

# The Mahāvādānasūtra\*

## A Reconstruction of Chapter IV & V

by

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### INTRODUCTORY REMARKS

Almost three decades have passed since Dr. E. Waldschmidt published his *Das Mahāvādānasūtra*.\*\* His publications of a number of Buddhist Āgamas found in Central Asia are excellent examples of precise textcritical research works. *Das Mahāvādānasūtra* is also one of the important parts in this series. We owe a great deal to his work which tried to portray the Mahāvādānasūtra in its natural and full form by attentive reading of fragmentary manuscripts leading to a reconstruction of it based on the Pāli and Chinese versions.

Philological work has, however, improved and changed considerably during these thirty years after the publication of Dr. Waldschmidt's

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\* The title of this sūtra is not beyond doubt because the colophon was lost. Dr. E. Waldschmidt discovered this name based on the Pāli Mahāpadānasuttanta. Cf. E. Waldschmidt, *Das Mahāvādānasūtra*, Teil I, Berlin 1953, S.3. In the Abhidharmakoṣopāyikā of Śamathadeva, we find the name of this sūtra: *rtogs pa brjod pa chen po'i mdo*, P. vol.118, p.259,1,8. Cf. Y. Honjo, *A Table of Āgama-Citations in the Abhidharmakośa and the Abhidharmakoṣopāyikā*, Part I, Kyoto 1984, p.105.

\*\* Ernst Waldschmidt, *Das Mahāvādānasūtra: Ein kanonischer Text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen. Auf Grund von Turfan-Handschriften herausgegeben.* Teil I-II. Berlin 1953, 1956 (ADAW 1952 Nr.8, 1954 Nr.8).

work. In that time, new sources for philological work of the Mahāvādānasūtra have been presented to the academic world. Dr. Waldschmidt himself identified another group of Central Asian fragments as the Dirghāgama, including the Mahāvādānasūtra.

These fragments are the paper-manuscripts (Cat.-No.685), to be found in the first volume of *Sanskrihandschriften aus den Turfanfunden*.<sup>\*</sup> They are written in “Northern Turkestan Brāhmī, Type a”, whose characters may be traced to the seventh or eighth century A.D. Folios 94-119 of this manuscript which had been identified as the Mahāvādānasūtra are not considered in Dr. Waldschmidt’s *Das Mahāvādānasūtra*, but they are available in the second volume of *Sanskrihandschriften aus den Turfanfunden*. As a result, the latter work lends itself to convenient philological research, because the reader can compare both romanization and facsimile.

Besides this publication of Dr. Waldschmidt, in 1977, Dr. R. Gnoli published *The Gilgit Manuscript of the Saṅghabhedavastu*.<sup>\*\*</sup> In his general introduction, he outlined the significant characteristics of this text,<sup>\*\*\*</sup>

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<sup>\*</sup>Ernst Waldschmidt, *Sanskrihandschriften aus den Turfanfunden*. Teil I: unter Mitarbeit von Walter Clawiter und Lore Holzmann hrsg. und mit einer Einleitung versehen. Teil II: Faksimile-Wiedergaben einer Auswahl von Vinaya- und sūtrahandschriften nebst einer Bearbeitung davon noch nicht publizierter Stücke im Verein mit Walter Clawiter und Lore Sander-Holzmann zusammengestellt.

<sup>\*\*</sup>R. Gnoli, *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Part I and II, Roma 1977, 1978 (Istituto Italiano per il Medio ed Estremo Oriente, Vol.49). Reviewed in O. von Hinüber, “Die Erforschung der Gilgit-Handschriften,” *Nachrichten der Akademie der Wissenschaften in Göttingen Philologisch-Historische Klasse*, No. 12 (April 1979), SS. 29-33.

<sup>\*\*\*</sup>Cf. Nalinaksha Dutt, *Gilgit Manuscripts*, Vol. III, Part 2, Calcutta 1942, p.i, S. Lévi, “Manuscripts Sanscrits provenant de Bamiyan et de Gilgit”, *JA*, CCXX (1932), pp.1-45.

commenting that the second part of the Saṅghabhedavastu can be “traced” in the Mahāvādānasūtra. It seems that this point is not sufficiently taken into consideration by today’s scholars. In fact, the Mahāvādānasūtra and the Saṅghabhedavastu do have an actual correspondence in certain particular chapters. Although Dr. Waldschmidt used a Tibetan version of the Vinaya in his textcritical works, *Das Mahāparinirvāṇasūtra* and *Das Catuṣpariṣatsūtra*, he did not use it for *Das Mahāvādānasūtra*.

Referring to the above suggestion of Dr. Gnoli, the following paper tries to reconstruct chapter IV and V of the Mahāvādānasūtra. Using the Saṅghabhedavastu as a basis of comparison throughout, I have attempted this restoration by reconsidering all previous manuscripts as well as adding one new source (Cat.-No.685). Within the limitations of the facsimiles that have been published, I have reviewed all of Dr. Waldschmidt’s readings and with reference to his work produced a new romanized text. Dr. Waldschmidt’s readings are generally reliable, but there are some that needed to be corrected. The format used is such that the upper text is my reconstruction based in general on the most complete manuscript: Cat.-No.399; below are listed romanized readings from all fragments (including No.399) containing the same passages. The numbers refer to Dr. Waldschmidt’s listing of these same texts, and are provided to facilitate comparison with his publications. All of the fragments used are listed at the end of the paper.

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#### LIST OF ABBREVIATIONS AND MARKS

BHSG F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*,

- Volume 1: Grammar. New Haven 1953.
- Ch. Chinese version of the Saṅghabhedavastu.
- D. The Tibetan Tripiṭaka sDe-dge Edition.
- Divy *Divyāvadāna*, Ed. E. B. Cowell, R. A. Neill. Cambridge 1886.
- Lv *Lalitavistara*, Ed. S. Lefmann. 2 Vols. Halle 1902–1908.
- MAV Ernst Waldschmidt, *Das Mahāvadānasūtra: Ein kanonischer Text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen. Auf Grund von Turfan-Handschriften herausgegeben.* Teil I-II. Berlin 1953, 1956. (ADAW 1952 Nr. 8, 1954 Nr. 8).
- MPS Ernst Waldschmidt, *Das Mahāparinirvāṇasūtra: Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften hrsg. und bearbeitet.* Teil I-III. Berlin 1950–1951. (ADAW 1949 Nr. 1, 1950 Nr.2 und 3).
- P. The Tibetan Tripiṭaka Peking Edition, Tibetan Tripiṭaka Research Institute, Tokyo-Kyoto 1955–1962.
- QBa See List of Manuscripts.
- QG See List of Manuscripts.
- SBb See List of Manuscripts.
- SBhV R. Gnoli, *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādins.* Part I and II. (Istituto Italiano per il Medio ed Estremo Oriente, Vol. 49). Roma 1977, 1978.
- SWBT *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Göttingen 1972~.*

- T. Taisho Issai-Kyo.
- Tib. Tibetan version of the Saṅghabhedavastu.
- W. Dr. E. Waldschmidt.
- XBa See List of Manuscripts.
- [ ] Not clear.
- ( ) Illegible or reconstructed when one manuscript is cited; if two or more manuscripts are cited, reconstructed from alternative forms.
- .. .. Broken but letter fragments are visible. Each partial akṣara is represented by two dots.
- +++ Broken. The number of missing akṣara are represented by number crosses.
- /// Beginning and end of fragmental line.
- To be continued in the next paragraph.
- ← Continued from the last paragraph.
- Hole for binding.
- = Ligature.
- \* Virāma.

TEXT 4a. 1<sup>1)</sup>

- 93.5 136.7 (13.6)dharmatā khalu (yasmi)ṃ<sup>2)</sup> (samaye vipa)(14.1)-  
 136.8 śy(ī) bodhisatvas<sup>3)</sup> tuṣitād devanikāyāc cyavitvā<sup>4)</sup> mātuḥ  
 kuṣāv<sup>5)</sup> avakrāmati<sup>6)</sup> atyartha(ṃ) tasmi(ṃ)<sup>7)</sup> samaye  
 93.6 mahāpṛth(i)v(ī)cālaś ca<sup>8)</sup> bhūt sarvaś cā(yaṃ) 1(oka  
 udāreṇāvabhāse)(14.2)na sphuṭo bhūt |  
 MSs. 4a. 1
- SBa 13.6 ←dharmatā khal[u] .. ..ṃ ..///  
 14.1 śy(ī) bodhisatvas=tuṣitād=devanikāyāc=cyavitvā mā-  
 tuḥ kuṣāv=avakrāmati atyartha(ṃ) tasmi(ṃ) samaye  
 mahāpṛth(i)v(ī)cālaś=ca bhū[t=sarvaś=cā].. 1.. .. ..  
 ///  
 14.2 na sphuṭo bhūt |→
- XBa 136.7 ←[dha]r(ma)t(ā)///  
 136.8 [t]ād=(d)eva(ni)k(ā)yā[c=c](ya)[vi]t(v)ā mā[tuḥ]++  
 +++++ ..[tya]r[th]..///  
 QG 93.5 pa[śy]ī bodhisatvaḥ tuṣitā devanikāyā cutvā///  
 93.6 hāpṛ(th)i(v)icāla.. [bha]vati sarvaś=cāyaṃ loka [u]///  
 ///

1) Parallels: SBhV p.41,6-9, Tib. D.ga,278b,4-5, P.vol.42,p.20,5,2-3, Ch. T. vol.24, p.107b,25-26.

2) Read *yasmin*, cf. BHSG 2.64 ff., SBhV *yasmin*.

3) Read *bodhisattvas*, is *satva* written with a single *t* in all our manuscripts. Following the precedent of John Brough, "The Language of the Buddhist Sanskrit Texts," *BSOAS*, 16 (1954), p.365, we have retained this spelling. QG 93.5 *bodhisatvaḥ*.

4) QG 93.5 *tuṣitā devanikāyā cutvā*, SBhV *cyutvā*. Cf. *cyavitvā*: BHSG 35.12.

5) SBhV *kuṣīm*.

6) Read *avakrāmaty*, SBhV *avakrānto*.

7) Read *tasmin*, SBhV *tasmin*.

8) Read *cābhūt*, SBhV omits *ca*, QG 93.6 (*ca*) *bhavati*.

TEXT 4a. 2<sup>1)</sup>

- 137.1 yā api tā lokasya lokāntarikā andhastamā<sup>2)</sup> andhākārata-  
misrā<sup>3)</sup> yatremau sūryācandramasāv evaṃ mahardhikau<sup>4)</sup>  
mahānubhāvau<sup>5)</sup> ābha(yā)<sup>6)</sup> ābh(āṃ nā)(14.3)nubhava-  
137.2 taḥ<sup>7)</sup> tā api tasmim samaye<sup>8)</sup> udareṇāvabhāsenā sphuṭā  
abhūvaṃ<sup>9)</sup>  
MSs. 4a. 2
- SBa 14.2 ←yā api tā lokasya lokāntarikā andhastamā andhākārat-  
amisrā yatremau sūryācandramasāv =evaṃ mahardhikau  
mahānubhāvau ābha(yā) [ā]bh///
- 14.3 nubhavataḥ tā api tasmim sama ○ ye udareṇāvabhāsenā  
sphuṭā abhūvaṃ→
- XBa 137.1 [y](ā) a.. (t)ā l(o)ka[sya] l(o)kāntari+++++..  
[r]///
- 137.2 api tasmi(ṃ sa)maye udareṇ(ā)+++++tā abhūvan\*→
- QBa 96.a (mi)sr(ā)ḥ y(a)///

1) Parallels: SBhV p.41,9–12, Tib. D.ga,278b,5–6, P. vol.42, p.20,5,3–4, Ch. T. vol.24, p.107b,26–28.

2) Read *andhatamā*, cf. MPS 17.10. SBhV *andhas tamaso*, cf. divy 204.23. See SWBT *andhatama* and *andhastama*.

3) Read *andhākāratamisrā*, SBhV *andhākāratamisrā*, QBa 96.a (mi)sr(ā)ḥ.

4) Read *maharddhikau*, SBhV adds *evaṃ*.

5) Read *mahānubhāvāv*.

6) Read *ābhayābhāṃ*.

7) SBhV *pratyanubhavataḥ*.

8) Read *samaya*.

9) Read *abhūvan*, SBhV *abhūvan*.

TEXT 4a. 3<sup>1)</sup>

- 96.b tatra ye satvā<sup>2)</sup> upapannās<sup>3)</sup> te tayā<sup>4)</sup> ābhayā anyonyaṃ  
sa(t)vaṃ<sup>5)</sup> (sa)ṃjā(nate<sup>6)</sup> ')(14.4)nye pi<sup>7)</sup> bhavaṃtaḥ<sup>8)</sup>
- 137.3 satvā ihopapannā<sup>9)</sup> anye pi<sup>7)</sup> bhavaṃtaḥ<sup>8)</sup> satvā ihopa-  
pannā<sup>9)</sup> iyam atra dharmatā tasmād idam ucyate ||
- MSs. 4a. 3
- SBa 14.3 ←tatra ye satvā upapannās=te tayā ābhayā anyonyaṃ  
sa(t)vaṃ (sa)ṃjā...|||
- 14.4 nye pi bhavaṃtaḥ satvā iho ○ papannā anye pi  
bhavaṃtaḥ satvā ihopapannā iyam=atra dharmatā  
tasmād=idam ucyate ||→
- XBa 137.2 ←+++++.. [ā](bha)y(ā) [a]|||
- 137.3 hopapannā anye pi bhavantaḥ satv(ā)++++[pa]nnā  
iya(m=at)[r](a)+++++(c)y(a)te ||→
- QBa 96.b [t]atra ye sa|||

1) parallels: SBhV p.41,12–15, Tib. D.ga,278b,6–7, P. vol.42,p.20,5,4–5, Ch. T. vol.24, p.107b,4–5.

2) Read *sattvā*.

3) SBhV has an additional sentence here as folls.: *te svakam api bāhuṃ pragṛhītaṃ na paśyati*. Tib. also has *de dag rañ gi lag pa brkyañ pa yañ mi mthoñ*.

4) Read *tayābhayānyonyaṃ*.

5) Read *sattvaṃ*, SBhV *sattvān*. SBhV adds *dṛṣṭvā*, Tib. *mthoñ nas śes ldan dag*.

6) W. reconstructed *saṃjā(nante)*, cf. Lv 51.16 *anyo 'nyaṃ saṃjānante sma|*, rep. 410.20, however there is no precedent for *√jñā* as 1st class verb outside the Lv, SBhV *saṃjānate*.

7) SBhV ' *pīha*

8) Read *bhavantaḥ*, XBa 137.3 *bhavantaḥ*.

9) SBhV *upapannā*.



TEXT 4a. 4<sup>1)</sup>

yathāpi<sup>2)</sup> me(gho vipu)(14.5)laḥ<sup>3)</sup> susaṃbhr̥to

137.4 bahūdako mārutavegamūrccitaḥ<sup>4)</sup>  
tathopamaṃ kuṣim avākramaṃ<sup>5)</sup> muniḥ  
śatahradāṃ<sup>6)</sup> sūrya ivābhyupāgataḥ 1  
MSs. 4a. 4

SBa 14.4 ←yathāpi me.///

14.5 laḥ susaṃbhr̥to bahūdako mārutavegamūrccitaḥ tatho-  
pamaṃ kuṣim=avākramaṃ muniḥ śatahradāṃ sūrya  
ivābhyupāgataḥ 1→

XBa 137.3 ←yathāpi me///

137.4 mūrccitaḥ tathopamaṃ kuṣim=avākra[m](a)ṃ ○  
muniḥ śatah.+++++... ..→

TEXT 4a. 5<sup>7)</sup>

avabhāsayaṃ<sup>8)</sup> hi<sup>9)</sup> janatās<sup>10)</sup> sama(14.6)(ntata)ḥ

82.1 137.5 pṛthūś<sup>11)</sup> ca lokāntarikās tamovṛtā(h<sup>12)</sup> |

yad utkrame)t<sup>13)</sup> (ku)kṣim asahyasanni(bhas<sup>14)</sup>

1) Parallels: SBhV p.41, 16–19. This stanza is not found in the Tib. and Ch. versions.

2) SBhV *yathaiiva*.

3) W. reconstructed (*vima*)laḥ, SBhV *vipulaḥ*.

4) Read °*mūrccitaḥ*, SBhV °*preritaḥ*.

5) Read *avākramaṃ*, SWBT reads impf. (or Aor?), 3,sg., SBhV *ivākramaṃ*.

6) SBhV *cirād ghanam*.

7) Parallels: SBhV p.41, 20–23. This stanza is not found in the Tib. and Ch.

8) Read *avabhāsayan*, SBhV *avabhāsaitvā*.

9) SBhV *iha*.

10) W. changed *janatām*? As MS. *janatās* (f.,pl.,Ac.) is better.

11) SBhV *pṛthak*.

12) SBb 82.1 (*tamov*)ṛtā.

13) SBhV *ākramat*.

14) SBhV *atulyavikramas*.

ta)thā tad āsīd iyam atra dharmatā 2 ||

MSs. 4a. 5

SBa 14.5 ←avabhāsayam hi janatās=sama

14.6 .. ..[h] pṛthūś=ca [lo]kāntarikās=tamov[r]tā..+++.t  
(ku)kṣim=asahyasanni..+ ..thā tad=āsīd=iyam=atra  
dharmatā 2 ||→

XBa 137.4 ←[a]vabhāsa[yam]///

137.5 s=tamo[vṛ]tāḥ yad=u(t)kramet=kukṣim=asa ○ ++  
+++++++(t)ra .. ..tā ||→

SBb 82.1<sup>1)</sup> ///[r]tā yad=utkrame[t=ku].. .. .. nibhas=ta.. ..d=  
āsī(d)///

TEXT 4b. 1<sup>2)</sup>

dharmatā khalu yasmiṃ samaye vipaśyī bo(15.1)-

137.6 (dhisat)vas tuṣītād devanikāyāc cyavitvā<sup>3)</sup> mātuḥ kuṣ-

82.2

(ā)v asthāt<sup>4)</sup> tato<sup>5)</sup> sya<sup>6)</sup> śakreṇa<sup>7)</sup> de(ve)ndreṇa catvāro  
devaputrā mātur āraṣṣakā<sup>8)</sup> sthāpitā<sup>9)</sup> mā<sup>10)</sup> etāṃ kaścid<sup>11)</sup>

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) Parallels: SBhV p.42,1-6, Tib. D.ga,278b,7-279a,1, P. vol.42, p.20,5,6-7. Ch. T. vol.24, p.107b,29-c,3.

3) SBhV, Tib. omit *tuṣītād devanikāyāc cyavitvā*.

4) SBhV *avakrāntaḥ*.

5) SBhV *tasmīn samaye*.

6) SBhV omits *asya*.

7) SBhV written in the active voice: *śakro devendraś caturo devaputrān mātur āraṣṣakān sthāpayaty*, Tib. written in the passive voice.

8) Read *āraṣṣakāḥ*, XBa 137.6 *āraṣṣakāḥ*.

9) Read *sthāpitāḥ*, SBhV has an additional section here as follos.: *asihastān prāhastāṃś chaktihastān tomarahastān*, Tib. also has *lag na ral gri dañ | lag na mduñ dañ | lag na mduñ thuñ dañ | lag na mda' bo che'o ||* Cf. Ch.

10) Read *mātāṃ*, SBhV omits *etāṃ*.

11) SBhV adds *bodhisattvaṃ*.

- 137.7 viheṭḥ(ayi)(15.2)(ṣya)ti<sup>1)</sup> ma(nuṣyo) vā<sup>2)</sup> amanuṣyo vā<sup>3)</sup>  
82.3 iyam atra dharmatā tasmād idam ucyate ||  
MSs 4b. 1
- SBa 14.6 ←dharmatā khalu yasmiṃ samaye vipaś[y]ī [b]o  
15.1 ///(t)vas=tuṣitād=devanikāyāc=cyavitvā mātuḥ [k]ukṣ-  
(ā)v=asthāt=tato sya śakreṇa de(ve)ndreṇa catvāro  
devaputrā mātur=āraḥṣakā sthāpitā mā etāṃ kaścid=  
vihēṭḥ..///  
15.2 ///.ti ma.. .. vā amanuṣyo vā iyam=atra dharmatā  
tasmād=idam=ucyate ||→
- XBa 137.5 ←dharmatā .. ///  
137.6 d=devani[kāyā]c=cyavitv[ā] (mātuḥ) kuṣāv++++  
+++++mātur=āraḥṣakāḥ sthā  
///  
137.7 amanuṣyo vā iya[m=atra] (dharma)tā .. +++++  
+→
- SBb 82.2<sup>4)</sup> ///[ā]t=tato=[s]ya śak[r]e(ṇa de)vendre(ṇa) cat(v)ār(o)  
de[v](a)pu[trā māt]ur=ā///  
82.3<sup>5)</sup> ///[d=i]dam=u.. .. →  
TEXT 4b. 2<sup>6)</sup>  
te devaputrā<sup>7)</sup> sahitās caturdiśaṃ

1) SBhV *viheṭṭayisyati*.

2) Read *vāmanuṣyo*.

3) Read *veyam* or *vā* | *iyam*.

4) Here W.'s reading is quoted, because the facsimile has not been published.

5) Here W.'s reading is quoted, because the facsimile has not been published.

6) SBhV and its Tib. and Ch. translations did not record this verse.

7) Read *devaputrāḥ*.

- mahātmadevānugatā yaśasvinā |  
śakreṇa (pro)(15.3)(k)tāḥ param(ā)rthadarśino
- 137.8 rakṣām kurudhvaṃ sugatasya mātuḥ |  
MSs. 4b. 2
- SBa 15.2 ←te devaputrā sahitāś=caturdiśaṃ mahātmadevānugatā  
yaśasvin[ā] | śakreṇa ..
- 15.3 ///tāḥ para[m](ā)rthadarśino rakṣām ○ kurudhvaṃ  
sugatasya mātuḥ 1→
- XBa 137.7 ←++++[śa]ṃ m[ah]āt[ma](de)[v]ānu.///  
137.8 ///. ṃ (kurdhvaṃ) s(u)gatasya mā[t].+→
- SBb 82.3<sup>2)</sup> ←.. ..(p)utrā sahi.. ..turdi(śa)ṃ [m]ahā///  
TEXT 4b. 3<sup>2)</sup>  
niṣkr̥ṣṭaśāstrāyudhakhadgapāṇayaḥ
- 82.4 sutikṣṇarūpām vyavalambya śaktim |  
mā tāṃ ma(nuṣyā) (15.4)atha vāpi rakṣasā
- 138.1 viheṭṭhayeyuḥ sugatasya mātaram |2<sup>3)</sup>  
MSs. 4b. 3
- SBa 15.3 ←niṣkr̥ṣṭaśāstrāyudhakhadgapāṇayaḥ sutikṣṇarūpām vy-  
avalambya śaktim\* | mā tāṃ ma.///
- 15.4 atha vāpi rakṣasā viheṭṭha ○ yeyuḥ sugatasya mātaram\*ḥ  
2→
- XBa 137.8 ←+++++++++  
///

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) SBhV, Tib. and Ch. did not record this verse.

3) SBa 15.4 *mātaram\*ḥ* 2, (virāma and visarga are clearly confirmed in the facsimile),  
miss transcript of *mātaram* | 2.

- 138.1 [ta](s)y(a) [m](ā)[ta]ram\* 2→
- SBb 82.4<sup>1)</sup> ///(sut)[ī]kṣṇa[r]ū.. ..[lam]bya [śa](kt)i(m)///  
 TEXT 4b. 4<sup>2)</sup>  
 sā devaguptā varabhūtarakṣitā  
 yaśasvinī devagaṇaiḥ supāli(tā |  
 kriḍa)(15.5)ty asāv apsarasa iva nandane
- 138.2 tathā tad āsīd iyam atra dharmatā 3 ||  
 MSs. 4b. 4
- SBa 15.4 ←sā devaguptā varabhūtarakṣitā yaśasvinī devagaṇaiḥ  
 supāli.. .. ///
- 15.5 ty=asāv=apsarasa iva nandane tathā tad=āsīd=iyam  
 =atra dharmatā 3 ||→
- XBa 138.1 ←s(ā) deva..++++++++++++++++  
 +++(t)y=(asā)v=a..///
- 138.2 tā 3 ||→  
 TEXT 4c. 1<sup>3)</sup>  
 dharmatā khalu yasmiṃ samaye vipaśyī bodhisatvas  
 tuṣṭitād devanikāyāc cyavitvā<sup>4)</sup> mā(tuḥ kuḥṣā)(15.6)v  
 asthāt kośogata<sup>5)</sup> evāsthād amrākṣito garbhamalena  
 138.3 jubhramalena<sup>6)</sup> rudhiramalena<sup>7)</sup> anyatamena<sup>8)</sup> vā<sup>9)</sup> aśu-

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) SBhV, Tib. and Ch. versions did not record this verse.

3) Parallels: SBhV p.42,6-8, Tib. D.ga,279 a,1-2, P. vol.42,p.20,5,7-8, Ch. T. vol.24, p.107c,3-5.

4) SBhV, Tib. omit *tuṣṭitād devanikāyāc cyavitvā*.

5) Read *kośagata*, SBhV *kośogata*.

6) SBhV *juvra*°, Tib. *śa ma*.

7) Read °*malenānya*°.

8) SBhV, XBa 138.3 *anyatamānyatamena*.

9) Read *vāśucīprakṛtena*, SBhV *vāśucinā viprakṛtena*.

ciprākṛte(na)

MSs. 4c. 1

SBa 15.5 ←dharmatā khalu yasmiṃ samaye vipaśyī bodhisatvas =  
tuṣitād = devanikāyāc = cyavi[tv]ā mā///

15.6 v = asthāt = kośogata evāsthād = amrakṣito garbhamalena  
jubhramalena rudhiramalena anyatamena vā asūciprā-  
kṛte(na)→

XBa 138.2 ←dharmatā khalu ya[s]miṃ sa[ma]++++++  
++++++ mātu(h) ku(kṣāv = a)sthā..///

138.3 rudhiramalena anya[tamānya]tamena v(ā)+++++  
++→

TEXT 4c. 2<sup>1)</sup>

tad (ya)thā maṇiratnaṃ kā(śīkaratna<sup>2)</sup> upanikṣi)(16.1)-  
ptaṃ<sup>3)</sup> naiva maṇiratnaṃ kāśīkaratnenopalipyate<sup>4)</sup> na<sup>5)</sup>

138.4 kāśīkaratnaṃ maṇiratnena<sup>6)</sup> iyam atra dharmatā tasm-  
(ā)d (i)dam ucya(te) ||

MSs. 4c. 2

SBa 15.6 ←[ta]d = (ya)thā maṇiratnaṃ kā.. ..///

1) Parallels: SBhV p.42,8–10, Tib. D.ga,279 a,2, P. vol.42,p.20,5,8, Ch. T. vol.24, p.107c,5.

2) W. reads *kāśīka(ratn)e*, see MAV I, S.85, footnote 1, but this is not confirmed in the facsimile.

3) SBhV *upakṣiptaṃ*, XBa 138.3 (*u*)*panikṣiptaṃ*.

4) SBhV *°ratnena lipyate*.

5) SBhV adds *api*.

6) Read *°ratnenedyam*, SBhV repeats section 4c.1 with some changes as folls.: *evam eva yasmīn samaye bodhisattvo mātuḥ kuṣāv asthāt kośogata evāsthād amrakṣito garbhamalena jubhramalena rudhiramalena anyatamānyatamena vā asūcinā viprākṛtena tad yathā maṇiratnaṃ*, Tib. and Ch. also keep this refrain.

- 16.1 ptam̐ naiva maṇiratnaṃ kāsīkaratne[nopal]ipyate na  
kāsīkaratnaṃ maṇiratnena iyam=atra dharmatā ta-  
[s]m(ā)d=(i)dam=uc[ya](te) [||]→
- XBa 138.3 ←panikṣiptam̐ naiva .. .///
- 138.4 ratnena iyam=atra dharmatā tasmād=i ○ +++++  
+→  
TEXT 4c. 3<sup>1)</sup>  
yath(ā)pi tam̐<sup>2)</sup> maṇira(tnaṃ p)r(abhāsvaraṃ  
na lipya)(16.2)te paramāśucau hi kāsīke |
- 138.5 tathopamaḥ kuṣigato narottamo  
na lipyate āśucikṛtena paṇḍitaḥ 1 ||  
MSs. 4c. 3
- SBa. 16.1 ←[ya]th(ā)pi tam̐ maṇira(tnaṃ p)r///  
16.2 te paramāśucau hi kāsīke | tathopamaḥ kuṣigato naro-  
ttamo na lipyate āśucikṛtena paṇḍitaḥ 1 ||
- XBa 138.4 ←+++++..bhāsvaraṃ na lipyate///  
138.5 [tta]mo na lipyate āśucikṛ[te](na) pa.. ○ taḥ ||→  
TEXT 4d. 1<sup>3)</sup>
- 97.a dharma(tā) khalu yasmiṃ samaye vipaśyī bodhi(satvas  
tu)(16.3)ṣitād devanikāyāc cyavitvā<sup>4)</sup> mātuḥ kuṣāv asthāt<sup>5)</sup>
- 83.4 138.6 sarvam enaṃ mātā paripūrṇaṃ kuṣigataṃ paśyati

1) SBhV, Tib. and Ch. did not record this verse.

2) Read *tan*.

3) Parallels: SBhV p.42,13–16, Tib. D.ga,279a,3–4, P. vol.42, p.21,1,1–2, Ch. T. vol.24, p.107c,6–7.

4) SBhV omits *tuṣitād devanikāyāc cyavitvā*.

5) SBhV *taṃ enaṃ tasmiṃ samaye mātā sarvaṃ antaḥkuṣigataṃ paripūrṇaṃ*, Tib. *yum gyi lhums na de dag thams cad yoṅs su rdzogs pas bshugs pa*.

MSs. 4d. 1

- SBa 16.2 ←dharma(tā) khalu yasmim̐ samaye vi[pa]śyī bodhi///  
 16.3 ṣitād=devanikāyāc=cyavitvā mā ○ tuḥ kuḥṣāv=asthāt  
 =sarvam=enam̐ mātā paripūrṇam̐ kuḥṣigataṃ paśyati→
- XBa 138.5 ←dharmat[ā kha]+++++[vi]paśyī bodhisatvas=  
 tu.. ..///  
 138.6 m=enam̐ mātā paripūrṇam̐ kuḥṣigataṃ pa..+→
- QBa 97.a ye vipaś(y)[i]///
- SBb 83.4 ///.. ..m=[ena](ṃ)///
- TEXT 4d. 2<sup>1)</sup>
- 97.b tad yathā maṇir vaiḍūrya<sup>2)</sup> aṣṭāṃśo jātimāṃ<sup>3)</sup> śu(ddho<sup>4)</sup>  
 83.5 vipra)(16.4)[sa]nna anā(vi)laḥ<sup>5)</sup> pañcaraṅgike sūtre<sup>6)</sup>  
 138.7 arpita syān<sup>7)</sup> nile pite lohite<sup>8)</sup> avadāte māñjīṣṭhe<sup>9)</sup> taṃ  
 cakṣuṣmāṃ puruṣo dṛṣṭvā jānīyād idam̐ sūtram (ayaṃ  
 83.6 maṇiḥ) (16.5)(sū)tre ma(ṇir a)rpita<sup>10)</sup> iyam atra dha-  
 (r)matā taṣmād idam ucyate ||

1) Parallels: SBhV p.42,16–19, Tib. D.ga,279 a,4–5, P. vol.42,p.21,1,2–4, Ch. T. vol.24,p.107c,7–8.

2) Read *vaiḍūryo 'ṣṭāṃśo*.

3) Read *jātimāñ*.

4) SBhV *aṣṭāṅgo vaiḍūryaḥ śubhro jātimān accho*.

5) Read *viprasanno 'nāvilaḥ*, SBhV *viprasanno 'nāvilaḥ*, XBa 138.6 *viprasannaḥ anāvilaḥ*.

6) Read *sūtre 'rpitaḥ*, SBhV *sūtre 'rpitaḥ*, SBa 83.5 (*'rpi*)*taḥ*.

7) Read *arpitaḥ syān* SBa 83.5 (*arpi*)*taḥ syāṇ*, SBhV adds *tad yathā*.

8) Read *lohite 'vadāte*, SBhV *lohite 'vadāte*, SBa 83.5 *lohite ava(dāte)*.

9) Read *māñjīṣṭhe*, SBhV *māñjīṣṭhe*.

10) SBhV repeats section 4d.1 with some changes as folls.: *evam eva bodhisatto yasmin samaye mātuḥ kuḥṣāv asthāt tam enam̐ tasmin samaye mātā sarvam antaḥkuḥṣigataṃ paripūrṇam̐ paśyati*, Tib. and Ch. also record this section.



MSs. 4d. 2

- SBa 16.3 ←tad=yathā maṇir=vaiḍūrya aṣṭāṃśo j[āti]mā[m]  
śu..///
- 16.4 [sa]nna anā(vi)laḥ pañcaraṅgi ○ ke sūtre arpita syān  
=nīle pīte lohīte avadāte māmjiṣṭhe taṃ cakṣuṣmām  
puruṣo dṛṣṭvā jāniyād=idam sūtra[m]=(a).. ..///
- 16.5 (sū)tre ma+..rpita iyam=atra dha(r)matā tasmād=  
idam ucyate ||→
- XBa 138.6 ← + + + .. .. ṇir=vaiḍūrya .. .. + + + + + + + [sanna]ḥ  
anāvilaḥ ..///
- 138.7 dāte mā[m]jiṣṭhe taṃ cakṣuṣmām puruṣo dṛ.. + + + +  
+ + tram=ayaṃ ma[ṇi] + + + + + + + + + .. ..r-  
[ma]tā ta///
- QBa 97.b [d](dh)[o] vip(ra)sa..///
- SBa 83.5<sup>1)</sup> ///[t]ā khal[u]/// ///[ta]ḥ s[y]āṃ [ni]e .. .. [loh]i[te]  
a[va]///
- 83.6 ///iyam=atra [dh]. .. .. .. .. .. .. .. →  
TEXT 4d. 3<sup>2)</sup>
- 138.8 yathāpy asau vaiḍūryako mahāmaṇi<sup>3)</sup>

1) Here W.'s reading is quoted, because the facsimile has not been published. But I have doubts about W.'s rendering which is inconsistent with the number of missing akṣaras in the corresponding line on the opposite side of the same folio (82.3). It is unclear why W. does not give the exact number of missing akṣaras in this lacuna. Following his footnote (MAV I,S.42, footnote 8), there should be about 30 akṣaras between *khal[u]///* and *///[ta]ḥ*, when in fact the corresponding line is lacking only 5 akṣaras.

2) SBhV, Tib. and Ch. do not record this verse.

3) Read *mahāmaṇiḥ*, XBa 138.8 (*mahāma*)ṇiḥ, SBb 83.6 (*ma*)hāmaṇiḥ.

- prabhāsvaraḥ sūryamaricisaṃnibhaḥ  
tathopamaṃ ku(kṣi)(16.6)(gata)ṃ narottamaṃ
- 83.7           vipaśyimatā paripūrṇam ik(s)ate ||<sup>1)</sup>  
MSs. 4d. 3
- SBa 16.5       ←yathāpy=asau vaiḍūryako mahāmaṇi prabhāsvaraḥ  
sūryamaricisaṃnibhaḥ tathopamaṃ ku...///
- 16.6           ///ṃ narottamaṃ vipaśyimatā paripūrṇam=ik(s)ate ||→
- XBa 138.8      [ṇ]iḥ p(r)a+s(va)ra[h] s(ū)r(ya)maricisaṃ++++  
+..///
- SBb 83.6       ←.. ..(a)[s]au vai[ḍ]r[yako] (ma)hāma[ṇ]i[h] pra[bh]-  
ā///
- 83.7           ///[tra] dharmatā ||→  
TEXT 4e. 1<sup>2)</sup>  
dharmatā khalu yasmiṃ samaye vipaśyī bodhisatvas  
139.1       tuṣṭād devanikāyāc cyavitvā mātuḥ kuk(ṣā)v as(th)ā(n  
nāsyā tasmīṃ samaye mātā śrāntakāyā vābhūt klānta-  
kāyā vā) (17.1)(ya)duta bodhi(satvaṃ dhārayantīyam  
139.2       atra dharmatā tasmād idam ucyate ||)  
MSs. 4e. 1
- SBa 16.6       ←dharmatā khalu yasmiṃ samaye vipaśyī bodhisatvas=  
tuṣṭād=devanikāyāc=cyavitvā mātuḥ kuk(ṣā)v=as(th)-  
ā///
- 17.1           ///[du]ta bo[dhi]///

1) SBb 83.7 (a)tra dharmatā || Considering the missing akṣaras, this should be the end of d pāda. (vipaśyimatā iyam a)tra dharmatā || may be written here.

2) Parallels: SBhV p.42, 21–24, Tib. D. ga, 279a, 6–7, P. vol.42, p.21, 1, 4–5, Ch. T. vol.24, p.107c, 9–10. W. did not reconstruct this paragraph.

- XBa 139.1 [tu].. .. ++.. ..y.. ..[tv]..///  
 139.2 m=ucyate [||]→
- SBb 83.7 ←dh[armat](ā) .. .. . . . . . (vi)[p](a)[ś]y[i] bo[dh]i-  
 [s](atva)[s]=tu[ṣ]i///  
 TEXT 4e. 2<sup>1)</sup>  
 ≍ — (cāsau kuṣim upe) ∪ — ≍  
 ≍ — (cyutaḥ karmav) ∪ — ≍ (I)  
 (17.2)te dh(ā)rayaṃtī ∪ ∪ — ∪ — ≍  
 ≍ — ∪ — — ∪ ∪ — ∪ — ≍ (II)  
 MSs. 4e. 2
- SBa 17.2 ///.. te dh(ā)rayaṃtī ..///  
 XBa 139.2 ←.. .. c[ā]s[au] kuṣim=u[p]e++++.[yu]taḥ karmav.  
 ++++++. [y].. .. ///  
 139.3<sup>2)</sup> mucyate ||→  
 TEXT 4f. 1<sup>3)</sup>
- 139.3 (dharmatā khalu yasmiṃ samaye vipaśyī bodhisatvas  
 tuṣitād devanikāyāc cyavitvā mātuḥ) (17.3)(kuṣā)v  
 asthāt tato<sup>4)</sup> (mātā yāvajjivam pañcavratapadāni samā-  
 dattāni<sup>5)</sup> yāvajjivam asya mātā<sup>6)</sup> prāṇātipātāt prativira-

1) SBhV, Tib. and Ch. did not record this verse. W. has not reconstructed it.

2) XBa 139.3 Before the next paragraph, *mucyate ||* is transcribed. According to the number of lost akṣaras, this does not seem to be the end of d pāda. This manuscript seems to have an additional sentence with 5–7 akṣaras before it, perhaps we may reconstruct (*tasmād ida*)m *ucyate ||* here?

3) Parallels: SBhV p.42, 24–p.43, 5, Tib. D. ga, 279a, 7–279b,2, P. vol.42, p.21, 1, 5–7, Ch. T. vol.24, p.107c, 10–12. W. did not reconstruct this paragraph.

4) SBhV *tasmīn samaye*.

5) SBhV *samādattavati*, XBa 139.4 (*samā*)dattāni.

6) SBhV omits *asya mātā*, adds *prāṇātipātāṃ prahāya*.

- maty<sup>4)</sup> addattādānād abra)(17.4)hmacary(āṃ m)ṛ(ṣāvā-  
dāt<sup>2)</sup> surāmaireyamadyapramādashānāt prativiramati<sup>3)</sup>-  
139.5 yam atra dharmatā tasmād idam ucyate ||)  
MSs. 4f. 1  
SBa 17.3 ///..[v=a]sthāt=tato///  
17.4 ///[h]macary(ā). (m)ṛ///  
XBa 139.3 ←dharmatā khalu yasmiṃ sa+++++[bo]dhisatvas=  
tu..+++++..[tu]ḥ kuṣṣāv=asth(ā)///  
139.4 dattāni [y]āvajjivam=asya mātā prā ○ nātipātāt=  
pra[t].+++++..brahmacaryān=ṛṣāv.///  
139.5 m=atra dhar[ma]tā tasmād=ida[m=u]cyate ||→  
TEXT 4f. 2<sup>4)</sup>  
(prāṇān ahaṃti<sup>5)</sup> nādattam<sup>6)</sup> ādadau

1) SBhV *prativiratā*, *prativiramati* is according to a reconstruction of XB a 139.4 in BWST, see BWST *abrahmacarya*. SBhV adds *adattānam abrahmacaryaṃ ṛṣāvādāṃ surāmaireyamadyapramādashānaṃ prahāya*.

2) SBhV omits *adattānād abrahmacaryāt ṛṣāvādāt*.

3) SBhV *prativiratā*, see above note 1.

4) Parallels: SBhV p.43, 5-7, Tib. D. ga,279b,2, P. vol.42, p.21, 1, 7-8. W. did not reconstruct this verse. SBhV transmits prose here as folls.: *prāṇān ahantī nādattam ādadau; ṛṣāvā nāvocat; na madyalolupā 'bhūt; abrahmacaryād viratā ca maithunāt siddhārthamātā; iyam atra dharmatā*; But there is a possibility that this prose becomes poetry as folls.:

*prāṇān ahantī nādattam ādadau, ṛṣāvā nāvocat na madyalolupā* | ('bhūt is not necessary).  
*abrahmacaryād viratā ca maithunāt, siddhārthamātā iyam atra dharmatā* ||

Tib. version keeps the stanza: *srog mi good dan ma byin mi len dan || brdzun du mi sru chañ la mi brkam dan || 'khrig ba'i mi tshañ spyod pa spoñ ba 'di || 'di ni don grub yum gyi chos ñid yin ||*.

5) SBhV *ahantī*.

6) Metrically read *na adattam*.



TEXT 4g. 2<sup>1)</sup>

☺ — ☹ — (nā)(18.1)pi (virā)jyate (tadā  
na kāmahetoḥ paridahyate manaḥ |

139.8 na cāsya mātuh puruṣena mānasaṃ  
nibadhyate kāmaguṇopasaṃhitam ||)

MSs. 4g. 2

SBa 18.1 ///pi (virā)[j]yate ..///

XBa 139.7 ←++++ nā[pi vi]rā[jya](te) tadā///

139.8 [tu]ḥ puruṣena mānasa[m] nibadhyate kā+++++  
++++→

TEXT 5a. 1<sup>2)</sup>

(dharmatā khalu yasmim sama)(18.2)ye vipaśyī (bodhi-  
satvo mātuh<sup>3)</sup> kukṣer niṣkrānto 'tyarthaṃ<sup>4)</sup> tasmim  
140.1 samaye mahāpṛthivicālas<sup>5)</sup>cābhūt<sup>6)</sup> sarvaś cāyaṃ loka  
udāreṇāvabhāseṇa) (18.3)(s)phuṭo ('bhūt)

1) Parallels: SBhV p.43,10–11, Tib. D.ga, 279 b,3–4, P. vol.42,p.21,2,1.W. did not reconstruct this verse. SBhV transmits prose here as folls.: *na rajyate kleśeṣu; na cāsyaḥ kāmahetoḥ paridahyate manaḥ; na cāsya mātā puruṣeṣu mānasaṃ badhnāti kāmaguṇopasaṃhitam.* Except for the first sentence there is the possibility that this prose becomes poetry, though *cāsyaḥ* in second sentence is not necessary., Tib. keeps the stanza as folls.: *ñon moñs rñams la chags par mi 'gyur shiñ || de ni 'dod rgyus sems gduñs mi 'gyur la || de yum 'dod pa 'i yon tan ldan pa yi || skyes pa rñams la sems ni gtoñ ba med ||*

2) Parallels: SBhV p.45,1–2, Tib. D.ga,280 b,1–2, P. vol.42,p.21,3,7, Ch. T. vol.24, p.109a, 9.

3) SBhV *jātaḥ* instead of *mātuh kukṣer niṣkrānto*, Tib. *bltam pa*.

4) SBhV omits *atyarthaṃ*.

5) SBhV omits *ca*.

6) SBhV omits the following sentence.

MSs. 5a. 1

SBa 18.2 ///.ye vipaś[y]i///

18.3 ///(s)phuṭo ..+→

XBa 139.8 ←+++++++.. bodhi[satva].. ..///

140.1 (vī)[cā](la)ś=c(ā)bhūt\* sa(r)va[ś]=c(ā)[y]..+++++  
+++++→

TEXT 5a. 2<sup>1)</sup>

pū(rvavad yāvad)

TEXT 5a. 3<sup>2)</sup>

(anye 'pi<sup>3)</sup> bhavaṃtaḥ<sup>4)</sup> satvā ihopapannā<sup>5)</sup> iyam atra

140.2 dharmatā tasmād idam ucyate ||)

MSs. 5a. 2

SBa 18.3 ←pū///

MSs. 5a. 3

XBa 140.1 ←+++++ntaḥ (sa).. ..///

140.2 te ||→

TEXT 5a. 4<sup>6)</sup>

(utpadyamāne pṛthivī prakampitā

pṛthas) (18.4)tathābhā viṣṭ(tā) ∪ — ∪ ∪ (|)

∪ — ∪ — — ∪ ∪ — ∪ (śobhate

1) Parallels: SBhV p.45,2, Tib. *goñ ma bshin du 'o* is the end of next paraglyph. Ch. keeps full sentence, T. vol.24,p.109a,9–10.

2) Parallels: SBhV p.45,2–3, Tib. D.ga,280b,2, P. vol.42,p.21,3,7–8, Ch. T. vol.24, p.108a,10–12.

3) SBhV 'piha.

4) Tib. reads this as polite pron., *ses ldan dag*.

5) SBhV *uṣapannā*, SBhV and Tib. versions repeat the same sentence.

6) W. did not reconstruct this verse. SBhV, Tib. and Ch. did not record this verse.





140.4 iyam=atra dharmatā tasmād=idam=ucya ○ ++→  
TEXT 5b. 2<sup>1)</sup>

≒ — ∪ — — ∪ ∪ — ∪ — ∪ ≒

(na lipyate paramāsucau hi kāśike |)

≒ — ∪ — — ∪ ∪ — ∪ — ∪ ≒

140.5 ≒(ciḥ suni)(19.1)rdhāntam ivā(ṃṣukāṃñcanam) ||  
MSs. 5b. 2

SBa 19.1<sup>2)</sup> ///rdhāntam=i[vā].. .. . ||→

XBa 140.4 ←++t. .. ++++++(li)p(y)ate paramāsuc-  
[au]///

140.5 ciḥ su[ni]rdhāntam=ivāṃṣukāṃñcanam\*1 ||→  
TEXT 5c. 1<sup>3)</sup>

dh(a)rmat(ā) kh(a)lu yasmi(ṃ) samaye vipaśyī bodhi-  
satvo mātuḥ kukṣe(r) niṣkrā(nto<sup>4)</sup> nāsyā mātā nisaṇṇā  
140.6 vābhūn<sup>5)</sup> nipannā vā sthitaiva sā kṣatriyā<sup>6)</sup> kṣa)(19.2)-  
triyam prajāt(ā iyam atra) dharmatā tasmād idam  
ucyate ||

MSs. 5c. 1

SBa 19.1<sup>7)</sup> ←dh(a)rmat(ā) kh(a)lu yasmi(ṃ) samaye vipaśy[ī] bo-  
[dhi]satvo mātuḥ kukṣ[e](r)=niṣkrā///

- 
- 1) W. did not reconstruct this verse. SBhV, Tib. and Ch. do not reconrd this verse.
  - 2) Here W.'s reading is quoted, because the facsimile has not been published.
  - 3) Parallels: SBhV p.45,6-9, Tib. D.ga,280 b,3-4, P. vol.42,p.21,4,1-2, Ch. T. vol.24, p.108a,13-14. W.'s reconstruction is not perfect here.
  - 4) SBhV adds *tasmin samaye*.
  - 5) SBhV *vā 'bhūn*.
  - 6) SBhV *kṣatriyī*.
  - 7) Here W.'s reading is quoted, because the facsimile has not been published.

- 19.2<sup>1)</sup> ///[tri]ya[m̄] prajāt. . . . . [dha]rmatā [tas]mā[d] =  
idam=ucyate ||→
- XBa 140.5 ← ○ dharmatā khalu ya+++++++[dhi]sa[t]vo  
mātu[h] kuk(ṣ)e.///
- 140.6 tā eva sā kṣatriyā kṣatriyaṃ prajātā..++++.rmatā  
tasmād=i..++++→  
TEXT 5c. 2<sup>2)</sup>  
na sā niṣaṃṇā na nipanna<sup>3)</sup> kṣatriyā  
(sth)i(tai)va sā .r— pad ∪ — ∪ — ∪ ∪ (|)
- 140.7 ∪ — ∪ — — ∪ (varsa)(19.3)tya vikra(mo  
jagrāha ta)m̄ surapatideva utsuka<sup>4)</sup> ||  
MSs. 5c. 2
- SBa 19.2<sup>5)</sup> ←na sā niṣaṃṇā na nipanna kṣatriyā .i.va [sā] .[r]..  
[pad]///
- 19.3<sup>6)</sup> /// ○ tya vikra.[i].. ..[ma]m̄ sura[pa]tide[va] u[ts]uka  
||→
- XBa 140.6 ←+++++n[a] nipanna kṣatriyā ..///
- 140.7 varasatya (v)[i](kra)mo jagrāha ta[m] sura[p].+++  
+++||→

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) SBhV, Tib. and Ch. did not record this verse.

3) Read *nīpaṇṇā*.

4) Read *utsukaḥ*.

5) Here W.'s reading is quoted, because the facsimile has not been published.

6) Here W.'s reading is quoted, because the facsimile has not been published. But his rendering *vikra.[i].. ..[ma]m̄* may be a miss reading of *vikra.[e].. .. [ta]m̄*, see XBa 140.7.

TEXT 5d. 1<sup>1)</sup>

dharm(a)tā khalu sāmpratājāto vipas(y)i (bo)dhisatvaḥ  
sapt(a padāni prakrāṃtaḥ pariḡhīto na kena)(19.4)cic  
140.8 catu(rdi)ś(a)ñ<sup>2)</sup> ca vyavalokayati vācañ<sup>3)</sup> ca bhāṣate  
MSs. 5d. 1

SBa 19.3<sup>4)</sup> ←[dha]rm(a)[tā] khalu sāmpratājāto vipas(y)[i] ..  
[dhisa]tvaḥ sa[pt].///

19.4<sup>5)</sup> /// ○ [sic=catu](rdi)[ś](a)ñ=ca vyavaloka[ya]ti [vā]-  
cañ=[ca bh]ā[ṣate]→

XBa 140.7 ←dharmatā kha[l](u)+++++..[h] sa-  
(p). ..///

140.8 (vya)[valo]..[yati] [v](ā)..ṃ .. [bh]āṣate→  
TEXT 5d. 2<sup>6)</sup>

iyam<sup>7)</sup> me bhavet paścimā jāti(h<sup>8)</sup> devaḥ śve)taṃ

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1) Parallels: SBhV p.45,9–11, Tib. D.ga,280b,4–5, P. vol.42,p.21,4,2–3, Ch. T. vol.24, p.108a,15–16.

2) SBhV *caturdiśaṃ*.

3) SBhV *vācaṃ*.

4) Here W.'s reading is quoted, because the facsimile has not been published.

5) Here W.'s reading is quoted, because the facsimile has not been published. But his reading *śic* and reconstruction (*acār*)*śic* may be wrong. According to SBhV, *kenacic* is required here. He might mistake *ṣ* for *c*.

6) Parallels: SBhV p.45,11–15, Tib. D.ga,280b,5–6, P. vol.42,p.21,4,3–5, Ch. T. vol.24, p.108a,16–20. W.'s reconstruction is not perfect here.

7) SBhV *iyam pūrvā dik pūrvamaṅgamo bhaviṣyāmi nirvāṇāya; iyam dakṣiṇā dakṣiṇīyo bhaviṣyāmi kṛtsnasya jagataḥ; iyam paścimā dik, mama paścimaṅ janma bhaviṣyati; iyam uttarā dik, bhavasamaṅsārād uttariṣyāmi iti*, cf. Tib. and Ch. versions.

8) SBhV adds *tasya śirasi upari*.

- ca chatraṃ<sup>1)</sup>maṇi(daṇḍakañ ca cāmarañ ca dhārayant-
- 141.1 iyaṃ a)(19.5)t(ra) dharma(tā ta)smād idam ucyate ||  
MSs. 5d. 2
- SBa 19.4<sup>2)</sup> ←iyaṃ me bha[ve].. .imā jāti .. ..[ta]ṃ ca [ch]a[t]-  
raṃ maṇ[i].. ///
- 19.5<sup>3)</sup> ///t(ra) [dharma].. ..[smād] ida[m u]cya[te ||]→
- XBa 140.8 ←+++++.. ///
- 141.1 ..(c)y(a)t(e) ||→  
TEXT 5d. 3<sup>4)</sup>  
jā(to hy eṣa) sapta (pa)dāni prakramad<sup>5)</sup>  
diś— ∪ — lo(k)ya v(acañ) ca bhāṣ(at)e  
ś(r)e(ṣṭh)<sup>6)</sup>— ∪ — ∪ — ∪ — ∪ — ∪ — ∪  
∪ — ∪ — ∪ — (19.6)nti deva ||  
MSs. 5d. 3
- SBa 19.5<sup>7)</sup> ←[jā].. .. sapta (pa)dāni prakramad=diś. ... ..[lo](k)-  
ya v. .. [ca] bhā[ṣ](at)[e ś](r)e///
- 19.6<sup>8)</sup> ///nti d[e]va ||→
- XBa 141.1 ←jāt[o] hy=eṣa sapta padān[i] ..+++++  
+++++..+vy.(d).(ne)..///

1) Read *cchatraṃ*.

2) Here W.'s reading is quoted, because the facsimile has not been published.

3) Here W.'s reading is quoted, because the facsimile has not been published.

4) SBhV, Tib. and Ch. did not record this verse. W.'s reconstruction is not perfect here.

5) Read *prākramad*.

6) W. restored *ś(r)e(ṣṭh)* according to Lv p.84,22-p.85,2.

7) Here W.'s reading is quoted, because the facsimile has not been published.

8) Here W.'s reading is quoted, because the facsimile has not been published.

TEXT 5e. 1<sup>1)</sup>

- 84.1 141.2 dharm(atā) kh(a)l(u sāmpratājātasya) vipāśino bodhisatvasya (dve vāridhāre ')nt(a)rikṣāt<sup>2)</sup> pr(apatita<sup>3)</sup> ekā<sup>4)</sup> śītāsyaikoṣṇāsyā ye bodhisattvaṃ snāpitavat)(20.1)yau<sup>5)</sup>
- 141.3 i(yam a)tr(a) dhar(matā tasmād idam ucyate ||)  
MSs. 5e. 1
- SBa 19.6<sup>6)</sup> ←[dharm]. .. [kh].l. ... .. vipāśino bodhisattvasya  
.. .. . [nt](a)rikṣāt=pr.///
- 20.1<sup>7)</sup> ///[yau] i. .[tr](a) dha[r].. .. . →
- XBa 141.2 mpratājātasya vipāśino (bo)[dhi]satvas[ya]++++  
+++++(ko)[ṣ]ṇ(ā)[s]ya ye (bo)-  
[dh](i)sattvaṃ///
- 141.3 m=ucyate ||→
- SBb 84.1<sup>8)</sup> ///patite e.///

1) Parallels: SBhV p.45,15–17, Tib. D.ga,280b,6–7, P. vol.42,p.21,4,5–6, Ch. T. vol.24, p.108a,20–21. W.'s reconstruction is not perfect here.

2) SBhV 'ntarīkṣāt.

3) SBhV *prādurbhavata* (This is Gnoli's restoration), W. also restored this as *pr(ādurbhavataḥ)* from the Pāli version *pātubhavanti*, but SBb 84.1 should be identified here.

4) SBhV *ekā śītā ekā uṣṇā* (This has been restored from Tib.), MS. of SBhV is corrupted as folls.: *dakṣiṇīyo bhaviṣyāmi kṛtsnasya ekā uṣṇāsyā ye bodhisattvaṃ snāpitavatyaḥ ||* Due to scribal error, between the phrase *kṛtsnasya* and *ekā uṣṇāsyā* one and half lines were omitted in the MS. The original probably read *ekā śītāsyaikoṣṇāsyā*. cf. BHSG 9.75. In SBa 20.1, we found the declension °au (m. or n., dual) so *eka śītāsyaikoṣṇāsyā* may be written.

5) Read *snāpitavatye*, 20.1 W. reads °au ? SBhV MS. *snāpitavatyaḥ*, SBhV *snāpitavatye*.

6) Here W.'s reading is quoted, because the facsimile has not been published.

7) Here W.'s reading is quoted, because the facsimile has not been published.

8) W. identifies this as 5e.2 pāda 2, cf. MAV II S.92 footnote 2.



MSs. 5f. 1

- SBa 20.2<sup>1)</sup> ←[dha]rmat[ā] kha[lu s].[prat](a)jā(ta)sya vi.. ..no  
bodhisatva[s](y). .. .. (p)[ura]stām maha[d]  
=u///
- 20.3<sup>2)</sup> /// ○ [tā u].. ..ryam=akār(s)id=iyam=atra [dha]-  
rmatā [ta]smā(d=i)dam=ucyate ||→
- XBa 141.4 tajāta[s]ya vipaśyino b[odh]isatvasya ○ +++++y.  
ḥ pu+++++(du)rbhūtaṃ vāri viṣyaṃ[d]///
- 141.5 tra dharmatā tasmād=idam=ucyate ||→
- SBb 84.3 ///[t]. vāri viṣyandi ya///  
TEXT 5f. 2<sup>3)</sup>  
kur(vaṃti nāgā 'sya<sup>4)</sup> sadai)va<sup>5)</sup> pūjāṃ  
yasmim ṣ — — (yate bodhisatvaḥ |  
84.4 te hr̥ṣṭās tuṣṭā mu)(20.4)ditā<sup>6)</sup> (udagrāḥ)  
141.6 ∽riṃ sṛjantiha athodapānam ||  
MSs. 5f. 2
- SBa 20.3<sup>7)</sup> ←ku[r].. ..[ha]s[ya].. ..va pujāṃ ya[sm]iṃ///
- 20.4<sup>8)</sup> /// ○ [di nā].. ..riṃ [s]ṛjantiha athodapānam\*||→

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) Here W.'s reading is quoted, because the facsimile has not been published.

3) SBhV, Tib. and Ch. did not record this verse. W.'s reconstruction is not perfect here.

4) SBa 20.3 W. reads [ha]s[ya]? XBa 141.5 *nāgā sya*.

5) W. changed to *ca* in text?

6) SBa 20.4 W. reads [di nā]? SBb 84.4 *muditā*.

7) Here W.'s reading is quoted, because the facsimile has not been published. But there are some problems. See above note 4, 5.

8) Here W.'s reading is quoted, because the facsimile has not been published. But there is a problem here. See above note 6.

- XBa 141.5 ←kurvaṃ ○ ti nāgā sya sadaiva+++++[ya]te  
bodhisatvaḥ [hṛ]///
- 141.6 thodapanam\*1 ||→
- SBb 84.4 ///(ṣ)ṭā tuṣṭā muditā udagr[ā]///  
TEXT 5g. 1<sup>1)</sup>  
dh(ar)mat(ā) khalu sāmpratājātasya vi(pa)śyino bodhi-  
satv(asya<sup>2)</sup> devatā antarikṣād<sup>3)</sup> divyāny utpalāni<sup>4)</sup> padmā)-  
84.5 (20.5)ni kumudāni pu(ṇḍa)rikā(ṇ)i<sup>5)</sup> agarucūrṇāni  
141.7 tagarucūrṇāni<sup>6)</sup> candanacūrṇāni<sup>7)</sup> divyāni<sup>8)</sup> mand(ā)rak-  
(ā)ni<sup>9)</sup> puṣ(p)āni (kṣ)i(paṃti divyāni ca vādyāni sampr-  
avādayaṃti)<sup>10)</sup> (20.6)cailavikṣe(pa)ṃ (cākā)rṣur<sup>11)</sup> iyam  
84.6 atra dharmatā tasmād idam ucyate ||

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- 1) Parallels: SBhV p.45, 20–p.46, 2, Tib. D. ga, 281a, 1–2, P. vol.42, p.21, 4, 6–8, Ch. T. vol.24, p.108a, 23–26.
- 2) W. has mistakenly identified SBb 84.4 here. Adding the SBb here, he found a relation to MPS 16.12, 40.22. Therefore, he restored as folls.: (*devatā*) (84.4)*hṛṣṭās tuṣṭā muditā udagrā* (*ḥ prītsaumanasyajātā antarikṣād divyāni padmāni kṣīpanti utpalā*)- (20.5)*ni*. However, we identified SBb 84.4 as 5f.2 c pāda so this should be restored on the basis of only MPS 40.20.
- 3) SBhV *antarikṣāt*.
- 4) SBhV adds *kṣīpanti*.
- 5) Read *puṇḍarikāny*.
- 6) Read *tagara*°, SBhV *tagara*°.
- 7) SBhV adds *tamālapatracūrṇāni*.
- 8) SBhV adds *ca*.
- 9) SBhV *māndāravāṇi*, Tib. *man dā ra va*.
- 10) SBhV *pravādayanti*.
- 11) SBhV omits *cailavikṣepaṃ cākārṣur*.



MSs. 5g. 1

- SBa 20.4<sup>1)</sup> ←[dh](ar)[mat](ā) khalu sāmpratā[ā]tasya [v]i..[śyina  
bo]dhisa[tv]. ///
- 20.5<sup>2)</sup> ///[ni ku]mudāni [pu]..[r]i[kā](ṇ)[i] agarucūrṇāni  
tagarucūrṇāni candanacūrṇāni divyāni mand(ā)[ra]k(ā)-  
ni [pu]ṣ(p)ā[ṇi] .[i]///
- 20.6<sup>3)</sup> ///cailavikṣe(pa)m̄ .. .. [rṣu]r=iyam=atra dharmatā tas-  
mād=idam=ucyate ||→
- XBa 141.6 ←dharmatā khalu sāmpra[ta]..+++++no bodhi-  
satvasya ++++++(pa)lāni padmāni///
- 141.7 ruc[ū]rṇāni .. ..nacūrṇāni divyāni ++++++ṣpāṇi  
kṣipa..+++++++++.. .. .///
- SBB 84.5 ///dāni puṇḍarikāni aga///
- 84.6 ///tra dharmatā tasmād=idam=ucya///  
TEXT 5g. 2<sup>3)</sup>
- 141.8 jāte kumāre sumahābhi(ṣaṭke<sup>4)</sup>  
de— ∪ — — ∪ ∪ — ∪ — ∪ (I)  
∪ — ∪ — — ∪ ∪ — ∪ — ∪  
∪ — ∪ — — ∪ ∪ — ∪ — ∪ (II)  
TEXT 5g. 3<sup>4)</sup>
- 84.7 ∪ — ∪ — — (anubhāvam ikṣya  
142.1 yāvad sujāto) ∪ ∪ — ∪ — ∪ (I)

1) Here W.'s reading is quoted, because the facsimile has not been published.

2) W.'s reconstruction is not perfect here, cf. MAV II S.93, footnote 5.

3) W. reads SBa 20.6 *sumahābhī[pa]*, XBa 141.8 (*sumah*)ā(bh)iṣaṭ(k)e. See p.46 5e.2 and its footnote 2.

4) W. did not reconstruct this verse.



dve vāridhāre udapāna devatā ||<sup>1)</sup>

MSs. 5g. 4

XBa 142.2 it(ī)ha .. .. akaniṣṭavāsina ā+++++(ṣ)v=(ag)[h](o)-  
[ṣa].. ..++++→

SBb 85.1 ///.. paripūrayiṣyati | itiha .[e]///

MSs. 5g. 5

XBa 142.2 ←++++++[n].+.. ..///

142.3 daṃ dve vāridhāre udapāna devatā ||→

SBb 85.2 ///..ti saptapadaṃ dve vāridhāre [u]///

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1) See p. 50 note 3, SBhV *utpādakośasthitiḥ sapta padāni dve vāridhāre, udapānam devatā* Tib. keeps stanza: *bltam dañ bsheñs dañ gom pa bdun || chu rgyun gñis dañ chu miḡ lha ||*.

LIST OF THE MANUSCRIPTS

Cat.-No.	Lü.-No.	Folio-No.	No. in Text	Facsimile-No.	Script type and Findspot			
399	S 360	12(0) V	13	FakSHT* XII a	Northern Turkestan Brāhmī Type a, Šorčuq. (SBa)			
		R	14	XII b				
		1(21) V	15	XII c				
		R	16	XII d				
		(122) V	17	XIII a**				
		R	18	XIII b**				
		(123) V	19	Not published				
		R	20	Not published				
		498	S 364	— V		82	Not published	Northern Turkestan Brāhmī Type b, Šorčuq. (SBb).
				— R		83	Not published	
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652	X 420	1.. R	93	C b***	Turkestan Gupta Type, Qizil. (QG).			
177	K 528nl	— V	96	CXXXVII c	Northern Turkestan Brāhmī Type a, Qizil. (QBa).			
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		98 V	141	155				
		98 R	142	155				

\* FakSHT=Ernst Waldschmidt, Faksimile-Wiedergaben von Sanskrithandschriften aus den Berliner Turfanfunden I: Handschriften zu fünf Sūtras des Dīrghāgama. Unter Mitarbeit von W. Clawiter, D. Schlingloff und R.L. Waldschmidt herausgegeben. The Hague 1963.

\*\* These facsimiles are reprinted on CLXXI because they are not clear.

\*\*\* There is another facsimile in the SHT I, Tafel 14.

\*\*\*\*SHT=Ernst Waldschmidt, Sanskrithandschriften aus den Turfanfunden. Teil I: unter Mitarbeit von Walter Clawiter und Lore Holzmann hrsg. und mit einer Einleitung versehen. Teil II: Faksimile-Wiedergaben einer Auswahl von Vinaya- und Sūtrahandschriften nebst einer Bearbeitung davon noch nicht publizierter Stücke im Verein mit Walter Clawiter und Lore Sander-Holzmann zusammengestellt.