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Antigraph: JBF2, Tantra, vol. ya, f. 162v, *Ārya-mahāpariṇāmarājasamantraka*.

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Xu Peng

**Amendments for the Edition  
of Tangut *Mahāprajñāpāramitā-sūtra*  
Published in *Heishuicheng Manuscripts Collected in Russia***

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*Abstract:* Volumes from 15 to 20 of *Heishuicheng Manuscripts Collected in Russia* selectively represent the *Mahāprajñāpāramitā-sūtra* in Tangut language held by the Institute of Oriental Manuscripts of the Russian Academy of Sciences. The fundamental edition of the Collection certainly is not free from some invalidities, which became evident with the time. For the Tangut version of *Mahāprajñāpāramitā-sūtra*, (1) some folios of different volumes were mistakenly spliced together; (2) the order of the folios of the same volumes were mixed up. The problem of identifying of the text was also aggravated by omissions made by the Tangut people, who copied the text of *Sūtra*. This paper suggests some new readings and identifications in the Tangut version of *Mahāprajñāpāramitā-sūtra*.

*Key words:* Heishuicheng Manuscripts Collected in Russia, Tangut documents, *Mahāprajñāpāramitā-sūtra*

## Preface

Among the Tangut documents housed in Russia, the majority belongs to the Buddhist literature. Among these, the Tangut text of *Mahāprajñāpāramitā-sūtra* is notably the largest in volume, with over 1700 entries logged by Professor Evgenii Kychanov into his *Catalogue*.<sup>1</sup> Volumes 15 to 20 of the edition of *Heishuicheng Manuscripts Collected in Russia* for the first time represent the paginated folios of the *Sūtra*. This allowed the aca-

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<sup>1</sup> KYCHANOV 1999: 48–266.

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demics all over the world to have a full view on this profound text and have an idea about “the relationship between Buddhism in the Tangut state and the Buddhism on the North China Plain”.<sup>2</sup> Unfortunately, when the team of the compilers of the edition was working in St. Petersburg in the 1990s<sup>3</sup> because of the extensiveness of the material and hectic schedule of the editorial work, volumes of the published Tangut text of *Mahāprajñāpāramitā-sūtra* were not cross-referenced with the Chinese version. In this paper we try to correct some invalidities in the edition of the Tangut version of *Mahāprajñāpāramitā-sūtra* published in the *Heishuicheng Manuscripts Collected in Russia*.

### Some folios of different volumes were mistakenly spliced together

One of the problems with the Tangut version of *Mahāprajñāpāramitā-sūtra* published in *Heishuicheng Manuscripts Collected in Russia* is the mistakenly done splicing of folios belonging to different parts (*juan*) of *Sūtra*, for example of part 41. There are two documents published in volume 15 of *Heishuicheng Manuscripts Collected in Russia*: ИHB. № 2750 and ИHB. № 7731, mentioned in Professor Kychanov’s *Catalogue of Tangut Buddhist Monuments* (hereinafter — *Catalogue*).<sup>4</sup> The last three lines of ИHB. № 2750 are the folios following the beginning of ИHB. № 7731 do not belong to part 41. Subsequently, two questions arise: does the text of ИHB. № 7731 belongs to part 41? And for which part of *Sūtra* does the text, not belonging to part 41, pertain to?

ИHB. № 7731 contains the conclusion of part 41. Therefore, employing a method of cross-verifying is possible to determine the order of folios. Through this approach, we can swiftly confirm that 08.1<sup>5</sup> “this meaning to the translation indicates that from folios from 06.1 to 07.6 belong to part 68 of *Mahāprajñāpāramitā-sūtra*, equivalent to folios from 12.6 (the third character) to 15.2 (the seventh character) in part 68 of *Heishuicheng Manuscripts Collected in Russia*. The corresponding Chinese text begins with “The Dharma

<sup>2</sup> Zhongguo shaoshumingzu gujizongmutiyao Xixiajua, 24.

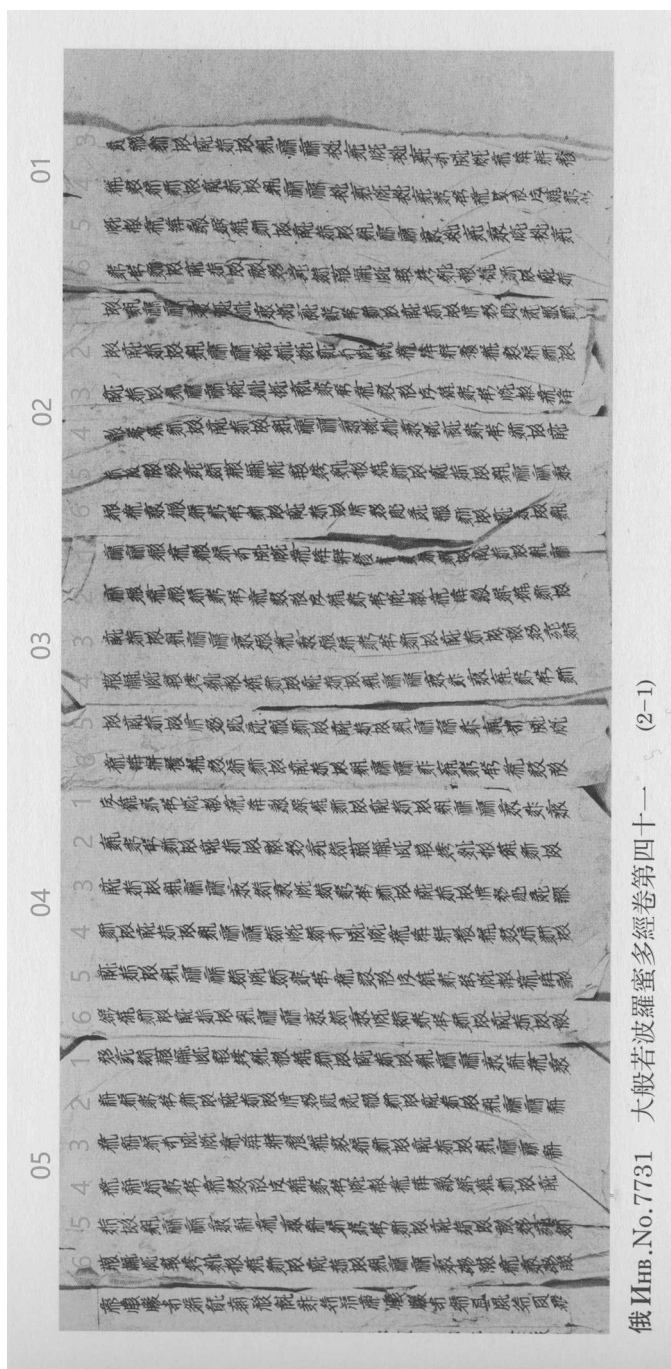
<sup>3</sup> *E cang Heishuicheng wenxian* (continuing edition, 1st vol. published in 1996).

<sup>4</sup> KYCHANOV1999: 137, 59.

<sup>5</sup> In this article we adopt the numbering method of Professor Han Xiaomang’s on construction of the Tangut Buddhist literature corpus, and encode each part of Buddhist scriptures folio by folio and line by line, such as 08.1 is representing the first line on the 8th folio.

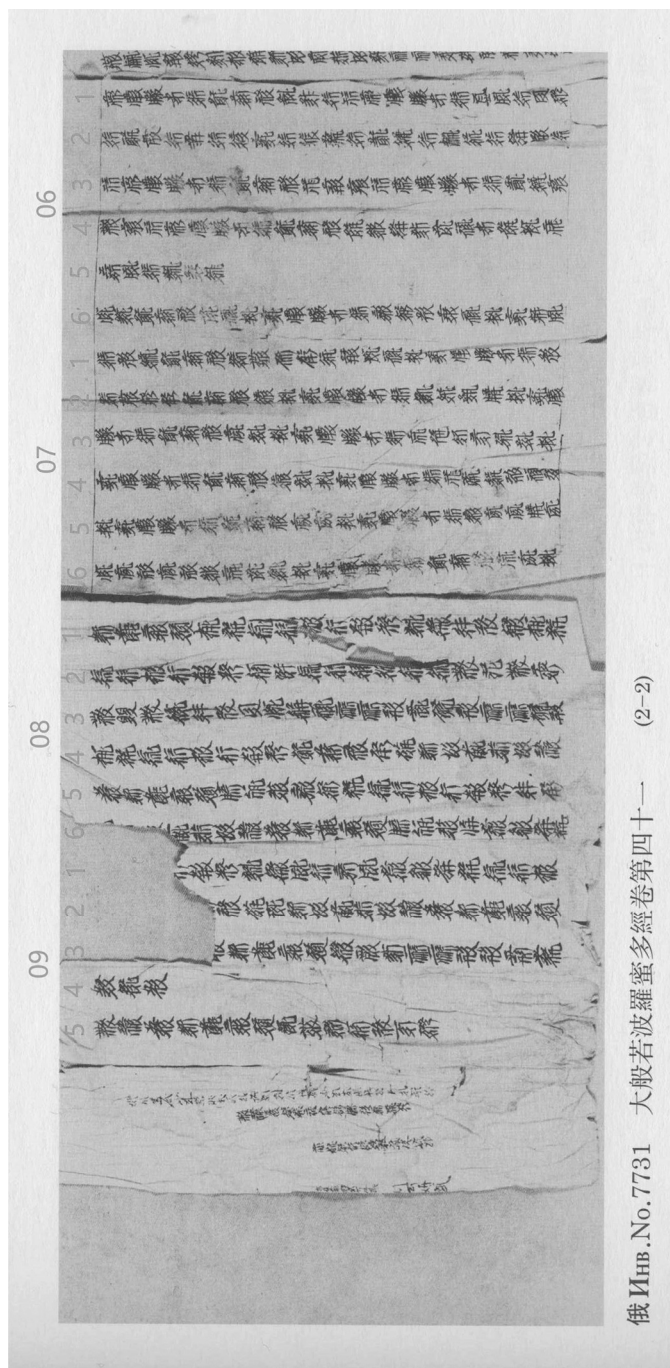






Pl. 1.

The Tangut collection, IOM RAS, Inv. No. 7731



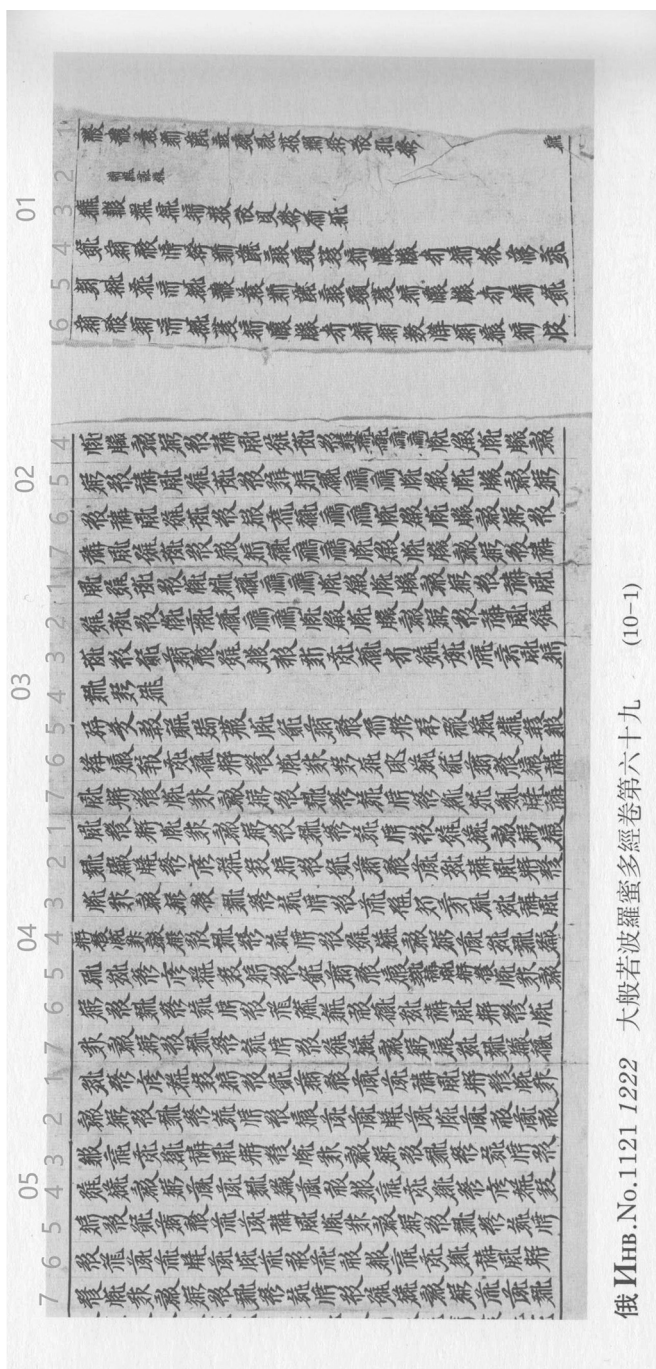
Pl. 2.

The Tangut collection, IOM RAS, Inv. No. 7731



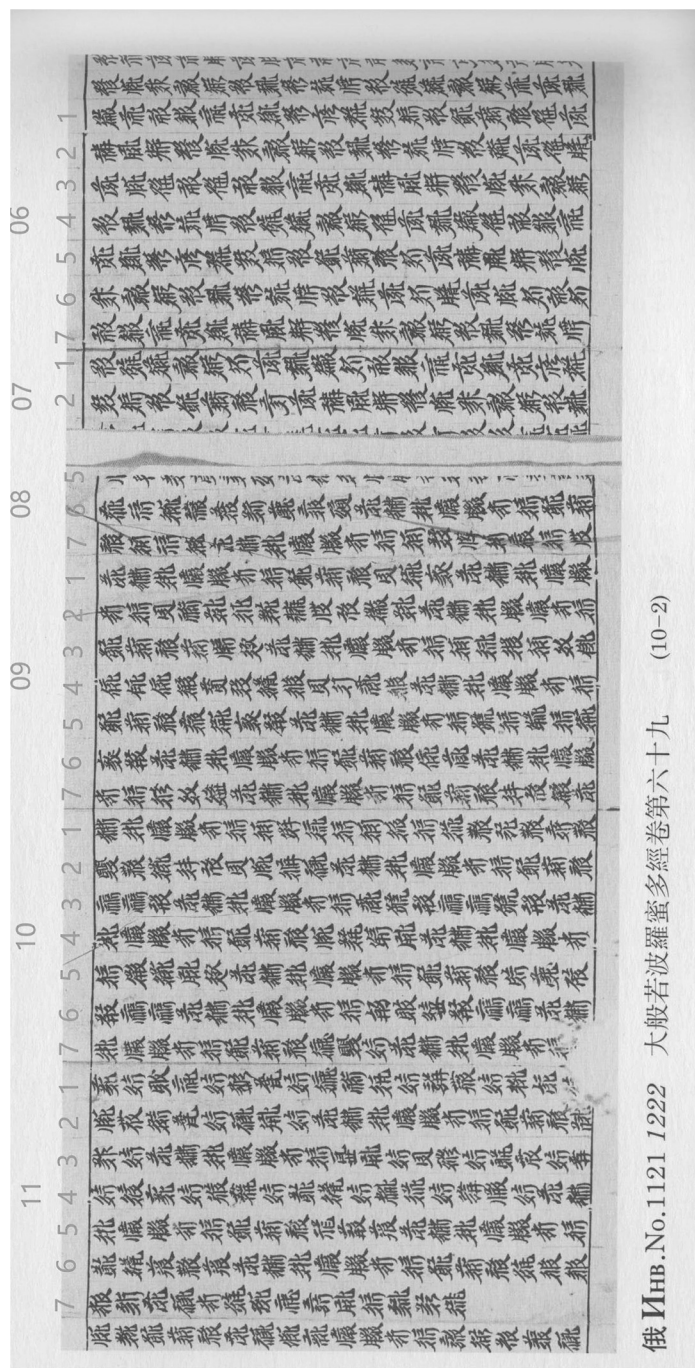




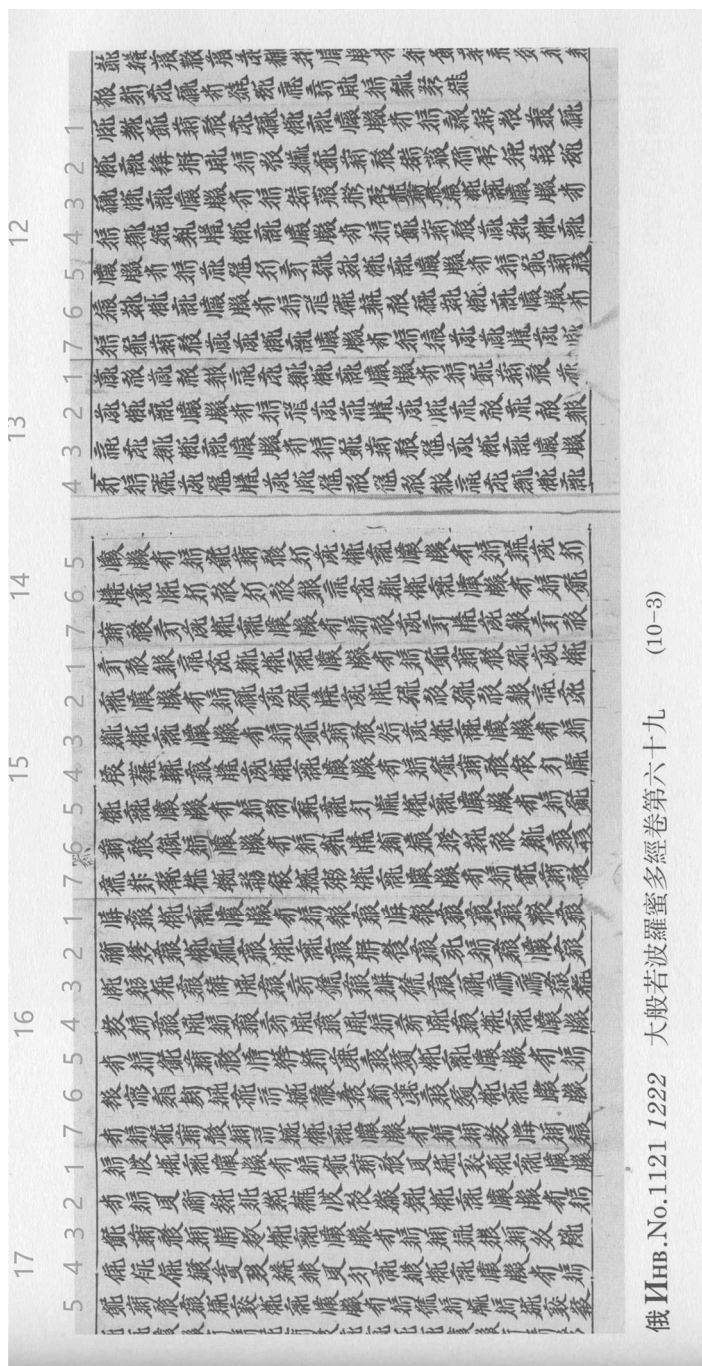


Pl. 3.

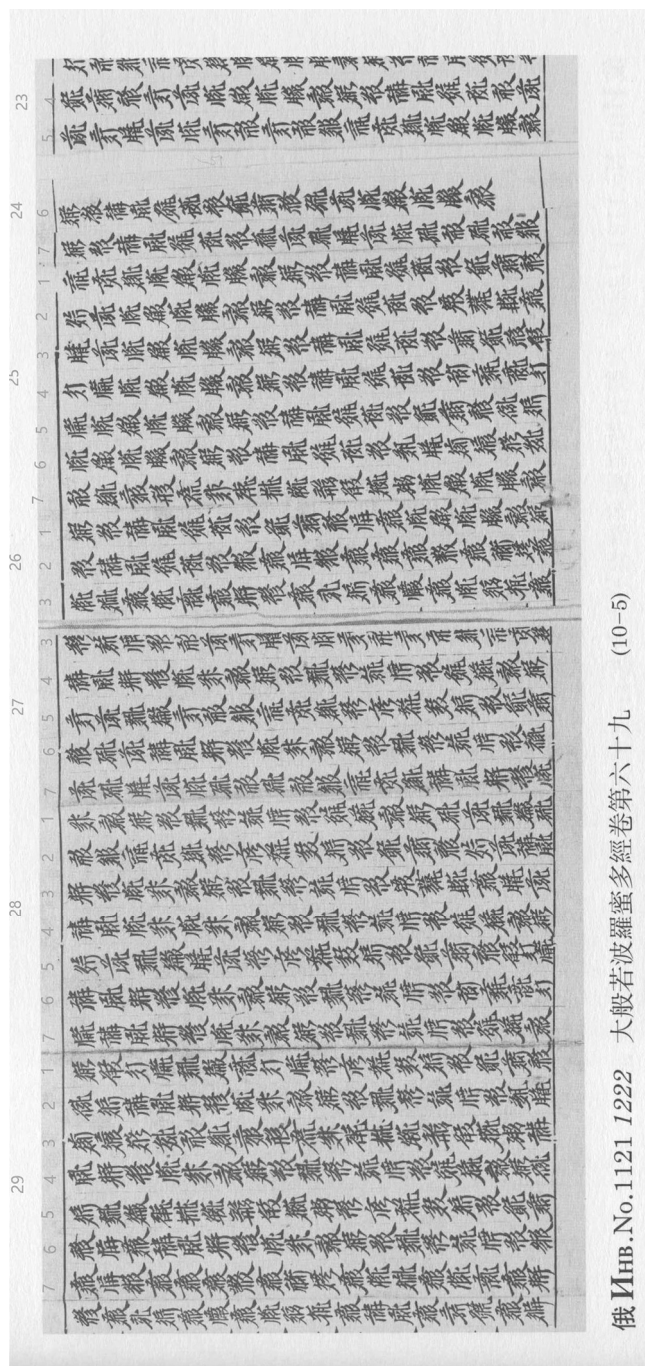
The Tangut collection, IOM RAS, Inv. No. 1121/222 (1-10)













俄 ИВ. No. 1121 1222 大般若波羅蜜多經卷第六十九 (10-7)

Pl. 9.

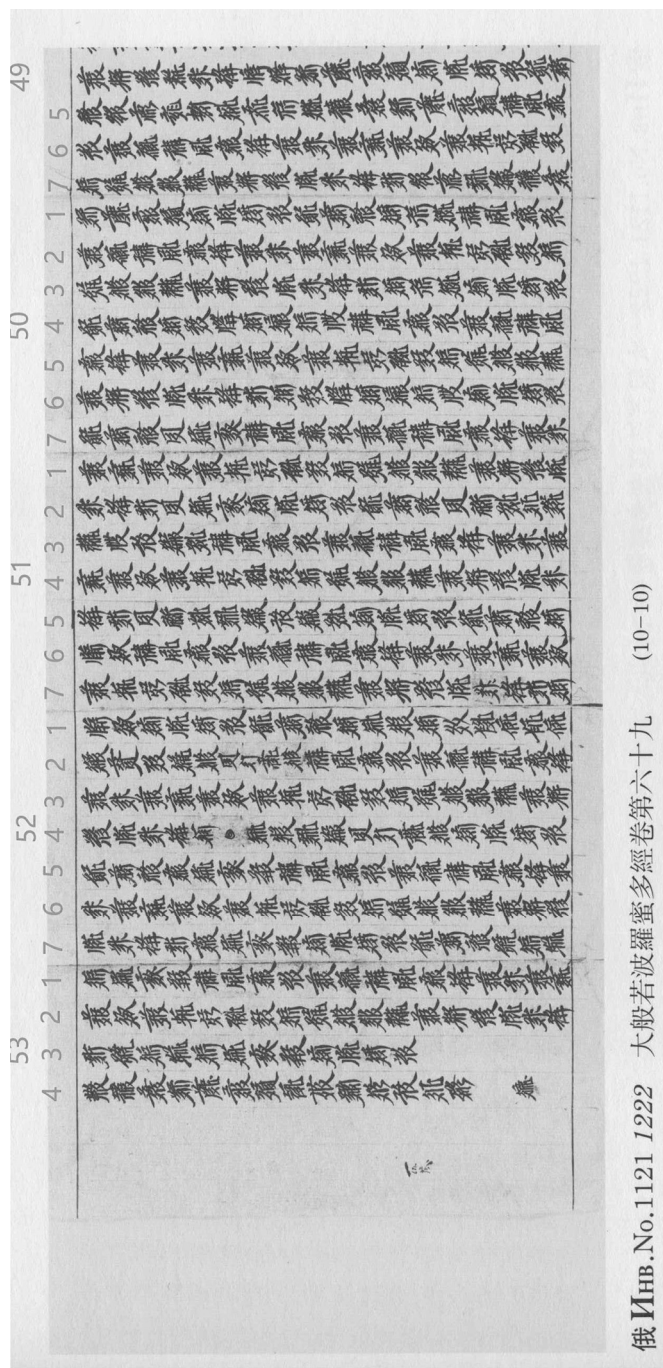




俄 ИВБ. No. 1121 1222 大般若波羅蜜多經卷第六十九

Pl. 11.

The Tangut collection, IOM RAS. Inv. No. 1121 1222 (1-10)



Pl. 12.  
The Tangut collection, IOM RAS. Inv. No. 1121/222 (1-10)





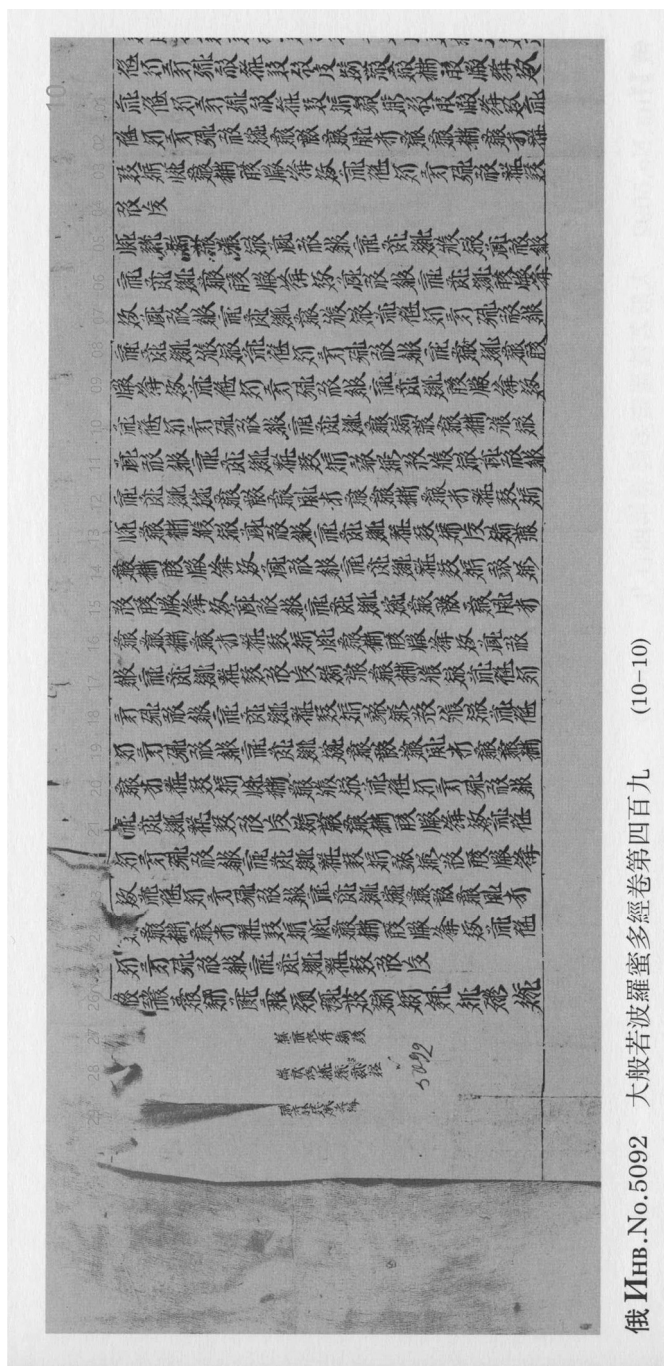
受過去眼觸為緣所生諸受空 and ending with “Sensations arising from future and present contact with the ear, nose, tongue, body, and mind as conditions are also empty. The nature of emptiness is also empty. Emptiness within emptiness cannot even be grasped, let alone the sensations arising from future and present contact with the ear, nose, tongue, body, and mind as conditions within emptiness can be grasped” 未來現在耳、鼻、舌、身、意觸為緣所生諸受即是空，空性亦空，空中空尚不可得，何況空中有未來現在耳、鼻、舌、身、意觸為緣所生諸受可得。<sup>22</sup>

At position 10.26 in ИHB. № 5092, the title tag reads “纒” (大), which corresponds to the case number of volumes within the range of the 411th to the 420th volumes.<sup>23</sup> This indicates that the scribe omitted the character “𦵏” (十) in the volume number “纒 纒 𦵏 𦵏 𦵏” (四百十九第) mentioned in the colophon, instead writing “纒 纒 𦵏 𦵏” (四百九第). Consequently, the compilers of *Heishuicheng Manuscripts Collected in Russia* failed to thoroughly examine its content and mistakenly attributed it to the 409th part of *Mahāprajñāpāramitā-sūtra*. In reality, ИHB. № 5092 contains the content of the 419th part. As *Catalogue* doesn’t explicitly document the 419th part, and *Heishuicheng Manuscripts Collected in Russia* in its 20th issue didn’t publish the image plates of the 419th part, the content from ИHB. № 5092 is a valuable supplement.

<sup>22</sup> Ibid.: 106–107.

<sup>23</sup> MYLNIKOVA & PENG 2013: 93.

[illegible]



## Conclusion

The fundamental edition of *Heishuicheng Manuscripts Collected in Russia*, including the Tangut version of *Mahāprajñāpāramitā-sūtra*, certainly is not free from some invalidities, which became evident for the researchers with the time. In the process of study of the Tangut literature published facsimile, we need to pay attention to both its textual and codicological features, and identify the title of the manuscript after rigorous analysis. Mistakenly splicing together mixed texts can belong to different periods and are subject to thorough comparative research. We should keep in mind that when publishing literature, we should avoid arbitrary splicing or cutting, but for this we should seek for objective information.

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