

The Indic Equivalent of the Tibetan Title *Saṅs rgyas phal po che žes bya ba śin tu rgyas pa chen po'i mdo* and the Chinese Title *Da fangguang fo huayan jing* 大方廣佛華嚴經*

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Since Kaikyoku Watanabe first raised the problem in 1903,¹ various scholars have discussed whether the Sanskrit equivalent of the Chinese term *huayan* 華嚴 is *avatāmsaka* or *gaṇḍavyūha*. In this paper, I re-examine the issue on the basis of newly discovered Sanskrit manuscripts and Khotanese-Saka texts which have never been used in this connection.

A fragment of a Sanskrit manuscript of the *Buddhāvatāmsaka* discovered at Khadaliq near Khotan contains a part of the colophon at the end of chapter 3.² This reads *bu[ddh]..*, presumably representing the first two syllables of the title of the *sūtra*, which can thus be reconstructed as *buddhāvatāmsaka*. Another colophon of a fragmentary manuscript of the *Samantabhadracaryānirdeśaparivarta* clearly records the title of the entire text *buddhāvatāmsake mahāvaipulyasūtre*.³ The colophon of a manuscript of the *Anantabuddhakṣetraguṇodbhāvananāmamahāyānasūtra* similarly supports the title *buddhāvatāmsaka*.⁴

* For details, see Shin'ichirō Hori 堀 伸一郎, 「『大方廣佛華嚴經』—題名とその原語—」 GBS 実行委員会編『論集華嚴文化の潮流』(ザ・グレイトブッダ・シンポジウム論集, 第 10 号), Kyoto: Hōzōkan, 2012, 8, 10–21.

¹ Kaikyoku Watanabe 渡邊 海旭, 「華嚴經の梵名に就きて」『宗粹雑誌』7.6 (1903): 10–16, Reprint: 壺月全集刊行會編『壺月全集』上巻, Tokyo: Daitō shuppansha, 1977, 330–335.

² Hori Shin'ichirō, "Sanskrit Fragments of the *Buddhāvatāmsaka* from Central Asia," in: Robert Gimello, Frédéric Girard and Imre Hamar, eds., *Avatāmsaka Buddhism in East Asia: Origins and Adaptation of a Visual Culture* (Asiatische Forschungen: Monographienreihe zur Geschichte, Kultur und Sprache der Völker Ost- und Zentralasiens 155), Wiesbaden: Harrassowitz Verlag, 2012, 25; Hori Shin'ichirō 堀 伸一郎, 「華嚴經原典への歴史—サンスクリット写本断片研究の意義」『智慧／世界／ことば 大乗仏典 I』(シリーズ大乗佛教 第 4 卷), Tokyo: Shunjūsha, 2013, 202.

³ *buddhāvatāmsake mahāvaipulyasūtre śatasahasrike granthe samantabhadracaryānirdeśaparivartto nāma trimśatimah samāptah // 31 //* (N. D. Mironov, *Каталогъ индийскихъ рукописей*, Выпукъ I (Каталоги Азіатскаго Музея Императорской Академіи Наукъ, I), *Catalogus codicum manu scriptorum Indicorum qui in Academiae Imperialis Scientiarum Petropolitanae Museo Asiatico asservantur*, Fasc. I (Catalogi Musei Asiatici, I), Петроградъ: Типографія Императорской Академіи Наукъ, 1914, 332; Kazunobu Matsuda 松田 和信, 「華嚴經「普賢菩薩行品」第 78-121 偲の梵文テキスト」『インド論理学研究』8 (2015): 255–268, esp. 268).

⁴ *buddhāvatāmsakād vaipulyapiṭakād anantabuddhakṣetraguṇodbhāvanam nāma mahāyānasūtram saptadaśamam samāptam* (Bhikṣuṇī Vinītā (Vinita Tseng, 自運), ed. & tr., *A Unique Collection of Twenty Sūtras in a Sanskrit Manuscript from the Potala*, Vol. I,2, Sanskrit Texts from the Tibetan Autonomous Region 7/2, Beijing: China Tibetology Publishing House; Vienna: Austrian Academy of Sciences Press, 2010, 582).

In the Khotanese-Saka corpus we find three relevant examples, i.e. *buddhavalamtsai*,⁵ *buddhavalätsiya*,⁶ and *buddhavalaitṣai*,⁷ a loanword derived from Middle Indic forms of the Sanskrit *buddhāvataṁṣaka*. The fact is of great significance since the originals of both Buddhabhadra's and Śikṣānanda's Chinese translations were obtained in Khotan.

The transcription of the Indic title found at the beginning of the Tibetan translation *Saṅs rgyas phal po che žes bya ba śin tu rgyas pa chen po'i mdo*,⁸ the colophon of the Tibetan translation,⁹ the *Mahāvyutpatti*,¹⁰ and the catalogue *Zhiyuan fabao kan tong*

⁵ *prrajñāpārāmata mahāsandāvātā buddhavalamtsai*, *sūtrā ṣätā mahāyānā utāri balyśūni bārai mästā* (Zambasta 13.13; Ronald E. Emmerick, ed. & tr., *The Book of Zambasta: A Khotanese Poem on Buddhism*, London Oriental Series 21, London: Oxford University Press, 1968, 186–187).

⁶ *dasau ttäte vaśahe bodhisatvā buddhavalätsiya hvīnde* (Zambasta 13.46; Emmerick 1968: 190–191).

⁷ *cu prajñāpārāmme āstamna saddharmaṇḍarī buddhavalaitṣai laṅggāvatārā daśabhūmai ratnakūlā mahāsaṇḍvā cu buru mahāyāmnā dātā haṅgaśśa haṅbistāna arthā mara dharmāśarīrā sūtrā vīra hvatā* (*Dharmaśarīrasūtra*; Г. М. Бонгард-Левин, Э. Н. Темкин, “Отрывок сакской версии *Дхармашарира-сутры* (*Dharmaśarīra-sūtra*)”, in: *Историко-филологические исследования: Сборник статей к семидесятиялетию академика Н. И. Конрада*, Москва: Издательство Наука, 1967, 250; G. M. Bongard-Levin & E. N. Tyomkin, “Fragment of the Saka Version of the *Dharmaśarīra-sūtra* from the N. E. Petrovsky Collection,” *Indo-Iranian Journal* 11.4 (1969): 271–272).

⁸ *rgya gar skad du | ārya buddha a ba tañ sa ka nā ma ma hā bai pu lya sū tra* (CDPePhUr om. *ārya*; CNPhŚST *bud dha*; Ph *ā pa tañ kas na ma mahā kai phu la lya su tra*; CUR *"ba tad sa"*; CDLUR *"bai pu lyam" / bod skad du / 'phags pa* (CDPePhUr om. *'phags pa*) *saṅs rgyas phal po che žes bya ba śin tu rgyas pa chen po'i mdo* (Ph *śin du rgyas pa chen po'i* | *saṅs rgyas phal po che'i mdo*; Pe *mdo'*) /

(Cone 1030, *Ka* 1b1–3; Derge 44, *Ka* 1b1; Lhasa 94, *Ka* 1b1–3; Narthang 32, *Ka* 1b1–3; Peking 761, *Yi* 1b1–2; Phug brag 28, *Ka* 1b1–2b1; Šel dkar 642, *Ka* 1b1–2a3; Stog 10, *Ka* 1b1–2a1; Toyo Bunko 32, *Ka* 1b1–2a2; Ulaanbaatar 31, *Ka* 1b1–2a1; Urga 44, *Ka* 1b1).

⁹ *śin tu* (Pe *du*) *rgyas pa chen po'i mdo* / (S om. /) *saṅs rgyas phal po che žes bya ba* (CDLPeUr add. *las*) / *byañ chub sems dpa'i sde snod kyi* (Ph *gyi*; Ur *ciñ*) *nañ nas* (CDPe om. *nas*; Ur om. *nañ nas*) / (LPhS om. /) *sdon pos brgyan* (Ph *rgyan*) *pa žes bya ba* / (CDLPeSUR om. /) *chos kyi rnam* (CUR *rnam*) *grañs chen po las* / (L om. /) *nor bzañs* (L *bzañ*) *kyis* (L *gyis*) *dge ba'i bses gñen* (Ph add. *la*) *bsñen* (Ur om. *bsñen*) *bkur ba'i spyod pa phyogs gcig pa* (CDPeUr om. *pa*) *ste* (CPe *te*) / (CDPePhSUR om. /) *ji* (CDPeUr *ci*) *sñed pa*⁹ (Ph add. /) *rdzogs so* (DPhTUUr *s-ho*; Pe *sto*) // (Cone 1030, *Cha* 283b7–284a2; Derge 44, A 362a4–5; Lhasa 94, *Cha* 341a4–6; Narthang 32, *Cha* 340a5–7; Peking 761, *Hi* 253a5–6; Phug brag 28, *Ca* 89b7–90a4; Šel dkar 642, *Cha* 247a4–6; Stog 10, *Cha* 310a5–7; Toyo Bunko 32, *Cha* 282a5–7; Ulaanbaatar 31, *Cha* 280a4–7; Urga 44, A 362a4–5).

¹⁰ ***buddhāvataṁṣakam***: *saṅs rgyas phal po che* (Yumiko Ishihama & Yoichi Fukuda, eds., *A New Critical Edition of the Mahāvyutpatti: Sanskrit-Tibetan-Mongolian Dictionary of Buddhist Terminology*, Materials for Tibetan-Mongolian Dictionaries 1, Studia Tibetica 16, Tokyo: Toyo Bunko, 1989, no. 1333; Ryōzaburō Sakaki 榊 亮三郎, ed., 『梵藏漢和四譯對校 翻譯名義大集』上冊, 京都帝國大學文科大學叢書 3, Kyoto: 真言宗京都大学, 1916, Reprint: Kyoto: Rinsen

zong lu 至元法寶勘同總錄¹¹ all contain transcriptions which likewise suggest *buddhāvatamsaka*.

The only traditional testimony to the contrary is provided by the Chinese scholar-monks Fazang 法藏¹² and Chengguan 澄觀¹³ who claim that the Sanskrit equivalent of *huayan* is *gaṇḍavyūha*.

However, in the light of the colophons of the three Sanskrit manuscripts and the transcriptions in the Khotanese-Saka as well as Tibetan texts, it is reasonable to suppose that the original Sanskrit equivalent of *fo huayan* 佛華嚴 is *buddhāvatamsaka*.

shoten, 1998, no. 1329).

¹¹ 梵云晡怛阿瓦怛薩甘擎麻麻訶布嚕亞摩訶衍那蘇怛囉 (Qing Jixiang et al. eds. 慶吉祥等撰, *Zhi yuan fo bao kan tong zong lu* 至元法寶勘同總錄; 『昭和法寶總目錄』 2.190a4–5).

¹² 華嚴之稱梵語名爲健擎驃訶。健擎名雜華。驃訶名嚴飾。(Fazang's *Huayan jing tan xuan ji* 華嚴經探玄記; Taishō 1733, 35.121a10–11).

¹³ 依今梵本。云摩訶毘佛略勒陀健擎驃訶修多羅。此云大方廣佛雜華嚴飾經。(Chengguan's *Da fang guang fo huayan jing shu* 大方廣佛華嚴經疏; Taishō 1735, 35.524b20–21).