

The Khotanese Summary of the *Saddharmapuṇḍarīkasūtra*¹ and the *Saddharmapuṇḍarīkopadeśa*

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0 Introduction

Manuscripts of the main Mahāyāna sūtras, such as the *Śūraṅgamasamādhisūtra*, *Suvarṇabhāsottamasūtra*, and *Bhaiṣajyaguru-vaidūryaprabharājatathāgatasūtra*, are found in Khotanese translations as well as Sanskrit. But the *Saddharmapuṇḍarīkasūtra*, one of the most popular Mahāyāna sūtras in Khotan, has not been found in a complete Khotanese translation. All that we have is a brief summary of the sūtra in sixty-one lines of verse. These are in the Pelliot manuscript 2782 in Paris, lines 1–61, and there are also two fragmentary variants. This summary of the sūtra was translated by Sir Harold Walter Bailey from Khotanese into English in 1971, but little attention has been paid to parallels with a commentary on this sūtra.

The aim of this paper is to show that this Khotanese summary of the *Saddharmapuṇḍarīkasūtra* was influenced by the commentary on the *Saddharmapuṇḍarīkasūtra* by Vasubandhu (*Miaofa lianhua jing youbotishe* 妙法蓮華經憂波提舍, **Saddharmapuṇḍarīkopadeśa*), either directly or indirectly, through a comparison of the Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra* from Khotan with the Khotanese summary of the *Saddharmapuṇḍarīkasūtra*.

1 The reception of the *Saddharmapuṇḍarīkasūtra* in Khotan

To begin with, let us consider the reception of the *Saddharmapuṇḍarīkasūtra* in Khotan by introducing the colophons and citing palm leaves inscribed with beliefs in this sūtra and describing the history of and future prospects for the study of the Khotanese summary of the *Saddharmapuṇḍarīkasūtra*.

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Khotan was a major center of Mahāyāna studies when Faxian visited it in about A.D. 400 on his way to India, and it expanded still further in this respect when Xuanzang spent some months there in the seventh century on his way back from India to China. Both pilgrims noticed the large number of monasteries in Khotan. That Buddhism flourished there in the ninth and tenth centuries we know from Khotanese sources.

Emmerick [1992] and Kumamoto [1985] describe the Khotanese Buddhist texts. I shall divide these Khotanese Buddhist texts into two groups: (A) Older Khotanese texts and (B) Later Khotanese texts.

(A)

Suvarṇabhāsottamasūtra (『金光明經』)

Saṅghātasūtra (『僧伽托經』)

Śūraṅgamasamādhisūtra (『首楞嚴三昧經』)

Vimalakīrtinirdeśasūtra (『維摩經』)

Sukhāvativyūhasūtra (『大無量壽經』)

Adhyardhaśatikāsūtra (『理趣經』)

Bhaiṣajyaguruvaiḍūryaprabharājatathāgatasūtra (『藥師經』)

Dharmaśarīrasūtra (『法身經』)

Anantamukhanirhāridhāraṇī (『出生無邊門陀羅尼』)

Jñānolkadhāraṇī (『智炬陀羅尼』)

Karmavibhaṅga

Zambhastā (『ザンバスタの書』) This name was suggested by Bailey for the longest extant Khotanese text, a poem on Buddhism.²

(B)

Vajracchedikāsūtra (『金剛般若經』)

Hṛdayasūtra (『般若心經』(及び疏))

Aparimitāyuh sūtra (『無量壽宗要經』)

Bhadracaryādeśanā (『普賢行願讚』)

Bhadrakalpikasūtra (『賢劫經』)

Amṛtaprabhadhāraṇīsūtra (『善門陀羅尼經』)

Pradaḥṣiṅāsūtra (『右繞仏塔功德經』)

**Saddharmapūṇḍarīkasūtra-samāsa* (『法華經綱要』)

² Emmerick [1993: 40]. *Zambhastā* is of particular interest as an original Khotanese work concerning various aspects of Buddhism. It is based on Indian sources although it is not a direct translation. Some chapters paraphrase known Buddhist texts. One chapter, the sixth, claims to contain a verse from each sutra. Of these only those from three texts have been identified, namely, those from the *Saddharmapūṇḍarīkasūtra*, *Suvarṇaprabhāsottarājasūtra*, and *Vajracchedikā prajñāpāramitā*.

The summary of the *Saddharmapuṇḍarīkasūtra* (**Saddharmapuṇḍarīkasūtra-samāsa*) is included in (B). It is said to be a condensation of the *Saddharmapuṇḍarīkasūtra*'s main teachings. In the *Book of Zambasta* among (A), verse 3 of chapter 6 is quoted from verse 23 of the Upamā chapter in the *Saddharmapuṇḍarīkasūtra*. This means that only one verse of the *Saddharmapuṇḍarīkasūtra* in the Old Khotanese translation has been found.³ On perusing (A) and (B), the question may arise as to why the *Saddharmapuṇḍarīkasūtra*, of which the Sanskrit manuscript has been found in Khotan, was not translated even though many other Mahāyāna sūtras were translated from Sanskrit into Khotanese. Of the *Saddharmapuṇḍarīkasūtra* only a single line is quoted in the *Book of Zambasta*. On the other hand, a complete Late Khotanese metrical summary is preserved in one manuscript with two fragmentary variants, all found in Dunhuang.

The folios of a manuscript of the Sanskrit text of the *Saddharmapuṇḍarīkasūtra* copied in Khotan were published in facsimile under the misleading title of *Saddharmapuṇḍarīkasūtra Kashgar Manuscript*, edited by Lokesh Chandra.⁴

In 1993, a Khotanese palm-leaf manuscript inscribed with a prayer for the *Saddharmapuṇḍarīkasūtra* written by a Khotanese was made public. This has been translated into English by Emmerick and Vorobyova-Desyatovskaya [1995: 68–69] (Old Khotanese formal script, 53.3×15 cm).

³ *Zambasta* VI.3: *hāma śśāriputra thu balysä ysamaśśandya ustamu kālu padmaprabhā nāma balondi pharu kūla satva parṛīji*

In future time, Śāriputra, you will become a Buddha on earth, Padmaprabha by name, powerful. You will rescue many myriads of beings.

The text is from Emmerick [1979: 116] and the translation from Emmerick [1979: 117].

Toda 72b.3-4: *bhaviṣyasi tvam api śāradvatīputrānāgate 'dh(v)āni tathāgato jinaḥ padmaprabho nāma (samaṃ)tacaḥsur vineṣyase prāṇisahasrakoṭyaḥ*

Kern: You too, son of Śāri, will in the future be a Jina, a Tathāgata, named Padmaprabha, of universal vision. You will instruct thousands of koṭis of living beings.

Tibetan translation is as follows:

ma 'ongs dus na sh'a ri'i bu khyod kyang //
rgyal pa de bzhin gshegs par (D, P; pa S.) 'byung 'gyur te //
pad ma'i 'od ces bya ba kun tu spyang //
srog chags bye ba stong dag rnam par 'dul //

『妙法蓮華經』 T. No. 262. Vol.9. 11c14: 舍利弗来世成仏普智尊号名曰華光当度無量衆。

『正法華經』 T. No. 263. Vol.9. 74b27-29: 卿舍利弗於当来世得成爲仏頭如来尊号蓮華光普平等目教授開化。

⁴ A large number of Central Asian fragments of the Sanskrit text of the SP have been transcribed by Hirofumi Toda.

Success...we worship the Lord Buddhas, whichever there are in the four quarters (and) the ten directions, (those) who (were) in former times [and (those) who (are) at the present ti]me and (those) who will arise in future time. Before those Buddhas I have invoked this venerable *Saddharmapuṇḍarīka* Law for the sake of the long-lastingness of the Order of the Buddhas, for the sake of the maintenance of the Good Law (*saddharma*) (and) for the sake of the increase of the resolve (to attain) enlightenment (*bodhicitta*). Whatever at the initial...[5]...they have been committed with the mind, with the body, (and) with the tongue, due to anger, passion [folly—for that reason] we have ordered (the *Saddharmapuṇḍarīka*) to be written. Due to these merits, merit-roots [may] for me the...in the cycle of existence (*saṃsāra*), of good...

Next, let us consider a palm-leaf manuscript of the *Saddharmapuṇḍarīkasūtra* (Old Khotanese formal script, 55×17 cm).

[a1]...he maintains [...]...May he arise here on earth (as) the venerable Lord Buddha Ārya Maitreya. May I surely, Jalapuṇya, come there together with (my) mother, together with (my) father, (and) together with (my) wife. Due to a former prophecy of concomitance (*sannipāta*) may we hear together with (our) sisters, together with (our) brothers, together with all (our) sons and together with all (our) daughters, together with all (our) relatives, together with all (our) kinsfolk (a prophecy) of enlightenment: ‘May we so-and-so by name become Buddhas.’ Whoever may become my disciples, may they all become Buddhas. When the time comes, may one give up human birth. May they not yearn for their beloved men. May they not be remembered (as) hated. May I, Jalapuṇya, at the time of death see the Lord Buddhas face to face. May they send (their) rays upon me... May all beings become mindful of their (former) births. May they have understood this *Saddharmapuṇḍarīka* Law. [b1]...He gave up (his) limbs. He tore off the flesh of his own skin. He made (his) bone a document. He gave a pen... wrote with (it) one verse (*śloka*). The Buddha...may (his) merits, merit-roots, become vast. Whoever here in the cycle of existence (*saṃsāra*)...enlightenment...and for the sake of the removal of the woes of all beings may there be the necessary requisites. May they not be lacking to me. Whenever this Law should be known here, much may the woes of beings in all evil existences (*apāya*) be extinguished. Wherever (there is) in space a mass of beings, so much may it here support the maintenance of all beings like the four great elements just as also Śrī, the great goddess...

In this quotation, *Jalapuṇya* tallies with the colophons of the Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra*. The Khotanese manuscript of the Sanskrit *Saddharmapuṇḍarīkasūtra* has colophons at the end of the three chapters of the Sanskrit text. The three chapter colophons were first studied by Sanada [1976], and they have been studied in detail by Emmerick [1974]. The Khotanese colophon at the end the

manuscript was transcribed and translated by Bailey in the preface to Lokesh Chandra's facsimile edition. Note that the husband's name is *jala* (not *dala* as in Bailey's transcription and translation) according to the colophon at the end of chapter 15, which has *jalapuṇa*. Bailey omitted the words *u hvā[rakaa* at the end of line 7.

The colophons of the Oṣadhī chapter and the Pṛthvīsamudgatabodhisattva chapter read as follows.

Homage to the *Saddharmapuṇḍarīkasūtra*. Lady *Jalapuṇāna* ordered (chapter 5 [Oṣadhī chapter]) to be written: together with her son Śmaradatta.

Lady *Jalapuṇāna* ordered (chapter 15 [Pṛthvīsamudgatabodhisattva chapter]) to be written for the sake of the maintenance of the life of herself: together with her husband *Jalapuṇa*, and her son *Jalārrjām*, her daughter *Jalotama*, and her son Śmaradatta, and (her daughter) *Dūvaka*. (Emmerick [1974: 384–385])

Khotanese *jalapuṇa* is equivalent of *Jalapuṇya* in Sanskrit. *Jalapuṇya*, as patron (*dānapatti*), wrote the *Saddharmapuṇḍarīkasūtra*. Because the term *mijse*, an honorific, is used with the name *jalapuṇa*, Sanada [1976: 59] pointed out that he must have been a high-ranking person in Khotan. Thus, the name *Jalapuṇya* is the same as that of the patron at the end of the manuscript. The palm leaf mentioned earlier is the front page of the Kashgar manuscript.⁵

It is therefore quite certain that these colophons show that the *Saddharmapuṇḍarīkasūtra* was very popular and widely worshipped in Khotan. The *Saddharmapuṇḍarīkasūtra* was written in Khotanese Brahmī, and it has been pointed out that many Sanskrit Buddhist texts were written by Khotanese in Khotan.⁶

Maggi [2009], quoting from the Summary, has put forward the interesting view that the *Saddharmapuṇḍarīkasūtra* may have been transmitted in Sanskrit, not Khotanese. Maggi [2009: 375] writes that the Summary was meant to provide people “with the sūtra's meaning in the Khotan language, so that they might understand the meaning of the Law [i.e. of the sutra itself]” (Bailey's translation). This fact, combined with the substantial remains of Sanskrit manuscripts of the *Saddharmapuṇḍarīkasūtra* from Khotan, might suggest that this text was never translated into Khotanese. It is

⁵ See Yoshida [2003: 226].

⁶ See Yoshida [2003: 230].

interesting to note the translator's opinion in chapter 23 of the *Book of Zambasta*, which is transcribed by Emmerick [1968: 342] and translated as follows [1968: 345].

I intend to translate it into Khotanese for the welfare of all beings,... the Khotanese do not value the Law at all in Khotanese. They understand it badly in Indian. In Khotanese it does not seem to them to be the Law. For the Chinese the Law is in Chinese. In Kashmirian it is very agreeable, but they so learn it in Kashmirian that they also understand the meaning of it.

From this quotation, it is evident that Khotanese accepted Sanskrit Buddhist sūtras in Khotan.

In this way, although many Mahāyāna Buddhist manuscripts were found in Khotan, no Khotanese translation of the *Saddharmapuṇḍarīkasūtra* has been found. The *Saddharmapuṇḍarīkasūtra* was received differently from other Mahāyāna sūtras. Judging from the translator's opinion in the *Book of Zambasta* and the palm leaves of the *Saddharmapuṇḍarīkasūtra*, it is possible that the *Saddharmapuṇḍarīkasūtra* was not translated because it was a very sacred text for the Khotanese.

2 The Khotanese summary of the *Saddharmapuṇḍarīkasūtra* (Summary)

2.1 Previous research

The only previous studies of the Summary are Bailey [1971a], [1971b] and [1972]. Bailey [1971b] gives the text and a translation, commentary, and glossary. Bailey [1971a] gives the text and an English translation, and Bailey [1972] is the text of a lecture given by Bailey at Taisho University.

In addition, there is Kaneko's Japanese translation of Bailey [1972] and Tsuji & Kaneko[1971]. Tsuji [1971: 120] points out that there is a lack of detailed commentary in Bailey [1971b]. Bailey [1972] makes the following four points.

- (a) The summary in Khotanese does not always follow the order of the Sanskrit text (translated by H. Kern in *Sacred Books of the East*). (Bailey [1972: 527])
- (b) I have not noted in this summary matters which are not in the Sanskrit text. (Bailey [1972: 527])
- (c) The importance of the Khotanese text lies in its witness to the knowledge of the sūtra among the Sakas. (Bailey [1972: 526])
- (d) The text ends with a colophon, not yet fully explained, but containing the name Dyau tceyi-śīnaa as in lines 12–13 of the text. (Bailey [1972: 527])

Concerning (d), there is Kaneko [1977] regarding Ȭyau tceyi-ŝĩnaa. Kaneko [1977: 127] pointed out that Ȭyau tceyi-ŝĩnaa corresponds to Liu Zaisheng 劉再昇. Moreover, Kaneko [1977] pointed out that P. 2782 was written around the tenth century during the time of the Khotanese envoy, commander-in-chief Liu Zaisheng (于闐使都督劉再昇). P. 2782 is a manuscript copied between 925 and 982.⁷ Since Kaneko [1977], there have been no further studies, including reconsideration of Bailey’s points (a)–(c).

2.2 The manuscripts

Three versions of the metrical summary of the SP are extant. These three manuscripts in Brahmī script were discovered in Dunhuang. The most complete version was transcribed by Bailey in *KT* 3.57–63 (Bailey [1956: 58–61], [1971a: 6–8], [1971b: 1–4]).⁸ This is in the Pelliot manuscript 2782 in Paris, lines 1–61, and there are also two fragmentary variants, P. 2029, lines 17–21, and, in the British Museum, Oriental 8212, 162, lines 82–92. The most complete version is P. 2782. P. 2029 was transcribed by Bailey in *KT* 3.54–55 (Bailey [1956: 54–55]), which contains Bailey’s lines 17–21. British Museum, Oriental 8212, 162, lines 82–92 (*KT* 2.5–6, Or. 8212 /162 lines 82–91) corresponds to the opening 9 lines in P. 2782. It is found in *Saka Documents* (Bailey [1969: 23]) with an English translation (Bailey [1969: 27]), and a facsimile is included in Bailey [1960] (plate IX). Skjærvø [2002: 50–51] gives the Khotanese text and an English translation. The existence of three manuscripts suggests that there must have been another original manuscript.

2.3 The Kashgar manuscript of the *Saddhramapuṇḍarīkasūtra* and the Summary

⁷ See Kaneko [1977: 125].

⁸ P. 2782 has the *Mahāprajñā-pāramitā-sūtra* translated by Xuanzang on the recto, and on the verso are Khotanese texts written in Brahmī script, not only the Summary, but also other texts, which can be divided into five parts.

(I) Khotanese Summary of the *Saddhramapuṇḍarīkasūtra*: lines 1–61

(II) Dhāraṇī (Sanskrit): lines 62–72

(III) Tibetan in Khotanese Brahmī script: lines 73–80 (letter)

(IV) Report for the Khotanese court: lines 80–83

(V) Dhāraṇī (Sanskrit): lines 84–86

There is no relationship between these five texts.

In the Summary of the *Saddharmapuṇḍarīkasūtra*, five points are to be noted.

(I) Line 4 in the 61 lines of Bailey’s romanized text [1971b], corresponding to the Nidāna chapter—*ttiyāṃ hālai hauda padya saṃpattā hve*—should be noted. The subject has been omitted in this sentence, but it is the great teacher (*mahāsāstāri*, *mahā-sāstr*), that is, the blessed one (*bhagavat*), in line 3. In “to them” (*ttiyāṃ hālai*) “them” (*ttiyāṃ*) is the many thousand exceedingly exalted bodhisattvas surrounded by the arhats (*mista rraṣayi*, **mahārṣi*), bhikṣu-saṃgha, and bhikṣuṇī-saṃgha. And the bhagavat spoke the *hauda padya saṃpattā*, Sanskrit *saptasāmpatti*, Chinese *qizhong chengjiu* 七種成就. This part has a variant in Or. 8212/162, in line 86, where it says, “He told them the seven accomplishments (**saptasāmpatti*)” (Bailey [1969: 23]: *ttiyāu hālai hauda padya saṃpattā hvai*). Bailey [1961: 52] writes that he has not identified the seven accomplishments. But it is to be recalled that the *Saddharmapuṇḍarīkopadeśa*, in its analysis of the Nidāna chapter of the *Saddharmapuṇḍarīkasūtra*, states that the seven accomplishments are presented there.

(II) In line 5 of the Summary, corresponding to the Upāyakauśalya chapter, reference is made to “two kinds of (*hve*, **dvaya*) profound (*gambīra*, **gambhīra*) mysteries (*rrihāsa*, **rahasya*).” The two kinds are “three and one of them which is Nirvāṇa city” (*vari sām-tt-ū nirvāṇva kaṃtha*). This passage corresponds to “the three paths and their union as one” (*drayi paṃdāv-ū haṃgrath-ūṃ śau*) at the start. It goes without saying that the “three paths” (*drayi paṃdāv*) are the “three vehicles” (**triyāna*), and “their union as one” (*ū haṃgrath-ūṃ śau*) refers to the “one vehicle” (**ekayāna*). That is to say, one of the “two profound mysteries” is the mystery of the three vehicles, while the other is the mystery “Nirvāṇa city” (*nirvāṇva kaṃtha*), an *upāya* for entering the one vehicle. “Nirvāṇa city” (*nirvāṇanagara*) is “Nirvāṇa castle” (*nirvāṇapura*) and refers to the parable of the apparitional city.

(III) In the Summary the following parables are mentioned: the parable of the burning house, the parable of the cloud and its rain, the parable of the apparitional city, the parable of fastening a jewel, and the parable of the physician.

(IV) In lines 16–17 of Bailey’s edition, corresponding to the parable of fastening a jewel in the Pañcārhanatabhikṣuśatavyākaraṇa chapter, it is said that “Just as they fasten in the middle of his dress the priceless jewel, upon the man sleeping with his comrades, just so this gotra-germ of the Buddha (is bound) to the śrāvakas” (Bailey [1971b: 1]).

The Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra* is the same regarding this parable.⁹ But the statement that “this gotra-germ of the Buddha (*baysūni gauṭtrā*, **buddhagotra*) is bound to the śrāvakas (*ṣāvāṃ*, **śrāvaka*)” is original to the Summary. We may say that the Summary emphasizes the possibility of a śrāvaka becoming a Buddha.

(V) We have already seen in Bailey’s four points in §2.1 (a) that although the Summary does not follow the order of the chapters in the *Saddharmapuṇḍarīkasūtra*, the opening section and latter part are almost all the same as the Kashgar manuscript. In particular, the latter part is almost all same. The order of chapters as surmised from the content of the Summary is given below with Arabic numerals indicating the chapter numbers in the Kashgar manuscript.

(1) Nidāna-parivarta → (2) Upāyakaśūlya-parivarta → (3) Upamā-parivarta → (5) Oṣadhī-parivarta → (8) Pañcārhanatabhikṣuśatavyākaraṇa-parivarta (five hundred śrāvakas’ *vyākaraṇa*) → (7) Pūrvayoga-parivarta → (8) Pañcārhanatabhikṣuśatavyākaraṇa-parivarta (parable of fastening a jewel) → (9) Vyākaraṇa-parivarta → (10) Dharmabhāṇaka-parivarta → (11) Stūpasamdarśana-parivarta → (12) Devadatta-parivarta → (15) Pṛthvīsamudgatabodhisattva-parivarta → (14) Sukhavihāra-parivarta → (13) Utsāhana-parivarta → (16) Tathāgatāyuspramāṇa-parivarta → (18) Anumodanāpuṇyanidarśana-parivarta → (19) Dharmabhāṇakānuśaṃsa-parivarta → (20) Sadāparibhūta-parivarta → (21) Tathāgatarddhyābhisamskāra-parivarta → (22) Dhāraṇī-parivarta → (23) Bhaiṣajyarājapūrvayoga-parivarta → (24) Gadgadasvara-parivarta → (25) Samantamukha-parivarta nāmāvalokiteśvara-vikurvaṇanirdeśaḥ → (26) Śubhavyūharājapūrvayoga-parivarta → (27) Samantabhadrotsāhana-parivarta → (28) Anuparīdanā-parivarta¹⁰

Among (I) to (V), (I), (II), and (IV) have no corresponding passages in the Kashgar

⁹ Toda 1996b7-200a3: *kaścid eva puruṣaḥ kasyacid eva puruṣasya mitrākulaṃ bhikṣā(da)kulaṃ praviṣṭo bhavet sacāpya mitro ma[ha]ttasya cā suptasya vā anarghamulye maṇiratnaṃ coṭāntare ābadhnīyād evaṃ c[y]āśya vadet tavaiṣa bhau puruṣa maṇiratnaṃ dattaṃ bhavitv iti*

¹⁰ Bailey [1971b: 7] gives the order of chapters in the Summary as follows. He uses the Kern-Nanjo edition, which uses a Nepalese manuscript, whereas in this paper the Kashgar manuscript has been used, and so the number of chapters is not the same. I have pointed out that the Upamā chapter teaching the parable of the burning house is not the second but the third chapter, and so I have altered the number. (3) Upamā chapter → (7) Pūrvayoga chapter → (8) Pañcārhanatabhikṣuśatavyākaraṇa chapter → (9) Vyākaraṇa chapter → (11) Stūpasamdarśana chapter → (10) Dharmabhāṇaka chapter → (11) Devadatta chapter → (22) Bhaiṣajyarājapūrvayoga chapter → (12) Utsāhana chapter → (14) Pṛthvīsamudgatabodhisattva chapter → (15) Tathāgatāyuspramāṇa-chapter → (19) Sadāparibhūta chapter → (20) Tathāgatarddhyābhisamskāra chapter → (22) Bhaiṣajyarājapūrvayoga chapter → (23) Gadgadasvara chapter → (25) Samantamukha parivarto nāmāvalokiteśvaravikurvaṇanirdeśaḥ chapter → (25) Śubhavyūharājapūrvayoga chapter → (26) Samantabhadrotsāhana chapter.

manuscript. Therefore, point (b) in Bailey [1982] needs to be reconsidered. (I) is mentioned in the *Saddharmapuṇḍarīkopadeśa*, and so let us next consider this.

3 The commentary on the *Saddharmapuṇḍarīkasūtra*

The *Saddharmapuṇḍarīkopadeśa* (*Miaofa lianhua jing youbotishe* 妙法蓮華經憂波提舍), composed by the eminent Buddhist philosopher Vasubandhu in the fourth or fifth century A.D., has the important distinction of being the only Indian commentary on the *Saddharmapuṇḍarīkasūtra* to be preserved in any Buddhist canon. Although Chinese tradition proposes several translations of the *Saddharmapuṇḍarīkopadeśa*, only two are extant: No. 1519 in Vol. 26 of Taishō Shinshū Daizōkyō (T.) attributed to Bodhiruci and T. 1520 by Ratnamati. The *Saddharmapuṇḍarīkopadeśa* is divided into three chapters: Nidāna chapter, Upāyakauśalya chapter, and Aupamyā chapter. These chapter titles correspond to the titles of the first three chapters of the *Saddharmapuṇḍarīkasūtra*. The first chapter contains the seven accomplishments, the second chapter contains the five manifestations, and the third chapter contains the seven parables. These are the major points in the *Saddharmapuṇḍarīkopadeśa*.

3.1 The term *saptasāṃpatti* in the commentary

The commentary says in the opening section on the Nidāna chapter that there are seven accomplishments of merit illustrated in the first chapter of this religious discourse. The seven should be known as follows:¹¹

- (1) The accomplishment (shown) in the opening statement;
- (2) The accomplishment regarding the assembly;
- (3) The accomplishment when the Tathāgata wants to teach the Doctrine (Dharma);
- (4) The accomplishment when the Tathāgata, acting in conformity, utilizes something to teach the Doctrine (Dharma);
- (5) The accomplishment of a basis to explain the motive;
- (6) The accomplishment when the great assembly wants to hear about the present situation;
- (7) The accomplishment when the Bodhisattva Mañjuśrī answers (Maitreya's questions). (Abbott [1985: 128–129])

¹¹ T. No. 1519. Vol.26. 1a29-5b: 此經法門初第一品示現七種功德成就此義應知何等為七一者序分成就二者眾成就三者如來欲說法時至成就四者依所說法威儀隨順住成就五者依止說因成就六者大眾現前欲聞法成就七者文殊師利菩薩答成就。

In the *Saddharmapuṇḍarīkopadeśa*, Vasubandhu begins his commentary by stating that the Nidāna chapter of the *Saddharmapuṇḍarīkasūtra* illustrates the seven accomplishments. At the end of the *Saddharmapuṇḍarīkopadeśa* it is again explained that the seven accomplishments of merit are shown in the Nidāna chapter.¹² These seven accomplishments of merit are not used in the Kashgar manuscripts, and the *Saddharma-puṇḍarīkopadeśa* is the first to use this term.

3.2 The two *gaṃbhīra* in the commentary

Vasubandhu goes on to discuss in the commentary the Upāyakauśalya chapter after the Nidāna chapter. He discusses the meaning of the word *gaṃbhīra* (profound) in the statement in the *Saddharmapuṇḍarīkasūtra* that “the wisdom of all the Buddhas (*buddhajñāna*) is profound (*gaṃbhīra*) and vast (*sūkṣma*).”¹³ It should be known that two kinds of profundity are included in the meaning of the word *gaṃbhīra* (profound). What are these two?

- (1) The profundity of realization (*adhigama*), which is expressed as “the wisdom of all the Buddhas is profound and vast”;
- (2) The profundity of scripture (*āgama*), which is expressed as “the gateway to their wisdom is profound and vast.”

“Profundity” is a generic characteristic in the profundity of realization, while in the profundity of scripture it is an individual characteristic (Abbott [1985: 162–163]). The *Saddharmapuṇḍarīkasūtra* mentions (1), while the commentary mentions (2) as well. The Summary emphasizes the two profundities as well as *rahasya*. One is the three paths, related to (2), and the other is Nirvāṇa city, related to (1) because it is the teaching of skillfull means (*upāyakauśalya*).¹⁴ According to the interpretation of Nirvāṇa castle (*nirvāṇapura*) given in the *Saddharmapuṇḍarīkopadeśa* (Abbott [1985: 189–190]), it refers to the city of contemplations and meditative trances. Having gone

¹² T. No. 1519.10b23: 第一序品示現七種功德成就第二方便品有五分示現破二明一餘品如向處分易。

¹³ T. No. 1519.5a10-14: 諸仏智慧甚深無量者為諸大衆生尊重心畢竟欲聞如來說故言甚深者顯示二種甚深之義心如是知何等為二者證甚深謂諸仏智慧甚深無量故二者阿含甚深謂智慧門甚深無量故。

¹⁴ T. No. 1519.8c1: 以三為一令入大乘故。

past this city he is then later made to enter the City of the Great Nirvāṇa.¹⁵ In other words, *ekayāna*, or *parinirvāṇa*, is the goal and the *upāya* is the City of the Great Nirvāṇa. The summary focuses on *rahasya* because of its profundity. But it can be surmised that the two profundities of the teaching are described in the Summary because of the influence of the two profundities in the *Saddharmapuṇḍarīkopadeśa*.

3.3 The seven parables in the commentary

The seven parables will now be explained. It should be known that these parables act as counteragents for the seven types of arrogance of the seven types of living beings who possess defilements and a sullied nature.¹⁶

- (1) The parable of the Burning House (Upamā chapter)¹⁷ → the type of the person who seeks eminence;
- (2) The parable of the Impoverished Lad (Adhimukti chapter)¹⁸ → the type of person who seeks the emancipation of the śrāvakas;
- (3) The parable of the Cloud and its Rain (Oṣadhī chapter)¹⁹ → the (type of person who is affiliated with the) Mahāyāna;
- (4) The parable of the Apparitional City (Pūrvayoga chapter)²⁰ → the type of person who is fixed (in the Hīnayāna path);
- (5) The parable of Fastening a Jewel (Pañcārhanatabhikṣuśatavyākaraṇa chapter)²¹ → the type of person who is not fixed (in the Mahāyāna path);
- (6) The parable of the Brilliant Gem Revealed in the Topknot of the Universal Monarch (Sukhavihāra chapter)²² → the type of person who accumulates (false)

¹⁵ T. No. 1519.8c3-5: 方便令入涅槃城故涅槃城者所謂諸禪三昧城故過彼城已然後令入大涅槃城故。

¹⁶ T. No. 1519.8a25-8b5: 次為七種具足煩惱染性衆生說七種喻對治七種增上慢心此義應知又復次為三種染慢無煩惱人三昧解脫身等染慢對治此故說三種平等此義應知身下丹本有見字何者七種具足煩惱染性衆生一者求勢力人二者求聲聞解脫人三者大乘人四者有定人五者無定人六者集功德人七者不集功德人何等七種增上慢心云何七種譬喻對治。

¹⁷ T. No. 1519.8b9: 一者顛倒求諸功德增上慢心謂世間中諸煩惱染熾然增上而求天人勝妙境界有漏果報對治此故為說火宅譬喻應知。

¹⁸ T. No. 1519.8b9: 二者聲聞一向決定增上慢心自言我乘與如來乘等無差別如是倒取對治此故為說窮子譬喻應知。

¹⁹ T. No. 1519.8b12: 三者大乘一向決定增上慢心起如是不覺別聲聞辟支佛乘如是倒取對治此故為說雲雨譬喻應知。

²⁰ T. No. 1519.8b15: 四者實無謂有增上慢心以有世間三昧三摩跋提實無涅槃生涅槃想如是倒取對治此故為說化城譬喻應知。

²¹ T. No. 1519.8b18: 五者散亂增上慢心實無有定過去雖有大乘善根而不覺知不覺知故不求大乘狹劣心中生虛妄解謂第一乘如是倒對治此故為說繫寶珠譬喻應知。

²² T. No. 1519.8b22: 六者實有功德增上慢心聞大乘法取非大乘如是倒取對治此故為說輪王解自髻中明珠與之譬喻應知。

merits;

(7) The parable of the Physician (Tathāgatāyuspramāṇa chapter)²³ → the type of person who does not accumulate (beneficial) merits. (Abbott [1985: 186–189])

These are the seven parables. In the Summary (1), (3), (4), (5), and (7) are used.

3.4 The term *buddhagotra* in the commentary

The *Saddharmapuṇḍarīkopaśeṣa* uses the term *buddhagotra* (Buddha-nature) in the following four passages. (1) is in the Upāyakaūśalya chapter; (2) is in the commentary on the above seven parables; (3) is in the Sadāparibhūta chapter, where it means that any being has the potential to become a Buddha; and (4) is in the Dharmabhāṅga chapter, where the water in the parable refers to *buddhagotra*.

(1) The object of sameness indicates (that the Tathāgatas appear in the world to manifest) the identity of the Dharmakāya of the śrāvakas, the pratyekabuddhas, and the Buddhas. Just as it says in the (Lotus) Sūtra, “(The Tathāgatas) appear in the world because they want to manifest the knowledge and insight of the Buddhas to living beings.” “Identity of the Dharmakāya” means that the Dharmakāya and Buddha-nature (*buddhagotra*) are undifferentiated.²⁴ (Abbott [1985: 179])

(2) Thus the three types of people with sullyng pride but no defilements who see this body make distinctions and do not understand that the Buddha-nature (*buddhagotra*) and Absolute Body (Dharmakāya) are identical.²⁵ (Abbott [1985: 191])

(3) It should be known that the prediction to enlightenment given by a Bodhisattva is illustrated as follows in the chapter “The Bodhisattva Sadāparibhūta”: (Here it says,) “(...) doing obeisance and praising them he would make this proclamation, ‘I do not disrespect you. You will all certainly become Buddhas.’” This shows that all living beings have the Buddha-nature (*buddhagotra*).²⁶ (Abbott [1985: 193])

(4) The power of (upholding) the doctrine should be understood according to the (following passage from the Lotus) Sūtra: “With a determined mind he knows that water is certainly near.” This means that by accepting and upholding this Sūtra (living beings) will acquire the water of the Buddha-nature (*buddhagotra*) and

²³ T. No. 1519.8b25: 七者實無功德增上慢心於第一乘不曾修集諸善根本聞第一乘心中不取以為第一如是倒取對治此故為說醫師譬喻。

²⁴ T. No. 1519.7a25-27: 諸聲聞辟支佛法身平等如經欲示衆生知見故出現於世故法身平等者佛法身無差別故。

²⁵ T. No. 1519.8c20-22: 如是三種無煩惱人染慢之心見彼此身所作差別不知彼此佛法身悉平等故。

²⁶ T. No. 1519.9a13: 如下不輕菩薩品中示現應知禮拜讚歎作如是言我不輕汝汝皆當得作作者示現衆生皆有佛法性故。

achieve the highest complete enlightenment.²⁷ (Abbott [1985: 203])

Ōtake [2011] has pointed out that the term Buddha-nature (*buddhagotra*) in the phrase “Dharmakāya and Buddha-nature (*buddhagotra*)” in (2) is the same as *buddhagotra* in the *Mahāyānasūtrālaṃkāra*.²⁸ Another sutra commentary by Vasubandhu, the *Daśabhūmika-sūtraśāstra*, translated by Bodhiruci, quotes the *Daśabhūmikasūtra*, in which the term *buddhagotra* is used, and so the term *buddhagotra* in the expression “Dharmakāya and Buddha-nature (*buddhagotra*)” came to be used in the *Saddharmapuṇḍarīkopaśeśa*.²⁹ It is evident from quotation (3) that the term *buddhagotra* is used in the sense of all beings having the potential to become a Buddha. Following Ōtake [2011: 145], we have already seen in section 2.4 (IV) that the Summary also uses the term *buddhagotra*, and so we may say that there are similarities between the two texts.

3.5 The order of chapters in the latter part of the commentary (The power of practicing the Dharma)

The power of practice is illustrated by five entrances:³⁰

- (1) The power of instruction → Tathāgatardhyābhisamkāra chapter
- (2) The power from the practice of undertaking hardships → Bhaiṣajya-rājapūrvayoga chapter and Gadgadasvara chapter
- (3) The power of protecting living beings from hardship → Samantamukha-parivarta nāmāvalokiteśvaravikurvaṇanirdeśaḥ chapter and Dhāraṇī chapter
- (4) The power from the excellence of merits → Śubhavyūharājapūrvayoga chapter

²⁷ T. No. 1519.10a26-27: 其心決定知水必近者受持此經得仏性水成阿耨多羅三藐三菩提故。

²⁸ MSA IX.77, MSABh 48.5-8: *eka eva buddha ity etan neṣyate / kiṃ kāraṇaṃ / gotrabhedāt. anantā hi buddhagotrāḥ sattvāḥ tatraika evābhisambuddho nānye 'bhisambhotsyanta iti kuta etat / puṇyājñānasambhāravair arthaṃ ca syāt, anyeṣāṃ bodhisattvānām anabhisambodhāt / na ca yuktaṃ vaiyarthyaṃ tasmād avaiyarthyaḍ api nāika eva buddhaḥ*

²⁹ *Daśabhūmikasūtra* 144.13: *evaṃ jñānasvabhīnirhṛtaḥ khalu punar bho jinaputra bodhisattvo buddhagotrānugato buddhaguṇaprabhāvabhāsītastathāgateri yāpathacaryācāritrānugato buddhaviṣayābhimukhaḥ satatasamitaṃ*

T. No. 1522.185a: 仏性隨順因故如經仏子菩薩成就得如是智慧名為得入仏性等是中仏性者界滿足勝隨順因者三種相示現一攝功德二行三近。

³⁰ T. No. 1519.10a27-10b10: 修行力者五門示現一者說力二者行苦行力三者護衆生諸難力四者功德勝力五者護法力說力者有三法門神力品示現一者出廣長舌令憶念故二者謂警歎聲說偈令聞故令聞聲已如實修行不放逸故三者彈指覺悟衆生令修行者得覺悟故行苦行力者藥王菩薩品示現又行苦行力者妙音菩薩品示現教化衆生故護衆生諸難力者觀世自在菩薩品陀羅尼品示現功德勝力者妙莊嚴王品示現二童子依過去世功德善根有如是力故護法力者普賢菩薩品及後品示現。

(5) The power from protecting the Doctrine → Samantabhadrotsāhana chapter and later chapters (Abbott [1985: 203–204])

The five powers of practice are given in the order Tathāgatarddhyābhisamṣkāra chapter, Bhaiṣajyarājapūrvayoga chapter, Gadgadasvara chapter, Samantamukha-parivarto nāmāvalokiteśvaravikurvaṇanirdeśaḥ chapter, Dhāraṇī chapter, Śubhavyūharājapūrvayoga chapter, Samantabhadrotsāhana chapter, and later chapters. Needless to say, “later chapters” means the Anuparīdanā chapter. The Summary has some sentences after the Samantabhadrotsāhana chapter similar to the later chapter. The *Saddharmapuṇḍarīkopadeśa* mentions the broad tongue in the Tathāgatarddhyābhisamṣkāra chapter and ascetic practices in the Bhaiṣajyarājapūrvayoga, Gadgadasvara, Lokeśvararāja, Śubhavyūharāja, and Samantabhadra chapters. The simplified way of introducing these later eight chapters (Tathāgatarddhyābhisamṣkāra, Bhaiṣajyarājapūrvayoga, Gadgadasvara, Samantamukha-parivarto nāmāvalokiteśvaravikurvaṇanirdeśaḥ, Dhāraṇī, Śubhavyūharājapūrvayoga, Samantabhadrotsāhana, and Anuparīdanā chapters) in the Summary is the same as the way in which they are introduced from the *Saddharmapuṇḍarīkasūtra* in the *Saddharmapuṇḍarīkopadeśa*.

3.6 Similarities between the Summary and the commentary

I have compared the Khotanese summary of the *Saddharmapuṇḍarīkasūtra* with both the Kashgar manuscript of the sūtra and the *Saddharmapuṇḍarīkopadeśa*. On the basis of these comparisons, I make the following five points:

- (1) The *Saddharmapuṇḍarīkopadeśa* mentions the seven parables that are a distinctive feature of the sūtra. Five of these seven parables are mentioned in the Khotanese text.
- (2) The order of chapters (*parivarta*) in the Khotanese text is almost identical with the order of chapters in the Kashgar manuscript, especially the last eight chapters.
- (3) The term *buddhagotra* is used in the Khotanese text, but it is not used in the Kashgar manuscript. The commentary uses it in the sense that any being has the potential to become a Buddha
- (4) According to the Khotanese text, the Buddha spoke of sevenfold fortune (*saptasampatti*) in the first chapter. The term *saptasampatti* is used in the commentary, but not in the Kashgar manuscript.
- (5) According to the Khotanese text, the Buddha taught two profound (*gambhira*)

mysteries (*rahasya*). The commentary also states that it should be known that two kinds of profundity are included in the meaning of the word profound (*gambhira*) in the second chapter. However, the Kashgar manuscript does not differentiate two kinds of profundity.

Among these five points, those found only in the commentary are (1), (2), and (4). In connection with (1) in particular it is to be surmised that in Khotan the *Saddharmapuṇḍarīkasūtra* may have been studied on the basis of the *Saddharmapuṇḍarīkopadeśa*.

I pointed out that the Summary shows evidence of influence from the *Saddharmapuṇḍarīkopadeśa*. Next, let us consider whether this *Saddharmapuṇḍarīkopadeśa* was the original Sanskrit version or the Chinese translation. We have seen that the reception of the *Saddharmapuṇḍarīkasūtra* was unique when compared with other Mahāyāna sūtras. In view of this mode of reception, the Summary was presumably composed on the basis of the Kashgar manuscript. It would be difficult to suppose that use was made of the Sanskrit Kashgar manuscript while the Chinese version of the *Saddharmapuṇḍarīkopadeśa* was used in the case of the commentary. It can be readily surmised that the Khotanese would have had access to a Sanskrit manuscript of the *Saddharmapuṇḍarīkopadeśa*. But without the original Sanskrit manuscript, it is impossible to say much more. For this reason, let us next consider the influence of the Chinese translation of the *Saddharmapuṇḍarīkopadeśa*.

4 The Chinese translation of the *Saddharmapuṇḍarīkopadeśa*

Since P. 2782 is a tenth-century manuscript from Dunhuang, we have to consider the influence of Chinese Buddhism. Let us consider Khotanese texts other than the *Saddharmapuṇḍarīkasūtra* that were influenced by Chinese Buddhism. According to Yoshida [2003], on the verso of P. 5597 from Dunhuang, the recto of which is the *Suvarṇabhāṣottamasūtra*, the Chinese version of the *Vajracchedikā* has been inscribed with the pronunciation added in Khotanese Brahmī script (cursive). It can therefore be said that in the tenth century there were Khotanese Buddhist texts that had been influenced by Chinese Buddhism. For instance, almost all of the *Suvarṇabhāṣottamasūtra* is in Old Khotanese and corresponds more or less to the Sanskrit text except for the Late Khotanese version in P. 3513 59v175v2, *KT* 1.242–9, which

corresponds to Yijing's Chinese translation and the Tibetan translation.

After the *Saddharmapuṇḍarīkopadeśa* was translated into Chinese in the early sixth century, it influenced primarily the thought of Zhiyi (538–597) and Jizang (549–623). In the case of Zhiyi, its influence can be seen in his *Miaofa lianhua jing xuanyi* and *Miaofa lianhua jing wenju*. Also during the Sui dynasty, Jizang, the great formulator of the Chinese Sanlun school, seems to have been particularly impressed with the *Saddharmapuṇḍarīkopadeśa*. He wrote a rather lengthy commentary of over 40 pages on it called *Fahua lunshu*. Kuiji (632–682), an eminent monk associated with the Faxiang school in seventh-century China, frequently quotes from the *Saddharmapuṇḍarīkopadeśa* in his commentary, the *Miaofa lianhua jing xuanzan*.

The term *qizhong chengjiu* 七種成就 is used in other commentaries that quote from the *Saddharmapuṇḍarīkopadeśa*, namely, the *Miaofa lianhua jing xuanzan* and the *Fahua lunshu*.

Miaofa lianhua jing xuanzan 妙法蓮華經玄贊, T. No. 1723.661c9-10: 論說序品有七種成就成就者具足圓滿之義欲明序中具足七義。(The commentary says that there are seven accomplishments in the Nidāna chapter. “Accomplishment” means fulfillment. In the Nidāna chapter, it shows the seven meanings.)

Fahua lunshu 法華論疏 T. No. 1818.787a12: 論曰此經法門中初第一品示現七種功德成就。(The commentary says that the *dharmaparyāya* of this sūtra first shows the accomplishment of seven kinds of merit in the Nidāna chapter.)

Furthermore, the *Fahua lunshu* mentions the two profundities, which are also mentioned in the *Miaofa lianhua jing xuanzan*. Also, the term *buddhagotra* is used many times in both texts. Therefore, if the Summary was influenced by the Chinese version of the *Saddharmapuṇḍarīkopadeśa*, we have to think of the possibility of not only direct influence from the *Saddharmapuṇḍarīkopadeśa* but also indirect influence from the *Miaofa lianhua jing xuanzan* and *Fahua lunshu*, which quote from the *Saddharmapuṇḍarīkopadeśa*.

5 Conclusion

I have compared the Khotanese summary of the *Saddharmapuṇḍarīkasūtra* with both the Kashgar manuscript of this sūtra and the *Saddharmapuṇḍarīkopadeśa*. On the basis of these comparisons, I made the following two points:

(1) In view of the fact that the interpretation of the *Saddharmapuṇḍarīkopadeśa* is equated with the teachings of the Blessed One, that is, that the seven accomplishments correspond to the Nidāna chapter, and also other similarities between both texts, we may say that the Khotanese understood the *Saddharmapuṇḍarīkasūtra* on the basis of the *Saddharmapuṇḍarīkopadeśa*. In the absence of a Khotanese translation of the *Saddharmapuṇḍarīkasūtra*, we may speculate that Khotanese monks studied the *Saddharmapuṇḍarīkasūtra* not in Khotanese but in Sanskrit. As regards the influence of the commentary on the Summary, we have to consider both the Sanskrit original of the *Saddharmapuṇḍarīkopadeśa* and the Chinese translation of the *Saddharmapuṇḍarīkopadeśa*.

(2) If we posit influence from the Chinese version of the *Saddharmapuṇḍarīkopadeśa*, we cannot limit this influence to the *Saddharmapuṇḍarīkopadeśa*, and we also have to take into consideration possible influence from the *Miaofa lianhua jing xuanzan* and *Fahua lunshu*, both of which quote from the *Saddharmapuṇḍarīkopadeśa*.

Until now, it has never been reported that the *Saddharmapuṇḍarīkopadeśa* was accepted in Central Asia, either directly or indirectly. Therefore, evidence of the influence of the *Saddharmapuṇḍarīkopadeśa* on the Summary will contribute to the study of the *Saddharmapuṇḍarīkopadeśa* in that it shows that the *Saddharmapuṇḍarīkopadeśa* was accepted in Central Asia.

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