

THE HUNTINGTON FRAGMENT F
OF THE SADDHARMAPUṆḌARĪKASŪTRA

Akira Yuyama and Hirofumi Toda

STUDIA PHILOLOGICA BUDDHICA
Occasional Paper Series

II

Tokyo • The Reiyukai Library • 1980

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- I. Introductory Remarks by Akira Yuyama
II. Texts Transliterated by Hirofumi Toda

Published by The Reiyukai Library:
5-3-23 Toranomom, Minato-ku, Tokyo 105, Japan

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First published 1977

Printed in Japan at the Reiyukai Printing Office, Tokyo

Facsimile edition published 1980

Reproduced in Japan by Taiyo Printing Company, Tokyo

Single copies of the Studia Philologica Buddhica (Occasional Paper Series) are obtainable free of charge from the Reiyukai Library, Tokyo.

THE HUNTINGTON FRAGMENT F
OF THE SADDHARMAPUNḌARĪKASŪTRA

I. INTRODUCTORY REMARKS BY AKIRA YUYAMA (TOKYO)*

1.1. During his expedition to Central Asia in 1905, Ellsworth Huntington (1876-1947), the then Professor of Geography at Yale University, discovered four manuscript fragments at Khādalik. In his book *The Pulse of Asia* (1907)¹ he has reproduced one side of each of the four fragments together with other materials he obtained. The reverse page of the fragment, bearing the signature of F, is to be found on the plate facing p. 204 with the caption "F, Manuscript from Khadaluck".

This illustration is missing from the second edition (1912).²

1.2. It is the late Professor Ernst Leumann, who has examined the fragment and succeeded in identifying the text with the *Saddharmapunḍarīkasūtra*. In his article "Bibliographische

* I should like to express my sincere gratitude to Dr. R. E. Emmerick, Professor of Iranian Studies at the University of Hamburg, who has kindly informed me of the fragment in question and lent me the negative film of it in his possession. Without his generosity the present remarks would never have been published. My thanks are also due to the Yale University Library for having given me permission to reproduce the Huntington Fragment F in this paper.

¹ Huntington, E., *The Pulse of Asia: A Journey in Central Asia Illustrating the Geographic Basis of History* (London: Archibald Constable & Co./Boston-New York: Houghton Mifflin & Co., 1907), xxiii, 415 pp., 88 ill. (including 1 frontispiece, 3 maps, 1 coloured map).

² New and revised edition (Boston-New York: H. Mifflin & Co., 1919), xxix, 415 pp., 33 ill. (incl. 1 frontisp., 1 col. map, 2 maps) [cf. Hanayama's *Bibliography on Buddhism*, No. 6222].

Notizen über zwei nordarische und zwei sanskritische Fragmente", *ZDMG*, LXVII (1913), p. 680, Leumann describes it as quoted herewith in full:³

'F' bildet das rechte Ende eines 14zeiligen Saddharmapūṇḍarīka-Blattes; wiederum ist Huntington's Photographie (sie bietet die Rückseite des Fragmentes) umzudrehen. Höhe 18 cm. Auf dem Blatte hat, als es noch vollständig war, von Saddharmap. XIII 65^d an der ganze Schluss des XIII. Kapitels samt einem Teil der Unterschrift gestanden, woraus sich berechnen lässt, dass es etwa 53 cm breit gewesen ist. Es dürfte wie 'I' einer Handschrift angehört haben, die in St. Petersburg durch zahlreiche Blätter vertreten ist. Auf den einzelnen Zeilen des vollen Blattes haben durchschnittlich 28-30 Silben gestanden, und vorhanden sind nun von diesen auf unserm Fragment immer nur die letzten 7-10. Diese Zeilenreste lauten (ich setze Silben, die kaum lesbar sind, und solche, die ich ergänze, in Kursivdruck):

. kṣetram vipulaṃ bhaviṣyati¹ pare-
. anāsrava sa-gauravā bhūtvā
. giri-kandarasmī bhāvitva dharmam
. varṇam śata-puṇya-lakṣa-
. parṣadi samprakāśayet sva-
. prajahitva sarvāntaḥpuraṃ
. upasamkramīd² yena ca bo-
. bodhi-arthikaḥ divasāna
. ca prāptas tāda utthahi-
. ca³ dharmā deśayed acintikā
. nāsrava nirvāpayitvā
. nā sya bhōti imi e-
. ghoṣaḥ sada tasya bhōnti, ya-
. iti // Saddharmapūṇḍarīke

1. °vipy° Fragm. 2. im Fragm. ist *r* wie *rr* geschrieben und die Silbe *mī* irrtümlich wiederholt.
3. oder *va*.

1.3. On his visit to the Yale University Library in February 1968, Professor R. E. Emmerick succeeded in locating those very four fragments in the Beinecke Rare Book and Manuscript

³ The Huntington Fragment F had escaped my attention when I published *A Bibliography of the Sanskrit Texts of the Saddharmapūṇḍarīkasūtra* (= *Oriental Monograph Series*, V) (Canberra: Australian National University Press, 1970).

Library.⁴ Through his kind offices and by permission of the Yale University Library, Fragment F is herewith reproduced on the plates at the end of this paper. It seems to have been preserved in good condition.

1.4. It now admits of no doubt that the fragment is the right end of folio 282 of the so-called Petrovsky Manuscript, more recently known as the Kashgar Manuscript, of the *Saddharmapundarīkasūtra*. The other portion of the folio is at present kept in the British Library (formerly the British Museum) of London under the catalogue No. Or. 9613.⁵ In contrast to the Huntington Fragment F the left half of the folio in London is not in good condition. Giei Honda and Jōjun Deguchi have successfully identified the latter (= ed. Kern-Nanjio 294.10-296.2) and reproduced it photomechanically in their book *Saiiki Shutsudo Bonpon Hokekyō* (1949), p. 20: Plate Nos. 55-56.⁶ This is also to be found in facsimile in *Saddharma-Pundarīka-Sūtra: Kashgar Manuscript*, edited by Lokesh Chandra (1976).⁷

⁴ Emmerick, R. E., "The Khotanese Manuscript 'Huntington K'", *AM*, XV, 1 (1969), p. 2. On page 1 one finds a brief but comprehensive description of the four fragments.

⁵ Cf. Yuyama, *op.cit.*, p. 26f., p. 49, and p. 102 ad p. 26 n. 18; also Yuyama, "Hokekyō Bonpon Shūi (II)", *Hokke Bunka*, No. 22 (1972), p. 6; Bechert, H., "Über die 'Marburger Fragmente' des *Saddharmapundarīka*", *NAGW, philol.-hist. Klasse*, Jahrgang 1972, Nr. 1 (1972), p. 26f. One can also consult a typescript catalogue compiled by J. P. Losty, *A Catalogue of Sanskrit and Prakrit Manuscripts in the British Museum*, Vol. II (1972), p. 22: No. 430 (MS. Or. 9613).

⁶ Honda, G., and Deguchi, J. (eds.), *Saiiki Shutsudo Bonpon Hokekyō ... / Sanskrit Manuscripts of Saddharma-Pundarīka ...* (Kyoto: Indology Seminary, Kyoto University, 1949).

⁷ *Saddharma-Pundarīka-Sūtra: Kashgar Manuscript*, edited by Lokesh Chandra with a foreword by Heinz Bechert (= *Śatapiṭaka Series*, CCXXIX) (New Delhi: International Academy of Indian

1.5. In his article "On Some Variants in the Lotus Sutra", *IBK*, VI, 1 (1958), pp. 301-299, Bunpo Kojima has published a study of the British Library fragment. It is however to be much regretted that Kojima has skipped and misread a number of manuscript readings.

1.6. After having studied the preceding folio 281B and the following folio 283A of the same manuscript one can conclude without difficulty that the Huntington Fragment F fits together with Or. 9613 (= Honda-Deguchi 55-56/Lokesh Chandra 282) to form folio 282.

1.7. As for the colophon of Chapter XIV of the Kashgar recension to be found on folio 283A1, see "Saiiki Shutsudo Bonbun Hokekyō no Shahon", *Hokke Bunka*, No. 9 (Tokyo: Risshō University, 1968), p. 6, and Hirofumi Toda, "Saiiki Shutsudo Bonbun Hokekyō Kenkyū Oboegaki (V)", *Tokushima Daigaku Kyōyō-bu Kiyō* (*Jinbun-Shakai Kagaku*), IX (1974), p. 69.

1.8. It should perhaps be added here that the corresponding text is found in the Farhād-Bēg Fragment (F xii.7 held in the India Office Library of London): Honda-Deguchi Nos. 107.5-108.6.⁸

1.9. Thanks to the effort of Professor Hirofumi Toda, I am now able to add that a Gilgit manuscript also offers the corresponding text: Group C, folio 120B2-11.⁹

Culture, 1976)[Second impression published by the Reiyukai, Tokyo, in 1977].

⁸ Yuyama, *A Bibliography ... Saddharmap.*, p. 22f., and p. 47.

⁹ *Gilgit Buddhist Manuscripts (Facsimile Edition)*, reproduced by Raghu Vira and Lokesh Chandra, Part X (= *Śatapiṭaka Series*, X, 10)(New Delhi: International Academy of Indian Culture, 1974), No. 3182. It is to be noted that folio 120 (= Lokesh Chandra Nos. 3181-3182) is missing from *Saddharmapundarikā Manuscripts found in Gilgit*, edited by Shōkō Watanabe, 2 vols. (Tokyo: The Reiyukai, 1972-1975).

II. TEXTS TRANSLITERATED BY HIROFUMI TODA (TOKUSHIMA)

2.0. In this paper I have tried to transliterate manuscript readings exactly as they appear. The romanized texts of the so-called Farhād-Bēg Fragment (cf. 1.8 above) and Gilgit MS. Group C (cf. 1.9 above), corresponding to that of folio 282 of the Kashgar Manuscript, have been added for reference. The Huntington Fragment F is shown in italics. The following symbols are used for textual readings:

() indicates that this part is damaged, illegible or omitted in the manuscript.

[] indicates that this part is to be deleted from a critical edition.

˘ indicates a Virāma, e.g. ṃ and ṭ.

It is hoped that text-critical remarks with grammatical analyses will be ready by the time I finish publishing a faithful transliteration of the whole Kashgar Manuscript.

2.1. FOLIO 282 OF KASHGAR MANUSCRIPT (Or. 9613/Huntington F)

2.1a. Folio 282A (= ed. Kern-Nanjio 294.10-295.4)

- 1) (ttaram śivam sp)rś(i)ṣyase jñā(na)m anāgat(e) 'dhvani
21 (= KN 65) tavāpi kṣetram vipulam bhavipyati pare=
- 2) (ṣā)ś ca catvāri yathaiva mahyaṃ śrroṣyanti dharma(ṃ)
bruvatā hy anāsrava(ṃ) sagauravā bhūtvā
- 3) kṛtāmjalīś ca 22 (= 66) punar api so paśyati ātma(bhāvaṃ)
bhāventa dharmaṃ girikandarasmi(ṃ) bhāvitva dharmam
- 4) ca sprśitva bodhiṃ samādhi sau labdhva jinā(ṃ)ś ca
paśyati (2)3 (= 67) suvarṇavarṇam śatapuṇyalakṣa=
- 5) ṇam svaptasmi drṣṭvā ca śrṇoti dharmam śr(u)tvā ca ta(ṃ)
pariṣadi samprakāśayet sva=

6) p(n)am̐ tu tasya idam evar(ū)pa(m̐) (24) (= 68) pun(ar
ap)i so rāj(y)a (ja)hitva sarvaṃ antaḥpuram̐

7) (jñā)t[rl]igaṇa(m̐) ca sarvaṃ a(bhin)i(ṣkrramī sarva
ja)h(i)tva (k)ā(mān upa)saṃkrramī[mī]d yena ca bo=

2.1b. Folio 282B (= ed. Kern-Nanjio 295.4-296.3)

1) (dhi)maṇḍam̐ (25) (= 69) siṃhāsane va(sm)i (niṣīdiyāna
druma)sya (mūle tahi bo)dhi-arthikaḥ divasāna

2) (sa)ptāna ca atyayena anuprāpu(ni jñā)na ta(thāga)tānām̐
(26) (= 70) (bodhiṃ ca) prāptas tada utthahi=

3) tvā pravartayec cakrram anāsravaṃ tahi(m̐) caturṇa
pariṣāṇa ca dharma deśayed acintikā=

4) ḥ kalpasahasrakotayaḥ 27 (= 71) prakāśayitvā tahi
dharma 'nāsrava(m̐) nirvāpayitvā

5) bahuprāṇakotayaḥ nirvāyati hetuṣayā 'va jyotiṃ supinā
'sya bho(m̐)ti imi e=

6) varūpā(ḥ) 28 (= 72) bahu ānuśamsā 'sya anantakāni ye
manyughoṣa : sada tasya bhonti ' ya=

7) (ḥ paścime kāl)i imāgradhara(m̐)am̐ sūtra(m̐) prakāśeta
mayā sudeśita(m̐) (29) (= 73) iti // saddharmapuṇḍarīke

2.2. FARHĀD-BĒG FRAGMENT - FOLIO 26

2.2a. Folio 26A (= ed. Kern-Nanjio 294.3-295.2)

1) nasmi paśyati deśenta dharma(m̐) bahuprāṇakotiṇām̐
(ra)śmisahasrāṇi pramuñcamāno valguṣvaram̐ kā(m̐)ca(na)-
varṇa nāthā 18 (= KN 62) sa taś ca

2) sahi bhoti kṛtā(m̐)jalī sthitā abhistavanto dvipadānam
uttama(m̐) sa ca jino bhāṣati agradharmam̐ caturṇa
pariṣāṇa

3) mahābhiśakya(ḥ) (19) (= 63) sa ca (pra)hr̥(ṣṭ)o (bhava)ti
(śru)ṇitvā prāmodyajātaś ca karoti pūj[y]ām̐ svapne ca so
dhāraṇi prāpunāti aviva=

4) rttikam̐ jñāna spr̥śitva kṣi(pram̐) (20) (= 64) (jñā)tvā

ca so āśaya lokanāyakas taṃ vyākaroti puruṣārṣabhatve
kula(pu)ttra tvaṃ pī=

- 5) ha-m-anuttaraṃ śivaṃ spr̥śi(ṣ)yase (jñ)āna[m]m anāgate
'dhvani 21 (= 65) navāpi kṣetraṃ vipulaṃ bhaviṣyati
pariṣāś ca catvāri yathai=
- 6) va mahyaṃ śroṣ(y)aṃ(ti dharmāṃ) bruva(tā) hy anāsravaṃ
sagoravā bhūtvā kṛtā(m)jaliś ca : 22 (= 66) puno 'pi so
paśyati ātmabhā=
- 7) vaṃ bhāvanta dharmāṃ girikāntarasmi(m) : bhāvitva dhar-
maṃ ca spr̥śitva (bo)dhi(m) (sa)mādhi so labdhva jināṃ
ca paśyati 23 (= 67) suvarṇava=
- 8) r̥ṇa(m) śatapuṇya(la)kṣalaṃ svapnasmi dr̥ṣṭvā ca śr̥ṇo[n]liti
dharmāṃ śrutvā ca ta(m) pariṣadi samprakāśayet svapnan
tu tasya i=

2.2b. Folio 26B (= ed. Kern-Nanjio 295.2-297.2)

- 1) dam evarūpaṃ 2(4) (= 68) puno 'pi so rājya jahitva sar-
vam antaḥpuraṃ jñātigaṇaṃ ca sarvaṃ abhiniṣkkramīt sar-
va jahitva kāmāṃ upasaṃkkramed yena ca
- 2) bodhimaṇḍaṃ (25) (= 69) si(m)hāsane tasmi niṣīdiyāna
drumasya mūle tahi bodhi-arthika(ḥ) divasāna saptāna
ca atyayena anuprāpuni jñāna
- 3) tathāgatānāṃ 25(= 26) (= 70) bodhiṃ ca prāptta(s ta)da
usthahitvā pravarttaye(c) cakka[m]m anāsrā[m]lvaṃ tahi
caturṇa pariṣāṇa ca dharmā deśayed acintikāḥ
- 4) kalpasahasrakoṭaya(ḥ) 27 (= 71) prakāśayitvā tahi dhar-
ma 'nā[m]sravaṃ nirvāpayātvā bahuprāṇakoṭayaḥ nirvāyati
hetukṣayā 'va
- 5) jyoti(ḥ) supinā ('sya) bho(m)ti imi evarūpā(ḥ) 28 (= 72)
bahu ānṛśamsā 'sya anantakāni ye manyughoṣa sada tasya
bho[m]nti

- 6) yaḥ paścime kāli imâgradharma(m) (sū)tram prakāśeta
mayā sudeśita(m) : 29 (= 73)]] saddharmapaundarīke
mahāvetulyasūtrarātne sukhavihārapari=
- 7) vartto nāma trayodaśama(h) samāpta(h) atha khalv anyā-
lokadhāt(v)āgatānām bodhisatvānām mahāsatvā[m]nām aṣṭo
gaṅgonadīvālikāsa=
- 8) mā bodhisatvā mahāsatvā : gaṇanā[m]vītivṛttāḥ te bodhi-
satvā (mahāsatvās) tasmi(m) samaye tataḥ pariṣa(n)-
maṅḍalād a=

2.3. GILGIT MANUSCRIPT - GROUP C - FOLIO 120

2.3a. Folio 120A (= ed. Kern-Nanjio 292.16-294.8)

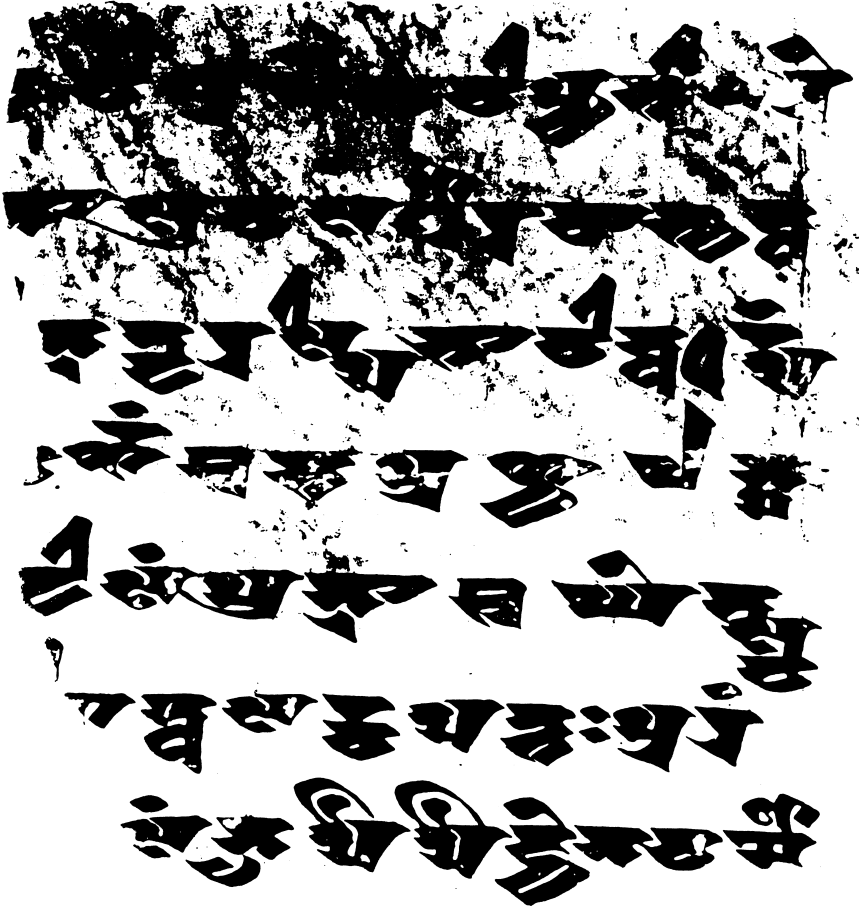
- 1) (ye) cā(r)th(i)kā uttama-m-(agrabodhau) (v)y(ā)p(ā)raṇam
y(e) ca ka(ro)nt(i) mahyam)) (= KN 55) na tasy(a) (śoko)
na 'pi cāntarāyo daurvarṇikam nāpi
- 2) gilānakatvam ' na ca cchavī kṛṣṇika tasya bhoti na cāpi
(hī)ne nagarasmī vāso ')) (= 56) pṛyadarśano 'sau
satataṃ maharsī tathāga=
- 3) to vā yatha pūjya bhoti ' upasthāyakā(s) tasya bhavanti
(ni)tyam ye devaputrā daharā bhavanti ')) (= 57) na
tasya śāstrā na viṣam kadācit kā=
- 4) ye krame(n) nāpi ca daṇḍaleṣṭum sammīlitam tasya mukham
bhaveta yo tasya ākrośam apīha dadyāt)) (= 58) so
bandhubhūto
- 5) bhavatīha prāṇinām āloka jāto vicara[n]ti medinīm
timiram hananto bahuprāṇakoṭinām yo sūtru dhāre=
- 6) y' imu nirvṛte mayi ')) (= 59) supināms ca so paśyati
buddharūpān bhikṣūms ca so paśyati bhikṣuṇī[m]ś ca
siṅhāsanastham ca
- 7) sadātmabhāvam dharmam prakāśentu bahuprakāram)) (= 60)
devā(m)ś ca yakṣān yatha gaṅgabālikā asurāms ca
(nā)gāms ca bahu=

- 8) prakāraṃ teṣāṃ ca so bhāṣati cāgradharmaṃ supinasmi sarveṣu kṛtāmjalīnām ')) (= 61) tathāgatam so supinasmi paśyati de=
- 9) śentu dharmam bahuprāṇakoṭinām raśmīsaḥasrāṇi pramuṅcamānam va(lgusva)raṃ kāmcanavarṇa nātham)) (= 62) so ca ttahiṃ bhoti
- 10) kṛtāmjalī sthito abhistavanto dvipadottamaṃ munim ' so ca jjino bhāṣati cāgradharmaṃ catasrī(ṇa parśāṇa mahābhiṣa)=
- 11) tkaḥ)) (= 63) so ca (pra)h(r)ṣ(t)o bhavati śruṇitvā prāmodyajātaś ca karoti pūjām s(up)i(n)e (ca so dhāraṇi prāpuṇoti avi)=
- 2.3b. Folio 120B (= ed. Kern-Nanjio 294.8-297.1)
- 1) (var)t(i)ya(m) (j)ñ(āna sp)rś(i)tva kṣ(i)pra(m) ')) (= 64) jñātvā ca so āśayu lokanātha(s taṃ) vyākaroti puruṣarṣabha(t)v(e kulaputra tvaṃ pīha-m-anuttaram śi)=
- 2) va(m) sprśiṣyase jñānu-m-anāgate 'dhvani ')) (= 65) tavāpi kṣetraṃ vipulaṃ bhaviṣyatī parśās ca catvāri yatr(ai)va (yathaiva?) (mahyam śroṣ)ya(nti dharmam ba)=
- 3) hu te anāsravaṃ sagauravā bhūtvā kṛtāmjalī ca :)) (= 66) punaś ca so paśyati (svātmabhā)vaṃ bhāventu dharmam girikandareṣu ' bhāvitva dharmam
- 4) ca sprśitva dharmatā(m) samādhi so labdha jinaṃ ca paśyati ')) (= 67) suvarṇavarṇa(m) śatapuṇyalakṣaṇam supinasmi drṣṭv(ā) ca śruṇoti dharmam śru=
- 5) tvā ca taṃ parśadi samprakāśayi supino khu tasya ayam evarūpaḥ)) (= 68) svapne hi sarve prajahitva rājyam antaḥ(pu)raṃ jñātigaṇam tathai=
- 6) va ' abhiniṣkramī sarva jahitva kāmān upasaṃkramī yena ca bodhimaṇḍam)) (= 69) siṃhāsane tatra niṣīdiyāna drumasya mūle tahi

- 7) bodhi-arthikaḥ divasāna saptāna tathā 'tyayena anuprāp-
nute 'jñānu tathāgatānām)) (= 70) bodhiṃ ca prāptas
tatu vyutthihitvā pra=
- 8) vartayī cakram anāsravaṃ hi ' catasrīṇa parṣāṇa sa
dharmu deśayi acintiyā kalpasahasrakotyaḥ)) (= 71)
prakāśayitvā
- 9) tahi dharmā 'nāsravaṃ nirvāpayitvā bahuprāṇakotyaḥ
nir(vā)paye hetukṣaye 'va dīpo supino ayam so bhavat'
evarūpaḥ)) (= 72) bahu :
- 10) ānuśaṃsās ca anantakās ca ye maṃjughoṣā sada ta(sya)
bhonti ' yo paścime kā(li) maṃgradharmam sūtram
prakāśeta ma=
- 11) (yā su)deśitam (= 73) iti (')) (⊙)) su)kha-
vihārapari(varta)s trayodaśama(ḥ)) (⊙)))
atha khalv anyalokadhātvāgatā=

PLATES

PLATE I



Huntington Fragment F - recto (= Kashgar MS. 282A)
Ellsworth Huntington Papers, Yale University Library

PLATE II

१ अर्वाङ्गः दीर्घः क
२ अर्वाङ्गः दीर्घः क
३ अर्वाङ्गः दीर्घः क
४ अर्वाङ्गः दीर्घः क
५ अर्वाङ्गः दीर्घः क
६ अर्वाङ्गः दीर्घः क
७ अर्वाङ्गः दीर्घः क
८ अर्वाङ्गः दीर्घः क
९ अर्वाङ्गः दीर्घः क
१० अर्वाङ्गः दीर्घः क

Huntington Fragment F - verso (= Kashgar MS. 282B)
Ellsworth Huntington Papers, Yale University Library

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PUBLICATIONS: *Indic Manuscripts and Chinese Blockprints (Non-Chinese Texts) of the Australian National University Library* (Canberra 1967); *A Bibliography of the Sanskrit Texts of the Saddharmapundarikasūtra* (Canberra 1970); *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)* (Canberra 1973); *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)* (Cambridge 1976); and many other articles and reviews.

HIROFUMI TODA (1936-)

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