

## CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
E. Tyomkin. Unknown Sanskrit Fragments from Central Asia . . . . .	3
G. Stary. A Manchu Document from 1663 Concerning the Imperial Palace in Shenyang . . . . .	23
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	30
E. Rezvan. The Our`ān and Its World: I. The Problem of Reconstructing Ancient Arabian Cosmogonic and Anthropogenetic Lore . . . . .	30
<i>PRESENTING THE COLLECTIONS</i> . . . . .	35
O. Vasilyeva. The National Library of Russia: New Acquisitions of Oriental Manuscripts in 1992—1996 . . . . .	35
N. Tumanovich. Persian Folklore Materials in the Manuscript Collection of the St. Petersburg Branch of the Institute of Oriental Studies . . . . .	48
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	
<i>Correspondence Round Table</i>	56
E. Rezvan, P. Rochnnik. ITISALAT Discussion of CD-ROM Protection/Piracy Problem . . . . .	56
<i>PRESENTING THE MANUSCRIPT</i> . . . . .	62
O. Akimushkin. A Manuscript of <i>Yūsuf wa Zulaykhā</i> by Jāmī in the Collection of the St. Petersburg Branch of the Institute of Oriental Studies . . . . .	62
<i>BOOK REVIEWS</i> . . . . .	65
<i>Manuscripta Orientalia</i> in 1996, vol. 2, Nos. 1—4 (the list of contributions) . . . . .	69

### COLOUR PLATES

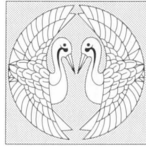
#### Front cover:

Zulaykhā's maidens struck by the beauty of Yūsuf, a miniature from the St. Petersburg Branch of the Institute of Oriental Studies manuscript *Yūsuf wa Zulaykhā* by Jāmī (call number B 2325), fol. 102b, 7.7 × 7.8 cm (see pp. 62—64).

#### Back cover:

- Plate 1.** Merchants rescuing Yūsuf on their way to Miṣr with a caravan, a miniature from the same manuscript, fol. 61a, 8.2 × 7.8 cm.
- Plate 2.** Yūsuf shepherding Zulaykhā's flock of sheep, a miniature from the same manuscript, fol. 72a, 8.8 × 7.8 cm.
- Plate 3.** Zulaykhā bringing Yūsuf to her Seventh Palace where he rejects her courting, a miniature from the same manuscript, fol. 90b, 8.9 × 7.8 cm.
- Plate 4.** Obeying heavenly command Yūsuf who marries Zulaykhā after her adopting Islam, a miniature from the same manuscript, fol. 132a, 7.7 × 7.8 cm.

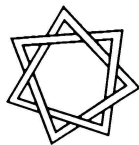
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# TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

E. N. Tyomkin

## 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 *poṭhī* 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 viniggrahaḥ etat-pavitram X [
3. ...] dām laṅghāyanti ca. pānam prasaktā X [
4. ...] svargāc-ca varcānām strī-pprasaktā [ ]i [
5. ...] -tr-bhyaśca bharatarṣabha.anyabhyā [m] [
6. ...] śyān-naḍo naiśadha-pungavaḥ yudhiṣṭhira [
7. ...] sata marati vardhanam asatā matra jā [
8. ...] X X varātaka vyasanādhi X X [

##### Verso (?)

1. ...] X X jītā doṣāni hatā ssa [
2. ...] X ⊕ puruṣo <sup>[1]</sup> na sukhaṃ vindate kvacit tall [
3. ...] prajñāyāpāyitaṃ budhaḥ śruteṇa teja [
4. ...] putram-ātra-jño vicakṣaṇaḥ aśakyam [
5. ...] lobhād-aīḍa ⊕ purūravāḥ brahmasva [
6. ...] sya vaśago bhavat sobhinad-bhāratī [
7. ...] X śśriyaman-uttamām vadhaṃ duryodhana [
8. ...] X X dutaḥ lobha ⊕ prajñāma[ma?] [

There is another fragment linking to the first one, from the same manuscript but of another leaf, the right side of a *poṭhī* 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 [10]
2. ...] bhūya evābhivardhate. [11]
3. ...] -[ni?]tvā jaya-parājayau [12]
4. ...] ya paṇḍitair-ap[r]atyakṣitam [13]
5. ...] pīato yuddham pravartate. 14
6. ...] ṣo X-i kaścanaḥ 15
7. ...] līyasām. [16]
8. ...] ṣiṇaḥ 17

##### Verso

1. ...] kṣaṇaḥ 1[8]
2. ...] [t]tarāḥ 19
3. ...] X d- X X śyati. 20
4. ...] X diśo gacchanti tadgatāḥ 21
5. ...] yuddhamabhikāṃkṣase. 22
6. ...] yaṃ prāpya naśyati. 23
7. ...] [catu] sviṅsatimāḥ 24 ⊕ 24
8. ...] X X X X X X X X 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, Yudhiṣṭhira, 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 Yudhiṣṭhira — 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 Kauṭilya [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 *SADDHARMAPUNḌARĪKA-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 Kumarajiva, 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 *poṭhī* 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 *-aḥ* 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-phalās*[c]āprāpta-phalāśca te 'pi sarve saṃdrśyaṃte sma. ye ca te[ṣu] bu[ddha]-kṣetreṣu bodhisa X X X
2. *satvā* [a]neka vividhāraṃbanaīḥ śravaṇādhim-ukti-hetu-kāraṇaiḥ upāya-kuśalā X X X X X
3. *ryām caramti* <sup>[13]</sup>. te 'pi X X X drś[yaṃ]te sma. ye ca teṣu buddha-kṣetreṣu buddhā bhagavaṃta. pa X X X X X
4. 'pi sarve saṃdrśya[m]te X. [ye] ca teṣu buddha-kṣetreṣu buddhā bhagavaṃtaḥ\* <sup>[14]</sup> parinirvṛtās-teṣāṃ [dhā]tu-stupā-
5. ni sarvāṇi ratnamayā X [a]ṣeṇa saṃdrśyaṃ[t]e sma. yathā pūrvāyāṃ diśāyāṃ saṃdrśyaṃte <sup>[15]</sup>. evaṃ
6. pūrvā-dakṣiṇāyāṃ diśi. e[vaṃ] dakṣiṇāyā[m] diśi. evaṃ dakṣiṇa-pāścimāyāṃ diśi <sup>[16]</sup>. evaṃ paścī-
7. māyāṃ diśi <sup>[17]</sup>. evaṃ paścimottarāyāṃ diśi. evaṃ-uttarāyāṃ diśi. evaṃ-uttara <sup>[18]</sup>-pūrvāyāṃ

#### Verso

1. diśi. evaṃ heṣṭimāyāṃ diśi. evaṃ-ūparimāyāṃ diśi saṃdrśyaṃte sma. atha <sup>[19]</sup> maitreyasya bo-
2. dhisatvasya mahāsatvasya X X nāṃ ca bodhisatva śata-sahasrāṇāṃ-etaḍ-abhavat mahānīmi-
3. tā-prātihāryaṃ khalvimaṃ bhaga[va]tā tathāgatenārhatā samyaksambuddhenopadarśitaṃ ko nvatra he-
4. tur-bhaviṣyati. kaḥ X [ya]h\* kiṃ kāraṇaṃ yat-bhagavatā idam-eva rūpaṃ mahā[ni]mitta-prā-
5. tihāryaṃ <sup>[20]</sup> kṛtaṃ bha[ga]va X samādhi samāpamna imāni caiva rūpāṇi ma X X -ā-
6. dbhutācintyātulyā <sup>[21]</sup> [mahā]rddhiprātihāryāṇi saṃdrśyaṃte. kinnu khalvahaṃ-idam-a X X X X
7. ccheyāṃ X prabhavatīdam-arthaṃ visarjayitūṃ tasyaitad-abhavat ayaṃ khalu maṃ X X X

## No. 2 (folio 12)

## Recto

1. mārabhūtaḥ pū [
2. pūrvāṇi ca maṃjuśri [
3. ddhānām-idam-eva rū [
4. na mahādharma-sāmka [
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] pariśadām-i [
5. ya prāptas-tasyām ve [
6. kaḥ pratyayo yene [
7. ṣṭā-daśa buddha-kṣe X [

## No. 3 (folio 28)

## Recto

1. [atidarśanī]yā [ra]śmi[p]r[a]bhā vena vināyakasya 9 de[v]ā [ma]nusyā bahu nāga-yakṣā-gandharva tatrāsura ki[nnā]-
2. rās-ca. ye cā[bhi]yuktā sugatāna pūjayā drśya[m]ti pūjenti te <sup>1221</sup> lokadhātuṣu. 10 buddhāśca drśyamti sva-
3. yaṃbhuvah <sup>1231</sup> suvarṇayūpā īva darśanīyāḥ vaidūryamadhye 'va suvarṇabimbam pariśāya ma-
4. dhye pravadanti <sup>1241</sup> dharmam <sup>1251</sup> tahi śrāvakā[nām ga]ṇanā na vidyate tāvāpramāṇāḥ sugatāna
5. śrāvakā. ekaika kṣetrasmī vināya[kānām] drś[y]amti raśmi- prabhadarśanena 12 vīrye upe-
6. tāśca akhaṇḍaśilā rakṣamti śīlam maniratna X X X [su]gatā[na] drśyati <sup>1261</sup> bahūni putrā viharamti
7. X parvata[ka]ndareṣu 13 sarvasvadānāni paritya X X X X X [dh]y[ā]nabalāśca virāḥ bahubaudhisa <sup>1271</sup>.

## Verso

1. [t]v[ā] y[atha] gaṃgavālīḥ <sup>1281</sup> sarve ca drśyamti jinasya X X X X X a[n]imjāmānāśca ave[dha]mānāḥ kṣā-
2. [ntyām] sthitā dhyānaratāḥ samāhitāḥ\* drśyamti X X X X X nāna orasāḥ dhyānena ye prasthita
3. agrabodhim 15 bhūtam padam śāntam-anā X X X X j[ā] namānāśca prakāśayamti <sup>1291</sup> deśenti dharmam
4. bahulokadhātuṣu sugatānubhāvā X [ya]m-īdrśī kryā 16 drśtvā <sup>1301</sup> ca tāḥ pariśa cata-
5. sra tāyinām candrārkaḍipasya idam prabh[ā]vam harṣasthitāḥ\* sarvi <sup>1311</sup> bhavitva tatkṣaṇam anyonya <sup>1321</sup> pṛccham-
6. ti katham nu etam. 17 acirasya ca so nara-deva-pūjitāḥ\* samādhitō vvyutthitu lokanāyakaḥ va-
7. raprabham p[ū]tra [ta]da 'dhvabhāśīd yo bodhisatvo vidu dharmabhāṇakāḥ\* 18 lokasya cakṣuśca gatim ca tvam v[ī]d[u]

## No. 4 (folio with no pagination)

## Recto

1. riṣyasi amṛtenāsma simcitvā vyākariṣyasi no jināḥ\* 2 du[r]bhikṣādāgataḥ kaścit puruṣau la-
2. bhva bhaujanam <sup>1331</sup> pratikṣe[d] bhūya ucyeta hasta prāptā' smā bhaujanai <sup>1341</sup> 3 evam-evautsukā hyasme hīnayā-
3. na-vicintayāḥ\* durbhikse yatha bhukṣārthau <sup>1351</sup> buddhayānam katham labhet 4 na ca tāvāsma sambuddho
4. vyākaroṭi mahāmuniḥ yathā hastasmī prakṣiptam na tad bhūmjīta bhaujanam <sup>1361</sup> 5 evāsma
5. utsuka bhagavan na[m] śrutvā ghaṣam-uttamam-vyākṛtā ya[da] bheṣyāma tadā <sup>1371</sup> bheṣyāma nirvṛtāḥ 6
6. vyākaroḥi mahāvira hitaiṣi anukampakaḥ api nau <sup>1381</sup> daridrācintāyā-m-a[n] tam asyān[n] narārṣabha [7] a-
7. tha khalu bhagavāms-teṣām mahāśrāvakānām sthavirāṇām X X X X X cetaḥ-prativitarkam ā-

## Verso

1. jñāya punar-eva sa[rvā]vantaṃ bhikṣusamgham-āma[m]trayāmāsa. X X X X X bhikṣava. prativeda-
2. yāmi <sup>1391</sup>. ayam me bhikṣavau <sup>1401</sup> mahāśrāvakaḥ sthaviraḥ subhūtiś-trimśānām-e[va] buddha-kauṭi <sup>1411</sup>-nayuta-śa-
3. ta sahasrāṇi <sup>1421</sup> sāntike satkāram karisyati. gurukāram mānanā[m] pūjanām arcanām-apaca-
4. ya[nām] karisyati. sarvatra [ca] brahmacaryam carisyati. sarvatra ca baudhisatvacaryām <sup>1431</sup> samu-
5. dānāy[ī]ya[ti]. sa teṣām buddhānām bhagavatām idam-eva rūpam-adhikāram kṛtvā paścime
6. kāle paścime samucchraye paścime ātmabhā[va] prātilābhe yaśas-ketur-nāma tathāgatau <sup>1441</sup> 'rhān samyak-
7. sambuddho loke utpa[tsyati]. vidyācarāna-sampanna[h] s[u] X to lokavid-anuttaraḥ puruṣadamyasārathīḥ

## No. 5 (folio 82)

*Recto*

1. *puraskṛtāyad-idaṃ pūrvasyāṃ* [dī]śi *abhiratyāṃ lokadhāto akṣubhyo nāma tathāgatorhān-samyaksambuddho merū-*
2. *kūṭaśca nāma tathāgatau* 2<sup>[451]</sup> *pūrva-dakṣiṇasyāṃ diśi bhikṣavaḥ siṃhaghauṣau* <sup>[461]</sup> *nāma tathāgataḥ siṃdhvajaś-ca nāma*
3. *tathāgatau* 2 // <sup>[471]</sup> *dakṣiṇāyāṃ diśi bhikṣava ākāśapratīṣṭhitau* <sup>[481]</sup> *nāma tathāgatau* <sup>[491]</sup> *nitya parinirvṛtaś-ca nāma*
4. *tathāgatau* // <sup>[501]</sup> *dakṣiṇa-paścimāyāṃ diśi bhikṣava indradhvajau* <sup>[511]</sup> *nāma tathāgatau* <sup>[521]</sup> *brahmadhvajaś-ca nāma tathā-*
5. *gatau* // <sup>[531]</sup> *paścimāyāṃ diśi [bhikṣa]vaḥ amitāyur-nāma tathāgatau* <sup>[541]</sup> *sarvalokadhātūr-upadravautīrṇa-pratyutī* <sup>[551]</sup>-
6. *rṇaśca nāma tathāgataḥ* <sup>[561]</sup> // *paścimautarasāyāṃ* <sup>[571]</sup> *diśi [bhi]kṣavas-tamālapatracandanagandhābhijñau* <sup>[581]</sup> *nāma tathāga-*
7. *taḥ merukalpaś-ca nāma tathāgataḥ* <sup>[591]</sup> // *uttarāsyāṃ diśi bhikṣavau megheśvaradīpau* <sup>[601]</sup> *nāma tathāgatau* <sup>[611]</sup>

*Verso*

1. *megheśvararājā ca nāma tathāgata* 2// <sup>[621]</sup> *uttarapūrvasyāṃ diśi bhikṣavaḥ sarvalokādīptabhaya[man]yi-*
2. *taviḍhvamsanakarau* <sup>[631]</sup> *nāma tathāgatau* <sup>[641]</sup> *'rhām samyaksambuddhaḥ\* ahaṃ ca bhikṣava etarhi śakyamunis-tathā-*
3. *gatau* <sup>[651]</sup> *'rhān-samyaksambuddhaḥ ṣoḍaśamauma[dh]y iha sahe lokadhātāva[?]nuttarām samyaksambodhim-abhisambu-*
4. *ddhaḥ* 16 // *ye punas-te bhikṣava-sta[dā] 'smākam śrāmaṇera-bhūtānām tasya bhagavataḥ śāsane X*
5. *satvā dharmam śuśruvuh ekaikasya baudhisatvasya* <sup>[661]</sup> *bahūni gaṃgā-nadī-vālikā-samāni satva-kauṭina-* <sup>[671]</sup>
6. *yuta-sata-sahasrāni yānyasmābhiḥ śrāmaṇerabhūtebhiḥ* <sup>[681]</sup> *prthak-prthak-samādapitāni paripāci-*
7. *tāni cānuttarāyāṃ samyaksambodhau tānyetāni bhikṣavaḥ anyāpi śrāvaka-bhūmyām-api ṣṭhitā*

## No. 6 (folio 120)

*Recto*

1. *prativedayāmi te. bahūni mayā bhaiṣajyarājā* X X X [
2. *bhāṣita pūrvāni bhāṣiṣyāmi* <sup>[691]</sup> *ca sarveṣāṃ* <sup>[701]</sup> *bhaiṣajyarāja dh* [
3. *dharmaparyāyāḥ sarvaloka-vipratyayanīyāḥ* [
4. *bhaiṣajyarāja abhijñā-ādhyātmikam dharmaharasyaṃ* X [
5. *daṃ sthānam anācaksita-pūrvam. tatksya hetauḥ* <sup>[711]</sup> *bahuj* [
6. *ryāyam tī[ṣṭa]tau 'pi tā* <sup>[721]</sup> *tathāgatasya prabhikṣiptaḥ* <sup>[731]</sup> *kah pu* [
7. [tu] *khalu punar-bhaiṣajyarāja tathāgata-civarebhi. pra[cchanna]* [

*Verso*

1. *nya-lokadhātu-sthitebhiś-ca tebhis-tathāgatebhir-avaloki* [
2. *balam bhaviṣyati* <sup>[741]</sup> *kuśalamūla-balam ca praṇidhāna-balam* [
3. *ś-ca bhaiṣajyarāja te kulaputrā vā kuladhita* [
4. *rādhā[na]ś-ca te kulaputrā bhaviṣyanti. ye imaṃ dharmā* [
5. *dhāsyanti* <sup>[751]</sup> *udgrhṇiṣyanti. dhārayiṣyanti. likhi* [
6. *guru-kariṣyanti mānāyīṣyanti pūjayiṣyanti* <sup>[761]</sup> *pareṣā[m] ca* [
7. [pr] *thivī-pradeśe imaṃ dharmaparyāyam bhāṣiṣyate vā. likhy* [

## No. 7 (folio 121)

*Recto*

1. *r-vā tatra bhaiṣajyarājya prthivī-pradeśe* <sup>[771]</sup> *tathāgatasya caityam* [
2. *m-uccaṃ pragrhitam* <sup>[781]</sup> *na cātra tathāgata-sarīrāni dāta* X [
3. *bhaiṣajyarāja tatra prthivī-pradeśe tathāgata-śa* [
4. *prthivī-pradeśe imaṃ dharmaparyāyam bhāṣyate* <sup>[791]</sup> *vā* [
5. *saṃdarśiyate vā [saṃ]gāyiyate vā samprakāśiyī* [
6. *gataṃ vā tiṣṭhet tatra ca teṣu stūpeṣu satkāraḥ kar* [
7. *pūjanām vandanā karaṇiyā* <sup>[801]</sup> *. sarva puṣpebhi sarva* [

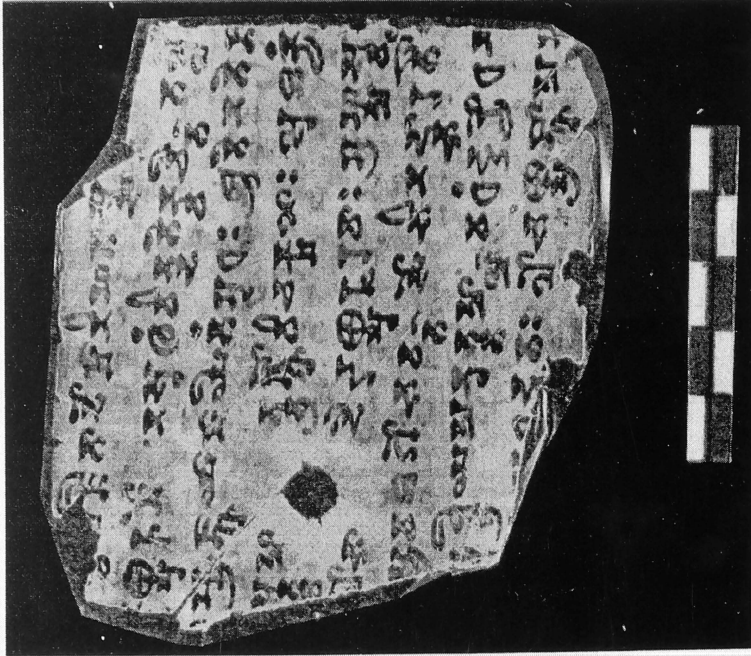


Fig. 2



Fig. 1





Fig. 4

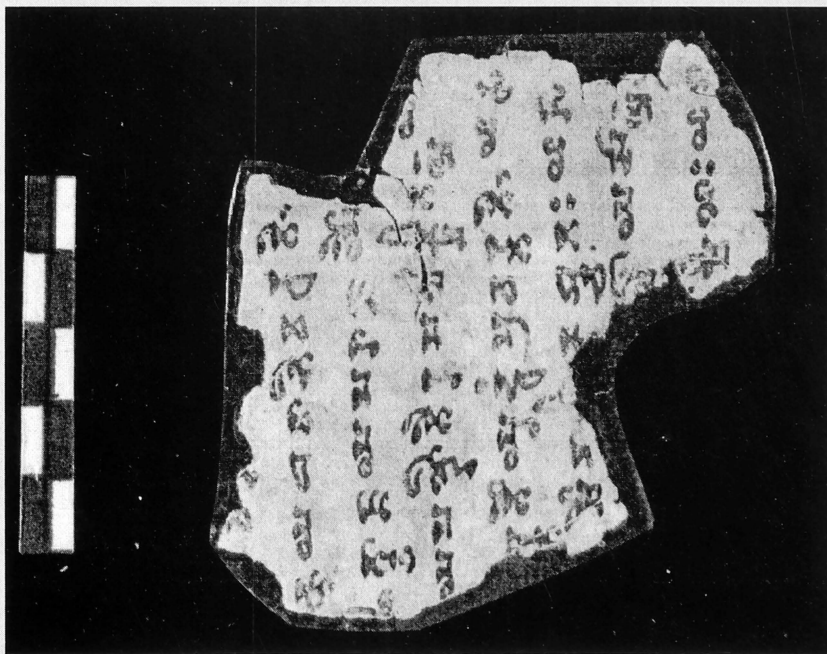


Fig. 3

Fragment of an ancient manuscript showing handwritten text in a dark ink on a light background. The text is arranged in several vertical columns. A scale bar is visible at the bottom right of the fragment.

Fig. 5

Another fragment of an ancient manuscript, similar to Fig. 5, with handwritten text in vertical columns. It also includes a scale bar at the bottom right.

Fig. 6



Fig. 8



Fig. 7

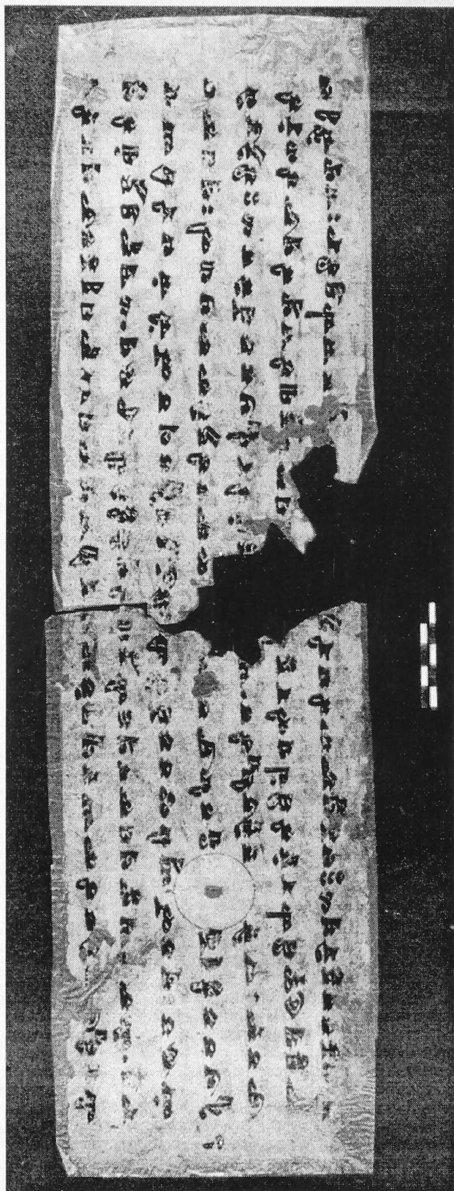


Fig. 9



Fig. 10

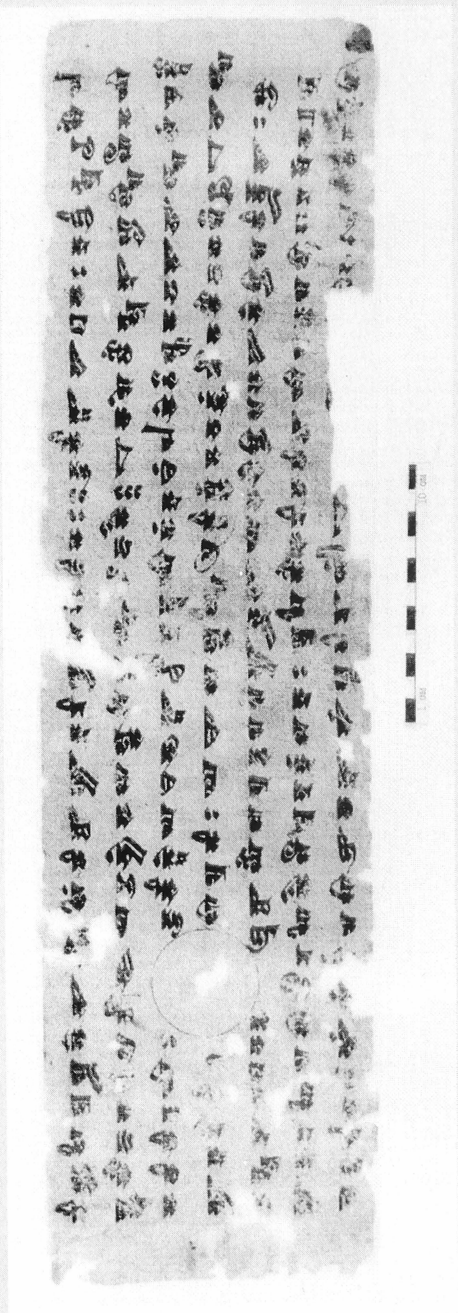


Fig. 11

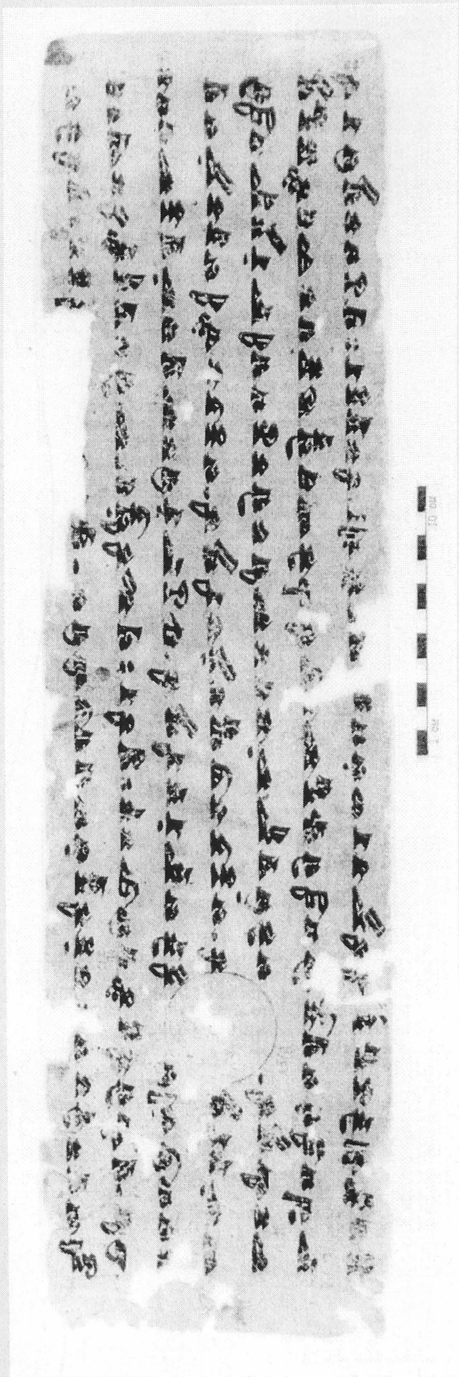


Fig. 12

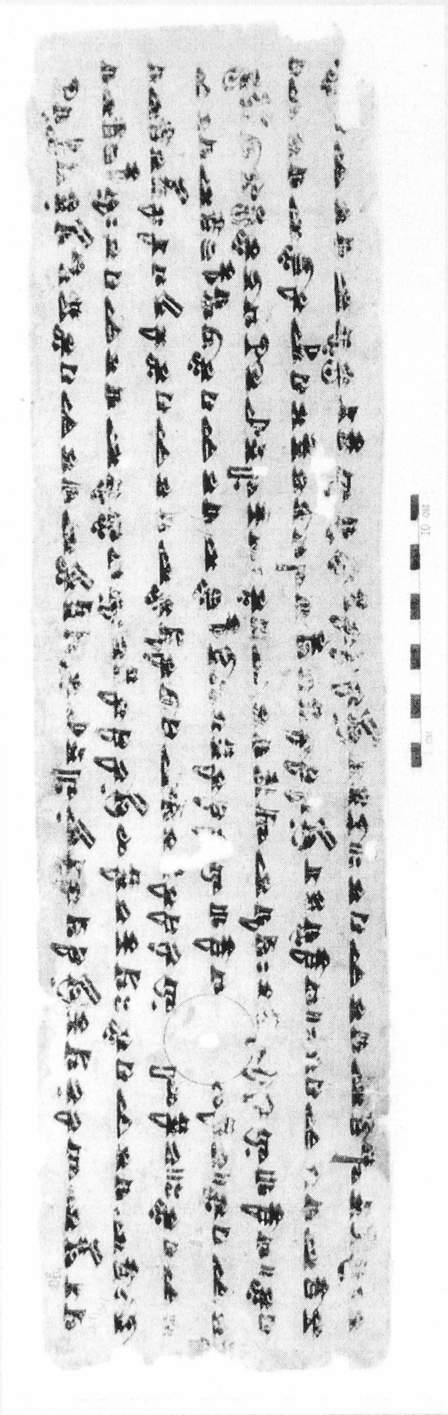


Fig. 13

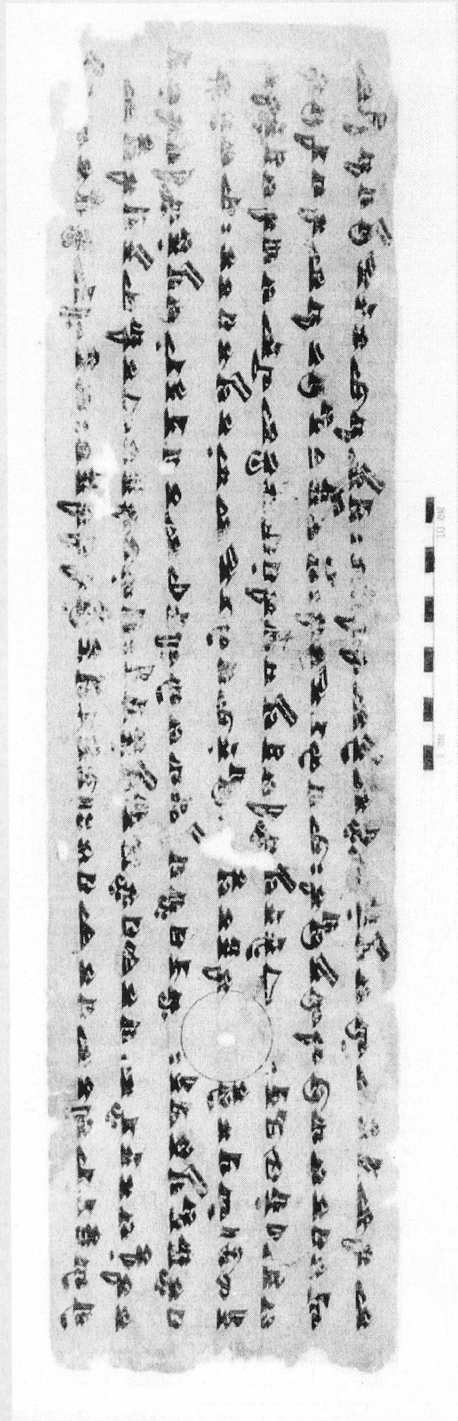


Fig. 14



Fig. 15

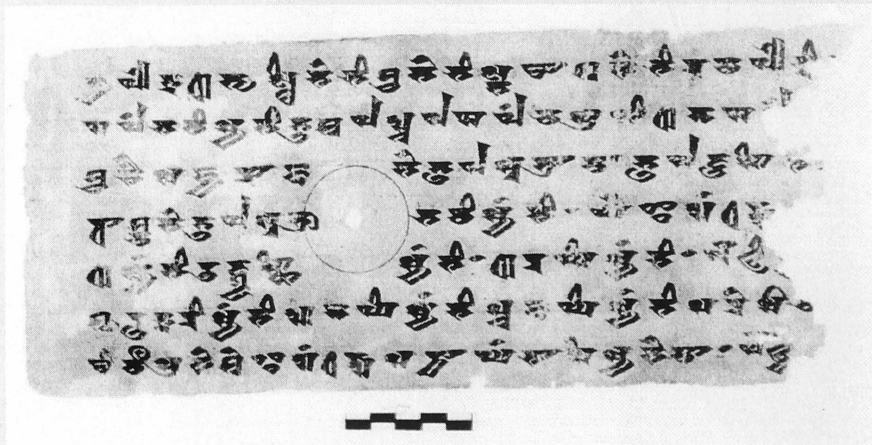


Fig. 16

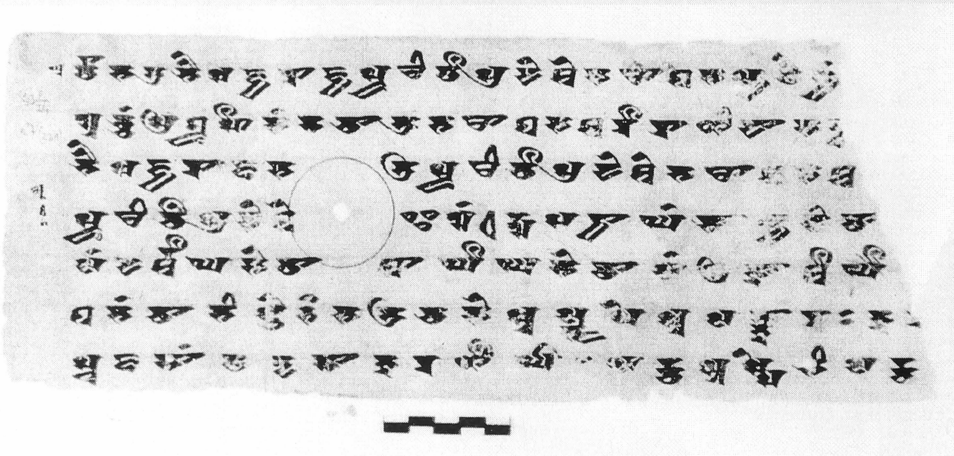


Fig. 17

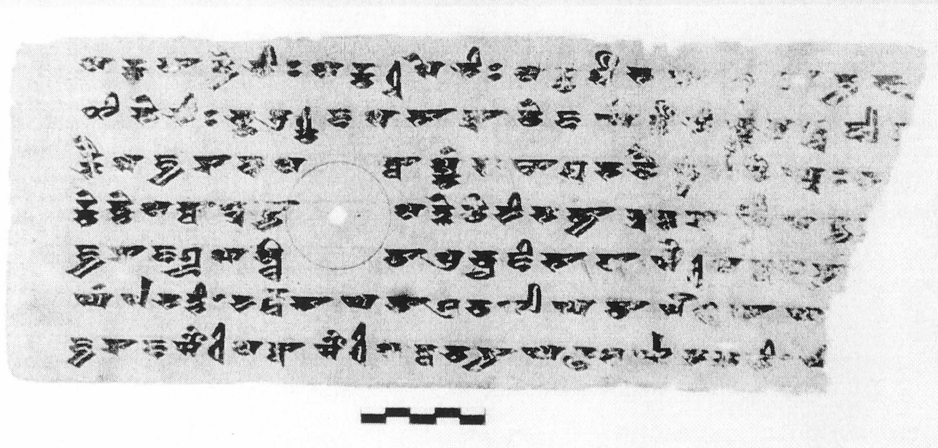


Fig. 18





Fig. 19



Fig. 20

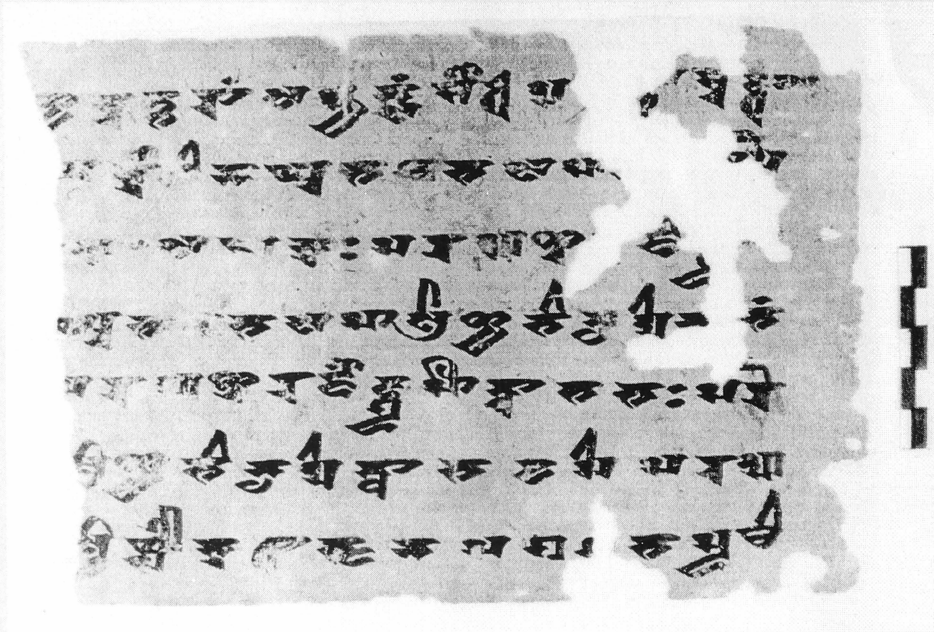


Fig. 21

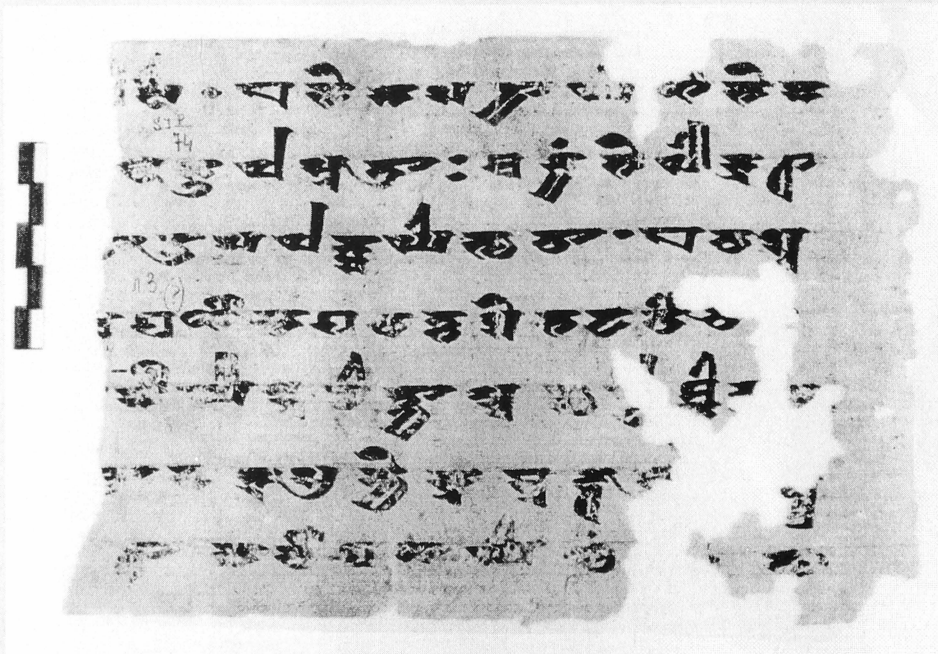


Fig. 22

*Verso*

1. sarva-vādyebhiḥ\* sarva-dhūpebhiḥ sarva-gīta[nātyavā]dyatū [
2. nitebhiḥ cchātra-dhvaja-patākā-vejayanībhis-tatra pūjā [
3. r-bhaiṣajyarāja satvās-tam tathāgata-cai[tyām. labheyuḥ da] [
4. rve te<sup>[181]</sup> satvā abhyāsanne vedītavānuttarāyāṃ samyak [
5. jyarāja grhasthā vā pravrajitā vā baudhisatva-carya[m] [
6. yaṃ labhanti. darśanāya vā śravaṇāya vā likhanāya [
7. jyarāja baudhisatvā baudhisatva-caryāya<sup>[182]</sup> kuśalā bhava[m]ti. yā [

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

*Recto*

1. X X X X X X X bhavanti<sup>[183]</sup>. vistīrṇa<sup>[184]</sup>. vipulā [
2. X X X X X X X tprāsādām<sup>[185]</sup> aṣṭalocchrātām<sup>[186]</sup>. [
3. X X X X X X X naṣaṇḍopāśobhitām<sup>[187]</sup> caṃkramasthā<sup>[188]</sup> [
4. X X X X X hu śāyāsanaupastadhāt<sup>[189]</sup> kh [
5. X X X X X X sukhopadhāna pratimandūtām<sup>[190]</sup> ste [
6. X X X X X X s[ra]ṇṇi vā. koṭyau vā<sup>[191]</sup>. koṭi-śat [
7. X X X X X X ca viharā mama saṃmukhaṃ saha<sup>[192]</sup> [

*Verso*

1. X X X X X X X vedāyitavyam<sup>[193]</sup> saha<sup>[194]</sup> śrāvaka [
2. X X X X X -v[ā]. vācayed-vā. deśayed-vā<sup>[195]</sup>. [
3. X X X X X nam-etebhiḥ parinirvṛtasya stūpam<sup>[196]</sup> X [
4. X X X X X va ca<sup>[197]</sup> dharmaparyāyam dhārayamā [
5. X X X X X X bhīr-vvāh<sup>[198]</sup> prajñayā vā sampādeya<sup>[199]</sup> [
6. X X X X X X X aparimānam-aparyantam tad-ya [
7. X X X X X X X nam. pūrvveṇa<sup>[100]</sup>. dakṣiṇena<sup>[101]</sup>. pa [

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

*Recto**Verso*

1. ...]nyānuttarām samyaksambodhim-a[bhisam]buddhā.<sup>[102]</sup>
2. ...]ya]- koṭinayuta-śata-saha[sreṣu] ye
3. ...]ta.sa ekah<sup>[103]</sup> paramānu[ra]j[odg]r[hi]
4. ...]yuta-śata-sahasrānyatikramit[vā] tam
5. ...]paramānurajodgṛhītvā tataḥ pare-
6. ...]srānyatikramitvā tadapi paramā-
7. ...]stā[m] ye lokadhātūn-apaga[ga?]taprthi-<sup>[104]</sup>

1. ...]si. etena paryāy[e]ṇ[ai] tena
2. ...]tha kulaputrāḥ śakyaṃ te lokadhā-
3. ...]v]ā upalakṣayitu<sup>[105]</sup> vā. evam-u-
4. ...]va]gaṇo bhagavantam-etaḍ-avoca[t]
5. ...]niyā acintyā atulyāś[c]i[ttabhū]-
6. ...]śrāvaka pratyekabuddhajñ[ana]sth[i]-
7. ...]dhātavo gaṇayitum XXtu

*Notes*

1. Akshara *pu-* is written below the line, under the separation mark ⊕. 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 *Saddharmapūṇḍarīka*, ed. by Prof. H. Kern and Prof. Bunyu Nanjio (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: *Saddharmapūṇḍarikasūtram*.

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 *Saddharmapuṇḍarikasūtram*, with N. D. Mironov's readings from Central Asian Mss., revised by Nalinakṣa Dutt. — *Bibliotheca 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, *Saddharmapuṇḍarikasūtra*. Buddhist Sanskrit Texts, 6 (Darbhanga, 1960) — in this publication the Gilgit manuscripts were used only to mark different readings; *Saddharmapuṇḍarika 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 Saddharmapuṇḍarika-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. *Saddharmapuṇḍarika-sūtra*, Kashgar Manuscript, ed. by Lokesh Chandra. — *Śatapīṭaka*, CCXIX (New Delhi, 1976); reprint: Tokyo, 1977.

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

10. M. I. Vorob'eva-Desiatovskaia, "Saddharmapuṇḍarika sūtra (novye fragmenty)" ("Saddharmapuṇḍarika-sūtra, new fragments"), *Pamiatniki indīskoi pis'mennosti iz Tsentral'noi Azii*, fasc. 1 (Moscow, 1985), pp. 78—160. — *Pamiatniki pis'mennosti Vostoka*, LXXIII, 1. *Bibliotheca Buddhica*, XXXIII — a publication of 85 folios from six manuscripts, in Russian; G. M. Bongard-Levin, M. I. Vorob'eva-Desiatovskaia, "Saddharmapuṇḍarika-sutra (2 fragmenta)" ("Saddharmapuṇḍarika-sūtra, two fragments"), *Pamiatniki indīskoi 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-Desiatovskaia, "Novye sanskritskie teksty iz Tsentral'noi Azii" ("New Sanskrit texts from Central Asia"), *Tsentral'naia Aziia. 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 *Saddharmapuṇḍarika-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 *samdrśyante* 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) — *prābhīhāryam* (obviously lapsus calami).

21. *K* 15a (3—4) — °*ādbhūtāni* [*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) — *svayamsvayambhuvaḥ*.

24. *K* 32a (1) — *pravadamti*.

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

26. *K* 32a (4) — *drśyanti*.

27. *K* 32a (6) — *bahubodhisa*.

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

29. *K* 32b (2) — *prakāśyanti*.

30. *K* 32b (3) — *drīṣṭvā*.

31. *K* 32b (4) — *sarva*.

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) — *bheśyāma[ta] tadā*.

38. *K* 143b (4) — *no*.

39. *K* 143b (6) — fullstop is omitted.

40. *K* 143b (6) — *bhikṣavo*.

41. *K* 143b (7) — *-koti*.

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) — *ākāśapratīṣṭhito*.

49. *K* 178b (4) — *tathāgato*.

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

51. K 178b (5) — *indradvajo*.  
 52. K 178b (5) — *tathāgato*.  
 53. K 178b (5) — *tathāgato 2*.  
 54. K 178b (6) — *tathāgataḥ*.  
 55. K 178b (6) — *upadravotti [r]ṅapratyu[ti]-*.  
 56. K 178b (7) — after *tathāgataḥ* — 2//.  
 57. K 178b (7) — *paścimottarasyaṃ*.  
 58. K 179a (1) — °*abhijño*.  
 59. K 179a (1) — after *tathāgataḥ* — 2//.  
 60. K 179a (2) — *megheśvaradīpo*.  
 61. K 179a (2) — *tathāgato*.  
 62. K 179a (2) — Toda restored in transliteration: [t]tathāgata[h].  
 63. K 179a (3) — °*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: *-rvāni bhāṣiṣya-*.  
 70. K 219a (1) — *sarveṣāṃ teṣāṃ*.  
 71. K 219a (4) — *hetor*.  
 72. K 219a (5) — *iṣṭhato 'pi tathāgatasya*.  
 73. K 219a (5) — *prabhikṣipto*.  
 74. K 219b (1) — after *bhaviṣyati* — a fullstop.  
 75. K 219b (5) — after °*dhasyamti* — a fullstop.  
 76. K 219b (6) — *guru-kariṣyamti. mānayaṣyamti. pūjayaṣyamti*.  
 77. K 220a (1) — after *-pradeśe* — a fullstop.  
 78. K 220a (2) — after *pragrhitam* — a fullstop.  
 79. K 220a (4) — *bhāṣiṣyate*.  
 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) — *vistirṇā*.  
 85. K 326a (6) — *prāsādā*.  
 86. K 326a (6) — *aṣṭatalocchatā*, no fullstop.  
 87. K 326a (7) — °*vaṇaṣaṇḍopaśobhitāś*.  
 88. K 326a (7) — *caṅkramasthā-*.  
 89. K 326b (1) — *śayyāsanopastabdhāḥ*.  
 90. K 326b (2) — *pratimaṇḍitāś-te*.  
 91. K 326b (3) — *kaṭyau vā*, no fullstop.  
 92. K 326b (5) — *sammukhaṃ śrāvakasamgha*.  
 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) — *pūrveṇa*, no fullstop.  
 101. K 327a (6) — *daṁṣinena*, no fullstop.  
 102. K 303b (6) — °*sambuddhasya*, no fullstop.  
 103. K 304a (1) — *ekam*.  
 104. K 304a (6) — *apagataprthi*.  
 105. K 304b (2) — *upalakṣayitum*.

### Illustrations

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

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

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

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

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