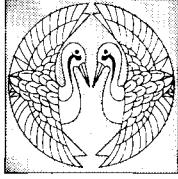


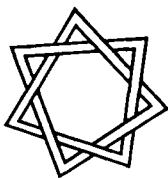
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TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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UNKNOWN SANSKRIT FRAGMENTS FROM CENTRAL ASIA

I. DIDACTIC FRAGMENTS

This fragment is preserved in the Central Asian fund of the manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies under the call number SI B/24, 14. It was found in the region of Kucha, at the site of On Bash Minuj by Russian explorer M. M. Berezovsky in 1907.

The size of the fragment: 9.0 × 8.0 cm. It is a part of a *poṭhi* type folio of brown paper, its left and right edges are missing. On each of its sides it has eight lines in Sanskrit, which are written in the fourth century Indian Brāhmī script. Since this and the next text form no recognizable context, for this reason we give here only transliteration.

Transliteration

Recto (?)

1.] śr[]pam. śrīr-hatāha X [
2.] sya ca vinigrahaḥ etat-pavitram X [
3.] dām̄ lan̄ghāyanti ca. pānam̄ prasaktā X [
4.] svargāc-ca varcānām̄ strī-pprasaktā []i [
5.] -tr-bhyaśca bharatarṣabha.anyabhyā [m̄] [
6.] syān-naḍo naiṣadha-pūṇgavah̄ yudhiṣṭhira [
7.] sata marati vardhanam̄ asatā mattra jā [
8.] X X varātake vyasanādhi X X [

Verso (?)

1.] X X jitā doṣāni hatā ssa [
2.] X ⊕ puruṣo [1] na sukhām vindate kvacit tall [
3.] prajñayāpāyitam̄ budhaḥ śrutena teja [
4.] putram-āttra-jño vicaksanah̄ aśakyam [
5.] lobhād-aīda ⊕ purūrvāḥ brahmaśva [
6.] sya vaśago bhavat sobhinad-bhāratī [
7.] X śśriyaman-uttamām vadham duryodhana [
8.] X X dutaḥ lobha ⊕ prajñāma[m̄a?] [

There is another fragment linking to the first one, from the same manuscript but of another leaf, the right side of a *poṭhi* type folio. The paper, the script and the

handwriting are the same. It is smaller than the first one: 7.5 × 7.0 cm. Of the eight lines only seven have partly survived.

Transliteration

Recto

1.] X X
 2.] bhūya evābhivardhate.
 3.] -[ni?]tvā jaya-parājayau
 4.] ya paṇḍitair-ap[r]atyakṣitam
 5.] ptato yuddham̄ pravartate.
 6.] so X-i kaścanah̄
 7.] liyasām.
 8.] siṇah̄
- [10] [11] [12] [13] 14 15 [16] 17

Verso

1.] kṣanah̄
 2.] [t]tarāḥ
 3.] X d- X X śyati.
 4.] X diśo gacchanti tadgatāḥ
 5.] yuddhamabhiṅkāṁkṣase.
 6.] yam̄ prāpya naśyati.
 7.] [catu] sviniśatimāḥ
 8.] X X X X X X X X
- 1[8] 19 20 21 22 23 24 ⊕ 24

Judging from the signs dividing words and phrases, it is a versified text. The second fragment confirms this suggestion: it is the right side of the folio, where all the verse lines are numbered according to the manuscript tradition. The text of the first fragment, if we reconstruct its contents, presents a moral essay warning against gambling and boundless gluttony. The names of Nala, Yudhiṣṭhīra, Purūravas and Duryodhana, the famous personages from the *Mahābhārata*, are mentioned in connection with these vices. The first two were notorious for the sufferings they encountered due to their addiction to dice, the other two had to pay heavily for their greed. Both stories are from the *Mahābhārata*. The text is most remarkable, because it is the only surviving one, as I know, from East Turkestan where the names of the heroes of the *Mahābhārata* are mentioned. The story of Purūravas is told in the first book of the *Mahābhārata*, the story of the unlucky gambler Yudhiṣṭhīra — in the second book, the story of Nala — in the third book. The fifth book of the *Mahābhārata* tells how Duryodhana's boundless greed gave rise to the great battle where he was defeated and slain.

The text makes us believe that in the first half of the

first millennium A.D. the *Mahābhārata* and its stories were already well-known in East Turkestan. Probably, it was written by a native of the land, whose mother tongue was Saka, as one can judge from the duplication of consonants which is not characteristic of Sanskrit. Being connected with the plots and the characters from the *Mahābhārata*, our text is no doubt linked to those small fragments of Sanskrit texts from Central Asia, from the area of Kucha [2], which mention the fifteen books of the *Mahābhārata*, among them the twelfth book, *Sāntiparva*, with its political theories and philosophy [3]. As early as 1962 P. V. Kane suggested that the *Mahābhārata*, as we know it now, had been already known to Kautilya [4]. Our text, as well as the publications by Dieter Schlingloff, confirm this suggestion. The fragments published by D. Schlingloff should be dated, judging from the palaeographic data, to the first or to the second century A.D. Our text is most probably of the fourth century A.D. In this way we come to the conclusion that the text of the *Mahābhārata*, evidently in written form, was widespread at that time in the northern oases of East Turkestan, where it was popular and much respected.

II. FRAGMENTS OF *SADDHARMAPUNDARĪKA-SŪTRA*

After the restoration of N. F. Petrovsky's collection it became possible to publish the last nine pages of *Saddharmapuṇḍarīka* (*SP*), thus making all the fragments of this *sūtra*, which are preserved in the collection, available to scholars. It should be noted that it was one of the most popular *sūtras* in Central Asia and the Far East. Beginning from the first century A.D. and till the present time this *sūtra* was much respected by the adherents of Buddhism. Its texts were studied and published in different Oriental languages, translated into several European languages. It is of much importance for the study of Buddhist philosophy, since it contains the principles of Mahāyāna. Besides, it is the first text to expound the doctrine of the Three Chariots and to define the status of Bodhisattva. The development of its texts in India, Central Asia, China and Japan has a long history which is reflected in numerous manuscript copies written in at least eight Oriental languages. The oldest copies dating to the first millennium A.D. were found in Gilgit, East Turkestan and Dunhuang. The study of these texts makes now a special branch of Buddhist Literary Criticism.

These studies show that by comparing manuscripts written in different languages it is possible to trace the development of the text of the *sūtra* through the first millennium A.D. They reveal four periods of its making, which took place between the late first century A.D. and the end of the second century A.D. Twenty seven chapters of the *sūtra* have been formed by A.D. 150 [5]. The further development of the *sūtra* can be traced by means of the juxtaposition of its two versions, the Central Asian and the Indian one. The Central Asian version has survived in Sanskrit, Khotanese and Chinese manuscripts of our collection. The second one — in manuscripts found in Nepal (later eighteenth—nineteenth-century manuscripts and fragments on palm leaves dating to the eleventh century) [6] and Gilgit (in the 1930s) [7], as well as in Chinese translations made by Kumarajīva, which are preserved among the Dunhuang manuscripts in our collection. Although in the last years many texts of the two versions have been made avail-

able to scholars, their relation and the chronology of both their making and development are still not quite clear. So the introduction of every new manuscript, even though its text is almost completely identical to some of the texts published earlier, always adds something new to the history of its making and circulation.

Most of the known Sanskrit manuscripts and fragments of *SP* are kept now in the manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences. One of them, the so-called "N. F. Petrovsky's Kashgar manuscript" (this name stuck to the facsimile publication of the manuscript is conventional, strictly speaking it should be called "Khotanese"), is almost complete (it contains 459 folios). This manuscript comprises the principal text of the Central Asian version which has been published in facsimile [8] and in Latin transliteration [9].

All further investigations of *SP* are based upon this text. The facsimile edition appeared first in India and later was reprinted in Japan. Russian scholars also contributed to the study of *SP* by publishing 87 folios from 8 different manuscripts containing the Central Asian version [10] and 3 folios of the Gilgit-Nepalese (Indian) version [11].

The present publication deals with 9 folios and fragments of one manuscript preserved in the St. Petersburg Branch of the Institute of Oriental Studies collection (call numbers SI P/67 and SI P/74). They contain the Central Asian version of the *sūtra* which follows the text of N. F. Petrovsky's Kashgar manuscript (SI P/5). Basing upon the linguistic analysis of its four Khotanese colophons (to chapters II, V, XV and the final one), it is possible to date it to the ninth—tenth century [12], though the palaeography of its vertical Central Asian Brāhmī (the so-called South East Turkestan or Khotanese Brāhmī) allows a wider dating, starting from the fifth century A.D. It is rather difficult to date Central Asian manuscripts by their palaeography, because between the fifth and the tenth centuries the "regular" Khotanese Brāhmī script remained very stable.

Palaeographic dating should always be supported by the analysis of the manuscript's orthography and language. Judging from its palaeography, language, orthography, and textual peculiarities, we may consider its dating either earlier or later or contemporary with the "Kashgar" manuscript. By its palaeography the manuscript can be dated to

the seventh or to the eighth century, though texts' data make us think that it is later than the "Kashgar" manuscript. As for the language, both the prototype and the manuscript published here were copied by a Saka-speaking scribe, which is confirmed by the duplication of consonants *rr* and *tt* not characteristic of Sanskrit.

Characteristics of the manuscript

Manuscript of the *poṭī* type, folios 54.5 × 14.0 cm, text on both sides, seven lines on each page. Yellowish tinted paper with prominent vergé.

The text is identical to that of the "Kashgar" Manuscript: there are no contextual differences. Errors, differences in spelling, grammatical flexions and punctuation are considered in each case. One of the regular orthographic features of this manuscript, which makes it different from the "Kashgar" manuscript, is the use of *au* instead of *o*: *bhaujana* instead of *bhojana*, *ghauṣa* instead of *ghoṣa*, *tathāgatau* instead of *tathāgato* (N. sg. instead of -*ah* before a number of consonants), etc. Six folios have pagination, one folio and two fragments are not paginated.

1. Folio 11 (almost complete, the upper right corner is missing, lacuna in the middle), 54.5 × 14.0 cm, corresponds to fols. 14a (5)–15a (5) of the "Kashgar" manuscript, passage from chapter I;

2. folio 12 (left half), 13.0 × 14.0 cm, corresponds to fols. 15a (5)–16a (4) of the "Kashgar" manuscript, passage from chapter I;

3. folio 28 (complete), 54.5 × 14.0 cm, corresponds to fols. 31b (5)–32b (7) of the "Kashgar" manuscript, passage from chapter I;

4. folio, no pagination (complete), 54.5 × 14.0 cm, corresponds to fols. 143a (5)–144a (5) of the "Kashgar" manuscript, passage from chapter VI;

5. folio 82 (complete), 54.5 × 14.0 cm, corresponds to fols. 178a (7)–179b (3) of the "Kashgar" manuscript, passage from chapter VII;

6. folio 120 (left half), 32.5 × 14.0 cm, corresponds to fols. 218b (6)–219b (7) of the "Kashgar" manuscript, passage from chapter X;

7. folio 121 (left half), 36.5 × 14.0 cm, corresponds to fols. 220a (1)–221a (1) of the "Kashgar" manuscript, passage from chapter X;

8. fragment from the middle of a folio, closer to its left border, no pagination, 16.0 × 14.0 cm, corresponds to fols. 326a (5)–327a (6) of the "Kashgar" manuscript, passage from chapter XVII;

9. fragment of the right part of a folio, no pagination, 20.0 × 14.0 cm, corresponds to fols. 303b (6)–304b (6) of the "Kashgar" manuscript, passage from chapter XVI.

Transliteration

No. 1 (folio 11)

Recto

1. *pta-phalāś[c]āprāpta-phalāśca te 'pi sarve samdr̥ṣyamē sma. ye ca te[ṣu] bu[ddha]-kṣetreṣu bodhisa X X X*
2. *satvā [a]neka vividhārāmbanaiḥ śravaṇādhim-ukti-hetu-kāraṇaiḥ upāya-kuśalā X X X X X*
3. *ryāṁ carām̄ti^[13]. te 'pi X X X dr[ṣyam]te sma. ye ca teṣu buddha-kṣetreṣu buddhā bhagavam̄ta. pa X X X X X*
4. *'pi sarve samdr̥ṣyā[m]te X. [ye] ca teṣu buddha-kṣetreṣu buddhā bhagavam̄taḥ^[14] parinirvṛtāś-teṣām̄ [dhā]tu-stupā-*
5. *ni sarvāni ratnamayā X [a]seṇa samdr̥ṣyam[t]e sma. yathā pūrvāyāṁ diśāyāṁ samdr̥ṣyam̄te^[15]. evam̄*
6. *pūrva-dakṣināyāṁ diśi. e[vam̄] dakṣināṣyā[m] diśi. evam̄ dakṣiṇa-paścimāyāṁ diśi^[16]. evam̄ paści-*
7. *māyāyāṁ diśi^[17]. evam̄ paścimottarāyāṁ diśi. evam̄-uttarāyāṁ diśi. evam̄-pūrvāyāṁ*

Verso

1. *diśi. evam̄ heṣtimāyāṁ diśi. evam̄-uparimāyāṁ diśi samdr̥ṣyam̄te sma. atha^[18] maitreyasya bo-*
2. *dhisatvasya mahāsatvasya X X nām̄ ca bodhisatva śata-sahasrāyām̄-etad-abhavat mahānimi-*
3. *tta-prātihāryam̄ khalvimam̄ bhaga[v]atā tathāgatenārhatā samyaksambuddhenopadarśitam̄ ko rvatra he-*
4. *tur-bhavisyat. kah X [ya]h* kim kāranam̄ yat-bhagavatā idam-eva rūpam̄ mahā[ni]mitta-prā-*
5. *tihāryam̄^[20] kṛtam̄ bha[ga]va X samādhi samāpam̄na imāni caiva rūpāṇi ma X X -ā-*
6. *dbhutācintyātulyā^[21] [mahā]r̥ddhiprātihāryāṇi samdr̥ṣyam̄te. kinnu khalvaham-idam-a X X X X*
7. *ccheyām̄ X prabhavatād-artham̄ visarjayitum tasyaitad-abhavat ayam khalu mām̄ X X X*

No. 2 (folio 12)

Recto

1. *mārabhūtaḥ pū [*
2. *pūrvāṇi ca maṇjuśri [*
3. *ddhānām-idam-eva rū [*
4. *na mahādharma-sāṃka [*
5. *tathaiva tāsām ca X [*
6. *nāga-yakṣa-gandharva [*
7. *to mahānimitta [*

Verso

1. *prāptānām-eta [*
2. *hāryāvabhāsa [*
3. *ṇam ityatha khalu mai [*
4. *nā[m] pariṣadām-i [*
5. *ya prāptas-tasyām ve [*
6. *kāḥ pratyayo yene [*
7. *ṣṭā-daśa buddha-kṣe X [*

No. 3 (folio 28)

Recto

1. *[atidarśanī]yā [ra]śmi[p]r[a]bhā vena vīnāyakasya 9 de[v]ā [ma]nuṣyā bahu nāga-yakṣā-gandharva tatrāsura ki[nna]-*
2. *rāś-ca. ye cā[bhi]yuktā sugatāna pūjaya dṛśya[m]ti pūjenti te^[22] lokadhātuṣu. 10 buddhāśca dṛśyamti sva-*
3. *yambhuvah^[23] suvarṇayūpā iva darsanīyāḥ vaiḍuryamadhye 'va suvarṇabimbaṁ pariṣāya ma-*
4. *dhye pravadanti^[24] dharmam^[25] tahi śrāvakā[nām ga]ṇanā na vidyate tāvāpramāṇāḥ sugatāna*
5. *śrāvakā. ekaika kṣetrasmi vināya[kānām] dṛś[y]amti rāṣṭri-prabhadrāṣṭanena 12 vīrye upe-*
6. *tāscā akhanḍaśīlā rakṣamti śīlaṁ maniratna X X X [su]gatā[na] dṛśyati^[26] bahūni putrā viharāmṛti*
7. *X parvata[ka]ndareṣu 13 sarvasvadānāni paritya X X X X X [dh]y[ā]nabalāśca vīrāḥ bahubaudhisa^[27].*

Verso

1. *[t]v[ā] y[atha] gamgavālīḥ^[28] sarve ca dṛśyamti jinasya X X X X X a[n]imjamānāśca ave[dha]mānāḥ kṣā-*
2. *[ntyām] sthitā dhyānaratāḥ samāhitāḥ* dṛśyamti X X X X X nāra orasāḥ dhyānenā ye prasthita*
3. *agrabodhim 15 bhūtam padam sāntam-anā X X X X j[ā] namānāśca prakāśayamti^[29] deśenti dharmam*
4. *bahulokadhātuṣu sugatānubhāvā X [ya]m-īdrśī kṛyā 16 drṣtvā^[30] ca tāḥ pariṣa cata-*
5. *sra tāyinām candrārkadipasya idam prabh[ā]vam harṣasthitāḥ* sarvi^[31] bhavitva taṭkṣaṇām anyonya^[32] prccham-*
6. *ti kathām nu etam. 17 acirasya ca so nara-deva-pūjītāḥ* samādhito vyutthitū lokanāyakah va-*
7. *raprabhām p[u]tra [ta]da 'dhvabhāṣid yo bodhisatvo vidu dharmabhāṇakah* 18 lokasya cakṣuśca gatīm ca tvam*
vi[d]u

No. 4 (folio with no pagination)

Recto

1. *riṣyasi amṛtenāsmā simcītvā vyākariṣyasi no jināḥ* 2 du[r]bhikṣādāgataḥ kaścit puruṣau la-*
2. *bhāva bhaujanam^[33] pratikṣe[d] bhūya uceta hasta prāptā' sma bhaujanai^[34] 3 evam-evautsukā hyasme hīnayā-*
3. *na-vicintayāḥ* durbhikṣe yatha bhukṣārthau^[35] buddhayānām kathām labhet 4 na ca tāvāsmā sambuddho*
4. *vyākaroṭi mahāmuniḥ yathā hastasmi prakṣiptām na tad bhūmjita bhaujanam^[36] 5 evāsmā*
5. *utsuka bhagavan na[m] śrutvā ghaṭasam-uttamam-vyākṛtā ya[da] bhesyāma tadā^[37] bhesyāma nirvṛtāḥ 6*
6. *vyākaroḥi mahāvīra hitaisī anukampakah api nau^[38] daridracintāyā-m-a[n] tam asyān[n] narāśabha [7] a-*
7. *tha khalu bhagavāṁs-teṣām mahāśrāvakañām sthavirāñām X X X X X cetah-prativitarkam ā-*

Verso

1. *jñāya punar-eva sa[rvā]vantam bhikṣusamgham-āma[m]trayāmāsa. X X X X X bhikṣava. prativeda-*
2. *yāmī^[39] ayam me bhikṣavau^[40] mahāśrāvakaḥ sthavirāḥ subhūtis-trimśānām-e[va] buddha-kauṭi^[41]-nayuta-śa-*
3. *ta sahasrāṇī^[42] sāntike satkāram karisyati. gurukāram mānanā[m] pūjanām arcanām-apaca-*
4. *ya[nām] karisyati. sarvatra [ca] brahmacaryām carisyati. sarvatra ca baudhisatvacaryām^[43] samu-*
5. *dānayī[syā]ti. sa teṣām buddhānām bhagavatām idam-eva rūpam-adhikāram kṛtvā paścime*
6. *kāle paścime samucchraye paścime ātmabhā[va] prātilābhe yaśas-ketur-nāma tathāgatau^[44] 'rhān samyak-*
7. *sambuddho loke utpa[tsyati.] vidyācarana-saṃpanna[h] s[u] X to lokavid-anuttaraḥ puruṣadamayasārathiḥ*

No. 5 (folio 82)

Recto

1. puraskṛtāyad-idam pūrvasyām [di]śi abhiratyām lokadhāto akṣubhyo nāma tathāgatorhān-samyaksambuddho merū-
2. kūtaśca nāma tathāgatau 2^[45] pūrva-dakṣināsyām diśi bhikṣavah simhaghauṣau^[46] nāma tathāgataḥ simdhvajaś-ca nāma
3. tathāgatau 2 //^[47] dakṣināyām diśi bhikṣava ākāśapratīṣhitau^[48] nāma tathāgatau^[49] nitya parinirvṛtaś-ca nāma
4. tathāgatau //^[50] dakṣinā-paścimāyām diśi bhikṣava indradhvajau^[51] nāma tathāgatau^[52] brahmadvajaś-ca nāma tathā-
5. gatau //^[53] paścimāyām diśi [bhikṣa]vah amitāyur-nāma tathāgatau^[54] sarvalokadhātūr-upadravautīrṇa-pratyutī^[55]-
6. rnaśca nāma tathāgatah^[56] // paścimauṭtarasyām^[57] diśi [bhi]kṣavas-tamālapatracandanagandhābhijñau^[58] nāma tathāga-
7. tāh merukalpaś-ca nāma tathāgatah^[59] // uttarāsyām diśi bhikṣavau megheśvaradīpau^[60] nāma tathāgatau^[61]

Verso

1. megheśvararājā ca nāma tathāgata 2//^[62] uttarapūrvasyām diśi bhikṣavah sarvalokādīptabhaya[man]yi-
2. tavidhvam̄sanakarau^[63] nāma tathāgatau^[64] 'rhām samyaksambuddhaḥ * aham ca bhikṣava etarhi śakyamunis-tathā-
3. gatau^[65] 'rhān-samyaksambuddhaḥ śodaśamauma[dh]y iha sahe lokadhātāvā[?]nuttarām samyaksambodhim-abhisam̄bu-
4. ddhaḥ 16 // ye punas-te bhikṣava-sta[dā] 'smākaṁ śrāmaṇera-bhūtānām tasya bhagavataḥ śāsane X
5. satvā dharmam̄ śuśruvuh ekaikasya baudhisatvasya^[66] bahūni gaṅgā-naḍi-vālikā-samāni satva-kauṭina-^[67]
6. yuta-śata-sahasrāṇi yānyasmābhīḥ śrāmaṇerabhbhīḥ^[68] pr̄thak-pr̄thak-samādapitāni paripāci-
7. tāni cānuttarāyām samyaksambodhau tānyetāni bhikṣavah anyāpi śrāvaka-bhūmyām-āpi ṣṭhitā

No. 6 (folio 120)

Recto

1. prativedayāmi te. bahūni mayā bhaiṣajyarājā X X X [
2. bhāsiṭa pūrvāṇi bhāsiṣyāmi^[69] ca sarveṣām^[70] bhaiṣajyarāja dh [
3. dharmaparyāyah sarvaloka-vipratyayaniyah [
4. bhaiṣajyarāja abhijñā-ādhyātmikam̄ dharmaharasyam X [
5. dam sthānam anācakṣita-pūrvam. tatkasya hetauḥ^[71] bahuj [
6. ryāyam̄ ti[ṣṭa]tau 'pi tā^[72] tathāgatasya prabhiksiptah^[73]. kah pu [
7. [tu] khalu punar-bhaiṣajyarāja tathāgata-cīvarebhi. pra[cchanna] [

Verso

1. nya-lokadhātu-sthitebhiś-ca tebhis-tathāgatebhir-avaloki [
2. balām bhaviṣyati^[74] kuśalamūla-balām ca pranidhāna-balām [
3. ś-ca bhaiṣajyarāja te kulaputrā vā kuladuhita [
4. rdhā[na]ś-ca te kulaputrā bhavisyam̄ti. ye imam dharma [
5. dhāsyam̄ti^[75] udgrhṇisyam̄ti. dhārayisyam̄ti. likhi [
6. guru-kariṣyam̄ti mānayisyam̄ti pūjayisyam̄ti^[76] pareṣā[m] ca [
7. [pr]thivī-pradeśe imam dharmaparyāyam bhāsiṣyate vā. likhy [

No. 7 (folio 121)

Recto

1. r-vā tatra bhaiṣajyarājya pr̄thivī-pradeśe^[77] tathāgatasya caityam [
2. m-uccaṁ pragṛhītaṁ^[78] na cātra tathāgata-śārīrāṇi dāta X [
3. bhaiṣajyarāja tatra pr̄thivī-pradeśe tathāgata-śa [
4. pr̄thivī-pradeśe imam dharmaparyāyam bhāsiṣyate^[79] vā [
5. samdarṣiyate vā [sam]gāyīyate vā samprakāśīy [
6. gataṁ vā tiṣṭhet tatra ca teṣu stūpeṣu satkāraḥ kar [
7. pūjanām vandanā karanīyā^[80]. sarva puṣpebhi sarva [



Fig. 2

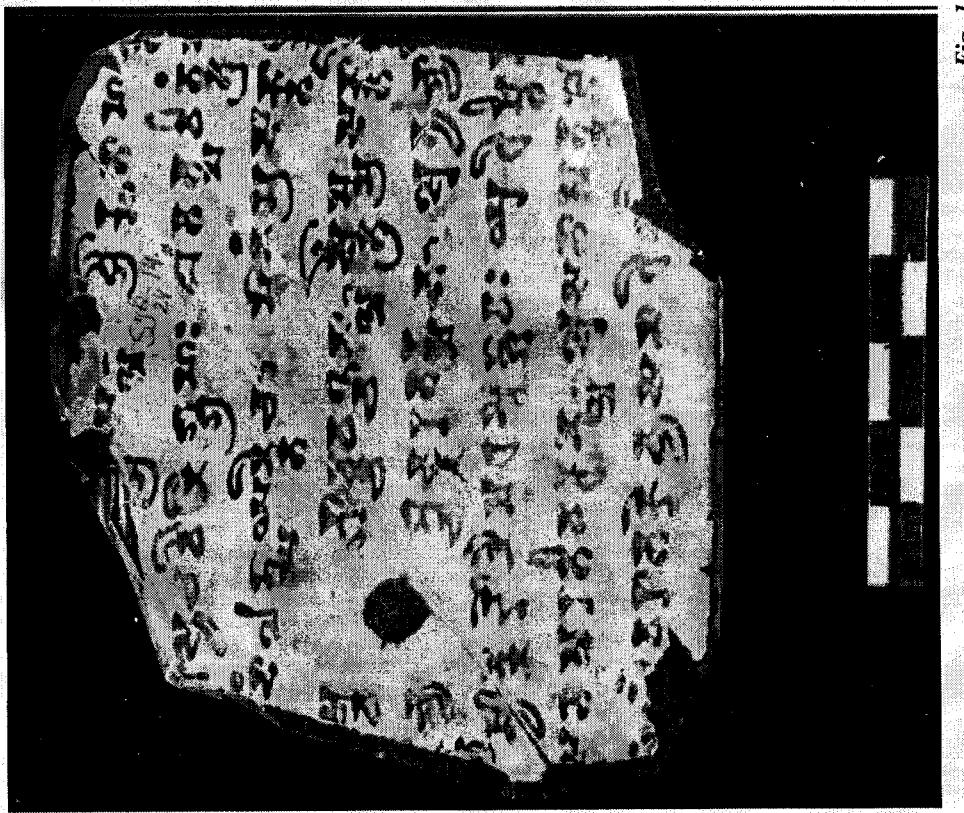


Fig. 1



Fig. 4

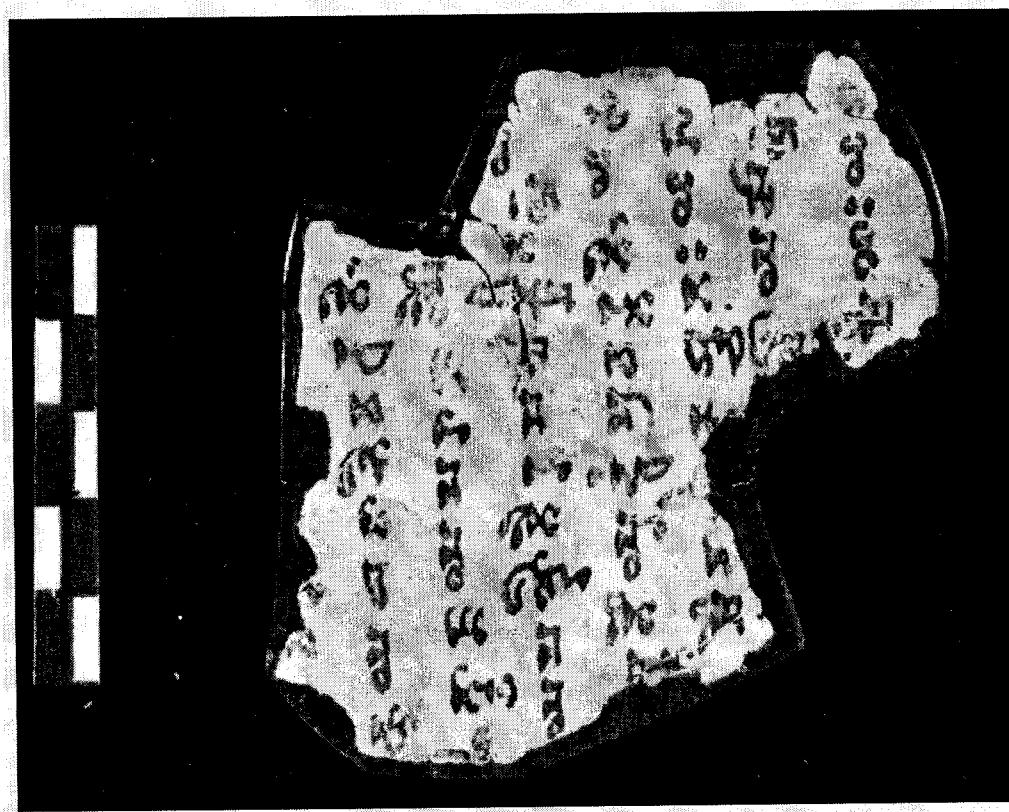


Fig. 3

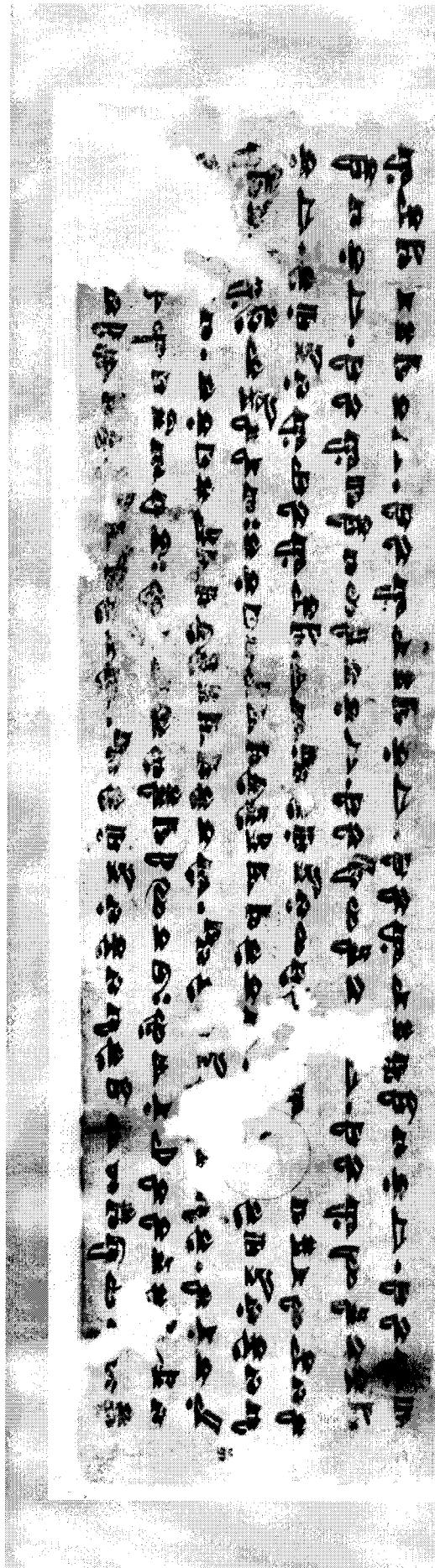


Fig. 5

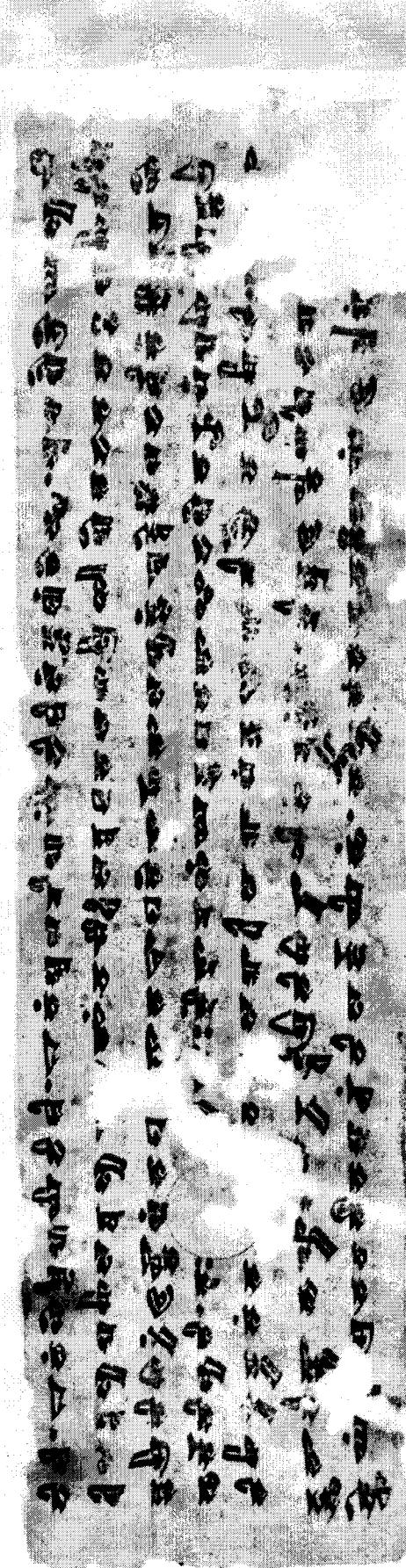


Fig. 6

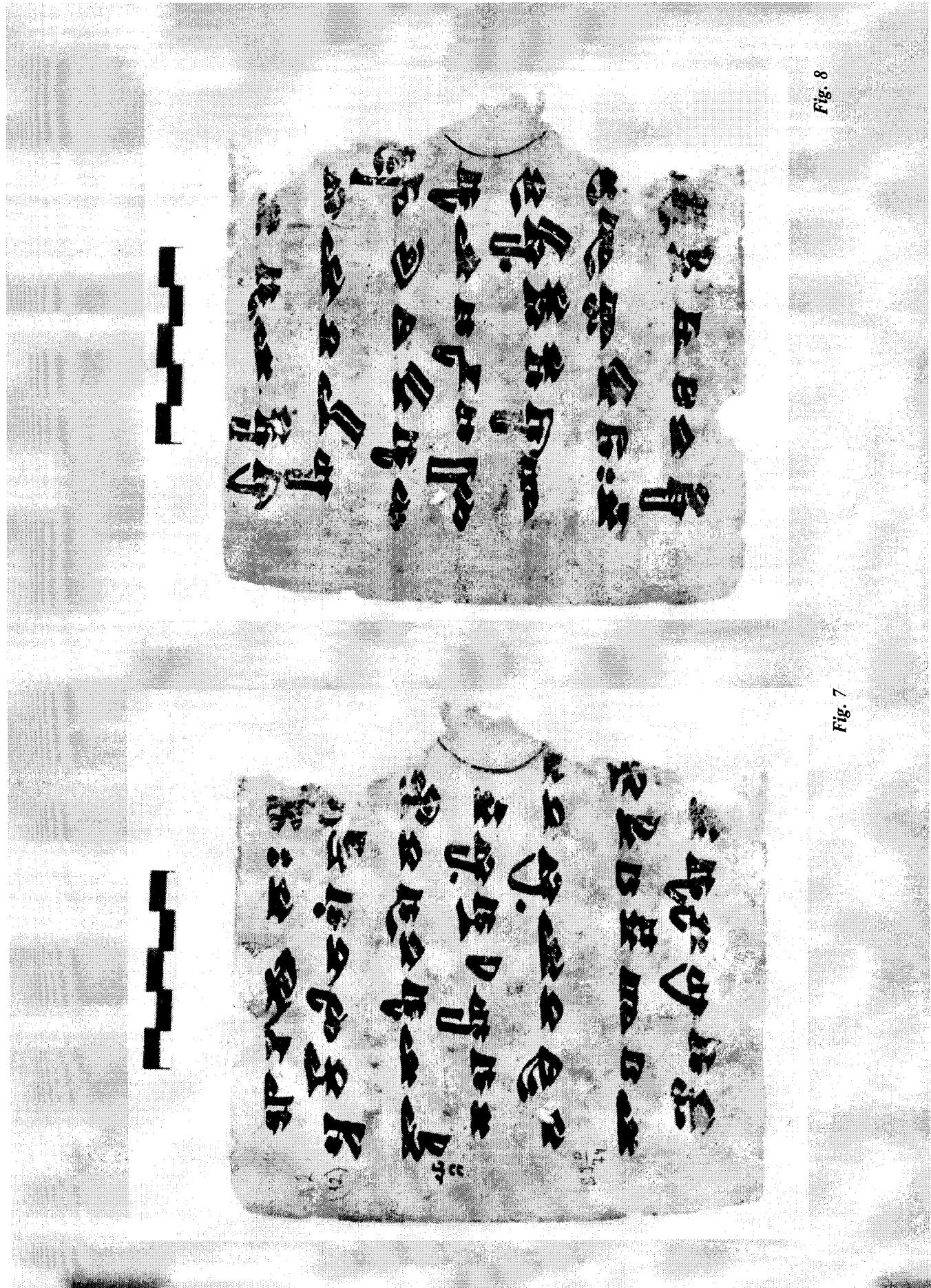


Fig. 7

Fig. 8



Fig. 9

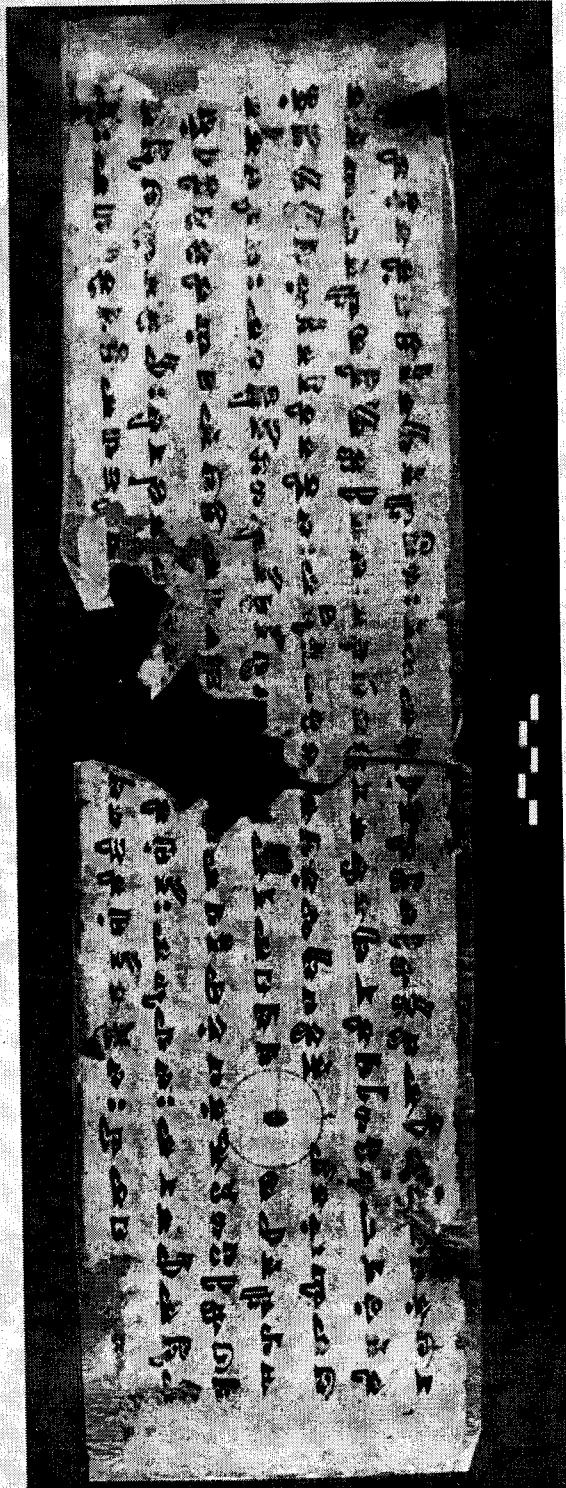


Fig. 10

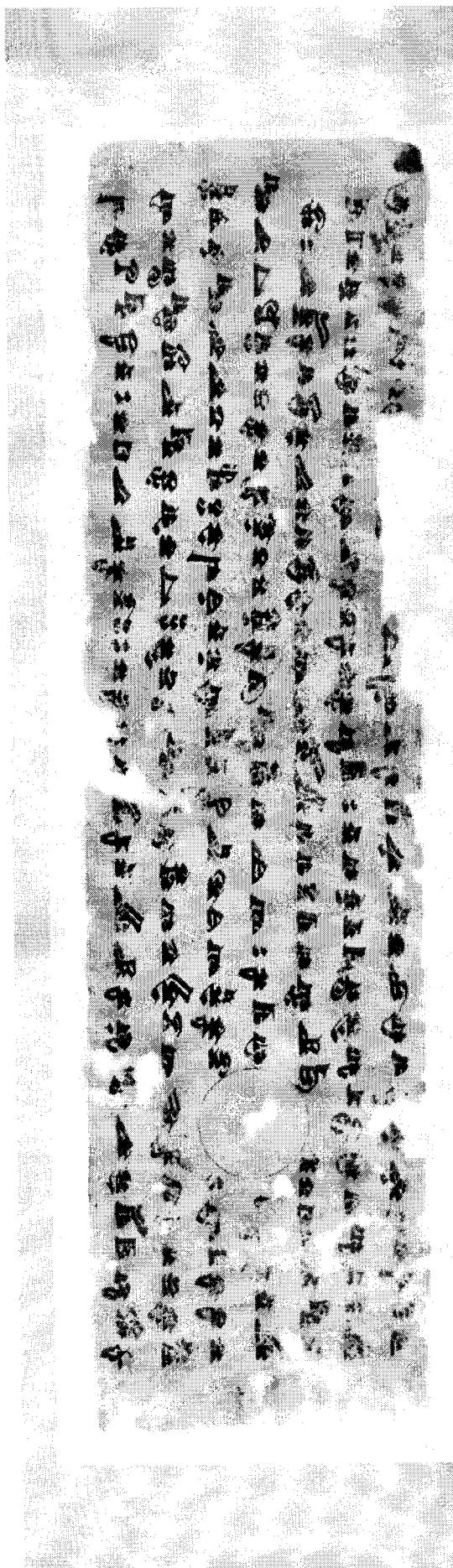


Fig. 11

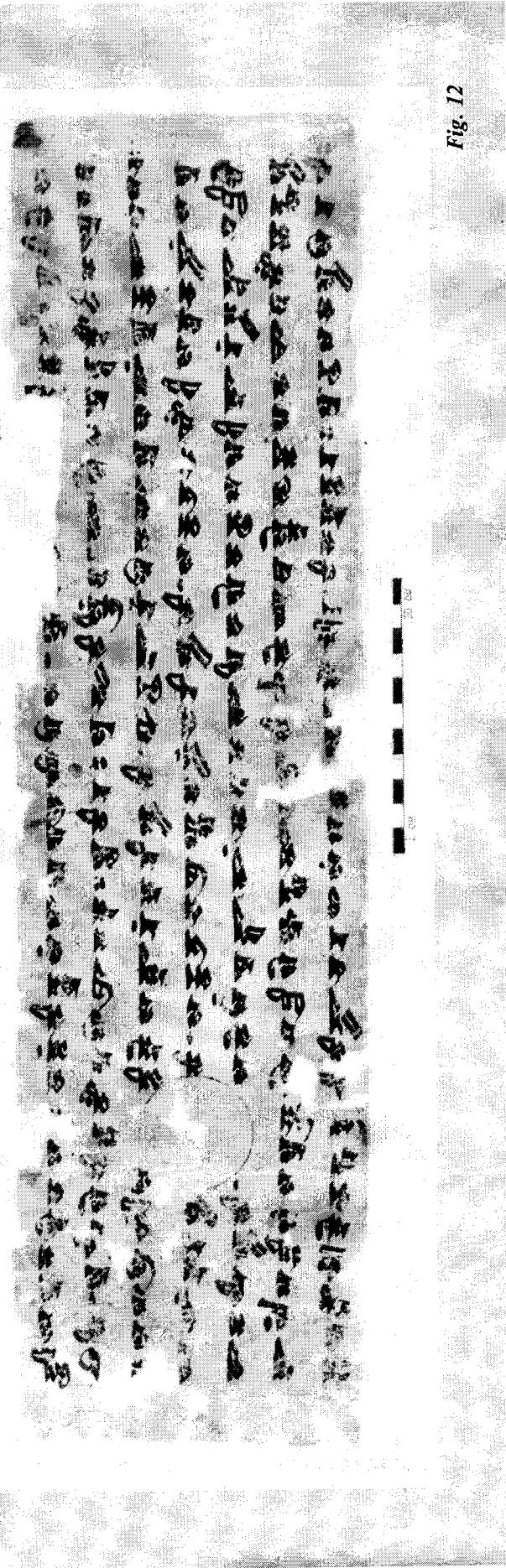
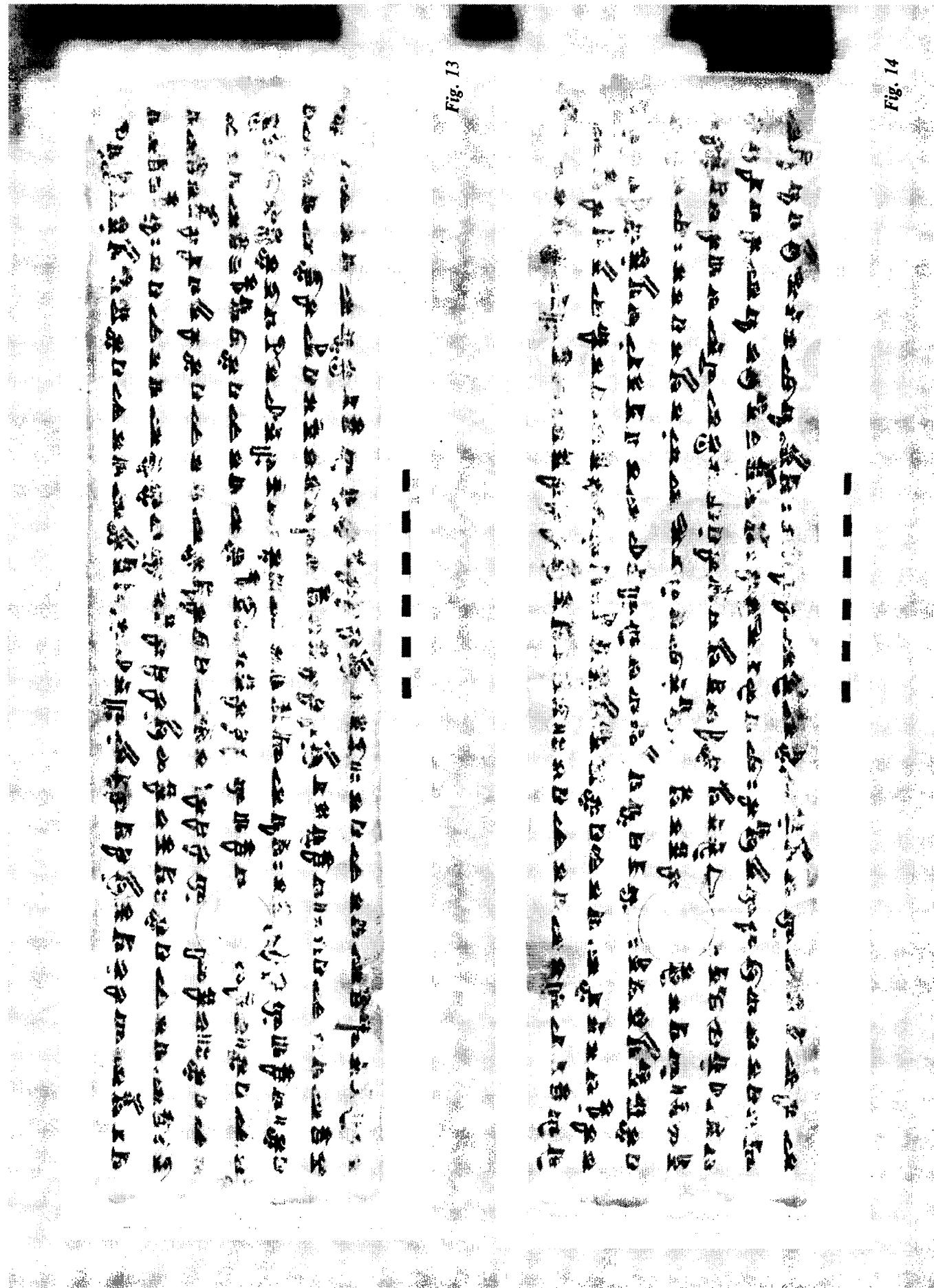


Fig. 12



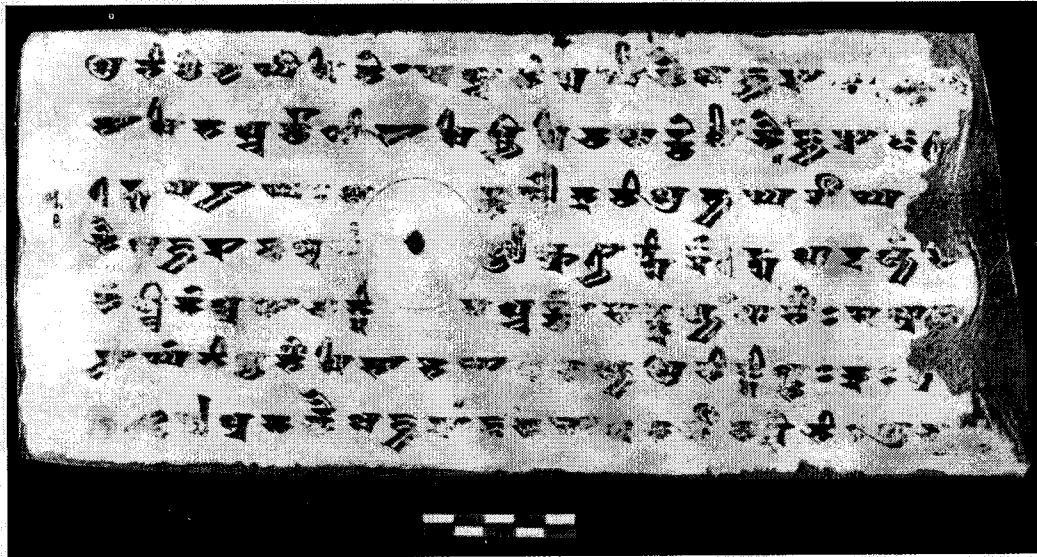


Fig. 15

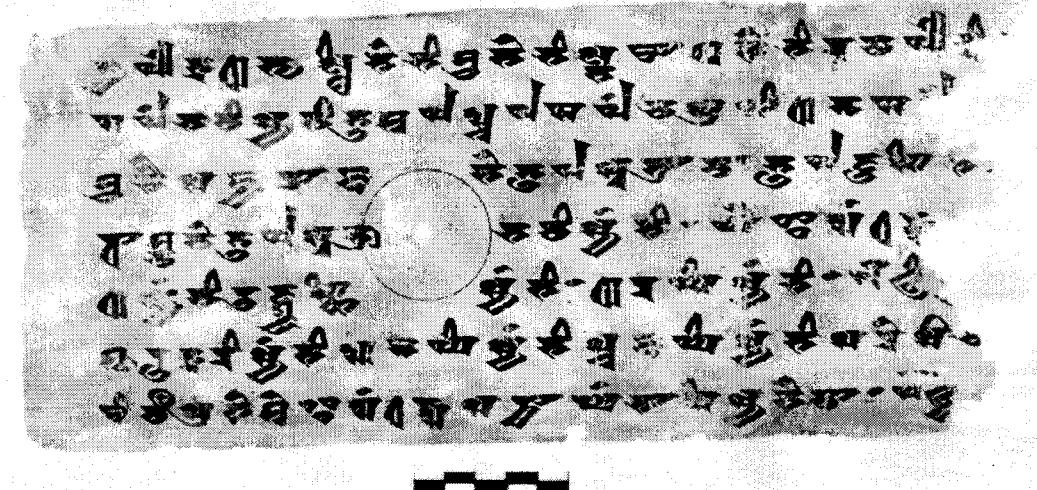


Fig. 16

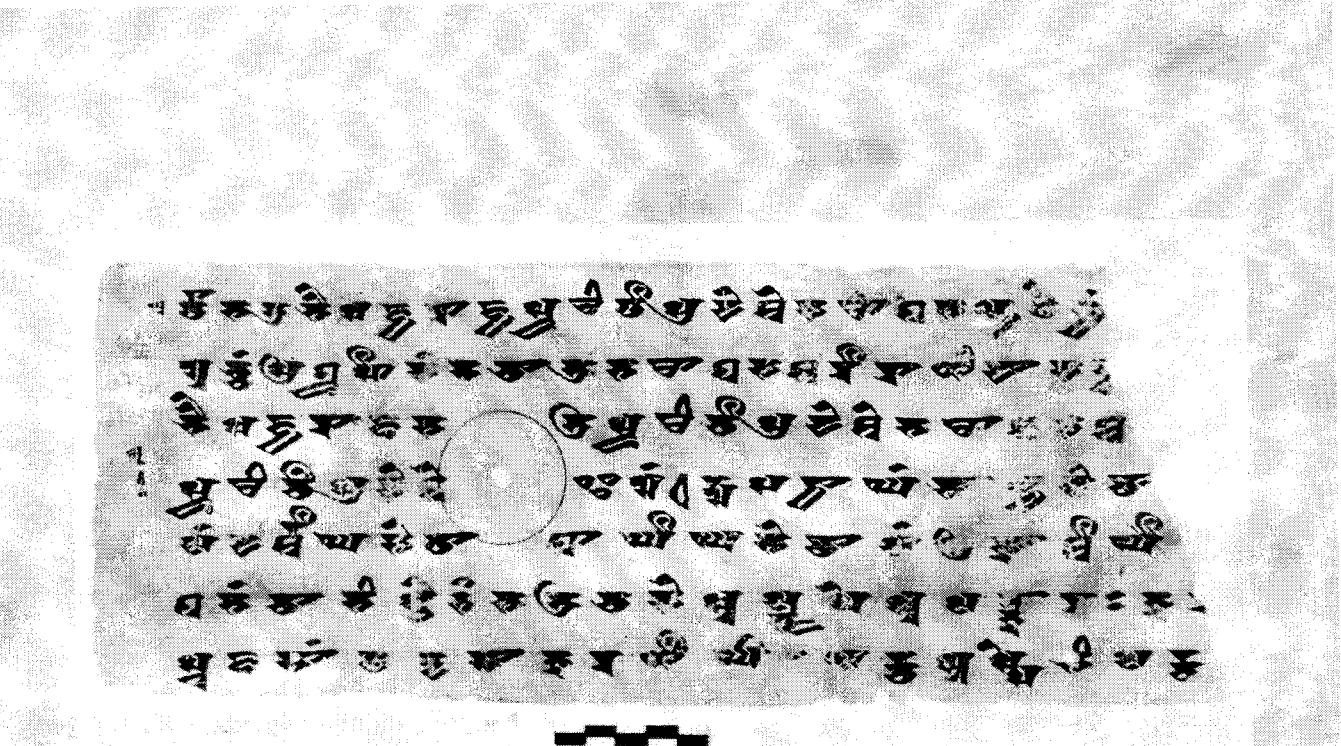


Fig. 17

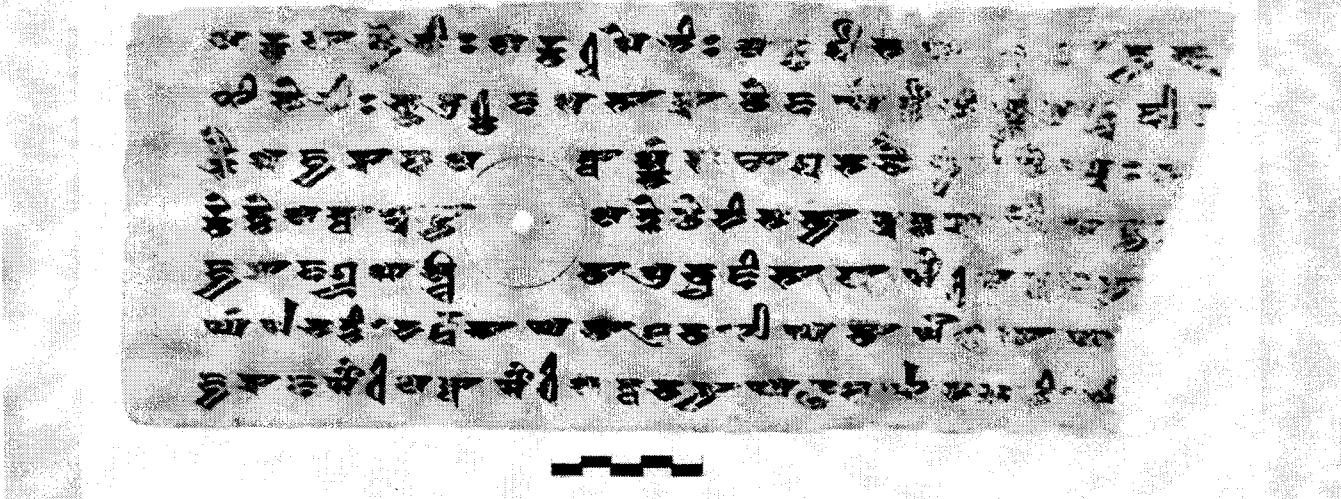


Fig. 18

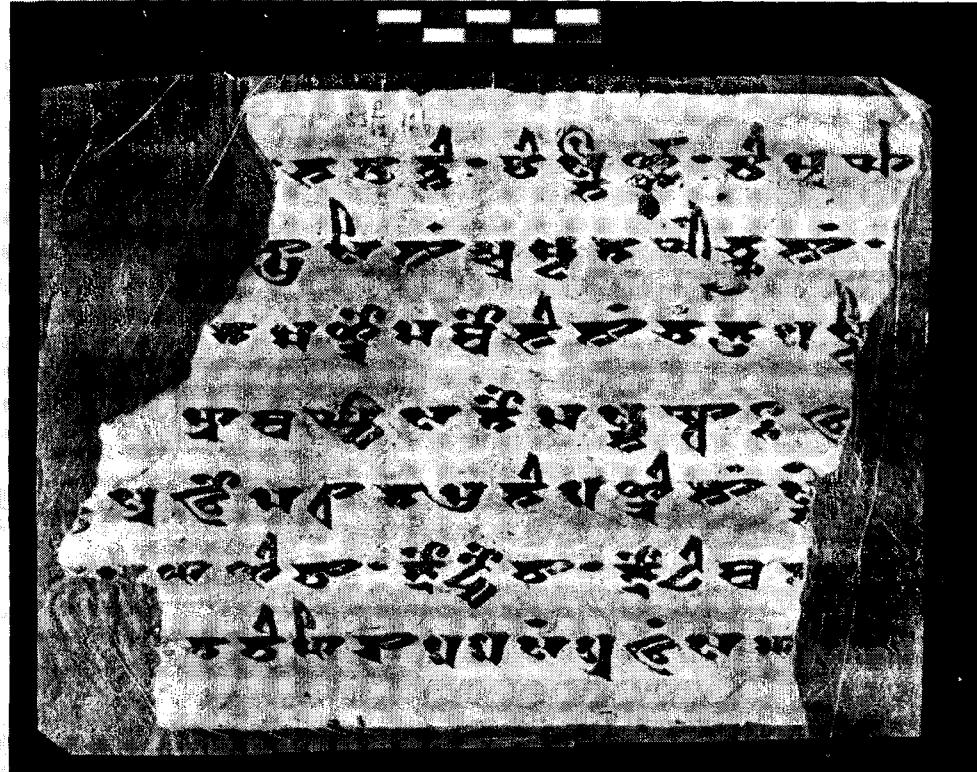


Fig. 19

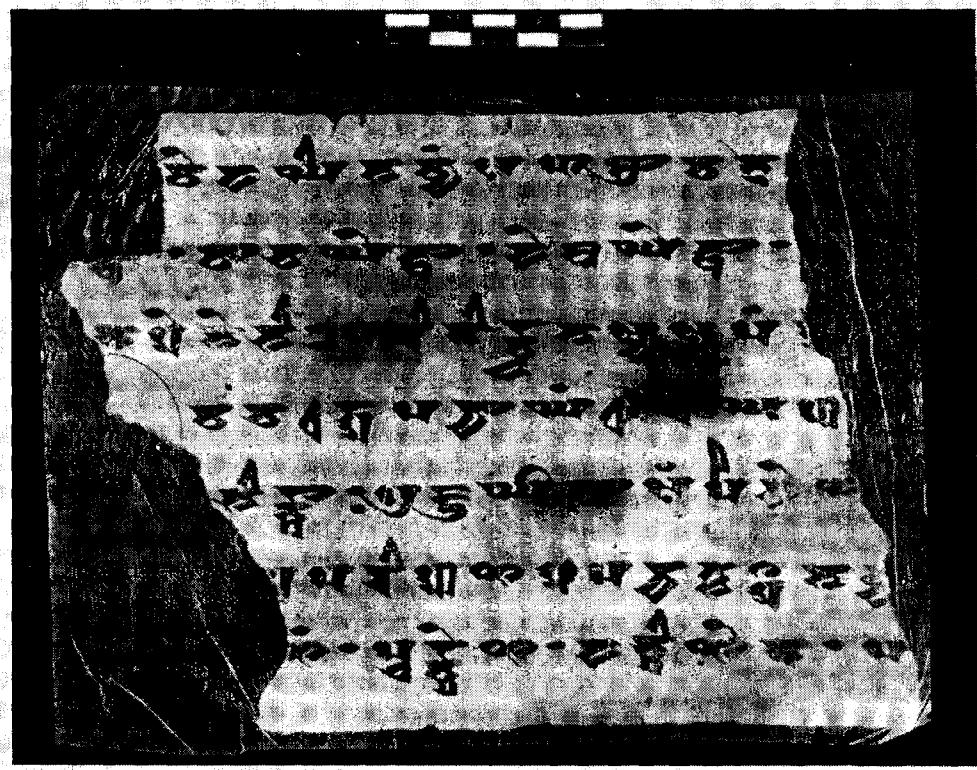


Fig. 20

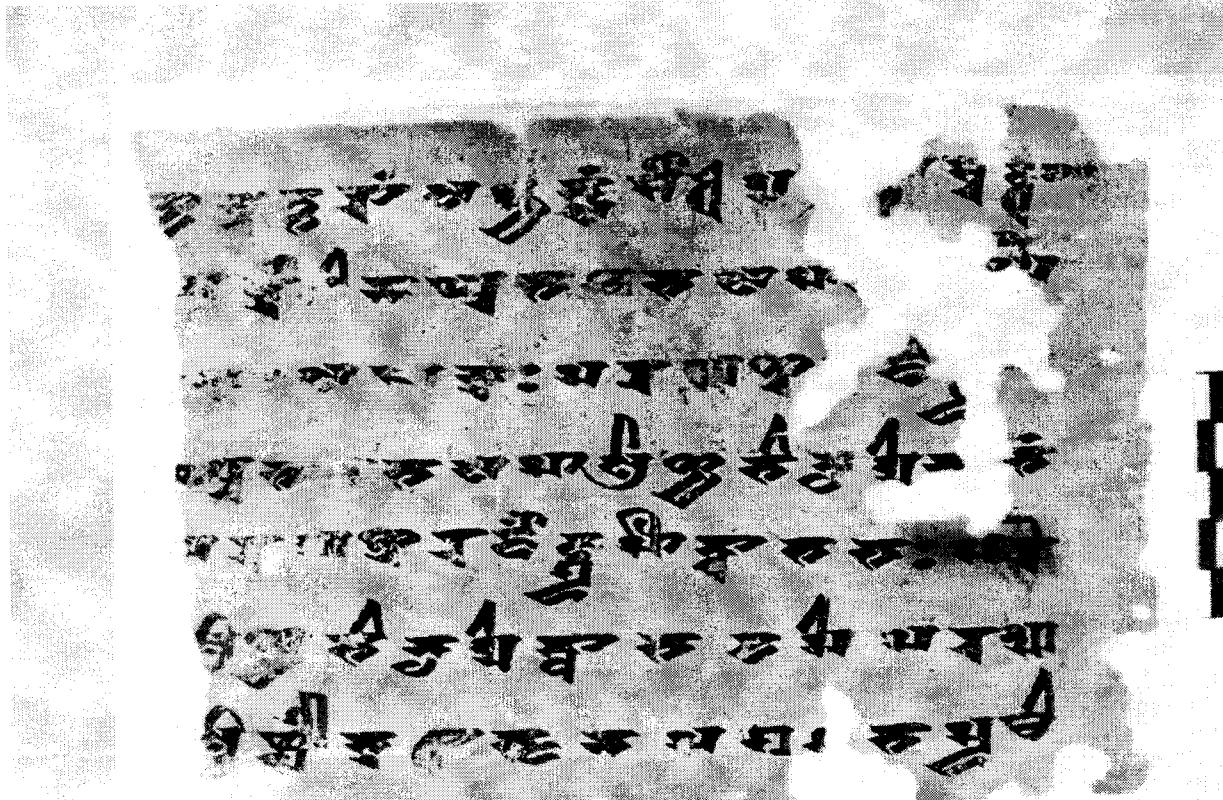


Fig. 21

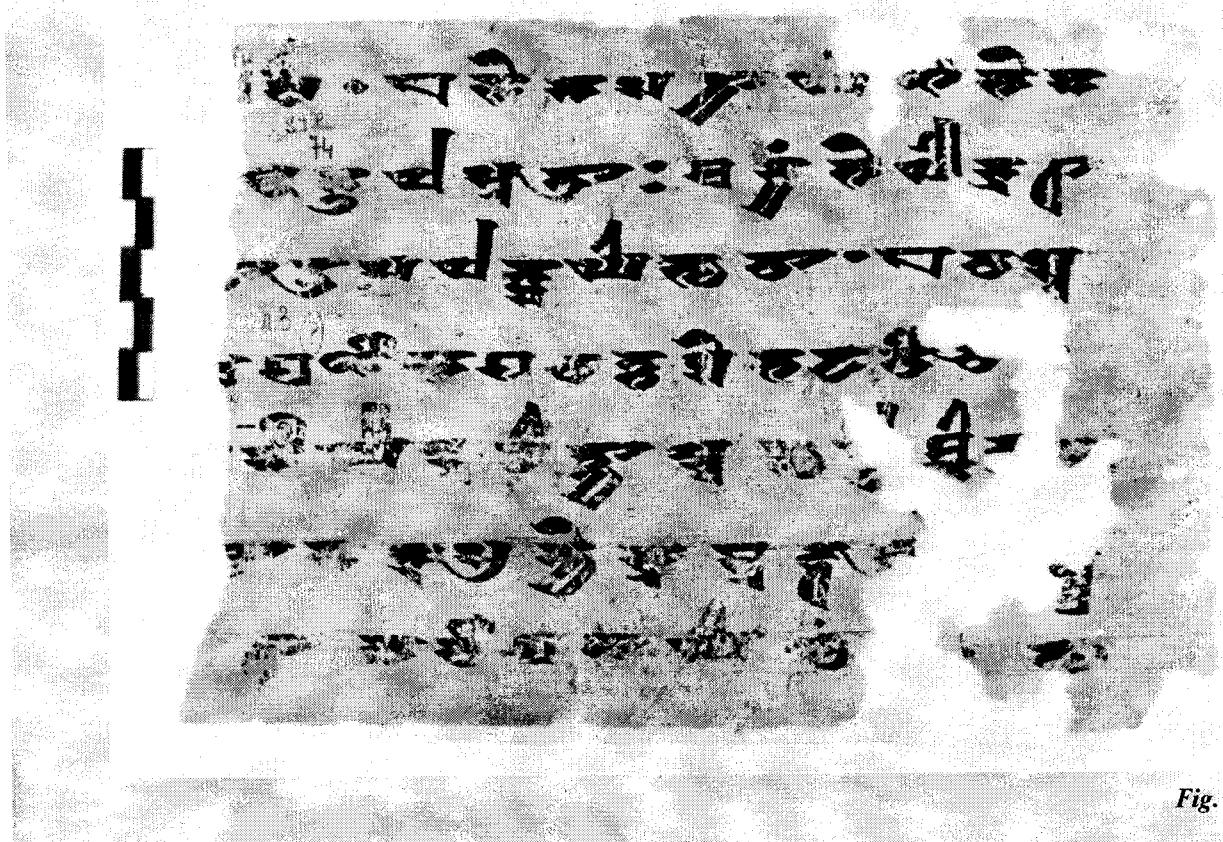


Fig. 22

Verso

1. *sarva-vādyebhiḥ** *sarva-dhūpebhiḥ sarva-gīta[nātyavā]dyatū* [
2. *ṇitebhiḥ cchatra-dhvaja-patākā-vejayantibhis-tatra pūjā* [
3. *r-bhaisajyarāja satvās-tam tathāgata-cai[tyām. labheyuh da]* [
4. *rve tte^[81] satvā abhyāsanne veditavyānuttarāyām samyak* [
5. *jyarāja gṛhaṣṭhā vā pravrrajitā vā baudhisatva-carya[m]* [
6. *yām labhanti. darśanāya vā śravaṇāya vā likhanāya* [
7. *jyarāja baudhisatvā baudhisatva-caryāya^[82] kuśalā bhava[m]ti. yā* [

No. 8 (fragment of a manuscript, no pagination)

Recto

1. *X X X X X X X X bhavanti^[83]. vistīrṇṇa^[84]. vipulā* [
2. *X X X X X X X X Xtprāsādām^[85] aṣṭatalocchrātām^[86].* [
3. *X X X X X naṣaṇḍopasobhitām^[87] camkramasthā^[88]* [
4. *X X X X hu śayyāsanaupastabdhāt^[89] kh* [
5. *X X X X X X sukhopadhāna pratimanditām^[90] ste* [
6. *X X X X X X s[ra]ṇāni vā. koṭyau vā^[91]. koṭi-sat* [
7. *X X X X X X ca vihārā mama saṃmukhaṁ saha^[92]* [

Verso

1. *X X X X X X X X vedayitavyam^[93] saha^[94] śrāvaka* [
2. *X X X X X -v[ā]. vācayed-vā. deśayed-vā^[95]* [
3. *X X X X nam-etebhiḥ parinirvṛtasya stūpam^[96]* X [
4. *X X X X X va ca^[97] dharmaparyāyam dharayamā* [
5. *X X X X X bhir-vvāḥ^[98] prajñayā vā sampādeya^[99]* [
6. *X X X X X X X aparimāṇam-aparyantam tad-ya* [
7. *X X X X X X X ṣam. pūrvveṇa^[100]. dakṣiṇena^[101]. pa* [

No. 9 (fragment of a manuscript, no pagination)

Recto

1.]ṇyānuttarām samyaksam̄bodhim-a[bhīsam]buddhā.^[102]
2.]ya]- kōtīnayuta-śata-saha[sresu] ye
3.]ta.sa ekah^[103] paramānu[ra]j[odg]r[hi]
4.]yuta-śata-sahasrānyatikrramit[vā] tam
5.]paramāṇurajodgrhitvā tataḥ pare-
6.]śrānyatikramitvā tadapi paramā-
7.]stā[m] ye lokadhātūn-apaga[ga?]taprthi-^[104]

Verso

1.]si. etena paryāy[e]ṇ[ai] tena
2.]tha kulaputrāḥ śakyam te lokadhā-
3.]vā upalakṣayitu^[105] vā. evam-u-
4.]vā gaṇo bhagavantam-etad-avoca[t]
5.]nīyā acintyā atulyāś[c]i[ttabhū]-
6.]śrāvaka pratyekabuddhajñ[ana]sth[i]-
7.]dhātavo ganayitum XXtu

Notes

1. Akshara *pu-* is written below the line, under the separation mark \oplus . In the following two cases when the same separation mark is used the first akshara of the next word is also placed below the line.
2. Von Dieter Schlingloff, "Fragmente einer palmblatthandschrift philosophischen inhalts aus Ostturkistan", *Wiener Zeitschrift für die Kunde Süd und Ostasiens und Archiv für indische Philosophie*, XII—XIII (1968—1969), pp. 323—7.
3. *Idem*, "The oldest extant parvan-list of the Mahābhārata", *Journal of the American Oriental Society*, LXXXIX/2 (1969), pp. 334—7.
4. P. V. Kane, *History of Dharmaśāstra*, v, pt. 2 (Poona, 1962), p. 819.
5. Hajime Nakamura, *Indian Buddhism. A Survey with Bibliographical Notes* (Tokyo, 1980), pp. 186—7.
6. These manuscripts make the foundation of the publication of the *sūtra* text in the *Bibliotheca Buddhica* series (vol. X), see *Saddharmapuṇḍarīka*, ed. by Prof. H. Kern and Prof. Bunyu Nanjo (St. Petersburg, 1912). The eleventh-century Japanese manuscript on palm leaves, brought to Japan from Tibet, was used in the publication by U. Wogihara and C. Tsuchida: *Saddharmapuṇḍarīkasūtram*.

Romanized and Revised Text of the Bibliotheca Buddhica Publication by consulting a Sanskrit Ms. and Tibetan and Chinese Translations (Tokyo, 1934—1935); republished in 1958. About an attempt to combine the Nepalese and the Central Asian Version see also *Saddharmapuṇḍarīkasūtram*, with N. D. Mironov's readings from Central Asian MSS., revised by Nalinakṣa Dutt. — *Bibliotheka Indica*, 276, No. 1565 (Calcutta, 1953).

7. The Gilgit manuscripts were published and used both in facsimile and in Latin and Devanagari transliteration in the following works: P. L. Vaidya, *Saddharmapuṇḍarīkasūtra*. Buddhist Sanskrit Texts, 6 (Darbhanga, 1960) — in this publication the Gilgit manuscripts were used only to mark different readings; *Saddharmapuṇḍarīka Manuscripts Found in Gilgit*, ed. and ann. by Shoko Watanabe, i—ii (Tokyo, 1975) (cited below as the Watanabe publication: two Gilgit manuscripts — A and B, from the Indian Collection, and seven folios — C, from A. Stein's collection, preserved in the British Library, have been published here); O. von Hinüber, *A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarīka-sūtra* (Tokyo, 1982) — a publication of 29 folios from the manuscript which was found by the Kaul Shastri expedition (now in the Pratap Singh Museum in Srinagar).

8. *Saddharmapuṇḍarīka-sūtra*, Kashgar Manuscript, ed. by Lokesh Chandra. — *Śatapiṭaka*, CCXIX (New Delhi, 1976); reprint: Tokyo, 1977.

9. *Saddharmapuṇḍarīkasūtra*, Central Asian Manuscripts. Romanized text, ed. with introduction, tables and indices by Horofumi Toda (Tokashima, 1981); reprint: 1983 (cited below as Toda's publication).

10. M. I. Vorob'eva-Desiatovskaya, "Saddharmapuṇḍarīka sūtra (novye fragmenty)" ("Saddharmapuṇḍarīka-sūtra, new fragments"), *Pamiatniki indiiskoi pis'mennosti iz Tsentral'noi Azii*, fasc. 1 (Moscow, 1985), pp. 78—160. — *Pamiatniki pis'mennosti Vostoka*, LXXIII, I, *Bibliotheca Buddhica*, XXXIII — a publication of 85 folios from six manuscripts, in Russian; G. M. Bongard-Levin, M. I. Vorob'eva-Desiatovskaya, "Saddharmapuṇḍarīka-sūtra (2 fragmenta)" ("Saddharmapuṇḍarīka-sūtra, two fragments"), *Pamiatniki indiiskoi pis'mennosti iz Tsentral'noi Azii*, fasc. 2 (Moscow, 1990), pp. 264—86 (the same Russian series).

11. G. M. Bongard-Levin, M. I. Vorob'eva-Desiatovskaya, "Novye sanskritskie teksty iz Tsentral'noi Azii" ("New Sanskrit texts from Central Asia"), *Tsentral'naia Azia. Novye pamiatniki pis'mennosti i iskusstva* (Moscow, 1987), pp. 6—18.

12. The language of the colophons has been studied by P. E. Emmerick on a special request from Prof. Toda. The results were communicated to Toda in a private letter, see *Saddharmapuṇḍarīka-sūtra. Central Asian Manuscripts*, p. XII (Introduction).

13. Henceforth the Kashgar manuscript is referred as K. Here in K 14a (17) — no fullstop.

14. Here and below asterisk * indicates that a separation mark (fullstop) is replaced by visarga.

15. K 14b (3) — *sma* after *samdrśyamte* in the transliteration of the Kashgar manuscript was probably inserted by Toda in agreement with the previous passage. In our text *sma* is also missing.

16. K 14b (4) — no fullstop.

17. K 14b (5) — no fullstop.

18. K 14b (5) — *uktapūrvayām* (lapsus calami?).

19. K 14b (6) — after *atha* in transliteration Toda inserted *khalu*. This word is also missing in our text.

20. K 15a (3) — *prabhīhāryam* (obviously lapsus calami).

21. K 15a (3—4) — *°ādbhutāni* [a] *cintyā-tulyā[ni]*. Toda inserted *-ni* in transliteration to bring it to conformity with the previous word. In our manuscript *-ni* is also missing.

22. In the manuscript, a (2) — *pujenti te*, like in the Gilgit manuscript published by Watanabe (p. 15, line 35); in K — *pujottama*.

23. K 31b (7)—32a (1) — *svayamsvayambhuvah*.

24. K 32a (1) — *pravadamti*.

25. Numeral 11 (the number of *gāthā*) after *dharmaṇi* is omitted, cf. K 32a (1).

26. K 32a (4) — *drśyamti*.

27. K 32a (6) — *bahubodhisa-*.

28. Evidently, lapsus calami, instead of *gamgāvālikah*, cf. K 32a (6).

29. K 32b (2) — *prakāśyanti*.

30. K 32b (3) — *dr̥iṣṭvā*.

31. K 32b (4) — *sva*.

32. K 32b (4) — *anyaunya*.

33. K 143a (6) — *bhojanam*.

34. K 143a (7) — *bhojane*.

35. K 143a (7) — *bhukṣārtho*.

36. K 143b (2) — *bhojanam*.

37. K 143b (3) — *bhesyāma[ta] tada*.

38. K 143b (4) — *no*.

39. K 143b (6) — fullstop is omitted.

40. K 143b (6) — *bhikṣavo*.

41. K 143b (7) — *-koṭi-*.

42. K 143b (7) — *sahasrāṇām*.

43. K 144a (2) — *bodhisatvacaryām*.

44. K 144a (4) — *tathāgato*.

45. K 178b (2) — *tathāgato*, numeral is missing.

46. K 178b (2) — *si(m)haghoṣo*.

47. K 178b (3) — *tathāgato*, numeral is missing.

48. K 178b (3) — *ākāśapratiṣṭhito*.

49. K 178b (4) — *tathāgato*.

50. K 178b (4) — *tathāgato*, numeral is missing.

51. K 178b (5) — *indradhvajo*.
 52. K 178b (5) — *tathāgato*.
 53. K 178b (5) — *tathāgato* 2.
 54. K 178b (6) — *tathāgatah*.
 55. K 178b (6) — *upadravotti[r]napratyu[t]ti-*.
 56. K 178b (7) — after *tathāgatah* — 2//.
 57. K 178b (7) — *paścimottarasyāṁ*.
 58. K 179a (1) — ^o*abhijñō*.
 59. K 179a (1) — after *tathāgatah* — 2//.
 60. K 179a (2) — *megheśvaradīpo*.
 61. K 179a (2) — *tathāgato*.
 62. K 179a (2) — Toda restored in transliteration: [t]i*tathāgata*[h].
 63. K 179a (3) — ^o*karo*.
 64. K 179a (3—4) — *tathāgato*.
 65. K 179a (4) — *tathāgato*.
 66. K 179a (7) — *bodhisatvasya*.
 67. K 179a (7) — *-koti-*.
 68. K 179b (1) — *bhūtebhi*.
 69. K 218b (7) — 219a (1) — obviously lapsus calami. The scribe has omitted a part of the line: *-rvāṇi bhāsiṣya-*.
 70. K 219a (1) — *sarveśāṁ tesāṁ*.
 71. K 219a (4) — *hetor*.
 72. K 219a (5) — *tisthato 'pi tathāgatasya*.
 73. K 219a (5) — *prabhikṣipto*.
 74. K 219b (1) — after *bhavisyati* — a fullstop.
 75. K 219b (5) — after ^o*dhasyam̄ti* — a fullstop.
 76. K 219b (6) — *guru-kariṣyam̄ti. mānayiṣyam̄ti. pūjayiṣyam̄ti*.
 77. K 220a (1) — after *-pradeśe* — a fullstop.
 78. K 220a (2) — after *pragṛhitam̄* — a fullstop.
 79. K 220a (4) — *bhā[si]ṣyate*.
 80. K 220a (7) — *(nu)karaṇīyā*, no fullstop.
 81. K 220b (4) — *te*.
 82. K 221a (1) — *bodhisatvā*.
 83. K 326a (5) — after *bhavanti* no fullstop.
 84. K 326a (5) — *vistirñā*.
 85. K 326a (6) — *prāsādā*.
 86. K 326a (6) — *aṣṭatalocchatā*, no fullstop.
 87. K 326a (7) — ^o*vanaṣaṇḍopasobhitāś*.
 88. K 326a (7) — *cākramasthā-*.
 89. K 326b (1) — *śayāsanopastabdīḥ*.
 90. K 326b (2) — *pratimanditās-te*.
 91. K 326b (3) — *kauṭyau vā*, no fulstop.
 92. K 326b (5) — *sammukham śrāvakasamga*.
 93. K 326b (6) — after *vedayitavya* — a lacuna.
 94. K 326b (6—7) — after *vedayitavya* — a lacuna.
 95. This line is lost in K.
 96. This line is lost in K.
 97. K 327a (2) — *eva[m]*.
 98. K 327a (3—4) — *vā*.
 99. K 327a (3) — *sampādayet*.
 100. K 327a (6) — *pūrvena*, no fullstop.
 101. K 327a (6) — *dakṣinena*, no fullstop.
 102. K 303b (6) — ^o*sambuddhasya*, no fullstop.
 103. K 304a (1) — *ekam*.
 104. K 304a (6) — *apagataprthi*.
 105. K 304b (2) — *upalakṣayitum*.

Illustrations

Fig. 1. Frag. 1, SI $\frac{B}{24, 14}$, recto.

Fig. 2. Frag. 1, SI $\frac{B}{24, 14}$, verso.

Fig. 3. Frag. 2, SI $\frac{B}{24, 14}$, recto.

Fig. 4. Frag. 2, SI $\frac{B}{24, 14}$, verso.

Fig. 5. SI $\frac{P}{74(1)}$, recto.

Fig. 6. SI $\frac{P}{74(1)}$, verso.

Fig. 7. SI $\frac{P}{74(2)}$, recto.

Fig. 8. SI $\frac{P}{74(2)}$, verso.

Fig. 9. SI $\frac{P}{67(12a)}$, recto.

Fig. 10. SI $\frac{P}{67(12a)}$, verso.

Fig. 11. SI $\frac{P}{74(3)}$, recto.

Fig. 12. SI $\frac{P}{74(3)}$, verso.

Fig. 13. SI $\frac{P}{74(4)}$, recto.

Fig. 14. SI $\frac{P}{74(4)}$, verso.

Fig. 15. SI $\frac{P}{74(5)}$, recto.

Fig. 16. SI $\frac{P}{74(5)}$, verso.

Fig. 17. SI $\frac{P}{74(6)}$, recto.

Fig. 18. SI $\frac{P}{74(6)}$, verso.

Fig. 19. SI $\frac{P}{67(12b)}$, recto.

Fig. 20. SI $\frac{P}{67(12b)}$, verso.

Fig. 21. SI $\frac{P}{74(7)}$, recto.

Fig. 22. SI $\frac{P}{74(7)}$, verso.
