

Offprint from:

『創価大学・国際仏教学高等研究所・年報』
平成22年度（第14号）2011年3月発行

*Annual Report of
The International Research Institute
for Advanced Buddhology
at Soka University
for the Academic Year 2010
[= ARIRIAB], vol. XIV, March 2011*

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The Karmavibhaṅgopadeśa:
A Transliteration of the Nepalese Manuscript A (3)

The International Research Institute for Advanced Buddhology
Soka University
Tokyo · 2011 · Hachioji
JAPAN

創価大学・国際仏教学高等研究所
東京・2011・八王子

The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (3)¹

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CONVENTIONS:

()	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>
;	a sign for fulfilling a blank

TRANSLITERATION:

SL158.17 yathā Vinaye² pāṭhaḥ |

Bhagavatā³ taṃ Bhagavato māṭṛṣvasā⁴ āha | “jīvaṃtu bhavante⁵ | Bhaga(66r.2) + + +
.. [la]yatu⁶” |

¹ For first part of this transliteration see Kudo 2009b and 2010. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation “SL” (= Sylvain Lévi). 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. Needless to say, any errors that remain are of my own.

² In several Vinaya texts, any exact parallel is not found; as to other references to the quotations or references from ‘Vinaya’ texts found in the KV, see Namikawa 1984: 55-58, Kudo 2004: NOTE 36, 38, 52, 53, 57 and Kudo 2009b: 130-131.

³ Lévi reads: *Bhagavantam*; Notebook A (31.25-26): *bhagavatā taṃ*.

⁴ For *māṭṛṣvasā*.

⁵ Lévi emends: *bhavantaḥ*; Notebook A (31.26): *bhavante*.

⁶ For *(pā)layatu* ? Lévi emends; *Bhaga* *yat tu Bhagavatokam*; Notebook A (31.26-27): *bhaga* – – – – – | *yat tu bhagavatā uktam** | Cf. Divy. 427.017. *te kathayanti--ciraṃ jīva, dīrghamāyuh pālayatu, mātāpitṛrormanorathaṃ pūrayatu* |

Bhagavatā uktam <|> “na te (‘)ham Gauta⁷◊mi purevaṃ vaktavya{m}h” |

sā⁸ āha | “atha kathaṃ Bhaga◊vā◊n{a} vaktavyaḥ” |

Bhagavān āha | “evaṃ vaktavyaṃ ‘dī;(66r.3) + + + [va]to⁹ dharmmas tiṣṭhatu” |

etad darśayati | ;◊ “na mama mātāpitr̥saṃbhavena śarīreṇa kiñcit tiṣṭhāto¹⁰
dharmmaśarīraṃ me dīrgharātraṃ tiṣṭhatu” |

SL 159 (66r.4) + + + .. | yāmi¹¹ mayā saṃsāre duṣkarasahaśrā◊ṇi¹² kṛtāni | tāny asīva¹³ [SL
159] dharmmasyārthāya {||}

anenāpi kāraṇena ya eva Bhagavataḥ śarīraṃ (66r.5) + + +

SI 159.1 ..[ā¹⁴ Ma]hāparinirvānāsūtre¹⁵ uktam |

7. Vowel sign *ā* is erased.

8. Rewritten but its original *akṣara* is not deciphered.

9. Lévi emends: *dī(rgharātraṃ Bhagava)to* and comments — “J’ai complété la lacune au moyen de ce qui suit” (p. 158, fn. 7). Judging from the space for this lacune, there should be three or four letters at maximum.

10. Lévi emends: *kiñcin niṣṭhā. ato*. He emendation is based on Notebook A (31.29-30): *kiñcit ti[nmi]ṣṭhā to*.

11. Read *yāni*. Lévi reads: *yāni*; Notebook A (31.31): *yā{mi}«ni»*.

12. For *duṣkarasahasrāṇi*.

13. For *atīva*.

14. Read (*yath*)*ā*.

15. For *Mahāparinirvānāsūtre*. As to a parallel passage found among several MPS texts, see Tripāthī 1966: 212-13. It corresponds to Pāli MPS § 5.3 (DN II. 138) and Ch. T 1(2) *Chāngāhānjīng* 『長阿含經』 and T 7 *Dābānniēpānjīng* 『大般涅槃經』 but does not correspond to Skt, Ch. T 5 *Fóbānniēhuānjīng* 『佛般泥疑經』 and T 6 *Bānniēhuānjīng* 『般泥洹經』 . Pāli MPS: *Atha kho Bhagavā āyasmantaṃ ānandaṃ āmantesi: sabba-phāliphullā kho Ananda yamaka-sālā akālapupphēhi Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi mandāravapupphāni antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi candanacunnāni antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi turīyāni antalikkhe vajjenti Tathāgatassa pūjāya. Dibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya. ‘Na kho Ananda ettavatā Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho Ananda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhamma-paṭipanno viharati sāmīci-paṭipanno anudhamma-cārī, so Tathāgato sakkato viharoti garukaroti mānenti pūjeti apaciyaṭi paramāya pūjāya. Tasmāt ih’ Ananda “dhammānudhamma-paṭipannā viharissāma sāmīci-paṭipannā anudhamma-cārīno” ti, evaṃ hi vo Ananda sikkhitabban’ ti; Chāngāhānjīng* 『長阿含經』 第二經「遊行經」(*Yóuxíngjīng*), T 1(2), vol. 1, 21a2-18, esp. 21a7-12; 爾時。世尊入拘尸城。向本生處末羅雙樹間。告阿難曰。「汝為如來於雙樹間敷置床座。使頭北首。面向西方。所以然者。吾法流布。當久住北方」。對曰。「唯然」。即敷座。令北首。爾時。世尊自四牒僧伽梨。偃右脅如師子王。累足而臥。時。雙樹間所有鬼神篤信佛者。以非時花布散于地。爾時。世尊告阿難曰。「此雙樹神以非時華供養於我。此非供養如來」。阿難白言。「云何名為供養如來」。語阿難。「人能受法。能行法者。斯乃名曰供養如來。佛觀此義」。而說頌曰 佛在雙樹間 偃臥心不亂 樹神心清淨 以花散佛上 阿難白佛言 齋何名供養 受法而能行 覺華而為供 紫金華如輪 散佛未為供 陰界入無我 乃名第一供; *Dābānniēpānjīng* 『大般涅槃經』 (T 7, vol. 1, 199a2-25, esp. 199a15-25): 爾時世尊告阿難言。「我今欲進鳩尸那城力士生地熙連河側娑羅雙樹間」。阿難白言。「唯然世尊」。於是如來與諸比丘。前後圍繞。而便進路。渡熙連河。住鳩尸那城力士生地娑羅林外。語阿難言。「汝可往至娑羅林中。見有雙樹。孤在一處灑掃其下。使令清淨。安處繩床。令頭北首。我今身體極苦疲極」。爾時阿難及諸比丘。聞佛此語。倍增悲絕。阿難流淚奉敕而去。至彼樹下灑掃敷施。皆悉如法。還歸白言。「灑掃敷施。皆悉已畢」。爾時世尊。與諸比丘。入娑羅林。至雙樹下。右脅著床。累足而臥。如師子眠。端心正念。爾時雙樹忽然生花。墮如來上。世尊即便問阿難言。「汝見彼樹非時生花供養我不」。阿難答言。「唯然見之」。爾時諸天龍神八部。於虛空中。雨眾妙花。曼陀羅花。摩訶曼陀羅花。曼殊沙花。摩訶曼殊沙花。而散佛上。又散牛頭栴檀等香。作天伎樂。歌唄讚歎。佛告阿難。「汝見虛空諸天八部供養我不」。阿難白言。「唯然已見」。世尊又復告阿難言。「欲供養我報於恩者。不必以此香花伎樂。淨持禁戒。讀誦經典。思惟諸法深妙之義。斯則名為供養我也」。

Besides Tripāthī 1966, this passage (KVU 159.2-7) is also discussed by G. Schopen 1999 (rep. 2005: 93-94).

āgātā Ānamnda devā divyāni ca candanacūrṇṇāni¹⁶ gṛhya divyāni ca
māndāravāni¹⁷ puṣpāni divyāni¹⁸ (66v.1) + + + + + .[Āna]nda evaṃ Tathāgataḥ
sat*kr̥to bhavati gurukṛto māṇito¹⁹ vā pujito²⁰ vā | ya<ḥ> punaḥ kaścīd Ānanda
mama sāsane²¹ 'pramato viharati ā²²(66v.2) + + + + [ku]rute dharmman dhārayati |
tenāhaṃ sat*Okṛto gurukṛto māṇitaḥ²³ pujito²⁴ bhavāmi |

SL 159.7 etad darśayati | “Kāśyapasya²⁵ sammyak*sambu(66v.3) + + + +²⁶
[bh](i)kṣaṇībhīr²⁷ upāsakopāsikābhīḥ ; O tañ ca śārīrapūjā²⁸ kṛtā na dharmo dhāraitāḥ
| yāvad dharmāntarahita(ḥ)²⁹ <|> evaṃ āpūryam apy evaṃ kari(66v.4) + + + + +
.[ā]rayitavyaḥ³⁰ | etat sama³¹ śārīraṃ |”

eOtat darśayati | “mayi parinirvṛte yaṃ kartavyaṃ | dharmā³² sat*kariṣyate³³
evoktaṃ <|> dharmakāyās ta(66v.5) + + +³⁴

SL 159.12 + + + va Mahāparinirvāṇai³⁵ āryĀnandaḥ pṛcchati |

16. Rewritten: originally as *rṇṇoni* and a part of vowel sign (one written on the left side) is erased.

17. For *māndāravāni*.

18. For *divyāni*.

19. For *māṇito*.

20. For *pujito*.

21. For *sāsane*.

22. Tripāthī reconstructs basing on Pāli *MPS* § 5.10 (cited below): *ā<tāpi prahitātāmā>* (< *appamattā ātāpino pahitattā viharatha*).

23. For *mānitaḥ*.

24. For *pujito*.

25. For *Kāśyapasya*.

26. Read °*sambu*(*ddhasya bhikṣu*)-; Notebook A (31.39): *samyaksambuddha* ---- *bhikṣuṇībhīr*.

27. A scribal error for °*bhikṣuṇībhīr*

28. For *śārīrapūjā*.

29. Lévi emends: *dharmo 'ntarahitaḥ*; Notebook A (31.40): *dharmāntarahitaḥ* |

30. Lévi emends: (*apa*)*cayitavyaḥ*; Notebook A (31.41): ---- *cayitavyaḥ* |

31. A scribal error for *etan mama* as is emended by Lévi; Notebook A (31.41): *etat sa [nma] ma*.

32. For *dharmam*.

33. For *satkariṣyata*.

34. Read *ta(thāgatāḥ |)*

35. For *Mahāparinirvāṇe*. This passage corresponds to the followings: Skt. *MPS* § 36.1-3: 36.1 (*athāyusmān ānando bhagavantam idam avocat* ||) 36.2 (*kathaṃ vayaṃ bhadanta parinirvṛte bhagavati bhagavataḥ śārīrapūjāyām autsukyam āpadyemahi* ||) 36.3 (*alpotsukas tvam ānanda bhava śārīrapūjāyāḥ || prasannā brāhmaṇagrhapataya etad āpādayiṣyanti* ||); Pāli *MPS* § 5.10 (DN II. 141): "*Kathaṃ mayam bhante Tathāgatassa sarīre patipajjāmāti?*" "*Abyāvaṭa tumhe Ānanda hotha Tathāgatassa sarīrapūjāya, iṅgha tumhe Ānanda sadatthe, ghaṭṭatha sadattham anuyuñjatha, sadatthe appamattā ātāpino pahitattā viharatha. Sant' Ānanda khattiya-panḍitā pi brāhmaṇa-panḍitā pi gahapati-panḍitā pi Tathāgate ahippasannā, te Tathāgatassa sarīrapūjam karissantīti*"; the *Chāngāhānjīng* 『長阿含經』 「遊行經」 (*Yóuxíngjīng*) (T 1(2), vol. 1, 20a22-24): 時。阿難即從座起。前白佛言。「佛滅度後。葬法云何」。佛告阿難。「汝且默然。思汝所業。諸清信士自樂為之」。; the *Dābānnièpānjīng* 『大般涅槃經』 (T 7, vol. 1, 199c21-26): 爾時阿難而白佛言。「世尊。入於般涅槃後。供養之法。當云何耶」。佛言。「汝今不應逆憂此事。但自思惟。於我滅後護持正法。以昔所聞。樂為人說。所以者何。諸天自當供養我身。又婆羅門及以諸王。長者居士。此等自當供養我身」。; *Fóbānnièhuánjīng* 『佛般泥疑經』 (T 5, vol. 1, 169a28-b1): 阿難白佛言。「佛滅度後。吾等葬佛身體法當云何」。佛告阿難。「汝默無憂。當有逝心理家。共憂吾身」。; the *Bānnièhuánjīng* 『般泥洹經』 (T 6, vol. 1, 186c16-17): 賢者阿難白佛言。「佛滅度後。當作何葬」。佛言。「汝默。梵志居士。自樂為之」。; the *Gēnběnsuōyīqīyōubù Pīnàiyē zāshì* 『根本說一切有部毘奈耶雜事』 (T 1451, vol. 24, 394c19-22): 時具壽阿難陀而白佛言。「大德世尊般涅槃後。我當云何恭敬供養如來法身」。佛告阿難陀。「汝宜且止。汝所問事。當有信心婆羅門長者等自為施設」。 This quotation is discussed by Tripāthī 1966: 211-12 and Schopen 1999 (2005: 86-87).

“katham asmābhir Bhagavati parinirvṛte³⁶ Bhagavaccharīre³⁷ pratipattiḥ kāryā |”

Bhagavān āha | “a(67r.1)lponsukai³⁸ yusmābhir³⁹ bhavitavyaṃ | upāsakāḥ śarīraṃ
yathā jñāsyanti tathā kariṣyanti |”

etad darśayati | “yad evad⁴⁰ dharmasārīraṃ etad yusmābhiḥ⁴¹ paripālayitavyaṃ |
(67r.2) upāsakā⁴² bahuvyagrā <|> asamarthā dharmmadhāraṇaṃ karttuṃ ○ | anena
dhāritenāhaṃ⁴³ cirasthitiko bhaviṣyāmī”ti |

SL 159.18 yathā ca Devāvattarasūtre⁴⁴ |

36. Read *parinirvṛte*.

37. Lévi emends: *Bhagavaccharīrapratipattiḥ*; Notebook A (32.3): *bhagavaccharīre pratipattiḥ*.

38. For *alpotsukai*.

39. For *yusmābhir*.

40. Read *etad*.

41. For *yusmābhiḥ*.

42. For *upāsakā*.

43. Lévi reads: *cirasthitenāhaṃ*; Notebook A (32.6-7): *dhāritenāhaṃ*.

44. For *Devāvattarasūtre*. On the sūtra of this title, see Lévi 1932: 159, fn. 5. As is pointed out by Lévi, we have a similar episode of Utpalavarṇā who has transformed as a Cakravartin when she received the Buddha in the following texts: the *Zēngyīāhánjīng* 『增壹阿含經』卷第二十八 (T 125, vol. 2, 707c26ff.): 是時。優鉢華色比丘尼還隱其形。作轉輪聖王形。七寶具足。所謂七寶者。輪寶。象寶。馬寶。珠寶。玉女寶。典兵寶。典藏寶。是謂七寶。(708a)是時。優鉢華色比丘尼作轉輪聖王形。七寶導從至世尊所。是時。五國王遙見轉輪聖王來。歡喜踊躍。不能自勝。自相謂言。「甚奇。甚特。世間出二珍寶。如來。轉輪聖王」。爾時。世尊將數萬天人從須彌山頂來。至池水側。是時。世尊舉足踏地。此三千大千世界六變震動。是時。化轉輪聖王漸漸至世尊所。諸小國王及人民之類各各避之。是時。化聖王覺知以近世尊。還復本形。作比丘尼禮世尊足。五王見已。各自稱怨。自相謂言。「我等今日極有所失。我等先應見如來。然今此比丘尼先見之」。是時。比丘尼至世尊所。頭面禮足。而白佛言。「我今禮最勝尊。今日先得覲省。我優鉢花色比丘尼是如來弟子」。; the *Zāāhánjīng* 『雜阿含經』卷第二十三·第六〇四經 (T 99(604), vol. 2, esp. 169c22-29): 又復。如來在天上與母說法時。我亦在於中。與母說法竟。將諸天眾從天上來。下僧迦奢國。時。我見此二事。天人受福樂。優波羅比丘尼化作轉輪聖王。將無量眷屬。乘空而來。詣世尊所。我亦見此。而說偈言

如來在天上 於彼結夏坐 我亦在於中 牟尼之眷屬

As to this Ch. *Samyuktāgāma* sūtra no. 604, according to Chung 2008: 24, it is “assumed to have been added later to the *Za-ahanjing* in order to fill the gaps which resulted from the loss of Scrolls 22 and 25, ...”; the Sanskrit parallels to this sūtra is listed in his footnote 80 (p. 24).

See also the *Gēnběnsūōyīqīyēyōubù Pínàiyē zāshì* 『根本說一切有部毘奈耶雜事』 (T 1451, vol. 24, 347b1-26, esp. b1-10): 爾時嚙鉢羅苾芻尼作如是念。佛從天上下瞻部洲。作何方便我得最初禮世尊足。大眾皆集無地旋踵。若其直爾作苾芻尼形者。人皆見輕莫由進路。我今宜可現大神通。即以自身化為輪王。七寶前導。九十九億軍眾圍遶。千子具足。微妙莊嚴如半月形。詣世尊處。時有無量億眾沙門婆羅門外道內道無邊四眾。悉皆影附。歎未曾有。上持白蓋翊從雲奔。猶如白日放千光明。朗月澄輝出於星漢。如是嚴飾壯麗難思至世尊所。

In the following, we find the verse correspondin to our *KVU* (160.6-7): the *Fóshuō yìzú jīng* 『佛說義足經』 [蓮花色比丘尼經 (*Liáhuāsèbīqīūnījīng*) 第十四] (T 198, vol. 4, 184c24-186c27, esp. 185c1-186a4): 是時蓮花色比丘尼。化作金輪王服。七寶導前。從眾力士兵。飛來趣佛。是大眾人民。及長者帝王遙見金輪王悉下。道不敢當。前廣作徑路。蓮花色比丘尼到佛所。... .. 說偈言

有利得人形 持戒得為天 於世獨為王 見諦是獨尊

是時蓮花色比丘尼。適到佛前。便攝神足七寶及兵眾悉滅不現。獨住無髮衣法衣。便頭面著佛足。佛因到優曇滿樹下坐。成布席坐適坐。便為大眾人民。廣說經法。... ..;

Divy., 27 *Kuṅālāvadanam* (p. 401.21-29): *yadāpi mahārāja bhagavatā deveṣu trāyastriṃśeṣu varṣā uṣitvā mātur janayitryā dharmam deśayitvā devagaṇaparivṛtaḥ saṃkāṣye nagare vaṭīraṇaḥ, ahaṃ tatkālam tatraivāsam / mayā sā devamanuṣyasampadā dṛṣṭā, utpalavarṇayā ca nirmitā cakravartisampadā iti / āha ca-*

yadāvātīrṇo vadatāṃ variṣṭho varṣām uṣitvā khalu devaloke /

tatrāpy ahaṃ saṃnihito babhūva dṛṣṭo mayāsau munir agrasattvaḥ //

As to the parallels to this avadāna, see Hiraoka 2010: 41-43, esp. p. 41 and his Japanese translation (Hiraoka 2007(2): 130 and note 122).

In the *Dāzhīdùlùn* 『大智度論』, this episode is also quoted; Lamotte gives a note on it and refers to

Upelavarṇṇā⁴⁵(67r.3)bhikṣuṇyā cakravarttirūpaṃ [SL160] nirmāya Bhagavān
 devaloḥkāvatīrṇṇa(h)⁴⁶ prathamam vaṃditah |
 sā tuṣṭā <|> ‘mayā Bhagavān* pratha{m}mam vaṃditah’ | tasyā(h) ca {t}tam⁴⁷
 jñātvā (67r.4) śrotāprattiphalaṃ⁴⁸ prāptam |
 etad darśayati | “na mātāḥpitṛsaṃbhavenēha⁴⁹ śarīreṇa varṇṇiteṇa⁵⁰ vandito
 bhavāmi | yena phalaṃ prāptam tenāhaṃ vanditah” |
 (67r.5) etadartham eva ca tatra gāthā uktā{h}⁵¹ |
 manuṣyapratilābhena svargānāṃ gamanena ca{{h}} |
 pṛthivyām ekarājyañ ca śrotaparttiphalaṃ⁵² paraṃ |⁵³
 anenāpi kāraṇena dha(67v.1)rma eva Bhaga<va>taḥ śarīraṃ |

SL 160.8 yathā ca Boddhimūle sūtre⁵⁴ Bhagavān* Ayodhyāyām viharati |

this portion of *KVU* as another source of Utpalavarṇā’s episode (*Dāzhidūlūn* 『大智度論』 T 1509, vol. 25 137a2-25, esp. 12-15): 爾時一切衆人。皆欲求先見佛禮敬供養。有華色比丘尼。欲除女名之惡。便化為轉輪聖王及七寶千子。衆人見之皆避坐起去。化王到佛所已還復本身為比丘尼。最初禮佛。是時佛告比丘尼非汝初禮。須菩提最初禮我。所以者何。須菩提觀諸法空是為見佛法身。得真供養供養中最。非以致敬生身為供養也。以是故言須菩提常行空三昧。與般若波羅蜜空相相應。以是故佛命令說般若波羅蜜。 see Lamotte, *Mpps* II. 634-636 and fn. 2 on p. 634 (for other textual sources concerning Utpalavarṇā, see his note above). In the *Dāzhidūlūn*, we have another quotation — but not last one — from the text titled as **Utpalavarṇā-bhikṣuṇī-jātaka-sūtra* although her transformation is not included here, see T 1509, vol. 25, 161a28-b17 = *Mpps* II 844-46. See also the *Dātāngxīyùjì* 『大唐西域記』 卷第四 (T 2087, vol. 51, 893b17-26): 釋梵牽堵波前。是蓮華色苾芻尼欲先見佛化作轉輪王處。如來自天宮還瞻部洲也。時蘇部底(唐言善現。舊曰須扶提。或曰須菩提。譯曰善吉。皆訛也)宴坐石室。竊自思曰。今佛還降人天導從。如我今者何所宜行。嘗聞佛說。知諸法空體諸法性。是則以慧眼觀法身也。時蓮華色苾芻尼欲初見佛。化為轉輪王。七寶導從四兵警衛。至世尊所復。苾芻尼。如來告曰。汝非初見。夫善現者觀諸法空是見法身。

⁴⁵. For *Utpalavarṇā*.

⁴⁶. Rewritten: originally written as *avā-* and vowel sign *ā* is erased.

⁴⁷. Lévi seems to read with an addition (160.2): *tasyās ca [.....] tam jñātvā*; Notebook A (32.9): *tasyā ca tam jñātvā*, see Lévi 1932: 159, fn. 5: “Il y a évidemment une lacune par omission dans notre ms. à la suite de *tasyās ca*; l’épisode du bhikṣu devait y être brièvement rappelé.”

⁴⁸. For *srotāpatti-*.

⁴⁹. Lévi omits *iha*; Notebook A (32.10): *mātāpitṛsaṃbhavenēha*.

⁵⁰. Lévi suggests to read (1932: 160, fn. 1): “Corr. *vanditena*.”

⁵¹. Lévi: *gāthoktā*; Notebook A (32.11-12): *gāthā uktā* |

⁵². For *srotāpatti-*.

⁵³. The verse quoted corresponds to the followings: Pāli *Dhammapada* 178: *pathavyā ekarajjena saggassa gamanena vā / sabbalokādhipaccena sotāpattiphalaṃ varaṃ //*; Patna *Dharmapada* 338: *manuṣyapaṭilābhena saggānāṃ gamanena ca / pṛthivyām ekarajjena sotāpattiphalaṃ varaṃ //*. Its Chinese translation reads: *Fājūjīng* 『法句經』 「世俗品 (shìsū pǐn)」 (T 210, vol. 4, 566b9-10): 雖多積珍寶 嵩高至于天 / 如是滿世間 不如見道跡 = *Fājūpìyùjīng* 『法句譬喻經』 「世俗品」 (T 211, vol. 4, 594a27-28).

The following Chinese translation corresponds to the Pāli *Dhp.*: the *Jiètuōdào lùn* 『解脫道論』 (T 1648, vol. 32, 458a14-15): 於地一國王 於天堂一王 / 領一切世間 須陀洹果勝;

on the other hand, the following is an exact parallel to the Patna *Dhp.*: the *Fóshuō yìzújīng* 『佛說義足經』 (T 198, vol. 4, 185c22-23): 有利得人形 持戒得為天 / 於世獨為王 見諦是獨尊。

⁵⁴. For *Bodhimūlasūtre*. At present, we have no Skt. version of this text; however, as is stated by Lévi, parallel story is found in several Vinaya texts; Schopen, while discussing the different use of the word *śarīra* (in singular form it means ‘body’ and in plural form it means ‘relics’), deals with the *KVU* and points out the parallel in Tibetan version of the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya* (*sTog* Palace MS Kanjur, ‘*dul ba Ta* 73a5-76a1) (1999(2005: 105, n. 101)). Lévi himself refers to Chinese translation of *Mūlasarvāstivāda-vinaya*, namely the *Gēnběnsūoyīqīyèyǒubù Pínàiyē zāshì* 『根本說一切有部毘奈耶雜

atha paścimeṣu janapadeṣu dvau bhikṣū prativasataḥ saṣāyo⁵⁵ <|> tau
Bhagavaddarśa(67v.2)nāya prasthitau mahāṭavyām prapanno⁵⁶ <|> tṛṣārttābhyām
tāObhyā⁵⁷ pānīyaṃ prāptam <|> aikena⁵⁸ tuṣite«na»⁵⁹ pītam <|>

dvitīya āha | “nāhaṃ Bhagavataḥ {|} sikṣām atikramiṣyā(67v.3)my <|>
‘apariśrāvitaṃ⁶⁰ saprāṇakam eta poṇīyam’⁶¹ iti ○ | dharmas ca Bhagavataḥ śarīra⁶²
ta⁶³ cānupālayat«ā»⁶⁴ dṛṣṭyā⁶⁵ eva{m} mayā Bhagavāṃ”⁶⁶ <|>

sa tuṣārtta⁶⁷ Bhagavaṃta;(67v.4)n namaskurvaṅ kālagatāḥ⁶⁸ | prasannacittasya⁶⁹
deveṣū;Opapannaḥ |

SL160.16 dvitīyo bhikṣuḥ saprāṇakam pānīyaṃ pītvā ’nupūrveṇa⁷⁰ bahubhir divasair
Bhagavataḥ (67v.5) samīpaṅ gataḥ | sa ca deveṣūpapanno bhikṣuḥ pūrvaṃ gataḥ |
yena saprāṇaka⁷¹ pānīyaṃ pītam tasya bhikṣor Bhagavatā mātāpitrṣaṃbhavaṃ
śarīraṃ darśitam <|> “e(68r.1)tat mama śarīraṃ paśya” <|>

sa ca devalokopapanno bhikṣur Bhagavatā uktaḥ <|> “darśaya sarīraṃ⁷² te” <|>
devaputraśarīraṃ divyaṃ darśitam |

事』卷第五 T 1451, vol. 24, 224c21-226b12, esp. 224c24-225a10: 緣在室羅伐城。于時南方有二苾芻。
欲往室羅伐城禮世尊足。俱無水羅。於其中路無水可得。熱渴逼身到一池所。一人報言具壽：「可疾觀
水欲飲除渴。」即便鑿察見水有蟲。如是再三隨處皆有。二人議曰：「水既有蟲飲便害命。今遭渴逼事
欲如何。」時小苾芻即說頌曰

[225a] 百千俱胝劫 世尊難可遇 我今宜飲水 冀禮大師足
時大苾芻亦說頌曰

如來大悲愍含識 三有愛染皆除棄 於此教中受禁戒 我寧捨命不傷生
爾時小者不能忍渴。即飲蟲水隨路而去。大者護蟲要心不飲。即自策勵詣一樹陰端身而坐。乃至氣力未
衰以來計心善事。及其力盡遂致命終。由此福力。得生三十三天勝妙之處。

Lévi also refers to Yì jìng 義淨’s *Nánhǎi jìguī nàifǎ chuán* 『南海寄歸內法傳』卷第一 wherein same
episode is narrated, namely that even if a monk who is travelling dies from thirst because no strainer is
available, his deed should be praised as a good example of monk (T 2125, vol. 54, 208b19-21: 若行三五
里。無羅不去。若知寺不舉水。不合餐食。渴死長途足為龜鏡。)

55. For *sakhāyau* (*kh > ṣ; -au > -o*).

56. For *prapannau* (*-au > -o*).

57. For *tābhyām*.

58. For *ekena* (*e > ai*).

59. For *tṛṣitena*.

60. On the left side of this *akṣara tam*, a vowel sign *ā* which was mistakenly written is erased. Lévi reads:
aparīśrāvam; Notebook A (32.19): *parīśrāvi* ... (two *akṣaras* were erased; thus illegible).

61. Read *etat pānīyam*; a ligature *t pā* might be written as *po* which is apparently due to a mistake of *t-* as a
vowel sign *-o*.

62. For *śarīraṃ*.

63. For *taṃ*.

64. Originally written as *-yata*; long vowel sign *ā* is added later.

65. Read *dṛṣṭā*.

66. Lévi gives a note (1932: 160, fn. 3): “Ex. corr. ms. : *dharmas ca bhagavataḥ śarīratarā ’nupālayantaṃ
dṛṣṭaiva mayā bhagavān*”; Notebook A (32.20): *dharmas ca bhagavataḥ śarīratarānupālaya«n*»taṃ dṛṣṭyā
evam mayā bhagavān**.

67. For *tṛṣārto*.

68. Read *kālagataḥ*.

69. Lévi emends: *prasannacittas ca*; Notebook A (32.21): *prasannacittasya*.

70. Lévi emends: *pītvānupūrvyeṇa*; Notebook A (32.22): *pītvā ’nupūrveṇa*.

71. For *saprāṇakam*.

72. For *śarīraṃ*.

sa bhikṣavaḥ⁷³ saṃvignāḥ⁷⁴ pṛcchati <|> “Bha(68r.2)gavāṃ kim idaṃ” |

SL160.22 Bhagavān āha | “ya eṣa devaputra aṅena tuṣṇārttena saprāṇakaṃ udakaṃ na pītaṃ <|> mayā yathoktā śikṣāṃ rakṣitā | eṣa dvitī(68r.3)yaḥ | mā«tā»pitṛsaṃbhavaṃ mama śarīra⁷⁵ draṣṭakāmaḥ⁷⁶ | ○ saprāṇakaṃ pānīyaṃ pītvā etasya mayā mātāpitṛsaṃbhavaṃ śarīraṃ darśitam etac charīraṃ (68r.4) paśya | yady anena kaścīd gūṇo na drṣṭena⁷⁷ | yena ca māṅtāpitṛsaṃbhavaṃ etac charīraṃ drṣṭaṃ na tenāhaṃ drṣṭaḥ” |

etadartham eva ca gāthā uktā{ḥ}⁷⁸ |

SL161 cī(68r.5)varakarṇṇakaṃ cen niśrāya ākramanti⁷⁹ pade pade |
aparādēna tiṣṭhanti na te buddhasya santike⁸⁰ ||
yoyanānāṃ⁸¹ sahaśreṣu⁸² ye śrotanna⁸³ subhāṣitaṃ |
tada;(68v.1)rtham pratipadyanti te vai buddhasya «sa»ntike⁸⁴ ||

(to be continued)

^{73.} Read *bhikṣuḥ*.

^{74.} Read *saṃvignāḥ*.

^{75.} For *śarīraṃ*.

^{76.} For *draṣṭukāmaḥ*.

^{77.} Lévi reads: *drṣṭas tena* and gives a note on ‘*drṣṭas*’ (160, fn. 4): “Sic ms.”; Notebook A (32.31): *drṣṭaḥ tena*.

^{78.} As is noted by Lévi (161: fn. 1), we have no parallel to these verses in extant Sanskrit and Chinese vinayas.

^{79.} Originally written as *atīkrā-* and long vowel sign *ā* is cancelled.

^{80.} For *sāntike*.

^{81.} For *yoyanānāṃ* (-j- > -y-).

^{82.} For *sahasreṣu*.

^{83.} Lévi emends: *śrutvāna*, see 1932: 161, fn. 1.

^{84.} For *sāntike*.

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- Divy* = *Divyāvādāna. A Collection of Early Buddhist Legends*, eds. by E. B. Cowell and R. A. Neil, Cambridge: The Cambridge University Press, 1886.
- Dhp* = *Dharmapada* or *Dhammapada* (for Pāli *Dhp.* see PTS edition; for Patna *Dhp.*, see Cone.)
- KV* = *Karmavibhaṅga*.
- KVU* = *Karmavibhaṅga-upadeśa*.
- Mppś* = see Lamotte.
- MPS* = Ed. by E. Waldschmidt, *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften. Teil I–III*. Berlin 1950–1951.
- Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).
- SL* = Sylvain Lévi 1932.
- T* = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924-34.
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<Key words: *Karmavibhaṅga*, *Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>