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

Edited by
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Svalpākṣarā Prajñāpāramitā

Akira Yuyama

INTRODUCTION

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

1.2. The text edited by P. L. Vaidya is not based on manuscript readings. This reference, hereafter abbreviated V, is: P. L. Vaidya, Mahāyāna-Sūtra-Samgraha, Part 1 (Buddhist Sanskrit Texts, Vol. 17, Darbhanga: 1961), p. 93f. Text No. 4 ((Svalpākṣarā Prajñāpāramitā”). Vaidya’s text was “taken from Dr. E. Conze’s edition as it appeared in the Sino-Indian Studies” (Vaidya, p. ix–xix). As a matter of fact, however, he has made a number of alterations without giving notes. This edition is to be found unequal to the text-critical and philological task.

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

A = No. 419–III–150 (folios 289bl–292a5).
B = No. 420–XI–4 (folios 8a4–10b5).
C = No. 418–3 (folios 43a6–46bl)
The above three are kept in the University of Tokyo Library (cf. Matsunami’s Catalogue, p. 212, also 148f).
E = No. 10757B (folios 2–4, missing folio 1), Asiatic Society, Calcutta. (Cf. Sāstrī’s Catalogue, 1, p. 15f, No. 16), used by Conze for his edition. Sāstrī’s readings in his Catalogue are quoted in my edition—Abbr. Š.
F = Packet No. 30 (folios 1–4), Hem Raj Collection, Katmandu. (Cf. Nagao’s Report, p. 19.) No further information is available.

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

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

(a) Šer-phyin section:
D = Sde-dge Edition (Tōhoku Catalogue No. 22), KA 146a3–147b3.
L = Lha-sa Edition (Takasaki’s Catalogue No. 24), KA 255a5–257b5 [= Bonner Xerox edition, Vol. 34, pp. 128.4.5–131.2.5 (Fimmer’s Catalogue, pp. 12/37)].

(b) Rgyud section:

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

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

3.4. I have consulted the following three editions:

(a) Taihō Shinshū Daizōkyō, [abbr. T or Taishō], No. 258, Vol. 8, pp. 852c–853c26.


4.1. My translation had to be omitted in the first instance, for consideration of space. It also seemed somewhat superfluous to present another translation, as Conze's annotated translation has recently been published in full, although it is true that the text on which his
translation is based is slightly different from mine. In the footnotes I have, therefore, added some grammatical, syntactical, and semantic explanations, whenever necessary (cf. also 7.1–4 below).

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


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

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


(c) E. Conze, The Prajñāpāramitā Literature, ’s-Gravenhage: 1960, pp. 80–82, No. 18, “Perfection of Wisdom in a Few Words.”


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

7.2. GLOSSARIAL: kōti- (so mss often, instead of kōti-) may be the true reading. (See Edgerton, Buddhist Hybrid Sanskrit Grammar, 10.162.) In IV, samādhi- is clearly feminine with ś-pramocanā and yayā samāhita- (Cf. Skt. text n. 36, also 7.4 below). In IV ś-pāda-mīla, ‘at, by, under ...’ (Cf. Skt. text n. 45, also 124). In Vf, pustaka-likhitā-, “book, text” (= pustaka-gata-) may be noteworthy. In KV parśan manḍalaḥiṣṭika- in VH is not possible; the true reading is simply manḍalaḥiṣṭika-, which is used in a Tāntric sense, (Cf. Skt. text n. 98).

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

7.4. SYNTACTICAL: In IV yayā samāhita-, instr. absol., “when he had entered the samādhi...” (Cf. Skt. text n. 36–37). In Ve buddhatve, “with regard to the Buddhahood,” (see A. A. Macdonell, Skt. Gramm. f. Stud., para. 204a). In Vh anayā paṭhita-māṭrayā, “no sooner than this is recited....” (instr. absol. with mātra-), is syntactically interesting. (See Edgerton BHSGr. 7.34; also Macdonell, op. cit., 205 ld; also Speyer, Skt. Syntax, 229.4; Conze trsl. “when it is merely being recited...” in KV, -mātreṇa is not acceptable. Phrases denoting the time are placed at the ends of two sentences, i.e. ... hy anāgata ‘dhvani in Vf and ... kalpa-kōti-śataipa in Vh.
I. (Aṣṭf) 8 nako bhagavatayā 1 ṛga-ṛṣṭa-ṛṣṭiṁ 2 /

IIa. evaṁ maṣṇā 3 śrūtā 4 ekasmin śravaya 1 bhagavāṁ rāja-gṛhe vihār(Chh)branti saṁ, gṛtha-kūte pārśvate maṁatḥ bhikuṣa-saṅghena sūrđhan ardhena-trayo-daffabhir bhikuṣa-śatair, aneśa ca 5 bodhisattva-koṭi-niṣṭe-śata-sahāstraṁ, 6 śrīkuśa-brāhma-loka-pāla-pramukhāna aneśa ca 7 deva-koṭi- niṣṭe-śata-sahāstraṁ 8 parvītaḥ pūraś-krteḥ, śrī-ṛṣṭa-garbhā- sīrahāne 9 niḥ(Chh)praṣāre 10 bhagavāṁ dharmaṁ deśayati saṁ. 11 /

IIb. ātma kalīyogam naḥaye kalīyogam parayasyāne kalīyogam sva-sattam eva-vyanānaṁ kevalaṁ pariṣṭamp pariṣuddhame pariyodasṭaṁ brahma-caryānaṁ sa-prakṛtiścayaṁ saṁ. 12 /

IIIa. atihṛdāvalokitēśvaraḥ bodhisattvaḥ maraḥ-sattva 13 uttāpayānād ekaṁkāraṁ 14 uttarādaśeṣeṇa kṛtvā daṇḍaṁ 15 jānu-ṣaṭkālaṁ prītiḥ prātiḥśāya 16 yena bhagavāya tenaṁ jale jappaya praṇamaṇaṁ vadato bhuṭā bhaṅgavatam etad avocat / deśayati me 17 bhagavān prajñā-pāramitāḥ sv-alpādārāgū mahā-puṇyāg (Aṣṭaṁ) 18 nṛṣṇya śravya-śūre(Chh)brisy sarva-sattvaḥ 19 sarve, kṣaṇamūrdanā śaṇaya-piṣṭaṁ 20 niya(Chh)brisy ca bodhi-parāyaṇaḥ bhavyasya 21 ye ca sattvaḥ 22 maṇtra-sādhaṇa 23 udhyayā 24 teṣeḥ cāvijnena maṇtraḥ sīdaṁvat 25 iti /

IIIb. atma khala bhagavān āryāvalokitaśvarāyaḥ maṇaḥ-sattvaḥ maṇaḥ-lakṣaṇaṁ kṣetvā adhāt / sādhakā śādhu ahaṁ 26 kula-putra yas yas sarva-sattvaḥ-hitaṁ 27 sūkṣmaḥ pratīpanaṁ 1 sarva-sattvāṅgam 28 ārghya āśrayam abhiyuktam 29, tenn hi yas kula-putra ārya śādhu ca (Aṣṭaṁ) 30 nṛṣṇya ca nanasi-kuru bhāṣīye 'tas te prajñā-pāramitāṁ sv-alpādārāgū mahā-puṇyāg yasyaḥ śravya-śūreṇa sarva-sattvaḥ sarve, kṣaṇamūrdanā kṣapya-piṣṭaṁ 31 niya(Chh)brisy ca bodhi-parāyaṇaḥ bhavyasya 32 ye ca sattvaḥ maṇtra-sādhaṇa 33 udhyayā teṣeḥ cāvijnena maṇtraḥ sīdaṁvat 34 iti /

IIIc. atma āryāvalokitaśvaroḥ bodhisattvoḥ maraḥ-sattvoḥ bhagavantam etad avocat / tena hi sugato 35 bhagavata sarva-sattva-hitaṁ 35 sūkṣma ca /


Va. atma (Chh) bhagavāḥ tasyaḥ velgovale isai 47 prajñā-pāramitaḥ bhāṣate sas /

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Vb. tad-yathā / bodhi(968) sattvāḥ mahā-sattvāḥ sarva-sattvonā 48 samacitennā bhavitaṁ naśa-citennā prajñā-pāramitiṁ 49 bhaga(Chh)vivitaṁ / idaṁ ca prajñā-pāramitāḥ-hṛdayoḥ āvartaraṁ 50 /

Vc. nāma ratna-trayaṁ / na(921)naḥ śākya-muneḥ tathāṣṭaṁ śrīh ṛṣṇya-saṅghaḥ 51 /

Vd. tad-yathā / op more moe mahā-saṅghaḥ svāhā 52 /

Ve. atiśyā prajñā-pāramitāḥ lābhān 53 anuvarttāḥ sarva-saṅghaḥ prāptaḥ 55 sarva-buddhar ātme 56 nṛṣṇya 57 / tva-yāpyam 58 eva prajñā-pāramitāṁ śrūtā bhagavate 59 śīke-śunes tathāgataṁ sakāś, 60 tena hi mayaṁ tveṣa sarva-buddhaḥ bodhisattvāṁ agraḥo buddhavat ca vyāktaṁ bhavyaṁśaṁ 61 niyānaṁ 62 'dhūvanan santaṁ-rāṣṭir-udgata śrī-koṭī-ṛṣṇya(968)Jo 63 nāmaṁ tathāgataṁ 'rhaṁ sarvakṣa-saṅghoḥ śīkṣā-vajra-saṅghoḥ svagato lokāḥ vidvā puttingāḥ puraṣaḥ-dvayaṁ-aśrāthāḥ 65 śāsā devināṁ ca manuṣyaṁ ca buddho bhūvanā /

Ve. tad-yāyaḥ ca yas nīma-ḥṛṣceṣa śrīvyanti (918) dhārayiṣyaṁ viṣayāyaṁ likhyantaṁ 62 likhiṣyantaṁ bhāvyayiṣyaṁ (Chh) 63 parāhyām ca visertreṇa samprakāṣṭyaṁ puntaka-liṣṭaṁ ca 69 kṛtya eva-gaṁ 70 dhārayiṣyaṁ viṣayāyaṁ 71 te 'pi sarve tathāgataṁ 72 bhavati (Aṣṭaṁ) eviṣaḥ ma anāgataṁ 'dhūvan 73 /

Vb. tad-yāyaḥ / at ājna ājna 74 padājña 75 avaye 76 sarva caṁ 77 dhīrī dhīrī 78 dhīrśi dhīrśi 79 dhīri hirīk hirīk hirīk devāṇiḥāṇiḥ 80 81 82 83 bhuddhatrīṣaṁ 82 pūrya pūrya pūrya bhagavati sarveṣaṁ rīca 84 pūrya sa-pāriṣṭeyā 85 sarva-saṅghoḥ ca sarva-kṣaṇavargaḥ 85 viṣayāya viṣayaṁ 89 bhūddhaṁ bhūddhaṁ 90 śvāhā /

V. lighya ca 91 paramārthaḥ prajñā-pāramitāṁ sarva-buddhāḥ janaṁ bodhī- nātiṁ śaṇe(90)ṣaṁ-pāraḥ 92 bodhisattvaṁ-śrīlyā, 93 sarva-buddhā āpi na śyāya 94 95 96 maṁśasā vaktur 96 koṭi-kāraṇātā āpi, anayā paṇḍiti-mātraṁ 97 sarvaṁ 98 maṇḍalāḥ śāktyāḥ bhavatī sarva ca maṇḍa 99 abhūṣkā bhāvanti /

V. atma khāv 101 śāyāvalokitaśvaroḥ bodhisattvoḥ maṇaḥ-sattvoḥ bhagavantam etad avocat / kena kūraḥa bhagavannya l(948)ajaya 102 prajñā-pāramitāḥ sv-alpādārā 103 /

Vb. bhagavān śaḥ / alaṁpavāyaṁ 104 ye 'pi sattvaś evaṁdaṁ(918)ha 105 te 'piśapā prajñā-pāramitāṁ 106 dhārayiṣyaṁ viṣayāyaṁ likhyantaṁ likhiṣyantaṁ prajñā-pāramitāṁ sarve te 108 ājnyā(921)ayaṁ 109 bodhi-parāyaṇaḥ bhavyayaṁ / anena kūraḥa kula-putra 110 saṁsiṁpta 111 prajñā-pāramitāḥ /

V. evam uktā 112 śāyāvalokitaśvaroḥ bodhisattvoḥ maṇaḥ-sattvoḥ bhagavantam etad avocat / śīkṣayaḥ bhagavannya śīkṣayaṁ 113 svagata yvac eva
bhagavatāḥ sarva-sattva-hīkṣaṁ suñāyaḥ dharma-paryāya deśitaḥ,manda-puṣyānāṁ sattvānāṁ hīkṣaṁ suñāyaṁ cēti //

VII. idam avacca bhagavān / ēka-mañā kṣātāvakaṁ bodhisattva mahā-sattvaṁ, tu ca bhāgavas, te ca bodhisattvaṁ mahā-sattvaṁ, sa ca sarvavatānāṁ sarvajñatāṁ, sa eva-mañānuśāsanta-gandharvās ca lokābhagavato bhūṣītan abhinandannāṁ iti //

VIII. ārāya-sālpaścāśvā bhagavatā praṛṣṭaḥ-praṁaritāṁ sa(cāthu)ñātaṁ // //

IX. ārāya-māgārjuna-pādaīñ pāśaḥ pāśaṁ uddhārā / iti // //

Notes (Sanskrit text)

8 Minor variants are neglected in the footnotes. For abbreviations see my "Prefatory
9 So remains hiatus.
10 "Notes" above.
2 Contra instauravit (i.e., sarvasa-buddha-bodhisattva-vahyati), reconstructed with the help of Tib. sa-la-ragpa de / byam-skud-bu-snas-pa' thams-lod-lc phyag-rtag-'tekal-lo. No homage is paid in Chin. Conze does not close the parenthesis. However, in Japanese, he must have reconstructed the text as (the pratigya) in III.2, since K. [K. i.e. K.] begins folio 2 with yena bhagavatānāṁ ... according to Śāntideva's Catalogue, p. 15 (cf. n. 16 below).
3 V here daṇḍa (cf. n. 4 below).
4 K here full-stop. For this chīke see A. von Stadl-Koelstien, A Commentary to the Kāyaguptacarita (Peking 1933), p. IV (with n. 7 on p. XIII); J. Brough, "Thus Have I Heard ...", BSOAS, XIII, 1 (1950), pp. 146-156; also H. Kawanagura, Hōnyōshōkyō (Tokyo 1960), p. 182.
6 K. B. here add sunāṁ dvara śiṭhita sma, ... (with Tib.1).
7 K. B. kala-pāla-sīlā, V "pāla-sīlā" for skra-mo-bhra-sūn-dal (so Tib. bhagya-byin dal, tanah-pa dal, ...).
8 C. derva-mañosuṣuvaśaḥ (for dera-, so Tib. thy, Chin. t'ien); T. VII. 583a2 durg-chung (so Shukul) should be emended to t'ien-chung (cf. T. 583 n. 1; so also Chin-sa).
9 C. om. ratna (so Tib. dpal-γyur sūn-po, i.e. śūn-garbo); K supposes śūn-garbo- with question-mark (p. 133 n. 1); Chin. posa-zang (T. VII. 634c3), i.e. ratna-garbo- (cf. K. 665).
10 K. B. dharma sāntaśi, but K. B. aum sāvatī, but K. B. hālau aumin, and Chin. with chini-ah/a hau-tao (T. VII. 583a3), i.e. pararākṣaka bodhiḥ (1); AB "ṛṣa, C "ṛṣa, D niṃbhyaq.*
11 In K. B. and Chin. lack bhagavān ... sma.
12 Tib lacs, in K. B. and Chin. This chīke is found for example SP (ed. Karm-lajale) 17.12-13, 18.9-10 (here ... saṃprakṣātaṁ).”
13 C aha (for atka) hālau ārumā; K atka hālau bodhisattva mahāsattva āryavakillevato ...
14 ABC ekṣām, D ekṣām, K ekṣa-gāmam, V ekam gāmam; cf. K. 677b ekṣām asottara-svaghya kṛṣṇa.
15 BC keśiṇa-; cf. K. B. keśiṇa ... pratiṣṭhāpyaṁ.
16 "k begins fol. 2 with yena bhagavatā ... (cf. Śāntideva's Catalogue, p. 15).
17 khot in K. B. (nor in Tib.); but cf. IIIb bhāṣyaghaḥ te ... haṃ bhāṣyād-ātaka-.
18 K. B. “sātāḥ”; C “sāttuviniḥ.
19 So K. B. Tib. byah-ban 'gyu-bu; ABC "kṣep" must simply be a mistake; cf. e.g. Vajrasattva (ed. M. Kühler 36.18-19) tvat pariṇāmavādānā sambhāna kāryaṁ kṣapyaṃỘ; cf. T. Kagvā, "Kongō Hammyagō Shohon Goi no Kenkyū", Bukkyō Daikyō Jōhōkansho, No. 3 (Kyoto 1968), p. 181/192; this passage is referred to by Śāntideva in his Śākyamunivajra (ed. C. Kendall 171.11-13); Wogihara's reference seems to be confused in this regard (Wogihara's Sanskrit-Japanese Dictionary, p. 396b, kṣip, cau: kṣepaṇāti, r.; cf. also Sukhavati-vibhāga (ed. A. Jahlkage 49.8: Wogihara, Šojo Sambhūg, p. 185 ed. M. Kühler 138.13-14, orig. 68.13-14) pariprakāśitaḥ kṣapyaśiṇiḥ.
20 ABC bhavati; one would expect a fut. in the context (so K. B.)
21 "sāttuviniḥ!
22 ABC "sātō (so K. B.); but cf. n. 12 below.
23 B pravṛtti, C bhukti (for uṇyukta, AD = K. B).
24 ABC iddaśu, K. B. śidhānti; śidhānta (for Skt. sidhānta, p. 1) opt. seems to be the right reading; śidhānta must simply be a mistake (possibly confused with śiddhi) rather than a semi-Skt. form of Mind. śidhānta, Skt. śidhāntī. Cf. n. 33 below.
25 Y mispr. caudhā caudha.
26 K. B. "sattuviniḥ (cf. K. p. 113 n. 8); cf. n. 35 below.
27 K. B. pratigya (mispr. for prāh), V pratigyaḥ! Conze thinks it a copyist's gloss (cf. Short Prajñāpāramitā Texts, p. 134 n. 1). Our text is certainly better, but is missing in Tib. 8 so Tib., but missing in K. B. Add here perhaps ca?
28 K. B. niyuktat; cf. Tib. brsam-pa, i.e. abhiyukta; ABC "sā", D "śā".
29 ABC "kṣep" (for kṣep, BD = K. B. cf. n. 19 above)
30 K. "kṣep"
31 BC "śādva (so K. B.); cf. n. 22 above.
32 ABC śiddhānta, K. B. śidhānti; cf. BD = K. B. 24 above.
33 "ca (so om. K. p. 113 n. 2 = V).
34 K. B. "sāttuviniḥ arthaḥ hita-yāda (cf. K. p. 26 above).
35 K. B. "so, CD "kṣep"; K. B. sarva-sūkhpa-pramānao (so K. p. 11k n. 6); Tib. sema-cam tha-na-od dgnore-la, Chin. chihieh-śo chihieh chung-chung (T. VII. 583a21-22), i.e. saṅgha-pramāna. Also to be noted that semahā is here used as tem.; cf. Yuyama, A Grammar of the Bpe (Canberra 1975), 6.4-5.
36 K. B. yasa ca samadhi samānpanama bhagavatā; our text corresponds to Tib. mnam-par bhag-pa des; cf. Edgerton BBS Grammar 3.14 for lnstr.absolute.
37 So Tib. omnitma-bhava-hi mngod-apu phrag-mas; K. "ma-ba-kae/ni"viraṁ lavah; V. "ma-ba-ko-kae/ni"viraṁ lavah!
38 C niñkaranti ama (so K. B.); V. niñkaratam.
39 K. B. kṣepaṇāti.
40 So Chin. (T. VII. 583a25); but BD om. sarva- (so K. B.); cf. n. 42 below.
41 For sarvā ... abhiṣāna K reports the defective E (sa chvā ēśo ga sa ma + +; V (+ + +); this is missing in Tib. 8 K. B. sarva-
42 K. B. cael; A "celu (so K. B.); V "celu/*...", B "cēlāy".
43 K. B. "śālāya, "on the ground at the feet of the Lord" (Conze), so transl. Tib.
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verbatin de-bīm-pṛge-pa’i bāza-kyi druk-du; but Chin. simply vu chu-jo shaŋ (T. VIII 853a:26); "unto the Buddhas"; cf. Bently-Roth, Sanskrit-Māntrabuch, IV, Sp. 652, pāda-nāla-, i. s.v., for the expression of reverence; cf. also n. 104 below.

64 KY wunamy Ny.

74 Only C čing, supported by Chin. č’yu (T. VIII 853a:28).

76 KY c-son-tuq after sama-cittena bhavantaya. Tib. and Chin. c-son-tuq.

78 KY viṁśe-cittena; B viṁśivtana, C viṁśivtana ca.

80 E zi... Ityayam, B only + + + + + + + + +; K suggests (p. 114 n. 8) Spatttayam (with question-mark) with the help of Tib. gom-par-byā; V sūruñitayam.

81 Tib. and Chin. om. namo ratna-tvajagya. Otherwise, Chin. transliterates Ye, while Tib. translates it.

82 Both Tib. and Chin. transliterate Ye.

83 C asyā (so KY).

84 KY c'at.

85 KY e-sambohīn amūrtāṃ. A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

87 KY dasa-mu-nāla, B munačakṣa, C evam namgatā! nāgāva is missing in Tīb. and Chin.

88 So Bo (D "kita-"; A samananta-raññha-udgata-śīv-kāra, C samanta-raññha-ubhaya-udgata-śīv-kāra; K (p. 114 n. 10) samanta-raññha-ubhaya-udgata-śīv-kāra); V samanta-raññha-ubhaya-udgata-śīv-kāra; Taishō division is V (T. VIII 853b:19); cf. Tib. ćya-zer-kān-na ca pha-ka dpal brtsegs snyat-pa, i.e. samanta-raññha-ubhaya-udgata-śīv-kāra; cf. also Tib. text n. 29.

89 KY kāla-! 52 KY yapātā (?). KY c’ait!”

90 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

91 KY (and Tīb.) om. itikṣāyaṃti. 68 KY itikṣāyaṃti; Tīb. om. itikṣāyaṃti.

92 KY e-śāmikāḥ. KY e-sāmikāḥ.

93 KY kāla-! 52 KY yapātā (?). KY c’ait!”

96 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

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101 Ky dasa-mu-nāla, B munačakṣa, C evam namgatā! nāgāva is missing in Tīb. and Chin.

102 KY dasa-mu-nāla, B munačakṣa, C evam namgatā! nāgāva is missing in Tīb. and Chin.

103 So Bo (D "kita-"; A samananta-raññha-udgata-śīv-kāra, C samanta-raññha-ubhaya-udgata-śīv-kāra; K (p. 114 n. 10) samanta-raññha-ubhaya-udgata-śīv-kāra); V samanta-raññha-ubhaya-udgata-śīv-kāra; Taishō division is V (T. VIII 853b:19); cf. Tib. ćya-zer-kān-na ca pha-ka dpal brtsegs snyat-pa, i.e. samanta-raññha-ubhaya-udgata-śīv-kāra; cf. also Tib. text n. 29.

104 KY kāla-! 52 KY yapātā (?). KY c’ait!”

105 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

106 So Bo (D "kita-"; A samananta-raññha-udgata-śīv-kāra, C samanta-raññha-ubhaya-udgata-śīv-kāra; K (p. 114 n. 10) samanta-raññha-ubhaya-udgata-śīv-kāra); V samanta-raññha-ubhaya-udgata-śīv-kāra; Taishō division is V (T. VIII 853b:19); cf. Tib. ćya-zer-kān-na ca pha-ka dpal brtsegs snyat-pa, i.e. samanta-raññha-ubhaya-udgata-śīv-kāra; cf. also Tib. text n. 29.

107 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

108 So Bo; Tīb. ć’yu-jo cha-ja; Chin. ć’yu-jo cha-ja; B ć’yu-jo cha-ja; C ć’yu-jo cha-ja.

109 KY dasa-mu-nāla, B munačakṣa, C evam namgatā! nāgāva is missing in Tīb. and Chin.

110 KY dasa-mu-nāla, B munačakṣa, C evam namgatā! nāgāva is missing in Tīb. and Chin.

111 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).

112 So Bo, N2. corrupt - A 3rd person verb is used in the first person; in this case, however, the reading seems better, as Chin. suggests: skhi mi-cu-ja, "this true law" (T. VIII 832a:1).
Svalpākṣarā Prajñāpāramitā

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Tibetan Text


I. sa-sa-rgyas dañ // byaḥ-chub-sems-dpa' thams-cad-la phyag-tshal-lo \[2


Iib.


IIic. de-nas byaḥ-chub-sens-dpa' sems-dpa' chen-po 'phags-pa sbyan-ras-gzigs dbaḥ-phug-gis bcos-ladan-'das la 'di-skad ces gsol-to // sems-can thams-ced-la ngsan-pa'i bṣad-du bṣad-du gsol19 //

IV. de-nas bcos-ladan-'das-kyi de'i tiša sems-can thams-ced dgrol-la // (P'90a) sas bya-ba tiḥ-ne-'dzin-la sḥoms-pa sbs-so // sgs-pa bṣags-pa de // smin-sthangs-kyi māsod-(W590B) iṣa phaṅ-nas 'od zer 'bum-phrag du-sa // byaḥ-nte // 'od zer de-dag-gis saṅs-rgyas-kyi jid thams-ced khyad-par 'gyur-to // sems-can gaṅ-dag 'od zer des reg-pa // sems-can dgyal-ba-pa // yon-chad sems-can de-dag thams-ced bla-ma med-pa ya-lam-dag-pa rños-ka (L'iṣb)
pa'i byaḥ-chub-tu ḫes-par gyur-to²⁰ // saḥs-rgyes-kyi sīn thams-cad-khyi¹¹
rnam-pa drug-tu ẖo-so // de-bīṅ-gzęgs-pa'i ḫeḥa-kyi drub-du²² lha'i
ṭeṣdän-kyi phye-na'i char-yān bab-bo //

Va. de-nas bcom-lṭan-'das-(L25b)kyis de'-i tsha ḫes-rab-kyi pha-rol-tu phynin-
pa gauds-pa //

Vb. 'di-lṭa-ste // byaḥ-chub-sem-dpa²³ mḥa-pa'i seng-dan // byaṃ-pa'i
sens da'i // byaḥ-gza bo-da pha-ma // dī-gzęgs thams-cad da'i bral-ḥa'i sens-su
bya'o // ḫes-rab-kyi pha-rol-tu phyin-pa'i sɦiṅ-po 'di-yāṅ gōn-[P'39a]par
bya'o //

Vc. de-bīṅ-gzęgs-pa ḫgra-bcom-pa yeḥ-dag-par ḫsod-ga-pa'i sāḥs-rgyes sīkya
thub-pa-la phye-'tshe-lṭo²⁸ //

Vd. taṭa-yāḥ // o pū mū-ne mu-ne²⁶ // mā-hā-mu-ne-yā²⁷ sva-hā //

Ve. ēns ḫes-rab-kyi pha-rol-tu phynin-'di ḫsod-pas blā-na ned-pa yeḥ-dag-par
rḥsod-ga-pa byaḥ-chub thob-bo // saḥs-rgyes thams-cad-khyi 'di-lṭa byuḥ-bo //
de-bīṅ-gzęgs-(N'9a)pa sīkya thub-pa che-po-las khrod-kyis 'di-nī //

Vg. yeḥ-dag (L'4h) khrod-kyi śiṅ ḫan-pa da'i // 'ṭsin-da da'i // ḫkro-ga
da'i // gām-dag-la-yāṛa ḫra-cherner bstan-pa da'i // gāṃs-ba-las bhras-nas³¹
achod-pa byed-pa³² de-dag thams-cad ma 'cōs-pa'i dañ-na de-bīṅ-gzęgs-par
'gyur-ro //

Vg. taṭa-yāḥ // o p³³ ḡa-ya ḡa-ya // paṁs-bhe³⁴ // 'a-ba-me³⁵ // sa-ra
sā-ra-qi // dhi-ṛi dhi-ṛi // dhi-ṛi dhi-ṛi³⁶ // de-ba-tī-mu-pī-lu-me³⁷ //

Vh. don-dan-pa ḫes-rab-kyi pha-rol-tu phyin-pa 'di-nī saḥs-rgyes thams-cad
skyed-pa // byaḥ-chub-sens-dpa'i yum // phral-ḥa dī-gzęgs-pa 'phrog-pa //
byaḥ-chub sbyin-par byed-pa-ste⁴⁶ // 'di-lṭa-ste // bakal-pa ye-ba
byaḥ-gzęgs-pa byaḥ-ḥa sāḥs-rgyes thams-(N'9b)ca pha-yon brjod-par ma nas-so //
'di ḡkla-glags-pa ḫyil-khor thams-cad-da ḫsag-bakur-bar 'gyur-ro⁴⁹ //
gāṃs-ba lṭe sḥams-cad-khyi mōn-dun 'gyur-ro //

VmA. de-nas byaḥ-chub-sem-dpa' sens-dpa' chen-po 'phags-pa spyan-ras-gaṅs
gāḥ-phug-gis bcom-lṭan-(N26b)da'-la 'di-skad ces gāl-to // bcom-
关停
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14 Cf. Skt. tama hi ogyato bhūṣatu sarva-sattva-hitiṣya sukhāya ca.
15 Cf. Skt. text n. 36.
16 L. dhā, N de; cf. Skt. text n. 37.
17 Cf. Skt. rahi-kaṇṭi-niyuta-dāta-sahasrānas.
18 N om. reg-pa.
19 L'M' 'aṅga-la-ba.
20 Cf. Skt. text n. 42.
21 L'M' om. kyeh.
22 Cf. Skt. text n. 45.
23 Skt. adds mahā-sattvā.
24 Skt. repeats synonymous kṛta-jñāna- and kṛta-vedān-
25 Cf. Skt. text n. 51.
26 L mu-ni mu-ni.
27 N' 'ne-ya.
28 Skt. adds prajñā-pāramitā.
29 N adds gāgpa († Skt. udgata) superfluously after phags-pa; cf. Skt. text n. 63.
30 Skt. adds Itkhiṣyanti Itkhiṣapyāṣyanti.
31 Skt. adds su-grha.
32 Cf. Skt. text n. 71.
33 LNP' om. om. om.
34 L' padma-; cf. Skt. text n. 75.
35 N' 'mo.
37 L' "ta-a-mu-", LN' "tā / a-mu-", P' "tā-a-mu-"; cf. Skt. text n. 81.
38 L bu-bhod(?)to-ri-pi, P' buddha-u- (damaged); cf. Skt. text n. 82.
39 N' phu-"pu-"; LNP' om. one pu-ras-ya; cf. Skt. text n. 83.
40 So only N'; L sarba-da-ma, N sarbā-(?)dā-"", P' sarba-a-da-"; cf. Skt. text n. 84.
41 So only N'; N om. mā-ma; LNP' dā-ma-; cf. Skt. text n. 85.
42 LNP' om. pa-rī-pu-ya-y; cf. Skt. text n. 86.
43 So L'M' (but L' -J-); LNP' om. ca-pa-rī-bā-ya-ya; cf. Skt. text n. 87.
44 N' "karma-ū-", N "karma / ā-ba-ya-ya, P' "karma-a-pa-ra-ya, LL' "karma-\-
45 L bi-lo-dā-lu-ya bi-lo-dā-lu-ya, P' om. one bi-lo-dā-lu-ya; cf. Skt. text n. 90.
46 Cf. Skt. text n. 90.
47 N' byed-pa (without dāgā); cf. also Skt. text n. 91.
48 Cf. Skt. text n. 93 end.
49 Cf. Skt. text n. 98.
50 Cf. Skt. text n. 103.
51 Cf. Skt. text n. 105.

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52 Skt. adds śāṃ.
53 M' 'dhī- (instead of 'bri-); cf. Skt. Itk; also Jāskhe's Tib.-Eng.Dict. p. 283a 'dri-ba 2, s.v.);
54 Cf. Skt. text n. 110-111.
55 Ā om. kyeh.
56 Cf. Skt. 'hitiṣya sukhāya.
57 Cf. Skt. hitiṣya sukhāya ca.
58 Cf. Skt. text n. 115.
59 Cf. Skt. text n. 119.
60 Cf. Skt. text n. 123, also 124.
English Translation of the Chinese Text

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

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

IIIb. (853a12) Thereupon, the Bhagavat said to Āryāvalokiteśvara Bodhisattva Mahāsattva: “Well done! You have explained this very well! Well done, well done, O Kulaputra! You are able to produce the thought of whole-heartedness in such a way, as to make beings attain contentment and longevity. Listen carefully, O you, Kulaputra! Listen attentively! I shall expound this Svalpākṣarā Prajñāpāramitā-sūtra. If beings hear (me) expound this law, (they will) attain great merits, completely extinguish every hindrance of deeds, and swiftly attain the supreme, righteous enlightenment. If a being produces the thought of accepting this mantra, (he will) meet no calamity of the Māras and in every case reaches the goal.”

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

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

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

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

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

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

Ve. (853b10) The Buddha said to Āryāvalokiteśvara Bodhisattva Mahāsattva: “This is the sacred Bhagavatī-Svalpākṣarā-Prajñāpāramitā-mantra. All the Buddhas have by means of this attained the anuttara-samyak-sambodhi. By men of this Svalpākṣarā-Prajñāpāramitā-mantra I shall also attain the supreme, righteous enlightenment. Once upon a time there was a Buddha, Śākyamuni, Tathāgata by name. Under this Buddha, (You/I)
heard (him) expound this law. That Buddha explains: 'In this way all the Buddhas in the three worlds will certainly become enlightened on account of this law!'” (853b17) Furthermore, the Buddha said to Āryāvalokiteśvara Bodhisattva Mahāsattva: “I now bestow the prediction for your sake. You will in the future world of human beings attain the buddha-mārga under the name of King (Possessed of) the Glorious Peak [Heap] of Wealth (risen from) the Rays of Light Emitted Universally (Samantarasmy-udgata-śrī-ratna-kūta-rāja), Tathāgata Samyak-sambuddha.”

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

Vg. (853b26) tad-yathā / om jaya jaya padmāhe avame sara sarinī bhiri bhiri bhīrā bhīrī khri khri devatānupālāne buddhotāraṇī puraṇī puraya bhagavati sarvāsāṃ mama puraya sarva-satvānān ca sara-karmāvaranānī visodhaya visodhaya buddhādhiṣṭhānena svāhā /”

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

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

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

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

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

VIII. The Buddha-vacana-Ārya-Bhagavatī-Svalpāksara-Prajñāpāramitā.

NOTES ON THE CHINESE TEXT

Owing to limited space, detailed notes had to be omitted.
2. yen, ‘face’ (cf. T. 8, 853 n. 2. See also Chi-sha) should be the true reading for T. 853a3, t'ou, ‘head’ (= Shukul)
3. Cf. Skt. text n. 58.
5. T. 8, 853c3-4 o-varmāvaranāni (without note) should be a misprint for o-karmāv (so Chi-sha, Shuku) (cf. Skt. text n. 88).