

## The *Prajñāpāramitā-sūtra* as Quoted in the *Sūtrasamuccaya*

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**Introduction** The *Sūtrasamuccaya* (hereafter SS), a collection of predominantly *Mahāyāna* texts, has been attributed to Nāgārjuna by later figures such as Candrakīrti, etc. Since the discovery of a Sanskrit manuscript of the *Sūtrasamuccaya*, more detailed studies of SS and the *sūtras* cited therein have become possible. The excerpts cited in SS bear exceptional witness to the original form of the texts quoted therein as they were at the time of the anthology's composition. With regards to the excerpts that appear in SS, the *Prajñāpāramitā* is cited as many as fifteen times making it the most frequently cited source. This paper takes the fifteen *Prajñāpāramitā* excerpts drawn from SS to cast a new light on these excerpts in their broader *Prajñāpāramitā* literary context.

(1) \**Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Ch</sub>: 53a24-28; SS<sub>Tib</sub>: Pāsādika (1989, 27). LP: T221:2c25-3a6, T222:149b24-29, T223:219b4-12, T220.2:8a4-13, T220.3:430a18-27, Gilgit: f.9r10-v2 (Zacchetti 2005, 377), Dunhuang: 12r2-5 (Suzuki 2015, 599), PvsP I-1:30.25-31.22. (2) *Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Skt</sub>: §17-19; SS<sub>Ch</sub>: 55c28-56a14; SS<sub>Tib</sub>: Pāsādika (1989, 44-45). LP: T221:62c28-63a26, T222:om., T223:304b27-c28, T220.2:187b14-188c15, T220.3:579a23-580b14, Gilgit: om., Dunhuang: om., PvsP II-III:150.15-151.32. (3) *Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Skt</sub>: §20; SS<sub>Ch</sub>: 56a15-24; SS<sub>Tib</sub>: Pāsādika (1989, 45-46). LP: T221:96c6-22, T222:om., T223:352c26-353a17, T220.2:285a25-286a6, T220.3:650c26-651b13, Gilgit: f.217a-b (Conze 1962, 10.9-12.6), Dunhuang: om., PvsP V:6.25-8.5; SP: T224:460c8-461a6, T225:498c8-24, T226:533c21-534a17, T227:570c5-24, T220.4:837c26-838b11, T220.5:909b14-909c4, T228:652c6-653a11, AsP: 193.1-194.4 (Vaidya 1960). (4) \**Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Ch</sub>: 63c6-14; SS<sub>Tib</sub>: Pāsādika (1989, 112). LP: T221:52c29-53a3, T222:om., T223:292a19-24, T220.2:164a12-21, T220.3:563b21-29, Gilgit: om., Dunhuang: om., PvsP II-III:95.16-22. (5) \**Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Ch</sub>: 64b4-5; SS<sub>Tib</sub>: Pāsādika (1989, 120). LP: T221:141b14-15, T222:om., T223:416a9-11, T220.2:1059a4-6, T220.3:761b11-13, Gilgit: f.308a (Conze 1974, 136.20), Dunhuang: om., PvsP VI-VIII:179.8-9. (6) \**Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Ch</sub>: 65a20-26; SS<sub>Tib</sub>: Pāsādika (1989, 128). LP: T221:38b7-12, T222:210b24-29, T223:273b28-c5, T220.2:134b7-13, T220.3:536b26-c2, Gilgit: f.125r7-9, Dunhuang: om., PvsP II-III:2.13-21; SP: T224:429a21-25, T225:482b14-18, T226:511c24-28, T227:540a16-21, T220.4:769c17-22, T220.5:870b8-14, T228:592a25-b3, AsP:

17.13-18 (Vaidya 1960). (7) \**Saptaśatikā* (七百頌般若波羅蜜多經), SS<sub>Ch</sub>: 68c24-69a5; SS<sub>Tib</sub>: Pāsādika (1989, 156-157). T232:726c21-28, T233:734a4-13, T220.7:965a6-13, L no.15: 127a6-b4, SsP 342.15-23 (Vaidya 1961). (8) \**Prajñāpāramitā* (般若波羅蜜多經), SS<sub>Ch</sub>: 69c18-70a9; SS<sub>Tib</sub>: Pāsādika (1989, 164-165). LP: T221.16a9-27, T222.171c12-172a20, T223.237b11-237c7, T220.2:50b4-c16, T220.3:462a5-25, Gilgit: f.59v9-60r10, Dunhuang: om., PvsP I-1:181.3-182.13. (9) \**Prajñāpāramitā* (此經又云), SS<sub>Ch</sub>: 70a9-b12; SS<sub>Tib</sub>: Pāsādika (1989, 165-168). LP: T221.55b27-c10, T222:om., T223.295b17-c11, T220.2:169a26-169b17, T220.3:568b11-568b16, Gilgit: om., Dunhuang: om., PvsP II-III:110.22-112.17. LP: T221.55c29-56a15, T222:om., T223.296a5-296a22, T220.2:169c27-170b13, T220.3:568c29-569b8, Gilgit: om., Dunhuang: om., PvsP II-III: 113.27-115.9. LP: T221:112c19-24, T222:om., T223:373c24-374a4, T220.2:334b1-18, T220.3: 692c10-692c24, Gilgit: f.250b1-4 (Conze 1962, 139.7-16), Dunhuang: om., PvsP V:116.23-117.3. (10) *yang der* (復次), SS<sub>Ch</sub>: 70b12-18; SS<sub>Tib</sub>: Pāsādika (1989, 168). LP: T221:113b1-6, T222:om., T223:374b28-c5, T220.2:335b23-c1, T220.3:693c11-17, Gilgit: f.251a10-12 (Conze 1962, 142.5-15), Dunhuang: om., PvsP V:120.14-23. (11) *yang der nyid* (又復), SS<sub>Ch</sub>: 70b18-21; SS<sub>Tib</sub>: Pāsādika (1989, 168-169). LP: T221:117c11-23, T222:om., T223:380c5-21, T220.2:347a14-b2, T220.3: 702b20-702c13, Gilgit: f.259b9-260a2 (Conze 1962, 179.5-180.3), Dunhuang: om., PvsP V:150.6-150.33. (12) *yang der nyid*, SS<sub>Ch</sub>: om.; SS<sub>Tib</sub>: Pāsādika (1989, 169-170). LP: T221:94c16-20, T222: om., T223:350b25-c2, T220.2:280c29-281a9, T220.3:646c10-18, Gilgit: om., Dunhuang: om., PvsP IV:195.22-32. (13) \**Trisātikā* (金剛般若波羅蜜多經), SS<sub>Ch</sub>: 70b21-c1; SS<sub>Tib</sub>: Pāsādika (1989, 171). T235:749b12-18, T236a:753b17-23, T237:762c16-22, T238:767c3-10, T220.9:980c29-981a8, T239:772b22-27, VcP<sub>Sk</sub>: §7. (14) \**Vajracchedikā* (金剛般若波羅蜜多經), SS<sub>Ch</sub>: 71a26-b7; SS<sub>Tib</sub>: Pāsādika (1989, 176-177). T235:749c25-750a5, T236a:754a8-18, T238:768b3-17, T220.9: 981c12-26, T239:773a11-17, VcP<sub>Sk</sub>: §11. (15) \**Prajñāpāramitā* (舍利子說般若波羅蜜多經), SS<sub>Ch</sub>: 71b11-17; SS<sub>Tib</sub>: Pāsādika (1989, 177-178), T232:727c14-21, T233:735a15-22, T220.7:966b17-26, L no.15: 132b3-133a2, SsP 345.13-24 (Vaidya 1961).

SS Excerpt 1 mentions the six *pāramitās*. In this regard, SS differs from the various other translations of the LP texts. All Chinese translations only mention the first two of the six *pāramitās*: *dāna* and *śīla*. The Gilgit/Dunhuang LP texts replace *dāna* and *śīla* with a concise summary of the six *pāramitās*. PvsP, however, includes the six *pāramitās*, providing the standard list of terms. The *Da zhidu lun* 大智度論 (DZDL), traditionally attributed to Nāgārjuna, also cited and commented on this passage. However, it is worth noting that it reads: “持戒三昧智慧解脫解脫知見” (T1509.269c27-28), items that only appear in T221 and in the Gilgit/Dunhuang LPs. Thus, the DZDL does not agree with T223, which was translated by the same author, Kumārajīva. We may gather from this that there is no discernable consistency between the base LP text of the DZDL and the base text of Kumārajīva’s LP text (T223). Considering that SS and DZDL rely on different LP base

texts, we can speculate that they are not the works of the same author.

**SS Excerpt 2** discusses the reason why some Bodhisattvas disrespect the *Prajñāpāramitā* and its result that they will descend into the hell realms, the animal domain, the hungry ghost domain, and the human domain. The source text for SS Excerpt 2 was an LP text especially close to the T221 base text. T223 and DZDL do not include “hungry ghosts” which shows a discrepancy between these two texts and other LP texts, as well as the SS excerpt. The author of the DZDL seemed to be aware of this discrepancy, and the commentary on this passage in DZDL is worthy of note here:

Question: “Why doesn’t it say that [the Bodhisattvas who disrespect the *Prajñāpāramitā*] will be reborn as hungry ghosts?” Answer: “Those who destroy the *Dharma* are troubled by two things, so-called hatred and foolishness. Because of one’s *rāga*, one is reborn among the hungry ghosts. Since in this case there is no *rāga*, thus it does not mention it.” (T1509.25.502b15-18)

This dialogue seems to demonstrate the singularity of the base text used for the DZDL. Because SS Excerpt 2 does mention “hungry ghosts,” it is different from the base text of DZDL, proving once again that the author of SS could not be the author of the DZDL.

**SS Excerpt 3** is an abridged reference because the parallels appear in a more elaborate form in both LP and SP texts. The LP include an interrogative “Why?,” explaining that the Bodhisattva clings to names because he has not yet realized the six *pāramitās*, etc. The SP parallels, except for T220.4 which was influenced by the LP tradition, did not include these details. SS Excerpt 3 also does not contain these details. However, since SS Excerpt 3 is an abridged reference, we cannot determine whether it was based in SP or LP.

The Chinese parallel to the narrative in **SS Excerpt 4** does not agree with its Tibetan equivalent. Parallels found in both SP and LP texts support the Tibetan translation for this episode. The SS Excerpt 4 text consists mainly of the two elements: (1) The copying of the *Prajñāpāramitā* texts is superior to offerings made to the Buddha relics; (2) The interrogative “*tat kasya hetoḥ*.” The SP text T224 is missing both of these elements; T225 is missing the second element; T226, T227, T220.4, T220.5, T228 and AsP differ in the second element where they all refer to the “*sarvajñatā*” and establish the causal relation between *Prajñāpāramitā*, *sarvajñatā* and the Buddha relics. In contrast, LP texts do not mention the “*sarvajñatā*,” but instead associate offerings to relics directly with the *Prajñāpāramitā*. SS Excerpt 4 likewise does not include the term “*sarvajñatā*.” Therefore, Excerpt 4 likely comes from a LP text close to T221 and T223.

**SS Excerpt 5** is different from the various texts of the LP family. It seems to be not a direct quotation.

Parallels to **SS Excerpt 6** can be found in both SP and LP texts. The early Chinese translations of the SP, namely T224, T225, and T226, discuss the “bodhisattva path” and “the *devas* who enter the *srotaāpanna* path cannot obtain the bodhisattva path.” In the development phases of the SP tradition, the “bodhisattva path” was replaced by “*anuttara-samyaksaṃbodhi*,” and the “*srotaāpanna* path” was replaced by “*samyaktvaniyāma*.” LP texts use the later terminology: “*anuttara-samyaksaṃbodhi*” and “*samyaktvaniyāma*.” Excerpt 6 also uses the later terminology. Therefore, SS Excerpt 6 is either from a more developed branch of the SP family, or from the LP family.

**SS Excerpt 7** is from the *Saptaśatikā*, and does not differ significantly in content from the Sanskrit-Chinese-Tibetan versions of this scripture.

**SS Excerpt 8** is divided into three parts by two repeating interrogatives: “*tat kasya hetoḥ*.” In the first section, SS provides the a long list of terms: *rūpa*, *viññāna*, *dhātu*, *āyatana*, etc. T221, T222, T223, T220.3, the Gilgit LP and PvsP mention only the five aggregates. In T220.2, we can see the five aggregates, *smṛtyupasthāna*, and *āveṇika-buddhadharma*, but none of the other terms mentioned in SS. Thus, it is clear that Excerpt 8 is drawn from a more developed version of these LP texts. In the second section, both LP texts and SS Excerpt 8 enumerate *rūpa*, *viññāna* and *āveṇika-buddhadharma*. In the third section, Excerpt 8 contains only Subhūti’s statement, omitting Śāriputra’s question. The T221, T223, T220.2, T220.3, Gilgit LP and PvsP all include the questions asked by Śāriputra, except for T222, which is similar to Excerpt 8 in its omissions. From this, it can be seen that the third section of Excerpt 8, which has close parallels with T222, should be taken as a complete, not an abridged quotation of its original.

**Excerpt 9** discusses the topics of “*prajñāpāramitāpratīvarīkā*” and “*upalambha-anupalambha*,” which have parallels in three different passages of the LP. The first part in the discussion of *prajñāpāramitāpratīvarīkā* lists the five aggregates, as well as *dhātu*, *āyatana*, etc. This is consistent with T221 and T223. The three versions of this list ignore the six *pāramitās* which are, however, mentioned in the later more developed versions of the LP. The second part of Excerpt 9 reads “from *rūpa* to *sarvajñatā*,” while T221, T223, and PvsP, only give the example of “*rūpa*.” We may gather from this that the term “*sarvajñatā*” mentioned in SS points perhaps to an expanded LP base text. SS Excerpt 9,

section 3, discusses *upalambha* and *anupalambha*, and is close to T223 and the Gilgit LP. The beginning of **Excerpt 10**, which states “again, within it” (*yang der*) reveals that its origin is same to Excerpt 9. Excerpt 10 consists of three sets of questions and answers between Subhūti and the Buddha, and is basically consistent with T221, T223, T220.3, and the Gilgit LP. Regarding **Excerpt 11**, SS<sub>Ch</sub> is far shorter than SS<sub>Tib</sub>. Considering that Excerpt 12 has no Chinese translation, in the case of Excerpt 11 the shortness of SS<sub>Ch</sub> may be the result of lacunae in its base text. SS Excerpt 11 begins with words “again, within it” (*yang der*) revealing it has the same origin as Excerpt 10. SS Excerpt 11 is a dialogue between the Buddha and Subhūti, and refers to the four kinds (*catuṣka*, *catuḥprakāra*) of *abhisamaya*. In T221 and T223, Subhūti mentions only two kinds of *abhisamaya*; in the Gilgit LP and SS<sub>Tib</sub>, Subhūti mentions three kinds; and only T220.2, T220.3, and PvsP, have the full four kinds proposed by Subhūti. Besides, DZDL introduces an unique sequence of the four *abhisamayas*, which is different from other versions, including SS. This proves once again that the base LP texts for SS and DZDL were not the same.

**SS Excerpt 12**, beginning with “*yang de nyid las*,” comes from the same LP base text as Excerpt 9 through to 11. SS Excerpt 12 omits terminology such as “*bala*” and “*vaiśāradya*,” etc., common to the LP, which indicates that this is an abridged quote.

**SS Excerpt 13** is taken from the *Vajracchedikā* §7. It is basically the same as the Sanskrit texts and Chinese translations, except T238 and T220.9 which are obviously expanded versions of the text. **SS Excerpt 14** is taken from *Vajracchedikā* §11. In SS the terms “*Kulaputra*” and “*Kuladuhitā*” are missing, and the Buddha’s last statement does not mention giving alms with the Seven Jewels, only “*catuṣpādikām api gāthām*.” The closest version to Excerpt 14 is Yijing’s translation of T239, completed in 701, which is a concise, but the latest rendition of this text into Chinese. It would seem that the *Vajracchedikā* cited in SS was most likely a later recension—i.e., a more developed but concise version. According to Watanabe (2009b, 32–34), the *Vajracchedikā* was established around 300–350 CE which indicates that the original SS text could not have been compiled before the 4th century CE.

**SS Excerpt 15** makes an abridged reference to the *Saptaśatikā* and consists of statements spoken by Śāriputra, Maitreya, and Mañjuśrī. Unlike the Sanskrit-Chinese-Tibetan versions of the *Saptaśatikā*, Excerpt 15 omits the phrases: “*bodhisattvā mahāsattvā*,” “*notrasīṣyanti na saṃtrasiṣyanti saṃtrāsam āpatsyante*,” etc. The rest is

basically consistent with the Sanskrit-Chinese-Tibetan versions. The only exception is T233, in which a mistranslation is obvious.

**Conclusion** (1) The SS cites the LP nine times; refers to *Prajñāpāramitā* texts that cannot be identified as either part of the LP or the SP families twice; to the *Saptaśatikā* twice; and to the *Vajracchedikā* twice. (2) In SS, the title of the *Vajracchedikā* is \**Triśatikā* or \**Vajracchedikā*; the title of the *Saptaśatikā* is \**Saptaśatikā* or \**Prajñāpāramitā*; the others are simply titled *Prajñāpāramitā*. (3) The LP excerpts quoted in SS show significant variation from their parallels in the DZDL, and therefore come from a different branch of the LP family. This proves that although SS and DZDL were both attributed to Nāgārjuna, they were in fact composed by different authors. (4) SS excerpts are more developed than T221 and T222, but more concise in its elaboration than T220.2 and PvsP. There are both similarities and differences in the textual developments found in SS and those found in T223, the Gilgit/Dunhuang LPs, and T220.3. (5) Judging from the comparative analysis done on the *Prajñāpāramitā* excerpts found in SS, it could not have been composed earlier than the fourth century of our common era.

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