

Offprint from:

『創価大学・国際仏教学高等研究所・年報』
平成13年度（第5号）2002年3月発行

*Annual Report of
The International Research Institute
for Advanced Buddhology
at Soka University
for the Academic Year 2001
[= ARIB], vol. V March 2002*

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*The Mahākarmavibhaṅga and the Karmavibhaṅgasūtra (4):
Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal*

The International Research Institute for Advanced Buddhology
Soka University
Tokyo · 2002 · Hachioji
JAPAN

創価大学・国際仏教学高等研究所
東京・2002・八王子

The *Mabākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (4)*: Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

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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 *prākritic* 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

6. katamat* karmma prasādikasamvarttanīya¹ ucyate ।

akrodhaḥ । anapanāhaḥ² । amrakṣaḥ³ । vastrapradānaṃ । stūpacetyagrheṣu⁴ ca (16r.2)
 sudhādānaṃ । śuvarṇapratrādānaṃ⁵ । gandhalepa○pradānaṃ । alaṃkārapradānaṃ ।
 mātāpitro⁶ varṇavādītā । āryāṇā⁷ silavatāṃ (16r.3) varṇavādītā{m} । stūpāṅganavihārāṇā⁸
 sa(m)○mārjjanāṃ <|> satataṃ gṛhasaṃmārjjanāṃ । virūpānāṃ satvānāṃ aṇavahasanaṃ
 । tathā (16r.4) aneṣā⁹ bālavṛddhānāṃ <|> tathā cauḥsasamudācā○ratā । ।

¹ For ° *samvarttanīyaṃ*.

² Read *anupanāhaḥ*. A mere transcribal error.

³ After this word, add *apradāśaḥ* according to T: *mi chig pa*.

⁴ For ° *caitya*°.

⁵ Read ° *pātra*°.

⁶ For ° *pitror*.

⁷ For *āryāṇāṃ*.

⁸ For *vihārāṇāṃ*.

⁹ Read *anyeṣāṃ*.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

a) yathā āryāSundaraṇandena¹ kila Krakucchande sammyak*sambuddhe bhikṣusa(m)ghe (16r.5) jentākasnānaṃ kṛtaṃ² | tāṃs ca dṛṣṭvā citta³ prasāditaṃ | bhūyaś ca suvarṇṇena haritālena pratekabuddhastūpe⁴ lepo dattaḥ | idam api dṛṣṭvā cittaṃ pra(16v.1)sāditaṃ <|> abhirūpatāyā⁵ ○ ca pariṇāmitaṃ | bhūyaś ca stūpe kriyamāṇe prathamam cchatraṃ kāritaṃ | yathā paścimabhava⁶ sa eva vyākaroṭi |

jentā(16v.2)kasya ca snānena haritālasya lepanena ca ○ |
ekacchatrapradānāc ca prāptā me suvarṇṇavarṇṇatā⁷ |

¹ For *ārya*°.

² As for the story of Sundarananda who donated a steam bathroom to the saṃgha, see the followings: the *Sthaviragāthā* (Bechert, *BBV*, pp. 175-8); the *Fówúbāidizizishuōběnqījīng* 『佛五百弟子自說本起經』 (T 199, vol. 4, 199b12-c11) and the *Gēnbēnsbuōyīqīyēyūbù Pínàiyē Yàoshì* 『根本說一切有部毘奈耶藥事』 (T 1448, vol. 24, 87b24-c25); the *Zhūnǐjībāiyuánjīng* 『撰集百緣經』 卷第十「諸緣品」(Zhūyuǎn pǐn)、一〇〇「孫陀利端政緣(Sūntuólidūānzhèngyuán)」(tr. by 支謙 Zhīqiān, T 200, vol. 4, 256b15-257a1, esp. 256c11-257a1): 時波斯匿王。見是事已。白佛言。世尊。今此孫陀利比丘。宿殖何福。生時自然。有此泉水及諸珍寶。充滿其中。又值世尊。出家得道。爾時世尊。告波斯匿王。汝今諦聽。吾當為汝分別解說。此賢劫中。波羅捺國。有佛出世。號曰迦葉有一萬八千比丘。在山林中。坐禪行道。時有長者。偶行值見。心懷歡悅。即還歸家。備辦香水。澡浴衆僧。設諸餽餼供養訖竟。復以珍寶投之瓮水。奉施衆僧。發願而去。緣是功德。不墮惡趣。天上人中。常有池水珍寶隨其俱生。佛告大王。欲知彼時大長者子澡浴衆僧設供養故常得端正者。今孫陀利比丘是爾時大王。聞佛所說。歡喜奉行。(This part is translated into English by Fa Chow but not included in Skt. *Avadānasataka* ["*Chuan Tsi Yuan King and the Avadānasataka*," in: *Viśva-Bharati Annals*, vol. 1, 1945, pp. 35-55]).

In the *Bodhisattvāvadānakalpalatā* of Kṣemendra [= *Av-klp(V)*], this episode is also narrated (ch. 10 Sundarinandāvādānam, vv. 143-149. In square brackets, alternative readings suggested by de Jong are given ["Notes on the Text of the *Bodhisattvāvadānakalpalatā* Pallavas 7–9 and 11–41," in: *Hokke Bunka Kenkyū* 23, 1996, pp. 1–93]): *stūpe vipaśyinaḥ samyaksambuddhasyādarah* [°syārhatāḥ] *purā* | *nagaryām aruṇāvatyām aruṇena mahibbujā* || 143 || *kriyamāṇo* [kriyamāṇe] *manimaye maitro nāma dvijaṃmajah* [dvijaṃmajah] | *mābataḥ puṇyabhogasya bhāgi kārakatām yayau* || 144 || *tatpuṇyapranidhānena jāto gr̥hapatēh kule* | *sa eva bhikṣusamḡhasya jantukāsnānasatrakṛt* [jentāka°] || 145 || *sa puṇyasilāḥ pratyekabuddhopasthāyakah purā* | *stūpaṃ cakre śobbamānaṃ mālābhivarāṇojjvalam* || 146 || *tatpuṇyapranidhānena kr̥keḥ kāśīpateḥ sutah* | *so 'bhavad dyutimān nāma divyalakṣanalakṣitaḥ* || 147 || *kāśyapasyār̥hataḥ samyaksambudhasyāntanirvṛtau* | *saptaratnamaye stūpe kṛte kāśīmahibbujā* || 148 || *tatsūnur dyutimān haimacchatram āroḡya bhāsvaram* | *jātas tatpranidhānena nandah sākyakule 'dbunā* || 149 || (This *avadāna* is numbered "10" in the printed Sanskrit edition but it is "11" in the Tibetan text. Regarding to this different numbering, see de Jong "The *Bodhisattvāvadānakalpalatā* and the Śāddantāvādāna," in: *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on his Sixtieth Birthday*, ed. Leslie S. Kawamura and Kieth Scott, Emeryville: Dharma Publishing, 1977, pp. 27-39, esp., p. 25ff. [Reproduced in *Buddhist Studies*, ed. by Gregory Schopen, Berkeley: Asian Humanities Press, A division of Lancaster-Miller Publishers]).

³ For *cittaṃ*.

⁴ Read *pratyeka*°.

⁵ For *abhirūpatāyām*.

⁶ For ° *bhave*.

⁷ Unmetrical! This verse appears once more in § 64 (Lévi 1932: 85). MS[A] reads: (52v.3) *jentākasya ca snānena* {||} *asyālepanena ca* | *ekaccha*; (52v.4) *trapradānāc ca prāptā me suvarṇṇavarṇṇatā* | and MS[B] reads [30v.5]: *jentākesya snānena alasyālepanena ca ekacchatrapradānāś ca prāpte me suvarṇṇavarṇṇatā* |

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4-20

tathaivāyaṁ śobhitavān* ||:|

(16v.3) idam karmma prasādikasamvarttanīyaṁ |:| ○ || ◎ ||

7. katamat* karmma alpeśākhyasa(m)varttanīyaṁ | ucyate |

ī(r)ṣyā¹ <|> parasya lā(16v.4)bhenā{r}tuṣṭiḥ | parasya varṇnavāditāyā a○tuṣṭiḥ | mātāpitroḥ
 {l} paribhavaḥ | āryānā² śilavatāṁ paribhava{ta}ḥ | tathānye(16v.5)ṣāṁ
 vyādhitabālavṛddhānāṁ | hīne dharmahīne ca (')kuśalamūle varṇnavāditā |
 bodhicit<t>opodasya³ nivāraṇaṁ | tadabhy anumodanaṁ ||

idam (17r.1) karma alpeśākhyasamvarttanīyaṁ⁴ || ◎ ||8. karamat* karmma māhasākhyasamvarttanīyaṁ⁵ «ucyate» |

anīrkhyā⁶ | amātsaryaṁ | paralābhena tuṣṭiḥ | parasya (17r.2)
 yaśovarṇṇaśabdaślokaśravanena tuṣṭiḥ || ○ parasya varṇnavāditāyā⁷ āttamanaskatā |
 Bhagavataś caityastūpakārāpaṇaṁ |:| (17r.3) hīne dharmahīne ca (')kusalamūle nivāraṇaṁ
 ○ | mahesākhyakuśalamūle samādāpanaṁ | bodhāya citto[podanaṁ⁸ |
 sar]vvaṁmaheśā(17r.4)khyaku<śa>lamūlaṁ bodhicittopoda{{naṁ}}ḥ⁹ ||

¹ After this word, T. gives *ser sna (mātsarya)*. Add *mātsaryaṁ*.

² For *āryānāṁ*.

³ Mistranscription: -*tpā*- > -*po*-.

⁴ For *alpeśākhyā*^o.

⁵ A mere transcribal error for *mabesākhyā*^o.

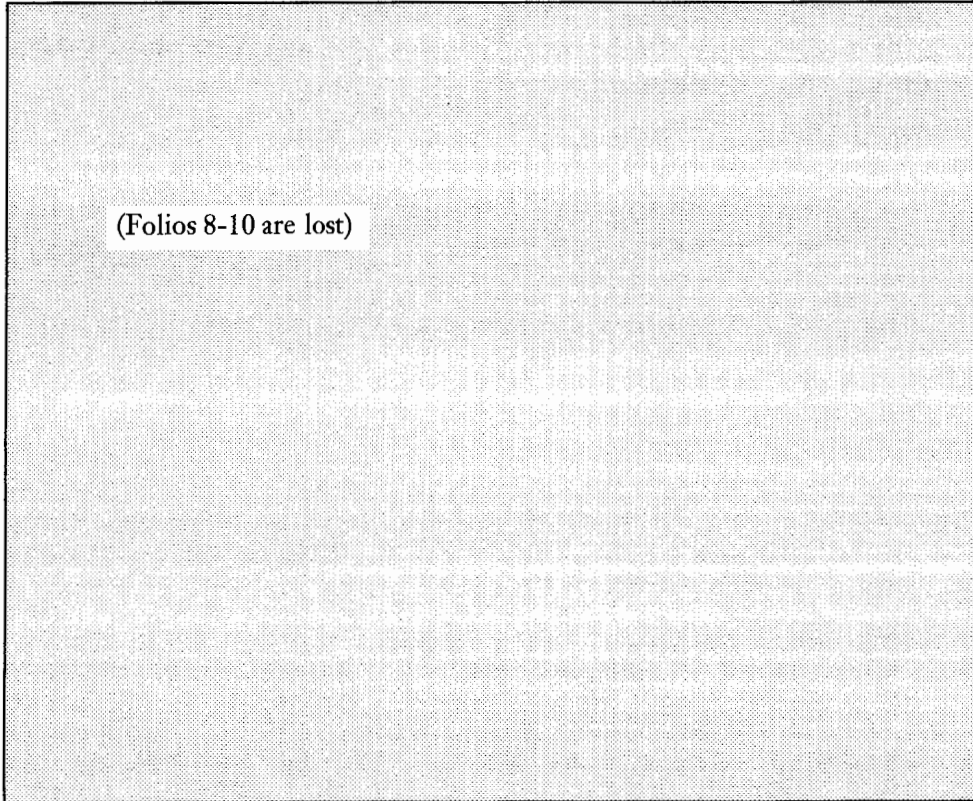
⁶ For *anīrṣyā*: *ṣy* > *khy*.

⁷ For *varṇnavāditāyā(b)*.

⁸ Mistranscription: -*tpā*- > -*po*-. Lévi reads *bodhicittotpādanam* and gives a footnote (1932: 39, fn. 3): A. *cittāpodanam*. However, the word *bodhi-* is not a part of compound in MS[A].

⁹ Mistranscription: -*tpā*- > -*po*-.

MS[B]: No. 1-1697



(Folios 8-10 are lost)

MS[A]: No. 4-20

a) yatho¹oktaṃ Bhagavatā Vārāṇasyāṃ Pūrvāparāntake sūtre¹ Ajitasya bodhisatvasya samuḥ¹(17r.5)t<t>ejanaṃ kṛtaṃ | mahāte² khalu te Ajita autsukyāya cittam damayati | yad idam saṃghaparihāpāya³,

vakṣyate hi |

⁴Maitreyas tuṣitasurālayā(17v.1)dhvāsī⁵ prāptavyā divi bhuvī ceha yena pūjā | sa śrīmān* dasabalatām avāpya śiḡhram lokānām bhavatu śasīva nityapūjyaḥ |

ida⁶ karma (17v.2) maheśākhyasaṃvarttanīyam || ◎ ||

¹ *Pūrvāparāntakasūtra*. There is no Skt. text but two Chinese parallels: the *Zhōngāhājīng* 『中阿含經』第六六「說本經」(*Shuōběnjīng*, T 26(66), vol. 1, 509c9-511a29): 「世尊告曰。諸比丘。未來久遠當有人民壽八萬歲。人壽八萬歲時。此閻浮洲極大富樂。多有人民。村邑相近。如雞一飛。諸比丘。人壽八萬歲時。女年五百乃當出嫁。諸比丘。人壽八萬歲時。唯有如是病。謂寒。熱。大小便。欲。飲食。老。更無餘患。諸比丘。人壽八萬歲時。有王名螺。為轉輪王。聰明智慧。有四種軍。整御天下。由己自在。如法法王成就七寶。彼七寶者。輪寶。象寶。馬寶。珠寶。女寶。居士寶。主兵臣寶。是為七。千子具足。顏貌端正。勇猛無畏。能伏他衆。彼當統領此一切地乃至大海。不以刀杖。以法教令。令得安樂。有大金幢。諸寶嚴飾。舉高千肘。圍十六肘。彼當豎之。既豎之後。下便布施沙門。梵志。貧窮。孤獨。遠來乞者。以飲食。衣被。車乘。華鬘。散華。塗香。屋舍。床褥。黻黻。綉綉。給使。明燈。彼施此已。便剃除鬚髮。著袈裟衣。至信。捨家。無家。學道。彼族姓子所為。剃除鬚髮。著袈裟衣。至信。捨家。無家。學道者。唯無上梵行訖。於現法中自知自覺。自作證成就遊。生已盡。梵行已立。所作已辨。不更受有。知如真。爾時。尊者阿夷哆在衆中坐。於是。尊者阿夷哆即從坐起。偏袒著衣。叉手向佛。白曰。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。... ..於是。世尊訶尊者阿夷哆曰。汝愚癡人。應更一死。而求再終。所以者何。謂汝作是念。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。... ..世尊告曰。阿夷哆。汝於未來久遠人壽八萬歲時。當得作王。號名曰螺。為轉輪王。... ..佛告諸比丘。未來久遠人壽八萬歲時。當有佛。名彌勒如來。無所著。等正覺。明行成為。善逝。世間解。無上士。道法御。天人師。號佛。衆祐。猶如我今已成如來。無所著。等正覺。明行成為。善逝。世間解。無上士。道法御。天人師。號佛。衆祐。彼於此世。天及魔。梵。沙門。梵志。從人至天。自知自覺。自作證成就遊。猶如我今於此世。天及魔。梵。沙門。梵志。從人至天。自知自覺。自作證成就遊。彼當說法。初妙。中妙。竟亦妙。有義有文。具足清淨。顯現梵行。猶如我今說法。初妙。中妙。竟亦妙。有義有文。具足清淨。顯現梵行。彼當廣演流布梵行。大會無量。從人至天。善發顯現。猶如我今廣演流布梵行。大會無量。從人至天。善發顯現。彼當有無量百千比丘衆。猶如我今無量百千比丘衆。爾時。尊者彌勒在彼衆中。於是。尊者彌勒即從坐起。偏袒著衣。叉手向佛白曰。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來。... ..於是。世尊歎彌勒曰。善哉。善哉。彌勒。汝發心極妙。謂領大衆。所以者何。如汝作是念。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來。... ..佛復告曰。彌勒。汝於未來久遠人壽八萬歲時。當得成佛。名彌勒如來。... ..」; the *Fóshuō Gūláishìshījīng* 『佛說古來世時經』, 失譯(translator unknown), T 44, vol. 1, 829b6-831a2, esp. 830a13-b25.

² W. r. for *mabate*.

³ Mistranscription for °*parihāpanāya*.

⁴ Metre: *Prāharṣiṇī* — — —, ~ ~ ~ ~ ~ — ~ — ~ — —.

⁵ Originally written as -*si*; its vowel sign *i* is erased and then sign *ī* is added.

⁶ For *idam*.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

9. kata○mat* karmma nīcaku «la»saṃvarttanīyaṃ | ucyate |

starthatā¹ | abhimānitā ca | amā(17v.3)tāpitṛjñatā | aśrāmanyatā | abrahma{:l}○nyatā |
 kulejēṣṭhāpacāyitā² | mātāpitror aprat.[up].[ṣṭ]ā[na]m³ | āryāṇā⁴ (17v.4) śilavatām
 apratyupaṣṭhānaṃ | aneṣāñ⁵ ca ○ guruṣṭhānīyānām ārcāryopādhyāyā{r}nām
 apratyupaṣṭhānaṃ | nīcakulāṇāṃ satvā(17v.5)nā⁶ paribhavaḥ |

ida⁷ karmma nī{ya}caku «la»saṃvarttanīyaṃ || ||

10. katamat* karmma uccakulīn*saṃvarttanīyaṃ⁸ | ucyate |

astarthatā⁹ «l» anabhi(18r.1)mānitā | mātāpitṛjñata¹⁰ <l> śomaṇyatā¹¹ | brāhmaṇyatā |
 kulajēṣṭhāpacāyitā¹² | mātāpitroḥ pratyupaṣṭhānaṃ | āryāṇā¹³ śītavatām¹⁴
 pratyupa(18r.2)ṣṭhānaṃ | aneṣāñ¹⁵ ca guruṣṭhānīyānām¹⁶ ācā○ryopādhyāyānām
 pratyupaṣṭhānaṃ | nīcakulīnām¹⁷ satvānāṃm aparibhava[h] |

¹ W. r. for *stabdhatā*.

² Read *akulajyēṣṭhā*^o; cf. BHS §2.8: *jye > je*.

³ Read *aprat(y)[up](a)[ṣṭh]ānaṃ*.

⁴ For *āryāṇām*.

⁵ For *anyeṣāñ*.

⁶ For *satvānām*.

⁷ For *idam*.

⁸ W. r. for *uccakulīna*^o or *uccakula*^o.

⁹ W. r. for *stabdhatā*.

¹⁰ For ^o*jñatā*.

¹¹ For *śrāmaṇyatā*.

¹² For ^o*jyēṣṭha*^o; cf. BHS §2.8: *jye > je*.

¹³ For *āryāṇām*.

¹⁴ For *śila-*.

¹⁵ For *anyeṣāñ*.

¹⁶ For *guru-*.

¹⁷ Originally written as *-li*; its vowel sign *i* is erased and then sign *ī* is added.

(Folios 8-10 are lost)

MS[A]: No. 4-20

a) jathā¹ ca Bhaga(18r.3)vatā sūtre² uktam |

“yata bhikṣavaḥ kusala(m)śīlavānto³ brahmacāriṇaḥ⁴ kalyānadharmmāṇaḥ
pravarjitā[ḥ {l} up].[saṃka]mmanti⁵ | pañca (18r.4) tasmin kule 'nusa(m)śāḥ
pratyanuśamsita{:l}vyāḥ | katame pañca <l>

iha{m} bhikṣavaḥ {l} tapasaṃkrānteṣu⁶ śīlavatsu cittāni prasāda(18r.5)yanti |
svargasamvarttanīyaṃ | tad bh«i»kṣavaḥ kulaṃ tasmin samaye pratipadaṃ pratipannaṃ
bhavati |⁷

«punar aparaṃ bhikṣavaḥ»⁸ upasaṃkrāteṣu⁹ śīlavatsu abhivādayanti
pra(18v.1)tyuttiṣṭhanti | uccakulīna(m)varttanīyaṃ tam¹⁰ bhikṣavaḥ {l} tasmin{a} samaye
pratipadaṃ pratipannaṃ bhavati |”
evaṃ sarvasūtraṃ yojyaṃ ||

idaṃ karma uccaku(18v.2)līsamvarttanīyaṃ¹¹ || ◎ ||

¹ For *yathā*.

² See Lévi 1932: 40, fn. 3. Parallel passages are found in the *Aṅguttara Nikāya*, pañcakanipāta, no. 199: Kulaṃ [III, pp. 244-5]: 1. *yasmim, bhikkhave samaye silavanto pabbajitā kulaṃ upasaṅkamanti, tatha manussā pañcāhi thānehi bahum puññaṃ pasavanti. katamehi pañcāhi?* 2. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā disvā cittāni pasādentī, saggasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 3. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā paccuṭṭhenti abhivādentī āsanaṃ denti, uccakulīnasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 4. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā maccheramalaṃ paṭivinentī, mahesakkhasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 5. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā yathāsatti yathābalaṃ samvibhajanti, mahābhogasaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti.* 6. *yasmim, bhikkhave, samaye silavante pabbajite kulaṃ upasaṅkamante manussā paripucchanti paripaṅhanti dhammaṃ suṇanti, mahāpaññāsaṃvattanikaṃ, bhikkhave, tam kulaṃ tasmim samaye paṭipadaṃ paṭipannaṃ hoti. yaṃ, bhikkhave, silavanto pabbajitā kulaṃ upasaṅkamanti, tatha manussā imehi pañcāhi thānehi bahum puññaṃ pasavanti”ti. navamaṃ.* According to Namikawa [1984a: 71-73], parallel passages to the MKV are found only in Pāli text but not in Chinese.

³ W. r. for °*śīlavanto*.

⁴ W. r. for °*cāriṇaḥ*.

⁵ Read [up](a)[saṃkra]mmanti.

⁶ Read *upa-* (Similarity of two *akṣaras* — *t-* and *u-*).

⁷ This *daṇḍa* is written on *visarga*.

⁸ Inserted by a later hand.

⁹ For *-krānteṣu*.

¹⁰ For *tad*.

¹¹ W. r. for *uccakulīna°* or *uccakula°*.

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(Folios 8-10 are lost)

MS[A]: No. 4-20

11. katamat* karmma ○ alpabhogasaṃvarttanīyaṃ | ucyate |

adatādānaṃ¹ | adattadānasamādāpanaṃ² <l> cau(18v.3)ryavarṇṇavādītā |
 tadabhy anumodanaṃ | mātā○pitro³ vṛtṭyupacchedaḥ | tadanaīṣāṃ⁴
 vyādhitaḥlavṛddha[kṛp].[ṇānāṃ]⁵vṛtṭyupaccheda(18v.4)ḥ⁶ | pa«ra»sya lābhenātuṣṭiḥ <l>
 paralābhāntarā○jyākriyā⁷ | durbhikṣābhinaṃdanaṃ ca ||

ida⁸ krama⁹ alpabhogasa[m]va[r]ttanīyaṃ || ◎ ||12. (18v.5) katamat* karma mahābhogasa(m)vṛttanīyaṃ¹⁰ | ucyate |

adat«t»ādānān nivṛt<t>iḥ | parekhāṅ¹¹ cādattādānān¹² nivāraṇaṃ | parekhāṅ¹³
 cādattādā(19r.1)nanivṛttānāṃ samanumodanaṃ | mātāpitro¹⁴ vṛtt«i»{nī}pradānaṃ¹⁵ |
 ā{cā}ryānāṃ śilavatānā¹⁶ vṛttipradānaṃ | tathā 'neṣāṃ¹⁷
 vyādhitaḥlavṛddhākṛpaṇā(19r.2)nāṃ¹⁸ vṛtripradānaṃ¹⁹ | paralābhena tuṣṭiḥ |
 para○syālābhen«ā»tuṣṭiḥ | paralābhasamanumodanaṃ | «subhikṣābhinandaṃ²⁰ »

¹ A mere transcribal error for *adattā*- (see next section. The scribe added - *t*-).

² W. r. for *adattā*°.

³ For ° *pitor*.

⁴ For *anyeṣāṃ*. The vowel sign *e* of *ne* is intentionally rewritten as -*ai*.

⁵ Read ° *kṛp(a)ṇānāṃ*.

⁶ For ° *upacchedaḥ*.

⁷ Originally written as *parā*- and its vowel sign -*ā* is omitted. For -*rāya*-.

⁸ For *idaṃ*.

⁹ For *karma*.

¹⁰ For ° *sa(m)varttanīyaṃ*.

¹¹ For *pareṣāṅ*.

¹² Rewritten as -*nī*-.

¹³ For *pareṣāṅ*.

¹⁴ For ° *pitor*.

¹⁵ Read *vṛttipradānaṃ*. The vowel sign *i* of *tti* is originally written as *i* and rewritten.

¹⁶ For *śilavatāṃ* or *śilavaṃtānāṃ*?; cf. BHSG § 18.27.

¹⁷ For *anyeṣāṃ*.

¹⁸ W. r. for ° *vṛddha*°.

¹⁹ W. r. for *vṛtti*°.

²⁰ This insertion is given by a later hand.

MS[B]: No. 1-1697

(11r.1) + + + + + + + + ..¹ pitroḥ vṛtṭyupacchedaḥ <l> tathānyeṣāṃ
vyādhitabālavṛddhakṛpaṇānām vṛtṭi-upacchedaḥ <l> parasya lābhenātuṣṭiḥ parasya
lābhāyāntarāyakriyā <l> durbhikṣābhinandanam <l>

idaṃ karma alpabho(11r.2) + + + + + [ya](ṃ)² || © ||

12. tatra katamaṃ karma mahābhogasaṃvarttanīyam <l> ucyate | ○

adattādānanivṛtṭiḥ <l> pareṣāñ cādattādānā³ nirvāraṇam | pareṣāṃ adattādānanivṛtṭānām
samanumodanam | mātā;(11r.3) + + [r]⁴ vṛtṭipradāna⁵ | āryānāñ ca śī{{va}}lavatām
vṛtṭipradānam | tathānyeṣāṃ vyā○dhitabālavṛddhakṛpaṇānām vṛtṭipradānam |
paralābhena tuṣṭiḥ | parasyālābhenātuṣṭiḥ <l> paralābhasamanumodanam | (11r.4) +
[bh].kṣābhinandanam⁶ |

¹ Read (*tadabhyyanumodanam* | *mātā*)-.

² Read *gasamvartani*[ya](ṃ).

³ For *cādattādānān*.

⁴ Read (*pitro*)[r].

⁵ For °*pradānam*.

⁶ Reas (*su*)[bh](i)kṣā°.

MS[A]: No. 4–20

a) tad eva sūtram¹ yojyam̐ |

“punar aparaṁ bhi(19r.3)kṣa«va»ḥ² {1} upasaṁkrāṁteṣu śilavasne³ dānāni da{:1}○danti «1» punyāni kurvanti | mahābhogasaṁvṛttanīyam⁴ | bhi[k]ṣav[as] t[at]* kulam̐ tasmin* sa(19r.4)maye {1} pratipadam̐ pratipannaṁ bhavati ||”

idaṁ kra{:1}○ma⁵ mahābhogasaṁvṛttanīyam⁶ || ◎ ||

13. katamat* karmma dusprajñasa(m)vṛttanīyam⁷ | u(19r.5)cyate |

ihaika[ty]o na parān* {1} pṛcchati | paṇḍitān*⁸ {{1}} «śramaṇān*⁹» brāhmaṇān* | ‘ko dharmah̐ {1} kiṁ dharmā¹⁰ kurva{{n}}taḥ śreyaskaram̐’ iti | api tu duḥprajñān* sevati¹¹ | (19v.1) paṇḍitān* pa[r]ivarjyati | asaddharmmaṁ dīpayati | saddharmmaṁ vighrahati¹² | dharmmabhāṇakānām̐ vaisāradyopacchedam̐ karoti | sa{r}ddharmabhākhinām̐¹³ abhinive(19v.2)ṣena na sādhuḥkāraṁ dadāti | asaddharmmabhā○nakān* sādhuḥkāraṁ dadāti | mithyādṛṣṭim̐ varṇṇa{{ma}}yati | samyagdṛṣṭim̐ vigharhati | tathā (19v.3) pustakalekhakapāṭhakānā¹⁴ vṛtṭyupacche{:1}○dam̐ karoti |

¹ See above footnote in § 10(a) (parallel to fifth paragraph of the *AN*, pañcakanipāta, no. 199).

² This insertion is given by a later hand.

³ W. r. for *-vatsu*.

⁴ For ° *saṁvarttanīyam̐*.

⁵ For *karma*.

⁶ For ° *saṁvarttanīyam̐*.

⁷ For ° *sa(m)varttanīyam̐*.

⁸ *Akṣaras paṇḍi-* are rewritten on originals; original letters are not illegible.

⁹ This insertion is given by a later hand.

¹⁰ For *dharmam̐*.

¹¹ Rewritten as *bha > se*.

¹² W. r. for *vigharhati*.

¹³ For ° *bhāṣinām̐*.

¹⁴ The word *pustaka* was originally written as *pustakā* and a vowel sign *ā* of *-kā* is erased. For ° *pāṭhakānām̐*.

MS[B]: No. 1-1697

a) tad eva sūtram yojyam <|>

“punar aparaṃ bhikṣavaḥ upasaṃkrānteṣu śīlavatsu abhivādayanti |
pratyutiṣṭhamti | uccakulasamvarttanīyaṃ taṃ¹ bhikṣavaḥ kulaṃ tasmim samaye pratipadā
(11r.5) + t[i]pannaṃ² bhavati”³

“punar aparaṃ bhikṣavaḥ upasaṃkrānteṣu śīlavastu dānāni dadanti | puṇyāni ca
kurvanti | mahābhogasaṃvarttanīyaṃ bhikṣavaḥ taṃ⁴ kulaṃ tasmim samaye pratipradāṃ⁵
pratipa;(11r.6) + .. vati⁶ ||”

idaṃ karma mahābhogasaṃvarttanīyaṃ || ||

13. tatra katamaṃ karma duṣprajñasaṃvarttanīyaṃ | ucyate ||

ihaikatyo na pṛccha(n)ti | paṇḍitāṃ⁷ śramaṇabrāhmaṇāṃ ‘ko [dhar]..⁸ [k]iṃ⁹ [k].
rv[ataḥ¹⁰ parāṃ śreya](11v.1) .. ram¹¹ iti | api duṣprajñam sevati | paṇḍitāṃ parivarjjayati
| asaddharmaṃ dīpayati | saddharma¹² vigarhayati¹³ | dharmabhāṇakāṇāṃ
vaiśāradyopacchedaṃ karoti | saddharmaṃ bhāṇakāṇāṃ an[abhiniveśena sādhu]kare¹⁴
dadā(11v.2) +¹⁵ asaddharmaṃ bhāṇakāṇāṃ sādhu-kāraṃ dadāti || mithyādiṣṭiṃ varṇayati
| samya○kdrṣṭiṃ vigarhayati | tathā pustakalekhakavācakāṇāṃ vṛttyupacchedaṃ karoti
<|>

¹ For *tad*.

² Read *(pra)t[i]pannaṃ*.

³ Here, MS[B] has a passage which is expected to quote in § 10 (= fourth paragraph of the *AN*.) though MS[B] does not have corresponding folios.. See my footnote in § 10 of the MS[A].

⁴ For *tat*.

⁵ Read *pratipadaṃ*.

⁶ Read *pratipa(nnaṃ bha)vati*.

⁷ For *paṇḍitān* (Acc. pl.); cf. *BHSG* §8.90: -āṇ instead of -ān. This writing is found elsewhere in this MS; hereinafter, this type of orthography will not be mentioned.

⁸ Read *[dhar](mah)*.

⁹ Contextually these *akṣaras* should be read as *(dharmaṃ)* but second one seems to have a vowel sign -e on the left side of *akṣara*.

¹⁰ Read *[k](u)[vataḥ]*.

¹¹ Read *[śreya](ska)ram*.

¹² For *saddharmaṃ*.

¹³ Cf. *BHSG* § 43, s.v. *garhaya-ti*. non-caus.

¹⁴ For *sādhukāraṃ*.

¹⁵ Read *dadā(ti)*.

MS[A]: No. 4–20

a) sūtre co{ka}ktaṃ |

unmattakasamvarttanīyaṃ ca kar[mmo]pār[j]a[na]m¹karoti² | sam(19v.4)mūdhāś³ca kālaṃ
karoti | duḥsprajñāś ca bhava○ti |yathoktaṃ ca {1} Nandikasūtre | catvāriṃśad ādīnavāḥ⁴ |
surāmaireyamadyapramāda(19v.5)ṣṭhāne yojayitavyāḥ⁵ | Buddhē cā'gauravo bhavati
dharmma⁶ samghe cāgauravo bhavati |¹ Lévi could not read this portion due to a warm-eaten hole but some parts of *akṣaras* are restored.² The sentence beginning from *-samvarttanīyaṃ* to *karoti* is rewritten.³ For °*mūdhāś* or °*mūdhakāś*.⁴ MS[B] reads: *pañcatrīṃśad ādīnavāḥ*. The *Dāzbidūlūn* 『大智度論』 quotes the *Nandikasūtra* which enumerates thirty-five sins by drinking [T 1509, 25, 158a27-c10]: 「不飲酒者。酒有三種。一者穀酒。二者果酒。三者藥草酒。果酒者。蒲桃阿梨咤樹果。如是等種種名爲果酒。藥草酒者。種種藥草。合和米麴甘蔗汁中。能變成酒。同蹄畜乳酒。一切乳熱者可中作酒。略說。若乾若濕若清若濁。如是等能令人心動放逸。是名爲酒。一切不應飲。是名不飲酒。問曰。酒能破冷益身令心歡喜。何以不飲。答曰。益身甚少所損甚多。是故不應飲。譬如美飲其中雜毒。是何等毒。如佛語難提迦優婆塞。酒有三十五失。何等三十五。一者現世財物虛竭。何以故。人飲酒醉心無節限。用費無度故。... ..」 (as to its translation, see Lamotte, *Mppś*, tome II, pp. 816-819). Nearly same passage is found in the *Fósbuō Chūjiāyuánjīng* 『佛說出家緣經』 (tr. by 安世高 Ān Shīgāo ?, T 791, vol. 17, 736c5-15). This Chinese text, although its translator's attribution to Ān Shīgāo is very doubtful (rather wrong), seems to have a close relationship to the *Nandikasūtra* or, at least, to its parallel. The reasons why I assume so are as follows: firstly a layperson Nandika appears as a counterpart of the Buddha; secondly, the Buddha teaches five moral codes (*pañca sīla*) and their results (each 10 results for first four codes and thirty-five for the last); thirdly only *Dāzbidūlūn* 『大智度論』 and the *Fósbuō Chūjiāyuánjīng* 『佛說出家緣經』 give thirty-five evil acts whereas other Chinese translations give different number of evil acts (see below); last but not least, its content and composition of this Chinese text are almost same as Tibetan version of the *Nandikasūtra* (as for the Tibetan *Nandikasūtra*, see Feer's French translation, "Fragments Extraits du Kandjour," in: *Ann. du Musée Guimet* V, pp. 243-9). See my paper in this *Annual Report*, "Bibliographical Notes on the Quotations in the *Mahākarmavibhaṅga* (1) — *Nandikasūtra* —," pp. 13-26.

As noted above, in the Buddhist Literature, we have other enumerations of the sins caused by drinking: six, ten, and thirty-six. For example, one of the corresponding Chinese translations of the *MKV*, i.e., the *Fēnbīshànèbàoyīngjīng* 『分別善惡報應經』 (T 81, vol. 1, 899b27-c11) lists thirty-six evil acts; and the *Fósbuō Fēnbīshànèsuǒqǐjīng* 『佛說分別善惡所起經』 (tr. by 安世高 Ān Shīgāo ?, T 729, vol. 17, 518b24-c28) does so (this is not a real translation but a Chinese apocryphal, see my paper mentioned above).

⁵ Cf. *Abhidh-k-vy*, p. 381, 1-2: *surā-maireya-madya-pramāda-ṣṭhānen'āsevitena bhāviena babulī-kṛtena kāyasya bhedān narakeṣūpapadyata iti Nandikasūtre vacanāt*. See also *Abhidh-k(VP)*, tome III, 84-85.⁶ For *dharmme*.

MS[B]: No. 1-1697

a) sūtre cokaṃ ||

unmattakaṣaṃvarttanīyaṃ ca (11v.3) + rm. pārjaya{n}ti¹ | saṃmūḍhakaś ca kālaṃ karoti
<l> duṣprañño ca bhavati |

yathoktaṃ ○ Nandikasūtre <l> pa○catrimśad ādinavāḥ surāmaireyamadyapāne
yojayitavyāḥ <l> Buddhē cāgauravo bhavati | dharme saṃ;(11v.4) +²

¹ Read *(ka)rm(o)pārjayati*.

² Read *saṃ(ghe ca l)*.

MS[A]: No. 4–20

atra Śākya «śāsūtre¹» sūtram² yojayitavyam |
 yathā ca Bhagavān Kapīla «va» stu (20r.1) ny³ [ā]gataḥ | sa madyapānadoṣān na kadācid
 Bhagavaṃ «ta» m u «pa» samkrāṃtaḥ | caturbhi⁴ ṣṭhvirair Bhagavatā praiṣitai⁵ gatvā vinītaḥ
 kālagataś ca |

sākyāḥ pṛccham (20r.2) ti |

"Bhagavan tasya kā gatiḥ" iti |

Bhaga{ : l } ○ vān āha |

"ime (') pi ca me sākyā⁶ bhākhitasyārtham⁷ ājāneyur⁸"

iti sūtram yojayitavyam (20r.3) |

tath «ā⁹» Vṛdrā¹⁰ Panthako¹¹ nāma bhikṣus¹² tasya Rā ○ jagṛhe prativasa{n}to
 Bhagavatā gāthoddiṣṭā | sā ca varṣārātrena¹³ na śikṣ «i¹⁴» tā gr (20r.4) hitum¹⁵ | bhikṣavo
 vismaya¹⁶ prāptāḥ pṛcchanti ○ |

"Bhagavān{a}¹⁷ kasy(') eṣa¹⁸ karmavipākena duṣprajñāḥ" |

¹ Added by a later hand.

² Although the scribe inserted *śāsūtre*, it does not make sense. As for the title "*Śākyasūtra*," we have no corresponding text in Sanskrit. The motif that someone who always drunk did not come to see the Buddha is well-known in Pāli and Chinese texts; see Lévi 1932: 43, fn. 1.

³ Read ° *vastum*.

⁴ For *caturbhiḥ*.

⁵ For *preṣitair*.

⁶ Two *akṣara*s *me sū* are rewritten.

⁷ For *bhāṣita-*.

⁸ For *jānīyur*; cf. *BHSG* §29.23ff.

⁹ Vowel sign *ā* is added.

¹⁰ W. r. for *Cūḍā*.

¹¹ *Akṣara ntha* is rewritten.

¹² *Akṣara kṣu* is rewritten.

¹³ For *varṣārātrena*? Cf. the *Fānyüzámíng* 『梵語雜名』 (ed. by 禮言 Lǐyán, T 2135, vol. 54, 1233c): 「夏五六月 縛哩沙囉(音)但羅(二舍)」。

¹⁴ Vowel sign *i* is added.

¹⁵ For *grahitum*.

¹⁶ For *vismayam*.

¹⁷ W. r. for *Bhagavan*.

¹⁸ For *kasyaiṣa*.

MS[B]: No. 1-1697

.. ta¹ Śākṛsūtre² yojayitavyaṃ |
 yadā ca Bhagavāṃ³ Kapilavastum āgato ○ madyapānadoṣāṃ na kaścid Bhagavataḥ⁴
 uktamśamkrāntaś⁵ caturbhiḥ sthāviraiḥ Bhagavatā preṣitair rātrau gatvā vini(11v.5) + + +
 .. tāś⁶ ca śākyāḥ pṛcchanti <|>
 "Bhagavaṃ tasya kā gatir" iti ||
 "ime ○ (?)pi ca gāthā bhāṣitasyārtham ājānīyur"
 iti sūtram yojayitavyaṃ ||
 yathā Cūḍā Panthako nāma bhikṣus tasya Rāja(11v.6) + + + + + ..⁷ Bhagavato⁸
 gāthoddiṣṭikā | sā ca varṣātyena⁹ na śakkita¹⁰ gṛhītuṃ¹¹ <|> bhikṣavo vismaya¹² prāptāḥ
 pṛcchanti |
 "Bhagavaṃ kasyaiṣa karmaṇo vipākena duṣprajñāḥ ||"

¹ Read (a)taḥ.

² A mere transcribal error for Śākya°.

³ For Bhagavān.

⁴ Read Bhagavantam (Acc. sg.).

⁵ Read u{ktam}<pa>samkrāntaś.

⁶ Read vini(taḥ kālaga)tāś.

⁷ Read Rāja(gṛhe prativasato).

⁸ W. r. for Bhagavatā.

⁹ Read varṣātyayena.

¹⁰ Read śikṣitā?

¹¹ For gṛhītuṃ.

¹² For vismayaṃ.

MS[A]: No. 4-20

Bhagavān āha |

"Kāsyape sammyak*(20r.5)sambuddhe pa[r]iṇivṛte {1} ekha¹ āraṃṇyako bhikṣuḥ
tripiṭikas² tat*kālam abhūt{a} | bhikṣūṇān ca buddhapūjām akurvataṃ³ {1} buddhavacanam
antarhitam | (20v.1) te bhikṣavo 's]ya samīpaṅ gataḥ 'asmākaṃ buddhavacanam antarhitam
<|> upadeśaṃ kuruṣve'ty anena mātsaryadoṣād vyupadeso na kṛtaḥ | evaṃ
tatsā{:1}(20v.2) sanam antarhitam | tasya karmaṇo vipā{:1}○kenaiṣa duṣprajñah"⁴ <|>

idaṃ karma duṣprajñasa(m)varttanīyaṃ || ◎ ||

¹ For *esa*.

² W. r. for *tripiṭakas*.

³ For *akurvataṃ*.

⁴ As for the reason why CūlaPanthaka became so stupid, see, for example, the following texts wherein his previous life in the time of Kāsyapa Buddha is narrated: Pāli Jātaka *Cullakasetthijātaka* (Ekanipāta, Appanṇakavagga 4), ed. by V. Fausbøll, vol. 1, pp. 114-123 (esp. p. 116): *Thero Cullapanthakadārakaṃ pabbajetvā dasasu silesu patittihāpesi. Cullapanthakasāmaṇero pabbajitvā va dandho abosi. Padumaṃ yathā kokauadaṃ sugandhaṃ | pāto siyā phullam avītagandhaṃ || Aṅgīrasam passa virocamaṇaṃ | tapantaṃ ādicca iv' antalikkhe ti || imaṃ ekaṃ gātham catubi māsehi gaṇbituṃ nāsakkhi. So kira Kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabbikkhuno uddesagahaṇakāle parihāsakeḷiṃ akāsi. So bbikkhu tena parihāsene lajjito n' eva uddesaṃ gaṇhi na sajjhāyaṃ akāsi. Tena kammenāyaṃ pabbajitvā va dandho jāto, gabitaḥ gabitaṃ padaṃ upari upari gaṇhantassa nassati, tassa imam eva gātham gabetuṃ vāyamantassa cattāro māsā atikkantā; the *Divyāvadāna* XXXV, esp. pp. 504-505: *kiṃ manyadhve bhikṣavaḥ. yo 'sau Kāsyapasya samyaksambuddhasya paravacane bhikṣus tripiṭa āsit paścād asau saukarika eṣa eva Panthako bhikṣuḥ. yad anena mātsaryena na kasyacīc catuspadikā gāthā uddiṣṭā yac ca sūkarān praghātya yac cāsaṃjñīsattvehya ihopapannas tasya karmaṇo vipākena cūḍaḥ paramacūḍo dhanvaḥ paramadhanvaḥ saṃvṛttaḥ* (p. 505, 24-29) [parallel to the *Gēnbēnsuōyīqièyùbù Pīnàiyē Yāoshi* 『根本說一切有部毘奈耶』(T 1442, vol. 23, 799b2-c12): 汝諸苾芻勿生異念。往時屠豬人者即此愚路苾芻是。由彼昔時慳矚於法。乃至四句伽他不為人說。又多屠殺諸畜生故。復由生在無想天中。由彼業緣至愚至鈍。是故汝等苾芻不應慳法。以清淨心為他說法。當如是學(c7-12)].*

The *Āpīdāmo Dāpīpōsbālūn* 『阿毘達磨大毘婆沙論』 gives several stories about the reasons why Panthaka became stupid (T 1545, vol. 27, 902c1-10): 「問小路何緣如是闇鈍。答尊者小路於昔迦葉波佛法中。具足受持彼佛三藏。由法慳垢覆蔽其心。曾不為他授文解義及理廢忘。由彼業故今得如是極闇鈍果。有說。彼不者曾於婆提斯城作販豬人。縛五百豬口運置船上度至彼岸。及下船時氣不通故豬皆已死。由彼業力如是闇鈍。有說。彼尊者昔餘生中曾閉塞瞿陀獸窟門令不得出在中而死。由彼業故闇鈍如是。」

MS[B]: No. 1-1697

Bhagavān āha ||

"Kāśya(12r.1) + + + + .[dh].¹ [pa]rinirvṛte eṣa āraṇyako bhikṣuḥ tripiṭāḥ² tatkālam āsīt* <|> bhikṣūṇāṅ ca buddhe pūjām eva kuruvatām³ buddhavacanam antarhitam <|> te bhikṣavas tasya samīpam gatāḥ 'asmākam buddhavaca(12r.2) + + + [t].(m)⁴ | asmākam apy upadeśam kuruṣve'ty anena mātsaryadoṣām⁵ upadeśo na kṛtaḥ | evam tacchāsanam antarhitam | tasyaiṣa karmaṇo vipākenaiṣa duṣprajñāḥ ||"

idaṃ karma duṣprajñāsamvarttanīyam || (12r.3) + +⁶ [||]

¹ Read *Kāśya* (pe *saṃyaksambuddhe*).

² Read *tripiṭakaḥ*.

³ For *akurvatām*.

⁴ Read *buddhavaca* (*nam antarhi*)[t](*am*).

⁵ For °*doṣād* (Ab. sg.) or °*doṣā-m-upa*° ? (cf. *BHSG* §§ 4.59, 8.46.)

⁶ We expect here to have a double circle indicating an end of the section.

MS[A]: No. 4–20

14. katamat* (20v.3) karma mahāprajñāsamvarttanīyam¹ | ucyaṭe :| ○

ih(°) ekatyah² pariṣcchakajātiyo bhavati | paṇḍitān* śramaṇān* brahmaṇān* (20v.4) sevate
 | duḥsprajñān* brāhmaṇān* parivajaya○ti³ | saddharmma⁴ dīpayati | asa«dharmma»⁵
 vigarhati | dharmabhānakānā⁶ vaisāradyaṃ varddhaya{m}ti <l> (20v.5) .. hitabhāṣitānām⁷
 sādhuḥkāraṃ dadāti | asaṃhibhāṣiṇāḥ⁸ pariharati⁹ | saṃmyak* dṛṣṭi¹⁰ varṇayati |
 mithyādṛṣṭi¹¹ vigarhati | masīpusta(21r.1)ka[l]ekh[i]ṇīpradānāni¹² dadāti <l> na ca madyaṃ
 pibati ||

yathoktaṃ ca Nandikasūtre¹³ | catvāriṃśad ādinavān¹⁴ madyadoṣāḥ |
 akuśalapakṣeṇa vojayi(21r.2)<ta>vyāḥ ||

idaṃ karmma mahāprajñāsamvarttanīyam {{l}} ○ || © ||

¹ W. r. for *mahāprajñā*^o.

² For *ibaikatyaḥ*.

³ Read *parivarjayati*.

⁴ For *saddharmmaṃ*.

⁵ Added by a later hand in *devanāgarī*. For *asaddharmmaṃ*.

⁶ For *°bhāṇakānām*.

⁷ Read *(sa)bita*^o.

⁸ W. r. for *a(sa)bi<ta>bhāṣiṇam* (Ac. sg.) or *°bhāṣiṇaḥ* (Acc.pl).

⁹ Originally written as *hā* and then vowel sign *ā* is erased.

¹⁰ For *°dṛṣṭim*.

¹¹ For *°dṛṣṭim*.

¹² W. r. for *°lekhanī*^o.

¹³ See above footnote in §13.

¹⁴ W. r. for *ādīnavāḥ*.

MS[B]: No. 1-1697

14. tatra katamaṃ karma mahāprajñāsamvarttanīyaṃ | ucyate ||

ihaikatyah paṅgipṛcchanajātyo bhavati | paṇḍitān cchramaṇabrāhmaṇānām sevati,
 duṣprajñam parivarjayati | saddharman dīpayati | (12r.4) + [sa]ddharmaṃ¹ vigarhayati |
 dharmabhāṇakāṇām vaiśāryaṃ varṇayati | sahitabhāṅṣiṇām sādhuḥkāraṃ dadāti |
 ahitabhāṣiṇām² pariharati | samyakdṛṣṭiṃ varṇayati | mithyādrṣṭiṃ vigarhati |
 masipusta(12r.5) + [l]. khanīpradānāni³ dadāti | na ca madyaṃ pibati |

yathoktaṃ ca Nandikasūtre <|> ○ pañcatriṃśat madyapānadoṣāḥ akuśalapathe⁴
 yojayitavyāḥ ||

idaṃ karma mahāprajñāsamvarttanīyaṃ ||

¹ Read (a)[sa]ddharmaṃ.

² Or °bhāṣiṇaḥ (Acc. pl.) ?

³ Read masīpusta(ka)[l](e)khanī°.

⁴ W. r. for °pakṣena ? (T.: phyogs). Or does it imply “akuśala(-karma-)patha,” although ‘drinking’ is not included in “daśa karmapatha” ?

MS[A]: No. 4–20

15. katamat* «karmma» narakopapattisaṃvarttanīyaṃ | ucyate |

trivra¹ pradusṭacittasya {;|}(21r.3) kāyavānmanoduṣcaritaṃ | ucchedaḍṣṭiḥ |
 śā᳚svatadṛṣṭiḥ | «nāṣṭikadṛṣṭi»² <|> akrayādṛṣṭiḥ³ | matsarivādaḥ⁴ | akṛtajñatā |
 ānantaryaṃ | ā(21r.4)ryāṇāṃ śilavatāṃ abhūtākhyānadānaṃ⁵ ||

idaṃ krarma⁶ ᳚ narakopapatisa(m)vartanīyaṃ⁷ || ᳚ ||

16. katamat{a} krama⁸ triryagyonyupapattisaṃvartta(21r.5)nīyaṃ⁹ {||} ucyate |

madhyama¹⁰ kā«ya»vānmanoduṣcaritaṃ | vicitra¹¹ rāgasamunthitaṃ¹² krama¹³ <|>
 vicitraṃ {|} dveṣasamunthitaṃ¹⁴ {||} krama¹⁵ <|> vicitraṃ {|} mohasamuthi{;|}(21v.1)taṃ
 karmma | mātāpitroḥ pravrajitānā¹⁶ cākalpikapradānaṃ <|> tiryagyoligatānāṃ¹⁷
 satvānāṃm avahasanaṃ | tathā pranidhānakarma {||} yathā
 govratī(21v.2)ka{||}kukku{{pra}}ravratika{||}prabhṛtūnāṃ¹⁸ praṇi᳚dhānaṃ
 ‘a{{mu}}tropapadyeyam’ iti |

¹ Read *tīvraṃ*.

² For *nāṣṭikadṛṣṭiḥ*.

³ Read *akriyā*°.

⁴ For *matsari*°.

⁵ Read *abhūtā<bhyā>khyāna*° (?) Cf. *BHSD*, s.v. *abhyākhyāna* -.

⁶ For *karma*.

⁷ For °*papatti*°.

⁸ For *karma*.

⁹ For *tiryagyonyupapatti*°.

¹⁰ For *madhyamaṃ*.

¹¹ For *vicitraṃ*.

¹² For °*samutthitaṃ*.

¹³ For *karma*.

¹⁴ For °*samutthitaṃ*.

¹⁵ For *karma*.

¹⁶ For *pravrajitānāṃ*.

¹⁷ W. r. for °*yoni*°.

¹⁸ Vowel sign *i* of -*prabhṛti*- is cancelled and sign *ī* is added.

MS[B]: No. 1-1697

15. tatra (12r.6) + .. maṃ¹ karma narakopapattisamvarttanīyaṃ <l> ucyate ||

tīvrām² praduṣṭacittasya kāyavāgmanoduṣcaritaṃ <l> ucchedadṛṣṭiḥ <l> śāśvatadrṣṭiḥ <l> nāstikadrṣṭiḥ | akriyādrṣṭiḥ | asatkriyāvādaḥ <l> matsari(12v.1)[v]ādaḥ <l> akṛta[jñatā] <l> ānantaryaṃ āryānām śīlavatām abhūtābhyākhyānadānaṃ <l>

idaṃ karma narakopapattisamvarttanīyaṃ ||

16. tatra katamaṃ karma tiryagyonyupapatt[is].(ṃ)[v].(r)tt.[nīya]³ <l> ucyate |

madhyama⁴ (12v.2) + [ya]vānmanoduṣcaritaṃ⁵ <l> vicitra⁶ rāgasamucchitaṃ⁷ karma <l> vicittaṃ⁸ dveṣasamuṭthitaṃ karma <l> vicitraṃ mohasamucchitaṃ⁹ karma <l> mātāpitroḥ pravrajitānām cākalpikapradā[na]naṃ <l> tiryagyonigatānām sa(12v.3) + nām¹⁰ avahasanaṃ | tathā prañidhānakarma yathā govratikakukkuravratī; ○kaprabhṛtīnām prañidhānaṃ ‘a{t}tropapadyeyam’ iti |

¹ Read (ka)tamaṃ.

² Rewritten: tavīm > tīvrām.

³ Read [°s](am)[v](ar)tt(a)[nīya](m).

⁴ For madhyamaṃ.

⁵ Read (kā)[ya]°.

⁶ For vicitraṃ.

⁷ For ° samutthitaṃ.

⁸ For vicitraṃ.

⁹ For ° samutthitaṃ.

¹⁰ Read sa(tvā)nām.

MS[A]: No. 4–20

a) yathā ca bodhisattvasya Si(m)hajātaka¹ avadānaṃ vaktā(21v.3)vyam̐ |
yathā ca Varṣākārasya brahmaṇasya² maṀrkadvopapati³ |

tadyathā | Varṣākāreṇa⁴ kila brāhmaṇena ṣṭhaviraMahākā{la}śyapo (21v.4) bhikṣū
Rājagrhasyopareṇa⁵ Ḡṛdhakūtāt⁶ paṀrvatād Ṛṅgiripārśvam parvvatam̐ vehāyasam̐⁷
gacchan{a} dṛṣṭas tena pradusṭacittena Devada;(21v.5)ttĀjātaśatrusamsargād
vāgduścaritam̐ kṛtam̐ |

"eṣa śramaṇo vihāyasam̐ parvatāt* parvvatam̐ gacchati | tadyathā {l} markato vṛkṣād
vṛkṣam̐ eva (22r.1) gacchat «i» |"

Bhagavataḥ kathitam̐ | 'Va(r)ṣākāreṇa brāhmaṇena krodha{rā}jātena vāgduścaritam̐
kṛtam̐' | "tasya ko vipākaḥ |"

Bhagavān āha |

"asya vāgdu(22r.2)ścaritasya vipākato Varṣākāro brā;Ṁhmaṇaḥ {l} pañca
janmāntaraśatāni⁸ karmato⁹ bhavaiṣyati¹⁰ |"

¹ *Sībhajātaka*. In Pāli, we have the *Sībhajātaka* (No. 157) but it does not have a story of bodhisattva. Michael Hahn reported that Skt. *Sībhajātaka* is included in the *Jātakamālā* of Haribhaṭṭa, see Table II (p. 6) [*Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Āryaśūra. On the Rediscovery of Parts of Their Jātakamālās*, Studia Philologica Buddhica, Occasional Paper Series I, Tokyo: the International Institute for Buddhist Studies, 1977, 1992 (Second edition thoroughly revised and enlarged)]. His edition of "all the extant stories from Haribhaṭṭa's *Jātakamālā*" (p. viii) was previously announced to be published from the Nepal Research Centre but it was cancelled. In my knowledge, it is not yet published.

² For *brāhmaṇasya*.

³ Read *markaṭopapattih*. As for the story of *Varṣākāra* (minister of Ajātaśatru) who was born as a monkey, see the *Papañcasūdanī* (*Majjhimanikāyaṭṭhakathā* of Buddhaghosa, Gopakamoggallānasuttavaṇṇanā. ed. by I. B. Horner, PTS, 1977, vols. IV-V, p. 73, 108): *tagghā ti ekaṃse nipāto. kamaṃ pana bhavaṃ ānando ti kim therassa Veluvane vasanabhāvaṃ na jānāti [ti] jānāti. Veluvanassa pana anena ārakkhā dinnā tasmā attānaṃ ukkaṃsāpetukāmo pucchati. Kasmā pana tena tattha ārakkhā dinnā, so kira ekadivasaṃ Mahā-kaccāyanatheraṃ Giṅghakūtā otarantaṃ disvā: makkāṭo viya eso ti āha. Bhagavā tam̐ kathaṃ sutvā; sace khamāpeti iccetaṃ kusalaṃ. no ce khamāpeti, imasmim̐ Veluvane gonaṅgutṭhamakkāṭo [v.l. gonaṅgala°] bhavissati ti āha. So tam̐ kathaṃ sutvā "samaṇassa Gotamassa kathāya dvedhābhāvo nāma n' atthi, pacchā me makkāṭabbhūtakāle gocarattṭhānaṃ bhavissati"ti. Veluvane nānāvidhe rukkhe ropetvā ārakkhaṃ adāsi. aparabhāge kālaṃ katvā makkāṭo hutvā nibbatti. Vassakārā ti vutte āgantvā samīpe titṭhati [v.l. atṭhāsi]. tagghā ti sabbavaresu ekaṃsapacane yeva nipāto. taggha, bho ānandā ti evaṃ therena parisamajjhe attano ukkaṃsittabhāvaṃ ṇatvā: abampi theram̐ ukkaṃsissamīti evam̐ āha.*

⁴ Long vowel sign *ā* is added to *ṣa* of *varṣa-*.

⁵ Read ° *parimeṇa*; cf. *BHSD*, s.v. *uparima* (2).

⁶ For *Ḡṛdhrakūtāt*.

⁷ Cf. *BHSD*, s.v. *vaihāyasam̐*.

⁸ This *akṣara nmā* is rewritten but original one is illegible.

⁹ Read *markaṭo*.

¹⁰ W. r. for *bhavaiṣyati*.

MS[B]: No. 1-1697

a) yathā ca bodhisatvasya Siṃhajātake avadānaṃ vaktavyaṃ ||

yathā (12v.4) + + r[ṣ]ākārasya¹ brāhmaṇasya markātopapattiḥ ||tadyathā Varṣākāreṇa ○ brāhmaṇena sthaviraMahākāśyapo bhikṣuḥ Rājagrhasyoparimeṇa
Gṛddhrakūṭāt² parvatād Girmakaparvatam³ vaihā(12v.5) + + + n⁴ dṛṣṭaḥ <|> dṛṣṭvā tena
praduṣṭacittena Deva{{ta}}dattĀjātaśatrusaṅsargāt* vāgduṣcaritaṅ kṛta⁵ <|>"eṣa śramaṇo vihāyasām⁶ parvatāt parvatam gacchan* | tadyathā markāto vṛkṣaṅ
eva gaccha(12v.6) +⁷"+ + + [h⁸ ka]thitam 'Varṣākāreṇa brāhmaṇena krodhajātena vāgduṣcaritam kṛtam'
"tasya ko vipākaḥ ||"

Bhagavān āha ||

"asya vāgduṣcaritasya vipākaḥ Varṣākāra⁹ brāhmaṇaḥ pañca jarmā(13r.1) + + + + +
+ ..¹⁰ bhaviṣyati"ti ||¹¹

¹ Read (ca Va)r[ṣ]ākārasya.

² Original ° tot (Rewritten).

³ Girmaka ?

⁴ Read vaihā(yasaṃ gaccha)n.

⁵ For kṛtam.

⁶ Cf. BHSD, s.v. vihāyasam,

⁷ Read gaccha(ti).

⁸ Read (Bhagavata)[h].

⁹ W.r. for Varṣākāro.

¹⁰ Read jarmā(ntaraśatāni markāto).

¹¹ Compared to MS[A], there is a long omission after this sentence: *tatas tena varṣākāreṇa śrutam Bhagavatā nirdiṣṭam* — *tvaṃ kila pañca janmāntaraśatāni markāto bhaviṣyāsīti* (this is a reconstructed sentence based on MS[A]).

MS[A]: No. 4–20

tatas tena Varṣākāre(22r.3)ṇa śrutam {1} Bhagavatā nirddiṣṭa¹ <1> 'tvaṃ kila ;○
pañca jan{a}«n»māntaraśatāni markkato bhavikṣati² ||'

sa saṃvignacittam prasādita(22r.4)vān* | tena Bhagavān pariṇirvāṇakā;○la³ pṛṣṭah

|

"tasya karmaṇaḥ kadā parikṣaya" iti |

Bhagavān āha ||

"tāny ai(22r.5)va⁴ pañca janmā[nta]raśatāni⁵ kin⁶ tu Rājagṛhe utpatsyase | yathā
«ja»mbvā Jambudvīpe jñāyate⁷ | yatra auṣṭikāmātrāṇi⁸ phalāṇi | yathā ;(22v.1)
kṣaudramadhu eva<m>asvādāni⁹ tatrotpattir bhav«i»ṣyati | tato vyutthitasya te sugatir
bhavikṣati¹⁰ | yathā cittapradoṣeṇa siṃheṣūpapannaḥ |"

(22v.2) tadarthaṅ ca Bhagavatā gāthā uktā |

dirghā su○thato¹¹ rātrī dirgham śrāntasya yojanam |

dirghā bālasya saṃsārah {1} saddharmam avijā(22v.3)nataḥ ||¹²

idaṃ krama¹³ tiryagyonyupapati○saṃvarttanīyam¹⁴ || ||

¹ For *nirddiṣṭam*.

² *kṣ-* < *ṣy-*. Read *bhaviṣyati*; cf. Lévi 1932: 45, fn.11.

³ For ° *kāle*.

⁴ For *eva*.

⁵ This *akṣara* is rewritten, so illegible.

⁶ Originally written as *tī* and then it is rewritten as *ki-*.

⁷ For *jñāyate*.

⁸ Lévi: 45, fn. 16; cf. *BHSD*, s.v. *uṣṭrikā*.

⁹ Read *evamāsvādāni*; as for this phrase, see Lévi 1932: 45–6, fn. 18 and *BHSD*, s.vv. *anedaka* and *kṣaudra*.

¹⁰ For *bhaviṣyati*.

¹¹ Several texts which have this verse read *jāgarato*, see next footnote.

¹² This verse is found in the followings: the *Udānavarga* (Bernhard ed.) I 19: *dirghā jāgarato rātrir dirgham śrāntasya yojanam | dirgho bālasya saṃsārah saddharmam avijānataḥ ||*; the *Dhammapada* 60; Chs.: the *Fājūjīng* 『法句經』「愚闇品(Yuàn pǐn)」(tr. by 法救 Fǎjiù and 維祇難 Wéiqínán, T 210, vol. 4, 563b20–21)「不寐夜長 疲倦道長 愚生死長 莫知正法」[= the *Chūyàoqīng* 『出曜經』卷第二「無常品(Wúcháng pǐn)」(tr. by 竺佛念 Zhúfóniàn, T 212, vol. 4, 616c17–18)]; the *Fājūyàoqīng* 『法集要頌經』「有爲品(Yǒuwéi pǐn)」(tr. by 法救 Fǎjiù and 天息災 Tiānxīzāi, T 213, vol. 4, 777b17–18)「不寐覺夜長 疲倦道路長 愚迷生死長 希聞於妙法」。

¹³ For *karma*.

¹⁴ For ° *upapatti*°.

MS[B]: No. 1-1697

sa saṃvigna{h}cittam prasāditavān* tena Bhagavāṃ parinirvāṇakāle pṛṣṭaḥ |
"tasya karmaṇo vipākaḥ kadā parikṣaya" iti ||

Bhagavān āha ||

"tāny eva pañca janmāntaraśatāne¹ (13r.2) + + +² gṛhe utpaśyati³ | yayā jambvā
Jambudvīpe jñāyate⁴ | tatroṣṭrikā○mātrāṇi phalāni <|> yathā kṣaudramadhv anetrakam⁵
{|} evamāsvādāni tatropapattir bhaviṣyatī⁶ | tato vyutthitasya suga(13r.3) + + .. syati⁷ |
yathā cittapradūṣaṇena simheṣūpapannaḥ <|>"

tadārtha○ ca Bhagavatāḥ ○ gāthā bhāṣitā ||

dirghāṃ jāgarato rātriṃ dirghāṃ śrāntasya yojanaṃ |
dirgho bālasya saṃsāraḥ saddharmam avijānataḥ <|>

(13r.4) + daṃ⁸ karma tiryagyoni-upapattisaṃvarttanīyaṃ || ||

¹ W.r. for °śatāni.

² Read (*kin tu Rāja*)-.

³ Read *utpatsyase*.

⁴ For *jñāyate*.

⁵ See Lévi 1932: 45-6, fn. 18 and also *BHSD*, s.vv. *anedaka* and *kṣaudra*.

⁶ Omit *iti*.

⁷ Read *suga(tir bhavi)syati*.

⁸ Read (*i*)*daṃ*.

MS[A]: No. 4–20

17. katamat{a} karma yamalokopapattisaṃvarttanīyaṃ | (22v.4) ucyate |

kruddhasya pratihatācittasya kāya○vānmaṃnoduścaritaṃ <|> lobho viśamalobho
mithyājīvo jighāṃsitapipā;(22v.5)sitasya kruddhasya kālakriyā¹ | vastuṣv abhiṣaktācittasya
kruddhasya kālakriyā ||

a) yathā coktaṃ Bhagavatā {1} Śatavarga Āgame Kramavibhaṃ(23r.1)ṅgasūtre² |
“tasya khalu punar Ānanda pudgalasya anyajātikṛtaṃ vā karma
pratyupaṣṭhitaṃ bhavati || mara«ṇa»kāle³ vā mithyādṛṣṭiḥ ||”

idaṃ krama⁴ ya(23r.2)malokāsaṃvarttanīyaṃ⁵ || ◎ ||

18. katamat* ○ karma asuralokopapattisaṃvarttanīyaṃ⁶ | ucyate |

sarvamṛdukāyavānmanodu(23r.3)ścaritaṃ | mānaḥ || abhimānaḥ | adhimā○naḥ |
asminmānaḥ | mithyāmānaḥ | sukṛtakusalamūlam asuralokopapatti(23r.4)pariṇāmitaṃ
<|> sarvot{a}krṣṭaṃ rāgam anusamu○tthitaṃ dauḥṣīlyaṃ prajñāmukhena ||

idaṃ karma asuralo<ko>papattisaṃvarttanī(23r.5)yaṃ || ◎ ||

¹ Long vowel sign is erased.

² *Karmavibhaṅgasūtra*. The passage quoted here partly corresponds to Pāli *Mahākammavibhaṅgasutta* (MN, III, p. 214 and 215): *Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Pacchā vāssataṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Marana-kāle vāssa hoti micchādītthi samattā samādinā; the Zhōngāhānjīng* 『中阿含經』 第七十一「分別大業經」(*Fēnbéidà yè jīng*) (T 26(171), vol. 1, 708c4-12): 「阿難。若有一不離殺。不與取。邪婬。妄言。乃至邪見。此不離。不護已。身壞命終。生惡處地獄中者。彼即因此緣此。身壞命終。生惡處地獄中。或復本作不善業。作已成者。因不離。不護故。未盡應受地獄報。彼因此緣此。身壞命終。生惡處地獄中。或復死時生不善心。心所有法邪見相應。彼因此緣此。身壞命終。生惡處地獄中。阿難。如來知彼人為如是也。」 However, as is noted by Namikawa 1984a: 58-60, our text has slightly different context.

³ *Akṣara ṇa* is added by a later hand.

⁴ For *karma*.

⁵ A mere transcribal error for *yamalokopapatti*^o.

⁶ Among several Chinese parallels of the *MKV*, only the *Fówéishòujiāzhāngzhèshuōyèbào chābiéjīng* 『佛爲首迦長者說業報差別經』 (tr. by 曇曇法智 Qútánfāchī) has this section (T 80, 1, 893a24-28). The existence of this section is regarded as one of the materials for deciding the school to which this *Karmavibhaṅga* belongs; see Namikawa 1984c: 37-8; 1985b, 772-1 (98-99).

MS[B]: No. 1-1697

17. tatra katamaṃ karma preṭalokopapattisamvarttanīyaṃ | ucyate ||¹
tatra katamaṃ karma yamalokopapattisamvarttanīyaṃ | ucyate ||

kruddhasya (13r.5) + .. hatacittasya² kāyavānmanoduścaritaṃ | lobho viṣamalobho
mithyāṅjīvaḥ jighānsitapipāsātasya³ kruddhasya kālakriyā <|> vastuṣv abhiṣaktacittasya
kruddhasya kālakriyā <|>

- a) yathā coktaṃ (13r.6) + + vata⁴ Śatavarge Āgame Ka(rma)vibhaṅgasūtre <|>
“tasya khalu punaḥ Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupasthitaṃ
bhavati | maraṇakāle vā mithyādṛṣṭiḥ ||”

idaṃ karma [yama]lokopapattisaṃ(13v.1) + .. nīyaṃ⁵ || ||

18. tatra katamaṃ karma asuralokopapattisamvarttanīyaṃ | ucyate |

sarvaṃṛdukāyavānmanoduścaritaṃ | mānaḥ <|> apamānaḥ <|> adhimānaḥ <|>
asmiṃmānaḥ <|> mithyāmā[naḥ | s]u.ṛta[[d]u[s]kṛta]kuśāla(13v.2) + .. ṃ⁶ {1}
asuralokopapattipariṇāmitaṃ <|> samotkṛṣṭaṃ rāgasamutthitaṃ dauḥśīlyaṃ
prajñāmukhena ||

idaṃ karma asuralokopapattisamvarttanīyaṃ || ||

¹ Simon (1970: 163, fn. 4): “The heading *yi-dagsu skye-ba* renders *pretalokopapatti* (see Lévi, p. 46, n. 6). Note the alternative heading *yamalokopapatti* preferred by T xvii: *gsin-rjeḥi hjiḡ-rten-du skye-ba*.”

² Read *(prati)hatasya*.

³ Vowel sign of *sā* seems to be corrected but it is illegible.

⁴ Read *(Bhaga)vatā*.

⁵ Read °*saṃ(vartta)nīyaṃ*.

⁶ Read *[s]u(k)ṛtakusāla(mūla)ṃ*. The word *duṣkṛta* should be omitted on the basis of the *Fówéishóujīazhāngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者說業報差別經』 (T 81, 1, 893a27-8): 「十者。廻諸善根。向修羅趣。」

MS[A]: No. 4–20

19. katamat* karmma manuṣyopapattisaṃvarttanīyaṃ¹ | ucyate |

śubhāvitā mandabhāvitāś ca daśa kusalāḥ² karmapathāḥ | ka;(23v.1)tame daśa | tri<vi>dhaṃ
kāyakarṃa caturvidhaṃ vākkarṃa trividhaṃ manah{|}karmma ||

idaṃ karmma manuṣyāpapattisaṃvarttanīyaṃ³ || © ||

20. katamat* karmma kā(23v.2)māvacaradevo<papa>tisaṃvarttanīyaṃ | ucyate | ○

śu«sa»māptā⁴ daśa ku<śa>lāḥ karmmapathāḥ |

idaṃ karṃa kāmāvacaradevopapattisaṃ(23v.3)varttanīyaṃ || © ||

21. katamat* karṃa rū○pāvacara{{ṇa}}devopapattisaṃvarttanīya«ṃ»{{ḥ}} | ucyate |

śusamāptāḥ śusamāhi(23v.4)tās⁵tato viśiṣṭatarāḥ paripūrṇā daśa ○kusalāḥ karmmapathāḥ
||

idaṃ karṃa rūpāvacara{{ṇa}}devopapatti<saṃ>varttanīyaṃ (23v.5) || © ||

22. katamat* karmrūp<y>āvacara{{ṇa}}devopapatti<saṃ>varttanīyaṃ | ucyate |

caśra ārūpyasamāpat<t>ayaḥ | ākāsānantyāyatanāṃ | (24r.1)
naivasa(ṃ)jñānāsamjñāyatanāṃ⁶ | etāḥ samāpat<t>ayo bhāvitā bahulīkṛtāś ca bhavaṃti
||

idaṃ ka(24r.2)rmārūp<y>āvacaradevopapattisa(ṃ)varttanīyaṃ ○ || © ||

¹ Originally written as -*syā*- and then rewritten as -*śyo*-. Read *manuṣyo*(*papatti*)°.

² This *visarga* is written on original *daṇḍa* sign.

³ W. r. for *manuṣyo*-.

⁴ *Akṣara sa*- is added by a later hand.

⁵ Rewritten as *hī* > *hi*.

⁶ MS[A] mentions only two among four *āyatanas*.

MS[B]: No. 1-1697

19. tatra katamañ karma manu(13v.3) + lokopattisaṃvarttanīyaṃ¹ | ucyate ||

abhāvita² mandabhāvitās ca daśa ○ kuśalā karmapathā³ | katame daśaḥ⁴ trividhaṃ
kāyakarma, caturvidhaṃ vākkarma, trividhaṃ manaskarma || ||

idaṃ karma ma(13v.4) + sy[o]pattisaṃvarttanīyaṃ⁵ || ||

20. tatra katamaṃ karma kāmāvacaradevopa○pattisaṃvarttanīyaṃ | ucyate |

susamāptā daśa kuśalāḥ karmapathāḥ ||

idaṃ karma kāmāvacaradevopapatti;(13v.5) + + + .īyaṃ⁶ || ◎ ||

21. tatra katamaṃ karma rūpāvacaradevopattisaṃvartta○nīyaṃ || ucyate ||

susamāptāḥ susamāhitāḥ tato viśiṣṭatarāḥ paripūrṇāḥ daśa kuśalāḥ karmapathāḥ ||

(13v.6) + + + + ..⁷ [va]caradevopattisaṃvarttanīyaṃ || ||

22. tatra katamaṃ karma ārūpyāvacaradevopattisaṃvarttanīyaṃ | ucyate ||

catvāry⁸ ārūpyāsamāpattayaḥ⁹ <l> ākāśānamtyāyatanaṃ | vij○ānā(14r.1) + + + + ..¹⁰
n[ai]vasaṃjñānāsamjñāyatanaṃ | etā samāpattayaḥ bhāvitā bahulīkṛtās ca bhavanti ||

idaṃ karma ārūpyāvacaradevopattisaṃvarttanīyaṃ || ◎ ||

¹ Read *manu(sya)*^o.

² W.r. for *subbhāvitā*.

³ For *kuśalāḥ karmapathāḥ*.

⁴ This *visarga* seems to be a punctuation.

⁵ Read *ma(nu)sy[o]*^o.

⁶ Read ° (*saṃvarttan*)īyaṃ.

⁷ Read (*idaṃ karma rūpā*)-.

⁸ For *catasraḥ* (<f>pl.Nom.). Is a neuter form *catvāri* used as feminine form?

⁹ For *ārūpya*^o.

¹⁰ Read *viññānā(namtyāyatanaṃ)*. In enumerating four stages, the third stage, i.e., *ākāśānamtyāyatana*, is omitted.

MS[A]: No. 4-20

23. katamat* karma kṛtaṃ nopacitaṃ | ucyate ||

yat* kṛtvā ka«rmma¹» ārttiyati² | (24r.3) jihreti | vijugupsati | deśayaty ācakṣaṅti |
vyaktīkaroti <|> āyatyāṃ samvaram āpadyate | na punaḥ karoti |

idaṃ ka(24r.4)rmma kṛtaṃ nopacitaṃ || © ||

24. katamat* kaṅmopacitaṃ na kṛtaṃ | ucyate |

yat{a} karma {na} kāyena paripūrayitavyaṃ <|> tatra pra(24r.5)dvaṣṭacittaṃ³ vacāṃ bhāṣate
| 'evaṃ te kariṣye' iti |

idaṃ kramaupacitaṃ⁴ <na> kṛtaṃ || © ||

¹ Added by a later hand.

² On several textual problems concerning to this word *ārttiyati* and a set phrase “yat kṛtvā karma ...,” see our introduction in first part of this study (pp. 99-103).

³ For ° *dvaṣṭacitto*.

⁴ For *karmopacitaṃ*.

MS[B]: No. 1-1697

23. tatra katamaṃ karma kṛtaṃ nopaci(14r.2) + + .[y].[te]¹ |[yat] kṛ[tvā ka](r)[ma] ..īya .i² | [je]h.īyati³ | vibhavati, vijugpsate | ○ deśayaty ācaṣṭe
vyantikaroti⁴ | āyatyāṃ samvaram āpadyate || na punaḥ karoti ||idaṃ karma kṛtaṃ nopacitaṃ (14r.3) +⁵ ||

24. tatra katamaṃ karma upacitaṃ na kṛtaṃ <|> ucyate ||

yat karma kāyena [pari]○[pūrayi]tavyaṃ | tatra praduṣṭacitto vacāṃ bhāṣati || 'idat⁶ te
karisyāmī'ti ||

idaṃ karma upacitaṃ na kṛtaṃ || ||

¹ Read *nopaci(taṃ | uc)[y](a)[te]*.² Read *(ārtt)īya(t)i*.³ Read *[je]h(r)īyati*.⁴ For *vyantikaroti* ?⁵ Probably this is a double *danḍa*.⁶ For *idan*.

MS[A]: No. 4-20

25. katamat* karma kṛtam upacitañ ca | ucyate ||

(24v.1) yat* karmma sām)cetanikaṃ |

yathoktaṃ Bhagavatā¹ ||

maṇa«h»pūrvvaṅgamā dharmmā maṇaḥśreṣṭhā² manojavā |
 maṇasā hi praduṣṭena bhākhate³ vā karoti vā ;(24v.2) ||
 tato na⁴ duḥkham artheti⁵ cakraṃ vā vahato ○ padaṃ⁶ |
 maṇapūrvvaṅgama dharmmā maṇaḥśreṣṭhā manojavā |
 maṇa{h}sā hi prasannena bhā(24v.3)ṣa«te» vā karoti vā ||
 tato na sukham artheti⁷ ○ chā«yā» vā anuyāyini⁸ ||

idaṃ karma kṛtam upacitañ ca || ◎ ||

¹ Following verses correspond to the *Dhammapada* xxxi 23-24 and the *Udānavarga* XXXI *Citravarga*, 23-24 (see Lévi 1932: 48, fn.3). As for other references, see a footnote on the *Uv* (Bernhard ed.), p. 415. Chinese parallels read: the *Fājūjīng* 『法句經』 「雙要品(Shuāngyào pǐn)」 (T 210, vol. 4, 562a13-16): 「心爲法本 心尊心使 中心念惡 即言即行 罪苦自追 車轆于轍 心爲法本 心尊心使 中心念善 即言即行 福樂自追 如影隨形」 [= the *Fājūpiyū jīng* 『法句譬喻經』 「雙要品(Shuāngyào pǐn)」 (tr. by 法炬 Fājū and 法立 Fālì, T 211, vol. 4, 583a7-10), the *Chūyào jīng* 『出曜經』 「心意品(Xīnyì pǐn)」 (T 212, vol. 4, 760a11-12, 21-22)]; the *Fājūyào sòng jīng* 『法集要頌經』 「護心品(Hùxīn pǐn)」 (T 213, vol. 4, 795c1-6): 「心爲諸法本 心尊是心使 心若念惡行 即言即惡行 罪苦自追隨 車轆終於轍 心爲諸法本 心尊是心使 心若念善行 即言即善行 福慶自追隨 如影隨其形」。

² W. r. for °*śreṣṭhā*.

³ For *bhāṣate*.

⁴ For *taṃ*? (*GDbp* 201 reads: *taḍo na*).

⁵ Read *anveti*.

⁶ Brough gives very 'interesting' comment on this last *pāda*. He says (Brough 1964: 243): "In the quotation of the verse in the *Mahākarmavibhaṅga*, Lévi prints in the text *cakraṃ vā vabataḥ padaṃ*, but notes that his manuscripts give *vabutāpadam* and *vabatuśire* respectively, 'leçons qui semblent ramener au texte courant.' These, however, are not merely careless slips in copying, but scribal emendations of some ingenuity. In the *Mkv.*, there follows shortly afterwards (pp. 50ff.) the story of *Maitrāyājña* (*Maitrakanyaka*, *Divy.* xxxviii; *Mittavindaka*), who was punished by an iron wheel revolving on his head; and it is clearly this wheel which has inspired these emendation. Thus, the one scribe has brought his text to mean, 'sorrow will come upon him, or a wheel giving great suffering' (*babu-tāpa-dam*). The other, finding *pada* out of harmony, gives us "or let him carry a wheel on his head' (*vabatu śire*). A further development of the latter type of corruption might perhaps account for the Tibetan text, e.g. *cakreṇeva hatam* (or *bṛtam*) *śiraḥ*." However, as is seen in our text, since MS[A] reads: *cakraṃ vā vahato padaṃ* and MS[B]: *vabatamire*, Brough's comment seems to be irrelevant.

⁷ Read *anveti*.

⁸ This verse is again quoted in § 32 (g) [Lévi 1932: 57= MS[A]34v.2-3; MS[B]18v.3-4. [A] reads: *maṇapūrvvaṅga*; (34v.3) *mā dharmā maṇaḥśre*{*tava*}{*śṭhā*}{*[[11]]*} *manojavāḥ* | *manasā ca prasannena bhāṣate vā karoti vā* | *tato na mukham anveti cchāyā vā 'nuyāyini* |; [B]: *maṇapūrvvaṅgamā dharmāḥ maṇaśreṣṭhā manojavāḥ manasā vā prasanne* (18v.4) *+++ vā karoti vā* | *tatas tan sukham anveti chāyā vā anugāmini* |

MS[B]: No. 1-1697

25. tatra kata(14r.4) +¹ [ka]rma kṛtaṃ copacittañ ca | ucyate ||

yat karma sām̐cetanikaṃ |

a) yathoktaṃ Bhaga○vatā,

manaḥpūrvamaṅgama dharmāḥ manaḥśreṣṭhā manojavā

manasā ca praduṣṭena bhāṣate² karoti vā |tatas taṃ du<<ḥ>>kham a;(14r.5) + ..³ cakraṃ vā, vahatamire ||

manaḥpūrvamaṅgama dharmāḥ mana<ḥ>śreṣṭhā manojavā ○

manasā cet prasannena bhāṣate vā karoti vā

tatas taṃ sukham anveti cchāyā vā anuyāyini ||

idaṃ karma kṛtaṃ co(14r.6) + + [ta]ñ⁴ ca || ||

¹ Read *kata(mam)*.² After this word, add *vā*.³ Read *a(nveti)*.⁴ Read *co(paci)[ta]ñ*.

MS[A]: No. 4–20

26. katamat* karma (24v.4) naiva kṛtaṁ nopaci<taṁ> | ucyate |

yat* karma ○ saṁcetanīyaṁ¹ svap{a}nāntara² kṛtaṁ kāritaṁ vā |

idaṁ karma naiva kṛtaṁ nopacitaṁ || (24v.5) || © ||

27. katamat* karma yena {r}samanvāgataḥ³ {l} putagalo⁴ narakeṣūpapannaḥ {l} paripūrṇa⁵ nairayikāṁ āyu⁶ kṣapayitvā cyavati | «ucyate» <l>ihaika(25r.1)tyaina⁷ nārakīyaṁ karma kṛtaṁ bhavaty upacit{t}aṁ <l> sa tat* karmma kṛtvā nārtīyati | na vihriyati⁸ | na vijugupsyati | na deśayati | nācaṣṭe | na vya(25r.2)ktīkaroti | nāyatyāṁ saṁvaram āpadyate | ○ bhūyasyā mātrayā hrakṣati⁹ | prītim utpādayati | yathā DevadattaKokālikāda(25r.3)yaḥ |idaṁ karma yena samanvāgataḥ pudgalo ○ narakeṣūpapannaḥ paripūrṇa¹⁰ nairayikāṁ āyuh kṣapayitvā cyavate¹¹ || © ||¹ For *sāṁcetanīkaṁ*?; cf BHSB, s.v. (two appearances in the MKV are sole reference of this entry).² For *svapnāntare*.³ *Akṣara nvā* is rewritten.⁴ For *pudgalo*.⁵ This word *pūrṇa* is rewritten. For °*pūrṇam*.⁶ For *āyuh*; cf. BHSG §16.46: *āyu* as acc.sg.nt.⁷ For *ihaiikatyena*: *e > ai*.⁸ Originally written as *vī-*; then its vowel sign *ī* is erased and sign *i* is added.⁹ For *hrīyati* or *hrasīyati* (see next section).¹⁰ For °*pūrṇam*.¹¹ *Ā-* ending for P-ending.

MS[B]: No. 1-1697

26. tatra katamaṃ <ka>rma karma naiva kṛtaṃ naivopacitaṃ <l> ucyate ||

yat karma sām̐cetanikaṃ na kṛtaṃ na kāritaṃ vā¹ <l>

idaṃ karma naiva kṛtaṃ naivopacitaṃ || ||

27. tatra katamaṃ karma yena samanvāga(14v.1) +² pudgalaḥ narakeṣūpapannaḥ
paripūrṇaṃ nairayikāṃ āyuh kṣapayitvā cyava{n}ti | ucyate ||ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ śa taṃ³ kṛtvā nārttīyati | na
[j]ehr[īy].ti⁴ | n. ju<<+>>ps.te⁵ | na de(14v.2) + .. ti⁶ | nācaṣṭe, na vyantīkaroti | nāyatyāṃ
samvāram āpadyate | bhūyasyā mā;○trayā hrasīyati⁷ <l> prītim utpādayati | yathā
Devadatta<Ko>kālikaprabhṛtayaḥ ||idaṃ karma yena samanvāgataḥ pudgalaḥ (14v.3) .. ripūrṇa⁸ nairayikam āyuh
kṣapayitvā cyava{n}ti || ||

¹ This sentence does not match to that of MS[A] but to that of the *Fówéishòujiāzhāngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者說業報差別經』(T 81, 1, 893c20-21): 「若有衆生。自不造業。亦不教他。無記業等。」

² Read *samanvāga(taḥ)*.

³ For *tat* (<n>sg.Acc.); cf. BHS §21.11.

⁴ Read *[j]ehr[īy](a)ti*.

⁵ Read *n(a) ju(gu)ps(a)te*.

⁶ Read *de(śaya)ti*.

⁷ For *hrīyati* ?; see next section.

⁸ Read *(pa)ripūrṇaṃ*.

MS[A]: No. 4–20

28. katama(25r.4)t* karmma yena samanvāgataḥ pudgalo narakeṣū○papannaḥ {1} arddhanairayikam āyuh kṣapayitvā cyavati || ucyate ||

ihaikatyena nā(25r.5)rakīyaṁ karmma kṛtaṁ bha{ga}vaty upacitaṁ <1> sa tat{am} kṛtvā nārttiyati | na vijihriti | na vijugupsyati | na deśayati | nācaṣṭe | na vyaktikaro(25v.1)<ti |> nāyatyāṁ saṁvaram āpadyate | api tu na bhūyasya¹ mātrayā hrāsyati² | na prītim utpādayati | {sa narakeṣūpapannaḥ | arddhanairayikam āyuh kṣapa(25v.2)yitvā cyavati |}

idaṁ karma yena samanvāga○taḥ putagalo³ narakeṣūpapannaḥ | arddhanairayikam āyuh kṣapatitvā cyavati ;(25v.3)|| ◎ ||

29. katamat* karma yena samanvāgataḥ {||} ○ pudgalo narakeṣūpapanna{h |}mātra eva cyavati |⁴ ucyate |

ihaikatyaina⁵ nārakīyaṁ (25v.4) karma kṛtaṁ bhavaty upacitaṁ ca <1> kṛtvā ārtti○yati | jihriyate⁶ | vijugupsyati | ācaṣṭe <1> deśayati | vyaktikaroti | ā(25v.5)yatyāṁ sa(m)varam āpadya{m}te | na punaḥ kurute | sa <cen> narakeṣūpapadyate⁷ | upapannamātra <eva> cyavati |

a) yathā «sa» rājā Ajātaśatruḥ | tena Deva;(26r.1)datasahāyena ānanta(r)yakarma kṛtaṁ | pitṛvadhāḥ saṁghabhedo Dhanapālamokṣaṇaṁ | śilāyantramokṣaṇaṁ | Devadattasyāvijigamaṇaṁ⁸ śrutvā tena (26r.2) samvi{{ghe}}gnena Bhagavati citta⁹ prasāditāṁ | ○

¹ W. r. for *bhūyasyā*; cf. *BHSD*, s.v. *bhūyasya*.

² For *br̥syati*?

³ For *pudgalo*? (The form *putagalo* appears twice; see § 27).

⁴ Originally *visarga* was written but it was erased; then, a *daṇḍa* is added.

⁵ For *ihaikatyena*: *e > ai*.

⁶ A vowel sign which was originally written on the left side of *akṣara j-* was erased and *i* is added.

⁷ Originally written as *-papā-* and a long vowel sign *ā* is erased.

⁸ For ° *āvīci*°; cf. *BHSG* § 2.28.

⁹ For *cittaṁ*.

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28. tatra katamaṃ karma ○ yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuh kṣapayitvā cyava{n}ti | ucyate ||

ihai(14v.4) + ty[e]na¹ nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ | śa taṃ² kṛtvā nārttiyati | ○ na jehriyati | na vibharati | na vijugupsate, na deśayati | nācaṣṭe na vyantīkaroti | nāyatyāṃ samvaram āpadya(14v.5) + + + ..³ na bhūyasyā mātrayā hr̥ṣya{n}ti | na prītim utpādayati ||

idaṃ ka○rma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuh kṣapayitvā cyava{n}ti || ||

29. ta(14v.6) + + + + + ..na⁴ samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyava{n}ti ||

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ <l> sa taṃ kṛtvā ārttiyati | jehriyati | vibharati | vijū(15r.1) + + + + + .. yati⁵ | vyantī<<ka>>roti | āyatyāṃ samvaram āpadyate | na punaḥ kurute⁶ | sa cet narakeṣūpapadyate | upannamātra eva cyavati |

a) yathā rājā Ajātaśatruḥ <l> tena Devadattasahāyena āna(15r.2) + + + + .ṛta⁷ <l> pitṛvadaḥ⁸ | saṃghabhedo Dhanapālamokṣaṇaṃ | śīlāyantra;○mokṣaṇaṃ Devadattasyādeśena <l> tasmād avīcinarakagamaṇaṃ⁹ śrutvā tena saṃvignena Bhagavati cittaṃ prasādi;(15r.3) +¹⁰ <l>

¹ Read *ihai(ka)tyena*.

² For *tat* (<n>sg.Ac.); cf. BHS §21.11.

³ Read *āpadya(te | api tu)*.

⁴ Read *ta(tra karamaṃ karma ye)na*.

⁵ Read *vijū(gupsate | ācaṣṭe deśa)tyati*.

⁶ W. r. for *kurute*.

⁷ Read *āna(ntaryakarma k)ṛta(m)*.

⁸ For *pitṛvadaḥ*.

⁹ Rewritten: *ve > vi*.

¹⁰ Read *prasādi(taṃ l)*.

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Śrāmaṇyaphalasūtre¹ 'tyayadesanā² <l> pratisandadhāni³ kuśa<la>mūlāni | tena maraṇa;(26r.3)kāle citta⁴ prasāditaṃ | “aṣṭhibhir iti Bu○ddhaṃ Bhagavantaṃ śaraṇaṃ gacchāmi”⁵ | sa upadyamātra⁶ eva cyavati |

idaṃ karma yena (26r.4) samanvāga<taḥ> pudgalo nara<ke>ṣūpapannamātra{tra} cyavati || ◎ ||

30. katamat* karma niyatopapattisa(m)varttanīyaṃ | ucyate |

yat{a} kṛ;(26r.5)tvā kvacid upapattau parināmayati | “amutropapadyeyam” iti «l» sa tatropapadyate |

¹ *Śrāmaṇyaphalasūtra*. The quotation in the MKV is discussed by Namikawa [1984a: 60–62]. According to him, this does not match to any version of Ajātaśatru's story found in Skt., Pāli texts and Chinese translations. Pāli: *Sāmaññaphalasutta* (DN, I, 47–86), *Sāmaññaphalasuttavaṇṇanā* (in *Dīghanikāya Aṭṭhakathā [Sumaṅgalavilāsini]*, vol. I, 132–238); Ch. the *Chángāhánjīng* 『長阿含經』第二十七「沙門果經」(*Shāménguōjīng*) (T 1(27), vol. 107a-): 「禮世尊足白言。我今再三悔過。我爲狂愚癡冥無識。我父摩竭瓶沙王。以法治化無有偏枉。而我迷於五欲實害父王。唯願世尊。加哀慈愍受我悔過。佛告王曰。汝愚冥無識迷於五欲乃害父王。今於賢聖法中。能悔過者即自饒益。吾今愍汝受汝悔過。時王禮佛足已。取一小座於佛前坐。佛爲說法示教利喜。王聞佛教已。又白佛言。我今再三歸依佛歸依法。歸依僧。唯願聽我於正法中爲優婆塞。自今已後盡形壽不殺不盜不淫不欺不飲酒。」(c9-19); the *Fòshuōjīzhìguōjīng* 『佛說寂志果經』 (tr. by 竺曇無蘭 Zhūtánwúlán, T 22, vol. 1, 270c28–276b7): 「於是摩竭王阿闍世。起坐稽首佛足。自首悔過。唯願世尊。原其罪疊。譬如小兒愚癡無智。迷惑失志。無有善權。佛爲法王。一切父母。常立正法。救迷立法。無怒害陰蓋。今若更生。願世尊受身歸命。自見過惡。更受勅誡。懲改既往。修順將來。」(275c28–276a4); the *Fòshuōjīzhìguōjīng* 『增壹阿含經』卷三十九第七經 (tr. by 曇摩僧伽提婆 Qútánséngjiātípó, T 125, vol. 2, 762-a–764b): 「王白佛言。我今以此譬喻於中受解。今日世尊重演其義。自今已後信受其義。唯願世尊受爲弟子。自歸於佛。法。比丘僧。今復懺悔。如愚。如惑。父王無過而取害之。今以身命自歸。唯願世尊除其罪愆。演其妙法。長夜無爲。如我自知所作罪報。無有善本。」(764a13–19); the *Gēnběnsuōyīqièyǒubù Pīnàiyē Pōsēngshì* 『根本說一切有部昆奈耶破僧事』 (T 1450, vol. 24, 205a–206a); Skt. *The Gilgit manuscript of the Saṃghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Part II, 1978, pp. 216–253. As for the studies on the *Śrāmaṇyaphalasūtra*, see e.x. Konrad Meisig, *Das Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1987, esp. pp. 376–8; Graeme Macqueen, *A Study of the Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1988, esp. pp. 214–220.

² Read °*desanam*.

³ W. r. for *prasasandadhāti*.

⁴ For *cittaṃ*.

⁵ This *akṣara* is rewritten but original letter is illegible.

⁶ W. r. for *upapanna*°.

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+ .. [ṅ]yaphalasūtre¹ atyayadeśanaṃ kṛtaṃ | pratisaṃdadhāti {l} kuśalamūlā○ni
<|> tena maraṇakāle cittaṃ prasāditam | “asthibhir api Bhagavantaṃ² śaraṇaṃ gacchāmi”
<|> sa upapannamātra eva cyava{n}ti <|>

(15r.4) [i]daṃ karma yena samanvāgataḥ pudgalo na{{ka}}rakesūpapannamātra eva
;○ cyava{n}ti || © ||

30. tatra katamaṃ karma niyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā upapattau pariṇāmayati | “a(15r.5) + .. papadya{te}yam³” iti | sa tatropadyate
|

¹ Read (Śrāma)[ṅ]yaphalasūtre.

² Rewritten: ge > ga.

³ Read a(mutro)papadyeyam.

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yathā Bhaga<va>to tā 'tītaṃ teṣu¹ Syāmākajñātaka prabhṛ(26v.1)tiṣu² pranīdhānavaśād
upapatti³ varṇṇyate |

idaṃ karma niyatopapattisaṃva(r)ttanīyaṃ || © ||

31. katamat* karma aniyatopapattisaṃvarttanīyaṃ | (26v.2) ucyate |

yat{a} kṛtvā na kucid⁴ upapattau pariṇā;○mayati | “amutropapadyeyam” iti | ye satvāḥ
karmavaśād upapadyante ||

idaṃ karma (26v.3) aniyatopapatti{l}saṃvarttanīyaṃ || © || ○

¹ Corrupted. *Bhagavato 'tīteṣu*? Lévi reads on the basis of MS[B]: *Bhagavato jātake* (p. 58).

² For °*jātaka*°. *Syāmākajñātaka*. M. Hahn published a critical text of the Tibetan *Syāmājātaka*, fourteenth story of the *Jātakamālā* of Haribhaṭṭa: “Die Haribhaṭṭa Jātakamālā (II): Das Syāmājātaka,” in: *Wiener Zeitschrift für die Kunde Südasiens*, XX, 1976, pp. 37-74. In the *Av-klp(V)*, one *avadāna* (!) titled “*Syāmākāvadāna*” (No. 101) is included and its story is parallel to Pāli *Sāmājātaka* No. 540, VI, 72-87. However, there is no description that one’s fate is decided according to his *pranīdhāna*.

³ For *upapattir*.

⁴ For *kvacid*.

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yathā Bhagavataḥ jātake Śyā○mā<ka>jātakaprabhṛtiṣu praṇidhānavaśād upapattir
varṇṇyate ।।

idaṃ karma niyattopapattisamvarttanīyaṃ ।। ।।

31. (15r.6) + + .. tamaṃ¹ karma aniyatopapattisamvarttanīyaṃ । ucyate ।

yat kṛtvā na kvacid upapattau pariṇāmayati । “amutropapadyeyam” iti yathā satvā
karmavaśād upapadyante ।

idaṃ karma aniyatopapa(15v.1) + + [m]v[a]rttanīyaṃ² ।। ।।

(to be continued)

¹ Read (tatra ka)tamaṃ.

² Read aniyatopapa(tiisa)[m]v[a]rttanīyaṃ.