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*The Mahākarmavibhaṅga and the Karmavibhaṅgasūtra (3):
Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal*

The International Research Institute for Advanced Buddhology
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創価大学・国際仏教学高等研究所
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Symbols used:

+	lost <i>akṣara</i>
()	restored <i>akṣara</i>
[]	damaged <i>akṣara</i>
< >	omitted <i>akṣara</i>
{ }	superfluous <i>akṣara</i>
{{ }}	erased <i>akṣara</i>
<< >>	interlinear insertion
..	illegible <i>akṣara</i>
.	single element missing
*	<i>virāma</i>
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of <i>anusvāra</i> and <i>virāma</i>
'	<i>avagraha</i>
;	<i>visarga</i> -like sign to fulfill a blank, mostly at the end of line or before a punch hole

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3).

In addition, quotations marks — straight or not — have been added to the text for convenience of reading, especially in case of the conversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the *prākṛitic* forms or orthographical/sound-oriented mistranscriptions are given. Bibliographical references which seem to be parallel to the quotations in the text are also given in the footnotes but their reading will be taken into a consideration at the next stage of a critical revision.

* The present writer must express his thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing him with the microfilms of the MSS and other forms of assistance.

MS[A]: No. 4-20

1. ta○tra katamañ karmmālpāyuhṣaṁvarttanīyañ || ucyate |

prānā¹tipātaḥ <l> prānāti;(10v.4)sya² samanumo<<da>>ñañ | prānātipātasya
varṇṇa○vādītā | amitramar<aṅ>ābhinandanañ | amitramaraṇasya samādāpanañ |
amitra(10v.5)marāṇavarṇavādītā³ | garbhasātanāñ | garbhasātanasya varṇṇavādītā |
ṣṭhaṅḍila⁴pratiṣṭhāpanañ {l} yetra⁵ bahava⁶ prāṇini⁷ ghātyante {l}
maḥiṣapaśuśū(11r.1)karakukkuṭādayas tasya yajñapravarttakasya putrā⁸ pautrās cānyeś⁹ ca
janāḥ phalārtheṇo¹⁰ bhayabhītās cānuvṛttim ku(r)vānāḥ satvā¹¹ nirghātaya ..i¹²;

¹ For *prāṇā*^o. Interchange between *n-* and *ṇ-* is found elsewhere in this MS. Hereinafter, this type of oprthography will not be mentioned.

² Read *prānāti(pāta)sya*.

³ Read *amitramaraṇa(sya) varṇṇavādītā*.

⁴ *ṣṭh-* for *sth-*. Cf. BHSG §2.61. Consonant cluster *-ṣ t(h)-*, whether it appears in case of one word or in case of the external sandhi, is written as *-ṣ ṭ(h)-* elsewhere in this MS. Hereinafter, this type of oprthography will not be mentioned.

⁵ For *yatra*.

⁶ For *bahava(h)*.

⁷ Read *prāṇino (= prāṇino)*.

⁸ For *putrā(h)*.

⁹ Read *cānye*.

¹⁰ For *phalārthino*. Cf. BHSG §3.59: *e* for *i*. However, in this case, this happens not due to the metrical reason but to a mere scribal error: the vowel sign *-i* is usually attached to the left side of the base letter and the sign *-e* (which is attached to *akṣara th-*, in this case) is also placed on the left side (but with slightly curved line).

¹¹ For *sa(t)tvā(n)*. [m.pl.Ac.] BHSG §8.92. The word *sattva* is normally written as *satva* in this MS. No further note, except a reconstruction, will be given hereinafter.

¹² Read *nirghātaya(ni)i*.

MS[B]: No. 1-1697

1. tatra kataman¹ ka○rma {yad} ālpāyuhṣaṃvarttanīya² || ucyate ||

prāṇātipātikah <|> prāṇātipātyānumodanāt <|> prāṇātipāte varṇṇavādi(6v.5) + + + +
 + +³ bh[i]nandanam <|> ⁴ amitramaraṇasya varṇṇavādītā | garbhaśāta○nam⁵ varṇṇavādītā
 | sthaṇḍilapraṭiṣṭhāpanam yatra bahavaḥ prāṇino mahiṣapaśuśūkarakukkuṭādayo ghātyante
 tasya;(6v.6) + + + + + +⁶ trās cānye ca janāḥ phalārthino bhayabhītās cānuvṛttiḥ⁷
 kurvanti | satvāni ca ghātayanti |

¹ For *kataman*.

² For ° *saṃvarttanīya(m)*.

³ Read (*tā | amitramaraṇā*).

⁴ Before this, one phrase “*amitramaraṇasya samādāpanam*” which is found in MS[A] is omitted.

⁵ Here is also a confusion. Add (*garbhaśātanasya*) as found in MS[A].

⁶ Read (*yajñapṛavartakasya pu*).

⁷ Read *cānuvṛttiḥ*.

MS[A]: No. 4-20

a) (11r.2) [yathā] Kāsmīrāyām¹ mahānagare² bhikṣuḥ ki;○lārhan anyatramasmin*³
gṛhadvāre tiṣṭhati | tasya gṛhasya pārśvana⁴ rājapathaḥ ṭe;(11r.3)na paśu⁵ ravamāno nīyamte⁶
|

sa bhikṣu⁷ taṃ dṛṣṭvā ○

"hāhā dhik kaṣṭam" iti vadati |

puruṣaḥ pṛcchaty

"ārya kim ayaṃ dhik kaṣṭaśabdā" iti |⁸

¹ For *Kāsmīrāyām*. Though Lévi reads this MS[A] as *Karmārāyām* in his footnote 11, p. 32, the ligature *smī* is clear.

² For *mahānagaryām*. [f.sg.L.] Cf. BHSG §6.15-17: "one gender agreeing with nouns of another."

³ For *anyatarasmin* or *anyatamasmin*. BHSD s.v. *anyatara*. It says: "as equivalent of Skt. *anyatama* (which is also used in BHS in the same way, notably in *Dīvy* and *Av*)" [p. 41].

⁴ Read *pārśvena*. A careless mistake by the scribe.

⁵ For *paśū*. The form *paśu* shows a drop of *visarga* without the lengthening of a preceding short vowel (cf. BHSG §3.44) or it itself is m.sg.N. form ? Cf. BHSG §12.13: m.sg.N. form of *u*-stem.

⁶ For *nīyate* [3rd.sg.]. Cf. BHSG §25.30.

⁷ For *bhikṣu* (*h*).

⁸ This *danḍa* is written on the right margin of this side.

MS[B]: No. 1-1697

a) yathā Kāśmīrāyāṃ mahānagaryāṃ bhikṣu¹ kilārhan sarvānyatarasmin gṛhadvāre
sthitaḥ <l> tas[yai](7r.1) + + + + + +² vamāno nīyate ।

sa bhikṣus taṃ dṛṣṭvā {l} āha ।

"hā dhik* kaṣṭam" iti ॥

puruṣās taṃ pṛcchanti ।

"ārya kim ayam "hā dhik* kaṣṭam" iti śabdaḥ ।"

¹ For *bhikṣu* (*ḥ*).

² It is impossible to have such a long passage here as is found in MS[A]: (*gṛhasya pārsveṇa rājapathas tena paśū ra*).

MS[A]: No. 4–20

(11r.4) sa āha |

"na vaktavyam¹ etad aśrāddhānām | kāryā{m};○rthan² tu bravīmi | ya eṣa paśrvamāno³ nīyate | anena purā īśvareṇa⁴ bhūtvā śṭha(11r.5)ṇḍilaṃ putiṣṭhāpitaṃ⁵ | sāvatsarikaś⁶ ca paśujajñah⁷ pravarttitaḥ | tatrānena bahavaḥ {l} dhasavo⁸ ghātītāḥ | maraṇakāle ca putrāṇ āhū(11v.1)yāha | "patrā⁹ yady aṣṭi mayi snehaḥ | ya eṣa mayā sām̐vatsarikaḥ paśujajñah¹⁰ pravarttitaḥ | eṣa mayi kālagate 'nupravarttavya" iti | pu(11v.2)trais "tathāṣṭv" iti putraśrutam¹¹ | sa kālagata○ṣ ṭena mohajena prānātipāte<<na>> samanvāgataḥ svagr̥he paśu¹² pratyāyātaḥ¹³ | sa jā(11v.3)tau jātau ghātyate | adhunā¹⁴ ekaṣaṣṭitamam ○ nīyate |"

atha sa bhikṣuṣ ṭam paśuṃ karuṇāyamāṇa āha |

"svayam eva te thaṇḍalaḥ¹⁵ (11v.4) kṛtaḥ¹⁶ svayam eva yajñah pravarttitaḥ | bahava○ḥ paśva ghātītāḥ | ki¹⁷ ravase sarvvaṃ nirthakam¹⁸ |"

¹ For *vaktavyam*. Cf. BHSG §2.64.

² Read *kāryārthaṃ*.

³ Read *paśū ravamāno*. Vowel sign *-ū* is confused with *-r* (cf. BHSG §3.93: *r* for *ū*) and initial *ra* of the succeeding word is lost?

⁴ For *īśvareṇa*. Cf. BHSG §3.38: *i* for *ī* before a consonant cluster.

⁵ Read *prati*^o. Orthological confusion between *pra-* and *pu-*.

⁶ For *sā(m)vatsarikaś*.

⁷ For *yajñah*. BHSG §2.34: *j* for *y*.

⁸ Read *paśavo*. This *akṣara pa-* is probably mistranscribed into *dba-*.

⁹ Read *putrā(h)*. A mere scribal mistake.

¹⁰ For *yajñah*. BHSG §2.34: *y* for *j*.

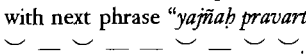
¹¹ Read *pratiśrutam*. A mere confusion due to the repeated appearance of the word *putra-*.

¹² For *paśu(h)*.

¹³ For *pratyājātah*. BHSG §2.34: *y* for *j*.

¹⁴ Hiatus remains.

¹⁵ For (*s*)*thaṇḍila(m)*. BHSG §2.12: *th* for *sth*.

¹⁶ For *kṛtam*. Is this phrase "(*s*)*thaṇḍalaḥ kṛtaḥ*," which takes m.sg.N. ending, intentionally synchronised with next phrase "*yajñah pravarttitaḥ*"? The order of short and long vowels in this set agree each other: 

¹⁷ For *ki(m)*. Cf. BHSG §21.12: *ki* for *kim*.

¹⁸ For *ni(ra)rthakam*.

MS[B]: No. 1-1697

sa āha ||

"na vaktavyam etad aśrāddhānām kāryā(7r.2) + + + + ..¹ [e]ṣa paś[ū] ravamāno
 nīyate | anena purā vaṇigīśvare○ṇa bhūtvā sthaṇḍilaṃ pratiṣṭhāpitaṃ | samvatsarika²
 {sā} paśuṃ yajñāḥ pravarttitaḥ tatrānena bahavaḥ paśavo³ ghātitaḥ (7r.3) + + +⁴ [k]āle
 [p]u[t]rān āhūya, āha || "putrā yady asti mayi sneha⁵ ya eṣa ma○yāsamvatsarika⁶ paśuyajñāḥ
 pravarttitaḥ | eṣa mayi kālagate⁷ anupravarttayitavya⁸" iti <|> putrais "tathāstv" i;(7r.4) +
 +⁹ tīsrutaṃ || sa kālagatas tena mohajena prāṇātipātena samanvāga○taḥ sve grhe paśuṣu
 pratyājātaḥ | sa tatra jātau jātau ghātyate¹⁰ idaṃ tv ekaśaṣṭitama¹¹ vāram upa nīyata" iti |
 (7r.5) + +¹² sa bhikṣus taṃ paśuṃ karuṇāya{{na}}māṇa āha ||

"svayam eva te sthaṇḍi○laṃ kṛtaṃ svayam eva {{|}} yajñam pravarttitaṃ¹³ bahava¹⁴
 paśavaś ca ghātita¹⁵ ki¹⁶ ravase sarvam idaṃ nirarthakaṃ |"

¹ Read (*rtbaṃ tu bravīmi | ya*).

² Read *sāmvatsarika(b)*.

³ For *paśavo*.

⁴ Read (*marāṇa*).

⁵ For *sneho*. Cf. BHSG §8.22: - *a* for sg.N. ending.

⁶ Read *sāmvatsarika(b)*.

⁷ Hiatus remains.

⁸ Original written: °*pravarttiyitavya*, and then a vowel sign -*i* of *tti-* is erased.

⁹ Read (*ti pra*).

¹⁰ Hiatus remains.

¹¹ For *ekaśaṣṭitama(m)*.

¹² Read (*atha*).

¹³ Read *yajñāḥ pravarttitaḥ*. This neuter ending is used throughout these two phrases while MS[A] takes masculine ending.

¹⁴ For *bahava(b)*. Cf. BHSG §12.49: -*ava* for pl.N. of *u*-stem (but only in verse).

¹⁵ For *ghātita(b)*. Cf. BHSG §8.78: -*ā* for pl.N. of *a*-stem.

¹⁶ For *ki(m)*. Cf. BHSG §21.12: *ki* for *kiṃ*.

MS[A]: No. 4-20

b) yata evamvidham ṣṭhaṇḍi¹lah² pra;(11v.5)tiṣṭhāpanam | tathā yuddhadarśanam | yatra bahavaḥ satvā ghātyante hastyaśvamahiśādayaḥ | yuddhapratibaddhānām ca śāstrānām abhinandanam* ||³

c) (12r.1) yathā coktam Bhagavatā Vaisālyām {sa}Kalikāsūtre⁴ | prāṇātipāta Ānanda āsevito⁵ bhāvita⁶ bahulīkṛto niraya⁷saṃvarttanīyo (')pi bha(12r.2)vati | tirjag⁸yonisaṃvarttanīyo (')pi bha○vati | pretaviśaya<saṃ>varttanīyo (')pi bhavati | yaḥ sarvvālpaprānātipātasya (12r.3) vipākamḥ⁹ {l} sa manuṣyabhūtasya sataḥ {l} a○lpāyuhṣa(m)varttanīyo (')pi bhavati |

¹ Originally written: -ṇḍi-. Rewritten.

² Read *ṣṭhaṇḍilaṃ* or *ṣṭhaṇḍila-*.

³ This double *daṇḍa* is written on the right side margin.

⁴ Read {sa} *Kālikāsūtre*? Is this title confused with *Kokālika*? If this emended title is correct, it corresponds to the *AN* V.164-169 [a story of monk Kālaka (x.87)] (Ed. by E. Hardy, 1900 [rp. 1979]); Ch. *Zhōngāhājīng* 『中阿含經』卷二十三「黑比丘經」(*Hēibīqiūjīng*), tr. by 瞿曇僧伽提婆 (Gautama Saṃghadeva) [397-398 CE.], T. No. 26 (94), vol. 1, 576a16-577b1. However, since the motif of the story of the *AN* (also of the Ch.) is “disputation (*adbikaraṇa*),” its content does not become parallel to the MKV.

The passage narrated below is a typical phrase which prescribes the results caused by a murder: *AN* IV. 247 (ed. by E. Hardy, 1899 [rp. 1979]. Ref. given by Lévi [1932], p. 33, fn. 6): *pāṇātipāto bhikkhave āsevito bhāvito bahulīkato nirayasamvarttaniko tiracchānāyonisaṃvarttaniko pittivisayasamvattaniko yo sabbalābho pāṇātipātassa vipāko manussabhūtaṃ appāyasaṃvattaniko hoti; Jātaka* No. 55 Pañcavudhajātaka, I. 275 (ed. by V.Fausbøll, 1887 [rp. 1990]): *pāṇātipātakammaṃ nāma niraye tiracchānāyoniyam pēttivisaye asurakāye ca nibhatteti, manussesu nibhattatthāne appāyukasamvattanikaṃ hotīti*. See also the *Kathāvatthu* XXII.7 (Vols. I+II, p. 618, ed. by A.C. Taylor, 1894-97 [rp. 1979]) wherein above passage of the *AN* is quoted. In the texts of the Sectarian Buddhism, for example, the *Abhidharmakośabhāṣya* refers to “result of murder” as follows: *sarve 'dbipatinīṣyandavipākaphaladā matāḥ* | [IV, 85ab] *akuśalais tāvat sarvair evāsevitaḥ bhāvitaḥ bahulīkṛtāḥ narakeṣūpapadyate* (almost same comment is given in the *Abhidharmadīpa* with *Vibhāṣāprabhāvṛtti*, ed. by Padmanabh S. Jaini, Tibetan Sanskrit Works Series Vol. IV, K.P. Jayaswal Research Institute, 1977, p. 177). La Vallée Poussin gives further references on this phrase (*L'Abhidharmakośa de Vasubandhu*, Mélanges Chinois et Bouddhiques Vol. XVI, tome III, p. 186, fn. 3).

⁵ Lévi's text reads “*sevito*” but, as stated in the previous note, it should be read as it is in the MS.

⁶ For *bhāvito*. A mere careless mistake.

⁷ Lévi [1932], p. 33, footnote 7: A *naraka*°. This reading is wrong.

⁸ For *tiryag*°. BHS §2.34: *y* for *j*.

⁹ For *vipākamḥ*.

MS[B]: No. 1-1697

b) ya¹ evaṃvidhaṃ sthaṇḍi(7r.6) + + + ..² ṣṭhāpanaṃ tathā yuddhadarśanaṃ | yatra bahavaḥ satvā ghātyante hastyaśvamaṇuṣyādaya³ yuddhapratibaddhānān ca śastrām⁴ abhinanda(na)m | |

c) yathā coktaṃ Bhagavatā Vaiśalyāṃ Kā[|]jīkā ...⁵ <l> .[ā]ṇātipāta⁶ Ā(7v.1) + .āśevito⁷ bahulikṛto⁸ narakasamvarttanīyo bhavati | tiryaggati⁹ samvarttanīyo (')pi¹⁰ yasmād alpaprāṇātipātasya vipāko maṇuṣyabhūtasya alpāyuhṣamva(r)ttanī[y]o [bh]. ...¹¹ [| |]

¹ Read *ya(thā)*.

² Read (*lasya prati*).

³ Read °*ādayo*. Cf. BHSG §10.154: -*aya* for pl. N. of *i*-stem (but only in verse).

⁴ Read *śastrā(ṇā)m*.

⁵ Read *Kālika(sūtre)*.

⁶ Read (*pr*)*āṇātipāta*.

⁷ Read *Ā(nand)āsevito*.

⁸ After this, add *bhāvito*. See the footnote 4 on MS[A].

⁹ Originally written: *gatā*, then vowel sign is corrected to *gati*.

¹⁰ After this sentence, one more phrase “(*bhavati* |) *pretaviṣayasamvarttanīyo 'pi bhavati* |” is omitted.

¹¹ Read *bb(avati)*.

MS[A]: No. 4-20

d) tathā daśādīnavā Nandikasūtre¹ uktāḥ prā(12r.4)nātipātasya ||idaṃ karma² alpāyuhṠsa(m)vartta<nī>yam || © ||

¹ This *sūtra*, as is noted by Lévi ([1932], p.33, fn. 12), seems to survive neither in Sanskrit nor in Chinese translation. Its Tibetan translation (?) alone is available (see the French translation of it, Léon Feer, “Fragments Extraits du Kandjour,” in *Annales du Musée Guimet*, Tome V, pp. 244-245). Although we do not have any complete Sanskrit or Chinese text of this *sūtra*, there is a quotation in the *Dāzhibidūlūn* 『大智度論』 wherein the Buddha told “ten evil results of murder” to a layman Nandika (Nāntījiā, 難提迦): 「如佛語難提迦優婆塞。殺生有十罪。何等為十。一者心常懷毒世世不絕。二者衆生憎惡眼不喜見。三者常懷惡念思惟惡事。四者衆生畏之如見蛇虎。五者睡時心怖覺亦不安。六者常有惡夢。七者命終之時／狂怖惡死。八者種短命業因緣。九者身壞命終墮泥梨中。十者若出為入常當短命。」 (T. No. 1509, vol. 25, 155c13-19). As for the translation of above passage and other references, see Lamotte, *Mpps* [*Le Traité de la Grande Vertu du Sage De Nāgārjuna (Mahāprajñāpāramitāsūtra)*], tome III, pp. 792-793 and a footnote 1 of p. 792. (This passage is also quoted by two other Chinese texts mentioning its source as the *Dāzhibidūlūn*: the *Fāmwāngjīng Púsàjièběn Shū* 『梵網經菩薩戒本疏』 第一, by 法藏 Hōzō, T. No. 1813, vol. 40, 611c27-612a5; the *Quānfāpútīxīnjí* 『勸發菩提心集』 卷中, by 慧沼 Eshō, T. No. 1862, vol. 45, 384c16-23). At this point, the present writer would like to express his thanks to Mr. Hsiao Chenkuo (蕭鎮國) who kindly allows to use his “Taisho Tripiṭaka CD-Rom” (inputted on the base of the first edition of the Taisho Tripiṭaka, vols. 1-55 + 85. Big5, CJK). References in the *Taisho Tripiṭaka* are found by searching on his CD-Rom.

In the Turfan manuscripts collection, a part of fragment is identified as the *Nandikasūtra* although it has only a beginning portion of this *sūtra* (Kat.-Nr. 162 [K 446 (TIII MQR)], aR4-9). In SHT I (1965), only its description is given whereas its transliteration is supplied in SHT IV (1980), pp. 99-100. This text, according to the information in SHT I (p. 92, note 4), corresponds to the Ch. *Zāāhánjīng* 『雜阿含經』 卷三十, tr. by 求那跋陀羅 Gunabhadra, 435-443 CE., T. No. 99 (855), vol. 2, 217c18-218a8; Pāli SN, Nandiya, V. 397-8 (ed. by Feer, PTS, 1898 [rp. 1976]). Unfortunately, these does not correspond to the MKV nor to above quotation in the *Dazhi du lun* since there is no story about “ten results of the murder.”

We have different story related to Nandika. It is included in the *Sthaviragāthā* (ed. by H. Bechert, *BBV* [*Bruchstücke buddhistischer Versammlungen aus zentralasiatischen Sanskrithandschriften, 1. Die Anavatapta-gāthā und die Sthaviragāthā*], 1961, pp. 136-138). Its Chinese parallels, as shown by Bechert, are the *Fówūbāidizǐzìshuōběnqījīng* 『佛五百弟子自說本起經』, tr. by 竺法護 (Dharmarakṣa), T. No. 199, vol. 4, 193a13-b8 and the *Gēběnshuōyīqièyǒubù Pīnàiyē Yāoshì* 『根本說一切有部昆奈耶藥事』, tr. by 義淨 (Yìjīng), T. No. 1448, vol. 24, 81b4-28. The name Nandika is translated in the former as “Nāntuó 難陀” (*Nanda) and in the latter “Yōuxǐ 有喜.” This story of Nanda/Nandika does not correspond to our MKV. For the details, see above *BBV*.

² Hiatus remains.

MS[B]: No. 1-1697

d) [t]. thā¹ daśādīnavā(7v.2) + .. kasūtre² ukta³ {l} prāṇātipātasya <l>

idaṃ karma⁴ alpāyuhṣamvarttanīyaṃ ○ || ||

¹ Read *t(a)thā*.

² Read *(Nandi)kasūtre*. Hiatus remains.

³ Read *uktāḥ*. Cf. BHSG §8.79 but this phenomenon is concerned to “mainly in verses m.c., metrical shortening of the preceding.”

⁴ Hiatus remains.

MS[A]: No. 4–20

2. tatra katamaṁ karmma dī(r)ghāyuh{I}sa(m)varttanīyaṁ | ucyate |¹

(12r.5) prāṇātipātānivr̥ttis² tadvarṇṇavādita³ | tatra samādāpanaṁ <|> tadvarṇṇavāditaḥ⁴
 | vadhyaprāptānām manuṣyapaśuṣkara⁵kukkuṭādīnām {{sa}} (12v.1) <parimocanam |>
 bhītānām satvānām⁶ abhayapradānaṁ | anāthānā⁷ satvānām marthe⁸ kārūnyacitrata⁹ |
 glānā¹⁰ satvānā¹¹ madhye maitraciṁttatāḥ¹² | anyeṣāñ ca bālavṛddhānā¹³ (12v.2) teṣāṁ eva
 bhojanapradānaṁ | pratigrāhake○ṣu maitracittatā¹⁴ | eta¹⁵ evaṁ pūrvvoktaṁ {I}
 ku<śa>lapakṣeṇa vuddha¹⁶darśana¹⁷ <|> tathā stupa¹⁸c[ai](12v.3)t[y]avihārānām
 visirṇṇānā¹⁹ pratisa(m)skā○raṇaṁ | ata evoktaṁ |

akālamṛtyur nna²⁰ bhavet tasyayo bhagnaśirṇṇam²¹ pratisa(m)skaroti (12v.4) |

¹ This *danḍa* is written on the right side margin.

² For °*nivr̥ttau*. Addition of -*r* after a vowel -*r̥* is common phenomenon in this MS.

³ For °*vādītā*.

⁴ For °*vādītā*.

⁵ For °*sūkara*°. Cf. BHSG §3.93: *r̥* for *ū*.

⁶ For *satvānām*. Cf. BHSG §2.69.

⁷ For *anāthānā*(*m*).

⁸ Read *madhye*.

⁹ For *kārūnyacittatā*.

¹⁰ For *glānā*(*nām*).

¹¹ For *sa*(*t*)*tvānā*(*m*).

¹² For °*ci*{*m*}*ttatā*.

¹³ For *bālavṛddhānā*(*m*).

¹⁴ Originally written: °*cittetā*. Vowel sign -*e* is erased.

¹⁵ For *ata*?

¹⁶ For *yuddha*°.

¹⁷ Read °*ādī*.

¹⁸ For *stūpa*°. Cf. BHSG §3.46.

¹⁹ For {*vi*}*śirṇṇānā*(*m*).

²⁰ For *na*. Duplication of a consonant after -*r*.

²¹ For °*śi*(*r*)*ṇṇam*.

MS[B]: No. 1-1697

2. tatra karamaṃ karma dīrghāyuhṣamvarttanīyaṃ <l> ucyate ||

prāṇātipātā¹ nirvṛtīḥ² <l> prāṇātipātānirvṛttau³ varṇaḥ;(7v.3) + + [tā]⁴ | tatra samādāpanaṃ
 <l> tadvarṇavādītā <l> vadhyaprāptānām manuṣyapaśusūka○rakukkuṭādīnām
 parimocanaṃ <l> bhītānām satvānām abhayapradānaṃ anāthānām satvānām madhye
 kāruṇyacittatā⁵ | (7v.4) + + ..⁶ ..tvānām⁷ madhye maitracittatā | anyeṣāñ ca bālavṛddhānām
 <l> teṣāṃ eva ○ bhojanapradānaṃ <l> pratigrāhakeṣu maitracittatā | tad eva pūrvoktaṃ
 satvaṃ⁸ kuśalapakṣeṇa yuddhadarśanādi <l> tathā stūpacaitya(7v.5) + + + +⁹ [śī]rṇānām
 pratisaṃskarakaraṇaṃ <l> ata eva coktaṃ ||

akālamṛ○tyuṃ¹⁰ na bhavet{a}¹¹ tasya
 yo bhagnaśīrṇaṃ pratisaṃskaroti |

¹ For *prāṇātipātā(n)* [pl.Ac.].

² For *nirvṛtīḥ*.

³ For *nirvṛttau*.

⁴ Read (*varṇavādītā*).

⁵ After this word, there is one letter's open space.

⁶ Read (*glānānām*).

⁷ Read (*sa*)*tvānām*.

⁸ Omit (*satvaṃ*).

⁹ Read (*viḥārānām*).

¹⁰ For *akālamṛtyur* [sg.N.]. Cf. BHSG § 12.12.

¹¹ *Virāma* is omitted.

MS[A]: No. 4-20

a) tathā śrāvakapratyekabrahmasūtram¹ varṇṇayam○ti sma | tena kila² ṛṣibhūtena
pañcābhigena³ tṛṣ(ṇ)ārttaḥ sārthapathād apabhramuḥ⁴ | (12v.5) tasyopari ṛddhā⁵ varṣaṇam⁶
pātitaṃ⁷ | tadarthaṃ Bhagavatā gāthā bhāṣitā ||

tat te purāṇam vratasīlavṛttam <|>
svapnā⁸ vibuddho 'nusmarāmi ||⁹

tatra sā(13r.1)¹⁰rthe bodhisatvaḥ¹¹ sārthavāho (')bhūt* |

ya Eṇikūle janatām gṛhītām |¹²

¹ The title of this *sūtra* is corrupted. The verses quoted in this subsection can be traced in the text of the Pāli canon whose title begins with "Bakabrahma-." Parallels: *SN* [vi.14 Bakabrahmasuttam] I, 142-144 (ed. by Léon Feer, PTS, 1884 [rp. 1991]; vol. 1, pp. 310-314, A critical Apparatus by G.A.Samarathe, PTS, 1998); *Jātaka* No. 405: Bakabrahmajātaka, vol. III, pp. 358-363, Ed. by V.Fausbøll; Ch. *Zāābhānjīng* 『雜阿含經』卷四十四, T. No. 99 (1195), vol. 2, 324b3-c16; *Biéyi Zāābhānjīng* 『別譯雜阿含經』卷六, T. No. 100 (108), vol. 2, 412b6-c18. For the further references, see Lévi [1932], p. 34, fn. 7.

² Hiatus remains.

³ For -*ṣṇena*.

⁴ Read *tṛṣṇārtta(sya) sārtha(sya) pathād {apa}bhraṣṭasya*. Or these ending -*ah/-a* for Genitive case ending ? Cf. BHS §8.10: ending -*a* as a Genitive case.

⁵ For *ṛddh(y)ā*. Cf. BHS §2.17: loss of semivowel -*y* in triconsonantal clusters.

⁶ Read *varṣam* (rain), not *varṣaṇam* (raining).

⁷ Originally written: *pātini*. An *aḥsara tam* is rewritten on the sign *m* (combination of *anusvāra* and *virāma*).

⁸ For *svapnā(d)*. Cf. BHS §8.46.

⁹ The second half verse is metrically incomplete while in MS[B] it is complete. Two short syllables are necessary after *vibuddho*. See Pāli: *tan te purāṇam vatasīlavattam | suttappabuddho va anussarāmi ti*; Ch. 是則汝過去 所受持功德 我悉憶念知 久近如眠覺 (324b28-29); 慈仁好惠施 復能持戒行 汝於睡及寤 宜憶本所行 (412c6-7).

¹⁰ This folio has four lines par side.

¹¹ Lévi [1932, p. 34, fn. 10] notes: A *tatra pāṛthivausadhisattvaḥ*. His reading is based on some misunderstandings of the letters: he reads *pā* for *sā*; *thi* for *the* (both signs -*i* and -*e* are written on the left side of the base *aḥsara* but the latter is slightly curved); *vau* for *bo*; *sa* does not exist.

¹² Pāli: *yam enikūlasmiṃ janam gahītam* | (Feer ed. p. 143; Somaratne ed. p.313. In the footnote of the former, we have a variant of *enī°* for *enī* and in that of the latter *janatam* for *janam*). Chs do not have.

MS[B]: No. 1-1697

a) yathā ca Pratyekabrahmasūtram¹ varṇayanti | tena kila riṣi²bhūtena {l} (7v.6) + + + + + .. [sy].³ sārthasya pathabhraṣṭasyopari⁴ rddhyā varṣām⁵ pātitaṃ <l> tadarthañ ca Bhagavatā gāthā bhāṣi{{va}}tā ||

tat te purāṇaṃ vrataśīlavṛttaṃ <l>

svapnā vibuddho (')ham iha smarāmi ||

tatra ca sārthe bo;⁶

¹ Read (*Baka*)*pratyekabrahmasūtram*.

² For *ṛṣi*-. Cf. BHSG §3.94.

³ Read (*pañcābhijñāna trṣṇārta*)*sy(a)*.

⁴ Hiatus remains.

⁵ For *varṣam*.

⁶ MS[B], folio 7 ends here. Following 3 folios are missing.

MS[A]: No. 4–20

Eṇī nāma ṇadī yasyānukule¹ rājā kaścīt* gṛhītaḥ <|> pratyamitreṇa Hima(13r.2)vantam
 anupravisya {1} sabalavāhanaḥ sa nīya○mā<<na>> eva vadhyaprāptaḥ sabalavāhana² <|>
 tena³ ṛṣibhūtena⁴ ṛddhyā vātavarṣa⁵ muktaṁ <|> (13r.3) sa co⁶pāyena pratyamitrajanakāyo
 vibhrā○mitaḥ || sa rājā mokṣitaḥ ||

tat te dvtīyaṁ vrataśīlavṛttam <|>
 svapnād vibuddho '(13r.4)nusmarāmi |⁷

sa ca rājā bodhisatvo babhūva ||

Gaṅgāśotasi⁸ nāvā gṛhītā <|>
 nāgena ghorena mardhikena⁹ |¹⁰

sa ca tadā ṛṣir Ga¹¹(13v.1)ṅgākule¹² maharddhikaḥ pañcābhijñāḥ pratisarati¹³ || tena ja¹⁴
 kāyaḥ krandaṁāṇo jīvitena nirāśas tato moṣitaḥ¹⁵ ||

¹ For *yasyā amukūle*. Cf. BHSG §3.45-46: *u* for *ū*.

² For *sabalavāhana(h)*.

³ Hiatus remains.

⁴ Hiatus remains.

⁵ For *vātavarṣa(m)*.

⁶ This *akṣara co* is rewritten but original letter cannot be read.

⁷ Pāli: the verse is the same as previous one; Ch.: 是則過去世 所受持福業 我憶此因緣 久近如眠覺 (324c3-4); 慈仁好惠施 復能持戒行 汝於睡及寤 宜憶本所行 (412c6-7).

⁸ For °i(r)otasi. Cf. BHSG §21.16: sibilant plus *r* to single sibilant.

⁹ Read *ma(h)rdhikena*. See the succeeding passage.

¹⁰ Pāli: *gaṅgāya sotasmim gahītavāvam | luddhena nāgena manussakamyā* ||; Ch.: 過去有人衆 乘船恒水中 惡龍持彼船 欲盡害其命 (324c5-6); 又有人乘船 於彼恒河中 惡龍提船人 盡欲加毒害 (412c8-9).

¹¹ Here, one *akṣara* is erased but unclear.

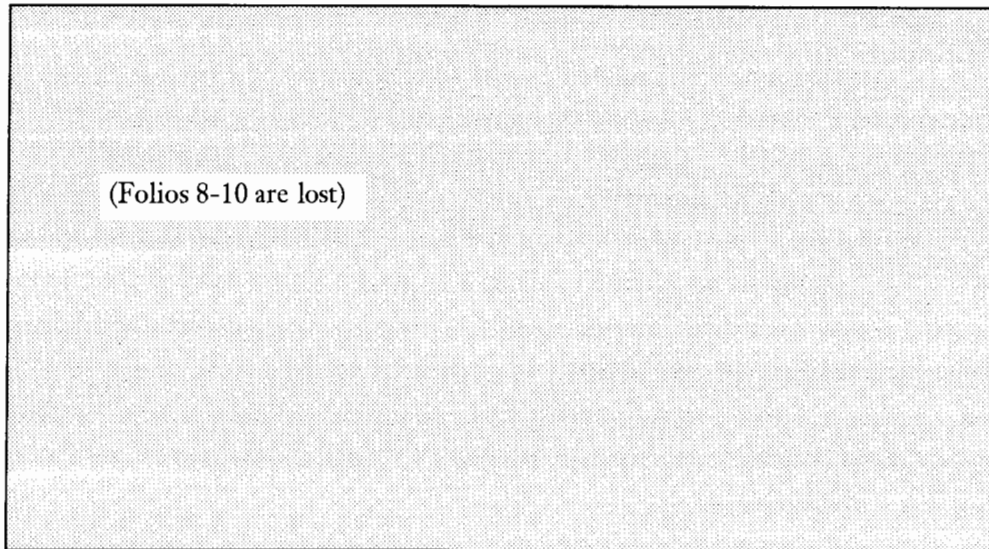
¹² For °kūle. Cf. BHSG §3.46: *u* for *ū*.

¹³ For *pratisarati*.

¹⁴ Read *ca*.

¹⁵ For *mokṣitaḥ*. Cf. BHSG § 2.26.

MS[B]: No. 1-1697



MS[A]: No. 4-20

tatre¹ ṛṭṭiyam (13v.2) vrataśīlavṛttam <|>
svapnā bhībuddho² 'nu{sa}sma○rāmi ||³

tasyāñ ca nāvāyām nausvāmī bodhisatvas tena kālenābhūt* || e;(13v.3)vaṃvidham te
trividham karmma kṛtam <|> tenāti○va dīrghāyuh ||

b) yathā keś⁴cid ācāryāḥ kathayanti |

Bhagavān āha | bhūta;(13v.4)pūrvva⁵ bhikṣavo Jambudvīpe sarvvajanapada⁶mārī
varttate sma | athānyatareṇa satvenānyalokadhātau ṣṭhitena⁷ ṛddhimataḥ sakāsā(14r.1)c⁸
chrutam | yathā Jambūdīpe sarvvamārī pati{1}teti | tena kṛtapuṇyena praṇidhānam
kṛtam | “Jambūdīpe⁹ upa<pa>dyayam¹⁰ sarvvasatvānām vyādhiprā;(14r.2)mojyāye”ti¹¹ |
sa tatropapannaḥ | yena¹² satvā○s ṛṣitās teṣām pānīyena vyādhiṃ nāsayanti¹³ | ye ca
bhūṣitās¹⁴ teṣām bhakte(14r.3)na vyādhiṃ nāsayanti¹⁵ | evaṃ yena yasyarthas¹⁶ te;○naiva
{vyā} tasya vyādhir nāsayati |

¹ Read *tat te*. Originally written: *tatro*, and then only the vowel sign on right side is erased (> *tatre*).

² Read *vībuddho*.

³ Pāli: the verse is the same as the first one; Ch.: 是則汝過去 所受持福業 我憶是因緣 久近如眠覺 (324c8-9); 此汝昔日時 修戒之所致 (412c11. This Ch. has only ab pāda.)

⁴ On this *akṣara*, we can see a sort of sign which is apparently not a stain of the folio but it does not seem to indicate a correction of *keś*^o to *kāś*.

⁵ For °*pūrvva(m)*.

⁶ Vowel sign is rewritten. Originally written: -*padi*-.

⁷ Hiatus remains.

⁸ For *sakāsāc*.

⁹ Hiatus remains.

¹⁰ Read *upa<pa>dyāham*.

¹¹ Corruption? Lévi notes: *apapadyāyām ... prāmānyājjāyeyeti* (p. 36, fn. 1) and reads: *upapadyāham ... pranāsāya jāyeyeti*.

¹² Read *ye ca*.

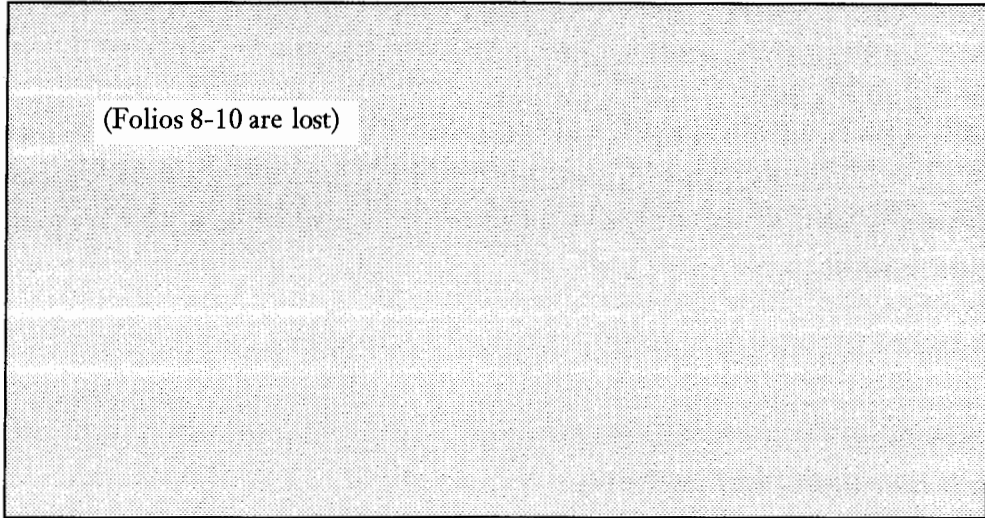
¹³ For *nāsayati* [3rd.sg.]. Is this 3rd pl. form conjugate in accordance to the plural forms of the relative pronouns? Cf. BHSG §25.30.

¹⁴ For *bhūṣitās*. BHSG § 2.26: ṣ for kṣ. Lévi reads *bubhūṣitās* but the form *bhūṣita-* (> *bhūṣita-*) is possible, see BHSD s.v. *bhūṣita*.

¹⁵ For *nāsayati* [3rd.sg.]. Is this 3rd pl. form conjugate in accordance to the plural forms of the relative pronouns? Cf. BHSG §25.30.

¹⁶ Read *yasyārthas*.

MS[B]: No. 1-1697



MS[A]: No. 4-20

na nāma tasya kiñcid apy anauśadham | yad ya(14r.4)d eva gṛhya prayacchati {l} tat tad evauśadham | ta○sya Jā(m)būdvipakair manuṣaiḥ¹ Sarvvośadhi² ekanāma kṛtaṁ | |

<<a>>³tha bhikṣavaḥ Sa;(14r.5)rvośadhi⁴vaidyārājo bahūnām satvasahasrānā⁵ jīvitāni datvā⁶ kāla⁷gataḥ <l> kālāntareṇa Mi<<thi>>lāyām rājakule⁸ upa⁹pannaḥ | tatrā(14v.1)pi tena Mahādevabhūtenāśītikṣitriya¹⁰sahasrāni dharmadesanayā pravrajitāni <l> Jambudvīpe śītivarṣasahasrāni maṇuṣyāṇām āyur nna parikṣiṇaṁ | (14v.2) tataś cyutaḥ kālāntareṇa Kusī¹¹nagaryā¹² Mā○dhātā¹³ savṛtaḥ¹⁴ | bhūyaś ca Saptasūryopa{ma}dese¹⁵ Sunetro nāmā māṇave¹⁶ vijñayaḥ¹⁷ |

¹ For manuṣ(y)aiḥ.

² For Sarvvośadhi(r). Cf. BHSG §3.78: o for au.

³ This akṣara is inserted from the next line and because of it the next line is intercepted.

⁴ For Sarvvośadhi-. Cf. BHSG §3.78: o for au.

⁵ For °sahasrānā(m).

⁶ For da(t)tvā. Same scribal error as in case of sa(t)tva.

⁷ Vowel sign is rewritten. Originally written: kālā-.

⁸ Hiatus remains.

⁹ Three akṣaras' open space between upa and pannaḥ due to the inserted letter <<a>> of 4th line.

¹⁰ For °kṣitriya°. A mere scribal error.

¹¹ Vowel sign is rewritten. sā > śi.

¹² For Kuśīnagaryā(m).

¹³ Sic. Cf. Divy.210.20-21: anye kathayatnti kecin Mādhātā iti samjānīte. BHSD s.v.

¹⁴ For sa(m)vṛt(t)ah.

¹⁵ For Saptasūryopadeśe. References of this text: Pāli AN, IV. 103-105 [7.62.9-10]; IV. 135-136 [69.1-3]; III.371-374 [54.7-9]. Ch. Zhōngābānjīng 『中阿含經』卷八「七日經」(Qīrījīng), T. No. 26(8), vol. 1, 428c7-429c27, esp. 429b11 ff.; ibid. 卷十四「教曇彌經」(Jiàotánmījīng), T. No. 26(130), 618b18-620b6, esp. 619b28 ff.; Fósuō Sàbōduōsūlīyúnàiyējīng 『佛說薩鉢多酥哩踰捺野經』, tr. by 法賢(Fǎxián), T. No. 30, vol. 1, 811c19-813a2, esp. 812c5 ff. The name "Sunetra" is translated in the Zhōngābānjīng as 善眼 (Shānyǎn) and in the Fósuō Sàbōduōsūlīyúnàiyējīng as 妙眼 (Miàoǎn). This text is also referred in the Āpīdāmó Dàpípóshālùn 『阿毘達磨大毘婆沙論』, tr. by 玄奘 (Xuánzàng), T. No. 1545, vol. 27, 424c15 ff.; the Āpīdāmó Shūnzhènglǐlùn 『阿毘達磨順正理論』, by 眾賢 (Sānghabhadra), tr. by 玄奘 (Xuánzàng), T. No. 1562, vol. 29, 703b14 ff. The title of this text is also referred by Yaśomitra in his Vyākhyā on the Abhidharmakośa (p. 710): sunetro nāma śāsteti. Saptasūryodaya-sūtre 'yam eva bhagavān ṛṣiḥ Sunetro nāma babhūveti. See la Vallée Poussin, L'Abhidharmakośa de asubhandu, tome V, pp. 271-272, fn. 2.

¹⁶ For māṇavo [sg.N.]. Cf. BHSG §8.25: ending -e for N.sg. of a-stem.

¹⁷ Read vijñeyah. A mere scribal error.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4-20

ahaṃ (14v.3) sa bhikṣavas tena kālena Sarvoṣadhi¹vaidyarā○jo 'bhūt* | tasya karmmaṇo vipākena Mahādevasya²yuḥpramāṇaṃ yojayītavayaṃ³ | Mā(14v.4)ndhātṛSuletrā⁴bhyāṃ apy evāyuḥpramāṇaṃ yoja○yī⁵tavyaṃ ||

idaṃ karmma dirghāyuhṣa(m)varttanīyaṃ || ◎ ||

3. katamat{a} karmma bahvābā(14v.5)dha⁶saṃvarttanīyaṃ ucyate ||

khaṭacapeṭapradānaṃ | khata⁷capeṭapradānaṃ⁸ anumodanaṃ | khaṭacapeṭapradāṇasya varṇṇavāditā{m} || teṣāṃ pradānena tuṣṭiḥ | (15r.1)⁹mātāpitroś cittaśarīre pīḍākaraṇaṃ¹⁰ | tathānyeṣāṃ pravrajītānāṃ śīlavatā¹¹ cittasaṃkleśaḥ | amitravayādhinā tuṣṭiḥ | (15r.2) amitravayādhiyutthānena tuṣṭiḥ¹² | vyādhi○tānāṃ abheṣajya¹³pradānaṃ | tathā¹⁴ aparijīrṇṇabhojanaṃ ||

idaṃ karmma bahvābādha¹⁵(15r.3)saṃvarttanīyaṃ || ◎ ||

¹ For *Sarvvaṣadhi-*. Cf. BHSG §3.78: *o* for *au*.

² Read *-syāyuh°*.

³ Read *yojayitavyaṃ*. A simple scribal error attested by the next appearance of this word which is corrected by the scribe himself.

⁴ Read *°sunetrā°*.

⁵ Vowel sign is rewritten. *yī* > *yi*.

⁶ For *bahvābādha°*.

⁷ For *khaṭa°*.

⁸ Read *°pradāṇasya* [sg.G.].

⁹ This folio has four lines par side.

¹⁰ Originally written: *-ḥ. Vīsarṅga* is erased and *anusvāra* is added. After this *akṣara* there is an open space for approximate 8 letters.

¹¹ For *°vatā(m)*.

¹² Read *atuṣṭiḥ*, otherwise this does not match to the context.

¹³ For *abhaiṣajya°*. Cf. BHSG §3.67-68.

¹⁴ Hiatus remains.

¹⁵ For *bahvābādha°*.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

4. katamat* karmma ○ alpābādha¹saṃvarttanīyaṃ ucyate ।

khata²capetapradānān nivṛtiḥ³ । tatra samādā(15r.4)panaṃ । tadvarṇavādītā । tadabhyānumodanaṃ । glānānāṃ mātāpitṛṇāṃ upaṣṭhānakaraṇaṃ ॥ tad apy anyeṣā⁴ grhaṣṭhapravrajitānā⁵ । ami(15v.1)travyādhinā'nātta{maṇa}manaskatā । tasya vyutthānena cāttamanaskatā ॥ bhaiṣajyapradānaṃ । pariḥiṣṭābhōjanaṃ ca ॥

idaṃ karmma alpā;⁶(15v.2)bādha⁷saṃvarttanīyaṃ ॥ ◎ ॥

5. katamat* ka○rmma durvarṇa⁸saṃvarttanīyaṃ । ucyate ॥

krodhaḥ ॥ upanāhaḥ । mraḥṣaḥ । pradādyah⁹ । mā(15v.3)tāpitror avarṇavādītā । anyeṣāṃ ca grha○ṣṭhapravrajitānā¹⁰ bālavṛddhānāṃ । stūpāṅgaṇacetra¹¹grhavihārāṇāṃ ca bhūme¹² viśodha(15v.4)naṃ¹³ । stūpānā¹⁴ pratimānāṃ ca dīpavyucchedaḥ । durvarṇānāṃ satvānāṃ avahasanaṃ । tathā'caukṣasamudācārātā ॥

idaṃ karmma durvarṇasamvartta(16r.1)nīyaṃ ॥ ॥

¹ For *alpābādha*°.

² For *khaṭa*°.

³ For *nivṛt(t)ih*.

⁴ For *anyeṣā(m)*.

⁵ For *-tānā(m)*.

⁶ Here is an open space for approximately three letters.

⁷ Read *alpābādha*°.

⁸ For *du(r)varṇa*°.

⁹ Read *pradāsaḥ*.

¹⁰ For *-tānā(m)*.

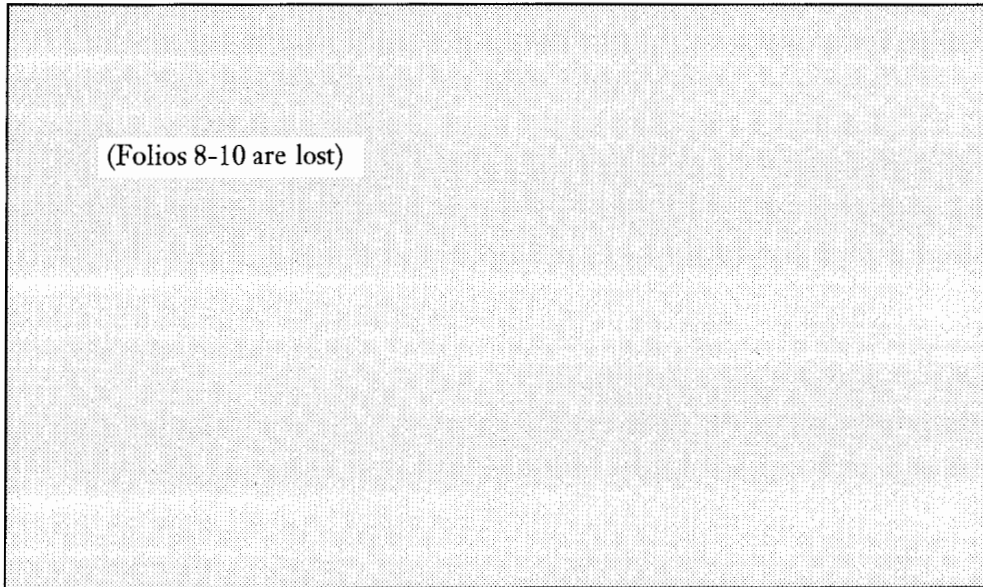
¹¹ Read *-caitya-*.

¹² For *bhūme(r)*.

¹³ Read *(a)viśodhanaṃ*, otherwise it does not match to the context. Or *bhūme (')viśodhanaṃ* ?

¹⁴ For *-tānā(m)*.

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(To be continued)