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Artiom V. Mesheznikov, Tatiana V. Klementeva

**Sanskrit Fragments of Hīnayāna Sūtras
(SI 3332/20, SI 3333/1)
in the Serindia Collection of the IOM RAS**

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Abstract. The article deals with two unpublished Sanskrit fragments of Hīnayāna sūtras (SI 3332/20, SI 3333/1) from Central Asia kept at the Institute of Oriental Manuscripts of the Russian Academy of Sciences (Serindia Collection, IOM RAS). The M.I. Lavrov's subcollection of the Serindia Collection contains 18 Sanskrit fragments (under the pressmarks SI 3332/2, SI 3332/12–24, SI 3333/1–2, SI 3334 and SI 3335), which academician S.F. Oldenburg (1863–1934) identified with the help of the Pāli Canon as “Cakravartī-sūtra” (Pāli: “Cakkavattī-sīhanāda-sutta”) and “Payasvī-sūtra” (Pāli: “Pāyāsī-sutta”). Apparently, S.F. Oldenburg intended to publish them, since the Serindia Collection holds his partial transliterations (several lines) of the fragments, but for some reason he was unable to carry out his plan and to introduce into scientific circulation these unique manuscripts containing rare Sanskrit examples of Hīnayāna sūtras. One of these sūtras (i.e. “Payasvī”), to our knowledge, is not represented in any other Sanskrit manuscript collection. The two fragments under study come from the Kucha oasis city-state of the Tarim Basin, are written in the North Turkestan Brāhmī script on paper, and can be conventionally dated to the 8th–9th cc. Based on their external features and content analysis, we found out that these fragments form two almost conjoining parts of a single folio, which contains the final part of “Cakravartī-sūtra” and the opening lines of “Payasvī-sūtra”. The article offers a description of the fragments, transliteration, comparison with Pāli and Chinese versions of the sūtras, translation and facsimile reproduction.

Key words: Buddhist canons, Hīnayāna, manuscripts, Sanskrit, Sergei F. Oldenburg, Serindia Collection

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Introduction

In the late 19th and early 20th cc. Buddhist manuscripts in various Asian languages were discovered on the Great Silk Road in the subregions of Serindia (Xinjiang, China). Serindia covered a vast region of the eastern part of Central Asia and included oasis city-states of the Tarim Basin, which encircled the Taklamakan Desert and became major trade and transit points for caravans along the Silk Road. Due to their advantageous geographical location, at the beginning of the 1st millennium AD these oasis-cities attracted religious preachers from India and Central Asia and became sites for advancement of Northern Buddhism and dissemination of Buddhist manuscripts in Sanskrit and Prakrit languages. For almost a whole millennium such oases of the Tarim Basin as Turfan, Kucha, Kashgar and Khotan were mainstays of Buddhist culture outside India, functioning as centers of copying, distribution and translation of manuscripts, which circulated throughout the region from the time of transmission of Buddhism into Serindia in the first centuries AD until the spread of Islam in Serindia in the 9th–10th cc.

Discovery of Buddhist written monuments in Serindia has a colossal significance for the study of historical and cultural processes in Central Asia in the 1st millennium AD. Among the Serindian finds, written monuments in Sanskrit are of particular importance, since they contain originals of many Hīnayāna¹ and Mahāyāna texts, lost in India and once known to scholars only in their Pāli, Tibetan and Chinese versions. Finds of this kind, namely, rare manuscript fragments of canonical works in Sanskrit (and some Prakrit languages), provided important evidence about the historical process of development of Buddhist literature in ancient and early medieval times and made scholars aware of the existence of other versions of the Buddhist corpus of canonical texts which developed in parallel with the Pāli Canon.

In contrast to the history of Southern Buddhism, which has been thoroughly studied from Pāli manuscripts well-preserved in South and Southeast

¹ The term Hīnayāna (Skt. ‘lesser vehicle’) is common in reference to the non-Mahāyāna Early Buddhist schools, texts and practitioners, although it is a subjective biased term, since it was applied within Mahāyāna texts and was not used by those Buddhists who rejected Mahāyāna. Sanskrit sūtras also retain the names “vehicle of Śrāvakas (listeners, disciples)” and “vehicle of Pratyekabuddhas (solitary buddhas)” to refer to adherents of the “Lesser Vehicle”, so it is possible to designate the Northern Hīnayāna as “Śrāvakayāna” and “Pratyekabuddhayāna”. The southern (Pāli) branch of Buddhism is known as the tradition of one school and is therefore called the Theravāda (“Way of the Elders”) tradition.

Asia, the history of Northern Buddhism represented by schools of three directions (Northern Hīnayāna, Mahāyāna and Vajrayāna), due to shortage of published written sources or their fragmentary state, still requires serious study based on the material of Sanskrit manuscripts from the Tarim Basin oases. In this regard, the St. Petersburg collection of written monuments from Central Asia, the Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences, provides rich research materials. This extensive collection, formed as a result of activities of Russian travelers, researchers and diplomats, contains about 7,000 items in 12 languages, and its Sanskrit part contains about 700 items.²

It is particularly noteworthy that a catalogue of the Sanskrit part of the Serindia Collection is yet to be published, and a bulk of Sanskrit manuscripts still remains unknown to scholars. Only about 100 items in the Sanskrit segment of the Serindia Collection have been introduced into scientific circulation. Some fragments cannot easily be read due to their poor condition, and their textual attribution, namely, identification with specific known Buddhist works, does not seem possible. Nevertheless, these Sanskrit manuscripts constitute a comprehensive resource with a vast array of information for research on the history of Northern Buddhism, and even a single fragment can reveal a whole complex of new data for studying the original Sanskrit canon.

The above applies in full to the two manuscript fragments published in this article (SI 3332/20, SI 3333/1). The fragments under study present rare Sanskrit examples of works created within the Hīnayāna tradition, namely basic texts included in the Sanskrit Sūtrapīṭaka. Unlike the definitive canonical collection of Southern (Theravāda) Buddhism, which has come down to us in Pāli works, the Sanskrit text of the Northern Hīnayāna canon has not

² According to current data, Sanskrit manuscripts kept in the Serindia Collection come from the following subcollections named after their compilers: subcollection of the Russian Consul General in Kashgar N.F. Petrovsky (1837–1908) — 417 items; subcollection of the traveler and naturalist M.M. Berezovsky (1848–1912) — 76; subcollection of the academician S.F. Oldenburg (1863–1934) — 57; subcollection of the Consul General in Urumqi N.N. Krotkov (1869–1919) — 46; subcollection of the secretary of the consulate in Kashgar M.I. Lavrov (1877–1934) — 38; subcollection of the Turkologist and ethnographer S.E. Malov (1880–1957) — 9; subcollections of the diplomatic officials S.A. Kolokolov (1868–1921) — 3, and A.I. Kokhanovsky (years of life unknown) — 1. It is worth noting that, in addition to the exact number of items recorded in the inventory books, the Sanskrit part of the Serindia Collection includes a large number of manuscripts that have not yet been inventoried: mostly small scraps or scatterings of tiny fragments on paper, birch bark and palm leaves.

survived in its entirety and is known only from separate incomplete manuscripts and small fragments from Central Asia. In this regard, the newly found fragments of Hīnayāna sūtras from the Serindia Collection make it possible to discover further information about the spread of Northern Hīnayāna and supplement existing knowledge about the structure and composition of the corpus of canonical texts in Sanskrit.

Sanskrit manuscripts from Serindia, written in the Brāhmī script, attest to three varieties: the Indian subtypes of Brāhmī, the North Turkestan³ subtypes (according to the area of their use in the manuscripts of the northern oases — Turfan and Kucha), and the South Turkestan ones (for recording texts in the southern oases with the center in Khotan). Classification of the Sanskrit manuscripts from the Serindia Collection according to paleographic features and content, as well as their comparison with the materials of the Berlin Turfan Collection,⁴ allow us to make some generalizations regarding the variety of genres of Buddhist literature and the popularity of specific sūtras and schools of Buddhism in various subregions of Serindia. A comparison of the manuscripts brought from the northern oases of the Tarim Basin with fragments from the southern oases showed that the set of works in the North and South of Serindia differs significantly. Characterizing the contents of Khotanese manuscripts, it can be confidently stated that the southern oases were Mahāyāna strongholds. Mahāyāna literature prevailed and Mahāyāna sūtras were actively copied in Khotanese scriptoria. At the same time, in contrast to Khotan, the northern oases were centers of Hīnayāna. Thus, in the Turfan Collection, Mahāyāna sūtras are represented only by few manuscripts, and the main body of texts consists of Hīnayāna sūtras from the Āgamas, which indicate the predominant distribution of Hīnayāna in the northern part of Serindia.⁵ Manuscripts written in the South Turkestan (Khotanese) graphic variations of the Brāhmī script widely dominate (more than 300 units) in the

³ The use of the name “Turkestan” is explained by the fact that for a long time the term “Eastern Turkestan” was used to designate the oases of Serindia in Russian and foreign historiography.

⁴ The manuscripts, obtained during the German Turfan expeditions between 1902 and 1914 under the direction of A. Grünwedel (1856–1935) and A. Le Coq (1860–1930), formed the extensive Turfan Collection housed in Berlin. Description of the German collection of Sanskrit manuscripts has now been fully completed. Full details of the collection are contained in 12 volumes (issues) of the catalogue “Sanskrihandschriften aus den Turfanfunden” (1965–2017). For an index of the titles of identified Sanskrit texts from the Turfan Collection, see WILLE 2014.

⁵ *Pamiatniki indiiskoi pis'mennosti* 2004: 86.

Sanskrit part of the Serindia Collection, therefore, Mahāyāna sūtras form the core of this collection. At the same time, some rare published and identified North Turkestan Brāhmī texts in the Serindia Collection,⁶ as well as materials from the German collection, contain mainly excerpts of Āgama sūtras and allow us to confirm the conclusion about the dominance of Hīnayāna in the northern oases.

The fragments examined in this article belong to a highly valuable segment of the M.I. Lavrov collection (18 fragments with pressmarks SI 3332/2, SI 3332/12–24, SI 3333/1–2, SI 3334 and SI 3335) that S.F. Oldenburg intended to publish. Based on the texts of the Pāli Tīpiṭaka, he succeeded in identifying fragments with two sūtras from the Sūtrapīṭaka — “Cakravartī-sūtra” (Pāli: “Cakkavatti-sīhanāda-sutta”) and “Payasvī-sūtra” (Pāli: “Pāyāsī-sutta”). S.F. Oldenburg partially transliterated the fragments, briefly described them, designating the type of script as “Central Asian Brāhmī”⁷, but the publication of these rare fragments was never carried out. Moreover, according to the data from the catalogues of the Berlin Turfan Collection — the world’s largest collection of Sanskrit manuscripts from the northern oases of the Tarim Basin — “Cakravartī-sūtra” is represented by only two items, and manuscripts of “Payasvī-sūtra” are completely absent.⁸

Description of fragments SI 3332/20 and SI 3333/1

Evaluation of the fragments’ external characteristics and analysis of their contents (see below) make it possible to assume that they not only constitute a single copy of Hīnayāna works, but also present two almost conjoining parts of the same manuscript folio (Pl. 1a–b), written in the same type of Brāhmī script (North Turkestan Brāhmī (type ab), ca. 8th–9th cc. AD), presumably in Kucha.

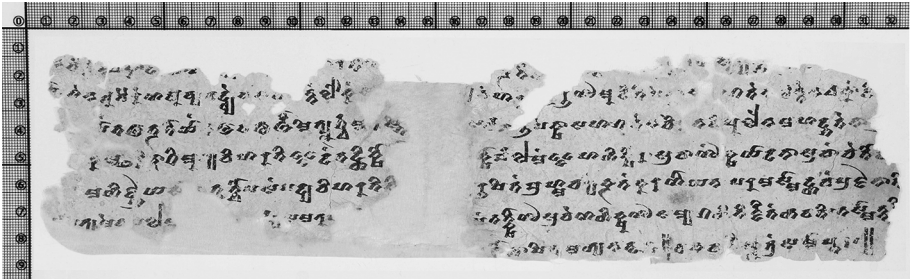
⁶ For example, Sanskrit excerpts from Āgama sūtras in North Turkestan Brāhmī were published in the second issue of “Indian Texts from Central Asia” (1990): Mahāvādāna-sūtra, Mahāparinirvāṇa-sūtra, Bodhirājakumāra-sūtra (all under the pressmark SI 2939), the Nagaropama-sūtra (SI 2041/3, 6), see: *Pamiatniki indīskoi pis'mennosti* 1990: 208–254. Among other Hīnayāna sūtras, the Serindia Collection contains Sanskrit fragments of Āṭānāṭika-sūtra (SI 4576, SI 5526), Hastaka-Ātavaka-sūtra, Catuspariṣat-sūtra (both under SI 5524).

⁷ There is an inscription made by S.F. Oldenburg on the envelope for the fragments, in which, in addition to the textual identification and characteristics of the script, it was noted that the manuscripts came from Kucha and were sent by M.I. Lavrov.

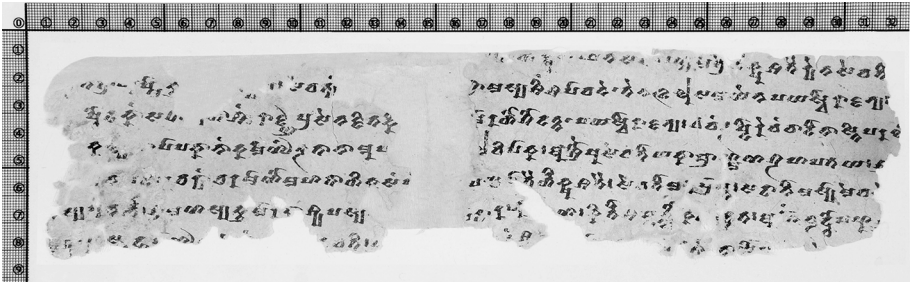
⁸ WILLE 2014: 195–203.

Fragment SI 3332/20 measures 6.9×13.4 cm and belongs to the central part of the folio. The text is copied in black ink on very pale brown paper. The upper and lower edges are missing, so that the fragment bears only 6 lines of writing with the line-spacing of 1.1–1.2 cm.

Fragment SI 3333/1 is 8.1×16.2 cm in size and belongs to the right part of the folio. 7 lines of writing are preserved on each side of the folio. Its other external characteristics are similar to those of the fragment SI 3332/20: very pale brown paper, the same distance between lines (1.1–1.2 cm), the upper and lower edges are damaged, and the margins are missing.



Pl. 1a: SI 3332/20 + SI 3333/1 (recto),
Serindia Collection, Lavrov Subcollection, IOM, RAS.



Pl. 1b: SI 3332/20 + SI 3333/1 (verso),
Serindia Collection, Lavrov Subcollection, IOM, RAS.

Contents of the fragments

Many of the Sanskrit fragments found in the northern oases of Serindia were classified as Hīnayāna texts, since they had parallels in the Theravāda Canon and, apparently, were editions of Pāli sūtras in the canons of other

Early Buddhist schools. Various schools had different versions of Vinaya, as well as different editions of dogmatic texts, which formed the Sanskrit Sūtra-ṭaḥka. The discovery of Sanskrit originals of Āgama sūtras in Central Asia and their introduction into scientific circulation made it possible to raise the question about the existence of Sanskrit canonical collections, in particular the Sūtra-ṭaḥka, their composition and parallel development with the Pāli version.

The Sūtra-ṭaḥka of the Sanskrit canon is classified by scholars according to the structure of the Theravāda canon, consisting of Nikāyas (groups of instructions).⁹ The analogues of the Pāli Nikāyas were Āgamas — collections of Early Buddhist scriptures in the Chinese Triṭaḥka, which originated from various schools.¹⁰ For a long time, the composition of the Sūtra-ṭaḥka was known from indirect data, mainly from translations of Sanskrit and Prakrit texts into Chinese. The Chinese Triṭaḥka contains four Āgamas, which generally correspond in terms of composition to the four Nikāyas of the Pāli Sutta-ṭaḥka. Despite the general correspondence between the Pāli Nikāyas and Chinese/Sanskrit Āgamas (Dīrghāgama corresponds to the Pāli Dīghanikāya; Madhyamāgama corresponds to the Majjhimanikāya; Saṃyuktāgama corresponds to Saṃyuttanikāya; Ekottarāgama corresponds to Aṅguttaranikāya), the number of sūtras and their order of distribution into sections vary significantly [Ibid.: 114]. This is confirmed in particular by the fragments SI 3332/20 and SI 3333/1, which belong to the same folio. The recto side of this folio includes the ending of the “Cakravarti-sūtra”, and the verso side contains the beginning of the “Payasvī-sūtra”. In the Pāli Canon these sūtras are arranged in different sequences and places within Dīghanikāya, being parts of Mahāvagga (XXIII, “Pāyāsi-sutta”) and Pāṭikavagga (XXVI, “Cakkavatti-sīhanāda-sutta”) sections. The order of these sūtras in the Chinese Triṭaḥka is identical to the Sanskrit one, however, in the Chinese version both sūtras are placed within Madhyamāgama,¹¹ which, in terms of the original school tradition, belonged to the Sarvāstivāda school.¹²

⁹ VOROB'EVA-DESIATOVSKAIA 2006: 112.

¹⁰ Until now, scholars have no direct evidence regarding the order of the Āgamas in the Sanskrit Sūtra-ṭaḥka in the traditions of various Early Buddhist schools, and no exact school affiliation of the Āgamas has been precisely established.

¹¹ BUCKNELL 2014: 66.

¹² The four Āgamas, translated from Sanskrit (and Prakrit) into Chinese, presumably originate from the traditions of different Buddhist schools: 1) “Dīrghāgama” belongs to the Dharmaguptaka school; 2) “Madhyamāgama” and “Saṃyuktāgama” belong to the Sarvāstivāda school; 3) “Ekottarāgama” belongs to the Mahāsaṅghika school. See: VOROB'EVA-DESIATOVSKAIA 2006: 112.

In private Western and Japanese collections there is an incomplete birch bark manuscript of the Sanskrit *Dirghāgama* from Pakistan,¹³ which has been relatively recently studied by Sanskrit scholars J.-U. Hartmann, K. Wille, Kazunobu Matsuda. Using the summaries available in the text (*uddāna*-verses containing lists of sūtra titles or key words from them), J.-U. Hartmann managed to reconstruct the order of the texts and compile a table with the titles of 47 sūtras, which form the tripartite structure of the Sanskrit *Dirghāgama* of Sarvāstivāda.¹⁴ 34 sūtras show close correspondences with the Pāli texts from the *Dīghanikāya* and *Majjhimanikāya*, but “Cakravartī-sūtra” and “Payasvī-sūtra” are absent in this list. It is quite possible that, like the Chinese version, these two sūtras could have been part of the Sanskrit *Madhyamāgama* of Sarvāstivāda. At the same time, different arrangement of the material in the Pāli and Sanskrit versions of the *Sūtrapīṭaka* indicates that the Early Buddhist schools could have formed their canons in parallel, using the sermons of Buddha Śākyamuni stored in the memory of his disciples and subjecting the sūtras to numerous editing changes.¹⁵

Although there were textual differences, the contents of the Sanskrit passages and the Pāli version of “Cakravartī-sūtra” and “Payasvī-sūtra” was apparently similar. “Cakravartī-sūtra” delineates the ideal of a righteous universal monarch (or ‘wheel-turning’ king) and the decline of humanity when the principles of Dharma are abandoned. The core concept revolves around the ideal ruler, a figure whose righteous and expansive reign is characterized by justice, prosperity, and the upholding of Dharma. This concept often serves as a parallel to the Buddha’s turning of the wheel of Dharma (‘Dharma-cakravartin’). The sūtra explores the characteristics of such a king, the seven treasures associated with him, and the decline of society when righteous rule based on Dharma is neglected. The text also contains lessons for monks regarding cultivation of wholesome states, relying on Dharma as their sole refuge, avoiding Mara’s influence, instructions on growth in lifespan, beauty, happiness, wealth, and power.

“Payasvī-sūtra” recounts a detailed debate between one of Buddha’s closest disciples Kumāra-Kassapa (Skt. Kāśyapa) and Prince Pāyāsi (Skt. Pa-

¹³ The manuscript contains large gaps: approximately half of the original 454 folios have been preserved. Most were bought by a private collector in Virginia (USA), the remainder was distributed between Schøyen Collection in Oslo (Norway), Hirayama Collection in Kamakura (Japan) and Bukkyo University in Kyoto (Japan). See: HARTMANN & WILLE 2014: 138.

¹⁴ HARTMANN 2004: 125–128.

¹⁵ VOROB’EVA-DESIATOVSKAIA 2006: 114.

yasvī — “abounding in sap or milk”), a skeptical ruler who held materialistic views, denying the existence of afterlife, rebirth, and karmic consequences of actions. The sūtra is notable for the parables, or elaborate analogies used by Kassapa to persuade Pāyāsi of these principles, such as the analogy of a hot iron ball to demonstrate the existence of human being’s immaterial qualities (life-force, body-heat and consciousness), which have neither form nor weight, or the analogy of a conch-blower to illustrate the interconnectedness of all phenomena and to explain that vital force (soul or self) is not a separate entity that escapes after death. The sūtra concludes with Pāyāsi’s conversion to Buddhism and his subsequent practice of generosity. This text provides valuable insight into Early Buddhist apologetics and philosophical debates of the time.

Conclusion

Publication of newly found fragments of Hīnayāna sūtras from the Serindia Collection is still a subject of great scientific interest related to aspects of textual criticism, comparative analysis of various editions of Buddhist canonical collections and restoration of Sanskrit canons of Hīnayāna schools. In this regard, a pioneering figure explicitly acknowledging high scholarly significance of Sanskrit Hīnayāna manuscripts in the Serindia Collection was S.F. Oldenburg, who first drew attention to a group of fragments of the Sanskrit Sūtraṭīka from the M.I. Lavrov’s collection and, apparently, planned to publish them.

Comprehensive study of the newly found manuscript fragments SI 3332/20 and SI 3333/1, including the analysis of their content and external features (in terms of codicology and paleography) allowed us to establish that both fragments are written in North Turkestan Brāhmī, presumably in Kucha, can be tentatively dated to the 8th–9th cc. and belong to the same pothi-folio containing the final lines of “Cakravartī-sūtra” and the initial lines of “Payasvī-sūtra” (two canonical sūtras of the Sūtraṭīka). In terms of content, it can be summarized that the published fragments clearly belong to a handwritten canonical collection of various Buddhist sūtras. Comparison with the Pāli Dīghanikāya and the Chinese Triṭīka showed that the new fragments contain Āgama sūtras: they probably refer to Madhyamāgama of the Sarvāstivāda school, as indicated by the identical order of the text in the fragments under study and in the Chinese Triṭīka, as well as the absence of

“Cakravarti-sūtra” and “Payasvī-sūtra” in the recently discovered Sanskrit Dīrghāgama manuscript from Pakistan.

In addition, identification of such fragments in the Serindia Collection further supports the important conclusion about the dominance of Hīnayāna in the northern oases of the Tarim Basin, which appear to have been a much more “conservative” region relying on the early teachings in contrast to the southern oases where Mahāyāna prevailed.

Transliteration of the fragments, English translation, comparison with Pāli and Chinese versions, and facsimile of manuscripts are provided below.

Transliteration, correspondences, and English translation

Symbols used

() — restored akṣara(s) in the parts lost or utterly illegible

[] — damaged akṣara(s) or uncertain readings

+ — a lost akṣara

.. — an illegible akṣara

. — a single element of an illegible akṣara

/// — beginning or end of a fragment when broken off

| ; || ; • — punctuation marks

SI 3332/20 (*in italics*) + SI 3333/1

Recto

1. /// [n](a) citt[e][n](a) [e]k[ā](m) d(i) + .. /// - /// .[r](a)[t](i) /// - /// [t]rt[ī][y]. /// - /// sya || .. ///

2. /// ..tena avaireṇa avyavaddhyena sa(r)[v]a+ntaṃ lokaṃ s /// - /// ..[y].¹⁶ viha[r](ati) (ka)ruṇāmuditipe[kṣ]ā[s](a)[h](a)gatena cittena ekāṃ di ///

3. /// yāṃ tathā tṛtīyāṃ tathā caturthīm ity ūrddham a[dh](a)s ti /// - /// sarva(ntaṃ) [u]pekṣāsahagatena ci[tt](e)na vipulena mahadgatenā(p)r(a) ///

4. /// ka[m] spharit[v]ādhimucya viharati idaṃ tad bhikṣo(r) (bh)[o] /// - ///¹⁷ kṣor balaṃ iha bhikṣor āsraṇāṃ kṣayād anāsravāṃ ceto[v] ///

¹⁶ The lost section of text can be restored based on a similar one from the 4th line: ... (lo)kaṃ spharitvādhimucya...

¹⁷ The following passage from the Pāli version allows us to reconstruct the gap between the fragments: ...idaṃ tad bhikṣor bhogaṃ. Kiñca bhikṣor balaṃ...

5. /// *m abhijñāya s[ā](kṣ)[ā]t[k](r)tvopasampadya viharati k(ṣ)[ī]* /// - ///¹⁸
 r uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīya n[ā]param asmād bhavaṃ prajānāti ///
 6. /// *(a)n[y]am ekabala[m]* /// - /// .. *samanu[p]* /// - /// maṃ tat
 kṣīṇāsraveṇa bhikṣuṇā samyagabhinirjitaṃ bhavati • tasmāt ta[r](h)i ///
 7. /// to bhāṣitāṃ abhyananda[n*] || cak[r]avar(t)isūtraṃ samāptaḥ • ||

DN III 78.13–79.4¹⁹: ‘Kiñ ca bhikkhave bhikkhuno bhogasmim? Idha bhikkhave bhikkhu mettā-sahagata(1)**na²⁰ cetasā ekam dīsaṃ** pharitvā viharati, tathā dutiyaṃ, tathā **tatiyaṃ**, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya (2) **sabbāvantaṃ lokam** mettā-sahagatena cetasā vipulena mahaggatena appamāṇena **averena avyāpajjhena** pharitvā **viharati**. **Karuṇā**-sahagatenā cetasā... **muditā**-sahagatena cetasā... **upekhā-sahagatena cetasā** (3) **vipulena mahaggatena appamāṇena** averena avyāpajjhena (4) **pharitvā viharati**. **Idaṃ** kho bhikkhave **bhikkhuno bhogasmim**.

‘Kiñ ca bhikkhave **bhikkhuno balasmim**. Idha bhikkhave **bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe** va dhamme (5) **sayam abhiññā sacchikatvā upasampajja viharati**. **Idaṃ** kho bhikkhave bhikkhuno balasmim.

‘Nāhaṃ bhikkhave (6) **aññaṃ eka-balam** pi **samanupassāmi** evaṃ duppasahaṃ yathayidaṃ bhikkhave Māra-balam, kusalānaṃ bhikkhave dhammānaṃ samādāna-hetu evaṃ idaṃ puññaṃ pavaḍḍhatīti.’

Idam avoca Bhagavā. Attamanā te bhikkhū (7) **Bhagavato bhāsitam abhinandun ti**.

大正新脩大藏經 第 1 冊 No. 26 中阿含經卷第十五 (70)²¹: 云何比丘樂。此比丘離欲離惡不善之法。乃至得第四禪成就遊，是謂比丘樂²²

¹⁸ This passage is missing from the Pāli version of the sūtra, but can be reconstructed from similar passages in other Buddhist texts (see for example: “Daśabala-sūtra”): “...svayaṃ **abhijñāya sākṣikṛtvopasampadya** pravedayati **kṣīṇā** me jātir **uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ prajānāmi**”. Based on the verbatim coincidence with the given passage, it can be calculated that the gap between the fragments on the 5th line is approximately equal to 4 syllables (i.e. graphemic symbols — *akṣaras*).

¹⁹ The Pāli text is given according to the edition in the Pāli Text Society series. See: *The Dīgha Nikāya* 1903, 1911.

²⁰ The places coinciding with the published fragments in the Pāli text are marked in bold and by the numbers of lines. The same applies to translation.

²¹ *The Tripitaka in Chinese* 1990–1998: 524–525.

²² First three sentences are absent in the Sanskrit and Pāli versions of this sūtra: they are given here because they belong to the same passage as the following sentences.

。云何比丘力。此比丘諸漏已盡得無漏。心解脫慧解脫。於現法中自知自覺自作證成就遊。生已盡梵行已立所作已辦不更受有知如真。是謂比丘力。比丘我不更見有力不可降伏如魔王力。彼漏盡比丘。則以無上聖慧之力而能降伏。佛說如是。彼諸比丘聞佛所說歡喜奉行。²³

Translation

And what is wealth for a monk? Here, monks, it's when a monk dwells spreading his (1) **mind** full of loving-kindness **to one direction**, and to the second, and **to the third**, and to the fourth. In the same way above, below, across, everywhere, in all directions he spreads (2) **to the entire world** his mind, which is full of loving-kindness, abundant, exalted, boundless, **free of hostility and ill-will**. He dwells spreading his **mind full of compassion, rejoicing, equanimity to one direction**, and to the second, and (3) **to the third, and to the fourth**. In the same way **above, below, across**, everywhere, in all directions he spreads to the entire world his **mind, which is imbued with equanimity, abundant, exalted, boundless**, free of hostility and ill-will. (4–5) **This is wealth for a monk.**²⁴

And what is **power for a monk**? **Here**, monks, it's when **by the destruction of the defilements** a monk, in this very life **having directly known and realized** by himself **the taintless liberation of mind** and of insight, **enters upon, abides therein**, [and proclaims]²⁵: **“Birth is exhausted for me, the religious life has been fulfilled, what had to be done has been done, I see no other existence for myself.”**²⁶ This is power for a monk.

²³ For a translation of this sūtra's Chinese version into Russian see: KRAVTSOVA 2001.

²⁴ The whole passage is not found in the Chinese version of this sūtra, but is used almost verbatim in chapter 35 (*juan* 卷) of the collection of texts called “Zeng yi Ahan jing” 增壹阿含經 (“Ekottarāgama” or “Gradual Sayings”). It is found in the section (p0745b10-b13) that discusses the seven virtues in which a monk should perfect himself: 以慈心遍滿一方、二方、三方、四方，四維上下，亦復如是，盡於世間以慈心遍滿其中。悲、喜、護心，空，無相、願，亦復如是。 [Zeng yi Ahan jing *juan di san shi wu*].

²⁵ The context has been restored from another Buddhist text (cf. “Daśabala-sūtra” above).

²⁶ The Sanskrit phrase *“kṣiṇā me jātir uṣitam brahmacaryam kṛtam karaṇīyam nāparam asmād bhavam prajānāmi”* is a classical declaration of an Arhat, one who has achieved liberation from the cycle of rebirth. This statement encapsulates the core tenets of the Buddhist path: the cessation of future rebirths, the successful completion of spiritual practice, the fulfillment of all necessary tasks, and the complete understanding that there is no further existence beyond this liberated state. Though this phrase is missing in the Pāli version of “Cakravarti-sūtra”, it appears consistently across various Buddhist texts in Sanskrit, Pāli, and Chinese, highlighting its canonical importance as a marker of ultimate spiritual attainment.

Monks, I do not (6) **perceive any other single** force so hard to defeat as the power of Māra. [And that power] **is utterly conquered by a monk who has extinguished the defilements. Therefore**, monks, it is because of the undertaking of wholesome qualities that this merit increases.

That is what the Blessed One said. Satisfied, those monks (7) **rejoiced in the Blessed One's words. This is the end of "Cakravartī-sūtra"**.

Verso

1. /// [t](ā) [bh](i)kṣu[s](a)mgh(e)na sa(r)[dh](a)m [p]añcam[ā]tr(ai)[r] bhikṣuśatair yena sevati ///

2. /// t(a)[t]r[ā][y]uṣmā k(umārakāś)[y](a)[pa]ḥ sevaty(ā)m /// - /// [g](r)āmasya śiṃṣapāvane • tena khalu samayena payasvī²⁷ rājanya[h] ///

3. /// ṣ[t]odakāṃ sadh[ā] + .. [bh](o)gyaṃ rājñā prasenajita k(o) /// - /// [m]jāra bhogo datta • payasvī rājanyaḥ evaṃ dṛṣṭīr evaṃ vādīnāsti para[l](o) ///

4. /// ka[ly](ā)[n]apāpakānāṃ karmaṇāṃ kṛtānāṃ upa /// - /// lavipākaḥ aśrauṣu sevatiṣyakā brāhmāṇagrhapatayaḥ ś[r] ///

5. /// ja[n]apad[e]ṣ[u] caryāṃ caramāṇo mahatā bhik(ṣu)saṃ(gh) /// - /// pañca[m]āt(r)air bhikṣuśataih sevatiṃ a[n](u)prā[p]taḥ sadātim asyāṃ eva .[e] ///

6. /// sya puna[r] bh[o]ḥ śramaṇasya kumāra(k)āśyapasya /// - /// .ādāraḥ ka(lyā)ṇaḥ kirtīśab[d]a [ś]lok. (abhyu)[dg]ataḥ arhāṃ vṛddho bahu[ś](r) ///

7. /// .. punas [t]ad (rū)[p]ā[n]ā /// - /// ..vati | .. /// - /// .aṃ ūra.. /// - /// .. rüa [t]b yo .. ///

DN II 316.1–317.14: Evaṃ me sutāṃ. Ekaṃ samayaṃ ayasmā Kumāra-kassapo Kosalesu cārikaṃ caramāṇo maha(1)tā **bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Setavyā** nāma Kosalānaṃ nagaraṃ tad avasari. (2) **Tatra** sudam āyasmā **Kumāra-kassapo Setavyāyaṃ** viharati uttarena Setavyā **Siṃsapā-vane. Tena kho pana samayena Pāyāsi rājañño** Setavyaṃ ajjhāvasati sattussadam satiṇaka(3)**ṭṭhodakam sadhaññaṃ rāja-bhoggaṃ raññā Pasenadi-Kosalena** dinnaṃ rāja-dāyaṃ brahma-deyyaṃ.

²⁷ The name of the chieftain Pāyāsi from the Pāli version is given in the Sanskrit text as Payasvī (nominative case from the Sanskrit word 'Payasvin'). Other proper names also differ: for example, Setavyā (Skt. Sevati), Pasenadi (Skt. Prasenajita).

Tena kho pana samayena **Pāyāsi-rājaññassa evarūpaṃ pāpakaṃ dīṭṭhi-gataṃ uppannaṃ hoti**: Iti pi **n’atthi paraloko**, n’atthi sattā **opapātikā**, n’atthi sukaṭadukkaṭānaṃ (4) **kammānaṃ phalaṃ vipāko** ti. **Assosum** kho **Setavyakā brāhmaṇa-gahapatikā**: ‘Samaṇo khalu bho Kumāra-kassapo samaṇassa Gotamassa Sāvako Kosalesu (5) **cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Setavyaṃ anupatto Setavyāyaṃ viharati** uttarena Setavyā **Siṃsapā-vane**. Taṃ kho pana bhavantaṃ (6) **Kumāra-kassapaṃ** evaṃ **kalyāṇo kittisaddo** abbhug-gato: “Paṇḍito vyatto medhāvī **bahussuto** citta-kathī kalyāṇa-paṭibhāno **vuḍḍho** c’eva **arahā** ca. Sādhu kho (7) **pana tathārūpānaṃ** arahataṃ dassaṇaṃ **hotīti**.” ’ Atha kho Setavyakā brāhmaṇa-gahapatikā Setavyāya nikkhamitvā saṃghā saṃghī gaṇībhūtā uttarena-mukhā gacchanti yena **Siṃsapā-vanaṃ ten’ upasaṃkamanti**.

大正新脩大藏經 第 1 冊 No. 26 中阿含經卷第十六 (71)²⁸: 我聞如是。一時尊者鳩摩羅迦葉。遊拘薩羅國與大比丘眾。俱往詣斯提住彼村北尸攝憇林。爾時斯提提中有王名蟬肆。極大豐樂資財無量。畜牧產業不可稱計。封戶、食邑種種具足。斯提提邑泉池草木一切屬王。從拘薩羅王波斯匿之所封授。於是斯提提梵志居士聞。有沙門名鳩摩羅迦葉遊拘薩羅國與大比丘眾俱。來至此斯提提住彼村北尸攝憇林。彼沙門鳩摩羅迦葉。有大名稱周聞十方。鳩摩羅迦葉。才辯無礙。所說微妙。彼是多聞阿羅訶也。若有見此阿羅訶恭敬禮事者快得善利。我等可往見彼沙門鳩摩羅迦葉²⁹。斯提提梵志居士。各與等類相隨而行。從斯提提並共北出至尸攝憇林。

Translation

Thus I have heard. Once, the venerable Kumāra-Kāśyapa, while wandering in the Kosala land (1) **together with a large sangha of about five hundred monks**, arrived at a Kosalan town named **Sevati**. (2) **At that time, the venerable Kumāra-Kāśyapa** was dwelling in the **Śiṃśapā-grove** (*Rose-*

²⁸ *The Tripitaka in Chinese* 1990–1998: 525.

²⁹ Two sentences above are not found in Sanskrit and Pāli versions, they could be translated as: “If someone sees this arhat and zealously pays respects and honors him, he will soon attain grace and benefit. We should go and meet this monk Kumāra-Kāśyapa”.

wood) to the north of **Sevati**. **And at that time, the chieftain Payasvī** was living in Sevati, a populous place, full of grass, (3) **timber, water, and grain, a king's estate**, which was granted by **King Prasenajita of Kosala** as a royal gift or a brahminical grant.

And at that time, **the chieftain Payasvī had such views and such assertions**: “Truly, there is no **afterlife**, no beings are **born spontaneously**, and there is no (4) **fruit or result of good and evil actions**.”³⁰ **The brahmins and householders of Sevati heard**: “It seems the ascetic Kumāra-Kāśyapa — a disciple of the ascetic Gotama — (5) **while wandering** in Kosala-kingdom **with a large sangha of about five hundred monks, has arrived at Sevati** and is staying to the north of **Sevati** in the Śiṃśapā-grove.” That (6) **good report** spread about **Kumāra-Kāśyapa**: “He is wise, competent, intelligent, **greatly learned**, with excellent presence of mind, auspiciously eloquent, **elder**, and also **an Arhat**. (7) Indeed, it **is good** to see **such Arhats**.” Then, the brahmins and householders of Sevati, having left Sevati, went forth in groups, in crowds, heading north, to the Śiṃśapā-grove, and approached it.

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³⁰ The direct speech of the chieftain Payasvī and the words preceding it from the beginning of this paragraph are not found in the Chinese version of this sūtra.

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