On the Sanskrit Manuscript of the “Śrāvakabhūmi”

Yasuo Matsunami

1

The present study aims at Sanskrit palm-leaf manuscript of the “Śrāvabhūmi”¹⁾, which is now preserved in the China Library of Nationalities, Beijing. This manuscript of the “Śrāvabhūmi” is catalogued as numbers 20, 21, and 22²⁾. As well-known to us, this manuscript contains not only *Śrāvabhūmi* but also the other Bhūmis of *Yogācārabhūmi*.

This manuscript is identified as the original manuscript which Rāhula Sāṅkṛtyāyana found and photographed at the Shalu Monastery, Tibet at the end of May in 1938³⁾. And the negatives of this photographed manuscript was brought to the Bihar Research Society in Patna, India. This photographed manuscript has been the only source for the study of the *Śrāvabhūmi*⁴⁾.

It is recently that we have come to know this original manuscript preserved in the China Library of Nationalities in Beijing.

The joint work begun in 1990 between the Institute for comprehensive study of Buddhism Taishō University and the China Library of Nationalities in Beijing made the outline of this original manuscript clearer.

By the result of the academic achievement of this joint work, the facsimile edition of the “Śrāvabhūmi” Sanskrit Palm-leaf Manuscript under the title of 大正大学綜仏教研究所・中国民族図書館共編「中国民族図書館蔵梵文貝葉写本・其二 声聞地 全六五葉」 will be published near future⁵⁾.

Fortunately the Śrāvabhūmi Study Group, which I also belong to, was allowed to use the microfilm from the original manuscript on the *Śrāvabhūmi* for our research⁶⁾. Before our small interim report, we would better to survey the photographic copies of the manuscript on the *Śrāvabhūmi*, which we have used for our edition and our translation. We have used two

kinds of photographic copies. The first photographic copies are those of being given from Prof. L. Schmithausen, Hamburg Uni.. The second ones are those of being borrowed from Prof. Isoda, Tohoku Uni.. Between the two, the latter are rather better materials for our edition and our translation. Because the latter ones were photocopied within the time when the negatives had been in good condition. And so sometimes letters are clear and distinct.

By the way it must be necessary to explain how the negatives, from which two kind of photocopies were made, had been produced. one negative contains 7 to 10 manuscripts. These manuscripts had been stuck on a board, hanged on a wall and photographed. Therefore these defects occurs naturally.

- ① In each manuscript some letters are hidden by the pushpin.
- ② In some cases letters are obscured by the overlapped two manuscripts.
- ③ As the photographs had been taken about 50 years ago, so the negatives have become obscured and indistinct. As a matter of course, the photocopies from such negatives are obscured and indistinct.
- ④ As such many manuscripts are contained in only one sheet of the negative, so in the enlarged photocopy, letters are blurred and obscured. Especially in the corner of the photocopy.

If we use the above-mentioned original manuscript, such a trouble will be easily conquered. Consequently we are now able to make up for the incompleteness of the study for the Śrāvakabhūmi manuscript.

2

For the more research for the Śrāvakabhūmi manuscript, we would now show the some parts of its Collation Table.

Collation Table⁷⁾

Ms.No.	Rāhula Shukla	Bhūmi	P.	Ch.
(1*a)	15A-3	Cintāmayī bhūmi	Dsi 245a ⁷ ~246b ²	367a ⁶ ~367b ¹³
(1*b)	15B-3	"	246b ² ~247b ³	367b ¹³ ~367c ¹⁵
2*a	1A-1	"	247b ³ ~249a ⁵	367c ¹⁵ ~368b ³

On the Sanskrit Manuscript of the "Śrāvakabhūmi" (MATSUNAMI) (31)

2*b	1B-1		"		249a ⁵ ~250b ¹	368b ³ ~368c ²²
3*a	15A-6		"		250b ¹ ~252a ¹	368c ²² ~369b ¹⁶
3*b	15B-6		"		252a ² ~253b ³	369b ¹⁶ ~370a ⁹
(2a)	1A-6	5	Śrāvakabhūmi	Wi	4a ² ~5a ⁶	396b ¹⁶ ~396c ²²
(2b)	1B-6	7	"		5a ⁵ ~6b ¹	396c ²² ~397b ⁴
3a	1A-2	10	"		6b ¹ ~7b ⁴	397b ⁵ ~397c ¹¹
3b	1B-2	15	"		7b ⁴ ~8b ⁶	397c ¹¹ ~398a ²²
(4a)	1B-3	17	"		8b ⁷ ~10a ⁴	398a ²² ~398c ⁹
(4b)	1A-3	19	"		10a ⁵ ~11a ⁶	398c ⁹ ~399a ²⁴
6a	1A-5	67	"		31b ⁷ ~32b ⁵	406c ²⁹ ~407a ²³
6b	1B-5	68	"		32b ⁵ ~33b ⁷	407a ²⁴ ~407b ²⁶
(7a)	1A-4	70	"		33b ⁷ ~35a ²	407b ²⁶ ~408a ⁵
(7b)	1B-4	73	"		35a ² ~36a ⁶	408a ⁵ ~408b ⁶
(8a)	1A-7	55	"		27a ⁵ ~28a ⁸	405b ⁵ ~405c ¹⁴
(8b)	1B-7	60	"		28a ⁸ ~29b ⁸	405c ¹⁴ ~406a ²⁸
9a	1A-8	62	"		29b ⁸ ~31a ¹	406a ²⁸ ~406c ⁸
9b ^{-6M}	1B-8	65	"		31a ¹ ~31b ⁷	406c ⁸ ~406c ²⁹
9b ^{6M-}	1B-8	46	"		22b ⁴ ~22b ⁷	403c ¹² ~403c ¹⁹
10a	1A-9	46	"		22b ⁷ ~23b ⁸	403c ¹⁹ ~404a ²⁴
}						
15b ^{-6L}	2B-4	32	Śrāvakabhūmi		17b ³ ~18a ⁸	401c ¹³ ~402a ¹⁶
15b ^{6L-}	2B-4		Śrutamayī bhūmi	Dsi	210a ⁷ ~210b ³	354b ¹⁶ ~354b ²²
16a	2A-5		"		210b ³ ~211b ⁸	354b ²² ~355a ⁶
}						
128b	15B-8	509	Śrāvakabhūmi		234b ⁷ ~236a ³	477a ²¹ ~477c ¹
129a ^{-2M}	15A-1	510	"		236a ³ ~236a ⁸	477c ¹
129a ^{2M-}	15A-1		Pratyekabuddhabhūmi	Dsi	326b ⁸ ~327b ⁵	477c ² ~477c ²⁴
129b	15B-1		"		327b ⁵ ~328b ⁶	477c ²⁴ ~478b ¹
130a	15A-2		Cintāmayī bhūmi		237b ⁸ ~239a ²	364a ¹⁸ ~364b ²³
130b	15B-2		"		239a ² ~240a ⁵	364b ²³ ~364c ²⁹
131a	15A-5		"		240a ⁵ ~241a ⁸	364c ²⁹ ~365b ²
131b	15B-5		"		241a ⁸ ~242b ⁶	365b ² ~365c ¹⁶
A*a	15B-4	(432)	Śrāvakabhūmi	Wi	193b ⁸ ~195a ⁴	463c ²⁷ ~464b ⁶
A*b	15A-4	(432)	"		195a ⁴ ~196a ³	464b ⁶ ~464c ⁶

(32) On the Sanskrit Manuscript of the “Śrāvakabhūmi” (MATSUNAMI)

B*a ^{-6L}	15A-7	Asamāhitā bhūmi	Dsi 181b ⁷ ~182b ⁷	344b ¹⁹ ~344c ¹⁵
B*a ^{6L-}	15A-7	Sacittikā bhūmīr acittikā	ca 182b ⁷ ~183a ³	344c ¹⁶ ~344c ²⁴
B*b	15B-7	”	183a ³ ~183b ⁸	344c ²⁴ ~345a ¹⁶

The following things must be pointed out.

- (1) Some parts of the *Śrāvakabhūmi* are missing. Before a folio number (2a) one folio must exist.
- (2) The correct arrangement in order can't be got from the numbers fixed on the folios. For example a folio number 6a to 10a.
- (3) Passages of other bhūmis is inserted at the beginning or the end of a leaf. Passages of the *Śrutamayī bhūmi* begins at a folio number 15^{6L}.
- (4) At least two types of the handwriting exist. For example, B*a is a different type of the handwriting from the others.

And more example, about (2), (3) and (4) is as follows; both a folio 29^{1R}-30^{8L} and a folio A*a-A*b correspond to P 193b⁸-196a³, Ch 463c²⁷-464b⁸.

These passages must be inserted between the 3rd line and 4th line of P. 432 in the Sanskrit text of K. Shukla's. Therefore one set of the *Śrāvakabhūmi* Manuscript has become to possess the same two passages. So one passage is supposed to be written on the basis of the other passage.⁹⁾

-
- 1) This small paper of mine owes very much to the paper “Introduction to the “Śrāvakabhūmi” Sanskrit Palm-leaf Manuscript”, by Śrāvakabhūmi Study Group, Taishō University, Tokyo. I would like to express my best thanks to the other members of the Group. I am also thankful to them for their generosity to permit me to use the paper fully.
 - 2) In the Catalogue of Sanskrit Palm-leaf Manuscripts Preserved in the Library of Nationalities (民族図書館蔵貝葉経目録), No. 20, 21 and 22 are as follows; No. 20 *Śrāvakabhūmi* (126 leaves) No. 21 *Pratyekabuddhabhūmi* (1 leaf) No. 22 梵文殘葉 But actually the No. 20 contains 127 leaves (*Śrāvakabhūmi* approximately 95 leaves, *Cintāmayī bhūmi* approximately 24 leaves, *Śrutamayī bhūmi* approximately 8 leaves), No. 21 contains 1 leaf on *Pratyekabuddhabhūmi*, No. 22 contains 7 leaves (*Cintāmayī bhūmi* 4 leaves, *Śrāvakabhūmi* 2 leaves, *Asamāhitā bhūmi* approximately ½ leaf, *Sacittikā bhūmi acittikā bhūmi* approximately ½ leaf)
 - 3) R. Sāṅkṛtyāyana, “Search for Sanskrit Mss. in Tibet” *JBORS* 24-2, 1938,

pp. 137-142 ; p. 144, No. 350. He also found other manuscripts on the *Yogācārabhūmi* at the Sakya monastery. He took photos of them and transcribed them. (do., “Second Search of Sanskrit Palm-leaf Mss. in Tibet”, *JBORS* 23-1, 1937, p. 6 ; p. 19 ; p. 24, No. 199 ; p. 55, No. 16.)

- 4) 1 A. Wayman, *Analysis of the Śrāvakabhūmi Manuscript*, Berkley-Los Angeles, 1961.
- 2 K. Shukla, *Śrāvakabhūmi of Ācārya Asaṅga*, Patna, 1973
- 3 L. Schmithausen, “Die letzten Seiten der Śrāvakabhūmi”, *Indological and Buddhist Studies, Volume in Honour of Professor J.W. de Jong on His sixtieth Birthday*, Canberra, 1982.
- 4 大正大学声聞地研究会「梵文声聞地(一)」～「同(+)」, 東京, 1981～1991.
- 5) 「日中仏教学術交流について」大正大学総合仏教研究所通信 No.2, 大正大学総合仏教研究所, 東京, 1990, p. 1-p. 2.
- 6) The editions and translations on the six other bhumis, contained in the *Śrāvakabhūmi Manuscript*, are as follows ;
 - 1 Asamāhitā bhūmi
 - 2 Sacittikā bhūmi 3 Acittikā bhūmi
 - A. Wayman, “The Sacittikā bhūmi and Acittikā bhūmi Text and Translation”, *Buddhist Insight*, Delhi, 1984, pp. 327-331. (*Śrvbk*)
 - L. Schmithausen, *Ālayavijñāna*, Tokyo, 1987, pp. 220-222. (*Ybh. Śrvbh*)
 - 4 Śrutamayī bhūmi
 - J. Pandey, *Bauddhācārya Asaṅgākṛta Yogācārabhūmiśāstra mem Hetuvidyā, Homage to Bhikkhu J. Kashyap*, Nālanda, 1986, pp. 315-350. (*Ybh*)
 - 5 Cintāmayī bhūmi
 - A. Wayman, “Asaṅga’s treatise, the Parāmartha-gāthā” *op. cit.* pp. 333-352, “Asaṅga’s treatise on the Three Instructions of Buddhism” *op. cit.* pp. 353-365. (*Śrvbh*)
 - Fumio Enomoto, “Śarīrārthagāthā, a Collection of Canonical Verses in the Yogācārabhūmi, Part 1: Text”, *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*, Göttingen, 1989, pp. 17-35. (*Ybh. Śrvbh*)
 - 6 Pratyekabuddhabhūmi
 - A. Wayman, “The Sacittikā and Acittikā bhūmi and The Pratyekabuddhabhūmi”, *Journal of Indian and Buddhist Studies*, 8-1, Tokyo, 1960, pp. 379-375. (*Śrvbh*)
 - J. Pandey, “Pratyeka-buddhabhūmi”, *Philosophical Essays, Professor A. Thakur Felicitation Volume*, 1987, pp. 228-237. (*Ybh*)

[At the end of each item, the abbreviation (*Śrvbh*) means the paper which uses the Śrāvakabhūmi Manuscript and the abbreviation (*Ybh*)

(34) On the Sanskrit Manuscript of the “Śrāvakabhūmi” (MATSUNAMI)

means the paper which uses the Yogācārabhūmi Manuscript.]

Some members of Śrāvakabhūmi Study Group shared the work to edit and to translate the parts where there are no editions and no translations. The result of such works will very soon be published.

1 Asamāhitā bhūmi

Yasuo Matsunami, 「梵文声聞地 (+-)」 (“Sanskrit Śrāvakabhūmi (11)”),
(*Annual of the Institute for Comprehensive Studies of Buddhism*, Tai-shō University, No. 15, Tokyo, 1992. (in print)

4 Śrutamayī bhūmi

Hideomi Yaita, “Hetuvidyā Section of the Yogācārabhūmi”, *Journal of Naritasan Institute for Buddhist Studies*, Vol. 15, Narita, 1992. (in print)

Yasuo Matsunami, *op. cit.*

5 Cintāmayī bhūmi

Takashi Meda, Ābhiprāyikāthagathānirdeśa (釈意趣義伽他), *BUNKA (Culture)*, The LITERARY SOCIETY, TOHOKU UNI., No. 54 1/2, Sendai, 1991. (in print)

7) Abbreviation for the Collation Table

Ms, No. A folio number put on a manuscript

() A folio number on a manuscript is indistinct

Asterisk* A manuscript without any folio numbers

L, M, R Each line of the manuscript is divided into three segments: left (L), middle (M), right (R)

P Tibetan version (Peking edition) of Yogācārabhūmi. *The Tibetan Tripitaka*, Tokyo-Kyoto, 1995-1961, No. 5536-5543, Vol. 109-111,

Ch Chinese version of Yogācārabhūmi. 大正大藏經30卷, No. 1579, Tokyo, 1924-1929.

- 9) Takayasu Kimura identified these folios for the first time, and published a critical edition. (“On the omission and its filling Śrāvakabhūmi in the Yogācārabhūmiśāstra” *Journal of Indian and Buddhist Studies* 40-2, Tokyo, 1992. (in print)

(文部省科学研究費平成3年度一般研究Bの成果である。)

〈Key Words〉 Śrāvakabhūmi, 瑜伽論声聞地

(Lecturer of Taishō University)