

## BOOK REVIEWS

Edward Conze, *The Prajñāpāramitā Literature*. Second Edition, Revised and Enlarged. The Reiyukai Library: Bibliographia Philologica Buddhica, Series Maior, I. Tokyo: The Reiyukai, 1978. pp. viii + 138.

Dr. Conze's *The Prajñāpāramitā Literature*, widely recognized as a concise and authoritative guide to the Prajñāpāramitā sūtras, hardly needs an elaborate introduction here. The author devoted the greater part of his life to the study of these sūtras, and has published a great number of editions, translations, and studies related to them. The results of those long years of study are crystallized in the *Prajñāpāramitā Literature*, which presents a comprehensive picture of the voluminous Prajñāpāramitā literature, tracing its historical developments, and analyzing its philosophical ideas.

This book was first published in 1960, and copies are now very difficult to obtain. Moreover, during the eighteen years since the first edition appeared, a number of new scholarly contributions have been made in this field. Dr. Conze revised and supplemented the original edition to incorporate these new developments. The result is this new enlarged edition of 138 pages (as against 123 pages in the first edition), which no doubt will be greatly welcomed by the academic world. In the following pages I would like to comment mainly on some of the revisions and additions that caught my attention.

The format of the work remains basically unchanged. Conze begins with a historical overview of this literature; next he enumerates and discusses the Prajñāpāramitā (hereafter abbreviated as PP) sūtras together with various commentaries on them from India to Japan; rounding this all off are several indices. Conze's main theories and ideas show almost no change. He still regards the *Ratnaguṇa-saṃcaya-gāthā* (Taishō 229) as a résumé of the *Aṣṭasāhasrikā* (Taishō 227, 228, etc.), and considers it as belonging to an earlier period. As in the first edition, he continues to accept the traditional ascription of the *Abhisamayālaṃkāra* as a work belonging to the fourth century. I personally believe that it belongs to a later period.

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On almost every page, there is evidence of some form of addition or revision on the part of the author. The great number of treatises that have appeared since the publication of the first edition have been duly acknowledged, either in the text proper or in footnotes. Other recent publications are grouped together and listed on pages 91 and 92. Information concerning new editions, translations, and studies on the various texts are included in the explanations of each sūtra. These additions are most prominent in regard to the *Pañcaviṃśatisāhasrikā* (PP in 25,000 Lines), *Aṣṭasāhasrikā* (PP in 8,000 Lines), *Ratnaguna-saṃcaya-gāthā* (Verses on the Accumulation of Precious Qualities), *Vajracchedikā* (Diamond Sūtra), and *Prajñāpāramitā-hṛdaya* (Heart Sūtra). For example, in his discussion of the *Diamond Sūtra*, Conze includes some fifteen additional items of information including recent editions and translations of the Uigur, Kalmuk, and three Mongolian versions of this sūtra.

Although Conze mentions a number of studies and translations that have been undertaken in Japan, he seems to have overlooked some important works which I think any such list should include: Ui Hakuju's studies on Dignāga's *Prajñāpāramitā-piṇḍārtha* (*Taishō* 1518) and Hattori Masaaki's studies on the same text (p. 52); Tozaki Hiromasa's translation of *Suvikrāntavikrāmi* (p. 56); Ui's studies on Asaṅga's *Kārikāsaptati* (1963), a commentary on the *Diamond Sūtra*, as well as my translation (1973) of the same text (p. 64).

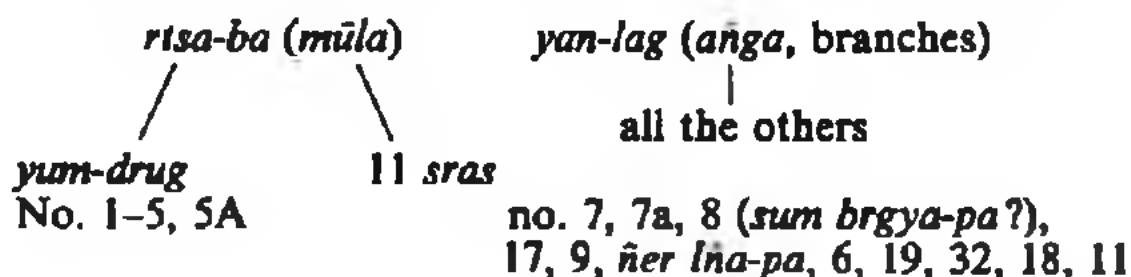
In addition to these notes, Conze revised and added to his earlier book in several places. In the first edition, he indicated, without citing his reasons, that he was unconvinced by Étienne Lamotte's theory which advocated northwest India as the birthplace of the *Prajñāpāramitā Sūtra*. In this revised edition, Conze comments in detail (pp. 3–4) on this problem, buttressing his arguments with further footnotes. Likewise, there are some wholesale changes made in the section dealing with the *Ratnaguna-saṃcaya*. A number of passages have been rewritten to take into account the research of Yuyama Akira; he incorporates, for instance, Yuyama's division of the Recension into A, B, and C.

In the first edition, Conze numbered from 1 to 40 each of the PP sūtras, so that, for example, the *Śatasāhasrikā* (PP in 100,000 Lines) becomes No. 1; the *Aṣṭasāhasrikā*, No. 5; the *PP of Benevolent Kings*, No. 13, and so on. He employs the same numbering system in this revised edition, but in a note on page 91, he distinguishes what he calls Nos. 7a and 12a as independent sūtras, thus raising the total number of sūtras to forty-two. Accordingly, then, should we not distinguish also the *Ratnaguna-saṃcaya*, No. 5a, as an independent work from the *Aṣṭasāhasrikā*, sūtra No. 5? Although Conze himself admits a similarity between these two texts, he states that they also have many points of difference (p. 9). In fact, in the Tibetan Tripitaka, the *Ratnaguna-saṃcaya* has been incorporated not in the *Aṣṭasāhasrikā*, but in the *Aṣṭādaśasāhasrikā*, as its

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eighty-fourth chapter. Moreover, a colophon to the *Ratnaguna-saṃcaya* states that this sūtra is the eighty-fourth chapter of the *Śatasāhasrikā*. Dr. Yuyama, therefore, concludes that “the *Ratnaguna-saṃcaya* is neither a condensation nor an annotation of the *Aṣṭasāhasrikā*” (see Yuyama Akira, *Prajñāpāramitā-ratnaguna-saṃcaya-gāthā*, 1976, p. xvii).

In discussing the classification of the PP sūtras (p. 17), Conze presents a new chart which he refers to as “another Tibetan division,” but he gives no explanation as to how and on what basis it was conceived. The chart is as follows:



The numbers are those given by Conze to each of the PP sūtras. The chart indicates that these sūtras are divided into “root (*mūla*) or main sūtras” and “branch (*āṅga*) sūtras.” The “root sūtras” are again divided into six “mother” (*yum*) sūtras—from the *PP in 100,000 Lines*, No. 1, to the *Ratnaguna-saṃcaya*, No. 5A—and eleven “son” (*sras*) sūtras. Among the eleven “son” sūtras, Conze seems to have some doubt about the identification of the *sum brgya-pa* (PP in 300 Lines), but this sūtra, of course, is No. 8, the *Diamond Sūtra*. And why is no number assigned to the *ñer lña-pa*? This certainly refers to Conze’s sūtra No. 26, the *Pañcaviṃśati-prajñāpāramitā-mukha* (The 25 Doors of PP). It now becomes evident that this chart which Conze calls “another Tibetan division” is none other than the division found in the Tibetan Tripitaka itself, the six “mother” sūtras and the eleven “son” sūtras corresponding to the sūtras in the *Prajñāpāramitā* section of the Tripitaka. In the Tohoku Catalogue, for instance, we find the “mother” sūtras are numbered 8–13 and are followed immediately by the “son” sūtras numbered 14–24.

Although most of the misprints found in the first edition have been corrected, there still remain some errors which should be noted: p. 26, 1.13: *dbañ-phyug*; p. 34, 1.20: *pha-rol-tu*; p. 47, 1.7 from bottom: *OLZ*; p. 51, 1.3: To 3791; p. 64, 1.19: I-ching; p. 102, 1.4 from bottom: I 154; p. 114, 1.18: *mam-par bśad-pa*; p. 117, 1.14: *rgya-mtsho*; p. 118, 1.11 from bottom: *bśad-pa*.

Since Maitreyanātha’s *Abhisamayālamkāra* (hereafter as AA) is an important text for the understanding and interpreting of the PP sūtras, the author devotes a number of pages to it (pp. 12, 39–40, and 101–107). In addition, he provides, in a separate section, a list of close to seventy different commentaries and subcommentaries on this text (pp. 112–120), a great majority of which are transmitted only in Tibetan. In regard to these commentaries, however, there are

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still some questions that must be considered.

First, as E. Obermiller reported several decades ago, the Tibetan tradition of the Gelug-pa says that there are twenty-one commentaries of the AA in the Tripitaka (i.e., those commentaries written in India) and ninety-five "outside" the Tripitaka (i.e., written in Tibet). Although certain reservations must be entertained regarding this Tibetan tradition, it is fairly safe to say that the twenty-one commentaries concerned can be identified with the texts of Tōhoku 3787–3806 and 3903. From among these texts, Conze refers, on p. 33, to a text (Tōhoku 3789) which he identifies as a commentary on the *Śatasāhasrikā*, implying therefore that it is not a commentary on the AA. He mentions another text (Tōhoku 3790) which is actually the sūtra-text of the *Pañcaviṃśatisāhasrikā*. He calls it a "recast version" of the sūtra," and analyzes its content on p. 36. On the other hand, he identifies on p. 113 a text written by Darṣṭrasena (Tōhoku 3808; Conze's No. 1 Cy 4) as a commentary on the AA, although the Tibetan tradition does not. Conze is probably correct with regard to these questions, but it is regretted that he neither refers to nor criticizes the Tibetan tradition at all.

Likewise, he says nothing about the traditional "ninety-five extra-canonical commentaries," which, except for eight by Mongolians, all have Tibetan authors. Dkon-mchog bstan-paḥi sgron-me (this name appears on p. 120 in association with another book) lists them one by one in the sub-commentary he wrote on Jamyashedpa's commentary on the AA. Conze, however, includes only around a third of these ninety-five works in his list. As there is in any case great difficulty in gaining access to this enormous body of AA-related works, there are a number of questions still remaining for future study.

Finally, a new catalogue of Dr. Conze's writings on the study of the PP literature has been included in this revised edition. It is similar to the one published by Conze himself as an appendix to his *Materials for a Dictionary of the Prajñāpāramitā Literature* (Tokyo, 1967). This new catalogue, compiled by Dr. Yuyama, the editor of this new edition, is much more informative. It contains not only a brief annotated description of each of Conze's works, but also data concerning book reviews on them. Perusing the catalogue, one cannot help but feel that the entire history of modern research on the PP literature is here represented. It is a valuable supplement to the catalogues of Conze's writings given in *Further Buddhist Studies* (1975) and *Prajñāpāramitā and Related Systems: Studies in honor of Edward Conze* (1977).

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