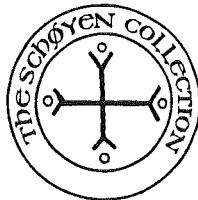


MANUSCRIPTS IN THE SCHØYEN COLLECTION · III



# BUDDHIST MANUSCRIPTS

Volume II

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## Another Fragment of the *Ajātaśatrukaukr̥tyavinodanāsūtra*

Paul Harrison and Jens-Uwe Hartmann

### *Introduction and Description of the Fragment*

In the first volume in this series, the authors presented altogether 17 fragments of the *Ajātaśatrukaukr̥tyavinodanāsūtra* (AjKV) belonging to the Schøyen Collection's palm leaf manuscript of a Mahāyāna sūtra compendium. Subsequently, in autumn 2001, one further fragment of the text found its way into the collection. Apart from providing us with more of the AjKV than we had before, this addition is of interest for two reasons. First, it indicates that further pieces of the same manuscript may be preserved, and may still come to light. Second, it is the first example of a forgery—albeit not a complete one—we have come across among the thousands of fragments from Afghanistan. This forgery was produced using the genuine article, and so it is not totally spurious, which made it even harder to detect. In fact, it took us some time and labour to work out how the original fragment had been tampered with, one of the reasons being its small size, another the absence of a close correspondence between the Sanskrit text and the Tibetan version in this particular section. At first we even rejected its connection with the AjKV. It was only when we finally understood which section of the text it must belong to that we were able to resolve the seemingly contradictory evidence offered by the contents and the appearance of the fragment.

Then it became clear that the fragment had been manipulated by—we assume—the local dealers, who had trimmed the left and right margins, as well as the top and bottom edges, erased part of the text on both sides in the middle and at the right margin, and then pierced it in the middle in order to create a new string hole. At first sight, this new string hole looks quite natural, and only if one inspects the palm leaf very closely will one detect faint traces of the erased akṣaras around it. As to the reasons for this very unwelcome treatment we can only speculate. Considering the sums of money now involved in this manuscript trade, the multiplication of fragments must be an obvious temptation, and we shudder at the thought of more dealers succumbing to it in the future. At the moment it is impossible to say how serious this problem might already be, but unfortunately this is not the only case of intentional change we have come across in the collection.<sup>1</sup>

Actually, the fragment comes from the middle part of folio 536, as will be shown in our reconstruction. With the help of the textual remains preserved in another fragment from the left margin of the same folio, already published in Vol. I of the BMSC as No. 6, and with the assistance of the Tibetan version, it was possible to place the new fragment within folio 536 beyond any doubt, and also to attempt to restore part of the erased text. Later, with the kind assistance of Mr Trond E. Aslaksby and Mr Fridrik Oskar Bertelsen of the Nasjonalgalleriet in Oslo, we were able to apply ultraviolet light to the fragment, which enabled a definite reading of some of the previously invisible akṣaras, thus confirming or correcting our initial hypotheses. Below we also suggest reconstructions for some lines of text falling between the two fragments,

<sup>1</sup> Another example is MS 2382/36, which has been neatly trimmed on three sides, resulting in the certain loss of a considerable amount of text.

but these suggestions are necessarily quite tentative, since Sanskrit and Tibetan do not fully agree in this part, as mentioned above. Although we present the previously published fragment again in the following transliteration (retaining the no. 6),<sup>2</sup> we therefore refrain from filling the gaps between the two fragments of folio 536 by the symbols for missing aksaras.<sup>3</sup>

### Transliteration<sup>4</sup>

6) MS 2378/1/11b, 2378/106; folio (536) recto

- 1 jñāḥ [a] + + + + + + + + + + // [sam]ghena · rājāpy a[j]ā + + + + parivārah + + + + //  
 2 anyatare[n]. + + + + + + + + // puruṣaś carimabhavika[h] + + tarām vṛkṣamūl. sth. //  
 3 mi sa ca puruso vi .. + + .. + + + + // mārabhūto bhiksusamgha [y. + + tasya<sup>5</sup> māṭr + + + + //  
 4 ..m [mā]trghātakam purusam paṣye .. // [a]ho tāta ayam mā[rg]. + + [mā]rga iti sa t. + + + + //

verso

- 1 putra mārga [i]ti te tatr. anyo[ny]. ///  
 2 ḷa tau nirmitau m. [t]. .i[t]. rau .i ///  
 3 tarau jīvitād. . .o .[i] + + ///  
 4 karma . .m + + + + + + + + ///  
 nāya. mārga iti .[t]. + + [nirmitena] putre + + + ///  
 lu . .irmitah puruso + + + [bhū]ta[h] ..+ + + ///  
 ṣasya etad abhūt\* im. + [puru]ṣena māṭapi + ///  
 mama bhavisyati .+ + + + + .irmita[h] + + + ///

The fragment relates to that section of Chap. 11 in which the great bodhisattva Mañjuśrī and his entourage leave Rājagṛha and encounter a man who has killed his mother. Mañjuśrī then conjures up a phantom who does away with both his parents (also produced by the bodhisattva's magic). The phantom murderer subsequently expresses remorse, accepts ordination into the Saṅgha at the hands of the Buddha, and attains nirvāṇa (through self-immolation in mid-air), so as to lead the real matricide to the same end.

Reconstruction with Chinese and Tibetan Parallel Texts and English Translation of the Tibetan

The following is a tentative reconstruction of this Sanskrit fragment of the AjKV together with the text of the corresponding sections of two Chinese versions and the Tibetan translation in the Kanjur. As in our work in the first volume, the relevant portions of text from the two oldest complete Chinese translations of the *Ajātaśatru-kaukṛtya-vinodanā-sūtra*, T. 626 by Lokakṣema (譏), and T. 627 by Dharmarakṣa (護), appear directly after the Sanskrit. The Tibetan text is as edited by us, on the basis of the Peking edition (Q), the Tokyo (Kawaguchi) manuscript (T), and the Tabo manuscript (A). Please see our earlier work for an explanation of the principles and conventions according to which these texts are presented.<sup>6</sup>

<sup>2</sup> With two misreadings corrected: *putra* in v1 (previously obscured by the way the pieces of the folio are stuck together) and *karma* (not *kāma*) in v4.

<sup>3</sup> In fact it has proved impossible to calculate the exact number of aksaras falling in the gap between the two fragments or in the gap between our new fragment and the right margin of the folio.

<sup>4</sup> The deliberately erased portions of the text are designated by dark shading.

<sup>5</sup> Beneath the *ta* there are traces of an aksara, but this looks more like an interlinear insertion than a subscript.

<sup>6</sup> In accordance with the conventions followed in our previous work, archaic spellings and contractions in A have not been noted.

No. 6; folio (536)r1-v4

(讃) 402c29-403a16; (護) 424a23-b15

A Ke 71b9-72a8; Q Tsu269a2-b7; T Za 307a3-308a2

(rār1)jñāḥ a(jātaśatruḥ prasādān nirgataḥ ... sārdham bhikṣu)samghena | rājāpy ajā(taśatruḥ sa)parivāraḥ ( ... r2) anyatareṇ(a pradeśena ... ) puruṣaś carimabhavikah<sup>7</sup> ( ... )taram<sup>8</sup> vrkṣamūl(a)sth(itah ... narakam gamiṣyār3)mi <|> sa ca puruṣo vi(neyah ... mañjuśrīḥ ku)mārabhūto bhikṣusamgha(s)y(āmṛtike) tasya māṭr(ghātakasya puruṣasya vinayārthe ... yathā r4 ta)m māṭrghātakam puruṣam paśye(yuh<sup>9</sup> ... ) aho tāta ayam mārg(ah ... ) mārga iti<sup>10</sup> sa t( ... v1) putra mārga iti te tatr(a) anyony(a ... ) nāya(m) mārga iti | t(ena ca) nirmitena putre(ṇa māṭāpitaraū jīvitād vyavaropitau<sup>12</sup> ... paśyati sa bhūtaḥ puruṣo yathā tena puruṣev2)ṇa tau nirmitau m(ā)t(āp)it(a)rau (j)(vitād vyavaropitau ... atha kha)lu (sa n)irmitah puruṣo (yena sa) bhūtaḥ (puruṣas tenopasamkrāntah ... mayā māṭāpiv3)tarau jīvitād (vyavar)o(p)i(tau ... nūnam narakam gamiṣyāmīti śrutvā tasya bhūtasya puruṣasya etad abhūt | im(inā) puruṣeṇa māṭāpi(tarau jīvitād vyavaropitau ... v4)karma ... m( ... tasya yatra gamanam tad eva) mama bhavīṣyati | (atha khalu sa n)irmitah (puruṣah ... )

(讃) [文殊師利 ... ] 便從坐起與諸菩薩比丘僧俱而出宮門。王阿闍世及宮中官屬俱而送之出於城門之外。見樹下有人而大呼。我自殺其母。是人當得脫者。文殊師利化作一人與父母俱行。父母言。是故<sup>a</sup>正道可從是行。其子言。非是正道。如是至再三與父母共諍便起意還殺父母。前呼殺<sup>b</sup>母者見是人而殺父母便於邊舉聲而<sup>c</sup>與其化人殺父母者便自陳說。我所作為非法所載怨殺父母。其一人則念。我獨殺母耳。是人殺父母其罪甚重。如子所受我尚輕微。化人則語一人。我不如往到佛所。佛者無所歸者而受其歸。而無護者而為作護。如佛所語。我當承教不敢違失。其化人<sup>d</sup>便向道。其一人即隨其後。如是人所受法。我亦如是。雖爾我尚嗟<sup>e</sup>之。俱共啼哭而行。已到佛所前作禮而住。便自白。我作非法而妄殺父母。

(a) 故 GKNS: om. MY; (b) 前呼殺 KN: 前殺呼 GMSY; (c) 而 GKNS: 而哭 MY; (d) 其化人 MSY: 其教化人 GKN; (e) 嘗 KMNSY: 差 G.

(護) [爾時濡首 ... ] 即從坐起與比丘眾王阿闍世群臣寮屬及無數人出宮門行。行於途路<sup>g</sup>見一男子自害其母住他樹下啼哭懊惱稱叫奈何。其人究竟現在應度而自剋責所作無狀而造大逆自危其母當墮地獄。雖爾其人當修律行。時濡首於比丘眾前化作異人<sup>b</sup>即時往詣害母人所。去之不遠而中道住。其害母者遙見父母與子共侶。父母謂子。是者正路。其子答曰。斯非正路。遞互起諍。於是化子現懷瞋怒殺化父母。其逆罪子遙見化子害化父母啼哭酸毒不能自勝尋即往詣害母人所而謂之曰。我殺父母當墮地獄。哭言奈何當設何計。其害母者而自念言。今此來人乃害二親。我但危母。其人癡冥罪莫大焉。我之為逆尚差於彼。如彼受罪吾猶覺輕。其化人者悲哀酸酷。口並宣言。吾當往詣能仁佛所。其無救者佛為設救。其恐懼<sup>c</sup>者慰除所患。如佛所教我當奉遵<sup>d</sup>。於時化人啼哭進路在其前行。而害母者尋隨其後。如彼悔過吾亦當爾。吾罪微薄彼人甚重。化人詣佛稽首于地。而白佛言。唯然世尊。吾造大逆而害二親。犯斯大罪。

<sup>7</sup> For the term *carimabhavika* cf. BHSD, s.v. *carama-bhavika* (“living in one’s last existence, destined to be reborn no more”), with reference also to the Pāli form *carimabhava*. As is often the case, of the other versions of the AjKV only Dharmarakṣa’s Chinese translation has a matching expression at this point.

<sup>8</sup> It is tempting to read *anyataram vrkṣamūlam* here, but it is difficult then to see what to do with the following *sth-*, which is reasonably clear under ultraviolet light, and excludes our initial reconstruction *nīśritya*.

<sup>9</sup> Here, as we noted previously, the Skt. appears to run counter to Tib. and 護. These two versions suggest that the scene is set so that the matricide can see the phantoms, not so that the phantoms can see the matricide.

<sup>10</sup> According to both Chinese versions, the parents speak first, but here the Sanskrit appears to agree with the Tibetan in having the son speaking first.

<sup>11</sup> Possibly the text read *sa tāv uvāca* here.

<sup>12</sup> As we noted in our previous work, the forms *vyavaropita* and *vyaparopita* are both attested in this ms.

(a) 途路 KN: 塗路 GMSY; (b) 人 MY: 化 GKNS; (c) 恐懼 KNMSY: 恐懼 G; (d) 遵 GKNMSY: 尊 N.

bcom ldan 'das bdag gis<sup>58</sup> pha ma'i srog bcad na<sup>59</sup> |<sup>60</sup> bcom ldan 'das bdag la skyabs mdzad par gsol ||<sup>61</sup> bdag gis da<sup>62</sup> ji ltar<sup>63</sup> bgyi |

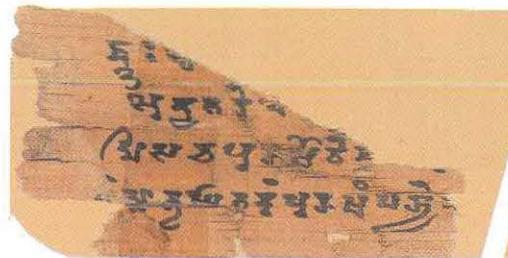
(1) | QT: || A; (2) dañ AT: dañ | Q; (3) | AT: om. Q; (4) dgra AT: dgra'i Q; (5) bžin du AQ: bžin T; (6) | AT: om. Q; (7) pas QT: pas | A; (8) | AT: om. Q; (9) | AT: om. Q; (10) ſu AQ: druňu (with deletion dots above dru-) T; (11) | AT: || Q; (12) 'gro'o QT: 'gro'o || A; (13) | AQ: || T; (14) gdul bar A: 'dul bar Q, gdul ba T; (15) | AT: om. Q; (16) gdul AT: 'dul Q; (17) | AT: om. Q; (18) sprul QT: spruld A (hereafter not noted); (19) || AT: | Q; (20) pa QT: pa'i A; (21) | AT: om. Q; (22) rtsod AQ: brtsod T; (23) no AT: no || Q; (24) las QT: las | A; (25) des AQ: des | T; (26) bcad AT: bcod Q; (27) de A: de'i QT; (28) bcad AT: bcod Q; (29) | AT: om. Q; (30) nas QT: nas | A; (31) gis AT: gi Q; (32) | AT: om. Q; (33) bcad AT: bcod Q; (34) pas QT: nas A; (35) | AT: om. Q; (36) mchi'o AQ: mchi'o || T; (37) nas AQ: nas | T; (38) 'dis QT: 'di A; (39) gñi ga'i AQ: gñis ga'i T; (40) | AT: om. Q; (41) kyis | AQ: kyis T; (42) ba AQ: bar T; (43) ro AQ: ro || T; (44) | AT: om. Q; (45) ni AQ: ni | T; (46) | QT: om. A; (47) | AT: om. Q; (48) par AQ: pa T; (49) gyis AQ: gyi T; (50) gsuň ba AT: gsuňs pa Q; (51) skyes bu 'di AQ: skyes bu T; (52) ba T: ba | A, bar Q; (53) dañ AQ: dañ | T; (54) ste AT: te Q; (55) | AT: om. Q; (56) nas AQ: te T; (57) | AT: om. Q; (58) gis AQ: gi T; (59) na QT: nas A; (60) | AT: om. Q; (61) || AT: | Q; (62) da A: de Q, om. T; (63) ji ltar QT: ci A.

Thereupon Prince Mañjuśrī rose from his seat and went forth from the palace of King Ajātaśatru, accompanied by the community of monks and his retinue. King Ajātaśatru too, accompanied by his retinue, followed behind Prince Mañjuśrī. As Prince Mañjuśrī went on his way, he saw a man sitting under a tree who, having taken the life of his mother, was weeping and wailing, saying “Because I have committed an evil act, I will certainly go to hell.” And that man was one who was

fit to be converted by Prince Mañjuśrī. Then Prince Mañjuśrī, in order to convert that man, conjured up a second man, and he also conjured up that [second] man's father and mother. Thereupon the phantom man, accompanied by his father and mother, approached the matricide, and at a distance not too far from him they got into a quarrel, in such a way that the real man could see, with the son saying "This is the way," and the father and mother saying, "Son, this is not the way." So saying they began to fight, as a result of which the phantom man took the life of his father and mother, and the real man saw that phantom man take the life of his father and mother. Then the phantom man, having taken the life of his father and mother, went up to the real man and said, weeping and choked with tears, "Because I have committed an evil act, in that I have taken the life of my father and mother, I will certainly go to hell." Hearing this, the real man thought to himself, "I have only taken the life of my mother, whereas this man has taken the lives of both his father and his mother, but wherever this man goes, although he has committed this more evil act, I will go there too." Weeping, the phantom man said, "My man, I will go to the Lord Śākyamuni. Why is that? Because that Lord is the protector of living beings who are unprotected, the giver of fearlessness to living beings who are afraid, and so I shall strive to do what the Lord tells me." Then that phantom man set off, and the real man followed him, with the thought "Since wherever this man goes I will go too, I'll also go there." Then that phantom man went to where the Lord was, and when he got there he prostrated himself at the Lord's feet and said to him, "Lord, since I have taken the lives of my father and mother, I entreat the Lord to save me. What am I to do now?"

6) fol. (536) recto

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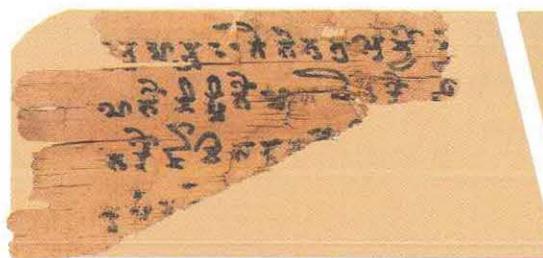


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