

## *Evam Eva in the Saddharmapuṇḍarīka*

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### 1. Introduction

Johan Hendrik Caspar Kern, one of the authors of the Kern-Nanjio edition (KN), the first edition of the *Saddharmapuṇḍarīka* (SP) manuscripts, and the nominator of Buddhist Hybrid Sanskrit (BHS), Franklin Edgerton, discovered the existence of different readings among the SP manuscripts.<sup>1)</sup> The existence of these variant readings led Kern to suggest that the early editions of the SP had been compiled under Middle Indo-Aryan (MIA) language conditions.<sup>2)</sup> Besides Kern's suggestion, Edgerton and Heinrich Lüders proposed the Sanskritization hypothesis, which theorizes that the SP became Sanskritized during its transmission and transcription.<sup>3)</sup>

However, many manuscript scholars, beginning with John Brough, still desire to respond to this proposal.<sup>4)</sup> Therefore, to test the validity of this Sanskritization hypothesis, I have been examining the variant readings that, as indicated by Kern, exist among SP manuscripts of remarkably different copying ages.

As another consideration, the style of the SP text is composed of verses and proses. Still, many verses of the SP do not fit the expected standard meter.<sup>5)</sup> In particular, such instances are often found in pādas containing the prefixes *pr<sup>o</sup>*, *jñ<sup>o</sup>*, *st<sup>o</sup>*, etc., in classical Sanskrit (Skt). Generally, short vowels + *pr<sup>o</sup>*, *jñ<sup>o</sup>*, *st<sup>o</sup>*, etc., become long vowels. Still, when SP verses containing such prefixes are metrically non-conforming, this long vowel is considered a short vowel and thus meter-conforming. Nevertheless, many SP verses are still meter-conforming with the long vowel. I have identified the SP verses containing the Skt prefix *pr<sup>o</sup>* as an example, with the following results: [1] Numerous parallel and similar verses exist among the significant early Buddhist texts {*Sutta-nipāta* (Sn), *Dhammapada* (Dhp), *Theragāthā* (Th) and *Therīgāthā* (Thī)}, *Mahāvastu-Avadāna* (Mv) and *Lalitavistara* (LV).<sup>6)</sup> [2] Several parallel and similar pādas exist among Mv, LV and SP.

[3] SP prose parts suggest Sanskritization in variant readings of the prefix *pr*<sup>o</sup> among SP manuscripts in their chronological transcription order. Because of [1]–[3], I find a very high possibility of Sanskritization in the SP.<sup>7)</sup>

In this paper, I discuss the Sanskritization hypothesis of the SP, focusing on the meter of *evam eva*, meaning “exactly as it is” or “just so,” that appears in the SP verses, taking the above-verified results into account.

## 2. *Evam Eva* Found throughout the Saddharmapuṇḍarīka Manuscripts

In my previous studies,<sup>8)</sup> I presented the results of verifying the Sanskritization hypothesis in the SP manuscripts by investigating Kern’s variant readings in dialect and the prefix *pr*<sup>o</sup>. In this paper, I will further confirm the above and discuss variant readings of “*evam eva*” that appear in the SP verses, other than the variant reading shown by Kern.<sup>9)</sup>

In KN in SP normative text, “*evam eva*” appears in 35 places—4 in the verses and 31 in the prose. An example of KN verse includes the following (bold text added by the author):

KN 89.11 ([3]85a) ***evam eva haṃ śārisutā maharṣī sattvāna trāṇaṃ ca pitā ca bhomi |***  
*putrāś ca te prāṇina sarvi mahyaṃ traidhātuke kāmavilagna bālāḥ ||*

\*<sup>1</sup> 89.11 indicates page 89, line 11 of KN; Number in [ ] indicates SP chapters.

In this [3]85a pāda, which should be *tristubh* due to meter constraints, it is  $\cup\cup\cup\cup\cup\cup\cup\cup\cup\cup$ , which does not fit that meter. I selected SP verses with remarkable differences in copying ages and found that the following [3]85a pādas correspond to the above. The figures in parentheses indicate approximate copying ages with archaeological sites.

Gilgit-Nepal (G-N) tradition

(6–7C CE; Gilgit)	D1–35b7	<b><i>em eva haṃ śārisutā maharṣī</i></b>
(6–7C CE; Gilgit)	D2a–29a4	<b><i>em eva haṃ śārisutā maharṣī</i></b>
(7–8C CE; Gilgit)	D3b–3161.7	<b><i>em eva haṃ śārisutā maharṣī</i></b>
(1064–1065CE)	C5 28b5	<b><i>em eva haṃ śārisutā maharṣī</i></b>
(1803–1804CE)	R 34b6	<b><i>em evāhaṃ śārisutā maharṣī</i></b>

Central Asia (CA) tradition

(9–10C CE; Khotan)	O 94b7	<b><i>evam eva haṃ śārisutā maharṣī</i></b> ·
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It is clear that among SP manuscripts, these pādas show that the variant reading of “*evam eva*” ( $\cup\cup\cup\cup$ ) is “*em eva*” ( $\cup\cup\cup\cup$ ), as these verses indicate. The combination “*em eva*” appears in a rock inscription<sup>9)</sup> of King Aśoka, the third emperor of the Maurya empire of the Indian

subcontinent from 268 to 232 BCE, and is also used in the Ardhmagadhī (AMg) language.<sup>10</sup> The “*em eva*” [combination] also appears in KN in five pādas but not in prose parts. It appears in the above SP manuscript and KN, but only in verses. Moreover, “*em eva*” does not appear in the prose of the KN and the above SP manuscripts—only “*evam eva*” appears. Reading these pādas as “*em eva*” instead of “*evam eva*” would make them fit the meter. The verses in which “*em eva*” and “*evam eva*” appear are listed in Table 1, which lists the 9 places where “*em eva*” and “*evam eva*” are found.

Table 1 Occurrences of variant readings in the *Saddharmapuṇḍarīka* pādas of its manuscripts and Kern-Nanjio: “*em eva*” (light greyscale parts) and “*evam eva*” (dark greyscale parts)

\* 2 \*\*\*\*\* indicates missing parts of the manuscripts, ----- indicates not applicable

Tradition	Copying age	(Mix revised, 9–19C. CE)	Central Asia			Gilgit-Nepal					
			Old (Mid 5 <sup>th</sup> –8 C. CE)	New (9–10 C. CE)		Old (6–8 C. CE.)	Middle (1064–1065 CE)	New (1803–1804 CE)			
Manuscripts		KN	Lü; M; FB; F1–6; Khā	O		D1; D2a; D2b; D3a; D3b; D4	C5	R			
(1)	<i>evam eva</i>	[2]31.12 (10d)	<i>evam eva</i>	<i>evam eva</i>	39a1	*****	<i>evam eva</i>	10 <sup>a</sup> a5	<i>evam eva</i>	14a4	
(2)	<i>evam eva</i>	[3]89.11 (85a)	*****	<i>evam eva</i>	94b7	<i>emeva</i>	D1–35b7; D2a–29a4; D3b–3161.7	<i>emeva</i>	28b5	<i>emevāham</i>	34b6
(3)	<i>emeva</i>	[3]99.2 (147c)	*****	<i>emeva</i>	101b1	<i>emeva</i>	D2a–31b1	<i>emeva</i>	31b2	<i>emeva</i>	37b3
(4)	<i>emeva</i>	[5]127.9 (16a)	*****	<i>emeva</i>	127b7	<i>emeva</i>	D1–49a3	<i>emeva</i>	40b2	<i>evam eva</i>	47b1
(5)	<i>emeva</i>	[7]197.9 (103a)	*****	<i>evam aham</i>	188b5	<i>emeva</i>	D1–74a2	<i>emeva</i>	64b1	<i>evam eva</i>	72b3
(6)	<i>emeva</i>	[8]213.7 (42a)	*****	<i>emeva</i>	202b7	*****		<i>emeva</i>	69b3	<i>evam eva</i>	77b5
(7)	<i>evam eva</i>	[10]236.1 (20a)	*****	<i>emeva</i>	224b5	<i>evam eva</i>	D2–65a2	<i>evam eva</i>	76a4	<i>evam eva</i>	85b2
(8)	<i>emeva</i>	[14]313.11 (50a)	<i>emeva</i>	FB36b8	301b5	<i>evam eva</i>	D1–114b6	<i>mameva</i>	102a5	<i>evam eva</i>	113a1
(9)	<i>evam eva</i>	[15]326.7 (21a)	*****	-----		<i>emeva</i>	D1–119b5	<i>evam eva</i>	107a3	<i>emeva</i>	117b5

Table 1, therefore, shows that the variant readings “*em eva*” and “*evam eva*” that appear in the pādas in the SP manuscripts have the following characteristics: (a) Table 1(3) shows when all SP manuscripts have *em eva*; (b) When the old and new CA and the middle G-N traditions are *em eva*, the new G-N tradition has *evam eva*: Table 1(4); (c) When the CA tradition is *em eva*, the old and new G-N traditions have *evam eva*: Table 1(8); (d) Table 1(1) shows when all SP manuscripts are *evam eva*. Of the (a)-(d) above, only (d) fits the meter in pādas as “*evam eva*.” For G-N traditions in Table 1(7), it is “*evam eva*,” but in the CA tradition in Table 1(8), “*em eva*” appears and fits the meter, regardless of manuscript copying age. In addition, in Table 1(1), the old G-N tradition is missing; but since the other SP manuscripts here are “*evam eva*,” it can be inferred that, in this location, “*evam eva*” is presumed to have been used in the early SP of this place.

### 3. Conclusion

The number of extant SP manuscripts is the largest among Buddhist sutras. Therefore, we can know of numerous variant readings among SP manuscripts. In this paper, I have investigated the metrically non-conforming Skt prefix *pr*<sup>o</sup> and *evam eva* in SP manuscripts that can be classified according to copying age, traditions, and Kern's variant readings. I have again proved that the Sanskritization hypothesis is highly plausible: the early SP compilation was initially produced under MIA-like language conditions. It was Sanskritized as the SP manuscripts were copied and transmitted.

Furthermore, for the *evam eva* treated in this paper, we find that this variant reading is AMg *em eva*, and the Skt variant reading in the SP text is not only Pāli and BHS but AMg as well. In addition, as seen in Table 1 (1), *evam eva* appears in SP Chapter 2, 10c—considered the oldest layer of SP—and this pāda fits the meter. From this, it is expected that *evam eva* was written in the early SP and that its text was a mixture of MIA, BHS, and Skt.

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#### Notes

- 1) KN VI–IX; BHSG: §1.40. 2) KN IXff. 3) Lüders 1916; BHSG: §1.36, §1.40, fn. 16.  
 4) A commentary on discussing the Sanskritization hypothesis in the SP manuscripts can be seen in Tsuji 1970: 5, fn. (5). 5) The results of the meter analysis of verses in KN can be found in Ousaka 2014. 6) Nishi and Mayuzumi 2022. 7) Nishi 2021a. 8) Nishi 2015–2023.  
 9) One example is seen in WT: 10–24. 10) CPD: 2528 (p.121, 2); AMgD 332, 2; BHSD 156, 1.

#### Abbreviations

**AMg**: *Ardha-Magadhī*. **AMgD**: Ratnachandrajī, Shatavdhani. 1977. *An Illustrated Ardha-Magadhī Dictionary. Literary, Philosophical and Scientific with Sanskrit, Gujarati, Hindi and English Equivalents References to the Texts & Copious Quotations*. Tokyo: Meicho-Fukyū-Kai. **B**: MS. Or. 2204. British Library, London; *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204): Romanized Text*. Ed. Noriyoshi Mizufune. Tokyo: Soka Gakkai, 2011. **BCARI**: Chūō Gakujutsu Kenkyūsho kiyō 中央学術研究所紀要 [Bulletin of Chuo Academic Research Institute]. **BHS**: Buddhist Hybrid Sanskrit. **BHSD**: Edgerton, Franklin. 1953. *Buddhist Hybrid Sanskrit Dictionary*. Delhi: Motilal Banarsidass Publishers. Reprint, 1998. **BHSG**: Edgerton, Franklin. 1953. *Buddhist Hybrid Sanskrit Grammar*. Delhi: Motilal Banarsidass Publishers. Reprint, 1998. **CPD**: Turner, Ralph Lilley. 1962–1966. *A Comparative Dictionary of the Indo-Aryan Languages*. London: Oxford University Press. Includes three supplements, published 1969–1985. **C5**: MS. Add. 1684. Cambridge University Library, Cambridge; *Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684): Romanized Text*. Ed. Haruaki Kotsuki. Tokyo: Soka

Gakkai, 2010. **DI**: MS. Serial No. 45. National Archives of India, New Delhi. **D2a**: MS. Serial No. 44, 45 (RL No. 3031, 3032), 47, 49. National Archives of India, New Delhi. **D2b**: MS. Serial No. 50 (3217–3220). National Archives of India, New Delhi; Toda's Concordance of SG (Group B). **D3a**: MS. Serial No. 48. National Archives of India, New Delhi and Gil. C8. Or. 11878B. British Museum, London. **D3b**: MS. Serial No. 50 (3121–3216). National Archives of India, New Delhi; Toda's Concordance of SG (Group C). **D4**: MS held in the Sir Pratap Singh Museum, Srinagar; *A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarīkasūtra*. Ed. Oskar von Hinüber. Tokyo: Reiyūkai, 1982. **Dhp**: *Dhammapada*. Ed. Oskar von Hinüber and Kenneth Roy Norman. Oxford: Pali Text Society, 1995. **F1–F6**: **F1**=Fragments obtained by Petrovsky at Kashgar. In Toda 1983, Part Three II; **F2**=Fragments of Stein Collection from Khādalik, India Office Library, London. In Toda 1983, Part Three III; **F3**=Fragments of Stein Collection from the Domoko Region, India Office Library, London and obtained by von Le Coq at Khotan. In Toda 1983, Part Three IV; **F4**=Fragments of Stein & Hoernle Collection from Khādalik, India Office Library, London. In Toda 1983, Part Three V; **F5**=Fragments from an unknown site, India Office Library, London. In Toda 1983, Part Three VI; **F6**=Miscellaneous fragments obtained by Petrovsky at Kashgar, obtained by G. Macartney, Hoernle, and von Le Coq at Shêng-chin, obtained by the Otani expeditions near Khotan, and obtained by the Otani expeditions at T'u-Yü-kou near Turfan. In Toda 1983, Part Three VII. **FB**: MS. No. F. xii, 7. India Office Library, London. In Toda 1983, Part Two Farhād-Bēg. **IBK**: Indogaku Bukkyōgaku kenkyū [*Journal of Indian and Buddhist Studies*]. **Khā**: *Fragments of a Manuscript of the Saddharmapuṇḍarīkasūtra from Khādaliq*. Ed. Klaus Wille. Lotus Sutra Manuscript Series 3. Tokyo: Soka Gakkai, 2000. **KN**: *Saddharmapuṇḍarīka*. Bibliotheca Buddhica X. Ed. H[endrik] Kern and Bunyiu Nanjio. St. Pétersbourg: Imprimerie de l'Académie Impériale des Sciences, 1908–1912. **LV**: Vaidya, P. L. 1958. *The Lalitavistara*. Buddhist Sanskrit Texts 1. Darbhanga: The Mithila Institute. **Lū**: *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection Facsimile Edition and Romanized Text*. Ed. Jiang Zhongxin. Lüshun: Lüshun Museum / Tokyo: Soka Gakkai, 1997. **M**: Readings from Central Asian MSS. Ed. N. D. Mironov. In *Saddharmapuṇḍarīkasūtram, with N.D.Mironov's Readings from Central Asian MSS*, ed. Nalinaksha Dutt. Bibliotheca Indica, no. 276. Calcutta: The Asiatic Society, 1953. **MIA**: Middle Indo-Aryan. **MS**: Manuscript. **Mv**: *Mahāvastu-Avadhāna*. Senart, Émile. 1882–1897. *Le Mahāvastu. Texte sanskrit publié por la première fois et accompagné d'introductions et d'un commentaire*. 3 vols. Tokyo: Meicho-Fuyū-Kai. Reprint, 1997. **O**: MS. Kashgar; *Saddharmapuṇḍarīkasūtra, Central Asian Manuscripts. Romanized Text*. Part I, *Kashgar Manuscript*. Ed. Hirofumi Toda. Tokushima: Kyoiku Shuppan Center, 1983. **R**: MS. No. 6. The Royal Asiatic Society of Great Britain and Ireland, London; *Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6): Romanized Text*. Ed. Haruaki Kotsuki. Tokyo: Soka Gakkai, 2007. **Skt**: Classical Sanskrit. **Sn**: *Sutta-nipāta*. Ed. Dines Andersen and Helmer Smith. London: Pali Text Society, 1913. **SP**: *Saddharmapuṇḍarīka*. **Th**: *Theragāthā*. Second edition with Appendices. Ed. Hermann Oldenberg. London: Pali Text Society, 1966. **Thī**: *Therīgāthā*. Second edition with Appendices. Ed. Richard Pischel. London: Pali Text Society, 1966. **Toda's Concordance**: Kotsuki, Haruaki, and Noriyoshi Mizufune. 2003. "A Concordance of Romanized Texts of Saddharmapuṇḍarīka Manuscripts Transliterated by Prof. Hirofumi Toda in Reference to the Kern-Nanjio Edition." In *Sanskrit Lotus Sutra Manuscript from University of Tokyo General Library (No. 414): Romanized Text*, ed. Haruaki Kotsuki, Appendix II: 256–265. Tokyo: Soka Gakkai. **WT**: *Saddharmapuṇḍarīkasūtram: Romanized and Revised Text of the Bibliotheca Buddhica Publication by Consulting a Sanskrit MS. and Tibetan and Chinese Translations*. Ed. Unrai

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(This research was supported in part by JSPS Grant-in-Aid for Scientific Research (C) (KAKENHI) Grant Number JP21K00058)

**Key words** *Saddharmapuṇḍarīka*, variant readings, *em eva*, *evam eva*, metri causa, Sanskritization

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