On some colophons (後分) of the Lotus sutra discovered in Central Asia

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On some colophons of the Lotus sutra in Nepalese Mss. we have the splendid work “Hokkekyoron” (法華經論) by Dr. Honda. He explained the subject in detail in it.

Here I will discuss the central Asia Mss. There are seven chapters, Devadatta, Dārani, Bhaishajya, Gadgadasvara, Avalokita, etc. in the colophons.

(1) First I will discuss the Devadatta chapter and subsequently study the later chapters.

There are three kinds of Mss. for the Devadatta parivarta: Khotan Mss., Hoernle Mss. and Gilgit Mss.. The Devadatta parivarta in the Khotan Mss. is shown in no. 27-40 of Sanskrit Manuscripts of Saddharmapuṇḍarika, Indology Seminary, Kyoto University Press, Kyoto, 1949.

These parts correspond to p. 256, 1-263, 1-10 of Nanjo Kern edition. There are an illogical order; that is to say, 37 (p. 261, 1-1-261, 1-14), 38 (p. 262, 1-7-p. 263, 1-4), 39 (p. 263, 1-4-p. 263, 1-10), 40 (p. 261, 1-8-p. 261, 1-14), and 41 (p. 261, 1-14-p. 262, 1-4).

I think these must be arranged in the following order: the first is no. 37, the second is no. 40, the third is no. 41 (Hoernle Mss.), the fourth is no. 38, and the fifth is 39.

(2) we find some dropping words in the Khotan Mss.: (a) na vicikit-siṣyati (35, 1-4-N. K., p. 260, 1-8) (b) khalu (36, 1-7-p. 261, 1-1) (c) śubha (41, 1-4-p. 263, 1-7) (d) bodhisatva (41, 1-5-p. 263, 1-8) (e) bhagavān (41, 1-6-p. 263, 1-9) (f) ghaṭamāno (41, 1-6-p. 263, 1-7) etc..

(3) And then we must investigate some problems of the Devadatta parivarta of the Hoernle Mss.. These Mss. do have not many words when
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As for the Gilgit Mss. I discussed it in the Journal of Ryukoku Daigaku Ronshu, no. 347.

Next, as for the Devadatta parivarta there are many problems. They involved four leaves in Or. 9613 and one leaf in Kha. ix, 38, 42. Looking at no. 205, 1. 5 in Sanskrit Manuscripts of Saddharmapuṇḍarīka, we find that we have not the phrase ‘Bhaisajyājō bodhisattvo mahāsattvo āho, bhau bhagavan bahu sugata.’

we find ten Rākṣasi from 2 line to 6 line in no. 212.: that is to say, the first is Lambā (藍婆), the second is Vilamba (毘藍婆), the third is Kūtadanti (曲齒), etc.

On the other hand, the Nepalese Mss. do have not the number of Rākṣasi (羅刹女). Dharmarakṣa’s version also does not have the number, but we find repeated the word ‘again’ (復).

(4) And moreover we have 6 lines, one leaf, in the Bhaisajyājā pūrva-yoga parivarta (Hoernle Mss.), 5 lines, one leaf, in the Gadgadasvarā parivarta (妙善品), 8 lines, one leaf and a half, in the Avalokiteśvara-vikurvaṇa-parivarta (普門品), one half leaf in the Subhavyāharāja-pūrva-yoga-parivarta (妙莊厳本事品), 7 lines, one leaf, in the Samantabhadrotśāhana-parivarta (普賢勸讚品), (Kha. Mss.).

These fragments are almost the same as the Nepalese Mss. except the last chapter.

We will summerize the materials of some colophons discussed for convenience.

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1.2. bhāna) kām atikramete atha khalu lambā ca nāma rākṣasī 1 vilambā ca nāma rākṣasī 2
1.3. rā) kṣasī 3 puṣpada (ntī) makuṭadantā ca nāma rākṣasī
1.4. rā) kṣasī rākṣasī 8 kuntī
1.5. putra parivā

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1.1. tva samādhī labdhaḥ víryaṁ drdam

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1.2. saṃkusmita sa sarvasatva priya
1.3. vimalada etad avocat
1.4. thāgato ’rhan samyaksambuddhah tiṣṭa (ti)
1.5. lya dhāranīḥ pratilabbho
1.6. nayuta cātasahasraibhiḥ

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1.1. viçeśaḥ pratilabdhaḥ katam asmin bhagavan samādhau
1.2. vayam samādhau corema taṃ ca vayaṃ bodhisatvaṃ mahāsatvaṃ paśyema kī
1.3. dhi satvasya varṇam samsthānam ko ācāram tatsadhu bhagavan ka
1.4. tathārupam nimittam yena nimittena saṃcūditaḥ samānah sa (bodhi) satvo mahā
1.5. tumāgacchet atha khalu bhagavān śakyamunis tathāgato ’rhan samyaksambuddhasya

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1.1. ro bodhisatvo mahāsatvāḥ satvāna dharmaṃ deçayati keç
1.2. ro bodhisatvo mahāsatvāḥ satvāna dharmaṃ deçayati
1.3. gānā satvānām yakṣa rūpena dharman deçayati
1.4. yāna satva
1.5. vaiņeyāna sa ( ) tvānā cakra rūpena
1.6. rupena dharma deçayati
1.7. bodhisatva piça
1.8. bho
1.5. samanvāgatasya mātrigrānāsyāyam dharmaparyāya

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