On the *Śatasāhasrikāprajñāpāramitā* attributed to Atiśa

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Preface

At the outset I must refer once again to the question of the correct form of this author's name. I once wrote that we should call the author of the *Bodhipathapradīpa* Dīpaṃkaraṣṛjñāna (=D), not Atiśa or Atīsa¹⁾. The reason is that he is called D, not Atiśa (=A), in its colophon. But I call the author of the *Śatasāhasrikāprajñāpāramitā* (=Ś) A because he is called "A ti śa", not D, in the colophon of this text. Thus I call him A in this paper. However this does not mean that A is different from D. On the other hand, we have no positive ground on which we decide that the author of the Ś is the same person as D. What we can say now is that we have a small text attributed to A in hand.

Dīpaṃkaraṣṛjñāna and the *Prajñāpāramitāsūtra*

In the *Bodhimārgapradīpapañjikā*, a commentary to the *Bodhipathapradīpa*, we find *Prajñāpāramitā* citations in three places. The first is from the *Vajracchedikā-prajñāpāramitāsūtra*²⁾, which is cited as the *Prajñāpāramitāsūtra*, the second is from the *Śatasāhasrikāprajñāpāramitāsūtra*³⁾, and the last is from the *Suvikrāntavikrāmiparipṛcchāprajñāpāramitāsūtra*⁴⁾. We also meet the name of the *Prajñāpāramitāsūtra*⁵⁾ and the title of one of its chapters⁶⁾.

In the *Madhyamakopadeśaratnakaraṇḍoghāṭa*, we find six citations from the *Prajñāpāramitāsūtra*⁷⁾. Except for the first one, the author specifies the *Prajñāpāramitāsūtra* as the *Aṣṭasāhasrikāprajñāpāramitāsūtra*. The exception is from the *Śatasāhasrikāprajñāpāramitāsūtra*⁸⁾. Further we see a citation from the *Prajñāpāramitāratnaguṇasamcayagāthā* in this text⁹⁾.

In the sūtra anthology called the *Mahāsūtrasamuccaya* we find seven citations from the *Prajñāpāramitāsūtra*¹⁰⁾. Though they are cited with the name *Prajñāpāramitāsūtra*, we can

locate some of their sources in the *Aṣṭasāhasrikāprajñāpāramitāsūtra*, There are also three citations from the *Prajñāpāramitāratnaguṇasamcayagāthā*¹¹⁾. Compared with other sūtra citations in this text, the number of these citations is not great.

D wrote the *Prajñāhṛdayavyākhyā*¹²⁾, a commentary on the *Prajñāpāramitāhṛdayasūtra* and the *Prajñāpāramitāpiṇḍārthapradīpa*¹³⁾, a commentary on Maitreya's *Abhisamayālaṃkārasāstra*. As a translator he is said to have revised the Tibetan translations of the *Aṣṭasāhasrikāprajñāpāramitāsūtra*¹⁴⁾ and its commentary, the *Abhisamayālaṃkāraloka*¹⁵⁾, of Haribhadra¹⁶⁾. On this basis we can say that the *Prajñāpāramitāsūtra*, especially the *Aṣṭasāhasrikāprajñāpāramitāsūtra*, is a relatively important text for D.

On the text of the *Śatasāhasrikāprajñāpāramitā*

There are four commentaries on the *Śatasāhasrikāprajñāpāramitāsūtra* (=ŚŚ) in the Tibetan Tanjur¹⁷⁾, and at least two in extra canonical Tibetan collections¹⁸⁾. One of them is the Ś attributed Atiśa. The original text of the Ś written in Sanskrit is not known to us¹⁹⁾, so we can read it only in its Tibetan translation²⁰⁾.

Though the Sanskrit title of this text, the *Śatasāhasrikāprajñāpāramitā*, is the same as its root text, the Tibetan translation has its own title, *Shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i don ma nor bar bsdus pa*. The latter means "the collected meaning without mistake. "A possible Sanskrit equivalent *ma nor ba* might be *abhrānta* or *saṃdarśana*²¹⁾ and *don bsdus* seems to be equivalent to *piṇḍārtha*²²⁾. On the other hand, in the last part of the edition of ŚB²³⁾, we can see the other titles, namely the *Garbhasaṃgraha*²⁴⁾ in the 'Bum chen mo *shes rab kyi pha rol tu phyin pa'i snying po bsdus pa'i 'bum chung*, or simply the small one hundred thousand.

Does the Ś really have its own title? The Ś seems to be compiled for those who can not read this large sūtra. If one were to read the Ś, he would be able to easily acquire the virtue of the ŚŚ. Because the Tibetan title is not in agreement and the Ś is called the small one hundred thousand, it seems that the Ś has the same title as ŚŚ and is recognized as a small version of the ŚŚ. The latter part of the Tibetan title seems to have been added later in Tibet.

Contents of the *Śatasāhasrikāprajñāpāramitā*

0 The opening lines of the ŚŚ²⁵⁾.

1 Buddhist dogmatic terms mentioned in the ŚŚ²⁶⁾.

The five aggregates (*skandha*), the twelve bases (*āyatana*), the six consciousnesses (*viññāna*), the six contacts (*sparśa*), the six sensations (*vedanā*) the six elements (*dhātu*), the twelve-linked dependent origination (*pratītyasamutpāda*), the twelve types of actor (*kāraka*)²⁷⁾, and twenty seven gods (*deva*).

2 The purpose of the ŚS :

Purification and perfection from subtle material (*rūpa*) to omniscience (*sarvākārajñatā*)²⁸⁾.

3 The practical ways :

The six perfection (*pāramitā*), the eighteen emptinesses (*sūnyatā*), the thirty-seven limbs of enlightenment²⁹⁾, the four noble truths (*āryasatya*)³⁰⁾, the four meditative concentrations (*dhyāna*), four immeasurables (*apramāna*), four formless absorptions (*arūpasamāpatti*), the eight emancipations (*vimokṣa*), nine meditative absorptions (*anupūrvavihārasamāpatti*), the three doors of liberation (*vimokṣasamukha*), the [five] extra-sensory perceptions (*abhijñā*), meditative concentrations (*samādhi*), the [four] doors of retention (*dhāraṇidvara*), the ten powers of the Tathāgata (*tathāgatabala*), four fearlessnesses (*vaiśāradya*), four specific perfect understandings (*pratisamvid*), great benevolence (*maitrī*), great compassion (*karuṇā*), great joy (*muditā*), perfect apathy (*upekṣa*), the eighteen unshared qualities of the Buddha (*aveṇikabuddhadharma*)³¹⁾, the achievements of a monk³²⁾, three kinds of knowledge (*jñāna*), precedence of knowledge to three types of action (*karma*), detached and unimpeded knowledge in the three periods.

4 Closing³³⁾

On the colophon of the text

From the colophon of the Ś we can get some information on its author. But it is not clear who wrote it and we can not be sure of its attribution to A / D . At first it says :

The text which the noble one gave in Nepal and a Nepalese related in verse has been completed. Therefore we can know that the Ś had been related in Sanskrit during D's staying in Nepal³⁴⁾. A Nepalese had written down it as a small text and it was translated into Tibetan after transmission to Tibet. Therefore it is not clear that the original version of the Ś was written by A himself.

This colophon cites the story that the king Bimbisāra saved the life of his son by means of reading the ŚS one hundred times in a day, and says :

If you read this small version of the *ŚS* once, you can purify your every sin like the five capital sins (*pañcānatarīya*) and obtain complete good fortune.

And the *Ś* ends as following :

Because Atiśa read this sūtra for twelve years and this small *Ś* is very useful, it is very important for future people to chant this text.

Therefore, at the time when the *Ś* was written, it is not considered as a commentary to the *ŚS*, but as a compact edition of it for those who can not read this huge sūtra. So the purpose to write the *Ś* is not to understand the content of the basic text, but obtain virtue from the *ŚS* by chanting the *Ś*.

Conclusion

Though the *Ś* is attributed to A, there are no words of A's own and the *Ś* consists solely of citations from the *ŚS*. It does not seem that A compiled the *Ś* on the basis of a philosophical point of view, and therefore we can not read out his own explanations on the *ŚS*.

Can we consider that the *Ś* was actually written by D who is the author of the *Bodhipathpradīpa*? Some of the reasons for this question are that the *Ś* is contained in the Tibetan canon and the *ŚS* does not seem to be an important sūtra. I have no documentary material which doubts the attribution to D (or A) of the *Ś*. We have no information on the Tibetan translator and it is not clear when the *ŚS* was transmitted to Tibet. We must carry out further examinations of these problem.

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- 1) Kaie Mochizuki, "Dipaṃkaraśrījñāna no Bodaidotoron-saisho wayaku (2) " (in Japanese), *Osaki Gakuho* 155, 1999, pp. 25-26.
 - 2) Tib. D. No. 3948, Khi 246a5-6. E. Conze, *Vajracchedikā Prajñāpāramitā*, Rome 1957, pp. 59-57.
 - 3) Tib. D. No. 3948, Khi 274a4-5.
 - 4) Tib. D. No. 3948, Khi 283b6-7.
 - 5) Tib. D. No. 3948, Khi 274b7, 284b1. The last comes from the citation of an other master.
 - 6) Chap. 30. *Sadāpraruditaparivarta* (*rTag tu ngu'i le'u*). Tib. D. No. 3948, Khi 246a6, 254b5-6, 284a2-3.
 - 7) Tib. D. No. 3930, Ki 98a2, 98a4-5, 101a2-3, 104a2, 104a4-5, 105b4-5. Cf. Kaie Mochizuki, Der Bodhicitta-Abschnitt in Atiśas *Ratnakaraṇḍoghāṭa*, *Suguro Shinjo Hakase Koki Kinen Ronbunshu*, 1996 Tokyo, pp. 51-85.
 - 8) D. Ki 98a2-3 : *Yum chen mo 'bum pa*. I have not been able to identify this citation yet. It is related, "Though I get nothing, I obviously realize the essence of enlightenment. "

- 9) Tib. D. No. 3930, Ki 98a1-2.
- 10) Tib. D. No. 3961, Gi 9a2-4, 29a7-31b7, 35b3-37a1, 103a3-6, 112a1-3, 155b5-7, 159a6-b1. Cf. Kaie Mochizuki, Die von Atiśa im *Mahāsūtrāsammuccaya* zitierten Sūtren, *Journal of Indian and Buddhist studies*, 44-1, 1995, pp. (16) - (19).
- 11) Tib. D. No. 3961, Gi 111b7-112a1, 188a2-b3, 195a5-6.
- 12) Tib. P. No. 5222, *Shes rab snying po'i rnam par bshad pa*. Cf. D. S. Lopez, Jr., *Elaborations on Emptiness*, 1996, pp. 70-77; K. Mochizuki, Atiśa no *Prajñāhṛdayavyākhyā* ni tsuite (in Japanese), *Journal of Indian and Buddhist Studies*, 39-2, 1991, pp. (203) - (206).
- 13) Tib. P. No. 5202, *Shes rab kyi pha rol tu phyin pa'i don bsdus sgron ma*. Cf. Kaie Mochizuki, On the *Prajñāpāramitāpiṇḍārthapradīpa* of Dipaṃkaraśrījñāna, *Journal of Indian and Buddhist Studies*, 49-2, 2001, pp. (50) - (56).
- 14) Tib. P. No. 734, *Shes rab kyi pha rol tu phyin pa brgyad stong pa*. Tr. Śākyasena, Jñānasiddhi, Dharmatāṣila, etc.; rev. Subhāṣita, Rin chen bzang po; rev. Dipaṃkaraśrījñāna, Rin chen bzang po; Dipaṃkaraśrījñāna, rGyal ba'i 'byung gnas; rGyal ba'i 'byung gnas; rev. Blo ldan shes rab.
- 15) Tib. P. No. 5189, *Shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba*. Tr. Subhāṣita, Rin chen bzang po; rev. Dipaṃkaraśrījñāna, Rin chen bzang po, Dhirapāla, Blo ldan shes rab.
- 16) This is described also in the *Deb ther sngon po*. Cf. G. N. Roerich, *The Blue Annals*, repr., Delhi 1979, p. 249.
- 17) 1. Smṛtijñānakīrti, *Prajñāpāramitāmātrīkāśatasāhasrikābr̥cchāsanapañcaviṃśatisāhasrikāmadhyasāsanāṣṭādaśasāhasrikālaghuśāsanaṣṭasamānārthaśāsana*, D. No. 3789, P. No. 5187; 2. Dharmāśrī, *Śatasāhasrikāvivarāṇa*, D. No. 3802, P. No. 5203; 3. Daṃṣṭrasena, *Śatasāhasrikāpañcaviṃśatisāhasrikāmadhyasāsanāṣṭādaśasāhasrikāprajñāpāramitābr̥hātṭīkā*, D. No. 3808, P. No. 5206. The first and the last are commentaries not only on the ŚS, but also on the *Pañcaviṃśatisāhasrikā* and the *Aṣṭādaśasāhasrikā*. Pure commentaries are the middle two. Cf. Edward Conze, *The Prajñāpāramitā Literature*, 2ed ed., Tokyo 1978, pp. 31-34. E. Obermiller, The Doctrine of Prajñāpāramitā as exposed in the *Abhisamayālaṃkāra* of Maitreya, *Acta Orientalia* XI, 1933, p. 10, n. 1, doubted that this text was written in India.
- 18) 5. Atiśa, *Śatasāhasrikāprajñāpāramitā*; 6. Klong rdol bla ma ngag dbang blo bzang, 'Bum gyi 'grel rkang brgya tsa brgyad ngos 'dzin. *The Collected Works of Klong rdol Lama*, New Delhi 1973, Da 1-16a.
- 19) Because the Ś consists of an abstract of the ŚS, it is possible to reconstruct the Sanskrit version of the Ś based on the Sanskrit version of the ŚS.
- 20) ŚB: 'phags pa shes rab kyi pha rol tu phyin pa 'bum bsdus pa'i snying po zhes bya ba bzhugs so. Jo bo rje dpal ldan a ti shas gsungs so. n. p., 1972. Xylographic print from blocks preserved at Tragang tok (Brag sgang tog) in Solukhumbu, Nepal. N-Tib 72-903954.1-6b4; ŚD: 'Bum gyi bsdus don snying po dang bcas pa bzhugs so. Delhi 1967. R 1972-881.1-18b4

with the *Śatasāhasrikāprajñāpāramitāgarbha* (*Shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i snying po*), 19a1-b4; ŚK: *sTong phrag brgya pa'i don ma nor bar bsdus pa or 'Bum bsdus*. The essential meaning of the *Śatasāhasrikāprajñāpāramitā*. An instruction of Atiśa rendered into verse by the Nepalese A-su printed from the blocks preserved in the bKra-shi zhugs gling (Śa-śul) Temple, Kelang 1968. I-Tib 73-904094.1-19b4 with the *Sarvatathāgatāhṛdaya* (*De bzhin gshegs pa thams cad kyi snying po*), 19b5-21a5; ŚT: *Shes rab kyi pha rol tu phyin pa 'bum bsdus pa dang / gdon chen bco lnga zhi byed / tsakra bcu gsum gzungs bcas bzhus so*. Tibetan Cultural Printing Press. Dharmasala 1990. pp. 3-16 with the *Byis pa'i gdon chen bco lnga zhi bar byed pa dang gzungs le tshan brgyad*, pp. 17-31. ŚD and ŚK are based on almost the same tradition. ŚD seems to be a handwritten edition, therefore it seems to be edited as a book to recite recently. ŚB seems to be older than ŚD or ŚK. ŚT which is edited in the book style is remarkably different from the other versions and seems to be based on a different tradition from other three versions. Therefore we can say that there are two or three different traditions of this text. In addition to them, M. Lalou, *Catalogue du fonds tibétain de la Bibliothèque Nationale*, IV 1. *Les Mdo-Man*, Paris 1931, No. 102, f. 322b-328a, reports another version. Cf. Conze, *op. cit.*, p. 34.

- 21) Lokesh Chandra, *Tibetan-Sanskrit Dictionary*, repr., Kyoto 1959, p. 1767.
- 22) Lokesh Chandra, *op. cit.*, p. 1155.
- 23) On the front page of each edition, we can see the short title, namely in ŚB: *'Bum bsdus pa'i snying po*, in ŚD: *'Bum gyi bsdus don snying po dang bcas pa*.
- 24) On the problem of the title of the *Garbhasaṃgraha* attributed to Dīpaṃkaraśrījñāna, see K. Mochizuki, "Atiśa ni kisareru futatsu no *Garbhasaṃgraha* ni suite", in *Shukyo Kenkyu* 315, 1998, pp. 205-206.
- 25) P. Ghōṣa, *Śatasāhasrikāprajñāpāramitā*. Calcutta 1902, pp. 2-4; Tib. D. No. 8. Ka 1b1-4; Chin. T. No. 227, p. 537a25-28.
- 26) We can see the following terms in the second chapter of the ŚS, and so on. Cf. P. Ghōṣa *op. cit.*, pp. 56-67.
- 27) Tib.: 1. *ātma*, 2. *sattva*, 3. *jīva*, 4. *gati*, 5. *poṣa*, 6. *puruṣa*, 7. *pudgala*, 8. *manuja*, 9. *kāraka*, 10. *vedaka*, 11. *jānaka*, 12. *paśyaka*.
- 28) 1. *rūpa*, 2. *vedanā*, 3. *saṃjñā*, 4. *saṃskāra*, 5. *vijñāna*, 6. *cakṣu*, 8. *śrotra*, 9. *ghrāṇa*, 10. *jihvā*, 11. *kāya*, 12. *manas*, 13. *sarvākārajñatā*.
- 29) Four close contemplations (*smṛtyupasthāna*), four perfect abandonments (*prahāṇa*), four limbs of miracles (*rddhipāda*), five powers (*indriya*), five forces (*bala*), seven limbs of enlightenment (*bodhyanga*) and eight noble paths (*aṣṭāṅgamārga*). Cf. Kaie Mochizuki, Dīpaṃkaraśrījñāna no *Bodhisattvacāryāvatārabhāṣya* ni suite, *The Journal of Indian and Buddhist Studies* 47-1, 1998, p. (178).
- 30) In the ŚS this term is not related in this context.
- 31) I do not know how A counts these topics.
- 32) 1. *srotāpattiphala*, 2. *sakṛdāgāmiphala*, 3. *anāgāmiphala*, 4. *arhat*, 5. *pratyekabuddha*.

- 33) The text said that Bodhisattvas praised what the Buddha preached.
- 34) The date of his staying in Nepal is, though different between some materials, from 1038 to 1041, before leaving to Tibet. Cf. A. Chattopadhyaya, *Tibetan Chronological Tables of 'Jam-dbyangs bzhed-pa and Sum-pa mkhan-po*, Sarnath 1993 ; Alaka Chattopadhyaya, Atiśa and Tibet, repr., Delhi 1981, pp. 308-311.

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