai[r] yo]jayati na viyojayati • tathā hi
 pūrvāntāparāntapratyutpa[nnāny e]va na sa <22v 9> manupaśyati • // punar aparāṃ
 śāradvatīputra bodhisatvo mahāsatva <h> prajñāpāramitāyāṃ caran na
 pūrvā[ntam aparā]ntena yojayati na viyojayati • <22v 10> nāparāntam pūrvāntena
 yojayati na viyojayati • na pratyutpannam pūrvāntenāparāntena vā yojayati na
 viyojayati • na pūrvāntam aparāntam [vā] pratyutpa <22v 11> nna yojayati na
 viyojayati • [adh](va)[sama]tāśūnyatām¹²⁴ upādāya • [//] evaṃ [h](i) yuktaḥ
 śāradvatīputra bodhisatvo mahāsatvaḥ <23r 1> prajñāpāramitāyā(m) yukta it[i]
 vaktavyaḥ // punar aparāṃ śāradvatīputra bodhisatvo mahāsatvaḥ
 prajñāpāramitāyāṃ carann evaṃ yujyate yathā yujyamāno na sarvajña <tā> <23r

¹²² After Ś 146, 11 (cf. also PD 48, 2-3).

¹²³ MS apparently -tyū-.

¹²⁴ After Ś 168, v.l. in the apparatus.

_{2>}m atītena yojayati tathā hy atītam eva na samanupaśyati • asamanupaśyan
katham sarvajñatām atītena yojayiṣyati • na sarvajñatām anāgatena yoja_{<23r}
_{3>}yiṣyati • tathā hy anāgatam eva na samanupaśyaty asamanupaśyan katham
sarvajñatām anāgatena yojayiṣyati • na sarvajñatām pratyutpannena yo_{<23r}
_{4>}jayati • tathā hi pratyutpannam eva na samanupaśyaty asamanupaśyan
katham sarvajñatām pratyutpannena yojayiṣyati • evaṃ caramc chāradvatīputra
bodhisatvo ma_{<23r 5>}hāsatva<ḥ> prajñāpāramitāyām yukta iti vaktavyaḥ // punar
aparamc chāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyām caran
<na> rūpaṃ sarvajñatayā yojayati na vi_{<23r 6>}yojayati tathā hi rūpaṃ eva na
samanupaśyaty asamanupaśyan katham rūpaṃ sarvajñatayā yojayiṣyati • //
evaṃ na vedanām na saṃ_{<23r 7>}jñān na saṃskārān na vijñānaṃ sarvajñatayā
yojayati na viyojayati • tathā hi vijñānaṃ eva na samanupaśyati • yāvan na
cakṣuḥ sarvajñatayā yojaya_{<23r 8>}ti na viyojayati • tathā hi cakṣur eva na
samanupaśyati • evan na śrotraṃ na ghrāṇaṃ na jihvāṃ na kāyaṃ na manaḥ
sarvajñatayā yojayati na viyojayati • <23r 9> tathā hi mana eva na samanupaśyati
• evaṃ na rūpaṃ sarvajñatayā yojayati na viyojayati • tathā hi rūpaṃ eva na
samanupaśyati • evaṃ na śabda_{<23r 10>}gandharasasparśadharmān sarvajñatayā
yojayati na viyojayati • tathā hi dharmān eva na samanupaśyati • evaṃ na
skandhān sarvajñatayā yojayati na viyo_{<23v 1>}jayati • tathā hi skandhān eva na
samanupaśyati • na dhātūn sarvajñatayā yojayati na viyojayati • tathā hi
dhātūn eva na samanupaśyati • nāyatanā_{<23v 2>}ni sarvajñatayā yojayati na
viyojayati • tathā hy āyatanāny eva na samanupaśyati • // na cakṣurdhātum
sarvajñatayā yojayati na viyojayati • tathā hi <23v 3> cakṣurdhātum eva na
samanupaśyati • // na rūpadhātum sarvajñatayā yojayati na viyojayati • tathā hi
rūpadhātum eva na samanupaśyati • na cakṣurvijñā_{<23v 4>}nadhātum sarvajñatayā
yojayati na viyojayati • tathā hi cakṣurvijñānadhātum eva na samanupaśyati •
yāvan na manodhātum sarvajñatayā yojayati na vi_{<23v 5>}yojayati • tathā hi
manodhātum eva na samanupaśyati • na dharmadhātum sarvajñatayā yojayati
na viyojayati • tathā hi dharmadhātum eva na samanupaśyati • <23v 6> na
manovijñānadhātum sarvajñatayā yojayati na viyojayati • tathā hi
manovijñānadhātum eva na samanupaśyati • asamanupaśyan katham
manovijñānadhātum sa_{<23v 7>}rvajñatayā yojayiṣyati • evaṃ caramc
chāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyām caran yukta iti
vaktavyaḥ // punar aparamc śāradvatīputra bodhisatvo <23v 8> mahāsatva<ḥ>
prajñāpāramitāyām caran na dānapāramitām sarvajñatayā {na} yojayati na
viyojayati • tathā hi dānapāramitām eva na samanupaśyaty asamanupaśya_{<23v}
_{9>}n na yojayati na viyojayati • evaṃ na śīlapāramitām na kṣāntipāramitām na
vīryapāramitām na dhyānapāramitām na prajñāpāramitām sarvajñatayā <23v 10>
yojayati na viyojayati • tathā hi prajñāpāramitām eva na samanupaśyaty
asamanupaśyan na yojayati na viyojayati • evaṃ na smṛtyupasthānāni na sa_{<23v}
_{11>}m[ya]k[pra]hāṇardhi[pād]en(dr)iyabala[b]o[dh](y)aṃgāmā[rg]jān¹²⁵
sarvaj[ñ]atayā yojayati na viyojayati • evan na daśa tathāgatabalāni na catvāri
vaiśāradyaṇi na ca_{<24r 1>}[ta]sraḥ pratisa[m]vida nāṣṭadaśāv(e)ṇ(i)kān

¹²⁵ MS: -[b]o[dh](y)aṃgāmā[rg]jān.

buddhadharmān sarvajñatayā yojayati na viyojayati • tathā hy
 āveṇīkabuddhadharmān na samanupaśyaty asamanuepaśyan na yojayati <24r 2>
 [na] viyojayati • evaṃ yujyamāṇaḥ śāradvatīputra¹²⁶ bodhisatvo mahāsatva<ḥ>
 prajñāpāramitāyāṃ yukta iti vaktavyaḥ // punar aparāṃ śāradvatīputra
 bodhisatvo <24r 3> mahāsatvaḥ prajñāpāramitāyāṃ caran na buddham
 sarvajñatayā yojayati na viyojayati • na sarvajñatām buddhena yojayati na
 viyojayati • tathā hi buddham eva na sa<24r 4>manupaśyati sarvajñatām eva na
 samanupaśyaty asamanupaśyan na yojayati na viyojayati • na bodhim
 sarvajñatayā yojayati na viyojayati • na boddhyā sarvajña<24r 5>tām yojayati na
 viyojayati • tathā hi bodhim eva na samanupaśyati • sarvajñatām eva na
 samanupaśyaty asamanupaśyan na yojayati na viyojayati • <24r 6> evaṃ hi
 śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran yukta iti
 vaktavyaḥ // punar aparāṃ śāradvatīputra bodhisatvo mahāsatvaḥ
 prajñāpārami<24r 7>tāyāṃ caran na rūpaṃ bhāva iti yojayati na rūpaṃ vibhāva iti
 yojayati • na vedanān na saṃjñān na saṃskārān na vijñānaṃ bhāva iti na
 vijñānaṃ vibhāva iti yojayati [• //] na rū<24r 8>paṃ nityam iti yojayati • na rūpaṃ
 anityam iti yojaya[ti] evan na vedanāṃ na saṃjñān na saṃskārān na vijñānaṃ
 nityam iti yojayati • na vijñānaṃ anitya<24r 9>m iti yojayati na rūpaṃ sukham iti
 yojayati na rūpaṃ duḥkham iti yojayati • evan na vedanān na saṃjñān na
 saṃskārān na vijñānaṃ sukham iti yojayati • na vijñānaṃ duḥ<24r 10>kham iti
 yojayati • na rūpaṃ ātmeti yojayati • na rūpaṃ anātmeti yojayati • evaṃ na
 vedanān na saṃjñān na saṃskārān na vijñānaṃ ātmeti yojayati • na vi<24r
 11>jñānaṃ anātmeti yojayati • na rūpaṃ śāntam iti yojayati • na rūpaṃ aśāntam
 iti yojayati • evan na vedanān na saṃjñān na saṃskārān na vijñānaṃ śāntam
 it[i] <24v 1> yojayati • na vijñānaṃ aśāntam iti yojayati • na rūpaṃ śūnyam iti vā
 aśūnyam iti yujyate • na vedanān na saṃjñān na saṃskārān na vijñānaṃ
 śūnyam iti vā aśū<24v 2>nyam iti vā yujyate • na rūpaṃ nimittam iti vā animittam
 iti vā yujyate • na vedanān na saṃjñān na saṃskārān na vijñānaṃ nimittam iti
 vā animittam iti vā yujyate • na rūpaṃ <24v 3>praṇihitam iti vā apraṇihitam iti
 vā yujyate • na vedanān na saṃjñān na saṃskārān na vijñānaṃ praṇihitam iti
 vā apraṇihitam iti vā yujyate • na rūpaṃ utpadya<24v 4>ta iti vā nirudhyata iti vā
 yujyate • evaṃ na vedanān na saṃjñān na saṃskārān na vijñānaṃ utpadyata
 iti vā nirudhyaya iti vā yujyate • na rūpaṃ atītam i<24v 5>ti yujyate • na rūpaṃ
 anāgatam iti yujyate • na rūpaṃ pratyutpannam iti yujyate evan na vedanān na
 saṃjñān na saṃskārān na vijñānaṃ atītam iti yujyate na vijñā<24v 6>nam
 anāgatam iti yujyate • na vijñānaṃ pratyutpannam iti yujyate • na rūpaṃ sāram
 iti na durbalam iti yujyate • evan na vedanān na saṃjñān na saṃskārān na
 vijñānaṃ <24v 7> sāram iti na durbalam iti yujyate • na rūpaṃ astīti na¹²⁷ nāstīti
 yujyate na viyujyate • evan na vedanān na saṃjñān na saṃskārān na vijñānaṃ
 astīti na¹²⁸ nāstīti yu<24v 8>jyate na viyujyate • sa prajñāpāramitāyāṃ caratīti

¹²⁶ Some *akṣaras* (probably four; apparently bodhi ...) have been erased after this word.

¹²⁷ MS: nā.

¹²⁸ MS: nā.

nopaiti • na caratīti nopaiti • caratīti ca na carati ceti¹²⁹ nopaiti • naiva carati ca na caratīti nopaiti • e_{<24v 9>}vaṃ caraṃc chāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ // punar aparaṃ sāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ cara_{<24v 10>}n na prajñāpāramitāyāḥ kṛte prajñāpāramitāyāṃ carati • na dānapāramitāyā na śīlapāramitāyā na kṣāntipāramitāyā na vīryapāramitāyā {m} na dhyānapāra_{<24v 11>}mitāyāḥ kṛte prajñāpāramitāyāṃ carati • nāvaivartyabhūmeḥ kṛte prajñāpārami[t](ā)[yā]ṃ carati • na satvapariṣākahetoḥ na buddhakṣetrapariśodhanārthaṃ na daśānām_{<25r 1>} [tathā]gatabalānā(m) kṛt(e •) na ca[tu](r)[nā](m) v(ai)[śāra]dyānā(m) [kṛte] • na catasrṇā(m) pratisamvidānām kṛte • nāṣṭādaśānām āveṇikānām buddhadharmāṇām kṛte pra_{<25r 2>}jñāpāramitāyāṃ carati • nādhyātmaśūnyatāyā(h) kṛte prajñāpāramitāyāṃ carati • na bahirdhāśūnyatāyā{m} nādhyātmabahirdhāśūntatāyā • na śūnyatāśūnyatā_{<25r 3>}yā na mahāśūnyatāyā na paramārthaśūnyatāyā na saṃskṛtaśūnyatāyā¹³⁰ nāsaṃskṛtaśūnyatāyā nātyantaśūnyatāyā • nāvarāgraśūnyatāyā • nāvākāraśū_{<25r 4>}nyatāyā • na prakṛtiśūnyatāyā • na svalakṣaṇaśūnyatāyā{m} • na sarvadharmāśūnyatāyā • nānutpādaśūnyatāyā • nābhāvasvabhāvaśūnyatāyā¹³¹ kṛte • na tathatā_{<25r 5>}yāḥ kṛte • na dharmadhātor na bhūtakoṭeḥ kṛte prajñāpāramitāyāṃ carati • tat kasya hetoḥ na hi bodhisatvo mahāsatvaḥ prajñāpāramitāyā<m> caran kasyacid dharmasya bhedaṃ vā nānākara_{<25r 6>}ṇaṃ vā viśeṣaṃ vā samanupaśyati • evaṃ caraṃc chāradvatīputra bodhisatvo mahāsatva<h> prajñāpāramitāyāṃ yukta iti vaktavyaḥ // sa na divyasya cakṣuṣaḥ kṛte prajñā_{<25r 7>}pāramitāyāṃ carati • na divyasya śrotrasya na paracittajñānasya na pūrvanivāsānusmṛte<r> nardhipādānām kṛte prajñāpāramitāyāṃ carati • evaṃ caraṃc chāra_{<25r 8>}dvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ // punar aparaṃ sāradvatīputra bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ carato nai_{<25r 9>}vaṃ bhavaty aham ṛddhipādeṣu sthitvā divyena cakṣuṣā pūrvasyān diśi gaṃgānadivālukupameṣu lokadhātuṣu ye buddhā bhagavantas tān satkariṣyāmi gurukari_{<25r 10>}ṣyāmi mānayaṣyāmi pūjayaṣyāmi // evaṃ dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhastād upariṣṭād yāvat samantād daśasu dikṣv ekaikasyān di_{<25r 11>}śi gaṃgānadivālukupameṣu lokadhātuṣu ye buddhā bhagavantas tān satkariṣyāmi gurukariṣyāmi mānayaṣyāmi pūjayaṣyāmi na cāsyai_{<25v 1>}vaṃ bhavati yat te buddhā bhagavanto bhāṣante tat sarvaṃ divyena śrotreṇa śroṣyāmi • ahaṃ tatra [l](o)kadhātuṣu satvānām cetasaiva cittam jñāsyē • ahaṃ_{<25v 2>} teṣāṃ pūrvanivāsā<n a>nusmariṣyāmi • ahaṃ divyena cakṣuṣā tām satvāṃś cyavamānān upapadyamānān upapannāṃś ca drakṣyāmi • ahaṃ aprameyāsaṃkhye_{<25v 3>}yān satvān parinirvāpayiṣyāmi ti • // evaṃ khalu sāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta iti vaktavyaḥ // evaṃ khalu_{<25v 4>} sāradvatīputra bodhisatvasya mahāsatvasya

¹²⁹ MS: caiti.

¹³⁰ In fact the subscribed -ṛ- is not very clear in this *akṣara*, which rather looks like a -ska- (cf. the immediately following -asaṃskṛta-).

¹³¹ MS: -śūnyatāyā •.

prajñāpāramitāyāṃ carato māraḥ pāpiyān avatāraṃ na labhate • yāny api
kānicil laukikalokottarāṇi karaṇī_{<25v 5>} yāni tāny api sarvāṇi pradakṣiṇibhavanty
anābhogenāparikalpitāni // ye ca te pūrvasyān diśi gaṃgānadivālukopameṣu
lokadhātuṣu buddhā bhaga_{<25v 6>} vanto ye ca dakṣiṇasyāṃ paścimāyāṃ
uttarasyāṃ adhistād upariṣṭād yāvat samantād daśasu dikṣv ekaikasyān diśi
gaṃgānadivālukopameṣu lokadhātuṣu _{<25v 7>} buddhā bhagavantas te 'pi buddhā
bhagavantas taṃ bodhisatvaṃ mahāsatvaṃ āraḥṣanti mā śrāvaka bhūmiṃ vā
pratyekabuddhabhūmiṃ vā pated iti • ye ca catvāro _{<25v 8>} mahārājā yāvad
aghaniṣṭhā devās te 'pi taṃ bodhisatvaṃ mahāsatvaṃ āraḥṣanti mā haiva
kaścīd bodhisatvasya mahāsatvasyāntarāyaṃ kārṣit* ye ca kecit kāyikā ro<sub><25v
9></sub> gās te 'pi tasya dṛṣṭe 'pi dharme sarveṇa sarvaṃ na bhavanti • tat kasya hetoḥ
tathā hi bodhisatvo mahāsatva<ḥ> sarvasatvā<n> maitryā sphara[ti] • // evaṃ
caraṃc chāra_{<25v 10>} dvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ yukta
iti vaktavyaḥ // punar aparaṃ śāradvatīputra bodhisatvasya mahāsatvasya
prajñāpārami_{<25v 11>} tāyāṃ carataḥ alpaka[r]c(chreṇa
dhāra[ṇi](mu)[kha]samādhimukhāni pratibhānapratisaṃvinmukhāny
āmukhibhavanti¹³² • // tathāgatāṃś cā_{<26r 1>} rhataḥ samyaksa[m]b[u]d[dh]ā[n
ārāgayati • taiś ca buddh[ai]r bhagavadbhīr na kadācid virahito bhavati • yāvad
anuttarāṃ samyaksa(m)bodhim abhisambudhyate • // punar aparaṃ
śāradvatī_{<26r 2>}putra bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ carato
naivaṃ bhavati • asti kaścīd dharmo yo dharmaiḥ sārddhaṃ saṃyujyate vā
visaṃyujyate vā • sameti vā _{<26r 3>} na sameti vā • tat kasya heto<ḥ> • tathā hi sa
tad¹³³ dharmāṃ na samanupaśyati • yo yujyeta vā viyujyeta vā • sameyād vā na
sameyād vā : evaṃ khalu śāra_{<26r 4>} dvatīputra bodhisatvo mahāsatvaḥ
prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ // punar aparaṃ śāradvatīputra
bodhisatvasya mahāsatvasya prajñā[pā]_{<26r 5>} ramitāyāṃ carato naivaṃ bhavati •
kaccid ahaṃ dharmadhātum abhisambuddhyeya na vābhisambudhyeya tat
kasya heto{ḥ}r na hi dharmadhātum abhisambuddho nābhi<sub><26r
6></sub> {bhi} sambudhyate • nābhisambhotsyate • evaṃ khalu śāradvatīputra
bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ //
punar aparaṃ _{<26r 7>} śāradvatīputra bodhisatvo mahāsatva<ḥ>
prajñāpāramitāyāṃ caran na kaṃcid dharmāṃ dharmadhātuvyatiriktaṃ
samanupaśyati • evaṃ khalu śāradvatīputra bo_{<26r 8>} dhisatvo mahāsatva<ḥ>
prajñāpāramitāyāṃ caran yukta iti vaktavyaḥ // punar aparaṃ śāradvatīputra
bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ ca_{<26r 9>} ran na dharmadhātor
dharmāṇāṃ ca nānākaraṇāṃ karoti • // punar aparaṃ śāradvatīputra
bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ carato naivaṃ bhavati // <sub><26r
10></sub> dharmadhātum pratividhyeya vā na vā pratividhyeya • tathā hi sa na kaṃcid
dharmāṃ samanupaśyati • yena dharmeṇa yo dharmā<ḥ> pratividhyeta tathā hi
<<na sa>> dharmadhātu<m> _{<26r 11>} śūnyam iti yojayati • nāśūnyam iti yojayati

¹³² After this word, a small portion of the folio is missing: apparently was not inscribed, and, anyway, there would not have been enough space to write the word which occurs, at this point, in PD 56, 10-11 and Ś 261, 18: sarvopapattiyātaneṣu (already found in D 155a 27-28: 一切所生, and W 6c 28: 在所生處).

¹³³ See n. 155 § 3.64 of the edition.

• evaṃ khalu śāradvatīputra bodhisatvo mahāsatva<ḥ> prajñāpāramitāyāṃ caran yukta i<ti> vaktavyaḥ // <26v 1> punar aparaṃ śāradvatīputra bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ caran na cakṣurdhātum śūnyatayā vojayati • na śūnyatāṃ cakṣurdhātunā yo<26v 2>jayati • na rūpadhātum śūnyatayā vojayati • na śūnyatāṃ rūpadhātunā vojayati • na cakṣurvijñānadhātum śūnyatayā vojayati • na śū<26v 3>nyatāṃ cakṣurvijñānadhātunā vojayati • evaṃ na śrotradhātum na śa[bda]dhātum na śrotravijñānadhātum na ghrāṇadhātum na gandhadhātum na ghrāṇavijñā<26v 4>nadhātum na jihvādhātum na rasadhātum na jihvāvijñānadhātum • na kāya{vijñāna}dhātum¹³⁴ na spraṣṭavyadhātum • na kāyavijñānadhātum • yāvan na manodhātum <26v 5> śūnyatayā vojayati • na śūnyatāṃ manodhātunā vojayati • na dharmadhātum śūnyatayā vojayati • na śūnyatāṃ dharmadhātunā vojayati • <26v 6> na manovijñānadhātum śūnyatayā vojayati • na śūnyatāṃ manovijñānadhātunā vojayati • eṣa hi śāradvatīputra paramo yogo ya<26v 7>d uta śūnyatāyogaḥ śūnyatāyāṃ¹³⁵ śāradvatīputra caran bodhisatvo mahāsatvo na śrāvaka bhūmau vā pratyekabuddhabhūmau <26v 8> vā patati • buddhakṣetraṃ ca pariśodhayati • satvāṃś ca paripācayati • kṣipraṃ cānuttarāṃ samyaksaṃbodhim abhisambudhyate <26v 9> ye kecic chāradvatīputra yogāḥ prajñāpāramitāyogas teṣāṃ agrya-m-¹³⁶ākhyāyate • śreṣṭha varaḥ pravaraḥ praṇīta-m-ākhyāyate tat [ka]sya he<26v 10>toḥ anuttara eṣa yogo yad uta prajñāpāramitāyogaḥ śūnyatānimitāpraṇihitayoga • evaṃ yujyamānaḥ śāradva<26v 11>tīputra bodhisatv[o] mahāsatvo v[y]ākṛto vaktavyaḥ asannibhūtaś cānuttarāyāḥ samyaksaṃbodheḥ evaṃ yujyamānaḥ <27r 1> śāradvatīputra bodhisatv[o] mahāsatvo 'prameyāṇāṃ asaṃkhyeyāṇāṃ satvānāṃ arthaṃ karoti na cāsyai vaṃ bhavaty ahaṃ prajñā[pā]ramitāyāṃ yujye 'ti vā viyujye 't(i) <27r 2> vā māṃ buddhā bhagavanto vyākariṣya <n>ty ahaṃ āsannibhūto vyākaraṇasya // ahaṃ buddhakṣetraṃ pariśodhayiṣyāmi • ahaṃ anuttarāṃ samyaksaṃbodhim abhisambu<27r 3>dhya dharmacakkrāṃ pravartayiṣye • // tat kasya heto<s> tathā hi sa dharmadhātum na vyatirekīkaroti • // na ca dharmadhātoḥ kaṃcid anyadharmāṃ samanupaś[y]ati [*] <27r 4> yaḥ prajñāpāramitāyāṃ cared¹³⁷ yo vā buddhair bhagavadbhir vyākṛyeta • yo vānuttarāṃ samyaksaṃbodhim abhisambudhyeta : tat kasya hetoḥ tathā hi tasya bodh[i]satva[sya] mahā<27r 5>satvasya prajñāpāramitāyāṃ carato na satvasaṃjñotpadyate • na jivasamjñā na pudgalasaṃjñā na jānakapaśyakakāra kavedakaṃjñotpadyate • // tat kasya hetoḥ ta<27r 6>thā hy atyantāṃ satvo nopalabhyate na nirudhyate • na hi satvasyotpādo na nirodhaḥ yasya ca notpādo na nirodhaḥ kathāṃ sa prajñāpāramitāyāṃ carīṣyati • evaṃ caraṃ chāradvatīpu<27r 7>tra bodhisatvo mahāsatvaḥ satvānupādātayā prajñāpāramitāyāṃ carati • satvaśūnyatayā prajñāpāramitāyāṃ carati • satvānupalabdhyā satva<27r 8>viviktatayā satvaprakṛtyā • satvāsvabhāvatayā

¹³⁴ In fact something is visible above this word, perhaps a deletion mark.

¹³⁵ MS: śūnyatayāṃ.

¹³⁶ PD 58, 21 and Ś 264, 16: 'gra ākhyāyate [Ś + jyeṣṭha ākhyāyate]; I follow BHSG pp. 35-36 § 4.59 (so, too, for the following praṇīta-m-, = PD 58, 22 and Ś 264, 17: praṇīta ākhyāyate).

¹³⁷ MS: carad.

prajñāpāramitāyāṃ carati • eṣa śāradvatīputra bodhisatvānāṃ mahāsatvānāṃ
param[o] y[o]_{<27r 9>}go yad uta śūnyatāyogaḥ ayam śāradvatīputra bodhisatvasya
mahāsatvasya prajñāpāramitāyāṃ carataḥ paramo yogaḥ yas tadanyān yogā<sub><27r
10></sub>n abhibhūya {s} tiṣṭhati • atra ca śāradvatīputra yoge caran bodhisatvo
mahāsatvo mahāmaitrīm abhinirharati • mahākaruṇāṃ cā[bhi]nirha_{<27r 11>}rati •
atra śāradvatīputra yoge caran¹³⁸ bodhisatvo mahāsatvo na mātsaryacittam
utpādayati • na dau<ḥ>śīlyacittam na vyāpādacit<t>aṃ na kau[sī]<sub><27v
1></sub>dyacittam na vikṣepacittam na dauṣprajñacittam utpādayati •

¹³⁸ MS: carān.

Index of Chinese Terms¹

A

ājīānìzhà tiān 阿迦膩吒天
1.183, 2.2

ālúohàn guǒ 阿羅漢果
1.152, 1.179

ānàhán guǒ 阿那含果
1.151, 1.152, 1.179

āwéisānfó 阿惟三佛
1.185
即日當成阿耨多羅三耶三菩，得至○○○○
1.186, 1.187, 2.5, 2.6, 2.7, 3.65

āwéiyuèzhì 阿惟越致
1.185
得○○○○阿耨多羅三耶三菩
1.186

āwéiyuèzhì dì 阿惟越致地
1.112, 3.16, 3.50

āxūlún shēn 阿須倫身
1.92

āxūlún shēn 阿須倫身
2.2
○○○○則為減損

àijìng 愛敬
2.3

àinì 愛*惜 [all editions: 愛逆]
1.94
有所施與，無所○○。

àiyù 愛欲
2.8

ài 礙
1.32
see 陰蓋之礙。

ān 安
1.4

ānhé 安和
1.62
至邊○○柔軟

ānjì 安寂
1.55
其心安寂

ānyīn 安隱
1.62
愍傷一切衆生之類，令獲○○，快樂無患
1.68
一切黎庶悉獲○○，所得○○猶如比丘得第三禪

ànmíng 闇冥
1.176
愚癡○○

B

bā guānzhāi 八關齋

bāshí zhǒng hào 八十種好
1.125

bā tuō mén 八脫門
1.99

bā wéi 八維
1.69
○○上下。
1.74, 1.77, 1.131

bā yóu 八由
3.23
○○亦空

bā yóuxíng 八由行
1.99, 3.17

Bátuóhé 毘陀和
1.52
○○○菩薩

¹ References are to paragraph-numbers in the edition and translation.

bānnièhuán 般泥洹

1.151

至於無餘住泥洹果，而○○○

bānrùobōluómì 般若波羅蜜

1.80, *passim*

bàn 辦

1.8

所作已○

Bàoji 寶迹

1.78

○○菩薩

Bàolóng 寶龍

1.88

○○菩薩

Bàoshì 寶事

○○菩薩

Bàoyìnshǒu 寶印*手 [*手: 首 all witnesses]

1.52

○○○菩薩

bāomǎn 飽滿

1.65

其飢虛者自然○○

bēiliè 卑劣

1.68

bèilèi 輩類

3.2

如此○○

3.18

如是○○衆善之德興現于世

bēnjì 本際

1.140

欲了諸法在於○○

1.160

諸法所興不起○○，欲逮此者

3.52

不以○○故，行般若波羅蜜

bēnjìng 本淨

3.30

緣起諸事○○爲空

bēnjìng kōng 本淨空

3.26

解○○○，志性亦然

3.52

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bénwú 本無

see *wúbén* 無本.

bēngsui 崩碎

1.145

*於此國土吹拔、○○諸須彌山，令無有餘

bǐjǐ 彼其

3.74

○○行者，不著法界

bìqiū sēng 比丘僧

1.77

bìzhīfó guō 辟支佛果

1.152

bìzhīfó jué 辟支佛覺

3.35

bìzhīfó zhèng 辟支佛證

1.179

bì 臂

1.56

biānji 邊際

1.62, 1.87

biàn 便

3.59

魔及官屬不能得○

3.61

悉共擁護是菩薩摩訶薩，將無伺求得其○者

biànhuà 變化

1.147

自在○○.

biéyì 別異

3.34

識不爲○○，空亦不異.

3.67

諸法、法界，有若干種，不計○○

biézhī 別知

3.18

緣此○○有此事耳

bùkědékōng 不可得空

1.135, 3.2

bù niàn 不念

1.21

○○衆願

bù xián zhě 不閑者

1.63

地獄、餓鬼、畜生諸○○、恐憊厄者

Bùxūjiàn 不虛見

1.52

○○○菩薩

Bùzhìyuǎn 不置遠

1.52

○○○菩薩

bùshī 布施

1.117, 1.121, 1.152, *passim*

bùshī dé 布施德

1.167

欲立衆生於○○○。

bùshīshì 布施士

3.19

舍利弗，菩薩摩訶薩爲○○○。

bùshī zhī shì

布施之士

3.19

bùshīzhǔ 布施主

1.155

其○○○，無所著念，所施受者，亦不忘恩

C

chāshǒu 叉手

1.64

chātè 差特

1.64

十方一切亦復如是等無○○。

1.184

諸天人上乃至於淨居諸天等，無○○皆來具足
布施

3.10

寧可獲致若干○○不乎; PD

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- wúliàng bù yòng huì tiān* 無量不用慧天

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1.84

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wúliàng kōng huì 無量空慧

1.152

wúliàng xūkōng dìngyì 無量虛空定意

1.152

wúlǚ 無侶

1.41

wúmièkōng 無滅空

3.52

wúpǐnkōng 無品空

3.52

wúqǐkōng 無起空

3.52

wúqiú 無求

1.84

wúrè 無熱

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wúshàngxíng 無上行

3.71

wúshàng zhèngzhēn zhī dào 無上正真之道

1.58

wúshù 無數

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wú suǒ qǐ huì 無所起慧

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wú suǒ wèi 無所畏

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1.152

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wúyǒu chén'āi 無有塵埃

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1.99

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Abbreviations

<i>Abhidharma-kośa</i> :	Swami Dwarikadas Shastri (ed.), <i>Abhidharmakośa & Bhāṣya of Acārya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra</i> , 2 vols, Bauddha Bharati, Varanasi 1998 (1970)
<i>Aṣṭa</i>	<i>Aṣṭasāhasrikā Prajñāpāramitā – With Haribhadra’s Commentary Called Āloka</i> (ed. P.L. Vaidya), Buddhist Sanskrit Texts no. 4, The Mithila Institute, Darbhanga, 1960
BHSD	Franklin Edgerton, <i>Buddhist Hybrid Sanskrit Dictionary</i> , New Haven 1953
BHSG	Franklin Edgerton, <i>Buddhist Hybrid Sanskrit Grammar</i> , New Haven, 1953
<i>Catalogue I</i>	<i>Catalogue des Manuscrits Chinois de Touen-houang (Fonds Pelliot Chinois)</i> , vol. I, Bibliothèque Nationale, Paris 1970
<i>Catalogue V.1</i>	<i>Catalogue des Manuscrits Chinois de Touen-houang – Fonds Pelliot Chinois de la Bibliothèque Nationale</i> , Vol. V, tome 1, École Française d’Extrême-Orient, 1995
Norman CP	Norman, K. R., 1990-2001, <i>Collected Papers</i> , 7 vols, The Pali Text Society, Oxford
CPD	<i>A Critical Pāli Dictionary</i> , begun by V. Trenckner, revised, continued and edited by D. Andersen, H. Smith et al., Copenhagen 1924-
CSZJJ	Sengyou 僧祐, <i>Chu sanzang ji ji</i> 出三藏記集 T 2145
D	Dharmarakṣa/the <i>Guang zan jing</i> 光讚經 T 222 as refereed to in the edition and translation
DZDL	<i>Da zhidu lun</i> 大智度論 T 1509
<i>Daśabhūmika</i>	Ryūkyō Kondō (ed.), <i>Daśabhūmīśvaro nāma mahāyānasūtram</i> , Tokyo 1936
Dobson, Dictionary	Dobson, W. A. C. H. 1974, <i>A Dictionary of the Chinese Particles</i> , Toronto, University of Toronto Press
DHBZ	Huang Yongwu 黃永武 (main ed.) 1986, <i>Dunhuang Baozang</i> 敦煌寶藏, 140 vols., Xin wenfeng chuban gongsi, Taibei
DP	Cone, Margaret, <i>A Dictionary of Pāli</i> , Part I, The Pali Text Society, Oxford 2001
DXJ	Lokakṣema (tr.), <i>Dao xing bore jing</i> 道行般若經 T 224 (<i>Aṣṭasāhasrikā Prajñāpāramitā</i>)
DZDL	<i>Da zhidu lun</i> 大智度論 (tr. Kumārajīva) T 1509
FGJ	<i>Fang guang jing</i> 放光經 T 221 as referred to in the Introduction
FJJ	An Xuan 安玄 (tr.), <i>Fajing jing</i> 法鏡經 T 322 (<i>Ugraparipṛcchā</i>)
FZTJ:	Zhipan 志磐 (fl. 1258-1269), <i>Fozu tongji</i> 佛祖統紀 T 2035
GHXC	<i>Gudai hanyu xuci cidian</i> 古代汉语虚词词典, Shangwu yinshuguan, Beijing 1999
<i>Grand Ricci</i>	<i>Grand dictionnaire Ricci de la langue chinoise</i> , 7 vols., Instituts Ricci, Paris-Taipei, 2001
GZJ	<i>Guang zan jing</i> 光讚經 T 222 as referred to in the Introduction
GSZ	Huijiao 慧皎, <i>Gao seng zhuan</i> 高僧傳
Haribhadra	Wogihara Unrai (ed.), <i>Abhisamayālaṅkā’ālokā Prajñāpāramitāvyaḅhyā the Work of Haribhadra – Together with the Text Commented on</i> , the Toyo Bunko, Tokyo 1932
HD	<i>Hanyu da cidian</i> 漢語大詞典, 13 vols., Hanyu da cidian chubanshe, Shanghai 1986-1994 (referred to by volume number : page number, column a/b)
HDZ	<i>Hanyu da zidian</i> 漢語大字典, 3 vols. ed., Chengdu 1995
JBJ	Dharmarakṣa (tr.), <i>Jianbei yiqie zhi de jing</i> 漸備一切智德經 T 285

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- Kāśyapa-parivarta* Vorobyova-Desyatovskaya, M. I. 2002 (ed. in collaboration with Seishi Karashima and Noriyuki Kudo), *The Kāśyapaparivarta: Romanized Text and Facsimiles*, The International Research Institute for Advanced Buddhology - Soka University (Bibliotheca Philologica et Philosophica Buddhica V), Tokyo
- K Kumārajīva /the *Mohebanruoboluomi jing* 摩訶般若波羅蜜經 T 223 as referred to in the edition and translation
- KYL Zhisheng 智昇, *Kaiyuan Shijiao lu* 開元釋教錄 T 2154
- KYLLC *Kaiyuan shijiao lu lüechu* 開元釋教錄略出 T 2155
- LDSBJJ Fei Zhangfang 費長房, *Lidai sanbao ji* 歷代三寶紀 T 2034
- LSPW Conze Edward, *The Large Sutra on Perfect Wisdom with the divisions of the Abhisamayālaṅkāra*, Berkeley and Los Angeles 1975
- Lamotte I-V Lamotte, Étienne, *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra)*, Tomes I-V, Louvain 1944-1980
- Mahāvibhāṣā* (tr. Xuanzang 玄奘), *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 T 1545
- MDPPL Conze E., *Materials for a Dictionary of the Prajñāpāramitā Literature*, Suzuki Research Foundation, Tokyo 1973
- MHBRJ *Mohebanruoboluomi jing* 摩訶般若波羅蜜經 T 223 as referred to in the Introduction
- Mvy *Mahāvvyūtpatti*, ed. R. Sakaki, 2 vols., Kyoto 1916-1925
- MW M. Monier Williams, *A Sanskrit-English Dictionary*, Oxford University press, 1899
- Mochizuki BD Mochizuki Shinkō 望月信亨, *Bukkyō daijiten* 佛光大辭典, Tokyo 1931-1936
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- PraS *Banzhou sanmei jing* 般舟三昧經 T 418
- PD N. Dutt 1934 (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, Calcutta
- Peṭakopadesa* Barua, Arabinda (ed.), *The Peṭakopadesa*, Pali Text Society (Text Series No. 88), London 1949 (Revised Edition 1982)
- PED Rhys Davids T. W. and Stede William, *Pali-English Dictionary*, The Pali Text Society, London 1925
- PekK Tibetan translation of the *Pañcaviṃśatisāhasrikā* PP in: Daisetz T. Suzuki (ed.), *The Tibetan Tripitaka: Peking Edition*, 168 vols., Reprint under the Supervision of the Otani University, Kyoto. Tibetan Tripitaka Research Institute, Kyoto-Tokyo 1955-1961
- PG Gilgit Manuscript of the Larger *Prajñāpāramitā*, in: Raghu Vira e Lokesh Chandra (eds.), *Gilgit Buddhist Manuscripts*, Śatapiṭaka vol. 10 (3-5), New Delhi 1966-1970
- PI Paranavithana S. 1933, "Indikaṭusāya Copper Plaques", in: *Epigraphia Zeylanica*, vol. 3, pp. 199-212, London 1933
- PK II-V Kimura Takayasu (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā* II-III, Tokyo 1986; IV, Tokyo 1990; V, Tokyo 1992
- PSL von Hinüber, Oskar 1983, "Sieben Goldblätter einer Pañcaviṃśatisāhasrikā Prajñāpāramitā aus Anurādhapura", *Nachrichten der Akademie der Wissenschaften in Göttingen - Philologisch-Historische Klasse* Jahrgang 1983, N. 7, Göttingen 1983, pp. 189-207
- Ratnaketu-parivarta*: Kurumiya, Yenshu (ed.), *Ratnaketuparivarta - Sanskrit Text*, Heirakuji-shoten, Kyoto 1978
- Renou Gr Renou, Louis, *Grammaire Sanscrite*, Paris 1930 (repr. Paris 1996)

Ś	Ghoshā P. (ed.), <i>Śatasāhasrikā Prajñāpāramitā</i> , Calcutta 1902-1913
<i>Saddharma-puṇḍarīka</i>	Kern H. and Nanjio B. (eds.), <i>Saddharmapuṇḍarīka</i> , (Bibliotheca Buddhica X), St. Petersburg 1908-12
Speijer, <i>Syntax</i>	Speijer J. S., <i>Sanskrit Syntax</i> , Leiden 1886 (repr. Motilal Banarsidass, Delhi 1993)
TpT	Tibetan translation of the <i>Pañcaviṃśatisāhasrikā</i> PP in: <i>The Tibetan Tripitaka – Taipei Edition</i> 台北版西藏大藏經, ed. A. W. Barber, 72 vols, Taipei 1991, vol. VI (bKa’-’Gyur); quotations are given according to the folio and line number of this edition (e.g. 2.1 etc.)
<i>Vajracchedikā</i>	Edward Conze (ed. and trans.; 2 nd ed.), <i>Vajracchedikā Prajñāpāramitā</i> , Serie Orientale Roma XIII, ISMEO, Roma 1974
de La Vallée Poussin, <i>Kośa</i>	La Vallée Poussin, Luis de 1980 (first ed. Paris 1923-1931), <i>L’ Abhidharmakośa de Vasubandhu</i> , 6 vols., Bruxelles
<i>Vimalakīrti-nirdeśa</i>	<i>Vimalakīrtinirdeśa: Transliterated Sanskrit Text Collated with Tibetan and Chinese Translations</i> , Study Group on Buddhist Sanskrit Literature, The Institute for Comprehensive Studies of Buddhism, Taisho University, Tokyo 2004
Vimuktisena	Pensa, Corrado 1967 (ed.), <i>L’Abhisamayālamkāravṛtti di Ārya-Vimuktisena - Primo Abhisamaya - testo e note critiche</i> , Serie Orientale Roma XXXVII, Roma
<i>Visuddhimagga</i>	Warren, Henry Clarke (ed.; revised by Dharmananda Kosambi), <i>The Visuddhimagga of Buddhaghosācariya</i> , Harvard Oriental Series 41, Cambridge Mass., 1950
W	Wuchaluo/the <i>Fang guang jing</i> 放光經 T 221 as referred to in the edition and translation
Wogihara BWD	Wogihara Unrai 荻原雲來 (revised and enlarged edition ed. by Naoshiro Tsuji), <i>Kanyaku taisho Bon-wa daijiten</i> 漢譯對照梵和大辭典, Tokyo 1978
X	Xuanzang’s 玄奘 translation of the <i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> (大般若經第二會, T 220 vol. 7)
Xś	Xuanzang’s 玄奘 translation of the <i>Śatasāhasrikā Prajñāpāramitā</i> (大般若波羅蜜多經初分 T 220 vols. 5-6)
YCRJ	An Shigao 安世高 (tr.), <i>Yin chi ru jing</i> 陰持入經 T 603 (<i>Peṭakopadesa</i> ch. 6)
ZFHJ	Dharmarakṣa (tr.), <i>Zhengfahua jing</i> 正法華經 T 263 (<i>Saddharmapuṇḍarīka</i>)

Abbreviations of the Chinese Editions Used in the Critical Edition

(Numbers refer to the sections of chapter 3 of part I, where these various editions are discussed);

- F: first Fuzhou 福州 edition (= 宮 in the *Taishō*'s apparatus); see § 3.2.2.3.1.
- Fsh: stone-carved GZJ in the *Fangshan shijing* 房山石經 (= 石 in ZH); see § 3.2.2.2.2.
- J: Jin 金 edition, as reproduced in the main text of ZH; see § 3.2.2.1.2.
- Kr: second Koryō 高麗 edition; see § 3.2.2.1.3.
- Pu: *Puning zang* as quoted by ZH (when explicitly diverging from Y).
- Q: Qisha 磧砂 edition (= 磧 in ZH); see § 3.2.2.3.3.
- S: Readings of the Sixi 思溪 edition as recorded in the apparatus of the *Taishō* (= 宋); see § 3.2.2.3.2.
- Y: *Puning zang* 普寧藏 (= 元 in the *Taishō*; = 普 in ZH); see § 3.2.2.3.4.
- Z: readings of the Sixi 思溪 edition of the GZJ, as recorded in the apparatus of ZH (= 資); see § 3.2.2.3.2.

Conventions for editing passages from the Gilgit MS of the Larger PP

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
<<>>	interlinear insertion
{{}}	erased <i>akṣara</i> (s)
<>	omitted <i>akṣara</i> (s)
{ }	superfluous <i>akṣara</i> (s)
*	<i>virāma</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
ḥ	<i>jihvāmūliya</i>
ḷ	<i>upadhmaniya</i>
:	<i>visarga</i> used as punctuation mark
•	dot-like punctuation mark
//	double stroke used as punctuation mark
'	<i>avagraha</i> , not written in the MS
† ... †	corrupt passage

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Main publications:

- *Fazang – Trattato sul leone d'oro*, Esedra Editrice, Padova 2000 [A Critical Edition and an Annotated Translation of Fazang's *Treatise on the Golden Lion*, with an Introductory Essay]
- "Dharmagupta's unfinished translation of the *Diamond-cleaver (Vajracchedikā-Prajñāpāramitā-sūtra)*", *T'oung Pao* LXXXII 1996, pp. 137-152
- "An Early Chinese Translation corresponding to Chapter 6 of the *Peṭakopadesa* – An Shigao's *Yin chi ru jing* T 603 and its Indian Original: A Preliminary Survey", *Bulletin of the School of Oriental and African Studies*, n. 65 (1), 2002, pp. 74-98
- "The Rediscovery of Three Early Buddhist Scriptures on Meditation: A Preliminary Analysis of the *Fo shuo shi'er men jing*, the *Fo shuo jie shi'er men jing* Translated by An Shigao and Their Commentary Preserved in the Newly Found Kongō-ji Manuscript", *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2002*, n. 6, 2003, pp. 251-299