



Herbert V. Guenther

Buddhist Thought
and
Asian Civilization

Essays in Honor of Herbert V. Guenther
on His Sixtieth Birthday

Edited by

Leslie S. Kawamura
and
Keith Scott

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Svalpākṣarā Prajñāpāramitā

Akira Yuyama

INTRODUCTION

1.1. The Sanskrit version of the *Svalpākṣarā Prajñāpāramitā* was edited for the first time by Edward Conze, see P. Beatrix, *Bibliographie de la littérature Prajñāpāramitā*, Bruxelles: 1971, No. 315, p. 49. This reference, hereafter abbreviated K, is: E. Conze, "Tāntric Prajñāpāramitā Texts," *Sino-Indian Studies*, Vol. 5, No. 2. Santiniketan: 1956, pp. 113-115: "Svalpākṣarā Prajñāpāramitā." (cf. also pp. 102f., 112). This *editio princeps* is based on a single MS kept in the Asiatic Society at Calcutta (cf. 1.3 below); Conze reconstructed the missing portion of the MS with the help of the Tibetan version. Subsequently, the existence of several other MSS, preserved in a better condition, has become known. One would therefore expect a critically-edited text based upon comparison of those MSS with the Tibetan and Chinese versions.

1.2 The text edited by P. L. Vaidya is not based on manuscript readings. This reference, hereafter abbreviated V, is: P. L. Vaidya, *Mahāyāna-Sūtra-Samgraha*, Part 1 (= *Buddhist Sanskrit Texts*, Vol. 17, Darbhanga: 1961), p. 93f. Text No. 4 ((Svalpākṣarā Prajñāpāramitā." Vaidya's text was "taken from Dr. E. Conze's edition as it appeared in the *Sino-Indian Studies*" (Vaidya, p. ix-xix). As a matter of fact, however, he has made a number of alterations

without giving notes. This edition is to be found unequal to the text-critical and philological task.

1.3. The following six Sanskrit MSS are now known to us:

A = No. 419-III-150 (folios 289bl-292a5).

B = No. 420-XI-4 (folios 8a4-10b5).

C = No. 418-3 (folios 43a6-46bl)

The above three are kept in the University of Tokyo Library (cf. Matsunami's Catalogue, p. 212, also 148f).

D = No. 62-45 (folios 95b4-97a8), Bibliothèque Nationale de Paris, (cf. Filliozat's Catalogue, 1, p. 40).

E = No. 10757B (folios 2-4, missing folio 1), Asiatic Society, Calcutta. (Cf. Śāstrī's Catalogue, 1, p. 15f, No. 16), used by Conze for his edition. Śāstrī's readings in his Catalogue are quoted in my edition—Abbr. Ś.

F = Packet No. 30 (folios 1-4), Hem Raj Collection, Katmandu. (Cf. Nagao's Report, p. 19.) No further information is available.

I have been able to consult the first four MSS in photocopies. Variant readings are also noted from the texts edited by Conze (= K) and Vaidya (= V) and the text given by Śāstrī in his Catalogue (= Ś). In my edition I have added somewhat detailed footnotes explaining how I have adopted the readings.

2.1. The Tibetan version, *Śes-rab-kyi pha-rol-tu phyin-pa yi-ge űnu-ñu*, is to be found both in the *Śer-phyin* and the *Rgyud* sections of the Kanjur division of the Tibetan Tripiṭaka. This is indispensable for the study of the original Sanskrit text:

(a) *Śer-phyin* section:

D = Sde-dge Edition (Tōhoku Catalogue No. 22), KA 146a3-147b3.

L = Lha-sa Edition (Takasaki's Catalogue No. 24), KA 255a5-257b5

[= Bonner Xerox edition, Vol. 34, pp. 128.4.5-131.2.5 (Eimer's Catalogue, pp. 12/37)].

N = Snar-thaṅ Edition (Feer's *Analyse*, p. 202: 6.12.): KA 258bl-261a1.

(b) *Rgyud* section:

C' = Co-ne Edition (Mibu's Catalogue No. 164), NA 41b7-43b6.

- D' = Sde-dge Edition (Tōhoku Catalogue No. 530), NA 92b6-94a7.
 L' = Lha-sa Edition (Takasaki's Catalogue No. 498), THA 42a5-45a1.
 [= Bonner Xerox Edition, Vol. 88, pp. 22.3.5-24.2.1 (Eimer's Catalogue, pp. 20, 44)].
 N' = Snar-thañ Edition (Feer's *Analyse*, p. 312, 11.12), DA 89b1-92a3.
 P' = Peking Edition (Ōtani Catalogue No. 159), NA 38a2-39b7.
 [= Reprint Edition, Vol. 6, pp. 165.3.2-166.1.7].

In my edition the Kanjur texts L, L', N, N', and P', and a Tunhuang fragment (cf. 2.2 below) have been collated. As for the Narthang edition (*i.e.*, N and N'), I have been able to consult the copy kept in the Bibliothèque Nationale of Paris.

2.2. A single Tibetan ms from Tunhuang is fragmentary and contains only the last few lines of the text, which are identical with the Kanjur version: No. 101-1, *Fonds Pelliot Tibétain*, Bibliothèque Nationale de Paris. Cf. Lalou's *Inventaire*, Vol. 1, p. 34.

2.3. No Tibetan text records its translator's name or translators' names. The Tibetan version is, however, listed in the *Ser-phyin* section of the so-called Denkarma Catalogue. Cf. M. Lalou, "Les textes bouddhiques au temps du Roi Khri-sroñ lde-bcan," *Journal Asiatique*, Vol. 241, 1953, p. 16, 1.16: *yi-ge ñuñ-du* [!] (30 Śloka). See also S. Yoshimura, *The Denkar-Ma*, Kyoto: 1950, p. 4 [= Yoshimura's *Collected Works*, Kyoto: 1974, p. 1203, No. 16: *'phags-pa yi-ge ñañ-ñu* (30 Śloka).

3.1. The Chinese version, *Fo-shou Sheng-fo-mu Hsiao-tzu pan-jo po-lo-mi to-ching* (Nanjio Catalogue No. 797), was translated by T'ien-hsi-tsai (alias Fa-hsien / Dharmabhadra), probably in the year 982 A.D., according to the most reliable source. This is *Ta-chung Hsiang-fu fa-pao-lu*, compiled by Yang I, etc. (1011-15 A.D.) = *Chung-hua Ta-tsang-ching*, First Series, Vol. 10, Fasc. 80, Taipei: 1966, p. 34566b18-27. Conze has given an approximate date of the translation as 980 A.D. without further reference. See Conze, *The Prajñāpāramitā Literature*, The Hague: 1960, p. 80. This is the

year in which T'ien-hsi-tsai came from Kashmir to China. For further details, see Yuyama, *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*, Cambridge: 1976, pp. xl-xlii.

3.2. T'ien-hsi-tsai is said to have brought no ms from India into China. (See P. Demiéville, *L'Inde Classique*, Vol. 2, Paris-Hanoi: 1953, p. 426, para. 2097. In translating the text, however, he must have consulted the original Indic version at his disposal, since it is believed that a great number of Buddhist texts written in various languages, including Sanskrit, were brought into China in the Northern Sung period (960-1127 A.D.). See Z. Tsukamoto, "Bukkyō-Shiryō to shite no Kinkoku Daizōkyō," *Tsukamoto Zenryū Chosakushū*, Vol. 5, Tokyo: 1975, p. 93. [Orig. published in the *Tōhō Gakuhō*, Vol. 6, Kyoto: 1934].

3.3. In this case, too, T'ien-hsi-tsai seems to have made a very free translation. At this stage it is safer to say that the Chinese version represents a recension different from the existing Indo-Tibetan tradition of the text. A more careful study is needed in regard to his translations.

3.4. I have consulted the following three editions:

- (a) *Taishō Shinshū Daizōkyō*, [abbr. T or Taishō], No. 258, Vol. 8, pp. 852c22-853c26.
- (b) *Dainippon Kōtei Shukusatsu Daizōkyō*, [abbr. Shuku], *Ch'êng-8*, pp. 29b-30b. Note that this edition is well known for its accurate collation. See A. Hirakawa and E. B. Ceadel, "Japanese Research on Buddhism since the Meiji Period," *Monumenta Nipponica*, Vol. 11, No. 3, Tokyo: 1955, p. 225.
- (c) Chi-sha Edition, reprinted in the *Chung-hua Ta-tsang-ching*, First Series, Vol. 8, Fasc. 64, Taipei: 1965, pp. 28005b4-6b4. [Abbr. Chi-sha]. Note that this edition was discovered after the publication of the Taishō Edition. See J. W. de Jong, *Buddha's Word in China*, Canberra: 1968, p. 17, 25f. (n. 57). It is also carefully collated.

4.1. My translation had to be omitted in the first instance, for consideration of space. It also seemed somewhat superfluous to present another translation, as Conze's annotated translation has recently been published in full, although it is true that the text on which his

translation is based is slightly different from mine. In the footnotes I have, therefore, added some grammatical, syntactical, and semantic explanations, whenever necessary (cf. also 7.1–4 below).

4.2. Two English translations have been published by E. Conze:

- (a) *Selected Sayings from the Perfection of Wisdom*, London: 1955, reprinted 1968, pp. 122–124, Text No. 128, cf. also p. 15. —Abridged.
- (b) *The Short Prajñāpāramitā Texts*, London: 1973, pp. 144–147, (cf. also p. iii).—Unabridged, annotated.

5.1. According to the tradition described by Bu-ston (1290–1364 A.D.) in his *Chos-'byuñ*, Nāgārjuna on his visit to the abode of the Nāgas (*Klu-yul*) wanted to take with him a large quantity of clay to build *caityas* and *stūpas* (*mchod-rten*), and the *Śatasāhasrikā*. In addition, he obtained the *Svalpaksara*: 'dam man-po dan 'bum dan yi-ge nun-nu-yan gdan-drans-te . . . See Lokesh Chandra, ed., *Bu-ston's History of Buddhism (Tibetan Text)*, New Delhi: 1971.—Offprint. Fol. 830, line 4 (= orig. fol. 99B4). See E. Obermiller, *History of Buddhism by Bu-ston*, Vol. 2, Heidelberg: 1932, reprinted Tokyo: 1964, p. 124.

5.2. This legend may help us to understand the colophon which is found in the Sanskrit MSS A, B, and D (= Sanskrit text paragraph 9): *ārya-nāgārjuna-pādaiḥ pātālād uddhṛtā / iti //* “(The *Svalpākṣarā Prajñāpāramitā* has been) drawn up from the Pātāla [*i.e.* the abode of the Nāgas. Cf. Tib. *Klu-yul*] by His Holiness the Venerable Nāgārjuna.” (Cf. Skt. text n. 124 below.) This does not by any means confirm the authorship of the text by Nāgārjuna. See J. Filliozat, *Catalogue du fonds sanscrit*, Vol. 1. Bibliothèque Nationale de Paris: 1941, p. 40: “*Svalpākṣarā Bhagavatī Prajñāpāramitā* attribuée à Nāgārjuna.”

6.1. Bibliographical information with reference to the *Svalpākṣarā Prajñāpāramitā* can be obtained from the following works:

- (a) Kōun Kajiyoshi, “Shō Butsumo Shōji Hannya Haramittakyō,” *Bussho Kaisetsu Daijiten*, edited by G. Ono, Vol. 5, Tokyo: 1933. Reprinted 1964, 1967, p. 386b.

- (b) Ryūjō Yamada, *Bongo Butten no Shobunken*, Kyoto: 1959, p. 191f. The English version by Shōyū Hanayama, “A Summary of Various Research on the Prajñāpāramitā Literature by Japanese Scholars,” *Acta Asiatica*, No. 10, Tokyo: 1966, p. 37f.
- (c) E. Conze, *The Prajñāpāramitā Literature*, 's-Gravenhage: 1960. pp. 80–82, No. 18, “Perfection of Wisdom in a Few Words.”

6.2. For catalogue references to the Sanskrit MSS and Tibetan Kanjur editions see A. Yuyama, *Indic Manuscripts and Chinese Blockprints (Non-Chinese Texts) of the Oriental Collection of the A.N.U. Library*, Canberra: 1967, pp. 1–9.

7.1. The Indic version of the *Svalpākṣarā Prajñāpāramitā* belongs to the Buddhist Sanskrit tradition from the glossarial point of view rather than the grammatical. Here are some remarks:

7.2. GLOSSARIAL: *koṭi-* (SO MSS often, instead of *koṭi-*) may be the true reading. (See Edgerton, *Buddhist Hybrid Sanskrit Grammar*, 10.162). In IV, *samādhi-* is clearly feminine with^o-*pramocanā* and *yayā samāhitayā* (cf. Skt. text n. 36, also 7.4 below). In IV^o-*pāda-mūla*, ‘at, by, under . . .’ (cf. Skt. text n. 45, also 124). In Vf, *pustaka-likhita-*, “book, text” (= *pustaka-gata-*) may be noteworthy. In KV *parśan maṇḍalābhīṣikta-* in VH is not possible; the true reading is simply *maṇḍalābhīṣikta-*, which is used in a Tāntric sense, (cf. Skt. text n. 98).

7.3. GRAMMATICAL: MSS ABCD have *kṣepayisyanti* in IIIab (for *kṣap^o*) which seems to have been corrupted in the course of transmission, (cf. Skt. text n. 19). In IIIab (end), *sidheran*, 3 pl. opt., has not been recorded elsewhere, (cf. Skt. text n. 24).

7.4. SYNTACTICAL: In IV *yayā samāhitayā*, instr. absol., “when he had entered the *samādhi*. . .” (cf. Skt. text n. 36–37). In Ve *buddhatve*, “with regard to the Buddhahood,” (see A. A. Macdonell, *Skt. Gramm. f. Stud.*, para. 204a). In Vh *anayā paṭhita-mātrayā*, “no sooner than this is recited. . .” (instr. absol. with *mātra-*), is syntactically interesting. (See Edgerton BHSGr. 7.34; also Macdonell, *op. cit.*, 205.1d; also Speyer, *Skt. Syntax*, 229.4); Conze trsl. “when it is merely being recited. . .” In KV, *-mātrena* is not acceptable. Phrases denoting the time are placed at the ends of two sentences, *i.e.* . . . *hy anāgate 'dhvani* in Vf and . . . *kalpa-koṭi-satair api* in Vh.

Sv-alpākṣarā Prajñā-pāramitā*

- I. (A289b) oṃ namo bhagavatyai¹ ārya-prajñā-pāramitāyai //²
- IIa. evaṃ mayā śrutam³ ekasmin samaye⁴ bhagavān rāja-gṛhe viha(C43b)rati sma, gr̥dhra-kūṭe parvate mahatā bhikṣu-saṃghena sārddham ardhā-trayo-daśabhir bhikṣu-śatair, anekaiś ca⁵ bodhisattva-koṭi-niyuta-śata-sahasraiḥ,⁶ śakra-brahma-loka-pāla-pramukhair anekaiś ca⁷ deva-koṭi-niyuta-śata-sahasraiḥ⁸ parivṛtaḥ puras-kṛtaḥ, śrī-ratna-garbha-siṃhāsane⁹ ni(B8b)ṣaṇṇo¹⁰ bhagavān dharmam deśayati sma¹¹ //
- IIb. ācau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam sv-artham su-vyañjanam kevalam paripūrṇam parisuddham paryavadātam brahma-caryam saṃprakāśayati sma //¹²
- IIIa. athāryāvalokiteśvaro bodhisattvo mahā-sattva¹³ utthāyāsanād ekāṃsam¹⁴ uttarāsaṅgam kṛtvā dakṣiṇam¹⁵ jānu-maṇḍalam pṛthivyam pratiṣṭhāpya¹⁶ yena bhagavāṃs tenāñjaliṃ praṇamya prahasita-vadano bhūtvā bhagavantam etad avocat / deśayatu me¹⁷ bhagavān prajñā-pāramitām sv-alpākṣarām mahā-puṇyām (A290a) yasyāḥ śravaṇa-mātre(D96a)ṇa sarva-sattvāḥ¹⁸ sarva-karmāvaraṇāni kṣapayisyanti¹⁹ niya(C44a)tam ca bodhi-parāyaṇā bhaviṣyanti²⁰ ye ca sattvā²¹ mantra-sādhana²² udyuktās²³ teṣāṃ cāvighnena mantrāḥ sidherann²⁴ iti //
- IIIb. atha khalu bhagavān āryāvalokiteśvarīya bodhisattvāya mahā-sattvāya mahā-kāruṇikāya sādhu-kāram adāt / sādhu sādhu²⁵ kula-putra yas tvam sarva-sattva-hitāya²⁶ sukhāya pratipannaḥ²⁷ sarva-sattvārthaḥ²⁸ dīrgha-rātram abhiyuktas²⁹, tena hi tvam kula-putra śṛṇu sādhu ca (B9a) suṣṭhu ca manasi-kuru bhāṣiṣye 'ham te prajñā-pāramitām sv-alpākṣarām mahā-puṇyām yasyāḥ śravaṇa-mātreṇa sarva-sattvāḥ sarva-karmāvaraṇāni kṣapayisyanti³⁰ niyataṃ ca bodhi-parāyaṇā bhaviṣyanti / ye ca sattvā³¹ mantra-sādhana³² udyuktās teṣāṃ cāvighnena mantrāḥ sidherann³³ iti //
- IIIc. atha khalv āryāvalokiteśvaro bodhisattvo mahā-sattvo bhagavantam etad avocat / tena hi sugato³⁴ bhāṣatu sarva-sattva-hitāya³⁵ sukhāya ca //
- IV. (A290b, C44b) atha khalu bhagavāṃs tasyām velāyām sarva-sattva-pramocanām³⁶ nāma samādhiṃ samāpadyate sma / yayā samūhitāya³⁷ ūrṇa-kośād bhrū-vivarāntarād³⁸ anekāni rāsmi-koṭi-niyuta-śata-sahasrāṇi niścerus,³⁹ taiś ca rāsmibhiḥ sarva-buddha-kṣetrāṇi sphuṭāny⁴⁰ abhūvan / ye ca sattvās tayā prabhāyā sprṣṭās te sarve niyatā abhūvann anuttarāyām samyak-saṃbodhau / yāvan nārakāḥ sarva-sattvāḥ⁴¹ sarve sukha-samarpitā abhūvan⁴² / sarvāṇi⁴³ ca buddha-kṣetrāṇi saḍ-vikāraṃ praviceḷur,⁴⁴ divyāni candana-cūrṇa-varṣāṇi tathāgata-pāda-mūle⁴⁵ prāvarṣanta⁴⁶ //
- Va. atha (B9b) khalu bhagavāṃs tasyām velāyām imām⁴⁷ prajñā-pāramitām bhāṣate sma //

- Vb. tad-yathā / bodhi(D96b)sattvena mahā-sattvena sarva-sattveṣu⁴⁸ same-cittena bhavitavyam maitra-cittena bhavitavyam kṛta-jñena bhavitavyam kṛta-vedinā ca bhavitavyam sarva-pāpa-viratena⁴⁹ bha(C45a)vitavyam // idaṃ ca prajñā-pāramitā-hṛdayam āvartayitavyam⁵⁰ //
- Vc. namo ratna-trayāya // na(A291a)maḥ śākya-munaye tathāgatāyārthate saryak-saṃbuddhāya //⁵¹
- Vd. tad-yathā / oṃ mune mune mahā-munaye svāhā //⁵²
- Ve. asyāḥ⁵³ prajñā-pāramitāyā lābhān⁵⁴ mayānuttarāḥ samyak-saṃbodhiḥ prāptā //⁵⁵ sarva-buddhāś cāto⁵⁶ niryātāḥ⁵⁷ / tvayāpiyam⁵⁸ eva prajñā-pāramitā śrutā bhagavataḥ⁵⁹ śākya-munes tathāgatasya sakāśāt,⁶⁰ tena hi mayā⁶¹ tvam sarva-buddha-bodhisattvānām agrato buddhatve ca vyēkṛto bhaviṣyasi māṇavānūgate⁶² 'dhvani samanta-rāsmī-udgata-śrī-kūṭa-rū(D96b)jo⁶³ nāma⁶⁴ tathāgato 'rhan samyak-saṃbuddho vidyā-carāṇa-saṃpannaḥ sugato loka-vid anuttarāḥ puruṣa-dāmya-sārathiḥ⁶⁵ śāstā devānām ca manuṣyāṇām ca buddho bhagavān //
- Vf. tadīyam ca ye⁶⁶ nāma-dhēyaṃ śroṣyanti (B10a) dhārayisyanti vācayisyanti likhisyanti⁶⁷ likhāpyisyanti⁶⁸ bhāvayisyanti paryavāpsyanti (C45b) parebhyaś ca vistareṇa saṃprakāśayisyanti pustaka-likhitaṃ ca⁶⁹ kṛtvā sva-gṛhe⁷⁰ dhārayisyanti vācayisyanti⁷¹ te 'pi sarve tathāgatā⁷² bhavi(A291b)ṣyanti hy anāgate 'dhvani⁷³ //
- Vg. tad-yathā / oṃ jaya jaya⁷⁴ padmāhe⁷⁵ avame⁷⁶ sara sarāṇi⁷⁷ dhiri dhiri⁷⁸ dhira dhiri⁷⁹ khiri khiri khirā khiri⁸⁰ devatārupāṇi⁸¹ buddhottaraṇi⁸² pūraya pūraya⁸³ bhagavati sarvāśū⁸⁴ mama⁸⁵ pūraya⁸⁶ sa-parivāraya⁸⁷ sarva-sattvānām ca sarva-karmāvaraṇāni⁸⁸ viśodhaya viśodhaya⁸⁹ buddhādhiṣṭhānena⁹⁰ svāhā //
- Vh. iyaṃ sā⁹¹ paramārtha-prajñā-pāramitā sarva-buddhānām janāni bodhi-sattva-mātā saḍya-(D97a)pāpa-harī⁹² bodhisattva-nāyikā,⁹³ sarva-buddhair api na śakyate⁹⁴ 'syā⁹⁵ anuśaṃsā vaktuṃ⁹⁶ kalpa-koṭi-śatair api, anayā pṛṣṭhita-mūtrayā⁹⁷ sarva-⁹⁸ maṇḍalābhiṣikto bhavati,⁹⁹ sarve ca mantra¹⁰⁰ abhimukhā bhavanti //
- VIa. atha khalv¹⁰¹ āryāvalokiteśvaro bodhisattvo mahā-sattvo bhagavantam etad avocat / kena kāraṇena bhagavann i(C46a)yaṃ¹⁰² prajñā-pāramitā sv-alpākṣarā¹⁰³ //
- VIIb. bhagavān āha / alpopāyatvād,¹⁰⁴ ye 'pi sattvā mandotsā(B10b)hās¹⁰⁵ te 'pimām prajñā-pāramitām¹⁰⁶ dhārayisyanti vācayisyanti likhisyanti likhāpyisyanti¹⁰⁷ sarve te¹⁰⁸ 'lpopā(A292a)yena¹⁰⁹ bodhi-parāyaṇā bhaviṣyanti / anena kāraṇena kula-putra¹¹⁰ saṃkṣiptā¹¹¹ prajñā-pāramitā //
- VIIa. evam ukte¹¹² āryāvalokiteśvaro bodhisattvo mahā-sattvo bhagavantam etad avocat / ūścaryam bhagavann ūścaryam¹¹³ sugata yāvad eva

bhagavatā¹¹⁴ sarva-sattva-hitāya sukhāya¹¹⁵ dharmā-paryāyo deśitā¹¹⁶,
 manda-puṣyānām sattvānām¹¹⁷ hitāya sukhāya cēti //

VIIb. idam avocad bhagavān / ātta-manā āryāvalokiteśvaro bodhisattvo mahā-
 sattvaḥ,¹¹⁸ te ca bhikṣavas, te ca bodhisattva¹¹⁹ mahā-sattvāḥ, sā ca
 sarvavati¹²⁰ parṣat, sa-deva-mānuṣāsura-gandharvaś ca loko¹²¹ bhagavato
 bhāṣitam abhyarandann iti // //

VIII. ārya-sv-ālpākṣarā bhagavatī prajñā-pāramitā¹²² sa(C46b)māptā¹²³ // //

IX. ārya-nāgārjuna-pādaiḥ pātālād udāhṛtā / iti // // ¹²⁴

N O T E S (Sanskrit text)

* Minor variants are neglected in the footnotes. For abbreviations see my "Prefatory,

1 So remains hiatus.

Notes" above.

2 Conze instead ^{has} *namāḥ sarva-buddhā-bodhisattvebhyāḥ!*, reconstructed with the help of Tib. *saḥ-s-ryas dān / byān-chub-sems-dpa' thams-cad-la phyag-'tshāl-lo*. No homage is paid in Chin. Conze does not close the parenthesis. However, ^{axis} he must have reconstructed the text *pratiṣṭhāpya* in IIIa, since MS. E⁴⁴ *as far as* begins folio 2 with *yena bhagavāms...*, according to Śāstrī's Catalogue, p. 15 (cf. n. 16 below).

3 V here danḍa (cf. n. 4 below).

4 K here full-stop. For this cliché see A. von Staël-Holstein, *A Commentary to the Kāśyapaśrīvarta* (Peking 1933), p. IV (with n. 7 on p. XJII); J. Brough, "Thus Have I Heard ...", *BSOAS*, XIII, 2 (1950), pp. 416-426; also H. Nakamura, *Hannyashingyō / Kongō Hannyagyō* (Tokyo 1960), p. 182f.

5 KV ... *sārdham dvādaśa-sāhasra-pāñca-śatair ...* (K °-*śataiḥ*, ...); cf. Tib. *khri-nīs-stoñ-lha-brgya'i dge-sloñ-gi dge-'dun chen-po*. One would perhaps expect ... *dvādaśa-sāhasra-pāñca-śatair bhikṣubhir anekaiś ca ...* Our text counts 1250 bhikṣus (so trsl. Conze!). Cf. Chin. "1250 bhikṣus" (T. VIII 852c29).

6 KV here add *sārdham viharati sma*, ... (with Tib.?).

7 K *loka-pāla-ādi*, V °-*pālādi*-° for *śakra-brahma-loka*-° (so Tib. *brgya-hyin dān, tshāns-pa dān*, ...).

8 C *deva-mānuṣyāsura*-°! (for *deva*-°, so Tib. *lha*, Chin. *t'ien*); T. VIII 853a2 *ta-chung* (so Shuku!) should be emended to *t'ien-chung* (cf. T. 853 n. 1; so also Chi-sha).

9 C om. *ratna*- (so Tib. *dpal-gyi snīh-po*, i.e. *śrī-garbha*-); K supposes *śrī-maṅḍa*- with question-mark (p. 113 n. 1); cf. Chin. *pao-tsang* (T. VIII 853a3), i.e. *ratna-garbha*- (cf. Mv 665).

10 KV *viharati sma*, as Tib. ends the sentence here with *bhugs-so*, and Chin. with *chieh-chia fu-tso* (T. VIII 853a3), i.e. *paryāṅkaṃ badhāḥ* (?); AB °*ṅā*, C °*ṅāḥ*, D ni(ṣa)ṅṅo.

11 In KV, Tib. and Chin. lack *bhagavān ... sma*.

12 IIB lack in KV, Tib. and Chin. This cliché is found for example SP (ed. Kern-Manjio) 17.12-13, 18.9-10 (here ... *samprakāśitavān*).

13 C *ākha* (for *atha*) *khalv āryā*-°; KV *atha khalv bodhisattvo mahāsattvo āryāvalokiteśvaro ...*

14 ABC *ekāsam*, D *ekāsam*, K *eka-amśam*, V *ekam amśam*; cf. Mv 6276 *ekāmsam uttara-saṅgaṃ kṛtvā*.

15 BC *dakṣiṇa*-°; cf. Mv 6277 *dakṣiṇam ... pratiṣṭhāpya*.

16 F begins fol. 2 with *yena bhagavāms ...* (cf. Śāstrī's Catalogue, p. 15).

17 Not in KVŚ (nor in Tib.); but cf. IIIb *bhāṣiṣye 'ham te ... / ḥas khyod-la bēal-dō*.

18 K °-*sattvā!*; C °-*sattvānām*.

19 So KVŚ: Tib. *byān-bar 'gyur-ba*; ABCD *kṣep*-° must simply be a mistake; cf. e.g. *Vajracchedikā* (ed. Max Müller 34.18-19) *tanī pauva-jamkāny aśubhāni kavṛāḥi*

kṣapayisyanti; cf. T. Kagawa, "Kongō Hannyagyō Shōhon Goi no Kenkyū", *Bukkyō Daigaku Jinhugaku Ronshū*, No. 3 (Kyoto 1968), p. 18/19; this passage is referred to by Śāntideva in his *Śikṣasamuccaya* (ed. C. Bendall 171.11-13); Wogihara's reference seems to be confused in this regard (Wogihara's Sanskrit-Japanese Dict., p. 396b, *kṣip*-, caus. *kṣepayati*, s.v.); cf. also Sukhāvati-vyūha (ed. A. Ashikaga 60.8; Wogihara, *Jōdo Sanbukyō*, p. 188 ad ed. Max Müller 138.13-14, orig. 68.13-14) *paurvāparādham kṣapayitvā*.

20 AD *bhavanti*; one would expect a fut. in the context (so KV, BC).

21 K *sattvāḥ!*

22 ABCD °*ne* (so KVŚ); but cf. n. 32 below.

23 B *prayuktās*, C *bhyuktā* (for *udyuktās*, AD = KVŚ).

24 ABCD *sidḍhe*°, KVŚ *sidhyanti*; *sidheran* (for Skt. *sidhyeran*, 3 pl.opt.) seems to be the right reading; *sidheran* must simply be a mistake (possibly confused with *sidḍhi*-) rather than a semi-Skt. form of MInd. *siḥḥati*, Skt. *sidhyati*. Cf. n. 33 below.

25 K mispr. *sāhu sāhu*.

26 KV °-*sattvānām arthāya hitāya* (cf. K p. 113 n. 8); cf. n. 35 below.

27 K *pradhānāya* (mispr. for *prah*°), V *pradhānāya!* Conze thinks it a copyist's gloss (cf. *Short Prajñāpāramitā Texts*, p. 144 n. 1). Our text is certainly better, but is missing in Tib.

28 So Tib., but missing in KV. Add here perhaps *ca*.

29 KV *niyuktās!*; cf. Tib. *brtson-pa*, i.e. *abhiyukta*-; ABC °*tās*, D °*tā-s*.

30 AC *kṣep*-° (for *kṣap*°, BD = KV; cf. n. 19 above).

31 K °*āḥ!*

32 BC °-*sādhans* (so KV); cf. n. 22 above.

33 ABCD *sidāheran*, KV *sidhyanti*; cf. n. 24 above.

34 C °*ta* (so em. K p. 113 n. 4 = V!).

35 KV °-*sattvānām arthāya hitāya*; cf. n. 26 above.

36 B °*no*, CD °*nī*; KV *sarva-dhūkha-pramocano* (cf. K p. 114 n. 6); Tib. *sems-can thams-cad āgrol-ba*, Chin. *chieh-t'ō i-ch'ieh chung-shēng* (T. VIII 853a21-22), i.e. *sarva-sattva-pramocanā*. Also to be noted that *sanādhi*- is here used as fem.; cf. Yuyama, *A Grammar of the Rgs* (Canberra 1973), 6.4-5.

37 KV *yasya ca samādhiṃ samāpānasya bhagavata(h)*; our text corresp. to Tib. *mām-par bāg-pa des*; cf. Edgerton *BHSGrammar* 7.34 for instr.absolute.

38 So Tib. *smān-mtshams-kyi mādod-spu'i phrag-nas*; K *ūrṇa-kośa(jñā)vivarān lavād*, V *ūrṇa-kośa-vivarān lavād!*

39 C *niścāranti sma* (so KV), B *niścāryas*.

40 KV *parisphuṣāny*.

41 So Chin. (T. VIII 853a25); but ACD om. *sarva*- (so KV); cf. n. 42 below.

42 For *sarve ... abhūvan* K reports the defective E (*sa dhva sū ga sa ma + +*); V (+ + +); this is missing in Tib.

43 KV *sarve!*

44 A °*celu* (so K!); V °*celiḥ*/...), B °*ceyūḥ*.

45 KV °-*nūlām*, "on the ground at the feet of the Lord" (Conze), so trsl. Tib.

- verbatim *de-bāin-gśeṅs-pa'i śabs-kyi drub-du*; but Chin. simply *wu chiu-fo shang* (T. VIII 853a26), "onto the Buddhas"; cf. BŠhtlingk-Roth, *Sanskrit-Wörterbuch*, IV, Sp. 652, *pāda-mūla*, 1, s.v., for the expression of reverence; cf. also n. 124 below.
- 46 KV *vavarṣuḥ*.
- 47 Only C *imāṃ*, supported by Chin. *tz'u* (T. VIII 853a28).
- 48 KV °-*sattveṣu* after *sama-cittena bhavitavyaṃ*; Tib. and Chin. om. °-*sattveṣu*.
- 49 KV °-*virāta-cittera*; B °-*virāhitena*, C °-*virāhitā ca*.
- 50 E ā(...)*tavyam*, Ś only + + + + +; K suggests (p. 114 n. 8) *āpattitavyam* (with question-mark) with the help of Tib. *gdon-par bya'o*; V *āgrāntitavyam*.
- 51 Tib. and Chin. om. *namo ratna-traya*. Otherwise, Chin. transliterates Vc, while Tib. translates it.
- 52 Both Tib. and Chin. transliterate Vd.
- 53 C *asyā* (so K!).
- 54 KVŚ °*āt*!
- 55 KV °-*saṅbodhir anuprāptā*.
- 56 So DV, Tib. 'di-*las*; A *cātā*, B *ca*, C *cato*, K *ca ato*, Ś *cāgrato*!
- 57 KŚ °*tā*!
- 58 KŚ *mayā*°!; our text corresponds to Tib. *khyod-kyis*.
- 59 K *māhā*- (for *bhaṅavataḥ*) is supported by Tib. *śākya thub-pa chen-po-las*.
- 60 KV *sākṣāt*.
- 61 C om. *mayā* (so KV).
- 62 So KV; MSS corrupt - AD *māyākān*°, B *mānavakān*°, C *tvayā mānagate*! *mānava* is missing in Tib. and Chin.
- 63 So BD (D °-*kūta*-°); A *samamanta-raśmy-udgata-śrī-ku-rājo*, C *samanta-raśm(y)-abhyaṅgata-śrī-kuṭa*-°; K (p. 114 n. 10) *sam(anta-raśmi-samu)dgata-śrī-kuṭa-rāja*; V *sam(anta-raśmi-samu)dgataḥ śrī-kuṭa-rāja*! Taishō divides it like V (T. VIII 853b19); cf. Tib. 'od-zer kun-ncs 'phags-pa dpal brtsegs rgyal-po, i.e. *samanta-raśmy-udgata-śrī-kuṭa-rāja*; cf. also Tib. text n. 29.
- 64 K *nāśas*!
- 65 K °-*oārathī*!
- 66 So D; MSS corrupt - A *adīyaṃ ca ye*, B *tadīyaṃ ca ya*, C *tadīyaṃ amī* (for *apī*?) *yedaṃ*; K *tvadīyaṃ apī ye idan*!, V [*badīyaṃ apī*?] *ye idan*!; Tib. *khyod-kyi* ... suggests *tvadīyaṃ ca ye*, which may be possible. In the context, however, our reading seems better, as Chin. suggests: *shih miao-fa*, "this true law" (T. VIII 853b20).
- 67 KV (and Tib.) om. *likhiṣyanti*.
- 68 KV *likhayaṣyanti*; Tib. om. *likhāpayiṣyanti*.
- 69 KV °-*likhitam apī*.
- 70 K *grādhē*!; V *grāhe*; cf. Chin. *wu chī shē-chē* (T. VIII 853b22; cf. n. 8!), i.e. *sva-grāhe*, which is missing in Tib.
- 71 KV *pūjyaṣyanti* (so Tib. *mchod-pa byed-pa*) (for *vācay*°).
- 72 ABCD *sarva*-°!; KV *te sarve alpōpāyena alpa-śravaṇena ca tatāhā*°!; our reading is supported by Tib. *de-dag thams-cad* ... *de-bāin-gśeṅs-par 'gyur-ro*.
- 73 So Tib. *ma 'oḥs-pa'i dus-na*; but KV om. *hy avāgate 'dhvani*.
- 74 So Tib. and Chin.; but KV *jeya jeya*!
- 75 So Chin.; but KV *paṁābhe* (so Tib.).
- 76 KV repeat *avame*.
- 77 So KV (*saras*°) and Tib.; Chin. *sara sarixi* (?); AD *śara śaraxa*, B *sara sara*, C *sara saraxe*.

- 78 Chin. *bhiri bhiri* (?).
- 79 Tib. *dhiri dhiri* (N adds further *dhirā dhiri*), Chin. *bhirā bhiri* (?).
- 80 KV om. *dhirā dhiri khiri khiri khirā khiri*; Tib. om. *khiri khiri khirā khiri*; Chin. om. *khirā khiri*.
- 81 KV *devatā anu*°; Tib. and Chin. *devatānupālāne*.
- 82 So Tib.; Chin. *buddhotar*°; D *buddhāttar*°, K *yuddhāt-tāriṇi*, V *yuddhottāriṇi*!; KV here add *para-cakra-nivāriṇi*, which is not supported by Tib. or Chin.
- 83 So repeat KV (= Tib.L'); Chin. *puraya puraya* (?)(cf. n. 86 end).
- 84 So Chin.; ~~...~~ KV *sarva āśā ca*; cf. Tib. text n. 40.
- 85 So Chin.; Tib. *sama*.
- 86 C om. *pūraya* (so KV); Tib.L' *paripūraya*; Chin. *puraya* (cf. n. 82 above) (J.P.).
- 87 Cf. Tib. L'N' *sa-pa-ri-bā*-(L' -bā-)ra-sya; C om. *sa-parivārasya* (so KV, Chin. Tib.).
- 88 So Chin. (but Taishō mispr. °-*varmāv*°?; cf. Chin. version n. 5 below); so also Tib.).
- 89 So repeat Tib. and Chin.; A om. one *viśodhaya* (so KV). (but cf. Tib. text n. 44).
- 90 So AD, Tib., Chin. (Chin. with °*enā*); BC corrupt; K *buddha-adhiṣṭhite*, V *buddhādhiṣṭhite*.
- 91 B adds *kula-putra* (so KV), which is not supported by Tib. or Chin.
- 92 Emend possibly to *sadyak*-°; cf. Tib. 'phral-du *sdig-pa 'phrog-pa*; B °-*hārī*.
- 93 A °-*nāyitā*, C °-*nāyikāṃ*; E om. *sadya(h)-pāpa-harī bodhisattva-nāyikā* (cf. K p. 115 n. 12); K reconstr. (*bodhi-dadatiḥ papa-harakā*), V (*boḍhi-dātri*). *pāpa-harakā*; cf. Tib. *byah-chub sbyin-par byed-pa*, i.e. *boḍhi-dātri*! Tib. adds here 'di-*lta-ste* (a translator's gloss?)!
- 94 E *śakṣta* (?)(cf. K p. 115 n. 13); K em. *śaknoti* (so V)!
- 95 K *asyā*; V *asyānu*°!; one would expect (*a*)*syā(h)*, gen.fem.!
- 96 So KV; ABCD *vaktraṃ*!; K adds *yavad*, V *yavat*!
- 97 KV °-*mātreṇa*!
- 98 KV *sarva-parṣaṇ*-° (K mispr. °-*parṣaṇ*-°?), which is not supported by Tib. *dkyil-'jhor thams-cad-du doḥ-bskur-bar 'gyur-ro*. In this case *parṣaṇ-maḍala* is not acceptable. *maḍalābhiṣikta*- is without doubt used in a Tāntric sense; cf. e.g. G. Tucci, *The Theory and Practice of the Mandala* (London 1969), p. 44.
- 99 KV °*ṣikṭā bhavanti*!
- 100 KV °*āḥ*!
- 101 So C, Tib. *de-nas*; KV om. *khalv*; ABD *evam ukte*.
- 102 A °*van iyaṃ* (so V!); B °*vatīyaṃ*.
- 103 C *saṅkṣiptā* (for *svalpākṣarā*); KV *svalpākṣarā prajñāpāramitā*; Tib. om. *svalpākṣarā*; Chin. instead *prajñā-pāramitā-dhāraṇī* repeatedly in the context.
- 104 K °*tvāt*!, V °*tvāt* (with *daṅḍa*).
- 105 So AD: Tib. *spro-ba chuḥ-ba*; other MSS corrupt; K *mandās nādas*! (cf. K p. 115 n. 14), V *mandās-vācāḥ*, ...!
- 106 KV add *svalpākṣarāṃ* (so C °*rā*), which is missing in Tib.
- 107 KV *likhayaṣṭ*° (V mispr. *likhāyis*°?).
- 108 C *te sarvo*, KV *te sarve*.
- 109 KV *alp*°.
- 110 K °-*putreyaṃ*, V °-*putra iyaṃ*; Tib. om. *kula-putra*.
- 111 KV add here *svalpākṣarā*; Tib. om. *saṅkṣiptā svalpākṣarā*.
- 112 So ABCD and KV (with hiatus).
- 113 KV *bhagavan* (K °*aṃ*) *paramāścaṛyaṃ*; Tib. does not support *parama*-.
- 114 KV *bhagavān*!

- 115 Tib. adds here 'di, i.e. *ayaṃ*; K *ayaṃ*, V *ayaṃ* (for *sukhāya*)!
- 116 KV *Lhaṣito* : Tib. *bka'-stsol-ba*.
- 117 So BCD: Tib. *sems-can bsod-nams chub-ñu-mams-kyi*; A om. *sattvānāṃ*; KV *manda-puḍgalānāṃ*.
- 118 K °-*sattvo*.
- 119 K °*āḥ*, omitting the following *mahā-sattvāḥ* (so Tib.).
- 120 BC °*vati* (so K!).
- 121 K *loka!*
- 122 C °-*pāramitā nāma dhāraṇī*; B *śrī-prajñā-pāramitā-śata-nāma-dhāraṇī*.
- 123 C *parisamāptā*; K om. colophon; V *sv-ālpākṣarā prajñā-pāramitā samāptā*; cf. Tib. 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa yi-ge ñuñ-ñu žes bya-ba theg-pa chen-po'i mdo rdzogs-so.
- 124 C om. IX (so KV, Tib., Chin.); *pādaiḥ* is used as an expression of reverence (cf. Böhrling-Roth, *Sanskrit-Wörterbuch*, IV Sp. 648, q.v. 1) and at the same time as the so-called "pluralis majestatis" (cf. Speyer, *Sanskrit-Syntax*, § 23 Rem.); cf. also n. 45 above.

Tibetan Text^x

rgya-gar-skad-du / ā-rya-sva-lpā-kṣa-ra-¹pra-dzñā-pā-ra-mi-tā nā-ma
ma-hū-yā-na-sū-tra / bod-skad-du / 'phags-pa śes-rab-kyi pha-rol-tu
phyin-pa yi-ge ñuñ-ñu žes bya-ba theg-pa chen-po'i mdo //

I. sañs-rgyas dañ / byañ-chub-sems-dpa' thams-cad-la phyag-'tshal-lo //²

IIa. 'di-skad bdag-gis thos-pa dus gcig-na /³ bcom-ldan-'das rgyal-po'i
khab-na bya-rgod phuñ-po'i ri-la dge-sloñ khri-ñis-stoñ-lha-(L255b)brgya'i
dge-sloñ-gi āge-'dun chen-po⁴ dañ / (L'42b) byañ-chub-sems-dpa' bya-ba
khrag-khrig 'bum-phrag du-ma dañ thabs gcig-tu bžugs-te / brgya-byin
dañ / tshañs-pa dañ / 'jig-rten skyoñ-ba-la sogs-pa lha bye-ba khrag-
khrig 'bum-gyis yoñs-su bskor-ciñ mdun-gyis bltas-te / dpal-gyi sñiñ-po'i
señge'i khri-la⁵ bžugs-so //

IIb.⁶

IIIa. de-nas byañ-chub-sems-dpa' sems-dpa' chen-po 'phags-pa spyān-ras-gzigs
dbañ-phyug⁷ stan-las lañs-te / bla-gos phrag-pa gcig-tu gzar-nas pus-mo
gYas-pa'i lha-ña sa-la btsugs-te / bcom-ldan-'das ga-la-ba de logs-su
thal-mo sbyar-ba btud-nas 'dzum mul-te bcom-ldan-'das-la 'di-skad ces
gsol-to // bcom-ldan-'das / śes-rab-kyi pha-rol-tu phyin-pa yi-ge
ñuñ-ñu-la bsod-nams che-ba⁸ / gañ thos-pa tsam-gyis sems-can thams-cad-(N'90A)
kyi las-kyi sgrib-pa thams-cad byañ-bar 'gyur-ba dañ / byañ-(N259A)chub-la
ñes-par gžol-bar 'gyur-ba dañ / gañ-dag sñags⁹ sgrub-par brtson-pa de-
dag bgegs ma mchis-par¹⁰ gsañ-sñags 'grub-par 'gyur-ba bśad-du gsol //

IIIb. de-nas bcom-ldan-'das-kyis byañ-chub-sems-dpa' sems-dpa' chen-po 'phags-
(P'38b)pa syān-ras-gzigs dbañ-phyug-la legs-so žes bya-ba byin-te /
rigs-kyi bu / khyod yun riñ-por sems-can thams-cad-la (L'43a) phan-pa'i
phyir brtson-pa legs-so / legs-so /¹¹ de'i phyir rigs-(L256a)kyi bu /
legs-par rab-tu ñon-la yid-la zuñs-ñig dañ / śes-rab-kyi pha-rol-tu
phyin-pa yi-ge ñuñ-ñu-la bsod-nams che-ba⁸ /¹² gañ thos-pa tsam-gyis sems-
can thams-cad-kyi las-kyi sgrib-pa thams-cad byañ-bar 'gyur-ba dañ /
byañ-chub-la ñes-par gžol-bar 'gyur-ba dañ / gañ-dag gsañ-sñags sgrub-
par brtson-pa de-dag bgegs med-par¹³ sñags 'grub-par 'gyur-ba ñas khyod-
la bśad-do //

IIIc. de-nas byañ-chub-sems-dpa' sems-dpa' chen-po 'phags-pa spyān-ras-gzigs
dbañ-phyug-gis bcom-ldan-'das-la 'di-skad ces gsol-to // sems-can thams-
cad-la sman-pa'i ślad-du bśad-du gsol¹⁴ //

IV. de-nas bcom-ldan-'das-kyis de'i tshe sems-can thams-cad dgrol-ba¹⁵ (N'90b)
žes bya-ba'i tiñ-ñe-'dzin-la sñoms-par žugs-so // mñam-par bžag-pa des¹⁶
smin-mtshams-kyi mdzod-(N259b)spu'i phrag-nas 'od-zer 'bum-phrag du-ma¹⁷
byuñ-ste / 'od-zer de-dag-gis sañs-rgyas-kyi žiñ thams-cad khyab-par
gyur-to // sems-can gañ-dag 'od-zer des reg-pa¹⁸ sems-can dryal-ba-pa¹⁹
yan-chad sems-can de-dag thams-cad bla-na med-pa yañ-dag-par rdzogs-(L'43b)

- pa'i byañ-chub-tu nes-par gyur-to²⁰ // sañs-rgyas-kyi žiñ thams-cad-kyañ²¹
rnam-pa drug-tu gYos-so // de-bžin-gšegs-pa'i žabs-kyi druñ-du²² lha'i
tsandan-gyi phye-ma'i char-yañ bab-bo //
- Va. de-nas bcom-ldan-'das-(L256b)kyis de'i tshe šes-rab-kyi pha-rol-tu phyin-
pa gsuñs-pa //
- Vb. 'di-lta-ste / byañ-chub-sems-dpa'²³ mñam-pa'i sems dañ / byams-pa'i
sems dañ / byas-pa gzo-ba dañ /²⁴ sdig-pa thams-cad dañ bral-ba'i sems-su
bya'o // šes-rab-kyi pha-rol-tu phyin-pa'i sñiñ-po 'di-yañ gdon-(P'39a)par
bya'o //
- Vc. de-bžin-gšegs-pa dgra-bcom-pa yañ-dag-par rdzogs-pa'i sañs-rgyas šākya
thub-pa-la phyag-'tshal-lo²⁵ //
- Vd. tadya-thā / om mu-ne mu-ne²⁶ / ma-hā-mu-na-ye²⁷ svā-hā //
- Ve. űas šes-rab-kyi pha-rol-tu phyin-pa 'di rñed-pas bla-na med-pa yañ-dag-par
rdzogs-pa'i byañ-chub thob-bo // sañs-rgyas thams-cad-kyañ 'di-las byuñ-ño //
de-bžin-gšegs-(N'91a)pa šākya thub-pa chen-po-las khyod-kyis 'di-ñid²⁸
thob-pas / de'i phyir byañ-chub-sems-dpa' sems-dpa' chen-po-rnams-kyi
mchog-tu gyur-to // khyod' de-bžin-gšegs-pa dgra-bcom-pa yañ-(N260a)dag-par
rdzogs-pa'i sañs-rgyas 'od-zer kun-nas 'phags-pa dpal brtsegs rgyal-po²⁹
žes bya-bar 'gyur-ro // žes sañs-rgyas-ñid-du luñ-yañ bstan-to //
- Vf. gañ-dag (L'44a) khyod-kyi miñ fan-pa dañ / 'dzin-pa dañ / klog-pa
dañ /³⁰ gžan-dag-la-yañ rgya-cher bstan-pa dañ / glegs-ban-du bris-nas³¹
mchod-pa byed-pa³² de-dag thams-cad ma 'oñs-pa'i dus-na de-bžin-gšegs-par
'gyur-ro //
- Vg. tadya-thā / om³³ dza-ya dza-ya / padmā-bñe³⁴ / a-ba-me³⁵ / sa-ra
sa-ra-ñi / dhi-ri dhi-ri / dhi-ri dhi-ri³⁶ / de-ba-tā-nu-pā-lu-ne³⁷ /
bud-dhot-tā-(L257a)ra-ñi³⁸ / pū-ra-ya / pū-ra-ya³⁹ / bha-ga-ba-ti /
sarbā-šām⁴⁰ ma-ma⁴¹ pa-ri-pū-ra-ya⁴² sa-pa-ri-bā-ra-sya⁴³ sarba-sa-tvā-
nā-ñitsa / sarba-karmā-ba-ra-pā-ni⁴⁴ bi-šo-dha-ya bi-šo-dña-ya⁴⁵ buddha-
a-dhi-šthā-ne-na⁴⁶ svā-hā //
- Vh. don dam-pa šes-rab-kyi pha-rol-tu phyin-pa 'di-ni sañs-rgyas thams-cad
skyed-pa / byañ-chub-sems-dpa'i yum / 'phral-du sdig-pa 'phrog-pa /
byañ-chub sbyin-par byed-pa-ste⁴⁷ / 'di-lta-ste⁴⁸ / bskal-pa bye-ba
brgyar-yañ sañs-rgyas thams-(N'91b)ca-kyi phan-yon brjod-par mi nus-so //
'di bklags-pas dkyil-'khor thams-cad-du dbañ-bskur-bar 'gyur-ro⁴⁹ //
- gsañ-sñags thams-cad-kyañ mñon-du 'gyur-ro //
- Via. de-nas byañ-chub-sems-dpa' sems-dpa' chen-po 'phags-pa spyān-ras-gzigs
dbañ-phyug-gis bcom-ldan-(N260b)'das-la 'di-skad ces gsol-to // bcom-
(P'39b)ldan-'das / ci'i slad-du 'di šes-rab-kyi pha-rol-tu phyin-pa⁵⁰
žes bgyi //

- Vib. (L'44b) bcom-ldan-'das-kyis bka'-stsal-pa / thabs sla-ba'i phyir-te /
sems-can gañ-dag spro-ba chuñ-ba⁵¹ de-dag šes-rab-kyi pha-rol-tu phyin-pa⁵²
'dzin-pa dañ / klog-pa dañ / yi-ger 'bri-ba⁵³ dañ / yi-ger 'brir⁵³
'jug-pa de-dag thams-cad thabs sla-bas byañ-chub-la gžol-bar 'gyur-te /
de'i phyir šes-rab-kyi pha-rol-tu phyin-pa⁵⁴ žes bya'o //
- VIIa. de-skad ces bka'-stsal-pa dañ / byañ-chub-sems-dpa' sems-dpa' chen-po
'phags-pa spyān-ras-gzigs dbañ-phyug-gis bcom-ldan-'das-(L257b)la 'di-skad
ces gsol-to // bcom-ldan-'das-kyis⁵⁵ ji-tsam-du sems-can thams-cad-la
sman-pa⁵⁶ dañ / sems-can bsod-nams chuñ-ñu-rnams-kyi don dañ / sman-pa
dañ / bde-ba'i slad-du⁵⁷ chos-kyi rnam-grañs 'di⁵⁸ bka'-stsal-pa /
bcom-ldan-'das / ño-mtshar-to // bde-bar gšegs-pa / ño-mtshar-to //
- VIIb. (N'92a) bcom-ldan-'das-kyis de-skad ces bka'-stsal-nas byañ-chub-sems-dpa'
sems-dpa' chen-po 'phags-pa spyān-ras-gzigs dbañ-phyug dañ / dge-slon
de-dag dañ / byañ-chub-sems-dpa'⁵⁹ de-dag dañ / lha dañ / mi dañ /
lha ra yin dañ / dri-zar bcas-pa'i 'jig-rten yi-rañs-te bcom-ldan-'das-kyis
gsuñs-pa-la mñon-par bstod-do // //
- VIII. 'phags-pa šes-rab-kyi pha-rol-tu phyin-pa yi-ge (N261a) kuñ-ñu žes (L'45a)
bya-ba theg-pa chen-po'i mdo rdzogs-so // //⁶⁰

----- N O T E S ----- (Tibetan text)

* Minor variants are neglected in the footnotes. For abbreviations see my
"Preliminary Notes" above.

¹ L *sā-lpā-kṣa-ra-*, L' *svā-lpā-a-kṣa-ra-*, N *sā-lpa / akṣa-ra-*, N' *svāl-pa-*
a-kṣa-ra-, P' *sal-pa-* (damaged).

² Cf. Skt. text n. 2.

³ Cf. Skt. text n. 4.

⁴ Cf. Skt. text n. 5.

⁵ Cf. Skt. text n. 9.

⁶ Cf. Skt. text n. 12.

⁷ *Spyān-ras-gzigs dbañ-phyug* = *Avalokiteśvara*.

⁸ Cf. Skt. *Prajñā-pāramitā sv-alpākṣarāṇ mahā-puṇyāṇ*.

⁹ L'N' *gsaṅ-shags*; both *gsaṅ-shags* and *shags* are used in IIIa/b, and Vh.

¹⁰ Cf. IIIb *bgegs med-par* : Skt. *a-vighnena*.

¹¹ L'N' om. one *legs-so*.

¹² L'N' om. *thams-cad*.

- 13 Cf. IIIa *bgags ma mohis-par* : Skt. *a-vighna*.
- 14 Cf. Skt. *tena hi sugato bhāṣatu sarva-sattva-hitāya sukhāya ca*.
- 15 Cf. Skt. text n. 36.
- 16 L *dañ*, N *de*; cf. Skt. text n. 37.
- 17 Cf. Skt. *rañmi-koṭi-niyuta-śata-sahasra*s.
- 18 N om. *reg-pa*.
- 19 L'N' *āmyal-ba*.
- 20 Cf. Skt. text n. 42.
- 21 L'N' om. *kyañ*.
- 22 Cf. Skt. text n. 45.
- 23 Skt. adds *mahā-sattva*-.
- 24 Skt. repeats synonymous *kṛta-jñā*- and *kṛta-vedin*-.
- 25 Cf. Skt. text n. 51.
- 26 L *mu-ni mu-ni*.
- 27 N'P' *-ne-ye*.
- 28 Skt. adds *prajñā-pāramitā*.
- 29 N adds *gṣegs-pa* (? Skt. *udgata*) superfluously after '*phags-pa*'; cf. Skt. text n. 63.
- 30 Skt. adds *likhiṣyanti likhāpayiṣyanti*.
- 31 Skt. adds *sxa-grhe*.
- 32 Cf. Skt. text n. 71.
- 33 LNP' om. *om*.
- 34 LL' *padmā-*°; cf. Skt. text n. 75.
- 35 P *-mo*.
- 36 N *dhi-ri dhi-ri* / *dhi-ri dhi-ri* / (260a4) *dhi-rā dhi-ri* /; cf. Skt. text n. 79-80.
- 37 L' *-ta-a-nu-*°, NN' *-tā* / *a-nu-*°, P' *-tā-a-nu-*°; cf. Skt. text n. 81.
- 38 L *bu-dāho-tta-*°, N *bu-dhod-(?)ta-ri-ṇi*, P' *buddha-u-* (damaged); cf. Skt. text n. 82.
- 39 N' *pū-*° *pū-*°; LNP' om. one *pū-ra-ya*; cf. Skt. text n. 83.
- 40 So only N'; L *sarba-śa-ma*, N *sarbā-(?)ā-śā-*°, P' *sarba-a-śa-*°; cf. Skt. text n. 84.
- 41 So only N'; N om. *ma-ma*; LL'P' *śa-ma!*; cf. Skt. text n. 85.
- 42 LNP' om. *pa-ri-pū-ra-ya*; cf. Skt. text n. 86.
- 43 So L'N' (but L' *-bā-*); LNP' om. *sa-pa-ri-bā-ra-sya*; cf. Skt. text n. 87.
- 44 N' *-karma-ā-*°, N *-karmā* / *ā-ba-ra-ṇa*, P' *-karma-a-pa-ra-ṇa*, LL' *-karmā-pa-ra-ṇa*; cf. Skt. text n. 88.
- 45 L *bi-śo-dāha-ya bi-śo-dāha-ya*; P' om. one *bi-śo-dha-ya*; cf. Skt. text 89.
- 46 Cf. Skt. text n. 90.
- 47 N' *byed-pa* (without *daṇḍa*); cf. also Skt. text n. 93.
- 48 Cf. Skt. text n. 93 end.
- 49 Cf. Skt. text n. 98.
- 50 Cf. Skt. text n. 103.
- 51 Cf. Skt. text n. 105.

- 52 Skt. adds *imāṃ*.
- 53 N' *'dri-* (instead of *'bri-*: cf. Skt. *likh-*; also Jäschke's Tib.-Eng. Dict. p. 283a *'dri-ba* 2, s.v.).
- 54 Cf. Skt. text n. 110-111.
- 55 LN om. *kyis*.
- 56 Cf. Skt. *-hitāya sukhāya*.
- 57 Cf. Skt. *hitāya sukhāya ca*.
- 58 Cf. Skt. text n. 115.
- 59 Cf. Skt. text n. 119.
- 60 Cf. Skt. text n. 123, also 124.

(My thanks are due to the Bibliothèque Nationale de Paris and the University of Tokyo Library for having sent me photocopies of Sanskrit and/or Tibetan materials in their possession.)

English Translation of the Chinese Text

I. . . .

IIa. (T. 8, 852c28) Thus have I heard once upon a time. The Bhagavat stayed in Rājagrha on the Mountain Gṛdhrakūṭa together with a great *bhikṣu-saṃgha* 1250 strong, and with many hundreds of thousands of *koṭis* of *nayutas* of Bodhisattvas, (and) was also worshipped and surrounded by hundreds of thousands of *koṭis* of *nayutas* of gods¹ (including) Brahman, Śakra, (and) World-Guardians. (853a3) Thereupon, The Bhagavat sat cross-legged on the glorious Lion's Seat of Treasury (*śrī-ratna-garbhā-simhāsana*).

IIb. . . .

IIIa. (853a4) At this time, Āryāvalokiteśvara Bodhisattva Mahāsattva arose from his seat, put his garment over the right shoulder, fell on his right knee to the earth, gazed upon the (Buddha's) face with respect² and did not turn away his eyes for some time, worshipped with folded hands, danced with joy, bowed down at the (Buddha's) feet with his forehead, and then said to the Buddha: "Pray, O Bhagavat, expound this *Svalpākṣarā Prajñāpāramitā-sūtra* for my sake! Let beings hear this law, attain great merits, completely extinguish every hindrance of deeds, and attain the utmost enlightenment swiftly! If beings were to produce the thought of whole-heartedness and hold and recite this *mantra*, they would definitely reach the goal in accordance with their wishes."

IIIb. (853a12) Thereupon, the Bhagavat said to Āryāvalokiteśvara Bodhisattva Mahāsattva: "Well done! You have explained this very well! Well done, well done, O Kulaputra! You are able to produce the thought of whole-heartedness in such a way, as to make beings attain contentment and longevity. Listen carefully, O you, Kulaputra! Listen attentively! I shall expound this *Svalpākṣarā Prajñāpāramitā-sūtra*. If beings hear (me) expound this law, (they will attain great merits, completely extinguish every hindrance of deeds, and swiftly attain the supreme, righ-

teous enlightenment. If a being produces the thought of accepting this *mantra*, (he will) meet no calamity of the Māras and in every case reaches the goal."

IIIc. (853a19) At this time Āryāvalokiteśvara Bodhisattva Mahāsattva said to the Bhagavat: "O Bhagavat, O Sugata, expound now so that beings may attain contentment!"

IV. (853a21) Thereupon, the Bhagavat entered for a moment into the *samādhi* called the Emancipation of All Beings (*Sarva-sattva-pramocanā*), and arose from his concentration. The hair-tuft between his eyebrows then emitted hundreds of thousands of *koṭis* of *nayutas* of rays of light. These great rays of light illuminated every Buddha-Land. Innumerable beings were touched by the rays of illumination. All attained the *anuttara-samyak-sambodhi* definitely and swiftly. Every infernal being attained contentment. The Buddha-Lands trembled in six ways. Upon the Buddhas rained heavenly sandalwood powder showers. Delicate incense was offered.

Va. (853a28) Thereupon the Bhagavat expounded this *Prajñāpāramitā-sūtra*.

Vb. At this time each one of all the Bodhisattva Mahāsattvas produced calm thought, produced compassion, produced a mindful and altruistic thought, produced a mind devoid of every hindrance of evil deeds, produced various thoughts for the common good, and produced a mind of the *Prajñāpāramitā*. At this time the Bhagavat said to Āryāvalokiteśvara Bodhisattva Mahāsattva: "You people, listen carefully! I shall expound the sacred *Bhagavatī-Svalpākṣarā Prajñāpāramitā-mantra* for your sake."

Vc. (853b6) *namaḥ śākya-munaye tathāgatāyārhate samyak-sambuddhāya /*

Vd. (853b8) *tad-yathā / mune mune mahā-munaye svāhā //*

Ve. (853b10) The Buddha said to Āryāvalokiteśvara Bodhisattva Mahāsattva: "This is the sacred *Bhagavatī-Svalpākṣarā-Prajñāpāramitā-mantra*. All the Buddhas have by means of this attained the *anuttara-samyak-sambodhi*. By means of this *Svalpākṣarā-Prajñāpāramitā-mantra* I shall also attain the supreme, righteous enlightenment. Once upon a time there was a Buddha, Śākya-muni Tathāgata by name. Under this Buddha, (You/I)³

heard (him) expound this law. That Buddha explains: ‘In this way all the Buddhas in the three worlds will certainly become enlightened on account of this law!’ ” (853b17) Furthermore, the Buddha said to Āryāvalokiteśvara Bodhisattva Mahāsattva: “I now bestow the prediction for your sake. You will in the future world of human beings attain the *buddha-mārga* under the name of King (Possessed of) the Glorious Peak [Heap] of Wealth (risen from) the Rays of Light Emitted Universally (*Samantarasmy-udgata-śrī-ratna-kūṭa-rāja*), Tathāgata Samyak-sambudha.”⁴

Vf. (853b19) “You will be able to hear the true law in this way. You should hold, recite, copy by yourself, or teach to others, consider and understand the book. Moreover, for the sake of all the other beings, (you should) expound its significance in detail. Let them copy, hold, and recite this *Sūtra* in their houses. (And they will) swiftly attain the supreme, righteous enlightenment in the future world. At this time all the Tathāgatas will approve you people in the same way. I now furthermore expound the *Prajñāpāramitā-dhāraṇī* for your sake:”

Vg. (853b26) *tad-yathā / om jaya jaya padmāhe avame sara sariṇi bhiri bhiri bhirā bhiri khiri khiri devatānupālāne buddhotāraṇi purāṇi puraya bhagavati sarvāsāṃ mama puraya sarva-satvānāṃ ca sarva-karmāvarāṇāni*⁵ *viśodhaya viśodhaya buddhādhiṣṭhānenā svāhā* //⁶

Vh. (853c6) The Buddha said to Āryāvalokiteśvara Bodhisattva Mahāsattva: “This is the supreme *Saddharma-Prajñāpāramitā-dhāraṇī*. This is the generator, the mother of all the Buddhas and Bodhisattvas. As soon as beings hear this law, all the hindrances of deeds will disappear completely. All the Buddhas and Bodhisattvas will not be able to complete expounding the merits of this law even after hundreds of thousands of *koṭis* of *kalpas*. If (they) hold and recite this *dhāraṇī*, (they) will enter together into the entire *maṇḍala* and be able to be consecrated. Moreover, accepting all the *mantras*, (they) will attain the goal.”

VIa. (853c12) At this time Āryāvalokiteśvara Bodhisattva Mahāsattva said to the Buddha: “O Bhagavat, for what reason do you further expound this *Prajñāpāramitā-dhāraṇī*?”

VIb. The Bhagavat said: “I am concerned about all those beings with little skillful means and with laziness. For this reason (I) expound this *Prajñāpāramitā-dhāraṇī*. Let them hold, recite, copy, or teach the book to others! All these beings will immediately attain the utmost enlightenment.” Like this, like this, the Bhagavat expounded well this *Prajñāpāramitā-dhāraṇī*.

VIIa. (853c18) At this time Āryāvalokiteśvara Bodhisattva Mahāsattva said to the Buddha: “O Bhagavat, this law is indeed marvelous! O Bhagavat, this law is indeed marvelous! The Sugata Bhagavat of great compassion (*mahā-kāruṇika*), in his desire to save all the beings of little skillful means and with laziness, lets them attain the common good and contentment, (and) expounds this true law.”

VIIb. (853c22) At this time the Bhagavat completed expounding this *sūtra*. Great Śrāvakas and Bodhisattva Mahāsattvas, the entire world of gods, men, Asuras, and Gandharvas, heard the Buddha expound (it); all rejoiced greatly, believed, practiced, made oblation, and retired.

VIII. . . The *Buddha-vacana-Ārya-Bhagavati-Svalpākṣarā-Prajñāpāramitā*.

NOTES ON THE CHINESE TEXT

Owing to limited space, detailed notes had to be omitted.

1. Cf. Skt. text n. 8.
2. *yen*, ‘face’ (cf. T. 8, 853 n. 2. See also Chi-sha) should be the true reading for T. 853a3, *t’ou*, ‘head’ (= Shuku!)
3. Cf. Skt. text n. 58.
4. Cf. Skt. text n. 63.
5. T. 8, 853c3–4 ^o-*varmāvarāṇāni* (without note) should be a misprint for ^o-*karmāv* (so Chi-sha, Shuku) (cf. Skt. text n. 88).
6. Cf. Skt. text. n. 74–90.