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INTRODUCTION
In the Central Asian Collection of the Manuscript Fund of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences there are approximately 40 fragments belonging to the Prajñāpāramitā literature. They were unearthed somewhere in Central Asia and sent to Academician S. F. Oldenburg in St. Petersburg mainly by N. F. Petrovsky, the Russian consul in Kashgar. On the basis of the transliterations made by G. M. Bongard-Levin many of the fragments were identified by Takayasu Kimura, Shin'ichirō Hori and Shōgo Watanabe as belonging to the Larger Prajñāpāramitā. This identification opens up new possibilities in the study of this sūtra and the Prajñāpāramitā literature in general.

The whole Skt. text of the Pañcavimsatisāhasrikā Prajñāpāramitā (henceforth: P) is preserved in late Nepalese manuscripts. Besides the complete manuscripts from Nepal, various fragments from Eastern Turkestan.

We wish to express our cordial thanks to Professor Dr. Oskar von Hinüber for reading through a draft of this paper and making a number of valuable suggestions.

3. For this term see the section “the relationship of various versions,” p. 8 below.
5. Kaikyoku Watanabe, “Uten hakken no Daibon-hannya danpen [Fragments of the Larger Prajñāpāramitāsūtra from Khotan],” Shūkyōkai 8.6 (1912); reprt. in Kogetsu Zenshū, vol. I (Tokyo: 1977) 539-549. In this article 17 fragments from the Stein-Hoernle Collection are identified as belonging to the Pañcavimsatisāhasrikā Prajñāpāramitā. Watanabe 167-172. Shōgo Watanabe, “Chūō ajia shutsudo no Hannyakyo bonbon dankan 1: PV dairoku genkan wo megutte” [A Sanskrit Fragment of the Prajñāpāramitā from Central Asia 1], Tōyōgaku
Gilgit and Sri Lanka are known so far. Central Asian fragments of the sutra are of particular interest and importance for the textual history of the Larger Prajñāpāramitā, because they often reflect older versions than the text from Nepal. This can be illustrated by comparison with the other Skt., the Tib. and the Chin. versions.

The present writers discovered independently that the fragment presented here to the scholarly world (henceforth: Pe) corresponds to the Crosby fragment 254/255 (henceforth: Cr) and to the Skt. text of P from Nepal (henceforth: PN). It is registered as SI P/19(3) in the N. E. Petrovsky Collection.

The condition of the fragment
Only the right part of one folio is extant. The fragment, which measures 17 x 16.8 cm, preserves part of the right-hand margin and part of the upper edge of the folio (seen from the recto). Twelve lines are preserved on each side, including the first line of the recto and the last line of the verso. The text is written in Indian ink on light brown paper. Comparison with the other versions proves that a large section of text is missing between the last line of the recto and the first line of the verso. On the basis of the Gilgit manuscript of P (henceforth: PG) and of Cr, which are closer to Pe than the other Skt. versions, we estimate that a complete folio bore probably 17-18 lines of writing on each side. The longest lines (a7, a8 and b7) contain 19 akṣaras. With the help of PG we calculate that there would originally have been 65-70 akṣaras to the line. From the


6. GBM(FacEd) parts 3-5. See also von Hinüber, Erforschung, 345-346 and Conze, PL, 34-35.

facts mentioned above, the size of the entire folio may be calculated as having originally been roughly 60 x 25 cm. Hence about two thirds from the left-hand edge and about one third of the lower part seem to have been lost. It must be noted that three fifths of the left-hand break are as straight as the right-hand edge. The left edge of the verso is blank, where the first one or two aksaras of lines 6-12 are not preserved. One explanation for this peculiarity may be that the entire folio was made of more than one patched-together sheet of paper and the blank is a margin for applying paste.\(^8\)

The folio number is lost. In line 2 of the recto a part of a colophon is preserved, which indicates the end of Chap. 30. After the colophon a circle marking the end of a chapter is drawn. A part of a miniature\(^9\) is preserved in the circle. We can see a lotus throne drawn in the lower part.

*The script and the date*

The script of the fragment is that called the “Early Turkestan Brāhmi, type b” by Lore Sander.\(^10\) According to Sander the manuscripts in this script may be dated to the 5th to 6th century A.D.\(^11\) In the fragment -e and -ai are mostly written in their Central Asian form, where the point is bent to the upper right side, whereas the Indian -e and -ai with their point turned to the lower left side are only rarely used, e.g. in b7 -mālena and a5 cūṛñeḥi. Neither visarga nor punctuation marks are found in Pe.

*The language*

The language of the fragment is BHS. Pe shows a number of Middle-Indicisms in phonology and morphology, shared with Cr, although the text is in prose,\(^12\) whereas the parallel texts of PG, PN and ŠN are written

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8. As for Chinese scrolls and folding books, it is common to stick sheets of paper together. See Annemarie von Gabain, “Die Drucke der Turfan-Sammlung,” *Sitzungsberichte der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst* (1967) p. 7 (on scrolls), p. 9 (on block prints), p. 13 (on folding books) and p. 18 (on Uigur folding books). We are indebted to Dr. Lore Sander for informing us about the article above. She kindly investigated larger poṭhi leaves belonging to the Turfan Collection in Berlin and informed us by letter that she could not find any example of poṭhi leaves patched together.

9. On illustrated manuscripts from Central Asia see Zwalf 57.


12. A Petrovsky fragment SI P/19a(1) belonging to the Larger Prajñāpāramitā
in almost regular Skt. The only extant Prajñāpāramitā in BHS known so far is the Prajñāpāramitāratnasamcayagāthā, which, however, composed solely in verse. Almost all the texts of Prajñāpāramitā literature in prose as yet published are comparatively free from recognizable Middle Indic influence, as those of PG, PN and SN, whose transcription is given in this article. Hence Franklin Edgerton classified the Aṣṭasāhasrikā Prajñāpāramitā and the Śatasāhasrikā Prajñāpāramitā under his third class of Buddhist Skt. texts, i.e. the class in which both the verses and the prose parts are Sanskritized. The discovery of a prose text of the Prajñāpāramitā in BHS, Pe and Cr, is important in regard to the study of the formation of Prajñāpāramitā literature as a whole as well as the study of BHS. Besides many Prakritisms, an influence of Khotanese can be traced (see the note to Pe a10). These linguistic features are discussed in the notes to the text of Pe.

The relationship between Pe and SIP/19a(1)
The two Petrovsky fragments, Pe (SI P/19(3)) that this article deals with and SI P/19a(1), a photo of which was published in Bongard-Levin p. 385, have some points in common. These are: 1. The presumed number of lines and the length of Pe correspond nearly completely with those of SI P/19a(1). It is estimated that the original complete folio of Pe had probably 17-18 lines and a length of 24 cm. (See "The condition of the fragment" above and Bongard-Levin p. 383.) 2. The script of both the fragments belongs to the same type, namely the Early Turkestan Brāhmī, type b, and the forms of the respective aksaras look very similar. (See Fig. and Bongard-Levin p. 385, Fig. 1.) 3. The two fragments share many linguistic peculiarities. (See note 12 above.) On these grounds it is very probable that the two fragments belong to one and the same manuscript of the Larger Prajñāpāramitā.

Corresponding texts
We have consulted the following 13 versions, which correspond to Pe.

also shows many Middle-Indicisms and some linguistic features common to Pe and Cr, although the text is in prose. See Watanabe 168-170, and Bongard-Levin 384-385.

14. BHSG, p. xxv.
(1) Cr = the Crosby fragment 254/255. Cr was acquired in Khotan by Oscar Terry Crosby in 1903 and is now kept in the Library of Congress, Washington D. C. The script belongs to the same type as that of Pe, namely the Early Turkestan Brāhmī, type b. The complete folios of Cr and Pe seem to have covered almost the same extent of text, but both are very fragmentary and overlap with each other in only 6 lines (Cr a2=Pe a3, Cr a3=Pe a4, Cr a5=Pe a7, Cr a6=Pe a8, Cr a7=Pe a9 and Cr b10=Pe b3).

(2) PG = the Sanskrit manuscript of the Pañcaviṃśatisāhasrikā Prajñāpāramitā from Gilgit. Serial No. 24 in the Delhi Collection of the Gilgit manuscripts. Reproduced in GBM(FacEd) pt. 5, pp. 458-460 (fols. 145b11-146b12). Pe covers part of Chap. 18-19 in PG. The script is the round Gupta (Gilgit / Bāmiyān Type I). The photographs in GBM(FacEd) are in parts so blurred that the text is not always easy to decipher.

(3) PN = the Sanskrit text of the Pañcaviṃśatisāhasrikā Prajñāpāramitā from Nepal. Kimura’s edition, p. 67, l. 13-p. 70, l. 15, a part of Chap. 2. The manuscripts used by Kimura are all much newer (probably not before the 18th century) than all the versions consulted here. We have also consulted two manuscripts of this version kept in the General Library of the University of Tokyo, Matsunami No. 234, fols. 177a2-178b1 and Matsunami No. 235, fols. 208a2-209b2, which Kimura also used in his edition. PN is a version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā which was rearranged to conform to the Abhisamayālañkāra, cf. a

15. Before we treated Pe, Shin’ichirō Hori had succeeded in the identification of Cr. He is now preparing for the publication of this fragment and of one more fragment of the Larger Prajñāpāramitā belonging to the Crosby Collection (260/261).


17. See von Hinüber, Erforschung 345-346.

18. For this type of script see Sander, Paläographisches 123-130.

19. Matsunami 90 and 200-201.

20. Dutt v; Conze, PL 36-39; Lethcoe.
colophon of PN: ārya-pānca-vimśati-sāhasrikāyāṁ bhagavatyāṁ prajñā-
pāramitāyāṁ abhisamayālankārānusāreṇa samādhitāyāṁ . . .

(4) SN = the Sanskrit text of the Śatasāhasrikā Prajñāpāramitā from Nepal. The part corresponding to Pe has not yet been published. Therefore, we have consulted two manuscripts kept in the General Library of the University of Tokyo, 22 Matsunami No. 382-B (henceforth: ŠNTa) fol. 227a7-229b8 and Matsunami No. 383 (henceforth: ŠNTb) fol. 286b7-289a12. Both are modern Nepalese manuscripts, but ŠNTb is better than ŠNTa, as Matsunami indicates. 23 Therefore, we have given a diplomatic transcription of ŠNTb, while ŠNTa is used to correct errors in ŠNTb. Pe covers part of Chap. 18-19 in ŠN.

(5) PTk = the Tibetan version of the Pañcavimsatisāhasrikā Prajñāpāramitā, included in the Kanjur, and entitled Ses rab kyi pha rol tu phyin pa stoṅ phrag ni śu lña pa (= Pañcavimsatisāhasrikā Prajñāpāramitā). The following manuscript and edition have been consulted: sTog No. 12, Vol. 42, Kha 233a7-237b2; Peking No. 731, Šer phyin Ti 172b6-175b3 (= Vol. 18, pp. 231.2.6-232.3.3)(Chap. 18-19).

(6) PTt = the Tibetan version of the Pañcavimsatisāhasrikā Prajñāpāramitā, included in the Tanjur, attributed to Śeṅge bzaṅ po (Haribhadra), translated by Zi ba bzaṅ po (Śāntibhadra) and Tshul khrims rgyal ba, and entitled Ses rab kyi pha rol tu phyin pa stoṅ phrag ni śu lña pa (= Pañcavimsatisāhasrikā Prajñāpāramitā). We have consulted Peking No. 5188, mDo 'grel (Šer phyin) Na 75b8-78b7 (= Vol. 89, pp. 78.3.8-79.4.7) and sDe dge No. 3790, Šer phyin Na 65b2-68a3 (= Vol. 63, pp. 417.1660.2-418.1665.3)(Chap. 2). This is a Tibetan translation of a revised version similar to PN, cf. a colophon of PTt, e. g. Peking Ca 258a8-258b1: 'phags pa bcom ldan 'das ma śes rab kyi pha rol tu phyin pa stoṅ phrag ni śu lña ba mñon par rtogs pa brgyan gyi rjes su 'braṁs nas dag par gtugs pa las . . .

(7) AT = the Tibetan version of the Aṣṭādaśāsāhasrikā Prajñāpāramitā, translated by Jinamitra, Surendrabodhi, Ye śes sde and others 24 probably

21. Matsunami 90; Dutt 269; Kimura 164 and 185.
24. See the colophon of AT in the sTog Palace Kanjur, Skorupski 70. Conze PL (p. 40) assumes that AT was probably translated by Yes śes sde, but gives
in the early 9th century A. D., entitled 'Phags pa šes rab kyi pha rol tu phin pa khri brgyad ston pa žes bya ba theg pa chen po'i mdo (= Arya-Aṣṭādaśasahasrikā-Prajñāpāramitā nāma mahāyānasūtra). sTog No. 13, Vol. 46, Kha 48a7-52a3; Peking No. 732, Šer phin Ni 276a3-278a8 (= Vol. 19, pp. 316.4.3-317.3.8)(Chap. 27-28).

(8) ŠT = the Tibetan version of the Šatasāhasrikā Prajñāpāramitā, translated by Khams pa Go cha, sBas Maṇjuśrī, Šaṇ Indravaro, Lo chen Vairotsana, Šaṇ, lCe Khyi 'brug, Ye šes sde and others, revised by rNyog, and entitled Šes rab kyi pha rol tu phin pa ston phrag brgya pa (= Šatasāhasrikā Prajñāpāramitā). sTog No. 9, Vol. 19, Ja 138a3-146b3; Peking No. 730, Šer phin A 206b8-213a8 (= Vol. 14, pp. 124.5.8-127.3.8)(Chap. 19-20).

(9) PM = the Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by 無叉羅(Moksala) in A. D. 291, and entitled Fānggūāng bānruò bōluómi jīng 放光般若波羅蜜經 (Prajñāpāramitāsūtra “The Emission of Light”). Taishō No. 221, Vol. 8, 47c13-48b14 (Chap. 33-35). The original text of this translation is said to have been brought from Khotan. 


(11) PX = the Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Xuanzang during A. D. 659-663, and entitled Dā bānruò bōluómìduō jīng (Dièr hui) 大般若波羅蜜多經 第二會(Mahāprajñāpāramitāsūtra, the Second Section). Taishō No. 220 (2), Vol. 7, 155a3-156a17 (Chap. 30-32).

(12) AX = the Chinese version of the Aṣṭādaśasāhasrikā Prajñāpāramitā, translated by Xuanzang during A. D. 659-663, and entitled Dā bānruò bōluómìduō jīng (Diṣān hui) 大般若波羅蜜多經 第三會(Mahāprajñāpāramitāsūtra, the Third Section). Taishō No. 220 (3), Vol. 7, 555a16-556a23 (Chap. 5-6).

(13) SX = the Chinese version of the Šatasāhasrikā Prajñāpāramitā, translated by Xuanzang during A. D. 659-663, and entitled Dā bānruò bōluómìduō jīng (Chū hui) 大般若波羅蜜多經 初會(Mahāprajñāpāramitāsūtra, the First Section). Taishō No. 220 (1), Vol. 7, 135a16-136a23 (Chap. 1-4).

no reference to his sources.

The relationship of various versions and the position of Pe among them

The relationship of Pe to the other 13 versions and of the 14 versions to one another can be explained as follows, as far as it has been possible to establish this on the basis of the small sample we have available. First of all, Cr presents a remarkable similarity to Pe, not only in content but also in linguistic features, although they diverge from each other in a few details (see the notes to Pe a4 and Pe a8). The other 12 versions do not indicate so close a relationship to Pe as Cr. Of the three Skt. versions, PG, PN and ŠN, PG is the closest to Pe in point of content, although the text of PG is almost completely Sanskriticized. Compared with Pe, Cr, PG and PN, ŠN is much enlarged in two places (see the notes to Pe a7 and Pe b1), but the text is relatively similar to that of PG except for the two enlargements. PN often has a phrase or a wording evidently different from the other Skt. versions including Pe (see Pe a2, a6, a7, b1, b2, b3, b7, b10-12). These divergences are mostly common to the two Tib. versions PTt and AT. Of the four Tib. versions PTk, which is close to PG, agrees with Pe the best. ŠT demonstrates the same enlargements as ŠN and is not very different from it. The text of ŠX is indeed also enlarged in the same two places, but sometimes shows a divergence from ŠN and ŠT. PTt is closely related to PN and also often shows a similarity to AT. Of the five Chin. versions PM and PK correspond more closely to Pe than PX, AX and ŠX translated by Xuanzang, which share some divergences from all the other versions (see the notes to Pe a2, Pe b2, Pe b3 and Pe b5).

It is clear that Pe does not belong to the Šatasahasrikā Prajñāpāramitā (henceforth: Š), because it does not contain the two enlargements common to ŠN, ŠT and ŠX. But it is very difficult to decide whether Pe belongs to the Pañcavimśatisahasrikā Prajñāpāramitā (P) or the Aṣṭādaśasahasrikā Prajñāpāramitā (henceforth: A), because Pe is only a small fragment. We can assume from the following three facts only that Pe more probably belongs to P: 1) with regard to the Chap. number (30) Pe only corresponds to PX and is closer to PM (33) and PK (32) than AT (27), but quite different from AX (5)(see the note to Pe a2); 2) in content Pe shows no special similarity to AT and AX; 3) Pe is closest to PTk of the four Tib. versions and to PK of the five Chin. versions. Behind the difficulty of deciding whether such small fragments of the Prajñāpāramitā as Pe and Cr belong to P or A there lie other unsettled questions concerning to the
formation and development of P and A and the relationship between them viz. how were P and A formed, how did they develop and in what relationship to each other do they stand. These very complicated questions could be decided only by detailed comparison of all the versions belonging to P and A. Hence one must reexamine the identification of Central Asian fragments of the Prajñāpāramitā.\textsuperscript{26} We propose that one should use provisionally the term “the Larger Prajñāpāramitā” to refer to both P and to A and to distinguish them from Ś and the smaller Prajñāpāramitās (the Āṭasahasrikā Prajñāpāramitā and so on), when it is difficult to decide whether a fragment of the Prajñāpāramitā belongs to P or to A.

\textit{Symbols used}

+ a lost akṣara.
[] damaged akṣaras or uncertain readings.
( ) restored akṣaras in the parts lost or utterly illegible.
<> necessary additions to the text.
{} necessary deletions to the text.
<> additions by the scribe or later readers.
{} deletions by the scribe or later readers.
\ldots an illegible akṣara.
\ldots single element of an illegible akṣara.
\ldots ellipsis
= a division of an akṣara into two parts for convenience’s sake
/// leaf broken off at that place.
* virāma.
\|\} punctuation marks in the manuscripts.
\| a circle marking the end of a chapter; in Pe a miniature is drawn in the circle.

\textsuperscript{26} The following Central Asian fragments have been identified as belonging to A: the fragments dealt with by Konow except for the two unidentified leaves (see Konow, pp. 35-37); Kat.-Nr. 933-934, 951 and 956 in SHT 3; Kat.-Nr. 1022 in SHT 5; the fragmentary manuscript described in Edward Conze, “Preliminary Note on a Prajñāpāramitā Manuscript,” \textit{Journal of the Royal Asiatic Society} (1950): 32-36. Seventeen fragments from the Stein-Hoernle Collection have been identified as belonging to P by Kaikyoku Watanabe, as mentioned in note 5 above.
TEXT OF Pe WITH RESTORATIONS, ITS ENGLISH TRANSLATION, CORRESPONDENCES AND NOTES

Arrangement
1. Lines of Pe: recto (a) and verso (b).
2. Text of Pe with restorations.
3. English translation of Pe. Here round brackets are used to indicate words which are not extant in Pe and are supplemented by the other Skt. versions, and square brackets are used to indicate explanatory supplements.
4. Corresponding text in the other Skt. versions (folios and lines in Cr, PG and ŠNTb, pages and lines in Kimura’s edition of PN). We have given the text corresponding to Pe together with surrounding words, in order to show complete sentences, where possible. Equivalents for the preserved text of Pe (excluding restorations) are printed in bold type.
Recto (Pe a)

Fig. Fragment SI P/19(3) from the N. F. Petrovsky Collection.
Verso (Pe b)
5. Corresponding places in the Tib. and Chin. versions (folios and lines of Peking, pages, sections and lines of Taishō).


**Pa al**
/// .. ra[m-jñatā sarvba] ///

"... the knowledge of (all) modes / the knowledge of the modes (of the paths), the all-(knowledge), ...

**PG 145b11**

mārgākāra-jñatā sarvākāra-jñatā :

**PN 67.13-15**

mārgākāra-jñatā sarva-jñatā sarvākāra-jñatā

ŚNTb 286b7

sarvva-jñatā mārgākāra-jñatā sarvākāra-jñatā

PTk 172b6; PTt 75b8; AT 276a3-4; ST 206b8-207a1; PM 47c13; PK 285c20; PX 155a3; AX 555a16; ŚX 577c15-16.

According to the other versions, this is the last part of enumeration of sarve kuśalā dharmāḥ. For instance, the whole sentence in PN 67.5-14 is as follows: tathā hi bhagavann asyām prajñā-paramitāyām sarve kuśalā dharmā antar-gatah, tadd yathā daśā kuśalāḥ karma-pathāḥ catväri dhyaṇāni ... mahā-karuṇā mārgākāra-jñatā sarva-jñatā sarvākāra-jñatā.

The first word of Pe is sarvakara-jñatā or mārgākāra-jñatā. The form -ākara-jñatā with an inserted anusvāra is found consistently in the Central Asian fragment of the Larger Prajñāparamitā, SI P/19a(1) r11, r14, r17, v3, v4, v8, v11 (see Watanabe 168-170, Bongard-Levin 384-385, and note 11 above). This word could be explained as a compound with an accusative form before the root-stem jñā- (cf. AIG II,1 §87, BHSG 23.9).

The second word of Pe is difficult to read because of the defacement, but seems to be sarvba-jñatā rather than sarvbākāra-jñatā, because no sign for -ā is visible on the aksara rvba. The gemination of a consonant after -r- is allowed in Pāṇini 8.4.46. But the duplication of v after r, not with v, but with b, as in Pe [sarvba], is found almost exclusively in Central Asian manuscripts (cf. Hoernle, MR, p. 89, note 2).

PG omits sarva-jñatā. PTk has rnam pa thams cad mkhyen pa ṅid kyī bar du (yāvat sarvākāra-jñatā). PM reads 道事薩云若事 (= mārgākāra-jñatā(?)) sarva-jñatā and has no correspondence to sarvākāra-jñatā. All the other Chin. versions have the same word order as ŚN(= ST, AT):
*sarva-jñatā mārgākāra-jñatā sarvākāra-jñatā*, in contrast to PN = PTt.

*Pe a2*

/// (nā)[ma] trī[śatima samāpta 30] © ///

"The thirtieth [chapter] named (the chapter of ...) ended."

**PG 145b12**

∥ © ∥ 18 ∥ © ∥

**PN 67.16**

The end of the Chap. is missing.

**ŚNTb 286b8**

∥ © ∥ śata-sāhasryāḥ prajñā-pāramitāyāḥ parivarto nāmāṣṭā-daśamah ∥ (end of Chap. 18)

**PTk 172b8**

∥ ses rab kyi pha rol tu phin pa ston phrag ni śu lña pa las | le‘u bcu brgyad pa’o ∥ (end of Chap. 18)

**PTt 76a1**

The end of the Chap. is missing.

**AT 276a6**

| ses rab kyi pha rol tu phin pa khri brgyad ston pa las | mchod rten gyi le’u žes bya (stog: brgya byin gyi le’u bži pa for mchod ... bya) ste-|
| ni śu rtsa bdun pa’o | (end of Chap. 27)

**ŚT 207a2-3**

∥ ses rab kyi pha rol tu phin pa ston phrag brgya pa | le’u bcu dgu pa-∥ (end of Chap. 19)

**PM 47c16**

End of Chap. 33.

**PK 285c22**

End of Chap. 32.

**PX 155a17**

End of Chap. 30.

**AX 555a28**

End of Chap. 5.

**ŚX 578a3**

The end of the Chap. is missing.

Pe has here a colophon, which shows the end of Chap. 30. This Chap. number only corresponds to PX, which inserted, however, a text shared with AX and ŚX, but not found in any other version. Pe seems not to
have this text between a1 and a2. This insertion, common to the translations by Xuanzang, corresponds to the beginning of the following Chap.

As for the number of the Chap., we can establish the correspondence below: Pe=PX (Chap. 30), PG=SN=PTk (Chap. 18).

We could probably restore *parivarto* before Pe (nā)\[ma\] on the basis of examples of colophons of other Prajñāpāramitā-manuscripts from Central Asia, e. g. the Crosby fragment 260 / 261\[a3 \///[r]\jivarto nāma trayo-daśamaḥ samāptaḥ. Therefore *trī[śatima samāpta]*, which must agree with *parivarto*, seems to be nom. sg. masc. It is unlikely that the ending -a of the two nouns can be regarded as nom. sg. masc. -a recorded in BHSG 8.22, because this ending occurs almost exclusively in verse metri causa. In this case it is more probable that the scribe failed to write a visarga; in this fragment we find no visarga. Or it might be a matter of Sanskritization from a Middle Indic version of this text. A confusion of the endings -a, -\([u\], -o is found, for example, in Gāndhāri (see von Hinüber §296, Brough §75).

The ordinal *trīśatima-* for Classical Skt. *trimśa-* or *trimśattama-* corresponds to MI īśaima- (cf. Pischel §449, BHSG 19.36, 22.14). The form *trīśa-* is found in Khotanese manuscripts (e. g. Z 14.88, 14.89) and in Central Asian manuscripts of SP (see Toda p. 268, H 57 Kha. 0011, l. 10).

**Pe a3**

/// [aprameyaṁ asaṃkhya]©(ya) + + + +

“(Those sons or daughters of good family will beget a merit which is) immeasurable, incalculable, . . .”

**Cr a2**

/// [p]utra vā kula-duhitā vā puṇyaṁ pra[sa]visyanti aprameyaṁ asaṃkhyaeyam acintiyaṁ a

PG 145b13-14

bahu te kula-putrās=ca kula-duhitaraś=ca puṇyaṁ prasaviṣyaṁti

aprameyaṁ = asaṃkhyaeyam = acintyaṁ = atulyaṁ = aparimāṇaṁ

te kula-putrā [vā] kula-(b14)duhitaro vā puṇyaṁ prasaviṣyaṁti

PN 67.18

bahu te kula-puträḥ kula-duhitaro vā tato-nidānam bahutaram puṇyaṁ prasaviṣyaṁti, aprameyaṁ asaṃkhyaeyam acintyaṁ atulyaṁ aparimāṇaṁ.

27. Shin’ichirō Hori is now preparing for the publication of this fragment.
ŚNTb 286b9-10
bahu te kula-putrāḥ kula-duhitaro vā puṇyam praśavisya(m)ty=
aprameyam = asamkhyeyam = acintyam=atulyam=aparimā(b10)naṁ
te kula-putrāḥ kula-duhitaro vā puṇyam prasavisya(m)ty=

PTk 173a3; PTt 76a4-5; AT 276b1; ST 207a6; PM 47c21; PK 286a1-2;
PX 155b3-4; AX 555b7-8; SX 578a12-13.

Pe and Cr have a MI sandhi with m between aprameyam and asamkhyeyam,
whereas the other Skt. versions follow the Skt. sandhi. According to
BHSG 2.68, it is very common that Mv writes anusvāra before vowels in
prose.

The second word of Pe can be restored as [asamkhye]yam on the
basis of Cr. In the 3rd line on the right of the large circle © about 4
aksiaras including (yam) are lost.

Pe a4
/// (kṛ)tvā udgṛh[ṇ]iṣay[i] dhāre(ṣyanti) ++

“(Those who) take up, preserve, . . . after (they have copied this perfection
of wisdom and) made (it into a book).”

Cr a3
/// udgṛhniṣayati paryāpunisyati dhārisyate vāciṣyate yonīsaṁś=ca
manasi-kariṣyate
PG 145b14
ya imāṁ prajñā-pāramitāṁ likhitvā pustaka-gatāṁ
kṛtvodgrahiṣya<ṃ>ti paryavāpsya<ṃ>ti dhārayiṣayanti vācyaiṣayanti
yonīṣas=ca manasi-kariṣyanti ...
PN 67.20-21
ya imāṁ prajñā-pāramitāṁ likhitvā pustaka-gatāṁ kṛtvā udgṛhiṣayanti
dhārayiṣayanti vācyaiṣayanti paryavāpsyaṇi yonīṣas ca manasi-kariṣyanti ...

ŚNTb 286b10
ya imāṁ prajñā-pāramitāṁ likhitvā pustaka-gatāṁ kṛtvodgrhiṣayanti
dhārayiṣayanti vācyaiṣayanti paryavāpsyaṇi yonīṣas=ca manasi-
kariṣyanti ...
PTk 173a1-2; PTt 76a2-3; AT 276a7-8; ST 207a4; PM 47c19-20; PK
285c25-26; PX 155a24-26; AX 555b2-5; SX 578a5-8.

Here Pe overlaps with Cr. Some differences are found. These are: 1. Pe
has verbs in the plural in accord with PG, PN and ŠN, whereas Cr has them in the singular; 2. The verbs are enumerated in Pe perhaps in the order: *udgrah-, dhāray-, vācay-, pary(ava)āp-, manasi-kr- (= PN, ŠN, PTk, Pft, AT, ŠT), whereas in Cr (= PG) one finds the order: *udgrah-, pary(ava)-āp-, dhāray-, vācay-, manasi-kr-; 3. For *dhārayiṣyanti* (3. caus. fut.) Pe has *dhāre(ṣyanti)* derived from the stem *dhāraya-* through a MI sound change -aiyi- to -e- (cf. BHSG 3.62.), whereas Cr has *dhārisyati* from the stem *dhāra-* (cf. BHSG 38.31).

Pe *udgrha[n]iṣyant[i]* (3. pl. fut.) is derived from the thematic present stem *udgrhṇa-* (cf. BHSG 31.1), and not from the root as in PG, PN, ŠN.

In Pe a hiatus is kept between *(kr)tvā* and *udgrha[n]iṣyant[i]* (cf. BHSG 4.55).

The last word of Pe can be restored as *dhāre(ṣyanti)*.

In the 4th line on the right of the large circle © about 4 akṣaras including *(ṣyanti)* are lost.

**Pe a5**

/// [vi]lepanehi cūrṇehehi © c(i)vare[hi] +

"(... worships it) with ointments, powders, robes, ...

**Cr a4**

/// [cchaj]trehi dhvajehi pradākehi

**PG 146a1**

... pūjaiṣyaṃti’ puṣpair=yāvat=patākābhīḥ

**PN 67.22-23**

... pūjaiṣyaṃti arcaiṣyaṃti apacāiṣyaṃti puṣpa-dhūpa-gandha-mālya-

vilepana-cūrṇa-cīvara-cchatra-dhvaja-patakabhiḥ

**ŚNTb 286b11**

... pūjaiṣyaṃti puṣpair=mālyaair=gandhai<cr> vilepanaiṣ=cūrṇaiṣ=cīvaraaiṣ=cchatraai<cr> dhvaiṣ=patakābhīr=vividhaiṣ=ca vādyaiḥ ||

PTk 173a2; Pft 76a3; AT 276a8; ŠT 207a4-5; PM 47c20-21; PK 286a1; PX 155b1-2; AX 555b5-6; ŠX 578a9-10.

For -aiḥ (inst. pl. masc. / nt.) Pe has a MI ending -ehi (cf. BHSG 8.108).

After the last akṣara *(hi)* one akṣara is lost. The text of Pe a5 is probably continued in *[cchaj]trehi* of Cr a4, although Cr and Pe undoubtedly belong to different manuscripts.
Pe a6

/// tā prajñā-pāramita-niryātā © hi kauśika dhyāna-

“(O Kauśika, for the all-knowledge / the knowledge of all modes is issued from the perfection of wisdom.) O Kauśika, for (the perfection) of trance is issued from the perfection of wisdom."

PG 146a1-2

prajñā-pāramita-niryātā hi kauśika tathāga-tañāṃm=arhatām samyak-sambuddhānāṃ sarva-jñātā prajñā-pāramita-niryātā dhyāna-pāramita vi(a2)rya-pāramita ...

PN 67.24-25

prajñā-pāramita-nirjātā hi kauśika tathā-gatānam arhatāṃ samyak-sambuddhānāṃ pañca pāramitā ...

ŚNTb 286b11-12

prajñā-pāramita-ni(b12)ryātā hi kauśika tathā-gatānam arhatāṃ sammyay - sambuddhānāṃ sarva - jñātā prajñā - pāramitā - niryyātā
dhyāna-pāramita-prajñā-pāramita-niryātā viryya-pāramitā ...

PTk 173a3-4; PTt 76a5-6; AT 276b1-2; ŚT 207a6-8; PM 47c24-25; PK 286a3-4; PX 155b4-6; AX 555b8-10; ŚX 578a13-15.

The first word in Pe is perhaps sarva-jñātā or sarvakāra-jñātā. PG, ŚN and PM read here sarva-jñātā. PTk, AT and ŚT have sarvakāra-jñātā. PK has both words. PX and AX have both words and mārgākāra-jñātā in addition. PN, PTt and SX have no equivalent.

We should probably supplement some punctuation mark after tā, because a sentence ends here and a new sentence is begun with the next word prajñā-.

Pe prajñā-pāramita-niryātā for °pāramitā°: this shortening of the final -ā- of ā-stems in compounds is found sporadically in Vedic and Classical Skt. (see AIG II,1 pp. 49, 134f.). BHSG 9.6 records examples in prose.

The last word of Pe is probably dhyāna-pāramitā.

PG, PK, ŚN, ŚT and SX enumerate 5 pāramitās concretely, whereas PN, PTk=PTt=AT pha rol tu phyin pa lha and PM 五波羅蜜 only refer to 5 pāramitās. AX reads: 布施等五波羅蜜多 (five pāramitās, dāna-pāramitā etc). Pe seems to mention 5 pāramitās individually.

Pe a7

/// (a)[bh]āva<-sva-bhāva->śunya-tā prajñā-pāramita-niryātā hi kauśika ca
“(O Kausīka, for) the emptiness of own-being of non-existence (is issued from the perfection of wisdom). O Kausīka, for the four (applications of mindfulness) are issued from the perfection of wisdom.”

Cr a5
prajñā-pāramita-nirṛyāta āddhyātma-śunyatā yāva abhāva-sva-
PG 146a2
prajñā-pāramitā-nirṛyāta āddhyātma-śunyatā yāvad=abhāva-sva-bhāva-
śunyatā || prajñā-pāramitā-nirṛyātāni catvāri smṛty-upasthānāni ...
PN 67.24-25
prajñā-pāramitā-nirṛyāta ... sarva-śunyatā sarva-samādhayaḥ ...
ŚNTb287a4
prajñā-pāramitā-nirṛyāta abhāva-sva-bhāva-śunyatā prajñā-pāramitā-
nirṛyātāni smṛty-upasthānāni ...
PTk 173a4-5; PTt 76a6; AT 276b2; ŚṬ 207b8-208a1; PM 47c25; PK
286a6-7; PK 155b7; AX 555b11; ŚX 578a18-19.

Here Pe overlaps slightly with Cr in abhāva-sva-.
Pe<sva-bhāva-> has been added by the scribe or some reader between lines 7 and 8. A column of four or five dots between va and su in line 7 mark the place for insertion.
Śunyatā for śunyatā in Pe, Cr and PG is often found in manuscripts from Central Asia and Gilgit (see SHT 4, pp. 506-507, 613, and Shōkō Watanabe, p.xiii) and should probably be ascribed to peculiarities of Central Asian and Gilgit manuscripts.

We should probably supplement some punctuation mark after śunyatā, because a sentence ends here and a new sentence is begun with the next word prajñā-.

On -pāramitā- for -pāramitā-, see the note to Pe a6.

The last part of Pe might possibly be restored as ca(tvāri smṛtyupasthānāni) on the basis of PG. This supposition can also be supported by PK and PX. In this case, however, it is problematic that the predicate nirṛyātā of Pe does not agree with catvāri smṛty-upasthānāni. It might be a matter of a scribal error, a sort of haplography, since ni of the expected nirṛyātāni shares a vowel sign -i with the next word hi. Another possibility is that nirṛyātā is a nom. pl. nt. in -ā as recorded in BHSG 8.100. ŚN, PTk and ŚṬ also have smṛty-upasthānāni here, although without catvāri. Equivalents to abhāva-sva-bhāva-śunyatā are found in Cr, PG, ŚN, PTk, ŚṬ, PK, PX, AX and ŚX, whereas PN, PTt and AT have only sarva-śunyatāḥ.
SN and ST include 18 varieties of śūnyatā with abhāva-sva-bhāva-śūnyatā as the last item. In SX 20 kinds of śūnyatā are attested. After the word abhāva-sva-bhāva-śūnyatā SN, ST and SX have a lot of items which are not found in any other version. The texts of S are much enlarged here as compared with the ones of A and P.

**Pe a8**

/// (prajñā-pāram)[ita]-niryātā hi kausīka satva-paripācaṃ buddha-kṣetra-

“O Kausīka, for the maturing of beings (and the perfect purity) of the Buddha-field are issued from the perfection of wisdom.”

**Cr a6**

/// (n)iryṛyādā hi kauṣī(ka) [pa]ṃca [ca]kṣūṃ<śi> tathā-gatasya prajñā- pāramita-niryṛyādā hi kauṣīka

PG 146a3

prajñā-pāramitā-niryātāni paṃca caksūṃsi tathā-gatasya prajñā-pāramitā-niryātāḥ satva-paripāko buddha-kṣetra-pariśuddhiḥ

PN 67.29

(1.24) prajñā-pāramitā-nirjātā hi kauṣīka ... (1.28) paṃca caksūṃsi ... (1.29) sattva-paripāko buddha-kṣetra-sampat,

SNTb 287a9-10

prajñā-pāramitā-niryātāni paṃca caksuṣi (read caksūṃsi) tathā-gatasya prajñā-pāramitā-niryātāḥ satva-paripāko buddha-kṣetra-pariśuddhi-(a10)ḥ

PTk 173a8; PTt 76b1; AT 276b3-4; ST 208b2-3; PM 47c27; PK 286a8-9; PX 155b9-10; AX 555b20-21; SX 578b11-12.

Cr might overlap with Pe in prajñā-pāramita-niryyādā hi kauṣīka, the last part of Cr a6, because PG, SN, PTk, ST, PM and PK have no other item between paṃca caksūṃsi and satva-paripākaḥ. PN, PTt, AT, PX, AX and SX insert, however, some items here.

Cr has a form nearer to MI -niryyādā with intervocalic voicing, whereas Pe has a Sanskritized form -niryātā. The gemination of a consonant after -r- is allowed in Panini 8.4.46.

The first word of Pe can be restored with certainty as (prajñā-pāram)[ita]-niryātā. For the stem final -ā- in -pāramita-, see the note to Pe a6.

In PG the predicate निर्याताः agrees with the next nom. sg. masc. satva-paripāko, although here buddha-kṣetra-pariśuddhiḥ also forms the
subject. In ÑN the predicate is a nom. pl. masc. or fem. ending in -āh. 
°niriyātī in Pe can probably be taken as a nom. pl. masc. or fem. in accord with ÑN.

Pe -paripācam for -paripāko; -c- for -k- occurs perhaps in analogy to noun forms such as pacana-, pācana- or verb forms such as pacati. The ending -am for -ah / -o (nom. sg. masc.) is often found in Pe and Cr: prādur-bhāvam Cr b9, b10, Pe b3; samudāgamaṁ Cr b3; anupaccheda[m] Cr b7; (c)[i]tropādaṁ Pe b6. These examples are all nom. sg. of action nouns, probably transferred from masc. to nt. in analogy to the nt. action nouns in -ana- (cf. BHSG 6.6, 8.26).

The last word of Pe might be buddha-kṣetra-pariśuddhi or buddha-kṣetra-sampat. The former restoration is supported by PG=ÑN, PTk=ST sans rgyas kyi žiṅ yoṅs su dag pa, PM=PK 淨佛國土 and PX=AX=SX 嚴淨佛土, the latter by PN and PTt=AT sans rgyas kyi žiṅ phun sum tshogs pa.

Pe a9
/// (ṣrāva)[ka-yā]{m}naṁ pratyeka-buddha-yaṇaṁ prajñā-pāramita-ni

“(O Kauśika, for) the vehicle of the Disciples, the vehicle of the Pratyekabuddhas (are issued from the perfection of wisdom. O Kauśika, for . . .) is issued from the perfection of wisdom.”

Cr a7
/// (praty)[ka]-buddha-yaṇaṁ prajñā-pāramita-nirṛyātā hi kauśika anuttarāṁ sammya

PG 146a4
prajñā-pāramita-nirṛyātā hi kauśika śrāvaka-yaṇaṁ pratyeka-buddha-yaṇaṁ* prajñā-pāramita-nirṛyātā hi mahā-yaṇa<m>*

PN 67.30-68.2
prajñā-pāramita-nirṛyātā hi kauśika śrāvaka-yaṇaṁ pratyeka-buddha-yaṇaṁ, prajñā-pāramita-nirṛyātā hi kauśika anuttarā samyaksambodhiḥ.

ŚNTb 287a10-11
prajñā-pāramita-nirṛyātā( read °taṁ) hi kauśika śrāvaka-yaṇaṁ prajñā-pāramita-nirṛyātā( read °taṁ) hi (a11) kauśika pratyeka-buddha-yaṇaṁ prajñā-pāramita-nirṛyātām hi mahā-yaṇaṁ

PTk 173b1; PTt 76b2; AT 276b5; ST 208b4-5; PM 47c28; PK 286a10; PX 155b10; AX 555b21; ŠX 578b13.

The first word of Pe can be restored with certainty as above on the basis of PG, PN and ÑN.
The anusvara above yā in /yā/m/nam is a scribal error, a sort of dittography, and should be deleted.

We should probably supplement some punctuation mark after -yānam, because a sentence ends here and a new sentence is begun with the next word prajñā-.

On -pāramitā- for -pāramitā-, see the note to Pe a6.

Pe a10
/// [li]khitvā pūsta-gaṭaṁ kṛtvā udgrḥiṣyanti paryā

“(When they) take it up, understand it, . . . , after they have has written (this perfection of wisdom) and made it into a book,”

PG 146a4-5
yo hi kaś-ci(a5)t=kula-putro vā kula-duhitā vā imāṁ prajñā-pāramitāṁ
likhitvā pustaka - gat<āṁ kṛtv>odgrḥiṣyati ' || yāvad = yoniśaś =
ca manasi-kariṣyati.

PN 68.3-5
yo hi kaś-cit kula-putro vā kula-duhitā vā imāṁ prajñā-pāramitāṁ
likhitvā pustaka-gataṁ kṛtvā udgrḥiṣyati dhārayiṣyati vācaiyiṣyati
quiryavāpsyati yoniśaś ca manasi-kariṣyati

SNTb 287a11-12
yo hi kaś-ci=t=kula-putro vā kula-duhitā vā imāṁ (a12) prajñā-pāramitāṁ
likhitvā pustaka-gatāṁ kṛtvā udgrḥiṣyati(read kṛtvadgrḥiṣyati)
dhārayiṣyati vācaiyiṣyati paryyavāpsyati yoniśaś=ca manasi-kariṣyati

PTk 173b2-3; PTt 76b3-4; AT 276b6-7; ST 208b6-7; PM 48a1-2; PK
286a12-13; PX 155b14-15; AX 555b25-26; ŠX 578b24-26.

The form pūsta- for pusta- is often found in Skt. manuscripts from Southern Turkestan (e.g. the Farhad-Beg manuscript of SP 18b4 and 20b7, see Toda pp. 241, 243) and in Khotanese manuscripts (e. g. Z 11.66, 22.226 and 23.17), but in non-Central-Asian manuscripts it is rare. It seems to demonstrate influence from a Khotanese scribal practice.

In Pe and PN a hiatus is kept between kṛtvā and udgrḥiṣyanti, whereas PG and SN demonstrate sandhi. The hiatus in PN was probably produced in the process of revision or of copying in Nepal.

For the verb form udgrḥiṣyanti, see the note to Pe a4. In Pe the verb is pl., whereas in PG, PN and ŠN it is sg. In the four Tib. versions the subjects are not explicitly pl.
The last word of Pe can be restored as paryā(punisyanti) on the basis of Cr a3.

For Pe paryā(punisyanti), which corresponds to Cr a3 paryyāpunisyati, PG, PN and SN have paryavāpsyati (see also the texts corresponding to Pe a4). pary-ava-āp- and pary-āp- are used here in the same sense “to master, to understand” (cf. BHSD pp. 334-335).

As for the word order of udgrah-, dhāray-, vācay-, pary(ava)āp-, manasī-kr- Pe a10 follows here the order of Cr a3, and not that of Pe a4 (see the note to Pe a4).

Pe a11

//[/yā]va pradākehi imasya p[u]ṇyābhisamskāra

“(When some son or daughter of good family writes this perfection of wisdom, . . . washops) with flags etc., (the former accumulation of merit does not approach even one hundredth) of his accumulation of merit.”

PG 146a5-6

(a4) yo hi kaś-ci(a5)t=kula-putro vā kula-duhitā vā imāṁ prajñā- pāramitāṁ likhitvā ... pūjayaśyati puspair=yāvat=patākābhī＜h＞ as ya

(a6) pūṇyābhisamskārasyaśaiṣaḥ paurvakaḥ pūṇyābhisamskāraḥ śatatamīṁ=api kalāṁ=nopaiti ...

PN 68.6-8

(1.3) yo hi kaś-cit kula-putro vā kula-duhitā vā imāṁ prajñā-pāramitāṁ likhitvā ... (1.6) apacāyaśyati puspa-dhūpa-gandha-mālya-vilepana-cūrṇa- cīvara-cchatra-dhvaja-patākā-vajayantībhīḥ, as ya

pūṇyābhisamskārasyaśaiṣaḥ paurvakaḥ pūṇyābhisamskāraḥ śatatamīṁ=api kalāṁ=nopaiti ...

ŚNTb287a12-13

(a11) yo hi kaś-cit=kula-putro vā kula-duhitā vā imāṁ (a12) prajñā- pāramitāṁ likhitvā ... pūjayaśyati | puspaiḥ (a13) mālya= gandhair=vilepanaiś=cūrṇaiś=cīvaraiś=cchatraiś=dhvaiṣ= patākābhī＜r＞ vividhaiś=ca vādyair=as ya kauṣika

pūṇyābhisamskārasyaśaiṣaḥ pūrvakaḥ pūṇyābhisamskāraḥ śatatamīṁ=api kalāṁ=nopaiti ...

PTk 173b3-4; PTt 76b4-6; AT 276b7-8; ŚT 208b7-8; PM 48a3; PK 286a13-14; PX 155b15-17; AX 555b27-28; ŚX 578b27-29.
For Pe [yā]va for yāvat, see BHSG 2.91. This form with the loss of final -t is consistently used in Cr (a5, b1, b2), SI P/19a(1) (r11, r14, r17, v4, v7; see Watanabe, pp. 168-170, Bongard-Levin, pp. 384-385, and note 11 above) as well.

Pradākehi for pratākābhiḥ is also found in Cr a4. The initial consonant cluster pr- probably resulted from a hyper-Sanskritism of MI padāga-. -r- might be a reflex of the retroflex -d- in padāga-. Intervocalic -d- for -t-, a common sound change in MI, is also found in Cr a6 niryyādā for niryyātā (see the note to Pe a8). We have here perhaps a relic of a Middle Indic text (cf. BHSG 2.28, Geiger 38.3, Pischel §§192, 203-204, Brough §33, von Hinüber §§172-180). In Classical Skt. pratākā- occurs usually as fem., as in PG, PN and ŚN. PW records pratāka (masc.) as “vielleicht nur fehlerhaft.” But PSM records padāga (masc.) beside padāgā, padāyā (fem.), and PTSD records pratāka (nt.) beside pratākā (fem.). MI had, therefore, a masc or nt. form besides a fem. form of this noun. Here pradākehi is, therefore, probably inst. pi. masc. or nt., rather than inst. pl. fem. (cf. BHSG 8.108, 9.105).

Pe [yā]va pradākehi corresponds only to PG. PN, PTt, AT, ŚN=PTk=ŚT, PM and ŚX do not have yāvat. PK, PX and AX do indeed read 乃至 (= yāvat), but the following words are different from pratākā-.

Since it is clear from PG, PN and ŚN that Pe imasya modifies the following punyābhisamśkāra-, we can restore the last word in Pe as punyābhisamskāra(sya) with an ending -syā. For imasya (gen. sg. masc.), see BHSG 21.62.

Pe a12

/// (upan)[iśā pi] na [u](p)e(ti) + + + + + (up)[e](t)[i]

“(That former accumulation of merit) does not approach even comparison (with his accumulation of merit, does not) approach (even ...).”

PG 146a6-7

(a5) asya (a6) punyābhisamskārazyaisaṅgh paurvakaḥ punyābhisamskāraḥ śatatamim=api kalān=nopaiitī ... upanīśā{(a7)m=api na kṣamate.

PN 68.11

(1.7) asya punyābhisamskārazyāsau paurvakaḥ punyābhisamskāraḥ śatatamim=api kalām nopaiitī, ... (1.11) upaniṣadam apy upaniṣām api na kṣamate.

ŚNTb287b2

(a13) asya kauśika punyābhisamskārazyāsau pūrvakaḥ
punyābhisaṃskāraḥ satatamīṃ =api kalām nopaiti ... (b2) upanīṣāṃ =api na kṣamate

PTk 173b5; PTt 76b7; AT 277a1; ŚT 209a1; PM 48a4-5; PK 286a15-16; PX 155b18; AX 555b29; ŚX 578c4.

Pe (upan)nisa is probably an object of [u](p)e(ti), whereas PG, PN and ŚN upaniṣām is an object of kṣamate. Hence an acc. form upaniṣām is required here, because in this case upaniṣad- becomes an ā-stem: upaniṣā-
(see BHSG 15.4). Here an anusvāra should more probably be supplemented, although BHSG 9.20 records acc. sg. fem. in -ā, a nom. form used as acc. pi for api after anusvāra is recorded in BHSG 4.3. PM and PK have no correspondence to upaniṣad-, whereas PX=AX=ŚX उपनिषिद्व (upaniṣadam) and PTk, PTt, AT, ST rgyu correspond to it.

In Pe there is a hiatus between na and [u](p)e(ti), whereas PG, PN and ŚN have a sandhi form nopaiti.

We find e for ai, a regular sound change in MI, in Pe upeti (see BHSG 3.67).

Pe b1
/// .. [bhav](i)[śya] ///

"There will be (a manifestation of ... in the world)."

PG 146b1-2

loke prādur-bhāvo bhaviṣyati

PN 69.13-14

loke prādur-bhāvo bhavati,

ŚNTb 288b3-13

loke prādur-bhāvo bhaviṣyati

PTk 174b6; PTt 77b8-78a1; AT 277b5; ŚT 211a8-212a7; PM 48a21-22; PK 286b5-8; PX 155c14-17; AX 555c23-24; ŚX 579c11-580a3.

According to PG and ŚN, we find here a long series of sentences consisting of gen. + loke prādur-bhāvo bhaviṣyati. Because in Pe b1 a gen. form is lost, it is wholly impossible to find exactly corresponding places in the other versions. Pe could be restored as (loke prādur-bhāvam) [bhav](i)[śya]- (te) or (ti) on the basis of Pe b2-3 or Cr b10 loke prādur-bhāvam bhaviṣyati. The fut. form of Pe corresponds to PG and ŚN, but not to PN, which has a pres. form bhavati.

The texts of ŚN, ŚT and ŚX include in the section corresponding to the
text expected before Pe b1 a lot of items not found in any other version and are greatly extended.

**Pe b2**

/// [bha]vi[s]yate [s]r(o)ta-(āpat)[t](i)-phala)sya lok[e] prādu

“There will be (a manifestation of the course of a Bodhisattva in the world). (There will be) a manifestation of the fruit of Stream-entering in the world.”

**Cr b9**

bodhi-satva-cāryāyāṃ loke prādur-bhāvam

PG 146b2-3

bodhi-satva-cāryāya loke prādur-bhāvo bhaviṣyati śrota-āpatti-phalasya sakṛd-āgāmi-(b3)phalasyānāgāmi-phalasyārhatvasya loke prādur-bhāvo bhaviṣyati

PN 69.15-17


ŚNTb 288b13-289a2

bodhi-satva-(289a1)ca<ryā>yā{m} loke p<cr>ādur-bhāvo bhaviṣyati śr{r}a-āpatti-phalasya loke prādur-bhāvo bhaviṣyati | 28 sakṛd-āgāmi-phalasya loke prādur-bhāvo bhaviṣyati | anāgāmi-phalasya loke prādur-bhāvo bhaviṣyati | arha(a2)tvasya loke prādur-bhāvo bhaviṣyat | PTk 174b6-7; PTt 78a1-2; AT 277b5-6; ST 212a8; PM 48a22; PK 286b8; PX 155c18-19; AX 555c25-26; ŠX 580a13.

The text of Cr b9 is probably continued in [bha]vi[s]yate of Pe b2, although Cr and Pe undoubtedly belong to different manuscripts. Therefore the words before [bha]vi[s]yate can probably be restored as bodhi-satva-cāryāya loke prādur-bhāvam on the basis of Cr.²⁹ PG=PN=ŚN, PTk=PTt=AT=ST (byaṅ chub sems dpa’i spyod pa) and PK 菩薩道 also support this restoration. PM has indeed 菩薩道, but the following item does not correspond to srota-āpatti-phala-. PX, AX and ŠX have 預流果, which corresponds to srota-āpatti-phala-, but the text surrounding this word is quite

²⁸. Two deletions and two additions on the basis of ŚNTa 229a10-11.
²⁹. Cr -cāryāyāṃ should possibly be emended as -cāryāyā, which might be a gen. sg. fem. of a hyper-Sanskritized form -cāryā for -cāryā-.
different from all the other versions.

The fut. form \([bhavi\text{[s]}]yate\) of Pe corresponds to PG and SN, apart from the middle ending -te, and not to PN, which has a pres. form instead.

We should probably supplement some punctuation mark after \([bhaji\text{[s]}]yate\), because a sentence ends here and a new sentence is begun with the next word \([sr(o)]ta\text{-}\).

Pe \([sr(o)]ta\text{-}(\text{apat})\text{[i]}(i\text{-}\text{phala})\text{syaa}\) corresponds to PG=SN and PTk=ST rgyun du \(\text{zugs pa}'i 'bras bu\), whereas PN, PTt and AT have srota\-āpanna- (Tib. rgyun du \(\text{zugs pa}\)).

The text following Pe b2 can be restored as \(prādu(r\text{-}\text{bhāva}m bhaviṣyate)\) or \(\text{ṭīti}\) on the basis of Pe b2-3 or Cr b10 loke prādur\-bhāvaṃ bhaviṣyati.

**Pe b3**

/// (tathā-gata)[syaa] araha<ta> samyak-saṃbuddhasya loke prādur-bhāvaṃ bha

"There (will) be a manifestation of (the Tathāgata), the Arhat, the Perfectly Enlightened One in the world."

Cr b10

[syaa] arahata saṃmyak-saṃbuddhasya loke prādur-bhāvaṃ bhaviṣyati

PG 146b3

pratyeka-bodher=lake\textsuperscript{30} prādur-bhāvo bhaviṣyati \(\text{tathā-gatasyārḥataḥ}\) samyak-saṃbuddhasya loke prādur-bhāvo bhaviṣyati

PN 69.17

pratyeka-buddhānāṃ bodhi-sattvānāṃ loke prādur-bhāvāḥ prajñāyante.

SNTb 289a2

pratyeka-bodhe<ṛ> loke prādur-bhāvo bhaviṣyati \(\mid\) anuttarāyāḥ samyak-saṃbodher=loke prādur-bhāvo bhaviṣyati ||

PTk 174b7; PTt 78a2; AT 277b6; ŠT 212b1-2; PM 48a23; PK 286b9-10; PX 155c20; AX 555c27-28; ŠX 580a16-21.

The first word of Pe can probably be restored as above on the basis of PG.

A hiatus is kept between \(\text{[syaa]}\) and araha in Pe and Cr, but not in PG.

The following word should probably be emended to araha<ta> (=Cr) or rather araha<taḥ> on the basis of PG. In any case, we find here an epenthetic vowel -a- inserted in the consonant cluster rh (see BHSG 3.100).

\textsuperscript{30} Read loke.
All the Skt. and Tib. versions have *pratyeka-bodhi* - (PG, ŚN, PTk, PTt and ŚT) or *pratyeka-buddha* - (PN and AT) as the second to the last item. As for the last item, they fall into 3 groups. Pe, Cr and PG agree with one another on the wording *tathā-gatasyārhatāḥ samyak-sambuddhasya*. ŚN *anuttarāyāḥ sammyak-sambodhier* corresponds to PTk=ŚT *bla na med pa yaṅ dag par rdzogs pa’i byaṅ chub* and PX 無上正等菩提. PN *bodhi-sattvānām* corresponds to PTt *byaṅ chub sems dpa’ rnam*; AT has the same text as PTt with the addition: *sems dpa’ chen po (mahā-sattvānām)*. ŚX 菩薩摩诃薩三藐三佛陀 ... 如來應正等覺及阿耨多羅三藐三菩提 and AX 諸佛無上正等菩提亦有聲聞獨覺菩薩及諸如來應正等覺 include all three wordings. PK has 佛道須陀洹乃至佛. PM reads 乗乘之教.

On *prādūr-bhāvam* for *prādūr-bhāvah*, see the note to Pe a8 *paripācam*.

The last word of Pe can be restored as *bha(visyate)* on the basis of Pe b2 or as *bha(visyati)* on the basis of Cr b10.

PX, AX and ŚX insert a two-lined text in which the Gods encourage Kausika to take up the perfect of wisdom, read it, etc. after this sentence. This text is not found in any other version.

**Pe b4**

/// [kau]śika *prajñā-pāramitā* tat=kasya heto yadā

"O Kausīka, the perfection of wisdom (is to be taken up). And why? When (ideas occur to the Asuras in this way, ...)?"

**PG 146b4**

udgrhaṇa tvam kauśika prajñā-pāramitām dhāraya vācaya paryavāpnuhi

tvam kauśika *prajñā-pāramitām* yoniśaś-ca manasi-kuru tat=kasya

hetoh yadā kauśikāsuryāṇāṁ=evam samudācārā bhaviṣyaṁti ...

**PN 69.18**

udgrahāṇa tvam kauśika prajñā-pāramitām dhāraya vācaya paryavāpnuhi

tvam kauśika *prajñā-pāramitām*. tat kasya hetor? yadā kauśika

asurāṇāṁ evam samudācārā bhaviṣyaṇti ...

**ŚNTb 289a2-3**

udgrahā(a3)ṇa tvam kauśikemāṁ prajñā-pāramitām dhāraya vācaya

paryavāpnuhi yoniśaś-ca manasi-kuruśvemāṁ prajñā-pāramitāṁ

tat=kasya hetoh yadā kauśikāsuryāṇāṁ=evam sa[mudācā]rā

bhaviṣyaṁti ...

**PTk 174b8-175a1; PTt 78a3-4; AT 277b7-8; ŚT 212b3; PM 48a23-24;**

**PK 286b11-12; PX 155c24-25; AX 556a2-4; ŚX 580b1.**

*Prajñā-pāramitāṁ* of PG, PN and ŚN is here the acc. object of verbs in 2.
sg. ipv. Pe prajñā-pāramitā might also be acc., and an anusvāra should possibly be supplemented. But a construction such as manasi-kartavyā prajñā-pāramitā, which is found, for instance, in PN 69.2-3, is also possible. It is impossible to determine whether Pe prajñā-pāramitā is nom. or acc., because the text, including the verbal forms, is lost.

We should probably supplement some punctuation mark after -pāramitā and after heto, because sentences end here and new sentences begin with the next words tat and yadā respectively.

Heto (gen. sg. masc., with the loss of visarga) for hetoh or hetor is recorded in BHSG 12.37.

Pe b5

/// (sam)[g]r[ā]mayisyāma tadā tvam kauśika imam prajñā-pā

“(When ideas occur to the Asuras in this way), ‘we will fight (with the 33 Gods . . .),’ then, o Kauśika, you (should bring to mind, . . .) this perfection of wisdom.”

PG 146b4-5

yadā kauśikāsurāṇāṁ = evaṁ samudācārā bhaviṣyaṁti devāḥ = trāya(b5)s-trimśān-yodhaṁyāmo devais=trāyas-trimśāiḥ>sārdham samgrāmayisyāma= tadā tvam kauśikemāṃ prajñā-pāramitāṁ samanvāḥṛtya ...

PN 69.21-23

yadā kauśika asurānāṁ evaṁ samudācārā bhaviṣyaṁti devais trāyas-trimśāiḥ sārdham samgrāmayisyāma iti tadā tvam kauśika īmaṁ prajñā-pāramitāṁ samanvāḥṛtya ...

ŚNTb 289a3-4

yadā kauśikāsurāṇāṁ= evaṁ samudācārā bhaviṣya<ṁ>ti | devān*=trāya(a4)s-trimśān* yodhaṁyāmo devais=trāyas-trimśāiḥ sārdham samgrāmayisyāma=tadā tvam kauśikemāṁ prajñā-pāramitāṁ samanvāḥṛtya ...

PTk 175a1-2; PTt 78a4-5; AT 277b8; ŠT 212b4; PM 48a25-26; PK 286b13-14; PX 155c27-28; AX 556a5-7; ŠX 580b3-4.

The first word of Pe should be restored as above on the basis of PG, PN and ŠN. The 1. pl. act. ending -ma for Skt. -mas is recorded in BHSG 26.5-6.

A hiatus is kept between kauśika and imam in Pe.

On imam for īmāṁ (acc. sg. fem.), see BHSG 9.17.
The last word of Pe can be restored as \textit{prajñā-pā(ramitām)} or \textit{prajñā-pā(ramitam)}.

PX, AX and ŠX read \textit{汝等} (= \textit{yūyam}: Kausika and the Gods) instead of \textit{汝} (= \textit{tvam}: Kausika). This peculiarity is not shared with any other version.

\textit{Pe b6}

/// (c)[i]\textit{ttotpādā} bhaviṣyate yeṣa cā deva-putrāṇām

"There will be (that) production of thought (no more) [to the Asuras]. And when the male deities (or the female deities) have (the time of decease), ...

\textit{PG 146b6}

na punas=te \textit{cittotpādā} vivardhiṣyante ' yeṣām ca deva-putrāṇām
deva-kanyāṇām vā cyuti-kāla<ḥ> syāt= ..

\textit{PN 69.24-25}

na ca punas tān vigrāha-\textit{cittotpādān} utpādayiṣyantī. yeṣām ca deva-
putrāṇām deva-kanyāṇām vā cyuti-kālo bhavet ... 

\textit{ŚNTb 289a5}

na punas=te \textit{cittotpāda}31 vivardhiṣyante \textit{| yeṣām ca deva-putrāṇām}
deva-kanyāṇām cyuti-kālaḥ syāt= ..

\textit{PTk 175a2-3; PTt 78a5-6; AT 278a1; ST 212b5-6; PM 48a27-28; PK
286b14-15; PX 155c29-156a1; AX 556a8; ŠX 580b5-6.}

The first aksara of the first word of Pe can be restored as above on the basis of PG, PN and SN. \textit{Pe (c)[i]\textit{ttotpādām}} is nom. sg., whereas in PG, PN and SN this word is pl. Pe has the verb \textit{bhaviṣyate}, unlike PG=SN \textit{vivardhiṣyante} (= PTk=ST \textit{rnam par 'phel bar mi 'gyur ro}) and PN \textit{utpādayiṣyantī} (= PTt \textit{skye bar mi 'gyur ro}).

On \textit{(c)[i]\textit{ttotpādām}} for \textit{cittotpādaḥ}, see the note to \textit{Pe a8 paripācam}.

We should probably supplement some punctuation mark after \textit{bhaviṣyate}, because a sentence ends here and a new sentence is begun with the next word \textit{yeṣa}.

\textit{Pe yeṣa cā} should probably be corrected to \textit{yeṣām ca} or \textit{yeṣam ca}.

\textit{Pe b7}

/// (ka)rohi te tena kuśala-mūlena prajñā-pāramita-śrava

\textit{31. Read cittotpādā.}
“(In front of them, Kauśika), recite (this perfection of wisdom). They (will be reborn in the same worlds of the Gods) through that wholesome root of the hearing of the perfection of wisdom.”

PG 146b6-7

teśāṃ tvam kauśika purataḥ imām prajñā-pāramitām svādhyāyaṁ kuryās=te (b7) tena kuśala-mūlēṇa prajñā-pāramitā-śravanena tatraiva deva-bha<va>neṣūpapatsyante. ||

PN 69.25-28

teśāṃ api purataḥ svādhyāyaṁ kuryās, te yady ātmano ’pāyopapattim drakṣyanti, teśāṃ enām prajñā-pāramitām śṛṇvatām te ’pāyopapatti-cittotpādā antar-dhāsyanti, tatraiva deva-bhavane utpatsyante.

The first word of Pe can be restored as above on the basis of PG, PN and SNTb, which contain the verb kuryās (2. sg. opt.).

We should possibly supplement some punctuation mark after (ka)rohi, because a sentence ends here and a new sentence is begun with the next word te.

Pe corresponds with PG and SNTb with the exception of the verb form. Pe has an ipv.; PG and SNTb an opt. PN, however, has a different text altogether and omits tena kuśala-mūlēṇa. PTt and AT also show this deviation, while PTk and ŠT correspond with Pe, PG and SNTb. PX, AX and ŠX contain 菩根, an equivalent for kuśala-mūlēṇa. PM and PK read instead 功徳.

Pe (ka)rohi (2. sg. ipv.), which stands for Skt. kuru, is formed from the strong stem karo- plus the 2. sg. ipv. ending -hi. According to BHSG 30.9, in most texts this form is found only in verse, but in Mv it is also found in prose.

On -pāramitā- with a shortened stem vowel, see the note to Pe a6.

The last word of Pe can be restored as śrava(nena) on the basis of PG.

32. A correct deletion by the scribe himself.
Pe b8

/// (ka)sya-ci kauśika kula-putrasya vā kula-duhitarāya

“Kauśika, (when this perfection of wisdom will come to the range of hearing) of some son or daughter of good family, . . .”

PG 146b7-8

yasya kasya-cit=kauśika kula-putrasya (b8) vā kula-duhitur=vā deva-putrasya vā deva-kanyāyā vā iyaṃ prajñā-pāramitā ūtrotrāvabhāsām= āgamiṣyati’

PN 69.28-70.1

yasya kasya-cit kauśika kula-putrasya vā kula-duhitur vā deva-putrasya vā deva-kanyāyā vā iyaṃ prajñā-pāramitā ūtrotrāvabhāsām āgamiṣyati,

ŚNTb 289a7

yasya kasya-cit=kula-putrasya vā kula-duhitur=vā deva-putrasya vā deva-kanyāyā vā iyaṃ prajñā-pāramitā ūtrot<ś>avabhāsām 33 āgamiṣya-

PTk 175a4-5; PTt 78a7-8; AT 278a3; ST 212b8; PM 48b4; PK 286b19; PX 156a8-9; AX 556a15-16; ŚX 580b13.

The first word of Pe can easily be restored as above on the basis of PG, PN and SN.

On Pe (ka)sya-ci with the loss of the final consonant of -cid, a regular sound change in MI, see BHSG 2.91.

Pe, PG, PN and AT contain here an address to Kauśika, as do all the Chin. versions. SN, PTk, PTt and ST, however, omit this.

Pe kula-duhitarāya (gen. sg. fem.) is derived from the stem -arā- (see BHSG 13.18).

Pe b9

/// (anutta)rāṃ samyak-saṃbodhim=a[bh](iṣaṃ)[b](u)[d]. + + + + + +

“(They will all) know fully the highest perfect enlightenment (with ...).”

PG 146b8

sarve te tena kuṣala-mūlenānupūrvenānuttarāṃ samyak-saṃbodhim= abhīsaṃbhotsyante’

PN 70.1-2

33. Correction on the basis of ŚNTa 229b5.
The first word of Pe can easily be restored as above on the basis of PG, PN and ŚN.

The last word of Pe seems to be 3. pl. fut. of the verb abhi-saṁ-budh- according to PG, PN and ŚN. BHSG p. 222 records budhyaisyate and buddhisyati as fut. forms. In the fragment SI P/19a(1) two similar forms occur: anubuddhisyati r5, abhisambuddhyisyati r9 (see Watanabe, p. 168, Bongard-Levin, p. 384, and note 11 above). Therefore the word could be restored as a[bh](isam)(b)(u)(d)(hyisyanti) or a[bh](isam)(b)(u)(d) (dhisyanti). The former form, derived from the present stem budhya-, shows the gemination of a consonant, which is allowed in Pañini 8.4.47, but seems to be a matter of orthography in this case. Edgerton explains in BHSG 28.19 and p.222 that the latter form is derived from the verbal stem buddha-, which is a denominative to the nominal stem buddha-.

After the aksara [d]. 6 or 7 aksaras are lost.

**Pe b10**

/// [ṣa]-nirvāṇa-[dhātu]ve para + + + + + + + + + +

“(... were) completely (emancipated) in the absolute sphere of nirvāṇa.”

**PG 146b9**

tathā hi kauśika ye te atīte ‘<’dhvani tathā-gatā abhūvarmaṇaḥ-arahantaḥ samyak-sambuddhāḥ<ḥ> sa-ṣrāvaka-saṁghas=te ‘<’tra prajñā-pāramitāyāṁ śikṣitvānupadhi-ṣeṣe nirvāṇa-dhātave parinirvṛtā

PN 70.4-7

The first part of Pe can be restored as (anupadhi-še) on the basis of PG and SN or as (nirupadhi-še) on the basis of PN. The aksara [sa] is difficult to decipher because of the defacement, and no sign for -e is visible. We should possibly supplement a vowel sign -e on the basis of PG, PN and SN. However, it is also possible that Pe makes a compound of anupadhi-še- and nirvāna-dhātu-.

PN has a peculiar construction in yesām śrāvakā nirupadhi-še nirvāna-dhātau pratiṣṭhitās. No texts of the other Skt. and Tib. versions correspond to it. PTk, PTt and ST show a common reading ... ānaḥ thoṣ kyi dge 'dun daṅ bcas pa ... phun po ma lus pa'i mya ānaḥ las 'das pa'i dbyiṅs su yoṅs su mya ānaḥ las 'das so, which corresponds to PG and SN ... śrāvaka-samghāḥ ... anupadhi-še-se nirvāna-dhātau parinirvṛtāḥ.

Only AT has no equivalent for an-/nir-upadhi-še-se nirvāna-dhātau parinirvṛtāḥ, which all the other versions have. The text of AT is as follows: de dag gis kyaṅ šes rab kyi pha rol tu phyin pa 'di ŋid la bslabs nas bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub m yön par rdzogs par sans rgyas la (te 'pīmāṃ prajñā-pāramitāyāṃ śīṣṭvānuttarāṃ samyak-sambodhiḥ abhisambuddhāḥ).

For the spelling rvba, see the note to Pe al [sarvba].

According to PG, PN and SN -dhatau we can take Pe -(dhātu)ve as loc. sg. In Classical Skt. dhātu- occurs only as a masc. noun, but in BS and Pāli also as a fem., as in Pe (see BHSD p. 282a). BHSG records no instance of a loc. sg. in -uve to a u-stem, although BHSG 12.41-42 collects examples of obl. sg. fem. in -uye and -uye solely from Mv. Von Hinnüber §338 postulates *dhātvā for Pāli dhātuyā (inst.). Pe -(dhātu)ve would be the very form to be postulated for the obl. sg. fem. ending in -uye, if the ending -uye developed out of -uve in analogy to the i-stems. It appears then that dhātuve was derived from *dhārvai (dat. sg. fem.) with insertion of an epenthetic vowel -u- before -v- (see BHSG 3.114) and with the regular MI sound change ai > e (see BHSG 3.67); it occurs as a obl. sg. fem.

The last two aksaras para in Pe seem to be a part of parinirvṛta-.
according to PG and ŚN. No vowel sign to the aksara ra is visible in the fragment, and therefore in this case we should probably supplement a vowel sign -i to this aksara.

After ra 8-10 aksaras are lost.

Pe b11

/// (prajñā-pāramī)[tā]ya [ṣīkṣitvā] anu[ta] + + + + + + + +

"After they have learned about (the perfection of wisdom), (they will know fully) the highest (perfect enlightenment)."

PG 146b10

te <'>pihaiva prajñā-pāramitāyāṃṣīkṣitvānuttārāṃ samyaksambodhim=abhisambhotsyante.

PN 70.8-9

te 'pimām eva prajñā-pāramitāṃ āgamyānuttārāṃ samyak-sambodhim abhisambhotsyante.

ŚN 289a9-10

te '<p]>pihaiva prajñā-pāramitāyāṃṣīkṣitvānuttā(a10)rāṃ sammyak-sambodhim=abhisambhotsyante |

PTk 175a8; PTt 78b3; AT 278a6; ST 213a4; PM 48b10-11; PK 286b24-25; PX 156a12-13; AX 556a19-20; ŚX 580b19-20.

The first word of Pe can be restored as above on the basis of PG and ŚN.

Pe (prajñā-pāramī)[tā]ya is a loc. sg. fem. in -āya. BHSG 9.57 records instances from SP for loc. sg. fem. in -āya in prose. BHSG 9.63 records many more examples of this ending in verse than in prose.

A hiatus is preserved between [ṣīkṣitvā] and anu[ta] in Pe.

For Cr=PG=ŚN ṣīkṣitvā, which corresponds to PTk=ŚT bslabs śīn, AT bslabs nas and PK=PX=AX=ŚX 品, PN has āgamyā, which corresponds to PTt brten nas.

The last word of Pe can be restored as anu[ta](ram) or anu[ta](rām) on the basis of PG and ŚN.

After the aksara [ta] 8-10 aksaras are lost.

Pe b12

/// [tva]-dharma [śa] + + + + .. + + + + + + + + +

"(For in the perfection of wisdom are contained ... , or) Bodhisattva-dharmas. Śakra (said: ...)."
PG 146b11-12

tathā hi kauśika prajñā-pāramitāyām sarve bodhi-(b12)pakṣyā dharmā antar-gatāḥ śrāvaka-dharmā vā pratyeka-buddha-dharmā vā bodhi-satva-dharmā vā buddha-dharmā vā śakra āha

PN 70.13-15

tathā hi prajñā-pāramitāyāṃ sarve buddha-dharmā antar-gatāḥ. sarve bodhi-satva-dharmāḥ sarve pratyeka-buddha-dharmāḥ sarve śrāvaka-dharmāḥ antar-gatāḥ

ŚNTb 289a11-12

tathā hi kauśikātra prajñā-pāramitāyāṃ sarva-bodhi-pakṣā dharmmā antar-gatāḥ śrāvaka-dharmā vā pratyeka-buddha-dharmā vā bo(a12)<dhi>-satva-dharmā35 vā buddha-dharmā vā: || śakra āha||

PTk 175b3; PTt 78b6-7; AT 278a7-8; ĀT 213a7-8; PM 48b13-14; PK 286b27-28; PX 156a15-17; AX 556a22-23; SX 580b25-26.

The first word of Pe seems to be (bodhi-sa)[tva]-dharmā, which occurs at the end of a sentence. But in no other version is this the last item in the sentence, whose predicate is prajñā-pāramitāyāṃ antar-gatāḥ. bodhi-satva-dharmā- is the second to the last item in PG, ŚN, PM, PK, AX and SX. PM and PK have the equivalent 菩薩法 before 佛法, which corresponds with PG=ŚN buddha-dharmā. AX and SX have 菩薩法 before the last item 如來法 (tathāgata-dharma-). PTt and AT have byaṅ chub sems dpa’i chos thams cad (sarve bodhi-satva-dharmāḥ) as the third to the last item before the equivalents for sarve pratyeka-buddha-dharmāḥ and sarve śrāvaka-dharmāḥ and have the same word order as PN. PX has the same word order, but includes no equivalent for sarve. PTk and ĀT have byaṅ chub sems dpa’i chos (bodhi-sattva-dharmāḥ) as the third to the last item before the equivalents for buddha-dharmāḥ and sarve bodhi-pakṣyā dharmāḥ. We may conclude that Pe is isolated in regard to word order.

We should probably supplement some punctuation mark after -dharma, because a sentence ends here and a new sentence is begun with śa.

Pe -dharma without final visarga, although it occurs at the end of the sentence, shows the regular MI nom. pl. masc. ending in -ā. According to BHSG 8.78, examples of this ending in prose are found commonly in Mv and rarely in some other texts.

Pe śa seems to be the first akṣara of śakra-. PTk and ĀT have brgya byin gyis gsol pa, which corresponds with PG=ŚN śakra āha. But PTt and

35. Supplement of <dhi> with ŚNTa 229b8
AT share a text, which is longer than śakra āha. AT: de skad ces bka’ stsal ba dan | bcom ldn ‘das la lha’i dbaṅ po brgya byin gyis ‘di skad ces gsol to | PT: de skad ces bka’ stsal pa | lha rnams kyi dbaṅ po brgya byin gyis bcom ldn ‘das la ‘di skad ces gsol to | Both texts could be translated into Skt. as follows: evam ukte śakro devānām indra bhagavantam etad avocat. All the Chin. versions have equivalents for  śakra- devānām indra- (PM=PK: 釋提桓因; PX=AX=SX: 天帝釋) and “said to the Buddha” (白佛言). Only PN omits śakra āha and the following three sentences. PG 146b12-13 reads them as follows: mahā-vidyeyam bhagavan=yad=uta prajñā-pāramitā anuttareyam bhagavan=vidyā yad= uta prajñā-pāramitā (b13) asama-sameyam bhagavan=vidyā yad=uta prajñā-pāramitā’.

After Pe [śa] about 4 aksaras are lost. One aksara after them cannot be deciphered because of the defacement. After it 8-10 aksaras are also lost.

ABBREVIATIONS

A Aṣṭādaśasāhasrikā Prajñāpāramitā.
acc. accusative.
act. active.
AT The Tibetan version of the Aṣṭādaśasāhasrikā Prajñāpāramitā.
AX The Chinese version of the Aṣṭādaśasāhasrikā Prajñāpāramitā, translated by Xuanzang.
BHS Buddhist Hybrid Sanskrit.
BS Buddhist Sanskrit.
caus. causative.
Chap. Chapter.
Chin. Chinese.
Cr The Crosby fragment 254 / 255.
fem. feminine.
fut. future.


inst. instrumental.
ipv. imperative.


loc. locative.
masc. masculine.


MI Middle Indic.
Mv Mahāvastu.

nom. nominative.
nt. neuter.

obl. oblique.

opt. optative.

P Pañcaviṃśatisāhasrīkā Prajñāpāramitā.

Pe The Petrovsky fragment SI P /19(3).


PG The Sanskrit manuscript of the Pañcaviṃśatisāhasrīkā Prajñāpāramitā from Gilgit.


PK The Chinese version of the Pañcaviṃśatisāhasrīkā Prajñāpāramitā, translated by Kumārajīva.

pl. plural.

PM The Chinese version of the Pañcaviṃśatisāhasrīkā Prajñāpāramitā, translated by Moksala.

PN The Sanskrit text of the Pañcaviṃśatisāhasrīkā Prajñāpāramitā from Nepal.

pres. present.


PTk The Tibetan version of the Pañcaviṃśatisāhasrīkā Prajñāpāramitā included in the Kanjur.

PTt The Tibetan version of the Pañcaviṃśatisāhasrīkā Prajñā-
pāramitā included in the Tanjur.


PX  The Chinese version of the Pañcaviṃśatisāhasrikā Prajñā-pāramitā, translated by Xuanzang.

Ś  Śatasāhasrikā Prajñāpāramitā.


sg.  singular.

Shōkō  Watanabe, Shōkō, ed. Saddharmapuṇḍarīka Manuscripts found in Gilgit. 2 vols. Tokyo, 1972-75.


Skt.  Sanskrit.

ŚN  The Sanskrit text of the Śatasāhasrikā Prajñāpāramitā from Nepal.

ŚNTa  The Sanskrit manuscript of the Śatasāhasrikā Prajñā-pāramitā from Nepal kept in the General Library of the University of Tokyo, Matsunami No. 382-B.

ŚNTb  The Sanskrit manuscript of the Śatasāhasrikā Prajñā-pāramitā from Nepal kept in the General Library of the University of Tokyo, Matsunami No. 383.

SP  Saddharmapuṇḍarīka.

ŚT  The Tibetan version of the Śatasāhasrikā Prajñāpāramitā.


ŚX  The Chinese version of the Śatasāhasrikā Prajñāpāramitā, translated by Xuanzang.

Taishō  Takakusu, Junjirō, and Kaikyoku Watanabe, eds. The
LIST OF PECULIAR FORMS

Hiatus Pe a4, a10, b11.

Sandhi -m a- Pe a3.

nom. sg. masc. in -a Pe a2.


araha<ta> (gen. sg. masc.) Pe b3.

(aṅkā) ra[m-jañatā] Pe a1

imaṁ (acc. sg. fem.) Pe b5.

imasya (gen. sg. masc.) Pe a11.

udgrhānāyanti (3. pl. fut) Pe a4., a10

(upan)[iṣā] (acc. sg. fem.) Pe a12.

upeti (3. sg. pres.) Pe a12.

inst. pl. masc./nt. in -ehi Pe a5, a11.

(ka)rohi (2. sg. ipv.) Pe b7.

(kas)ya-ci Pe b8.

(c)iṭṭotpādam Pe b6.

tri[ṣatima] Pe a2

-duhitārāya (gen. sg. fem.) Pe b8.

-dharmā (nom. pl. masc.) Pe b12.

-[dhaṭu]ve (loc. sg. fem.) Pe b10.

dhāre(syanti) (3. pl. caus. fut.) Pe a4.

-paripācaṃ Pe a8.

-pāramita- Pe a6, a7, a8, a9, b7.

-(pārami)/tā]ya (loc. sg. fem.) Pe b11.

pi Pe a12
pūsta- Pe a10.
pradākehi Pe a11.
prādur-bhāvāṃ (nom. sg.) Pe b3.
[yā]va Pe a11.
-rvb- Pe a1, b10
-śunyatā Pe a7.
(sam)[g]r[ā]mayiṣyāma (1. pl. fut.) Pe b5.
heto (gen.sg.masc.) Pe b4.