

The *Triṣṭubh-Jagatī* Verses in the *Saddharmapundarīka**

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Prologue

Broadly speaking, there are two groups of Sanskrit manuscripts of the *Saddharmapundarīka* (abbr. SP) or the Lotus Sutra.

(I) The Gilgit manuscripts, dating back to the 7th or 8th century as well as those from Nepal and Tibet, of which the oldest ones date back to the middle of the eleventh century. These, I call, as a whole, the Gilgit-Nepalese recension (abbr. **G-N rec.**).

(II) The second group consists of Central Asian manuscripts and fragments, dating probably between the 5th and 8th centuries (abbr. **CA rec.**).

The *editio princeps* of the SP by H. Kern and B. Nanjio (St. Petersburg 1908~12; abbr. **KN**) is rather an "amalgam" of the Gilgit-Nepalese and Central Asian recensions. When Nanjio had prepared the edition, he based it purely on six Sanskrit manuscripts, discovered in Nepal. He then sent it to Kern in Leiden, who, in his turn, consulted the so-called Kashgar manuscript of the *Saddharmapundarīka* (abbr. O) — which was actually discovered in Khādaliq but purchased in Kashgar by the then Russian consul, Nikolaj Fedorovič Petrovskij, there, who sent it to St. Petersburg by 1893, where it has been preserved ever since at the Institute of Oriental Manuscripts of the Russian Academy of Sciences. Kern replaced readings in Nanjio's text with those found in this Central Asian manuscript in a very arbitrary way, not always indicating the replacements.¹ Therefore, those, who study the *Saddharmapundarīka* seriously, should take this fact into consideration.

Relying on the studies of other scholars (especially Fuse 1934), I assume that the Lotus Sutra consists of the following three strata (see Karashima 2015: 163f.)

The first stratum: from the *Upāya* (II) to the "Prophecies to Adepts and Novices" (IX) (KN 29~223). This stratum consists of the following two layers.

(A) The first layer: the *Triṣṭubh* (or *Triṣṭubh-Jagatī*) verses in the aforementioned 8 chapters. I also assume that most of these had been composed originally in the colloquial language of that time, namely Prakrit, and then transmitted orally, being rendered in Sanskrit later on.

* This is a revised version of Karashima 1997. I should like to thank Peter Lait, Susan Roach and Rieko Ishizaka for checking my English.

¹ Following Kern-Nanjio, Wogihara and Tsuchida (1934~35), Dutt (1953), and P. L. Vaidya (1960) also published their own editions of the text. However, these cannot be called critical editions. By consulting Tibetan and Chinese translations as well as a palm-leaf Sanskrit MS. (K), Wogihara and Tsuchida attempted to improve the *editio princeps*, but their emendations are often without foundation.

- (B) **The second layer:** the *Śloka* verses and prose in the aforementioned 8 chapters, except for the latter half of “Plant” (V).
- (C) **The second stratum:** 11 chapters from the “Dharma Master” (X) to “Tathāgata’s Mystical Powers” (XX) (KN 224~394), as well as the “Introduction” (I) (KN 1~28) and “Entrustment” (XXVII) (KN 484~487). Probably the latter half of “Plant” (V) (KN 131.13~143.6), which has no parallels in Kumārajīva’s translation, also belongs to this stratum.
- (D) **The third stratum:** all other SP chapters (XXI~XXVI) (KN 395~483) and the latter half of the “*Stūpasamdarśana*” (XI) — , where stories about Devadatta’s previous life and a daughter of a dragon king are found (KN 256~266).

Though the precise ages of the compositions of these strata and layers are unknown, they were probably formed in the order, A, B, C and D. However, it is unclear whether the prose in B or the verses and prose in C appeared earlier. The former might have been composed earlier, but, because it was easy to add or alter sentences in it, there is no guarantee that this is in its original form.

There are also exceptions. A part of the *Triṣṭubh-Jagatī* verses, which occur here and there in C, could be as old as A. Also, the verses in the *Samantamukha* (XXIV) had been transmitted originally as independent hymns in praise of Bodhisattva Avalokitasvara/ Avalokiteśvara, but were integrated into the Lotus Sutra in the fourth or fifth century C.E. Although this integration was thus late, they had been composed assumedly much earlier.

The following is a table of types and frequency of metres in each chapter of the SP:²

Chapter	<i>Triṣṭubh-Jagatī</i>	<i>Śloka</i>	others
I	100		
II	126	19	
III	143	6	
IV	62		
V	32	51	
VI	32	7	
VII	91	18	
VIII	45		
IX	16	2	
X	13	22	
XI	13	31	unmetrical 5; <i>Śālinī</i> 2
XII	2	19	
XIII	55	18	
XIV	22	32	
XV	23		
XVI	21	41	
XVII	16	1	
XVIII	70	6	
XIX	12		
XX	14		
XXI		4	

² Cf. Tsuchida 1935: 237~239; Wogihara / Tsuchida ²1958: 27~31.

XXII	1		<i>Puṣpitāgra</i> 1
XXIII			
XXIV			<i>Vaitālīya</i> 33
XXV		3	
XXVI, XXVII			

(1) Traces of Prakrit pronunciation in the SP

As Edgerton (1936) clearly demonstrated, the *Triṣṭubh-Jagatī* verses in the SP had originally been composed in accordance with Prakrit pronunciation and were “corrected” by later redactors so as to comply with Classical Sanskrit. Hence, initial consonant combinations like *jñ, st, sth, pr, br*, etc., which, in Prakrit, would be simplified to single consonants, are in those verses counted as single consonants. In other words, they do not make “position”. E.g.:

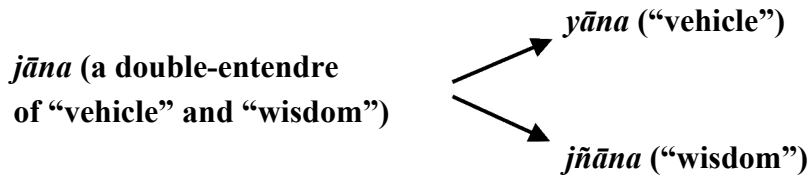
KN.53.2 (II 99c):

G-N *yeno* (v.l. *yenā*) *vineṣyanti* (‘)ha *prāṇakoṭyo*

bauddhasmi jñānasmi (v.l. °*esmi*) *anāsravasmi* (v.ll. °*esmi*, °*esmin*)

O *yebhir vineṣyanti* (‘)ha *prāṇakoṭayo* *bodddhasmi yānasmi anāsravasmi*

In Indian literature, “double-entendre”, a figure of speech which can be understood in two different ways, is often employed. In Prakrit, where different Sanskrit word forms are combined in one and the same form, double-entendre is easier to utilise than in Sanskrit. In the Lotus Sutra, which has been one of the most popular Buddhist texts throughout Buddhist history, double-entendre and wordplay must have been used to attract ordinary people. As I have written elsewhere, we may assume that there had been a double-entendre of **jāna*, meaning both “vehicle” (*yāna*) and “wisdom” (*jñāna*), in the verses in the earliest version of Lotus Sutra, but later, when **jāna* was Sanskritised to *yāna* and *jñāna*, this wordplay became incomprehensible.



Some traces of this double-entendre can, however, be seen in the confusion of *yāna* and *jñāna* in the verses.

① KN.12.2 (I 23c):

G-N *vibhāvayanto imu buddhajñānaṃ*

O *vibhāvayanta ima buddhayānaṃ*

② KN 45.11 (II 47b):

G-N *bauddhasya jñānasya prabodhanārthaṃ*

O *bodhasmi yānasmi praveśanārthaṃ*

③ KN 46.2 (II 49c):

G-N *upāya eṣo varadasya jñāne*

O *upāyam etad varabuddhayāne*

- ④ KN 46.13 (II 55a):
G-N *bauddhasya jñānasya prakāśanārthaṃ*
O *bodddhasya yānasya pravedhanārthaṃ*
- ⑤ KN 49.2 (II 70d):
G-N, O *ekaṃ idaṃ yāna dvitīya nāsti*
 C3 *ekaṃ idaṃ jñāna dvitīya nāsti*
- ⑥ KN 53.2 (II 99c):
G-N *bauddhasmi jñānasmi anāsravasmi*
O *bodddhasmi yānasmi anāsravasmi*
- ⑦ KN 90.12 (III 92c)
G-N *buddhāna jñānaṃ dvipadottamānām*
O *buddhāna yānaṃ dvipadōttamānām*
- ⑧ KN 147.10 (VI 13d; Śloka)
G-N *buddhajñānaṃ labhāmahe*
O, H₂(298). *buddhayānaṃ kathaṃ labhet**
- ⑨ KN 152.7 (VI 27c)
G-N *paripūrayitvā imam eva jñānaṃ*
O *idam eva yānaṃ paripūrayitvā*
- ⑩ KN 198.6 (VII 107c)
G-N *sarvajñajñānasya kṛtena yūyaṃ*
O *sarvajñayānasya kṛtena yūyaṃ*
- ⑪ KN 198.7 (VII 108a)
G-N *sarvajñajñānaṃ tu yadā sprśisyatha*
O, R₂(No. 55, p. 133) *sarvajñayānaṃ hi yadā sprśisyatha*
- ⑫ KN 198.10 (VII 109d)
G-N *sarvajñajñāne upanenti sarvān*
O, R₂(No. 55, p. 133) *sarvajñayānam (R₂ -yāna) upanenti sarve*

In these *Triṣṭubh-Jagatī* verses, while G-N recension reads *jñāna*, Central Asian recension has *yāna*. I assume that both *jñāna* and *yāna* are forms sanskritised from a Prakrit form *jāna* which can mean both “wisdom” and “vehicle”. Also, I have assumed that the expression **buddha-jāna*, meaning “Buddha-wisdom” (*buddha-jñāna*) originally, was sanskritised to *buddha-yāna* similar to *mahājāna* (“great wisdom”), which became *mahāyāna*.

Also, the following instance shows that *viditva trāṇas* had been originally pronounced in the Prakrit way **viditta tāṇo*:

KN.90.3 (III 88b): **G-N** *viditva trāṇas aham eva teṣāṃ* (O. *prāṇinām*)

If a long syllable is metrically required, the preceding final vowel may be lengthened. E.g.

KN.27.15 (I 94d):

Nepalese manuscripts *Maitreyagotro bhagavān bhaviṣyati*

vineṣyati (B. *vineṣyati*) *prāṇasahasrakotyaḥ*

Gilgit manuscript (D1) *vineṣyate prāṇasahasrakotyaḥ*

O *vineṣyate prāṇasahasrakotya*

In this case, the reading *vineṣyate* with a long final vowel is more original and the reading

vineṣyati may be a result of a “correction” made by later redactors who took *pr* as making “position”.

Edgerton (1936: 41) also paid attention to the traces of Prakrit pronunciation in the following instances amongst many others: the pronoun *mi* (< *me*); *daśasū diśāsū*, *daśasu-ddiśāsū*, *daśa-ddiśāsū* etc.

Thus, when we study the Lotus Sutra, one of the oldest “Mahāyāna” scriptures, philologically or philosophically, we have to take into account the fact that the *Triṣṭubh-Jagatī* verses in it had been composed originally in Prakrit and then, transmitted orally, being rendered into hybrid Sanskrit later on. However, as stated above, there are two groups of manuscripts, namely the Gilgit-Nepalese and Central Asian recensions, whose readings often differ greatly. Then, which of the readings should be regarded as closer to the original Prakrit composition? Here below, we shall investigate this issue.

(2) *Triṣṭubh* and *Jagatī* metres in the SP

(2.1) Alternation of *lokanātha* and *lokanāyaka*

The basic forms of the *Triṣṭubh* (abbr. Tr) and *Jagatī* (abbr. Jg) lines are as follows:

Triṣṭubh (= *Upajāti*): ˘—˘—˘—˘—˘—˘—˘—˘— (11 syllables)

(*Indravajrā*: —˘ ...; *Upendravajrā* ˘—˘ ...)

Vedic: ˘—˘—, ˘—|—˘—˘ or ˘—˘—˘—, ˘—|—˘—˘

Jagatī: ˘—˘—˘—˘—˘—˘—˘—˘— (12 syllables)

(*Indravamśa*: —˘ ...³; *Vamśastha* ˘—˘ ...)

Vedic: ˘—˘—, ˘—|—˘—˘—˘ or ˘—˘—˘—, ˘—|—˘—˘—˘

In the cadence of 17 verses of the *Triṣṭubh-Jagatī* metres in the *Saddharma-puṇḍarīka*, we find an alternation of *lokanātha* and *lokanāyaka*, whose meanings are similar in these two recensions.

① KN.16.4 (I 53cd):

G-N *kiṃ te 'ha nirdeṣyati lokanātho atha vyākariṣyaty ayu bodhisattvān* (Tr + Tr)

O *kiṃ te 'ha nirdeṣyati lokanāyaka atha vyākariṣyamti ha bodhisattvān* (Jg + Tr)

Stein Collection (IOL San 3928 verso 4: Toda 1983: 266).

te vā ya ni<r>deṣayi lokanāyako vyākuryya kaścīd iha bodhisattvam (Jg + Tr)

Dr. 65c3. 世雄導師 (= *lokanāyaka*); Kj. 3c7.-

② KN.23.9 (I 60ab):

G-N *dharmam ca so bhāṣati lokanātho anantanirdeśavaram ti sūtram* (Tr + Tr)

O *dharmam ca so bhāṣati lokanāyako anantanirdeśavaram ti sūtram* (Jg + Tr)

Dr. 66c6. 導利世者 (= *lokanāyaka*); Kj. 4b27. 佛

③ KN.25.9 (I 77ab):

G-N *yaṃ caiva so bhāṣati lokanātho ekāsanasthaḥ pravaraḡradharmam* (Tr + Tr)

O *yaṃ caiva so bhāṣati lokanāyako ekāsanasthaḥ pravaraḡradharmam* (Jg + Tr)

Dr. 67a23. 導師化世 (= *lokanāyaka*); Kj. 5a6.-

④ KN.46.13 (II 55ab):

³ In classical literature, *Indravamśa* is extremely rare, while it occurs frequently in the SP.

- G-N** *bauddhasya jñānasya prakāśanārthaṃ loke samutpadyati lokanāthaḥ* (Tr + Tr)
O *boddhasya yānasya pravedhanārthaṃ lokasmi utpadyati lokanāyaka* (Tr + Jg)
 Dr. 70b19. 導師 (= lokanāyaka); Kj. 8a20. 諸佛
- ⑤ **KN.52.14** (II 98cd):
G-N *te pī jinā uttamalokanāthāḥ prakāśayisyanti upāyam etam* (Tr + Tr)
O *te pi jinā uttamalokanāyakā upāyajñānena vadanti dharmam* (Jg + Tr)
Lü (A-3 recto 5) // *malokanāyakā upāyajñe[ne] + + (k)āśiṣ[ya](n)ti* (Jg + Tr)
 Dr. 71c21. 世雄導師 (= lokanāyaka)
- ⑥ **KN.96.5** (III 128ab):
G-N *na jātu so paśyati lokanāthaṃ narendrarājaṃ mahi śāsamānam* (Tr + Tr)
O, R(1990). *na jātu paśyaṃti te lokanāyakaṃ narendrarājā mahi śāsanam munim* (Jg + Jg)
 Dr. 79b1. 世雄導師 (= lokanāyaka); Kj. 15c25. 佛
- ⑦ **KN.116.3** (IV 37ab):
G-N *asmāṃś ca adhyeṣati lokanātho ye prasthitā uttamam agrabodhim* (Tr + Tr)
O *asmā(ṃ)ś ca adhyeṣati lokanāyako ye prāsthītā hy uttamayāgrabodhau* (Jg + Tr)
 Dr. 82b20.- (cf. Krsh. 88); Kj. 18b13. 佛
- ⑧ **KN.118.5** (IV 49ab):
G-N *suduṣkuraṃ (mss. °karaṃ) kurvati lokanātho upāyakauśalya prakāśayantaḥ* (Tr + Tr)
O, IOL San (Toda 1983: 302)
suduṣkaraṃ kurvati lokanāyaka upāyakauśalya prayojayanta (Jg + Tr)
 Dr 82c21. 大聖導師 (= lokanāyaka); Kj. 18c12. 佛
- ⑨ **KN.127.10** (V 16cd):
G-N *utpadya ca (v.ll. cā, co, mā etc.) bhāṣati lokanātho bhūtāṃ cariṃ darśayate ca prāṇinām (Tr + Jg!)*
O *utpadya ca bhāṣati lokanāyako bhūtāṃ ca[rīṃ] darśayi sarvapraṇināṃ* (Jg + Jg)
- ⑩ **KN.145.12** (VI 3cd):
G-N *sa paścime cōchrayi lokanātho bhaviṣyate apratimo maharṣiḥ* (Tr + Tr)
O, IOL San (Toda 1983: 303)
sa (pa)ści(me) āścayi (read cōśc°?) lokanāyako bhaviṣyati apratimo maharṣi (Jg + Tr)
 Dr 86c13. 大聖導 (= lokanāyaka); Kj. 20c16. 佛
- ⑪ **KN.173.3** (VII 40ab):
G-N *trṣitāṃ prajāṃ tarpaya lokanātha adṛṣṭapūrvo 'si kathaṃci drśyase (Tr + Jg!)*
O *trṣitāṃ prajāṃ varṣaya lokanāyaka adṛṣṭapūrvo 'si kathaṃci drśyate* (Jg + Jg)
 Dr 91a5. 諸大導師 (= lokanāyaka); Kj 24a26. 無量智慧者
- ⑫ **KN.193.10** (VII 83cd):
G-N *pūrṇān aśtīñ (v.l. °iś) caturaś ca kalpān samāhitaikāsani lokanāthaḥ (v.l. °tha)*
 (Tr + Tr)
O *aśtīcatvāri ca kalpa saṃsthitāḥ samāhitaikāsani lokanāyaka* (Jg + Jg)
 Dr 93c7. 世雄導師 (= lokanāyaka); Kj. 24a26. 無量智慧者
- ⑬ **KN.207.7** (VIII 21ab):

G-N *Kaundinyagotro mama śrāvako 'yaṃ tathāgato bheṣyati lokanāthah* (Tr + Tr)

O *Koṇḍinyagotro aya mahya śrāvako tathāgato bheṣyati lokanāyakah* (Jg + Jg)

Dr 96c20. 世之導師 (= *lokanāyaka*); Kj. 28c8.-

⑭ **KN.252.11** (XI 14ab):

G-N *ime ca ye āgata lokanāthā* (v.l. °āḥ) *vicitritā yair iya śobhitā* (v.l. °bhate) *bhūh*
(Tr + Tr)

O, F, R₁(No.12)

ime ca ye āgata lokanāyakā vicitritā śobhati yair iyaṃ mahī (Jg + Jg)

Dr 104b29. 諸導師衆 (= *nāyakā*); Kj. 34a13. 化佛

⑮ **KN.252.14**(XI 15abcd):

KN = Nepalese recension (younger mss. C6, B etc.)

ime ca anye bahulokanāthā (v.l. °āḥ) *ye āgatāḥ kṣetrasahasrakoṭibhiḥ* (Tr + Jg!)

Gilgit (D2, D3) Nepalese recension (older mss. K, Bj, C1~5 etc.)

ime ca anye bahulokanāthā (v.l. °āḥ) *ye āgatā kṣetraśatair anekaiḥ* (Tr + Tr)

O, F, R₁(No.12)

ime ca anye bahulokanāyakāḥ ye āgatāḥ(F.°ām) *kṣetrasahasrakoṭibhi* (Jg + Jg)

Dr 104c4. 諸導師衆 (= *nāyakā*); Kj. 34a15. 諸化佛

⑯ **KN.294.9** (XIII 65ab):

G-N *jñātvā ca so āśayu* (v.l. °a) *lokanāthas taṃ vyākarotī puruṣarṣabhatve* (Tr + Tr)

O, F *jñātvā ca so āśaya lokanāyakas taṃ vyākaroti puruṣarṣabhatve* (Jg + Tr)

Dr. 110a21.- (cf. Krsh. 173-174); Kj. 39b29. 佛

⑰ **KN.312.16** (XIV 44cd):

G-N *prāpto 'si bodhiṃ nagare Gayāhvaye* (v.l. *Gajā°*) *kālo 'yam alpo 'tra tu* (v.l. *alpas tatra, alpas tatu, alpo tato*) *lokanātha* (**Jg + Tr!**)

O, F *prāpto 'si bodhiṃ nagare Gajāyāṃ* (F °jāyā) *kālo hy ayam alpaka lokanāyaka*
(Tr + Jg)

Dr 112c23. 導師 (= *nāyaka*); Kj 42a1. 佛

In non-Buddhist literature, the word *lokanātha* (“a protector or guardian of the world or people”) appears often as an epithet of Brahmā, Viṣṇu, Śiva etc. in the *Mahābhārata*, *Purāṇas* and so on (cf. PW, s.v.) as well as in Jaina literature (cf. PSM, s.v. *logaṇāha*; Ratnach, s.v. *loganāha*), while the form *lokanāyaka* (“a guide of the world or people”) is scarcely used at all (cf. pw, s.v. Hemādris *Caturvargacintāmaṇi* [13th c.]). However, in the Pali Canon, both forms appear very frequently as epithets of the Buddha: e.g.

Sn 995cd. *katamamhi gāme nigamamhi vā pana katamamhi vā janapade lokanātho*
(Jg + Tr)

Sn 991ab. *purā Kapilavatthumhā nikkhanto lokanāyako* (Śloka)

In addition, in Sanskrit Buddhist literature, the word *lokanātha* occurs statistically twice as many times as that of *lokanāyaka* (421:229 according to my data), which occurs frequently in the *Mahāvastu*, *Rakṣākāla(kara)stavaḥ* and in the *Ajitasenavyākaraṇa*.

As these two words have similar meanings, it is not surprising to find an interchange amongst the manuscripts of the SP. However, the following two facts make us assume that there was a certain reason behind this interchange: (1) In all cases, this occurs in

one other than cadences of *Triṣṭubh-Jagatī* verses; (2) In all cases, the Gilgit-Nepalese recension reads *lokanātha~* (*Triṣṭubh* metre), while the Central Asian one has *lokanāyaka~* (*Jagatī* metre).

(2.2) A stanza, consisting of both *Triṣṭubh* and *Jagatī* metres

We have seen instances of stanzas, in which *lokanātha~* and *lokanāyaka~* interchange. In most cases, the stanzas of the Gilgit-Nepalese recension, reading *lokanātha~*, consist of two *Triṣṭubh pādas*, while those of the Central Asian recension, reading *lokanāyaka~*, are a mixture of *Triṣṭubh* and *Jagatī* ones or two *Jagatī pādas*.

Not only the aforementioned instances, but a great many other cases occur in the SP, where the Gilgit-Nepalese recension has a *Triṣṭubh pāda*, whose parallel in the Central Asian recension is a *Jagatī* one. In all, 363 *Triṣṭubh-Jagatī* verses occur in KN 110.12~296.2, amongst which, 357 have equivalents in the Central Asian recension.

As stated above, the *editio princeps* of the SP by H. Kern and B. Nanjio is rather an "amalgam" of the Gilgit-Nepalese and Central Asian recensions. Therefore, I have compared readings in the Central Asian manuscripts and fragments with those in an old Sanskrit manuscript of the Nepalese recension, written in 1069/70 C.E. (abbr. K) in Nepal, taken to Tibet and preserved there in the Shalu Monastery, near Shigatse until it was eventually brought to Japan by Rev. E. Kawaguchi, where it has been kept ever since at Tōyō Bunko in Tokyo.

	<i>Triṣṭubh</i>	<i>Jagatī</i>
K	1,064 <i>pādas</i> (75%)	364 <i>pādas</i> (25%)
O	903 <i>pādas</i> (63%)	525 <i>pādas</i> (37%)

In this Nepalese manuscript (K), 357 verses consist of 1,428 *pādas* (357 x 4), of which 1064 are of 11-syllabled *Triṣṭubh* metre while the rest, i.e. 364 *pādas*, are of 12-syllabled *Jagatī* metre. However, in the above-mentioned Central Asian manuscript (O), the number of *Triṣṭubh pādas* is much smaller, namely 903, while there are 525 *Jagatī pādas*. In other words, there are 161 *pādas*, which are of *Triṣṭubh* metre in K, while the same *pādas* are of *Jagatī* metre in O. Also, there are 105 stanzas, which consist of two *Triṣṭubh pādas* (namely Tr + Tr) in K, while, in O, the same stanzas are a mixture of *Triṣṭubh* and *Jagatī* metres. Most cases of this alternation of the *Jagatī* metre resulted from replacements by synonyms in the cadence of *pādas* or from changes of word order, without any significant alternation of the meanings of the *pādas*. For example:

(2.3) Replacements by synonyms

-*ā* / -*aka*, -*ikā* (numerous!)

e.g. KN.385.3 (XIX 11a). **G-N** *acintyair* (Tr) / O, Khādalik. *acintikair* (Jg)

KN.207.10 (VIII 22d). **G-N** *anantāḥ* (Tr) / O *anantakāḥ* (Jg)

KN.203.5 (VIII 1d). **G-N** *bodhicaryā* (Tr) / O *bodhicārikām* (Jg)

KN.112.4 (IV 11d). **G-N** *coḍam* (Tr) / O *coṭakamm* (Jg)

KN.352.14 (XVI 14c). **G-N** *muhūrtaṃ* (Tr) / O *muhūrtakaṃ* (Jg)

KN.364.3 (XVIII 37b). **G-N** -*rūpyam* (Tr) / O *rūpikaṃ* (Jg)

etc. etc.

-ānukampī / -ānukampaka (7 instances!):

e.g. KN.62.5 (III 7a). **G-N** *dr̥ṣṭvā ca* (v.l. *dr̥ṣṭvāna*) *tvāṃ lokahitānukampī* (Tr)
O *dr̥ṣṭvāna te lokahitānukampakā* (Jg)

koṭyaḥ / koṭayaḥ (40 instances!)

e.g. KN.14.9 (I 44a). **G-N** *stūpāna paśyāmi sahasrakotyo* (Tr)

O *stūpāni paśyāmi sahasrakotaya* (= Stein Collection) (Jg)

Also, KN.97.9 (III 138a). **G-N** *dr̥ṣṭās ca yehī bahubuddhakotyaḥ* (Tr)

O *dr̥ṣṭ{v}ā ca yebhi bahubuddhakotayaḥ* (≠ R[1990])(Jg)

koṭīḥ / koṭayaḥ (3 instances)

e.g. KN.130.4 (V 33c). **G-N** *pramocayanto bahuprāṇikoṭī* (Tr)

O *pramocayante bahuprāṇakotayo* (Jg)

asti / vidyate (3 instances):

e.g. KN.220.15 (IX 11b). **G-N** *pramāṇu*(v.l. °a) *yeṣāṃ na kadācid asti* (Tr)

O *pramāṇa yeṣā na kadāci vidyate* (Jg)

nātha / nāyaka (6 instances):

e.g. KN.62.14 (III 11c). **G-N** *tato mama āśayu* (v.l. °ya) *jñātva nātho* (Tr)

O *tato mama āśayu jñātva nāyako* (Jg)

putra / ātmaja, aurasa

KN.115.3 (IV 31b). **G-N** *udārasaṃjñābhigato mi putraḥ* (Tr)

O *udārasthāmādhigato (mi) ātmajaḥ* (Jg)

KN.86.5 (III 63a). **G-N** *śr̥ṇoti cāsau svake* (v.l. °ka) *atra* (v.l. *tatra*) *putrān* (Tr)

O *śr̥ṇoti ca eti te atra aurasā* (Jg)

Lü (A-5 recto 8) *śr̥ṇo(t)i + + ti ca attra orasā* (Jg)

bhū / mahī

KN.252.11 (XI 14b). **G-N** *vicitritā yair iya śobhitā* (v.l. *śobhate*) *bhūḥ* (Tr)

O *vicitritā śobhati yair iyaṃ mahī* (= F) (Jg)

mārṣa / māriṣa

KN. 171.11(VII 37a). **G-N** *nāhetu nākāraṇam adya mārṣāḥ* (Tr)

O *nāhetu <nā>kāraṇam adya māriṣā* (Jg)

vīra (or **dhīra**) / **paṇḍita** (5 instances):

e.g. KN.131.3 (V 40a). **G-N** *bahu bodhisattvāḥ smṛtimanta dhīrāḥ* (Tr)

O *bahu bodhisattvāḥ smṛtimanta paṇḍitā* (Jg)

sattva / prāṇin

KN.163.1 (VII 16a). **G-N** *asmāṃś ca tārehi imāṃś ca sattvān* (Tr)

O *asmāś ca tārehi imāṃś ca prāṇino* (Jg)

(2.4) Changes of word order

e.g. KN.229.8 (X 10d). **G-N** *bahuṃ naro 'sau prasaveta pāpam* (Tr)

O *bahun tu pāpaṃ prasaved asau nara* (Jg)

Lü (B-10 verso 8) *bahuṃn tu pāpa pra(sa)veya so nara* (Jg)

Also, KN.310.4 (XIV 39d). **G-N** *mamōttamāṃ cary' anuśikṣamāṇāḥ* (Tr)

O *anuśikṣamāṇā mama cāryam uttamam* (Jg)

F *anuśikṣamāṇā mama cāryam uttamāṃm* (Jg)

(2.5) Mixture of *Triṣṭubh* and *Jagatī* metres

Apart from the cases of the alternations of *nātha* / *nāyaka* and *vīra* (or *dhīra*) / *paṇḍita*, other alternations do not affect the meanings of the *pādas*.

A mixture of *Triṣṭubh* and *Jagatī* metres in one stanza is also found in verses of the old stratum of the *Mahābhārata*, while, in the newer strata of the same epic and in the *Rāmāyaṇa*, there are no instances of such a mixture, which agree with the metrics of Classical Sanskrit⁴. This mixture is found very frequently in the older Pali scriptures as well, e.g. the *Suttanipāta*⁵, *Dhammapada*⁶, *Theragāthā*⁷ etc.⁸ Because of the mixture of *Triṣṭubh* and *Jagatī* metres and the resolution in verses (see below) in the SP, the style of the verses of this text is considered to date between the older and newer strata of the *Mahābhārata*⁹.

If we turn our eyes to *Triṣṭubh-Jagatī* in Buddhist Sanskrit scriptures other than the SP, some texts have stanzas, in which these two metres are mixed. Such as the *Mahāvastu*, *Lalitavistara*, *Samādhirājasūtra* (its 9th chapter contains 132 stanzas, of which 46 [namely 35%] are of this mixed type), in the *Rāṣṭraparipṛcchā* (there are 62 stanzas, of which 18 [namely 29%] are of this mixed type), the *Kāśyapaparivarta*, *Ajitasenavyākaraṇa*, *Candrapradīpa* (quoted in the *Śikṣāsamuccaya*), *Adhyāśayasamcodanasūtra* (*do.*), *Upāyakauśalyasūtra* (*do.*), and the *Ratnaketu-parivarta* contain many stanzas of this mixed type. On the other hand, in the *Gaṇḍavyūhasūtra*, there are 498 stanzas (of 249 verses) in all, of which merely 8 (2 %) are of this mixed type and 6 (1%) consist of two *Jagatī pādas*, while the rest, i.e. 484 (97 %), consist of two *Triṣṭubh pādas*. Also, the *Avadānaśataka*, *Divyāvadāna* and *Udānavarga* — these three all belonging to the Sarvāstivādins — and the *Mahāyānasūtrālamkāra* (probably composed in 5th century) do not contain any stanzas of such mixed metres. Thus, in the later Buddhist Sanskrit literature, verses of *Triṣṭubh-Jagatī* metres were composed complying with Classical Sanskrit.

Let us now revert to the SP and see the ratios of mixed types of *Triṣṭubh* and *Jagatī* metres in the above-mentioned Sanskrit manuscript, kept in Tokyo (K) and the so-called Kashgar manuscript (O). Amongst 714 stanzas of 357 verses, the combinations of the metres are as follows:

	Tr + Jg or Jg + Tr	Jg + Jg	Tr + Tr
K	238 stanzas (33%)	63 stanzas (9%)	413 stanzas (58%)
O	313 stanzas (44%)	99 stanzas (14%)	302 stanzas (42%)

This means also that the *Jagatī* metre is used in O much oftener than in K. The ratios of the two metres amongst the 1,428 *pādas* in the two manuscripts are as follows:

	Tr	Jg
K	1,064 <i>pādas</i> (75%)	364 <i>pādas</i> (25%)
O	903 <i>pādas</i> (63%)	525 <i>pādas</i> (37%)

It is clear from the above that there are more stanzas of the mixed types of the metres in

⁴ Cf. Edgerton 1939.

⁵ 47ab, 50ab, 66ab, 68ab, 70cd, 212cd, 214abcd etc.; see Pj II 3, p. 638, s.v. *Jagatīpādas*.

⁶ 40cd, 94cd, 125ab, 208abcd, 280cd, 281ab, 390cd; cf. Dh[p][tr.N], p. xxvi.

⁷ Th 73cd, 187ab, 205cd, 206cd, 305ab etc.; see EV I (2nd ed.) xxxix.

⁸ E.g. Thī 230ab *supupphitaggaṃ upagamma pādapaṃ ekā tuvaṃ tiṭṭhasi rukkhamaṇe* (Jg + Tr); SN I 131.27f. *supupphitaggaṃ upagamma bhikkhuni ekā tuvaṃ tiṭṭhasi sālamāṇe* (Jg + Tr); SN(S), p. xv.

⁹ Cf. Edgerton 1936; Warder 1967: § 276~277.

question in the Central Asian manuscript. As stated above, there are 105 stanzas, which consist of two *Triṣṭubh pādas* (namely Tr + Tr) in K, while, in O, the same stanzas are a mixture of *Triṣṭubh* and *Jagatī* metres. Which type of combination is to be considered as more original? One should judge the stanzas on a case-by-case basis. However, in general, in Buddhist literature as well as Indian classics, in earlier times, the mixed types of metres (Tr + Jg; Jg + Tr) were used, while later on, unmixed types (Tr + Tr; Jg + Jg) were utilised. From this, we may assume that stanzas of the mixed types are older, and that the Central Asian manuscript retains more archaic forms. In the case of the first-mentioned alternation of *lokanātha* / *lokanāyaka*, the latter in the Central Asian recension is the original form and the reading *lokanātha* in the Gilgit-Nepalese recension is the result of a later revision with the intention of standardising the metres of the stanzas. This assumption might be supported also by the fact that the parallels in Dharmarakṣa's Chinese translation of the Lotus Sutra (C.E. 286) agree with *lokanāyaka*.¹⁰

Apart from the mixtures of the metres in question, it is also remarkable that the number of stanzas, consisting of two *Jagatī pādas* (namely Jg + Jg), is greatly reduced in the Gilgit-Nepalese recension compared to that in the Central Asian one.

(3) Resolution

As in the Pali scriptures¹¹, in the SP, long syllables (—) at the first, fourth and fifth can be resolved into two short ones (◡◡). In other words, two short syllables can substitute for one long one (—) at these positions, which is extremely rare in Indian classics.¹²

Triṣṭubh: ◡—◡◡◡◡◡◡◡◡◡◡

Jagatī: ◡—◡◡◡◡◡◡◡◡◡◡

Cf. Vedic *Triṣṭubh*: ◡—◡—, ◡◡—|◡◡◡◡ or ◡—◡—◡, ◡◡|◡◡◡◡

Vedic *Jagatī*: ◡—◡—, ◡◡—|◡◡◡◡ or ◡—◡—◡, ◡◡|◡◡◡◡

There are many cases, where a *pāda* in the Gilgit-Nepalese recension has a regular form, while its parallel in the Central Asian one shows an irregular form with such a resolution. For example:

① KN.197.1 (VII 99a):

G-N *nirmāṇu*(K °a) *kṛtvā iti tāṃ vadeya* (K °eyyaṃ) (—◡—,◡◡◡◡◡◡)

O *abhinirminītṷā iti tāṃ vadeya* (◡◡—◡—,◡◡—◡◡)

② KN.209.2 (VIII 30d):

G-N *saddharmasthānaṃ ca samaṃ bhaviṣyati* (—◡—◡◡,◡◡◡◡◡◡)

O *saddharmapratirūpa samaṃ bhaviṣya{n}ti* (—◡◡◡—,◡◡◡◡◡◡) = Kj. 28c25.像法

③ KN.212.13 (VIII 38b):

G-N *utthāya so 'nyam nagaraṃ vrajeta* (—◡—◡◡◡◡◡◡)

¹⁰ In the *Śloka* verses in the SP, which I assume to have been composed later than the *Triṣṭubh-Jagatī* verses (Karashima 2015: 163), only the form *lokanātha*~ is found in cadence, while *lokanāyaka*~ is not used: KN.70.3 (III 35b), KN.176.8 (VII 47b), KN.177.7 (VII 53c), KN.228.8 (X 3a), KN.252.4 (XI 10d), KN.255.13 (XI 37b), KN.255.15 (XI 38b), KN.256.1 (XI 39b), KN.274.3 (XII 18a), KN.301.4 (XIV 1b), KN.301.7 (XIV 2d).

¹¹ E.g. the *Suttanipāta* (*Triṣṭubh*: first syllable, 75 cases), *Dhammapada* (*Triṣṭubh*: first syllable, 7 cases; see Dh[p[tr.N] xxvii), *Theragāthā* (*Triṣṭubh*: first syllable, 11 cases; fourth syllable, 1 case; fifth syllable, 6 cases; see EV I [2nd ed.], xliii), xlvii (*Jagatī*: first syllable, 4; fourth syllable, 2; fifth syllable, 21 cases).

¹² Cf. Edgerton 1936: 40; Régamey 1938: 12, 66.

O, Lü (B-9 *recto* 1) *utthāya so nagara vrrajeya anyam* (---υ- ≍ υυυ-υυ-υ)

There are some cases, where the newer manuscripts of the Nepalese recension show regular forms, while their parallels in the older ones of the Nepalese recension, the Gilgit manuscripts as well as the Central Asian one, contain irregular forms with such a resolution.

④ KN.195.7 (VII 92a) *yathâṭavī ugra bhaveya dāruṇā* (= R, B, T2, 6, 7, 8, N1, N2, A1)

(υ-υ-υ-υ-υ-υ-υ-υ-υ)

Gilgit (D1), Gilgit (Toda 1988), K, C3, 4, 5, 6, Bj.

yathâpi (K.'ha) *ṭavī bhavi*(D1.°e) *ugra*(Bj *bhavi-d-agra*) *dāruṇā*

(υ-υ-υ-υ-υ-υ-υ-υ-υ)

O *yathâpi ṭavī bhavi durga dāruṇā* (υ-υ-υ-υ-υ-υ-υ-υ-υ)

Except for the second instance (②), the meanings of the *pādas* in question do not differ. In the cases of the third and fourth instances (③ and ④), only word order differs. Therefore, we cannot find any meaningful reason for the change from the regular *pādas* to hypermetric ones. It is rather reasonable to assume that metric irregularities were adjusted by replacing synonyms or changing the word order. There are many cases, where hypermetric *pādas* in the Central Asian recension in the SP are normalised in the Gilgit-Nepalese one, while *vice versa* is extremely rare. Also from this, it is apparent that the *Triṣṭubh-Jagatī* verses in the Central Asian recension are older than their revised parallels in the Gilgit-Nepalese one.

(4) Short syllable before caesura

In the Vedas and in both early Pali scriptures¹³ and older Buddhist Sanskrit scriptures, like the *Mahāvastu*¹⁴, a short syllable is permitted before a caesura at the fifth syllable of *Triṣṭubh pādas*¹⁵, i.e.

Vedic: υ-υ-υ-υ, υυ|υ-υ-υ

(Vedic: υ-υ-υ-υ, υυ|υ-υ-υυ)

In Pali, later on, such a short syllable was lengthened. Amongst the manuscripts of the SP, generally speaking, those of the Central Asian recension retain the "archaic" short syllable, while it is changed to a long one in the Gilgit-Nepalese recension. E.g.:

① KN.295.10 (XIII 72d):

G-N *supino ayaṃ* (v.l. *va 'yaṃ*) *so bhavat' evarūpaḥ* (≍-υ-υ, -υυυ-υ-υ-υ)

O, F *supinā 'sya bhoti imi evarūpāḥ* (≍-υ-υ-υ, υυυ-υ-υ-υ)

② KN.308.8 (XIV 33a):

G-N *prayatā bhavadhvāṃ* (impv. 2. pl.) *kulaputra sarve* (≍-υ-υ-υ, υυυ-υ-υ-υ)

O *pratiyattā bhavatha* (impv. 2. pl.¹⁶) *kulaputrā sarve* (≍-υ-υ-υ-υ, υυ-υ-υ-υ-υ)

¹³ E.g. Sn 217b. *piṇḍaṃ labhetha paradattūpajīvī*; 325b *kālaññu c' assa garuṇaṃ dassanāya* (v.l. *garudassa*° [Pj II 332, n. 8]); cf. Pj II 639, IV; Dh 20b *dhammassa hoti anuddhammacārī*; *ib.* 84a *na attahetu na parassa hetu*; 108c, 328a, 329a (all *Triṣṭubh* verses); 94d *devāpi tassā pihayanti tādino* (*Jagatī*); cf. Dh[tr.N], p. xxviif.

¹⁴ E.g. Mvu I 161.14. *striyo dadāti parituṣṭamānaso*; 162.15. *jineṣu denti* (v.l. *dadanti*) *parituṣṭamānasāḥ*; II 49.15 = 51.15. *nāhaṃ kriṇāmi na pi* (←*nāpi*) *vikriṇāmi*; 319.8. *alaṅkarontī bhagavato bodhivṛkṣaṃ*; 319.16. *na cāsya astī samo sarvaloke*; 321.3. *na tubhya astī sadṛśo kutōttaro*; 323.1. *bhūñjāhi tatra paricārako haṃ*; 323.22. *mamāpi saptā ratanā viśiṣṭā*. Cf. Smith 1949~50: 6.

¹⁵ Cf. Smith 1949~50: 5~6, §§ 3.3~3.6; Warder 1967: §§ 84, 101; KN, Preface, p. xl.

¹⁶ Cf. BHSG §26.12.

IOL /// *ttā bhavatha kulaputrā (sa)rvve* ((—)–—, ———)

F *pratiyatta bhavata* (impv. 2. pl.¹⁷) *kulaputtra sarve* (—–—, ———)

Such an alternation is found amongst the manuscripts of the Gilgit-Nepalese recension as well, e.g.:

③ KN.169.14 (VII 32b):

C6, T6, 7, N2, T8, A1. *utpannu adyo sucireṇa nātha* (—–—, ———)

Gilgit(D1) *utpannu adyah sucireṇa nātha* (—–—, ———)

O, R, K, C3, 4, 5, T2, N1 *utpanna* (R, K, C3~5. °u) *adya sucireṇa nātha*
(—–—, ———)

In these cases¹⁸, too, the *pādas*, which retain this "archaic" short syllable, are more original than the normalised *pādas*.

Concluding Remarks

Compared with the Gilgit-Nepalese recension of the SP, the manuscripts of the Central Asian recension, esp. the so-called "Kashgar" manuscript (O), contain a great number of later additions and interpolations in the prose part. Some scholars have maintained, therefore, that the "Kashgar" manuscript is "younger". However, as I demonstrated in my "A Trilingual Edition of the Lotus Sutra — New editions of the Sanskrit, Tibetan and Chinese versions"¹⁹, if we delete such additions and interpolations from the Central Asian manuscripts, more archaic forms appear distinctly, which means that these manuscripts preserve Middle Indic archaisms surrounded by newly-added Sanskrit synonyms, while, in the Gilgit-Nepalese recension, such archaisms were replaced often by classical Sanskrit forms. Contrary to the prose part, no *pādas* in verses are augmented in the Central Asian recension; contrarily, some *pādas* in the Gilgit-Nepalese recension are wanting in the Central Asian one, namely: KN.15.14~16.1 (I 52cd, 53ab²⁰), KN.193.5~7 (VII 81bcd, 82a²¹). We find more hyper-forms in the Central Asian recension than in the Gilgit-Nepalese one, which may indicate that those, who had transmitted the Central Asian recension, made hyper-forms based on archaic Middle Indic forms instead of replacing them with Sanskrit words.

As we have seen above, the verses of the *Triṣṭubh* and *Jagatī* metres in the Central Asian recension of the SP preserve much older readings than those in the Gilgit-Nepalese one. Also, the prose part of the Central Asian recension generally contains more archaisms than the Gilgit-Nepalese one, if later additions and interpolations are ignored. Research on

¹⁷ Cf. BHSG §26.11.

¹⁸ In the SP, a short syllable is permitted before the caesura also at the fourth syllable of the *Triṣṭubh* *pādas*, which is not seen in Vedic nor in Pali (Cf. Warder 1967: § 101, n. 3). E.g.:

KN.292.9 (XIII 52a):

G-N *sattvāś ca dṛṣtvā 'tha vihanyamānān* (—–—, ———)

O *dṛṣtvāna ca satva vi{ha}hanyamānā* (—–—, ———)

KN.24.1 (I 64a):

G-N *pūrvaṃ ca gatvā diśa so hi raśmir* (—–—, ———)

O *pūrvāya ca sā diśa gatva raśmi* (—–—, ———)

¹⁹ In: ARIRIAB, vol. VI (2003): 85~182, vol. VII (2004): 33~104, vol. VIII (2005):105~189, vol. IX (2006): 79~88.

²⁰ O, Stein Collection, Gilgit manuscript (D1, 2) and N2 lack these *pādas*; cf. Krsh. 34.

²¹ O lacks these *pādas*. VII 81b is wanting also in IOL fragment; cf. Krsh.120.

the SP should be carried out, taking these facts into consideration. Also, I should like to emphasise the importance of research on the manuscripts and fragments of Buddhist scriptures discovered in Central Asia, as they preserve, generally speaking, more original forms than the Sanskrit manuscripts discovered in Gilgit, Nepal and Tibet — I, myself, have been editing and publishing transliterations and photographs of Central Asian Sanskrit manuscripts and fragments, kept at present at The British Library and The Institute of Oriental Manuscripts of the Russian Academy of Sciences, St. Petersburg in the BLSF and StPSF series, respectively.

BIBLIOGRAPHY, ABBREVIATIONS AND SIGNS

The abbreviations of the Sanskrit manuscripts and fragments of the *Saddharmapūṇḍarīka*, referred to in this article, are as follows:

- A1 = Ms. kept in the Asiatic Society, Calcutta, no. 4079
 B = Or. 2204, Ms. kept in the British Library.
 Bj = Ms. formerly kept in the Library of the Cultural Palace of Nationalities (民族文化宮圖書館), Beijing (written in 1082 C.E.). A photographic edition: Minzu Wenhua Gong 1984; transliteration: Jiang 1988; Toda 1989~1991.
 C3, C4, C5, C6 = Mss. kept in the Cambridge University Library, Add. no. 1682, no. 1683, no. 1684, no. 2197
 D1, D2, D3 = Gilgit mss. of the *Saddharmapūṇḍarīka* kept in the National Archives of India (New Delhi), the British Museum (London), and in the possession of Mr. M. A. Shah (Lahore). Facsimile edition and transliteration: Watanabe 1972~1975; Toda 1979; new facsimile edition: *Saddharmapūṇḍarīkasūtram: Gilgit Lotus Sutra Manuscripts from the National Archives of India: Facsimile Edition*, Tokyo 2012: Soka Gakkai, Institute of Oriental Philosophy; New Delhi: National Archives of India (Lotus Sutra Manuscript Series, 12).
 D(Toda 1988) = Gilgit Ms. of the *Saddharmapūṇḍarīka* in the Tucci Collection. Facsimile edition: Gnoli 1987; transliteration: Toda 1988.
 F = the Sanskrit Manuscripts of the *Saddharmapūṇḍarīka*, discovered in Farhād-Bēg Yailaki, now kept under F.xii.7 in the Oriental and India Office Collections in the British Library; romanised in Toda 1983: 229~258.
 H₁₋₆ = Readings of the Central Asian Manuscript fragments of the *Saddharmapūṇḍarīka*, romanised in Toda 1983: 261~320. They are classified into 6 groups according to the possessor of the fragments, i.e. :
 (1) the Otani Collection. (H₁ in this study)
 (2) the Petrovsky Collection (H₂ in this study)
 (3) the Stein Collection. (H₃ in this study)
 (4) the Stein and Le Coq Collections. (H₄ in this study)
 (5) the Stein and Hoernle Collections, the India Office Library. (H₅ in this study)
 (6) the India Office Library. (H₆ in this study)
 (7) miscellaneous: the Petrovsky, the Turfansammulung, and the Hoernle Collections. (H₇ in this study)
 Here in this study, numbers in small type, refer to the above-mentioned groups, while numbers in parentheses, refer to the pages in Toda 1983, e.g. H₁(263), H₇(319).
 K = Ms. kept in the Tōyō Bunko, Tokyo (brought from Tibet by Rev. E. Kawaguchi) (written in 1069/70 C.E.). Facsimile edition: SMS; transliteration: Toda 1980~85.
 Lü = Jiang 1997
 N1, N2 = Mss. kept in the National Archives of Nepal, Kathmandu, no. 4–21, no. 3–678, respectively
 O = the so-called Kashgar manuscript of the *Saddharmapūṇḍarīka*, actually discovered in

Khādaliq but purchased in Kashgar. Colour facsimile edition: *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.): Facsimile Edition*, published by The Institute of Oriental Manuscripts of the Russian Academy of Sciences, the Soka Gakkai, and the Institute of Oriental Philosophy, Tokyo 2013: The Soka Gakkai (Lotus Sutra Manuscript Series 13); transliteration: Toda 1983: 3~225.

R = Ms. kept in the Royal Asiatic Society of Great Britain and Ireland, London, no. 6

R₁₋₇ = Readings of the fragments from the Petrovsky Collection found in BB 33. These consist of 85 folios (including fragments), belonging to 7 different manuscripts of the SP. Here in this study, numbers in small type refer to these 7, while numbers in parentheses refer to the folios, e.g. R₁(No. 2), R₇(No. 85).

R(1990) = Fragments from the Petrovsky Collection found in BB 34.

T2, T6, T7, T8 = Ms. kept in the Library of the University of Tokyo, no. 408, no. 412, no. 413, no. 414.

a, b, c, d ... = the 1st, 2nd, 3rd, 4th ... *pāda* ("foot", "quarter") of a stanza

ARIRIAB = *Annual Report of The International Research Institute for Advanced Buddhism at Soka University*

BB 33 = Gregory M. Bongard-Levin and M. I. Vorob'ëva-Desjatovskaja, *Pamjatniki Indijskoj Pis'mennosti iz Tsentral'noj Azii*, Vypusk 1, Moskva 1985 (Pamjatniki Pis'mennosti Vostoka LXXIII, 1; Bibliotheca Buddhica 33).

BB 34 = Gregory M. Bongard-Levin and M. I. Vorob'ëva-Desjatovskaja, *Pamjatniki Indijskoj Pis'mennosti iz Tsentral'noj Azii*, Vypusk 2, Moskva 1990 (Pamjatniki Pis'mennosti Vostoka LXXIII, 2; Bibliotheca Buddhica 34).

BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press; repr. Delhi, 1970: Motilal Banarsidass.

BLSF = *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments*, editors-in-chief, Seishi Karashima and Klaus Wille, Tokyo, vol. I (2006), vol. II (2009), vol. III (2015): International Research Institute for Advanced Buddhism, Soka University.

CA rec. = Central Asian recension of the *Saddharmapuṇḍarīka*

Dhp = *Dhammapada*, ed. O. von Hinüber and K. R. Norman, Oxford 1995: PTS.

Dhp(tr.N) = *The Word of the Doctrine (Dhammapada)*, translated with an introduction and notes by K. R. Norman, Oxford 1997; Reprinted with corrections Oxford 2000: Pali Text Society (Pali Text Society Translation Series, no. 46).

do. = ditto

Dr = *Zhengfahuajing* 正法華經, translated by Dharmarakṣa in 286 C.E., in: T. 9, no. 263, pp. 63~134.

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EV I (2nd ed.) = *The Elders' Verses I, Theragāthā*, translated with an introduction and notes by K. R. Norman, 2nd edition, Lancaster 2007: PTS.

Fuse, Kōgaku 布施浩岳

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- G-N rec. = Gilgit-Nepalese recension of the *Saddharmapundarika*
- IOL San = Catalogue of Sanskrit manuscripts and fragments in The British Library
- Jg = *Jagati*
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- Kj = *Miaofalianhua jing* 妙法蓮華經, translated by Kumārajīva in 406 C.E., T. 9, no. 262, pp. 1–62.
- KN = *Saddharmapundarika*, ed. Hendrik Kern and Bunyiu Nanjio, St. Petersburg 1908–12: Académie Impériale des Sciences (Bibliotheca Buddhica X); repr.: Tokyo 1977: Meicho-Fukyū-Kai.
- Krsh = Seishi Karashima, *The Textual Study of the Chinese Versions of the Saddharmapundarikasūtra—— in the light of the Sanskrit and Tibetan Versions*, Tokyo 1992: Sankibō Busshorin (Bibliotheca Indologica et Buddhologica 3).
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- Mvu = *Le Mahāvastu*, ed. Émile Senart, 3 vols., Paris 1882–1897: Imprimerie nationale; repr.: Tokyo 1977: Meicho-Fukyū-Kai.
- Pj II = *Sutta-Nipāta Commentary: being Paramatthajotikā II*, 3 vols., ed. H. Smith, London 1916–18: PTS.
- PSM = Hargovind Das T. Sheth, *Paia-sadda-mahaṅṅavo: A Comprehensive Prakrit-Hindi Dictionary*, Calcutta 1923–1928; 2. ed. Varanasi 1963: Prakrit Text Society.
- PTS = The Pali Text Society
- PW = Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 vols., St. Petersburg 1855–1875.
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- SMS = *Sanskrit Manuscripts of Saddharmapūṇḍarīka* 梵文法華經写本集成. *Collected from Nepal, Kashmir and Central Asia*, comp. by Institute for the Comprehensive Study of the Lotus Sutra, Rissho University 立正大学法華經文化研究所, Tokyo: Publishing Association of Saddharmapūṇḍarīka Manuscripts 梵文法華經研究会, 12 vols., 1977~1982.
- Sn = *Suttanipāta*, ed. D. Andersen, H. Smith, London 1913: PTS.
- SN = *Samyutta-Nikāya*, ed. L. Feer, 5 vols., London 1884~1898: PTS.
- SN(S) = *The Samyuttanikāya of the Suttapiṭaka*, vol. I: *The Sagāthavagga: A Critical Apparatus* by G. A. Somaratne, Oxford 1998: PTS.
- SP = *Saddharmapūṇḍarīka(-sūtra)*
- StPSF = *Buddhist Manuscripts from Central Asia: The St. Petersburg Sanskrit Fragments*, editors-in-chief, Seishi Karashima and M.I. Vorobyova-Desyatovskaya, Tokyo, vol. I (2015): The Institute of Oriental Manuscripts of the Russian Academy of Sciences and The International Research Institute for Advanced Buddhology at Soka University.
- T = *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu 高楠順次郎, Kaikyoku Watanabe 渡邊海旭, 100 vols., Tokyo 1924~1934.
- TDKR = *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 徳島大学教養部倫理学科紀要 [Bulletin of the Department of Ethics, the Faculty of Liberal Arts, the University of Tokushima]
- Th = *Theragāthā*, in: *Thera- and Therī-Gāthā*, ed. H. Oldenberg and R. Pischel, rev. K. R. Norman, L. Alsdorf, London, 2nd ed., 1966: PTS.
- Thī = *Therīgāthā*, in: *Thera- and Therī-Gāthā*, ed. H. Oldenberg and R. Pischel, rev. K. R. Norman, L. Alsdorf, London, 2nd ed., 1966: PTS.
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²1958 *Saddharmapuṇḍarīka-Sūtram: Romanized and Revised Text of the Bibliotheca Buddhica Publication*, Tokyo 1934~1935: Seigo Kenkyūkai 聖語研究會; repr. Tokyo ²1958, ³1994: Sankibō Busshorin 山喜房佛書林.

~ = stem of a word, e.g. *dharmā~*

° = except for letters, following or preceding the sign, the word is the same as the preceding one, e.g. *ratnāmayā* (v.l. °*ān*).

* = a hypothetical form which is not attested anywhere, e.g. **snāru*

< = $\alpha < \beta$ = the form α comes from β ; e.g. Gā. *masu* < Skt. *madhu*

← = $\alpha \leftarrow \beta$: the Sanskrit form β should be changed to α

/// = beginning or end of a fragment when broken

- = absence of the parallel(s)

≐ = $\alpha \equiv \beta$: β is almost the same as α