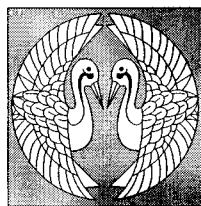


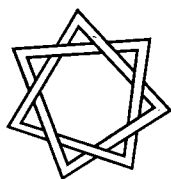
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## UNIQUE SANSKRIT FRAGMENTS OF THE “SŪTRA OF GOLDEN LIGHT” IN THE MANUSCRIPT COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES (RUSSIAN ACADEMY OF SCIENCES)

The unique fragments of the canonical text of the “Sūtra of Golden Light” (Skt. “Suvarṇabhāṣottama-sūtra”) came along with the manuscripts collected in Kashgar by the secretary of the Russian consulate P. I. Lavrov [1]. Now they are included in the Central Asiatic manuscript collection — “Ser India” (SI). In 1915—9 they were examined by N. D. Mironov, a member of the Asiatic Museum staff. At that period academician S. Th. Oldenburg invited N. D. Mironov to work on the manuscripts written in the Brāhmī script. These were brought to St. Petersburg by Russian scholars from East Turkestan or sent from there by Russian diplomats. In 1919 Mironov left Soviet Russia and continued his work in India, China and Europe. Before his departure he only managed to publish his paper on a Sanskrit-Tocharian bilingual fragment of the “Dharmapada” from the M. M. Berezovsky collection [2].

A number of manuscripts in Sanskrit — from the I. P. Lavrov collection, in Khotanese Saka — from the S. E. Malov collection, and in Tocharian — from the M. M. Berezovsky collection, were not available to scholars for a long time, because they were stored in Mironov's archives among his private documents. In 1930 these documents became a part of the ‘Archives of Orientalists’ established as one of the departments of the newly founded Institute of Oriental studies, the immediate successor of the Asiatic Museum.

Only in 1961, when the archives of Mironov were sorted, the above mentioned manuscripts came to the Manuscript Department of the Institute. All the fragments, however, were in a very bad condition, so the keepers were not actually able to touch them. Only in spring of 1994 the conservators of the Institute began to restore these fragments. In the course of restoration several unique manuscripts have been discovered. We were fortunate to identify some of them preliminary before restoration. Among them there are fragments from the “Saddharmapuṇḍarīka-sūtra”, the “Prātimokṣa-sūtra” of the Mahāsaṅghika school and the “Suvarṇabhāṣa-sūtra”. Fragments from the latter were chosen to be published first.

To estimate the significance of this find, it is enough to revive the history of the “Suvarṇabhāṣa-sūtra”. Up to now

only two Sanskrit fragments of the sūtra in the Brāhmī script have been published. They were found in East Turkestan and published by R. Hoernle in 1916 [3]. P. O. Skjærvø, who spent much time working on the text, informs us that he has managed to find the fragments of at least 12 copies of the sūtra written in the Brāhmī script in different manuscript depositories. The fragments are scattered all over the world. Now we can add to them our three fragments belonging to two different copies. Like in many other cases, all European scholarly researches of the Sanskrit version of the sūtra were based on comparatively late manuscripts written in the Nepalese script, dating to the 11th century A.D. J. Nobel included them in his publication (see below).

The original text of the sūtra, now including 18 chapters, was created in India in the first centuries A.D. The German scholar J. Nobel (1887—960) indicated that the textual background of the sūtra — its core — around which its whole text had been formed, was the idea of “confession” — “uposatha”, considered in the third chapter of the Sanskrit text. The practice of the confession was one of the focal points of early Buddhism prior to its division into Hinayāna and Mahāyāna. This practice was accepted by Mahāyāna in the first centuries A.D., at the time when the formation of its independent philosophical, religious and cultural tradition took place. At that time Mahāyāna overstepped the boundaries of India and extended its influence on the countries of Central Asia and Far East. This process was connected with the increase of the number of its adepts, as well as with the appearance of new preachers. Popular sūtras were widely used by them, so, step by step, stories about the early rebirths of Buddha Śākyamuni — jātakas — were being added to the “confession” chapter of the “Suvarṇabhāṣa-sūtra”. They were destined to become the basis of one of the most important philosophical doctrines of Buddhism — “Pratītyasamutpāda” — “the chain of causes and effects”. This idea was developed in the sense of Mahāyāna in chapter 5 of the sūtra, devoted to “śūnyatā”. The jātakas, on the other hand, being stories connected with everyday life, were making the preacher's work much easier. One of

the most popular jātakas is about the bodhisattva who sacrificed his own body in order to feed a hungry tigress — to prevent a terrible sin — the eating of her own newly born cubs. In the “Suvarṇabhāsa” this story has been included in its last, the 18th chapter.

After its penetration to Central Asia new stories were added to the Sanskrit text of the “Suvarṇabhāsa”. They were closely connected with the people's attempts to use the sūtra to get immediate everyday help. Important was the role of the sūtra in the making of Tantrism. The Tibetan translation of the sūtra gives some evidence on how it happened — in the ‘Bka’-‘gyur’ its translation is included in the “Rgyud-‘bum” — “Tantras” section (see Bka’-‘gyur of Sde-dge edition, vol. pa, No. 556; vol. pha, No. 557, “Ārya-Suvarṇaprabhāsa-sūtra-sūtrendrarāja-nāma-mahāyāna-sūtra”. In Nepal the sūtra is revered as one of the 9 dharmas [4]. Apart from the above mentioned Tibetan translation, the translations of the sūtra into Chinese, Khotanese Saka, Old-Uighur, Mongolian, Sogdian and Tangut (Hsi-hsia) have survived — some completely, some in fragments. The Chinese translation by Yijing (703 A.D.) and in the old-Uighur and Tangut translations, based on the Chinese one, have a preface, narrating how the sūtra helped the region's ruler Zhang Judao (in Uighur text — Kuo tau) to escape from hell. His sin was in slaughtering much of cattle to arrange a big feast. This story is reflected in a Tangut woodcut of the 12th century, the copies of which are kept in St. Petersburg (call No. — Tang. 376, No. 95) [5].

Chapters 6—11 of the sūtra offer the ways of immediate salvation for believers. According to its text it was considered to be sacred by four mahārājas (lokapāla), goddess Sarasvatī, goddess Śrī, goddess Ḍṛdhā, the leader of the yakṣas Samjñāya, etc. All of them were said to welcome the “Sūtra of Golden Light” — “The King of the sūtras”, and promise their protection to everybody “who will hear, reverence, honor this excellent Suvarṇabhāsa, the king of sūtras”. There is a special small chapter in the Nepalese version of the sūtra (No. 9, “Chapter on the Maintenance of the Names of Buddhas and Bodhisattvas”, translation by R. E. Emmerick), where the 18 names of Buddhas and Bodhisattvas are numbered. They can provide the believers of the sūtra with the best rebirth. There is also a special preface to the Khotanese translation added in order to explain why the sūtra can give salvation to its believers [6].

We described in details this well known material to draw attention to main point we need to attend to: the most part of the text concerning immediate help of the sūtra and its god-protectors to believers is omitted in our text. It makes us conclude that these parts of the text were in-

cluded later, and our manuscript SI L/11 appears to be the earliest Sanskrit wording of the sūtra.

According to the information received from P. O. Skjærvø [7], the fragments of a similar manuscript have been discovered by him at the British Library, but left unpublished till now. Before the text having been found, it was generally accepted that the earliest version of the sūtra survived only in the Chinese translation by Dharmakṣema (see Tripiṭaka Taisho, further abbreviated as TT, No. 664). Dharmakṣema arrived in China in 414 A.D.. He could use for his translation the Sanskrit manuscript, brought by him from India, where a version similar to our one might well be contained. This Sanskrit wording was designated in the J. Nobel edition as the “text A”. During the 6—7th centuries several Chinese translators undertook the task, but none of their translations of the sūtra came down to us. Judging by the number of the Chinese manuscripts of the sūtra found in Tun-huang, the translation made by Yijing was much sought-after (TT, No. 665). It should be noted that Yijing and the translators of his school treated the Sanskrit original rather freely, interpreting and explaining the text in their own.

The complete Sanskrit text came down to us in the Nepalese manuscripts of the 11th century. It has not yet been published. One of the most authoritative Nepalese manuscripts is at present in holding of Japan and we know that P. O. Skjærvø is preparing its facsimile edition. As to J. Nobel's edition, he had used all of the Nepalese manuscripts known to him, but had published them only in transliteration [8]. There are a lot of obscure passages in the texts, and Nobel tried to make them clear using the Tibetan translations. The earliest one (Nobel called it “Tib.I”) seemed to follow the Sanskrit text of the Nepalese manuscripts almost completely. The later Tibetan translation (“Tib.III”) was closer to the Chinese translation by Yijing [9].

The study of the Khotanese version of the sūtra enabled R. E. Emmerick and P. O. Skjærvø to offer a suggestion that Khotanese translators had not know the Sanskrit “Text A” and used for their translation “Text B”, more close to that of the Yijing translation. Most of the Khotanese fragments almost completely follow the Nepalese Sanskrit wording published by Nobel.

The sūtra is called “Suvarṇaprabhāsa” in the Tibetan translation “Tib.I” and “Mahāvīyutpatti” [10]. The Nepalese manuscripts, Khotanese version [11] and our fragments contain the name “Suvarṇabhāsa” (without -pra-), which must be evidently considered to be primary.

Let us turn now to the description of the fragments from the I. P. Lavrov collection. There is an inscription on the envelope in which these fragments were enclosed, that they have been bought in Khotan.

## SI L/11

Two fragments of the same manuscript of a big size, contain the different parts of the text. Both are related to the right part of folios, but the right edge itself is torn away. The traces of the patches can be noticed, the first fragment bears them on the left, the second one — on the

right. 10 lines each side, the script can be determined as the Indian Brāhmī. According to the criteria proposed by Lore Sander, palaeography permits to date the manuscript from the 5th century. The text is badly effaced and illegible.

## FRAGMENT I (fig. 1, 2)

Size — 14×11,5 cm. The text follows the Nobel edition, pp. 116(1)—122(6) [12]. It corresponds to the end of chapter 8, chapter 9 and the beginning of chapter 10 of the Nepalese version. Incompleteness of the text preserved does not allow us to determine the original division of the version into chapters. But it is evident that there is no colophon between chapter 9 and chapter 10. There are a lot of differences between our text and the Nepalese one. Comparison makes us conclude that our version is much

shorter than the Nepalese one. Its relation to the Chinese translation by Dharmakṣema has not been determined at present, so it may be regarded as one of the future tasks.

All the differences from the Nepalese version will be noted in the appropriate places. The translation into English is not given because of incompleteness of the text. The complete context may be easily reconstructed with the help of the English translation of the Nepalese version made by R.E.Emmerick (see note 4).

## Transliteration

*Recto*

1. ]X-odyānavare suvarṇadhvajakāpi nāmo sapta ratnāmay[a...  
No. (Nobel), 116(1—2): *prabhodyānavare Suvarṇadhvajānāmi saptaratnamaya*
2. ]x tad-grhaṃ suśodhitam śodayitavyaḥ susnāta ga[tr]e [...ratnaku]-  
No. 116(4): *svagrhaṃ suśodhayitavyaṃ susnātavyaṃ*
3. ]suma-guṇasāgara-vaidūrya-kanakagiri-suvarṇa[ka...  
No. 116(5—6): *Ratnakusumaguṇasāgara vaidūryakanakagirisuvarṇakāñcana*
4. ] [ha]devatāya hastena tasya tathāgatasya pūj[...]  
No. 116(8): *mahādevyā hastena tasya tathāgatasya pūja*
5. ]rājasya triṣṭvā nāmadheyam ucārayitavyaḥ[...]  
No. 116(10): *sūtrendrarājasya triṣṭvā nāmadheyam uccarayitavyaṃ*
6. ]nānārasabhir-hārāśca vikṣiptavyaḥ tena kālena śrī ma[...]  
No. 116(12)—117(1): *nānārasasārāś ca vikṣiptavyāḥ | asya suvarṇabhāsottamasya sūtrendrarājasyānubhāvena tena kālena śrī mahādevi [13]*
7. ]gatasya 1 namo bhagavato vimalojvalaratanaśmī [14]  
No. 119(10—11): *tathāgatasya | namo vimalojjvalaratnasuvarṇabhāsaketos*
8. ]śmiprabhāsaśubhasya tathāgatasya 4 namo suvarṇa[...]  
No. 119(12—13): *Suvarṇabhāsagarbhasya tathāgatasya | na-maḥ suvarṇaśataraśmibhāsagarbhasya*
9. ]pasya tathāgatasya 7 [15] namo ratnaketos-tathāgatasya 8 ruc[i][...]  
No. 120(2): *Mahāpradīpasya tathāgatasya | namo Ratnaketos tathāgatasya | Ruciraketur*
10. ]rudito nāma bodhisatva 4 dharmodgato nāma bodhisatvo 5 pu[...]  
No. 120(4—5): *Sadāprarudito nāma bodhisattvaḥ | Dharmodgato nāma bodhisattvaḥ | purastimen*

*Verso*

1. ]yus-[nāma tathā]gato 3 utarena dumdubhisvaro nāma tathā[ [16]  
No. 120(7): *tāyur nāma tathāgataḥ | utareṇa Dundubhisvaro nāma tathāgataḥ |*
2. ][a]tha khalu dṛḍhā pṛthividevatā bhagavatam-etad-avocat ayaṃ bha[...]  
No. 121(2—3): *atha khalu Dṛḍhā pṛthividevatā bhagavantam etad avocat | | ayaṃ bhadanta*
3. ]tra g[rā]me vāḥ nagare vāḥ nigame vāḥ aranyadeśe vāḥ giri-kā[...]  
No. 121(4—5): *yatra grāme vā nagare vā nigame vā janapade vā aranyapradeśe vā girikāndare*
4. ]me vāḥ nagare vāḥ niga[me v]āḥ aranyadeśe vāḥ girikāndare[...]  
No. 121(6—7): *grāme vā nagare vā nigame vā janapade vā aranyapradeśe vā girikāndare*

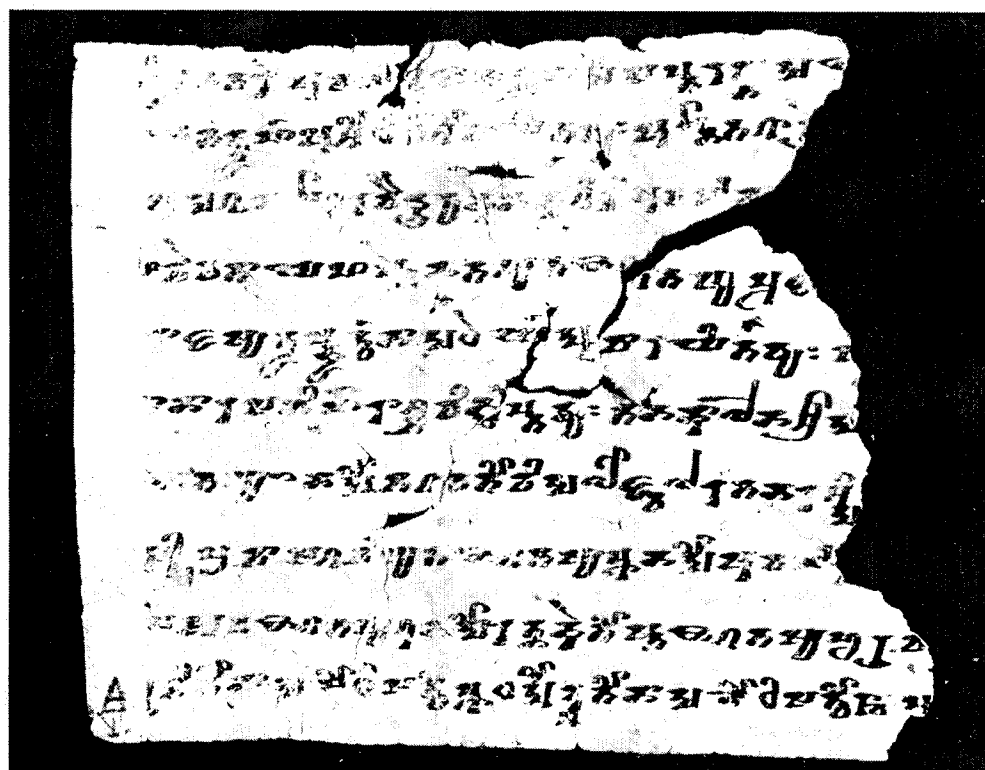


Fig. 1



Fig. 2

5. ]saṃprakāśyateḥ yatra yatra bhadanta bhagavan pṛthivi-pradeśaḥ [t][  
No. 121(8—9): *saṃprakāśayisyate | yatra yatra ca bhagavan pṛthivipradeśe tasya*
6. ][s]ādītva imam suvarṇabhāṣotamam-sūtreṇdrarājānam vistareṇa [17][  
No. 121(11—12): *niśadyemam suvarṇabhāṣottamam sūtreṇdrarājānam vistareṇa*
7. ]śyāmiḥ heṣṭa dharmāsanasyādrśyamanenātmabhāvenotamā[  
No. 121(13—14): *āgamisyāmi | ahaṃ dharmāsane gatāsmi adrśyamanenātmabhāvenotamāṅgena*
8. ]dharmāmṛtarasenaḥ santarpayisyām[i]ḥ saṃprati[  
No. 122(1): *dharmāmṛtarasena saṃtarpayisyāmi | saṃpratimānayisyāmi*
9. ]sahasraṃ pṛthivi-skandha yāva[d] vajramā[yaṃ] pṛthivi[ta] x[  
No. 122(3—4): *sahasraṃ pṛthiviskandham yāvad vajramayaṃ pṛthivītaṃ*
10. ]śya[m]i uparito caimam [sa]mudraparyanta pṛthivīmaṇḍalam sni[  
No. 122(5—6): *paripūrayisyāmi | uparitaś cemaṃ samudraparyantaṃ pṛthivīmaṇḍalam snigdheṇa [18]*

## FRAGMENT II (fig. 3, 4)

Fragment of the same manuscript. Size: 15,5 × 11,5 cm.  
The traces of a patch are on the right edge. It contains the text of Chapter XVIII — “Vyāghri-parivarta” and follows the text of Nobel edition, pp. 216(1)—221(12). Cf. the

English translation by R.E.Emmerick, pp. 97—99. There are many differences. The text of our fragment is shorter than that of the Nepalese version.

## Transliteration

*Recto*

1. ]X trame [19] | | atha to rājakumār[o] paramaśokābhībhūto bhāṣpa[  
No. 216(1): *atha tau rājakumārau paramaśokābhībhūtau bhāṣpariplutākṣau*
2. ]y[u]kta prāvaraṇam kṛṣṭavikṛṣṭāni ca asthāni rudira[ka]r[d]amā[ni][  
No. 216(3—4): *yuktaṃ prāvaraṇam kṛṣṭavikṛṣṭāni cāsthāni rudhirakardamāni*
3. ]upalabhyorasthāyordhvabāhuvā [20] artasvara bubhuktaṃ [21] xx[  
No. 216(6): *upalabhyotthāyordhvabāhū artasvaram mumucatuh | |*
4. ]h kṛto [22] yuvābhya kamalāyatekṣaṇaḥ aho vāsmā[  
No. 216(10)—217(1): {gāthā}: *kva vā yuvābhyāṃ kamalāyatekṣaṇaḥ | | 12 aho hi asmākam*
5. ]pr[a]drakṣyāma viyoga-janma [23] ha | | atha to rājakumāro x[  
No. 217(4): {the last line of the gāthā}: *dāsyāmahe darśanam ambatātayoh | | 13 {Then — No. 217(5)}: atha tau rājakumārau*
6. ]parasparā drṣtvā pṛcchantiḥ [24] kva kumāra kva kumāra itiḥ [25]  
No. 217(7): *parasparaṃ drṣtvā papracchuḥ | kva kumāraḥ kva kumāra iti | |*
7. ]x cchidyamāno dantotpāṭanam ca kriyamānaḥ traya kapota[  
No. 217(9—10): *stanau cchidyamānau dantotpāṭanam ca kriyamānaṃ trayāḥ kapota*
8. ]yā sahasā pratiprabuddhaḥ xx cintāparā babhūvaḥ | | k[im] [26] [  
No. 218(1—2): *hrdayā sahasā prativibudhya cintāparā babhūva | | kim*
9. ]taḥ iha duḥkha kurvanti 'ngā [spurati ca] naya[nam] svastān[am][  
No. 218(4)—219(1): *sūcayātva | duḥkham kurvanti me 'ngā sphurati ca nayanam svastānam*
10. ]brantahrdayā praviśa devānam xx yāma xxxx kumār[am][  
No. 219(3—4): *saṃbhrāntahrdayā praviśya devyā nivedayāmāsa | devi kumārāparicārah kumāram*

*Verso*

1. ]hrdayāḥ bhāṣpakulanaya xxxx rājā x abhigamya xx [  
No. 219(5—6): *hrdayā bhāṣpakulanayanavadanā rājānam abhigamyovāca*
2. ]yukto 'smi pr[i]yasutai[h] [v]ya xx atha devāyam [27]-āśvāsāyāmāsa[  
No. 219(8—9): *vyukto 'smi priyasutena | | atha rājā devīm āśvāsāyāmāsa |*

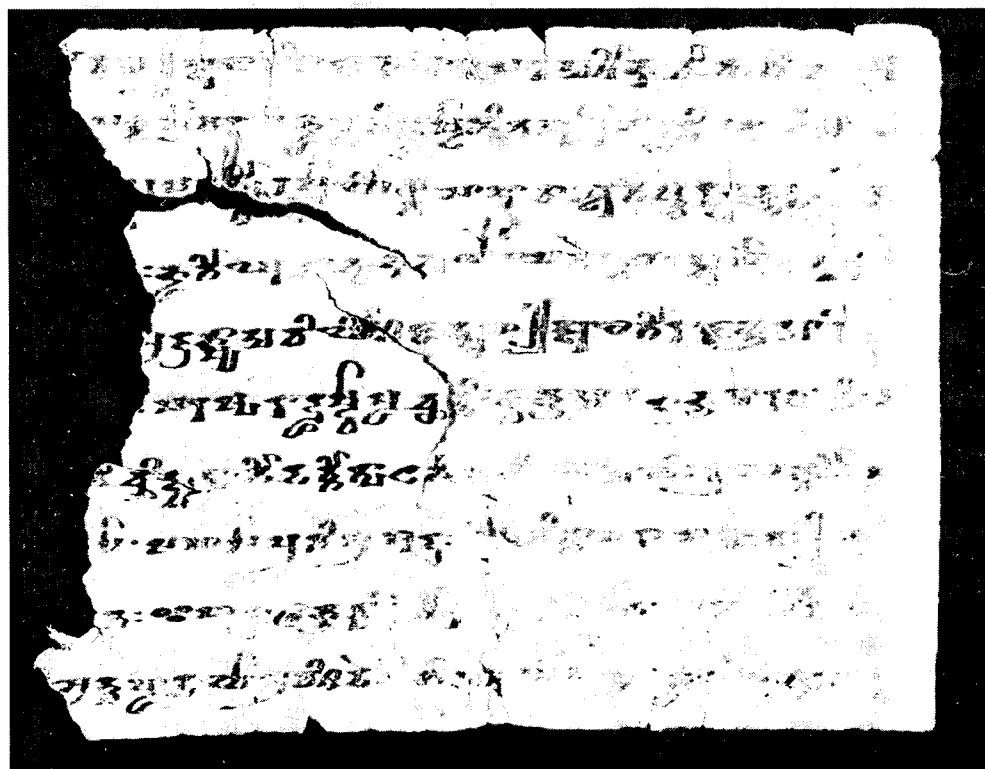


Fig. 3

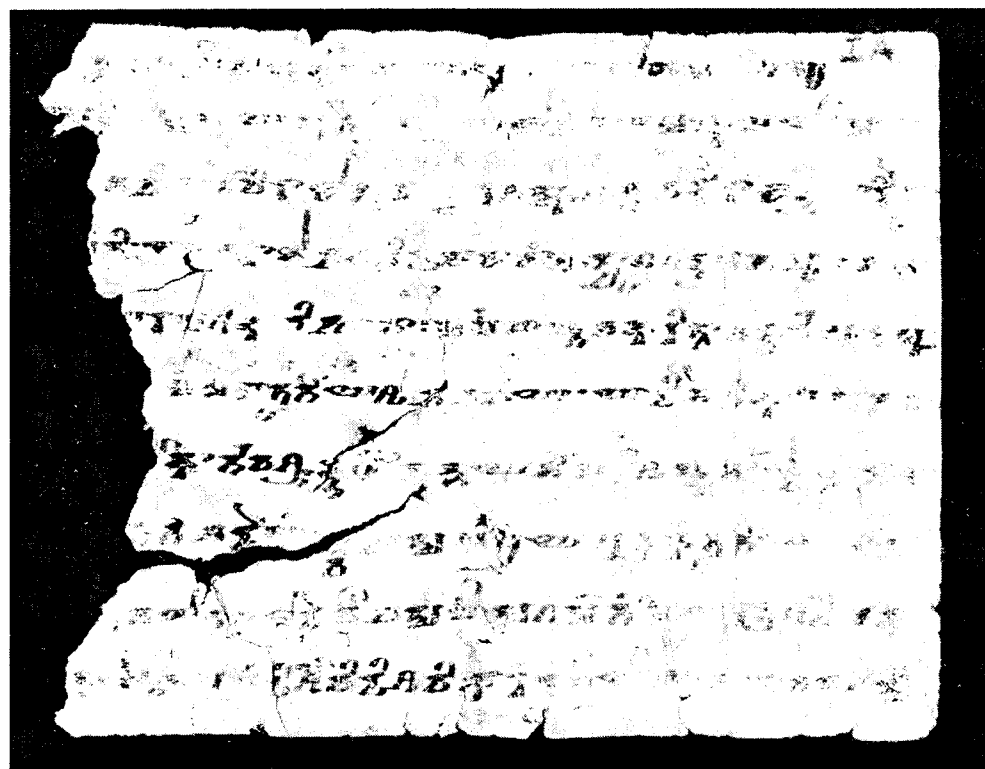


Fig. 4

3. ]nacirādevo rājā ada[rśa] durata āgacchat[au] dvau rājaku[mā]rau dr[  
No. 220(1): *atha nacirād eva rājā dadarśa dūrata āgacchantau rājakumārau dr̥ṣṭvā*
4. ]iti eva[m] narāṇā[m] bhavati tu sa vināṁśād [28] yādṛśa durmanasyaḥ nanu[  
No. 220(4–6): *prītir [29] evaṁ narāṇāṁ bhavati sutaviyogād yādṛśaṁ daur-  
manasyam | nanu*
5. ]paramaś[o]kābhibhūtāḥ marmahasta ca karitvā [30] tad-vartasvara mu[  
No. 220(8): *atha devī | paramaśokābhibhūtā marmahateva karabhī ārtasvaram mumoca |*
6. ]maṁ sama tṛtīya śubhatanayaḥ yadi neti kāyo me ta x[ [31]  
No. 220(11): *me samas tṛtīyaḥ śubhatanayo yadi naiti kanyaso me | | 16*
7. ]-okārtav-aśrū durdhāvan-nayano [32] pariśuṣkatālvoṣṭhādaśa [  
No. 221(2–3): *śokārtāv aśrudurdinanayanau pariśuṣkatālvoṣṭhādaśa navadanau*
8. ]te ca dehaṁ kva sa mama priyaputrakam tṛtīya h[r]da[ [33]  
No. 221(5–7): *paripīḍyati ca dehaṁ kva sa mama priyaputras tṛtīyo hṛdayam*
9. ]śravaṇena rājādevī ca mohām-agamaṁtaṁ [34] moha putragato [35] ca ka[  
No. 221(8–9): *sahaśravaṇena rājā devī ca moham upagatāḥ mohapratyāgatāś ca karuṇas-  
varam*
10. ]nvā sneyuni [36] diśo vidiśa vikāraṁ dr̥ṣṭvā yātrahata iva drumo [37] [  
No. 221(11–12): *māṁsa snāyuni diśo vidiśaś ca keśān vikīrṇam dr̥ṣṭvā vā tathatāv iva  
drumau*

## SI L/10 (fig. 5, 6)

The fragment of some other manuscript, pothī folio, 22,5 × 7,5 cm, the edges are damaged. There are several lacunas on the folio. 7 incomplete lines each side. Traces of pagination: f. No. 68(?). The script can be determined as Indian Brāhmī. According to palaeography it can be dated

to the 6–7th centuries. The text follows Nobel edition, pp. 113(2)–114(3). It contains a part of chapter 8 — “Chapter about [goddess] Śrī”. See English translation by R. E. Emmerick, pp. 51–52.

## Transliteration

## Recto

1. xxatināmāya [xxxxxxxxxxxx]ndra-rā xxxx vividhā xxxx  
No. 113(2): *rātrīdivasānyatināmāyeda itaś ca suvarṇabhāsottamāt sūtrendra-rājān nānā  
vidhāni padavyāñ-*
2. janāni cinteyāti vyaparikṣeya[ti] [x]p[ā]layāti [38]. yena ayaṁ suvarṇabhā[s]uttamaṁ sūtre-  
No. 113(3): *janāny upanāmayet vyaparikṣeta yenāyaṁ suvarṇabhāsottamaḥ sūtre-*
3. ndrārājā teṣa buddha xx sahasro x[u]kta kuśalamūlānaṁ satvānām arthāya ciraṁ jambud-  
vīpe pra-  
No. 113(4): *ndrarājas teṣāṁ buddha sahasrāvaruptakuśala-mūlānāṁ sattvānām arthāya  
ciraṁ jambudvīpe pra-*
4. [ca]reyāti na ca kṣipraṁ antardhāpeyāti satvā ca imaṁ suvarṇabhāsuttamaṁ sūtrendra-rā-  
No. 113(5): *caret | na ca kṣipraṁ antardhāpayet | sattvāś ca suvarṇabhāsottamaṁ  
sūtrendra-rā-*
5. [ja] xxxxxxxx [a]nekani ca [ka]lpā-koti-niyuta-śata-sahasrāṇi acintika. divyamānuṣyeka  
No. 113(6): *jānaṁ sṛṇuyur anekāni ca | kalpakotiṇiyutaśata sahasrāṇy acintyāni  
divyamānuṣyaka-*
6. xxxxxxxxyāti xxx antardhāpeyāti [s]u[bh]i[kṣa] ca prādurbhaveyāti satvā x  
No. 113(7): *ni sukhāni pratyanubhaveyuh durbhikṣaśca antardhāpayet subhikṣaś ca  
prādurbhavet | sattvāś*
7. {the line is torn away}

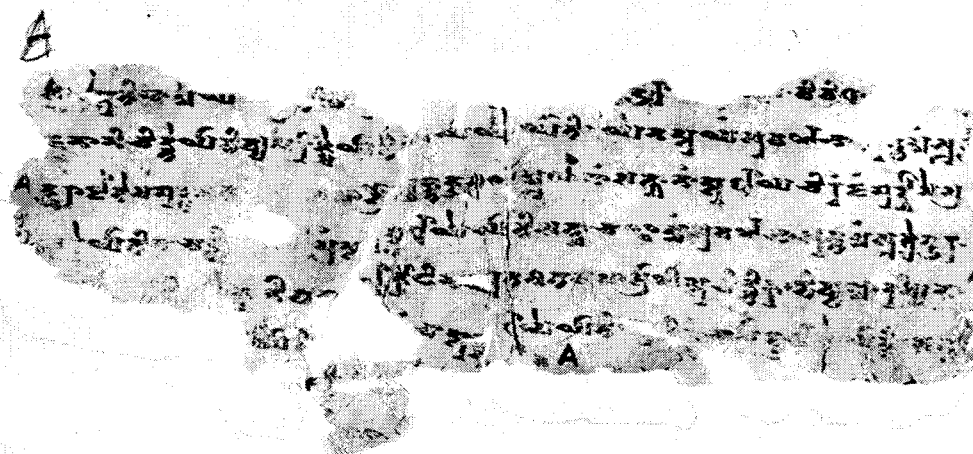


Fig. 5

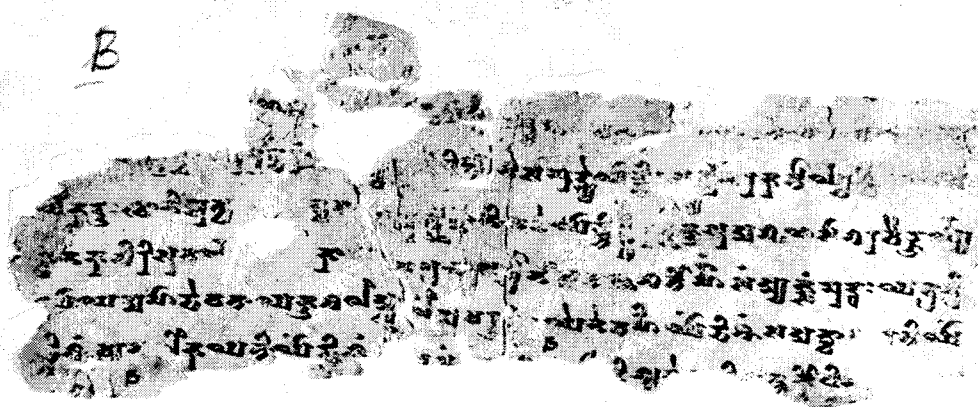


Fig. 6

## Verso

1. {the line is torn away}
2. {the line is torn away}
3. xxxx adhva[ni] anuttarāṃ [sam]ya[ksaṃbo]dhi abhisambuddhyeyanti. sarvva[sya] naraka-  
tīryakyo[niyama]  
No. 113(10): *anāgate 'dhvani cānuttarāṃ samyaksambodhim abhisambudhyeran | sarva-  
narakatīryagyonyama-*
4. l[o]ka-duḥkhāni atyanta. [sa] mucchināni bha[v]eyānti | | ratnakusumaguṇasāgaravaiḍ  
ūryya-  
No. 113(11): *lokaduḥkhāny atyantasamucchināni bhavyur iti | | ratnakusumaguṇasāgara-  
vaiḍūrya-*
5. kanakagirisuvarṇakā[ṇca]naprabhāsa-śrīr-nāma tathāgatorhaṃ sammyaksambuddhaḥ yatra  
śrī-  
No. 113(12): *kanakagirisuvarṇakāṇcanaprabhāsaśrīr nāma tathāgato 'rhaṃ samyaksam-  
buddhaḥ | yatra śrī-*
6. yāya mahādevatāya kuśala-mūlaṃ avaruṣṭam. yētarhi yāṃ diśāṃ samanvā[ha]rati yāṃ  
No. 113(12)—114(1): *yā mahādevatāyā kuśalamūlam avaruṣṭam | yena itarhi yāṃ yāṃ  
diśāṃ sa samanvāharati | yāṃ*
7. [d]iśāṃ vya[pa]lokayati yāṃ diś[a]ṃ [up]asaṃ xxxxxxxxāṃ diśyane [kā]ni [sa]tvā-kotī[ni]  
No. 114(2—3): *yāṃ diśāṃ avalokayati | yāṃ yāṃ diśāṃ upasaṃkramati | tasyāṃ tasyāṃ  
diśy anekani sattvakoṭīniyutaśatasahasrāni*

## Notes

1. P. I. Lavrov, the secretary of the Russian consulate in Kashgar during the first decade of the XX century. He enjoyed finding old manuscripts and artifacts. All the antiquities collected by him was sent to St. Petersburg, to the Russian Committee for Central and Eastern Asia Studies.

2. N. D. Mironov, “Iz rukopisnykh materialov ekspeditsii Berezovskogo v Kuchu” (“From the manuscripts brought from Kucha by the Berezovsky expedition”), *Mélange Asiatique* 14 (St. Petersburg, 1909—10), pp. 97—112.

3. R. Hoernle (ed.), *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*. Facsimiles with Transcripts, Translations and Notes (Oxford, 1916), pp. 108—15.

4. R. E. Emmerick, *The Sūtra of Golden Light, Being a Translation of the Suvarṇabhāsottamasūtra* (Oxford, 1990), p. XII.

5. The woodcut is published: *The Lost Empire of the Silk Road. Buddhist Art from Khara-Khoto (X—XIIIth century)*, Thyssen-Bornemisza Foundation (Electa, Milan, 1993), No. 77.

The Uighur version of the preface is published by S. E. Malov: Latin transcription, translation into Russian. See: S. E. Malov, *Pamiatniki drevneturkskoi pis'mennosti. Teksty i issledovaniia* (“The monuments by the Old-Turkish writing. Texts and investigations”), Moscow—Leningrad, 1951, pp. 145—61.

6. English translation of the preface was made by P. O. Skjærvø and published by R. E. Emmerick: *The Sūtra of Golden Light*, pp. 115—6.

7. The author would like to express his gratitude to M. I. Vorobyova-Desyatovskaya for this information received by her directly from P. O. Skjærvø.

8. J. Nobel, *Suvarṇabhāsottamasūtra, Das Goldglanzsūtra, ein Sanskrittext des Mahāyāna-Buddhismus* (Leipzig, 1937).

9. Tib.I — the Tibetan translation of the first half of the 8th century A.D., see *Bka'-gyur, Sde-dge* edition, section *Rgyud-'bum*, vol. *pa*, No. 556. Two other Tibetan translations were made in the first part of the 9th century, they are Tib.II and Tib.III. Tib.II is not much differed from the first translation. Tib.III follows the Chinese translation by Yijing. Nobel was the one who published Latin transliteration of all the three: *Suvarṇaprabhāsottamasūtra, Das Goldglanz-Sūtra, ein Sanskrittext des Mahāyāna-Buddhismus, Die tibetischen Übersetzungen mit einem Wörterbuch*. Vol. I, *Die tibetischen Übersetzungen* 2 (Leiden-Stuttgart, 1944), *Wörterbuch Tibetisch-Deutsch-Sanskrit* (Leiden, 1950).

10. See the Buddhist Encyclopaedia “Mahāvīyutpatti”, No. 1339.

11. See H. W. Bailey, *Khotanese Texts I* (Cambridge, 1945), pp. 232—57.

12. The Nobel edition is unfortunately absent in the libraries of St. Petersburg. The comparison of the text at hand with the Nobel edition was made, according to my request, by M. I. Vorobyova-Desyatovskaya at the time of her stay in Hamburg in September, 1994.

13. There is not the text in our fragment following 12 lines of Nepalese version on p. 117 of the Nobel edition, 8 lines of that on p. 118 and 7 lines on p. 119, including the colophon of the chapter 8. There is only the end of the first name of bhagavān, by which the chapter 9 of Nepalese version starts. The figures after the proper names are absent in Nepalese version. Because of the vagueness of the Nepalese manuscripts J. Nobel reconstructed the proper names on p. 119(10—3) according to the Tibetan translation. The Sanskrit text of our fragment made it possible to clarify some these names. So the most important differences are the absence of the passage on the aid of the goddess Śrī to believers and the dharaṇi which must be pronounced to invoke this goddess. Another difference is the absence of the colophon of chapter 8. As we can conclude, this chapter was not separated from chapter 9.

14. Nobel reconstructed this name according to the Tibetan translation as *Vimalojjvalaratnaraśmiprabhāsaketu*. Our fragment does not confirm this reconstruction.

15. *Mahāpradīpasya tathāgatasya* is not the seventh name in the Nepalese version, but the eighth one; accordingly *Ratnaketur* is the ninth one.

16. After the fourth name chapter 10 evidently begins in our manuscript. There are 5 additional lines in the Nepalese version [No. 120(8–12)] and the colophon of chapter 9. In this text it is explained that the glorification of the above mentioned names of Buddhas and Bodhisattvas will help to receive the best rebirth.

17. The text of our fragment was apparently shorter than that of the Nepalese version.

18 Cf. the English translation of the Nepalese text: R. E. Emmerick, *The Sūtra of Golden Light*, pp. 52–6.

19. We could not correspond the end of this word with the Nepalese version.

20. Skr. — *asthāya* “standing” (Absol.) in the Nepalese manuscript is replaced by Prakrit *utthāya*.

21. *bu* — in *bubhuktaṃ* is inserted under the line; this word means “found; became in possession” (Perf. periphr.), in the Nepalese version it is replaced by *mumucatuh* “uttered, emitted”.

22. The word *krta* “made” is absent in the Nepalese version, instead there is *trīyah kva* in previous line, and the translation of this text must be: “where is the third one of you, he, whose eyes are long like [the petals] of the lotus?” (translation by R. E. Emmerick).

23. *viyoga-janma* — “the loss of life”, there is the direct hint to the death of the prince, or it means “the loss of the [new] birth”. We have an absolutely different text in the Nepalese version, cf. “*mahīpradeśe maraṇaṃ na jīvitam*”: R. E. Emmerick translated it “[better for us] in this part of the earth would be death than life” (p. 98). According to our fragment, it would probably be better to translate this text as “There is death in this part of the earth, no life”.

24. In our fragment — *prcchānti*, 3, Pres. Pl., in the Nepalese version — *papracchuḥ*, 3, Perf. Pl.

25. The text of our fragment is much shorter.

26. The beginning of a gāthā.

27. There is apparently a slip of the pen in our fragment: *devāyam*, Dat.Sg. *devāya* “to the king”, in the Nepalese version — *devīm*, Acc.Sg., Fem., — “the queen”.

28. *vināṃśād* or *vanāṃśād*, there is apparently a slip of the pen, instead of *vināśād*, Abl.Sg., “from the loss”. In the Nepalese version — the other text: “*sutta-viyogād*” — “from the loss of son”.

29. The first line of the gāthā No. 15. This gāthā might be shorter in our fragment, there are some differences here.

30. There is a difference in meaning: “*marmahasta ca karitvā*” — lit. “making the hands become weak”, “weakening the hands”; the text of the Nepalese version — “*marmahateva karabhī*” — “like she-camel smitten in her vital part” (translation by R. E. Emmerick).

31. Text of the gāthā No. 16, last line, the difference: “*yadi neti kāyo me*” — “if my body is not [in my possession]”; in the Nepalese version — “*yadi naiti kanyaso me*” — “if my youngest does not come”.

32. In our fragment — “*aśrū durdhāvan-nayano*” — “with the pupils full with the tears [which] cannot be dried”; in the Nepalese version — “*aśrudurdinanayanau*” — “their eyes clouded by tears”.

33. Text of the gāthā No. 17.

34. In our fragment — “*mohām-agamaṃtām*” — “becoming rigid (or “in a mist”), [they turned] in immobility”; in the Nepalese version — “*moham upagatāḥ*” — “became senseless”.

35. In our fragment — “*moha putragato*” — “the sense went out to the son”; in the Nepalese version — “*mohapratyāgatāśca*” — “[as they] had returned to [their] senses”.

36. A slip of the pen: instead of *snāyuni*.

37. In our fragment — “*yāntrahata iva drumo*” — “as the roots of the tree (lit. “the device which keeps”) are torn away”; in the Nepalese version — “*vā tahatāv iva drumau*” — “like trees buffeted by the wind”.

38. This text is omitted in the Nepalese manuscript.

### Illustrations

Fig.1. SI L/11, fragment I, recto.

Fig.2. SI L/11, fragment I, verso.

Fig.3. SI L/11, fragment II, recto.

Fig.4. SI L/11, fragment II, verso.

Fig.5. SI L/10, recto.

Fig.6. SI L/10, verso.