

**Preliminary Report on Two Manuscript  
Fragments of Samādhirājasūtra  
From Bāmiyān in the DIRI Collection**



# **Preliminary Report on Two Manuscript Fragments of Samādhirājasūtra From Bāmiyān in the DIRI Collection**

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On September, 2017 a manuscript (ms) of the same sort as found in the Bāmiyān area came into DIRI's<sup>1</sup> acquisition, and is well preserved at the institute in New Zealand. This collection is comprised of ten pieces (twenty pages of recto and verso). The writing style differs between these ten fragments and the scripts employed include Gilgit-Bāmiyān Type I, Karoṣṭhī, Kuṣāṇa, Gupta and even pre-Kuṣāṇa, not to mention that of Mathurā which has a very similar handwriting. Some were written on birch bark and some on palm leaf; they require further editing and investigation.

Most Ven. Sudhammo (PhraSudhammayanavidesa Vi), Chairman of DIRI and the owner of the DIRI collection, has been blessed to acquire such fragments since he works tirelessly to promote the study of early Buddhism as well as manuscript studies worldwide. The previous owners of these fragments are the White family, Mrs Sasithorn Jarisu White and Mr Graham John White, who are the proprietors of an antique shop. They say that the manuscripts were brought to New Zealand by a certain person who worked in Afghanistan as a social worker, although the date of arrival is uncertain. On the occasion of the 100th<sup>th</sup> anniversary of the Dhammakaya Meditation Rediscovery by Most Venerable Phramongkholthepmuni (Sodh Candasaro), the White family has decided to offer all these fragments to the institute for the sake of studies and preservation. These manuscripts are truly of great value, not only for Buddhism but also for historians and scholars who appreciate the value of these artifacts. We are grateful to Most Ven. Sudhammo for his generosity in entrusting the manuscript to us so that it can be studied and investigated and for sharing the discovery with the public. We are also grateful to Jens Braarvig since all

of my works are studied under his supervision.

This article will discuss two palm-leaf fragments, written in the Gilgit-Bāmiyān Type I script, that have been identified as (chapter 28 of) the Samādhirājasūtra (hereafter referred to as SRS). This title refers to the king of Samādhi and deals with the ten benefits (*daśānuśaṃsāparivarto*). The first identification was made by Jaehee Han of the University of Oslo. The first fragment is herein called Samādhirājasūtra 1 (SRS 1), and it measures 6 x 18 cm., while the Samādhirājasūtra 2 (SRS 2) measures 4 x 14.5 cm. Since the writing style is of Gilgit-Bāmiyān Type I, it is therefore dateable to the 7th century. As to its physical conditions; they are quite the same in terms of handwriting. However, the first MS contains 5 lines, while only four lines appear in the second. In general, they are in good condition the script in the surviving manuscripts being clear and easy to read: a photograph is provided at the end of this article.

It should be mentioned that, judging from the handwriting, the SRS in the Schøyen Collection looks very similar to the one presented here. The gaps between the *akṣara* (letters) and the material used (palm-leaf) can be seen in the photos of the SRS fragments in Braarvig (2002, VIII.1-VIII.8). This part is not presented in the Schøyen Collection (cf. Skilton 2002, 127-34); Skilton's edition contains chapters 26 and 27 then skips to chapter 29.<sup>2</sup> It is therefore very likely that fragments preserved in DIRI might be, after all, derived from the same origin as that of the Schøyen Collection; at least these two fragments are very promising. Still, among the extant manuscripts, the Gilgit manuscript of Samādhirājasūtra (Kudo, Fukita, and Tanaka 2018) is useful for making a comparison with these two fragments. Unfortunately, the SRS MS of Gilgit ends at chapter 22; hence it is difficult to put things together even though they are of the same writing style i.e., Gilgit-Bāmiyān Type I. Be that as it may, this work must be developed and expanded further since this article merely presents the preliminary report on these two fragments in general; therefore, additional comparison as well as examination are expected. As for the remaining manuscripts in the DIRI Collection, they have not yet been identified.

## Transliteration<sup>3</sup>

### Samādhirājasūtra 1 Recto (SRS 1r)

- 1r\_1: /// || pra[ṇi]dhi vardhate ta ~<13>+ dhigotraṃ labhate vyā[dh]i ///
- 1r\_2: /// +vandhyāś cāsya gacchaṃti rātrayo [di]++ni ca • || ārabdhavīryeṇa tathāga[te]+ ///
- 1r\_3: /// hi • devā pi tasya sprha sañjanenti nacireṇa so la○psyati buddha bodhi ///
- 1r\_4: /// ghu ni[ga]cchate āvādhu tasyo na kadāci bhoti • yaṃ caiva so bhojanu tatra bh[u]ṃ ///
- 1r\_5: /// || daśeme kumārānuśaṃsā dhyānādhimuktasya bodhisatvasya ma[hā]+ ///

### Samādhirājasūtra 1 Verso (SRS 1v)

- 1v\_1: /// +ṣṭhito [buddhavi]ṣaye • vimuktiṃ paripācayati • ime [kumāra]+ ///
- 1v\_2: /// +rī dāhu viharī [gupto] indriya saṃvṛtaḥ anubhavati sa(m)prī[ti]dhyāna[s] ya ///
- 1v\_3: /// +ktiṃ paripāceti taṃ bhoti daśamaṃ padam\* || ācāri [s]o tiṣṭhati bodhisa[-tva]ḥ ///
- 1v\_4: /// + ttaran\* kāyena cittena ca bhoti [ś]ī[tala]ḥ samādhivyukte imi ānuśaṃsā[h] || ///
- 1v\_5: /// +[k]iliṣṭo tathā hi [mā] ~<12>+ [n]āṃ viṣaye prati[ṣṭhi] ///

### Samādhirājasūtra 2 Recto (SRS 2r)

- 2r\_1: /// + [ndhra]veṇa pāndhato || <<hi>> evaṃ śuklehi dharmehi + ///
- 2r\_2: /// [sa]ṃprakāśi○tāḥ || ārabdhavīryo bhavati durāsadaḥ pa[ri] ///
- 2r\_3: /// tasyo adhimātru vardhate ārabdhavīryasyi[m]i ānuśaṃsā ///
- 2r\_4: /// [vī]ryasya atamtritasya • bodhī pi tasyo nacireṇa bhesyati ta ///

### Samādhirājasūtra 2 Verso (SRS 2v)

- 2v\_1: /// +ndriyo bhavati • prītiṃ anubhavati • viviktaḥ kāmaiḥ arikto dhyā ///
- 2v\_2: /// +[cā]ro ācāre sa pratiṣṭhitaḥ gocare carate yogī varje[ti] ///
- 2v\_3: /// [d bu]ddha gocari sa<m>sthitaḥ || yogino hi viśeṣo yaṃ ya[de] ///
- 2v\_4: /// + [sā]ḥ || paridāhu tasyo na kadāci bhoti āryaṃ sprīsi ///

## *In Agreement with Classical Samādhirājasūtra*

This section shows that the fragments are in almost perfect agreement with the Sanskrit text based on Vaidya<sup>4</sup> (Samādhirājasūtra, also called SRS). The two edited fragments from the DIRI collection appear to belong to the same series as the story that flows between fragment 1 (SRS 1) and 2 (SRS 2), as for its contents, *vide infra*. The contents which match with the first ms will be marked in **bold**, whereas that of the second ms will be marked in *italic bold*. It is interesting to note that the folio which was designated as 1recto (SRS 1r) and 2 recto (SRS 2r), are obviously a separate folio, but they are to be read together within the same line. This suggests that they should belong to the same folio; unfortunately the condition of the ms suggests otherwise. The same happens with the remaining folios which continue to 2verso (SRS 2v) and then 1verso (SRS 1v) within each line. Once they are compared with the Vaidya edition, this should be clear to readers:

durāsadaḥ sadā bhoti paridāho na vidyate /

rakṣanti devatāścainaṃ kṣipraṃ buddhān sa paśyati // SRS\_28.7 //

śrutaṃ na hīyate tasya aśrataṃ bhoti āmukham /

**praṇidhiṃ paripūreti vīryavante ime guṇāḥ // SRS\_28.8 //**

**samādhigotraṃ labhate vyādhiścāsyā<sup>1r1</sup> na jāyate /**

sukhaṃ cāsyānnapānāni pacyante na viśīdati // SRS\_28.9 //

utpalaṃ varimadhye va so *'nupūrveṇa vardhate /*

*evaṃ śuklehi dharmehi<sup>2r1</sup> bodhisattvo vivardhate // SRS\_28.10 //*

**avandhyāścāsyā gacchanti rātrayo divasāni ca /**

**bhaviṣyati mṛtyukāle phalametasya cedṛśam // SRS\_28.11 //**

**ārabdhavīryeṇa tathāgatena<sup>1r2</sup> kalpairanaikair samudāgatena /**

ye bodhisattvā viriyeṇupetāsteṣānuśamsā imi *samprakāśitāḥ // SRS\_28.12 //*

*ārabdhavīryo bhavaṭi durāsadaḥ parigrhīto<sup>2r2</sup> bhavaṭi jinehi /*

**devā pi tasya spṛha samjanenti nacireṇa so lapsyati buddhabodhim<sup>1r3</sup> // SRS\_28.13 //**

śrataṃ ca tasyo na kadāci hīyate anye pṛthū cāpi labhanti dharmāḥ /

pratibhānu *tasyo adhimātru vardhate ārabdhavīryasya ime 'nuśamsāḥ<sup>2r3</sup> // SRS\_28.14 //*

**samādhigotraṃ ca laghuṃ dhigacchati ābādhu tasyo na kadāci bhoti /**

yathaiva so bhojanu tatra bhuñjate<sup>1r4</sup> sukkena tasyo pariṇāmu gacchati // SRS\_28.15 //  
rātriṃdivaṃ bhavati śuklapakṣo ārabdhavīryasya atandritasya /

**bodhī pi tasyo nacireṇa bheṣyate tathā<sup>2r4</sup>** hyasau vīryabalairupetaḥ // SRS\_28.16 //

(Vaidya 163) **daśeme kumāra ānuśaṃsā dhyānādhimuktasya bodhi-**  
**sattvasya mahāsattvasya<sup>1r5</sup>** | katame daśa? yaduta ācāre tiṣṭhati | gocare carati |  
niṣparidāho viharati | **guptendriyo bhavati | prīṭimanubhavati | viviktaḥ kāmāiḥ |**  
**atrpto dhyānaiḥ<sup>2v1</sup>** | mukto māraviṣayāt | **pratiṣṭhito buddhaviṣaye | vimuktiṃ pa-**  
**ripācayati | ime kumāra<sup>1v1</sup>** daśānuśaṃsā dhyānādhimuktasya bodhisattvasya mahā-  
sattvasya || tatredamucyate:

nāsau bhoti **anācāro ācāre saṃpratiṣṭhitaḥ /**

**gocare carate yogī varjetī<sup>2v2</sup>** ca agocaram // SRS\_28.17 //

**niṣparidāhyavihārī guptendriya saṃavṛtaḥ /**

**anubhavati saṃprītiṃ dhyānadhyāyisya<sup>1v2</sup>** gocarāḥ // SRS\_28.18 //

viraktaḥ kāmātrṣṇāyā dhyānasaukhyam niṣevate /

mukto ‘sau māraviṣayād **buddhagocari saṃsthitaḥ // SRS\_28.19 //**

**yogino hi viśeṣo ‘yaṃ yadeko<sup>2v3</sup>** ramate vane /

**vimuktiṃ paripāceti taṃ bhoti daśamaṃ padam // SRS\_28.20 //**

**ācāri so tiṣṭhati bodhisattvaḥ<sup>1v3</sup>** sarvānanācāru vivarjayitvā /

agocaram varjiya gocare sthitaḥ samādhiyukte imi **ānuśaṃsāḥ // SRS\_28.21 //**

**paridāhu tasyo na kadāci bhoti āryaṃ sprśitveha<sup>2v4</sup>** sukhaṃ nirāmiṣam /

**kāyena cittena ca bhoti śītalāḥ samādhiyukte imi ānuśaṃsāḥ<sup>1v4</sup> // SRS\_28.22 //**

viharatyaṇyāyataneṣu gupto vikṣepu tasyo na kadāci bhoti /

prītiṃ ca tasmillāmbhate nirāmiṣam tathā hi kāyena viviktu bhoti // SRS\_28.23 //

alipta kāmehi **asaṃkiliṣṭo tathā hi māraviṣayāttu muktaḥ /**

**tathāgatānāṃ viṣaye pratiṣṭhito<sup>1v5</sup>** vimukti tasyo paripāku gacchati // SRS\_28.24 //

(See full story in Vaidya 1961, 161-71)

Here I will provide the edited text for comparison with Vaidya’s edition, and also give a translation related to the selected part. The translation given here has been extracted from <http://read.84000.co> (Peter Alan Roberts n.d.) which is primarily based on the Tibetan Derge Kangyur vol. 55 (mdo sde, da), folios 1b-170b; Sanskrit editions have been consulted throughout.

SRS 1r\_1: /// || pra[ṇi]dhi vardhate ta ~<13>+ dhigotrāṃ labhate vyā[dh]i ///

**Vaidya 162, SRS\_28.8-9:**

*śrutam na hīyate tasya aśratam bhoti āmukham |  
praṇidhiṃ paripūreti vīryavante ime guṇāḥ || 8 ||  
samādhigotrāṃ labhate vyādhiścāsyā na jāyate |  
sukham cāsyānnapānāni pacyante na viṣṭidati || 9 ||*

**Translation**

*Their prayers are fulfilled,  
They attain the lineage of samādhis,  
And they do not become ill,  
Those are the benefits of diligence.*

SRS 2r\_1: /// + [ndhra]veṇa pāndhato || <<hi>> evaṃ śuklehi dharmehi + ///

**Vaidya 162, SRS\_28.10:**

*utpalaṃ varimadhye<sup>5</sup> va so 'nupūrveṇa vardhate |  
evaṃ śuklehi dharmehi bodhisattvo vivardhate || 10 ||*

**Translation**

*They gradually develop,  
Like a blue lotus in the middle of the water.  
In that way the bodhisattvas,  
Develop through good qualities.*

SRS 1r\_2: /// +vandhyāścāsyā gacchaṃti rātrayo [di]++ni ca • ||  
ārabdhavīryeṇa tathāga[te]+ ///

SRS 2r\_2: /// [sa]ṃprakāśi○tāḥ || ārabdhavīryo bhavatī durāsadaḥ pa[ri] ///

SRS 1r\_3: /// hi • devā pi tasya spr̥ha sañjanenti nacireṇa so la○psyati buddha  
bodhi ///



**Vaidya 162, SRS\_28.11-13:**

*avandhyāścāsyā gacchanti rātrayo divasāni ca |  
bhaviṣyati mṛtyukāle phalametasya cedrśam || 11 ||  
ārabdhavīryeṇa tathāgatena kalpairanaikaiḥ samudāgatena |  
ye bodhisattvā viriyeṇupetāsteṣānuśaṃsā imi samprakāśitāḥ || 12 ||  
ārabdhavīryo bhavatī durāsadaḥ parigrhīto bhavatī jinehi |  
devā pi tasya sprha samjanenti nacireṇa so lapsyati buddhabodhim || 13 ||*

**Translation**

*The days and the nights,  
Pass fruitfully for them,  
The Tathāgata who has engaged in diligence,  
Gaining accomplishments for numerous eons,  
Has taught to the bodhisattvas,  
These benefits of possessing diligence. || 11-12 ||<sup>6</sup>  
Those who engage in diligence,  
Are in the care of the jinas.  
The devas, too, make aspirations for them.  
They will soon attain the Buddha's enlightenment. || 13 ||*

**SRS 2r\_3:**    /// tasyo adhimātru vardhate ārabdhavīryasyi[m]i ānuśaṃsā ///

**Vaidya 162, SRS\_28.14:**

*śrataṃ ca tasyo na kadāci hīyate anye prthū cāpi labhanti dharmāḥ |  
pratibhānu tasyo adhimātru vardhate ārabdhavīryasya ime'nuśaṃsāḥ || 14 ||*

**Translation**

*What they have learned will never diminish,  
And they give many other Dharma teachings.  
Their confidence of speech increases immensely.  
Those are the benefits of engaging in diligence.*



**SRS 1r\_4:**    /// ghu ni[ga]cchate āvādhu tasyo na kadāci bhoti • yaṃcaiva so  
                  bhojanu tatra bh[u]ṃ ///

**Vaidya 162, SRS\_28.15:**

*samādhigotrāṃ ca laghuṃ dhigacchati ābādhū tasyo na kadāci bhoti |  
yathaiṃva so bhojanu tatra bhuñjate sukhena tasyo pariṇāmu gacchati || 15 ||*

## Translation

*They will quickly attain the lineage of samādhis.*

*They will never become ill.*

*Whatever food they eat,*

*They will comfortably digest completely.*

**SRS 2r\_4:**    /// [vī]ryasya atamtritasya • bodhī pi tasyo nacireṇa bhesyati ta ///

**Vaidya 162, SRS\_28.16:**

*rātrimdivaṃ bhavati śuklapakṣo ārabdhavīryasya atandritasya |  
bodhī pi tasyo nacireṇa bheṣyate tathā hyasau vīryabalairupetaḥ || 16 ||*

## Translation

*Day and night the good qualities,*

*Of their powerful diligence increase.*

*Through the power of this diligence,*

*Before long they will attain enlightenment.*

**SRS 1r\_5:**    */// || daśeme kumārānuśaṃsā dhyānādhimuktasya bodhisatvasya  
ma[hā]+ ///*

**SRS 2v\_1:**    /// +ndriyo bhavati • prītim anubhavati • viviktaḥ kāmaiḥ arikto  
                  dhyā ///

**SRS 1v\_1:**    /// +ṣṭhito [buddhavi]ṣaye • vimuktiṃ paripācayati • ime [kumāra]  
                  + ///

### Vaidya 163, prose:

*daśeme kumāra ānuśaṃsā dhyānādhimuktasya bodhisattvasya mahāsattvasya | katame daśa yaduta ācāre tiṣṭhati | gocare carati | niṣparidāho viharati | guptendriyo bhavati | prītimanubhavati | viviktaḥ kāmair | atrpto dhyānair | mukto māraviṣayāt | pratiṣṭhito buddhaviṣaye | vimuktiṃ paripācayati | ime kumāra daśānuśaṃsā dhyānādhimuktasya bodhisattvasya mahāsattvasya ||*

### Translation

*Young man, there are ten benefits for bodhisattva mahāsattvas from being devoted to meditation. What are the ten benefits? They are: they maintain their bodhisattva conduct; they engage in the field of that conduct; they live free from anguish; their sensory faculties are protected; they experience pleasure; they are separated from desire; they have insatiability for meditation; they are free from the domain of Māra; they are established in the domain of the Buddha; and they ripen the state of liberation. Young man, those are the ten benefits for the bodhisattva mahāsattvas from being devoted to meditation.*

SRS 2v\_2: /// +[cā]ro ācāre sa pratiṣṭhitaḥ gocare carate yogī varje[ti] ///

### Vaidya 163, SRS\_28.17:

*nāsau bhoti anācāro ācāre saṃpratiṣṭhitaḥ |  
gocare carate yogī varjetī ca agocaram || 17 ||*

### Translation

*They are never without bodhisattva conduct,  
As they are established in bodhisattva conduct.  
The yogins practice the field of that conduct,  
And reject that which is not the field of that conduct.*

SRS 1v\_2: /// +rī dāhu viharī [gupto] indriya saṃvṛtaḥ anubhavati  
sa(m)prī[ti]dhyāna[s]ya ///

**Vaidya 163, SRS\_28.18:**

*niṣparidāhyavihārī guptendriya susaṃvṛtaḥ |  
anubhavati saṃprītiṃ dhyānadhyāyisya gocaraḥ || 18 ||*

**Translation**

*They live without anguish.  
Their senses hidden and bound,  
They experience pleasure.  
Their field of conduct is practising meditation.*

- SRS 2v\_3:     /// [d bu]ddha gocari sa<ṃ>sthitaḥ || yogino hi viśeṣo yaṃ ya[de] ///
- SRS 1v\_3:     /// +ktiṃ paripāceti taṃ bhoti daśamaṃ padam\* || ācāri [s]o tiṣṭhati  
                  bodhisa[tva]ḥ ///
- SRS 2v\_4:     /// + [sā]ḥ || paridāhu tasyo na kadāci bhoti āryaṃ spr̥śi ///
- SRS 1v\_4:     /// + ttaran\* kāyena cittaena ca bhoti [ś]ī[tala]ḥ samādhiyukte imi  
                  ānuśaṃsā[ḥ] ||| ///

**Vaidya 163, SRS\_28.19-22:**

*viraktaḥ kāmattrṣṇāyā dhyānasaukhyam niṣevate |  
mukto 'sau māra viṣayād buddhagocari saṃsthitaḥ || 19 ||  
yogino hi viśeṣo 'yaṃ yadeko ramate vane |  
vimuktiṃ paripāceti taṃ bhoti daśamaṃ padam || 20 ||  
ācāri so tiṣṭhati bodhisattvaḥ sarvānanācāru vivarjayitvā |  
agocaram varjiya gocare sthitaḥ samādhiyukte imi ānuśaṃsāḥ || 21 ||  
paridāhu tasyo na kadāci bhoti āryaṃ spr̥śitveha sukhaṃ nirāmiṣam |  
kāyena cittaena ca bhoti śītalaḥ samādhiyukte imi ānuśaṃsāḥ || 22 ||*

**Translation**

*They are without desire, or the craving of desire.  
They abide in the bliss of meditation.  
They are free from the domain of Māra,  
And dwell in the Buddha's domain. || 19 ||  
This is the particular quality of the yogins:  
That they delight in being alone in the forest.*

*They bring liberation to fruition.*

*Those are the ten aspects. || 20 ||*

*The bodhisattvas remain in bodhisattva conduct,*

*And they reject everything that is not that conduct.*

*They reject that which is not the field of that conduct and remain in that which is.*

*Those are the benefits of endeavouring in samādhi. || 21 ||*

*They never experience anguish.*

*They reach the state of higher bliss.*

*Both their body and mind become blissful.*

*These are the benefits of endeavoring in meditation. || 22 ||*

**SRS 1v\_5:    /// +[k]iliṣṭo tathā hi [mā] ~<12>+ [n]āṃ viṣaye prati[ṣṭhi] ///**

**Vaidya 163, SRS\_28.24:**

*alīpta kāmehi asaṃkiliṣṭo tathā hi māraviṣayāttu muktaḥ |*

*tathāgatānāṃ viṣaye pratiṣṭhito vimukti tasyo paripāku gacchati || 24 ||*

**Translation**

*They are unstained by desires and have no kleśas.*

*Thus they are free from the domain of Māra,*

*And are established in the domain of the tathāgatas.*

*They bring their liberation to fruition.*

## Conventions

[]	damaged akṣara
<◇	omission of (part of) an akṣara without gap in the ms.
<◇◇>	interlinear insertion
{ }	superfluous (part of an) akṣara
+	one destroyed akṣara
~<◇>+	approximate number of lost akṣaras
..	one illegible akṣara
.	illegible part of an akṣara
...	indefinite number of lost akṣaras
///	beginning or end of a fragment when broken
*	virāma
•	dot daṇḍa
○	string hole

## References

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## Endnotes

<sup>1</sup> Dhammachai International Research Institute, Dunedin, New Zealand

<sup>2</sup> There are many more chapters than these three, but I merely mention these three chapters since they overlap with the DIRI fragments.

<sup>3</sup> Note that the transliteration in this section is in accord with the photograph which is separated into recto and verso; for the complete reading, see next section.

<sup>4</sup> There are several Sanskrit editions of *Samādhirājasūtra*, but the complete one (all 40 chapters) seems to be of Dutt GM II, Calcutta, 1954, which is based on the Gilgit manuscript collated with Nepalese manuscripts and the Tibetan translation. However, the Vaidya's edition (1961) used in this article is basically a verbatim reproduction from Dutt (Kudo, Fukita, and Tanaka 2018, ix–x)

<sup>5</sup> Read *vāri*°

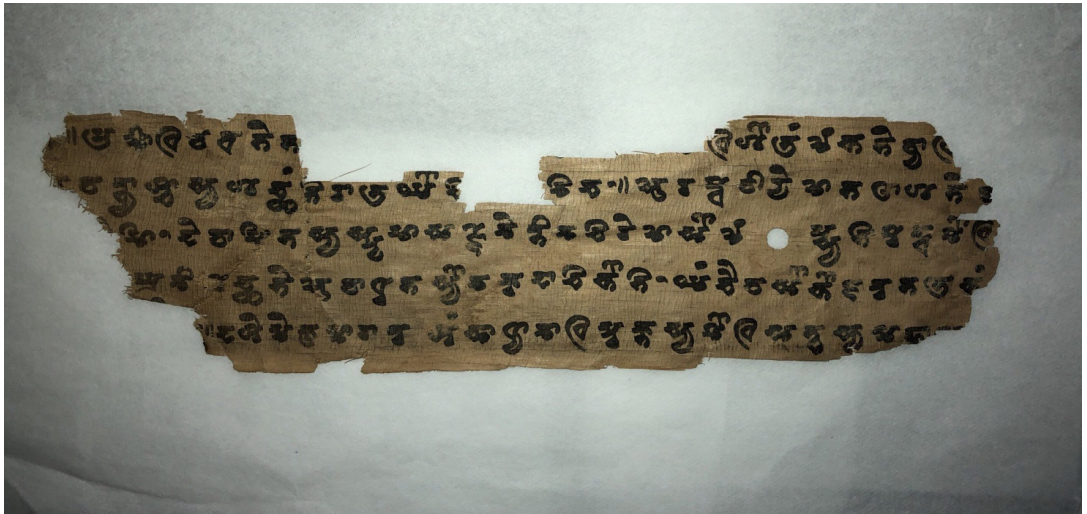
<sup>6</sup> The translation seems to be a mix up between *śloka* 11 and 12, since they were primarily translated from Tibetan Derge, but consult with most of the sanskrit editions. (See original on the website under 29.13-15)



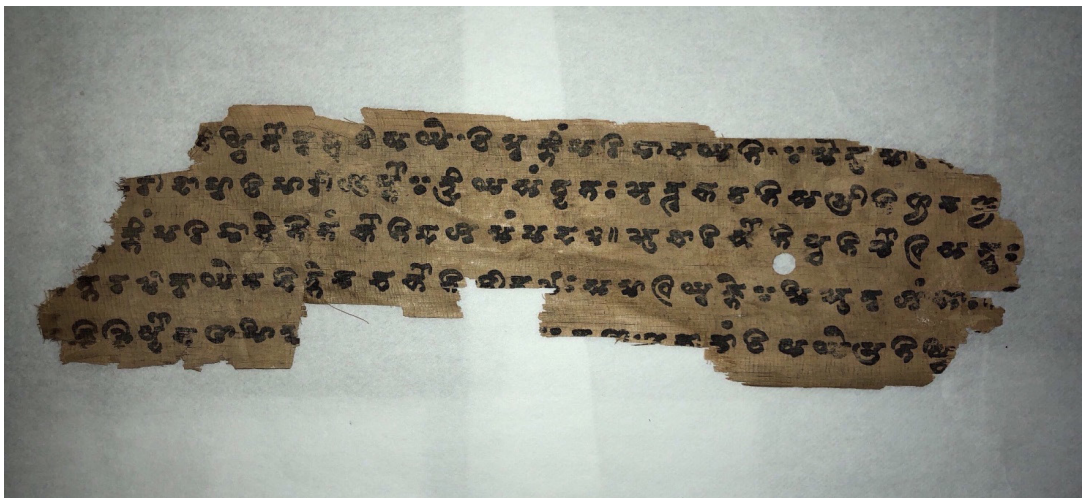
# **DIRI's Fragments**

Arranged with recto and verso of the photos

**Samādhirājasūtra 1 Recto (SRS 1r)**



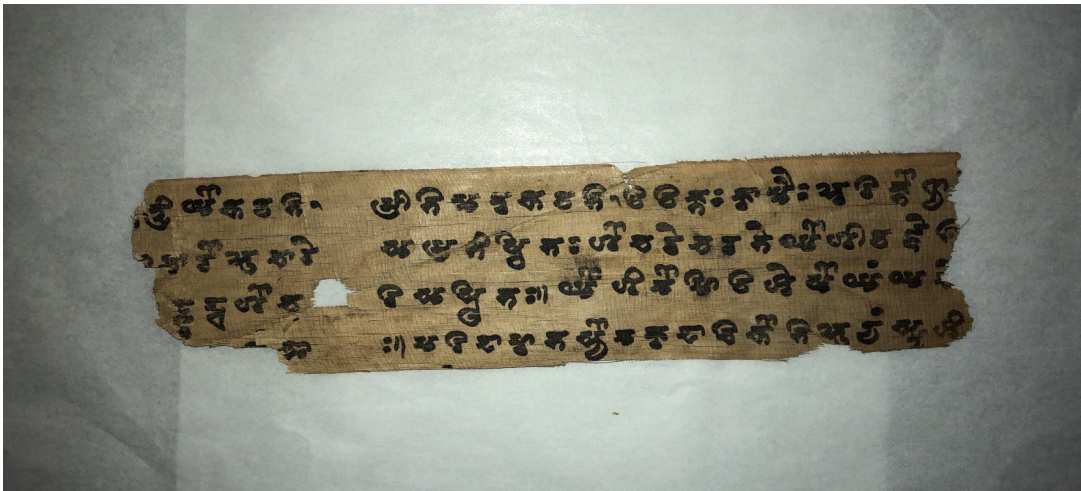
**Samādhirājasūtra 1 Verso (SRS 1v)**



Samādhirājasūtra 2 Recto (SRS 2r)



Samādhirājasūtra 2 Verso (SRS 2v)



Arranged in accord with the narrative

SRS 1r + SRS 2r



**SRS 2v + SRS 1v**

