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Sanskrit Fragments of the *Kāśyapaparivarta* and the *Pañcapāramitānirdeśasūtra* in the Mannerheim Collection*

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Introduction

The Helsinki University Library possesses a unique collection of Sanskrit manuscript fragments, as a deposit of the Finno-Ugrian Society, which is part of the Central Asian documents and antiquities brought back by the Finnish national hero, Carl Gustaf Emil Mannerheim (1867-1951), from his 1906-1908 expedition to Central Asia and the northern parts of China. According to his *Records of the Journey*, while staying in Khotan, Mannerheim purchased a small manuscript fragment — later identified by J. N. Reuter, as belonging to the *Suvarṇabhāsottamasūtra* or the Sutra of Golden Light —, which had been found in Yangi Längär, southeast of Khotan, as well as six other fragments, originally from the ruins of Khādaliq near Domoko Bazar, about 115 km. east of Khotan.¹ These fragments, of which Mannerheim mentions only seven (though actually there are eleven altogether), were later studied and published by J. N. Reuter. Amongst them, Nos. 1, 2 and 4 have not been identified yet; No. 3 belongs to the *Kāśyapaparivarta* (identified by J. W. de Jong); No. 5 to the *Saddharmapuṇḍarīkasūtra* (identified by Reuter); No. 6 to the *Suvarṇabhāsottamasūtra* (identified by Reuter as stated previously); Nos. 7 and 8 to the *Śatasāhasrikā Prajñāpāramitā* (identified by Reuter); No. 9 to the *Pañcapāramitānirdeśasūtra* (identified by the present author); No. 10 is a Sanskrit-Khotanese bilingual fragment (not identified as yet); and No. 11 belongs to the Khotanese *Sanḅhātasūtra* (identified by Sten Konow).²

More than ten years ago, I happened to read Mannerheim's *Across Asia from West to East in 1906-1908* and Reuter's article on these fragments, reprinted in the

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

¹ Mannerheim 1940: 89ff. Cf. also Halén 1999; Wille 2001: 44f.; Yuyama 2001.

² Cf. Reuter 1913-18; Halén 1999: 109f.; Wille 2001: 45f.

second volume of the book. At that time, I assumed that fragment No. 9 might have belonged to a particular part of the Prajñāpāramitā literature, though I could not identify it as such. Much later, when we were preparing the new edition of the *Kāśyapaparivarta* in 2002, we tried to obtain photographs of the fragment of the text in this collection, without much success. After publication, however, Prof. Kōgi Kudara kindly sent me a photocopy of the said fragment and informed me that he had photographed all the Sanskrit fragments along with the Chinese manuscripts in the collection in 1982 and left the negatives in Helsinki. During my short stay there in the summer of 2003 on the occasion of the 12th World Sanskrit Conference, I visited several museums and institutes in search of these, but in vain. Finally, I visited Dr. Harry Halén of the Institute for Asian and African Studies at the University of Helsinki, who not only kindly explained the physical condition of these fragments to me, but also gave meticulous advice to the library staff, when they were preparing the digitalised images of these for me later on. For this reason, I wish to thank him for all his help and advice he has given me. I should also like to express my heartfelt gratitude to the Board of the Finno-Ugrian Society and its secretary, Dr. Riho Grünthal, who readily gave me permission to study these images without which, the publication of this present work could not have been realised.

**I. A Folio of the *Kāśyapaparivarta* : Mannerheim Fragment No. 3 +
Hoernle Fragments No. 143, S.B. 38 + S.B. 39**

The folio in question, which has the number 169 on the margin on the recto side, was presumably divided into three, nearly a century ago in or near Khotan, of which two are now being kept in the Hoernle Collection in London, while the third is preserved in the Mannerheim Collection in Helsinki. The Hoernle fragments in question, whose photographs were taken by Prof. Kazunobu Matsuda of Bukkyō University, have been since reproduced in KP (V-D), plates 76 and 77, unlike the Mannerheim fragment. I succeeded in putting together these three images, for the first time, nearly one century after their separation and hereunder, I shall give a transliteration of the folio anew.³

Folio 169 Recto

Plates: 1

- 1 [m e]va kāśyapaikatya śramaṇabrāhmaṇā bahūṃn dharmāṃ paryāpya na rāg.
. [r] + + + + + + + + + + + + + + + + m[o]hatrṣṇā vinodayamti · tte
dharmārṇavānohyamāne : klaiśatrṣṇayā k[āl]. + +

KP(V-D), SI P/2 § 128, 64r5-v2: *evam eva kāśyapa ih(°) ekatye śrramaṇabrāhmaṇo*

³ The Hoernle fragments have already been transliterated by de Jong (1977), the present author and Mr. Noriyuki Kudo (KP[V-D], pp. 60-62), while Mannerheim fragment has been transliterated by Reuter (1913-18: 5) and de Jong (1977).

*babūn dharmān paryāpnuvaṃti na rāgatrīṣṇān vinodayaṃti • na dveṣatrīṣṇā
na mohatrīṣṇā śaknuvaṃti vinodayituṃ • te mahatā dharmārṇavenohyamānā
kleśatrīṣṇāyā kālagatā durga-*

- 2 tigāmino bhavaṃti 2 // tadyathā kāśyapa vaidya auṣa[da]bhrast[r]ā gr̥hi[tv].
.. .. [c]. + + + + + + + + + + [u]tpady[e]ta • na ca taṃ vyādhi •
śa[k]nuyā cikitsittu • evam eva kāśyapa bahuśrutasya [vy]. + +

KP(V-D), SI P/2 §§ 128-129, 64v2-5: *tigāmino bhavaṃti • tadyathāpi
nāma kāśyapa vaidyo oṣadhabhāraṃ gr̥hītvā anuvicaret* tasya kaścīd eva vyādhi
utpadyeta na ca taṃ vyādhi śaknuyā cikitsituṃ • evam eva kāśyapa
bahuśrutasya kleśavyādhi*

- 3 draṣṭavyaḥ ya{h}s tena śrutenna na <śa>knoty ātmānaṃ klaiśavyādhiṃ
ci<ki>tsi .. .irarthaka[m] tasya] taṃ śruttaṃ bhavatt[i] // tadyath[ā]
[kāś]y[apa :] glāna pu .. ṣ[o] rājārhaṃ bhaiṣajyam upayujyattā-
saṃva{tsa}reṇa kāl.m + +

KP(V-D), SI P/2 §§ 129-130, 64v5-65r4: *draṣṭavyā yas tena śrutena na śaknoti
ātmanah kleśavyādhi cikitsituṃ • nirarthakaṃ tasya tac (ch)[r](u)taṃ
bhaviṣyati • tadyathāpi nāma kāśyapa { • } glānaḥ puruṣo rājārhan
bheṣajyam upayujyāsaṃvareṇa kālaṃ kuryāt**

- 4 evam eva kāśyapa bahuśrutasya klaiśavyādhi draṣṭa ya{h}s
tenāsaṃva{tsa}reṇa kālaṃ karotti • || tadyathā kāśyapa maṇiratnam
uccāre patita akāryopagaṃ bhavaty evam e[v]. + +

KP(V-D), SI P/2 §§ 130-131, 65r4-65v2: *evam eva kāśyapa bahuśrutasya
kleśavyādhi[m] draṣṭavyāḥ yas tenāsaṃvareṇa kālaṃ karoti • tadyathāpi
nāma kāśyapa anarghaṃ vaidūryamahāmaṇiratnam uccāre patitam
akāryopakaṃ bhavati • evam eva kāśya-*

- 5 pa bah[u]śrutasya lābhasatkāro[cc]āra[pa] + ○ .[o] + ṣṭavyaḥ niṣkiṃcana
devaman(u)ṣyeṣu • // tadyathā kāśyapa mṛtasya māl[ā] • evam eva kāśyapa
duṣīlasya kāṣ[ā]ya .[r]. ..

KP(V-D), SI P/2 §§ 131-132, 65v2-66r3: *pa bahuśrutasya lābhasatkāra
uccārapatanam draṣṭavya • niṣkiṃcanam devamanuṣyeṣu • tadyathāpi
nāma kāśyapa mṛtakasya śirasi suvarṇamālā • evam eva kāśyapa duṣīlasya
(kā)ṣāyadhāraṇam draṣṭa-*

- 6 vyaḥ // tadyathā kāśyapa susnāta[s]ya suvil[i] + [sy].
nnakeśanakhasyāvadā[ta]vastraprāvṛtasya pravaraandanānuliptasya
śreṣṭhiputrasya śirṣe⁴ caṅ[p]akamālā evam eva kāśya + +

KP(V-D), SI P/2 §§ 132-133, 66r3-v1: *vyaṃ • tadyathāpi nāma kāśyapa
avadātavas(t)[r](aprāvṛ)(ta)[s]ya pravaraandanānuliptasya śreṣṭhiputrasya vā
rājaputrasya vā śirasi caṅpakamālābaddham bhavet* evam e(va kāśyapa duṣī-)*

- 7 lavato .. huśrutasya kāśya[dh]ā[ra] .. + + + + // catvāraḥ ime kāśyapa
duṣīlā śīlavapratirūpakāḥ katam[e] catvāra iha kāśya + [ihai]ka[ty]o [bh]ikṣu

⁴ S.e. for śirṣe.

.. + +

KP(V-D), SI P/2 §§ 133-134, 66v1-4: *[l]avato babuṣrrutasya kāśyadhāraṇaṃ draṣṭavya : catvāra ime kāśyapa duḥśilā śilavaṃtapratirūpakāḥ katame catvāraḥ iha kāśyapa e(ka)tyo bhikṣuḥ prāti-*

- 8 mok.. saṃ ṃ .. to bhavati · ācā .[y]. + + + + + .. aṇ. .. treṣv api (')vadyeṣu bhaya«da»rśī · samādāya śikṣati śikṣāpa[d]e[i] .. [ddh].
.. .. . + + +

KP(V-D), SI P/2 § 134, 66v4-5: *mokṣasaṃvarasaṃvṛto viharati · ācāragocara-saṃpanna aṇumātreṣv avadyeṣu bhayadarśī samā[d](ā)ya śikṣate śikṣāpadeṣu · pariśuddhakāyakarmavān-*

Folio 169 Verso

Plates: 2

- 1 + + + + + ga[tt]o .iharati pa[riśu] + + + + + yaṃ kāśyapa prathamo duḥśilā śilavapratirūpakāḥ⁵ // punar apa[raṃ] kāś[y]. .. [ih]ai[ka]tyo [bh]ikṣu[r] v[iv]i[na][y]. + +

KP(V-D), SI P/2 § 134, 66v5-67r2: *manaskarmaṇā samanvāgato viharati · pariśud[dh]ājīvaḥ sa ca bha[v](a)ty ātmavādī ayam kāśyapa prathamo duḥśilāḥ śilavaṃta{h}pratirūpako draṣṭavyaḥ // punar aparaṃ kāśyapa ih(') ekatyo bhikṣur vinay[a]dharo*

- 2 .. vati pravṛta .. nayo v[i]naya[gu]p[t]o + + + + [y]. drṣṭiṃ c[ā]sy[ā]nucalitaṃ bhavati: ayam kāśyapa dviṭīyo duḥśilā śilavapratirūpakāḥ // puna<r a>paraṃ k[ā]śyapa [ih]ai[k]. + +

KP(V-D), SI P/2 § 134, 67r2-3: *bhavati · pravartavinayo vinayagupti{h}-pratiṣṭhitāḥ satkāyadrṣṭir asyānucalitā bhavati · ayam kāśyapa (dvi)ṭīyo duḥśilāḥ śilavaṃta{h}pratirūpakāḥ // punar aparaṃ kāśyapa ih(') ekatyo bhi-*

- 3 kṣu maitrāvihārī bhavati · satvāraṃbaṇa[y]. + + + + .. manvāgatto bhavati · ajātiṃ ca sarvvasaṃskārāṇāṃ śrutvā : utrasati saṃtrasati · saṃtrāsam āpadyate · ayam kāśyapa tṛtī[y]. +

KP(V-D), SI P/2 § 134, 67r3-5: *kṣuḥ maitrāvihārī bhavati satvā[r]aṃ(ba)ṇayā. samanvāgataḥ sa ca ajāti sarvadharmāṇāṃ śrutvā utrasati · saṃtrasati · saṃtrāsam āpadyate · ayam kā(śyapa) tṛtīyo duḥ-*

- 4 śilāḥ śilavapratirūpakāḥ // pu[na]r apara[ṃ] ○ kā[ś]yapa ihaikatyo bhikṣuḥ dvādaśa dhuttaḡuṇān samā .. ya varttatte · upalāmbhadṛṣṭikaś ca bhavati · ahaṃkāramamaṃkāra +

KP(V-D), SI P/2 § 134, 67r5-v1: *śilāḥ śilavanta{h}pratirūpakāḥ // punar aparaṃ kāśyapa ih(') ekatyo bhikṣu{h} dvādaśadbutaḡuṇa sa(mādāya vartate) upalāmbhadṛṣṭikaś ca bhavaty ahaṃkārasthitāḥ*

- 5 ayam kāśyapa caturtho duḥśilāḥ śilavapra○[ti]rūpakāḥ⁶ // ime kāśyapa catvāro duḥśilā śilavapratirūpakāḥ śilaṃ śilam itti kāśyapa ucyaṭe · yatra nātmā [n]. + +

⁵ S.e. for °kaḥ.

⁶ S.e. for °kaḥ.

KP(V-D), SI P/2 §§ 134-135, 67v1-3: *ayaṃ kāśyapa caturtho duḥśīlaḥ śīlavantapratirūpako dra(ṣṭavyaḥ ime kāśya)pa catvā[r]o [du]ḥ<śī>lā śīlavantapratirūpakā draṣṭavyāḥ // śīlaṃ śīlam iti kāśyapa ucyate • yatra nātm[ā] + n[air]. + nātmī-*

- 6 yaṃ : na kkriyā [n]ākkriyā • na karaṇaṃ nākaraṇaṃ : na cāro nācāro na p[r]acāro na pracārah⁷ na nāmarūpaṃ* na nimittaṃ : na śamo na praśamaḥ na graho notsargaḥ na grāhyaṃ : na satvo na .. + + +

KP(V-D), SI P/2 § 135, 67v3-5: *yaṃ na satvo na satvaprajñaptiḥ na kkriyā nākkriyā • na karaṇaṃ nākaraṇaṃ • na cāro nācāraḥ na pracā(ro) nāpracā[r]a[h] na nāmaṃ na rūpa • na nimittaṃ nānimittaṃ • na śamo na praśamaḥ na grāho notsargaḥ na grrāhyaṃ nā(g)[r](ā)hya • na satvo na satvaprajñā-*

- 7 ptiḥ na vā<ṃ> na vāprajñaptiḥ⁸ na citaṃ⁹ na citaprajñapti¹⁰ • na lo[ko] nālokaḥ na niś[ra]yo [n]ān[i]śrayaḥ nātmaśi[l]o[t]kar[ṣa]ṇā • [na] parākarmaśīlyapaṃsanā : na śīlamannyanā • na śī .. + +

KP(V-D), SI P/2 § 135, 67v5-68r1: *ptiḥ na vān na vākprajñaptiḥ na cittaṃ na cittaprajñaptiḥ na loko nālokaḥ na niśrayo nā(ni)śrayaḥ nātmaśilotkarṣaṇā • na paraduḥśīlapaṃsanā • na śīlamanya-*

- 8 nā : na saṃkalpanā : idam ucyate kāśyapa aṛyāṇāṃ śīlamṃ* [a] + + + + + + + + + .āpagataṃ* // sarvvaṇiśrayavigataṃ* // atha khalu bhagavāṃ tasyā [v]elā[y].

KP(V-D), SI P/2 §§ 135-136, 68r1-3: *nā • na śīlakalpanā • na vikalpanā • na saṃkalpanā • na parikalpanā • iyam ucyate kāśyapa āryāṇāṃ śīla • anāsravam aparyāpaṃnaṃ traidhātukānugataṃ sarvaṇiśrayāpagataṃ • atha bhagavāṃs tasyāṃ velāyāṃ*

II. A Fragment of the *Pañcapāramitānirdeśasūtra* : Mannerheim Fragment No. 9

The fragment in question was studied and transliterated by Reuter nearly ninety years ago (Reuter 1913-18: 19-23), though he could not identify the text from which it came. Recently, however, using data of the Taishō Tripiṭaka, I have managed to find a Chinese parallel to the said fragment and subsequently, following very useful suggestions from my colleague, Stefano Zacchetti, and Prof. Shōgo Watanabe of Tōyō University, I have been able to discover its Tibetan parallel as well. Also, Prof. Watanabe kindly drew my attention to his article¹¹ on a Sanskrit fragment of a text of the *Śīlapāramitā*, which is now preserved at the St. Petersburg Branch of the Institute of Oriental Studies as SI P/146. When comparing these

⁷ S.e. for *nāpracāraḥ*.

⁸ S.e. for **vāṃpra°* or *vākpra°*.

⁹ S.e. for *cittaṃ*.

¹⁰ S.e. for *cittapra°*.

¹¹ Bongard-Levin/Watanabe 1997.

two fragments, kept in Helsinki and St. Petersburg, I realised their width (20 cm.), their number of lines (10 in all), their line spacing and script (South Turkestan Brāhmī)¹² as well as the size and shape of the string-holes, are all almost identical, though their lengths are different — according to Reuter’s calculations, the Mannerheim fragment is 23 inches (58.42 cm; ca. 50~53 akṣaras), whereas the St. Petersburg one is 57.5cm (ca. 43~49 akṣaras). Although these two do not seem to belong to one and the same manuscript, they must be somehow related. The Mannerheim fragment corresponds to the Taishō Tripiṭaka, vol. 7, No. 220, *Dābōrēbōluómīduōjīng* 大般若波羅蜜多經 (**Mahāprajñāpāramitāsūtra*), fasc. 583, Chapter 11, *Dānapāramitā*, 1015a24-c23 and the Tibetan Kanjur, Peking Edition, vol. 34, No. 848, *Phags pa pha rol tu phyin pa lnga bstan pa zhes bya ba theg pa chen po'i mdo* (**Ārya-pañcapāramitānirdeśa-nāma-mahāyāna-sūtra*), 26b1-27b5 (= Derge, No. 181, 23b6-25a2), whereas the St. Petersburg one corresponds to Taishō, No. 220, fasc. 584, Chapter 12, *Śīlapāramitā*, 1023b23-c26 and the Tibetan Kanjur, Peking Edition, vol. 34, No. 848, 40b7-41b5 (= Derge, No. 181, 36a7-37a3).¹³ The St. Petersburg fragment bears the folio number 957, while there is no way of knowing that of the Mannerheim one, as its left edge is broken off. When Reuter studied this fragment, the ink had already “in many places disappeared” (Reuter 1913-18: 19). If we compare the photograph of a part of the fragment, reproduced in his article, p. 31, plate V, with the recent digitalised image of the same fragment, it is evident that the condition of the ink is much worse now than in his time. Therefore, I have decided to give his transliteration (abbr. Reu) here, together with mine (abbr. SK), as well as the Tibetan and Chinese parallels.

Recto

Plates: 3

- 1 (Reu.) (About 17 akṣaras missing) *ximāyāt tat kiṃ manyase śāradvatīputra bahavas te akṣobhīṇyo bhavēyur mārasainya + + + bahavas te*
(SK) + + + + + + + + + + + + + + + + .. āyāt^{*14} tat [k]iṃ [m]anya[s]e [śā]ra ..
.ī .[u] .. bahavas te akṣobhīṇyo bha[v]eyur mā[ra] .[ai] .y. .. + +
Tib. 26b1f. (D. 23b6f.) “Śā (D. Śa) ra dva ti'i bu! gzhan yang gal te sems can thams cad dgra bcom pa mngon par shes pa drug dang ldan pa sha stag tu gyur la / dgra bcom pa re res kyang bdud kyi sde 'khrugs med 'khrugs med snyed mngon par _(26b2) sprul na / Śā ra dva ti'i bu! 'di ji snyam du sems? / 'khrugs med de dag mang ba yin nam?” /
Ch. 1015a24f. 又舍利子! 假使十方一切有情皆盡諸漏, 成阿羅漢, 具六神

¹² According to Lore Sander, this script may have been in use between the 8th and the 9th centuries in the oases round Khotan (personal communication, 2004; cf. Sander 1986). I should like to thank her for her valuable comments on these folios.

¹³ Cf. Bongard-Levin/Watanabe 1997: 94.

¹⁴ An optative form of (*abhī*)*nir*-*mā* (“to create by magic”) is expected here. Cf. Tib. *mngon par sprul na*; Ch. 化作.

通、八解脱等種種功德，一一化作百億魔軍。此諸魔軍寧爲多不？

- 2 (Reu.) [14 or 15 akṣaras¹⁵](. . . . tat kiṃ ma)nyase śāradvatīputra te vārhantas te va mārasainya: pratibalās te avaiartikasya bodhisatvacittam vivartanāya (SK) + + + + + + + + + + + + + [n]yase [ś]āradvatī .. tra te [c]ārhanata[s] te [c]a mārasai .[ya]ḥ pratibalās te avai[va]rti[k]a[s]ya b[o]dhisa[tvac]i[ttam]ṃ [v]ivarta[n]āya

Tib.26b2f. gsol pa / “bcom ldan ’das! mang lags so. / bde bar gshegs pa! mang lags (D. *legs* [s.e.]) so.” / bcom ldan ’das kyis bka’ stsal _(26b3) pa / “Śā ra dva ti’i bu! ’di ji snyam du sems? / dgra bcom pa de dag dang / dpung de dag gis phyir mi ldog pa’i byang chub sems dpa’i byang chub kyi sems de bzlog par nus sam?” /

Ch. 1015a27f. 舍利子曰：“甚多，世尊！甚多，善逝！諸阿羅漢其數尚多。況彼一一復能化作百億魔軍。是諸魔軍寧可知量？”世尊復_(1015b)告舍利子言：“如是無邊諸阿羅漢所化無量無數魔軍頗有力，能暫時令一不退菩薩心轉變不？”

- 3 (Reu.) [15 akṣaras] (. . . . tat kiṃ) manyase śāradkatīputra¹⁶ katamas ta bho balavatara cittam yaś ca teṣāṃ satvānāṃ kṣiṇāsra vacittam arhacittam yo (SK) + + + + + + + + + + + + + [ma]nyase śāradvatīputra katamas ta[m] bho balavata[ra] cittam* yaś ca teṣāṃ satvānāṃ [kṣ]i[n]ā[srava]ci [c]i[ttam] yo

Tib. 26b3f. gsol pa / “bcom ldan ’das! de ni ma _(26b4) lags so.” // bcom ldan ’das kyis bka’ stsal pa / “Śā ra dva ti’i bu! ’di ji snyam du sems? / sems de gnyis kyi nang na gang mthu che / sems can thams cad zag pa zad par gyur pa rnam kyis zag pa med pa’i sems _(26b5) gang yin pa mthu che ’am? /

Ch. 1015b3f. 舍利子言：“不也，世尊！不也，善逝！如是無量無數魔軍不能令一不退菩薩心有轉變。”世尊復告舍利子言：“於意云何？如是一切永盡諸漏阿羅漢心，

4. (Reu.) [12 akṣaras] (vā avaiartikasya bodhisatvasya) ba[la]vaṃttataram cittam āha bodhisattvacittam bhagavā balavantatara: avaiarttikasya bhagavān āha paśya śāradvatīputra a-

(SK) + + + + + + + + + + + + + m[ntata]ram cittam ā .. bo[dh]i[sa]tvacittam [bhagavā] balavantatara : [a]vaiarttikasya bhaga[v]ā[n] āha [p]aśya [i]

Tib. 26b5. phyir mi ldog pa’i byang chub sems dpa’i sems mthu che?” / gsol pa / “bcom ldan ’das! byang chub sems dpa’i sems ches mthu che lags so.” // bcom ldan ’das kyis bka’ stsal pa /

Ch. 1015b6f. 與一不退菩薩之心威神勢力，何者爲勝？”舍利子言：“如我解佛所說義者，不退菩薩心力爲勝。非無數量阿羅漢心。”佛言：“如是。如汝所說。汝今應觀

¹⁵ Here, as elsewhere, including the conjectures akṣaras.

¹⁶ A misprint for *śāradvatīputra*.

5. (Reu.) [11 akṣaras] rmiṇaṃ xz aprameyā akṣobhiṇya mārasainya sarāgasadoṣasamohacittaṃ na śakyate paryādayitum viḡatarāgai viga-
(SK) + + + + + + + + + + + r[m]iṇaṃ [a] .. m[e]Oyā [a] ..[obhi]ṇya
mārasainya sarāgasadoṣa[sa]mohacittaṃ [na śakya]te [pa]ryādayitum
viga[ta]rā[gai]¹⁷ viga]-

Tib. 26b5f. “phyir mi ^(26b6) ldog pa'i byang chub sems dpa'i byang chub
sems dpa'i byang chub kyi sems ches mthu che ba yin te / Śā ra dva ti'i
bu! zag pa med pa'i sems kyi bdud kyi sde 'khrugs med pa(D. om. [s.e.])
dpag tu med pa rdzu 'phrul gyis mngon par sprul ^(26b7) na yang / 'dod
chags dang bral ba'i sems kyi 'dod chags dang bcas pa / zhe sdang dang
bcas pa / gti mug dang bcas pa'i sems yongs su gtugs par ¹⁸ma 'gyur mi
nus so //

Ch. 1015b9f. 如是無量永離貪欲、瞋恚、愚癡及憍慢等諸阿羅漢無漏之心。
一一復能化作百億勇健魔軍。此諸魔軍盡其神力，不能令一有貪、瞋、癡、
慢等煩惱菩薩心變。由此應知菩薩心力勝諸漏盡阿羅漢心。

6. (Reu.) [8 akṣaras] (todoṣair viḡatamohai)ś c[i]ttai: tat kiṃ manyase
cchāradvatīputra kataraṃ cittaṃ eṣāṃ cittānāṃ agram ākhyāyati yāvati
uttaram ākhyāyati āha a-

(SK) + + + + + + + + [ś c]. tt. ḥ [tat kiṃ] manyase cchāOradvatīputra
kataraṃ cittaṃ eṣāṃ cittānāṃ [a]gram ākhyāyati¹⁹ yāvati-r-u[tt]ara[m]
ākhyāya[t]i āha a-

Tib. 26b7f. Śā ra dva ti'i bu! 'di ji snyam du sems / ^(26b8) sems 'di dag gi
nang na sems <gang>²⁰ mchog ces bya ba nas / gong na med pa zhes bya
ba'i bar du gang yin?" / gsol pa /

Ch. 1015b14f. 又舍利子！於意云何？誰於如是離貪、瞋、癡、慢等煩惱阿
羅漢心，爲最、爲勝、爲尊、爲高、爲妙、爲微妙、爲上、爲無上？”
舍利子言：

7. (Reu.) [8 or 9 akṣaras] (vaivartikasyaiva bhagavan[?]) bodhisatvasya cittaṃ
agram ākhyāyati yāvati uttaram ākhyāyati²¹ tat kasmād dhetos tathā hy
anāsravacittair na śakyate paryādiya pu-

(SK) + + + + + + + + + + bodhisa[tvas]ya cittaṃ agram ākhyāyati yāvati-r-
uttaram ākhyayati²² tat kasmād dhetos tathā hy a[n]ā[s]ra[vac]i[tt]ai[r na]
.. [kya]te .. .[yā]diya pu-

Tib. 26b8f. “bcom ldan 'das! phyir mi ldog pa'i byang chub sems dpa'i

¹⁷ viga[ta]rā[gai] : for instr. pl. masc. -ai (< Skt. -aiḥ), cf. BHSG § 8.107, Karashima 2002: § 9.16.1.

¹⁸ ma 'gyur : D. om.

¹⁹ agram ākhyāyati : = Mvu III 390.6; cf. Pa. *aggam akkhāyati* (“is called the most excellent” [DP, s.v. *akkhāyati*]).

²⁰ gang : Q. om. (s.e.). Supplemented from D.

²¹ MS. *ākhyayati*.

²² *ākhyayati* : s.e. for *ākhyāyati*.

sems mchog ces bgyi ba nas / gong na ma mchis ^(27a1) pa zhes bgyi ba'i bar du lags so. // de ci'i slad du zhe na? / 'di ltar zag pa ma mchis pa'i sems kyis gtugs par bgyid(D. bgyir [s.e.]) rngo mi thog(D. thogs) pa'i slad du'o" //

Ch. 1015b17f. “諸不退轉菩薩之心。雖有貪欲、瞋恚、愚癡、慢等煩惱，而於無漏阿羅漢心，爲最、爲勝、爲尊、爲高、爲妙、爲微妙、爲上、爲無上。所以者何？如是無漏、無量、無邊阿羅漢心及所化者盡其神力，不能令一具貪、瞋、癡、慢等煩惱不退菩薩心轉變故。”

8. (Reu.) [7 akṣaras] (nar evāha śāradva)tīputra tvā *caiva* pariprakṣyāmi yathā te kṣamati tathā kuruṣva tat kiṃ manyase śāradvatīputra yadi kācamaṇikānāṃ madyai vaidūryaratnaṃ

(SK) + + + + + + + [t]īputra ²³tvā[m eva pa]riprākṣyāmi yathā te [kṣ]amati tathā <vyā>kuruṣva tat kiṃ [m]anyase śāra[dv]atīputra yadi kā[c]amaṇikānāṃ mady[ai]²⁴ [vaidū]ryaṃ

Tib. 27a1f. Śā ra dva ti'i bu! gzhan khyod nyid la yongs su dri bar byas // khyod ^(27a2) kyis ji ltar bzod pa de bzhin du lan thob shig / Śā ra dva ti'i bu! 'di ji snyam du sems? / gal te mching bu'i nor bu dag gi nang du / nor bu rin po che bai dū rya bzhag na /

Ch. 1015b23f. 爾時，佛告舍利子言：“我今問汝。隨汝意答！於意云何？若有積聚迦遮末尼。其中置一吠瑠璃寶，

9. (Reu.) [7 or 8 akṣaras] (sthāpitaṃ bhavet sarva-)kāmcamaṇikā paryādiyeta ta:d vaidūryaratnaṃ pariśodyā vā aggheta vā varṇena vā āha no iti bhagavāṃ sumahatīr i-

(SK) + + + + + .. kāmcama[ṇi] .. paryādiyeta ta{:}d vaidūryaratnaṃ pariśodyā²⁵ vā aggheta²⁶ vā varṇena vā āha no iti bhagavāṃ su[m]ahatī-r-i-

Tib. 27a2f. ci mching bu'i nor bu de dag gis nor bu rin po che bai dū rya ^(27a3) la gsal ba dang / rin thang gis thub bam?" / gsol pa / “bcom ldan 'das! de ni ma lags so. // mching bu'i nor bu dag gi phung po chen pos

Ch. 1015b25f. 迦遮末尼光彩、價直頗能映奪吠瑠璃不？” 舍利子言：“不也，世尊！不也，善逝！

10. (Reu.) [10 akṣaras] (yam api kācamaṇikarāśir [?] v)ai(ḍūrya)ratnaṃ na śaknoti paryādīyanāya āha kim atra kāraṇaṃ śāraṇaṃ śāradvatīputra āha kācamaṇikā bhagavā

(SK) + + + + + + + + + .ai + [tnaṃ na śa]knoti paryādīyanāya āha kim atra kāraṇaṃ {śāraṇaṃ} śāradvatīputra ā[ha] kā[ca]maṇi[k]ā bhagavā-

²³ Cf. Divy. 70.18f. *tena hi brāhmaṇa tvām eva prakṣyāmi yathā te kṣamate tathānaṃ vyākuru* (= MSV[D] II 74.10f.); AAA. 70.5f. *tena hi Subhūte tvām evātra pratiprakṣyāmi yathā te kṣamate tathā vyākuryāḥ* (= 286.17f., PvsP II 100.26f.); Stav. 78.10f. *tena hi tvām evāryāvalokiteśvara pariprakṣyāmi yathā te kṣamaṃ tathā vyākuru*.

²⁴ S.e. for *madbye*.

²⁵ S.e. for *pariśodhyā*.

²⁶ S.e. for *arghena* (for °eṇa = verso 1).

Tib. 27a3f. nor bu rin po che bai dū rya gcig kyang zil gyis gnon par rngo mi thog(D. thogs) lags so.” // ^(27a4) bcom ldan 'das kyis bka' stsal pa / “de ci'i phyir?” / gsol pa / “bcom ldan 'das! mching bu'i nor bu
Ch. 1015b26f. 一吠瑠璃光彩、價直普能映奪大迦遮聚。所以者何？

Verso

Plates: 3

1. (Reu.) [12 akṣaras] *na(?) mūlyena nārgheṇa kācamaṇikā śakyate vivarṇikartuṃ varṇakaraṇaṃ ca nodāra eṣa bhagavān yaduta kācama-*
(SK) + + + + + + + + + + + + lyena nārgheṇa kācamaṇikā śakyate vivarṇikartuṃ varṇakaraṇaṃ ca nodāra eṣa bhagavān* yaduta kācama-
Tib. 27a4f. de dag ni yongs su dag pa yang ma lags. / kha dog bzang ba yang ma lags. / rin thang yang chung la / rjod (D. brjod) par yang nus ^(27a5) pa lags te. / bcom ldan 'das! mching bu'i nor bu ni gnas rgya chen po nas byung ba yang ma lags so. //
Ch. 1015b28f. 吠瑠璃寶內外明淨。迦遮末尼則不如是。吠瑠璃寶光彩潤澤。迦遮末尼則不如是。吠瑠_(1015c)璃寶本色紺青。迦遮末尼則不如是。
2. (Reu.) [7 or 8 akṣaras] (*ṇikānām varṇa . . . yaḥ*) punar bhagavān gotragavo bhavati karmavipākaniryātaṃ satvānām mahāsamudrā utpadyate sa bahubhiḥ kācamaṇikair na śa-
(SK) + + + + + + + punar bhaga[vā]n* gotragavo bhavati karmavipākaniryātaṃ satvānām mahāsa[m]udrā utpadyate sa bahubhiḥ kācamaṇikair na śa-
Tib. 27a5f. bcom ldan 'das! nor bu rin po che bai dū rya ni rigs kyis 'phags pa lags te. / sems can rnam kyī las kyī rnam par smin ^(27a6) pas rgya mtsho chen po'i nang nas byung ba lags te. / de ni mching bu'i nor bu mang pus
Ch. 1015c1f. 吠瑠璃寶族類殊勝。迦遮末尼則不如是。吠瑠璃寶威德廣大。迦遮末尼則不如是。吠瑠璃寶價直無量。迦遮末尼則不如是。吠瑠璃寶尊貴，有情業增上力生大海渚。迦遮末尼若貴若賤同所受用，工業所造。故吠瑠璃光彩、價直映奪一切迦遮末尼。”
3. (Reu.) [7 or 8 akṣaras] (*kyate paryādayitum*) āha evam eva śāradvatīputra avaiartikasya bodhisatvasya yaś cittaṃ sa sarvaśrāvakānām(!) cittaṃ abhibhavati saryathā xz
(SK) + + + + + + + .. āha e[va]m eva [ś]āradvatīputra avaiartikasya bodhisatvasya yaś cittaṃ sa sarvaśrāvakānām cittaṃ abhibhavati saryathā²⁷
..
Tib. 27a6f. zil gyis gnon par rngo mi thog go.” (D. thogs so /) / bcom ldan 'das kyis bka' stsal pa / “Śā ra dva ti'i bu! de bzhin te / phyir mi ldog pa'i byang chub sems ^(27a7) dpa' sems dpa' chen po'i sems ni nyan thos thams cad kyī sems zil gyis non (D. gnon) par 'dug ste. /
Ch. 1015c7f. 爾時，世尊告舍利子：“不退菩薩、摩訶薩心亦復如是，普能

²⁷ *saryathā* : Presumably a Sanskritised form of a Māgadhism *seyyathā* (*se* + *yathā* < Skt. *tad* + *yathā*), cf. Karashima 2001: 208-209; Oldenburg 1899: 217 (*Mahāsahasrapramardīnī*), l. 15, *saryathīdam*, l. -6. *saryathīdam*; Skilling 1992: 152.

- 映奪一切獨覺聲聞之心。如
4. (Reu.) [8 akṣaras] (. . . vaiḍūrya)ratnaṃ kācamaṇikānām madye sthāpitaṃ sarvakācamaṇikānām²⁸ prabhā pratihatā bhavaṃti abhūtā bhavati²⁹ : na prajñāyate .
 (SK) + + + + + + + + .. tnaṃ kāca[ma]ṇikānām madye³⁰ sthāpitaṃ sarvakācamaṇikānām prabhā pratihatā bhavaṃti a<bhi>bhūtā bhavanti : na prajñāyate .
 Tib. 27a7. -; Ch. 1015c9. 吠瑠璃映迦遮聚。
5. (Reu.) [8 or 9 akṣaras] (evam eva śāradvatī)putrāvaivartikasya bodhisatvasya cittam sarvaśrāvakacittāni abhibhavitvā tiṣṭhati idam api śāradvatīputra a-
 (SK) + + + + + + + + putrāvaivartikasya ○ bodhisatvasya citta[m*] sarvaśrāvakacittāni abhibhavitvā tiṣṭhati idam api śāradvatīputra a-
 Tib. 27a7. -; Ch. 1015c9. -
6. (Reu.) [9 or 10 akṣaras] (. . . p)una: tathāgata avaivartikasya bodhisatvacittam agra sthāpayati . yāvatiṣṭhanti uttaraṃ sthāpayanti yad api bodhisat-
 (SK) ³¹+ + + + + + .unaḥ [ta]thā[ga]ta ○ avaivartikasya bodhisatvacit[tam] agra sthāpayati . yāva[t]i-r-uttaraṃ sthāpayanti yad api bodhisat-
 Tib. 27a7f. de bzhin gshegs pas don gyi dbang 'di yang dag par gzigs nas / phyir mi ldog pa'i byang chub sems dpa' ^(27a8) sems dpa' chen po'i sems mchog nyid du bzhag pa nas / gong na med pa nyid kyi bar du bzhag pa yin no //
 Ch. 1015c9f. 我觀此義，作如是說。不退菩薩摩訶薩心於諸聲聞及諸獨覺永離煩惱無漏之心爲最、爲勝、爲尊、爲高、爲妙、爲微妙、爲上、爲無上。
7. (Reu.) [10 akṣaras] (tvasya avaivartikasya cittam) karuṇāśahagataṃ sarvaśrāvakai: na śakya paryādayitum na śakya³² bho: puna śāradvatīputra te arhantā: kṣīṇāsravā:
 (SK) + + + + + + + + + + am āśahagataṃ [sa]rvaśrāvakaiḥ na śakya paryādayitum na śakyaṃ bhoḥ puna śāradvatīputra te arhantāḥ [kṣ]īṇāsravāḥ
 Tib. 27a8f. nyan thos dgra bcom pa thams cad kyis ni byang chub sems dpa'i sems gang byams pa dang ldan pa dang / snying ^(27b1) rje dang ldan pa yang zad par byed mi nus so. // Śā ra dva ti'i bu! dgra bcom pa zag pa zad pa
 Ch. 1015c12f. 不退菩薩慈悲俱心，能使有情得樂離苦。聲聞、獨覺慈悲俱

²⁸ MS. °kācamaṇi°.

²⁹ MS. bhavanti.

³⁰ S.e. for madhye.

³¹ Read: (idam api śāradvatīputra a)arthavaśaṃ sampāśyaṃ pu(naḥ)? Cf. Tib. 27a7f. de bzhin gshegs pas don gyi dbang 'di yang dag par gzigs nas; Ch. 我觀此義，作如是說; PvsP IV 116.30f. idam api Devaputrā arthavaśaṃ sampāśyaṃ tathāgato ...; AAA. 614.14. idam apy arthavaśaṃ sampāśyatas tathāgatasya ...

³² MS. śakyaṃ.

心，但有假想，而無實用。又舍利子！有阿羅漢，永盡諸漏，

8. (Reu.) [13 or 14 akṣaras] *tuṃ* na tv evāivarttikasya bodhisatvasya śakyam cittam pa(!) paryādayitum śakṣyanti khalu puna: śāradvatīputra te arhantā:
(SK) + + + + + + + + + + + + + ..ṃ .. tv evāivarttikasya bodhisatvasya śakyam cittam {pa} paryādayitum śakṣyanti khalu punaḥ śāradvatīputra te arhantāḥ

Tib. 27b1f. mngon par shes pa drug dang ldan pa de dag gis kyang / 'jig rten gyi khams 'di 'jig rten gyi khams gzhan du rdzu 'phrul gyis 'phang
(27b2) bar nus mod kyis (D. kyi), / phyir mi ldog pa'i byang chub sems dpa'i sems ni zad par byed mi nus so. // Śā ra dva ti'i bu! dgra bcom pa

Ch. 1015c15f. 具六神通、八解脫等種種功德，能以神力擲此世界，置於餘方，而不能令不退菩薩心有轉變。又舍利子！有阿羅漢，

9. (Reu.) [13 or 14 akṣaras] (kṣiṅāsravā idam api mahāsamu)draṃ mukhavāte cchoṣayitum³³ na tv aivāivarttikasya bodhisatvasya śakyam cittam paryādayitum śakṣyanti ho puna sā-³⁴
(SK) + + + + + + + + + + + + + ..[ṃ] mukhavāte<na>³⁵ ccho .. [y]i ..ṃ na tv³⁶ aivāivartti[kas]ya bodhisatvasya śakyam cittam .. ryādayitum śakṣyanti ho puna sā-

Tib. 27b2f. zag pa zad pa / mngon par shes pa drug dang ldan pa de dag gis kyang / rgya mtsho chen po kha'i (27b3) dbugs kyis bskam (D. skam) par nus mod kyis, / phyir mi ldog pa'i byang chub sems dpa' sems dpa' chen po'i sems ni zil gyis gnon (D. mnan) pa 'am, / zad par byed mi nus so. //

Ch. 1015c18f. 永盡諸漏，具六神通、八解脫等種種功德，能以神力涸大海水，而不能令不退菩薩心有轉變。又舍

10. (Reu.) [16 akṣaras] (radvatīputra + + + + + + + + + +) ṣaḍabhijñā: gamgānadivālukasamai lokadhātubhi: sumeruparvatarājā te kha xz xz.
(SK) + + + + + + + + + + + + + + bhijñāḥ gamgānadi[v]ā[l]ukasamai³⁷ [l]okadhātubhiḥ³⁸ sumeru pa[r]vata[r]ājā [t]e³⁹

Tib. 27b3.-; cf. 27b3f.⁴⁰ Śā ra dva ti'i bu! dgra bcom pa zag pa zad pa / (27b4) mngon par shes pa drug dang ldan pa de dag gis kyang 'jig rten gyi khams gang gā'i klung gi bye ma snyed sreg pa'i me'i phung po chen po de yang kha'i dbugs kyis gsad bar nus mod kyis / phyir mi ldog pa'i byang chub sems (27b5) dpa' sems dpa' chen po'i sems ni zil gyis gnan (D. mnan) pa 'am

³³ MS. °itum.

³⁴ MS. sā.

³⁵ Cf. Tib. kha'i dbugs kyis.

³⁶ S.e. for evā°.

³⁷ gamgānadi[v]ā[l]ukasamai : instr. pl. masc. -ai (< Skt. -aiḥ), see n. 17.

³⁸ gamgānadi[v]ā[l]ukasamai [l]okadhātubhiḥ : for instrumental forms used in locative function, see BHSG §§ 7.30f.; Karashima 2001: 220f. with n. 40 (with references); Oberlies 2001: 149.

³⁹ Reuter still could read: . kha Presumably read: (mu)khavāte(na); cf. Ch. 吹 (“blows”).

⁴⁰ = Ch. 1015c23f. 又舍利子！有阿羅漢，永盡諸漏，具六神通、八解脫等種種功德，以神通力能吹殑伽沙數世界，大劫火聚猛焰熾然皆令頓滅，而不能令不退菩薩心有轉變。

zad par byed mi nus so. //”

Ch. 1015c20f. 利子！有阿羅漢，永盡諸漏，具六神通、八解脫等種種功德，能以神力吹壞殑伽沙數世界，其中一切妙高山王皆如灰粉，而不能令不退菩薩心有轉變。……”

ABBREVIATIONS AND SYMBOLS

- AAA = *Abhisamayālamkāra'ālokā Prajñāpāramitāvyaḅhyā* : the work of Haribhadra, together with the text commented on, ed. U. Wogihara, Tokyo 1932: The Toyo Bunko; Reprint: Tokyo 1973: Sankibo Busshorin.
- ARIRIAB = *Annual Report of The International Research Institute for Advanced Buddhology at Soka University* Bongard-Levin, Gregory and Shōgo Watanabe
1997 “A Fragment of the Sanskrit Text of the *Śīlapāramitā*,” in: *Wiener Zeitschrift für die Kunde Südasiens* 41, pp. 93-98.
- Divy = *The Divyāvadāna: A Collection of Early Buddhist Legends*, ed. Edward Byles Cowell and Robert Alexander Neil, Cambridge 1886: The University Press.
- DP = *A Dictionary of Pāli*, by Margaret Cone, Oxford 2001- (The Pali Text Society).
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2002 “Some features of the language of the *Kāśyapaparivarta*,” in: ARIRIAB (2001), pp. 43-66.
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s.e. = scribal error

Stav = *Sarvatathāgatādhiṣṭhānasatvāvalokanabuddhakṣetrasandarśanavyūham*, in: *Gilgit Manuscripts*, vol. I, ed. Nalinaksha Dutt, Srinagar 1939, pp. 49-89; Delhi 1984: Sri Satguru.

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SYMBOLS USED IN THE TRANSLITERATION

[]	damaged <i>akṣara</i> (s)
< >	omitted (part of) <i>akṣara</i> (s) without gap in the MS.
{ }	superfluous <i>akṣara</i> (s) or a <i>daṇḍa</i>
« »	interlinear insertion
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
*	<i>virāma</i>
○	string hole

..... = Chinese character(s) with a dotted underline indicates a proper name, e.g. 舍利子

INDEX OF NOTEWORTHY WORDS AND FORMS

<i>agram ākhyāyati</i> ("is called the most excellent")	n.19
<i>saryathā</i> (< <i>seyyathā</i> < Skt. <i>tad</i> + <i>yathā</i>)	n.27
- <i>dhy-</i> / - <i>dy-</i>	n. 24 (<i>madyai</i> for <i>madhye</i>), n. 30 (<i>madye</i> for <i>madhye</i>), n. 25 (<i>parisodyā</i> for <i>parisodhyā</i>)
instrumental forms used in locative function	n.38 (<i>gaṃgānadīvālukasamai lokadhātubhiḥ</i>)
instrumental plural of - <i>a</i> stems in - <i>ai</i>	n.17 (<i>vigatarāgai</i>), n.37 (<i>gaṃgānadīvālukasamai</i>)

Plates:

Facsimiles reproduced by courtesy of the Finno-Ugrian Society.
As to the Hoernle fragments, photos taken by Prof. Kazunobu Matsuda, Bukkyō
University, were used.

**The *Kāśyapaparivarta* fragment:
Mannerheim Fragment No. 3 +
Hoernle Fragments No. 143, S.B. 38 + S.B. 39**



recto



The *Kāśyapaparivarta* fragment:
 Mannerheim Fragment No. 3 +
 Hoernle Fragments No. 143, S.B. 38 + S.B. 39



verso

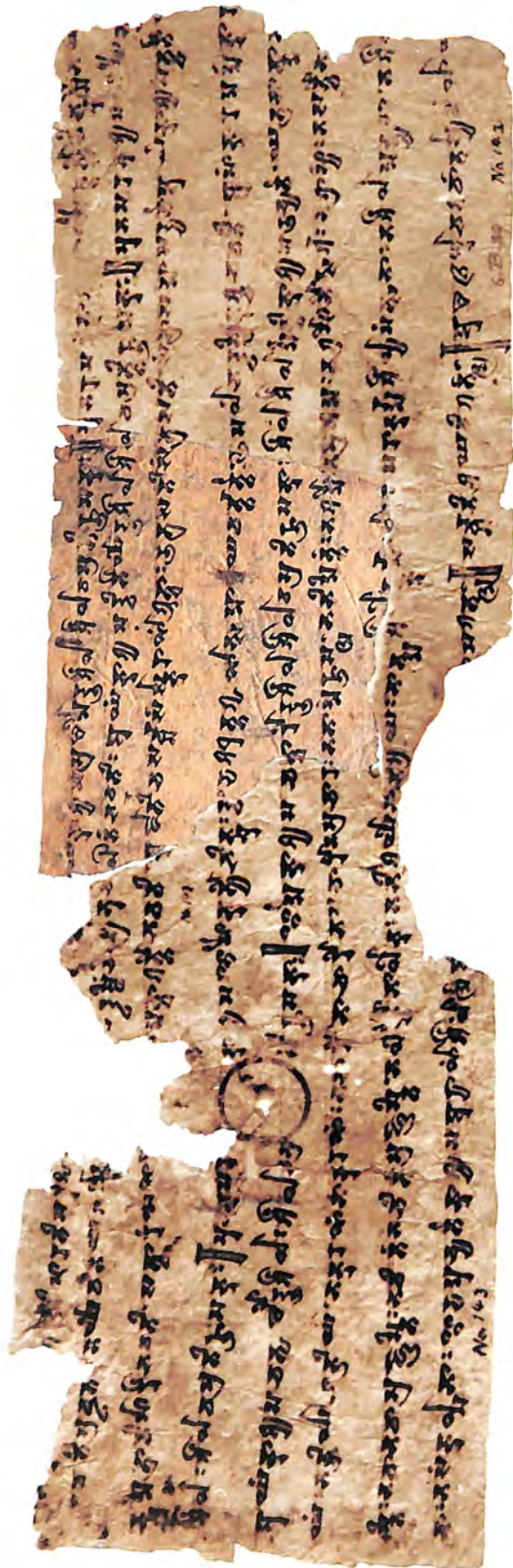
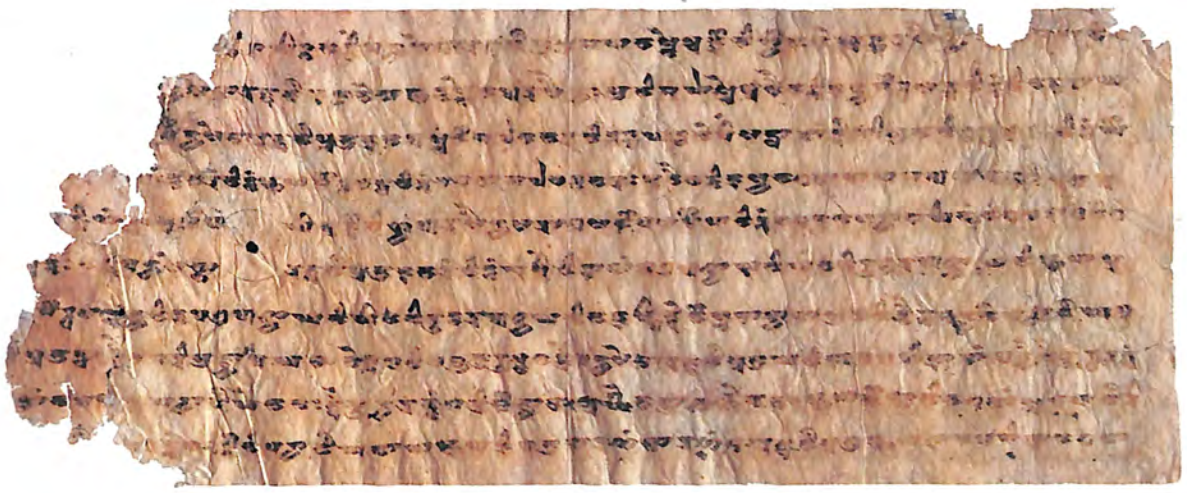


Plate 3

The *Pañcapāramitānirdeśasūtra* fragment:
Mannerheim Fragment No. 9

recto



verso

