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AN EARLY TEXT OF THE SADDHARMA-PUNDARIKA

By A. F. R. HOERNLE

IN the course of my registering and describing the collection of manuscripts of Sir Aurel Stein's second expedition in Eastern Turkestan, I have come across two sets of fragments which appear to me to preserve portions of an early recension of the Saddharma-puṇḍarīka; earlier, that is to say, than the ordinary recension published by Professor Kern in the *Bibliotheca Buddhica*, x. They were discovered by Sir A. Stein in September, 1906, in the sand-buried ruins of Khadalik, as described by him in his *Ruins of Desert Kathay*, vol. i, pp. 239 ff.

The First Set

The first set (Kha. i. 185, c.) consists of two large pieces, measuring about $6\frac{1}{2} \times 2\frac{1}{4}$ inches. As their text quoted below shows, they belong to the middle of two consecutive folios of a pothī of the Saddharma-puṇḍarīka. They are damaged at their bottom, where only some illegible traces of a sixth line survive. That there never existed a seventh line is evident from the circumstance that one of the two pieces preserves a portion of the string-hole standing between the third and fourth lines. Seeing that in a pothī, as would naturally be the case, the string-hole is always placed just in the middle of the width of its folios, it follows that there cannot have been any seventh line. In other words, no seventh line can have broken away at the bottom of the obverse, or conversely a first line at the top of the reverse of the surviving fragment. Moreover, it is known that the position of the string-hole in the Eastern Turkestāni

pothis is always about the middle of the left half of its folios. From these considerations it is easy to determine that the full width of the folio must have been about $2\frac{3}{4}$ inches, and its full length about 12 inches; and that, since the number of the surviving akṣaras varies between sixteen and twenty-four, at the average of twenty, the entire line would have contained from forty-two to forty-four akṣaras, of which about one-half are lost.

I now quote the surviving text of the two pieces. It is a mere transcript, not an edition. The latter I will leave to be done by Professor Lüders, who, I am informed, is making a special study of the recovered fragments of the Saddharma-puṇḍarika. In the transcript the circlets indicate the limits of the fragment, and the dotted circle the position of the string-hole; the asterisks indicate illegible, and the brackets semi-legible akṣaras. The text is from the beginning of the tenth chapter of the Saddharma-puṇḍarika, and corresponds in Professor Kern's edition to pp. 224-6, the text of which I transcribe below in parallel columns, and in which identical portions are shown in italics.

Fragment I. Obverse

Kern Edition, p. 224, l. 3

- | | |
|--|---|
| <p>1. 1. °pratyekabuddhayānikā vā
bodhisatvayānikā *****
** °</p> <p>1. 2. °rvbāṃ vā sarvbe te bhaiṣa-
jyarāja samāṃ bodhisatvā
mahāsatvā°</p> <p>1. 3. ° ⊙ gātham api śrūtām eka-
padam api śrūtā ~ a(nūm-)
o(ditam idam sūtram)°</p> | <p><i>pratyekabuddhayānīyān bo-
dhisatvayānīyāṃś ca yair
ayam dharmaparyāyas tathā-
gatasya saṃmukhaṃ śrutaḥ
āha paśyāmi Bhagavan paś-
yāmi Sugata Bhagavān āha
sarve khalv ete bhaiṣajyarāja
bodhisattvā mahāsattvā yair
asyāṃ parṣady antaśa ekāpi
gāthā śrūtāikapadam api śru-
tām vair vā punar antaśa eka-
cittōpādenāpy anumoditam
idam sūtram sarvā etā aham
bhaiṣajyarāja</i></p> |
|--|---|

1. 4. ° ⊙ catvāraḥ pariṣā ahaṁ
vyākaroṃi anuttarāyāṃ
(sa)myaksambo°
*catasraḥ paṛśado vyākaroṃy
anuttarāyāṃ samyaksambo-
dhaḥ | ye pi kecid bhaiṣajyarāja
tathāgatasya parinirvṛ-*
1. 5. °tasya imāṃ dharmā-
paryāyāṃ *ṇa *****
*****°
*tasy = émaṃ dharmaparyāyāṃ
śroṣyanty antaśa ekagāthāṃ
api śrutv = āntaśa ekenāpi cittō-
pāden = ābhyanumodayiṣyanti
tān api ahaṃ bhaiṣajyarāja
kulaputrān vā kuladuhitṛ vā
vyākaroṃy anuttarāyāṃ sam-
yaksambodhaḥ | paripūrṇa bud-
dha-koṭīnayutaśatasahasra-par-
yupāsītāvīnas te bhaiṣajyarāja
kulaputrā vā kuladuhitaro vā
bhaviṣyanti | buddhakoṭīnayu-
taśatasahasrakṛtapraṇidhānās
te bhaiṣajyarāja kulaputrā vā
kuladuhitaro vā bhaviṣyanti |
sattvānāṃ anakampārtham
asmiṅ Jambudvīpe manuṣyeṣu
pratyājñātā veditavyāḥ | ya ito
dharmaparyāyād*
1. 6. °**** (in yai)°
*antaśa ekagāthāṃ api dhāra-
yīṣyanti vācayīṣyanti prakā-
śayīṣyanti saṅgrāhayīṣyanti
likhiṣyanti*
- Reverse*
1. 1. °**** (dvīpa)°
*likhitvā c = anusmariṣyanti
kālena ca kālāṃ vyavalokayi-
ṣyanti | tasmīnś ca pustake
tathāgatagauravam u-*
1. 2. °antamaśa ekāṃ gāthāṃ
a(pi dhāra)yi(ṣyanti)°
*tpādayīṣyanti śāstrigauraveṇa
satkarīṣyanti gurukarīṣyanti
mānayīṣyanti pūjayīṣyanti |
taṃ ca pustakāṃ puṣpa-*
1. 3. ° ⊙ likhitaṃ vā anusmariṣ-
yanti ~ vyavalokayi-
(ṣyanti) tatra°
*dhūpagandhamālyavilepana-
cūrṇacīvaracchatradhvajapatā-
kāvādyādibhir na-*
1. 4. ° ⊙ tpādayīṣyanti satkarīṣ-
yanti ca gurukarīṣyanti
ca (dāni)°
*dhūpagandhamālyavilepana-
cūrṇacīvaracchatradhvajapatā-
kāvādyādibhir na-*
1. 5. °bhi dhūpebhi cūrṇebhi
vādyebhi vastrebhi ccha-
trebhi dhvajebhi°

1. 6. °maskārebhi antamaśa
imāto dharmaparyāyāto
~(ekām gā)°

Fragment II. Obverse

1. 1. °jā yaḥ kaści anyo pi
puruṣa evaṃ vade(yā) (hy)
e(vam) * * * * °
1. 2. °evaṃ abhyanumoditvā ~
evaṃ tathāgatā bhaviṣyīti
(sic) ~ (an)yai * °

1. 3. °rśayitavyam ~

ayam bho
puruṣa kulaputra anāga-
(te)°

1. 4. °paśyāmi ~ tat kasya heto
~ iti hi bhai(śa)°

1. 5. °satkāraṃ karaṇīyam (~ya)
i(t)°

1. 6. illegible

*maskārāṅjalikarmabhiś ca pū-
jayiṣyanti | ye kecid bhaiśajya-
rāja kulaputrā vā kuladuhitaro
v = ēto dharmaparyāyād antaśa
ekagāthām api dhārayiṣyanty
anumodayiṣyanti vā sarvāṃs
tān ahaṃ bhaiśajyarāja vyāka-
romyanuttarāyāṃ samyaksaṃ-
bodhau || Tatra bhaiśajyarā-
ja yaḥ kaścid anyatarah puruṣo
vā strī v = āvaṃ vadet | kidrśāḥ
khalv api te sattvā bhaviṣyanti
anāgate 'dhani tathāgatā arha-
taḥ samyaksaṃbuddha iti |
tasya bhaiśajyarāja puruṣasya
vā striyā vā sa kulaputro vā
kuladuhitā vā da-
rśayitavyaḥ | ya ito dharmā-
paryāyād antaśaś catuspādikām
api gāthām dhārayitā śrāvayitā
vā deśayitā vā sagauravo v = ēha
dharmaparyāye | ayam sa
kulaputro vā kuladuhitā vā yo
hy anāgate 'dhani tathāgato
'rhan samyaksaṃbuddho bha-
viṣyati | evaṃ
paśya | tat kasya hetoḥ | sa hi
bhaiśajyarāja kulaputro vā
kuladuhitā vā tathāgato vedita-
vyaḥ sadevakena lokena tasya
ca tathāgatasy = āvaṃ
satkārah kartavyo yaḥ khalv
asmād dharmaparyāyād antaśa
ekagāthām api dhārayet kaḥ
punar vādo ya imaṃ dharmā-
paryāyam sakalasaṃāptam
udgrhṇīyād dhārayed vā vāca-
yed vā paryavāpnuyād vā prakā-
śayed vā likhed vā likhāpayed vā*

Reverse

- | | |
|--|---|
| <p>1. 1. illegible</p> | <p>likhitvā c=ānusmaret tatra ca
pustake satkāraṃ kuryād guru-
kāraṃ kuryān mānanām pūja-
nām arcanām apacāyanām
puṣpadhūpagandhamālyavi-</p> |
| <p>1. 2. °lepanehi cūrṇehi (vādye)-
hi (vastre)°</p> | <p>lepanacūrṇacīvaracchatradhva-
japatākāvādyāñjali na-</p> |
| <p>1. 3. °maskāryū pariniṣpannaḥ
so kulapu(tra)°</p> | <p>maskāraiḥ praṇāmaiḥ pariniṣ-
pannaḥ sa bhaiṣajyarāja kula-
putro vā kuladuhitā v=ānutta-
rāyām samyaksambodhau vedi-
tavyas tathāgatada-</p> |
| <p>1. 4. °śyi (sic) ca vedayitavyaṃ
hitānukampakaśca lokasya
praṇi°</p> | <p>rśi ca veditavyo lokasya hitā-
nukampakaḥ praviḍhānava-
śen=ōpapanno 'smiṃ Jambu-
dvīpe manuṣyeṣv asya dharmā-
paryāyasya saṃpra-</p> |
| <p>1. 5. °kāśanatāyāṃ so svakaṃ
udāraṃ karmābhisam-
skāraṃ udāraṃ (ca)°</p> | <p>kāśanatāyai yaḥ svayam
udāraṃ dharmābhisamskāraṃ
udāraṃ ca buddhakṣetrōpa-
pattiṃ sthāpayitv=āsyā dhar-
maparyāya-</p> |
| <p>1. 6. °(sya) saṃprakāśanahe-
toma parānirvānasya
(sic) (sa)tvā(nām) hi°</p> | <p>sya saṃprakāśanahetor mayi
parinirvṛte sattvānām hitār-
tham, etc.</p> |

It will be seen that in the fragments the text is generally much shorter than in the printed recension. As it happens, the shortness is particularly conspicuous at the bottom of the obverse and the top of the reverse of the first fragment. Here the printed text of the Kern edition comprises about 185 akṣaras, which, at the rate of forty-four akṣaras per line, would occupy in the fragment four lines; and this result, at first sight, raises the suspicion of two lines (seventh on obverse and first on reverse) being lost from the fragment. But that no such loss can have occurred is conclusively proved by the position, above explained, of the string-hole. Moreover, there is the fact

that in the same place of the second fragment the printed text comprises only about 113 akṣaras, which at the same rate allows only a fraction above two lines for the fragment; and that fraction is accounted for by the accumulation of phrases (from *dhārayed vā* to *likhāpayed vā*) in the printed text, which was probably absent from the text of the fragment.

Also, the striking differences in the structure of the text, in fragment I, reverse lines 5 and 6, and in fragment II, obverse lines 1-4, from the printed text may be noted.

The Second Set

The second set (Kha. i. 317) also consists of two pieces, of exactly the same shape, broken from the middle of two consecutive folios, and measuring about $5\frac{1}{4} \times 3\frac{3}{4}$ inches. They both show, nearly in their middle, the string-hole with its enclosing circle, and constitute rather more than one-fourth of the complete leaf, the length of which accordingly may be taken to have been about 16 inches. The script on them is rather large, 12 akṣaras being on the longest extant line (frag. II, rev. l. 1). Accordingly on the average 35 akṣaras may have stood on the complete line of about 16 inches ($12 : 5\frac{1}{2} = 35 : 16$). There are five lines on the full width ($3\frac{3}{4}$ inches) of the fragments, being written in a different "hand" from that of the first set. The paper is soft and very thin, and the writing is much sand-rubbed, and in places difficult to read. The two sets, clearly, belong to two quite different pothīs, though possibly they may contain the identical early redaction of the Saddharma-puṇḍarika.

The text of the two fragments is from the middle of the nineteenth chapter of the Saddharma-puṇḍarika, and corresponds in Professor Kern's edition to pp. 380-7. Both texts are transcribed below in exactly the same way as the texts of the first set.

Fragment I. Obverse

1. 1. °(bhūta a)bhū(van u(cche)-
da dharma)°
1. 2. °bahūni prāṇikoṭīna(yu)°
1. 3. • sa kha ⊙ lu punar ma°
1. 4. °Candrasūryapra(di)parājā
sa°
1. 5. °tathāgatakoṭīnayutaśata°

Reverse

1. 1. °(ny) ārayā(m)āsa sampra-
kāśayā°
1. 2. °(Du)ndubhisvararājā
samanā°
1. 3. °(tānām) ko ⊙ ṭīnayutaśa°
1. 4. °yāmāsa samprakāśayā°
(cf. 1. 1)
1. 5. * * * (dhārarājā) tathā°

Kern Edition, p. 380, l. 3

- °bhūtā abhūvan dharmasrava-
ṇāya | sarve ten=ānyāni ca
bahūni prāṇikoṭīnayutaśata-
sahasrāṇy anuttarāyām samyak-
sambodhau samādāpitāny a-
bhūvan
| sa khalu punar mahāsthāma-
prāpta bodhisattvo mahāsattvas
tataś cyavitvā
Candrasvararājasahanāmnām
tathāgatānām arhatām sam-
yaksambuddhānām vimśati-
koṭīśatā-
ny ārāgitavān sarveṣu c=ēmañ
dharmaparyāyam samprakā-
śayāmāsa | so 'nupūrveṇa te-
nāiva pūrvakeṇa kuśalamūlena
punar apy anupūrveṇa
Dundubhisvararājasahanām-
nām tathāgatānām arhatām
samyaksambuddhānām vim-
śatim eva tathāga-
takoṭīnayutaśatasahasrāṇy
ārāgitavān sarveṣu c=ēmam eva
Saddharmapundarikam dhar-
maparyāyam
ārāgitavān samprakāśitavānīs
catasraṇām parśadām | so'ne-
nāiva pūrvakeṇa kuśalamūlena
punar apy anupūrveṇa
Meghasvararājasahanāmnām
tathāgatānām arhatām samyak-
sambuddhānām vimśatim eva
tathāgatakoṭīśatasahasrā-

Fragment II. Obverse

- l. 1. °(ṅy āra)yāmāsa sa°
 l. 2. °yā(māsa)saṁprakāśa(yā)°
 l. 3. °*pā ⊙ riśuddhyā sa (ma)°
 l. 4. °hvāpāriśuddhyā kāyapari°

Reverse

- l. 1. °(kha)lu punar mahāsthā-
 maprāpta sadā°
 l. 2. °śatasahasrāṇām satkāraṁ
 gu°
 l. 3. °satkāraṁ ⊙ kṛtvā gurukā°
 l. 4. °(ṅān) pariśadām saṁpra-
 kāśi° (cf. above, frag. I,
 rev. l. 4, and frag. II, obv.
 l. 2; also in Kern ed.,
 p. 381, ll. 1, 2)
 l. 5. °(sa)mbuddha(h) • (syā)t
 khalu puna°

Kern Edition, p. 381, l. 1

ṅy ārāgitavān sarveṣu c=êmam
eva Saddharmapuṇḍarikaṁ
dharmaparyāyam
ārāgitavān saṁprakāśitavānīs
catasṛṇānī parśadām | sarveṣu
c=āivamrūpayā cakṣuḥ-
pariśuddhyā samanvāgato
'bhūc śrotrapariśuddhyā ghrā-
ṇapariśuddhyā ji-
hvāpāriśuddhyā kāyapari-
śuddhyā manahpariśuddhyā
samanvāgato 'bhūt || sa

Kern Edition, p. 381, l. 4

khalu punar mahāsthāma
prāpta sadāparibhūto bodhi-
sattvo mahāsattva iyatān
tathāgatakoṭīnayuta-
śatasahasrāṇām satkāraṁ gu-
rukāraṁ mānanām pūjanām
arcanām apacāyanām kṛtv=
ānyeṣām ca bahūnām buddha-
koṭīnayuta śatasahasrāṇām
satkāraṁ gurukāraṁ mānanām
pūjanām arcanām apacāyanām
kṛtvā sarveṣu ca teṣv imam eva
Saddharmapuṇḍarikaṁ dhar-
maparyāyam
ārāgitavān ārāgayitvā sa tenāiva
pūrvakeṇa kuśalamūlena pari-
pakven=ānuttarām samyak-
saṁbodhim abhi-
sambuddhaḥ | syāt khalu punas
te mahāsthāmaprāpt=āivam,
etc.

The remarks made above with regard to the first set apply in a similar way to this second set. The text is

shorter than in the printed edition; also in structure it differs much, e.g. in obv. l. 5 and rev. l. 4 in both fragments. Also the difference in the names of Tathāgatas is noteworthy in Ia^{iv} and b^v, though the reading in Ib^v is uncertain; it might be *dhārathānā*. Besides, there are minor differences, such as *ārayāmāsa* in Ib^{i, iv} and IIaⁱ for *ārāgitavān* of the Kern edition; *samanā(mnām)* in Ibⁱⁱ for *sahanāmnām*; and *kṛtvā* placed differently in IIbⁱⁱⁱ.
