

Offprint from:

『創価大学・国際仏教学高等研究所・年報』
平成20年度（第12号）2009年3月発行

*Annual Report of
The International Research Institute
for Advanced Buddhology
at Soka University
for the Academic Year 2008
[= ARIB], vol. XII, March 2009*

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The Karmavibhaṅgopadeśa:
A Transliteration of the Nepalese Manuscript A (1)

The International Research Institute for Advanced Buddhology
Soka University
Tokyo · 2009 · Hachioji
JAPAN

創価大学・国際仏教学高等研究所
東京・2009・八王子

The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript (1)¹

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About the manuscript

So far as we know, the text under this title, i.e. *Karmavibhaṅgopadeśa* (hereinafter *KVU*), has been transmitted in only a single manuscript (MS[A], accession no. 4-20) bearing its date as ‘saṃvat 531’ (= 1410/11 C.E.). In spite of the fact that the manuscript wherein the *KVU* (and *Karmavibhaṅga* [KV] as well) is written records its date of transcribing, we have no idea about the date of formation of this *KVU*. This *KVU* is a sole commentary on the *KV* we have ever had and even in the history of Buddhist literature there is no trace of the existence of the *KVU* or any commentary on the *KV*.

Furthermore, the title of this text is not genuine or given in the colophon but attributed by Sylvain Lévi who found the manuscript of this scripture. MS[A] originally contains two documents: one is the (*Mahā-*)*Karmavibhaṅga* and the other is a document commenting on the proceeding one. The text of the *KV* ends on the recto side of folio no. 61, line 3, and the opening verses follow without any gap ([61r.2] *grāhyaṃ cāsyā vaco bhavati // imāni da[61r.3]śa viśāradyaṇi // ◎ // śakhakṣīra-mṛṇālakundakumudaprasmarahāraprabhaiḥ*). Moreover, although a colophon is available at the end of the manuscript there is no description concerning the title of second document. Judging from its style of description, which is like an ‘upadeśa,’ Lévi entitled this second text the *Karmavibhaṅga-upadeśa*². In other words, this title is not supported by any other source except Lévi’s observation³.

¹ I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the notebooks transcribing the original manuscripts and supplied the images of them. And I would like to thank Prof. Jan Nattier who check my English immediately at my request. Needless to say, any errors that remain are of my own.

² “Au feuillet 61°, une stance de bénédiction indiquait seule qu’un nouvel ouvrage commençait sans aucune interruption, sans solution de continuité; e’était une sorte de dissertation plutôt qu’un commentaire du texte précédent, une sorte de śāstra du type upadeśa (je le désignerai désormais sous le titre de *Karmavibhaṅga-upadeśa* (abréviation: Up.)); un feuillet entier, le 69, manquait” (Lévi 1932: Introduction, pp. 1-2).

³ Since this title has already been circulated in the Buddhist Studies, I also adopt it here.

Lévi, p. 167, 8-14; A77r.4-v.2: *brāhmaṇānām siddhāntaḥ prayacchannavāhīni vipa* (77r.5) *karmavibhaṅga(h)*⁴ | *ucyate mahāntikā karmāny atra v(i)stareṇa vibhaktāni* | *tasmāt mahākarmavibhaṅgaḥ* | *saṃgrahasāarakarmavibhaṅgasarvasāarakarmānām hīno*(77v.1)*t*krṣṭa-* *madhyamāni vistareṇa kathāmukhāni darśitāni* | *tasmād api mahākarmavibhaṅgaḥ* | *gotrāntarīyānām abhidharmakasa(m)yukteṣu* {|} *mahāka(r)mmavibhaṅgo nā*(v.2)*nāḥ* (< *nāma*) *samāptaḥ* ||

The part of colophon quoted above shows an explanation of the name ‘*mahā-karma-vibhaṅga*’ in different ways so that Lévi seems to consider that this manuscript as a whole contains the text of *Karmavibhaṅga* and the second text is nothing but the commentary on the previous one. However, it is uncertain whether a name ‘*mahākarmavibhaṅga*’ is given to the first document alone or given to the whole manuscript containing the *Karmavibhaṅga* and *Karmavibhaṅga-upadeśa*.

In the following, I will present a transliteration of the *KVU* by using (the photograph of) the original manuscript (MS[A]61r.3-78r.5). Fortunately, a western notebook containing a transcription of MS[A], probably prepared by Hemraj Sharman for Lévi, has now become available (accession no. 5-265; filmed on B 94/3) in the National Archives of Nepal⁵. Therefore we can compare the readings of Lévi with those of the transcription and the original manuscript as well. In the footnote I give Lévi’s reading in the main text and his manuscript readings if they are given in the footnotes, together with a transcription of the notebook (notebook A, p. 29, line 13~) if there is a difference in reading.

Convention:

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
< >	omitted (part of) <i>akṣara</i> (s)
{ }	superfluous <i>akṣara</i> (s)
{ { } }	erased <i>akṣara</i> (s)
« »	interlinear insertion
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
*	<i>virāma</i>
,	<i>avagraha</i>

⁴ In this colophon, 77r.4 ends in “*brāhmaṇānām siddhāntaḥ prayacchannavāhīni vipa*” and 5th line starts with “*karmavibhaṅga(h)*”; Lévi edits this portion as “*prayacchannavāhī. Mahākarmavibhaṅga (mahā-< ni vipa) ucyate.*”

⁵ As to the existence of two notebooks containing the transcription of the two manuscripts (A and B) from Nevārī script into Nāgarī in the private collection of Hemraj Sharman (now deposited in the National Archives of Nepal), see Diwakar Acharya/Kudo 2006: 33-34; a part of notebook B is treated in Kudo 2006c.

Transliteration of the *KVU*

SL153 (61r.3) śa(m)khakṣīramuṅāla⁶; Okundakumudaprasmarahāraprabhaiḥ⁷
 sugruṅṅāgurudhūpadurddinatalaiś⁸ cañcalyatākādhariḥ⁹ |; (61r.4)
 ślāghyair ddhātudharair¹⁰ vanandharanibhair bhayasya¹¹ śambhūṣiṅtā
 tam vande suraṅāgayakṣamakuṭā¹²vyāghrṣṭapādaṃ muni(m) ||

jayatu saddharma ity āha bhikṣo (61r.5) śrutasomā¹³ ||

aṣṭi ka(r)ma alpāyu{|}¹⁴«samvarttanīyaṃ |»
 aṣṭi karmma¹⁵ alpāyuhṣamvattanīyaṃ¹⁶ i«ti» | karmagati(r) yathānyāyāṃ¹⁷ vistareṇa
 vibhaktā <|>

daśānuśa(m)sāḥ pravakṣā¹⁸ ā;(61v.1)raṅyakatve¹⁹ |
 bhaiṣyacyāyā(m)²⁰ daśa vaiśāradyānīti²¹ |
 sarve kāmaguṇā yathānyāya(m) yuktāḥ |

daśānuśaṃśā²² Tathāgatacaityāñjalikarmagandhapuṣpacchatrāṅām²³ <|>
 katham (61v.2) daśānuśaṃśāḥ |

⁶ For *-mṛṅāla-* [*mṛ- > mu*]. Notebook A (29.13): *-mṛṅāla-* = Lévi.

⁷ A scribal error for *prasmara*^o (*prasmara* ~ ~ ~ to be ~ ~ ~; otherwise this does not conform to the metre *śārdūlabikrīḍita*). Notebook A (29.13): *-prasmara-* = Lévi.

⁸ A scribal error for *suvarṅṅā*^o. Notebook A (29.14): *suvarṅā-* = Lévi.

⁹ A scribal error for *cañcatpa-* [confusion of two *akṣaras*: *ty-* and *tp-*]. Notebook A (29.14): *cañcalya[tpa]tākādhariḥ* = Lévi. In the notebook, *-tpa-* is put in square brackets; it means that *-lya-* is 'corrected' as *-tpa-*.

¹⁰ A scribal error for *varair*. Notebook A (29.15): *-dhariḥ*.

¹¹ Notebook A (29.15): *dhātudharai vanandharanibhai bhayasambhūṣitā*; although Lévi notes [153, fn. 1]: A *dhātudharair ... bhayāmbhūṣitā*, he suggests to read [*bhūr yasya*] *sambhūṣitā*. This reading is acceptable because it conforms to the metre (~ ~ ~).

¹² A scribal error for *-mukuṭā-*. Notebook A (29.16): *-mukuṭā-* = Lévi.

¹³ Notebook A (29.17): *bhikṣā śrutasomā*; Lévi notes [153, fn. 2]: Sic. A. *bhikṣuh śrutasomaḥ*.

¹⁴ For *alpāyuh-*. See § 1 (*alpāyuh*) of the *KV* (Lévi 32.4-33.15; Kudo 2004:36-41).

¹⁵ Notebook A (29.18): *karma alpāyuh-*; Lévi: *karmālpāyuh-*.

¹⁶ For *-samvarttanīyaṃ*.

¹⁷ Read *-nyāyaṃ*. Notebook A (29.17) cancels a long vowel sign *-ā*.

¹⁸ For *pravrajyā*^o [*jyā > kṣā*]. Notebook A (29.19): *pravrajyā-* = Lévi. See § 77 (*pravrajya*) of the *KV* (Lévi 104.1-6; Kudo 2004: 210-211).

¹⁹ See § 78 (*araṅyavāsa*) of the *KV* (Lévi 104.7-13; Kudo 2004: 212-213).

²⁰ See § 79 (*paiṅḍapātīkatva*) of the *KV* (Lévi 104.14-105.5; Kudo 2004: 212-213).

²¹ See § 80 (*vaiśāradya*) of the *KV* (Lévi 105.6-12; Kudo 2004: 214-215).

²² Notebook A (29.20): *daśā 'nuśaṃśā*.

²³ Sections listed here are as follows: § 62 *tathāgatacaitya-añjali* (Lévi 82.1-83.4; Kudo 2004: 178-181); § 76 *gandha* (Lévi 103.1-13; Kudo 2004: 208-211); § 74 *puṣpa* (Lévi 100.11-102.7; Kudo 2004: 204-205). and § 64 *chatra* (Lévi 85.1-87.9; Kudo 2004: 182-183).

nanu Bhagavatā sūtram uktam EkoṬṭarika²⁴ <>

"yāvastrā²⁵ bhikṣavaḥ satvā apadā vā dvipadā vā catuṣpa«dā» vā bahupadā vā²⁶
Tathā(61v.3)gatas teṣāṃ satvānām agrata ākhyāyate | ya;Ṭḍi²⁷ arhan
samyak*sambuddham" iti vistaraḥ |

gāthā cōktā²⁸ |

evaṃ acimṭanīyā buddhadharmo (')py a(61v.4)cinteyam |
yadi tava nu acintyā buddhā 'py aci;Ṭḍyā acinte²⁹
prasannasya vipāko³⁰ acintyaḥ

²⁴ For *ekottarika* [sg. Loc.] as Lévi. See *Āṅguttara Nikāya* II. 34 (34, § 1) [Aggappasādasuttam]: "*cattārome, bhikkhave, aggappasādā. katame cattāro? yāvata, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati arahaṃ sammāsambuddho. ye, bhikkhave, buddhe pasannā, agge te pasannā. agge kho pana pasannānam aggo vipāko hoti*; Ch. *Zēngyīāhānjīng* 『增壹阿含經』卷第十二「三寶品第二十一」(T 125, vol. 2, 601c27-602a6): 聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。有三自歸之德。云何為三。所謂歸佛第一之德。歸法第二之德。(602a)歸僧第三之德。彼云何名為歸佛之德。諸有衆生。二足。四足。衆多足者。有色。無色。有想。無想。至尼維先天上。如來於中。最尊。最上。無能及者。由牛得乳。由乳得酪。由酪得酥。由酥得醍醐。然後醍醐於中。最尊。最上。無能及者。; Ch. *Zāāhānjīng* 『雜阿含經』卷第三十一 (T 99(902), vol. 2, 225c21-24): 如是我聞。一時。佛住王舍城迦蘭陀竹園。爾時。世尊告諸比丘。若有衆生。無足。二足。四足。多足。色。無色。想。無想。非非想。於一切如來最第一。乃至聖戒亦如是說。

²⁵ For *yāvanto* [a scribal error: *nto* > *strā*]. Notebook A (29.22): *yā«vastrā»*; Lévi notes [153, fn. 3]: *A ekottarikayāvastrā*.

²⁶ Notebook A (29.23): *catuṣpadā vā «bahupadā» vā*.

²⁷ W. r. for *yad idam*.

²⁸ See Lévi 1932: 153-4, fn. 4. According to him, parallels are as follows: *Dīvyāvādāna* No. 6: *Indrabrahmaṇam* p. 79, 21-22: *evaṃ hy acintiyā Buddhā Buddhadharmā 'py acintiyā | acintiyē prasannānām vipāko 'pi acintyaḥ* ||; *ibid.*, No. 31: *Sudhanakumāra* (2), 469, 5-6: *evaṃ hy acintiyā Buddhā Buddhadharmāpy acintiyā | acintiyaiḥ prasannānām vipākaś cāpy acintyaḥ* ||; *Mahāvamsa* XVII, 56 et XXXI, 125: *evaṃ acintiyā buddhā buddhadammā acintiyā | acintiyē pasannām vipāko hoti acintyo* ||; in one sanskrit manuscript from Kucha (Lüders [1930], I, 23): *evaṃ hi acittā buddhā buddhadharmasya cittitā / acittitā prasādyeha vipakaḥ syād acittita* (reproduced from Lévi [not seen by N.K.]).

Besides, we have the following references: *Mahāparinirvānasūtra* 25.22 ('Sondertext' I), see *SWTF* s.v. *a-cintita*; *Thūpavaṃsa* 73 (*SBB* XXVIII, p. 200); *Apadāna* I 81 (p. 6); *Nettipakarana* *Sāsanapaṭṭhāna*, p. 139, 10-11; *Samantapāsādikā*, I. 89, 8-9 = *Shànjiànliù pípóshā* 『善見律毘婆沙』卷第三 (T 1462, vol. 24, 692a19-20): 佛不可思議 法亦不可思議 若有信心者 功德不可思。

Peter Skilling studied this verse in relation with the *Mahāyāna* texts (Skilling 2005). According to him (Skilling 2005: 102-105), this verse is also found in the following texts:

Bhaisajyavastu of the *Mūlasarvāstivādin Vinaya* (Dutt, *Gilgit Manuscripts*, vol. III. part 1, p. 78, 10) [cf. Tib. *Derge* vol.2, 162a7 (Taipei 2.323(7))]: *'di ltar sangs rgyas bsam mi khyab // sangs rgyas chos kyang bsam mi khyab // bsam mi khyab la dad rnams kyi // rnam par smin pa'ang bsam mi khyab //*; Tib. *Caityapradakṣiṇagāthā* (*mChod rten bskor ba'i tshigs su bcad pa*. Peking No. 987, vol. 39, mdo sna tshogs. Śu 210a8 [= *Derge* No. 321, vol. 15, mngo sde, sa 201a5 (Taipei 401(5))]; Narthang, la 311b4-315b6): *de ltar sangs rgyas bsam mi khyab, sangs rgyas chos kyang bsam mi khyab, bsam mi khyab la dad rnams kyi, rnam par smin pa'ang bsam mi khyab*.

The corresponding Chinese translation of the above *Bhaisajyavastu* is as follows: Chi. *Gēnběnsuōyīqièyōubù Pínàiyē Yàoshì* 『根本說一切有部毘奈耶藥事』卷第十二 (T 1448, vol. 24, 53c4-5): 佛是不思議 妙法亦難思 清淨者亦然 果報同為一; *ibid.*, 93a25-26: 佛法無瑕穢 如是不思議 淨心獲大果 亦復不可思議 (the Sanskrit text corresponding to this part, i.e., Upāli's verses in the *Anavataptaḡāthā* is not available, see Bechert, *BBV*, p. 193).

²⁹ Notebook A (29.25-26): *acintyo buddho 'py acintyo acinte*; Lévi notes [153, fn.4]: *A. buddho 'py acintyo 'cinte*.

³⁰ Notebook A (29.26): *vipāko 'py acintyaḥ* || = Lévi's note [ibid.].

SL154 katha(m) daśa guṇāḥ puṣpacchatrādīnām ucyate (61v.5) |
 evam etad yathā sūtram uktaṃ <|>
 tatheva³¹ taṃ nānyathā ye buddho {{pi}} śraddadhanti | dharmāś cāpy etatā
 saṃghamapratipattiṃ³² | teṣāṃ acintyaprasannasya vipāko (')py aci;(62r.1)ntyah <|>
 ye tu mithyādarśanopahatacittā <|> yathā buddhaparinirvṛtasya³³ stūpe dattasya
 phalaṃ kutaḥ | kasmān nāsti³⁴ pratigrāha iti | teṣāṃ viparītadr̥ṣṭīnā(m)³⁵ {{}}
 Bhagavān āha |
 (62r.2) daśeme³⁶ guṇā cchatrādīnām³⁷ <|>
 anenāpi tāvat sukheṇa puṅyāni ku(r)vantu ta(t) teṣāṃ bhavipyati³⁸ | dīrgharātram
 hitāya suṣāya³⁹ |
 api ca sarve (')pi guṇā ete(62r.3)ṣv evāntargatā ucyate⁴⁰ |
 kathaṃ punar Bhagavati kṛtapraṅsādaḥ | acintya iti ucyate |
 yathā atraiva Karmavibhaṅgaṃ⁴¹ uktaṃ aṅyeṣu⁴² sūtrānteṣu |
 SL154.10 api (62r.4) tu mandabuddhīnām arthāya punar uktaṃ kriyate |
 yaṅthā Karṇeṣumanahprabhṛtīnām sthavireṇa |⁴³
 ekapuṣpapradānenāśītikalpapakotayah⁴⁴ |
 i(62r.5)daṃ saddhāmaśraddadhānīyam⁴⁵ <|>
 evam acintyo vipākaḥ |
 tathā Aśokaprabhṛtīnām⁴⁶ pāṃśudāne cakravarttirājya(m) śrotāpattiphala(m)⁴⁷

³¹ For *tathaiva* [-ai- > -e-] or *tath*(') *eva*.

³² Notebook A (29.28): *tathaiva taṃ nānyathā ye buddhā [bo]dhiṃ śraddadhanti | dharmāś cāpy etatā* | saṃgha{{su}}«ma»pratipattiḥ* |; Lévi notes [154, fn. 1]: A. *ye buddhā bodhiṃ śraddadhanti dharmāś cāpy saṃghamapratipattiḥ*.

³³ Notebook A (29.30): *buddhaparinirvṛtasya*; Lévi reads: *buddhasya parinirvṛtasya*.

³⁴ Notebook A (29.30-31): *kasmān nāsti* = Lévi.

³⁵ Notebook A (29.31): *-dr̥ṣṭīni*.

³⁶ Notebook A (29.30): *daśame*; Lévi notes [154, fn. 2]: A ... *daśa ma*.

³⁷ Notebook A (29.31): *cchatrā{{pradānasyo}}dīnām*.

³⁸ For *bhavipyati*.

³⁹ For *sukhāya* [*kh* > *ṣ*].

⁴⁰ Read *ucyante*.

⁴¹ On *Karmavibhaṅga(-sūtra ?)*. Cf. This name of sūtra is referred to in § 17-a) [Lévi 46.11; Kudo 2004: 76-77 (A22v.5-23r.1)]. However, since its content is not quoted here, it is difficult to point out in detail.

⁴² For *anyeṣu*.

⁴³ Lévi notes [154, fn. 4]: A *sthavireṇaikap°*; however, there is a daṇḍa between °*reṇa* and *eka°*. As to Karṇeṣumana, see next footnote.

⁴⁴ For *-kotayah*. As to the verse quoted here relating to Karṇeṣumana, see KV § 74 (Lévi 101.5; Kudo 2004: 204-5) and NOTE 77 (Kudo 2004: 320-323).

⁴⁵ Notebook A (29.37): *saddhārma[ddharma]a«śra»{{dda}}dhānīyam** |; Lévi reads: (*saddharma*)*śraddadhānīyam* but notes [154, fn. 5]: A. *saddharmaśraddadhānīyam*. Notebook indicates a reading *saddharma* instead of *saddhārma*.

⁴⁶ For *-prabhṛtīnām*. Notebook A (29.38): *-prabhṛtīnām*.

⁴⁷ For one of the episodes in the previous life of Aśoka, namely that when he was a child named Jaya he

<|> idam acentām⁴⁸ aśraddheyañ ca |
 SL154.16 (62v.1) tathā cĀniruddhaprabhūtīnām⁴⁹ caikapiṇḍapātapradānena
 cakravarttirājya⁵⁰ sapta devarājā pacime⁵¹ ca bhava a{{ra}}rhatvaṃ cāgrata⁵²
 evamādīni ca bahūni vaktavyāni (62v.2) |⁵³

(to be continued)

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gave crumbling soil (*pāṃśvañjali*) to Buddha as a meal, and as a result of this act he became a Cakravartin named Aśoka, see *Divyāvadāna* § 26: Pāṃsupradāna-avadāna, pp. 348-382, esp. pp. 366.5-369.7; parallels in Chinese texts: *Zāhánjīng* 『雜阿含經』卷第二十三 (T 99(604), vol. 2, 161b10-165b17, esp. 161c6-162a13); *Āyūwángchūán* 『阿育王傳』卷第一 (T 2042, vol. 50, 99a13-102b8, esp. 99b9-99c15); *Āyūwángjīng* 『阿育王經』卷第一 (T 2043, vol. 50, 131b5-135b3, esp. 131c9-132b9). As to other references to this avadāna, see Hiraoka 2007: II, 51-109, esp. p. 89.

⁴⁸ A scribal error for *acintyam*. Notebook A (29.39): *idam acintyam*.

⁴⁹ For *-prabhṛtīnām* [*bhṛ* > *bhū*]. Notebook A (29.39): *-prabhṛtīnāñ*.

⁵⁰ For *-rājya(m)*. *cakra*: originally written as *cakrā* and vowel sign *-ā-* is cancelled.

⁵¹ A scribal error for *paścime*. Notebook A (29.40): *paci[ści]me ca*.

⁵² Notebook A (29.40-41): *arhatvaṃ cāgrata evamādīni*; Lévi notes [154, fn. 6]: *devarājā ... rhatvaṃ cāgrataḥ*.

⁵³ As to the previous life of Aniruddha, especially that he was reborn seven times among devas as a result of giving the food to pratyekabuddha and later he reached the state of arhatship, see KV § 46 (Lévi 76.17-77.4; Kudo 2004: 166-167) and Note 64 (pp. 300-303). The latter episode corresponds only to the reading of MS[B] not the reading of [A] in which this *KVU* is contained. Cf. Aniruddha is also referred to in the KV § 34 (Lévi 66.19-67.4; Kudo 2004: 134-135 and Note 50, pp. 274-277) and § 75 (Lévi 102.14-15; Kudo 2004: 206-207).

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<Key words: *Karmavibhaṅga*, *Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>