

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年報

平成28年度
(第20号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2016

Volume XX

創価大学・国際仏教学高等研究所
東京・2017・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2017

ARIRIAB XX (2017)
目次／CONTENTS

#: paper partly written in Japanese.

● **研究報告 RESEARCH ARTICLES:**

Oskar VON HINÜBER:

The Kotappakonda Donation of Siddhārtha [one figure] 3–9

ANĀLAYO:

Some Renditions of the Term Tathāgata in the Chinese *Āgamas* 11–21

Petra KIEFFER-PÜLZ:

Saṅgharakkhita Mahāsāmi's Oeuvre Based on Intertextual Links in his Texts 23–55

Haiyan HU-VON HINÜBER and Yukio YAMANAKA:

Did Buddha Vipasyin teach the *Prātimokṣasūtra*? 57–66

Katarzyna MARCINIAK:

Padumāvati-jātaka attested in the Manuscript Sa of the *Mahāvastu* 67–102

Katarzyna MARCINIAK:

The oldest paper manuscript of the *Mahāvastu* 103–121

Katarzyna MARCINIAK:

A manuscript of Gopadatta's *Jātakamālā* copied by Jayamuni Vajrācārya 123–128

Oskar VON HINÜBER:

Names and Titles in the Colophon of the '*Larger Prajñāpāramitā*' from Gilgit [5 figures] 129–138

Seishi KARASHIMA:

On *Avalokitasvara* and *Avalokiteśvara* 139–165

Peter SKILLING and SAERJI:

How the Buddhas of the Fortunate Aeon First Aspired to Awakening: The *pūrva-praṇidhānas* of Buddhas 501–750 167–204

James B. APPLE:

The Old Tibetan Version of the *Kāśyapaparivarta* preserved in Fragments from Dunhuang (1) 205–230

LI Xuezhū:

Diplomatic Transcription of the Sanskrit Manuscript of the *Abhidharmasamuccayavyākhyā* 231–240
— Folios 18r1–23v4 —

Seishi KARASHIMA:

On *cha* 刹, *tjer* 𑖇𑖀 (𑖇𑖀) and *tera* 𑖇𑖂𑖀 241–249

Tatsushi TAMAI:

The Tocharian *Mūgapakkha-Jātaka* 251–275

Miwako MATSUDAIRA:

Introduction of Photographic Material: Photos of the Lost Decorative Ivory Plaques of the Begram Archeological Site [65 figures] 277–286

#工藤順之:

『スマーガダー・アヴァダーナ』ギルギット写本(2): 写本B, C 287–312

#[Noriyuki KUDO: Gilgit Manuscripts of the *Sumāgadhā-avadāna* (2): Manuscripts B and C with a special Reference to the Fragments in the Srinagar Collection]

● **PLATES:**

- | | | | |
|---|--|--------|------|
| 1 | O. VON HINÜBER: The Kotappakonda Donation of Siddhārtha | PLATE | 1 |
| 2 | O. VON HINÜBER: Names and Titles in the Colophon of the ' <i>Larger Prajñāpāramitā</i> ' from Gilgit | PLATE | 2 |
| 3 | M. MATSUDAIRA: Introduction of Photographic Material ... Begram Archeological Site | PLATES | 3–34 |

● **NEW PUBLICATIONS:**

Gilgit Manuscripts in the National Archives of India, vol. II.4. *Further Mahāyānasūtras.*

Ratnaketu-parivarta, Kāraṇḍavyūha, Ajitasenavyākaraṇa and Avikalpapraśasūtra.

Ed. by Adelheid METTE, Noriyuki KUDO, Ruriko SAKUMA, Chanwit TUDKEAO and Jiro HIRABAYASHI
xlv pages + 151 plates, 2017, ISBN 978-4-904234-15-0

Gilgit Manuscripts in the National Archives of India, vol. III. *Avadānas and Miscellaneous Texts.*

Ed. by Noriyuki KUDO

lxxvi pages + 146 plates, 2017, ISBN 978-4-904234-14-3

『スマーガダー・アヴァダーナ』ギルギット写本（２）：
「デリー・コレクション」写本B, Cと
「スリナガル・コレクション」断片

工藤 順之

拙稿 2016 に引き続き、本稿でも『スマーガダー・アヴァダーナ』ギルギット写本の転写テキストを提示する。今回は「デリー・コレクション」の写本BとCであるが、前稿で述べたように、写本Cには「スリナガル・コレクション」に含まれる断片も属する。また、「デリー・コレクション」のアヴァダーナ写本全てが新たなカラー写真版として出版され、その中に本アヴァダーナも含まれている (*Gilgit Manuscripts in the National Archives of India. Facsimile Edition. vol. III. Avadānas and Miscellaneous Texts*, ed. by Noriyuki Kudo, 2017)。

Manuscript B [Ser. Nos. 52c, 51c] (Proto-Śāradā or Gilgit/Bāmiyan Type II):

Folio no.	recto/verso	Serial no.	FE no.	+ Serial. no.	FE no.	corresp. to Tib.
(1?)	recto			52c	3305	1-3
(1?)	verso			52c	no img.	3-6
?	recto	51c	3268R			7-10
?	verso	51c	3268L			11-13
Z?	recto	51c	3277	52c	3304	29-32
Z?	verso	51c	3278	52c	3303	32-36

Manuscript C [Ser. Nos. 51c, 52c, 59a, 60c; #Srinagar Collection] (Proto-Śāradā or Gilgit/Bāmiyan Type II):

Folio no.	recto/verso	Serial no.	FE no.	+ Serial. no.	FE no.	corresp. to Tib.
(160)	recto	#A86.2		#C153.1+2		32-34
(160)	verso	#A86.1				38-40
(161)	recto	51c	3272			41-45
(161)	verso	51c	3273			46-50
162	recto	52c	3310	51c	3274	51-55
162	verso	52c	3310	51c	3275	55-57
163	recto	60c	3358	51c	3271	57-62
163	verso	60c	3359	51c	3270	62-67

164	recto	59a	3241			67–70*
164	verso	59a	3242			70–74
165	recto	59a	3243			74–78*
165	verso	59a	3244			79–82
166	recto	59a	3245			82–84
166	verso	59a	3246			84–87
167	recto	59a	3247			87–90
167	verso	59a	3248			90–97
(168)	recto	#A86.3				100–102
(168)	verso	(not available)				

*: CORRECTION.

Kudo 2016: 330: Folio No. 164r = Tib. §§ 67–69 → §§ 67–70, No. 165r = §§ 75–78 → 74–78

Acknowledgments:

I should like to express my gratitude to Dr. Klaus Wille, Göttingen, for giving me various information and a number of suggestions in reading the manuscripts and providing me with several materials such as the photographs of the *Sumāgadhā-avadāna* fragments in the Srinagar Collection and his transliteration of them. Needless to say, I alone bear the responsibility for any errors or other shortcomings that might remain.

**The *Sumāgadhā-avadāna* (Gilgit version):
Transliteration of Manuscripts B and C
including some fragments from the Srinagar Collection**

#: indicates that a new chapter begins but its exact place is unclear.

Manuscript B: [Plates are published in *GMNAI* III, pp. 12–13]¹

(1?) recto, Ser. no. 52c.; FE 3305.

- 1 ..² sumāgadhā iti [Tib. § 1]³ buddho bhagavāṃ śrāvastyāṃ vi{ṃ} .. ///
 2 thapiṇḍadasyārāme⁴ • [Tib. § 2] tena khalu samaye[n].⁵ ///
 3 + dasya⁶ «grhapa ..»⁷ duhitā ○ s. māg[adhā] .. +⁸ ///
 4 + + + + + .[i]t{{ā}}a ○ + + + + + ///

(1?) verso, Ser. no. 52c.; FE 3305 (reverse side). [Photo is not published in previous FE]

- 3 + + + + [r]. [p]u⁹ [○] + + + + + + + ///
 4 [? #Tib. §6] .[r]. t[i]ṣṭhā na kṛtā¹⁰ ○ + .y. + + + + + ///
 5 dasya «. [h]. [p]. [e]»¹¹ duhitā sumāgadhā nāme[n]. .. +¹¹ ///
 6 prāsādikā janapadakalyāṇīsadrśā¹² .. ///

On line 4, the word «grā» is written in the space for binding hole as an addition but it is not clear to where

¹ Plates of Ms A are published in *GMNAI* III, pp. 1–7. For details, see *GMNAI* III, Introduction § 2.19, pp. xxxvi–xxxix.

² Probably a *siddham* sign.

³ Only Ms B preserves §§ 1–13 and §§ 28–32.

⁴ Read *buddho bhagavāṃ śrāvastyāṃ vi(harati sma jetavane 'nā)thapiṇḍadasyārāme*. This is a typical opening phrase; however, judging from the lines preserved better than this fragment such as ‘Z’ folio (see below), this manuscript might have 42 ± 2 akṣaras par line so that our reconstruction is too short. It means that there might be an open space to avoid the knots somewhere within the line but it is not certain.

In the Nepalese version, the text is much longer: Skt(N) § 1: *Buddho Bhagavān satkṛto gurukṛto mānitah pūjito rājabhī rājāmātyair dhanibhiḥ pauraiḥ śreṣṭhibhiḥ sārthavāhair devair nāgair yakṣair asurair garuḍair gandharvaiḥ kinnarair mahoragair iti devanāgayakṣagandharvāsurasagaruḍakinnaramahoragābhycito Buddho Bhagavān jñāto mahāpuṇyo lābhī cīvarapiṇḍapātraśayanāsanaglānapratyayabhaiḥsajyaparīṣkāraṇāṃ sa-śrāvakaṣaṃghaḥ Śrāvastyāṃ viharati sma Jetavane 'nāthapiṇḍadasyārāme*.

⁵ There is a part of *akṣara* which seems to be a right-upper part of this *akṣara sa*. Probably it is a peeled-off fragment and later attached to a wrong place. Read *tena khalu samaye[n](a)*.

⁶ Read *(śrāvastyāṃ anāthapiṇḍado nāma grhapatih prativasati / anāthapiṇḍa)dasya*. (Number of letters reconstructed is uncertain.)

⁷ The word «grhapa(te)» is added later; accordingly -r seems to be added on the top of *du-*.

⁸ Read *grhapa(te)r duhitā s(u)māg[adhā] (nāmāsti / sā abhirūpā darśanīyā prāsādikā janapadakalyāṇī)*.

⁹ Read *(nagar)[r](am) [p]u(ṇḍravardhanam)?*; if so, this line corresponds to Tib. § 5.

¹⁰ For *(p)[r](a)t[i]ṣṭhā na kṛtā*. “+ .y. +” to be read as “(vid)y(ate)”? Cf. Skt(N) § 8: *sa ca grhapatiputro daiṇyenāvatiṣṭhate, sa ca nirgranthair ucyate: kim arthaṃ tvaṃ no vivāhayasīti. sa provāca: patnī me sadrśī na vidyate. ...*

¹¹ Read *(anāthapiṇḍa)dasya (gr)[h](a)[p](at)[e]r duhitā sumāgadhā nāme[n](a)(?)*. Cf. Skt(N) § 8: *... ta ūcur: Anāthapiṇḍadasya duhitā Sumāgadhā nāmāsti*.

¹² Cf. Skt(N) § 8: *... sāpi abhirūpā darśanīyā prāsādikā janapadakalyāṇīsadrśī, tāṃ prārthayeti*.

this word is added.

(2?) recto, Ser. no. 51c.; FE 3268R. (This is a right half of folio.)

- 1 /// [#Tib. § 8] + + + + + [ṅ]d. [d]. «sya» [g]rha«pate» bhaikṣāya praviṣṭa¹³ • tena s[ā] dāri[k].¹⁴
- 2 /// + + .. + + [t]. sm. khore¹⁵ saktavo grhṇāti śikhāyām ca mathitam*¹⁶
- 3 /// [d]rṣtvā¹⁷ prahasitā asaṃprajānā ime (')nyatīrthikā{ṃ} bhikṣām pratīcchanti¹⁸ [end of Tib. § 8]
- 4 /// [#Tib. § 9] [s]itaḥ¹⁹ yāvat tena puṇḍravardhanaṃ²⁰ gatvā pitur niveditavān* «tena»²¹ sā dāri²²

¹³. Read (anāthapi)[ṅ]d(a)[d](a)sya [g]rhapate(r) bhaikṣāya praviṣṭa(h). Cf. Skt(N) § 9: ... yāvad anyatīrthikaveśam kṛtvānupūrveṇa Śrāvastīm anuprāptaḥ, piṇḍapātram anuvaricaram Anāthapindadasya grham praviṣṭaḥ. ...

¹⁴. Read tena sā dārik(ā drṣṭā). Cf. Skt(N) § 9: ... Sumāgadhā bhikṣām grhītvā nirgatā. sā tena drṣṭā. sahadarsanād evātīva saṃraktacitto babhūva. ...

¹⁵. Read (e)[t](a)sm(in) khorake, cf. Skt(N) § 9: ... sa bhrāntena khorakena śaktuṃ pratigrhṇāti, mathitam ca sikkāyām.

Ms reads *khora*. However, this word does not fit to Tib.; Tib. reads: *zhwa* (hat). If the word *khora(ka)* is a scribal error for *khola(ka)*, it fits to the context: *khola(ka)* has a meaning “a helmet or a kind of hat” (MW s.vv.). Cf. BHSD s.v. “kholā: (Skt. kholā, m. or nt.), some sort of head-covering, *hat* or *cap*, or perhaps *helmet* (Tib. *zhwa*, any kind of headcovering).”

In Skt(N) § 9 it reads: *bhrāntena khorakena* (Iwamoto Japanese translation [1979: 11]: 手を震わせながら “while trembling hands” [tr. by Kudo]); MW *khora*. “mf. limping, lame”; *khorka*. “m. a particular disease of the feet.” These meaning does not fit to this context.

Cf. BHSD. “(khoḍa. adj., = Skt. Lex. and late lit., Schmidt, Nachträge; Class. Skt. *khora*, Lex. also *khola*; *lame*, in a list of adj. for bodily deformities, noms. or accs.; ...)”

¹⁶. *śikhāyām* “on the edge of cloth”? Iwamoto (1959: 6) reads: *sikkāyām*, giving variant readings in the footnote, “C’ sikāyā[m], K T sikāyām.” Later, Iwamoto (1968: 46) emends: *siktāyām* (= *sikatāyām*) “in the sand.” Tokiwai 1898: 6 enumerates several rare words found in the Sanskrit manuscripts (pp. 6–9); among them this word *sikkā* is cited: “§ 9 *sikkā* (= śikya) f. ‘Schnur’ (an welcher die Almosenschale getragen wird).” BHSD, s.v. *śikyātā*; SWTF, s.v. *śikya* (I would like to express my thanks to Dr. Klaus Wille for drawing my attention to this reference).

¹⁷. Cf. Skt(N) § 10: *tataḥ Sumāgadhā tam asaṃvṛtendriyam drstvā prahasitā, āha ca...*

¹⁸. Cf. Skt(N) ibid.: ... *asaṃprajānā ime ’nyatīrthyā bhikṣām pratigrhṇantīti* ...

¹⁹. Read (*praha*)sitah, cf. Skt(N) § 10: ... *tataḥ so ’pi tayā saha prahasito bhikṣām grhītvā prakrāntaḥ*. In Tib. text reads: *ngo tsha bar* “felt shameful.”

²⁰. Only Ms B reads: *puṇḍravardhana*, (1?)v3 [illegible, § 5], (2?)r4 [§ 9], Zr1 [§ 29]; Ms A: *pūrṇavardhana* (26v4 [§ 24], 6 [§ 26], 31r2 [§ 71], 5 [§ 74], 31v2 [§ 77]); Ms C: *pūrṇavardhana* (164v2 [§ 71], 165r4 [§ 77]). Tib.: *bu ram shing ’phel*. BHSD, s.v. *puṇḍavardhana*: “nt., n. of a city: Divy. 21.24; 402.2, 4, 8; 427.2. Semi-MIndic for Skt. Puṇḍra-va°, which is the form cited Mvy 4113 and by Burnouf, Introd. 399, 423, in translating Divy (last four occurrences).” Corresponding Tib. MSV reads: *li kha ra shing ’phrel*. Chinese translations of the *Sumāgadhā-avadāna* read: Ch(1): 843b1-2 分陟檀 *fēn-beī-tán* (name of a king; his country name is 難國 *nán guó*); Ch(2): 835c22 滿富城 [lit. ‘full-wealth’]; Ch(2)-2:837c16 滿富城 [lit. ‘full-wealth’]; Ch(3): 660a5 滿富城 [lit. ‘full-wealth’]; Ch(4): 865c23 福增 [lit. ‘virtue-increasing’]; Ch(5): = Ch(1). 156a1.

Divy. Ch. 27: *Kunālāvadāna* quotes Sumāgadhā’s story. Here the word *puṇḍavardhana* is used. The *Kunālāvadāna* itself has several Chinese translations; they read: 滿富 *mān-fū* (T. 2043. *Āyùwángjīng* 『阿育王經』); 分陟陀陀 *fēn-tuó-bá-tuó* (T. 2042. *Āyùwángzhuan* 『阿育王傳』); 富樓那跋陀那 *fū-lóu-ná-bá-tuó-nà* (T. 99 *Záahánjīng* 『雜阿含經』).

²¹. This word *tena* is written just under *-n* sā*.

²². Read *tena sā dāri(kā yācitā)*, Tib. *des bu mo de bslangs so*. cf. Skt(N) § 11: *tena sā dārikā śrāvastīm gatvā yācitā*.

5 /// [#Tib. § 10] + ..m pṛṣṭah²³ bhagavān āha • «gr̥hapate :» nedam pravrajitānām karanīya[m*]²⁴ .. [i] ..

(2?) verso, Ser. no. 51c.; FE 3268L.

- 1 /// ++ kāryam kariṣyati²⁵ • [Tib. § 11] yāvad anāthapiṇḍadena gr̥hapatīnā jñ. + + + +²⁶
2 /// [Tib. § 12] + .. [d a]pareṇa²⁷ samayena tasmim̐ gr̥he nigranthā bhuñjanti • «sā tadā»
{{tā}} śva [ru] .. y.²⁸
3 /// .. [nt]i²⁹ • āgaccha dākṣiṇīyā³⁰ pariveṣaya {{si}} • [Tib. § 13] tata³¹ sā sumāgadhā śrutvā
4 /// + .āś cintayati³² • nūnam bhadataśāriputtramaudgalyāyanaprabhṛtayo³³
5 /// + + + + .. yā³⁴ te nigranthā dṛṣṭāḥ nagnā vanamahīśasadṛśā[h/•] [end of Tib. § 13]

[2 or 3? folios are missing = Tib. §§ 14–28]

Z³⁵ recto, Ser. no. 51c.; FE 3277 + Ser. no. 52c.; FE 3304 (in italics).

underlined: (a part of) *akṣara* divided into two fragments. In case that a part which apparently belongs to relevant fragment is put into roman or italics.

- 1 /// [#Tib. § 28] + [g]rh. [tā]³⁶ [Tib. § 29] yāvad ā<yu>ṣmān ānando vṛddhānte sthitvā ārocayati • yo yu«smākam» {{syā}} riddhe³⁷ labhi«na»³⁸ te {{na}} śva pūrṇavardhanā ..³⁹ ///

²³. Read (*bhagavā*)m (> n), cf. Skt(N) § 12: *Anāthapiṇḍadena gr̥hapatīnā Bhagavān pṛṣṭah*. ...

²⁴. Tib. gives a different reading: *rab tu byung ba rnams kyi bya ba dang* (“(she would) let many persons become a monk”) while Skt(N) § 12 reads: ... *Bhagavān āha: gr̥hapate, pravrajitām idam akarānīyam* ...

²⁵. Read (*yad*)[i] (*sumāgadhā puṇḍravardhanam yāsyati, tatrāpi sa buddha*)kāryam kariṣyati. (But it seems to be too long!) Cf. Skt(N) § 12: ... *api tu yadi Sumāgadhā Puṇḍravardhanam yāsyati, tatrāpi buddhakāryam kariṣyātīti*.

²⁶. Read *jñātaye* (Tib.: *nye tu*). Cf. Skt(N) § 13: *tato 'nāthapiṇḍadena gr̥hapatīnā Sumāgadhā mahatā śrisamudayena Vṛṣabhadattāya dattā, tenāpi svagrham nītā*.

²⁷. For (*yāva*)[d a]pareṇa, cf. Skt(N) § 14: *yāvad apareṇa samayena tasmin gr̥he nirgranthā bhuñjate* ...

²⁸. Read *śva(ś)[ru](noc)y(ate)*, cf. Skt(N) § 14: ... *sā śvaśruṇocyate: dārike, āgaccha dakṣiṇīyān paśyati*.

²⁹. Read (*asmākam gr̥he śāstā bhuñja*)nti; Tib.: *de ring bdag cag gi khyim na mchod gnas rnams bshos gsol gyis tshur shog l*

³⁰. For *dākṣiṇīyā(n)*.

³¹. For *tataḥ* [drop of *visarga*].

³². For (*hr̥ṣṭatuṣṭapramuditaman*)āś cintayati; Tib. *dga' ba dang | mgu ba dang | rangs pa dang | yid bde ba*. Cf. Skt(N) § 15: ... *sā hr̥ṣṭatuṣṭā nirgatā*; also cf. *Viśvantara-avadāna* § 58 = *Sanḥabhedavastu* (II.131, 26): *iti viditvā hr̥ṣṭatuṣṭapramuditamanāś cintayāmāsa* ...

³³. Cf. Skt(N) § 15: *tasyā buddhir abhavat: nūnam sthaviṛāryaśāradvatīputraMahāmaudgalyāyanāryānanda-prabhṛtayo mahāśrāvakā upanimantritā iti*. ...

³⁴. Read (*ta*)yā. Cf. Skt(N) § 16: *tayā te nirgranthāḥ kākapakṣamalinā malapaṭalavastrā durgandhaśarīrā nagnāḥ pretasadṛśā dṛṣṭvā ca punar durmanāḥ saṃvṛtā*.

³⁵. This is a final extant fragment of Ms B; for a convenience I label this as ‘Z’.

³⁶. Read (*gajabhujasadṛśam bāhum abhiprasārya śalākā*) [g]rh(ī)[tā]. Cf. Skt(N) § 37: *tataḥ sasambhramam sthaviṛaḥ śalākām chorayitvā, yāvad dvitīyasya bhikṣoḥ śalākā na dīyate, tāvat ṣaḍabhijñām utpādyā gajabhujasadṛśam dakṣiṇam bāhum abhiprasārya śalākām gr̥hītvā kathayati*. §§ 27–28 narrate Pūrṇa’s episode that he always sleeps with a pot as a pillow; these are parallel to the *Pūrṇa-avadāna* in *Divy.* §2 [44.8–21].

³⁷. For *rddhe* [r > ri-, BHS § 3.94].

³⁸. A vowel sign -ī- is cancelled and then sign -i- is added.

³⁹. Read *yo yuṣmākam riddhe* [< rddhe (r > ri-, BHS § 3.94)] *lābhina(s) te śva pūrṇavardhanam (nagaram gantavyam)*. Cf. Skt(N) § 33 (as a part of Buddha’s saying): *gacchānanda, bhikṣūṇām ārocaya: śvo yuṣmābhīḥ puṇḍravardhanam nagaram gantavyam* ...

- 2 /// [#Tib. § 30] prabhātāyām rajanyām riddhir vikurvaṃto bhikṣava⁴⁰ samprasthitā⁴¹ keci⁴²
cāturmmahā<rā>jākaveṣeṇa⁴³ keci chakrave ..⁴⁴ ///
- 3 /// + sumāgadhā{h} puṣpa○dhūpagamndhāny ādāya sārđham śvaśureṇa
śvaśrūsvāminā[m*]⁴⁵ [upa/r[i p/rā/s]. +⁴⁶ ///
- 4 /// + [na] śrāvastī tad abhimukhaṃ prekṣitum ārabdhā⁴⁷ [Tib. § 31] yāvad attrāntare⁴⁸
āyusmān ājñātakauṇḍinya uragaratham abhi +⁴⁹ ///
- 5 [ma]ndaṃ ca deva⁵⁰ pra{{ka}}<va>rṣati evaṃvidhāṃ svarriddhi⁵¹ [v]īdarśamāno
(')bhyāgacchati [Tib. § 32] tataḥ samāgadhāyā svāmim⁵² {{sumāgadhām}}⁵³ pṛccha[t]i
+⁵⁴ ///

Z verso, Ser. no. 51c; FE 3278 + Ser. no. 52c; FE 3303 (in italics).

- 1 /// + + + .[yo]⁵⁵ nāma bhikṣu⁵⁶ [• as]ya bhagavatā{mn} pratha[ma]taḥ dharmmacakraṃ
pravarttitaṃ ayam agrasākṣi nairātmye sa {{kadha}} prathama ..⁵⁷ ///

⁴⁰. For *bhikṣavaḥ* [drop of *visarga*] or *bhikṣavas*.

⁴¹. For *samprasthitāḥ* [drop of *visarga*]. Cf. Skt(N) § 38: *tataḥ prabhātāyām rajanyām sthavirasthavirāḥ svakasvakena rddhyanubhāvena samprasthitāḥ*.

⁴². For *keci(c)*.

⁴³. For *-rājika-*.

⁴⁴. Read *chakrave(ṣeṇa)*. Cf. BAK § 93, v. 54: *atha rātryām vyatītāyām prabhāte sarvabhikṣavaḥ / nānātridaśaveṣeṇa vimānair nabhasā yayuḥ // 54 //*

⁴⁵. Cf. Skt(N) § 39: : ... *sumāgadhāpi svāminā sārđham śvaśureṇa bahiḥ sthitā cintayati*. G has a long description how Sumāgadhā welcomed the Buddha. This portion does not correspond to Tib. but partly to other Sanskrit versions: Skt(N) §§ 39–41 and BAK § 93, vv. 55–56.

⁴⁶. Read *prās(ādatalam abhiruhya?)*, “climbing on the roof.” See Skt(N) § 39: ... *bhavanaprṣṭham abhiruhya ... Cf. BAK 93, vv. 55–56: atrāntare mahārambhasambhāraparipūrīte / sumāgadhā bhārgrhe bhagavad-darśanotsukā // 55 // saha prāsādam āruhya śvaśrūśvaśurabhārtrbhiḥ / tasthau kusumadhūpārdhyāracanā-samgrahonmukhī // 56 //*; also vv. 35–36: *ataḥ prāsādam āruhya bhagavatsevītām diśam / praṇipatyāsrjat pūjyapūjārhakusumāñjalim // 35 // puṣpadhūpodakair arcām sā kṛtvā tatpadonmukhī / ānandabāṣpasamruddha-visūṛnanayanāvadat // 36 //*; Ch(2) 「登高樓頭」 (“climbing on the roof”) (836c1); Ch(3) 「上高樓上」 (661c12) (other Ch. translations do not have this scene).

See also *Avadānaśataka* § 31: ... *evaṃ vicintya rājā mahāntam arthotsargaṃ kṛtvā jyeṣṭham kumāraṃ rājyaiṣvāryādhipatyēsu pratiṣṭhāpya bandhujanaṃ kṣamayitvā paurāmātyāmś ca kṣamayitvā dīnān samāśvāsya aṣṭāṅgasamanvāgataṃ vrataṃ samādāya upari prāsādatalam abhiruhya dhūpapuṣpagandhamālyavilepanam ca kṣiptvā prānmukhaṃ praṇidhiṃ kartuṃ prārabdhāḥ*.

⁴⁷. *prās(ādatalagatā yasyām diśi paśyati tām diśam)?* Cf. Skt(N) § 41: *tato bhagavantaṃ namaskṛtya yasyām diśi prativasati tām diśam prekṣitum ārabdhā*. Ms B Zr3–4 does not correspond to Tib.

⁴⁸. For *atrāntare* [tr- > ttr-] (see also Zv5) while Ms C reads in two different ways: *atrāntare* (160r-a(?), 161r6, 161v6, 163r5 [hiatus bridge?: -d-], 163v6) and *atrāntareṇa* (161r2, 162r5, 162v4, 163r1).

⁴⁹. Read *abhi(nirmāya śanair manda)mandam*; cf. Skt(N) § 42: *abhinirmāya śanair mandam mandam deve ...*

⁵⁰. For *deve*.

⁵¹. For *svarriddhiṃ* [r > ri-, BHSG § 3.94; drop of *anusvāra*].

⁵². For *sumāgadhāyāḥ svāmī*.

⁵³. Although this word is cancelled in the manuscript, it fits to the context.

⁵⁴. Here is a sign for insertion but since right side end of this fragment is broken, *akṣara(s)* to be inserted is not visible.

⁵⁵. The text follows: ... *pṛcchati* (| *sumāgadhe ayam te sa śāstā* | *na* | *ayam ājñātakauṇḍin*)[yo].

⁵⁶. For *bhikṣuḥ* [drop of *visarga*].

⁵⁷. Read *sa prathama(to 'bhyāgataḥ)*, see MsC, 160 recto, a: *prathamato ('bhyāgat(a)*, see below. Cf. Skt(N) § 44: *sā provāca: nāyam āryo 'jñātakauṇḍinyaḥ saṃghasthavirāḥ, anena Bhagavatā Bārāṇasyām dharme deśyamāne tatprathamato vairāgyam adhigatam, ayam Bhagavatā nirvāṇādhigamaprāptānām agro nirdiṣṭaḥ, sa eṣāgacchati* (→ *eṣa āgacchati*).

- 2 /// [#Tib. § 33] .. hācchailaṃ⁵⁸ parvatam abhinirmāya nānādruma[śa]tākīrṇaṃ nānāmṛ-
gagaṇākīrṇaṃ nānādvijagaṇākīrṇaṃ nānā +⁵⁹ ///
- 3 /// .. ny ādāya upari riddhyā ○ ākā[ś]e (') [bh]yā[ga]cchatī⁶⁰ [•] [Tib. § 34] tata⁶¹ sa grhap-
atīr dr̥stvā pr̥cchati su[mā]gadhe aya⁶² ///
- 4 /// po nāma bhagavatā dhutāvādinām⁶³ agro nirddiṣṭaḥ [Tib. § 35] ayam ekonaṃ halasa-
hasraṃ⁶⁴ apahāya bhadraṃ ca kā +⁶⁵ ///
- 5 /// [ny].⁶⁶ suvarṇaṃ khetapiṇḍam ivotsrjya niṣkramya pravrajitaḥ sa eṣo (')bhyāgataḥ
[Tib. § 36] atrāntare⁶⁷ āyusmāmc chāriputra⁶⁸ [s]i⁶⁹ /// [this underlined portion is correspond-
ing to Ms A, 28r1; as to MsC, probably 160v1–2 [= u?] correspond to § 36 but nothing is readable.]

= *End of Manuscript B*

Manuscript C: [Plates are published in *GMNAI* III, pp. 14–19]

160 recto, A86.2 + C153 Fragm. 1 (in italics) + 2 (in bold): Srinagar Collection. Identified by Ch. Tripāthī; first transliteration by K. Wille; checked by N. Kudo.

- a /// [#Tib. § 32] + + + + + + + .y. [ś].⁷⁰ prathamato (')bhyāgat.⁷¹ [Tib. § 33]
atrānta[r]e + +⁷² ///
- b /// + + [y]. [nā]n[ā]drumaśa[t]ā[k]īrṇaṃ nānāmṛgagaṇākīrṇaṃ nānādvija⁷³ ///
- c /// .. ṇopaśobhitāny ā .. ya upari ridh[y]ā .. .[ā]śe⁷⁴ (')bh[y]āgac[cha]ti • [Tib. § 34] tata
..⁷⁵ ///

⁵⁸. For (*atrāntare āyusmān mahākāśyapaḥ ma*)hācchailaṃ, cf. Ms C 160r, a–b.

⁵⁹. For nānā(*prasravaṇopaśobhitāny*) ādāya, see MsC, 160r, c: .. ṇopaśobhitānyā .. ya, see below. The word ending in -ṇa seems to be 'prasravaṇa' (spring), see Skt(N) § 59: nānāprasavākulaṃ ("full of various flowers"); one of Skt MSS of the Nepalese version reads (Ms 'B'): nānāprasavravanoda(ka)kūlaṃ ("full of water from various springs"). Tib. *gzar chu*: Groth tr. 'Regenbögen (rainbows) [p. 152].'

⁶⁰. Cf. Skt(N) § 59: *atrāntareṇāyusmān Mahākāśyapaḥ sauvarṇaṃ parvatam abhinirmāya nānāmṛga-
ganopetaṃ nānāprasravākulaṃ nānāpaksiganākīrṇaṃ nānāvṛkṣopaśobhitam tatropaviṣṭaḥ sa upari viḥāyasā
rddhyākāśenāgacchati*. The Nepalese version lists Mahākāśyapa after an appearance of Śāriputra.

⁶¹. For *tataḥ* [drop of *visarga*].

⁶². Read: *aya(ṃ te sa śāstā / na ayaṃ mahākāśya)po nāma*.

⁶³. For *dhutāvādinām* [ū > u]. Cf. Skt(N) § 61: ... 'yaṃ Bhagavatā alpeccānām samtuṣṭānām dhūtaguṇa-
dharānām agro nirddiṣṭaḥ.

⁶⁴. G.: *hala* 'plough' = Skt(N): *lāṅgala*; Tib.: *glang dor* 'pair of ox'. Cf. Skt(N) § 62: *anenaikonam
lāṅgalasahasraṃ lakṣāhatānām ...*

⁶⁵. For *ka(lyānī)?*

⁶⁶. For (*hira*)[ny](a)-?; Tib.: *dbyig*.

⁶⁷. From here the text corresponds to Ms A, fol. 28r.

⁶⁸. For *chāriputraḥ* [drop of *visarga*].

⁶⁹. Read *si(ṃharatham abhinirmāya)*. Cf. Skt(N) § 45: *atrāntareṇāyusmān chāriputraḥ siṃharatham
abhinirmāya tatropaviṣṭa upari viḥāyasā rddhyākāśenāgacchati*.

⁷⁰. Read (*nairātm*)y(e sa e)[ś](a). Cf. Ms B, Zv1: [*as*]ya bhagavatā pratha[ma]taḥ dharmmacakraṃ
pravartitāṃ ayam agrasākṣi nairātmeye sa {kadhā} prathama ...

⁷¹. For (')bhyāgat(aḥ) [drop of *visarga*].

⁷². Read -(*ṇāyusmān mahākāśyapaḥ mahācchailaṃ parvatam abhinirmā*)[y](a), cf. Ms B, Zv2.

⁷³. Read *nānādvija(gaṇākīrṇaṃ)*, cf. Ms B, Zv2.

⁷⁴. Read (*nānāprasrava*)ṇopaśobhitāny ā(dā)ya upari riddhyā (āk)[ā]śe, cf. Ms B, Zv3.

⁷⁵. Read *tata(ḥ sa grhapatiḥ sumāgadhe ayaṃ te) [ś]ā[s](t)ā*.

- 4 /// + + [g].[o] ni○rddiṣṭa⁹¹ [Tib. § 44] asya puṇyabalaparighṛhitasya pañcasthālīpākaśātāni dvāre tiṣṭham[t]i⁹² ///
- 5 /// + + [r]ati alpam anāyācitam {anāyācitam} piṇḍapātam śayanāsanam glānapratyayam bhaiṣajyam [p].⁹³ ///
- 6 /// + + + [e]ṣa padmarath[e]nābhyāgata⁹⁴ [Tib. § 45] atrāntare āyusmām⁹⁵ pūrṇo maitrāyaṇīputra⁹⁶ garuḍaratham abhi[r].⁹⁷ ///

161 verso, Ser. no. 51c; FE 3273.

- 1 /// [#Tib. § 46] + + [g]. [hapati]⁹⁸ p. c. [ti] s. māgadhe⁹⁹ ayam te sa śāstā yo (')yam garuḍarathenāgacchati • sā kathaya ..¹⁰⁰ ///
- 2 /// + [kṣu] bhagavatā dharma[ka]thikānām agro [n]ird[i]ṣṭa¹⁰¹ sa eṣa garuḍarathenābhyāgata¹⁰² • || [Tib. § 47] atrāntare āyu[s]..¹⁰³ ///
- 3 /// + bhyāgaccha○ti • [Tib. § 48] tatas sa ḡhapati¹⁰⁴ pṛcchati sumāgadhe ayam te sa śāstā • yo (')yam pāttravya ..¹⁰⁵ ///
- 4 /// + m aśvajī¹⁰⁶ ○ nāmnāu¹⁰⁷ [a]yam īryāpathena praśāntena mattām¹⁰⁸ dviradām¹⁰⁹ damayati [Tib. § 49] a ..¹¹⁰ ///

⁹¹. For *nirddiṣṭaḥ* [drop of *visarga*].

⁹². Read *tiṣṭham[t]i* (*anā*[l. 5?]*yācitam cīvaram prāva*)[*ra*]*ti*, cf. Ms A, 28v2.

⁹³. Read [*p*](*ari*[l. 6?]*bhūṅkte / alpam anāyācitam sa*), cf. Ms A, 28v3: *paribhūṅje*. Cf. Skt(N) § 103: ... *pravrajito 'pi cāyam lābhī cīvarapiṇḍapātraśayanāsanaglānapratyayabhaiṣajyaparīṣkāraṇām*.

⁹⁴. For *-ābhyāgataḥ* [drop of *visarga*].

⁹⁵. For *āyusmān* [*anusvāra* for class nasal].

⁹⁶. For *-putraḥ* [drop of *visarga*].

⁹⁷. Read *abhi[r]*(*uhya ri*[l. 1?]*ddhyākāśenābhyāgacchati / tataḥ sa*) [*g*](*r*)[*hapati*](*h*), cf. Ms A, 28v3–4. Here Pūrṇa does not create by magics (but in Tib. he does [*'abhinirmāya'*]). Cf. Skt(N) § 93: *atrāntareṇāyusmān pūrṇo maitrāyaṇīputraḥ sauvarṇam padmam abhinirmāya* ...; BAK v. 66a: *yaś cāmbarāgraṃ garuḍādhirūḍhaḥ* ... Here Pūrṇa appears riding on a chariot of garuḍa (*garuḍaratha*) with the magical acts but in Skt(N) he creates a lotus (*padma*).

⁹⁸. For [*g*](*r*)[*hapati*]*h* [drop of *visarga*].

⁹⁹. Read *p*(*r*)(*cha*)[*ti*] *s*(*u*)*māgadhe*. From [*g*]. to [*ti*] the bottom part of the leaf seems to be peeled off.

¹⁰⁰. Read *kathaya*(*ti na / ayam* [l. 2?]) *pūrṇo maitrāyaṇīputro nāma bhi*[*kṣu*](*h*), cf. Ms A, 28v4. In Ms A after *kathayati nna* an explanation concerning Pūrṇa is lost; § 47 starts without gap.

¹⁰¹. For *nirddiṣṭaḥ* [drop of *visarga*].

¹⁰². For *-ābhyāgataḥ* [drop of *visarga*].

¹⁰³. Read *āyu[s]*(*mān a*[l. 3?]*śvajit praśānteryāpathenā*)*bhyāgacchati*, cf. Ms A, 28v4–5. Also cf. Skt(N) § 90: *atrāntareṇāyusmān aśvajic chānteneryāpathena mattahastinaṃ damayati, pātrakaravyagrahasta upari vihāyasā rddhyākāśenāgacchati*.

¹⁰⁴. For *ḡhapatiḥ* [drop of *visarga*].

¹⁰⁵. Read *pāttravya*(*grapāṇiḥ / [l. 4?]*) *sa kathayati na / aya*m, cf. Ms A, 28v5–6.

¹⁰⁶. For *aśvajin*.

¹⁰⁷. For (*bhikṣ*)*u*(*h*) [due to a part peeled off].

¹⁰⁸. For *mattān* [*anusvāra* for class nasal].

¹⁰⁹. For *dviradān* [*anusvāra* for class nasal].

¹¹⁰. Read *a*(*sya praśā*[l. 5?]*ntam īryapatham drṣṭvā ś*) [*ā*]*ripuro*, cf. Ms A, 28v6.

- 5 /// .[ā]riputra¹¹¹ dr̥ṣṭasatya¹¹² sam̐vṛtṭaḥ¹¹³ </> sa niṣkramya bhagavacchāsane pravrajita¹¹⁴
</> pravrajitvārhatvaṃ prāptaṃ +¹¹⁵ ///
- 6 /// [#Tib. § 50] ntare āyusmān upālī kāmcanamayam tālavanam a[bh]i[n]irmā¹¹⁶ upari
ridh.ā [ā] + + + + + +¹¹⁷ [Tib. § 51] + ///

162 recto, Ser no. 52c; FE 3310L (left) + Ser. no. 51c; FE 3274 (right, in bold).

[underlined: *akṣaras* in missing portion]

- 1 + + + + + + .. + // + + + + + //¹¹⁸ [yo] (')ya(m) kāñcanam[ay]. + + + + + +
+ + + + + + + + + + + +¹¹⁹
- 2 ma bh[i]kṣu¹²⁰ bhagavatā vinayadharā // + + + + + // [ṣṭa]¹²¹ [Tib. § 52] asya pañcamā-
traiḥ śāky[a]¹²² + + + + + + + + + + + + + + + +
- 3 keyūra¹²³ valaya { {graveya} } divyā[○] .[y]. .. raṇaprāvaraṇānām¹²⁴ purato mahān rāśy
avasthāpit.¹²⁵ [t]. .[y]. .. .r .[v]. + + +¹²⁶
- 4 vegotpanna¹²⁷ [Tib. § 53] tat sarvam anityam iti vidi○tvā bhagavacchāsane [p].. ..
ji«ta»¹²⁸ pravrajitvārhatvaṃ sāḥṣṭātkṛtaṃ sa eṣa kāmcanatā + +¹²⁹

¹¹¹. For (ś)[ā]riputraḥ (> -putro) [drop of *visarga*].

¹¹². For *dr̥ṣṭasatyaḥ* [drop of *visarga*]. Cf. Skt(N) § 92: ... *śrutvā pūrvaṃ tīrthikasyāryeṇa Śāriputreṇa śrotaāpattiphalam adhigatam ayaṃ Bhagavatā smṛtimatām agro nirdiṣṭaḥ, sa eṣāgacchati*.

¹¹³. Ms A, folio 29 is missing from here (corresponding to Ms C upto 163r3, § 60).

¹¹⁴. For *pravrajitaḥ* [drop of *visarga*]. In Skt(N) this explanation is not available.

¹¹⁵. Read (*sa eṣa praśā*[l. 6?]*nteryapathenābhyāgataḥ / atrā*)*ntare*.

¹¹⁶. A scribal error for *a[bh]i[n]irmā(ya)*.

¹¹⁷. Read *ridh(y)ā [ā](kāśenābhyāgacchati /),* cf. Skt(N) § 84: *atrāntareṇāyusmān upālī haimam tālavanam abhinirmāya suvarṇapuspaphalopetaṃ vividhamanojñāsvarasamyuktaṃ, tatrāsajjamānaśarīra rddhyākāśenāgacchati*.

¹¹⁸. Read (*tataḥ sa gr̥hapatīḥ pṛcchati / sumāgadhe ayaṃ te sa śāstā*).

¹¹⁹. Read *kāñcanam[ay](aṃ tālavanam āśrityāgacchati / sā kathayati nāyam upālī nā)*[l. 2]*ma*, cf. Skt(N) § 85: *taṃ dr̥ṣṭvā sumāgadhyāyāḥ svāmī sumāgadham papraccha: sumāgadhe, 'yam te sa śāstā yo 'yaṃ haimam tālavanam āśritya rddhyākāśenāgacchati*. Judging from the context of ll. 5–6 (*tataḥ sa (gr̥)hapatī(h)*), line 5 is completely preserved.

¹²⁰. For *bhikṣuḥ* [drop of *visarga*].

¹²¹. Read *vinayadharā(ṇām agro nirdi)ṣṭa(h /)*.

¹²². Read *pañcamātraiḥ śāky[a](kumārāsataih)*, cf. Skt(N) § 87: *asya ca pañcamātrātraiḥ śākyakumārāsatair nānālamkāravibhūṣitaiḥ pravrajyamānaiḥ purastād vastrāṇām ābharaṇānām ca mahān rāśiḥ kṛtaḥ*.

¹²³. Cf. SBV I. 205: *tair hārārdhahārakaṭakakeyūrakuṇḍalānām nānāratnapratyuptānām alankāraviśeṣāṇām paṭake mahān rāśiḥ kṛtaḥ* [Upālin].

¹²⁴. Read *-divyā(n)[y] (ābha)raṇaprāvaraṇānām*, cf. Skt(N) § 87 cited above: ... *vastrāṇām ābharaṇānām ca mahān rāśiḥ kṛtaḥ*. Here a word *graveya* is cancelled but it fits to the context wherein several accessories are enumerated: *keyūra*: MW ‘a bracelet worn on the upper arm’, *valaya*: MW ‘a bracelet, armlet, ring (worn by men and women on the wrist)’, and *graveya*: MW ‘necklace.’

¹²⁵. Read *avasthāpit(aḥ)*.

¹²⁶. Read *[t](as)[y](a ca d)r(ṣṭ)[v](ā sam)*[l. 4]*vegotpannaḥ*.

¹²⁷. For *vegotpannaḥ* [drop of *visarga*].

¹²⁸. Read *[p](ravra)jita(h)*.

¹²⁹. Read *kāmcanatā(la[vana]m ā)śr(śr < śri)tyābhyāgacchati*. Judging from the sequence of ll. 5–6 which read: “*tataḥ sa [l. 6] (gr̥)hapatī(h)*”, this line seems to continue without a gap (this is also proved by the sentence of 162r6–v1: ... *ayaṃ kātyāyano nā[m]a [bh](i)[k]ṣu(h)*). If so, there might be two *akṣaras* after *kāmcanatā*; to be read as *kāmcanatā(lam ā)śrtyā-?*

- 5 śrtyābhyāgacchati • [Tib. § 54] atrāntarenāyuṣmām¹³⁰ kātyāyana¹³¹ vaidūrya-
mayakūṭāgāravasthita¹³² upari ridhyākāśenāgacchati • [Tib. § 55] tataḥ sa
6 .. hapati¹³³ pṛcchati • sumāgadhe a[y]aṃ te sa śās[t]ā yo (')yaṃ kūṭāgārāvas.itah¹³⁴ sā
kathayati nna : ayaṃ kātyāyano nā[m]a

162 verso, Ser. no. 52c; FE 3310R (left) + Ser. no. 51c; FE 3275 (right, in bold).

- 1 [bh].[k]ṣu¹³⁵ bhagavatā sūtrāntavaibhaṃgikānā + + .. [r]d[i]ṣṭa^{136 137} sa eṣa vaidūr[ya] + +
+ + + + .. sthita¹³⁸ marakatacchadanacchādita¹³⁹ raja ..¹⁴⁰
2 mayā dvārā sthāpitā maṇīśataṃ rac[i] +¹⁴¹ + + n. kama[y]. ..mbhā¹⁴² sthāpitā¹⁴³
pravāḍasya ved[i]kā racitā sphaṭikasya sitatalas tatra pa
3 ryaṃkāṃ vasthita¹⁴⁴ yatra kāya¹⁴⁵ na prati[h]. + +¹⁴⁶ ○ s.¹⁴⁷ eṣa kātyāyano nāma bhikṣuḥ
kūṭāgāravasthito¹⁴⁸ (')bhyāgataḥ [Tib. § 56] [a] .. +¹⁴⁹

¹³⁰. For *āyusmān* [*anusvāra* for class nasal].

¹³¹. For *kātyāyano/kātyāyanaḥ* [drop of *visarga*].

¹³². A scribal error for *-rāvasthita*. Here *Kātyāyana* does not create by magics (but in Tib. he does so).

¹³³. Read (*gr*)*hapatih* [drop of *visarga*].

¹³⁴. Read *-vas(th)itah*.

¹³⁵. For [*bh*](*i*)[*kṣ*]uḥ [drop of *visarga*].

¹³⁶. Read *-vaibhaṃgikānā(m agro ni)[r]d[i]ṣṭah*, cf. Skt(N) § 79: ... *sūtrāntavaibhaṅgakānām punyamaheśā-khyānām agro nirdiṣṭah*.

¹³⁷. From here to l. 3, G has an additional passage which is not found in Tib. but partly corresponds to Skt(N) § 77: *atrāntarenāyusmān Mahākātyāyanaḥ sphaṭikamayaṃ kūṭāgāram abhinirmāya marakatenācchāditaṃ* [var. B: *marakatenācchādanam anācchāditaṃ*] [‘covered with emerald’] *nānāratnastambhohanibaddham pravāḍavedikopāśobhitaṃ* [‘adorned by coral railing’], *tatra paryaṅkaḥ prañāptah paṭikāstrto* [‘woven’] *goṇikāstrtas* [‘wollen’] *citrikāstrtas* [‘various colors?’] *tūlikāstrtah* [‘cotton’], *yāval lohitopadhānas, tatropaviṣṭa upari vihāyasā rddhyākāśenāgacchati*.

As to a typical expression of ‘*kūṭāgāra*,’ see for example *Mv* II. 115, 14–18: *tasya me bhikṣavaḥ sukumārasya paramasukumārasya pitā śākyo tehi kūṭāgārehi paryaṅkā kārayet suvarṇamayāni rūpyamayāni ratanamayāni ṣoḍaśagoṇikāstrtāṃ pattikāstaraṇāṃ citrāstaraṇāṃ phalikāstaraṇāṃ ubhayato bimbopadhānāṃ lohitakopadhānāṃ avadātapratyāstaraṇāṃ mama eva krīḍārthaṃ ratyārthaṃ pravacārthaṃ //* or *Mahāsudarśana-avadāna* 10.11: *dharmye prāsāde caturvidhāni* (FE 1555.6) *kūṭāgārāni māpitāni abhūvan** *suvarṇamayāni rūpyamayāni vaidūryamayāni sphaṭikamayāni. suvarṇamaye kūṭāgāre rūpyamayāḥ paryaṅka sthāpito 'bhūt** (FE 1555.7) *paṭṭikāstrto goṇikāstrtas tūlikāstrtah citrkāstrto vyahatikāstrtah palalikāstrtah kālīṅgaprāvārapratyāstaraṇāḥ sottarocchadapaṭah ubhayatopahitalohitopadhānaḥ* [plates are published in *GMNAI* III, p. 90].

¹³⁸. Read *vaidūr[ya](mayakūṭāgārāva)sthitaḥ*.

¹³⁹. For *-chāditaḥ*.

¹⁴⁰. Read *raja(ta)*[l. 2]*mayā* “made of silver.”

¹⁴¹. Read *rac[ti](taṃ)* “fashioned by [thousands of jewel].”

¹⁴². Read (*ka*)[*n*](*a*)*kama[y]ā (sta)mbhā* “pillars made of gold.” *pravāḍasya vedikā racitā* “ornamented by coral railing,” *sphaṭikasya sitatalah* “crystal floor.”

¹⁴³. For *sthāpitāḥ* [drop of *visarga*].

¹⁴⁴. Read *paryaṅkam avasthite* or *paryaṅkāvasthite*?

¹⁴⁵. For *kāyo* or *kāyah* [drop of *visarga*].

¹⁴⁶. Read *prati[h](anyate)*? “its body is not struck.”

¹⁴⁷. Read *s(a)*.

¹⁴⁸. A scribal error for *-rāvasthito*.

¹⁴⁹. Read [*a*](*trānta*)[l. 4]*reṇā-*.

- 4 reṇāyusmān koṭṭilo¹⁵⁰ vṛṣabharathārū ///+ +¹⁵¹ + + [Tib. § 57] + ○/// [t]aḥ¹⁵² sa gr̥hap-
ati¹⁵³ pṛcchati sumāgadhe ayaṃ te sa śā[s].[ā]¹⁵⁴ [yo (')y]aṃ + + + +¹⁵⁵
- 5 thārūḍha sā kathayati nna : ayaṃ k[o] ///+ + + +/// + +¹⁵⁶ praśnānām antakṛt*¹⁵⁷
bhī[y].¹⁵⁸ + + + + + + + + + + + + + + + + +
- 6 .. + + [ī]i saṃ .. + + ///+ + + + +/// + + .. m agro nir[d]iṣ.aḥ¹⁵⁹ + + + + + +
+ + + + + + + + + + + + + + + +

163 recto, Ser no. 60c; FE 3358 (left) + Ser. no. 51c; FE 3271 (right; in bold).

- 1 = =¹⁶⁰ [Tib. § 58] atrāntarenāyusmān pilindavatsaḥ ha[m]sara[the]na upary ākāśā-
vasthito ridhyāgacchati¹⁶¹ [Tib. § 59] tataḥ sa gr̥hapati¹⁶² pṛcchati sumāga
- 2 dhe ayaṃ te sa śāstā [yo] (')yaṃ haṃsarathenāgacchati sā kathayati na • eṣa pilinda-
vatsa¹⁶³ nāma bhikṣu¹⁶⁴ karuṇāvihāriṇā¹⁶⁵ bhaga
- 3 vatā-m-agro¹⁶⁶ nirdiṣṭa¹⁶⁷ [Tib. § 60] ¹⁶⁸anena nadīgamōgā¹⁶⁹ uttartukāmena sravaṃ-
tyoktā vṛsale tiṣṭha asya {{ca}} vacanasyāvasāne parvatakūṭa i

^{150.} For *kausṭhilo* [au > o; ṣṭh- > ṭt-].

^{151.} As is in case of other introducing phrase, it might be read as “vṛṣabharathārū(ḍha upari ṛddhyākāśenā-gacchati)” but this is too long for this space; so read as vṛṣabharathārū(ḍha āgacchati)? Here Mahākauṣṭhila does not create by magics (but in Tib. he does so [mngon par sprul te]). Cf. Skt(N) § 80: atrāntareṇāyusmān Mahākauṣṭhilo vṛṣabharatham abhinirmāya tatropaviṣṭa upari vihāyasā ṛddhyākāśenāgacchati.

^{152.} Read (ta)taḥ.

^{153.} For gr̥hapatiḥ [drop of visarga].

^{154.} Read śā[s](t)[ā].

^{155.} Read (vṛṣabhara)[l. 5]thārūḍhaḥ.

^{156.} Read kau(ṣṭhilo nāma bhikṣuḥ).

^{157.} “He is the last one among those who ask”; Tib.: *rig pa* [= Skt. *vidyā*] *thob pa* [= Skt. *labdha*] *rnams kyi mchog tu bstan pa* | (he is the first among those who obtain *vidyā*). Cf. Skt(N) § 82: ... 'yaṃ bhagavatālpecchānām agro nirdiṣṭaḥ; BAK 93, v. 70cd: pṛṣṭhaḥ pratiṣṭhāpariniṣṭhitanām garīṣṭhadhīḥ kauṣṭhila eṣa bhikṣuḥ //

^{158.} Unknown. It seems to be here that another characteristic of Mahākauṣṭhila is told; it is not available in Tib. but in Skt(N): § 83: ayaṃ bhikṣūn evam āha: sātirekāṇi me, āyusmanto, 'śītivarsāni pravrajitasya, nābhijānāmi sabrahmacāriṇām antikāt parikarma svikartum antaśaḥ pṛṣṭhodgharṣaṇamātram api, sa eṣāgacchati.

^{159.} The text continues as follows: agro nir[d]iṣ(t)aḥ (sa eṣa vṛṣabharathārūḍho 'bhyāgataḥ). The number of missing akṣaras is not certain.

^{160.} Space for avoidance of knots.

^{161.} Here Pilindavatsa does not create by magics (neither in Tib.). Cf. Skt(N) § 134: atrāntareṇāyusmān pilindavatso haṃsaratham abhinirmāya tatropaviṣṭa upari vihāyasā ṛddhyākāśenāgacchati.

^{162.} For gr̥hapatiḥ [drop of visarga].

^{163.} For pilindavatso or pilindavatsaḥ [drop of visarga].

^{164.} For bhikṣuḥ [drop of visarga].

^{165.} For karuṇāvihāriṇām [drop of anusvāra].

^{166.} -m- as a hiatus bridger.

^{167.} For nirdiṣṭaḥ [drop of visarga]. Cf. Skt(N) § 136: ... 'yaṃ bhagavatā karuṇāvihārāṇām agro nirdiṣṭaḥ.

^{168.} From here Ms A is available again (folio no. 30 ff.).

^{169.} For gamgām [drop of anusvāra].

- 4 va sthitā sarvathā na pravahati¹⁷⁰ aṃkuśavegatāḍiteva dviradavadhū¹⁷¹ sa eṣa
 {{{sāra}}} <haṃ> sarathāvasthito¹⁷² (')bhyāgataḥ [Tib. § 61] a[t].ā ..¹⁷³
- 5 re-d-āyusmān¹⁷⁴ śroṇakoṭīvimśa¹⁷⁵ vanagahanacaṃkramāvasthita¹⁷⁶ cakramaṃto¹⁷⁷
 (')bhyāgacchati¹⁷⁸ [Tib. § 62] tatas sa gṛhapati¹⁷⁹ pr .. + +¹⁸⁰
- 6 māgadhe ayam te sa śāstā yo (')[ya] ..¹⁸¹ [s]min vane drumaśatākīrṇe caṃkra-
 ma{{mto}}<[māṇo]>¹⁸² (')bhyāgacchati sā kathayati nna a + + + +¹⁸³

163 verso, Ser. no. 60c; FE 3359 (left) + Ser. no. 51c; FE 3270 (right; in bold).

- 1 bhikṣur bhagavatā ārabdhavīryāṇām agro nirddiṣṭaḥ¹⁸⁴ [Tib. § 63] asya [jāta]mātrasya
 pitrā jananaṃ śrutvā viṃśatiko .i + + + +¹⁸⁵
- 2 yasya pādatalasyādhasṭā caturaṅgulaṃ romasya saṃjātaṃ¹⁸⁶ yasya yūṣodane¹⁸⁷ paṃ-
 cakarṣāpaṇaśatāni vyayam u .. + +¹⁸⁸
- 3 ti yaṃ¹⁸⁹ bhagavato glānasyā [Tib. § 64] yuṣmat[ā] ○ mahāmaudgalyāyanenānīya bha-
 gavatopanītaṃ¹⁹⁰ yasya gaṃdhena sarva .. + + +¹⁹¹

¹⁷⁰. Ms A, 30r1: *pranahati* “binds, ties” does not make sense; *pravahati* “bears along.” Cf. Skt(N) § 137: ... *dviradavadhūḥ na prahasati* “it does not tremble (smile?).”

¹⁷¹. For *dviradavadhūḥ* [drop of *visarga*], cf. Skt(N) § 137: *anena Gaṅgām uttaritukāmena Gaṅgābhihitā: kuśālītiṣṭhety. asya vacanasamanantaram eva Gaṅgā sthitā, aṅkuśasamtāḍiteva dviradavadhūr na prahasati. so 'yam āgacchati.*

¹⁷². Ms A also reads: *sa eṣa sāra sarathāvasthito* (30r2).

¹⁷³. Read *a[t](r)ā(ṅta)[l. 5]re.*

¹⁷⁴. For *āyusmān* [*anusvāra* for class nasal].

¹⁷⁵. For *śroṇakoṭīvimśaḥ* [drop of *visarga*].

¹⁷⁶. For *avasthitaḥ* [drop of *visarga* ignoring sandhi] or *avasthitaś.*

¹⁷⁷. A scribal error for *caṃkramaṃto*, see below line 6.

¹⁷⁸. Here *śroṇakoṭīvimśa* does not create by magics (neither in Tib.). Cf. Skt(N) § 122: *atrāntarenāyusmān śroṇaḥ koṭīvimśaḥ nānāpuṣpaphalasampannavanagahanam abhinirmāya rajodhvastāyām prthivyām ākāśacaṅkrame caṅkramyamāna upari viḥāyasā rddhyākāśenāgacchati.*

¹⁷⁹. For *gṛhapatiḥ* [drop of *visarga*].

¹⁸⁰. Read *pr(cchati su)[l. 6]māgadhe.*

¹⁸¹. Read (')[ya](m a)[s]min.

¹⁸². Ms A, 30r3: *caṃkramaṃto.*

¹⁸³. Read *a(yaṃ śroṇo nāma)*, cf. Skt(N) § 124: *sā kathayati: nāyaṃ śāstā, āryo 'yaṃ Śroṇaḥ Koṭīvimśaḥ.*

¹⁸⁴. Cf. Skt(N) § 133: ... *ayam Bhagavatā ārabdhavīryāṇām agro nirddiṣṭaḥ ...*

¹⁸⁵. Read *viṃśatiko(t)i(bhir ācchāditaḥ)*, see Ms A, 30r4. In G, there is no reference to ‘earring’ but in Skt(N) § 124: ... *asya jātamātrasya pitrā viṃśatihiranyakoṭyaḥ avalehikāmūlye 'nupradattā.* Also cf. Skt(N) § 115–121, *śroṇakoṭīkarna*, especially § 118: *ayam ratnaprayuktikayā karnikayā* (‘earring’) *karṇe āmuktikayā jātaḥ* (also § 121: *ayam dāraḥ koṭimūlyakarātnikayā karnikayā karṇe āmuktikayā jātaḥ*). An episode of a boy wearing valuable earrings when he was born seems to be confused with that of *śroṇakoṭīkarna*, see Tib § 63: *rna ba bye ba nyi shu ri ba.* Cf. Skt(N) § 124: ... *asya jātamātrasya pitrā viṃśatihiranyakoṭyaḥ avalehikāmūlye 'nupradattā, ...*

¹⁸⁶. Cf. Skt(N) § 127: *asya pādatala caturaṅgulaṃātrāni suvarṇāni romāni jātāni.*

¹⁸⁷. For *yūṣaudane* [*yūṣa + odana*]?, cf. Skt(N) § 124. *sthālīpākārthe*; Tib. *'di dang po'i zan* (at this first meal).

¹⁸⁸. Read *u(pagacchan)ti*, see Ms A, 30r5; cf. Skt(N) § 124: ... *asya dine dine pañcakārṣāpaṇaśatāni sthālīpākārthe vyayam upagacchati.*

¹⁸⁹. For *ayam*.

¹⁹⁰. G. “(food was) taken by Bhagavat”; Tib. § 64 reads: *bshos gtsang* “clean food.”

¹⁹¹. Read *sarva(m veṇuvana)[l. 4]m*, see Ms A, 30r6. Cf. Skt(N) § 125, see below: ... *yasya gandhena sarvam Rājagrham nagaram āpūritaṃ pātrāvaśeṣam ca rājña Bimbisāreṇāsvāditam, ...*

- 4 m āpūritam yaṃ rājā bimbisāro [gh]rāyāsvādyā param vismayam āpanna¹⁹² [Tib. § 65] yasya pāde nikṣiptamātreyam¹⁹³ «mahā»pṛthivī¹⁹⁴ praca[l]i
 5 tā¹⁹⁵ yasya pravrajitasya caṃkrame [caṃ]kramamāṇasya pādebhya¹⁹⁶ śoṇitam
 pragharitam vāyasā pivamti sa eṣa caṃkame¹⁹⁷ caṃkramamā
 6 ṇo = (')bhyāgata¹⁹⁸ • [Tib. § 66]¹⁹⁹ etasmi ..²⁰⁰ ntare āyusmām²⁰¹ rāhula²⁰² cakravart-
 tivem²⁰³ abhinirmāyābhyāgacchati²⁰⁴ [Tib. § 67] tata²⁰⁵ sa grhapati²⁰⁶ pṛcchati

164 recto, Ser. no. 59a; FE 3241.

- 1 sumāga²⁰⁷ ayam te sa śāstā yo (')yam cakravarttivenāgacchati²⁰⁸ sā kathayati na : śuddho-
 danapautra²⁰⁹ eṣa hi bhagavata + + + + +²¹⁰ ///
 2 ravāṇām agro nirdiṣṭo bhagavatā [Tib § 68] eṣa pitur ujjhitāśriyam²¹¹ dyotayamāno
 (')bhyāgacchati cakravarttiveṣeṇa saptaratna ..²¹² ///²¹³
 3 nvāgataḥ putrasahasraparivṛta²¹⁴ sa○civaiś ca grahanakṣatratārāgaṇair iva śaracchar-
 varīkaro²¹⁵ rājamārgāmvara²¹⁶ vag[a] ///

¹⁹². For *āpannaḥ* [drop of *visarga*]. Cf. Skt(N) § 125: *āyusmatā Mahāmaudgalyāyanena cāsya sakāśāt piṇḍapātram ādāya Bhagavate dattam. yasya gandhena sarvaṃ Rājagṛhaṃ nagaram āpūritam pātrāvaśeṣam ca rājña Bimbisāreṇāsvāditam, āsvādyā ca param vismayam āpannaḥ kathayaty:*

¹⁹³. For *-mātra iyam* [double sandhi].

¹⁹⁴. Ms A, 30r6: *pṛthivī*.

¹⁹⁵. Cf. Skt(N) § 131: ... *anena pṛthivyām pādo nyastah. ṣaḍvikārah pṛthivīkampō jātaḥ.*

¹⁹⁶. For *padebhyah* [drop of *visarga*].

¹⁹⁷. For *caṃkrame*.

¹⁹⁸. For *-gataḥ* [drop of *visarga*]. Skt(N) §§ 128–132 narrate different episode that he has never walked on the ground which is not covered with cloth.

¹⁹⁹. Rāhula's episode = Skt(N) §§ 207–212.

²⁰⁰. Read *etasmi(nn a)ntare*.

²⁰¹. For *āyusmān* [*anusvāra* for class nasal].

²⁰². For *rāhulaḥ* [drop of *visarga*] or *rāhulaś*.

²⁰³. A scribal error for *cakravartive(śa)m*, see 164r2 and Ms A, 30v1. Cf. Skt(N) § 124: *cakravartiveśam abhinirmāya*. MW, *veśa*. “artificial exterior, assumed appearance, ... often w.r. for *veśa*.”

²⁰⁴. Cf. Skt(N) § 207: *atrāntarenāyusmān rāhulaś cakravartiveśam abhinirmāya saptaratnasamanvāgataś caturaśītyā bhaṭabālāgrakoṭibhiḥ samanugamyamānaś caturaśītyā nāgasahasrair upośadhaṅgarāja-pramukhaiś caturaśītyāśvasahasrair bālāhakāśvarājapramukhair caturaśītyā rathasahasrair nandīghoṣaratha-pramukhair anekaiś ca pauraṅjanapadasahasrair nānāpātaḥaśaṅkhabherīnīnādair ucchritadhvajapatāko-paśobhitam abhinirmāya tatropaviṣṭa upari vihāyasā rddhyākāśenāgacchati.*

²⁰⁵. For *tataḥ* [drop of *visarga*].

²⁰⁶. For *grhapatiḥ* [drop of *visarga*].

²⁰⁷. A scribal error for *sumāga(dhe)*.

²⁰⁸. A scribal error for *-ve(ṣe)ṇā-*, cf. Ms A, 30v2: *cakravarti* (< *-vartī*); Skt(N) § 208: ... *cakravarti-veśenāgacchati*.

²⁰⁹. This expression (*śuddhodanapautra* “Śuddhodana’s grandson”) is found only in G. In Chinese translations, he is referred to as “Buddha’s son”: Ch(2)[837a8/], Ch(3)[662c7]: 佛子羅云者; Ch(4)[851b4]: 此人是佛之子。= “Bhagavataḥ putraḥ.”

²¹⁰. Read *bhagavata(h putraḥ śikṣāgau)*[l. 2]*ravāṇām*, see Ms A, 30v3, cf. Skt(N) § 209: *sā kathayati: nāyam āryo rāhulo, 'yaṃ Bhagavatā śikṣakāmānām agro nirdiṣṭaḥ.*

²¹¹. For *ujjhita(m) śriyam* or *ujjhita-śriyam*, see Ms A, 30v3: *ujjhitaśriyam*, cf. Skt(N) § 210: *ujjhitaṃ śriyam uddyotamānaḥ. ...*

²¹². Read *-(sama)*[l. 3]*nvāgataḥ*, see Ms A, 30v3.

²¹³. Judging from the context, there might be one more *akṣara* after this illegible letter.

²¹⁴. For *parivṛtaḥ* [drop of *visarga*].

- 4 te narapati²¹⁷ rajanīkara²¹⁸ caturudahi○salilavyasanām²¹⁹ vyapagatabhayarogaśoka-
haraṇāmvarayuvatiyati mṛga .i ..²²⁰ ///
- 5 garuḍa iva divasakaraś²²¹ caturdvīpeśvaraś cakravartī daśaśatanayana iva sudharmā²²²
dharmmeṇa pālayamāno (')bhyāgata²²³ [Tib. § 69]²²⁴ evaṃ keci [jv]. +²²⁵ ///
- 6 ti kecid varṣamti²²⁶ evaṃ vicitrāṇi prātihāryāṇi vidarśayamānāgacchamti²²⁷ [Tib. § 70]²²⁸
gām bhittvā utpatamty eke nipadyamte ke²²⁹ nabhasta =²³⁰ ..²³¹ ///

164 verso, Ser. no. 59a; FE 3242.

- 1 āsanā²³² nirmmitā hy eke paśya riddhimatām balaṃ [Tib. § 71] tataḥ [s]. + + .. [ś].
ṣy[e]ṣu²³³ gateṣu samprasthita atha bhagavatā tādrīṣī prabhā u =²³⁴ ..²³⁵ ///
- 2 ṣṭā yayā prabhayā²³⁶ sarva{m}ś cāyaṃ jambudvīpa²³⁷ dravaka .. + varṇayā²³⁸
prabhāyāvabhāsita adhimātram śrāvastyām yāva²³⁹ pūrṇavardhana²⁴⁰ ///

215. Cf. Ms A, 30v4: *śaraccharvatīkaro*. Cf. MW, s.v. *śarvarī-pati* “m. ‘lord of night,’ the Moon.”

216. Read *-bara(m a)vag(āha)[l. 4]te*, see Ms A, 30v4.

217. For *narapatī*.

218. For *rajanīkaraś*.

219. A scribal error for *-vasatām*, see Ms A, 30v4–5.

220. Read *mṛga(v)i(hagānām)*, see Ms A, 30v5: *mṛgavihagā<nā>ṃ*.

221. Ms A, 30v5: *divasakara-pathakaraś*.

222. For *sudharmām* [drop of *anusvāra*].

223. For (')*bhyāgataḥ* [drop of *visarga*].

224. Tib. §§ 69–70 describe a scene of the pupils arriving at Pūrṇavardhana conclusively. Corresponding Skt(N) §§ 211–212 narrate differently in verse: § 211: *āha ca: lakṣmīm lakṣaṇamālinīm surucirām śakrarddhi-vispardhanīm, nāgānīkabalānvitām sumahatīm ratnair vṛtām saptabhiḥ / kṛtvā buddhasuto 'bhyupaiti nabhasā veśaṃ ca rājñām ayam, nāmnā rāhula ity aveti sumahate sampūjyamānaḥ suraiḥ //* § 212: *bhittvorvīm jalavat prayānti munayaḥ kecit srjanto 'nalaṃ, ramiyatoyadharā ivāsu jagati spaṣṭaṃ kṣaranto jalam / śakrabrahmakuberavigrahadharāś candrārkadaityatviṣo, lokasyodayakāṅkṣiṇo hi nabhasā samprasthitāḥ sūratāḥ // sa eṣāgacchati*.

225. Read *keci(j) jv(alan)[l. 6]ti*.

226. This phrase is not found in Ms A, but in Tib. § 69: *la la ni char 'bebs pa dang l*

227. Double sandhi: read *-mānā āgacchamti*.

228. This section is parallel to *Divy. Chp. II. Pūrṇāvadāna*, p. 46, 1–2: *gām bhittvā hy utpatanty eke patanty anye nabhastalāt | āsane nirmitāś caike paśya ṛddhimatām balaṃ iti ||* (see Groth, p. 62, fn. 1).

229. For *eke*.

230. A space for avoidance of knots.

231. Read *nabhasta(lāt*)*.

232. For *āsane*.

233. Read *[s](a bhagavān) [ś](i)ṣy[e]ṣu*, see Ms A, 31r1.

234. A space for avoidance of knots.

235. Read *u(tsṛ)[l. 2]ṣṭā*, see Ms A, 31r1.

236. Ms A, reads: *ya[th](ā ta)yā* (31r1–2).

237. For *jambudvīpaḥ* [drop of *visarga*] or *-dvīpo*.

238. Tib.: *gser btso ma'i* “with purified gold.”

239. For *yāvat*.

240. Read *pūrṇavardhana(m a)[l. 3]ttrāntare*, see Ms A, 31r2. Cf. Skt(N) § 213: *samprasthitesu bhikṣusamghesu atrāntareṇa tathāgatapraveśaḥ. Bhagavāms tathārūpaṃ samādhiṃ samāpanno, yathāsamāhite citte Bhagavataḥ kāyād raśmayo niścaranti, tadyathā nīlapātalohitāvadātamañjiṣṭhasphaṭikavarṇaḥ, yair ayam loke udāreṇāvabhāsenāvabhāsito yāvac ca Śrāvastīm yāvac ca Pundravardhanam nagaram*.

- 3 ttrāntare mahāprabhāmaṇḍalam utsṛṣṭam ○ .. + + [iha]nyate²⁴¹ sarve paśyati [Tib. § 72] bhagavāms cākāse (')vasthitaḥ va[j]r[a]²⁴² ///
- 4 ṇi prṣṭhato (')nubaddhaḥ upari śuddh. + ○ + + + + .. [m]. [v]. carā²⁴³ vāme pā(r)śve śakra²⁴⁴ dakṣiṇe brahmā²⁴⁵ [Tib. § 73] tathā paṃcaśikhasupri[y].²⁴⁶ ///
- 5 ladaprabhṛtayo gaṃdharvā madhura[m]. + + + + + + + + + + [gā]dibhir²⁴⁷ vādittra- viśeṣair madhuramadhuraṃ vādyamāna²⁴⁸ puṣpagamḍhamālyai²⁴⁹ ///
- 6 vakīryamāna²⁵⁰ mahāvibhūtyā²⁵¹ [Tib. § 74] .. + + + + + + + + sth[i]ta²⁵² .[i]care c. bh. [ga- vatā]²⁵³ saptabhi²⁵⁴ prāṇisahasrāṇi²⁵⁵ ///

165 recto, Ser. no. 59a; FE 3243.²⁵⁶

- 1 supadhe²⁵⁷ pratiṣṭhāpitāḥ [tat]. + + + + + + + .. [ga]t. ḥ²⁵⁸ [Tib. § 75] tatra cādhiṣṭhāne²⁵⁹ a .. daśa²⁶⁰ nagaradvārāṇi²⁶¹ tatra bhagavatāṣṭā²⁶² ///

^{241.} Read (*yad atra cakṣur na prat*)[iha]nyate, see Ms A, 31r2–3.

^{242.} Read *va[j]r[a](pā[1. 4])ṇiḥ*, see Ms A, 31r.3.

^{243.} Read *śuddh(āvāsā adhasāt kā)[m](ā)[v](a)carā*, see Ms A, 31r.3.

^{244.} For *śakraḥ* [drop of *visarga*] or *śakro*. Śakra (or Indra) standing on the left side of Buddha, cf. Skt(N) § 216: *śakro 'pi devānām indraḥ sārḍhaṃ kāmāvacarair devair āgatya vāme pārśve vyavasthitaḥ*.

^{245.} Brahmā standing on the right side of Buddha, cf. Skt(N) § 215: *atha brahmā sahāmpatir bhagavataś cetasā cittam ājñāya sārḍhaṃ rūpāvacarair devair āgatya bhagavato daksine pārśve vyavasthitaḥ*.

^{246.} Read *-supri[y](anā)[1. 5]lada-*, cf. Ms A, 31r4: *sapṛya(< supriya)nāladatta-*. Tib. § 73: *mig sbyin* (= Skt. *akṣada*), cf. Görtz 1993: 158, fn. 50.

^{247.} Read *madhura[m](adhuram vīṇāvenupaṇava-mṛdaṅ)[gā]dibhir*, see Ms A, 31r4.

^{248.} For *vādyamānaḥ* [drop of *visarga*].

^{249.} Read *-malyai(ś cā)[1. 6]vakīryamānaḥ* [drop of *visarga*].

^{250.} For *-mānaḥ* [drop of *visarga*] or *-māno*.

^{251.} Cf. Skt(N) § 217: *tumburusupriyapramukhāni pañcamātrāṇi gandharvaśatāny āgatya bhagavato 'grato vividhair vādyagītanrttaviśeṣair upasthānam kurvanto gacchanti*; § 218: *anekāni ca devatāśatasahasrāṇi prṣṭhataḥ prṣṭhataḥ samanugacchanti*; § 219: *upariṣṭāc ca Bhagavato 'psaraso divyāny utpalapadmakumuda-puṇḍarikamāndāravāṇi puspāni, divyāny agarucūrṇāni tagaracūrṇāni candanacūrṇāni tamālapattracūrṇāni, divyāni ca vādyāni sampravādayanti, cailavikṣepāṃś cākārśuh*.

^{252.} Read (*bhagavān ākāśena sampra*)sth[i]taḥ, see Ms A, 31r5.

^{253.} Read (*v*)[i]care c(a) bh(a)[gavatā], see Ms A, 31r5.

^{254.} For *saptabhiḥ* [drop of *visarga*].

^{255.} Read (*prathamataḥ*), see Ms A, 31r5.

^{256.} On the upper part of this side, a small fragment having approximately eleven *akṣaras* is combined; but this fragment seems to belong to different folio and is wrongly attached (or repaired/combined) to 165 recto side. On the recto side of folio 166, first line, approximately 12 *akṣaras* from 13th *akṣara* are missing; furthermore, there is a knot whose shape is resembled with that found on the small fragment attached to folio 165 recto. One *akṣara* is clearly readable, i.e., 'jī'; this peculiar reading corresponds to Ms A, 32r3: *kāśyapa(h) samyaksambuddhaḥ tayā yāvajjīvaṃ*. This sentence appears in first line of folio 166 recto. Thus, it is certain that this small fragment was originally a part of folio 166; two folios, 165 and 166, were piled up and partly stucked together. Consequently, upper part of folio 166 recto was wrongly cut and repaired as a part of folio 165. The plates of these folios and a combined image are available in *GMNAI* III, p. 18. As to a whole reading of this small fragment, see 166r1, fn. 302 below.

^{257.} A scribal error for *supathe*.

^{258.} Read [*tat*](*aḥ paścāt pūrṇavardhanam adhi*)[ga]t(a)ḥ, see Ms A, 31r5–6.

^{259.} Ms A, reads (31r6): *caryādhiṣṭhāne*. Unknown word? MW, s.v. *adhiṣṭhāna*: “a settlement, town.” Judging from the next section, *adhiṣṭhāna* seems to mean ‘town (*nagara*).’ [Buddha made the whole town as a crystal].

^{260.} Read *a(ṣṭā)daśa*, cf. Ms A, 31r6: *aṣṭādaśāni*.

^{261.} Ms A: *dvārāṇi*. Cf. Skt(N) § 226: *tena khalu samayena puṇḍravardhane nagare 'ṣṭādaśa dvārāṇy ababhūvan*.

- 2 nirmitā²⁶³ • dvāre dvāre buddh.²⁶⁴ [yā] + + +²⁶⁵ [s]u[m]āgadhābhavanam adhigataḥ²⁶⁶
[Tib. § 76] tataḥ sa janakāya²⁶⁷ buddhaṃ na paśya {m}ti te kṣu²⁶⁸ ///
- 3 bhettum ārabdhā²⁶⁹ tato bhagavatā sarvaṃ²⁷⁰ ta○dadhi[ṣṭh]ānaṃ sphaṭikamayam nirmi-
taṃ ya .[r]. ..[vag]r[he]ṣu²⁷¹ ca buddhavigra[ho]²⁷² ///
- 4 [#Tib. § 77] vat²⁷³ pūrṇavardhanajanakāyai²⁷⁴ sumā[g].○dhā{•}pramukhair²⁷⁵ anekai²⁷⁶
prāṇasatasahasrai²⁷⁷ bhagavato gamdhamālyapuṣpa .[ū]²⁷⁸ ///
- 5 kṛtā [Tib. § 78] bhagavatā ca sumāgadhāpramukha[s]ya tasya janakāyasya tādrśī dhar-
madeśanā kṛtā yā śrutvā sumāgadhā[pra]²⁷⁹ ///
- 6 māṇai satvaśatasahasrai²⁸⁰ sa .[y]. + + +²⁸¹ .. [sā]ditam²⁸² sarvā ca sā parṣad [bu]ddhanim-
nā dharmapravaṇā [sa]m + .. [g]. +²⁸³ ///

165 verso, Ser. no. 59a; FE 3244.

- ^{262.} Read *bhagavatāṣṭa* (*daśabuddhāḥ*), see Ms A, 31r6.
- ^{263.} For *nirmitāḥ* [drop of *visarga*].
- ^{264.} Read *buddh(aḥ)*, see Ms A, 31r6.
- ^{265.} Read [*yā*] (*vad bhagavān*), see Ms A, 31r6.
- ^{266.} “Buddha reached Sumāgadhā’s house.” Cf. Skt(N) § 228: *atha Bhagavān aṣṭādaśa buddhān abhinirmāyā svayaṃ paścimena dvārena pravistah*. (Buddha entered in [the town] through the western gate); § 230: *evaṃvidhayā vibhūtyā praviśya yena sumāgadhāyā niveśanam tenopasamkrāntah*. Skt(N) § 229 and 231–233 wherein a scene of Buddha’s entering and Sumāgadhā’s welcome are narrated do not correspond to Tib.
- ^{267.} For *janakāyāḥ* [drop of *visarga*] or *-kāyo*.
- ^{268.} Read *kṣu* (*bdhās tad grhaṃ*), see Ms A, 31v1; cf. Skt(N) § 234: *atha Puṇḍravardhananivāsī janakāyo Bhagavantam apaśyaṃs tad grhaṃ bhettum ārabdhāḥ ...*
- ^{269.} For *ārabdhāḥ* / [drop of *visarga*].
- ^{270.} For *sarvaṃs*.
- ^{271.} Read *ya(t)[r](a sar)[vag]r[he]ṣu*, see Ms A, 31v1; cf. Skt(N) § 234: *... tato Bhagavatā tadgrhaṃ sphaṭika-mayam abhinirmitam, yataḥ sarvo mahājanakāya ādarśanagatam iva Bhagavantam bhuñjamānaṃ paśyati bhikṣusamghaṃ ca*.
- ^{272.} Read *-vigra[ho]* (*drśyate /*), see Ms A, 31v1–2.
- ^{273.} Read (*yā*)*vat*, see Ms A, 31v2.
- ^{274.} For *-kāyāiḥ* [drop of *visarga*]; cf. BHS § 8.107: a-stem, Inst. pl. *-ai?*.
- ^{275.} For *sumā[g](a)dhā-*.
- ^{276.} For *anekaiḥ* [drop of *visarga*].
- ^{277.} For *-sahasraiḥ* [drop of *visarga*].
- ^{278.} Read *-(dh)[ū](paiḥ pūjā)*, see Ms A, 31v2. In Skt(N) §§ 235–238, people praised the Buddha and the Buddha, after taking a meal, sat in front of the saṅgha; then people including Sumāgadhā sat facing to the Buddha but no *pūjā* was performed.
- ^{279.} Read *-pra(mukhair apari)māṇaiḥ* [drop of *visarga*], see Ms A, 31v3.
- ^{280.} For *-sahasraiḥ* [drop of *visarga*]. § 78 corresponds to Skt(N) §§ 239–240; cf. Skt §§ 220–224 narrate how seven thousands ṛṣis were taught by Buddha and enlightened before the Buddha arrived at Pūrṇavardhana.
- ^{281.} This portion of folio is peeled off.
- ^{282.} Read *sa(t)[y](adarśanam ā)[sā]ditam*, see Ms A, 31v3; cf. Skt(N) § 239: *tato Bhagavatā teṣāṃ ca tādrśī caturāryasatyasampravedhikī dharmadeśanā kṛtā, yām śrutvā kaiścic chrotaṅpattiphalam sākṣāt kṛtam ...*
- ^{283.} Read [*sa*]m(*ghaprā*)[*g*](*bhārā vyavasthāpitā*), see Ms A, 31v4; cf. Skt(N) § 240: *yad bhūyasā sā parsad buddhanimnā dharmapravaṇā samghaprāgbhārā vyavasthitā*. Cf. According to Hiraoka 2002, this sentence is a part of a “standar cliché” contained in the *Dīvy.*: 9E “result of hearing the dharma” (186–7). *Dīvy.*, II. 50, 12–13: *yad bhūyasā sā parsadbuddhanimnā dharmapravaṇā samghaprāgbhārā vyavasthitā* / = VI. 80, 4–5; XII. 166, 20–21; XVII. 209, 19–20; XIX. 271, 16–17; XXXI. 469, 15–16; XXXV. 495, 7–8; XXXVII. 551, 4–6.

- 1 [Tib. § 79] bhikṣava²⁸⁴ samdigdhā²⁸⁵ sarvasaṃśayānām cchett[āra]ṃ [sa]rva[p]r[a]śnānām antakṛt* sa[r]v[ā]nuśayānām kuśalaṃ bu[d]dh[a]ṃ [bhaga]vanta(m) pṛccha .[i]²⁸⁶ ///
- 2 yāvad iyaṃ sumāgadhām āgamyāneka²⁸⁷ prāṇasatasahasrā²⁸⁸ svargamokṣaparāyaṇā²⁸⁹ saṃvṛttā buddhakāryaṃ cānyā kṛta²⁹⁰ [Tib. § 80] ..²⁹¹ ///
- 3 na kevalam idānīm yad atīte (')dhvani²⁹² ○ buddhakāryam anayā kṛtaṃ tac chrṇu-dhvaṃ²⁹³ bhūtapūrvam bhikṣavo (')tīte (')dhvani {d}viṃśa²⁹⁴ ///
- 4 yuṣāyāṃ prajāyāṃ [kāśya]po [n]ā[m]a [sa]○myaksaṃbuddho loka udapādi²⁹⁵ [Tib. § 81] tasmimś ca samaye vārāṇasyāṃ nagare ..²⁹⁶ ///
- 5 rājyaṃ kārayati tasya ca du[h]i + + + + + + + +²⁹⁷ .. [ā]²⁹⁸ tasyāṃ kāṃcanamālikā {m} nāma sthāpitaṃ [Tib. § 82] yāvāt sā dāri²⁹⁹ ///
- 6 sā ca pañcabhir vayasikāśa .[ai] .. + + + + + + + + .. [ā]śyapaṃ³⁰⁰ samyaksambuddham paryupāsate tayā bhagavat[a]³⁰¹ ///

166 recto, Ser. no. 59a; FE 3245.

^{284.} For *bhikṣavaḥ* [drop of *visarga*].

^{285.} For *samdigdhāḥ* [drop of *visarga*].

^{286.} Read *pṛccha(nt)[i]* (*āścaryaṃ bhagavan*), see Ms A, 31v5.

^{287.} For *-ānekaḥ* [drop of *visarga*].

^{288.} For *-sahasrāḥ* [drop of *visarga*].

^{289.} For *-parāyaṇāḥ* [drop of *visarga*]. Correction of Ms A, 31v5: “*svagamo kṛparāyaṇāḥ*” to be read as *sva(r)ga-mokṣ(< kṣa)-parāyaṇāḥ*; Tib. *mtho ris* [= Skt. *svarga*] *dang thar pa* [= *mokṣa*].

^{290.} For *kṛtaṃ* [drop of *anusvāra*]. Cf. Skt(N) § 241: *yadā Bhagavataitāt sūtraṃ bhāṣitaṃ, tadā bhikṣavo Bhagavantam evam āhuḥ: āścaryaṃ Bhagavann, āścaryaṃ Sugata, yat Sumāgadhayā Bhagavantam kalyāṇamitraṃ āgamyā buddhakāryam kṛtam iti*.

^{291.} Read (*bhagavān āha* /)

^{292.} Under *aḥsara -ni* a piece of fragment is wrongly attached; three *aḥsaras* (*[ekarā]*) are legible. This piece should be combined to folio 166r2, see below (fn. 307).

^{293.} Cf. Skt(N) § 242: *Bhagavān āha: na bhikṣava etarhy eva yathātīte 'py adhvani Buddham Bhagavantam kalyāṇamitraṃ āgamyā Kāñcanamālayā yad buddhakāryam kṛtam, tac chrnuta, sādhu ca suṣṭhu ca manasi kurute, bhāṣiṣye*.

^{294.} Read *viṃśa(tivarsasahasrā)yuṣāyāṃ*, see Ms A, 31v6.

^{295.} Cf. Skt(N) § 243: *bhūtapūrvam, bhikṣavo, 'tīte 'dhvani viṃśativarsasahasrāyuṣi prajāyāṃ Kāśyapo nāma śāstā loka udapādi, tathāgato 'rhan samyaksambuddho vidyācaranasampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānām ca manuṣyānām ca buddho bhagavān, sa bārānasīm nagarīm upaniśritya viharati ṛṣivadane mṛgadāve*.

^{296.} Read (*rājā kṛkī nāma*), see Ms A, 32r1. Cf. Skt(N) § 244: *tena khalu punaḥ samayena kṛkī nāma rājā babhūva*.

^{297.} Between line 5 and 6 the folio is partly peeled off.

^{298.} Read *du[h]i(tā jātā kāñcanamālālabdh)[ā]*, see Ms A, 32r1–2. Cf. Skt(N) § 245: *tasya duhitā kāñcanamālayā śirasi baddhayā jātā, tasyā mātāpitṛbhyāṃ kāñcanamāleti nāma kṛtam*.

^{299.} Read *dāri(kā mahatī bhūtā)*, see Ms A, 32r2. Cf. Skt(N) § 245: *sā unnitā vardhitā mahatī saṃvṛttā ...*

^{300.} Read *vayasikāśa(t)[ai](ḥ sarvābhiḥ kumārībhiḥ parivṛtā / k)āśyapaṃ*, see Ms A, 32r2. Cf. Skt(N) § 247: *sā pañcaśataparivārā bhagavato darśanāyopasaṃkrāntā, tasyā bhagavatā dharmo deśitaḥ*. There are parts of *aḥsaras*, approximately 5, under the letters (*kā*)śya, but they are illegible. This portion seems to be wrongly attached here.

^{301.} Read *-(ś cāntike pra)[166r1]sāda(h)*, see Ms A, 32r3. Cf. Skt(N) § 247: *sā pañcaśataparivārā Bhagavato darśanāyopasaṃkrāntā, tasyā Bhagavatā dharmo deśitaḥ*; § 248: *tayā taṃ dharmam śrutvā bhagavato 'nitike* [sic. for 'nitike] *mahān cittaprasāda utpanno ...*

- 1 sāda pratilabdhaḥ kāśyapasya sa .[y]. [v]. jī = ..³⁰² [c]I[v]a[r]apin..³⁰³ pā-
taśayanā[s]ana[gl]ānapratyayabhaisajyapari
- 2 śkārai pracārita³⁰⁴ [Tib. § 83]³⁰⁵ tasmimś ca samaye rājā³⁰⁶ kṛkinā [ekarā]³⁰⁷ .[y]. + + ..³⁰⁸
[n]. dṛ[ṣṭ].[ni] sa paśyati [Tib. § 83(1)] hastināgo vātāyanena nirgata³⁰⁹ ta
- 3 sya paśyataḥ pucchaṭo lagnaḥ³¹⁰ [Tib. § 83(2)] tṛṣita○sya + + .. + + +³¹¹ [Tib. § 83(3)] ..
ktuprasthena³¹² muktuprastho vikrāyati • [Tib. § 83(4)] candanam kāsthena samānī
- 4 kṛyate³¹³ [Tib. § 83(5)] ārama³¹⁴ puṣpaphalasampanna³¹⁵ adatt[ād]āy[i]bhi³¹⁶ hṛyate³¹⁷
[Tib. § 83(6)] kaḍabhena³¹⁸ gaṃdhahasti³¹⁹ vitrāsyate [Tib. § 83(7)] aśucir mrakṣito{r}
mma

^{302.} A portion on which these damaged *akṣaras* are written is wrongly attached to fol. 165, see above fn. 256. Read *sa(m)y(aksambuddhasya)?* [gen.?] *tayā yā)v(a)jī = (vam)*, cf. Ms A, 32r3: *kāśyapa(h) samyaksambuddhaḥ tayā yāvajjivam*. Also cf. Skt(N) § 248: ... *bhagavāms ca tayā yāvajjivam* ...

^{303.} Read *-piṇ(ḍa)pāt(r)a-*.

^{304.} For *-pariškāraiḥ pracāritaḥ* [drop of *visarga*]; Ms A, omits *pracāritaḥ*. Cf. Skt(N) § 248: ... *cīvara-piṇḍapātraśayanāsanaglānapratyayabhaisajyapariskārah pracāritaḥ*.

^{305.} This is a famous story of King Kṛkin who dreamed ten dreams at one night. Quotation in *Upāyikā*, see Honjō 2014: 332–335 [Up.3025]; Dhammadinnā 2016: 77. Jonathan Silk is now working on this story [personal communication. Silk’s lecture held at IRIAB, 20, Jan. 2017: “Dreaming Dharma’s Decline: The Ten Dreams of King Kṛkin”].

^{306.} Read *rāj(ñ)ā*, see Ms A, 32r3–4. Cf. Skt(N) § 249: *tena khalu punaḥ samayena rājñā kṛkinā daśa svapnā dṛṣṭāḥ*.

^{307.} Read *[ekarā](tryā daśasvapnā)[n](i) dṛ[ṣṭ](ā)[ni]*, see Ms A, 32r4. A piece having these *akṣaras* is wrongly attached to folio 165 verso, interliner space between 3 to 4.

^{308.} These two illegible *akṣaras* are found on 165r and they are to be read with 166r, see also above fn. 256 and 302.

^{309.} For *nirgataḥ* [drop of *visarga*].

^{310.} Ms A, 32r4: *hastinām (→ hastinam) ca vātāyanena nirgacchataḥ tasya paśyataḥ pucchaṭo lagnaḥ*. See the text of Buddha’s answer [corresponding to Tib. § 88]: Ms C 167r3: *ha[s]t[i]nā]gaṃ vātāyanena nirgacchantam ...*; Ms A, 33r2–3: *hastināgaṃ vātāyanena nirgacchantam ...*. Cf. Skt(N) § 249(1): *vātāyanena hastī nirgatas, tasya puccho lagnaḥ*; BAK 93, v. 90ab: *vātāyanena nirgacchan ruddhapuccho mayā gajah /*

^{311.} Read *(paścāt kūpo dhāvati /)*, see Ms A, 32r4. Cf. Skt(N) § 249(2): *tṛṣitaya pṛṣṭhataḥ kūpo dhāvati*; BAK 93, v. 90cd: *tṛṣitasya tathā paścāt kupo dhāvan vilokitaḥ*.

^{312.} Read *(śa)ktu-*, see Ms A, 32r5. Cf. Skt(N) § 249(3): *muktāprastham śaktuprasthena vikrīyamānam*; BAK 93, v. 91ab: *tṛptaś ca śaktuprasthena mauktiprasthavikrayaḥ*.

^{313.} For *-krīyate* [*rī > r*]. Cf. Skt(N) § 249(4): *candanam kāsthārghena samīkriyamānam*; BAK 93, v. 91cd: *samīkṛtāni dṛṣṭāni kudārūni ca candanaiḥ*.

^{314.} For *āramah* [drop of *visarga*].

^{315.} For *-sampannaḥ* [drop of *visarga*].

^{316.} For *-bhir* or *-bhiḥ* [drop of *visarga*].

^{317.} Cf. Skt(N) § 249(6): *āramam puṣpaphalasampannam adattadāyibhir apahriyamānam*; BAK 93, v. 94ab: *ramyapuṣpaphalārāmas caurair api viluṅṭhitaḥ*. Fifth dream in Tib. and Gilgit text is related to ‘garden, grove’; in Skt(N) fifth one is related to ‘elephant’. BAK has another different order. Namely, Tib./G § 83(5) = Skt(N) § 249(6) = BAK v. 94ab(9); Tib./G § 83(6) = Skt(N) § 249(5) = BAK v. 92ab(5), see Iwamoto 1968: 199–208; 1968b: 205–212.

^{318.} *kaḍabha < kalabha* “a young elephant,” see BHSG § 2.46; cf. Skt(N) § 249(5): *gandhahastinam kalabhair vitrāsyamānam*; BAK 93, v. 92ab: *kalabhena mahāhastī samāhūtas tathāhave*; Tib.: *glang po che phru gu*. Yaśomitra, *Vyākhyā*, p. 278, 5: *kalabhair gandhahastinas trāsyante*.

^{319.} For *-hastir* or *-hastiḥ* [drop of *visarga*].

- 5 rkaṭa³²⁰ parām³²¹ anulīpati [Tib. § 83(8)] markāṭasya rājābhiṣekaṃ paśyati³²² [Tib. § 83(9)] paṭo aṣṭādaśabhir janai³²³ kaḍhyate na ca phuṭati³²⁴ [Tib. § 83(10)] mahājanakāyaś cekadeśe³²⁵
- 6 sannipatyā kalahabhaṇḍanavīgrahavivādenāti{nāti}nāma .. +³²⁶ [Tib. § 84] [t]. ta³²⁷ sa rājā pratibuddho bhītas trasta³²⁸ saṃvigna³²⁹ mā me rāj[y].³³⁰

166 verso, Ser. no. 59a; FE 3246.

- 1 cyutir bhaviṣyati jīvitasya cā³³¹ antarāya [ten]. [v]. [nā]dhyāyikā³³² nimit[ta]j[ñ]ā[s ca] brāhmaṇā sannipātītā³³³ teṣā³³⁴ svapn. .. [n]. vedit. [n].³³⁵ [Tib. § 85] [t].³³⁶
- 2 ca kāṃcanamālāyā³³⁷ vidviṣṭā³³⁸ te kathayaṃti yajñaṃ [te] yaṣṭavyaṃ yaś ca te sarvapr[i]yo bhavati tasya³³⁹ hr̥dayena agniṃ hotavyaṃ³⁴⁰ tata³⁴¹ sa rā
- 3 jā saṃvignaś cintayati sarvapriyā me ○ kāṃcanamālā{yā}³⁴² [Tib. § 86] tayā śrutam sā viśāradā rājñā³⁴³ sakāśam upasaṃkrāntā upasaṃ
- 4 kramya kathayati deva sūrye udite ki³⁴⁴ ○ dīpena prayojanaṃ eṣa bhagavāṃ³⁴⁵ kāśyapa³⁴⁶ samyksam̐buddha riṣivadane³⁴⁷ viharati mrgadā

³²⁰. For *markāṭaḥ* [drop of *visarga*].

³²¹. For *parān*. Cf. Skt(N) § 249(7): *aśucinā mraṅkṣito markāṭaḥ parān upalimpyamānaḥ*; BAK 93, v. 92cd: *parān aśucilīptāṅgaḥ pralimban viplutaḥ kapiḥ*.

³²². Cf. Skt(N) § 249(8): *markāṭasya rājyābhiṣekaḥ*; BAK 93, v. 93ab: *sphītarājyāṃ abhiṣiktaś ca kucāpala-nidhiḥ kapiḥ*.

³²³. For *janaiḥ* [drop of *visarga*].

³²⁴. Cf. Skt(N) § 249(9): *paṭo 'ṣṭādaśabhir janair ākr̥ṣyate, na sūryate*; BAK 93, v. 93cd: *paṭo 'ṣṭādaśabhiḥ kṛṣṭaḥ puruṣair apy asaṃkṣayaḥ*.

³²⁵. For *caikadeśe* [*ai > e*].

³²⁶. Read *-nāma(yati /)*, see Ms A, 32v1. Cf. Skt(N) § 249(10): *mahājanakāyaś caikatra saṃnipatyā kalahabhaṇḍanavīgrahavivāde nātināmayati*; BAK 93, v. 94cd: *dveṣopahāsakalahāsaktaś ca vipulo janaḥ*.

³²⁷. For *[t](a)taḥ*.

³²⁸. For *trastaḥ* [drop of *visarga*].

³²⁹. For *saṃvignaḥ* [drop of *visarga*] or *-saṃvigno*.

³³⁰. Read *rāj[y](āc)*. Cf. Skt(N) § 250: *taṃ dr̥ṣṭvā ca punar bhītaś trastaś cintayati: mā me ito nidānaṃ rājyāc cyutir bhaviṣyati jīvitasya cāntarāya iti*.

³³¹. A scribal error for *ca*.

³³². Read *[ten](a s)[v](ap)[nā]dhyāyikā*, see Ms A, 32v2: *tena svapnakādhyāyikā*. Cf. Skt(N) § 251: *tato rājñā svapnādhyāyavido brāhmaṇān āhūya svapnān niveditavān*.

³³³. For *saṃnipātītāḥ* [drop of *visarga*].

³³⁴. For *teṣāṃ* [drop of *anusvāra*].

³³⁵. Read *svapn(āni) [n](i)vedit(ā)[n](i /)*, see Ms A, 32v2.

³³⁶. Read *[t](e)*.

³³⁷. For *-mālāyāḥ* [drop of *visarga*].

³³⁸. For *vidviṣṭāḥ* [drop of *visarga*].

³³⁹. Ms A, 32v3: *śatasya*. Groth (p. 84): “Mit hundert Herzen ist Agni zu opfern!”

³⁴⁰. Ms A, 32v3: *hr̥dayena agniḥ hotavyāṃ* (→ *hotavyaḥ*). Cf. Skt(N) § 252: *te Kāñcanamālāṃ dr̥ṣṭvā kathayanti: rājan, yā te sarvajanapriyā tasyā rudhireṇa yajño yastavyaḥ, antrair nagaraṃ veṣṭavyaṃ ...*

³⁴¹. For *tataḥ* [drop of *visarga*].

³⁴². Cf. Skt(N) § 253: *rājñā saṃlakṣayati: sarvajanapriyā me Kāñcanamālā ...*

³⁴³. For *rājñāḥ* [drop of *visarga*].

³⁴⁴. For *kīṃ* [drop of *anusvāra*].

³⁴⁵. For *bhagavān* [*anusvāra* for class nasal].

³⁴⁶. For *kāśyapaḥ* [drop of *visarga*].

- 5 ve tam upasaṃkramya pṛccha yadā³⁴⁸ te bhagavāṃ³⁴⁹ vyākaroṭi + + .[v]. m³⁵⁰ dhāraya [Tib. § 87] atha kṛkī rājā vārāṇasyāṃ nagare ghaṃtām udghoṣi[ta]vān*
- 6 eṣo (')haṃ bhagavatsakāśaṃm upasaṃkram[āmi] so (')nekaśatasahasraparivāra³⁵¹ sārđhaṃ tayā kāṃcanamālayā yena bhagavāṃs [t]enopasaṃ³⁵²

167 recto, Ser. no. 59a; FE 3247.

- 1 [k]rānta upasaṃkramya bhagavataḥ [p]ādau ś[i]ra[itv]ā³⁵³ bhagavataḥ purato niṣaṇṇo dharmasraṇāyā • [Tib. § 88] yāvad rājā kṛkī utthāyāsanā³⁵⁴
- 2 [y]ena bhagavāṃs tenāṃjalim praṇāmya bhagavantam etad avocat* iha mayā bhagavaṃn ekarātryā³⁵⁵ daśasvapnā dṛṣṭā³⁵⁶ pūrvavat*³⁵⁷ tan me bhagavāṃ³⁵⁸
- 3 [v]yākuruṣva svapnaphalaṃ ihāhaṃ bhagavaṃn adrākṣaṃ ha[s]ti[nā]gaṃ vātāyanena nirgacchantam tasya paśyata³⁵⁹ puchaṭo³⁶⁰ lagna³⁶¹ [Tib. § 89] bhagavān āha •
- 4 mā bhair mahārāja na te rājyā³⁶² cyutiḥ bhaviṣyati nāpi .[ī] + + ..[ā]ntarāyā³⁶³ [Tib. § 90] api ca mahārāja bhaviṣyati varṣaśatāyūṣi pra
- 5 {pra}jāyāṃ śākyamu – – –³⁶⁴ nir nāma [s]a = myaksambuddha³⁶⁵ tas[y]. + + + .[ā]le³⁶⁶ śrāvakā bhaviṣyanti abhāvitakāyā abhāvita

^{347.} For *rṣivadane* [r- > ri, BHSG § 3.94].

^{348.} Ms A, 32v5: *yathā* = Skt(N) § 254.

^{349.} For *bhagavān* [*anusvāra* for class nasal].

^{350.} Read (*tathā t*)[v](a)m, see Ms A, 32v5. Cf. Skt(N) § 254: ... *sā kathayati: eṣa Bhagavān Kāśyapah samyaksambuddho bārāṇasīm upaniśritya viharati rṣivadane mrgadāve, tam Bhagavantam gatvā pṛcchatha. yathā te Bhagavān vyākaroṭi tathaiṣam dhāraya.*

^{351.} For *-parivārah* [drop of *visarga*].

^{352.} Cf. Skt(N) § 255: *tato rājā mahatā śrīsamudāyena Kāñcanamālayā sārđhaṃ Barāṇasyā nirgatya yena Bhagavāṃs tenopasaṃkrāntaḥ, upasaṃkramya bhagavataḥ pādaḥ śirasā vanditvaikānte niṣannaḥ, kāñcanamālāpi, anyāni ca brāhmaṇagrhapatiśatasahasrāni.*

^{353.} Read *ś[i]ra(sāvand)[itv]ā*, cf. Ms A, 32v6–33r1: *pādavandahaṃ kṛtvā*. Cf. Skt(N) § 255: ... *pādaḥ śirasā vanditvaikānte niṣannaḥ ...*

^{354.} Read *-āsanā(d)* [*a*-stem, Ab. sg. -ā < -āt, BHSG § 8.46?].

^{355.} For *ekarātryāṃ* [drop of *anusvāra*].

^{356.} Read *dṛṣṭvā*.

^{357.} Ms A, 33r2 reads: *pūrvāntan me* (“(its) past [story]?”).

^{358.} For *bhagavan* [2. sg. Voc.].

^{359.} For *paśyataḥ* [drop of *visarga*].

^{360.} A vowel sign -o of *cho* is cancelled.

^{361.} For *lagnaḥ* [drop of *visarga*].

^{362.} For *rājyāc* [-c cy- > -° cy-].

^{363.} Here a part of folio having approximately three *akṣaras* is peeled off; read (j)[ī](vitasya)[ā]ntarāyah. Cf. Skt(N) § 258: *Bhagavān āha: mā bhaiṣis tvam, mahārāja, na tavetonidānaṃ rājyāc cyutir bhaviṣyati jīvitasya cāntarāyah ...*

^{364.} Signs for fulfilling a space but not for avoidance of nots.

^{365.} For *-buddhaḥ* [drop of *visarga*].

^{366.} Here a part of folio having approximately four *akṣaras* is peeled off; read *tasy(a paścime k)[ā]le*, see Ms A, 33r4.

6 śīlā abhāvitacittā abhāvitapraj[ñ]ā³⁶⁷ te [bam] =³⁶⁸ [dh]. .. rga + [p]. + + + + [ṣ]..m .[i]³⁶⁹
te .ihāreṣu gr̥ha ..m̐jñā³⁷⁰

167 verso, Ser. no. 59a; FE 3248.

- 1 cittam upasthāpayiṣyamti tasyaitat pūrvanimitta³⁷¹ [Tib. § 91] ya³⁷² ttam³⁷³ adrākṣī³⁷⁴ tr̥ṣita-
sya paśyataḥ kūpaṃ dhāvantaṃ sārḍhavihārya³⁷⁵
- 2 nte vāsināṃ gr̥hiṇāṃ ca dharmam deśayiṣyamti teṣāṃ śrotukāmatā {m} na samsthāsyati³⁷⁶
[Tib. § 92] ya³⁷⁷ tvam mahārāja svapnam adrākṣī³⁷⁸ saktuprasthe .. + +³⁷⁹
- 3 prastho vikrāyamtaṃ tasyaiva śrāvakā bha○viṣyati³⁸⁰ ye saktuprasthasyārthāya indriya-
bodhyaṃgaratnāni³⁸¹ prakāśayiṣyamti³⁸² • [Tib. § 93] [y]. + +³⁸³
- 4 pnam adrākṣī³⁸⁴ candanaṃ kāṣṭhārgheṇa vikrī○yamānaṃ³⁸⁵ tasyaiva śrāvakā bhaviṣyamti
ye tīrthavacanani³⁸⁶ gr̥hya buddhavacanena samā[n].³⁸⁷

³⁶⁷. For *-praj[ñ]āḥ* [drop of *visarga*] or *-praj[ñ]ās*.

³⁶⁸. A space for avoidance of knot.

³⁶⁹. Here a part of folio having approximately five/six *akṣaras* is peeled off; read *[bamdh](uva)rga(m a)[p](ahāya pravrajī)[ṣ](ya)m(t)[i]*, see Ms A, 33r4–5.

³⁷⁰. Read *(v)ihāreṣu gr̥ha(sa)m̐jñā*. After this, a space is left open (approximately 7 *akṣaras*’ space) but context is not harmed.

³⁷¹. For *-nitmittaṃ* [drop of *anusvāra*]. Cf. Skt(N) § 258 (1): ... *yat tvam, mahārāja, svapnam adrākṣī; vātāyanena hastī nirgacchan puccho lagna iti, bhaviṣyaty anāgate ’dhvani varsāsatāyusi prajāyām śākyamunir nāma tathāgato ’rhan samyaksambuddhaḥ, sa sakalaṃ buddhakāryaṃ kṛtvendhanakṣayād ivāgnir anupadhi-śeṣe nirvānadhātau parinirvāsyatīti. tasya parinirvṛtasya paścime kāle aśrāddhā brāhmaṇagrhapatayas, te rudanto ’śrumukhān bandhūn utsrjya pravrajya vihāreṣu gr̥hasam̐jñāṃ utpādayisyanti, tasyaitat pūrvanimittam;* BAK 93, vv. 96–98: *śatāyusi jane śāstā śāntaḥ śākyamunir jinaḥ / bhaviṣyaty amṛtāmbhodhiḥ sa drṣṭaḥ kuñjaras tvayā // 96 // tasyāpi paścime kāle śrāvakāḥ kalisamśrayāt / tyaktaśīlaguṇācārā bhaviṣyanti saviplavāḥ // 97 // apakvālpavivekānāṃ balāt te gr̥havāsināṃ / svayaṃ sevāṃ samālambya kariṣyanti eva deśanāṃ // 98 //*

³⁷². For *yat*; there is space for avoidance of knot after *akṣara ya*.

³⁷³. A scribal error for *tvam*.

³⁷⁴. For *adrākṣīḥ* [drop of *visarga*] or *adrākṣīs*.

³⁷⁵. After this, a space for approximately nine letters is left open but this does not harm the context.

³⁷⁶. Cf. Skt(N) § 258 (2): *yat tvam punaḥ svapnam adrākṣīs, tr̥ṣitasya prṣṭhataḥ kūpo dhāvati, tasyaiva śrāvakā dharmam deśayiṣyanti śraddhānāṃ gr̥hapatīnāṃ, te sa tr̥ṣṇā eva prakramiṣyanti, tasyaitat pūrvanimittam;* BAK 93, v. 99: *arthanīyo ’rthibhāvena yasmāt sevāsu dhāvati / tr̥ṣitasya vrajan paścāt kūpas tasmād vilokitaḥ //*

³⁷⁷. For *yat*.

³⁷⁸. For *adrākṣīḥ* [drop of *visarga*].

³⁷⁹. Read *-prasthe(na mukta)-*, see Ms A, 33r6.

³⁸⁰. A scribal error for *bhaviṣyanti*.

³⁸¹. Ms A, 33v1: *indriyabalabodhyaṃga-*.

³⁸². Cf. Skt(N) § 258 (3): *yat tvam svapnam adrākṣīs, muktāprasthena śaktuprastham krīyamānam iti, tasyaiva śrāvakāḥ śaktuprasthasya hetor indriyabalabodhyaṅgāni samprakāśayiṣyanti, tasyaitat pūrvanimittam;* BAK 93, v. 100: *te kariṣyanti lobhāndhaḥ saṃmohopahatāḥ param / bodhyaṅgamuktāprasthasya śaktuprasthena vikrayam //*

³⁸³. Read *[y](at tvam sva)pnam*.

³⁸⁴. For *adrākṣīḥ* [drop of *visarga*] or *adrākṣīs*.

³⁸⁵. Ms A: *vikrāyamānaṃ* (33v1). Cf. BHSD. s.v. *vikrāyati* and BHSG § 37.39: “... It seems to have existed in AMg., which records a present passive pple. *vikkāyamāna* ‘being sold’.”

³⁸⁶. A scribal error for *-vacanāni*, see Ms A, 33v2.

³⁸⁷. For *samā[n](tī)-*, see Ms A, 33v2.

- 5 kariṣyaṃti³⁸⁸ [Tib. § 95]³⁸⁹ ya³⁹⁰ tvaṃ svapnam adrākṣī³⁹¹ kaḍabhena gaṃdhahastir
vitrāsyate tasyaiva śrāvakā bhaviṣyaṃti duḥśīlā pāpadharmā ye ca bhikṣava³⁹² śīlava
6 nta³⁹³ kalyāṇadharmāṇas te tām paribhaviṣyaṃti³⁹⁴ • [Tib. § 97]³⁹⁵ ya³⁹⁶ tvaṃ svapnam
adrākṣī³⁹⁷ markatasya rājābhīṣeko bhaviṣyati³⁹⁸ • [Tib. § 98] ya³⁹⁹ tvaṃ svapnam adrākīd
aṣṭ[ā]⁴⁰⁰

168 recto, Srinagar Collection. A86.3. Identified by Ch. Tripāthī; first transliteration by K. Wille; checked by N. Kudo.

- a /// [# Tib. § 100] .. [dh]. [m]. [c]. krapravarttit.[h k]. .. + + + [y]ā [c]. + + + +⁴⁰¹ ///
b /// [# Tib. § 101] yā sā kām[c]anamālā eṣā eva sumāgadhā [t]. .. +⁴⁰² ///
c /// [# Tib. § 102] + + + [n]. ṃ [s].ṃ .eho jā⁴⁰³ b[u]ddh[a]ṃ bhagavantam pṛcchamti kim
bha[d]. [n]t.⁴⁰⁴ ///

³⁸⁸. Cf. Skt(N) § 258 (4): *yat tvaṃ svapnam adrākṣīś, candanam kāsthārgghena samīkriyamānam, tasyaiva śrāvakās taṃ tīrthikavākyam anugrhya saddharmeṇa samīkarīṣyanti, tasyaitat pūrvanimittam*; BAK 93, v. 101: *tīrthavākyakudārūṇi buddhabhāṣitacandanaiḥ / sāmyam āpādayīṣyanti te maugdhyād aviśeṣiṇaḥ //*

³⁸⁹. In Ms A, a passage corresponding to Tib. § 94 (fifth dream ‘stealing of flowers and fruits by robber from a garden’) is found only after § 99 (34r1–3). Ms C also skips this section here so that it is possible to assume that Ms C might have been copied from Ms A. Unfortunately, since folio 168 of Ms C (in the Srinagar Collection!) is very fragmentary, we cannot determine whether § 94 is described after § 99 as is found in Ms A. Interestingly, in the BAK § 93, a text corresponding to the fifth dream is placed before the tenth dream (v. 94ab and its interpretation, v. 105ab). What is common both to the Gilgit text and the BAK is that *ārāma*-dream is not narrated after *candana*-dream.

³⁹⁰. For *yat*.

³⁹¹. For *adrākṣīḥ*, cf. BHS § 25.5: “... the aorist, where the MIndic endings *e*, *i*, *ī*, and even the Sanskritized *et*, *īt*, are used very commonly as 1 and 2 sg. and 3 pl. ...” A ligature *tka* is misread/mistranscribed form *-hka-* (*jihvamūlīya*)?

³⁹². For *bhikṣavaḥ* [drop of *visarga*].

³⁹³. For *-vantaḥ* [drop of *visarga*].

³⁹⁴. Ms C: *paribhaviṣyaṃti* “surpass”; Ms A: *parivadiṣyaṃti* “accuse”; Skt(N): *niṣkāśayīṣyanti* “expel.” Cf. Skt(N) § 258 (5): *yat tvaṃ svapnam adrākṣīś, gandhahastī kalabhair vitrāsyata iti, tasyaiva śrāvakā asaṃyatās te śīlavanto bhikṣūn niṣkāśayīṣyanti, tasyaitat pūrvanimittam*; BAK 93, v. 102: *kvacid bhadraṃ samāsādyā vinītaṃ bhikṣukuñjaram / duḥśīlakalabho bhikṣuḥ spardhayā dhik kariṣyati //*

³⁹⁵. Ms C does not have a passage corresponding to Tib. § 96 here; it is uncertain whether it might have the passage in different order.

³⁹⁶. For *yat*.

³⁹⁷. For *adrākṣīḥ* [drop of *visarga*] or *adrākṣīś*.

³⁹⁸. In this section of Ms C, a part of interpretation is omitted; see Ms A: *markatasya rājābhīṣekaṃ tasmim sama(ye) paṇḍakasya rājābhīṣeko bhaviṣyati*. Cf. Skt(N) § 258 (8): *yat tvaṃ svapnam adrākṣīś, markatasya rājābhīṣekah, tasmim samaye vikalendriyā api rājāno bhaviṣyanti, tasyaitat pūrvanimittam*; BAK 93, v. 104ab: *ṣaṇḍakasyābhīṣekāś ca bhaviṣyati kaper iva*.

³⁹⁹. For *yat*.

⁴⁰⁰. Read *aṣṭā(daśabhir janaiḥ paṭaḥ kadhyate na ca phuṭati / tasyaiva śāsanam aṣṭādaśākāraṃ idam gamīṣyati)*, see 166r5 above and Ms A, 33v5. Cf. Skt(N) § 258 (9): *yat tvaṃ svapnam adrākṣīḥ, paṭo 'stādaśabhir janair ākrīṣyate na ca śīryata iti, tasya parinirvṛtasya śāsanam aṣṭādaśabhedabhinnam bhaviṣyati, na ca śakyati vimukṭipataṃ pāṭayitum, tasyaitat pūrvanimittam*; BAK 93, v. 104cd: *sambuddhaśāsanapaṭam kṛṣyamāṇam na namṣyati*.

⁴⁰¹. Read *[dh](ar)[m](a)[c](a)krapravarttit(a)[h k](āñcanamālā)[y]ā(h) [c](a) (mokṣabhāgīyāni kuśalamūlāni ropitāni /)*, see Ms A, 34r4–5.

⁴⁰². Read *[t](adāpy anayā)*, see Ms A, 34r5–6; cf. Kudo 2016: 342, fn. 165. This is a typical phrase of identification of the past and present personage in *avadāna* texts. Cf. Skt(N) § 261: *kiṃ manyadhve, bhikṣavaḥ yāsau kāñcanamālā iyam eva sā sumāgadheti*.

⁴⁰³. Read *(bhikṣū)[n](ā)ṃ [s](a)ṃ[d]eho jā<to>*, see Ms A, 34r6.

⁴⁰⁴. Read *bha[d](a)[n]t(a karma yena sā kāñcanamālayā)*, see Ms A, 34r6–v1. Cf. Skt(N) § 262: *bhikṣavaḥ*

d /// + + + + + [# Tib. § 103] + + + + + va karmāṇi k[ṛ]tāni⁴⁰⁵ ///

(Verso side of fol. 168 is not available)

End of all extant manuscripts

CONVENTIONS:

- () restored *akṣara*(s)
[] damaged *akṣara*(s)
< > omitted (part of) *akṣara*(s)
{ } superfluous *akṣara*(s)
{ { } } erased *akṣara*(s)
« » interlinear insertion
+ one lost *akṣara*
.. one illegible *akṣara*
. illegible part of an *akṣara*
* *virāma*
, *avagraha*
• dot-*daṇḍa*
= space for avoidance of knots

ABBREVIATIONS:

BAK = Kṣemendra, *Bodhisattvāvadānakalpalatā*, see Vaidya.

BHSD(G) = F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; Reprint: Delhi, ²1970: Motilal Banarsidass.

Divy. = Divyāvadāna, see Cowell/Neil.

FE = Facsimile edition see GBM.

FE1 = GBM 1959–74 edition.

FE2 = GBM 1995 edition.

GBM = *Gilgit Buddhist Manuscripts*, see Raghu Vira and Lokesh Chandra.

GMNAI = *Gilgit Manuscripts in the National Archives of India. Facsimile Edition*.

Mv = *Mahāvastu*, see Senart.

MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford.

SBV = *Saṅghabhedavastu*, see Gnoli.

Skt (N) = Sanskrit text of the *Sumāgadhā-avadāna* edited by Iwamoto on the basis of the Nepalese manuscripts [Iwamoto 1968: 7–44 (= 岩本 1968b: Appendix), 45–82 (critical apparatus)]

SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*

Tib. = Tibetan text of the *Sumāgadhā-avadāna* edited by Iwamoto on the basis of the Lhasa Kanjur [Iwamoto 1964, 1968: 111–130 (= 岩本 1968b: Appendix)]

Vyākhyā = *Abhidharmakośa-vyākhyā*, see Wogihara.

BIBLIOGRAPHY:

Cowell, E.B. and R. A. Neil

1886 *Divyāvadāna. A Collection of Early Buddhist Legends*, Cambridge: The Cambridge University Press.

Dhammadinnā. (Giuliana Martini)

2016 “From a Liberated One to a Liberated One: An avadāna Quotation in the *Abhidharmakośopāyikā-ṭīkā*,” in: *Dharma Drum Journal of Buddhist Studies* 19, 63–92.

samśayajātāḥ sarvasamśayacchettāraṃ buddham bhagavantam papracchuh: kim bhadanta kāñcanamālayā karma kṛtaṃ ...

⁴⁰⁵. Read (*bhagavān āha • anayai*)*va karmāṇi k[ṛ]tāni*, see Ms A, 34v1. Cf. Skt(N) § 263: ... *kāñcanamālayaiva, bhikṣavaḥ, karmāṇi kṛtāni upacitāni ...*

Gnoli, R.

1978 *The Gilgit Manuscript of the Saṅghabhedavastu. Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*. Part II. Serie Orientale Roma, 49. Roma.

Görtz, Markus

1993 *Die Legende von Sumāgadhā. Bearbeitung und Übersetzung von zwei indischen und einer tibetischen Fassung. Dem Fachbereich II (Aussereuropäische Sprachen und Kulturen) der Philipps-Universität Marburg asl schriftliche Hausarbeit zur Magisterprüfung im Fachgebiet Indologie eingereicht von Markus Görtz, Marburg*. [unpublished]

Groth, Uwe

1981 *Gilgit-Fragmente der Sumāgadhā- und Sucandra-Avadāna. herausgegeben, übersetzt und kommentiert. Schriftl. Hausarbeit dem Fachbereich Altertumswissenschaften der Freien Universität Berlin am 2. März 1981 zur Erlangung des Magistergrades vorgelegt von Uwe Groth, Berlin (West)*. [unpublished]

1989 “«Десять снов царя Крикина». Фрагменты неопубликованной рукописи «Сумагадаха-Аваданы» из Гильгита,” *Буддизм: история и культура*, «Наука», Главная редакция восточной литературы, 84–91. [“«Desiat’ snov tsria Krikina». Fragmenty neopublikovannoy rukopisi “Sumagadkha-Avadany” iz Gil’gita,” *Buddizm: istoriya i kul’tura*, Moscow: «Nauka», Glavnaia redaktsiia vostochnoy literatury]. (“The Nine Dreams of King Krikin.” Fragments of the Unpublished *Sumāgadhā-Avadāna* from Gilgit”).

Hiraoka Satoshi 平岡 聡

2002 『説話の考古学: インド佛教説話に秘められた思想』大蔵出版 (*Setsuwa no kōkogaku: Indo bukkū setsuwa ni himerareta shisō*, Tokyo: Daizō Shuppan).

Honjō Yoshifumi 本庄 良文

2014. 『俱舍論註 ウパーイカーの研究・訳註篇』上・下, 東京: 大蔵出版 (*Kusharonchū Upayika no kenkyū* [= *Annotated Japanese translation of Abhidharma-Upāyikā*], 2 vols., Tokyo: Daizō Shuppan).

Iwamoto Yutaka 岩本 裕

1959 “The *Sumāgadhāvadāna*, a Buddhist Legend. Part I: Revised Sanskrit Text,” in: *Tokai Daigaku Bungakubu Kiyō* 1, 1–51 (『東海大学文学部紀要』第1号)

1964 “Die tibetische Version des *Sumāgadhāvadāna*,” in: *Acta Asiatica* 7, 1-19.

1968 *Sumāgadhāvadāna, Eine buddhistische Legende im Sanskrit. (Zwei Versionen des Sanskrittextes, mit der tibetischen Version und der vollständigen englischen Bearbeitung der vierten chinesischen Version, nebst der textgeschichtlichen Betrachtung.)* neubearbeitet herausgegeben, Kyoto: Hōzōkan.

1968b 『スマーガダー＝アヴァダーナ研究』(仏教説話研究第5巻), 法蔵館 [新版, 1979年, 開明書院] (*Sumāgadhā-avadāna Kenkyū*. Kyoto: Hōzōkan; new ed. 1979, Tokyo: Kaimeishoin).

Kudo Noriyuki 工藤 順之

2014 “Brief Communication: Newly Identified Folios in the *Gilgit Buddhist Manuscripts*,” in: *Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2013*, vol. XVII, pp. 517–8.

2014b 「ギルギット本『スマーガダー・アヴァダーナ』について」『印度学仏教学研究』63-1, pp. 357–351(L) [(196)–(202)].

(“Gilgit Version of the *Sumāgadhā-avadāna*,” in: *Indogaku Bukkyōgaku Kenkyū* [= *Journal of Indian and Buddhist Studies*], 63-1, pp. 357–351(L) [(196)–(202)]).

2016 「『スマーガダー・アヴァダーナ』ギルギット写本(1): 写本A」『創価大学・国際仏教学高等研究所・年報』第19号, 319–344.

(“Gilgit Manuscripts of the *Sumāgadhā-avadāna* (1): Manuscript A,” in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2015*, vol. XIX (2016): 319–344).

2017 *Gilgit Manuscripts in the National Archives of India. Facsimile Edition*. vol. III. *Avadānas and Miscellaneous Texts*. New Delhi/Tokyo: The National Archives of India and The International Research Institute for Advanced Buddhology, Soka University.

Matsumura Hisashi, 松村恒.

1988 *The Mahāsudarśanāvadāna and the Mahāsudarśanasūtra*. Bibliotheca Indo-Buddhica No. 47. Delhi: Sri Satguru Publications.

Raghu Vira and Lokesh Chandra

1959-74 *Gilgit Buddhist Manuscripts (Facsimile Edition)*. Śāta-Piṭaka Series Volume 10, parts 1–10, Delhi: The International Academy of India. [= FE1]

- 1995 (reprinted as:) *Gilgit Buddhist Manuscripts, revised and enlarged compact facsimile edition*. Bibliotheca Indo-Buddhica Series 150, 151, 152, Delhi 1995 in three volumes.) [= FE2]
- Senart, Émile.
- 1890-97 *Le Mahāvastu. Texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire*. 3 tomes. Paris (rep. Meicho Fukyūkai, 1977).
- Speyer, Jacob Samuel
- 1902–09 *Avadānaçataka, a century of edifying tales belonging to the Hīnayāna*. Bibliotheca Buddhica 3, 2 vols. St. Petersburg.
- Tokiwai Tsurumatsu (常磐井鶴松) or Tokiwai Gyōyū (常磐井堯猷)
- 1898 *Studien zum Sumāgadhāvadāna. Einleitung zu einer mit Professor Leumann vorbereiteten Ausgabe nebst Übersetzung der chinesischen Bearbeitungen*. Darmstadt.
- Vaidya, P. L.
- 1959 *Avadāna-kalpalatā of Kṣemendra*, (second edition by Sridhar Tripathi, 1989), Buddhist Sanskrit Texts 22, 23, Darbhanga: The Mithila Institute.
- Wogihara Unrai.
- 1932–36 *Sphuṭārthā Abhidharmakośa Vyākhyā*. 2 vols, Tokyo: The Pub. Association of Abhidharmakośavyākhyā, [rep. in one volume].

<Keyowrds: *Sumāgadhā-avadāna*, Gilgit manuscripts, Srinagar Collection, Yutaka Iwamoto>