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国際仏教学高等研究所
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平成31年度／令和元年
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at Soka University

for the Academic Year 2019

Volume XXIII

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The International Research Institute for Advanced Buddhism
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The *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (ARIRIAB), published annually since 1997, contains papers on a wide range of Buddhist studies, from philological research on Buddhist texts and manuscripts in various languages to studies on Buddhist art and archaeological finds. Also, by publishing and introducing newly-discovered manuscripts and artefacts, we aim to make them available to a wider public so as to foster further research.

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The *Mahāvastu*. A New Edition. Vol. II

Ed. by Katarzyna MARCINIAK. *BIBLIOTHECA PHILOLOGICA ET PHILOSOPHICA BUDDHICA* vol. XIV, 2.

Contents of Back Issues [*BPPB*, *StPSF*, *GMNAI*]

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Brief Communication:
A Newly Identified Sanskrit Manuscript of the *Karmavibhaṅga*
in the Cambridge University Library

While editing this volume, Dr. Péter-Dániel Szántó (Leiden) kindly informed me that one of the manuscripts preserved at the Cambridge University Library transmits the *Karmavibhaṅga* (KV), or more precisely a version thereof. He identified this manuscript early in 2014 and has already finished the transcription of it in May of the same year.

Based on this information, I checked this manuscript on the website of the Cambridge University Library and with the help of Dr. Szántó's preliminary transcription, I myself could confirm this as a newly identified manuscript of the KV.

According to the information of the Cambridge University Library, the details are as follows (extracted from the website) (<http://cudl.lib.cam.ac.uk/search?fileID=&keyword=MS.%20Or.157.3&page=1&x=0&y=0>; last access: 18, Feb., 2020):

Unidentified (MS Or. 157.3)

- **Origin Place:** Nepal
- **Extent:** 11 ff.
- **Material:** Palm leaf.
- **Condition:** Incomplete, in good condition (somewhat worm-eaten, especially on the right side).
- **Script:** Nepālākṣarā in black ink.
- **Foliation:** 1. Original: Nepālākṣara numerals, mid-right margin, verso.
- **Provenance:** Bought by Prof. C. Bendall in 1898–1899.

This manuscript (hereafter, ‘Cam.Ms.’) has totally eleven folios (nos. 10, 30–39); folio no. 10 corresponds to the middle part of the *uddeśa* enumerating the section-headings 37–51 but in a different order (Lévi 31.1–15; Kudo 2004: 30–33) and folios 30–39 correspond to KV §§ 63–80. However, the order of the sections and the contents of the merits (*anuśamsā*) brought by each donation are different. As I previously discussed, there are at least two textual recensions which might reflect origins from different Buddhist schools. One is a recension of the Saṃmitīyas transmitted by MS(A) and (B); the other is the Sarvāstivādins’ one which is represented by MS(C) [two folios appended in the same bundle of MS(B)] and probably by the fragments of the Schøyen Collection as well.¹ The most remarkable difference of those two recensions is the presence/absence of the illustrative stories quoted from other Buddhist texts such as sūtras, *avadānas*, and so on. The former recension contains the stories almost every sections and the latter does not.

This ‘Cam.Ms.’ does not have any illustrative stories; in some cases, the sections which are available neither in MS(A) nor (B) are contained both in MS(C) and ‘Cam.Ms.’ It is plausible to say that these two belong to the same recension.

¹ See Kudo 2005 (「サンスクリット本『カルマ・ヴィバング』テキスト形成の一考察」『印度學佛教學研究』53-2: 871–866(L) [“The Textual History of the Sanskrit *Karmavibhaṅga*,” in: *Journal of Indian and Buddhist Studies* 53-2]) and 2018 (「『カルマ・ヴィバング』サンスクリット写本：「スコイエン・コレクション」断片」『創価大学・国際仏教学高等研究所・年報』21: 491–508 [“Newly identified Sanskrit Fragments of the *Karmavibhaṅga* in the Schøyen Collection,” in: *ARIRIAB* XXI]). As to MS(C), see Takamichi Fukita 1990 (“Sanskrit Fragments of the *Karmavibhaṅga* Corresponding to the Canonical Tibetan and Chinese Translations,” in: *The Bukkyō Bunka Kenkyūsho Nenpō* 7/8, 1–21), esp. pp. 9–11 and fn. 54–59 and Kudo 2004: 217–224.

Due to a limit of time and space, I quote two parallel passages which show the similarity of the text:

1) Parallel passages corresponding to the beginning of MS(C):

Cambridge Ms. (<i>variants are underlined</i>)	MS(C) [≠ KV, Ch-5; = Ch-6 §-87 [900b17-25]; Tib-1 § 90; Tib-2 § 73; Tib-3 § 69]
(36v5)bhogo bhavati abhigamanīyo bhavaty āśrayaṇīyaḥ daśasu dikṣūdāro <u>'sya yaśaḥ</u> kīrttiśabdaḥ śloko 'bhyudgacchati pūjyo (<u>bha</u>)[<u>va</u>](37r1)ti devamanuṣyāṇām yadbhūyasā mahādhano bhavati cakravarttirājyaṃ <u>pratilabhate</u> āyuṣmān* vajrakāyaśarīro <u>bhavat</u> [i] lakṣa(37r2)ṇānuvyāñjanopacitagātraḥ () svargeṣūpapadyate ○ kṣipraṇ ca parinirvāti ime 'ṣṭādaśānuśamsās tathāgata- cai[t]yapra;(37r3)tiṣṭhāpane 18	(1.1) + + + daśasu dhikṣu(→dikṣu) udāraḥ kīrttiḥ śabdaḥ śloko (')bhyudgacchati pūjyo devamanuṣyāṇām yadbhūyasā mahādhanā bhavati cakra(1.2)(varttirā)[jya]m anuprāpnoti āyuṣmān* vajrakāyaśarīraḥ lakṣaṇānuvyāñjanāpacitagātraḥ svargeṣūpapadyate kṣipraṇ ca parinirvāti ime 'ṣṭā(daśa)nuśamsās tathāgata- (1.3)(cai)tyapraṭiṣṭhāpane

2) After the section of “ten merits of fearlessness (*vaiśāradya*)” which is the last section of the corresponding KV, there is new section titled as “twenty merits by donating ‘*saddharma*’ (*saddharmapradāna*)”; after enumerating twenty merits the text describes the vows which wish to reborn in several worlds and heavens [here partly quoted]:

Cambridge Ms. (39v2–5)	MS(C) (2.7–4.5)
saced ākāṅkṣati kṣatriyamahāśālakuleṣū(39v3)papadyeya brāhmaṇamahāśālakuleṣūpapadyeya gr̥hapa;○timahāśālakuleṣūpapadyeya so (')sya praṇidhiḥ samṛdhyati 	saced ākāṅkṣati aho vatāhaṃ kṣatri(3.1)(yamahāśā)lakuleṣūpapadyeyeti < > so 'sya praṇidhiḥ samṛdhyati brāhmaṇamahāśālakuleṣūpapadyeyeti gr̥hapatimahāśālakule upapadyeyeti

In MS(C), this description is included in the section of “many merits by donating a shelter (*pratiśrayapradāna*).” The *saddharmapradāna*-section is only available in this ‘Cam.Ms.’

Last but not least, I would like to express my sincere thanks to Dr. Péter-Dániel Szántó once again who kindly informed me of the existence of this manuscript and shared his transcription with me. We will present the whole text of this manuscript at a later time.

Noriyuki KUDO

Abbreviations and Bibliography

Ch-5: *Fówéishōujiāzhǎngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者說業報差別經』 tr. by 瞿曇法智 (Gautama Dharmaprajña), [582 CE.] (T 80, vol. 1, 891a18–895b21).

Ch-6: *Fēnbíeshànèbàoyīngjīng* 『分別善惡報應經』 tr. by 天息災, [982–1000 CE.] (T 81, vol. 1, 895b26–901b19).

Tib1: C977, D338, N323, Q1005, Na#20.472[5];

Tib2: C978, D339, N324, Q1006, L213, S298, T295;

Tib3: N784 (783?), F186, F2-404, L202, S287, T284.

Kudo, Noriyuki. 2004. *The Karmavibhaṅga: Transliterations and Annotations of the Original Sanskrit Manuscripts from Nepal*. (BPPB VII). Tokyo: IRIAB, Soka University.

Lévi, Sylvain. 1932. *Mahākarmavibhaṅga (La Grande Classification des Actes) et Karmavibhaṅgapadeṣa (Discussion sur le Mahā Karmavibhaṅga), textes sanscrits rapportés du Nepal, édités et traduits avec les textes parallèles en sanscrit, en pali en tibétan, en chinois et en kutchéen*, Paris.

Conventions of the transliteration, see Kudo 2004.