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## Seven New Fragments of the Sanskrit Saddharmapuṇḍarīka-sūtra (manuscript SI 6781) in the Serindia Collection (IOM, RAS)<sup>1</sup>

DOI: 10.55512/wmo629972

*Abstract.* The present paper introduces seven new manuscript fragments that have been identified with the Sanskrit Buddhist text — the Lotus Sūtra (Skt. Saddharmapuṇḍarīka). Until quite recently these fragments have had no pressmark and were revealed among the unregistered materials of the Serindia Collection (IOM, RAS). The fragments represent different parts of seven pothi-type leaves of paper containing Sanskrit text in South Turkestan Brāhmī script, which was used for recording Buddhist texts in the 8–9 cc. AD in Khotan — the largest center of Mahāyāna in Serindia (the Eastern part of Central Asia within the current borders of Xinjiang). Seven fragments bear clear similarities in terms of paleographic and codicological features (type of script, size and shape of graphemic symbols (*akṣaras*), number of lines and line-spacing, paper characteristics etc.). Given the express similarities, it is reasonable to assume that all the fragments could belong to one and the same manuscript. Furthermore, it was revealed that two new fragments almost join with those kept under the pressmarks SI 1934 and SI 6584 and represent altogether two relatively complete pothi leaves. After the identification and investigation these seven new fragments were assigned the inventory number and the pressmark SI 6781. This paper includes description of the fragments SI 6781, transliteration, comparison with the corresponding text of the Petrovsky manuscript (the most complete Central Asian copy of the Sanskrit Lotus Sūtra), English translation, and facsimile of two fragments.

*Key words:* Lotus Sūtra, Nicolai F. Petrovsky, Sanskrit manuscripts, Serindia Collection IOM, RAS

Sanskrit written monuments found in the 19–20 cc. in the oasis city-states of the Tarim Basin of the so-called Serindia (the historical and cultural area

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<sup>1</sup> The research was supported by the Russian Science Foundation (RSF) under grant No. 23-28-01093, <https://rscf.ru/project/23-28-01093/>.

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of Central Asia, spanning the present-day Xinjiang Uyghur Autonomous Region of China) constitute the core of the tradition of Northern Buddhism.<sup>2</sup> Sanskrit manuscripts from Serindia are of great scientific significance for the study of the ancient and early medieval history of the Northern branch of Buddhist tradition, which as a result of its historical spread and advancement took root among indigenous peoples of Russia. Since Central Asia was able to retain Sanskrit written heritage, which was almost completely lost in its original home, India, Serindian manuscripts represent essential historical sources for the reflection of the early development of Northern Buddhism.

The Serindia Collection of the Department of Manuscripts and Documents of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS) contains an extensive collection of Central Asian Buddhist written monuments in Sanskrit. It includes over 600 storage units, which appeared to be Sanskrit manuscript fragments from Khotan, Kashgar, Kucha and other centers of the Buddhist culture of Serindia. In the Serindia Collection the Sanskrit texts, which are currently most thoroughly classified in terms of contents, are presented in the manuscripts written in the South Turkestan graphic variations of Indian Brāhmī script, which were used for recording texts in the Southern oases of the Tarim Basin. The oasis city-states were located along the branches of the Great Silk Road. The Southern Silk Route, and primarily its major Buddhist center Khotan, is considered to be the circulation area of the most part of the manuscripts which today compose the Sanskrit part of the Serindia Collection.

Sanskrit manuscripts from Khotan acquired by the Russian travelers, scholars and diplomats in the late 19th — early 20th cc. were written on paper in South Turkestan Brāhmī subtypes (dating back to the second half of the first millennium AD) and in terms of textual repertoire reflect the popularity of Mahāyāna sūtras in the Southern Serindia. As far as one can judge from the Sanskrit segment of the Serindia Collection, the most popular Mahāyāna text in Central Asia was the Lotus Sūtra (Skt. Saddharmapuṇḍarīka), which significantly exceeds the other Buddhist works in terms of the volume of preserved manuscripts and the number of copies.

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<sup>2</sup> Southern Buddhism in the tradition of Theravada, which functioned in Pali language, spread from India to Ceylon and Southeast Asia, and Northern Buddhism, represented by schools of three directions (Northern Hīnayāna (or Śrāvakayāna), Mahāyāna and Vajrayāna), was originally diffused through the Sanskrit and Prakrit manuscripts outside Hindustan throughout Central Asia and established itself in Nepal, Tibet, Mongolia, the Far East, and regions of Russia.

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According to the latest data, the Sanskrit part of the Serindia Collection includes more than 30 storage units,<sup>3</sup> which contain manuscript folios and fragments of Saddharmapuṇḍarīka-sūtra. A significant part of the Sanskrit Lotus Sūtra texts has already been thoroughly investigated and published, however some written monuments are still not introduced into science. Moreover, it is likely that by this moment far from all fragments of this Sūtra are identified in the Sanskrit collection of the IOM, RAS. The manuscript examined in this paper confirms that some of the texts may be revealed among the materials that have not yet been registered.

At the last count the Serindia Collection includes 664 storage units of Sanskrit manuscripts, which are registered in the inventory-books stored in the Department of Manuscripts and Documents of the IOM, RAS. However, among the Sanskrit manuscripts discovered in Serindia and brought to St. Petersburg, a large number of fragments still remains unprocessed, unrestored, unorganized and unregistered. These are mainly small and tiny fragments held at the Department (cabinet 119, shelf numbers I–V) in various boxes, folders, envelopes with handwritten materials set aside for restoration and inventorization. As revealed relatively recently, there survived seven fragments, which preserved fairly large excerpts of the Sanskrit Lotus Sūtra and, judging by external characteristics, these fragments belonged to the same manuscript copied presumably in the 8–9th cc. AD in Khotan. After its identification and investigation, the manuscript was assigned the inventory number and pressmark SI 6781.

Perhaps, the most honorable place in the Sanskrit part of the Serindia Collection is occupied by a true pearl of the Institute's collection — the famous Kashgar manuscript of Nicolai F. Petrovsky (hereinafter — the Petrovsky manuscript).<sup>4</sup> This Buddhist manuscript rarity represents the

<sup>3</sup> At the time of writing this article it can be stated that, the Sanskrit texts of the Lotus Sūtra are represented in the Serindia Collection by 35 storage items, containing various number of folios or fragments: SI 1886/1 (1 fragment); SI 1925 (321 ff.); SI 1927 (78 ff.); SI 1933 (1 fragment); SI 1934 (3 fragments); SI 1935 (20 ff.); SI 1936 (1 fragment); SI 1937 (32 ff.); SI 1938 (5 fragments); SI 1939 (21 ff.); SI 1940 (1 fragment); SI 1941 (2 fragments); SI 2077 (1 fragment); SI 2092 (2 fragments); SI 2093 (5 fragments); SI 2098 (2 fragments); SI 3000 (2 fragments); SI 3002 (2 fragments); SI 3013 (1 fragment); SI 3025 (7 fragments); SI 3030 (2 fragments); SI 3044 (2 fragments); SI 3330 (1 fragment); SI 3332/3 (2 fragments); SI 3631 (1 fragment); SI 3693 (1 fragment); SI 3694 (3 fragments); SI 4517 (1 fragment); SI 4519 (1 fragment); SI 4645 (1 fragment); SI 6584 (1 fragment); SI 6780 (10 fragments); SI 6781 (7 fragments); SI 6783 (3 fragments); SI 6784 (3 fragments).

<sup>4</sup> The extensive part of this manuscript was acquired by the Russian Consul General in Kashgar Nicolai F. Petrovsky (1837–1908), who made an essential contribution in assembling

largest Central Asian copy of Saddharmapuṇḍarīka in Sanskrit. The Petrovsky manuscript has reached us almost in its entirety (over 400 leaves)<sup>5</sup> and forms the basis of the Central Asian version<sup>6</sup> of Lotus Sūtra. Thanks to its completeness it serves as the main source for investigating and identifying the Central Asian Sanskrit manuscripts with the text of Lotus Sūtra. The vast majority of Sanskrit Lotus Sūtra manuscripts in the Serindia Collection coincide almost verbatim with the corresponding passages in the Petrovsky manuscript. The same applies to the fragments SI 6781, which, as has been revealed, quite clearly follow the text of the Petrovsky manuscript (see Table 1).

### Description of the fragments

Obviously, the fragments SI 6781 compose a single copy of the Sanskrit Saddharmapuṇḍarīka-sūtra and possess quite a similar set of codicological and paleographic features. They were copied in black ink on very pale brown laid paper (6–7 laid lines in 1 cm)<sup>7</sup> with 6 lines on each side and the same distance between lines (1.4–1.5 cm). The fragments are written in South Turkestan Brāhmī script, have the same ductus of writing (attested by size and shape of graphemic symbols — *akṣaras*) and, judging by the paleography, date back to ca. the 8–9th cc. AD. Moreover, according to textual and external similarities two fragments SI 6781 fit together with the other two fragments in the Serindia Collection (kept under the pressmarks SI 1934<sup>8</sup> and

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the Sanskrit manuscripts of the Serindia collection. Among the subcollections which constitute ‘Sanskrit division’ of the Serindia Collection the Petrovsky subcollection is the largest (including more than 300 storage units).

<sup>5</sup> Apart from 399 folios and fragments kept in the Serindia Collection under the pressmarks SI 1925 and SI 1927 about 60 leaves of the Petrovsky manuscript are stored in the other repositories of the world and 12 leaves are considered to be missing. For more detailed information see: TODA 1981: XII.

<sup>6</sup> The prevalence of the Lotus Sūtra over a vast geographical area, in India and Central Asia, led to the formation of several versions. There are two currently known Sanskrit versions: Central Asian and Gilgit-Nepalese. For more details regarding Sanskrit versions of the Sūtra. See: MESHEZNIKOV 2022: 37–40.

<sup>7</sup> Laid paper — type of paper produced by using a laid mould (generally of horse-hair threads placed side by side), so that it contains laid lines pattern, which is visible when the pothi folio is backlighted.

<sup>8</sup> SI 1934 includes three fragments of the same manuscript of the Sanskrit Lotus Sūtra. Among them the fragment No. 2 — hereinafter SI 1934(2) — joins with SI 6781.

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SI 6584)<sup>9</sup> and altogether they represent two almost complete pothi leaves. From an evaluation of the available information about the dimensions of fragments and the number of *akṣaras* to the line (55–60 *akṣaras* per line)<sup>10</sup> the size of the entire pothi folio in this manuscript can be calculated as having originally been 9×57 cm.

**Fragment SI 6781(1) + SI 6584** (Pl. 1, 2). The fragment 6781(1) measures 8.9×16.1 cm and belongs to the left part of the folio, which preserved the left margin (1 cm), pagination (“218”) and the traces of decorative circle (diameter: 2.7 cm; distance from left edge: 13.5 cm) for marking a binding hole. The fragment SI 6781(1) and the fragment SI 6584 (9×30.1 cm) occurred to be the parts of one and the same leaf and after restoration they form the relatively complete pothi folio with both margins preserved. Judging by the number of missing *akṣaras* (defined through the corresponding text of the Petrovsky manuscript), the lacuna between fragments measures 12–17 cm. The determined length of the line along with the size of margins makes it clear that the dimensions of the complete folio were, as already mentioned, 9×57 cm.

**Fragment SI 6781(2)** 9×15 cm in size represents the left part of the folio, however left margin (1 cm) is preserved partially, and pagination is missing. The traces of the decorative circle can be seen at a distance of 13.5 cm from the left edge (diameter cannot be measured).

**Fragment SI 6781(3) + SI 1934(2)** (Pl. 3, 4). The fragment SI 6781(3) measures 8.9×13.8 cm and presents the left part of the leaf, containing the partially preserved decorative circle with a diameter 2.7 cm. It has been found to be close to the fragment SI 1934(2) (8.7×34.3 cm): both fragments are the two almost joining parts of one and the same pothi leaf in total dimensions of 9×57 cm.

**Fragment SI 6781(4)**, which measures 5.9×11.7, preserves the central part of the leaf. The upper edge of the folio (seen from the recto-side) is missing, so that the fragment bears only 4 lines of writing on each side. The external characteristics are similar to those of the other fragments SI 6781: very pale brown paper with 6–7 laid lines in 1 cm, South Turkestan Brāhmī script, line-spacing with 1.4–1.5 cm.

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<sup>9</sup> The manuscripts SI 1934 and SI 6584 have been published before. See: *Pamiatniki indijskoi pis'mennosti* 1985: 137–139; MESHEZNIKOV 2020.

<sup>10</sup> The fragments under study clearly follow the text of the Kashgar manuscript of Nicolai F. Petrovsky. With the help of the text of the Kashgar manuscript it is possible to calculate the number of missing *akṣaras* on the lines and to estimate the length of the entire line for those pothi leaves, to which belong the fragments SI 6781 as well as the fragments SI 1934 and SI 6584.

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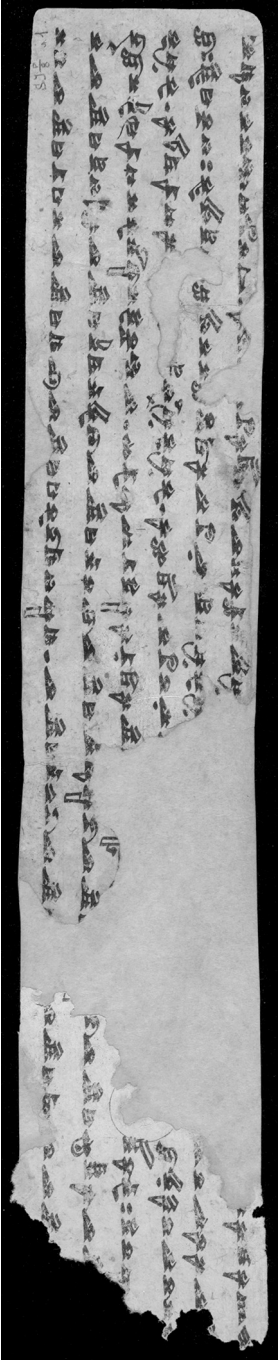
Pl. 1:

The manuscript folio of the Sanskrit Lotus Sūtra from the Serindia Collection.  
The Institute of Oriental Manuscripts RAS. SI 6781(1) + SI 6584 (recto).

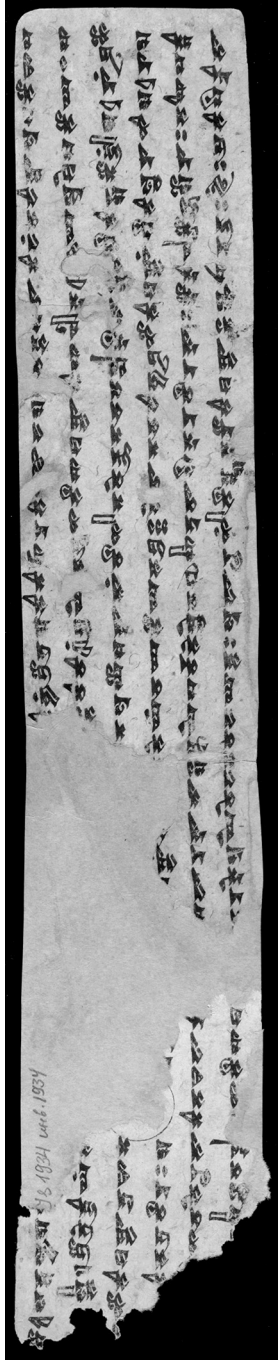


Pl. 2:

The manuscript folio of the Sanskrit Lotus Sūtra from the Serindia Collection.  
The Institute of Oriental Manuscripts RAS. SI 6781(1) + SI 6584 (verso).



Pl. 3:  
The manuscript folio of the Sanskrit Lotus Sūtra from the Serindia Collection.  
The Institute of Oriental Manuscripts RAS. SI 6781(3) + SI 1934(2) (recto).



Pl. 4:  
The manuscript folio of the Sanskrit Lotus Sūtra from the Serindia Collection.  
The Institute of Oriental Manuscripts RAS. SI 6781(3) + SI 1934(2) (verso).

**Fragment SI 6781(5)** in size 9×27.9 cm preserves the left half of the leaf; however, the left margin (0.8 cm) is damaged, and the pagination is missing. There are several lacunas on the edges and at the center of the fragment. The traces of the round circle are drawn at a distance of ≈13 cm from the left edge (diameter cannot be measured).

**Fragment SI 6781(6)** is the left part of the folio, 9×28.6 cm. The left margin is completely missing. The traces of circle are preserved (in the 3rd line, when seen from the recto-side).

**Fragment SI 6781(7)** measures 8.6×20 cm and belongs to the right part of the folio. The upper edge (when seen from the recto-side) is damaged. The right margin (0.8 cm) is partially preserved.

<b>Fragments under study</b>	<b>Folios and lines in the Petrovsky manuscript</b>	<b>Lotus Sūtra chapters</b>
SI 6781(1) + SI 6584	335b(3) — 337a(5)	XVIII Anumodanāpuṇyanirdeśa- parivartaḥ
SI 6781(2)	341b(7) — 343a(5)	XIX Dharmabhāṇakānṛśamsa- parivartaḥ
SI 6781(3) + SI 1934(2)	343a(7) — 344b(6)	
SI 6781(4)	346b(5) — 347b(3)	
SI 6781(5)	351a(3) — 352b(2)	
SI 6781(6)	357a(7) — 358b(7)	
SI 6781(7)	451b(3) — 453a(2)	XXVII Samantabhadrotsāhana- parivartaḥ

Table 1. Contents of fragments.

## Conclusion

The Sanskrit manuscripts of the Serindia Collection IOM, RAS are unique sources for studying the history of spread of Buddhism and original Buddhist texts outside India. The Sanskrit Early Medieval texts of Mahāyāna sūtras have come down to us in a rather fragmented and scattered condition through manuscripts found in different subregions of Serindia and, primarily,



in Khotan. In this regard, the study of unregistered materials of the Serindia Collection is of exceptional importance: in addition to more than 600 storage units registered in inventory-books, the Sanskrit part of the Serindia Collection includes a large number of unregistered manuscript fragments containing extensive blocks of new information. This applies, in particular, to the seven new fragments SI 6781 examined in this paper. Being pretty recently revealed, these fragments were textually identified with the Sanskrit Lotus Sūtra. The analysis of external characteristics (in terms of codicological and paleographic criteria) allowed to assume that the fragments composed a single copy of Lotus Sūtra and, moreover, fit together (almost like puzzle pieces) with two other Sanskrit fragments stored under pressmarks SI 1934 and SI 6584. The introduction of new Sanskrit fragments into science allows, on the one hand, to fill in the existing lacunas of the Central Asian Sanskrit version of Lotus Sūtra and, on the other hand, gives grounds to confirm the readings of previously investigated manuscripts of this Sūtra. Thus, published fragments provide valuable material for solving the source problems related to the studies of Lotus Sūtra and contribute to the advancement of the research of the Sanskrit written heritage of the Mahāyāna tradition.

Transliteration of the fragments, English translation, the corresponding text in the Petrovsky manuscript are provided below.

## **Transliteration, correspondences, and English translation**

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
- || — double daṇḍa
- \* — virāma
- — punctuation mark

- : — visarga (ḥ) used as punctuation  
 ‘ — avagraha  
 ḥ — jihvāmūlīya (visarga’s allophone that occurs before the consonants *ka, kha*)  
 ○ — decorative circle

**SI 6781(1) + SI 6584<sup>11</sup> (in *italic*)**

**F. 218**

**Recto**

1. saḥagatasyā purataḥ sa pūrvako dā /// — /// śalābhisamskāras  
*cā[r]ha[t]v[a](p)r(a) +++ nasahagataś ca puṇyābhisamskāraḥ śatimām*  
*a-*
2. pi kalān nopaiti sahasrimām api śat(a) /// — /// ṭi[m]ām api koṭīśatimām  
*api koṭīśahasrimām api koṭīśatasahasrimām api ko+*
3. nayutaśatasahasrimām api kalā ○ /// — /// (pai)ti gaṇa[n](ā)m apy  
*upaniṣām api nopaiti • evāprameyam ajita • e+*
4. samkhyeyaṃ so ‘pi tāvat pañcāśatima ○ /// — /// .. vati • ya ito  
*dharmaparyāyā +++ (e)kagāthām api ekapa .. ///*
5. pi śrutvā ‘numodeti kaḥ punar vādo ‘jita [y](o) /// — /// .ā .. [śru]tvā  
*cānumodet\* ato ‘pra ++++ tasyāhaṃ puṇyābhisams(k)ā ///*
6. my asaṃkhyeyataraṃ yas tu khalu punar ajite[ma] /// — /// .. vā  
*kuladuhitā vā svagr[ḥ]ā]n niṣkramitvā vihāraṃ gac(ch)et\* ///*

The Petrovsky manuscript 335b–336a: asya ajita puṇyābhisamskāra kuśalābhi(sam)skārasya anumodanāsahagatasya purataḥ sa pūrvako dānasahagata{m}ḥ puṇyābhisamskāras {ya} kuśalabhisamskāras ca arhatvapraṭiṣṭhāpanasaha(gataś ca puṇyābhisamskā)<sup>12</sup> raḥ śatamām api kalān nopaiti • sahasrimām api kal(ān /// — /// )m api koṭīśahasrimām api koṭīśatasa(hasrimām /// — ///

<sup>11</sup> The Russian translation of the fragment SI 6584, its transliteration and correspondences with the other Lotus Sūtra texts were published earlier. See: MESHEZNIKOV 2020.

<sup>12</sup> Some parts of the Petrovsky manuscript are missing because of the folios being damaged, presumably, due to fire. The restored parts are given in the brackets in accordance with the text of H. Toda’s edition of the Petrovsky manuscript (TODA 1981). The symbol “/// — ///” is put further to indicate the unrestored lacunas. In addition, due to the presence of numerous gaps in the Petrovsky manuscript, the critical edition of the Lotus Sūtra text (KERN & NANJIO 1908–1912) was taken into account, when translating the fragments SI 6781.

sa)hasrimām api kalān nopaiti • sa(m)khy(ām /// — /// upaniṣā)m api  
 nopaiti • evāprameyam ajita e(vāsaṃkhyeyam /// — /// pañcāśatima)kaḥ  
 puruṣaḥ paraṃparāyā(h) puṇyaṃ prasavati ya it(o /// — ///) ekagāthām api  
 ekapadam api śrutvā ‘numodeta kaḥ punar vādaḥ ajita yo mama  
 saṃmukham imaṃ dharmaparyāyaṃ śrṇayāt\* śrutvā cānumodet\* ato  
 ‘prameyataraṃ tasyāham puṇyābhisamskāraṃ vadāmy  
 asaṃkhyeyataraṃ yas{ya} khalu punar ajitemasya dharmaparyāyasya  
 śravaṇārthāya kulaputro vā kuladuhitā (vā) svagṛhān niṣkrāmitvā  
 vihāraṃ gacchet

Translation<sup>13</sup>

Oh, Ajita, **the previous accumulation of merits and strengthening of good roots** associated with supplying all sentient beings with pleasurable things and **establishing them in Arhatship does not fetch even one hundredth part**, one thousandth, one hundred thousandth, **one ten millionth** from the amount of merit and roots of virtue acquired through joyful acceptance of the teachings of Lotus Sūtra. **It cannot even be compared by calculation**, counting, comparison or **secret teachings**. Oh, Ajita, so great and **incalculable** are the merits attained by **even the fiftieth person** in the series, who **hears just a single line from this Sūtra and joyfully accepts it**. How much more then is the merit of the first person who hears this Sūtra in my presence and **accepts it with joy**? Oh, Ajita, **I declare that the accumulated merit of such a person will be even more tremendous and incalculable**. Oh, Ajita, if a young man or a young lady of a good family, leaving home, goes to a monastery in order to hear this Sūtra...

Verso

1. tvā tatra vihāre muhūrtamātraṃ api imaṃ dhar(ma) /// — /// (sa) ajita  
 kulaputras tan mātra[k]eṇa puṇyābhisamskāre[na] [k]r(t)[e] ///
2. tena jātivītivṛ(t)to dvitīye samucchraye /// — /// [lā]bhī bhaviṣyaty  
 aśvarathā ++++ (th)ānām śivikayānā[n]. ///
3. vayānānām sarṣapayānānām su ○ /// — /// nānām lābhī bhaviṣyati •  
 sa[c][e] + (p)[u] +++ dharmasravaṇe muhūrtamā[t]r(a) .. ///

<sup>13</sup> Hereinafter the translated text in bold letters shows passages directly preserved in published fragments.

4. niṣīdet\* niṣīditvā cemaṃ dharmaparyā ○ /// — /// *dāpaye(t)\* āsanasaṃvibhāgaṃ ca kuryād aparasya satvasya sa tena [p]. +*
5. māšana saṃvibhāga kuśalamūlena /// — /// .. t[i] • [ś]akrāsanānām *brahmāsanānām cakravaratirājāsanānām siṃhāsa[nā]-*
6. nām lābhī bhaviṣyati • sacet khalu pun(a) /// — /// (ra)sya puruṣasyaivaṃ *vaded ā[g]a(c). ++ [v]at tvam bhoḥ puruṣa saddharmapuṇḍarīkaṃ nāma sūtraṃ*

The Petrovsky manuscript 336b—337a: sa ca gatvā **tatra vihāre muhūrtamātram api imaṃ dharmaparyāyaṃ śrnuyāt\*** utthito vā • niṣṣaṅgo vā sa **ajita kulaputras taṃmātrakeṇa puṇyābhisamskāreṇa kṛtenopacitena jātivītiṣṭ(t)to dviṭīye ātmabhāvapratiḷābhe gorathānām lābhī bhaviṣyaty aśvarathānā(m) hastirathānām śivikāyānā {m}nā(m) nāvayānānām sarṣapayānānām sukhayānānām divyānām ca vimāna(y)ā(nānām lābhī bhav)ṣyati • sacet punas tatra dharmāśravaṇe muhūrtamātram api ( /// — /// dharmaparyāya(m) śrnuyāt(t\*) parasatvaṃ vā niṣīdā(payed /// — /// apara)sya satvasya sa tena paramāšana ( /// — /// puṇyābhisam)skāreṇa kuśalābhisamskāreṇa lābhī bhaviṣya(ti /// — /// ca)kṛravaratirājāsanānām siṃhāsanānām lābhī bhav(ṣyati /// — /// ) ajita tatra kaścid eva puruṣaḥ aparasya puruṣasyaivaṃ vaded āgaccha tāva(t) tvam bhoḥ puruṣa saddharmapuṇḍarīkaṃ nāma sūtraṃ dharmaparyāyaṃ śrṇuṣva**

Translation<sup>14</sup>

**and there hears this Sūtra for even a single moment, whether standing or sitting, then, Ajita, through the mass 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 bullocks, 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 Sūtra 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. Oh, Ajita, if that person says to another person:**

<sup>14</sup> This excerpt from the Petrovsky manuscript (336b–337a) had been translated earlier by me when studying another Lotus Sūtra fragment in the Serindia Collection (pressmark SI 3693), which partially overlaps the text examined in this paper. For more information about the fragment SI 3693. See: MESHEZNIKOV 2022.

“Come and hear the Dharmaparyāya called the Lotus Sūtra of the True Law”...

## SI 6781(2)

### Recto

1. /// ṣ[o] [bh](o)nty apūrvakaḥ ye(nā)[s]ya vi ///
2. /// m(\*) 3<sup>15</sup> sumeruṃ meru sarve ca cakkravāḍāṃ[ś]ca ///
3. te vīro mā(m)sacakṣu ‘sya edrśa • 5 na ○///
4. /// .. kta yaḥ kulaputro vā ku[l](a)++[i] ///
5. śa[yi]ṣyati • svādhyāyīṣ[y]a(t)[i] ///
6. śuddhaṃ sa tena śuddhapari. ///

The Petrovsky manuscript 341b–342b: aṣṭau guṇāśatās ta(sya /// — /// bhot)i cakṣu(h) śuddha(m) v’ anāvilo : (2) sa māṃsacakṣu(śā /// — /// ) sarvā(m) sāntarabāhiraṃ\* (3) **sumerūṃ meru sa(rvāṃś ca /// — /// ye cānye pa)rvatā ghuṣṭāḥ samudrrā(mś) cāpi paśyati** 4 yāvad avī(ci /// — /// ) sarvaṃ sa paśyata **vīro māṃsacakṣu ‘sya edrśa(m) 5** na tāvan divyacakṣu ‘sya ( /// — /// ) cāpi vindati • māṃsacakṣusya viśayo bhoti edrśako laghuḥ 6 || punar aparaṃ saḥtatasamitābhīyukta<sup>16</sup> **yaḥ kulaputro vā kuladuhitā vā** imaṃ dharmaparyāyaṃ udgrhṇīṣyati • dhārayīṣyati • vācayīṣyati • deśayīṣyati • paryāpuniṣyati • saṃprakāśayīṣyati • **svādhyāyīṣyati** likhīṣyati tebhis tathārūpe(bhi)r dvādaśabhi(h) śrotraguṇāśatebhi • śrotrendriyaṃ samanvāgataṃ bhaviṣyati śuddhaṃ pariśuddhaṃ bhaviṣyati supariśuddhaṃ **sa tena śuddhapariśuddhena** śrotrendriyeṇa ya iha drśāhasramahāsahasre lokadhātau samantena vividhāś śabdā niścānti tān sarvā(ñ) cchṛṇoti

### Translation

2) The organ of **vision** [of a young man or a young lady] will be endowed with 800 good qualities, by which it **will become excellent**, clear, spotless. 3) With the carnal eyes given by parents that person will see the entire world within and without. 4) **Meru, Sumeru, Cakravāḍa**, and all other mountains, forests, seas. 5) That person, **the hero**, will see everything from the lowest hell of Avīci up to the summit of existence. Such will be his **carnal eyes**. 6)

<sup>15</sup> The numbers inside the text indicate stanzas. The Petrovsky manuscript preserved the same numbers.

<sup>16</sup> Scribal error for *satatasamitābhīyukta*.

Although that person **does not** have divine vision, for he has not yet acquired it, his carnal eyes will be such as described.

Moreover, **Satatasamitābhīyukta**,<sup>17</sup> **a young man or a young lady** of a good family, who proclaims, preserves, recites, teaches, understands, **explains, preaches**, copies this Sūtra, will attain 1200 good qualities of the ear, by which that person's organ of hearing will become pure and spotless. **Through such perfect ears that person** hears all kinds of sounds emitted in the triple-thousand great thousand world...

### Verso

1. vad īvīci<sup>18</sup> mahānarakam .. ///
2. śa[bdā] vā ajaśabdā vā ///
3. /// [t̥](a)haśabdā vā • ghaṇḍā ///
4. st[r]īśabdā vā puruṣaśabdā vā • dā ○ ///
5. /// .. [v]ā vijñūśabdā vā āryaśabdā v(ā) ///
6. /// bdā vā • asuraśa(bd)[ā] vā ga ///

The Petrovsky manuscript 342b–343a: heṣṭimena yāvad **avīci(m) mahānara(kam upar)imena** yāvad bhavāggram sāntarabāhireṇa tad yathā hastiśabdā vā (/// — /// śabd)ā vā pattiśabdā vā gośabdā vā • ajaśabdā vā (/// — /// śabd)ā vā śokaśabdā vā bhayaśabdā vā (bh)ai(ravaśabdā /// — /// paṭa)haśabdā vā ghaṇṭhāśabdā vā hāsyā(śabdā vā /// — /// śa)bdā vā vādyāśabdā vā nānārutaśabdā v(ā /// — /// dāraka)śabdā vā dārikāśabdā vā dharmāśabdā vā adharma(śabdā vā /// — /// )śabdā vā bālaśabdā vā vijñūśabdā vā āryaśabdā vā anāryaśabdā (vā mano)jñāśabdā vā amanojñāśabdā vā devaśabdā vā nāgaśabdā vā yakṣaśabdā vā gandharvaśabdā vā asuraśabdā vā garuḍaśabdā vā

### Translation

from the lowest **hell of Avīci** up to the summit of existence, within and without, namely, **the sounds** of elephants, horses, bullocks, cows, **goats**; voices of people, the sound of carts, the sounds of weeping and wailing, of horror; **the sound** of conches, **drums, and bells**; the sound of laughter, singing, dancing, talking, and crying; **male and female voices**, the voices of

<sup>17</sup> Satatasamitābhīyukta (Skt. 'Forever Diligent') — the name of bodhisattva.

<sup>18</sup> Scribal error for *āvīciṃ*.

boys and girls; sounds of righteousness and unrighteousness, of happiness and suffering; **voices of ignorant and wise men, of noble and ignoble**; pleasant and unpleasant sounds; sounds of gods, *nāgas, yakṣas, gandharvas, asuras, garuḍas...*

**SI 6781(3) + SI 1934(2) (in *italic*)**

**Recto**

1. /// bdā vā v(ā)yuśabdā v[ā] (agni)[ś](a)bdā vā udakaśabdā vā • mahāsamudravegaśabdā vā grāmaśabdā vā nagaraśabdā vā jana-
2. /// (b)[d]ā vā bhikṣuṇīśabdā vā u(p)ā(sika)[ś](a)bdā vā upāsikāśabdā vā śrāvakaśabdā vā pratyekabuddhaśabdā vā bodhisatvaśabdā vā ta-
3. /// yāvantaḥ kecit ṭṛ○ /// — /// [l]o +++ (śa)bdāniścaraṃti sāntarabāhireṇa • tān sarvān tena prākṛtena pariśuddhena śrotre-
4. /// .. na ca tāvad divyaṃ śro○ /// — /// nāṃ va rutāni śṛṇoti • teṣāṃ teṣāṃ <ca> sa[t]v +++ ni paribudhyati • teṣāṃ te-
5. /// tāni vibhāvay(a) /// — /// śāṃ teṣāṃ satvānāṃ rutāni śruṇva[t]o na tasya bo(dhisa)tvasya taiḥ sarvaśabdaiḥ śro-
6. /// [bh]ūya tiṣṭhati .. /// — /// śāṃ vyākaroti na cāsyā smṛtir u..+[ny]a(t)i • eva rūpas savatasamitā<sup>19</sup>

The Petrovsky manuscript 343a–344a: mṛgaśabdā vā vāyuśabdā vā agniśabdā vā • udakaśabdā vā mahāsamudrraśabdā vā grāmaśabdā vā nagaraśabdā vā janapadaśabdā vā bhikṣuśabdā vā bhikṣuṇīśabdā vā upāsikaśabdā vā upāsikāśabdā vā śrāvakaśabdā vā pratyekabuddhaśabdā vā bodhisatvaśabdā vā tathāgataśabdā vā yāvantaḥ kecit ṭṛsāhasramahāsahasre lokadhātau śa(bdā n)j(ścarant)i (s)āntarabāhireṇa • tān sarvāṃs tena prākṛtena pariśuddhena śrotren(dr)i(y)e(ṇa /// — /// divya)ṃ śrotam abhinirha(ra)ti • teṣāṃ ca teṣā(ṃ) ca satvānāṃ ru(tāni /// — /// ru)tāni paribuddhyati • teṣāṃ ca teṣā(ṃ) ca satvānāṃ (rut)ā(ni /// — /// te)ṣāṃ satvānāṃ rutāni śruṇamānasya na ta(s)ya (/// — /// abhi)bhūyati (ti)ṣṭhati • na saṃmuhyati ākāṃkṣa(māṇas ca /// — /// vyā)karoti na cāsyā smṛtir upaha(ṃ)nyati • evaṃrūpaṃ sa(tatasamitābhiyukta)

<sup>19</sup> Scribal error for *satasamitā...*

## Translation

sounds of animals; **sounds of wind, fire, water, ocean, villages and cities; voices of monks and nuns, lay men and lay women, disciples, pratyekabuddhas, bodhisattvas,** and buddhas; **as many sounds as are uttered** in the triple-thousand great thousand world, **within and without, all of them that person hears with his natural pure ears.** Although that person **has not yet acquired the divine ear, he perceives the sounds** of all those living beings, catches and **distinguishes** them through his natural organ of hearing. The ear **of that bodhisattva** is not **overpowered by hearing all these sounds.** And if required **he may utter** all the sounds without mistakes and **without his memory being harmed.** Oh, **Satatasamitābhīyukta, such is...**

## Verso

1. /// bodhisatvasya ma(hā) /// — /// [d]ivyam śrotram abhinirharati • idam a(vo)cad bha[g](a)vān idam vaditvā sugato 'thāpa-
2. /// stā || śrotrendriyam t(a) /// — /// t\* vividhāṃś ca yena śruṇatīha śabdān iha lokadh[ā](t)[ū]ya aśeṣato ya 1 ha-
3. /// [ś](r)ṇoti śabdān rrathāna ○ /// — /// na sughoṣakānām vīṇāna veḍūna ca vallakīnām\* (2) gītīr manojñām madhurām śṛṇo-
4. /// [t]i tatra vīra : ma○(n)[u].. /// — /// (śa)bdā[m] bh. ++ te yaṃ ca yato yataś ca 3 devāna ca divya śṛṇoti śabdām gītīsvārāṇi madhurā ma-
5. /// ṇa ca te rutāni tatha dāri(kānām a)p(i) dārakānām\* 4 ye parvateṣveva guhānūvāsī karavīrakāḥ kokila kṛroñcā morāḥ tahi pakṣi-
6. /// .. ṣāñ ca val[g](u) (śru)ṇatīha śa(bdān 5) [n]arakeṣu ye vedana vedayanta : sudāruṇām bhīkṣma karoti śabdān\* āhāra duḥkhaiḥ pratipīditā

The Petrovsky manuscript 344a—344b: (tasya **bodhisa**)tvasya **mahā**satvasya śrotrendriyapratilābho bhavati • na ca tāva(d) **d(i)vya(m)** (śrotra)m abhinirharati **idam avocad bhagavān idam vaditvā sugato 'thā**param idam avocac **chā(stā) • śrotrendriyam tasya** viśuddha bhoti anāvilaṃ prakṛtikaṃ ca tāvat\* **vividhāṃś ca yena śruṇatīha śabdān iha lokadhātūya aśeṣato ye • (1) hastīna aśvāna śṛṇoti śabdān rrathāna** gauṇānam ajeḍakānām\* bhīremṛdaṅgāna su{g}hoṣakānām **vīṇāna vaiḍūna ca vallakānām\* (2) gītīṃ manojñām madhurā(m) śṛṇoti** na cāsya so rajyati **tatra vīra • manuṣyakoṭīna śṛṇoti śabdām bhāṣa(m)ti te**



yam ca yato yataś ca 3 devāna ca divya śṛṇoti śabdām gītisvarāṇi  
 madhurā(ṃ) manaujñā(ṃ) : puruṣāṇa istrīṇa ca te rutāni tatha  
 dārakānām api dārikānām\* 4 ye parvateṣv eva guhānuvāsī  
 (kala)vīrakāḥ kokila kṛroṇca morāḥ tahi pakṣiṇo bhonti ca jīvajīva(kā  
 /// — /// śabdā)n\* 5 narakeṣu ye vedana vedayanti : sudāru(nāmś ca  
 /// — /// par)ipīḍitā vā ye preta kurvanti tathai(va śabdān\*) (6)

### Translation

the organ of hearing, that **the bodhisattva-mahāsattva** acquires, although that person **does not have the divine ear**. Thereupon, **Bhagavan, the Sugata**, the Teacher, added:

1) The natural **organ of hearing** of that person becomes pure and spotless; **through it he hears all kinds of sounds in this world without exception**. 2) **Sounds of elephants, horses, carts, cows, goats, sheep, drums, musical instruments, lutes, and flutes**. 3) **That person, the hero, hears sweet and pleasing singing** without being attached to it. He hears innumerable kinds of **human voices**, being able to distinguish **one from another**. 4) That person **hears the voice of gods and divine sounds**. He hears **pleasant and sweet tunes, voices of men and women, boys and girls**. 5) **He hears the cries of the inhabitants of mountains and caves, the lovely sounds of cuckoos, cranes, peacocks, pheasants, and other birds**. 6) He hears **the terrible cries of pain and horror from the hells, and the sounds of spirits suffering from hunger**.

### SI 6781(4)

#### Recto

3. /// bh(i)gandhān n(ā).. ///  
 4. /// nām api vividhānām vi ///  
 5. /// (n)[ā]m api gandhām ghrāyati vi ///  
 6. /// tmabhāvagandhām ghrāyati • ///

The Petrovsky manuscript 346b–347a: surabhigandhā nānāprakārāṇi  
 (gandhav)i(kṛtiśatasahasrāṇi) yāny ekasthānasthitas sa bodhisatvas sarvā(ṇi  
 /// — /// **a)pi vividhānām vividhātmabhāvagandhā(n ghrāyati** /// — ///  
 a)śvānām api gandhām ghrāyati goṇā(nām api /// — /// **vivi)dhānām**  
 tiryagyoniḡatānām prāṇinām viv(i)dh(ānām /// — /// **ātmabhāva)gandhān**

**ghrrāyati** • dārakadārikātmabhāva(gandhān) ghrr(āyati dūrasthānām a)p(i) tr̥ṇagulmauṣadhivanaspaṭinām gandhān ghrrāyati •

Translation

That bodhisattva smells and distinguishes all manifold hundred-thousand **sweet-smelling fragrances** while remaining in his standing-place. That person **discerns diverse** scents coming from the bodies **of different** sentient beings such as elephants, horses, cows, goats, and various creatures. He **smells the scents issuing from the bodies** of men and women, boys and girls. Even at a distance he smells the odor of grass, bushes, herbs, trees.

Verso

1. /// • saṃhṛyate na saṃmuhyāti • ///
2. /// .. [m]aṃjūṣakamahāmaṃjūṣakā ///
3. /// (t)isahasrāṇām gandh[ā]ṃ ghrā ///
4. /// .. śak[r]asya .. ///

The Petrovsky manuscript 347a—347b: sa tān(i /// — /// ) gandhāni ghrrāyati • bhūtaṃ gandhaṃ vindati • na ca tebhir gandhebhi • **samhariyati na saṃmuhyati** sa iha sthitaś cāiva devānām gandha(m) ghrrāyati • tad yathā pāracitrakasya kobidārasya gandhān ghrrāyati • mandāravamahāmandāravānā(m) **maṃjūṣakānām mahāmaṃjūṣakānām** puṣpānām gandhān ghrrāyati : agarucūrṇānām tagarucūrṇānām candanacūrṇānām nā(nā)vi{vi}dhānām divyānām cūrnavikṛtisahasrāṇām **gandhān ghrrāyati** • sa tāni {ni} gandhāni ghrrāyati nāmāni cāiṣāṃ jānāti gandhāni cāiṣāṃ ghrrāyati • devaputrātmabhāvānām api gandhān ghrrāyati • tad yathā **śakrasya** devendrasya ātmabhāvagandhān ghrrāyati taṃ ca jānāti •

Translation

He smells all these kinds of scents. He apprehends those smells as they truly are, **without being confused and bewildered** by them. Although that person stays here [on earth], he **smells** the divine fragrances of celestial flowers of *pāracitraka* and *kovidāra* trees; *māndārava* and great *māndārava*, **mañjūṣaka and great mañjūṣaka flowers**; he discerns aromatic powder of aloe, sandalwood and **thousands of** other kinds of divine **powders**. He distinguishes their names and smells all these fragrances. He smells and knows the fragrance of the bodies of the gods, such as **Indra**, the chief of gods.

## SI 6781(5)

## Recto

1. ramamti [y]e ca tahi deva /// — /// ghrr[ā]yati d[e].. ///
2. yā devakanyā bahupu+++[t]ā āmuktacailābharanāḥ .[v]+ ///
3. pa[r]e + devā brahmā mah(ā)(b)r(a)[h]ma vimāṆnavāriṇaḥ tāṃś cā(p)[i]  
+ndh[e] ///
4. ++papannāṃś ca apūrvakā(m)ś ca • [gh]rrāṆendriyam īdrśa tasya  
bh[o]t[i] yo ///
5. +[h] sthita caṃkrrame vā • uddeśasvādhyā..++ ca bhikṣavo tān sarva so  
jā ///
6. +kṣamūle • gandhe(na) + (j)ānati bodhisatvo amuk(o) '[t]r(a) (bhikṣu)r  
asukaḥ sthitebhi 26 ///

The Petrovsky manuscript 351a—351b: udyānabhūmiṃ ca tathāi(va /// —  
/// prāsāda)śr(e)ṣṭhā ca tathāiva jānati **ramamti ye ca tahi** (/// — /// ) (20)  
(/// — /// ga)ndha(m) gandhena sau jānati devaputrān\* yo yatra karma  
kurut(e s)th(ito vā śrṇoti) sa gacchati yatra vā 'pi 21 **yā devakanyā  
bahupuṣpamaṇḍitā āmuktac(e)lābharanā(h)** svalaṃkṛtāḥ ramanti  
gacchanti ca yena yena gandhena te jāna(ti) bodhisatvaḥ 22 yāvad  
bhavāgram upare ca **devā brahmā mahābrahma vimānacāriṇa • tāṃś  
capi** gandhena tahiṃ prajānate sthitā(mś) ca dhyāne atha vyutthitā(m) vā 23  
ābhasvarāṇ jānati devaputrān\*ś cyutop**papannāṃś ca apūrvakāṃś ca •  
ghrrāṇendriyam īdrśa tasya bhoti yo** bodhisatva ida sūtra dhārayet\* 24 ye  
keci bhikṣū{n} sugatasya śāsane abhiruktarūpā(h) **sthita caṃkrrame vā •  
uddeśasvādhyāyaratā(ś) ca bhikṣavo tān sarvā(m) so jānati** bodhisatvaḥ  
15 (=25) ye śrāvakā bhonta ji(nasya putrā vi)haramti ekāsani vṛ**kṣamūle** :  
**gandhena so jānati bodhisatv(aḥ /// — /// 26)**

## Translation

20) [By the power of the faculty of smell] that person is able to find out about heavenly gardens, the gods' assembly hall of Sudharma and the excellent Vaijayanta-palace; that person knows about **gods, who enjoy themselves there**. 21) Staying here [on earth] he **perceives the smell of gods** and knows by the scent, what they are doing, whether they are standing, listening, or walking. 22) That bodhisattva knows through the scent about **the divine maidens decorated with a variety of flowers, jewels, garments, ornaments**; and he knows, where they take pleasure. 23) **By the power of smell** that person perceives **the gods, Brahmas, the great**

**Brahma moving on the celestial cars all the way up** to the summit of existence; he knows whether they are entering meditation or leaving it. 24) He recognizes the deities of the Ābhāsvara-heaven **appearing, disappearing, previously unknown. This is the organ of smell** of the bodhisattva, who preserves this Sūtra. 25) That bodhisattva **knows all monks** who are diligently applied to the command of the Sugata **in their walks**, who are intent upon **teaching and learning**. 26) That wise person recognizes the disciples among the sons of Buddha, those who live **under trees; by the smell that bodhisattva knows**, that such and such monk is staying in such and such place.

### Verso

1. + ye dharma prakā++[t]i gandhena so jānati [b]o(dh)[i](sat)[v]aḥ 27 yasmim diśā ///
2. +ghamadhye gandhena taṃ jānati dharmarājaṃ 2(8) ++ p[i] satvā ‘sya śṛṇonti dharmam śru ///
3. + ya tatra eḍṣā 29 etā(d)[r]ośo ghrrāṇabalo ‘sya bhoti na ca tā ///
4. va(s)ya [30] punar aparaṃ sa[ta](ta)samiṭābhiyukta yaḥ kulapu(tro) [vā] ///
5. śaiṣyati • paryāpu +++ prakāśaiṣyati • likhiṣ[y]at[i] .. ///
6. bhaviṣya[t]i • supariś(u) /// — /// [ś]uddhena ji.. ///

The Petrovsky manuscript 351b—352b: ye bodhisatvāḥ smṛtimamti dhyāyina u(dd)e(śa /// — /// **dha**)rma prakāśayamti **gandhena sau jānat(i bodhisatvaḥ 27** /// — ///) dharma(m) (prakā)śeta hitānukampak(aḥ /// — /// lokanā)tham\* (28) ye (cāpi) **satvā ‘sya śṛṇau(m)ti dharmam (ś)ru**(tvā /// — /// jāna)t(i) bodhisatvaḥ sugatasya pariśā iyam adya (sarvā) (29) (ed)r(śam /// — /// s)ya **bhoti na ca tāva** divyaṃ bhavate ‘sya ghrrāṇam pūrvaṃgamās tasya (/// — /// di)vyasya • ghrāṇasya anāsravasya 30 || **punar aparaṃ satatasamitābhiyukta yaḥ kulaputro vā kuladuhitā vā imaṃ dharmaparyāyam udgrhṇiṣyati • dhārayiṣyati • vācayiṣyati • deśayiṣyati paryāpunīṣyati samprakāśayiṣyati • svādhyāyiṣyati likhiṣyati** tebhis tathārūpebhir dvādaśatir jihvāguṇaśatebhir jihvendriyaṃ samanvāgataṃ bhaviṣyati śuddhaṃ pariśuddhaṃ **bhaviṣyati** {śuddhaṃ pariśuddhaṃ bhaviṣyati} **supariśuddhaṃ** sa tena śuddhapariśuddhena jihvendriyeṇa bodhisatvo mahāsatvo yad yad eva rasaṃ sā(ya)yiṣyati yad yad eva rasaṃ jihvendriyeṇa upanikṣiṣyati • sarve te rasās tasya bodhisatvasya (mahāsatvasya) jihvendriye(ṇa) (d)i(vyaṃ ma)hārasam {adhi}mokṣya(m)ti •

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 Translation

27) **By the scent that bodhisattva knows**, if other bodhisattvas have a good memory, absorbed in meditation, intent upon teaching and learning, diligent **in preaching the Dharma** to assemblies. 28) **Wherever** the Sugata, the great Sage, kind and compassionating, being honored, teaches the Dharma **to the assemblage of disciples**, that bodhisattva **recognizes him by the scent as the King of the Dharma**. 29) Here, on earth, that bodhisattva knows the whole assembly of the Sugata and perceives, if **the sentient beings hear the Dharma** and rejoice in it. 30) **The faculty of smell of that person is such as this**, although he **has not yet** acquired the divine smell. His natural organ of smell is prior to the **pure**, divine one.

Furthermore, **Satatasamitābhiyukta**, a young man or a young lady of a good family, who proclaims, preserves, recites, teaches, **understands, explains, preaches, copies** this Sūtra, will attain 1200 good qualities of the tongue, by which that person's organ of taste **will become** pure and perfect. All that this bodhisattva-mahāsattva comes to taste **with his pure faculty of tongue**, all flavors that he puts down on his tongue, will yield heavenly savor.

## SI 6781(6)

## Recto

1. /// thaiva vaiḍūryamaṇī sunirma[la](ḥ) +++ [rśa]no bhoti ca sarvaprāṇināṃ yaḥ sūtra dhāreti i.. ///
2. /// (s)[ya] dṛśyate • sau tu svayaṃ paśya /// — /// ..riśuddhakāyasy iyam evarūpam\* 2 .. ///
3. /// [ā] pretatiraścayoniṣu ○ /// — /// śyaṃti hi tasya kāye 3 .e ++ mānās ca ///
4. /// meruḥ kāye /// — /// 4 buddho 'pi so paśyati ā.. ///
5. /// .. tasya yata dṛśyati sa ///
6. /// ya[h] k(u)laputro vā kuladu ///

The Petrovsky manuscript 357a— 358a: pariśuddha tasya bhavate 'tmabhāvo yatheva vaiḍūryamayī sunirmalaḥ priyadarśano bhoti ca sarvaprāṇināṃ : ya(ḥ) sūtra dhāreti i{n}daṃ hy udāraṃm\* (1) ādarśa mrrāṣṭe yatha bīm̄ba dṛśyate loka 'sya kāyasmi tathā 'sya dṛśyate • sau tu svayaṃ paśyati no ca anye pariśuddhakāyasy iyam evarūpam\* 2 ye

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lokadhātūya ihāsti satvā manuṣyadevāsuraḡuhyakās ca • na{na}rakeṣu vā  
**pre**○**tatiraścayoniṣu** pratibiṃ(ba) dṛṣyaṃ**tī hi tasya kāye 3** devavimānās  
 ca bhavāgra yāva(c ch)aila(m /// — ///)ā • himavān sumeruś ca mahāṃś ca  
**meruḡ kāya(sm)i** (/// — /// **(4)** /// — /// pa)śy**ani ātmabhāve saśrāvakā(m)**  
 buddha(sutāṃs /// — /// caikak)ā gaṇe ca ye dharma prakāśa(yanti 5 /// —  
 ///) lokadhātu • na ca tāva so divyata prā(p)t(a /// — /// 6) || punar aparaṃ  
 satatasamitābhīyukta **yaḡ (k)u(laputro vā kuladuhitā vā)** imaṃ  
 dharmaparyāyam udḡrṇiṣyati • dhārayiṣyati • vācayiṣyati deśa(yiṣ)ya(ti)  
 paryāpuniṣyati •

Translation<sup>20</sup>

1) His body becomes **entirely pure**, perfectly clear, and excellent, **as if made of a cat’s-eye gem**; that person, **who preserves this Sūtra, is an utterly pleasant sight for all sentient beings.** 2) As everything reflects on the surface of a mirror, so the world’s image **is seen** on his body. **He alone sees it**, while no other beings do, **such is the perfection of his body.** 3) All sentient beings of the world, humans, gods, demons, spirits, hell’s inhabitants, **hungry ghosts, animals are reflected on that body.** 4) **The aerial cars** of the gods which reach as high as the summit of existence, the mountains Cakravāḡa, Himālaya, **Sumeru, Mahāmeru** are reflected **on that body.** 5) **He sees the Buddhas in his body**, likewise the disciples and other sons of Buddha, the Bodhisattvas who live a solitary life, and those who teach the Dharma to the assembly. 6) Such is the perfection of his natural body, **which reflects** everything in this world, even though that person has not yet attained the divine body.

Furthermore, Satatasamitābhīyukta, **a young man or a young lady of a good family**, who proclaims, preserves, recites, teaches, understands

## Verso

1. /// (t)i svādhyāyiṣyati • likhiṣ[y]a ///
2. /// .ena pariśuddhena manendr[i] ///
3. /// syati • sa taṃ /// — /// [d]āraṃbaṇaṃ māsam api ///
4. /// d dharmam bhāṣati so ‘sya smr○ +++ [m](o)ṣaṃ gacchati • na saṃmuhyā +++ ni kāni ///

<sup>20</sup> The text of the fragment SI 6781(6) partly matches the text of the Lotus Sūtra fragment SI 3694, which was studied in the aforementioned paper (MESHEZNIKOV 2022). Thus, the translation of this excerpt was picked from that paper.

5. /// [n]iruktayo vā sarvaṃs tān dharmā /// — /// [s]aṃsyandayati • yāvantaś  
ca kecit tṛ[s](ā).. ///
6. /// [s](a)tvānāṃ bodhisatvaś cittaca(r)[i].. ++ nditāni prajānāti •  
iñjitamanyi[t]ap[r]a ///

The Petrovsky manuscript 358a— 359a: saṃprakāśayiṣyati •  
**svādhyāyiṣyati** • **likhiṣyati** tebhis tathārūpebhi{•}r dvādaśabhir  
manaskarmaguṇaśatebhir manendriyaṃ samanvāgataṃ bhaviṣyati •  
śuddhaṃ pariśuddhaṃ bhaviṣyati supariśuddhaṃ sa **tena**  
śuddh**pariśuddhena manendriyeṇa** pratilabdheṇa ya(di) ekagāthāṃ api  
śroṣyati tasya so bahvarthaṃ paribuddhyiṣyati • **sa taṃ** paribuddhvā taṃ  
nidānaṃ tadāraṃbaṇaṃ māsam api dharmāṃ deśayiṣyati • caturmāsam  
api saṃvatsaram api taṃ dharmāṃ deśayati yaṃ ca so kiñcid **dharmāṃ**  
**bhāṣati so** ‘**śya smṛti** na saṃpramoṣaṃ **gacchati na saṃmuhyati** • yāni  
kānicil lo(ki)kāni lokavyavahārāṇi loka(bh)ā(śy)ā(n)i lokamaṃtrāṇi  
lokaniruktiṃ vā sarvā(ṃ)s tā{ṃ}n dharmānu{pa}(nay)e(na /// — ///)  
**kecit tṛṣṇā**hasramahāsāhasre loka(dhātau /// — /// sarve)ṣāṃ teṣāṃ **satvānāṃ**  
**bodhisatva** • **cittacari**(ta /// — /// **manyi**)**taprapaṃcita** jñāsyati  
pra(viciniṣyati /// — ///)

#### Translation

explains, **preaches, copies** this Sūtra, will attain 1200 good qualities of the mind, by which that person’s mental organ will become pure and perfect. **Through his pure mental organ** hearing even a single verse [of the Lotus Sūtra], that person **comprehends** its immeasurable and limitless meaning. Having thoroughly understood the meaning of what he heard, in accordance with it that person **thereby** preaches the Dharma **for one month**, four months or one year. **The Dharma**, that such a person preaches, **will not fade from his memory, will not be forgotten**. That person **converges** all ordinary, everyday statements, advice, **explanations with the rules of the Dharma**. **Whatever living beings** exist in the **triple-thousand** great thousand world in any of the six states of existence, **that bodhisattva** will know **the course of their thoughts**, understand and distinguish **their intentions, inclinations, fallacies**.

## SI 6781(7)

## Recto

1. /// nipā[ta](m) gam(i)[ṣ]yat(i) sa i[t]. [c]y ///
2. /// bodhisatvagaṇaparivāro ‘psaraḥ koṭīna ///
3. /// laduhitrā vā ayaṃ saddharmapuṇḍarī[k](o) [dh](arma)[p](a)(r)y(ā)-
4. /// yitavyaḥ satkṛtya namaskartavyaḥ imaṃ bhagavan dharmā-
5. /// ..s teṣāṃ kulaputrāṇāṃ guṇānuśamsā bhaviṣyanti • tasmā-
6. /// ..ṇḍarīko dharmaparyāya iha jāmbudvīpe pracariṣyati •

The Petrovsky manuscript 451b—452a: na ca durgativinipātaṃ gamiṣyati sa

itaś c(y)avitvā tuṣitānāṃ devānāṃ sābhavyatāyām upapatsyati yatra ti(ṣṭha)ti maitreyo bodhisatvo mahāsatvo dvātriṅśadvaralakṣaṇo **bodhisatvagaṇapariv(ā)ro** ‘**psarakoṭīna**yutaśatasahasraparivṛtapuraskṛto dharmāṃ deśayati tasmāt tar(h)i (paṇḍi)tena kulaputreṇa vā kuladuhitrāya vā ayaṃ dharmaparyāya(h) satkṛtya{m} likhitav(yaḥ satkṛtyo)ddeṣṭavyaḥ satkṛtya{m} paṭhitavyaḥ satkṛtya cintayitavya{m} • satkṛtya{m} bhāvayitavya{m}ḥ **satkr(tya manasika)rtavya{m}ḥ imaṃ bhagavan dharmaparyāyaṃ** likhitvā uddiṣitvā svādhyāyitvā • cintayitvā (bhā)vayitvā manasikṛtvā evāprameyās **teṣāṃ kulaputrāṇāṃ guṇānuśamsā bha(viṣyaṃ)ti tasmāt** tarhi bhagavann aham eva tāvad imaṃ dharmaparyavam adhiṣṭhahāmi • mama bhagavann adhiṣṭhānenāyaṃ saddharmapuṇḍarīko dharmaparyāya iha jāmbudvīpe pracariṣya(ti)

## Translation

[A young man or a young lady of a good family] **will not fall into** a state of unhappiness and frustration. That person will move towards the gods in the Tuṣita-heaven, where resides Bodhisattva Maitreya, who is endowed with 32 characteristic marks of a superior person, who is **surrounded by an assembly of Bodhisattvas**, by a retinue of hundred thousands of myriads of **koṭis<sup>21</sup> of heavenly nymphs**, and preaches the Dharma. For this reason, a wise young man or a wise **young lady of good family should** devotedly copy **this Lotus Sūtra**, devotedly declare, devotedly recite, devotedly teach, **devotedly promote, devotedly honor it. Oh, Bhagavan**, by copying **this Sūtra**, declaring, preaching, teaching, promoting, remembering it, **a young man of good family will acquire** immeasurable **good qualities and**

<sup>21</sup> Koṭi — ten millions.



**benefits.** Oh, Bhagavan, **therefore**, I myself<sup>22</sup> will protect this Sūtra. Under my supervision this **Lotus Sūtra of the True Law will be distributed here in Jambudvīpa-mainland.**

### Verso

1. /// kāraṃ pradāsīt\* sādhu sādhu samantabhadrā yatra hi nāma
2. /// grhītenādhyāśayena • evācintyaśaṃgrhītena ci-
3. /// ..sya bodhisattvasya mahāsattvasya nāmadheyam dhārayiṣyanti •
4. /// śākyamunes tathāgatasyārhatāḥ samyak(s)am̐(bu)ddha(sy)ānti-
5. /// kṣāmbuddhasya dharmam deśayataḥ sādhu karam anu. ///
6. /// [rha]tā sam[y]ak[s]am̐(bu)ddha(sy)ānti • teṣāṃ m(ū)r(dh)ni [p]ā(n)[i](h) (pra) ///

The Petrovsky manuscript 452a—453a: atha khalu bhagavā(ṅ) cchākyamunis tathāgato ‘rhān samyakṣāmbuddhaḥ samantabhadrasya bodhisattvasya mahā(satva)sya sādhu(uk)āraṃ pradāsīt\* sādhu sādhu samantabhadrā yatra hi nāma tvaṃ evaṃ bahujaṇahitā(ya) (pratipanna e)vāc(i)ntyagunadha(rmebhiḥ saman)v(āgato ‘si) mahākaruṇasamgrhītenādhyāśa(ye)na • evācintyaśaṃgrhītena cittotpādena • yas tvaṃ svayam eva teṣāṃ sūtrāntadhāraḥ{m}nām adhiṣṭhānaṃ kurvasi • ye kecit kulaputra samantabhadrasya bodhisattvasya mahāsattva(sya) nāmadheyam dhārayiṣyanti veditavyam śākyamunis tebhis tathāgato ‘rhān samyakṣāmbuddho dr̥ṣṭa (i)ti ayam ca dharmaparyāya{m}s tasya bhagavataḥ śākyamunes tathāgatasyārhatāḥ samyak(s)am̐(bu)ddhasya sāntikāc chruta(h) śākyamunis ca tebhis tathāgato ‘rhān samyakṣāmbuddhaḥ pūjito bhaviṣyati (śākyam)unes tathāgatasyārhatāḥ samyakṣāmbuddhasya dharmam deśayati sādhu karam anupradatto bhavi(ṣyati anumodita)s cāyam dharmaparyāyam bhāṣyamāṇo bhaviṣyati • bhagavatā śākyamuninā ca ta(thāgate)(n)ārhatā samyakṣāmbuddhena teṣāṃ mūrdhni pāṇiḥ pratiṣṭhāpitaṃ bhaviṣyati •

### Translation

Thereupon, Bhagavan Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha **praised** Bodhisattva-mahāsattva Samantabhadrā: “**Very well, Samantabhadrā, inasmuch as** you, endowed with inconceivable qualities, **disposed to** profound compassion, **having accomplished inconceivable**

<sup>22</sup> This is referred to Bodhisattva Samantabhadrā (Skt. ‘Wholly Auspicious’).

intentions for the benefit of a great multitude of people, by yourself will take under protection those Sūtra-preachers. The young men of good family, who **will honor the name of Bodhisattva-mahāsattva** Samantabhadra, should know that they have seen Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha, that they have heard this Sūtra **in the presence of Bhagavan Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha**, that they will have paid homage to Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha, that they will have **applauded the preaching of this Sūtra by Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha**, that they will have rejoiced this Sūtra. **The hand of Bhagavan Śākyamuni, Tathagata, Arhat, Fully Enlightened Buddha will caress their heads.**

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