

Quotations from the *Aṣṭasāhasrikā Prajñāpāramitā* in Chapter 18 of the *Prasannapadā*

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1. Introduction

It is common knowledge that in Candrakīrti's *Prasannapadā* (PsP), Sūtra is quoted at the end of each chapter; in Chapter 18, the *Aṣṭasāhasrikā Prajñāpāramitā* (Aṣṭa) is quoted in large part. A critical text of the PsP Chapter 18¹⁾ highlights the following issues in comparing the quotations of (a) the Aṣṭa in the Sanskrit text of the PsP (PsP_{Skt}), (b) Sanskrit text of the Aṣṭa (Aṣṭa_{Skt}), (c) the Aṣṭa in the Tibetan translation of the PsP (PsP_{Tib}), (d) London manuscript of the Aṣṭa (Aṣṭa_L),²⁾ and (e) the Derge version of the Aṣṭa (Aṣṭa_D):³⁾

(I) PsP_{Skt} and PsP_{Tib} are different. (II) PsP_{Skt} and Aṣṭa_{Skt} are different. (III) PsP_{Tib} and Aṣṭa_D are different. (IV) The abrupt locative absolute (below **bold**) is seen in the PsP_{Skt}, but not in the PsP_{Tib}.

2. Preliminary Studies and the Discussion in this Paper

Fumio Shōji revealed the following two lineages of the Tibetan translation of the Aṣṭa: Lineage B is influenced by the *Abhisamayālaṃkāra*, whereas lineage A is not.⁴⁾

Lineage A Phug brag No.840 (Fc), Toyo Bunko Zogai No.334 (K), London No.647 (L), Tokyo (Toyo Bunko) No.31 (T)

Lineages B Cone No.1001 (C), Derge No.12 (D), Phug brag No.838 (Fa), Phug brag No.839 (Fb), Lhasa No.11 (H), Narthang No.13 (N), Peking No.734 (P), Stog Palace No.15 (S), Urga No.12 (U)

According to Shōji, some sentences included in Lineage B are absent in Lineage A. More precisely, in Lineage B, there are some additional sentences along with the commentary in the *Abhisamayālaṃkāra*. In addition to the Tibetan translation of the Aṣṭa, Shōji presented the currently available Sanskrit text of the Aṣṭa_{Skt} (Vidya 1960), which corresponds with Lineage B, and not Lineage A. He also discussed the Aṣṭa quoted in Chapter 20 of the PsP;

some sentences seen only in Lineage B are absent in both the Aṣṭa quoted in the PsP and Lineage A, therefore, the Aṣṭa quoted in the PsP corresponds with Lineage A.⁵⁾

Based on above discussion, (II) (III) can be analyzed as follows: concerning (II), PsP_{Skt} corresponds with Lineage A whereas Aṣṭa_{Skt} corresponds with Lineage B; concerning (III), PsP_{Tib} corresponds with Lineage A whereas Aṣṭa_D corresponds with Lineage B.

This paper aims to discuss (I) (IV) comparing (a) to (e) by focusing on the word “omission (Skt: *yāvat*, Tib: *bar nas*).” Based on Shōji’s studies, the lineages of (a)–(e) are categorized as follows: **Lineage A** (a) PsP_{Skt} (c) PsP_{Tib} (d) Aṣṭa_L; **Lineage B** (b) Aṣṭa_{Skt} (e) Aṣṭa_D

3. Quotations from the Aṣṭa in Chapter 18 of the PsP

(a) PsP_{Skt}

Text (1) ... yo buddhadharmebhyo vitiṣṭhate / sa saṃsāre carati // yaḥ saṃsāre carati / sa prajñāpāramitāyāṃ na carati / na ca tām anuprāpnotīti // yāvat //

(2) māreṇodake 'ntardhāpite /

(3) athāsyaitad abhūt / yan nv aham ātmanah kāyaṃ viddhvā imaṃ prthivīpradeśaṃ rudhireṇa siñceyam // (PsP_N 147.6–9; PsP_L 380.1–4)

*1 The underlined text is the portion that is different from that in the Aṣṭa_{Skt}. *2 The **bold** text represents the portion that seems to be the summary of the situation.

Translation (1) ... When he is turned away from the Buddha-dharmas, then he wanders in *saṃsāra*. And when he wanders in *saṃsāra*, then he does not course in perfect wisdom, then he cannot reach it. ... (*yāvat*)

(2) **When Māra had hidden the water,**

(3) He then thought to himself in this way: “Let me pierce my own body, and sprinkle this ground with [my] blood.”

(b) Aṣṭa_{Skt}

Text (1) ... yo buddhadharmebhyo vitiṣṭhate sa saṃsāre carati / yaḥ saṃsāre carati sa na carati prajñāpāramitāyāṃ / sa prajñāpāramitāṃ nānuprāpnotīti // ... (Aṣṭa_{Skt} 238.17–19)

(2) atha khalu sadāprarudito bodhisattvo mahāsattvas taṃ prthivīpradeśaṃ sektukāmaḥ / na codakam samantāt paryeṣamāno 'pi labhate yena taṃ prthivīpradeśaṃ siñcet / yathāpi nāma māreṇa pāpīyasā tat sarvam udakam antardhāpitam abhūt apy eva nāma asya sadāpraruditasya bodhisattvasya mahāsattvasyodakam alabhamānasya cittam khidyeta duḥkhadaurmanasyam ca bhavet cittasya vā anyathātvam bhavet yenāsyā kuśalamūlasyāntardhānam bhavet na vā pūjā bhrājeran //

(3) atha khalu sadāpraruditasya bodhisattvasya mahāsattvasyaitad abhūt / yan nv aham ātmanah kāyaṃ viddhvā imaṃ prthivīpradeśaṃ rudhireṇa sñceyam / (Aṣṭa_{Skt} 257.24–30)

*1 The wavy-lined text is the portion omitted with *yāvat* in the PsP_{Skt}. *2 The underlined text is the portion that is different from that in the PsP_{Skt}.

Translation (1) ... When he is turned away from the Buddha-dharmas, then he wanders in *saṃsāra*. And when he wanders in *saṃsāra*, then he does not course in perfect wisdom, then he cannot reach the perfection of wisdom.

(2) When the Bodhisattva Mahāsattva Sadāprarudita wanted to sprinkle the ground, he could not find any water, by which he sprinkled the ground, though he searched all around. For Māra, the Evil One, had hidden all the water. And he did this so that Bodhisattva Mahāsattva Sadāprarudita, if he could not find any water, should become [his] mind depressed, pained and despaired, or change [his] mind, with the result that his wholesome root would vanish, or the worship be dimmed.

(3) The Bodhisattva Mahāsattva Sadāprarudita then thought to himself in this way: “Let me pierce my own body, and sprinkle the ground with [my] blood.

(c) PsP_{Tib}

Text (1) ... gang sangs rgyas kyi chos rnam las nyams par gyur pa de ni 'khor ba la spyod do // gang 'khor ba la spyod pa de ni shes rab kyi pha rol tu phyin pa la mi spyod de / des shes rab kyi pha rol tu phyin pa rjes su mi 'thob po zhes bya ba'i bar nas /

(2) chu de dag mi snang bar byas nas kun tu chu btsal na chu ma rnyed do //

(3) de nas byang chub sems dpa' sems dpa' chen po rtag tu ngus 'di snyam du sems te / bdag gi lus phug la khrag gi sa phyogs 'di chag chag gdab po // (PsP_N 177.10–16)

*1 The underlined text is the portion that is different from that in the Aṣṭa_L and the Aṣṭa_D.

Translation

... (2) [For Māra] had hidden the water, he could not find the water though he searched the water all around. ...

(d) Aṣṭa_L

Text (1) ... gang sangs rgyas kyi chos rnam las nyams par 'gyur pa de¹ ni 'khor ba la² spyod do // gang 'khor ba la spyod³ pa de ni shes rab kyi pha rol tu phyin pa rjesu mi 'thob bo // (Aṣṭa_L 332a8–332b1)

(2) de nas byang chub sems dpa' sems dpa' chen po rtag tu ngus phyogs⁴ der chag chag gdab⁵ par 'dod na / bdud sdig can gyis chu de thams cad mi snang bar byas nas / ci nas byang chub sems dpa' sems dpa' chen po rtag tu ngu⁶ de chu ma⁷ rnyed nas / yid mi bda' zhing sems sdug bsngal te / sems gzhan du gyur pa⁸ dang / dge ba'i rtsa ba nub par 'gyur ba dang / mchod pa de yang⁹ mi mdzes par

bya ba'i phyir chu de dag mi snang bar byas nas // kun tu chu btsal na¹⁰ chu¹¹ ma rnyed do //

(3) de nas byang chub sems dpa' sems dpa' chen po rtag tu ngu 'di snyam du sems te bdag gi lus phug la khrag gis sa¹² phyogs 'di chag chag gdab bo // (Aṣṭa_L 358a8–358b4)

*1 The wavy-lined text is the portion that is omitted with *bar nas* in the PsP_{Tib}. *2 The underlined text is the portion that is different from that in the Aṣṭa_D.

[¹ de om. Fc ² las Fc ³ do // gang 'khor ba la spyod om. K ⁴ sa phyogs K ⁵ btab Fc ⁶ ngus Fc, K ⁷ ma om. Fc ⁸ 'gyur ba Fc, K ⁹ yang om. Fc ¹⁰ kun tu chu btsal kyang Fc; kun tu btsal nas K; kun tu chu btsal nas T ¹¹ chu om. Fc ¹² sa om. T]

Translation

... (2) When the Bodhisattva Mahāsattva Sadāprarudita wanted to sprinkle the ground, Māra, the Evil One, had hidden all the water. The Bodhisattva Mahāsattva Sadāprarudita, if he could not find the water, should become depressed and [his] mind despaired, or change his mind, with the result that his wholesome root would vanish, or the worship be dimmed. For such purpose, [for Māra] had hidden the water, he could not find the water though he searched the water all around. ...

(e) Aṣṭa_D

Text (1) ... gang sangs rgyas kyi chos rnams las nyams par 'gyur pa de ni 'khor ba la spyod do // gang 'khor ba la spyod pa de ni shes rab kyi pha rol tu phyin pa la mi spyod de des shes rab kyi pha rol tu phyin pa rjes su mi 'thob¹ bo zhes bya ba'i sgra thos par gyur to // (Aṣṭa_D 261b4–5)

(2) de nas byang chub sems dpa' sems dpa' chen po rtag tu ngus phyogs der chag chag gdab par 'dod na / ci nas kyang bdud sdig can gyis byang chub sems dpa' sems dpa' chen po rtag tu ngu de chu ma rnyed nas sems mi dga' zhing sdug bsngal te / yid mi bde bar gyur cing / sems gzhan du 'gyur ba dang / gang gis de'i dge ba'i rtsa ba nub par 'gyur ba dang² / mchod pa de yang³ mi mdzes par bya ba'i phyir gang gis sa phyogs der⁴ chag chag 'debs pa'i chu de⁵ thams cad kyang mi snang ba nyid du byas pas // kun tu chu btsal na⁶ ma rnyed do //

(3) de nas byang chub sems dpa' sems dpa' chen po rtag tu ngu 'di snyam du ma la bdag gi lus phug la khrag gis sa phyogs 'di chag chag gdab bo // (Aṣṭa_D 281b6–282b2)

*1 The wavy-lined text is the portion that is omitted with *bar nas* in the PsP_{Tib}. *2 The underlined text is the portion that is different from that in the Aṣṭa_L.

[¹ thob Fb ² dang om. Fa ³ de'ng N ⁴ der om. Fa ⁵ de dag C, Fa, Fb, H, S ⁶ na chu C, Fb; nas chu Fa]

4. Comparison and Examination

First, I discuss (I): Comparing the (2) **Bold portion** in (a) PsP_{Skt} and (c) PsP_{Tib}—just after the “omission” (*yāvāt* or *ba'i nas*) and just before the beginning of quotation (3)—, we ob-

serve that the text is entirely different. We may assume that the Aṣṭa in the (c) PsP_{Tib} is the direct translation from the Aṣṭa in the PsP_{Skt}; however, this is difficult to do so. Of course, although we cannot rule out the possibility that the Sanskrit manuscript on which PsP_{Tib} based on is different from that on which the PsP_{Skt} based on, it is not necessary to do so, since we cannot find many differences between (a) PsP_{Skt} and (b) PsP_{Tib} except for (2) **Bold portion**. The clue to solving this issue lies in the “cut-and-paste” method⁶⁾—insertion from an already translated text—, such as, *Mūlamadhyamakakārikā* (MMK) and its commentaries, etc..⁷⁾ Comparing (2) **Bold portion** in the (c) PsP_{Tib}, (d) Aṣṭa_L and (e) Aṣṭa_D, interestingly, we reveal that (2) **Bold portion** in (c) PsP_{Tib} completely corresponds with (d) Aṣṭa_L, whereas almost corresponds with (e) Aṣṭa_D. This shows that the “cut-and-paste” method should be used in the case of the Aṣṭa too. Therefore, we may conclude that the Tibetan translator appropriately inserted Aṣṭa from an already translated text and omitted with *bar nas* properly. Furthermore, based on Shōji’s studies, we may assume that this quotation of the Aṣṭa belongs to Lineage A.

Second, I discuss (IV). We observe that (2) **Bold portion** (*māreṇodake ’ntardhāpite*) in the PsP_{Skt} seems to have no problem in connecting with the following sentence; however, we cannot find the same text in the Aṣṭa_{Skt}. This is not a result of the differences between Lineages A and B because this portion cannot be found in the Aṣṭa_L, as well. This can be understood through the contents of (2) in the Aṣṭa_{Skt}. The intention to quote the Aṣṭa in the PsP seems to highlight the Bodhisattva spirit of Sadāpurardita, and the after “omission” (*yāvat*) text represents what Bodhisattva Sadāpurardita thought to himself. In this context, it is necessary to provide a description of the situation. Therefore, to understand the context, composer of the Sanskrit text of the PsP provided an explanation of the situation, i.e., the summary of (2) in the Aṣṭa, with locative absolute. This seems to represent one feature of how the Aṣṭa is quoted in the Sanskrit text of the PsP.

5. Concluding Remarks

Comparing and analyzing the above quotations (a)–(e), I summarize the discussion in this paper as follows:

1. The Aṣṭa quoted in the Tibetan translation of the PsP is not a direct translation of the Aṣṭa in the Sanskrit text of the PsP; rather, it is an insertion from an already translated Tibetan translation of the Aṣṭa.

2. After *yāvat*, the composer of the Sanskrit text of the PsP seems to have inserted the summary of the situation.

Notes

1) My Ph.D. dissertation (Niisaku 2016) provides a critical text of the PsP Chapter 18. 2) In this paper, the *Aṣṭa_L* is used as a representative of Lineage A. 3) In this paper, the *Aṣṭa_D* is used as a representative of Lineage B. 4) For Lineage A and B, see Shōji 2016b: 113–135. 5) Cf. Shōji 2016b: 136–144. 6) For the “cut-and-paste” method, see MacDonald 2015: 270ff. 7) As is well known, Akira Saitō has discussed the translation processes of the MMK and its commentaries: When Klu'i rgyal mtshan translated MMK's commentaries, he initially translated Bhāviveka's *Prajñāpradīpa* (PP) by referring to Avalokitavratā's *Prajñāpradīpaṭīkā* (PPT), and when he translated *Aktobhayā* (ABh) and *Buddhapālita Commentary* (BP), he inserted the MMK from PP into ABh and BP. Cf. Saitō 1995. MacDonald 2015: 258–259 mentions a similar case for *Yutiṣaṣṭikā* and *Yutiṣaṣṭikāvṛtti* discussed by Cristina Scherrer-Schaub.

Abbreviations

Aṣṭa *Aṣṭasāhasrikā Prajñāpāramitā*. **Aṣṭa_{skt}** *Aṣṭasāhasrikā Prajñāpāramitā*. *Aṣṭasāhasrikāprajñāpāramitā*. Ed. Paraśurāma Lakshmaṇa Vaidya. Darbhanga: The Mithila Institute, 1960. **Aṣṭa_D** *Aṣṭasāhasrikā Prajñāpāramitā*. D no.12. **Aṣṭa_L** *Aṣṭasāhasrikā Prajñāpāramitā*. London Manuscript no.647, see also Shōji 2016a. **om.** omitted. **MMK** *Mūlamadhyamakakārikā*. **PsP** *Prasannapadā*. **PsP_L** *Prasannapadā* of Candrakīrti. *Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*. Ed. Louis de La Vallée Poussin. St. Petersburg: Imperial Academy of Sciences, 1903–1913. Reprint, Tokyo: Meicho-Fukyu-kai, 1977. **PsP_N** *Prasannapadā* of Candrakīrti, chapter 18. See Niisaku 2016.

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Key words *Prasannapadā*, *Aṣṭasāhasrikā Prajñāpāramitā*

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