

PRESENTING THE MANUSCRIPT

H. Chen

A BRIEF NOTE ON KHOTANESE FRAGMENT SI M/38 IN THE ST. PETERSBURG COLLECTION

This short essay concerns identification of a Khotanese fragment in the St. Petersburg Collection. My hope is that this identification can help us better understand the scale of Khotanese Buddhist literature as well as the connection between Khotanese Buddhist literature and Chinese Buddhist literature.

In the “Saka Documents Texts Volume III: The St. Petersburg Collections” [1], Ronald E. Emmerick and Margarita I. Vorob'ëva-Desiatovskaia published a fragment in the St. Petersburg Malov Collection, numbered 379 in that book and, in the Malov collection, SI M/38. As they noted, there are two fragments belonging to a single folio, the left-hand piece, M 38.1 (15.5×6.5 cm), and the right-hand piece M 38.2 (12.5×6.5 cm). This frag-

ment is written in Old Khotanese in formal script, indicating the fragment might have been written sometime in the 5th and 6th centuries. It was collected by Sergeĭ Efimovich Malov (1880—1957) during the period 1913 to 1915.

In my understanding this fragment belongs to the Buddhist text *Bodhisattvagocaropāy aviṣayavikurvāṇanirdeśa*. I cite first the transliteration and translation of this fragment in the “Saka Documents Texts Volume III”, then offer an English translation of the corresponding section in a Chinese text. I am not able to read the Khotanese text, and my identification is based on the English translation that Emmerick and Vorob'ëva-Desiatovskaia have provided. The Khotanese fragment SI M/38 is transliterated as follows:

SI M/38

Transliteration

Recto

1. *x jsa haṃphuta ṣa balysāna tcāramā a[...]hālsatetīgye vasvattete jsa haṃphuta ṣa*
2. *balysāna tcāramā hāmāte . pratāre jsa śśār[...]x me jsa 10 hajvānu vasvattete jsa haṃphu-*
3. *ta ṣa balysāna tcāramā hāmāte agvay[sd]e [...] banhyi vasvattete jsa haṃphuta ṣa balysā-*
4. *na tcāramā hāmāte tsūkānu īṅu vātā tsutai [...mṇyū]śrya dvāśyau buljyau u vasvattetyau haṃphu-*

Verso

1. *ta ṣa balysāna tcāramā hāmāte . ku gyasta b[alya...] balysūstu bvāre ttātāne mṇyūsrya pa-*
2. *damje jsa tvī tta bvāṅu | kho ne ništā mama x[...] ta narāmāṣca . tta tta ci hārā kādāna*
3. *pāṣkalāmatīgye syemāte śātāte jsa x [...ba]lysi handārānu uysnaurāṅu balysūṅa-*
4. *[vū]ysānu narāmāṣco ysuṅvā 'ñāta . haṃdarānu u[ysnaurāṅu ... narā]māṣco ysuṅvā 'ñāta . haṃdarānu ṣṣāvā-*

Translation:

[r1] ...endowed with... it will be a Buddha-sphere (*buddhaṣetra* ~ *lokadhātu*). Endowed with... purity of... it will be a Buddha-sphere. Good by nature... /10/ Endowed with the purity of the wise, it will be a Buddha-sphere... endowed with the purity of the tree... it will be a Buddha-sphere. You came into the vicinity of the goers... Mañjuśrī, endowed with the twelve virtues and purities,

[v1] it will be a Buddha-sphere. When the Lord Buddhas... they realise enlightenment. In this way, Mañjuśrī, must this be understood by you. Just as there is not for me... escape. Now why is that? Due to the appearance of differentiation (and) due to duality... you approve of the escape (from the cycle of existence) of the Buddha, of other beings, and of Bodhisattvas. Of those beings... you approve of the escape (from the cycle of existence). Of other disciples (*śrāvaka*)... [2].