

FROM TURFAN TO AJANTA

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Occasion of his Eightieth Birthday

Edited by
Eli Franco and Monika Zin

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Lumbini International Research Institute
P.O. Box 39
Bhairahawa, Rupandehi
NEPAL
E-mail: liri@mos.com.np

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SEISHI KARASHIMA

Newly Identified Sanskrit Fragments of Mahāyāna Scriptures from the Berlin Turfan Collection*

According to Klaus Wille¹, around forty Sanskrit fragments in the Berlin Turfan Collection have been either identified as or supposed to be those of Mahāyāna texts. These fragments from the Northern Silk Road are very interesting and important for the study of the history of Buddhism in Central Asia, as they are rare testimonies of the spread of Mahāyāna Buddhism to the north of the Taklamakan Desert very early on, though it is also possible that they could have been brought from elsewhere and merely kept in the libraries of monasteries there. While looking at the list of those fragments, prepared by Klaus Wille, I noticed that there were still quite a few unidentified ones and so, I started trying to identify them by the help of electronic databases of Sanskrit texts and the Chinese Tripiṭaka, which turned out to be quite successful. During this investigation, I was also able to identify three fragments as belonging to the *Maitreyavyākaraṇa*, a non-Mahāyāna text. A study of the last-named fragments is found at the end of this paper as an Appendix.

Except for SHT 1997, of which the original fragment is now missing and only a transliteration by Else Lüders is available, as well as the *Maitreyavyākaraṇa* (The Prophecy of [the Advent of] *Maitreya*, [the Future Buddha]) fragments, whose photos are not accessible to me at present, I have transliterated the other fragments anew here, based on the photos included in the relevant SHT (*Sanskriithandschriften aus den Turfanfunden*) volumes. During my investigations, Ms. Giuliana Martini (a doctoral student at the University of Naples “L’Orientale”) helped me by locating and transliterating the Tibetan parallels.

*I am greatly indebted to Klaus Wille for looking through my manuscript and for making numerous valuable suggestions and corrections. Thanks are also due to Peter Lait, who took the trouble to check my English. Errors left are of course mine.

¹ SHT, vol. VIII, pp. 224-225; Klaus Wille “Survey of the Sanskrit Manuscripts in the Turfan Collection” (www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/bilder/Wille.pdf).

I.

SHT 532; T 438 (T II T 30); from Toyoq; paper; Early Turkestan Brāhmī; first transliterated by E. Lüders, SHT, vol. I, p. 238; photo *ibid.*, Tafel 18; cf. *Pañcaviṃśatisāhasrikā Prajñāpāramitā* and *Aṣṭādaśasāhasrikā Prajñāpāramitā*; PvsP I 260.6-262.25 (first identified by L. Schmithausen, see SHT VI, p. 215); T. 7, No. 220, 129b6-c23?; T. 8, No. 221, 36c2-37a20?; T. 8, No. 222, 208c9-209b7?; T. 8, No. 223, 271b15-272a5?; Tib(Pk), vol. 19, No. 732, pp. 293-294, Ni, 218b3-220b4? = Tib(D[T]), vol. 6, No. 10, pp. 398-399, Ka, 233a2-235b3?; T. 7, No. 220, 532c14-533b21?

108 *recto*

- 1 nti kiṃ kāraṇaṃ tathāgatena [a] + + + + + + ///
- 2 sya prāpti icchāmi² na ca a[n]u + + + + + + ///
- 3 .. āvusa³ śāriputra icchām[i] + + [s](at)v. + + + ///
- 4 satvānāṃ arthaṃ karttuṃ api tu āvusa śāriputr. + ///
- 5 tmā ātmeti _⁴sarvveṇa sarvvaṃ sarvvatā⁵ sarvvaṃ na saṃviddhya⁶ ///
- 6 s tadā⁷ hi te sarvveṇa sarvvaṃ sarvvatā sarvvaṃ na ut[p]ā ///
- 7 pravartitaṃ nnāpi anutpanna dharmeṇa prāpu + ///
- 8 punīyati āha nna ahaṃ āvusa śāriputr(a) + + ///
- 9 rmeṇa prāpunīyati • āha • na ahaṃ ā(v)[u] + ///
- 10 āvusa śāriputra prāpti asti abhisamayaṃ + ///

PvsP I 260.5-261.8. “... kiṃ kāraṇaṃ bodhisattvo duṣkaracārikāṃ carati yāni tāni sattvānāṃ kṛtaśo duḥkhāni pratyānubhavati? kiṃ kāraṇaṃ tathāgatenārhatā samyaksambuddhenānuttarā samyaksambodhir abhisambuddhā? kiṃ kāraṇaṃ tathāgatenārhatā samyaksambuddhena dharmacakraṃ pravartitam?” Śubhūtir āha: “nāham āyusmaṃ Śāriputra anutpannasya dharmasya prāptim icchāmi nāpy abhisamayaṃ nāham anutpādasya srotaāpannam icchāmi. na srotaāpattiphalaṃ na sakṛdāgāminam na sakṛdāgāmiphalaṃ nānāgāminam nānāgāmiphalaṃ nārhatvaṃ nārhatvaphalaṃ nānutpādasya pratyekāṃ bodhim icchāmi na pratyekabuddhatvaṃ nāham āyusmaṃ Śāriputra! icchāmi bodhisattvaṃ duṣkaracārikāṃ carantaṃ nāpi bodhisattvo duṣkarasaṃjñāyā carati. tat kaśya hetoḥ? na hi śākya āyusman Śāriputra! duṣkarasaṃjñāyāṃ sthitvā aprameyāṇāṃ asaṃkhyeyānāṃ aparimāṇānāṃ sattvānāṃ arthaṃ kartum. api tu khalu punar āyusman Śāriputra! mātṛsaṃjñāṃ sarvasattveṣu janayitvā pītṛsaṃjñāṃ bhrātṛsaṃjñāṃ putrasaṃjñāṃ ātmasaṃjñāṃ janayitvā śākya ’prameyāṇāṃ asaṃkhyeyānāṃ aparimāṇānāṃ sattvānāṃ artham

² *icchāmi* : for *icchati* meaning “fancies; maintains, holds, claims; accepts, admits, approves of (a theory),” cf. Seishi Karashima, “Who were the *icchantikās*?” in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University*, vol. X (2007), pp. 67-80.

³ *āvusa* : voc. sg.; cf. BHSD, s.v.

⁴ *sarvveṇa sarvvaṃ sarvvatā sarvvaṃ na saṃviddhya* + : = Tib(Pk), No. 732, Ni, 218b8f. = Tib(D[T]), No. 10, Ka, 233a7f. (*ji ltar bdag bdag ces bya ba yang de ni*) *thams cad kyi thams cad rnam pa thams cad kyi thams cad du med cing (mi dmigs pa)*; T. 7, No. 220, 533a5. (如我自性) 於一切法以一切種一切處時求不可得。There is no parallel in the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*.

⁵ *sarvvatā* : < Skt. *sarvathā*.

⁶ *saṃviddhya* : probably *saṃviddhya(te)* < Skt. *saṃvidyate*.

⁷ *tadā* : cf. PvsP. *tathā*.

kartum. api tu khalu punar āyusman Śāriputra! bodhisattvena mahāsattvena evaṃ cittam utpādayitavyam. yathā ātmā ātmēti cōcyate atyantatayā anutpanna ātmā evaṃ sarveṣv ādhyātmikabāhyeṣu dharmeṣu saṃjñōtpādayitavyā. saced evaṃ saṃjñāṃ utpādayiṣyati na duṣkarasaṃjñāṃ bhaviṣyati. tat kasya hetoh? tathā hi te bodhisattvāḥ sarveṇa sarvaṃ sarvathā sarvaṃ kañcid dharmāṃ nōtpādayante nōpa-labhante. nāham āyusman Śāriputra anutpādatathāgatam icchāmi nāpy anuttarāṃ samyaksambodhiṃ nāpi dharmacakrapravartanaṃ nāpīcchāmi anutpannena dharmeṇānutpannāṃ prāptiṃ prāpyamāṇāṃ. Śāriputra āha: “kiṃ punar āyusman Subhūte! anutpannena dharmeṇa utpannā prāptiḥ prāpyate atha utpannena dharmeṇa anutpannā prāptiḥ prāpyate?” Subhūtir āha: “nāham āyusman Śāriputra! utpannena dharmeṇānutpannāṃ prāptiṃ prāpyamāṇāṃ icchāmi nāpy anutpannenōtpannāṃ prāptiṃ prāpyamāṇāṃ.” Śāriputrāha: “kiṃ punar āyusman Subhūte! Anutpannena dharmeṇa prāptim icchasi, atha vōtpannena dharmeṇa prāptim icchasi?” Subhūtir āha: nāham āyusman Śāriputra! anutpannena dharmeṇa prāptim icchāmi nāpy utpannena dharmeṇa prāptim icchāmi” Śāriputra āha: “kiṃ punar āyusman Subhūte! nāsti prāptir nāsty abhisamayah?” Subhūtir āha: “asty āyusman Śāriputra prāptir asty abhisamayo na punar dvayam.

verso

- 1 rth[e]ṇa prāptir nna abhisamayam na sro[t](ā)pa .. + + ///
- 2 rtheṇa āha • evam eta āvusa śāriputra + + ///
- 3 mārthasmiṃ⁸ karmaṃ na vipākam⁹ na utpādam na niro .. + + ///
- 4 utpaddhyate¹⁰ āha na aha<m> āvusa śāriputra + + ///
- 5 rūpasya aham āvusa śāriputra anutpanna(s)y. + + ///
- 6 yāva bodhāyāṃ aham āvusa śāriputra anu ///
- 7 āvusa śāriputra utpādam utpadyati nna [a/ā] .. ///
- 8 anidarśanā apratighā e[k]. [l]. .. ṇā [y]. + + ///
- 9 ¹¹vocat* anutpannā dharmā ut[p]. + + + + + + ///
- 10 ¹²ye • evam ukta āyus(m)ām + + + + + + ///

PvsP I 261.8-263.1. *api tu khalu punar āyusman Śāriputra! lokavyavahāreṇa prāptiś cābhisamayaś ca prajñāpyate lokavyavahāreṇa srotaāpanno vā sakṛdāgāmī vā anāgāmī vā arhan vā pratyekabuddho vā bodhisattvo vā buddho vā prajñāpyate na punaḥ paramārthena prāptir nābhisamayo na srotaāpanno na sakṛdāgāmī nānāgāmī nārhan na pratyekabuddho na bodhisattvo na buddhaḥ. ...” (262.6) Śāriputra āha: “kiṃ punar āyusman Subhūte! yathaiva lokavyavahāreṇa prāptiś cābhisamayaś ca evaṃ pañcāṇāṃ gatīnāṃ sambhedo bhavati lokavyavahāreṇa paramārthato na bhavati?” Subhūtir āha: “evam etad āyusman Śāriputra! evam etat. yathaiva lokavyavahāreṇa prāptiś cābhisamayaś ca evaṃ pañcāṇāṃ gatīnāṃ sambhedo bhavati lokavyavahāreṇa paramārthato na bhavati. nātra khalu punaḥ paramārthena. tat kasya*

⁸ mārthasmiṃ : probably (para)mārthasmiṃ; cf. PvsP. paramārthe. For the locative ending -asmiṃ, cf. BHSG § 8.63.

⁹ vipākam : s.e. for vipā°.

¹⁰ utpaddhyate : < utpadyate (= PvsP).

¹¹ vocat* anutpannā dharmā ut[p]. : ≠ PvsP. anutpāda utpadyate; cf. PvsP I 262.12. anutpanno dharmā utpadyate.

¹² ye • evam ukta āyus(m)ām : no parallel in PvsP.

hetoh? tathā hy āyūṣman Śāriputra paramārthe na karma na vipāko nōtpādo na ni-rodho na saṃkleśo na vyavadānam.” Śāriputra āha: “*kiṃ punar āyūṣman Subhūte anutpanno dharmā utpadyate utāho utpanno dharmā utpadyate?*” Subhūtir āha: “*nāham āyūṣman Śāriputra! utpannasya dharmasya utpādam icchāmi nāpy anutpannasya dharmasya utpādam icchāmi.*” Śāriputra āha: “*katamasyāyūṣman Subhūte! anutpannasya dharmasyōtpādaṃ nēcchāmi*” Subhūtir āha: “*rūpasyāham āyūṣman Śāriputra anutpannasya dharmasya svabhāvaśūnyōtpādaṃ nēcchāmi. vedanayā saṃjñayā saṃskārānāṃ vijñānasyāham āyūṣman Śāriputra! anutpannasya dharmasya svabhāvaśūnyōtpādaṃ nēcchāmi. evaṃ vyastasamastānāṃ skandhadhātvyatanānāṃ pratīyasamutpādānāṃ pāramitānāṃ sarvasūnyatānāṃ sarvabodhipakṣānāṃ dharmānāṃ apramāṇadhyānārūpyasamāpattīnāṃ balānāṃ vaiśāradyanāṃ pratisamvidāṃ samādhidhāraṇīmukhānāṃ abhijñānāṃ aṣṭādaśāvenikānāṃ buddhadharmānāṃ bodher apy aham āyūṣman Śāriputra anutpannāyāḥ svabhāvaśūnyāyā utpādaṃ nēcchāmi.*” Śāriputra āha: “*kiṃ punar āyūṣman Subhūte! utpāda utpadyate athānutpāda utpadyate.*” Subhūtir āha: “*na hy āyūṣman Śāriputra! utpāda utpadyate nāpy anutpāda utpadyate. tat kasya hetoh? tathā hi āyūṣman Śāriputra! yaś cōtpādo yaś cānutpādo dvāv apy etau dharmāu na saṃyuktau na visāmyuktau arūpiṇau anidarśanau apratighau ekalakṣaṇau yadutālakṣaṇau. anenāyūṣman Śāriputra! paryāyeṇa nōtpāda utpadyate nāpy anutpāda utpadyate. anenāyūṣman Śāriputra! paryāyeṇa anutpādo mantra ’nutpādaḥ pratibhānam. anutpādo dharmas te ’pi dharmā anutpannā yān ārabhya pratibhāti mantrayitum.*” Śāriputra āha: “*dharmakāyikānāṃ (read dharmakathikānāṃ) āyūṣmān Subhūtir agratāyāṃ sthāpayitavyaḥ. ...*”

II.

SHT III 884; K 623 (T III MQ 17); from Qizil; paper; North Turkestan Brāhmī; first transliterated by E. Lüders, SHT, vol. III, p. 134; photo *ibid.*, Tafel 50: *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: PvsP II 112.7-113.1; T. 7, No. 220, 169b4- 29; T. 8, No. 221, 55c5-18; T. 8, No. 223, 295c5-20; Tib(Pk), vol. 18, No. 731, pp. 249-250, Ti, 219a4-220b3 = Tib(D[T]), vol. 6, No. 9, p. 146, Kha, 128a2-129b1

recto

s /// + + + + .. + + + + + + + ///
t /// + + m(a)novijñān(a)[dh]. + + + + ///
u /// d(e)[k]ṣy(anti) • yāvat* manov[i]jñānadh. ///
v /// + ty upadekṣyanti • evaṃ duḥkhānī(t)[i] ///
w /// + padekṣyanti • [e]vaṃ smṛtyupasthā[n]. + ///
x /// .ārajñāt[ā]m anityam iti • du .. + ///
y /// + + te ca yebhya u<pa>dekṣyanti .. + + ///
z /// + + ramitapratipann[o] .. + + + ///

PvsP II 110.21-112.17. Śakra āha: “*katamā sā bhagavan prajñāpāramitāpratīvarṇikā?*” bhagavān āha: “*iha Kauśika! kulaputrā vā kuladuhitaro vā imāṃ prajñāpāramitāṃ upadekṣyāma iti prajñāpāramitāpratīvarṇikāṃ upadekṣyanti. tatrēyaṃ prajñāpāramitāpratīvarṇikā rūpam anityam ity upadekṣyanti. ... (112.4) evaṃ rūpaṃ vedanāsaṃjñāsaṃskārā vijñānam anityaṃ duḥkham anātmā ’subham ity upadekṣyanti. yāvac cakṣū rūpaṃ cakṣurvijñāndhātum anityo duḥkho ’nātmā ’subha ity upadekṣyanti. evaṃ yāvac chrotraghrāṇajihvākāyamanovijñānadhātum anityo duḥkho*

'nātmā 'śubha ity upadekṣyanti. evaṃ prajñāpāramitā anityā duḥkhā 'nātmā 'śubhēty upadekṣyanti. evaṃ dhyānapāramitā vīryapāramitā kṣāntipāramitā śīlapāramitā dānapāramitā anityā duḥkhā 'nātmā 'śubhēty upadekṣyanti. evaṃ apramāṇadhyānarūpyasamāpattīr anityā duḥkhā 'nātmāno 'śubhā ity upadekṣyanti, prajñāpāramitāyāṃ carantaḥ. evaṃ upadekṣyanti smṛtyupasthānāny anityāni duḥkhāny anātmāny aśubhānīty upadekṣyanti. evaṃ samyakprahāṇarddhipādendriyabalabodhyaṅgamārgān anityā duḥkhā anātmāno 'śubhā ity upadekṣyanti prajñāpāramitāyāṃ caranto yāvat sarvākārajñātām anityā duḥkhā 'nātmā 'śubhēty upadekṣyanti. evaṃ ca vakṣyanti ya evaṃ carati sa prajñāpāramitāyāṃ caratīti. iyaṃ Kauśika! prajñāpāramitāpratīvarṇikā.

verso

- 1 /// + [ku]laputremāṃ prajñā .. + + ///
- 2 /// (yā)[va]t* daśamāyā bodhis(a) + ///
- 3 /// [bh](a/ā)vaya • sa tvaṃ dhyānapā[r]. + ///
- 4 /// [y]ā • yāvat* daśamāyā bodhi + ///
- 5 /// tāṃ bh(a/ā)vayīṣyanti • iyaṃ ca (k)[o/au] ///
- 6 /// [y]ānikāṃ kulaputro • kuladu(h)[i] ///
- 7 /// + .ā bh(a/ā)vayatvā • śravakā bhū(m)[iṃ] ///
- 8 /// + + .. r. + ..ṃ .[au] .. + + + ///

PvsP II 112.18-113.1. *punar aparaṃ Kauśika! te kulaputrā vā kuladuhitaro vā prajñāpāramitām upadiśanta evaṃ upadekṣyanti: "ehi tvaṃ kulaputra! Prajñāpāramitām bhāvaya sa tvaṃ prajñāpāramitām bhāvayamānaḥ prathamāyāṃ bhūmau sthāsyasi yāvad daśamāyāṃ bhūmau sthāsyasi. evaṃ dhyānapāramitām vīryapāramitām kṣāntipāramitām śīlapāramitām dānapāramitām bhāvayamānaḥ prathamāyāṃ bhūmau sthāsyasi yāvad daśamāyāṃ bhūmau sthāsyasi."* tac ca nimittayogenôpalambhaya yena sarvākārasañjñayā prajñāpāramitām bhāvayīṣyati. iyaṃ sā Kauśika! prajñāpāramitāpratīvarṇikā. *punar aparaṃ Kauśika! te kulaputrā vā kuladuhitaro vā evaṃ upadekṣyanti: "ehi tvaṃ kulaputra! prajñāpāramitām bhāvaya sa tvaṃ prajñāpāramitām bhāvayamānaḥ śrāvakabhūmiṃ samatikramīṣyasi, pratyekabuddhabhūmiṃ samatikramīṣyasi."* iyaṃ sā Kauśika! Prajñāpāramitāpratīvarṇikā. *punar aparaṃ Kauśika! te kulaputrā vā kuladuhitaro ..."*

III.

SHT 1197a; T 750 (T II T 13,38); Toyoq; paper; script type: Gilgit/Bamiyan type II = *Protośāradā*; first transliterated by E. Lüders, SHT, vol. V, pp. 190-191; photo *ibid.*, Tafel 81; cf. **Gaganacakṣuṣ(?)*-parivarta (虛空目分 *Xūkōngmù fēn*; *Nam mkha'i spyān gyi mdo*)¹³ in the *Mahāsāṃnipātasūtra*, T. 13, No. 397 (10), 166c11-167a5.

¹³ In the *Mahāsūtrasamuccaya* of *Dīpaṃkaraśrījñāna* (or *Atiśa*), this scripture is quoted four times under the title, *Nam mkha'i spyān gyi mdo* (*spyān* is incorrectly once as *can*); cf. Kaie Mochizuki, *A Study of the Mahāsūtrasamuccaya of Dīpaṃkaraśrījñāna: A Report of Grant-in-Aid for Encouragement of Young Scientist, Term of Project: 2000.4-2002.3*, Minobu: Minobusan University, pp. 17-19, 41; *idem*, *A Study of the Mahāsūtrasamuccaya of Dīpaṃkaraśrījñāna II: Tibetan Text*, Minobu: Minobusan University, pp. 63, 94, 97, 320. Jens Braarvig (*Akṣayamatīnirdeśasūtra*, Oslo

- 6 /// ○ kuśala[m]ū(le)[n](a) [b](a)hubuddh[ā](nām a)[dhi]kāro¹⁹.. .. [l]. baṇa-
maitrayā suparikar[m]. + + ///
- 7 /// ○ nasyāgrato²⁰ daśayojanasahasra anuttareṇa purato gacchati asya d[v]ā-
trim[ś]. + + + ///
- 8 /// + vṛkṣā nānāpatra [nā]nāpuṣpa nānāphalā nānāratnā nānāgandhā nānātūryā²¹..
[v]aṃ .i [n]ānāvidhāḥ .. ///
- 9 /// .. [pa]ṃcasthūnaṃ daśayojanavistāra ākīrṇaṃ devaputrādevakanyābhiḥ²²
tatra maddhye triyo[ja](na) + ///
- 10 /// [t]ena niṣaṅṅo²³ muhurmuḥu samāpadya vyutthihati satvapariṣā[cana]heto
e[k]. + + + + ///

T. 13, No. 397, 166c25-167b2: 爾時明星天子聞是法時，於諸禪定出入自在。無勝意童子白佛言：“世尊！如是天子以何力故，於禪定中速入速出？”佛言：“善男子！是天子者已於無量諸如來所，殖諸善根，無量世中修法緣慈。本願力故，生四天處，在日天前十千由旬。所住宮殿縱廣三萬二千由旬，琉璃所成。前後左右滿十由旬，諸天男女而共圍遶。是人在中離其眷屬三由旬所，獨坐寶牀，出入禪定一日一夜。此四天下有八十天處、六十龍處、四阿修羅處、四迦樓羅處、五十二緊那羅處、四十六摩睺羅伽處、八拘辦茶處、三十富餓鬼處、三十毘舍遮處。於如是處，悉能調伏如是眾生。以本願力故。往昔發願：‘...我先行於閻浮提國，然後次行於瞿陀尼，瞿陀尼後，次鬱單曰，鬱單曰後，次弗婆提。’以如是等本願力故，常得修行六波羅蜜，乃至得成阿耨多羅三藐三菩提。“(At that time, having heard this teaching, the god “Bright Star” entered and emerged from meditation at will. [Then,] the youth “Invincible Mind” [*Ajitamati kumārabhūta] said to the Buddha: “O World-Honoured One, by what kind of power does this god quickly enter and quickly emerge from meditation in this manner?” The Buddha said: “O good man, this god has planted roots of goodness under innumerable Tathāgatas, has cultivated compassion, which is consistent with the Dharma in his countless [previous] lives. Thanks to the power of his vow in his previous life, he was reborn in the heaven of the four [World-Guardians], in front of the sun-ruler at a distance of ten thousand yojanas. The palace where he lives is thirty-two thousand yojanas long and broad and made of vaidūrya [lapis lazuli], surrounded on all four sides by gods and goddesses in full ten yojanas. In the midst of them, he detaches himself from his attendants at a distance of three yojanas, sits alone on a jewelled seat, enters and emerges from meditation during one day and night. In this world with its four continents, there are eighty domains of gods, sixty domains of nāgas, four domains of asuras, four domains of garuḍas, fifty-two domains of kiṃnaras, forty-six domains of mahoragas, eight domains of kumbhāṇḍas, thirty domains of pūtanas and hungry ghosts, thirty domains of piśācas. [By living] in such a domain, one is able to tame sentient beings of that kind. It is thanks to one’s vows in previous lives. [The god “Bright Star”] vowed in the past: “In this Jambudvīpa, five sixths of the night has passed away, still one sixth of

¹⁹ [l]. baṇamaitrayā suparikar[m]. + + : presumably (dharmā)l(aṃ)baṇamaitrayā suparikar-m(akṛta~); cf. Ch. 修法緣慈 (“... has cultivated compassion, which is consistent with the Dharma.”).

²⁰ daśayojanasahasra anuttareṇa : s.e. for °sahasrān(°)uttareṇa?

²¹ .. [v]aṃ .i : presumably (bha)vaṃ(t)i; cf. SHT, vol. V, p. 191. ravaṃ[t]i.

²² devaputrādevakanyābhiḥ : s.e. for devaputra°.

²³ muhurmuḥu samāpadya vyutthihati: cf. Ch. 166c27. 如是天子以何力故，於禪定中速入速出？ (“Then, the youth “Invincible Mind” said to the Buddha: “O World-Honoured One,] through what kind of power does this god quickly enter and quickly emerge from meditation in this manner?”).

it remains [until the sunrise], staying ten thousand *yojanas* away from the sun. Now I shall destroy darkness in *Jambudvīpa* and bring about brightness. ... I shall first go to *Jambudvīpa*, then to *Godānīya*, from *Godānīya* to *Uttarakuru*, from *Uttarakuru* to *Pūrvavideha*.” Thanks to the power of those vows in previous lives, he constantly practises the six *pāramitās* and will eventually attain *anuttarasamyaksambodhi*.”)

IV.

SHT 1997; S 907; Šorčuq; transliteration by E. Lüders, SHT, vol. VIII, p. 157; no photo (the original fragment is lost): *Niyatāniyatāvatāramudrā-sūtra*²⁴ or **Niyatāniyatāgatimudrāvatāra-sūtra*²⁵; Tib(L). No. 133, mdo, zha, 221a8-222a4, Tib(Pk). No. 868, tsu 72b4-73a6, Tib(D). No. 202, tsha 69b3-70a4; T. 15, No. 645. 不必定入定入印經(*Niyatāniyatāvatāramudrā-sūtra*), 702a15-b2, 701c23-26; T. 15, No. 646, 入定不定印經(*Niyatāniyatāvatāramudrā-sūtra*), 708b2-21, 708a15-17

recto

- 1 karuṇamuditopekṣāpranaṣtasatvadhātuvyavalokane pratiṣṭhā[pa](yati)
26 śī[la]
- 2 [ś]. śīlatāyo pratiṣṭhāpayati | sa buddhadharmadhātupranaṣtasatvadhātum
vyaval(o)kayati | anyā(m)ś ca [sa] (buddhadharmadhā)-
- 3 tu(prana)[ṣ]ṭasatvadhātuvyavalokane pratiṣṭhāpayati sa kuśaladharmacchanda-
rahitam satvadhātum²⁷nyaval(o)[ka](ya)-
- 4 (ti a)ny(ām)[ś] ca kuśaladharmacchandarahitam satvadhātuvyavalokane prati-
ṣṭhāpayati | sa baddhanabaddhasatvadhātu vya-
- 5 (valo)[ka]yati | anyāmś ca sa baddhanabaddhasatvadhātuvyavalokane pratiṣṭhā-
payati | (sa cira)[glā]nasatvadhātum vyavalo-
- 6 (kayati a)nyāmś ca ciraglānasatvadhātuvyavalokane pratiṣṭhā(payati) /// mūlam.
///

Tib: L 221a8-b6, Pk 72b3-73a1, D 69b2-7. *de byams pa snying rje dang | dga' ba dang | btang snyoms chud zos pa'i sems can gyi khams la rnam par lta bar byed la | gzhan dag kyang byams pa snying rje dang | dga' ba dang | btang snyoms chud zos pa'i sems can gyi khams la rnam par lta ba la 'god par byed | de bgo bsha'i rang bzhin can yin la | gzhan dag kyang bgo bsha'i rang bzhin can la 'god par byed | de sangs rgyas kyi chos chud zos pa'i sems can gyi khams la rnam par lta bar byed la | gzhan dag kyang sangs rgyas kyi chos chud zos pa'i sems can gyi khams la rnam par lta ba la 'god par byed | de dge ba'i chos la 'dun pa dang bral ba'i sems can gyi*

²⁴ Cf. *Śikṣāsamuccaya: A Compendium of Buddhist Teaching, Compiled by Śāntideva*, edited by Cecil Bendall, St. Petersburg 1902: Académie Imperiale des Sciences; Reprint Tokyo 1977: Meicho-Fukyū-kai (Bibliotheca Buddhica 1), 7.1, 87.14. The same scripture is quoted in the so-called *Book of Zambasta*, a Buddhist poetic anthology in Khotanese, under the title *Aniggattāvatātāra-mundro* and *Anāggattāvattāro mudru* (*The Book of Zambasta: A Khotanese Poem on Buddhism*, ed. and trans. by R.E. Emmerick, London 1968: Oxford University Press, p. 198, 13.86, p. 208, 13.147) < Skt. **Aniyatāvatāra-mudrā*. I owe these references to Ms. Giuliana Martini.

²⁵ Cf. Tib. *'Phags pa nges pa dang mi nges par 'gro ba'i phyag rgya la 'jug pa zhes bya ba theg pa chen po'i mdo*.

²⁶ śī[la] [ś]. śīlatāyo pratiṣṭhāpayati : presumably (*saṃvibhāga*)śīla(h) | anyāmś ca sa saṃvibhāg(a)śīlatāyo pratiṣṭhāpayati. For the word *saṃvibhāga-śīla*, cf. SJW, s.v.

²⁷ *nyaval(o)[ka](yati)* : sic; s.e. for *vyava*°.

khams la rnam par lta bar byed la | gzhan dag kyang dge ba'i chos la 'dun pa dang
bral ba'i sems can gyi khams la rnam par lta ba la 'god par byed | de bcings pas (Pk,
D *bcing bas*) bcings pa'i (Pk *ba'i*) sems can gyi khams la rnam par lta bar byed la |
gzhan dag kyang bcings pas (Pk *bcing bas*) bcings pa'i (Pk *ba'i*) sems can gyi
khams la rnam par lta ba la 'god par byed | de yun ring po nas na ba'i sems can gyi
khams la rnam par lta bar byed la gzhan dag kyang yun ring po nas na ba'i sems can
gyi khams la rnam par lta ba la 'god bar byed | *de sangs rgyas la dge ba'i rtsa ba*
bskyed (Pk *skyed*) *pa chud zos pa'i sems can gyi khams la*

T. 15, No. 645, 702a14~b2. 如是菩薩恆自觀察失於菩薩慈悲喜捨諸眾生界，亦常教他如是觀察失於菩薩慈悲喜捨諸眾生界。如是菩薩恆自布施，亦教他施。如是菩薩自不枉他，亦教他人令不枉他。如是菩薩恆自觀察失於佛法諸眾生界，亦常教他如是觀察失於佛法諸眾生界。如是菩薩恆自觀察離善法欲諸眾生界，亦常教他如是觀察離善法欲諸眾生界。如是菩薩恆自觀察縛眾生界，亦常教他如是觀察縛眾生界。如是菩薩恆自觀察長久遠時病眾生界，亦常教他如是觀察長久遠時病眾生界。如是菩薩恆自觀察失正法行諸眾生界，亦常教他如是觀察失正法行諸眾生界。如是菩薩恆自觀察失於具足福德智等諸眾生界，亦常教他如是觀察失於具足福德智等諸眾生界。如是菩薩恆自觀察失於如來善根種子諸眾生界。(In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of Bodhisattvas' mercy, compassion, joy and equanimity, also constantly lets others observe in the same way the realm of sentient beings, bereft of Bodhisattvas' mercy, compassion, joy and equanimity. In this way, the Bodhisattva himself constantly makes donations and lets others make donations. In this way, the Bodhisattva himself does not do injustice to others, nor let other people do injustice to others. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of the Buddha-dharma, also constantly lets others observe in the same way the realm of sentient beings, bereft of the Buddha-dharma. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of desire for the good Dharma, also constantly lets others observe in the same way the realm of sentient beings, bereft of desire for the good Dharma. In this way, the Bodhisattva himself constantly observes the realm of sentient beings' being bound, also constantly lets others observe in the same way the realm of sentient beings' being bound. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, suffering everlastingly from diseases, also constantly lets others observe in the same way the realm of sentient beings, suffering everlastingly from diseases. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of the practises for the righteous Dharma, also constantly lets others observe in the same way the realm of sentient beings, bereft of the practises for the righteous Dharma. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of perfect merits, virtues, wisdom and so on, also constantly lets others observe in the same way the realm of sentient beings, bereft of perfect merits, virtues, wisdom and so on. In this way, the Bodhisattva himself constantly observes the realm of sentient beings, bereft of the seeds and roots of goodness of the *Tathāgatas*.)

verso

- 1 (v)yavalokayati anyāṃś ca buddhāvaropitakuśalamū(1). ///
- 2 (sa anātha)satvadhātuṃ vyavalokayati | anyāṃś cānāthasatvadhātuṃvyaval(okane
pratiṣṭhāpayati | sa) ciraprasuptaṃ sa[tv]a-

- 3 (dhātuṃ) vyavalokayati anyāṃś ca ciraprasuptasatvadhātu{ṃ}vyavalokane pra-
tiṣṭhāpayati | sa nīcakulopapatti-
- 4 sa[tva](dhā)tuṃ vyavalokayati anyāṃś ca nīcakulopapattisatvadhātuvyavalokane
pratiṣṭhāpayati | sa bodhi-
- 5 citta(p)raṇaṣṭasatvadhātuṃ vyavalokayati | anyāṃś ca bodhicittapraṇaṣṭasatva-
dhātuvyavalokane p(ra)[t]i[ṣ](ṭh)ā(payati |)
- 6 sa bo(dhi)satvacaryāpraṇaṣṭasatvadhātuṃ vyavalokayati | anyāṃś ca bodhi-
(satvaca)ryāp[raṇ]aṣ(ṭa)sa(tvadhātuvyavalo)

Tib: L 221b6-222a4, Pk 73a1-6, D 69b7-70a4. rnam par lta bar byed la | gzhan dag
kyang sangs rgyas la dge ba'i rtsa ba *bskyed pa chud zos pa'i sems can gyi khams la*
rnam par lta ba la 'god par byed | de mgon med pa'i sems can gyi khams la rnam
par lta bar byed la | gzhan dag kyang mgon med pa'i sems can gyi khams la rnam
par lta ba la 'god par byed | de yun ring po nas gnyid kyi (D kyis) log pa'i sems can
gyi khams la rnam par lta bar byed yang (Pk, D la) gzhan dag (Pk dag kyang) yun
rin po nas gnyid (Pk, D gnyid kyis) log pa'i sems can gyi khams la rnam par lta ba la
'god par byed | de rigs ngan du skyes pa'i sems can gyi khams la rnam par lta bar
byed la | gzhan dag kyang rigs ngan du skyes pa'i sems can gyi khams la rnam par
lta ba la 'god par byed | de byang chub kyi sems chud zos pa'i sems can gyi khams
la rnam par lta bar byed la | gzhan dag kyang byang chub kyi sems chud zos pa'i
sems can gyi khams la rnam par lta ba la 'god par byed | de byang chub sems dpa'i
spyod pa chud zos pa'i sems can gyi khams la rnam par lta bar byed la | gzhan dag
kyang byang chub sems dpa'i spyod pa chud zos pa'i sems can gyi khams la rnam
par lta ba la 'god par byed |

T.15, No. 645, 702b2~9. 亦常教他如是觀察失於如來善根種子諸眾生界。如是菩薩恆自
觀察一切孤獨諸眾生界，亦常教他如是觀察一切孤獨諸眾生界。如是菩薩恆自觀察一
切久睡諸眾生界，亦常教他如是觀察一切久睡諸眾生界。如是菩薩恆自觀察下劣種姓諸
眾生界，亦常教他如是觀察下劣種姓諸眾生界。(also constantly lets others observe in
the same way the realm of sentient beings, bereft of the seeds and roots of goodness
of the Tathāgatas. In this way, the Bodhisattva himself constantly observes the realm
of sentient beings all fatherless or widowed, also constantly lets others observe in
the same way the realm of sentient beings all fatherless or widowed. In this way, the
Bodhisattva himself constantly observes the realm of sentient beings all sleeping
forever, also constantly lets others observe in the same way the realm of sentient
beings all sleeping forever. In this way, the Bodhisattva himself constantly observes
the realm of sentient beings' being of low birth, also constantly lets others observe in
the same way the realm of sentient beings' being of low birth.)

idem, 701c23~26(!). 如是菩薩恆自觀察失菩提心諸眾生界，亦常教他如是觀察失
菩提心諸眾生界。如是菩薩恆自觀察失菩薩行諸眾生界，亦常教他如是觀察失菩薩行諸
眾生界。(In this way, the Bodhisattva himself constantly observes the realm of sen-
tient beings, bereft of the mind of enlightenment, also constantly lets others observe
in the same way the realm of sentient beings, bereft of the mind of enlightenment. In
this way, the Bodhisattva himself constantly observes the realm of sentient beings,
bereft of Bodhisattva practices, also constantly lets others observe in the same way
the realm of sentient beings, bereft of Bodhisattva practices.)

APPENDIX: MAITREYAVYĀKARAṆA

The following fragments belong to SHT 2013: probably discovered at Qizil; script type Turkestan Gupta-type; transliteration by Klaus Wille, SHT, vol. IX, pp. 25-26. SHT 2013.33

recto

w /// [○] ṣṭo lokanāyaka { {h} } | .. ///
 x /// [○ m] icchāmi nā[ya] + + ///
 y /// [○ ri]ṣyāmy ahaṃ tava + + ///
 z /// [○] cchatayojanaḥ + ///

Mvy(K). *yo 'sāv anāgato buddho nirdiṣṭo lokanāyakaḥ /
 Maitreya iti nāmnā 'sau sūtrapūrvāparāntike // 2 //
 tasyāhaṃ vistaraṇ caivam śrotum icchāmi nāyaka /
 ṛddhiṇ cāsyānubhāvaṇ ca tan me brūhi narottama // 3 //
 athainam avadac chāstā vyākariṣyāmy ahaṃ tava /
 vistaran tasya buddhasya Maitreyasya śṛṇohi me // 4 //
 udadhī tena kālena dvātriṃśatsatayojanaḥ /
 śoṣam āyāsyate yasmāc cakravartī yathā hy asau // 5 //*

verso

1 /// [○] dvīpo bhaviṣyati .. ///
 2 /// [○] mā hari[ta] .. + + + ///
 3 /// [○] śītiḥ prāṇi[n]. + + ///
 4 /// [○] ana[śa]naṃ jarāḥ [] ///
 5 /// [○] .ā .ī .. .i + .i .. ///

Mvy(K). *daśayojanasāhasrā Jambudvīpo bhavaiṣyati /
 ālayaḥ sarvabhūtānāṃ vistareṇa samantataḥ // 6 //
 ṛddhisphītā janapadā adaṇḍā anupadravāḥ /
 tatra kāle bhaviṣyanti narās te śubhakarminaḥ // 7 //
 akaṅṭakā vasumatī samā haritaśādvalā /
 unnamantī namantī ca mṛdutūlapicūpamā // 8 //
 akṛṣṭōtpadyate śālimadhunās ca sugandhi ca /
 cailavrṣā bhaviṣyanti nānāraṅgopaśobhitāḥ // 9 //
 puṣpapatraphalotpatā vṛkṣās ca krośam ucchritāḥ /
 aśītivarṣasahasrāṇi āyus teṣāṃ bhaviṣyati // 10 //
 nirāmayās ca te satvā vītasokā (read °sokā) mahotsavāḥ /
 varṇavanto mahāśakhyā (read mahā°) mahānāgabalāc citāḥ // 11 //
 trayā rogā bhaviṣyanti icchā anaśanaṃ jarā /
 pañcavarṣasatā kanyā svāminam varayiṣyati // 12 //
 tadā Ketumatī nāma rājadhānī bhaviṣyati /
 āvāsaḥ śuddhasatvānāṃ prāṇināṃ śubhakarmināṃ // 13 //*

SHT 2013.30

recto

a /// + + tapuṇya[balo]ditaḥ 20
 b /// + + dhyā[yo bhaviṣ]y[ati] 2[4]
 c /// bh[ī]rai .ī

Mvy(K). *caturbhir ebhir nidhibhiḥ sa rājā susamanvitaḥ /
bhaviṣyati mahāvīraḥ śatapuṇyaphalārpitaḥ*²⁸ // 26 //
*brāhmaṇas tasya rājño 'tha Subrahmā nāmnā purohitaḥ /
bahuśrutaś caturvedī upadhyāyo bhaviṣyati* // 27 //
*adhyāpako mantradharaḥ smṛtivān vedapāragaḥ /
kaitābhe ca sa nirghaṇṭe padavyākaraṇam* (read °karaṇe) *tathā* // 28 //
*tasya Brahmavati nāma tadā bhāryā bhaviṣyati /
darśanīyā prāsādikā abhirūpā yaśasvinī* // 29 //

verso

- 1 /// .im pratisandhi[m] g[r]ahiṣyati [26]
- 2 /// .[i] <<+>> yaṃ janayiṣyati 27
- 3 /// + + m(ai)treyaṃ janayiṣyati

Mvy(K). *Tuṣitebhyas tataś cyutvā Maitreyo hy agrapudgalaḥ /
tasyāḥ kuṣsau sa niyataṃ pratisandhiṃ grahiṣyati* // 30 //
*daśa māsāṃś ca nikhilān dhārayitvā mahādyutim /
supuṣpīte cōdyāne* (read ca ud°) *gatvā Maitreyamātarāḥ*²⁹ // 31 //
*na niṣaṇṇā nipannā vā sthitā sā brahmacāriṇī /
drumasya śākhām ālambya Maitreyaṃ janayiṣyati* // 32 //

SHT 2013.31₂

recto

- x /// [○] naṃ [c]. + + + + + ///
- y /// [○] varam pānabh[o]janam* .. ///
- z /// [○] .[i]m .. sya śāsane • ///

Mvy(K). *kumkumodakasekena candanenānulepanam /
datvā Śākyamuneḥ stūpe hy āgatā mama śāsane* // 69 //
*buddhaṃ dharmaṃ ca saṃghaṃ ca gatvā tu śaraṇam sadā /
kṛtvā tu kuśalam kammaṃ* (read karm°) *hy āgatā mama śāsane* // 70 //
*śikṣāpadān samādāya Śākyasiṃhasya śāsane /
pratipādya yathābhūtaṃ hy āgatā mama śāsane* // 71 //
*datvā saṃghe ca dānāni cīvaram pānabhojanam /
vicitram glānabhaisajyam hy āgatā mama śāsane* // 72 //

Mvy(G). *chattradhvajapatākābhir gandhamālyavilepanaiḥ /
kṛtvā stūpeṣu satkāram āgatā hi mamāntikam* // 70 //
*saṃghe datvā ca dānāni cīvaram pānabhojanam /
vividham glānabhaisajyam āgatā hi mamāntikam* // 71 //
*kumkumodakasekam ca candanenānulepanam /
datvā Śākyamuneḥ stūpeṣv āgatā hi mamāntikam* // 72 //
*śikṣāpadāni cādhyāya Śākyasiṃhasya śāsane /
paripālyā yathābhūtaṃ āgatā hi mamāntikam* // 73 //

²⁸ Mvy(C). 26. śatapuṇyabaloditaḥ.

²⁹ maitreyamātarāḥ : Mvy(G) 195.14 maitreyajananī tataḥ.

verso

- 1 /// [○] + [h]āṣṭamī ca yā [•] + ///
 2 /// [○] tā ma[m]a [sa]nniddhau • [60] .. ///
 3 /// [○] tā ma .. + + + ///

Mvy(K). *caturdaśiṃ pañcadaśiṃ pakṣasyêhâṣṭamīn tathā /*
prātihārapakṣaṅ ca aṣṭāṅgaṃ susamāhitaḥ /
upavāsam uposyêha (read uposyê°) hy āgatā mama śāsane // 73 //
prātihāryatrayeṅśau śrāvakān vinayiṣyati /
sarve te sāsraṅ dharmān kṣayayiṣyanti suratāḥ // 74

SYMBOLS USED IN THE TRANSLITERATION

- () restored *akṣara*(s)
 [] *akṣara*(s) whose reading(s) is(are) uncertain
 < > omitted (part of) *akṣara*(s) without gap in the MS.
 { } superfluous *akṣara*(s) or a *daṇḍa*
 { { } erased *akṣara*(s)
 << >> interlinear insertion
 + one lost *akṣara*
 .. one illegible *akṣara*
 . illegible part of an *akṣara*
 /// beginning or end of a fragment when broken
 | *daṇḍa*
 || double *daṇḍa*
 * *virāma*
 • punctuation mark
 : *visarga* used as punctuation
 ’ *avagraha*; if not written in the manuscripts, it is added in brackets in the transliteration
 ○ string hole

ABBREVIATIONS

- BHS Buddhist Hybrid Sanskrit
 BHS(D, G) F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; repr. Delhi 1970.
 Ch Chinese parallel
 Mvy(C) *Maitreya-vyākaraṇa* (Calcutta Manuscript), ed. Sylvain Lévi, Maitreya le consolateur. In: *Études d'orientalisme publiées par le Musée Guimet à la mémoire de Raymonde Linossier*, Paris 1932, vol. II, pp. 355-402, esp. pp. 384-389.
 Mvy(G) *Maitreya-vyākaraṇa* (Gilgit Manuscript), ed. P. C. Majumder, in: *Gilgit Manuscripts*, vol. IV, ed. N. Dutt, Calcutta 1959, pp. 185-214; Delhi 1984: Sri Satguru.
 Mvy(K) *Maitreya-vyākaraṇa* (Kathmandu Manuscript), ed. Zenno Ishigami, Nepāru bon ‘*Maitreyavyākaraṇa*’ (‘*Maitreyavyākaraṇa*,’ a Buddhist Manuscript in the National Archives of Nepal) *Indo Tetsugaku to Bukko: Fujita Kotatsu Hakushi Kanreki Kinen Ronshu (Indian Philosophy and Buddhism: Essays in Honour of Professor Kotatsu Fujita on His Sixtieth Birthday)*, Kyoto 1989: Heirakuji Shoten, pp. 295-310.
 PvsP *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: I, ed. N. Dutt. London 1934 (Calcutta Oriental Series, No. 28); II~III, IV, V, ed. T. Kimura. Tokyo 1986-1992.
 s.e. scribal error

- SHT *Sanskriithandschriften aus den Turfanfunden*, ed. Ernst Waldschmidt *et al.*. Wiesbaden/Stuttgart: F. Steiner, 1965-2004 (Verzeichnis der orientalischen Handschriften in Deutschland, Bd. 10), Teil 1 -9.
- SJW Unrai Wogihara 荻原雲来 (ed.), *Kanyaku Taisho Bonwa Daijiten* 漢訳対照梵和大辞典 (Sanskrit-Japanese-Chinese Dictionary). Tokyo 1940-74: Suzuki Research Foundation; revised and enlarged edition. Tokyo 1978.
- T *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. J. Takakusu, K. Watanabe, 100 vols.. Tokyo 1924-1934.
- Tib(Pk) *The Tibetan Tripitaka: Peking Edition*, ed. Daisetz T. Suzuki, 168 vols, repr. under the Supervision of the Otani University, Kyoto. Tokyo 1955-1961.
- Tib(D[T]) *The Tibetan Tripitaka: Taipei Edition*, ed. A. W. Barber, 72 vols. Taipei 1991.
- Tib(L) *Shel dkar Kanjur Microfiche*. British Library, London.