

## NOTES ON PRAJÑĀPĀRAMITĀ TEXTS

### 1. *Conze's translation of the Aṣṭasāhasrikā-prajñāpāramitā-sūtra.*

Edward Conze's translation of the Aṣṭasāhasrikā was first published in 1958 as Work Number 284 (Issue Number 1578) of the *Bibliotheca Indica*. According to Conze's preface the new edition of his translation (*The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*, Four Seasons Foundation, Bolinas, 1973) contains numerous corrections.

Bibliographical information on editions, translations, etc. of the A [=Aṣṭasāhasrikā] is to be found in Conze's *The Prajñāpāramitā Literature* ('s-Gravenhage, 1960), pp. 51-52. A useful supplement to Conze's book on the Prajñāpāramitā literature is Hanayama Shōyū's article on Japanese studies: A Summary of Various Research on the Prajñāpāramitā Literature by Japanese Scholars, *Acta Asiatica*, 10 (Tokyo, 1966), pp. 16-93.

Conze's translation of A does not contain any notes and for his interpretation of the vocabulary of A and other Prajñāpāramitā texts it is necessary to consult his *Materials for a Dictionary of the Prajñāpāramitā Literature* (Tokyo, 1967) <sup>1</sup>. Very useful for the elucidation of difficult places in A is Haribhadra's commentary, the *Abhisamayālaṃkāraloka*, edited by U. Wogihara (Tokyo, 1932-1935; reprinted in 1973). Wogihara's edition contains the complete text of A and gives page references to Mitra's edition. Haribhadra's commentary dates from the eighth century. According to Mano Ryūkai Haribhadra lived roughly from 730 to 795 <sup>2</sup>. Of a much later date is another commentary, which has been preserved in Sanskrit, the *Sāratamā* (or *Sārottamā*) of Ratnākaraśānti who, according to P.S. Jaini,

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1. For a supplement see Edward Conze (ed., tr.), *The Gilgit Manuscript of the Aṣṭasāhasrikā-prajñāpāramitā*. Chapters 70-82 corresponding to the 6th, 7th and 8th abhisamayayas (*Serie Orientale Roma*, XLVI, 1974), pp. 245-254.

2. Cf. Mano Ryūkai, *Genkan shōgonron no kenkyū* (Tōkyō, 1972), p. 17.

lived in the first half of the eleventh century. We must await Jaini's edition of this text in order to know how much help it offers for a better understanding of A<sup>3</sup>.

To the translation, mentioned by Conze in his book on Prajñāpāramitā literature, one must add two translations into Japanese, which have been published recently: a translation of chapters 1, 2, 3 and 30 by Hirakawa Akira (Nakamura Hajime ed., *Butten* vol. II Tōkyō, 1965, pp. 305-358) and the first volume (chapters 1-11) of a complete translation by Kajiyama Yūichi (Nagao Gajin ed., *Daijō butten* vol. 2; Hassenjuhannyakyō I, Tōkyō, 1974). Kajiyama's translation reached me after I had written the following notes on Conze's translation. Therefore it was not possible for me to study it in detail. However, I have been able to quote a few passages from it.

Buddhist scholars owe a great debt of gratitude to Edward Conze for his work on the Prajñāpāramitā literature. In the West the Prajñāpāramitā texts have been rather neglected in the past. It is the great merit of Edward Conze to have realized the importance of these texts and to have contributed much to a better knowledge of them by his numerous editions, translations and studies. His work has laid a solid foundation for further research in this field. It is generally acknowledged that, among the Prajñāpāramitā texts, A occupies a very important place. For this reason the new edition of Conze's translation is a very welcome opportunity to make some notes on his translation as a small contribution to the study of the Prajñāpāramitā literature. The notes follow the order of the text, referring first to the pages of Conze's translation and, between parentheses, to the pages of Wogihara's edition (the page references to Mitra's edition are taken from Wogihara's edition). The problems, discussed in these notes, are of a different order. Some point out obvious mistakes or omissions in Conze's translation. Others discuss in more detail difficult expressions or passages without an attempt to suggest a definitive solution. Finally, I would like to draw attention to the fact that the publication of these notes is entirely due to the insistence of Edward Conze himself who prompted me to publish them instead of communicating them to him by letter.

#### Sigla and abbreviations

A = Aṣṭasāhasrikā-prajñāpāramitā-sūtra.

AA = Abhisamayālaṅkāra

BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*. New Haven, 1953.

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3. Cf. Padmanabh S. Jaini, *The Ālokā of Haribhadra and the Sāratamā of Ratnākaraśānti: a comparative study of the two commentaries of the Aṣṭasāhasrikā*, BSOAS, 35 (1972), pp. 271-284.

BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*. New Haven, 1953.

C = Conze's translation of A.

H = Haribhadra.

Kajiyama = Kajiyama's translation of A, vol. I (chapters 1-11). Tōkyō, 1974.

M = Edward Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature*. Tokyo, 1967.

Mi. = R. Mitra's edition of A. Calcutta, 1888.

MW = M. Monier-Williams, *A Sanskrit-English Dictionary*. Oxford, 1899.

P = Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra.

PW = Petersburger Wörterbuch, 1855-1875.

T = Tibetan translation, Lhasa Kanjur.

TD = *Taishō daizōkyō*. Tōkyō, 1924-1934.

W = Wogihara's edition of the Abhisamayālaṃkāra.

Wall. = M. Walleser's partial translation of A. *Prajñāpāramitā. Die Vollkommenheit der Erkenntnis*. Göttingen-Leipzig, 1914.

P. 85 (W 44; Mi. 7): *etad eva Bhagavan kaukrtyaṃ syāt yo 'haṃ vastv avidaṃ anupalabhamāno 'samanuṣāyaṃ nāmadheyamātreṇ' āyavyayaṃ kuryāṃ yad uta bodhisattva iti* — C « It would surely be regrettable if I, unable to find the thing itself, should merely in words cause a Bodhisattva to arise and to pass away ». H explains *āya* and *vyaya* by *vidhi* « affirmation » and *niṣedha* « denial ». The same explanation is given by H in his *Sphuṭārthā* in explaining *āya-vyaya* in AA, 28<sup>4</sup>, cf. E. Obermiller, *Analysis of the Abhisamayālaṃkāra*, Fasc. I (London, 1933), p. 65, n. 3; Mano Ryūkai, *op. cit.*, p. 110. Obermiller remarks that Tsoṅ-kha-pa explains *āya-vyaya* ('du'-god) as « appearing and disappearing »: 'du'-god *skye-jig daṅ bral-ba'i gzugs-sogs*. The Laṅkāvatāra interprets *āya* and *vyaya* as « origination » and « destruction » (*vināśa*), cf. p. 175. 16-18 and BHSD s.v. *āya*. Vimuktisena, too, in commenting on a passage of P: *rūpas-yāhaṃ Bhagavann āyaṃ<sup>5</sup> ca vyayaṃ ca nopalabhe na samanupaśyāmi* (ed N. Dutt p. 124. 6) gives the same explanation: *tatrāyaṃ utpādo, vyayo nirodhaḥ* (Abhisamayālaṃkāravṛtti, ed. C. Pensa, Roma, 1967, p. 57. 16-17). Haribhadra's explanation seems not to be supported by other texts or commentaries. Kumārajīva translates *āya-vyaya* in A 7 by « coming and going » (TD 227, p. 537 b 28). Kajiyama (p.12) translates *āya-vyaya* with « origination and destruction », but adds in parentheses: « i.e. affirmation and denial ».

4. In M s.v. *āya* read AA i 28 for AA i 18.

5. In Pensa's edition of the Abhisamayālaṃkāravṛtti (p. 57.5) read *Bhagavann āyaṃ* for *Bhagavan nāyaṃ*.

P. 96 (W 131; Mi. 33): *baddhasīmāno hi te saṃsārasrotasaḥ* — C « The flood of birth-and-death hems them in ». The Arhats are incapable of rebirth because « they have put a limit to the stream of transmigration ». H explains *srotasaḥ* as an abl.: *saṃsārasrotaso janmapravāhād baddhasīmāno 'nutpattidharmatayā kṛtamāryādāḥ*. T translates *srotasaḥ* as an abl.: *de-dag-gis 'khor-ba'i rgyun-las mtshams bcad-pas* (29 b 7). However, *srotasaḥ* is undoubtedly a gen. and not an abl. Kumārajīva translates: « because they have made a dam in birth and death » (TD 227, 540 a 19), Hsüan-tsang « because they made a boundary partition in the stream of birth and death » (TD 220, 769 c 20). Conze's translation is probably due to a misunderstanding of *baddha* which, of course, has an active sense as in *baddhavaira*, etc. See also Suvikrāntavikrāmi-paripṛcchā (ed. R. Hikata, Fukuoka, 1958), p. 58.3-4: *kṛtaparyantās ca saṃsārasrotasaḥ* (T 'khor-ba'i rgyud mthar byas-pa) « they have put an end to the stream of transmigration ».

P. 99 (W 163; Mi. 41): *atha khalu Sakro devānām indras tasyām velāyāṃ puṣpāṇy abhinirmāy' āyusmantam Subhūtim abhyavākirat / atha khalv āyusmataḥ Subhūteḥ sthāvirasya Sakraṃ devānām indram anu vyāharaṇāyaitad abhūt.* — C « Sakra then conjured up flowers, and scattered them over the Venerable Subhuti. The Venerable Subhuti thought to himself by way of reply ». Conze seems to read *anuvyāharaṇāya*, cf. M s.v. *vy-ā-harati*: *anu-vyāharaṇa*, reply, A ii 41. T also has read *anuvyāharaṇāya* (*brgya-byin-la rjes-su brjod-pa'i phyir*). However, it is obvious from Haribhadra's commentary that he considers *anu* to be a postposition: *Indram anu vyāharaṇāyeti anuśabdo lakṣaṇārthe* (cf. Pāṇini I.4.84: *anur lakṣaṇe*). The only meaning given by PW for *anuvyāharaṇa* is « repeatedly stating » (*das wiederholte Hersagen*). It seems better to separate *anu* and *vyāharaṇāya* as has been done by W in his edition and to translate *vyāharaṇa* by « utterance » and not by « answer ». It is not easy to understand the exact meaning of *Indram anu*. Probably one must understand that *Indram* implies the magical creation of the flowers by Indra: « Then Subhūti conceived the following thought in conformity with [the action of] Indra ». According to H Subhūti uses the explanation of the true nature of the magically created flowers as a pretext for teaching the essence of the substratum: *nirmitapuṣpatattvakathanavyājen' ādhārasvarūpasya pratipādanāyaitad vakṣyamāṇārthānukāri cittam abhūd iti*.

P. 107 (W 216; Mi. 61): *iyam eva prajñāpāramitā sukhāṃ abhīkṣṇaṃ śrotavyā* — C « he should indefatigably and continually hear ... this very perfection of wisdom ». H explains correctly that *sukham* here means « without effort » (*anāyāsam*).

P. 107 (W 216; Mi. 61): *tiṣṭhato vā Kauśika parinirvṛtasya vā Tathāgatasya* — C « when the Tathāgata has disappeared into final Nirvana ». Conze omits *tiṣṭhato vā*: « Whether the Tathāgata remains or has entered into final Nirvāṇa ».

P. 110 (W 242; Mi. 77-78): *nāhaṃ Śāriputra teṣāṃ anyatīrthyānāṃ parivrājakānāṃ ekasyāpi śuklaṃ dharmaṃ samanupaśyāmi* — C « Be-



cause I saw not even one pure dharma in those Wanderers ». — « Because I saw no pure dharma in even one of those Wanderers ».

P. 112 (W 252; Mi. 84): *mā khalu māṃ kaścit paryanuyuñjītopārambhābhiprāya iti* — C « They will have no fear of being plied with questions by hostile persons ». A few lines further Conze translates *paryanuyoga* with « censure » (p. 113, l.1) cf. also M s.v. *paryanuyoga*. H (p. 40.3; 252.23) glosses *paryanuyoga* with *codyam* « objection ». The meaning « censure » is given by PW with reference to Halāyudha and the Mitākṣarā but in Buddhist texts *paryanuyoga* seems to have always the meaning « questioning, raising objections », cf. Abhidharmakośa (ed. P. Pradhan) p. 471.10: *paudgalīkas tu paryanuyojyaḥ* (T *rgal-zhiñ brtag-par bya*), tr. L. de La Valée Poussin (IX, p. 269): « Interrogeons à notre tour le partisan du moi ». The same Tibetan equivalent (*brgal-zhiñ brtag-pa*) is given in the Mahāvīyutpatti for *paryanuyoga* (No. 7197). In Vimuktisena's Abhisamayālaṃkāravṛtti (p. 56.19) *paryānuyoga* is a misprint for *paryanuyoga*.

P. 118 (W 276; Mi. 98): *evam eva Bhagavan prajñāpāramitāyā ete guṇāḥ sarvajñajñānasya ca* — C « O Lord, the qualities of the cognition of the all-knowing are derived from the perfection of wisdom ». — « Such are those qualities of the perfection of wisdom and of the knowledge of the all-knowing one ».

P. 118 (W 277; Mi. 98-99): *yathā ca Bhagavan rājapuruṣo rājānubhavāt mahato janakāyasyākutobhayaḥ pūjyaḥ* — C « As a king should be worshipped, because his royal might gives courage to a great body of people ». — « As a servant of the king fears nothing on account of the power of the king and is honoured by a great body of people ». Just as the *rājapuruṣa* is honoured on account of the king, the preacher of the *dharma* is honoured on account of the *dharmakāya*.

P. 121 (W 298; Mi. 112): *mā pranaṅksīt* — C « should beware of making obeisance to it ». Cf. Edgerton BHSG 32.83: AsP 112.17. (prose) has *pranaṅksīt*, from *naś* 'perish', which has no s-aorist in Skt.; H: *mā vinaṣṭo bhaviṣyati*.

P. 130 (W 358; Mi. 153-154) *tryadhvatraidhātukāparyāpannatvāt tathāiva parināmo 'py aparyāpannaḥ* — C « For everything that is in the three periods of time or in the triple world is unincorporated [in ultimate reality]. In consequence the turning over is also unincorporated ». The preceding passage explains that one should turn over with the understanding that morality, etc. are unincorporated in the triple world and in the three periods of time: « because [all that, i.e. morality, etc.] is unincorporated in the three periods of time and in the triple world the turning over is also unincorporated ». Hsüan-tsang translates: « because these dharmas (*śīla*, etc.) are *svabhāvaśūnya*, therefore they are unincorporated in the triple world and in the three periods of time. The turning over is also of such nature ». (TD 220, p. 795 a 13-14). *Traidhātuka* is « the triple world », not that which is in the triple world (cf. BHSD s.v.). Conze's explanation of *traidhātuka* in M has to be corrected accordingly. Conze's translation is

probably influenced by H: *tryadhvatraidhātukasya tattvenānutpādād aparyāpannatve katham tatra sthitaḥ pariṇāma iti* « because in reality the triple world does not originate [everything] is unincluded in it. How then can the turning over repose in it »? This interpretation corresponds to H's commentary on the preceding passage: *traidhātukāparyāpannapariṇāmanamanaskāraṃ pratipādayann āha* (p. 358.13). See also Kajiyama (p. 186): « For (morality, etc., which are *svabhāvasūnya*) are not included in the three periods of time and in the triple world ».

P. 130 (W 359; Mi. 154): *atha taṃ pariṇāmayati nivīṣate* — C « when he settles down in what he turns over ». The text must be corrected: *atha taṃ pariṇāmanam abhinivīṣate* (T *de-ste yoṃs-su bśno-ba de-la mñon-par chags-sññ*) « when he settles down in the turning over », cf. H: *aparyāpanna ity abhinivēṣo*.

P. 140 (W 398; Mi. 181): *ye kecid imāṃ gambhīrāṃ prajñāpāramitāṃ .... pratibādhitavyāṃ maṃsyante .... nāhaṃ Sāriputraivaṃrūpāṇāṃ puḍgalānāṃ darśanam apy abhyanujānāmi / kutaḥ taiḥ saha saṃvāsaṃ kuto vā lābhasatkāraṃ kutaḥ sthānaṃ* — C « All those who oppose this perfection of wisdom and dissuade others from it are persons to whom I do not grant any vision. How can one become intimate with them, how can they gain wealth, honour and position »? — « As to those who oppose this perfection of wisdom and dissuade others from it, I do not allow you even to see such persons, how much less to dwell together with them, how much less [to give them] wealth and honour, how much less [to give them] high positions ». Kajiyama (p. 218) translates *taiḥ saha saṃvāsaṃ* with « to become intimate with them » and *sthānaṃ* with « to dwell together ». However, his rendering of *sthānaṃ* does not seem appropriate.

P. 140 (W 399; Mi. 182): *Sāriputra āha / na bhagavatā tasya puḍgalasya tatropapannasya mahānirayagatasy' ātmabhāvasya pramāṇam ākhyātāṃ / Bhagavān āha / tiṣṭhatu Sāriputra tasya puḍgalasya tatropapannasya mahānirayagatasy' ātmabhāvasya pramāṇam / tat kasya hetoḥ / mā tathārūpasya puḍgalasya tad ātmabhāvasya pramāṇam śrutvā uṣṇam rudhīraṃ mukhād āgacchet ... maiva mahāpratibhayaṃ tasy' ātmabhāvasya pramāṇam aśrauṣīt yasyeme doṣāḥ samvidyante* — C « Sāriputra: the Lord has not told us about the length of time such a person must spend in the great hells. The Lord: Leave that alone, Sāriputra. If this were announced those who hear it would have to beware lest hot blood spurt out of their mouths ... lest they be overpowered by a great fright ». — « ..... The Lord: Leave that alone, Sāriputra. Why? Lest hot blood spurt from the mouth of such a person after hearing the length of time (he has to spend in the great hells). ..... Lest he who is guilty of these sins, hear that frightful length of time ».

P. 151 (W 445; Mi. 204-205): *asatpāramiteyaṃ Bhagavann ākāśa-asattām* (W *sattām* but T *nam-mkha' ma mchis-pa*; H *ākāśasyeva nityarūpeṇāsattām*) *upādāya*. — C « This is a perfection of what is not, because

space is not something that is ». H explains that the *prajñāpāramitā* is an *asatprajñāpāramitā* because its non-existence is similar to that of space. Cf. Wall.: « Dieses ist die Vollkommenheit eines Nichtseienden mit Hinsicht auf das Nichtsein des Weltraums » (p. 78).

P. 151 (W 446; Mi. 205): *asaṃhāryapāramiteyaṃ* — C « One cannot partake of this perfection » — One cannot take away this perfection » Conze has translated *asaṃhārya* in many different ways cf. M s.v. *asaṃhārya*. However, in all the passages, quoted by him, *asaṃhārya* has no meanings other than « cannot be taken away, cannot be overwhelmed ». This becomes clear by examining the following passages of A. P. 184 (W 583; Mi. 285): *yena bodhisattvena ... prajñāpāramitā ... pariprasaṅgikā ca bhavaty ekaṃ vā dīpaṃ dve vā trīṇi vā catvāri vā pañca vā dīnāni tasya tāvatkālikī śraddhā bhavati saṃhriyate ca punar evāsaṃhāryā ca bhavati paripṛcchayā* — C « Another Bodhisattva, again, has asked questions about this perfection of wisdom, for one, two, three, four or five days, and now only for a certain time he has faith in it, but afterwards it is withdrawn again and he no longer feels like asking questions about it ». — « ... and his faith remains only for such a time and then it is withdrawn but by questioning it becomes again a faith which cannot be taken away » P. 202 (W 675; Mi. 329): *bhikṣuḥ kṣīṇāsṛavo na parasya śraddhayā gacchati dharmatāyaṃ pratyakṣakāri asaṃhāryo bhavati Māreṇa pāpiyasā* — C « a monk whose outflows are dried up, does not go by someone else whom he puts his trust in, but he has placed the nature of dharma (read *dharmatāyaṃ* for *dharmatāyaṃ*?) directly before his own eyes, and Mara has no access to him ». — « ... and Māra cannot overwhelm him » (cf. W 762; Mi. 380: *te bodhisattvā mahāsattvā asaṃhāryāḥ sadeva mānuṣāsūreṇa lokena*). H glosses: *anapaharaṇīyatvād asaṃhāryaḥ*. P. 209 (W 695; Mi. 341): *anantaṃ aparyantaṃ jñānaṃ pratilabdham asaṃhāryaṃ sarvaśrāvaka-pratyekabuddhaiḥ* — C « he has gained a cognition which is endless and boundless, and to which Disciples and Pratyekabuddhas have no claim ». — « ... and which cannot be taken away by Disciples and Pratyekabuddhas ». (H *sarvalokākampyatvenāsaṃhāryaṃ*). In PW *saṃhārya* is translated as « dem man Etwas zukommen lassen muss, Ansprüche habend auf » with a reference to Mahābhārata 13,2538: *bhūyo bhūyo 'pi saṃhāryaḥ pitṛvittāt*, but the Poona edition reads: *bhūyo 'pi bhūyasā hāryaṃ pitṛvittāt* (13.47.38).

P. 152 (W 450; Mi. 206): *asambhinna-pāramiteyaṃ Bhagavan sarvadharma-sambhedanatām upādāya* — C « This perfection is undifferentiated, because all dharmas are ». — « ... because all dharmas are undifferentiated ».

P. 156 (W 474; Mi. 217): *tenaiva pūrvakeṇa kuśalamūlenopanāmiteyaṃ tasmai gambhīrā prajñāpāramitā* — C « It is just because of the existence of these wholesome roots in him that this deep perfection of wisdom has bent over to him ». — « These wholesome roots, acquired in the past, have brought this deep perfection of wisdom to him ». See also M s.vv. *upanāmita* and *upa-nāmayati*.

P. 157 (W 475; Mi. 218): *śṛṇvataś cainām* [i.e. *prajñāpāramitām*] *ramate cittam asyām prajñāpāramitāyām arthikatayā cotpadyate* — C « when he hears it, his thought delights in it, and he becomes desirous of it ». Cf. M s.v. *arthikatā*: *arthikatayā utpadyate* « becomes desirous ». One must certainly read *arthikaṃ tayā*, cf. T *ñan-pa na de-la dga'-zhiñ śes-rab-kyi pha-rol-tu phyin-pa la don-du gñer-ba'i sems bskyed-pa* (194 b 6).

P. 160 (W 490; Mi. 227): *yad utemām evānuttarām samyaksambodhim ārabhya* — C « i.e. starting from just this my supreme enlightenment ». A few lines further on Conze translates *yad uta ... ārabhya* correctly by « i.e. concerning ».

P. 160 (W 491; Mi. 227): *asyām prajñāpāramitāyām Māreṇāpi te na śakyā bhedayitum kutah punar anyaiḥ sattvaiḥ yad uta cchandato vā mantrato vā* — C « They cannot be diverted from it even by Mara, how much less by other beings, whether they use willpower or mantras ». H explains that *chanda* and *mantra* can refer to the Bodhisattvas or to Māra. In the first case *chanda* is explained as the *sūtrāntamahāyānā-bhīlāṣa*, in the second as *ośadhi*. Conze adopts the second alternative, but translates *chanda* by « willpower ». The Śabdakalpadrūma indicates that the meaning « poison (*viṣa*) for *chanda* is found in a lexicon, the Śabdacandrikā (cf. Th. Zachariae, *Die indischen Wörterbücher*, Strassburg, 1897, p. 39). If one accepts the second alternative, *yad uta* has the normal meaning « namely, to wit », but the first alternative is only possible if *yad uta* has the meaning « because » for which Edgerton adduces one example from the Saddharmapuṇḍarīka (cf. BHSD s.v. *yad uta* 2).

P. 162 (W 502; Mi. 233): *prajñāpāramitām sarvajñajñānasyāhārikām* — C « this perfection of wisdom which nourishes the cognition of the all-knowing ». *Āhārika* means « bringing about », cf. H. *utpādika*. Conze seems to derive *āhārika* from *āhāra* « food » and not from *āhāra* « bringing near, procuring », cf. M s.v. *āhārika*. The correct meaning is to be found in BHSD s.v. *āhārika* « bringer, that which brings ».

P. 163 (W 504; Mi. 235): *so 'ndhakāre hastinaṃ labdhvā yena prakāśaṃ tenopanidhyāyeta, tenopanidhyāyan hastipadaṃ paryeṣitavyaṃ man-yeta* — C « In the darkness he would touch and examine the foot of the elephant ». — « Having found an elephant in the darkness, he would examine it where there is light, but examining it there, he would think it fit to examine the footprint of the elephant ». *Pada* means here the footprint (T *rjes*, 207 b 4). Both Kumārajīva (TD 227, p. 556 a 18) and Hsüan-tsang (TD 220, p. 810 c 16) have understood *pada* in this sense. It is normal practice to judge the size of an elephant from his footprint, cf. for instance Majjhimanikāya I, pp. 175-176: *Seyyathā pi bho kusalo nāgavaniko nāgavaṇaṃ paviseyya, so passeyya nāgavane mahantaṃ hatthipadaṃ dighato ca āyataṃ tiriyaṃ ca vitthatam, so nittham gaccheya: mahā vata bho nāgo ti*.

P. 166 (W 511; Mi. 241): *gulmasthāna* — C « bathing places ». Conze follows H: *gulmasthānaṃ ghaṭṭasthānaṃ*. A little further on the word *gulmadarśana* occurs (W 512; Mi. 242). Conze translates it as « troops of soldiers ». A variant reads *gulmākṣadarśana* which is confirmed by T (*la-gcan-gyi cho-lo lta-ba*, 213 a 3) and by H: *gulmākṣadarśanaṃ ghaṭṭasthāne pāśakādīdarśanaṃ*. The meaning of *gulma* is not well established, cf. BHSD *gulma* « a kind of fee, perhaps transit fee, fee for pass ». In Divyāvadāna 4.12 *gulma* is translated in Tibetan by *bsel-pa'i rñan-pa* « charge for escort » (cf. D.R. Shackleton Bailey, « Notes on the Divyāvadāna », JRAS, 1950, p. 168). In translating Divyāvadāna p. 34.13 and p. 501.23 the Tibetan translation uses the expression *la-gcan* « duties on a ghat or a pass » (cf. H.A. Jäschke, *Tibetan-English Dictionary*, p. 539 a). The same equivalent was used by the translators of A, cf. M s.v. *gulmadarśana*. *Gulmākṣadarśana* is mentioned in A after *rāja*, *kumāra*, *hasti*, *aśva* and *ratha*. W reads *gulmadarśanamānasikārāḥ* but variants read *gulmamanasikārāḥ* and *gulmākṣadarśanamānasikārāḥ*. It is possible that *gulmākṣa* is a corruption for *gulmaka* « division of an army (cf. Edgerton s.v.) but *darśana* is difficult to explain. On *gulma* see also V.S. Agrawala Vāk 5 (1957), p. 158.

P. 173 (W 539-540; Mi. 257): *saṃkṣiptāni cittāni, vikṣiptāni cittāni* — C « collected thoughts, distracted thoughts ». In Lalitavistara p. 151.15 *saṃkṣīpa* and *vikṣīpa* are two adjectives qualifying the thoughts of the beings. Edgerton (BHSD s.v. *saṃkṣīpa-vikṣīpa*) interprets them as meaning « narrow, limited » and « wide, extensive ». In the Daśabhūmikasūtra *saṃkṣipta* is applied twice to the *lokadhātu* (ed. J. Rahder, p. 15.13: *-lokadhātuvipulasamkṣipta*; p. 90.21-22: *saṃkṣiptāyā lokadhātor vistīrṇatām adhiṭṭhāti*). In another passage which closely resembles A pp. 257-258 the mind is said to be *saṃkṣiptam* / *vikṣiptam* / *samāhitam* / *asamāhitam* (ed. R. Kondō p. 57.12). Moreover, *saṃkṣipta* is rendered in Tibetan by *dog-pa* « narrow » and in Chinese by « narrow, small », cf. J. Rahder, *Glossary of the Daśabhūmika-sūtra* (Paris, 1928), s.v. *saṃkṣipta*. The use of *saṃkṣipta* in this text confirms the interpretation given by Edgerton.

P. 174 (W 543; Mi. 260): *tāni cittāni asatsaṃkalpāni* — C « they [i.e. those thoughts] are just a false representation of what is not ». Both H (*asattātulyāni*) and T (*med-pa dan 'dra-ba yin-te*) understand *saṃkalpa* in the sense of *kalpa* « like, similar ». *Saṃkalpa* cannot be amended to *kalpa* because Hsüan-tsang (TD 220, p. 815 a 23) has « without discrimination » and therefore it seems better to assume that *saṃkalpa* here is used in the sense of *kalpa*.

P. 175 (W 549; Mi. 264): *samadarsanāni ... tāni cittāni* — C « those thoughts look at the same thing ». Both PW and MW indicate that *samadarsana* has the meaning « of similar appearance, like » only at the end of a compound. However, it is the only meaning which fits this place cf. T *mñam-par bstan-pa* (232 a 7).

P. 175 (W 550; Mi. 265): *tāni cittāni śūnyāny ārambaṇavaśikāni* — C « those thoughts are empty, devoid of objective support ». Conze's translation is probably based upon the Tibetan which has a negation: *mi-dmigs-pa'i dbaṅ-du gyur-pa'o* (233 a 2). Hsüan-tsang confirms T: « not master over objects » (TD 220, 815 c 25-26). However, H has not read a negation and is therefore obliged to add the word *saṃvṛtyā: ālambanavaśikāni saṃvṛty' ālambanaparatantrāṇi*. It would be better to render *vaśika* as « depending on ».

P. 182 (W 579; Mi. 282); C « Bodhisattvas who resolutely believe ... ». Bodhisattvas should be corrected to « beings » (*sattva*).

P. 186 (W 587; Mi. 288): *tasyānyena bhaṇam bhaviṣyati anyena sā naur vipatsyate iti* — C « When his ship has burst asunder ». — « His goods will be at one place and his ship will perish somewhere else ». Hsüan-tsang (TD 220, p. 820 b 1-2) translates: « men, ship and goods will all be scattered in different places ».

P. 190 (W 606; Mi. 299): *vainayikaviviktasvabhāvās te ... bodhisattvā* — C « Their own-being is isolated from the need for discipline ». H gives a very far-fetched explanation, cf. M s.v. *vainayikaviviktasvabhāva*. It seems preferable to translate: « their own-being is disciplined and detached », cf. Hsüan-tsang's translation (TD 220, p. 822 a 19-20): « their own-being is discipline and separation ». T renders *vainayika* by « deriving from discipline » ('*dul-ba las byuṅ-ba*, 264 a 7) = *vinayaprabhava*. The expression *vainayikaviviktatā* occurs in chapter 27 (C 259; W 847; Mi. 445) but here T translates *vainayika* by « one to be disciplined » (cf. M s.v.) and Conze translates accordingly *vainayikaviviktatā* by « the isolatedness of those who should be disciplined ».

P. 194 (W 642; Mi. 309): *īyaṃ mahāprthivī ... ṣaḍvikāram aṣṭādaśamahānimittam akampat* — C « the great earth shook in six ways ». Conze does not translate *aṣṭādaśamahānimittam*. According to H these eighteen great signs refer to the division of the six ways of trembling in weak, medium and strong: *aṣṭādaśa mahānimittāni punar eṣāṃ eva saṃṇāṃ vikārāṇāṃ mṛdumadhyādhimātrakriyābhedenākampat*. I have not seen this mentioned anywhere else.

P. 201 (W 668; Mi. 325): *daśa kuśalān karmapathān nādhyāpadyate* — C « He never commits offences against those ten precepts ». Edgerton (BHSD s.v. *adhyāpadyate*) reads *daśākuśalān* and translates *adhyāpadyate* with « commits (a sin) ». Both T (284 b 6) and Hsüan-tsang (TD 220, p. 826 a 21) translate *daśākuśalān*. See also H: *nādhyāpadyeta na kuryāt*; A 390 (W 777) *āpattim adhyāpadya*; E. Conze, *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā*. Chapters 70-82 (Roma, 1974), p. 108.3-4: *daśākuśalān* [ed. *daśāku(śa)lāḥ*] *karmapathān adhyāpadyeta*. Read *daśākuśalān*.

P. 201 (W 673; Mi. 327): *na ca kaṃcid dharmam samanupaśyati yaṃ na dharmadhātunā yojayati sarvaṃ eva ca tam prayujyamānaṃ samanupaśyati* — C « There is not any dharma which he does not see as yoked to

the nature of dharma, and each dharma he sees simply as engaged in that effort ». T translates *sarvam eva ca taṃ prayujyamānaṃ samanupaśyati* with *thams-cad kyañ de-dañ ldan-par yañ-dag-par mthoñ-ño* (286 b 3-4). According to M s.v. *prayujyamāna* T does not translate *prayujyamāna*. However, *dañ-ltan-par* certainly corresponds to *prayujyamānaṃ*. Probably one must read *tatprayujyamānaṃ* « being yoked to that ». *Prayukta* is used as an equivalent of *saṃprayukta*, cf. M. s.v. *prayukta* and *Suvarṇabhāṣottamasūtra* p. 74.10 (ed. J. Nobel). For this reason I suggest the following translation: « He does not see any dharma which he does not yoke to the nature of dharma and he sees everything as being yoked to it ».

P. 204 (W 679; Mi. 331): *ko 'trāñjāsyati* — C « Who can anoint himself for it » — One must read *ko 'trājñāsyati*, cf. T *su-zhig de-la śes-par 'gyur* (290 a 4).

P. 204 (W 679; Mi. 331): *nirārthakaṃ tvaṃ viḥanyase* — C « it is useless for you to resist ». *Viḥanyate* has here the normal meaning « to suffer, to be distressed, to exert oneself in vain », cf. T *ñon-moñs-so*. The same meaning applies to A 403 (W 793; C 239): *sattvān ... viḥanyamānāṃś ca* « beings who suffer ». Conze translates: « beings who are doomed to be killed ».

P. 204 (W 680; Mi. 332): *vivecanatā* — C « critical examination ». See BHSD s.v. *vivecayati* « causes (one) to abandon, dissuades »: T *'bral-bar byed-pa*.

P. 205 (W 686; Mi. 335): *abhedavarṇavādinaś* — C « They praise without causing dissension » — « They praise the absence of dissension ».

P. 209 (W 696; Mi. 341): *sādhu sādhu Subhūte / yas tvaṃ gambhīrāṇi gambhīrāṇi sthānāny ārabhya nigamayitukāmaḥ* — C « Well said, Subhūti. You obviously bring up the very deep positions because you want me to change the subject ». The meaning of *nigamayati* is made clear by H (*pratipādayitukāmaḥ*) and by T: *śes-par bya-bar 'dod-pa* (297 b 5): « You desire to be instructed ». Cf. Wall.: « Gut, Gut, Subhūti, der du die überaus tiefen Örter zu Grunde legend ergründen willst ». (p. 106); M. Winternitz, *Der Mahāyāna-Buddhismus* (Tübingen, 1930): « Gut, gut, Subhūti, dass du in bezug auf die unergründlichen Tiefen etwas zu lernen wünschst » (p. 67).

P. 209 (W 698; Mi. 342): *āścaryaṃ Bhagavan yāvat sūkṣmeṇopāyena rūpaś ca nivārito nirvāṇaṃ ca sūcitaṃ* — C « It is wonderful, O Lord, how a subtle device has opened up [or: impeded] form, etc., and indicated Nirvana at the same time ». Cf. T *gzugs-las kyañ bzlog-la mya-ñan-las-'das-pa'añ bstan-pa* (298 b 2). H also understands *nivārito* in the sense of « kept off from »: *tathatāyāṃ rūpādipratīṣedhād rūpāḍau pravṛttinirākaraṇāya nivāritaḥ*. Hsüan-tsang (TD 220, p. 829 b 2-3) translates: « It is wonderful how a subtle device has removed the forms and revealed Nirvāṇa ». It is difficult to understand m.sg. *nivārito* instead of n.sg. A similar case occurs in A 422 (W 813): *na mayā 'dhyāśayato vikopayitavyaḥ yena ...* See below sub P. 247.



P. 211 (W 705-706; Mi. 346): *abhisamṣkāro, punyābhisamṣkāro* — C « accumulation, accumulation of merit ». Also Edgerton proposes this translation but, as indicated by H (*abhisamṣkāraś cittābhogo*), *abhisamṣkāra* signifies « performance, accomplishment » and *punyābhisamṣkāra* is the performance of a meritorious deed. It seems better to reserve the translation « accumulation » for *saṃcaya*.

P. 215 (W 729; Mi. 357): *asya prajñāpāramitābhyāsataḥ svapnāntara-gatasyāpi* — C « He also in his dreams remains quite close to perfect wisdom ». *Prajñāpāramitābhyāsataḥ* is « because of the cultivation of perfect wisdom », cf. T *goms-pa'i* (310 a 1).

P. 222 (W 749; Mi. 370): *tathā ca pratyavekṣitavyam avikṣiptayā citta-saṃtatyā yathā pratyavekṣamāṇo rūpaṃ iti tāṃ dharmatāṃ dharmatayā na samanupaśyēt* — C « But he should contemplate that with an undisturbed series of thoughts in such a way, that when he contemplates the fact that « form, etc. is empty », he does not regard that true nature of dharman [i.e. emptiness] as something which, as a result of its own true nature [i.e. emptiness] is a real entity ». Conze's translation is based upon Haribhadra's commentary: *tāṃ dharmatāṃ śūnyatāṃ dharmatayā śūnyatayā rūpaṃ vastv iti pratyavekṣamāṇo yathā na samanupaśyēt*. Probably *dharmatayā* has to be translated as a predicative instrumental: « He does not regard that true nature of dharman as a [really existing] true nature of dharman ». T translates: *chos-ñid de-la chos-ñid-kyi rañ-bzhin yod-pa yin-no / zhes yañ-dag-par rjes-su mi mthoñ-ba* (320 a 3) which corresponds to the following passage in H: *śūnyatāṃ śūnyatāsvabhāve-nāstīti yathā nopalabheta* (T *na samanupaśyati* cf. W note 3) « he does not consider that emptiness exists in its own nature of emptiness » (*śūnyatā* replaces here *dharmatā*). The Tibetan translators seem to have made use of Haribhadra's commentary or some other commentary which gives the same explanation.

P. 231 (W 774; Mi. 387): *apagatapādāmrakṣaṇo* — C « frugal ». Conze translates the commentary and not the text, cf. H: *alpecchatvād apagatapādāmrakṣaṇaḥ*.

P. 246 (W 812; Mi. 419): *aniṣṭatvāya* (W has *anirdiṣṭatvāya* but see H p. 814.23) — C « conditions which are unserviceable ». — « Conditions which are undesirable ».

P. 247 (W 813; Mi. 422): *na mayā 'dhyāsayato vikopayitavyaḥ* — C « For I, since I am earnestly intent [on full enlightenment], should not do harm to others ». T *bdag-gis lhag-pa'i bsam-pa 'khrug-par bya-ba ma yin-no* (362 b 5): « I must not disturb my earnest intention ». T seems to have read *adhyāsayo* instead of *adhyāsayato*. If one keeps the reading *adhyāsayato*, one is forced to consider *vikopayitavyaḥ* as an error for *vikopayitavyaṃ*: « I must not let myself be distracted from my earnest intention ». Cf. E. Conze, *The Gilgit Manuscript of the Aṣṭādaśasāhasrikā-prajñāpāramitā*. Chapters 55 to 70 corresponding to the 5th abhisamaya (Roma, 1962) p. 37, lines 2-3: (*adhyāśayaś ca me na vikopitavyaḥ*).



P. 275 (W 912; Mi. 479): *rūpaṃ kuśalākūśaladharmasaṃcayavigatam* — C « it [i.e. form] has no definite boundary like the collection of all wholesome and unwholesome dharmas ». Conze adds *aparyantasamam* which occurs before. However, it is better to adhere to the text: « Form is free from the accumulation of wholesome and unwholesome dharmas ».

P. 278 (W 930; Mi. 483): *asti hi...Māraḥ pāpiyān dharmabhāṇakasya... rūpaśabdagandharasasparśān upasaṃharati sevituṃ* — C « For there is always Mara, the Evil One, who may suggest that your teacher tends ... things that can be seen, heard, smelled, tasted or touched ». *Upasaṃharati* has here the meaning « brings together, provides for someone » (cf. BHSD s.v.). For *asti* see PW p. 535. « It happens that Māra, the Evil One, presents to the teacher things to be seen, etc. in order to make use of them ».

P. 279 (W 932; Mi. 485-486): *teṣāṃ ca saptaratnamayānāṃ prākārāṇāṃ Jāmbūnadasya suvarṇasya khoḍakasīrṣāṇi pramāṇavanty upodgatāni* — C « The walls all round that town are made of the seven precious substances. Their well-founded copings slope into the golden river Jambu ». *Jāmbūnadasya suvarṇasya* is a genitive of matter: « copings made of gold from the Jāmbū river ». See also A 488 (W 934: C 280): *Jāmbūnadasya suvarṇasya kadalīvrkṣo*.

P. 280 (W 935; Mi. 488-489): *ye 'pi te sattvās tatra Gandhavatyāṃ nagaryāṃ vāstavyās te 'pi madhye nagarasṃgāṭakasya Dharmodgatasya bodhisattvasya mahāsattvasy' āsanam prajñapayanti suvarṇapādakam ... cailāvitānam muktāvicitritam, samam sahitaṃ niratāḥ kiṃ ayaṃ saṃsthitā iti susaṃsthitavicitravipākataṃ dhārayanti, samantāc ca tam pṛthivīpradeśam pañcavarṇikāḥ kusumair abhyavakiranti* — C « And the citizens of that town built a pulpit for the Bodhisattva Dharmodgata in the central square of the town. It has a golden base ... there is an awning shining with pearls, even and firm. All round that pulpit flowers of the five colours are strewn ». — « ... there is an awning shining with pearls. [The citizens wondering whether the pulpit] was well established, hold it up, in like manner united and rejoicing, through the well-established ripening of their various deeds, and they strewn all round that place flowers of the five colours ». See T (which omits *niratāḥ*): *ci 'di legs-par gnas-sam sñam-pa / legs-par gnas-pa sna-tshogs-pa rnam-par smin-pas lhan-cig-tu mñam-par rab-tu 'dzin-par byed-ciñ* (418 b 5-6).

P. 285 (W 947; Mi. 498) *kāraṇāṃ*; P. 286 (W 949; Mi. 500); P. 287 (W 952; Mi. 504): *kāraṇāṃ* — C « treatment ». Better « torture, torment », cf. BHSD s.v. For this meaning PW quotes one passage from the Daśakumāracaritam (= ed. M.R. Kale, Delhi, 1966, p. 92.4-5): *drakṣyasi pāram aṣṭādaśānāṃ kāraṇānām*. See also p. 174.4-5: *yad eṣa narakākāḥ kāraṇānām narakīṇām rasajñānāya nītaḥ*.