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A Fragment of the Larger Prajñāpāramitā from Central Asia

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 Sciences¹ there are approximately 40 fragments belonging to the Prajñāpāramitā literature.² 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.³ This identification opens up new possibilities in the study of this sūtra and the Prajñāpāramitā literature in general.

The whole Skt. text of the Pañcaviṃśatisāhasrikā Prajñāpāramitā (henceforth: P) is preserved in late Nepalese manuscripts.⁴ Besides the complete manuscripts from Nepal, various fragments from Eastern Turkestan,⁵

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.

1. See G. M. Bongard-Levin and M. I. Vorobyova-Desyatovskaya, *Indian Texts from Central Asia (Leningrad Manuscript Collection)*, Bibliographia Philologica Buddhica: Series Minor V (Tokyo, 1986).

2. See G. M. Bongard-Levin and M. I. Vorobyova-Desyatovskaya, *Pamyatniki indiiskoi pis'mennosti iz Tsentral'noi Azii* [Texts in Indian Writings from Central Asia], vol. 2, Bibliotheca Buddhica XXXIV, (Moscow: 1990) 261.

3. For this term see the section "the relationship of various versions," p. 8 below.

4. Conze, *PL* 36.

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 Pañcaviṃśatisāhasrikā Prajñāpāramitā. Watanabe 167-172. Shōgo Watanabe, "Chūō ajia shutsudo no Hannyakyo bonbun dankan 1: PV dairoku genkan wo megutte" [A Sanskrit Fragment of the Prajñāpāramitā from Central Asia 1], *Tōyōgaku*

Gilgit⁶ and Sri Lanka⁷ are known so far. Central Asian fragments of the sūtra 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

Kenkyū 30 (1993): 41-67. In both articles he gives a transliteration of a Petrovsky fragment SI P/19a(1), which is identified as belonging to the Larger Prajñāpāramitā. Levin published the text and the photo of the same Petrovsky fragment in "A Fragment of the *Pañcaviṃśatisāhasrikā Prajñā-pāramitā-sūtra* from Eastern Turkestan," *Journal of the American Oriental Society* 114.3 (1994): 383-385. One fragment from the Stein Collection OMPB Or. 8212/174 (Kha.i.220) (see Zwalf 57, no. 61) was identified by G. M. Bongard-Levin as belonging to the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. An article on this fragment "A Fragment of the *Pañcaviṃśatisāhasrikā Prajñā-pāramitāsūtra* from A. Stein Collection" by G. M. Bongard-Levin was published in the *Annals of the Bhandarkar Oriental Research Institute (Amṛtamahotsava Volume)* 72-73 (1991-1992): 715-717.

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

7. S. Paranavitana, "Indikatusāya Copper Plaques," *Epigraphia Zeylanica* 3 (1931): 199-212. Oskar von Hinüber, "Sieben Goldblätter einer *Pañcaviṃśatisāhasrikā Prajñāpāramitā* aus Anurādhapura," *Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philologisch-Historische Klasse* (1983): 187-207. See also Conze, *PL* 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 *akṣaras* 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 miniature⁹ 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 Brāhmī, 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 *-mūlena* and a5 *cūrnehi*. 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 ŚN are written

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.

10. Sander, *Brāhmī Scripts* 167. Cf. Plates 15, 16, 17. In Sander, *Paläographisches* 181-182, Tafel 29-40, the same type is called the "Frühe Turkistanische Brāhmī (Schrifttypus IV, Alphabet s)."

11. Sander, *Brāhmī Scripts* 167.

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 Prajñāpāramitāratnaguṇasaṃcayagāthā,¹³ which is, 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.¹⁴ 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 *aḥṣaras* 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.

13. Akira Yuyama, *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* (*Sanskrit Recension A*)(Canberra: 1973); id. ed., *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* (*Sanskrit Recension A*)(Cambridge: 1976).

14. *BHSG*, p. xxv.

(1) Cr = the Crosby fragment 254/255.¹⁵ Cr was acquired in Khotan by Oscar Terry Crosby in 1903 and is now kept in the Library of Congress, Washington D. C.¹⁶ 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.¹⁷ 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).¹⁸ 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,¹⁹ 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 Abhisamayālaṅkāra,²⁰ 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).

16. For the Crosby Collection see Ronald E. Emmerick, "Another Fragment of the Sanskrit Sumukhadhāranī," *Deyadharmā: Studies in Memory of Dr. D. C. Sircar*, ed. G. Bhattacharya (Delhi: 1986) 165; id.: "The Historical Importance of the Khotanese Manuscripts," *Prolegomena to the Sources on the History of Pre-Islamic Central Asia*, ed. by J. Harmatta (Budapest: 1979) 175-177; id.: "Notes on the Crosby Collection," *Medioiranica: Proceedings of the International Colloquium organized by the Katholieke Universiteit Leuven from the 21st to the 23rd of May 1990*, ed. by Wojciech Skalmowski and Alois van Tongerloo (Leuven: 1993) 57-59.

17. See von Hinüber, *Erforschung* 345-346.

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

19. Matsunami 90 and 200-201.

20. Dutt v; Conze, *PL* 36-39; Lethcoe.

colophon of PN: *ārya-pañca-viṃśati-sāhasrikāyām bhagavatyaṃ prajñā-pāramitāyām abhisamayālaṅkāraṇusāreṇa saṃśodhitāyām . . .*²¹

(4) ŚN = 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: ŚNTa) fols. 227a7-229b8 and Matsunami No. 383 (henceforth: ŚNTb) fols. 286b7-289a12. Both are modern Nepalese manuscripts, but ŚNTb is better than ŚNTa, as Matsunami indicates.²³ Therefore, we have given a diplomatic transcription of ŚNTb, while ŚNTa is used to correct errors in ŚNTb. Pe covers part of Chap. 18-19 in ŚN.

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

(6) PTt = the Tibetan version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, included in the Tanjur, attributed to Señ ge bzañ po (Haribhadra), translated by Ži ba bzañ po (Śāntibhadra) and Tshul khriṃs rgyal ba, and entitled *Śes rab kyi pha rol tu phyin pa ston phrag ñi śu lña pa* (= *Pañcaviṃśatisāhasrikā Prajñāpāramitā*). We have consulted Peking No. 5188, mDo 'grel (Śer phyin) Ņa 75b8-78b7 (= Vol. 89, pp. 78.3.8-79.4.7) and sDe dge No. 3790, Śer phyin Ņa 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 ston phrag ñi śu lña ba mñon par rtogs pa brgyan gyi rjes su 'brañs nas dag par gtugs pa las . . .*

(7) AT = the Tibetan version of the Aṣṭādaśasāhasrikā Prajñāpāramitā, translated by Jinamitra, Surendrabodhi, Ye śes sde and others²⁴ probably

21. Matsunami 90; Dutt 269; Kimura 164 and 185.

22. Matsunami 136-138 and 210.

23. Matsunami 138.

24. See the colophon of AT in the sTog Palace Kanjur, Skorupski 70. Conze PL (p. 40) assumes that AT was probably translated by Yeśes sde, but gives

in the early 9th century A. D., entitled '*Phags pa śes rab kyi pha rol tu phyin pa khri brgyad ston pa źes bya ba theg pa chen po'i mdo* (= *Ārya-Aṣṭādaśasāhasrikā-Prajñāpāramitā nāma mahāyānasūtra*). sTog No. 13, Vol. 46, Kha 48a7-52a3; Peking No. 732, Śer phyin Ni 276a3-278a8 (= Vol. 19, pp. 316.4.3-317.3.8)(Chap. 27-28).

(8) ŚT = the Tibetan version of the Śatasāhasrikā Prajñāpāramitā, translated by Khams pa Go cha, sBas Mañjuśrī, Nān Indravaro, Lo chen Vairotsana, Nān, lCe Khyi 'brug, Ye śes sde and others, revised by rNog, and entitled *Śes rab kyi pha rol tu phin pa ston phrag brgya pa* (= *Śatasāhasrikā Prajñāpāramitā*). sTog No. 9, Vol. 19, Ja 138a3-146b3; Peking No. 730, Śer phyin 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(Mokṣala) in A. D. 291, and entitled *Fāngguāng bānrùo bōluómì 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.²⁵

(10) PK = the Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Kumārajīva during A. D. 403-404, and entitled *Móhē bānrùo bōluómì jīng* 摩訶般若波羅蜜經 (Mahāprajñāpāramitāsūtra). *Taishō* No. 223, Vol. 8, 285c20-286b28 (Chap. 32-34).

(11) PX = the Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Xuanzang during A. D. 659-663, and entitled *Dà bānrùo bōluómìduō jīng* (*Dìèr huì*) 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 *Dà bānrùo bōluómìduō jīng* (*Dìsān huì*) 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) ŚX = the Chinese version of the Śatasāhasrikā Prajñāpāramitā, translated by Xuanzang during A. D. 659-663, and entitled *Dà bānrùo bōluómìduō jīng* (*Chū huì*) 大般若波羅蜜多經 初會 (Mahāprajñā-

no reference to his sources.

25. Hikata xiv.

pāramitāsūtra, the First Section). *Taishō* No. 220 (1), Vol. 5, 577c15-580b26 (Chap. 30).

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 ŚN, PG is the closest to Pe in point of content, although the text of PG is almost completely Sanskritized. Compared with Pe, Cr, PG and PN, ŚN 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. ŚT demonstrates the same enlargements as ŚN and is not very different from it. The text of ŚX is indeed also enlarged in the same two places, but sometimes shows a divergence from ŚN and ŚT. 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 ŚX 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 Śatasāhasrikā Prajñāpāramitā (henceforth: Ś), because it does not contain the two enlargements common to ŚN, ŚT and ŚX. But it is very difficult to decide whether Pe belongs to the Pañcaviṃśatisāhasrikā Prajñāpāramitā (P) or the Aṣṭadaśasāhasrikā 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.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 Aṣṭasāhasrikā Prajñāpāramitā and so on), when it is difficult to decide whether a fragment of the Prajñāpāramitā belongs to P or to A.

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.
- .. an illegible akṣara.
- . single element of an illegible akṣara.
- ... 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.

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.-Nrn. 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,” *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.

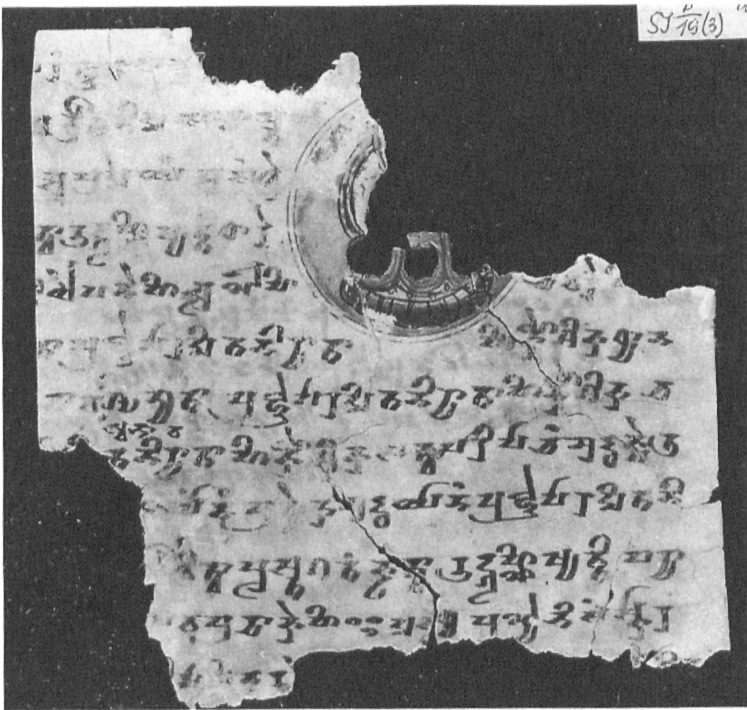
DIPLOMATIC TRANSCRIPTION OF Pe

- a1 /// .. ra[ṃ-jñatā sarvba] ///
- a2 /// [ma] trī[śatima samāpta 30] ◎ ///
- a3 /// [aprameyaṃ asaṃkhye]◎ + + + +
- a4 /// tvā udgr̥h[ṇ]iṣyant[i] dhāre ◎ + + + +
- a5 /// [vi]lepanehi cūr̥ṇehi ◎ c.vare[hi] +
- a6 /// tā prajñā-pāramita-niryātā ◎ hi kauśika dhyāna-
- a7 /// [bh]āva-< sva-bhāva-> śunya-tā prajñā-pāramita-niryātā hi
kauśika ca
- a8 /// .[ita]-niryātā hi kauśika satva-paripācaṃ buddha-kṣetra-
- a9 /// [ka-yāṃ]naṃ pra[ty]eka-buddha-yānaṃ prajñā-pāramita-ni
- a10 /// [li]khitvā pūsta-gataṃ kṛtvā udgr̥hṇiṣyanti paryā
- a11 /// [yā]va pradākehi imasya p[u]ṇyābhisaṃskāra
- a12 /// .[iṣā pi] na [u].e + + + + + + .[e].[i]
- b1 /// .. [bhav].[ṣya] ///
- b2 /// [bha]vi[ṣ]yate [s]r.[ta] + + .[t]. + + sya lok[e] prādu
- b3 /// [sya] araha samyak-saṃbuddhasya loke prādur-bhāvaṃ bha
- b4 /// [kau]śika prajñā-pāramitā tat=kasya heto yadā
- b5 /// [g]r[ā]mayiṣyāma tadā tvaṃ kauśika imaṃ prajñā-pā
- b6 /// .[i]ttotpādaṃ bhaviṣyate yeṣa cā deva-putrāṇāṃ
- b7 /// rohi te tena kuśala-mūlena prajñā-pāramita-śrava
- b8 /// .. sya-ci kauśika kula-putrasya vā kula-duhitarāya
- b9 /// rāṃ samyak-saṃbodhim=a[bh]. + [b].[d]. + + + + +
- b10 /// [ṣa]-nirvbāṇa-[dhātu]ve para + + + + + + + +
- b11 /// [tā]ya [śikṣitvā] anu[ttā] + + + + + + +
- b12 /// [tva]-dharmā [śa] + + + + .. + + + + + + + +

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 ŚNTb, 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.

5. Corresponding places in the Tib. and Chin. versions (folios and lines of Peking, pages, sections and lines of *Taishō*).

6. Notes.

Pe 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 sarvvākāra-jñatā

PTk 172b6; PTt 75b8; AT 276a3-4; ŚT 206b8-207a1; PM 47c13; PK 285c20; PX 155a3; AX 555a16; SX 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 asyāṃ prajñā-pāramitāyāṃ sarve kuśalā dharmā antar-gatāḥ, tad yathā daśa kuśalāḥ karma-pathās catvāri dhyānāni ... mahā-karuṇā mārgākāra-jñatā sarva-jñatā sarvākāra-jñatā*.

The first word of *Pe* is *sarvākāra-jñatā* or *mārgākāra-jñatā*. The form *-ākāra-jñā-* with an inserted anusvāra is found consistently in the Central Asian fragment of the Larger Prajñāpāramitā, 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 *sarvākāra-jñatā*, because no sign for *-ā* is visible on the akṣara *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 *mam pa thams cad mkhyen pa ñid kyi bar du* (yāvat *sarvākāra-jñatā*). PM reads 道事薩云若事 (= *mārgākāra-jñatā* (?) *sarva-jñatā*) and has no correspondence to *sarvākārajñatā*. All the other Chin. versions have the same word order as ŚN (= ŚT, 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-
daśamaḥ || (end of Chap. 18)

PTk 172b8

|| śes rab kyi pha rol tu phyin pa stoṅ phrag ṅi 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

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

ŚT 207a2-3

|| śes rab kyi pha rol tu phyin pa stoṅ 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=ŚN=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 / 261²⁷ a3 ///[*r*]ivarto *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 Gāndhārī (see von Hinüber §296, Brough §75).

The ordinal *trīśatima-* for Classical Skt. *triṣā-* or *triṣattama-* corresponds to MĪ *tīsaiṃa-*(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

/// [aprameyaṃ asaṃkhye]◎(ya) + + + +

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

Cr a2

/// [p]utrā vā kula-duhitā vā puṇyaṃ pra[sa]viṣyanti **aprameyaṃ asaṃkhyeyaṃ acintiyaṃ a**

PG 145b13-14

bahu te kula-putrāś=ca kula-duhitaraś=ca puṇyaṃ prasaviṣyaṃti ‘
aprameyam = asaṃkhyeyam = acintyaṃm = atulyam = aparimāṇaṃ’
te kula-putrā [vā] kula-(b14)duhitaro vā puṇyaṃ prasaviṣyaṃti

PN 67.18

bahu te kula-putrāḥ kula-duhitaro vā tato-nidānaṃ bahutaraṃ puṇyaṃ
prasaviṣyanti, **aprameyam asaṃkhyeyam acintyaṃ atulyam**
aparimāṇaṃ.

27. Shin'ichirō Hori is now preparing for the publication of this fragment.

ŚNTb 286b9-10

bahu te kula-putrāḥ kula-duhitaro vā puṇyaṃ praśaviṣya(m)ty=
aprameyam = asaṃkhyeyam = acintyam=atulyam=aparimā(b10)ṇaṃ
 te kula-putrā<ḥ> kula-duhitaro vā puṇyaṃ praśaviṣya<ṃ>ti
 PTk 173a3; PTt 76a4-5; AT 276b1; ŚT 207a6; PM 47c21; PK 286a1-2;
 PX 155b3-4; AX 555b7-8; ŚX 578a12-13.

Pe and Cr have a MI sandhi with *m* between *aprameyam* and *asaṃkhyeyam*, 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 [*asaṃkhye*](*yaṃ*) on the basis of Cr. In the 3rd line on the right of the large circle © about 4 *aḥśaras* including (*yaṃ*) are lost.

Pe a4

/// (kr)tvā udgrḥ[ṇ]iṣyant[i] dhāre©(ṣyanti) + +

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

Cr a3

/// **udgrḥṇiṣyati** paryyāpuniṣyati **dhāriṣyate** vāciṣyate yoniśaś=ca
 manasī-kar[i]ṣyate

PG 145b14

ya imāṃ prajñā-pāramitāṃ likhitvā pustaka-gatāṃ
kṛtvodgrahīṣya<ṃ>ti paryavāpsyā<ṃ>ti **dhārayiṣyaṃti** vācayīṣyaṃti
 yoniśaś=ca manasi-kariṣyaṃti ...

PN 67.20-21

ya imāṃ prajñā-pāramitāṃ likhitvā pustaka-gatāṃ **kṛtvā udgrḥiṣyanti**
dhārayiṣyanti vācayīṣyanti paryavāpsyanti yoniśaś ca manasi-kariṣyanti

...
 ŚNTb 286b10

ya imāṃ prajñā-pāramitāṃ likhitvā pusta-gatāṃ **kṛtvodgrḥiṣyanti**
dhārayiṣyanti vācayīṣyanti paryavāpsyanti yoniśaś=ca manasi-
 kariṣyanti ...

PTk 173a1-2; PTt 76a2-3; AT 276a7-8; ŚT 207a4; PM 47c19-20; PK 285c25-26; PX 155a24-26; AX 555b2-5; ŚX 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 ŚN, 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, ŚN, PTK, PTt, AT, ŚT), 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 *-ayi-* to *-e-* (cf. *BHSG* 3.62.), whereas Cr has *dhāriṣyati* from the stem *dhāra-* (cf. *BHSG* 38.31).

Pe *udgrh[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, ŚN.

In Pe a hiatus is kept between *(kr)ivā* and *udgrh[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 *aḥṣaras* including *(ṣyanti)* are lost.

Pe a5

/// [vi]lepanehi cūrṇehi © c(ṭ)vare[hi] +

“(. . . worships it) with ointments, powders, robes, . . . ”

Cr a4

/// [ccha]trehi dhvajehi pradākehi

PG 146a1

... pūjayiṣyamti' puṣpair=yāvat=patākābhiḥ

PN 67.22-23

... pūjayiṣyanti arcayiṣyanti apacāyiṣyanti puṣpa-dhūpa-gandha-mālyavilepana-cūrṇa-civara-cchatra-dhvaja-patākābhiḥ

ŚNTb 286b11

... pūjayiṣyanti puṣpair=mālyair=gandhai<r> vilepanaiś=cūrṇaiś=civaraś=cchatrai<r> dhvajaiś=patākābhir=vividhaiś=ca vādyaiḥ ||

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

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

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

Pe a6

/// tā prajñā-pāramitā-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-pāramitā-niryātā hi kauśika tathāga-tānāṃm=arhatāṃ samyak-
saṃbuddhānāṃ sarva-jñatā **prajñā-pāramitā-niryātā dhyāna-pāramitā**
vī(a2)rya-pāramitā ...

PN 67.24-25

prajñā-pāramitā-niryātā hi kauśika tathā-gatānāṃ arhatāṃ samyak-
sambuddhānāṃ pañca pāramitā ...

ŚNTb 286b11-12

prajñā-pāramitā-ni(b12)ryātā hi kauśika tathā-gatānāṃ=arhatāṃ
saṃmyak - sambuddhānāṃ sarva - jñatā **prajñā - pāramitā - niryātā**
dhyāna-pāramitā prajñā-pāramitā-niryātā vīrya-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-jñatā* or *sarvākāra-jñatā*. PG, ŚN and PM read here *sarva-jñatā*. PTk, AT and ŚT have *sarvākāra-jñatā*. PK has both words. PX and AX have both words and *mārgākāra-jñatā* in addition. PN, PTt and ŚX 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-pāramitā-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 ŚX enumerate 5 pāramitās concretely, whereas PN, PTk=PTt=AT *pha rol tu phyin pa lña* 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->śūnyatā prajñā-pāramitā-niryātā hi kauśika
ca

“(O Kauśika, for) the emptiness of own-being of non-existence (is issued from the perfection of wisdom). O Kauśika, for the four (applications of mindfulness) are issued from the perfection of wisdom.”

Cr a5

prajñā-pāramitā-niryātā ādhyātma-śūnyatā yāva **abhāva-sva-**
PG 146a2

prajñā-pāramitā-niryātā addhyātma-śūnyatā yāvad=**abhāva-sva-bhāva-**
śūnyatā || **prajñā-pāramitā-niryātāni** catvāri smṛty-upasthānāni ...
PN 67.24-25

prajñā-pāramitā-nirjātā ... sarva-śūnyatā sarva-samādhayaḥ ...
ŚNTb287a4

prajñā-pāramitā-niryātā **abhāva-sva-bhāva-śūnyatā prajñā-pāramitā-**
niryātāni smṛty-upasthānāni ...
PTk 173a4-5; PTt 76a6; AT 276b2; ŚT 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 *śu* in line 7 mark the place for insertion.

Śūnyatā for *śūnyatā* 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 *śūnyatā*, 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 smṛty-upasthānāni)* 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 *°niryātā* 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 *-niryātāni* shares a vowel sign *-i* with the next word *hi*. Another possibility is that *°niryātā* is a nom. pl. nt. in *-ā* as recorded in *BHSG* 8.100. ŚN, PTk and ŚT also have *smṛty-upasthānāni* here, although without *catvāri*. Equivalents to *abhāva-sva-bhāva-śūnyatā* are found in Cr, PG, ŚN, PTk, ŚT, PK, PX, AX and ŚX, whereas PN, PTt and AT have only *sarva-śūnyatāḥ*.

ŚN and ŚT include 18 varieties of śūnyatā with *abhāva-sva-bhāva-śūnyatā* as the last item. In ŚX 20 kinds of śūnyatā are attested. After the word *abhāva-sva-bhāva-śūnyatā* ŚN, ŚT and ŚX have a lot of items which are not found in any other version. The texts of Ś are much enlarged here as compared with the ones of A and P.

Pe a8

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

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

Cr a6

/// (n)iryyādā hi kauśi(ka) [pa]mca [ca]kṣūṃ<ṣi> tathā-gatasya prajñā-pāramita-niryyādā hi kauśika

PG 146a3

prajñā-pāramitā-niryātāni pañca cakṣūṃṣi tathā-gatasya ' prajñā-pāramitā-niryātāḥ satva-paripāko buddha-kṣetra-pariśuddhiḥ

PN 67.29

(1.24) prajñā-pāramitā-niryātā hi kauśika ... (1.28) pañca cakṣūṃṣi ...

(1.29) **sattva-paripāko buddha-kṣetra-sampat,**

ŚNTb 287a9-10

prajñā-pāramitā-niryātāni pañca cakṣuṣi (read *cakṣūṃṣi*) tathā-gatasya prajñā-pāramitā-niryātāḥ satva-paripāko buddha-kṣetra-pariśuddhi-(a10)ḥ

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

Cr might overlap with Pe in *prajñā-pāramita-niryyādā hi kauśika*, the last part of Cr a6, because PG, SN, PTK, ŚT, PM and PK have no other item between *pañca cakṣūṃṣi* and *satva-paripākaḥ*. PN, PTt, AT, PX, AX and ŚX insert, however, some items here.

Cr has a form nearer to MI *-niryādā* with intervocalic voicing, whereas Pe has a Sanskritized form *-niryātā*. The gemination of a consonant after *-r-* is allowed in Pāṇini 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 °*niryātāḥ* agrees with the next nom. sg. masc. *satva-paripāko*, although here *buddha-kṣetra-pariśuddhiḥ* also forms the

subject. In ŚN the predicate is a nom. pl. masc. or fem. ending in *-āḥ*. °*niryātā* in Pe can probably be taken as a nom. pl. masc. or fem. in accord with ŚN.

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 *-aḥ* / *-o* (nom. sg. masc.) is often found in Pe and Cr: *prādur-bhāvam* Cr b9, b10, Pe b3; *samudāgamam* Cr b3; *anupaccheda[m]* Cr b7; *(c)[i]ttotpādam* 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. BHS 6.6, 8.26).

The last word of Pe might be *buddha-kṣetra-parisuddhi* or *buddha-kṣetra-sampat*. The former restoration is supported by PG=ŚN, PTK=ŚT *saṅs rgyas kyi zin yons su dag pa*, PM=PK 淨佛國土 and PX=AX=ŚX 嚴淨佛土, the latter by PN and PTt=AT *saṅs rgyas kyi zin phun sum tshogs pa*.

Pe a9

/// (śrāva)[ka-yā]{m}naṃ pra[ty]eka-buddha-yānaṃ prajñā-pāramita-ni

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

Cr a7

/// (pratyē)[ka]-buddha-yānaṃ prajñā-pāramita-niryātā hi kauśika anuttarāṃ saṃmya

PG 146a4

prajñā-pāramitā-niryātāṃ hi kauśika śrāvaka-yānaṃ pratyeka-buddha-yānaṃ* prajñā-pāramitā-niryātāṃ hi mahā-yāna<m*>

PN 67.30-68.2

prajñā-pāramitā-nirjātāṃ hi kauśika śrāvaka-yānaṃ pratyeka-buddha-yānaṃ, prajñā-pāramitā-nirjātā hi kauśika anuttarā samyaksambodhiḥ.

ŚNTb 287a10-11

prajñā-pāramitā-niryātā(ṃ) hi kauśika śrāvaka-yānaṃ prajñā-pāramitā-niryātā(ṃ) hi (a11) kauśika pratyeka-buddha-yānaṃ prajñā-pāramitā-niryātāṃ hi mahā-yānaṃ

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

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

The anusvāra above *yā* in [*yā*]/(*m*)*naṃ* is a scribal error, a sort of dittography, and should be deleted.

We should probably supplement some punctuation mark after *-yānaṃ*, 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-gataṃ kṛtvā udgrhṇiṣyanti 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 imāṃ prajñā-pāramitāṃ
likhitvā pustaka - gat<āṃ kṛtv>odgrahīṣyati || yāvad = yoniśaś =
ca manasi-kariṣyati`

PN 68.3-5

yo hi kaś-cit kula-putro vā kula-duhitā vā imāṃ prajñā-pāramitāṃ
likhitvā pustaka-gatāṃ kṛtvā udgrhīṣyati dhārayiṣyati vācayiṣyati
paryavāpsyati yoniśaś ca manasi-kariṣyati

ŚNTb 287a11-12

yo hi kaś-cit=kula-putro vā kula-duhitā vā imāṃ (a12) prajñā-pāramitāṃ
likhitvā pustaka-gatāṃ kṛtvādgrhīṣyati(read krtvodgrhīṣyati)
dhārayiṣyati vācayiṣyati **paryavāpsyati** yoniśaś=ca manasi-kariṣyati
PTk 173b2-3; PTt 76b3-4; AT 276b6-7; ŚT 208b6-7; PM 48a1-2; PK
286a12-13; PX 155b14-15; AX 555b25-26; ŚX 578b24-26.

The form *pūsta-* for *pusta-* is often found in Skt. manuscripts from Southern Turkestan (e.g. the Farhād-Bēg 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 *udgrhṇiṣyanti*, whereas PG and ŚN demonstrate sandhi. The hiatus in PN was probably produced in the process of revision or of copying in Nepal.

For the verb form *udgrhṇiṣyanti*, see the note to Pe a4. In Pe the verb is pl., whereas in PG, PN and ŚN it is sg. In the four Tib. versions the subjects are not explicitly pl.

The last word of Pe can be restored as *paryā(puniṣyanti)* on the basis of Cr a3.

For Pe *paryā(puniṣyanti)*, which corresponds to Cr a3 *paryyāpuniṣyati*, PG, PN and ŚN 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-*, *manasi-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]ṇyābhisamṣkāra

“(When some son or daughter of good family writes this perfection of wisdom, . . . worships) 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 imāṃ prajñā-pāramitāṃ likhitvā ... pūjayiṣyati puṣpair=yāvat=patākābhi<h>’ asya
(a6) **puṇyābhisamṣkārasya**īṣaḥ paurvakaḥ puṇyābhisamṣkāraḥ śatatamīm=api kalān=nopaiti ...

PN 68.6-8

(1.3) yo hi kaś-cit kula-putro vā kula-duhitā vā imāṃ prajñā-pāramitāṃ likhitvā ... (1.6) apacāyiṣyati puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-vaijayantībhiḥ, **asya**
puṇyābhisamṣkārasyaśau paurvakaḥ puṇyābhisamṣkāraḥ śatatamīm=api kalāṃ nopaiti, ...

ŚNTb287a12-13

(a11) yo hi kaś-cit=kula-putro vā kula-duhitā vā imāṃ (a12) prajñā-pāramitāṃ likhitvā ... pūjayiṣyati | puṣpaiḥ (a13) mālyair=gandhair=vilepanaiś=cūrṇaiś=cīvaraiś=cchatrair=dhvajaiḥ=**patākābhi<r>** vividhaiś=ca vādyair=**asya** kauśika
puṇyābhisamṣkārasyaśau pūrvakaḥ puṇyābhisamṣkāraḥ śatatamīm=api kalāṃ 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 BHS 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 *paṭākābhiḥ* is also found in Cr a4. The initial consonant cluster *pr-* probably resulted from a hyper-Sanskritism of MI *paḍāga-*. -r- might be a reflex of the retroflex -ḍ- in *paḍāga-*. Intervocalic -d- for -t-, a common sound change in MI, is also found in Cr a6 *niryādā* for *niryātā* (see the note to Pe a8). We have here perhaps a relic of a Middle Indic text (cf. BHS 2.28, Geiger 38.3, Pischel §§192, 203-204, Brough §33, von Hinüber §§172-180). In Classical Skt. *paṭākā-* occurs usually as fem., as in PG, PN and ŚN. *PW* records *paṭāka* (masc.) as “vielleicht nur fehlerhaft.” But *PSM* records *paḍāga* (masc.) beside *paḍāgā*, *paḍāyā* (fem.), and *PTSD* records *paṭāka* (nt.) beside *paṭākā* (fem.). MI had, therefore, a masc or nt. form besides a fem. form of this noun. Here *pradākehi* is, therefore, probably inst. pl. masc. or nt., rather than inst. pl. fem. (cf. BHS 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 *paṭākā-*.

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

Pe a12

/// (upan)[iṣā 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) puṇyābhisamkārasya iṣaḥ paurvakaḥ puṇyābhisamkāraḥ śatatamīm=api kalān=nopaiti ... upaniśā{..}(a7)m=api na kṣamate

PN 68.11

(1.7) asya puṇyābhisamkārasyāsau paurvakaḥ puṇyābhisamkāraḥ śatatamīm=api kalām nopaiti, ... (1.11) upaniśadam apy upaniśām api na kṣamate.

ŚNTb287b2

(a13) asya kauśika puṇyābhisamkārasyāsau pūrvakaḥ

puṇyābhisamskāraḥ śatatamīm=api kalām nopaiti ... (b2) upaniṣām=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*)[*niṣā*] 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 鄔波尼殺曇 (*upaniṣadam*) and PTk, PTt, AT, ŚT *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)[ṣya] ///

“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*)[*ṣya*](*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[ṣ]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-cāryyāyāṃ loke prādur-bhāvaṃ

PG 146b2-3

bodhi-satva-caryāyā loke prādur-bhāvo **bhaviṣyati**’ srota-āpatti-phalasya sakṛd-āgāmi-(b3)phalasyānāgāmi-phalasyārhatvasya loke prādur-bhāvo bhaviṣyati’

PN 69.15-17

bodhi-sattva-caryāyā loke prādur-bhāvo **bhavati**, srota-āpanna-sakṛd-āgāmy-anāgāmy-arhatāṃ pratyeka-buddhānāṃ bodhi-sattvānāṃ loke prādur-bhāvāḥ prajñāyante.

ŚNTb 288b13-289a2

bodhi-satva-(289a1)ca<ryā>yā{ṃ} loke p<r>ādur-bhāvo **bhaviṣyati** | śrot{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; ŚT 212a8; PM 48a22; PK 286b8; PX 155c18-19; AX 555c25-26; ŚX 580a13.

The text of Cr b9 is probably continued in [bha]vi[ṣ]yate of Pe b2, although Cr and Pe undoubtedly belong to different manuscripts. Therefore the words before [bha]vi[ṣ]yate can probably be restored as *bodhi-satva-cāryāyā loke prādur-bhāvaṃ* on the basis of Cr.²⁹ PG=PN=ŚN, PTK=PTt=AT=ŚT (*byañ 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 ŚX 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 -cāryyāyāṃ should possibly be emended as -cāryyāyā, which might be a gen. sg. fem. of a hyper-Sanskritized form -cāryā- for -caryā-.

different from all the other versions.

The fut. form [*bha*]vi[*ṣ*]yate of Pe corresponds to PG and ŚN, apart from the middle ending -te, and not to PN, which has a pres. form instead.

We should probably supplement some punctuation mark after [*bha*]vi-*[ṣ]yate*, because a sentence ends here and a new sentence is begun with the next word [*s*]r(o)[*ta*]-.

Pe [*s*]r(o)[*ta*]-(*āpat*)[*t*](*i-phala*).*sya* corresponds to PG=ŚN and PTK=ŚT *rgyun du žugs pa'i 'bras bu*, whereas PN, PTt and AT have *srota-āpanna-* (Tib. *rgyun du žugs pa*).

The text following Pe b2 can be restored as *prādu(r-bhāvaṃ bhaviṣyate)* or (*°ti*) on the basis of Pe b2-3 or Cr b10 *loke prādur-bhāvaṃ bhaviṣyati*.

Pe b3

/// (tathā-gata)[*sya*] 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

[*sya*] arahata saṃmyak-saṃbuddhasya loke prādur-bhāvaṃ
bhaviṣyati

PG 146b3

pratyeka-bodher=lake³⁰ prādur-bhāvo bhaviṣyati' tathā-gatasyārhataḥ
samyak-saṃbuddhasya loke prādur-bhāvo bhaviṣyati'

PN 69.17

pratyeka-buddhānām bodhi-sattvānām loke prādur-bhāvāḥ prajñāyante.
ŚNTb 289a2

pratyeka-bodhe<r> loke prādur-bhāvo bhaviṣyati | anuttarāyāḥ
saṃmyak-saṃbodher=lake prādur-bhāvo bhaviṣyati ||

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

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

A hiatus is kept between [*sya*] 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).

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-sambodher* corresponds to PTK=ŚT *bla na med pa yan dag par rdzogs pa'i byañ chub* and PX 無上正等菩提. PN *bodhi-sattvānām* corresponds to PTt *byañ chub sems dpa' rnam*; AT has the same text as PTt with the addition: *sems dpa' chen po (mahā-sattvānām)*. ŚX 菩薩摩訶薩三藐三佛陀 ... 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 三乘之教.

On *prādur-bhāvam* for *prādur-bhāvaḥ*, see the note to Pe a8 *paripācam*.

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

PX, AX and ŚX insert a two-lined text in which the Gods encourage Kauśika 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 Kauśika, the perfection of wisdom (is to be taken up). And why? When (ideas occur to the Asuras in this way, ...)”

PG 146b4

udgrhṇa tvaṃ kauśika prajñā-pāramitāṃ dhāraya vācaya paryavāpnuhi tvaṃ kauśika **prajñā-pāramitāṃ** yoniśaś=ca manasi-kuru **tat=kasya hetoḥ yadā** kauśikāsurāṇāṃ=evaṃ samudācārā bhaviṣyanti ...

PN 69.18

udgrahṇa tvaṃ kauśika prajñā-pāramitāṃ dhāraya vācaya paryavāpnuhi tvaṃ kauśika **prajñā-pāramitāṃ. tat kasya hetoḥ? yadā** kauśika asurāṇāṃ evaṃ samudācārā bhaviṣyanti ...

ŚNTb 289a2-3

udgrahā(a3)ṇa tvaṃ kauśikemāṃ prajñā-pāramitāṃ dhāraya vācaya paryavāpnuhi yoniśaś=ca manasi-kuruṣvemāṃ **prajñā-pāramitāṃ** **tat=kasya hetoḥ yadā** kauśikāsurāṇāṃ=evaṃ sa[mudācā]rā bhaviṣyanti ...

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-pāramitāṃ 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 *hetoḥ* or *hetor* is recorded in *BHSG* 12.37.

Pe b5

/// (sam)[g]r[ā]mayiṣyāma tadā tvam kauśika imaṃ 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 kauśikāsurāṅām=evaṃ samudācārā bhaviṣyaṃti devā<ṃ>s=
trāya(b5)s-triṃśān=yodhayiṣyāmo devais=trāyas-triṃśai<ḥ> sārddham
saṃgrāmayiṣyāmas=tadā tvam kauśikemāṃ prajñā-pāramitāṃ
samanvāhṛtya ...

PN 69.21-23

yadā kauśika asurāṅām evaṃ samudācārā bhaviṣyanti devais trāyas-
triṃśaiḥ sārddham saṃgrāmayiṣyāma iti tadā tvam kauśika imāṃ
prajñā-pāramitāṃ samanvāhareḥ ...

ŚNTb 289a3-4

yadā kauśikāsurāṅām=evaṃ samudācārā bhaviṣya<ṃ>ti | devān*s=
trāya(a4)s-triṃśān* yodhayiṣyāmo devais=trāyas-triṃśaiḥ sārddham
saṃgrāmayiṣyāmas=tadā tvam kauśikemāṃ prajñā-pāramitāṃ
samanvāhṛtya ...

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

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

A hiatus is kept between *kauśika* and *imaṃ* in Pe.

On *imaṃ* for *imāṃ* (acc. sg. fem.), see *BHSG* 9.17.

The last word of Pe can be restored as *prajñā-pā(ramitām)* or *prajñā-pā(ramitam)*.

PX, AX and ŚX read 汝等 (= *yūyam*: Kauśika and the Gods) instead of 汝 (= *tvam*: Kauśika). This peculiarity is not shared with any other version.

Pe b6

/// (c)[i]ttotpādaṃ bhaviṣyate yeṣa cā deva-putrāṇāṃ

“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), ...”

PG 146b6

na punas=te **cittotpādā** vivardhiṣyamte` **yeṣāṃ ca deva-putrāṇāṃ** deva-kanyānāṃ vā cyuti-kāla<ḥ> syāt= ..

PN 69.24-25

na ca punas tān vighraha-**cittotpādān** utpādayiṣyanti. **yeṣāṃ ca deva-putrāṇāṃ** deva-kanyānāṃ vā cyuti-kālo bhavet ...

ŚNTb 289a5

na punas=te **cittotpāda**³¹ vivardhiṣyante | **yeṣāṃ ca deva-putrāṇāṃ** deva-kanyānāṃ cyuti-kālaḥ syāt= ...

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

The first akṣara of the first word of Pe can be restored as above on the basis of PG, PN and ŚN. Pe (c)[i]ttotpādaṃ is nom. sg., whereas in PG, PN and ŚN this word is pl. Pe has the verb *bhaviṣyate*, unlike PG=ŚN *vivardhiṣyante* (= PTK=ŚT *rnam par 'phel bar mi 'gyur ro*) and PN *utpādayiṣyanti* (= PTt *skye bar mi 'gyur ro*).

On (c)[i]ttotpādaṃ for *cittotpādaḥ*, see the note to Pe a8 *paripācaṃ*.

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

Pe *yeṣa cā* should probably be corrected to *yeṣāṃ ca* or *yeṣam ca*.

Pe b7

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

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

teṣāṃ tvam kauśika purataḥ imāṃ prajñā-pāramitāṃ svādhyāyaṃ
kuryās=te (b7) tena kuśala-mūlena prajñā-pāramitā-śravaṇena
tatraiva deva-bha<va>neṣūpapatsyante ḥ ||

PN 69.25-28

teṣāṃ api purataḥ svādhyāyaṃ kuryās, te yady ātmano 'pāyopapattiṃ
drakṣyanti, teṣāṃ enāṃ prajñā-pāramitāṃ śṛṇvatāṃ te 'pāyopapatti-
cittotpādā antar-dhāsyanti, tatraiva deva-bhavane te utpatsyante.

ŚNTb 289a5-6

teṣāṃ tvam kauśika purataḥ i(a6)māṃ prajñā-pāramitā<ṃ>
svādhyāya<ṃ> kuryās = te tena prajñā - pāramitā -śravaṇa - kuśala
- mūlenā {nupūrveṇānuttarā sammyak-saṃ}³² prajñā-pāramitā-
prasādena ca tatraiva deva-bhavaneṣūpapatsyante |

PTk 175a3-4; PTt 78a6; AT 278a2; ŚT 212b6-7; PM 48a29-b2; PK 286b16-17; PX 156a3-4; AX 556a10-12; ŚX 580b7-9.

The first word of Pe can be restored as above on the basis of PG, PN and ŚN, 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 ŚN with the exception of the verb form. Pe has an ipv.; PG and ŚN an opt. PN, however, has a different text altogether and omits *tena kuśala-mūlena*. PTt and AT also show this deviation, while PTk and ŚT correspond with Pe, PG and ŚN. PX, AX and ŚX contain 善根, an equivalent for *kuśala-mūlena*. PM and PK read instead 功德.

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 BHS 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(ṇena)* 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 śrotrāvabhāsam=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 śrotrāvabhāsam āgamiṣyati,

ŚNTb 289a7

yasya kasya-cit=kula-putrasya vā kula-duhitur=vā deva-putrasya vā deva-kanyāyā vā iyaṃ prajñā-pāramitā śrot<r>āvabhāsam³³ gamiṣya- {m}ti |

PTk 175a4-5; PTt 78a7-8; AT 278a3; ŚT 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 *ŚN*.

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. *ŚN*, *PTk*, *PTt* and *ŚT*, 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](isaṃ)[b](u)[d]. + + + + +

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

PG 146b8

sarve te tena kuśala-mūlenānupūrvenānuttarāṃ samyak-saṃbodhim=abhisambhotsyante`

PN 70.1-2

33. Correction on the basis of ŚNTa 229b5.

sarve te tena kuśāla-mūlenānupūrveṇānuttarāṃ samyak-saṃbodhim
abhisambhotsyante.

ŚNTb 289a7-8

sarve te tena kuśāla-mūle(a8)nānupūrveṇānuttarāṃ sammyak-
saṃbodhim=abhisambhotsya<ṃ>te |

PTk 175a5-6; PTt 78a8-78b1; AT 278a3-4; ŚT 213a1; PM 48b6-7; PK
286b21; PX 156a10-11; AX 556a17-18; ŚX 580b15-16.

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-saṃ-budh-*
according to PG, PN and ŚN. *BHSG* p. 222 records *budhiṣyate* and
buddhiṣyati as fut. forms. In the fragment SI P/19a(1) two similar forms
occur: *anubuddhiṣyati* r5, *abhisambuddhiṣyati* r9 (see Watanabe, p. 168,
Bongard-Levin, p. 384, and note 11 above). Therefore the word could be
restored as *a[bh](isaṃ)[b](u)[d](dhiṣyanti)* or *a[bh](isaṃ)[b](u)[d]*
(dhiṣyanti). The former form, derived from the present stem *budhya-*,
shows the gemination of a consonant, which is allowed in Pāṇini 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 akṣara [d]. 6 or 7 akṣaras 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 abhūvaṃn=arhantaḥ
samyak-saṃbuddhā<ḥ> sa-śrāvaka-saṃghās=te <'>tra prajñā-
pāramitāyāṃ śikṣitvānupadhi-śeṣe nirvāṇa-dhātau parinirvṛtā

PN 70.4-7

tathā hi bhagavan ye 'tīte 'dhvani tathā-gatā arhantaḥ samyak-sambuddhā
abhūvan, yeṣāṃ śrāvakā nirupadhi-śeṣe nirvāṇa-dhātau pratiṣṭhitās, te
'pīmām eva prajñā-pāramitām āgamyānuttarāṃ samyak-saṃbodhim
abhisambuddhāḥ.

ŚNTb 289a8-9

tathā hi kauśika ye te <'>bhūvan* aṭite <'>dhvani³⁴ tathā-gatā arhantah
 samyak-saṃbuddhāḥ sa-śrāvaka-saṃghāḥ te <'>tra prajñā-pāramitā-
 (a9)yāṃ śikṣitvā anupadhi-śeṣe nirvāṇa-dhātau parinirvṛtāḥ
 PTK 175a7; PTt 78b2; AT 278a5; ŚT 213a2-3; PM 48b9-10; PK 286b23;
 PX 156a13-14; AX 556a20; ŚX 580b18.

The first part of Pe can be restored as (*anupadhi-śe*)[*ṣa*]- on the basis of PG and ŚN or as (*nirupadhi-śe*)[*ṣa*]- on the basis of PN. The akṣara [*ṣa*] 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 ŚN. However, it is also possible that Pe makes a compound of *anupadhi-śeṣa-* and *nirvāṇa-dhātu-*.

PN has a peculiar construction in *yeṣāṃ śrāvakā nirupadhi-śeṣe nirvāṇa-dhātau pratiṣṭhitās*. No texts of the other Skt. and Tib. versions correspond to it. PTK, PTt and ŚT show a common reading ... *ñan thos kyi dge 'dun dan bcas pa ... phuṅ po ma lus pa 'i mya ñan las 'das pa 'i dbyiṅs su yoṅs su mya ñan las 'das so*, which corresponds to PG and ŚN ... *sa-śrāvaka-saṃghāḥ ... anupadhi-śeṣe nirvāṇa-dhātau parinirvṛtāḥ*.

Only AT has no equivalent for *an-/nir-upadhiśeṣe nirvāṇa-dhātau parinirvṛtāḥ*, which all the other versions have. The text of AT is as follows: *de dag gis kyaṅ śes rab kyi pha rol tu phyin pa 'di ñid la bslabs nas bla na med pa yaṅ dag par rdzogs pa 'i byaṅ chub mñon par rdzogs par saṅs rgyas la (te 'pīmāṃ prajñā-pāramitāyāṃ śikṣitvānuttarāṃ samyak-saṃbodhim abhisambuddhāḥ)*.

For the spelling *rvbā*, see the note to Pe a1 [*sarvba*].

According to PG, PN and ŚN *-dhātau* 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 BHS p. 282a). BHS records no instance of a loc. sg. in *-uve* to a u-stem, although BHS 12.41-42 collects examples of obl. sg. fem. in *-ūye* and *-uye* solely from Mv. Von Hinüber §338 postulates **dhātuvā* 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 **dhātvai* (dat. sg. fem.) with insertion of an epenthetic vowel *-u-* before *-v-* (see BHS 3.114) and with the regular MI sound change *ai > e* (see BHS 3.67); it occurs as a obl. sg. fem.

The last two akṣaras *para* in Pe seem to be a part of *parinirvṛta-*

34. Read <'>dhvani with ŚNTa 229b5.

according to PG and ŚN. No vowel sign to the akṣara *ra* is visible in the fragment, and therefore in this case we should probably supplement a vowel sign *-i* to this akṣara.

After *ra* 8-10 akṣaras are lost.

Pe b11

/// (prajñā-pārami)[tā]ya [śikṣitvā] anu[tta] + + + + +

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

PG 146b10

te <'>pīhaiva prajñā-pāramitāyāṃ śikṣitvānuttarāṃ samyak-sambodhim=abhisambhotsyante

PN 70.8-9

te 'pīmām eva prajñā-pāramitām āgamyānuttarāṃ samyak-sambodhim abhisambhotsyante.

ŚN 289a9-10

te <'>pīhaiva prajñā-pāramitāyāṃ śikṣitvānutta(a10)rāṃ sammyak-sambodhim=abhisambhotsyante |

PTk 175a8; PTt 78b3; AT 278a6; ŚT 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-pārami*)[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 [śikṣitvā] and *anu[tta]* in *Pe*.

For Cr=PG=ŚN *śikṣitvā*, which corresponds to PTK=ŚT *bslabs śiñ*, AT *bslabs nas* and PK=PX=AX=ŚX 學, PN has *āgamyā*, which corresponds to PTt *brten nas*.

The last word of *Pe* can be restored as *anu[tta](raṃ)* or *anu[tta](rāṃ)* on the basis of PG and ŚN.

After the akṣara [tta] 8-10 akṣaras are lost.

Pe b12

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

“(For in the perfection of wisdom are contained ... , or) Bodhisattva-dharmas. Śakra (said: ...).”

PG 146b11-12

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

PN 70.13-15

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

ŚNTb 289a11-12

tathā hi kauśikātra prajñā-pāramitāyāṃ sarva-bodhi-pakṣā dharmmā antar-gatāḥ śrāvaka-dharmmā vā pratyeka-buddha-dharmmā vā bo(a12)<dhi>-satva-dharmmā³⁵ vā buddha-dharmmā vā: || śakra āha ||

PTk 175b3; PTt 78b6-7; AT 278a7-8; ŚT 213a7-8; PM 48b13-14; PK 286b27-28; PX 156a15-17; AX 556a22-23; ŚX 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-sattva-dharma-* is the second to the last item in PG, ŚN, PM, PK, AX and ŚX. PM and PK have the equivalent 菩薩法 before 佛法, which corresponds with PG=ŚN *buddha-dharmā*. AX and ŚX have 菩薩法 before the last item 如來法 (*tathāgata-dharma-*). PTt and AT have *byañ chub sems dpa'i chos thams cad (sarve bodhi-sattva-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 ŚT have *byañ 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 *-dharmā*, because a sentence ends here and a new sentence is begun with [*śa*].

Pe *-dharmā* 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 ŚT 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 dañ | bcom ldan 'das la lha'i dbaṅ po brgya byin gyis 'di skad ces gsol to |* PTt: *de skad ces bka' stsal pa | lha rnam kyī dbaṅ po brgya byin gyis bcom ldan 'das la 'di skad ces gsol to |* Both texts could be translated into Skt. as follows: *evam ukte śakro devānām indro bhagavantam etad avocat*. All the Chin. versions have equivalents for *śakra- devānām indra-* (PM=PK: 釋提桓因; PX=AX=ŚX: 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-vidyeyaṃ bhagavan=yad=uta prajñā-pāramitā' anuttareyaṃ bhagavan=vidyā yad=uta prajñā-pāramitā (b13) asama-sameyaṃ bhagavan=vidyā yad=uta prajñā-pāramitā'.*

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

ABBREVIATIONS

A	Aṣṭādaśasāhasrikā Prajñāpāramitā.
acc.	accusative.
act.	active.
AIG	Jakob Wackernagel. <i>Altindische Grammatik</i> . Göttingen: 1896-; Band II,1: Albert Debrunner, <i>Die Nominalsuffixe</i> . 1954.
AT	The Tibetan version of the Aṣṭādaśasāhasrikā Prajñāpāramitā.
AX	The Chinese version of the Aṣṭādaśasāhasrikā Prajñāpāramitā, translated by Xuanzang.
BHS	Buddhist Hybrid Sanskrit.
BHSD	Franklin Edgerton. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Vol. 2: Dictionary. New Haven: 1953.
BHSG	———. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Vol. 1: Grammar. New Haven: 1953.
Bongard-Levin	Bongard-Levin, G. M. “A Fragment of the <i>Pañcaviṃśatisāhasrikā Prajñāpāramitā-sūtra</i> from Eastern Turkestan.” <i>Journal of the American Oriental Society</i> 114.3 (1994): 383-385.
Brough	Brough, John, ed. <i>The Gāndhārī Dharmapada</i> . London: 1962.
BS	Buddhist Sanskrit.
caus.	causative.

Chap.	Chapter.
Chin.	Chinese.
Conze, <i>PL</i>	Conze, Edward. <i>The Prajñāpāramitā Literature</i> . 2nd rev. and enlrg. ed. Bibliographia Philologica Buddhica, Series Maior I. Tokyo: 1978.
Cr	The Crosby fragment 254 / 255.
Dutt	Dutt, Nalinaksha, ed. <i>The Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> . Calcutta Oriental Series 28. London: 1934.
fem.	feminine.
fut.	future.
<i>GBM(FacEd)</i>	Vira, Raghu, and Lokesh Chandra. <i>Gilgit Buddhist Manuscripts (Facsimile Edition)</i> . 10 pts. Śata-Piṭaka Series. Vol. 10. New Delhi: 1959-1974. Pt. 3 (1966); Pt. 4 (1966); Pt. 5 (1970).
Geiger	Geiger, Wilhelm. <i>Pāli Literatur und Sprache</i> . Grundriß der indo-arischen Philologie und Altertumskunde, I, 7. Straßburg: 1916.
gen.	genitive.
Hikata	Hikata, Ryūshō, ed. <i>Suvikrāntavikrāmi-Pariprcchā Prajñāpāramitā-Sūtra</i> . Ed. with an introductory essay. Fukuoka: 1958.
von Hinüber	Hinüber, Oskar von. <i>Das ältere Mittelindisch im Überblick</i> . Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens 20. Wien: 1986.
von Hinüber, <i>Erforschung</i>	———. “Die Erforschung der Gilgit-Handschriften (Funde buddhistischer Sanskrit-Handschriften, I).” <i>Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philologisch-Historische Klasse</i> . 1979.
Hoernle, MR	Hoernle, A. F. Rudolf. <i>Manuscript Remains of Buddhist Literature Found in Eastern Turkestan</i> . Facsimiles with transcripts, translations, and notes, edited in conjunction with other scholars. Vol. I. Oxford: 1916.
inst.	instrumental.
ipv.	imperative.
Kimura	Kimura, Takayasu, ed. <i>Pañcaviṃśatisāhasrikā Prajñāpāramitā II-III</i> . Tokyo: 1986.
Konow	Konow, Sten. “Central Asian Fragments of the Aṣṭādaśasāhasrikā Prajñāpāramitā and of an Unidentified Text.” <i>Memoirs of the Archaeological Survey of India</i> 69 (1942): 1-37.

Lethcoe	Lethcoe, Nancey R. "Some Notes on the Relationship between the Abhisamayālamkāra, the Revised Pañcaviṃśatisāhasrikā, and the Chinese Translation of the Unrevised Pañcaviṃśatisāhasrikā." <i>Journal of the American Oriental Society</i> 97 (1976): 499-511.
loc.	locative.
masc.	masculine.
Matsunami	Matsunami, Seiren. <i>A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library</i> . Tokyo: 1965.
MI	Middle Indic.
Mv	Mahāvastu.
nom.	nominative.
nt.	neuter.
obl.	oblique.
opt.	optative.
P	Pañcaviṃśatisāhasrikā Prajñāpāramitā.
Pe	The Petrovsky fragment SI P / 19(3).
Peking	Suzuki, Daisetsu T., ed. <i>The Tibetan Tripiṭaka</i> . 168 vols. Peking Edition Kept in the Library of the Otani University, Kyoto. Tokyo-Kyoto: 1955-1961.
PG	The Sanskrit manuscript of the Pañcaviṃśatisāhasrikā Prajñāpāramitā from Gilgit.
Pischel	Pischel, Richard. <i>Grammatik der Prākṛit-Sprachen</i> . Grundriß der indo-arischen Philologie und Altertumskunde, I, 8. Straßburg: 1900.
PK	The Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Kumārajīva.
pl.	plural.
PM	The Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Mokṣala.
PN	The Sanskrit text of the Pañcaviṃśatisāhasrikā Prajñāpāramitā from Nepal.
pres.	present.
PSM	Haragovinddās Trikamachand Seth. <i>Pāiasaddama-haṅṅavo</i> . Prakrit Text Society Series 7. Varanasi: 1928.
PTSD	Rhys-Davids, T. W., and W. Stede. <i>The Pāli Text Society's Pāli-English Dictionary</i> . London: 1921-1925.
PTk	The Tibetan version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā included in the Kanjur.
PTt	The Tibetan version of the Pañcaviṃśatisāhasrikā Prajñā-

- pāramitā included in the Tanjur.
- PW Böhlingk, Otto, and Rudolph Roth. *Sanskrit-Wörterbuch*. 7 Bde St. Petersburg: 1855-1875.
- PX The Chinese version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, translated by Xuanzang.
- Ś Śatasāhasrikā Prajñāpāramitā.
- Sander, Lore. "Brāhmī Scripts on the Eastern Silk Roads." *Studien zur Indologie und Iranistik* 11/12 (1986): 159-192.
- Brāhmī Scripts* Sander, Lore. *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*. Verzeichnis der orientalischen Handschriften in Deutschland, Suppl. 8. Wiesbaden: 1968.
- Paläographisches*
- sDe dge *The Nyingma Edition of the sDe-dge bKa'-'gyur and bsTan-'gyur*. Oakland, 1981.
- sg. singular.
- Shōkō Watanabe, Shōkō, ed. *Saddharmapuṇḍarīka Manuscripts found in Gilgit*. 2 vols. Tokyo, 1972-75.
- Watanabe
- SHT Waldschmidt, Ernst, et al. *Sanskrihandschriften aus den Turfan-Funden*. Teil 1-6. Verzeichnis der orientalischen Handschriften in Deutschland, X. Wiesbaden, 1965-1989. Teil 3 (1971); Teil 4 (1980); Teil 5 (1985).
- Skorupski Skorupski, Tadeusz. *A Catalogue of the sTog Palace Kanjur*. Bibliographia Philologica Buddhica, Series Maior IV. Tokyo: 1985.
- Skt. Sanskrit.
- ŚN The Sanskrit text of the Śatasāhasrikā Prajñāpāramitā from Nepal.
- ŚNTa The Sanskrit manuscript of the Śatasāhasrikā Prajñāpāramitā from Nepal kept in the General Library of the University of Tokyo, Matsunami No. 382-B.
- ŚNTb The Sanskrit manuscript of the Śatasāhasrikā Prajñāpāramitā 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.
- sTog *The Tog Palace Manuscript of the Tibetan Kanjur*. Leh: 1975-1980.
- ŚX The Chinese version of the Śatasāhasrikā Prajñāpāramitā, translated by Xuanzang.
- Taishō Takakusu, Junjirō, and Kaikyoku Watanabe, eds. *The*

- Taishō Shishū Daizōkyō*. 100 vols. Tokyo: 1924-1934.
- Tib. Tibetan.
- Toda Toda, Hirofumi, ed. *Saddharmapuṇḍarīkasūtra Central Asian Manuscripts, Romanized Text*. Tokushima: 1983.
- voc. vocative.
- Watanabe Watanabe, Shōgo. "Mihitei no Hannyakyō shahon kenkyū II: Petrovsky Collection No. SI P/19a(1) [Studies in Unidentified Manuscripts of the Prajñāpāramitā-sūtra (II): No. SI P/19a(1) from the Petrovsky Collection]." *Indogaku Bukkyōgaku Kenkyū* 41 (1993): 167-172.
- Z Emmerick, Ronald E. *The Book of Zambasta, a Khotanese poem on Buddhism*. London Oriental Series 21. London: 1968.
- Zwalf Zwalf, W., ed. *Buddhism: Art and Faith*. London: 1985.

LIST OF PECULIAR FORMS

Hiatus Pe a4, a10, b11.

Sandhi *-ṃ a-* Pe a3.

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

a[bh](isaṃ)[b](u)[d](dhyiṣyanti) (3. pl. fut.) Pe b9.

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

(ākā) ra[ṃ-jñatā] Pe a1

imaṃ (acc. sg. fem.) Pe b5.

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

udgrhṇiṣyanti (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.

(ka)sya-ci Pe b8.

(c)[i]ttopādam Pe b6.

trī[śatima] Pe a2

-duhitarāya (gen. sg. fem.) Pe b8.

-dharmā (nom. pl. masc.) Pe b12.

-[dhātu]ve (loc. sg. fem.) Pe b10.

dhāre(ṣyanti) (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-bhāvaṃ (nom. sg.) Pe b3.

[yā]va Pe a11.

-rvb- Pe a1, b10

-śunyatā Pe a7.

(saṃ)[g]r[ā]mayiṣyāma (1. pl. fut.) Pe b5.

heto (gen.sg.masc.) Pe b4 .