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The Karmavibhaṅgopadeśa:
A Transliteration of the Nepalese Manuscript A (4)

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (4)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:

SL161.5 (68v.1) yathā ca Bhagavān* dharmaprītyartham Nandakasya
bhikṣādharmaśramaṇīyopasaṃkrāntaḥ² |
yathā cÔpasthāpakasūtre³ uktam |

¹ As to proceeding parts of this transliteration see Kudo 2009, 2010 and 2011. For convenient reference to Lévi's edition, the pagenummer 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 Read *-śramaṇīyo-*. Lévi emends: *bhikṣādharmaśrāvaṇāyopasaṃkrāntaḥ*; Notebook A (32.37-38): *bhikṣādharmaśramaṇīyopasaṃkrāntaḥ*.

As to *Nandaka*, it is neither known which text is referred to nor what kind of his act is supposed.

³ Lévi emends: *upasthāpanakasūtre*; Notebook A (32.38): *copasthāpakasūtre*. Owing to Lévi's emendation BHSD lists '*Upasthāpanaka-sūtra*' in its entry. A sūtra of this title in Sanskrit is not known.

Lévi refers to Ch-*MĀ* no. 33 which has almost a resemble title of this sūtra, namely '*upasthāpanaka* (servant)' / '侍者 [*shì zhě*] (servant)'. Ch-*MĀ Zhōngāhánjīng* 『中阿含經』第三十三經「侍者經」 (*Shìzhě jīng*) T 26(33), vol. 1, 471c27-475a10; Skt. *Mūlasarvāstivādinaya Saṃghabhedavastu*, Gnoli ed. II. 59.21-64.2. However, a passage quoted here is neither found in Chinese nor in Skt. text. For further

“paryeṣetha⁴ (68v.2) bhikṣavaḥ |⁵ upasthāpayati dharmāñ ca me dhārayiḥkṣati⁶ |
sūtram geyam vyākaraṇam itivṛttam gāthodānam <|> evan navāṅgaśāsanam yo
mama dhāra(68v.3)yati tam mārgatha⁷ | na mātāpitṛsaṃbhava{ta}sya śaOrīrasya {||
upasthākam⁸ mārgayati <<|”

kīm>> kāraṇam |

yathā uktaṃ Ṛddhipādanipāte Mṛgāramā(68v.4)tuḥ⁹ prāsāde <|>

“eva<m> bhāṣiteṣu¹⁰ bhikṣavaḥ | Tathāgata<ś> caturṣu ṛddhipādeṣu kalpaṃ vā
tiṣṭhet* kalpāvaśeṣam vā |”¹¹

information on the parallels of this sūtra see Chung/Fukita 2011: s.v. *MĀ* 33, pp. 66-67.

4. Read *paryeṣata* (confusion of *ta* and *tha*?).

5. *ḥ* | are written on a certain *akṣara* but it is not clear.

6. For *dhārayiṣyati* (*ṣy-* > *kṣ-*).

7. Read *mārgata* (confusion of *ta* and *tha*?).

8. Lévi reads: *upasthāpakam mārgayata*; Notebook A (32.41): *upasthā[pa]kam mārgayati*. See *BHSD*, s.vv. *upasthāka-* and *upasthāpaka-*.

9. Originally written as “*tu* |” and *visarga* sign was written on first vertical line and second line was erased.

10. Lévi reads: *bhāviteṣu*; Notebook A (33.1): *bhāṣiteṣu*.

11. A statement how a Tathāgata could remain for the *kalpa* or after the *kalpa* while practicing four potency-bases is found in the followings: Skt. *MPS* 15.10-11: 15.8 *tatra bhagavān āyusmantam ānandam āmantrayate* || 15.9 *ramaṇīyānanda vaiśālī vṛjibhūmiś cāpālam caityam saptāmṛakam bahupattrakam g(autamaṇya)grodhaḥ śālavanam dhurānikṣepanam mallānām makuṭabandhanam caityam* || *citro jambudvīpo madhuraṃ jīvitam manuṣyāṇām* || 15.10 “*yaśya kasyacit catvāra ṛddhipādā āsevītā bhāvītā bahulīkṛtā ākāṃkṣamāṇaḥ sa kalpaṃ vā tiṣṭhet kalpāvaśeṣam vā* || *tathāgatasyānanda catvāra ṛddhipādā āsevītā bhāvītā bahulīkṛtāḥ* || *ākāṃkṣamāṇas tathāgataḥ kalpaṃ vā tiṣṭhet kalpāvaśeṣam vā* ||” 15.11 *evam ukta āyusmān ānandas tūṣṇīm abhūt* || *dvir api trir api Bhagavān āyusmantam ānandam āmantrayate* || ... 15.15 (*atha bhagavata etad a*)*bhavat* || *sph(u)ṭo batāyam ānando bhikṣur māreṇa pāpīyasā yatredānīm yāvat trir apy au(dārike avabhāsanimitte prāviṣkriyamāṇe na śaknoti tannimittam ājñātum yathāpi tataḥ sphu)ṭo m(ā)reṇa pāpīyasā* || [identical passage is found in *Divyāvadāna XVII. Māndhātāvadāna*, Cowell/Neil ed., p. 200, 4-24];

DN Mahāparinibbāna sutta, vol. II, p. 103, 1-15: *Yassa kassaci Ānanda cattāro iddhipādā bhāvītā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho Ānanda cattāro iddhipādā bhāvītā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā. So ākaṅkhamāno Ānanda Tathāgato kappam vā tiṭṭheyya, kappāvasesaṃ vāti. Evam pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ. na Bhagavantaṃ yāci: tiṭṭhatu bhante, Bhagavā kappam tiṭṭhatu Sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti, yathā taṃ Māreṇa pariyuṭṭhitacitto;*

Ch-DĀ. *Chāṅgāhānjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T No. 1(2), vol. 1, 15b19-26): 佛告阿難。「諸有修四神足。多修習行。常念不忘。在意所欲。可得不死一劫有餘。阿難。佛四神足已多修行。專念不忘。在意所欲。如來可止一劫有餘。為世除冥。多所饒益。天人獲安。」時。阿難默然不對。如是再三。又亦默然。是時阿難為魔所蔽。矇矓不悟。佛三現相而不知請。; *Fóbānnièhuánjīng* 『佛般泥洹經』(T 5, vol. 1, 165a8-12): 佛告阿難。「其有比丘比丘尼。持四法熟思正心不隨心。外亦思善。中亦思善。心亦無所復貪樂。心不驚恐不復走。比丘比丘尼。其有持志意。如是四法。名四神足。欲不死一劫可得。」魔時入阿難腹中。; *Bānnièhuánjīng* 『般泥洹經』(T 6, vol. 1, 180b15-21): 「若比丘比丘尼。知四神足。是為拔苦。多修習行。當念不忘。在意所欲。可得不死。一劫不啻。如是阿難。佛四神足。已多習行。專念不忘。在意所欲。如來可止一劫有餘。」佛重說是至再三。時阿難意沒在邊想。為魔所蔽。矇矓不悟。默而不對。; *Dàbānnièpánjīng* 『大般涅槃經』(T 7, vol. 1, 191b15-23): 「阿難。四神足人。尚能住壽滿於一劫若減一劫。如來今者有大神力。豈當不能住壽一劫若減一劫。」爾時世尊。既開如是可請之門。以語阿難。阿難默然。而不覺知。世尊乃至殷懃三說。阿難茫然。猶不解悟。不請如來住壽一劫若減一劫。利益世間諸天人民。所以者何。其為魔王所迷惑

etad darśayati |

“na yūyaṃ; (68v.5) samarthā mama śārīraṃ kalpaṃ vā {d}dhārayitum | eṣa tu dharmo dhārayitavya { {m} }ḥ etan mama śārīraṃ |”

yathā ca Mahādevasūtre¹² uktam |

“mā mama bhaviṣyatha paści;

[Folio no. 69 is missing]

(70r.1)tānām¹³ ya<<d i>>daṃ Koḍinyaḥ¹⁴ <|> mahāprajñānām Śāriputraḥ | ṛddhimatām Modagalyāyanaḥ¹⁵ <|> yāvad dakṣiṇeyānām¹⁶ Subhūtiḥ kulaputraḥ |

故。爾時世尊。三說此語。猶見阿難心不開悟。即便默然; *Gēnběnsuōyīqièyōubù Pínàiyē zāshì* 『根本說一切有部毘奈耶雜事』 (T 1451, vol. 24, 384c11-18): 「阿難陀。若有能於四神足修習多修習。欲住一劫若過一劫。悉皆隨意。阿難陀。如來已於四神足已多修習。欲住一劫若過一劫。悉皆自在。」時阿難陀默然無語。如是世尊三唱前事乃至悉皆自在。阿難陀亦皆無語。佛作是念。今阿難陀。被魔所惑身心迷亂。我已再三分明告示。竟無言說能為啓請。由是定知被魔所惑。(Cf. *Wūfēnlǚ* 『五分律』卷第三 (T 1421, vol. 22, 191b19-25): 迦葉復詰阿難言。「佛臨泥洹現相語汝。若有得四神足。欲住壽一劫若過一劫便可得之。如來成就無量定法。如是三反現相語汝。汝不請佛住世一劫若過一劫。犯突吉羅。亦應見罪悔過。」阿難言。「我非不欲請佛久住。惡魔波旬厭蔽我心。是故致此。我於此中亦不見罪相。敬信大德今當悔過。」; *Dàzhìdùlùn* 『大智度論』初品 T 1509, vol. 25, 68a25-b3): 大迦葉復言。「佛問汝。若有人四神足好修。可住壽一劫若減一劫。佛四神足好修。欲住壽一劫若減一劫。汝默然不答。問汝至三。汝故默然。汝若答佛四神足好修。應住一劫若減一劫。由汝故。令佛世尊早入涅槃。是汝突吉羅罪。」阿難言。「魔蔽我心。是故無言。我非惡心而不答佛。」)

Other parallels in Pāli (passage is identical with that of above Pāli MPS): AN, LXX. Bhūmicāla vagga, IV 309, 4-17 (This text is parallel to Ch-EĀ *Zēngyīāhánjīng* 『增壹阿含經』 42.5 [T 125, vol. 2, 753c11-754a11] and Ch-MĀ *Zhōngāhánjīng* 『中阿含經』 「地動經」 (*Dìdòngjīng*) 36 [T 26(33), vol. 1, 477b23-478b12] but both of them correspond to the latter part of AN text) = SN Iddhipāda, *Cetiyasutta*, V p. 259.19-31 = *Udāna* p. 62, 16-63.1.

¹² *Mahādevasūtra*. Due to a lack of folio, passage presumably quoted from this sūtra is unclear. However, we have several texts of this title:

Pāli text: MN No. 8: *Makhādeva (Magha°)sutta* (II. 74-83); *Jātaka*. No. 9: *Makhādeva-jātaka*, I. 137-9; No. 541: *Nimi-jātaka*, VI. 95-129;

Ch. texts: Ch-MĀ *Zhōngāhánjīng* 『中阿含經』 第六七經 「大天棕林經」 (*Dàtiānnàilínjīng*) (T 26(67), vol. 1, 511c21-515b2); Ch-EĀ. *Zēngyīāhánjīng* 『增壹阿含經』 卷第一 「序品 (*Xù pǐn*)」 (T 125, vol. 2, 551b26-c4); *Zēngyīāhánjīng* 『增壹阿含經』 卷第四十八 · 第五十 「禮三寶品 (*Lǐsānbǎo pǐn*)」 第四話 (T 125, vol. 2, 806c21-810b19); *Fǎjùpìyùjīng* 『法句譬喻經』 第三十八 「道利品 (*Dàolì pǐn*)」 第四話 (T 211, vol. 4, 608b8-c12); *Liùdùjīng* 『六度集經』 (八七) 「摩調王經」 (*Módiàowángjīng*) (T 152(87), vol. 3, 48b25-49b23); *Gēnběnsuōyīqièyōubù Pínàiyē Yàoshì* 『根本說一切有部毘奈耶藥事』 卷第十三 (T 1448, vol. 24, 58b28-c13); *Fóshuō Chúkǒngzāihuànjīng* 『佛說除恐災患經』 (T 744, vol. 17, 553b23-554a12).

Corresponding Skt text of this title is partly available in one of the Vinaya text but its whole content is not known: *Mūlasarvāstivādinaya Bhaiṣajyavastu*, Dutt, *Gilgit Manuscripts* III-1, p. 111.17-112.15; on the other hand, a complete Tibetan text is known: see Yao 2007b.

For comprehensive studies on the *Mahādevasūtra* and its equivalents in Pāli, Chinese and Tibetan texts, see Iriyama 1998a /1998b (esp. in Pāli *Makhādevasutta* and *Nimijātaka*) and Yao 2007a/2007b (esp. two Tibetan versions). As to the bibliographical information about this *Mahādevasūtra*, see also Chung/Fukita 2011: s.v. MĀ 67, pp. 83-84; cf. Kudo 2004: 234 [Note 06].

¹³ Corresponding Pāli text reads: *rattaññūnaṃ* (Skt *ratna-jñānaṃ*), see footnote 17 below.

¹⁴ For *Kauṇḍinyaḥ* (-au- > -o-). Notebook A (33.6): *kaudinyaḥ*.

¹⁵ For *Maudgalyāyanaḥ* (-au- > -o-). Notebook A (*ibid.*): *maudgalyāyanaḥ*.

¹⁶ Read *dākṣiṇeyānām* (as is read by Lévi); Notebook A (33.7): *yāvad [dā]kṣiṇeyānām*.

evam sarvasūtram vaktavya¹⁷ |
 bhikṣuṇīnām Agra<tā>sūtre¹⁸ (70r.2) uktam <|>
 evam upāsakānām upāsikānām Agratāsūtre;¹⁹ ○ uktam |
 tathā Catusparśadasūtram²⁰ <|>

¹⁷. For *vaktavyam*. Notebook A (*ibid.*): *vaktavya[m]*.

As to some of outstanding monks listed here, see, for example, AN I. XIV *Etadagga vagga*, (I. 23-26) = Ch-EĀ *Zēngyīāhánjīng* 『增壹阿含經』卷第三「弟子品(*Dīzǐ pǐn*)」第四 (T No. 125, vol. 2, 557a-560c), *Fóshuō Āluóhànjùdéjīng* 『佛說阿羅漢具德經』 (T No. 126, vol. 2, 831a-934b). See also Kudo 2010: 79-80 and fn. 54 [= SL 157.1-10].

AN I p. 23. 16-19: *Etadaggaṃ bhikkhave mama sāvakanāṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ Aññakondañño. mahāpaññānaṃ yadidaṃ Sāriputto. iddhimantānaṃ yadidaṃ Mahāmoggallāno. sutavādānaṃ yadidaṃ Mahā Kassapo. ...* [p. 24, 8-9] *araṇavihāriṇaṃ yadidaṃ Subhūti. dakkhiṇeyyānaṃ yadidaṃ Suhūti.*

Zēngyīāhánjīng 557a14-, 「(一)聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。『我聲聞中第一比丘。寬仁博識。善能勸化。將養聖眾。不失威儀。所謂阿若拘鄰比丘是。初受法味。思惟四諦。亦是阿若拘鄰比丘。... [557b4-] (二)我聲聞中第一比丘。威容端正。行步庠序。所謂馬師比丘是。智慧無窮。決了諸疑。所謂舍利弗比丘是。神足輕舉。飛到十方。所謂大目犍連比丘是。... [558a2-3] 喜著好衣。行本清淨。所謂天須菩提比丘是。...』」; *Fóshuō Āluóhànjùdéjīng* vol. 2, 831a12-19, 831c15-16: 「『諸苾芻。我弟子中有大聲聞。棄捨王位久為出家。最初悟道梵行第一。憍陳如苾芻是復有聲聞少貪常喜持頭陀行。大迦葉苾芻是。復有聲聞具大辯才智慧第一。舍利弗苾芻。是復有聲聞修持精進具大神通。目乾連苾芻是。... 復有聲聞常行布施而能不減解空第一須菩提苾芻是。...』」

¹⁸. Notebook A (33.8): *agra<tā>sūtre*. See also above footnote. Corresponding passage regarding nuns, see AN I. 25.17-31 = Ch-EĀ. *Zēngyīāhánjīng* 『增壹阿含經』「比丘尼品(*Bīqīūnǐ pǐn*)」第五 T 125, vol. 2, 558c20-559c7, *Fóshuō Āluóhànjùdéjīng* vol. 2, 833c8-25; as to *upāsakas*, see AN I. 25.32-26.15 = Ch-EĀ. *Zēngyīāhánjīng* 『增壹阿含經』「清信士品(*Qīngxìnshì pǐn*)」第六 T 125, vol. 2, 559c8-560a27, *Fóshuō Āluóhànjùdéjīng* vol. 2, 833c26-834a26; as to *upāsikās*, see AN I. 26.16-27 = Ch-EĀ. *Zēngyīāhánjīng* 『增壹阿含經』「清信女品(*Qīngxìnnǚ pǐn*)」第七 (T 125, vol. 2, 560a28-c4), *Fóshuō Āluóhànjùdéjīng* 『佛說阿羅漢具德經』 (T 126, vol. 2, 834a27-b20.)

¹⁹. Notebook A (*ibid.*): *agrasūtre*.

²⁰. For *Catusparīśadasūtram*. Notebook A (33.9): *catusparśadasūtre* (rewritten to *-sūtram*). In a footnote on this passage Lévi refers to AN and its corresponding Ch. EĀ text: AN *Sobhantisuttaṃ*, II. 8: *Cattāro 'me bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhenti. Katame cattāro? Bhikkhu bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti. Bhikkhunī bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobheti. Upāsako bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti. Upāsikā bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobheti. Ime kho bhikkhave cattāro viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhenti*; Ch-EĀ. *Zēngyīāhánjīng* 『增壹阿含經』「趣四諦品(*Qùsìdì pǐn*)」第七 (T 125, vol. 2, 645c18-646a6): (七)聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。「今有四人。聰明勇悍。博古明今。法法成就云何為四。比丘多聞博古明今。在大眾中為第一。比丘尼多聞博古明今。在大眾中為第一。優婆塞多聞博古明今。在大眾中為第一。優婆斯多聞博古明今。在大眾中為第一。是謂。比丘。有此四人在大眾中為第一爾」

Further references to this quotation are in Tripāthī 1966, esp. pp. 208-211. CPS 4.6 (p. 94): *na tāvat pāpīyan parinirv(āsyāmi yāvan na me śrāvakaḥ paṇḍitā bhaviṣyanti vyaktā me)dhāvinaḥ | a(lam utpannotpānnānāṃ para)pravādinā(ṃ saha dha)rmeṇa ni(ghrahī)tāraḥ | alaṃ svasya vādasya parya(vadātāro bhikṣavo bhikṣuṇya upāsakā upāsikā vaistārikaṃ ca) me (bra)hmacaryaṃ bh(aviṣyati bahujanyaṃ p)ṛth(u)bhūtaṃ (yāvad devama)nuṣyebhyaḥ samya(ks)upr(a)kāśi(tam)*. As is pointed out by Tripāthī himself, the passage quoted in KVVU does not correspond to that of extant CPS (Tripāthī concludes that “it is possible to speculate that the CPS quoted in this KVVU is not identical with the CPS preserved in Turfan fragments (tr. by N.K.) [Seshalb liegt die Vermutung nahe, dass das im KVVU erwähnte CatusparśadaSūtra doch nicht mit dem aus den Turfan-Fragmenten gewonnenen CPS identisch sei.]” (p. 211)). Besides the

CPS, Tripāṭhī refers to the *Lalitavistara*, *Divyāvadāna* and *MPS* as parallel texts and quotes the passage from the *Lalitavistara* and Pāli *Mahāparinibbānasutta*:

LV 377.12-16: na tāvad ahaṃ pāpīyan parinirvāsyāmi yāvan na me sthavirā bhikṣavo bhaviṣyanti dāntā vyaktā vinītā viśaradā bahuśrutā dharmānudharmapratipannāḥ pratibalāḥ svayam ācāryakaṃ jñānaṃ paridīpayitum utpannotpannānāṃ ca parapravādināṃ ca parapravādināṃ saha dharmeṇa niḡrhyābhiprāyaṃ prasādyā saprātihāryaṃ dharmam deśayitum (Waldschmidt further refers to another portion in the *LV 377.19 [CPS, p. 94, fn. 1]: na tāvad ahaṃ pāpīyan parinirvāsyāmi yāvan na me catasrah parśado dāntā vinītā vyaktā viśaradā bhaviṣyanti yāvat saprātihāryaṃ dharmam deśayitum iti*); *Fāngguāngdāzhuāngyá jīng* 『方廣大莊嚴經』「商人蒙記品」第二十四 (T 187, vol. 3, 601a4-12): 爾時魔王至世尊所。作如是言。「世尊。無量劫來精勤苦行。方得成佛入般涅槃。今正是時。惟願如來入於涅槃。惟願善逝入於涅槃。」佛言。「波旬。我本發願為欲利益諸衆生故求大菩提。經無量劫勤苦累德。一切衆生於我法中未獲義利。云何速令我入於涅槃。又於世間。三寶未具衆生未調。未現神通未說妙法。無量菩薩未發阿耨多羅三藐三菩提心。云何令我入於涅槃。」

Pāli *MPP* § 3.36 (*DN II. 113.38-114.8*): *na tāvāhaṃ pāpīma parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā viśaradā bahussutā dhammadharā dhammānudhammapaṭipannā samīcīpaṭipannā anudhammacārino, sakaṃ ācāryakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti, uppannaṃ parappavādaṃ saha dhammena sunuggahītaṃ niggaḥetvā sappātihāryaṃ dhammaṃ desedantīti.*

In other versions of *MPP*, a dialogue between Buddha and Māra concerning Buddha's *parinirvāna* is narrated as follows:

Skt. *MPS* 16.1-13, esp. 8-9: 16.8 '(na tāvat pāpīyan parinirvā)sy(ā)mi yāvan na me śrāvakāḥ paṇḍitā bhaviṣyanti vyaktā medhāvinaḥ || alam utpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrāhītārah || alam svasya vādasya pa)ryavadātāro bhikṣavo bhikṣunya upāsakā upāsikā vaistārikaṃ ca me bra(hmacaryaṃ cariṣyanti bahujanyaṃ pṛthubhūtaṃ yāvad devamānuṣeybhyah samyaksampra)kāsītam' || 16.9 etarhi bhadanta bhagavataḥ śrāvakāḥ paṇḍitā vyaktā medhāvinaḥ || a(lam utpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrāhītārah svasya vādasya pa)ryavadātāro bhikṣavo bhikṣunya upāsakā upāsikā vaistārikaṃ ca te brahma(caryaṃ bahujanyaṃ pṛthubhūtaṃ yāvad devamānuṣeybhyah samyaksamprakāsītam ||) 16.10 (tasmād aham e)vaṃ vadāmi 'parinirvāhi bhagavan parinirvānasamayaḥ sugatasya' ||" (cf. also *Divyāvadāna XVII: Māndhātāvadāna*, p. 202.2-27, esp. 10-16: *Bhagavān evam āha / 'na tāvat pāpīyan parinirvāsyāmi yāvan na me śrāvakāḥ paṇḍitā bhaviṣyanti vyaktā vinītā viśaradāḥ, alam utpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrāhītārah, 'alam svasya vādasya paryavadāpayitāro bhikṣavo bhikṣunya upāsakā uapāsikāḥ vaistārikaṃ ca te brahmācaryaṃ cariṣyanti bahujanyaṃ pṛthubhūtaṃ yāvad devamānuṣeybhyah samyaksamprakāsītam / tasmād aham evaṃ vadāmi 'parinirvātu bhagavān, parinirvānakālasamayaḥ sugatasya / 'alpotsukastvaṃ pāpīyan bhava na cirasyedāniṃ Tathāgatasya trayāṇāṃ varṣikāṇāṃ māsānāṃ atyayān nirupadhiṣeṣe nirvānadhātau parinirvānaṃ bhaviṣyati' / atha mārasya pāpīyasa etad abhavat 'parinirvāsyate bata śramaṇo gautamaḥ' iti viditvā hrṣtas tuṣṭaḥ pramudita udagraḥ pṛtīsaumanasyajātastatraivāntarhitāḥ /).*

Ch-*DĀ. Chāngāhājīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T 1(2), vol. 1, 15b28-c19): 時魔波旬來白佛。「佛意無欲。可般涅槃。今正[15c]是時。宜速滅度。」佛告波旬。「且止。且止。我自知時。如來今者未取涅槃。須我諸比丘集。又能自調。勇捍無怯。到安隱處。逮得已利。為人導師。演布經教。顯於句義。若有異論。能以正法而降伏之。又以神變。自身作證。如是弟子皆悉未集。又諸比丘尼。優婆塞。優婆夷。普皆如是。亦復未集。今者要當廣於梵行。演布覺意。使諸天人普見神變。」時。魔波旬復白佛言。「佛昔於鬱鞞羅尼連禪水邊。阿遊波尼俱律樹下初成正覺。我時至世尊所。勸請如來可般涅槃。今正是時。宜速滅度。爾時。如來即報我言。『止。止。波旬。我自知時。如來今者未取涅槃。須我諸弟子集。乃至天人見神變化乃取滅度。佛今弟子已集。乃至天人見神變化。今正是時。何不滅度。』」佛言。「止。止。波旬。佛自知時不久住也。是後三月。於本生處拘尸那竭娑羅園雙樹間。當取滅度。」時。魔即念。『佛不虛言。今必滅度。』歡喜踊躍。忽然不現。

Fóbānnièhuánjīng 『佛般泥洹經』(T 5, vol. 1, 165a18-22): 魔來至佛所言。「何以不般泥洹。」佛言咄弊魔。「未可般泥洹。須我四輩弟子點慧得道。須我天上諸天世間人民逮及鬼神智慧得道。須我經法遍布天下。未可般泥洹。」魔知佛當般泥洹。歡喜而去。

Bānnièhuánjīng 『般泥洹經』(T 6, vol. 1, 180b22-c5): 時魔波旬來曰。「佛意無欲可般泥洹。教誨已周已訖。可滅度矣。昔者佛遊留河上。解說諸老曰。『吾為佛。雖得自在。不貪久住。非謂今也。所度亦畢。可般泥洹。佛報波旬。吾所以至於是未滅度者。須我衆比丘及比丘尼。令皆智慧承用經戒。勸請未入。使學者成。亦以須我請清信士及清信女。令得智慧承用經戒。未[180c]入者入。受法者成。如是波旬。吾以待此四輩弟子。皆得法意。展轉相教。解諸童蒙。使學成就。是以至今。未滅度耳。』」魔曰。「可足時已畢矣。」佛言「汝默。如來不久。是後三月當取泥洹。」魔心乃悅。歡喜而去。

Dàbānnièpánjīng 『大般涅槃經』(T 7, vol. 1, 191b24-c7): 爾時魔王。來至佛所。而白佛言。「世尊今者宜般涅槃。善逝今者宜般涅槃。所以者何。我於往昔在尼連禪河側。勸請世尊入般涅槃。世尊爾時

SL162 “bhikṣavaḥ | vyakto vinītaḥ | <viśāradaḥ>²¹ bahuśrutaḥ | dharmakathikāḥ²² | dharmārthapratī(70r.3)pannaḥ saṃgha<m> śobhayati <> bhikṣuṇī upāśakāḥ²³ | upāśikā bhikṣavaḥ | vyaktā vinītā viśārādā bahuśrutā dhārmakathā²⁴ dharmmānudharmapratipannā²⁵ saṃ(70r.4)ghaṃ śo<<bha>>yati²⁶ |”
tad api sūtraṃ vaktavyaṃ |

SL162.5 api ca | ekaṃ pudgale (‘)pi tāvac ca āsmākaṃ²⁷ vītarāga²⁸ aprameya²⁹ {||} dakṣiṇa³⁰
<>
yathā uktaṃ Ugrasūtre³¹ |

而見答言。『我四部衆。比丘比丘尼。優婆塞優婆夷。猶未具足。又未降伏諸餘外[191c]道。所以未應入般涅槃。』世尊今者四部之衆。無不具足。又已降伏諸餘外道。所為之事皆悉已畢。今者宜應入般涅槃。』于時魔王如是三請。如來即便答言「善哉。我於往昔。在尼連禪河側。已自許汝。以四部衆未具足故。所以至今。今已具足。卻後三月當般涅槃。」是時魔王。聞佛此語。歡喜踊躍。還歸天宮。

Gēnběnsūyīqīyēyǒubù Pínàiyē zāshì 『根本說一切有部毘奈耶雜事』(T 1451, vol. 24, 387c21-388a11): 爾時惡魔波卑。來詣佛所頂禮佛足。在一面立。合掌恭敬白言。「世尊。涅槃時至。唯願善逝入般涅槃。」佛告魔曰。「汝今何故。云涅槃時至請我涅槃。」魔言。「大德。往者一時。佛於尼連河側菩提樹下。成佛未久時我詣彼白言。『世尊當知涅槃時至。唯願善逝入般涅槃。』佛告我言。『若我聖衆聲聞弟子。未有智慧通達聰明辯了以正法言。摧伏邪論顯揚聖教能流通者。又諸苾芻苾芻尼鄔波索迦鄔波斯迦。亦未能得堅修戒品。令我梵行得廣流布。利益多人及諸天衆者。我今無宜入大涅槃。』大德世尊。今聲聞衆有大智慧。具足通達辯才無礙。以正法言摧伏邪論。顯揚聖教能使流通。又諸苾芻苾芻尼鄔波索迦鄔波斯迦。能令梵行得廣流布。利益多人及諸天衆諸事圓滿。是故我今白世尊言。『涅槃時至唯願善逝入般涅槃。』」

佛告魔曰。「汝且少待。如來不久卻後三月入無餘依大涅槃界。」
時魔作念。『沙門喬答摩。出言無二。定般涅槃。』情生歡喜忽然隱沒。

^{21.} See a passage of next line of this side (70r.3): *vyaktā vinītā viśārādā bahuśrutā*. Lévi adds this word on the basis of a reading of similar passage from the AN and Ch-EĀ, see above footnote.

^{22.} Notebook A (33.8-9); *dharmā : kathitaḥ* |

^{23.} For *upāśakāḥ*.

^{24.} Originally written as *dhārmakathi-*; then vowel sign *i* is erased and long vowel sign *ā* is added. Lévi emends: *dhārmikāḥ*; Notebook A (33.11): *dhārmikā*.

^{25.} Notebook A (33.11-12): *dhamānu[ddha]dharmapratipannāḥ*.

^{26.} Read *śobhayanti*.

^{27.} For *asmākaṃ*. Lévi reads: *tāvac cāsmākaṃ*; Notebook A (33.13); *tāvac ca asmākaṃ*.

^{28.} Read *vītarāge* (= Lévi).

^{29.} Read *aprimeyā* (= Lévi); Notebook A (33.13): *aprimeyaḥ*.

^{30.} Read *dakṣiṇā* (= Lévi); Notebook A (33.14): *dakṣiṇa*. “*aprimeyā dakṣiṇā*: la récompense est sans mesure” [Lévi, p. 176.5].

^{31.} *Ugrasūtra*. See Lévi p. 162, fn. 2. Pāli *Ugrasutta* is found in AN 8.21, IV, pp. 208-212; its Ch. correspondance is also available, Ch-MĀ. 38 *Zhōngāhánjīng* 『中阿含經』第三八經「郁伽長者經」(*Yùqīchéngzhě jīng*) (T 26(38), vol. 1, 479c11-481b12), cf. Chung/Fukita 2011: s.v. *MĀ* 38, pp. 69-70. This sūtra does not correspond to our quotation in the KVV. Rather, AN 4.51, *Puññābhisanda* (II, p. 54-56) has a parallel passage: *Cattāro’me bhikkhave puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame cattāro? Yassa bhikkhave bhikkhu cīvaram paribhuñjamāno appamānam cetosamādhim upasampajja viharati. Appamāno tassa puññābhisando kusalābhisando sukhassāhārā sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Yassa bhikkhave bhikkhu piṇḍapātam paribhuñjamāno ... sukhāya saṃvattati. [p. 55] yassa bhikkhave bhikkhu senāsanaṃ paribhuñjamāno ... sukhāya saṃvattati. Yassa bhikkhave bhikkhu gilānapaccayabhesajjaparikkhāram paribhuñjamāno appamānam cetosamādhim upasampajja viharati, appamāno tassa puññābhisando kusalābhisando sukhassāhārā sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. This text explains “four” flood of merits (*cattāro puññābhisandā*) such as “*cīvara* (robe), *piṇḍapāta* (alms-food), *senāsana/**

pasya³² Ugra (70r.5) bhikṣu³³ cīvareṇa prāvṛtena apramāṇaṃ samādhim
 upasampadya viharati | aprameya³⁴ tasya puṇyasya puṇyābhiṣyandaḥ
 kuśalābhiṣyandaḥ sukhasyāhārah³⁵ |
 tathā pi(70v.1)ṇḍapāta{{sya}}ṣayanāsanaglānapratyayabhaisajya³⁶ paribhukt<v>ā
 apramāṇaṃ samādhim upasampadya viharati |
 tadyathā | Ugra <gr̥ha>pate³⁷ sām<bahulā>³⁸ mahānadya {} ekībhāvaṃ gacchaṃti

śayanāsana (bed and bench), and *glānapaccayabhesajja/glānapratyayabhaisajya* (requisites and medicines)” as is mentioned in the KVVU.

Furthermore, AN 5.45, *Abhisanda* (III. pp. 51-53) lists “five” flood of merits in almost identical passages: *Pañc’ ime bhikkhave puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasamvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya samvattanti. Katame pañca? Yassa bhikkhave bhikkhu cīvaraṃ paribhuñjamāno appamāṇaṃ cetosamādhim upasampajja viharati, appamāno tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasamvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya samvattati. Yassa bhikkhave bhikkhu piṇḍapātaṃ paribhuñjamāno ... Yassa bhikkhave bhikkhu vihāraṃ paribhuñjamāno ... Yassa bhikkhave bhikkhu mañcapīṭhaṃ paribhuñjamāno ... Yassa bhikkhave bhikkhu gilānapaccayabhesajjaparikkhāraṃ paribhuñjamāno ...*

³². For *paśya*; Notebook A (33.14): *paśya* (= Lévi).

³³. For *bhikṣuś* = Notebook A (33.14).

³⁴. For *aprimeyas* (= Lévi; Notebook A (33.15): *aprimeyah*).

³⁵. Notebook A (33.16): *puṇyābhiṣyandaḥ <<kuśalā’bhiṣyandaḥ>> su x khasyoddhā [→ syāhā] raḥ* | (“x” indicates a letter erased by the scribe; “*syāhā*” is a emendation for *-syoddhā* by the scribe).

The expression “(puṇyasya) puṇyābhiṣyandaḥ kuśalābhiṣyandaḥ sukhasyāhārah” (= Pāli: *puññābhisandā kusalābhisandā sukhassāhārā*) along with a simile of five rivers is found in *SN Abhisanda*, V, pp. 399-402, esp. 401, 10-14: *Imehi kho bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṃ na sukaraṃ puññassa pamāṇaṃ gaṇetum. “Ettako puññābhisando kusalābhisando sukhassāhāro”ti. Atha kho “asañkheyyo appameyyo mahāpuññakkhandho” tveva sañkham gacchati. Seyyathāpi bhikkhave, yattimā mahānadiyo saṃsāradanti samenti. Seyyathāpi Gaṅgā Yamunā Aciravati Sarabhū Mahī. tattha na sukaraṃ udakassa pamāṇaṃ gaṇetum “ettakāni udakālhakānīti vā ettakāni udakālhaka satānīti vā ettakāni udakālhakassānīti vā.” Atha kho “asañkheyyo appameyyo mahāudakakkhandho” tveva sañkham gacchati; Ch-SĀ. the *Zāāhānjīng* 『雜阿含經』卷第三十「潤澤經」(Rūnzé jīng), (T 99(841), vol. 2, 215a14-29): (八四一) 次經亦如上說。差別者。「如是聖弟子四種福德潤澤。善法潤澤。攝受稱量功德。不可稱量爾所果福。爾所果。爾所福果集。然彼得衆多福利。是大功德聚數。譬如五河合流。謂恒河(Gaṅgā), 耶菩那(Yamunā), 薩羅由(Sarayu), 伊羅跋提(Ajiravati), 摩醯(Mahī)。於彼諸水無能度量百瓶, 千瓶, 百千萬瓶者。然彼水多。是大水聚數。如是聖弟子成就四功德潤澤者。無能度量其福多少。然彼多福。是大功德聚數。是故。諸比丘。當作是學。我當成就於佛不壞淨。於法。僧不壞淨。聖戒成就。」; do. 卷第三十六「歡喜經」(Huānxǐ jīng), (T 99(999), vol. 2, 261c23-262a3): (九九九) 常受快樂。無有窮極。以斯福業及福果福報。悉皆入於大功德聚數。譬如五大河合為一流。所謂恒河, 耶蒲那, 薩羅由, 伊羅跋提, 摩醯。如是五河合為一流。無有人能量其河水百千萬億斗斛之數。彼大河水得為大水聚數。我亦如是。所作功德果, 功德報不可稱[262a]量。悉得入於大功德聚數。(see also T 99(1134)「潤澤經」(Rūnzé jīng), 299b9-15). As is noted by Lévi, the name *Āryavati* is not found anywhere, see *MW* s.v. *ajiravati*; cf. *BHSD* s.v. “n. of a river: Karmav 162.14; prob. false Sktization for Pali *Aciravati* = BHS *Ajiravati*, q.v., (thru a MIndic **Ayiravai*, •*Artyavai*); cf. Lévi’s note, Which states that It is the same river as the *Hiranyavati* (q.v.; on what evidence I do not know).” See the *Fānfānyǔ* 『翻梵語』(T 2130, vol. 54, 1044b15): 阿{日+旨}羅婆提 亦云阿{日+旨}羅·阿夷羅和帝·譯曰遲流 (“A-shi-ra-ba-dai. Also; a-shi-ra, a-i-ra-wa-tai. Transl.: aira is slow stream. *Ajiravati*”) or (1044b18) 阿夷羅跋提河·應云阿夷羅婆底·譯曰阿夷羅婆底者有 (“A-i-ra-batsu-dai ga. Should say: a-i-ra-batsu-tai. Transl.: aira is rapid stream, batei is have. *Ajiravati*”). [ed. by L. Chandra 2007:195-196.]*

³⁶. For *-śayanāsana-* and *-bhaisajyaṃ*.

³⁷. Omission by dittography ? (*Ugra gr̥grahapate*).

³⁸. Lévi emends: *sambahulā*; Notebook A (33.18): *ugrapate sām*.

<|> na sakyam³⁹ tad udakam (70v.2) parisamkhyetum⁴⁰ |

SL162.12 atha ca punar aprameyo 'samkhyeyo maOhān udakaskandha iti samkhyā⁴¹
gacchanti |⁴²

katamā mahānadyah | Gaṅgā Yamunā Sarayū Āryavatī Mahī⁴³ <|> (70v.3) na śakyam
tadadukam⁴⁴ parisamkhyātum |

atha ca punar aprameyo 'samkhyeyo mahān udakaskandhaḥ sakhyām⁴⁵
gacchati⁴⁶ |

evam eva Ugra pasya⁴⁷ bhikṣuś cīvaram paribhu(70v.4)jann⁴⁸ apramāṇam
samādhim upasampadya viharati |

evam piṅḍapātaśayanāśanaglānabhaiṣajyam⁴⁹ paribhujann apramāṇam samādhim
upasa(m)padya viharati | apramāṇa(70v.5)s tasya puṇyasya puṇyābhiṣyandasya⁵⁰
kuśalābhiṣyandasya⁵¹ sukhasyāhārah |

evam eva pudgale (')pi tāvac chīlavatya asmākam dattam aprameyaphalam
bhavati | tathā ārāmadāna(71r.1)vihāradānāni |

39. For *śakyam*. Notebook A (33.19): *na śakyante*.

40. Originally written as *khyo-*; then vowel sign on the right side alone is erased, resulting in *-sakhyetum*; Notebook A (33.19): *parisamkhyātum* → *parisamkhyetum* (rewritten, namely long vowel sign *ā* is cancelled and *e* vowel sign is added). Read *parisamkhyātum*.

41. For *samkhyām*.

42. Originally written as *visarga*; then it is rewritten to *daṇḍa*.

43. As to the names of five great rivers and a loss of their former names joining as one ocean, see for instance *AN Pahāradasutta*, IV, 198-199 as is referred by Levi [p. 162, fn. 2] (= *KhN, Udāna, Uposathasutta*, pp. 53-54): *Puna ca paraṃ bhante, yā kāci mahānadiyo, seyyathīdam: Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, mahā*[p. 199]*samuddo tveva saṅkham gacchanti*.

44. For *tadudaka-*.

45. For *samkhyām*.

46. Lévi emends: *gacchanti*; Notebook A (34.2): *gacchati*. As to the merit(s) being immeasurable (*aprameya*) and innumerable (*asamkhyeya*), see AN II. p. 55, 19-24: *Seyyathāpi bhikkhave mahāsamudde na sukaram udakassa pamāṇam gaḥetum — ettakāni udakāḥhakānīti vā ettakāni udakāḥhakasatānīti vā udakāḥhahasahassānīti vā ettakāni udakāḥhakasatasahassānīti vā. Atha kho asaṅkheyyo appameyyo mahā-udakakkhandho tveva saṅkham gacchati*. = AN III. p. 52, 16-21.

See also *SN Abhisanda V*, pp. 399-402, esp. p. 400, 3-18: *Imehi kho bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṃ na sukaram puññassa pamāṇam gaḥetum. "Ettako puññābhisando kusalābhisando sukhasahāro"ti. Atha kho "asaṅkheyyo appameyyo mahāpuññakkhandho" tveva saṅkham gacchati. Seyyathāpi bhikkhave, mahāsamudde na sukaram udakassa pamāṇam gaḥetum "ettakāni udakāḥhakānīti vā ettakāni udakāḥhaka satānīti vā ettakāni udakāḥhahasahassānīti vā." Atha kho "asaṅkheyyo appameyyo mahāudakakkhandho" tveva saṅkham gacchati. A parallel to this passage is found in Gāndārī text, see fn. 53 below.*

47. For *paśya*; Notebook A (34.2): *paśya* (= Lévi).

48. Originally rewritten as *jā-*; then long vowel sign *ā* on the right side is cancelled.

49. For *-śayanāsana-*.

50. For *puṇyābhiṣyandah* (= Notebook A (34.5)), cf. 70r.5.

51. For *kuśalābhiṣyandah* (= Notebook A (34.5)) cf. 70r.5.

SL163 Velāmasūtre⁵² | Dakṣiṇāsūtre⁵³ vistarāḥ pratyavagantavyaḥ |

tathā parinirvṛtasya⁵⁴ Bhagavataḥ stūpe kṛtāyāḥ pūjāyāḥ aprameyo vipākaḥ <|>

SL163.3 yathoktaṃ Karmavi(71r.2)bhaṅge daśānuśamsā⁵⁵ Tathāga<<ta>>pūjāyāḥ⁵⁶ <|>

^{52.} On *Velāmasūtra*. A text of this title is as follows: Pāli *AN IX.20, Velāmasutta*, IV, 392-396 = Ch-*EĀ. Zēngyīhánjīng* 『增壹阿含經』卷第十九「趣四諦品(*Qūsìdì pīn*)」第三 (T 125(27.3), vol. 2, 644b-); Ch-*MĀ. Zhōngāhánjīng* 『中阿含經』第百五十五經「須達多經」(*Xūdádūōjīng*) (T 26(155), vol. 1, 677a8-678a22); 『佛說三歸五戒慈心厭離功德經』(*Fóshuō Sānguīwújiècíxīnyànlígōndéjīng*) 失譯 [translator unknown] (T 72, vol. 1, 878a-879a), 『佛說須達經』(*Fóshuō Xūdájīng*) 求那毘地譯 [tr. by Guṇavṛddhi] (T 73, vol. 1, 879a-880a), 『佛說長者施報經』(*Fóshuō Chángzhěshìbàoīng*) 法天譯 [tr. by Dharmadeva] (T 74, 880a-882a). Although the *Velāmasūtra* both in Pāli and Chinese describes a merit of donations and the Buddha himself says that what is greater than the giving of alms, exact corresponding passage is unclear. For further information on this sūtra see Chung/Fukita 2011: s.v. *MĀ* 155, p. 136.

^{53.} On *Dakṣiṇā(vibhaṅga)sūtra*. Although this text is referred to as simply ‘*Dakṣiṇāsūtra*’, it might be identical with the ‘*Dakṣiṇāvibhaṅgasūtra*. This sūtra is already quoted in the *KV* § 32 (SL p. 61.5; Kudo 2004: 122-123 and NOTE 40, pp. 265-266) and in *KVU* (SL p. 156.13; Kudo 2010: 78 and fn. 49). Texts: Pāli *MN* no. 142 *Dakkhiṇāvibhaṅgasutta* (III. 253-257), Ch-*MĀ* 180 *Zhōngāhánjīng* 『中阿含經』第百八十八經「瞿曇彌經」(*Qútánmíjīng*), T 26(180), vol. 1, 721c21-723a7; 『佛說分別布施經』(*Fóshuō fēnbìébùshījīng*) 施護譯 [tr. by Dānapāla], T 84, vol. 1, 903b20-904b23; for further information on this text, cf. Chung/Fukita 2011: s.v. *MĀ* 180, pp. 153-154.

Fragmentary text in Gādhārī is found, see Strauch 2008: Frag. 1, parts 1-3, pp. 19-22. Especially Frag. 1, part 2, lines 2-4 (pp. 21-22) preserves a corresponding passage to *AN* II. p. 55 (see above fn. 46) but it is not found in present Pāli *Dakkhiṇāvibhaṅgasutta* (as to Fragment 01, see: <http://www.geschkult.fu-berlin.de/indologie/bajaur/cat/01/index.html>): [l. 2] ... [*sati me*] *anaṃda saṃghaḡada dhakṣiṇa yaśa na sukar[o]* [l. 3] *pumṇāsa pramano grahetu etaṃ puṇāti[va] puṇa gamodiva pumṇavisadodi* [l. 4] *va asa mahado puṇakamdhō aprame tveva sam[kha gacha]ti*.

In several versions of the *Dakṣiṇāvibhaṅgasūtra*, a corresponding passage concerning the donation of robe, etc., is as follows: Pāli *MN*, III, 254, 6ff.: *Evam etaṃ Ānanda; evam etaṃ Ānanda, Yaṃ hī Ānanda, puggalo puggalaṃ āgamma Buddhāṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. imass’ Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yad idaṃ abhivādanapaccuṭṭhānaaṅjalikammaṃ sāmīcikammaṃ cīvarapīṇḍapātasenāsanagilānapaccavabhesajja-parikkhārānuppādānena. ...*; Ch-*MĀ* 26(180) *Qútánmíjīng* (vol. 1, 722a9-12, 17-19, b26-27): 「阿難。我亦於大生主瞿曇彌多所饒益。所以者何。大生主瞿曇彌因我故。得自歸於佛。法及比丘眾。... 此人供養於彼人至盡形壽。以飲食。衣被。床榻。湯藥及若干種諸生活具。不得報恩。... 此十四私施得大福。得大果。得大功德。得大廣報。」(*Fóshuō fēnbìébùshījīng* [T 84] does not have this sentence.)

^{54.} For *parinirvṛtasya*.

^{55.} for *daśānuśamsās* [*ś > s*; omission of *h*].

^{56.} In the present *KV*, we do not have a section titled as ‘*Tathāgatapūja* (sacrifice to Tathāgata).’ In the *Skt. KV*, sections from § 62 onwards deal with the ten merits of several kinds of donation; among these, there are only two sections wherein ‘tathāgata’ is specifically mentioned: § 62 *Tathāgatacaityāṅjalikarma-praṇipāta* ([ten merits of] salutation and worship to Tathāgata’s *caitya*, 如來塔合掌恭敬, especially at four holy places) [this section corresponds to Ch-5 § 75 [895b8-13], Ch-6 § 75 [899c12-17], Tib-1 § 78, Tib-2 § 63 and Tib-3 § 57]; and § 63 *Tathāgatacaityavandanā* ([ten] merits of worship to Tathāgata’s *caitya*, 如來塔合掌禮拜) [corresponding to Ch-5 § 65 [894c1-6], Ch-6 § 76 [899c17-22], Tib-1 § 79, Tib-2 § 64 and Tib-3 § 58], cf. as to a comparative table of sections among several versions of the *KV* see Kudo 2008: 369-372. In these sections, such a statement that a merit (or fruit) of act is immeasurable is not found. (As to the merits of vowing and paying a homage to Tathāgata’s *caitya* at four holy places, various versions of the *Parinirvāṇa-sūtra* describe the merits, see Kudo 2004: NOTE 68, pp. 307-8.)

As to the donation to Tathāgata’s *caitya*, we have a different recension of the *Skt. KV* represented in MS [C]; in this MS although a text in question is partly missing, a section which is not found in the present *Skt. KV* is included: § (1) *Tathāgatacaityapraṭiṣṭhāpana* ([eighteen(!) merits of] consecrating a Tathāgata’s *caitya*). This section corresponds to Ch-6 § 87 [900b17-25], Tib-1 § 90, Tib-2 § 73 and Tib-3 § 69 (not corresponding to Ch-5), see Kudo 2004: 218. I dealt with the passages found in the *KV* wherein a merit or an act is related to a stūpa; those passages are restricted to appear only in *Skt. KV*, Ch-5, Ch-6, and Tib-1~3,

<|> ki⁵⁷ kāraṇaṃ | yaḥ ○ kaścid dānapati⁵⁸ sa mahābhogavatāṃ⁵⁹ vā prārthayataḥ⁶⁰
 dānaṃ dadati⁶¹ | svargasukhaṃ vā cintaya⁶² mo<<kṣa>>nimi(71r.3)ttam vā <|> tac
 ca sarvam uktaṃ <|> yathā mahābhogeś⁶³ ca bhavati | sva○rgeṣūpapadyate | ṣiprañ⁶⁴
 ca pariṇirvāti⁶⁵ | evam aprameya⁶⁶ stūpe kṛtādhikārasya vipākaḥ |

(to be continued)

namely the second group [i.e., enlarged text] of the *Karmavibhaṅga*-class (Kudo 2008: 364-366).

Cf. A relief in hidden base of Borobudur, No. 124 panel [right], has an inscription ‘caityavandana’, see Lévi 1932: plate [spécimens] II and p. 84-5, fn. 3.

⁵⁷. For *Kim*.

⁵⁸. For *dānapatiḥ* [omission of *visarga*].

⁵⁹. For *-vattāṃ*.

⁶⁰. Lévi emends: *prārthayan*; Notebook A (34.10): *prārthayataḥ*.

⁶¹. For *dadāti*.

⁶². Read *cintayan*.

⁶³. Scribal error for *mahābhogaś*; Notebook A (34.11): *mahābhogeś ca* (--> *gaś ca*) [a vowel sign *-e* is cancelled].

⁶⁴. For *kṣiprañ*.

⁶⁵. For *parinirvāti*.

Three merits enumerated here, namely “*mahābhogaś ca bhavati, svargeṣūpapadyate, kṣiprañ ca pariṇirvāti*,” are a part of stock phrase of the *KV*, especially of the recension of remarkably enlarged texts having more than eighty sections such as the *KV*, Ch-5, Ch-6, and Tib-1~3 (Pāli text and Ch-1~4 have only fourteen sections of karma and its results). These are last three merits among ten (in MS [A] and [C] 9th merit reads consistently “*svargeṣūpapadyate*” while in MS[B] it reads “*svarge copapadyate*”). Ch-5 reads: 八者具大福報。九者命終生天。十者速證涅槃。; Ch-6. 八崇貴（尊貴）自在。九生天自在。十速證圓寂。; Tib-1 and 3. *longs spyod che bar 'gyur ba dang | mtho ris su skye bar 'gyur ba dang | myur du yongs su mya ngan las 'da' ba ste*; Tib-2. *spyod pa mang po yin | mtho ris su skye ba yin | mya ngan las 'das bar 'gyur ba yin* |

⁶⁶. For *aprimeyaḥ*.

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- CPS* = Ed. by E. Waldschmidt, *Das Catuspariśatsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*, Teil I–III, Berlin 1952–62 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1952.2, 1956.1, 1960.1).
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- Dutt* *Gilgit Manuscripts*. Vol. I Srinagar 1939; Vol. II (.1) Srinagar 1941; Vol. II.2 Calcutta 1953; Vol. II.3 Calcutta 1954; Vol. III.1 Srinagar 1947; Vol. III.2 Srinagar 1942; Vol. III.3 Srinagar 1943; Vol. III.4 Calcutta 1950; Vol. IV Calcutta 1959. [*Bhaiṣajya-vastu* is in GM III.4, p. 159-210.]
- KV* = *Karmavibhaṅga*.
- KVU* = *Karmavibhaṅga-upadeśa*.
- Lalitavistara: Leben und Lehre des Çākya-Buddha*, ed. S. Lefmann, 2 vols., Halle 1902~1908: Verlag der Buchhandlung des Waisenhauses; Reprint: Tokyo 1977: Meicho-Fukyū-Kai.
- 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 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst [up to 1949: Phil. -Hist. Kl.] 1949.1, 1950.2, 3).
- Notebook* = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).
- Samghabhedavastu. The Gilgit Manuscript of the Saṅghabhedavastu*, 2 vols., ed. R. Gnoli, Roma 1977 1978 (Serie Orientale Roma, 49).
- SL* = Sylvain Lévi 1932.
- T* = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924–34.
- Pāli text: Editions of the Pali Text Society (unless otherwise indicated).

ABBREVIATIONS OF OTHER VERSIONS OF THE *KV*:

MS[A]: Ms.-No. 4-20.

MS[B]: Ms.-No. 5-141 (first three folios, Diwakar Acharya/Kudo 2006), Ms.-No. 1-1697 (fourth to end)

MS[C]: appended to [B] (No. 1-1697)

(all are preserved at the National Archives of Nepal, Kathmandu)

Ch-1: *Fóshuō Dōudiào jīng* 『仏説兜調經』 失誤 [translator unknown], [265-316 CE.] (T 78, vol. 1, 887b5-888b11).

Ch-2: *Zhōngāhán jīng* 『中阿含經』 第七十經 「鸚鵡經」 (*Yīngwū jīng*), 瞿曇僧伽提婆 (Gautama Saṃghadeva), [397-398 CE.] (T 26(170), vol. 1, 703c21-706b11).

Ch-3: *Fóshuō Yīngwū jīng* 『仏説鸚鵡經』 (求那跋陀羅 (Guṇabhadra), [435-443 CE.]) 曇摩難提 (Dharmanandin) [384-5 CE.] (T 79, vol. 1, 888b16-891a13).

Ch-4: *Fóshuō Jīngyìyōupósāisuōwèn jīng* 『仏説淨意優婆塞所問經』, 施護 (Dānapāla), [982-1017 CE.] (T 755, vol. 17, 588c9-590b7).

Ch-5: *Fówéishōujiāzhǎngzhěshuōyèbào chābié jīng* 『佛爲首迦長者說業報差別經』, 瞿曇法智 (Gautama Dharmaprajña), [582 CE.] (T 80, vol. 1, 891a18-895b21) [= Lévi: Chg].

Ch-6: *Fēnbīeshànèbào yìng jīng* 『分別善惡報應經』, 天息災 (Tiānxīzāi), [982-1000 CE.] (T 81, vol. 1, 895b26-901b19) [= Lévi: Cht].

Tib-1~3. see Kudo 2004: xx-xxi.

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