

# **Библиотека Буддика**

## **Том 3**

**Москва  
«Книга по Требованию»**

УДК 291  
ББК 86.3  
Б59

Б59 Библиотека Буддика: Том 3 / – М.: Книга по Требованию, 2021. – 776 с.

**ISBN 978-5-517-91169-8**

Bibliotheca Buddhica — серия публикаций оригинальных и переводных буддийских текстов, созданная С. Ф. Ольденбургом и другими русскими учеными в Санкт-Петербурге при Российской академии наук и остающаяся до сих пор одним из самых авторитетных изданий среди буддологов мира. Репринтное издание по технологии print-on-demand с оригинала 1906 года.

**ISBN 978-5-517-91169-8**

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«YOYO Media», 2021

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BIBLIOTHECA BUDDHICA. III.

# AVADĀNAÇATAKA

A CENTURY OF EDIFYING TALES

BELONGING TO THE HĪNAYĀNA.

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EDITED BY

**Dr. J. S. Speyer,**

PROFESSOR AT THE UNIVERSITY OF GRONINGEN.

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I.



ST.-PÉTERSBOURG, 1902.

Commissionnaires de l'Académie Impériale des Sciences:

**J. Glasounof, M. Eggers & Cie, et C. Rieker**  
à St.-Pétersbourg,  
**N. Oglobline** à St.-Pétersbourg et Kief,  
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**Imprimé par ordre de l'Académie Impériale des sciences.**

**Juin 1902.**

**N. Doubrovine, Secrétaire perpétuel.**

**Imprimerie de l'Académie Impériale des sciences.**

**Vasa-Ostr., 9 ligne, № 12.**



To

HENDRIK KERN,

the path-finder in the study of Buddhism,

the teacher and the friend,

this work is dedicated by

the editor.



## Introduction.

(Preliminary.)

The Avadānaçataka is a collection of sacred tales, made up of just one hundred avadānas divided into ten sections (*vargas*) of ten tales each; avadāna nr. 5 is lost in the Sanskrit original, see below. Its qualification as a Hinayāna-sūtra is based on Chinese authority (see Bunyiu Nanjio's *Catalogue*, nr. 1324) and fully complies with the general character and the style of the work. It was translated into Chinese at as early a date as the third century A. D.; this translation is still extant and has its place in the Chinese Tripitaka. The original may have been composed one or two centuries before, as I tried to prove from several indications in a paper read at the Amsterdam Royal Academy; see *Verslagen en Mededeelingen van de Koninklijke Akademie van Wetenschappen, Vierde Reeks*, III, 361—418. In the colophon at the end of the work it is named a *Sugatabhāṣita*, and in a ḡloka added in one of the modern manuscripts (D), *subuddhavākya*.

The Tibetan translation of our text is vol. XXIX of *Mdo*. It has been compared with the Sanskrit original by Burnouf and the late M. Feer. The former states it to be very literal (*Introduction*, original edit. p. 7), the latter has got much help from it for his French translation of the Avadānaçataka, which appeared in 1891 in the XVIII<sup>d</sup> volume of the *Annales du Musée Guimet*. It is the place here to give utterance to my feelings of gratitude towards M. Feer, who put at my disposal his thorough know-

ledge of the Tibetan language and provided me with every information concerning the Tibetan version that I wanted<sup>1</sup>). It is to him that I am indebted for all quotations from the Tibetan, put in the foot-notes of this edition, many of them important for the explanation or constitution of the text. The Chinese translation did not prove as useful an instrument. Being made rather freely, it has many abridgments and omissions; now and then it contains more than our Sanskrit redaction. My friend Prof. de Groot at Leiden, at my request, had the kindness to compare the Chinese translation, and it is to him that I owe the information thereabout given in the foot-notes.

The editor of the *Avadānaçataka* is in a better position than were those of the *Divyāvadāna* and the *Buddhacarita*. The latter works are only accessible in modern copies of originals still extant in Nepal but not at the disposal of scholars. Of the *Avadānaçataka* we have the original at the Cambridge University Library, being acquired by Dr. D. Wright. It is Add. 1611 of Bendall's *Catalogue*. I am very grateful to the Cambridge University authorities who, at the intercession of Prof. Cowell, most liberally allowed me to have the valuable manuscript sent to our University Library at Groningen. Experience taught me the value of drawing from the source. In several cases, where the copies have erroneous readings, the true reading is found in the original MS, be it that the copyists by carelessness or oversight did not heed marginal or other corrections or that they failed to read well akṣaras which had been written rather indistinctly or had become uncertain by lapse of time.

Besides the Cambridge MS Add. 1611, which I denote by B, I have collated three MSS copied from it, which I call D, P, C. The former two are Hodgson manuscripts, while C was copied for Dr. Wright. P is a Devanāgarī MS, the other two are written with Nepalese characters. P consists of two volumes, belonging

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1) A few days after these words were written, I learnt the death of my friend Feer. His decease is a lamentable loss to Tibetan and Buddhist studies.

to the Burnouf collection in the Bibliothèque Nationale at Paris. Feer's translation is chiefly based on P.

C is Cambr. Add. nr. 1386, a bad copy. D, which bears the title *Çatakāvadāna*, is in the India Office Library. Prof. d'Oldenburg drew my attention to it. It was written in the year 921 of the Nepal era = 1801 A. D., on the 5<sup>th</sup> tithi of the white half of Phālguna.

This description of the manuscripts of the *Avadānaçataka* may suffice here. For a fuller account of them I refer to the *Preface*, which I purpose to give in the last fascicle, which will contain also an Index of Words including Proper Nouns.

That B is really the common original of DPC, as has been stated by M. Feer<sup>1)</sup>, will be evident for who, as I have done, compares them. In Feer's translation of tale nr. 39 there is mentioned a gap in the original, which the translator filled up from the Tibetan, adding in a note: «cette phrase est dans le tibétain seul, le Ms. sanskrit doit être ici très défectueux»<sup>2)</sup>. The fact is that the copyist of P overlooked a line in his original, which coincides exactly with f. 37 b 2 of our ms. B. Tale nr. 5, which exists in both Chinese and Tibetan versions, is lost in our Sanskrit tradition<sup>3)</sup>. Yet, the title सोम इति and the usual beginning of the fifth avadāna बुद्धो भगवान्सत्कृतो etc. जेतवने मक्खविकारे ऽनाद्यपिउ-दस्यारामे विक्रति स्म are in their place. But what immediately follows is quite different. It runs thus: तस्मिंश्च समये त्रयस्त्रिंशे देवभुवने पूर्वरोषितकुशलभोगाद्यवनधर्मिणो देवपुत्रस्य पूर्वनिमित्तानि प्रादुर्भवन्ति । धर्मता and from thence follows textually, with a few slight variations, the beginning of *Sūkarikāvadāna*, = Cowell and Neil's *Divyāv.* p. 193, 20—194, 24 त्रिशरणपरिगृहीतो भूत्वा. Here the narrative stops abruptly, and nr. 6 of *Avadānaçataka* वडिक इति immediately follows. In the MSS DPC one is at a loss how to account for

1) *Journal asiatique* (1879) Sept. Série, t. XIV, p. 144.

2) See n. 3 on p. 149 of the French translation.

3) See Feer's translation, p. 36.

this singular blending of two different texts. In B the last words belonging to the *Sūkarikāvadāna* are also the last words of the page 5b, with tale nr. 6 a new folio begins. From this we may infer that it was the copyist of B who made the mistake. Instead of copying from the *Avadānaçataka* the story of Soma, he copied from another book the *Sūkarikāvadāna*. Before finishing folio 5, he became aware of what he had done, but for some reason or other was not willing to cancel what he had written; therefore he continued to copy the *Sūkarikāvadāna* to the bottom of page 5b, but as soon as he commenced the new folio (6a), he abandoned the wrong text, opening with the title and the preamble of tale nr. 6. This device gave him the chance of concealing his carelessness from his superior.

Nevertheless, the copies may sometimes prove useful, though we have the original, to correct faults of B and where the writing is more or less indistinct. Upon the whole, B is written very carefully; the smaller or greater gaps in the text may be imputed mostly to its archetype.

In the Preface on his translation, M. Feer shows that several more recent collections of *avadānas*, the so called *Avadānamālās*, contain many paraphrases of tales taken from our collection. Considering the imperfect state of the one source, through which the *Avadānaçataka* has been handed down to us, I thought it worth while to avail myself of those paraphrases, so far as they concern the tales of our text, for critical purposes. In fact, the collation of such *avadānas* of the *Kalpadrūmāvadānamālā* and the *Ratnāvadānamālā* as rest on the *Avadānaçataka* has proved of considerable profit to me. I have not compared throughout the parallel stories of the *Dvāviṃṣatyavadāna*; for, partly from information got by Dr. Sten Konow, to whom the Paris MS had been lent, partly from personal inspection in 1900 at the Bibliothèque Nationale of sundry test passages, which the two texts have in common, I came to the conclusion that those parallel stories in the *Dvāviṃṣatyavadāna* are derived