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Sanskrit Fragments of the Sutra of Golden Light, the Lotus Sutra, the *Āryaśrīmahādevīvyākaraṇa* and the *Anantamukhanirbhāradhāraṇī* in the Otani Collection*

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The Lüshun Museum (旅順博物館) in Lüshun (formerly known as Port Arthur), China and Ryukoku University (龍谷大学) in Kyoto, Japan, possess unique collections of Sanskrit manuscript fragments, which are part of the Central Asian documents, gathered together and brought back by the Otani expedition, led by Count Kozui Otani (大谷光瑞; 1876-1948), from various parts of Xinjiang Province, in a series of three trips during 1902-1914. After preliminary classification and study by the Russian scholar, Nikolai D. Mironov (1880-1936), these documents were handed over to the then Guandong Office Museum (關東廳博物館) in 1929 by K. Otani. Most of these are still preserved there and are now known as the Lüshun Museum Collection, although a few are also kept in the Otani Collection at Ryukoku University. Though these Sanskrit fragments are small in number, as they are quite old, they are very important, not only for the study of the history of Buddhism in Central Asia, but also for a philological study of Buddhist scriptures.

Amongst these fragments in both collections, forty-seven have been identified as parts of the Lotus Sutra by Mironov, Profs. Zhongxin Jiang (蔣忠新) and Hirofumi Toda (戸田宏文). Recently, Prof. Jiang has published a facsimile edition and transliterations of forty-five of these from the Lüshun Museum Collection (Jiang 1997), while Toda has published transliterations of two fragments from the Otani Collection at Ryukoku University (Toda 1983: 261-262). Also, Prof. Jiang and myself have identified thirteen fragments in the Lüshun Museum Collection as parts of the *Suvarṇabhāsottamasūtra*², and a facsimile edition together with transliterations of them is now in the press³.

Apart from these, a few years ago, I identified three up to then unidentified

* I should like to extend my sincere thanks to my friend, Peter Lait, who took the trouble to check my English.

² Three of these fragments had already been identified by Mironov, who sent a transliteration of these to Johannes Nobel on the 28th of January, 1927, who was, at that time preparing a critical edition of this Sanskrit text (see Nob. p. XII; *do.* p. 25, fn. 5).

³ Jiang/Karashima (forthcoming).

fragments from the Otani Collection at Ryukoku University Library, namely MS. No. 622, 624 and 623⁴, as parts of the *Suvarṇaprabhāsottamasūtra*⁵ and *Saddharmapuṇḍarīkasūtra*, by reading the transliterations, found in CKB, pp. 76-77. Recently, through the courtesy of Profs. Takashi Irisawa (入澤崇) and Yūshō Wakahara (若原雄昭), I have received CR-ROMs⁶ containing image data of these fragments amongst many others in the Otani Collection at Ryukoku University Library, which has enabled me to study them more closely.

Also, I investigated other photographs of the Sanskrit fragments in the Otani Collection, which had been reprinted in *Saiiki Koko Zufu* (西域考古圖譜)(Kagawa 1915), and was able to identify two of them, which had, up to then, remained unidentified. One of them is the opening part of the *Āryasrīmahādevīvyākaraṇa*. The photograph and preliminary transliteration of one side of this paper fragment, said to have been discovered in Qumtura, can be found in *Saiiki Koko Zufu* (19)(2) and CKB, p. 76, respectively. The other one, said to have been discovered in Khotan, is the opening part of the *Anantamukhanirhāradhāraṇī*⁷ and its photograph and preliminary transliteration can also be found in *Saiiki Koko Zufu* (22)(1)(2) and CKB, p. 71⁸, respectively. As these two fragments cannot be found in the Otani Collection at Ryukoku University, they are now most probably preserved in Lüshun.

1) *Suvarṇaprabhāsottamasūtra* : No. 622a(P.4a3⁹) at Ryukoku University

This fragment belongs to the same folio as the following four fragments in the Lüshun Museum Collection: 20.1554/22(P.7b14a)-2, 20.1554/22(P.7b14a)-1, 20.1554/27(P.7b14c)-5, 20.1554/22(P.7b14a)-3 and 20.1554/27(P.7b14c)-4.¹⁰ The reading of these (abbr. Lü) is given here together with that in the Otani Collection. The underline in Nobel's edition indicates readings which have parallels in the

⁴ These three fragment are written on paper. The script is Early Turkestan Brāhmī. Presumably, they are from Khotan, as the script in these fragments are absolutely identical with those of the fragments of the manuscript "B" of the *Saddharmapuṇḍarīkasūtra* in the Lüshun Museum, which are recorded as having been discovered in Khotan (cf. Jiang 1997: 20f.). Cf. Jiang/Karashima (forthcoming), (I) The *Suvarṇabhāsottamasūtra* (MS. A).

⁵ Cf. Seishi Karashima, "Brief Communications: Identification of Some Buddhist Sanskrit Fragments from Central Asia," in: *Annual Report of The International Research Institute for Advanced Buddhism at Soka University for the Academic Year 1999*, March 2000, pp. 213-214.

⁶ *Sanskrit Manuscripts in the Otani Collection at Ryukoku University Library* 龍谷大学図書館所蔵大谷探検隊収集梵文写本, ed. The Institute of Buddhist Cultural Studies at Ryukoku University, Kyoto 2001.

⁷ This fragment is written on paper. The script is Southern Turkestan Brāhmī.

⁸ In the transliteration, the recto and the verso are mistakenly reversed.

⁹ "P.4a3" is the original number given by Mironov.

¹⁰ Cf. Jiang/Karashima (forthcoming), (I) The *Suvarṇabhāsottamasūtra* (MS. A).

Otani Collection, while the dotted underline indicates readings which has parallels in the Lüshun Museum Collection.

Recto

Nob. 24.17~26.11 (III vs. 16~24)

1 /// tāni ca bhave .. ///

Lü. Recto 1: + + + + + + + + + [ma]ntu duḥkhāḥ .. + + + + + [ṇa] .. + + + + +
+ + + + + + + + + + ///

Nob. 24.16~18. praśamantu duḥkhāḥ // nistrānam aparitrāṇam aśaranyam kṛtāni ca / trātā teṣāṃ bhaveyam ca śaranyāḥ śaraṇottamaḥ (III vs. 15d~16) (Cf. Izumi 22.4~6; Bagchi 12.28~13.2); MS. J¹¹. *pra° du° // nis° apari° aśaranyam kṛtāni ca // bhaveya[ṇ ca] teṣāṃ trātā paritrāṇa śara°*

2 /// + ta¹² sarvvaṃ deśa[y]i + ///

Lü. Recto 2: + + + + + + + + + + + + + yam ca me pā + + + + [ṛ] + +
+ + + + + + + + + + + ///

Nob. 25.3~4. yac ca me pāpakaṃ karma kṛtam pūrvam sudāruṇam / tat sarvvaṃ deśayisyāmi sthito 'ham daśabalāgrataḥ // (III vs. 18) (= Izumi 22.9~10; Bagchi 13.5~6)

3 /// + + tamanyena [y]. ///

Lü. Recto 3: jānantā yas tu p(ā)[p](am) (k)ṛ + + + + [ś](v)aryammadamate +
+ + + .. . + + + + + + + + + + + + + + + ///

Nob. 26.1~3. kuśalam aprajānantā yat tu pāpaṃ kṛtam mayā // aiśvaryammadamattena kulabhogamadena ca / tāruṇyamadamattena yat tu pāpaṃ kṛtam mayā // (III vs. 19cd, 20) (= Izumi 22.12~14; Bagchi 13.8~10)

4 /// + + + .[ā] .. kṛtam ma ///

Lü. Recto 4: vyākulac[e] .. sā [·] duścī + + + + [t]ena + + + + .[ā] + +
+ + .. + + + + + .[tu] + + + + + + + + + + + + + + + ///¹³

Nob. 26.4~7. duścintitam duruktam ca duṣkṛtenāpi karmaṇā / anādīnavadarśena yat tu pāpaṃ kṛtam mayā // bālabbuddhipracāreṇa ajñānatamacetasā / pāpamitravaśāc caiva kleśavyākulacetasā // (III vs. 22d, 21a~) (Cf. Izumi 22.15~23.1; Bagchi 13.11~14)

5 /// + + + + k. tam ma ///

Lü. Recto 5: anāryajanasamṣargai [i] + + + + + ○ + +
[ṭh]ya[dā]ridra[do]ṣ. .. + .. s tu pāpa + + + + + + + + + + + ///

¹¹ J = A Nepalese manuscript of the *Suvarṇaprabhāsottamasūtra* kept in the Toyo Bunko in Tokyo, described in "A Descriptive Catalogue of the Sanskrit Manuscripts in the Possession of the Toyo Bunko," Ryotai Kaneko and Yoshihiro Matsunami, with the collaboration of Kojun Saito, in: *The Memoirs of the Toyo Bunko*, 37 (1979), p. 163, no. 6.

¹² According to Nobel, Mironov also transcribed *ta* here in our fragment (Nob. 25, fn. 9).

¹³ In our folio, the order of the two verses, namely III 21 and III 22, is reversed.

Nob. 87.7~8. *nānāgandhadhūpalatācchatrāṇi samsthāsyanti / tathā cāsya mahārājānaḥ Suvarṇabhāsottamasya sūtreṇdrarājasya* (= Izumi 77.9~11; Bagchi 45.10~11)

Cf. Nob. 91.5~6. *evam ukte catvāro mahārājāno bhagavantam etad avocan // asya bhadanta bhagavan Suvarṇabhāsottamasya*²⁶

2 /// .. [y]. .. [n]. [nānā]ga[ndh]. + ///

Lü. Recto* 2: + + + + rṇabhāsauttama[s]. + + + ///

Nob. 88.2~3. *Suvarṇabhāsottamasya sūtreṇdrarājasya pūjārthāya nānāgandhadhūpalatā niścariṣyanti* (= Izumi 77.12~14; Bagchi 45.11~12)

3 /// kā .. + + .. di²⁷ .[ā]li²⁸ .. + + ///

Lü. Recto* 3: + + + .[uddha]kṣetrakoṭina + + + + ///

Nob. 88.4~5. *buddhakṣetrakoṭiniyutaśatasahasreṣu²⁹ anekeṣāṃ Gaṅgānadīvālukāsamānāṃ* (Cf. Izumi 77.15~78.1; Bagchi 45.13~14)

Cf. Nob. 88. 9. *anekāni Gaṅgānadīvālukāsamāni*

4 /// taśa .. sahasre .. + + + + ///

Lü. Recto* 4: sthahiṣyanti (·) teṣu ca ane .. + + ///

Nob. 88.7. *samsthāsyanti / teṣu cānekeṣu³⁰ buddhakoṭiniyutaśatasahasreṣu* (Cf. Izumi 78.3; Bagchi 45.15)

5 /// mā .i + + + + + + + + ///

Lü. Recto* 5: sena tāni anekāni gaṅg(ā) + + ///

Nob. 88.9. *avabhāsena tāny anekāni Gaṅgānadīvālukāsamāni³¹* (Cf. Izumi 78.5~6; Bagchi 45.16)

Verso

Nob. 92.4~12

hyperform of *cchatrāṇi*.

²⁶ Mironov transcribed “(ā)hu imasya Suvarṇabhāsau” here in our fragment and Nobel took this phrase as corresponding to Nob. 91.5~6. *avocan // asya bhadanta bhagavan Suvarṇabhāsottamasya* (Nob. 91, fn. 13). As Nobel notes (Nob. 87, fn. 18), the readings before and after this point in the extant Nepalese Sanskrit MSS. are quite disorganised. Also, the MS. J, which Nobel did not use in his edition, lacks the whole part of Nob. 87.3~90.10. The manuscript, to which both the Lüshun fragment 20.1554/25(P.7b14c) and our Otani fragment No. 624a in question belong, presumably originally lacked a lengthy paragraph of Nob. 89.10~91.4. Cf. Jiang/Karashima (forthcoming): fn. 126

²⁷ s.e. for (na)dī?

²⁸ Cf. BHSD, s.v. *vālikā* (= Skt. *vālukā*).

²⁹ Izumi reads °koṭī° (= Bagchi).

³⁰ According to Nob. 88, fn. 25, instead of *cānekeṣu*, some MSS. read *vālukōpameṣu* (= Izumi, Bagchi).

³¹ Compared to the other lines, the space between the two fragments is too narrow. Either my identification is incorrect, or, in the original manuscript, there were some words which are wanting in the extant manuscripts and modern editions.

6 /// + + + + + + + + + ///

7 /// + + jñ(apt)[o bh](a)[viṣ](ya) .. + + + ///

Lü. Verso* 7: ucyapragrahīto³² nānālam .. + + + ///

Nob. 92.3~4. uccapragrhitam nānālamkārāsalamkṛtam dharmāsanaṃ prajñaptam tatra; Izumi 82.4~5. śaucapragrhitam nānā^o yatra tatra dharmāsanaṃ prajñaptam tatra bhaviṣyanti (= Bagchi 47.12~13); MS. J. śucapragrhitam nānālamkārāsalamkṛta dharmāsana prajñaptam bhaviṣyanti³³

8 /// .. [i] .. ā + .. sya manuṣya + ///

Lü. Verso* 8: + + + + sahasrebhi e .. + + + + ///

Nob. 92. 5~7. yakṣasatasahasrair ebhiś ca sarvaiḥ sārḍham samagrā bhaviṣyāmas tasya manuṣyarājñab³⁴ (Cf. Izumi 82.6~8; Bagchi 47.14~15)

9 /// ³⁵.yarājñ. kṣ[a]m kariṣy[ā] + ///

Lü. Verso* 9: + + + + mṛtarasena .. + + + + ///

Nob. 92.8~9. dharmāmṛtarasena samtarpitāḥ samānās tasya ³⁶manuṣyarājña ārakṣām kariṣyāmaḥ (Cf. Izumi 82.9~10; Bagchi 47.16)

10 /// ³⁷.. ariṣyāma taṃ ca viṣayā sa .. ///

Lü. Verso* 10: + + + kariṣyāma pari[tra] .. + + + + ///

Nob. 92.11. kariṣyāmaḥ / paritrānam parigrahaṃ paripālanaṃ śāntiṃ svastyayanam kariṣyāmaḥ / taṃ ca³⁸ viṣayam sarvōpadravōpasargōpāyāsebhyāḥ (Cf. Izumi 82.12~14; Bagchi 47.18~19)

3) Saddharmapundarikasūtra : No. 623(P.15d1³⁹) at Ryukoku University

Recto

KN. 365.1~366.1

(1) /// + + + + + + + + + + + ///

(2) /// + + [m] upare ca d[e]vā [b]rahm[ā] + + ///

³² Or *ucya pragrahīto*. *ucya* is a hyperform of Skt. *ucca*. For the form *pragrahīto*, cf. Hirofumi Toda, "Central Asian Fragments of the Hoernle Collection, Romanized Text," in: *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 徳島大学教養部倫理学科紀要 15, p. 20, l. -3. *uccam pragrahīta* which corresponds to KN. 75.6. *uccān pragrhitān*.

³³ Cf. MSS. C, F. ... *prajñapta bhaviṣyati* (F. *ṛyamti*); see Nob. 92, fn. 11.

³⁴ *manuṣyarājñab* : Izumi and Bagchi read *ṛājasya* instead.

³⁵ According to Nobel, Mironov transcribed "*.. yarājñō ārakṣam*" here in our fragment (Nob. 92, fn. 28)

³⁶ *manuṣyarājña ārakṣām* : Izumi and Bagchi read "*manuṣyarājasyārakṣām*" instead.

³⁷ According to Nobel, Mironov transcribed *kariṣyāma taṃ ca viṣayā sa* here in our fragment (Nob. 92, fn. 36, 38).

³⁸ *taṃ ca* : Izumi and Bagchi read *tac ca* instead.

³⁹ "P.15d1" is the original number given by Mironov.

- KN. 365.1. yāvad bhavâgrād upariṃ ca devā brahmā mahābrahmavimānacāriṇaḥ
/ (XVIII vs. 44ab)
O. 351a6~7. yāvad bhavâgram upare ca devā brahmā mahābrahma vimānacāriṇa
- (3) /// + [i]dṛśa tasyā bhoti yo bodhi[s]. ///
- KN. 365.4. ghrāṇēndriyaṃ īdṛśa tasya bhoti yo bodhisatvo imu sūtra dhārayet //
(XVIII vs. 45cd)
O. 351b1~2. ghrāṇēndriyam īdṛśa tasya bhoti yo bodhisatva ida sūtra dhārayet*
- (4) /// + ye śrāvaka[ā]h⁴⁰ .. [nt]i jīnasya pu(t)[r](ā) ///
- KN. 365.7. ye śrāvakā bhonti jīnasya putrā (XVIII vs. 47a)
O. 351b4. ye śrāvakā bhonta ji + + + +
- (5) /// + [sa]dā pa .. ṣa dharmam ca prakāśaya ///
- KN. 365.9~10. uddeśasvādhyāyatatāś ca ye sadā / parśāsu dharmam ca prakāśayanti
(XVIII vs. 48bc)
O. 351b6~7. u(dd)e + + + + + + + + + + + rma prakāśayanti
- (6) /// .. [i] dharmam + + + .. ye .. [i] + + ///
- KN. 366.1. ye cāpi sattvā sya śṛṇonti dharmam śrutvā ca ye prītamanā bhavanti /
(XVIII vs. 50ab)
O. 352a1~2. ye (cāpi) satvā (')sya śṛṇau<m>ti dharmam (s)ru + + + + + + + +
- (7) /////

Verso

KN. 367.11~368.3

- (1) /// + + + + + + + + + ///
- (2) /// .. ya[kṣ]. + + + + + + + + + ///
- KN. 367.11. api yakṣā; O. 354a1~2. dharmasṛavaṇāya · yakṣā
- (3) /// mā bhaviṣyanti [r]ājā pi rājapu ///
- KN. 367.13~14. bhikṣubhikṣuṇyupāsakōpāsikā api darśanakāmā bhaviṣyanti / rājāno
'pi rājaputrā api
- O. 354a4~5. bhikṣubhikṣuṇyupāsakōpāsikā api tasya (dharmabhā)nakasya
darśanakāmā bhaviṣyanti · rājāno (')py asya darśanakāmā bhaviṣyanti ·
rājaputrā api
- (4) /// .ā darśanakā .. [bh]aviṣyanti sa .. ///
- KN. 367.16~17. sāntaḥpuraparivārā darśanakāmā bhaviṣyanti satkārārthinaḥ
- O. 354b1~2. sāntaḥpurāḥ saparivārā · sabalakāyāḥ tasya dharmabhānakasya darśanakāmā
bhaviṣyanti · satkārārthāya
- (5) /// .. hapa[ta] .. naigamajāna .. ///
- KN. 368.1. brāhmaṇagr hapatayo naigamajāna padās

⁴⁰ upadhmānīya.

O. 354b4~5. *brāhmanaḡr hapatayo naigamajāna*padās

(6) /// (buddh)āpi bhagavantā ta[sya] darśa + + ///

KN. 368.3. *buddhā apy asya bhagavanto darśanakāmā bhaviṣyanti*

O. 355a1. + + + + + + + + + + + + + + + +

(7) /// + + . . . + + + + + + + + ///

4) *Āryaśrīmahādevīvyākaraṇa* : now in the Lüshun Museum?

A Gilgit Sanskrit manuscript of this text has been discovered, and our fragment corresponds with *Gilgit Manuscripts*, vol. 1, p. 93, l. 2 ~ p. 94, l. 4 (abbr. GM). This fragment corresponds also with a Chinese translation made by Amoghavajra (不空), Taisho, vol. 21, No. 1253, 大吉祥天女十二契一百八名無垢大乘經, 253b8~18. I am able to read only one side of it, the reverse side of the fragment presumably bears a further part of the text.

Recto?

1 + + + + + + + + + + (eka)smiṃ <sa>maye bha<ga>vām Su[kh](ā) + + viharati

GM. 93.2. *evaṃ mayā śrutam ekasamaye bhagavān Śukhāvatyāṃ viharati*

2 + + + + + + + + + + tadyathā Avaloki + + + [ṇa] ca bo

GM. 93.4. *sma mahatā bodhisattvasamḡbhena sārḡham tadyathā Avalokiteśvareṇa ca bo-*

2' /// <<dhi[satv]ena ma(hāsattv)ena >>

GM. 93.4. *dbhisattvena mahāsattvena*

3 + + + + + + + + + + + + + ca bodhisattvena ma(hāsattv)ena ·

GM. 93.5~6. *Mahāsthāmaprāptena ca bodhisattvena mahāsattvena Sarvanīvaranaṣṡkambhinā ca bodhisattvena mahāsattvena*

3' /// << .. na ca b[o]dhisattve(na mahā)sattvena >>

GM. 93.6~7. *Ḳṣitigarbheṇa ca bodhisattvena mahāsattvena Samantabhadreṇa ca bodhisattvena mahāsattvena* (?)

4 + + + + + + + + + + + + + na · Vajrapā(ṇinā ca) bodhisa

GM. 93.7~8. *Ākāśagarbheṇa ca bodhisattvena mahāsattvena Vajrapāṇinā ca bodhisa-*

5 + + + + + + + + + + + + + + + tvena mahāsattvena · evaṃ Sa

GM. 93.8~9. *ttvena mahāsattvena Sarvabhayaḡhareṇa ca bodhisattvena mahāsattvena evaṃ Sa-*

6 + + + + + + + + + + + + + + + satvena · Sarvapūṇyalakṣaṇa

GM. 93.9~10. *rvamaṅgaladhāriṇā ca bodhisattvena mahāsattvena Sarvapūṇyalakṣaṇa-*

7 + + + + + + + + + + + + + · Candrasūryatrailokyadhāriṇā ca

GM. 93.10~11. *dhāriṇā ca bodhisattvena mahāsattvena Candrasūryatrailokyadhāriṇā ca*

8 + + + + + + + + + + tīrthamaṅgaladhāriṇā ca bodhisatve

GM. 93.11~12. *bodhisattvena mahāsattvena Sarvatīrthamaṅgaladhāriṇā ca*
bodhisattve-

9 + + + + + + + + + + (m)ārabhūtena bo(dh)i(satvena) mahā

GM. 93.12~13. *na mahāsattvena Maṃjuśrīyā ca kumārabbhūtena ca bodhisattvena*
mahā-

10 + + + + + + + + + + [sa]tvair mahāsa(t)[vai](ḥ atha khalv āry)Āva

GM. 93.13~94.1. *sattvena evaṃpramukhair bodhisattvair mahāsattvaiḥ / atha khalv*
āryĀva-

11 + + + + + + + + + + (tv)[o] yena bha[g](avāms te)[na] (')pasam

GM. 94.1~2. *lokiteśvaro bodhisattvo mahāsattvo yena bhagavāms tenōpasam-*

12 + + + + + + + + + + + + (ndy)[âi]kāmte nyaṣīda Śrīr api ca

GM. 94.2~3. *krāntaḥ / upasaṃkrāmya bhagavataḥ pādau śirasābhivandyātkānte*
nyaṣīdat / Śrīr api

13 + + + + + + + + + + + + + + .. [pa]saṃkram[y]a [bha]

GM. 94.3~4. *mahādevī bhagavantam evōpasaṃkrāntā / upasaṃkrāmya bhagavataḥ*
pādau

5) *Anantamukhanirbāradbārāṇī* : now in the Lüshun Museum?

A complete Sanskrit manuscript of this text is not known. Formerly only two fragments were known to exist amongst the Hoernle Collection. One of these was studied and published in Hoernle, MR., pp. 86~87, which corresponds closely with our fragment. The other one was identified and transliterated by Prof. Kazunobu Matsuda.⁴¹

There are also three fragments of Khotanese manuscripts of the text, a Tibetan translation (Tib[Q], No. 539 = No. 808) and nine Chinese translations (Taisho, vol. 19, No. 1009, Nos. 1011-1018). Prof. Hisao Inagaki has published a diplomatic edition of this Tibetan version as well as a comparative study of the Chinese and Tibetan versions (Inagaki 1987).

Recto

1 /// + + + (k)[ṣ](a)[v](o) janapadapradeśeṣu upa[n]i[śr]ā

Hoernle, MR. /// *ddhy-abhisamskāreṇābhisamskr̥tena yāvad eva bhikṣavo*
janapadapradeśūpaniśrā-

2 /// + + + deyaṃ⁴² • athāyuṣmā Śāripu[tr]ā [tath]ā

Hoernle, MR. *ya viharanti tān sarvān mahāvane kūṭāgārasālāyāṃ samnipātayeyam*

⁴¹ His transliteration and Prof. Hisao Inagaki's translation of this fragment are found in Inagaki 1999: 20-22. I should like to thank Prof. Matsuda for bringing the above to my attention.

⁴² /// *deyam* : s.e. for (*samnipāta*)*yeyam*?

athāyusmāñ Chāripūtras (t)athā-

3 /// [rddh]yabhi(saṃskā)reñābhisamskṛtena · yāvat eva

Hoernle, MR. *rūpam rddhyabhisamskāram abhisamskarod yathārūpeṇa
rddhyabhisamskāreñābhisamskṛtena yāvad eva*

4 /// [rv](ām) Ma(hāva)ne Kūṭākāraśālāyāṃ saṃnipā

Hoernle, MR. *bbikṣavo janapadapradeśeṣu viharaṃti tān sarvān mahāvane
kūṭākāraśālāyāṃ saṃnipā-*

5 /// + + + .. kṣukoṭīśatasahasra sa ..i .. i

Hoernle, MR. *tayāmāsa tena ca samayena ///*

Verso

1 /// śriyaṃ⁴³ ca kumārakabhūtaṃ · Apā ..⁴⁴

2 /// nīvaraṇaviṣkāmbhīṇaṃ⁴⁵ ca bodhisattvaṃ ·

3 /// (b)[o]dhisattvaṃ · Gandhahastinaṃ ca bodhisattvaṃ ·

4 /// āmamtrayati · gacchatha yuṣme kulapu⁴⁶

5 /// meṣu⁴⁷ buddhakṣetreṣu ekajātipra⁴⁸

The newly-identified fragment corresponds to Taisho, vol. 19, No. 1012, 出生無量門持經 (Buddhabhadra's translation), 682b-10~-1; do. No. 1009, 出生無邊門陀羅尼經 (Amoghavajra's translation), 676a1-16; *The Tibetan Tripitaka, Peking Edition* vol. 11, p. 161, 242b6f.⁴⁹, and so on. Amongst them, the fragment agrees most

⁴³ *śriyaṃ* : (Mamju)śriyaṃ.

⁴⁴ *Apā ..* : *Apā(yajaba)*. Cf. Inagaki 1987: Table 3. *Sarvāpāyajaba*.

⁴⁵ /// *nīvaraṇaviṣkāmbhīṇaṃ* : (*Sarva*)*nīvaraṇaviṣkāmbhīṇaṃ*. Cf. Inagaki 1987: Table 3. *Sarvanīvaraṇaviṣkāmbhīṇaṃ*.

⁴⁶ *kulapu* : *kulapu(trāḥ)?*

⁴⁷ *meṣu* : (*gaṅgānadīvālukāsa*)*meṣu?*

⁴⁸ *ekajātipra* : *ekajātipra(tibaddbāḥ)?*

⁴⁹ The Tibetan translation is greatly enlarged: de nas tshes dang ldan pa Shāri'i bu sangs rgyas kyi mthus skad cig de nyid la 'di^(242b7) snyam du sems te / "bdag gis rdzu 'phrul mngon par 'du bya ba gang mngon par 'dus byas pas stong gsum gyi stong chen po'i 'jig rten gyi khams na nyan thos kyi theg pa can nam / rang sangs rgyas kyi theg pa can nam / theg pa chen po can^(b8) yang rung ste / dge slong ji snyed gnas pa de dag thams cad (')}Tshal chen po'i khang pa brtsegs pa'i khang bzangs su 'du bar 'gyur pa </> de 'dra ba'i rdzu 'phrul mngon par 'du bya{r} ba mngon par 'du bya gor ma chag" snyam mo // de nas tshes dang ldan pa^(243a1) Shāri'i bus rdzu 'phrul mngon par 'du bya ba de lta bu mngon par 'dus byas te / rdzu 'phrul mngon par 'du bya ba de mngon par <'dus> byas pas </> stong gsum gyi stong chen po'i 'jig rten gyi khams na nyan thos kyi theg pa can nam / ^(a2) rang sangs rgyas kyi theg pa can nam / theg pa chen po can yang rung ste / dge slong ji snyed gnas pa de dag thams cad tshal chen po'i khang pa brtsegs pa'i khang bzangs su 'dus par gyur te / de dag lhag nas bcom ldan 'das^(a3) mthong ba dang / bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te / bcom ldan 'das la lan gsum bskor ba byas nas phyogs gcig tu 'khod do // de nas bcom ldan 'das kyi skad cig de nyid la byang chub sems dpa'^(a4) sems dpa' chen po rnam la bka' stsal ba / 'di lta ste / byang chub sems dpa' sems dpa' chen po mThong ba don yod ces bya ba dang / 'jam dpal gzhon nur gyur pa dang / byang chub sems

closely with Buddhahadra's translation which reads as follows:

長老舍利弗作是念：“我今亦當入如意定，普請依止閻浮提內諸比丘，皆悉來會大林精舍重閣講堂。”作是念已，即如其像，入于三昧，遍請比丘，依止閻浮提者，皆來集會。爾時，大林精舍重閣講堂有三百萬比丘衆會。於是，世尊告現無癡菩薩、文殊師利童子、離惡趣菩薩、無憂冥菩薩、離蔭蓋菩薩、寂諸境界菩薩、觀世音菩薩、香象菩薩、無量辯菩薩、彌勒菩薩：“汝等，善男子！行詣十方恆河沙諸佛國土，遍告諸一生補處菩薩。……”

“The venerable Śāriputra thought to himself: ‘Now I shall enter a meditation, in which anything can be achieved, and ask all the monks who dwell in Jambudvīpa to assemble in the storeyed hall in Mahāvana monastery.’ Having thought thus, he thus entered meditation and invited all the monks who dwelt in Jambudvīpa to assemble. Then, three million monks gathered in the storeyed hall in Mahāvana monastery. Then, the Buddha told Bodhisattva Showing No Delusion (*Amogha-darsin*⁵⁰), (Bodhisattva) Prince Mañjuśrī (*Mañjuśrikumārabbhūta*), Bodhisattva Leaving Evil Destinies (*Apāyajaba*), Bodhisattva Without Sorrow and Darkness ([*Sarva-*]Śōkatamonirghātana), Bodhisattva Leaving Coverings ([*Sarva-*]Nīvaraṇaviṣkambhin), Bodhisattva Appeasing Many Spheres (*Sarvaviṣaya-tamonirghātana-[mati]*), Bodhisattva Observer of the World’s Sounds (*Avalokiteśvara*), Bodhisattva Fragrant

dpa' sems dpa' chen po ^(a5) Ngan song thams cad spong ba dang / byang chub sems dpa' sems dpa' chen po Mya ngan thams cad kyi mun pa nges par 'joms pa dang / byang chub sems dpa' sems dpa' chen po sGrib pa thams cad rnam par sel ba dang / byang ^(a6) chub sems dpa' sems dpa' chen po ⁴⁹ Dra ba can gyi 'od dang / byang chub sems dpa' sems dpa' chen po Yul thams cad kyi mun pa nges par 'joms pa'i blo gros dang / byang chub sems dpa' sems dpa' chen po ^(a7) 'Phags pa spyen ras gzigs dbang phyug dang / byang chub sems dpa' sems dpa' chen po mThu chen thob dang / byang chub sems dpa' sems dpa' chen po Yid yongs su mi skyo <ba>⁴⁹ dang / byang chub sems dpa' sems ^(a8) dpa' chen po sPos kyi glang po che dang / byang chub sems dpa' sems dpa' chen po dPa' ba⁴⁹ dang / byang chub sems dpa' sems dpa' chen po Nam mkha' mdzod dang / byang chub sems dpa' sems dpa' chen po 'Od dpag ^(243b1) med dang / byang chub sems dpa' sems dpa' chen po Zla 'od dang / byang chub sems dpa' sems dpa' chen po Ye śes tog dang / byang chub sems dpa' sems dpa' chen po bZang skyong dang / byang chub sems dpa' sems ^(b2) dpa' chen po ⁴⁹ bLo gros rgya mtsho dang / byang chub sems dpa' sems dpa' chen po bLo gros mi zad pa dang / byang chub sems dpa' sems dpa' chen po rDo rje snying po dang / byang chub sems dpa' sems dpa' chen po Nam mkha'i ^(b3) snying po dang / byang chub sems dpa' sems dpa' chen po Kun tu bzang po dang / byang chub sems dpa' sems dpa' chen po Lag na rdo rje dang / byang chub sems dpa' sems dpa' chen po sPobs pa brstegs pa dang / byang ^(b4) chub sems dpa' sems dpa' chen po Byams pa la bka' stsal pa / "rigs kyi bu dag! kbyed deng la phyogs bcu thams cad kyi sangs rgyas kyi zhing gang gā'i klung gi bye ma snyed dag na byang chub sems dpa' srid pa tha ma ^(b5) pa 'am / skye ba gcig gis thogs pa 'am / ...” (Cf. Inagaki's Tibetan edition, Inagaki 1987: p. 125, l. 4 ~ p. 126, l. 25).

⁵⁰ For the equivalent Sanskrit names of these bodhisattvas, see Inagaki 1987: Table 3. The Chinese word 現無癡 (Showing No Delusion) here, which corresponds to *Amoghadarśin* in the other versions, indicates the development **A-moha*° (“without delusion”) < *Amogha*° (“not vain”) in the underlying Indian text of the Chinese translation.

Elephant (Gandhabastin), Bodhisattva Immeasurable Eloquence (Pratibhāṇakūṭa) and Bodhisattva Maitreya: 'You, O sons of good families, go to all the other worlds in the ten directions which are as numerous as the sands of the River Ganges and tell the bodhisattvas there who will take up their places (as buddhas) in their next life,' ”

ABBREVIATIONS AND SYMBOLS

- Bagchi = *Suvarṇaprabhāsa-sūtra*, ed. S. Bagchi, Darbhanga 1967 (*Buddhist Sanskrit Texts* No. 8) (The Mithila Institute).
- BHS(D, G) = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; Repr. Delhi, ²1970: Motilal Banarsidass.
- CKB = *Saiiki Bunka Kenkyū* 西域文化研究 (*Monumenta Serindica*), vol. 4, Chūōjia Kodaigo Bunken 中央アジア古代語文獻 (*Buddhist Manuscripts and Secular Documents of the Ancient Languages in Central Asia*), The Research Society of Central Asian Culture, Kyoto 1961: Hozokan.
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¹1996 *The Sūtra of Golden Light : being a Translation of the Suvarṇabhāṣottamasūtra*, ¹1970, ²1990, 3rd revised ed., Oxford 1996: Pali Text Society.
- GM = *Gilgit Manuscripts*, ed. Nalinaksha Dutt, 4 vols., Calcutta, Srinagar 1939-1959; Delhi ²1984: Sri Satguru.
- Hoernle, MR = *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*, ed. by A. F. Rudolf Hoernle, Oxford 1916.
- Inagaki Hisao 稻垣久雄
 1987 *The Anantamukhanirbhāra-Dhāraṇī Sūtra and Jñānagarbha's Commentary*, A Study and the Tibetan Text, Kyoto: Nagata Bunshodo.
 1999 *Amida Dhāraṇī Sūtra and Jñānagarbha's Commentary: An annotated translation from Tibetan of the Anantamukha-nirbhāra-dhāraṇī Sūtra and Ṭikā*, Kyoto: Ryukoku University, Ryukoku Gakkai (Ryukoku Literature Series VII) (龍谷叢書 VII).
- Izumi = *The Suvarṇaprabhāsa Sūtra, A Mahāyāna Text called "The Golden Splendour"*, ed. Hokei Izumi, Kyoto 1931: The Eastern Buddhist Society.
- J = A Nepalese manuscript of the *Suvarṇaprabhāsa-sūtra* kept in the Toyo Bunko in Tokyo, described in "A Descriptive Catalogue of the Sanskrit Manuscripts in the Possession of the Toyo Bunko," Ryotai Kaneko and Yoshihiro Matsunami, with the collaboration of Kojun Saito, in: *The Memoirs of the Toyo Bunko*, 37 (1979), p. 163, no. 6.
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 1997 *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text*, ed. by Jiang Zhongxin, Dalian and Tokyo 1997 : The Lüshun Museum and The Soka Gakkai (『旅順博物館藏梵文法華經殘片 影印版及羅馬字版』, 旅順博物館・創価学会, 1997).
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 1915 *Saiiki Koko Zufu* 西域考古圖譜 (Western Region Archaeological Photos), ed. Mokujiki Kagawa, Tokyo 1915 (國華社); Reprint: Tokyo 1972 (柏林社書店), Beijing 1999 (学苑出版社).
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 2002 "Some features of the language of the *Kāśyapaparivarta*", in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the*

Academic Year 2001, March 2002, pp. 43-66.

KN = *Saddbarmapunḍarīka*, ed. by Hendrik Kern and Bunyiu Nanjio, St. Petersburg 1908-12 : Académie Imperiale des Sciences (Bibliotheca Buddhica X); Reprint: Tokyo 1977 : Meicho-Fukyū-Kai.

Lokesh Chandra

1976 *Saddharma-punḍarīka-sūtra. Kashgar Manuscript*, edited by Lokesh Chandra with a foreword by Heinz Bechert, New Delhi 1976 (Śata-Piṭaka Series 229) [Repr. Tokyo, Reiyukai, 1977].

Nob = *Suvarṇabhāsottamasūtra, Das Goldglanz-Sūtra, Ein Sanskrittext des Mahāyāna-Buddhismus*, hrsg. von Johannes Nobel, Leipzig 1937: O. Harrasowitz.

O = the so-called Kashgar manuscript of the *Saddbarmapunḍarīkasūtra*, actually found in Khādaliq but purchased in Kashgar. Facsimile edition: Lokesh Candra 1976; transliteration: Toda 1983: 3-225.

s.e. = scribal error

Tib(Q) = *The Tibetan Tripitaka, Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, Repr. under the Supervision of the Otani University, Kyoto, Tokyo 1955-1961: Tibetan Tripitaka Research Institute.

Toda, Hirofumi 戸田宏文

1983 *Saddbarmapunḍarīkasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima ¹1981, ²1983 : Kyoiku Shuppan Center.

SYMBOLS USED IN THE TRANSLITERATION

- () restored *akṣara*(s)
[] damaged *akṣara*(s)
< > omitted (part of) *akṣara*(s) without gap in the MS.
{ } superfluous *akṣara*(s) or a *danḍa*
{ { } erased *akṣara*(s)
« » interlinear insertion
+ one lost *akṣara*
.. one illegible *akṣara*
. illegible part of an *akṣara*
/// beginning or end of a fragment when broken
* *virāma*
' *avagraha*, not written in the manuscripts, but added in brackets in the transliteration (Note, however, that *pi* in the verses is kept as it is).
○ string hole
ḥ *upadhmānīya* (once in No. 623, Recto [4])
..... = Chinese character(s) with a dotted underline indicates a proper name, e.g. 滿願子

SYMBOLS USED IN NOTES

- ~ = stem of a word, e.g. *dharmā-*.
- = absence of word(s)
° = except for letters, following or preceding the sign, the word is the same as the preceding one.
 $\alpha < \beta$ = the form α comes from β
 $\alpha \in \beta$: α is a scribal error, a corruption, or a hyperform of β
 $\alpha \neq \beta$ = β does not agree with α
 $\alpha \doteq \beta$ = β is almost the same as α

INDEX OF GRAMMATICAL POINTS DISCUSSED IN THE NOTES

- gb-* > -*b-* fn. 50 (**Amoha-* < *Amogha-*)
instrumental plural of -*a* stems in -*ai* fn. 18 (*ratnākarai padai*), fn. 20 (*janmasakaṭai*)
instrumental plural of -*a* stems in -*e* fn. 21 (Nob. *janmasakaṭe*)