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**Annotated English Translation of
the ‘Sadāprarudita Avadāna’ in
Kumārajīva’s Xiaōpīn
Prajñāpāramitā Sūtra**

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ABSTRACT

This paper on the *Sadāprarudita Avadāna* in Kumārajīva’s *Xiaōpǐn Bānrūòbōluómì Jīng* (小品般若波羅蜜經) has two aims. Firstly, to provide the first English translation of this *Avadāna* story as it appears in Kumārajīva’s text, a version which is distinctly different from the earlier recensions of the *sūtra* such as the *Dàoxíng*, including the Sanskrit which has already been translated by Conze. Secondly, to highlight the chiasmic structure of the *Avadāna* and demonstrate how important understanding that structure is in understanding both the entirety and elements of its content.¹

Kumārajīva’s early 5th century translation entitled the *Xiaōpǐn Bānrūòbōluómì Jīng* (小品般若波羅蜜經), i.e. the *Small Text Prajñāpāramitā Sūtra*, is the fourth of seven Chinese translations of the early Mahāyāna text commonly known by its Sanskrit name the *Aṣṭasāhasrikā*, or in English the *Perfection of Wisdom in Eight Thousand Lines*. Within the text as a whole, the penultimate two chapters concerning the *Avadāna* of Sadāprarudita have long been of interest due to being written in a different style to the remainder of the text. While this has led many text-historical studies to conclude that it is either a later addition to the text, or is in fact the original ur-text, other studies have also largely been in the text-historical mode, attempting to work out various historical strata, inter-textual sourcing and borrowing, and the like. Leaving aside diachronic studies, it is noteworthy that the structure of the story displays chiasmus or inverted parallelism. These forms, with paired literary elements in the form A-B-C-...-X-...-C’-B’-A’, are important in reading and understanding of the content.

Before the translation proper, the Introduction discusses the source and its editions, provides an overview of the content of these two chapters, and discusses the voice and policy of my translation. The English translation is not an attempt to return to some now unknown Sanskrit original, nor a reading of it through later Chinese traditions, but as close as I can understand to Kumārajīva’s own understanding and translation technique. The entire English translation is critically annotated, marking significant points of interest both internally within the text, but also externally when compared to the other Chinese translations and later Sanskrit recensions. This translation complements an earlier translation of the first two chapters of the same text.

Key words: *Prajñāpāramitā*, *Avadāna*, Sadāprarudita, Dharmodgata, Kumārajīva, translation, chiasmus

¹ The demonstration of this structure has already been given in much detail elsewhere (Orsborn 2012, 210-259).

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INTRODUCTION

KUMĀRAJĪVA’S XIAŌPǐN PRAJÑĀPĀRAMITĀ TRANSLATION¹

The *Xiaōpǐn Bānrūòbōluómì Jīng* (小品般若波羅蜜經),² i.e. the *Small Text Prajñāpāramitā Sūtra*, was translated by the Kuchan (龜茲國) Tripitakācaryā (三藏法師) Kumārajīva (鳩摩羅什) and his translation team in 408 CE, during the 4th month of the 10th year of Hóngshǐ (弘始), in the Later Qín dynasty (後秦), at the Xiaōyáo Garden (逍遙園) near the capital of Cháng’ān (長安).³ The *Xiaōpǐn* is a translation of the text known more commonly in the West by the name of its Sanskrit equivalent, the *Aṣṭasāhasrikā Prajñāpāramitā*, i.e. the *Perfection of Wisdom in Eight Thousand Lines*.

The Chinese title ‘*Xiaōpǐn*,’ which I translate as ‘*Small Text*,’ reflects the fact that Kumārajīva was well aware of at least two versions of the *Prajñāpāramitā*. This is the smaller of the two, the other translated as the *Móhē* (摩訶), from Sanskrit ‘Mahā,’ meaning ‘Large’ or ‘Greater.’ The same basic smaller text has been translated a total of seven times into Chinese, including both before and after Kumārajīva’s efforts:⁴ 1. The *Dàoxíng Bānrūò Jīng* (道行般若經), attributed to Lokakṣema (Zhī Lóujīachèn 支婁迦讖), in 179 CE during the Late Hàn. 2. The *Dàmíngdù Jīng* (大明度經), translated at some time between 223-229 CE. The bulk of this text was translated by Zhī Qiān (支謙), though chapter one was most probably made by Kāng Sēnghuì (Nattier 2010). I therefore refer to the two as *Dàmíngdù(A)* and *Dàmíngdù(B)*, respectively. 3. The *Bānrūò Chāo Jīng* (般若鈔經), translated in 386 CE, most probably by Zhú Fǎhù (竺法護), which is only a partial translation of 13 chapters. 4. The *Xiaōpǐn* text itself, by Kumārajīva. Subsequent to this I have: 5. and 6. the *Dàbānrūòbōluómìduō Jīng* (大般若波羅蜜多經), Assembly 4 and Assembly 5 respectively, by Xüánzàng in 660 CE. 7. The *Fómǔ*

¹ This paper complements an earlier parallel article of an annotated translation of the first two chapters of Kumārajīva’s *Xiaōpǐn Prajñāpāramitā Sūtra* (Shi 2018).

² A note on the Hànyǔ Pīnyīn and pronunciation for the name of the text is in order: While the two characters 般 and 若 are now individually pronounced as ‘bān’ and ‘ruò’ respectively in modern Mandarin, it is common in modern Chinese Buddhist idiom to pronounce them as ‘bō’ and ‘rě,’ which is usually explained as being a uniquely Buddhist form and closer to the Sanskrit. However, the Chinese is a phoneticization of Sanskrit ‘*prajñā*,’ or more likely actually some form of Gāndhāri in the very early Chinese translation, such as ‘*prañā*’ (Falk & Karashima 2013; Karashima 2013). Thus, while ‘*bānrūò*’ would most likely not correspond exactly to the ancient pronunciation of these characters, it is still preferable as a transliteration against ‘*bōrě*.’

³ Referenced from Lancaster & Park (2004), according to *Kaīyüán Shǐjiào Lù*, fasc. 4 《開元釋教錄》卷4：「《小品般若波羅蜜經》：十卷（題云：「摩訶般若波羅蜜」，無「小品」字。」祐云：「新《小品經》與《道行》、《明度》等同本，第七譯或七[9]卷，弘始十年二月六日出，至四月三十日訖，見二秦錄及僧祐錄。」）（CBETA, T55, no. 2154, p. 512, b7-9）[9]卷+（或八卷）【宋】【元】【明】；and *Dàzhōu Kāndìng Zhōngjīng Mùlù*, fasc. 2 《大周刊定眾經目錄》卷2：「《小品般若波羅蜜經》，一部十卷（或七卷[3]或八卷，菩提經同本異出，[4]一百五十四紙。）右後秦弘始十年，沙門[*]羅什於長安逍遙園譯。出長房錄。」（CBETA, T55, no. 2153, p. 382, a10-13）[3]或八卷=八卷與七卷【宋】【元】【明】。[4]〔一百五十四紙〕—【宋】【元】【明】。[*1-1]（鳩摩）+羅【宋】*【元】*【明】*。See Robinson (1976, p. 71ff) and Lamotte (1998, p. 94ff; 2001, p. 900ff) who provide more details about both Kumārajīva and his translation activities.

⁴ Refer Conze (1978), and Orsborn (2012, p. 60-74) for details on the various versions.

Chūshēng Sānfǎzàng Bānrūòbōluómìduō Jīng (佛母出生三法藏般若波羅蜜多經), by Dānapāla in 1004 CE.

Apart from these Chinese versions, there exists a Tibetan translation, the *Śes-rab-kyi pha-rol-tu phyin-pa brgyad ston-pa*, from the 9th century CE. The colophon gives the translator as Dharmatāsīla, and mentions the Indian Paṇḍits Śākyasena and Jñānasiddhi. The commonly used Sanskrit source, the *Aṣṭasāhasrikā Prajñāpāramitā*, which is quite a late recension from Nepal (Conze 1978, p. 46ff), can be found in several modern editions. Namely, those of Wogihara (1932), Mitra (1888), and Vaidya (1960). In addition to these Sanskrit editions and also representing Indic versions, incomplete fragments of a very ancient version in Gāndhārī have recently been discovered and are presently under examination (Falk & Karashima 2013).

THE *SADĀPRARUDITA AVADĀNA* WITHIN THE *SŪTRA*

The ‘Sadāprarudita Avadāna’ is situated at the end of the *sūtra*, and followed by the last chapter of the whole text, which is a short ‘Entrustment’ (Parīndanā, Zhūlèi 囑累) typical in a number of Mahāyāna *sūtras*. In the *Xiaōpīn*, the ‘Avadāna’ is Chapter 27, ‘Sātuóbōlún’ 薩陀波崙品, a transliteration of ‘Sadāprarudita,’ and Chapter 28, ‘Tánwújié’ 曇無竭, a further transliteration for ‘Dharmodgata.’ These are the names of the two main *bodhisattva* characters of the story. These correspond to chapters 30 and 31 in the Sanskrit; chapters 28 and 29 in the *Daòxíng*, with same chapter titles as the *Xiaōpīn*; in the *Dàmíngdù(B)*, chapters 28 ‘Pūcí kaīshì’ 普慈闍士, and 29, ‘Fālaí kaīshì’ 法來闍士; and chapter 30, ‘Chángtí púsà’ 常啼菩薩, and chapter 31, ‘Fāshàng púsà’ 法上菩薩, in the *Fómǔ*.⁵ The ‘Avadāna’ is not to be found in the *Chāo Jīng*, as it is not a complete translation of the entire text. It is also absent from Xūánzàng’s Assembly 4 and 5, and only found in his Assembly 1. The reason for this is not clear, perhaps he felt duplication was unnecessary, and one appearance of the story in his entire *Prajñāpāramitā* in 16 Assemblies was sufficient. Similarly, the ‘Avadāna’ is totally absent from all recensions of the verse commentary of the smaller *Prajñāpāramitā sūtra*, the *Ratnaguṇasamcayagāthā*, and a summary of the first five of the six perfections is found in its place.⁶

Early on in modern scholarship of the *sūtra*, the notion that the entire text was established in a piecemeal fashion became dominant, along with studies attempting to ascertain which portions of it were the philological grail of the ‘ur-text.’ Conze broke the whole Sanskrit text down into four parts: 1. Litany and Sadāprarudita *Avadāna*; 2. Akṣobhya and related ‘propaganda’; 3. The *parīndanā* and ‘Supreme Excellence’ of the *sūtra*; and once these were removed, he established the remainder as 4. the ‘Original *Sūtra*’ (Conze 1967:168-184; 182 Table 2). Around the same time as Conze’s work, Kajiyoshi and Hikata also considered that elements of the first chapter(s)

⁵ Other names for the characters involved can be found in Yang (2013, p. 9ff).

⁶ This may be related to a potential chiasmic structure spanning the entire *sūtra*, paralleling the focus on the perfection of *Prajñā* in the first two chapters of the text, as I have argued elsewhere (Shi 2017, p. 297).

were the ‘ur-text’ (Hikata 1958, p. xxxix, xliii-xliv). Later still, Schmithausen (1977) would come to a similar conclusion with respect to a small part of the first chapter. While agreeing with the general notion of a gradual composition, Vaidya was a notable exception to this trend of finding an ur-text in the first chapter(s), however, and stated that in the *Avadāna* ‘Dharmodgata’s sermon to Sadāprarudita ... appears to me the oldest and simplest form of the doctrine’ (Vaidya 1960, p. xvi). All of these scholars who supported a gradual composition theory agreed, though, that the composition of the *Avadāna* was separate from the rest of the text, whether earlier or later.

Partly due to the majority of scholars considering the *Avadāna* to be a later addition, there was subsequently little research on this portion of the text. Fronsdal utilized the *Avadāna* to provide ‘an important glimpse into the behavior and practices that the *Daòxíng jīng* authors advocated for their audience’ (1998, p. 176), but otherwise also considered that the difference in genre between it and the earlier chapters was a dramatic ‘literary shift’ (1998, p. 176). Recently, Changtzu (Hung-Yi Yang) has made the most significant contributions to our understanding of the story, through his dissertation *A Study of the Story of Sadāprarudita in the Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (2013) and ‘The Employment and Significance of the Sadāprarudita’s [sic] Jātaka / Avādana Story in Different Buddhist Traditions’ (2017). The former work provides the most up to date overview of the entire text and previous scholarship, and I direct the reader there to avoid needless repetition as to its status.

OUTLINE OF THE *AVADĀNA* STORYLINE

The *Avadāna* has a clearly delineated beginning and conclusion, due to its very role as a story within the greater text. The previous body of the text largely features the Buddha and Subhūti in dialogue, often together with Śāriputra and others. With the *Avadāna* we shift to a story told entirely by the Buddha, starring two other leading figures, Sadāprarudita and Dharmodgata.⁷ At the end of the *sūtra*, the *Avadāna* is presented by the Buddha to Subhūti as a kind of inspiring example to illustrate how a bodhisattva should train in *Prajñāpāramitā*. The use of an *Avadāna* here harkens to the always popular *Jātaka* tales which dramatized events in the life of Śākyamuni Bodhisattva. It would appear that there are adaptations by the *Prajñāpāramitā* exponents here, from the earlier version of the story.

The *Avadāna* then moves from the outer framing into the story proper. Here, the very name of the hero of the story, Sadāprarudita, or ‘Ever Weeping,’ provides us with a very key idea. Our hero is so named as he weeps because he cannot see the Buddhas and hear the *Prajñāpāramitā*, after having such an experience during his spiritual quest in the mountains.

Through his determination, Sadāprarudita begins to have visions which provide increasingly

⁷ Elsewhere parallels between the relationships of Buddha-Subhūti and Dharmodgata-Sadāprarudita, and also Dīpaṅkara-Śākyamuni are discussed in Shì (2017, p. 251).

detailed instructions as to how Sadāprarudita should seek out the Bodhisattva Dharmodgata, who is said to have been his teacher in former lives. The last of these instructions is from a Buddha image which appears before him in the air. The ecstasy of these visions causes Sadāprarudita to enter into a series of *samādhis*, which are listed one by one in the text. After this experience, the visions vanish, and in his dismay, he asks himself: ‘From where have the Buddhas come? To where do they go?’

Sadāprarudita seeks to arrange for his teacher’s fee as he sets out to find Dharmodgata, in accord with traditional Indian religious practice. However, possessionless, he decides to literally sell his own body in order to secure the price. Māra, terrified of our hero therefore attaining *Prajñāpāramitā*, and ultimately Buddhahood, uses his power of illusion⁸ to prevent potential buyers from hearing Sadāprarudita’s calls. Fortunately, the god Śakra⁹ does hear, and in order to test the hero’s resolve, appears as a Brahmin who is looking for flesh and blood for a sacrifice. Sadāprarudita duely obliges with a sharp knife, and Śakra, impressed, restores the hero’s self-injured body to full health.

As this is taking place, it is witnessed by the Merchant’s Daughter, who is also able to see through Māra’s illusory deceptions. Moved by his actions, the Daughter offers her own family’s wealth. Returning to her home, our hero must wait outside the threshold, and does not enter inside. The two of them, along with the wealth and the Daughter’s Serving Girls, then all proceed together to Gandhavatī to meet Dharmodgata.

As we draw nearer the center of the *Avadāna*, we must again keep in mind the scope and mission as set out at the start of the story. Finally encountering his teacher Dharmodgata, Sadāprarudita retells his story thus far, and poses the question he had earlier formed: ‘From where do the Buddhas come? To where do they go?’

Dharmodgata’s answer is that the Buddha’s neither come from anywhere, nor do they go to anywhere, and declares that the ‘*tathatā*’ or ‘suchness’ of all things is the ‘Tathāgata.’ The same equation is declared between the ‘Tathāgata’ and a range of other terms for what may be called ultimate truth. The ‘*tathatā*’ of all things and the ‘*tathatā*’ of the Tathāgata are one, without differentiation. A kind of apophatic wordplay is at work here in the statement that ‘The Tathāgatas neither come nor go,’ as ‘*tathāgata*’ can be very literally translated as ‘thus-come’ (*tathā-āgata*) and / or ‘thus gone’ (*tathā-gata*). A range of metaphors for this ‘neither coming nor going’ are given in the text.

Dharmodgata tells Sadāprarudita that trying to see the Buddha’s body or hear his voice through the usual channels of perception is impossible, for ‘The Buddhas, the Tathāgatas, should not be seen by way of their physical bodies. The Buddhas, the Tathāgatas, are the Dharma body.’ One

⁸ Māra is of the class of gods that ‘have dominion over others through illusions,’ i.e. *paranirmitavaśavartin*.

⁹ From another class of gods higher than Māra.

effectively ‘sees the Buddha’ by ‘not seeing’ conventional phenomena. The idea of ‘seeing the Dharma’ is connected to the principle of dependent origination (*pratītyasamutpāda*), through further metaphors which elucidate this teaching. It is noteworthy that the metaphors are all in terms of visual or auditory perceptions, which again connect back to Sadāprarudita’s weeping and quest concerning ‘seeing the Tathāgata’ and ‘hearing the Dharma.’

In the entire *Prajñāpāramitā Sūtra*, this kind of rhetorical expression in some variant of the form ‘XY is not Y’ or ‘XY does not Y’ is not only common, but most typically found at the center of smaller or larger chiasmic structures (Shi 2017, p. 108ff, 139ff, 164ff, 233ff). In the first case, the pattern ‘XY does not Y nor not-Y’ also bears similarities with chiasmic pairing of mutually inverted opposite halves of the structure, ‘come’ vs ‘go,’ with both negated. The use of metaphors for these apophatic statements at a chiasmic center is also common elsewhere in the remainder of the text. In the second case, ‘one Y-s by not Y-ing.’

After the reply, we see a number of results typical to key sermons in Mahāyāna *sūtras*. There are earthquakes and descriptions of various spiritual attainments by different members of the audience.

After this central climactic point, in the latter half of the text, the Daughter not only provides the gift for the teacher, in a round of offerings the Daughter and Girls are all themselves given as gifts to Dharmodgata, who returns them back to Sadāprarudita. After this exchange, once the teacher enters his tower, they all must wait outside for his upcoming sermon on *Prajñāpāramitā*, and cannot enter.

The bloody self-mutilation seen earlier reappears in the second half of the text. While Sadāprarudita, the Daughter and Girls prepare for Dharmodgata’s reappearance from his tower, Māra conceals the water to be used for cleansing. Their solution is again to draw blood with a knife, and again Śakra makes an entry and turns the blood to perfumed water, rewarding them with flowers.¹⁰

Dharmodgata emerges from the tower to give a sermon on *Prajñāpāramitā*, which again causes Sadāprarudita to enter into a list of *samādhis* that parallels the list seen earlier.

Sadāprarudita’s religious yearnings are thereupon resolved at the end of the *Avadāna*, where he gains vision and hearing of the Tathāgatas in their Buddha fields in the ten directions, and is never again separated from the Tathāgatas in his subsequent rebirths along the *bodhisattva* path. We may note the paralleled start and end points: our hero weeps because he cannot see the Tathāgatas and hear the Dharma of *Prajñāpāramitā*, then he is joyous, his sorrow appeased, when he can see and hear them.

¹⁰ In other recensions of the story, Śakra heals their injured bodies, in a closer parallel with the first encounter with Māra.

The final conclusion reverts back to the Buddha preaching the entire text to the audience of *śrāvaka* disciples. Ānanda in particular receives a strong exhortation to preserve the text over any other teaching, indicating that the *Prajñāpāramitā* is the Dharma per se. All practitioners of the Mahāyāna path must engage in the text, and as such we see the uniquely Mahāyānic attitude of transforming a specific case story example into a model for how *all* the Buddhas engage in and teach the *Prajñāpāramitā*.

CHIASMIC STRUCTURE OF THE *AVADĀNA*

Let us now look closer at the structure of the entire *Avadāna*. The entirety of the *Avadāna* in the *sūtra* itself is split between two main chapters and also part of a very short third and final chapter for the whole text. While the exact point at which one chapter ends and the next begins varies between different recensions, the text itself provides no other explicit large scale structural framework. This has not stopped modern scholars from giving their own structures, including indicating supposed sub-chapters, for example, Conze. The *Avadāna*, like the remainder of the text, does of course feature various kinds of ‘oral typology’ which mark out very short literary sections, akin to perhaps a modern paragraph. For example, phrases which indicate that a character is speaking (e.g. ‘*etadvocat*’ or ‘*āha*’, 白...言, 語, 言), or has just spoken (e.g. ‘*evamukte*’, commonly omitted in Chinese); phrases indicating a kind of new event occurring in sequence (e.g. ‘*atha khalu*’ or ‘*khalu punaḥ*’, 爾時, 是時); and for raising another point as ‘furthermore’ or ‘moreover’ (e.g. ‘*punar aparaṃ*’, 復次). Such small scale breaks do not, of course, give any indication of content.

Lancaster identified that there are two distinct ‘versions’ of the story, one of which appears in the *Daòxíng* and *Dàmíngdù(B)*, and the other in all other versions, starting from the *Xiaōpīn* and up to the Sanskrit and Tibetan (Lancaster 1968, p. 199–309). He initially believed that the former was earlier and more original, partly due to its general conformity to Joseph Campbell’s ‘hero’s journey’ structure, whereas the later version corrupted this format. Changtzu refers to the two as ‘Version I’ and ‘Version II,’ and has argued that the relationship may not be so simple, but that ‘a more likely path of evolution is that there was an earlier version’ before both of these (Yang 2013, p. 248ff). Quite possible, but this of course still does not answer the question of what such an earlier text actually looked like. Conze provided sub-chapters for the chapters in his translation, and Changtzu gave further analysis of the parts of the story, along with synoptic comparisons between the earlier and later versions (Yang 2013, p. 258-267).

Needless to say, both Conze and Changtzu analyze by sections of plot or content as the story progresses event by event. They do not take into account some other very important structural features of not only the *Avadāna*, but the entirety of the smaller *Prajñāpāramitā*. Not long before Changtzu’s dissertation, my own dissertation *Chiasmus in the early Prajñāpāramitā: literary parallelism connecting criticism & hermeneutics in an early Mahāyāna sūtra* (Orsborn 2012), later published as a monograph *The Structure and Interpretation of Early Prajnaparamita: An*

Analysis via Chiasmic Theory (Shì 2017), identified and analyzed chiasmic structures in the *Avadāna* along with the entirety of the smaller *Prajñāpāramitā Sūtra*, by examining all the available recensions of the text. Much of the insights into the structure of the *Avadāna* that follows here is already covered in great detail in these earlier studies.

Chiasmus, also known as inverted parallelism, ring composition, and a host of other terms, is essentially a structure of small, medium or large scale, that between prologue and concluding framing elements A and A', features inverted and paralleled pairs of sub-themes B-B', C-C', etc., which all highlight a central turning crux X. From start to finish, the structure is in the form of A-B-C-...-X-...-C'-B'-A'. The paired elements A-A', B-B', and so forth, may be themes or story elements in a large scale chiasmus, or even repeated phrase or words in smaller ones. Moreover, it is possible that, dependent on the central point X, such paired elements are essentially inversions or mirrored images of each other. The most important elements are the framing points A-A', which set out not only the intended goal or aim of the story or discourse (A), but also its resolution (A'), and the center point (X), which is the focal point carrying the heaviest narrative weight or significance. This theory has proved ground-breaking in a host of studies of classical and religious literature, totally transforming notions of their composition and thematic content.

My earlier studies have previously provided a chiasmic structural analysis for the *Avadāna* in the *Xiaōpīn* and Sanskrit text, as well as the non-chiasmic structure of the *Daòxíng*. This effectively covers all versions of the *Avadāna*, given that all recensions can be categorized and exemplified by these three versions. In short, the conclusion of this analysis is that Version I in the *Daòxíng* and *Dàmíngdù(B)* are not chiasmic, while Version II in the other recensions is chiasmic. As my focus in this paper is on the *Xiaōpīn*, I hereby present the analysis of its inverted parallel structure, in Figure 1, below:

Figure 1: Chiasmic structure of the *Sadāprarudita Avadāna*

Chapter 27: Sadāprarudita 薩陀波崙品

- A The Buddha exhorts Subhūti to seek *Prajñāpāramitā* just as Sadāprarudita did
- B Sadāprarudita did not rely on any worldly things
- B Calls to seek *Prajñāpāramitā* from voices, dreams, to a Buddha image
- B Sadāprarudita weeps from not hearing *Prajñāpāramitā*
- C Sadāprarudita hears that Dharmodgata has been his good friend in the past
- C Sadāprarudita enters the *samādhis* (with list of *samādhis*)
- C Sadāprarudita has a vision of the Buddhas, the Buddhas then vanish
- C Wonders: ‘From where do the Buddhas (Tathāgatas) come, to where do they go?’
- D Sadāprarudita wishes to sell his own body for a gift for Dharmodgata
- D Māra prevents people from hearing, except the Merchant’s Daughter
- D Śakra tests Sadāprarudita, who takes a knife, draws blood, etc.
- D Daughter intervenes and offers her own wealth
- D Śakra reveals himself, grants the boon of healing Sadāprarudita
- E To the Daughter’s parents’ house to receive her family wealth
- E Sadāprarudita, Daughter and 500 Girls journey together

- E See Gandhavatī, Dharmodgata teaching Dharma, and *Prajñāpāramitā* tower
- E They all make rounds of offerings to *Prajñāpāramitā*, aspire to *bodhicitta*.
- F Sadāprarudita retells his story to Dharmodgata
- F Sadāprarudita asks Dharmodgata:
‘From where do the Buddhas [Tathāgatas] come? To where do they go?’

Chapter 28: Dharmodgata 曇無竭品

- F Dharmodgata’s answer as a sermon about suchness (*tathatā*)
- F Metaphor of a mirage
- X Sermon on the Tathāgata’s body:
Tathāgatas not be seen by the physical body, but by the *Dharma* Body
As the nature of *Dharmas* neither comes nor goes, so too the Tathāgatas
neither come nor go
- F’ Metaphors for dependent origination, illusions, dreams, jewels, lute music
- F’ Earthquake and spiritual realizations of the audience
- F’ Sadāprarudita thinks that he will certainly attain Buddhahood
- E’ Śakra encourages Sadāprarudita to make offerings
- E’ Sadāprarudita, Elder’s Daughter and Girls as Offerings to Dharmodgata
- E’ Dharmodgata enters his palace, and goes into *samādhi* for seven years
- D’ They all only stand and walk for seven years, preparing for Dharmodgata’s return
- D’ Māra conceals the water used to prepare for Dharmodgata
- D’ Sadāprarudita takes knife, draws and sprinkles blood
- D’ Daughter and Girls take knives, draw and sprinkle blood
- D’ Śakra transforms the blood into fragrant perfume (grants a boon)
- C’ Dharmodgata emerges from *samādhi*
- C’ Dharmodgata’s sermon on *Prajñāpāramitā*
- C’ Sadāprarudita attains *samādhis* (with list of *samādhis*)

Chapter 29: Exhortation 囑累品

- B’ Sadāprarudita has vision of the Buddhas in the ten directions and hears the Dharma
- B’ Sadāprarudita thereafter not separated from the Buddhas in life after life
- A’ The Buddhas teach *Prajñāpāramitā* just as Śākyamuni now teaches, entrustment to Ānanda

With this chiasmic structure of the *Xiaōpīn*’s *Avadāna* it is critical to point out that we must alternate between reading from whole to part, and part to whole. That is, while one may first tentatively outline literary elements and their structural relationships, we must then turn to see how they fit to the whole and pair against each other, to return to clarify the boundaries and contents of each element.

From this structure we can see that what had previously been considered at times a disjointed story with various layers of textual accumulation does indeed have a very specific structure, as well as a clear central message and sub-themes. For a greater wealth of detail in terms of examining all of the textual recensions, the diachronic development of the text and a host of nuances, one may examine the earlier studies (Shi 2017, p. 139-166).

ENGLISH ANNOTATED TRANSLATION OF THE *AVADĀNA*

At present, readers—whether academic or practitioner—who have an interest in the smaller

Prajñāpāramitā in its entirety, or interest in the *Avadāna* which is also found in the larger text, must rely solely on Conze’s translation if they are unable to read classical Sanskrit, Chinese or Tibetan, or modern Japanese. For comparative work between recensions, there is a distinct lack of material critically translated from the early Chinese sources. A full English language translation of the whole *Xiǎopīn* text in collaboration with Lewis Lancaster is presently nearing completion, but restrictions in publication format and style mean that annotation will be kept to a bare minimum in that edition. Hence, this here is an opportunity to provide much of that critical and detailed information for interested readers.

The annotated translation of the *Xiǎopīn* that I offer here is founded on the Chinese text of the Chinese Buddhist Electronic Text Association (CBETA), 2014 edition. This itself is from the Taishō Shinshū Daizōkyō (大正新脩大藏經), with corrections and punctuation added in the CBETA edition. The entire *Prajñāpāramitā* genre is found in Volumes (冊) 5-8 of the Taishō, with the *Xiǎopīn* in Volume 8. The Taishō edition is in turn based on the Koryō (高), Sòng (宋), Yüán (元), Míng (明), Old Sòng (宮) and Shōgozō (聖) editions of the Chinese canon. In addition to the footnotes found in the Taishō and CBETA versions, in my translation I have added my own amendments, which are all referenced and discussed in the footnotes. Where significant, the Chinese has been referenced and discussed in the footnotes. This has been kept to a minimum, as I have included interlinear references to the Taishō and CBETA Volume 8 page number, column and line number in bold angle brackets for cross reference. These have been done at the start of each new column, in the format <537a>, and also at the start of each English paragraph where the line number is also included, e.g. <538b12>. For comparison between the *Xiǎopīn*’s Chinese and the Sanskrit (and thus Conze’s translation), references to Vaidya’s (1960) edition of the *Aṣṭasāhasrikā Prajñāpāramitā* have also been included, in particular where the Chinese and Sanskrit differ, and also when Kumārajīva’s translation of the Indic terms may be of particular interest. As the the only other English translation of an equivalent text, the chapter and sub-chapter headings from Conze’s 1973 translation from the Sanskrit, *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*, have been included here in braces, in the form {= Conze 32:2 The Perfection of Wisdom Entrusted to Ānanda}.

As for the translation itself, my approach largely parallels that of my earlier translation of the first two chapters of the *Xiǎopīn* (Shi 2018). It discusses the notion of translation ‘voice’ in some detail, noting the range of possibilities spanning the spectrum from a critical reconstruction of a presently unavailable Sanskrit or Prakrit text, through the positions of Kumārajīva or his own disciples, and leading up to translations which take the position of later schools of thought such as the Chinese Tiantai or Chan lineages. Here, just as in the earlier translation, I am translating from what I consider to be the voice of Kumārajīva, as a practitioner-scholar fluent and knowledgeable of the Sanskrit source text, but expressing the text through the Chinese. I seek to render the underlying text behind the translation, for which which we still Sanskrit recensions as witnesses, but do not favour said Sanskrit text over the Chinese version, which reveals the

actual text that Kumārajīva used, as well as his understanding of it.

Another very common type of spectrum that is discussed in translation theory is that which lies between the two poles of source language (SL) and target language (TL). Issues within the languages include semantic and syntagmatic, in addition to particular idioms. These two ends must therefore be considered to extend to the broader notion of source and target cultures, which provide the signs in which the two language systems operate. Here, however, the very fact that the English is rendered from classical Buddhist Chinese, which itself in turn is derived from an Indic source, compounds this matter. For example, in syntagmatic terms, Sanskrit largely utilizes a SOV structure, whereas both Chinese and English use SVO. But, English is still a distant heir of the Indo-European family of languages in terms of its grammar, with its use of inflected language, as well as still sharing many cognate roots with Sanskrit. If we turn to the question of source and target cultures, can we also imply that the textual history from Sanskrit to Chinese to English would thus return it back to its Indo-European roots? I would argue that the culture found in the Indic text is still extremely far from modern English, and the distance is not merely that of some two millennium. Furthermore, Kumārajīva’s translation does not, apart from the obvious use of the Chinese language, appear to display many clear influences of Chinese culture.¹¹

A second set of opposing styles of translation is the distinction between so-called ‘formal equivalence’ and ‘dynamic equivalence,’ which is premised on the notion that there can be no perfect equivalence or correspondence between any two languages. Eugene Nida, whose work on Biblical translation has been so influential in translation studies, explains: ‘Formal equivalence focuses attention on the message itself, in both form and content,’ with correspondence from ‘sentence to sentence, and concept to concept,’ where ‘one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language,’ which ‘determines standards of accuracy and correctness.’ ‘A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message.’ (Nida 2000, p. 129). In practice, often some compromise between these two approaches is applied.

While it is fairly safe to say that in more recent decades, formal equivalence has taken a back seat to dynamic equivalence, which revives the original work in new garb, I have chosen here to produce a strictly formal equivalence in the translation. As Nida has pointed out, formal equivalence is still of great value for linguistic specialists who wish to have insight into the

¹¹ I can only think of one possible example, the use of ‘長者女,’ literally ‘daughter’ of an ‘elder’ or ‘senior,’ for Sanskrit ‘*śreṣṭhidārikā*,’ which would be the ‘daughter’ of a ‘guild master,’ ‘merchant’ or ‘banker.’ A possible reason for Kumārajīva’s decision to translate the term in this way is that merchants and the like were not held in high regard in medieval Chinese society.

characteristics of the source language, as is the case for the *Xiaōpǐn* translation here (Nida 2000, p. 135). In particular, scholars of Mahāyāna Buddhism who are unable to work with the classical Chinese translations of these critical texts will be able to profitably compare the translation here with that of Conze, in addition to the Sanskrit and Tibetan equivalents. It is hoped that this will further stimulate comparative studies, rather than merely falling on the now disproven notion that the Sanskrit texts are ‘original’ when compared to the Chinese (or Tibetan). Kumārajīva’s work will here show a snapshot in time of one of the many transmission streams in the history of *Prajñāpāramitā* texts. Those who seek a more dynamic equivalence will have to wait for the aforementioned translation of the entire *Xiaōpǐn* in the near future.

<580a>

XIAŌPĪN PRAJÑĀPĀRAMITĀ SŪTRA

FASCICLE 10

Translated by Kumārajīva, Kuchan¹² Master of the Threefold Canon,¹³ in the Late Qín

CHAPTER 27—SADĀPRARUDITA¹⁴

{Conze XXX Sadāprarudita}

{Conze 30:1 Sadāprarudita sets out to find perfect wisdom}

<508a23> The Buddha said to Subhūti: If a bodhisattva wishes to seek¹⁵ for Prajñāpāramitā, they should do so in the way of Sadāprarudita Bodhisattva, who is now with the Buddha *Bhīṣmagarjitanirghoṣasvararāja,¹⁶ practicing the bodhisattva path.¹⁷

<580a25> Subhūti addressed the Buddha, saying: O Blessed One! How did Sadāprarudita

¹² Reading with Sòng, Yüán, Míng and Gōng.

¹³ Reading with Yüán and Míng.

¹⁴ = Vaidya (1960, p. 238): ‘Sadāpraruditaparivartastrimśattamaḥ|’ See also: **Sadāprarudita Bodhisattva Jātaka* 〈常悲菩薩本生〉, in **Ṣaṭpāramitāsaṃgraha Sūtra*, fasc. 7 《六度集經》卷 7 (CBETA, T03, no. 152, p. 43, a13-c20), wherein we see that Sadāprarudita (here translated as ‘常悲’) appears as a former *bodhisattva* life of Śākyamuni Buddha. The chapters on the story of Sadāprarudita are omitted in *Dāpīn* (4) and (5).

¹⁵ = Vaidya (1960, p. 238): ‘... *paryeṣitā*...|’ Here, and below.

¹⁶ As for the name of this Buddha, ‘Leiyīnwēi wáng’ 雷音威王, the sources seem quite disparate: *Daòxíng*, fasc. 9 《道行般若經》卷 9 〈28 薩陀波倫菩薩品〉:「佛名[25]捷陀羅耶,其國名尼遮捷陀波勿」(CBETA, T08, no. 224, p. 470, c22-23) [25]捷=乾【聖】下同; ‘... Buddha named *Gandhālaya in the *Nirjagandharvama world ...’ (?). *Dàmíngdù*, fasc. 6 《大明度經》卷 6 〈28 普慈闍土品〉:「佛言:「在[41]上方過六百三十億佛國,佛名香積,其剎名眾香。」」(CBETA, T08, no. 225, p. 503, c21-23) [41]上=天【聖】; ‘... Buddha named *Gandharati in the *Gandhavatī field (kṣetra)...’ Both these two early sources seem to be taking the scene from the actual story, which follows, though the name of the world in T224 is similar to part of the name in Skt (below). *Fómǔ*, fasc. 23 《佛說佛母出生三法藏般若波羅蜜多經》卷 23 〈30 常啼菩薩品〉:「往昔於[7]雷吼音王如來應供正等正覺法中修習梵行。」(CBETA, T08, no. 228, p. 668, a22-23) [7]雷吼音王 *Bhīṣmagarjitanirghoṣasvara*: ‘... *Bhīṣmagarjitanirghoṣasvararāja Tathāgata’ This note #7 in Taishō is probably taken straight from the Skt source. Skt has ‘*Bhīṣmagarjitanirghoṣasvara*,’ Monier-Williams has ‘*Bhīṣmagarjitanirghoṣasvararāja*.’ This seems to match the *Fómǔ*, at least. *Fàngguāng*, fasc. 20 《放光般若經》卷 20 〈88 薩陀波倫品〉:「今現在[4]在雷音如來無所著等正覺佛所。常修梵清淨之行」(CBETA, T08, no. 221, p. 141, b20-21) [4]在=於【明】; ‘... *Bhīṣmagarjita Tathāgata ...’ *Móhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「是菩薩今在大雷音佛所行菩薩道。」(CBETA, T08, no. 223, p. 416, a25-26): ‘... *Mahāmeghanirghoṣa ...’ *Foguang Buddhist Dictionary*: ‘天鼓雷音,梵名 *Divyadundubhi meghanirghoṣa*,’ and also ‘(七)東南方最上廣大雲雷音王如來.’ I am inclined to think that ‘Dāleiyīn fō’ 大雷音佛 may be something along the lines of ‘*Mahā[bhīṣma]garjita[nirghoṣa]svara Buddha’. Therefore, here in the *Xiaōpīn*, ‘雷音威王’ → ‘*Bhīṣmagarjitanirghoṣasvararāja’ seems appropriate. This is the tradition after that of *Daòxíng* and *Dàmíngdù*, which is derived from ‘>Gandha-,’ which is probably drawn from the actual story that follows.

¹⁷ = Vaidya (1960, p. 238): ‘... *brahmacaryaṃ carati*|’ And not ‘... *bodhisattvaṃ carati*|.’

Bodhisattva seek Prajñāpāramitā?

<580a26> The Buddha said to Subhūti: When Sadāprarudita Bodhisattva initially sought Prajñāpāramitā, he neither relied on any worldly things, nor cherished his own physical life, nor craved for gain or benefit. While in the empty forest, he heard a voice in empty space, say:¹⁸

<580a28> ‘O Son of Good Family! Going from here to the East, you will be able to hear Prajñāpāramitā! As you go, neither give any thought to fatigue, <580b> nor give any thought to sleep, nor give any thought to food or drink, nor give any thought to day or night, nor give any thought to heat or cold! Do not give any thought or any attention to such things as these, and also do not ponder them. Forsake the attitude of deception,¹⁹ neither elevate your own self, nor deprecate or look down on other people. You should forsake the signs of all living beings; should forsake all benefit, gain, fame and reknown; should forsake the five hindrances; should forsake stinginess and jealousy; and should not discriminate between internal and external dharmas. When you go, do not look about or glance to the left or to the right; neither give thought to what is before, nor give thought to what is behind; neither give thought to what is above, nor give thought to what is below; and do not give thought to the four cardinal directions. ²⁰Do not be moved by form, sensation, perception, volitions, or cognition. For what reason? If one is moved by form, sensation, perception, volitions, or cognition, one will be unable to practice the Buddha Dharma, [but] will practice [the cycle of] birth and death.²¹ A person [who acts] in such a manner will be unable to attain Prajñāpāramitā.’²²

<580b08> Sadāprarudita replied to the voice in empty space: ‘I will practice as taught. For what reason? In order that I may be a light for all living beings, and accumulate the Buddha dharmas.’²³

<580b10> The voice in empty space said: ‘Excellent! Excellent! O Son of Good Family! You should have conviction in dharmas as emptiness, signless and intentionless.²⁴ [You] should forsake all signs, forsake all views of existence, forsake the view of a ‘living being’, view of an ‘person’, view of a ‘soul’, and seek Prajñāpāramitā.²⁵ O Son of Good Family! [You] should forsake bad friends, and draw near to good friends. A good friend is one who is able to teach that ‘dharmas are emptiness, signless, intentionless, ungenerated, and unceased.’²⁶ O Son of

¹⁸ = Vaidya (1960, p. 238): ‘*tena prajñāpāramitāṃ paryeṣamāṇena arāṇyagatena antarīkṣānnirghoṣaḥ śruto ‘bhūt-...’* Use of similitude for ‘śūnya(tā),’ ‘arāṇya-.’

¹⁹ These last clauses not in Skt.

²⁰ Skt adds, Vaidya (1960, p. 238): ‘*tathā ca kulaputra gaccha, yathā nātmato na satkāyataścalasi.*’

²¹ = Vaidya (1960, p. 238): ‘*yo hy ataścalati, sa vitiṣṭhate| kuto vitiṣṭhate? buddhadharmebhyo vitiṣṭhate| yo buddhadharmebhyo vitiṣṭhate, sa saṃsāre carati|*’

²² = Vaidya (1960, p. 238): ‘*sa prajñāpāramitāṃ nānuprāpnotīti|*’

²³ = Vaidya (1960, p. 238): ‘*... sarvasattvānāṃ ālokaṃ kartukāmo buddhadharmān samudānetukāma iti|*’

²⁴ = Vaidya (1960, p. 238): ‘*śūnyatānimittāpraṇihiteṣu ca tvayā kulaputra sarvadharmeṣv adhimuktim utpādyā prajñāpāramitā paryeṣṭavyā|*’

²⁵ = Vaidya (1960, p. 238): ‘*nimittaparivarjitena bhāvaparivarjitena sattvaḍṣṭiparivarjitena ca tvayā bhavitavyam|*’

²⁶ = Vaidya (1960, p. 238): ‘*śūnyatānimittāpraṇihitānutpādājātāniruddhābhāvāḥ sarvadharmā’ iti dharmam*

Good Family! If you are able to do this, soon you will be able to hear Prajñāpāramitā, either hearing from the sūtra text or hearing it from a teacher of Dharma.²⁷ O Son of Good Family! Toward the person from whom you hear Prajñāpāramitā, you should generate the perception [that they are] the ‘master.’²⁸ You should know to repay this grace, and should conceive this thought: ‘[The person] from whom I have heard Prajñāpāramitā is my good friend. Having heard Prajñāpāramitā, I will not regress from anuttarā samyak saṃbodhi, will not be separated from the Buddhas, will not be reborn in a world without the Buddhas, and will be free from all obstacles!’ Considering²⁹ such benefits as these, generate the perception of the ‘master’ toward the teacher of Dharma. O Son of Good Family! Do not follow the teacher of Dharma with thoughts of worldly wealth and advantage. Follow the teacher of Dharma with love, respect, and veneration of the Dharma.

<580b23> ‘Moreover, O Son of Good Family, you should be aware of the deeds of Māra. At times, Māra the Malign will create some situation for the teacher of Dharma, causing them to experience wonderful forms, sounds, aromas, flavors and tactile [sensations]. The teacher of Dharma will experience these five forms of sensual [sensation] through the power of skillful means. Toward this, you should not think of it as impure, but should conceive the thought: ‘I do not have the power of skillful means, but in order to benefit living beings causing them to plant wholesome roots, the teacher of Dharma experiences and utilizes these dharmas. For a bodhisattva there is no obstacle.³⁰ O Son of Good Family! At that time, you should investigate the reality of dharmas.³¹ What is the reality of dharmas? The Buddha <580c> taught that all dharmas are taintless.³² For what reason? All dharmas are empty of nature; are without a soul, without a living being; all dharmas are like an illusion, like a dream, like an echo, like a shadow, like a mirage.³³ O Son of Good Family! If you thus investigate the reality of dharmas and follow the teacher of Dharma, soon you will know well Prajñāpāramitā.

<580c04> ‘Moreover, O Son of Good Family, you should further be aware of the deeds of Māra. If the teacher of Dharma has thoughts of malice toward the seeker of Prajñāpāramitā, and does not care for or accept them, you should not be depressed or distressed with respect to this, but should just follow the teacher of Dharma with a mind of love, respect, and veneration of the Dharma, and not feel disgust and rejection.’

<580c07> O Subhūti! Having received such a teaching from empty space, Sadāprarudita

deśayanti]’ Xiaōpīn puts the ‘iti’ 者 after ‘*kalyāṇamitra*,’ rather than after the ‘teaching.’

²⁷ Vaidya (1960, p. 238): ‘*pustakagatām*’ and ‘*dharmabhāṇakasya bhikṣoḥ kāyagatām*.’

²⁸ = Vaidya (1960, p. 238): ‘*śāstrsamjñā ... utpādayitavyā*]’

²⁹ = Vaidya (1960, p. 239): ‘*paritūlayamānena...*]’ Conze (1973, p. 278), ‘weigh up.’

³⁰ = Vaidya (1960, p. 239): ‘*na hi kvacid bodhisattvānām mahāsattvānām saṅgo vā ārambaṇam vā saṃvidyate*]’ Xiaōpīn seems to take ‘*ārambaṇam*’ as ‘*āvaranaṃ*.’

³¹ = Vaidya (1960, p. 239): ‘*tatṣaṅgam ca tvayā kulaputra dharmānām bhūtanayaḥ pratyavekṣitavyaḥ*]’

³² = Vaidya (1960, p. 239): ‘*yaduta sarvadharmā asaṃkleśā avyavadānāḥ*]’

³³ = Vaidya (1960, p. 239): ‘*sarvadharmā hi svabhāvena śūnyāḥ*] *sarvadharmā hi niḥsattvā nirjīvā niṣpoṣā niṣpuruṣā niṣpudgalā, māyopamāḥ svapnopamāḥ pratiśrutkopamāḥ pratibhāsopamāḥ*]’

Bodhisattva thereupon went toward the East. Soon after having gone toward the East, he further conceived this thought: ‘Why did I not previously ask the voice in empty space how far to go toward the East? Or from whom I will hear Prajñāpāramitā?’

<580c10> He thereupon stood without moving. Sorrowful and weeping, he conceived the thought: ‘I will stay here, for one day, or two days, or even up to seven days, not giving thought to fatigue, not giving thought to sleep, not giving thought to food or drink, not giving thought to day or night, not giving thought to heat or cold, until I know from whom I will hear Prajñāpāramitā!’

<580c14> O Subhūti! By analogy, it is like a person with only one single child, their love is very deep, such that if [the child] were to lose their life, [the person] would be extremely sorrowful and distressed, and only thinking of sorrow and distress they would have no other thought. O Subhūti! So too was Sadāprarudita without any other thought, he only thought: ‘When will I be able to hear Prajñāpāramitā?’

{Conze 30:2 Description of Gandhavatī, and of Dharmodgata’s life}

<580c17> O Subhūti! When Sadāprarudita Bodhisattva was thus sorrowful and weeping, the form of a Buddha³⁴ [appeared] standing before him, praising him, saying: ‘Excellent! Excellent! O Son of Good Family! When the Buddhas of the past formerly practiced the bodhisattva path and sought Prajñāpāramitā, they were just as you are now. Therefore, O Son of Good Family, through energetic effort and vigor, love and delight in the Dharma, you should go from here toward the East.

<580c21> ‘Five hundred yojanas from here there is a city named *Gandhavatī,³⁵ constructed of the seven precious substances. This city has seven levels, and is twelve yojanas in length and breadth, all completely surrounded by tāla³⁶ trees of the seven precious substances. Prosperous, pleasant, safe and peaceful, its populace thrives. The avenues and streets are extensive, attractive, and orderly as a picture. Bridges and canals are broad and clean like the earth. High over this

³⁴ = Vaidya (1960, p. 240): ‘...*tathāgatavigrahaḥ*...!’ Later texts seem to make this just a usual (!) buddha, rather than an apparition / image buddha.

³⁵ The original states ‘zhòng xiāng’ 眾香; = Vaidya (1960, p. 240): ‘*Gandhavatī* ...| ...*dvādaśa yojanāni āyāmena*...!’ Other small text have: *Daòxíng*, fasc. 9 《道行般若經》卷 9 〈28 薩陀波倫菩薩品〉:「去是 [31]間二萬里, 國名捷陀越」(CBETA, T08, no. 224, p. 471, c4-5) [31]間=聞【聖】→ ‘**Gandhara*.’ *Dāmíngdù*, fasc. 6 《大明度經》卷 6 〈28 菩薩闍土品〉:「去是二萬里, 國名香淨」(CBETA, T08, no. 225, p. 504, b8), → ‘**Gandhāra*.’ *Fāngguāng*, fasc. 20 《放光般若經》卷 20 〈88 薩陀波倫品〉:「去是二萬里, 國名香氏」(CBETA, T08, no. 221, p. 142, a13) → ‘*Gandha*-.’ *Móhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「去此五百由旬, 有城名眾香」(CBETA, T08, no. 223, p. 417, a8) → ‘**Ghandāra*.’ Also, see **Ṣaṭpāramitāsaṃgraha Sūtra*, fasc. 7 《六度集經》卷 7:「自是東行二萬里。有國名捷陀越。」(CBETA, T03, no. 152, p. 43, c4), ‘捷陀越’ = **Gandhāra*. Both *Xiaōpīn* and *Móhē* place it 500 li distance. The others all place it 200 000 li away, which agrees with the Chinese **Ṣaṭpāramitāsaṃgraha*.

³⁶ ‘*Tāla*’ are a type of fan palm. The choice to transliterate this may come from the lack of anything comparative in ancient Cháng’ān.

seven leveled city there are towers of Jāmbūnada gold, where each and every tower has a row of trees of the seven precious substances, with many varieties of precious fruits. These towers are connected together one after another with jeweled ropes in a net of jeweled bells that cover over the city. When the breeze blows the bells ring, and their music is gentle and graceful, just as a quintet instrumental melody, so lovely and delightful. This music entertains the living beings [there].

<580c29> ‘To the four sides of this city are clear streams and ponds, suitably adjusted <581a> in their warmth and coolness. Upon them are boats, adorned with the seven precious substances, which appear due to the past life actions of these living beings, and upon which they delight and play. In the ponds of water are many varieties of lotus flower, blue, yellow, red, and white, and many types of fine flowers, endowed with fine fragrance and color, which cover over [the ponds]. All types of fine flowers in the great billion-fold universe are to be found there.

<581a04> ‘To the four sides of this city are five hundred garden parks, adorned with the seven precious substances, extremely lovely and delightful. In each and every garden park there are five hundred ponds of water. Each and every pond of water is ten miles in length and breadth, and all are adorned with the variegated seven precious substances. In all the ponds of water there are blue, yellow, red, and white lotus flowers, as large as cart wheels, which cover the water surface. They are of blue color and blue hue, of yellow color and yellow hue, of red color and red hue, of white color and white hue.³⁷ On all these ponds of water are swans, geese, and ducks,³⁸ and many different varieties of birds. All these garden parks and ponds do not belong to anyone, but are all the resultant fruitions of the past life actions of these living beings, the benefits which appear from their faith and joy in the profound Dharma³⁹ and practicing Prajñāpāramitā throughout the long night [of cyclic existence].

<581a12> ‘O Son of Good Family! In the city of *Gandhavatī, there is a high terrace upon which the palace of the Bodhisattva Dharmodgata⁴⁰ is located. This palace is fifty miles⁴¹ in length and breadth, all built from the seven precious substances, and adorned in a variety of colors. It has seven levels of walls, all of the seven precious substances, and each is surrounded all around by a row of trees of the seven precious substances. Within this palace there are four

³⁷ = Vaidya (1960, p. 240): ‘[color-X] [color-X]-varṇāni,; etc.

³⁸ = Vaidya (1960, p. 240): ‘*haṃsasārasakāraṇḍavakrauñcacakravākopaniḥkūjitāḥ* (*upakūjitā?*)’ Swans, cranes, (a sort of) duck, (hook beak?), *cakra* bird, warbling (a type of bird, or what the birds were doing?) *Xiaōpīn* here has the same birds as *Daòxíng* and *Dàmíngdù*. As for the expansion of this list, compare *Xūánzàng*, *Dāpīn*, fasc. 398 《大般若波羅蜜多經 201-400 卷》卷 398 〈77 常啼菩薩品〉:「諸苑池中多有眾鳥，孔雀、鸚鵡、鳧鷖、鴻雁、黃鸝、鶻鷂、青鷺、白鷺、春鷺、鷺鷥、鴛鴦、鷓鴣、翡翠、精衛、鷓鴣、鸚鵡、鷓鴣、鷓鴣、鷓鴣、妙翅、[10]鸚鵡、羯羅、頻迦、命命鳥等，音聲相和遊戲其中。」(CBETA, T06, no. 220, p. 1060, c24-27) [10]鸚=鶻【元】【明】。 A total of 23 types of birds, many of which, such as the peacocks, may have difficulties on the ponds of water!

³⁹ = Vaidya (1960, p. 241): ‘... *gambhīreṣu dharmeṣv adhimuktāṇām*’

⁴⁰ See **Ṣatpāramitāsamgraha Sūtra*, fasc. 7 《六度集經》卷 7:「至尊上德菩薩名法來」(CBETA, T03, no. 152, p. 43, c6-7), ‘法來’ → *dharma*+√*gam* → *Dharmodgata.

⁴¹ Skt Vaidya (1960, p. 241) has a mere ‘*yojanaṃ samantāt*.’

garden parks, always delightful. The first is named Ever Joyous, the second is named Sorrowless, the third is named Adorned with Flowers, and the fourth is named Adorned with Fragrance.⁴² In each and every park there are eight ponds of water, the first is named Virtue, the second is named Highest Virtue, the third is named Joy, the fourth is named Highest Joy, the fifth is named Calmness, the sixth is named Highest Calm, the seventh is named Certainty, and the eighth is named Non-regression.⁴³ Each of the [four] sides of the ponds of water is a precious substance, yellow gold, white silver, lapis lazuli, and crystal; with agate⁴⁴ lining the bottom [of the pond], and gold sand spread above. At each side of the ponds there are flights of stairs with eight steps, with the steps composed of various precious substances. Between each flight of stairs is Jambūnada gold, and [rows of]⁴⁵ plantain trees. On all the ponds of water there are blue, yellow, red, and white lotus flowers, which fully cover the surface of the water. Swans, geese, ducks, peacocks, and various types of birds sing in harmony,⁴⁶ most lovely and delightful. To the sides of the ponds of water there grow flowering trees and fragrant trees. When the breeze blows, the fragrance and flowers fall into the water of the pond. These ponds are filled with the water of eight qualities,⁴⁷ are fragrant like candana, and imbued with color and flavor.

<581a26> ‘Dharmodgata Bodhisattva and sixty eight thousand attendant maidens⁴⁸ are endowed with the five sensual pleasures, which they delight in together. Together with the men and women of the city, they all enter into the garden parks Ever Joyous, and so forth, and the ponds Saintliness, and so forth, which they delight in together.

<581a28> ‘O Son of Good Family! Dharmodgata Bodhisattva, having played and amused himself together with the attendant maidens, teaches Prajñāpāramitā three times each and <581b> every day. In the midst of the city of *Gandhavatī, the men and women, young and old, gather together as a community to set up a great Dharma throne⁴⁹ for Dharmodgata Bodhisattva.

⁴² = Vaidya (1960, p. 241): ‘*nityapramuditam ca nāmodyānam | aśokaṃ ca nāma śokavigataṃ ca nāma puspacitraṃ ca nāmodyānam*’ Between *Xiaōpīn* and the Skt, the first two are the same, the 3rd in *Xiaōpīn* may be the 4th in Skt, and the 4th in *Xiaōpīn* is different. But same as *Mōhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「其宮舍中有四種娛樂園:一名常喜,二名離憂,三名華飾,四名香飾。」(CBETA, T08, no. 223, p. 417, b6-8).

⁴³ = Vaidya (1960, p. 241): ‘... *yaduta bhadra ca nāma, bhadrottamā ca nāma, nandā ca nāma, nandottamā ca nāma, kṣamā ca nāma, kṣamottamā ca nāma, niyatā ca nāma, avivāha ca nāma*’ Between *Xiaōpīn* and the Skt, the first seven are the same, but *Xiaōpīn* transliterates ‘*avivāha*’ (‘not living in matrimony!’) in such a way that I cannot help but think he meant ‘*avinivartanīya*.’ See *Mōhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「一一園中各有八池:一名賢,二名賢上,三名歡喜,四名喜上,五名安隱,六名多安隱,七名遠離,八名阿[14]惟越致。」(CBETA, T08, no. 223, p. 417, b8-10) [14]惟越=鞞跋【宋】【元】【明】【宮】. Between *Xiaōpīn* and *Mōhē*, the ‘*avinivartanīya*’ is the same, but the 7th differs, here is it ‘*vivekta*.’

⁴⁴ According to Karasimha’s *Glossary* (2011, p. 173): 玫瑰 = 碑磔 ‘*musāragalva*’ in Kumārajīva’s *Saddharmapuṇḍarikā Sūtra*.

⁴⁵ Reading with Yüán and Míng.

⁴⁶ = Vaidya (1960, p. 241): ‘*haṃsasārasakāraṇḍavakrauṇ ca cakravākopakūjitāh*’ This statement is the same in Skt as above, but here *Xiaōpīn* seems to take the last phrase as ‘鳴聲相和’—‘call in harmony.’

⁴⁷ This statement is absent in Skt.

⁴⁸ = Vaidya (1960, p. 241): ‘*saparivāro ‘ṣṭaṣṭayā strīśahasraiḥ sārđham ...*’

⁴⁹ = Vaidya (1960, p. 241): ‘*āsanam prajñāpayanti...*’

The four feet of this throne are of yellow gold, white silver, lapis lazuli, or crystal,⁵⁰ and it is overlaid with cotton and woolen cushions of many colors, with a white blanket of Kāśī [cotton] placed on top.⁵¹ The throne is five miles in height, and decorated with a canopy and curtains. To the four sides of this site, they scatter flowers of five colors and burn much fine incense as an offering to the Dharma. Dharmodgata Bodhisattva sits upon this throne to teach Prajñāpāramitā.

<581b07> ‘O Son of Good Family! Those people make offerings in this way, respecting and venerating Dharmodgata Bodhisattva, in order to hear Prajñāpāramitā. In this great assembly, a billion gods and human beings gather together in this one place. Among them some hear it, among them some receive it, among them some bear it [in mind], among them some recite it, among them some write it out, among them some see it correctly,⁵² and among them some practice it as it has been taught. These living beings have already gone beyond the lower destinations [of rebirth],⁵³ and all will not regress from anuttarā samyak sambodhi.

<581b13> ‘O Son of Good Family! You should go East⁵⁴ from here, and with Dharmodgata Bodhisattva you will hear Prajñāpāramitā! Dharmodgata Bodhisattva has in life after life⁵⁵ been your good friend, showing, teaching, benefiting, and enrapturing⁵⁶ you toward anuttarā samyak sambodhi. O Son of Good Family! When Dharmodgata Bodhisattva formerly practiced the bodhisattva path seeking Prajñāpāramitā, he was just as you are now.⁵⁷ Now, you should go East! Do not give thought to day or night, and soon you will be able to hear Prajñāpāramitā.’

<581b18> [Thereupon,] the mind of Sadāprarudita Bodhisattva was greatly overjoyed. By analogy, it is like a person who has been hit by a poisonous arrow, who has no other thought, but only the thought: ‘When will I find a good doctor who will remove this poisonous arrow, and eliminate this pain of mine?!’ In the same way, Sadāprarudita Bodhisattva had no other thought, but only the thought: ‘When will I see Dharmodgata Bodhisattva⁵⁸ who will teach me Prajñāpāramitā? By hearing Prajñāpāramitā [I] will eliminate all views of existence.’⁵⁹

⁵⁰ Same as the four sides of the ponds, above.

⁵¹ = Vaidya (1960, p. 241): ‘... *suvarṇapādakaṃ vā rūpyapādakaṃ vā vaidūryapādakaṃ vā sphaṭikapādakaṃ vā, tūlikāstūrṇaṃ vā, goṇikāstūrṇaṃ vā, uparigarbholikāṃ vā, kāśikavastrapratyāstaraṇaṃ vā ardhakrośamuccais tvena*!’

⁵² = Vaidya (1960, p. 242): ‘... *yoniso manasikāreṇānugacchanti*!’ The others are the same.

⁵³ = Vaidya (1960, p. 242): ‘*avinipātadharmāno*...!’

⁵⁴ Reading with Yüán and Míng canons.

⁵⁵ = Vaidya (1960, p. 242): ‘*dūrgharātram*.’

⁵⁶ = Vaidya (1960, p. 242): ‘... *saṃdarśakaḥ samādāpakaḥ samuttejakaḥ sampraharsako* ...!’

⁵⁷ Same statement as that made previous, (start of Conze (1973, p. 279), Chp. 30:2), about the buddhas of the past.

⁵⁸ = Vaidya (1960, p. 242): ‘*kulaputram*.’

⁵⁹ = Vaidya (1960, p. 242): ‘*yan mama dharmam śrutvā upalambhamanasikārāḥ prahāsyanta iti*!’; Conze (1973, p. 281): ‘When I have heard that dharma, I will forsake all attentions to a basis.’ *Mōhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「我聞是般若波羅蜜，斷諸有心。」(CBETA, T08, no. 223, p. 417, c18-19): ‘mind of existence’ (?).

<581b23> Thereupon, on that very spot, Sadāprarudita Bodhisattva had the perception of the lack of fixed [nature] toward all dharmas, and entered the samādhi entrances,⁶⁰ namely: the samādhi ‘seeing the nature of dharmas’; the samādhi ‘non-apprehension of dharmas’; the samādhi ‘destroying ignorance of dharmas’; the samādhi ‘non-difference of dharmas’; the samādhi ‘non-destruction of dharmas’; the samādhi ‘illuminator of dharmas’; the samādhi ‘removing darkness of dharmas’; the samādhi ‘non-continuation of dharmas’; the samādhi ‘non-apprehension of the nature of dharmas’; the samādhi ‘scattering flowers’; the samādhi ‘non-grasping at identity’; the samādhi ‘discarding illusion’; the samādhi ‘like a mirror image’; the samādhi ‘language of all living beings’; the samādhi ‘bliss <581c> of all living beings’; the samādhi ‘according to all that is wholesome’; the samādhi ‘adornment with many languages, words and phrases’; the samādhi ‘fearless’; the samādhi ‘always silent by nature’; the samādhi ‘unobstructed release’; the samādhi ‘forsaking taint’; the samādhi ‘adornment with words and speech’; the samādhi ‘all vision’; the samādhi ‘unobstructed limit of all’; the samādhi ‘like empty space’; the samādhi ‘like vajra’; the samādhi ‘without burden’; the samādhi ‘attaining victory’; the samādhi ‘averting vision’; the samādhi ‘nature of absolute dharmas’; the samādhi ‘attainment of security’; the samādhi ‘lion’s roar’; the samādhi ‘supreme among all living beings’; the samādhi ‘forsaking pollution’; the samādhi ‘taintless purity’; the samādhi ‘adornment of flowers’; the samādhi ‘in accord with the real core’; the samādhi ‘setting out of dharmas attaining power and infallibility’; the samādhi ‘mastery of dharmas’; the samādhi ‘seal of the destruction of all dharmas’; the samādhi ‘undifferentiated vision’; the samādhi ‘forsaking of all views’; the samādhi ‘forsaking of all darkness’; the samādhi ‘forsaking all signs’; the samādhi ‘release from all grasping’; the samādhi ‘forsaking all negligence’; the samādhi

⁶⁰ = Vaidya (1960, p. 242): ‘*atha khalu sadāprarudito bodhisattvo mahāsattvas tasmīn neva pṛthivīpradeśe sthitaḥ tasya dharmodgatasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ deśayataḥ śṛṇoti sma| śṛṇvaṃś ca sarvadharmeṣv anīśritasamjñāṃ utpādayati sma*’ Conze (1973, p. 281): ‘Without leaving the place where he was, Sadāprarudita then heard the Bodhisattva Dharmodgata demonstrating the perfection of wisdom. [30:3] As a result he produced a perception which did not lean on any dharma. And he came face to face with many doors to concentration.’ *Daòxíng*, fasc. 9 《道行般若經》卷9〈28 薩陀波倫菩薩品〉:「爾時, 薩陀波倫菩薩從化佛聞是教, 即踊躍歡欣, 用歡欣踊躍故, 即得見十方諸佛三昧。」(CBETA, T08, no. 224, p. 472, a18-19): ‘... due to joy and rejoicing, he thereupon attained the *samādhi* of ‘Vision of the Buddhas of the Ten Directions’...’ *Dàmíngdù*, fasc. 6 《大智度論》卷6〈28 普慈闍士品〉:「闍士從化佛聞是教, 其[19]善忘身, [20]入見十方佛定。」(CBETA, T08, no. 225, p. 504, c5-6) [19]善=喜【宋】【元】【明】【宮】, =教【聖】。[20]入=即【宋】【元】【明】【宮】【聖】: ‘... when the bodhisattva heard this teaching from the buddha, he joyfully forgot his body (himself?), and entered the concentration of ‘Vision of the Buddhas of the Ten Directions’...’ *Móhē*, fasc. 27 《摩訶般若波羅蜜經》卷27〈88 常啼品〉:「是時薩陀波倫菩薩於是處住, 念曇無竭菩薩一切法中得無礙智見, 即得無量三昧門現在前。」(CBETA, T08, no. 223, p. 417, c19-21): ‘... recollected Dharmodgata Bodhisattva. Towards all dharmas he attained unimpeded gnosis and vision, and thereupon attain immeasurable *samādhi* entrances which manifested before him...’ *Upadeśa*, fasc. 97 《大智度論》卷97〈88 薩陀波倫品〉:「薩陀波倫[15]目觀佛身, 先所未見, 從佛聞教, 得法喜故, 離五欲喜, 即得一切法中無礙知見——「無礙知見」者, 如薩陀波倫力所得無礙, 非佛無礙。」(CBETA, T25, no. 1509, p. 736, b21-25) [15]目=自【宮】. However, none of these seem to really explain the meaning in *Xiaōpīn*. See at the end of this chapter, when Sadāprarudita recounts this story again to Dharmodgata, for the differences in *Xiaōpīn* and the Skt text.

‘illumination of the profound Dharma’; the samādhi ‘good height’; the samādhi ‘cannot be taken away’; the samādhi ‘destroyer of Māra’; the samādhi ‘producing radiant light’; and the samādhi ‘vision of the Buddhas.’

<581c13> As Sadāprarudita Bodhisattva abided in these samādhis, he thereupon had a vision of the Buddhas of the ten directions teaching Prajñāpāramitā to the bodhisattvas. Each and every Buddha exhorted him with words of praise: ‘Excellent! Excellent! O Son of Good Family! When we formerly practiced the bodhisattva path seeking Prajñāpāramitā, we were just as you are now, and obtained these samādhis, just as you have now. Having obtained these samādhis, we mastered Prajñāpāramitā and abided on the avinivartanīya ground. Because we obtained these samādhis, we realized anuttarā samyak saṃbodhi.

<581c19> ‘O Son of Good Family! This is Prajñāpāramitā, that is, no thought of any dharmas.⁶¹ By abiding in no thought toward any dharmas, we obtained such golden bodies, with thirty two marks; a great radiant aura, inconceivable gnosis, the unsurpassed samādhis of the Buddhas, unsurpassed knowledge, and completed all qualities.⁶² Such qualities as these cannot be expressed fully even by the Buddhas, how much more so by śrāvakas or pratyekabuddhas.

<581c24> ‘Therefore, O Son of Good Family, you should have even more love, respect, and veneration for this Dharma, so that generating a pure mind for the sake of realization of anuttarā samyak saṃbodhi will not be difficult.⁶³ You should have deep veneration, love, and faith⁶⁴ toward the good friend. O Son of Good Family! If a bodhisattva is safeguarded and kept in mind by a good friend, they will swiftly realize anuttarā samyak saṃbodhi.’

<581c28> Sadāprarudita Bodhisattva addressed the Buddhas, saying: ‘Who is my good friend?’

<581c29> The Buddhas answered, saying: ‘O Son of Good <582a> Family! Dharmodgata Bodhisattva has for life after life taught and developed⁶⁵ you for anuttarā samyak saṃbodhi, making you train in the power of the skillful means of Prajñāpāramitā. Dharmodgata Bodhisattva is your good friend, and you should repay this grace. O Son of Good Family! If, for one kalpa, or two kalpas or three kalpas, or even up to one hundred kalpas, or more than one hundred kalpas, you were to venerate [Dharmodgata Bodhisattva] by carrying [him] on the crown of your head; were to make offerings with all forms of delightful requisites; and were to

⁶¹ = Vaidya (1960, p. 243): ‘... yā na kenacid dharmeṇa manyamānatā|’ This here has the same connotation as ‘na manasikaroti’ elsewhere. The slightly different terminology suggests the same idea, but perhaps from a different source in the ‘Sadāprarudita Avadāna.’

⁶² = Vaidya (1960, p. 243): ‘...rūpā kāyasya suvarṇavarṇatā pratilabdā| dvātriṃśac ca mahāpuruṣalakṣaṇāni| aśītiś cānuvyañjanāni| vyāmaprabhatā ca| acintyaṃ ca anuttaraṃ buddhajñānaṃ buddhaprajñā, anuttaraś ca buddhasamādhiḥ, sarvabuddhadharmaguṇapāramitā ca anuprāptā...|’

⁶³ = Vaidya (1960, p. 243): ‘arthikasya hi kulaputra chandikasya ca na durlabhā bhavaty anuttarā samyaksambodhiḥ|’ The term ‘清淨心’ seems to be used for ‘chandika.’ However, below we see ‘prasāda’ used, which is a more common basis for ‘清淨心.’

⁶⁴ = Vaidya (1960, p. 243): ‘gauravam ... prema ... prasādaś ...|’

⁶⁵ = Vaidya (1960, p. 243): ‘dīrgharātraṃ ... paripācitaḥ parigrhūtaś ca|’ Usually Xiaōpīn uses ‘成就’ for ‘nir-√yā,’ ‘samanvāgata’ or the like, and here ‘accomplish’ does not work well as a transient verbal form in English.

make offerings of all the sublime and fine forms, sounds, aromas, flavors, and tactile sensations that there are in a great billion-fold universe; that would still be unable to repay one moment of this grace. For what reason? Due to the power of Dharmodgata Bodhisattva as a causal condition, you have been able to obtain such profound samādhis as these, and hear the skillful means of Prajñāpāramitā.’

{Conze 30:4 Sadāprarudita and the Merchant’s Daughter}

<582a09> The Buddhas,⁶⁶ having thus taught and encouraged Sadāprarudita Bodhisattva, suddenly vanished.

<582a10> Then,⁶⁷ Sadāprarudita Bodhisattva emerged from samādhi, and, not seeing the Buddhas, conceived the thought: ‘From where have the Buddhas come? To where have they gone?’⁶⁸

<582a12> Due to not seeing the Buddhas, he was most sorrowful and depressed. He conceived the thought: ‘Dharmodgata Bodhisattva, who has already obtained the dhāraṇīs and power of the five⁶⁹ higher knowledges, and who has already made offerings to the Buddhas of the past, has for life after life been my good friend, always benefiting me. When I arrive where Dharmodgata Bodhisattva is, I will ask him: ‘From where have the Buddhas come? To where have they gone?’⁷⁰’

<582a16> Thereupon, Sadāprarudita Bodhisattva increased his love, respect, veneration, and faith⁷¹ toward Dharmodgata Bodhisattva, and conceived this thought: ‘I am now in poverty, and have no flowers, fragrances, jewelry, burning incense, fragrant paste, clothing, robes, banners, canopies, gold, silver, pearls, crystal, or coral, no such items as these with which to make offerings to Dharmodgata Bodhisattva. Now, I should not go empty [handed]⁷² to where Dharmodgata Bodhisattva is. If I go empty [handed] my heart will not be at rest. Now, I⁷³ should sell my own body⁷⁴ in order to seek some wealth, that for the sake of Prajñāpāramitā I may make offerings to Dharmodgata Bodhisattva. For what reason? During life after life I have lost my own body countless times. In [cyclic] birth and death without beginning,⁷⁵ due to desire I have experienced immeasurable pains in hell, but never before I have [given my own life] for

⁶⁶ Absent in Shōgozō.

⁶⁷ Reading with Shōgozō canon.

⁶⁸ As we will see at his encounter with Dharmodgata’s teachings, this should really be phrased as ‘From where have the Tathāgatas come? To where have the [Tathāgatas] gone?’

⁶⁹ Reading with Shōgozō canon; which conforms with Skt, Vaidya (1960, p. 244): ‘*pañcābhijñā*.’ If it were six, then he would already be an *arhat* (at least)!

⁷⁰ As above, with ‘Tathāgatas’ rather than ‘Buddhas.’

⁷¹ = Vaidya (1960, p. 244): ‘... *prema ... pasādaṃ ... citrīkāraṃ ... gauravaṃ ...*’

⁷² = Vaidya (1960, p. 244): ‘*na ca mama itat pratirūpaṃ bhavet...*’

⁷³ Reading with Shōgozō canon.

⁷⁴ = Vaidya (1960, p. 244): ‘*ātmabhāva*.’

⁷⁵ = Vaidya (1960, p. 244): ‘*punaḥ punar aparimāṇe saṃsāre ...*’

the sake of this pure Dharma.’

<582a24> Then, Sadāprarudita Bodhisattva entered a large city on the road, and entering the market place, cried out in a loud voice, saying: ‘Who has need of a person?! Who has need of a person?!’

<582a26> Thereupon, Māra the Malign conceived this thought: ‘Out of love for the Dharma, Sadāprarudita Bodhisattva wishes to sell his own body to make an offering to Dharmodgata Bodhisattva, for the sake of hearing the skillful means of Prajñāpāramitā, [thinking]: ‘How does a bodhisattva practice Prajñāpāramitā to swiftly realize anuttarā samyak <582b> saṃbodhi, to become well learned like the waters of the great ocean, undestroyed by the Māras, able to reach the limit of qualities, and to be of immeasurable benefit to living beings?’ Those living beings will then escape my range, and realize anuttarā samyak saṃbodhi. I will now go and destroy his intentions on the path!’

<582b04> Thereupon, Māra the Malign blocked the people, so as to not let even a single person hear [Sadāprarudita’s] cries. Only the Daughter of an elder was not so blocked.

<582b06> Sadāprarudita Bodhisattva, being unable to sell his own body, stood there, weeping, and said: ‘Due to my great offenses,⁷⁶ although I wish to sell my own body to make offerings to Dharmodgata Bodhisattva in order to hear Prajñāpāramitā, yet there is no buyer!’

<582b08> Thereupon, Śakra, Lord of the Gods, conceived this thought: ‘I will now test this son of good family. Is it really from deep mental aspiration for the love of Dharma that he forsakes his own body?’

<582b10> He immediately transformed himself into a brahmin,⁷⁷ and walking up beside Sadāprarudita Bodhisattva, and asked him, saying: ‘O Son of Good Family! Why are you now sorrowful and weeping?’

<58212> Sadāprarudita Bodhisattva said: ‘I am now in poverty, having no wealth or treasures, and wish to sell my own body to make offerings to Dharmodgata Bodhisattva in order to hear Prajñāpāramitā. But there are no buyers.’

<582b14> The brahmin said: ‘O Son of Good Family! I do not need a person, but now I wish to make a great sacrifice, and need a human heart, human blood, and human marrow.⁷⁸ Are you able to give me these?’

<582b15> Sadāprarudita thought to himself: ‘I have gained a great benefit, and will certainly

⁷⁶ Absent in Skt.

⁷⁷ = Vaidya (1960, p. 245): ‘... māṇavakaveṣam abhinirmāya...|’ ‘māṇavaka’ = ‘young man’ / ‘youth,’ especially a brahmin. Below, the Skt continues to use ‘māṇavaka,’ and ‘māṇavakarūpī śakra,’ ‘Śakra in the form of a youth.’

⁷⁸ = Vaidya (1960, p. 245): ‘... hṛdayena ... lohiteṇa ... asthimajjayā ...|’

get to hear the skillful means of Prajñāpāramitā, because of this Brahmin wishing to buy a heart, blood, and marrow.’

<582b17> Thereupon, greatly overjoyed, he said to the Brahmin: ‘Whatever you need, I will give to you in full!’⁷⁹

<582b18> The Brahmin said: ‘What price do you require?’

<582b19> [Sadāprarudita] replied, saying: ‘Whatever you will give.’

<582b19> Then,⁸⁰ Sadāprarudita Bodhisattva, taking a sharp knife,⁸¹ piercing his right arm making blood flow, and further cutting his right thigh, wished to break the bone to draw out the marrow.⁸²

<582b20> Then, the Daughter of an Elder, who was atop a tower, saw from afar Sadāprarudita Bodhisattva pierce his arm making blood flow, cutting his right thigh, and further wishing to break the bone to draw out the marrow. She conceived this thought: ‘For what reason does this son of good family inflict such pain on his own body? I will go and ask.’

<582b23> Then, the Elder’s Daughter immediately descended from the tower, and going up to Sadāprarudita Bodhisattva, asked him, saying: ‘O Son of Good Family! For what reason do you inflict such pain on your⁸³ own body? For what purpose do you need this blood and marrow?’

<582b25> Sadāprarudita said: ‘I will sell it to this Brahmin, [in order to] make offerings to Prajñāpāramitā and Dharmodgata Bodhisattva!’

<582b27> The Elder’s Daughter said: ‘O Son of Good Family! By selling this blood and marrow to make offerings to this person, what benefits will you gain?’

<582b28> Sadāprarudita said: ‘This person will teach me the skillful means of Prajñāpāramitā, I will train in that,⁸⁴ and will realize anuttarā samyak <582c> sambodhi; [attain] the body of golden color, with the thirty two marks, a constant aura, an immeasurable aura; great loving kindness, great compassion, great appreciative joy, and great equanimity; [attain] the ten powers, the four infallibilities, the four unobstructed knowledges, the eighteen unshared dharmas, the six higher knowledges, inconceivable purity of the factor of morality, factor of concentration, factor of knowledge, factor of release, and factor of the gnosis and vision of release; realize the unsurpassed Buddha gnosis and the unsurpassed Dharma jewel to be shared and given to all

⁷⁹ = Vaidya (1960, p. 245): ‘*dāsyāmi māṇavaka yena yenaiva te iti ātmabhāvād arthaḥ*’ Conze (1973, p. 285): ‘I will give you my body ...’ for ‘*ātmabhāvād*,’ not unreasonable.

⁸⁰ Reading with Shōgozō canon.

⁸¹ Skt, Vaidya (1960, p. 245), has ‘*śastram*’ = more commonly ‘sword.’

⁸² Conze (1973, p. 285): ‘... and strode up to the foot of a wall in order to break the bone.’

⁸³ The Chinese actually has ‘困苦其身’ = ‘inflict such pain on his body,’ but this seems to be just a carry over from the statement made in the previous paragraph.

⁸⁴ Skt, Vaidya (1960, p. 246), adds: ‘*tatra vayanṃ śikṣamāṇāḥ sarvasattvānāṃ pratiśaraṇaṃ bhaviṣyāmaḥ*’

living beings!’⁸⁵

<582c05> Thereupon, the Elder’s Daughter said to Sadāprarudita: ‘What you say is amazing indeed, most sublime. For just one of those dharmas one should forsake as many of one’s own bodies as sands of the Gaṅges River. O Son of Good Family! Whatever you now need, [I] will give to you in full.⁸⁶ Gold, silver, pearls, lapis lazuli, crystal, amber, coral, all sorts of fine precious jewels; flowers, perfumes, jewelry, banners, canopies, and clothing; [I] will give to you in full, to make offerings to Dharmodgata Bodhisattva. Do not inflict such pain upon yourself. I now also wish to follow you to where Dharmodgata Bodhisattva is, to plant wholesome roots, in order to attain such pure dharmas as these.’

<582c12> Thereupon, Śakra, Lord of the Gods, reverted to his [original] form, and stood before Sadāprarudita Bodhisattva, saying: ‘Excellent! Excellent! O Son of Good Family! Your mind is firm with such love for the Dharma! When the Buddhas of the past formerly practiced the bodhisattva path, they were also just as you now, seeking to hear the skillful means of Prajñāpāramitā, to realize anuttarā samyak saṃbodhi. O Son of Good Family! In truth, I do not need a human heart, blood, or marrow, but only came to test you. Whatever you wish, [I] will give it to you.’

<582c17> Sadāprarudita said: ‘Give me anuttarā samyak saṃbodhi!’⁸⁷

<582c18> Śakra, Lord of the Gods, said: ‘I have no power over this. The Buddhas, the Blessed Ones, have the power over this. Choose another wish,⁸⁸ and [I] will give it to you.’⁸⁹

<582c19> Sadāprarudita said: ‘If you have no power over this, then restore my body to its former state.’⁹⁰

⁸⁵ = Vaidya (1960, p. 246): ‘... sa dārike kulaputro ‘smākaṃ prajñāpāramitām upāyakaśalyaṃ copadekṣyati| tatra ca vayaṃ śikṣiṣyāmahe| tatra vayaṃ śikṣamāṇāḥ sarvasatvānāṃ pratiśaraṇaṃ bhaviṣyāmaḥ| anuttarāṃ samyaksaṃbodhim abhisambudhya suvarṇavarṇaṃ ca kāyaṃ pratilapsyāmahe| dvātriṃśac ca mahāpuruṣalakṣaṇāni aśītiṃ cānuvyañjanāni vyāmaprabhatāṃ ca anantaraśmitāṃ ca mahāmaitrī ca mahākaruṇāṃ ca mahāmuditāṃ ca mahopekṣāṃ ca| catvāri vaiśāradyāni pratilapsyāmahe, catasraś ca pratisaṃvidāḥ pratilapsyāmahe, aṣṭādaśa ca āveṇikabuddhadharmān pratilapsyāmahe, pañca ca abhijñāḥ, acintyāṃ ca śīlaviśuddhim, acintyāṃ ca samādhiviśuddhim, acintyāṃ ca prajñāviśuddhim, daśa ca tathāgatabalāni pratilapsyāmahe| anuttaraṃ ca buddhajñānam abhisambhotsyāmahe| anuttaraṃ ca dharmaratnaṃ pratilapsyāmahe, yena ca sarvasatvānāṃ saṃvibhāgaṃ kariṣyāma’ iti||’ Slight differences with Xiaōpīn as expected for such a long list of dharmas.

⁸⁶ Reading with Shōgozō canon.

⁸⁷ = Vaidya (1960, p. 247): ‘anuttarān me śakra buddhadharmān dehīti|’

⁸⁸ Reading with Shōgozō canon; reading with Yüán and Míng canons.

⁸⁹ = Vaidya (1960, p. 247): ‘... na mamātra kulaputra viṣaye viṣayitā| buddhānāṃ punar bhagavatām atra viṣaye viṣayitā| anyam varam vṛñiṣveti|’ Both the Taishō and Shōgozō Canon reading slightly differ from Skt.

⁹⁰ Skt, Vaidya (1960, p. 247), and Conze (1973, p. 286) make this into an ‘enunciation of truth’ (*satyavacana*) declared by Sadāprarudita himself, apparently without the aid of Śakra. Conze (1973, p. 286): ‘Do not trouble your mind about the mutilated condition of my body! I will myself now make it whole again by the magical power of my enunciation of the Truth. As I am in truth irreversible, have been predicted to full enlightenment, and am known to the Tathāgatas by my unconquerable resolution—may through this Truth, through this utterance of the Truth, this my body be again as it was before!’ That very moment, instant and second, through the Bodhisattva’s might and through the perfect purity of the Bodhisattva’s resolution, the body of the Bodhisattva Sadāprarudita became again as it had been before, healthy and whole.’

<582c21> Sadāprarudita Bodhisattva’s body was thereupon immediately restored to its former state just as it was,⁹¹ without even any scars. Then, Śakra, Lord of the Gods, suddenly vanished.

<582c22> Then, the Elder’s Daughter spoke to Sadāprarudita Bodhisattva, saying: ‘You may come to my house, [where I] will speak to my mother and father, requesting wealth and precious substances, that in order to hear the Dharma [you] may make offerings to Dharmodgata Bodhisattva.’

<582c24> Sadāprarudita Bodhisattva and the Elder’s Daughter went together to her house. The Elder’s Daughter entered, and addressed her mother and father, saying: ‘Please give me flowers, perfumes, jewelry, and many kinds of clothing and precious things, and allow me <583a> and the five hundred serving girls given to me, to go together with Sadāprarudita Bodhisattva to make offerings to Dharmodgata Bodhisattva. [Dharmodgata Bodhisattva] will teach us the Dharma, and due to this Dharma we will attain the Buddha dharmas.’

<583a03> The mother and father said to the Daughter: ‘Where is Sadāprarudita Bodhisattva now?’

<583a04> The Daughter said: ‘Now he is just outside the door. This man has aspired his mind to seek anuttarā samyak sambodhi, and wishes to lead⁹² all immeasurable⁹³ living beings out of the dissatisfaction of [the cycle of] birth and death. ⁹⁴Out of love for Dharma he wished to sell his own body, but there was no buyer, so sorrowful and weeping he stood on one spot and called out: ‘I wish to sell my own body’, but there was no buyer. Then, a Brahmin said: ‘Why do you now wish to sell your own body?’ He answered: ‘Out of love for Dharma I wish to make offerings to Dharmodgata Bodhisattva, as I will attain the Buddha dharmas from him.’ The Brahmin said: ‘I do not need a human being, but now wish to make a sacrifice and will require a human heart, human blood, and human marrow.’ Thereupon, this man [Sadāprarudita] was greatly overjoyed at heart, and taking a sharp knife in hand, pierced his arm making blood flow, and further cut his right thigh wishing to break the bone to draw out the marrow. Atop of a tower I saw this happen from afar, and thought to myself: ‘For what reason does this man inflict such pain upon his own body?’ I then went to ask, and he answered me, saying: ‘I am now in poverty, having no wealth or treasures, and wish to sell my heart, blood, and marrow to give to this Brahmin.’ Then, I asked him: ‘O Son of Good Family! What do you wish to do with these riches?’ He answered me, saying: ‘From love of Dharma [I wish to] make offerings to Dharmodgata Bodhisattva.’ Again I asked, saying: ‘O Son of Good Family! What benefit will you attain from this?’ He answered me, saying: ‘From this, I will attain the benefit of immeasurable, inconceivable qualities.’ [When] I heard of these immeasurable, inconceivable

⁹¹ Reading with Shōgozō canon.

⁹² = Vaidya (1960, p. 247): ‘... *mocayitukāmaḥ*,’ ‘wishes to release.’

⁹³ Reading with Shōgozō canon.

⁹⁴ Conze (1973, p. 287) glosses over the Elder’s Daughter’s retelling of the aforementioned events, with ‘And she told them all that she had seen and heard ...’ etc.

Buddha qualities, my mind was greatly overjoyed, and I conceived the thought: ‘This son of good family is amazing indeed, to the extent that he is able to endure such pain as this for the sake of the Dharma, and even forsake his own body. How could I not make offerings to the Dharma? I now have much wealth, and upon these things will make great vows.’⁹⁵ Then, I said: ‘O Son of Good Family! Do not inflict such pain upon your own body. I will give much wealth to you to make offerings to Dharmodgata Bodhisattva. I will also follow you to go to Dharmodgata Bodhisattva, as I myself wish to make offerings. I also wish to attain these dharmas, that is, the unsurpassed Buddha dharmas as described previously.’ O Mother and Father! Please now allow me to follow this son of good family, and give me wealth to make offerings to Dharmodgata Bodhisattva.’

<583a28> Her mother and father answered, saying: ‘What you praise is amazing indeed, and difficult to match! This man single mindedly thinks of the Dharma which is the most supreme <583b> in all the worlds, and is certainly able to bring happiness to all living beings.⁹⁶ This man is able to seek that which is difficult. We now allow you to go and follow him, and we also wish to see Dharmodgata Bodhisattva!’

<583b02> The Daughter, in order to make offerings to Dharmodgata Bodhisattva, addressed her mother and father, saying: ‘I would not dare to prevent a person’s merit.’⁹⁷

{Conze 30:5 The meeting with Dharmodgata}

<583b04> ⁹⁸The Daughter thereupon adorned five hundred wagons, and instructed her five hundred serving girls to also all adorn their wagons.⁹⁹ Taking variegated flowers, multi-colored clothing, various blended perfumes, incense, and fragrant ointments; gold, silver, and precious flowers; various colorful, marvelous, and excellent jewelry; and excellent foodstuffs; she rode together¹⁰⁰ in one wagon with Sadāprarudita Bodhisattva. Venerated and surrounded by the five hundred serving girls, they slowly traveled toward the East.¹⁰¹

⁹⁵ = Vaidya (1960, p. 248): ‘*kasmād asmābhir dharmo na pūjayitavyaḥ? evamrūpeṣu ca sthāneṣu praṇidhānaṃ na kartavyaṃ syāt, yeṣāṃ asmākaṃ prabhūtā vipulāś ca bhogāḥ samvidyante iti*’

⁹⁶ This is not entirely clear in *Xiaōpīn*. But refer *Móhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉：「爾時父母報女言：『汝所讚者，希有難及。說是善男子為法精進大樂法相，及是諸佛法不可思議，一切世間最為第一，一切眾生歡樂因緣。是善男子為是法故，大誓莊嚴。我等聽汝往見曇無竭菩薩，親近供養。汝發大心，為[13]諸[14]佛故如是精進，我等云何當不隨喜？』」(CBETA, T08, no. 223, p. 420, b3-9)[13]諸=得【宋】【元】【明】【宮】。[14]佛+（法）【元】【明】：‘... That which you praise is amazing indeed and difficult to match, the explanation of how this son of good family, for the sake of Dharma, is most energetic and delights in the nature of dharma; and these buddha dharmas are inconceivable, the most supreme in all the worlds, the causal condition for the joy of all living beings. ...’ This is much more similar to the small text in Skt, Vaidya (1960, p. 248).

⁹⁷ There is a similar statement to this at the beginning of Chp. 2, with respect to those who aspire to saṃbodhi. However, the statements are different in Skt.

⁹⁸ Skt, Vaidya (1960, p. 249), first adds: ‘Having so spoken, the Elder’s Daughter set out for the sake of making offerings to and honoring Dharmodgata bodhisattva mahāsattva.’

⁹⁹ Reading with Shōgozō canon.

¹⁰⁰ Reading with Shōgozō canon; in conformity with Skt ‘*sārdamabhir...*’

¹⁰¹ Skt, Vaidya (1960, p. 249), adds ‘... accompanied by a huge retinue, and preceded by her parents...’

<583b08> From afar they saw the city of *Gandhavatī. The city was of seven levels, adorned with the seven precious substances, most delightful, with seven levels of walls, and seven rows of trees. The city was twelve yojanas in length and breadth, prosperous, pleasant, safe, and peaceful, and its population thrived. There were five hundred avenues and streets, attractive and orderly as a picture. Bridges and canals were broad and clean like the earth.¹⁰² Seeing Dharmodgata Bodhisattva sitting on the Dharma seat in the center of the city, surrounded by an immeasurable assembly of one billion, as he taught the Dharma, [Sadāprarudita’s] heart became overjoyed. By analogy, it was like a bhikṣu who has attained the third dhyāna.¹⁰³

<583b14> Having seen [Dharmodgata], [Sadāprarudita] conceived the thought: ‘We should not approach to where Dharmodgata Bodhisattva is while riding in wagons.’

<583b15> [They] thereupon alighted from the wagons, and approached on foot. Sadāprarudita Bodhisattva, venerated and surrounded by the five hundred serving girls,¹⁰⁴ each holding many various objects of adornment, all went to where Dharmodgata Bodhisattva was. Where Dharmodgata Bodhisattva was, there was a platform of the seven precious substances, adorned with ox-head sandalwood, a net of pearls with jeweled bells at the interstices, bright pearls hanging from the four corners radiated light, and four silver incense censers burning black aloe wood, all as offerings to Prajñāpāramitā. Inside the jeweled platform was a great divan of the seven precious substances. Upon that divan there was a casket of four jewels, and [within that] the Prajñāpāramitā was written on plates of pure gold. To the four sides of that platform, jeweled penants hung down.

<583b22> Thereupon, Sadāprarudita Bodhisattva and the five hundred serving girls, saw from afar this sublime platform with its various pearls and jewels in adornment, and also saw Śakra, Lord of the Gods, and immeasurable hundreds of thousands of gods, scattering divine mādārava flowers, divine gold and silver flowers, and divine sandalwood flowers, upon the platform. In the empty space above, gods played musical instruments.

<583b26> They then asked Śakra, Lord of the Gods: ‘O Kauśika! For what reason do you and the divine assembly scatter divine mādārava flowers, divine gold and silver flowers, and divine sandalwood flowers, upon the platform, and play musical instruments in the empty space above?’

<583b28> Śakra, Lord of the Gods, answered: ‘O Son of Good Family! Do you not know? There is a Dharma known as <583c> Mahāprajñāpāramitā,¹⁰⁵ which is the mother¹⁰⁶ of the bodhisattvas. Training in this, the bodhisattvas will complete all qualities and all Buddha

¹⁰² The descriptions of the city of *Gandhavatī here are nearly identical word for word with the description given earlier to Sadāprarudita by the Buddhas.

¹⁰³ = Vaidya (1960, p. 249): ‘... tadyathāpi nāma prathamadhyānasamāpanno bhikṣur ekāgreṇa manasikāreṇa|’ That is, ‘first dhyāna.’ This is unusual, in that it is the ‘third dhyāna’ that is usually regarded as the highest form of bliss outside of *nirvāṇa* itself. See also below.

¹⁰⁴ And presumably, the Elder’s Daughter, too.

¹⁰⁵ = Vaidya (1960, p. 250): ‘Prajñāpāramitā.’ Note that the ‘mahā-’ prefix is omitted.

¹⁰⁶ Skt, Vaidya (1960, p. 250), adds ‘pariṇāyikā,’ ‘guide.’

dharmas, and swiftly attain sarvajñā.’¹⁰⁷

<583c02> Sadāprarudita said: ‘O Kauśika! Where is this Mahāprajñāpāramitā,¹⁰⁸ which is the mother of the bodhisattva mahāsattvas? I now wish to see it!’

<583c04> [Śakra said:] ‘O Son of Good Family! [It is] within this casket of seven precious substances, [written] upon plates of gold, and sealed with the seal of seven jewels by Dharmodgata Bodhisattva. I am unable to show it to you.’

<583c06> Thereupon, Sadāprarudita Bodhisattva and the five hundred girls, each took various flowers, perfumes, jewelry, banners, canopies, robes, clothing, gold, silver and gems, and used half to make offerings to Prajñāpāramitā, and used half to make offerings to Dharmodgata Bodhisattva. At that time, Sadāprarudita Bodhisattva, having used various flowers, perfumes, jewelry, banners, canopies, robes, clothing, gold, silver, precious flowers and musical entertainments to make offerings to Prajñāpāramitā, then approached Dharmodgata Bodhisattva and further used various flowers, perfumes, jewelry, pieces of sandalwood, gold, silver, and precious flowers to scatter over Dharmodgata Bodhisattva as an offering to the Dharma. [These items] stood there in empty space, and formed together into a jeweled canopy. Jeweled penants hung at the four sides of the canopy.

<583c13> On seeing this spiritual power, Sadāprarudita Bodhisattva and the five hundred girls were greatly overjoyed at heart, and conceived the thought: ‘It is marvellous indeed that the spiritual power of the master Dharmodgata Bodhisattva is like this. Even before he has realized the Buddha path the might of his spiritual power is able to do this, how much more so when he realizes anuttarā samyak sambodhi?’

<583c17> Then, the five hundred girls, due to their reverence for Dharmodgata Bodhisattvas, all aspired their minds to anuttarā samyak sambodhi: ‘Through these wholesome roots as a causal condition, may we in the future become Buddhas! When we practice the bodhisattva path, may we also obtain such qualities¹⁰⁹ as these, just as Dharmodgata Bodhisattva has in the present! May we also make offerings to, venerate, and honor Prajñāpāramitā, teach the Dharma to the people, and accomplish the power of skillful means, just as Dharmodgata Bodhisattva!’

<583c22> Thereupon, Sadāprarudita Bodhisattva and the five hundred girls prostrated their heads to Dharmogata Bodhisattva’s feet, joined their palms in respect, and stood to one side.

<583c23> Sadāprarudita Bodhisattva addressed Dharmodgata Bodhisattva, saying: ‘When I first sought Prajñāpāramitā in the empty, secluded forest, I heard a voice in empty space say: ‘O Son of Good Family! You, going from here to the East, will be able to hear Prajñāpāramitā!’ I

¹⁰⁷ = Vaidya (1960, p. 250): ‘*sarvaguṇapāramitānugatān sarvabuddhadharmān sarvākārajñātām ca kṣipram anuprāpnuvantīti*’

¹⁰⁸ = Vaidya (1960, p. 250): ‘*Prajñāpāramitā*.’ Note that the ‘*mahā*’ prefix is omitted.

¹⁰⁹ = Vaidya (1960, p. 251): ‘... *eteṣām eva dharmāṇām lābhinyo bhavema...*’

thereupon went to the East. Soon after having gone to the East, I thereupon <584a> conceived this thought: ‘Why did I not ask the voice in empty space how far I should go? Or from whom I will be able to hear Prajñāpāramitā?’ Sorrowful and distressed, I then stood for seven days, not giving thought to food or drink, or worldly matters, but only giving thought to Prajñāpāramitā: ‘Why did I not ask the voice in empty space how far I should go? Or from whom I will get to hear [Prajñāpāramitā]?’ Thereupon the form of a Buddha¹¹⁰ appeared before me, saying: ‘O Son of Good Family! Going from here toward the East for five hundred yojanas, there is a city named *Gandhavatī, within which is a bodhisattva named Dharmodgata, who teaches Prajñāpāramitā to the great assembly. There, you will be able to hear Prajñāpāramitā.’ On that very spot, I arose a perception unsupported by any dharma,¹¹¹ and also attained immeasurable samādhi entrances. Abiding in these samādhis, I thereupon saw the Buddhas of the ten directions teaching Prajñāpāramitā to their great assemblies.

<584a10> ‘The Buddhas praised me, saying: ‘Excellent! Excellent! O Son of Good Family! When we formerly practiced the bodhisattva path, we also obtained these samādhis, abided in these samādhis, and accomplished the Buddha dharmas.¹¹² The Buddhas, having shown and instructed me, suddenly vanished. Coming out of those samādhis, I conceived the thought: ‘From where have the Buddhas come? To where have they gone?’¹¹³ Not knowing the reason for the coming and going of the Buddhas,¹¹⁴ I immediately conceived the thought: ‘Dharmodgata Bodhisattva has previously made offerings to the Buddhas of the past, deeply planted wholesome roots, and is well trained in skillful means. He will certainly be able to

¹¹⁰ = Vaidya (1960, p. 251): ‘*tato me tathāgatavigrahaḥ purataḥ prādurbhūtaḥ*’

¹¹¹ = Vaidya (1960, p. 251): ‘*so ‘haṃ tenaiva mahatodāreṇa prītiprāmodyena sphuṭastataḥ pṛthivīpradeśānna calitaḥ, tava ca prajñāpāramitāṃ deśayataḥ śṛṇomi*’ Both the *Daòxīng*, fasc. 9 《道行般若經》卷 9 〈28 薩陀波倫菩薩品〉:「是時聞師名聲,大歡欣踊躍,不能自勝,用歡欣踊躍故,即得悉見十方諸佛三昧。」(CBETA, T08, no. 224, p. 473, b29-c1); and the *Dàmíngdū*, fasc. 6 《大明度經》卷 6 〈28 普慈闍士品〉:「我聞師名,心大歡喜不自勝。用歡喜故,即得悉見十方佛定。」(CBETA, T08, no. 225, p. 505, b22-23); mention only that ‘through joy I thereupon attained the samādhi of vision of the buddhas of the ten directions.’ [Xüánzàng Assembly 4 and 5 omit the *Avadāna*.] The later *Fómū*, fasc. 25 《佛說佛母出生三法藏般若波羅蜜多經》卷 25:「我於爾時住一切法無依止想。即時得入無量無數三摩地門。於三摩地中。見十方無量阿僧祇世界諸佛如來應供正等正覺。」(CBETA, T08, no. 228, p. 673, c4-7); is more like *Xiaōpīn*, ‘At that time, I abided in the perception unsupported by any *dharma*, and thereupon entered immeasurable, countless samādhi entrances ... *Móhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27 〈88 常啼品〉:「我爾時中道住。於一切法中得無礙智見。得觀諸法性等諸三昧現在前。」(CBETA, T08, no. 223, p. 421, b7-9): ‘At that time, I stood on the path, and attained unimpeded gnosis and vision with respect to all *dharmas*, and the *samādhis* of ‘contemplation of the nature of *dharmas*, etc., all appeared before me.’ See also previously in the story which is now being recounted: 爾時薩陀波耑即於住處一切法中,生無決定想,入諸三昧門,所謂: ‘Then, Sadāprarudita Bodhisattva, on that very spot, towards all *dharmas*, arose the perception of lack of fixed [nature], and entered the *samādhi* entrances, that is: ... [The *samādhis*.]’ Thus, the former passage has ‘arose the perception of non-certainty,’ the latter has ‘arose the perception unsupported’ by all dharmas. However, the Skt has ‘... *sarvadharmesv anīśritasamjñāṃ utpādayati*’ for the former, and ‘*calitaḥ*,’ which appears the exact and appropriate opposites of *Xiaōpīn*. *Móhē* is at least consistent with both as ‘unimpeded gnosis and vision.’ Is there any chance of a scribal error between ‘無決定想’ and ‘無依止想’?

¹¹² = Vaidya (1960, p. 252): ‘*ete samādhayah prajñāpāramitānirjātāḥ, yatra sthitair asmābhiḥ sarvabuddhadharmāḥ pariniṣpādītā iti*’

¹¹³ When we see Dharmodgata’s response in the next section, we shall note that the question should be phrased ‘From where have the Tathāgatas come? To where have [the Tathāgatas] gone?’

¹¹⁴ This statement with respect to the coming and going of the Buddhas (or Tathāgatas) omitted in Skt.

explain to me from where have the Buddhas come, and to where have they gone.’ I wish that the great master may now explain to me: ‘From where have the Buddhas come? To where have they gone?’, so that I may not be separated from the vision of the Buddhas!’

CHAPTER 28—DHARMODGATA¹¹⁵

{Conze XXXI Dharmodgata}

{Conze 31:1 The coming and going of the Tathāgatas}

<584a21> Thereupon, Dharmodgata Bodhisattva spoke to Sadāprarudita Bodhisattva, saying: ‘O Son of Good Family! The Buddhas neither come from anywhere, nor do they go to anywhere. For what reason? Because the suchness of dharmas is immovable, and the suchness of dharmas is the Such Come One.¹¹⁶ O Son of Good Family! The ungenerated neither comes nor goes, and the ungenerated is the Such Come One.¹¹⁷ The reality limit neither comes nor goes, and the reality limit is the Such Come One. Emptiness neither comes nor goes, and emptiness is the Such Come One. Division neither comes nor goes, and division is the Such Come One.¹¹⁸ Detachment neither comes nor goes, and detachment is the Such Come One.¹¹⁹ Cessation neither comes nor goes, and cessation is the Such Come One. The nature of empty space¹²⁰ neither comes nor goes, and the nature of empty space is the Such Come One. O Son of Good Family! Apart from these dharmas, there is no Such Come One. The suchness of these dharmas, and the suchness of the Such Come Ones, is all one single suchness,¹²¹ not two, not divided. O Son <584b> of Good Family! This suchness is one; not two, not three; beyond all classification, non-existent.¹²²

<584b01> ‘O Son of Good Family! By analogy, it is like during the last month of spring, at midday when it is very hot and one sees the movement of [a mirage of] ‘wild horses’.¹²³ A

¹¹⁵ = Vaidya (1960, p. 253): ‘*Dharmodgataparivarta ekatrimśattamaḥ*’

¹¹⁶ = Vaidya (1960, p. 253): ‘*acalitā hi tathatā*’ No ‘*dharmā*’.

¹¹⁷ = Vaidya (1960, p. 253): ‘*anutpāda āgacchati vā gacchati vā | yaśca anutpādaḥ, sa tathāgataḥ*’

¹¹⁸ = Vaidya (1960, p. 253): ‘*yā ca yathāvattā, sa tathāgataḥ*’ Note, 斷 not *pra-√han* or *√chid*.

¹¹⁹ = Vaidya (1960, p. 253): ‘*yā ca virāgatā, sa tathāgataḥ*’ Note, 離 not *vivikta*.

¹²⁰ = Vaidya (1960, p. 253): ‘*ākāśadhātu*.’

¹²¹ = Vaidya (1960, p. 253): ‘... *ekaivaiṣā tathatā*’

¹²² = Vaidya (1960, p. 253): ‘*ekaivaiṣā tathatā kulaputra | tathatā na dve na tisraḥ | gaṇanāvyativṛttā ... tathatā yaduta asattvāt*’ I take ‘*gaṇanāvyativṛttā*’ as similar to ‘(a)*saṃkhyatā*’ = (無)數.

¹²³ = Vaidya (1960, p. 253): ‘*marīci*,’ however the Chinese is most likely from ‘*ghoṭaka-mrga*,’ literally ‘antelope thirst,’ here ‘wild horse(s).’ An explanation can be found in the *Upadeśa*, fasc. 6 《大智度論》卷6：「如炎者。炎以日光風動塵故。曠野中見如野馬。無智人初見謂之為水。男相女相亦如是。結使煩惱日光。熱諸行塵邪憶念風。生死曠野中轉。無智慧者謂為一相為男為女。是名如炎。」(CBETA, T25, no. 1509, p. 102, b1-6): ‘A mirage is that by way of sunlight and the wind moving dust, in the wilderness one sees the resemblance of wild horses; [when] ignorant people first see it, they claim it is water. The characteristics of masculinity and femininity are likewise. The sunlight of the bonds, afflictions, heats up the formation dust, the wind of perverse conceptual thoughts, which proceed in the wilderness of life-and-death. The ignorant claim that there is one characteristic, whether masculine, whether feminine.’

foolish man will chase after them, claiming that he will find water. O Son of Good Family! What do you think, from where does this water come? Does it come from the Eastern sea? From the Southern, Western, or Northern sea?’

<584b04> Sadāprarudita addressed the master, saying: ‘Within a mirage there is not even any water, let alone somewhere from where it comes, and somewhere to where it goes. It is only through foolish people’s lack of knowledge that toward the absence of water they generate the perception of water, where there is no real water.’¹²⁴

<584b07> Dharmodgata Bodhisattva spoke to Sadāprarudita, saying:¹²⁵ ‘O Son of Good Family! ¹²⁶If a person grasps the Such Come One’s physical body or the sound of his voice, such a person as this will have the discriminative perception¹²⁷ of the coming and going of the Buddhas. One should understand that this sort of foolish ignorance is just like the generation of the perception of water toward the absence of water. For what reason? The Buddhas, the Such Come Ones, should not be seen by way of their physical bodies. The Buddhas, the Such Come Ones, are the Dharma body.¹²⁸ O Son of Good Family! Just as the reality of dharmas neither comes nor goes, likewise too are the Buddhas, the Such Come Ones.¹²⁹

<584b12> ‘O Son of Good Family! By analogy, it is like a master illusionist, who creates the illusion of elephant calvary, horse calvary, chariot calvary, and foot soldiers, which neither come nor go. One should know that likewise, the Buddhas neither come nor go.

<584b14> ‘O Son of Good Family! Just as a person in a dream sees a Such Come One, whether one, or two, or ten, or twenty, or fifty, or one hundred, or numbering more than one hundred, yet on awakening does not see even a single Such Come One. O Son of Good Family! What do you think, from where have these Such Come Ones come? To where have they gone?’

<584b17> Sadāprarudita addressed the master, saying: ‘In a dream, there are no fixed dharmas, all is false and unreal.’¹³⁰

<584b18> [Dharmodgata said:] ‘O Son of Good Family! The Such Come One teaches that all dharmas are unreal, like a dream.¹³¹ If a person does not know dharmas as unreal, like a dream,

¹²⁴ = Vaidya (1960, p. 253): ‘*na punas tatrodakam svabhāvataḥ samvidyate*’

¹²⁵ Reading with Shōgozō canon.

¹²⁶ This passage is very similar to the verse in the *Vajracchedikā*, Vaidya (1960, p. 87): ‘*ye māṃ rūpeṇa ca-adrākṣur, ye māṃ ghoṣeṇa ca-anvayuh; mīthyāprahāṇaprasṛtā, na māṃ drakṣyanti te janāḥ. [dharmato buddhā draṣṭavyā, dharmakāyā hi nāyakāḥ; dharmatā ca navijñeyā, na sā śakyā vijānitum.]*’

¹²⁷ Reading with Shōgozō canon.

¹²⁸ = Vaidya (1960, p. 253): ‘*na hi tathāgato rūpakāyato draṣṭavyaḥ| dharmakāyās tathāgatāḥ*’ The similarity with the aforementioned verse from the *Vajracchedikā* continues in this statement.

¹²⁹ = Vaidya (1960, p. 253): ‘*na ca ... dharmatā āgacchati vā gacchati vā| evameva ... nāsti tathāgatānām āgamanam vā gamanam vā*’

¹³⁰ = Vaidya (1960, p. 253-254): ‘*na khalu punaḥ kulaputra svapne kasyacid dharmasya pariniṣpattiḥ prajñāyate| mṛṣāvādo hi svapno ‘bhūt*’

¹³¹ = Vaidya (1960, p. 254): ‘*evam eva kulaputra sarvadharmāḥ svapnopamā uktā bhagavatā*’

this person will merely¹³² grasp at the names, words, and expressions for the physical body.¹³³ Such people as these will discriminate the Buddhas as having coming and going, as they do not know the nature of dharmas.¹³⁴ If a person discriminates the Buddhas as coming and going, one should understand this person as a foolish common person without knowledge. Continuously experiencing [the cycle of] birth and death, they come and go in the six paths of rebirth, separated from Prajñāpāramitā, and separated from the Buddha Dharma. O Son of Good Family! If one is able to know as it really is, as the Buddha has taught, that ‘all dharmas are unreal, like a dream’, this person will then not discriminate dharmas as coming or going, as generating or ceasing. If they do not discriminate all dharmas,¹³⁵ this person will then know¹³⁶ the Such Come One in terms of the reality of dharmas.¹³⁷ For one who knows the Such Come One in terms of the nature of dharmas, this person will then not discriminate the Such Come One as coming or going. If one is able to know as it really is the nature of dharmas, such a person as this will then practice Prajñāpāramitā and approach anuttarā samyak saṃbodhi. <584c> They are known as a true disciple of the Buddhas. They do not consume the nations almsfood in vain. They are a field of merit for the world.¹³⁸

<584c02> ‘O Son of Good Family! By analogy, it is like how there are many precious jewels in the great ocean, which neither come from the Eastern direction, nor come from the Southern, Western, or Northern directions, the four quarters, above or below. But just due to the meritorious actions of living beings,¹³⁹ these jewels are produced within the ocean. It is not that they exist without any cause, but they exist due to the coming together of the conditions of living beings.¹⁴⁰ When these jewels cease, they also do not go to the ten directions. They just exist due to the coming together of many conditions, and no longer exist when those many conditions cease.

<584c05> ‘O Son of Good Family! The physical body¹⁴¹ of the Such Come Ones is likewise, there is nothing fixed. It does not come from the ten directions, nor does it exist without cause. It is just generated as a result of past actions, exists through the coming together of many conditions, and no longer exists when those many conditions cease.¹⁴²

¹³² Reading with Sòng, Yüán, Míng and Shōgozō canons.

¹³³ = Vaidya (1960, p. 254): ‘*ye kecit kulaputra svapnopamān sarvadharmāms tathāgatena nirdeśitān yathābhūtam na prajānanti, te tathāgatān nāmakāyena vā rūpakāyena vā abhiniviśya tathāgatānām āgamaṇaṃ vā gamaṇaṃ vā kalpayanti*’ ‘... grasp at either the body of name or body or form of the tathāgatas...’ That is, ‘*kāya*’ here in Sanskrit is not the ‘physical body’ of the Xiaōpīn.

¹³⁴ = Vaidya (1960, p. 254): ‘*yathāpi nāma dharmatām aprajānanto ye ca tathāgatānām āgamaṇaṃ vā gamaṇaṃ vā kalpayanti...*’

¹³⁵ Reading with Shōgozō canon.

¹³⁶ Reading with Shōgozō canon.

¹³⁷ = Vaidya (1960, p. 254): ‘*...te dharmatayā tathāgataṃ prajānanti*’

¹³⁸ = Vaidya (1960, p. 254): ‘*te ca bhagavataḥ śrāvakāḥ amoghaṃ rāṣṭrapīṇḍaṃ paribhuñjate | te ca lokasya dakṣiṇyāḥ*’

¹³⁹ = Vaidya (1960, p. 254): ‘*... sattvānām kuśalamūlāny upādāya ...*’

¹⁴⁰ Reading with Shōgozō canon.

¹⁴¹ = Vaidya (1960, p. 254): ‘*teśāṃ tathāgatānām kāyapariniṣpattir ...*’, ‘physical perfection of the Tathāgatas.’

¹⁴² = Vaidya (1960, p. 254): ‘*pūrvacaryāpariniṣpanno hetupratyayādihāḥ kāraṇasamutpannaḥ*

<584c08> ‘O Son of Good Family! By analogy, it is like how the sound of a lute¹⁴³ does not come from somewhere, nor does it go to somewhere, but when the many associated causal conditions—the strings, the sounding board, the neck, and the strumming of a person’s hand—due to the coming together of the many conditions, there is a sound. This sound neither comes from the strings, nor comes from the sounding board, nor comes from the neck, nor comes from the person’s hand. But, with the coming together of the many conditions, there is a sound, which does not come from somewhere; with the parting of the many conditions the sound ceases, but it does not go to somewhere.

<584c12> ‘O Son of Good Family! The bodies of the Such Come Ones are likewise. They are accomplished through the associated causal conditions of immeasurable merits.¹⁴⁴ They are neither generated from a single causal condition or a single merit, nor do they exist without any cause or without any condition. They just exist due to the coming together of many conditions, yet do not come from somewhere; and they cease when those many conditions part, yet they do not go to somewhere.

<584c16> ‘O Son of Good Family! One should thus observe the nature of the Such Come Ones’ coming and going, and should thus observe the nature of dharmas.¹⁴⁵ O Son of Good Family! If you thus observe the Such Come Ones and all dharmas as neither generated nor ceasing, you will certainly reach anuttarā samyak saṃbodhi,¹⁴⁶ and also attain comprehension of the skillful means of Prajñāpāramitā.’¹⁴⁷

<584c20> When this Dharma of the neither coming nor going of the Such Come Ones was being taught, the earth in the great billion-fold universe shook with a great quake. All the divine mansions also shook, and the mansions of Māra all vanished.¹⁴⁸ The grasses, plants, flowers, and trees in the great billion-fold universe all bent forward toward Dharmodgata Bodhisattva Mahāsattva,¹⁴⁹ and the trees burst into marvelous blossoms out of season.

<584c24> In empty space, Śakra, Lord of the Gods, and the four kings of the gods, rained forth fine divine <585a> flowers and divine pieces of sandalwood, which they scattered over Dharmodgata Bodhisattva. They spoke to Sadāprarudita Bodhisattva, saying: ‘Due to [you,]

pūrvakarmavipākād utpannaḥ]’ Skt then adds the synonym ‘*kāyābhiniṣpattir*’ for ‘*buddhānām ... kāyaḥ*.’

¹⁴³ = Vaidya (1960, p. 254): ‘*vīṇāyāḥ śabda*.’ Conze (1973, p. 292) has ‘boogharp.’

¹⁴⁴ = Vaidya (1960, p. 254): ‘*evameva ... buddhānām bhagavatām kāyanīṣpattir hetvadhīnā pratyayādhīnā anekakuśalamūlaprayogapariniṣpannā ca*]’

¹⁴⁵ = Vaidya (1960, p. 255): ‘*evaṃ tvayā ... teṣāṃ tathāgatānām āgamaṇaṃ ca gamanaṃ ca draṣṭavyam | sarvadharmānām api kulaputra tvayā iyaṃ eva dharmatā anugantavyā*]’ For the former, it is not clear whether *Xiaōpīn* ‘相’ is from ‘*lakṣaṇa*,’ ‘*svabhāva*,’ or a simple ‘-tā’ abstract suffix. Hopefully ‘nature’ will include the latter two possibilities.

¹⁴⁶ = Vaidya (1960, p. 255): ‘*yataḥ kulaputra tvam evaṃ tathāgatāṃś ca sarvadharmāṃś ca anutpannān aniruddhāṃś ca saṃpraññāsyasi, tatas tvam niyato bhaviṣyasi anuttarāyāṃ samyaksambodhau*]’

¹⁴⁷ = Vaidya (1960, p. 255): ‘*prajñāpāramitāyām upāyakauśalye ca niyataṃ carīṣyasi*]’

¹⁴⁸ = Vaidya (1960, p. 255): ‘...*sarvāṇi ca mārabhavanāni saṃkṣobhitāni jihmībhūtāni cābhūvan*]’

¹⁴⁹ Reading with Sòng, Yüán, Míng, Gōng, and Shōgozō canons.

good sir,¹⁵⁰ we have today heard the ultimate principle, that which is difficult to encounter in all the worlds, which cannot be reached by those who grasp¹⁵¹ at the view of an existent identity.¹⁵²

<585a03> Thereupon, Sadāprarudita Bodhisattva addressed Dharmodgata Bodhisattva Mahāsattva,¹⁵³ [saying]: ‘Due to what cause and condition did the earth shake in a great quake?’

<585a05> Dharmodgata said: ‘Because you asked of the neither coming nor going of the Such Come Ones, when I answered you, eight thousand people attained receptivity toward the non-generation of dharmas,¹⁵⁴ eighty niyutas of living beings aspired their minds to anuttarā samyak sambodhi, and eighty four thousand living beings became detached from the taints, and attained purity of the vision of dharma with respect to to dharmas.’¹⁵⁵

{Conze 31:2 Sadāprarudita’s self sacrifice}

<585a09> Sadāprarudita Bodhisattva’s mind became overjoyed, and conceived the thought: ‘It is now a great gain and an excellent benefit for me, that by hearing of the neither coming nor going of Prajñāpāramitā, there is benefit to such immeasurable living beings. My wholesome roots, corrected, become complete,¹⁵⁶ and my mind has no doubt toward anuttarā samyak sambodhi. I will certainly become a Buddha!’

<585a13> Sadāprarudita, due to the condition of hearing the Dharma, thereupon arose into empty space to the height of seven tāla¹⁵⁷ trees, and conceived the thought: ‘What will I now use to make an offering to Dharmodgata Bodhisattva Mahāsattva?’¹⁵⁸

<585a15> Śakra, Lord of the Gods, knowing the thought conceived in Sadāprarudita’s mind, thereupon gave divine mādārava flowers to Sadāprarudita, saying: ‘You should make an offering to Dharmodgata Bodhisattva with these flowers! O Son of Good Family! We will aid you, because due to you as a condition, there is benefit for immeasurable living beings. O Son of Good Family! Such a person as this is most difficult to encounter, one who for the sake of all living beings comes and goes for immeasurable asaṃkhyā kalpas in [the cycle of] birth and death.’

¹⁵⁰ = Vaidya (1960, p. 255): ‘*tava kulaputra ...*’ Curious use of this term here by Xiaōpīn.

¹⁵¹ Reading with Shōgozō canon.

¹⁵² = Vaidya (1960, p. 255): ‘*tava kulaputra anubhāvena adyāsmābhiḥ paramārthanirjātā kathā deśyamānā śrutā sarvalokavipratyanīkā, yatrābhūmiḥ sarvasatkāyadr̥ṣṭipratīṣṭhitānām sarvāsaddr̥ṣṭyabhivinivīṣṭānām sattvānām*’ The English does not do justice to the play on the ‘Tathāgata’s body’ (*tathāgatakāya*) and the ‘view of the body / identity’ (*satkāyadr̥ṣṭi*).

¹⁵³ Reading with Shōgozō canon.

¹⁵⁴ = Vaidya (1960, p. 255): ‘*...anutpattikadharmakṣāntipratilambho ‘bhūt*’

¹⁵⁵ = Vaidya (1960, p. 255): ‘*...virajāṃsi vigatamalāni dharmeṣu dharmacakṣūṃṣi viśuddhāni*’

¹⁵⁶ Reading with Shōgozō.

¹⁵⁷ = ‘*tāla*’; a type of fan palm.

¹⁵⁸ = Vaidya (1960, p. 255): ‘*kenāham etar hi antarīkṣe sthitaḥ dharmodgataṃ bodhisattvaṃ mahāsattvaṃ satkuryām iti?*’ which is quite a different matter. However, looking at the following statements, it appears that Xiaōpīn is more fitting.

<585a20> Thereupon, Sadāprarudita Bodhisattva received the mādārava flowers of Śakra, Lord of the Gods, and scattered them over Dharmodgata Bodhisattva. Descending from empty space, prostrating his head to him, he addressed the master, saying: ‘From this day forward I will present myself as an offering to the master.’ Having so spoken, he joined his palms and stood to one side.

<585a23> Thereupon, the Elder’s Daughter, and her five hundred serving girls, addressed Sadāprarudita Bodhisattva, saying: ‘Now, we too present ourselves. By upholding these wholesome roots as a condition, we will attain such wholesome dharmas as these. In life after life we will always make offerings to the Buddhas, and always draw near [to them].’¹⁵⁹

<585a26> Sadāprarudita Bodhisattva replied to the girls, saying: ‘If you present yourselves to me, and practice following me with a sincere mind, I will accept you.’

<585a28> The girls addressed him, saying: ‘With a sincere mind we offer ourselves, and will follow [your] practice.’

<585a29> Thereupon, Sadāprarudita Bodhisattva presented the five hundred girls, together with their jewelry <585b> and adornments, and the five hundred wagons, as gifts to Dharmodgata Bodhisattva, addressing him, saying: ‘O Master! I present these five hundred girls as gifts to the master, together with five hundred wagons, to be used as he wishes.’

<585b03> Thereupon, Śakra, Lord of the Gods, praised Sadāprarudita Bodhisattva, saying: ‘Excellent! Excellent! A bodhisattva mahāsattva should thus train in the dharma of forsaking all.¹⁶⁰ A bodhisattva who has this dharma of forsaking all will then be able to swiftly realize anuttarā samyak saṃbodhi.¹⁶¹ For the sake of hearing Prajñāpāramitā and skillful means, bodhisattvas should make offerings to the teacher [of Dharma] just as you do now.¹⁶² When the Buddhas of the past formerly practiced the bodhisattva path, they were just as you are now, abiding in this forsaking in order to make offerings to the teacher of Dharma¹⁶³ for the sake of Prajñāpāramitā. For by hearing Prajñāpāramitā and skillful means, one abides in forsaking and cultivates¹⁶⁴ anuttarā samyak saṃbodhi.’¹⁶⁵

¹⁵⁹ Skt, Vaidya (1960, p. 256), has these statements as direct towards Sadāprarudita, ie. ‘present yourselves to you,’ and ‘always draw near to you.’ However, from Sadāprarudita’s subsequent reply, this is also still implicit in their statements. Hence the addition of ‘[to you].’

¹⁶⁰ = Vaidya (1960, p. 256): ‘*bodhisattvair mahāsattvaiḥ sarvasvaparityāgibhir bhavitavyam*’

¹⁶¹ = Vaidya (1960, p. 256): ‘*evaṃrūpeṇa ca tyāgacittena bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyak saṃbodhim abhisambudhyate*’

¹⁶² = Vaidya (1960, p. 256): ‘*evaṃ ca dharmabhāṅakāṅām pūjāṃ kṛtvā śakyaṃ prajñāpāramitām upāyakauśalyaṃ ca śrotum*’

¹⁶³ Reading with Shōgozō canon.

¹⁶⁴ Reading with Shōgozō canon.

¹⁶⁵ = Vaidya (1960, p. 256): ‘*tair api kulaputra paurvakais tathāgatair arhadbhiḥ samyaksaṃbuddhaiḥ pūrvaṃ bodhisattvacaryāṃ caradbhir evaṃrūpa eva tyāge sthītvā anuttarā samyaksaṃbodhiḥ samudānītā prajñāpāramitām upāyakauśalyaṃ ca pariprasnāyadbhir iti*’ The apposition forms of ‘*prajñāpāramitām*’ and ‘*upāyakauśalyam*’ suggest ‘*prajñāpāramitā* is skillful means,’ though *Xiaōpīn* use of a ‘及’ between the two, leads to ‘*prajñāpāramitā* and skillful means.’

<585b10> Thereupon, Dharmodgata Bodhisattva, wishing to cause the wholesome roots of Sadāprarudita Bodhisattva to reach completion, accepted the five hundred girls and five hundred wagons. Having accepted them, he returned them to Sadāprarudita, and getting up from the high¹⁶⁶ seat, he returned to his mansion. At that time, the sun was setting.

<585b13> Sadāprarudita Bodhisattva conceived the thought: ‘As I have come for the sake of the Dharma, it is not appropriate¹⁶⁷ to sit or lie down, but I should engage in two activities, either walking or standing, waiting until the teacher of Dharma comes out from the mansion to teach the Dharma.’

<585b15> Thereupon, for seven years Dharmodgata Bodhisattva continued to enter into immeasurable samādhis from contemplating immeasurable skillful means of Prajñāpāramitā.¹⁶⁸

<585b17> Sadāprarudita Bodhisattva, throughout those seven years, either walked or stood, free from sleep, without thoughts of desire, and without thoughts of longing for enjoyments.¹⁶⁹ He only gave mental attention to [the thought]: ‘When will Dharmodgata Bodhisattva come out from dhyāna? We should prepare the Dharma seat, so that Dharmodgata Bodhisattva may sit to teach the Dharma. We should sweep and clean, letting the ground become pure, and spread many flowers, so that Dharmodgata Bodhisattva may teach the skillful means of Prajñāpāramitā.’¹⁷⁰

<585b22> At that time, the Elder’s Daughter and the five hundred girls, also for seven years followed Sadāprarudita Bodhisattva in all the activities he practiced.

<585b23> Thereupon, Sadāprarudita Bodhisattva heard a voice in empty space,¹⁷¹ saying: ‘O Son of Good Family! In seven days time, Dharmodgata Bodhisattva will come out from samādhi, and on the Dharma seat in the middle of the city, he will teach the Dharma!’

<585b25> [When] Sadāprarudita Bodhisattva heard the voice in empty space his mind was overjoyed. Together with the five hundred girls, he wished to prepare the Dharma seat for Dharmodgata Bodhisattva. Thereupon, each of the girls removed their upper robes which they then used to make the Dharma seat. They conceived the thought: ‘Dharmodgata Bodhisattva Mahāsattva will sit upon this seat and teach the skillful means of Prajñāpāramitā.’¹⁷²

<585b29> Sadāpraruditā Bodhisattva, wishing to cleanse the Dharma <585c> seat and remove

¹⁶⁶ Reading with Sòng, Yüán, Míng, and Gōng canons.

¹⁶⁷ Reading with Shōgozō canon.

¹⁶⁸ = Vaidya (1960, p. 257): ‘*aprameyair asaṃkhyeyair bodhisattvasamādhisahasraiḥ prajñāpāramitopāyakaśalyanirjātair vyāhārṣīt*’ Is ‘... *samādhis*, born forth from ... skillful means [of] *prajñāpāramitā*.’ Also reading with Shōgozō.

¹⁶⁹ = Vaidya (1960, p. 257): ‘... *na styānamiddham avakrāmayāmāsa* | *sapta varṣāṇi ca kāmavitarkam utpādayāmāsa, na vyāpādayitarkam na vihiṃsāvitarakam utpādayāmāsa, na rasagrddhiṃ na cittaadbilyam utpādayāmāsa* |’

¹⁷⁰ As above, again reading with Shōgozō.

¹⁷¹ = Vaidya (1960, p. 257): ‘*divyaṃ nirghoṣamaśrauṣīt*.’

¹⁷² As previously, again reading with Shōgozō.

any dirt, sought for water, but could not find any. Māra the Malign had concealed it, causing the water to vanish, conceiving the thought: ‘If Sadāprarudita seeks water, but does not find any, he will become dismayed, his mind will be shaken and change, his wholesome roots will not grow, and his knowledge will not shine forth.’¹⁷³

<585c03> Sadāprarudita, seeking water but not finding any, immediately conceived the thought: ‘I should pierce my own body to draw forth blood, to use to cleanse the ground. For what reason? Here, the dust will adhere to the master. What use do I now have for this body? This body will soon certainly decay and be useless. It would be better for me to destroy this body for the sake of the Dharma, such that in the end I will not die in vain. Moreover, due to the five sensual pleasures as a cause and condition I have always destroyed countless lives, coming and going in [the cycle of] birth and death, but I have never before attained such a Dharma as this!’

<585c08> Sadāprarudita thereupon took a sharp knife and pierced his body all around, cleansing the ground with his blood. The five hundred girls, imitating Sadāprarudita Bodhisattva, each also pierced their own bodies, cleansing the ground with their blood. [During this,] Sadāprarudita Bodhisattva and the five hundred girls did not have any change of heart, for even as much as a single thought. Māra the Malign was thus unable to gain access to,¹⁷⁴ or obstruct their wholesome roots.

<585c12> Thereupon, Śakra, Lord of the Gods, conceived this thought: ‘Marvellous indeed! Sadāprarudita Bodhisattva’s love for the Dharma is firm and strong. With aspiration for the great adornment, he does not cherish his own body or life, but has deep mental aspiration toward anuttarā samyak saṃbodhi. He will realize anuttarā samyak saṃbodhi, and release immeasurable living beings from the dissatisfaction and vexation of [the cycle of] birth and death.’¹⁷⁵

<585c16> At that moment, Śakra, Lord of the Gods, transformed the blood that cleansed the ground into divine red sandalwood perfume. From the four sides of the Dharma seat, outwards for one hundred yojanas, the fragrance of divine sandalwood wafted and pervaded forth.

<585c18> Śakra, Lord of the Gods, praised him, saying: ‘Excellent! Excellent! O Son of Good Family! Your power of vigorous effort is inconceivable, your love of Dharma and seeking of Dharma is unsurpassed! O Son of Good Family! The Buddhas of the past were likewise, cultivating¹⁷⁶ anuttarā samyak saṃbodhi through this mind of intense,¹⁷⁷ vigorous effort, love of Dharma, and seeking the Dharma.’

¹⁷³ = Vaidya (1960, p. 257): ‘*na vā pūjā bhrājeran*’ Could it be that *Xiaōpīn* reads as ‘*na vā prajñā bhāseran*,’ that is, ‘knowledge would not shine’?

¹⁷⁴ Reading with Shōgozō canon.

¹⁷⁵ = Vaidya (1960, p. 258): ‘*yaduta sarvasattvān mocayiṣyāmy aparimāṇataḥ saṃsāraduḥkhād anuttarāṃ samyaksaṃbodhim abhisambudhyeti*’

¹⁷⁶ Reading with Shōgozō canon.

¹⁷⁷ Reading with Yüán, Míng, and Shōgozō canons.

<585c21> Thereupon, Sadāprarudita conceived this thought: ‘I have prepared the Dharma seat for Dharmodgata Bodhisattva, swept and cleaned it pure. Where might I find fine and excellent flowers to adorn the ground, so that when Dharmodgata Bodhisattva teaches the Dharma on the [Dharma] seat, they may be made in offering?’

<585c24> Śakra, Lord of the Gods, know the thought conceived in Sadāprarudita’s mind, and thereupon gave three thousand massive¹⁷⁸ divine mādārava flowers to Sadāprarudita bodhisattva, saying: ‘O Son of Good Family! Take these mādārava flowers to adorn the ground, and make offerings to Dharmodgata Bodhisattva!’

<585c27> Sadāprardutia Bodhisattva, having accepted these flowers, used half of them to spread upon the ground, and used half of them to make an offering to Dharmodgata Bodhisattva.

{Conze 31:3 Dharmodgata’s demonstration of Dharma}

<585c29> Thereupon, after seven days had passed, Dharmodgata Bodhisattva emerged from samādhi, and together with <586a> an immeasurable assembly of one billion venerating and surrounding him, went toward the Dharma seat. Sitting upon the Dharma seat, he taught Prajñāpāramitā. When Sadāprarudita saw Dharmodgata Bodhisattva, his mind was overjoyed. By analogy, it was like a bhikṣu who has attained the third dhyāna.¹⁷⁹

<586a03>¹⁸⁰ Thereupon, Sadāprarudita and the five hundred girls scattered flowers as an offering, prostrated their heads to his feet, and sat to one side.

<586a05> Because of Sadāprarudita, Dharmodgata Bodhisattva taught for the sake of the great assembly, saying: ‘From all dharmas being equal, Prajñāpāramitā is also equal. From all dharmas being detached, Prajñāpāramitā is also detached. From all dharmas being immovable, Prajñāpāramitā is also immovable. From all dharmas being without mental attentions, Prajñāpāramitā is also without mental attentions. From all dharmas being infallible, Prajñāpāramitā is also infallible. From all dharmas being of one taste, Prajñāpāramitā is also of one taste. From all dharmas being boundless, Prajñāpāramitā is also boundless. From dharmas being ungenerated, Prajñāpāramitā is also ungenerated. From all dharmas being unceased, Prajñāpāramitā is also unceased.¹⁸¹ Just as empty space is boundless, Prajñāpāramitā is also boundless. Just as the great ocean is boundless, Prajñāpāramitā is also boundless. Just as Mount Sumeru is adorned, Prajñāpāramitā is also adorned. Just as empty space has no discrimination, Prajñāpāramitā also has no discrimination.¹⁸² From form being boundless, Prajñāpāramitā is

¹⁷⁸ Reading with Sòng, Yüán, Míng, and Gōng canons.

¹⁷⁹ = Vaidya (1960, p. 259): ‘*tadyathāpi nāma prathamadhyānasamāpanna ekāgramanasikāro bhikṣuḥ*’| That is, ‘first dhyāna’; as above.

¹⁸⁰ This passage absent in Skt.

¹⁸¹ = Vaidya (1960, p. 259): ‘*sarvadharmasamatā,*’ ‘*-viviktā,*’ ‘*-acalanatā,*’ ‘*-amananatā,*’ ‘*-astambhitatā,*’ ‘*-ekarasatā,*’ ‘*-aparyantatā,*’ ‘*-anutpadatā,*’ and ‘*-anirodhatā.*’ First clause in ablative from abstract, second clause just the abstract form itself.

¹⁸² = Vaidya (1960, p. 259): ‘*gaganāparyantatayā,*’ ‘*samudra,*’ ‘*meruvicitratā,*’ and ‘*gaganākalpanatā.*’

also boundless; from sensation, perception, volition, and cognition being boundless, Prajñāpāramitā is [also] boundless. From the earth element being boundless, Prajñāpāramitā is also boundless; from the water element, fire element, wind element, and space element being boundless, Prajñāpāramitā is also boundless. From the vajra-like being equal, Prajñāpāramitā is also equal. From all dharmas being undestroyed, Prajñāpāramitā is also undestroyed. From the nature of all dharmas being non-apprehendable, the nature of Prajñāpāramitā is also non-apprehendable. From all dharmas being equal to non-being, Prajñāpāramitā is also equal to non-being.¹⁸³ From all dharmas being inactive, Prajñāpāramitā is also inactive. From all dharmas being inconceivable, Prajñāpāramitā is also inconceivable.¹⁸⁴

<586a23> Then, Sadāprarudita Bodhisattva, upon that very seat, attained the samādhi of the equality of all dharmas, the samādhi of the detachment of all dharmas, the samādhi of the immovability of all dharmas, the samādhi of the absence of mental attentions of all dharmas, the samādhi of the infallibility of all dharmas, the samādhi of the one taste of all dharmas, the samādhi of the boundless nature of all dharmas, the samādhi of the non-generation of all dharmas, the samādhi of the non-ceasing of all dharmas, the samādhi of the boundless nature of empty space, the samādhi of the boundless nature of the great ocean, the samādhi of the adornment of Mount Sumeru, the samādhi of the non-discrimination of empty space, the samādhi of the boundless nature of form, the samādhi <586b> of the boundless nature of sensation, perception, volition and cognition, the samādhi of the boundless nature of the earth element, the samādhi of the boundless nature of the water element, fire element, wind element and space element, the samādhi of the equality of the vajra-like, the samādhi of the indestructability of all dharmas, the samādhi of the non-apprehendability of the nature of all dharmas, the samādhi of the equality to non-being of all dharmas, the samādhi of the inactivity of all dharmas, the samādhi of the inconceivability of all dharmas.¹⁸⁵ He attained six million samādhi entrances such as these.

CHAPTER 29—ENTRUSTMENT¹⁸⁶

{Conze XXXII Entrusting}

{Conze 32:1 End of the story of Sadāprarudita}

<586b07> Thereupon, the Buddha said to Subhūti: ‘Sadāprarudita, having attained six million

¹⁸³ Is the ambiguous *Xiaōpīn* ‘無等’ either ‘equal to non-existence’ or ‘non-equal’? Sanskrit, Vaidya (1960, p. 259): ‘*sarvadharmābhībhāvanāsamatayāprajñāpāramitābhībhāvanāsamatā*’; which matches with *Mōhē*, fasc. 27 《摩訶般若波羅蜜經》卷 27〈89 法尚品〉:「諸法無所有等故，當知般若波羅蜜亦無所有等。」(CBETA, T08, no. 223, p. 423, b18-19).

¹⁸⁴ = Vaidya (1960, p. 259): ‘*rūpāparyantatā ... , pṛthivīdhātu- ... , vajropamadharmsamatā, sarvadharmasambhedanātā, -anupalabdhitā, -abhībhāvanāsamatā, -niśceṣṭatā, -acintyatā.*’

¹⁸⁵ Names as per the teachings above (Vaidya 1960, p. 259).

¹⁸⁶ = Vaidya (1960, p. 260): ‘*Parīndanāparivarto dvātriṃśattamaḥ*’ This follows *Xiaōpīn* chapter 24, both

samādhi entrances, thereupon saw the Buddhas of as many universes in the ten directions as grains of sand of the Gaṅges River, venerated and surrounded by their great assemblies of bhikṣus,¹⁸⁷ as they all taught the Prajñāpāramitā with these very same words, letters, statements, expressions and symbols.¹⁸⁸ Just as I, in this great billion-fold universe, venerated and surrounded by the great assembly, teach the Prajñāpāramitā with these very words, letters, statements, expressions and symbols.’

<586b12> After this, Sadāprarudita was erudite and wise, inconceivable like the waters of the great ocean.¹⁸⁹ In life after life he was reborn without being separated from the Buddhas. Wherever he was reborn it was in the presence of the Buddhas, and all the many difficulties were overcome.¹⁹⁰

{Conze 32:2 The Perfection of Wisdom entrusted to Ānanda}

<586b15> O Subhūti! One should know that due to this Prajñāpāramitā one is able to complete the bodhisattva path. Therefore, if bodhisattvas wish to attain all knowledge, they should have faith in and take up Prajñāpāramitā; study, recite, give correct mental attention to it, cultivate it in the way in which it is taught, broadly teach it to other people; they should understand it, copy out the scrolls of the sūtra,¹⁹¹ make offerings of veneration, respect, honor, praise, flowers, incense, jewelry, incense powders, fragrant pastes, banners, canopies, and musical entertainments, and so forth. This is my teaching.¹⁹²

<586b21> Thereupon, the Buddha said to Ānanda: What do you think, is the Buddha your master?¹⁹³

<586b21> [Ānanda said:] O Blessed One! The Buddha is my master! The Such Come One is my master!

<586b22> The Buddha said to Ānanda: I am your master, you are my disciple. Now, in the present, you make offerings of veneration and respect to me, by way of your actions of body, speech, and mind. After my nirvāṇic cessation, you should make offerings of veneration and respect to Prajñāpāramitā.

<586b25> [The Buddha] then stated this a second and third time.

named ‘Zhūlei’ 囑累, which is Conze (1973, p. 266) Chp. 28:3 Transmission of the Sūtra to Ānanda. The *Mōhē* begins this last chapter below, with Ānanda’s statement, which seems much more appropriate.

¹⁸⁷ = Vaidya (1960, p. 260): ‘*bhikṣusamghaparivṛtān bodhisattvagu(→a?)ṇapuraskṛtān...*’ Is this an explicit distinction between ‘*bhikṣu samgha*’ and ‘*bodhisattva gaṇa*’?

¹⁸⁸ = Vaidya (1960, p. 260): ‘*etair eva nayair ebhir eva nāmbhir etair evākṣarair imām eva prajñāpāramitām bhāṣamāṇān*’

¹⁸⁹ The ocean analogy is more commonly ‘*gaṃbhīra*,’ than ‘*acintya*.’

¹⁹⁰ The *Mōhē* and *Upadeśa* indicate that these ‘difficulties’ are the eight unfortunate rebirths, etc.

¹⁹¹ Skt, Vaidya (1960, p. 260), has ‘*tathāgatādhiṣṭhānena*.’

¹⁹² = Vaidya (1960, p. 260): ‘*iyam asmākam antikād ānanda anuśāsanī*’

¹⁹³ = Vaidya (1960, p. 260): ‘*tatkiṃ manyase ānanda śāstā te tathāgataḥ?*’

<586b26> [The Buddha said:] I entrust you with the Prajñāpāramitā. Indeed, do not forget it and be the last person!¹⁹⁴ O Ānanda! Whenever Prajñāpāramitā is in the world, one should know that at that time the Buddha is in the world teaching the Dharma. O Ānanda! If one writes out the Prajñāpāramitā, receives, bears it [in mind], studies, recites, gives correct mental attention to, cultivates <586c> it as it is taught, broadly teaches it to other people; makes offerings, venerates, respects, praises it, with incense, flowers and so forth, up to musical entertainments; one should know that this person will not be separated from seeing the Buddhas, will not be separated from hearing the Dharma, and will always be near the Buddhas.¹⁹⁵

<586c03> After the Buddha had taught the Prajñāpāramitā, Maitreya, and the other bodhisattva mahāsattvas; Śāriputra, Subhūti, Maudgalyāna, Mahākaśyapa, and the others of the śrāvaka assembly; the whole world with its gods, human beings, asuras and so forth; having heard that taught by the Buddha, accepted and received it with joy!

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ABBREVIATIONS

<i>Chāo</i>	<i>Bānrūo Chāo Jīng</i> 般若鈔經
<i>Dàbānrūo 4</i>	<i>Dàbānrūobōluómìduō Jīng</i> 大般若波羅蜜多經, Assembly 4
<i>Dàbānrūo 5</i>	<i>Dàbānrūobōluómìduō Jīng</i> 大般若波羅蜜多經, Assembly 5
<i>Dàoxíng</i>	<i>Dàoxíng Bānrūobōluómì Jīng</i> 道行般若波羅蜜經
<i>Dàmíngdù(A)</i>	<i>Dàmíngdù Jīng</i> 大明度經, Chp. 1
<i>Dàmíngdù(B)</i>	<i>Dàmíngdù Jīng</i> 大明度經, Chp. 2-30
<i>Fómǔ</i>	<i>Fómǔ Chūshēng Sānfǎzàng Bānrūobōluómìduō Jīng</i> 佛母出生三法藏般若波羅蜜多經
<i>Móhē</i>	<i>Móhē Bānrūobōluómì Jīng</i> 摩訶般若波羅蜜經
<i>Skt</i>	Sanskrit
<i>Upadeśa</i>	<i>Dàzhìdù Lùn</i> 大智度論 <i>Mahāprajñāpāramitā Upadeśa</i>

¹⁹⁴ Reading with Shōgozō canon; which corresponds to Sanskrit, Vaidya (1960, p. 260: ‘... *yatheyam nāntardhīyeta, yathā nāsyām tvam anyah puruṣaḥ syāh*’ The other readings other than Shōgozō canon have a traditional Confucian ring to them with ‘斷種,’ ‘cut off the family lineage,’ though the meaning is very similar.

¹⁹⁵ = Vaidya (1960, p. 260): ‘*avirahitās te ānanda sattvā buddhadarśanena dharmasravaṇena saṃghopasthānena ca veditavyam*’ ‘Those beings, O Ānanda, should be known as not separated from the vision of the Buddha, the hearing of the Dharma, and close association with the Saṃgha.’ This makes a clearer reference to the Three Jewels than the *Xiaōpīn* Buddha, Dharma and Buddha statement.

¹⁹⁶ Skt, Vaidya (1960, p. 261), appends at the end: ‘*samāptā ceyam bhagavatya āryāṣṭasāhasrikāyāḥ prajñāpāramitā sarvatathāgatajananī bodhisattvapratyekajinaśrāvakāṇām mātā, dharmamudrā dharmolkā dharmanābhir dharmābherī dharmanetrī dharmaratnanidhānam akṣayo dharmah acintyādbhutadarśananakṣatramālā sudevamānuṣāsurasuragandharvalokavanditā sarvasukhahetur iti|| prajñāpāramitāṃ samyag udgrhya paryavāpya ca dhārayitvā pravartya enāṃ viharantu sadārthina iti|| ye dharmā hetuprabhāvā hetus teṣāṃ tathāgato hy avadat| teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ|| deyadharmo ‘yam pravaramahāyānāyāyinyāḥ paramopāsikasaurājrasutalakṣmīdharasya| yadatra puṇyaṃ tad bhavatyācāryopādhyāyamātipitpūrvamgamam kṛtvā sakalasattvarāśer anuttarajñānāvāptaye iti||’*

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