

THREE NOTES ON THE SAṄGHABHEDAVASTU

I

On Serial No. 11 of the Gilgit Manuscripts, a report has been made by the present writer several times¹. The *Kūṭāgāra-sūtra* which occupies two and a half leaves out of three extant leaves of this Serial, ends in line four of the obverse of folio five. A text which immediately follows the *Kūṭāgāra-sūtra* has so far remained unidentified, and it is now with pleasure that I hereby present the identification of this text. This is the *Kṣāntivādy-avdāna*², which is

1. H. MATSUMURA, «Kodai kita-Indo no minshūbukkyō to shūkyō jissen rin-ri», *Nihon bukkyō-gakkaiu nenpō* 47 (1982), 18-19 cum n. 8; «Girugitto shahon bibōroku», *IBK XXXI-2* [62] (Mar. 1983), 854(130)-853(131); «The Stūpa Worship in Ancient Gilgit», *Journal of Central Asia* VIII-2 (Dec. 1985), 149; «Japanese Contributions to the Studies of the Gilgit Manuscripts» s.v. *Kūṭāgāraśtra* (in press). I have not found any reasons why the colophon which the manuscript itself gives should be regarded as wrong, as stated in ZDMG 130 (1980), p. *25*. Its edition together with a related text will appear soon.

2. Besides the *Saṅghabhedavastu*, a story of Kṣāntivādin is narrated in various literature. Although a list of various versions of Kṣāntivādin's story has been published by some scholars (e.g. A. ATTENHOFER, «Parallelen zum Kṣāntivādjātaka», *Fs E. Kuhn* (Breslau, 1916), 353-6; Chavanne (see [IV]), R. HIKATA, *Honjōkyō rui shōgō zenpyō* (Tokyo, 1954; 2nd ed. 1978), 104; LAMOTTE (see [XIII]), the following list may not be superfluous. [I] Mahāvastu, ed. É. SENART (Paris, 1897), iii.356.20-361.3; tr. J.J. JONES (London, 1956), III.354-8. [II] Jātakamālā of Āryaśūra, No. 28, ed. H. KERN (Boston, Mass., 1891), 181-192; B. ANANDA-MAITREYA STHAVIRA (Colombo, 1950), 171-182; P.L. VAIDYA (Darbhanga, 1959), 189-199; SŪRYANĀRĀYAṆ CAUDHARĪ² (Delhi, 1971), 302-319 (with Hindi tr.); tr. J.S. SPEYER (London, 1895), 253-268; R. GNOLI (Bari, 1964), 237-248; Tib. P Ke 115b2-122b6 = Tokyo repr. vol. 128.48.3.2-51.2.6. [III] Bodhisattvāvadānakalpalatā, No. 38, ed. S.C. DĀS - H.M. VIDYABHŪṢANA (Calcutta, 1888-1917), i.122-153 (with Tib.);

VAIDYA (Darbhanga, 1959), i.244-246; Tib. No. 39, P Ge 160b2-161b6 = vol. 129.403.2-5.6. [IV] Ja, No. 313, ed. V. FAUSBØLL (London, 1883), iii.39-43; H.T. FRANCIS in E.B. COWELL (Cambridge, 1897), III.26-28; J. DUROI (München, 1910), III.44-49; *Nandan daizōkyō* (Tokyo, 1935), XXXI.215-222; *Jātaka zenshū* (Tokyo, 1988), IV.41-45 cum notes pp. 283-4. [V] Liù-dù jī jīng, No. 44, ed. T 3.25a15-c7; tr. É. CHAVANNES, *Cinq cents contes et apologues* (Paris, 1910-34), N° 44, I.161-5, IV.8-9, 113-4 (Chavannes seems to regard Jū-lín as Kokālika [I, p. 165 n. 1], but it is, in fact, a Chinese transcription of a certain Pkt form of Kaundīnya). [VI] Jīng-lǚ yì-xiàng, ed. T. 53.40b21-c21 (extract from Dù wú-jī jī). [VII] Zhōng bēn-qī jīng, ed. T 4.148c15-149a12. [VIII] Sēng-qié luó-chà suǒ-jī jīng, ed. T 4.118c25-119b8. [IX] Xián-yú jīng, No. 12, ed. T 4.359c8-360b7; Tib. No. 11, P Hu 156b4-158a6 = vol. 40.64.5.4-65.3.6; (Bhopal, 1968), 60-64; tr. R. BEER, hrsg. *J.J. Schmidt, Dsanglung: Eine Sammlung aus Tibet, Der Weise und der Tor: Buddhistische Legenden* (Leipzig, 1978), 51-3. [X] Bēi-pó-shā lùn, ed. T 28.480c25-481c11. [XI] Ā-pí-dá-mó dà pí-pó-shā lùn, ed. T 27.892b28-c1, 914c13-915b28. [XII] Dà bān-niè-pán jīng, ed. T 12.551a26-b27 (Northern version), 797a3-b7 (Southern version); Tib P Ōu 169a4-170a4 = vol. 31.69.5.4-70.2.4 (from Chin.). [XIII] Dà zhī-dù lùn, ed. T 25.89b11-14, 166c2-21, 252a28-b1; tr. É. LAMOTTE, *Le traité de la grande vertu de sagesse* (Louvain, 1977-80), I.264 (with a detailed bibliography), II.889-890, III.1670. [XIV] Chū-yào jīng, ed. T 4.731a6-b22 (commentary on a verse 731a4-5 [T 4.567a22-23, DhP 184, PatnaDhp 239, Uv XXVI.2, Mahāvādānasūtra 10h2 (DN ii.49.22-25, T 1.10a26-27 [Taishō prints this verse as prose], 158a23-24), Sp i.186.26-29 (T 24.707c24-25), No. 510 in A.M. BOYER, E.J. RAPSON and E. SENART, *Kharoṣṭhī Inscriptions II* (Oxford, 1927), p. 184; Prātimokṣa and Vibhaṅga of various schools, T 22.199c23-24, 206a8-9, 213c1-2, 555b24-25 (Pachow-Mishra 42.10-11, Tatia 36.5-8), 564c10-11, 1022b12-13, 1030a11-12, 1040b18-19, T 23.478b24-25 (Finot, *JA nov.-déc. 1913*, 539-540), 488a10-11, 904b20-21, 1019c17-18, T 24.507b27-28 (Banerjee 1953: 376.8-11 = 1954: 36.16-19 = 1977: 54.14-17), 517a7-8, 615b27-28, 659b9-10)]. [XV] Dharmapradīpikāva, ed. Dharmālōka - Dharmārāma (Colombo, 1886), 156-8 (157.6-7 = Ja iii.42.11-12); Baddēgama Vimalavaṃsa (Colombo, 1959), 169-170; quoted with tr. in J. DE ALWIS, *The Sidath Sangarawa* (Colombo, 1865; repr. of Introduction only, 1966), clx-clxii; cf. also SOMA-PIYADASSI, *The Lamp of the Law* (Kandy, 1961), 22-23. [XVI] in travelogs this story is often mentioned in connection with the place the traveller has reached at the time of writing. a) Dà-táng xī-yù jī, ed. T 51.882b22-24. tr. S. BEAL (London, 1884), I.121; T. WATTERS (London, 1904), I.227-8; cf. L. FEER «Les Jātakas dans les mémoires de Hiouen-thsang», *XI^e congrès international des orientalistes I* (Paris, 1897), 156-7. b) Dà-táng dà-cí-ēn-sī sān-zàng fā-shī Zhuàn, ed. T 50.230b18-21. tr. S. BEAL (London, 1888; new ed. 1911), 65. c) Shì-jiā fāng-zhì, ed. T 51.955b1-3. tr. P.C. BAGCHI, *She-kia-fang-che* (Santini-keetan, 1959), 42. [XVII] The following sources allude to this story. a) Nidānakathā, ed. Ja I.46.17-21; Dharmananda Kosambi (Poona, 1915), 59; N.A. JAYAWICKRAMA (Colombo, 1951), text: 65, tr.: 72; N.K. BHAGWAT³ (Bombay, 1969), 57; MAHESH TIWARY (Varanasi, 1970), 114-5 (with Hindi tr.); tr. T.W. RHYS DAVIDS, *Buddhist Birth Stories I* (London, 1880), 56; ANAND KAUSALYĀYAN (Prayāg, 1956/57), I.112. b) DhP-a i.149.4-7; tr. E.W. BURLINGAME (Cambridge, Mass., 1921), I.241; Amṛtānand (Banāras, Buddhasaṃ. 2488), I.207-8. c) Khp-a (Pj I) 149.4-6 (149.5-6 = Ja iii.43.1-2). d) Bv-a 60.21-4 (60.22-3 = Ja i.46.19-9). e) Mil 201.20-24, tr. T.W. RHYS DAVIDS (Oxford, 1890), 286; *Nyānatiloka* (München, 1924), II.14; I.B. HORNER (London, 1964), I.291. f) Vism, ed. C.A.F. RHYS DAVIDS (London, 1920), I.302.23-6; H.C. WARREN - D. KOSAMBI (Cambridge, Mass., 1950), 250.29-31; tr. C.A.F. RHYS DAVIDS, *On the Divine States* (London, 1921), 8; PE MAUNG TIN (London, 1928),

an extract from the *Saṅghabhedavastu* of the Mūlasarvāstivādins³. Indeed, we have only one and a half pages of this text, i.e. totally

II.348; NYANATILOKA² (Konstanz, 1952), 328; ÑYĀNAMOLI² (Colombo, 1964), 328. g) Mbhv 11.26. h) Pú-sà bèn-xíng jīng, ed. T 3.119b10. i) Dà zhuāng-yán lùn jīng, ed. T 4.320a24-5, 323c23-7, tr. E. HUBER (Paris, 1908), 325, 383. j) Xián-jie jīng, ed. T 14.22c20-21. k) Lalitavistara, ed. R. MITRA (Calcutta, 1877), 191.5-8; S. LEFMANN (Halle, 1902), 165.21-166.2; P.L. VAIDYA (Darbhanga, 1958), 115.23-26; tr. PH. ED. FOUCAUX (Paris, 1884), I.150; Tib. P. Ku 98c7-8 = vol. 27.193.4.7-8; FOUCAUX (Paris, 1847), 149.17-9; Chin. T 3.566a28-9. l) Abhidharmakośa IV.111, ed. V.V. GOKHALE, *JBBRA* n.s. 22 (1946), 89; P. PRADHAN² (Patna, 1975), 267.7; Chin. T 29.95b8, 249c12-3, 318c2; cf. also T 29.591b17, 889a8; tr. L. DE LA VALLÉE POUSSIN (Paris, 1924), IV.228 cum n. 4 (short bibliography). m) Vajracchedikā § 14, ed. F. MAX MÜLLER (Oxford, 1881), 31.10-19; F.E. PARGITER in A.F.R. HOERNLE, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan* (Oxford, 1916), 184; S. KONOW, in *ibid.*, 259-260 (Khotanese text), 282 (tr.); N.P. CHAKRAVARTI in G. TUCCI, *Minor Buddhist Text I* (Roma, 1956), 183.30-184.7; N. DUTT, *Gilgit Mss IV* (Calcutta, 1959), 153.17-154.10; P.L. VAIDYA, *Mahāyāna-sūtra-saṅgraha I* (Darbhanga, 1961), 81.5-11; Tib. P. Tsi 168a4-8 = vol. 21.253.3.4-8; Chin. T 7.982c2-14, 8.750b14-20, 754c2-8, 759a28-b6, 764a6-12, 769a8-15, 773b23-27. n) Rāṣṭrapālapariṣṭhā, ed. L. FINOT (St. Petersburg, 1901; repr. with appendice 's-Gravenhage, 1957), 21.17-8; VAIDYA, *op. cit.*, 133.9-10; tr. J. ENSINK (Zwolle, 1952), 22; Tib. Ensink, 81.1-4; Chin. T 11.461c5-6, 12.5b4-5. o) Dà fāng-dèng dà-jī jīng, T 13.330b5-8. p) Jātakastava of Jñānayaśas vs. 11, ed. H.W. BAILEY, *BSOS* 9 (1937-39), p. 34 (Skt. and Tib.); D.R. SHACKLETON BAILEY, *Fs Weller* (Leipzig, 1954), 25 (Skt. and tr.). q) Khotanese Jātakastava, facsimile, H.W. BAILEY, *Codices Khotanenses* (Copenhagen, 1938), 180-1; ed. do., *Khotanese Texts I* (1945; 2nd ed. Cambridge, 1969), 202-3; M.J. DRESDEN, *TAPS* n.s. vol. 45 pt. 5 (1955), 427 (text and tr.), 448 (short bibliography). r) Kāraṇḍavyūha, ed. VAIDYA, *op. cit.*, 270.1-7; Tib. P. Chu 236a2-4 = vol. 30.96.2-4; Chin. T 20.51b5-9 (Here merely the name Kṣāntivādin appears as Buddha's former birth without mentioning the cruel king who was rude to Kṣāntivādin); summ. E. BURNOUF, *Introduction à l'histoire du buddhisme indien*² (Paris, 1876), 198. s) Mahāsannipātasūtra, T 13.340c25-26. t) Jīn-gāng xiān lùn, T 25.836b22-838c11. u) Ā-yù wáng zhuàn, T 50.119b24. v) Tiān-tāi sì jiào yí, T 46.777b23-24. [XVIII] This story is found also in non-Buddhist literature. Kathāsaritsāgara, Lamb. VI.2 = Tar. 28, vss 26-38, ed. DURGAPRASĀD-PARAB³ (Bombay, 1915), 123; KEDĀRANĀTH SARMĀ SĀRASVAT (Paṭṇā, 1960), I.632-5 (with Hindi tr.); tr. H. TAWNEY (Calcutta, 1880), I.248-9. [XIX] This story is often taken as a motif for art objects. a) Ajaṅṭā. Cave 2. S.F. OLDENBURG (tr. L. WIENER), *JAOS* 18 (1897), p. 196 cum n. 3; R.S. GUPTA - B.D. MAHAJAN, *Ajanta, Ellora and Aurangabad Caves* (Bombay, 1962), p. 71 and Pl. XIX (Inscriptions are taken from Jātakamālā vss. 4, 15, 19, 56, 17: cf. H. LÜDERS, *NKGWG* 1902, 758-762 = *Phil. Ind.* 73-7; D. SCHLINGLOFF, *WZKSA* 16 (1972), 55-9 cum n. 2 and Abb. 1). b) Borobudur. OLDENBURG, *op. cit.*, 199. c) Central Asia. A. GRÜNWEDEL, *Alibuddhistische Kultstätten in Chinesisch-Turkistan* (Berlin, 1912), 66, 116, 158, 339 (For Fig. 126 in p. 66 see J. CHARPENTIER, *BSOS* 4 (1927), 494); A. VON LE COQ - E. WALDSCHMIDT, *Die buddhistische Spätantike in Mittelasien* 6 (Berlin, 1928), 11-2.

3. R. GNOLI [abbr: Gn], *The Gilgit Manuscript of the Saṅghabhedavastu*, 2 parts (= SOR 49) (Roma, 1977-78), ii.4.9-23. Tib. lHa-sa d. Na 160b7-161a6 = Bonn

nine lines, out of which, the first seven and a half lines tell a whole Story of the Present (**pratyutpannavastu*), where the Bhagavat preaches the *Dharma* to Ājñāta-Kauṇḍinya. On the contrary, the remaining one and a half lines contain the formulaic opening phrase of a Story of the Past (**atītavastu*) which begins with *bhūta-pūrvam*⁴ but do not retain any scene where the main character Kṣāntivādin appears. In spite of such an unfavourable condition, the close agreement between our manuscript and the opening portion of Kṣāntivādin's story (as told in the extant *Saṅghabhedavastu*) confirms the above identification. Moreover, besides the *Saṅghabhedavastu* version, Ājñāta-Kauṇḍinya appears quite often in a Conclusion (*samodāna*) or in the Story of the Present which introduces the Story of the Past of Kṣāntivādin⁵.

In folios 424ff⁶ of the *Saṅghabhedavastu*, some stories concerning Kauṇḍinya are narrated, among which the story of Kṣāntivādin occupies second place. In some of the Stories of the Present

Xerox Bd. 4.83.1.7-82.2.6; sDe-dge ed. Na 111b3-112a1 = Karmapa repr. vol. 4.222.3-223.1; Peking ed. Ce 106b5-107a2 = Tokyo repr. vol. 42.70.5.5-71.1.2.

4. E. Mayeda regards *avadāna* as one type of a Story of the Past which begins with *bhūtapūrvam*: «Muryōjukyō no *avadāna*-teki seikaku», *Fs R. Yūki* (Tokyo, 1964), 111-122; *Genshibukkyō-seiten no seiritsu-shi kenkyū* (Tokyo, 1964), 457-8.

5. E.g. [V], [VI], [VII], [IX], [X] and [XI] in the list given in n. 2.

6. In ca. 523 folios of Serial No. 1 of the Gilgit Manuscripts, the *Saṅghabhedavastu* occupies 350a5-523a6. The folio number given in N. DUTT, *Gilgit Mss III-2* (Srinagar, 1942) ii and the Facsimile edition is wrong, but Gnoli gives the correct number. As far as the *Saṅghabhedavastu* is concerned, O. von Hinüber gives the correct number based probably on Gnoli's work. However, on some other points his description of Serial No. 1 requires amendments («Die Erforschung der Gilgit-Handschriften», *NAWG Jg. 1979 Nr. 12*, 339[13]-341[15]): E.g. for «676-685» (339.3 = p. 339 line 3) read «676-683» [684/685 was not used by Dutt]. For «55-60, 65, 66» (339.11) read «54, 55-60, 64, 65, 66». For «Seite 724-731, Bl. No. 71-74» (339.13) read «Seite 724-729, Bl. No. 71-73». «Ende Bl. No. 74a8» (339.15-16) is unintelligible. For «92-139... 94-128» (339-21) read «92-239... 95-140». For «Bl. 93b wurde von Dutt irrtümlich nicht transkribiert» (339.23-24) read «Folio 93b is transcribed in Dutt ix.5-xi.4». In 339.24-340.15, for «100, 200, 300» read respectively «200, 300, 100». For «es ergibt sich so ein nicht aufklärbarer Fehler in der Folge der Bl. No....» (339.26-28) read «original pagination is quite right». For «Pośadhavastu» (340.5) read «Pośadhashāpanavastu». For «149.5» (340.14) read «149.6». For «149.5» (340.18) read «149.6». For «Das Verhältnis... bleibt unklar. Man kann an einen Paginierungsfehler ebenso denken wie an zwei Hss» (340.28-30) read «Only one manuscript is transmitted in correct pagination with a few minor errors».

which introduce the Stories of the Past, a few expressions are common and in second and subsequent occurrences they are usually abbreviated with the phrase *pūrvavad yāvat*. In the case of the Kṣāntivādin's story, Gnoli ed. ii.4.11-17 is almost a repetition of ii.1.7-2.4 in the first story of Kauṇḍinya with some modifications. In this repeated portion, ii.1.12-2.4 is truncated by replacing it with *pūrvavad yāvat*. This truncation probably belongs to an early stage of the text of the *Saṅghabhedavastu*, because the same shortening is found in the Tibetan translation [This portion is not found in the Chinese translation. For the reason of this absence see section II of the present paper]. For a clear understanding of the situation and also for the convenience of comparing it with the Gilgit fragment, I will quote the Tibetan text below, instead of the Sanskrit text which is easily accessible in Gnoli's edition.

The first story of Kauṇḍinya

'Dul-ba: sDe-dge Na 109b4-110a2; Peking Ce 104b7-105a5; IHa-sa Na 158a4-b3.

gañ-gi¹ tshe² tshe dañ ldan-pa kun-śes kaunḍi³-nyas ñon-moñs-pa thams-cad spañs-te dgra-bcom-pa mñon-sum⁴-du byas-nas² bcom-ldan-'das-kyis kyañ snam-sbyar-gyi rgyal-mtshan thogs-pa-rnams-kyi mchog-tu bstan-pa de'i tshe² dge-sloñ-rnams the-tshom skyes-te² the-tshom thams (P 105a)- cad gcod-pa sañs-rgyas bcom-ldan-'das-la žus-pa / btsun-pa tshe dañ ldan-pa kun-śes kaunḍi⁵-nyas las ci žig bgyis-na² des-na bcom-ldan-'das-kyis snam-sbyar-gyi rgyal-mtshan thogds-pa-rnams-kyi mchog-tu bstan lags / bcom-ldan-'das-kyis bka' stsal-pa / dge-sloñ-dag² dge-sloñ kun-śes kaunḍi⁵-nya 'di ñid-kyis las tshogs rñed-pa /⁶ rkyen yoñs-su bsgyur-ba / 'od-pa⁷ bžin-du ñe⁸-bar gñas-pa / gdon mi za-bar 'byuñ-bar 'gyur-ba'i lasd-dag (H 158b) byas-siñ bsags⁹-pas² dge-sloñ kaunḍi¹⁰-nya 'di ñid-kyi las byas-siñ bsags⁹-pa-dag gžan su žig¹¹-gis so-sor myoñ-bar 'gyur / dge-sloñ-dag (D 110a) las byas-siñ bsags-pa-dag¹² ni² phyi-rol-gyi sa'i khams-la rnām-par smin-par mi 'gyur /¹³ chu'i khams-la mi 'gyur / me'i khams-la mi

The second story of Kauṇḍinya (= Kṣāntivādin's story)

'Dul-ba: sDe-dge Na 111b3-7; Peking Ce 106b5-107a1; IHa-sa Na 160b7-161a5.

gañ-gi tshe bcom-ldan-'das-kyis tshe dañ ldan-pa kaunḍi¹-nya -la chos bśad-nas yañ dañ yañ-du rmed-par mdzed-de / kaunḍi¹-nya khyod-kyis chos kus-śes-sam / bcom-ldan-'das² kun (H 161a)-'tshal (³lags-so //³) kaunḍi⁴-nya khyod-kyis chos kun-śes-sam / bde-bar gśegs-pa² kun-'tshal⁵ lags-so žes gsol-pa de'i tshe² dge-sloñ-rnams the-tshom skyes-te⁶ the-tshom thams-cad gcod-pa² sañs-rgyas bcom-ldan-'das-la žus-pa / btsun-pa tshe dañ ldan-pa kun-śes kaunḍi⁴-nya las ci žig bgyis-na / des-na bcom-ldan-'das-kyis chos bśad-nas yañ dañ yañ-du rmed-pa⁷ mdzad-de / kaunḍi¹-nya khyod-kyis chos kun⁸-śes-sam / bcom-ldan-'das kun-'tshal lags-so // kaunḍi¹-nya khyod-kyis chos⁹ kun-śes-sam / bde-bar gśegs-pa kun-'tshal lags-so¹⁰ žes gsol lags / bcom-ldan-'das-kyis las byas-siñ¹¹ bsags¹²-pa / tshogs rñed-pa

'gyur / rluñ-gi khams-la mi 'gyur-gyi / 'di-
 liar las dge-ba dañ² mi dge-ba byas-ñiñ
 bsags-pa-dag ni¹⁴ zin-pa'i phuñ-po dañ /
 khams dañ / skye-mched¹⁵-la nam-par
 smin-par 'gyur-te /
 las-rnams bskal-pa brgyar yañ ni //¹⁶
 chud mi za-ba'añ¹⁷ tshogs dañ dus //
 rñed-na lus-can-rnams-la ni //
 'bras-bu-dag-tu 'gyur-ba ñid //

žes bya-ba-nas

lus-can-dag-la 'bras-bur (P 107a) 'gyur
 žes bya-ba'i bar goñ-ma bžin-du'o //

1. P om. 2. H adds /. 3. gau-di; H ko'u-
 di. 4. P gsum. 5. P kau-di; H ko'u-di.
 6. H om. 7. P ba. 8. P 'od. 9. P bsams.
 10. P kau-di; H ko'u-di. 11. P šig. 12. H
 om. 13. P //. 14. P na. 15. H adds
 rnams. 16. P /. 17. P pa'añ.

1. P kau-di; H ko'u-di. 2. H adds /. 3. P
 lagso. 4. P kau-di; H ko'u-di. 5. P šes
 'chal. 6. H om. 7. P par. 8. P om. 9. P
 om. 10. PH add //. 11. D žiñ. 12. P
 bstags.

On the one hand our text found in the Gilgit manuscripts is just an extract from the *Saṅghabhedavastu* and is not elaborated enough to be an independent Avadāna text as it begins abruptly with the word *yadā*. On the other hand the scribe (or redactor) has supplied the formulaic phrase which is omitted in the *Saṅghabhedavastu* version (see note 15 to the fragment). In short, our fragment reflects an intermediate stage in the process where the Avadāna was separated from the Vinaya, which itself contains many Stories of the Present and the Past that explain why the Vinaya rules were instituted and how they should be applied⁷. Finally I will present the roman transliteration of our manuscript⁸.

5a

4. *tadharmmaparyāyah ity adhivacana* ◯^m* ||◎|| *kūṭāgārasūtrās samāptam** ||◎||
yadā bhagavatā āyuṣmataḥ ājñātakau.¹-
 5. *ndīnyasya akāryārya*² *dharmmo*³ *deśitaḥ ājñātas te kauṇḍinya dharmma*⁴ *ājñāta*
*bhagavan** *ājñātas te kauṇḍinya dharmmaḥ*⁵ *ājñā-*
 6. *ta*⁶ *sugateti*:⁷ *tadā bhikṣavaḥ saṃśayajāta*⁸ *sarvasaṃśayacchettāraṃ buddham*
bhagavantam papracchu:⁹ *kiṃ bhadanta* ⁽¹⁰⁾*ājñāta āyuṣmata kauṇḍinye-*

7. For the detail, see H. MATSUMURA, *Four Avadānas from the Gilgit Manuscripts* (Canberra, 1980 [Diss.]), xi-xl [Its revised version is in preparation].

8. The usage of critical symbols follows the usual method in textual criticism: see H. MATSUMURA, «On Editing Indian Codices Multi», *A/OS* 3 (1986), 95 n. 11.

5b

1. *na*¹⁰ *karmma*¹¹ *kṛtaṃ yenāsya bhagavatā akāryākārya*² *dharmmo*¹² *deśita*¹³ *ājñātas te kauṇḍinya dharmmaḥ ājñāto bhagavan** *ājñātas te kauṇḍinya dharmmaḥ ājñāta*⁶ *sugateti*⁷ *bhaga-*
2. *vān āha kauṇḍinyenaiva bhikṣavo bhikṣuṇā karmāṇi*¹⁴ *kṛtāny upacitāni labdhā-sambhārāni* (¹⁵*parinatapratyayāny oghavat pratyupasthitāny avasyabhāvīni kau-* *ṇḍinyenaiva* (¹⁶*bhikṣavo bhikṣuṇā*¹⁶) *karmāṇi kṛtā*○*ny upacitāni ko* (')*nya*¹⁷ *pratyanubhaviṣyati na bhikṣava*¹⁸ *karmāṇi kṛtāny upacitāni bāhye pṛthivīdhā-tau vi-*
4. *pacyante nābdhatau*¹⁹ *na tejodhātau na vāyu*○*dhātāv*²⁰ *api tūpāttesv*²¹ *eva skandhadhātāvāyatanesu*²² *karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca* ||
5. [++++]n[ti]²³ *karmāny apy kalpaśatair api sāmagrī*²⁴ *prāpta*²⁵ *kālaṃ ca*¹⁵) *phalanti khalu dehinām** || *bhūtapūrvvaṃ*²⁶ *vārāṇasyaṃ nagaryāṃ brahmadatto nā-ma rājā*
6. [+++++]ti²⁷ *riddham*²⁸ *ca sphītaṃ ca kṣemaṃ ca subhikṣaṃ cākīrṇabahujanamanuṣyaṃ*²⁹ *ca* || *so pareṇa samayena devyā sārđhaṃ kṛdāti ramate paricāraya-*

1. Gn *kau*^o (= Tib), lacking *ājñāta*. The *Kṣāntivādy-avadāna* is a story explaining the reason why Kauṇḍinya is called Ājñāta, so the addition of *ājñāta* in our Ms does not appear to be a simple accident. 2. Gn *ākāryākārya*. In both cases (5a5, 5b1) the reading of our Ms is *akā*^o (the vowel of the first syllable is short!). For this phrase Gn quotes the Tibetan counterpart in the IHa-sa edition (p. 4 n. a): *yañ dañ yañ du rmed pa mdsad*, however it is not very correct. The correct reading for 5a5 = Gn 4.9 is *yañ dañ yañ-du rmed-par mdzad* (D 114b4, P 106b5, H 160b7) and for 5b1 = Gn 4.14 is *yañ dañ yañ-du rmed-pa (P par) mdzad* (D 114b5, P 106b7, H 161a2). Beside these, we have two more occurrences in SBV: Gn ii.10.27 (Tib *yañ-nas yañ-du rmed-ciñ* [H 167b2]) and 11.1 (Tib *yañ-nas yañ-du rmas-so* [H 167b3]). Because the meaning expected in the all cases is «asking repeatedly», a reduplicated form of absolute *ākārya* ((*ā-kr-* 'caus. to ask') fits here. 3. Gn *dharmo*. In our Ms *m*, *v* and *ṇ* after *r* are often geminated. This phenomenon is not an idiosyncrasy of Nepalese scribes: cf. Pāṇini VIII.4.46; J. Brough, «The Language of the Buddhist Sanskrit Texts», BSOAS 16 (1954), p. 354; G. Roth, *Bhikṣuṇī-Vinaya* (Patna, 1970), p. XXVI. Gn does not give any report of this kind of consonant-gemination occurring in his Ms. 4. Gn *dharmmaḥ*. 5. Gn *dharmmaḥ*. 6. Gn *ājñātas*. 7. Gn *sugata iti*. 8. Gn *ṭāḥ*. 9. Gn *ṭcchuḥ*. One dot is probably used as visarga instead of two dots. 10. Gn *āyusmatā ājñātakauṇḍinyena* (= Tib). 11. Gn *karma*. 12. Gn *dharmo*. 13. Gn *ṭaḥ*. 14. A single *m* is to be noted. Cf. n. 3. 15. Gn *pūrvavad yāvad* (= Tib). Instead of omission, our Ms supplies a full statement, which is given in the former paragraph in SBV: Gn ii.1.12-2.4 and Tib (IHa-sa ed.) 158a7-b3. Hereafter until the end of the gāthā in 5b5, the differences between our Ms and Gn ii.1.12-2.4 (and Tib) are noted. 16. Gn om. Tib omits only a vocative word. 17. Gn *'nyaḥ*. 18. Gn *ṭvaḥ*. 19. Ms sic. Gn *ṭhātau*. 20. Gn *ṭtau*. 21. In the same often-used phrase this word has been sometimes read wrongly: see R. Handurukande, *Mañicūdāvadāna* (London, 1967), p. 100 n. 31. 22. Gn *skandhā*. 23. Gn *na praṇāsyanti*. 24. Gn *ṭgrīm*. 25. Gn *ṭpya*. The reading *prāpta* may be a simple scribal error. 26. Gn adds *bhikṣavo* (= Tib). 27. Gn *rājyaṃ kārayati*. 28. Gn *rddham*. 29. Gn *ca ākīrṇā*.

II

Although Yi-jing's translation of the Vinaya corresponds relatively well to the extant Sanskrit text (cf. Ji Xiàn-lín, *Festschrift Zhōu Shū-tāo* [1951; repr. Hongkong, 1967], 177-181), we cannot find the story of Kṣāntivādin discussed above in his Chinese *Saṅghabhedavastu*. This story is retained both in the Sanskrit and Tibetan versions, therefore the Chinese translation would have narrated this story at the earliest stage. Because we can recognize some misarrangement of paragraphs or chapters in the present form of the Chinese *Saṅghabhedavastu*, it is assumed that this story might have accidentally been omitted in course of transmission. The task of tracing the process of transmission of the Chinese *Saṅghabhedavastu* belongs to the field of Sinology and would require us to quote much Chinese material. The argument on this topic will be presented in a more suitable place. Here I will provide merely a comparative table of the Chinese *Saṅghabhedavastu* and Gnoli's Sanskrit edition, because it⁹ may be, I hope, useful to Indologists who study Vinaya literature. Omitted from this table is the Tibetan version page number of which is given in the margin of Gnoli's edition [Gnoli used the IHa-sa edition].

9. The compiler of *Saizō-daizōkyō Kanjuru kandō mokuroku* (Kyoto, 1930-32) did not notice the disarrangement of the Chinese *Saṅghabhedavastu*.

10. Gnoli's statement «Here there is a gap of about one leaf due to an error of the scriba [sic]. The Tib. transl. that covers this gap...» is not appropriate, because this portion is not found in both the Sanskrit and Chinese versions. This is a later addition which was made at a stage of the original Sanskrit text for the Tibetan translation which reflect the newest stage of the Mūlasarvāstivādinaya. Cf. J.W. DE JONG, «Les Sūtrapitaka des Sarvāstivādin et des Mūlasarvāstivādin», *Fs L. Renou* (Paris, 1968), 400-1 = *Buddhist Studies* (Berkeley, 1979), 234-5.

Taishō, vol. 24	Gnoli	Taishō	Gnoli
—	i.1.1	144b7	200.12
99a17 (juàn 1)	i.5.3	147b55 (j.9 end)	211.6
104b15 (j.2)	29.19	—	ii.1.1
109c4 (j.3)	54.1	155b10	16.14
115a23 (j.4)	81.6	158c13 (j.12)	30.24
120b11	101.5	164a17 (j.13)	49.23
	(101.6-8) ¹⁰	169c5 (j.14)	75.17
120b11	101.9	175a4 (j.15)	94.29
120c20 (j.5)	104.15	180a19 (j.16)	115.26
126c4 (j.6)	129.18	185c21 (j.17)	140.1
130c19	151.8	190c9 (j.18)	159.27
—	151.10	195c25 (j.19)	180.6
130c20	152.23	200c17	199.15
131a8	153.32	200c18	—
131a9	ii.295.4	200c25 (j.20)	—
131a11	ii.295.6 i.217.4 (< CPS)	201c5	199.19
131c1	ii.297.29 219.10	206a14 (j.20 end)	225.7
132a4 (j.7)	220.18	—	225.8
135b5	234.11	147c4 (j.10)	253.26
135b6		153b4 (j.11)	271.2
135b12	i.154.9	155a12	276.3 (end)
137b9 (j.8)	162.13	155a13	
142b17 (j.9)	181.18	155b9	
144b7	189.13		
nāizhì	[189.13		
	200.12		

III

Folio 444 used by Gnoli for his edition of the *Saṅghabhedavastu* (ii.51-54) suffers from extensive damage and only the right half of the folio was available to him. Gnoli provides us, based on a Tibetan translation and some formulaic expressions, with a restoration of the left half between angle brackets, which he also uses for conjectural additions (e.g. ii.49.5, 11, 50.2, 22 et pass.).

Serial No. 1/3 of the Gilgit Manuscripts kept at the National Archives in Delhi contains some fragments of the Vinaya. One of them is the left half of the very folio 444 which is easily confirmed from the folio number retained in the left margin. By combining this newly discovered left half and Gnoli's right half, we can regain the complete leaf of folio 444 except for one syllable in some lines between the left and right halves. Enclosed herewith I present a roman transliteration of this fragment, which is followed by the

collated text of its Tibetan translation. Because its right half was not available to me, I have copied between square brackets from Gnoli's text with a few modifications as indicated in the notes. In the portion of the right half, doubts have sometimes occurred to me and I have noted them. I would like to ask my Italian colleagues to recheck the readings in question as the right-half fragment is easily accessible to them. The reader is advised to pay attention to «Addenda et Corrigenda (to part ii)», which is not necessarily inserted in all copies of Gnoli's edition.

444a

1. *pañiśr̥tya'* viharati riṣivadane mrgadāve tasyāyam śāsane pravrajīto babbhūva¹² *yasya bhikṣor antike pravrajitaḥ sa kāśyapena samya[ksambuddhena]² vinayadharānām agro nirdiṣṭaḥ; tatrānena yāvadāyur brahmacaryaṃ caritam; na kaścid guṇagaṇo 'dhigaiāḥ; tad anena maraṇakiālasa]-*
2. *maye prañidhānaṃ kṛtaṃ || yan mayā bhagavati kāśyapo³ samyaksambuddhe yāvadāyur brahmacaryaṃ carati⁴ na ca kaśid guṇagaṇo (')dhigataḥ anefna⁵ kuśalamūlena yo 'sau bhagavatā kāśyapena samyaksambuddhena uttaro nāma māṇavo vyākṛto bhaviṣyasi tvaṃ māṇava varṣaśatā]-*
3. *yuṣi prajāyām* śākyamunir nāma tāhāgato (')rham samyaksambuddha iti tasyāham śāsane pravrajya sarvakleśaprahānād arhaivam śāksāikuryām yaith[ā ca me upādhyāyo⁶ bhagavatā kāśyapena samyaksambuddhena vinayadharānām agro nirdiṣṭaḥ; evaṃ mām api sa bhagavāms⁷ śākyamunir vina]-*
4. *yadharānām agratāyām⁸ nirdiṣeti⁹ tatprañidhānavaśād etarhi tathā¹⁰ogatena vinayadharānām agro nirdiṣṭa iti [h]i [bhikṣava ekāntakṛṣṇānām¹⁰ karmanām ekāntakṛṣṇo vipākāḥ; pūrvavad yāvad ābhogaḥ karaṇīyah; ity evaṃ vo bhikṣavaḥ śikṣitavyam].*
5. *yadā bhagavatā śatṛimśabhūtakoṭiparivāram¹¹ māraṃ vidrāvyanutta¹²oram¹³ adhigataṃ tadā mārakāyikā devatā y[¹²kapilavastunagare rājñāḥ sāntaḥpurāmātyapaurajanapadasyārocitam: adya śramaṇo gautamaḥ kālagataḥ iti; rājā śu]-*
6. *dhodanaḥ sāntaḥpurāḥ kumārāmātyapaurajānapadaḥ śokaṃ ka¹⁴ortum ārabdhah¹⁵ adhas¹⁶ devānām jñānadarśanaṃ pravartta[te; sūddhāvāsakāyikābhīr devatābhīr ārocitam: na bhagavān¹⁴ kālagato 'pi tu bhagavatānuttaraṃ jñānaṃ adhigataṃ iti; tato rājā]*
7. *sūddhodanena ānandaḥ kṛtaḥ tasmīn ānande varttamāne amṛtoda¹⁷onasya pu-tro jātaḥ tasya jātau jātimahaṃ kṛtvā [nāmadheyam vyavasthāpyate, kiṃ bhavatu dārakasya nāma iti; jñātyaḥ kathayanti: ayaṃ dārakaḥ ānande vartamāne jātaḥ; tad bhavatu dāra]-*
8. *kaśya ānanda iti nāmeti tasyānanda iti nāmadheyam vyavasthāpitam* || ānando dārako (')ṣṭabhyo dhātrībhye¹⁵ (')nupradattaḥ dvābhyām amsadhātrībhyām¹⁶ dvā[bhyām kṣīradhātrībhyām¹⁷, dvābhyām maladhātrībhyām¹⁷; sa dhātryamśa-gato¹⁸ naimittikair vyākṛto 'nena dārakeṇa bhagavataḥ śākyamuner u]-¹⁹*
9. *pasthāyakena bhavitavyam iti amṛtodaṇena śrutam* dārako naimittikair vyākṛta iti | sa samlakṣayati yady evaṃ bhagavataḥ samṃmukhībhāvo [p]y anena kartavya²⁰ iti; sa yadā bhagavān kapilavastv āgacchati tadā vaiśālīn nīyate; yadā bhagavān vaiśālīm gacchati]*
10. *tadā punar api kapilavastv ānīyate | mā pravrajayisyati²¹ || atrāntare²² nāsti kiṃcid buddhānām bhagavatām ajñātam adrṣtam avidi[taṃ aviñjātam; dharma-*

tā khalu buddhānām²³ bhagavatām mahākāruṇikānām lokānugrahapravṛttānām ekārakṣānām]

444b

1. (²⁴ekavirānām advitīyānām advayavādinām²⁴) śamathavipaśyanāvihārinām tṛdamathavastukuśalānām caturrogho(t)irṇānām caturiddhipādacaraṇ[atalasupratiṣṭhitamatīnām caturṣu saṃgrahavastuṣu dirgharātrakṛtāparicayānām ṣaṭpāramitāparipūrṇānām pañcagatisamatī]-
2. krāntānām ṣaḍaṃgasamanvāgatānām ṣaṭpāramitāparipūrṇānām saptabodhyamgakusumādhyānām aṣṭaṃgamārgadaśīkānām²⁵ navānupūrvasa[ma]māp[attikuśalānām daśabalābalīnām daśadīksamāpūrṇayāśasām daśaśatavaśavartiprativiśiṣṭānām trī rātres trīr divasasya ca]
3. buddhacakṣuśā lokam vyavalokya jñānadarśana(m) pravarttate ko hīya[m]te ko vardhate kaḥ kṛcchraprātaḥ kas saṃkātāprātaḥ kas sambādhapṛātaḥ kaḥ kṛcchrasaṃkātasaṃ[bādhapṛātaḥ ko 'pāyanimnaḥ ko 'pāyapraṇaḥ ko 'pāyapṛāgbhāraḥ, kam aham apāyād uddhṛtya svarge mokṣe ca pratiṣṭhāpayeyam; kasya a]-
4. navaropitāni kuśalamūlāni (')varopayeyam²⁶ kasyāvaropitā○ni paripācayeyam kasya paripakvāni vimocayeyam? āha ca: apy evātikramed velām sāgāro makarālayaḥ | na tu vaineyavatsānām buddho velām atikramet || bhagavān saṃlakṣaya]-
5. ti²⁷ ānandaḥ kumāraś caramabhavikaḥ tena mama śāsane pravrajita○vyam pravrajitena mamopasthānam kartavya(m) pravacanam [dhārayitavyam; mayi ca parinirvṛte amṛtam adhgantavyam; yan nv aham āham ānandaṃ kumāram²⁸ śāsane 'vatārayeyam i]-
6. ti (')samvidita²⁹ eva kapilavastu nagaram anuprāpto (')mṛtodana○bhavanam anvavapraśīya prajñapta evāsane niṣsaṇṇaḥ; amṛtodanenānandaḥ kumāro 'varakam praviśya sthāpitaḥ; bhagavatā tathādhiṣṭhito yena svayam eva dvāram apāvṛtam; pū]-
7. rvataram³⁰ ca bhagavataḥ pādaḥ śirasā vanditvā bhagavataḥ pṛṣṭhataḥ sthito 'bhūd vyajanam gṛhītvā bhagavantam vijayamāna athāmṛtodaṇo bhagavataḥ pādaḥ śirasā vanditvaikānte niṣaṇṇaḥ; ekānte niṣaṇṇam amṛtodanam bhagavān dharmyayā kathayā saṃdarśayati samādāpayati samu]-
8. itejayati saṃpraharsayati anekaparyāyena dha(r)myayā kathayā saṃda(r)śya samādāpya samuttejya saṃpraharsyo(tuhāya) sthānāt prakrānta³¹ mahad api [h]e[tubalam] pratyayabalam apeksate; ity ānandaś caramabhavikaḥ sattvo bhagavataḥ pṛṣṭhataḥ pṛṣṭhataḥ samaṇubaddhaḥ; amṛtodanena]
9. sāntaḥpuraparivāreṇa [nivākyate] na śakyate nivarttayitum bhagavān kathayati caramabhaviko (')yam satvo na śakyam yuṣmābhīr nivart[ī]a[y]i[tum, mā nivar-teta iti; amṛtodanaḥ kathayati: bhagavan yady evam ānupūrim asya kurmah; bhagavān āha: evam kuru; tato 'mṛtoda]-
10. nena³² śramaṇabrāhmaṇakṛpṇāvanīpakādhvagayācānakebhyo³³ dānāni dāpayitvā puṇyāni kārayitvā svajanabandhuvargam [kṣamā(pa)yitvā sarvālamkāra-vibhūṣito hastiskandham abhiruha aneka(jana)parivṛto nyagrodhārāmābhīmu-kho bhagavatsakāśam pṛeṣitaḥ;]

1. Gn °rīm* u(pa) should be corrected to °rīm u*(pa), because the folio 444a begins with pa. 2. Gn 51.32-52.1 is emended by Gn himself based on the parallel of 67.2-3 in «Addenda et Corrigenda». Nevertheless, it is still unclear how Gn understood this passage. My own translation is given in n. 9. 3. Read °pe. 4. The parallel 67.6 reads caritam. Chin 164c29-165a1 and Tib bdag-gis... 'od-sruñ-la... spyad-na support caritam. 5. Gn anenā)ham. I hope to recheck this at a later date. aham here seems to duplicate 444a3 °āham (= Gn 52.9), because this nominative pronoun has no its predicative and, moreover, there is no correspondence in Tib.

However, the parallel 67.7-10, both in Skt and Tib, makes a duplication through two occurrences of *aham*. 6. Gn has rightly corrected his first reading *upādhyāyena* into *upādhyāyo* in «Addenda et Corrīgenda» saying «this is the reading of the ms. too» (the reading of the ms. is not given in the footnote to his text!). 7. Gn ° *vāms*. 8. In connection with *agro nirdīṣṭaḥ* (444a1, 3, 4), *mām... agram nirdīṣ-* is expected here. The locative form of *agratā* is also possible. 9. *nirdīṣeti* = *nirdīṣa iti?*; 2 sg imperative is impossible, because the 3rd person nominative sg stands in this sentence. *nirdīṣeti* should be emended to *nirdīṣed iti* as based on the Tib *bstan-par gyur cig ces* and the parallel 67.14-5 *vyākuryād iti* (Tib *luñ bstan-par gyur cig ces*). A translation of the Skt text up to here is:

Kāśyapa... lived in Rṣivadana Mṛgadāva. Under his (= Kāśyapa's) teaching, he (= the former birth of Upāli) entered the brotherhood of monks. The bhikṣu (= the teacher of Upāli's former birth), under whose guidance he (= the former birth of Upāli) entered the brotherhood, was designated by Kāśyapa Samyaksambuddha as the strictest of all the monks obeying the Vinaya. There he (= the former birth of Upāli) practiced brahmacarya until the end of his life. However, he could not acquire an accumulation of merits. Therefore, at the time of his death, he (= the former birth of Upāli) made the (following) petition: «I, in the time of Bhagavat Kāśyapa Samyaksambuddha, practiced brahmacarya until the end of my life [if we retain *carati* instead of emending it to *caritam*, 'When Bhagavat Kāśyapa Samyaksambuddha practiced brahmacarya until the end of his life, I could not...'], I could not acquire an accumulation of merits. Because of this good deed, I shall enter the brotherhood under the teaching of a man, who is a young boy by the name of Uttara and was as prophesized by Bhagavat Kāśyapa Samyaksambuddha: 'Oh young boy, you shall become Tathāgata Arhat Samyaksambuddha whose name is Śākyamuni (in the world) where the life span of people is hundred years'. By stamping out all evil passions, I shall reach the stage of Arhat myself. Just as my teacher was nominated by Bhagavat Kāśyapa Samyaksambuddha as the strictest of all monks obeying the Vinaya, so in a similar way may the Bhagavat Śākyamuni nominate me too as the strictest of all monks obeying the Vinaya». 10. Gn ° *nām*. 11. For the form *trimśa* without *t* see BHSG § 19.30. 12. Gn *devatābhir*° *kapilā*°. Is it restored to *y[aiḥ]*? 13. In the Gilgit Mss the loss of stops before the same sound sometimes occurs. 14. Gn *bhavagān*. 15. Read ° *bhyo*. 16. Gn adds *dvābhyām kṛḍānikābhyām dhātrībhyām* after *aṃsadhātrībhyām*. According to Tib, the parallel Gn ii.119.27-29 and Mvy 9477-9481, the place of this addition should be after *maladhātrībhyām*. The form to be added is *dvābhyām kṛḍānikābhyām dhātrībhyām* instead of Gn 119.29 *dvābhyām kṛḍānikādhātrībhyām*. Cf. Div 3.13, 58.13, 99.26, 271.20, 441.23-4, Avś i.15.12. 17. Gn ° *dhātrībhyām*. 18. It is hoped to recheck whether ° *aṃśā* or ° *aṃsa*°. Cf. *aṃsadhātrī*°. in the same line. 19. Gn ° *muner* (upa° should be corrected to *muner u[pa]*). 20. The negative particle is expected to be added. Cf. Tib *spyān-snar mi 'bab-par bya'o*. 21. For the construction «*mā* and the future form» which is approved by *Candravṛtti* I.3.4 but rejected by *Kāśikā* III.3.175 as *asādhu*, see J.S. Speijer, *Sanskrit Syntax* (Leyden, 1886), § 405 Rem. 1; R.L. Turner, «Notes on the Language of the Dvāvimśatyavadāna», *JRAS* 1913, p. 298 = *Collected Papers* (London, 1975), p. 17; F. Weller, *Zum LV I* (Leipzig, 1915), p. 50; L. Renou, *Grammaire sanscrite* (Paris, 1930), § 339; do., «Les 'innovations' de la grammaire de Candragomin» in *Étude de grammaire sanscrite* première série (Paris, 1936), § 33; BHSG §§ 42.2-10. 22. Beside Gn ii.156.30-157.14 mentioned by Gn, this often-used phrase occurs frequently with minor variants in the Mūlasarvāstivādinaya: e.g. Vibhaṅga, Tib (Peking) Che 146b4-147a6 = Tokyo repr. vol. 42.200.5.4-201.1.6 [Taishō vol. 23.669a22-b13]; Che 239b6-240a8 = vol.

42.238.1.6-2.8 [Taishō vol. 23.694a5-26]; Pravrajyāvastu, Eimer 81.10-83.13; Kṣu-drakavastu, De 12a3-b4 = vol. 44.7.3-2.4 [Taishō vol. 24.211b2-20, Div 264.26-265.14]; Div. 95.11-96.13, 124.11-125.8. Instead of giving a full translation of this often-used phrase, Yi-jing refers the reader to the first occurrence of this cliché in the Vinaya as mentioned above (165a25-26). 23. Gn *nām*. 24. Now Gn's note «...which have no equivalent in the sanskrit text...» can be deleted. 25. Read *deśikānām*. 26. The loss of *a* after *i* is very rare. 27. Gn *yati*: ⟨*ca* should be corrected to *ya*⟨*ti ānandaḥ*⟩. 28. Gn *ram*. 29. See n. 26. Tib *ma tshor-ba* «without anyone perceiving it» suggests a negative prefix *a-*. Chin (165b1) deviates: «I should enter Kāpilavastu...». 30. Gn *pra* of *pra*(*thamata* might be a misreading for *pū*. 31. In the Gilgit Mss the nominative with the zero-ending sometimes occurs. 32. Gn '*mṛtodanena* (*śramaṇa*)' should be corrected into '*mṛtoda*⟨*nena śra*⟩'. 33. In Tib *adhvaga* and *yācanaka* are not put in juxtaposition: '*gro-bar chas-pa*'i *sloṅ-ba-po*.

[1] *dge-sloṅ-dag sñon sbyuñ-ba bskal-pa bzai-po* 'di *ñid-la skye-dgu-rnams-kyi tshe lo ñi-khri thub-pa-na yañ-dag-par rdzogs-pa*'i *sañs-rgyas* 'od-sruñ *žes bya-ba* 'jig-rten-du *byuñ-ste*¹ *žes bya-ba-nas* / *de groñ-khyer* (²*bā-rā-ñā-sir*²) *ñe-bar brten-te*³ *drañ-sroñ-smra-ba* (H 210a) *ri-dags*⁴-*kyyi nags-na bžugs-so žes bya-ba*'i *bar goñ-ma* (D 164a) *bžin-du-ste* / *de*'i *bstan-pa-la* 'di *rab-tu byuñ-bar gyur-te* / *rab*(P 140b)*tu* 'byin-pa'i *dge-sloṅ gañ yin-pa* *de*⁵ *yañ-dag-par rdzogs-pa*'i *sañs-rgyas* 'od-sruñ-gis 'dul-ba 'dzin-pa-rnams-kyyi *mchog-tu bstan-to* // *de-la* 'dis *tshe ji-srid-par tshañs-par spyod-pa spyad-na yon-tan-gyi tshog* 'ga'-*yañ ma thob-nas* / *de-na* 'di 'chi-ba'i *dus-la bab-pa-na smon-lam btab-pa* / *bdag-gis yañ-dag-par rdzogs-pa*'i *sañs-rgyas bcom-ldan-das* 'od-sruñ-la *tshe ji-srid-par*⁷ *tshañs-par spyod-pa spyad-na*⁸ *yon-tan-gyi*⁹ *tshogs* 'ga'-*yañ ma thob-kyyis* / ¹⁰*dge-ba*'i *ri-sa-ba gañ yin-pa* 'dis *yañ-dag-par rdzogs-pa*'i *sañs-rgyas bcom-ldan-das* 'od-sruñ-gis *bram-ze*'i *khye'u bla-ma žes bya-ba gañ yin-pa de-la bram-ze*'i *khye'u khyod skye-dgu-rnams-kyi tshe lo brgya thub-pa-na de-bžin-gšegs-pa dgra-bcom-pa yañ-dag-par rdzogs-pa*'i *sañs-rgyas śākya thub-pa žes bya-bar* 'gyur-ro žes *luñ-bstan-par gyur-pa* *de*'i *bstan-pa-la bdag rab-tu byuñ-žin ñon-moñs-pa thams-cad spañs-te dgra-bcom-pa mñon-sum*¹¹-*du*¹² *byas-nas* / ¹³*ji-ltar bdag-gi mkhan-po yañ-dag-par rdzogs-pa*'i *sañs-rgyas* 'od-sruñ-gis 'dul-ba 'dzin-pa-rnams-kyyi *mchog-tu bstan-pa*¹⁴ *de-bžin-du* / ¹⁵*bdag kyañ bcom-ldan-das śākya thub-pa des* 'dul-ba¹⁶ 'dzin-pa-rnams-kyyi *mchog-tu bstan-par gyur cig ces btab-pa* *de*'i *smoñ-lam-gyi dbañ-gis da-ltar de-bžin-gšegs-pas* 'dul-ba (H 210b) 'dzin-pa-rnams-kyyi *mchog-tu bstan-to* // *dge-sloṅ-dag de-lta-bas-na las gcig-tu gnag-pa-rnams-kyyi rnam-par smin-pa* ni *gcig-tu gnag-pa yin-la žes bya-ba-nas brtsal-bar bya-ste* / *dge-sloṅ-dag de-lta-bu-bu-la khyod-kyyis bslab-par bya*'o *žes bya-ba*'i *bar* (¹⁷*goñ-ma*¹⁷) *bžin-du*'o //

1. P adds /. 2. P *bā-rā-na-sir*, H *wā-ra-ñā-sir*. 3. H adds /. 4. H *dwags*. 5. H adds *yañ* (dittograph?). 6. P // . 7. H *bar*. 8. H adds /. 9. P *kyyis*. 10. H om. 11. P *gsum*. 12. DP om. 13. D om. 14. D *ba*. 15. H om. 16. DP *pa*. 17. P om.

[2] *gañ-gi tshe bcom-ldan-das-kyyis bdud* 'byuñ-po 'khor *dañ bcas-pa bye-ba-phrag sum-cu*'-*ri-sa-drug bcom-nas*² *bla-na med-pa*'i *ye-šes brñes-pa*³ *de*'i *tshe bdud-kyyi ris-kyyi lha-rnams-kyyis groñ-khyer ser-skya*'i *gzir rgyal-po bitsun-mo* *dañ* / ⁴*blon-po* *dañ* / *groñ-mi* *dañ* / ⁴*yul-mi* *dañ bcas-pa-la dge-sbyoñ gau*⁵-*ta-ma ni de-riñ* *ši*'o *žes bsgrags-so* // *de-nas rgyal-po zas-gtsaṅ bitsun-mo* *dañ* / ⁴(D 146b) *gžon*⁶-*nu* *dañ* / *blon-po* *dañ* / *groñ-mi* *dañ* / *yul-mi* *dañ bcas-pas mya-ñan bya-bar brtsams-pa* *dañ* / *lha-rnams-kyyi šes-pa mthoñ-ba* ni 'og-tu 'jug-pa *yin-pas*² *gnas-gtsaṅ*(P 141a)*ma*'i *ris-*

kyi lha-rnams-kyis smras-pa / bcom-ldan-'das ma noñs-te / 'di-ltar bcom-ldan-'das-kyis bla-na med-pa'i ye-śes brñes-so // de-nas rgyal-po zas-gtsañ-gis kun-dga'-ba⁽⁷⁾ byas-te⁽⁷⁾ kun-dga'-bar gyur-pa de'i tshe bdud-rtsi-zas-kyi khye'u žig btasas⁸-te / de'i btasas-pa'i btasas-ston rgya-cher byas-nas² khye'uⁱ⁹ miñ cir gdags śes¹⁰ miñ 'dogs-par byed-do // ñe-du-dag-gis smras-pa / khye'u 'di kun-dga'-bar gyur-pa-na btasas-pas² khye'uⁱ¹¹ miñ kun-dga'-bo žes gdags-so žes de'i miñ kun-dga'-bo žes bya-bar btags-so // khye'u kun-dga'-bo ma-ma brgyad-po pañ-na 'tsho-ba'i ma-ma gñis dañ / (H 211a) nu-ma snun¹²-pa'i ma-ma gñis dañ / dri-ma 'phyi¹³-ba'i ma-ma gñis dañ / rtsed¹⁴-grogs-kyi ma-ma gñis-la rjes-su gtad-de / de ma-maⁱ pañ¹⁵-na¹⁶ 'tsho-ba-na mtshan-mkhan-rnams-kyis khye'u 'dis¹⁷ ni bcom-ldan-'das śākya thub-pa'i rim-gro byed-par 'gyur-ro¹⁸ žes luñ-bstan-to // bdud-rtsi-zas-kyis¹⁹ khye'u mtshan-mkhan-rnams-kyis luñ-bstan-to žes thos-nas des bsams-pa / gal-te de-lta-na bcom-ldan-'das-kyis rab-tu phyun-du 'on-ño žes spyan-snar mi 'bab-par bya'o¹⁸ śñam-na²⁰ / gañ-gi tshe bcom-ldan-'das ser-skya'i gžir gśegs-pa de'i tshe² de yañs-pa-can-du skyel-lo // gañ-gi tshe bcom-ldan-'das yañs-pa-can-du gśegs-pa de'i tshe² slar-yañ ser-skya'i gžir khyer-ro //

1. DP bcu. 2. H adds / . 3. P pa'i. 4. H om. 5. H go'u. Cf. Eimer I pp. 114-5. 6. P bžon. 7. H bya-ste. 8. P bcas. 9. H khye'u-yi. P 'i miñ cir in small size suggests the correction of the former version which might have read -yi miñ cir like H, cf. n. 11. 10. DL žes. 11. PH khye'u-yi. 12. H bsnun. 13. H phyi. 14. D rtsen. Cf. Eimer II, 22.7 and Viśvatarāvādāna in the Sañghabhedavastu NH rtsed: DCP rtsen. 15. P pad. 16. H du. 17. P 'di. 18. P adds / . 19. PH kyi. Cf. Skt amṛtodanena. 20. P nas.

[2b] sañs-rgyas bcom-ldan-'das-rnams ni de-lta-bu mi mkhyen-pa'am¹ / mi gžigs-pa'am¹ / thugs-su ma chud-pa'am² / rnam-par mi rig-pa cuñ-zad kyañ mi mña'o // chos ñid-kyis sañs-rgyas bcom-ldan-'das thugs-rje chen-po dañ ldan-pa / 'jig-rten-la phan-par žugs-pa / sruñ-ba gcig-pu³-pa / ñag-gcig dpa'-ba⁴ /⁵ zla med-pa / gñis-su mi gsuñ-ba⁴ / ži-gnas dañ⁶ lhag-mihoñ-gis bžugs-pa / dul-ba'i gnas gsum-gyi gži-la mkhas-pa⁷ / chu-bo⁸ bži-las rgal-ba /⁵ rdzu-'phrul-gyi rkañ-pa bžiⁱ⁹ žabs legs-par gnas-pa / bsdu-ba'i (D 146a) dños-po bži-la yun-riñ-po-nas goms-pa / yan-lag lña spañs-pa / 'gro-ba lña-las 'das-pa / yan-lag drug dañ ldan-pa /¹⁰ pha-rol-tu¹¹ (H 211b) phyin-pa drug yoñs-su rdzogs-pa / byañ-(P 141b)chub-kyi yan-lag bdun-gyi me-tog-gis phyug-pa / lam-gyi yan-lag brgyad ston-pa / mthar-gyis¹² gnas-pa'i sñoms-par 'jug-pa dgu-la mkhas-pa / stobs bcu'i stobs dañ ldan-pa / phyogs bcur sñan-pas yañ-dag-par rgyas-pa /¹³ brgya-phrag bcur¹⁴ dbañ sgyur¹⁵-ba-las khyad-par-du 'phags-pa-rnams ni ñin lan-gsum mtshan lan-gsum sañs-rgyas-kyi spyan-gyis 'jig-rten-la gžigs-nas /¹⁶ gañ ni ñams-par gyur¹⁷ / gañ ni 'phel-bar gyur¹⁷ / gañ ni gnod-par gyur¹⁷ / gañ ni ñam-ña-bar¹⁸ gyur¹⁷ / gañ ni mi bde-bar gyur¹⁹ / gañ ni gnod-pa dañ²⁰ ñam-ña-ba dañ²⁰ mi bde-bar gyur / gañ ni ñan-soñ-la gžol / gañ ni ñan-soñ-la 'bab / gañ ni ñan-soñ-la bab / ñas gañ ni ñan-soñ-las bslan²¹-ste mtho-ris dañ thar-pa-la gžag-par bya / gañ-gi dge-ba'i rtsa-ba ma bskyed²²-pa-dag ni bskyed-par bya / gañ-gi²³ bskyed-pa-dag ni yoñs-su smin-par bya / gañ-gi smin-pa ni grol-bar bya²⁴ žes mkhyen.⁽²⁵⁾ pa dañ⁽²⁵⁾ gžigs-pa 'jug-go / yañ smras-pa / chu-srin gnas-kyi dug-can-pa // dus-la 'ga'-bar 'gyur srid-kyi // sañs-rgyas gdul-la byams-pa ni // dus-las 'da'-bar mi 'gyur-ro //

1. P pa-'am. 2. P ba-'am. 3. P bu. 4. P pa. 5. H om. 6. D adds / . 7. P ba. 8. P bo'i. 9. P gži'i. 10. P om. 11. D du. 12. P kyis. 13. DP om. 14. H bcu-la. 15. H bsgyur. 16. DP om. 17. DP 'gyur. Cf. n. 19. 18. P par. 19. P 'gyur. 20. DP add / . 21. D bslar. 22. H skyed. 23. H gis. 24. D adds / . 25. H pas.

[2c] *bcom-ldan-'das-k'yis dgoṅs-pa / g'zon-nu kun-dga'-bo ni srid-pa tha-ma-pa yin-pas¹ de na'i bstan-pa-la rab-tu 'byuñ-ste /² rab-tu byuñ-nas na'i rim-gro byed-ciñ gsuñ-rab 'dzin-pa dan / na yoñs-su mya-ñan-las 'das-nas bdud-rtsi thob-par 'gyur-gyis / ma-la ñas g'zon-nu kun-dga'-bo bstan-pa-la g'zugs-par bya'o sñam-nas ma tshor-ba kho-nar groñ-(H 212a)khyer ser-skya'i g'zir byon-nas bdud-rtsi-zas-kyi gnas-khañ-du g'seḡs-te /³ gdan b'sams-pa ñid-la b'zugs-so // bdud-rtsi-zas-k'yis g'zon-nu kun-dga'-bo khañ-phran g'zan žig-gi nañ-du bcug-ste b'zag-go /³ bcom-ldan-'das-k'yis /⁴ gañ-gis-na sgo rañ 'bye-bar 'gyur-bar⁴) de-ltar byin-gyis brlabs-nas thog-ma kho-nar (D 147b) bcom-ldan-'das-kyi žabs gñis⁵-la mgo-bos phyag byas-te /⁶ bsil-yab blañs-nas bcom-ldan-'das-kyi snam-logs-nas⁷ bcom-ldan-'das-la g.yob-ciñ 'dug-go /³ de-nas bdud-rtsi-zas-k'yis bcom-ldan-'das-kyi žabs gñis-la mgo-bo phyag-byas-te phyogs gcig-tu 'dug-go /³ phyags gcig-tu 'dug-pa dan / bcom-ldan-'das-k'yis bdud-rtsi-zas-la chos dan ldan-pa'i g'am-gyis yañ-dag-par (P 142a) ston-par mdzad / yañ-dag-par 'dzin-du 'jug-par mdzad / yañ-dag-par gzeñs⁸ stod⁹-par mdzad / yañ-dag-par rab-tu dga'-bar mdzad / ram-grañs du-mar chos dan ldan-pa'i g'am-gyis yañ-dag-par bstan / yañ-dag-par 'dzim-du bcug / yañ-dag-par gzeñs⁸ bstod¹⁰ / yañ-dag-par rab-tu dga'-bar mdzad-nas gdan-las bžeñs-te b'žud-do // rgyu'i stobs che yañ rkyen-gyi stobs-la ltos-dgos-pas¹ srid-pa tha-ma-pa'i sems-can kun-dga'-bo bcom-ldan-'das-kyi rjes-bžin ries-bžin 'brañ-ba-na / bdud-rtsi¹¹-zas chuñ-ma'i 'khor dan¹² bcas-pas bzlog¹³-par ma nus-pa dan / bcom-ldan-'das-k'yis bka' stsal-pa / 'di (H 212b) ni srid-pa tha-ma-pa'i sems-can yin-pas khyed-kyis bzlog-par mi nus-kyis ma bzlog śig¹⁴ / bdud-rtsi-zas-k'yis gsol-pa / bcom-ldan-'das gal-te de-ltar gyur-na¹ 'di-la rim-pa bžin bgyi'o // bcom-ldan-'das-k'yis bka' stsal-pa / de-bžin-du byos śig / de-nas bdud-rtsi¹⁵-zas-kyis dge-sbyoñ dan / bram-ze dan / bkren-po dan / phoñs-pa dan / 'gro-bar chas-pa'i sloñ¹⁶-ba¹⁷-po¹⁸-rñams-kyi¹⁹ phyir sbyin-pa-dag²⁰ gtoñ-du bcug / bsod-nams-dag byed-du bcug / rañ-gi skye-bo²¹ dan gñen-gyi tshogs-rñams-la yañ bzod-pa gsol-du bcug-nas¹ rgyan thams-cad-kyis brgyan²²-te / glañ-po²³-che-la žon-nas skye-bo du-mas yoñs-su bskor-te / nya-gro-dha'i²⁴ kun-dga'-ra-ba logs-su phyogs-te /⁶ bcom-ldan-'das-kyi spyān-sñar blañ-ño //²⁵*

1. H adds /. 2. H om. 3. D //. 4. DP *gañ-gi tshe-na sgo rañ bye-bar 'gyur-ba*. Cf. *Skṭ yena svayam eva dvāram apāvṛtam*. 5. H om. 6. DP om. 7. H na. 8. P *gzeñ*. 9. P *ston*. H *bstod*. 10. P *ston*. 11. H *rtsi'i*. 12. P adds /. 13. P *zlog*. 14. H *cig*. Cf. Eimer I pp. 126-8. 18. D pa. P ba. 19. H *kyis*. 20. P om. 21. P *po*. 22. P *rgyan*. 23. P bo. 24. P *dhā'i*. 25. P /.

Postscript

1. The fragment of the *Kṣāntivādyavadāna* is one of the subjects of the project promoted by Deutsche Forschungsgemeinschaft [Az Be 170/17-1 «Edition ausgewählter buddhistischer Sanskrit-Texte aus den Gilgit- und den Turfan-Funden»]. I would like to express my cordial thanks for their support.

2. After submitting the present paper, I was informed that Dr. K. Wille has discussed the folio number of the *Vinayavastu* manuscript and treated folio 444 in his dissertation (Göttingen University, 1988). This work will be published under the title of *Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin* in the series «Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband».