

## 梵語 Gilgit 寫本兩萬五千頌 《般若波羅蜜經·第十四品》 之校勘及其相關問題

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《般若波羅蜜經》屬於現存最早的大乘經典之一。由於流傳時間悠久，此經不但具有龐大的篇幅，而且擁有梵、藏、漢不同語言之許多傳本，非常有利於大乘思想發展史的研究。而 Gilgit 寫本的傳本與現今已校勘出版的梵語傳本出入頗多，甚至有一些差異，對於大乘某些概念以及思想發展的理解是非常重要的。尤其這裡校勘的 Gilgit 寫本兩萬五千頌〈第十四品〉含有《般若波羅蜜經》最早成立的教理，更是如此。

因此，本文將這部份的寫本，轉寫成拉丁字母，並參考梵、藏、漢各種傳本進行校勘，使這部份的寫本能為佛教梵語學者所使用，是一項極重要的基礎工作。為了讓讀者看到 Gilgit 寫本的狀況，我在本文的校勘中採用了相當於仿真本的校勘。

另外，Gilgit 寫本的語言是正統梵語摻雜不正規的佛教梵語，所以它具有一些 Prakrit 所共有的，以及一些此寫本特有的文法現象。透過 Gilgit 寫本，本文能增進對 Prakrit 語言現象更進一步的理解。此外，本文也呈現了 Gilgit 寫本特有的拼字現象。

**關鍵詞：**兩萬五千頌般若波羅蜜經, Gilgit 寫本, 佛教梵語, 第十四品

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## 壹・前言

### 一・《大品般若波羅蜜經》的傳本

《般若波羅蜜經》是一類經過很長時段發展、演變而形成的大乘佛教經典，流傳區域很廣，也是最早被翻譯成漢文的早期大乘經典之一。根據篇幅可大略分成：八千頌、一萬八千頌、兩萬五千頌及十萬頌。八千頌一般或稱《小品般若波羅蜜經》；一萬八千頌及兩萬五千頌都被稱做《大品般若波羅蜜經》。這些經典，目前除漢、藏等譯本外，尚有為數眾多的梵語寫本以及斷片存世，可惜多數仍未被校勘出版，這對了解《般若波羅蜜經》的傳承與發展，不能不說是莫大的遺憾。這項工作國內學界雖乏人問津，但在國外則方興未艾。因為這些梵語寫本摻雜許多 Prakrit 語言現象，因此若不進行轉寫校勘，除不能為一般梵語佛教學者使用外，對研究佛教梵語的學者也是一大損失。

《大品般若波羅蜜經》的梵語有尼泊爾寫本、Gilgit 寫本以及其他中亞斷片。目前已校勘出版的尼泊爾寫本部分：Dutt 於一九三四年出版 *The Pañcaviṃśatisāhasrikā Prajñāpāramitā*，範圍約相等於八千頌〈第一品〉。<sup>1</sup> 其餘部分尚有由 Kimura 於一九八六年始，次第校勘出版（以下簡稱 PSk）。<sup>2</sup> Dutt 與 Kimura 所根據的兩種尼泊爾寫本都是經過獅子賢（Haribhadra，活躍於八、九世紀之間）根據《現觀莊嚴論》作的修訂本。相對於尼泊爾寫本，Gilgit 寫本保存的梵語本卻是未經修訂的。

Gilgit 佛教寫本已兩度（1966/1995）由 Raghu Vira 和 Lokesh Chandra 影印出版。<sup>3</sup> 其中的《大品般若波羅蜜經》，根據 Conze 的說法，從貝葉一到一八七屬於兩萬五千頌，而一八八到三〇八是一萬八千頌。<sup>4</sup> Conze 並分別於一九六

<sup>1</sup> 由於《大品般若波羅蜜經》各個傳本或沒有品名，或分品互不一致，所以本文以相當於八千頌該範圍的品名來輔助區分。Nalinaksha Dutt, *The Pañcaviṃśatisāhasrikā Prajñāpāramitā—edited with critical notes and introduction* (London: Luzac & Co., 1934).

<sup>2</sup> 與本校勘有關的是 Takayasu Kimura（木村高尉），ed., *Pañcaviṃśatisāhasrikā Prajñāpāramitā “II & III”* (Tokyo: Sankibo Busshorin Publishing Co., 1986).

<sup>3</sup> 見「引用書目」有關 Gilgit 寫本的項目。

<sup>4</sup> 見 Raghu Vira and Lokesh Chandra, eds., *Gilgit Buddhist Manuscripts—A revised and enlarged*

二及七四年出版一萬八千頌 Gilgit 寫本後半部的校勘本，內容相當於鳩摩羅什所譯《大品般若波羅蜜經》從〈第六十一夢誓品〉以下的部分。而兩萬五千頌對應於八千頌的〈第一品〉大部分已由 Verboom 於一九九八年校勘，但尚未出版。<sup>5</sup> 另外〈序品〉前三品亦由 Zacchetti 於二〇〇五年出了校勘本。<sup>6</sup> 其餘中間一大部分，除了對應於梵語八千頌（以下簡稱 Sk）的〈空品〉於二〇〇六年已校勘出版外，<sup>7</sup> 都尚未有校勘本。

根據 Conze 的說法，相當於八千頌〈第一品〉及〈第二品〉的《般若波羅蜜經》，含有《般若波羅蜜經》最早成立的教理，<sup>8</sup> 因此，對於研究《般若波羅蜜經》的思想，前二品佔了非常重要的地位。雖然相當於八千頌的〈第一品〉的兩萬五千頌已有人校勘，但相當於〈第二品〉的部分尙付之闕如，所以校勘這部分對研究《般若波羅蜜經》是一項必要的工作。

這裡校勘的 Gilgit 寫本兩萬五千頌〈第十四品〉即對應於八千頌〈第二品〉前四分之一的部分。篇幅的差距是由於《大品般若波羅蜜經》比《小品般若波羅蜜經》增加了許多內容。主要是在許多地方加入了一系列法的名相（即法的本母），以及在八千頌所沒有的段落。因此八千頌〈第二品〉在兩萬五千頌發展成

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*compact facsimile edition*, vol. 1, Bibliotheca Indo-Buddhica Series, no. 150 (Delhi: Sri Satguru Publications, 1995. 以下簡稱 Gilgit 寫本), pp. 10-15; *Gilgit Manuscripts—A facsimile edition*, Part 4 and 5, with the cooperation of Edward Conze (New-Delhi: International Academy of Indian Culture, 1966. 簡稱 Gilgit 寫本); Edward Conze, *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā—Chapters 70 to 82, corresponding to the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> Abhisamayas* (ROMA: Is. M. E. O., 1974), pp. XV-XX.

<sup>5</sup> Arie Willem Cornelis Verboom, *A Text-comparative Research on 'the Perfection of Discriminating Insight in Eight Thousand Lines, Chapter 1'* (unpublizierte PhD diss., Leiden: Unie Nederland, 1998).

<sup>6</sup> 見 Stefano Zacchetti, *In Praise of the Light—A Critical Synoptic Edition with an Annotated Translation of Chapters 1-3 of Dharmarakṣa's Guang zan jing 光讚經, Being the Earliest Chinese Translation of the Larger Prajñāpāramitā*, The International Research Institute for Advanced Buddhism (Tokyo: Soka University, 2005), pp. 366-400.

<sup>7</sup> 見 Choong Yoke Meei (宗玉嫻), *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā* (Frankfurt: Peter Lang Verlag, 2006), pp. 105-133.

<sup>8</sup> 見 Edward Conze, *Thirty Years of Buddhist Studies—Selected Essays* (Oxford: Bruno Cassirer, 1967), p. 124; Akira Yuyama (湯山明), ed., *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gathā (Sanskrit Recension A)—Edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang* (Cambridge, London, New York, Melbourne: Cambridge University Press, 1976. 簡稱 Rgs (A)), p. xix.

四品。Gilgit 寫本的〈第十四品〉即等於《放光般若經・無住品》、《光讚經・問品》、《摩訶般若波羅蜜經・問住品》、《大般若波羅蜜經・第二會・帝釋品》(T220[2]) 或〈第三會・天帝品〉(T220[3])。<sup>9</sup>

藏譯兩萬五千頌有兩個傳本。其中收錄在甘珠爾者（以下簡稱 PTib）與 Gilgit 寫本一樣沒有品名。而另一個則收在丹珠爾（以下簡稱 PTib2），屬於經過獅子賢所校訂的傳本，其分段與段落名稱都比照《現觀莊嚴論》。藏譯一萬八千頌（以下簡稱 PTib1）也有品名。Gilgit 寫本〈第十四品〉則相等於藏譯一萬八千頌〈帝釋品之一〉。<sup>10</sup>

## 二・Gilgit 寫本與 PSk 的比較

如前所說，由 Kimura 校勘的 PSk 的底本是尼泊爾寫本，晚於九世紀。但 Gilgit 寫本，根據其字體，<sup>11</sup> 應抄寫於七世紀時，因此比 PSk 要早很多。另外 PSk 所用的寫本都屬於由獅子賢校訂過的傳本，而 Gilgit 寫本則呈現了未經校

<sup>9</sup> 出處見《放光般若經・無住品》（T221，收入《大正新修大藏經》〔臺北：新文豐出版公司，1983〕，第8冊），頁38欄a行20；《光讚經・問品》（T222，收入《大正新修大藏經》第8冊），頁210欄b行10；《摩訶般若波羅蜜經・問住品》（T223，收入《大正新修大藏經》第8冊），頁273欄b行6；《大般若波羅蜜經》（T220，收入《大正新修大藏經》第7冊），〈第二會・帝釋品〉，頁133欄c行26；〈第三會・天帝品〉，頁536欄b行7。

<sup>10</sup> 出處見《兩萬五千頌般若波羅蜜經》（簡稱 PTib，收入大谷大學監修，《影印北京版西藏大藏經》〔東京—京都：西藏大藏經研究會，1957〕，甘珠爾，第18-19冊），頁197，篋Ti葉88b行3始；《一萬八千頌般若波羅蜜經》（簡稱 PTib1，收入《影印北京版西藏大藏經》，甘珠爾，第19-20冊），頁296，篋Ni葉226a行8始；《兩萬五千頌般若波羅蜜經》（簡稱 PTib2，收入《影印北京版西藏大藏經》，丹珠爾，第89冊），頁52，篋Na葉10a行6始。

<sup>11</sup> Gilgit 寫本的字體是屬於 Ornate Gilgit-Bamiyan Style 或 Gilgit/Bamiyan-Typ I；參 Louis Renou and Jean Fillozat, *L'Inde Classique II—Manuel des Études Indiennes*, Imprimerie Nationale (Paris: École Française D'Extrême-orient, Hanoi, 1953), pp. 690-693; Lore Sander, *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*, Verzeichnis der Orientalischen Handschriften in Deutschland, Suppl. Bd. 8 (Wiesbaden: Franz Steiner Verlag, 1968), pp. 122-136, 表 IV; “Einige neue Aspekte zur Entwicklung der Brāhmī in Gilgit und Bamiyan,” in *Sprachen des Buddhismus in Zentralasien—Vorträge des Hamburger Symposiums vom 2. Juli bis 5. Juli 1981*, ed. Klaus Röhrborn and Wolfgang Veenker, Veröffentlichungen der Societas Uralo-Altaica 16 (Wiesbaden: Franz Steiner Verlag, 1983), pp. 113-119, n. 16.

訂的面貌。除此之外，Gilgit 寫本的傳本與 PSk 所用的底本有許多出入，甚至有一些差異是非常重要的。<sup>12</sup> 以下略舉一些 Gilgit 寫本〈第十四品〉與 PSk 不同之處：

### 甲・不同的句型或表達方式

(一) Gilgit 寫本 (418, 9) 「他如此完全知覺」(evam pratisamśikṣate) 與 PSk (4, 8f.)：「他觀察」(...pratyavekṣate) 不同，並且 dharmā evaite dharmān = abhiśyandayanti pariśyandayanti/ paripūrayamti/ parispharamti/ 比 PSk evaṃdharmaṇa dharmān yojayati evaṃdharmaṇa dharmān abhiśyandayan pariśyandayan paripūrayan parisphāraṇa 不但少 evaṃdharmaṇa dharmān yojayati，而且句型：dharmā evaite dharmān abhiśyandayanti，與 PSk：evaṃdharmaṇa dharmān abhiśyandayan...pratyavekṣate 不同。

(二) Gilgit 寫本 (418, 9)：nāmyatrātmā vātmīyaṃ vā，PSk (4, 9-10)：nirātmakā hy ete sarvadharmā ātmātmīyavigatāḥ。

以上的例子是很有趣的差異。PSk 這一段的所有動詞主語都是菩薩：「菩薩使諸法與如此的法相應，也使諸法與如此的法相續，也使諸法與如此的法圓滿而觀，因為一切法沒有我、也沒有我所。」<sup>13</sup> 但 Gilgit 寫本這裡的動詞主語是諸法：「菩薩如此觀：這些法使諸法相續，這些法圓滿諸法，在這之外，沒有我、也沒有我所。」兩者在思想上沒有大差異。因為菩薩不應受名言概念所左右，執著某一法與諸法相續地觀一切法，等同於菩薩如實觀法法自己相續，也即是諸法緣起沒有作者。但在表達上，PSk 是一種規定，而 Gilgit 寫本則是所觀的內容，並且帶出了正確觀緣起的方法。漢譯中只有《放光般若經・無住品》與 PSk 同；而《光讚經・問品》、《摩訶般若波羅蜜經・問住品》、《大般若波羅蜜經・第二會・帝釋品》以及〈第三會・天帝品〉<sup>14</sup> 與 Gilgit 寫本同。

<sup>12</sup> 見 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, pp. 105, 124-125，特別是註171與177。

<sup>13</sup> PSk: ...bodhisattvo mahāsattvaḥ...evaṃdharmaṇa dharmān yojayati. evaṃdharmaṇa dharmān abhiśyandayan pariśyandayan paripūrayan parisphāraṇa pratyavekṣate nirātmakā hy ete sarvadharmā ātmātmīyavigatāḥ；見 PSk 4, 7。

<sup>14</sup> 見《放光般若經・無住品》，頁38欄b行25-26；《光讚經・問品》，頁210欄c行14-16；《摩訶般若波羅蜜經・問住品》，頁273欄c行24-26；《大般若波羅蜜經・第二會・帝釋品》，頁135欄a行5-6；〈第三會・天帝品〉，頁537欄b行11-12。

(三) Gilgit 寫本 (422, 13) : 「須陀洹中道般涅槃」(śrotaāpanno ntarā parinirvāyīti), 不同於 PSk (9, 27-28) : 「須陀洹不再墮落」(śrotaāpanno ‘vinipātadharma iti)。

(四) Gilgit 寫本中 (423, 2) sarvavāsanānusandhikleśakṣayāya (永斷一切煩惱纏結習氣相續) 以為格表達為覺一切法的目的, 但 PSk (10, 5) sarvavāsanānusamdhikleśakṣayāt 則是從格, 是在覺一切法之後, 並表達成佛的原因或條件。

(五) Gilgit 寫本 (423, 5-6) 說到希望自己的國土如十方恆河沙世界一般大, 但 PSk (10, 13-14) 只提到東、西、南、北四方。

## 乙・Gilgit 寫本文字或增加或減少

(一) Gilgit 寫本 (417, 1) 在譬喻眾神的光芒於佛光的面前黯然失色這一段, 除了以「粗鐵 (kṛṣṇāyas) 在黃金的面前不能發亮」與 PSk (1, 15) 用「黑鐵」(kṛṣṇalauhaṃ) 近似以外, 還使用「燒焦的柱」(dagdhasthūṇā) 來作譬喻。

(二) Gilgit 寫本 (417, 10-12) 比 PSk (2, 26) 多出 viviktato, śunyato, nātmīyataḥ, anāśvāsikato 及 vyāvādhato, 但沒有 upadravato。

(三) Gilgit 寫本 (420, 8-9) 比 PSk (7, 8) 多出 punar = aparaṃ kauśika yāvat = sarvākārajñatā sarvākārajñatayā śunyā bodhisatvo bodhisatvena śunyaḥ iti hi sarvākārajñatāśunyatā ca bodhisatvaśunyatā cādvayam = etad = advaidhīkāram\*。同樣地在另一個地方 (421, 2) 比 PSk (7, 25) 多出 sarvākārajñatāyāṃ na sthātavyam = upalaṃbhayogena。

(四) Gilgit 寫本 (420, 14—421, 1) 比 PSk (7, 23-24) 多出 sarvasamādhisu sarvadhāraṇimukheṣu...śrāvakayāne...yāvat pratyekabuddhayāne na sthātavyam upalaṃbhayogena。

(五) Gilgit 寫本 (421, 2-3) 比 PSk (7, 25) 多出 yāvat sarvākārajñatāyāṃ na sthātavyam upalaṃbhayogena...yāvat sarvākārajñateti na sthātavyam upalaṃbhayogena。

(六) Gilgit 寫本 (423, 8) 比 PSk (10, 20) 多出 kāye vā citte veti。

(七) Gilgit 寫本 (424, 14) api nu tenaikena pratiśrutkāśabdena dvitīyaḥ pratiśrutkāśabdo vijñāpto bhavet\* 比 PSk (12, 20-21) api nu tayā pratiśrutkāyā dvitīyaḥ pratiśrutkāśabdo vijñāpito bhavet 多了 ekena。

(八) Gilgit 寫本 (425, 6-7) 比 PSk (13, 10) 多出 na (rūpa)svabhāvo gaṃbhīro na sūkṣmaḥ 一直到 yāvan na manaḥsaṃsparśa{h}pratyayavedanāsvabhāvo gaṃbhīro na sūkṣmaḥ。

(九) Gilgit 寫本 (425, 12) na dhātavaḥ na pratītyasamutpādaḥ 比 PSk (13, 27) 少了 nāyatanāni。

上述的差別有時會讓整個文意變得清楚多了。如(七)是出現在以迴音譬喻諸法空的地方：兩人各站在山谷兩邊說稱讚佛、法、僧的話，同時發出迴音，此處佛陀問須菩提一句話，在 PSk 是：「第二個迴音能由這個迴音告知嗎？」意義不很清楚。但 Gilgit 寫本多了 ekena，意思便清楚多了：「一個迴音能告知另一個迴音嗎？」這也與漢譯相符，如《放光般若經・無住品》：「其聲音響寧展轉相知否」或《摩訶般若波羅蜜經・問住品》：「是二響相解否」。<sup>15</sup> 答案是否定的。諸法就像迴音一樣，不能相互告知，沒有人說法，也沒有人聽法或理解法。

### 丙・Gilgit 寫本比 PSk 保有較古老的現象

(一) Gilgit 寫本 (418, 11) : na ca kvacid dharmeṣūpavicarati, upavicarati 是一個佛教梵語單字；然而 PSk (4, 17) : na kaṃcid dharmam abhiniviśate nopalabhate 則沒有。

(二) Gilgit 寫本 (420, 5, 6) 出現 buddhayāna 的地方，PSk (7, 4, 7) 都作 mahāyāna。

(三) Gilgit 寫本 (421, 9) 只出現 nimittam/animittam 以及 praṇihitam/apraṇihitam，但 PSk (8, 10) 則還加上 śūnyam/aśūnyam，有完整三相。

(四) Gilgit 寫本 (423, 7) : na rāgadoṣamohā nyāvasiṣyanti 相對 PSk (10, 17-18) : na rāgo bādheta na dveṣo bādheta na moho bādheta。除了動詞不一樣，Gilgit 寫本還用了佛教梵語 doṣa。

在(二)的地方，經文提到三乘，Gilgit 寫本提到的三乘是聲聞乘、獨覺乘及佛乘；但 PSk 則是聲聞乘、獨覺乘及大乘。漢譯本在《放光般若經・無住品》有前二乘，沒有提到佛乘或大乘，但有菩薩、如來、薩云若。《光讚經・問品》沒有提到三乘，《摩訶般若波羅蜜經・問住品》與 Gilgit 寫本同。《大般

<sup>15</sup> 見《放光般若經・無住品》，頁40欄a行3-4；《摩訶般若波羅蜜經・問住品》，頁275欄c行6。

若波羅蜜經·第二會·帝釋品》與〈第三會·天帝品〉在佛乘的地方是無上乘。<sup>16</sup> 從這一段中可看出，「大乘」只出現於晚期的 PSk，而「佛乘」則見於 Gilgit 寫本以及《摩訶般若波羅蜜經·問住品》。明顯地，雖然「佛乘」並非很早的名相，但是「大乘」卻比「佛乘」還要晚。<sup>17</sup>

另外，（三）所提到的空、無相、無願三相，在所有早期漢譯本《放光般若經·無住品》、《光讚經·問品》、《摩訶般若波羅蜜經·問住品》，及晚期漢譯本《大般若波羅蜜經·第二會·帝釋品》、晚期藏譯本 PTib1 缺；只有晚期漢譯本《大般若波羅蜜經·第三會·天帝品》、藏譯本 PTib、PTib2，與 PSk 同，都有完整三相。<sup>18</sup> Gilgit 寫本這裡也只有三相中後二者。在早期《般若波羅蜜經》漢譯本別處，也跟 Gilgit 寫本一樣出現不完整的三相。<sup>19</sup> 可見，這裡 PSk 出現完整的三相是屬於晚期。

#### 丁·Gilgit 寫本比 PSk 較晚的現象

（一）Gilgit 寫本（422, 5）bodhau，PSk（9, 6）作 anuttarāyām samyaksambodhau。在早期《般若波羅蜜經》幾乎未以單獨的 bodhi 來標示無上正等正覺。

（二）Gilgit 寫本多次出現 sarvākārajñatā 的地方，PSk 有時有，<sup>20</sup> 有時卻出現 sarvākārajñatā 較早的同義詞 sarvajñatā，<sup>21</sup> 有時缺此字。<sup>22</sup> 同樣地，Gilgit

<sup>16</sup> 見《放光般若經·無住品》，頁38欄c行27；《光讚經·問品》，頁211欄b行10-11；《摩訶般若波羅蜜經·問住品》，頁274欄b行10；《大般若波羅蜜經·第二會·帝釋品》，頁136欄a行19；〈第三會·天帝品〉，頁538欄b行16-17。

<sup>17</sup> 有關佛乘 (buddhayāna) 及大乘 (mahāyāna) 可能是較晚的名相；參辛島靜志，〈法華經中的乘 (yāna) 與智慧 (jñāna)——大乘佛教中 yāna 概念的起源與發展——〉，李錚等編，《季羨林教授八十華誕紀念論文集》（南昌：江西人民出版社，1991），頁628。

<sup>18</sup> 見《放光般若經·無住品》，頁39欄a行12；《光讚經·問品》，頁211欄c行1；《摩訶般若波羅蜜經·問住品》，頁274欄c行1；《大般若波羅蜜經·第二會·帝釋品》，頁137欄a行11-12；〈第三會·天帝品〉，頁538欄c行13-14；PTib1，篋Ni葉232a行3；PTib，篋Ti葉100a行8；PTib2，篋Na葉18a行8。

<sup>19</sup> 見 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, p. 28, n. 62.

<sup>20</sup> 如 PSk 8, 8相對 Gilgit 寫本421, 7-9。

<sup>21</sup> 如 PSk 3, 25; 4, 4; 11, 15相對 Gilgit 寫本418, 5, 7; 424, 2。

<sup>22</sup> 如 PSk 7, 8, 25; 10, 4; 11, 20相對 Gilgit 寫本420, 8; 421, 2-3; (sarvākārajñatājñāne) 423, 2; 424, 3。

寫本 (423, 1) 出現 *mārgākārajñatājñāne* 時, PSk (10, 3) 則是 *mārgajñatājñāne*。

以上丙、丁項所舉的差異涉及術語、語言、條目增減三方面。在術語上 Gilgit 寫本有比 PSk 較早的名相如 *buddhayāna*, 也有較晚的如 *bodhi* 和 *sarvākārajñatā*, 原因在於它們是不同的傳本。不同的傳本在採用不同的晚期流行用語速度不一樣, 所以會有這種現象。甚至晚期的傳本也會保留一些早期的名相。至於語言上, 晚期的尼泊爾傳本或者受到梵語化的情況比較徹底, 或者那時已不再使用佛教混合梵語, 而流行較純正的梵語,<sup>23</sup> 因此 PSk 沒有 Gilgit 寫本的語言現象與其所使用的佛教梵語單字。在條目增減上也一樣, 雖然不一定擁有越短的條目便是越早, 但就像上面所呈現的, 在一些地方早期的傳本原本只有不完整的三相, 而相對地, 晚期的寫本 PSk 在這些地方的條目卻被擴充了。

#### 戊・語詞排列次序不同

Gilgit 寫本 (418, 14) 與 PSk (4, 24) 在 *acittatā* 與 *acintyatā* 的句子次序不一樣, 前者將每一個句型重複套用在 *acittatā* 與 *acintyatā* 上, 後者則把所有句型先套用於 *acittatā* 上, 然後才用於 *acintyatā*。PTib 和 PTib1 與 Gilgit 寫本同。<sup>24</sup>

#### 己・使用名相不同

Gilgit 寫本出現 *nyāmam*, *avaivartya* 及 *pariṇama°* 的地方, PSk 都作 *niyāmam*, *avinivartaniya* 及 *pariṇāma°*。

上述所舉只是〈第十四品〉Gilgit 寫本與 PSk 差異現象的一小部分而已, 但已足以看出校勘 Gilgit 寫本在了解《般若波羅蜜經》傳承、發展的重要。

<sup>23</sup> Lamotte 認為佛教經典語言的發展情形是從早期 Prakrit, 到中期混合梵語, 以及後來較純正的梵語。對於佛教經典從 Prakrit 發展到純梵語的現象, 他提出兩個可能原因: 第一種可能是越後來的經典受到梵語化的情況越徹底, 第二種可能是後期佛教經典已不再使用佛教混合梵語; 見 Étienne Lamotte, *History of Indian Buddhism: From the Origins to the Śaka Era*, trans. from French by Sara Webb-Boin (Louvain: Institut Orientaliste de Louvain, 1988), pp. 568-593.

<sup>24</sup> 見 PTib, 篋 Ti 葉 93a 行 7f.; PTib1, 篋 Ni 葉 229a 行 2f.。

### 三・Gilgit 寫本拼字法與文法上的特點

Gilgit 寫本具有在一般寫本常見的與其特有的拼字現象。

一般寫本常見拼字現象，如：

(一) satva 及 bodhisatva mahāsatva 中的 ttv 寫成 tv。

(二) 空性 śūnyatā 只有短 u。

(三) 重複鼻音 mm，如 saṃmyaksaṃbodhaye (417, 7)；sthātavyam\*m = upalaṃbhayogena (421, 5)；na sthātavyam\*m = upalaṃbhayogena (422, 12)。

(四) 出現於字尾的鼻音（即使是因為連音造成的鼻音），若它的前面是長 ā，而接著的單字又是以鼻音開頭，那麼鼻音會重複 nn，如 bodhivṛkṣānn me (423, 6)。

(五) 出現於字首的鼻音，若前一個字以長 ā 結尾（即使是因掉了 visarga 而獨處的長母音），那麼鼻音也會重複，如 sarvadharmā nnirmitopamāḥ (424, 11)；saṃskārā nna (425, 11)。此二者的 nnir° 及 nna 不大可能是抄寫者誤會 sarvadharmān 及 saṃskārān 為業格，比較可能是 Gilgit 寫本的拼字法，因為這種現象在其他地方也曾出現過。<sup>25</sup>

另外，此寫本常用簡略的鼻音寫法：

(六) °anti 寫成 °aṃti，如 saṃbhavaṃty (418, 2)；paripūrayaṃti/parispharaṃti (418, 9)；bhaviṣyaṃty (423, 8)。°ñ cch° 寫成 °ṃ cch°，如 āyusmaṃ cchāradvatīputra (423, 14; 424, 2, 3)。

(七) 複數業格語尾 °ān 寫成 °ām，如 tāṃ devaputrān (424, 7)。

雖然在寫本中以 anusvāra (ṃ) 代替各組鼻音很平常，但是一些如 °ñ cch° 寫成 °ṃ cch° 是在 Pāṇini 8.3.31 中被允許的一種寫法，而複數業格語尾 °ān 寫成 °ām，在 Pāṇini 文法上沒有這樣的規定，在語言上也沒有什麼意義，<sup>26</sup> 應該屬於拼寫法上的馬虎。相反地，業格單數語尾 am 遇到齒音的子音時，也會寫成同組的鼻音，如 śakran = devānām (419, 6)。除此之外，子音 b 常寫作 v，如 vyāvādhato (417, 11，正確為 vyābādhato)。

<sup>25</sup> 見 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, p. 106.

<sup>26</sup> Edgerton 稱這種 anusvāra 的寫法為「任意」(random) 與「無意義」(meaningless)；見 Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar* (New Haven: Yale University Press, 1953. 以下簡稱 BHS), § 2.64。

其特有的拼字現象：

(一) ṣ 及 s 缺乏嚴格區分，如 parsadi (416, 7-10)；tesām (417, 8)；buddhadharmesu, sarvasamādhisu (420, 14)。

(二) Gilgit 寫本有一個特殊且平常的現象，即重複 ll 於 gaṃgānadīvālukopamā llokadhātava (423, 5)，這只出現於體格複數。也許是受此字的業格複數所影響。<sup>27</sup> 但這從未有記載的 Prakrit 文法，需要觀察更多的例子才能肯定。

Gilgit 寫本的語言是純梵語摻雜不正規的佛教梵語，所以它具有一些 Prakrit 的文法現象。除前面所舉的情形之外，在〈第十四品〉校勘中還發現一些特有現象：

(一) 多出 visarga，如 devaputrai{h}s=te (416, 9)；puna{h}s=teṣām (417, 8)；viviktato{h} (417, 10)；manasikartavyaṃ{h} (417, 11)；śrāvakai{h}s=tathāgato (419, 3)；śunya{h} iti hi (420, 4)；anāgāmiphalaśākṣātkṛyāyai{h} pratipannaka (422, 14)；prajñāpāramitā{h} (417, 9)；praviśati{h} (425, 4)；bodhiḥ prajñaptā{h} (426, 1)，後三者的 visarga 出現在應該是 daṇḍa 的地方，<sup>28</sup> 或許 visarga 與 daṇḍa 一起出現的時候，抄寫者只抄其中一種符號。同樣以上的情形而只出現 daṇḍa 者，如 'vabhāsa/ (416, 12)；nirmāṇarataya/ (417, 4)；subhūti/ (425, 3)；bodhisatvabhūmayah prajñāpitā/ (426, 1)。

(二) 掉落 visarga，如 °śatasahasrai sārddham (具格；416, 10, 11)；°pratyaya sparśaḥ (體格單數；418, 1)；pṛthivīdhātu pṛthivīdhātunā (419, 10)；aṣṭamaka śraddhānusārī - śrotāpanna saptakṛtvah (422, 12)；samyaksambuddha sthitaḥ；tathāgata sthitaḥ (423, 14)；karmavipākajā prabhā (體格複數；416, 15；417, 2)；devā te (417, 4)；avidyāpratyayā saṃskārāḥ (417, 15)；daurmanasyopāyāsā sambhavaṃty (418, 2)；samuttejitā saṃpraharsitā niveśitā pratiṣṭhāpitā (419, 5-6)；llokadhātava pūrveṇa (423, 5)；sarvadharmā tatra (425, 3)；nāveṇīkabuddhadharmā prajñāpitāḥ (425, 13)；sthātukāmā srotaāpattiṣṭhālam (426, 2)；upāsakopāsikā so (業格複數；424, 9)；sarvākārai sarvadharmān (具格複數；423, 2)；devaputrā svapnāntaragataḥ (呼格；424, 11)；prakṛtyābhāyā purataḥ

<sup>27</sup> 見 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, p. 106；Zacchetti, *In Praise of the Light*, p. 24, n. 85.

<sup>28</sup> 這種情形可參 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, p. 106.

(屬格；417, 1)；pratyekabodhi prajñāpitā (體格；425, 14—426, 1)。

(三) 掉落 -s，如 pralopadharmata calata (兩者都是從格；417, 12)；manaśunyatā (複合詞；419, 9)；divyaṃ cakṣu prajñācakṣur (業格；422, 8)；第三類過去式掉 -s，如 ūhu (424, 6, 10, 12, 14; 425, 2)，此 ūhu 也出現在沒有 daṇḍa 的地方，明顯地不是受 daṇḍa 的影響。<sup>29</sup>

以上顯示，在 Gilgit 寫本掉脫 visarga 或 -s 的情形是那麼地普遍，令人難以輕易地當作抄寫者的疏忽。極有可能是 Gilgit 寫本有 Prakrit 語言的現象，<sup>30</sup> 因此在校勘上我不在註腳修改它。

(四) 從格掉 -t，<sup>31</sup> 如 vijñānanirodhā nāmarūpanirodhaḥ (418, 3)；trṣṇānirodhā upādānanirodhaḥ...bhavanirodhā jātinirodhaḥ jātinirodhā jarāmarāṇa° (418, 4)；gambhīrā 以及 sūkṣmā (425, 4)。

(五) 常見的不規則段落符號：如符號「))」(417, 8-9)，以及在 āha 或 avocat 的句子之前或後沒有 daṇḍa 的符號。由於這樣的情形太普遍了，因此只在這裡交代，而不在校勘註腳處修改。

還有在文法上值得注意的地方，如佛「說」āmaṃtrayataḥ (419, 1)，或須菩提對舍利弗說 (423, 14; 424, 6)。此字可能是名詞動詞化 √mantr 的現在式詞幹，加上過去分詞語尾 ta，應是 Prakrit 現象中的過去被動分詞；<sup>32</sup> 比較不可能是 āmaṃtrayata 第一過去式，而 visarga 也不是 daṇḍa 的另一種寫法 (或誤寫)，<sup>33</sup> 因為在敘述句中很少使用第一過去式，更何況在其他地方有同樣可能是 Prakrit 現象中的過去被動分詞的例子，如 deśayitā、<sup>34</sup> nirmimītaḥ 及 'bhinirmimītaḥ (424, 9; 425, 2)。

這些有趣的現象也說明：校勘 Gilgit 寫本能提供對 Prakrit 語言現象更進一步的理解。

<sup>29</sup> 有關 Prakrit 語言掉落 visarga 或 -s 的現象，例如：a-體格 (參 BHS § 8.22)；a-具格 (§ 8.107)；tas-從格 (§ 8.9)；ā-屬格 (§ 9.47)；i-體格 (§ 10.15)；-us (§ 16.40-42)；第三類過去式掉 -s (§ 32.108)。

<sup>30</sup> 參 Choong, *Zum Problem der Leerheit (śūnyatā) in der Prajñāpāramitā*, p. 107.

<sup>31</sup> 參 BHS § 8.46。

<sup>32</sup> 參 BHS § 34.11。

<sup>33</sup> 此 āmaṃtrayata 不可能是現在式 āmaṃtrayate 的錯字，因為經文中都以過去式的文法來表達。關於 visarga 與 daṇḍa 的混淆情形，見本文頁311。

<sup>34</sup> 參 Gilgit 寫本424, 8；BHS § 34.8。

## 貳・校勘符號及說明

爲了讓讀者看到 Gilgit 寫本的狀況，我在下面採用了相當於仿真本的校勘。寫本上缺漏、掉脫以及多餘的字母分別用三角、圓形及弓形括弧代表；錯字則在註腳裏更正。

在此校勘中，左邊的數目代表 Gilgit 寫本中貝葉的次序號碼與行數，其餘所用的符號說明如下：

| 符號    | 說明                                          |
|-------|---------------------------------------------|
| x*    | 表 virāma，寫本是在有關字母「x」上一小橫線，字母亦寫得比一般小。        |
| xyz   | 由於汁墨暈染而字母不清楚。                               |
| xyz   | 由雙條樹皮紋路劃過的字母。                               |
| ()    | 由於邊緣破損而脫落的字母。                               |
| []    | 由於汁墨脫落或樹皮不平坦而字母不清楚。                         |
| <>    | 遺漏應添入的字母。                                   |
| { }   | 多餘應刪除的字母或 visarga。                          |
| - - - | 由樹皮紋路造成的空格，但無字母脫落。每一橫線代表一字元的寬度。             |
| □     | 寫本上的空格，但無字母脫落。每一格代表一字元的寬度。                  |
| =     | 表示前面梵語字最後的子音，與後面梵語字的第一個母音、子音或音節，在寫本上寫成單一字元。 |
| ○     | 穿線洞所造成的空間。此空間將寫本分成兩節，左節的行句較短，右節的較長。         |
| ✱     | 由樹皮紋路造成的污斑，但無字母脫落。每一圈代表一字元的寬度。              |
| /     | 寫本上的 daṇḍa，看似一大肥點。                          |
| ))    | 寫本上標示一段落的結束，看似英文的下引號。                       |
| ◎     | 寫本上標示一品的結束。                                 |

## 叁・接近仿真本的文本校勘

| 序號  | 行數 |                                                                                                                                                                                                                               |
|-----|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 416 | 7  | atha khalu yāvantas = trisāhasrama Ohāsāhasre lokadhātau mahārājās =<br>te sarve anekair = devakoṭīniyutaśa<ta>ma <sup>35</sup> hasraiḥ sārdhaṃ tatraiva<br>parsa <sup>36</sup> di sannī                                      |
| 416 | 8  | patitā abhūvan* yāvantas = trisāhasramahāsāhasre lokadhātau śa[krās<br>= d]eOvānām = indrās <sup>37</sup> = te sarve anekair =<br>devakoṭīniyutaśatasahasraiḥ sārdhaṃ tatr[ai]va parsadi sannipatitā<br>abhūvan*              |
| 416 | 9  | evaṃ yāvantas = trisāhasramahāsāhasre lokadhātau suyāmā<br>devaputr[ai] O saṃtuṣitā devaputraiḥ nirmitā devaputraiḥ vaśavartino<br>devaputrai{h}s = te sarve anekair = devakoṭīniyutaśata                                     |
| 416 | 10 | sahasrai sārdhaṃ tatraiva parsadi sannipatitā abhūvan* yāvantas =<br>trisāhaO sramahāmā <sup>38</sup> hasre lokadhātau brahmāṇas = tai <sup>39</sup> sarve<br>anekair = brahmakoṭīniyutaśatasahasrai sārdhaṃ tatraiva parsadi |
| 416 | 11 | sannipatitā abhūvan* yāvad = yāvantas = trisāhasramahāsāhasre<br>lokaOdhātau śuddhāvāsā devās = te sarve anekair =<br>devaputrakoṭin<i>yutaśatasahasrai sārdhaṃ tatraiva nivase <sup>40</sup><br>sannipatitā                  |
| 416 | 12 | abhūvan* <sup>41</sup> cāturmahārāja[k]āyikānām devaputrānām <sup>42</sup> karmavipākajo<br>vabhāOsa/ yaś = ca trāyastriṃśānām devānām yāmānām devānām<br>tuṣitānām devānām nirmāṇaratīnām devānām paranirmitava              |

<sup>35</sup> 此處 ma 是 sa 的誤寫。

<sup>36</sup> 在 Gilgit 寫本 sa 與 śa 經常分得不是很清楚。以下如行8, 10等也一樣。

<sup>37</sup> 這裡 śakrās 和 indrās 都是複數，不同於 PSk 單數。但以下 suyāma 等也都是複數，因此應無誤。PTib、PTib1 及 PTib2: lha'i dbang po brgya byin rnam dang 也是複數；見 PTib, 篋Ti葉88b行5；PTib1, 篋Ni葉226b行1；PTib2, 篋Na葉10a行7。

<sup>38</sup> 此處 mā 是 sā 的誤寫。

<sup>39</sup> 這裡比較像 tai 而不是 te，但應作 te。

<sup>40</sup> 此 nivase 應是對應梵語 nivāse。在 Prakrit 有 ā 寫成 a 的現象；參 BHS § 3.31。

<sup>41</sup> 此處，即新一句的開始，漏了 yaś。

| 序號  | 行數 |                                                                                                                                                                                                                                                  |
|-----|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 416 | 13 | śavartīnām <sup>43</sup> brahmāṇām yāvac = chuddhāvāsakāyikānām devānām ka<br>- - - rmaOvipākajo vabhāsaḥ sa tathāgatasya prakṛtyāvabhāsasya<br>śatatamīm = api kalān = nopaiti/ sahasratamī                                                     |
| 416 | 14 | m = api śatasahasratamīm = api/ koṭīśatatamīm = api/ saṃOkhyām = api<br>kalām = api gaṇanām = apy = upamām = apy = upaniśām = api na<br>kṣamate/ )) tathāgataprakṛtyābhāyāḥ pura                                                                 |
| 416 | 15 | taḥ sarvās = tā{ṃ} <sup>44</sup> devānām karmavipākajā prabhā na bhāsa[nte] - -<br>- - O na tapanti na virocante/ tathāgatābhaiva tāsām <sup>45</sup> = agryākhyāyate<br>viśiṣṭākhyāyate/ varā pravarā praṇī                                     |
| 417 | 1  | tā anuttarākhyāyate/ tadyathāpi nāma jāmbūnada[s]ya suvar[ṇa] - - - -<br>O - - sya [p]ura[ta]h kṛṣṇāy<o> dagdhasthū <sup>46</sup> ṇā vā na bhāsate na ta <sup>47</sup><br>pati na virocate/ [evam = eva tathāga]tasya prakṛtyābhāyā purataḥ sa   |
| 417 | 2  | rvās = tā devānām karmavipākajā prabhā na bhāsante na tapa - - - - -<br>O - - nti na virocanti/ [ta]thāgatābhaiva bhāsam <sup>48</sup> = agryākhyāyate<br>viśiṣṭākhyāyate varā pravarā p[ra]ṇītā anu <sup>49</sup> ttarā niruttarākhyāyate/ )) a |
| 417 | 3  | tha khalu śakro devānām = indra āyusmantam subhūtim = etad =<br>avocat* - - - - O - - ete bhada <sup>50</sup> nta subhūte yāvantas =<br>trisāhasramahāsāhasre lokadhātau cāturmahārājakāyikā devaputrā<br>trāyastriṃśā yāmās = tu                |

<sup>42</sup> 抄寫者似乎先將 ṇām 寫成 ṇo，然後又企圖把它改為 ṇām。

<sup>43</sup> 此格變化 -inām 為 -in 結尾名詞的複數屬格，是佛教梵語的現象；參 BHS § 10.201。

<sup>44</sup> 參 sarvās = tā devānām 同樣出現於 Gilgit 寫本417, 2。

<sup>45</sup> 雖然 tāsām 可指前面才提到的眾神的光芒，但根據同樣的句型在 Gilgit 寫本417, 2，應改作 bhāsām。

<sup>46</sup> 此 sthū 寫得像 syū。抄寫者似先誤寫了 ya，後又修改成 tha，然後再將 ū 寫在 tha 的右邊。

<sup>47</sup> 抄寫者漏抄 ta，之後才補充寫在此行的下面。

<sup>48</sup> 此 bhāsam 應作 bhāsām。

<sup>49</sup> 抄寫者漏抄 nu，之後才補充寫在此行的下面。

<sup>50</sup> 抄寫者漏抄 da，之後才補充寫在此行的下面。

| 序號  | 行數 |                                                                                                                                                                                                                                                                        |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 417 | 4  | ṣitā nirmāṇarataya/ pari <sup>51</sup> nirmitavaśavartināḥ brahmakāyikā yā <sup>52</sup> vac<br>= chuOddhāvāsakāyikā devā te sarve sannipattitā bhadanta subhūte<br>dharmaśravaṇāya prajñāpāramitopadeśaṃ śrotukāmāḥ kathaṃ bodhi                                      |
| 417 | 5  | satvena mahāsatvena prajñāpāramitāyāṃ sthātavyam* katamā ca<br>bodhisatvasya O mahāsatvasya prajñāpāramitā/ kathaṃ ca<br>bodhisatvena ma - hāsatvena prajñāpāramitāyāṃ śikṣitavyam* evam =<br>ukte āyusmān subhū                                                       |
| 417 | 6  | tiḥ śakram = devānām = indram = etad = avocat* tena hi kauśika śṛṇu<br>sādhu ta suṣṭhu O ta <sup>53</sup> manasīkuru upadekṣyāmi/ <sup>54</sup> buddhānubhāvena<br>buddhādhiṣṭhānena bodhisatvānām mahāsatvānām prajñāpāramitām<br>yathā bodhi <sup>55</sup> satve(na) |
| 417 | 7  | mahāsatvena prajñāpāramitāyāṃ sthātavyam* yaś = ca deva[p]utrait =<br>anuttarāyai saṃOmyaksaṃ[bodha]ye [ci]ttam = utpāditam <sup>56</sup> tair =<br>anuttarāyai samyaksambodhaye c[i]ttam-utpāday[i]tavyam* ye punar =<br>avakrāntasamyaktvanyāmās* (na)               |
| 417 | 8  | pratibalā anuttarā[y]ai samyaksambodhaye cittam = utpādayitum* tat =<br>kasya hetoḥ O baddhasīmā hi te saṃsārasrotasaḥ api tu khalu<br>puna{h}s = tesām <sup>57</sup> = apy = anumode/ )) saced <sup>58</sup> = anuttarāyai<br>samyaksambodhaye cittam = utpāda        |

<sup>51</sup> 此 pari° 應作 para°。

<sup>52</sup> 此字母被寫得擠成一團，難以辨認，但應是 yā。

<sup>53</sup> sādhu ta suṣṭhu ta 應作 sādhu ca suṣṭhu ca。

<sup>54</sup> 此 daṇḍa 應挪到 Gilgit 寫本417, 7的 sthātavyam\* 之後。

<sup>55</sup> 抄寫者漏抄 dhi，之後才補充寫在此行的下面。

<sup>56</sup> 這一句 yaś = ca...utpāditam 漏了否定詞 na。

<sup>57</sup> 此看似 tesām，應作 teṣām。

<sup>58</sup> 從上下文來看，此子句所強調的是 te，因此 PSk te ced 較 Gilgit 寫本 saced 通順；見 PSk 2, 18。

| 序號  | 行數 |                                                                                                                                                                                                                                                |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 417 | 9  | yanti/ )) nāhaṃ kuśalapakṣasyāntarāyaṃ karomi/ viśiṣṭebhyo<br>dharmebhyo viśiṣṭatamā dharmā adhyālaṃbītavyāḥ <sup>59</sup> )) tatra katamā<br>bodhisatvasya mahāsatvasya prajñāpāramitā{h} <sup>60</sup> iha kauśika<br>bodhisatvena mahāsa    |
| 417 | 10 | tvena sarvājñatāpratisaṃyuktena cittotpādena <sup>61</sup> / rūpaṃ = anityato<br>manasikaṃrtavyam* )) duḥkhato nātmataḥ śāntato viv[i]ktato{h}<br>rogato gaṇdataḥ śalyataḥ aghataḥ parataḥ pralopadharmataḥ calataḥ<br>prabhaṃgu               |
| 417 | 11 | rataḥ bhayataḥ upasargataḥ śūnyato nātmīyataḥ anāśvāsikato<br>vyāvādhato <sup>62</sup> O manasikartavyam{h} tac = cānupalambhayogena/<br>evaṃ vedanā saṃjñā saṃskārā vijñānam = a[n]ityato<br>manasikartavyam* duḥkhato nātmataḥ śānta         |
| 417 | 12 | to viviktato rogato gaṇdataḥ śalyataḥ aghataḥ pralopadharmata<br>caṃlata prabhaṃ[gu]rataḥ bhayata[h] upasa[r]ga[ta]ḥ śūnyato<br>nātmīyataḥ anāśvāsikato vyāvādhato manasikartavyam tac = cānupalaṃ                                             |
| 417 | 13 | <bha>yogena/ )) evaṃ cakṣuḥ śrotraṃ ghrāṇaṃ jihvā kāyo manaḥ<br>prthivīdhātur = ab[dh]ātus = teOjodhātur = vāyudhātur = ākāśadhātur =<br>[vi]jñāna - - - dhātur = anityato ma<na>sikartavyam* duḥkhato<br>nātmataḥ śāntato viviktato rogato ga |
| 417 | 14 | ṇdataḥ śalyataḥ aghataḥ parataḥ pralopadharmataḥ calataḥ<br>prabha[mgu]rataḥ O bhayataḥ upasargataḥ ś[u]n[ya]to nātmīyataḥ                                                                                                                     |

<sup>59</sup> 此 adhyālaṃbītavyāḥ 是 adhyālaṃbītavyāḥ 之誤。

<sup>60</sup> 此 visarga 也許是 daṇḍa 的符號，見本文「Gilgit 寫本拼字法與文法上的特點」。

<sup>61</sup> 此 cittotpādena 在 PSk °pratisaṃyuktaiś cittotpādaiḥ 是具格複數，可能表達不斷地發心過程，如同 Gilgit 寫本 417, 15；見 PSk 2, 23f.: iha bodhisattvo mahāsattvaḥ sarvājñatāpratisaṃyuktaiś cittotpādaiḥ rūpaṃ... 但這裡呈現單數具格。PTib1 以及 PTib 亦支持單數具格；見 PTib1, 篋 Ni 葉 227b 行 2；PTib, 篋 Ti 葉 90a 行 4。雖然 sarvājñatāpratisaṃyuktena cittotpādena 在此可修飾 bodhisatvena mahāsatvena，但是它在 Gilgit 寫本 417, 15 單獨出現，沒有 bodhisatvena mahāsatvena，因此被理解為副詞較恰當。

<sup>62</sup> 在佛教梵語 vyāvādha 被寫成 vyāvādha 很平常；參 BHSD 有關項目，Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary* (New Haven: Yale University Press, 1953. 以下簡稱 BHSD)。

| 序號  | 行數 |                                                                                                                                                                                                                                      |
|-----|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | anāśvāsikato vyāvā[dha]to manasikartavyam* tac =<br>cānupalaṃbhayogena )) sarvākā                                                                                                                                                    |
| 417 | 15 | raj[ñ]atāpratisaṃyu <sup>63</sup> ktaiś = cittotpādaiḥ <sup>64</sup> avidyāpratyayā saṃskārāḥ<br>O manasikartavyāḥ saṃskārapratyayaṃ vijñānaṃ vijñānapratyayaṃ<br>nāmarū[paṃ nāmarū]papatyayaṃ saḍāyatanaṃ/ saḍāya                   |
| 418 | 1  | tanapratyaya sparśaḥ sparśapratyayā vedanā/ vedanāpratyayā tṛṣṇā<br>tṛṣṇāpraOtyayaṃ = upādānaṃ = upādānapratyayo bhavaḥ<br>bhavapratyayā jātir = jātipratya[yā<br>jarāmarā]ṇaśokaparidevadaurmanasyopāyā                             |
| 418 | 2  | sā saṃbha□□vaṃty = evaṃ = asya kevalasya mahato<br>duḥkhaskandhasya samudaOyo bhavatīti/ manasikartavyaṃ tac =<br>cānupalaṃ[bha]yogena/ avidyānirodhāt = saṃskāranirodha iti<br>manasikartavyam* saṃskāranirodhād = vi               |
| 418 | 3  | jñānanirodhaḥ vijñānanirodhā nāmarūpanirodhaḥ nāmarūpanirodhāt =<br>saḍāyaO[ta]nanirodhaḥ saḍāyatanaṃ[ro]dhāt* - - - - - sparśanirodhaḥ<br>spa[r]śanirodhād = vedanānirodhaḥ vedanānirodhā{ḥ} tṛṣṇānirodhaḥ                          |
| 418 | 4  | tṛṣṇānirodhā upādānanirodhaḥ upādānanirodhād = bhavanirodhaḥ<br>bhavanirodhā [jā]Otinirodhaḥ jātinirodhā jarāmarāṇa - - - - -<br>śokaparidevaduḥkhadaurmanasyopāyāsā nirudhya<n>te evaṃ = asya ke                                    |
| 418 | 5  | valasya mahato duḥkhaskandhasya nirodho bhavatīti<br>manasikartavyam* tac = cānuOpalaṃbhayogena/ )) punar = aparaṃ<br>kauśika bodhisatvo mahāsatvaḥ sarvākārajñatāpratisaṃyuktaiś =<br>cittotpādaiś <sup>65</sup> = catvāri smṛtyupa |
| 418 | 6  | sthānāni bhāvayati/ tac = cānupalaṃbhayogena )) yāvad = āryāṣṭāṃgaṃ<br>mārgaṃ bhāvaOyati tac = cānupalaṃbhayogena/ )) trīṇi                                                                                                          |

<sup>63</sup> 此 yu 寫得與一般不同，子音 y 似簡寫得只剩一條弧線；參 Gilgit 寫本418, 14。

<sup>64</sup> PSk 在此是單數，sarvājñatāpratisaṃyuktēna cittotpādena 理解為副詞較正確；見 PSk 3, 3。複數參本文註61。

<sup>65</sup> PSk 作 sarvājñatāpratisaṃyuktēna cittēna，非常可能這裡 cittēna 相等於 cittotpādena；參本文註61。但漏了 utpāda 也不是毫無可能；見 PSk 3, 24-25。

| 序號  | 行數 |                                                                                                                                                                                                                                                        |
|-----|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | vimokṣamukhāni daśa tathāgatabalāni bhā[va]yati tac =<br>cānupalambhayogena )) yāva                                                                                                                                                                    |
| 418 | 7  | d = aṣṭādaśaṇi[kā]n = buddhadharmān* bhāvayati tac =<br>cānupalambhayogena )) punar = aOparam kauśika bodhisatvo<br>mahāsatvaḥ sarvākārajñatāpratisaṃyuktes <sup>66</sup> = cittotpāda[ī <sup>67</sup> =<br>dā]napāramitāyāṃ carati tac = cānupalambha |
| 418 | 8  | yogena )) evaṃ śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ<br>prajñāpāramitāyāṃ carati tac = cānupalambhayogena )) punar =<br>aparam kauśika bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ cara                                                       |
| 418 | 9  | nn = evaṃ pratisaṃśikṣate <sup>68</sup> dharmā evaite dharmān = abhiśyandayanti<br>pariśyandayanti/ O paripūrayaṃti/ parispharaṃti/ nāmyatrātmā<br>vātmīyaṃ vā/ tat = kasya hetoḥ tathā hi yad = bodhisatvasya<br>mahāsatvasya pariṇama                |
| 418 | 10 | nācittaṃ tad = bodhicittenāsamavahitaṃ/ yad = bodhicittaṃ tat =<br>pariṇamanācittenāOsamavahitaṃ/ yat = kauśika pariṇamanācittaṃ tad<br>= bodhicitte na saṃvidyate nopalabhyate/ yad = bodhicittaṃ tat =<br>pariṇamanācitte (na)                       |
| 418 | 11 | saṃvidyate nopalabhyate/ )) iyaṃ kauśika bodhisatvasya mahāsatvasya<br>prajñāOpāramitā/ )) yad = eva sarvadharmāṃś ca yathibhūtaṃ <sup>69</sup><br>pratyaवेक्षते/ na ca kvacid = dharmeṣūpavicarati/ )) e[va]m = ukte<br>śakro devānām = i             |
| 418 | 12 | n[dra]h subhūtiṃ sthāviraṃ = etad = avocat* kathaṃ bhadanta subhūte<br>pariṇa□manāciOtaṃ bodhicittenāsamavahitaṃ/ kathaṃ bodhicittaṃ<br>pariṇamanācittenāsamavahitaṃ/ kathaṃ pariṇamanācittaṃ bodhicitte<br>na                                         |

<sup>66</sup> 這裡 °saṃyuktes 應作 °saṃyuktaś。

<sup>67</sup> PSk 作 sarvajñatāpratisaṃyuktena cittotpādena；見 PSk 4, 4；本文註61。

<sup>68</sup> 此字參 BHSD，頁371a。

<sup>69</sup> 此 yathibhūtaṃ 是 yathābhūtaṃ 的錯字。

| 序號  | 行數 |                                                                                                                                                                                                                                           |
|-----|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 418 | 13 | saṃ[vi]dyate nopalabhyate/ kathaṃ bodhicittaṃ pariṇamanācittē na -<br>●● - - O saṃvidyate nopalabhyate/ )) subhūtir = āha/ yat = kauśika<br>pariṇamanācittaṃ tad = a[cittaṃ] yad = [bo]dhicittaṃ tad = acittam* iti<br>hi yad = a[ci]     |
| 418 | 14 | ttaṃ tad = acintyam* yad = acintyam tad = acittam* na hy = acittatā<br>acitta - □□□□□□□tāyām pariṇamayati/ nācintyatā acintyatāyām<br>pariṇamaya[ti]/ <sup>70</sup> iti [hi] yācittatā sā acintyatā yā <sup>71</sup> acintyatā [sā]       |
| 419 | 1  | acittatā )) iyaṃ kauśika bodhisatvasya mahāsatvasya p[ra]jñā - - -<br>□□□ - - - p[āra]mitā</> atha khalu bhagavān = āyusmaṃ<taṃ><br>subhū[t]im = āmaṃtrayataḥ <sup>72</sup> [sādhu sādhu] subhūte sādhu khalu<br>punas = tvaṃ subhūte ya  |
| 419 | 2  | s = tvaṃ bodhisatvānām mahāsatvānām prajñāpāramitām = upadīśa - -<br>□ - - O si utsāhaṃ dadāsi/ subhūtir = āha/ kṛtajñena mayā bhagavan =<br>[bha]vitavyaṃ nākṛtajñena/ tathā hi paurvakāṇām tathāgatānām =<br>arhatām samya              |
| 419 | 3  | ksaṃbuddhānām = antike taiḥ śrāvakai{ḥ}s = tathāgato rhan =<br>samyaksaṃbuddhaḥ pū□rvaṃ bodhisaOtvabhūtaḥ saṭsu pāramitāsv =<br>avavadiṭaḥ anuśiṣṭaḥ saṃharṣitaḥ samādāpitaḥ samuttejītaḥ <sup>73</sup><br>saṃpraharṣitaḥ niveśitaḥ prati |

<sup>70</sup> PSk 重複 acittatā 'cittatāyām pariṇamayati', 顯然誤把第二句 acintyatā 與 acintyatāyām 讀成 acittatā 與 acittatāyām; 見 PSk 4, 24-25。PSk 的第二句亦沒有否定詞 na, 但 PTib: sems ma yin pa de ni sems ma yin par yang yongs su bsngo ba med / bsaṃ gyis mi khyab par yang bsaṃ gyis mi khyab par yongs su bsngo ba med de / 以及 PTib1: sems ma yin pas ni sems ma yin par yongs su bsngo bar mi byed la / bsaṃ gyis mi khyab pas ni bsaṃ gyis mi khyab par yongs su bsngo bar mi byed de / 都支持 Gilgit 寫本的讀法; 見 PTib, 篋Ti葉93a行8—葉93b行1; PTib1, 篋Ni葉229a行2。

<sup>71</sup> 此 ya 寫得像兩邊各有個勾的弧線; 參 Gilgit 寫本417, 15。

<sup>72</sup> Prakrit 現象中的過去被動分詞; 參 BHS § 34.11; 見本文頁312。

<sup>73</sup> 此 samuttejītaḥ 是 samuttejitaḥ 之誤。

| 序號  | 行數 |                                                                                                                                                                                                                                                                            |
|-----|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 419 | 4  | <p>ṣṭhāpitaḥ yato bhagavan<sup>74</sup> = pūrvam bodhisatvabhūtaḥ satṣu<br/> pāramitāsu śikṣ[i]tvānuOttarāṃ samyaksambodhim = abhisambuddhaḥ<br/> evam = eva bhagavann = asmābhir = api bodhisatvāḥ satṣu pāramitāsv<br/> = avavaditavyā anuśiṣṭavyāḥ saṃha</p>            |
| 419 | 5  | <p>rṣitavyāḥ<sup>75</sup> samādāpayitavyā samuttejayitavyā saṃpraharṣayitavyāḥ<br/> niveśaOyitavyā pratiṣṭhāpayitavyā asmābhir = api bodhisatvā<br/> mahāsatvā avavaditā a[nu]śiṣṭā saṃharṣitāḥ samādāpitāḥ samutteji</p>                                                  |
| 419 | 6  | <p>tā<sup>76</sup> saṃpraharṣitāḥ niveśitā pratiṣṭhāpitā anuttarāṃ<br/> samyaksambodhim = abhisamboOtsyante/ )) athāyuṣmān = subhūtiḥ<br/> [śa]kran = devānām = indram = etad = avocat* tena hi kauśika śṛṇu<br/> sādhu ca suṣṭhu ca manasikuru bhāṣiṣye ya[thā]</p>       |
| 419 | 7  | <p>bodhisatvena mahāsatvena prajñāpāramitāyāṃ sthātavyam* yathā ca na<br/> sthātavyam* O rūpaṃ kauśika rūpeṇa śunyaṃ vedanā saṃjñā<br/> saṃskārā vijñānaṃ vijñānena śunyaṃ* bodhisatvo bodhisatvena<br/> śunyaṃ*<sup>77</sup> iti hi kauśi(ka)</p>                         |
| 419 | 8  | <p>rūpaśunyatā ca vedanā saṃjñā saṃskārā vijñānaśunyatā ca<br/> bodhisatvaśunyatā cāOdvyam = etad = advaidhikāram* )) evaṃ khalu<br/> kauśika bodhisatvena mahāsatvena prajñāpāramitāyāṃ sthātavyam*<br/> punar = aparaṃ kauśika ca</p>                                    |
| 419 | 9  | <p>kṣuś = cakṣu[śā] śunyaṃ* śr[o]traṃ ghrāṇaṃ jihvā kāyo mano manasā<br/> śunyaṃ* bodhisatvo boOdhisatvena śunyaḥ iti hi kauśika<br/> cakṣuśunyatā<sup>78</sup> ca śrotra ghrāṇa jihvā kāya manaśunyatā<sup>79</sup> ca<br/> bodhisatvaśunyatādvayam = etad = advaidhī</p> |

<sup>74</sup> 此 bhagavan 是 bhagavān 之誤。

<sup>75</sup> 此 saṃharṣitavyāḥ (正確梵文是 saṃharṣayitavyāḥ) 應屬 Prakrit 現象中的 itavya 語尾加到現在式詞幹；參 BHS § 34.20。

<sup>76</sup> 此 tā 中的長 ā 並不清楚。

<sup>77</sup> 此 śunyaṃ 是 śunya 之誤。

<sup>78</sup> 在此行以及 Gilgit 寫本 422, 8, 複合詞中的 cakṣus 都掉 -s, 這在 Prakrit 本來是普遍的現象；參 BHS § 16.43。但在這裡不能肯定是否為 Prakrit 的現象？或是抄寫者的疏誤？

| 序號  | 行數 |                                                                                                                                                                                                                                                |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 419 | 10 | kāram* )) punar = aparaṃ kauśika prthivīdhātu prthivīdhātunā śunyaḥ<br>yāvad = vijñānaOdātu vijñānadhātunā śunyaḥ bodhisatvo<br>bodhisatvena śunya iti hi prthivīdhātuśunyaṭā ca yāvad =<br>vijñānadhātuśunyaṭā ca bodhisa                     |
| 419 | 11 | tvaśunyaṭā cādvayam = etad = a[dv]aidhīkāram* evaṃ khalu kauśika<br>bodhisatvena [ma]hāOsatvena prajñāpāramitāyāṃ sthātavyam* punar<br>= aparaṃ kauśika avidyā avidyayā śunyā{ḥ} yāvaj = jarāmarāṇaṃ<br>jarāma                                 |
| 419 | 12 | raṇena śunyam* avidyānirodhaḥ avidyānirodhena śunyaḥ yāvaj =<br>jarāmarāṇaOnirodho jarāmarāṇa[nirodhena śunya] - - - iti hi<br>avidyāśunyaṭā ca yāvaj = jarāmarāṇaśunyaṭā ca/ avidyānirodhaśunyaṭā                                             |
| 419 | 13 | ca/ yāvaj = jarāmarāṇanirodhaśunyaṭā ca bodhisatvaśunyaṭā cādvayam<br>= e[ta]d = aOdvaiddhīkāram* evaṃ [khalu] kauśika [bo]bodhisatvena<br>mahāsatvena prajñāpāramitāyāṃ sthātavyam* )) punar = aparaṃ<br>kauśika dānapārami                   |
| 419 | 14 | tā dānapāramitayā śunyā yāvat = prajñāpāramitā prajñāpāramitayā<br>śu[nyā] O bodhisatvo bodhisatvena śunyaḥ - - - iti hi<br>dānapāramitāśunyaṭā ca yāvat = [pra]jñāpāramitāśunyaṭā ca<br>bodhisatvaśunyaṭā cā                                  |
| 420 | 1  | dvayam = etad = adv[ai]dhīkāram* )) punar = aparaṃ k[au]śika<br>adhyātmaśunyaṭā adhyātmaśu[nya]Otayā śunyā{ḥ} yāvad = a[bha] - - -<br>- - - - vasvabhāvaśunyaṭā abhavasvabhāvaśu●n[ya]tayā śunyaḥ <sup>80</sup><br>bodhisatvo bodhisatve□na śu |
| 420 | 2  | nya iti hy = adhyātmaśunyaṭā ca yāvad abhāvasvabhāvaśunyaṭā ca<br>bodhisatvaśu[nya]Otā cādvayam = etad = advai[dhīkāram* ))] pu[nar<br>= a]paraṃ kauśika s[mṛ]t[yu]pasthānāni smṛ[t]y[u]pasthānai śunyāni/<br>yāvad = aṣṭādaśāveṇi[kā] bu      |

<sup>79</sup> 此 manaśunyaṭā (正確梵文是 manahśūnyaṭā) 屬於 Prakrit 複合詞中 °as 變成 °a 的現象；參 BHS § 16.10。

<sup>80</sup> 此 śunyaḥ 是 śunyā 之誤。

| 序號  | 行數 |                                                                                                                                                                                                                                                |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 420 | 3  | ddhadharmā buddhadharmaiḥ śunyā bodhisatvo bodhisatvena śunya iti<br>hi s[mṛty]upa[sthā]Oṇaśunyatā ca yāvad = a[ṣṭā] - -<br>daśāve[ṇ]i[ka]buddhadharmaśu[ny]atā ca bodhisatvaśunyatā cādvayam<br>= etad = advaidhīkāram* )) puna               |
| 420 | 4  | r = apa□□raṃ kauśika samādhayaḥ samādhībhīḥ śunyah<br>dhāra□ṇīmukhāni [dhāra]Oṇīmukhaiḥ śu[ny]ān[i]/ bodhisat[vo] □□□□-<br>- bodhisatvena śunya{h} iti hi samādhiśu[nyatā] ca<br>dhāraṇīmukhaśunyatā ca bodhisa                                |
| 420 | 5  | tvaśunyatā cādvayam = etad = advaidhīkāram* )) punar = aparam<br>kauśika{h} śrāvakayānaṃ O [śrāvakayānena śunyam*<br>pratyekabuddhayānaṃ [pra]tyekabuddha[yā]nena śunyam*<br>buddhayānaṃ buddhayānena śunyam* <sup>81</sup> bodhisatvo bodhisa |
| 420 | 6  | tvena śunyaḥ iti hi śrāvakayānaśunyatā ca<br>pratyekabud[dha]yānaśunyatā ca O buddhayānaśunyatā <sup>82</sup> ca<br>bodhisatvaśunyatā cādva[yam = eta]d = advaidhīkāram* )) evaṃ khalu<br>kauśika bodhisatvena mahāsatvena prajñā              |
| 420 | 7  | pāramitāyāṃ sthātavyam* śrāvakaḥ śrāvakeṇa śunyaḥ pratyekabuddha<br>pratyekaObud[dh]ena śunyaḥ buddho buddhena <sup>83</sup> śunyaḥ bodhisatvo<br>bodhisatvena śunyaḥ iti hi śrāvakaśunyatā ca/ pratyekabuddhaśunyatā<br>ca/ bodhi             |
| 420 | 8  | satvaśunyatā cādvayam = etad = advaidhīkāram* )) punar = aparam<br>kauśika yāvat = sarvāOkārajñatā sarvākārajñatayā śunyaḥ <sup>84</sup><br>bodhisatvo bodhisatvena śunyaḥ iti hi sarvākārajñatāśunyatā ca<br>bodhisatvaśunya(tā)              |

<sup>81</sup> 相對 Gilgit 寫本 buddhayānaṃ buddhayānena, PSk 作 mahāyānaṃ mahāyānena; 見 PSk 7, 4。

<sup>82</sup> 相對 Gilgit 寫本 buddhayānaśunyatā, PSk 作 mahāyānaśunyatā; 見 PSk 7, 7。

<sup>83</sup> 相對 Gilgit 寫本 śrāvakeṇa、pratyekabuddhena 及 buddhena, PSk 作 śrāvakatvena、pratyekabuddhatvena 及 buddhatvena; 見 PSk 7, 5-6。

<sup>84</sup> 此 śunyaḥ 是 śunyā 之誤。

| 序號  | 行數 |                                                                                                                                                                                                                                              |
|-----|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 420 | 9  | cādvayam = etad = advaidhīkāram* )) evaṃ khalu kauśika bodhisatvena mahāsaṃtvena prajñāpāramitāyāṃ sthātavyam* )) atha khalu śak[r]o devānām = in[dra]h subhūtiṃ sthāviram = etad = avocat* katham bha[da]nta su[bhū](te)                    |
| 420 | 10 | bodhisatvena mahāsatvena prajñāpāramitāyāṃ na sthātavyam* subhūtir āha/ ○ iha kauśika bodhisatvena mahāsatvena [pra]jñāpāramitāyāṃ cara[tā] rūpe na sthāta[v]yam = upalambhayogena/ vedanā[yām]                                              |
| 420 | 11 | saṃjñāyāṃ saṃskāreṣu vijñāne na sthātavyam = upalambhayogena )) cakṣusi na sthāṃtavyam = upalambhayogena/ yāvan = manasi na sthātavyam = upalambhayogena/ rūpe na sthātavyam = upalambhayogena/ yāvad = dha[rme]                             |
| 420 | 12 | ṣu na sthātavyam = upalambhayogena )) cakṣurvijñāne na sthātavyam yāvan = maṇovijñāṃ na sthātavyam = upalambhayogena/ cakṣuḥ[sam]sparśe na sthātavyam yāvan = manasamsparśe na sthātavyam = upalambhayogena/ )) ca                           |
| 420 | 13 | kṣuḥsaṃsparśajāyāṃ vedanāyāṃ na sthātavyam yāvan = manasamsparśajāyāṃ vedanāyā<ṃ> na sthātavyam = upalambhayogena/ pṛthivīdhātāu na sthātavyam yāvad = vijñānadhātāu na sthāṃtavyam = upalambhayo                                            |
| 420 | 14 | gena/ )) smṛtyupasthāneṣu na sthātavyam yāvad = aṣṭādaś<e> - * * * - - Oṣv = āveṇikeṣu buddhadharmesu <sup>85</sup> na sthātavyam = upalambhayogena/ )) sarvasa[mādhī]su <sup>86</sup> sarvadhāraṇīmukheṣu na sthātavyam = upalaṃ            |
| 421 | 1  | bhayogena )) śrāvakayā[ne] na sthātavyam yā[va]t = pratyekabu[ddh]ayā[ne] ○ na <sup>87</sup> sthātavyam = upalambhayogena )) śrotaāpattiphale na sthātavyam yāvad = arhatve na sthātavyam = upalambha[yogena ])] pra[tyekabuddha]tve na sthā |

<sup>85</sup> 此 su 應作 ṣu。

<sup>86</sup> 此 su 應作 ṣu。

<sup>87</sup> 此 na 寫得很細，似是抄寫者漏抄，後補寫在穿線洞所造成的空間上方。

| 序號  | 行數 |                                                                                                                                                                                                                                                               |
|-----|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 421 | 2  | tavyam = upalaṃbhayogena )) buddhatve na sthā<ta>vyam = upalaṃbhayogena ))) yāvat = sarvākāraOjñatāyām na sthātavyam = upalaṃbhayogena/ )) rūpam = iti na sthātavyam = upalaṃbhayogena/ )) vedaneti saṃjñeti saṃskārā iti vijñānam = iti                      |
| 421 | 3  | na sthātavyam = upalaṃbhayogena )) yāvat = sarvākārajñateti na sthātavyam = upalaṃbhaOyogena )) rūpaṃ nityam = ity = anityam = iti na sthātavyam = upalaṃbhayogena )) evaṃ rūpasukham = iti duḥkham = iti na sthātavyaṃ rūpam = ātme                          |
| 421 | 4  | ty = anātmēti na sthātavyam*/ rūpaṃ śubham = ity = aśubham = iti na sthātavyam* rūpaṃ śāntam = ity = aOśāntam = iti na sthātavyam* rūpaṃ viviktaṃ = ity = aviviktaṃ = iti na sthātavyam* rūpaṃ śunyaṃ = ity = aśunyaṃ = iti na sthātavyam* rūpaṃ nimittaṃ = i |
| 421 | 5  | ty = animittam = iti na sthātavyam* rūpaṃ praṇihitam = ity = apraṇihitam = iti na sthātaOvyam*m = upalaṃbhayogena/ evaṃ vedanā saṃjñā saṃskārā vijñānaṃ nityam = ity = anityam = iti na sthātavyam = upalaṃbhayogena/ )) evaṃ vi                              |
| 421 | 6  | jñānaṃ sukham = iti duḥkham = iti na sthātavyam* vijñānam = ātmety = anātmēti na sthātavyam* O vijñānaṃ śubham = ity = aśubham = iti na sthātavyam* vijñānaṃ śāntam = ity = aśāntam = iti na sthātavyam* vijñānaṃ viviktaṃ = ity = aviviktaṃ = iti na sthā    |
| 421 | 7  | tavyam* - - - - vijñānaṃ śunyaṃ = ity = aśunyaṃ = ity na sthātavyam* vijñānaṃ nimittam <sup>88</sup> = iti na sthātavyam* vijñānaṃ praṇihitam = ity = apraṇihitam = iti na sthātavyam = upalaṃbhayogena/ )) yāvat = sarvākārajñatā nitye                      |
| 421 | 8  | ty = anityeti na sthātavyam = upalaṃbhayogena/ evaṃ sukhēti duḥkhetī/ ātmeOty = anātmēti śubhety = aśubhēti na sthātavyam = upalaṃbhayogena/ sarvākārajñatā śāntety = aśāntēti na sthātavyam =                                                                |

<sup>88</sup> 這裡應出現漏寫重複相同的字母：= ity = animittam。

| 序號  | 行數 |                                                                                                                                                                                                                                                 |
|-----|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | upalambhayogena/ ))                                                                                                                                                                                                                             |
| 421 | 9  | evaṃ sarvākārajñatā viviktety = avivikteti na sthāavyaṃ<br>sarvākārajñatā śubhety = aOśubheti na sthāavyaṃ* sarvākārajñatā<br>nimittam = ity = animittam = iti <sup>89</sup> na sthāavyaṃ* sarvākārajñatā<br>praṇihitam = ity = apraṇihitam = i |
| 421 | 10 | ti <sup>90</sup> na sthāavyaṃ = upalambhayogena/ )) punar = aparaṃ kauśika<br>śrotaāpattiṃ phalam = aOsaṃskṛtaprabhāvitam = iti na s[thā]tav[y]am =<br>[u]palambhayogena )) evaṃ sakṛdāgāmiphalam = anāgāmiphalam =<br>arhatvam = asaṃ          |
| 421 | 11 | skṛtaprabhāvitam = iti na sthāavya{h}m = upalambhayogena/ )) <sup>91</sup><br>evaṃ sakṛdāgāmy = anāOgāmy = arhan = [pra]tye[ka]buddha□□□□s<br>= tathāgato rhan* samyak sambuddho dakṣiṇīya iti na sthāavyaṃ =<br>upalambhayogena ))             |
| 421 | 12 | punar = aparaṃ kauśika bodhisatvena mahāsatvena prathamāyāṃ<br>bhūmau na sthāaOvyam = upalambhayogena[/ )) e]vaṃ yāvad =<br>daśamyā[m] bhūmau <sup>92</sup> na sthāavyaṃ = upalambhayogena ))<br>prathamacittotpāde sthitvā dāna                |
| 421 | 13 | pāramitāṃ paripūrayiṣyāmīti na sthāavyaṃ = upalambhayogena ))<br>śīlapāOramitāṃ kṣānt[i]pāra[mi] - - - - tāṃ vīryapāramitāṃ<br>dhyānapāramitāṃ prajñāpāramitāṃ paripūrayiṣyāmīti na sthāavya                                                    |
| 421 | 14 | m = upalambhayogena/ )) smṛtyu <sup>93</sup> pasthānāni paripūrayiṣy[ā]mīti na<br>sthāavyaṃ = uOpalambhayo[ge]□ - - - - na )) yāvad = āryaṣṭāṃgaṃ<br>mārgaṃ paripūrayi[ṣyā]mīti na sthāavyaṃ = upalambhayogena ))                               |

<sup>89</sup> 從文法上 nimittam = ity = animittam = iti，應作 nimittety = animitteti。

<sup>90</sup> 從文法上 praṇihitam = ity = apraṇihitam = iti，應作 praṇihitety = apraṇihiteti。

<sup>91</sup> 這裡應出現漏寫重複相同的字母：śrotaāpanno dakṣiṇīya iti na sthāavyaṃ = upalambhayogena。

<sup>92</sup> 從初地到十地的說法出現於所有《大般若波羅蜜經》，但在八千頌都沒有。可見十地的說法屬於晚期。

<sup>93</sup> 此 u 不像往常一般寫在 ty 右下方的尾端，似一個朝下的小鉤，而是向外的小叉形。

| 序號  | 行數 |                                                                                                                                                                                                                      |
|-----|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 422 | 1  | bodhisatvanyāmam = avakramiṣyāmīti bodhisatvena mahāsatvena na sthātavyam = uPalambha[yoge] - - - na □ bodhisatvanyāmam = avakramyāvaivartyabhūmau sthāsyāmīti bodhisatvena mahāsatvena na sthātavya                 |
| 422 | 2  | m = upalambhayogena/ )) <a>pi ca bodhisatvābhijñāḥ paripūrayiṣyāmīti bodhisatvena O mahāsatvena □□□□□□ na sthātavyam = upalambhayogena/ )) - * pañcasu bodhisatvābhijñāsu sthitvāprameyā                             |
| 422 | 3  | saṃkhyeyāni buddhakṣetrāṇy = upasaṃkramiṣyāmīti buddhānām bhagavatām vandanāya O pūjanāya [paryu] - - - pāsanāya dharmaśravaṇāya śrutvā ca tathatvāya pareṣām deśayiṣyāmīti bodhisatve                               |
| 422 | 4  | na mahāsatvena na sthātavyam = upalambhayogena )) yādrśāni ca teṣām buddhānām <sup>94</sup> O bhagavatām bud[dha]kṣet[rāṇi] tā[d]rśāny = eva pariniṣpādayiṣyāmīti bodhisatvena mahāsatvena na sthātavyam = upalambha |
| 422 | 5  | yogena )) satvān = bodhau <sup>95</sup> paripācayiṣyāmīti bodhisatvena mahāsatvena na sthāOtavyam = upalambha[y]ogena )) □□ aprameyāsaṃkhyeyāmś = ca lokadhātūn = gatvā tāms = tathāgatān = arhataḥ samyaksambuddhā  |
| 422 | 6  | n = satkariṣyāmi gurukariṣyāmi mānayiṣyāmi pūjayiṣyāmi puṣpamālyagaOndhavilepana[cū]rṇacīvara-□ - - cchatradhvajapatākābhir = duṣyakoṭīniyutaśatasahasraiś = ca <sup>96</sup> tāms = tathāgatān = pūja               |

<sup>94</sup> 此 buddhānām 應作 buddhānām。

<sup>95</sup> 這裡的母音 o 及 au 寫得如此靠近，幾乎連在一起。Gilgit 寫本 bodhau，PSk 作 anuttarāyām samyaksambodhau；見 PSk 9, 6。

<sup>96</sup> 這兩個複合詞，puṣpa° 以及 duṣya°，在 PSk 是同一個複合詞，但 PTib 及 PTib1 也是分為兩個複合詞；見 PSk 9, 9-10；PTib, 篋 Ti 葉 101a 行 7；PTib1, 篋 Ni 葉 232a 行 2。

| 序號  | 行數 |                                                                                                                                                                                                                                                 |
|-----|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 422 | 7  | yisyāmīty = evam = api na sthātavyam = upalambhayogena ))<br>aprameyāsamkhyeyām <sup>97</sup> O satvān = a[n]u[t]ta[rāy]ām<br>samyaksambodhau pratiṣṭhāpayiṣyāmīti bodhisatvena mahāsatvena na<br>sthātavyam = upalambhayogena/ ))              |
| 422 | 8  | pañca cakṣūṃṣy = utpādayiṣyāmīti māṃsacakṣur = divyaṃ cakṣu <sup>98</sup><br>prajñācakṣur = dharmacakṣu Or = buddhacakṣur = utpādayiṣyāmīti na<br>sthātavyam* sarvasamādhīn = niṣpādayiṣyāmīti na sthātavyam* yena<br>yena punaḥ samā           |
| 422 | 9  | dhinā ākāṃkṣiṣyāmi vikrīḍitum* tena tena samādhinā<br>vikrīḍayiṣyāmīti <sup>99</sup> Oti <sup>99</sup> na sthātavyam* sarvadhāraṇīmukhāni<br>niṣpādayiṣyāmīti na sthātavyam* daśa tathāgatabalāni niṣpādayiṣyāmīti                              |
| 422 | 10 | na sthātavyam* catvāri vaiśāradyāni catasraḥ pratisaṃvida <sup>100</sup><br>aṣṭādaśāveṇikā On = buddhadharmān = pariniṣpādayiṣyāmīti evam =<br>api bodhistvena mahāsatvena na sthātavyam* mahākaraṇaṃ<br>pariniṣ[p]āda                          |
| 422 | 11 | yiṣyāmīti na sthātavyam* mahāmaitrīm pariniṣpādayiṣyāmīti na<br>sthātavyam* O dvātriṃśataṃ mahāpuruṣalakṣaṇāni kāye<br>pariniṣpādayiṣyāmīti na sthātavyam* aśītim = anuvyaṃjanāni kāye pari                                                     |
| 422 | 12 | niṣpādayiṣyāmīti na sthātavyam*m = upalambhayogena/ aṣṭamaka<br>śraddhānusā Orī dharmānusārīti na sthātavyam* śrotāpanna <sup>101</sup><br>saptakṛtvāḥ parama iti na sthātavyam* kolaṃkula <sup>102</sup> ity = ekavīcaka iti<br>na sthātavyam* |

<sup>97</sup> 此 anusvara 是 -n 的馬虎寫法。

<sup>98</sup> 此可能是 -us 掉 -s 的 Prakrit 現象，同樣的情形見 Gilgit 寫本 419, 9。

<sup>99</sup> 此使役式不一定有使役的意思；參 BHS § 38.5-7。

<sup>100</sup> 此 pratisaṃvida 有可能是抄寫者漏抄母音 o，但最有可能是佛教梵語現象中語尾 -a 取代業格複數 -o；參 BHS § 15.16。

<sup>101</sup> 預流在 Gilgit 寫本通常被寫作 śrotaāpanna，但也出現另一種寫法 śrotāpanna，關於此兩種寫法的現象可參 BHS § 537a, 615a。

<sup>102</sup> 從一個家到另一個家（聲聞其中一個果位，屬於預流等級）。kolaṃkula 本應是 kulāṃkula，而 u 成 o 在佛教梵語多數是由於韻律的原因，u 被加長 ū，而 ū 再由於

| 序號  | 行數 |                                                                                                                                                                                                                                                       |
|-----|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 422 | 13 | samaśīrṣaḥ pudgalaḥ āyuhkṣaye kleśakṣaye ceti na □ <sup>103</sup> sthātavyam*<br>śrotaāOpanno ntarā parinirvāyīti na sthātavyam* sakṛdāgāmī sakṛd=<br>imaṃ lokam = āgamyā duḥkhasyāntaṃ kariṣyāmīti <sup>104</sup> na sthātavyam*                     |
| 422 | 14 | anāgāmiphalaśākṣātkṛyāyai {h} <sup>105</sup> pratipannaka i□■□ - - □ti na<br>sthāOtaavyam* anāgāmī tatra parinirvāpayiṣyāmīti na sthātavyam*<br>arhatphalaśākṣātkṛyāyai pratipannaka iti na sthātavyam*                                               |
| 423 | 1  | arhan = ihaivānupadhiṣeṣe nirvāṇadhātau pari<ni>rvāsyatīti na<br>sthātavyam* pratyekabuddha iOti na sthātavyam* atikramya<br>śrāvakabhūmiṃ pratyekabuddhabhūmiṃ ca bodhisatvabhūmau<br>sthāsyāmīti na sthātavyam* mārgākārajñatājñānam <sup>106</sup> |
| 423 | 2  | sarvākārajñatājñāne ca na sthātavyam = upalambhayogena/ ))                                                                                                                                                                                            |

Prakrit 的現象成 o。但有時 u 成 o 的原因複雜，也不一定是韻律的關係；見 BHSg, §3, 71；亦參 Wilhelm Geiger, *A Pāli Grammar*, trans. into English by Batakrishna Ghosh, revised and ed. K. R. Norman (Oxford: The Pali Text Society, 1994), § 11；Oskar von Hinüber, *Das Ältere Mittelindisch im Überblick*, 2. erweiterte Auflage (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2001), § 120；Thomas Oberlies, *Pāli—A Grammar of the Language of the Theravāda Tipiṭaka (With a Concordance to Pischel's Grammatik der Prakrit-Sprachen)*, ed. Albrecht Wezler and Michael Witzel. Indian Philology and South Asian Studies 3 (Berlin: Walter de Gruyter, 2001), § 12。巴利語亦有 kolaṃkola；見 PED 及 CPD 相關條目；T. W. Rhys Davids and William Stede, *The Pali Text Society's Pali-English Dictionary* (London: The Pali Text Society, 1979. 簡稱 PED)；D. Andersen et al., *A Critical Pāli Dictionary*. Begun by V. Trenckner (Copenhagen: The Royal Danish Academy of Sciences and Letters, 1924 sq. 簡稱 CPD)。

<sup>103</sup> 此空格是由於下面一個污斑所造成。

<sup>104</sup> 這一段從 kariṣyāmīti (422, 13) 到 parinirvāsyatīti (423, 1) 在動詞上表達不一致，有時是第一人稱，有時卻是動名詞 pratipannaka。在《摩訶般若波羅蜜經·問住品》、《大般若波羅蜜經·第二會·帝釋品》以及《第三會·天帝品》，都同樣是以第三人稱的表達方式；見《摩訶般若波羅蜜經·問住品》，頁275欄a行6f；《大般若波羅蜜經·第二會·帝釋品》，頁137欄c行10；《第三會·天帝品》，頁539欄b行9。PSk 除了第一個 kariṣyāmīti，以下都是以動名詞 pratipanna 和 parinirvāyī 表達；見 PSk 9, 29—10, 1。

<sup>105</sup> 此 °kṛyāyai 應是過度的梵語化；參 BHSg § 3.95。或是受上一行的 sakṛd 所影響。以下皆同。

<sup>106</sup> 這裡 °jñānam 應作 °jñāne。

| 序號  | 行數 |                                                                                                                                                                                                                                               |
|-----|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | sarvākārai sarvadharmān = abhisam̐Obudhya<br>sarvavāsanānusandhikleśakṣayāya <sup>107</sup> na sthātavyam* <sup>108</sup> tathāgato<br>rhan* samyaksambuddho nuttarāṃ samyaksambodhim =<br>abhisambudhya                                      |
| 423 | 3  | dharmacakraṃ pravartayiṣyāmīti na sthātavyam* buddhakāryaṃ<br>kṛtvāprameyāsaṃkhyeyān = saOtvān = parinirvāpayiṣyāmīty = evam =<br>api na sthātavyam* caturṣv = iddhipādeṣu <sup>109</sup> sthītṛvā tathārūpaṃ<br>samādhim̐ samāpatsye yathārū |
| 423 | 4  | paṃ samādhim̐ samāpadya gaṃgānadīvālukupamān = kalpām <sup>110</sup><br>sthāsyāmi <sup>111</sup> na sthātavyaOm* aparimitaṃ ca me āyur = bhaviṣyatīti<br>na sthātavyam* dvātrimśato me mahāpuruṣalakṣaṇānām = ekaikaṃ<br>lakṣaṇaṃ             |
| 423 | 5  | śatapunyaṃparinniṣpannaṃ bhaviṣyatīti na sthātavyam* yāvad =<br>gaṃgānadīvālukoOpamā llokadhātava <sup>112</sup> pūrveṇa evaṃ dakṣiṇena □ <sup>113</sup>                                                                                      |

<sup>107</sup> 在 PSk，複合詞 sarvavāsanānusandhikleśakṣayāya（永斷一切煩惱纏結習氣相續）是從格，並缺 Gilgit 寫本後面的 na sthātavyam，而緊接 tathāgato，似是意謂「永斷一切煩惱纏結習氣相續」為成佛的原因；見 PSk 10, 5。此複合詞在《大般若波羅蜜經·第三會·天帝品》也是在「覺一切法」(sarvadharmān abisambudhya) 之後，而且是成佛的原因或條件，也應與 PSk 相同，是從格；見《大般若波羅蜜經·第三會·天帝品》，頁539欄b行16。《放光般若經·無住品》、《光讚經·問品》、《摩訶般若波羅蜜經·問住品》、《大般若波羅蜜經·第二會·帝釋品》及 PTib 沒有清楚表達此「永斷一切煩惱纏結習氣相續」與成佛的關係；見《放光般若經·無住品》，頁39欄b行21；《光讚經·問品》，頁212欄a行13；《摩訶般若波羅蜜經·問住品》，頁275欄a行14；《大般若波羅蜜經·第二會·帝釋品》，頁137欄c行18；PTib，篋Ti葉102a行2-3。但此複合詞在《摩訶般若波羅蜜經·問住品》、《大般若波羅蜜經·第二會·帝釋品》及 PTib 亦說明是在覺一切法之後；PTib1 則在成佛之後；見 PTib1，篋Ni葉233a行6-7。

<sup>108</sup> 此 na sthātavyam\* 應依據 PSk 被去除；見 PSk 10, 5。

<sup>109</sup> 此 iddhipādeṣu 是 ṛddhipādeṣu 的 Prakrit 形式；見 BHSD，頁114a。有關 ṛ 在 Prakrit 成 i，見 Oberlies, *Pāli*, § 7。

<sup>110</sup> 此 anusvara 是 -n 的馬虎寫法。

<sup>111</sup> 依慣例應 sthāsyāmīti。

<sup>112</sup> 有關重複 ll；見本文「Gilgit 寫本拼字法與文法上的特點」。

<sup>113</sup> 此空格是由於上一行的 sthā 佔了這一行的空間所造成。

| 序號  | 行數 |                                                                                                                                                                                                                                          |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | paścimenottareṇa uttarapūrveṇa pūrvadakṣiṇena dakṣiṇapaści                                                                                                                                                                               |
| 423 | 6  | mena/ paścimottareṇa <sup>114</sup> tāvat = me <sup>115</sup> ekaṃ buddhakṣetraṃ<br>bhaviṣyatīti na sthātavyam* vajramaṃ me trīsāhasramahāsāhasro<br>lokadhatur = bhaviṣ[ya]□□□□□tīti na sthātavyam* bodhivṛkṣān <sup>116</sup><br>me tā |
| 423 | 7  | ḍṛṣo gandho niścariṣyati yena satvās = taṃ gandhaṃ mā ghrāsyanti<br>teṣāṃ na rāgadoṣamohā nyāvasiṣyanti/ na śrāvakacittaṃ na<br>pra[ty]e□□□□□kabuddhacittam = utpatsyati/ sarve ca te ni                                                 |
| 423 | 8  | yatā bhaviṣyamty = anuttarāyāṃ samyaksambodhau/ ye ca satvās = taṃ<br>gandham = āghrāsyanti/ teṣāṃ na kaści <d = >vyādhir = bhaviṣyati<br>kāye vā citte veti na sthātavyam* tatra ca me buddhakṣetre na<br>rūpaśabdo [bha]viṣya          |
| 423 | 9  | ti/ na vedanā na saṃjñā na saṃskāra <na> vijñānaśabdo bhaviṣyatīti na<br>sthātavyam* o na dānapāramitāśabdo bhaviṣyati na<br>śīlakṣānti[v]īryadhyānaprajñāpāramitāśabdo bhaviṣyati/ na smṛtyupa                                          |
| 423 | 10 | sthānaśabdo bhaviṣyati/ )) yāvad =<br>nāṣṭādaśāveṇikabuddhadharmaśabdo bhaviṣyati/ o na<br>śrotaāpannaśabdo bhaviṣyati/ na<br>sākṛdāgāmyanāgāmyarhatpratyekabuddhaśabdo bhaviṣyati/ na<br>bodhisatva                                     |
| 423 | 11 | śabdo bhaviṣyati na buddhaśabdo bhaviṣ[ya]□tīti na sthātavyam =<br>upalam[bha]yogena/ )) o tat = kasya hetoḥ tathā hi tathāgatenārhatā<br>samyaksambuddhenānuttarāṃ samyaksambodhim = abhisambu{d}dhya<br>sarvadha                       |

<sup>114</sup> PSk 只簡單地 pūrveṇa...evaṃ dakṣiṇapaścimottareṇa；見 PSk 10, 13-14。

<sup>115</sup> 這裡 tāvat = me 應作 tāvad = me。

<sup>116</sup> 此 bodhivṛkṣān 是從格。從格 °āt 因連音而成的鼻音 °ān，遇到下一個鼻音時，n 會重複，是很特別的現象。

| 序號  | 行數 |                                                                                                                                                                                                                                                        |
|-----|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 423 | 12 | rmā nopalabdhā evaṃ khalu k[auśi]ka <sup>117</sup> □bo□□ - - dhisatvena<br>ma[hāsa]Oṭvena prajñāpāramitāyām = upalaṃbhayogena na<br>sthātavyam* )) athāyūṣmataḥ śāradvatīputrasyaitad = abhavat*                                                       |
| 423 | 13 | kathaṃ punar = bodhisatvena mahāsatvena prajñāpāramitāyām<br>sthātavyam* athāOyūṣmān = suhū[ti]r = āyūṣmataḥ śāradvatīputrasya<br>cetasyaiva <sup>118</sup> cetah[pa]rivitarkam = ājñāyīyūṣmantam <sup>119</sup> śāradvatīpu                           |
| 423 | 14 | tram = āmaṃtrayataḥ <sup>120</sup> tat = kiṃ manyase āyūṣmaṃ <sup>121</sup><br>cchāradvatīputra kva tathāgato [rha]On* samyakṣambuddha sthitaḥ<br>āha/ na kvacid = āyūṣman = subhūte tathāgata sthitaḥ<br>apraṭiṣṭhitamānasah khalu                    |
| 424 | 1  | punar = āyūṣman = subhūte tathāgato rhan = samyakṣambuddhaḥ sa na<br>rūpe sthi[to] na vedanāO[yā]ṃ na saṃjñāyām na <sup>122</sup> saṃskāreṣu na<br>vijñāne sthitaḥ na saṃskṛte dhāt[au] sthitaḥ nāsaṃskṛte dhātau sthitaḥ<br>yāvad = nāṣṭādaśeṣv = āve |
| 424 | 2  | ṇikeṣu buddhadharmeṣu sthitaḥ na sarvākārajñātāyām sthitaḥ subhūtir<br>= āha/ eOvaṃ khalv = āyūṣmaṃ cchāradvatīputra bodhisatvena<br>mahāsatvena prajñāpāramitāyām sthātavyam* yathā tathāgato rhan* sa                                                |
| 424 | 3  | myakṣambuddhaḥ rūpe naiva sthito nāsthitaḥ vedanāyām saṃjñāyām<br>saṃskāreṣu vijñāne O naiva sthito nā[sthi]taḥ yāvat =<br>sarvākārajñātāyām naiva sthito nāsthitaḥ evaṃ khalv āyūṣmaṃ<br>cchāradvatīputra bodhisatvena                                |
| 424 | 4  | mahāsatvena {/} prajñāpāramitāyām - - □śikṣitavyam* sthātavyam = ity                                                                                                                                                                                   |

<sup>117</sup> 抄寫者將 lu kauśika 四字元寫得很開。

<sup>118</sup> 此字 cetasyaiva 應根據 PSk 及 Gilgit 寫本改成 cetasaiva；見 PSk 11, 5；Gilgit 寫本 424, 6。PTib 及 PTib1 也以 sems kyis 支持 PSk；見 PTib, 篋Ti葉103b行2；PTib1, 篋Ni葉234b行6。

<sup>119</sup> 在文法上 ājñāyīyūṣmantam 應作 ājñāyī āyūṣmantam 或 ājñāyāyūṣmantam。根據下面再次出現的 ājñāya，後者比較可能；見 Gilgit 寫本424, 6。

<sup>120</sup> Prakrit 現象中的過去被動分詞；參 BHSG § 34.11；本文頁312。

<sup>121</sup> 這 āyūṣmaṃ cchāradvatīputra 是 āyūṣmañ cchāradvatīputra 另一種被允許的寫法。

<sup>122</sup> 抄寫者漏抄 na，之後才補充寫在此行的下面。

| 序號  | 行數 |                                                                                                                                                                                                                                                                  |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | = asthā[na]Oyogena/ )) atha tataḥ parśadaḥ keṣāṃcid = devaputrāṇām<br>= eta<d=a>bhūt* yāni tāni yakṣāṇām yakṣapadāni yakṣamaṃ                                                                                                                                    |
| 424 | 5  | trāṇi/ yakṣarutāni/ yakṣapavyāhṛtāni{/} prajñāyante/ tāni<br>maṃtryamāṇāni</> O idam punar = na vijñāyate yad = āryaḥ subhūtiḥ<br>prajñāpāramitāṃ bhāṣate/ vyāharati deśayaty = upadīṣati/ athā                                                                  |
| 424 | 6  | yuṣman = subhūtiḥ = teṣāṃ devaputrāṇām cetasaiva cetaḥparivitarakam<br>= ājñāya O tām = devaputrāṇ = āmaṃtrayataḥ <sup>123</sup> na vijñāyate<br>devaputrā yan = mantryate/ te devaputrā āhu/ na vijñāyate ārya{ḥ}                                               |
| 424 | 7  | subhūte[/] athāyuṣmān = subhūtiḥ = tām <sup>124</sup> devaputrāṇ = etad = avocat*<br>tathā hi devapuOtrā ekākṣaram = api na pravyāhṛyate <sup>125</sup> / yan = na<br>pravyāhṛyate tan = na śrūyate/ tat = kasya hetoḥ na hy = akṣarāṇi pra                      |
| 424 | 8  | jñāpāramitā/ na cātra kaścic = chrotā na jñātā deśayitā tat = kasya<br>hetoḥ anaOk<ṣa>rā hi devaputrā tathāgatānām = arhatāṃ<br>samyaksambuddhānām bodhiḥ tadyathāpi nāma devaputrā tathāgato<br>rhan = sa                                                       |
| 424 | 9  | myaksambuddho buddhanirmitaṃ nirmimītaḥ <sup>126</sup> catasraś = ca parśado<br>bhinirmimītaḥ <sup>127</sup> bhikṣuObh[i]kṣuṇyupāsakopāsikā</> so<br>bhinirmita{ḥ}s = tāsām □-□□□□ - - nirmitānāmś = catasriṇām <sup>128</sup><br>parśadam <sup>129</sup> dharma |

<sup>123</sup> Prakrit 現象中的過去被動分詞；參 BHS § 34.11；本文頁312。

<sup>124</sup> 此 tām 是 tām 的馬虎寫法。

<sup>125</sup> 此 pravyāhṛyate 應是 pravyāhriyate 的過度梵語化，以下皆同。

<sup>126</sup> 這裡 nirmimītaḥ 在文法上有兩種可能的解釋：其一，visarga 是 daṇḍa 的另一種寫法，至於 °ta 也許是 °te。因為有可能 te 中的 e 是寫在 t 上的橫槓左上角一條往下的小線（母音 e 在其他的寫本有這樣的寫法），寫本上看不清楚，因此像 ta。但在此寫本中，無法確定是否有 e 這樣的寫法。這種解釋可能性較低。其二，此 nirmimītaḥ 是 Prakrit 現象的過去被動分詞，即過去分詞語尾 ta 加在現在式的詞幹上；參 BHS § 34.11。在 PSk 是潛能式 nirmimīyāc；見 PSk 12, 6。這種解釋比較可能。

<sup>127</sup> 同前註。

<sup>128</sup> 這裡 catasriṇām 與 catasṇām 同，在 Prakrit 裡 ṛ 寫作 ri 很平常。在 Gilgit 寫本425, 2 則出現 catasrbhyaḥ。

<sup>129</sup> 此 parśadam 應是 parśadām 的錯字。

| 序號  | 行數 |                                                                                                                                                                                                                                                          |
|-----|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 424 | 10 | n = deśayet* tat = kiṃ manyadhve devaputrā api nu tatra kenacid = deśitaṃ bhavet* kenaOcid = chrutaṃ = ājñātaṃ vā bhavet* āhu no hīdaṃ bhadanta su - □□ - □□□bhūte/ subhūtir = āha/ evam = etad = deva                                                   |
| 424 | 11 | putrā sarvadharmā nnirmitopamāḥ <sup>130</sup> tatra na kenacid = deśitaṃ na kenacid = chrutaṃ na kenaOcid = ājñātaṃ/ tadyathāpi nāma devaputrā svapnāntaraga□□□□taḥ puruṣaḥ tathāgatam = arhantaṃ samyaksam                                             |
| 424 | 12 | buddhaṃ paśyed = dharman = deśayantaṃ// tat = kiṃ manyadhve devaputrā api nu tatra kenacid = deśiOtaṃ vā śrutaṃ vā ājñātaṃ vā/ āhu/ no hīdaṃ bhadanta subhūte/ subhūtir = āha/ evam = eva devaputrāḥ svapnopamāḥ                                         |
| 424 | 13 | sarvadharmāḥ tatra na kenacid = deśitaṃ na kenacid = chrutaṃ na kenacid = ājñātaṃ/ tadyathāpi O nāma devaputrāḥ dvau purusau kandaraparvate <sup>131</sup> sthitvā buddhasya var[ṇa]ṃ bhāṣeyātām <sup>132</sup> dharmasya saṃghasya varṇaṃ bhāṣeyātām/   |
| 424 | 14 | tatra ubhayataḥ pratiśrutkāsvaro niścaret* tat = kiṃ manyadhve devaputrā api nu tenaikaOna pratiśrutkāsābdena dvitīyaḥ pratiśrutkāsābdo vi[jña]pto bhavet* āhu/ no hīdaṃ bhadanta subhūte subhūtir = āha/                                                |
| 425 | 1  | evam = eva <sup>133</sup> de<va>[p]u[trā]ḥ sarvadharmāḥ pratiśrutkopamāḥ tatra na kenacid = deśitaṃ na kenaOcid = chrutaṃ na kenacid = ājñātaṃ[/] tadyathāpi nāma devaputrā dakṣo māyākāro māyākārāntevāsī vā caturmahāpathe tathāgatam = arhantaṃ samya |

<sup>130</sup> 此 nnir<sup>o</sup> 不能肯定是抄寫者誤會 sarvadharmāṃ 為業格？還是 Gilgit 寫本的拼字法？

<sup>131</sup> 此 kandaraparvate 應依 PSk 修改為 parvatakandare（山谷）；見 PSk 12, 18。PTib: ri'i sul du 以及 PTib1: ri khrod gcig du 也支持 PSk；見 PTib, 篋Ti葉105b行6；PTib1, 篋Ni葉235b行6。

<sup>132</sup> 此 bhāṣeyātām 應是 bhāṣeyātām 的錯字。

<sup>133</sup> 這裡兩個 va 在寫本上都看似 ta。

| 序號  | 行數 |                                                                                                                                                                                                                                                                                                |
|-----|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 425 | 2  | ksaṃbuddham = a<bhi>ni <sup>134</sup> [rmi]mītaḥ <sup>135</sup> </> sa tatra nirmatābhyas =<br>catasṛbhyah paṣadbhyo dharman = deśayet* O tat = kiṃ manyadhve<br>devaputrāḥ ap[i n]u tatra na kenacid = deśitaṃ vā śrutaṃ vā āhu no<br>hīdaṃ bhadanta subhūte/ subhūtir = āha/ evam eva devapu |
| 425 | 3  | trā [mā]yo[pa]māḥ sarvadharmā tatra na kenacid = deśitaṃ na<br>kenaci<c = >śrutaṃ na kenacid = āOjñātaṃ <sup>136</sup> // a[tha] teṣāṃ<br>devaputrāṇām = etad = abhūt* uttānīkariṣyati vatāyaṃ sthāviraḥ<br>subhūti/ <sup>137</sup> uttānīkariṣyati vatāyam = āryaḥ subhū                      |
| 425 | 4  | tiḥ prajñāpāramitām = atha ca punar = gaṃbhīrā <sup>138</sup> gaṃbhīrataraṃ<br>deśayati/ sūkṣmā <sup>139</sup> sūOkṣmataraṃ praviśati {h} athāyuṣmān =<br>subhūtis = tā<n = >devaputrān = etad = avocat* na khalu punar =<br>devaputrā rūpaṃ gaṃbhīraṃ na sūkṣmaṃ/ na vedanā saṃjñā            |
| 425 | 5  | saṃskārā [vi]jñānaṃ gaṃbhīraṃ na sūkṣmaṃ tat = kasya hetoh na<br>rūpasvabhāvo gaṃbhīro na sūOkṣmaḥ na vedanā saṃjñā saṃskāra<br>vijñānasvabhāvo gaṃbhīro na sūkṣmaḥ <na> cakṣuḥsvabhāvo<br>gaṃbhīro na sūkṣmaḥ yāvan = na manasvabhāvo gaṃbhīro na                                             |
| 425 | 6  | sūkṣmaḥ na (rūpa)svabhāvo <sup>140</sup> gaṃbhīro na sūkṣmaḥ yāvan-na<br>dharmaśvabhāvo gaṃbhīro na sūkṣmaḥ O na cakṣu[rvi]jñānasvabhāvo<br>gaṃbhīro na sūkṣmaḥ yāvan = na manovijñānasva - □□ - - bhāvo<br>gaṃbhīro na sūkṣmaḥ na cakṣu<h>saṃsparśasvabhā[v]o                                 |

<sup>134</sup> 在 ni 的左上角，抄寫者似乎填上餘漏的一個音節，但寫得與 ni 的 i 連在一起，不易辨認，樣子像 r，不像 bhi。

<sup>135</sup> 見本文註126。

<sup>136</sup> 此 m 寫得與上一行 tat = kiṃ 中的 k 連在一起；見 Gilgit 寫本425, 2。

<sup>137</sup> 前一句與後一句相似，前一句缺於 PSk，但兩句都出現於 PTib；見 PSk 13, 2；PTib，篋Ti葉106a行3。

<sup>138</sup> 這裡 gaṃbhīrā 非常可能是 Prakrit 形式的從格；參 BHS § 8.46。PSk: gaṃbhīrād（應是 gaṃbhīrād 之誤）也是從格；PTib 以及 PTib1: zab pa bas 也支持從格；見 PSk 13, 3；PTib，篋Ti葉106a行4；PTib1，篋Ni葉236a行3。

<sup>139</sup> 這裡 sūkṣmā 非常可能是 Prakrit 形式的從格；參 BHS § 8.46。PSk: sūkṣmāt；PTib 以及 PTib1: phra ba bas；見 PTib，篋Ti葉106a行4；PTib1，篋Ni葉236a行3。

<sup>140</sup> 此 (rūpa)svabhāvo 掉落的部份，PTib 中 gzugs kyi rang bzhin ni 證實是 rūpa；見 PTib，

| 序號  | 行數 |                                                                                                                                                                                                                                                                      |
|-----|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 425 | 7  | gaṃbhīro na sūkṣmaḥ yāvan = na manaḥsaṃsparśasvabhāvo gaṃbhīro<br>na sūkṣmaḥ na cakṣuḥ Osaṃsparśapratyayavedanāsvabhāvo gaṃbhīro<br>na sūkṣmaḥ yāvan = na [ma]□□□□□□ -<br>naḥsaṃsparśa{h}pratyayavedanāsvabhā(v)[o] (gaṃ)                                            |
| 425 | 8  | bhīro na sūkṣmaḥ na pṛthivīdhātusvabhāvo gaṃbhīro na sūkṣmaḥ evaṃ<br>yāvan = na vijñāna O dhātusvabhāvo gaṃbhīro na sūkṣmaḥ na<br>dānapāramitāsvabhāvo □□ - - □□ - - gaṃbhīro na sūkṣmaḥ yāva[n = na]<br>prajñāpāramitā                                              |
| 425 | 9  | svabhāvo gaṃbhīro na sūkṣmaḥ nādhyātmaśunyatāsvabhāvo gaṃbhīro<br>na sūkṣmaḥ yāvan = nā O bhāvasvabhāvaśunyatāsvabhāvo gaṃbhīro na<br>sūkṣmaḥ na smṛtyupasthānasvabhāvo gaṃbhīro na sūkṣmaḥ yāvan =<br>nāveṇikabud[dha]dharmaśvabhā                                  |
| 425 | 10 | vo gaṃbhīro na sūkṣmaḥ na<br>sarvasamādhimukhadhāraṇīmukhasvabhāvo gaṃbhīro na O sūkṣmaḥ<br>yāvan = na sarvajñatāsvabhāvo gaṃbhīro na sūkṣmaḥ na<br>sarvākāra[jña] <sup>141</sup> tāsvabhāvo gaṃbhīro na s[ū]kṣmaḥ atha teṣāṃ<br>devaputrāṇām = etad = a             |
| 425 | 11 | bhūt* na khalu punar = iha dharmadeśanāyā<ṃ> rūpaṃ prajñāpitam na<br>vedanā na saṃjñā na saṃ O skārā nna <sup>142</sup> vijñānaṃ [pra]jñāp{t}itaṃ/<br>yāvan = na cakṣuḥsaṃsparśapratyayā vedanā prajñāpitā/ yāvan = na<br>manaḥsaṃspar[śa]p[ra]tyayā vedanā (prajña) |
| 425 | 12 | pitā/ na dhātavaḥ <sup>143</sup> na pratītyasamutpādaḥ prajñāpitāḥ na<br>dānapārami[tā] prajñāpi O tā/ yāvan = na prajñāpāramitā prajñāpitā/<br>nādhyātmaśunyatā prajñāpitā yāvan = nābhāvasvabhāvaśunyatā<br>[pra]jñāpitā □□□□□□                                    |
| 425 | 13 | na khalu punar = iha dharmadeśanāyāṃ smṛt[yupa]□□□□sthānāni                                                                                                                                                                                                          |

篋Ti葉107a行1。PSk 與 PTib1 缺此句。

<sup>141</sup> 此 jña 下面的 ña 寫得與一般不同，也許抄寫者寫錯後，再修改而成。

<sup>142</sup> 此 nna 不能肯定是抄寫者誤會 saṃskārān 為業格？還是 Gilgit 寫本的拼字法？

<sup>143</sup> 這裡漏了 prajñāpitāḥ。

| 序號  | 行數 |                                                                                                                                                                                                                                 |
|-----|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     |    | [prajña]pitāni ○ yāvan = nāveṇikabuddhadharmā prajñāpitāḥ yāvan =<br>na khalu punar = iha dharmadeśanāyāṃ sarvajñatā<br>prajña□□□□□□□□□□                                                                                        |
| 425 | 14 | pitā na sarvākārajñatā prajñāpitā/ na khalu punar = iha<br>dharmadeśanāyāṃ srota[ā] <sup>144</sup> pannaḥ prajña[pto] na s[r]otaāpattiphalaṃ<br>yāvan = nārhatvaṃ prajñāpitāṃ na pratyekabuddho na pratyekabodhi<br>□□□□□□□□□□  |
| 426 | 1  | prajñāpitā na bodhisatvo na bodhisatvabhūmayāḥ prajñāpitā/ na<br>buddho na bodhiḥ prajñāpiOtā{h} nākṣarāṇi prajñāpitāni// athāyusmān<br>= subhūtiś = tāt = devaputrān = etad = avocat* evam = etad =<br>de<va>putrā □□□□□□□□□□  |
| 426 | 2  | evam = etad = anabhilapyā tathāgatānāṃ bodhiḥ apravyāhārā</> sā na<br>kecic <sup>145</sup> = chrutā na vijñāOtā tena hi devaputrāḥ ye srotaāpattiphale<br>sthātukāmā srotaāpattiphalaṃ sākṣātkartukāmāḥ □□□□□□□□□□              |
| 426 | 3  | nemāṃ kṣāntim = anā[ga]mya yāvad = ye rhatve<br>sthātu[kā]□□□□□□□□□□māḥ arhaOtvāṃ sākṣātkartukāmāḥ<br>pratyekabodhau sthātukāmāḥ pratyekabodhiṃ sākṣātkartukāmāḥ<br>anuttarāyāṃ sa□□□□□□□□□□                                    |
| 426 | 4  | myakṣambodhau sthātukāmāḥ anuttarāṃ samyakṣambodhiṃ □□<br>sākṣātkartukāmāḥ nemāṃ kṣāntim = anāgamya evaṃ khalu de <sup>146</sup><br>vaputrā bodhisatvena mahāsatvena prathamacittotpādam = upādāya<br>prajñāpāramitāyā[m] □□□□□ |
| 426 | 5  | sthātavya{h}m = apravyāhāśravaṇatām <sup>147</sup> = upādāya/ )) ◎ )) 14 )) ◎ ))                                                                                                                                                |

( 本文於民國九十六年四月十九日通過刊登 )

<sup>144</sup> 此 ā 正寫在穿線洞的空間，所以此行沒有「○」的符號。

<sup>145</sup> 此 kecic 應是 kenacic 之誤。

<sup>146</sup> 此 de 中的 e 寫得很粗，有點像 dai。

<sup>147</sup> 此 apravyāhāśravaṇatām 應是 apravyāhārāśravaṇatām 之誤。

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## The Edition of the Fourteenth Chapter of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* of the Gilgit-Ms.

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The *Prajñāpāramitā* is one of the earliest Mahāyāna scriptures that have been passed down throughout history. Due to its prolonged transmission, the *Prajñāpāramitā* has not only evolved into a large corpus but is also extant in various languages and recensions. As such the text is important for the historical study of the Mahāyāna philosophy. This is especially true for the recension preserved in the Gilgit-Ms., because it contains interesting and important variants not found in the other edited Sanskrit versions. The edition of the Gilgit-Ms. is deemed even more essential, in view of the fact that the Fourteenth Chapter of the *Prajñāpāramitā* in 25,000 lines of the Gilgit-Ms. constitutes the earliest strata of the text.

In this edition, I have transcribed and edited this portion of the Gilgit-Ms. by taking all the Sanskrit, Tibetan and Chinese versions into consideration. This is an important ground-laying work, since it facilitates the accessibility of the Gilgit-Ms. for future scholars. I have attempted to provide an almost diplomatic edition so as to give readers an idea of what the manuscripts look like.

Since the language of the Gilgit-Ms. consists of Sanskrit interspersed with the so-called Buddhist Hybrid Sanskrit, I have noted in the introduction the orthographical and grammatical features particular to the Gilgit-Ms. I hope that this approach can enhance our understanding of the linguistic particularities of the Prakrit language.

**Keywords:** *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, Gilgit-Ms., Buddhist Sanskrit, the Fourteenth Chapter