WRITTEN MONUMENTS OF THE ORIENT. Vol. 8, No. 2 (16), 2022, p. 36–57

Artiom Mesheznikov

New Fragments of the Sanskrit Lotus Sūtra in the Serindia Manuscript Collection (IOM, RAS)

DOI: 10.55512/wmo114792

Abstract: The present work deals with the four previously unpublished fragments of the Sanskrit Lotus Sūtra kept in the Serindia Collection in the subcollection of N.F. Petrovsky under the call numbers SI 2098 (2 fragments), SI 3693, SI 3694. These fragments have some points in common considering the information about the codicological and paleographical features. The fragments present a remarkable similarity to each other in terms of material, type of script and ductus of the writing. It is estimated that the original complete folios of the manuscripts had 7 lines and the same presumable dimensions. On these grounds it is very probable that the four fragments belong to one and the same manuscript. Apart from this, the analysis of text makes it clear that the two fragments under the call number SI 2098 are the two almost conjoining parts of one and the same folio. The article includes transliteration and English translation of the fragments, their comparison with the corresponding text from the Kashgar manuscript of N.F. Petrovsky and with the text of the Kern & Nanjio edition. As a result of comparing the text of the fragments with the texts representing two currently known Sanskrit versions of the Lotus Sūtra (the Gilgit-Nepalese and the Central Asian) it becomes possible to assume that our fragments are closer to the Central Asian version. Fragments containing the texts of this version are of particular interest and utmost importance for the textual history of the Sanskrit Lotus Sūtra, because such texts represent the earlier stage of textual development of the Sūtra than the Sanskrit texts from Nepal and Gilgit that show more modern and remodeled variant.

Key words: Serindia Collection, Sanskrit manuscripts, Lotus Sūtra, Khotan, Nikolai F. Petrovsky

The Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS) has preserved a significant number of folios and fragments of the Sanskrit Lotus Sūtra. Among the

© Artiom Vladimirovich Mesheznikov, Institute of Oriental Manuscripts, Russian Academy of Sciences (mesheznikoff@yandex.ru)

manuscripts of the Sanskrit part of the Serindia Collection the Lotus Sūtra texts take the first place in terms of the number of copies and the volume of the manuscripts. The Serindia Collection includes 30 Sanskrit manuscripts of the Lotus Sūtra among which some folios and fragments still remain unpublished. After they had been identified, it became possible to publish the next seven fragments[1] and thereby to make significant progress in introducing into scientific circulation the manuscripts of the Lotus Sūtra stored in the Serindia Collection.

The Sanskrit manuscripts of the Lotus Sūtra kept in the Serindia Collection were compiled mainly in the 8–9th cc.[2] All the manuscripts were written on paper in pothi format in Southern Turkestan Brāhmī script. Both Sanskrit versions of the Sūtra (Gilgit-Nepalese and Central Asian) are presented in the Serindia Collection, but it is necessary to note that the manuscripts related to the Central Asian version greatly predominate. It is suffice to point out that the Sanskrit part of the Serindia Collection contains the largest existing Central Asian manuscript of the Lotus Sūtra which is well-known as the so-called Kashgar manuscript kept in the subcollection of N.F. Petrovsky. Since this manuscript has been preserved almost entirely (including over 400 folios and fragments), it serves the basis for investigating the Central Asian version, which is considered as the earliest version containing an older text being very close to the original variant of the Lotus Sūtra.[3] Studies of the text of the Kashgar manuscript showed that initially it consisted of about 500 folios, of which 399 folios and fragments are stored now in the Serindia Collection in the subcollection of N.F. Petrovsky (under the call number SI 1925/27).[4] Most of the other Sanskrit

[1] SI 2098 (2 fragments), SI 3000 (2 fragments) and 3 fragments for the call numbers SI 3631, SI 3693 and SI 3694.

[2] According to the data of paleography it can be assumed that several fragments were recorded in the 5–7th cc.

[3] In the preface to the Kern and Nanjio's edition of the Lotus Sūtra H. Kern suggested that the Kashgar version was older and closer to the original composition of the Lotus Sūtra than the other texts, since the grammatically correct Sanskrit of the Nepalese manuscripts was the outcome of subsequent innovations made by the authoritative revisers (KERN & NANJIO 1908–1912: IX).

[4] Apart from a larger part of the text preserved in the Serindia Collection and those 12 folios which are considered to be missing some parts of the Kashgar manuscript are kept in the following places in the world: 40 folios are held in the Stein collection in the British Library and 4 folios are in the Hoernle collection in the India Office Library; 9 folios are in the Trinkler collection in the State Library of the Stiftung Preussischer Kulturbesitz formerly in Marburg and now in Berlin; 6 fragments are now in the Otani collection in the Peking Library; one fragment is in the Ellsworth Huntington papers in the Sterling Library of Yale University (TODA 1981: XII).

manuscripts of the Lotus Sūtra from the Serindia Collection show similarities or even verbatim matches with the text of the Kashgar manuscript and thus stand closer to the Central Asian version. When compared with the Sanskrit texts of Nepalese and Gilgit manuscripts, almost all Central Asian folios and fragments represent a quite different recension of the textual tradition of the Lotus Sūtra. The Gilgit-Nepalese version of the Lotus Sūtra is formed by Sanskrit manuscripts on palm leaf and paper from Nepal and Tibet, as well as Sanskrit manuscripts on birch bark discovered in 1931 in a stūpa site north of Gilgit in Kashmir.[5] Only three Sanskrit manuscripts preserved in the Serindia Collection under the call numbers SI 1941,[6] SI 3332/3[7] and SI 4645[8] are close to the Gilgit-Nepalese version of the Lotus Sūtra.

The paleographic and linguistic analysis of the manuscripts showed that during the second half of the 1st millennium AD the Lotus Sūtra was circulating in the Southern oases of the Tarim Basin, mainly in Khotan. This is confirmed by some happily survived Khotanese colophons to several manuscripts of the Lotus Sūtra in which the Khotanese donators transfer the merits to their dead relatives.[9] The widespread circulation of the Lotus Sūtra in Khotan also could be confirmed by the type of script. As has already been noted, Sanskrit manuscripts of the Lotus Sūtra from the Serindia Collection were written in Southern Turkestan Brāhmī script developed and used for copying texts in the southern rim of the Tarim. Comparison of Sanskrit manuscripts from the Serindia Collection with the Sanskrit texts in Northern Turkestan Brāhmī from the German Turfan Collection revealed that Hīnayāna texts were more popular in the Northern oases while Mahāyāna texts predominated in the Southern. The Lotus Sūtra and other Mahāyāna texts are represented in the Turfan Collection by only a small number of manuscripts, while these texts perform the main part within 'Sanskrit division' of the Serindia Collection. In this respect, being probably one of the most popular Sanskrit texts in Khotan, the Lotus Sūtra may well have been one of the school-forming Sūtras in the Southern oases of Tarim Basin.

[5] Undoubtedly the Sanskrit texts found in the Gilgit manuscripts agree very closely with the Sanskrit texts of the Nepalese manuscripts and thus both groups of texts form single Gilgit-Nepalese version.

[6] See: BONGARD-LEVIN & VOROBIOVA-DESIATOVSKAIA 1987.

[7] See: TIOMKIN 1995.

[8] See: MESHEZNIKOV 2021.

[9] For example, the Kashgar manuscript of N.F. Petrovsky has such a colophon on the f. 459b (TODA 1981: 225).

It is noteworthy that the name "Kashgar manuscript" is conditional and should be associated with the place where this manuscript was acquired by the Russian Consul General in Kashgar N.F. Petrovsky from a local collector aqsaqal Badruddin Khan, who had discovered it near Khotan (most probably in the Domako region, in the ancient Buddhist site at Khādalik, where excavations were carried out at the beginning of the 20th c., and where many other manuscripts of the Serindia Collection were found).[10] Judging the presumptive provenance, the Kashgar manuscript of N.F. Petrovsky strictly scientific should be called the Khotan manuscript.

Manuscripts from Central Asia contain the original Sanskrit Hīnayāna and Mahāyāna texts and represent the early versions of the sūtras, which had already been replaced in India by the newer ones. The same applies to the Sanskrit variants of the Lotus Sūtra. The study of Chinese translations shed light on the chronology of the Sanskrit Lotus Sūtra texts. Comparison of available Sanskrit manuscripts of the Lotus Sūtra with the Chinese Buddhist texts allowed to determine which Sanskrit version had served the basis for a certain Chinese translation of the Sūtra. The exact dates of the Chinese translations gave grounds for making assumptions about the textual history of the Sanskrit versions. On one hand, it was discovered that the Gilgit-Nepalese version had appeared in India presumably around the fourth century AD and it was this version which had been chosen for the Chinese translation of Kumārajīva in 406. On the other hand, the earlier version of the Sūtra, which at present we know as the Central Asian one, most likely penetrated oases of Tarim Basin in the first centuries AD and was translated into Chinese at as early a date as the third century AD by Dharmarakṣa.

In this regard Prof. Heinz Bechert attempted to research the textual history of the Sanskrit text of the Lotus Sūtra checking its Chinese translations and all currently known Sanskrit manuscripts in Nepalese, Devanāgarī and Brāhmī scripts. Having studied the chronological relationship between Indian and Central Asian texts, H. Bechert tried to explain the appearance of several versions of the Sūtra. According to him, the Gilgit-Nepalese version which underlies Kumārajīva's translation and must be dated earlier than 406 AD was neither of Nepalese, nor of Kashmirian origin.[11] Initially, the earliest text of the Sūtra was recorded in the first centuries AD and brought from India to Central Asia. Subsequently in India this text was remodeled by unknown scholars, and as a result appeared the so-called Gilgit-Nepalese

[10] Vorobiova-Desiatovskaia 2011: 245.

[11] *Saddharmapuṇḍarīka-sūtra* 1977: 6.

version. The hybrid language[12] of the original text of the Sūtra was changed by scholars applying the rules of classical Sanskrit grammar. The new form of the text was widely accepted in the Buddhist tradition of North India and replaced the earlier variant, because the upgraded version fitted much better the taste of time of the so-called Sanskrit renaissance.[13] During that period the Buddhist literary tradition, which had been functioning for a long time in the large variety of Middle Indian dialects, was transferred to a single classical Sanskrit. The original text of the Lotus Sūtra was restructured, its variations from classical Sanskrit in orthography, phonology, syntax, and morphology were removed or unified in accordance with standard Sanskrit grammar. The more modern version of the Lotus Sūtra began to spread throughout North India, while in oases of Tarim Basin the earlier so-called Central Asian recension had been already generally accepted and widely transmitted. Thus, the Central Asian manuscripts represent the early stage of textual development of the Lotus Sūtra. Such manuscripts were in circulation especially in Khotan and the unpublished fragments to which the present article is devoted are among them.

The present work deals with the four previously unpublished fragments of the Sanskrit Lotus Sūtra kept in the Serindia Collection in the subcollection of N.F. Petrovsky under the call numbers SI 2098 (2 fragments), SI 3693, SI 3694. We introduce transliteration of the fragments, their English translation and facsimile.

[12] Franklin Edgerton in his seminal work Buddhist Hybrid Sanskrit Grammar and Dictionary proposed a description of Buddhist Sanskrit texts based on the assumption that the originally used Prakrit languages had been undergoing the process of a progressive Sanskritization during which middle Indic forms were gradually purged. Presumably, Sanskritization was increasing exponentially in the course of a gradual oral transformation, Sanskrit elements were penetrating more and more into texts in Middle Indic languages, and as a result this process formed an array of texts, characterized by a different ratio of Sanskritisms and Prakritisms in them. Speaking about the manuscripts of the Lotus Sūtra presented in the Serindia Collection, they contain the texts which underwent changes in the direction of greater Sanskritization, their prose passages were composed in almost regular Sanskrit comparatively free from recognizable Middle Indic influence, but many archaic hybrid language forms also retained especially in the verses.

[13] *Saddharmapuṇḍarīka-sūtra* 1977: 6.

Description of the fragments

SI 2098. According to the text fragment 1 (in size 13.9×13.1 cm) and fragment 2 (13.7×10.6 cm) are almost connected. A large decorative circle has been preserved (diameter: 10.1 cm). It was supposed to contain a colored miniature. Such circles can also be found in the Kashgar manuscript, usually at the beginning or the end of chapters. (Pl. 1, 2, 3, 4)

SI 3693. The fragment measures 14×20.1 cm, only the left part of the pothi folio is extant. Fragment preserves a left margin (2 cm) and a small decorative circle (diameter: 3.1 cm) for marking a binding hole. The number of the page (225) is preserved on the left side-recto. **(**Pl. 5, 6)

SI 3694. The manuscript, which measures 7.5×18.6 cm, belongs to the left half of the folio and preserves part of a small decorative circle (diameter: ≈ 3 cm). It consists of three fragments, two of which are very tiny and preserve only illegible fragments of akṣaras. On the basis of the Kashgar manuscript we estimate that a complete folio SI 3694 bore 7 lines of writing on each side as with the fragments SI 2098 and SI 3693. Comparison with the Kashgar manuscript shows that the recto side of the fragment SI 3694 might include the lines from 5 to 7 and the verso side continues with the excerpts of the next four lines. (Pl. 7, 8)

From an evaluation of the available information about the external features of the fragments (material, type of script and ductus, number of lines, etc.) it is possible to assume that they were parts of one manuscript copied in Khotan. Moreover, two fragments kept under the call number SI 2098 form parts of one and the same folio of this manuscript. Our fragments are written in the ornamental formal Southern Turkestan Brāhmī script, the forms of the akṣaras look very similar, and, judging by the paleography, the manuscript dates back to the 8–9th cc. AD. The text is put down in black ink on light brown paper. The complete pothi folio contains 7 lines on each side, the dimension between the lines is 1.8 cm. The upper and lower edges are partially preserved in some of our fragments and measure 1 to 1.5 cm, the size of left and right margins according to the fragments is 1.5 to 2 cm.

As mentioned above, the Sanskrit Lotus Sūtra texts in the manuscripts of the Serindia Collection often coincide almost verbatim with the text contained in the Kashgar manuscript. Aside from those few fragments that turned out to be closer to the Gilgit-Nepalese version, the rest manuscript

fragments clearly follow the text of the Kashgar manuscript, and rare discrepancies found among them can be considered equivalent in terms of both content and grammatical form. With the help of the text of the Kashgar manuscript it is possible to calculate that there would originally have been 25–30 akṣaras to the line of the entire folio of the manuscript to which our fragments belong. From the facts mentioned above, the size of the entire pothi folio may be calculated as having originally been roughly 15×50 cm.

Contents of fragments

The fragments contain text from two chapters of the Lotus Sūtra. The text of SI 3693 belongs to the 18th chapter of the Lotus Sūtra ("The Chapter Describing the Religious Merit [Obtained through] Joyful Participation [in Dharma]", 'Anumodanāpuṇyanirdeśaparivartaḥ'). The fragments SI 2098 and SI 3694 are the excerpts from the 19th chapter ("Benefits of a Dharma Preacher", 'Dharmabhāṇakānṛśaṃsa-parivartaḥ').

The excerpt of fragment SI 3693 belongs to the end of the 18th chapter, which, as the name of the chapter implies, outlines a description of religious benefits obtained from the joyful acceptance of Dharma. The content of the chapter may be summarized as follows. Bodhisattva Maitreya asks Buddha what achieves a person who listens to the Lotus Sūtra and follows it with joy. According to Buddha, accepting the teachings of the Lotus Sūtra will bring incalculable religious merit to an adept and lead to a better rebirth. The key term for this chapter is *anumodanā* (acceptance, (expression of) thanks, gratification or approval).[14] In the context of the Lotus Sutra this term may be understood as a *joyful participation* in knowledge. Through listening to the Lotus Sūtra, a person experiences a joyful participation in the truth inherent in it, which Buddha comprehended, and which the listener of the Sūtra comprehends.[15] The chapter emphasizes that concerning accumulation of religious merit anumodanā gained through listening to the Sūtra surpasses other methods of spiritual development, namely the practice for the laity (offering gifts) and yogic practice. Our fragment tells that if a person of a good family[16]

[14] MONIER-WILLIAMS 1899: 37; EDGERTON 1953: 32.

[15] MESHEZNIKOV 2020: 623.

[16] Both the 18th and 19th chapters speak about sons and daughters of a good family. They may be understood as sentient beings who have awakened to the realization of their Buddha-nature, of their innate potential for enlightenment, and the spiritual tendencies of these beings are directed towards attaining Buddhahood through the path of a bodhisattva.

hears the Dharma of the Lotus Sūtra, were it even just one line for a single moment, and, as mentioned before, if that person joyfully receives it, feeling participation in knowledge it contains, the religious benefits of that person will be incalculable and incomparable. Namely those who hold joy in their mind while hearing the Dharma (and also persuading other beings to listen to it) will be reborn into the body which will acquire marvelous carts, palanquins, vehicles etc., obtain seats of Indra, Brahma, a Cakravartin's royal lion-throne, gain birth in the same place as the bodhisattvas acquired dhāraṇī-powers.

The text of fragments SI 2098 represents the very beginning of the 19th chapter of the Lotus Sūtra, which speaks about those who spread the Dharma. This chapter focuses not only on the transformative power of the text of Sūtra itself, but also on the exalted status of its preacher. It tells about the good qualities acquired by sentient beings through the reading, explaining, propagating the Lotus Sūtra to others. According to the text, a person who keeps the Lotus Sūtra, takes care of it, recites it's Dharma, explains difficult passages, rewrites and propagates the text of the Sūtra, is called Dharmabhāṇaka or a Dharma-preacher. The passage from SI 2098 enumerates the merits obtained by Dharmabhāṇaka in terms of rewards for the six senses. The number of good qualities that a Dharma-preacher will receive is indicated for each of six sense faculties (the five sensory organs and the mental organ — the mind), and it is either 800 or 1200. One of the interpretations of these numbers was offered by Kumarajiva's student Tao-shen (360–434) in his Commentary on the Sūtra.[17] The 10 precepts of Buddhism (10 kinds of goodness) correspond to 10 virtues or good qualities. Every good quality can be combined with the 10 good qualities, thus their number should be multiplied by itself, resulting in 100. Good qualities are inherent in the four proper deeds (self-practice, teaching the Dharma, praising the Dharma and following it with joy) and thus 400 good qualities result from it. Good qualities have three grades. Everything can be characterized as the lowest, the middle and the highest. The middle level includes the lowest, and the highest level includes both the lowest and the middle. If the lowest level has 400 good qualities, then the middle and highest levels have 800 and 1200 respectively. According to the 19th chapter three organs — ears, tongue and mind — can be described as the highest, and they get 1200 good qualities, the other three — eyes, nose and body — are of the middle grade, so they have 800 good qualities. Further the text

[17] See: YOUNG-HO KIM 1985.

specifies how pure and perfect will be Dharmabhāṇaka's faculties of seeing, hearing, perceiving etc. In particular fragment SI 3694 presents the excerpt which deals with the Dharmabhāṇaka's body.

Transliteration, correspondences and English translation

The fragments presented here under the call numbers SI 2098 and SI 3693 correspond to the text from the folios of the Kashgar manuscript preserved in the Stein collection of the British Library. The fragments SI 2098 follow the text of the folios 340–341 kept under the call numbers Or.9613–14 and Or.9613–15. The fragment SI 3693 corresponds to the text of the folios 336–337 (Or.9613–10, 11). Speaking about the fragment SI 3694 it overlaps with the folio No. 357 of the manuscript SI 1925 kept in the N.F. Petrovsky subcollection of the Serindia Collection. The text of the Central Asian version of the Lotus Sūtra, contained in the Kashgar manuscript is most fully presented in the edition of H. Toda.[18] Also, the facsimile edition of L. Chandra[19] was used when comparing the text of our fragments with the Kashgar manuscript.

Apart from the comparison with the Kashgar Manuscript our fragments may be also compared with the corresponding text of the well-known Kern and Nanjio edition of the Lotus Sūtra[20] which is based mostly on the texts of the Nepalese manuscripts and thus differs textually from the Central Asian version.[21] The comparison of our fragments and texts of the Kashgar manuscript with the version known from the late Sanskrit Nepalese manuscripts shows that more modern rearranged version in some parts overlaps with the Central Asian, but also has many differences due to later alterations.

[18] See: TODA 1981.

[19] See: *Saddharmapuṇḍarīka-sūtra* 1977.

[20] See: KERN & NANJIO 1908–1912.

[21] The manuscripts used by H. Kern and B. Nanjio are all much newer than the Central Asian manuscripts. Nepalese palm leaf texts preserving comparatively older readings may be dated to the 11–12th cc., and more modern Nepalese paper manuscripts have been copied since the 17th c.

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 manuscript
{ } — superfluous akṣara(s) or a daṇḍa
+ — 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
◯ — decorative circle
ḫ — jihvāmūlīya

SI 2098 (fragment 1 + fragment 2 (in *italic*))

Recto

1. /// ◯ .. + kha(l)[u] +++ *[n] sa ..*
2. /// ◯ ti sma [•] *[y]at kaśc(i)t sa[t].*
3. /// ◯ vā *[i]maṃ dharmapa-*
4. /// ◯ vā[c](a)*yiṣyati de-*
5. /// ◯ [ś][a](y)i*[ṣ]yati • svādhyā-*
6. /// [r]gu ◯ ṇa[ś](a) + *(n)[i] • pratilapsya-*
7. /// .. • aṣṭo ghrāṇagu[ṇ](a) + *(t)[ā]ni pra(t)[i]-*

Verso

1. /// • aṣṭau kāyagu[ṇ]a .. *(t)[ā]ni [p]ra* +
2. /// .[y](a)ti • yebhir guṇe + *s [t]asya kulaputra-*

3. /// [ś]uddhaṃ pariśu[d]dhaṃ [bh](a) + *[ṣ]yati • supari-*
4. /// [c]akṣurindriyaṃ prati[l]*(a)psyati yena ca-*
5. /// cakṣuṣa mātāpitṛsaṃ*[bh](a)vena sarvaṃ tṛsā-*
6. /// .. sumeruṃ sacakravā*[ṭ](a)[m]ahācakravā-*
7. /// sasara sa taṭākaṃ[22] *[h]eṣ[ṭ]i(m)[e]na [y]* +

Kashgar manuscript 340b(4)–341b(2):

atha **khalu** bhagavā**n sa**tatasamitābhiyuktaṃ nāma bodhisatvaṃ +++tvaṃm[23] āmaṃtraya**ti sma • yaḥ kaścit sat**atasamitābhiyu /// — ///[24] tā[25] **vā imaṃ dharmapa**ryāyam udgṛhṇiṣyati /// — ///[26] saṃprakā**śayiṣyaṃti • svādhyā**yiṣyaṃti /// — /// **lapsyati**[27] • dvādaśa śrotraguṇaśatāni prati /// — /// **psyati**[28] • dvādaśa jihvāguṇaśatāni pratilapsyati • **a(ṣ)ṭ /// — /// l**apsyati[29] • dvādaśa managuṇaśatāni prratilaps**ya◯ti • yebhir guṇe**bhi**s tasya (k)ula[p]utra**sya bahubhir guṇaśatebhi śarīre ṣaḍendriyagrāmaṃ **śuddhaṃ pa◯riśuddhaṃ bha**viṣyati • **supari**śuddhaṃ bhaviṣyati sa kulaputra eva pariśuddhaṃ **cakṣurindriyaṃ pratilapsyati ye ca**kṣurindriyeṇa pratilabdhena prākṛtikena māṃsa**cakṣuṣā mātāpitṛsaṃbhavena sarvaṃ tṛsā**hasraṃ mahāsāhasraṃ lokadhātuṃ drakṣyati sāntarabahirdhaṃ sa**sumeruṃ sacakrravāṭaṃ mahācakrravā**ṭaṃ mucilendramahāmucilendraṃ saśailaṃ savanaṣaṇḍaṃ sotsaṃ **sasarabhaṭākaṃ heṣṭimena y**āvad avīci mahānarakaṃ drrakṣyati •

[22] Kashgar manuscript: scribal error for “bhaṭākaṃ”.

[23] (mahāsa)tvaṃm (TODA 1981: 169). Hereinafter restoration of some parts of the missing text of the Kashgar manuscript is given in accordance with the edition of H. Toda.

[24] The symbol /// — /// indicates those parts of the folios in the Kashgar manuscript which are missing due to fire.

[25] (kta … kuladuhi)tā.

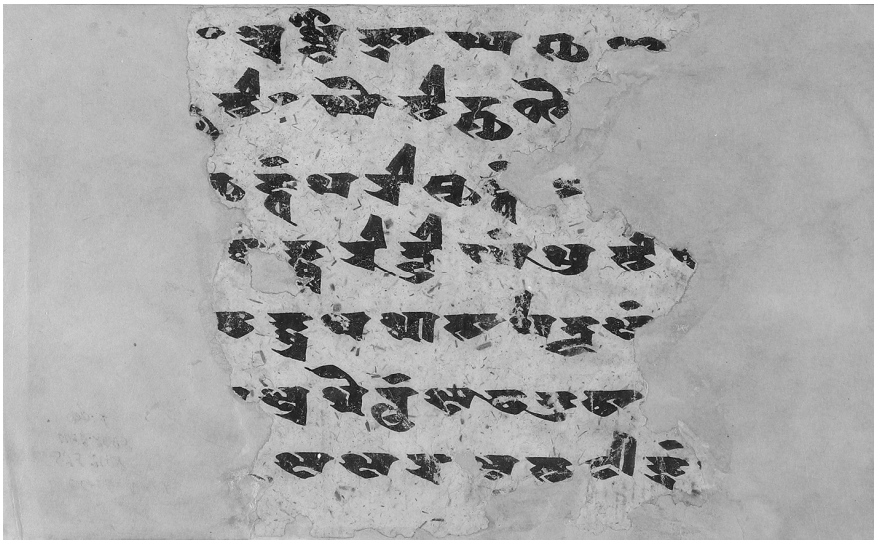
[26] (dhārayiṣyati vācayiṣyati deśayiṣyati paryāpuniṣyati).

[27] (likhiṣyati … prati)lapsyati.

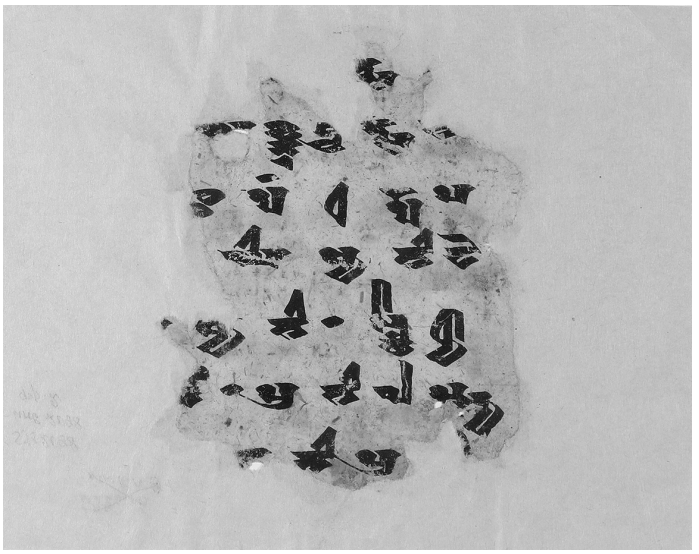
[28] prati(lapsyati … pratila)psyati.

[29] a(ṣ)ṭ(au … prati)lapsyati.

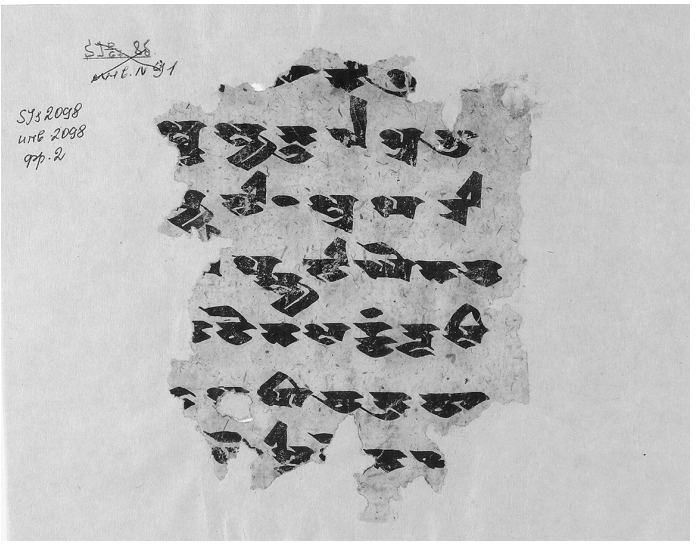
Pl. 1.
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection,
Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 2098, fragment 1 *recto*



Pl. 2:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection,
Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 2098, fragment 1 *verso*



Pl. 3:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection, Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 2098, fragment 2 *recto*



Pl. 4:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection, Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 2098, fragment 2 *verso*

Kern & Nanjio, 354(1)–350(8):

atha **khalu** bhagavā**n** **s**atatasamitābhiyuktaṃ bodhisattvaṃ mahāsattvamāmantrayāmāsa| **yaḥ kaścit** kulaputra **imaṃ dharmaparyāyaṃ** dhārayiṣyati **vācayiṣyati** vā **de**śayiṣyati vā likhiṣyati vā| sa kulaputro vā kuladuhitā va aṣṭau cakṣu**rguṇaśa**tā**ni** **pratilapsya**te dvādaśa śrotraguṇaśatāni pratilapsyate **aṣṭau ghrāṇaguṇa**śa**tāni** **prati**lapsyate dvādaśa jihvāguṇaśatāni pratilapsyate **aṣṭau kāyaguṇa**śa**tāni** **pra**tilapsyate dvādaśa manoguṇaśatāni pratilaps**yate**| tasyaibhirbahubhirguṇaśataiḥ ṣaḍindriyagrāmaḥ **pariśuddha**ḥ **supari**śuddho bhaviṣyati| sa evaṃ pariśuddhena **ca**kṣurindriyeṇa prākṛtena māṃsa**cakṣuṣā mātāpitṛsaṃbhavena trisā**hasramahāsāhasrāṃ lokadhātuṃ sāntarbahiḥ saśailavanaṣaṇḍāmadho yāvadavīciṃ mahānirayamupādāya upari ca yāvadbhavāgraṃ|

Translation

Thereupon Bhagavan addressed Bodhisattva Mahāsattva Satatasamitābhiyukta (‘Forever Diligent’): “If a young man of a good family preserves, recites, teaches, writes this Dharmaparyāya, that person will attain eight hundred good qualities of the eye, twelve hundred qualities of the ear, eight hundred qualities of the nose, twelve hundred qualities of the tongue, eight hundred qualities of the body, and twelve hundred qualities of the mind. By these many hundred good qualities the six sense faculties of that person will become completely pure and perfect. That person will gain pure vision. By means of the natural, bodily eyes given by his parents he will see the whole universe consisting of triple thousand great thousand worlds, within and beyond, with its great mountains Sumeru, Cakravāla,[30] Mucilinda, mountain ranges, forests, clouds, seashores, all the existence from the lowest hell Avīci and up to the highest summit of the universe.

[30] Cakravāṭa/Cakravāḍa/Cakkavāla — n. of a mountain or rather mountain-range, supposed to surround the earth.

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Folio 225

Recto

1. rmaparyāyaṃ śṛṇu[yā](t*) u ///
2. saṃskāreṇa kṛtenopaci ///
3. lābhe gorathā[n](āṃ) lā[bhī] ///
4. yānānāṃ sarṣa◯pa(y) ///
5. bhī bhaviṣyati • sa[ce]t pu[na] ///
6. rmaparyāyaṃ [śṛ]ṇuyāt* para[s] ///
7. rasya sa[tva] ++ tena [pa]ra ///

Verso

1. kuśalābhisaṃ++reṇa lābhī [bh] ///
2. sanānāṃ siṃ(hā)sanānāṃ lābhī ///
3. aparasya puruṣasyaivaṃ + ///
4. traṃ dharmaparyāyaṃ ◯ śṛṇu ///
5. yadi muhūrta[mā]◯[t](ra)[m] ///
6. saṃskāreṇa pa[ra]ṃ prautsā+ ///
7. labdhebhir bodhisatvebhiḥ sārdhaṃ ///

Kashgar manuscript, 336b(1)–337b(1):

tatra vihāre muhūrtamātram api imaṃ dharmapa**ryāyaṃ śrnuyāt* u**tthito vā • niṣṣaṇṇo vā sa ajita kulaputras taṃ mātrakena puṇyābhi**saṃskāreṇa kṛtenopaci**tena jātivītivṛtto dvitīye ātmabhāvapratil**ābhe gorathānāṃ lābhī** bhaviṣyaty aśvarathāna hastira◯thānāṃ śivikāyānāṃnā nāva**yānānāṃ sarṣapay**ānānāṃ sukhayānānāṃ divyānāṃ ca vimāna(y)ā /// — /// **iṣyati**[31] • **sacet puna**s tatra dharmaśravaṇe muhūrtamātram api /// — /// **ryāya**[32] **śṛṇuyā paras**atvaṃ vā niṣīdā /// — /// **sya**[33] **satva**sya sa **tena**

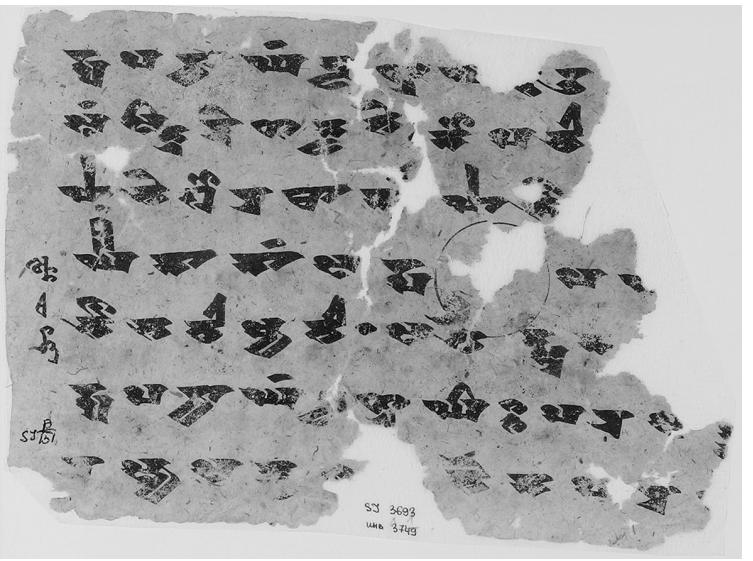
[31] (nānām lābhī bhav)iṣyati (TODA 1981: 166).
[32] (…dharmapa)ryāya.
[33] niṣīdā(payed… apara)sya.

paramāsana /// — /// skāreṇa[34] **kuśalābhisaṃskāreṇa lābhī bh**aviṣya(ti) (ca)krravartirājā**sanānāṃ siṃhāsanānāṃ lābhī** bhav /// — ///[35] ajita tatra kaścid eva puruṣaḥ **aparasya** ○ **puruṣasyaivaṃ** vaded āgaccha tāva(t) tvaṃ bhoḥ puruṣa saddharmapuṇḍarīkaṃ nāma sū**traṃ dharmaparyāyaṃ śṛṇu**ṣva sa ca puruṣas tasya puruṣasya taṃ protsāhanam āgamya āgatvā **yadi muhūrtamātram** api imaṃ dharmaparyāyaṃ śṛṇuyāt* tasya satvyasyānena puṇyābhi**saṃskāreṇa paraṃ protsā**hanakuśalamūlenabhisaṃskṛtena puruṣaḥ sadādhāraṇiprrati**labdhebhir bodhisatvebhi • sārdhaṃ** samavadhānaṃ prratilabhati •

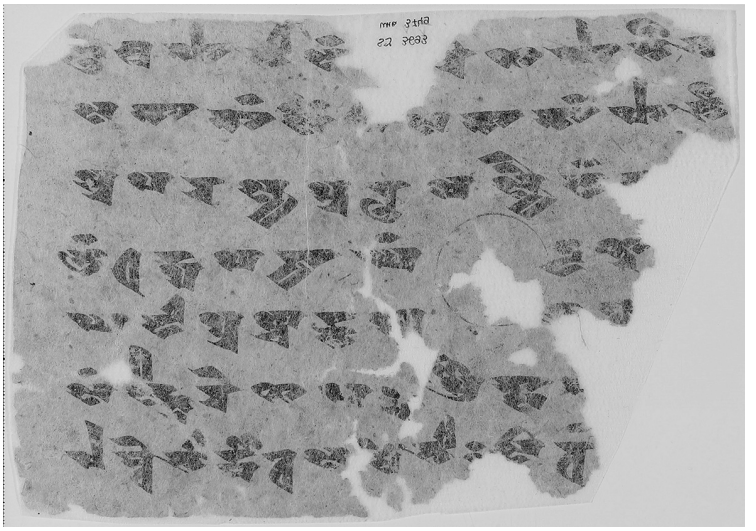
Kern & Nanjio, 349(9)–350(4):

sa ca gattvā tasminnimaṃ dharmapa**ryāyaṃ** muhūrtakamapi **śṛṇuyāt**sthito vā niṣaṇṇo vā sa sattvastanmātreṇa puṇyābhi**saṃskāreṇa kṛtenopaci**tena jātivinivṛtto dvitīye samucchraye dvitīya ātmabhāvapratilambhe **gorathānāṃ lābhī** bhaviṣyatyaśvarathānāṃ hastirathānāṃ śivikānāṃ goyānānāmṛṣabhayānānāṃ divyānāṃ ca vimānānāṃ lā**bhī bhaviṣyati**| **sacetpuna**statra dharmaśravaṇe muhūrtamātramapi niṣadyemaṃ dha**rmaparyāyaṃ śṛṇuyātpara**ṃ vā niṣādayedāsanasaṃvibhāgaṃ vā kuryād**aparasya sattvasya tena** sa puṇyābhisaṃskāreṇa lābhī bhaviṣyati śakrāsanānāṃ brahmāsanānāṃ cakravarti**siṃhāsanānām**| sacetpunarajita kaścideva kulaputro vā kuladuhitā v**āparaṃ puruṣamevaṃ** vadedāgaccha tvaṃ bhoḥ puruṣa saddharmapuṇḍarīkaṃ nāma **dharmaparyāyaṃ śṛṇu**ṣva sa ca puruṣastasya tāṃ protsāhanāmāgamya yadi muhūrtamātramapi śṛṇuyātsa sattvastena **protsā**hena kuśalamūlenābhisaṃskṛtena dhāraṇī**pratilabdhairbodhisattvaiḥ sārdhaṃ** samavadhānaṃ pratilabhate|

[34] (…puṇyābhisaṃ)skāreṇa.
[35] bhav(iṣyati…).



Pl. 5:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection, Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS. SI 3693 *recto*



Pl. 6:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection, Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS. SI 3693 *verso*

Translation

...if a man of a good family approaches a monastery and there hears this Dharmaparyāya for even a single moment, either standing or sitting. Then, O Ajita! Through the store of merit attained from this action that person after the end of his present life, at the time of his second existence will become a possessor of carts yoked with oxes, horses and elephants, palanquins, ships, light and beautiful carriages, heavenly vehicles, aerial cars. If that person sits down at a place where the Dharma is taught, even for a moment to hear this Dharmaparyāya, or invites another person to sit and listen or shares with him his own seat, by the merit of goodness attained through that action he will gain seats of Indra, of Brahma, thrones of a Cakravartin. O Ajita! If that same person says to another person: "Come and listen to the Dharmaparyāya called the Lotus Sūtra of the True Law", — and if due to his exertion that other person comes to listen to it even for a single moment, then by the merit of the root of goodness attained through this exertion the first person will obtain co-existence with Bodhisattvas having acquired dhāraṇīs.

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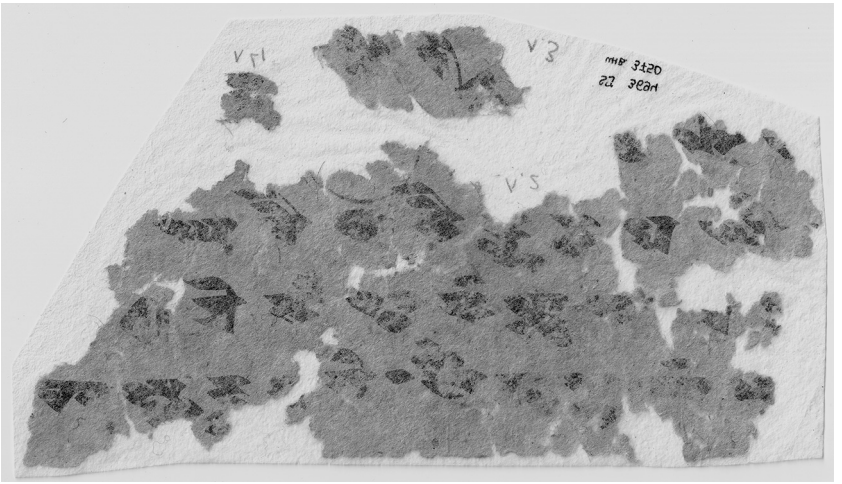
Transliteration

Recto

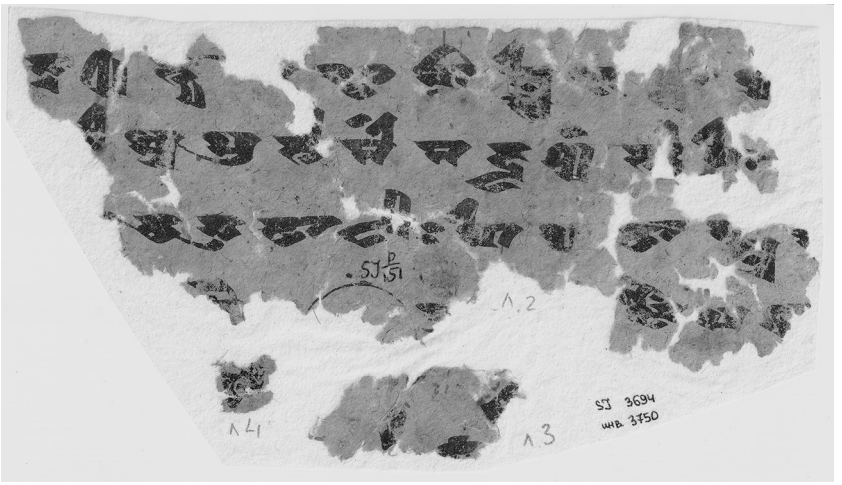
5. /// ya[th]aiva vai[ḍū][rya]ma[yi] ///
6. /// dhāreti idaṃ hy udā ++ ///
7. /// thā ʻs[ya] [dṛ](śya)te • sau [t](u) [s](va)yaṃ [pa] ///

Verso

1. /// kadhā[t]ū+ ihāsti [sa]tvā [ma] ///
2. /// iṣu prat[i]biṃba dṛśyaṃ[ti] [hi] [t] ///
3. /// cakravādā : hi[ma]vā[n] su+ ///
4. /// [thai]+ ◯ [4] ++++ sau pa[ś] ///



Pl. 7:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection,
Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 3694 *recto*



Pl. 8:
A fragment of Saddharmapuṇḍarīka-sūtra from the Serindia Collection,
Petrovsky Sub-Collection. The Institute of Oriental Manuscripts RAS.
SI 3694 *verso*

Kashgar manuscript, 357a(7)–357b(6):

pariśuddha tasya bhavate ‘tmabhāvo **yatheva vaiḍūryamayī** sunirmalaḥ priyadarśano bhoti ca sarvaprrāṇināṃ : ya sūtra **dhāreti indaṃ hy udā**raṃm*[36] ādarśa mrrāṣṭe yatha biṃba dṛśyate loka ‘sya kāyasmi ta**thā** ‘**sya dṛśyate • sau tu svayaṃ pa**śyati no ca anye pariśuddhakāyasy iyam evarūpam* 2 ye **lokadhātūya ihāsti satvā ma**nuṣyadevāsuraguhyakāś ca • nanarakeṣu vā pre◯tatiraścayon**iṣu pratibiṃ(ba) dṛśyaṃti hi t**asya kāye 3 devavimānāś ca bhavāgra yāva(c ch)aila /// — /// .**ā • himavān su**meruś ca mahāṃś ca meruḥ kaya(sm)i /// — /// śyani[37] ātmabhāve saśrāvakā bu[d](dha) /// — /// ā[38] gaṇe ca ye dharma prakāśa[39] ///

Kern & Nanjio, 370(10)–371(6):

pariśuddha tasya bhavatetmabhāvo **yath**āpi **vaiḍūryamayo** viśuddhaḥ| sattvāna nityaṃ priyadarśanaśca yaḥ sūtra **dhāreti idaṃ udā**ram ||61|| ādarśapṛṣṭhe yatha bimbu paśyet loko ‘**sya** kāye ayu **dṛśyate tathā**| **svayaṃ**bhu **so paśyati** nānyasattvānpariśuddhi kāyasyiyamevarūpā ||62|| ye **lokadhāt**au hi **ihāsti sattvā ma**nuṣyadevāsuraguhyakā vā| narakeṣu preteṣu tiraścayon**iṣu pratibimba** saṃ**dṛśyati** tatra kāye||63|| vimāna devāna bhavāgra yāvacchailaṃ pi ca parvata **cakravāḍa**m| **himavān su**meruśca mahāṃśca meruḥ kāyasmi dṛśyantimi sarva**thai**va ||64|| buddhāṃ pi **so paś**yati ātmabhāve saśrāvakānbuddhasutāṃstathānyān| ye bodhisattvā viharanti caikakā gaṇe ca ye dharma prakāśayanti ||65||

[36] (1) (= 61) (TODA 1981: 176). Hereinafter H. Toda correlates the number of stanzas in the Kashgar manuscript and in the Nepalese version from the Kern & Nanjio edition respectively (1–61, 2–62, 3–63, 4–64, 5–65).

[37] (… 4… pa)śyani.

[38] buddha(sutāṃs… caikak)ā.

[39] prakāśa(yanti 5…).

Translation

His body becomes entirely pure, perfectly clear and excellent, as if made of a cat's-eye gem; he who preserves this Sūtra is always an utterly pleasant sight for all sentient beings.

Since everything reflects on the surface of a mirror, so the world's image is seen in his body. He alone sees it, while no other beings do, such is the perfection of his body.

All sentient beings of the world, humans, gods, demons, spirits, hell's inhabitants, hungry ghosts, animals are reflected on that body.

The aerial chariots of the gods which reach as high as the extremity of the universe, the mountains Cakravāḍa, Meru, Mahāmeru are reflected on that body.

He sees the Buddhas in his body, likewise the Śrāvakas and other sons of Buddha, the Bodhisattvas who lead a solitary life, and those who teach the Dharma to the assembly.

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