On Some Variants in the Lotus Sutra by Bunpo Kojima

In the British Museum are to be found the fragments of a Sanskrit Text of the *Lotus of the Pure Law Sutra* from Khâdalik. This Text (Or. 9613) is a paper manuscript with seven lines to the page written in Upright Gupta. These fragments represent nine chapters, of which the first is the *Utsâhâparivarta* Chapter, consisting of three leaves. The second is the *Sukhavihâraparivarta* chapter with one leaf, and the third, the *Punyaparyâparivarta* Chapter, four leaves. The fourth is the *Anumodanâ-punyanyanirdeśâparivarta* Chapter, ten leaves; the fifth, the *Dharmabhâṇakâṇusamsâparivarta* Chapter, ten leaves; and sixth, the *Sahâparibhûtaparivarta* Chapter, six leaves. The seventh is the *Tathâgatarhyabhisamskâraparivarta* Chapter, four leaves; and the eighth is the *Dhâranîparivarta* Chapter with five leaves. The ninth is the *Samantabuddrotsahanâparivarta* Chapter which has one leaf.

In the twenty-first chapter, and in chapters seventeen through nineteen, the text gives the chapter number. If one counts backwards from the twenty-first chapter, the *Sukhavihâraparivarta* becomes the fourteenth chapter as it is in Kumarajiva's text. The MYO-ON-HON [妙音品] discovered by the Ohtani Expedition is numbered 21, as is that in the Khâdalik text (cf. Prof. Sanada's paper in the *Journal of Indian and Buddhist Studies*, 3. 1.). The study of these texts will, from the numbering of the chapters, suggest the period when the chapters were stabilized.

In the chapters under consideration there are a total of eighty-two gathas: Sukha° has 5, Punya° 26, Anu° 16, Dharma° 21, Sahâpari° 12, and Tathâ° 3. No. 21 on the first line of it is the number of the Gatha, which corresponds to Gatha No. 65 of the Nepal text. No. 22 on the third line is No. 66 of the Nepal text. 3 (there is an omission of the 2 of 23) on the fourth line corresponds to No. 67 of the Nepal text. No. 27 on the fourth line of 56 corresponds to 71 of the Nepal text, and No. 28 corresponds to 72. As I have shown elsewhere, though the contents are the same, the Nepal text numbers the gathas consecutively while the Khâdalik text begins numbering each new gatha sequence afresh. The Farhâd-Beg text, by the way, is

similar to the Khâdalik. In the Kawaguchi text there are no numbers.

In the present text, *svapna* (*svapnasmî*) corresponds to *supinasmî* of the Nepal text, though once (Gatha 69) the later uses *svapna*. It is noteworthy that the text from Khâdalik, which is chronologically older, uses the Sanskrit form, while the newer Nepal texts use a Prakrit form. Concerning *supina*, see Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, p. 600.

With regard to the usage of the demonstrative pronoun, the present text, line six 55, *idam* (neuter) is used where the Nepal text has *ayam* (masc.). In the Dharma° (no. 183) *ida* corresponds to the *imu* of the Nepal text, and in the seventh line *ida* is paralleled by *imu*. Thus where the Khâdalik has the neuter there is a tendency for the Nepal texts to have the masculine.

With regard to the participle, seventh line of 56 has the form *prakâśeta*, a gerundive ending in *ta*, while the parallel passage in the Nepal text has *prakâśeya*, a gerund. A similar construction is found in the Anu° (Gatha 8) with *vadeta* (p. 158. 1. 2), (Gatha 14) with *anucakraneta* (p. 159. 1. 6-7) where the parallels in the Nepal texts read *vadeya* (p. 352. 1. 1) and *anucakraneya* (p. 353, 1. 2).

Special characteristics of the Khâdalik text are the omission of a letter in *sattva*, and the enclusion of the title in the colophon as *Jalarrayunasya* in the Thathâgata°, *Suvipubhasya* in the Dharma°, and *Jalapu* in the Anu°.

A more exhaustive study of such variants will doubtless produce sufficient material to make definitive conclusions about the development of the Lotus of the Pure Law. We will, however, summarize the materials discussed for convenience:

55* [Kern and Nanjio ed. p. 294, 1. 11-p. 295, 1. 3]

1. yase jñā(n)m anāga(te) dhvani 21 tavāpi kṣet(ram)
2. śca catvāri yathaiva mahyam 'śreṣyati dharma
3. krtāñjali ca 22 punar api so paśyati ātamabhāventa dharma giri
4. ca sprṣitva bodhim samādh so labdhu jinās ca paśyati 3 suvarṇa va(
5. ṇam svapnasmî dṛṣtvā ca ścnoti dharmam śrutvā ca tam paraṣa
6. tu tasya idam eva ru (p pa
7. gana va sarvam

56* [Kern and Nanjio ed. p. 295, 1. 4-p. 296, 1. 2]

1. maṇdam siṃhāsane ta(tra) sya
2. ptāna atyayena anupra
3. tvā pravartayi cakram anāsravaṃ (hi) caturṇa pariṣāṇa
4. kalpa sahasra koṭyaḥ 27 prakāśayitvā tahi dharma

(13)

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5. bahu prāṇa koṭyaḥ nirvāyati hetu kṣaye va jyoti supī
6. va rūpā 28 bahu ānuśānsāca anantakāni ye Mañjugo
7. imāgradharmam sūtra prakāśeta mayā sudeśita.

× × × × × × × × × × × × × × × ×

(55)

Or. 9613	F. ms.	N. K.
1. 21	21	65
3. 22	22	66
api	pi	ca
ātmabhāventa	ātmabhāvam bhaventa	ātmabhāvaṃ bhaventa
4. bodhiṃ	)dhi(	dharmatām
jinās	jinām	jinam
3	23	67
5. svapnasmi	svapnasmi	supinasmi
6. idam	idam	ayam
7. gana va sarvam	gana va sarvam	tathaiva

(56)

4. 27	27	71
5. jyoti	jyoti	dīpaḥ
6. 28	28	72
7. prakāśeta	prakāśeta	prakāśeya

* Cf. Sanskrit Manuscripts of Saddharmapuṇḍarika, Indology Seminary, Kyoto University Press, Kyoto, 1949, P. D. O.