

The Evolution of the Story of Sadāprarudita in the *Aṣṭasāhasrikā Prajñāpāramitā* and its Contribution to the Study of Early Mahāyāna Buddhism

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Abstract

The story about Sadāprarudita's search for *prajñāpāramitā* (perfection of wisdom) is found in the *prajñāpāramitā sūtras* of 8,000, 18,000, 25,000 and 100,000 lines, and their respective translations in Chinese and Tibetan. There are two different versions of the story in those *sūtras*, one of which is in the two earliest Chinese translations of the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (*Aṣṭa*), and the other is in the Sanskrit *Aṣṭa* and its parallels in Chinese and Tibetan. In addition to these two versions, the story of Sadāprarudita also exists in a *jātaka* version recorded in the *Liùdùjī Jīng* (六度集經, *Compendium on the Six Pāramitās*). The focus of this paper is on the relationship of the three versions, in particular the evolution of the story of Sadāprarudita.

Keywords: Sadāprarudita, *jātaka*, evolution of narratives

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1. Introduction

In the *prajñāpāramitā sūtras* of 8,000, 18,000, 25,000, and 100,000 lines,¹ and their respective translations in Chinese and Tibetan, there is a particular *jātaka* or *avadāna* narrative² about the bodhisatva³ Sadāprarudita. This story uses many vivid episodes to recount events in the bodhisatva's life, depicting his struggles and accomplishments in the course of his search for the teaching of *prajñāpāramitā* (perfection of wisdom). The story is a didactic or exemplary account for

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¹ Most of the *sūtras* of this class, though in prose, are named after the number of *ślokas*, in which 32 syllables are counted as one *śloka*. See Edward Conze, *The Prajñāpāramitā Literature*, 2nd ed. (Tokyo: The Reiyukai, 1978) 1. Moreover, in the manuscripts of these texts, it seems always to be the case that the word “*sūtra*” does not appear in their titles, which is probably a reflection of the Indian models. However, given the genre of these texts and the long-standing convention in the Buddhist studies field, the word “*sūtra*” is included in this thesis. For example, the *Aṣṭasāhasrikā Prajñāpāramitā* is presented as *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*. I am grateful to Professor Stefano Zacchetti for offering me some insights on this issue.

² From the perspective of early Indian Buddhist classification, this story may belong to several possible genres, such as *vyākaraṇa*, *avadāna*, *jātaka* or *pūrva-yoga*. For more information about this issue, see Hung-Yi Yan (2013: 33–37).

³ It is notable that Bhattacharya (2010: 35–50) shows that the majority of epigraphy and manuscript readings he has investigated have *-satva-* with a single *-t-*. He also notes that in a few places the term has been written with a double *-tt-*, which he proposes may either be a scribal error or reflect actual usage at that period. However, he argues that there is no evidence to support the latter conjecture since in the Buddhist manuscripts of the later period the spelling is *satva* with a single *-t-*. This paper will follow suit, with the exception of direct quotations. Although he does not translate the term *bodhisatva*, which he regards as a Buddhist Hybrid Sanskrit term in the article cited, it is likely that he treats it as equivalent to the Gāndhārī term *bodhisatva*, or the Pali term *bodhisatta*, traditionally interpreted as “a being who aspires to Bodhi or Enlightenment” (*Dictionary of Pāli Proper Names*, s.v. *bodhisatta*). It is also possible that Bhattacharya's preferred reading corresponds to Norman's (1990: 36) suggested interpretation of the term, “capable of enlightenment” (*bodhisakta*), or that proposed by Williams (2005: 996), “directed toward enlightenment” (*bodhisakta*). Both interpretations are based on sound etymological reasoning.

bodhisatvas to learn from his diligent spirit. In this story, the doctrine of *prajñāpāramitā*, which is said to be vast and deep, is taught through many interesting and impressive episodes. However, some versions of the *sūtra* do not contain the story. This suggests that the story is not part of the original *Prajñāpāramitā Sūtra* and it raises the question of when the Sadāprarudita section was added to the *prajñāpāramitā sūtras*. In addition, there are two main versions of the story in those *sūtras*. In this paper, I will refer to these as version I and version II.⁴ Version I is found only in two Chinese translations of the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra (Aṣṭa)*, while version II is found in the Sanskrit *Aṣṭa*; in two further Chinese translations of the *Aṣṭa*; and in the Tibetan translation of the *Aṣṭa*. Version II is also found in the Chinese and Tibetan translations of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* and the *Śatasāhasrikā Prajñāpāramitā Sūtra*.⁵ The focus of this paper is primarily on the relationship between these two versions, and in particular, what this suggests about the evolution of the story of Sadāprarudita.

In terms of the main incidents in the body of the story, the two versions exhibit

⁴ As for the idea that there are two versions of the story in the *prajñāpāramitā* literature, the earliest reference may be traced back to Lewis R. Lancaster's (1968: 199–309) unpublished doctoral dissertation, which devotes a whole chapter to the story of Sadāprarudita, in which a presentation and analysis of the major sources is given, as well as a full translation of the story from its earliest Chinese translation (T 224) side by side with a rearranged version of the Sanskrit text. In addition, a journal article (Lancaster 1974b: 83–90), "The Story of a Buddhist Hero," which contains a few pages largely excerpted from his doctoral dissertation, looks at this story primarily from the perspective of heroic myth. I would like to thank Peter Skilling and John Strong for drawing my attention to Lancaster's works. However, I do not entirely agree with Lancaster's viewpoints. In his work (Lancaster 1968: 202, 203, 209, 212, 215; 1974b: 83, 87), he describes version I and version II as the "earlier tradition" or the "earlier text," and the "later tradition" or the "later text", respectively. This appears to suggest that the "earlier tradition" or "earlier text" was formed prior to the "later tradition" or "later text." However, he does not justify his conclusions for this, probably because the "earlier text" was translated into Chinese before the "later text." In reality, both versions of the story have early and late elements and could have stemmed from a version which was formed even earlier than the two main versions. Therefore, it would be more fitting to describe the two versions as version I and version II. The following section will discuss this issue.

⁵ See the section in this paper entitled "Chronology of the Two Main Versions" for the references to the Chinese and Sanskrit texts. For the story in the Tibetan translations of the *Aṣṭa*, *Aṣṭādaśasāhasrikā* and *Pañcaviṃśatisāhasrikā*, see Peking 734, 283b ff; Peking 732, 199a ff; Peking 731, 254b ff, respectively. As for the Tibetan translation of the *Śatasāhasrikā Prajñāpāramitā Sūtra* in the Peking edition, the story is missing. Conze also notes that Bu-ston had earlier pointed out the absence of the story in the *Śatasāhasrikā Prajñāpāramitā Sūtra*. See Conze, *The Prajñāpāramitā Literature*, 33.

areas of both similarity and divergence. There are two significant segments in version I that are entirely nonexistent in version II. These two segments are: the incident before Sadāprarudita hears a voice in the air while in the wilderness, and the incident after the event where he enters into various *samādhis* for the second time. The common part, which can be found in both versions of the story, comprises two major divisions: (i) the journey to the city of Gandhavatī and (ii) the meeting with Dharmodgata. Remarkably, these two divisions, including the incidents they contain, are very similar. This consistency in the overall structure makes it possible to sketch the contours of a synoptic chart of parallel passages in the two versions.⁶

When considering how the story developed through time, there are generally three possibilities:

1. One hypothesis is that the two segments could have been omitted or excised from version I, leading to the formation of version II.
2. Another hypothesis is that the two segments could have been interpolations, or new additions, to version I. In other words, the original matter or substance of version I is later than that of version II, even though version I was translated into Chinese first.
3. The third hypothesis is that there was an earlier version which did not have the two segments initially, and this version developed into two independent recensions. The first line of development saw the two segments added into the story, forming version I. Somehow, this version was not available to those who collated and translated the text at a later period. The second line of development was that the earlier version evolved into version II, but in this case, without undergoing the addition of the extra segments.

So the question is: which of these hypotheses is supported by the facts? This paper will point out the most likely case by probing the evidence in the texts.

In addition to these two versions, the story of Sadāprarudita also exists in a

⁶ See Appendix 1.

jātaka version recorded in the *Liùdùjī Jīng* (六度集經,⁷ *Compendium on the Six Pāramitās*).⁸ There is evidence which suggests that the *Sadāprarudita Jātaka* has a close relationship with version I of the story. For example, the introductory account of the *jātaka* corresponds to one of the unique episodes found in version I.

The following will present some relevant details of the three versions of the story of *Sadāprarudita* and will sketch out the story's path of evolution.⁹ Finally, the significance of the specific *samādhi* on viewing *tathāgatas* will be discussed. From the historical analysis of the evolution of the story of *Sadāprarudita*, new additions may reflect the significant concerns of the Buddhist communities at the time. A survey of the *samādhi* on viewing *tathāgatas* may provide a possible explanation for how some Mahāyāna doctrines arose.

2. Two Main Versions of the Story of *Sadāprarudita*

2.1 Chronology of the Two Main Versions

There are two main versions of the story of *Sadāprarudita* in extant texts in Sanskrit and Chinese. Version I is found in two Chinese translations of the *Aṣṭa*. The first was translated by Lokakṣema in the late second century.¹⁰ The second translation of this version was done by Zhī Qiān (支謙) in the mid-third century.¹¹

⁷ This text was translated (and possibly compiled) by Kāng Sēnghuì (康僧會) in the mid-third century. See T 55 no. 2145 p. 7a25-b1, for the date. As for the date of this text, see also, Édouard Chavannes, *Cinq cents contes et apologues extraits du tripitaka chinois*, Vol. 1 (Paris: Ernest Leroux, 1910) iii, as cited in Nattier 186–187, n. 29.

⁸ The title of this text, if indeed there was an Indian version, may be reconstructed as **Ṣaṭ-pāramitā-saṃgraha*. This reconstruction is suggested by the Digital Dictionary of Buddhism.

⁹ In fact, in addition to the two main versions and the *jātaka* version, the story also exists in at least two other, but later, genres and media, namely, poetry and painting. For the story in Uigur verse, see Şinasi Tekin, “Part 2: Die uigurische Bearbeitung der Geschichte von *Sadāprarudita* und *Dharmodgata Bodhisattva*,” *Buddhistische uigurica aus der Yüan-Zeit*, ed. Şinasi Tekin (Budapest: Akadémiai Kiadó, 1980). For murals of the story, see Christian Luczanits, “In Search of the Perfection of Wisdom: A Short Note on the Third Narrative Depicted in the Tabo Main Temple,” *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, eds. Eli Franco and Monika Zin (Rupandehi: Lumbini International Research Institute, 2010) 567–578.

¹⁰ T 8 no. 224 pp. 470c20–477b21, (for the information about the date, see T 55 no. 2145 p. 6b10; T 55 no. 2147 p. 158c; T 55 no. 2148 p. 189b; T 55 no. 2154 p. 478c)

¹¹ T 8 no. 225 pp. 503c20–507c23, (for the information about the date, see T 55 no. 2146 p. 119b and T 55 no. 2147 p. 158c)

Version II is found in the Sanskrit *Aṣṭa*¹² and its Chinese translations, the *Xiāopīnbānrūòbōluómì Jīng* (小品般若波羅蜜經, T 8 no. 227),¹³ translated by Kumārajīva in 408 CE, and the *Fómūchūshēngsānfāzàngbānrūòbōluómìduō Jīng* (佛母出生三法藏般若波羅蜜多經, T 8 no. 228),¹⁴ translated by Dānapāla in 982 CE. There are three other Chinese translations parallel to the Sanskrit *Aṣṭa*. One of them is the *Móhēbānrūòchāo Jīng* (摩訶般若鈔經, T 8 no. 226),¹⁵ translated by Dharmarakṣa in the late third century. The other two are the *Dàbānrūòbōluómìduō Jīng (Disìhuì)* (大般若波羅蜜多經 (第四會), T 7 no. 220 (4)), and the *Dàbānrūòbōluómìduō Jīng (Dìwūhuì)* (大般若波羅蜜多經 (第五會), T 7 no. 220 (5)), both of which are translated by Xuánzàng (玄奘) in c. 660–663 CE. The story does not appear in the *Móhēbānrūòchāo Jīng* as this text is fragmentary. In terms of the *Dàbānrūòbōluómìduō Jīng (Disìhuì)* and the *Dàbānrūòbōluómìduō Jīng (Dìwūhuì)*, the story is also absent. Version II is also preserved in the Chinese translations parallel to the *Aṣṭādaśasāhasrikā Prajñāpāramitā Sūtra* (abbreviated as *Aṣṭādaśa*) or the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra*.¹⁶ These are the *Fàngguāngbānrūò Jīng* (放光般若經, T 8 no. 221),¹⁷ translated by Mokṣala in the late third century, and the *Móhēbānrūòbōluómì Jīng* (摩訶般若波羅蜜經, T 8 no. 223),¹⁸ translated by Kumārajīva in 404 CE. In fact, there are three other Chinese parallels to the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* or the *Aṣṭādaśa*, one of which is called *Guāngzàn Jīng* (光讚經, T 8 no. 222), translated by Dharmarakṣa in the late third century. Unfortunately, the story is unavailable in this text as it is

¹² Wogihara Unrai (荻原雲來) ed., *Abhisamayālaṃkāraḷokā Prajñāpāramitāvyaḷkyā (Commentary on Aṣṭasāhasrikā-Prajñāpāramitā, together with the text commented on)* (Tokyo: The Toyo Bunko, 1932–35) 927–988, (In Sanskrit).

¹³ T 8 no. 227 pp. 580a23–586b5.

¹⁴ T 8 no. 228 pp. 668a21–676b12.

¹⁵ In the *Taisho* collection the name Tánmópi (曇摩婢, Dharmapriya) is given as the translator of *Móhēbānrūòchāo Jīng*. However, Kajiyoshi argues that the extant fragment, which is called *Móhēbānrūòchāo Jīng*, should be a fragment of *Xīndào xíng Jīng* (新道行經) translated by Dharmarakṣa. For more information about *Móhēbānrūòchāo Jīng*, see Kajiyoshi Kōun (梶芳光輝), *Daijō bukyō no seiritsushiteki kenkyū* (大乘仏教の成立史的研究, *A Study on the History of the Formation of Mahāyāna Buddhism*) (Tokyo: Sankibo Busshorin, 1980) 68–76.

¹⁶ In the Sanskrit *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra*, the story is not included (See Conze, *The Prajñāpāramitā Literature*, 45).

¹⁷ T 8 no. 221 pp. 141b19–146b24.

¹⁸ T 8 no. 223 pp. 416a24–423c20. According to the commentary of this text, the *sūtra* possesses *èr wàn èr qiān jì* (二萬二千偈, twenty-two thousand verses). See T 25 no.1509 p. 756a28–29 for the account.

fragmentary, and the extant parts do not contain the story. The other two are the *Dàbānrūòbōluómìduō Jīng (Dìèrhùi)* (大般若波羅蜜多經 (第二會), T 7 no. 220 (2)), and the *Dàbānrūòbōluómìduō Jīng (Disānhùi)* (大般若波羅蜜多經 (第三會), T 7 no. 220 (3)), both of which were translated by Xuánzàng (玄奘) in c. 660–663 CE. The story is also missing in these two parallels. In addition, version II is also found in the Chinese translation of the *Śatasāhasrikā Prajñāpāramitā Sūtra*;¹⁹ that is, the *Dàbānrūòbōluómìduō Jīng (Cūhùi)* (大般若波羅蜜多經 (初會), T 6 no. 220 (1)),²⁰ translated by Xuánzàng (玄奘) in c. 660–663 CE. As for the story in the Tibetan translations of *prajñāpāramitā sūtras*, it is found in the *'Phags-pa shes-rab-kyi pha-rol-tu phyin-pa brgyad-stong-pa* (by Śākyasena, Jñānasiddhi, and Dharmatāśīla, the eighth to the ninth century CE),²¹ *'Phags-pa shes-rab-kyi pha-rol-tu phyin-pa khri-brgyad-stong-pa shes-bya-pa theg-pa chen-po'i mdo* (by Ye-shes-sde et al.,²² the eighth to the ninth century CE),²³ and *Shes-rab-kyi pha-rol-tu phyin-pa stong-phrag-nyi-shu-lnga-pa* (by Ye-shes-sde et al., the eighth to the ninth century CE).²⁴ The three Tibetan parallels of the story also belong to version II.²⁵ The oldest extant text containing version II of the story is in one of the Chinese translations parallel to the *Aṣṭādaśa*, translated by Mokṣala in the late third century CE.

2.2 A Summary of the Story

In both versions, it is the Buddha (Śākyamuni) who recounts the story of another bodhisatva to one of his best disciples, Subhūti. He starts the story by advising Subhūti to search for *prajñāpāramitā* as the Bodhisatva Sadāprarudita had done. According to Lokakṣema's translation, a representative of version I of the story, Sadāprarudita now dwells in a buddha realm called Nízhējiāntuóbōwù (尼遮

¹⁹ The story is not included in the Sanskrit version of the *Śatasāhasrikā Prajñāpāramitā Sūtra*. (See Conze, *The Prajñāpāramitā Literature*, 33).

²⁰ T 6 no. 220 (1) pp. 1059a16–1073a8.

²¹ Peking 734: mi: 283b.3ff. This is a Tibetan translation of the *Aṣṭa*.

²² As for works translated by Ye-shes-sde, see Sherab Rhaldi 2002: 21–34.

²³ Peking 732: phi: 199a.5ff. This is a Tibetan translation of the *Aṣṭādaśa*.

²⁴ Peking 731: di: 254b.3ff. This is a Tibetan translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra*.

²⁵ The Peking edition of the Tibetan translation of the *Śatasāhasrikā Prajñāpāramitā Sūtra* lacks the story. Conze (1978: 33) also notes that Bu-ston had earlier pointed out the absence of the story in the *Śatasāhasrikā Prajñāpāramitā Sūtra*. As for the issue concerning the story's absence from some *prajñāpāramitā sūtras*, see Hung-Yi Yan (2013: 233–242).

撻陀波勿,²⁶ *Nityagandhaprabhūta)²⁷ where there is a buddha named Jiàntuólúoyé (撻陀羅耶, *Gandhālaya or *Gandharāśi²⁸).²⁹ When the Buddha praises Sadāprarudita as an exemplar for one who seeks *prajñāpāramitā*, Subhūti asks to learn more about his virtue. The Buddha then relates how, in an earlier life when Sadāprarudita was in the wilderness diligently striving to attain *prajñāpāramitā*, he heard a voice in the air that told him to “Go east,” admonishing him to pay no attention to bodily needs or personal gain.

Before this wilderness scene in which he hears the voice in the air, version I recounts a series of episodes concerning the background of the story and how Sadāprarudita comes to be in the wilderness. Sadāprarudita was a person who possessed good karma and was destined to fulfil a resolution to care for all sentient beings but was yet to awaken to his fate. These episodes are related when a god tells him in a dream, “You must seek the great Dharma.” When he awakens and starts to seek this great Dharma, it turns out to be a very difficult task since the Three Jewels (ie. buddha, Dharma and saṃgha) are nowhere to be found. He is not even able to find any method that is practiced by a bodhisatva. He suffers extreme anguish, weeping and crying day after day because his desire to find the great Dharma is frustrated. A god of the Trāyastriṃśa Heaven comes down and sees him weeping so sadly; therefore, the god names him “Sadāprarudita”, meaning “Ever Weeping”. The Trāyastriṃśa god appears again in his second dream. This time the god tells Sadāprarudita the name of the previous buddha, he awakens from the dream the moment this buddha’s name is mentioned. Thereafter, he leaves his home and family and heads to the wilderness to meditate. However, the meditative life does

²⁶ In the other translation of version I by Zhī Qiān, Nízhējiàntuóbōwù, corresponds to Zhòngxiāng (眾香), literally meaning “plenty of fragrance” (T 8 no. 225 p. 503c23), which probably corresponds to *Gandhaprabhūta alone (without *nitya-*) in Sanskrit.

²⁷ I would like to thank Jan Nattier for providing this reconstruction of the buddha’s realm, which is more reasonable than my original reconstruction. Note that this term has been reconstructed from the original non-Sanskrit text. All such reconstructed terms in this article are indicated with an asterisk at the start of the word.

²⁸ Again, I am grateful to Jan Nattier for sharing the reconstruction of the buddha’s name which fits Zhī Qiān’s translation, Xiāngjī (香積), literally meaning “accumulation of fragrance,” very well. However, the second part of the reconstruction, *rāśi*, does not seem to fit “luóyé (羅耶)” perfectly.

²⁹ See T 8 no. 224 p. 470c22–23. Version II does not mention the name of the buddha’s land. For instance, the Sanskrit *Aṣṭa*, an example of version II, only points out the buddha’s name, Bhīṣmagarjitanirghoṣasvara, which differs from that found in version I (see *Aṣṭa* [ed. Wogihara 1932–1935] 927.5 for the example).

not fulfil his wishes. Accordingly, he weeps for a second time. At that moment, a god appears in the sky and tells him the name of the Dharma, *prajñāpāramitā*. Sadāprarudita then asks, “How can I attain *prajñāpāramitā*? Where can I attain it?” The god replies, “Go east,” and admonishes him to pay no attention to his bodily needs or to personal gain—this is where version II of the story begins, and the following account of the story is based on version II, in particular, the Sanskrit text.

Sadāprarudita follows the advice and sets off in search of the great Dharma, *prajñāpāramitā*. Soon after his departure, he is beset by doubts about how far he must go; this anxiety brings on a third bout of weeping. Suddenly, a buddha figure manifests in space. This buddha soothes him and tells him about the city of Gandhavaṭī and the Bodhisatva Dharmodgata who lives there teaching *prajñāpāramitā*.

After hearing the instruction, Sadāprarudita sees all the buddhas of the ten directions in a *samādhi*. When he emerges from the *samādhi*, the doubt arises in him, “Where have those buddhas come from and where have they gone?” While wondering about this, tormented by not knowing the answer, he weeps for a fourth time. As he is weeping, he remembers the instruction to see Dharmodgata in the east and stops weeping. With that thought, he sets off on his journey.

Sadāprarudita pauses to rest in a city and thinks to himself, “I am so poor that I cannot obtain a gift to honour the Bodhisatva Dharmodgata.” Subsequently he decides to sell his own body in order to purchase suitable gifts. Māra, however, is not pleased to see such meritorious behaviour, as it will make his realm decline. So, by using his great powers, Māra obstructs Sadāprarudita, preventing any citizen in that city from seeing or hearing Sadāprarudita’s attempts to sell his own body. When Sadāprarudita realises that he is unable to find a buyer for his body, he goes to one side and weeps for the final time.

At this moment, the god Śakra appears and comes to test the bodhisatva’s resolve. Assuming the form of a young man, he asks to buy Sadāprarudita’s heart, blood, and marrow to offer as a sacrifice. Sadāprarudita willingly agrees to the deal. In order to give his heart, blood, and marrow to the young man in exchange for money to purchase gifts to honour his future teacher Dharmodgata, he takes out a sharp knife to cut up his own body and break his bones. From a nearby mansion,

the daughter of a merchant, who was not under the sway of Māra, witnesses the incident. The sight of Sadāprarudita cutting up his body distresses and astonishes her to such an extent that she rushes out to stop him. Upon finding out that he is willing to fulfil this supreme resolution in order to make offerings to Dharmodgata, the merchant's daughter promises to provide him with the necessary riches from her parents on the condition that he stops mutilating his body. At this point, Śakra reveals his true form and Sadāprarudita is able to make his mangled body whole again on account of the purity of his resolution.³⁰ The difficult stage of the journey has now been overcome and the bodhisattva leaves the city surrounded by great wealth and accompanied by the merchant's daughter and her five hundred serving girls. Finally, he reaches the city of Gandhavatī and acquires from Dharmodgata the answer to his question, "Where have those buddhas come from and where have they gone?"

Having resolved Sadāprarudita's doubt, Dharmodgata leaves the platform from which he had preached and enters his house, where he remains in various states of *samādhi* for seven years. Sadāprarudita remains outside the house, without sitting or lying down for seven years, waiting for Dharmodgata to return to the platform to teach him *prajñāpāramitā*. Eventually, Sadāprarudita is informed that Dharmodgata will emerge from *samādhi* in seven days to teach him *prajñāpāramitā*. He prepares for his teacher's arrival by cleaning the surroundings. Māra intervenes again and prevents him from finding any water to clean the area, but Sadāprarudita sprinkles the ground with his own blood to prevent any dust from being stirred up and soiling Dharmodgata's body. Impressed by Sadāprarudita's sincerity, Śakra again helps him overcome Māra's obstruction and offers him divine

³⁰ The description on how the Bodhisattva Sadāprarudita's mangled body becomes whole again is based on the *Aṣṭa* (*Aṣṭa* (ed Wogihara 1932–1935) 949.20–950.4). Among the parallels of version II there are some variant readings in terms of this episode. Some are unclear but seem to suggest that it is Śakra who makes his mangled body become whole again, according to the context (T 8 no. 227 p. 582c17–22; T 8 no. 221 pp. 143c29–144a4), and some clearly recount that it is Śakra who makes his mangled body whole again (T 8 no. 223 p. 419b16–21; T 6 no. 220 pp. 1063c25–1064a9). There are four parallels of version II that are the same as the description in the *Aṣṭa*, which depicts that it is Sadāprarudita himself who makes his own mangled body become whole again (T 8 no. 228 p. 671c18–29; Peking 734: mi: 295a.7–295b.7; Peking 732: phi: 209b.4–210a.2; Peking 731: di: 265b.5–266a.4). In version I, it seems that it is Śakra who makes the Bodhisattva Sadāprarudita's mangled body whole again (T 8 no. 224 p. 472c19–21; T 8 no. 225 p. 505a17–18).

flowers to revere Dharmodgata for his teaching of *prajñāpāramitā*. Upon hearing the teaching, Sadāprarudita enters into various *samādhis*. At this point in the narrative the Buddha admonishes Subhūti to seek *prajñāpāramitā* as did Sadāprarudita. It is here that version II of the story comes to a close. In version I, however, the story continues. After Sadāprarudita enters into various *samādhis*, he further inquires about the voice and body of a buddha. This is followed by a prediction that Sadāprarudita and his companions will attain Buddhahood and then version I of the story comes to a close.

2.3 The Structure of the Two Versions

From the above summary of the story, the main structure of the two versions can be divided into three parts:

1. The introductory account of the story in which the Buddha instructs Subhūti to regard Sadāprarudita as a paragon of one who seeks *prajñāpāramitā*.
2. The body of the story which details Sadāprarudita's quest for *prajñāpāramitā*.
3. The conclusion in which the Buddha admonishes Subhūti to seek *prajñāpāramitā* as Sadāprarudita did.

In terms of the second of these parts, that is, the body of the story, the main incidents in the two versions are generally consistent, with the exception of the section which discusses the events before Sadāprarudita hears a voice in the air while in the wilderness, and the section after the event where he enters into various *samādhis*. These additional sections are found only in version I. To assist the discussion of the structures and outlines of the two versions, the term “common part” will be used to refer to that part of the body of the story that is more or less the same in both versions, that is, excluding the two additional sections found in version I. As for the consistency of the two versions, this is analyzed below.

The common part of the story is comprised of two divisions: the journey to the city of Gandhavatī and the meeting with Dharmodgata. The sequence of the main

structure in the first division, the journey to Gandhavatī, is as follows:

- Revelations from a voice in the air.
- Revelations from a buddha figure.
- Revelations from the immeasurable number of present buddhas of the ten directions.
- Selling his own body to gain gifts to make offerings to Dharmodgata.

The second division concerning the meeting with Dharmodgata has the following structure:

- Making offerings to the texts on *prajñāpāramitā* and to Dharmodgata.
- Disclosing his intention to visit Dharmodgata.
- Requesting resolution of his doubt.
- The Bodhisatva Dharmodgata enters into various *samādhis* for seven years.
- The Bodhisatva Sadāprarudita sprinkles the ground with his blood to prevent dust from soiling Dharmodgata's body.
- The Bodhisatva Dharmodgata teaches *prajñāpāramitā*.

Even though the story of Sadāprarudita has two main versions, the two divisions in the common part, including the incidents they contain, are remarkably similar. This makes it possible to sketch a synoptic chart of parallel passages in the two versions, as given in Appendix 1. In other words, both version I and version II have essentially the same structure.

2.4 Manifest Differences Between the Two Versions

Notwithstanding the above, there are quite a few differences between the two versions. The following section discusses two distinct differences. One is the point of division between the two chapters of the story, and the other distinct difference is the unique story content found only in version I.

2.4.1 The Division Between the Two Chapters of the Story

In the Sanskrit version and all the Chinese and Tibetan translations, the entire story of Sadāprarudita is given in two chapters named “Sadāprarudita” and

“Dharmodgata”.³¹ However, version I and version II of the story differ in the way in which the editor(s) divided the material between the two chapters. In version II, when Sadāprarudita sees Dharmodgata, he seeks the resolution of his doubt by asking, “Where have those buddhas come from and where have they gone?” At the moment the answer is about to be revealed, the chapter called “Sadāprarudita” ends. On the other hand, the question is thoroughly answered in version I and is followed by Sadāprarudita achieving various *samādhis* for the first time. The chapter “Sadāprarudita” in version I then comes to a close with Dharmodgata rising and retiring to his house.

Interestingly, in version II, the event where Sadāprarudita first enters into the various *samādhis* occurs after he hears the details of the characteristics of Gandhavaṭī. In fact, this change in the sequence of events in the two versions is not an isolated case as there are also several other events that, although found in both versions, are located at different points in the narrative.

Changes to how original texts were divided into chapters are not uncommon. For example, a similar situation also occurs in the *Mānava Dharmasāstra*. Patrick Olivelle points out that this text may have been originally divided into four chapters and the traditional division of *Mānava Dharmasāstra* into 12 chapters was probably imposed on the text when it was subjected to a revision that added several sections. He reveals the original structure by analysing the “transitional verses,” of which the function is to mark the conclusion of one subject and the beginning of another.³² In relation to the story of Sadāprarudita, there is a verse version of the *Aṣṭa* called *Prajñāpāramitā Ratnagaṇasamcayagāthā*; the chapter numbers and titles of chapters 30 and 31 correspond to those of the *Aṣṭa*. However, as pointed out by Conze, the contents of the verses in the two chapters do not correspond to the text of the *Aṣṭa* and make no reference whatsoever to the Sadāprarudita/Dharmodgata

³¹ There is an exception. In the Tibetan translation, *Shes-rab-kyi pha-rol-tu phyin-pa stong-phrag nyi-shu lnga-pa*, “*Prajñāpāramitā* in Twenty-five Thousand (*ślokas*)” (Peking 731: di: 254b.3ff.), the story is divided into three chapters, which are shown below:
ch. 73 *Byang-chub sems-dpa’ rtag-par rab-tu ngu-bas ting-nge-’dsin-gyi sgo-mang-po thob pa*, “Bodhisattva Sadāprarudita’s attainment of many entrances to *samādhis*.” (254b.3–262a.5);
ch. 74 *rTag-par rab-tu ngu-pa*, “Sadāprarudita.” (262a.5–272a.5);
ch. 75 *Chos-kyis ’phags-pa*, “Dharmodgata.” (272a.5–280b.1).

³² See Patrick Olivelle, *Manu’s Code of Law: A Critical Edition and Translation of the Mānava-Dharmasāstra* (New York: Oxford University Press, 2005) 7–11.

story.³³

Since Olivelle’s approach cannot be employed here, analysing the context of the story may help ascertain some possible reasons why the chapter division in the common part differs between the two versions. In version I, the chapter “Sadāprarudita” ends after Sadāprarudita’s question is completely answered, Dharmodgata is seen, and Sadāprarudita achieves the various *samādhis*. This seems to be a complete story and self-contained narrative and the ending is not unnatural. If the chapter “Sadāprarudita” in version I was originally a complete narrative, then the next chapter “Dharmodgata” would seem to be additional or extraneous. Version II ends the chapter with the unanswered question: “Where have those buddhas come from and where have they gone?” This would not normally be a satisfactory or natural conclusion. Lancaster (1968: 216; 1974b: 87), from the perspective of a drama, proposes that this may be a strategy that contributes to the suspense in the narrative, similar to that used in modern novels, inspiring the reader to read on to get the answer.

In addition, the chapter in version II may conclude as soon as the question has been asked because the following chapter is named after the protagonist, “Dharmodgata.” Obviously, as soon as he starts to instruct Sadāprarudita, the lead role shifts from Sadāprarudita to Dharmodgata and this is a fitting place to begin the chapter on Dharmodgata. It is uncertain whether the chapter division in version I or version II is the original. However, both have their strengths depending on which aspect is considered.

2.4.2 The Unique Content in Version I: Expansion or Omission?

As mentioned above, two significant sections in version I are completely missing in version II. One is the section before Sadāprarudita hears a voice in the air while in the wilderness, which explains why he is searching for *prajñāpāramitā*. The other is the section³⁴ after the event in which he enters into various *samādhis* for a second time, which primarily consists of three parts: (1) the enquiry about the

³³ See Conze, *The Prajñāpāramitā Literature*, 10.

³⁴ Although I treat this section on a whole as unique to version I, within this section some of the contents do have parallels in version II. These will be commented on as they arise.

voice and body of a buddha;³⁵ (2) the various auspicious events due to Dharmodgata's teaching regarding a buddha's voice;³⁶ (3) a prediction that Sadāprarudita and his companions will attain Buddhahood.

So what can we make of these unique segments in version I? There are two possibilities to consider when interpreting this difference in terms of how the story developed through time. One hypothesis is that the two additional sections could have been omitted or excised from version I, leading to the formation of version II. The other is that the two sections could have been interpolations or new additions to version I, even though it was translated earlier than version II. In other words, version I is, in fact, a later rendition, while version II is an earlier rendition.

Jan Nattier provides a straightforward approach for identifying interpolations in the versions of *The Inquiry of Ugra (Ugraparipṛcchā)*. She argues that where some passages are present only in the later translation(s) of the *sūtra* in question, the conclusion that they are indeed interpolations can be drawn with some measure of confidence.³⁷ However, upon comparison of version I and version II of the Sadāprarudita story, both versions have their own unique episodes that are absent in the other version. It would seem that Nattier's approach is not applicable in the case of the two versions of the story of Sadāprarudita. Nonetheless, her approach is still of help in identifying interpolations among the various translations of version II.

Given that the two Chinese translations of version I are parallels to the *Aṣṭa*, another method to identify interpolations in the two versions would be to examine

³⁵ The answer to the Bodhisatva Sadāprarudita's enquiry about a buddha's voice consists of several similes such as the sound of a boogharp, the sound of a vertical bamboo flute, and an echo in a valley. The simile of the sound of a boogharp is also found in all parallels of version II, when the Bodhisatva Dharmodgata responds to Sadāprarudita's question, "Where have those *tathāgatas* come from and where have they gone?" Further, in this context, the simile of an echo in a valley is also found in one of the parallels of version II (T 6 no. 220 p.1068b16–26).

³⁶ In version II, the episode where the Bodhisatva Dharmodgata answers the Bodhisatva Sadāprarudita's question: "Where have those *tathāgatas* come from and where have they gone?" has a depiction similar to this part. The various auspicious events occurred right after Dharmodgata's explanation on where those *tathāgatas* have come from and where they have gone. For the similar depictions in version II, see, for example, *Aṣṭa* (ed. Wogihara 1932–1935) 977.10–978.2.

³⁷ Jan Nattier, *A Few Good Men: The Bodhisattva Path according to the Inquiry of Ugra (Ugraparipṛcchā)* (Honolulu: University of Hawaii Press, 2003) 51.

the story in the *Aṣṭa* and the Chinese translations of version II. The sequence of the Chinese translations containing version II is as follows:³⁸

- *Xiǎopīnbānrūòbōluómì Jīng* (小品般若波羅蜜經), translated by Kumārajīva in 408 CE (abbreviated as *Xiǎopīn*).
- *Fómǔchūshēngsānfāzàngbānrūòbōluómìduō Jīng* (佛母出生三法藏般若波羅蜜多經), translated by Dānapāla in 982 CE (abbreviated as *Fómǔ Jīng*).

As for the Sanskrit *Aṣṭa*, Conze points out that available manuscripts date from between 1000 and 1150 CE.³⁹ On this basis, the *Aṣṭa* is regarded as later than *Fómǔ Jīng* for the time being.

A notable example that shows the expansion through the process of the development of the story from the *Xiǎopīn* to the *Aṣṭa* over time is the number of *samādhis* that Sadāprarudita enters into in his first experience. The *Xiǎopīn* has 52, while the *Fómǔ Jīng* has 60 and the *Aṣṭa* has 62. Similarly, in the case of the two segments, the same logic may be applied. As version I was translated earlier than version II, a probable conclusion is that the two segments were somehow excised from version I. In other words, it is not unreasonable to suppose that version II developed from version I and that the two segments, for some reason, were omitted. If this is the case, then there lies a further question, why is it that the lists of the *samādhis* that Sadāprarudita enters into for the first time and the second time in version I are utterly different from the two lists given in version II?⁴⁰ In other

³⁸ As for dates of the Chinese translations, see Conze, *The Prajñāpāramitā Literature*, 46–47; Kajiyoshi Kōun (梶芳光運), *Daijō bukkyō no seiritsushiteki kenkyū* (大乘仏教の成立史的研究, *A Study on the History of the Formation of Mahāyāna Buddhism*) (Tokyo: Sankibo Busshorin, 1980) 76–86, (In Japanese); Saigusa Mitsuyoshi (三枝充憲), *Hannyakyō no seiritsu* (般若經の成立, *The Development of Prajñāpāramitā Sūtras*), *Hannya shisō* (般若思想, *The Ideology of Prajñāpāramitā*), ed. Hirakawa Akira (平川彰) (Tokyo: Shunjusha, 1983) 109–110, (In Japanese).

³⁹ See Edward Conze, trans., *The Perfection of Wisdom in Eight Thousand Lines & Its Verse* (California: Four Seasons, 1973) xi.

⁴⁰ For example, the list of *samādhis* that Sadāprarudita enters into for the first time in Lokakṣema's translation (i.e. version I) begins with the *samādhi* called “non-existence of a place” and ends with the *samādhi* called “sameness of the three time frames, the past, the future and the present” (*T 8 no. 224 pp. 473c26–474a21*), while in the Sanskrit *Aṣṭa* (i.e. version II), the list begins with

words, if version II is derived directly from version I, the content of the list of the *samādhis*, to a certain or large extent, should be similar.

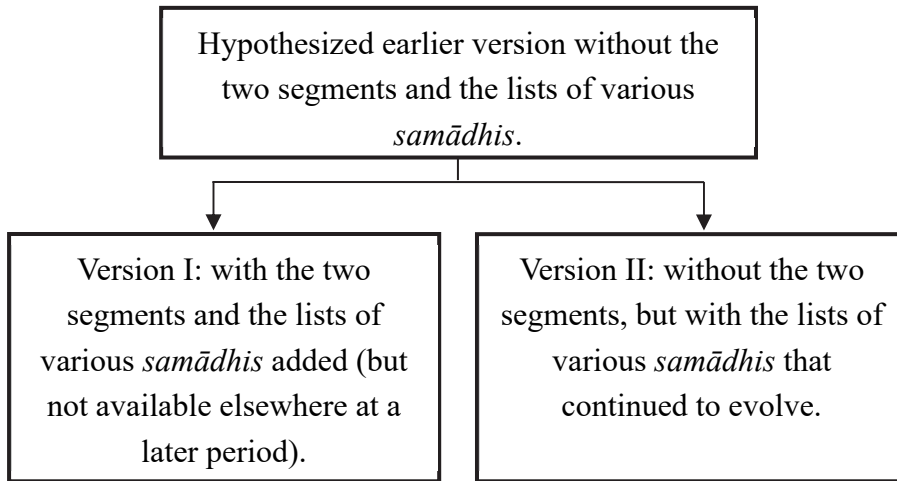
Another difficulty that arises with this premise concerns why the section in version I, which provides a very readable background to understanding the story, is entirely omitted in version II. For example, version II briefly states that Sadāprarudita searched for *prajñāpāramitā* with diligence, and begins the story with the scene in which he hears a voice in the air saying, “Go east.” Meanwhile, version I portrays Sadāprarudita’s struggle and search (see the summary above). It is difficult to believe that such a readable and informative account, as given in version I, would be utterly suppressed or rejected by a later compiler of version II, who, in all likelihood, would have seen this section. In short, the hypothesis that version II is derived directly from version I appears to have many problems, and therefore, this premise strikes me as weak.

Moreover, if the two additional sections that appear in version I are a result of the process of growth, why is it that the *Fómǔ Jīng* (translated in 982 CE) and the *Aṣṭa* (dated between 1000 and 1150 CE from the manuscripts) do not have these two sections that are found in the early translations by Lokakṣema (ca. the late second century) and by Zhī Qiān (ca. the mid-third century)? One probable explanation is that there was an earlier version that did not initially have the two sections and its renditions developed in two independent ways. One path of development could have been that the two sections were added to that earlier version, leading to the formation of version I. Meanwhile, additions were made to the list of *samādhis* following a specific “*samādhi* tradition” belonging to a particular monastic or teaching lineage, and/or a particular local or regional centre of Buddhist activity. Somehow, this longer version was not available to those who collated and translated the text at a later period. The other development path is that the earlier version evolved into version II and the two sections were not added throughout this evolution; whereas additions were made to the *samādhi* lists according to a further and different “*samādhi* tradition” belonging to different monastic or teaching lineages, possibly, but not necessarily, located or transmitted

the *samādhi* called “*sarva dharma svabhāva vyavalokano*” (contemplation on the nature of all dharmas) and ends with the *samādhi* called “*sarvata thāgata darśī*” (viewing all *tathāgatas*). Wogihara 940–942.

in different regional centres of Buddhist activity.⁴¹ This process is shown in the following chart:

Chart 1: Possible Path of Development of Version I and Version II



There is another point that may further support this argument. In the episode concerning Sadāprarudita’s departure for the wilderness upon hearing a revelation, version I says that he hears a god telling him the name of the previous buddha in a dream after which he leaves for the wilderness. It seems a bit illogical or unreasonable that he only hears the name of the previous buddha in a dream and then leaves for the wilderness. Something in this turning point about his motive to leave for the wilderness appears missing. To a certain extent, this gap between the dream and finding himself in the wilderness suggests that the editors carelessly left a “fingerprint” indicating where a section was added into the story. This problem is resolved in the *jātaka* version of the story of Sadāprarudita, which may be regarded as a younger piece of work based on version I (see below). In the *jātaka* version, Sadāprarudita is instructed in the dream by the previous buddha to abandon his possessions, and the comment is made to him that “the stilling and extinction of all

⁴¹ It is, of course, not entirely impossible that one tradition, seeing the list of *samādhis* in a hypothesized earlier version of the story, decided to replace it in its entirety with their own listing. However, the motivation of the editor(s) to entirely replace the list of *samādhis*, a slightly unexpected alteration, is unclear and would require further research.

thoughts—this is the unconditioned.”⁴² Therefore, in order to follow the instructions, he leaves for the wilderness.

To sum up, based on the arguments given above, the process of the development of the story seems to be that the two versions are derived from an earlier hypothetical version, and then evolved separately. Compared with the previous premise that version II developed from version I, this supposition, in part, would appear to be more likely.

3. The Story of Sadāprarudita as a *Jātaka* of Śākyamuni Buddha in the *Compendium on the Six Pāramitās*

3.1 Problematic Features of the Chapter on *Dhyānapāramitā*

In addition to the two versions, the story of Sadāprarudita also exists in a *jātaka* form recorded in the *Liùdùjī Jīng* (六度集經, *Compendium on the Six Pāramitās*) translated (and possibly compiled) by Kāng Sēnghuì (康僧會) in the mid-third century. The *jātaka* of Sadāprarudita in the *Compendium on the Six Pāramitās* is in the category of the *dhyānapāramitā* (perfection of meditation), even though the story is about the search for *prajñāpāramitā*. There is evidence that points towards the *Sadāprarudita Jātaka* being a later addition, probably adapted from the story of Sadāprarudita in the *prajñāpāramitā sūtras*. Evidence for this is revealed, for example, when the style of the *jātakas* in the chapter on *dhyānapāramitā*, to which the *Sadāprarudita Jātaka* belongs, is analysed. Most notably, they are very different from the narratives of all the other chapters in this text.⁴³ The Buddha, for example,

⁴² 諸念寂滅是為無為 (T 3 no. 152 p. 43a23).

⁴³ See Shi Tianchang 釋天常, *Liùdùjī Yánjiū* (六度集研究, A Study on the *Compendium on the Six Pāramitās*), *Zhōnghuá fóxué yánjiū* (中華佛學研究, *Chung-Hwa Buddhist Studies*) 2 (1998) 96–101, (In Chinese). For more about the *Sadāprarudita Jātaka* in the *Compendium on the Six Pāramitās*, see Hikata Ryūshyō, *Honshyōkyōrui no shisōshiteki kenkyū* (本生經類の思想史的研究, *A Historical Study of the Thoughts in Jātakas and the Similar Stories*) (revised and enlarged edition) (Tokyo: Sankibo Busshorin, 1978) 95, (In Japanese); Masahiro Fujita (藤田正浩), *Butsuden bungaku to daijō kyōten: Rokudōjūkyō no jōhibosatsumonogatari to hanyakyō no jōteibosatsubon* (仏伝文学と大乘經典: 『六度集經』の「常悲菩薩物語」と『般若経』の「常啼菩薩品」), *The Literature of the Buddha's Biography and Mahāyāna Sūtras: The Sadāprarudita jātaka in the Compendium on the Six Pāramitās and the Chapter of Sadāprarudita*

was once an animal, such as a monkey, a deer or a parrot. He also used to be a poor man, a common person or a king, and so forth. These roles are seen in most *jātakas* in the text. However, he is not portrayed as a Mahāyāna bodhisatva in any previous life, except in the *jātakas* in this chapter on *dhyānapāramitā*. Furthermore, the *Sadāprarudita Jātaka* begins with, “The *Bhagavat* himself talked about when he was a bodhisatva ...,”⁴⁴ which is unique and differs from the conventional account in this text which normally starts with, “Once upon a time, the bodhisatva⁴⁵... (昔者菩薩。...)” In fact, many of the narratives in the chapter on *dhyānapāramitā* are not *jātakas* at all. Narratives Nos. 75 and 76, for example, are general descriptions about meditative practices of monks,⁴⁶ while narratives Nos. 77 to 79 illustrate how Prince Siddhārtha Gautama attained concentrated meditation before he achieved Buddhahood.⁴⁷ In addition, narrative No. 80 is a parallel to a part of *Yóuxíng Jīng* (遊行經, *Sūtra on Buddha’s Final Journey*) collected in *Chángāhán Jīng* (長阿含經, *Dīrghāgama*), which is a narrative relating to the incident when the Buddha asked Ānanda to bring him some water on the way to the town of Kuśinagara after he had taken his last meal offering from Cunda.⁴⁸ Further, narrative No. 81 corresponds to the story of Sadāprarudita, which is not a *jātaka* of Śākyamuni Buddha at all, but a story of another bodhisatva in one of his previous lives, as recorded in the *prajñāpāramitā sūtras*. Given this evidence, these narratives are likely to be subsequent additions to the *Compendium on the Six Pāramitās*.⁴⁹ In

in *Prajñāpāramitā Sūtras*), *Indogaku bukkyōgaku kenkyū* (印度学仏教学研究, *Journal of Indian and Buddhist Studies*) 39.1 (1990): 26–31, (In Japanese); Chizen Akanuma (赤沼智善), *Bukkyō kyōtenshi ron* (仏教経典史論, *A Survey on the History of Buddhist Texts*) (Kyoto: Hozokan, 1981) 387, (In Japanese); Chikako Itō (伊藤千賀子), “Rokudojikkyō dai 81 wa jōhibosatsuhonshō to hanyakyō no isō” (『六度集経』第 81 話「常悲菩薩本生」と『般若経』の異相, The differences between the no. 81 *Sadāprarudita Jātaka* in the *Compendium on the Six Pāramitās* and the *Prajñāpāramitā Sūtras*), *Indogaku bukkyōgaku kenkyū* (印度学仏教学研究, *Journal of Indian and Buddhist Studies*) 54.2 (2006): 149–154, (In Japanese).

⁴⁴ “眾祐自説。為菩薩時。……” (T 3 no. 152 p. 43a13)

⁴⁵ This is a common epithet used to refer to a previous life of Śākyamuni Buddha. The usage of the term *bhagavat* refers to him after he had achieved Buddhahood and that of “the Prince” is used to refer to him before his awakening in his last life.

⁴⁶ T 3 no. 152 pp. 39c3–41a20.

⁴⁷ T 3 no. 152 pp. 41a21–42b26.

⁴⁸ T 1 no. 1 p.19a1–c17. Similar accounts can be seen in the *Mahāparinibbāna-sutta* (DN II 129–135) and the *Fóbānnihuán Jīng* (佛般泥洹經, *Sūtra on the Buddha’s Parinirvāṇa*) (T 1 no. 5 p. 168a16–b25).

⁴⁹ See Shi 96–100.

other words, those *jātakas*, including the *Sadāprarudita Jātaka*, could have been added to the *Compendium on the Six Pāramitās* at a later period, although in general the text may have been formed earlier.⁵⁰ Among the narratives in the chapter on *dhyānapāramitā*, the only narrative that could probably be regarded as a *jātaka* about Śākyamuni Buddha is No. 82. This narrative highlights Śākyamuni Buddha and Maitreya in a previous life using skilful means to instruct a king to uphold the five precepts, ten virtues and so forth.⁵¹ Based on the content, narrative No. 82 is (to a large extent) connected to *prajñāpāramitā* rather than *dhyānapāramitā*, although it is classified in the category of *dhyānapāramitā*. It seems that there is no *jātaka* devoted to illustrating *dhyānapāramitā*.

There is a noteworthy account in the Sarvāstivāda **Abhidharmamahāvibhāṣā* (*Great Extensive Treatise on the Higher Doctrine*, T 27 no. 1545),⁵² translated by Xuánzàng (玄奘) in the Tang Dynasty in the years of Xiǎnqìng (顯慶), 656–659 CE,⁵³ which states:

A bodhisatva has to develop the four *pāramitās* (perfections) through three *asaṃkhyeya kalpas* (innumerable eons) and then achieve perfection. They are *dānapāramitā* (perfection of giving), *śīlapāramitā* (perfection of morality), *vīryapāramitā* (perfection of diligence) and *prajñāpāramitā* (perfection of wisdom).⁵⁴

⁵⁰ The textual history of the *Liùdùjī jīng* (六度集經, *Compendium on the Six Pāramitās*) is complex. Chén Hóng 陈洪 (2003: 11–17) points out that from a textual viewpoint, the *Compendium on the Six Pāramitās* consists of compilation and translation. This text is not purely a translation by Kāng Sēnghuì. He argues that some of the stories in the present version (he calls it the “newly-compiled version”) of the *Compendium on the Six Pāramitās* are rewritten ones and some are actually re-translated works. He concludes that in its long history of transmission, its textual morphology has gradually emerged mainly in three forms. They are the compiled and translated version by Kāng Sēnghuì, the revised version evolved in the Southern Dynasty, and the newly-compiled version shaped during the Sui and Tang Dynasties.

⁵¹ T 3 no. 152 pp. 43c21–44b4. It seems that no parallel to this narrative has been found in any other collections of *jātakas* to date.

⁵² This treatise is only preserved in Chinese translation. A possible reconstruction of its Sanskrit title is **Abhidharma-mahāvibhāṣā*.

⁵³ See T 55 no. 2154 p. 557a18–19 for the date.

⁵⁴ 菩薩經三劫阿僧企耶。修四波羅蜜多而得圓滿。調施波羅蜜多。戒波羅蜜多。精進波羅蜜多。般若波羅蜜多 (T 27 no. 1545 p. 892a26–28). In this treatise, furthermore, two other sets

Interestingly, *dhyānapāramitā* is not included in the items of development on the bodhisatva path in the mainstream of the Sarvāstivādin tradition. This may, in part, be a clue as to why there is no proper *jātaka* devoted to *dhyānapāramitā*.

3.2 A Summary of the Sadāprarudita *Jātaka*

In the two main versions of the story of Sadāprarudita found in the *prajñāpāramitā sūtras*, the story begins with the Buddha admonishing Subhūti to seek the *prajñāpāramitā*, just as Sadāprarudita did. In contrast, the *jātaka* version begins with the account, “The *Bhagavat* himself talks about when he was a bodhisatva, he was named Chángbēi (常悲, Ever-grieved), who wept all the time.” The name Chángbēi is replaced with Sadāprarudita, “Ever-weeping,” hereafter.

Before the account of his setting out on the journey to seek *prajñāpāramitā*, we are given a gloomy picture of the world in which Sadāprarudita dwelt. At that time there was not a buddha, Dharma as contained in scriptural texts or *saṃgha* existent in the realm. The world is described as a most impure place where humans rejected the good and were strongly attracted to whatever was evil, analogous to moths being attracted to a flame. One day, when in a dream, Sadāprarudita fortunately heard a buddha who had been in *nirvāṇa* for a long time, instructing him, “Abandon your affections, that is defilement, and detach from the dirt of the six faculties.” He is also instructed not to leave any kind of craving on his mind, even though they are as fine as a hair. Thereafter, he leaves his home and family with great joy, retiring to the wilderness to meditate where he subsisted on mountain water and wild fruits. The meditative life, however, was insufficient to lead to contact with a buddha or to hear any buddha’s Dharma. Therefore, he wept over his bad fortune. At this point, a god appears in the sky and tells Sadāprarudita that there is a great Dharma named *prajñāpāramitā* which leads to the achievement of

of *pāramitās* are mentioned, one of which consists of the four *pāramitās*, the **śrutipāramitā* (perfection of listening) and *kṣantipāramitā* (perfection of endurance), (T 27 no. 1545p. 892b25-c1). In this set of *pāramitās*, *kṣantipāramitā* is included but *dhyānapāramitā* remains excluded. It is interesting that *dhyānapāramitā* does not seem to have been regarded as a particular item of *pāramitā* in some early Buddhist traditions. For more information about *pāramitās* in various Buddhist traditions, see Saigusa Mitsuyoshi (三枝充憲), *Gaisetsu: bosatsu, haramitsu* (概説: ボサツ、ハラミツ, *A Synopsis: Bodhisatva, Pāramitā*); *Daijō bukkyō towa nanika* (大乘仏教とは何か, *What is Mahāyāna Buddhism?*) Ed. Hirakawa Akira (平川彰) (Tokyo: Shunjūsha, 1981) 90–152, (In Japanese).

Buddhahood. Sadāprarudita then asks, “How can I hear this superior Dharma?” The god replies, “Go east,” and admonishes him to pay no attention to his body or personal gain.

Upon hearing the instruction, Sadāprarudita follows this advice and sets off in search of the great Dharma. At the same time, he is beset with doubt about how far he must go; this spurs another bout of weeping. Due to his sincerity, another revelation occurs in which a buddha appears before him. The buddha explains how all dharmas are empty, like illusions and bubbles, and tells him of the city of Gandhavatī and the Bodhisatva Dharmodgata who lives there teaching *prajñāpāramitā*.

After that instruction, Sadāprarudita sees all the buddhas of the ten directions in *samādhi*. When he emerges from *samādhi*, the doubt arises in him, “Where have those buddhas come from and where have they gone?” It is when he is pondering this that he starts to weep. This is suddenly followed by the conclusion that one should practise *dhyānapāramitā* in this manner, which is the end of the *Sadāprarudita Jātaka*. Such a gap between the body of the *jātaka* and its conclusion suggests that the *Sadāprarudita Jātaka* could have been adapted from the story of Sadāprarudita in the *prajñāpāramitā sūtras*, particularly the version translated by Zhī Qiān. In other words, it would seem that a compiler excised the part after the question and adapted the part before the question to construct a *jātaka* version.

3.3 The Structure and Outline of the *Sadāprarudita Jātaka*

Generally, the *Sadāprarudita Jātaka* may be divided into three parts: (i) the introductory account of the *jātaka*; (ii) the body of the *jātaka*; and (iii) the conclusion of the *jātaka*. The body of the *jātaka* consists of the stage where Sadāprarudita leaves for the wilderness and sets off on the journey to Gandhavatī. Notably, the introductory account of the *jātaka* version corresponds to one of the unique sections in version I of the story of Sadāprarudita in the *prajñāpāramitā sūtras*. This shows that the *Sadāprarudita Jātaka* has a close relationship with version I of the story.

A comparison of version I of the story and the *Sadāprarudita Jātaka* shows that the two are highly consistent in terms of the main episodes, although differing

in some details. In general, version I is more complex than the *jātaka* version in terms of episodes, as shown in the comparative table in Appendix 2.

3.4 Differences between Version I and the *Jātaka* Version

Although version I and the *jātaka* version of the story have a high consistency in terms of the main structure of the story, there are differences between them, with version I generally having more complex episodes than the *jātaka* version. However, in some parts the *jātaka* version presents more details. For example, in the section portraying Sadāprarudita's predicament in terms of the situation of the world in which he dwelt, version I only mentions that nowhere is there to be found a buddha, Dharma or monks. On the other hand, the *jātaka* version gives an even more vivid picture of the dark condition of the world. The world was described as a most impure place where humans rejected the good and were strongly attracted to evil, similar to moths attracted to a flame. Another example where the *jātaka* version provides more detail is the description that Sadāprarudita was "as if a hungry man had taken delicious food," to describe how delighted he was after the revelation in a dream. Version I on the other hand simply recounts that he was extremely pleased.

In addition to interpolations, there is an alteration in the sequence of the account concerning revelations from a god. While in the wilderness, Sadāprarudita hears revelations from a god. In the *jātaka* version, the god first tells him about the benefits of learning and practising *prajñāpāramitā* – that one will definitely be able to achieve buddhahood. After that, he admonishes Sadāprarudita to go east and concentrate on seeking *prajñāpāramitā*, paying no attention to the five aggregates, the six faculties and so forth. In version I, the teaching of the benefits of practising *prajñāpāramitā* and the admonition to go east are reversed.

Another difference between the two versions is the adaptations of similar episodes. For example, in the episode concerning Sadāprarudita's departure to the wilderness upon hearing a revelation, version I says that he hears a god telling him the name of the previous buddha in a dream and then he leaves for the wilderness. Something about his motive to leave for the wilderness appears missing. The corresponding account in the *jātaka* version resolves this problem because in the dream Sadāprarudita is instructed by the previous buddha to abandon his affections,

that is defilement, and detach from the dirt of the six faculties. He is also instructed not to leave any kind of craving on his mind, even though they are as fine as a hair. Therefore, in order to follow the instructions, he leaves for the wilderness.

3.5 Alteration and Adaptation of the Story

Nattier points out that there are three types of changes that can occur over time in relation to the process of transmission of a text: (i) interpolations; (ii) omissions and abbreviations; and (iii) alterations in the sequence of a text. The first two types of changes work in opposition to each other and she argues that generally the likely direction of development is that the later text will be longer.⁵⁵ She further argues, “There are exceptions, of course, and many of these involve interpolations arguably added in China; but by and large growth rather than shrinkage seems to be the norm.”⁵⁶

The *Sadāprarudita Jātaka* appears to be one of those exceptions. From the comparisons given above, interpolations or additions are seen in both versions. Adaptation is also seen in the story, which may be regarded as a fourth type of change which can occur over time. It is hard to say with certainty that the *jātaka* version is an excised work of version I, or that version I developed from the *jātaka* version. Fujita proposes that version I and the *jātaka* version stemmed independently from an earlier version.⁵⁷ Hirakawa asserts that the story of *Sadāprarudita* in the *prajñāpāramitā sūtras* is developed from the *Sadāprarudita Jātaka*.⁵⁸ On the other hand, Hikata argues that the *Sadāprarudita Jātaka* is an extract from the story of *Sadāprarudita* in the *prajñāpāramitā sūtras*, particularly the version translated by Lokakṣema or Zhī Qiān.⁵⁹ There is also an inference that

⁵⁵ See Nattier 48–63.

⁵⁶ Nattier 60.

⁵⁷ Fujita 26–31. Katsuzaki Yugen agrees with Fujita’s opinion. See Katsuzaki Yugen, “Shyōbonkeihannyakyōjyōteibosatsu no kaishyaku (小品系般若經<常啼菩薩品>の解釈, *A Study on the Chapter “Sadāprarudita-bodhisatva” in the Smaller Mahāprajñāpāramitā-Sūtras*,” *Taishō daigaku kenkyū kiyō · ningen gakubu · bungakubu* (大正大學研究紀要 · 人間學部 · 文學部, *Memoirs of Taisho University, The School of Human Studies, the School of Literature*) 86 (2001): 65–66 (In Japanese).

⁵⁸ See Hirakawa, *A Study on Early Mahāyāna Buddhism*, 202. Itō also supports this viewpoint. See Itō 149–154.

⁵⁹ See Hikata Ryūshyō, *Jyātaka gaikan* (ジャータカ概観, *An Overview of Jātakas*) (Tokyo: Suzuki gakujutsu zaidan, 1961) 29 (In Japanese). Some scholars also advocate this theory. See Hikata, *A*

points to Kāng Sēnghuì as the compiler who adapted the story for a *jātaka* of Śākyamuni Buddha and added it to the *Compendium on the Six Pāramitās*.⁶⁰ If this is true, then alterations or adaptations of texts occurred not only in India or Central Asia, but also in China.⁶¹

4. The Evolution of the Story Over Time

In the prior sections of this paper, the contours of the development of the two main versions and the *jātaka* version of the story of Sadāprarudita have been sketched. A synoptic exposition of the process of their evolution will be given here. Nattier provides a relatively objective idea of the parameters of the textual evolution in her studies on *The Inquiry of Ugra*:

... it is vital that we bear in mind that these four extant versions do not necessarily stand in a linear historical relationship to one another; there is no reason to think that the Indian text used by Dharmarakṣa, for example, was a direct lineal descendant of the version translated by An Hsüan and Yen Fo-t'iao. On the contrary, it is far more likely that the four extant Chinese and Tibetan translations were based on Sanskrit or Prakrit versions stemming from several different branches of the textual family tree.⁶²

This is helpful to researchers trying to ascertain a probable path of a text's development from a historical perspective. In other words, a conclusion or inference would be relatively more reliable, if it were based on multiple exemplars collected from the texts themselves. That is, all valid points should be given due consideration

Historical Study of the Thoughts in Jātakas and the Similar Stories, 94; Kajiyoshi 723–724; Akanuma 387; Shi 96–101.

⁶⁰ For reasons, see Shi 100.

⁶¹ A similar situation is seen in the transmission of the *Lotus Sutra* to China. For example, there is a record by an unnamed writer in the version of the *Lotus Sutra*, compiled by Jñānagupta and Dharmagupta (T 9 no. 264 p. 134b27–c22), that provides witness concerning textual criticisms of different versions of the *Lotus Sutra*, which was made by one of the members of the translation team of the *Lotus Sutra* (601 CE). This record mentions that the verses in Chapter XXV of Kumarajiva's version (406 CE) were not made by him but by Jñānagupta and Dharmagupta of the Suí (隋) dynasty, 601 CE. See also, William Soothill, *The Lotus of the Wonderful Law* (London: Curzon Press, 1987) 7–8.

⁶² See Nattier 37.

in an objective manner. Otherwise, if only a selective set of points were considered, there is the risk of introducing bias, which would then yield results that obscure rather than shed light on the likely process of a text's development and may even stray far away from it.

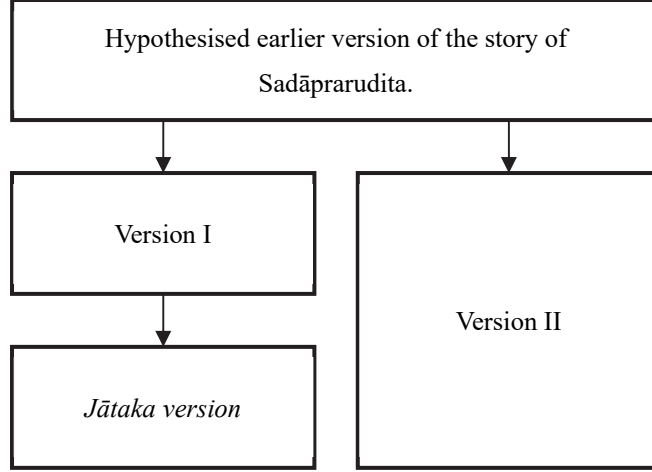
Generally, high consistency between two texts with different chronological ages of their translations would show that there is a close relationship between them. That is, one is either derived from the other or both developed from a common ancestor. The process of development of the two main versions of the story of Sadāprarudita tends to support the idea that both stemmed from different branches of the same textual family tree rather than that one developed from the other. The crucial evidence supporting this inference is the fact that the contents of the various *samādhis* in one version are utterly different from that in the other. As for the consistency between the two main versions in terms of the sequence of the main episodes, this may, at the very least, serve as a window through which the shape of the earlier version of the story may be viewed.

I have previously demonstrated the relationships between version I and version II, and between version I and the *jātaka* version. Based on these discussions, a probable path of development in relation to version I, version II and the *jātaka* version of the story of Sadāprarudita would be as follows. In terms of the lineage of version I, after it was formed, it was transmitted to China and was translated into Chinese between the second and third century CE. However, version I seemed to have been unavailable at a later period because it is not found in later translations or in the Sanskrit *Aṣṭa* that is dated between 1000 and 1150 CE.⁶³ Interestingly, a *jātaka* version, which looks like an abbreviated work of version I, is found in the *Compendium on the Six Pāramitās* translated by Kāng Sēnghuì (康僧會, ca. mid-third century). There is even some evidence which suggests that Kāng Sēnghuì was the compiler who adapted the story from version I for a *jātaka* of Śākyamuni Buddha and added it into the *Compendium on the Six Pāramitās*. In short, the version of the story represented by version I appears to have fallen out of use.

⁶³ Another reason why version I is not seen in later translations could be that version I was prevalent in certain regions but somehow was not transmitted. Therefore, geographical factors may also have played a role in the unavailability of version I. I would like to thank Jan Nattier for calling my attention to this possibility.

Meanwhile, version II continued to develop as witnessed by the eleventh century version in the *Aṣṭa*. Accordingly, the development of the two main versions and the *jātaka* can be depicted as follows:

Chart 2: Development Path of Version I, Version II and the *Jātaka* Version



5. The Specific *Samādhi* on Viewing *Tathāgatas*

One of the significant events in the story that relates to the practice of Buddhism is Sadāprarudita’s experiences in various *samādhis*. According to the Sanskrit *Aṣṭa*, it is after he hears the instructions regarding the city of Gandhavaṭī and the Bodhisatva Dharmodgata, from a “*Tathāgata* figure” (*tathāgatavigraha*), that Sadāprarudita attains concentrated meditation. The *Sūtra* recounts:

Then, without moving from the very spot where he was, the Bodhisatva Sadāprarudita, the great being [was deeply absorbed in thinking of]⁶⁴ listening to the Bodhisatva Dharmodgata, the great being, teaching the *prajñāpāramitā*. And listening [thus], he gave rise [in himself] to the perception of non-clinging to all dharmas and the various entrances to

⁶⁴ In this context, the Bodhisatva Sadāprarudita is only imagining that he is “listening” to the Bodhisatva Dharmodgata teaching the *prajñāpāramitā* as he is not yet in his physical presence. One of the Chinese translations adds the phrase given here in square brackets, “yì xīn dì xiǎng [一心諦想],” literally meaning “to thoroughly think of with a focused mind.”

samādhis manifested in his presence.⁶⁵

Having experienced a series of *samādhis*, Sadāprarudita finally sees that all the buddhas in the ten directions are in his presence. Among the series of *samādhis*, the specific *samādhi* on viewing the *tathāgatas* is of crucial significance. Jacob Kinnard points out the importance of seeing buddhas from the perspective of the development of wisdom (*prajñā*).⁶⁶ He notes that according to Śāntideva's *Śikṣāsamuccaya*, seeing buddhas is vital because immeasurable brightness – that is, great wisdom – arises in those who see a buddha, whether in the form of an image or in person.⁶⁷ In other words, according to Kinnard, the practice of the visualisation of buddhas not only cultivates *samādhis*, but also wisdom.

It is also noteworthy that seeing all the buddhas in the ten directions seems to have some connection with *pratyutpannabuddha-saṃmukhāvasthita-samādhi* (simplified hereafter as *pratyutpannasamādhi*). Literally, the name of this *samādhi* means, “the *samādhi* of having stood in the presence of the present buddhas.” According to the Sanskrit *Aṣṭa*, belonging to version II, among the series of *samādhis* that Sadāprarudita experiences, the last is named “viewing all *tathāgatas*” (*sarvatathāgatadarśin*). When Sadāprarudita is in the *samādhi* named “viewing all *tathāgatas*,” he sees the buddhas of the countless realms in the ten directions teaching bodhisattvas the *prajñāpāramitā*. The *tathāgatas* also applaud and comfort him and answer his query about who is his good friend (*kalyāṇamitra*).⁶⁸

⁶⁵ *atha khalu sadāprarudito bodhisattvo mahāsattvas tasminn eva pṛthivī-pradeśe sthitas tasya dharmodgatasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ deśayataḥ śṛṇoti sma. śṛṇvaṃś ca sarvadharmeṣv anīśritasaṃjñām utpādayati sma. tasyānekāni samādhimukhāny āmukhībhūtāny abhūvan. Aṣṭa, Wogihara 940.*

⁶⁶ Jacob N. Kinnard, *Imaging Wisdom: Seeing and Knowing in the Art of Indian Buddhism* (Richmond: Curzon Press, 1999) 93–97.

⁶⁷ *vipulaṃ jāyate cittaṃ paśyatāṃ dvipadottamaṃ, prajñābalaṃ asaṃkhyeyaṃ jāyate ca prabhāsvaraṃ.*

The mind of those who see the greatest of human beings becomes wide; the might of wisdom, which is countless and bright, arises. See Cecil Bendall ed., *Çikshāsamuccaya* (Delhi: Motilal Banarsidass Publishers, 1992) 310. (Originally published by the Imperial Academy of Sciences, St. Petersburg 1897–1902, as Volume 1 of the Bibliotheca Buddhica).

⁶⁸ The structure of the story here in version II differs from version I. At this point in version I, Sadāprarudita has a vision of a buddha figure, who teaches him about the nature of all dharmas and gives a description of Gandhavatī. After this, he then attains the single *samādhi* on viewing all buddhas in the ten directions. See T 8 no. 224 p. 471b19-c4; T 8 no. 225 p. 504a29-b7 for the

After giving him the instructions, they disappear and Sadāprarudita emerges from the *samādhi*. He then asks himself, “Where have those *tathāgatas* come from and where have they gone?” Later, after Sadāprarudita meets his appointed good friend, the Bodhisatva Dharmodgata, he presents this question to him. The Bodhisatva Dharmodgata’s response to this query is significant: *na khalu kulaputra tathāgatāḥ kutaścid āgacchanti vā gacchanti vā* – Indeed, son of good family, *tathāgatas* do not come from or go [anywhere].

A similar account is seen in the *Pratyutpanna Samādhi Sūtra*.⁶⁹

... if one wishes to see buddhas, one with a pure mind will be able to see. When one sees buddhas, one can ask questions, and replies will be given. Having heard the teachings, one will be exalted and should think to oneself, “Did these buddhas come from somewhere? Did I go anywhere?” One then realises that these buddhas come from nowhere.⁷⁰

Paul Harrison notes this similarity and comments that there is no way of knowing whether or not the *samādhi* of viewing all *tathāgatas* in the ten directions can be equated with the *pratyutpannasamādhi*. However, he does propose that the experience of the vision of the buddhas in the ten directions may be regarded as a specific experience on the path to the perfection of wisdom and awakening, an experience which the author of the tale saw as being worthy of elucidation in terms of the doctrine of *śūnyatā*.⁷¹

In addition to this account in the *Pratyutpanna Samādhi Sūtra*, the story of Sudhana’s search for good friends in the *Gaṇḍavyūha Sūtra* (hereafter, *Gaṇḍavyūha*) has a parallel description. In this account, during his visit to the

account in version I.

⁶⁹ Harrison notes that the Sanskrit text of the *Pratyutpanna Samādhi Sūtra* has not survived, except for one small fragment found at Khadalik in Central Asia, edited by Thomas. For the details see Paul M. Harrison, “Buddhānusmṛti in the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra*,” *Journal of Indian Philosophy* 6.1 (1978): 56. Harrison gives details of parallels in four Chinese versions and one Tibetan translation. Harrison 40–41.

⁷⁰ 欲見佛即見。見即問。問即報。聞經大歡喜作是念。佛從何所來。我為到何所。自念佛無所從來。我亦無所至 (T 13 no. 417 p. 899b24–26). See also, T 13 no. 418 p. 905c26–29; T 13 no. 416 p. 877a29–b3.

⁷¹ See Harrison, *Buddhānusmṛti*, 48.

country of Vanavāsi, Sudhana met his appointed good friend, Mukṭaka. After Sudhana related his intentions to Mukṭaka, he received instructions regarding a concentrated state that Mukṭaka had experienced, which is called *asaṅgavyūha nāma tathāgatavimokṣa* (literally, the liberation of *tathāgatas* named marvellous arrangement without obstacles). Mukṭaka concludes:

Thus, oh son of good family, ... I see *tathāgatas*, the worthy ones, the completely well awakened ones, [in numbers] equal to the infinitesimal particles of dust in the realms of the ten buddhas in the ten directions. Neither do those *tathāgatas* come here nor do I go there.⁷²

Interestingly, in the *Gaṇḍavyūha* there is a second name for this concentrated state, which is mentioned after Sudhana asks about how to initiate and develop the bodhi mind of bodhisatvas:

Then at that time the chief Mukṭaka entered the gate to the *samādhi* of bodhisatvas, preceded by the entrance to the endless whirl *dhāraṇī*, called “assembling the realms of all buddhas.”⁷³

Although the description of this concentrated state is similar to those in the previous quotations from the *Aṣṭa* and the *Pratyutpanna Samādhi Sūtra*, the name differs. This may be due to differences in the geographic origin of each text or differences in the transmission of the texts by different communities. Names of *samādhi* can differ in different textual traditions. For example, a certain *samādhi* in one of the *Samyuktāgama sūtras* is named differently in its *Samyuktanikāya* parallel *sutta*.

In *Samyuktāgama Sūtra* No. 576, Venerable Nāqīédádūō (那伽達多, *Nāgadatta) asks the householder Zhíduōluó (質多羅, *Citra) about four kinds of *samādhis*: the concentration of measureless mind (無量心三昧, **aparimāṇacittasamādhi*); the concentration of signless mind (無相心三昧,

⁷² P. L. Vaidya, ed., *Gaṇḍavyūhasūtra* (Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960) 66.

⁷³ Vaidya, *Gaṇḍavyūha*, 64.

**animittacittasamādhi*); the concentration of mind by means of nothingness (無所有心三昧, **akiñcanacittasamādhi*); and the concentration of mind by means of emptiness (空心三昧, **sūnyatācittasamādhi*).⁷⁴ The householder Zhíduōluó explains that on the one hand, the four *samādhis* are different in meaning and also different in phrasing, but on the other hand, the four are the same in meaning and only different in phrasing. In this later definition, where the four *samādhis* are the same in meaning, they are referred to as *wú zhēng* [xīn sān mèi] (無諍⁷⁵ [心三昧], the concentration of mind by means of non-disputation⁷⁶). In the *sutta* of *Samyuktanikāya*, which parallels the *Samyuktāgama Sūtra* No. 576, the corresponding name of the *samādhi* is “unshakable liberation of mind” (*akuppā cetovimutti*). According to the context in the *Samyuktāgama Sūtra* No. 576 and its parallel *Samyuktanikāya*,⁷⁷ the term *wú zhēng* (無諍) is probably an abbreviation of *wúzhēngxīn sānmèi* (無諍心三昧, the concentration of mind by means of non-disputation, **arañācittasamādhi*). This example shows that the same concentrated state may be named differently by different Buddhist communities.

Likewise, within the *Gaṇḍavyūha*, Osto argues that there is some evidence suggesting a connection with Southern India;⁷⁸ while in the story of Sadāprarudita, there is evidence that indicates a link to the North-west of India.⁷⁹ With regard to

⁷⁴ T 2 no. 99 pp. 149c6–150a16.

⁷⁵ T 2 no. 99 p. 150a6–7: “Then [the venerable] asks the householder, ‘What is the way by which these things are one in meaning and different in phrasing?’ [The householder] answers, ‘O venerable, craving is measurable, [hatred and ignorance are measurable], but non-disputation is the best among the measureless.’” The extra words in the square brackets are based on the account after this as shown below,

(答言。尊者。謂貪有量。若無諍者第一無量。謂貪者是有相。恚·癡者是有相。無諍者是無相。貪者是所有。恚·癡者是所有。無諍者是無所有) (T 2 no. 99 p. 150a6–9).

⁷⁶ A possible reconstruction of the Sanskrit term is **araṇa* or **araṇā*, see BHSD sv. *araṇa*

⁷⁷ SN IV 297.9–15 (41.7): “And what, O venerable sir, is the way by which these things are one in meaning and different only in phrasing? Craving, O venerable sir, is a producer of measurement, hatred is a producer of measurement, and delusion is a producer of measurement. For a monk of whom taints are destroyed, these have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising. To whatever extent there are measureless liberations of mind, the unshakable liberation of mind is declared the best among them.” (This translation, with some alteration, follows Bodhi, *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000) 1326.

⁷⁸ See Douglas Osto, *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sūtra* (London: Routledge, 2008) 114–115.

⁷⁹ At the beginning of the story, Sadāprarudita was instructed to go to Gandhavatī where he could hear the *prajñāpāramitā* taught by the great teacher, Dharmotgata. *Aṣṭa*, Wogihara 932–936. The

the *Pratyutpanna Samādhi Sūtra*, the *Dàfāngdǐngdàjī Jīng Xiánhù Fēn* (大方等大集經賢護分, The “Bhadrapāla Section” of the **Mahāvaiṣṭya Mahāsaṃnipāta Sūtra*),⁸⁰ one of the parallels of the *Pratyutpanna Samādhi Sūtra*, recounts that eight bodhisatvas will come to Northern India and impart the teaching (on *pratyutpannasamādhi*).⁸¹ This suggests that the *Pratyutpanna Samādhi Sūtra* is connected with Northern India. Accordingly, although the experiences in the concentrated state where a practitioner can see the buddhas of the ten directions and have dialogue with them are similar, the names of these concentrated states vary on account of geographic differences or different communities.

It is noteworthy that this concentrated state is also regarded as a sort of *dhāraṇī*, with which one is able to retain and not forget all the teachings that have been heard.⁸² This seems to be a probable mode by which some *Mahāyāna sūtras* originated, that is, from those who achieved such a concentrated state. Harrison argues that one of the reasons that one wishes to see the buddhas is eagerness to hear the Dharma expounded by them. He further suggests that meditation is portrayed as a legitimate means whereby the eternal Buddha-principle continues to reveal religious truths to those fit to receive them, and thus this sheds an interesting light on the composition of *Mahāyāna sūtras* in general.⁸³ The aspect of *dhāraṇī* seems to support this proposition. Étienne Lamotte, in one of his lengthy notes, puts forward his own position on *dhāraṇī*. He argues that it is incorrect to regard *dhāraṇī*

name Gandhavaṭī may imply the ancient Buddhist centre, Gandhāra. Ji Xianlin points out that in some Chinese historical or geographical literature, transcribed terms, such as Jiāntuówèi (犍陀衛) or Jiāntuóyuè (犍陀越), were used to refer to the region of Gandhāra. He argues that these transcribed terms were from the Sanskrit, Gandhavat (see Ji Xianlin (季羨林), *Dàtáng Xīyùjì Jiàozhù* (大唐西域記校註, *A Revised and Annotated Edition of Great Tang Records on the Western Regions*) (Beijing: Zhōnghuá Shūjú, 1985) 234, (In Chinese). Therefore, Gandhāra was also known as Gandhavaṭī according to some Chinese historical and geographical literature.

⁸⁰ This reconstruction of the Sanskrit title of the *sūtra* is based on the suggestion by Harrison, *Buddhānumṛti*, 41. See also, Paul Harrison trans., *The Pratyutpanna Samādhi Sūtra* (Berkeley: Numata Center for Buddhist Translation and Research, 1998) 5.

⁸¹ T 13 no. 416 p. 885a28.

⁸² 復次得陀羅尼菩薩。一切所聞法以念力故。能持不失 (T 25 no. 1509 p. 95c18–19) Moreover, those bodhisatvas who have obtained *dhāraṇī* are capable of maintaining all of what they have heard on account of the might of recollection. See also, Étienne Lamotte trans., *Le traité de la grande vertu de sagesse de Nāgārjuna*, Tome I (Louvain-la-Neuve: Institut orientaliste, Université de Louvain, 1981) 318.

⁸³ See Harrison, *Buddhānumṛti*, 52–54.

as a mantra or a magical formula, as it is usually translated. Its first and foremost sense is the memorisation of the teachings of all the buddhas. This is, he further points out, how the Tibetans and Chinese understood the term, in which the former render *dhāraṇī* as *gzung*, which is from the root *'dzin pa*, meaning “to lay hold of, to seize,” and the latter have transcribed it by the characters *tuólúóní* (陀羅尼) or *tuóliánní* (陀隣尼), or translated it as *zōngchí* (總持, completely retaining).⁸⁴ In other words, the function of *dhāraṇī* is to enable those who achieve it to memorise the teachings of all buddhas.⁸⁵ To sum up, if we accept this religious experience of seeing the buddhas and learning the teachings while in the concentrated state as a fact, then those who achieve this experience could have contributed, in part, to the appearance of some *Mahāyāna sūtras*.

6. Conclusion

In conclusion, the historical analysis of the evolution of the story of Sadāprarudita shows that, apart from doctrinal teachings, significant practical and experiential elements were also added over time. These additions may reflect the concerns of the Buddhist communities that transmitted this material.

An interesting point arises from the lists of *samādhis* contained in the story. In particular, when in the *samādhi* named “viewing all *tathāgatas*,” Sadāprarudita sees the buddhas of the countless realms in the ten directions teaching bodhisatvas the *prajñāpāramitā*. Could this be a pointer to a source for the revelations of *prajñāpāramitā* teaching? Are *samādhi* practitioners a key to *prajñāpāramitā* teachings? Paul Harrison has suggested that some of the impetus for the early development of *Mahāyāna* came from forest-dwelling monks. In other words, *samādhi* practitioners contributed to the development of *Mahāyāna*. He further proposes that *samādhi* practices were important because they provided a channel for fresh revelation and inspiration and this explains the significant proliferation of *Mahāyāna* texts.⁸⁶ Following this line of argument, *samādhi* practitioners could

⁸⁴ See Étienne Lamotte trans., *Le traité de la grande vertu de sagesse de Nāgārjuna*, Tome IV (Louvain-la-Neuve: Institut orientaliste, Université de Louvain, 1976) 1854.

⁸⁵ On function and sense of *dhāraṇī*, see Ronald M. Davidson, “Studies in Dhāraṇī Literature I: Revisiting the Meaning of the Term Dhāraṇī,” *Journal of Indian Philosophy* 37 (2009): 97–147.

⁸⁶ See Paul Harrison, “Searching for the Origins of the Mahāyāna: What Are We Looking for?”

have been a source of *prajñāpāramitā* teachings. There are two accounts that seem to support this idea. In the first chapter of the *Aṣṭa*, two *samādhis* regarding the bodhisatva's practice of *prajñāpāramitā* are mentioned, “*sarvadharmāparigrhīto nāma samādhir*”⁸⁷ and “*sarvadharmānupādāno nāma samādhir*.”⁸⁸ According to Kajiyoshi's research, this part (i.e. the first chapter of the *Aṣṭa*) preserves the “original *prajñāpāramitā*” teachings which predates the *Aṣṭa*.⁸⁹ In other words, according to Kajiyoshi, the “original *prajñāpāramitā*” teachings were incorporated into the *Aṣṭa* as it formed. Since the so-called “original *prajñāpāramitā*” exhibits a connection to the teachings of *samādhis*, this may suggest that the appearance of *prajñāpāramitā* teaching is related to *samādhi* practice. It could be that *samādhi* practitioners, having acquired the teachings of *prajñāpāramitā* while in *samādhi*, could have then brought the teachings to the Buddhist communities. In short, the Sadāprarudita narrative provides a possible explanation for how some *Mahāyāna* doctrines, in particular *prajñāpāramitā* teachings, may have originated.

Eastern Buddhist (New Series) 28.1 (1995): 65–66.

⁸⁷ See *Aṣṭa* Wogihara 49.

⁸⁸ See *Aṣṭa* Wogihara 60.

⁸⁹ See Kajiyoshi 568.

Appendix 1

The following table compares the story of Sadāprarudita based on consistency. That is, where sections run consistent between the two texts, they are presented in the same row. Where they are different, then a new row is used to separate the incident. The same applies to the table in Appendix 2.

Comparative Table of Version I and Version II of the Story of Sadāprarudita

Version I	Version II
1. The Buddha instructs Subhūti to regard Sadāprarudita as a paragon of one who seeks <i>prajñāpāramitā</i> .	1. The Buddha instructs Subhūti to regard Sadāprarudita as a paragon of one who seeks <i>prajñāpāramitā</i>
2. Sadāprarudita's quest for <i>prajñāpāramitā</i>	2. Sadāprarudita's quest for <i>prajñāpāramitā</i>
2.1. Before setting off on the journey to seek <i>prajñāpāramitā</i>	No parallel
2.1.1. The land where Sadāprarudita is now	
2.1.2. A dream in which a god admonishes him to search for the great Dharma	
2.1.3. Grieving and lamenting over the inability to fulfil his desire to find the great Dharma, meet a buddha, and so forth	
2.1.4. The gods of the Trāyastriṃśa Heaven bestow on him the name Sadāprarudita (Ever-weeping)	
2.1.5. Sadāprarudita's predicament at that time	
2.1.6. A dream in which Sadāprarudita hears a previous buddha's name	
2.1.7. Leaving for the wilderness	
2.2. The journey to the City of Gandhavatī	2.1. The journey to the City of Gandhavatī
2.2.1. Revelations from a voice in the air	2.1.1. Revelations from a voice in the air

Version I	Version II
2.2.1.1. Sadāprarudita hears that the great Dharma is called <i>prajñāpāramitā</i> and is instructed to seek it	No parallel
2.2.1.2. Admonition to go east and concentrate on seeking for <i>prajñāpāramitā</i> , paying no attention to the five aggregates, the six faculties, and so forth	2.1.1.1. Admonition to go east and concentrate on seeking for <i>prajñāpāramitā</i> , paying no attention to food, drink, and so forth
2.2.1.3. The benefits of following the admonition is that one will be able to achieve Buddhahood soon	No parallel
No parallel	2.1.1.2. Instruction to have confidence in the three gates of liberation – emptiness (<i>śūnyatā</i>), signless (<i>animitta</i>), and wishless (<i>apraṇihita</i>) 2.1.1.3. Admonition to shun signs, existence, and the false view that there are beings 2.1.1.4. Instruction regarding respect for good Dharma teachers 2.1.1.5. Advice on following good Dharma teachers 2.1.1.5.1. Characteristics of good Dharma teachers 2.1.1.5.2. Benefits of learning from them
Corresponds to 2.2.2.9 in this version	2.1.1.6. Admonition on abandonment of worldly motives
Corresponds to 2.2.2.8 in this version	2.1.1.7. Instruction on how to follow Dharmodgata with sincere respect
Corresponds to 2.2.2.7 in this version	2.1.1.8. Instruction on right understanding when seeing Dharma teachers apparently indulging in enjoyment

Version I	Version II
No parallel	2.1.1.9. Advice on contemplating the truth of dharmas 2.1.1.10. Instruction on how to reflect upon treatment from Dharma teachers that initially may be disheartening
2.2.1.4. Sadāprarudita’s regret for not asking the details concerning the way to the place where he can learn <i>prajñāpāramitā</i>	2.1.1.11. Sadāprarudita’s regret for not asking the details concerning the way to the place where he can learn <i>prajñāpāramitā</i>
2.2.2. Revelations from an unknown buddha figure 2.2.2.1. Praise and comfort to relieve Sadāprarudita’s regret	2.1.2. Revelations from an unknown buddha figure 2.1.2.1. Praise and comfort to relieve Sadāprarudita’s regret
2.2.2.2. Instructions regarding how all dharmas are like reflections on clear water, objects seen in a dream, and so forth	No parallel
2.2.2.3. Instructions on the direction, distance, and name of the place 2.2.2.4. Details on the characteristics of Gandhavatī 2.2.2.5. Exposition on Dharmodgata’s life	2.1.2.2. Instructions on the direction, distance, and name of the place 2.1.2.3. Details on the characteristics of Gandhavatī 2.1.2.4. Exposition on Dharmodgata’s life
Corresponds to 2.3.3.3 in this version	2.1.2.5. Sadāprarudita enters various <i>samādhis</i> for the first time
2.2.2.6. Revealing that Dharmodgata is the right Dharma teacher for him	Corresponds to 2.1.3.4 in this version
2.2.2.7. Instruction on right understanding when seeing Dharmodgata’s worldly conduct	Corresponds to 2.1.1.8 in this version
2.2.2.8. Instruction on how to follow Dharmodgata with sincere respect	Corresponds to 2.1.1.7 in this version

Version I	Version II
2.2.2.9. Admonition on abandonment of worldly motives	Corresponds to 2.1.1.6 in this version
2.2.3. Revelations from the immeasurable number of present buddhas of the ten directions	2.1.3. Revelations from the immeasurable number of present buddhas of the ten directions
2.2.3.1. Sadāprarudita sees the present buddhas of the ten directions in a <i>samādhi</i>	2.1.3.1. Sadāprarudita sees the present buddhas of the ten directions teaching <i>prajñāpāramitā</i> in a <i>samādhi</i>
2.2.3.2. Praise for his diligence which is the same as that exhibited by all the buddhas when they were on the Bodhisatva Path	2.1.3.2. Praise for his diligence which is the same as that exhibited by all the buddhas when they were on the Bodhisatva Path
No parallel	2.1.3.3. Advice on reverence to Dharma teachers
Corresponds to 2.2.2.6 in this version	2.1.3.4. Revealing that Dharmodgata is the right Dharma teacher for him
2.2.3.3. Question: “Where have those buddhas come from and where have they gone?”	2.1.3.5. Question: “Where have those buddhas come from and where have they gone?”
2.2.3.4. Making a resolution to visit Dharmodgata	2.1.3.6. Making a resolution to visit Dharmodgata
2.2.4. Sadāprarudita sells his own body to gain gifts to make offerings to Dharmodgata	2.1.4. Sadāprarudita sells his own body to gain gifts to make offerings to Dharmodgata
2.2.4.1. Obstruction by Māra	2.1.4.1. Obstruction by Māra
2.2.4.2. Śakra’s test of Sadāprarudita’s resolution	2.1.4.2. Śakra’s test of Sadāprarudita’s resolution
2.2.4.3. Receiving assistance from a merchant’s daughter and then approaching the City of Gandhavatī	2.1.4.3. Receiving assistance from a merchant’s daughter and then approaching the City of Gandhavatī

Version I	Version II
<p>2.3. The meeting with the Bodhisatva Dharmodgata</p> <p>2.3.1. Making offerings to the text of <i>prajñāpāramitā</i> and to Dharmodgata</p> <p>2.3.2. Disclosing the intention for visiting Dharmodgata</p> <p>2.3.3. Requesting resolution of his doubt</p> <p>2.3.3.1. Question: “Where have those buddhas come from and where have they gone?”</p>	<p>2.2. The meeting with the Bodhisatva Dharmodgata</p> <p>2.2.1. Making offerings to the text of <i>prajñāpāramitā</i> and to Dharmodgata</p> <p>2.2.2. Disclosing the intention for visiting Dharmodgata</p> <p>2.2.3. Requesting resolution of his doubt</p> <p>2.2.3.1. Question: “Where have those buddhas come from and where have they gone?”</p>
<p>2.3.3.2. Dharmodgata’s responses to Sadāprarudita’s question: “A <i>tathāgata</i> is the same as emptiness, conjured things, mirage, and so forth which neither come nor go.”</p>	<p>2.2.3.2. Response to Sadāprarudita’s question</p> <p>2.2.3.2.1. <i>Tathāgata</i> is indeed the suchness (<i>tathatā</i>), non-arising (<i>anutpāda</i>), limit of reality (<i>bhūtaakoṭi</i>), and so forth which neither come nor go</p>
<p>No parallel</p>	<p>2.2.3.2.2. Explanation using similes:</p> <p>2.2.3.2.2.1. Mirage of water</p> <p>2.2.3.2.2.2. Conjured troops</p> <p>2.2.3.2.2.3. Buddhas seen in dreams</p> <p>2.2.3.2.2.4. Treasures in the great ocean</p> <p>2.2.3.2.2.5. Sounds from musical instruments</p> <p>(These 5 listed similes appear in all parallels of version II. Some parallels of version II contain even more similes.)</p>
<p>2.3.3.3. Sadāprarudita enters various <i>samādhis</i> for the first time</p>	<p>Corresponds to 2.1.2.5 in this version</p>
<p>Corresponds to 2.3.6.6 in this version</p>	<p>2.2.3.3. Various auspicious events due to Dharmodgata’s teaching</p>

Version I	Version II
Corresponds to 2.3.6.3 in this version	2.2.3.4. Sadāprarudita's self sacrifice together with a merchant's daughter and her five hundred maidens to be Dharmodgata's attendants and servants
<p>2.3.4. The Bodhisatva Dharmodgata enters into various <i>samādhis</i> for seven years</p> <p>2.3.5. The Bodhisatva Sadāprarudita sprinkles the ground with his blood to prevent dust from rising and soiling the Bodhisatva Dharmodgata's body</p> <p>2.3.6. The Bodhisatva Dharmodgata teaches <i>prajñāpāramitā</i></p> <p>2.3.6.1. Dharmodgata emerges from meditation and receives offerings of flowers from Sadāprarudita and his companions</p>	<p>2.2.4. The Bodhisatva Dharmodgata enters into various <i>samādhis</i> for seven years</p> <p>2.2.5. The Bodhisatva Sadāprarudita sprinkles the ground with his blood to prevent dust from rising and soiling the Bodhisatva Dharmodgata's body</p> <p>2.2.6. The Bodhisatva Dharmodgata teaches <i>prajñāpāramitā</i></p> <p>2.2.6.1. Dharmodgata emerges from meditation and receives offerings of flowers from Sadāprarudita and his companions</p>
<p>2.3.6.2. The teaching of <i>prajñāpāramitā</i></p> <p>2.3.6.2.1. The negation of entity</p> <p>2.3.6.2.2. <i>Prajñāpāramitā</i> is everywhere</p>	<p>2.2.6.2. The teaching of <i>prajñāpāramitā</i></p> <p>2.2.6.2.1. The truth of <i>prajñāpāramitā</i></p> <p>2.2.6.2.2. The merit of <i>prajñāpāramitā</i></p> <p>2.2.6.2.3. The boundlessness of <i>prajñāpāramitā</i></p> <p>2.2.6.2.4. The firmness of <i>prajñāpāramitā</i></p> <p>2.2.6.2.5. The emptiness and stillness of <i>prajñāpāramitā</i></p> <p>2.2.6.2.6. The inconceivability of <i>prajñāpāramitā</i></p>
2.3.6.3. Sadāprarudita's self sacrifice together with a merchant's daughter and her five hundred maidens to be Dharmodgata's attendants and servants	Corresponds to 2.2.3.4 in this version

Version I	Version II
2.3.6.4. Sadāprarudita enters into various <i>samādhis</i> for a second time	2.2.6.3. Sadāprarudita enters into various <i>samādhis</i> for a second time
2.3.6.5. Inquiry about the voice and body of a buddha	No parallel
2.3.6.6. Various auspicious events due to Dharmodgata's teaching	Corresponds to 2.2.3.3 in this version
2.3.6.7. Prediction that Sadāprarudita and his companions will attain Buddhahood	No parallel
3. Conclusion that one should seek <i>prajñāpāramitā</i> like Sadāprarudita	3. Conclusion that one should seek <i>prajñāpāramitā</i> like Sadāprarudita

Appendix 2

Comparative Table of Version I and the *Jātaka* Version of the Story of Sadāprarudita

Version I	<i>Jātaka</i> version
1. The Buddha instructs Subhūti to regard Sadāprarudita as a paragon of one who seeks <i>prajñāpāramitā</i>	1. Once upon a time the Buddha was the Bodhisatva Sadāprarudita
2. Sadāprarudita's quest for <i>prajñāpāramitā</i> 2.1. Before setting off on the journey to seek <i>prajñāpāramitā</i>	2. Sadāprarudita's quest for <i>prajñāpāramitā</i> 2.1. Before setting off on the journey to seek <i>prajñāpāramitā</i>
2.1.1. The land where Sadāprarudita is now 2.1.2. A dream in which a god admonishes him to search for the great Dharma	No parallel
2.1.3. Grieving and lamenting over the inability to fulfil his desire to find the great Dharma, meet a buddha, and so forth	2.1.1. Grieving and lamenting over the inability to fulfil his desire to meet a buddha, Dharma, saṃgha, and so forth
2.1.4. The gods of the Trāyastriṃśa Heaven bestow on him the name Sadāprarudita (Ever-weeping)	No parallel
2.1.5. Sadāprarudita's predicament at that time 2.1.6. A dream in which Sadāprarudita hears a previous buddha's name 2.1.7. Leaving for the wilderness 2.2. The journey to the City of Gandhavatī	2.1.2. Sadāprarudita's predicament at that time 2.1.3. A dream in which Sadāprarudita hears a previous buddha teaching him Dharma 2.1.4. Leaving for the wilderness 2.2. The journey to the City of Gandhavatī
2.2.1. Revelations from a voice in the air	2.2.1. Revelations from a god
2.2.1.1. Sadāprarudita hears that the great Dharma is called <i>prajñāpāramitā</i> and is instructed to seek it	2.2.1.1. Sadāprarudita hears that the great Dharma is called <i>prajñāpāramitā</i> and is instructed to seek it

Version I	<i>Jātaka</i> version
<p>2.2.1.2. Admonition to go east and concentrate on seeking for <i>prajñāpāramitā</i>, paying no attention to the five aggregates, the six faculties, and so forth</p> <p>2.2.1.3. The benefits of following the admonition is that one will be able to achieve Buddhahood soon</p>	<p>2.2.1.2. The benefits of learning and practising the <i>prajñāpāramitā</i> is that one will definitely be able to achieve Buddhahood</p> <p>2.2.1.3. Admonition to go east and concentrate on seeking for <i>prajñāpāramitā</i>, paying no attention to the five aggregates, the six faculties, and so forth</p>
<p>2.2.1.4. Sadāprarudita's regret for not asking the details concerning the way to the place where he can learn <i>prajñāpāramitā</i></p>	<p>2.2.1.4. Grieving and lamenting over not knowing details concerning the way to the place where he can learn <i>prajñāpāramitā</i></p>
<p>2.2.2. Revelations from an unknown buddha figure</p>	<p>2.2.2. Revelations from an unknown buddha</p>
<p>2.2.2.1. Praise and comfort to relieve Sadāprarudita's regret</p>	<p>2.2.2.1. Praise and comfort to relieve Sadāprarudita's regret</p>
<p>2.2.2.2. Instructions regarding how all dharmas are like reflections on clear water, objects seen in a dream, and so forth</p>	<p>2.2.2.2. Instructions regarding how all dharmas are empty, like illusions, and bubbles</p>
<p>2.2.2.3. Instructions on the direction, distance, and name of the place</p> <p>2.2.2.4. Details on the characteristics of Gandhavatī</p> <p>2.2.2.5. Exposition on Dharmodgata's life</p> <p>2.2.2.6. Revealing that Dharmodgata is the right Dharma teacher for him</p>	<p>2.2.2.3. Instructions on the direction, distance, and name of the place</p> <p>2.2.2.4. Simple portrayal of the residents of Gandhavatī</p> <p>2.2.2.5. Exposition on Dharmodgata's life</p> <p>2.2.2.6. Revealing that Dharmodgata is the right Dharma teacher for him</p>

Version I	<i>Jātaka</i> version
<p>2.2.2.7. Instruction on right understanding when seeing Dharmodgata's odd conduct</p> <p>2.2.2.8. Instruction on how to follow Dharmodgata with sincere respect</p> <p>2.2.2.9. Admonition on abandonment of worldly motives</p>	No parallel
<p>2.2.3. Revelation from the immeasurable number of present buddhas of the ten directions</p>	<p>2.2.3. Revelation from present buddhas</p>
<p>2.2.3.1. Sadāprarudita sees the present buddhas of the ten directions in a <i>samādhi</i></p> <p>2.2.3.2. Praise for his diligence which is the same as that exhibited by all the buddhas when they were on the Bodhisatva Path</p> <p>2.2.3.3. Question: "Where have those buddhas come from and where have they gone?"</p>	<p>2.2.3.1. Sadāprarudita sees the present buddhas in a <i>samādhi</i></p> <p>2.2.3.2. Praise for his diligence which is the same as that exhibited by all the buddhas when they were on the Bodhisatva Path</p> <p>2.2.3.3. Question: "Where have those buddhas come from and where have they gone?"</p>
<p>2.2.3.4. Making the resolution to visit Dharmodgata</p> <p>2.2.4. Sadāprarudita sells his own body to gain gifts to make offerings to Dharmodgata</p> <p>2.2.4.1. Obstruction by Māra</p> <p>2.2.4.2. Śakra's test of Sadāprarudita's resolution</p> <p>2.2.4.3. Receiving assistance from a merchant's daughter and then approaching the city of Gandhavatī</p>	No parallel

Version I	<i>Jātaka</i> version
<p>2.3. The meeting with the Bodhisatva Dharmodgata</p> <p>2.3.1. Making offerings to the text of <i>prajñāpāramitā</i> and to Dharmodgata</p> <p>2.3.2. Disclosing the intention for visiting Dharmodgata</p> <p>2.3.3. Requesting resolution of his doubt</p> <p>2.3.3.1. Question: “Where have those buddhas come from and where have they gone?”</p> <p>2.3.3.2. Dharmodgata’s responses to Sadāprarudita’s question: “A <i>tathāgata</i> is the same as emptiness, conjured things, mirage, and so forth which neither come nor go.”</p> <p>2.3.3.3. Sadāprarudita enters various <i>samādhis</i> for the first time</p> <p>2.3.4. The Bodhisatva Dharmodgata enters into various <i>samādhis</i> for seven years</p> <p>2.3.5. The Bodhisatva Sadāprarudita sprinkles the ground with his blood to prevent dust from rising and soiling the Bodhisatva Dharmodgata’s body</p> <p>2.3.6. The Bodhisatva Dharmodgata teaches <i>prajñāpāramitā</i></p> <p>2.3.6.1. Dharmodgata emerges from meditation and receives offerings of flowers from Sadāprarudita and his companions</p> <p>2.3.6.2. The teaching of <i>prajñāpāramitā</i></p> <p>2.3.6.2.1. The negation of entity</p> <p>2.3.6.2.2. <i>Prajñāpāramitā</i> is everywhere</p>	<p>No parallel</p>

Version I	<i>Jātaka</i> version
<p>2.3.6.3. Sadāprarudita's self sacrifice together with a merchant's daughter and her five hundred maidens to be Dharmodgata's attendants and servants</p> <p>2.3.6.4. Sadāprarudita enters into various <i>samādhis</i> for a second time</p> <p>2.3.6.5. Inquiry about the voice and body of a buddha</p> <p>2.3.6.6. Various auspicious events due to Dharmodgata's teaching</p> <p>2.3.6.7. Prediction that Sadāprarudita and his companions will attain Buddhahood</p>	<p>No parallel</p>
<p>3. Conclusion that one should seek <i>prajñāpāramitā</i> like Sadāprarudita</p>	<p>3. Conclusion that one should practise <i>dhyānapāramitā</i> like this</p>

Abbreviations

- DN *Dīgha-nikāya*. Eds T.W. Rhys Davids and J. Estlin Carpenter. London: Pali Text Society: Distributed by Routledge & Kegan Paul, 1975–1982.
- SN *The Saṃyutta-nikāya*. Ed. Léon Feer. London: Pali Text Society: Distributed by Routledge & Kegan Paul, 1973–1980.
- T *Taishō shinshū daizōkyō* (大正新脩大藏經). Eds. Takakusu Junjirō (高楠順次郎) and Watanabe Kaigyoku (渡邊海旭). 1924–1935. (In Chinese).

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- Chū sānzàng jì jí 出三藏記集, T 55 no. 2145, by Sēngyòu 僧祐, ca. 515 CE.
- Dà bānrùo jīng (chū huì – dì wǔ huì) 大般若經 (初會–第五會), T 5–T 7, no. 220, trans. Xuánzàng 玄奘, 660–663 CE.
- Chū huì 初會, T 5–T 6, fascicle 1–400.
 - Dì èr huì 第二會, T 7, pp. 1–426, fascicle 401–478.
 - Dì sān huì 第三會, T 7, pp. 427–761, fascicle 479–537.
 - Dì sì huì 第四會, T 7, pp. 763–865, fascicle 538–555.
 - Dì wǔ huì 第五會, T 7, pp. 865–920, fascicle 556–565.
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- Móhē bānrùòbōluómì jīng 摩訶般若波羅蜜經, T 8 no. 223, trans. Kumārajīva, 404 CE.
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般若經中常啼菩薩求法故事之發展演變 及其對初期大乘佛教研究之貢獻

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摘要

常啼菩薩為求般若波羅蜜而不惜犧牲身命的感人故事見於諸梵本般若經，如八千頌般若經、一萬八千頌般若經、二萬五千頌般若經等。除此之外，亦見於上述諸般若經之漢譯及藏譯之相對應的平行本。收錄於般若經中之常啼菩薩求法故事有兩個版本，「版本一」見於《道行般若經》與《大明度經》，而「版本二」見於其他具此故事之諸般若經。除此之外，漢譯佛典中保存一「本生版本」之常啼菩薩求法故事，該版本見於《六度集經》。此一論文聚焦於這三個版本的相互關係，特別是關於此故事之演變與發展。

關鍵詞：常啼菩薩、薩陀波崙、本生譚、故事演化