Traces and Fragments of Early *Prajñāpāramitā* Exegesis in Anonymous Quotations in the *Da zhidu lun* 大智度論 (**Mahāprajñāpāramitopadeśa*)



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Abstract

This study systematically examines the anonymous quotations in the *Da zhidu lun*, the earliest extant major Indian commentary on the *Larger Prajñāpāramitā,* preserved only in Chinese. It demonstrates how such quotations reflect the scholarly and religious context of the commentators and reveal the commentarial process. They are also historical artefacts, preserving fragments of early *Prajñāpāramitā* exegesis, thereby offering insights into lost interpretative traditions.

Anonymous quotations, introduced by phrases such as "some say" or "others say", are a historically significant feature of Buddhist commentaries. While they have been studied in Pāli scholarship, a systematic analysis of their function in Mahāyāna is lacking. This study addresses that gap by examining 450 anonymous quotations in the *Da zhidu lun*, responding to Zacchetti (2021), highlighting their role in shaping *Prajñāpāramitā sūtra*s and their exegesis. This research integrates comparative textual analysis to trace the sources, textual reuse, intertextuality, intratextuality, and interpretative function of these quotations.

The quotations often serve as exegetical building blocks, facilitating textual adaptation and transmission while bridging diverse Buddhist traditions, particularly between Mainstream, Sarvāstivāda, and early Mahāyāna, as well as within the *Prajñāpāramitā* commentarial traditions, the *Da zhidu lun* itself and the *Abhisamayālaṃkāra*. The *Da zhidu lun*'s borrowing, reformulating, and repackaging of pre-existing exegetical materials, particularly from the Abhidharma tradition via anonymous quotations, reflects a broader process of textual compilation in Buddhist scholastic traditions and offers rare insights into lost *Prajñāpāramitā* exegetical traditions. By foregrounding anonymous voices, this study highlights the *Da zhidu lun*'s multi-layered, polyphonic nature. It was both a preserver of early exegetical materials, safeguarding diverse interpretations, and an active force shaping the development of *Prajñāpāramitā* literature. I demonstrate that commentaries were shaped not only by named individuals but also by the collective contributions of anonymous exegetical voices, offering a new perspective on Mahāyāna exegesis and enriching Buddhist commentarial studies more broadly.

Acknowledgements

I first met Professor Stefano Zacchetti in October 2017 in his office at the Oriental Institute, Oxford, during a pre-term meeting before my MPhil program. On his desk lay a volume of the Taishō edition, though at the time, I did not realise that it contained the *Da zhidu lun*. Nor could I have foreseen how that encounter, both with the Professor and the text, would profoundly shape my academic journey and personal life. He was my teacher, mentor, role model, and source of inspiration. In his honour, I dedicate this study.

I would like to take a moment to reflect on how he inspired my scholarly pursuits and how I carry forward his legacy through my research.

From 2017 to 2019, I had the privilege of being Professor Zacchetti's MPhil student, a period that defined my research interests and academic direction. Those two years were both challenging and deeply rewarding, largely thanks to his guidance. He introduced me to philological research across various Buddhist languages and instilled in me a deep interest in the *Prajñāpāramitā* ("Perfection of Wisdom") literature, particularly the *Da zhidu lun*. My engagement with the *Da zhidu lun* only deepened in the second year. Though familiar with the text from Vietnam, it was only through Professor Zacchetti that I came to appreciate its significance and influence, which ultimately led me to write my MPhil thesis, "*Buddhānusmṛti* in the *Da zhidu lun*", under his supervision in 2019. During this time, he shared an unpublished conference paper he had recently presented, later forming Chapter 5 of his posthumously published book (2021). The paper examined the *Da zhidu lun*'s nature and its use of anonymous quotations. I had not anticipated that it would later serve as the foundation for my DPhil thesis.

After completing my MPhil, I took a year-long break. Before leaving Oxford for Vietnam at the end of 2019, I met with Professor Zacchetti to discuss my DPhil research plans. He encouraged me to compare the *Da zhidu lun* with commentaries on the *Abhisamayālaṃkāra* by Ārya-Vimuktisena and Haribhadra, examining their commentarial methods and the traces of early exegetical materials. In the months that followed, we held several online meetings, during which he patiently guided me in refining my DPhil research proposal. He generously shared with me an early draft of his monograph on the *Da zhidu lun*, ensuring that I was up to date with the state of the art in

the field and allowing me to build upon his foundational work. In January 2020, I submitted my DPhil application.

A month later, in mid-February 2020, I had an online interview for the Ertegun scholarship at the University of Oxford. To my surprise, Professor Zacchetti was one of the two interviewers. He asked about my post-DPhil aspirations, and I spoke of my admiration for past scholars who had studied at Oxford and made significant contributions to Buddhist studies in their home countries, such as Nanjō Bun'yū from Japan and Venerable Khammai Dhammasami from Shan State, Myanmar. I shared my hope of following in their footsteps, advancing Buddhist studies in Vietnam, and fostering collaboration with regional Buddhist institutions. He responded with a challenge: "*Why not collaborate with Oxford? Why not fly high and dream big? We could work together*". His words resonated deeply, and that night, I found myself imagining what the future might hold.

Two months later, at 2 am (Vietnam time) on April 30, 2020, I received a devastating call from Qingniao Li, my colleague at Oxford, informing me of Professor Zacchetti's passing. Like so many others, I was overcome with shock and, even as a monk, struggled to accept the impermanence of life. In an instant, all the aspirations we had envisioned together seemed to dissolve before me. I was lost and did not know what to do next.

I faced a profound dilemma: returning to Oxford without him felt empty, yet I couldn't allow our shared dreams to be buried with him just like that. Then I realised that, while he could no longer guide me in person, I could still honour his legacy by carrying forward his work and allowing his insights to direct my path. With that resolve, I chose to return. And so, here I am.

When I arrived in Oxford, I was fortunate to receive the guidance of Dr. Matthew Orsborn, who served as my supervisor during his time at the university from 2020 to 2022. It would have been impossible to navigate the first two years of my DPhil without his unwavering support and guidance. His expertise in Chinese Buddhist scriptures and *Prajñāpāramitā* literature, particularly the *Da zhidu lun*, was invaluable in shaping the early stages of my DPhil, laying a strong foundation for my continued research. He was incredibly generous with his time, regularly sitting with me for hours to read passages from the *Da zhidu lun* and offering his invaluable insights. His support remains unwavering to this day, and words cannot fully express my gratitude to him.

I am equally thankful to Professor Kate Crosby, who became my primary supervisor upon her appointment as the Numata Professor of Buddhist Studies at Oxford in 2022. Her kindness, patience, wit, and guidance were instrumental in bringing this thesis to completion. Under her mentorship, I learned not only how to see the bigger picture but also where to focus my efforts. In our first supervision meeting in October 2022, after briefly reviewing my work, including a preliminary analysis of the exegetical features of the *Da zhidu lun*, she immediately advised me to focus on the anonymous quotations for my DPhil. This decisive moment shaped the final thesis. I cannot thank her enough for all that she has done for me, far beyond what I ever expected.

I am deeply grateful to Ulrike Roesler, Michael Radich, and Vincent Tournier for their encouragement at the outset of this project, especially during the uncertain period following Professor Zacchetti's passing. My special thanks to Michael Radich and Jonathan Silk for editing Professor Zacchetti's work and for kindly sharing the final draft of the book with me in 2020, ahead of its official publication in 2021, a resource that proved indispensable during the early stages of my research. Additionally, I appreciate the thoughtful feedback from participants, both online and in person, on the paper I presented at conference *Illuminating the Sacred Word – translation, commentary, and exegesis in the Buddhist world and beyond: A Multidisciplinary Conference in Memory of Stefano Zacchetti (1968–2020)*, held on 21 and 22 June 2024 at the University of Oxford. That paper forms the core of Chapter 6 in this thesis.

The conference marked the fourth anniversary of Professor Zacchetti's passing, offering his friends, colleagues, and family members the long-overdue opportunity to gather in Oxford in person and honour him, an event delayed by the pandemic. It was Professor Kate Crosby who recognised the profound grief left in his absence and saw that something had to be done. Her vision and selfless dedication brought this conference into being. At its opening, she remarked, "*I do not want to be here, as my presence marks his absence*". Yet, because of her efforts, his absence did not become a silence. For all who cherish his memory, we owe Professor Crosby our deep gratitude.

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Chapter 1. Introduction

1.1. Background

1.1.1. Why Study Anonymous Quotations?

Throughout history, Buddhist preachers, transmitters, and commentators have played a vital role in preserving, systematising, and transmitting Buddhist teachings, ensuring their continuity and evolution. Generation after generation, they have learned, recited, read, copied, explained, taught, and commented upon the words of the Buddha, shaping the development of Buddhist literature and thought. Despite their contributions, little is known about most of these individuals: their names, identities, and stories were either never recorded or lost over time, and even their works faded, buried beneath centuries of transmission. However, traces and remnants of their words and insights may survive, preserved in later works, some appearing as quotations, vaguely introduced by phrases such as “some” or “others”.

A broad survey reveals that quoting anonymously using markers such as “some say” or “others say” was a widespread commentarial technique across Buddhist traditions. Even the Gāndhārī commentaries, the oldest preserved Buddhist commentaries, found in first-century CE birchbark manuscripts, systematically collect and present alternative interpretations, many attributed to “some” or “others” (Baums 2014, 208–213; 2015, 412). Similar features appear in early Mahāyāna treatises from Gandhāra (Strauch 2008, 119; Schlosser 2022, 148–149) and persist across Pāli, Sanskrit, Chinese and Tibetan commentarial traditions.

In Pāli commentarial scholarship, anonymous quotations have been recognised as a significant exegetical tool and historical resource. Views of anonymous *thera*s introduced by “some say” or “others say” serve as one of the primary sources of authority,

alongside the Tipiṭaka and earlier (now lost) commentarial works, that shaped the composition and doctrinal discussions of Pāli commentaries.[1] Horner (1979, 54) observed that opinions introduced by "*keci*" ("some") were widely used, stating that "they commanded a degree of interest and respect and should not be lightly brushed aside". Mori (1984, 111–128) catalogued instances of these anonymous views in commentaries on the Tipiṭaka and the *Visuddhimagga*, while Endo (2013) systematically analysed their presence in Dhammapāla's commentary corpus, demonstrating that they often preserve perspectives from outside Mahāvihāra orthodoxy, reflecting voices of less dominant Buddhist traditions that might otherwise have been lost. These studies highlight that the anonymous quotations are not merely stylistic choices but integral to Buddhist commentarial literature, offering insights into lost doctrinal debates and interpretative traditions.

Despite their prevalence and proven significance, anonymous quotations remain largely unexamined in Buddhist commentarial traditions, except for limited studies on Pāli commentaries already noted. While scholarly interest in text reuse, intertextuality, and quotation practices has grown, Mahāyāna literature still lacks a systematic study on how anonymous quotations function within commentaries or their role in preserving fragments of earlier lost exegetical traditions. To remedy this omission, this thesis selects the *Da zhidu lun* 大智度論 (**Mahāprajñāpāramitopadeśa*; *Commentary on the Great Perfection of Insight*; hereafter DZDL; T1509), an extensive commentary on the *Larger Prajñāpāramitā* (*Larger Perfection of Insight*; hereafter LP) as a case study precisely because of its substantial use of anonymous quotations, as well as its historical significance, exegetical depth, and influence in Mahāyāna commentary traditions.

[1] For key source materials used in the composition of Pāli commentaries, see Adikaram 1953 (1946), 10–23; Ñāṇamoli 2005 (1960), ix; von Hinüber 2001 (1996), 24; Mori 2007, 178; and Endo 2013, 83.

1.1.2. Why the *Da zhidu lun*?

The DZDL is one of the most authoritative texts in East Asian Buddhism, partly due to its traditional attribution to Nāgārjuna.[2] Often described as an encyclopaedia of Mahāyāna Buddhism, the DZDL covers a vast range of topics, including Buddhist doctrines, legends, similes, cultures, geography, history, and monastic life, from early Buddhist teachings to contemporary developments in Mahāyāna at the time. The DZDL's exegetical styles are diverse, ranging from engaging and down-to-earth examples and stories to intricate doctrinal debates, and from concise, dictionary-like glosses to extensive, essay-like discussions with layers of questions and answers. The text survives only in its Chinese translation, completed by Kumārajīva and his team in the early fifth century CE (c. 402–406). Modern editions, including the Taishō, comprise 90 chapters (*pin* 品) and 100 scrolls (*juan* 卷), incorporating both the root text (*mūla*) and the commentary.[3]

Beyond its encyclopaedic scope, the DZDL holds a distinctive position in Mahāyāna literature as one of the earliest extant Indian *Prajñāpāramitā* commentaries, and likely one of the earliest surviving Indian *sūtra* commentaries in Mahāyāna literature more broadly (Zacchetti 2021, 21).[4] Since its translation, it has significantly contributed to the development of Mahāyāna Buddhism in East Asia and shaped its exegetical traditions, playing a foundational role in the establishment of major Chinese Buddhist schools, including the Sanlun (三論宗) and Tiantai (天台宗). Its reach extends to this

[2] See Section 2.1.5 for discussions on the debates surrounding this attribution.
[3] *Juan* 卷 ("scroll" or "fascicle") is commonly used in traditional Chinese books as both a counting unit and an organisational unit. However, its length might vary from one *juan* to another, even in the same text. For the concept of *juan* and its fuzzy boundary with *pin* 品 ("chapter") in Buddhist texts, see Galambos 2016, 358n7.
[4] For consistency, I adopt Zacchetti's (2021) convention of capitalising and italicising *Prajñāpāramitā* ("Perfection of Insight") when referring to its exegesis, literature, and practice throughout the thesis. The abbreviation PP is used only when referring specifically to texts.

day, influencing as it did Yinshun 印順 (1906–2005), who was in turn so influential in the development of "Buddhism for the Human Realm" (*renjian fojiao* 人間佛教) and Engaged Buddhism. Consequently, the DZDL serves as a gateway to early *Prajñāpāramitā* exegesis and provides an indispensable resource for understanding early Indian Mahāyāna commentaries in India. In addition, its root text, the LP, is equally significant. It consists of multiple textual versions and recensions of various lengths, collectively known as the LP textual family, some predating the DZDL while others emerging later.[5] Zacchetti (2021, 33) describes this "rich and rare combination of sources" as creating "almost ideal conditions for studying the textual history of the LP". Together, the DZDL and its LP root text function as a crucial bridge between early PP texts and later development.

However, despite extensive scholarship on the DZDL, one of its most prominent exegetical features, its anonymous quotations, remain largely understudied (Zacchetti 2021, 96). There are approximately 450 anonymous quotations, marked by *you ren yan* 有人言 ("some people say") and similar expressions, scattered throughout the text, yet they have received little scholarly attention. Scholars who have examined the DZDL's source materials have focused primarily on identifiable citations rather than on anonymous quotations. Saigusa (1969, 15) categorises citations in the DZDL into three types: (A) quotations with source titles, (B) quotations with approximate source indications, including those marked by "the text reads" or "some say", and (C) entirely unattributed quotations. Although Saigusa acknowledges anonymous quotations in category (B), he neither analyses them nor compiles lists, as he does for category (A).[6] Likewise, anonymous quotations receive little attention in Lamotte's annotated

[5] See Section 2.2 for a detailed discussion on the concept of "root text" of the DZDL, along with an examination of the various recensions and versions of the LP.
[6] See Saigusa 1969, 15–43 for these lists.

translation of the DZDL (1944–1980), where he systematically classifies cited sources, including Sarvāstivādin canonical texts, post canonical literature, the non-Buddhist works, Mahāyāna *sūtra*s, Madhyamaka works, but excludes anonymous quotations from his classifications (Lamotte 1970, III xiv–xliv).[7] Though he occasionally identifies parallels of some anonymous quotations, he does not analyse or comment on them. Similarly, Hikata (1958a, lxx) and Gwo (1997, 97) mention this feature only in passing.

While these studies have established a strong foundation for studying DZDL's source materials, textual reuse, and intertextuality, the role of anonymous quotations remains largely neglected. This research gap leaves fundamental questions unanswered: What role do anonymous quotations play within Mahāyāna commentaries? Can they reveal lost strands of early exegetical traditions, as studies on Pāli commentaries have demonstrated?

1.1.3. Zacchetti's Call for Further Study

Zacchetti (2021) was the first scholar to recognise anonymous quotations in the DZDL as a prominent exegetical feature and valuable historical resource. In his posthumous publication, *The Da zhidu lun* 大智度論 *(*Mahāprajñāpāramitopadeśa) and the History of the Larger Prajñāpāramitā: Patterns of Textual Variation in Mahāyāna Sūtra Literature*, he highlights their significance and advocates for further investigation.

In Chapter 5, "A Complex Commentary: The Nature and Historical Background of the *Da zhidu lun*",[8] Zacchetti explores the DZDL's polyphonic nature, characterised

[7] For scriptural sources referenced in the DZDL, see Lamotte 1986, 1–15. Additionally, in his review of Lamotte's *Traité* (Vol. I), Rahder (1950, 125) provides a supplementary list of Mahāyāna *sūtra*s not covered by Lamotte.

[8] An earlier version of this chapter was presented by Zacchetti at the International Conference "The World of the *Da zhidu lun*" ("*Da zhidu lun* de shijie" 《大智度論》的世界), held at National Taiwan University/Fo Guang University, 20–21 October 2018, under the title "The *Da zhidu lun* 大智度論 as a Commentary: Its Typology, Background, and Exegetical Techniques" (Zacchetti 2018). I am grateful to Prof. Zacchetti for sharing this unpublished paper with me in 2018.

by its pervasive use of multiple interpretations marked by expressions such as *fuci* 復次 ("furthermore") and *you* 又 ("again") (2021, 94–98).[9] In Sub-section 5.3, "Fragments of a Lost World: Early *Prajñāpāramitā* Exegesis Quoted in the *Da zhidu lun*", he highlights the inclusion of anonymous alternative opinions introduced by the expression *you ren yan* 有人言 ("some say") as a striking feature of the DZDL.[10] These quotations explicitly attribute opinions to unidentified commentators, making them distinct from other alternative explanations introduced by *fuci*, which may reflect multiple views from a single commentator (Zacchetti 2021, 96). Particularly, anonymous interpretations of specific LP root text passages suggest that "the DZDL is referring to the views of other commentators (not necessarily of *commentaries*!) on the LP", and that such quotations are "a precious testimony of an early, otherwise undocumented stage in the development of *Prajñāpāramitā* exegesis", representing "the earliest surviving testimonies of *Prajñāpāramitā* exegesis produced outside of China" (Zacchetti 2021, 99).

To illustrate his argument, Zacchetti provides detailed analyses of three examples and summarises fifteen additional cases of anonymous quotations directly commenting on the LP root text passages. One notable case involves the DZDL presenting two anonymous quotations in response to a question on the nature of the Bodhisattva Dharmodgata (T1509, 744a22–27). The second quotation describes Dharmodgata as possessing a "body produced from *dharma* nature" (*faxingsheng shen* 法性生身; **dharmadhātujakāya*), a term predominantly found in the DZDL. It also references an

[9] As the metaphor suggests, polyphony in literature refers to the multiplicity of voices within a text. The concept was coined by the Russian literary theorist Mikhail Bakhtin in *Problems of Dostoevsky's Poetics* (1984), where he highlights the coexisting perspectives or different voices interacting with each other on relatively equal terms. In this study, I argue that anonymous quotations represent this plurality, reflecting voices of different commentators and commentarial traditions.

[10] In this thesis, I consistently use "anonymous quotations" rather than the terms "anonymous quotation glosses", "anonymous glosses", and "glosses" found in Zacchetti (2021).

earlier anonymous quotation expressing the same view (T1509, 736b3–9).[11] Based on the shared unique concept between these two quotations and the explicit cross-reference, Zacchetti (2021, 109) concludes: "So, in this particular case, behind the usual anonymity, we can guess the vague contours of a *certain* early *Prajñāpāramitā* commentator as an *individual*".[12]

According to Zacchetti (2021, 110), the systematic collection of multiple interpretations and anonymous quotations has far-reaching implications for the DZDL, specifically the type of commentary it represents. He asserts, "[T]here is little doubt, in the light of the evidence presented here, that the DZDL is to be regarded, at least to a certain extent, as the storehouse of a vast and heterogeneous anonymous exegetical tradition directly concerning the LP text, *inter alia*" (Zacchetti, 2021, 110). Building on historical and geographical connections, Zacchetti suggests that the compilers of the DZDL might have adopted the established formal and methodological model of the "*vibhāṣā* compendia" of the Sarvāstivādin Abhidharma to collect materials and organise the structure of the DZDL (2021, 110–116). As an early Mahāyāna *sūtra* commentary, the author(s) of the DZDL "had to experiment with existing exegetical genres, adapting them in creative ways to their specific needs" (Zacchetti 2021, 116).

Zacchetti repeatedly stresses the necessity of a systematic study of anonymous quotations in the DZDL, advocating for such a project. He writes,

> [T]hey [= anonymous quotations] can provide us with some important information on this commentary [= DZDL], and more generally, on the early developments of *Prajñāpāramitā* exegesis. As such, these glosses deserve a careful and systematic analysis. (Zacchetti 2021, 97)

[11] 有人言：曇無竭是大菩薩法性生身，為度眾生故受五欲。如曇無竭菩薩名字義中說 (T1509, 744a25–27). "Some people say: Dharmodgata is a great Bodhisattva whose 'body was born from the *dharma* nature', for the sake of saving beings he experiences the five sensual desires, as explained in [the section regarding] the meaning of the name of the Bodhisattva Dharmodgata".

[12] See Zacchetti 2021, 108–109 and 204–205 for more examples.

Further reinforcing their historical value, he adds:

> Apart from this historical primacy, the glosses [= anonymous quotations] referred to in the DZDL are also interesting as reflections of the concerns and interests of early *Prajñāpāramitā* interpreters, showing us which issues were felt to be controversial and debated. As such, these quotations certainly deserve systematic study, as an important source of information on the development of Mahāyāna thought. (Zacchetti 2021, 99n198)

In his conclusion, he once again underscores the need for deeper investigation:

> I also suggested that more attention should be paid to the numerous quotations of anonymous glosses contained in the DZDL (5.3): these passages attest to an often overlooked side of this commentary, as a rich repository of an otherwise lost (and still largely unexplored) lore of early *Prajñāpāramitā* exegesis. (Zacchetti 2021, 117)

Zacchetti's concise yet thought-provoking analysis and compelling arguments have convinced me that the anonymous quotations in the DZDL are a treasure trove waiting to be explored and that a systematic study of them is not only necessary but long overdue.

1.2. Research Objective and Scope

Accordingly, this study directly responds to Zacchetti's call for further investigation of anonymous quotations in the DZDL, carrying on from where he left off and applying his methodological approaches. This study systematically identifies and analyses approximately 450 anonymous quotations in the DZDL, including their signalling mechanism, distribution patterns, functions, and significance. However, it does not attempt a comprehensive linguistic and philosophical analysis of every instance. Moreover, it focuses on tracing their potential parallels and sources in extant texts, particularly within the Chinese Buddhist canon. Specifically, this study seeks to answer key questions: Where do the DZDL's anonymous quotations originate? How were they incorporated into the commentary? What is their function, usage, and significance within

the DZDL and *Prajñāpāramitā* exegesis more broadly? And do they preserve traces and fragments of earlier, lost *Prajñāpāramitā* exegesis, as Zacchetti suggested?

To further explore the last question, I examine the textual interaction between the DZDL's anonymous quotations and their LP root text. Given the extensive number of anonymous quotations and the sheer size of the texts involved, a focused case study is necessary. After exploring a selection of quotations scattered through the text, I then focus on a number of anonymous quotations within a single narrative, the story of the Bodhisattva Sadāprarudita (Satuobolun 薩陀波崙; T1509, 731a7–753c27) as the culmination of this study. I do so for several reasons. First, as Zacchetti noted, this section contains an especially high number of anonymous quotations, some of which he described as "of great interest" (2021, 106) and in need of further study (2021, 108). Second, the DZDL's glosses and explanations on this narrative exhibit a more direct connection to the root text, in contrast to doctrinal discussions found in other sections. Third, eleven canonical witnesses of the story, preserved in Sanskrit, Tibetan and Chinese, span both earlier and later periods than the DZDL, creating ideal conditions for examining intertextuality between these anonymous quotations and the root text.

Moreover, this study contributes to the study of Buddhist commentarial literature by producing the first book-length investigation of anonymous quotations. Horner (1979, 56) proposed that "To collect their [= anonymous] opinions expressed and preserved in the commentaries as we have them today would be to render a good service to Pali commentarial literature, and should provide a valuable study".[13] While Mori (1984), Endo (2013), and Kieffer-Pülz (2014; 2015a; 2015b; 2019) have responded to Horner's

[13] Horner later published a revised article in 1981, further examining related issues and providing additional examples of views attributed to "*keci*" ("some"). Horner (1979, 52–56; 1981, 87–95) is probably the first Pāli scholar to systematically engage with the anonymous quotations in Pāli commentaries. Scholars such as Ñāṇamoli (2005 [1960], 307), Goonesekere (1967, 24), and de Silva (1970, lviii–lxv) mention this feature only in passing.

call, this research builds on and extends such approaches to Mahāyāna commentarial traditions, fleshing out avenues briefly explored by these scholars.

A key contribution of this thesis is to expand and augment Zacchetti's research, particularly Chapter 5 of his book (2021). While I provide more concrete examples for many of his observations, I also sometimes revise some of his conclusions based on new additional textual evidence. Furthermore, by offering the first extensive treatment of anonymous quotations as a commentarial technique, this thesis advances DZDL scholarship and contributes to broader discussions on Buddhist exegetical traditions.

1.3. Tackling Anonymous Quotations

This section outlines my approach to analysing anonymous quotations in the DZDL and the method used to trace their potential parallels and sources. Mitchell (2019, 7) aptly notes that intellectual inquiry should be problem-driven, with method following from the question. Accordingly, I adopt the following approaches and strategies to address the research questions raised in previous sections.

At the outset, I should clarify that although this study engages with quotations, it is not a linguistic or philosophical study of quotations *per se*. Instead, I mainly adopt a historical-philological approach, emphasising careful and close reading of textual sources. I treat anonymous quotations in the DZDL as valuable sources of historical and exegetical information, no less significant than quotations explicitly attributed to known authors. By "anonymous quotation", I refer to any phrase, statement, or passage that is formally presented as a quotation and attributed to an unknown or unnamed author or source, typically introduced by expressions such as "some say" or "others say" (see Sections 4.1 and 4.2 for further discussions).

My analysis encompasses both macroscopic and microscopic levels:

- Macroscopic investigation: I survey all the anonymous quotations in the DZDL, providing statistical analysis and classification. The results are presented in Chapter 4 and Appendix 1. Following Endo's (2013) methodology, Appendix 1 catalogues bibliographical data, quotation markers, topics, cross-references, whether the quotation is rejected or not, and most critically, potential parallels and sources of the quotation.
- Microscopic investigation: While the comprehensive survey provides an overview, the bulk of my thesis, consisting of Chapters 5–7, focuses on selected examples that highlight key features of anonymous quotations.

To identify potential parallels and sources of DZDL's anonymous quotations, I primarily rely on the keyword search engine of the Chinese Buddhist Electronic Text Association (CBETA). As Zacchetti (2021, 98–99) observes, the DZDL's anonymous quotations tend to fall into one of two categories: (1) those discussing basic terms or specific doctrinal questions that can be found in scholastic literature and are not necessarily related to the LP and (2) those providing direct interpretations on specific LP root text passages. Accordingly, I employ a tiered search strategy based on the quotations' nature:

(1) Quotations related to basic Buddhist terminology, general Abhidharma concepts, or scholastic discussions often serve as exegetical building blocks shared across Buddhist textual traditions, as demonstrated in Chapter 5. Therefore, I prioritise Abhidharma and other scholastic sources holding historical and textual proximity to the DZDL.

- Given Kumārajīva's direct involvement in translating the DZDL, I first searched scholastic texts that his team either translated or produced, including:

- *Shi zhu piposha lun* 十住毘婆沙論 (**Daśabhūmikavibhāṣā*; hereafter SZPPSL) T1521 [XXVI], a commentary on the *Daśabhūmika-sūtra*. It shares several common historical features with the DZDL: an early commentary on a Mahāyāna *sūtra*, the original Indic version was lost, traditionally attributed to Nāgārjuna, and translated by Kumārajīva's team in 408 CE.[14]
- *Chengshi lun* 成實論 (**Tattvasiddhi*; hereafter CSL) T1646 [XXXII], written by Harivarman (Helibamo 訶梨跋摩, c. 250–350 CE), also only extant in the Chinese translation made by Kumārajīva's team between 411–412 CE.[15]

- For quotations reflecting Sarvāstivādin scholastic traditions, I prioritise the Sarvāstivādin *vibhāṣā* compendia, which are now only extant in Chinese translations.[16]
  - *Piposha lun* 鞞婆沙論 (**Vibhāṣāśāstra*; hereafter PL) T1547 [XXVIII] translated by *Saṅghabhadra/*Saṅghabhūti, Dharmanandin, Buddharakṣa, and Minzhi 敏智 in 383 CE.
  - *Apitan piposha lun* 阿毘曇毘婆沙論 (**Abhidharmavibhāṣāśāstra*; hereafter APL) T1546 [XXVIII] translated into Chinese by Buddhavarman (Futuobamo 浮陀跋摩), Daotai 道泰 and others between 437–439 CE.
  - *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (**Mahāvibhāṣāśāstra*; hereafter ADPL) T1545 [XXVII], translated by Xuanzang's team between 656–659 CE.

[14] Important studies on this text include Inagaki (1998), Hirakawa (1957), Hachiriki (1992). This commentary was recently translated into English in full by Bhikshu Dharmamitra (2019).
[15] This is a summary of the lost Abhidharma of the Bahuśrutīya school, a branch of the Mahāsaṃghika. This text is in sixteen scrolls (*juan*) and 202 chapters (*pin*) (Buswell and Lopez 2013, 180).
[16] For Sarvāstivādin Abhidharmic literature, see Willemen, Dessein, and Cox 1998.

- Beyond the *vibhāṣā* compendia, I also consider the scholastic works translated into Chinese approximately close in time with the DZDL.
    - *Apitan ba jiandu lun* 阿毘曇八犍度論 (**Abhidharmāṣṭagrantha*/**Aṣṭagrantha*; hereafter ABJL) T1543 [XXVI], composed by Kātyāyanīputra, translated by Saṃghadeva (Sengjiatipo 僧伽提婆) and Zhufonian 竺佛念 in 338 CE.
    - *Apitan xin lun* 阿毘曇心論 (**Abhidharmahṛdayaśāstra*; hereafter AXL) T1550 [XXVIII], composed by Dharmaśreṣṭhin, translated by Saṃghadeva (Sengjiatipo 僧伽提婆) and Huiyuan 惠遠 in 391 CE.

This strategy also helps assess whether a given term or commentarial idiom in the DZDL is genuinely translated from its Indic original. Given their historical and geographical closeness to the DZDL, if a term or idiom in the DZDL also appears in these works, it is more likely that that idiom is a translation from an Indic source rather than coined by Kumārajīva himself and his team in China.[17]

While some explanations on basic terms or doctrinal points may be found in Pāli, Sanskrit, and Tibetan scholastic texts, due to practical limitations, this study primarily investigates scholastic texts in the Chinese Buddhist canon.

(2) For quotations containing Mahāyāna terminology or ideas or directly related to the LP root text, I refine the search by:

- The initial search focuses on Mahāyāna texts, including *sūtra*s, commentaries, and treatises.
- If a quotation is directly related to the LP root texts, especially when it is not traced to these scholastic texts, I focus on the interaction between these

[17] I am grateful to Professor Michael Radich for suggesting these strategies through personal communication (April 2021).

anonymous quotations and the variant readings across multiple translations and recensions of the root text extant in Sanskrit, Tibetan, and Chinese.

Beyond keyword search, I employ additional strategies to identify parallels within the DZDL, including internal cross-references, distinctive ideas, terminologies, stylistic patterns, or distinctive exegetical techniques. These methods aim to uncover traces and fragments of lost *Prajñāpāramitā* exegesis (see Chapters 6 and 7). While these strategies expedite the identification of potential sources, they do not limit the scope of investigation. In general, I follow a case-specific approach, adapting strategies as needed based on textual evidence.

One of the key challenges in using CBETA's keyword search is the inconsistency of vocabulary across different translators. Kumārajīva and his team employed distinctive literary styles, translation techniques, and terminologies, often different from those of other Chinese translators. Consequently, searching for a single term in the DZDL may require checking multiple Chinese equivalents used by different translators. For example, at T1509, 240a13–24, the DZDL provides six anonymous quotations to gloss the phrase *yiqie zhi chu dao zhili* 一切至處道智力 ("the power of knowledge of path leading to all destinies"), corresponding to the Sanskrit *sarvatragāminīṃ ca pratipadaṃ yathābhūtaṃ prajānāti* (PvsP[K] VI–VIII 59.26–60.10), the seventh of the ten powers of the Buddha (*daśatathāgatabala*). However, the corresponding Chinese phrase in Xuanzang's translation of this Sanskrit phrase as *bian qu xing zhili* 遍趣行智力 ("the power of knowledge of the practice leading to all destinies"). Thus, when searching for this term in Xuanzang's corpus, the search parameters must be adjusted accordingly, replacing *yiqie zhi chu dao zhili* with *bian qu xing zhili*. However, before this, one must first identify Xuanzang's equivalent translation of the term as found in Kumārajīva's corpus.

Beyond terminological differences, additional challenges include grammatical and syntactic structure changes, paraphrases, expansions, and contractions in different texts.

While CBETA's keyword search serves as a valuable starting point, the process of identifying parallels and sources requires manual analysis, careful reading, and comparative assessment. Search results must be meticulously examined, cross-referenced with the DZDL quotations in question, and critically evaluated to determine whether they constitute valid textual parallels or potential sources. Establishing a parallel or potential source is ultimately an interpretive work, requiring qualitative justification based on close scrutiny of context, terminology, and doctrinal relevance. This approach is inherently case-specific, with no fixed rules. In some instances, keyword matches may align at the terminological level, including strings of words or stock phrases, yet diverge sharply in overall conceptual meaning. Such cases are not considered valid parallel or potential sources. Conversely, when there are differences on a terminological level, but the underlying ideas correspond, the text may be considered a valid parallel or potential source. Additionally, when only a portion of a quotation aligns with the identified source, it may be considered a partial parallel.

This process can be labour-intensive, as keyword searches may yield thousands of results, requiring extensive filtering and evaluation. Conversely, in other cases, searches produce no results at all. In such cases, I employ alternative strategies, such as exploring synonyms or variant translations of the same underlying Indic terminology. I also conduct research in secondary sources to identify indirect textual connections. If all available strategies fail to produce meaningful results, it may indicate that the quotations' source is either lost or remains untraceable within extant texts. Alternatively, constraints in methodology or available resources may account for the inability to locate a textual parallel or a potential source for a given quotation.

Given these methodological caveats and challenges, the findings presented in Appendix 1 should be regarded as preliminary rather than definitive. Where applicable, I will further elaborate on the methodology through specific examples in the thesis.

1.4. Outline of the Thesis

Following this introductory chapter, which establishes the significance of studying anonymous quotations in the DZDL and outlines the methodology for tracing their sources and parallels, the thesis is structured as follows:

Chapters 2 and 3 lay the textual foundation and conceptual framework for the study. Chapter 2 does this by introducing the study's primary textual sources, the DZDL and its root texts, the LP. It examines the forms in which the DZDL survives and the existing scholarship on the text, including editorial, translational, and analytical studies. It then discusses various translations and recensions of the LP, highlighting their complex and fluid nature. Chapter 3 situates the DZDL within the broader tradition of early Buddhist commentarial literature, analysing its role as a commentary within a specific historical and textual framework. It outlines key developments in Buddhist *sūtra* commentarial practices, providing background on the exegetical landscape surrounding the DZDL, establishing it as one of the earliest extant Mahāyāna/*Prajñāpāramitā sūtra* commentaries. This chapter also highlights the anonymous quotation as an integral exegetical technique among the commentarial toolkit employed by the DZDL commentators.

Chapter 4, supplemented by Appendix 1 (see below), offers a comprehensive survey of anonymous quotations in the DZDL. It defines what constitutes an anonymous quotation, analyses their structural components, including quotation markers and quoted materials, and examines their distribution, types, and thematic contents. The final

sections assess how anonymous quotations function as a commentarial technique, reflecting the inclusive and polyphonic nature of the DZDL's exegesis.

The following two chapters zoom in on specific examples, exploring anonymous quotations from textual and historical approaches. Chapter 5 focuses on text reuse, intertextuality, and intratextuality, demonstrating the DZDL's indebtedness to its pre-existing and contemporary scholastic world, especially the Sarvāstivādin Abhidharma and how such materials were incorporated into its exegesis. This chapter sheds light on textual reuse practices in the early Mahāyāna/*Prajñāpāramitā* commentarial tradition.

Chapter 6 builds on Zacchetti's findings, exploring methods to uncover traces and fragments of early *Prajñāpāramitā* exegesis embedded in the DZDL's anonymous quotations. It identifies distinctive features, such as internal cross-references, terminologies, and exegetical approaches. It also analyses the interactions between anonymous quotations and the root texts and traces their links to the *Abhisamayālaṃkāra* commentarial tradition. These findings suggest the existence of various early exegetical communities engaged in both interpreting and shaping the PP texts.

Chapter 7, following Zacchetti's recommendation, applies a microscopic approach to the Sadāprarudita story, examining how anonymous quotations interact with textual variations across recensions and versions of the PP texts. Eleven cases reveal correspondences between anonymous quotations and textual variations, providing insights into how these anonymous exegetical materials shaped the narrative's transmission and development. These interactions suggest that the DZDL's anonymous quotations may preserve traces and fragments of diverse early *Prajñāpāramitā* commentarial traditions, including both *Smaller* and *Larger Prajñāpāramitā* traditions, further exemplifying what Zacchetti calls "fragments of a lost world" of early *Prajñāpāramitā* exegesis (2021, 98–110). Ultimately, these findings illustrate the fluid

and dynamic relationship between *sūtra*s and commentaries in early Mahāyāna Buddhism.

Chapter 8 concludes the study with broader reflections on the DZDL's background, hermeneutical approach, and the scholarly environments in which it was developed. It also reflects on the intellectual context surrounding the anonymous commentators responsible for the DZDL's composition and evolution. While authorship attribution traditionally credits one or two individuals, this study argues for a reassessment, recognising the contributions of anonymous commentators whose voices have shaped the DZDL.

Two Appendices accompany the thesis: Appendix 1 supplements Chapter 4, cataloguing all anonymous quotations in the DZDL and detailing their location, content, potential parallels/sources, and, where identifiable, their identification. Appendix 2 supplements Chapter 7, presenting additional cases of interactions between anonymous quotations and the Sadāprarudita story.

Chapter 2. The *Da zhidu lun* and Its Root Text

This chapter introduces the study's primary textual sources and provides a more detailed background for the subsequent investigation of anonymous quotations. Section 2.1 explores the background, textual history, and translations, followed by a review of relevant secondary literature. Section 2.2 examines the root text of the DZDL, the *Larger Prajñāpāramitā*, discussing its conceptual framework, textual history, classification, and various recensions. My analysis in Sections 2.1 and 2.2 primarily builds on previous scholarship. Additionally, I explain how I utilise these primary sources in my study.

2.1. The *Da zhidu lun*

The primary textual source of this study is an extensive commentary on the *Larger Prajñāpāramitā*. However, little is known about its original Indic form, as it has been lost. The text is not attested in Indian and Tibetan sources, nor is it cited in other Buddhist literature, except in later Chinese works. It survives solely in a Chinese translation completed by Kumārajīva's team, under the title *Da zhidu lun*. Due to its obscure origins and lack of bibliographical documentation, several critical uncertainties remain, including its Indic title, genre, original size and format, and authorship.

2.1.1. Its Indic Title and Genre

Scholars have attempted to reconstruct the *Da zhidu lun*'s Indic title based on this Chinese translation as it appears in modern printed editions. The key linguistic challenge in reconstructing the Sanskrit title of *Da zhidu lun* 大智度論 concerns the final term, *lun* 論. While *mahāprajñāpāramitā* (*da* 大 = *mahā* ["great"]; *zhi* 智 = *prajñā* ["wisdom, insight"]; *du* 度 = *pāramitā* ["perfection"]) is widely accepted as the Sanskrit equivalent

of *da zhidu* 大智度, the precise underlying Sanskrit term for *lun* 論 remains uncertain. The term *lun* is used in Chinese translations to render multiple Sanskrit words related to commentarial literature, including *śāstra*, *vyākhyā*, *upadeśa*, *bhāṣya*, *vāda*, *kathā*, and even *abhidharma*. Consequently, several Sanskrit reconstructions of the DZDL title have been proposed:

- Hikata (1958a, lii): *Mahāprajñāpāramitā-Śāstra* or *Mahāprajñāpāramitā-sūtra-Vibhāṣā*.
- Venkata Ramanan (1987 [1966], 335n6): Suggests that *lun* could stand for *upadeśa* (= *youpotishe* 優波提舍) or *vyākhyāśāstra* (= *shilun* 釋論).
- Lamotte (volumes I and II): *Mahāprajñāpāramitāśāstra*.

Lamotte's reconstruction was widely accepted by scholars across both Eastern and Western Buddhist scholarship (Lamotte 1970, III vi). However, none of these scholars provided explicit justification for their reconstructions.

Furthermore, the issue is complicated by the discovery of various titles in manuscript fragments of the DZDL found in Dunhuang, as noted by Demiéville (1950, 375) in his review of Lamotte's second volume of the DZDL translation. These fragments refer to the commentary under multiple titles, including *Da zhi lun* 大智論, *Da zhi shilun* 大智釋論, *Da zhidu jing lun* 大智度經論, *Moheyan jing* 摩訶衍經, *Moheyan shilun* 摩訶衍釋論, and *Moheboluomiduo jing shilun* 摩訶波羅蜜多經釋論. Additionally, historical sources refer to the commentary under several alternative titles, including *Zhidu lun* 智度論, *Zhi lun* 智論, *Da lun* 大論, *Shi lun* 釋論, *Da zhidu jing lun* 大智度經論 and *Mohebanre shi lun* 摩訶般若釋論.[18] Demiéville (1950, 375n1) suggests that *Da*

[18] Regarding the pronunciation of 般若, Karashima (2013b, 273n1) explains that it should be pronounced *ban re*, as it was originally a transliteration of the Gāndhārī form *praña* rather than the Sanskrit *prajñā*. He suggests that *bo re* was likely a later artificial pronunciation, introduced during the Tang period by a

zhi shilun 大智釋論, which also appears in Sengyou's *Chu sanzang jiji* 出三藏記集 (T2145, 74c11), may represent an earlier title and could be reconstructed as *Mahā-prajñāpāramitā-upadeśa*-[*śāstra*]. Lamotte supports this hypothesis in his introduction to volume III, noting that the DZDL refers to itself as *Banre boluomi lunyi* 般若波羅蜜論議 (T1509, 208b16), in which *banre boluomi* is a transcription of *prajñāpāramitā* while *lunyi* is a translation of *upadeśa* (Lamotte 1970, III vii). However, Lamotte retained *Mahāprajñāpāramitāśāstra* in the titles of volumes III, IV, and V for the sake of consistency with volumes I and II.

The only recorded occurrence of a Chinese transliteration of *upadeśa* in a biographical source is found in Kumārajīva's biography of Nāgārjuna, the *Longshu pusa zhuan* 龍樹菩薩傳 (T2047a, 184c15–18). Chou (1992, 74) argues that it is challenging to determine whether the Sanskrit original name for "*lun*" (論) or "*lun shi*" (論釋) is "*śāstra*", "*vibhāṣa*", "*vyākhyāśāstra*", or "*upadeśa*" solely based on traditional Buddhist biographical sources. However, Chou (1992, 66–75) further demonstrates that the two Kucha manuscript fragments of the DZDL contain the Chinese transcription of *upadeśa* in their titles, such as *Mohebanreboluomi youpotishe* 摩訶般若波羅蜜優波提舍.[19] This evidence substantiates Demiéville's (1950) reconstruction based on the Dunhuang manuscripts.

While the original Sanskrit title of the text remains uncertain and has been reconstructed in various ways, the title **Mahāprajñāpāramitopadeśa*, as proposed by Demiéville (1950, 375n1), is now widely accepted by scholars.[20] In this thesis, I

Sanskritist unfamiliar with Middle Indic phonology. Following Karashima's suggestion, I consistently transliterate 般若 as *banre*.

[19] See Section 2.1.2 for these two fragments.

[20] On the issue of the DZDL's Chinese titles and its Sanskrit reconstruction, see Demiéville 1950; Lamotte 1970, III vii; and Chou 1992.

generally use **Mahāprajñāpāramitopadeśa* and *Da zhidu lun* interchangeably to refer to the same text. However, when making a specific distinction, I use **Mahāprajñāpāramitopadeśa* to denote the lost Indic original and *Da zhidu lun* to refer to Kumārajīva's Chinese translation. The identification of *upadeśa* as part of the title has significant implications for this study, as it suggests that the DZDL belongs to the commentary genre known as *upadeśa*, a topic explored further in Section 3.2.2.

2.1.2. Kumārajīva's Chinese Translation

The **Mahāprajñāpāramitopadeśa* survives only in a Chinese translation made by Kumārajīva (Jiumoluoshi 鳩摩羅什, fl. early fifth century CE) and his team at the beginning of the fifth century CE. Apart from this version, two manuscript fragments potentially belonging to different Chinese translations have also been identified (see below). Information on Kumārajīva's translation process is documented in the following first-hand sources:

(1) A preface to the DZDL by Sengrui 僧叡 (c. 352–436), the *Da zhi shilun xu* 大智釋論序, collected in Sengyou's (僧祐, 445–518) *Chu sanzang ji ji* 出三藏記集 (T2145, 74c11–75b8; hereafter CSZJJ) and added to the beginning of the DZDL (T1509, 57a5–c3).

(2) An anonymous colophon, the *Da zhi lun ji* 大智論記 or *Chu lun houji* 出論後記, compiled after the translation of the DZDL, presumably after 406, collected in CSZJJ (T2145, 75b9–18) and added to the end of the DZDL (T1509, 756c9–18).

(3) A colophon by Sengrui to Kumārajīva's translation of the LP, the *Mohebanreboluomi jing* 摩訶般若波羅蜜經 (the *Great* or *Larger*

Prajñāpāramitā; **Mahāprajñāpāramitā*) T223 (hereafter Kj[LP]), which is identical to the LP root text contained within the DZDL.

While these first-hand sources provide valuable information on the DZDL's translation process, they are often difficult to interpret and contain ambiguous or conflicting details. These documents have been analysed, and the complex translation process of the DZDL was discussed in detail by scholars, including Demiéville (1950, 384–389); Lamotte (1970, III xlv–xlviii); Shih Robert (1980, 15–16); Chou (2000, 63–68; 2004, 298–302); and Felbur (2018, 209 and 234).[21] The following emerges from a combination of these sources.

According to the anonymous colophon to the DZDL, Kumārajīva's team started the translation of the DZDL in the summer of the fourth year of the *Hongshi* 弘始 era (corresponding to 402 CE) and completed it on the 27th day of the 12th month of the seventh year of the *Hongshi* era (= February 1, 406 CE), Later Jin 後秦 dynasty, in the Xiaoyao Garden 逍遙園, Chang'an 長安 (T2145, 75b10–13). However, curiously enough, Sengrui provides what initially seem to be contradictory accounts in his colophons to the DZDL and its root text, Kj(LP). In his colophon to the DZDL, Sengrui does not give any date for the translation. Instead, he vaguely states that the commentary (= DZDL) was not translated until the text of the *sūtra* (= Kj[LP]) had been finalised.[22] In his colophon to Kj(LP), Sengrui tells us that translation of Kj(LP) began on the 23rd day of the fourth month of the fifth year of the *Hongshi* era, in the *Guimao* year (= May 29, 403) and a draft translation was finished on the 15th day of the 12th month of the same year (= January 13, 404). Interestingly, Sengrui adds that when the proofreading and

[21] In addition, Nakajima (1997, 90–96 and 291–296) provides a Japanese translation of all these three documents.

[22] 經本既定, 乃出此釋論 (T2145, 75a14–15). See also Demiéville 1950, 383n3; Shih 1980, 326n34; Chou 2004, 300–301; Zacchetti 2005, 32.

correction of Kj(LP) were completed on the 23rd day of the fourth month of the following year (= May 18, 404), the team compared the draft of Kj(LP) with an incomplete draft translation of the DZDL and found that Kj(LP) draft contained many errors (T2145, 53b3–11). Therefore, the team decided to complete the translation of the DZDL in order to make a thorough revision of Kj(LP) (T2145, 53b11–13).[23] In this way, the translation of the DZDL must have been started before or at least in conjunction with the start of the translation of Kj(LP) in 403 CE. If we trust the dates provided by the anonymous colophon, we could assume that Kumārajīva's team began the translation of the DZDL in the summer of 402 CE. After translating it for about one year, on May 29, 403 CE, they moved to translate the Kj(LP). When the translation and proofreading of Kj(LP) were completed on May 18, 404 CE, they resumed the translation of the DZDL and finished it on February 1, 406 CE.[24]

During the translation of the DZDL and Kj(LP), assisted by Kumārajīva's disciples and learned Chinese monks, nobles, ministers, and scholars, five hundred in total, Kumārajīva held the *hu* 胡 texts (i.e., Indic or Central Asian texts) and gave oral translations in the Qin 秦 language.[25] Sengrui held the brush and wrote down the translation, putting it into good Chinese. Also, King Yao Xing 姚興 played an active role in the translation process of these two texts. Being dissatisfied with the two old

[23] For more details on Sengrui's account of the translation of Kj(LP), see Felbur 2018, 213–219, and 230n104.

[24] Chou (2004, 300) summarises this chronology based on these traditional bibliographical sources, but Felbur (2018, 217n89) cautions that Chou's reconstruction misaligns Chinese lunar months with the Gregorian calendar. Converting Chinese dates from the Northern and Southern Dynasties is complex due to varying astronomical systems, leading scholars to propose different Gregorian equivalents for key milestones in the Kj(LP). For instance, Demiéville (1950, 383) gives May 29, 402/ January 17, 404/ May 18, 404; Shih (1980, 315–317) lists May 28, 403/ January 13, 404/ May 18, 404; while Felbur (2018, 216–217) has May 30, 403/ January 14, 404/ May 15, 404. However, I follow the more accurate dates provided by Lamotte (1970, III xlviii), Chen (2005, 613) and Felbur (2018, 230n140).

[25] Chen (2005, 610n23) notes that in early Chinese Buddhist sources, *hu* can refer to people, cultures and objects associated not only with Central Asia but also with India more broadly, whereas *fan* 梵 refers to India in a more specific and respectful manner.

translations of the LP, the *Guang zan jing* 光讚經 T222 translated by Dharmarakṣa in 286 CE and the *Fang guang banre jing* 放光般若經 T221 by *Mokṣala in 291 CE, King Yao Xing commissioned a new translation of the LP (= Kj[LP]) in conjunction with the DZDL. He closely supervised the translation process by checking the new translation against the old translations of LP. King Yao Xing also discussed the content of the texts with Kumārajīva. As mentioned above, the translation of Kj(LP) was checked against, corrected and finalised in accordance with the DZDL (T2145, 53b3–11). Thus, while the Kj(LP) was carefully revised and edited, the DZDL did not receive the same treatment. It is also worth pointing out that this translation process involved many people, and that there were many discussions between Kumārajīva, the king, and the translation team members. For this reason, Demiéville (1950, 386) believes that many glosses by Kumārajīva have slipped into the text of the DZDL to the point that one never really knows what is his and what belongs to the Sanskrit original. However, Mitomo Ryojun (1986, 890) argues that, due to the supervision of King Yao Xing and the presence of the most accomplished commentators and translators in Chang'an at the time, Kumārajīva would not have been able to freely alter or abridge the text. As a result, Mitomo maintains that the translation closely adheres to the original, with minimal oral explanation or later additions. It appears both Demiéville (1950, 386) and Mitomo Ryojun (1986, 890) represent opposing extremes in their assessments. As will be discussed in the following chapters, Kumārajīva's potential involvement in shaping the current form of the DZDL is more nuanced and demands a careful, case-by-case analysis before any firm conclusions can be drawn.

As reported by these sources, the current DZDL is an incomplete translation of the Indic **Mahāprajñāpāramitopadeśa*. These sources are unanimous in reporting that Kumārajīva only provided an abridged translation of the DZDL: Kumārajīva translated

in full only the first chapter (*parivarta* or *pin*) of the Indic original (= *juan* 1–34 of the DZDL) and abridged the remaining 89 chapters (= *juan* 35–100) because the Qin people prefer conciseness (T2145, 75a27–b1). The remaining 89 Indic original chapters were believed to be as detailed as the first chapter. Thus, if Kumārajīva were to translate them in full, it would have resulted in a voluminous Chinese text. Even so, Sengrui's preface to the DZDL says that Kumārajīva was working from an abridged version (*lüe ben* 略本) of the Indic original consisting of one hundred thousand *śloka*s and the present one hundred *juan* DZDL resulted from "removing two parts from three of the original".[26] In a sense, according to Sengrui, Kumārajīva abridged an already abridged version of a complete prototypical **Mahāprajñāpāramitopadeśa*. Had he translated it in full, it would have taken up over 1000 *juan* (T2145, 75a27–b1) or ten times as much as the current DZDL (T2145, 75b15–18). Demiéville (1950, 389) queries this statement about the length of the original, believing it to be an example of the Mahāyāna followers' obsession with lending to their sacred books gigantic imaginary prototypes of which the actual texts were merely reduced versions. Similarly, Katō (1983, 157) thinks that such an enormous text is an "illusory fiction", and it is questionable whether such a work ever existed. Be that as it may, for the original size, the current DZDL as we have it today reflects the description provided in our biographical sources: while the first half provides detailed and extensive explanations of the root text and related topics, the second half offers more succinct expositions.[27] Here, it is worth mentioning Kumārajīva's potential roles in

[26] CSZJJ: 論之略本有十萬偈。偈有三十二字。并三百二十萬言。[1]胡夏既乖。又有煩簡之異。三分除二得此百卷。[1] 胡【大】，梵【元】【明】。(T2145, 75a15–17). The expression *san fen chu er* 三分除二 allows for multiple interpretations. Lushan Huiyuan 盧山慧遠 (334–416) infers that the Indic original would have been three times bigger than the current hundred *juan* DZDL (故約本以為百卷。計所遺落殆過參倍。) (T2145, 76b1–2). Yinshun (1991, 18) argues that this interpretation is mistaken and offers a mathematical calculation. Shih Datian (2004, 202), however, maintains that *san fen chu er* has nothing to do with abridgement of the text, rather it refers to the ratio of Sanskrit syllables in the original and Chinese words in the translated text.

[27] In any event, the DZDL is the most extensive Mahāyāna commentary preserved in the Chinese Buddhist Canon. Zhisheng, in his *Kaiyuan shijiao lu* 開元釋教錄, informs us that 21 *sūtra* commentaries in the

shaping the current form of the DZDL: he might not only have added his explanations into the DZDL, but also trimmed down the text as he wished.

From the perspective of traditional exegetical and textual practices, Kumārajīva's approach was entirely acceptable. He employed one of the two fundamental textual methods: the *saṃkṣipta* method, as opposed to the *vistara*, which involves shortening or condensing the text while assuming that the readers or audiences are familiar with its full versions. This phenomenon is described by Salomon (2022, 503) as "expansion by pattern variations", where texts are expanded through the insertion of variations under the *vistara* principle. Salomon (2022, 503) explains, "According to this [*vistara*] principle, a given 'text' may exist in various forms, including in abbreviated (*saṃkṣipta*) or expanded (*vistṛta*) versions, to be cited or used according to the situation in a given narrative context". Regarding Mahāyāna *sūtra*s, Harrison (2010a, 240) observes, "it is useful to think of *sūtra* texts not as fixed quantities, but as prompt books or scores, which could be performed *vistareṇa* or *saṃkṣiptena* (i.e. in amplified or condensed form), and therefore we might also expect this aspect of their character to be reflected in the manuscript tradition".

This picture is made more complicated by two manuscript fragments of two Chinese translations of an LP commentary found in Kuqa County (庫車縣, site of the ancient Kucha), Xinjiang Province, China, in 1911 by the Ōtani expedition. These might have been other translations from a different Indic original of the **Mahāprajñāpāramitopadeśa*.[28] As shown by Chou (1992, 96–98), who dates these

section "Mahāyāna *sūtra* commentaries" comprise 150 *juan* or 15 book covers (*zhi* 帙), in which the DZDL alone makes up 100 *juan* or ten book covers (T2154, 607a4–6), which is two-thirds of the whole section. The details on Kumārajīva's abridged translation and the DZDL's Indic original are still open to interpretation, for which see further Lamotte 1970; Yinshun 1990; Chou 2000; Shih Datian 2004; Zacchetti 2021, 20n29.

[28] These fragments are edited in Inokuchi (1980, 40–45) with facsimiles Pl. XXV–XXIX. Chou (1992) is the most detailed study of these sources. He also provides his edition of these fragments (1992, 67–70).

fragments on palaeographic grounds to before the middle of the fifth century CE, while they closely resemble the DZDL, they contain substantial differences. Chou (1992, 96–97) believes that they belong to incomplete Chinese translations of the **Mahāprajñāpāramitopadeśa*, made somewhere between Liangzhou 涼州 and Kucha between 385 and 400 CE under the Later Liang 後涼, which predates the more "complete" translation made by Kumārajīva. Moreover, Chou (1992, 90) hypothesises that, since they share the same contents but different chapter numbers and lengths, these two manuscript fragments represent the two different versions of the **Mahāprajñāpāramitopadeśa*: an "abridged version" (*lüe ben* 略本) used by Kumārajīva as mentioned above and an "extended version" (*guang ben* 廣本) not used by Kumārajīva, corresponding to the two accounts of the Indic original of the DZDL provided in Sengrui's preface and the anonymous colophon. If Chou's conjectures are correct, there might have been different versions of the Indic original and Chinese translations of the **Mahāprajñāpāramitopadeśa* that circulated in central Asia before the beginning of the fifth century. Except for these two rare fragments, Kumārajīva's translation is the only substantial witness of the **Mahāprajñāpāramitopadeśa* which has come down to us.

2.1.3. Sources of Kumārajīva's Translation

Kumārajīva's translation of the **Mahāprajñāpāramitopadeśa* has survived through both manuscripts and woodblock-printing mediums. There are a substantial number of Dunhuang manuscripts of the DZDL. These ancient manuscripts were copied from the Eastern Jin Dynasty to the late Tang Dynasty, mainly from the Northern and Southern Dynasties, shortly after Kumārajīva's team translated the DZDL (Liu 2020, 103). According to Liu (2022 [2021], 4), among the manuscripts discovered in Dunhuang in the early 20th century, 486 items have been identified as "*Da zhidu lun*" manuscript

fragments.[29] However, according to Liu (2020, 103), only 18 items are complete scrolls.[30] The rest are fragments of a scroll or a page, making it difficult to sort and research these materials. They are now kept in 28 private and public collections in seven countries and regions worldwide, including mainland China, Taiwan, France, the United Kingdom, Russia, Japan, and Denmark. By number of items, the bulk of them are held in the Russian Academy of Sciences St. Petersburg Branch Collection (207 pieces),[31] the National Library of China (116 pieces), and the British Library (82 pieces).

Since early twentieth century, after the DZDL manuscripts were unearthed in Dunhuang, some Japanese and Chinese scholars have studied some of these materials and made some early and important contributions. However, because many manuscripts were unpublished or inaccessible to the public until recently, these studies remained incomplete, and some descriptions are inaccurate (Liu 2022 [2021], 13–14). Desiring to supplement the shortcomings of their studies, Liu Xian has recently studied the manuscripts more comprehensively and systematically and has published extensively on these materials over the past two decades (Liu and Du 2009a, 2009b, 2009c and Liu 2009, 2011a, 2011b, 2012a, 2012b, 2012c, 2015a, 2015b, 2022 [2021]). Liu's studies focus on two critical issues relating to the Dunhuang manuscripts of the DZDL: (1) the potential value of collating them for the collation with the printed editions of the DZDL, mainly to correct the errors in the Taishō version, and (2) their value for the studies of Chinese lexicography as they could provide the standard Chinese dictionaries, particularly the *Hanyu da cidian* 漢語大詞典, with more examples and entries from these original early

[29] For a brief overview of some of these manuscripts, see Demiéville (1950, 391–394).
[30] They are BD15318, BD15353, S.1621, S.4614, P.2106, BD14087, S.4492, S.2160, S.5393, S.5120, S.1829, S.5134, S.5132, BD14024, S.5130, S.5126, S.5119, and Jinyi 津艺 no. 174. "S" denotes the Stein collection of Dunhuang manuscripts at the British Library; "BD" represents the Dunhuang manuscripts at the National Library of China; "P" refers to the Pelliot collection at the National Library of France; and "Jinyi" denotes the Dunhuang manuscripts collected by the Tianjin Art Museum.
[31] Twenty-six fragments have been identified and grouped into twelve units by Zhang and Guo (2015, 21–29).

manuscripts. His work has culminated in a lengthy book, over a thousand pages, published in 2021 (reprinted in 2022). Not only does Liu's book provide an updated and thorough summary of more than a decade of his research, but it also presents a critical edition of the DZDL based on the Dunhuang manuscripts. As Liu (2015b, 32; 2022 [2021], 157–158) pointed out, these manuscripts have rarely been used despite their high value, partly because they are not easy to access. Thus, Liu's (2022 [2021]) book is a much needed and significant contribution to the DZDL studies and Dunhuang manuscripts studies. Nevertheless, Liu (2022 [2021], 164) warns that we should not treat Dunhuang manuscripts as definitive and correct versions simply on the basis of their antiquity. In fact, Liu (2022 [2021], 163–166) shows that these manuscripts also contain various unintentional errors and deliberate changes, partly due to the low educational levels of the copyists, who might have been professional scriptural copyists, monastics, or lay devotees. Also, Liu's edition does not contain the complete DZDL, as most Dunhuang DZDL manuscripts are fragmented.

Kumārajīva's translation of the DZDL has also been transmitted through various woodblock prints and stone carvings. The *Kaibao zang* 開寶藏, the earliest woodblock-printed edition of the Chinese Buddhist canon, was probably produced in 983 CE. Several woodblock-printed editions continued to be made until the eighteenth century.[32] For this research, it is sufficient to briefly introduce the two modern editions most widely used by scholars, which serve as the primary textual sources for this research.

The first one is the well-known *Taishō shinshū daizōkyō* 大正新脩大藏經 (hereafter Taishō/ T), edited under the leadership of Takakusu Junjirō 高楠順次郎, Watanabe Kaikyoku 渡邊海旭, and Ono Genmyō 小野玄妙, consisting of Vols. 1–85,

[32] For a useful overview of the printed editions of the Chinese Buddhist canons, Li, He, and Wu 2016, 311–320. Most of the information regarding the Taishō, *Zhonghua dazangjing* and other canons in this section is derived from this survey.

published by the Taishō Issaikyō Kankōkai 大正一切經刊行會 in Tokyo between 1924 and 1934. The texts incorporated in the Taishō edition are based on the second Goryeo Canon 高麗大藏經, carved between 1236 and 1251, now preserved in Haeinsa Monastery in South Korea. The Goryeo Canon was, in turn, based on the *Kaibao zang* and was collated with the *Qidan zang* 契丹藏, or *Liao zang* 遼藏, probably from 1064 CE. In addition to the base text Goryeo Canon, texts in the Taishō edition are collated and proofread with several other editions: (1) *Fuzhou zang* 福州藏 or the Min edition 閩本, marked as Gong 宮 in Taishō, consisting of the *Chongning zang* 崇寧藏 produced between 1080 and 1112 and the *Pilu zang* 毘盧藏 completed in 1176; (2) *Sixi zang* 思溪藏, or *Zifu zang* 資福藏, marked as Song 宋 in the Taishō, carved between 1126–1138; (3) *Puning zang* 普寧藏, marked as Yuan 元 in the Taishō, undertaken between 1277 and 1290; and (4) *Jiaxing zang* 嘉興藏, marked as Ming 明 in the Taishō, completed between 1589 and 1712. Since it was first published in Japan a century ago, the Taishō edition has been regarded as "the most authoritative edition and is the standard edition for scholarly citation" (Li, He, and Wu 2016, 317–318). The Taishō edition (hereafter T) is now conveniently accessible through the digital CBETA edition.[33]

The second modern edition, less well-known but certainly not inferior to the Taishō edition, is the *Zhonghua dazangjing* 中華大藏經 (hereafter ZH), edited in the 1980s by a group of Chinese scholars under the leadership of Ren Jiyu 任繼愈, director of the Institute of World Religions, Chinese Academy of Social Sciences. It consists of 106 volumes, published in Beijing by Zhonghua shuju 中華書局, between 1984 and 1996. The mother copy of this edition is the newly discovered *Zhaocheng jin zang* 趙城

[33] On the creation of the CBETA in Taiwan, see Tu 2016, 321–335.

金藏 (1148–1173), also based on the *Kaibao zang*, uncovered by Jiang Weixin 蔣唯心 in 1934 (Long 2020, 2). Thus, this mother copy is earlier than that of the Taishō edition. Moreover, it is collated with eight other editions, including (1) *Fangshan shi jing* 房山石經, marked as Fang 房 in ZH, the stone carving edition probably completed between 10th and 11th century; (2) *Sixi zang*, marked as Zi 資 in ZH; (3) *Qisha zang* 磧砂藏, marked as Qi 磧 in ZH, completed in 1322; (4) *Puning zang*, marked as Pu 普 in ZH; (5) *Yongle nanzang* 永樂南藏, created from 1413 to 1420; (6) *Jiaxing zang*; (7) *Qing zang* 清藏, carved between 1735 and 1738; and (8) Goryeo Canon (Li, He, and Wu 2016, 319). Thus, in stemming from an earlier source text, in being compared with more than eight other sources, including the Goryeo, which forms the basis of the Taishō, it is superior to other modern Chinese Buddhist canon editions, even the Taishō (Fang 2020, 27).

2.1.4. Format and Division of the *Da zhidu lun*

In terms of organisational units, the DZDL is divided by a double system of *pin* 品 ("chapters") and *juan* 卷 ("scrolls" or "fascicles"). In most printed editions, including the Taishō/CBETA edition, the DZDL has 90 *pin* and 100 *juan*. In these editions, the DZDL consists of both the *sūtra* (*jing* 經; *mūla* text) and the commentary (*lun* 論). The *sūtra* and the commentary together make up 100 *juan* in total, making it one of the most extensive texts in the entire Chinese Buddhist canon.[34] The root text contained in the DZDL, comprising 27 *juan* out of 100, is identical to the Chinese translation of the *Larger Prajñāpārāmitā* by Kumārajīva (Kj[LP]) T223. Therefore, when I speak of the

[34] Based on our calculation using the word count function of the CBETA Online Reader (https://cbetaonline.dila.edu.tw/en/T1509, accessed on August 15th, 2021), the DZDL T1509 contains approximately 961,046 Chinese characters (including chapter and division titles but excluding text-critical notes and punctuations).

DZDL in this thesis, I generally refer to the commentary part, which makes up the remaining 73 *juan*. In addition, I will use the following abbreviations for the sake of clarity in some instances: (1) "DZDL-s" stands for the *sūtra* part of the DZDL, which corresponds to Kj(LP), and (2) "DZDL-c" stands for the DZDL's commentary part.

As shown by Moretti (2014, 252), besides the most common 100 *juan* version, the bibliographical catalogues (*jinglu* 經錄) record other versions of 70 *juan* and 110 *juan* with various numbers of leaves (*zhi* 紙). At least by the 6th century, the DZDL was already divided into 100 *juan* as stated by Fajing 法經 in his *Zhongjing mulu* 眾經目錄 (T2146, 141a11; completed in 594). However, in his CSZJJ, besides the 100 *juan* version, Sengyou also mentions a version of the DZDL in 70 *juan*.[35] In addition, the *Da Tang neidian lu* 大唐內典錄, completed in 664 by Daoxuan 道宣 (596–667), says that the 100 *juan* DZDL was inscribed on 2043 leaves (T2149, 320b24). Moreover, the *Da Zhou kanding zhongjing mulu* 大周刊定眾經目錄 (T2153, 405b13–14), completed in 695 by Mingquan 明佺 (end of the 7th century), speaks of 2,398 leaves and mentions both versions in 70 *juan* and 110 *juan*. The *Kaiyuan shijiao lu* 開元釋教錄 (T2154, 689b14), completed in 730 by Zhisheng 智昇 (669–740), refers to 2085 leaves and also mentions both versions in 70 *juan* and 110 *juan*. According to Moretti (2014, 252), the difference in the number of leaves and the gap of ten *juan* in the 110 *juan* version can plausibly be explained by the variation in the size of the Chinese characters and the dimensions of the leaves. However, these reasons can hardly account for the gap of 30 *juan* in the 70 *juan* version. Here, Moretti (2014, 253) suggests that it is possible that the 70 *juan* version of the DZDL contained only the commentary without the *sūtra*, which is 27 *juan* in

[35] 大智論百卷(於逍[1]遙園譯出或分為七十卷) [1] 遙【大】，遇【麗-CB (T2145, 11a16).

Kumārajīva's translation. Indeed, Demiéville (1950, 391n1) points out that the Dunhuang manuscripts P. 2739 and BD 3026 (雲 26; Bei 7286) omit the *sūtra* and only record the commentary. Thus, Kumārajīva's translation of the DZDL might have been transmitted in different formats, with or without the *sūtra*. However, Moretti (2014, 253) warns that this remains a hypothesis due to insufficient data.

In addition, the subdivision into *pin* is no less complicated than *juan*. Lamotte (1949, II xvi) notes that the division into *pin* found in printed DZDL editions is arbitrary, and he attributes the division to Kumārajīva.[36] However, Demiéville (1950, 391) believes that this is a somewhat unjustified accusation of our poor translator Kumārajīva because in the Dunhuang manuscripts, the division into chapters is often different from that of the current editions or completely missing. Similarly, based on his systematic and comprehensive studies of the Dunhuang manuscripts of the DZDL, Liu (2022 [2021], 131–132) also observes that there are significant differences between the *pin* and *juan* subdivisions in the Dunhuang manuscripts and the Taishō edition in terms of their names, orders, and starting and end points even though the contents of corresponding parts in these versions remain the same. For example, manuscript BD 00428, consisting of 20 sheets, with the beginning and end intact, has the end title (*wei ti* 尾題) *Da zhidu jing juan di ershiliu* 大智度經卷第二十六 ("The thirty-sixth *juan* of the *Da zhidu jing*"), and the chapter title *Banre xiang pin di sanshi* 般若相品第三十 ("The thirtieth *pin*: The characteristics of *Prajñā*[*pāramitā*]"). The content of this part is mostly equivalent to that of the eighteenth *juan* of the Taishō edition, with the *pin* title *Da zhidu lunshi chu pin zhong banreboluomi di ershijiu* 大智度論釋初品中般若波羅蜜第二十九 ("Section

[36] Ironically, Lamotte himself also introduced his own section headings to his French translation.

twenty-ninth, *Prajñāpāramitā*, in the first *pin* of the *Da zhidu lunshi*").[37] Liu (2022 [2021], 132) remarks that these Dunhuang manuscripts give us a glimpse into the different formats and subdivisions of the early manuscript versions of the DZDL before they were finalised in the woodblock-printed versions. Thus, the editors or copyists might be responsible for these divisional differences rather than the translator Kumārajīva.

As a typical *sūtra* commentary, the DZDL does not have its own structure but follows that of its root text. Sections of *sūtra* and commentary are alternated or intertwined throughout the DZDL. The length and proportion of each *sūtra* section and its corresponding commentary varies depending on the significance of the terms or doctrinal points contained in the *sūtra* part, the interests of the interlocutors or audience, etc. The proportion between *sūtra* and commentary sharply contrasts between the two halves of the DZDL: while in the first half, it is 33 *juan* of commentary per one *juan* of *sūtra*, in the second half, it is 40 *juan* of commentary per 26 *juan* of *sūtra*.

In modern printed editions, including the Taishō/CBETA, these two parts are clearly distinguished by the markers *jing* 經 and *lun* 論 and separated by paragraphs. Sometimes, these two characters, *jing* and *lun*, are printed in white inside a black circle or square background (Moretti 2014, 248). However, in some other pre-modern woodblock-printed editions and the majority of Dunhuang manuscripts, the boundaries between *sūtra* and commentary, in a literal sense, are blurred: *sūtra* and commentary are presented continuously without punctuation and separations by the *jing* and *lun* markers, making it more challenging to identify the end of the *sūtra* portion and the beginning of its commentary (Moretti 2014, 248). Similarly, Chou (1992) notes that these two parts are not explicitly marked in the two Kucha manuscript fragments, which, according to

[37] Regarding the specific division and classification of each volume of the Dunhuang manuscripts of DZDL and comparison with the Taishō/CBETA version, see the appendix 敦煌漢文本《大智度論》卷品 開合表 in Liu (2022 [2021], 1003–1013).

him, date from the middle of the 5th century. Chou (1992) believes this is the oldest form of the DZDL. Chou speculates that the *Kaibao zang* (probably from 983 CE), which is the predecessor of the *Zhaocheng zang* and the earliest woodblock-printed edition of the Chinese Buddhist canon, must have followed the traditional manuscript format without distinguishing between the *sūtra* and commentary parts. The distinction between *sūtra* and commentary parts may have come from the woodblock-printed edition of the *Qidan zang* (*Liao zang*; probably from 1064 CE), which was inherited by later editions, including the *Fangshan shi jing* and Taishō editions (Chou 1992, 84). However, as reasoned by Moretti (2014, 252), it is possible that later copies used an older format and vice versa: in the earlier stone-engraved version of the DZDL included in the *Fangshan shi jing* 房山石經, probably completed between the 10th and 11th centuries, the *sūtra* and commentary parts are clearly distinguished, while in the later printed version of the *Zhaocheng zang* 趙城藏 (*Jin zang* 金藏),[38] probably from 1173 CE, these two parts are not separated.[39] Also, as Moretti (249–250) has shown, in the Dunhuang manuscript P. 2106, which dates from the beginning of the 7th century, the characters *jing* and *lun* are inscribed on the upper margin of the sheet, bringing this manuscript closer to more recent printed editions. Thus, this format had already been used in the manuscripts long before the printed edition of the *Qidan zang,* as Chou suggests.[40]

These bring us to the issue of the original format of the **Mahāprajñāpāramitopadeśa*, whether it originally included the root text, or the root text and commentary were transmitted separately. Scholars, including Shih Robert (1980,

[38] *Zhaocheng zang* is accessible via the facsimile edition of the *Zhonghua dazangjing* 中華大藏經.
[39] The *Sixi zang* 思溪藏 (*Yuanjue zang* 圓覺藏 or *Zifu zang* 資福藏) also preserves this format. However, although the *jing* and *lun* markers are not used in this edition, the beginning of the *sūtra* and passages of commentary often appear at the start of new columns, separated from the preceding texts by a blank space. This formatting facilitates the quick identification of these two sections.
[40] For more on the layout and format of the DZDL included in the Dunhuang manuscripts, see Moretti 2014, 247–253.

316–317) and Chou (2004, 300), believe that the **Mahāprajñāpāramitopadeśa* and its root text were initially separated. However, Zacchetti (2021, 35n77) points out that these scholars do not provide evidence for their assumption. Yinshun (1990, 16–18) maintains that, while it was customary for *sūtra* and commentary to be transmitted separately in ancient times,[41] the DZDL originally consisted of both *sūtra* and commentary. Until more concrete evidence is found, these remain hypotheses.

2.1.5. Authorship of the **Mahāprajñāpāramitopadeśa*

Tradition, or more precisely Chinese sources, attributes the **Mahāprajñāpāramitopadeśa* to the second or third centuries CE Madhyamaka philosopher Nāgārjuna. This attribution is attested in traditional bibliographical sources such as Sengrui's preface to the DZDL (T2145, 74c21–25) and Lushan Huiyuan 廬山慧遠's (334–416) preface to the *Da zhidu lun chao* 大智度論抄 collected in the CSZJJ (T2145, 75b27–c6). Other catalogues, such as the *Lidai sanbao ji* 歷代三寶紀 (T2034, 78c18–19), completed in 598 by Fei Changfang 費長房, also record this as an original work by Nāgārjuna. According to Demiéville (1950, 381n1), Kumārajīva must have been responsible for this attribution.

However, as Lamotte (1944, I x) has pointed out, the **Mahāprajñāpāramitopadeśa* is not included in the lists of works ascribed to Nāgārjuna by the *Longshu pusa zhuan* 龍樹菩薩傳 (T2047a, 184a16–185b6)[42] and the Tibetan historians Bu-ston and Tāranātha. Although Nāgārjuna is one of the most influential and

[41] Yinshun (1990, 16–17) notes that some Chinese commentators also followed this tradition, such as Zhiyi in his *Miaofa lianhua jing wenju* 妙法蓮華經文句 T1718 and Chengguan 澄觀 in his *Da fangguang fo huayan jing shu* 大方廣佛華嚴經疏 T1735.

[42] However, as mentioned above, the DZDL might have been referred to as a hundred thousand stanza Mahāyāna *upadeśa* in this biography (廣明摩訶衍作優波提舍十萬偈) (T2047a, 184c17–18).

revered figures in Mahāyāna Buddhism, little is known about his life and work, both of which are subjects of debate. The earliest fragments of Nāgārjuna's biography and bibliography are gathered from Kumārajīva's accounts and translations. Of the 22 works ascribed to Nāgārjuna in the Taishō edition of the Chinese Buddhist Canon and the 140 works in the Peking edition of the Tibetan Tanjur, only the *Mūlamadhyamakakārikā* can be considered, with some certainty, to bear the trademarks of Nāgārjuna's compositions, both doctrinally and stylistically (Ye 2015, 341–342).[43]

The issue of the authorship of **Mahāprajñāpāramitopadeśa* has been a central theme of DZDL scholarship since the 1920s until today. Nearly a hundred years ago, some Japanese scholars, for instance Teramoto (1926) and Miyaji (1932), started to doubt whether the author of the DZDL is the same Nāgārjuna who is the author of the *Mūlamadhyamakakārikā*. Since then, several major theories regarding the authorship of the DZDL have been proposed.

First, based on his examination, Hikata (1958a, lii–lxxv; 1958b, 1–12) believes that the contents of the DZDL can be divided into three classes: (1) clearly belonging to Nāgārjuna, (2) clearly belonging to Kumārajīva, and (3) those falling outside these two categories. Hikata (1958a, lii–lxxv; 1958b, 1–12) concludes that Nāgārjuna originally composed most of the text, and Kumārajīva modified it and added his own explanations in his Chinese translation.

Second, Lamotte (1970, III v–lv), in the extensive introduction to the third volume of his French translation of the DZDL, argues that the author of the DZDL is not Nāgārjuna, the author of the *Mūlamadhyamakakārikā*. However, he does not explicitly identify who the author is. Instead, he provides a detailed description of the author.

[43] For an examination of texts traditionally attributed to Nāgārjuna together with other Madhyamaka texts, see Ruegg 1981, 9–50. For a short introduction to Nāgārjuna's life and work, see Ye 2019, 355–347; on his philosophy, Westerhoff 2022. Other important studies on Nāgārjuna, see Lindtner 1982, Mabbett 1998, and Walser 2005.

Lamotte's arguments are complex, and the evidence is extensive, the result of his 30 years working on the DZDL.[44] Here I summarise his main arguments. The author of the DZDL is influenced by Nāgārjuna as he often cites Nāgārjuna's *Mūlamadhyamakakārikā* and is aware of other Mādhyamika scholars, including Āryadeva[45] and Rāhulabhadra,[46] as he quotes them. The *Jātaka* stories, names of places, rivers, etc., included in the DZDL are of Northwest Indian origins. The author of the DZDL is well-versed in the Sarvāstivādin Canon. While most of the sects had only three baskets of canonical texts (Tripiṭaka), the Sarvāstivādins had four baskets: in addition to the *Vinayapiṭaka*, *Sūtrapiṭaka*, *Abhidharmapiṭaka*, the Sarvāstivādins added the *Kṣudrakapiṭaka* ("*Basket of Minor Texts*"), also called *Kṣudrakāgama* or simply *Kṣudraka* by the DZDL, which formed the fourth and separate *piṭaka* ("basket").[47] Moreover, the author of the DZDL is an expert in Sarvāstivādin Abhidharma. Also, based on evidence such as the discussion in the DZDL about King Kaniṣka, Mahāyāna scriptures used in the DZDL, and references to Mādhyamika scholars, the DZDL might have been composed in the fourth century CE, that is roughly two centuries after Nāgārjuna. Therefore, Lamotte believes that the author of the DZDL might have been a Sarvāstivādin monk converted to Mahāyāna, who was active at the beginning of the fourth century in North-western India, at the time of the Great Kuṣāṇas. Lamotte's theory is highly influential on both Eastern and Western

[44] For more details, see Lamotte 1970, III v–lv. For a useful summary of Lamotte's paper, see Hirakawa 1971, 435–444.

[45] The dates of Āryadeva are debatable and depend on the dates of his teacher, Nāgārjuna. Lamotte (1970, III 1371–1373n) placed Āryadeva in the latter half of the third century CE based on Chinese sources. On the life and work of Āryadeva, see Ruegg 1981, 50–54 and Lang and Eltschinger 2019, 60–69.

[46] According to Lamotte (1970, III 1371–1375n), together with Nāgārjuna and Āryadeva, Rāhulabhadra joins the first lineage of Madhyamika scholars. However, his dates are uncertain: while the Tibetan historians, including Bu-ston, make him the teacher of Nāgārjuna, Tāranātha records him as Āryadeva's disciple (Lamotte 1970, III 1371–1375n).

[47] As explained by Lamotte (1970, III xviii–xix), this basket of 'minor' texts corresponds roughly to the Pāli *Khuddakanikāya*. However, according to Lamotte (1988, 151), the Mahāsāṃghikas, Haimavatas, Mahīśāsakas and Dharmaguptakas add the *Kṣudrakapiṭaka* to the four *Āgama*s, forming their *Sūtrapiṭaka*. Various early traditions, including the Sarvāstivādin, did not employ such a textual division. Unlike the Pāli *Khuddakanikāya*, the *Kṣudrakapiṭaka* has never been codified, partly explaining why we do not have a complete Chinese translation of this collection (Lamotte 1957, 348).

scholarship. For example, based on Lamotte's descriptions, Conze (1978, 94) explicitly identified the converted monk as Kumārajīva, i.e., the translator of the DZDL. This view seems to have gained ground and is accepted by several modern scholars, including Katō (1983, 1996) and Willemen (2008). However, de Jong (1971, 105–112) disagrees with Lamotte's supposition, arguing that there is insufficient evidence to exclude Nāgārjuna from the DZDL's authorship, and the fact that the author of the DZDL was well-versed in the Sarvāstivādin Abhidharma literature does not necessarily prove that he was a former Sarvāstivādin converted to Madhyamaka.[48]

Third, in response to Lamotte's theory and the views of other Western scholars, Venerable Yinshun (1990, 9–67) wrote an extensive article, which was also published as a separate book, to defend the traditional attribution to Nāgārjuna and to reject the idea that Kumārajīva made additions to the translation.[49] In this article, Yinshun rejects each central point and the evidence provided by Lamotte. For example, Yinshun (1990, 9–67) argues that the DZDL validates various interpretations without favouring the Sarvāstivādin School. He maintains that while the Sarvāstivādins made little use of the *Kṣudrakapiṭaka*, the DZDL makes extensive use of this material as a legitimate vehicle for Buddhist doctrine. Also, many materials included in the text, such as the *Jātaka* and the *Avadāna*, are not limited to North-western India, but are intimately related to Southern India. Yinshun (1990, 9–67) also argues that Nāgārjuna might have lived a long life so that he could quote from his disciple Āryadeva. The stylistic differences alone cannot prove that the DZDL and the *Mūlamadhyamakakārikā* were written by different authors. Moreover, he argues that the absence of the DZDL in later Indian and Tibetan Mādhyamika works may be due to the text having been lost between Nāgārjuna's death

[48] I will return to this point in Section 2.1.6.
[49] I am grateful to Dr. Matthew Orsborn for sharing with me his unpublished English translation of Yinshun's article.

and the rise of Madhyamaka in those regions. Therefore, Yinshun (1990, 9–67), maintaining a more traditional view, firmly holds that the author of the DZDL is Nāgārjuna. Scholars such as Venkata Ramanan (1987 [1966], 13) and Takeda (2000) share the same view.

Finally, taking a different approach by emphasising the role of the translation process in shaping the DZDL as we have it today, Chou Po-kan (2000; 2004) attributes most of the current DZDL to the editorship of Chinese scholars, notably Sengrui, Kumārajīva's student and co-translator, reflecting the early fifth-century intellectual milieu of Chinese Buddhism. Chou (2004, 326) also emphasises that "the authorship issue is of a historical event rather than a personal identity". Strictly speaking, Chou's hypothesis is more related to factors shaping the current form of the Chinese translation of the DZDL rather than the authorship of the original **Mahāprajñāpāramitopadeśa*. It is important to note that among these, the opinions of Lamotte and Yinshun, the two most authoritative figures in the field, are more influential and have sparked further debates and dialogues.[50]

This summary reveals that most scholars tend to attribute the authorship to one or two individuals. The issue is further complicated when some scholars propose a collective authorship hypothesis. For example, Ruegg (1981, 33) argues, "At all events, there is much in the treatise [= DZDL] that speaks in favour of the hypothesis of multiple or collective authorship".[51] In contrast, Durt (1993, 8), based on his observation of some linguistic features of the short stories and tales in the DZDL, vehemently refuses to consider that the DZDL had several authors because the work, for him, is "too homogeneous". However, none of the scholars mentioned so far has explained what they

[50] For a more detailed summary of scholarship on the authorship issue of the DZDL and the impact of the Lamotte and Yinshun on Chinese/Taiwanese scholarship on the DZDL, see Travagnin 2018, 254–258.
[51] Cf. Ruegg 1978, 180.

mean by “author” and “authorship”, particularly within the contexts of ancient and medieval Indian literary culture, in which the DZDL was produced. Regarding the notion of authorship in Buddhist texts, Freschi and Cantwell (2016, 3) remark, “Given the ubiquity of reuse in Buddhist contexts, authorship can often best be seen in terms of communal aggregation and re-presentation over the generations rather than as an exercise in individual creativity”. For instance, in the case of Theravāda commentaries, von Hinüber (2015a) shows that Buddhaghosa and Dhammapāla perform multiple roles at the same time as authors, compilers, redactors, editors, and critics. In this regard, Zacchetti (2021) provides the most nuanced and convincing discussion of the notion of authorship of the DZDL. Through his investigation of the pervasive features of multiple alternative opinions marked by expressions meaning “moreover” and anonymous opinions marked by “some say” included in the DZDL, Zacchetti (2021) demonstrates that the DZDL, like most other Mahāyāna texts, must have been a product of multiple compilers rather than a single individual. Zacchetti (2021, 121) explains that “authorship should be seen more as a continuous process than a punctual act, and a process strongly influenced by commentarial practices at that. Therefore, […] it is very hard (and indeed futile) to draw neat lines separating ‘authors’, ‘interpreters’, and ‘transmitters’ of the texts”. Thus, the DZDL, as we now have it in modern editions, might have resulted from a series of endeavours: composing, compiling, redacting, editing, translating, etc., like other Buddhist commentaries.

While it seems that the discussion of authorship is set to continue, for our present study, I believe that not securely knowing the authorship does not prevent us from investigating its anonymous quotations for two reasons. First, the DZDL could be treated as an anonymous text like most Buddhist literature, and one could still study a text without knowing its author. Taking a different approach from the historicist scholarship

for which anonymity is seen as a problem that must be resolved before any further analysis can take place, Geue (2019, 4) suggests it is possible to "work with anonymity, not against it". As Geue (2019, 4–5) explains, this approach treats "anonymity not as a paralyzing lack but as a constitutive effect of the text, an enabling force fundamental to the way it works", and "this will involve an extreme kind of charitable reading. By that, I mean to practice a thought experiment, a hypothetical, an as-if, like so: What if we were to treat texts as deliberately or, better, *autonomously* anonymous?" Similarly, in this study, I tentatively approach the DZDL as an "autonomously anonymous" Mahāyāna *sūtra* commentary on the LP, without the need of attaching names like Nāgārjuna or Kumārajīva to it.

Second, since this study focuses on exegetical materials transmitted in the DZDL anonymous quotations, the Indic nature of this commentary is more important than its precise author. Zacchetti (2021, 97–98) observes that "there is nothing in the form and content of these passages (or at least of most of them) to suggest that they are the outcome of the translation process" and that this is "a feature of the original of the DZDL (the **Mahāprajñāpāramitopadeśa*), not an addition by Kumārajīva and the other members of his translation team". Moreover, I believe that even if the DZDL was not composed by Nāgārjuna in India but by Kumārajīva in China, the DZDL can still largely be considered an Indian work in its nature. Since Kumārajīva was educated in the Indian Buddhist traditions in Central Asia and Northwestern India, he must have been familiar with Indian Buddhist commentarial theory and practice, and the bulk of materials and the styles he used to compose his commentary must have come from where he was trained and educated, i.e., North-western India and Central Asia.[52] Nance (2012, 103) explains that

[52] Details of Kumārajīva's life are gathered from hagiographic sources such as short prefaces accompanying his translations and the two sixth century biographies collected in the CSZJJ (T2145, 110a23–102a14) (c. 515 CE) and *Gaoseng zhuan* 高僧傳 (T2059, 330a10–333a12) (c. 530 CE). According to these sources, before going to China, Kumārajīva spent most of his life studying and preaching Buddhist

in Indian commentarial traditions, "if authoritative commentaries are to be composed, authoritative commentators need to be trained in the craft of composing them". As a result, a commentator's style would reflect the style of the school or lineage in which they were trained. A similar case is the famous fifth-century commentator of the Theravāda tradition, Buddhaghosa. Ganeri (2011, 113n30) reasoned, "We know that Buddhaghosa came to Sri Lanka from India, where he had studied the Sanskrit philosophical śāstra, and he seems to have brought to bear his knowledge of Sanskrit commentarial theory". Consequently, the styles and contents of a text might be determined more by where the author was trained rather than where the author composed it.

2.1.6. Modern Scholarship on the *Da zhidu lun*

The secondary literature related to the DZDL has been well reviewed by scholars.[53] Here, I only provide some background information relevant to our study.

The commentary on the first chapter of the *sūtra* translated by Kumārajīva (= scrolls 1–34) has been fully translated into French and annotated by Étienne Lamotte (1944–1980, 5 volumes).[54] After Lamotte passed away in 1983, no other major European translation of the DZDL has been made. In the preface to his translation of the LP published in 1975, Edward Conze envisioned three stages in which further study would

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teachings in Central Asia and Northwestern India. Born in Kucha, Kumārajīva became a novice at a young age and was sent to Kashmir and Kashgar to study Āgama and Abhidharma of Sarvāstivāda. As a teenager, he was then converted to Mahāyāna after meeting the monk Sūryasoma in Yarkhand. At the age of twenty, he returned to Kucha to receive full ordination and remained there for twenty-six years. There he studied the *Prajñāpāramitā* and Mādhyamika texts.
Modern studies of Kumārajīva are numerous. For some recent scholarship on Kumārajīva's life and work, see Yang 2004 and Felbur 2019; for Kumārajīva's contribution to the scholarship on *Prajñāpāramitā* in China, see Mak 2015.

[53] For an up-to-date and succinct introduction to the DZDL and review of its scholarship, see Zacchetti 2021, 17–21. Other good surveys of modern scholarship on the DZDL include Travagnin 2018, 248–277 and Nishino 2020, 101–105.

[54] For more information on Lamotte and his translation of the DZDL, see Nishino 2020, 73–121.

have to proceed from 1975 to 2000. The first stage involves the study of various doctrinal and textual issues of the LP itself. For the second stage, Conze (1975, x) wrote, "the literal meaning of many now obscure passages must be ascertained with the help of the *Ta chih tu lun*, which ought to be translated in its entirety into a European language". Until now, Conze's hope for a complete translation of the DZDL in a Western language has not come to fruition. Lamotte's annotated translation, a masterwork of the DZDL study and Western Buddhology in the twentieth century, will be an indispensable reference for our research.[55] As Lamotte's work covers around 50% of the commentary part of the DZDL,[56] to enhance the usefulness of this study, I will try to present more examples from the remaining 50%.

While the translation of the DZDL into European languages is thus very limited, there are several important modern translations of it into East Asian languages which Western scholars rarely use. For example, there are three annotated Japanese translations of the DZDL included in the three Japanese translations of Chinese Buddhist canons *Kokuyaku daizōkyō* 国訳大蔵経, *Shōwa shinsan kokuyaku daizōkyō* 昭和新纂國譯大藏經, and *Kokuyaku issaikyō* 国訳一切経. Although these Japanese translations might provide some insights into difficult DZDL passages, I do not consult these translations due to my limited command of Japanese and restricted access to these sources.

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[55] I do not read French and must therefore, rely on the unpublished English translation of Lamotte's work by Gelongma Karma Migme Chödrön (2001) available on the internet.
Another English translation of Lamotte's work was prepared by Sara Boin-Webb but it has never been published. Russell Webb (2018, 3–4) explains, "Sara laboured over the English translation of this work for twenty years. Tragically, her manuscripts remained abandoned in the office of the Belgian printer who, with the original publisher, Publications de l'Institut Orientaliste de Louvain (PIOL), reneged on their understanding with Lamotte and Sara to produce the English translation of all the former's works". It is hoped that one day Boin-Webb's English translation will be published.

[56] The first part of the DZDL translated and annotated by Lamotte contains one *juan* of *sūtra* and 33 *juan* of commentary (= 34 *juan* in total). The remaining part of the DZDL not covered by Lamotte contains 26 *juan* of *sūtra* and 40 *juan* of commentary (= 66 *juan* in total).

Besides these translations, the DZDL has attracted a considerable number of modern studies. To give an example, according to a bibliographic catalogue of studies on the DZDL (*Dai chido ron kanren bunken mokuroku* 大智度論關連文獻目錄) included in Katō (2003, 110–122), from 1892 to 2003, there were 114 studies (including monographs, articles, theses, and reviews) on the DZDL by 71 authors, among whom 59 were Japanese scholars.[57] These studies cover various aspects of the DZDL, including textual, historical, and doctrinal topics. Among the important studies, besides Lamotte's translation and annotation (1944–1980, I–V), mention should also be made of Venkata Ramanan's study on doctrinal and philosophical standpoints (1987 [1966]); Saigusa Mitsuyoshi's book on some key concepts and general textual aspects of the DZDL (1969); Chou Po-kan's research on the formation of the DZDL and its impact on the early phase of development of Buddhism in China (2000; 2004); Takeda's work on some historical and philosophical issues (2005); and several studies mainly by Chinese, Taiwanese and Japanese scholars on a wide array of topics related to the DZDL.

2.2. The *Da zhidu lun*'s Root Text, the *Larger Prajñāpāramitā*

2.2.1. The Notion of the *Da zhidu lun*'s Root Text

From an early age, the Chinese, Korean and Japanese utilised the DZDL more as an 'Encyclopaedia of Mahāyāna Buddhism' than as a commentary upon the LP (Durt 1988, 124). Moreover, as Durt (1993, 5) also pointed out, the DZDL has been interpreted and used in multiple ways: as a commentary, as a doctrinal and critical work, as a narrative work, and even sometimes as a canonical scripture. While I am aware of its independence and various readings, I primarily approach the DZDL as a commentary on the LP, not as

[57] For some more bibliographical information on the DZDL in Western languages, see Beautrix 1971, 13–16.

a self-standing encyclopaedia or independent treatise. Consequently, a scriptural/*sūtra* commentary study can hardly be carried out without carefully examining its root text. The following discussion of the DZDL root text, the LP, is summarised from Zacchetti's (2005, 36–50; 2015, 184–191; 2021, 21–32) authoritative and detailed treatments of this subject.

So far, I have followed Zacchetti (2021) in using the term *Larger Prajñāpāramitā* (LP) to refer to the DZDL's root text. This designation is significant, as previous scholars often referred to the DZDL's root text using the chronologically late Sanskrit title *Pañcaviṃśatisāhasrikā Prajñāpāramitā* ("Perfection of Insight in 25,000 Lines").[58] This implies that this Sanskrit title equates to Kumārajīva's Chinese translation, entitled *Mohebanreboluomi jing* 摩訶般若波羅蜜經 T223, which is identical to the root text embedded in the DZDL. However, this equation seems inaccurate from a historical point of view, as the colophon in the DZDL (T1509, 756a27–b4) says that the text it comments upon consists of 22,000 lines rather than 25,000 lines. As Zacchetti (2021, 22) pointed out, classification of *Prajñāpāramitā* (PP) texts based on the number of lines such as *Aṣṭādaśasāhasrikā Prajñāpāramitā* ("Perfection of Insight in 18,000 Lines"), the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* ("Perfection of Insight in 25,000 Lines"), and the *Śatasāhasrikā Prajñāpāramitā* ("Perfection of Insight in 100,000 Lines") is relatively late compared to the DZDL. Zacchetti (2021, 22) explains, "During the early documented phase of its history (third-fifth centuries CE) this scriptural family was still in a rather fluid state, and the size of LP manuscripts known to us varied from approximately 17,000 to 22,000 lines".[59] Thus, Zacchetti (2021, 22) suggests that the term "root text" of the DZDL should be understood in a plural sense, referring to a *Prajñāpāramitā* textual

[58] These scholars include, for example, Lamotte (1944–1980), Venkata Ramanan (1987 [1966]), Demiéville (1950), Katō (1983), etc.
[59] Cf. Zacchetti 2005, 38–40 and Zacchetti 2015, 185.

family consisting of all these texts, which is collectively called "*Larger Prajñāpāramitā*".[60]

2.2.2. Four Main Recensions of the *Larger Prajñāpāramitā*

According to Zacchetti (2021, 22–32), besides the above "quantitative" classification, the primary witnesses of the LP family can be subdivided into four main groups or recensions based on their "qualitative" textual connections (i.e., shared distinctive wording, converging textual developments, etc.).[61] These recensions include:

The first recension is represented by the LP's Gilgit manuscript, which was discovered in 1931 in Naupur near Gilgit (hereafter LPG). This Gilgit manuscript can be dated to the early seventh century thanks to its colophon. This is the earliest and most important Sanskrit witness of the LP family and is closely connected to the DZDL (Zacchetti 2021, 82–87). Other texts also belonging to this recension include the Sanskrit *Śatasāhasrikā Prajñāpāramitā* (hereafter ŚP) transmitted in late Nepalese manuscripts and the Tibetan translation of the *Pañcaviṃśatisāhasrikā* included in the Kanjur *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa*, translated by Ye shes sde et al. in the 9th century CE (hereafter PvsP[Tib]).[62] LPG was partly edited by Conze (1962, folios 218v~263; 1974, folios 265r6~308), Zacchetti (2005, 366–400, folios 1~27r), and Choong (2006, 109–133, folios 202~205). The facsimile editions of LPG I, LPG II, and

[60] For alternative views on the LP textual classification, see, for example, Conze 1978, 10–11 and Shi Huifeng 2017, 20–23.

[61] Zacchetti (2021, 32) notes that this provisional classification does not include some fragments of this textual family from Central Asia and Dunhuang.

[62] The colophon in the Hemis Kanjur says Ye shes sde translated this text during the reign of the King Khri srong lde btsan. Meanwhile, the colophons in the Derge and Rgya Kanjurs indicate that while the full version of PvsP comprises 76 chapters, Haribhadra's revised version contains only 71, omitting the final five chapters, including those featuring the Sadāprarudita story. For discussions on the "revised" and "unrevised" versions of PvsP, see Zacchetti 2021, 72–78.
Regarding the Tibetan texts quoted in this thesis, I mainly rely on the Derge block-print edition of the Kanjur, a digital version of which is available on the Buddhist Digital Archives of the Buddhist Digital Resource Center: https://library.bdrc.io/.

LPG III were also recently published by Karashima et al. (2016) and Karashima and Tatsushi (2019). I will check these critical and facsimile editions where relevant.

The second recension is represented by the Sanskrit *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (hereafter PvsP). According to Zacchetti (2021, 27), this scripture "clearly represents, from a textual point of view (in wording and structure), a different recension from that represented by LPG". This recension is structured with various division levels based on the structure of the exegetical work *Abhisamayālaṃkāra*. It is fully edited by Kimura Takayasu (1986–2009) (hereafter PvsP[K]) on the basis of rather late Nepalese manuscripts.

The third LP recension consists of the first two divisions of *Da banreboluomi jing* 大般若波羅蜜多經 T220, translated by Xuanzang between 660 and 663 CE. The first division is the translation of the *Śatasāhasrikā Prajñāpāramitā*, T220, *chuhui* 初會 (division 1), vols. V–VI (hereafter Xz[Ś]). The second division is the translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, T220, *di er hui* 第二會 (division 2), vol. VII, (hereafter Xz[PvsP]). According to Zacchetti (2021, 31), Xuanzang's LP translations sometimes share similar but more expanded readings with the LPG recension. Karashima and Tatsushi (2019, viii) even considered Xz(PvsP) and LPG to belong to the same textual lineage.

The last recension is formed by the three early Chinese translations of the LP: (1) the *Guang zan jing* 光讚經 T222, translated by Dharmarakṣa (Zhu Fahu 竺法護) in 286 CE (hereafter Dhr); (2) the *Fang guang banre jing* 放光般若經 T221, translated by *Mokṣala (Wuchaluo 無叉羅) in 291 CE (hereafter Mo); and (3) the *Mohebanreboluomi jing* 摩訶般若波羅蜜經 T223 translated by Kumārajīva in 403–404 CE (hereafter Kj[LP]) in conjunction with the base text of the DZDL. These are grouped together

mainly because they are Chinese translations of roughly the same period and share some overall similarities in content and structure; however, they show many differences in details and wording (Zacchetti 2021, 31).

Due to the large number of texts constituting the "root text" of the DZDL, in some cases, I use the term "primary root text" of the DZDL to refer to the base text embedded in the DZDL (= DZDL-s), which is identical to Kj(LP). This helps to distinguish it from the remaining LP texts, which are referred to as "secondary root texts". In addition to these LP texts, in Chapter 7, I also utilise texts belonging to the *Smaller Prajñāpāramitā* (hereafter SP) family because the DZDL might have contained the exegetical elements related to this textual lineage. For example, Zacchetti (2021, 99) argues that, in some cases, the quotation glosses included in the DZDL "might reflect exegesis originally devoted to the shorter, and earlier, *Prajñāpāramitā* scriptural family". These SP texts will be introduced in Chapter 7.

2.3. Conclusion

In summary, this chapter has surveyed the forms in which the DZDL is found, the scholarly literature on it, whether editorial, translation or analysis, and the nature of its root texts. Here, I would like to highlight some key points that lay the foundation for our research in the following chapters. First, the highly plausible Sanskrit reconstruction of the DZDL title as **Mahāprajñāpāramitopadeśa* is crucial for our study, as it indicates that the DZDL falls within the commentary genre called *upadeśa*. Chapter 3 will elaborate further on the significance and exegetical features of the DZDL as an *upadeśa sūtra* commentary. Second, I argue that while debates on the authorship of the DZDL are likely to persist, for our present study, the uncertainty of its authorship should not hinder us from investigating its anonymous quotations. In fact, our study of these anonymous

quotations in subsequent chapters invites reconsideration of the authorship of the DZDL. Third, this chapter has also summarised and highlighted the complexity and fluidity of the LP as well as its relationship with the DZDL. Building on Zacchetti's work, the interaction between the exegesis in the DZDL and its root text, the LP, will be further explored in Chapters 6 and 7.

In this thesis, I do not present my own edition. As mentioned above, while the *Zhonghua dazangjing* edition is better than the Taishō, it is not widely accessible. Thus, as a common practice by modern scholars in the field, I mainly utilise and cite the Taishō, which is conveniently accessible via the CBETA and SAT Daizōkyō Text Database (https://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html) for the Chinese primary sources. In the case of the DZDL, it is collected in volume XXV, number 1509 in the Taishō edition. References to the Taishō edition take the form: T[text number][,] [page][column][line], e.g., T1509, 84c12–94a9.[63] Additionally, I will regularly consult the annotated Chinese edition of the DZDL by Venerable Shi Houguan 釋厚觀 (2014, 7 volumes). While Shi Houguan's annotated edition is also based on the Taishō edition, it is a handy resource for the study of the DZDL as it contains textual editions, punctuations, notes and analyses by Venerable Yinshun, one of the most eminent and authoritative monks of twentieth-century Chinese Buddhism.[64] While I do not present my own edition, I do sometimes amend passages that I use, including modifying punctuation, selecting variant readings, reformatting, etc. As for the variant readings, I select and present my selected readings in the main text and other variants at the end of the quoted Chinese passage in a smaller size. When there are meaningful or viable variant readings, I will check the

[63] These terms are used by CBETA, which can be confusing. Other scholars might use "register" or "frame" for what is referred to as "column" and "column" for what is referred to as "line" here (see, for example, Nicol 2017, 9).

[64] For more information on Yinshun's methodological approach to DZDL edition, his notes and their impacts, see Travagnin 2009, 283–318.

Taishō/CBETA edition against other editions, such as the *Zhonghua dazangjing* edition and the Dunhuang manuscripts via the edition by Liu (2022 [2021]) if they contain the pertinent sections of text. Also, I occasionally consult the Dunhuang manuscripts directly if the relevant manuscripts have been digitised and published on the International Dunhuang Programme (IDP) website (https://idp.bl.uk/).

Throughout the thesis, I provide translations of Chinese, Sanskrit, and Tibetan texts supplied in the main body into English. Sometimes, I provide texts in Chinese, Sanskrit, and Tibetan in the footnotes, mainly for comparison with the passage in Chinese or to support a point I make in the main text. I usually do not translate those passages in the footnotes to save space. Thus, all English translations of primary sources in this thesis are mine, otherwise indicated.

Chapter 3. The *Da zhidu lun* as an Early Mahāyāna/*Prajñāpāramitā Sūtra* Commentary

The DZDL is best appreciated as a *sūtra* commentary set within a particular context and tradition of commentary. This chapter therefore explains the historical significance of the DZDL as a Mahāyāna commentary and highlights its exegetical features against the backdrop of the range of styles and techniques used in Buddhist commentaries, indicating which of these have so far been subjected to scholarly scrutiny.

This chapter first examines the DZDL's historical role as one of the earliest extant Indic *Prajñāpāramitā sūtra* commentaries and a foundational exegetical work that shaped Mahāyāna interpretative traditions, particularly in East Asia. Then, to better understand the DZDL as a *sūtra* commentary and to set the stage for our investigations of its anonymous quotations, the subsequent section sketches some features of early Buddhist *sūtra* commentaries from their beginning to the start of the fifth century CE. This contextualisation paves the way for a discussion of the complexity of the DZDL and the commentarial toolkit utilised by the commentators who compiled it, a toolkit in which anonymous quotation features prominently.

3.1. The *Da zhidu lun* in the Tradition of Mahāyāna *Sūtra* Commentary

3.1.1. The Historical Primacy of the *Da zhidu lun*

The emergence and development of the Mahāyāna *sūtra* commentary genre in Indian Buddhism remain obscure (Moriyama 2005, 237–240). Most of the original Indian Buddhist commentaries are lost and only survive in Tibetan and Chinese translations, meaning that "our picture of Indian Buddhist canonical and exegetical traditions is incomplete and lopsided" (Skilling 2009, 401). Furthermore, the number of surviving

Mahāyāna *sūtra* commentaries translated into Chinese and Tibetan, as recorded in Buddhist catalogues and preserved in Buddhist Canons, is relatively modest compared to the total number of Mahāyāna *sūtra*s. Two sixth-century Chinese Buddhist catalogues, the *Zhongjing mulu* (T2148, 141a8–c4) and the *Lidai sanbao ji* (T2034, 114c12–115a16) record 14 translated *sūtra* commentaries (*jing lun* 經論). Thus, only a few Mahāyāna *sūtra* commentaries were translated into Chinese by the end of the sixth century CE.[65] Tibetan catalogues reveal a similar situation. According to Schoening (1995, 17–18), the ninth-century catalogue *lDan* (or *lHan*) *kar ma* (compiled between 800 and 824 CE)[66] records about sixty *sūtra* commentaries translated into Tibetan from Sanskrit and Chinese, but only half of these have survived and have been preserved in the Tanjur. Additionally, only a small number of Mahāyāna *sūtra*s receive commentaries, with certain *sūtra*s, particularly the *PP sūtra*s, receiving more attention.[67] It is unclear what the small number of surviving commentaries in Chinese and Tibetan translations indicates: Does it imply that only a limited number of original Indic *sūtra* commentaries were composed? Alternatively, does it indicate that many commentaries were not widely circulated or were lost before they could be translated? Could it, in contrast, suggest that Chinese and Tibetan scholars prioritised translating *sūtra*s over commentaries?

In this fragmented landscape of early Mahāyāna exegesis, the DZDL stands out prominently. It is regarded as one of the earliest extant major Indic *sūtra* commentaries, not only within the *Prajñāpāramitā* tradition but likely within Mahāyāna literature as a

[65] The *Kaiyuan shijiao lu* 開元釋教錄 (T2154, 607a4–c24), compiled by Zhisheng 智昇 in 730 CE, lists 21 *sūtra* commentaries. However, the increased number in the *Kaiyuan shijiao lu* here is mainly due to new translations of the same commentaries.

[66] The *lDan kar ma* is the earliest catalogue of the Tibetan Buddhist Canon and is preserved in the Tanjur. It has been transcribed and indexed by Lalou (1953, 313–354).

[67] Schoening (1996, 115) observes that only about ten percent of the *sūtra*s in the Kanjur (*bKa' 'gyur*), specifically thirty-four, have existing commentaries in the Tanjur (*bsTan 'gyur*). For the list of these *sūtra*s and their extant commentaries in Tibetan translations, see Schoening 1995, 22.

whole (Zacchetti 2021, 21).[68] The DZDL represents one of the finest works of Indic Buddhist exegesis, which then set the standard for commentarial traditions in East Asia. Similar to developments in the Latin world, the fifth century in the Buddhist world saw the consolidation of earlier exegetical materials into comprehensive commentaries that later generations of scholars built upon (Baums 2015, 409). This milestone in the commentarial world coincides with the period when the DZDL, which was one of the most important Mahāyāna *sūtra* commentaries of that period, was translated into Chinese by Kumārajīva's team.

My preliminary survey of Chinese Buddhist catalogues and *sūtra* commentaries preserved in the Chinese Buddhist Canons reveals that the DZDL is also the most significant representative of the *upadeśa* genre. Characterised by its question-and-answer format and detailed exposition styles (see Section 3.2.2), *upadeśa* is an early and important Mahāyāna *sūtra* commentarial genre. Besides the DZDL, among the nine *sūtra* commentaries ascribed to Vasubandhu preserved in the Chinese Buddhist canon, five belong to this genre (Moriyama 2005, 238–239). Despite its significance, the *upadeśa* genre has not been adequately acknowledged and researched. Only a few scholars have briefly discussed *upadeśa* as a Mahāyāna *sūtra* commentary genre, including Lamotte (1970, III vii–viii), Moriyama (2005, 237–240), Tournier (2017, 342–344), and Zacchetti (2021, 17n21).

[68] Other notable candidates in this regard include the commentaries on the *Vajracchedikā prajñāpāramitā* ascribed to Asaṅga and Vasubandhu (Conze 1978, 64; Zacchetti 2015, 194), especially the *Triśatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ* attributed to Asaṅga. Additionally, according to early biographical sources, in the third and fourth centuries, so before Kumārajīva's time, a considerable amount of exegetical literature was composed in China based on translations of PP texts, but only some fragments of these works have survived (Zacchetti 2015, 194; Zacchetti 2021, 21n33). For early *Prajñāpāramitā* commentaries, see also Conze 1978, 64; Zacchetti 2015, 194; and Zacchetti 2021, 21n33. For a third century Chinese commentary to the first chapter of the *Da mingdu jing* 大明度經, an early version of the *Aṣṭasāhasrikā*, see Lai 1983. On the reception and influence of *Prajñāpāramitā* literature in China from Dao'an to Kumārajīva's time, see also Bingenheimer 2020, 96n21.

I will discuss the commentarial features of the DZDL, as a representative of the *upadeśa* genre, in section 3.2.2, in relation to Mainstream commentarial practices outlined in section 3.2.1 (see below, pp. 65 ff.). Here, it is sufficient to mention that, based on my preliminary research, although *upadeśa* as a *sūtra* commentary genre might have originated from the Sarvāstivādin traditions, it likely played a more critical role in the Mahāyāna *sūtra* commentarial traditions, especially for some *Prajñāpāramitā* and Yogācāra commentators.[69] It seems that after Vasubandhu's time in the fifth century CE, the *upadeśa* genre became less favoured by later commentators, giving room for other commentary genres. For example, the Tibetan historian Bu ston rin chen grub (c. 1290–1364 CE) notes that commentaries generally contain various names, including *vṛtti*, *bhāṣya*, *vyākhyā*, *nibandhana*, *piṇḍārtha*, *pañjikā*, *ṭīkā*, *saṃskāra*, *vibhaṅga*, and others (Obermiller 1931, 58), without mentioning *upadeśa*.[70] As such, the DZDL is one of the rare survivors of the lost world of early Indic Mahāyāna/ *Prajñāpāramitā sūtra* exegetical tradition, serving as the gateway to their early history.

3.1.2. The *Da zhidu lun* as an Exegetical Epitome

While the DZDL is not known in Indian and Tibetan Buddhism, it is greatly revered in East Asian Buddhism. The popularity and significance of the DZDL in East Asia can be gauged by its substantial influence on subsequent Buddhist schools and scholars. According to Ōno (2001, 2), early Chinese Buddhism, often known as *geyi* 格義 ("concept matching") Buddhism, was heavily influenced by Taoism and Confucianism, and it was the DZDL that established true Mahāyāna Buddhism in China without the

[69] I have tracked the development of the concept of *upadeśa* in Buddhist traditions from a *sūtra* category to a type of *abhidharma* exegesis and eventually to a distinct *sūtra* commentarial genre. Due to the word limits of this thesis, I intend to publish my detailed study as a separate article [In preparation].

[70] For the characteristics of various types of Indian Sanskrit commentaries, such as *vṛtti*, *vārttika*, *bhāṣya*, *pañjikā*, *ṭīkā*, *paspaśa*, and *upodghāta*, see Bhattacharya 1955, 123–132, and also Griffiths 1999, 111–113. For Bu-ston's classification of the five types of exegetical treatise, see Wilson 1996, 133.

need to rely on these indigenous Taoist and Confucian ideas and terminologies.[71] In fact, the DZDL has been "a kind of Mahāyāna encyclopaedia, especially rich in *exempla*, and a standard of the Chinese Buddhist terminology until the middle of the seventh century" (Durt 2010, 127). It was also the DZDL that provided the clear and neat distinction between the terms Mahāyāna and Hīnayāna in terms of superiority and inferiority (Kimura Ryukan 1927, 13).[72]

The DZDL garnered its own group of scholars, known as *Zhidu lun shi* 智度論師 ("Commentators of the DZDL"), who specialised in studying and lecturing on it during the Northern and Southern dynasties (420–589), the Sui dynasty (581–618), and the Tang dynasty (618–907). Several Chinese commentaries on the DZDL were composed from this period, most of which have been lost. According to the bibliographic sources, some of the major commentaries on the DZDL, include, for instance, the *Da zhidu lun chao* 大智度論抄 by Lushan Huiyuan 廬山慧遠 (334–416) of the Eastern Jin Dynasty,[73] and the *Da zhidu lun shu* 大智度論疏 by Huiying 慧影, a Buddhist commentator of the Northern Zhou dynasty (557–581).[74] According to Yen (2016, 119), the latter is not only the single surviving work of the *Zhidu lun shi* or commentators of the DZDL, but also the only extant text in the history of Chinese Buddhism that provides commentary on the DZDL. The DZDL is often grouped with the three core texts of the Sanlun 三論 school,[75] collectively known as the *Silun* 四論 ("Four Treatises"). These

[71] For the influence of the DZDL in East Asian Buddhism, see Ōno 2001 and Durt 1993, 11.
[72] For a collection of all passages comparing Mahāyāna and Hīnayāna in the DZDL, see Kimura Ryukan 1927, 161–165. See also Durt 1988, 123–138 for his analysis of such passages in the *Parīndanā* chapter of the DZDL.
[73] It is believed to contain 20 *juan*, but only the preface survives and is collected in the CSZJJ (T2145, 75b19–76b18).
[74] This text is originally in 24 *juan*, but only seven *juan* survive and are collected in the *Xuzangjing* 續藏經 (X791). On Huiying's ontological position in the *Da zhidu lun shu*, see Yen 2019, 31–54.
[75] The Sanlun (三論) school, known as the "Three Treatises school" in Chinese, is a Chinese counterpart to the Madhyamaka school of Indian Buddhist philosophy. This tradition primarily involves the interpretation of three significant texts that were translated by Kumārajīva: (1) Nāgārjuna's

four texts are the primary textual sources of the Chinese understanding of Indian Madhyamaka philosophy (Liu Ming-Wood 1994, 27). Scholars devoted to the study and teaching of these four texts are sometimes referred to as Silun Xuepai 四論學派 ("School of the Four Treatises") in modern academic literature.[76] Eminent scholars of major Chinese Buddhist schools, including Tiantai 天台 master Zhiyi 智顗 (538–597), Sanlun 三論 master Jizang 吉藏 (549–623), and Huayan 華嚴 master Fazang 法藏 (643–712), often relied on the interpretations of the DZDL for various doctrinal aspects, and it thus played a crucial role in the development of the Sanlun, Tiantai, Huayan, and Chan schools.[77]

The influence of the DZDL has extended across East Asia, including Korea, Japan, and Vietnam from the fifth century to the present day. In Korea, for example, the esteemed Silla dynasty scholar Wŏnhyo (元曉; 617–686), one of the two most influential monks in Korean Buddhist history for his scholastic contributions, frequently references the DZDL in his works. In Japan, the Zen Master Dōgen 道元 (1200–1253), founder of the Sōtō Zen school, extensively cites the DZDL in his writings. His magnum opus, the *Shōbōgenzō* 正法眼藏 ("Treasury of the True Dharma Eye"), a collection of essays that became the central scripture of the Sōtō Zen tradition, prominently features these references from the DZDL (Nagai 2011, 211–214). Durt (1993, 11) notes that in Japan the DZDL still played a considerable role in the 18th century as a reference work on

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Mūlamadhyamaka-kārikā, known in Chinese as the *Zhong lun* 中論 ("*Middle Treatise*") T1564, translated in 409 CE; (2) the *Shi'er men lun* 十二門論 ("*Treatise on the Twelve Aspects*"; **Dvādaśanikāya Śāstra* or **Dvādaśadvāra Śāstra*) T1568, attributed to Nāgārjuna, translated in 409 CE; and (3) the *Bai lun* 百論 ("*Hundred Treatise*"; *Śata Śāstra*) T1569, a commentary by Vasu on the verses by Āryadeva, translated in 404 CE.

[76] For a detailed study of this school and its adherents, see Ōno 2001, 3–12.

[77] On Jizang's engagement with the DZDL, see Yen 2016, 113–132. For its role in the Sanlun and Tiantai schools in China, including its usage, teaching, and citation, see Liu Ming-Wood 1994, 1990–1991. On DZDL's influence on Zhiyi's meditative theories, see Yen 2018, 223–258. On the study of the DZDL in 6th-century China, see Satō 1973, 812–819.

Indian Buddhism and even on India. In modern Taiwan, the study of the DZDL was revitalised by the influential monk Yinshun and his scholarly circle. The DZDL played a pivotal role in Yinshun's engagement with Mādhyamika philosophy, forming the foundation for his efforts to reform Buddhism and promote the movement known as *renjian fojiao* 人間佛教 ("Buddhism for the Human Realm") (Travagnin 2009).

In addition to its profound and vast influences on interpretations of Indian Buddhism, the DZDL is highly regarded by East Asian Buddhists as an exegetical epitome. To this end, it is worth briefly discussing the Chinese *sūtra* commentarial activities before the arrival of the DZDL in China. According to Kanno and Felbur (2015, 450), the earliest period of Chinese *sūtra* commentaries spans more than two hundred years from their emergence in the second half of the 2nd century to roughly the beginning of the 5th century.[78] During this period, the commentaries focused more on the *sūtra*s than the *śāstra*s. Most of the *sūtra* commentaries of this early period were lost. The earliest surviving commentaries from China date to the time of An Shigao (安世高; *fl.* c. 148–180 CE).

The early *sūtra* commentaries in Chinese were of two main types. First, the "interlinear" type (*zhu* 注/註). Only a few examples of this type of commentary date back to third and fourth centuries survive such as (1) the *Yinchiru jing* 陰持入經 T603 [XV]; (2) the interlinear commentary embedded in the text of the *Da mingdu jing* 大明度經 T225 [VIII]; (3) the *Ren ben yu sheng jing zhu* 人本欲生經註 T1693 [XXXIII]; (4) the *Anban shouyi jing* 安般守意經 T602 [XV]; (5) and the *Ahan koujie shi'er yinyuan jing*

[78] See Kanno 2003, 301–320 for an overview of development of Chinese Buddhist *sūtra* commentaries, including their form, content, and exegetical method, from the Later Han to the time of Jizang 吉藏 (549–623 CE). See also Ōchō 1979, 165–206 for a survey of the evolution of *sūtra* commentarial practices throughout Chinese Buddhist history.

阿含口解十二因緣經 T1508 [XXV] (Kanno and Felbur 2015, 451–452).[79] The basic method of interlinear commentary includes (1) reproducing complete passages from the base text and (2) appending explanations to the quoted base texts (Kanno and Felbur 2015, 450).

The second type of early Chinese *sūtra* commentary, known as *yishu* 義疏 ("exposition of the meaning" or "expositor"), emerged from the fifth century onward, during the Northern and Southern Dynasties. An early example of this type is the *Miaofa lianhua jing shu* 妙法蓮華經疏 X577 by the fifth-century exegete Daosheng (道生; c. 355–434) (Kanno and Felbur 2015, 450). Kanno and Felbur (2015, 450) describe that "the expository style does not reproduce the entire text of the *sūtra* but includes only selected passages (duly abridged and edited by the author) to which comments are then added, resulting in a composition that must be regarded as the work of the compiler himself". This exposition style became the predominant commentarial form in China during the fifth to seventh centuries.

The arrival of a comprehensive and complex commentary such as the DZDL in the early fifth century CE was an unprecedented event in China, bringing a breath of fresh air to the Chinese Buddhist exegetes, who at the time had primarily been following the traditional Chinese exegetical models. According to Yen (2016, 123–127), the illustrious Sanlun master Jizang 吉藏 (549–623) often cites extensive and diverse viewpoints, many of which come from the DZDL itself, sometimes interpreting them while also critiquing schools with viewpoints incompatible with his own. Yen (2016, 123) suggests that Jizang's extensive interpretive approach is influenced by the DZDL's model. Indeed, in his *Fahua xuan lun* 法華玄論, Jizang acclaimed the DZDL as the

[79] These texts were studied in detail by Zacchetti (2002, 2003, 2004, 2008, 2010) and Nattier (2008).

quintessential model of exegesis, stating that anyone who seeks to interpret Mahāyāna texts, including but not limited to PP *sūtra*s, should follow its example:

> 釋論是解經之模軌，欲釋大乘經者必須影之也 (T1720, 371c8–9).
>
> The [DZDL] commentary is the model for interpreting *sūtra*s. Those who wish to comment on Mahāyāna *sūtra*s must imitate it.

In this way, the DZDL establishes a standard for the exegetical tradition in East Asian Buddhism. As Gómez (2005, 1271) remarks, the DZDL "set the tone for Chinese exegesis, and defined some of the most important issues of Buddhist exegetical and hermeneutical theory for East Asia". For instance, according to Gómez (2005, 1271–1272), "the sixfold division of the introductory formula of the sūtras (*evaṃ mayā śrutam*…) according to the manner proposed in the *Mahāprajñāpāramitā-upadeśa Śāstra* [= DZDL] was extremely popular among East Asian exegetes". Additionally, the DZDL's four hermeneutical principles, known as the four *siddhānta*s (*si xitan* 四悉檀), are highly valued in Chinese Buddhism.[80] In the *Weimo jing xuanshu* 維摩經玄疏 (T1777), Zhiyi organised and structured his commentary procedures based on these four *siddhānta*s (Kanno and Felbur 2015, 459). To some extent, this may account for the relatively small number of Mahāyāna *sūtra* commentaries translated into Chinese. Given the DZDL's comprehensive and detailed exegesis, which could be applied to interpret other *sūtra*s, there was less necessity to translate additional Indic *sūtra* commentaries.

[80] According to the DZDL, the Buddha conveyed the inexpressible Dharma through four methods: (1) "Mundane *siddhānta*" (*shijie xitan* 世界悉檀; **laukika-siddhānta*), teaching in accordance with conventional worldly understanding, (2) "*Siddhānta* for specific individuals" (*gege weiren xitan* 各各為人悉檀; **prātipauruṣika-siddhānta*), tailoring teachings to the abilities and comprehension levels of the audience, (3) "Antidotal *siddhānta*" (*duizhi xitan* 對治悉檀; **prātipākṣika-siddhānta*), customising teachings to address the unique defilements of individuals, and (4) "Ultimate *siddhānta*" (*diyiyi xitan* 第一義悉檀; **paramārtha-siddhānta*), revealing reality as understood by the Buddha himself (T1509, 59b18–20). For further discussion on these four *siddhānta*s, see Lamotte 1993, 21.

Moreover, the DZDL became an exemplar for Chinese exegetes, influencing the composition of their own commentaries.

We have outlined key aspects of the DZDL's profound significance, a text widely revered by East Asian Buddhists as the "Great Treatise" (*Da lun* 大論). However, as Zacchetti (2021, 21) aptly notes, it is difficult to fully convey the "intrinsic merits" of the DZDL due to its "deep, lasting and often unacknowledged effects on, respectively, East Asian Buddhism and modern Buddhology".[81] Notably, the DZDL's influence reached Western Buddhology through the works of the esteemed Belgian translator and scholar Étienne Lamotte (1903–1983). His meticulous French annotated translation of the DZDL, the five-volume *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*) (1944–1980) was described by John Brough (1950, 790) as "of first-rate importance for Buddhistic studies". Also, the DZDL is not just a reference work for Buddhist doctrines, especially Mahāyāna, but also serves as a comprehensive and valuable historical source of information on Indian Buddhism (Durt, 1993).[82] This dual role can be seen in Lamotte's classic work *Histoire du Bouddhisme Indien* (1958). Interest in the DZDL in the twentieth century, represented by Lamotte in Europe and by Yinshun and Japanese scholars in the East, has created what Travagnin (2018) calls "*Da zhidu lun* global scholarship", which continues to this day. While the profound and enduring effects of the DZDL on Buddhist thoughts have been well documented, its impact on commentary techniques and methods remains one of its less acknowledged contributions. To properly assess its influence on commentary techniques of later exegetes and exegetical schools, it is essential to thoroughly study the DZDL's own techniques, an area that has been lacking in the scholarship.

[81] For examples of how the DZDL has influenced modern Buddhologists, see Zacchetti 2021, 21n32.
[82] Zacchetti (2021, 21n32) points out that Hubert Durt himself also frequently makes use of the DZDL in his article on Mahāyāna for the *Hōbōgirin* (1994).

3.2. Commentarial Features of the *Da zhidu lun*

The previous section established the DZDL's unique historical role within the Mahāyāna commentarial tradition. Nonetheless, we should not let its historical primacy overshadow its extraordinary exegetical achievement as a *sūtra* commentary—what Durt (1988, 133) calls "a masterwork of exegesis".

This section explores the type of commentary the DZDL represents, how its commentators perform their tasks, and the exegetical techniques they employ. Before exploring the DZDL's commentarial toolkit in Section 3.2, to gain a clearer understanding of the DZDL's role as a *sūtra* commentary and to establish a foundation for studying its anonymous quotations, the upcoming section surveys the general features of early Buddhist *sūtra* commentaries up to the early fifth century CE. Section 3.3 argues that understanding the commentarial features of a commentary is essential to comprehending its contents more fully. In this respect, the commentarial features of DZDL are underexplored territories, and we aim to contribute to this area in our study with a focus on its feature of anonymous quotation.

3.2.1. Exegetical Features of Early Indian Buddhist *Sūtra* Commentaries

During the long history of Buddhism, identifying the authentic teachings of the Buddha (*buddhavacana*) and interpreting them have always been crucial tasks for all Buddhist traditions. As Peter Skilling (2009, 405) has put it, "Sūtra commentary is a venerable practice". To this end, various strategies and techniques of *sūtra* commentary have been developed.[83] The following order of commentarial traditions by no means represents the historical development of the Buddhist commentarial traditions. They are simply

[83] Gómez (2005, 1268) describes the complex history of scriptural interpretations in the Buddhist tradition as "hermeneutic pluralism". For various interpretive theories and hermeneutic models of Buddhism, see Lopez 1993.

different strands of Buddhist commentarial traditions which developed heterogeneously in various historical and geographical contexts.

The history of Buddhist commentaries probably goes back to the very beginning of Buddhism, even to the time of the Buddha himself (Norman 1997, 157). Mayer (2004, 166) goes so far as to state, "One may, in the widest possible sense, conceive of all Buddhist scriptures as commentarial: The sūtra discourses comment on the Buddha's insights and the path". Sometimes, chief disciples like Śāriputra, Ānanda, and Mahākāśyapa were delegated by the Buddha to explain his teaching. The *Saṅgītisutta* ("Discourse on the Recital", DN 33) and the *Bhaddekarattasuttanta* ("Discourse on a Single Auspicious Night", MN 131–134) are good examples of "attempts to canonize certain commentarial acts, attributed to the Buddha's closest disciples" (Baums 2015, 411). An example of one of the earliest extant scriptural commentaries might be the Pāli *Niddesa* ("Detailed Explanation"), putatively attributed to Sāriputta. It is the only commentary incorporated into the *Tipiṭaka* as a separate text, likely dating back to the 2nd century CE (von Hinüber 2015b, 419–422).

According to Norman (1997, 150), early Buddhist *sūtra* commentaries exhibit two main functions: (1) explaining the meaning of the words and (2) explaining phrases or sentences containing such words. To explain individual words, early commentaries often provide synonyms, which Norman (1997, 149) assumes is "the earliest form of commentary". However, it is essential to note that these early commentarial passages in the Pāli canon are not "merely lists of synonyms" (Norman 1997, 150). In addition, Buddhist commentators also adopted the etymologising technique from the Sanskrit literary tradition to provide etymological explanations of words. This often involves analysing and explaining the individual syllables of words, sometimes using "etymological analogies that relate words that are phonologically similar but

semantically unrelated" (Buswell 2017, 135).[84] While it is evident that most of the Pāli commentaries use these methods, Endo (2013, 4) notes that they "have no mention of exegetical methods employed for the purpose, but in the sub-commentaries, such methods are referred to".

While there are numerous studies of individual Buddhist commentaries,[85] very little Pāli commentarial literature has been translated into a modern language, although this has begun to change in recent years. Given the early stage of scholarly work on this material, it is surprising that relatively few of these studies explain or analyse in detail the formal characteristics, function, and usage of specific exegetical methods or features. Scholars who have paid particular attention to the formal features and exegetical techniques of Buddhist scriptural commentaries in recent time include Endo (2013), Kieffer-Pülz (2014, 2015a, 2015b, 2019), and Heim (2018) on various stylist features of Pāli commentaries; Cox (1992, 1995, 1998) on Sarvāstivāda scholastic features; and Cox (2014), Baums (2009, 2014, 2015) on Gāndhārī commentarial features. These works provide a foundational framework for our own examination of the commentarial features of the DZDL.

Concerning the earliest extant Buddhist commentaries, the recently rediscovered Gāndhārī commentaries in birchbark manuscripts from the 1st century CE are of unique significance, providing us with first-hand evidence of Buddhist commentarial activity from this very early period (Baums 2015, 412). These include the three Gāndhārī verse commentaries and the Gāndhārī *Saṃgītisūtra* commentary. Baums (2015, 413) remarks

[84] This is sometimes referred to as "folk etymology. As Visigalli (2024, 222) points out, modern scholars often dismiss such traditional etymological analyses. However, Visigalli (2024, 222) argues, "whether fanciful or not, etymological analyses are pervasive in Buddhist sources. By failing to take them seriously, we thus fail to appreciate an important aspect of Buddhists' emic understanding […]". On Buddhaghosa's usage of etymological analysis (*nirutti*), see Heim 2018, 79–85.

[85] See, for example, Skilling 2009, 399–416 for a survey of studies on Indian Buddhist scriptural commentaries.

that these early commentaries "served pedagogical purposes in the training of Buddhist novices who had memorized the verses that now functioned as vehicles for doctrinal explication". According to Baums, the primary purposes served by these commentaries are: (1) for the verse commentaries, the leading service is a procedure of "categorical reduction…whereby the parts of each verse are systematically equated with the members of sets of doctrinal categories";[86] (2) for the *Saṃgītisūtra* commentary, a prominent feature is the etymological explanation of the doctrinal terms of the root text; (3) another important feature of these two types of Gāndhārī commentaries is "their systematic collection and presentation of alternative interpretations for the same part of the root text, sometimes simply introduced by the expression "alternatively", in other cases attributed to "some" or "others" (Baums 2015, 412).[87] The third feature of the Gāndhārī commentaries is particularly interesting and significant for our research on anonymous quotations in the DZDL as it indicates the well-established and long history of this commentarial practice.

At this stage, it is also essential to consider the relationship between Buddhist commentaries and contemporary non-Buddhist Indian exegetical literature. For example, von Hinüber (2015b, 428) notes that all Theravāda commentators "work within the framework of the Indian commentarial tradition" in terms of their usage of technical terminologies and their knowledge of indigenous Sanskrit grammar and lexicography. Similarly, Tubb observes the "extensive role played by Sanskrit commentarial techniques in Buddhist texts" and the "interplay between Brahmanical and Buddhist intellectual activities" (Tubb and Boose 2007, xxii–xxiii).

[86] Baums (2014, 34) observes a parallel between the categorical method found in Gāndhārī materials and the exegetical approaches of the *Nettippakaraṇa* and the *Peṭakopadesa* of the Pāli tradition. On the methods of the *Nettippakaraṇa* and the *Peṭakopadesa*, see Bond 1980.
[87] The third feature is also found in the Bajaur Collection of Kharoṣṭhī Manuscripts (Strauch 2008, 119).

Besides early *sūtra* commentaries, Abhidharma texts were another type of Buddhist scholastic work that played a significant role in the development of later *sūtra* commentaries (Gómez 2005, 1270). Unlike the *sūtra* commentaries, Abhidharma texts are independent and systematic exegetical treatises on the Buddha's teaching. According to Collett Cox (1992, 147), the Abhidharmic scholastic period in Buddhism began with the emergence of the Abhidharma in the last few centuries before the beginning of the Common Era and continued until the fifth century CE. Cox (1998, 142) points out that "it seems more reasonable to define early Abhidharma not as a set of individual texts, but rather as a type of exegesis that gradually developed in tandem with distinctive content, and eventually resulted in an independent branch of inquiry and a concomitant and separate genre of texts".

Early modern scholarship was of two opinions regarding the exegetical techniques leading to the emergence of the Abhidharma scholastic genre. It was believed that the arising of Abhidharma was due to either (1) the use of categorising lists (*mātṛkā*, Pāli: *mātikā*) or (2) doctrinal discussions (*abhidharma-kathā*) in question-and-answer format. Recent scholarship has challenged these positions. For example, Cox (1992, 152) argues that, in reality, "these two options cannot be so neatly divided: doctrinal discussions were recorded, and possibly conducted in a matrix format, and the elaboration of the matrices occurred through the pedagogical question and answer techniques". In a more recent study, Anālayo (2014, 167–171) argued that these two are not even characteristics of Abhidharma thought but are already found in early scriptures, including the *sutta*s and *vinaya*s. Anālayo (2014, 171) asserts that Abhidharma is a mode of thought "born out of what originally was a commentary on the Dharma" and "has gone 'further', *abhi-*, than the Dharma". In any event, as we will demonstrate in subsequent chapters, such Abhidharma exegesis and methods laid the foundation for further

development in subsequent Mahāyāna *sūtra* commentarial traditions, particularly the *Prajñāpāramitā* commentarial tradition represented by the DZDL.

Surveys based on the catalogues and extant commentaries in the Tibetan Tanjur reflect a later phase or advanced development of the commentarial traditions. The *sūtra* commentaries preserved in the Tanjur exhibit diverse and complex commentarial techniques and procedures. Schoening (1995, 27–45) observes six main commentarial techniques: (1) versification; (2) word-by-word commentary; (3) organisation according to the topics and/or chapters of the *sūtra*; (4) five terms introducing a treatise;[88] (5) the five components of a commentary described by Vasubandhu in the *Vyākhyāyukti*; (6) and the four intentions (*abhiprāya*; *dgongs pa*) and the four allusions (*abhisaṃdhi*; *ldem por dgongs pa*).[89] Among these, Vasubandhu's *Vyākhyāyukti* is an influential guide on how to interpret and explain the Buddhist scriptures in Indo-Tibetan Buddhist traditions. The five components of scriptural interpretations described in this text are: the purpose (*prayojana*; *dgos pa*), concise meaning (*piṇḍārtha*; *bsdus pa'i don*), meaning of the words (*padārtha*; *tshig gi don*), connections (*anusaṃdhi*; *mtshams sbyar ba*), and enquiries and responses (*codyaparihāradvaya*; *brgal ba dang lan gnyis*)" (Schoening 1996, 118). [90] Some of these features can be observed in the translated commentaries preserved in the Chinese Buddhist canon. Orsborn (2022, 74–75) notes that while the DZDL exhibits some of the five commentarial components laid out by Vasubandhu in the *Vyākhyāyukti*, the DZDL does not always conform to Vasubandhu's system. Further research is needed to explore the exegetical features of these commentaries and to determine their connection to Indic commentarial traditions.

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[88] The five terms are: (1) the "purpose" (*prayojana*; *dgos pa*); (2) the "text" (*abhidhāna*; *rjod pa*); (3) the "subject matter" (*abhidheya*; *brjod par bya ba*); (4) the "connection" (*sambandha*; *'brel pa*); and (5) the "purpose of the purpose" (*prayojanaprayojana*; *dgos pa'i dgos pa*) (Schoening 1996, 117).

[89] For more details on these techniques, see Schoening 1995, 27–45 and Schoening 1996, 113–120.

[90] Important contributions to the study of the *Vyākhyāyukti* include Cabezón (1992), Skilling (2000), Verhagen (2005), and Nance (2012).

In this section, I have summarised some essential features and developments in terms of Buddhist *sūtra* commentarial practice in early periods, providing some background to the Buddhist exegetical world around the time of the DZDL, one of the earliest extant Mahāyāna *sūtra* commentaries.

3.2.2. The *Da zhidu lun* as an *Upadeśa* and Its Exegetical Toolkit

In terms of its exegetical genre, as discussed in Section 3.1.1, the DZDL belongs to the early Mahāyāna *sūtra* commentary genre known as *upadeśa*. In fact, the DZDL is likely the earliest major extant example of this important genre. *Upadeśa*, as a Mahāyāna *sūtra* commentary genre, is predominantly, though not exclusively, characterised by the question-and-answer format (Zacchetti 2021, 17n21), a defining feature that the DZDL itself explains:

> 「論議經」者，答諸問者，釋其所以。又復廣說諸義。[…] 如是等問答，廣解其義，是名「優[1]波提舍」。[1] 波【大】，婆【聖】 (T1509, 308a17–22).

> The term ‘exposition-*sūtra*’ (*lunyi jing*) refers to [the act of] answering questions and explaining the reasons behind them. Furthermore, it involves extensive elaboration on their meanings. […] Such questions and answers, as well as the extensive explanations of the meanings, are called ‘*youbotishe*’ (*upadeśa*). (Cf. Lamotte 1980, V 2302–2303; trans. Chödrön 2001, 1908)

It should be noted that this is part of the DZDL’s own gloss on *upadeśa* as the final member of the twelve constituent parts of the Buddha’s teaching, sometimes referred to as the *dvādaśāṅgabuddhavacana*, rather than *upadeśa* as a Mahāyāna *sūtra* commentary genre. Moreover, while this question-and-answer format is a predominant feature of the DZDL, this format might not apply to other *upadeśa sūtra* commentaries. Another essential feature of the *upadeśa* genre mentioned in the above passage is the extensive elaboration on the meanings. This characteristic is evident in the DZDL’s massive size,

detailed expositions, and tendency to provide multiple (alternative) explanations on a given question or topic.

Felbur (2018, 225n116) highlights a passage in Sengrui's preface to the DZDL in the CSZJJ (T2145, 74c24–29), where Sengrui delineates distinct steps of exegesis in the DZDL, distinguishing between *shi* 釋 and *lun* 論 sections. Felbur argues that earlier scholars, including Demiéville (1950, 375n1), Lamotte (1970, vii–viii), and Shih Robert (1980), did not fully account for Sengrui's "explicit distinction" between the *shi* and *lun* when translating the term *shilun* 釋論 and, in particular, when reconstructing the DZDL's Indic titles. It is important to note that Sengrui's distinction pertains to the conceptual framework of the DZDL's exegesis rather than a structural division in the current text. Felbur (2018, 226n119) further suggests that the *shi* sections are marked by *shi yue* 釋曰, while *lun* sections are introduced by the *wen yue* 問曰 ("question") and *da yue* 答曰 ("answer"), rather than the *lun* 論 marker inserted by modern editions after the *sūtra* sections. Felbur (2018, 226n119) maintains that the *shi* and *lun* sections represent two distinct voices or registers within the commentary.

As shown by Zacchetti (2021, 89–117), the DZDL is indeed a complex, multilayered, and polyphonic commentary. However, the extent to which Sengrui's description and Felbur's observations match the actual DZDL text needs further in-depth study. For example, the *shi* sections are only found in the second half of the DZDL. Thus, the DZDL does not always contain three main layers. Additionally, Felbur (2018, 225n116) suggests that the *shi* sections discuss the *shixiang* 實相 ("true characteristic"), likely based on his reading of 其辨實相也. However, the pronoun *qi* 其 probably refers to the whole DZDL (釋論) rather than the *shi* sections alone. In other words, if my reading is correct, it means the whole DZDL exegesis aims to explain the *shixiang* or

"true characteristic" of the root text, i.e., LP. Thus, it is unclear what the *shi* sections specifically do according to Sengrui's description. As I will discuss further below, I consider the *shi* sections as one type of exegetical technique employed by the DZDL to provide a short summary of the key points of the root text passage being commented.

Furthermore, to achieve their goal and task of producing an encyclopaedic commentary on the LP, the DZDL commentators employed a wide range of commentarial techniques available at the time, many of which I have summarised above in Section 3.2.1. Based on my preliminary research, the exegetical toolkit employed by the DZDL commentators includes the following prominent techniques. The list is by no means exhaustive, and I will discuss some of them in more detail in the subsequent chapters.

- Question-and-answer format marked by *wen yue* 問曰 - *da yue* 答曰 (see Section 4.3.2.1).
- Etymological glosses, doctrinal definitions, and categorial equivalencies (see Section 4.3.2.1).
- Categorising lists (*mātṛkā*).
- Summary or concise explanations marked by *shi yue* 釋曰 ("the commentary/exegesis says") (see Section 4.3.2.3).
- Anonymous explanations signalled by *you ren yan* 有人言 ("some people say") and related expressions.
- Added and alternative explanations introduced by *fu ci* 復次 ("furthermore") and related expressions (see Section 5.3.2).
- Scriptural citations, including sources identified or unidentified, referred to by *jing yan* 經言 ("the *sūtra* says") and related expressions.
- Similes, parables, and stories.

- Abbreviation formulae with *ci zhong ying guang shuo* 此中應廣說 (“it should be extensively elaborated here”) and related expressions.
- Cross-reference using expressions such as *ru hou pin zhong guang shuo* 如後品中廣說 (“as it is extensively explained in a later chapter”) (see Section 6.1.3).

It should be noted that, for a given *sūtra* passage or a commentary segment, the DZDL might adopt and combine different structures and strategies for different purposes, such as providing definitions and explanations or engaging in debates.

I would also like to draw attention to the two distinct exegetical approaches found in the two halves of the DZDL (Section 2.1.2). While the first part of the DZDL (scrolls 1–34) exhibits a detailed explanatory style characterised by extensive Abhidharma analysis, both in its form and topics of analysis, the latter part (after *juan* 34) adopts a more concise exegetical style, with markedly reduced engagement in such analysis. In a sense, the two parts of the DZDL represent two distinct exegetical styles, to the extent that Zacchetti (2021, 18) remarks, “There is little doubt that our extant DZDL consists of two very different commentaries”. This statement is quantitatively accurate, based on the level of detail in the expositions of the two halves. However, as discussed in Section 2.1.2, it is uncertain if this quantitative difference is due to the abridgement of the second half in the Chinese translation by Kumārajīva. Moreover, further research is needed to understand how these styles affect the exegetical techniques employed. For instance, the succinct explanations marked by *shi yue* 釋曰 (“the commentary/exegesis says”) appear 159 times in the DZDL, with a single occurrence in the first half and the rest in the second half (see Section 4.3.2.3). These *shi* sections provide concise explanations of the main points of the root text passage, contrasting with the extensive exposition style found in the first half. While it is unclear in some cases whether the *shi* sections resulted from

Kumārajīva's abridgement, other cases suggest they are part of the original Indic version. Similarly, while the first half contains both prose and verse (mainly quoted verses), the second half consists solely of prose without any verse. Apart from the *shi* sections, other commentarial features listed above are all present in both halves. Further observations regarding the differences between the two halves will be discussed in the relevant sections in the subsequent chapters.

3.2.3. Underexplored Territories

Like scholastic texts in general, Buddhist scriptural commentaries have a set of particular stylistic features, structures, and methods that contrast with the texts they comment on. Understanding these formal features is crucial for understanding the contents of such commentarial texts. Concerning the significance of these features in classical Sanskrit commentaries in India, Tubb and Boose (2007, 3) remark that "in a Sanskrit work the additional material is usually presented in a more continuous composition that relies on a large body of conventional terminology and special syntactical devices in fulfilling its role as a commentary on the original text. As a result, an understanding of the special techniques of the Sanskrit commentarial style is necessary in the reading of such works". Similarly, in relation to Buddhist *sūtra* commentaries, Richard Nance (2012, 7) comments that "Buddhist sūtra commentaries were composed according to rhetorical protocols that we do not share […] If we are to begin to understand Buddhist scriptural commentaries, we need to ask what normative conventions shaped–and were shaped by–their production". In short, as McKenzie (1999, 13) states, "forms effect meaning".[91] Therefore, it is paramount to closely examine these elements within commentarial works.

[91] For a useful introduction on the notion of commentary, its origins, forms, functions, and challenges of commentary writing, see Schnabel 2013. For the definition of commentary, see Smith 1991, 1–12.

This dimension of Buddhist commentarial works has yet to receive adequate attention in scholarship to date, which has tended to focus on the doctrinal, philosophical, and historical information that they contain. Robert Buswell (2017, 133) observes, "Scholars often mine commentaries for their detailed coverage of the specific meaning of scriptural terms and passages, but in their form and structure, commentaries are much more importantly the "metalanguage" of the text, which presents the commentator's larger vision of the scripture and its place in the Buddhist teachings". The DZDL is no exception in this regard, with most scholars emphasising the matter of authorship and related issues, with just a few discussing its commentarial features. I have discussed Zacchetti's work in this regard in Section 1.1 and now shall turn to the others who have contributed to this subject.

One of the few was Étienne Lamotte, who offered insightful observations on the overall hermeneutical and exegetical approaches of the DZDL scattered throughout the nearly 2500 pages of his five-volume French translation of the text. In the introduction to Vol. III of his *Traité*, Lamotte remarks:

> According to the immutable laws of religious exegesis, the author presents no event that is not based on a dogmatic source […] The sūtras being the very words of the Buddha, the author never rejects them. If they apparently contradict themselves, he makes efforts to assure their authenticity, then to interpret them according to the nature of things (*dharmatā*) by establishing a clear distinction between the scriptures of provisional meaning and those of definitive meaning. He [= the DZDL author] shows himself thus to be a specialist trained in the school of rigorous intellectual discipline and respectful of the traditional game of exegesis (Lamotte 1970, III xvi; trans. Chödrön 2001, 878).

Having thus described the overall approach of the commentator, in the introduction to Vol. IV, Lamotte assesses the commentator's techniques, "Having specialized in the study of the *Ṣaṭpāda* and the *Vibhāṣā*, he [the author of the DZDL] decided to teach the doctrines of the *Prajñā* according to the explanatory techniques customary in the Abhidharmas" (Lamotte 1976, IV viii; trans. Chödrön 2001, 1414). Thus, Lamotte

already identified that the DZDL adopted commentarial techniques from the traditional exegesis of the Abhidharma scholastic traditions. Lamotte's descriptions of the author and his techniques reflect more accurately the first part of the DZDL than the second half, because the second half does not include as much Abhidharmic content as the first and exhibits different commentarial approaches (see below). Thus, while Lamotte aptly captured the overall impression of the DZDL exegesis, he did not explain or describe the commentarial techniques of the DZDL in detail.

As noted above, this combination of doctrine and technique led Lamotte to paint a vivid image of the DZDL author as a Sarvāstivādin, specialised in the Sarvāstivādin Abhidharma, who then converted to Mahāyāna and became an expert in the early Mādhyamika teachings (Lamotte 1970, III xiv; trans. Chödrön 2001, 877). Lamotte's biographical reconstruction is based on the fact that the DZDL contains detailed discussions of various Sarvāstivādin Abhidharma topics and their materials. He further believed that the author of the DZDL composed it in the form of a commentary on the *Pañcaviṃśatisāhasrikā*, serving as a Mahāyāna response to the Sarvāstivādin *Abhidharma*, with the aim of converting his contemporary Sarvāstivadins (Lamotte 1970, III ix–xiv; trans. Chödrön 2001, 877). However, it is possible that the author of the DZDL could gain such considerable familiarity with Sarvāstivādin Abhidharma without necessarily being a Sarvāstivādin, since it is expected in ancient India that a commentator learns the opponents' doctrines in order to refute them. Bronkhorst (2002, 820) writes, "For much of the history of Indian philosophy there can be no doubt that the main participants in the ongoing debate read the writings of their opponents. Authors criticise each other and show considerable familiarity with the writings of their worst enemies". In fact, one of the five "ornaments of debate" (*vādālaṃkāra*) that an "ideal debater" should possess is this very expertise, called ("knowledge of one's own and the opponent's

doctrine" (*svaparasamayajñatā*) (Todeschini 2011, 255).[92] Further, since Sarvāstivādin Abhidharma was the main form of pre/non-Mahāyāna in response to which early Mahāyāna doctrines developed, the knowledge of Sarvāstivādin Abhidharma specifically was and, in Tibetan Gelugpa education, for example, remains an important topic of study in monastic education.

Of the techniques in the DZDL commentarial toolkit listed above, some have been studied in considerable detail. Gwo Jong-sheng (1997) offered a detailed analysis of the question-and-answer format of the DZDL, which is considered the hallmark of the *upadeśa* genre to which the DZDL belongs. In part two of his interesting research (1997, 84–177), Gwo paid special attention to the interlocutor in the DZDL, such as what the interlocutors want to know, how they raise questions, how the interlocutors interact with the commentator, and what kind of people the interlocutors are. Gwo distinguished the two main types of questions in the DZDL: (1) hypothetical questions by the commentators themselves and (2) questions raised by the interlocutors. Gwo found that the DZDL interlocutors were well-versed in the scriptures of both Mainstream and Mahāyāna traditions, were acquainted with a wide range of doctrinal topics and views of various schools and had a keen sense of observation. Gwo believes that the interlocutors of the DZDL were not just one person, but probably a group of disciples of the DZDL's author, with different backgrounds and disciplines. Gwo (1997, 138) suggests that the DZDL is a record of conversations that has been sorted and edited to a considerable extent.

In addition, Shi and Gwo (1998, 5–321) have tried to track most internal cross-references in the DZDL. They explain that the internal cross-references in the DZDL can be divided into two types. The first refers back to the content that has been presented before for further discussion, by using expressions such as *ru xian shuo* 如先說 ("as said

[92] For the five kinds of ornaments of debate (*vādālaṃkāra*) see also Wayman 1958, 35.

previously") or *ru…chu shuo* 如…處說 ("as said in [such and such] place"). The second refers forward, with the DZDL stating on specific topics that *hou dang guang shuo* 後當廣說 ("it will be explained in detail later"), indicating that it is more appropriate to discuss them later (Shi and Gwo 1998, 8–9). Regarding the first type, Shi and Gwo (1998, 9) also suggest that the cross-references in the first half of the DZDL might have been there in the original version, while those after *juan* 34 might have been notes of Kumārajīva while he was abbreviating the second half.

In a recent article, Orsborn (2022, 65–82) further discusses some aspects of the DZDL's exegesis and hermeneutics based on its explanations of various *dharma*s in *juan* 11–34, in the first half of the DZDL. He finds that the DZDL shows "a consistent and structured method of exegesis" in these sections. He explains that "the *dharma*s are first contextualized as to their position within the sūtra. Next, an extensive Abhidharma analysis is given, which covers the majority of the exegesis […] Lastly, the *dharma*(s) are interpreted through the Madhyamaka method, giving a pithy yet ultimate exegetic conclusion" (Orsborn 2022, 65). It should be remembered that this "consistent and structured method of exegesis" only applies to the DZDL's explanations of various *dharma*s in *juan* 11–34, in the first half of the DZDL, and may not apply to other cases, especially those in the second half of the DZDL.

As discussed in Section 1.1.3, Zacchetti (2021) was the first scholar to highlight the importance of anonymous quotations introduced by *you ren yan* 有人言 ("some say") and related expressions in the DZDL, viewing them as a striking exegetical feature and historical resource. Additionally, he examines the DZDL's polyphonic nature, characterised by multiple interpretations using terms like *fuci* 復次 ("furthermore"). Zacchetti (2021, 98–99) identifies two types of anonymous quotations: those addressing basic terms or doctrinal questions, and those offering individual interpretations of

specific LP root text passages. The former shows the DZDL's connection to Abhidharma literature, while the latter indicates references to other commentators' views on the LP. These quotations provide valuable insights into early *Prajñāpāramitā* exegesis outside China. Zacchetti (2021, 110) suggests that the DZDL serves as a repository of a diverse anonymous exegetical tradition related to the LP text. To situate the DZDL within a specific exegetical context, Zacchetti (110–116) suggests that the DZDL compilers may have adopted the Sarvāstivādin Abhidharma's *vibhāṣā* compendia model to organise their material, creatively adapting existing exegetical genres available in Northwestern India at the time to meet their needs.

As the works of these scholars demonstrate, each commentarial technique employed in the DZDL is a potentially valuable research topic, illuminating different aspects of the text. As I have shown in this section, the commentarial techniques in the DZDL, like other Buddhist commentarial works, are fertile yet underexplored territories. Among these techniques, the use of anonymous quotations stands out as particularly significant, as highlighted by Zacchetti (2021). The prominent position of anonymous quotations in the DZDL underscores the text's complexity and its value as a source of historical and exegetical insights. By examining these quotations and other commentarial techniques, we can gain a deeper understanding of the DZDL and its place within the broader context of Buddhist scriptural exegesis.

3.3. Conclusion

Together with Chapter 2, this chapter has laid the necessary technical groundwork, establishing the nature of the DZDL and the current state of scholarship by way of background to my own research. Here, I have discussed the nature of early Buddhist commentarial literature, placing the DZDL as a commentary within a particular context

and period. Additionally, I have outlined some key features and developments of Buddhist *sūtra* commentarial practice during early periods, providing some background to the broader Buddhist exegetical landscape surrounding the DZDL.

The DZDL holds a unique position in the Mahāyāna commentarial tradition, being one of the earliest extant commentaries on not only the *Prajñāpāramitā* tradition but on Mahāyāna *sūtra* literature overall. Also, as the earliest extant example of the *upadeśa* genre, the DZDL is a cornerstone of Buddhist *sūtra* commentary from its period and remains a significant text for both traditional and academic Buddhist studies to this day. The Chinese Buddhist exegetes regarded the DZDL as the perfect model of exegesis for interpreting Mahāyāna texts, setting the standard for the exegetical tradition in East Asian Buddhism.

Noting the styles and types of commentating that are found in that period, I have further observed the particular complexity of the DZDL as well as a stark difference between its earlier and latter halves. Within that, I have further listed some particular features, several of which I will explore further in subsequent chapters. Each feature outlined in Section 3.2.3 of this chapter could potentially be the subject of separate studies, following on from the studies on the question-and-answer format and on the use of cross-referencing by Gwo (1997) and Shi and Gwo (1998), respectively. In this thesis, I will add to such studies by focusing on the feature of anonymous quotations, first highlighted by Zacchetti (2018 and 2021).

Scholars such as Zacchetti (2021) and Liu (2022 [2021]) reflect a recent expansion in scholarship on the DZDL, following a gap in any major work in European languages on the DZDL since the fifth and final volume of Lamotte's annotated French translation of the DZDL in 1980. I responded to the emphasis of earlier scholarship on authorship and related issues by pointing out the non-essential nature of identifying

authorship for further study, building on Zacchetti's observations of this point. Our exploration of the DZDL's extensive use of anonymous quotations signalled by *you ren yan* and similar expressions extends this latest direction of research and fills a gap in existing scholarship. This exploration will now be the focus of the following chapters.

Chapter 4. Analysis of Anonymous Quotations: Mechanisms and Constituents

This chapter examines the two key components of anonymous quotations: the markers or quotatives that introduce them and the quoted materials themselves. It addresses the following questions: How are anonymous quotations signified in the DZDL? What do they contain, and what are they about? How are they perceived in the commentary? To build a foundation for this analysis, the chapter begins by defining the concepts of "anonymous quotations" and "anonymous quotatives", as these are central to the discussion. It then presents a detailed analysis of all anonymous quotatives in the DZDL, followed by an examination of quoted materials' distributional patterns, types, and contents. Finally, it explores their position and function within the text.

4.1. What is an Anonymous Quotation, and How Can It Be Recognised?

4.1.1. A Working Definition

The concept of quotation has long puzzled philosophers and linguists, and no universal consensus exists (Cappelen, Lepore, and McKeever 2023, 256; Finnegan 2011). For this study, I adopt the *Oxford Dictionary of English*, which concisely defines "quotation" as "a group of words taken from a text or speech and repeated by someone other than the original author or speaker" (Stevenson 2010).[93]

Moreover, what makes such a quotation anonymous? To answer this, it is important to distinguish between quotation and citation. While these two overlap, strictly

[93] "quotation". In *Oxford Dictionary of English*, edited by Stevenson, Angus. Online: Oxford University Press, 2010; accessed 16 August 2023.
Source:
https://www.oxfordreference.com/view/10.1093/acref/9780199571123.001.0001/m_en_gb0681800

speaking, they are distinct concepts: a quotation is the repetition of others' words, while a citation is a method of pointing the readers to the source of the quoted material (Kay 2009, 6; Penn 2019, 81). Modern academic referencing or citation requires detailed bibliographic information (author or authors, the title, year, page, etc.) of the work it refers to or cites. This information can be put directly into the main text, footnotes at the bottom of each page, or as endnotes at the end of the work. However, ancient authors did not follow these modern conventions. They often employed what Small (2010, 186) refers to as the most "primitive and nascent form" of referencing: providing the 'who' (cited author) and the 'what' (the quotation) but omitting the 'where' (other bibliographic information such as publisher, page, year that help the reader to find that reference). In this thesis, the term "anonymous quotations" is used to refer to quotations without what would now be considered proper citation, that is, not providing the author (the 'who') and bibliographic information (the 'where').

4.1.2. Criteria for the Recognition of an Anonymous Quotation in the *Da zhidu lun*

While the working definition provided above offers some guidelines for identifying anonymous quotations, identifying them in practice is often complex and requires clear criteria. Lottermoser (1982, 238–241), in her doctoral thesis, *Quoted Verse Passages in the Works of Buddhaghosa: Contributions towards the Study of the Lost Sīhaḷaṭṭhakathā Literature*, outlines three "reliable philological criteria" for the recognition of quotations in the Pāli commentaries: (1) the presence of an '*iti*' construction; (2) stereotyped context phrases; and (3) identification with existing, earlier sources. "Stereotyped context phrases", as defined by Lottermoser (1982, 240), are "introductory phrases indicative of a quotation", often constructed with (*i*)*ti*, such as *yath' āha … ti*, *vuttaṃ h'etaṃ … ti*, *atha … ti*, *ettha … ti*, *tena … ti*, *keci … ti vandanti*, etc. These are referred to in this

study as “quotation markers” or “quotatives”. Lottermoser concludes that quotations cannot be reliably identified based solely on context criteria (points 1 and 2). Instead, the final determination of “the quotation-character of a given passage” depends on finding the same passage in an earlier source (point 3) (Lottermoser 1982, 238–239). Thus, for Lottermoser, while all three criteria play a role, only the third provides conclusive evidence.

Building on Lottermoser’s strategies, I have developed criteria specific to recognising anonymous quotations in the DZDL. Since the DZDL is a Chinese translation of an Indic text, these criteria differ from those used in Pāli commentaries or original Indic texts. This study focuses on the following primary criteria, which will be explored in greater detail below:

(1) Formal structural criterion: The presence of an anonymous quotative, such as *you ren yan* 有人言 (“some people say”) and related expressions, indicating that the quotation is introduced formally within the text.

(2) Functional criterion: The quotations must serve an exegetical or commentarial function, such as explaining terms, responding to questions, or providing interpretations.

(3) Source tracing criterion: If a quotation can be traced to an external source, its status as an actual quotation is confirmed.

The third criterion is optional, as not all can be traced to external sources. If a quotation satisfies the first two criteria, it is formally recognised as an anonymous quotation in this study.

4.1.2.1. Formal Structural Criterion

One challenge in recognising quotations in Chinese and Indic literary texts is the absence of quotation marks. Ancient Indic texts mostly lacked punctuation and did not employ quotation marks. For instance, the Gāndhārī/Kharoṣṭhī manuscripts in the Senior collection show no punctuation (Salomon 2003, 87; Allon 2014, 28), while early Indic inscriptions used punctuation sporadically, becoming more regular in the Gupta era (Salomon 1998, 66). In Sanskrit, quotations were typically marked by the particle "*iti*" ("thus, in this way"), functioning as a "quotation mark" (Maurer 2009, 84). Similarly, ancient and medieval Chinese texts did not use quotation marks.

Modern editions, particularly the Taishō/CBETA, have simplified the identification of anonymous quotations in the DZDL by introducing modern quotation conventions. In these editions, anonymous quotations are typically presented in the following format:

(1) A quotation marker or a "quotative", such as *you ren yan*, introduces the quoted material (see Section 4.2 for these quotatives).

(2) A colon separates the quotation marker and the quoted material.

(3) Quoted material enclosed in corner brackets 「…」, akin to the European single quotation marks '…'.

(4) A period represented by a small circle (。) concludes the quotation.

For example:

有人言：「是不殺生戒，或善或無記。」(T1509, 154c22).

Occasionally, quotations lack corner brackets, with only a colon separating the quotation marker and the quoted material. For example:

有人言：世智或與離想相應。(T1509, 233a27–28).

While these editorial conventions improve readability and facilitate identification of anonymous quotations, they also risk introducing interpretative biases and do not reflect the format and reading of the manuscripts or earlier woodblock printed editions. Punctuation was first introduced into a Chinese Buddhist canon in the *Dai Nihon kōtei shukusatsu dai zōkyō* 大日本校訂縮刷大藏經 (*Shukusatsuzō* 縮刷藏, or *Kōkyō Canon* 弘教藏), edited by Fukuda Gyōkai 福田行誡 and published by Kōkyō Shoin in Tokyo between 1880 and 1885. This was also the first instance of the Chinese Buddhist canon being printed using modern metal movable type in modern book format (Wu 2016, 316). Wilkinson (2016, 292) notes that the addition of punctuation to the canon helps to reduce confusion and divergent interpretations of a given text and makes the canon more accessible to "a Japanese reader without special knowledge and training in reading Buddhist texts in Chinese". However, in the Dunhuang manuscripts of the DZDL, the text is written continuously without punctuation, containing only copyist symbols, such as deletion, repetition, and inversion (Liu 2022 [2021], 132–138). [94] The same situation applies to other premodern woodblock printed editions. Manuscripts and woodblock printed editions of the DZDL lack punctuation and quotation marks. Since 2016, CBETA has introduced new punctuation marks to ancient texts and made new divisions of paragraphs to facilitate easier understanding for modern readers (Tu 2016, 329).[95] Thus, we cannot rely on quotation marks or other typological conventions alone to identify a quotation.

For our study, the most reliable criterion is the presence of quotation markers or quotatives such as *you ren yan*. Modern scholars, such as Kieffer-Pülz (2015b, 431n11),

[94] For further discussions on punctuation in Chinese texts, see Bodde 1991, 15–23 and Richter 2023, 159–185. See Galambos 2014, 314–358 for punctuation marks in medieval Dunhuang manuscripts (5th–10th centuries).
[95] For a list of the punctuation marks used by CBETA, see https://www.cbeta.org/xb/table.php.

define "quotatives" as lexical expressions indicating quotations, such as *iti*/*ti* and *vuttaṃ* in Pāli commentarial literature. Quotatives may consist of single words or complex expressions involving verbs of saying and, at times, the source or speaker's name (Kieffer-Pülz 2015b, 431n11). In a sense, quotatives can function as quotation marks (Robles 2015, 1272). Unlike typographical quotation marks, quotatives function linguistically to introduce quoted material.[96]

In this thesis, I use "quotative" to refer to any linguistic expression used to signal a quotation and "anonymous quotative" to specifically denote expressions such as *you ren yan* that introduce anonymous quotations. The presence of an "anonymous quotative" serves as the primary indicator for identifying potential anonymous quotations in this study. A phrase, statement, or passage formally introduced with an anonymous quotative is initially considered a potential anonymous quotation, subject to confirmation through additional criteria.

Quotations marked solely by quotatives, without quotation marks, can cause confusion. In Indic texts, one challenge with quotatives like *iti* without quotation marks is the unclear boundary of the quoted material. *Iti* and related constructions, such as … *ity eke*, … *ity apare*, etc., only mark where the quotations end, leaving the beginnings open. In such cases, the quotations usually begin with the beginning of the sentence, but the lack of a formal indication, such as quotation marks, can lead to confusion (Coulson 2017 [1976], 195). In contrast, Chinese quotatives, especially in the DZDL, usually precede the quoted material, clearly marking its beginning. However, determining where a quotation ends can be challenging, particularly with lengthy or complex quoted material, containing multiple passages and explanations.[97] In practice, most of the time, the context

[96] On the concept of quotative in linguistic studies, see Güldemann, 2008; Terraschke 2013, 59.
[97] Zacchetti also occasionally comments on how difficult it can be to determine the precise endpoint of a quotation. See for example, Zacchetti 2021, 106.

helps: phrases like *fuci* 復次 (“moreover”) signalling a new explanation within the same commentary segment, or *wen yue* 問曰 (“question”) indicating the start of a new commentary segment, would help delineate the quotation’s boundaries.

4.1.2.2. Functional and Source Tracing Criteria

In addition to the formal criterion of the presence of an anonymous quotative, a potential anonymous quotation must satisfy a functional criterion. Specifically, it must serve an exegetical or commentarial purpose, such as responding to a question, glossing a term, or providing an interpretation on the specific topic. Each potential anonymous quotation is therefore analysed in its full context—its relationship to the root text, the commentary segment’s subject (such as a term to be glossed or a question), and its connection to other explanations within the same commentary segment. Passages introduced with an anonymous quotative that narrates a story are excluded from this analysis.

With the original Indic text of the DZDL lost, it is almost impossible to determine what may have been altered, omitted, or added during transmission and translation, or to verify the accuracy of the translated quotations. Moreover, it is challenging to establish whether a quotation is genuinely drawn from external sources or hypothetically constructed by the DZDL commentators. Even in Sanskrit texts, without a specific context, it is hard to determine whether a given quotation is someone’s thought, or words quoted from others, either in oral or written forms, as the direct construction with *iti* can signify not only someone or one’s own spoken or written words but also their thoughts (Speijer 1993 [1886], 380–381).

For this study, quotations, which are formally introduced by anonymous quotatives and serve exegetical purposes, are generally assumed to derive from other authors or sources unless evidence suggests otherwise. Consequently, Lottermoser’s

(1982) third criterion, confirmation via identification with existing earlier sources, is optional and applicable in limited cases.

Moreover, classical Chinese does not differentiate clearly between direct and indirect reported speech, as it lacks a distinctive syntactical system for indirect speech. What appears syntactically as direct speech may often summarise or rephrase a speaker's words rather than provide a verbatim quotation (Harbsmeier 2015).[98] Consequently, quotations introduced by expressions like *you ren yan* cannot be reliably classified as verbatim or paraphrased. As such, modern distinctions between verbatim quotations and paraphrases do not strictly apply to our study, as we cannot verify them.

4.2. Signalling Mechanism: Anonymous Quotatives in the *Da zhidu lun*

Using the established criteria, anonymous quotations in the DZDL were first identified by searching for the quotative *you ren yan*, as it is the most frequently used quotative in the text. This was done both manually, by reviewing the printed Taishō edition, and digitally, using the CBETA's search engine. During the search process, additional related anonymous quotatives were identified, as shown in Table 1.

The search process for its occurrences is repeated for each newly discovered quotative, mainly using the CBETA's search function. Each instance was then analysed individually to determine whether it met the criteria for anonymous quotations as outlined earlier.

[98] Harbsmeier, Christoph. "Indirect Speech, Premodern." In *Encyclopedia of Chinese Language and Linguistics*, edited by Rint Sybesma. First published online in 2015. Accessed August 21, 2023. http://dx.doi.org/10.1163/2210-7363_ecll_COM_00000197.

Table 1 provides an overview of the main anonymous quotatives found in the DZDL, along with the number of their occurrences, approximately 452 instances in total, based on the Taishō/CBETA edition.[99]

Table 1. Anonymous Quotatives in the *Da zhidu lun*

you ren yan 有人言 (“some people say”) and its combinations	*you ren yan* 有人言 (“some people say”)	259	417
	fuci, you ren yan 復次，有人言 (“furthermore, some people say”)	64	
	fu you ren yan 復有人言 (“moreover, some people say”)	45	
	huo you ren yan 或有人言 (“or some people say”) and *huo yan* 或言 (“[or] some say”; “or, it is said”)	18	
	ruo you ren yan 若有人言 (“if some people say”)	10	
	geng you ren yan 更有人言 (“still, some people say”)	3	
	piru you ren yan 譬如有人言 (“for example, some people say”)	1	
	you yan 有言 (“some say”)	17	
you ren shuo 有人說 (“some people explain”)			11
you ren wei 有人謂 (“some people consider”)			5
huo shuo 或說 (“[or] some explain”; “or it is explained”)			3
you ren yi 有人疑 (“some people doubt”)			9
lun zhe yan 論者言 (“a commentator says”)			7
Total			**452**

The numbers presented in the table are approximate, as textual variants related to anonymous quotatives across different Chinese editions influence the calculation. For instance, in the following case, while the Taishō/CBETA (大) reads *fu you ren yan* 復有

[99] For comparison, Mori (1988, 2) estimates that the total number of anonymous quotations introduced by “some” and “other” (*aññe*, *apare*, *itare*, *ekacce*, *eke*, *keci*, *pare*, *ye... te...*, etc.) in Pāli *aṭṭhakathā*s amounts to approximately 600.

人言, other editions, including Song (宋), Yuan (元), Ming (明), and Gong (宮), have *fu you yan* 復有言.

> 復有[1]人言：一切聖道是，用是聖道得隨意利益。[1] 人【大】，〔一〕【宋】【元】【明】【宮】 (T1509, 240a21–22).

The Dunhuang manuscripts of *juan* 24 confirm the reading *fu you ren yan*, agreeing with the Taishō edition (Liu 2022 [2021], 428).

Various other textual variants are found across editions. For example:

Table 2. Examples of Variations of Quotatives Across Editions

Taishō/CBETA T1509	**Other editions**
87b10–11: *fu you ren yan* 復有人言	Shi 【石】: *geng you ren yan* 更有人言
270c29–271a5: *fu you ren yan* 復有人言	Shi 【石】: *fu you yan* 復有言
413c17–18: *you ren yan* 有人言[100]	Sheng 【聖】: *ren yan* 人言
597a23–24: *you ren yan* 有人言	Song 【宋】, Yuan 【元】, Ming 【明】, Gong 【宮】: *you ren yi* 有人亦
649b12–14: *fu you ren yan* 復有人言[101]	Gong 【宮】: *fu you* 復有 Song 【宋】, Yuan 【元】, Ming 【明】: *fu you zhu yan* 復有住言

These variants reflect a fluidity in the transmission and editorial practices of anonymous quotatives. Other textual variations include cases where the Taishō edition provides a quotative which is absent in other editions. For instance, a passage in *juan* 15 is only introduced with *you ren yan* in the Taishō edition:

[100] The Dunhuang manuscripts here also read *you ren yan* (Liu 2022 [2021], 658). Similarly, in several other cases, the Dunhuang manuscripts tend to support the Taishō readings.
[101] Cf. Liu 2022 [2021], 895.

> 復次，[1]有人言：一切法各皆一 […] [1] 有人言【大】，〔一〕【宋】【元】【明】【宮】【石】 (T1509, 169c14–16).

The Dunhuang manuscripts of *juan* 15 are fragmentary, and this quotation is missing (cf. Liu 2022 [2021], 357–358). Thus, it is uncertain whether the quotative *you ren yan* was added by the Taishō editors. However, in another case in *juan* 2 (T1509, 75a1–3), while all editions consulted by the Taishō/CBETA have *fuci you ren yan* 復次有人言, the Dunhuang manuscript BD 02695 only reads *fuci* (cf. Liu 2022 [2021], 222n21). This suggests that the quotative *you ren yan* might be added, removed, or lost during transmission.

This section touches on the approximate number of anonymous quotations in the DZDL, but further insights on these figures will be addressed in Section 5.3.2 from a different angle. In the following sub-sections, I analyse these anonymous quotatives in greater depth, including their meanings, constituents, and usages. Due to the word limit, examples and detailed analysis for each case cannot be included.

4.2.1. *You ren yan* 有人言: The Primary Anonymous Quotative

As shown in Table 1, over 90% of anonymous quotations in the DZDL are introduced by *you ren yan* and its combinations with conjunctive particles such as *fuci* 復次 (“moreover”), *fu* 復 (“moreover”, “again”), *geng* 更 (“moreover”), *huo* 或 (“or”; “some”), and *ruo* 若 (“if”).

4.2.1.1. *you ren yan*: 259 cases

- **Components**

The *you ren yan*-quotative, when used independently without conjunctive particles, introduces 259 anonymous quotations. It can be segmented into two parts:

(1) Indefinite noun phrase: *you ren* 有人, meaning "someone" or "there are people".

(2) Verb: *yan* 言, meaning "to say".

The phrase *you ren* 有人 can be further broken down into:

(1) *You* 有: the grammatical morpheme *you* literally means "to have", "to exist", and "there is". However, it can be used adverbially to mean "some" (Pulleyblank 1995, 31) or as an indefinite pronoun to mean "something" or "somebody" (Meisig and Meisig 2012, 125).

(2) *Ren* 人: besides the primary meaning of "person, human being, mankind", also has the meaning of "others, the other one(s)" as opposed to oneself (Kroll 2017, 385) or "someone, somebody" (Meisig and Meisig 2012, 15).

Thus, *you ren* conveys "someone", "somebody", or "some people", serving as the subject of the *you ren yan*-quotative.

You ren is predominantly paired with the verb *yan* to form anonymous quotatives. It is unclear why *yan* is most preferred by the DZDL translators instead of other verbs of speaking (see Section 4.2.2). In early literary Chinese texts, *yue* 曰 or *yun* 云 ("to speak", "to say") were commonly used to introduce quotations from other texts (Gu 2023, 218). However, in the DZDL, *yue* is often used in other markers, such as *wen yue* 問曰 ("question"), *da yue* 答曰 ("answer"), and *shi yue* 釋曰 ("commentary"), while never being employed for anonymous quotations. The shift to *yan* as the verb for anonymous

quotatives may reflect the translational choices or an evolution in linguistic use of these verbs in Buddhist translations.

- **Ambiguities in Translation**

The loose syntax and grammar of classical Chinese create ambiguity in translating *you ren yan* in terms of tenses and numbers. First, verbs in classical Chinese are not conjugated and lack inherent tense. Tense is inferred from context or based on other particles (Meisterernst 2015, 8–9). Therefore, *yan* can be translated in either the present ("say") or past tense ("said"). For this study, *yan* and other quotative verbs are translated into English in the "historical present" tense for consistency.

Second, the number implied by *you ren yan* is ambiguous, as it can mean "someone says" (singular) or "some people say" (plural).[102] This ambiguity is evident in a variant reading from the Dunhuang manuscript BD1145, which uses *zhu ren yan* 諸人言 ("people say") (Liu 2022 [2021], 312n11) instead of *you ren yan* in other printed editions (T1509, 139c22–24). Whether this variant is unique to this specific manuscript or represents an editorial change remains uncertain, but it suggests that *zhu ren yan* and *you ren yan* are interchangeable and that *you ren yan* is used in a plural sense.[103]

[102] Indian commentators often prefer plural forms even when referring to a single individual. For example, Andrijanić (2015, 262) notes that Śaṅkara (ca. 7th–9th CE), in his *Bṛhadāraṇyakopaniṣad-Bhāṣya*, consistently uses indefinite plural pronouns such as *kecit*, *eke*, *apare*, and *ye* to refer to Bhartṛprapañca.

[103] On the contrary, to signify a singular sense, *yi* 一 can be added to the quotative *you ren yan* to form the quotative *you yiren yan* 有一人言 ("a certain person says"). This quotative is found once in the *Mile pusa suowen jinglun* 彌勒菩薩所問經論 (T1525, 253a18).
Zhu ren yan is found in a few other places in the DZDL but they are not presented as anonymous alternative quotations.

- **Translation Approach**

In his *Traité*, Lamotte (1944–1980) translates *you ren yan* as *certains disent* ("some say"), opting for the plural form. In certain contexts, he treats *you ren yan* as paraphrased speech, translating it as *d'après certains* ("according to some") (e.g., T1509, 89b26–c10; Lamotte 1944, I 267). While semantically correct, this translation does not convey the formal feature of the Chinese expression *you ren yan*, which denotes a direct quotation rather than a paraphrase. Zacchetti (2021) translates it as "some say". While these translations perfectly cover the essential meaning and the ambiguity of the expression *you ren yan*, and possibly its underlying Sanskrit equivalents, these leave out the Chinese character *ren*, which might be confusing in English if we consider other variants of this quotative in the following sections, such as the quotative *you yan* 有言 ("some say"). In this thesis, *you ren yan* is consistently translated as "some people say" to capture the full semantic range and account for all the components of the Chinese expression.[104]

- **Related Quotative: *you yan***

The quotative *you yan* basically shares the same meaning and function as *you ren yan*, as *you* alone can cover the sense of *you ren*. However, in some cases, *you yan* serves not as a quotative introducing anonymous opinions, but as a narrative marker within a story. Similar to *you ren yan*, *you yan* is sometimes paired with conjunctive particles like *ruo* 若 ("if") for hypothetical quotations (e.g., *ruo you yen* 若有言 ["if some were to say"]); or *fu* 復 ("moreover") for alternative anonymous quotations (e.g., *fu you yan* 復有言 ["moreover, some say"]).

[104] Greene (2008, 64) also adopts this translation.

- **Syntactic Role**

In the DZDL, the *you ren yan*-quotative, like other quotatives, always precedes the quoted material, marking its beginning. The quoted material can range from a single word to multiple paragraphs. The quotative is often positioned at the start of a sentence. By contrast, Indic corresponding quotatives formed with *iti* (e.g., *ity eke*, *ity apare*, or *ity anye*) usually come after the quoted material, marking its end. In some Buddhist Sanskrit commentaries, anonymous quotations are occasionally enclosed by the quotatives and *iti* or verbs (e.g., "*anye punar āhuḥ…iti*", "*apare punar bruvate…iti*", and "*anye punar…āhuḥ*"), creating clear boundaries of the quoted materials. However, while Indic texts often obscure the starting point of a quotation, Chinese texts, as mentioned earlier, can make it difficult to determine where the quotation ends.

Quotatives are generally expected to provide additional context, including the source and background information, to contextualise the quoted material more clearly. However, anonymous quotatives like *you ren yan* fail this role, offering only the vague attribution "some people say". As a result, they provide little or no contextual framing for the quoted material. Moreover, *you ren yan* and other quotatives are syntactically independent of both quoted material and conjunctive particles such as *fuci* 復次 ("moreover") or *fu* 復 ("again"), which makes them more susceptible to alteration, omission, or loss during transmission. Nonetheless, these limitations of the quotatives can become advantages for the quoted material. Their syntactic and contextual independence allows for significant flexibility, enabling the quoted material to be adapted and reused across varying contexts—a feature I will examine in greater depth in Section 5.3.

- **Historical and Comparative Analysis**

A search in the Chinese Text Project (hereafter Ctext; *https://ctext.org*) shows that *you ren yan* does not appear in the pre-Qin and Han texts and is rarely used in post-Han Chinese literature.[105] Instead, it seems to be a distinctive feature of Chinese Buddhist texts. CBETA searches reveal its occurrence across the Āgama, Mahāyāna, and non-Mahāyāna texts, where this quotative introduces alternative anonymous opinions or appears in narrative contexts. In these texts, it is often combined with adverbs such as *huo* 或 ("or"; "some"), and *ruo* 若 ("if"), possibly altering its meaning. Notably, the DZDL contains over 400 instances of *you ren yan*, making it the text in which this quotative is most extensively employed among Chinese Buddhist works.

Moreover, the anonymous quotative *you ren yan* seems to be preferred by Kumārajīva's team, as it is most frequently used in their translations, including the SZPPSL and the CSL, where it is extensively employed in the same way as the DZDL.[106] In contrast, it is absent as a standalone quotative in Chinese translations of the Abhidharma and *vibhāṣā* texts by other translators.[107] In Xuanzang's corpus, quotatives combining *you* 有 with verbs like *shuo* 說 ("explain") are common, but *ren* 人 is not included in anonymous quotatives, likely because *you* alone conveys the meaning of "someone". This reflects the Sanskrit equivalents like *ity eke*, *ity apare*, or *ity anye*. Interestingly, this usage aligns with milestones in the grammatical development of *you*. According to Shi Yuzhi (2023, 154–157), the grammatical morpheme *you* ("existence")

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[105] I can find only one explicit example of this quotative in the *San guo yan yi* 三國演義 (Ming dynasty 1350–1400). Source: https://ctext.org/dictionary.pl?if=en&id=99135, accessed 21 August 2023.

[106] In the SZPPSL, while *you ren yan* is the main quotative, other quotatives appear, including *huo you ren shuo* 或有人說, *you yan* 又言, *huo shi you shuo* 或時有說, *ru shuo* 如說, *you fu shuo yan* 又復說言, *fu you ren yan* 復有人言, *ru you ren yan* 如有人言, etc.

[107] For example, the ADPL (T1545; **Mahāvibhāṣā*) does not use *you ren yan* but employs other anonymous quotatives, such as *huo you shuo zhe* 或有說者, *wei huo you shuo* 謂或有說, *huo fu you shuo* 或復有說, *you yu shi shuo* 有餘師說, *you shuo* 有說, *ci zuo shi shuo* 次作是說, *you zuo shi yan* 有作是言, *piyu zhe yan* 譬喻者言, *you rushi yan* 有如是言, among others.

was first used in a syntactic position with a bare noun—that is, a noun appearing without any modifiers—to signify an indefinite noun around the third century BCE. It became popular in the fifth century CE, during Kumārajīva's time, and it was fully established by the seventh century CE, during Xuanzang's era.

The DZDL's use of *you ren yan* also shows unique features. Indian commentators in later periods, such as Haribhadra in the ninth century, used a wider range of quotatives (*iti kecit*, *iti kecana*, *iti kaścana*, *ity eke*, *ity anye*, and *ity apare*),[108] whereas earlier commentators, such as Ārya-Vimuktisena in the sixth century, limited themselves mostly to *ity eke*, *ity anye*, and *ity apare*.[109] Be that as it may, in these Sanskrit commentaries, multiple anonymous quotations within a commentary segment are often introduced by distinct quotatives: *ity eke* or *iti kecit* ("some say") for the first quotation, and *ity apare* or *ity anye* ("some say") for subsequent opinions. In contrast, the DZDL does not use any anonymous quotatives meaning "others say" but exclusively uses *you ren yan* ("some say") for all anonymous quotations, regardless of their position. This differs from other translators, such as Paramārtha (Zhendi 真諦) and Xuanzang 玄奘, who used distinctive Chinese expressions such as *you yu shi shuo* 有餘師說 ("other teachers explain") to render *ity apare* or *ity anye* ("others say").

The prevalence of *you ren yan* in the DZDL could reflect an earlier stage of Buddhist commentarial styles, where fewer quotative variations were used. Alternatively, it may result from the conflation of diverse quotatives that may have occurred during Kumārajīva's translation process. *You ren yan* might have been used to encompass both "some say" and "others say". Notably, Lamotte (1944, I 250) and Zacchetti (2021, 109)

[108] For example, see Wogihara 1932–1935, II 961.
[109] Even in case of providing six anonymous opinions in one commentary segment, Ārya-Vimuktisena only uses these three quotatives (for this example, see Lee 2017, 11.8 = Pensa 1967, 18–19; cf. Zacchetti 2021, 97n193).

sometimes render *you ren yan* as "others say". This may also indicate the indistinctiveness of the underlying Indic equivalents. For instance, in Pāli commentaries, Horner (1981, 88) asserts that *keci* ("some") represents a distinct group from other quotatives such as *aññe*, *apare*, *ekacce*, *eke* ("others"), whereas Endo (2013, 84) argues that these terms are often interchangeable and were mainly used to avoid repetition rather than to refer to specific commentators or traditions. Additionally, the transmitters of the text might have conflated different quotatives into a single term. For example, Kieffer-Pülz (2015b, 435) observes that in Pāli commentaries, diverse quotatives in an older commentary are simplified into one in a later commentary,[110] due to either accidental errors during textual transmission or deliberate editorial choices.

Perhaps for these reasons, Kumārajīva's team might not have seen the need to introduce diverse Chinese translations for different underlying Indic anonymous quotatives. However, this conflation may diminish the subtle nuances of the underlying Indic quotatives. In Sanskrit commentaries, different quotatives often serve distinct purposes. Thieme (1957, 50, esp. note 2) observes that Nāgojībhaṭṭa, while explaining Pāṇini's grammar rules, uses *kecit* to denote "certain [scholars]" whose opinions he rejects, *anye tu* to reference "others" with more plausible opinions, and *pare tu* for "others" whose views are correct.[111] Nevertheless, it remains uncertain whether such nuanced distinctions were similarly applied by other Buddhist commentators.

The *you ren yan*-quotative does not appear to be associated with any particular figures or sources, unlike other quotatives discussed in the following sections. As noted in Appendix 1, the sources of the quoted material introduced by the *you ren yan*-quotative range from canonical to post-canonical, Sarvāstivādin, Mahāyāna, and also non-Buddhist

[110] For specific examples, see Kieffer-Pülz 2015b, 435n28.
[111] I would like to thank Dr. Victor D'Avella for bringing my attention to this publication and for sending it to me through an email communication on 26 June 2024.

sources. The DZDL commentators generally accept such quotations or present them without further comment, with only a few being explicitly rejected (see Section 4.4.1). Occasionally, *you ren yan* highlights common views held by others,[112] references variant readings,[113] or introduces hypothetical quotations (T1509, 720c3–5).[114]

4.2.1.2. *you ren yan* and its combinations

In the DZDL, *you ren yan* is often paired with conjunctive adverbs or discourse markers such as *fuci* 復次 (“furthermore”), *fu* 復 (“moreover”), *geng* 更 (“still”), *huo* 或 (“or”; “some”), and *ruo* 若 (“if”). These combinations subtly enhance or modify the nuance of *you ren yan*, sometimes altering its meaning and usage.

- ***fuci you ren yan* 復次有人言 (“furthermore, some people say”); *fu you ren yan* 復有人言 (“moreover, some people say”); and *geng you ren yan* 更有人言 (“still, some people say”)**

In the DZDL, the adverbs *fuci* 復次 (“furthermore”), *fu* 復 (“moreover”), *geng* 更 (“still”) are often added before *you ren yan* to introduce multiple anonymous quotations or alternative explanations of a commentary segment. These adverbs share similar meanings and functions but are used with different frequencies.

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[112] For examples, see T1509, 289a2–8 and 752a10–17.

[113] In *juan* 33, while glossing the term *rushi yujing* 如是語經, DZDL-c provides two Chinese transcriptions of the Sanskrit original. The variant reading is introduced by 有人言: 更有經名「一[1]目多迦」；有人言「目多迦」。[1] 目【大】，篥【宮】【聖】，篥【石】(T1509, 307b14–16); cf. Lamotte (1980, V 2294). The corresponding Dunhuang manuscript here has *yizhuyeduojia* 一竹葉多迦 instead of *yimuduojia* 一目多迦 (see Liu 2022 [2021], 508n10).

[114] In Sanskrit commentaries, it is a common practice to present prima facie statements posed by an imagined opponent. These arguments are typically referred to as *pūrvapakṣa* (“former argument” or “initial position”).

- *Fuci, you ren yan* 復次有人言 (“furthermore, some people say”) appears 64 times.
- *Fu you ren yan* 復有人言 (“moreover, some people say”) occurs 45 times.
- *Geng you ren yan* 更有人言 (“still, some people say”) is rare, with only three occurrences.

Fuci means “and then”, “and again”, or “moreover” (Meisig and Meisig 2012, 91). *Fu* functions as an adverb, meaning “again, and again, once more”, “further on”, “moreover, also”, “subsequently”, “still”, and as a verb, meaning “to return, come back”, “to reply” (Schuessler 2007, 246; Meisig and Meisig 2012, 91; Kroll 2017, 123–124). Similarly, *geng* is an adverb meaning “again”, “still”, “more”, “further”, derived from the same verb *geng* (“to change” or “do something again”) (Schuessler 2007, 254). Kroll (2017, 133) adds that *geng* can function as a “connective indicating narrative succession: next, then”.

It is sometimes unclear whether these adverbs directly translate Sanskrit equivalents in the Indic original version or were added to the Chinese text by the translators. For example, in the *Abhidharmakośabhāṣya*, Paramārtha occasionally adds *fuci* or *fu* to the quotative *yu shi shuo* 餘師説 (“another teacher says”) even when no corresponding Sanskrit term exists in the source text. Nevertheless, in the DZDL, these adverbs generally indicate that an anonymous quotation is considered an alternative opinion without altering the fundamental meaning of the quotatives or the quoted materials.

- ***huo you ren yan* 或有人言 ("or, some people say") and *huo yan* 或言 ("[or], some say")**

The combinations involving *huo* 或 ("or") slightly differ in usage. *Huo you ren yan* 或有人言 ("or some people say") appears 13 times in the DZDL. The term *huo* serves multiple functions: (1) functioning as an adverb to define the subject as one out of a set, meaning "someone" or "some" (Pulleyblank 1995, 34; cf. Kroll 2017, 179); (2) acting as an adverb meaning "perhaps", "maybe", "probably"; or (3) functioning as a conjunctive meaning "or" or "either…or". *Huo* is etymologically related to *you* (Pulleyblank 1995, 135) and can combine with *you* as *huo you* to mean "someone", "some", or "there is" (Schuessler 2007, 581). Accordingly, *huo you ren yan* can signify an alternative opinion ("or some people say"), or a hypothetical quotation ("some people may say").

In the first case, *huo you ren yan* often introduces minor variations in the interpretations. For example, in *juan* 2, to respond to the question why the Buddha is only called "teacher of gods and humans" (*tian ren shi* 天人師; *śāstā devamanuṣyāṇām*) when he can teach beings in other realms such as *nāga*s, ghosts, and spirits, the DZDL commentators provide several alternative explanations, including the following:

> 復次，人中得受戒律儀、見諦道、思惟道及諸道果。或有人言：餘道中不得。或有人言：多少得。天、人中易得多得，[1]以是故，佛為天人師。[1] 以【大】，〔－〕【聖】【石】(T1509, 72c17–20; cf. Liu 2022 [2021], 217).
>
> Furthermore, [beings] in the human realm can attain the precepts and disciplinary rules (**śīlasaṃvara*), the path of seeing the truth (**darśanamārga*), the path of contemplation (**bhāvanāmārga*), and the path and its fruition (**mārgaphala*).[115] Or, some people say: [beings] in other realms cannot attain them. Or, some people say: only a few can achieve them. [Beings] in the heaven and human realms can attain them easily, and many do. For this reason, the Buddha is [regarded as] the teacher of gods and humans. (Cf Lamotte 1944, I 136–137)

[115] Lamotte (1944, I 136) translates *dao guo* 道果 as "*les fruits du chemin*", which is also possible.

In the second case, *huo you ren yan* indicates a hypothetical quotation. Here is an example from *juan* 91:[116]

> 是菩薩自行布施，亦教眾生布施。若不自施，或有人言：「若施是好法，何不自行？」是故菩薩先自布施。(T1509, 704b8–11; cf. Liu 2022 [2021], 947).
>
> This bodhisattva himself practises giving and teaches other beings to practise it. If he does not practise it himself, some people may say, "If giving is a good *dharma*, why don't you practise it yourself?" Therefore, the bodhisattva first practises giving himself.

The related variant *huo yan* 或言 appears 26 times in the DZDL. While it primarily functions as a coordinating conjunction ("or"), it serves as an anonymous quotative ("or some say") in only five cases. In these cases, *huo yan* shares the same meaning as *huo you ren yan*, as *huo* alone can cover the semantic field of *you ren* to mean "some people".

- ***ruo you ren yan* 若有人言 ("if some people say")**

The quotative *ruo you ren yan* can be interpreted in two ways, based on the meaning of *ruo* 若. When *ruo* means "if", "supposed that", or "assuming that", introducing a conditional clause, *ruo you ren yan* translates as "if some people say" or "if some people were to say".[117] Alternatively, when *ruo* serves as a synonym of *ru* 如, meaning "with regard to, concerning, pertaining" (Kroll 2017, 393), *ruo you ren yan* can be rendered as "concerning what some people say".

This quotative appears ten times in the DZDL and serves two main functions. First, it may introduce an anonymous quotation, similar to the standard *you ren yan* (e.g.

[116] For similar examples, see T1509, 274c16–20; 576b17–19; 704b8–11; and 729b8–13.

[117] In the case of *Asheshi wang jing* 阿闍世王經, *ruo you ren yan* and *ruo ren yan* (T626, 400b27–29) may represent Lokakṣema's translation of the Sanskrit *saced evaṃ brūyāt* ("if anyone were to say") from the **Ajātaśatrukautṛtyavinodanā* (see Harrison and Hartmann 2000, 179–181). Similarly, Kumārajīva's translation of the *Vajracchedikā Prajñāpāramitā*, the *Jingang banreboluomi jing* 金剛般若波羅蜜經, the phrase *yaḥ kaścid evaṃ vadet* ("if someone were to say" [Harrison 2006, 158]) is translated either as *ruo you ren yan* (e.g., T235, 752b3–4) or *ruo ren yan* 若人言 (e.g., T235, 752b15–16).

T1509, 312c7–13). Second, it sometimes signifies wrong views explicitly rejected by the DZDL commentators. For instance, in *juan* 18, *ruo you ren yan* introduces a wrong view on the notion of self:[118]

> 復次，佛說《梵網經》中，六十二見：若有人言「神常，世間亦常」，是為邪見。(T1509, 193a6–7; cf. Liu 2022 [2021], 366).
>
> Furthermore, in the *Fanwang jing* (*Brahmajāla-sūtra*), the Buddha explains sixty-two [wrong] views. If some people were to say, "the self is eternal, the world is also eternal", this is a wrong view. (Cf. Lamottte 1949, II 1081)

Ruo you ren yan, however, more commonly introduces hypothetical opinions rather than genuine anonymous quotations (e.g., T1509, 109c12–14; and 312c7–13). While these instances meet the formal criteria of an anonymous quotation, they are purely hypothetical constructs. Similarly, the variant *ruo you yan* 若有言 also often introduces hypothetical opinions or questions (T1509, 219b26–28 and 219c3–6). These are typically common wrong views rejected by the DZDL (369a9–10). I do not treat them as anonymous quotations. The variant *ruo yan* 若言 ("if you say"; "if [someone] says") can also serve to introduce hypothetical opinions or wrong views rejected by the DZDL (e.g., T1509, 262a2–3 and 278b4–5), though it sometimes simply means "or". Interestingly, all occurrences of *ruo you ren yan* are confined to the first half of the DZDL.

- ***piru you ren yan* 譬如有人言 ("just as, some people say")**

An instance of *you ren yan* combined with *piru* 譬如 ("just like" or "for example") appears in the DZDL. *Piru* often introduces examples, similes, or illustrative comparisons (Meisig and Meisig 2012, 219). However, in this case, the opinion

[118] For similar examples, see T1509, 192c26–193a3; 219b14–18; 243b25–27; and 288a11–14.

introduced by *piru you ren yan* 譬如有人言 (“just as, some people say”) represents a hypothetical view explicitly rejected by the DZDL commentators.

> 譬如有人言「有木無火，有濕地而無水」，是不可信 (T1509, 126a7–8).
>
> Just as, some people say: “There is wood but there is no fire, there is wetland but there is no water”. Such a thing cannot be believed. (Cf. Lamotte 1944, I 543)

In this instance, *piru you ren yan* functions similarly to *huo you ren yan* and *ruo you ren yan*, as it introduces hypothetical or erroneous opinions that are dismissed by the DZDL.

4.2.2. Other Anonymous Quotatives

In the DZDL, anonymous quotatives can be formed with verbs other than *yan*. These include *shuo* 說 (“to explain”, “to speak”), *wei* 謂 (“to consider”), and *yi* 疑 (“to doubt”). Compared to the Indic traditions, this list is notably limited.[119] In Pāli commentaries, Endo (2013, 86) notes a broader range of verbs used to form anonymous quotatives, such as *vadanti* (“say”), *paṭhanti* (“read”), *bhaṇanti* (“preach”, “speak”), *vaṇṇenti*/ *vaṇṇayanti* (“describe”, “explain”, “comment on”), *āhu* (“say”, “said”). These verbs often appear alongside indefinite pronouns such as *keci* (“someone”), *apare* (“others”). Additionally, as Endo (2013, 86) notes, anonymous quotatives in Pāli commentaries can sometimes consist solely of indefinite pronouns without accompanying verbs. Such constructions are absent in the DZDL.

[119] Notably, no quotative formed with verbs of writing is found in the DZDL. Similarly, Kieffer-Pülz (2015b, 436n31) notes that in Pāli, the quotative *ti likhitaṃ* is rarely used to indicate quotations and is not employed to mark canonical quotations. Likewise, in early Tibetan epistemological treatises examined by Hugon (2015, 468), the verb “to write” (Tib. *’bris*) is seldom combined with the particles *zhes*/*shes*/*ces* (equivalent to *iti* in Sanskrit) to signal a quotation.

- ***you ren shuo* 有人說 ("some people explain") and *huo shuo* 或說 ("some explain")**

The verb *shuo* 說, meaning "to proclaim", "to teach", "to instruct", "to preach", or "to say", "to explain", and "to mention" (Meisig and Meisig 2012, 215–216), encompasses a broader semantic range than the verb *yan*. *You ren shuo* is used as an anonymous quotative in eleven cases.

Quotatives formed with the verb *shuo* typically introduce established or widely recognisable theories rather than some individual's opinions. To distinguish between *shuo* and *yan*, I sometimes translate *you ren shuo* as "some people explain", but when it specifically refers to popular views or theories, I render it as "some people hold the view". For example, in *juan* 22, it is used to present a wrong view about the self:

> 有人說：「神是常遍知相。」以是故說一切法中無我。(T1509, 222b14–15).
>
> Some people hold the view: "The self is eternal, all-pervasive, and is characterised by knowledge". Therefore, [the *sūtra*] teaches the doctrine of non-self with regard to all *dharma*s. (Cf. Lamotte 1970, III 1375)

Here, *shuo* conveys a more technical sense than *yan*, referring to well-established theories or views of certain individuals or schools of thought.

The *you ren shuo* quotative occasionally appears alongside the variant *huo shuo* 或說 ("some explain") (T1509, 326a23–28), which has a similar meaning and function.[120] Another related quotative, *huo you shuo zhe* 或有說者 ("or some explain that"), is also found in the DZDL. The expression *huo you shuo* 或有說 often introduces

[120] The phrase *huo shuo* appears 54 times in the DZDL. However, most of the time, it simply means "or" in lists of two or more than two items. It is used to introduce anonymous quotations only four times.

popular views held by certain groups. For example, in a passage at T1509, 368c28–29, *you ren shuo* is employed to report the two non-Buddhist theories of self (*wo* 我).

- ***you ren wei* 有人謂 ("some people consider")**

The quotative *you ren wei* 有人謂 ("some people consider") appears five times in the DZDL. The verb *wei* 謂 literally means "to speak to", "to address", "to say", "to call". In *juan* 29, for example, *you ren wei* introduces an opinion in much the same way as *you ren yan* does:

> 復次，前勝三昧者，有人謂：一二三昧，非深三昧 (T1509, 270b25–26; cf. Liu 2022 [2021], 444).
>
> Furthermore, as for "the superior *samādhi*" [mentioned] earlier, some people consider it to be the first and second *samādhi*, not the profound *samādhi*.[121]

Here, *wei* functions similarly to *yan* but implies an evaluative or judgmental tone, making it slightly more formal. However, the overall function of *you ren wei* is not significantly different from that of *you ren yan*.

- ***you ren yi* 有人疑 ("some people suspect")**

The quotative formed with the verb *yi* 疑 ("to doubt", "to distrust", or "to suspect"), *you ren yi* 有人疑 ("some people suspect"), is used nine times in the DZDL. It often introduces objections raised by opponents or interlocutors. For example, at the beginning of the DZDL, one of the sixteen reasons why the Buddha preaches the *Prajñāpāramitā*

[121] The phrase *yi er* 一二 can be interpreted in different ways. Lamotte (1976, IV 1887) takes it to mean "one or two". In this context, however, I translate it as "the first and second", reflecting their position as lower or inferior *samādhi*. This interpretation aligns with another possible meaning of *yi er* as "little, a few".

is to dispel doubts about the Buddha's omniscience (*sarvajñatā*), as some question its plausibility:

> 復次，有人疑：佛不得一切智。所以者何？諸法無量無數，云何一人能知一切法？佛住[1]般若波羅蜜實相清淨如虛空，無量無[2]數[3]法[4]中，[5]自發誠言：「我是一切智人。」欲斷一切眾生疑，以是故說《摩訶般若波羅蜜經》。[1] 般若波羅蜜【大】，〔－〕【宮】【石】。 [2] 數【大】，數般若波羅蜜【宋】【元】【明】【宮】【石】。 [3] 法【大】，〔－〕【宮】。 [4] 中【大】，〔－〕【宋】，中故能知而【宮】【石】。 [5] 自【大】，〔－〕【宮】(T1509, 58b2–7; cf. Liu 2022 [2021], 190).
>
> Furthermore, some people have the following doubt: "The Buddha has not attained omniscience. For what reason? The *dharma*s are immeasurable and innumerable; how could one person know all the *dharma*s?" [Response:] "The Buddha abides in the true characteristic of the *Prajñāpāramitā*, which is pure like space. With regard to immeasurable and innumerable *dharma*s, he himself utters truthful speech: 'I am an omniscient one'. [The Buddha] wishes to cut off the doubts of all beings.[122] This is why he preaches the *Mahāprajñāpāramitā*". (Cf. Lamotte 1944, I 13)

In such contexts, *you ren yi* is often used to present objections or doubts that provide the background, rationale, or context for subsequent teachings or explanations, particularly those of the Buddha.[123]

- ***lun zhe yan* 論者言 ("a commentator says")**

Lun zhe yan 論者言 ("a commentator says") appears as a quotative seven times in responses to questions or glosses of terminology in the DZDL. It is essential to distinguish this usage from instances where *lun*【論】(marking a commentary section) is followed by the phrase *zhe yan* 者言. In 16 cases in *juan* 49–60, *zhe yan* appears immediately after the commentary marker *lun*. These instances often involve textual

[122] Lamotte (1944, I 13) interprets the phrase 欲斷一切眾生疑 (wishes to cut off the doubts of all beings) as part of the Buddha's truthful speech. However, Taishō/CBETA's reading appears more plausible (see also Shi Houguan 2014, I 14), as the statement 我是一切智人 ("I am an omniscient one") typically appears as a standalone declaration in various sources. For example, the *Zhengfa nian chu jing* 正法念處經 has: 「釋迦沙門瞿曇自說：『我是一切智人。』」 (T721, 1c14).

[123] For similar examples, see T1509, 249a7–10; 251c21–23; 251c26–28; 254c5–8; 335b9–12; 550c19–24; 636b19–22; and 658a16–18.

variations across different editions. For example: 【論】[1]者言：[1] 者【大】，論者【元】【明】，釋【石】(T1509, 413c10). In this case, the Taishō (大) edition reads *zhe yan* 者言; the Yuan (元) and Ming (明) editions expand it to *lun zhe yan* 論者言; and the Shi (石) edition has *shi yan* 釋言. Such variations suggest that these markers were subject to addition or omission during the transmission process, similar to the variations observed with *you ren yan*. Despite these differences, cases involving *zhe yan* or *lun zhe yan* in this context are not considered anonymous quotations in our study. They are structurally tied to the commentary marker *lun* and seem to signal authoritative commentary rather than unidentified opinions.

In other counted instances, particularly in *juan* 24–26, passages containing multiple anonymous quotations often conclude with a final opinion introduced by *lun zhe yan*.[124] The following example from *juan* 24 illustrates this structure:

> 問曰：是十力何者最勝？
>
> 答曰：各各於自事中大，如水能[1]漬，火能燒，各自有力。
>
> 有人言：初力為大，能攝十力故。
>
> 或言：漏盡力大，事辦得涅槃故。
>
> 論者言：是十力皆以無礙解脫為根本、無礙解脫為增上。[1] 漬【大】，淨【石】(T1509, 241a5–10; cf. Liu 2022 [2021], 429).
>
> Question: What is the most superior among these ten powers?
>
> Answer: Each is great in its own right. Just as water can moisten and fire can burn, each has its own power.
>
> Some people say: “The first is the greatest because it can include the ten powers”.
>
> Or some say: “The power of the exhaustion of outflow is the greatest, because when it is done, one attains *nirvāṇa*”.

[124] This feature is also observed in other commentaries, such as the *Banre deng lunshi* 般若燈論釋, where *lun zhe yan* often introduces the final opinion among multiple explanations, with earlier opinions sometimes introduced by *you ren yan* (e.g., T1566, 67b9–12).

> A commentator says: “All these ten powers have the unobstructed liberation as their root and unobstructed liberation as their predominance”. (Cf. Lamotte 1970, III 1564)

Zacchetti (2021, 197n409) translates *lun zhe yan* 論者言 as “a commentator says” but comments that “it is not clear precisely what *lun zhe* 論者 means”. For Lamotte, *lun zhe* may refer to either a commentator or a commentary, as he sometimes translates *lun zhe* as “des docteurs” (“some scholars”) (1970, III 1564), and in another instance as “*Et le Śāstra*” (“The *śāstra*”) (1970, III 1273). If it refers to a commentator, it remains unclear whether it refers specifically to the DZDL commentators or scholars from other traditions. Regardless of their doubts, I have observed that the position introduced by *lun zhe yan* is likely to be accepted by the DZDL commentators, particularly as it often concludes the discussion within a commentary segment.[125] Therefore, we can ascertain that *lun zhe yan* typically introduces the final opinion in the passage, often presented as authoritative.

4.2.3. Collectively Attributed Quotatives

In addition to the anonymous quotatives discussed earlier, the DZDL features what I term “collectively attributed quotatives”. These generally reference the traditions from which the quoted material originates, rather than naming specific individuals or texts. The quotations introduced by these quotatives are excluded from the total count of anonymous quotations for further analysis in this study, as they often explicitly reflect views outside the *Prajñāpāramitā* tradition and are therefore unlikely to be potential fragments of *Prajñāpāramitā* exegesis. However, they are included here to illustrate the range of quotatives and exegetical techniques used in the DZDL.

[125] For similar examples, see T1509, 240a13–24; 243c4–8; 251c26–252a3. See Section 4.4.2 for the significance of the position of an opinion in a commentary segment.

- ***lunyishi* 論議師 ("commentary teachers")**

In the DZDL, *lunyishi* 論議師 ("commentator") often refers to individuals or groups of religious teachers who advocate particular views and doctrines.[126] The term often appears in pluralised forms with the plural markers *deng* 等, *bei* 輩, and *zhu* 諸. These markers are used to indicate plurality and essentially mean the same thing. For example:

- *lunyishi deng yan* 論議師等言 ("commentary teachers say"),[127]
- *lunyishi bei yan* 論議師輩言 ("commentary teachers say"),[128] or
- *zhu lunyishi yan* 諸論議師言 ("commentary teachers say").[129]

In some instances, *lunyishi deng* 論議師等 seems to reference Abhidharma teachers. For example, in *juan* 26, while glossing "the mark of the concealed male organ" of the Buddha (陰藏相; *kośopagatavastiguhya*/*kośavastiguhya*), the DZDL provides three explanations. The third, introduced by *lunyishi deng*, explains that the Buddha revealed his male organ out of compassion (T1509, 251c26–252a3). This explanation parallels an anonymous opinion in the corresponding section of the **Mahāvibhāṣā* (T1545, 888b2–5), suggesting that the DZDL might have quoted this view from the **Mahāvibhāṣā* and referenced it as *lunyishi deng*.

Additionally, the DZDL employs other related quotatives, such as:

- *you fo dizi shuo* 又佛弟子說 ("moreover, the Buddha's disciples say"),[130] and

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[126] Lamotte often translates *lunyishi* as "*maître*" ("teacher" or "master") and occasionally as "*maîtres enseignants*" ("master teacher") in Vols. I and II. However, he consistently renders it as "*docteur*" ("scholar" or "theologian") in Vols. III and IV.

[127] For an example, see T1509, 243c8. This opinion can be traced to the *Apidamo jushe lun* 阿毘達磨俱舍論 (*Abhidharmakośabhāṣya*; hereafter AJL) (T1558, 123a28–29).

[128] For an example, see T1509, 251c29–252a3.

[129] For an example, see T1509, 269b17–20. Shi Houguan (2014, III 814116) traces this opinion to the AJL (T1558, 104b24–27; cf. *Abhidharmakośabhāṣya*, p.29). Lamotte (1976, IV 1876) translates *zhu lunyishi yan* 諸論議師言 as "Leurs docteurs (*upadeśācārya*) disent" ("their scholars [*upadeśācārya*] say") and identifies the proponents of this view not as Sarvāstivādins, but as Vibhajyavādins (Lamotte 1976, IV 1876n2).

[130] For an example, see T1509, 171b20–21.

- *Yanfuti da lunyishi bei yan* 閻浮提大論議師輩言 ("great commentary teachers of Jambudvīpa say").[131]

These expressions provide slightly more detailed but still ambiguous information on the proponents of these views, such as their identity or geographic origin.

- **Specific Buddhist schools**

The DZDL also introduces anonymous views belonging to specific sects or schools of thought. These quotatives often refer to broad categories, such as:

– *Śrāvaka* traditions:
  - *shengwen ren yan* 聲聞人言 ("*śrāvaka* people say"),[132] and
  - *shengwen lunyishi shuo* 聲聞論議師說 ("*śrāvaka* commentary teachers explain").[133]

– Mahāyāna traditions:
  - *moheyan ren yan* 摩訶衍人言 ("Mahāyāna people say"),[134] and
  - *dasheng shuo* 大乘說 ("a Mahāyānist explains").[135]

– Other specific Buddhist schools:
  - *Jiazhanyannizi dizi bei yan* 迦旃延尼子弟子輩言 ("disciples of Kātyāyanīputra say"),[136]
  - *Duzi biqiu shuo* 犢子比丘說 ("Vātsīputrīya *bhikṣu*s explain"),[137]

[131] For an example, see T1509, 61b21–24.
[132] For examples, see T1509, 235b8–9 and 261c11–22.
[133] For an example, see T1509, 287b17–21. Lamotte (1976, IV 2060) translates this phrase as "Les Śrāvaka et leurs docteurs (*upadeśācārya*)" ("the Śrāvakas and their scholars [*upadeśācārya*]").
[134] For examples, see T1509, 91c7–13; 92a4–7; and 261c27–29.
[135] For an example, see T1509, 287b20–21. After this quotation, the DZDL then cites a PP passage to support this view (T1509, 287b21–24). Shi Houguan (2014, III 882n36) identifies this PP passage as the Kj(LP) (T223, 288b10).
[136] For examples, see T1509, 86c4–8; 92a1–4; and 92a26–28. Note that these are all in *juan* 4.
[137] For an example, see T1509, 61a21–22.

- *Shuoyiqieyou daoren bei yan* 說一切有道人輩言[138] ("Sarvāstivādins say"),[139] and
- *Fangguang daoren yan* 方廣道人言 ("Vaipulya monks say").[140]

Unlike other commentaries, which sometimes attribute quotations to specific individuals, the DZDL does not record the names of any individual commentator. For example, alongside collectively attributed quotations from groups of teachers and monks, Pāli commentaries also record names of certain notable *bhikkhu*s, including Dīghabhāṇaka Tipiṭaka Mahāsiva, Tipiṭaka Cūlābhaya, Tipiṭaka Cūlanāga, Tipiṭaka Mahādhammarakkhita, Moravāpīvāsī Mahādatta, and Mahāsiva thera (Goonesekere 1967, 15). In contrast, the DZDL prefers anonymous or collective attribution, reflecting an emphasis on broader doctrinal or traditional perspectives rather than individual authority.

- **Non-Buddhists**

The DZDL commentators also reference non-Buddhist views by expressions such as:

- *zhu waidao ren bei yan* 諸外道人輩言 ("non-Buddhists say"),[141]
- *you waidao bei yan* 有外道輩言 ("some non-Buddhists say"),[142] and
- *you waidao yan* 又外道言 ("again, a non-Buddhist says").[143]

Additionally, as noted in Sections 4.2.1 and 4.2.2, several non-Buddhist views are also introduced by the main quotatives *you ren yan* or *you ren shuo*.

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[138] For DZDL's explanation of the term *daoren* 道人, see T1509, 324b3–4 and 495c27–29; cf. Karashima (2010, 117).
[139] For an example, see T1509, 61a25–28.
[140] For an example, see T1509, 61a28–b1.
[141] For an example, see T1509, 99c20–23.
[142] For an example, see T1509, 109c11–12.
[143] For an example, see T1509, 251b23–25.

Interestingly, quotatives referring to specific Buddhist schools and non-Buddhists appear exclusively in the first half of the DZDL. This section of the text often elaborates on foundational *dharma*s, Buddhist terms, ideas, and doctrines, citing diverse viewpoints from various traditions. In particular, it uses Sarvāstivāda/Vaibhāṣika for background, framework or points of comparison and contrast with the Mahāyāna/Mādhyamika perspectives. In this sense, these "collectively attributed quotatives" serve as signalling devices to facilitate such doctrinal comparisons.

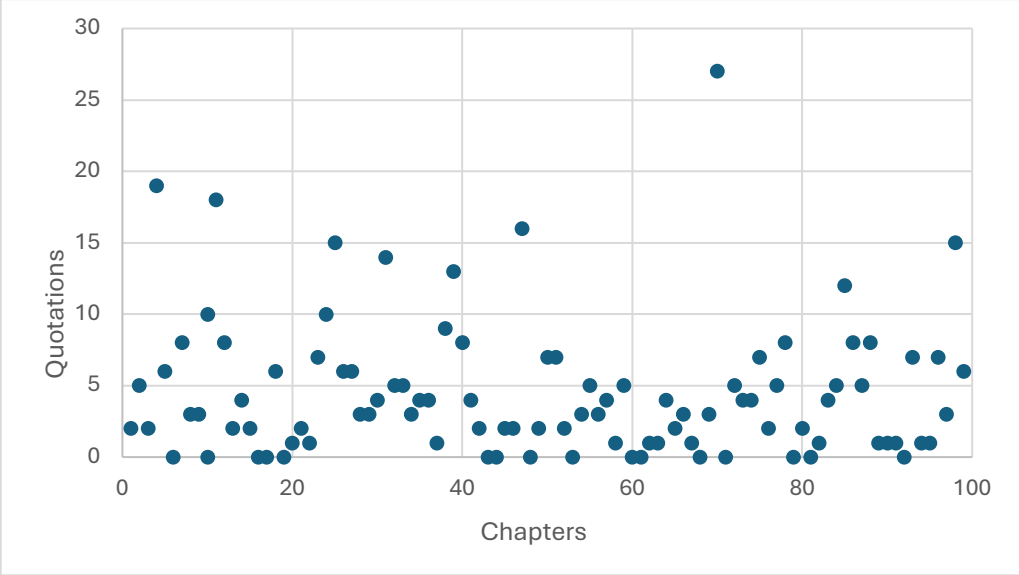
4.3. Constituents of the Quoted Materials

The previous section examined how anonymous quotations are introduced in the DZDL. This section investigates their distributional patterns, types, and content, providing a closer analysis of their role within the text.

4.3.1. Distributional Patterns

Overall, anonymous quotations in the DZDL generally follow a random pattern of distribution rather than a uniform or systematic arrangement. In most cases, they appear sporadically throughout all the chapters, without adhering to any predictable pattern. This irregularity is visualised in Figure 1 below.

Figure 1. Distribution of Anonymous Quotations in the *Da zhidu lun*



In some instances, anonymous quotations are clustered in groups, following a clumped dispersion pattern. These clusters manifest at two levels: certain commentary segments attract multiple anonymous quotations or particular *juan* attract a higher concentration of quotations. For example, *juan* 4, 11, 25, 31, 39, 47, 70, 85, and 98 each contain more than ten anonymous quotations. Among them, *juan* 70 stands out with 27 anonymous quotations, the highest in any single *juan*.

Conversely, there are chapters entirely devoid of anonymous quotations, including *juan* 6, 10, 16, 17, 19, 33, 43, 48, 53, 60, 61, 68, 71, 79, 81, and 92. Interestingly, the number of anonymous quotations in the two halves of the DZDL is almost evenly distributed. Table 3 below summarises the frequency of anonymous quotations within individual commentary segments.

Table 3. Number of Anonymous Quotations in a Commentary Segment

Number of Quotations	1	2	3	4	5	6	7	8	10
Number of Cases	166	61	21	10	5	3	2	1	1

As shown in Table 3, the number of anonymous quotations within a commentary segment in the DZDL can range from one to ten. However, the majority of commentary segments feature either one or two anonymous quotations, while occurrences of three or more are progressively less frequent.

4.3.2. Types and Contents

Anonymous quotations in the DZDL exhibit significant diversity in terms of their length, type, and content. Some anonymous quotations in the DZDL are exceptionally succinct, consisting of just a few words that provide alternative perspectives on minor points. For instance, in *juan* 5, regarding the bodhisattva *samādhi*s, DZDL-c provides three brief anonymous quotations about their numbers.

> 復[1]有人言：「一切三昧法有二十三種。」[2]有言：「六十五種。」[3]有言：「五百種。」[1]有【大】，有一種【石】。 [2]有【大】，又【聖】，有一種人【石】。 [3]有【大】，有一種人【石】(T1509, 97a4–6; cf. Liu 2022 [2021], 235).[144]
>
> Moreover, some people say: "There are twenty-three *samādhi–dharma*s in total".[145] Some say: "Sixty-five". Some say: "Five hundred". (Cf. Lamotte 1944, I 324)

[144] It is interesting to note the variant reading in the Shi【石】edition, which consistently has *you yizhong ren yan* 有一種人言 (lit. "a certain type of person says" or "a certain person says") for all three anonymous quotations. *You yizhong ren yan* is not found anywhere else in the CBETA. It is likely that *you yizhong ren yan* was intentionally used by the redactor of the Shi【石】edition rather than resulted from copying errors.

[145] Lamotte (1944, I 324) omits *fa* 法 in his translation. It seems that *sanmei fa* 三昧法 is not different from *sanmei* 三昧. In some cases, while Kumārajīva's translation contains *fa* 法 (*dharma*), the Sanskrit corresponding passage does not have it. For example, while Kj(LP) has 讚一切三昧[1]法 [1] 法【大】，〔一〕【聖】 (T223, 282a11), PvsP(K) (II–III, 48.13) has *sarvasamādhisamāpattīnāṃ varṇaṃ bhāṣiṣyate* (cf. LPG 139v13). Note also that the【聖】 edition does not have *fa* 法.

At the other end of the spectrum, some anonymous quotations are rather long and complex, containing multiple detailed glosses and sub-questions that emerge from the main discussion and reflect multiple layers of exegesis. For example, at T1509, 233c1–234a11, DZDL-c elaborates on *shi yi zhi* 十一智 ("eleven knowledges") by offering three sets of definitions:[146]

- First set: Concise definitions of the eleven knowledges, presumably from a DZDL perspective.
- Second set: Definitions of *shi zhi* 十智 ("ten knowledges") from Abhidharma perspectives, with many tracing back to Sarvāstivādin *vibhāṣā* compendia.[147]
- Third set: Introduced by "furthermore, some people say", this set provides further definitions of each of the eleven knowledges and sometimes expanding with further questions and answers on a particular knowledge.

Since these eleven knowledges represent a later development of Mahāyāna scholasticism, adapted from the ten knowledges of the Abhidharma (Lamotte 1970, III 1468), the third set appears to draw from or summarise extended explanations in early Mahāyāna commentarial traditions. The DZDL concludes the section by saying that these explanations are only cursory summaries (如是等種種分別十一智義，此中略說) (T1509, 234a13–14). This example reveals a common feature of the DZDL exegesis: alongside introducing new concepts, it systematically redefines traditional terms and notions from Mainstream Buddhist sources, concisely imbuing them with new meanings and applications.

All anonymous quotations in the DZDL are presented in prose form. Some may contain verses quoted from other sources, but the quotations themselves remain prose

[146] For an overview of the ten knowledges in Abhidharma and the eleven knowledges in Mahāyāna, see Lamotte 1970, III 1465–1471.
[147] For these parallels, see Lamotte 1970, III 1483–1486; Shi Houguan 2014, II 651–653.

compositions.[148] Additionally, anonymous commentators in the DZDL sometimes showcase their exegetical skills by employing diverse methods, such as similes (**aupamya*) (e.g., T1509, 641a19–22; 682a7–18), storytelling (e.g., T1509, 162a8–b2; 609c28–610a20; 732b3–29; 750a18–22), and cross-references to other texts.

The content of these anonymous quotations in the DZDL ranges from general discussions regarding the *dharma*s in Mainstream Buddhism to major doctrinal matters concerning the bodhisattva path in Mahāyāna. As noted by Zacchetti (2021, 98), these quotations can be broadly categorised into two groups: (1) quotations "discussing some basic terms or specific doctrinal questions" and (2) quotations providing "individual interpretations of *specific passages* of the LP". These two types of anonymous quotations will be the subjects of investigation in chapters 5 and 6 respectively.

In the following sections, I offer an overview of the themes and contexts of anonymous quotations in the DZDL. While there are various ways to classify these quotations, I focus on three categories based on their contextual function within the commentary: (1) glosses of terminology, (2) question-and-answer sections, and (3) concise exegeses (*shi yue* 釋曰). To refer to these diverse contexts collectively, I use the term "commentary segment", which refers to a coherent portion of commentary that provides analysis, explanation, or interpretation of a specific part of a root text. A commentary segment may incorporate glosses, question-and-answer exchanges, or broader or concise exegeses. These represent the three main contexts in which anonymous quotations feature in the DZDL, and they reflect progressively broader levels of exegesis, ranging from the analysis of particular words or terms (glosses) to the

[148] In Pāli commentaries, Goonesekere (1967, 13–14) observes an interesting distinction: while the views of the *aṭṭhakathācariya*s (commentary masters), who studied and transmitted the *aṭṭhakathā*s, are "often in prose and sometimes in verse", opinions of the *Porāṇā* ("the ancients") are "most often in verse but sometimes in prose".

examination of minor topics through questions and answers, to the interpretation of broader themes in a passage or larger text segment (concise exegeses). However, it should be noted that the use of these commentary segments in the DZDL is not systematic or sequential. Typically, concise exegesis sections appear immediately after the root text passage, serving as the foundational interpretation. Depending on the needs of each section, glosses, questions and answers are employed flexibly to elaborate on specific points.

4.3.2.1. Glosses of Terminology

As an encyclopaedic work, one of the primary exegetical functions of the DZDL is to provide definitions of terms. According to Durt (1993, 7), along with those in Vasubandhu's *Abhidharmakośa*, the definitions of the DZDL are among "the most perfect" in Buddhist literature, many of which are still authoritative in modern dictionaries of Buddhist terms. Our anonymous commentators play an active role in this process, contributing numerous glosses and definitions.

Approximately 126 anonymous quotations in 60 instances serve as glosses of terms and phrases, most of which are directly taken from the root text. These glosses often follow a distinct structure: […] 者，有人言: […] ("As for the term […], some people say: […]). The topic marker *zhe* 者 signals that the preceding word or phrase is drawn from another source, usually from the root text, and is being glossed.

- **Types of glosses**

The selection of terms or phrases for glossing appears to be unsystematic, as it is unclear why the commentators choose to elaborate on certain words but not others. However, three important patterns emerge:

- *First, glosses on common doctrinal terms*:

In several cases, the terms being glossed are well-established doctrinal concepts found across various Buddhist traditions. For these terms, the DZDL commentators often draw extensively on pre-existing or contemporary scholarly traditions. For example, at in *juan* 7, while glossing the term *chan* 纏 ("bond"; *paryavasthāna*), a common Buddhist technical term,[149] the DZDL provides two anonymous quotations introduced by *you ren yan*:

> 纏者，有人言「十纏」，有人言「五百纏」。(T1509, 110b3–4)
>
> As for the term "**bond**", some people say: there are ten bonds. Some people say: there are five hundred bonds.

The first opinion can be traced to numerous Sarvāstivādin Abhidharma texts, including:

- *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (**Mahāvibhāṣāśāstra*) (T1545, 245c24),
- *Piposha lun* 鞞婆沙論 (**Vibhāṣāśāstra*) (T1547, 423c22–24), and
- *Apidamo jushe lun* 阿毘達磨俱舍論 (*Abhidharmakośabhāṣya*) (T1558, 109b22–23).

Its recurrence across these sources suggests the DZDL was drawing on widely transmitted Abhidharma knowledge. Section 5.3 will delve further into these connections, shedding light on the broader Buddhist exegetical network from which the DZDL emerges.

[149] The root text passage being commented upon here is: 【經】能斷種種見、纏及諸煩惱。 (DZDL T1509, 110a11 = Kj[LP] T223, 217a27; PvsP[K] I–1, 30; LPG 1v9).

- *Second, glosses on shared technical terms from the root text*:

Many anonymous glosses focus on technical terms taken from DZDL-s, which often represent key concepts shared across several *Prajñāpāramitā* or Mahāyāna texts. For example:

- *buke de kong* 不可得空 ("unapprehendable emptiness"; *anupalambhaśūnyatā*) (T1509, 295c7–11),
- *wu fa kong* 無法空 ("emptiness of non-existence; *abhāvaśūnyatā*") (T1509, 296a10–11),
- *you fa kong* 有法空 ("emptiness of existence; *svabhāvaśūnyatā*") (T1509, 296a22–b1),
- *wu fa you fa kong* 無法有法空 ("emptiness of both non-existence and existence; *abhāvasvabhāvaśūnyatā*") (T1509, 296a9–b1),
- *chu fa yi pusa* 初發意菩薩 ("Bodhisattva who newly inspires [to become a Buddha]"; *prathamacittopādam upādāya*) (T1509, 383b10–20),
- *pusa dao* 菩薩道 ("Bodhisattva path"; *bodhisattvamārga*) (T1509, 665b12–16),
- *pusa guo* 菩薩果 ("Bodhisattva result"; **bodhisattvaphala*) (T1509, 665b12–16), and
- *pusa di* 菩薩地 ("Bodhisattva stage"; *bodhisattvabhūmi*) (T1509, 586a20–23).

- *Third, glosses on phrases specific to the root text*:

Similarly, we also find glosses on words or phrases that are more specific or unique to DZDL-s or directly quoted from it. Unlike the previous categories, which gloss individual technical terms that can be found across other texts, these phrases are extracted verbatim from the root text itself. Below are some examples:

- *cong fo kou sheng* 從佛口生 (“born from the mouth of the Buddha”; *bhagavataḥ…mukhato jāto*) (T1509, 363b21–24),
- *se juzu se bu juzu* 色具足色不具足 (“completeness and incompleteness of form”; *rūpam aparipūrṇaṃ paripūrṇam*) (T1509, 511c1–7),
- *xiang buneng poxiang* 相不能破相 (“marks are unable to destroy marks”; *na…lakṣaṇaṃ lakṣaṇaṃ vikopayati*) (T1509, 548c17–19),
- *wuliang shi* 無量事 (“immeasurable things”; *apramyeya-kṛtya*) (T1509, 552a8–10),
- *xianjie zhong dang shouji* 賢劫中當受記 (“will receive prediction in the Good *kalpa*”; *bhadra-kalpe vyākṛtā buddhā bhaviṣyanti*) (T1509, 552c12–14),
- *shanli* 善利 (“good benefit”; *sulabdha*) (T1509, 610b2–8),
- *baiwei* 百味 (“hundred tastes”; *śata-rasa*) (T1509, 710c18–23).

Such glosses often cannot be traced to any extant sources, suggesting that the DZDL incorporated earlier, possibly lost *Prajñāpāramitā* or Mahāyāna exegeses.

- **Glosses on *samādhi*s and their interpretive strategies**

Among these instances, the glosses on the *samādhi*s are of special interest. In *juan* 47, DZDL-s lists 108 *samādhi*s, providing definitions for each.[150] Several of these *samādhi*s receive additional glosses in DZDL-c, seven of which include anonymous quotations, some consisting solely of anonymous quotations. These include:

  - *Baoyin sanmei* 寶印三昧 (“*Samādhi* of Jewel Seals”; *ratnamudro nāma samādhi*) (T1509, 399a2–10) and *Huanxi sanmei* 歡喜三昧 (“*Samādhi* of

[150] The number and order of *samādhi*s contained in the list varies from recension to recension: Mo: 107; Dhr and Kj(LP): 108; PvsP(K) and Xz(PvsP): 113; and Xz(Ś): 157.

Joy"; *ratikaro nāma samādhi*) (T1509, 400a4–9): one anonymous quotation with two alternative explanations.

- *Huai yu ru xukong sanmei* 壞語如虛空三昧 ("*Samādhi* Destroying Languages Like Empty Space"; *vākkalividhvaṃsanagaganakalpo nāma samādhi*[151]) (T1509, 402b13–20): three anonymous quotations and one alternative explanation.
- *Jian gu sanmei* 堅固三昧 ("*Samādhi* of Firmness"; *sāravatī nāma samādhi*) (T1509, 402a10–13): two anonymous quotations.
- *Butui sanmei* 不退三昧 ("*Samādhi* of Non-retrogression"; **avivarto nāma samādhi*)[152] (T1509, 400a23–25): one anonymous quotation.
- *Budong sanmei* 不動三昧 ("*Samādhi* of Immovability"; LPG 84v7: *aniṃjito nāma samādhi*; PvsP[K] I–2 64.19: *aniñjyo nāma samādhi*) (T1509, 400a15–22): four anonymous quotations.

While DZDL-s defines the *samādhi*s in terms of the practices or outcomes arising from entering them, these seven glosses in DZDL-c define these *samādhi*s by linking them to more commonly known *samādhi*s found in canonical and Abhidharma sources. A notable example is the *San yi sanmei* 散疑三昧 ("*Samādhi* of Dispelling Doubts"), which is glossed as follows:

> 散疑三昧者，有人言：即是見諦道中無相三昧；疑結，見諦智相應三昧斷故。
>
> 有人言：菩薩無生法忍相應三昧[1]是。時，一切法中疑[2]網悉斷，見十方諸佛，得一切諸法實相。[1] 是【大】，是是【元】【明】【聖】【石】。 [2] 網【大】，納【聖】【石】

[151] While LPG (85r4) agrees with Kj(LP) and the DZDL in treating this as a single *samādhi*, *vākkalividhvaṃsanagaganakalpo nāma samādhi*, PvsP(K) (I–2 65.18–19) separates this into two distinct *samādhi*s: *vākkalividhvaṃsano nāma samādhi* and *gaganakalpo nāma samādhi*.

[152] While PvsP(K) I–2 64.20 reads *vivṛto nāma samādhi*, LPG 84v7 has *vivarto nāma samādhi*. The reading *vivarto* in LPG corresponds to 退 but omits 不 as found in Kj(LP) and the DZDL.

> 有人言：無礙解脫相應三昧是。諸佛得是三昧已，於諸法中無[3]疑，無近、無遠，皆如觀掌[4]中。[3] 疑【大】，礙【宋】【元】【明】【宮】。 [4] 中【大】，〔一〕【宋】【元】【明】【宮】【聖】(T1509, 401b6–12; cf. Liu 2022 [2021], 638).
>
> As for the "***Samādhi* of Dispelling Doubts**" (**vimativikiraṇo nāma samādhi*),[153]
>
> 1. Some people say: It is the "*Samādhi* of Signlessness" of the path of seeing the truth. It is because the bondage of doubt has been cut off by the *samādhi* corresponding to the knowledge of seeing the truths.
>
> 2. Some people say: It is the *samādhi* which corresponds to the receptivity of the nonproduction of *dharma*s (**anutpattikadharmakṣānti*) by bodhisattvas. At that time, the net of doubt concerning all *dharma*s is wholly cut off; one sees the Buddhas in the ten directions and apprehends the true characteristics of all *dharma*s.
>
> 3. Some people say: It is the *samādhi* corresponding to unhindered liberation. After attaining this *samādhi*, the Buddhas have no doubt about all *dharma*s, which are neither near nor far for them, as if they were contemplating these *dharma*s in the palm of the(ir) hand.[154]

The "*Samādhi* of Dispelling Doubts" appears to be exclusive to the PP texts. Despite its name, it seems to cause more doubt for the commentators than it resolves. Instead of directly explaining it, the three anonymous commentators strategically link it to more familiar *samādhi*s or concepts: the first connects it to the "*Samādhi* of Signlessness", the third to "Unhindered Liberation" (*wu'ai jietuo* 無礙解脫; *anāvaraṇavimokṣa*), a crucial concept in the DZDL's anonymous exegesis (see Zacchetti 2021, 181–229). The second ties it to the "*Samādhi* of the Receptivity of the Nonproduction of *Dharma*s", which is also used to gloss the '*Samādhi* of Abandoning Defilements' experienced by Sadāprarudita in a later chapter:

> 「離塵垢三昧」者，得是三昧者，諸煩惱、結使、塵垢[1]皆滅，即是無生法忍三昧。」[1] 皆【大】，習【宋】【元】【明】【宮】(T1509, 737a16–17).
>
> As for the '*Samādhi* of Abandoning Defilements', one who attains this *samādhi* has their afflictions, fetters, and defilements entirely eliminated. This is the *samādhi* of receptivity of the nonproduction of *dharma*s.

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[153] The root text passage being commented here is: 云何名散疑三昧？住是三昧得散諸法疑，是名散疑三昧。 (T1509, 398a28–29 = Kj[LP] T223, 252c18–19; LPG 87r5–6; PvsP[K] I–2, 72.18–20).
[154] This third opinion has been translated and analysed by Zacchetti 2021, 192–193.

This approach of linking obscure terms to familiar concepts reflects a pedagogical strategy designed to make complex ideas more accessible. Interestingly, the second anonymous definition of "*Samādhi* of Dispelling Doubts" was later incorporated into the *Daming sanzang fa shu* 大明三藏法數 (P1615, 99b9–100a1),[155] a comprehensive 15th-century Chinese Buddhist lexicon comprising 1555 entries. This exemplifies the significant role of the DZDL in shaping the development of Chinese Buddhist lexicons and dictionaries.

However, most of these anonymous glosses cannot be traced to any extant texts, suggesting two possibilities: (1) the sources for these anonymous glosses were never documented elsewhere or have been lost; or (2) these glosses are original contributions of the anonymous commentators within the DZDL tradition. The latter possibility is particularly significant, as it suggests the existence of exegetical communities specifically devoted to interpreting the DZDL, whose voices are preserved solely within the DZDL. Chapters 6 and 7 will further explore the potential fragments of these earlier lost *Prajñāpāramitā* or Mahāyāna exegeses embedded in the DZDL's anonymous quotations.

- **Glosses and textual variations**

Minor variations can be observed between terms quoted in DZDL-c glosses and the corresponding root text passages in DZDL-s. For example:

[155] In the CBETA system of sigla, P denotes the *Yongle beizang* 永樂北藏 ("Yongle Northern Canon"), as edited by the *Yongle beizang zhengli weiyuanhui* 永樂北藏整理委員會 ("Editorial Committee for the Yongle Northern Canon"), published in Beijing by *Xianzhuang shuju* 線裝書局 in 2000.

Table 4. Variations of Root Text Quoted in the *Da zhidu lun*'s Glosses

DZDL-s	DZDL-c
xing chengjiu 性成就 (T1509, 417a4–5)	"***xing chengjiu***" *zhe*「姓成就」者 (T1509, 419a21–27)
chu fa xin pusa 初發心菩薩 (T1509, 382b18)	"***chu fa yi pusa***" *zhe*「初發意菩薩」者 (T1509, 383b10–20)
wu shou zhe 無壽者 (T1509, 527b23)	"***wu shouming***" *zhe* 「無壽命」者 (T1509, 528a25–27)
wu shang fabao 無上法寶 (T1509, 739a3)	*wu shang bao* 無上寶 (T1509, 742c23–743a3)

Although these variations are minor and do not alter the overall meaning of the phrases, they raise intriguing questions about the transmission and translation process of the DZDL. One possible explanation for these discrepancies is that DZDL-s and DZDL-c were transmitted separately, reflecting readings from different recensions of the root text. Alternatively, these variations may indicate that DZDL-s and DZDL-c were translated relatively independently, with Kumārajīva's team perhaps lacking the time to fully standardise and polish the final versions.[156]

4.3.2.2. Question-and-Answer Format

The question-and-answer format, as discussed in Section 3.2.2, is a defining feature of the DZDL, reflecting its nature as an *upadeśa sūtra* commentary. This approach, common to many Buddhist *sūtra*s and commentaries, facilitates in-depth and detailed discussions and interpretations on the base texts. Consequently, the majority of anonymous quotations in the DZDL appear within this format. Since subsequent chapters will provide numerous examples of these, this section will focus on some key observations.

[156] On the translating and editing process of these texts, see Section 2.1.2.

Most anonymous quotations appear in the answers. However, in two cases, they are found in the question (at T1509, 65b10–21 and 172b26–29). This contrasts with works such as the CSL, where anonymous quotations introduced by *you ren yan* frequently appear in the questions (e.g., T1646, 324b29–c1).

The range of topics addressed in the questions and answers is broad and difficult to summarise concisely. Some of the recurring themes include:

- The Buddha's special attributes and qualities,
- The bodhisattva's qualities and practice,
- The nature and characteristics of *dharma*s,
- *Samādhi* and concentration practices, and
- The path to enlightenment.

To elucidate these topics, the DZDL draws extensively on diverse scholastic sources, particularly the Abhidharma, which the DZDL commentators hold in high regard and frequently resort to. Chapter 5 will examine in detail the intertextuality and text reuse between the DZDL and other Abhidharma texts. When anonymous quotations are devoted to explaining the root text or concepts unique to the PP texts, they often cannot be traced to extant scholastic texts. These instances will be explored in greater depth in Chapters 6 and 7.

4.3.2.3. Concise Exegesis 釋曰

In twelve cases, anonymous quotations appear in sections introduced by the marker *shi yue* 釋曰 ("the commentary/exegesis says"). According to a CBETA search, *shi yue* appears 159 times in the DZDL, with only one occurrence in the first half (T1509, 70b14) and the remainder in the second half. It is unclear whether *shi yue* in modern editions was

part of the original Indic text or was later added by Chinese editors, as discrepancies exist between these editions and the Dunhuang manuscripts. For example:

- At T1509, 327c1–6, the Taishō/CBETA has *lun shi yue* 【論】釋曰 ("Commentary: The exegesis says:"), whereas the Dunhuang manuscript S.4954 has *lun zhe yan* 論者言 ("the commentary/commentator says"), and BD 01227 has *shi yue* 釋曰 ("The exegesis says") (Liu 2022 [2021], 544n2).
- Similarly, at T1509, 327c11–16, the Taishō/CBETA edition includes the marker 【論】釋曰, but this is absent in both Dunhuang manuscripts S.4954 and BD 01227 (Liu 2022 [2021], 544n3).

These discrepancies, as discussed previously, highlight ongoing textual questions about the editorial transmission of markers in the modern editions of the DZDL.

The key feature of sections marked by *shi yue* is their concise exegetical style. While not always consistent, they often focus on the main points of root text passages or sections rather than explaining specific words or small details. The *shi yue* sections also often summarise or paraphrase the lengthy root text passages, offering succinct and seemingly authoritative interpretations. Consequently, the anonymous quotations within these sections are specifically concerned with the base text. The following example from *juan* 41 illustrates this:

> [1]【論】
>
> 釋曰：內空中不見外空，外空中不見內空。
>
> 有人言：外四大飲食入[2]其身中，故名為內；若身死，還為外。一切法無來去相故，外空不在內空中。[1]【論】【大】，〔－〕【宋】【宮】【聖】。 [2] 其【大】，〔－〕【宋】【元】【明】【宮】(T1509, 362c20–23; cf. Liu 2022 [2021], 582).
>
> Commentary:
>
> The exegesis says: In internal emptiness, one does not see external emptiness; in external emptiness, one does not see internal emptiness.

> Some people say: It is called 'internal' because the four elements from the external enter one's body through eating and drinking. If the body dies, [these four elements] return to being external. Because all *dharma*s do not have the characteristics of coming and going, external emptiness does not abide in internal emptiness.

This *shi yue* exegesis, following immediately after the *sūtra* part, excerpts a phrase from the root text:

> Kj(LP): 須菩提言：「菩薩摩訶薩行般若波羅蜜時，內空中不見外空、外空中不見內空」(T223, 233b23–25 = T1509, 362a25–26).[157]
>
> Subhūti said: "While a Bodhisattva Mahāsattva is practising *Prajñāpāramitā*, in internal emptiness, they do not see external emptiness; in external emptiness, they do not see internal emptiness".

The anonymous quotation here comments on this root text passage, introduced by *shi yue*, and explores the relationship between internal and external emptiness. The inclusion of anonymous quotations in *shi yue* sections suggests their perceived authority and significance in the DZDL's exegetical tradition.

4.3.2.4. Sub-level exegesis

In addition to these three main types of exegeses discussed above, anonymous quotations appear within sub-levels of exegeses. In some instances, these quotations are embedded within longer explanations and subordinated to the main commentary rather than serving as independent alternative explanations. In such cases, the anonymous quotation plays an indirect role or serves as the basis, either lending weight or providing contrast to support further argument or analysis of the DZDL commentators.[158] For example, in *juan*

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[157] PvsP(K) I–1, 152.6–8: *subhūtir āha: ihāyuṣman śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran nādhyātmaśūnyatayā bahirdhāśūnyatāṃ samanupaśyati, na bahirdhāśūnyatayā adhyātmaśūnyatāṃ samanupaśyati*. (cf. LPG 52r7–8)

[158] Similarly, in Pāli commentaries, Horner (1979, 53) and Endo (2013, 88) observe that the anonymous quotations might be drawn on to justify or lend weight to the commentators' own interpretations.

26, DZDL-c uses an anonymous quotation as a starting point for an explanation of why the Buddha removed his upper robe to reveal his body:[159]

> 復次，有人言：「或有頭汗身不汗者，佛頭雖不汗，身必有汗。」以是故，佛脫欝多羅僧示其身；因是外道大得信向，皆入佛法中 (T1509, 251c17–21).
>
> Moreover, some people say: "It is possible that some people's foreheads sweat, but their bodies do not sweat. Although the Buddha's forehead does not sweat, his body certainly sweats". Because of this, the Buddha removed his *uttarāsaṅga* ("upper robe") to reveal his body. As a result, the non-Buddhists developed deep faith and all entered the Buddha-*Dharma*. (Cf. Lamotte 1970, III 1665)

Here, the anonymous quotation forms the basis for DZDL-c's explanation. Lamotte (1970, III 1665n4) traces the detail "the Buddha removed his *uttarāsaṅga* to reveal his body" to several canonical sources, including the *Cūḷasaccakasutta* (MN I, 227–237); *Za ahan jing* 雜阿含經 (T99[110], 36b23; hereafter SĀ); and *Zengyi ahan jing* 增壹阿含經 (T125[37.10], 716b4–5; hereafter EĀ). However, the anonymous quotation itself cannot be traced to any text. It likely originates from an early commentarial tradition connected to the early Buddhist canons. Alternatively, it may represent a hypothetical opinion constructed by the DZDL commentator to support their argument. In either case, such an anonymous quotation is employed as an exegetical strategy to support the DZDL's main explanation.

In other cases, anonymous quotations are closely mingled with the interpretive process, forming what Shi Houguan (2014, V 1662) describes as *yin lun sheng lun* 因論生論 ("exposition generated from exposition"). Anonymous quotations in these cases may elaborate on or spark further analysis within the main discussions, suggesting that certain commentators are commenting on DZDL-c exegesis itself. This could reflect classroom-like interactions, where the DZDL is taught. There discussions on the DZDL

[159] For similar examples, see T1509, 655c29–656a2 and 72c17–20.

commentary are in turn recorded in the DZDL itself, adding another textual layer to DZDL-c.[160]

Similarly, there are cases where anonymous quotations gloss the terms derived from the preceding explanations in the commentary part rather than words from the root text. This adds another layer of complexity to the DZDL's exegesis. For example, in explaining the term *shi li* 十力 ("ten powers") of the Buddha found in DZDL-s, DZDL-c first lists the ten powers, provides their general definitions, and then offers further glosses and explanations for each.[161] This is typical of the detailed and extensive exposition style of the first half of the DZDL (from *juan* 1 to *juan* 34). This section takes up the entirety of *juan* 24 (around six pages in Taishō edition or ten thousand Chinese characters) on a single sentence from the root text. The seventh power, referred to as *yiqie zhi chu dao zhi li* 一切至處道智力 ("the power of knowledge of path leading to all destinies"), is particularly notable. It receives six anonymous explanations in DZDL-c, yet the term itself does not appear in DZDL-s. Instead, it is only introduced in the commentary section of DZDL-c. These anonymous glosses thus comment on the commentary itself, rather than the root text, adding another sub-level of exegesis.

These multilayered exegetical practices highlight the sophisticated nature and structure of the DZDL. Together with the discussions on terminological glosses, the question-and-answer format, and concise exegesis above, it becomes evident that the anonymous commentators actively participate across all levels of exegesis in the DZDL. Their deep engagement and integral connection with the text played a crucial role in shaping and expanding the DZDL's exegesis.

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[160] For similar examples, see T1509, 474b17–22 and 540c21–541a3.

[161] The root text passage being commented upon here is: 【經】「舍利弗！菩薩摩訶薩欲遍知佛十力、四無所畏、四無礙智、十八不共法、大慈大悲，當習行般若波羅蜜！」 (DZDL T1509, 235a28–b1 = Kj[LP] T223, 219a17–19).

4.4. The *Da zhidu lun*'s Approach to Anonymous Quotations

As discussed throughout this chapter, anonymous quotations play a significant role in the DZDL's exegesis. They frequently appear as part of multiple alternative explanations in responses to questions, offering diverse perspectives on a given topic. While the DZDL often presents them without further commentary, it occasionally rejects certain views explicitly or provides brief comments. Moreover, anonymous quotations are positioned variably within a commentary segment. Understanding their placement can provide valuable insights into their role and significance. This section explores how these features illuminate the DZDL's exegetical methods and its inclusive approach to alternative views.

4.4.1. Acceptance and Rejection

The DZDL often presents multiple alternative explanations without showing a clear preference. However, its commentators occasionally express explicit agreement or disagreement with these views, similar to the approach found in other Buddhist commentaries. Horner (1979, 53) and Endo (2013, 88) show that Pāli commentators may agree, disagree, or make no comment on the anonymous quotations.

In approximately twenty cases, DZDL explicitly rejects the anonymous views, typically targeting non-Buddhist traditions and Sarvāstivādin positions that contradict the Buddha's words. These rejections are articulated through negative remarks such as:

- *ci liang yu sui you shi yu, bubi er ye* 此兩語雖有是語，不必爾也 ("Although these two statements contain these words, they are not necessarily so"; T1509, 87a29–b3)
- *shi yu fei shi* 是語非實 ("This statement is incorrect"; T1509, 123b26–29)
- *shi buke xin* 是不可信 ("This is not trustworthy"; T1509, 126a6–10)

- *ruci shi, jie bu er ye* 如此事，皆不爾也 (“Matters like these are all wrong”; T1509, 149b9–16)
- *jie shi xiejian* 皆是邪見 (“All are wrong views”; T1509, 192c26–193a3)
- *shi shi buran* 是事不然 (“This is not so”; T1509, 329b12–17)
- *shi gu sheng yi* 是故生疑 (“Doubt arises due to this”; T1509, 350c1–7)
- *duo shi xiejian* 墮是邪見 (“These fall into wrong views”; T1509, 413c17–23)
- *shi ming er bian* 是名二邊 (“These are called the two extremes”; T1509, 610a24–28)
- *shi yi buran* 是亦不然 (“This is also not so”; T1509, 622b24–29)

In most cases, however, anonymous quotations in the DZDL are presented without comments indicating agreement or disagreement. The DZDL commentators also do not express their preference among these multiple alternative explanations, reflecting an inclusive attitude. Baums (2022, 8) notes similar tendencies in other Indic commentarial traditions, observing that “Both the *Saṃgītisūta* commentary and the verse commentaries frequently introduce multiple alternative explanations of their root text without expressing a preference”. This is not to say that the DZDL commentators lack a standpoint; rather, it demonstrates a deliberate openness to diverse views.

In some exceptional cases, the DZDL commentators provide brief evaluative comments. For example, in *juan* 51, after quoting a root text passage in which Subhūti praises the benefits of Mahāyāna, DZDL-c provides four anonymous quotations describing different ways to attain enlightenment. This is followed by a brief remark from the commentators: “Such theories are not the conditions or are only minor conditions [for

enlightenment], hence, Subhūti does not praise them".[162] Or, occasionally, an anonymous quotation is not explicitly refuted but serves as a foil to an authoritative opinion (e.g., T1509, 358b9–12). However, such cases are rare.

When no further comment is made, it implies that the anonymous quotations are generally accepted by the DZDL commentators. This aligns with a principle in Indian scholasticism. According to a *tantrayukti* rule in the *Nyāyabhāṣya* (c. 5th century CE) by Vātsyāyana Pakṣilasvāmin, quoting another's view without refuting it, implies acceptance (*paramatam apratiṣiddham anumatam iti hi tantrayuktiḥ*) (cited in Dikshitar 1930, 82).

Moreover, in over 50 cases, the commentary segments consist solely of anonymous quotations, as if the DZDL commentators have nothing to contribute regarding those specific questions or issues. The number of anonymous quotations in each commentary segment ranges from one to eight. Zacchetti (2021, 98) suggests that the use of anonymous quotations as the sole response to a question indicates that these anonymous views are taken as authoritative interpretations by the DZDL commentators.

4.4.2. None Is Incorrect

This inclusive approach can result in confusion, as it leaves the audience to rely on their own judgment to determine the most accurate or appropriate explanation. Indeed, the presentation of multiple-choice and open-ended answers can sometimes puzzle the audience. A case in point occurs in *juan* 11, where, in response to the question "What is *Prajñāpāramitā*?", the DZDL provides six anonymous definitions (T1509, 139a26–c21). These definitions were later cited by prominent commentators, including Jizang 吉藏

[162] 如是等說，皆是非因緣、少因緣，須菩提所不讚歎。 (T1509, 429b8–13). For another example, see Choong 2018. I am grateful to Prof. Choong Yoke-meei for sharing her unpublished conference paper with me.

(549–623) in *Jingang banre shu* 金剛般若疏 (T1699, 88a16–18) and Wŏnhyo 元曉 (617–686 CE) in the *Daehyedogyeongjongyo*/*Da huidu jing zongyao* 大慧度經宗要 (T1697, 69c18–70a2), reflecting their perceived authoritative status. Given the central role of *Prajñāpāramitā* in the DZDL, it is striking that the DZDL commentators neither offer their own definition nor indicate any preference among the anonymous definitions.

Perhaps perplexed by this lack of authoritative comments, an interlocutor later asks which definition is correct. In response, DZDL-c provides three explanations, the first two of which are also anonymous quotations:

> 問曰：上種種人說般若波羅蜜，何者為實？
>
> 答曰：有人言：各各有理，皆是實。如經說：五百比丘各各說二邊及中道義，佛言皆有道理。
>
> 有人言：末後答者為實。所以者何？不可破、不可壞故。[…]
>
> 復次，從此已後，品品中種種義門，說般若波羅蜜，皆是實相。[4]以不住法住般若波羅蜜中，能具足六波羅蜜。 [4] 以【大】，如是【宋】【元】【明】【宮】 (T1509, 139c21–140a5; cf. Liu 2022 [2021], 312).
>
> Question: All kinds of people have explained *Prajñāpāramitā* above*;* which one is correct?
>
> Answer: 1. Some people say: Each has its reasons, and all are correct. As the *sūtra* says: When each of the five hundred *bhikṣu*s explained the meanings of the two extremes and the middle path, the Buddha declared that all are reasonable.
>
> 2. Some people say: The last answer is correct. Why? Because [*Prajñāpāramitā*] is indestructible and unperishable. […][163]
>
> 3. Furthermore, from this point onward, all the various methods in each chapter that explain the *Prajñāpāramitā* are the true characteristics. By abiding in the *Prajñāpāramitā* by not abiding in *dharma*s, one can accomplish the six *pāramitā*s.

It is worth noting that the first two anonymous quotations address a question arising from the previous commentary segment in DZDL-c rather than directly commenting on

[163] Here the anonymous commentator goes on to give detailed explanations of why *Prajñāpāramitā* is indestructible and unperishable. This explanation in turn seems to parallel another definition of *Prajñāpāramitā* found in a later part of the DZDL in *juan* 43 (see T1509, 370a21–24).

DZDL-s. This implies that these two anonymous commentators were actively involved in the compilation process of the DZDL. Otherwise, how could they have known that the DZDL commentators had presented multiple explanations of *Prajñāpāramitā,* or which explanation might be correct? Such evidence points to the existence of an active, likely local commentarial community that belonged to the DZDL exegetical circle. This community appears to have been deeply engaged in exchanging knowledge and interpreting their core text, the *Prajñāpāramitā*. In other words, these anonymous commentators were themselves DZDL commentators or can be seen as integral participants within the DZDL's intellectual community.

Moreover, these explanations reveal the DZDL's critical commentarial practices and hermeneutical approaches. One significant consideration is the position of an explanation within a commentary segment, as the placement often determines its perceived authority. For example, the second anonymous quotation reflects the principle that the last opinion is likely to be preferred. In the DZDL, commentary segments containing multiple explanations situate anonymous quotations in different positions: (1) at the beginning (over 20 cases), (2) as the second or in the middle (around 24 cases), and (3) at the end or as the final explanation (around 70 cases).

Zacchetti (2021, 98) suggests that the initial position of an answer or commentarial portion is often taken as authoritative in several cases in the DZDL. He states, "in several instances a certain quotation is given as the initial—or sometime even sole—answer to a question, which would seem to indicate that the compiler took that gloss as an authoritative answer" (Zacchetti 2021, 98). However, according to Indian commentarial conventions, the first opinion is often considered the least favoured. When subsequent alternative opinions are presented, it often implies that the earlier ones are not definitive or entirely satisfactory.

In Sanskrit commentaries, Tubb and Boose (2007, 251) observe that when a second alternative interpretation is given, the second interpretation is often, though not always, favoured by the commentator. Similarly, Kieffer-Pülz (2015, 438) observes that Buddhaghosa follows the principle that "the last mentioned opinion is the best" in his *Samantapāsādikā*. She explains, "This implies that he disagrees with all preceding quotations deviating from the last mentioned, even if he does not say so, and that the position of the single quotation compared to that of the other quotations is crucial for its being rejected or accepted" (Kieffer-Pülz 2015, 438). Additionally, Kieffer-Pülz (2015, 438n3) notes that the *Vajirabuddhiṭīkā* author explicitly states that the one taught last is the best (*yo pacchā vutto so va sāro*, Vjb 280.20–21). Consequently, the placement of an opinion can be key for understanding its authority and function. The author of the second anonymous opinion quoted above is aware of this well-known principle in Indian exegesis.

That said, this principle is not a fixed rule in practice. For example, the *Dīghaṭṭhakathā* (*Sumaṅgalavilāsinī*) by Buddhaghosa, *Dīghaṭṭhakathā-ṭīkā* (*Līnatthavaṇṇanā*), *Udānaṭṭhakathā*, and *Mahā-aṭṭhakathā* record various opinions on the meanings of the term *sūkaramaddava*. According to Endo (2013, 90–91), the first opinion, interpreting *sūkaramaddava* as pig's or boar meat, seems to be the authoritative interpretation preferred by the Mahāvihāra tradition, contrary to the "last is best" principle.

As noted earlier, the DZDL commentators often list multiple opinions as alternatives, treating them as equally valid without preference. This inclusive approach is reflected in the first and third explanations in DZDL-c passage above, both of which essentially convey the same idea that all explanations of the *Prajñāpāramitā* are correct. The statement, "Each has their own reasons, and they are all correct", in the first opinion

exemplifies the DZDL's inclusive hermeneutic approach grounded in its four *siddhānta*s (*si xitan* 四悉檀; the four modes used to establish a teaching) previously mentioned. To support this perspective, the first anonymous quotation cites a *sūtra* passage. Shi Houguan (2014, I 295n86) traces this passage to *sūtra* no. 1164 in *Za ahan jing* (SĀ T99, 310c24–25). In this text, a group of monks discuss the meaning of a stanza taught by the Buddha. Six monks offer their interpretations: the first is marked by *you yi dayan* 有一答言 ("one replies"), while the rest are introduced with *fu you shuoyan* 復有說言 ("moreover, some say"). When these views are reported to the Buddha, he affirms their validity by stating: "Your explanations are all well-spoken" (「汝等所說，皆是善說」; T99, 310c24–26). This recalls the *Bahuvedanīyasutta* MN 59, where the Buddha acknowledges that various enumerations of feelings (*vedanā*s) are correct and admits that he adapts his teachings to different contexts. Such a holistic hermeneutical approach allows the DZDL commentators to flexibly and openly collect their materials, including anonymous quotations.

Not only does the DZDL accept the validity of anonymous quotations in principle as we have seen—strikingly, in one case, such a quotation is even elevated to the level of the Buddha's words (*fo kou suo shuo* 佛口所說; **buddhavacana*). In *juan* 27, an interlocutor asks whether the destruction of habituations (*xi* 習; *vāsanā*) also entails the elimination of afflictions (*fannao* 煩惱; *kleśa*). The DZDL-c provides four anonymous quotations, describing different theories from various Buddhist traditions on when habituations and afflictions are removed (T1509, 261b12–28).[164] Confused by these, an interlocutor further asks which theory is correct. The DZDL-c replies, "All having come

[164] Shi Houguan (2014, III 779–780), citing Yinshun's *Da zhidu lun biji* 大智度論筆記, notes that the second and third opinions are Mahāyāna, the fourth one is Mainstream. See also Lamotte 1976, IV 1775–1780.

from the mouth of the Buddha, none of them is incorrect" (皆是佛口所說故，無有不實) (T1509, 261b22–23). The text then proceeds to critique each of these views, two of which belong to the Śrāvaka tradition, and two to the Mahāyāna tradition, before ultimately presenting its own interpretation as the most authoritative one (T1509, 261b23–262a16). This approach demonstrates that, while the DZDL acknowledges the authority of the Buddha's words across both Śrāvaka and Mahāyāna systems, their meaning must be understood through the interpretive lens of DZDL.

These examples illustrate the validity and authority of many anonymous quotations: regardless of their position, they are generally accepted by the DZDL commentators as correct. Moreover, topics left without definitive conclusions suggest open-ended discussions or debates, portraying the DZDL as a dynamic and ongoing project that evolves over time, allowing for the incorporation of new material.

4.5. Conclusion

From a macroscopic approach, this chapter, supplemented by Appendix 1, provides an overview of various aspects of anonymous quotations. Section 4.1 discussed a working definition of anonymous quotations and criteria for identifying them in the DZDL and for selecting them for further analysis. Section 4.2 focused on the quotatives that introduce these quotations. Overall, Kumārajīva's team appears to favour the Chinese quotative *you ren yan* 有人言 in their translation, which is employed to introduce 90% of anonymous quotations in the DZDL. Other quotatives are occasionally employed, most of which appear to have no special usage and can often be interchangeable. However, certain combinations of quotatives and other adverbs or particles (e.g., *huo* 或 or *ruo* 若) or quotatives constructed with different verbs (e.g., *shuo* 說 or *yi* 疑) might carry distinct connotations, and the opinions introduced by them are sometimes treated

differently by the DZDL commentators. Paying attention to the different nuances of these quotatives offers a better understanding of the quoted materials.

Section 4.3 outlined the distributional patterns, types, and contents of anonymous quotations. The anonymous quotations follow a random pattern, sometimes clustering in certain chapters or sections. This pattern suggests that the DZDL compilers did not collect the anonymous opinions systematically. The question of how the DZDL collect their anonymous quotations will be revisited in Section 5.3.1. Anonymous quotations appear across three main types of exegesis in the DZDL: glosses of terminology, questions and answers, and concise exegesis. They also feature in a sub-level of exegesis, forming additional discussions that emerge from the main commentary. These quotations encompass a wide range of topics, from early Buddhist teachings to up-to-date Mahāyāna topics at the time, highlighting what topics were interesting or controversial among the commentator community at that time. Additionally, the DZDL's multilayered exegetical practices showcase its complexity and depth, demonstrating how anonymous commentators actively contributed across all levels of interpretation. Their active participation and close connection to the text were pivotal in shaping and enriching the DZDL's exegetical tradition.

The final section explored how the DZDL handles anonymous quotations in relation to alternative opinions. The DZDL frequently presents multiple alternative explanations without showing a clear preference, though its commentators occasionally express explicit agreement or disagreement with certain views. Anonymous quotations appear in various positions within a commentary segment, and regardless of their placement, are generally accepted by the DZDL commentators. This general acceptance by the DZDL commentators highlights their validity and authority within the DZDL's exegesis. Additionally, such an inclusive approach to diverse and anonymous views

reinforces Zacchetti's suggestion of the nature of the DZDL as a complex, inclusive, and polyphonic commentary. The DZDL's open-ended presentation of alternative opinions, including those introduced as anonymous quotations, portrays it as a dynamic and evolving project, open to incorporating new materials across sources and traditions. The next chapter will examine how diverse materials, particularly in the form of anonymous quotations, are incorporated into the DZDL text and exegesis.

Chapter 5. Textual Reuse in Early Mahāyāna/*Prajñāpāramitā* Exegetical Tradition

This chapter explores the various modes of textual reuse, intertextuality, and intratextuality related to anonymous quotations in the DZDL. The practice of borrowing from and building on earlier works is a common feature of all Buddhist commentarial literature. In recent years, there has been a growing number of studies of textual reuse in Indian scholastic texts in general and Buddhist commentarial literature in particular.[165] Elisa Freschi, a prominent scholar in this field (2012; 2015a; 2015b; 2017; 2018), has emphasised that the adaptive reuse of texts is a common and important phenomenon in Indian cultural and literary history. She advocates for comprehensive studies of quotations in Indian philosophical texts for a better understanding of compositional habits and the originality of ancient Indian authors (Freschi 2012, 161–189). Similarly, Freschi and Cantwell (2016) maintain that the study of textual reuse is crucial and "unavoidable" because it is pervasive in all forms of Buddhist works. They urge scholars to scrutinise whether the text they are examining is incorporated from earlier material, as such examination of text reuse provides valuable insights into "the context of the composition or compilation of text, and the role of the composers, editors, translators and copyists" (Freschi and Cantwell 2016, 2). Scholars use different categories of textual reuse, such as "repeat" (reuse without acknowledgement" and "quotation" (reuse with acknowledgement) (Hugon 2015, 454). Freschi and Maas (2017, 13–17) use "adaptive

[165] Regarding Indian philosophical texts, several scholars have contributed to the *Special Issue on the Reuse of Texts in Indian Philosophy* of the *Journal of Indian Philosophy* (Volume 43, No.2/3 and 4/5, 2015) edited by Elisa Freschi and the two recent edited volumes, *Adaptive Reuse: Aspects of Creativity in South Asian Cultural History* edited by Elisa Freschi and Philipp A. Maas (2017) and *Transmission and Tradition: Quotations, Paraphrases and Allusions in Texts on Indian Philosophy* edited by Ernst Prets (2022). For Buddhist texts, see *Special Issue: Reuse and Intertextuality in the Context of Buddhist Texts* of the *Buddhist Studies Review* (Volume 33, 1–2, 2017 [2016]) edited by Cathy Cantwell, Elisa Freschi, and Jowita Kramer.

reuse" in contrast with "simple reuse", depending on the degree of adaptation of the original text. For clarity, I use "textual reuse" throughout this chapter whenever there is clear evidence of one text borrowing or reusing material from another source.[166]

The issue of intertextuality between the DZDL and other sources has been the subject of many studies, as mentioned in Section 2.1. In the extensive footnotes to his translation, Lamotte painstakingly traces the potential parallels of materials reused in the DZDL, both with and without the form of quotations. Continuing this endeavour with a narrower focus, namely the anonymous quotations in the DZDL, I have been able to identify the potential parallels and sources of approximately 60% of them (see Appendix 1). Many of these parallels are suggestive rather than definitive, as the parallels or links are partial, showing some indication in terms of terminology or ideas that the anonymous quotations and such potential sources are related, while in some cases, they are more conclusive, revealing clear textual relationships.

In the following sections, I will present select examples of the more definitive parallels identified thus far, grouping them based on the relationships between the anonymous quotations and their potential sources. These categories include external textual reuse (intertextuality) and internal textual reuse (intratextuality). These modes highlight the diverse nature of the anonymous quotations, which may represent actual textual borrowings, well-established views, or exegetical building blocks that circulated within the Buddhist scholastic community.

[166] For more systems of classifications of textual reuse, see Steinkellner 1988, 103–129 and Freschi 2015, 88–90.

5.1. External Textual Reuse

This section explores how anonymous quotations in the DZDL are forms of external textual reuse. While some of these quotations are verifiable textual borrowings from identifiable written sources, many of them are more conceivable to be common stock-in-trade of multiple groups. While the former are generally derived from larger, identifiable sources, the latter are smaller, standalone fragments that are transmitted more or less independently or collected in compendia. The examples in this section reflect the different degrees of textual reuse, including explicit and implicit borrowings.

5.1.1. Anonymous Quotations as Identifiable Textual Quotations

This section examines anonymous quotations that can be traced back to identifiable textual sources. Instances where an anonymous quotation is conclusively proven to originate from a written source are rare. The following example is one of those rare cases and serves as an example of explicit and evident textual borrowing. It is explicit because it is clearly marked as anonymous quotations, and it is evident because the quoted material and the potential source material share unmistakable similarities. The example under examination comes from an early section in the DZDL, where DZDL-c addresses why, despite both Sanskrit terms *samaya* (*sanmoye* 三摩耶) and *kāla* (*jialuo* 迦羅) denoting "time", only *samaya* is used in the *sūtra*s' opening phrase *evaṃ mayā śrutam ekasmin samaye* ("thus have I heard at one time").[167] To explain why only *samaya* is used but not *kāla*, DZDL-c provides two anonymous quotations. The following is the

[167] For discussions on the *sūtra*'s opening phrase and the debates regarding whether *ekasmin samaye* is part of *evaṃ mayā śrutam*, see, e.g., Dragonetti and Tola 1999, 53–55; Kajiyama 1977, 93–99; and Nattier 2014, 39–64. The DZDL, similar to some other Mahāyāna commentaries, treats *ekasmin samaye* as part of *evaṃ mayā śrutam*. For a detailed study of the concepts of *kāla* and *samaya* in the DZDL, particularly in relation to these two anonymous quotations, see Yen 2010, 1–57. For the concept of time in the Sāṃkhya-Yoga tradition, see Kurma 1983, 129–135; in Pali Buddhism, see Prasad 1988, 107–136 and Karunadasa 2015, 235–245.

second quotation,[168] framed by [B1] and [B1'], and it forms part of a longer discussion, the structure of which I will examine more closely below (p. 148 ff.).

DZDL (T1509, 65b16–c15; cf. Liu 2022 [2021], 204–205)	***Bai lun* 百論** (T1569, 179c29–180a27)
[B1] 更有人言：雖天地好醜一切物非時所作，然時是不變因，是實有。	外曰：**有時法，常相有故**(修妬路)。有法雖不可現見，以共相比知故信有。
[B1] Also, some people say: Even though the good and bad as well as all things in heaven and on earth are not created by time, time is the immutable cause, [hence] truly exists.[169]	[i] The outsider says: "**There is the *dharma* 'time' because it has the characteristic of permanence**" (*Sūtra*). There are some *dharma*s which, although they cannot be directly seen, because they can be known through shared characteristics, we believe that they exist.
時法細故，不可見、不可知，以華[1]果等[2]果故可知有時。往年今年，久近遲疾，見此相，雖不見時，可知有時。何以故？見果知有因故。以是故有時法，時法不壞故常。 [1] 果【大】，實【元】【明】。 [2] 果【大】，〔一〕【宮】【石】。	如是時雖微細不可見，以節氣花實等故知有時，此則見果知因。復次以一時不一時、久近等相故，可知有時。無不有時，是故常。
[2] Because the *dharma* 'time' is subtle, it cannot be seen and cannot be known [directly, but] through its effects, such as flowers, fruits, etc., we can know that time exists. Seeing the characteristics such as the past year or present year, long ago or recently, slowly or quickly, although we do not see time, we know that time exists. Why is that? Because by seeing the effect, one knows that the cause exists. That is why a *dharma* 'time' exists. And because this *dharma* 'time' is immutable, it is permanent.	[ii] Such time, although minute and subtle and cannot be seen, yet through the seasons, flowers, fruits, etc., we know that time exists. In this case, seeing the effect we know the cause. Moreover, because of the characters such as "one time", "not one time", long ago or recently, etc., we can know that time exists, not that time does not exist. Therefore, it is permanent.

[168] The first of these, which cites two verses from a work known as the *Shi jing* 時經 ("*Time sūtra*"), will be discussed in detail in Section 6.1.4.1.

[169] The phrase *tiandi haochou* 天地好醜 appears only three times in the CBETA, all of them are in this section of the DZDL. It is unclear why Lamotte (1944, I 76) consistently translates the phrase *tiandi haochou* as *êtres du ciel et de la terre* ("beings of heaven and earth"). No variant readings of *haochou* 好醜 have been identified, including the Dunhuang manuscripts (Liu 2022 [2021], 204). Moreover, there is no evidence to support the interpretation of *haochou* as "beings".

答曰：如泥[3]丸是現在時，[4]土塵是過去時，瓶是未來時。時相常故，過去時不作未來時；[5]汝經書法，時是一物，以是故，過去[6]世不作未來[7]世，亦不作現在[8]世，雜過[9]故。過去[10]世中亦無未來[11]世，以是故無未來[12]世。現在[13]世亦如是。[3] 丸【大】，洹【聖】。 [4] 土塵【大】，塵土【宋】【元】【明】【宮】。 [5] 汝【大】，如【宋】【元】【明】。 [6], [7], [8], [10], [11], [12], and [13] 世【大】，時【宋】【元】【明】【宮】【石】。[170] [9] 故【大】，去【宋】【元】【明】【宮】。

內曰：**過去未來中無，是故無未來**(修妬路)。如泥團時現在、土時過去、瓶時未來，此則時相常故，過去時不作未來時。汝經言時是一法，是故過去時終不作未來時，亦不作現在時。若過去作未來者則有雜過。又過去中無未來時，是故無未來。現在亦如是破。

The insider says: "**The past, future, and the intermediate time do not exist. Therefore, the future does not exist**" (*Sūtra*).

[3] Answer: Just as the clay ball is the present time, the earth dust is the past time, and the pot is the future time. Because the characteristic of time is permanent, past time does not make up future time. [According to] the teaching of your scriptures, time is a substance. Therefore, the past life does not make the future life and also does not make the present life. [If it does,] it is mixed with the past. In the past life, there is also no future life. Because of this, there is no future life. The present life is also like this.

[iii] Just as, the time when [it is] a clay ball is present, the time when [it was] earth is past, and the time when [it becomes] a pot is future. Because the characteristic of time is permanent, past time does not make up future time. Your scriptures say time is a *dharma*. Therefore, past time can never make future time, and it also does not make present time. If the past time were to make the present time, then it must be mixed with the past. Also, in the past, there is no future time; hence, there is no future. The present is also refuted like this.

問曰：汝受過去[14]土塵時，若有過去時，必應有未來時，以是故實有時法。[14] 土塵【大】，塵土【宋】【元】【明】【宮】。

外曰：**受過去故有時**(修妬路)。汝受過去時故，必有未來時，是故實有時法。

[4] Question: You accept the past time [which is compared to] the earth dust. If

[iv] The outsider says: "**Because the past is accepted, time exists**" (*Sūtra*). Because

[170] All the Dunhuang manuscripts have *shi* 世 instead of *shi* 時 as found in later editions 【宋】【元】【明】【宮】【石】 (Liu 2022 [2021], 205). The DZDL passage in these later editions might have been edited on the basis of the *Bai lun*'s reading.

there is a past time, there must certainly be a future time. Therefore, the *dharma* 'time' must truly exist.	you accept the past time, there must be a future time. Therefore, the *dharma* 'time' must exist.
[…] 以是故，時法無實，	[…] 是故時法無實，但有言說。
[5] […] Therefore, the *dharma* 'time' is not real.	[v] […] Therefore, the *dharma* 'time' is not real. There is only word. (Cf. Tucci 1929a, 76–78)
[B1'] 云何能生天地好醜及華果等諸物？[171]	
[B1'] How could it produce good and bad in heaven and on earth as well as things such as flowers, fruits, etc.? (Cf. Lamotte 1944, I 76–78)	

In this example, the parallel between the DZDL anonymous quotation and a potential source is obvious, almost as if one literally "copied and pasted" from the other. This anonymous quotation closely parallels a passage from the *Bai lun* 百 論 (**Śata*[*ka*]*śāstra*; T1569), attributed to Āryadeva, a student of Nāgārjuna. The *Bai lun*, extant only in Kumārajīva's Chinese translation of 404 CE, when the translation of the DZDL was also ongoing, includes the root text by Āryadeva and the commentary by a certain Vasu (Posou 婆藪), whose identity is uncertain.[172] The parallel portions between the DZDL

[171] Liu (2022 [2021], 205n31) notes that the Dunhuang manuscripts S. 1621 and S. 4614 have *shi* 是 before *yun he* 云何, making the sentence 以是故，時法無實是云何能生天地好醜及華果等諸物 a statement rather than a question.

[172] Péri (1911, 361–368) proposes that this Vasu is no other than Vasubandhu, Asaṅga's brother. Tucci (1929, xiv) doubts about this identification. Frauwallner (1951, 36–37) believes that this Vasu is Vasubandhu I, or Vasubandhu the elder who was born in 320 CE (See also Robinson 1978 [1967], 33). However, Hirakawa (1973, iv–v) strongly argues that this Vasu cannot be the same one as Vasubandhu.

and the *Bai lun* are extensive, and I have omitted a sizable passage (passages [5] and [v]) here.

The parallels between these passages in the DZDL and Vasu's commentary included in the *Bai lun* have been briefly noted by some scholars such as Tucci (1929a, xiv) and Ruegg (1981, 51). Tucci (1929, xiv) observes, "The commentary by Vasu follows very often almost verbatim, the big work called Ta-che-du-lun, *Mahāprajñāpāramitā-śāstra* attributed to Nāgārjuna" without providing references or further detail, and Ruegg (1981, 51) likely paraphrases Tucci. While Lamotte (1944, I 77n1) notes at the end of passage [3] that the DZDL presents some connections with the *kālaparīkṣā* ("investigation on time") of the *Madhyamakaśāstra* of Nāgārjuna, he does not specifically point out the parallel between the DZDL and the *Bai lun*.

It is worth discussing this example in detail as it relates to the authorship debate, specifically whether the DZDL is a product of Kumārajīva's team. Katō (1996, 53–55) offers a more detailed comparison and analysis, arguing that the DZDL passage is quoted from the *Bai lun* by Kumārajīva. Katō uses this as evidence to support his theory that Kumārajīva is the DZDL's author.[173] However, there are dissimilarities between the two excerpts, suggesting that Kumārajīva might not have quoted this himself. As the primary aim here is to demonstrate that the DZDL's quotation is not a verbatim borrowing from the *Bailun*, rather than engage in the doctrinal debate of the nature of time (*kāla*), I highlight key variations between the two passages.

(1) *Different ideas*: Regarding why time exists, the DZDL states that "time is the immutable cause, hence truly exists" (然時是不變因，是實有), while the *Bai*

[173] Another substantial portion of parallel texts between the DZDL (T1509, 65a9–29) and the *Bai lun* (T1569, 173b26–175a7) has also been identified by Katō (1996, 51–52). Nevertheless, in this instance, the DZDL condenses and extracts information from various parts of the *Bai lun*, subsequently integrating it into relevant discussions without indicating that this is a quotation.

lun claims that "because they can be known through shared characteristics, we believe that they exist" (以共相比知故信有). Regarding why time is permanent, the DZDL explains that "because this *dharma* 'time' is immutable, it is permanent" (時法不壞故常), while the *Bai lun*'s reason is lengthier and more cryptic: "Moreover, because of the characters such as 'one time', 'not one time', long ago or recently, etc., we can know that time exists, not that time does not exist. Therefore, it is permanent". (復次以一時不一時、久近等相故，可知有時。無不有時，是故常).

(2) *Differing translation terms*: The DZDL sometimes has *shi* 時, sometimes has *shi* 世, while the *Bai lun* consistently uses *shi* 時. The DZDL has *wangnian jinnian* 往年今年 ("the past year or present year"), while the *Bai lun* has *yishi bu yishi* 一時不一時 ("one time, not one time").

(3) *Extra words and phrases*: Regarding the subtle *dharma*s such as time, the *Bai lun* says *buke xian jian* 不可現見 ("they cannot be directly seen"), while the DZDL adds "it cannot be known" to the corresponding phrase: *buke jian buke zhi* 不可見不可知 ("it cannot be seen and cannot be known").

(4) *Transpositions*: In paragraph [1], the DZDL makes the remark *jian guo zhi you yin* 見果知有因 ("by seeing the effect, one knows that the cause exists") after providing two ways through which we know time exist, even though it cannot be seen directly: (1) through its effects such as flowers, fruits, etc.; and (2) through its characteristics such as the past year or present year, long ago or recently, slowly or quickly. However, the *Bai lun* makes this remark, "by seeing the effect, one knows that the cause exists", right after explaining that "through its effects such as flowers, fruits, etc., we know time exists", which is more logical.

These differences make it hard to explain why Kumārajīva made these changes if he quoted himself, as he was also the translator of the *Bai lun*. We could attribute him with inconsistency in his translation style, but it could also be plausible to imagine that these two passages in the DZDL and the current *Bai lun* represent two versions of the same passage of text. Apart from these differences, the passages from [3] to [5] in the DZDL are almost identical to passages from [iii] to [v] in the *Bai lun*. The main difference is that while the *Bai lun* contains the root verse, the DZDL does not. It is common practice to transmit the root text and commentary separately, but it could also be the case that the DZDL compilers deliberately removed the root text and kept only the commentary to fit into their own commentary. Thus, there is no clear evidence to support Katō's suggestion that Kumārajīva himself added this passage.

In any event, it is evident that this substantial borrowing, whether directly from the current *Bai lun* or a related version, has been seamlessly incorporated into the larger structure of an answer in the DZDL. Below is an outline the broader discussion in the DZDL to which the *Bai lun* passages belong.

答曰：

[A] 除邪見故，說三摩耶，不言迦羅。

[1]問曰：[1] 問曰【CB】，復次【大】，〔一〕【宋】【元】【明】【宮】【聖】【石】。

[B] 有人言：「一切天地好醜皆以時為因，如《時經》中偈說: [verses omitted]

[B1] 更有人言：「雖天地好醜一切物非時所作，然時是不變因，是實有。

[C] [*Bai lun* parallels omitted]

答曰: …

問曰 1: …

答曰 1: …

問曰 2: …

答曰 2: …

問曰 3: …

答曰 3: …

[B1’] 云何能生天地好醜及華果等諸物？

[A’] 如是等種種除邪見故，不說迦羅時，說三摩耶。」(T1509, 65b9–c16)

Answer:

[A] To dispel misconceptions, [the *sūtra*] employs the term “*samaya*”, rather than “*kāla*”.

[B] Some people say: All good and bad in heaven and on earth have time as their cause. Like the verses in the “Time *sūtra*” say: [verses omitted]

[B1] Also, some people say: “Even though good and bad as well as all things in heaven and on earth are not created by time, time is the immutable cause, [hence] truly exists.

[C] [*Bai lun* parallels omitted.

Answer: …

Question 1: …

Answer 1: …

Question 2: …

Answer 2: …

Question 3: …

Answer 3: …

[B1’] How could time generate good and bad in heaven and on earth, as well as things such as flowers, fruits, etc.?

[A’] For these various [reasons], to dispel misconceptions, [the *sūtra*] does not refer to *kāla*, but instead uses *samaya*.

Here, the DZDL’s answer first explains the preference for *samaya* over *kāla* in the *sūtra*s, framing this distinction within a broader discussion. It then presents two anonymous quotations, the second of which first states that all good and bad, as well as other things in heaven and on earth, are not created by time. Following this, the quotation integrates an extensive passage from the *Bai lun*, containing four questions and answers,

culminating in a rhetorical question asking how time could generate all good and bad, as well as other things in heaven and on earth.[174] Finally, DZDL's answer concludes by reaffirming the choice of *samaya* over *kāla*. The structure of this answer is deliberate, with the borrowed text from *Bai lun* serving the central body, framed by the DZDL's introduction and conclusion. This integration demonstrates how the *Bai lun* material has been fully assimilated into the DZDL's argument.

The quoted material from the *Bai lun* marked by *geng you ren yan* 更有人言 ("also, some people say") contains several questions and answers (see [C]). This has caused great confusion for the modern editors of the DZDL. As seen in the above example, before these two anonymous quotations, there is a variant reading [1] *wen yue* 問曰 ("question"), which is introduced and preferred by the CBETA team (marked as 【CB】). Shi Houguan (2014, I 36) also has *wen yue* here. This reading separates the two anonymous quotations from the previous answer to form a new question. However, this reading is not found in any extant manuscripts or woodblock printed editions. While some Dunhuang manuscripts (Liu 2022 [2021], 204n22) and the Taishō 【大】 have *fuci* 復次 ("moreover"), other woodblock printed editions, including【金藏】 (cf. ZH [XXV] 22b18), 【宋】, 【元】【明】, 【宮】, 【聖】, 【石】 (T1509, 65b10), and the Dunhuang manuscripts S. 1621 and S. 4614 (Liu 2022 [2021], 204n22) do not have any additional phrase. These readings treat the anonymous quotations as part of the previous answer. Lamotte (1944, I 76) also considers them part of the previous answer.

[174] The incorporation of passages containing both questions and answers from earlier commentaries into later works is not uncommon in Indian Buddhist exegesis. For example, Huntington (1995, 708–709) notes, "More often than not BP [= *Buddhapālitamūlamadhyamakavṛtti*] has borrowed material from the beginning of a commentarial section in ABh [= *Mūlamadhyamakavṛttyakutobhayā*], and very frequently entire questions are taken over just as they stand in Abh".

The reason for the CBETA team and Shi Houguan to add *wen yue* here is probably because immediately after these two anonymous quotations, there is an answer marker *da yue* 答曰 ("answer") (see [C] above; T1509, 65b21). The CBETA team might not have known that this *da yue* is actually part of the incorporated text from the *Bai lun*. As seen in the above example, *da yue* in the DZDL corresponds to *nei yue* 內曰 ("the insider says") in the *Bai lun*. It is the response to the position advocated in *geng you ren yan*, which in turn corresponds to *wai yue* 外曰 ("the outsider says") in the *Bai lun*. They might have found it odd to have two *da yue* consecutively and added *wen yue* before the two anonymous quotations. Based on this, I suggest taking these anonymous quotations as part of the previous answer and deleting *wen yue* before them. This example demonstrates that not recognising such parallels or potential sources could lead to uncertainty about a quotation's boundaries and incorrect editorial decisions, thus highlighting the significance of studying text reuse and intertextuality for editors when dealing with quoted materials.

In summary, while it is unclear, and perhaps not so important, who quoted this passage, what is more important here is that we have encountered some striking features about how an anonymous quotation is quoted or the quoting practice of the DZDL commentators. In this example: (1) the anonymous quotations are actual textual quotations, traceable to potential written textual sources; (2) the quoted material can be considerable in size; (3) although not verbatim, they preserve original features of the quoted sources, including question and answer markers. Additionally, the degree and extent of parallel in the above example show interesting composition habits or techniques of DZDL commentators and the usage of anonymous quotations: the commentators can borrow or reuse a significant block of text from another source and signal this reuse or borrowing by the anonymous quotation marker "some people say".

It is curious, however, why the DZDL commentators did not directly reference the *Bai lun*. Was it because the *Bai lun* was well known to the audience of the DZDL, making it acceptable to borrow from it without proper acknowledgment?

A key methodological principle applied in this study when examining potential parallels of anonymous quotations, as illustrated in this example, is the well-known Buddhist hermeneutical principle "spirit outweighs letter" or "meaning outweighs form" (*yi yi bu yi yu* 依義不依語; *arthaḥ pratisaraṇaṃ na vyañjanam*). Rather than focusing on exact verbal matches, the search for textual parallels prioritises underlying ideas that transcend linguistic variations, particularly across different languages such as Sanskrit, Tibetan and Chinese. Differences between quotations and their potential parallels may stem from various factors, including the oral transmission of materials, memory lapses, textual transmission and translation processes, variations in versions and recensions, or deliberate alterations by the compilers. Given that the DZDL only survives in a single Chinese translation, with its Indic original lost, it is more challenging to assess whether or not an anonymous quotation in the DZDL is a verbatim borrowing. Moreover, issues such as the direction of influence and periodisation further complicate the analysis.

5.1.2. Anonymous Quotations as Well-established and Independent Views

Such instances of quoting from actual sources are rare or difficult to verify in our case. Often, anonymous quotations are not necessarily derived from specific texts but are instead established, widely-known stock positions, which can be used by different commentators for different purposes. The following example illustrates this feature by examining an anonymous quotation in the DZDL and the SZPPSL.

In this example, while glossing *yiqie zhi chu dao zhi li* 一切至處道智力 ("the power of knowledge of the path leading to all destinations") (T1509, 240a12–13),[175] the DZDL-c provides six anonymous quotations: (1) some say that *karma* is this path; (2) some say that it is the *samādhi* of the five parts and five knowledges (*wu bie wu zhi sanmei* 五別五智三昧); (3) the fourth *dhyāna*; (4) the mindfulness of the body; (5) all the noble paths; (6) all the good paths. It then ends with a conclusion, saying that "the omniscience of the Buddha, which is indestructible and unsurpassable, is called the seventh power" (T1509, 240a13–25).

These anonymous quotations are only traced to the SZPPSL, which is also translated by Kumārajīva. When glossing the exact phrase, the SZPPSL first provides a general explanation (T1521, 83a3–6), in which some details correspond to some of the DZDL's anonymous opinions. For example, "the noble eightfold path" and "the *dharma*s included in the noble path" in the SZPPSL corresponds to "all the noble paths" in the DZDL's fifth anonymous quotation, while "the *samādhi* of five parts" (*wu fen sanmei* 五分三昧), or "*samādhi* of five knowledges" (*wu zhi sanmei* 五智三昧) in the SZPPSL clearly corresponds to "the *samādhi* of the five parts and five knowledges" (*wu bie wu zhi sanmei* 五別五智三昧) in the DZDL's second anonymous quotation.[176]

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[175] Note that it is different from the root text here: 知一切到道相. Cf. Kj(LP): 云何為佛十力？[1.] 是處不是處；…[7.] 知一切到道相…是為佛十力。」(T223, 395a10–18); PvsP(K) VI–VIII 59.26–60.10: *katamāni ca subhūte daśa tathāgatabalāni*? [1.] *sthānañ ca sthānato 'sthānañ cāsthānato yathābhūtaṃ prajānāti*,…[7.] *sarvatragāminīṃ ca pratipadaṃ yathābhūtaṃ prajānāti*,…*imāny ucyante daśa tathāgatabalāni*.

[176] Elsewhere, the DZDL lists these two *samādhi*s among the *śrāvaka samādhi*s (*shengwen fa zhong sanmei* 聲聞法中三昧): 復有五[1]支三昧、五智三昧等。是名諸三昧。[1] 支【大】，枝【宋】【元】【宮】【石】(T1509, 268b8–9) "Moreover, *samādhi* of five factors, *samādhi* of five knowledges, etc., are called *samādhi*s". According to Lamotte (1976, IV 1869n1), *wu zhi sanmei* 五支三昧, which I believe to correspond to *wu fen sanmei* 五分三昧 and *wu bie sanmei* 五別三昧 here, refers to the five factors of the first *dhyāna* (*pathamaṃ jhānaṃ pañcaṅgikaṃ*). For the definition of *wu zhi sanmei* 五智三昧, see *Da banniepan jing* 大般涅槃經 at T374, 547b2–5; cf. T375, 792c23–25.

The SZPPSL then provides an anonymous quotation which corresponds closely to the third anonymous quotation in the DZDL.

DZDL (T1509, 240a17–19)	**SZPPSL** (T1521, 83a7–9)
復有人言：第四禪即是。何以故？第四禪一切諸定至處。如諸《經》中說：是善心、定心、不亂心、攝心，皆入第四禪中。	有人言: 四禪是。如經說：「比丘！得四禪，心安住一處清淨，除諸煩惱，滅諸障礙，調和、堪用不復動轉。」
Moreover, some people say: It is the fourth *dhyāna*. Why? The fourth *dhyāna* is the culmination of all concentrations. As it is said in the *sūtra*s: "The good mind, concentrated mind, undistracted mind, and collected mind all enter into the fourth *dhyāna*".[177]	Some people say: It is the fourth *dhyāna*. As it is said in the *sūtra*: "O *bhikṣu*! Upon attaining the fourth *dhyāna*, the mind peacefully abides in one point, pure, destroys the defilements, extinguishes all obstacles, harmonious, endurable, and does not move again".

As the ten powers (*shi li* 十力; *daśabala*) of the Buddha is a crucial scholastic category, it is unsurprising that it is glossed in several Abhidharma texts, including the *vibhāṣā* texts.[178] However, they do not contain any of the above alternative or anonymous explanations seen in the DZDL and the SZPPSL. This suggests that these anonymous quotations or explanations belong to a specific exegetical tradition which is exclusively connected to the DZDL and the SZPPSL.[179]

Since both texts refer to this quotation using the quotative "some people say", it is more likely that both the DZDL and SZPPSL reuse this anonymous quotation from a common source rather than one quoting from the other text. Moreover, the close resemblance of these two anonymous quotations in the DZDL and the SZPPSL, both in

[177] On the idea of concentrated mind leads to the entry of *dhyāna*s, see Lamotte 1970, III 1553n3.
[178] For example, *Apitan xin lun jing* 阿毘曇心論經 (T1551, 855c5–7); AJL (T1558, 140b13–15); ASZL (T1562, 747b10–18); AZXL (T1563, 955c7–10); *Xianyang shengjiao lun* 顯揚聖教論 (T1602, 499a15–16); ADPL (T1545, 157a19; 157a25–26; 157b2–3; 157b10–11); *Yuqie shi di lun* 瑜伽師地論 (T1579, 573b5–10).
[179] For other shared opinions between the DZDL and the SZPPSL, see Appendix 1.

content and form, is telling. It suggests that this view had been formulated before being reused by both the DZDL and the SZPPSL commentators. It is possible that this view was already referred to as “some people say”, or in other words, it was already “anonymous”, before being quoted as an anonymous quotation in our texts. Such well-established views can circulate in the scholastic world both in oral and written forms and can be freely adopted by different commentators in their works.

5.2. Internal Textual Reuse

This section explores forms of internal textual reuse in relation to the anonymous quotations in the DZDL. While the previous sections demonstrated how the DZDL commentators draw anonymous opinions from external sources, this section examines the interactions and parallels between anonymous quotations and other passages within the DZDL itself. Strictly speaking, in some instances, the term “reuse” may not be entirely accurate, as it is unclear whether one part of the DZDL is reusing another, or whether both originate from a common external source. In such cases, the relationship is one of correlation rather than direct reuse. A related concept here is “intratextuality”. Unlike intertextuality, which concerns connections between different texts, intratextuality refers to relationships between parts or elements within the same text. Sharrock (2018, 15) describes intratextuality as “the phenomenon and the study of the relationship between elements within texts: it is concerned with structures such as ring composition, continuities, discontinuities, juxtapositions, story arcs and other repetitions of language, imagery, or idea”. Thus, the internal textual reuse examined here can be understood as a specific subset of the broader concept of intratextuality.

I have found approximately 68 cases of parallels, either partial or exact, between anonymous quotations and other parts of the DZDL. These account for nearly 40% of all

the cases where a potential source could be traced (around 150 cases out of around 250 cases). Each case here is a commentary segment, which may contain one or more anonymous quotations.

5.2.1. Anonymous Quotations as Self-quotations

Of these 68 cases of internal textual reuse, when a commentary segment contains multiple anonymous quotations, two distinct patterns emerge. The first is that each quotation is linked to a different potential source, with at least one traced to the DZDL itself. For example, at T1509, 400a15–22, regarding the definition of the "*Samādhi* of Immovability" (*Budong sanmei* 不動三昧), I have traced the first anonymous opinion to the *Fangguang da zhuangyan jing* 方廣大莊嚴經 (T187, 581b19–22; *Lalitavistarasūtra*),[180] the second to the *Dafangguangfo huayan jing* 大方廣佛華嚴經 (T278, 655b3; *Buddhāvataṃsakasūtra*); the third to *Zuisheng wen pusa shizhu chugou duanjie jing* 最勝問菩薩十住除垢斷結經 (T309, 1021c23–24); and the fourth to DZDL itself (T1509, 397b29–c2).

The second pattern, found in the majority of cases (approximately 40 out of 68), is that all these traced anonymous quotations are exclusively linked to other passages within the DZDL. For instance, at T1509, 478a21–28, concerning the origins of a "*maṇi*-jewel" (摩尼寶珠), I have traced the first, third, and fourth anonymous opinions only to internal passages in the DZDL (T1509, 151b7–8, 134a17–23, 472c29–473a2). Similarly, at T1509, 603c20–25, regarding the definition of "other miscellaneous minds and mental factors" (餘心、心數法雜), the first and the third opinions are linked to other DZDL

[180] Shi Houguan (2014, IV 1343n80) links this quotation to a passage in the *Zhong ahan jing* 中阿含經 (T26[203], 775a20–b4; hereafter MĀ).

passages (at T1509, 625a11–13 and 204b23). An additional example can be found at T1509, 610b2–8, where the three anonymous definitions of "good benefit" (善利) are traced entirely to internal DZDL passages (at T1509, 742b17–24, 752b21–27, and 742b17–24).

A particularly clear example of internal textual reuse involves a parallel between an anonymous quotation in *juan* 51 and another passage in *juan* 15 of the DZDL. In *juan* 51, while glossing the term *asengqi* 阿僧祇 (*asaṃkhyeya*) (T1509, 427a8–13), DZDL-c provides an etymological analysis, explaining that in the Qin language, *sengqi* 僧祇 (*saṃkhyeya*) means "number" (*shu* 數) and "*a*" 阿 (*a*-) means "none; lacking; non-existent" (*wu* 無), hence *asengqi* means "innumerable". It then explains why beings are innumerable and presents two anonymous quotations. The first anonymous quotation is not linked to any external text but closely parallels a passage in *juan* 15 of the DZDL.[181]

DZDL *juan* 51 (T1509, 427a14–16)	**DZDL *juan* 15** (T1509, 169c14–16)
1. 復次，有人言：初數為一，但有一；一一故言二，如是等皆一，更無餘數法。若皆是一，則無數。	復次，[1]有人言：一切法各皆一，一復有一名為二，三一名為三，如是乃至千萬，皆是一而假名為千[2]萬。[1]有人言【大】，〔一〕【宋】【元】【明】【宮】【石】。[2]萬【大】，〔一〕【宮】
1. Moreover, some people say: The first number is one, there is only one. One [adds] one is called two. Such [additions] like this are all one. Also, there is no other number *dharma*s. If all is one, then it is innumerable.	Moreover, some people say: each among all *dharma*s is one. One then adds one becomes two; three [times] one becomes three, and so one up to a thousand, ten thousand, etc. All are one, but it is provisionally called a thousand, ten thousand. (Cf. Lamotte 1949, II 911)

[181] This parallel opinion is the penultimate opinion among five alternative opinions in the DZDL's discussion of *fa ren* 法忍 (*dharmakṣānti*), where the bodhisattva realises the single characteristic (*yi xiang* 一相) and nonduality (*wu er* 無二) of all *dharma*s (T1509, 169c3–19). Neither Lamotte (1949, II 911) nor Shi Houguan (2014, II 394; IV 1458) mentions this parallel. The topic of the identical and multiple characteristics of *dharma*s is explored in greater detail at T1509, 194b–195c.

Although the two quotations differ in vocabulary, their core ideas and structure are nearly identical, suggesting a shared origin. Notably, the opinion in *juan* 15 is marked as an alternative anonymous quotation (*fuci*, *you ren yan*) only in the Taishō edition, whereas it is treated as an alternative opinion (only *fuci*) in all other editions (cf. ZH [XXV] 367b2). The surviving Dunhuang manuscripts of *juan* 15 are fragmentary and do not include this passage (cf. Liu 2022 [2021], 357–358). Why does only the Taishō version add the quotative *you ren yan*? It is likely that the Taishō editorial team identified the parallel in *juan* 51 (marked with *you ren yan*) and amended *juan* 15 to include the same marking. If we reject the Taishō amendment and follow other editions, treating the opinion in *juan* 15 as an alternative view by the DZDL commentators themselves, how do we explain the parallel? Does the DZDL in *juan* 51 quote the opinion from *juan* 15, reframing it as an anonymous quotation?

Quoting oneself is not uncommon in Indic Buddhist commentaries. For example, Kramer (2017, 61) notes that Sthiramati quotes himself extensively in his *Triṃśikāvijñaptibhāṣya*. However, quoting oneself and referring to it with the anonymous quotative, such as "some say", is particularly intriguing. Both Nakamura (2014, 66n11) and Mak (2013, 165) observe that, in his *Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā*, Haribhadra sometimes introduces his own opinion using the marker *iti kecit* ("some say"), *ity eke* ("some say") and *iti anye* ("others say"), suggesting alternative ideas that could plausibly be the author's own without explicitly claiming ownership. This is probably because, as Freschi (2012, 170) explains, in medieval India, "claiming to say something new would have diminished the authority of one's statements". This supports the idea that the DZDL commentators are quoting themselves using the anonymous quotative "some say" in this case.

5.2.2. Anonymous Quotations as Reformulated Borrowings

In certain cases, the connection between an anonymous quotation and its parallel passage in other sections of the DZDL is more complex. Such quotations often exhibit partial parallels with internal passages of the DZDL while also appearing to relate to external texts, making it challenging to determine whether the DZDL commentators are quoting themselves or drawing from shared textual sources. This can be illustrated in the example appearing in the same gloss of the *asengqi* commentary segment, previously discussed in Section 5.2.1. Here, the second anonymous quotation of this commentary segment partially parallels another passage in *juan* 1 of the DZDL, which itself parallels a passage in the *Bai lun*. Remarkably, the *juan* 1 passage in the DZDL aligns so closely with the *Bai lun* passage that it seems to be directly derived from it:

DZDL *juan* 51 (T1509, 427a14–18)	**DZDL *juan* 1** (T1509, 65a27–29)	***Bai lun*** (T1569, 174c29–175a7)
2. 有人言：一切法和合故有名字，如輪、輞、輻、轂和合故名為車，無有定實法。一法無故，多亦無，先一後多故。	諸數初一，一與瓶異，以是故瓶不作一。一無故，多亦無。何以故？先一後多故。	內曰：**一無故多亦無**(修妬路)。[…] 一為多故則無一瓶，一瓶無故多亦無，先一後多故。復次**初數無故**(修妬路)。數法初一，若一與瓶異，則瓶不為一，一無故多亦無。
2. Some people say: Because of the union of all *dharma*s, names and words exist. Just as due to the union of the wheel, tire, spoke, and hub, it is called a chariot, there is no fixed and real *dharma*. Since there is no "one" *dharma*, there is also no "plurality", as one precedes plurality.	Numbers begin with one. One is different from the vase. Therefore, the vase does not become one. Since there is no "one", there is also no "plurality". Why? Because one precedes plurality. (Cf. Lamotte 1944, I 75)	Insiders say: **Since there is no "one", there is also no "plurality".**[182] (*sūtra*) […] Since one becomes plural, there must be no one single vase. Since there is no "one" vase, there is also no "plurality", as one precedes plurality. Moreover, **because there is no first number** (*sūtra*) […] The number *dharma*s

[182] Words in bold represent terms from the root text.

> begin with one. If one and the vase are different, then the vase does not become one. Since there is no "one", there is also no "plurality".

Aside from the omission of the root text and some transposition of minor details, the close alignment between the DZDL *juan* 1 passage and the *Bai lun* passage suggests direct borrowing of the former from the latter. At the same time, while the first half of the anonymous quotation in *juan* 51, concerning the analogy of the chariot, is a widely known motif in Buddhist sources,[183] the second half (as highlighted above) mirrors both the DZDL *juan* 1 and the *Bai lun* passages almost verbatim. This raises the question: does the anonymous quotation in *juan* 51 cite *juan* 1 of the DZDL itself or directly draw from the *Bai lun*? Determining the direction of this borrowing is challenging, as it is also possible that both passages in the DZDL independently derive from the *Bai lun* itself, with one explicitly marked as an anonymous quotation and the other silently incorporated into the text. This demonstrates the fluid dynamics of textual borrowing in Buddhist commentarial traditions.

Moreover, the anonymous quotation in *juan* 51 illustrates yet another way in which anonymous quotations are formulated: by blending multiple components from different sources. In this case, it combines a well-known analogy of the chariot with a seemingly established statement from the *Bai lun*. Such practices underscore the intricate and dynamic process of textual formulation in the DZDL, where anonymous quotations are not merely reused but adaptively reconstructed.

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[183] The *locus classicus* of the famous simile of the chariot is perhaps the *Milindapañha* (*Mahāvagga, Paññattipañha*). See also the *Guang bo xianren hui* 廣博仙人會 collected in the *Da bao ji jing* 大寶積經 (T310[49], 681a12–16); *Piyesuo wen jing* 毘耶娑問經 (T354, 227c7–12); DZDL (T1509, 364c22–26).

Additionally, in some cases, anonymous quotations often summarise the larger paralleled passages of the DZDL. For instance, an anonymous quotation in *juan* 33 enumerates twelve "characteristics of the non-killing precept" (*bu shasheng jie xiang* 不殺生戒相). These characteristics closely parallel a more detailed passage in *juan* 13 of the DZDL. The sequence of the characteristics differs between the two passages. For example, the first characteristic in *juan* 33 appears as second in *juan* 13, and vice versa. The following example shows the parallel between the second opinion in *juan* 33 with the first one in *juan* 13.

DZDL *juan* 33 (T1509, 305a20–27)	**DZDL *juan* 13** (T1509, 155a6–22)
或有人言：1. 謂是不隱沒無記；2. 或欲界繫，或不繫；[…]	答曰：1.如《迦栴延子阿毘曇》中言：「一切受戒律儀，皆欲界繫。」餘《阿毘曇》中言：「或欲界繫，或不繫。」以實言之，應有三種：「或欲界繫，或色界繫，或[1]無繫。」殺生法雖欲界，不殺戒，應隨殺在欲界；但色界不殺、無漏不殺，遠遮故，是真不殺戒。[1] 無漏【大】，不繫【明】【宮】【石】[…]
Or some people say: 1. It is unobscured-indeterminate. 2. It either belongs to the desire realm or does not belong to it. […] (Cf. Lamotte 1980, V 2254)	Answer: 1. Just as it is said in the *Kātyāyanīputra Abhidharma*: "all the ordained monastic disciplines belong to the desire realm". It is said in another *Abhidharma*: "It either belongs to the desire realm or does not belong to it". Truthfully speaking, there should be three kinds: "It either belongs to the desire realm, or to the form realm, or does not belong [to them].[184] Although the killing of beings [belongs] to the desire realm, non-killing should conform to the killing in remaining in the desire realm. Only the non-killing in the form realm and the non-

[184] Here I read *bu xi* 不繫, following【明】, 【宮】, 【石】, 【金藏】 (cf. ZH [XXV] 330c8–9) and Dunhuang manuscripts (Liu 2022 [2021], 329). Both Lamotte (1949, II 787) and Shi Houguan (2014, II 346) follow the Taishō's reading *wu lou* 無漏【大】.

> killing free from outflow, as they are far removed from it, are the true precept of non-killing. (Cf. Lamotte 1949, II 787)

The anonymous quotation in *juan* 33 appears as a concise summary of the detailed elaboration in *juan* 13. In fact, at the end of the anonymous quotation in *juan* 33, the text explicitly cross-references an earlier section, stating that the precepts have been praised and commented upon in the section on *śīlapāramitā* (諸戒讚歎論議，如「尸羅波羅蜜」中說) (T1509, 305a27–28). Both Lamotte (1980, V 2255) and Shi Houguan (2014, III 957n82) suggest that this cross-reference points to the corresponding section in *juan* 13, including the passage cited above.

One interesting feature of this example is the DZDL's tendency to anonymise sources, a contrast to some other Abhidharma texts or commentaries that frequently provide explicit attributions.[185] Notably, while *juan* 13 identifies the specific sources of the views, such as the *Kātyāyanīputra Abhidharma* (迦栴延子阿毘曇) and "another *Abhidharma*" (餘《阿毘曇》), the later *juan* 33 just refers to these sources more ambiguously as "or some people say" (或有人言). This suggests that the DZDL commentators may have expected their audience to recognise the sources of these views without the need for explicit mention.

The precise identity of "another *Abhidharma*" (餘《阿毘曇》) remains unclear. However, it is worth noting that the phrase 或欲界繫，或不繫, which corresponds to the second characteristic in *juan* 33, closely parallels a passage in the SZPPSL (T1521, 96b6–10) (cf. Shi Houguan 2014, II 346n34). This parallel raises the possibility that the DZDL passage in *juan* 13 may be indirectly referencing the SZPPSL under the term 餘

[185] For example, see **Mahāvibhāṣā* (T1545, 534c14–29).

《阿毘曇》. Alternatively, it is equally conceivable that the SZPPSL also borrowed that statement from a shared Abhidharma source.

The pervasive internal textual reuse, either partially or substantially, between anonymous quotations and DZDL passages suggests that the authors of these anonymous quotations were closely associated with the DZDL circle or the broader *Prajñāpāramitā* traditions. The shared knowledge reflected in these parallels likely derives from a common source and cannot be attributed to mere coincidence. Furthermore, this intratextuality demonstrates a deliberate effort to maintain internal consistency in exegesis. While a similar view might be presented in different contexts, the key ideas remain consistent, reflecting a coherent exegetical approach.

5.3. Anonymous Quotations in the *Da zhidu lun* and Pre-existing Abhidharma Exegesis

The relationship between the DZDL and the Sarvāstivādin tradition is often portrayed as adversarial. Hirakawa (1990, 256) states, “The arguments of the Ta-chih-tu lun are primarily directed against the Vaibhasikas of the Sarvastivadin School”. However, this portrayal only captures part of the story as their relationship is more nuanced. Beyond the polemical exchanges, the DZDL is deeply rooted in Sarvāstivādin exegesis. As observed earlier, Lamotte (1970) had proposed that the author of the DZDL was well-versed in the Sarvāstivādin Abhidharma tradition before converting to Mahāyāna. Meanwhile, Yinshun (1990) argues that the DZDL aligns more with Western Abhidharma traditions, rather than the Kaśmīra Sarvāstivādin school. More recently, Orsborn (2022) emphasises the critical importance of the Abhidharmic material in the DZDL, in terms of both quantity and hermeneutic approach. Particularly, Zacchetti (2021) suggested that the DZDL might have adopted the methods of the *vibhāṣā* compendia in

collecting and arranging their materials. This perspective is particularly relevant to our investigation of the anonymous quotations and their intertextuality with Abhidharma texts. In line with these scholars, this section explores how the pre-existing Abhidharma materials were incorporated into the DZDL and sheds light on its reliance on earlier exegetical traditions.

The examples discussed in this section primarily focus on a remarkable case of intertextuality between passages in *juan* 4 of the DZDL and their parallels from the **Mahāvibhāṣā*. This extensive borrowing, which addresses the requirements of a bodhisattva, spans approximately five pages in the Taishō edition (T1509, 86c5–91c6), covering nearly half of *juan* 4 of the DZDL (T1509, 84c12–94a9). To the best of my knowledge, this represents the most substantial instance of textual borrowing identified within a single portion in the DZDL. The intertextuality of the *juan* 4 in the DZDL and the *vibhāṣā* sources has been previously noticed by Shi Houguan (2014, I 109n46) and analysed in greater detail by Changtzu (2020). However, the focus of this section differs from these earlier studies. Here, the intertextuality between the DZDL and the *vibhāṣā* compendia is used to illustrate the significant and striking features of anonymous quotations in the DZDL. Specifically, this section will first demonstrate the DZDL's reliance on the pre-existing collections of anonymous quotations. Next, it shows how anonymous quotations and alternative explanations often serve similar functions, blurring the distinction between them. Finally, it explores instances where anonymous quotations have been silently incorporated into the DZDL without being labelled as such. This analysis underscores the possibility that the number of anonymous quotations in the DZDL may be significantly higher than previously assumed.

5.3.1. Collections of Anonymous Quotations

In the preceding sections, we observed that anonymous quotations in the DZDL can either originate from larger textual sources or represent well-known, independent views circulating within the scholastic community. This raises two important questions: what is the nature of these anonymous quotations, and how did the DZDL commentators compile them, particularly in cases involving multiple anonymous quotations? Did they collect each view relevant to each question or commentary segment, or rely on pre-existing collections of such views?

This section will demonstrate that, in certain instances, these anonymous views were not only transmitted individually and independently but also compiled into larger encyclopaedic works, such as the *vibhāṣā* compendia, often grouped under the same section or commentary segment. Once consolidated, these collections of anonymous views can then be borrowed or reused by commentators of their own or from different traditions. Several notable instances of this practice are found in the DZDL, where the commentators borrowed substantial text segments from the *vibhāṣā* compendia. Intriguingly, the borrowed materials contain both the questions and answers, which themselves include multiple anonymous quotations.

A compelling example of this borrowing practice is a passage in *juan* 4 of the DZDL, which discusses "the measure of one merit" (*yi fu liang* 一福量) in the context of one hundred merits required to produce a single mark among the Buddha's thirty-two marks.[186] In this instance, the answer provided in DZDL-c includes seven anonymous quotations—a remarkably high number for a single answer, presented without further

[186] The concept that each mark of the Buddha is the result of a hundred merits (*śatapuṇyalakṣaṇa*) is widely attested in Sarvāstivādin sources. Here, the DZDL follows the Sarvāstivādin theory (一一相百福德莊嚴) (T1509, 87b7). This concept is also found in some Pāli sources, primarily in commentarial literature (See Endo 2002, 156–163; Guang Xing 2005, 27–28).

comment. At first glance, it may appear that these various anonymous quotations were gathered directly by the DZDL compilers. However, closer analysis reveals that both the question and the corresponding anonymous quotations are part of a larger segment that the DZDL commentators borrowed from the **Mahāvibhāṣā*. Below is an excerpt from this portion, featuring a single question and its corresponding answer on the measure of one merit. For ease of comparison, the order of opinions in the **Mahāvibhāṣā* has been altered to match the corresponding opinions in the DZDL. The full questions and answers in the two texts are quoted here to illustrate the extent of intertextuality between them.

DZDL *juan* 4 (T1509, 87b8–24)	***Mahāvibhāṣā* ADPL** (T1545, 889c25–890a29)
問曰：幾許名一福德？	問: 如是百福一一量云何？
Question: How much is considered as one merit?	Question: Regarding these hundred merits, what is the measure of each of them?
答曰：1. 有人言：「[1]有業報轉輪聖王，於四天下受福樂，得自在，是名一福德。如是百福成一相。」[1]有【大】，〔－〕【宋】【元】【明】【宮】【聖】。	答: 1. 有說。若業能感轉輪王位。於四大洲自在而轉。是一福量。
Answer: 1. Some people say: Each merit is [equivalent to] the karmic retribution that [allows] a Wheel-turning sage-king (*cakravartin*) to enjoy merit and pleasure with mastery in the four [realms] under the heaven. A hundred such merits form a single mark.	Answer: 1. Some say: The measure of one merit is like the *karma* that results in the position of a Wheel-turning king, who governs the four continents with mastery.
2. [2]復有人言：「作釋提桓因，於二天中得自在，是名一福[3]德。」[3]德【大】，〔－〕【宋】【元】【明】【宮】【聖】。	2. 有說。若業能感天帝釋位。於二天眾自在而轉。是一福量。
2. Furthermore, some people say: One merit is [the merit] that results in becoming a Śakra, Lord of the gods,[187] who attains mastery over the two classes of gods.	2. Some say: One merit is like the *karma* that results in the position of the king of the gods, Śakra, who governs the two classes of gods with mastery.
3. [4]復有人言：「[5]作他化自在天王，於欲界中得自在，是名一福。」[4]復【大】，更【石】。[5]作【大】，〔－〕【聖】。	3. 有說。若業能感他化自在天王位。於一切欲界天眾自在而轉。是一福量。

[187] *Shi tihuanyin* 釋提桓因 is a phonetic transcription rather than a semantic translation of the underlying Sanskrit "*Śakra devānām indra*".

3. Furthermore, some people say: One merit is [the merit] that results in becoming a king of gods controlling the emanations of others (Paranirmitavaśavartin), who attains mastery over the desire realm.

3. Some say: The measure of one merit is like the *karma* that results in the position of a king of gods controlling the emanations of others, who governs the gods of the desire realm with mastery.

4. 有說。若業能感大梵天王位。於初靜慮及欲界天眾自在而轉。是一福量。

4. Some say: The measure of one merit is like the *karma* that results in the position of a great Brahmā king, who governs the gods of the first absorption and the desire realm with mastery.

5. 有說。娑訶世界主大梵天王。勸請如來轉法輪福。是一福量。 […]

5. Some say: The measure of one merit is the merit of a great Brahmā king, the lord of the Sahā world, who persuades the Tathāgata to turn the Dharma wheel. […]

4. [6]復有人言：「除補處菩薩，餘一切眾生所得福報，是名一福。」[6]復【大】，更【石】。

7. 有說。除近佛地菩薩餘一切有情。所有能感富樂果業。是一福量。

4. Furthermore, some people say: One merit is the [collective] meritorious retribution attained by all other beings, except for the bodhisattva who is next in line [to become a Buddha] (*ekajātipratibaddha*).[188]

7. Some say: The measure of one merit is the *karma* that brings wealth and happiness to all beings, except for the bodhisattva close to the Buddha stage.

5. [7]復有人言：「天地劫盡，一切眾生[8]共福德故，三千大千世界報立，是名一福。」[7]復【大】，更【石】。[8]共【大】，等【聖】。

6. 有說。世界成時一切有情業增上力。能感三千大千世界。是一福量。

5. Furthermore, some people say: One merit is the collective merit of all beings, which leads to the formation of the billionfold world system at the end of a *kalpa* and the world.

6. Some say: The measure of one merit is the predominating power of the *karma* of all beings that results in [the formation] of the billionfold world system at the time of the formation of the world.

6. [9]復有人言：「是福不可量，不可以譬喻[10]知：a. 如三千大千[11]世界一切眾生皆盲無目，有一人能治令差，是為一福。[189]

[9]復【大】，更【石】。[10]知【大】，可知【聖】【石】。[11]世界【大】，國土【聖】。

8. 有說。
a. 此中一一福量應以喻顯。假使一切有情皆悉生盲。有一有情以大方便令俱得眼。彼有情福是一福量。

[188] Here, *bu chu* 補處 is an abbreviation of *yisheng bu chu* 一生補處, a common Chinese rendering of the Sanskrit *ekajātipratibaddha*. It may be translated as "filling the position in one birth", referring to a bodhisattva who is one birth away from succeeding to the role of a Buddha.

[189] The expression *zhi ling cha* 治令差 only appears in a few translations by Kumārajīva. For example, in the *Da baoji jing* 大寶積經, it is found in a similar context 病重眾生能治令差 (T310[17.6], 451b23–26).

6. Furthermore, some people say: This merit is immeasurable and cannot be understood through similes.
a. Suppose all beings in the billionfold world system are all blind and without eyes, there is one person who is able to cure them. That would be equivalent to one merit.

b. 一切人皆被毒藥，一人能治令差；

b. [or suppose] all people are poisoned, there is one person who can cure them.

c. 一切人應死，一人[12]能拔之令脫；[12]能【大】，〔一〕【聖】【石】。

c. [or suppose] all people were about to die; there is one person who can save and free them.

d. 一切人破戒、破正見，一人能教令得淨戒、正見；如是等為一福。」

d. [or suppose] all people break their precepts and destroy right views; one person can teach them and cause them to regain their pure precepts and right views. These are considered as one merit.

7. [13]復有人言：「是福不可量，不可譬喻。是菩薩入第三阿僧祇中，心思大行種是三十二相因緣。以是故，是福無能量，唯佛能知。」」[13]復【大】，更【石】。

7. Furthermore, some people say: This merit is immeasurable and incomparable. When the bodhisattva enters the third *asaṃkhyeya*, his intentions and great practices plant the causes and conditions for the thirty-two marks. Because of this, such merit is impossible to measure, which only the Buddha can know. (Cf. Lamotte 1944, I 251–252)

8. Some say:
a. Here, the measure of each merit should be illuminated through similes. Suppose all beings become blind; there is one being who can restore their visions through great skilful means. The merit of that being is the measure of one merit.

b. 復次假使一切有情皆飲毒藥悶亂將死。有一有情令皆除毒心得醒悟。彼有情福是一福量。

b. Moreover, suppose all beings drink poisons, are deranged and are about to die. There is one being who eliminates their poison and restores their senses. The merit of that being is the measure of one merit.

c. 復次假使一切有情皆被縛錄臨當斷命。有一有情俱令解脫一時得命。彼有情福是一福量。

c. Moreover, suppose all beings are bound and are about to die; there is one being who liberates them and instantly saves their lives. The merit of that being is the measure of one merit.

d. 復次假使一切有情壞戒壞見。有一有情能令俱時戒見具足。彼有情福是一福量。」

d. Moreover, suppose all beings corrupt their precepts and views; there is one being who at that time can enable them to regain their precepts and views. The merit of that being is the measure of one merit.

9. 評曰。如是所說皆是淳淨意樂。方便讚美菩薩福量。然皆未得其實。如實義者。菩薩所起一一福量無量無邊。以菩薩三無數劫積集圓滿諸波羅蜜多已。所引思願極廣大故。唯佛能知。非餘所測。如是所說廣大。

9. Comment: All these explanations are to admire the measure of one merit of the bodhisattva out of genuine intentions and skilful means. However, all have not yet attained the truth. The true meaning is that the measure of each merit of the bodhisattva is immeasurable and boundless. Because the bodhisattva has already accumulated and

> fulfilled the *pāramitā*s in three innumerable *kalpa*s, which brought forward extremely great aspirations, only the Buddha can know [his merits]. No one else can fathom. Explanations such as these are extensive.

The DZDL passage exhibits a striking resemblance to the **Mahāvibhāṣā* passage, albeit with some minor yet noteworthy differences. While the DZDL presents seven opinions, the **Mahāvibhāṣā* includes nine.[190] There are also differences in the sequence of certain quotations. For example, the fourth opinion in the DZDL corresponds to the seventh in the **Mahāvibhāṣā*, while the fifth opinion in the DZDL aligns with the sixth in the **Mahāvibhāṣā*. The final opinion in the DZDL is the comment section (*ping yue* 評曰; "comment") in the **Mahāvibhāṣā*, representing the concluding, orthodox interpretation of the **Mahāvibhāṣā* compilers. Despite these differences, the two passages remain remarkably similar in structure and content.

This example highlights the DZDL's method of tacit or silent borrowing. In this case, the **Mahāvibhāṣā* passage is silently incorporated into the DZDL without any acknowledgment. Similar instances of silent borrowing of anonymous quotations from the *vibhāṣā* compendia are observed in other sections of the DZDL, such as T1509, 268b13–15 on the *samādhi* in the desire realm and T1509, 684a5–20 on the thirty-two physical features of the Buddha. Such cases offer valuable insights into the broader methods of textual compilation and integration employed by the DZDL commentators.

It is important to note that this parallel does not necessarily indicate that the DZDL commentators quoted directly from the **Mahāvibhāṣā* in its current form. Instead, they may have drawn upon an earlier version of the **Mahāvibhāṣā*, reflecting its ongoing development and expansion over time. For instance, in the above example, the

[190] Lamotte (1944, I 251n1) counts passages 8a, b, c, d as separate quotations, bringing the total to eleven.

**Mahāvibhāṣā* contains to two additional opinions 4 and 5, not found in the DZDL passage. This expansion suggests that the **Mahāvibhāṣā* might represent a later stage of development on the topic of measure of one merit compared to the DZDL. In this sense, the DZDL passage could represent a snapshot of an earlier stage in the evolution of the **Mahāvibhāṣā* passage. Mitomo Ken'yō (2009, 182–188) argues that, among the three versions of the *vibhāṣā* compendia extant in Chinese, the DZDL is closely related to the **Mahāvibhāṣā*. Similarly, Lamotte (1970, III xxii) suggests that the DZDL author made use of a complete version of the **Mahāvibhāṣā* by the five hundred Kaśmirian arhats. [191] However, Changtzu (2020, 120) argues that the DZDL might have borrowed from another text, not directly from the **Mahāvibhāṣā*. While Changtzu's conclusion is plausible, it is not entirely impossible that the DZDL compilers might have used **Mahāvibhāṣā* or a related *vibhāṣā* source and made their own adaptations.

More significantly, this example highlights a striking feature of the anonymous quotations in the DZDL: the compilers, in some cases, did not collect these quotations independently. Instead, they borrowed and repurposed the collections of views from other exegetical communities. In turn, the DZDL would itself serve as a repository of anonymous quotations for subsequent Chinese commentators, including Zhiyi in his *Fahua wenju ji* 法華文句記 (T1719, 162b1–3) and Fazang in his *Huayan jing tanxuan ji* 華嚴經探玄記 (T1733, 230b11–19) (see Appendix 1 for more examples).

5.3.2. Anonymous Quotations and the Alternative Explanations

In addition to anonymous quotations, the DZDL commentators frequently use expressions such as *fuci* 復次, *fu* 復, or *geng* 更 (all meaning "moreover") to introduce

[191] For a comprehensive list of Sarvāstivādin Abhidharma texts cited in the DZDL, see Lamotte 1970, III xix–xxii.

alternative explanations or interpretations. Zacchetti (2021, 94–98) examines this feature in considerable detail. Building on his analysis, this section examines the interplay between anonymous quotations marked by quotatives like *you ren yan* and alternative explanations introduced with expressions like *fuci*.

While both anonymous quotatives and alternative markers can introduce multiple alternative explanations, they may reflect different viewpoints. Markers such as "alternatively", "moreover", or "furthermore" typically introduce various perspectives of the same commentator, a practice common in Indian commentarial literature. Tubb and Boose (2007, 251) observe that Sanskrit commentaries often use particles such as *athavā* or *yadvā* ("or else", "on the other hand") to present additional interpretations or viewpoints.[192] In contrast, markers such as "some say" or "others say" often signal external viewpoints from unidentified sources or individuals. However, Zacchetti (2021, 96) observes that in the DZDL, while some alternative explanations marked by *fuci* may represent additional or complementary insights from a single author, mutually exclusive views presented side by side are more likely to reflect interpretations by other commentators. He further highlights that those passages of the DZDL introduced by the formula *you ren yan* "explicitly mention the views of other unnamed individuals" (Zacchetti 2021, 96). Thus, the distinction between these two types of markers is not always clear in the DZDL. Also, as previously discussed, the anonymous quotatives are often combined with alternative expressions *fuci* and *fu* to introduce anonymous alternative quotations. This suggests that anonymous quotations also function as alternative interpretations.

[192] Unlike the Mesopotamian commentaries, which introduce alternative explanations independently using adverbial numbers (e.g., "firstly", "secondly", up to "fifthly") (https://ccp.yale.edu/introduction/technical-terms), the DZDL, like other Buddhist commentaries, does not employ numerals for this purpose.

Notably, the anonymous quotative *you ren yan* and the alternative marker *fuci* sometimes appear interchangeable. Moreover, parallel passages in the following example reveal that opinions presented as alternative explanations marked by *fuci* are, in fact, anonymous quotations. This example examines three passages discussing the same topic regarding the number of special physical marks of a bodhisattva, two from the DZDL and one from the **Mahāvibhāṣā*. This question appears at least three times in the DZDL. Lamotte (1976, IV 1916–1917n1) speculates that this interlocutor might have been a Chinese or Serindian, who is a foreigner to India and sceptical about the traditional Indian belief about the variety and number of the Buddha's marks. In *juan* 4 of the DZDL, the response includes one anonymous quotation closely paralleling the third anonymous quotation in the **Mahāvibhāṣā*. Meanwhile, *juan* 29 of the DZDL presents two explanations that parallel the **Mahāvibhāṣā*'s first and third anonymous quotations.

DZDL *juan* 4 (T1509, 91a25–b1)	**DZDL *juan* 29** (T1509, 274b26–c4)	***Mahāvibhāṣā*** (T1545, 889a12–19)
問曰：菩薩何以故三十二相不多不少？	問曰：何以故說三十二相，不多不少？	問:何故大丈夫相唯三十二不增不減耶?
Question: Why does the bodhisattva have thirty-two marks, no more and no less?	Question: Why is it said that there are thirty-two marks, no more and no less?	Question: Why are the marks of a great man precisely thirty-two, neither increasing nor decreasing?
	答曰：1. 若說多、若說[1]少，俱當有難。[1] 少【大】，少者【石】。	1. 脅尊者說曰：若增若減俱亦生疑。唯三十二亦不違法相。
	Answer: 1. Either saying there are more [marks] or fewer [marks] will lead to criticism.	1. The venerable Pārśva says: Either increasing or decreasing [the marks] will provoke doubts. Only thirty-two does not contradict the characteristics of *dharma*s.
		2. 有說：三十二者世間共許是吉祥數。故不增減。

2. Some say: Thirty-two is universally accepted as an auspicious number in the world. Therefore, it is neither increased nor decreased.

答曰：1. 有人言：佛以三十二相莊嚴身者，端[1]正不亂故。若少者身不端[2]正，若多者佛身相亂；是三十二相端[3]正不亂，不可益，不可減。猶如佛法不可增、不可減，身相亦如是。[1], [2], [3] 正【大】，政【聖】

2. 復次，佛身丈六，若說少相，則不周遍，不具莊嚴；若過三十二相，則復雜亂。譬如嚴身之具雖復富有珠璣，不可重著[2]瓔珞；是故三十二相不多不少，正得其中。[2] 瓔珞【大】，纓絡【明】

3. 有說：若三十二相莊嚴佛身則於世間最勝無比。若當減者便為[1]闕少。若更增者則亦雜亂。皆非殊妙故唯爾所。如佛說法不可增減。佛相亦爾。無減可增無增可減故」[1] 闕【大】，闕【宋】【元】【明】【宮】

Answer: 1. Some people say: When the Buddha adorns his body with the thirty-two marks, it is properly proportioned and orderly. If there are fewer [marks], the body is not properly proportioned. If there are more [marks], the marks of the Buddha's body become disordered. These thirty-two marks are properly proportioned and orderly, they cannot be increased or decreased. Just as the Buddha-*dharma*s cannot be increased or decreased, the same applies to his bodily marks. (Cf. Lamotte I, 1916–1917)

2. Moreover, the Buddha's body is sixteen feet in height, if it is said to be fewer marks, it is not complete and does not sufficiently adorn him. If there are more than thirty-two marks, [the body] would be mixed and disordered. Just as with the adornments adorning the body, even if pearls are abundant, one cannot wear one necklace on top of another. Therefore, there are thirty-two marks, neither more nor less, striking a happy medium.[193]

3. 復次，若少不端嚴，則留八十隨形好處；過則雜亂。

3. Moreover, if there are fewer [marks, the body] is

3. Some say: If the thirty-two marks adorn the Buddha's body, it is the most excellent and incomparable thing in the world. If reduced, they would be lacking. If increased, they would be mixed and disordered. Since neither case is excellent, there are precisely [thirty-two]. Just as the *dharma*s spoken by the Buddha cannot be increased or decreased, so too the marks of the Buddha. Because there is no deficiency can be made up, no excess to be reduced.

[193] My translation of the phrase *zheng de qizhong* 正得其中 is tentative.

> not properly adorned. In that case, [the proper adornment] is left for the eighty minor marks. If there are more [marks, the body] becomes mixed and disordered (Cf. Lamotte IV, 1916–1917)

Both passages in the DZDL clearly borrow from the **Mahāvibhāṣā*; however, what is noteworthy is that the same opinion from the **Mahāvibhāṣā* is marked as "some say" in *juan* 4 but as "furthermore" in *juan* 29. Additionally, *juan* 29 includes a third opinion that is absent from the **Mahāvibhāṣā*. This additional opinion could represent the DZDL's own interpretation or may have been silently incorporated from a different source, reflecting the DZDL's method of drawing diverse materials to construct its text. Moreover, this comparison suggests that the *juan* 4 passage retains an explicit attribution to an anonymous source, as also seen in the **Mahāvibhāṣā*, while the *juan* 29 passage silently incorporates the same material, presenting it as the commentators' own words.

This is not an isolated case. For instance, a more extensive example of this phenomenon is found at DZDL *juan* 4 (T1509, 89b26–c10), where three anonymous quotations in the corresponding passage in the **Mahāvibhāṣā* (T1545, 892c15–893a10) are introduced as alternative explanations with *fuci*. A comparable practice of introducing identical passages differently is also observed in Pāli commentaries. Endo (2013, 87) notes that identical passages are sometimes introduced differently within the same commentary, marked by "*keci*" ("some") in one place and by "*api ca*" ("moreover") in another. He (2013, 92) remarks, "certain views of so-called 'some' or 'others' are hidden between the lines of the commentaries, which in turn makes their identification more difficult and complicated". The reason behind such a practice is unclear. Did the DZDL compilers deliberately replace the anonymous quotative "some say" with the alternative

marker “moreover” to shift the opinion’s perspectives from external to internal? Or are these markers interchangeable, reflecting editorial or scribal changes during the transmission processes?

Such flexibility in the addition, removal, or substitution of anonymous quotatives and alternative markers can be explained grammatically. As discussed in Section 4.2.1, such markers are often syntactically independent from the quoted passages, making them easy to be added, removed, or replaced, either intentionally or unintentionally, during the transmission or translation process without affecting the content of the quoted materials. Kieffer-Pülz (2019, 35–36) notes a similar phenomenon in Pāli commentaries, where objection markers, such as *atha siyā*, *etha siyā*, or *tattha siyā*, are sometimes added, removed, or replaced during transmission because they are “syntactically detached from the main clause”. Likewise, markers like *you ren yan* and *fuci* are prone to similar alterations.

These instances illustrate a gradual process in which anonymous quotations are rephrased and integrated as the author’s alternative explanations. A CBETA search shows that the DZDL uses the marker *fuci* over 2,000 times to denote alternative explanations, compared to approximately 450 occurrences of anonymous quotations marked by *you ren yan* and related expressions. This proposition contrasts sharply with the **Mahāvibhāṣā*, where *fuci* appears 3,635 times and anonymous quotations marked by *you shuo* 有說 (“some say”) occur 3,315 times.[194] Given the likelihood that many anonymous quotations, some from the **Mahāvibhāṣā*, were altered into alternative explanations, the actual number of anonymous quotations in the DZDL may be much

[194] The number of anonymous quotations in the **Mahāvibhāṣā* is higher than 3315 if we search for other anonymous quotatives such as *you yu shi yan* 有餘師言 (“other teachers say”; 31 times), *you zuo shi yan* 有作是言 (“some make this statement”; 19 times), and others. In particular, Chong Fu informed me via personal communication that the quotative *you zuo shi shuo* 有作是說 (“some hold this position”) appears 542 times in the **Mahāvibhāṣā*, primarily to introduce the first proposition or statement in a commentary segment.

higher than recorded. The next section will explore the further stage of this process, where the anonymous quotations become fully embedded within the DZDL without any markers.

5.3.3. Unmarked Quotations

As discussed in Section 5.3.2, the DZDL often blurs the distinction between anonymous quotations and alternative explanations. This complexity is further compounded by the fact that some opinions introduced with anonymous quotatives in other sources are unmarked in the DZDL. The following example illustrates this phenomenon, suggesting that an explanation in the DZDL might originally have been an anonymous quotation, as the same opinion is explicitly marked as such in the parallel passage in the **Mahāvibhāṣā*.

DZDL *juan* 4 (T1509, 87a24–26)	***Mahāvibhāṣā* ADPL** (T1545, 887b23–26)
問曰：是三十二相業[1]因緣，於身業、口業、意業，何[2]業種？ [1] 因緣【大】，〔一〕【宋】【元】【明】【宮】【聖】。 [2] 業【大】，業因緣【聖】【石】。	問：相異熟業以何為自性。為身業。為語業。為意業耶。
Question: Is the *karma* causing these thirty-two marks bodily *karma*, verbal *karma* or mental *karma*?	Question: What is the self-nature of the *karma*s resulting in the marks? Are they bodily *karma*, verbal *karma*, or mental *karma*?
答曰：<u>意業種，非身、口業。何以故？是意業利故</u>。	答：三業為自性然意業增上。 有說：[1]<u>唯意業為自性。非身語業。所以者何。此業猛利</u>。身語業鈍故 [1] 唯【大】下同，惟【宋】【元】【明】【宮】下同。
Answer: <u>They are mental *karma*s, not bodily or vocal *karma*s. Why? Because mental *karma*s are sharp</u>. (Cf. Lamotte 1944, I 249)	Answer: They have the three *karma*s as their self-nature, but the mental *karma* is superior. Some explain: <u>Only mental *karma* is their self-nature, not bodily and verbal *karma*s. Why? Because this *karma* is</u>

> sharp, while bodily and verbal *karma*s are dull. (Cf. Lamotte 1944, I 249n3)

In this case, the DZDL explanation closely parallels the anonymous quotation in the **Mahāvibhāṣā*. While the **Mahāvibhāṣā* explicitly introduces the opinion with the anonymous quotative *you shuo* 有說 ("some explain"), the DZDL presents it as if it were the view of its own commentators. At first glance, one might speculate that the **Mahāvibhāṣā* is quoting from the DZDL and refers to it using the anonymous quotative. However, given the extensive borrowing of the DZDL from the **Mahāvibhāṣā* demonstrated in the prior example, it is more plausible that the DZDL passage is directly borrowed from the **Mahāvibhāṣā* or a closely related source, rather than the reverse. If this conjecture is correct, it suggests that the anonymous quotative was dropped during the compilation or transmission of the DZDL.

Without clear attribution, it becomes challenging to determine whether a passage in the DZDL is an anonymous quotation unless it can be traced to another text or explicitly identified as such in a parallel source. In the case of Pāli commentaries, Kieffer-Pülz (2015b, 435–436) notes that a reader has no reason to suspect a text portion is a quotation if it does not end in *iti*/*ti*. Nevertheless, such quotatives can be lost during the transmission process. As a result, Kieffer-Pülz (2015b, 436n29) adds, "In such cases only identifications as quotations by later commentators may help to identify text portions as quotations". Of course, in our case, we cannot rule out the possibility that both the DZDL and the **Mahāvibhāṣā* passages drew from a shared third source. However, the striking similarities between these passages, along with other examples, strongly suggest that the DZDL commentators had direct access or had in front of them the **Mahāvibhāṣā* text and made use of it at their disposal.

By modern academic standards, such extensive, unacknowledged borrowing might be categorised as “plagiarism”. However, the modern concepts of plagiarism and authorship, as understood today, are not applicable to the intellectual milieu of ancient and medieval Indian traditions (Freschi 2012, 171–176; Hugon 2015, 482; Vergiani 2015, 208–209). In these contexts, it was common practice for Sanskrit commentators to borrow freely the glosses of their predecessors (Minkowski 2011, 237–238n44). As Freschi (2012, 172) explains, ancient and medieval authors often reused their predecessors’ works as raw, reusable materials for their new compositions, and treated their new texts as part of a continuous tradition rather than distinct, original works. Rather than being viewed as plagiarism, such reuse often indicated acceptance of and respect for their tradition and predecessors (Cantwell and Mayer 2013, 196; Hugon 2015, 483; Vergiani 2015, 208–209). The practice of silent borrowing also suggests that the source of the incorporated text was widely circulated and easily recognised within their intellectual circles, making formal acknowledgement unnecessary (Freschi 2012, 171; Hugon 2015, 483; Vergiani 2015, 209). Additionally, credit to the source of a quotation may not be needed when the quotation originated from a contemporary source (Cheung 2023, 635). As such, the unacknowledged incorporation of earlier works was a legitimate and widely accepted feature of Indian commentarial tradition.

Our Buddhist commentators and compilers operated within this intellectual environment and were undoubtedly familiar with these conventions of textual reuse. This phenomenon is well documented across Buddhist traditions. For instance, Kramer (2015, 291) shows that authors of Abhidharma and Yogācāra writings often incorporated material from earlier texts without explicitly citing their sources. Similarly, using computational methods, Nehrdich (2023, 1–15) identifies a high degree of intertextuality in the Sarvāstivādin Abhidharma texts preserved in Chinese translations by Xuanzang’s

team. Pradhan (1950, 17–19) notes that many passages in Sthiramati's *Triṁśikāvijñaptibhāṣya* are drawn from the *Abhidharmasamuccaya* without acknowledgment. Regarding the eighth century commentator Jinendrabuddhi, Steinkellner (2022, 15) observes that it is often difficult to distinguish between Jinendrabuddhi's original commentary from the materials silently incorporated from other sources.

Interestingly, Kieffer-Pülz (2015b, 431–432) identifies parallel cases in Pāli sub-commentaries, where commentators tacitly borrow passages containing anonymous quotations from other commentaries. For example, in his *Pālimuttakavinayavinicchayasaṅgahapurāṇaṭīkā*, the twelfth-century commentator Sāriputta extensively relies on his *Sāratthadīpanī*, adopting passages containing anonymous quotations with the quotative *kenaci* ("some say"). Similarly, the thirteenth-century commentator Coḷiya Kassapa borrows passages containing anonymous quotations from Sāriputta's *Sāratthadīpanī* into his *Vimativinodanīṭīkā*. Likewise, the seventeenth-century commentator Tipiṭakālaṅkāra incorporates *kenaci*-quotations from the *Sāratthadīpanī* into his *Vinayālaṅkāraṭīkā* (Kieffer-Pülz 2015b, 431–432). Within this context, our DZDL commentators were well acquainted with such practices and applied them in their own compositions.

These examples, along with those discussed in Sections 4.3 and 4.4, reveal a nuanced relationship between the Mahāyāna and the Sarvāstivādin traditions. While the DZDL often criticises the Sarvāstivādin doctrines, this represents only one dimension of their interaction. The DZDL does not reject the Sarvāstivādin corpus wholesale but instead extensively incorporates and builds upon the Sarvāstivādin doctrine and texts. This dual dynamics of criticism and appropriation underscores a complex, nuanced relationship. Furthermore, this adds an additional layer to Zacchetti's (2021) remarks

regarding the DZDL's engagement with the **Mahāvibhāṣā*'s exegetical model. Zacchetti suggested that the DZDL commentators might have followed the **Mahāvibhāṣā*'s exegetical model when collecting and organising their materials. However, the examples here demonstrate that the DZDL not only follows the model but also directly incorporates content from **Mahāvibhāṣā* into its own composition. The **Mahāvibhāṣā* can be regarded as deeply embedded in the very fabric of the DZDL, forming part of its "body and life". In this light, the Sarvāstivādin is not merely a rival tradition but forms an integral part of the DZDL's intellectual framework.

5.4. Anonymous Quotations as Exegetical Bricks and Bridges

This section examines the pan-Buddhist nature of anonymous quotations, highlighting how they serve as exegetical building bricks and bridges across different traditions. Notably, certain quotations are not only anonymous but also appear to be cross-traditional, as they can be freely adopted by commentators from diverse traditions—even seemingly rival ones, such as the Sarvāstivādin and the *Prajñāpāramitā*/Mahāyāna traditions.

The example discussed here revisits the same topic in the previous section, "the measure of one merit". Several of the anonymous quotations in the **Mahāvibhāṣā* and the DZDL seen in the previous section also appear in a range of scholastic texts from both Sarvāstivādin Abhidharma and "Sautrāntika" Yogācāra traditions. Examples include texts such as the **Saṃyuktābhidharmahṛdayaśāstra*[195] by Dharmatrāta (Fajiu 法救; likely 2nd century CE), the *Abhidharmakośabhāṣya*[196] by Vasubandhu (late 4th to

[195] = *Za apitan xin lun* 雜阿毘曇心論 T1552 (hereafter ZAXL), translated into Chinese by Saṅghavarman 僧伽跋摩 et. al. in 434 CE.

[196] = AJL T1558, translated by Xuanzang between 651–654 CE; *Apidamo jushe shilun* 阿毘達磨俱舍釋論 T1559, translated by Paramārtha between 563–567; *Chos mngon pa'i mdzod kyi bshad pa* (D5591, *mdo 'grel*, vol. 151), translated by Jinamitra, etc.

early 5th century CE), and the **Abhidharmanyāyānusāraśāstra* [197] and the **Abhidharmakośaśāstrakārikāvibhāṣya* [198] by Saṅghabhadra, a contemporary with Vasubandhu. Below are select passages from these texts:

Za apitan xin lun **雜阿毘曇心論** (T1552, 961c20–24)	***Abhidharmakośabhāṣya*** (Pradhan 1967, 266.12–14; cf. T1558, 95a13–17; T1559, 249b19–24; P5591, *mdo 'grel*, vol. 151, 257a4–6)	***Apidamo shun zhengli lun*** **阿毘達磨順正理論** (T1562, 591a17–26) = AZXL (T1563, 888c8–17)[199]
福量者，	*kiṃ puṇyasya parimāṇam* | Xuanzang: 何等名為一一福量? Paramārtha: 釋曰，此福量云何? *bsod nams kyi tshad ji tsam zhe na* |	百福一一其量云何?
As for the "measure of one merit",	What is the measure of [each] merit?	What is the measure of each of these hundred merits?
1. 有說一轉輪聖王福，是名一福量。	1. *saṃnikṛṣṭabodhisattvaṃ sthāpayitvā yāvat sarvasattvānāṃ bhogaphalam ity eke* | Xuanzang: 1. 有說：唯除近佛菩薩，所餘一切有情所修富樂果業名一福量。 Paramārtha: 1. 除近行菩薩，一切十方眾生，能感富樂業為量，餘師說如此。 1. *kha cig na re byang chub sems dpa' nye bam gtogs pa sems can thams cad kyi longs spyod kyi 'bras bu cen ji snyed pa de tsam mo zhes zer ro* |	1. 有說：以依三無數劫增長功德所集成身，發起如斯無對無數殊勝福德，量唯佛知。
1. Some say: The measure of one merit is the merit of a Wheel-turning sage-king.	1. Some say: It is as much as the enjoyment results of all beings with the exception of the bodhisattva who is near [to Buddhahood].	1. Some say: By relying on the accumulation of merits increasing over three countless *kalpa*s, one forms a body and generates such

[197] = *Apidamo shun zhengli lun* 阿毘達磨順正理論 (hereafter ASZL) T1562, translated by Xuanzang in 654 CE.
[198] = *Apidamo zang xianzong lun* 阿毘達磨藏顯宗論 (hereafter AZXL) T1563, translated by Xuanzang between 651 and 652 CE.
[199] As these two texts are both written by Sanghabhadra and translated by Xuanzang, the two passages here are exactly the same.

		irresistible, innumerable, and superior merits, only the Buddha knows their measure.
2. 又復說一帝釋福。	2. *yāvat sarvasattvānāṃ karmādhipatyena trisāhasramahāsāhasrako loko 'bhinivartata ity apare* | Xz: 2. 有說：世界將欲成時，一切有情感大千土業增上力為一福量。 Pa: 2. 如眾生業增上緣，能感三千大千世界生，如此量，毘婆沙師說如此。 2. *gzhan dag na re sems can thams cad kyi las kyi dbang gis 'chags pa ji snyed tsam mo zhes zer ro* |	2. 有說：若由業增上力感輪王位，王四大洲自在而轉，是一福量。
2. Furthermore, [some] say: It is one merit of the king of the gods, Śakra.	2. Others say: It is as much as the sovereign power of *karma* of all beings through which the billionfold world system come into being.	2. Some say: The measure of one merit is like the predominating power of *karma* that results in the position of a Wheel[-turning] king, who rules the four continents, turning at his will.
3. 有說劫成時一切眾生業增上器世界生，是名福量。	3. *buddhā eva ca tatparimāṇajñā ity apare* | Xz: 3. 有說：此量唯佛乃知。 Pa: 3. 有餘師說：[1]唯諸佛能知此業數量。復」[1] 唯【大】，惟【宋】【元】【明】【宮】。 3. *gzhan dag na re de'i tshad ni sangs rgyas kho nas mkhyen par zad do shes zer ro*|	3. 有說：若由業增上力得為帝釋，王二欲天自在而轉，是一福量。
3. Some say: The measure of merit is the predominating function of *karma* of all beings [due to which] the world originates at the time of the formation of a *kalpa*. (Cf. Dessein 1999, 748)	3. Others say: Only the Buddhas know their measure. (Cf. Sangpo 2012, II 1464–1465)	3. Some say: One merit is like that predominating power of *karma* which makes one the king of the gods, Śakra, who rules the two desire heavens, turning at his will.
4. 有說除近佛地菩薩，諸餘眾生福樂自在業，是名一福量。」		4. 有說唯除近佛菩薩，所餘一切有情所修富樂果業，是一福量。

4. Some say: One merit is the *karma* [resulting in] meritorious happiness and mastery of other beings, except for the bodhisattva close to the Buddha stage.

4. Some say: One merit is the *karma* resulting in wealth and happiness cultivated by all other beings, only except for the bodhisattva close to the Buddha stage.

5. 有餘師言：此量太少，應言世界將欲成時，一切有情感大千[1]土業增上力，是一福量。」[1] 土【大】，土【德】。

5. Other teachers say: These measures are too meagre, [you] should say that, when the world is about to be formed, the measure of one merit is the predominating power of *karma* of all beings resulting in the [formation of] the great thousand lands.

The striking parallels among these texts suggest an intricate web of intertextuality. The parallels between these texts display differences in some respects while maintaining a close relationship. Lasic's (2022, 41) term "genetically related passages" aptly captures this dynamic, highlighting that while these passages are not identical, they share a strong alignment and likely stem from a common origin. The practice of quoting or borrowing from other sources with variation is common in Indian works and may indicate reliance on memory (Kramer 2015, 294). This may account for the discrepancies among different versions of a particular anonymous quotation across texts.

Certain variations in the number and order of the anonymous quotations across these texts are particularly noteworthy. Table 5 below organises these variations by listing the number and sequence of anonymous quotations in each text. Attempting to establish which text predates or influences the other is a complex and challenging task. Here, the texts are arranged chronologically based on the provisional dates of their

traditionally attributed authors. The DZDL serves as the reference text, with the other texts compared and aligned to it to observe variations in the number and sequence of anonymous quotations.

Table 5. Number and Sequence of Anonymous Quotations in the Example of Section 5.4.

ADPL T1545	DZDL T1509	ZAXL T1552	AJL T1558 (= T1559)	ASZL T1562 (= T1563)
1	1	1		2
2	2	2		3
3	3			
4				
5				
7	4	4	1	4
6	5	3	2	5
8a, b, c, d	6a, b, c, d			
9	7		3	1

Two noteworthy observations emerge from Table 5. Firstly, while some opinions are shared across all texts, others are unique to one or two texts. Notably, all opinions presented in other texts are included in both the DZDL and the **Mahāvibhāṣā*. This suggests that these two texts function as repositories or "banks" of anonymous quotations, available for other commentators to draw upon as needed. Secondly, the sequence of these opinions varies significantly across the texts. For example, the final opinion in the DZDL and the **Mahāvibhāṣā* (T1545) appears as the first opinion in the ASZL (T1562) and the AZXL (T1563), while the first opinion in the DZDL and the **Mahāvibhāṣā* (T1545) is listed as second in the ASZL (T1562) and the AZXL (T1563).

Another point of interest arises from Paramārtha's Chinese translation of Vasubandhu's *Abhidharmakośabhāṣya* (T1559). In this translation, the second opinion (corresponding to DZDL's No. 6) is explicitly attributed to a Vaibhāṣika teacher (毘婆

沙師). However, in the Sanskrit original, as well as the Tibetan and Xuanzang's translations, the same opinion is simply marked as "others say" or "some say". Thus, it is likely that the attribution was Paramārtha's own addition. Nehrdich (2023, 3) has shown that Xuanzang's translation team sometimes supplemented their translation of the Abhidharma corpus with source information for the quoted material. It is plausible that Paramārtha followed a similar approach, adding attributions to clarify the provenance of these opinions for his Chinese audience. By the time of Paramārtha's translation, such explicit identification might have been deemed necessary for the audience who no longer recognised the sources of these anonymous views.

These examples reinforce the idea that anonymous quotations are not always verbatim excerpts from established texts but rather part of a common patrimony of basic knowledge that circulate in various forms and through diverse channels. Moreover, these opinions are not necessarily sectarian in nature, further illustrating their adaptability across traditions. These examples raise critical questions about the quotability of certain materials. What makes a quotation quotable? How are selections made, and why are certain ideas highlighted and repeatedly quoted?

These anonymous quotations likely function as shared exegetical building bricks, probably treated as pan-Buddhist knowledge, freely reusable and adaptable by commentators across traditions to suit their purposes. This flexibility makes it challenging to determine the sectarian affiliation of a given anonymous opinion. In this context, compendia such as the **Mahāvibhāṣā* serve as reservoirs of these anonymous opinions, readily available for subsequent commentators to draw upon. They contribute to the blurring of sectarian boundaries between Buddhist scholastic traditions. In this sense, these anonymous quotations serve as bridges connecting different traditions.

5.5. Conclusion

This chapter has examined various types and examples of text reuse, intertextuality, and intratextuality related to anonymous quotations in the DZDL, shedding light on their sources, incorporation, and function. The analysis also reveals aspects of the compositional practices and techniques of the DZDL compilers. Additionally, the examples in the chapter illustrate how some anonymous quotations might have been formulated, transmitted, adapted, and reused across time and traditions.

The chapter highlights two distinct types of anonymous quotations in the DZDL: those explicitly collected by the DZDL commentators and those borrowed, either overtly or silently, from existing anonymous opinion collections such as the *vibhāṣā* compendia. Moreover, the explicit borrowing from the *Bai lun* and the silent borrowing from the Abhidharma sources reveal that the DZDL draws heavily on earlier scholastic works from both the Mainstream and the Mahāyāna traditions. The extent to which the DZDL has silently incorporated older exegetical material into its body, either as anonymous quotations or other forms of borrowing, remains unclear. While such incorporations may initially appear as patchwork, close analysis reveals that the borrowed materials are well integrated into the structure of the DZDL. Thus, the originality and creativity of the compilers of the DZDL lie not only in producing entirely new content but also in restructuring and adapting the old material to fit the new contexts.

The examples explored in this chapter illuminate the intricate networks of text reuse and the compositional practices prevalent in the Buddhist scholastic world during the first few centuries of the Common Era. While textual reuse was a commonplace and somewhat expected in Indian literary culture, what makes this process particularly intriguing is the specific treatment of anonymous quotations. Their reuse, repurposing,

and transmission illuminate the textual journeys these anonymous quotations underwent before being preserved in works like the DZDL.

Anonymous quotations in the DZDL can be seen firstly as exegetical building bricks. While some are more specific to a context or exegetical tradition, others represent shared knowledge that was widely circulated and reused by commentators from different traditions and periods. In several cases, the DZDL compilers decontextualised the anonymous quotations from their original sources and recontextualised them to suit new purposes. The DZDL commentators drew from a shared pool of common scholastic knowledge at the time to perform their exegesis and compose their text. In this sense, compendia such as the **Mahāvibhāṣā* serve as reservoirs of earlier materials, providing collections of views for commentators, including those of the DZDL, to reuse. In some cases, as seen in Section 5.3, the DZDL did not merely borrow individual opinions but integrated entire collections of views on relevant topics from other sources, particularly the *vibhāṣā* compendia, further underscoring its reliance on earlier scholastic traditions.

Furthermore, anonymous quotations can serve as bridges linking different Buddhist traditions, especially between Sarvāstivādin/Vaibhāṣika and early Mahāyāna/*Prajñāpāramitā* traditions. As Lamotte (1986, 6–8) points out, the DZDL rejects the wrong view of some individuals, such as Kātyāyanīputra, who introduce their personal views that often contradict the *sūtra*'s teachings into the Abhidharma. However, it accepts the authority of the Abhidharma as a systematisation of what is said in the *sūtra*s. Additionally, as Zacchetti (2021, 110–116) argues, the DZDL compilers likely adopted the *vibhāṣā* compendia's model for collecting and organising their materials, especially multiple and alternative views, including those presented as anonymous quotations. Building on Zacchetti's hypothesis, the example demonstrates that the DZDL compliers not only adhered to the *vibhāṣā* compendia model in gathering diverse

opinions but also directly incorporated these pre-existing collections of views from the *vibhāṣā* texts into their own compilation.

The intricate intertextuality of the DZDL invites us to reflect on its composition. Cabezón (2020, 45) highlights the essential role of writing in the composition of Buddhist scholastic texts, noting that *śāstra*s are highly intertextual, frequently referencing or borrowing material from other works. He argues that the complexity of these scholastic works suggests that Buddhist monks must have composed them in written form. Moreover, the examples in this chapter illustrate a prevalent process through which Buddhist texts were composed and expanded over time. Salomon (2022, 514) refers to this process as "compilation", describing it as "the incorporation of pre-existing texts or text units into larger compendia". Similarly, Zhang (2018, 12) highlights how early Chinese texts often circulated anonymously as short, untitled units. He describes, "Brief, anonymous, and often untitled, these textual units awaited compilers and editors to adopt and assemble them into larger units in which they became meaningful by being placed together with other pieces". In this context, the DZDL exemplifies how earlier materials were systematically incorporated and recontextualised through the work of compilers and commentators. These findings uncover multiple layers of the DZDL, supporting Zacchetti's (2021) hypothesis of its multi-layered nature and potential multiple authorship.

This chapter also demonstrates the blurred distinction between the anonymous quotatives and other markers of alternative explanations, suggesting that the DZDL is largely built on anonymous materials. One key implication of the phenomena discussed in this section is that the number of anonymous quotations in the DZDL likely exceeds the 450 explicitly marked instances. Many anonymous quotations may be disguised as *fuci* alternative opinions or entirely unmarked. As such, any opinion or explanation in the

DZDL could potentially be an anonymous quotation. In this sense, the DZDL is primarily constructed from materials drawn from anonymous sources or pre-existing exegesis. Furthermore, given the anonymity of its materials, its obscure origins, and its contested authorship, it is possible to view the DZDL as, in essence, an anonymous commentary.

This chapter ultimately underscores the multifaceted and anonymous nature of the DZDL, highlighting its anonymity and its role as an inclusive commentary that integrates diverse voices and perspectives from the pre-existing Abhidharma as well as early *Prajñāpāramitā*/Mahāyāna exegetical traditions. As we will see in the following chapters, the DZDL also preserves remnants of early lost exegesis of early Mahāyāna or *Prajñāpāramitā* commentators. Thus, the DZDL, as a super-compendium, represents not just a synthesis of earlier traditions but also a vital link in the evolution of early Mahāyāna/*Prajñāpāramitā* exegetical tradition.

Chapter 6. Traces and Fragments of Early *Prajñāpāramitā* Exegesis

In the previous chapter, we have seen that many anonymous quotations in the DZDL are traced to non-*Prajñāpāramitā* literature, particularly the Sarvāstivādin Abhidharma, and how these external materials are reused in the DZDL. However, as shown in Appendix 1, many anonymous quotations remain untraceable to any extant texts. Where else might these anonymous quotations come from?

In Section 5.3 of his book, "Fragments of a Lost World: Early *Prajñāpāramitā* Exegesis Quoted in the *Da zhidu lun*", Zacchetti (2021, 98–110) suggests that some untraced anonymous quotations may be fragments of early (lost) *Prajñāpāramitā* exegesis, a tradition whose history remains largely obscure. If Zacchetti's hypothesis is correct, these fragments—the DZDL anonymous quotations—offer some fragmentary yet invaluable clues to this tradition, forming a missing piece in our modern reconstruction of early Mahāyāna history. Zacchetti (2021, 108) further suggests,

> It might be fruitful to try to look beyond these glosses [= anonymous quotations] as anonymous exegetical atoms, and keep ourselves open to the possibility that, with a certain dose of close and careful reading, we might be able to identify traces of distinctive commentarial styles, and hence the *disiecta membra* of the lost works of individual commentators.

Given the limited extant external evidence from this early period, we must first rely on the internal evidence in the DZDL by identifying "traces of distinctive commentarial styles" of individual commentators. Following Zacchetti's suggestion, this chapter presents examples supporting his hypothesis and explores further potential approaches to uncover these traces and fragments embedded in anonymous quotations in the DZDL. These strategies include but are not limited to: (1) identifying distinctive features such as

internal cross-references, ideas, and terminology, as well as exegetical techniques and approaches; (2) analysing the interactions between anonymous quotations and the root texts; and (3) tracing links to the *Abhisamayālaṃkāra* commentarial tradition. These traces and fragments point to the existence of diverse early exegetical communities devoted to the PP texts, actively engaging not only in interpreting these texts but also in shaping the very texts they are interpreting.

6.1. Distinctive Features

In the context of Indian philosophical texts, Prets (2022, 46) defines fragments broadly as text passages that reflect "the thought of an author whose original work has been lost in its entirety", and more narrowly as those likely retaining "the distinct wording of a passage about a theory, this having been incorporated *verbatim* into the work preserving it".[200] For Prets (2022, 47), fragments refer to compositional elements within an extant text for which it can be demonstrated that: "(a) they were taken from another work and (b) that other work has been lost". Prets (2022, 47) further suggests that embedded textual material can be identified based on some qualitative criteria, including phrases indicating external material, such as *kecid*, *tathā coktam … iti*, *iti matam*, *ity ekaḥ* (or: *aparaḥ*) *pakṣaḥ*.

By these criteria, the DZDL anonymous quotations qualify as fragments, as they are introduced by anonymous quotatives (e.g. "some people say"), marking them as "external material" drawn from unknown sources. This section seeks to uncover potential traces or fingerprints of certain individual commentators or commentarial traditions concealed behind their anonymity by examining their distinctive or peculiar features.

[200] The term "fragment" (from the Latin term *fragmentum*) originally and primarily refers to physical objects, not texts (Most 2009, 10–11), but has long been used by classical philologists to mean both a material artefact and, in a metaphorical sense, a literary piece (Dionisotti 1997).

6.1.1. Particular Ideas, Terminology, or Details

Zacchetti (2021, 204–205) has demonstrated that it is possible to trace an individual commentator based on a particular idea or interpretation contained in the anonymous quotations. For example, several anonymous quotations in the DZDL (T1509, 656b20–22; 401b6–12) offer different interpretations of the notion of *wu'ai jietuo* 無礙解脫 (**anāvaraṇavimokṣa*, "unhindered liberation"), highlighting "the DZDL as a repository of varied exegesis".[201] However, an anonymous quotation at T1509, 649b23–27 is historically more significant, as it establishes the link between **anāvaraṇavimokṣa* and the concept of "the knowledge of all aspects" (*yiqie zhong zhi* 一切種智, *sarvākārajñatā*). This specific link relates to the idea in another passage in the DZDL (T1509, 350b19–23), which in turn connects to the addition of the term **anāvaraṇavimokṣa* in the root texts, including the LPG recension, Xz(Ś) and Xz(PvsP). Zacchetti (2021, 206–207) argues that such connections "may reflect an even more specific exegetical tradition than that represented by the DZDL as a whole—indeed, a particular view of omniscience which is explicitly presented elsewhere in the DZDL […] as reflecting the position of a particular commentator". Thus, by tracing the line or recurrence of a particular idea in different parts of the DZDL, it may be possible to detect the trace of a specific commentator. In this example, Zacchetti employs two strategies: examining the distinctive idea of **anāvaraṇavimokṣa* presented in certain anonymous quotations and the specific link between the DZDL anonymous interpretation of **anāvaraṇavimokṣa* and the expansion in the root texts.

[201] According to Zacchetti, this is a critical doctrinal point throughout the DZDL. For an in-depth analysis of this concept in the DZDL and other Mahāyāna sources, see Zacchetti 2021, 181–229.

6.1.1.1. *Rushi zhi* 如實智

Building on Zacchetti's strategies, I find another case following this pattern, which concerns the term *rushi zhi* 如實智 ("knowledge that accords with reality"), a Mahāyāna addition to the traditional list of ten knowledges (*shi zhi* 十智) of the Buddha, expanding it to eleven knowledges *(shi yi zhi* 十一智).[202] This term has attracted several definitions and explanations from both the root texts and DZDL-c. For example, in *juan* 23, DZDL-c provides three sets of glosses on each item in the list of eleven knowledges: (1) a concise definition from a *Prajñāpāramitā* perspective; (2) a summary of extensive explanations of the first ten knowledges from Abhidharma perspectives (for the *rushi zhi*, it gives a cross-reference to a later chapter:「如實智」分別相，此《般若波羅蜜》後品廣說 T1509, 233b29–c1); (3) extensive glosses of eleven knowledges from an anonymous commentator. Since these eleven knowledges are a Mahāyāna idea, as discussed in Section 4.3.2, these anonymous glosses must belong to an early Mahāyāna commentarial tradition.

Among these explanations, which follow different interpretative lines (e.g., T1509, 234a4–14), one particular anonymous quotation in *juan* 84 stands out. It appears to connect to a distinct line of exegesis and is further associated with variant readings of the term *rushi zhi* in the corresponding root text passages. This anonymous quotation glosses *rushi zhi* as follows:

> 有人言：能知諸法實相，所謂如、法性、實際，是名如實智相。(T1509, 650c24–25)
>
> Some people say: the ability to understand the true characteristics of *dharma*s, namely, suchness, *dharma*-nature, and ultimate truth (**bhūta-koṭi*), is called the "characteristic of the knowledge that accords with reality".

[202] For the notion of *rushi zhi* and its sources, see Lamotte 1970, III 1468–1471.

This definition closely aligns with an authoritative definition of the term in DZDL-c, as both specifically define *rushi zhi* as the ability to understand the true characteristics of all *dharma*s:

> 「如實智」者，一切法總相、別相，如實正知，無有罣礙。(T1509, 233a4–7)
>
> As for the term "**knowledge that accords with reality**", it is the correct knowledge of the shared and unique characteristics of all *dharma*s as they truly are, without any obstructions.

Thus, the anonymous commentator quoted above follows this specific line of interpretation accepted by the DZDL commentators. This distinctive exegetical line is further linked to a unique variant in the root text, as the reading *rushi zhi* "knowledge that accords with reality" is only found in Kj(LP) (T223, 376b15–19 = T1509, 647b10–14). In contrast, corresponding LP passages exhibit various variant readings:

- *yathārutajñāna* ("knowledge that accords with what is sounded") in the Sanskrit version (PvsP[K] 128.6–14; no LPG parallel here).
- *xing ru suo yan* 行如所言 ("acting as what has been said") in Mo (T221, 114c7–11).[203]
- *sgra ji bzhin shes pa* ("knowledge that accords with the sound") in PvsP(TibD) (D9, *ga* 133b1).
- *ru shuo zhi* 如說智 ("knowledge that accords with speech") in Xz(PvsP) (T220, 80b20–21).[204]
- *ru suoyou zhi* 如所有智 ("knowledge that accords with what is possessed") in Xz(PvsP) (T220, 338c12–19).

[203] I do not know why Mo has *xing* 行 instead of *zhi* 知 or *zhi* 智 here. The position of *xing* 行 in this phrase suggests it is a verb rather than a noun.
[204] According to Lamotte (1970, III 1469), Xuanzang always goes for *yathārutajñāna*. However, at least in one case, *rushi zhi* is found in the list of eleven knowledges in Xz(Ś) (T220, 300b24–26).

Except for the reading *ru suoyou zhi* in Xz(PvsP), the other variants refer to knowledge related to "sound", reflecting *yathārutajñāna* in the Sanskrit version PvsP(K). Lamotte (1970, III 1469) suggests that, since the meaning of *yathārutajñāna* is problematic and does not align with the definitions in the *sūtra*s, it should be corrected to **yathābhūtajñāna*, reconstructed on the basis of Kumārajīva's translation *rushi zhi*, which aligns better with these definitions. The *Pañcaviṃśati* offers the definition: *tatra katamad yathārutajñānam? yat tat tathāgatasya sarvākārajñatājñānaṃ tac cānupalambhayogena* (PvsP[K] I–2, 82.15–16 = PvsP[D] 209.9). Interestingly, the corresponding passage in the *Śatasāhasrikā* has *yathākatajñāna* in its gloss: *tatra katamad yathākatajñānaṃ / yat tathāgatasya sarvvākārajñatājñānaṃ /* (ŚP 1441.21) but reads *yathārutajñāna* in the list of eleven knowledges in an earlier passage (ŚP 1440.13). *Yathākatajñāna* appears to partially parallel the reading *xing ru suo yan* 行如所言 ("acting as what has been said") in Mo. However, **yathābhūtajñāna* seems to be Lamotte's Sanskrit innovation, as it is not attested, at least in the corresponding Sanskrit passages.

While I am unable to check all the LPG manuscripts to verify whether **yathābhūtajñāna* is attested in the LPG recension, Zacchetti (2005, 286n354) observes that the Chinese *rushi zhi* might reflect *yathāvajñāna*, attested in the Gilgit manuscripts of the LP (LPG 8v11). In his synoptic edition, Zacchetti (2005, 172n228) restores this as "*yathāva*(*j*)*jñāna*", following Conze 1962, 152.15. However, checking against the facsimile edition (Karashima et al. 2016, 8), it is *yathāvajñāna* (without the extra "*j*"). The corresponding reading in Dh is *ru suowei hui* 如所謂慧 ("knowledge that accords with what has been said") (T222, 149b6). In any event, it is clear that the variant reading *rushi zhi* in DZDL-s (= Kj[LP]) and DZDL-c follows a specific exegetical tradition diverging from the other traditions that accept *yathārutajñāna*, as represented in the

majority of witnesses from an early stage (Zacchetti 2005, 286n354). Most importantly, the anonymous commentator quoted above may belong to this specific exegetical tradition.

6.1.1.2. *Chu tai chengjiu* 處胎成就

The two examples above demonstrate how the distinct interpretations in the DZDL anonymous quotations are closely tied to specific variant readings in the corresponding root text passages, particularly those found in the LPG recension. This connection with this Gilgit Sanskrit recension is significant, as it provides rare and valuable evidence linking these anonymous quotations to the Indic world. While these two examples allow us to infer the circumstantial information about the anonymous commentators through their association with textual variations in specific recensions, the following example takes a different approach: it reveals that the commentator's background can be inferred directly from a detail in the anonymous quotation itself.

In *juan* 50, while glossing the phrase *chu tai chengjiu* 處胎成就 (*garbhāvakrāntisaṃpat*) from the root text,[205] DZDL-c provides only two anonymous quotations. The first states:

> 「處胎成就」[206] 者，有人言：菩薩乘白象，與無量兜率諸天圍遶、恭敬、供養、侍從，入母胎。(T1509, 418c28–419a6)
>
> As for the phrase "**the accomplishment of descending into the womb**", some people say: the Bodhisattva, mounted on a white elephant and surrounded by innumerable Tuṣita gods who worshipped, served, attended on him, entered the mother's womb. (Cf. Lamotte 1980, V 2438)

[205] The root text passage being commented on is at T1509, 410c12–19 = Kj(LP) T223, 257b28–c6, in which *chu tai chengjiu* is one of the twelve *dharma*s that a bodhisattva in the ninth *bhūmi* ("stage") must be perfected. The Sanskrit corresponding for *chu tai chengjiu* is *garbhāvakrāntisaṃpat* ("the excellence of entering into the womb") (PvsP[K] I–2, 91.9; LPG 93v14).
[206] It is *taisheng chengjiu* 胎生成就 in Kj(LP) (T223, 259b21–22).

This anonymous quotation presents the distinctive motif of the Bodhisattva entering his mother's womb while mounted on a white elephant, rather than as an elephant. According to Wang (2023, 1–18), the portrayal of the "Bodhisattva as an elephant"[207] entering the womb originates from Indian tradition, whereas the depiction of the "Bodhisattva riding an elephant"[208] reflects a Chinese adaptation.[209] The imagery of the Bodhisattva riding an elephant appears in Chinese texts as early as the 2nd century CE and became prevalent in Northern Chinese artistic traditions by the second half of the 5th century CE. This concept and its artistic representation were later transmitted westward from China to Central Asia, including Kucha, Kumārajīva's birthplace.

Wang argues that the Kuchean were likely familiar with this motif by the 5th century, citing the above anonymous quotation from the DZDL as supporting evidence. While not explicitly stated, Wang (2023, 11) seems to suggest that this anonymous quotation in the DZDL may reflect Kumārajīva's knowledge, as he supports the theory that the DZDL is largely composed by Kumārajīva. Determining whether the anonymous commentator here is indeed Kumārajīva lies beyond our scope. However, this quotation provides valuable contextual clues. Specifically, it indicates that the quotation likely belongs to a later layer of the DZDL and cannot directly be attributed to Nāgārjuna. Furthermore, the anonymous commentator might have originated from the region spanning Central Asia and North China, including Kucha.

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[207] This concept is found in: *Fangguang da zhuangyan jing* 方廣大莊嚴經 (T187, 548c10–13); *Genben shuo yiqieyou bu pinaiye chujia shi* 根本說一切有部毘奈耶出家事 (T1444, 1020c14–17); APL (T1546, 267c4–5); AJL (T1558, 46a4–5).

[208] This concept is found in: *Fo shuo guan fo sanmei hai jing* 佛說觀佛三昧海經 (T643, 667b11–12); *Xiuxing benqi jing* 修行本起經 (T184, 463b12–16); *Fo shuo luomojia jing* 佛說羅摩伽經 (T294, 857a8–14); *Da banniepan jing* 大般涅槃經 (T374, 488a8–10 = T375, 731a13–16).

[209] For a detailed analysis of the underlying reasons for this motif change, see also Deeg 2010, 93–127.

6.1.2. Idiosyncratic Exegetical Styles

Distinctive stylistic features occasionally emerge in anonymous quotations, often juxtaposed within the same sections. These features may reflect a shared external source borrowed by the DZDL compilers or, alternatively, the unique style of a single commentator who left behind identifiable traces. This section explores examples of such noticeable exegetical stylistic patterns.

6.1.2.1. Recurring Queries on Gatherings of the Gods

In such a lengthy and repetitive text as the LP, recurrences of topics or details are unsurprising and, to some extent, inevitable. Among these repetitions, those related to gods seem to have attracted particular attention in DZDL-c. For instance, in *juan* 54, a question is raised in DZDL-c about why the gods, who had already assembled in a great gathering when the Buddha emitted extraordinary light in the first chapter of DZDL-s, are described as gathering again in the current chapter of DZDL-s. The answer consists of only two brief yet conflicting anonymous opinions: one claims this is a different later assembly, while the other asserts that it is the same assembly previously mentioned. Similar patterns of questions and answers can also be found in *juan* 64 and *juan* 70:

DZDL *juan* 54 (T1509, 443b4–6)	**DZDL *juan* 64** (T1509, 514a19–21)	**DZDL *juan* 70** (T1509, 548b13–21)
問曰：初品中，佛放殊勝光明，諸天大集，此間何以更說？	問曰：即是上諸天，今更來？	問曰：上處處已說「空、無相、無作乃至無起、無所有是般若相」，今諸天子何以復問「何等是般若相」？
Question: In the first Chapter, [when] the Buddha emitted extraordinary light, the gods [gathered] in a great	Question: Are these the gods [who came] previously and now come again?	Question: It has already been said in various places previously: “Emptiness, signlessness, actionlessness, up to non-arising, non-

assembly. Why is this detail mentioned again here?		possessing are the characteristics of *prajñā*[-*pāramitā*]". Now, why do the gods again ask: "What are the characteristics of *prajñā*[-*pāramitā*]?"
答曰：1. 有人言：此是後會。	答曰：1. 有人言：事久故[1]去，竟更來。[1] 去【大】，志【聖】	[…][210] 3. 復次，有人言：是諸天子有後來者，不聞，故問。
Answer: 1. Some people say: This is a later assembly.	Answer: 1. Some people say: They left because the event was long, and they finally returned.	3. Moreover, some people say: [Among] these gods are those who came later and did not hear it; therefore, they asked.
2. 有人言：即是前會。	2. 有人言：更有新[2]天來者。[2] 天【大】，天上【宋】【元】【明】【宮】【聖】	
2. Some people say: This is the previous assembly.	2. Some people say: Some gods have just arrived.	

These passages in *juan* 54 and *juan* 64 closely resemble each other, collectively suggesting a recurring exegetical style characterised by straightforward questions and brief yet contrasting opinions. In *juan* 70, while the question-and-answer exchange is slightly more elaborate, the third opinion marked as anonymous is particularly noteworthy. The reasoning provided in this quotation echoes the first anonymous opinions in *juan* 54 and *juan* 64, thereby revealing a consistent line of reasoning across these passages.

The dialogues may appear to resemble discussions among students rather than formal, scholarly compositions to some critical modern readers, who may expect that commentaries on PP texts should display philosophical sophistication. However, such matters—e.g., why gods repeatedly assemble or ask recurring questions—may have been pressing concerns for the *Prajñāpāramitā* community before the fifth century. These

[210] Two alternative explanations introduced by the expression "furthermore" are omitted here.

issues likely attracted various commentators whose opinions were considered valuable enough to be recorded and transmitted. Regardless, these anonymous opinions could potentially belong to the same commentator or group who expressed the same concerns and provided similar answers across different chapters.

6.1.2.2. There is no difference

Another recurring exegetical pattern in DZDL-c involves addressing questions regarding the distinctions between multiple terms or synonyms in DZDL-s. In the following three specific instances, a consistent style and structure emerge in the answers: (1) the anonymous quotation is listed first among multiple explanations, (2) each anonymous quotation begins with the recurring statement, "there is no difference", followed by additional clarifications.

DZDL *juan* 27 (T1509, 258c27–29)	**DZDL *juan* 57** (T1509, 466a13–17)	**DZDL *juan* 87** (T1509, 669a4–20)
1. 有人言：無差別；或時言一切智，或時言一切種智。 1. Some people say: There is no difference. Sometimes [the text] says, "all knowledge"; sometimes, it says, "knowledge of all modes".	1. 有人言：無有差別；佛莊嚴種種說，開悟人心故。 1. Some people say: There is no difference. The Buddha establishes various teachings to enlighten beings' minds.	1. 有人言：無差別；若行、若學、若道，義一而語異。 1. Some people say: There is no difference. Whether "the practice", "the learning", or "the path", the meaning is one but expressed differently.

While there is no concrete evidence to confirm whether these three opinions originate from the same commentator or group of commentators, the consistent wording and structure across these quotations suggest a favoured interpretive strategy. By declaring "there is no difference", the anonymous commentators blur the distinctions between terms or synonyms, instead emphasising the shared meaning over different phrasing.

Using phrases such as "there is no difference" is not unique to these anonymous commentators, but what stands out here is how this interpretive strategy has been effectively applied by certain commentators in DZDL-c to address specific questions on the differences between similar terms in DZDL-s. In fact, this interpretive approach mirrors a strategy frequently employed within DZDL-s itself.[211] This approach reflects a pragmatic method for resolving such questions about terminological differences.

6.1.2.3. *Yinguo xiangsi gu* 因果相似故

Another distinctive interpretive approach frequently employed in DZDL-c is the use of the phrase *yinguo xiangsi gu* 因果相似故 ("because of the similarity between the cause and effect"). This phrase is often used in the DZDL as a rationale for preceding explanations (e.g., T1509, 164a13–16 and 453b14–16). In four specific cases (T1509, 514b18; 528b2–3; 561b3–4; and 637b22–25), a consistent explanatory pattern emerges: DZDL-c first cites a passage from DZDL-s and then concludes the explanation with this specific phrase. For example, in *juan* 67:

> 佛言：「色等諸法不可思議故不可思議。」所以者何？因果相似故。(T1509, 528b2–3)
>
> The Buddha says: "Because *dharma*s such as form, etc., are inconceivable, [what I said regarding *Prajñāpāramitā*] is inconceivable".[212] Why? Because of the similarity between the cause and effect.

The term *yinguo xiangsi* 因果相似 appears to function as a distinctive exegetical strategy, mirroring the debate technique known as *hetuphalasādṛśya* ("similarity of cause and

[211] For instance, in Mo: 須菩提言：「世尊！無所倚及五通、六波羅蜜，有何差別？」佛言：「無有差別，說有差別。」(T221, 121c22–24).

[212] The DZDL-c's quotation of DZDL-s is slightly different from the corresponding DZDL-s passage itself: 佛告須菩提：「色不可思議故所說不可思議，」(T1509, 527b24–25 = Kj[LP] T223, 316a25–27).

effect"; Tib. *rgyu dang 'bras bu 'dra ba*), as outlined in Asaṅga's *Yogācārabhūmi*.[213] Asaṅga defines *hetuphalasādṛśya* as follows:

> *hetuphalasādṛśyaṃ katamat । yad anyonyaṃ hetutaḥ phalataś ca niṣpādananiṣpattisādṛśyam ।*[214] (Ed. Wayman 1999, 12)
>
> What is the similarity of cause and effect? It is mutual resemblance of the producing process and the completion due to cause and effect. (Cf. Wayman 1999, 12)

Asaṅga lists it as one of the five "agreements" (*sārūpya*) based on "similarity" (*sādṛśya*), which, in turn, form part of the eight kinds of proving (*sādhana*). While he succinctly defines these concepts, he does not explicitly elaborate on their practical applications in debate. Nonetheless, the terminological alignment between *yinguo xiangsi* and *hetuphalasādṛśya*, along with their shared function in argumentation, is compelling. These correspondences suggest that *yinguo xiangsi* may be closely related to or derived from Asaṅga's *hetuphalasādṛśya*. Although Xuanzang used *yinguo xiangsi* to translate *hetuphalasādṛśya* in his translations of the *Yuqie shi di lun* 瑜伽師地論 (T1579) and *Xianyang shengjiao lun* 顯揚聖教論 (T1602), the phrase does not appear to function as an exegetical strategy in other scholastic works translated by him. Within the DZDL, however, this phrase seems to serve as a distinctive interpretive tool in the DZDL, occurring seven times.

Regardless of whether *yinguo xiangsi* is directly related to Asaṅga's debate technique, its recurring use in DZDL-c suggests a consistent and deliberate commentarial style. This interpretive strategy is further adopted by an anonymous commentator in *juan* 100. While analysing the term *banreboloumi xiang* 般若波羅蜜相 ("characteristic of

[213] For detailed studies of Asaṅga's rules of debate, see Tucci 1929b, Wayman 1958 and 1999.
[214] Cf. *Yujia shi di lun* 瑜伽師地論 (T1579, 357a11–12) and *Xianyang shengjiao lun* 顯揚聖教論 (T1602, 532a6–7).

Prajñāpāramitā") (T1509, 751b6–11), DZDL-c strategically refers back to a previous section before introducing an anonymous quotation:

> 「般若波羅蜜相」者，如先諸法平等義中說。
>
> 或有人言：般若波羅蜜力故，觀諸法皆平等；非諸法性[1]性自平等。是故，曇無竭言：「諸法平等故，般若波羅蜜平等。」所以者何？因果相似故。[2]初觀諸法平等是因，決定心得般若[3]波羅蜜是為果。」[1]性自【大】【ZH】，〔－〕【宋】【元】【明】【宮】，自【聖】【石】。[2]初【大】，有初【宋】【元】【明】【宮】。[3]波羅蜜【大】，〔－〕【聖】【石】(T1509, 751b6–11)
>
> The term "**characteristic of *Prajñāpāramitā***" is as previously explained in the [section on] the meaning of the equality of *dharma*s.
>
> Or, some people say: Due to the power of *Prajñāpāramitā*, one perceives all *dharma*s as equal, but this does not mean that the nature of *dharma*s is inherently equal. Therefore, Dharmodgata stated: "Because all *dharma*s are equal, *Prajñāpāramitā* is [also] equal". Why? Because of the similarity between the cause and effect. The initial contemplation on the equality of *dharma*s is the cause, and the determination to attain *Prajñāpāramitā* is the effect.

Here, the anonymous commentator provides a general explanation before citing Dharmodgata's statement from DZDL-s and provides a rationale for this statement using the phrase "because of the similarity between the cause and effect" (*yinguo xiangsi gu*). Whether or not this anonymous commentator is identical to those of earlier examples, his interpretive approach clearly aligns with this recurring pattern.

6.1.3. Internal Cross-referencing

The DZDL is a complex commentary not only because of its size, scope, and philosophical depth but also due to its intricate network of internal cross-references. These cross-references frequently link earlier and later sections of the DZDL. According to Shi Houguan and Gwo's (1998) study, many of these cross-references are reliable.[215]

[215] Shi Houguan (2014–2015) also notes these cross-references in his edition of the DZDL.

In our analysis, four anonymous quotations in DZDL-c explicitly contain internal cross-references, some pointing to other sections within DZDL-c and others to DZDL-s.

Table 6. Cross-referencing in Anonymous Quotations

	Cross-references	**Referenced passages**
1	如先說 ("As previously explained") (T1509, 261b13–21)	Not traced
2	如後品中說 ("As explained in a later chapter") (T1509, 328b25–28)	Kj(LP) (T223, 350a19–b5); cf. DZDL (T1509, 592b14–15)
3	如「一切種智」義中說 ("As explained in [the section on] the meaning of 'the knowledge of all modes'") (T1509, 656a20–b4)	DZDL (T1509, 258c27–259b5; 260b1–6; 649b16–27) (Shi Houguan 2014, VII 2461n152)
4	佛上品中說 ("In a previous chapter, the Buddha said") (T1509, 755a1–10)	Kj(LP) (T223, 375c22–25); Mo (T221, 114a25–27) (Cf. Shi Houguan 2014, VII 2884n175)

As shown in the table, while the first cross-reference cannot be traced to a specific DZDL passage, the other three can. Among the traceable cross-references, the second and fourth cross-references link to both DZDL-s and corresponding LP texts, while the third connects to several passages in DZDL-c.

This third case is particularly noteworthy. In response to a question about the differences among the four terms, namely, *zhi zhu fa shi yi* 知諸法實義 ("knowledge of true meanings of all *dharma*s"), *de zhu fa shi xiang* 得諸法實相 ("realisation of the true characteristics of all *dharma*s"), *tongda shi yi* 通達實義 ("penetration of the true meaning"), and *yiqie fa rushi zhi* 一切法如實知 ("knowledge of all *dharma*s as they

truly are") in DZDL-s, DZDL-c provides two anonymous quotations.[216] The first asserts that their meanings are not different, but their names are,[217] while the second argues that there are differences. The second then elaborates on the distinctions between the terms, cross-referencing *yiqie fa rushi zhi* to its explanation in another part of DZDL-c.

> 答曰：有人[1]言：義無異，[2]名字異。[1] 言【大】，言名字異【石】。 [2] 名字異【大】，〔一〕【石】。
>
> 有人言：[3]有差別。[…] 如[4]實知一切法者，總上三事亦義、亦法，一切法若有、若無，種種了[5]了知故，如一切種智義中說：亦知寂滅相，亦知有[6]為相。 [3] 有【大】，〔一〕【聖】。 [4] 實【大】，實際【宋】【元】【明】【宮】。 [5] 了【大】，〔一〕【宋】【元】【明】【宮】。 [6] 為【大】，〔一〕【宋】【元】【明】【宮】【聖】。(T1509, 656a20–b4)
>
> Answer: 1. Some people say: Their meanings are not different, but their names are different.
>
> 2. Some people say: There are differences. […] [It is called] "knowing all *dharma*s as they truly are" because it is the thorough understanding of all aspects of the meanings or phenomena of the three things above and all existent or non-existent *dharma*s. As explained in [the section on] the meaning of "knowledge of all modes", it is the knowledge of both the characteristics of the cessation and the characteristics of conditioned [*dharma*s].

Shi Houguan (2014–2015, VII 2461n152) notes that this cross-reference may refer to three passages in the DZDL (T1509, 258c27–259b5; 260b1–6; and 649b16–27),[218] where the term *yiqie fa rushi zhi* is also explained in detail. Among these, the passage in *juan* 84 shows remarkable correspondence:

> 佛[1]自說「一切種智」義，有二種相：一者、通達諸法實相故寂滅相。[…] 二者、一切諸法可以名相文字言說，了了通達無礙。攝有、無二事故名「一切種智」。 [1] 自【大】，白【聖】(T1509, 649b18–23).
>
> The Buddha himself explains the meaning of "knowledge of all modes" as having two kinds of characteristics: first, [it has] the characteristics of the cessation because it penetrates the true characteristics of all *dharma*s. […] Second, all *dharma*s can be

[216] The root text passage being commented upon: 佛告須菩提：「知諸法實義故名為佛。復次，得諸法實相故名為佛。復次，通達實義故名為佛。復次，如實知一切法故名為佛。(T1509, 655a18–21 = T223, 379a15–17); cf. PvsP(K): *Bhagavān āha: bhūtartho buddha ity ucyate. api tu khalu punaḥ Subhūte bhūtā asya dharmā abhisaṃbuddhās tasmād buddha ity ucyate, bhūto 'syārthaḥ pratividdhas tasmād buddha ity ucyate. api tu khalu punaḥ Subhūte sarvadharmā yathāvad-abhisaṃbuddhās tasmād buddha ity ucyate*. (PvsP[K] V 140.6–9; no corresponding LPG).

[217] Cf. Section 6.1.2.2.

[218] Cf. Shi and Gwo 1998, 207.

> verbalised in terms of names, characteristics, and letters; it thoroughly penetrates [these *dharma*s] without obstructions. Because it embraces these two existent and non-existent things, it is called "knowledge of all modes".

Except for minor variations in phrasing, this passage closely corresponds with the second anonymous quotation, confirming that the internal cross-reference within the quotation is accurate. Several questions arise from this phenomenon: How could this anonymous commentator know what is in another place of DZDL-c? Did he have access to other parts of the DZDL? Did he "read" the DZDL or could both explanations originate from the same commentator? We are not able to answer these questions in concrete terms. However, the fact that these anonymous quotations themselves make cross-references to the root text and other parts of the commentary within the DZDL suggests that those anonymous quotations are from the commentators within the PP tradition or the DZDL circle, possibly participating in its discussion or compilation.

This conjecture is further supported by another example from Zacchetti (2021, 108–109), who identifies a specific connection between two anonymous quotations through an internal cross-reference. He notes that one anonymous quotation, which states that Dharmodgata possesses a "body produced from *dharma* nature of a great bodhisattva" (*da pusa faxingsheng shen* 大菩薩法性生身), explicitly references an earlier anonymous quotation with the same view (T1509, 744a25–27 and 736b3–9). Zacchetti (2021, 109) suggests that "in this case, behind the usual anonymity, we can guess the vague contours of a *certain* early *Prajñāpāramitā* commentator as an *individual*".

These examples of internal cross-references, particularly those used by anonymous commentators, offer significant insights into the nature of the DZDL. They suggest that an earlier version of the DZDL may have been actively studied and discussed by these commentators. This further demonstrates another sub-level of exegesis, or *yin*

lun sheng lun 因論生論 (“exposition generated from exposition”), as explored in Section 4.3.2.4.

6.1.4. Quotations within Anonymous Quotations

Traces of an individual commentator may sometimes be inferred through the sources they choose to quote. This section examines anonymous quotations that incorporate other quotations, with their origins explicitly mentioned. In several cases, these anonymous quotations reference other authorities, such as canonical texts or even the Buddha, to substantiate their views. These references occasionally specify titles or cite generic sources, some of which can be traced back to identifiable texts.

As shown in Table 7 below, eleven specific titles are cited in anonymous quotations. These include five canonical Buddhist texts, two Sarvāstivādin Abhidharma, three Mahāyāna, and one non-Buddhist text. Notably, the *Fahua jing* 法華經 (“Dharma Flower Sūtra”; *Saddharmapuṇḍarīkasūtra*) is referenced three times. Most of these references are traced to corresponding parallel texts by Lamotte (1944–1980) and Shi Houguan (2014).

Table 7. Texts Mentioned by Specific Names in Anonymous Quotations

Category	Title mentioned	Parallel Texts
Canonical	法句 (*Dharmapada*) (T1509, 96c1–14)	法句經 (T210, 573a23) (Cf. Shi Houguan 2014, I 140n49)
	蘇陀蘇摩王經 (**Sutasomarājasūtra*) (T1509, 162a8–b2)	DZDL (T1509, 88c28–89a11); 六度集經 (T152[41], 22b6–24a11); 賢愚經 (T202[45], 425c–427a); (Cf. Shi Houguan 2014, II 366n1; Lamotte 1949, II 853n1; 1944, I 260n1)

	毛竪經 "*The Hair-Raising sūtra*" (T1509, 240a13–24)	*Mahāsīhanādasutta* (MN 12) (Cf. Lamotte 1970, III 1554n1)
	中阿含 (*Madhyama-āgama*) (T1509, 456b10–15)	MĀ (T26[1.134], 638a9–25); cf. 悲華經 (T157, 231b1–2); 雜寶藏經 (T203[51], 471b29–c1)
	轉法輪經 ("*Sūtra of the Turning of the Wheel of the Law*") (T1509, 663b17–28)	SĀ (T99[379], 103c14–104a8) (Cf. Shi Houguan (2014, VII 2492n128)
Sarvāstivādin Abhidharma	迦旃延子阿毘曇 (**Kātyāyanīputra-abhidharma*) (T1509, 110b3–4)	APL (T1546, 189a18–26) (Cf. Shi Houguan 2014, I 194–195n33)
	犢子兒阿毘曇 (**Vātsīputrīya-abhidharma*) (T1509, 110b3–4)	Not traced
Mahāyāna	毘摩羅詰經 (**Vimalakīrtisūtra*) (T1509, 278b13–17)	維摩詰所說經 (T475, 538c20–539a6) (Cf. Lamotte 1976, IV 1942n2)
	法華經 ("*Dharma Flower Sūtra*"; *Saddharmapuṇḍarīka Sūtra*) (T1509, 339a18–29)	妙法蓮華經 (T262, 47c3–11) (Cf. Shi Houguan 2014, III 1095n73)
	法華經 (T1509, 339a18–29)	妙法蓮華經 (T262, 11c4–12); 正法華經 (T263, 74b17–26); 添品妙法蓮華經 (T264, 144b23–28) (Cf. Shi Houguan 2014, III 1098n94)
	法華經 (T1509, 420b22–26)	妙法蓮華經 (T262, 4a22–b2) (Cf. Shi Houguan 2014, IV 1433n176)
	密迹經 ("*Secret Tracks Sūtra*") (T1509, 684a5–20)	密迹金剛力士會 in 大寶積經 (T310[3], 53b12–c21) (Cf. Shi Houguan 2014, VII 2578n225)
Non-Buddhist	時經 (T1509, 65b10–15)	*Sāṃkhyasaptativṛtti*; *Māṭharavṛtti*; *Śāstravārttāsamuccaya*; *Mūlamadhyamakakārikavṛttiprasannapadā* (p. 386); *Ṣaḍdarśanasamuccaya* (p. 11) (Cf. Lamotte 1944, I 76n2)

In addition to these specific titles, Table 8 below illustrates ten cases where generic references, such as "the stanza says", "the *sūtra* says", or "the Buddha says", are used within anonymous quotations. Among these, two references are traced to canonical texts, one to Sarvāstivāda Abhidharma, and five to Mahāyāna texts. Interestingly, all these Mahāyāna texts were translated into Chinese by Kumārajīva's team. However, the wording of these quotations does not match Kumārajīva's translations (see Section 6.1.4.2).

Table 8. Texts Mentioned by Generic Names in Anonymous Quotations

Category	**Generic Source Mentioned**	**Parallel Texts**
Buddha	如佛說 ("As the Buddha explains") (T1509, 261b13–21)	Not traced
	為是故，佛說 ("For this reason, the Buddha said") (T1509, 299b7–300a19)	Kj(LP) (T223, 219c16–26)
	佛言 ("The Buddha said") (T1509, 303c3–7)	Not traced
Sūtra	如經說 ("As the *sūtra* explains") (T1509, 139c22–140a3)	SĀ (T99[1164], 310c24–26) (cf. Shi Houguan 2014, I 295)
	以是故經言 ("For this reason, the *sūtra* says") (T1509, 317b5–11)	Kj(LP) (T223, 221b3–9)
	如經說 ("As the *sūtra* explains") (T1509, 637a27–b6)	Partially parallels 諸法無行經 (*Sarvadharmāpravṛttinirdeśa*) (T650, 752c14–19)
	如經中說 ("As explained in the *sūtra*") (T1509, 298c18–23)	*Pratītyasūtra* (*Nidānasaṃyukta*, p. 148; *Paccayasuttanta* (SN, II, p. 25, l. 18–20); SĀ (T99[296], 84b12–c10) (cf. Lamotte 1980, V 2199n2)
Abhidharma	如《阿毘曇》言 ("As the Abhidharma says") (T1509, 742c23–743a3)	眾事分阿毘曇論 (**Abhidharmaprakaraṇapādaśāstra*) (T1541, 648b29–c1);

		阿毘達磨品類足論 (**Abhidharmaprakaraṇapādaśāstra*) (T1542, 716a5–6) (cf. Shi Houguan 2014, VII 2830n212)
Stanza	如偈說 (“As the stanza says”) (T1509, 86b5–11)	Parallels to the verses quoted in the SZPPSL (T1521, 21a3–11), introduced by 如《大經》說 (“As the ‘Great Sūtra’ says”)
	如偈說 (“As the stanza says”) (T1509, 96c1–14)	中論 (**Madhyamaka-śāstra*) (T1564, 24a3–5) (cf. Shi Houguan 2014, I 140n50); [219] = verse 18.7 in the *Mūlamadhyamakakārikā*.

These generic references often serve to strengthen the interpretations of anonymous commentators by grounding their opinions in established authorities, particularly canonical sources and the words of the Buddha. Although such citations do not directly disclose the identity of the source or original author behind the anonymous quotation, they provide us with some clues about the broader affiliation or historical context surrounding anonymous quotations, connecting them to specific textual traditions. Below are two notable examples.

6.1.4.1. Quoting the *Shi jing*

One particularly noteworthy instance of anonymous quotations containing quotations involves the preservation of a distinctive recension of the source. The following example revisits the discussion regarding *samaya* and *kāla* from Section 5.1.1. The first of these quotes two verses from a text referred to as the *Shi jing* 時經 (“*Time sūtra*”), which was

[219] Saitō Akira (2003, 4) identifies eighteen verses in the DZDL as direct quotations from the *Mūlamadhyamakakārikā*, with four appearing twice in different sections. The verse in question is also quoted at T1509, 61b11–12 (see Saitō Akira 2003, 12). For a full list of *Mūlamadhyamakakārikā* verses in the DZDL and their parallels in the *Zhong lun* 中論, see Saigusa 1966, 85–97 and Saitō Akira 2003, 1–36. In addition, according to Saitō Takanobu (2006, 29), the DZDL contains 612 verses, primarily in the first half (*juan* 1–34). Of these 612 verses, 14% are rhymed and 86% unrhymed. Based on metrical analysis, he argues that some rhymed verses were likely composed by Kumārajīva himself (Saitō Takanobu 2006, 32–33).

reconstructed as **Kālasūtra* by Lamotte (1944, I 76). However, May (1981, 83n24) notes that no extant text bears this title. Nevertheless, the cited verses illustrate the idea that time serves as the fundamental cause of all phenomena. The anonymous quotation states:

> 有人言：「一切天地好醜皆以時為因， 如《時經》中[1]偈說：[1] 偈【大】，〔－〕【聖】。
>
> 「『時來眾生熟， 時[2]至則催促；[2] 至【大】【ZH】，去【元】【明】。
>
> 時能覺悟人， 是故時為因。
>
> 世[3]界如車[4]輪， 時變如[5]轉輪；[3] 界【大】【ZH】，間【聖】。 [4] 輪【大】【ZH】，輻【聖】。 [5] 轉輪【大】【ZH】，輪轉【宋】【元】【明】【宮】【石】，車輪【聖】。
>
> 人[6]亦如車[7]輪， 或上而或下。』」 [6] 亦【大】【ZH】，則【宮】【石】。 [7] 輪【大】【ZH】，輻【宮】【石】(T1509, 65b10–15; cf. Liu 2022 [2021], 204).
>
> Some people say: All the good and bad of heaven and earth have time as their cause.[220] Like the verses in the "*Time sūtra*" say:
>
> [Verse (1)] When time comes, beings are ripened,
>
> When time arrives, [beings] are hastened.
>
> Time can awaken people,
>
> Therefore, time is their cause.
>
> [Verse (2)] The world is like a wheel,
>
> Time changes like a turning wheel,
>
> People are also like a wheel,
>
> They sometimes go up, sometimes go down. (Cf. Lamotte 1944, I 76)

Among these, only parallels to verse (1) have been identified. Lamotte (1944, I 76n2) describes verse (1) as an "interesting variant" of a well-known verse found in

[220] Lamotte (1944, I 76n1) identifies this view as characteristic of the Kālavādin, noting its connection to the *Ṣaḍdarśanasamuccaya*. Yanchevskaya (2019, 161) further explains, "One of the major tenets of the *kālavāda* is a view that time is the principal force that creates, sustains, and destroys the universe". Cf. *Tipo pusa shi lengjia jing zhong waidao xiaocheng niepan lun* 提婆菩薩釋楞伽經中外道小乘涅槃論 (T1640, 158a14–16).

Candrakīrti's *Mūlamadhyamakavṛtti-Prasannapadā* (S. 386, 6f)[221] and Haribhadra-sūri's *Ṣaḍdarśanasamuccaya* of the Śvetāmbara school of Jainism. The Sanskrit version cited by Lamotte is:

> *kālaḥ pacati bhūtāni kālaḥ saṃharate prajāḥ |*
> *kālaḥ supteṣu jāgarti kālo hi duratikramaḥ ||* (cited in Lamotte 1944, I 76n1)
> Time matures beings,
> Time destroys creatures.
> Time remains awake when [beings] are asleep,
> Difficult to escape is time.

While minor differences in the first three *pāda*s could result from scribal or translation variations, the final *pāda* diverges entirely: *shigu shi wei yin* 是故時為因 ("Therefore, time is their cause") and *kālo hi duratikramaḥ* ("Difficult to escape is time"). It is perhaps due to these differences that Lamotte describes the DZDL's version as an "interesting variant" of the well-known Sanskrit verse.

However, this Sanskrit verse itself appears in several variations (see Ratié 2021, 345n17 and Balcerowicz 2022, 93n68). One exact parallel to *shigu shi wei yin—tasmāt kālas tu kāraṇam* ("Therefore, time is the cause")—is found in the 6th-century *Sāṃkhyasaptativṛtti* (Solomon 1973, 73) and the *Māṭharavṛtti* of Māṭharācārya, an expanded version of the former (Larson and Bhattacharya 1987, 291). This parallel represents a recension preserved in the *Sāṃkhya* textual lineage, aligning with the DZDL's version. It is plausible that both the DZDL and the *Sāṃkhyasaptativṛtti* drew on a shared source, potentially an earlier witness of this famous verse within the *kālavādin* tradition.

[221] Cf. Vaidya 1960, 165.

Lamotte's interpretation is understandable, given his limited access to these two *Sāṃkhya* texts. However, this case highlights an essential methodological principle when tracing the potential parallels and sources for the anonymous quotations in the DZDL: discrepancies between the DZDL's version and the extant parallels should not automatically lead to the assumption that the DZDL has deviated from the parallels. Instead, the DZDL's reading may represent a distinct or earlier recension of the referenced text. Consequently, the quotations in the DZDL, particularly those embedded within these anonymous quotations, offer valuable fragments of early textual traditions. As Steinkellner (2022, 10) suggests, from a methodological perspective, unless compelling evidence suggests otherwise, we should initially trust quoting authors to have faithfully preserved the original sources.

6.1.4.2. Quoting the *Lotus Sūtra*

The name *Fahua jing* 法華經 (*Sadharmapuṇḍarīkasūtra*; *Lotus Sūtra*) appears 30 times in the DZDL, with nine references to its ideas and eight direct citations.[222] It is also referenced twice and cited once in anonymous quotations.

The first instance occurs in *juan* 38 (T1509, 339a22), where an anonymous quotation refers to the *Lotus Sūtra* while explaining the six faculties of a bodhisattva, described as sharp (*li* 利). This reference is presented as if the *Lotus Sūtra* is the *locus classicus* of this teaching, one that readers are presumed to recognise. Shi Houguan (2014–2015, III 1095n73) notes that this cross-reference corresponds to a passage in Kumārajīva's translation of the *Lotus Sūtra*, the *Miaofa lianhua jing* 妙法蓮華經 (T262, 47c3–11).

[222] These quotations from the *Lotus Sūtra* in the DZDL have been extensively studied by scholars, including Suguro (1970, 365–374) and Mitomo Ryojun (1986, 891–883).

The second instance also occurs in *juan* 38, where the *Lotus Sūtra* is explicitly cited in an anonymous quotation. While glossing the term *xiao jie* 小劫 (“minor *kalpa*”; **antarakalpa* or **abhyantarakalpa*), and after giving a classification of three types of minor *kalpa*, DZDL-c provides an anonymous quotation:

> 復有人言：時節歲數，名為小劫。如《法華經》中說：「舍利弗作佛時，正法住[1]世二十小劫，像法住[2]世二十小劫。佛從三昧起，於六十小劫中說《法華經》。」是眾小劫和合，名為大劫。」 [1], [2] 世【大】，〔一〕【宋】【元】【明】【宮】(T1509, 339c13–19).
>
> Moreover, some people say: Many seasons and years are known as a “minor *kalpa*”. As stated in the *Lotus Sūtra*: “When Śāriputra becomes a Buddha, the correct *Dharma* remains in the world for twenty minor *kalpa*s, the counterfeit *Dharma* remains in the world for twenty minor *kalpa*s. After emerging from the *samādhi*, the Buddha preached the *Lotus Sūtra* for sixty minor *kalpa*s”. These many minor *kalpa*s together constitute what is called a “great *kalpa*”.

This embedded quotation in DZDL-c appears to paraphrase and conflate two passages in different sections of the *Miaofa lianhua jing*: the details on the duration of the Dharma correspond to a passage in *Piyu pin* 譬喻品 “Chapter on metaphor” (Chapter 3, T262, 11c4–12). In contrast, the duration of the preaching of the *Lotus Sūtra* for sixty minor *kalpa*s corresponds to a passage in the *Xu pin* 序品 “Preface chapter” (Chapter 1, T262, 4a22–25).

Later in *juan* 50 of the DZDL, another anonymous quotation also references the *Fahua jing*, citing the specific detail of the Buddha preaching the *Lotus Sūtra* for sixty minor *kalpa*s:

> 復次，有人言：聲聞法中無有不可思議事，不得一日一坐中說盡。佛有無礙解脫，菩薩有不可思議三昧，能令多時作少時、少時作多時，亦能以大色入小、小色作大。又如六十小劫說《法華經》，人謂從[1]旦至食。」[1] 旦【CB】【麗-CB】，日【大】(cf. K14n0549_p1004b21; T08n0227_p0578b07)[223] (T1509, 420b22–26).
>
> Moreover, some people say: In the *śrāvaka dharma*s, there are no inconceivable things. These cannot be exhaustively explained in one day, in one session. The Buddha has

[223] The Dunhuang manuscripts all read 旦 (Liu 2022 [2021], 671n9).

> unobstructed liberation, and the bodhisattva has inconceivable *samādhi*, which can cause a long time to be a short time or a short time to be a long time. They can also cause a large form to be compressed into a small one or a small form to become large.[224] Also, it is like people consider the sixty *kalpa*s preaching the *Lotus Sūtra* as if it lasts from morning to meal [time].

The recurrence of this specific detail—the sixty *kalpa*s preaching the *Lotus Sūtra*—in two anonymous quotations is remarkable and suggests that both may have originated from the same commentator.

Interestingly, the detail 人謂從旦至食 ("people describe it as if it lasts from morning to mealtime") corresponds to 謂如食頃 (as if in the time it takes to eat a meal) in the *Miaofa lianhua jing* 妙法蓮華經 (T262, 4a26–27), translated by Kumārajīva in 406 CE, and the *Tianpin miaofa lianhua jing* 添品妙法蓮華經 (T264, 137a24–25), translated by Shenajueduo 闍那崛多 (Jñānagupta) and Jiduo 笈多 (Dharmagupta) in 601 CE. However, this detail does not appear in the *Zheng fahua jing* 正法華經 (T263, 66b4–5), translated by Zhu Fahu 竺法護 (Dharmarakṣa) in 286 CE (Western Jin 西晉), nor in the Sanskrit version (Vaidya 1960b, 13.19–21).

This alignment suggests that the anonymous quotation reflects the reading of a distinct recension, one that is closely associated with, but not identical to, Kumārajīva's translation of the *Lotus Sūtra*. Nakamura (1980, 186) similarly observes that "The Lotus Sūtra cited in the *Mahāprajñāpāramitopadeśaśāstra* [= DZDL] seems to have been a version which is between Kumārajīva's original (妙法華) and Dharmarakṣa's original (正法華)". Likewise, Lamotte (1980, V 2203–2204n1) speculates whether the DZDL's

[224] This passage echoes themes found in the Chapter *Acintyavimokṣasaṃdarśana* of the *Vimalakīrtinirdeśa*, particularly the bodhisattva's mastery of inconceivable liberation (*acintyavimokṣa*) and miraculous transformation of time and space (see Study Group on Buddhist Sanskrit Literature 2004, 236–239 and 2006, 60–61; cf. T474, 527b13–c11; T475, 546c8–15; T476, 571b15–c19).

quotations from the *Lotus Sūtra* may align most closely with Sanskrit versions originating from Nepal, Kashgar or Gilgit.

Therefore, the two examples of quotations within anonymous quotations discussed in this section, one quoting the *Bailun* and the other quoting the *Lotus Sūtra*, point to a common conclusion: anonymous quotations preserve fragments of distinct recessions of quoted texts, offering insights into the evolution of these texts themselves.

6.2. Interactions with Other Recensions of the Root Texts

It is well established in manuscript culture that no two manuscripts are identical, due to both accidental and intentional variants. In Indian Buddhist commentarial literature, it is not uncommon for commentators to address such variant readings.[225] For instance, Haribhadra, in his commentary on the *Aṣṭasāhasrikā*, the *Abhisamayālaṃkārālokā*, often acknowledged these textual variations in his *mūla* text. In chapter two, for example, he notes:

> *yaḥ-śabdo nipāto yasmād-arthe vartate. kvacit pustake* yad *iti pāṭhaḥ*. (Wogihara, I 134)
>
> "The word ***yaḥ*** is here an indeclinable with the meaning *yasmāt* ("because"). Some manuscripts read *yad*". (trans. Sparham 2008, II 78)

This meticulous attention to textual variations demonstrates a rigorous, almost modern editorial approach, a feature shared by Pāli commentators such as Buddhaghosa and Dhammapāla.

In contrast, the DZDL commentators do not comment on variant readings. One possible explanation lies in the relative textual stability of the *Prajñāpāramitā* by

[225] On how pre-modern Indian commentators consulted different manuscripts and made their judgements regarding variant readings, see Colas 1999, 30–43; cf. Wujastyk 2014, 175–176. For examples of how Pāli commentators documented and addressed variant readings in manuscripts, see Horner 1978, xi–xiii.

Haribhadra's time (early 9th century), where texts like *Aṣṭasāhasrikā* were largely fixed and closed to major changes, making minor variants noticeable. By comparison, when the DZDL was composed before the 5th century CE, the PP texts were still evolving. The DZDL commentators, likely involved in this process of textual development (see Chapter 7), may have seen no need to comment on such variations explicitly.

An exceptional case is at T1509, 550b16–21, where DZDL-c seems to reference a variant reading, *fo buzhi zuo ren* 佛不知作人 ("the Buddha does not know the doer"), using the phrase *yu chu shuo* 餘處說 ("another place says"), while DZDL-s reads *fo zhi zuo ren* 佛知作人 ("the Buddha knows the doer").[226] The variant reading *fo buzhi zuo ren* mentioned in DZDL-c appears to correspond to the Sanskrit *akṛtakajñānaṃ* in PvsP(K) IV 71, which is not found in any other corresponding LP passages.

Additionally, anonymous quotations in DZDL-c sometimes include references to DZDL-s, though these quoted materials often differ from the corresponding LP passages. For example, in *juan* 35 (T1509, 317b5–11), DZDL-c responds to the question of why the *sūtra* states that the bodhisattvas must abandon sensual desires by providing three explanations. The second explanation is an anonymous quotation, beginning with a common wrong view, followed by a quotation of the root text, and concluding with its interpretation (T1509, 317b5–11). However, this root text quotation in the anonymous quotation is not attested in any known corresponding LP passages.[227]

This raises the question of whether the anonymous commentator is paraphrasing the root text or citing a distinct recension, different from the extant LP texts. The following two examples lend support to the second possibility: some anonymous

[226] The quotative *yu chu shuo* 餘處說 appears in four other instances in the DZDL, two of which seem to reference other texts (T1509, 727a19–21 and 726b29–c1).
[227] Cf. Kj (LP) (T223, 221b6–9 = DZDL-s T1509, 317a13–15); PvsP(K) (I–1 51.29–52.11); LPG (16v5–8); Mo (T221, 4b29–c4); Dhr (T222, 151c21–28); Xz(Ś) (T220, 17a26–b3); Xz(PvsP) (T220, 11a26–b3); Xz(AdsP) (T220, 433a9–18); PvsP(TibD) (D9, *ka* 41a3–41b1).

quotations seem refer to variant readings from other recensions or versions of the root text, distinct from those in DZDL-s.

6.2.1. Interactions with Expanded Recensions

This example shows that an anonymous quotation in DZDL-c may cite an expanded version of the corresponding unexpanded DZDL-s passage being commented upon. The DZDL-s passage in question appears in *juan* 66, where the Buddha addresses Subhūti, stating that the bodhisattvas aspiring to attain *anuttarasamyaksaṃbodhi* bring happiness to countless beings out of their compassion. The Buddha continues:

> 是諸菩薩行菩薩道時，以四事攝無量百千眾生，所謂布施、愛語、利益、同事；亦以十善道成就眾生。(T1509, 525c14–16 = T223, 315c4–6)
>
> While practising the bodhisattva path, these bodhisattvas employ four methods to embrace immeasurable hundred thousand beings, namely, giving, loving words, beneficial actions, and engaging others through shared conduct (*tongshi* 同事)[228]. They also use the path of the ten good deeds to [help] beings succeed.

Most corresponding LP passages agree with DZDL-s, stating only that the bodhisattvas inspire beings to practise the ten good deeds.[229] However, Xuanzang's translations, Xz(PvsP) and Xz(AdsP), introduce an additional detail: the bodhisattvas first practise the ten good deeds themselves before teaching them to others. The expanded readings state:

> Xz(PvsP): 是菩薩摩訶薩自正安住十善業道，亦安立他令勤修學十善業道； (T220, 207c9–17 = Xz[AdsP] T220, 591c10–17).

[228] My interpretation of the term *tongshi* 同事 here is based on a gloss provided by the DZDL:「同事」者，菩薩教化眾生，令行善法，同其所行；菩薩善心，眾生惡心，能化其惡，令同己善。(T1509, 527a9–11).

[229] The unexpanded readings include: Mo: 勸彼令行十善 (T221, 70c14–18); Xz(Ś): 亦安立彼令勤修習十善業道 (T220, 525a22–29); PvsP(K): *caturbhiḥ saṃgrahavastubhir dānena priyavadyena arthacaryayā samānārthatayā daśakuśaleṣu karmapatheṣu samādāpayanti*. (PvsP[K] IV 20.2–9 = LPG 153v12–154r1); PvsP(TibD): *de dag gis sems can rnams dge ba bcu'i las kyi lam la yang dag par bskul lo* | (D9, *kha* 235a4).

> This Bodhisattva Mahāsattva correctly established himself in the path of the ten good deeds and also established others, encouraging them to practise the path of the ten good deeds.

Interestingly, DZDL-c's explanation of this DZDL-s passage mirrors this expanded idea in Xz(PvsP) and Xz(AdsP), stating that the Bodhisattva practises the ten good deeds himself and teaches them to others. The DZDL-c includes an anonymous quotation that emphasises this point:

> 同事中，同行善法為勝；是菩薩自行十善，亦以教人。
>
> 有人言：後自行十善等，是第四同義， 是故說：「自行十善，亦教人行。」(T1509, 527a16–19).
>
> Among the engagements with others through shared conduct, engaging in the practice of the good *dharma*s is the highest. This Bodhisattva practises the ten good deeds himself and also teaches them to people.
>
> Some people say: From 'themselves practise the ten good deeds, etc.', afterwards refers to the fourth method [of embracing beings]—shared purpose (*tongyi* 同義; **samānārthatā*-[*saṃgraha*]).[230] Therefore, it is said: '[the Bodhisattvas] practise the ten good deeds themselves and also teach people to practise them'.

This pattern aligns with Zacchetti's (2021, 33–69) observations that the expanded readings in the LP texts often result from incorporating commentarial materials into the unexpanded passages. However, the situation is complicated by the fact that the same phrase, 自行十善，亦教人行, quoted in the anonymous quotation, also appears later in *juan* 89 of DZDL-s and other corresponding LP passages.

[230] I do not fully understand this sentence; therefore, my translation should be regarded as tentative. Here, I interpret *tongyi* 同義 as a literal rendering of the underlying Sanskrit *samānārthatā*, the fourth member of the four *saṃgrahavastu*s (*si she fa* 四攝法). This interpretation is supported by its occurrence in Mo's version: 何等為四？一者、施與，二者、仁愛，三者、利人，四者、同義 (T221, 70c17–18). This suggests that Kumārajīva's team might have adopted this terminology directly from Mo in this instance.

DZDL-s = Kj(LP): 自行十善，亦教[1]人行十善 [1] 人【大】，他【石】 (T1509, 690b2–3 = T223, 400c1–2).[231]

Mo: 自行十善，勸人令行 (T221, 130b9).

Xz(Ś) = Xz(PvsP) = Xz(AdsP): 謂自常行十善業道，亦勸他常行十善業道 (T220, 1000a4–5 = T220, 397a18–19 = T220, 737b23–24).

PvsP(K): *ātmanā ca daśakuśalān karmapathān samādāya vartate, parāṃś ca daśakuśaleṣu karmapatheṣu samādāpayati* (PvsP[K] VI–VIII, 87.6–9 = LPG 287r3–4).

PvsP(TibD): *bdag kyang dge ba bcu'i las kyi lam yang dag par 'dzin pa yin* | *gzhan yang dge ba bcu'i las kyi lam la yang dag par skul ba yin* | (D9, *ga* 259b6).

This raises the possibility that the expansion in Xz(PvsP) and Xz(AdsP) stems from either incorporating commentarial material or amending the text based on a similar expanded root text passage. This excludes the alternative scenario where the passages in DZDL-s, Kj(LP), Mo, Xz(Ś), PvsP(K), LPG, PvsP(TibD) were corrupted by omitting this additional detail. Moreover, the absence of such details in Xz(Ś) indicates that these expansions in Xz(AdsP) and Xz(PvsP) likely predate Xuanzang's translations and were already present in earlier Indic versions.

What is most relevant to our discussion is that the quoted passage in the current anonymous quotation may refer to either the expanded readings of a certain recension attested in Xz(PvsP) and Xz(AdsP) or to the passage in the later chapter of DZDL-s. If the latter was the case, DZDL-c would likely have explicitly cited it (e.g., "the later chapter says"), as is customary (See Section 6.1.3).[232] Thus, the first scenario seems more plausible, suggesting that the anonymous quotation draws from another expanded

[231] Cf. T1509, 694a20–21 = T223, 402b4–5. The phrase 亦教人行 in the anonymous quotation exactly matches the wording in the corresponding DZDL-s passage but differs slightly from the phrasing in DZDL-c, which reads 亦以教人. This discrepancy suggests that the anonymous quotation does not merely repeat the earlier statement in DZDL-c but instead refers to another source.

[232] For example, at T1509, 328b25–28, an anonymous quotation cites a root text passage from a later chapter, introduced by the phrase "As explained in a later chapter" 如後品中說. The quoted passage appears to be an abridged version or summary of a longer passage in *juan* 76 of DZDL-s (T1509, 592b14–15 = Kj[LP] T223, 350a19–b5; cf. PvsP[K] IV 193.9–194.6; Shi Houguan 2014, III 1052n147).

recension available at the time. In either case, the quoted passage represents a reading distinct from the immediate root text passage being commented on. In a sense, expanded *sūtra* passages could serve as commentaries on unexpanded ones, eventually influencing their expansion.[233]

6.2.2. "Complete" (*juzu* 具足)

This example illustrates that an anonymous quotation references a recension distinct from DZDL-s, possibly originating from a different LP commentarial tradition later compiled by the DZDL commentators. In DZDL-s, the Buddha addresses Subhūti:

> DZDL-s = Kj(LP): 復次，須菩提！菩薩摩訶薩行般若波羅蜜時，不行色不具足是行般若波羅蜜 (T1509, 510b23–26 = T223, 308c4–8).
>
> Moreover, O Subhūti, while practising *Prajñāpāramitā*, if the Bodhisattvas Mahāsattvas do not practise the incompleteness of form, they practise *Prajñāpāramitā*.

This DZDL-s passage only mentions the "incompleteness" (*bu juzu* 不具足) concerning the five aggregates up to the knowledge of all modes, a reading consistent with Mo (T221, 65c17–22: *bu juzu*) and PvsP(TibD) (D9, *kha* 201a4–6: *yongs su ma rdzogs* "incomplete"). However, DZDL-c quotes two anonymous quotations that gloss both "incomplete" (*bu juzu*) and "complete" (*juzu* 具足):

> 「色具足」者，有人言：色等法中常、無常等憶想分別，是名「具足」。「不具足」者，是中用無常等觀破常等，是名「不具足」，少常等故。今於色中亦[1]不行無常等，是故言：「不行色不具足，是為行般若波羅蜜。」[1] 不【大】，不可【聖】。

[233] In his paper, "Remnants of a Textual Shipwreck: Manuscripts Fragments of Early Chinese Buddhist Exegetical Literature", presented at the "Unlocking Buddhist Written Heritage Conference" at the British Library, 7–8 February 2020, Zacchetti demonstrates that Indian and Chinese Buddhist commentators sometimes used the expanded passages in the LP to elucidate the shorter parallel passages in the *Aṣṭasāhasrikā*.

> 復次，有人言：具足者，謂補處菩薩能如色實觀，乃至一切種智，是名具足；餘者[2]是不具足。[2] 是【大】，〔－〕【石】(T1509, 511c1–7).
>
> As for the phrase "**completeness of form**", some people say: Mental constructions[234] in terms of permanence, or impermanence, etc., with respect to *dharma*s such as form, etc., are called "**completeness**". As for the term "**incompleteness**", regarding these [*dharma*s], using the contemplation on impermanence, etc., to destroy [the notions of] permanence, etc. This is called "**incompleteness**", due to the slight permanence, etc.[235] Now, with regards to forms, [the bodhisattvas] also do not practise impermanence, etc. Therefore, it is said: "Not practising the incompleteness of form is practising *Prajñāpāramitā*".
>
> Moreover, some people say: "**completeness**" refers to the bodhisattva who is next in line [to become a Buddha] (*ekajātipratibaddha*). He is capaple of seeing the true nature of form, up to [the realisation of] the knowledge of all modes. It is called "**completeness**". Others are "**incompleteness**".

The terms "completeness" and "incompleteness" also appear in the corresponding Sanskrit version PvsP(K) (*aparipūrṇaṃ*, "incomplete" and *paripūrṇam* "complete") and the three Xuanzang's Chinese translations (*yuanman* 圓滿 and *bu yuanman* 不圓滿). For example:

> PvsP(K): *punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran saced rūpam aparipūrṇaṃ paripūrṇam iti na carati carati prajñāpāramitāyāṃ*. (PvsP[K] II–III 171.26–30; no LPG parallel here)
>
> Furthermore, O Subhūti, a Bodhisattva Mahāsattva, while practising *Prajñāpāramitā*, if they do not practise in "form is incomplete or complete", then they practise *Prajñāpāramitā*.
>
> Xz(PvsP): 復次，善現！菩薩摩訶薩行般若波羅蜜多時，不行色圓滿，不行色不圓滿，是行般若波羅蜜多 (T220, 197a23–26; cf. Xz[Ś] T220, 474a12–17 and Xz[AdsP] T220, 585a13–18).
>
> Moreover, O Subhūti, while practising *Prajñāpāramitā*, if a Bodhisattva Mahāsattva does not practise in the completeness of form and does not practise in the incompleteness of form, then they practise *Prajñāpāramitā*.

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[234] According to Lamotte (1980, V 2274n187), Kumārajīva normally uses the phrase "*yixiang fenbie*" (憶想分別) to render the Sanskrit *saṃkalpa*.

[235] I do not fully understand the phrase 少常等故. The compound *shao chang* 少常 appears rarely in the CBETA corpus. Two notable examples include: *Zhengfa nian chu jing* 正法念處經: 於生死中，無有少常，譬如日出，無有少闇，觀生死中亦復如是。 (T721, 415c24–25); APL: 無常見常，陰中無有少常同於常者。(T1546, 29b1–2). These examples suggest that *shao chang* may mean "even the slightest trace of permanence", which may align with the usage in the DZDL passage under discussion.

How do we explain the connection between the extra glosses on *juzu* (“complete”) in DZDL-c anonymous quotations and the addition of the term “completeness” in these LP passages? Two scenarios are possible. First, the expansion found in the Sanskrit PvsP(K) and Xuanzang’s translations may represent a later development influenced by exegetical activities, such as those reflected in the anonymous quotations.

Second, the anonymous quotations gloss on the already expanded readings from recensions distinct from DZDL-s, potentially linked to Sanskrit PvsP(K) and Xuanzang’s translations. Consequently, these anonymous quotations may have originally connected to this distinct LP recension’s commentarial tradition. As noted in Chapter 5, it is common for the DZDL compilers to incorporate material from other texts into their composition. Notably, for this commentary segment, DZDL-c only cites the two anonymous quotations without providing its own explanations. In other words, this part of DZDL-c may have been borrowed from another LP commentarial tradition. The DZDL compilers either intentionally retained or overlooked the gloss on “completeness” (*juzu*), despite its absence in DZDL-s, leaving rare traces of a different LP exegetical tradition.

Similarly, four anonymous quotations in the DZDL-c on the four elements in *juan* 32 (T1509, 299b7–300a19) follow a consistent structure: each begins with an explanation of why one of the four is the greatest and cites a root text passage using the phrase *shi gu fo shuo* 是故佛說 (“therefore, the Buddha says”). The quoted root text passages in these four anonymous quotations differ from the corresponding passages in DZDL-s (T1509, 299a22–b3 = Kj[L] T223, 219c16–26) and other LP parallels (e.g., PvsP[K] I–1 35.24–36.27; Mo T221, 3b6–26; Dhr T222, 150a7–b6). Zacchetti (2005, 301n443) suggests that, in this case, DZDL-c is commenting on a LP text that differs from DZDL-s. A similar

pattern is observed in *juan* 35 (T1509, 317b5–11), where an anonymous quotation explains that a Bodhisattva enjoys sensual pleasures without violating their practice due to non-attachment. It cites a root text passage using the phrase *yi shi gu jing yan* 以是故經言 ("therefore, the *sūtra* says"), which again differs from DZDL-s (T1509, 317a10–15 = Kj[LP] T223, 221b3–9) and other LP parallels (e.g., PvsP[K] I–1 51.29–52.11; Mo T221, 4b29–c4; Dhr T222, 151c21–28). The recurrence of these features and the proximity of these two cases (*juan* 32 and *juan* 35) suggest the anonymous quotations may originate from the same anonymous commentator.

While it is common for commentators to paraphrase root text passages, it is also possible that the anonymous quotations reference distinct LP recensions. If this is the case, these examples point to the existence of diverse LP commentarial traditions associated with different LP recensions, whose exegetical fragments were collected and preserved by the DZDL commentators. In Chapter 7, I will delve deeper into such fragments of diverse PP exegetical traditions embedded within the DZDL anonymous quotations.

6.3. Links to the *Abhisamayālaṃkāra* Commentarial Tradition

This section examines a potential early PP commentarial fragment preserved in anonymous quotations found not only in the DZDL but also in its Indic and Tibetan counterparts—the *Abhisamayālaṃkāra* (hereafter AA) commentarial tradition, a cornerstone in Indian and Tibetan Buddhism.[236]

[236] The Sanskrit text of the AA was edited based on 17th~18th century manuscripts and translated by T. Stcherbatsky and E. Obermiller in 1929, and subsequently by E. Conze in 1954. Important analytical studies on the contents of the AA include Obermiller (1933) and Makransky (1989; 1997). For a concise summary, see Conze 1978, 104.

6.3.1. The *Abhisamayālaṃkāra* Commentarial Tradition

A striking contrast exists between the two traditions: while the DZDL holds immense influence in East Asian Buddhism but is virtually unknown in India and Tibet, the AA tradition is central to Indo-Tibetan Buddhism yet absent from East Asian Buddhist discourse (Zacchetti 2015, 190–191). Thus, any connection between these two traditions is invaluable for connecting the DZDL with its Indian exegetical roots.

This study focuses on the two central Sanskrit texts within the AA tradition: the *Abhisamayālaṃkāravṛtti* by Ārya-Vimuktisena (hereafter AAV) [237] and the *Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā* by Haribhadra (hereafter AAA).[238] While the AAV is the oldest commentary of this tradition surviving in Sanskrit (Makransky 1997, 187), the AAA is the most influential Indian commentary within this tradition. Sharing similar views, Ārya-Vimuktisena and Haribhadra are often collectively referred to as the Ārya-Hari tradition (*'phags seng lugs*) by Tibetan scholars (Jilks 2008, 88).

These two *Abhisamayālaṃkāra*-related commentaries not only offer explanations and interpretations of PP texts but are the "reservoir" of valuable information regarding textual sources used by Indian commentators (Apple 2009, 2). Sparham (1987, 141–142) highlights that Ārya-Vimuktisena's AAV, itself built on the AA and earlier commentaries, initiated a scholastic tradition where later commentators, including Bhadanta-Vimuktisena and Haribhadra, expanded on earlier works to build a cohesive

[237] The Sanskrit text of the AAV, based on a Nepalese manuscript, was edited by Pensa (1967) for the 1st *Abhisamaya*, Cicuzza (2001) for the 2nd to 4th, and Nakamura (2014) for the 5th to 8th. More recently, Lee Youngjin (2017) produced a new edition of the 1st *Abhisamaya* using newly identified manuscripts from Nepal and Tibet.

[238] The Sanskrit text of the AAA was edited by G. Tucci (1932), Wogihara (1932–1935), and P.L. Vaidya (1960). Gareth Sparham translated both AAA and the AAV into English between 2006 and 2012. For further details on the AAA and the *Abhisamayālaṃkāra* tradition, see Conze 1978, 101–120, Sparham 2006, xii–xxviii, and Apple 2017, 15–18. Scholars such as Sparham (2006–2012), Makransky (1989 and 1997), Seton (2015), and Mak (2010, 2011, and 2013) have made significant contributions to the translation and doctrinal analysis of the *Abhisamayālaṃkāra*-related commentaries.

orthodoxy in *Prajñāpāramitā* exegesis. Significantly, like the DZDL, the AAV and AAA feature numerous anonymous quotations marked by expressions such as "some say" and "others say". Various aspects of textual reuse and intertextuality features observed in the DZDL anonymous quotations, as discussed in Chapter 5, are also present in the anonymous quotations found in the AAV and AAA.

6.3.2. Anonymous Quotations on *Avetyaprasāda/ Buhuai xin* 不壞信

The following example from Haribhadra's AAA exemplifies these features. Moreover, it provides a rare instance demonstrating the connection between the anonymous quotations in the DZDL and the *Abhisamayālaṃkāra* exegetical traditions.

While explicating the term *avetyaprasāda* ("perfect confidence" or "confidence based on understanding"; P. *aveccappasāda*),[239] Haribhadra only cites two anonymous quotations, both of which have parallels in other sources. The second quotation can be traced to several other scholastic texts, primarily from the Sarvāstivada Abhidharma tradition.[240] Here, I present two key parallels to illustrate this connection: the *Bieyi za ahan jing* 別譯雜阿含經 ("*Other Translation of Saṃyuktāgama*"; known as the *Shorter Saṃyuktāgama*), and the *Arthaviniścayasūtranibandha* by the 8th-century Śrī Nālanda scholar Vīryaśrīdatta.

[239] The meaning of "*avecca*/*avetya*" is unclear. Schlosser and Strauch (2016, 79–80) note that its uncertain origins have led to various interpretations. In some textual traditions, including the Bajaur Mahāyāna *sūtra* and PP texts, *avecca*/*avetya* shifts to *abhedya* ("unbreakable"), reflecting "*acala*" or "*acyuta*" in Buddhaghosa's interpretation of "*avecca*". For a detailed discussion, see Schlosser and Strauch 2016, 78–98.

[240] For example, the *Zhong shi fen apitan lun* 眾事分阿毘曇論 (T1541, 664a16–17; (**Abhidharmaprakaraṇapādaśāstra*) and the *Apitan xin lun* 阿毘曇心論 (T1550, 827c10–11; *Abhidharmahṛdayaśāstra*).

AAA by Haribhadra (Wogihara 1932–1935, I 213)	***Bieyi za ahan jing* 別譯雜阿含經** (T100, 434a13–16)	***Arthaviniścayasūtranibandha*** (Samtani 1971, 240)
dṛṣṭa-tattvasya śraddhā triṣu ratneṣv ārya-kāntaṃ ca śīlaṃ caturtham avetyaprasāda ity anye.	如來所說須陀洹人，有四支不壞信。所謂於佛不壞信，於法不壞信，於僧不壞信，聖所[1]授戒得不壞信。[1] 授【大】，受【宋】【元】【明】	*tāni ca buddhe dharme saṅghe cāvetyaprasāda āryakāntāni ca śīlānīti* |
Others say: "perfect confidence" is the faith of one who has seen the reality in the Three Jewels and, fourth, the morality agreeable to the noble ones. (Cf. Sparham 2008, II 160; Salvini 2016, 426)	The Tathāgata has taught that a *srota-āpanna* ("stream-enterer") has four limbs of indestructible confidence, namely, indestructible faith in the Buddha, indestructible faith in the Dharma, indestructible faith in the Saṅgha, and indestructible faith in the morality which is instructed by the noble ones.[241]	"They are [four aspects of] faith based on comprehension (*avetyaprasāda*°): faith in the Buddha, the Dharma, the Saṅgha, and in the moral precepts (*śīla*) dear to the Noble Ones". (trans. Samtani 2002, 173).

It is uncertain whom Haribhadra referred to with *ity anye* ("others say"). The quotation may have originated from any Sarvāstivāda Abhidharma text, scholastic treatise, compendium, or even collection of quotations. Such quotations reflect a shared body of knowledge—exegetical building blocks—widely circulated and anonymously transmitted across generations, as discussed in Section 5.4.

[241] Given the visual similarities between 授, 受, and 愛, the readings 聖所授戒 in 【大】or 聖所受戒 in 【宋】【元】【明】seem to be errors for 聖所愛戒 ("the morality favoured by the noble ones"; = *ārya-kāntaṃ*), as attested in several Abhidharma texts (e.g., T1536, 393b7–9; T1537, 460a21–22; T1542, 734c2–3; T1545, 535a16–17; T1546, 385c5–6; T1558, 133b23–24; T1579, 445b2).

The first anonymous quotation cited by Haribhadra is closely tied to the *Prajñāpāramitā* commentarial tradition. It is a verbatim yet uncredited borrowing from Ārya-Vimuktisena's AAV, introduced with *ity eke* ("some say").[242] Ārya-Vimuktisena's explanation, in turn, partially parallels an anonymous quotation in the DZDL, both commenting on the same root text passages.[243]

DZDL (T1509, 466a13–17)	**AAV**	**AAA** (Wogihara 1932–1935, I 213.22–23; cf. Vaidya 1960a, 363.8)
有人言：於三寶中得不壞信。何以知之？以無疑故。何以知無疑？以決了故。	*tatrāvagamya guṇasambhāvanā*(B46v5)-*pūrva*(A49v1)*kaḥ prasādo 've*[*tya*]<*prasādo*> [*vici*]<*kitsā*>*prahāṇāt/ niścayaprakarṣaprāptir niṣṭhāgamanam*/[244]	***avetyaprasādene**ti avagamya-guṇa-sambhāvanā-pūrvakaḥ prasādo 'vetyaprasādo vicikitsā-prahāṇād ity eke*.[245]
Some say: (1) [They] attain indestructible confidence in the Three Jewels. (2) How to know [that they have attained]	Regarding this, (a) "perfect faith" is the faith preceded by the confidence in the qualities which are to be understood (b) due to the	Regarding the term "**perfect faith**", some say, (i) "perfect faith" is the faith preceded by confidence in the qualities

[242] Scholars, such as Sparham (2008, II 160) and Strauch and Schlosser (2016, 83–84), have pointed out this connection.

[243] The AsP root text passage being commented upon by Haribhadra: *evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tat kiṃ manyase Kauśika kiyantas te Jāmbūdvīpakā manuṣyā ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ* (Wogihara 1932–1935, 213.11–15; cf. Kj[LP] T227, 542c9–12). For corresponding LP passages commented on in the DZDL and AAV, see Kj(LP) (T223, 284a26–b1 = T1509, 465a1–4); PvsP(K) II–III 59; Xz(PvsP) (T220, 152c26–153a2); Mo (T221, 46c6–9). Notably, while the LPG (143r6–7) corresponds closely to the PvsP(K), it has *abhedyaprasāda* instead of *avetyaprasāda*.

[244] I am grateful to Prof. Choong Yoke Meei for sharing her unpublished edition of this passage from *Abhisamaya* 2 of the AAV during our communication on 4 January 2024. Her edition is based on two manuscripts: (A) a Nepalese manuscript from Nepalese-German Manuscript Cataloguing Project and (B) a manuscript from the Tibet autonomous region stored in Peking (王森 No. 14). Prof. Choong explained the conventions as follows: ( ) denotes missing character(s) in ms A which has been reconstructed by comparing ms B; <> indicates missing character(s) at edges in ms A by comparing ms B; [] marks damaged character(s) in ms A but managed to read or guess with certainty. Cf. Tibetan (D3787, *mdo 'grel*, *ka*, 101b7–102a1).

[245] It should be noted that *avagamya* is separated from the compound *guṇa-sambhāvanā-pūrvakaḥ* in Vaidya (cf. Salvini 2016, 426n28), as reflected in Choong's edition of AAV passage. Cf. Tibetan (D3791, *mdo 'grel*, *cha*, 113b2).

it? Because [they have] no doubts. (3) How to know [that they have] no doubts? Because [they have] perfect resolution.	abandonment of doubts; (c) reaching the summit is the attainment of absolute certainty. (Cf. Sparham 2008, II 22)	which are to be understood (ii) due to the abandonment of doubts.

The categories in these passages will be discussed in more detailed in the subsequent sections. Here, it should be noted here that while the DZDL's *buhuai xin* 不壞信 (= Kj[LP]'s *xin…buhuai* 信…不壞) corresponds to *abhedyaprasāda* in the Gilgit manuscripts (LPG 143r6–7), AAV's *avetyaprasāda* corresponds to *avetyaprasāda* in later Nepalese manuscripts (PvsP[K] II–III 59; = Xz[PvsP]'s *zheng jing* 證淨). Schlosser and Strauch's (2016, 83) remark that "*abhedya* was most likely not the original reading of the Larger *Prajñāpāramitā* text". The DZDL, Kj(LP) and LPG appear to follow a minor and distinct recension of North-western India, while the AAV follows a more widespread reading.[246]

Here, Haribhadra clearly reproduces the first part of Ārya-Vimuktisena's explanation without explicit attribution. He omits the second half of Ārya-Vimuktisena's explanation because the AsP passage he comments on includes only *avetyaprasāda,* whereas the corresponding PvsP passage addressed by Ārya-Vimuktisena contains three terms: *avetyaprasāda, niṣkāṅkṣa,* and *niṣṭhāṃgata.* Since *niṣṭhāṃgata/niṣṭhāgamana* is absent in Haribhadra's AsP root text, quoting the second half was unnecessary. While his reuse and dependence on Ārya-Vimuktisena's work are well acknowledged,[247] the broader intertextuality between Ārya-Vimuktisena's AAV, or the *Abhisamayālaṃkara*

[246] For the phonetical shift from Middle Indic *avecca* to Gāndhārī *abheja* and the changes *v* > *bh*, *c* > *j*, and its connection to a North-western milieu, see Schlosser and Strauch 2016, 87–88.

[247] In the opening verse of his AAA, Haribhadra acknowledges that there is nothing about the *Prajñāpāramitā* that remains unsaid by his predecessors, including Ārya Asaṅga, Vasubandhu, Ārya-Vimuktisena and Bhadanta Vimuktisena. Scholars, including Sparham (1987, 141–142), Mak (2013, 163), Lee (2013, 44) and Nakamura (2014, 63), have noted his frequent, uncredited borrowing of their texts and ideas.

tradition, and the anonymous quotations in the DZDL remains underexplored.[248] This example is particularly significant, as it offers valuable insights into the early development of *Prajñāpāramitā* commentarial traditions.

Due to the succinct nature of DZDL and AAV passages and the linguistic differences between Chinese and Sanskrit, their connections require detailed analysis and comparison. For ease of comparison, the corresponding parts of the passages are divided as follows: DZDL-(1), (2), and (3) correspond to AAV-(a), (b), and (c), respectively.

6.3.1. DZDL-(1) and AAV-(a)

DZDL-(1) and AAV-(a) provide succinct but ambiguous definitions of *bu huai xin* 不壞信/ *avetyaprasāda*, and their parallels to other sources help clarify their meaning.

The definition 於三寶中得不壞信 ("attaining indestructible confidence concerning the Three Jewels") in DZDL-(1) appears straightforward and traditional but seems contextually isolated.[249] It partially parallels a passage in Kumārajīva's translation of the *Daśabhūmikasūtra*, the *Shizhu jing* 十住經: 二、於三寶中得不壞信清淨畢竟智 "Second, with regard to the Three Jewels, [the bodhisattvas] attain the indestructible confidence, purification, and the ultimate wisdom/insight" (T286, 509c17–18).[250] This passage defines the second of the ten knowledges (十種智) of the bodhisattva in the

[248] Zacchetti (2021, 97n193) briefly notes this possible connection.
[249] The *locus classicus* of this is the Pāli *Saṃgītisuttanta* (DN 33 III 227). A shorter version is found in the DN 18.9: *ye hi keci, bho, buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi samannāgatā* (cf. MN I.47; MN 81.1; MN 142.1; SN. II.69).
[250] This exact passage appears in the *Dafangguangfo huayan jing* 大方廣佛華嚴經 (*Buddhāvataṃsaka-mahāvaipulya-sūtra*) (T278, 553c15–16), translated into Chinese between 418–420 by Buddhabhadra (Fotuobatuoluo 佛馱跋陀) and others, likely drawing on Kumārajīva's translations. Cf. *Daśabhūmika-sūtra*: *triratnābhedyaprasādaniṣṭhāgamanatayā* (Rahder 1926, 38; Kondō 1936, 68.6; Vaidya 1967, 25); cf. T285, 471a28–29.

fourth stage, known as "the Stage of Flaming [Wisdom]" (*yan di* 焰地; **arciṣmatī bhūmi*). An exact parallel of this phrase is found in Xuanzang's translation of the *Fenbie yuanqi chusheng famen jing* 分別緣起初勝法門經, in its definition of "right thought" (*zheng si* 正思; *samyak-saṃkalpa*), as part of the Noble Eightfold Path (T717, 843a22–25).

This parallel helps elucidate DZDL-(1): indestructible confidence in the Three Jewels involves taking them as refuges and contemplating their virtues. Notably, both the *Shizhu jing* and the *Fenbie yuanqi chusheng famen jing* associate "confidence" with "knowledge" or "right thought", suggesting that DZDL-(1) mirrors the Sanskrit *avetya-* rather than the Chinese *bu huai* 不壞.

Similarly, AAV-(a)'s *avagamyaguṇasambhāvanāpūrvakaḥ prasādo* is difficult to interpret, particularly the term *avagamya*. While Sparham (2008, II 160), Schlosser and Strauch (2016, 84) treat *avagamya* as part of the compound, meaning "knowable", Salvini (2016, 426) interprets it as a separate absolutive, meaning "having understood". Both interpretations seem unsuitable. According to Mak, *avagamya* is a gerundive derived from *ava-*√*gam* ("to be understood") and functions within the compound.[251] Interpreted in this way, *avagamya* clearly corresponds to *avetya*.

Additionally, the compound *guṇasambhāvanā* is challenging to interpret, particularly the term *sambhāvanā*. Derived from *sam-*√*bhū*, *sambhāvanā* can mean "becoming", "supposition", possibility", or "honour" and "respect". Commentarial evidence suggests the latter,[252] with *guṇasambhāvanā* can be translated as "honouring the qualities", which fits well in this context. The phrase *guṇasambhāvanāpūrvakaḥ*

[251] I am grateful to Dr. Bill Mak for sharing his insights on this passage during our personal communication on 22 January 2024.
[252] For example, in the *Mūlapaṇṇāsa-aṭṭhakathā* (3.1.2.3.4) and *Aṭṭhakādinipāta-aṭṭhakathā* ([12] 2.1–2.3), *guṇasambhāvanā* is used to gloss the term *sambhāvita* ("esteemed", "honoured") as: ***sambhāvito****ti guṇasambhāvanāya sambhāvito*.

prasādo also aligns with Vasubandhu's gloss of *śraddhā* ("faith") in his *Abhidharmakośabhāṣya* introduced by *ity apare* ("others say"): "*śraddhā hi nāma guṇasaṃbhāvanā*" ("confidence in the qualities [of the teacher, i.e., the Buddha] is indeed called 'faith'") (Pradhan 1967, 30.12–13). Similarly, Buddhaghosa's gloss in his commentary on DN II 93.27, the *Mahāparinibbānasuttavaṇṇanā*, *Mahāvagga-aṭṭhakathā* explicitly refers to the confidence in Buddha's qualities: "***aveccappasādenā****ti buddhaguṇānaṃ yathābhūtato ñātattā acalena accutena pasādena*". (Sv II 544.22).

The link between Ārya-Vimuktisena and Vasubandhu is noteworthy. According to the Tibetan historian Tāranātha (1575–1634) in his *Rgya gar chos 'byung*, Ārya-Vimuktisena was Vasubandhu's last disciple and learned the PP *sūtra*s from him (Nakamura 2014, 19–20). Moreover, Nakamura (2014, 55) observes that Ārya-Vimuktisena "quotes without marking as a citation and with modification in the verbal form, passages from *Abhidharmakośabhāṣya*" and other Yogācāra texts. Lee (2017, 14) similarly notes, "It is of course true that the most frequently quoted treatise is the *Abhidharmakośabhāṣya* composed by Vasubandhu".

In this light, DZDL-(1) and AAV-[a] complement each other, despite variations in expressions, conveying a similar idea: *bu huai xin* 不壞信/*avetyaprasāda* refers to the confidence in the qualities of the Buddha or the Three Jewels. The parallels to other sources suggest that DZDL-(1) and AAV-(a) derive their definitions from earlier sources. As a well-established and significant term in Buddhist traditions, *buhuai xin* /*avetyaprasāda* encompasses a range of definitions and interpretations, not limited to or exclusively shaped by *Prajñāpāramitā* perspective. This allows the DZDL anonymous commentator or Ārya-Vimuktisena to adopt the interpretation that best suits their purpose.

6.3.2. DZDL-(2) and AAV-(b)

The connection between the DZDL-(2) 以無疑故 (“due to the absence of doubt”) and AAV-(b) *vicikitsāprahāṇād* (“due to the destruction of doubt”) as the cause of *bu huai xin*/*avetyaprasāda* is evident. The additional rhetorical question 何以知之 (“how to realise it?” or “how to know it”) in DZDL-(2) adds little substance and can be added or omitted without affecting the main clause.[253]

The connection between confidence and the destruction of doubt, as presented in the DZDL and AAV, is more unique and specific than it might initially appear. While the link between confidence and the destruction of doubt may seem intuitive or self-evident, it is striking that this interpretation is absent from other traditions. For example, the **Mahāvibhāṣā* offers five alternative explanations on *avetyaprasāda*, yet none explicitly mentions doubts (T1545, 534c14–29).[254] Of these, the first explanation instead connects *avetyaprasāda* to the “removal of defilements” (證淨是何義。答淨謂信戒離垢穢故, T1545, 534c14–15).

This absence of the destruction of doubt as a cause of confidence in the **Mahāvibhāṣā* contrasts sharply with the DZDL and AAV, where both texts emphasise this point. Additionally, the etymological differences between *bu huai xin* and *avetyaprasāda* might suggest different causes. However, in this case, DZDL and AAV present the same cause—the destruction of doubt. Interestingly, this aligns with

[253] In some anonymous quotations in the DZDL, rhetoric questions such as “why” or “for what reason” are added while they are absent in the parallels. For examples, see DZDL (T1509, 87b1–2) and its parallel in the **Mahāvibhāṣā* (T1545, 888a2–3).
[254] For the translation of this passage, see Schlosser and Strauch 2016, 85–86.

Haribhadra's interpretation, as he reiterates this specific connection in a later chapter: *avetyaprasāda-lābhena vicitkitsā-kṣayam* (Wogihara 1932–1935, II 667.10).[255]

6.3.3. DZDL-(3) and AAV-(c)

In the third part, the connection between DZDL-(3) 何以知無疑？以決了故 ("How to know they have no doubts? Because they have perfect resolution") and AAV-(c) *niścayaprakarṣaprāptir niṣṭhāgamanam* ("the attainment of absolute certainty is reaching the summit") might not be immediately evident.

However, this connection becomes clearer if *niścaya* ("certainty") in the compound *niścayaprakarṣaprāpti* is understood as "without doubts", corresponding to *vicikitsāprahaṇa* and *wu yi* 無疑. Furthermore, in this case, *jue liao* 決了, which translates "*niṣṭhāṃgata*-" from the root text Kj(LP), corresponds to *niṣṭhāgamana* in AAV-(c).[256] Although AAV-(c) does not explicitly state that *niścayaprakarṣaprāpti* and *niṣṭhāgamana* are causally connected as DZDL-(3) does regarding *wu yi* and *jue liao*, the ideas expressed in both passages are closely aligned.

The causal relationship among the terms *bu huai xin* ("indestructible confidence"), *wu yi* ("no doubts") and *jue liao* ("perfect resolution")—expressed in the anonymous quotation in the DZDL—is mirrored in the AAV's explanation of *avetyaprasāda* ("perfect faith"), *vicikitsāprahaṇa* ("abandonment of doubts"; = *niścayaprakarṣaprāpti* ["the attainment of absolute certainty"]), and *niṣṭhāgamana* ("reaching the summit"). The connection between the DZDL and AAV passages is reinforced by the fact that they

[255] I am grateful to Dr. Bill Mak for drawing my attention to this passage in an email exchange on 22 January 2024.
[256] *Jue liao* 決了 can be the Chinese equivalent of the Sanskrit *niścaya*- and *viniścaya*- as rendered by Dharmarakṣa (Karashima 1998, 245), as well as *niḥsaṃśaya*- by Kumārajīva (Karashima 2013, 229). It is possible that Kumārajīva conflated multiple Indic originals into a single Chinese term.

comment on the same root text passage. Additionally, the anonymous quotation in the DZDL responds directly to a question about the relationship between the *bu huai xin*, *wu yi*, *jue liao* (問曰：不壞信、無疑、決了，有何差別？, T1509, 466a13–14). Somehow, Ārya-Vimuktisena independently responds to this question in his AAV.

The connection between the anonymous quotation in the DZDL and AAV in this example highlights a distinctive exegetical lineage within the *Prajñāpāramitā* tradition. Strauch and Schlosser (2016, 94–5) note that the concept of *avecca-prasāda* in Mainstream Buddhism mainly refers to reflection on the qualities of the Triple Gem and morality, as seen in the *Saṃgītisuttanta*. However, the Bajaur Mahāyāna *Sūtra* redefines this concept through the doctrine of emptiness (*śūnyatā*), expressed by the phrase *na samanupaśyati* ("does not perceive") (Strauch and Schlosser 2016, 97). In contrast, Vasubandhu takes a different approach in his *Abhidharmakośabhāṣya*, defining *avetyaprasāda* as the realisation of the truths as they are (*yathābhūtasatyāny avabudhya saṃpratyayo 'vetyaprasādaḥ*, Pradhan 1976, 387.9–10). This explanation is later quoted verbatim in Vīryaśrīdatta's *Arthaviniścayasūtranibandha* (see Samtani 1971, 241 and 2002, 174). These varied perspectives highlight the dynamic evolution of *avecca-prasāda* across different Buddhist traditions, with the DZDL and AAV exemplifying a distinctive and specific interpretation within this broader diversity.

6.3.3. Bridging the Two *Prajñāpāramitā* Exegetical Traditions

It is important to clarify that the above connection does not necessarily suggest that Ārya-Vimuktisena directly quotes the DZDL or vice versa. Instead, both may have inherited this opinion from an earlier shared source. While the DZDL refers to this perspective as an anonymous opinion and Ārya-Vimuktisena does not, it is plausible that this opinion originates from the tradition associated with Ārya-Vimuktisena.

It is not uncommon for Haribhadra to cite Ārya-Vimuktisena without direct attribution, often using *iti kecit* ("some say") in his AAA (Nakamura 2014, 63 and 66). However, in this case, it is intriguing that he uses *ity eke* ("some say") instead of explicitly naming Ārya-Vimuktisena. This choice may imply that Haribhadra regarded the opinion presented in AAV as a collective opinion from a group of commentators or a broader commentarial tradition, rather than attributing it solely to Ārya-Vimuktisena. The parallels with Vasubandhu's definition and the correspondence with an anonymous quotation in the DZDL further support this interpretation.

This rare instance highlights a fragment of an early lineage of *Prajñāpāramitā* commentarial tradition, passed down through successive generations of commentators. It illustrates the survival and continuity of an anonymous opinion across centuries and regions, from before the DZDL's time in the fifth century to Ārya-Vimuktisena's sixth-century AAV to Haribhadra's ninth-century AAA. Similarly, Zacchetti (2021, 97n193) notes another anonymous quotation in the AAV which partially parallels quotations in the DZDL and the SZPPSL. While more such cases may exist, a systematic identification of these parallels is beyond the scope of this study.

This case holds significant historical implications. Both the DZDL and AAV stand out as the earliest surviving commentaries of the LP: the DZDL, preserved solely in a Chinese translation, is the oldest, while the AAV is the earliest extant in Sanskrit. Yet the DZDL remained virtually unknown in Indian Buddhism. Lamotte (1970, III xliv) writes, "as early as the 7th century, India retained no memory of the *Traité* [= DZDL] and the fact that it was saved from oblivion is due to Kumārajīva". This rare parallel between an anonymous quotation in the DZDL and a passage in AAV testifies to the DZDL's connection to its Indic *Prajñāpāramitā* exegetical roots, serving as a bridge between the two distinct *Prajñāpāramitā* commentarial traditions.

6.4. Conclusion

Building on Zacchetti's (2021) suggestion that careful and close reading of anonymous quotations in the DZDL may reveal traces of individual commentators and fragments of early, lost *Prajñāpāramitā* exegetical traditions, this chapter has explored strategies for uncovering these traces and fragments. Rather than adhering to precise mathematical rules, this process resembles speculative detective work, requiring case-specific approaches tailored to each quotation. Each strategy has illuminated different dimensions of the backgrounds and contexts behind these anonymous voices.

Section 6.1 identified distinctive features shared by certain anonymous quotations that hint at the traces of certain unnamed commentators. These features, including terminological choices, exegetical styles, internal cross-references, and embedded quotations, act as markers, or "fingerprints", that reveal glimpses of the *modus operandi* of certain anonymous commentators or groups. Sub-section 6.1.1 showed that specific terminologies or details embedded within anonymous quotations may provide insights into their exegetical traditions or geographic origins. For instance, the anonymous quotation on the variant reading *rushi zhi* 如實智 ("knowledge that accords with reality") aligns exclusively with the DZDL-s or LP recension represented by Kumārajīva's translations, whereas most other LP recensions follow the *yathārutajñāna* reading. This suggests that the anonymous commentator belonged to a distinct LP exegetical tradition, either directly linked to DZDL-s or situated within the broader DZDL exegetical circle. Similarly, the anonymous quotation on *chu tai chengjiu* 處胎成就 ("the excellence of the abiding in the womb") reflects a Chinese adaptation of the Bodhisattva riding an elephant into the womb, indicating the commentator's connection to Northern Chinese or Central Asian traditions, possibly Kucha.

Moreover, stylistic patterns within the DZDL's anonymous quotations can reveal traces of distinctive exegetical approaches, as explored in Sub-section 6.1.2. The recurring pattern of queries about the gatherings of the gods suggests that certain anonymous commentators in the DZDL shared a consistent interpretive style, possibly indicating a cohesive group of exegetes. Similarly, the "There is no difference" interpretive strategy in DZDL's anonymous quotations suggests a consistent exegetical approach, providing a trace of shared reasoning across multiple passages. Additionally, the recurring use of *yinguo xiangsi gu* 因果相似故 ("because of the similarity between the cause and effect") as an exegetical strategy suggests a deliberate commentarial style, possibly reflecting a shared interpretive framework influenced by Asaṅga's techniques for debate. Together, these stylistic patterns highlight the presence of certain anonymous commentators or cohesive groups of exegetes within the broader DZDL circle.

The presence of internal cross-references in DZDL's anonymous quotations (Sub-section 6.1.3) suggests that certain commentators had extensive knowledge of the text's structure, possibly indicating their active involvement in its discussion or compilation. This phenomenon implies that an earlier version of the DZDL was actively studied and debated, demonstrating a sub-level of exegesis (*yin lun sheng lun* 因論生論, "exposition generated from exposition"). Additionally, it aligns with Chou's (1992) hypothesis that multiple versions of the DZDL existed (see Section 2.1.3), reinforcing its dynamic and evolving nature, which ultimately culminated in the most comprehensive version we have today.

Furthermore, traces of certain anonymous commentators can also be inferred from the textual quotations embedded within the anonymous quotations (Sub-section 6.1.4). For instance, the anonymous quotation referencing the *Bailun* preserves a distinct recension of the original source, which is not found in later parallels. Similarly, the

anonymous quotations referencing the *Lotus Sūtra* reflect a distinct recension closely associated with but not identical to Kumārajīva's version. These examples show that anonymous quotations preserve fragments of distinct textual recessions, offering insights into their evolution while also revealing the commentators' textual sources.

I explored another strategy in Section 6.2, examining anonymous quotations that comment on distinctive root text recensions. For instance, an anonymous quotation in *juan* 35 cites a passage that aligns with an expanded root text version found only in Xuanzang's AdsP and PvsP, yet absent in DZDL-s and other LP versions, suggesting that the anonymous commentator belonged to a distinct textual tradition represented by Xuanzang's translations of AdsP and PvsP (Sub-section 6.2.1). Similarly, two anonymous quotations in DZDL-c glossing on "completeness" (*juzu*) (Sub-section 6.2.2)—a term absent in DZDL-s but present in PvsP(K) and Xuanzang's translations—indicate the presence of certain commentators from LP recensions distinct from and more expanded than DZDL-s, possibly reflecting separate interpretative traditions outside the DZDL circle. Their explanations were later incorporated by DZDL compilers and by the root text.

Section 6.3 expanded the analysis by identifying the connection between the DZDL and the *Abhisamayālaṃkāra* tradition through shared anonymous opinions. The section demonstrated an anonymous quotation on *buhuai xin* 不壞信 in the DZDL aligns with an explanation on *avetyaprasāda* in Ārya-Vimuktisena's AAV, which is later cited in Haribhadra's AAA as an anonymous quotation. While Ārya-Vimuktisena's AAV and the DZDL likely did not directly influence each other, their overlapping interpretations suggest both sources may have inherited a shared exegetical perspective or represent a fragment of an early PP commentarial lineage, transmitted across traditions and centuries.

Overall, these findings reveal traces of different groups of anonymous commentators. The examples in Section 6.1 suggest close and dynamic interactions between certain anonymous commentators and the DZDL commentators, possibly forming a cohesive commentarial circle or community centred around the DZDL. These anonymous commentators played an active role in the process of the DZDL's compilation. Meanwhile, the examples in Section 6.2 point to the existence of PP anonymous commentators distinct from and external to the DZDL commentarial circle, whose opinions were collected, preserved, and likely accepted by the DZDL commentators. Section 6.3 extended the scope further, identifying traces of a broader interpretative network within early PP exegesis, linking the DZDL with the *Abhisamayālaṃkāra* exegetical traditions. Together, these findings portray the DZDL as a repository preserving traces and fragments of diverse strands of early PP exegesis, reinforcing its strong link to its Indic PP exegetical roots. Through these scattered yet connected threads, a portrait of the anonymous commentators begins to emerge—not as isolated voices, but as active contributors to an evolving intellectual landscape of early PP tradition in general and the DZDL in particular. While these findings remain circumstantial rather than definitive and suggest an interactive commentarial circle rather than distinct, identifiable commentators, they reveal valuable traces and fragments of early Mahāyāna/*Prajñāpāramitā* exegesis and its exegetes.

Prets (2022, 1) notes that fragments of texts can sometimes provide prosopographical information or reveal aspects of the historical and literary context of lesser-known or forgotten authors. While our study is far from a prosopography, it seeks to extract scattered insights about the forgotten PP commentators from these anonymous quotations. Although these findings cannot identify specific individuals, they illuminate the broader characteristics and backgrounds of their communities. Our goal is not to

assign certain names to certain opinions, but rather to recognise the validity and authority of anonymous voices.

Despite these efforts, our investigation has merely scratched the surface. Many anonymous quotations on Mahāyāna topics and LP root texts remain untraced, including explanations of crucial Mahāyāna concepts, such as *Prajñāpāramitā*, *buke de kong* 不可得空 ("emptiness of inapprehensible"), *wu fa kong* 無法空 ("emptiness of non-*dharma*"), and Mahāyāna *samādhi*s. These quotations suggest the existence of authoritative Mahāyāna or PP exegetes whose works or words were either undocumented or lost, leaving only fragments preserved anonymously in the DZDL. Untraced quotations may also reflect fragments of regionalised texts that were not widely transmitted. For example, recent discoveries of Gāndhārī Mahāyāna *sūtra*s reveal that, while some are connected directly to existing versions of Mahāyāna texts, others are previously unknown and not documented in any Buddhist tradition (Schlosser and Strauch 2016, 47).

Unless and until manuscripts of early PP commentaries emerge, these anonymous quotations remain rare windows into the voices and works of the early lost PP commentators. Dionisotti (1997, 2) reminds us, "what you call a fragment can depend very markedly on what you consider to be whole or complete". Early PP exegesis may never have existed as unified, complete works, but was likely fragmentary from the outset. Our textual excavation of the DZDL may have uncovered fragments of lost works, which themselves may never have existed as cohesive wholes. The anonymous quotations in the DZDL, then, are fragments of fragments, pieces of dispersed yet interconnected exegetical traditions. Rather than mere remnants of wreckage, these quotations were intentionally collected, transmitted, and integrated into the DZDL's commentarial framework.

Ultimately, this chapter has demonstrated that the voices and opinions of anonymous commentators were not marginalised. Instead, their traces and fragments, however indistinct, reveal individuals or groups of commentators, whether prior to or contemporaneous with the DZDL commentators, actively engaged in not only commenting on but also shaping the PP tradition. The next chapter explores further instances in the story of Sadāprarudita, providing additional examples and nuances to enrich this early PP exegetical landscape.

Chapter 7. Anonymous Quotations and Textual Variations in the Sadāprarudita Story

This chapter explores the interaction between the anonymous quotations in the DZDL and their corresponding root text passages. Given the immense size of both the DZDL commentary and its root text, along with the complexity of their textual histories and philosophical content, a comprehensive analysis of all intertextual connections throughout the DZDL is not feasible. Instead, the focus is on the story of the Bodhisattva Sadāprarudita (Satuobolun 薩陀波崙) (T1509, 731a7–753c27), selected for its significance, as explained in Section 1.2.

To this end, this chapter examines eleven instances where anonymous quotations in DZDL-c relate to the textual variations in DZDL-s and the ten *sūtra* parallels. Notably, in several instances, certain details absent in DZDL-s appear in other *sūtra* parallels and are found in the anonymous quotations in DZDL-c. Following an overview of the story, its textual sources, and relevant anonymous quotations in the DZDL, Section 7.2 analyses these instances based on four distinct patterns of interaction between anonymous quotations in the DZDL and textual variations across story parallels, with two examples illustrating each pattern. Additional instances are provided in Appendix 2.

Section 7.3 reflects on the broader implications of these interactions for the development of the Sadāprarudita story. It suggests that these anonymous quotations and textual variations reflect efforts to refine the narrative, enhancing its coherence and detail. Moreover, this analysis reinforces the idea that these anonymous quotations represent "fragments of a lost world" of early *Prajñāpāramitā* exegesis.

7.1. The Sadāprarudita Story in the Eleven *Prajñāpāramitā* Texts

The story of Sadāprarudita, whose name means "Always-Crying", recounts the Bodhisattva's journey in search of the *Prajñāpāramitā* ("Perfection of Insight"). It exemplifies the "gift of the body" (*dehadāna*) theme common in *Jātaka* and *Avadāna* literature. It portrays Sadāprarudita as the ideal disciple who endures immense hardship to honour his teacher and receive teachings. Additionally, the story represents the vision quest motif prevalent in certain early Mahāyāna literary traditions.[257] The following sections offer a brief summary of the story, examine its presence across canonical witnesses, and present an overview of anonymous quotations in the DZDL related to this story.

7.1.1. A Summary of the Story

The story is attested in eleven canonical witnesses preserved across versions, recensions, and translations in Sanskrit, Tibetan and Chinese, spanning periods both earlier and later than the DZDL (see below). Despite variations in detail, these versions share a recognisable core plot. The most famous account is found in Chapters 30 (*Sadāprarudita-parivarto nāma triṃśattamaḥ*) and 31 (*Dharmodgata-parivarto nāmaikatriṃśattamaḥ*) of the Sanskrit *Aṣṭasāhasrikā Prajñāpāramitā* (Wogihara 1932–1935, II 927.1–962.21 and 963.1–988.30). To facilitate the analysis in subsequent sections, the story is summarised according to its main episodes:

(1) The Bodhisattva Sadāprarudita embarks on a quest to find a teacher who can teach him the *Prajñāpāramitā*.

[257] For a discussion on the significance and application of this story in various Buddhist traditions, see Changtzu 2012. For an analysis of the connection between Sadāprarudita's quest for the Dharma and the worship of the *Prajñāpāramitā Sūtra* from India to sixth-century China, see Zhao 2023. For the idea of "vision quest" in early Mahāyāna texts, see Beyer 1977.

(2) Unable to find a teacher, he weeps constantly until a voice from the sky informs him that the Bodhisattva Dharmodgata is teaching the *Prajñāpāramitā* in the eastern city of Gandhavatī.

(3) Wishing to demonstrate his devotion but possessing nothing of value, Sadāprarudita decides to sell his own body in the marketplace. However, Māra's interference prevents anyone from buying it.

(4) Sadāprarudita weeps again. Śakra, disguised as a young man, tests his resolve by asking for parts of his body. Sadāprarudita cuts flesh from his thigh and prepares to break his leg to extract marrow.

(5) The daughter of a wealthy elder, amazed by his determination, intervenes and offers to assist him by providing gifts for Dharmodgata.

(6) Śakra reveals his divine identity and restores Sadāprarudita's body to its original state.

(7) The wealthy elder's daughter invites Sadāprarudita to her home and introduces him to her parents.

(8) Accompanied by the wealthy elder's daughter, her family, and attendants, Sadāprarudita travels to Gandhavatī, where they make offerings to Dharmodgata and the *Prajñāpāramitā* and receive teachings from Dharmodgata.

(9) Dharmodgata answers Sadāprarudita's pivotal question, posed at the beginning of his journey: *kutas te tathāgatāḥ, kva vā te tathāgatā iti*? (AsP, Wogihara 1932–1935, II 944.4–5) "Where have the *tathāgata*s come from, and where have they gone?"

Sadāprarudita's question and Dharmodgata's sermon in response form the central philosophical theme of the story, marking its climax. Additional details of the narrative will be discussed in relevant examples in the following sections.[258]

7.1.2. The Eleven *Prajñāpāramitā* Texts Transmitting the Story

The story of Sadāprarudita appears in eleven PP texts, but it is absent in others. While it is present in most versions of the *Aṣṭasāhasrikā* family, it is missing from several LP texts, including PvsP(K) and LPG (Zacchetti 2015b, 183). The inclusion or absence of this story can serve as a criterion for classifying the various LP versions (Karashima et al. 2016, viii). Outside the *Prajñāpāramitā* corpus, the story also appears as a *jātaka* story in the *Liudu ji jing* 六度集經 (T152[81], 53a13–c20), translated by Kang Senghui 康僧會 in the mid-third century, and in a Uighur version (Yang 2013, 103). However, these two versions fall beyond the scope of this analysis.

The eleven PP texts containing the Sadāprarudita story can be grouped into two main versions based on differences in details and episode sequence:[259]

- **Version I (Sadā-I)**: Found in the two earliest parallels belonging to the *Aṣṭasāhasrikā* or *Smaller Prajñāpāramitā* family:

(1) *Daoxing banre jing* 道行般若經 (T224, 470c18–477b21), translated from the SP by Lokakṣema or Zhi Loujiachen 支婁迦讖 in 179 CE (hereafter Lk).

[258] Complete English translations of the story can be found in Lancaster (1968, 224–309), translated from Lk; Conze (1974b, 277–298), translated from AsP; Orsborn (2021, 1–46), translated from Kj(SP); and Gareth Sparham's translation from AdsP(Tib), available at https://read.84000.co/translation/toh10.html (accessed December 7, 2022).

[259] A detailed discussion on the differences of these two versions lies beyond the scope of this chapter. For in-depth comparisons of these two versions, see Yang 2013 and Saeki 2016. For a summary of Sadā-II's main plot and structure, see Shi Huifeng 2017, 218–291.

(2) *Da mingdu jing* 大明度經 (T225, 503c19–507c23), translated from the SP by Zhi Qian 支謙 in between 223–229 CE (hereafter ZQ). This translation is essentially a revision of Lk and thus adds limited value to the comparison of different versions of the story.

- **Version II (Sadā-II)**: Found in nine other texts, six from the LP family and three from the *Aṣṭasāhasrikā* family. Four LP texts: (1) Mo (T221, 141b18–146b24); (2) Kj(LP) (T223, 416a23–423c20); (3) Xz(Ś) (T220, 1059a15–1073a8); and (4) PvsP(Tib) (D9, *ga* 353b1–378b2) were introduced in Section 2.2.2. The remaining Sadā-II texts include:

(1) *Xiaopin banreboluomi jing* 小品般若波羅蜜經 (T227, 580a22–586b5), translated from SP by Kumārajīva in 408 CE (hereafter Kj[SP]).

(2) Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* (*Shes rab kyi pha rol tu phyin pa brgyad stong pa*, included in the Kanjur), translated by Śākyasena, Jñānasiddhi, and Dharmatāśīla in 9th century CE (hereafter AsP[Tib]; D12, *ka* 261a–284b2).[260]

(3) Tibetan translation of the *Aṣṭādaśasāhasrikā Prajñāpāramitā* (*Shes rab kyi pha rol tu phyin pa khri brgyad stong pa,* included in the Kanjur), translated by Jinamitra, Surendrabodhi, Ye shes sde, et al., in 9th century CE (hereafter AdsP[Tib]; D10, *ga* 181b1–205a1).[261]

[260] The colophons included in the Derge, Peking, Phajoding Khangzang, and Rgya Kanjurs say that the *Aṣṭasāhasrikā* was initially translated, reviewed, and made ready for publication by the Indian scholars Śākyasena and Jñānasiddhi and the chief translator, *bhante* Dharmatāśīla. It subsequently underwent multiple revisions.

[261] This list of translators is based on the colophons included in the Dongkarla, Phugbrag, Stog, Tashiyangtse, and Ulaanbaatar Kanjurs. Notably, the Hemis and Gangteng Kanjurs substitute Surendrabodhi with the Indian scholar Prajñāvarman.

(4) *Fomu chusheng san fazang banreboluomiduo jing* 佛母出生三法藏般若波羅蜜多經 (T228, 668a20–676b12), translated from SP by Dānapāla or Shihu 施護 in 982 CE (hereafter Dp).

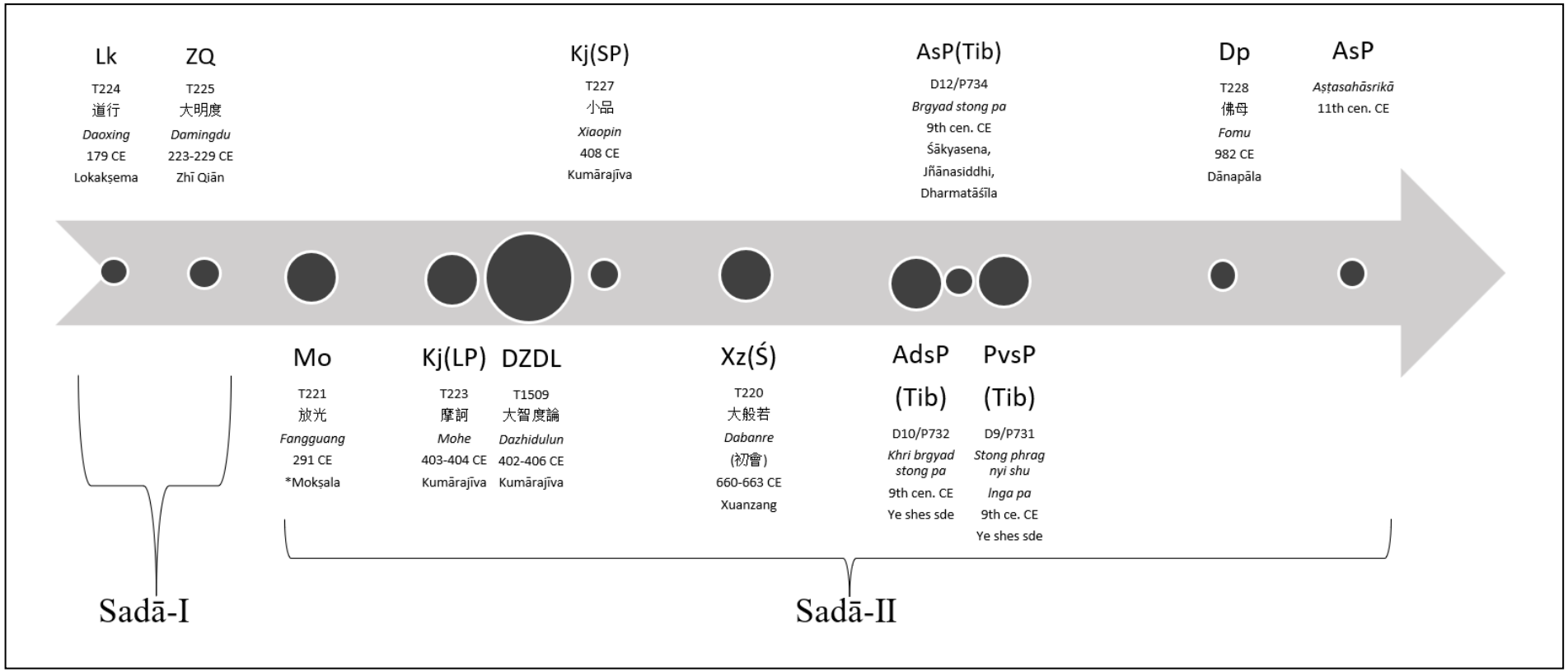
(5) The Sanskrit text of the *Aṣṭasāhasrikā Prajñāpāramitā*, edited by Wogihara, Unrai (1932–1935, II 927.1–988.30) based on late manuscripts from the 11th and 12th centuries CE (hereafter AsP).

Scholars have differing views on the relationship between these two versions of the story.[262] Lancaster (1968, 199–309) compares witnesses within the SP corpus, suggesting Sadā-I represents the "earlier tradition" and Sadā-II represents "later tradition", which he views as a rearrangement derived from Sadā-I. In contrast, Yang (2013, 161) argues that both versions originated from an earlier hypothetical prototype that evolved independently. Shi Huifeng (= Matthew Orsborn 2017) further proposes, based on his analysis of the chiasmic structure of Sadā-II through Kj(SP) and AsP, that Sadā-II may be closer to the "hypothetical original version" than Sadā-I (Shi Huifeng 2017, 139–66).

This background is significant for subsequent discussions in this chapter, particularly regarding the role of anonymous quotations in the DZDL and their possible involvement in shaping the development of the Sadāprarudita story, especially Sadā-II. Figure 2 presents a chronological arrangement of these texts based on their relative dating, derived from their translations, colophons, or manuscripts, placing the DZDL midway between four earlier and seven later versions.

[262] Important studies on the formation and development of this story across various versions and recensions include Lancaster (1968); Changtzu (= Yang 2012); Yang (= Changtzu 2013); Mak (2010); Saeki (2016); Shi Huifeng (2017); and Orsborn (2021).

Figure 2. A Timeline of Existing *Prajñāpāramitā* Texts Containing the Sadāprarudita Story



Aṣṭasāhasrikā family or *Smaller Prajñāpāramitā*

Larger Prajñāpāramitā

Da zhidu lun

7.1.3. Anonymous Quotations in DZDL-c Related to the Story

The Sadāprarudita story receives extensive treatment in the DZDL, with its *sūtra* and commentary sections spanning nearly four scrolls (*juan* 96–100). The commentary is approximately twice the length of the relevant part of the *sūtra*, totalling 21,254 Chinese characters in DZDL-c compared to 10,567 in DZDL-s. Within this portion, thirty-two anonymous quotations appear across nineteen commentary segments or instances in DZDL-c. These quotations serve various functions, such as responding to questions, glossing specific words from the root text, and discussing key points of root text passages. Notably, similar to the DZDL, Haribhadra's AAA contains a disproportionately high number of anonymous quotations in its commentary on this story compared to other sections. It features twenty-one anonymous quotations across ten instances, primarily functioning as glosses on specific terms or expressions. Unlike the DZDL, these quotations do not occur in question-and-answer contexts and do not appear to relate to textual variations in the root text.

To aid this investigation, I have created a synoptic version that aligns all eleven canonical witnesses of the story alongside the DZDL commentary. My comparison of these texts focuses on both minor and major textual variations, as well as instances of absence, addition or transposition of details or passages across the different texts.

Intriguingly, in eleven of these nineteen cases, the anonymous quotations relate directly or indirectly to textual variations of the story's different parallels (see Table 9 below). A direct relationship refers to cases where a quotation explicitly corresponds to terminology or ideas reflected in a variation in the story. An indirect relationship involves quotations that lack explicit links to textual variations but still contribute to the broader exegetical discussions related to those variations.

Table 9. Anonymous Quotations in the Sadāprarudita Section in the *Da zhidu lun*

Case	Topic	Versions Featuring Variations
1.	Reason for the name 'Sadāprarudita'	✓: Only Lk and ZQ
2.	Buddha appearing in the sky	✓: All
3.	Voice from the sky	✓: Only Lk and ZQ
4.	Dharmodgata's body	X
5.	Reason for Sadāprarudita's poverty	✓: Only Lk and ZQ
6.	Sadāprarudita selling his body	X
7.	Wealthy elder's daughter hearing Sadāprarudita	✓: Only Kj(LP), Kj(SP), and Xz(Ś)
8.	"Unsurpassed jewels" gloss	X
9.	Śakra's guilt for testing Sadāprarudita	✓: Only Xz(Ś)
10.	"Seven seals" gloss	X
11.	Flower transformation into a tower	✓: Only Dp and Xz(Ś)
12.	Reason for Śakra's offering of *mandārava* flowers	✓: All except for Lk, ZQ, Mo, and Kj(LP)
13.	How Sadāprarudita knew Dharmodgata would emerge after seven years	✓: All except for Mo and Kj(LP)
14.	Blood transformed into fragrant water	✓: All except for Lk, ZQ, Mo, and Kj(LP)
15.	Bringing Bodhisattvas out of *samādhi*s	X
16.	Third *dhyāna* happiness	✓: All
17.	"Characteristic of *Prajñāpāramitā*" gloss	X
18.	"Extreme" gloss	X
19.	Mount Sumeru's single colour	X

Total Cases: 19 | Cases with Variations: 11

(✓: *Indicates presence of textual variations*; X: *No textual variations*)

7.2. Anonymous Quotations in the *Da zhidu lun* and Patterns of Textual Variation in the *Prajñāpāramitā* Texts

In Chapter 3 of his book (pp. 31–69), supplemented by Appendix 1 (pp. 127–180), Zacchetti (2021) examines sixteen instances of textual interaction between the DZDL and variations in the LP texts. He masterfully and convincingly shows how the exegesis embedded in the DZDL influenced the readings of later LP texts, demonstrating that the DZDL is an invaluable source for understanding the historical development of *Prajñāpāramitā* literature. Since the DZDL remains virtually unknown in Indian and Tibetan textual traditions, little external evidence exists regarding its history and that of early LP literature beyond the texts themselves. In this context, Zacchetti (2021, 2) highlights their historical significance, stating that "even the faintest echo of the *Da zhidu lun*'s voice in Indian texts represents an important piece of evidence for reconstructing its history".

Zacchetti (2021, 33–69 and 127–180) identifies two primary patterns of textual developments in the LP in relation to the DZDL exegesis: (1) chronologically linear textual expansion, in which an earlier reading is expanded through the addition of words "anticipated" in relevant DZDL glosses (Earlier reading → DZDL commentary → Later expanded reading); and (2) chronologically non-linear textual expansion, where an earlier expanded reading is reflected in the DZDL commentary.

Building on Zacchetti's framework, this section introduces four distinct patterns specifically related to the anonymous quotations in DZDL-c and the textual variations in the PP texts within the Sadāprarudita story. These textual variations fall into three categories: (1) substantial variations, involving significant alterations in details or entire episodes in the storylines; (2) minor variations, concerning differences in specific terms

or phrases; and (3) complex variations, addressing more nuanced doctrinal points that result in intricate textual modifications.

It is important to clarify that while Zacchetti's study focuses on the interaction between the DZDL's exegesis in general and the LP texts, this analysis explicitly examines the connections between DZDL's anonymous quotations and the textual variations across parallels of the Sadāprarudita story, which encompasses both the *Larger* and *Smaller Prajñāpāramitā* textual families.

The main plot of the story in the following examples is based on DZDL-s (= Kj[LP]). Words and phrases related to the textual variants are underlined for emphasis.

7.2.1. Pattern 1: Expansion in Earlier and Later Texts

This section presents instances where substantial story details are absent in DZDL-s (=Kj[LP]), as well as Mo, yet appear in all other versions or recensions. These details, however, surface in the anonymous explanations of DZDL-c. As shown in Figure 2, Mo and DZDL-s (=Kj[LP]) are closely related and represent the earliest witnesses of Sadā-II, following only the Sadā-I texts (Lk and ZQ) in chronological order. This recurring pattern in instances (i) and (ii) unfolds as follows:

(1) Unexpanded readings are only found in DZDL-s (=Kj[LP]) and Mo.

(2) Anonymous quotations in DZDL-c elaborate on these unexpanded readings.

(3) Corresponding expanded details, reflecting DZDL-c's anonymous exegesis, are found in all other earlier and later parallels.

One plausible explanation for this pattern is that DZDL-s (=Kj[LP]) and Mo represent earlier, less developed versions of the story. The questions and anonymous quotations in DZDL-c reflect attempts to enhance the narrative with logical and explanatory details. These interpretative efforts may have influenced later expanded versions of the story.

7.2.1.1. Instance (i). How Sadāprarudita Knew Dharmodgata Would Emerge from *Samādhi* after Seven Years

This example is drawn from the episode of Sadāprarudita's first meeting with Dharmodgata in the city of Gandhavatī. After giving Sadāprarudita a short sermon, Dharmodgata returns to his palace and enters *samādhi* for seven years. During this time, Sadāprarudita and his entourage stand outside the palace, patiently waiting for Dharmodgata to emerge from *samādhi*. At this juncture, DZDL-s (=Kj[LP]) and Mo record the following:

(i).a. (Unexpanded version)

DZDL-s: 薩陀波崙菩薩過七歲已，作是念：『我當為曇無竭菩薩摩訶薩敷[1]說法座，曇無竭菩薩摩訶薩當坐上說法。』[1] 說【大】，設【明】 (T1509, 745c24–27; Kj[LP] T223, 422c11–13; cf. Mo T221, 146a4–7).

When seven years had already passed, the Bodhisattva Sadāprarudita thought: "I should prepare the Dharma-preaching seat for the Bodhisattva Mahāsattva Dharmodgata. The Bodhisattva Mahāsattva Dharmodgata will sit on it to teach the Dharma.

In response to this scene, an interlocutor in DZDL-c raises a question of how Sadāprarudita knew that Dharmodgata would emerge after seven years, as DZDL-s does not provide any further clarification:

(i).b. (Commentary on unexpanded version)

DZDL-c: 問曰：薩陀波崙云何得知過七歲已，曇無竭當出？

[1]答曰：有人言：先曾七歲展轉聞[2]知。

有人言：曇無竭初入三昧[3]時，自說七歲為限。如釋迦[4]文尼佛告阿難：「我欲一月、二月入禪定。」阿難以告四眾。 [1]答【大】，答波崙云【元】【明】。[2]知【大】，知復【石】。 [3]時【大】，〔一〕【宋】【元】【明】【宮】。[4]文【大】，牟【石】(T1509, 749a21–25).

Question: How did Sadāprarudita know that, when seven years had passed, Dharmodgata would come out [from *samādhi*]?

> Answer: [(i).b.1] Some people say [1]: He learnt it by hearing [from others] that formerly [Dharmodgata] used to [enter *samādhi*] for seven years at a time.[263]
>
> [(i).b.2] Some people say [2]: When Dharmodgata was about to enter *samādhi*, he himself announced that the duration [of his meditation] would be seven years. Just as the Buddha Śākyamuni told Ānanda, "I intend to enter *dhyāna*-concentration for one month, or two months". Ānanda then informed the fourfold community.

The commentary presents two anonymous quotations. The first [(i).b.1] suggests that Sadāprarudita learnt this information directly from others, who indicated that Dharmodgata had a past habit of entering *samādhi* for seven years at a time. The second [(i).b.2] claims that Dharmodgata explicitly announced the duration of his *samādhi* before entering it, similar to an instance involving the Buddha and Ānanda.

However, all other parallel texts of both Sadā-I and Sadā-II include a passage that explains how Sadāprarudita knew this. In these versions, it is explicitly stated that a god or a voice from the sky informed Sadāprarudita that Dharmodgata would emerge from *samādhi* in seven days. Upon hearing this, Sadāprarudita decided to prepare a Dharma seat for Dharmodgata. For example, the Sanskrit AsP provides the following expanded account:

> *(i).c. (Expanded version)*
>
> AsP: *atha khalu sadāprarudito bodhisattvo mahāsattvo divyaṃ nirghoṣam aśrauṣīt: itaḥ saptame divase dharmodgato bodhisattvo mahāsattvo 'smāt samādher vyutthāsyati, vyutthāya ca madhye nagarasya niṣadya dharmaṃ deśayiṣyatīti* | (Wogihara 1932–1935, II 981).[264]
>
> Then, the Bodhisattva Mahāsattva Sadāprarudita heard a divine voice: "On the seventh day from now, the Bodhisattva Mahāsattva Dharmodgata will emerge from this *samādhi*. Upon emerging, he will sit in the middle of the city and expound the *Dharma*". (Cf. Conze 1974b, 295)

[263] The Chinese passage seems elliptical, so my translation here is tentative.
[264] Cf. Kj(SP) (T227, 585b23–26); Lk (T224, 474b16–18); ZQ (T225, 506a3–4); Dp (T228, 675b5–8); Xz(Ś) (T220, 1070b28–c2); AsP(TibD) (D12, *ka* 281b2–3); AdsP(TibD) (D10, *ga* 202a4–5); and PvsP(TibD) (D9, *ga* 375a7–375b1).

This version introduces an explanation found in other story parallels that is missing only in DZDL-s (=Kj[LP]) and Mo. What is more important here is that, in DZDL-c, the interlocutor directly addresses this point, and two anonymous commentators offer differing explanations, none of which seems to be taken directly from the other *sūtra* parallels. While the first quotation [(i).b.1] in DZDL-c partially corresponds to this reasoning, acknowledging that Sadāprarudita did not realise this on his own and was informed by someone else, it does not specify who provided the information.

Why do all other texts include a passage explicitly stating that a voice from the sky informed Sadāprarudita about Dharmodgata's emergence, while only DZDL-s (=Kj[LP]) and Mo omit this detail? Why does the interlocutor in DZDL-c specifically raise this issue? Moreover, how does the first quotation [(i).b.1] in DZDL-c closely resemble, yet not fully align with, the reasoning provided in the other parallels?

As with the scenario discussed in the previous section, these questions lead to a more fundamental inquiry: where does this quotation [(i).b.1] in DZDL-c originate, and was Kumārajīva's team involved in its inclusion?

While these questions cannot be definitively answered, some observations can be made. First, the absence of the celestial voice passage in DZDL-s (=Kj[LP]) and Mo likely represents a particular textual lineage or recension of the story that lacked this detail. The absence of this detail makes the narrative appear abrupt compared to versions that include it. This likely prompted the interlocutor to raise the question in DZDL-c.

Second, the interlocutor's question, combined with the fact that neither the two anonymous quotations in DZDL-c corresponds directly to the explanations found in other parallels, suggests that neither the interlocutor nor the DZDL commentators (or the anonymous commentators) had direct access to versions of the story that included this detail. If they had been familiar with those versions, the interlocutor might have asked

why this particular recension omits the celestial voice detail while others include it. Similarly, the DZDL commentators might have explicitly stated that Sadāprarudita was informed by a voice from the sky, as described in other parallels, rather than referencing two anonymous explanations.

It is also unlikely that Kumārajīva's team was involved in the omission of this detail in DZDL-s (=Kj[LP]) or the inclusion of the anonymous quotations in DZDL-c during the translation process. The quotation [(i).b.1] in DZDL-c does not appear to have been directly quoted from earlier versions such as Lk and ZQ. Kumārajīva himself clearly had access to other versions of the story, as evidenced by his translation of Kj(SP). If Kumārajīva's team had intended to amend the texts during translation, it would have been more consistent and logical to incorporate the celestial voice passage directly into DZDL-s and Kj(LP), rather than introducing related but less precise anonymous explanations in DZDL-c.

The most plausible explanation is that the Indic version of DZDL-c already contained these anonymous quotations, particularly [(i).b.1], before it was translated by Kumārajīva's team. It is likely that the DZDL commentators were unfamiliar with other versions or recensions of the story. Consequently, they may have derived these explanations from unnamed sources, possibly early lost commentaries or oral traditions, during the compilation of the DZDL.

Alternatively, the reverse might be true: the type of exegetical process seen in the DZDL, characterised by the question-and-answer and the inclusion of anonymous opinions, could have influenced the kind of expansions found in other versions. This may account for the absence of the detail of the celestial voice passage, in DZDL-s (=Kj[LP]) and Mo, which may represent an earlier, unexpanded version of the story. In contrast, the other versions could have introduced the celestial voice passage to make the narrative

flow more smoothly, inspired by the similar exegetical approach to that reflected in the DZDL. It is important to emphasise here that the kind of reasoning and the style of exegesis reflected in the DZDL, rather than the DZDL commentary itself, might have influenced other recensions. In fact, the DZDL may have served a repository of such exegetical attempts to interpret the story. The anonymous quotation [(i).b.1] appears closely related to the kind of reasoning that may have directly influenced the insertion of the celestial voice passage in the other versions.

7.2.1.2. Instance (ii). Blood Transformed into Fragrant Water

To prepare the stage for Dharmodgata, Sadāprarudita and his entourage, which included a group of five hundred women led by the daughter of the wealthy elder, searched for water to cleanse the ground of dirt. However, they could not find any water because Māra had hidden all the water in the area. Undeterred by this challenge, Sadāprarudita devised a daring solution: he stabbed himself to draw blood, which he then used to cleanse the ground. The unexpanded versions, DZDL-s (=Kj[LP]) and Mo, narrate this event as follows:

(ii).a. (Unexpanded version)

DZDL-s: 即以利刀自刺，出血灑地。薩陀波崙菩薩及長者女并五百侍女皆無異心，惡魔亦不能得便。

是時釋提桓因作是念：『未曾有也！薩陀波崙菩薩愛法乃爾，以刀自刺出血灑地！薩陀波崙及眾女人心不動轉，惡魔波旬不能壞其善根。其心堅固，發大莊嚴，不惜身命，以深心欲求阿耨多羅三藐三菩提，當度一切眾生無量生死苦。』(T1509, 746a12–19 = Kj(LP) T223, 422c28–423a6; cf. Mo T221, 146a15–22).

He immediately stabbed himself with a sharp knife, drawing blood to sprinkle on the ground. The Bodhisattva Sadāprarudita, the wealthy elder's daughter, and the five hundred maidservants all remained unwavering in their minds. Thus, Evil Māra was unable to seize the opportunity.

At that moment, Śakra, Lord of the gods, thought: "This is unprecedented! The Bodhisattva Sadāprarudita loves the Dharma so much that he stabbed himself with a knife to draw blood for sprinkling the ground! The minds of Sadāprarudita and the

> women are unshakable. Māra, the evil one, cannot destroy their roots of merit. Their minds are firm. They put on great adornments, did not spare their lives, and deeply in their hearts wanted to seek *anuttarasamyaksaṃbodhi*. They will save all beings from immeasurable sufferings of birth and death".

After summarising the root text passages in DZDL-s, DZDL-c introduces an anonymous quotation that introduces an important exegetical expansion: Sadāprarudita's blood was transformed into fragrant water by divine beings.

(ii).b. (Commentary on the unexpanded version)

> DZDL-c: 爾時，薩陀波崙自刺其身，出血灑地，欲以淹塵。人血肉雖臭，以其至心求水不得，意不分別香臭好惡 […]。
>
> 有人言：「多有諸天龍鬼神等常隨逐薩陀波崙，佐助守護，是故所出之血變為香水。如羼提仙人被割截時，血化為乳。」(T1509, 749b12–19).
>
> At that time, Sadāprarudita stabbed his body to draw blood and sprinkle it on the ground, intending to cleanse the dirt. Although human blood and flesh are foul, because he wholeheartedly sought water but was unsuccessful, he made no distinction between what was fragrant or foul, good or bad. […]
>
> [(ii).b.1] Some people say: Many gods, serpent spirits (*nāga*s), ghosts, etc., constantly accompanied Sadāprarudita to assist and protect him. Thus, [they caused] the blood flowing from his body to transform into fragrant water. Similarly, when Kṣānti-ṛṣi's [limbs] were cut off, his blood transformed into milk.

As seen in instance (i), this exegetical element in the anonymous quotation [(ii).b.1] is reflected in expanded details found in other parallels of the story.

In the Sadā-I texts, Śakra is said to have transformed the ground into precious substances rather than transforming blood into perfume:

(ii).c. (Expanded versions)

> Lk: 是時釋提桓因，即化地悉使作[1]琉璃，其上有金沙。 [1]琉【大】，瑠【明】【聖】 (T224, 474c14–15 = ZQ T225, 506a21–25).
>
> At that time, Śakra, Lord of the gods, transformed the ground entirely into *vaiḍūrya* ("beryl"), on which there was golden sand. (Cf. Lancaster 1968, 278)

In contrast, the Sadā-II texts describe Śakra transforming the blood into sandalwood perfume, closely mirroring the explanation in [(ii).b.1]:

> AsP: *atha khalu śakro devānāmindras tat sarvaṃ lohitodakaṃ divyaṃ candanodakam adhyatiṣṭhat | samantāc ca tasya pṛthivīpradeśasyācintyaṃ paramodāraṃ gandhaṃ yasya divyasya candanodakasya paripūrṇaṃ yojanaśataṃ gandho vāti ||* (Wogihara 1932–1935, II 984.11–14).[265]
>
> Then, Śakra, Lord of the gods, sanctified all that blood into divine sandalwood water. From all sides of that spot on earth, the scent of that divine sandalwood water spreads an inconceivably supreme fragrance, permeating everywhere for one hundred *yojana*s. (Cf. Conze 1974b, 296)

These variations reflect a recurring intertextual pattern, as seen in instance (i). Specific details are absent in DZDL-s (=Kj[LP]) and Mo are elaborated upon in anonymous quotations in DZDL-c, and their ideas are reflected in corresponding expanded details found in other parallel versions.

In this example, the Sadā-II texts align most closely with the transformation described in [(ii).b.1] of DZDL-c, while the Sadā-I texts present a variation of the transformation. Both reflect the exegetical process seen in DZDL-c, where the questions and anonymous quotations not only interpret the narrative but also act as tools to enrich and expand it. These enhancements subsequently find expression in other expanded versions of the story.

7.2.2. Pattern 2: Expansion Only in Earlier Texts

This section examines the second pattern of interaction between anonymous quotations in DZDL-c and textual variants found across different parallels of the story. The recurring pattern observed in instances (iii) and (iv) follows this structure:

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[265] Cf. Kj(SP) (T227, 585c16–17); Dp (T228, 675c1–3); Xz(Ś) (T220, 1071a4–7); AsP(TibD) (D12, *ka* 282b3–4); AdsP(TibD) (D10, *ga* 203a2–3); and PvsP(TibD) (D9, *ga* 376a7).

(1) Unexpanded readings are found in DZDL-s (=Kj[LP]), Mo, and all later Sadā-II texts.

(2) Anonymous quotations in DZDL-c elaborate on the unexpanded readings.

(3) Corresponding textual expansions are only found in the earlier Sadā-I texts (Lk and ZQ).

This pattern corresponds to what Zacchetti (2021, 174–180) describes as "chronologically non-linear textual expansion". He identifies one instance of "textual expansions mirrored by the DZDL also being found in one of the *earliest* LP texts (Mo)" (Zacchetti 2021, 174). In cases examined here, the textual expansions reflected in the DZDL's anonymous quotations are found in the earliest witness of the story, Lk and ZQ of Sadā-I. Notably, they are also the earliest texts of the *Aṣṭasāhasrikā* (SP) family.

7.2.2.1. Instance (iii). Reason for the name 'Sadāprarudita'

This example is from the very beginning of the story. In all texts belonging to Sadā-II, the story begins with an instruction from the Buddha:

(iii).a. (Unexpanded version)

> DZDL-s: 佛告須菩提：「菩薩摩訶薩求般若波羅蜜，當如薩陀波崙菩薩摩訶薩。是菩薩今在大雷音佛所行菩薩道。」 (T1509, 731a8–10 = Kj[LP] T223, 416a24–26).[266]
>
> The Buddha told Subhūti: "A Bodhisattva Mahāsattva, who seeks *Prajñāpāramitā*, should emulate Bodhisattva Mahāsattva Sadāprarudita. This Bodhisattva is currently practising the Bodhisattva path under the Great Thunder Sound Buddha (*Bhīṣmagarjitanirghoṣasvara).

[266] Cf. Mo (T221, 141b19–21); Xz(Ś) (T220, 1059a21–24); AsP (Wogihara, II 927.3–6); Dp (T228, 668a20–24); Kj(SP) (T227, 580a23–24) ; ZQ (T225, 503c19–23); Lk (T224, 470c20–23); AsP(TibD) (D12, *ka* 261a); AdsP(TibD) (D10, *ga* 181b); and PvsP(TibD) (D9, *ga* 353b).

Sadā-II texts provide no further details on Sadāprardudita's background. In DZDL-c, an interlocutor raises the question of why Sadāprarudita, whose name means "Always-Crying", received this name, prompting three anonymous alternative quotations in response:

(iii).b. (Commentary)

DZDL-c: 問曰：何以名「薩陀波崙[1] (薩陀秦言常波[2]崙名啼)」[267]？[3]為是父母與作名字？是因緣[4]得名字？[1](薩陀秦言常波論名啼)【大】，薩陀秦言常論名啼【宋】【元】【明】【聖】，(薩陀秦言常論名啼)【宮】【石】。[2]崙【CB】【麗-CB】【宮】，論【大】。[3]為【大】，問曰為【石】。[4]得【大】，〔一〕【宋】【元】【明】【宮】。

答曰：有人言：以其小時喜啼，故名常[5]啼。。[5]啼【大】，啼復【石】。

有人言：此菩薩行大悲[6]心柔軟故，見眾[7]生在惡世，貧窮、老病、憂苦，為之悲泣，是故眾人號為「薩陀波崙」。[6]心【大】，〔一〕【宋】【元】【明】【宮】。[7]生【大】，生生【宋】【元】【明】【宮】【石】。

有人言：是菩薩求佛道故，遠離人眾，在空閑處，求心遠離，一心思惟籌量，勤求佛道。時世無佛。是菩薩世世行慈悲心，以小因緣故，生無佛世。是人悲心於眾生，欲精進不失，是故在空閑林中。是人以先世福德因緣，及今世一心、大欲、大精進——以是二因緣故，聞空中教聲，不久便滅。即復心念：「我云何不問？」以是因緣故，憂愁啼哭，七日七夜。因是故，天、龍、鬼神號曰常啼 (T1509, 732a12–25).

Question: Why was he named Sadāprarudita (*sa tuo* [薩陀; '*sadā*'] means 'always' in the Qin language; *bo lun* [波崙; '*prarudita*'] means 'crying')? Was the name given by his parents, or was it based on circumstances?

Answer: [(iii).b.1] Some people say [1]: Because he liked crying as a child, he was named 'Always-Crying'.

[(iii).b.2] Some people say [2]: Because this bodhisattva practised great compassion and had a tender heart. When he saw beings who were in the evil age, poor, old, sick, and distressed, he grieved and wept for them. That is why people called him "Sadāprarudita".

[(iii).b.3] Some people say [3]: For the sake of seeking the Buddha path, this Bodhisattva distanced himself from society, dwelling in the wilderness to seek detachment. He wholeheartedly reflected and contemplated, diligently pursuing the Buddha path. At that time, there was no Buddha in the world. Although this Bodhisattva had been practising

[267] In the Koryŏ 【麗-CB】 woodblock print and the Taishō editions, this gloss appears in smaller characters compared to the main text. In contrast, the ZH edition presents this gloss continuously in the same size as the main text. Such glosses, common in the DZDL commentary, often provide etymological explanations of Indic terms and their translations into Qin 秦 language. Scholars generally attribute these to Kumārajīva. Hikata (1958a, liii–liv) suggests that Kumārajīva added them to clarify Sanskrit words and Indian customs for Chinese readers. Lamotte (1970, III 1590) labels these as "Note by Kumārajīva" before such glosses in his French translation. Moretti (2014, 248) notes that these glosses were often incorporated directly into the main text, not only due to the complexity of the DZDL translation process but also because early Chinese textual conventions often blurred the line between the different textual elements.

> loving-kindness and compassion life after life, he was born in a time of no Buddha due to a minor reason. This person had compassion for sentient beings and wanted to make exertions without letting up; thus, he dwelt in the wilderness. Because of two reasons, his merit in previous lives and his one-pointedness mind, great aspiration, and intense exertion in the present life, this person heard the voice guiding him from the sky, which disappeared soon after [he heard it]. He immediately thought: "Why did I not ask [the voice from the sky]?" Because of this reason, he grieved and wept for seven days and nights. For this reason, the gods, serpent spirits (*nāga*s), and ghosts called him "Always-Crying".

The third quotation is particularly noteworthy. It provides more details on the background of Sadāprarudita and the reasons why he was given the name Sadāprarudita. Interestingly, while all these details are absent in all Sadā-II texts, most of them appear in Sadā-I texts, Lk and ZQ—the two earliest known witnesses of the story. The following excerpts from Lk demonstrate an expanded version of this part of the narrative.

(iii).c. (Expanded version)

> Lk: 佛語須菩提：「乃往久遠世有菩薩，名薩陀波倫，為前世施行功德所追[1]逮，本願所成，世世作功德所致，前世[2]以供養數千萬億佛。[1] 逮【大】，還【宮】。 [2] 以【大】，己【元】【明】【聖】 (T224, 470c24–27; = ZQ T225, 503c23–24; cf. Karashima 2011, 464).
>
> [A] The Buddha said to Subhūti: "A very long time ago, there was a Bodhisattva named Sadāprarudita. His meritorious deeds of practising generosity in former lives had matured, and his original vows were fulfilled. As the result of practising meritorious deeds life after life, he had served a thousand, ten thousand, a hundred million Buddhas in former lives". (Cf. Lancaster 1968, 225)
>
> Lk: 欲得見佛，欲得聞經，索之，了不能得。亦無有菩薩所行法則。用是故，甚大愁憂，啼哭而行。[…] 時忉利天人來下，在虛空中，觀見菩薩日日啼哭。天人見菩薩至心啼哭，天人即於菩薩父母、兄弟、親屬、交友中，字菩薩為薩陀波倫。(T224, 470c29–471a8; = ZQ T225, 503c23–504a4; cf. Karashima 2011, 465).
>
> [B] He longed to see the Buddha and hear the *sūtra*. He sought it, but could not achieve it. There were no laws practised by the Bodhisattvas either. For this reason, he was deeply sorrowful and wept as he walked along […] At that time, the gods of the Trāyastriṃśa heaven came down. From the sky, they saw the Bodhisattva weeping day after day. The gods saw that he was crying with a most sincere heart. Then, in the presence of the Bodhisattva's parents, brothers, relatives and friends, the gods named the Bodhisattva "Sadāprarudita". (Cf. Lancaster 1968, 225–226)
>
> Lk: 是時世有佛，名曇[1]無竭阿[2]祝竭羅佛。般泥洹[3]以來[4]甚久，亦不聞經，亦不見比丘僧。[1] 無【大】，摩【宋】【元】【宮】【聖】。 [2] 祝【大】，呪【聖】。 [3] 以【大】，己【元】【明】【聖】。 [4] 甚【大】，其【宮】。 (T224, 471a8–10; = ZQ T225, 504a5–8; cf. Karashima 2011, 465).

> [C] At that time, there was in the world a Buddha named Tanwujie'azhujieluo,[268] who had long since entered *parinirvāṇa* ("complete extinction"). He also neither heard the *sūtra* nor saw a *bhikṣu-saṅgha* ("community of Buddhist monks"). (Cf. Lancaster 1968, 226)
>
> Lk: 是時菩薩於夢中聞佛名，即覺。覺已，[1]即大歡喜踊躍。即棄捐[2]家，入深山中無人之處。[1] 即【大】，〔一〕【明】。 [2] 家【大】，家室【元】【明】【聖】。 (T224, 471a12–14; = ZQ T225, 504a8–10; cf. Karashima 2011, 465).
>
> [D] At that time, the Bodhisattva heard the Buddha's name in a dream and immediately awoke. Having awakened, he was thrilled and leapt with joy. Then he abandoned his home and went deep into the mountains where no one dwelt. (Cf. Lancaster 1968, 227)

Several noteworthy similarities between the third anonymous quotation in DZDL-c and Lk passages stand out.[269] Both sources describe the following:

(1) Sadāprarudita had good conduct in previous lives (=Lk [A]).

(2) He was born in a world without Buddha (=Lk [C]).

(3) He abandoned his home to enter the wilderness (=Lk [D]).

(4) Most interestingly, the gods named him "Sadāprarudita" because he cried a lot (=Lk [B]), directly answering the question posed in DZDL-c.

These background details about Sadāprarudita are present only in the two earliest parallels, Lk and ZQ of Sadā-I, but are absent in all later Sadā-II texts, including DZDL-s. Remarkably, these details also appear in the third anonymous quotation in DZDL-c.

This raises an important question: Where did this quotation in DZDL-c come from? Since Lk and ZQ were translated long before the DZDL, one possibility is that Kumārajīva's team quoted these texts during the DZDL process. Given the complexities surrounding the authorship and the translation process of the DZDL, this possibility cannot be ruled out.

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[268] Karashima (2011, 465n223) notes that 曇無竭 represents a transliteration of a certain Middle Indic form of Dharmodgata, while the original form of 阿祝竭羅 remains unknown. Lancaster (1968, 226) reconstructs 曇無竭阿祝竭羅佛 as "Dharmodgata-asukara".

[269] In his PhD thesis on the Sadāprarudita, Yang (2013, 11–13) acknowledges the correlation between these passages but does not provide further observations or explanations about it.

Alternatively, this quotation might have been part of the Indic version of the DZDL, predating its translation in China rather than being added by Kumārajīva's team. The DZDL's account is notably less detailed than those found in Lk and ZQ, has distinct wording, and a different sequence of details. This makes it unlikely that the anonymous quotation in the DZDL is a direct quotation or paraphrase from Lk and ZQ. Instead, the overlapping details in Lk, ZQ and the third anonymous quotation in DZDL-c suggest that these sources may have drawn from shared Indic materials or an earlier PP exegetical tradition associated with Sadā-I.

7.2.2.2. Instance (iv). Reason for Sadāprarudita's Poverty

This example is drawn from the episode where Sadāprarudita seeks to make offerings to the Bodhisattva Dharmodgata. However, he is poor and possesses nothing valuable to offer. The DZDL-s narrates his predicament as follows:

(iv).a. (Unexpanded reading)

> DZDL-s: 今我貧窮，[1]無華香、瓔珞、燒香、[2]澤香、衣服、幡蓋、金、銀、真珠、琉璃、[3]頗梨、珊瑚、[4]虎[5]珀——無有如是等物可以供養般若波羅蜜及說法師曇無竭菩薩。[1] 無【大】，〔一〕【宋】【元】【明】【宮】。 [2] 澤【大】，塗【明】。 [3] 頗梨【大】，玻瓈【元】【明】，玻梨【宋】【宮】。 [4] 虎【大】，琥【宋】【元】【明】【宮】。 [5] 珀【大】，魄【聖】【石】。(T1509, 738b3–6 = Kj[LP] T223, 418b24–27).
>
> Now, I am poor. I have no flowers, perfumes, festoons of jewels, incense for burning, fragrant ointment, clothing, banners, parasols, gold, silver, pearls, beryl, crystals, corals, and amber. I have none of these things with which I could make offerings to the *Prajñāpāramitā* and the *Dharma*-preacher, the Bodhisattva Dharmodgata.

Similarly, most parallels describe Sadāprarudita as being poor and having nothing valuable to offer to Dharmodgata.[270] The DZDL-c addresses this doctrinal tension by

[270] Mo (T221, 143a27–28); Xz(Ś) (T220, 1062b28–c3); Dp (T228, 670c20–23); Kj(SP) (T227, 582a17–20); AsP (Wogihara 1932–1935, II 944.10–11); AsP(TibD) (D12, *ka* 268a7); cf. AdsP(TibD) (D10, *ga* 188b6); and PvsP(TibD) (D9, *ga* 361a1).

posing the question: How could a great Bodhisattva like Sadāprarudita be poor? The response consists entirely of three anonymous quotations:

(iv).b. (Commentary on the unexpanded reading)

DZDL-c: 問曰：薩陀波崙是大菩薩，能見十方佛，又得諸深三昧，何以貧窮？

答曰：有人言：此人捨家求佛道，雖生富家，道里懸遠，一身獨去，不齎財物。

有人言：雖是大人，宿世小罪因緣故，生貧窮家。

[1]有人言: 雖是小人，先世少行布施因緣故，[2]生大富家。如蘇陀夷、尼[3]陀等，是諸天所供養人，而生小家。 [1]有【大】，有人言【宋】【元】【明】【宮】。[2]生【大】，不生【宋】【元】【明】【宮】。[3]陀【大】，他【宋】【元】【明】【宮】(T1509, 741c7–13).

Question: Sadāprarudita was a great Bodhisattva who could see the Buddhas of the ten directions and had attained the deep *samādhi*s. Why was he poor?

Answer: [(iv).b.1] Some people say: This person renounced his home to seek the Buddha's path. Although born into a wealthy family, the journey was long and he travelled alone, carrying no possessions.

[(iv).b.2] Some people say: Despite being a great man, due to the conditions of a minor transgression in his past life, he was born into a poor family.

[(iv).b.3] Some people say: Despite being of low status, due to the conditions of a few acts of generosity in past lives, he was born into a wealthy family. Just like Sudāyi, Nidi,[271] and others, who were worshipped by the gods yet born in humble families.

Notably, the idea of Sadāprarudita travelling alone (*yishen* 一身) in the first quotation [(iv).b.1] in DZDL-c is specifically reflected in the expanded readings of Sadā-I texts (Lk and ZQ):

(iv).c. (Expanded reading)

Lk: 今我一身加復[1]貧窮，亦無有珍琦好物及華香持用供養於師，如我無所有者，[2]請且自賣身，持用供養於師。 [1]貧【大】，貪【聖】。[2]請【大】，謂【明】 (T224, 472b4–5).

At present, I am alone and also poor. Moreover, I do not possess rare, precious, or beautiful things, nor flowers or perfume to offer the teacher. (Cf. Lancaster 1968, 244)

[271] A possible Sanskrit equivalent for Nidi 尼陀 in this context is Nidhi.

> ZQ: 今我一身加復貧窮，無珍寶及香花供養於師 (T225, 504c15–16).
>
> At present, I am alone and also poor. I do not possess any precious things, perfume, or flowers to offer the teacher.

Both Lk and QZ emphasise Sadāprarudita's aloneness (*yishen* 一身) as the primary reason for his lack of valuables. His poverty (*pinqiong* 貧窮) is presented as secondary, preceded by the adverb "moreover/ in addition" (*jia fu* 加復).

The relationship between Bodhisattva ideals and poverty raises significant doctrinal concerns. In Abhidharma traditions, avoiding poverty is one of the five criteria for being recognised as a bodhisattva. The DZDL itself cites Kātyāyanīputra's disciples, who state that a Boddhisattva must be freed from poverty and lowliness, instead attaining nobility and respectability (離貧窮、下賤，常得尊貴) (T1509, 86c11–12; cf. Lamotte 1944, I 246).[272] In *juan* 12, the DZDL warns that failing to practise generosity (*dāna*) leads the bodhisattvas to poverty in their future lives, which may result in committing the ten unwholesome deeds (T1509, 150b25–c3). In *juan* 39, the DZDL states that a bodhisattva who observes precepts without generosity may be reborn as poor, unable to benefit themselves and others (T1509, 344c18–23).

For audiences familiar with these doctrinal concerns, then, it is surprising that a great bodhisattva such as Sadāprarudita could be so poor as to have nothing valuable to offer his teacher, hence the question posed in DZDL-c and the three anonymous quotations, indicating that this was a widely discussed issue among commentators and the story's audience. The first quotation [(iv).b.1] provides a doctrinally consistent perspective, portraying Sadāprarudita as inherently wealthy but unable to carry his

[272] For a detailed comparison of this passage in the DZDL with its parallel in the **Mahāvibhāṣā* (T1545, 887a10–13), see Changtzu 2020, 61–64. As noted by Lamotte (1944, I 246n1), these five points are also mentioned in the *Abhidharmakośa* (IV) and reiterated in Saṃghabhadra's *Apidamo shunzhengli lun* (ASZL; T1562, 590b).

possessions due to his long solitary journey. The expanded readings in Lk and ZQ of Sadā-I partially adopt this strategy, emphasising Sadāprarudita's aloneness to justify the issue of his poverty.

While the detail of traveling alone may appear trivial, it likely reflects broader doctrinal concerns among audiences of the time about the ideal qualities of bodhisattvas. In the context of the early development of *Prajñāpāramitā* literature, even subtle connections between these textual variants in the *Prajñāpāramitā* root texts and the DZDL exegesis are significant. Zacchetti (2021, 48–51) highlights a similar case of textual variation in the LP texts concerning bodhisattvas and poverty, suggesting that this expansion in later texts may be linked to the DZDL exegesis. In this case, the similarities in phrasing (*yishen* 一身) and underlying ideas between DZDL-c's anonymous explanation and the textual variants in Lk and ZQ suggest that this connection is far from coincidental.

7.2.3. Pattern 3: Expansion Only in Later Texts

This section examines the third pattern of interaction between anonymous quotations in DZDL-c and minor textual variants found in different parallels of the story. The variations identified here primarily involve small details or phrases. The recurring pattern observed in instances (v) and (vi) follows this structure:

(1) Sadā-I texts and most Sadā-II texts contain unexpanded readings of a specific detail.

(2) Anonymous quotations in DZDL-c elaborate on these unexpanded readings.

(3) Expanded readings, reflecting DZDL-c' anonymous exegesis, are only found in one or two later parallels.

This pattern closely aligns with the chronologically linear textual expansion framework identified by Zacchetti (2021). In his study, most instances of interaction between variations in the LP texts and the DZDL exegesis follow this linear model.

7.2.3.1. Instance (v). Śakra's Guilt for Testing Sadāprarudita

Due to Māra's intervention, no one buys Sadāprarudita's body. He wails and sheds tears. Śakra, disguised as a *brāhmaṇa*, tests Sadāprarudita by offering to buy his heart, blood, and marrow. As Sadāprarudita prepares to break his bone for marrow, the daughter of a wealthy elder intervenes, promising to provide everything he needs for offerings to Dharmodgata.

Śakra then reveals his true identity and offers Sadāprarudita a boon. However, when Sadāprarudita requests nothing but supreme enlightenment, Śakra admits that he cannot fulfil this request. The DZDL-s describes this moment as follows:

(v).a. (Unexpanded reading)

> DZDL-s: 釋提桓因言：『此非我力所辦，是諸佛境界。必相供養，更索餘願。』(T1509, 739a21–22; T223, 419b17–18).
>
> Śakra, Lord of the gods, said: "This is beyond my power. It belongs to the domain of the Buddhas. I will provide you with everything; please ask for other wishes".

The DZDL-c paraphrases this root text passage and provides an anonymous quotation explaining that Śakra felt ashamed for being unable to grant Sadāprarudita's request for supreme enlightenment:

(v).b. (Commentary on unexpanded reading)

> DZDL-c: [1]帝釋言：「此非我力所能辦，是佛境界。」 [1]帝【大】，願帝【宋】【元】【明】【宮】【聖】【石】
>
> 復次，有人言：「帝釋大苦困薩陀波崙，今以此語謝之。帝釋意謂求金銀寶物，不知乃索阿耨多羅三藐三菩提；既不能與，愧負而已」(T1509, 743b4–8).

> Śakra said: “This is beyond my power. It belongs to the domain of the Buddhas”.
>
> [(v).b.1] Moreover, some people say: “Śakra badly tortured Sadāprarudita, now apologised to him with these words. Śakra expected him to ask for gold, silver, or treasures, but did not anticipate that he would only request *anuttarasamyaksaṃbodhi*. Since [Śakra] could not grant this, he felt ashamed!”

Intriguingly, while most other parallels closely follow the reading as seen in DZDL-s,[273] Xz(Ś) includes extra detail, also describing that Śakra felt ashamed:

> *(v).c. (Expanded reading)*
>
> Xz(Ś): 時，天帝釋赧[274]然有愧，白常啼言：『此非我力，唯有諸佛大聖法王於法自在能與斯願。大士！今應除無上覺更求餘願，我當與之。』 (T220, 1063c21–24).
>
> At that time, Śakra, Lord of the gods, felt embarrassed and ashamed, and said to Sadāprarudita: “This is not within my power. Only the Buddhas, the great sages, and the kings of the Dharma who master the Dharma, can grant you this wish. O, great man! Now, you should ask for other wishes, except for the unsurpassed enlightenment. I will grant them to you”.

This example further highlights how an anonymous quotation in DZDL-c might have connected to a later expanded variant reading of the story, which appears only in Xz(Ś). While these two minor additions in instances (v) and (xi) do not significantly alter the overarching storylines, they enhance characterisation of secondary figures, such as Śakra and the daughter of a wealthy merchant. In most other versions, these characters are minimally developed; notably, the daughter of a wealthy merchant is not even given a name.

There is a clear connection between the expanded readings in Xz(Ś) and the anonymous quotations in DZDL-c, as seen in instances (vi) and (xi) below. One might

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[273] AsP (Wogihara, II 949.21–23); Mo (T221, 143c29–144a1); Kj(SP) (T227, 582c18–19); Dp (T228, 671c19–21); AsP(TibD) (D12, *ka* 271a4); AdsP(TibD) (D10, *ga* 191b4); and PvsP(TibD) (D9, *ga* 364a1–2).

[274] Read as *nan* 赧 (“blush”, “turn red”).

wonder if Xuanzang himself consulted the DZDL while translating Xz(Ś) and incorporated these details. However, based on cases examined here and those studied by Zacchetti (2021), no evidence supports this hypothesis. In Zacchetti's (2021) study, several instances demonstrate that textual expansions in Xuanzang's translations of the LP, particularly Xz(Ś), reflect the DZDL's exegesis (passages nos. 1, 4, 5, 6, 8, 10, and 11 in Zacchetti 2021). Additionally, such textual expansions are also found in the Sanskrit texts, particularly the Gilgit texts (LPG). This indicates that the expansions originated in Indic versions underlying Xuanzang's translations, rather than being introduced by Xuanzang himself. In our cases, while no corresponding Indic LP versions contain the Sadāprarudita portion to confirm this, it is plausible that this pattern follows the same trajectory as demonstrated by Zacchetti. In other words, the expanded reading in the Xz(Ś) in instance (v) likely originated in the Indic version and was not a result of Xuanzang's translation.

7.2.3.2. Instance (vi). Flower Transformation into a Tower

This instance also follows a similar pattern of interaction between anonymous quotations in DZDL-c and variants in the story, as seen in instance (v) above: straightforward expansions in later PP witnesses that reflect the explanations in anonymous quotations in DZDL-c.

This example occurs during Sadāprarudita's first meeting with Dharmodgata. Upon arriving at Gandhavatī city, Sadāprarudita and his entourage make offerings to the tower of the *Prajñāpāramitā* and then scatter flowers and other items on Dharmodgata. The flowers and offerings scattered on Dharmodgata transform into a flower tower floating in the sky. The DZDL-s describes this event as follows:

(vi).a. (Unexpanded reading)

DZDL-s: 是時，[1]諸華香、寶衣於曇無竭菩薩上虛空中化成華臺 [1]諸【大】，〔－〕【宋】【元】【明】【宮】(T1509, 740c4–5; T223, 421a4–5).

At that moment, the flowers, perfumes, and jewelled clothes on the Bodhisattva Dharmodgata transformed into a flower tower in the sky.

While Sadā-I texts, Lk and ZQ, lack this detail, most Sadā-II texts, including Kj(SP), Mo, AsP(Tib), AdsP(Tib), PvsP(Tib), and AsP, follow DZDL-s closely.[275]

The DZDL-c raises a question about how Dharmodgata could still perform such a transformation, given his indulgence in sensual pleasure, which are typically considered to be obstacles to supernatural power:

(vi).b. (Commentary on the unexpanded reading)

問曰：曇無竭有六萬婇女、五欲、宮殿，云何能以所散花物化為花臺？

答曰：有人言：諸佛神力，因薩陀波崙所供養物作[1]此變化。

有人言：曇無竭是大菩薩法性生身，為度眾生故受五欲。如曇無竭菩薩名字義中說。 [1]此【大】，〔－〕【宋】【元】【明】【宮】(T1509, 744a22–27).

Question: Dharmodgata has sixty thousand court ladies and [enjoys] the five sensual desires and palaces. How could he transform the flowers and offering items scattered on him into a flower tower?

Answer: [(vi).b.1.] Some people say: It is the supernatural power of the Buddhas[276] that caused the transformation of the offering items presented by Sadāprarudita.

[(vi).b.2.] Some people say: Dharmodgata is a great bodhisattva whose 'body is born from Dharma nature' (**dharmadhātujakāya*).[277] For the sake of saving sentient beings, he accepts the five sensual desires. It is similar to the explanation given regarding the meaning of the name of the Bodhisattva Dharmodgata.

[275] Cf. AsP (Wogihara, II 957.1–2); AsP(TibD) (D12, *ka* 275a4); Mo (T221, 144c4–5); Kj(SP) (T227, 583c12–13); AdsP(TibD) (D10, *ga* 195b4); PvsP(TibD) (D9, *ga* 368a7).
[276] *Shenli* 神力 is often used by Kumārajīva to translate Sanskrit words such as *ṛddhibala*, *anubhāva*, and *adhiṣṭhāna*, referring to a kind of supernatural power possessed by Buddhas and bodhisattvas. For more references, see Zacchetti 2021, 38n80.
[277] On this concept, see Zacchetti 2021, 107.

While the first quotation [(vi).b.1.] explicitly attributes the miraculous transformation to the power of the Buddhas, the second quotation [(vi).b.2.] suggests that Dharmodgata's conduct, while seemingly indulgent, does not hinder his abilities as a great bodhisattva born from Dharma nature. This explanation implies that Dharmodgata is the agent behind the transformation.

Interestingly, the second interpretation finds resonance in the expanded readings of Xz(Ś) and Dp, as they directly attribute this transformation to Dharmodgata's supernatural power:

(vi).c. (Expanded reading)

> Xz(Ś): 法涌菩薩威神力故，即令所散種種妙花，於虛空中當其頂上，欻然合作一妙花臺，眾寶莊嚴甚可愛樂 (T220, 1066b8–11).
>
> Due to the supernatural power of the Bodhisattva Dharma Welling-up (Dharmodgata), the various exquisite flowers scattered on him were caused to rise into the sky above his head, suddenly forming a magnificent flower tower. It was adorned with numerous jewels, which made it exceptionally pleasing.
>
> Dp: 以法上菩薩摩訶薩威神力故，其所散華於菩薩上住虛空中，變成種種妙寶樓閣 (T228, 673b1–3).
>
> Due to the supernatural power of the Bodhisattva Mahāsattva Dharma Ascending (Dharmodgata), the flowers scattered on the Bodhisattva remained in the sky, transforming into a tower of various types of wonderful jewels.

The expanded readings of Xz(Ś) and Dp in this case, i.e. due to the power of Dharmodgata, reflect a common pattern of textual expansion found in the PP texts, in which later expanded witnesses often include the phrase "due to the power of the Buddha" (佛神力) to explain the reasons why certain events occur (see below). This motif also serves as an exegetical strategy in the DZDL, where such reasoning appears in several places in its exegesis. For example, in *juan* 9, the root text says beings can be the Buddhas in the ten directions, the DZDL explains that it is due to the power of the Buddha, but not the power of beings (T1509, 123c24–25). Or in *juan* 33, the root text says that if the

bodhisattvas want to know the mind of the Buddha, they should learn the *Prajñāpāramitā*, the DZDL explains that it is due to the power of the Buddha that the bodhisattvas can know the mind of the Buddha (T1509, 306a26–27).

In his study of patterns of textual variation in the LP texts and their connections to the DZDL, Zacchetti (2021, 37) observes that the simplest expansions in later texts often include a common term in the instrumental case to express the cause of an event or phenomenon. One of his examples, from the initial portion of the LP, closely mirrors the cases discussed here:

(1) In the unexpanded readings of Dhr (T222, 148a18–20), Mo (T221, 1c25–27), and Kj(LP) (T223, 218a10–11), the flowers scattered on the Buddha transformed into a tower floating in the sky.

(2) The DZDL-c explains the tower floats "due to the power of the Buddha" (T1509, 123b11–17).

(3) Expanded readings in later witnesses, including PvsP(K) (I–1 6.23–24), LPG (5r1–2), Xz(Ś) (T220, [V] 2c24–25), Xz(PvsP) (T220, [VII] 2c1–3), and Xz(AdsP) (T220, [VII] 428c3–5), explicitly attribute this phenomenon to "the power of the Buddha", reflecting the explanation in the DZDL.[278]

While such additions might appear minor or generic, Zacchetti (2021, 41–42) argues that even the simplest expansions presuppose a specific interpretation of the original passage. He highlights that the alignment between these textual expansions and the relevant DZDL gloss suggests deliberate reasoning rather than random interpolation. In other words, these subsequent expansions in the LP texts presuppose the same question and answer found in the DZDL (Zacchetti 2021, 42).

[278] Zacchetti (2021) provides additional examples of this form of expansion; see Passage 2 (pp. 42–48); Passage 9 (pp. 141–143); and Passage 14 (pp. 164–169).

Similarly, I identified another case of textual variation which not only follows a similar pattern to the two cases discussed in this section but also specifically relates to an anonymous quotation in DZDL-c:

(1) The unexpanded readings in Dhr, Mo, DZDL-s (=Kj[LP]), PvsP(K), PvsP(Tib), and AdsP (Tib) mention only flowers transforming into a tower.

(2) An anonymous quotation in DZDL-c explicitly attributes this transformation to the power of the Buddha.

(3) The expanded reading in later LP witnesses, including Xz(Ś), Xz(PvsP), and Xz(AdsP), incorporates this attribution into the text.

(vi).d. (Unexpanded reading)

DZDL-s: 是時，三千大千世界，華悉周遍於虛空中，化成華臺，端嚴[1]殊妙。 [1] 殊【大】，姝【聖】(T1509, 451a18–19; T223, 277a12–13).[279]

At that time, in the billionfold world system, the flowers filled the sky and transformed into a flower tower, which was beautiful, majestic, and extraordinary.

(vi).e. (Commentary on the unexpanded reading)

DZDL-c: 問曰：華臺端嚴，為是誰[1]力？

答曰：是諸天力。諸天福德自在故，小能為大。

有人言：[2]是佛神力。佛以此般若波羅蜜有大功德，因時[3]少而果報甚大，成就佛道，是故[4]現此奇特。[1] 力【CB】【麗-CB】，方【大】(cf. K14n0549_p1050a23)。 [2] 是【大】，〔一〕【宋】【元】【明】【宮】。 [3] 少【大】，小【聖】。 [4] 現【大】，現敢現【聖】 (T1509, 451c12–16).

Question: The flower tower is beautiful and majestic. Whose power caused this [transformation]?

Answer: It is the power of the gods. Due to the gods' merits and the sovereign power, small can become big.

[279] Cf. Mo (T221, 41a13–14); Dhr (T222, 213c24–26); PvsP(K) (II–III, 20.18–20); LPG (131v6); AdsP (TibD) (D12, *ka* 259b5–6); and PvsP(TibD) (D9, *kha* 36b1–3).

> Some people say: It is the power of the Buddha. Through this *Prajñāpāramitā*, the Buddha had a great virtue. Though the cause was small initially, the consequence was extremely great, [even] the attainment of Buddhahood. Therefore, he manifests this extraordinary phenomenon.

Remarkably, the corresponding passages in Xuanzang's translations include an additional detail that closely aligns with the anonymous interpretation in DZDL-c:

> *(vi).g. (Expanded reading)*
>
> Xz(Ś), Xz(PvsP), and Xz(AdsP): 是時，於此三千大千佛之世界花悉充滿，以佛神力，於虛空中合成花臺，莊嚴殊妙，遍覆三千大千世界 (T220, 471c8–10; T220, 141a20–22; T220, 543a13–15).[280]
>
> At that time, this billionfold world system of the Buddha was filled with flowers. Due to the power of the Buddha, [these flowers] came together in the sky to form a flower tower, which was majestic and wonderful and covered the entire billionfold world system.

It is unsurprising that the episode of flowers turning into a flower tower appears multiple times in the extensive and repetitive LP texts. What is particularly striking, however, is the curiosity of the interlocutors, who raise similar questions about this event on three separate occasions within DZDL-c. Even more remarkable is that the explanations in DZDL-c, two of which are anonymous quotations, found their way into the expanded readings in subsequent recensions in a similar fashion.

Returning to instance (vi).b, the inclusion of "due to the power of Dharmodgata" is notably more specific than the more general attribution "due to the power of the Buddha". The redactors of Xz(Ś) and Dp could have opted for the more common explanation but instead deliberately chose to assign the transformation to Dharmodgata's power. This expanded reading in Xz(Ś) and Dp reflects a specific reasoning likely rooted

[280] Xz(PvsP) and Xz(AdsP)'s readings are almost identical to the Xz(Ś), except for the last string. Xz(PvsP) and Xz(AdsP) have 量等三千大千世界 instead of 遍覆三千大千世界.

in a particular commentarial tradition linked to the DZDL, rather than being a generic or accidental interpolation.

7.2.4. Pattern 4: Complex Textual Variation

This section examines the fourth pattern of interaction between anonymous quotations in DZDL-c and textual variations found across different story parallels. Unlike the previous patterns, which largely exhibit directional textual expansions, the instances examined here involve more intricate doctrinal concepts, resulting in a broader range of textual variations across parallels. Notably, the anonymous explanations in DZDL-c seem to align with specific variations in certain parallels.

7.2.4.1. Instance (vii). The Buddha in the Sky

This example occurs early in the story, when Sadāprarudita sets out eastward in search of the *Prajñāpāramitā*, following the instructions from a voice in the sky. Soon, he realises he forgot to ask the voice from the sky how far he must go to find Dharmodgata, who can teach him the *Prajñāpāramitā*. He stops midway and weeps for seven days. Then, a Buddha appears in the sky to give him further guidance. The DZDL-s describes this event as follows:

(vii).a. (Unexpanded reading)

> DZDL-s: 薩陀波崙菩薩如是愁念時，空中有佛，語薩陀波崙菩薩言 […] (T1509, 734a18–19 = Kj[LP] T223, 417a4–5).
>
> When the Bodhisattva Sadāprarudita was grieving in this way, there appeared a Buddha in the sky who spoke to the Bodhisattva Sadāprarudita, saying […].

The term *fo* 佛 (“Buddha”) in DZDL-s passage appears without any additional details, leaving ambiguity regarding the nature of this Buddha. By contrast, corresponding

passages in other texts introduce additional clarifications, making explicit what kind of Buddha appeared:

(vii).b. (Expanded reading)

Lk: 薩陀波倫菩薩作是啼哭時，上方虛空[1]中, 化作佛在[2]空中立 [1]中【大】，中有【聖】。[2]空【大】，虛空【聖】(T224, 471b16–17; cf. Karashima 2011, 469).

While the Bodhisattva Sadāprarudita was weeping like this, in the air above him, a magically conjured Buddha appeared, abiding in the sky.[281]

Mo: 作是哭時，於前便有如來之像，三十二相、八十種好 (T221, 142a9–10).

When he was weeping like this, suddenly, in front of him, there appeared an image of the Tathāgata [adorned with] thirty-two marks and eighty-two minor characteristics.

PvsP(TibD): *rab 'byor de nas rtag par rab tu ngu ba'i byang chub sems dpa' sems dpa' chen po de ltar phongs shing 'dug pa'i mdun du* | *de bzhin gshegs pa'i sku byung nas* | (D9, *ga* 355b3–4).

Then, O Subhūti, while the Bodhisattva Mahāsattva Sadāprarudita stood and was distressed in this way, an image of the Tathāgata appeared in front of him.

AsP: *atha khalu subhūte sadāpraruditasya bodhisattvasya mahāsattvasya tathotkaṇṭhitasya tathāgatavigrahaḥ purataḥ sthitvā sādhukāram adāt* | (Wogihara 1932–1935, 932).

Then, when the Bodhisattva Mahāsattva Sadāprarudita was grieving like this, a Tathāgata figure stood before him,[282] giving him approval.[283]

All the variant readings in all texts can be represented in Table 10 below.

[281] Lancaster (1968, 232) translates *huazuo fo* 化作佛 as "a magically created Buddha" while Radich (2007, 728) renders it as "a Buddha magically appeared".
[282] Conze (1974b, 279) translates *tathāgatavigraha* as "a *Tathagata*-frame", while Radich (2007, 728) renders it as "the form ('body') of a Tathāgata".
[283] Cf. ZQ (T225, 504a27); Kj(SP) (T227, 580c17–18); Dp (T228, 669a13–15); Xz(Ś) (T220, 1060b19–21); AsP(TibD) (D12, *ka* 263a5); and AdsP(TibD) (D10, *ga* 183b4–5).

Table 10. Variations Regarding the Buddha in the Sky

Text	Variant Reading
Lk	化作佛 (“magically conjured Buddha”)
ZQ	化佛 (“magically conjured-up Buddha”)
Mo	如來之像，三十二相、八十種好 (“image of the Tathāgata [endowed with] thirty-two marks and eighty minor characteristics”)
Kj(LP) and DZDL-s	佛 (“Buddha”)
Kj(SP) and Xz(Ś)	佛像 (“Buddha image”)
AsP(Tib) and AsdP(Tib)	*de bzhin gshegs pa’i gzugs* (“Tathāgata figure”)
PvsP(Tib)	*de bzhin gshegs pa’i sku* (“Tathāgata body”)
Dp	如來形像 (“Tathāgata image”)
AsP	*tathāgata-vigraha* (“Tathāgata figure”)

The variant readings can be categorised into two groups:

(1) Sadā-I texts: These texts add the adjective “magically conjured” (*huazuo* 化作 in Lk; *hua* 化 in ZQ) preceding the noun “Buddha”.

(2) Sadā-II texts: These texts modify the noun “Buddha” or “Tathāgata” by appending descriptive nouns such as “image”, “figure”, or “body” (*xiang* 像 in Kj[SP], Xz[Ś], and Mo; *xingxiang* 形像 in Dp; *gzugs* in AsP[TibD] and AdsP[TibD]; *sku* in PvsP[TibD]; and *vigraha* in AsP).

In Chinese passages, the terms *xiang* 像 (“image”) and *xingxiang* 形像 (“figure”) explicitly refer to a physical or visual representation.[284] By contrast, in Tibetan and Sanskrit versions, the terms such as *gzugs*, *sku*, and *vigraha* are more ambiguous. While

[284] It is noteworthy that *fo xiang* 佛像 and *fo xingxiang* 佛形像 reappear in a later section in Lk, explicitly referring to a Buddha image or statue intended for worship (T224, 476b17–24; cf. Karashima 2011, 525–526). For an analysis of this passage’s implications regarding the development of the concept of Buddha body and the creation of Buddha images, see Lancaster (1974, 278–291).

they often denote “image” or “figure”, they can also mean “body”, suggesting a deeper ontological dimension.[285] Among these, Mo’s passage stands out for its additional details about the *tathāgata* image, describing the figure as adorned with thirty-two major marks and eighty minor characteristics.

This range of variations, with the simple reading of *fo* 佛 in DZDL-s and Kj(LP) at one end and the expanded reading in Mo at the other, raises the question of which is the earliest and most “original” reading, and which are later expansions. Although Yang (2013) does not directly address this, he offers relevant suggestions. Yang (2013, 57) argues that the additional details in Mo are likely a later interpolation, although he does not clarify whether the interpolation occurred in the Indic *Vorlage* or in the Chinese version after translation. Yang (2013, 56) cites Mo’s passage to support his rule for identifying interpolation, stating: “if information only appears in one but not any of the other parallels, to a large extent, it can be identified as a later addition”. However, similar descriptions of the Buddha’s physical beauty, as seen in Mo, appear in the Lk version, where Sadāprarudita responds to the magically conjured Buddha in the sky.[286] Since Lk, the earliest textual witness, already contains these details, Yang’s assertion that Mo’s details represent a later interpolation becomes unclear—later compared to what? Rather than being added at a later stage, these descriptions may have been introduced relatively early in the story’s textual development.

Yang’s second comment is more problematic. Yang (2013, 56n104) suggests that the simplest reading of *fo* 佛 in Kj(LP) (=DZDL-s) is corrupted, stating, “The

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[285] Radich (2007, 460) notes that *vigraha* is a general term for “body”, similar to *ātmabhāva*. Moreover, Radich (2007, 460n950) observes that the combination *ātmabhāvavigraha* specifically refers to “Buddhas who are emanations” (*fenshen* 分身) of a Buddha’s body.

[286] Lk: 薩陀波倫菩薩叉手仰向視化佛，身有金色，[1]身[2]放十億光炎，身有三十二相 [1]身【大】，〔一〕【聖】。[2]放【大】，於【宮】(T224, 471b19–21).
The Bodhisattva Sadāprarudita, with folded palms, looks up at the magically conjured Buddha, whose body is golden, emits hundreds of million rays of radiance, and possesses thirty-two major marks. (Cf. Karashima 2011, 469n268).

Pañcaviṃśati-K [=Kj(LP)] has 'buddha' but it is understandable that the 'buddha' should be read as 'buddha figure' (T 8 no. 223 p. 417a4)". Since both Kj(LP) and Kj(SP) were translated by Kumārajīva, Yang proposes correcting the reading *fo* 佛 (Buddha) in Kj(LP) (=DZDL-s) to *fo xiang* 佛像 (Buddha figure) based on Kj(SP). Yang does not explain how such corruption might have occurred, whether through transmission or the translation process.

As the AsP is the sole surviving Indic witness of the story, which reads *tathāgatavigraha*, it is impossible to verify that the reading of *fo* in Kj(LP) and DZDL-s originates from an Indic source. Instead, we can examine Kumārajīva's treatment of Indic terms such as *buddhavigraha* or *tathāgatavigraha* elsewhere in Kj(LP) using cross-checking strategies. Kumārajīva is known for his flexible and nonrigid translation style, often compressing multiple nuanced terms into a single Chinese rendering, a many-to-one equivalence that Harrison (2010b, 240) describes as "a sort of lexical compression or 'flattening'." [287] Indeed, Kumārajīva's handling of *buddhavigraha* and *tathāgatavigraha* appears inconsistent. For instance, *bian shen ru fo zhuangyan* 變身如佛莊嚴 ("transformed to a body adorned as a Buddha") appears in Kj(LP) (T223, 247c19) in relation to *buddhavigraha-sannāhaṃ sannahya* ("put on the dress of a Buddha-figure") in PvsP(K) (I–2 46.28). In another passage, *fo shen* 佛身 ("Buddha-body") is found in Kj(LP) (T223, 400b16–20) in correspondence with *buddhavigraha* in PvsP(K) (VI–VIII 86.6–10). However, at Kj(LP) (T223, 257c22–24) and PvsP(K) (I–2 92.13–16), *fo shen* 佛身 ("Buddha-body") aligns with *buddhakāya*, while *fo shen xiang* 佛身相 ("corporeal form of the Buddha") corresponds to *buddhavigraha*.

[287] A notable example of this approach is his use of the Chinese word *xiang* 相 (feature, mark, form, appearance) to render at least two distinct Sanskrit terms *saṃjñā* and *lakṣaṇa* (Harrison 2010, 240). For a detailed discussion on Kumārajīva's translation methods and his use of *xiang*, see Zacchetti 1993 and 2015a.

While these examples illustrate inconsistency in Kumārajīva's handling of these terms, there is no evidence in the LP texts indicating that he deliberately reduced *buddhavigraha* or *tathāgatavigraha* to simply *buddha*/*tathāgatha* by omitting -*vigraha*. One example in Kj(LP) (T223, 375a16–17) clearly distinguishes *fo* 佛 and *hua fo* 化佛, corresponding to *tathāgata* and *tathāgatanirmita* in the Sanskrit version (PvsP[K] V 122.21–23). It is interesting to note that the text itself explicitly states that they are not different: *tathāgatasya ca tathāgatanirmitasya ca na kiṃcit nānākaraṇam* (PvsP[K] V 122.21–23).

Additionally, in the story section, both Kj(LP) and DZDL-s consistently use *fo* 佛 throughout. This consistency suggests that Kumārajīva's *fo* 佛 in DZDL-s was likely a faithful rendering of an Indic original, such as *buddha* or *tathāgatha*. Moreover, it is plausible that *buddhavigraha* or *tathāgatavigraha* represents an expanded reading from the simple *buddha* or *tathāgata*. In an early portion of the LP texts, the Chinese corresponding for *tathāgatavigraha* in LPG (3r6–7; cf. Zacchetti 2005, 369) and *buddhavigraha* in PvsP(K) (I–1 3.21–23) in Kj(LP) (T223, 217c2–3) is *hua fo* 化佛 ("magically created Buddha"). By contrast, it is only *fo* 佛 in the earlier translations of Dhr (T222, 147c8–10) and Mo (T221, 1b24–25). This suggests that -*vigraha* may have been added to *buddha*- or *tathāgata*- in the Sanskrit version at a later stage.

Whether reading in DZDL-s and Kj(LP), *fo* 佛 without further qualification, represents the earliest or most "original" reading remains uncertain. More significantly, however, the brevity and ambiguity of the term *fo* 佛 in DZDL-s gave rise to significant doctrinal concerns in DZDL-c.

(vii).c. (Commentary on the unexpanded reading)

DZDL-c: 問曰：空[1]中佛現，是何等佛？先何以但有音聲而今現身？佛既現身，何以不即度，方遣至曇無竭所？[1]中【大】，中有【聖】【石】。

答曰：[(vii).c.1.] 有人言：非真佛，但是像現耳——或諸佛遣化，或大菩薩現作 (T1509, 735c10–13; cf. Liu 2022 [2021], 983).

Question: The Buddha appeared in the sky. What kind of Buddha was that? Earlier, there was only the voice. Why has he now revealed himself? Since the Buddha had already appeared, why did he not immediately liberate [Sadāprarudita] but instead send him to Dharmodgata's place?

Answer: [(vii).c.1.] Some people say: It was not a real Buddha, but merely appeared as an image, either conjured by the Buddhas or manifested by great bodhisattvas.[288]

The question contains three sub-questions. The answer to the first, most relevant here, is presented in an anonymous quotation [(vii).c.1.], which highlights two key points: (1) it identifies the nature of the Buddha as "nothing but an image" and (2) it specifies that such an image is created either by Buddhas or great bodhisattvas.

Zacchetti (2021, 106–107) suggests that the first point is likely reflected in the AsP's reading of *tathāgatavigrahaḥ* and in Kj(SP)'s reading of *fo xiang* 佛像, both from the *Aṣṭasāhasrikā* group. As seen in Table 10, the earliest attestation of *tathāgatavigrahaḥ* is found in Mo (如來之像), which belongs to the LP family.

The second point is particularly significant as it identifies the potential agents responsible for such Buddha manifestations. The DZDL elaborates on this idea in several passages. For example, it states that a bodhisattva can create various bodies, including those of Śakra, a Brahmā king, a *śrāvaka*, a *pratyekabuddha*, a bodhisattva, and even the Buddha body to save beings (T1509, 273b2–5). Notably, the DZDL emphasises that the Buddha body (magically) created by a bodhisattva to preach the Dharma is not a real

[288] Zacchetti (2021, 106) appears uncertain about the endpoint of this gloss. It appears to me that the response to the first part of the question concludes here, while the subsequent two paragraphs (T1509, 735c13–20) address the second and third parts of the question.

Buddha body, but it is like a transformation body made by a magician (亦如幻師自變化身，為人說法，非真佛身 T1509, 273b9–13). The DZDL further elaborates on distinctions between the real and unreal Buddha bodies. In the later part of the commentary on the Sadāprarudita story, the DZDL explains that the real Buddha is the Dharma body (法身是真佛) (T1509, 747a18–19).

The nature of the Buddha, whether real or unreal, is a central theme in the story. After experiencing a vision of Buddhas in *samādhi*, Sadāprarudita asks, "From where do the *tathāgata*s come? To where do they go?" Upon meeting Dharmodgata, he repeats the same question. Dharmodgata responds, "The *tathāgata*s certainly do not come from anywhere, nor do they go anywhere" (*na khalu kulaputra tathāgatāḥ kutaścid āgacchanti vā gacchanti vā*). To illustrates this, Dharmodgata uses analogies, such as a mirage (*marīcikā*), a dream (*svapna*), and the sound of a lute (*vīṇā*), to explain the nature of those Buddhas seen in *samādhi* (Cf. T1509, 744c24–745a6).

Thus, in DZDL-s, the ambiguity surrounding the Buddha's nature remains unresolved until Dharmodgata explains it later, allowing for a natural and logical resolution within the narrative. However, a crucial detail, found only in the expanded versions of Lk and QZ, and also reflected in DZDL-c, is that Sadāprarudita was born in a world without a Buddha. No other versions of the story contain this information (see Section 7.2.2.1). This means that, at least in DZDL-s, the sudden appearance of a "Buddha" raises immediate questions about his nature, making Sadāprarudita's question follow naturally. While DZDL-s allows the story itself to resolve this ambiguity, DZDL-c find this ambiguity problematic and does not leave it open. Instead, DZDL-c immediately addresses the issue doctrinally in its commentary, explicitly denying that the Buddha was real. In contrast, other versions introduce early clarifications, specifying that the Buddha in the sky was a "magically conjured Buddha" (*hua fo* 化佛) or a mere

"Buddha-image/form of the Buddha" (*buddhavigraha*), pre-emptively resolving the ambiguity before Sadāprarudita questions it. This pre-emptive resolution may reduce the impact of Sadāprarudita's question and Dharmodgata's subsequent explanation regarding the nature of the Buddha in the sky. In any event, these early clarifications in other parallels appear to reflect similar ontological or doctrinal concerns as those seen in DZDL-c.

The DZDL-c revisits this issue later, explaining why the Buddha appeared and spoke to Sadāprarudita. It states that the Buddha feared Sadāprarudita might lose his way and fail to reach Dharmodgata. Thus, he revealed his body and showed him the path (T1509, 736a6–8).

Beyond this specific passage, DZDL-c discusses multiple models of the two bodies of the Buddha but makes no mention of the three-body (*trikāya*) system. At least ten such models can be found in DZDL-c, reflecting a strong interest in the notion of Buddha embodiment at the time of its composition.[289] While terms such as "magically conjured Buddha" (*hua fo* 化佛) and "Buddha figure" (*fo xiang* 佛像) found in DZDL-c and other PP texts appear to resemble *nirmāṇakāya* ("body of magical transformation"), needless to say, the *trikāya* doctrine has not yet been fully integrated into these texts.[290] Thus, the doctrinal concerns reflected in the variations across PP texts and DZDL-c likely predate the full development of the three bodies (*trikāya*) doctrine, showing an earlier stage in Buddhist conceptualisation of Buddha embodiment.

[289] For a detailed analysis of these models of two bodies of Buddha in the DZDL, see Sone 2007, 27–36.
[290] For a more detailed discussion on the early phase of the development of the idea of Buddha's body and embodiment in relation to Lk's passage cited in note 29, see Radich 2007, 728–9.

7.2.4.2. Instance (viii). Third *Dhyāna* Happiness

Sadāprarudita's encounters with Dharmodgata are key moments in the story. He meets Dharmodgata twice: first, upon arriving at the city of Gandhavatī, and again seven years later, when Dharmodgata emerges from *samādhi* to teach *Prajñāpāramitā* (see instance [ii]). On both occasions, DZDL-s specifically compares Sadāprarudita's happiness upon seeing Dharmodgata to the happiness experienced by a *bhikṣu* in the third *dhyāna* meditation:

(viii).a. (The DZDL-s reading)

> DZDL-s: 薩陀波崙菩薩見曇無竭菩薩時，心即歡喜，譬如比丘入第三禪 (T1509, 740a24–25 = Kj[LP] T223, 420b22–24).[291]
>
> When the Bodhisattva Sadāprarudita saw the Bodhisattva Mahāsattva Dharmodgata, his mind was immediately delighted, just like a *bhikṣu* entering the third *dhyāna*.

While Sadā-I texts omit this analogy,[292] other Sadā-II texts contain various variant readings regarding the levels of *dhyāna*:

(viii).b. (Other variant readings)

[291] Cf. T1509, 746b4–6 = T223, 423a21–23.
[292] Cf. Lk (T224, 473a12–15 and 474c26–475a3) and ZQ (T225, 505a27–28 and 506b1–5).

Table 11. Variations Regarding Levels of *Dhyāna*s

Dhyāna	**Variant Readings**	**Texts**
First *dhyāna*	*prathamadhyāna*	AsP[293]
	bsam gtan dang po	AsP(Tib),[294] AdsP(Tib),[295] PvsP(Tib)[296]
Third *dhyāna*	*di san chan* 第三禪	Kj(LP),[297] Kj(SP),[298] Dp[299]
	di san jing lu 第三靜慮	Xz(Ś):[300]
Fourth *dhyāna*	*di si chan* 第四禪	Mo[301]

Among these Sadā-II texts, most Chinese texts agree with DZDL-s in comparing Sadāprarudita's happiness to the third *dhyāna*, while the Sanskrit and Tibetan texts associate this happiness with the first *dhyāna*. Notably, only Mo links this happiness to the fourth *dhyāna* and no text connects it to the second *dhyāna*.

Among these variants, Mo stands out as the earliest yet the most problematic witness of the analogy. From a doctrinal perspective, the fourth *dhyāna* is characterised by the absence of happiness. According to the *Sāmaññaphalasutta*, the fourth *jhāna* is characterised by a pure, bright mind (*parisudhena cetasā pariyodāta*-) pervading the whole body, rather than happiness (DN 2.226–233). This makes Mo's comparison doctrinally inconsistent.

[293] Wogihara (1932–1935, II 954.19–22 and 985.16–19).
[294] D12, *ka* 273b6 and 283a5–6.
[295] D10, *ga* 194a5–6 and 203b4–5.
[296] D9, *ga* 366b7 and 377a3–4.
[297] T223, 420b22–24 and 423a21–23.
[298] T227, 583b13–15 and 585c29–586a3.
[299] T228, 672c8–13 and 675c12–16.
[300] T220, 1065c22–26 and 1071a26–28.
[301] In Mo, this analogy only appears during Sadāprarudita's the first meeting with Dharmodgata (T221, 144b8–10) and is absent during the second meeting.

In contrast, the analogies aligning with the first and third *dhyāna*s are supported by doctrinal sources. The analogy to the third *dhyāna* in DZDL-s and other Chinese translations is supported by DZDL-c:

(viii).c. (Commentary)

DZDL-c: [1]問[2]曰：樂有四種，何以但說[3]第三[4]禪樂，而不說上地定樂及解脫樂？[1]問曰【大】，〔－〕【宋】【元】【明】【宮】。[2]曰【大】，〔－〕【石】。[3]第【大】，事【宮】。[4]禪【大】，〔－〕【宋】【元】【明】【宮】。

[5]答[6]曰：以欲界眾生，於三受中多貪樂受。聞涅槃樂無所有，則心不樂喜；以上四禪中斷苦樂故，心亦不樂；第三禪中樂，樂之極。[5]答曰【大】，〔－〕【宋】【元】【明】【宮】。[6]曰【大】，〔－〕【石】。

復有人言：薩陀波崙新發意未入細深妙定故，見曇無竭發[7]大歡喜，似如三禪[8]樂。薩陀波崙自[9]覺我大歡喜故，即時捨喜，得清淨法性，遍身安樂，是故以三禪樂為喻。[7]大【大】，〔－〕【宋】【元】【明】【宮】。[8]樂【大】，〔－〕【宋】【元】【明】【宮】。[9]覺【大】，興【石】(T1509, 750b8–16).

Question: Happiness has four types. Why does [the text] only mention the happiness of the third *dhyāna* but not the happiness of higher realm concentrations and the happiness of liberation?

Answer: Because beings in the sensual desire realm predominantly crave pleasurable feelings among the three types of feelings. Upon hearing that *nirvāṇa*'s happiness is non-existent, their minds would not be [in the state of] happiness. Because, on top of this, in the fourth *dhyāna*, both suffering and happiness are extinguished, their minds would not be [in the state of] happiness either. The happiness in the third *dhyāna* is the pinnacle of happiness.

[(viii).c.1] Moreover, some people say: Since Sadāprarudita had newly aspired and had not yet entered the refined, deep, and subtle concentration, upon seeing Dharmodgata, he felt great joy, comparable to the happiness of the third *dhyāna*. Realising himself that 'I am greatly joyful', Sadāprarudita immediately relinquished this joy, attained the pure nature of *dharma*s, and experienced pervasive peace and happiness throughout his body. Hence, the happiness of the third *dhyāna* is used as an analogy.

While the first explanation offers a more general perspective, the anonymous quotation [(viii).c.1] directly addresses the root text passage. The claim that the happiness of the third *dhyāna* is the pinnacle of happiness, found in the first explanation, is reiterated elsewhere in the DZDL (T1509, 120c21–121a9). Furthermore, the defining characteristic of the third *dhyāna*, "pervasive bodily peace and happiness" (遍身安樂), described in

the anonymous quotation, aligns with another gloss in DZDL-c, which explains: "'Experiencing bodily happiness' refers to the third *dhyāna* happiness, which is experienced throughout the whole body" (「受身樂」者，是三禪樂，遍身皆受; T1509, 186b13–14). In a previous passage, DZDL-c uses the phrase *le bian qi shen* 樂遍其身 ("happiness pervading the body") (T1509, 750a25–29).

This explanation corresponds closely with the standard descriptions of the third *dhyāna* found in the Pāli *sutta*s such as the *Sāmaññaphalasutta* (DN 2), *Subhasutta* (DN 10), *Mahāassapurasutta* (MN 39), *Mahāsakuludāyisutta* (MN 77), *Kāyagatāsatisutta* (MN 119). In these texts, the third *jhāna* is mainly characterised by happiness (*sukha*) and free of rapture (*nippītika*) pervading the whole body (DN 2.226–233). In the *Visuddhimagga*, Buddhaghosa glosses "body" (*kāya*) as "mental body" (*nāmakāya*) (Vism., p. 132).[302]

Therefore, the analogy comparing Sadāprarudita's happiness to the third *dhyāna*, as found in DZDL-s and other Chinese texts, is well-supported by both canonical and commentarial sources. Notably, DZDL-c consistently defends the preference for the third *dhyāna*.

(viii).d. (Expanded reading)

The Sanskrit and the three Tibetan translations referring to the first *dhyāna* appear to follow a later *Abhidharmic* interpretation, as they include the additional detail of "single-pointed attention" (*ekāgreṇa manasikāra*-).

> AsP: *tadyathāpi nāma prathamadhyānasamāpanno bhikṣur ekāgreṇa manasikāreṇa* | (Wogihara 1932–1935, II 954.20–22).
>
> Just as a monk who has entered the first *dhyāna* with single-pointed attention.

[302] For a discussion of the attitude toward "body" in early Buddhist meditation, see Anālayo 2017, 43–64.

> AsP(Tib): *dper na dge slong bsam gtan dang po rtse gcig tu yid la byed pas snyoms par zhugs pa bzhin no* | (D12, *ka* 273b6; cf. AdsP[Tib] D10, *ga* 194a5–6; and PvsP[Tib] D9, *ga* 366b7).
>
> Just as a monk who has entered the first *dhyāna* with single-pointed attention.

Interestingly, while the Chinese translations by Dānapāla and Xuanzang refer to the third *dhyāna*, they also include the detail of single-pointed attention:

> Xz(Ś): 譬如苾芻繫念一境忽然得入第三靜慮 (T220, 1065c23–24; cf. Dp T228, 672c10, *yixin zhuanzhu* 一心專注).
>
> Just as a monk, with single-minded attention, suddenly enters the third *dhyāna*.

The placement of single-pointed attention varies in the two models of the four *jhāna*s/*dhyāna*s. The Pāli canonical sources attribute it only to the second through fourth *jhāna*s, whereas Abhidharma sources include it in all four *jhāna*s, starting from the first *jhāna*. [303] Stuart-Fox (1989, 103) critiques the inclusion of *ekaggatā* ("single-pointedness") in the first *jhāna* by the *Abhidharma* as "logically incompatible" with the presence of *vitakka* ("application of mind"), arguing that the canonical description is correct and the later *Abhidhamma* description invalid.

While the connection between the third *dhyāna* and single-pointed attention in Dānapāla's and Xuanzang's Chinese translations aligns with the canonical model, the association between the first *dhyāna* and single-pointed attention in the Sanskrit and Tibetan texts reflects the influence of a later *Abhidharma* tradition, seemingly limited to these textual traditions.

[303] For a comprehensive discussion on the difference between the Pāli *sutta*s and Abhidharma models of *jhāna*, particularly regarding *ekaggatā* (mental one-pointedness), see Stuart-Fox 1989.

This interpretation is supported by evidence from other *sūtra*s featuring the analogies comparing happiness to various *dhyāna*s. A survey of the Chinese Buddhist texts in the CBETA reveals:

(1) No text compares happiness to the first *dhyāna*.

(2) Two texts compare happiness to the second *dhyāna*: *Bei hua jing* 悲華經;[304] *Dasheng bei fentuoli jing* 大乘悲分陀利經.[305]

(3) Ten texts compare happiness to the third *dhyāna*: *Bei hua jing* 悲華經;[306] *Dasheng bei fentuoli jing* 大乘悲分陀利經;[307] Kj(LP);[308] Kj(SP);[309] *Fo shuo luomojia jing* 佛說羅摩伽經;[310] *Dafangdeng daji jing* 大方等大集經;[311] *Fo shuo guanfo sanmei hai jing* 佛說觀佛三昧海經;[312] *Qi fo ba pusa suo shuo da tuoluoni shenzhou jing* 七佛八菩薩所說大陀羅尼神呪經;[313] *Da banniepan jing* 大般涅槃經;[314] *Da banniepan jing hou fen* 大般涅槃經後分.[315]

(4) Three texts compare happiness to the fourth *dhyāna*: *Dafangguang fo huayan jing* 大方廣佛華嚴經;[316] *Dafangdeng daji jing pusa nianfo sanmei fen* 大方等大集經菩薩念佛三昧分;[317] *Fayuan zhulin* 法苑珠林.[318]

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[304] T157, 188b10–23; 195a7–8.
[305] T158, 258a26–28.
[306] T157, 175c7–9.
[307] T158, 243a4–7; 255a20–22.
[308] T223, 217c20–23; 420b22–24; 423a21–23.
[309] T227, 586a2–3.
[310] T294, 870c16–19.
[311] T397, 228b20–25.
[312] T643, 653a10–12; 659a5–7.
[313] T1332, 540b1–2.
[314] T374, 489a16–24, comparing happiness to the second and third *dhyāna*s in the same passage.
[315] T377, 903c14–16.
[316] T278, 606b2–6; cf. T279, 257a17.
[317] T415, 867a24–26.
[318] T2122, 368b17. It is worth noting the variant readings in the *Fayuan zhulin*, with *xi* 四 (fourth *dhyāna*) in Taishō【大】, and *san* 三 (third *dhyāna*) in Song 【宋】, Yuan 【元】, Ming 【明】, and Gong 【宮】.

These variations highlight how the Buddhist traditions grappled with a core doctrinal aspect of the distinctions of meditative experience.[319] More significantly, they reinforce the suggestion that the analogy comparing happiness to the first *dhyāna* is confined to the later Sanskrit and Tibetan texts, whereas the analogy to the third *dhyāna*, as in DZDL-s and other Chinese PP texts, is the most prevalent in Chinese sources.

While Mo's reading of the fourth *dhyāna* is supported by some Chinese texts, it is doctrinally inconsistent, particularly from the DZDL's exegetical perspective. The shift from the doctrinally inaccurate "fourth *dhyāna*" in Mo's older translation of the LP to the doctrinally accurate "third *dhyāna*" in Kumārajīva's newer translation of the LP is noteworthy. Mak (2015, 168) attributes some of the discrepancies between Kumārajīva's new translation and the earlier PP translations, such as Mo, to differences in the Indic originals on which they were based. Additionally, Mak (2015, 167) notes that "Kumārajīva was able to make use of the extensive commentary of the DZDL to verify and edit the content of the Larger PP" (see also Section 2.1.2). Given that Mo's comparison to the fourth *dhyāna* is doctrinally problematic, it is possible that Kumārajīva revised this in DZDL-s (=Kj[LP]) to the third *dhyāna* to align with the exegesis in DZDL-c. However, as DZDL-c explicitly justifies DZDL-s' comparison to the third *dhyāna*, this suggests that the third *dhyāna* reading was already present in DZDL-s before Kumārajīva's translation. What is more important for our discussion here is whether this shift occurred in the Indic originals or Chinese translations; it reflects the kind of exegesis in DZDL-c, including its anonymous quotation. If Kumārajīva did indeed amend the LP root text based on DZDL-c, it serves as an example of how commentary shaped the evolution of root texts and illustrates the roles of translators, transmitters, or

[319] The discrepancy over the contents of *jhāna*/*dhyāna* in Buddhist sources has been discussed by some scholars. See, for example, Stuart-Fox 1998. For the nature of Buddhist *Jhāna* according to the Pāli sources, see Cousins 1973 and Griffiths 1983.

commentators in this process. In this sense, Kumārajīva's role in refining and adapting texts was not an isolated instance but rather part of a larger historical practice involving translators, transmitters, and commentators across different regions, including India, Central Asia, and China, who contributed to the evolution of Buddhist scripture.

7.3. Anonymous Quotations and the Development of the Sadāprarudita Story

The examples in this chapter have demonstrated the dynamic nature of textual variations in the PP texts and their relationships to the DZDL's exegesis, particularly its anonymous quotations. In some instances, the anonymous quotations in the DZDL link to the variations in earlier PP texts, while in others, they relate to the later versions. This suggests that the anonymous quotations in DZDL were likely drawn from diverse sources rather than being tied to any single parallel of the story.

Table 12 provides an overview of all eleven instances of anonymous quotations in the DZDL that correspond to textual variations across the eleven parallels of the Sadāprarudita story.

A recurring pattern emerges from Table 12: Mo and DZDL-s (=Kj[LP]) texts lack many variants and additional narrative details present in other parallels. Yet these omitted elements often appear in DZDL-c's exegesis, especially through anonymous quotations.

Table 12. Instances of Interactions between Anonymous Quotations and Variants in the Sadāprarudita Story

Instance	Lk	ZQ	Mo	Kj (LP)	DZ DL-c	Kj (SP)	Xz (Ś)	AsP (Tib)	AdsP (Tib)	PvsP (Tib)	Dp	AsP
(i) Dharmodgata emerges from *samādhi*	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓
(ii) Blood transformed into fragrant water	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓
(iii) Reason for the name Sadāprarudita	✓	✓			✓							
(iv) Reason for Sadāprarudita's poverty	✓	✓			✓							
(v) Śakra's guilt					✓		✓					
(vi) Flowers transformed into a tower					✓		✓				✓	
(vii) Buddha appearing in the sky	✓	✓			✓							
(viii) Third *dhyāna* happiness			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
(ix) Voice from the sky	✓	✓			✓							
(x) Reason for Śakra's offering of flowers					✓	✓	✓	✓	✓	✓	✓	✓
(xi) The daughter hearing Sadāprarudita				✓	✓	✓	✓					

Regarding the development of Sadā-I and Sadā-II, Lancaster (1968, 202) describes Sadā-I as "simple and well-told with a quality of suspense and drama", whereas Sadā-II "has been rearranged and infused with so much meritorious material that it fails to convey the full import of the symbolic journey of the Bodhisattva to find the Prajñāpāramitā". However, as illustrated in instances (iii), and (iv) above and instance (ix) in Appendix 2, certain details absent in Mo and DZDL-s (= Kj[LP]), but present in Lk and ZQ of Sadā-I, are reflected in the anonymous quotations in DZDL-c. This suggests that Mo and DZDL-s (= Kj[LP]) likely represent an earlier version of the story than the one found in Lk and ZQ of Sadā-I, rather than the reverse. This interpretation aligns with Shi Huifeng's (2017) conclusion that Sadā-II appears to be closer to the "hypothetical original form" of the story. Moreover, while Mo and DZDL-s (= Kj[LP]) belong to the

LP, they reflect unexpanded readings, whereas texts from the *Aṣṭasāhasrikā* family contain expanded readings. This challenges the assumption that the LP texts are always later and more expanded than the *Aṣṭasāhasrikā* texts, at least for this portion of the story. Shi Huifeng (2017, 161), based on his analysis of the first chapter of the *Aṣṭasāhasrikā*, observes, "later witnesses, in fact, sometimes turn out to be briefer, whereas the earlier witnesses have more material".

Although these textual variations and their interactions with anonymous quotations in DZDL-c may not illuminate the origin of the story, they provide insights into its development, particularly within the Sadā-II recension. Among the Sadā-II texts, DZDL-s (=Kj[LP]) and Mo likely represent the earliest versions or recensions, characterised by shorter, simpler readings that do not contain specific details or events in later parallels. This raises the question of whether Kumārajīva "trimmed" his DZDL-s (=Kj[LP]) to align with Mo. However, this seems unlikely. If Kumārajīva had access to a more expanded version of DZDL-s (=Kj[LP]), containing extra details found in later texts, DZDL-c's questions and answers, especially in instances (i), (ii) above and instance (x) in Appendix 2, would appear unnecessary or illogical. A more plausible scenario is that the Indic original of DZDL-s (=Kj[LP]), used by Kumārajīva, belonged to the same recension as Mo or a closely related one (see also Section 2.2.2).

This pattern also suggests that Sadā-II gradually evolved over time through deliberate efforts to refine and clarify the story, closely tied to the DZDL's exegesis. In this process, DZDL-s (=Kj[LP]) and Mo resemble early drafts, while the anonymous quotations in DZDL-c function as critical commentary, offering feedback and suggestions. Later parallels appear to incorporate elements of this exegesis to improve the story's coherence and detail. Rather than merely preserving the earlier versions, transmitters actively revised and expanded the story, resulting in later Sadā-II passages

that are often more cohesive and logical compared to those in Mo and DZDL-s (= Kj[LP]). This sheds light on the creative process behind the Sadāprarudita story, one of the most prominent and influential narratives in Mahāyāna literature.

7.4. Conclusion

This chapter explored the interaction between the anonymous quotations in the DZDL and their corresponding root text passages, focusing on the Sadāprarudita story as a case study. After outlining the narrative, its textual sources, and relevant anonymous quotations in DZDL-c, Section 7.2 identified four recurring patterns of textual variations:

- Pattern 1: *Expansion in Earlier and Later Texts*: Unexpanded readings appear only in DZDL-s (=Kj[LP]) and Mo, are elaborated upon in anonymous quotations in DZDL-c and emerge as expanded details in all other earlier and later parallels.
- Pattern 2: *Expansion Only in Earlier Texts*: Unexpanded readings appear in DZDL-s (=Kj[LP]), Mo, and all later Sadā-II texts, are elaborated upon in anonymous quotations in DZDL-c, and surface as expanded textual variants only in the earlier Sadā-I texts (Lk and ZQ).
- Pattern 3: *Expansion Only in Later Texts*: Unexpanded readings appear in Sadā-I texts and most Sadā-II texts, are elaborated upon in anonymous quotations in DZDL-c and emerge as expanded readings in only one or two later textual parallels, especially XZ(Ś).
- Pattern 4: *Complex Textual Variation*: Intricate doctrinal concepts lead to a wider range of textual variations across different parallels, with anonymous explanations in DZDL-c appearing to align with specific variations in certain parallels rather than following a strictly directional expansion.

Section 7.3 takes a broader view, analysing how these interactions illuminate the historical development of the Sadāprarudita story. The DZDL-c often clarifies or elaborates on unexpanded readings in DZDL-s (=Kj[LP]) and Mo, which likely represent earlier, less developed recensions of the story. In this context, the questions and anonymous quotations in DZDL-c serve as interpretative tools, enriching the narrative with logical and explanatory details. These interpretive efforts, especially the anonymous explanations, often correspond to variations in other parallels and appear to have influenced later parallels, leading to more expanded and sometimes more refined readings.

Notably, most major textual variations concern narrative details. As Allon (2021, 73) observes, changes in Pāli *sutta*s also often occur within narrative portions. Allon (2021, 73) remarks, "These developments are certainly intentional, the result of creative minds, no doubt motivated by a desire to ever improve the story and make it more compelling". The expanded variations across different parallels of the Sadāprarudita story reflect careful and deliberate reasoning, as evidenced in the DZDL commentary and its anonymous quotations. Thus, the interactions between DZDL's exegesis, particularly its anonymous quotations, and the textual variations across parallels reflect a broader creative process, where the story's evolution stems from deliberate and systematic refinement rather than accidental changes. This analysis further highlights the DZDL's role as an active force in shaping the Sadāprarudita story.

Furthermore, a key question underlying this analysis was whether these anonymous quotations originated in the Indic version of the DZDL or were introduced during Kumārajīva's translation, and whether textual variations across *sūtra* parallels, particularly those translated by Kumārajīva and Xuanzang, reflect authentic readings from the Indic originals or direct input from these translators. As demonstrated in the

chapter, no evidence supports the hypothesis that Kumārajīva or other translators were involved in introducing these anonymous quotations and textual variations. This reinforces the conclusion that anonymous quotations in the DZDL examined here are genuine to its Indic original, and that the textual variations likely emerged within the Indic sources rather than as a result of the translation process.

Zacchetti (2021, 89–94) explored how the DZDL's exegesis was incorporated into LP texts in his study. This study extends that analysis, asking how the DZDL exegesis, transmitted in the form of anonymous quotations, found its way into various versions or recensions of the Sadāprarudita story. As demonstrated in Section 7.2, the patterns of textual variations and their relationship to the DZDL's anonymous quotations are dynamic: some link to the earlier versions or recensions, others to later ones; some correspond to the SP family, while others align with the LP tradition. These findings suggest that the DZDL itself did not directly influence or connect to any particular version or recension of the story. Rather, the DZDL serves as a repository that collects and preserves diverse exegetical materials from various sources, with its anonymous quotations individually linked to a particular recension or version.

The textual evolution of these variations appears gradual and unsystematic, unfolding over time across different *Prajñāpāramitā* textual communities. One plausible scenario is that textual variations in the story, along with anonymous quotations in the DZDL, originated as exegetical materials from distinct early *Prajñāpāramitā* commentarial traditions. These materials were incorporated into PP texts during the formation and transmission of the narrative and were also preserved in the DZDL in the form of anonymous quotations. The connection between the DZDL's anonymous quotations and the variations in the Lk and ZQ suggests that some of these materials date as early as the late second century, preceding the translation of Lk in 179 AD. If this

suggestion is correct, this reinforces the view that the DZDL contains some of the oldest textual materials of *Prajñāpāramitā* exegesis, not simply because it is the earliest surviving *Larger Prajñāpāramitā* commentary, but because traces of its exegetical materials are embedded in the *sūtra*s themselves. Despite their varied textual trajectories, all textual patterns point toward a common conclusion: the DZDL serves as a reservoir of fragments of various early lost *Prajñāpāramitā* traditions, including both the *Smaller* and *Larger Prajñāpāramitā*, which were either transmitted orally and thus undocumented or had textual traditions which, nonetheless, did not survive.

As one of the earliest extant commentaries of the *Prajñāpāramitā* corpus, the DZDL and its anonymous quotations provide valuable insights into the early phases of development of the *Prajñāpāramitā* commentarial literature. These anonymous quotations reveal the interests and concerns of some early commentators and audiences. They were not peripheral voices of "outsiders" or "marginal groups" but active participants in the shaping of early PP texts. During this period, the boundaries between root texts and commentaries might have been blurred and adaptable: what one textual tradition regarded as root text materials might have been considered commentarial materials by another. Skilling (2009, 424) remarks, "Boundaries between *sūtra* and commentary as genres are not always clear. […] In general, there is a complex intertextual relationship between Buddhist *sūtra*s and their commentaries". Similarly, scholars such as Ruegg (2004) and Makransky (1989) shared similar observations regarding the issues of the fluid nature of Buddhist scriptures and the intertextuality between scriptures and commentaries within the *Prajñāpāramitā* corpus. Building on Zacchetti's foundational work (2021), which examines the DZDL's role in the textual variations and expansions within LP texts, this study moves a step further by demonstrating a more specific connection between the DZDL's anonymous quotations

and the textual variations not only in the LP texts but also in the earlier SP. This highlights the DZDL's dual role: not only as a preserver of earlier exegetical materials but also as an active contributor to the continued evolution of the *Prajñāpāramitā* literature, particularly in shaping the Sadāprarudita story. Thus, instances examined in this chapter provide compelling evidence for what Zacchetti refers to as "fragments of a lost world" of early *Prajñāpāramitā* exegesis (2021, 98–110), enriching our understanding of both the early development of *Prajñāpāramitā* literature and the DZDL's historical significance.

Chapter 8. Conclusion

Research Findings and Contributions

At the outset of this study, the goal was clear: to perform the first extensive study on anonymous quotations in Mahāyāna commentaries by examining them in the *Da zhidu lun* (DZDL), in order to understand their form and function, the milieu within which the commentators were working and the texts to which they had access. Ultimately, I hope to trace lost voices and uncover fragments of early *Prajñāpāramitā* exegesis embedded within the DZDL through such quotations. What initially began as a systematic examination of these quotations soon evolved into a deeper exploration: a journey through intricate layers of intertextuality, textual reuse, evolving exegetical traditions, the fluid boundaries, and interactions between *sūtra*s and commentaries, and the dynamic processes of textual transmission, offering a glimpse into the lost world of early *Prajñāpāramitā* exegesis.

The research was inspired by Zacchetti's pioneering work (2021), which identified the DZDL's anonymous quotations as a promising yet largely unexplored research area. Building upon this insight, the study directly responds to his call, undertaking a systematic investigation into their origins and function. By tracing parallels and sources primarily within the Chinese Buddhist canon, it seeks to uncover traces of and fragments of early *Prajñāpāramitā* exegetical traditions. As the research progressed, a second key thread emerged: the intertextual relationship between the DZDL's anonymous quotations and the *Prajñāpāramitā sūtra*s. The Sadāprarudita story provided a compelling case study, demonstrating how anonymous voices influenced the evolution of the narrative, highlighting their significant role in shaping the development of *Prajñāpāramitā sūtra*s.

To embark on this journey, I first established the textual and conceptual foundation. In Chapter 2, I surveyed the textual forms and editions of the DZDL alongside scholarly discussions. The Sanskrit reconstruction as **Mahāprajñāpāramitopadeśa* carries significant implications, as it situates the DZDL within the *upadeśa* commentary genre, a topic further explored in Chapter 3. My investigation also revealed the complexities of the DZDL's textual transmission, highlighting significant editorial influences that shaped its varying manuscript formats and later printed editions. While debates on its authorship persist, I argued that such uncertainty should not hinder the examination of the DZDL's anonymous quotations. What I did not anticipate, however, was how the findings in this research on these anonymous quotations would inadvertently shed light on the authorship issue, emerging as a significant secondary outcome of this study, a point I will revisit later. Additionally, I also examined the complex textual history and the fluid nature of its root texts, the *Larger Prajñāpāramitā* (LP), setting the stage for further analysis.

In Chapter 3, I shifted my focus to the exegetical significance of the DZDL, approaching it primarily as a commentary on the LP, situating it within early Buddhist commentarial traditions, and reinforcing its unique role as one of the earliest extant Mahāyāna *sūtra* commentaries. In this chapter, I established how the DZDL, as an *upadeśa*-style commentary, functioned as a cornerstone in Mahāyāna exegetical development, setting a precedent for later East Asian interpretative traditions. At this stage, I also highlighted the stylistic and structural complexities of the DZDL, distinguishing its earlier and later halves, and identifying specific exegetical features that warrant further research. Ultimately, I highlighted the historical and exegetical significance of both the DZDL and its anonymous quotations. Historically, as the earliest surviving major Indian *Larger Prajñāpāramitā* commentary, the DZDL's anonymous

quotations provide invaluable insights into an earlier, largely lost phase of *Prajñāpāramitā* exegesis. Exegetically, the DZDL's anonymous quotations stand out among other commentarial features, reflecting distinct approaches to textual interpretation. By extending recent academic inquiry into the DZDL's exegetical methods through a deep and thorough investigation of the DZDL's anonymous quotations, I address a significant gap in scholarship on both Buddhist commentarial traditions and *Prajñāpāramitā* studies.

With the foundations now in place, I was ready to dive into the actual investigation of anonymous quotations in the DZDL. In Chapter 4, I provided a comprehensive overview: outlining their definitions, quotatives introducing them, distribution patterns, and exegetical function within the DZDL. To my knowledge, it is the first detailed discussion of anonymous quotatives used not only in the DZDL but also in Chinese Buddhist texts. One of the key observations was the dominance of the Chinese quotative *you ren yan* (有人言) in Kumārajīva's translation, used in places where there might have been several possible underlying Indic quotatives, suggesting his translation preference. Additionally, I found that certain combinations of quotatives with adverbs or verbs (*huo* 或, *ruo* 若, *shuo* 說, *yi* 疑) introduced subtle differences in connotation, adding further complexity to their function. The examination of anonymous quotation patterns showed that they were not systematically distributed, instead appearing sporadically or clustering in certain sections, reflecting the organic nature of exegetical development within the DZDL. In this chapter, I also explored how anonymous quotations contributed to multiple layers of commentary, spanning glosses, question-and-answer discussions, and concise exegesis, enriching both terminological interpretation and broader doctrinal discourse. Based on the DZDL's multilayered approach to exegesis, along with its open-ended presentation of alternative opinions, I suggested that the DZDL

functioned as a dynamic and evolving commentarial project. These findings set the stage for the next chapter, in which I further investigate where the anonymous quotations originated, how they were incorporated into the DZDL, and what they reveal about the textual reuse in early Mahāyāna exegesis.

In Chapter 5, I focused on examining text reuse, intertextuality, and compositional practices related to anonymous quotations in the DZDL, shedding light on their sources, incorporation, and function. Through this investigation, I identified two distinct types of anonymous quotations: those explicitly collected by DZDL commentators and those borrowed, either overtly or silently, from earlier scholastic works, particularly *vibhāṣā* compendia and Abhidharma sources. Close analysis revealed that these materials were not merely patchwork additions, but were strategically integrated, demonstrating that the originality of the DZDL compilers lay not only in invention, but also in adaptation and synthesis. I further highlighted how anonymous quotations functioned as both exegetical building blocks and interpretive bridges, linking Mainstream and Mahāyāna Buddhist traditions. The DZDL's approach to borrowing, reformulating, and repackaging earlier materials, particularly through Abhidharma compendia such as the **Mahāvibhāṣā*, reflects a broader process of textual compilation in Buddhist scholastic traditions. Furthermore, the blurred distinction between explicitly marked anonymous quotations and alternative explanations suggests that the DZDL is deeply constructed from anonymous sources, raising the possibility that it can be considered, in essence, an anonymous commentary. These findings reinforce the DZDL's multi-layered nature, positioning it as a comprehensive exegetical compendium that not only synthesises earlier traditions but also serves as a vital link in the evolution of Mahāyāna and *Prajñāpāramitā* exegetical traditions.

In Chapter 6, I sought to uncover traces of anonymous commentators and fragments of early *Prajñāpāramitā* exegesis embedded in the anonymous quotations of the DZDL. Through this investigation, I identified two main groups of early *Prajñāpāramitā* exegetes whose voices were recorded in the DZDL. The first group, evident through distinctive terminological choices, stylistic patterns, and internal cross-references, suggests that certain anonymous exegetes were closely engaged with the DZDL commentators, potentially forming a cohesive commentarial network centred around the DZDL. The second group, reflected in quotations that align with distinctive textual variations absent in DZDL-s, indicates the presence of external PP commentators outside the DZDL circle, whose opinions were collected and preserved by the DZDL commentators. In other words, the former refers to unnamed commentators of the DZDL lineage, while the latter refers to fragments of independent interpretive works on the LP of external commentators. However, these two groups seem to be close in space and time and seem to interact with each other. Expanding this scope, I also traced connections between the DZDL and the *Abhisamayālaṃkāra* tradition, much further away in time and space, demonstrating how shared anonymous opinions serve as textual bridges linking these traditions. Despite these promising findings, many anonymous quotations in the DZDL, especially those related to Mahāyāna topics and LP root texts, remain untraced. They may represent fragments of lost exegetical traditions and undocumented commentators whose fragmentary insights survive only within the DZDL. Rather than viewing these anonymous quotations as isolated textual remnants, this study highlights their role in shaping and transmitting *Prajñāpāramitā* intellectual traditions. Ultimately, this chapter reinforces the DZDL's status as a repository preserving fragmentary yet significant traces of early *Prajñāpāramitā* exegesis, reinforcing its strong link to the broader Indic exegetical tradition.

Building on these findings, in Chapter 7, I examined the interaction between anonymous quotations in the DZDL and their corresponding root text passages, using the Sadāprarudita story as a case study. By identifying four distinct patterns of textual interactions and expansions, this study demonstrated that anonymous quotations in DZDL-c not only clarify unexpanded readings in DZDL-s but also mirror and influence textual developments across parallels, highlighting the role of the DZDL's anonymous exegesis in shaping the narrative. While the DZDL does not directly influence any single recension of the Sadāprarudita story, it functions as a repository preserving diverse exegetical materials, linking *Smaller* and *Larger Prajñāpāramitā* traditions. In the chapter, where relevant, I explored whether textual variations and anonymous quotations originated in the Indic DZDL or emerged during Kumārajīva's translation process. The findings support Zacchetti's (2021, 97–98) argument that the DZDL's anonymous quotations derive from its Indic original, rather than being later additions in China. Moreover, the analysis challenges conventional assumptions about textual transmission, demonstrating that simpler versions do not necessarily represent earlier recensions. Rather than reflecting mere interpolation, textual refinements reflect deliberate exegetical efforts to enhance doctrinal clarity and narrative coherence. The DZDL's anonymous quotations often clarify ambiguities in earlier texts, addressing not only gaps in narrative structure but also doctrinal concerns, such as the nature of visionary experiences, the ontological status of manifestations of the Buddha, and the meditative experience in *samādhi*. Later textual expansions often correspond to interpretive refinements introduced in the DZDL's anonymous quotations, reinforcing the idea that these additions emerge as responses to doctrinal concerns rather than accidental insertions. Additionally, textual evidence suggests that some materials embedded in anonymous quotations in the DZDL date as early as the late second century, reinforcing

its role as an early witness to *Prajñāpāramitā* exegesis. Ultimately, these findings reaffirm the DZDL's dual role—as both a preserver of early exegetical voices and an active contributor to the evolving *Prajñāpāramitā* literature, shaping its transmission in both narrative and doctrinal dimensions.

In a sense, this study expands on Zacchetti's (2021) work, building on his observations and hypotheses while reinforcing his insights with additional evidence and arguments. Chapter 4 reinforces his observation on the polyphonic and inclusive nature of the DZDL, demonstrating how multiple voices shaped its interpretative framework. Chapter 5 demonstrates that the DZDL compliers not only followed the *vibhāṣā* compendia model in gathering diverse opinions, as Zacchetti suggested, but also directly incorporated these pre-existing collections of views from the *vibhāṣā* texts into their own compilation. Chapter 6 builds on Zacchetti's (2021) suggestion on the potential traces of individual commentators and fragments of early, lost *Prajñāpāramitā* exegetical traditions embedded in the anonymous quotations in the DZDL, exploring strategies for uncovering these traces and fragments. Further integrating Zacchetti's work on the interaction between the DZDL's exegesis and *Prajñāpāramitā sūtra*s, Chapter 7 illustrates how the DZDL's anonymous quotations reflect fragments of lost traditions, providing crucial insights into the fluid relationship between *sūtra*s and commentaries. While Zacchetti's research examines a broader range of textual interactions, this study specifically focuses on the interactions between anonymous quotations and the PP texts, complementing his findings and illustrating the depth and scope of the DZDL's impact on *Prajñāpāramitā* literature. Moreover, expanding upon Zacchetti's observations on collective authorship, this study suggests that the DZDL, as it exists today, is the product of generations of exegetes, accumulating layers of interpretation from earlier lost

commentaries. Rather than a singular composition, the DZDL evolved over time, incorporating both old and new perspectives into its exegetical framework.

Reflections on Broader Implications

Having explored the anonymous world within the DZDL, and in turn within which the DZDL operated, I now turn to the broader themes that emerged along the way.

At the outset of this research, I noted that authorship of the DZDL was not the primary focus of the study. However, the investigation into its anonymous quotations has inevitably shed light on this issue. The concept of "author" or "authorship" often implies a named individual responsible for composing a text. Yet, the study finds that the more one attempts to pinpoint a single author of the DZDL, the more anonymity dominates the picture. Rather than revealing clear and consistent signature marks left by Nāgārjuna, Kumārajīva, or any other individual, what we encounter is a collection of diverse, unnamed voices, layered over time. If we peel back the DZDL's structure, we uncover strata of intertextuality without a definitive core, an absence of *ātman*, so to speak. This is not to say that the text lacks philosophical or stylistic coherence. Rather, it suggests that such consistency can emerge from the collective effort of multiple individuals and generations. Despite our initial intent to set aside the authorship debate, the implications of this study are inescapable: anonymity and diversity are deeply embedded in the DZDL, as they are in much of Buddhist literature. In this sense, our study of anonymous quotations leads to a broader conclusion: the DZDL is shaped by an anonymous and multiple authorship, rather than being the work of a single identifiable figure (Chapter 5). Thus, Nāgārjuna, traditionally attributed as its author, functions not as a historical author in the conventional sense, but as a legendary figure, a fictive author, or a symbolic frontman, similar to Vyāsa, to whom the Vedas, the Mahābhārata, and the Purāṇas are

attributed. Such a name as Nāgārjuna serves not merely as an individual attribution, but as a legitimising force, a brand, and a marker of authority. Further evidence points to an anonymous origin for the DZDL, as the surviving manuscripts contain no mention of an author, and its titles vary, remain ambiguous, or are misidentified across manuscript traditions (Section 2.1.1). The sole source attributing Nāgārjuna as its author is a biography by Kumārajīva, who saw himself as part of a lineage in which Nāgārjuna was the foundational figure (Section 2.1.5). It is possible that Nāgārjuna may have drafted an initial version, which was later expanded by generations of commentators, while Kumārajīva may have refined the final Chinese translation and attributed the entire work to Nāgārjuna. Yet neither would qualify as the sole author of the text, but rather as contributors to this evolving exegetical project. Mitomo Ryojun (1986, 890) similarly argues that since great works are often compiled under the names of prominent figures, there is no need to assume that the treatises attributed to Nāgārjuna were necessarily written by a single individual. In any event, this study ultimately reclaims the DZDL for the long-forgotten voices overshadowed by figures such as Nāgārjuna or Kumārajīva. The DZDL is not a one-man project, nor a solo intellectual endeavour, but a collective enterprise, shaped by generations of anonymous contributors engaging in a shared exegetical pursuit.

This raises an important question: who were these anonymous contributors responsible for the formation and development of the DZDL? While their precise identities remain unknown, our findings on anonymous quotations in the DZDL allow us to sketch a general outline of their scholarly backgrounds. The woven threads of anonymous quotations and diverse interpretations in the DZDL suggest the existence of vibrant exegetical communities that actively engaged with PP texts and other Buddhist scriptures through collective study, debate, and exchange of interpretations, rather than

working in isolation. The lively question-and-answer format, the chorus of diverse and anonymous voices, and other exegetical features of the DZDL explored in Section 3.2, suggest settings akin to classrooms, workshop discussions, or scholarly councils, where scholars, and possibly also students, gathered around the root text, critically examining its meaning while consulting authoritative views. Chapter 4 and Appendix 1 show the vast textual networks related to anonymous quotations, while Lamotte's (1944–1980) and Shi Houguan's (2014) works reveal the sheer volume of intertextuality and citations in the DZDL, indicating its deep engagement and reliance on much broader Buddhist scholastic traditions. Hirakawa (1963, 74) points out that the limited selection of Buddhist texts available in fourth-century China makes it highly unlikely that the DZDL was compiled there by Kumārajīva. Furthermore, throughout this thesis, no clear evidence has emerged to suggest that Kumārajīva himself introduced the anonymous quotations into the DZDL (Chapter 7). Building on this, I argue that the DZDL's dense network references indicate it was likely produced within a substantial scholarly network, possibly supported by a large, well-maintained library or a regional canon, in a *Prajñāpāramitā* institution outside fourth-century CE China, possibly in Central Asia or Northwestern India. Its absence in Indian and Tibetan sources further supports the case for its regional origins and influence. Chapter 5 further reinforces this conjecture, expanding on Lamotte and Zacchetti's hypothesis of the Northwestern India origins of the DZDL, and highlighting a dynamic *Prajñāpāramitā* scholarly community that operated within, or closely interacted with, the broader Sarvāstivādin scholastic sphere. The DZDL's extensive borrowing from Sarvāstivādin sources, particularly the *vibhāṣā* compendia, suggests it drew upon this network of authorities to bolster its legitimacy, establish itself as an emerging exegetical tradition within the dominant Sarvāstivādin milieu. While previous scholarship often emphasises the DZDL's polemical stance

toward Sarvāstivāda, my findings reveal that while it critiques Sarvāstivādin doctrines, it substantially relies on Sarvāstivādin Abhidharma sources, especially the *vibhāṣā* compendia, suggesting that it engages with Sarvāstivāda as an authoritative scholastic framework rather than merely opposing it. This necessitates a reassessment of Lamotte's hypothesis, which posits that the DZDL was authored by a Sarvāstivādin monk converted to Mahāyāna (see Section 2.1.5). While the notion of conversion implies a change in *nikāya* affiliation or ordination lineage, such a bifurcation between Sarvāstivāda and Mahāyāna is historically problematic. The two are not mutually exclusive, and there is no inherent incompatibility in adhering to Sarvāstivādin *vinaya* while upholding Mahāyāna ideology. Indeed, one may simultaneously identify with both strands of thought. This is exemplified in the Tibetan tradition, which follows the *Mūlasarvāstivāda vinaya* yet maintains an explicitly Mahāyāna doctrinal orientation. In light of this, framing the DZDL as the product of a "conversion" oversimplifies the complex scholastic and institutional entanglements in early Mahāyāna Buddhism. Instead, my findings posit the DZDL as deeply embedded within the broader Mainstream Abhidharma traditions, borrowing and restructuring earlier materials for its own exegetical purposes. My conclusions align more with a Sarvāstivādin-rooted perspective, and the DZDL's reliance on Mainstream Abhidharma materials implies a stronger continuity with Sarvāstivāda than Lamotte's theory accounts for. Chapter 6 sharpens this perspective with further specific details, identifying the early *Prajñāpāramitā* community as comprising distinct scholarly circles, including the inner DZDL network and external groups connected to different LP recensions. These anonymous exegetes shared textual and doctrinal concerns and engaged in overlapping exegetical discussions related to *Prajñāpāramitā* and broader Mahāyāna traditions. Unlike Pāli commentaries, which frequently cite the *Porāṇā* ("the Ancients") as authoritative sources (Mori 2007,

Endo 2013), the DZDL makes no such references, suggesting that the views cited within it were likely contemporary or at least current to the DZDL commentators rather than distant in time or "ancient" as such. Chapter 7 further connects these anonymous voices to both *Smaller* and *Larger* PP textual traditions. However, during the early phases of *Prajñāpāramitā*, such rigid textual classifications may not have been firmly established, when texts were still fluid, evolving, and expanding. This textual flexibility may have allowed exegetes to move freely between interconnected *Prajñāpāramitā* texts, repurposing and adapting interpretations across *Prajñāpāramitā* traditions. Such adaptability suggests that these very commentators themselves were not merely interpreting the root text but actively participating in its evolution. This raises broader questions about the identity and the role of *dharmabhāṇaka*s in Buddhist traditions, whether they functioned not only as reciters and preachers but also as commentators, whose comments in turn entered the very *dharma* that they recited and transmitted.

The open-ended structure of the DZDL, characterised by its presentation of multiple explanations without a definitive conclusion, has significant implications for both its composition and expansion over time (Section 4.4). This flexible framework allowed commentators to incorporate additional explanations freely, without altering the overall structure or argument of the text. Consequently, anonymous quotations and alternative interpretations function as modular components, easily (re)arranged, (re)structured, or expanded according to exegetical needs (Section 5.5). Given this adaptability, it is plausible that the DZDL gradually evolved, accumulating new layers of interpretation, including anonymous quotations. Conversely, this flexible and modular structure also allows the text to be contracted, with certain alternative viewpoints removed or omitted over time. This textual fluidity may have allowed Kumārajīva to abridge the DZDL during its translation process, as discussed in Section 2.1.2.

Finally, the exegetical feature of anonymous quotations in the DZDL reflects a key Buddhist hermeneutical principle, emphasising reliance on the Dharma rather than individual authorship (*dharmaḥ pratisaraṇaṃ na pudgalaḥ*; cf. Lamotte 1993, 11), cited in the DZDL as *yi fa bu yi ren* 依法不依人 ("rely on the Dharma, not on the persons"; T1509, 125a26). The prevalence of anonymous voices and the absence of named individuals (Section 4.2.3) suggests the DZDL's prioritisation of meaning over attribution, emphasising that the validity of ideas outweighs the status of individuals. The DZDL presents multiple perspectives, including the anonymous ones, throughout the commentary, with doctrinal assertions often accompanied by alternative viewpoints, suggesting an embrace of a form of interpretative relativism. The DZDL commentators, and Buddhist exegetical traditions more broadly, do not adopt a rigid or dogmatic attitude toward truth, especially regarding what constitutes *buddhavacana* ("words of the Buddha"). This attitude is explicitly articulated in *juan* 2, where the DZDL states that *buddhavacana* is not confined to words spoken by the Buddha alone but includes all true, skilful, and insightful expressions found in the world (T1509, 66b2–4; cf. Lamotte 1944, I 80–81). Further, the DZDL cites the Vinaya, identifying five categories of figures, including the Buddha, disciples, sages, gods, and transformed beings, whose words can be recognised as *buddhavacana* (T1509, 66b4–6; cf. Lamotte 1944, I 81–83). This inclusive approach to textual authenticity, common across early Buddhist traditions, underlies the DZDL's method of collecting and preserving anonymous quotations (Section 4.4.2). While the Buddha and canonical texts remain absolute authority, anonymous voices in the DZDL, presented with varying degrees of credibility and persuasiveness, thus function as "authoritative communities", from whom DZDL commentators draw both legitimacy and rhetorical force.

Reflections on Methodological Approach and Future Research Directions

In this research, I employed comparative textual analysis, integrating historical-philological methods to trace the sources, parallels, transmission, and interpretative function of anonymous quotations in the DZDL. I addressed textual fragmentation and intertextual connections through close reading and comparative analysis, combining macroscopic surveys with microscopic investigations. In Section 1.3, I acknowledged key challenges in working with fragmentary and anonymous textual materials of early Mahāyāna exegesis, particularly due to reliance on extant Chinese translations of the DZDL and most Sarvāstivādin and early Mahāyāna scholastic works. The tracing process was further complicated by inconsistencies in vocabulary, syntactic variation, and textual expansion across the Buddhist textual corpora, along with translation discrepancies between Kumārajīva and other translators. Simple keyword searches often yielded overwhelming or irrelevant results, requiring careful reading, cross-referencing, and qualitative interpretative analysis to determine parallels and sources.

Despite these challenges and methodological complexities, this approach demonstrated that fragmented textual evidence can be reconstructed from anonymous quotations, offering new avenues for analysing Buddhist commentarial works. However, many anonymous quotations in the DZDL remain untraced, requiring future studies to develop alternative methodologies or the discovery of new manuscript evidence to reconstruct their full historical trajectory within early Mahāyāna exegesis. A systematic comparison between the anonymous quotations in the DZDL and those in the *Abhisamayālaṃkāra* tradition would provide valuable insights into their shared exegetical frameworks and interpretative strategies, further shedding light on early lost *Prajñāpāramitā* exegesis. Future research could expand comparative analyses across

Buddhist commentarial traditions, further mapping the transmission and adaptation, and cross-textual influence of Buddhist exegesis.

More broadly, this thesis contributes to Buddhist commentarial studies as the first monographic study of anonymous quotations, highlighting their historical and scholarly significance beyond the DZDL. By building on the work of Horner (1979, 1981), Mori (1984), Endo (2013), Kieffer-Pülz (2014; 2015a; 2015b; 2019) and Zacchetti (2021), this research expands on existing scholarship and lays the groundwork for further exploration of the anonymous exegetical traditions and intellectual networks that shaped Buddhist commentaries, often overlooked or concealed within the texts themselves. This research advocates for greater attention to anonymous quotations in Buddhist commentaries, as they offer valuable insights into textual fluidity, textual reuse, exegetical adaptation, and the broader history of Buddhist thought and literature.

I would like to end this exploration where I began: while their names, identities, and stories were never recorded or have been forgotten, and even their works have faded beneath centuries of transmission, the voices of our anonymous commentators have survived in quotations and should not be forgotten again.

Appendices

Appendix 1: Table of All Anonymous Quotations in the *Da zhidu lun*

The following table presents all anonymous quotations in the *Da zhidu lun*. It is an adaptation, with modifications and additions, of Endo (2013, 94–106), which catalogues anonymous quotations in Dhammapāla's commentaries.

- First column: Serial number for each individual instance of an anonymous quotation in the DZDL, for convenience of reference.
- Second column: Number of *juan* 卷 ("scrolls")/ *pin* 品 ("chapters") in the Taishō/CBETA edition of the DZDL.
- Third column: Page numbers from the Taishō/CBETA edition of the DZDL.
- Fourth column: Number of anonymous quotations per instance.
- Fifth column: Quotatives used in each case.
- Sixth column: Main topics or keywords summarising each instance, rather than individual quotations, since one instance may include multiple quotations. These typically represent key questions posed or terms being glossed.
- Seventh column: Potential parallels and sources of anonymous quotations. These references are not exhaustive or definitive. Some are partial parallels or related discussions. Cases identified by Lamotte (1944–1980) and Shi Houguan (2014) are included.
- Eighth column: Texts cited or cross-referenced within anonymous quotations.
- Ninth column: The DZDL's recorded rejections of anonymous views. Blank cells indicate no further comment or rejection.

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
1.	1/1	65b10–21	2	有人言 … 更有人言 …	Differences between *kāla* (迦羅) and *samaya* (三摩耶)	Q1: Lamotte (1944, I 76n1): Kālavādins, cf. *Ṣaḍdarśanasamuccaya* (p. 10–11); cited in 法華文句記 (T1719, 162b1–3) Q2: 百論 (T1569, 179c29)	Q1: "As the stanza in the '*Time Sūtra*' (**Kālasūtra*) says" (如時經中偈說): Lamotte (1944, I 76n2): Partial parallels in *Mūlamadhyamakakārikavṛttiprasannapadā* (p. 386); *Ṣaḍdarśanasamuccaya* (p. 11)	
2.	2/1	70a14–20	2	有人言 …	Origin of Abhidharma			
3.	2/1	72c18–19	2	或有人言 …	Why only refer to Buddha as "Teacher of gods and men" (天人師)			
4.	2/1	75a1–3	1	復次，有人言 …	Why the Buddha did not answer the fourteen questions	Lamotte (1944, I 156: *Saṃdhinirmocana* (VII, 19, p. 200) and *Śikṣāsamuccaya* (p. 55)		
5.	3/1	76a10–21	2	有人言 … 復次，有人言 …	Why Rājagṛha alone bears its name	Lamotte (1944, I 164): Q1: *Suttanipāta* commentary (II, p. 413) Q2: 大唐西域記 (T2087, 923a16–b4)		
6.	4/1	85a13–14	1	復次，有人言 …	Why bodhisattvas are mentioned after the *upāsaka*s and *upāsikā*s			

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
7.	4/1	86b5–11	1	復次，有人言 …	Reasons for being designated as a "bodhisattva"	Partial parallels: SZPPSL (T1521, 21a3–11); DZDL (T1509, 709b8–10)	"As the stanza says" (如偈說): Cf. SZPPSL (T1521, 21a3–11): 如《大經》說	
8.	4/1	87a29–b3	2	有人言 …	The foremost of the Buddha's 32 marks	Q1, 2: ADPL (T1545, 888a1–5)		Rejected: "Although these words are said in these two statements, they are not so". (此兩語雖有是語，不必爾也)
9.	4/1	87b8–24	7	1: 有人言 … 2–7: 復有人言 … 【石】: 更有人言 …	Measure of bodhisattvas' merit	Q1–7: ADPL (T1545, 889c25–890b4); Q1, 2, 3, 7: ASZL (T1562, 591a17–26); Q1, 2, 4, 5: ZAXL (T1552, 961c20–24); Q4, 5, 7: AJL (T1558, 95a13–17); Q4, 5, 7: 阿毘達磨俱舍釋論 (T1559, 249b19–24); Q1, 2, 4, 5, 7: AZXL (T1563, 888c8–17)		
10.	4/1	89b28–29	1	有人言 … 【石】有人言作 …	Bodhisattva is born in Tuṣita heaven	DZDL (T1509, 343c4–5); ADPL (T1545, 892c15–893a10)		
11.	4/1	90a6–13	1	有人言 …	Bodhisattva's mind remains undisturbed in mother's womb	Partial parallels: ADPL (T1545, 308c28–309a9)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
12.	4/1	90b21–22	1	復有人言 …	Buddha reveals his male organ (陰藏相)	DZDL (T1509, 251c26–252a3); ADPL (T1545, 888b3–5)		
13.	4/1	91a1–6	2	有人言 … 復有人言 …	Buddha experiences the supreme taste (味中得上味相)	Q1: DZDL (T1509, 572c11–12) Q2: ADPL (T1545, 888c16–25); 大乘理趣六波羅蜜多經 (261, 883c24–26)		
14.	4/1	91a26–b1	1	有人言 …	Why the Bodhisattva possesses exactly 32 marks	DZDL (T1509, 274b26–c4); ADPL (T1545, 889a12–19)		
15.	4/1	91b6–17	1	復次，有人言 …	Why the Bodhisattva's body is adorned with marks	ADPL (T1545, 889a28–b15)		
16.	4/1	91b23–27	1	復次，有人言 …	Essential qualities for a bodhisattva to attain Buddhahood			
17.	5/1	96c1–14	2	有人言 …	Three *samādhi*s (三三昧)	Shi Houguan (2014, I 140): Q1: ADPL (T1545, 172a5–21) Q2: 法句經 (T210, 573a23); 中論 (T1564, 24a3–5)	Q2: "As explained by Buddha in a *Dharmapada* stanza" (如佛說法句中偈): Shi Houguan (2014, I 140n49): 法句經 (T210, 573a23) and 如偈說: Shi Houguan (2014, I 140n50): 中論 (T1564, 24a3–5)	
18.	5/1	97a4–6	3	復有人言 … 2&3: 有言 …	Number of *samādhi*s	Q1: DZDL (T1509, 187a26–27); ADPL (T1545, 852c3–6); 阿毘曇心論經 (T1551,		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
						858b6–8); 阿毘曇甘露味論 (T1553, 976c13–16) Q2: ADPL (T1545, 852c5–8); SZPPSL (T1521, 85b14–16) Q3: 大般若波羅蜜多經 (T220, 952a26)		
19.	5/1	98a13–16	1	復次，有人言 …	Bodhisattva's divine eyes (天眼)	Partial parallels: DZDL (T1509, 146b23–27); 金剛仙論 (T1512, 852b24–c5)		
20.	7/1	108c8–12	1	有人言 …	Retributions of transgressions	Partial parallels: DZDL (T1509, 339a6–7); EĀ (T125[38.11], 726a7–8); 大方廣佛華嚴經 (T279, 17a28–b1); ADPL (T1545, 382c2–3)		
21.	7/1	109c12–14	1	若有人言 …	Two occasions to invite the Buddha			
22.	7/1	110b3–4	2	有人言 …	Number of bonds (纏)	Q1: ADPL (T1545, 245c24); PL (T1547, 423c22–24); AJL (T1558, 109b22–23) and other Abhidharma texts Q2: Lamotte (1944, I 424n3): 毘尼母經 (T1463, 850a26–28); cf. DZDL (T1509, 131c1–4)	"As explained in [the section on] the meaning of *Kātyāyanīputra-abhidharma*" (如迦旃延子阿毘曇義中說): Houguan (2014, I 194–195n33): APL (T1546, 189a18–26) and "In the *Vātsīputrīya-abhidharma*" (犢子兒阿毘曇中)	

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23.	7/1	111c9–28	2	有人言 … 更有人言 …	Nature of **Samādhirājasamādhi* (三昧王三昧)	Q1: Partial parallels: DZDL (T1509, 111b29–c1) Q2: Partial parallels: DZDL (T1509, 111a23–25 and 293a9–12)		
24.	7/1	113b12–15	1	有人言	Rays emanating from the Buddha's feet	Partial parallels: DZDL (T1509, 87b1–2) and ADPL (T1545, 888a2–3)		
25.	7/1	113c27–114a7	1	有人言 …	A billionfold world system (三千大千世界)	Partial parallels: DZDL (T1509, 327a4–8; 123a11–16), ADPL (T1545, 693a7–8), MĀ (T26[36], 477c7–10), 長阿含經 (T1[2], 15c29–16a2; hereafter DĀ) and other Abhidharma texts		
26.	8/1	117a11–26	1	復次，有人言 …	Types of earth tremors (地動)			
27.	8/1	119c4–7	2	有人言 … 復有人言 …	Fulfilment of beings			
28.	9/1	123b26–29	1	有人言 …	Buddha as chief of the billionfold world system	Shi Houguan (2014, I 242–243): PL (T1547, 441c25–26); APL (T1546, 272c14–17); ADPL (T1545, 730c20–22)		Rejected: "This is incorrect!" (是語非實)
29.	9/1	126a6–10	1	譬如有人言 …	Presence of wood but absence of fire			Rejected: "This is not trustworthy". (是不可信)
30.	9/1	127b5–11	1	復次，有人言 …	Bodhisattva Samantaraśmi questions Buddha Ratnākara			

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31.	11/ 1	139a27–b1	1	有人言 …	*Prajñāpāramitā*	Partial parallels: AJL (T1558, 134b24–25); ASZL (T1562, 735b2–3); AZXL (T1563, 946c13–14)		
32.	11/ 1	139b6–8	1	復有人言 …有人言 …	Two types of bodhisattvas	Partial parallels: DZDL (T1509, 342a22–25)		
33.	11/ 1	139c4–21	5	復有人言	Bodhisattva's *Prajñāpāramitā*	Q2: Partial parallels: DZDL (T1509, 190a16–18 and 190a20–24) Q5: Partial parallels: DZDL (T1509, 104a12–13)		
34.	11/ 1	139c22–140a3	2	有人言	Which definition of *Prajñāpāramitā* is correct	Q1: Shi Houguan (2014, I 295): SĀ (T99[1164], 310c24–26) Q2: Partial parallels: DZDL (T1509, 370a21–24)	Q1: "As explained in the *sūtra*" (如經說): Shi Houguan (2014, I 295): SĀ (T99[1164], 310c24–26)	
35.	11/ 1	140c17–21	2	有人言 …	Generosity (檀)			
36.	11/ 1	141b10–c5	1	復次，有人言 …	Generosity as the cause of 32 marks	Partial parallels: EĀ (T125[10.3], 564b16–17); DZDL (T1509, 273b20–26; 387c27–28)		
37.	11/ 1	142a17–19	1	復次，有人言 …	Mundane generosity (世間檀)			
38.	11/ 1	143c19–27	5	有人言 … 2–5: 復次，有人言 …	Gift of the *Dharma* (法布施)	Q2: Partial parallels: 阿差末菩薩經 (T403, 602b8–9) Q3: Partial parallels: ZAXL (T1552, 932c28–933a4); 阿毘		

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						達磨集異門足論 (T1536, 372a13–17) Q5: Partial parallels: SZPPSL (T1521, 64a14–15)		
39.	12/ 1	145c12–14	1	復次，有人言	*Dānapāramitā*	AZXL (T1563, 889a15–17); ADPL (T1545, 892b6–9); 阿毘達磨俱舍釋論 (T1559, 249c9–12); ASZL (T1562, 591b24–26); AZXL (T1563, 889a15–17)		
40.	12/ 1	146a5–6	1	復次，有人言	Fulfilment of generosity (布施具足滿)			
41.	12/ 1	149b9–16	6	有人言 … 更有人言 … 3–6: 有言 …	Matter (色) and self (我)	Lamotte (1949, II 744n1): Q1–6: Allusion to Upaniṣadic speculations		Rejected: "Matters like these are all wrong" (如此事，皆不爾也！)
42.	13/ 1	154c22	1	有人言 …	Abstention from killing (不殺生戒)	DZDL (T1509, 154c24–25): "As stated in other Abhidharma works" (如餘《阿毘曇》中言)		
43.	13/ 1	155a28–b1	1	復有言 …	Retribution of killing			
44.	14/ 1	162a8–b2	1	有人言 …	*Śīlapāramitā*	Partial parallels: DZDL (T1509, 88c27–89a1) Shi Houguan (2014, II 366n2): 菩薩本緣經 (T153, 69b1–	蘇陀蘇摩王經 (**Sutasomarājasūtra*): Shi Houguan (2014, II 366n1): DZDL (T1509, 88c28–	

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						70a7); 菩薩本生鬘論 (T160, 338a–c) Lamotte (1949, II 852–853n1–2): *Campeyyajātaka* and *Bhūridattajātaka*	89a11); 六度集經 (T152[41], 22b6–24a11); 賢愚經 (T202[45], 425c–427a); cf. Lamotte (1949, II 853n1; 1944, I 260n1)	
45.	14/ 1	164b10–16	3	有人言 …	Patience (忍)	DZDL (T1509, 164b18–19): 如是等種種，阿毘曇廣分別		
46.	15/ 1	169c14–16	1	復次，有人言	Unity of all *dharma*s			
47.	15/ 1	172b26–29	1	有人言 …	Function of perfection of effort (精進波羅蜜)			
48.	18/ 1	192c26–193a3	4	1&3: 若有人言… 2&4: 若言 …	Views on the self (神)	Lamotte (1949, II 1079–1080n3): *Avijjāpaccayāsutta* in the Samyutta, II, p. 60–63 (cf. T357, 99–100)	大空經 Lamotte (II, 1079): **Mahāśūnyatāsūtra*	Rejected: Q1&2: "This is a false view" (皆是邪見) Q3&4: "Although these two are different, both are false views" (是二雖異，同為邪見)

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49.	18/ 1	193a6–9	2	若有人言… 若言 …	Views about the self (神)	Lamotte (II, 1081n1): *Brahmajālasutta* (DN, I, p. 22–24)	梵網經 Lamotte (II, 1081): *Brahmajālasutta*	Rejected: Q1: "This is a false view" (是為邪見) Q2: "This is also a false view" (是亦邪見)
50.	20/ 1	207a25–29	1	或有說者 …	Distribution of the three Entrances to Liberation (三解脫門) in the *bhūmi*s	ADPL (T1545, 539c18–20)		
51.	21/ 1	217c25–218a9	2	有人言 … 復有人言 …	Link between the nine characteristics (九相) and the ten perceptions (十想)			
52.	22/ 1	222b12–15	1	有人說 …	Characteristics of the self (神)			
53.	23/ 1	229c4–12	4	復次，有言 … 2–4: 有言	Most crucial practice for attaining *nirvāṇa*	Q2: Lamotte (1970, III 1437n1): *Anguttara* (II, p. 45) Q4: DZDL (T1509, 415b9–10); SZPPSL (T1521, 114c10)		
54.	23/ 1	233a27–28	1	有人言 …	Conventional knowledge (世智)			
55.	23/ 1	233c1–234a11	1	復次，有人言…	Eleven knowledges (十一智)			
56.	23/ 1	234a26–b2	1	有人言	Role of conceptualisation (覺) and analysis (觀) in *samādhi*s	Lamotte (1970, III 1489n3): *Laṭukikopamasutta* (MN I, p. 454); MĀ (T26[192], 743a29–b3)		

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57.	24/ 1	240a13–24	6	有人言 … 2&4: 復次，有人言 … 3&5: 復有人言 … 復有論者言 …	Power of knowledge of paths to all destinies (一切至處道智力)	Q2, 3, 5: SZPPSL (T1521, 83a3–9)	Q6: "The Hairs-Raising *Sūtra*" (毛豎經: Lamotte (1970, III 1554n1) reconstructs as **Romaharṣaṇīyasūtra*, possibly *Mahāsīhanāda* (MN I, p. 68–83)	
58.	24/ 1	240c22–26	1	復有人言 …	Buddha's knowledge is not diminished while eliminating defilements	DZDL (T1509, 449b25–29)		
59.	24/ 1	241a7–10	3	有人言 … 或言 … 論者言 …	The foremost of the ten powers (十力)	Q1: DZDL (T1509, 236c20–22)		
60.	25/ 1	241c20–25	1	有人言 …	Why the Buddha teaches four fearlessnesses (四無所畏)			
61.	25/ 1	243b6–19	4	有人言 …	The Buddha does not know certain *dharma*s			
62.	25/ 1	243c4–8	8	1–4: 有人言 … 5–7: 有言 … 論議師等言 …	Path (道)	Q1: DĀ (T1[12], 59b29–c1) Q3: SĀ (T99[411], 109c18–20) Q4: DĀ (T1[12], 59c14–15) Q6: DĀ (T1[12], 59c25–27) Q7: DĀ (T1[12], 60a3–4); 別譯雜阿含經 (T100[92], 405c15) Q8: AJL (T1558, 123a28–29)		

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63.	25/ 1	244a1–3	1	復次，有人言 …	Roar of the lion (師子吼)			
64.	25/ 1	245b11–12	1	復次，有人言 …	Wheel of Brahmā and Wheel of the Dharma	Partial parallels: DZDL (T1509, 245b5); SZPPSL (T1521, 45c25–26)		
65.	26/ 1	251a7–10	1	復次，有人言 …	Knowledge and vision			
66.	26/ 1	251c17–21	1	復次，有人言 …	Buddha displays his breast	Lamotte (1970, III 1665n4): *Cūḷasaccakasutta* (MN I, p. 227–237); SĀ (T99[110], 36b23); EĀ (T99[37.10], 716b4–5)		
67.	26/ 1	251c26–252a3	2	有人言 … 論議師輩言 …	The Buddha displays his tongue and his cryptorchidia	Q1: DZDL (T1509, 90b20)		
68.	26/ 1	253a12–17	1	若有人言 …	Buddha's fine garments			
69.	26/ 1	256a25–27	1	有人言 …	Eighteen special attributes of the Buddha		DZDL (T1509, 256b2): "These various types are explained in the **Abhidharmavibhaṅga* " (如是等種種，阿毘曇分別說): Lamotte (1970, III 1703) reconstruct 阿毘曇分	

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							別 as **Abhidharmavibhaṅga*	
70.	27/ 1	258c28–259a8	2	有人言 …	Differences between "omniscience" (一切智) and "knowledge of all modes" (一切種智)	Q1: DZDL (T1509, 575c6–9)		
71.	27/ 1	261b13–21	4	有人言 …	Destruction of the traces (習) and defilements (煩惱)	Q3: cited in 鳩摩羅什法師大義 (T1856, 131a9–10)	Q1: "As stated before" (如先說) Q2: "As the Buddha said" (如佛說)	DZDL (T1509, 261b22–23) "All having come from the mouth of the Buddha, none of them is incorrect". (皆是佛口所說故，無有不實)
72.	28/ 1	265b12–16	1	有人言 …	Six supernatural powers (六神通)			
73.	28/ 1	268b13–15	1	有人言 …	*Samādhi*s in the desire realm	Partial parallels: 阿毘曇甘露味論 (T1553, 977c21–26); Shi Houguan (2014, III 810n8): DZDL (T1509, 203b7–8); AJL (T1558, 133b7–8)		
74.	28/ 1	269b16–23	1	諸論議師言	Absence of *dhāraṇī* in the *śrāvaka* system and its presence in Mahāyāna	Lamotte (1976, IV 1876n2): Vibhajyavādins; cf. *Kośabhāṣya* (p. 29);		

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						Shi Houguan (2014, III 814116): AJL (T1558, 104b24–27)		
75.	29/ 1	270b25–26	1	有人謂	Mastering of *Samādhi* (勝三昧)			
76.	29/ 1	270c29–271a5	1	復有人言 …	Sympathetic joy of bodhisattva (隨喜)			
77.	29/ 1	274c16–20	1	或有人言 …	Marks of the Buddha			
78.	30/ 1	278b13–17	1	復次，有人言 …	Buddha fulfilled the wishes of beings	Shi Houguan (2014, III 850n48): 大寶積經 (T310[12.7], 244b1–3); 佛說除恐災患經 (T744, 554b27–c3)	"As stated in the **Vimalakīrtisūtra*" (毘摩羅詰經說): Lamotte (1976, IV 1942n2): 維摩詰所說經 (T475, 538c20–539a6)	
79.	30/ 1	280a1–3	1	有人言 …	Eleven destinies of desire realm	Lamotte (1976, IV 1953n3): DZDL; *Atthasālinī* (p. 62)		
80.	30/ 1	280a16–21	2	或言 …	Five paths (五道) or six paths (六道)			
81.	31/ 1	287b17–21	2	聲聞論議師說 … 大乘說 …	Emptiness in the two vehicles	Q2: Relates to variant reading in root text: Kj(LP) (T223, 288b10)		
82.	31/ 1	289a2–8	3	1&2: 有人言 … 或有人言 …	Emptiness of beings and *dharma*s	Lamotte (1976, IV 2079–2080): Q1: Canonical sources Q2: *Kevaddhasutta* (*Dīgha*, I, p. 211–223); DĀ (T1[24], 101b–102c) Q3: Sarvāstivādins		

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83.	31/ 1	289c5–6	1	有人言 …	Perfect emptiness (畢竟空)	Lamotte (1976, IV 2086n1, 2, 3): non-Buddhist views, including Śaiva, Vaiṣṇava, Sāṃkhya, and Vaiśeṣika		Rejected: "All that is empty!" (是等皆空！)
84.	31/ 1	293b1–12	2	有人言 …	Differences between "essence" (性) and "characteristic" (相)	Q1&2: Cited in 大毘盧遮那成佛經疏 (T1796, 655a20–24)		
85.	31/ 1	295c7–11	3	有人言	Unapprehensionable emptiness (不可得空)	Q2: DZDL (T1509, 295c16–17); Lamotte (1976, IV 2145n2): Q1: views of the two Vehicles; Q2&3: Mahāyāna views		
86.	31/ 1	296a10–11	1	有人言	Emptiness of non-existence (無法空)			
87.	31/ 1	296a22–b1	2	復次，有人言 …	Differences between "emptiness of non-existence" (無法空); "emptiness of existence itself" (有法空); "emptiness of both non-existence and existence itself" (無法有法空)			
88.	32/ 1	298c18–23	1	復次，有人言 …	Thusness (如)	Cited in 大智度論疏 (X46, no. 791, 829a12–21 // Z 1: 74, 207d17–208a8 // R74, 414b17–415a8)	"As explained in the *sūtra*" (如經中說): Lamotte (1980, V 2199n2): *Pratītyasūtra* (*Nidānasaṃyukta*, p. 148); *Paccayasuttanta* (*Saṃyutta*, II, p. 25, l.	

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							18–20); SĀ (T99[296], 84b12–c10)	
89.	32/ 1	299b7–300a19	4	復次，有人言 …	The greatest element among the four elements		"For this reason, the Buddha said" (為是故，佛說): 摩訶般若波羅蜜經 (T223, 219c16–26)	
90.	33/ 1	303c3–7	1	有人言 …	Purifying the great offerings (淨報大施)		"The Buddha said" (佛言)	
91.	33/ 1	304b11–15	1	復有人言 …	"The place of practice of meritorious action (福處)	Partial parallels: SZPPSL (T1521, 46b4–5)		
92.	33/ 1	304b24–26	1	有人言 …	Meritorious action consisting of generosity (布施福德)	Lamotte (1980, V 2248n5): Anguttara (III, p. 415); cited in 大智度論疏 (X791, 834b1–5)		
93.	33/ 1	305a20–27	1	或有人言 …	Characteristics of the "transgression of killing" (殺罪相)	DZDL (T1509, 155a6–22): 迦栴延子阿毘曇; 餘阿毘曇		
94.	33/ 1	307b14–16	1	有人言 …	Variant reading of *Itiyuktaka* (如是語經)			
95.	34/ 1	310c21–311a2	3	有人言 …	The earth changes into *vajra* (金剛)	Q1: Lamotte (1980, V 2324n2): *Kośabhāṣya* (p. 161, l. 12–14) Q3: DZDL (T1509, 447b1–4)		
96.	35/ 2	317b5–11	1	或有人言 …	Abandoning desire	Shi Houguan (2014, III 1005n57): 阿梨吒經 in MĀ (T26[200], 763b2–764a12); 大般涅槃經	"For this reason, the *sūtra* says" (以是故經言): Kj(LP) (T223, 221b3–9)	

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						(T374, 567b8–11); 摩訶僧祇律 (T1425, 427a23–c1); 四分律 (T1428, 682a9–683a15); 十誦律 (T1435, 106c29–107a9); DZDL (T1509, 711b3–25)		
97.	35/ 3	320b27–c13	2	有人謂 …	Comparing Śāriputra and Maudgalyāyana's wisdom to bodhisattva wisdom			
98.	35/ 3	321a20–23	1	復次，有人言 …	Non-arising and emptiness nature of wisdom			
99.	36/ 3	326a23–28	1	有人說 …	Eternalist views (常見)	Non-Buddhist views		
100.	36/ 3	327c12–16	1	復次，有人言 …	No matter exists in emptiness.	DZDL (T1509, 581b23–26)		
101.	36/ 3	328b25–28	1	復有人言 …	Why bodhisattvas practise the "thirty-seven factors of enlightenment" (三十七品) belonging to *śrāvaka*s and *pratyekabuddha*s	DZDL (T1509, 197c8–21; 235b21–c2); 菩薩地持經 (T1581, 929c20–24); 佛說觀佛三昧海經 (T643, 674c28–675a1); 佛說弘道廣顯三昧經 (T635, 503a17–21)	"As explained in a later chapter" (如後品中說): Shi Houguan (2014, III 1052n147): 摩訶般若波羅蜜經 (T223, 350a19–b5); cf. DZDL (T1509, 592b14–15)	
102.	36/ 3	329b12–17	1	有人說 …	All *dharma*s across the three times exist	Sarvāstivādin view: ADPL (T1545, 393a9); cf. DZDL (T1509, 65b10–c8)		Rejected: "This is not

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								so" (是事不然)
103.	37/ 3	334c13–15	1	復有人言 …	Eighteen *dhātu*s (十八界)	Shi Houguan (2014, III 1078n105): DZDL (T1509, 326a10–17)		
104.	38/ 4	337b13–14	1	復次，有人言 …	One remaining birth before Buddhahood (一生補處)			
105.	38/ 4	339a6–11	3	或有人言 … 2–3: 或說 …	*Deva*s of long life (長壽天)	Q2: ADPL (T1545, 382b28–c4; 554b16–22); cited in 仁王經疏 (T1708, 410a19–29)		
106.	38/ 4	339a18–29	3	有人言 …	Positions of "dull faculties" (鈍根)	Q1: Partial parallels: DZDL (T1509, 337a20–22); Q1, 2, 3: cited in 法華經玄籤證釋 (X592, 572b15–19)	"As the '*Dharma Flower Sūtra* says'" (如法華經說): Shi Houguan (2014, III 1095n73): 妙法蓮華經 (T262, 47c3–11)	
107.	38/ 4	339c8–13	1	復有人言 …	Great *kalpa* (大劫)	Partial parallels: ZAXL (T1552, 959c7–18)		
108.	38/ 4	339c15–19	1	復有人言 …	Minor *kalpa* (小劫)		"As stated in the *Dharma Flower Sūtra*" (如法華經中說): Shi Houguan 92014, III 1098n94): 妙法蓮華經 (T262, 11c4–12); 正法華經 (T263, 74b17–26); 添品妙法蓮華經 (T264, 144b23–28)	

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
109.	39/ 4	343b10–12	1	有人言 …	Transcendent concentration (超越定)			
110.	39/ 4	347a27–b3	1	復次，有人言 …	Bodhisattva's divine eyes (菩薩天眼)	Partial parallels: DZDL (T1509, 347c13–19)		
111.	39/ 4	348a7–22	10	有人言 …	Wisdom eyes (慧眼)	Q2: DZDL (T1509, 545a13–14) Q3: DZDL (T1509, 530a28–29) Q4: DZDL (T1509, 282a3–4) Q5: DZDL (T1509, 348c4–5; 400c11–12) Q6: DZDL (T1509, 99a18–19; 112b18–19; 161a15–16); SZPPSL (T1521, 109a1–2); 十地經論 (T1522, 150c13–16)		
112.	39/ 4	348c3–4	1	復次，有人言 …	Physical eyes (肉眼)			
113.	40/ 4	349b16–18	1	有人言 …	Five faculties (五根)	Shi Houguan (2014, III 1139n17&18): ADPL (T1545, 740a28–b2); DZDL (T1509, 234c11–12)		
114.	40/ 4	350c1–7	1	復次，有人謂 …	Buddha's eye (佛眼)	Partially parallels: DZDL (T1509, 273b9–11; 340c14–19); cited in 華嚴經探玄記 (T1733, 230b11–19)		Rejected: "Doubt arises due to this" (是故生疑)
115.	40	352a19–28	2	有人言 …	The perfection of supernatural power (神通波羅蜜)	Q2: Shi Houguan (2014, III 1149n95): SĀ (T99[494], 129a4–6); DZDL (T1509, 283c17–20)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
116.	40	353c8–15	4	1–3: 有人言 … 復次，有人言	The robes of a *bhikṣu*			
117.	41/ 7	358b9–12	1	有人言 …	Analogy of the five aggregates			
118.	41/ 8	361c14–19	1	有人言 …	Bodhisattvas' wholesome roots (善根)			
119.	41/ 8	362c20–25	1	有人言 …	Inner emptiness (内空) and outer emptiness (外空)	Partial parallels: DZDL (T1509, 404b19–23); cited in 大智度論疏 (X791, 862c7–13)		
120.	41/ 8	363b21–24	1	有人言 …	Born from the mouth of the Buddha (從佛口生)	DĀ (T1[5], 36c15–20); 出曜經 (T212, 681b2–5)		
121.	42/ 9	368c28–29	2	或有說 …	Two theories of the "self" (我) according to non-Buddhists	Shi Houguan (2014, IV 1223–1223n150): 中論 (T1564, 23c20–22; 24a15–24)	DZDL (T1509, 368c28–29): "The well-known Brahmins speak of two types of self" (梵志聞人二種說我)	
122.	45/ 13	383b10–20	2	有人言 …	Bodhisattva in the initial stage of aspiration [to become a Buddha] (初發意菩薩)			
123.	46/ 16	389c20–25	1	有人言 …	Riding the great vehicle (乘於大乘)			
124.	46/ 17	391c3–4	1	有人言 …	Great adornment (大莊嚴)			

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
125.	47/ 18	399a6–9	1	復次，有人言 …	*Samādhi* of the Jewelled Seals (寶印三昧)	Partially parallels: 蓮華面經 (T386, 1077a23–24); 根本說一切有部毘奈耶 (T1442, 670c2–3); CSL (T1646, 243c16–18); DZDL (T1509, 170a2–4; 227b19–20; 222a28–b1; 223a25–26; 253c13–15; 297c23–24)		
126.	47/ 18	400a4–8	1	有人言 …	*Samādhi* of Joy (歡喜三昧)	Shi Houguan (2014, IV 1342n78): 阿毘達磨集異門足論 (T1536, 395c8–12); 阿毘達磨法蘊足論 (T1537, 489b1–7); 阿毘達磨品類足論 (T1542, 750c21–25); 舍利弗阿毘曇論 (T1548, 635c20–636a14); AJL (T1558, 150a16–18); CSL (T1646, 335c20–336b5)		
127.	47/ 18	400a15–22	4	有人言 …	*Samādhi* of Immovability (不動三昧)	Q1: 方廣大莊嚴經 (T187, 581b19–22); cf. Shi Houguan (2014, IV 1343n80): MĀ (T26[203], 775a20–b4) Q2: 大方廣佛華嚴經 (T278, 655b3) Q3: 最勝問菩薩十住除垢斷結經 (T309, 1021c23–24) Q4: DZDL (T1509, 397b29–c2)		
128.	47/ 18	400a23–25	1	論者言 …	*Samādhi* of non-retrogression (不退三昧)			

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129.	47/ 18	400b22–c1	1	論者言 …	Why the three *samādhi*s has *vajra* (金剛) in their names			
130.	47/ 18	401b6–12	3	有人言 …	*Samādhi* of Dismissing Doubts (散疑三昧)			
131.	47/ 18	402a10–13	2	有人言 …	*Samādhi* of Solidity (堅固三昧)	Q2: DZDL (T1509, 737b13–15)		
132.	47/ 18	402b13–20	3	有人言 …	*Samādhi* of Destroying Languages Like the Empty Space (壞語如虛空三昧)			
133.	49/ 20	413c17–23	2	有人言 … 或言 …	Gratitude and pay the debt of gratitude (知恩報恩)			Rejected: "Falling into wrong view" (墮是邪見)
134.	50/ 20	418c28–419a6	2	有人言 …	Accomplishment of a place of the womb (處胎成就)	Q1: 修行本起經 (T184, 463b12–16); 佛說羅摩伽經 (T294, 857a8–14); 大般涅槃經 (T374, 488a8–10; T375, 731a13–16) Q2: 佛說首楞嚴三昧經 (T642, 630a3–7)		
135.	50/ 20	419a21–27	1	有人言 …	Accomplishment of the clan (姓成就)			
136.	50/ 21	420b22–26	1	復次，有人言 …	Why the Buddha repeated Subhūti's question before answering	Partial parallels: DZDL (T1509, 339c15–19)	*The Dharma Flower Sūtra* (法華經): Houguan (2014, IV 1433n176): 妙法蓮華經 (T262, 4a22–b2)	

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137.	50/ 21	420c21–27	3	有人言 … 2&3: 復有人言 …	Inconceivability (不可思議性)			
138.	51/ 22	424b16–17	1	復次，有人言 …	Nāga king (龍王) attains bodhisattva path			
139.	51/ 23	427a14–18	2	復次，有人言 … 有人言 …	Innumerable 阿僧祇	Q1: Partial parallels: DZDL (T1509, 169c14–16) Q2: Partial parallels: DZDL (T1509, 65a27–29) and 百論 (T1569, 174c29–175a7)		
140.	51/ 23	429b8–16	4	有人言 …	Subhūti does not praise something lacking conditions or with minor conditions	Q2, 3: Partial parallels: DZDL (T1509, 266c6–16)		Commented: "Such theories lack conditions, or have minor conditions, hence Subhūti does not praise" (如是等說，皆是非因緣、少因緣，須菩提所不讚歎。)
141.	52/ 24	430a22–24	1	有人言 …	Complete and incomplete six *pāramitā*s			
142.	53/ 26	439b10–13	1	有人言 …	The distinction between production (生) and *dharma* (法)	Partial parallels: ADPL (T1545, 202c24–203b18) and DZDL (T1509, 287c6–23)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
143.	54/ 27	443b5–6	2	有人言 …	Repeated assembly of gods			
144.	54/ 27	448a25–b2	1	有人言 …	Yakṣa's language	Partial parallels: DZDL (T1509, 752b9–21)		
145.	55/ 29	451c13–16	1	有人言 …	The flower tower created by the Buddha's power	Partial parallels: DZDL (T1509, 744a22–27)		
146.	55/ 29	454c10–15	2	有人言 …	True characteristics of *dharma*s (諸法實相)			
147.	55/ 29	455b16–22	1	論者言 …	Where to find the *Prajñāpāramitā*			
148.	55/ 29	456b10–15	1	復次，有人言 …	Śakra is a great bodhisattva		"It is said in the *Madhyama-āgama*" (中阿含中說): MĀ (T26[134], 638a9–25); cf. 悲華經 (T157, 231b1–2); 雜寶藏經 (T203[51], 471b29–c1)	
149.	56/ 30	459a14–19	2	有人言 …	The four immeasurable minds (四無量心)			
150.	56/ 30	459b7–9	1	有人言 …	Why this god does not listen to the *Prajñāpāramitā*			
151.	57/ 32	466a14–17	2	有人言 …	Differences between "indestructible faith" (不壞信), "absence of	Q2: Partial parallels: AAA (Wogihara 1932–1935, I 213)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
					doubt” (無疑) and “complete determination” (決了)			
152.	57/ 32	467a28–b12	2	有人言 …	The seven-jewelled *stūpa*	Q1: Partially parallels 佛五百弟子自說本起經 (T199, 194a5–6); 佛說阿鳩留經 (T529, 804c24–28); 佛說除恐災患經 (T744, 557a15–b2); 彌沙塞部和醯五分律 (T1421, 172c23–27); 摩訶僧祇律 (T1425, 498b10–13)		
153.	58/ 36	474b16–17	1	有人言 …	Gods boost courage of those who expound *Prajñāpāramitā*			
154.	59/ 37	476b26–28	1	有人言 …	Analogy of relics of the Buddha and *Prajñāpāramitā*			
155.	59/ 37	478a21–28	4	有人言 …	Origins of “*maṇi*-jewel” (摩尼寶珠)	Q1: DZDL (T1509, 151b7–8; 134a17–23); Q3: DZDL (T1509, 134a17–23); Q4: DZDL (T1509, 472c29–473a2)		
156.	62/ 40	499b21–26	1	有人言 …	Is form large or small?			
157.	63/ 41	503c29–504a2	1	有人言 …	Influenced by Māra			

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158.	64/ 43	511c1–7	2	有人言 … 復次，有人言 …	Completeness and incompleteness of form (色具足, 色不具足)	Relates to variant readings in root texts: Xz(PvsP) (T220, 197a23–b6), PvsP(K) (II–III 171)		
159.	64/ 43	514a19–21	2	有人言 …	Repeated assembly of gods			
160.	65/ 43	516a10–19	1	復有人言 …	Why gods listen a human *Dharma*-preacher			
161.	65/ 43	517b22–28	1	有人說 …	Four characteristics of *dharma*s	DZDL (T1509, 259c29–260a1)		
162.	66/ 45	523a13–18	3	1&2: 有人言 … 復次，有人言 …	Can a slanderer of *Prajñāpāramitā* hear it again?			
163.	66/ 45	527a17–19	1	有人言 …	The ten meritorious deeds (十善) and the four all-embracing methods (四種攝)	Relate to variant readings in root texts: Xz(AdsP) (T220, 591c10–20) and Xz(PvsP) (T220, 207c9–17)		
164.	67/ 45	528a25–27	1	有人言 …	Without life force (無壽命)	Shi Houguan (2014, V 1902n33): DZDL (T1509, 319b28–c16)		
165.	69/ 47	540c22–541a3	2	有人言 …	Lone teacher ventures into danger			
166.	69	544a14–17	1	有人言 …	Buddhas are born from *Prajñāpāramitā*			
167.	70	546b16–29	3	外道說 … 有人謂 … 有人言 …	Four wrong views regarding the self (神)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected

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168.	70	546c29–547a16	6	復次，有人說 … 有人言 … 3–6 有人說 …	The world is finite (世間有邊)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
169.	70	547a16–21	2	有人說 … 有人言 …	Infinite (無邊)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
170.	70	547a21–25	3	有人言 … 或言 …	Finite (有邊)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
171.	70	547a25–27	1	有人見 …	The world is neither finite nor infinite (世間非有邊非無邊)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
172.	70	547a27–b1	1	有人言 …	Self is the body (神即是身)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
173.	70	547b1–5	1	有人言 …	The body and self are different (身異神異)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
174.	70	547b4–12	2	有人言 …	The being goes accordingly after death (死後有如去)	Hikata (1958, lv–lxvi): Sāṃkhya doctrine		Rejected
175.	70/ 49	548b20–21	1	復次，有人言 …	Repeated assembly of gods			
176.	70/ 49	548c17–19	1	復次，有人言 …	Marks cannot destroy marks (相不能破相)			
177.	70/ 49	549a2–5	1	有人言 …	Marklessness cannot comprehend marks (無相不能知相)			
178.	70/ 49	550b16–21	1	餘處說 …	The Buddha knows the doer	Relates to variant readings in root text: PvsP(K) (IV 71)		

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179.	70/ 49	552a8–10	2	有人言 …	Immeasurable things (無量事)			
180.	70/ 49	552c12–14	2	或有人言 …	Receiving prediction in the Good *kalpa* (賢劫中當受記)	Q1: Shi Houguan (2014, VI 2014n130): DĀ (T1[1], 1c23–25)		
181.	72/ 54	564a17–b1	3	有人言 …	Born after the image of the Buddha (隨順佛生)			
182.	72/ 54	569b13–17	2	有人言 … 復次，有人言 …	Differences between impartial mind (等心) and loving kindness (慈心)	Q1: DZDL (T1509, 208c9–13)		
183.	73/ 55	571b15–20	2	有人言 …	Differences between actions (行), types (類), and appearances (相貌) of *avaivartika* bodhisattvas (阿鞞跋致)			
184.	73/ 55	572c3–5	1	復次，有人言 …	A bodhisattva never has evil thoughts	Relates to Xz(Ś) (T220, 666b25–c5)		
185.	73/ 56	576b17–19	1	或有人言 …	*Avaivartika* bodhisattvas enjoy the five sensual desires			
186.	74/ 56	579c16–18	2	復次，有人言 … 有人言 …	Not forgetting the *Dharma* after attaining *dhāraṇī*s			
187.	74/ 57	581b21–23	2	有人言 …	True meaning of emptiness			
188.	75/ 57	586a20–23	1	有人言 …	Bodhisattva stage (菩薩地)	Partial parallels: 成唯識論 (T1585, 54a6–b8) and		

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						Sarvāstivādin bodhisattva path scheme		
189.	75/ 58	588a13–19	1	又復餘處說 …	Three types of dream	Partial parallels: 善見律毘婆沙 (T1462, 760a23–26); ABJL (T1543, 779c19–24); 阿毘達磨發智論 (T1544, 925b19–23); ADPL (T1545, 192b22–23)		
190.	75/ 58	588c7	1	復有人言 …	Maitreya did not reply to Śāriputra and Subhūti's question			
191.	75/ 58	588c12–13	1	有人言 …	Non-attainment (不證)			
192.	75/ 58	591c8–12	1	復次，有人言 …	Only Gaṅgadevī made the vow after hearing the Buddha's teaching	Partial parallel: 大莊嚴論經 (T201, 296c22–26)		
193.	75/ 58	591c15–18	1	有人言 …	Why she is called "Gaṅgadevī" (恒伽提婆)			
194.	75/ 59	591c27–29	1	有人言 …	Gaṅgadevī received the prediction with a woman's body			
195.	76/ 60	597a23–b6	2	有人言 …	Repeated explanation regarding "non-retrogression" (阿鞞跋致)	Q2: Partial parallels: DZDL (T1509, 580a14–19 and 349c18–19)		
196.	77/ 62	603c20–25	4	有人言 …	Other miscellaneous minds and mental factors (餘心、心數法雜)	Q1: DZDL (T1509, 625a11–13) Q3: DZDL (T1509, 204b23)		

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197.	77/ 62	604b1–3	1	有人言 …	All bodhisattvas have Māra enemies	大般涅槃經 (T375, 752b27–29)		
198.	78/ 64	609c28–610a20	1	有人言 …	A newly aspiring bodhisattva surpasses *arhat*s and *pratyekabuddha*s	眾經撰雜譬喻(T208, 535c4–20); CSL (T1646, 291c23–28)		
199.	78/ 64	610a24–28	2	小乘人言 … 摩訶衍論中，或有人如是言 …	A newly aspiring bodhisattva surpasses *arhat*s and *pratyekabuddha*s			Rejected: "This is called 'the two extremes'"是名二邊
200.	78/ 64	610b2–8	4	有人言 …	Good benefit (善利)	Q1: DZDL (T1509, 742b17–24) Q2: DZDL (T1509, 752b21–27) Q3: DZDL (T1509, 742b17–24)		
201.	78/ 65	613a21–23	1	復次，有人言 …	Buddha did not ask the bodhisattvas to explain about the "unexhausted mind"			
202.	80/ 67	622b24–29	1	復次，有人言說 …	Ageing because of the five aggregates	Shi Houguan (2014, VI 2316): Non-Buddhist view 外人執		Rejected: "This is not so". (是亦不然)
203.	80/ 68	624c19–26	1	有人言 …	Body arising due to defilements and *karma* (煩惱業因緣生身)	Partial parallel: DZDL (T1509, 340a2–7)		

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204.	82/ 69	637a27–b6	1	復有人言 …	*Prajñā* only leads to *sarvajñā*, no other *dharma*s	Shi Houguan (2014, VI 2374n121): partially parallels SĀ (T99[1178], 317b22–318b11)	"As the *sūtra* says" (如經說): Partially parallels 諸法無行經 (T650, 752c14–19)	
205.	83/ 69	641a19–22	1	有人言 …	Knowing the faculties well (善知諸根)	Partial parallel: DZDL (T1509, 489c2–10)		
206.	83/ 69	641c3–5	1	復有人言 …	Types of the five aggregates (五眾)	Partial parallels: DZDL (T1509, 382a1); 阿毘達磨品類足論 (T1542, 716c6–8); ADPL (T1545, 396b24–27)		
207.	83/ 70	643a5–7	1	有人言 …	Practising, generating, and cultivating *Prajñāpāramitā*			
208.	83/ 70	643a16–18	1	復有人言 …	Characteristic of empty space (虛空)	Non-Buddhist and non-Mahāyāna view: Partial parallels: DZDL (T1509, 103a5–9 and 171b18–25); 百論 (T1569, 179c20–29)		Rejected: "In Mahāyāna" (摩訶衍中)
209.	84/ 70	649b8	1	復有人言 …	Reply by counter-questioning (反問答)			
210.	84/ 70	649b12–14	1	復有人言 …	Not abiding in the middle way (不住道中)			
211.	84/ 70	649b23–27	2	有人言 … 復有人言 …	Knowledge of all modes (一切種智)	Q2: Zacchetti (2021, 205–207): relate to variant readings in root texts: LPG (34v4–6), Xz(Ś) (T220, [V] 44c16–27), Xz(PvsP) (T220, [VII] 22b25–c4)		

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212.	84/	650c24–25	1	有人言 …	Knowledge in accordance with the truth (如實智)	Partial parallels: DZDL (T1509, 233a4–7)		
213.	85/ 72	655c29–656a2	1	復次，有人言 …	Bodhisattva's practice (菩薩行)	Partially parallels 大方廣佛華嚴經 (T279, 200b23–25)		
214.	85/ 72	656a20–b4	2	有人言 …	Differences among: "knowing the true meaning of *dharma*s" (知諸法實義), "attaining the true characteristics of *dharma*s" (得諸法實相), "penetrating the true meaning" (通達實義), and "knowing the all the *dharma*s according to the truth" (一切法如實知)		"As explained in [the section on] the meaning of 'the knowledge of all modes'" (如一切種智義中說): Houguan (2014, VII 2461n152): DZDL (T1509, 258c27–259b5; 260b1–6; 649b16–27)	
215.	85/ 72	656b19–c7	7	復次，有人言 … 2–6: 有人言 … 復有人言 …	*Bodhi* (菩提)	Q2: APL (T1546, 364c20–21; 366c7–8); ZAXL (T1552, 961c24–25); Q3: Zacchetti (2021, 189) "the view of a particular exegete"; Q4: 菩薩善戒經 (T1582, 975c25–26); Q5: 佛說華手經 (T657, 171c22–23)		
216.	85/ 73	658a13–18	2	有人言 … 復有人疑言 …	Why Subhūti asked the Buddha			

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
217.	86/ 74	662c2–4	2	論者言 … 又復言 …	Patience of non-arising (無生忍)	Q1: 思惟略要法 (T617, 298b15–17); 五門禪經要用法 (T619, 332b18–20) Q2: Partial parallels: DZDL (T1509, 263c6–8)		
218.	86/ 74	663b17–28	3	有人言 … 復次，有人言 … 或 …	Differences between "knowledge" (知) and "vision" (見)	Q1: DZDL (T1509, 250c24–251a20) Q2: SĀ (T99[379], 103c14–104a8) Q3: Shi Houguan (2014, VII 2492n132): ABJL (T1543, 797b7–13); ADPL (T1545, 320c18–24)	Q2: "As explained in the *Sūtra of the Turning of the Wheel of the Law*" (如轉法輪經中說): Shi Houguan (2014, VII 2492n128): SĀ (T99[379], 103c14–104a8)	
219.	86/ 74	664b16–23	1	有人言 …	Conformable acceptance (順忍)	Partial parallels: APL (T1546, 19b14–16; 14b21–25); ADPL (T1545, 21b1–4)		
220.	86/ 75	665b12–16	2	復次，有人言 … 有人言 …	Bodhisattva path (菩薩道) and bodhisattva result (菩薩果)	Relate to variant readings in the root texts: PvsP(K) (V 168.11–18); Xz(AdsP) (T220, 708a25–b2); Xz(PvsP) (T220, 354a7–9); Xz(Ś) (T220, 918c13–20); PvsP(TibD) (D9, *ga* 173a5–6); LPG (264v7)		
221.	87/ 75	668c10–16	1	有人言 …	Bodhisattvas vow to endure hardships			
222.	87/ 75	669a4–20	3	1&2: 有人言 … 復次，有人言 …	Differences between "gradual practice" (次第行), "gradual learning"			

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
					(次第學), and "gradual path" (次第道)			
223.	87/ 75	669c3–7	1	有人言 …	Whom bodhisattvas should offer to first			
224.	88/ 78	682a7–18	4	有人言 …	The Bodhisattva remains unwavering even when his body is cut off			
225.	88/ 78	683b27–c2	1	復有人言 …	Differences between "evil desire" (惡欲) and "evil nature" (惡性)	Partial parallels: DZDL (T1509, 239b14–17; 269a29–b2); 瑜伽師地論 (T1579, 380a14–17)		
226.	88/ 78	684a5–20	3	復次，有人言 … 2&3: 有人言 …	Thirty-two physical features of the Buddha	Q1: Partial parallel: DZDL (T1509, 274b24–26) Q2: Partially parallel: 勝天王般若波羅蜜經 (T231, 722c1–9) Q3: Partially parallel: 大寶積經 (T310[3], 53b12–c21)	Q3: "As explained in the *Secret Tracks Sūtra*" (如密迹經中說): Shi Houguan (2014, VII 2578n225): 密迹金剛力士會 in 大寶積經 (T310[3], 53b12–c21)	
227.	89/ 78	687b1–2	1	有人言 …	Only "complete emptiness" (畢竟空) and "beginningless emptiness" (無始空) are mentioned			
228.	90/ 80	699a20–24	1	有人言 …	Do *arhat*s sleep or not?			

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
229.	91/ 81	704b8–11	1	或有人言 …	Bodhisattva's practice of *dāna*			
230.	93/ 82	710c18–23	5	有人言 …	A hundred tastes (百味)	Q3: Cf. APL (T1546, 52c14–17) Q4: *Theragāthā-aṭṭhakathā* (1.10.1.12) Q5: 大乘悲分陀利經 (T158, 242c22–24)		
231.	93/ 82	711c24–712a1	2	有人言 … 復次，有人言 …	If there are no defilements, why are the Buddhas born in the world?			
232.	94/ 84	720c3–5	1	有人言 …	Why does the Buddha only talk about the four truths?			
233.	95/ 86	727c27–28	1	有人言 …	All *dharma*s are equal			
234.	96/ 87	729b8–13	1	或有人言 …	Emptiness of *dharma*s (法空)			
235.	96/ 87	730a9–12	2	復有人言 … 有人言 …	How defilements generate "good *karma*" (善業) and "unchangeable *karma*" (無動業)	Q1: CSL (T1646, 297c24–26) Q2: Partial parallel: CSL (T1646, 323b11–16)		
236.	96/ 88	732a13–25	3	有人言 …	Why he is called "Sadāprarudita" (薩陀波崙)	Relates to variant readings in root texts: Lk (T224, 470c24–471a15) and ZQ (T225, 503c23–504a10)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
237.	96/ 88	732b3–29	1	有人言 …	Nature of the voice in the sky	Relates to variant readings in root texts: Lk (T224, 471b10–11) and ZQ (T225, 504a24–25)		
238.	97/ 88	735c12–20	1	有人言 …	Nature of the Buddha in the sky	Relates to variant readings in root texts: Lk (T224, 471b16–17); ZQ (T225, 504a27); Mo (T221, 142a9–10); Kj(SP) (T227, 580c17–18); Xz(Ś) (T220, 1060b19–21); AsP(TibD) (D12, *ka* 263a5); AdsP(TibD) (D10, *ga* 183b4–5); PvsP(TibD) (D9, *ga* 355b3–4); Dp (T228, 669a13–15); AsP (Wogihara 1932–1935, II 932)		
239.	97/ 88	736a22–b9	2	有人言 …	The body of Bodhisattva Dharmodgata			
240.	98/ 88	741c8–16	2	有人言 …	Why Sadāprarudita is poor	Relates to variant reading in root texts: Lk (T224, 472b4–5) and ZQ (T225, 504c15–16)		
241.	98/ 88	741c19–22	2	有人言 …	If his body is sold, how could Sadāprarudita make the offerings?			
242.	98/ 88	742a26–29	2	復有人言 … 有人言 …	Only the daughter of a wealthy elder can hear Sadāprarudita's call	Relates to variant readings in root texts: Kj(LP) (T223, 418c15–16), Kj(SP) (T227, 582b4–5), and Xz(Ś) (T220, 1062c27–29)		
243.	98/ 88	742c23–743a3	5	有人言 …	Unsurpassed Jewels (無上寶)	Q2: Cf. 大般涅槃經後分 (T377, 903b23–25)	Q4: "As the Abhidharma says" (如阿毘曇言): 眾事分阿	

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
						Q3: Cf. 大悲經 (T380, 967a3–7) Q4: DZDL (T1509, 201c23–25; 288b26–c1; 335b14–16; 449b21–23); 眾事分阿毘曇論 (T1541, 648b29–c1); 阿毘達磨品類足論 (T1542, 716a5–6) Q5: DZDL (T1509, 552a12–15); cf. 大般涅槃經 (T374, 575b23–25)	毘曇論 (T1541, 648b29–c1); 阿毘達磨品類足論 (T1542, 716a5–6); cf. Shi Houguan (2014, VII 2830n212)	
244.	98/ 88	743b5–8	1	復次，有人言 …	Śakra felt guilty for testing Sadāprarudita	Relates to variant readings in root text: Xz(Ś) (T220, 1063c21–24)		
245.	98/ 88	744a6–9	1	有人言 …	Seven Seals (七印)	Relates to variant readings in root texts: AsP (Wogihara 1932–1935, II 956); PvsP(TibD) (D9, *ga* 367b6–368a1); AdsP(TibD) (D10, *ga* 195a4–6); AsP(TibD) (D12, *ka* 274b4–5); Kj(SP) (T227, 583c4–6)		
246.	98/ 88	744a24–27	2	有人言 …	How Dharmodgata transform flowers into a tower	Relates to variant readings in root texts: Dp (T228, 673b1–3) and Xz(Ś) (T220, 1066b8–11)		
247.	99/ 89	748a9–14	1	有人言 …	Why Śakra offers *mandārava* flowers to Sadāprarudita	Relates to variant readings in root texts: Kj(SP) (T227, 584c20–585a15), Xz(Ś) (T220, 1069c5–1070a7), AsP(TibD) (D12, *ka* 279a3–280a1), AdsP(TibD) (D10, *ga* 199b6–200b4), PvsP(TibD)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
						(D9, *ga* 372b4–373b3), Dp (T228, 674b24–c21), and AsP (Wogihara 1932–1935, II 977.10–978.25)		
248.	99/ 89	749a22–25	2	有人言 …	How Sadāprarudita knows when Dharmodgata would emerge from *samādhi*	Relates to variant readings in root texts: Kj(SP) (T227, 585b23–26); AsP (Wogihara 1932–1935, II 981); Lk (T224, 474b16–18); ZQ (T225, 506a3–4); Dp (T228, 675b5–8); Xz(Ś) (T220, 1070b28–c2); AsP(TibD) (D12, *ka* 281b2–3); AdsP(TibD) (D10, *ga* 202a4–5); PvsP(TibD) (D9, *ga* 375a7–375b1)		
249.	99/ 89	749b16–19	1	有人言 …	Blood transformed into perfumed water	Relates to variant readings in root texts: Kj(SP) (T227, 585c16–17); AsP (Wogihara 1932–1935, II 984); AsP(TibD) (D12, *ka* 282b3–4); Dp (T228, 675c1–3); AdsP(TibD) (D10, *ga* 203a2–3); PvsP(TibD) (D9, *ga* 376a7); Xz(Ś) (T220, 1071a4–7); partially relates to Lk (T224, 474c14–15) and ZQ (T225, 506a21–25)		
250.	99/ 89	750a18–22	1	復次，有人言 …	Who can take bodhisattvas out of subtle *samādhi*			
251.	99/ 89	750b12–16	1	復有人言 …	Third *dhyāna* happiness	Relates to variant readings in root texts: Lk (T224, 473a12–15 and 474c26–475a3); ZQ		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
						(T225, 505a27–28 and 506b1–5); Mo (T221, 144b8–10 and 144c27–145a1); Kj(LP) (T223, 420b22–24 and 423a21–23); Kj(SP) (T227, 583b13–15 and 585c29–586a3); Xz(Ś) (T220, 1065c22–26 and 1071a26–28); Dp (T228, 672c8–13 and 675c12–16); AsP (Wogihara 1932–1935, II 954.19–22 and 985.16–19); AsP(TibD) D12, *ka* 273b6 and 283a5–6; AdsP(TibD) (D10, *ga* 194a5–6 and 203b4–5); PvsP(TibD) (D9, *ga* 366b7 and 377a3–4)		
252.	100 / 89	751b6–11	1	或有人言 …	All *dharma*s are equal (諸法平等)			
253.	100 / 89	752a10–17	2	復次，有人言 …	Extreme (邊)	Q1: DZDL (T1509, 520a13–18); partially parallels 守護國界主陀羅尼經 (T997, 534a28–b17); APL (T1506, 24b17–23); EĀ (T125[15.2], 577b7–11) Q2: Partial parallel: ADPL (T1545, 996b5–10)		
254.	100 / 89	752c9–11	1	復次，有人言 …	Birds turn into a single colour on Mount Sumeru	Shi Houguan (2014, VII 2873n92): partially parallels 大般涅槃經 (T374, 484c3–5; cf. T375, 727c24–26)		

Case	J./ Ch.	Page (T1509)	Quotes	Quotatives	Content	Potential Parallels & Sources	Mentioned Texts/ Cross-references	Rejected or not
255.	100 / 90	754b2–8	1	有人言 …	Why the Buddha entrusts the *Prajñāpāramitā* to Ānanda	Partial parallels: DZDL (T1509, 753c26–27; cf. 620b21–c1)		
256.	100 / 90	754b14–18	1	有人言 …	Why the Buddha entrusts other *sūtra*s to bodhisattvas	Shi Houguan (2014, VII 2881n159): partially parallels 大方廣佛華嚴經 (T278, 679c27–680a8)		
257.	100 / 90	754c19–21	1	有人言 …	Why the Buddha entrusts twice			
258.	100 / 90	755a1–10	2	復有人言 … 有人言 …	Why the Buddha entrusts in an earnest and solemn manner		Q1: "[As] explained by the Buddha in a previous chapter" (佛上品中說): Shi Houguan (2014, VII 2884n175): Kj(LP) (T223, 375c22–25); Mo (T221, 114a25–27)	
259.	100 / 90	756b14–16	1	復次，有人言 …	Why the *Prajñāpāramitā* is not included in the Tripiṭaka	Lamotte (1949, II 940–941): Partial parallels: *Tarkajvāla* (Mdo XIX, 180a2–4); AAA (Wogihara 1932–1935, I 5); cf. Tibetan historians Bu-ston (II, p. 101), and Tāranātha (p. 62)		
260.			453					

Appendix 2: Other Instances of Interaction between Anonymous Quotations in the *Da zhidu lun* and Textual Variation in the Sadāprarudita Story

In this Appendix, I present additional examples of interactions between the anonymous quotations in the DZDL and textual variations in parallels of the Sadāprarudita story. Instance (ix) follows Pattern 2 (Expansion Only in Earlier Texts; Section 7.2.2), instance (x) follows Pattern 1 (Expansion in Earlier and Later Texts; Section 7.2.1), and instance (xi) follows Pattern 3 (Expansion Only in Later Texts; Section 7.2.3).

1. Instance (ix). The Voice in the Sky

This example revisits the beginning of Sadāprarudita's journey in search of *Prajñāpāramitā*. In pursuit of his quest, Sadāprarudita spared neither his own body nor life, seeking neither fame nor material gain. While wandering through a deserted forest, he suddenly heard a voice from the sky offering guidance. He replied that he would follow the instructions. The DZDL-s narrates this episode as follows:

(ix).a. (Unexpanded reading)

> DZDL-s: 於空閑林中，聞空中聲言：『汝善男子！從是東行，莫念疲極，莫念睡眠，莫念飲食，莫念晝夜，莫念寒熱，莫念內外。[…]』
>
> 爾時，薩陀波崙菩薩報空中聲言：『我當從教！[…]』(T1509, 731a11–21 = Kj[LP] T223, 416a28–b9).
>
> In a deserted forest, he heard a voice from the sky saying: "You, O good man! Go east from here. Do not think of physical fatigue, do not think of sleep, do not think of drink or food, do not think of days or nights, do not think of cold or heat, do not think of the internal or external".
>
> At that time, the Bodhisattva Sadāprarudita replied to the voice in the sky: "I will follow your instruction!"

In all story parallels, the voice is referred to generically as "a voice from the sky".[320] This ambiguous nature and origin of the voice prompts a question in DZDL-c:

(ix).b. (Commentary on unexpanded reading)

DZDL-c: 問曰：空中聲為是何聲？

答曰：若諸佛、菩薩、諸天、龍王憐愍眾生故，見是人不著世間法、一心求佛道，以時無佛法，欲示其得般若因緣故，空中發聲。

有人言：是薩陀波崙先世[1]善因緣[2]人，在[3]此林中作鬼神，見其愁苦。以其是先世因緣故，又是神亦求佛道——以是二因緣故發聲。[1]善【大】，善根【宋】【元】【明】【宮】。[2]人【大】，〔－〕【宋】【元】【明】【宮】。[3]此【大】，〔－〕【石】(T1509, 732a28–b6).

Question: What kind of voice was the voice from the sky?

Answer: Out of compassion for beings, when the Buddhas, bodhisattvas, gods, and *nāga* kings see this person who is not attached to worldly *dharma*s and wholeheartedly seeks the Buddha's enlightenment since it is the time when there is no Buddha-Dharma, wanting to show that person the condition to attain *Prajñā*[*pāramitā*], they emit a voice in the sky.

[(ix).b.1] Some people say: In one of Sadāprarudita's previous lives, there was a person with good conditions who became a spirit in this forest and saw him in distress. Because of this past life condition and because the spirit also sought the Buddha path, these two reasons gave rise to the voice.[321]

This question suggests that the nature and origin of the voice intrigued certain audiences or commentators. The DZDL-c proposes various possible sources, ranging from Buddhas and bodhisattvas to gods, *nāga* kings, and spirits. Notably, one of these proposed sources is reflected in Sadāprarudita's response found exclusively in Sadā-I texts (Lk and ZQ):

[320] Cf. Lk (T224, 471a23–24); ZQ (T225, 504a15); AsP (Wogihara 1932–1935, II 927–929); Mo (T221, 141b24–c2); Kj(SP) (T227, 580a28–b9); Dp (T228, 668b2–14); Xz(Ś) (T220, 1059a28–c14); AsP(TibD) (D12, *ka* 261a7–261b5); AdsP(TibD) (D10, *ga* 181b5–182a4); and PvsP(TibD) (D9, *ga* 353b5–354a3).

[321] After this quotation, the DZDL recounts the story of a spirit named "Mi-bo" (蜜膊) and the householder Sudatta (Anāthapiṇḍika). Mi-bo illuminates the forest with his body's radiance to guide Sudatta to the Buddha at midnight. In the Pāli *Sudattasutta* (SN 10.8), the spirit is identified as the *yakkha* Sīvaka (Malalasekera 1997, 1161). It is unclear if this story is part of the quotation [(ix).b.1] or retold by the DZDL commentators. For further discussion, see Lamotte 1980, V 2360n1.

(ix).c. (Expanded reading)

> Lk: 薩陀波倫菩薩聞虛空中教聲，大[1]歡欣，當隨天人之教。[1]歡欣【大】下同，歡喜【宋】【元】【明】【聖】下同 (T224, 471b10–11).
>
> The Bodhisattva Sadāprarudita heard the instruction voice from the sky. He was greatly delighted, [saying]: "I will follow the instruction of the divine being". (Cf. Lancaster 1968, 230).
>
> ZQ: 闍士聞之，大歡喜言：『當隨天教。』 (T225, 504a24–25).
>
> The Bodhisattva, after hearing that, was greatly delighted and said: "I will follow the god's instruction".

Sadāprarudita's responses in Lk and ZQ (Sadā-I) explicitly identify the voice as belonging to "a divine being" or "a god" (*tian ren* 天人 in Lk; simply *tian* 天 in ZQ).[322] This additional detail is absent in all other Sadā-II texts, where the voice's origin remains ambiguous.

The anonymous quotation [(ix).b.1] in DZDL-c attributes the voice to "spirits" (*guishen* 鬼神). While this differs categorically from "god" (*tian ren* 天人 or *tian* 天), it corresponds to the broader concept of a supernatural origin of the voice. Thus, despite the terminology differences, the underlying idea overlaps between the additional details in Sadā-I texts and DZDL-c's anonymous explanations.

From a methodological perspective, such correspondences, whether at the terminological or conceptual level, are equally significant. Whether or not the additional details in Sadā-I texts directly relate to DZDL-c, it is plausible that their redactors engaged in a similar exegetical process. In other words, they may have asked a similar question and arrived at a similar answer, as seen in DZDL-c, in their effort to clarify the source of the voice rather than leaving it ambiguous, as other versions do.

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[322] *Tian ren* 天人 here probably renders the Sanskrit *devaputra* (Karashima 2010, 480).

2. Instance (x). Reason for Śakra's Offering of *Mandārava* Flowers

In most Sadā-II texts, after Dharmodgata finished his first sermon on the coming and going of the Tathāgatas during his first meeting with Sadāprarudita, the story unfolds as follows:[323]

(1) Marvellous events, such as an earthquake and a rain of flowers, occur due to Dharmodgata's sermon.

(2) Śakra scatters flowers over Dharmodgata and praises him.

(3) Sadāprarudita then asks Dharmodgata about the cause of the earthquake, and Dharmodgata explains that it was caused by his sermon.

(4) Sadāprarudita, filled with joy, proclaims that he will become a Tathāgata.

(5) Rising into the sky, Sadāprarudita wonders how he could honour Dharmodgata.

(6) Śakra, perceiving Sadāprarudita's thoughts, offers him *mandārava* flowers.

In Sadā-I texts, Lk and ZQ, these marvellous events occur twice in later episodes, after Dharmodgata's second and third sermons. Additionally, the episode in which Śakra offers flowers to Sadāprarudita appears to be a point when Dharmodgata is about to begin his second sermon. These are clear examples of transposition of episodes between the Sadā-I and Sadā-II versions of the story.

Due to space constraints, only details (5) and (6) from the Kj(SP) are cited here.

(x).a. (Expanded version)

Kj(SP): [1]薩陀波崙聞法生歡喜因緣，即昇虛空，高七多羅樹。作是念：『我今當以何物供養曇無竭菩[2]薩？』

釋提桓因知薩陀波崙心所念，即以天曼陀羅華，與薩陀波崙。作是言：『汝以是花，供養曇無竭菩薩。 [1] 薩陀波崙聞【大】，以得【聖】。 [2] 薩【大】，薩摩訶薩【聖】。 (T227, 585a13–17)

[323] See AsP (Wogihara 1932–1935, II 977.10–978.25); Kj(SP) (T227, 584c20–585a15); Dp (T228, 674b24–c21); Xz(S) (T220, 1069c5–1070a7); AsP(TibD) (D12, *ka* 279a3–280a1); AdsP(TibD) (D10, *ga* 199b6–200b4); and PvsP(TibD) (D9, *ga* 372b4–373b3).

> Sadāprarudita, because of the joy generated from listening to the Dharma, rises into the empty space, as high as seven *tāla* trees. He wonders, "Now, what should I offer to the Bodhisattva Dharmodgata?
>
> Śakra, Lord of the gods, perceives Sadāprarudita's thoughts and offers heavenly *mandārava* flowers to Sadāprarudita. He says, "Please use these flowers to offer to the Bodhisattva Dharmodgata". (Cf. Orsborn 2021, 36)

However, the four events from (1) to (5) are entirely absent in DZDL-s (=Kj[LP]) and the earlier LP translation, Mo. In these texts, following Dharmodgata's first sermon, Śakra abruptly presents flowers to Sadāprarudita without the preceding contextual details. The DZDL-s says:

> *(x).b. (Unexpanded version)*
>
> DZDL-s: 爾時，釋提桓因以天曼陀羅花與薩陀波崙菩薩摩訶薩，作是言：善男子！以是花供養曇無竭菩薩摩訶薩 (T1509, 745b17–20; = Kj[LP] T223, 422b2–4; cf. Mo T221, 145c2–3).
>
> At that time, Śakra, Lord of the gods, gave heavenly *mandārava* flowers to the Bodhisattva Mahāsattva Sadāprarudita and said: "O good man! Please offer these flowers to the Bodhisattva Mahāsattva Dharmodgata".

Unlike Sadā-II texts, DZDL-s (=Kj[LP]) and Mo lack the explanation that Śakra reads Sadāprarudita's mind before offering the flowers.[324] These omissions make the narrative abrupt and somewhat illogical. Perhaps for this reason, DZDL-c explicitly asks why Śakra created the *mandārava* flowers and presented them to Sadāprarudita.

> *(x).c. (Commentary on the unexpanded version)*
>
> DZDL-c: 問曰：釋提桓因何以化作[1]文陀羅華與薩陀波崙？[1]文【大】，曼【宋】【元】【明】【宮】。
>
> 答曰：釋提桓因愛樂佛道故，常[2]供養諸菩薩。」 [2]供養【大】，恭敬【宋】【元】【明】【宮】，供敬【石】。

[324] Kj(SP): 釋提桓因知薩陀波崙心所念，即以天曼陀羅華，與薩陀波崙。(T227, 585a15–16).

> 復次，釋提桓因欲攝眾生令入佛道故，現天王身，以華與薩陀波崙。薩陀波崙一心求佛道故，諸天來供養；眾生見者，皆亦發心。釋提桓因為引導眾生故，供養薩陀波崙。
>
> 有人言：「釋提桓因深愛敬薩陀波崙，上品來[3]試已，令身體平復，今復以華與之。釋提桓因力能與一切人華，以眾生無福力故，設當與者，華即變壞；薩陀波崙福德成就故，得必不變，是故與；若一切菩薩供養師時不盡與 [3]試【大】，試試【宋】【元】【明】【宮】【聖】【石】(T1509, 748a2–14).
>
> Question: Why did Śakra, Lord of the gods, create the *mandārava* flowers to give to Sadāprarudita?
>
> Answer: Because Śakra, Lord of the gods, delights in the Buddha's path, he always makes offerings to the Bodhisattvas.
>
> Furthermore, because Śakra, Lord of the gods, wanted to attract beings to enable them to enter the Buddha path, he appeared in the form of a heavenly king and gave the flowers to Sadāprarudita. Because Sadāprarudita wholeheartedly sought the Buddha path, the gods came to make offerings. When beings saw that, they all aspired. For the sake of guiding beings, Śakra, Lord of the gods, made offerings to Sadāprarudita.
>
> [(x).c.1] Some people say: Śakra, Lord of the gods, had deep affection and respect for Sadāprarudita, after coming to test and enabling his body to be healed [as described] in the previous chapter, now also gave him the flowers. The power of Śakra, Lord of the gods, is being able to give flowers to all people, but because beings had no power of merits, suppose he gave them, the flowers would immediately wilt and die. Because Sadāprarudita is endowed with merits, when he got [the flowers], they definitely did not change, thus, [Śakra] gave him [the flowers]. When all the Bodhisattvas make offerings to their teachers, [Śakra] is unable to give [flowers] to them all.

This example highlights a distinct pattern of textual variations in the root texts and their relationship to the DZDL's exegesis. While previous cases involved minor variations, such as terms or details, this example involves the omission of several significant events in DZDL-s (=Kj[LP]) and Mo.[325] Moreover, none of the three explanations, including an anonymous quotation [(x).c.1], refer to the additional details present in other texts, suggesting that the DZDL commentators may have been unaware of these elements. Consequently, DZDL-s (=Kj[LP]) and Mo may represent an earlier and more

[325] In Kj(SP), this portion contains 315 Chinese characters (T227, 584c20–585a15). It is equivalent to approximately one and a half pages in Wogihara's Sanskrit edition (1932–1935, II 977.10–978.25).

rudimentary version of this portion of this story, lacking the additional narrative details found in other texts.

3. Instance (xi). Wealthy Elder's Daughter Hearing Sadāprarudita

This instance is a sub-set of Pattern 3, where most texts include the unexpanded reading, DZDL-s (= Kj[LP]), Kj(SP) and Xz(Ś) contain the expanded reading, the anonymous quotations address this expanded reading, and only Xz(Ś) contains a further expanded reading which reflects DZDL-c's anonymous exegesis.

This example is drawn from a later episode where Sadāprarudita decides to sell himself in a marketplace to acquire wealth for offerings to Dharmodgata. Due to Māra's intervention, no one could hear his call. Most texts, including Lk, ZQ, Mo, AsP(Tib), AdsP(Tib), PvsP(Tib), Dp, and AsP, state that Māra did not let anyone hear Sadāprarudita's voice. The Sanskrit AsP reads:

(xi).a. (Unexpanded reading)

> AsP: *atha khalu māraḥ pāpīyāṃs tān brāhmaṇagṛhapatikāṃs tathā pratyutthāpayāmāsa, yathā te taṃ ghoṣaṃ nāśrauṣuḥ sadāpraruditasya bodhisattvasya mahāsattvasya: kaḥ puruṣeṇārthikaḥ, kaḥ puruṣeṇārthikaḥ, kaḥ puruṣaṃ kretum icchatīti* | (Wogihara 1932–1935, II 945.17–20).[326]
>
> Then, Māra, the evil one, blocked those brahmins and householders in such a way that they could not hear the call of the Bodhisattva, the Great Being, Sadāprarudita:[327] "Who is in need of a man? Who is in need of a man? Who wants to buy a man? (Cf. Conze 1994b, 284)

[326] Cf. Lk (T224, 472b11–12); ZQ (T225, 504c21–22); Mo (T221, 143b11–12); Dp (T228, 671a11–13); AsP(TibD) (D12, *ka* 269a.2–3); AdsP(TibD) (D10, *ga* 189b.1–2); and PvsP(TibD) (D9, *ga* 361b4–5).

[327] Here I follow the Chinese translations in interpreting *pratyutthāpayāmāsa* as "block" (see footnote 322 below). The term literally means "caused to rise/stand", but in this context, could mean "fixed them in place" or "placed in a position". Conze (1974b, 284) aptly renders it as "disposed". In the AsdP(Tib) (D10, *ga* 189b2), it appears as *yongs su bsgribs so*, which Sparham translates as "cast a spell over" (source: https://read.84000.co/translation/toh10.html, accessed on December 7, 2022).

However, DZDL-s (= Kj[LP]), Kj(SP), and Xz(Ś) introduce an additional detail: "except for the daughter of a wealthy elder".[328]

(xi).b. (Expanded reading)

DZDL-s: 爾時，惡魔[1]隱蔽諸婆羅門、居士，令不聞其自賣聲；除一長者女，魔不能[2]蔽。 [1]隱【大】，〔一〕【明】【宮】。[2]蔽【大】，蘞【石】(T1509, 738b22–23 = Kj[LP] T223, 418c15–16 ; cf Kj[SP] T227, 582b4–5).

At that time, the Evil Māra blocked the *brāhmaṇa*s and householders, not letting them hear his call to sell himself, except for the daughter of a wealthy elder whom Māra could not block.[329]

This additional detail requires explanations, because such an extraordinary event demands a compelling reason. DZDL-c explains that Māra could not block the daughter of a wealthy elder due to the merit she had accumulated in many lifetimes. Additionally, DZDL-c provides two other anonymous explanations:

(xi).c. (Commentary on the expanded reading)

DZDL-c: 除一長者女者，以其為佛道世世集功德故，魔不能蔽。

復有人言：是薩陀波崙不應死故，令一女人聞。

有人言：是曇無竭菩薩神通力故，令長者女得聞 (T1509, 742a25–29).

As for '**except for one daughter of a wealthy elder**', it is because she had accumulated merits for life after life for the sake of the sake of enlightenment of the Buddha,[330] thus Māra could not block her.

Moreover, some people say: Because Sadāprarudita was not destined to die, thus enabling one woman to hear [his voice].

Some people say: It was the power of the Bodhisattva Dharmodgata that allowed the daughter of a wealthy elder to hear.

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[328] It is noteworthy that none of the female characters in the story are named, including the central female character, identified only as *zhangzhe nu* 長者女 ("the daughter of a wealthy elder"). For a discussion on the DZDL's attitude to women, see Oshika 1971, 359–363.

[329] The Chinese *yinbi* 隱蔽 and *bi* 蔽 literally means "to conceal". In this context, I follow Orsborn (2021, 24), who translates *yinbi* 隱蔽 as "blocked" in his rendition of Kj(SP).

[330] *Fo dao* 佛道 literally means "the Buddha-path". However, it often means "the enlightenment of the Buddha". See Karashima 2010, 168–170; 2013, 156–158.

The explanation in DZDL-c's gloss appears to have influenced a further expansion in Xz(Ś):

(xi).d. (More expanded reading)

> Xz(Ś): 我當方便隱蔽其聲，令此城中長者、居士、婆羅門等咸不能聞。唯除城中一長者女宿善根力魔不能蔽 (T220, 1062c27–29).
>
> [Māra thought:] "I will use means to conceal his voice, not letting all the wealthy elders, householders, *brāhmaṇa*s, etc. in the city hear it". Except for only the daughter of a wealthy elder in the city, [due to] the power of her good roots in the past, Māra could not block her.

The variant in Xz(Ś) closely relates to the DZDL-c gloss rather than the two anonymous quotations. While the anonymous quotations are not explicitly associated with the variant reading in Xz(Ś), they clearly participate in the exegetical process that may have inspired the expansion in Xz(Ś). The DZDL commentators may have included the alternative opinions from anonymous commentators due to uncertainty about their own explanation. However, it is ultimately their explanation that was adopted by a later redactor, as represented in Xz(Ś). A notable feature of this example is the gradual expansion of a narrative detail, from the unexpanded reading in most texts to the fully expanded version in Xz(Ś), through successive layers of exegesis.

List of Abbreviations and Conventions[331]

AA = *Abhisamayālaṃkāra* or *Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstra* (ed. T. Stcherbatsky and E. Obermiller 1929).

AAA = *Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā* by Haribhadra (ed. Tucci 1932; ed. Wogihara 1932–1935; ed. Vaidya 1960).

AAV = *Abhisamayālaṃkāravṛtti* by Ārya Vimuktisena (ed. Pensa 1967; ed. Cicuzza 2001; ed. Nakamura 2014; ed. Lee 2017).

Abhidharmakośabhāṣya = Pradhan, P. (ed.). *Abhidharmakośabhāṣya of Vasubandhu*. Patna: K.P. Jayaswal Research Institute, 1967.

ABJL = *Apitan ba jiandu lun* 阿毘曇八犍度論 (**Abhidharmāṣṭagrantha*/ **Aṣṭagrantha*) T1543 [XXVI], composed by Kātyāyanīputra, translated by Saṃghadeva (Sengjiatipo 僧伽提婆) and Zhu Fonian 竺佛念 in 338 CE.

ADPL = *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (**Mahāvibhāṣāśāstra*) T1545 [XXVII], translated by Xuanzang's team from 656–659 CE.

AdsP = *Aṣṭādaśasāhasrikā Prajñāpāramitā.*

AdsP(TibD) = Tibetan translation of the *Aṣṭādaśasāhasrikā Prajñāpāramitā* included in the Derge block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa khri brgyad stong pa* (D10; *sher phyin*, *ka~ga*).

AdsP(TibPk) = Tibetan translation of the *Aṣṭādaśasāhasrikā Prajñāpāramitā* included in the Peking 1737 block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa khri brgyad stong pa* (P732; *sher phyin*, *ni~phi*).

[331] I generally follow the abbreviations and conventions of Karashima (et al. 2016: xv) and Zacchetti (2021), with some modification, to maintain consistency and avoid potential confusion for readers.

AJL = *Apidamo jushe lun* 阿毘達磨俱舍論 (*Abhidharmakośabhāṣya*) T1558, translated by Xuanzang between 651–654 CE.

APL = *Apitan piposha lun* 阿毘曇毘婆沙論 (**Abhidharmavibhāṣāśāstra*) T1546 [XXVIII] translated into Chinese by Buddhavarman (Futuobamo 浮陀跋摩), Daotai 道泰 and others between 437–439 CE.

AsP = *Aṣṭasāhasrikā Prajñāpāramitā* as included in Wogihara, Unrai ed. 1932–1935. *Abhisasamayālaṃkār'ālokā Prajñāpāramitāvyākhyā* the Work of Haribhadra – Together with the Text Commented on. Tokyo: The Toyo Bunko.

AsP(TibD) = Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* included in the Derge block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa brgyad stong pa* (D12; *brgyad stong*, *ka*).

AsP(TibPk) = Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* included in the Peking 1737 block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa brgyad stong pa* (P734; *sher phyin*, *mi*).

ASZL = *Apidamo shun zhengli lun* 阿毘達磨順正理論 T1562, translated by Xuanzang in 654 CE.

AXL = *Apitan xin lun* 阿毘曇心論 (**Abhidharmahṛdayaśāstra*) T1550 [XXVIII], composed by Dharmaśreṣṭhin, translated by Saṃghadeva (Sengjiatipo 僧伽提婆) and Huiyuan 惠遠 in 391 CE.

AZXL = *Apidamo zang xianzong lun* 阿毘達磨藏顯宗論 T1563, translated by Xuanzang between 651 and 652 CE.

BCSD = Akira Hirakawa. 1997. *Buddhist Chinese-Sanskrit Dictionary*. Tokyo: The Reiyukai.

BD = Hajime Nakamura. 1975. *Bukkyōgo daijiten* 佛教語大辞典. Tokyo: Tōkyō Shoseki.

BHSD = Franklin Edgerton. 1953. *Buddhist Hybrid Sanskrit Grammar and Dictionary. Vol. 2: Dictionary*. New Haven: Yale University Press.

BHSG = Franklin Edgerton. 1953. *Buddhist Hybrid Sanskrit Grammar and Dictionary. Vol. 1: Grammar*. New Haven: Yale University Press.

CBETA = Chinese Buddhist Electronic Text Association.

CSL = *Chengshi lun* 成實論 (**Tattvasiddhi*) T1646 (XXXII), written by Harivarman (訶梨跋摩, c. 250–350 CE), translated by Kumārajīva's team (in 411–412 CE).

CSZJJ = Sengyou, 僧祐 (445–518) *Chu sanzang ji ji* 出三藏記集 T2145.

DĀ = *Dīrghāgama Chang ahan jing* 長阿含經 T1.

Dhr = *Guang zan jing* 光讚經 T222 (VIII), translated by Dharmarakṣa (Zhu Fahu 竺法護; 286 CE).

Dp = *Fomu chusheng san fazang banreboluomiduo jing* 佛母出生三法藏般若波羅蜜多經 T228 (VIII), translated by Dānapāla (Shihu 施護; 982 CE).

DZDL = *Da zhidu lun* 大智度論 (**Mahāprajñāpāramitopadeśa*) T1509 (XXV), translated by Kumārajīva (Jiumoluoshi 鳩摩羅什; 402–406 CE).

DZDL-c = Commentary section of the *Da zhidu lun.*

DZDL-s = *Sūtra* section of the *Da zhidu lun* = Kj(LP) (see below).

DZDL(Fsh) = Text of the *Da zhidu lun* 大智度論 in *Fangshan shijing* 房山石經. 2000. Vols. 15–16. Beijing: Huaxia chubanshe.

EĀ = **Ekottarikāgama Zengyi ahan jing* 增壹阿含經 T125

Fsh = *Fangshan shijing* 房山石經. 2000. 18 vols. Beijing: Huaxia chubanshe.

GZJ = Critical edition and annotated translation of Dhr, chapters 1–3, found in Zacchetti 2005 (references are to paragraph numbers used in this work).

HD = *Hanyu da cidian* 漢語大詞典. 1986–1994. 13 vols. Shanghai: Hanyu da cidian chubanshe.

Kj(LP) = *Mohebanreboluomi jing* 摩訶般若波羅蜜經 T223 (VIII), translated by Kumārajīva (Jiumoluoshi 鳩摩羅什; 403–404 CE).

Kj(SP) = *Xiaopin banreboluomi jing* 小品般若波羅蜜經 T 227 (VIII), translated by Kumārajīva (Jiumoluoshi 鳩摩羅什; 408 CE).

Lamotte I–V = Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*. 5 vols. Louvain: Institut Orientaliste de Louvain, 1944–1980 [Tome I 1944, Tome II 1949, Tome III 1970, Tome IV 1976, Tome V 1980].

Lk = *Daoxing banre jing* 道行般若經 T224 (VIII), translated by Lokakṣema (Zhi Loujiachen 支婁迦讖; 179 CE).

LP = *Larger Prajñāpāramitā*.

LPG = main *Larger Prajñāpāramitā* manuscript from Gilgit, in S. Karashima, Y. Lee, J. Nagashima, F. Shoji, K. Suzuki, S. Ye and S. Zacchetti (eds.) 2016, 1–251.

LPG II / LPG III = fragments of two other *Larger Prajñāpāramitā* manuscripts from Gilgit, in S. Karashima and T. Tamai (eds.) 2019.

MĀ = *Madhyamāgama Zhong ahan jing* 中阿含經 T26

Mo = *Fang guang banre jing* 放光般若經 T221 (VIII), translated by Wuchaluo 無叉羅 (*Mokṣala; 291 CE).

P = *Yongle Beizang* 永樂北藏 ("Yongle Northern Canon"), as catalogued by the *Yongle Beizang Zhengli Weiyuanhui* 永樂北藏整理委員會編 ("Editorial Committee for

the Yongle Northern Canon"), published in Beijing by *Xianzhuang Shuju* 線裝書局 in 2000. References to the *Yongle Beizang* edition, accessible via the CBETA, take the form: P[text number][,] [page][column][line].

PL = *Piposha lun* 鞞婆沙論 (**Vibhāṣāśāstra*) T1547 [XXVIII] translated in 383 CE by Saṅghabhadra, Dharmanandin, Buddharakṣa, and Minchi 敏智.

PvsP = *Pañcaviṃśatisāhasrikā Prajñāpāramitā*.

PvsP(D) = Dutt, Nalinaksha ed. 1934. *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. Calcutta Oriental Series no. 28. London: Luzac & Co.

PvsP(K) = Kimura, Takayasu ed. 1986–2009. *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. 6 vols (I–1, I–2, II–III, IV, V, VI–VIII). Tokyo: Sankibo Busshorin.

PvsP(TibD) = Tibetan translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* included in the Derge block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (D9; *sher phyin*, *ka~ga*).

PvsP(TibPk) = Tibetan translation of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* included in the Peking 1737 block-print edition of the Kanjur, *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (P731; *sher phyin*, *nyi~di*).

SĀ = *Saṃyuktāgama Za ahan jing* 雜阿含經 T99

ŚP = Ghoṣa, Pratāpacandra ed. 1902–1914. *Śatasāhasrikā Prajñāpāramitā*. Calcutta: Asiatic Society of Bengal.

SP = *Smaller Prajñāpāramitā*.

Sadā-I = Version I of the Sadāprarudita story.

Sadā-II = Version II of the Sadāprarudita story.

SZPPSL = *Shi zhu piposha lun* 十住毘婆沙論 (**Daśabhūmikavibhāṣā*) T1521 [XXVI], translated by Kumārajīva's team (in c. 408 CE).

T = *Taishō shinshū daizōkyō* 大正新脩大藏經. Takakusu Junjirō 高楠順次郎, Watanabe Kaikyoku 渡邊海旭, Ono Genmyō 小野玄妙 eds. 1924–1934. Vols. 1–85. Taishō Issai-kyō Kankō-kai 大正一切經刊行會. Tokyo. References to the Taishō edition, accessible via the CBETA, take the form: T[text number][,] [page][column][line].

X = *Xuzangjing* 續藏經. *Shinsan Dainihon Zokuzōkyō* 卍新纂大日本續藏經. Kawamura Kōshō 河村孝照; Nishi Giyū 西義雄, and Tamaki Kōshirō 玉城康四郎 eds. 1975–1989. Tōkyō: Kokusho Kankōkai. Revised edition of the original *Dainihon Zokuzōkyō* 大日本續藏經 (= Z). Edited by Maeda Eun 前田慧雲 and Nakano Tatsue 中野達慧. 1905–1912. Kyōto: Zokuzōkyō Shoin. References to the *Xuzangjing* edition, accessible via the CBETA, take the form: X[text number][,] [page][column][line].

Xz(AdsP) = Xuanzang's 玄奘 translation (660–663 CE) of the *Aṣṭādaśasāhasrikā Prajñāpāramitā* (*Da banreboluomi jing* 大般若波羅蜜多經 T220 [VII, 427b2–761b27], division 3).

Xz(PvsP) = Xuanzang's translation (660–663 CE) of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (*Da banreboluomi jing* 大般若波羅蜜多經 T220 [VII, 1b2–426a14], division 2).

Xz(Ś) = Xuanzang's translation (660–663 CE) of the *Śatasāhasrikā Prajñāpāramitā* (*Da banreboluomi jing* 大般若波羅蜜多經 T 220 [V-VI], division 1).

ZAXL = *Za apitan xin lun* 雜阿毘曇心論 T1552, translated into Chinese by Saṅghavarman 僧伽跋摩 et. al. in 434 CE.

ZH = *Zhonghua dazangjing* 中華大藏經. Edited under the leadership of Ren Jiyu 任繼愈. 1984–1996. 106 vols. Beijing: Zhonghua shuju.

ZQ = *Da mingdu jing* 大明度經 T225 (VIII), translated by Zhi Qian 支謙 (223–229 CE).

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Eng. = English

Ch. = Chinese

P. = Pāli

Skt. = Sanskrit

Tib. = Tibetan

[] = supplementation

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