Noriyuki KUDO

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

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Symbols used:

+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*
< >	omitted *akṣara*
{ }	superfluous *akṣara*
{{ }}	erased *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
'	*avagraha*
;	*visarga*-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 coversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the prākritic forms or orthographical/sound-oriented mistranscriptions are given. Biblioghraphical 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.

MS[A]: No. 4–20

1.   ta◯tra katamaṁ karmmālpāyuḥsaṁvarttanīyam || ucyate |

prāṇā'tipātaḥ <|> prāṇāti;(10v.4)sya² samanumo<<da>>ṇam | prāṇātipātasya
varṇṇa◯vāditā | amitramar<aṇ>ābhinandanaṁ | amitramaraṇasya samādāpanaṁ |
amitra(10v.5)maraṇavarṇavāditā³ | garbhasātanaṁ | garbhasātanasya varṇṇavāditā |
sthaṇḍila⁴pratiṣṭhāpanaṁ {|} yetra⁵ bahava⁶ prāṇini⁷ ghātyante {|}
mahiṣapaśuśū(11r.1)karakukkuṭādayas tasya yajñapravarttakasya putrā⁸ pautrāś cānyeś⁹ ca
janāḥ phalārtheṇo¹⁰ bhayabhītāś cānuvṛttiṁ ku(r)vānāḥ satvā¹¹ nirghātaya ..i¹² ;

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

² Read *prāṇāti(pāta)sya*.

³ Read *amitramaraṇa(sya) varṇṇavāditā*.

⁴ *ṣṭh-* for *sth-*. Cf. BHSG §2.61. Consonant cluster -*s 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(ḥ)*.

⁷ Read *prāṇino* (= *prāṇino*).

⁸ For *putrā(ḥ)*.

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(nt)i*.

MS[B]: No. 1-1697

1.   tatra kataman¹ ka◯rma {yad} ālpāyuḥsaṃvarttanīya² || ucyate ||

prāṇātipātikaḥ <|> prāṇātipātasyānumodanāt <|> prāṇātipāte varṇṇavādi(6v.5) + + + + +
+ +³ bh[i]nandanaṃ <|> ⁴amitramaraṇasya varṇṇavāditā | garbhaśāta◯naṃ⁵ varṇṇavāditā
| sthaṇḍilapratiṣṭhāpanaṃ yatra bahavaḥ prāṇino mahiṣapaśuśūkarakukkuṭādayo ghātyante
tasya;(6v.6) + + + + + + +⁶ trāś cānye ca janāḥ phalārthino bhayabhītāś cānuvṛttiḥ⁷
kurvanti | satvāni ca ghātayanti |

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¹ For *katamaṃ*.

² For °*saṃvarttanīya(ṃ)*.

³ Read (*tā | amitramaraṇā*).

⁴ Before this, one phrase "*amitramaraṇasya samādāpanaṃ*" which is found in MS[A] is omitted.

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

⁶ Read (*yajñapravartakasya pu*).

⁷ Read *cānuvṛttiṃ*.

MS[A]: No. 4–20

a)   (11r.2) [yathā] Kāśmīrāyāṃ[1] mahānagare[2] bhikṣuḥ ki;◯lārhann anyatramasmin*[3] gṛhadvāre tiṣṭhati l tasya gṛhasya pārśvana[4] rājapathas ṭe;(11r.3)na paśu[5] ravamāno nīyaṃte[6] l

sa bhikṣu[7] taṃ dṛṣṭvā ◯

    "hāhā dhik kaṣṭam" iti vadati l

puruṣaḥ pṛcchaty

    "ārya kim ayaṃ dhik kaṣṭaśabdam" iti l[8]

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

[2] For *mahānagaryāṃ*. [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 *Divy* 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 lenghtening 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(ḥ)*.

[8] This *daṇḍa* is written on the right margin of this side.

MS[B]: No. 1–1697

a)   yathā Kāśmīrāyāṃ mahānagaryāṃ bhikṣu[1] kilārhan sarvānyatarasmin gṛhadvāre
sthitaḥ <|> tas[yai](7r.1) + + + + + + +[2] vamāno nīyate |
sa bhikṣus taṃ dṛṣṭvā {|} āha |

      "hā dhik* kaṣṭam" iti | |

puruṣās taṃ pṛcchanti |

      "ārya kim ayaṃ "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 pārśvena rājapathas tena paśū ra*).

MS[A]: No. 4–20

(11r.4) sa āha |

"na vaktavyamm[1] etad aśrāddhānāṁ | kāryā{ṁ};◯rthan[2] tu bravīmi | ya eṣa paśṛvamāno[3] nīyate | anena purā iśvareṇa[4] bhūtvā ṣṭha(11r.5)ṇḍilam putiṣṭhāpitaṁ[5] | sāvatsarikaś[6] ca paśujajñaḥ[7] pravarttitaḥ | tatrānena bahavaḥ {l} dhasavo[8] ghātitāḥ | maraṇakāle ca putrān āhū(11v.1)yāha | "patrā[9] yady asti mayi snehaḥ | ya eṣa mayā sāṁvatsarikaḥ paśujajñaḥ[10] pravarttitaḥ | eṣa mayi kālagate 'nupravarttavya" iti | pu(11v.2)trais "tathāstv" iti putraśrutaṁ[11] | sa kālagata◯ṣ ṭena mohajena prāṇātipāte<<na>> samanvāgataḥ svagṛhe paśu[12] pratyāyātaḥ[13] | sa jā(11v.3)tau jātau ghātyate | adhunā[14] ekaṣaṣṭitamaṁ ◯ nīyate |"

atha sa bhikṣuḥ taṁ paśuṁ karuṇāyamāna āha |

"svayam eva te thaṇḍalaḥ[15] (11v.4) kṛtaḥ[16] svayam eva yajñaḥ pravarttitaḥ | bahava◯ḥ paśva ghātitāḥ | ki[17] ravase sarvvaṁ nirthakaṁ[18] |"

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[1] For *vaktavyam*. Cf. BHSG §2.64.

[2] Read *kāryārtham*.

[3] Read *paśū ravamāno*. Vowel sign -*ū* is confused with -*ṛ* (cf. BHSG §3.93: *ṛ* 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°*. Orthological confusion between *pra-* and *pu-*.

[6] For *sā(ṁ)vatsarikaś*.

[7] For *°yajñaḥ*. BHSG §2.34: *j* for *y*.

[8] Read *paśavo*. This *akṣara pa-* is probably mistranscripted into *dha-*.

[9] Read *putrā(ḥ)*. A mere scribal mistake.

[10] For *°yajñaḥ*. BHSG §2.34: *y* for *j*.

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

[12] For *paśu(ḥ)*.

[13] For *pratyājātaḥ*. BHSG §2.34: *y* for *j*.

[14] Hiatus remains.

[15] For (*s*)*thaṇḍila(ṁ)*. BHSG §2.12: *th* for *sth*.

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

[17] For *ki(ṁ)*. Cf. BHSG §21.12: *ki* for *kiṁ*.

[18] For *ni(ra)rthakaṁ*.

MS[B]: No. 1–1697

sa āha ‖

"na vaktavyam etad aśrāddhānāṃ kāryā(7r.2) + + + + + ..¹ [e]ṣa paś[ū] ravamāṇo nīyate ǀ anena purā vaṇigīśvare◯ṇa bhūtvā sthaṇḍilaṃ pratiṣṭhāpitaṃ ǀ samvatsarika² {sā} paśuṃ yajñaḥ pravarttitaḥ tatrānena bahavaḥ pasavo³ ghātitāḥ (7r.3) + + +⁴ [k]āle [p]u[t]rān āhūya, āha ‖ "putrā yady asti mayi sneha⁵'ya eṣa ma◯yā samvatsarika⁶ paśuyajñaḥ pravarttitaḥ ǀ eṣa mayi kālagate⁷ anupravarttayitavya⁸" iti <ǀ> putrais "tathāstv" i;(7r.4) + +⁹ tiśrutaṃ ‖ sa kālagatas tena mohajena prāṇātipātena samanvāga◯taḥ sve gṛhe paśuṣu pratyājātaḥ ǀ sa tatra jātau jātau ghātyate¹⁰ idaṃ tv ekaṣaṣṭitama¹¹ vāram upa nīyata" iti ǀ

(7r.5) + +¹² sa bhikṣus taṃ paśuṃ karuṇāya{{na}}māna āha ‖

"svayam eva te sthaṇḍi◯laṃ kṛtaṃ svayam eva {{ǀ}} yajñaṃ pravarttitaṃ¹³ bahava¹⁴ paśavaś ca ghātitā¹⁵ ki¹⁶ ravase sarvam idaṃ nirarthakaṃ ǀ"

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¹ Read (rthaṃ tu bravīmi ǀ ya).

² Read sāmvatsarika(ḥ).

³ For paśavo.

⁴ Read (maraṇa).

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

⁶ Read sāmvatsarika(ḥ).

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 ekaṣaṣṭitama(m).

¹² Read (atha).

¹³ Read yajñaḥ pravarttitaḥ. This neuter ending is used throughout these two phrases while MS[A] takes mascline ending.

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

¹⁵ For ghātitā(ḥ). Cf. BHSG §8.78: -ā for pl.N. of a-stem.

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

MS[A]: No. 4–20

b)   yata evaṁvidhaṁ sthaṇḍi¹laḥ² pra;(11v.5)tiṣṭhāpanaṁ | tathā yuddhadarśaṇaṁ | yatra bahavaḥ satvā ghātyante hastyaśvamahiṣādayaḥ | yuddhapratibaddhānāṁ ca śastrāṇām abhinandanam* ||³

c)   (12r.1) yathā coktaṁ Bhagavatā Vaiśālyāṁ {sa}Kalikāsūtre⁴ | prāṇātipāta Ānanda āsevito⁵ bhāvitau⁶ bahulīkṛto niraya⁷saṁvarttanīyo (')pi bha(12r.2)vati | tirjag⁸yoniṣaṁvarttanīyo (')pi bha◯vati | pretaviṣaya<saṁ>varttanīyo (')pi bhavati | yaḥ sarvvālpaprāṇātipātasya (12r.3) vipākaṁḥ⁹ {|} sa manuṣyabhūtasya sataḥ {|} a◯lpāyuḥsa(ṁ)varttanīyo (')pi bhavati |

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¹ Originally written: -ṇḍī-. Rewritten.

² Read sthaṇḍilaṁ or sthaṇḍila-.

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

⁴ Read {sa}Kalikāsūtre? 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. Zhōngāhánjīng 『中阿含經』卷二十三「黒比丘経」(Hēibǐqiūjīng), 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 (adhikaraṇa)," 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 nirayasaṁvarttaniko tiracchānayonisaṁvarttaniko pittivisayasaṁvattaniko yo sabbalahuso pāṇātipātassa vipāko manussabhūtassa appāyasaṁvattaniko hoti; Jātaka No. 55 Pañcavudhajātaka, I. 275 (ed. by V.Fausbøll, 1887 [rp. 1990]): pāṇātipātakammaṁ nāma niraye tiracchānayoniyaṁ pettivisaye asurakāye ca nibbatteti, manussesu nibbattaṭṭhāne appāyukasaṁvattanikaṁ 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 qouted. In the texts of the Sectarian Buddhism, for example, the Abhidharmakośabhāṣya refers to "result of murder" as follows: sarve 'dhipatiniṣyandavipākaphaladā matāḥ | [IV, 85ab] akuśalais tāvat sarvair evāsevitabhāvitabahulīkṛtaiḥ 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 Bouddhique 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°. BHSG §2.34: y for j.

⁹ For vipākaḥ.

MS[B]: No. 1–1697

b)   ya¹ evaṃvidhaṃ sthaṇḍi(7r.6) + + + ..² sthāpanaṃ tathā yuddhadarśanaṃ l yatra bahavaḥ satvā ghātyante hastyaśvamaṇuṣyādaya³ yuddhapratibaddhānāñ ca śāstrām⁴ abhinanda(na)ṃ l l

c)   yathā coktaṃ Bhagavatā Vaiśālyāṃ Kā[l]ikā .. ..⁵ <l> .[ā]ṇātipāta⁶ Ā(7v.1) + .āśevito⁷ bahulīkṛto⁸ narakasaṃvarttanīyo bhavati l tiryaggati⁹saṃvarttanīyo (')pi¹⁰ yasmād alpaprāṇātipātasya vipāko manuṣyabhūtasya alpāyuḥsaṃva(r)ttanī[y]o [bh]. .. ..¹¹ [l l]

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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 *śāstrā(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* l) *pretaviṣayasaṃvartanīyo 'pi bhavati* l" is omitted.

¹¹ Read *bh(avati)*.

MS[A]: No. 4–20

d)   tathā daśādīnavā Nandikasūtre[1] uktāḥ prā(12r.4)nātipātasya ।।

idaṃ karmma[2] alpāyuḥ◯sa(ṃ)vartta<nī>yaṃ ।। ◎ ।।

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[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 qoutation in the *Dàzhìdùlùn* 『大智度論』 wherein the Buddha told "ten evil results of murder" to a layman Nandika (Nántíjiā, 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絶。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。十者若出為人常當短命。」（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 Sagesse De Nāgārjuna (Mahāprajñāpāramitāśāstra)*], tome III, pp. 792-793 and a footnote 1 of p. 792. (This passage is also qouted by two other chinese texts mentioning its source as the *Dàzhìdùlùn*: the *Fànwǎngjīng Púsàjièběn Shū* 『梵網經菩薩戒本疏』 第一, by 法藏 Hōzō, T. No. 1813, vol. 40, 611c27-612a5; the *Quànfāpútíxīnjí* 『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 Tripitaka CD-Rom" (inputted on the base of the first edition of the Taisho Tripitaka, vols. 1-55 + 85. Big5, CJK). References in the *Taisho Tripitika* are found by searching on his CD-Rom.

In the Turfan mauscripts 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 informataion in SHT I (p. 92, note 4), corresponds to the Ch. *Zǎāhánjīng* 『雜阿含經』 卷三十, tr. by 求那跋陀羅 Guṇabhadra, 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 Anavataptagāthā und die Sthaviragāthā*], 1961, pp. 136-138). Its Chinese parallels, as shown by Bechert, are the *Fówǔbǎidìzìzìshuōběnqǐjīng* 『佛五百弟子自説本起経』, tr. by 竺法護 (Dharmarakṣa), T. No. 199, vol. 4, 193a13-b8 and the *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì* 『根本説一切有部毘奈耶藥事』, tr. by 義淨 (Yìjìng), T. No. 1448, vol. 24, 81b4-28. The name Nandika is translated in the former as "Nántuó 難陀" (*Nanda) and in the latter "Yǒuxǐ 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 {।} prāṇātipātasya <।>

idaṃ karma⁴ alpāyuḥsamvarttanīyaṃ ◯ ।। ।।

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¹ Read *t(a)thā*.

² Read (*Nandī*)*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)ghāyuḥ{l}sa(ṁ)varttanīyaṁ | ucyate |[1]

(12r.5) prāṇātipātanivṛrttis[2] tadvarṇṇavāditā[3] | tatra samādāpanaṁ <|> tadvarṇṇavāditaḥ[4] | vadhyaprāptānāṁ manuṣyapaśusṛkara'kukkuṭādīnāṁ {{sa}} (12v.1) <parimocanam |> bhītānāṁ satvānāṁm[6] abhayapradānaṁ | anāthānā[7] satvānāṁ marthe[8] kārunyacitratā[9] | glānā[10] satvānā[11] madhye maitracimttataḥ[12] | anyeṣāñ ca bālavṛddhānā[13] (12v.2) teṣām eva bhojanapradānaṁ | pratigrāhake◯ṣu maitracittatā[14] | eta[15] evaṁ pūrvvoktaṁ {l} ku<śa>lapakṣena vuddha[16]darśanadi[17] <|> tathā stupa[18]c[ai](12v.3)t[y]avihārāṇāṁ visīrṇṇānā[19] pratisa(ṁ)skā◯raṇaṁ | ata evoktaṁ |

akālamṛtyur nna[20] bhavet tasya
yo bhagnaśīṇṇaṁ[21] pratisa(ṁ)skaroti (12v.4) |

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[1] This *daṇḍa* is written on the right side margin.

[2] For °*nivṛttau*. Addition of -*r* after a vowel -*r* is common phenomenon in this MS.

[3] For °*vāditā*.

[4] For °*vāditā*.

[5] For °*sūkara*°. Cf. BHSG §3.93: *r* for *ū*.

[6] For *satvānām*. Cf. BHSG §2.69.

[7] For *anāthānā(ṁ)*.

[8] Read *madhye*.

[9] For *kārunyacittatā*.

[10] For *glānā(nāṁ)*.

[11] For *sa(t)tvānā(ṁ)*.

[12] For °*ci{ṁ}ttatā*.

[13] For *bālavṛddhānā(ṁ)*.

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

[15] For *ata*?

[16] For *yuddha*°.

[17] Read °*ādi*.

[18] For *stūpa*°. Cf. BHSG §3.46.

[19] For {*vi*}*śīrṇṇānā(ṁ)*.

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

[21] For °*śī(r)ṇṇaṁ*.

MS[B]: No. 1–1697

2. tatra karamaṃ karma dīrghāyuḥsamvarttanīyaṃ < l > ucyate I I

prāṇātipātā[1] nirvṛttiḥ [2] < l > prāṇātipātanirvṛttau[3] varṇṇa;(7v.3) + + [tā][4] l tatra samādāpanaṃ < l > tadvarṇṇavāditā < l > vadhyaprāptānāṃ manuṣyapaśusūka◯rakukkuṭādīnāṃ parimocanaṃ < l > bhītānāṃ satvānāṃ abhayapradānaṃ anāthānāṃ satvānāṃ madhye kāruṇyacittatā[5] l (7v.4) + + ..[6] ..tvānāṃ[7] madhye maitracittatā l anyeṣāñ ca bālavṛddhānāṃ < l > teṣām eva ◯ bhojanapradānaṃ < l > pratigrāhakeṣu maitracittatā l tad eva pūrvoktaṃ satvaṃ[8] kuśalapakṣeṇa yuddhadarśanādi < l > tathā stūpacaitya(7v.5) + + + +[9] [śī]rṇṇānāṃ pratisaṃskarakaraṇaṃ < l > ata eva coktaṃ I I

> akālamṛ◯tyuṃ[10] na bhavet{a}[11] tasya
> yo bhagnaśīrṇṇaṃ pratisaṃskaroti l

---

[1] For *prāṇātipātā(n)* [pl.Ac.].

[2] For *nivṛttiḥ*.

[3] For *nivṛttau*.

[4] Read *(varṇavādi)tā*.

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

[6] Read *(glānānāṃ)*.

[7] Read *(sa)tvānāṃ*.

[8] Omit {*satvaṃ*}.

[9] Read *(vihārāṇāṃ)*.

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

[11] *Virāma* is omitted.

MS[A]: No. 4–20

a)   tathā śrāvakapratyekabrahmasūtram¹ varṇṇayaṁ◯ti sma ǀ tena kila² ṛṣibhūtena
pañcābhigena³ tṛṣ(ṇ)ārttaḥ sārthapathād apabhramuḥ⁴ ǀ (12v.5) tasyopari ṛddhā⁵ varṣaṇaṁ⁶
pātitam⁷ ǀ tadarthaṁ Bhagavatā gāthā bhāṣitā ǀǀ

> tat te purāṇaṁ vrataśīlavṛttaṁ <ǀ>
> svapnā⁸ vibuddho 'nusmarāmi ǀǀ⁹

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

> ya Eṇīkūle janatāṁ gṛhītāṁ ǀ¹²

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¹ The title of this *sūtra* is corrupted. The verses quoted in this subsection can be trased in the text of the Pāli canon whose title begins with "Bakabrahma-." Parallels: *SN* [vi.1.4 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. *Zāāhánjīng* 『雜阿含經』 巻四十四, T. No. 99 (1195), vol. 2, 324b3-c16; *Biéyì Zāāhánjīng* 『別譯雜阿含經』 巻六, T. No. 100 (108), vol. 2, 412b6-c18. For the further references, see Lévi [1932], p. 34, fn. 7.

² Hiatus remains.

³ For -*jñena*.

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

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

⁶ Read *varṣaṁ* (rain), not *varṣaṇaṁ* (raining).

⁷ Originally written: *pātiṁ*. An *akṣara taṁ* is rewritten on the sign *ṁ* (combination of *anusvāra* and *virāma*).

⁸ For *svapnā(d)*. Cf. BHSG §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 purāṇaṁ vataśīlavattaṁ ǀ suttappabuddho va anussarāmī 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 pārthivauṣadhisattvaḥ*. 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 *akṣara* but the latter is slightly curved); *vau* for *bo*; *ṣa* does not exist.

¹² Pāli: *yaṁ eṇikūlasmiṁ janaṁ gahītam* ǀ (Feer ed. p. 143; Somaratne ed. p.313. In the footnote of the former, we have a variant of *eṇī*° for *eṇi* and in that of the latter *janatam* for *janaṁ*). Chs do not have.

MS[B]: No. 1–1697

a)   yathā ca Pratyekabrahmasūtram[1] varṇṇayanti | tena kila riṣi[2]bhūtena {|} (7v.6) + + + + + + + .. [sy].[3] sārthasya pathabhraṣṭasyopari[4] rddhyā varṣām[5] pātitam <|> tadarthañ ca Bhagavatā gāthā bhāṣi{{va}}tā | |

> tat te purāṇam vrataśīlavṛttam <|>
> svapnā vibuddho (')ham iha smarāmi | |

tatra ca sārthe bo;[6]

---

[1] Read (Baka)pratyekabrahmasūtram.

[2] For ṛṣi-. Cf. BHSG §3.94.

[3] Read (pañcābhijñena tṛṣṇārta)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 yasyānukule[1] rājā kaścit* gṛhītaḥ <I> pratyamitreṇa Hima(13r.2)vantam anupravisya {I} sabalavāhaṇaḥ sa nīya◯mā<<na>> eva vadhyaprāptaḥ sabalavāhana[2] <I> tena[3] ṛṣibhūtena[4] ṛddhyā vātavarṣa[5] muktaṁ <I> (13r.3) sa co[6]pāyena pratyamitrajanakāyo vibhrā◯mitaḥ II sa rājā mokṣitaḥ II

tat te dvitīyaṁ vrataśīlavṛttaṁ <I>
svapnād vibuddho '(13r.4)nusmarāmi I[7]

sa ca rājā bodhisatvo babhūva II

Gaṅgāśotasi[8] nāvā gṛhītā <I>
nāgena ghorena mardhikena[9] I[10]

sa ca tadā ṛṣir Ga[11](13v.1)ṅgākule[12] maharddhikaḥ pañcābhijñaḥ pratisarati[13] II tena ja[14] kāyaḥ krandamāṇo jīvitena nirāśas tato moṣitaḥ[15] II

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[1] For *yasyā anukūle*. Cf. BHSG §3.45-46: *u* for *ū*.

[2] For *sabalavāhana(ḥ)*.

[3] Hiatus remains.

[4] Hiatus remains.

[5] For *vātavarṣa(ṃ)*.

[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　我憶此因縁　久近如眠覺 (324c3-4); 慈仁好惠施　復能持戒行　汝於睡及宿　宜憶本所行 (412c6-7).

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

[9] Read *ma(ha)rdhikena*. See the succeeding passage.

[10] Pāli: *gaṅgāya sotasmiṃ gahītavāvaṃ | luddhena nāgena manussakamyā* II; 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).
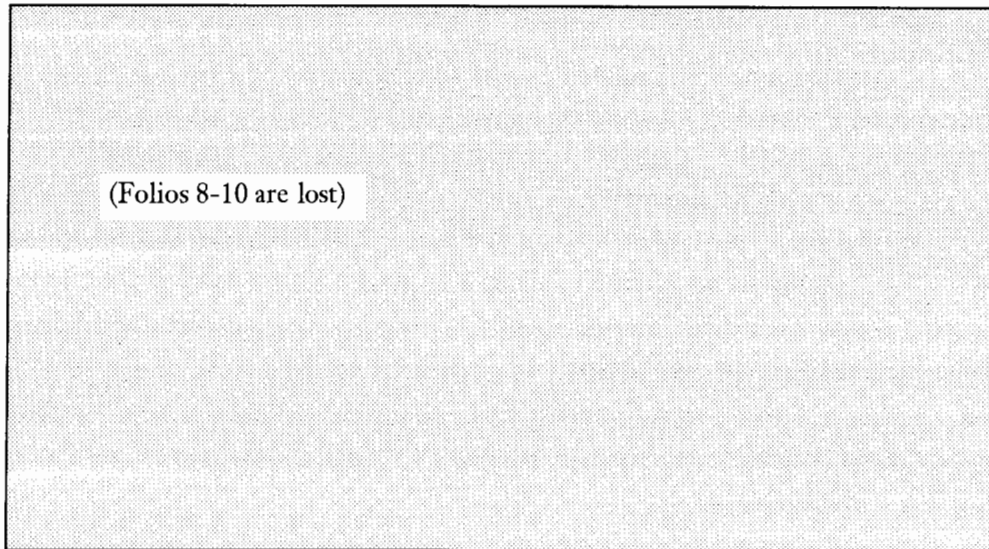
[11] Here, one *akṣara* is erased but unclear.

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

[13] For *pratiśarati*.

[14] Read *ca*.

[15] For *mokṣitaḥ*. Cf. BHSG § 2.26.

MS[B]: No. 1–1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

tatre¹ tṛtīyaṃ (13v.2) vrataśīlavṛttaṃ <l>
svapnā bhibuddho² 'nu{sa}sma◯rāmi ll³

tasyāñ ca nāvāyāṃ nausvāmī bodhisatvas tena kālenābhūt* ll e;(13v.3)vaṃvidhaṃ te trividhaṃ karmma kṛtaṃ <l> tenāti◯va dīrghāyuḥ ll

b)   yathā keś⁴cid ācāryāḥ kathayanti l
        Bhagavān āha l bhūta;(13v.4)pūrvva⁵ bhikṣavo Jambudvīpe sarvvajanapada⁶mārī varttate sma l athānyatareṇa satvenānyalokadhātau sthitena⁷ ṛddhimataḥ sakāsā(14r.1)c⁸ chrutaṃ l yathā Jambūdvīpe sarvvamārī pati{l}teti l tena kṛtapuṇyena praṇidhānaṃ kṛtaṃ l "Jambūdvīpe⁹ upa<pa>dyayaṃ¹⁰ sarvvasatvānāṃ vyādhiprā;(14r.2)mojyāye"ti¹¹ l sa tatropapannaḥ l yena¹² satvā◯s tṛṣitās teṣāṃ pānīyena vyādhiṃ nāsayanti¹³ l ye ca bhuṣitās¹⁴ teṣāṃ bhakte(14r.3)na vyādhiṃ nāsayaṃti¹⁵ l evaṃ yena yasyarthas¹⁶ te;◯naiva {{vyā}} tasya vyādhir nāsayati l

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

² Read *vibuddho*.

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°* to *kāś*.

⁵ For *°pūrvva(ṃ)*.

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

⁷ Hiatus remains.

⁸ For *sakāśāc*.

⁹ Hiatus remains.

¹⁰ Read *upa<pa>dyāhaṃ*.

¹¹ Corruption? Lévi notes: *apapadyāyāṃ ... prāmāṇyājjāyeti* (p. 36, fn. 1) and reads: *upapadyāhaṃ ... praṇāśāya jāyeyeti*.

¹² Read *ye ca*.

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

¹⁴ For *bhukṣitās*. BHSG § 2.26: *ṣ* for *kṣ*. Lévi reads *bubhukṣitās* but the form *bhukṣita-* (> *bhuṣita-*) is possible, see BHSD s.v. *bhukṣita*.

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

¹⁶ Read *yasyārthas*.

MS[B]: No. 1–1697

(Folios 8-10 are lost)
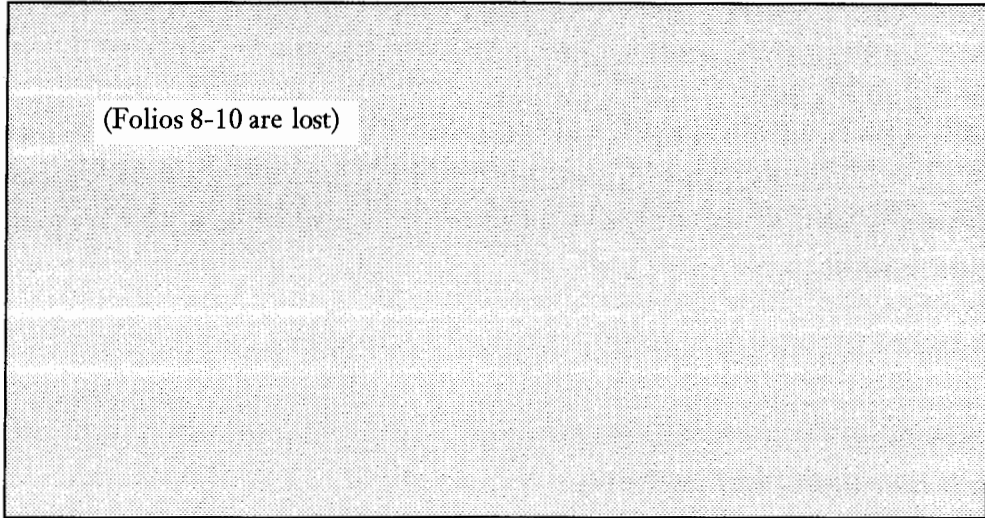
MS[A]: No. 4–20

na nāma tasya kiñcid apy anauṣadhaṁ | yad ya(14r.4)d eva gṛhya prayacchati {|} tat tad evauṣadhaṁ | ta◯sya Jā(m)būdvīpakair manuṣaiḥ[1] Sarvvoṣadhi[2] ekanāma kṛtaṁ ||

    <<a>>[3]tha bhikṣavaḥ Sa;(14r.5)rvoṣadhi[4]vaidyarājo bahūnāṁ satvasahasrāṇā[5] jīvitāni datvā[6] kāla[7]gataḥ <|> kālāntareṇa Mi<<thi>>lāyāṁ rājakule[8] upa[9]pannaḥ | tatrā(14v.1)pi tena Mahādevabhūtenāśītikṣitriya[10]sahasrāni dharmadesanayā pravrajitāni <|> Jambudvīpe 'śītivarṣasahasrāni manuṣyāṇām āyur nna parikṣiṇam | (14v.2) tataś cyutaḥ kālāṁtareṇa Kuśī[11]nagaryā[12] Mā◯dhātā[13] savṛtaḥ[14] | bhūyaś ca Saptasuryopa{ma}dese[15] Sunetro nāmā māṇave[16] vijñayaḥ[17] |

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[1] For *manuṣ(y)aiḥ*.

[2] For *Sarvvauṣadhi(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 *Sarvvauṣadhi-*. Cf. BHSG §3.78: *o* for *au*.

[5] For *°sahasrāṇā(ṁ)*.

[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 *°kṣatriya°*. A mere scribal error.

[11] Vowel sign is rewritten. *sā > si*.

[12] For *Kuśīnagaryā(ṁ)*.

[13] Sic. Cf. Divy.210.20-21: *anye kathayatnti kecin Mādhāta iti samjānīte*. BHSD s.v.

[14] For *sa(ṁ)vṛt(t)aḥ*.

[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. *Zhōngāhánjīng*『中阿含經』 卷八 「七日經」 (*Qīrìjīng*), T. No. 26(8), vol. 1, 428c7-429c27, esp. 429b11 ff.; ibid. 卷十四 「教曇彌經」 (*Jiàotánmíjīng*), T. No. 26(130), 618b18-620b6, esp. 619b28 ff.; *Fóshuō Sàbōduōsūlǐyúnàyějīng*『佛説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 *Zhōngāhánjīng* as 善眼 (Shànyǎn) and in the *Fóshuō Sàbōduōsūlǐyúnàyějīng* as 妙眼 (Miàoyǎn). This text is also referred in the *Āpídámó Dàpípóshālùn*『阿毘達磨大毘婆沙論』, tr. by 玄奘 (Xuánzàng), T No. 1545, vol. 27, 424c15 ff.; the *Āpídámó Shùnzhènglǐlùn*『阿毘達磨順正理論』, by 衆賢 (Saṅghabhadra), 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 asubandhu*, 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 *vijñeyaḥ*. 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* ǀ tasya karmmaṇo vipākena Mahādevasya²yuḥpramāṇaṃ yojayītavyaṃ³ ǀ Mā(14v.4)ndhātṛSuletrā⁴bhyām apy evāyuḥpramāṇaṃ yoja◯yi⁵tavyaṃ ǀ ǀ

idaṃ karmma dīrghāyuḥsa(ṃ)varttanīyam ǀ ǀ ◎ ǀ ǀ

3.   katamat{a} karmma bahvābā(14v.5)dha⁶saṃvarttanīyam ucyate ǀ ǀ

khaṭacapeṭapradānaṃ ǀ khaṭa⁷capeṭapradānam⁸ anumodanam ǀ khaṭacapeṭapradānasya varṇṇavāditā{ṃ} ǀ ǀ teṣāṃ pradānena tuṣṭiḥ ǀ (15r.1)⁹ mātāpitroś cittaśarīre pīḍākaraṇam ¹⁰ ǀ tathānyeṣāṃ pravrajitānāṃ śīlavatā¹¹ cittasaṃkleśaḥ ǀ amitravyādhinā tuṣṭiḥ ǀ (15r.2) amitravyādhivyutthānena tuṣṭiḥ¹² ǀ vyādhi◯tānām abheṣajya¹³pradānaṃ ǀ tathā¹⁴ aparijīrṇṇabhojanaṃ ǀ ǀ

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

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

² Read *-syāyuḥ°*.

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 *bahvābādhā°*.

⁷ For *khaṭa°*.

⁸ Read *°pradānasya* [sg.G.].

⁹ This folio has four lines par side.

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

¹¹ For *°vatā(ṃ)*.

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

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

¹⁴ Hiatus remains.

¹⁵ For *bahvābādhā°*.

MS[B]: No. 1–1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

4.   katamat* karmma ◯ alpābādha¹saṃvarttanīyam ucyate |

khata²capeṭapradānān nivṛtiḥ³ | tatra samādā(15r.4)panaṃ | tadvarṇṇavāditā | tadabhyanumodanaṃ | glānānāṃ mātāpitṛṇām upasthānakaraṇaṃ || tad apy anyeṣā⁴ gṛhasthapravrajitānā⁵ | ami(15v.1)travyādhinā'nātta{maṇa}manaskatā | tasya vyutthānena cāttamanaskatā || bhaiṣajyapradānaṃ | parijīrṇṇabhojanañ ca ||

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

5.   katamat* ka◯rmma duvarṇṇa⁸saṃvarttanīyaṃ | ucyate ||

krodhaḥ || upanāhaḥ | mrakṣaḥ | pradādyaḥ⁹ | mā(15v.3)tāpitror avarṇṇavāditā | anyeṣāñ ca gṛha◯sthapravrajitānā¹⁰ bālavṛddhānāṃ | stūpāṅgaṇacetra¹¹gṛhavihārāṇāñ ca bhūme¹² viśodha(15v.4)naṃ¹³ | stūpānā¹⁴ pratimānāñ ca dīpavyucchedaḥ | durvarṇṇānāṃ satvānām avahasanaṃ | tathā'caukṣasamudācāratā ||

   idaṃ karmma durvvarṇṇasaṃvartta(16r.1)nīyam || ||

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¹ For alpābādhā°.

² For khaṭa°.

³ For nivṛt(t)iḥ.

⁴ For anyeṣā(ṃ).

⁵ For -tānā(ṃ).

⁶ Here is an open space for approximately three letters.

⁷ Read alpābādhā°.
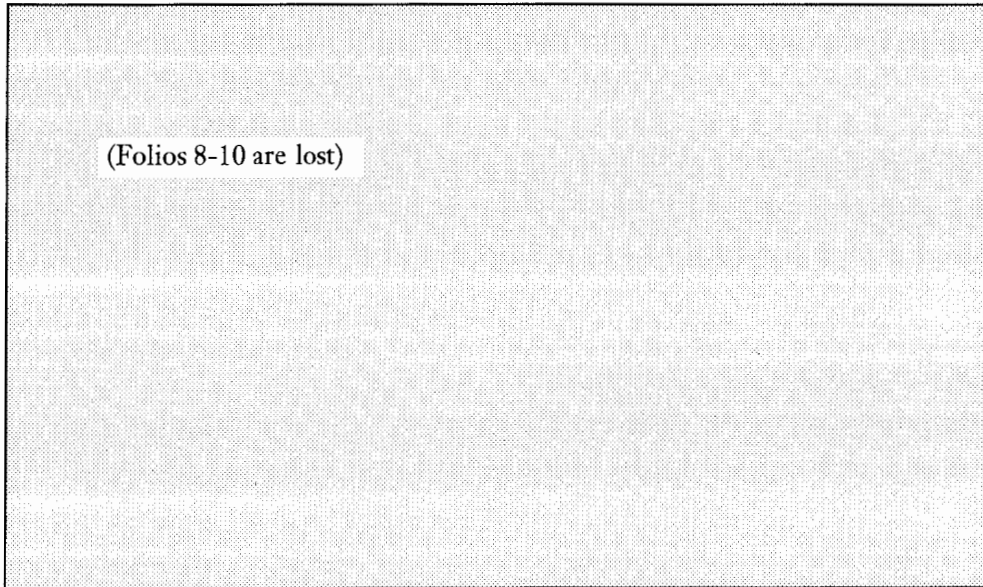
⁸ For du(r)varṇṇa°.

⁹ Read pradāśaḥ.

¹⁰ For -tānā(ṃ).

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(ṃ).

MS[B]: No. 1–1697

(Folios 8-10 are lost)

(To be continued)