

**The Pravrajyāvastu
of the Mūlasarvāstivāda Vinaya**

By

CLAUS VOGEL & KLAUS WILLE

Sanskrit-Wörterbuch der buddhistischen Texte
aus den Turfan-Funden

Akademie der Wissenschaften zu Göttingen • 2014

Contents

Vorwort	v
Some Hitherto Unidentified Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit (<i>Nachrichten der Akademie der Wissenschaften zu Göttingen</i> , Phil.-Hist. Kl. 7/1984, pp. 299–337)	1
Some More Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit (<i>Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II</i> , ed. H. Bechert, Göttingen 1992 [SWTF, Beiheft 4], pp. 65–109)	43
The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit, Part 1: Saṃgharakṣitāvadāna (<i>Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II</i> , ed. H. Bechert, Göttingen 1996 [SWTF, Beiheft 6], pp. 241–296)	91
The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit, Part 2: Nāgakumārāvadāna and Lévi Text (<i>Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II</i> , ed. H. Bechert, Göttingen 2002 [SWTF, Beiheft 9], pp. 11–76)	147

Vorwort

In den letzten drei Jahrzehnten hat der Vinaya der Schule der Mūlasarvāstivādins eine zunehmende Bedeutung in der Erforschung des indischen Buddhismus gewonnen. Er stellt die bei weitem umfangreichste Fassung des Regelwerkes für die buddhistischen Mönche und Nonnen dar und bietet naturgemäß eine erstrangige Quelle für das Studium der Entwicklung des Ordensrechts; nicht weniger beeindruckt er freilich durch die große Zahl eingeschalteter Erzählungen und durch die unerschöpfliche Fülle von sozial- und kulturgeschichtlichen Informationen zum alten Indien, die in der Kasuistik zu den einzelnen Regeln enthalten sind. Nur der erste Teil, nämlich das Vinayavastu, ist im Sanskrit-Original bewahrt, und zwar in einer Handschrift, die 1931 in Gilgit aufgefunden wurde. Diese Handschrift ist jedoch lückenhaft; viele Blätter fehlen, und andere sind nur fragmentarisch erhalten.¹

Einen ausgezeichneten Überblick über den Bestand der Handschrift verdanken wir Klaus Wille.² Zudem gelang es ihm im Rahmen dieser Arbeit, etliche vermisste Blätter wieder aufzufinden und bislang nicht identifizierte Fragmente erstmals zuzuordnen. Dadurch konnten im Pravrajyāvastu, dem besonders schlecht erhaltenen ersten Abschnitt des Vinayavastu, mehrere Folios hinzugewonnen werden. Dies bewog Klaus Wille, gemeinsam mit dem Bonner Indologen Claus Vogel (6.7.1933 – 16.8.2012) alle erhaltenen Blätter des ursprünglich 53 Folios umfassenden Pravrajyāvastu neu zu bearbeiten und zusammen mit einer englischen Übersetzung herauszugeben. In insgesamt vier Teilen veröffentlichten sie die Folios 2–6 (1992), 7–12 (1984), 43–48 (1996) und 48–53 (2002). Der letzten Publikation waren zwei

¹ Die Blätter der Sammlung Delhi sind seit kurzem in ausgezeichneten Farbproduktionen zugänglich: S. Clarke, *Vinaya Texts* (Gilgit Manuscripts in the National Archives of India. Facsimile Edition, Volume I), Delhi/Tokyo 2014.

² K. Wille, *Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin*, Stuttgart: Steiner Verlag, 1990 (Verzeichnis der orientalischen Handschriften in Deutschland, Suppl.-Bd. 30); zu Sanskrit-Fragmenten aus anderen Teilen dieses Vinaya s. Willes Beiträge zu dem Sammelband *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research*. Papers Presented at the Conference Indic Buddhist Manuscripts: The State of the Field, Stanford, June 15–19 2009, ed. P. Harrison and J.-U. Hartmann, Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2014, und hier besonders den Aufsatz “The Manuscript of the Dirghāgama and the Private Collection in Virginia”, S. 145–155.

Appendices beigefügt, die zusätzliche Materialien aus zentralasiatischen Sanskrit-Handschriften bereitstellen: Im ersten ein Pravrajyāvastu-Fragment aus einer Handschrift des Vinayavastu und im zweiten ein Fragment aus dem Upasampadā-Abschnitt im Vinaya der Sarvāstivādins, der die Entsprechung zum Pravrajyāvastu des Mūlasarvāstivāda-Vinaya bildet.

Obschon durchgehend auf Englisch verfasst, sind die vier Aufsätze nicht leicht zugänglich. Jin-il Chung, der derzeitige Redaktor des Akademieprojektes „Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden“ in Göttingen, regte daher an, diese wichtigen Beiträge anlässlich des 65. Geburtstages von Klaus Wille am 16. September 2014 in einer digitalen Fassung allgemein zugänglich zu machen. Reinhold Grünendahl (Universitätsbibliothek Göttingen) übernahm die Digitalisierung und Texterkennung. Annette Justus, ebenfalls vom Sanskrit-Wörterbuch, korrigierte mit größter Sorgfalt die digitale Rohfassung. Das Ergebnis dieser Arbeit ist die vorliegende PDF-Datei, der Jin-il Chung den Vorspann aus Titelblatt und Inhaltsverzeichnis hinzufügte.

Jeder, der auf dem Gebiet buddhistischer Sanskrit-Handschriften arbeitet, weiß, wie viel wir der stupenden Schriftkenntnis von Klaus Wille und seiner nie erlahmenden Freude am Transliterieren unerschlossener Manuskripte verdanken. Schier unendlich ist inzwischen die Zahl der von ihm abgeschrieben Handschriftenblätter – üblicherweise Fragmente in allen erdenklichen Größen und Erhaltungszuständen –, aber ebenso beeindruckend ist die selbstlose Bereitschaft, mit der er auch unveröffentlichte Transliterationen anderen Interessenten zur Verfügung stellt. Inzwischen gibt es kaum mehr einen Fachkollegen, der nicht irgendwann von Klaus Willes Abschriften profitiert hätte, und dies gilt in zunehmendem Maße auch für die jüngere Generation. Wir freuen uns, ihm mit der digitalisierten Sammelausgabe einen kleinen Teil unserer Dankesschuld abstaten zu können und auf diese Weise seine Arbeiten zum Pravrajyāvastu einem weltweiten Benutzerkreis verfügbar zu machen.

Göttingen, im September 2014

Jens-Uwe Hartmann

CLAUS VOGEL and KLAUS WILLE

Some Hitherto Unidentified Fragments
of the Pravrajyāvastu Portion
of the Vinayavastu Manuscript
Found Near Gilgit



VANDENHOECK & RUPRECHT IN GÖTTINGEN

Vorgelegt von Herrn H. Bechert in der Sitzung vom 27. Januar 1984
7/1984

Introduction

1. The fragments presented here to the learned world belong to the Pravrajyāvastu portion of the Vinayavastu codex unearthed—together with numerous other Buddhist manuscripts—at Naupur near Gilgit in 1931.¹ They comprise parts of folios (7) to (12) of this codex, which have been considered missing so far, and which immediately succeed those of folios (2) to (6) published—if unreliably—by N. Dutt as early as 1950.²

While folio (7) was assigned to the Vinayavastu by Lokesh Chandra³ and folio (8) referred to the Pravrajyāvastu by R. Gnoli,⁴ the discovery of folios (9) to (12) among the unidentified leaves of the New Delhi collection⁵ is due to K. Wille, the co-author of this paper, who also transliterated the fragments, C. Vogel having been responsible for translating the Tibetan parallel version and co-ordinating the Sanskrit remains with it.

2. As regards their subject-matter, the fragments are concerned with the story of Upaṭiṣya and Kolita (better known by their later clerical names Śāriputra and Maudgalyāyana), beginning with Kolita's conception and ending with Upaṭiṣya's and his arrival at Rājagṛha. In this narrative is embedded the famous episode of their encounter with the six heretics, who propounded their respective credos on the occasion.⁶ The full Sanskrit text of these credos (in a different framework) is now available in R. Gnoli's edition of the Saṃghabhedavastu,⁷ which has been preserved virtually intact on folios 350–523 of our manuscript.

3. The language of the fragments is Buddhist 'hybrid' Sanskrit. It deviates from the Pāṇinian standard in the following points:

(i) Euphony

- (1) Non-application of sandhi rules outside pause: frequent.
- (2) Secondary sandhi: *manāpa* 12r5.
- (3) Gemination of initial *ch* after final *ñ*: *bhavāñ cchāstā* 10v7; *manāpāñ cchab-dām* 12r5.

¹ On the history of the Gilgit finds see O. von Hinüber, NGAW 1979, p. 329 *sqq.*

² MSV IV, pp. 6.13–25.11.

³ GBM VI, Nos. 684 and 685.

⁴ SBV II, p. ix, n. 1.

⁵ GBM VI, Nos. 1076–1079, and X, No. 3296.

⁶ Cf. C. Vogel, Teachings, p. 10 *sqq.* (Tibetan version) and p. 20 *sqq.* (English rendering).

⁷ SBV II, pp. 220–227. A revision of it with the help of the present fragments and the Kanjur version is envisaged by C. Vogel.

- (4) Substitution of Anusvāra for final *ñ* before initial *ś*: *cchabdām śṛṇoti* 12r5.
 (5) Use of Jihvāmūliya for Visarga before surd guttural mute: sporadic.
 (6) Use of Upadhmāniya for Visarga before surd labial mute: sporadic.
 (7) Use of sibilant for Visarga before sibilant: frequent outside pause; exceptions: 7r7, 9v3 (2), 11v4, 12v2.⁸

☐ The compound *samidhāhāraka* (for *samidhāraka*) in 7r7 does not belong under this heading because its prior member is *samidhā* (not *samidh*); see BHSD p. 570b.

(ii) Accidence

- (8) Irregular genitive: *pitu* 8r9.
 (9) Passive stem with active ending: *viyujyema* 8v1.
 (10) Compound verb forming absolutive in *-tvā*: *vināśayitvā* 7r8; *avalokayitvā* 9r5; *avavaditvā* 12v2.

(iii) Composition

- (11) Collective dvandva with masculine ending: *lābhasatkārah* 11v1.⁹

(iv) Syntax

- (12) Use of plural for dual: *maraṇena te vayam akāmakā viyujyema / kutah punar jīvantam utrakṣyāmaḥ* 8v1 (Kolita's parents speaking; part of a cliché); *mātāpitarau Kolitaṃ māṇavam idam avocan* 8v5; *kariṣyatha . . . sacet pravrajyābhiraṃsyate jīvantam enaṃ drakṣyatha* 9r1 (Kolita's parents being spoken to; part of a cliché); *tenopasaṃkrāntāḥ / upasaṃkramya Kolitaṃ māṇavam idam avo(can)* 9r2 (Kolita's parents being the subject); *te kathayanti* 9r4 (Upatiṣya's parents being the subject); *nihatamadamānair bhūtva tasyāntike brahmacaryam caritavyam. tato vaḥ amṛtasyāvāptiḥ* 12r1 (Upatiṣya and Kolita being spoken to).
 (13) Use of *mā* with optative: *mā . . . jāyeyam* 9r9.

4. The fragments are written in a script called the 'Gilgit/Bamiyan Type II' by L. Sander and illustrated as alphabet m in her palaeographic tables,¹⁰ which was current in Kashmir and Afghanistan between the 6th and 10th centuries A.D. They show the following orthographic peculiarities:

- (1) Substitution of Anusvāra for class nasal and *vice versa*: *paṃca* 7r6, 10v2, 12v9; *ārocayaṃti* 7v1; *kathayaṃti* 9r4; *Gaṃgā* 10r6; *paṃcāsat* 10v3,

⁸ Altogether there are found 18 cases of a Visarga instead of a sibilant being followed by a sibilant. In ten of these, the Visarga indicates the end of a sentence or clause: 7r1, 7r6, 7r9, 7v7, 9r4, 9v3(1), 9v6, 11v1, 11v8, 12v1; in four, it marks the end of a part of a sentence: 9v1, 10r4 (2x), 10v4.

⁹ Cf. Pali *lābhasakkāro* in Vin. II, p. 196.8–9, and Ja. V, p. 75.21. The copulative nature of the compound is confirmed by its Tibetan equivalent *rñed-pa dan bkur-sti*.

¹⁰ Paläographisches, p. 137 sqq. and pl. 21–26.

- 12v1; *paṃcāṃga* 12v9; *kiñcid* 7v3, 11v7; *sammata* 10r2, 10r8, 11r1; *tasyāhan na* 10v10; *sarvan tat* 11v7; *upāsampādita* 12v1.
- (2) Use of Anusvāra before stop: *idaṃ* / 7r10; *-grāmakam* / 7v5; *draṣṭuṃ* / 7v5, 7v7; *vastavyaṃ* / 8v3; *bhavitavyaṃ* / 8v3; *saptamaṃ* / 11v9.
- (3) Simplification of cluster: *satva* 9v9, 11v5, 12v6; *saṃkuṭya* 10r5; *udyota* 12v8.
- (4) Gemination of consonant before and after *r*: *tattra* 7v5, 9r4, 9r10; *yattra* 9r10; *karttavya* 7v6, 7v8; *anuparivarttante* 9v5.
- (5) Disregard of Avagraha: general.
- (6) Change of *ṛ* to *r* and *vice versa*: *śāstra* 11r4; *ṭṛbhiḥ* 12v2.

These peculiarities have been retained in the transliteration but emended in the text given in the footnotes to the English rendering.

Transliteration

Preliminary Remark: The following transliteration has been made from microfilms and photographs kept in the Institute for Indian and Buddhist Studies of Göttingen University (shelf-marks: Xb 102, Xb 150; Xc 133), which are more easily legible than the facsimile reproductions published by Raghu Vira and Lokesh Chandra (vols. 6 and 10, New Delhi, 1974). It is generally founded on the rules laid down by H. Lüders, E. Waldschmidt, *et al.* for their work on the Turfan finds; only the use of double hyphens for separating graphic compounds and fused words has not been taken over.¹ Incomplete words have been restored as far as possible, but a reconstruction of lost parts has not been attempted as a matter of principle.²

¹ Thus *(ku)kṣ[i]m avakrāntaḥ* is written instead of *(ku)kṣ[i]m = avakrāntaḥ, nāmeti* instead of *nām = eti*, etc.

² On the pitfalls of such reconstructions see, e.g., C. Vogel in: *Indology in India and Germany*, p. 62 *sqq.*

Symbols used

<p>+ lost akṣara</p> <p>() restored akṣara</p> <p>[] damaged akṣara</p> <p>[[]] superfluous akṣara</p> <p>< > omitted akṣara</p> <p>. . illegible akṣara</p> <p>. single element of an illegible akṣara</p> <p>/ end of line in the MS.</p> <p>/// leaf broken off at that place</p>	<p>* virāma</p> <p>' avagraha, not written in the MS.</p> <p>h jihvāmūliya</p> <p>ḥ upadh māniya</p> <p> }</p> <p> }</p> <p>. }</p> <p>○ punch hole</p>
	<p>punctuation marks in the MS.</p>

Folio (7)

On the left about one third lost; *recto*: GBM VI.684, *verso*: GBM VI.685.

recto

- 1 /// + + + + + + + + + + + + + (ku)kṣ[i]m avakrāntaḥ sā aṣṭānām
vā navānām vā māsānām atyayāt prasūtā dārako jāto 'bhirūpo darśaniyaḥ
- 2 /// + + + + + + + + (diva)[s](ān) [vi](s)[t](a)[r](e)[ṇa] jātasya jātima-
haṃ kṛtvā nāmadheyam vyavasthāpyate · kiṃ bhavatu dārakasya nāmeti
| jñātaya ūcur ayaṃ dā/(rakaḥ)
- 3 /// + + + + + + + (nāme)[ti ·] tatra kecit Kolitaṃ¹ māṇavaka iti saṃjānate
kecin Maudgalyāyana iti | Kolito māṇavaḥ aṣṭābhyo dhātribhyo 'nupra-
dattaḥ
- 4 /// + + + + + + + [va]rdhyate kṣīreṇa dadhnā navanītena sarpiṣā sarpir-
maṇḍenānyaiś cottaptottaptair upakaraṇaviśeṣair āśu vardhate hrada-
stham i/(va)
- 5 /// + + + + + + + [ca]ryāyām śauce samācāre bhasmagrahe mṛttikā-
grahe oṃkāre bhoṅkāre ṛgvede yajurvede atharvavede sāma/(vede)
- 6 /// + + + + + (sarva)vidyāsthānāni grāhitaḥ sa paṃcamātrāṇi māṇavakaśa-
tāni brāhmaṇakān mantrān vācayati | ācaritaṃ teṣāṃ māṇava/(kānām)
- 7 /// + + + + + [sa]midhāhārakāḥ yavad apareṇa samayena apaṭhā(s)
saṃvṛttās tataḥ sarva eva te mantrān uccārayanto nagarāvalokakās saṃ-
pra/(sthitāḥ)

¹ Réad *Kolito*; cf. MSV IV, p. 23.15.

- 8 /// (kasmā)[d] yūyam iha mantrā⟨n⟩ vināśayitvā paṭhatha | te kathayanti |
kathaṃ paṭhitavyāḥ kasya sakāśāt paṭhatha · te kathayanti sūryācandra-
masau sa na jāniyā/(d .)
- 9 /// (yūya)[m a]pi kasya sakāśāt paṭhatha | so 'pi sūryācandramasau na
jāniyād yas taṃ na jāniyāt* Kāṣṭhavāṭakagrāmake brāhmaṇapurohitaḥ
tasya putraḥ Koli/(to)
- 10 /// (māṇava)[s te]nopasaṃkrāntās tenāpi dūrata eva dṛṣṭāḥ māṇavakāḥ kim
idaṃ | te kathayanty upādhyāya na ki⟨m⟩cit* | sa gāthāṃ bhāṣate ||
sarvo hy anta/

verso

- 1 /// (vistare)ṇārocayaṃti | sa kathayati māṇavakā evam evaitat* yathaite
māṇavakāḥ paṭhanti | evam eva paṭhitavyāḥ api mayā ye dīrghā vedās te
hra/(svā)
- 2 /// + + [mā]ṇavakāḥ madgavaḥ anudagrāviśāradaḥ yena Kolito māṇavas
tenopasaṃkrāntās tenāpi dūrata eva dṛṣṭāḥ pṛṣṭās ca | māṇa⟨va⟩kāḥ kim
i/(daṃ |)
- 3 /// (ā)[kā]raṃ na śakyaṃ vinigūhitum* ||
māṇavakā avaśyaṃ kiñcit* te etat prakaraṇaṃ vistareṇāro⟨ca⟩yanti | sa
kathayati māṇavakā evam etad yathā vaya⟨m⟩
- 4 /// + + (ve)[dā]s [te] hrasvā vyavasthāpitā ye hrasvās te dīrghā vedā gran-
thato vyañjanataś ca hāpayitvā arthato niruktitaś ca | sahaśravaṇāntāv
anyonyaṃ darśanotsukau
- 5 /// (vāṭakagrāma)kaṃ² | kasyārthāya | tatra Maudgalyo [ya] nāma brāh-
maṇaḥ purohitaḥ prativasati tasya putraḥ Kolito nāmnā taṃ draṣṭuṃ |
putra kim asau tavānti/(kāt .)
- 6 /// sarve te śrutavṛddhasya dvāri tiṣṭhanti arthikāḥ ||
putra yady āgacchati śrutena saṃvibhāgaḥ karttavyo na tu gantavyam iti
| Kolito 'pi māṇava/(h)
- 7 /// + + + + (pu)[tra] Upatiśyo nāmnā taṃ draṣṭuṃ | putra kim asau
tavāntikād āḍhyatarah tāta nāsau mamāntikād āḍhyataro 'pi tu prājñata-
rah so 'pi gā/(thām)
- 8 /// + + (saṃvibhāga)ḥ karttavyo na tu gantavyam iti | yāvad apareṇa sam-
ayena Rājagṛhe GiriValgukayātrā pratyupasthitā | ācaritaṃ rājño Bim-
bisā/(rasya)
- 9 /// + + + + + (Bimbi)[sā]ras[y]a k(i)ñcid eva karaṇīyam utpannaṃ
tenĀjātaśatruḥ kumāro 'bhīhitaḥ putra gaccha GiriValgukayātrāṃ praty-
anubhaviṣi .
- 10 /// + + + + + + + + + + (Ko)[li]to māṇavo mamātyayāt purohito
bhaviṣyati idāniṃ kumāraṃ sevatu kālena phaladāyako bhaviṣya/(ti)

² Restore to *Kāṣṭhavāṭakagrāmakam*.

Folio (9)

On the left about two thirds lost; *recto*: GBM VI.1076 a, *verso*: GBM VI.1076b.

recto

- 1 /// + + + + + (ka)[ri]ṣyatha vijñaprasastā hi pravrajyā sacet
pravrajyābhiramṣyate jīvantam eṇaṃ drakṣyatha pu/(nar .)
- 2 /// + + + + + (Koli)to māṇavas tenopasaṃkrāntāḥ | upa-
saṃkramya Koliṭaṃ māṇavam idam avo/(can*)⁵
- 3 /// + + + + + ca bala[ṃ] ca saṃjanya yena Nāladagrāmakaṃ tena
saṃprasthitāḥ Upaṭiṣyo 'pi māṇavo vive/(ka-)
- 4 /// + + + + + (ga)taḥ sa tatra gatvā papraccha kutrÔpaṭiṣyo māṇava iti |
te kathayaṃty eṣa Upaṭiṣyo māṇavo
- 5 /// + + + + + (. anu)[jñā]to 'si mātāpitṛbhyām anujñātaḥ tiṣṭha yāvad
aham api mātāpitarāv avalokayitvāga/(cchāmi)
- 6 /// + + + + + (. anu)[jñā]payiṣyāmo 'thÔpaṭiṣyo māṇavo yena mātāpitarau
tenopasaṃkrāntāḥ upasaṃkramya
- 7 /// + + + + + (p)[r](a)[vr](a)jy[e]ti | sa kathayati | śreyasī | putra yadi
śreyasī pravraja gacchānujñāto bhava · athÔpati/(ṣyo)
- 8 /// + + + + + (. anu)[jñā]ta iti | Koliṭaḥ kathayaty Upaṭiṣya etāvātā kālenāhaṃ
na mātāpitṛbhyām anujñātaḥ ko yo/(gah)
- 9 /// (āyuṣmān C)[ch](ā)riputraṃ⁶ pañca janmaśatāni pravrajito 'bhūd idam
cāsyā praṇidhānam abhūn
mā cādhye kule jāyeyaṃ mā cā/(haṃ)
- 10 /// + + + + [śa]kyam asmābhir yatra vā tatra vā pravrajitūṃ supariḷṣitaṃ
kṛtvā pravrajitavyam iti tāv anupūrveṇa Rāja/(grham .)

verso

- 1 /// (Gośālīpu)[t](r)aḥ Saṃjayī Vairāṭṭiputraḥ Ajitaḥ Keśakambalaḥ Kakudaḥ
K(ā)tyāyanaḥ Nigrantho J(ñ)ātiputraḥ athÔpa/(tiṣyaKolitau)
- 2 /// + + + + [k](i)manuśaṃsaṃ brahmacaryam iti | sa evam āha || aham
asmi māṇavakā evaṃdrṣṭir evaṃvādī nāsti dattaṃ nā/(sti)
- 3 /// + + + + + (. u)papāduko na santi loke 'rhantaḥ samyaggatāḥ samyak-
pratipannāḥ ye imaṃ ca lokaṃ paraṃ ca lokaṃ
- 4 /// + + + + + [j]īvo jīvati sa pretyocchidyate vinaśyati na bhavati
paraṃ maraṇād atha cāturmahābhautikāḥ
- 5 /// + + + + + (indri)[y]āṇy anuparivarttante | āsandipañcamāḥ puruṣāḥ
puruṣaṃ mṛtam ādāya śmaśānam anuvrajanty ā/(dahanāt .)
- 6 /// + + + + ('stivā)[d](i)naḥ sarve te riktāṃ tucchaṃ mṛṣā vipralapante iti
bālaś ca paṇḍitaś cobhāv api pretyocchidye/(te)

⁵ Or *avo/(catām*)*; cf. fol. (8)v2 and 5.

⁶ Read *Cchāriputraḥ*.

- 7 /// + + + + + [va]rjaniyaḥ paṇḍitair mārḡas sapratibhayo yatheti viditvā
gāthām bhāsete ||
durbuddhiś ca durākhyā/(to)
- 8 /// + + + + (upa)saṃkram[y]a Maskariṇaṃ Gośālīputram idam avocatām*
| kā bhavato dharmanetri kaś śiṣyāvavā/(daḥ)
- 9 /// + + + + + + + + (pra)[tya]yas satvānām viśuddhaye ahetv apra-
tyayaṃ satvā viśudhyanti | nāsti hetur nāsti pra/(tyayas .)
- 10 /// + + + + + + + + [bha]vataḥ nāsti balaṃ nāsti vīryaṃ nāsti bala-
vīryaṃ nāsti pauraṣyaṃ nāsti parākramo

Folio (10)

On the left about two thirds lost; *recto*: GBM VI. 1077 a, *verso*: GBM VI. 1077 b.

recto

- 1 /// + + + + + (aparākram)[ā] niyataṃ saṃgatibhāvapariṇatāni⁷ sukha-
duḥkhaṃ pratisaṃvedayante yad uta ṣaṭsv abhi/(jātiṣu)
- 2 /// + + + + + + + + (bhāṣe)[t](e) ||
durbuddhiś ca durākhyāto nihinaś śāstrsammataḥ
yasyāyam īdrśo dharmo hy adharma/(s .)
- 3 /// + + + + + + + + (dhar)[m](a)[n](e)[tri] kaś śiṣyāvavādaḥ kiṃphalaṃ
kīmanuśaṃsaṃ brahmacaryam aham asmi māṇavakā evaṃ/(dṛṣṭir .)
- 4 /// + + + + + + + m[i]thyā carataḥ saṃprajānaṃ mṛṣāvāda(m) bhāsamā-
ṇasya madyapānaṃ pibataḥ sandhiṃ chindato gra/(nthim)
- 5 /// + + + + (prāṇi)[na]s tān sarvān saṃchindyāt saṃbhindyāt saṃkuṭṭayet
saṃpradālayet tān sarvān saṃchindya saṃbhindya saṃkuṭṭ(ṭ)ya saṃpra-
dālyai/(kamāṃsakhalaṃ)
- 6 /// + + (. atonidā)[na](m) pāpaṃ nāsty atonidānaṃ pāpasyāgama iti da-
kṣiṇena nadyā(m) Gaṃgāyāṃ chindan bhindan gacched uttareṇa
- 7 /// + + + + + (sa)[m]ānārthatayā iti kurvatā na kriyata eva puṇyam ity
athŌpatiṣyaKolitayor māṇavayo/(r .)
- 8 /// [nih](i)naś śāstrsammataḥ
yasyāyam īdrśo dharmo hy adharmas tasya kīdrśa
iti viditvā riktabhājana/(m .)
- 9 /// + + + + + k[i]manuśaṃsaṃ brahmacaryam aham asmi māṇavatā⁸
evaṃdṛṣṭir evaṃvādī sapteme kāyā akṛtā akṛtakṛ/(tā)
- 10 /// (jīvajī)[va]m eva saptamam itime sapta kāyāḥ akṛtāḥ akṛtakṛtāḥ anirmitāḥ
anirmānakṛtāḥ

⁷ Read *-pariṇatās*; cf. SBV II, p. 222.9.

⁸ Read *māṇavakā*.

verso

- 1 /// (. a)[sau] puruṣaḥ puruṣasya śirāś chinatti so 'pi na kiṃcil loke vyābādhathe
trasaṃ vā sthāvaram vā saptānāṃ kāyānāṃ
- 2 /// + + [v]ā caturdaśemāni yonipramukhasahasrāṇi ṣaṭ ca śatāni pañca ca
karmāṇi trīṇi ca karmāṇi dve ca karma/(ṇī)
- 3 /// (. ekānnapaṃ)[cā]śat suparṇikulasahasrāṇy ekānnapaṃcāśan nigrantha-
kulasahasrāṇy ekānnapaṃcāśad ājivakulasa/(hasrāṇy .)
- 4 /// + + + (sa)[p](t)[a s](v)[ap]naśatāni | sapta prabuddhāḥ sapta prabud-
dhaśa[t]āni | ṣaḍ abhijātayo daśābhivṛddhaya 'ṣṭau ma/(hāpuruṣabhū-
maya)
- 5 /// + + + + (. upa)r[i] vihāyasā kṣiptaḥ pṛthivyām udveṣtamānaḥ paraity
evam eva itimāni caturaśītir mahāka/(lpasahasrāṇi)
- 6 /// + + + (vra)[t](e)na vā tapasā vā brahmacaryavāseṇa vā aparipakvaṃ vā
karma paripācayīṣyāmi paripakvaṃ
- 7 /// + + + (m)[ā]ṇavayor etad abhavad ayam api bhavān cchāstā utpathapra-
tipannaḥ kāpathaṃ samadhīrūḍho varjani/(yaḥ)
- 8 /// + + + + (ri)[k](t)[abh]ājanam ivākoṭya prakrāntau yena Kakudaḥ
K(ā)tyāyanas tenopasaṃkrāntāv upasaṃkramya Kakudaṃ
- 9 /// + + + + + (. upasaṃ)[k](r)[a]myāsti paraloka iti praśnaṃ pṛcchet tasyā-
ham⁹ ca syād asti paraloka/(ka)
- 10 /// + + + + + + [ca] syān na vā no vā na nv iti vā no vā paralokas tasyā-
han na vā no vā na nv iti vā no vā paraloka iti

Folio (11)

On the left about two thirds lost; *recto*: GBM VI.1078 a, *verso*: GBM VI.1078 b.

recto

- 1 /// + + + + + (vi)[d](i)tvā gāthāṃ bhāsete ||
durbuddhīś ca durākhyāto nihinaś śāstrsammataḥ
yasyāyam ī/(dṛśo)
- 2 /// + + + + + (dha)[rma]netrī kaś śiṣyāvavādaḥ kiṃphalaṃ kimanuśaṃ-
saṃ brahmacaryam iti sa kathayaty aham a/(smi)
- 3 /// (ṇasetusamud)[gh](ā)taḥ¹⁰ | evam āyātyām anavasravo 'navasravāt kar-
makṣayaḥ karmakṣayād duḥkhakṣayo duḥkha/(kṣayād .)
- 4 /// + + [m](ā)rgas sapratibhayo yatheti vidaditvā gāthāṃ bhāsete · ||
durbuddhīś ca durākhyāto nihinaś śāstra/(sammataḥ)
- 5 /// + + [tī]r[th](y)āyatana acirotpannotpanno 'bhūt tau tasya sakāśam upa-
saṃkrāntau pṛcchatāṃ kutra bhavantas Saṃja/(yī)

⁹ Read *tasya*.

¹⁰ Restore to *akaraṇasetusamudghātaḥ*.

- 6 /// + + + (vyu)[tthā]pay(ā)va(ḥ) yadā pratisaṃlayanād vyutthito bhavi-
syati tadā upasaṃkramiṣyāvaḥ tāv ekānte
- 7 /// (Saṃjayi)[n](a)(s) sakāśam upasaṃkrāntau upasaṃkramya kathayataḥ kā
bhavatas Saṃjayino dharmanetrī kaś śiṣyā/(vavādaḥ)
- 8 /// + (bra)[hme]ti | tau kathayataḥ ko 'sya bhāṣitasārtha iti | sa kathayati
satyam iti satyābhiprāyappravrajyā | a/(hiṃseti)
- 9 /// (bra)[hm](a)lokapravaṇā brahmalokapragbhārā ity api brahmaloka itthaṃ
svid brahmaloka iti | saced āragayiṣya/(ti)
- 10 /// tau¹¹ | yadā Saṃjayinā śāstrā UpaṭiṣyaKolitau māṇavau pravrajitau tadā
sāmantakena śabdo

verso

- 1 /// + + + . . [ta]rhy apy ahaṃ Kauṇḍinyagotreṇa ko yogaḥ sāmpratam
mamātiva lābhasatkāraḥ prādurbhūta iti | sa saṃla/(kṣayati)
- 2 /// + + . . dattāny aparasyārdhatṛtiyāni śatāni | yāvad apareṇa samayena
Saṃjayi śāstā glānībhūtaḥ Upati/(ṣyeṇa)
- 3 /// (samupān)[a]yāmīti kathayaty Upaṭiṣya tvam upasthānaṃ kuru ahaṃ
bhaiṣajyaṃ samupānayāmīti | sa upasthānaṃ kartum ā/(rabdhaḥ)
- 4 /// + + + + ('bhi)[hi]taḥ upādhyāya nāhetv apratyayam evaṃvidhāḥ pra-
dhānapuruṣāḥ smitaṃ prāviṣkurvanti ko hetuḥ kaḥ pratya/(yaḥ)
- 5 /// + + + + + + [rā]jā kālagatas tasya patnī citām adhirūḍhā tas[y]a
mamaitad abhavad evam a(mī) satvāḥ kāmahetoḥ
- 6 /// + + + + + + (. a)muṣmin* | tena sa praśnaḥ paṭ(ṭ)ake likhitvā sthāpi-
taḥ upādhyāya yat kiṃcid vyaṃ pravrajitāḥ
- 7 /// + + + (sarva)[n ta]d amṛtārthī amṛtagaveṣī na ca mayā kiñcid amṛtam
adhigatam api tv aham aśrauṣaṃ tad eva
- 8 /// + + + + + + (brā)[h](m)[a]ṇair naimittikair vipaṇcanakair vyākṛ-
taḥ saced gṛhī agāram adhyāvatsyati rājā bhaviṣyati
- 9 /// + + + + + + (gṛhap)[a]tiratnaṃ pariṇāyakaratnam eva saptamaṃ |
pūrṇaṃ cāsya bhaviṣyati sahasraṃ putrāṇāṃ
- 10 /// + + + + (samenābhinirjī)[tyā]dhyāvatsyati || sacet keśaśmaśrv avatārya
kāṣyāṇi vastrāny ācchādya samyag eva

Folio (12)

On the left more than two thirds of the obverse and about one half of the reverse lost;
recto: GBM VI.1079 a, *verso*: GBM X.3296 (middle portion of lines 1–8) and VI.1079 b
(right-hand portion of lines 1–10).

¹¹ Restore to *pravrajitau*.

recto

- 1 /// + + + + (māṇavakavā)[do] nihataamadamānair bhūtvā tasyāntike brahmacaryaṃ caritavyam* tato vaḥ amṛtasyāvāpti/(r .)
- 2 /// + + + + + + + (bhūṣa)y[i]tvā bahir api nirhṛtya dhyāpitaḥ tataś śokavinodanaṃ kṛtvāvasthitau | Suvarṇadvi/(pāt .)
- 3 /// + + + + + + + (kaści)[d] āścaryādbhuto dharmo dṛṣṭo |¹² na mayā kaścid āścaryādbhuto dharmo dṛṣṭo 'pi tu Suvarṇadvi/(pe)
- 4 /// + + + + + [sa tena pra]śnapaṭ(ṭ)ako 'valokito yāvat sarvaṃ tattaśaiva¹³ | tena Kolito 'bhihitaḥ upādhyāyena/(cāryamuṣṭiḥ)
- 5 /// + + + + (divyaśr)[o]trena manāpāñ cchabdāṃ śmṛoti so nāmāmṛtaṃ nādhigamiṣyatīti kuta etat* | sa saṃlakṣayatya/(yam .)
- 6 /// (prathamataṛa)[m] amṛtaṃ adhigacchet tenānyonyam ā[rocayitav](y)[am iti] | tāv evaṃrūpaṃ kriyākāraṃ kṛtvā janapada/(cārikāṃ)
- 7 /// + + + + + + + [ṣ]aḍ varṣāñi duṣ[k]a[r]aṃ + + + + + + + + + + (. i)[t](i) viditvā yathāsukham āśvasiti yathāsu/(khaṃ)
- 8 /// + (madhupā)[ya]saṃ bhuktvā Kālikena nāgarājena saṃstūya/(te)
- 9 /// + smṛtim upasthāpya cittam utpādayati vācaṃ ca
- 10 /// + (. a)[dhi]gataṃ brahmaṇādhiṣṭena Vārāṇasīṃ gatvā dvādaśā/(kāraṃ)

verso

- 1 /// + + + + . . paṃcāśad utsadotsadāḥ grāmikadārakāḥ pravrajitāḥ upasampāditāḥ Karpāsivana[ṣ](aṇḍaṃ) + /// + + + + + + + + + + + + + + + + + (pratīṣṭhāpi)[tā]ḥ Senānīgrāmakaṃ gatvā Nan[d]ā Nandabalā ca grāma/(kaduhitarau)¹⁴
- 2 /// (jaṭilasa)[ha]sraṃ pravrajitam upasampāditam* | Gayāsīrṣaṃ caityaṃ gatvā tad bhikṣusahasraṃ ṭṛbhiḥ pratihāryair avava[di](t)[v](ā) /// + + + + + + + + + + + + + + + + + (Yaṣṭ)īvanaṣaṇḍaṃ gatvā rājā Māgadhaḥ Śreṇyo Bimbisā/(ro)
- 3 /// + + (. a)[n](e)kaś ca Māgadhair brāhmaṇaḥpatisatasahasraiḥ Rājagrahaṃ gatvā Veṇuvanapratigrahaḥ kṛta itī [] /// + + + + + + + + + + + + + + + + + (Kalandakani)[v]āpe | tāv api janapadacārikāṃ caritvā Rā/(jagrhaṃ)
- 4 /// + + (pa)[śya]taḥ tau saṃlakṣayatō dvābhyāṃ kāraṇābhyāṃ evaṃvidhāni mahānagarāñi stimitasti(m)[i](tāni) /// + + + + + + + + + + + + + + + + +

¹² Delete stroke.¹³ Emend to *tat tathaiva*.¹⁴ Reading *grāmaka*° also at CPS 23.3 = SBV I, p. 152.26, where the editors emend to *grāmika*°.

- ++++ (śrama)ṇabrāhmaṇenādhyuṣītāni | tau nakṣatrāṇi vya/(valokitum .)
- 5 /// ++ [pa]racakrabhayaṃ ○ tāvan nāsti śvo jñāsyāvaḥ ācaritaṃ tayor yadā tryārṣaṃ kṛtvā gocarāya p[r]a[kr](āmato) /// ++++ [pr](ā)[ṇa]śatāni pṛṣṭh(ato) +++++ (tā)v aparasmin divase tryārṣaṃ kṛtvā gocarā/(ya)
- 6 /// + (pratyā)[v](r)tya vyava○lokeyato yāvan naikasatvam api pṛṣṭhato 'nu[gata]ṃ [paś](yataḥ) +++++ /// ++ [tā]ḥ¹⁵ pūrvam gocarāya prakrāmato ['n](e)[k](āni) [pr](ā)śatasa)hasrāṇi pṛṣṭhato 'nugacchānti | idānīm nai/(kasatvo)
- 7 /// +++++ kiṃci○d b[u]d[dh]ānām [bhagava]tām aj(ñ)ātam adṛṣ[t]am a[v]i(d)i(tam .) +++++ /// +++ (ti)ṣṭhatām dhriyamānām yāpayatām lokaikavīrāṇā[m] parānugrahapavṛttānām niṣkāraṇavatsalā/(nām)
- 8 /// +++++i +++++ .i /// ++ [.ā]d(v)ayānām trimalaprahīṇānām tridamathavastukuśālānām vidyātrayod⟨d⟩yotakarāṇām śikṣātraya/
- 9 /// +++++ [.ām] paṃcāṃgaviprahīṇānām paṃcaskandhanair-ātmyadaiśikānām ṣaḍaṅgasamanvāgatānām ṣaṭpā/(ramitāparipūrṇānām)
- 10 /// +++++ . .r¹⁶ lokadharmair anupalīptānām āryāṣṭāṅgamārgadaiśikānām navāghātavastuśūśa/(lānām)

Translation

Preliminary Remark: The ensuing translation is based on the Tibetan version of the Pravrajyāvastu as edited by H. Eimer (Wiesbaden, 1983, pp. 40–82). Its sole purpose is to place the fragments into their proper context, and virtually no comments of any kind have therefore been made. Those passages or parts of passages which are extant in the original Sanskrit have been italicized, with minor differences in the wording of the latter recorded in square brackets and the basic text appended in the footnotes. Whenever the original Sanskrit disagrees more strongly from the Tibetan version, it has been furnished with a rendering of its own. The references at the end of many paragraphs are limited to the closest parallel or one of the closest parallels within reach; completeness is by no means intended, especially not in the case of clichés. The Sanskrit text given in the footnotes has faithfully been reproduced from Mr. Wille's transliteration except for the disregard of all editorial signs and the standardization of all purely orthographic peculiarities.

When he [Potalaka] thus applied himself continuously to making supplications (to the gods), one being–living in his last existence, seeking the (right) conduct, having got hold of the essence of deliverance, having turned towards nirvana, hav-

¹⁵ Restore and emend to *saṃlakṣayataḥ*.

¹⁶ Tibetan suggests (. a)ṣṭai|r, which is not, however, confirmed by the MS.

ing turned away from the cycle (of rebirths), not striving for the fall and rebirth into all the (six) states of existence, (and) having his last body—fell for his part from another excellent group of gods and *entered the womb*¹ of his consort. ¶ Cliché. Cf., e.g., Divy. p. 1.18–19, MSV IV, p. 22.5–7, and Divy. p. 98.21–22 in succession.

[There are five distinct characteristics in every intelligent woman. If (you) ask, “Which five?”—She knows (when) a man (has) got into passion, and she knows (when he is) free from passion; she knows the (proper) time, and she knows her menstrual period; she knows (when) an embryo (has) entered; she knows him owing to whom an embryo has entered; she knows (whether it is) a boy, and she knows (whether it is) a girl: If it is a boy, he is found in the right (part of the) womb; if it is a girl, she is found in the left (part of the) womb. ¶ Cliché. Cf., e.g., Divy. p. 2.3–8.

[She felt great joy at heart and said to her husband: “Son of an Aryan! It has happened that a being has entered me; (with him it is) like this: As he is found in the right (part of) my womb, he (will) certainly come to be a boy. So please be glad!” ¶ Cliché. Cf., e.g., Divy. p. 2.8–11.

[He too felt great joy at heart and, [41] having straightened his upper body and stretched out his right arm, made the following utterance: “May I (live to) see the face of my long-desired son! May he grow up to be my equal and not grow up to be (my) non-equal! May he carry out my duties (some day)! Supported, may he support (me) in return! May he enter upon (my) heritage! May my family gain long standing! Having made us (funeral) presents—whether they are few or many—after we shall have died and met our death, (and thus) having done good works, may he allocate the (profit of his every) gift in (our) name, (saying): ‘This shall follow the two (parents) to where they go after rebirth!’” ¶ Cliché. Cf., e.g., Divy. pp. 440.24–441.1.

[When he learned that a being had entered her, (he acted) as follows: For the sake of the embryo’s maturation, he led (her) reverentially, with no unpleasant sound whatever being heard by her (and) no harm (done to her), to the platform on top of the palace, (where, provided) with things against cold in case it was cold, (with) things against warmth in case it was warm, (with) food supplied by a physician—not too bitter, not too sour, not too rich in salt, not too sweet, not too pungent, and not too astringent—, and (with) food devoid of bitter, sour, salt, sweet, pungent, and astringent (ingredients), she moved from couch to couch and from chair to chair and did not get down to the earth below, like a heavenly damsel strolling in Nandanavana, her body covered with pearl necklaces, medium-length pearl necklaces, and (other) ornaments.] ¶ Cliché. Cf., e.g., Divy. p. 2.17–24 (with Avś. I, p. 15.6).

¹ Fol. (7) r 1: *kuksim avakrāntaḥ*

The following paragraphs have been skipped in the present Sanskrit text; they are, however, found in most other versions of this well-known cliché.

When eight or nine months had passed, she bore a boy of fine figure, nice to look at,² handsome, bright, gold-coloured, [42] with a parasol-like head, long arms, a broad forehead, joined eyebrows, (and) a prominent nose. ¶ Cliché. Cf., e.g., Divy. p. 99.16–19.

When she had given birth, his relatives came together and met together, and after three (times) seven (making) twenty-one days, they held an extensive birth-festival for the new-born child and fixed a name (for him, asking): “How shall the boy’s name be fixed?” (The relatives) thought [said]: “As this youth,³ (though being) a god, was obtained and received in the womb [kōla], the name of this brahmin youth shall be fixed as Kolita”, and fixed his name as Kolita. Others thought: “As he is of Maudgalya’s family, the name of this brahmin youth shall be fixed as Maudgalyāyana”, and fixed his name as Maudgalyāyana. (Thus) some of them knew (him) as the brahmin youth Maudgalyāyana, some knew (him) as the brahmin youth Kolita. ¶ The first passage a cliché. Cf., e.g., Divy. p. 3.4–7.

The brahmin youth Kolita was handed over to eight nurses:⁴ two nurses for holding (him) on their laps, two nurses for feeding (him) at their breasts, two nurses for clearing away his faeces, and two nurses for (serving him as) playmates. He was reared (and) brought up by the eight nurses with milk, curds, fresh butter, melted butter, scum of (melted) butter, and other most excellent [thoroughly pure] kinds of food, and (thus) was brought [grew] up quickly like a lotus found in a pond.⁵ ¶ Cliché. Cf., e.g., Divy. p. 441.21–26.

When he had become grown up, then he thoroughly studied writing, mental, verbal, and manual arithmetic, subtraction [?], addition [?], calculation, exegesis, and recitation; [43] then he thoroughly studied the brahmins’ deportment, behaviour, purity, and conduct, (their) taking ashes, taking the water-pot, and taking earth, (their) hand-gestures and hair-style, (their rules of) religious address and profane address, and the brahmins’ Vedas and Vedāṅgas, (the brahmins’, who are) versed in the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda⁶ and in a brahmin’s

² Fol. (7) r1 (contd.) differs slightly: *sā aṣṭānām vā navānām vā māśānām atyayāt prasūtā dārako jāto ’bhirūpo darśanīyah*

“After a lapse of eight or nine months she gave birth; a boy was born of fine figure, nice to look at,”

Read *’jar-ba* (with I Q) at p. 42.2.

³ Fol. (7) r2: *divasān vistareṇa jātasya jātimahaṃ kṛtvā nāmadheyam vyavasthāpyate kim bhavatu dārakasya nāmeti / jñātaya ūcur ayam dārakah*

The present (*ekaviṃśati*) *divasān* (instead of the more usual *ekaviṃśatidivasāni*) is certified, for instance, by MSV I, p. 132.16, and III, p. 134.3; for the uninflected numeral see BHSG § 19.37 *fin*.

⁴ Fol. (7) r3 differs partly in word-order: *nāmeti · tatra kecit Kolito māṇavaka iti saṃjānate kecin Maudgalyāyana iti / Kolito māṇavaḥ aṣṭābhyo dhāttribhyo ’nupradattah*

Read *Mo’u-dgal-gyi* (with j) or *-ya’i* (with R) at p. 42.9.

⁵ Fol. (7) r4: *vardhyate kṣireṇa dadhnā navanītena sarpiṣā sarpirmāndenānyaiś cottapottaptair upakaranaviṣṣair āśu vardhate bradastham iva*

⁶ Fol. (7) r5 differs partly in word-order: *caryāyām śauce samācāre bhasmagrahe mṛttikāgrāhe omkāre bhōṅkāre ṛgvede yajurvede atharvavede sāmavede*

six duties: offering sacrifices, executing sacrifices, reading, teaching, giving, and taking; (thus) he became able by his fire-like knowledge to let his own words shine (and) put the words of others in the shade. ¶ Except for the last passage a cliché. Cf., e.g., MSV IV, pp. 15. 17–16. 1 and 23. 18–24. 1, side by side.

By his father he was *taught all branches of knowledge*. [When at some other time he recited the Vedas together with his father, he said: “Father! What is the meaning of these words?” – “Son! I do not know the meaning of these words either; (it is rather) like this: These mantra precepts were praised, preached, (and) formulated by the ancient seers, and they are preached and promulgated after (their model) by the brahmins (of) to-day too.” – “Father! Those mantra precepts praised, preached, (and) formulated by those ancient seers, which are preached and promulgated after (their model) by the brahmins (of) to-day, –do you think (that) there is no meaning (in them)?” – “(It is) like this: The meaning of these words is this, (the meaning of those words is that).” The brahmin Potalaka felt great joy at heart and thought: “What a son must do is just this, namely, he must fulfil his father’s obligations or [44] he must attain greater excellence (in meditation than he); this brahmin youth has attained greater excellence (in meditation) than I.” He also felt great joy at heart about those five hundred brahmin youths (whom) he had taught the brahmins’ mantras, and gave (them) up to him.] *The brahmin youth Kolita taught as many as five hundred brahmin youths the brahmins’ mantras.* ¶ Cf. MSV IV, p. 24. 1–17.

*The habit of (these) brahmin youths*⁷ was as follows: When they did not read, then they sometimes went taking a bath at the ford, they sometimes went seeing the town, they sometimes went *gathering firewood*. *When at some other time they did not read, then they (all) went seeing the town, (uttering mantras):*⁸ The brahmin youths of the brahmin youth Upaṭiṣya went in front, reading mantras, (and) the brahmin youths of the brahmin youth Kolita went behind, (also) reading mantras. When the brahmin youths of the brahmin youth Kolita heard the brahmin youths of the brahmin youth Upaṭiṣya read the mantra precepts, they said: “*Why do you (here) read the mantra precepts after mutilating (them)?*” *They said: “How must they be read?”* – “These mantra precepts must be read this and this way.” *They said: “With whom did you read these mantra precepts?” They said: “He who does not know him does not know the sun and the moon.”*⁹ In the village (of) Nāla-

⁷ Fol. (7) r6: *sarvavidyāsthānāni grāhitaḥ sa pañcamātrāṇi māṇavakaśatāni brāhmaṇa-kān mantrān vācayati / ācaritaṃ teṣāṃ māṇavakānām*

The bracketed passages, repeated in Tibetan from the preceding story of Upaṭiṣya, have not been included in the present Sanskrit text.

⁸ Fol. (7) r7: *samidhāhāraḥ yāvad apareṇa samayena apaṭhās samvṛttās tataḥ sarva eva te mantrān uccārayanto nagarāvalokakās samprasthitāḥ*

For the restoration of *samprasthitāḥ* see MSV IV, pp. 12. 1, 16. 17, *et passim*. For *samidhā* see BHSD p. 570 b.

⁹ Fol. (7) r8: *kasmād yūyam iha mantrān vināśayitvā paṭhatha / te kathayanti / kathaṃ paṭhitavyāḥ kasya sakāśāt paṭhatha · te kathayanti sūryācandramasau sa na jānīyād*

da there lives a brahmin named Tiṣya; his son (is) a brahmin [45] youth named Upaṭiṣya; with him we read (them). *And with whom did you read these mantra precepts?*” They said: “*He who does not know him does not know the sun and the moon either. In the village (of) Kāṣṭhavātaka there lives a brahmin (and) purohita named Potalaka; his son (is) a brahmin youth named Kolita;*¹⁰ with him we read (them).” ¶ The first passage a cliché. Cf., e.g., MSV IV, p. 16.14–16.

Then the brahmin youths of the brahmin youth Upaṭiṣya became upset, unjoyful, and diffident. *They went to where the brahmin youth Upaṭiṣya (was), and he (in turn) saw (them) already from a great distance and said: “Brahmin youths! What is wrong [the matter]?” (They said): “Master! Nothing is wrong.” He spoke the gāthā–*

*Every thought entertained within*¹¹

Is apprehended from without;

The aspects of speech, of colour, (and) of the senses

Cannot be covered up. [14]

“Brahmin youths! Something is certainly wrong.” When they had *stated* the case in detail, he said: “*Brahmin youths! It is like this: As those brahmin youths read the mantra precepts, like that they must indeed be read. I have (just) shortened the Vedas which are very long,*¹² (and) I have lengthened the Vedas which are very short: [46] having taken away (in accordance with) verses and syllables and having added in (accordance with) meaning and etymology.”

The brahmin youths of the brahmin youth Kolita too became *upset, unjoyful, and diffident. They went to where the brahmin youth Kolita (was), and he too saw (them) already from a great distance and said [asked]: “Brahmin youths! What is wrong [the matter]?”*¹³–“Master! Nothing is wrong.” He too spoke the gāthā–

Every thought entertained within

Is apprehended from without;

The aspects of speech, of colour, (and) of the senses

Cannot be covered up. [15]

“*Brahmin youths! Something is certainly wrong.*” When they had *stated* the case in detail, he said: “*Brahmin youths! It is like this: As we*¹⁴ read the mantra precepts,

Tib. blags at pp. 44.23 and 45.1, 2, 6 is a variant of (b)klags also found, for instance, in Tun-huang documents. Cf. J. W. de Jong, BSOAS 36, 1973, p. 309 sqq.

¹⁰ Fol.(7) r9: *yūyam api kasya sakāśāt paṭharva / so 'pi sūryācandramasau na jānīyād yas tam na jānīyāt. Kāṣṭhavātaka-grāmake brāhmaṇapurohitaḥ tasya putraḥ Kolito*

¹¹ Fol.(7) r10: *mānavas tenopasamkrāntās tenāpi dūrata eva dṛṣṭāḥ mānavakāḥ kim idam / te kathayanty upādhyāya na kimcit / sa gātham bhāṣate // sarvo hy anta-*

¹² Fol.(7) v1: *vistareṇārocayanti / sa kathayati mānavakā evam evaitat. yathaita mānavakāḥ paṭhanti / evam eva paṭhitavyāḥ api mayā ye dirghā vedās te hrasvā*

¹³ Fol.(7) v2: *mānavakāḥ madgavaḥ anudagrāviśārādāḥ yena Kolito mānavas tenopasamkrāntās tenāpi dūrata eva dṛṣṭāḥ pṛṣṭās ca / mānavakāḥ kim idam /*

¹⁴ Fol.(7) v3: *ākāraṃ na śakyam vinigūhitum // mānavakā avaśyam kimcit. te etat prakaraṇam vistareṇārocayanti / sa kathayati mānavakā evam etad yathā vayan*

Read de de-bz̄in-te at p. 46.15.

like that they must indeed be read. That brahmin youth is wise; *he has shortened the Vedas* which are very long, (and) *he has lengthened the Vedas* which are very short: *having taken away (in accordance with) verses and syllables and having added in (accordance with) meaning and etymology.*"

As soon as the two [Upatiṣya and Kolita] had heard of each other, they became eager to see (each other).¹⁵ The brahmin youth Upatiṣya went to his father and, having come (to him), said: "Father! I wish to go to the village (of) *Kāṣṭhavāṭaka*."—"What for?"—"There lives a brahmin (and) purohita named Potalaka [Maudgalya] (there), his son (is) a brahmin youth named Kolita; [47] for seeing him."—"Son! Is he anyone (who is) wiser than you?"¹⁶—"Father! He is not wiser than I; (it is rather) like this: he is richer." He spoke the *gāthā*—

All those men who (are) distinguished by their family,
Distinguished by their age, and distinguished by their wealth,
Wait at the door of him (who is) distinguished by his sacred knowledge,
Aspiring to all (manner of) things. [16]

"Son! If he comes (here), you shall give (him) a share of your sacred knowledge; but you must not travel (there)."

The brahmin youth Kolita too¹⁷ went to his father and, having come (to him), said: "Father! I wish to go to the village (of) *Nālada*."—"What for?"—"There lives a brahmin named Tiṣya there, his son (is) a brahmin youth named Upatiṣya; for seeing him."—"Son! Is he anyone (who is) richer than you?"—"Father! He is not richer than I; (it is rather) like this: he is wiser." He too spoke a *gāthā*¹⁸—

All those men who (are) distinguished by their family,
Distinguished by their age, and distinguished by their sacred knowledge,
Wait at the door of him (who is) distinguished by his wealth,
Deliberating what to do. [17]

"Son! If he comes (here), you shall give (him) a share of your wealth; but you must not travel (there)."

[48] At some other time the festival of the two Nāga kings *Giri* and *Valguka* took place in *Rājagrha*. (It was) the habit of King *Bimbisāra*¹⁹ (that), when the festival of the two Nāga kings *Giri* and *Valguka* took place, then (he pondered):

¹⁵ Fol.(7) v4: *vedās te hrasvā vyavasthāpitā ye hrasvās te dirghā vedā granthato vyañjanatāś ca hāpayitvā arthato niruktitāś ca (sthāpitāḥ) / sabaśravaṇāntāu anyonyam darśanot-sukau*

For the addition of *sthāpitāḥ* see MSV IV, p. 24. 18.

¹⁶ Fol.(7) v5: *Kāṣṭhavāṭaka-grāmakam / kasyārthāya / tatra Maudgalyo nāma brāhmaṇaḥ purohitaḥ prativasati tasya putraḥ Kolito nāmnā taṁ draṣṭum / putra kim asau tavāntikāt*

¹⁷ Fol.(7) v6: *sarve te śrutavṛddhasya dvāri tiṣṭhanti arthikāḥ // putra yady āgacchati śrutena saṁvibhāgaḥ kartavyo na tu gantavyam iti / Kolito 'pi māṇavaḥ*

¹⁸ Fol.(7) v7: *putra Upatiṣyo nāmnā taṁ draṣṭum / putra kim asau tavāntikād ādhyatarāḥ tāta nāsau mamāntikād ādhyataro 'pi tu prāñnatarāḥ so 'pi gāthām*

¹⁹ Fol.(7) v8: *saṁvibhāgaḥ kartavyo na tu gantavyam iti / yāvad apareṇa samayena Rājagrhe Giri-Valguka-yātrā pratyupasthitā / ācaritam rājño Bimbisārasya*

“(Either) I attend myself or I delegate Prince Ajātaśatru.” At some other time *some duty had come up for King Bimbisāra, and he said to Prince Ajātaśatru: “Son! Go and attend the festival of the two Nāga kings Giri and Valguka!”*²⁰

When the brahmin Potalaka heard (that) King Bimbisāra had delegated Prince Ajātaśatru to attend the festival of the two Nāga kings Giri and Valguka, he thought: “This Prince Ajātaśatru (will) become king after his father’s death, and this *brahmin youth Kolita* in turn (will) become *purohita* after my death; so if he associates with the (prince now, the latter) will reward (him) some time.”²¹ He said to the brahmin youth Kolita: “Son! Go and attend the festival of the two Nāga kings Giri and Valguka! There they have prepared four seats: a seat for the king, a seat for the purohita, a seat for the disputant, and a seat for the prizewinner [*labdhavara*]. You pass the one seat for the king and sit down on the seat for the purohita!” He went there, passed the one seat for the king, and sat down on the seat for the purohita.

When the brahmin Tiṣya too heard (that) King Bimbisāra had delegated Prince Ajātaśatru to attend the festival of the two Nāga kings Giri and Valguka, [49] he in turn said to the brahmin youth Upaṭiṣya: “Son! Go and attend the festival of the two Nāga kings Giri and Valguka! There they have prepared four seats: a seat for the king, a seat for the purohita, a seat for the disputant, and a seat for the prizewinner. You pass the seat for the king and the seat for the purohita, put a staff and a bowl on the seat for the prizewinner, and sit down on the seat for the disputant! During the period from sunrise to sunset there will be no other disputant like you.” He too went (there), passed the seat for the king and the seat for the purohita, put a staff and a bowl on the seat for the prizewinner, and sat down on the seat for the disputant.

When strains of music rang out, dancers sang according to the Toṭaka rules, and men started to dance and to sing. Meanwhile the two brahmin youths turned off their senses. When the large crowd of people saw (them) sitting (there like that), they said: “These two brahmin youths are either great fools, or they are imperturbable through their knowledge.”

When the strains of music had faded away and the men had gone off after dancing and singing, the brahmin youth Kolita said to the brahmin youth Upaṭiṣya: “Does it seem to you that they have danced well, sung well, and played music well?” He [Upaṭiṣya] said: “It seems (so) to who(ever) has (*either*) seen or heard (them).” He [Kolita] said:²² [50] “If it is true that those who have concentrated their senses on their inner selves do not see, how (is it that we) did not (even) hear (anything)?” He [Upaṭiṣya] spoke the gāthā–

²⁰ Fol. (7) v 9: *Bimbisārasya kimcid eva karaṇīyam utpannam tenĀjātaśatruḥ kumāro bhīhitah putra gaccha Giri-Valguka-yātrām pratyānubhaveti* ·

²¹ Fol. (7) v 10: *Kolito māṇavo mamātyayāt purohito bhaviṣyati idānim kumāram sevatu kālena phaladāyako bhaviṣyati*

²² Fol. (8) r 5: *drṣṭam vā śrutam vā sa kathayati*

(Even) the skin of the dead (and) the sinews of the dead
Will die. To (those in charge) of mirth (and) dance,
The moribund beings gathered (here),
What sage shows inattentiveness? [18]

He [Kolita] said: "Are you *Upatiṣya*?" – "Thus people know me."

The brahmin youth *Upatiṣya* too said to the brahmin youth *Kolita*: "Does²³ it seem to you too that they have danced well, sung well, and played music well?" He [Kolita] too said: "It seems (so) to who(ever) has (either) seen or heard (them)." He [Upatiṣya] said: "If it is true that those who have concentrated their senses on their inner selves do not see, how (is it that we) did not (even) hear (anything)?" He [Kolita] too spoke a *gāthā*–

All ornaments are a burden,
All dances are mockery,
All songs (are) prattle,
All form is unsteadiness.²⁴ [19]

He [Upatiṣya] said: "Are you *Kolita*?" – "Thus people know me."

The brahmin youth *Upatiṣya* said to the brahmin youth *Kolita*: "Come on! We (will), with just the right faith, go forth from home into homelessness." He [Kolita] said: "Brahmin youth! After that purohitaship has come into my hands on account of which I offer offerings, [51] burn burnt-offerings, (and) torture myself by penance, born in a family of elephant-riders, why (shall) I go forth?" He [Upatiṣya] spoke the *gāthā*–

At the time when a tree falls down,
What (shall it) do with boughs (and) leaves?²⁵
Similarly, at the time when a man dies,
What (shall he) do with property? [20]

"Come here! We (will), with just the right faith, go forth from home into homelessness." He [Kolita] said: "First I will ask my father and mother."

The brahmin youth *Kolita* went to where his father and mother (were) and, having come (there), said: "Father, Mother [Mother, Father], know! I (will), with just the right faith, go forth²⁶ from home into homelessness." – "Son! After that purohitaship has come into your hands on account of which you offer offerings, burn burnt-offerings, (and) torture yourself by penance, born in a family of elephant-riders, why (will) you go forth?" He spoke the *gāthā*–

²³ Fol. (8) r 6: *Upatiṣyaḥ evaṃ me janas samjānūte / Upatiṣyenāpi hi māṇavena Kolito bhīhitah kaccit*

Emend *ma mthoṅ-ba* to *mi mthoṅ-ba* at p. 50.1 and 14.

²⁴ Fol. (8) r7: *gāthāṃ bhāṣate / sarvaṃ ābharaṇaṃ bhāraṃ sarvaṃ nṛttaṃ viḍambanā / sarvaṃ gītaṃ pralapitaṃ sarvaṃ rūpaṃ anityateti /*

²⁵ Fol. (8) r8: *nāgayāyināṃ kule jātaḥ kasmāt pravrajāmīti / sa gāthāṃ bhāṣate / vṛkṣa-sya patanakāle śākhāpatrāṇi kim (uta)*

Read *mdab-mas* at p. 51.6.

²⁶ Fol. (8) r 9: *māṇavaḥ pitu sakāśam upasaṃkrāntaḥ amba tātānujāniṣva pravrajīṣyāmi samyag eva*

*In the forest wearing (a dress of) bark (and) grass,
Nibbling roots (and) fruits (for sustenance),
And living together
With wild animals is excellent.*²⁷ [21]
[52] That, fearing the thither world,
A sage, for the sake of government,
Practises killing, jailing,
And beating is not so (excellent). [22]

They said: “Son! You are our only son: dear, charming, acquiescent, (and) *unequaled in look*. When you have died [By your death] *we may get separated against our will; how much less shall we let (you) go while you are alive!*”²⁸—“Father, Mother! If you allow (me to go forth), then it is all right; if you do not allow (me to do so), I (shall), now (and) later, neither take meals nor pay homage (to you).”—“Son, boy! We do not allow (you to go forth). As long as we are alive, so long you shall be in our range of view; do not think of (any) other business!” Thereupon the brahmin youth Kolita both ceased eating for one day and ceased eating for two (days), and for (a period) from three to six (days). ¶ Adapted cliché. Cf., e.g., SBV II, p. 5. 15–30.

Then *the father and mother [mother and father] of the brahmin youth* Kolita went to where the brahmin youth Kolita (was) and, having come (there), *spoke to the brahmin youth Kolita as follows*: “Son, boy, (please) know! (Being) very young, *you*²⁹ wish for happiness; you do not know misery. It is difficult to practise holy conduct; it is difficult to exercise solitude; it is difficult to take pleasure in loneliness. Living in habitations (such as) wood thickets, mountain regions, and borderlands is difficult to bear; and *living alone in the wood* is miserable. *As long as you are alive, you must live together with wild animals; as long as you are alive, [53] you must live on what has been given (you) by others; as long as you are alive,*³⁰ you must keep away from human desires; as long as you are alive, you must keep away from human delights and amusements. Son, boy, Kolita, come on! Stay here and savour the (human) desires! *Give presents! And do good works!*” Though *spoken to thus, the brahmin youth Kolita* did not say anything [kept silent]. ¶ Adapted cliché. Cf., e.g., Avś. II, p. 119.8–14, and SBV II, pp. 5.30–6.9.

²⁷ Fol. (8) r 10: *nāgayāyinām kule jātaḥ kasmāt tvam pravrajāsīti / sa gāthām bhāṣate // varam vane valkalacīravāsasā*

The Tibetans must have read *valkalavīravāsasā*, taking *vīra* to mean Kuśa grass (see Hem. Nigh. 371) and—by generalization—any grass.

²⁸ Fol. (8) v 1: *’pratikūlo darśanena maraṇena te vayam akāmakā viyuyiyema / kutaḥ punar jīvantam utrakṣyāmah*

Emend *btān-ba* to *gtān-ba* at p. 52.8.

²⁹ Fol. (8) v 2: *mānavasya mātāpitarau Kolitaṃ māṇavam idam avocatām. yat khalu tāta kumāra jānīyās tvam*

³⁰ Fol. (8) v 3: *ekākino ’raṇye vāsaḥ yāvajjīvam te vyāḍamṛgais saha vastavyam / yāvajjīvam te paradattopajīvinā bhavitavyam / yāvajjīvam*

(Then) the father and mother [*mother and father*] of the brahmin youth Kolita³¹ (went to where the brahmin youth Kolita was up to two times and three times and, having come there, the father and mother [*mother and father*] of the brahmin youth Kolita) spoke to the brahmin youth Kolita up to two times (and) three times as follows: “Son, boy [*Boy, son*], (*please*) know! (Being) very young, you wish for happiness; you do not know misery.³² It is difficult to practise holy conduct; it is difficult to exercise solitude; it is difficult to take pleasure in loneliness. Living in habitations (such as) wood thickets, mountain regions, and borderlands is difficult to learn perfectly; living alone in the wood is miserable. As long as you are alive, you must live together with wild animals; as long as you are alive, you must live on what has been given (you) by others;³³ as long as you are alive, you must keep away from human desires; as long as you are alive, you must keep away from human delights and amusements. Son, boy, Kolita, come on! You stay here and savour the (human) desires! Give presents! [54] And do good works!” Though spoken to thus up to two times (and) three times, the brahmin youth Kolita did not say anything.

Then the father and mother of the brahmin youth Kolita told the relatives of the brahmin youth Kolita: “O relatives, come on! Rouse (our) son (and) boy Kolita (from his silence)!” Then the relatives of the brahmin youth Kolita went to where the brahmin youth Kolita (was) and, having come (there), spoke to the brahmin youth Kolita as follows: “Son, boy, know! (Being) very young, you wish for happiness [etc., as before, down to] And do good works!” Though spoken to thus, the brahmin youth Kolita did not say anything.

[55] The relatives of the brahmin youth Kolita spoke to the brahmin youth Kolita up to two times (and) three times as follows: “Son, boy, know! (Being) very young, you wish for happiness [etc., as before, down to] And do good works!” Though spoken to thus up to two times (and) three times, the brahmin youth Kolita did not say anything.

Then the father and mother of the brahmin youth Kolita told the friends of the brahmin youth Kolita: “O youths, come on! Rouse (our) son (and) boy Kolita (from his silence)!” Then the friends of the brahmin youth Kolita went to where the brahmin youth Kolita (was) and, having come (there), spoke to the brahmin youth Kolita as follows: “Good son, boy, know! [56] (Being) very young, you wish for happiness [etc., as before, down to] And do good works!” Though spoken to thus, the brahmin youth Kolita did not say anything.

³¹ Fol. (8) v4: *dānāni ca dehi puṇyāni ca kuru / evam uktaḥ Kolito māṇavas tūṣṇim. atha Kolitasya māṇavasya mātāpitarau*

³² Fol. (8) v5: *mātāpitarau Kolitaṃ māṇavam idam avocan / yat khalu kumāra tāta jānīyās tvam hi sukumāras sukhaiṣi na tvam jānako duḥkhasya*

The lost portion of line 5 must have been much longer than its Tibetan counterpart. Probably the cliché began somewhat as in the Tibetan version of the preceding paragraph.

³³ Fol. (8) v6: *yāvajjivam te vyādamṛgais saha vastavyam yāvajjivam te paradattabhojinā*

The friends of the brahmin youth Kolita spoke to the brahmin youth Kolita up to two times (and) three times as follows: “Son, boy, know! (Being) very young, you wish for happiness ... [57] ... [etc., as before, down to] And do good works!” Though spoken to thus up to two times (and) three times, the brahmin youth Kolita did not say anything.

Then the friends of the brahmin youth Kolita went to where the father and mother of the brahmin youth Kolita (were) and, having come (there), spoke to the father and mother of the brahmin youth Kolita as follows: “Father and Mother, know! What *will you do* with (your) good boy Kolita having died (of fasting)? *Going forth* has been *praised by the wise*: so if, on the one hand, *he feels joy after going forth, you will see him alive*; if, on the other hand,³⁴ he does not feel joy,—with seers (always) coming back again, which other place for a son (to come back to) will there be except (the house of his) father and mother? So if he goes forth, (everything) is all right.” ¶ Adapted cliché. Cf., e.g., Avś. II, pp. 120. 15–121.4, and SBV II, p. 7.7–12.

Then the father and mother of the brahmin youth Kolita (*went to where the brahmin youth Kolita was and, having come there*), *spoke to the brahmin youth Kolita as follows*:³⁵ “Son, boy, Kolita! Is for you going forth a good action and is staying home not a good action?” —“Father, Mother! For me going forth is a good action and staying home is not a good action.” —“Son, boy, [58] Kolita! Know then that now the time for it has come!” Then the brahmin youth Kolita, having been allowed by his father and mother (to go forth) and *having produced* strength, power, and energy of his body by a series of rice-soups, departed from the village (of) Kāṣṭhavātaka and *betook himself to where the village (of) Nālada (was)*.

*The brahmin youth Upatiṣya, (however), taking pleasure in solitude,*³⁶ had gone into the wood for habitation and taught as many as five hundred brahmin youths the brahmins’ secret words. When the brahmin youth Kolita had gradually come to the village (of) Nālada, he said to the father and mother of the brahmin youth Upatiṣya: “Father, Mother! *Where is the brahmin youth Upatiṣya?*” *They said*: “*The brahmin youth Upatiṣya,*³⁷ taking pleasure in solitude, has gone into the wood for habitation and teaches as many as five hundred brahmin youths the brahmins’ secret words.”

³⁴ Fol. (9) r1: *kariṣyatha viñnaprasastā hi pravrajyā sacet pravrajyābhiramsyate jīvantam enam drakṣyatha punar*

³⁵ Fol. (9) r2: *Kolito mānavas tenopasaṃkrāntāḥ / upasaṃkrāmya Kolitam mānavam idam avocan.*

³⁶ Fol. (9) r3: *ca balaṃ ca saṃjanya yena Nālada-grāmakaṃ tena saṃprasthitāḥ Upatiṣyo 'pi mānavo viveka-*

For the first passage see the closer parallel in SBV II, p. 7. 18–19.

³⁷ Fol. (9) r4 differs in part: *gataḥ sa tatra gatvā paṃraccha kutr Ōpatiṣyo mānava iti / te kathayanty eṣa Upatiṣyo mānava*

“gone ... Having gone there, he asked: ‘Where (is) the brahmin youth Upatiṣya?’ They said: ‘The brahmin youth Upatiṣya,’”

The brahmin youth Kolita went to where the brahmin youth Upaṭiṣya (was) and, having come (there), said: “Upaṭiṣya, come on! We (will), with just the right faith, go forth from home into homelessness.” He [Upaṭiṣya] said: “*Have you been allowed by your father and mother [mother and father]?*” – “I have been allowed.” He [Upaṭiṣya] said: “Brahmin youth! *Wait a little till I (too) come (back) after asking (permission of) my father and mother [mother and father]!*”³⁸ He [Kolita] said: “Upaṭiṣya! If I have been allowed by my father and mother (only) after so long a time, after how long (a time) shall you be allowed now?” He [Upaṭiṣya] said: “Brahmin youth! I come (back) after causing [*We shall cause*] (them) *to give (their) permission* right now.”

[59] *Then the brahmin youth Upaṭiṣya went to where his father and mother [mother and father] (were) and, having come*³⁹ (there), spoke to his father and mother as follows: “Father, Mother, know! I (will), with just the right faith, go forth from home into homelessness.” They said: “Son! Is for you *going forth* a good action?” – “Father, Mother! For me going forth is a good action.” – “Son! Leave then and go forth!”

*Then the brahmin youth Upaṭiṣya*⁴⁰ went to the brahmin youth Kolita and said: “Kolita, come on! We (will), with just the right faith, go forth from home into homelessness.” He said: “Brahmin youth! Have you been allowed by your father and mother?” – “I have been allowed.” (*Kolita said*): “*Upaṭiṣya!* If I have been allowed by my father and mother (only) after so long a time [*I (have) not (been) allowed by my mother and father after such a (short) time*], *what is the link-up*⁴¹ that you have been allowed by your father and mother (so) soon?” – “(It is) like this: You were immobile in that you were bound with a strong fetter, with a tight fetter, with a non-brittle fetter, whereas I was mobile in that I was bound with a weak fetter, with a loose fetter, with a brittle fetter.”

Now when(ever) *the venerable Śāriputra went forth* in his five hundred (former) births, (it happened) like this: after the venerable Śāriputra had offered the following prayer–

May I not be born in too wealthy a house

*And (not)*⁴² *in (too) poor a house!*

³⁸ Fol. (9) r5: *anujñāto 'si mātāpitr̥bhyām anujñātaḥ tiṣṭha yāvad aham api mātāpitarāv avalokayitvāgacchāmi*

³⁹ Fol. (9) r6: *anujñāpayiṣyāmo 'thŌpaṭiṣyo māṇavo yena mātāpitarau tenopasaṃkrāntaḥ upasaṃkrāmya*

⁴⁰ Fol. (9) r7 differs widely: *pravrajyeti / sa kathayati / śreyasī / putra yadi śreyasī pravraja gacchānujñāto bhava · athŌpaṭiṣyo*

“(Is) going forth ...?” He said: “(It is) most excellent.” – “Son! If (it is) most excellent, go forth, leave, be allowed!” Then ... Upaṭiṣya”

⁴¹ Fol. (9) r8: *anujñāta iti / Kolitaḥ kathayaty Upaṭiṣya etāvataḥ kālenāhaṃ na mātāpitr̥bhyām anujñātaḥ ko yogah*

⁴² Fol. (9) r9 differs in part: *āyuṣmān Cchāriputrah pañca janmaśatāni pravrajito 'bhūd idam cāsyā prañidhānam abhūn mā cādhye kule jāyeyam mā cāham*

(May) I be born in an average house!

May I always be rich in goings-forth! [23]

[60] The brahmin youth Kolita said to the brahmin youth Upaṭiṣya: “Brahmin youth! As we are well-known brahmins, *we cannot go forth anywhere you please; we must rather go forth after thinking (it) over carefully.*” So (saying), *the two gradually came to Rājagṛha.*⁴³

At that time the six teachers Pūraṇa etc., who boast themselves to be omniscient without being omniscient,—viz., Pūraṇa Kāśyapa, Maskarin Gośālīputra, Saṃjayaṇ Vairatīputra, Ajita Keśakambalin, Kakuda Kātyāyana, and Nirgrantha Jñātiputra,—were staying near Rājagṛha. ¶ Cf. Divy. p. 143. 10–13.

Then the two brahmin youths Upaṭiṣya and Kolita⁴⁴ went to where Pūraṇa Kāśyapa (was) and, having come (there), spoke to Pūraṇa Kāśyapa as follows: “Sir! What is the way of your Law? What is (your) counsel to a pupil? What is the fruit, what is the benefit of holy conduct?” [Of what fruit, *of what benefit (is) holy conduct?*”]

Pūraṇa [He] spoke (thus): “Brahmin youths! I view (the matter) *this way and say as follows. There is no alms; there is no*⁴⁵ offering; there is no burnt-offering. There is no good conduct; there is no bad conduct; there is no fruit and fruition of acts of good conduct and bad conduct. There is no hither world; there is no thither world. There is no mother; there is no father. There is no *spontaneously generated being.* [61] *There are in the world no Arhats—rightly gone (and) rightly walked—who in this life, having through their own higher knowledge experienced and accomplished the hither world and the thither world,*⁴⁶ declare: ‘Rebirth is spent for us; we have practised holy conduct; we have done what was to be done; we know no other existence than this.’ *Life is lived only here, thereafter one is cut off; one perishes and does not (re)appear after death. Man’s body is composed of four gross elements:*⁴⁷ When he fulfils (his) time, his earth body is dissolved into

“The venerable Śāriputra went forth for five hundred (former) births, and this was his prayer: ‘May I not be born in a wealthy family and not’”

For the verse see MSV I, p. 175.9–10 (where *nādhye* must be read according to K. Wille), and BBV I, p. 89.

⁴³ Fol. (9) r10: *śakyam asmābhir yatra vā tatra vā pravrajitūṃ suparikṣitam kṛtvā pravrajitavyam iti tāv anupūrvena Rājagṛham*

Emend *bya-ste* to *byas-te* at p. 60.4.

⁴⁴ Fol. (9) v1: *Gośālīputraḥ Saṃjayaṇ Vairatīputraḥ Ajitaḥ Keśakambalaḥ Kakudaḥ Kātyāyanaḥ Nirgranthaḥ Jñātiputraḥ ath Upaṭiṣya-Kolitaḥ*

For the names of the six heretics see SBV I, pp. 38.27–39.2 and 182.8–10. For details of interpretation concerning their doctrines see C. Vogel, Teachings, p. 20 sqq.

⁴⁵ Fol. (9) v2: *kimanuśamsaṃ brahmacaryam iti / sa evam āha // aham asmi māṇavakā evam dṛṣṭir evam vādi nāsti dattaṃ nāsti*

⁴⁶ Fol. (9) v3: *upapādūko na santi loke ’rhantaḥ samyaggatāḥ samyakpratipannāḥ ye imam ca lokam paraṃ ca lokam*

⁴⁷ Fol. (9) v4 differs slightly: *jīvo jīvati sa pretyocchidyate vinaśyati na bhavati paraṃ maraṇād atha cāturmahābhautikāḥ*

earth, (his) water body into water, (his) fire body into fire, (and his) wind body is dissolved into wind; (his) *senses return* into the atmosphere. Man's carcass is carried away by five men, –(five, that is), including the bier, –they go to the funeral place, and after cremation⁴⁸ it becomes invisible; the burnt-offerings are reduced to ashes; (only) the bones remain, resembling the colour of a pigeon. Thus (only) the fool accords instruction, the sage receives instruction. All those who maintain here that (the aforementioned things) exist are lunatics (talking) in a vain, idle, (and) false manner. Thus both the simpleton and the sage are cut off after (having died);⁴⁹ they perish and do not (re)appear after death.” ¶ Cf. SBV II, pp. 220.25–221.14.

Then the two brahmin youths Upaṭiṣya and Kolita thought as follows: “This learned teacher has embarked on a devious course (and) pursues a wrong course to its finish; in accordance with (his) dangerous course he must be abandoned by the wise.” [62] Having realized this, they spoke the gāthā–

Wrong of notion, teaching falsely,⁵⁰

Low (in character): he is praised as a teacher.

He whose tangible Law is like that–

What will his non-Law be like! [24]

With these words they threw (him) away like an empty vessel and went off.

Then the two brahmin youths Upaṭiṣya and Kolita went to where Maskarin Gośālīputra (was) and, having come (there), spoke to Maskarin Gośālīputra as follows: “Sir! What is the way of your Law? What is (your) counsel to a pupil?⁵¹ What is the fruit, what is the benefit of holy conduct?”

Maskarin said: “Brahmin youths! I view (the matter) this way and say as follows. There is no cause or reason for beings to become soiled; without cause or reason beings become soiled. There is no cause or reason for beings to become

“A living being lives ...; having died, it is cut off, perishes, (and) is no more after death. Then ... (is) composed of four gross elements.”

⁴⁸ Fol. (9) v5 differs slightly: *indriyāṇy anuparivartante / āsandīpañcamāḥ puruṣāḥ puruṣam mṛtam ādāya śmaśānam anuvrajanty ādahanāt*

“(his) senses return ... (Four) men, with the bier as fifth, go with the dead man to the funeral place; (after) cremation”

⁴⁹ Fol. (9) v6: *’stivādīnaḥ sarve te riktam tucchaṃ mṛṣā vipralapante iti bālās ca paṇḍitās cobhāv api pretyocchidyete*

The Tibetan text coming closest to the original Sanskrit here is found in the Vinayavi-bhaṅga parallel: *gsob gsob brdzun-du smra-ba-dag yin-no* “are people talking in a vain, idle, (and) false manner” (Peking Kanjur, ’Dul-ba section, vol. 96 [che], fol. 236a6). The corresponding Saṃghabhedavastu passage is a combination of the Pravrajyāvastu and Vinayavi-bhaṅga readings: *gsob gsob brdzun-du smra-ba brdol-ba yin-no* “are lunatics talking in an idle, vain, (and) false manner” (op. cit., vol. 95 [ce], fol. 240b8–241a1).

⁵⁰ Fol. (9) v7: *varjanīyaḥ paṇḍitair mārgas sapratibhayo yatheti viditvā gāthāṃ bhāṣete // durbuddhiś ca durākhyāto*

⁵¹ Fol. (9) v8: *upasaṃkrāmya Maskariṇaṃ Gośālīputram idam avocātām / kā bhavato dharmānetri kaś śiṣyāvavādah*

*pure; without cause or reason beings become pure. There is no cause or reason*⁵² for beings to become unknowing and to become unseeing; without cause or reason beings become unknowing and unseeing. There is no cause or reason for beings to become knowing and to become seeing; without cause or reason beings *become* knowing and seeing. [63] *There is no power; there is no energy; there is no power and energy. There is no manly strength; there is no might;*⁵³ there is no manly strength and might. There is no strength of one's own; there is no strength of another; there is no strength of one's own and strength of another. All animate beings, all sentient beings, and all generated beings are without force, without power, without vigour, without energy, *without might*. The existences of re-embodiment in the (six) state(s) are predestined; thus *they experience pleasure and misery in the six states.*"⁵⁴ ¶ Cf. SBV II, pp. 221.28–222.9.

Then the two brahmin youths Upaṭiṣya and Kolita thought as follows: "This learned teacher too has embarked on a devious course (and) pursues a wrong course to its finish; in accordance with (his) dangerous course he must be abandoned by the wise." Having realized this, *they spoke* the gāthā–

Wrong of notion, teaching falsely,

Low (in character): he is praised as a teacher.

He whose tangible Law is like that–

*What will his non-Law*⁵⁵ *be like!* [25]

With these words they threw (him) away like an empty vessel and went off.

[65] Vinayavastu. Third book. Then the two brahmin youths Upaṭiṣya and Koli-ta went to where Saṃjayin Vairāṭiṣputra (was) and, having come (there), spoke to Saṃjayin Vairāṭiṣputra as follows: "Sir! What is *the way of your Law?* *What is (your) counsel to a pupil?* What is the fruit, what is the benefit of holy conduct?" [Of what fruit, of what benefit (is) holy conduct?"]

Saṃjayin said: "*Brahmin youths! I view (the matter) this way*⁵⁶ and say as follows. *For him* who does and lets do; who mutilates and lets mutilate, who grills and lets grill, who beats and lets beat; who hurts a living being, who takes without (anything) having been given, *who misbehaves* in (gratifying his) passions, *who knowingly tells a lie; who drinks an intoxicating drink; who breaks a house, who*

⁵² Fol.(9) v9: *pratyayas sattvānām viśuddhaye ahetv apratyayaṃ sattvā viśudhyanti / nāsti hetur nāsti pratyayas*

⁵³ Fol.(9) v10: *bhavataḥ nāsti balaṃ nāsti vīryaṃ nāsti balavīryaṃ nāsti pauraṣyaṃ nāsti parākramaṃ*

⁵⁴ Fol.(10) r1 differs in part: *aparākramā niyataṃ saṃgatibhāvaparīnatās sukhaduḥkhaṃ pratisaṃvedayante yad uta ṣaṭsv abhijātiṣu*

"without might; constantly bent down by the states of involvement (in the cycle of rebirths), they experience pleasure and misery, and that in the six species (of mankind)."

⁵⁵ Fol.(10) r2: *bhāṣete // durbuddhiś ca durākhyāto nihīnaś śāstrisaṃmataḥ yasyāyam idṛṣo dharmo hy adharmaś*

⁵⁶ Fol.(10) r3: *dharmānetri kaś śiṣyāvavādaḥ kiṃphalaṃ kimanuśaṃsaṃ brahmācāryaṃ aham asmi māṇavakā evaṃdṛṣṭir*

unties a knot,⁵⁷ who carries off by robbery, who lives as a waylayer; who sacks a village, who sacks a town, who sacks a province; who *cuts, splits, chops, minces* with a razor-made wheel-felloe *all those sentient beings* who live on this great earth, [66] and, *having cut, split, chopped, minced all those sentient beings*, makes (them) *into a single mound of flesh*,⁵⁸ makes (them) into a single mass of flesh, makes (them) into a single pile of flesh, makes (them) into a single heap of flesh, and, having made (them) into a single mound of flesh, having made (them) into a single mass of flesh, having made (them) into a single pile of flesh, having made (them) into a single heap of flesh, thus brings (matters) to an end: (for him) there is no *sin from this source* and *there is no getting into sin from this source*. (Thus) if *one walks south of the River Ganges cutting, splitting, chopping, (and) mincing*; and if *one walks north of*⁵⁹ the River Ganges making gift(s) (and) making offering(s): there is no sin and merit from this source and no getting into sin and merit from this source. By liberality, discipline, self-control, helpfulness, and *adaptation*—even (if) *acting thus, one does not generate merit*.” ¶ Cf. SBV II, pp. 222.23–223.13.

Then the two brahmin youths Upaṭiṣya and Kolita⁶⁰ thought as follows: “This learned teacher too has embarked on a devious course (and) pursues a wrong course to its finish; in accordance with (his) dangerous course he must be abandoned by the wise.” Having realized this, they spoke the gāthā—

Wrong of notion, teaching falsely,

Low (in character): he is *praised as a teacher*.

He whose tangible Law is like that—

What will his non-Law be like! [26]

With these words [With this knowledge] they threw (him) away like an empty vessel⁶¹ and went off.

[67] Then the two brahmin youths Upaṭiṣya and Kolita went to where Ajita Keśakambalin (was) and, having come (there), spoke to Ajita Keśakambalin as follows: “Sir! What is the way of your Law? What is (your) counsel to a pupil? What is the fruit, what is the benefit of holy conduct?” [Of what fruit, of what benefit (is) holy conduct?”]

⁵⁷ Fol.(10) r4: *mithyā carataḥ saṃprajānaṃ mṛṣāvādaṃ bhāṣamāṇasya madyapānaṃ pibatāḥ sandhiṃ chindato granthiṃ*

⁵⁸ Fol.(10) r5: *prāṇinas tān sarvān saṃchindyāt sambhindyāt saṃkṣuṭṭayet saṃpradālayet tān sarvān saṃchindya sambhindya saṃkṣuṭṭya saṃpradālyaikamāmsakhalam*

⁵⁹ Fol.(10) r6: *atonidānaṃ pāpaṃ nāsty atonidānaṃ pāpasyāgama iti dakṣiṇena nadyām Gaṅgāyām chindan bhindan gacched uttarena*

⁶⁰ Fol.(10) r7: *samānārthatayā iti kurvātā na kriyata eva punyam ity athŌpaṭiṣya-Kolitayor mānavayor*

⁶¹ Fol.(10) r8: *nihinaś sāstrsammataḥ yasyāyam idṛṣo dharmo hy adharmas tasya kiḍṣā iti vidityā riktabhājanam*

Ajita said: “*Brahmin youths! I view (the matter) this way and say as follows. These seven (elementary) bodies are not made, not made of (anything) made,*⁶² not conjured up, not made of (anything) conjured up, undamageable, invariable, (and) stable as a pillar; if (you) ask, ‘Which seven?’—the following: earth body, water body, fire body, wind body, pleasure, misery, and *life itself as the seventh; these seven (elementary) bodies are not made, not made of (anything) made, not conjured up, not made of (anything) conjured up,*⁶³ undamageable, invariable, (and) stable as a pillar. With these it is as follows: For the sake of getting into merit, for the sake of getting into sin, for the sake of getting into merit and sin, for the sake of getting into pleasure, for the sake of getting into misery, or for the sake of getting into pleasure and misery they do not move, they do not change, (and) they do not damage one another. *Even a man who cuts off a man’s head does not so much as damage that which moves or stands in the world; the knife goes straight through, with no intermediate space being (left) between the seven (elementary) bodies,*⁶⁴ and [68] there is no damage to life in this at all. There is no one whatever there who kills or lets kill, who urges or lets urge (to the act of killing), who realizes or lets realize (the fact of killing), or who knows or lets know (the way of killing). Those who are simpletons or sages—(there are) 14,000 (beings here) occupying the highest place of rebirth; 60,600 great aeons; 5 acts, 3 acts, 2 acts,⁶⁵ 1 act, and 1/2 act; 62 courses (of conduct); 62 intermediate aeons; 36 hells; 120 senses; 62 dust-elements; 49,000 Nāga families and 49,000 Garuḍa families; 49,000 Parivṛājaka families, 49,000 Ājīvaka families, and 49,000 Nirgrantha families;⁶⁶ 7 places of conscious (rebirth), 7 places of non-conscious (rebirth), and 7 places of Nirgrantha (rebirth); 7 Asuras and 7 Piśācas; 7 Devas and 7 Mānuṣas; 7 great lakes and 700 lakes; 7 great dreams and 700 dreams; 7 great diminutions and 700 diminutions (of worldliness); 7 great augmentations and 700 augmentations (of worldliness); 7 great awakened ones and 700 awakened ones; 7 great chasms and 700 chasms; 6 species (of mankind); 10 elevations; and 8 stages of a great man⁶⁷ in all—, having undergone re-embodiment and transmigration in/among these for 84,000 great aeons, bring misery to an end. [69] Just as a light ball of thread thrown from the sky above falls to earth unwinding itself, so those who are simple-

⁶² Fol. (10) r9: *kimanuśamsaṃ brahmacaryam aham asmi māṇavakā evaṃdṛṣṭir evaṃvā-dī sapteme kāyā akṛtā akṛtakṛtā*

⁶³ Fol. (10) r10: *jīvajīvam eva saptamam itīme sapta kāyāḥ akṛtāḥ akṛtakṛtāḥ anirmītāḥ anirmānakṛtāḥ*

⁶⁴ Fol. (10) v1: *asau puruṣaḥ puruṣasya śiraś chinatti so ’pi na kiṃcil loke vyābādhatē trasam vā sthāvaram vā saptānām kāyānām*

⁶⁵ Fol. (10) v2: *vā caturdaśemāni yonipramukhasahasrāṇi ṣaṭ ca śatāni pañca ca karmāṇi trīṇi ca karmāṇi dve ca karmaṇi*

⁶⁶ Fol. (10) v3 differs in word-order: *ekānnapañcāśat suparṇikulahasasrāṇy ekānnapañcāśan nigranthakulasahasrāṇy ekānnapañcāśad ājīvakulasahasrāṇy*

⁶⁷ Fol. (10) v4: *sapta svapnaśatāni / sapta prabuddhāḥ sapta prabuddhaśatāni / ṣaḍ abhijātayo daśābhivṛddhāyo ’ṣṭau mahāpuruṣabhūmaya*

tons or sages too, having undergone re-embodiment and transmigration in/among *these* for 84,000 great aeons,⁶⁸ bring misery to an end. There is no mendicant and brahmin whatever there who (can) say, ‘By this moral law, *pious vow, penance, or keeping to holy conduct I shall ripen the unripe act* and [or] *end the ripe one*⁶⁹ after realizing (it).’ Earthly happiness and misery are fixed. (Acyclic) ascent and descent are impossible. (Being) of such kind, the cycle (of rebirths) is measured by just this (predestination) and nothing else.” ¶ Cf. SBV II, pp. 224.1–225.15.

Then *the two brahmin youths* Upaṭiṣya and Kolita *thought as follows*: “*This learned teacher too has embarked on a devious course (and) pursues a wrong course to its finish*; in accordance with (his) dangerous course *he must be abandoned*⁷⁰ by the wise.” Having realized this, they spoke the gāthā–

Wrong of notion, teaching falsely,

Low (in character): he is praised as a teacher.

He whose tangible Law is like that–

What will his non-Law be like! [27]

With these words *they* threw (him) away [*smashed* (him)] *like an empty vessel and went off*.

Then the two brahmin youths Upaṭiṣya and Kolita *went to where Kakuda Kātyāyana* (was) and, *having come* (there), spoke to *Kakuda*⁷¹ Kātyāyana as follows: “Sir! [70] What is the way of your Law? What is (your) counsel to a pupil? What is the fruit, what is the benefit of holy conduct?”

Kakuda said: “Brahmin youths! I view (the matter) this way and say as follows. If anybody *came* to me *and asked*, ‘*Is there a thither world?*’⁷² – I should reply to his question, ‘There is a thither world.’ If he asked, ‘Is there not a thither world?’ – I should reply to his question, ‘There is not a thither world.’ If he asked, ‘Is there a thither world existent and not existent?’ – I should reply to his question, ‘There is a thither world existent and not existent.’ If he asked, ‘Is there a thither world neither existent nor not existent?’ – I should reply to his question, ‘There is a thither world neither existent nor not existent.’ Similarly, if anybody came to me and asked, ‘Is the thither world of such kind and not of such kind?’ – I should reply to his question, ‘The thither world is of such kind and not of such kind.’ If he asked,

⁶⁸ Fol. (10) v 5: *upari vihāyasā kṣiptaḥ pṛthivyām udeṣṭamānaḥ paraity evam eva itimāni caturaśītir mahākālpasahasrāni*

⁶⁹ Fol. (10) v 6: *vratena vā tapasā vā brahmacaryavāsenā vā aparipakvaṃ vā karma pariṭācayīṣyāmi pariṭācvaṃ*

⁷⁰ Fol. (10) v 7: *mānavayor etad abhavad ayam api bhavāñ cchāstā utpathapratipannaḥ kāpathaṃ samadhirūdho varjanīyah*

⁷¹ Fol. (10) v 8: *riktabhājanam ivākoṭya prakrāntau yena Kakudaḥ Kātyāyanas tenopa-saṃkrāntāv upasaṃkramya Kakudaṃ*

⁷² Fol. (10) v 9 is more detailed: *upasaṃkramyāsti paraloka iti praśnaṃ pṛcchet tasya ca syād asti paraloka*

“came ... and asked the question, ‘Is there a thither world?’, and (if) he thought, ‘There is a thither world’”

‘Is the thither world another one and not another one?’—I should reply to his question, ‘The thither world is another one and not another one.’ If he asked, ‘Is the thither world no other one and not no other one?’—⁷³I should reply to his question, ‘The thither world [71] is no other one and not no other one.’ If he asked, ‘Is the thither world that one and not that one?’—I should reply to his question, ‘The thither world is that one and not that one.’”⁷³ ¶ Cf. SBV II, pp. 226.22–227.2.

Then the two brahmin youths Upaṭiṣya and Kolita thought as follows: “This learned teacher too has embarked on a devious course (and) pursues a wrong course to its finish; in accordance with (his) dangerous course he must be abandoned by the wise.” *Having realized this, they spoke the gāthā—*

Wrong of notion, teaching falsely,

Low (in character): he is praised as a teacher.

*He whose tangible Law is like that*⁷⁴—

What will his non-Law be like! [28]

With these words they threw (him) away like an empty vessel and went off.

Then the two brahmin youths Upaṭiṣya and Kolita went to where Nirgrantha Jñātiputra (was) and, having come (there), spoke to Nirgrantha Jñātiputra as follows: “Sir! What is *the way of your Law?* What is (your) *counsel to a pupil?* What is the fruit, what is the benefit of holy conduct?” [Of what fruit, of what benefit (is) *holy conduct?*”]

Nirgrantha [He] said: “Brahmin youths! I⁷⁵ view (the matter) this way and say as follows. Whatever may be experienced severally by this (mortal) man, all that results from the cause of previous deed(s). While old (iniquitous) acts [72] are atoned for by penance, new (iniquitous) acts must be *prevented by the dam* of what shall not be done [*inactivity*]. Thus there will be *no future sin*. If (however) there is *no sin*, (iniquitous) *action is spent*; if (iniquitous) *action is spent*, *misery is spent*; if *misery is spent*,⁷⁶ *misery is brought to an end (for good)*.” ¶ Cf. SBV II, p. 226.3–8.

Then the two brahmin youths Upaṭiṣya and Kolita thought as follows: “This learned teacher too has embarked on a devious course (and) pursues a wrong course to its finish; *in accordance with* (his) *dangerous course* he must be abandoned by the wise.” *Having realized this, they spoke the gāthā—*

⁷³ Fol. (10) v 10 is more detailed on the one hand and more concise on the other: *ca syān na vā no vā na nu iti vā no vā paralokas tasyāham na vā no vā na nu iti vā no vā paraloka iti* “and (if he) thought, ‘The thither world (is) neither (otherwise) nor (not otherwise), neither thus nor (not thus)’, I (should, when asked the question, reply) to him, ‘The thither world (is) neither (otherwise) nor (not otherwise), neither thus nor (not thus).’”

⁷⁴ Fol. (11) r 1: *viditvā gāthāḥ bhāṣete // durbuddhiś ca durākhyāto nihinaś sāstṛsaṃmataḥ yasyāyam idṛśo*

⁷⁵ Fol. (11) r 2: *dharmanetrī kaś śiṣyāvavādaḥ kimphalaṃ kimanuśaṃsaṃ brahmacaryam iti sa kathayaty aham asmi*

⁷⁶ Fol. (11) r 3: *akaraṇasetusamudghātaḥ / evam āyatyām anavasravo ’navasravāt karmakṣayaḥ karmakṣayād duḥkhakṣayo duḥkhakṣayād*

Wrong of notion, teaching falsely,
 Low (in character): he is praised as a teacher.⁷⁷
 He whose tangible Law is like that—
 What will his non-Law be like! [29]

With these words they threw (him) away like an empty vessel and went off.

At that time it was *not long ago* since a *heretic* named Saṃjayin had (repeatedly) appeared. Then the two brahmin youths Upaṭiṣya and Kolita went to where the teacher Saṃjayin (was) and, having come (there), asked (the people), “Sirs! Where (is) the teacher Saṃjayin?”⁷⁸—“In seclusion.”—“Alas! After a very long time (it is now) for the first time (again that) we hear the word ‘seclusion’.” The two thought as follows: “It is not in keeping with our character that we cause the teacher to come forth from seclusion; when he has [will have] come forth from seclusion (on his own initiative), then [73] we shall go to (him).” (Thus) thinking, the two went to one side⁷⁹ and sat down.

Then, when the teacher Saṃjayin had come forth from seclusion, he had, through meditation, become content as to (his) senses. The two thought, “He who has (such) features has virtue also.” They went to him [Saṃjayin] and, having come (to him), said: “Mr. Saṃjayin! What is the way of your Law? What is (your) counsel to a pupil?”⁸⁰ What is the fruit, what is the benefit of holy conduct?”

Saṃjayin said: “Brahmin youths! I view (the matter) this way and say as follows. Truth and non-violence are the Law. Quietude, agelessness, immortality, and imperishable place—this is *brahman*.” The two said: “Master! What is the meaning of this statement?” (He said): “What is called truth is the going forth for the purpose of truth. What is called non-violence⁸¹ is that sprung from the root of non-violence to all Laws. What are called quietude, agelessness, immortality, and imperishable place—these are synonymous expressions for nirvana. As to (the statement), ‘this is brahman’—If some attain nirvana in this very life, it is all right that way; even if they do not attain (it), they will go to the world of Brahman. That way too brahmins are directed to the world of Brahman, inclining to the world of Brahman, and inclined to the world of Brahman. [74] The world of Brahman is (methinks) of that kind and the world of Brahman is of such kind: He who [If one]

⁷⁷ Fol. (11) r4: *mārgas sapratibhayo yatheti viditvā gāthāṃ bhāṣete* · // *durbuddhiś ca durākhyāto nibhinaś śāstrsammatāḥ*

⁷⁸ Fol. (11) r5: *tirthyāyatana acirotpannotpanno 'bhūt tau tasya sakāśam upasamkrāntau pṛcchatām kutra bhavantas Saṃjayi*

For *utpannotpanna* see SHT V, No. 1121. For the Saṃjayin episode see É. Lamotte, *Traité*, II, p. 625 sqq.

⁷⁹ Fol. (11) r6: *vyutthāpayāvah yadā pratisamlayanād vyutthito bhaviṣyati tadā upasamkramiṣyāvah tāv ekānte*

⁸⁰ Fol. (11) r7: *Saṃjayinas sakāśam upasamkrāntau upasamkramya kathayataḥ kā bhavatas Saṃjayino dharmānetrī kaś śiṣyāvavādah*

⁸¹ Fol. (11) r8: *brahmeti / tau kathayataḥ ko 'sya bhāṣitasyārtha iti / sa kathayati satyam iti satyābhiprāyapravrajyā / ahimseti*

attains⁸² equal status with the world of Brahman [one] is directed to nirvana.” – “Master! If you allow us to go forth, we shall practise holy conduct before the master.” He let the two go forth. At the time when the teacher Saṃjayaṇ let the two brahmin youths Upaṭiṣya and Kolita go forth, everywhere a voice⁸³ rang out (saying), “The teacher Saṃjayaṇ let the two brahmin youths Upaṭiṣya and Kolita go forth”, and much profit and honour came to him (therefrom).

He thought: “If formerly I was (of) the family of Śaṇḍila and now too I am (of) the family of Śaṇḍila [Kaunḍinya], what is the link-up that now much profit and honour has come to me?” (Again) he thought:⁸⁴ “This is not my (magic) power, of this kind is the (magic) power of these two brahmin youths.” Therefore, as he was instructing as many as five hundred brahmin youths in the brahmins’ secret words, he committed two hundred and fifty to the one and committed two hundred and fifty to the other too.

When at some other time the teacher Saṃjayaṇ had fallen ill, Upaṭiṣya⁸⁵ said to Kolita: “Kolita! Do you (wish to) do the master’s nursing or look for herbs?” He thought: “This (Upaṭiṣya) is wise; so having let him do the nursing, I shall look for herbs.” He [75] said: “(Upaṭiṣya!) You do the master’s nursing, and I shall look for herbs.” When Upaṭiṣya [he] had set about to do the nursing,⁸⁶ Kolita looked for herbs. (But) though they accorded him a treatment with herbs (consisting) of roots, stalks, leaves, flowers, and fruits, the illness was not alleviated, and his strength declined.

When he showed a smile, the brahmin youth Upaṭiṣya said: “Master! If eminent persons like you do not give a smile without cause (and) without reason, what is the cause (and) what is the reason⁸⁷ for the master giving a smile?” He said: “Upaṭiṣya! This is so, this is so; eminent persons like me do not show a smile without cause (and) without reason. (It is rather) like this: When in Suvarṇadvīpa a king named Suvarṇapati had reached the time (of death and) his consort jumped into the pyre, I thought about that the following: “These beings suffer misery this way because of their desire,⁸⁸ on the basis of their desire, and because of the object of their desire.” – “Master! At what time (did this happen)?” – “At a distant

⁸² Fol. (11) r9: *brahmalokapravaṇā brahmalokaprāgbhārā ity api brahmaloka itthaṃ svīd brahmaloka iti / saced āragayīṣyati*

⁸³ Fol. (11) r10: *pravrājītau / yadā Saṃjayaṇ śāstrā Upaṭiṣya-Kolitaṃ māṇavaṃ pravrājītau tadā sāmantakena śabdo*

⁸⁴ Fol. (11) v1: *tarhy apy ahaṃ Kaunḍinyagotreṇa ko yogaḥ sāmpratam mamātīva lābhāsatkārah prādurbhūta iti / sa saṃlakṣayati*

⁸⁵ Fol. (11) v2: *dattāny aparasyārdhatītyāni śatāni / yāvād apareṇa samayena Saṃjayaṇ śāstā glāmbhūtaḥ Upaṭiṣyena*

⁸⁶ Fol. (11) v3: *samupānāyāmīti kathayaty Upaṭiṣya tvam upasthānaṃ kuru ahaṃ bhaisajyam samupānāyāmīti / sa upasthānaṃ kartum ārabdhaḥ*

⁸⁷ Fol. (11) v4: *’bhīhitāḥ upādhyāya nāhetv apratyayaṃ evamvidbhāḥ pradhānapuruṣāḥ smītam praviṣkurvanti ko hetuḥ kaḥ pratyayah*

⁸⁸ Fol. (11) v5: *rājā kālagatas tasya patnī citām adhirūdhā tasya mamaitad abhavad evam amī sattvāḥ kāmāhetoh*

time.”—“In what month?”—“In a distant month.”—“On what day?”—“*On a distant day.*” This (set of) question(s) was written down by him on a tablet and laid up.

He said: “*Master! For whatever (reasons) we have gone forth,*⁸⁹ for all those (reasons) we strive for the nectar and search for the nectar; if indeed the master has found any nectar, oh, may the master be pleased to deal out the nectar to us too!”—“*Son! For (what)ever (reasons) I had gone forth, [76] for all those (reasons) [for quite that (reason)] I too strove for the nectar and searched for the nectar, yet I did not find any nectar (at all).* ¶ Cliché. Cf., e.g., SBV I, p. 56. 16–20.

“(It is *rather*) like this: *On this very sabbath, the fifteenth, I heard*⁹⁰ the voices of (some) gods walking in the heavens above (and saying):

‘Near the side of the Himavat, on the banks of the River Bhāgīrathī, not very far from the hermitage of the seer Kapila, a boy was born to the Śākya. About him it was prophesied by the brahmin soothsayers and sign-readers:

»*If this boy remains (as householder) in the house, he (will) become a universal king*⁹¹ controlling the whole world, a lawful king possessed of the Law (and) possessed of the seven jewels. These seven jewels of his will (be) as follows, viz.: the wheel jewel, the elephant jewel, the horse jewel, the gem jewel, the woman jewel, *the householder jewel*, and *the army-leader jewel as the seventh.* (And) *he will have a full thousand sons*⁹² (who are) heroic, courageous, possessed of an excellently membered figure, (and) destructive of enemy troops. *He will inhabit* this great earth—extending as far as the ocean—(which is) entirely devoid of harmful risks and devoid of calamities, *having subjected* (it) without punishment and without expulsion by arms, in accordance with the Law and by (means of) *impartiality.* *If, after cutting off his hair and beard and putting on yellowish brown clothes, with just the right*⁹³ faith he goes forth from home into homelessness, he (will) become a Tathāgata, an Arhat, a perfect Buddha possessed of a name proclaimed aloud in the world. «’

¶ Cliché. Cf., e.g., CPS 27a2–4.

Such voices I heard. Therefore [77] the two of you shall go forth in (his) doctrine. You must not mention (your) lineage, you must not mention (your) family, you must not *mention* (your) being *brahmin youths.* Thus *having overcome* (your)

⁸⁹ Fol.(11) v6: *amuṣmin / tena sa praśnaḥ paṭṭake likhitvā sthāpitaḥ upādhyāya yat kiṃcid vayaṃ pravrajitāḥ*

⁹⁰ Fol.(11) v7: *sarvaṃ tad amṛtārthī amṛtagaveṣi na ca mayā kiṃcid amṛtam adhigatam api tv aham aśrauṣaṃ tad eva*

⁹¹ Fol.(11) v8: *brāhmaṇair naimittikair vipāñcanakair vyākṛtaḥ saced gr̥hī agāram adhyāvatsyati rājā bhaviṣyati*

⁹² Fol.(11) v9: *gr̥hapatiratnaṃ pariñāyakaratnaṃ eva saptamam / pūrṇaṃ cāśya bhaviṣyati sahasraṃ putrāṇām*

⁹³ Fol.(11) v10: *samenābhinirjityādhyāvatsyati // sacet keśaśmaśru avatārya kāṣāyāni vastrāny ācchādya samyag eva*

pride and arrogance, you shall practise holy conduct before him, and thereby the two of you will gain the great nectar."⁹⁴ So he spoke, and with the words—

The end of all accumulation is spending,
The end of the high (is) falling,
The end of union is separation,
The end of life is death [30]

he passed away. *Having draped the bier with blue, yellow, red, and white cloths, they conveyed him to the funeral place and cremated (him). Thereafter they arranged a funeral feast and installed themselves (in that place).* ¶ From the verse onwards a cliché. Cf., e.g., Divy. p. 486.20–24.

From *Suvarṇadvīpa*⁹⁵ a brahmin youth named Suvarṇajāta gradually came to Rājagrha. When he had entered their dwelling-place, Upaṭiṣya said: "Brahmin youth! From where did you come here?" He said: "From Suvarṇadvīpa." – "Brahmin youth! *Did you see any little marvellous and wonderful thing in Suvarṇadvīpa?*" He said: "*I did not see (any) great marvellous and wonderful thing; (it is rather) like this: I saw some little marvellous and wonderful thing in Suvarṇadvīpa;*"⁹⁶ hear about it! In Suvarṇadvīpa a king named Suvarṇapati had reached the time (of death and) his consort jumped into the pyre." – "At what time (did this happen)?" – "At a distant time." – [78] "In what month?" – "In a distant month." – "On what day?" – "On a distant day." *He looked up the question(s) he had written on the tablet, and when he saw to what extent all (that was) precisely that way, Upaṭiṣya [he] said to Kolita: "The master practised a teacher's close-fistedness;*"⁹⁷ when he found much nectar, he did not deal out (any) nectar to us. (It was rather) like this: Since with his divine eye he saw the figures of (persons) living in another country and *with his divine ear he heard pleasant voices, his saying 'I did not find (any) nectar' was insincere.*" Kolita [He] thought: "*This*"⁹⁸ Upaṭiṣya is wise; so when he too finds the nectar, such a case may occur that he does not tell me." He said: "Upaṭiṣya, come on! Let us make a promise! Of the

⁹⁴ Fol.(12) r1: *māṇavakavādo nihatamadamānair bhūtvā tasyāntike brahmacaryam caritavyam. tato vah amṛtasyāvāptir*

For what immediately precedes see SBV I, p. 56.22–23.

⁹⁵ Fol.(12) r2: *bhūṣayitvā bahir api nirhr̥tya dhyāpitaḥ tataś śokavinodanam kṛtvāvasthitau / Suvarṇadvīpāt*

For *dhyāpita* see BHSD p. 288 a.

⁹⁶ Fol.(12) r3: *kaścid āścaryādbhuto dharmo dr̥ṣṭo na mayā kaścid āścaryādbhuto dharmo dr̥ṣṭo 'pi tu Suvarṇadvīpe*

⁹⁷ Fol.(12) r4: *sa tena praśnapaṭṭako 'valokito yāvat sarvaṃ tat tathaiiva / tena Kolito 'bhihitah upādhyāyenācāryamuṣṭih*

⁹⁸ Fol.(12) r5: *divyaśrotrena manāpāñ cchabdām śṛṇoti so nāmāmṛtaṃ nādhigamiṣyatīti kuta etat / sa samlakṣayaty ayam*

The middle portion differs widely: "How (can you say) this: 'Verily he will not find (any) nectar?'"

two of us, *he who first finds the nectar shall tell the other.*" *Having made such a promise, the two went on a journey over the countryside.*⁹⁹

At the time when the blessed Bodhisattva, though (only) twenty-nine years of age, did not indulge in passions (any more); when, displeased by the sight of an old, a sick, and a dead man, he betook himself to the forest during the night, at midnight; when, *having performed difficult tasks for six years and become aware that performing difficult tasks was without any (use), he inhaled air at pleasure* (and) *exhaled air at pleasure,*¹⁰⁰ consumed substantial food such as porridge and gruel, anointed his body with ghee and oil, and refreshed his body with warm water; when, *having betaken himself to Senānigrāmaka and [79] consumed milk mixed with honey* (and) *inspissated sixteen times on the part of the two daughters of the village chief, Nandā and Nandabalā, he was extolled by the Nāga king Kālika,*¹⁰¹ received grass resembling the colour of gold from the grass-seller Svastika, and betook himself to the foot of the Bodhi tree; when, having arrived (there), he personally prepared a seat of undisturbed and wholly undisturbed grass and, *after assuming the cross-legged posture, erecting his body rigidly, and producing a heedful mind,* established himself (on it); when *he engendered the thought—*

As long as I have not attained sinless(ness),

So long I shall not abandon my cross-legged posture, [31]
*and pronounced the word*¹⁰²—

As long as one has not obtained sinless(ness),

One does not abandon one's cross-legged posture; [32]
at the time when, having thus proclaimed, the Blessed One in the middle watch of the night completely subdued by dint of his love Māra together with his retinue of 360,000,000 demons and *impressed on his mind* the highest knowledge; when, *entreated by Brahman, he betook himself to Vārāṇasī and revolved the wheel of the Law, (which is) possessed of the Law in twelve ways*¹⁰³ after being rotated three times: at that time he converted, *initiated, and ordained* Pañcaka, Upapañcaka, and *fifty very noble village youths.*

Having betaken himself to the *Karpāsī forest*, he established the sixty Bhadravar-gīya people in the truths. *Having betaken himself to Senānigrāmaka,* he established

⁹⁹ Fol. (12) r6: *prathamatarām amṛtam adhigacchet tenānyonyam ārocayitavyam iti / tāv evamrūpaṃ kriyākāraṃ kṛtvā jaṇapadacārikāṃ*

For the initial passage see CPS 28 a 3.

¹⁰⁰ Fol. (12) r7: *ṣaḍ varṣāṇi duṣkaraṃ ... iti vīditvā yathāsukhaṃ āśvasīti yathāsukhaṃ*
Cf. SBV II, p. 30.27–30.

¹⁰¹ Fol. (12) r8: *madhupāyasaṃ bhuktvā Kālikena nāgarājena saṃstūyate*
Cf. Divy. p. 392.9–10.

¹⁰² Fol. (12) r9: *smṛtiṃ upasthāpya cittam utpādayati vācaṃ ca*
Cf. SBV I, p. 113.22–26, where the Āryāgīti stanza has been printed as prose.

¹⁰³ Fol. (12) r10: *adhigatam Brahmanādhiṣṭena Vārāṇasīm gatvā dvādaśākāraṃ*
Cf. SBV I, pp. 119.8–9 and 136.25–26.

the two daughters of the village chief, Nandā and Nandabalā,¹⁰⁴ in the truths. [80] Having betaken himself to Uruvilvā, he initiated and ordained one thousand Jātīlas. Having betaken himself to the tope of Gayāsīrṣa, he accorded to these one thousand monks counsel through the three miracles, delivered (them) from the wilderness of the cycle (of rebirths), and established (them) in nirvana, (which is) perfect in its total end and unsurpassed in its happiness. Having betaken himself to the Yaṣṭi forest, he installed the king of Magadha, Śreṇya Bimbisāra,¹⁰⁵ together with eighty thousand gods and many hundred thousand brahmins and householders of Magadha in the truths. Having betaken himself to Rājagr̥ha, he received the Veṇu grove (as a present). Thereupon Buddha, the Blessed One, remained in Rājagr̥ha, in the Veṇu grove, at the Kalandaka place.

The two (brahmin youths) Upaṭiṣya and Kolita too, having gone on a journey over the countryside, came to Rājagr̥ha¹⁰⁶ and saw there (that) the city (of) Rājagr̥ha was absolutely silent. They thought: "For two reasons such a great city [great cities] may have come to be absolutely silent; for fear of enemy troops and for (the fact that) some monk or brahmin celebrated for his merit and great power (is) staying (there) it [they] may come to be (so)." They undertook to study the lunar mansions,¹⁰⁷ and they thought: "Since there is no fear of enemy troops for the moment, we shall know to-morrow." As for their way of life, (it was like this): At the time when, after making the triple mark on their foreheads, they went for alms, at that time it happened (that) many hundred thousand sentient beings constantly followed after (them). [81] When on the next day, after making the triple mark on their foreheads, they went for alms,¹⁰⁸ on that day not even a single animate being constantly followed after (them). They went back and looked (around), and as soon as they saw (that) not even a single animate being constantly followed after (them), they thought: "When formerly the two of us went for alms, at that time it

¹⁰⁴ Fol. (12) v1: pañcāsad utsadotsadāḥ grāmikadārakāḥ pravrajitāḥ upasampāditāḥ Karpāsivanaṣaṇḍam ... pratiṣṭhāpitāḥ Senānigrāmakaṃ gatvā Nandā Nandabalā ca grāma-kaduhitarau

¹⁰⁵ Fol. (12) v2: jāṭīlasahasraṃ pravrajitam upasampāditam / Gayāsīrṣaṃ caityaṃ gatvā tad bhikṣusahasraṃ tribhiḥ pratihāryair avavaditvā ... Yaṣṭivanaṣaṇḍam gatvā rājā Māgadhaḥ Śreṇyo Bimbisāro

¹⁰⁶ Fol. (12) v3: anekaiś ca Māgadhair brāhmaṇagr̥hapatiśatasahasraiḥ Rājagr̥haṃ gatvā Veṇuvana-pratigrahaḥ kṛta iti / ... Kalandakanivāpe / tāv api janapadacārikāṃ caritvā Rājagr̥ham

¹⁰⁷ Fol. (12) v4: paśyataḥ tau samlakṣayato dvābhyāṃ kāraṇābhyāṃ evaṃvidhāni mahānagarāni stimitastimitāni ... śramaṇabrāhmaṇenādhyuṣitāni / tau nakṣatrāni vyavalokitum

¹⁰⁸ Fol. (12) v5: paracakrabhayaṃ tāvan nāsti śvo jñāsyāvah ācaritaṃ tayor yadā tryārṣaṃ kṛtvā gocarāya prakrāmato ... prāṇāsatāni pṛṣṭhato ... tāv aparasmīn divase tryārṣaṃ kṛtvā gocarāya

The unattested tryārṣa has been rendered by 'phral-ris gsum, a secondary spelling of dpral-ris gsum, which Kalyāṇamitra in his Vinayavastuṭīkā paraphrases as dpral-ba'i phyogs-su thal-ba'i ri-mo gsum byas-pa "three marks of ashes made in the region of the forehead" (Peking Tanjur, 'Dul-ba section, vol. 79 [dzu], fol. 241 b8). For the repetition of pṛṣṭhataḥ implied by phyi-bzin phyi-bzin see Divy. p. 556.28.

happened (that) *many hundred thousand sentient beings constantly followed after* (us), whereas *now not even a single animate being*¹⁰⁹ constantly follows after (us); what is the reason for this?”

In this case there is nothing *whatsoever for the blessed Buddhas which they do not know theoretically, which they have not seen, which they have not understood*, and which they do not know practically. With the blessed Buddhas, who exist, remain, endure, and continue (in the world), who are possessed of great compassion, who have embarked on befriending the world, (who are) possessed of a single guardian, (who embody) singular heroes,¹¹⁰ who are unrivalled, who proclaim *non-duality*, who abide by tranquility and insight, *who elucidate the three (kinds of) knowledge [vidyā]*, who correctly impart *the three (kinds of) instruction [śikṣā]*, (who are) *conversant with the matter of the three objects of restraint [damatha]*,¹¹¹ who (have) traverse(d) the four floods [*ogha*], who are well established on the basis of a life by the four elements of magic power [*ṛddhipāda*], who have displayed acquaintance for a long time with the four constituents of attraction [*saṃgrahavastu*], who explain the four noble truths [*āryasatya*], who are not afraid of the four (kinds of) fearlessness [*vaiśāradya*], *who have abandoned the five (bad) qualities [aṅga]*, who have got beyond the five states (of existence) [*gati*], *who explain that there is no self in the five agglomerations [skandha]*, who are possessed of the six qualities (of indifference) [*aṅga*], who are *accomplished in the six perfections [pāramitā]*,¹¹² who abide by the six objects of sense [*āyatana*], who have secured the door of the six organs of sense [*indriya*], [82] who apply themselves to the six qualities to be rejoiced at [*āmodanīyadharmā*], (who are) profuse(ly endowed) with the flowers of the seven members of enlightenment [*bodhyaṅga*], who explain the seven noble treasures [*dhana*], who have *not been defiled by the eight states of the world [lokadharmā]*, (who are) *conversant with the nine constituents of ill-will [āghātavastu]*, *who explain the eight parts of the (noble) path [the noble eightfold*

¹⁰⁹ Fol.(12) v6: *pratyāvṛtya vyavalokayato yāvan naikasattvam api pṛṣṭhato 'nugatam paśyataḥ ... samlakṣayataḥ pūrvam gocarāya prakrāmato 'nekāni prāṇasatasahasrāni pṛṣṭhato 'nugacchanti / idāniṃ naikasattvo*

¹¹⁰ Fol.(12) v7: *kimcid buddhānāṃ bhagavatāṃ aṅṅātāṃ adṛṣṭam aviditam ... tiṣṭhatāṃ dhriyamānānāṃ yāpayatāṃ lokaikavīrānāṃ parānugrahapravṛttānāṃ niṣkāraṇavatsalānāṃ*

The final portion differs widely: “remaining, enduring, (and) continuing as the world’s sole heroes, embarked on friendliness to others, affectionate for no reason”.

For the collocation (*jīvatām*) *tiṣṭhatāṃ dhriyamānānāṃ yāpayatāṃ* see J. Filliozat, JA 230, 1938, p. 43.

¹¹¹ Fol.(12) v8 differs in part: *-ādvayānāṃ trimalaprahīnānāṃ tridamathavastukuśalānāṃ vidyātrayodyotakarānāṃ śikṣātraya-*

“non-duality, devoid of the three impurities, conversant with the matter of the three (objects of) restraint, elucidating the three kinds of knowledge, ... the three kinds of instruction”.

¹¹² Fol.(12) v9: *pañcāṅgaviprahīnānāṃ pañcaskandhanairātmyadaisīkānāṃ . ṣaḍaṅga-samanvāgatānāṃ ṣaṭpāramitāparipūrṇānāṃ*

path],¹¹³ (who are) conversant with the nine attainments of the successive stages (of meditation) [*anupūrvavīhārasamāpatti*], who are possessed of the power of the ten powers [*śāla*], (who are) extensive(ly endowed) with glory in the ten quarters, (and who are) distinguished by having control over ten hundred (beings, it is) the rule (that), having closely looked at the world with their Buddha eye three times by day (and) three times by night, they come to the (right) knowledge and vision (regarding the questions): Who has been ruined? Who has come to prosper? Who has been hurt? ... ¶ Cliché. Cf., e.g., SBV II, pp. 156.30–157.9; for some of the Buddhas' epithets not given there see Avś. II, p. 48.4–8, and Divy. p. 95.12–23.

Bibliography

- Filliozat, Jean: Fragments du Vinaya des Sarvāstivādin, par Jean Filliozat et Hōryū Kuno. JA 230, 1938, pp. 21–64.
- Hinüber, Oskar von: Die Erforschung der Gilgit-Handschriften (Funde buddhistischer Sanskrit-Handschriften, I). NGAW 1979, pp. 327–360.
- Jong, Jan Willem de: Tibetan blag-pa and blags-pa. BSOAS 36, 1973, pp. 309–312.
- Lamotte, Étienne: Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitāśāstra). Par Étienne Lamotte. T. 2. Louvain: Le Muséon 1949. (Bibliothèque du Muséon. Vol. 18[2].) – 2. Chapitres 16–30.
- Sander, Lore: Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung. Von Lore Sander. Mit 40 Alphabettaf. Wiesbaden: Steiner 1968. (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 8.)
- Vogel, Claus: On editing Indian codices unici (with special reference to the Gilgit manuscripts). In: Indology in India and Germany. Problems of information, coordination and cooperation. Ed. by H[einrich] von Stietencron. Tübingen: Sem. f. Indol. u. Vgl. Religionswiss. 1981. *Ib.*, pp. 59–69.
- The Teachings of the six heretics. According to the Pravrajyāvastu of the Tibetan Mūlasarvāstivāda Vinaya ed. and rendered into English by Claus Vogel. With an app. containing an English transl. of the pertinent sections in the Chinese Mūlasarvāstivāda Vinaya. Wiesbaden: Deutsche Morgenländ. Ges.; [sold by] Steiner 1970. (Abhandlungen für die Kunde des Morgenlandes. 39, 4.)

Abbreviations

Avś.	= Avadānaśataka (Speyer, St.-Petersbourg, 1906–09)
Divy.	= Divyāvadāna (Cowell and Neil, Cambridge, 1886)
Hem. Nigh.	= Hemacandra's Nighaṅṭuśeṣa (Punyavijayajī, Ahmedabad, 1968)
Ja.	= Jātakatthavaṅṅana (Fausbøll, London, 1877–97)
Vin.	= Vinayapiṭaka (Oldenberg, London, 1879–83)

¹¹³ Fol. (12) v 10 differs in word-order: *lokadharmair anupaliptānām āryaṣṭāṅgamārga-daiśikānām navāghātavastukuśalānām*

Sigla

BBV	= Bruchstücke buddhistischer Versammlungen (Bechert, Berlin, 1961)
BHSD	= Buddhist Hybrid Sanskrit Dictionary (Edgerton, New Haven, 1953)
BHSG	= Buddhist Hybrid Sanskrit Grammar (Edgerton, New Haven, 1953)
BSOAS	= Bulletin of the School of Oriental and African Studies
CPS	= Catuspariṣatsūtra (Waldschmidt, Berlin, 1952–62)
GBM	= Gilgit Buddhist Manuscripts (Raghu Vira and Lokesh Chandra, New Delhi, 1959–74)
JA	= Journal asiatique
MSV	= Mūlasarvāstivādinaya (Dutt, Srinagar-Calcutta, 1942–50)
NGAW	= Nachrichten der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse
SBV	= Saṃghabhedavastu (Gnoli, Roma, 1977–78)
SHT	= Sanskrithandschriften aus den Turfanfunden (Waldschmidt <i>et al.</i> , Wiesbaden, 1965 ff.)

Postscript

This treatise owes its origin to a series of academic classes held at Göttingen University in the winter terms 1980/81, 1981/82, and 1982/83, with C. Vogel as professor and K. Wille as a post-graduate student. It forms part of a research project on the Gilgit find initiated by the Commission for Buddhist Studies of the Göttingen Academy of Sciences. At the same time, it is a contribution to the Special Research Programme on Central Asia carried out at Bonn University and sponsored by the German Association for the Encouragement of Research.

The undersigned are obliged to the National Archives of India for providing microfilm copies of the manuscript leaves edited here. They are also indebted to Prof. H. Bechert and the Göttingen Academy of Sciences respectively for submitting and accepting this booklet for publication in the Academy's Notices, and to Dr. H. Eimer for assisting them in proof-reading.

Bonn/Göttingen, *February* 19, 1984

Claus Vogel
Klaus Wille

Sonderdruck aus

Sanskrit-Texte
aus dem buddhistischen Kanon:
Neuentdeckungen und Neueditionen

Zweite Folge

Bearbeitet von
JENS-UWE HARTMANN
KLAUS WILLE
CLAUS VOGEL
GÜNTER GRÖNBOLD

Vandenhoeck & Ruprecht in Göttingen
1992

Some More Fragments
of the Pravrajyāvastu Portion
of the Vinayavastu Manuscript
Found Near Gilgit

By
CLAUS VOGEL
and
KLAUS WILLE

Bibliography

- BROUGH, JOHN: The language of the Buddhist Sanskrit texts. BSOAS 16, 1954, pp. 351–375.
 CHOS-GRAGS: dGe-bśes Chos-kyi-grags-pas brtsams-pa'i brDa-dag min-tshig gsal-ba bžugs-so. Pe-cin-du: Mi-rigs dpe-skrun khañ 1957.
 DUTT, NALINAKSHA: Gilgit Ms. of the Vinaya Piṭaka. IHQ 14, 1938, pp. 409–424.
 HAMM, FRANK RICHARD: Tib. *dbus* und *yul dbus*. IJ 4, 1960, pp. 150–153.
 HINÜBER, OSKAR VON: Die Erforschung der Gilgit-Handschriften (Funde buddhistischer Sanskrit-Handschriften, I). NAWG 1979, pp. 327–360.
 SANDER, LORE: Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung. Von Lore Sander. Mit 40 Alphabettaf. Wiesbaden: Steiner 1968 (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 8).
 VOGEL, CLAUS: On editing Indian codices unici (with special reference to the Gilgit manuscripts). In: Indology in India and Germany. Problems of information, coordination and cooperation. Ed. by H[einrich] von Stietencron. Tübingen: Sem. f. Indol. u. Vgl. Religionswiss. 1981. *Ib.*, pp. 59–69.
 WILLE, KLAUS: Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin. Von Klaus Wille. Stuttgart: Steiner 1990 (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 30).

Abbreviations

Ak.	Amarasīṃha's Nāmaṅgānuśāsana or Amarakoṣa (ŚIVADATTA-ĀCHĀRYA, Bombay, *1944)
Avś.	Avadānaśataka (SPEYER, St.-Petersbourg, 1906–09)
Divy.	Divyāvadāna (COWELL-NEIL, Cambridge, 1886)
MBh.	Mahābhārata (SUKTHANKAR-BELVALKAR-VAIDYA, Poona, 1933–72)
Mvy.	Mahāvīyutpatti (SAKAKI, Kyōto, 1916–25)
Pravr. I	Pravrajyāvastu, folios 7–12 (VOGEL-WILLE, Göttingen, 1984)
Suv.	Suvarṇabhāṣottamasūtra (NOBEL, Leipzig, 1937)
Udr.	Udrāyaṇāvadāna (NOBEL, Wiesbaden, 1955)

Sigla

BHSD	Buddhist Hybrid Sanskrit Dictionary (EDGERTON, New Haven, 1953)
BHSG	Buddhist Hybrid Sanskrit Grammar (EDGERTON, New Haven, 1953)
BSOAS	Bulletin of the School of Oriental and African Studies
GBM	Gilgit Buddhist Manuscripts (RAGHU VIRA and LOKESH CHANDRA, New Delhi, 1959–74)
IHQ	Indian Historical Quarterly
IJ	Indo-Iranian Journal
KST	Kleinere Sanskrit-Texte (LÜDERS, Leipzig, 1911–39)
MSV	Mūlasarvāstivādinavaya (DUTT, Srinagar–Calcutta, 1942–50)
NAWG	Nachrichten der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse
SBV	Samghabhedavastu (GNOLI, Roma, 1977–78)
SHT	Sanskrithandschriften aus den Turfanfunden (WALDSCHMIDT <i>et al.</i> , Wiesbaden–Stuttgart, 1965 ff.)

Corrections to Pravr. I

On pp. 6 and 16, read *āśur* for *āśu* in fol. (7) r 4 of the Sanskrit text.

On pp. 6 and 16, add *karakagrahe* after *bhasmagrahe* in fol. (7) r 5 of the Sanskrit text and italicize *taking the water-pot* in l. 25 of the English rendering.

Introduction

1. The fragments submitted here to the scholarly world originate from the Pravrajyāvastu section of the Vinayavastu codex discovered—together with numerous other Buddhist manuscripts—at Naupur near Gilgit in 1931.¹ Consisting of parts of folios (2) to (6) of this codex,² which were first edited by N. DUTT in 1950³ and—except for fol. (2)—reproduced in facsimile by RAGHU VIRA and LOKESH CHANDRA in 1974,⁴ they immediately precede those of folios (7) to (12) published by ourselves in 1984.⁵ The mode of presentation and the distribution of responsibilities are the same as in our previous article: K. WILLE has transliterated the material preserved, while C. VOGEL has translated the Tibetan recension and co-ordinated the Sanskrit remains with it.

2. As for their contents, the fragments belong to the story of Upatiṣya and Kolita (better known by their later clerical names Śāriputra and Maudgalyāyana); they begin with a description of the war between Aṅga and Magadha and the rise of Bimbisāra, which provide the political background for the narrative proper, and continue with an account of Upatiṣya's family, birth, and education, breaking off abruptly with a relation of the events prior to Kolita's conception.

3. The idiom of the fragments, which is Buddhist 'hybrid' Sanskrit, shows the following special features *vis-à-vis* the classical language:

(i) Euphony

- (1) Non-application of sandhi rules outside pause: frequent.
- (2) Coalescence with praṅhya vowel: *akṣiṅṅīti* 4 r 10.
- (3) Use of Jihvāmūliya for Visarga before surd guttural mute: sporadic.
- (4) Use of Upadhmanīya for Visarga before surd labial mute: sporadic.
- (5) Use of sibilant for Visarga before sibilant: frequent outside pause.⁶

¹ On the history of the Gilgit finds see O. VON HINÜBER, NAWG 1979, p. 329 *sqq.*

² For a detailed survey of all extant leaves of the Vinayavastu codex and their present whereabouts see K. WILLE, Überlieferung, ch. 3.1-2.

³ MSV IV, pp. 6.13-25.11 (preprinted in IHQ 14, 1938, p. 413 *sqq.*). On the reliableness of this edition see J. NOBEL, Udr., II, p. V.

⁴ GBM VI, Nos. 676-683.

⁵ NAWG 1984, p. 299 *sqq.*

⁶ By way of contrast, there are found 41 cases altogether of a Visarga instead of a sibilant being followed by a sibilant. In 24 of these, the Visarga indicates the end of a sentence or clause: 2 r 5, 2 r 6 (2×), 2 r 10, 2 v 1, 2 v 8, 3 r 3, 3 r 9, 4 r 1 (2×), 4 r 3, 4 r 7 (2×), 5 r 4, 5 r 5 (2×), 5 r 8 (2×), 5 v 8, 5 v 9, 5 v 10, 6 v 1, 6 v 2, 6 v 5; in 4, it marks the end of a part of a sentence: 2 r 6 (2×), 3 v 5, 6 v 9; and in 13, it is used outside the pause: 2 v 7, 3 r 1, 3 r 2, 3 v 1, 3 v 5, 3 v 10, 4 v 4, 4 v 5, 4 v 9, 5 r 1, 5 v 2, 6 r 1 (2×).

- (6) Generalization of final *o* for *as* etc.: *anuprayacchāmo kevalam* 2 v 3; *bhavanto caturāṅgam* 2 v 4; *upādhyāyo* / 3 v 4, 4 v 9; *bhūyo tasya* 4 r 10; *dasyujanavivarjito āryajanākīrṇo* 4 v 8.
- (7) Use of *bho* for *bhoḥ* before initial surd: *bho Kautsā(ḥ)* 4 v 4.
- (8) Use of *ti* for *iti* after final *e*: *cottarāpathe ti* 4 v 6.
- (9) Use of *ri* for *ṛ* after final vowel: *kārayati riddham* 3 r 5 (2×); *bhavati ritumatī* 6 v 10.

☞ The compound *samidhāhāraka* (for *samidhāraka*) occurring in 3 r 9 (3×), 4 v 3, and 4 v 4 does not belong under this heading because its prior member is *samidhā* (not *samidh*), as appears from the similar compounds *samidhākāṣṭha* in 3 v 5 and 4 v 10 and *samidhābhāraka* in 3 v 5; see BHSD p. 570b.

(ii) *Accidence*

- (10) *a*-stem with abl. sg. in *-ā*: *dakṣiṇāpathā* 4 v 5 (Tib. *lho-phyogs-nas*).⁷
- (11) *a*-stem with acc. pl. m. in *-ā*: *karapratyāyā* 2 r 5; *vādibhogā* 5 v 2.
- (12) *a*-stem with acc. pl. m. in *-ām*: *karapratyāyām* 2 r 8.
- (13) *as*-stem with nom. sg. m. in *-ā*: *āttamanāttamanā* 6 v 5.
- (14) Use of *ayam* as nom. sg. f.: *tasyāyam* 3 r 2.
- (15) Imperfect without augment: *udgrāhayata* 2 r 8.
- (16) Imperative with primary ending: *grhṇītha* 3 v 9, 5 r 3 (Tib. *lon-śig*).
- (17) Future stem with saṃprasāraṇa: *nigṛhīsyati* 6 r 5.⁸
- (18) Passive stem without saṃprasāraṇa: *udgrahīta* 6 r 1.
- (19) Use of historic causative in *-ay* for simplex: *saṃnāhayantu* 2 v 4 (Tib. *skon-cig*); *praghātita* 2 v 10 (Tib. *bsad-do*); *pariprāpayāmi* 3 r 4 (Tib. *yonś-su bsgrub-par bgyi'o*).⁹
- (20) Use of new-formed causative in *-āpay* for simplex: *śabdāpita* 2 v 2 (Tib. *bos-nas*); *śabdāpayitvā* 2 v 6 (Tib. *bos-te*).¹⁰

(iii) *Syntax*

- (21) Use of *asti* as asseverative particle: 4 r 2 (2×), 5 r 6, 5 r 7 (2×).
- (22) Use of *mā* with future: *mā ... udgrāhayiṣyatha* 2 r 9 (implying strong negative wish).

⁷ Unlike the Tibetan translators, we prefer to interpret *dakṣiṇāpathā* as a sandhi form of the nom. pl. meaning “people of the southern region, southerners”.

⁸ Cf. Epic Skr. *grhīṣyāmah* in MBh. IV 48.15 v.l. and *grhīṣyase* in MBh. XII 192.109 v.l.

⁹ The expression *rājyaṃ kāray* (Tib. *rgyal-srid byed-du 'jug-pa*), to be found in 3 r 4 and 3 r 5 (2×), is not a case in point, the idea being rather that a king does not reign in person but through his ministers; this is also the reason why the Tibetan translators have kept the causative here, and why they have used the ordinary *byed-pa* instead of the deferential *mdzad-pa* at p. 14.17.

¹⁰ Cf. *śabdāpayata* Suv. p. 197.5 (Tib. *bos-śig*).

4. The script of the fragments is that called the 'Gilgit/Bamiyan Type II' by L. SANDER and given as alphabet m in her palaeographic tables;¹¹ it was used in Kashmir and Afghanistan between the 6th and 10th centuries A.D. The copyist's orthographic peculiarities may be systematized as under:

- (1) Substitution of Anusvāra for class nasal: *Bimbisāra* 2r1, (2r8), 2v2, 2v8, 2v9 (3×); *paṃca* (2r4), 2r4 (2×), 6v6; *janapadām* 2r5; *enām* 2r6; *Campā* 3r1; *Paṃcaka* 3r10, 4v4; *Upapaṃcaka* 3r10, 4v4; *paṃcaśatika* 4r5, 5r10; *camcūryamāṇa* 5r5.
- (2) Substitution of class nasal for Anusvāra: *sannāhayantu* 2v4; *sannipātya* 2v6; *samparirakṣitavya* 2v7; *sannāha* 2v10; *sandiṣṭan deva* 3r6; *vasundharā* 3v8, 5r2; *sannidhi* 4r1, 5r5; *idan te* 4r5; *sampanna* 4v6, 4v8; *sammata* 4v7; *sāmpratam* 6r6; *sannipatita* 6v10.
- (3) Use of Anusvāra before vowel: (a) *yaṃ iha* 2r8; *vyavasthāpitam Upatiṣya* 6r9.¹²
- (4) Use of Anusvāra before stop: *kartuṃ* / 3r8, 5v10; *draṣṭuṃ* / 4v9; *-taṃ* / 5v4; *lokāyataṃ* / 5v9; *niveditaṃ* / 6r3; *naivaṃ* / 6v9.
- (5) Simplification of cluster: *ugrāhayat* 2r5; *ugrāhyamāṇa* 2r5; *ugrāhayāmah* 2r8; *ugrāhayiṣyatha* 2r9; *ugrāhayatha* 2r9; *badhvā* 3r2; *yanv* 4r1; *satva* 6r2; *bhitvā* 6r3.
- (6) Gemination of consonant before *r*: *kṣattriya* 2r2, 2r6, 2v3 (2×), 3r1; *pittrā* 2r4, 4v1, 6v3; *puttra* 3r4, 6v8, 6v10; *yattra* 3v2, 4v7 (2×); *puttraka* (3v7), 3v9; *tattra* 5v5.
- (7) Gemination of consonant after *r*: *vivarttita* 2r9; *nivarttantu* 3r1; *nivarttita* 3r1.
- (8) Substitution of *va* for *ba*: general.
- (9) Disregard of Avagraha: general.

These peculiarities have been allowed to remain in the transliteration (except for the last two) but removed from the text printed in the footnotes to the English rendering.

Transliteration

Preliminary Remark: The following transliteration has been made from prints of a microfilm kept in the Institute for Indian and Buddhist Studies of Göttingen University (shelfmark: Xb 102), which are more easily legible than the facsimile reproductions published by RAGHU VIRA and LOKESH CHANDRA (vol. 6, New Delhi, 1974). It is generally founded on the rules laid down by H. LÜDERS, E. WALDSCHMIDT, *et al.* for their work on the Turfan finds; only the use of double hyphens for separating graphic compounds and fused words has not

¹¹ Paläographisches, p. 137 *sqq.* and pl. 21–26.

¹² The spelling *dakṣiṇāpathaṃ anuprāptaḥ* in 5v9 is simply a scribal error; see KST I, p. 33, and BHSG § 2.64.

been taken over.¹³ Incomplete words have been restored as far as possible, but a reconstruction of lost parts has not been attempted as a matter of principle.¹⁴

Symbols used

+	lost akṣara	*	virāma
()	restored akṣara	,	avagraha, not written in the MS.
[]	damaged akṣara	ḥ	jihvāmūliya
[[]]	superfluous akṣara	ḷ	upadhmaniya
< >	omitted akṣara		} punctuation marks in the MS.
..	illegible akṣara		
.	single element thereof	.	
/	end of line in the MS.	○	punch hole
///	leaf broken off here		

¹³ Thus *dvābhyām aṃsadhātrībhyām* is written instead of *dvābhyām=aṃsadhātrībhyām*, *pañcāmātyaputraśātāni* instead of *pañc=āmātyaputraśātāni*, etc.

¹⁴ On the pitfalls of such reconstructions see, e.g., C. VOGEL in: *Indology in India and Germany*, p. 62 *sqq.*

Folio (2)

On the left about one fourth lost; the facsimiles are not reproduced in GBM.

recto

- 1 /// + + + + + + + + + + + + + (nāmādhe)[yāni v](y)[ava]-
s[th]āpitāni | Bimbisārah kumāro 'ṣṭābhyo dhātrībhyo 'nupradattaḥ
dvābhyām amsadhātrībhyām dvābhyām kṣīradhātrībhyām dvā-
bhyām maladhātrībhyām dvābhyām krīḍanikābhyām dhātrībhyām
- 2 /// + + + + + + + + + + + + + (. upakaraṇaviśe)[ṣ](ai)r āsur
vardhate hradastham iva pañkajam* || yadā sa mahān samvṛttas
tadā lipyām upanyastas samkhyāyām gaṇanāyām mudrāyām yāni ca
tāni rājñām kṣattriyāṇām
- 3 /// + + + + + + + + + + + + + (pṛthag)[bh](a)[v](a)[nti]
śilpsthānakarmasthānāni | tadyathā hastigrīvāyām aśvapṛṣṭhe
rathe tsarau dhanuṣy apayāne niryāṇe ankuśagrahe pāsagrahe to-
maragrahe chedye bhedye vedhye
- 4 /// + + (dṛ○ḍhaphrahāritā)[y](ām) [p]a(m)casu sthāneṣu kṛtāvī sam-
vṛttaḥ tāny api pañcāmātyaputraśatāni pañcasu sthāneṣu kṛtāvīni
samvṛttāni · sa pittrā aṣṭādaśasu śreṇīṣv avatāritaḥ tasya Śreṇyo
- 5 /// (Bimbisā○)[r](aḥ) [kum](ā)[ro] hastiskandhābhīrūḍho janapadām
nirgacchati tena te dṛṣṭāḥ Aṅgasya rājñāḥ pauraṣeyāḥ karapra-
tyāyān ugrāhayantaḥ sa kathayati bhavantaḥ kasyaite karapratyāyā
ugr[ā] + + .[i]¹
- 6 /// + (katha)○yanti | deva karadāḥ sa kathayati bhavantaḥ śabdaya-
tainām pauraṣeyān iti | te śabditāḥ sa kathayati | bhavantaḥ so 'pi
rājā kṣattriyo mūrdhābhiṣikto vayam api rājñāḥ [kṣ](atriyā) + +
- 7 /// + + + ○ udgrāhayiṣyatheti | te saṃlakṣayanty aprakṛtijño 'yaṃ
kumāro gacchāmo vyaṃ Mahāpadmasya rājñā(s sakāśam) gatvāro-
cayāmaḥ te rājño Mahāpadmasya sakāśam upasaṃkrāntā upasaṃ-
kramya + + + +
- 8 /// + + (Bim)bisāreṇa kumāreṇa karapratyāyān udgrāhayanto nivāri-
tāḥ kim ugrāhayāmo nāti² | sa kathaya[ti] bhavanto 'prakṛtijño
'yaṃ iha kumāro yathaiḥ yūyaṃ bhūtāḥ karapratyāyām ud-
grāhayata · tathaiv[o](dgrāhaya/teti)
- 9 /// (kumāre)[ṇa] janapadebhyo vivartatā³ dṛṣṭāḥ uktās ca bhavanto
na mayā yūyaṃ nivāritāḥ mā bhūyaḥ karapratyāyān ugrāhayiṣya-
theti kasmād yūyaṃ punaḥ karapratyāyān ugrāhayatha | yadi tā-
vat tiṣṭhathe[ty] e(vaṃ) + +
- 10 /// + + + + (s)[o] 'yaṃ kumāro vyāḍo vikrāntaḥ sthānam etad vid-
yate yad anarthaṃ kariṣyātīti | te Aṅgasya rājñas sakāśam upa-

¹ Read and restore to *udgrāhayanti*.

² Corrupt. N. DUTT conjectures *neti*. Possibly read: *vā na veti*.

³ Read *vivartitā*.

saṃkrāntā upasaṃkramya kathayanti deva Mahāpadmasya rājño
Bi(ṃ)bisāro nā[ma] + + + +

verso

- 1 /// + + + + (. a)[dhy]upekṣiṣyate sthānam etad vidyate yat kālena
mahān anarthaṃ kariṣyatīti gāthāṃ bhāṣate ||
śakyah kararuhaś chet(t)uṃ yāvad bālo hi pādapaḥ
sa eva vṛddho duśchedyaḥ paraśūnāṃ śatair apīti |
A(n̄)[g](ena) + + +
- 2 /// + + + + (pre)ṣayaḥ yavasayogyam aśanaṃ vā sajjīkuru eṣo 'ham
āgacchāmīti | Mahāpadmo rājā lekhaṃ śrutvā vyathitaḥ tena Bīm-
bisārah kumāras śabdāpitaḥ uktaś ca putra kasmāt tvayā Aṅgasya
rājñah pauraṣe[y](āḥ) + + + +
- 3 /// + + + + .t.[m i]ti· sa kathayati deva so 'pi rājā kṣattriyo mūrdhābhi-
ṣikto vyaṃ api rājānaḥ kṣattriyā mūrdhābhiṣiktāḥ kasmād vyaṃ
tasya karapratyāyān (an)uprayacchāmo kevalaṃ devo mama ca-
turaṅgaṃ balakāya[m a]⁴ + + + +
- 4 /// (Mahā)[p](a)Odmēna rājñā lekho 'nupreṣito yā te śaktir balaṃ vīr-
yaṃ parākramas tan na hāpayiṣyasīti | sa śrutvā ruṣito 'mātyān
āmantrayate | sannāhayantu bhavanto caturaṅgaṃ bala[[ya]]kā-
[yaṃ] + + + +
- 5 /// + + (. a)Ośvakāyaṃ rathakāyaṃ pattikāyaṃ Magadhaviṣayaṃ nā-
śayitum ārabdho nāśayatīti | Magadhaviṣayanivāsinā janakāyena
Mahāpadmasya rājña udgrāhakā dattā deva A[n̄](go) + + +
- 6 /// + + + + O tena Bimbisāraṃ kumāraṃ śabdāpayitvā tasya caturaṅgo
balakāyo 'nupradatto Bimbisārah kumāras tān kumārān sannipātya
kathayati | aham Aṅgena rājñā sārđhaṃ saṃgrāmayiṣyā(m)[i]
+ + + +
- 7 /// + + + + O [i]⁵ (gāthā)ṃ [bh]āṣante ||
yasmin manuṣye ramate kulaśrī[s]
sa sarvatas saṃparirakṣitavyaḥ
tasmin vinaṣṭe vinaśyanti⁶ sarve
nābher vināśād iva cakrapādāḥ ||
ahaṃ bhavadbhiḥ sarvatas saṃparirakṣi/(tavyaḥ)
- 8 /// + + + + + + + + + + + + + + + + + + (upa)[ri]p(r)āsādatalagatas
tiṣṭhati tenāsau nirgacchan [[taṃ]] dṛṣṭaḥ so 'mātyān āmantrayate·
bhavantaḥ kasyeyaṃ seneti | te kathayanti deva Bimbisārasya ku-
mārasyeti | sa ka/(thayati)
- 9 /// + + + + + + + + + + + + + + + + + + (ke)[ci]c Chreṇyo
Bimbisāra iti saṃjānate kecit Sainiko Bimbisāra iti | Bimbisārah ku-

⁴ Possibly restore to *anupradadātu*.

⁵ Possibly restore to *iti*.

⁶ Read *vinaśanti* m. c.

evaṃ kuruṣveti | sa tasyāntike vedādhyayanam kartum ārabdhah
ācaritam te[ṣ](ām) + + +

- 9 /// + + + (kadā)[ci]n nagarāvalokakāḥ kadācit samidhāhārakāḥ yā-
vad apareṇa samayena apaṭhās samvṛttāḥ tatas sarva eva samidhā-
hārakās samprasthitāḥ samidhāhārakāṇām samprasthitānā(m.)
+ + +
- 10 /// + + + (Bhāra)[d]vājāḥ Paṃcakāḥ Upapaṃcakāḥ ko vaḥ kasmād
deśād iti | tattraike kathayanti vayaṃ pūrvadeśād ity apare vayaṃ
dakṣiṇāpathād ity apare kathayanti vayaṃ pāścātyā ity apare katha-
ya[nt]i + + + +

verso

- 1 /// + + + + (e)va bhavanto 'smābhir deśā dṛṣṭāḥ śrutās ca na tu ma-
dhyadeśāḥ ||
buddhir vasati pūrveṇa dākṣiṇyaṃ dakṣiṇāpathe ·
pāisunyaṃ pāścime deśe pāruṣyaṃ cottarāpathe iti |
madhyadeśo 'smābhir na dṛṣṭaḥ kīdrśo mā[ṇ](ava) + + + +
- 2 /// + + + + (bhai)kṣukaśatakālo dasyujanavivarjitaḥ āryajanākīrṇo
vidvajjananiṣevito yattra nadī Gaṅgā dhanyā puṇyā maṅgalyā śuci-
śauceyā ubhayataḥ kūlāny abhiṣyandāmanonā¹¹ vahaty Aṣṭādaśava-
kro + + + + +
- 3 /// (gaccha)[ntīti] | te kathayanti santi māṇava madhyadeśe paṇḍita-
saṃkhyātā iti | sa kathayati nanv ahaṃ bhavantaḥ pūrvam evāvo-
caṃ madhyadeśo bhavanto deśānām agram ikṣuśālimālāgomahiṣi-
saṃpanno bhai(kṣukaśatakāli/lo)
- 4 /// + (i)Oty avocas tvaṃ māṇava santi māṇava madhyadeśe evaṃ-
vidhā vādivṛṣabhā yādṛśa upādhyāyo | madhyade[ś]e bhavantas
tādṛśā vādivṛṣabhās santi yeṣām upādhyāyo mukham api na
śa[kn](uyād.) + + +
- 5 /// (bhāṣi)Oto yathā te māṇavakāḥ sarva eva madhyade[ś]agamanot-
sukās samvṛttāḥ atha te māṇavakāḥ samidhākāṣṭhāni paryeṣya sam-
idhābhārakān ādāya yena tasya brāhmaṇasya nive[śa](naṃ) + + + +
- 6 /// + + O brāhmaṇas tenopasaṃkrāntāḥ upasaṃkramya taṃ brāhma-
ṇam idam avocan* | yat khalūpādhyāya jānīthā anenāsmākaṃ mā-
ṇavena madhyadeśasya tathā tathā varṇo bhāṣito yathā vayaṃ sarva
e[v](a) + + + +
- 7 /// + + O api tu śrutiramaṇīyā deśās śrotavyā no tu gantavyāḥ upā-
dhyāya eṣa māṇavaḥ kathayati madhyadeśe tādṛśā vādivṛṣabhās santi
yeṣām upādhyāyo mukham api na śaknoti draṣṭum iti | [p]u-
(t)[t]r(a)[k](ā)[h]
- 8 /// + (bahuratna)[dh](a)[rā va]sundharā pūrṇā mahī sundarasundarā-
ṇām* upādhyāya gacchāmas tad api tāvad deśāvalokanaṃ kṛtam

¹¹ Emend to *abhiṣyandayamānā*; cf. fol. (4) v7.

bhaviṣyatīti tīrthopasparśanam te ca vādivṛṣabhāḥ paryupāsītā bhaviṣyantīti vādino nigrāhīṣyāmaḥ

- 9 /// + + + + + + + '[l]pāparicchadaś ca sa tā[[va]]n māṇavakān idam avocat* | puttrakā yady evaṃ gr̥hṇītha ajināni valkalāni daṇḍa-kamaṇḍalūni srugbhājanāni gacchāmo madhyadeśam iti · tair gr̥hītāni | sa tais sārđham ma/(dhyadeśam)
- 10 /// + + + + + + + (. bha)smaghaṭikā[[yā]]ḥ śirassu bhinatti | kecid iṣvastraśālām iva vāyasā ārāt pa[r]i[va]ryanti | kecic chattradhvajapatākābhiḥ pratyudgacchanti kecic chiṣyatvam abhyupagacchanti | so 'nupūrveṇa grāmanagara/(nigamapallikāpattaneṣu)

Folio (4)

On the left about one fourth lost; *recto*: GBM VI.678 (MSV IV, p. 14.4), *verso*: GBM VI.679 (MSV IV, p. 16.4).

recto

- 1 /// (. anuprā)[pta]ḥ sa brāhmaṇas saṃlakṣayati | yāvantaḥ khalu paṇḍitasamkhyātāḥ sarve te rājñas sannidhau tat kim ahaṃ mūlam apahāya śākhāpattrapalāśaṃ parāmarṣṭavyaṃ ma(m)sye yanv ahaṃ rājñas sakāśam upasaṃkrāmeyam iti · sa rājñas sakā/(śam .)
- 2 /// (dev)[ā]s[t]i ma[yā] gurusakāśāt katipayāny akṣarāny udgr̥hītāni tad icchāmy a(ha)m devasya purastād vādibhis sārđham kathāvimardam kartum iti · tatas va rājā amātyān āmantrayate · asti bhavanto 'smākaṃ vijite kaścid vādī prativasa/(tīti)
- 3 /// + + + + + + [v]edavedāṅgapārāgo 'gnikaḥ pa iva jñānena tena Māṭharam nāma śāstram praṇītam iti | rājā kathayati | āhūyatām sa upādhyāya ity amātyair āhūtaḥ so 'pi rājānam jayenāyusā ca vardhayitvā purato 'va/(sthitaḥ)
- 4 /// + + + + ○ sārđham mama purastāt kathāvimardam kartum iti | sa kathayati śaktito 'haṃ devaṃ toṣaiṣye iti | tato vādimaṇḍalam prajñaptam pakṣāparapakṣau vyavasthāpitau · rājā kathayati kasya bhavatu pūrva/(pakṣa)
- 5 /// + + + + ○ pūrvapakṣa iti · tasya pūrvapakṣo dattaḥ tena paṃcaśatikō daṇḍas samuccārito Māṭhareṇa pratyuccārya doṣo dattaḥ | idan te ayuktam idam asadṛśam idam nopapa[d]yat[a] iti | sa tūṣṇīm avasthi/(taḥ)
- 6 /// + + + + ○ rājā amātyān āmantrayate | kataro 'tra bhavantaś śobhata iti | te kathayanti devopādhyāyo Māṭhara iti | tato rājā ātamanās saṃvṛttaḥ tasya me lābhās sulabdhā yasya me vijite evaṃvidhā
- 7 /// + + + (ni)○vasati | deva Nāladagrāmake · gaccha sa eva te vādibhogo bhavatu | sa tasya vādibhogo dattaḥ saṃpattikāmo loko vipattipratikūlah so 'nekair brāhmaṇaiḥ kanyānimittam prār[thya]te | tatas [t]e/(na)

- 8 /// + (paricā)rayati | tasya krīḍato ramamāṇasya paricārayataḥ putro jāto dīrgha[d]īrghābhyāṃ koṣṭhābhyāṃ tasya vistareṇa jātasya jātimahaṃ kṛtvā Koṣṭhila iti nāmadheyam vyavasthāpitam Koṣṭhilo dāraka unnīya[t](e) [v](ardh)[y](ate)
- 9 /// (. upakaraṇa)[vi]śeṣair āsur vardhyate hradastham iva pañkajam* | sa yadā mahān saṃvṛttas tadā lipyām upanyastas saṃkhyāyām mudrāyām gaṇanāyām brāhmaṇikāyām īryāyām caryāyām śauce samācāre bhasmagrahe karakagrahe [mṛ](tti/kāgrahe)
- 10 /// + + + + + (yā)jane adhyayane adhyāpane dāne pratigrahe ṣaṭkarmanirato brāhmaṇas saṃvṛttaḥ bhūyo tasya krīḍato ramamāṇasya paricārayataḥ dārikā jātā tasyā(h) śārikāyā yādṛṣe akṣiṇīti || tasyā jñā[t]i(bh)[is] (sa)[ṃ](gamyā)

verso

- 1 /// + + + + + + [v]ardhitā mahatī saṃvṛttā· sā lipyakṣarāṇi grāhitā yāvad apareṇa samayena bhrātrā sārḍham vādaṃ karoti sa tayā nigṛhyate | tataḥ pitrābhīhitaḥ putra kathaṃ nāma tvaṃ puruṣo bhūtvā [d](ārikayā) +
- 2 /// + + + + + (māṇa)vo mantrārthī mantragaveṣī dakṣiṇāpatham anuprāpto dakṣiṇāpathe Tiṣyo nāma brāhmaṇo lokāyate kṛtvā sa tasya sakāśam upasaṃkrāntaḥ upasaṃkramyābhivādanaṃ kṛtvā kathayati· [i](c)[ch](ām)[y a](ham .)
- 3 /// + + + (kuru)[ṣv](a) [·] sa tasyāntike lokāyatam udgrahītam ārabdhaḥ ācaritaṃ teṣāṃ māṇavakānām yadā apaṭhā bhavanti tadā kadācit tīrthopasparśakā gacchanti kadācin nagarāvalokakāḥ kadācit samidhāhārakā(h) + +
- 4 /// (samidhāhāra)○kās saṃprasthitāḥ teṣāṃ samidhāhārakānām saṃprasthitānām ayam evaṃrūpo 'bhūd antarākathāsamudāhārah | bho Kautsā Vātsāḥ Śāṇḍilyā Bhāradvājāḥ Paṃcakā Upapaṃcakāḥ ko (vaḥ) [k](asmād) [d](e/śād .)
- 5 /// + + + + (va)○yaṃ dakṣiṇāpathā ity apare kathayanti vayaṃ paścātyā¹² ity apare vayam uttarāpathād iti sa māṇavaḥ kathayaty ahaṃ madhyadeśād iti· te kathayanti | sarva eva bhavanto 'smābhir deśā drṣṭāḥ śru/(tās .)
- 6 /// + + + + + ○
paśūnyam paścime deśe pārūṣyam cottarāpathe ti·
madhyadeśo 'smābhir na drṣṭāḥ kīdrśo māṇava madhyadeśaḥ ma-
dhyadeśo bhavanto deśānām agrah | ikṣusālimālāgomahiṣasampanno
- 7 /// + + (vidvajja)○naniṣevito yattra nadī Gaṅgā dhanyā puṇyā maṅgalyā śucīśauceyasammatā ubhayataḥ kūlāny abhiṣyandayamānā vahaty Aṣṭādaśavakro nāma ṛṣiṇām āśrama[p]ado yattra ṛṣayas tapas ta/(panti)

¹² Read *pāścātyā*.

- 8 /// + + + + + (paṇ)[ḍ](i)[t](a)saṃkhyātā iti | sa kathayati bhavantaḥ nanv ahaṃ pūrvam evāvocaṃ madhyadeśo bhavanto deśānām agram ikṣuśālīmālāgomahiṣisampanno bhaiḥṣukaśatakalilo dasyujanavivarjito āryajanākīrṇo vidvajjananiṣe/(vito)
- 9 /// + + + + [u]pādhyāyo | madhyadeśe bhavantaḥ tādrśā vādivrṣabhās santi yeṣām upādhyāyo mukham api na śaknuyād draṣṭuṃ | mṛṣṭābhidhāyī sa māṇavaḥ tena tathā tathā madhyadeśasya varṇo bhāṣito yathā te māṇavakāḥ sarva eva madhyadeśagamanotsukā/(s .)
- 10 /// + + + + yena tasya brāhmaṇasya niveśanaṃ tenopasaṃkr[ān]-
(t)[ā] upasaṃkramya samidhākāṣṭhabhārakān ekānta upanikṣipyaya yena sa brāhmaṇas tenopasaṃkrāntā upasaṃkramya taṃ brāhmaṇam idam avocan* yat khalūpādhyāya jānīthā anenāsmākāṃ māṇavena

Folio (5)

On the left about one fourth lost; *recto*: GBM VI.680 (MSV IV, p. 18.3), *verso*: GBM VI.681 (MSV IV, p. 19.21).

recto

- 1 /// (madhyadeśaga)[ma]notsukāḥ saṃv(r)¹³ttāḥ putrakāḥ kiṃ yāvac chrūyate tāvatā gamyate api tu śrutiramaṇī(yā) deśās śrotavyā no tu gantavyāḥ | upādhyāya eṣa māṇavaḥ kathayati madhyadeśe tādrśā vādivrṣabhās santi yeṣām upādhyā/(yo)
- 2 /// + + + + + . . . [. evai]¹³kaḥ pṛthivyāṃ vādī nānyaḥ kaścīd astīti . bahuratnadharā vasundharā pūrṇā mahī sundarasundarānām* upādhyāya gacchāmas tad api tāvad deśāvalokanaṃ kṛtaṃ bhaviṣyatīti | tīrthopasarśanaṃ te ca vādivr/(śabhāḥ)
- 3 /// + + + + + + + [y](i)ṣyāmo¹⁴ lābhaṃ ca niṣpādayiṣyāma iti śiṣyānurāgī sa brāhmaṇo 'lpapariicchadaś ca sa tān māṇavakān idam avocat* putrakā yady evaṃ grṇṇītha ajināni valkalāni daṇḍakamaṇḍalūni sruḅbhāja/(nāni)
- 4 /// + + + + + ○ saṃprasthitaḥ sa kāṃścid vādino nigṛhya vādirathe yojayati | keṣāṃcid bhasmaghaṭikā(h) śirassu bhinatti ke[[ṣām]]cid iṣvastraśālām iva vāyasā ārāt parivarjayanti | kecī chattradhvaja/(patākābhiḥ)
- 5 /// + + + + + + ○ grāmanaganaranigamapallikāpattaneṣu caṃcūryamāno 'nupūrveṇa Rājagṛham anuprāptaḥ sa brāhmaṇas saṃlakṣayati | yāvantaḥ khalu paṇḍitasamkhyātāḥ sarve te rājñas sannidhau | tat kim a/(haṃ)

¹³ The preceding syllables are still found in the facsimile reproduced in MSV II (after p. XXII), but are no longer extant in GBM VI.680.

¹⁴ Probably restore to *śrāvayīṣyāmo*.

- 6 /// + + + + + (rā)○jñas sakāśam upasaṃkrāmeyam iti sa rājñas sakāśam upasaṃkrānto rājānaṃ jayenāyusā ca vardhayitvā purato 'vasthito devāsti mayā gurusakāśāt katipayāny akṣarāny u/(dgrhītāni)
- 7 /// + (kathāvimar)[d](aṃ) ○ kartum iti· tatas sa rājā amātyān āmantrayate· asti bhavanto 'smākaṃ vijite kaścid vādī prativasatīti | amātyāḥ kathayanti devāsti Nāladagrāmake Māṭharo nāma brāhma/(ṇo)
- 8 /// + + + + + [ś]āstraṃ praṇītam iti· rājā kathayati | āhūyatām sa upādhyāya ity amātyair āhūtaḥ so 'pi rājānaṃ jayenāyusā ca vardhayitvā purato 'vasthitaḥ tato rājñābhīhitaḥ śaknoṣi tvam upādhyāya anena brāhma/(ṇena)
- 9 /// + + + + + (śakti)[to] 'haṃ devaṃ toṣayiṣye iti | tato vādimaṇḍalam prañāptam pakṣāparapakṣau vyavasthāpitau· rājā kathayati | kasya bhavatu pūrvapakṣa iti | amātyāḥ kathayanti deva ayam Māṭharo brāhmaṇo vṛddho
- 10 /// + + + + + (brāhma)[ṇo] 'pi navagranthaḥ paṭukaraṇās ca na śakyam mayānena sārḍham vādam kartum vādapicchilikāṃ yojayāmīti | tena paṃcaśatiko daṇḍakas samuccāritaḥ tenāpi brāhmaṇena pratyuccārya doṣo dattaḥ

verso

- 1 /// + + + + + [p]ratikruṣṭam caitan nigrasthānānām yad utāntare niṣpratibhānatā | rājā amātyān āmantrayate· bhavantaḥ kataro 'tra śobhata iti | te kathayanti Tiṣyo brāhmaṇa iti | rājā kathayati dīyatām asya vādi/(bhogaḥ)
- 2 /// + + + + + (vā)[d](i)bhogā dāsyāmo na cirād asmākam AṅgaMagadhā janapadā vādibhogā bhaviṣyanty api t[v] eṣa eva Nāladagrāmakō 'sya vādibhogo bhavatu Māṭharasyāntikā(d a)smāi brāhmaṇāya (dīya)tām asyāntikād yo 'nyaḥ śobhana/(taraḥ)
- 3 /// + + + + + (. i)[ti] | t[ai]r Māṭharasyāntikād ācchidya Tiṣyāya dattas tato Māṭharo brāhmaṇaḥ patnīm āmantrayate· yadre¹⁵ grhavyākulikāṃ saṃkṣipānyatra gamiṣyāmaḥ kasyārthe | asya rājñāḥ prabhūtam asmābhir upakṛtam na vayam anenā/(nurakṣitāḥ)
- 4 /// + + + + + -taṃ | ○ te kathayanti | upādhyāya kasyārthe grhavyākulikā saṃkṣipyata iti· sa kathayati | prabhūtam asmābhir bhavanto 'sya rājña upakṛtam na vayam anenānurakṣitās tasmād gacchāmo vayam anyatre/(ti)
- 5 /// + + + + + . . ○ sa gāthām bhāṣate ||
varam narasya paradeśāvāso
na tu svadeśe paribhūtavāsaḥ

¹⁵ Read *bhadre*.

yasmin narāṇām na parābhavo 'sti
sa vai svadeśas svajano 'pi tattreti ||

Tiṣyena¹⁶ brāhmaṇena śrutam sa te¹⁷

- 6 /// + + + + (ti) Oṣṭha tavaiva vādibhogā¹⁸ bhaviṣyatīti sa na tiṣṭhate |
tatas Tiṣyeṅokta upādhyāyehaiva tiṣṭhāsyā karvaṭakasyopārdham
tava bhavatu upārdham mameti | sa kathayaty evam a[s]tv iti | sa
patnīm āmantraya/(te)
- 7 /// (. anenānura) O kṣitāḥ api tu Tiṣyeṅaiva brāhmaṇenāsmākaṃ pra-
bhūtam upakṛtam vādibhogānām upārdham dadatā tad asya Śāri-
kāṃ bhāryārtham anuprayacchāma iti · sā kathayati kasmād asya
dīyate · etāv a-
- 8 /// + + + + + (jīvi)[tād] vyaparopayeta · vayam anena bhogebhyaś
cyāvitāḥ sarvathā na dātavyeti · tau kathayato mūrkhās tvam kim
jñāsyatīti | tābhyām tasya vacanam avacanam kṛtvā dattā · tena ma-
hatā śrīsamudayena pariṇī/(tā)
- 9 /// + + + + + (sa)[r](va)m tad alpaśrutam iti kṛtvā api tu kim ayam
Tiṣyo māṇavo jānīte lokāyatam | kutra bhavanto lokāyatam
jñāyate dakṣiṇāpathe | so 'nupūrveṇa dakṣiṇāpatha[[m]]m anuprāp-
taḥ sa tatra gatvā pṛcchati | ko
- 10 /// + + + + + + + [u]pasamkramya kathayati icchāmy aham yuṣ-
mākaṃ pādaśusrūṣām kartum | kasyārthāya | lokāyatam udgrahī-
ṣyāmi | te kathayanti na vayam āgārikasya lokāyatam upadiśamāḥ
sa kathayati yady evam

Folio (6)

On the left about one fourth lost; *recto*: GBM VI.682 (MSV IV, p.21.21), *verso*: GBM VI.683 (MSV IV, p.23.17).

recto

- 1 /// + + + + + + + [. ch](e)[t]syāmīti yāvan mayā lokā[y]atam ud-
grahītam bhavatīti | tasya dīrghadīrghāni¹⁹ nakhāni Dīrghanakhaḥ
parivrājako Dīrghanakhaḥ parivrājaka iti samjñodapādi | Śārikāpi
Tiṣyeṅa brāhmaṇena
- 2 /// + + (paricāra)[ya]ti | anyataras ca satvas caramabhavikas caritaisī
grhītamokṣagarbho '(n)tarmukho nirvāṇe bahirmukhaḥ saṃsārād
anarthikaḥ sarvabhavagaticyutyupapattiṣv antimadehadhārī anyata-
mātmā praṇītād deva/(nikāyāc .)
- 3 /// + + + + + p[uru]ṣaḥ kukṣim bhivā praviṣṭo mahāśailam par-
vatam adhirohāmi upari vihāyasā gacchāmi · mahājanakāyo me pra-

¹⁶ Read *Tiṣyeṅa*.

¹⁷ Probably restore to *tenopasamkrāntaḥ*; the Sanskrit text seems to have been shorter than the Tibetan translation.

¹⁸ Read *vādibhogo*.

¹⁹ Read *dīrghadīrghāni*.

nāmaṃ karotīti | tayā Tiṣyasya brāhmaṇasya niveditaṃ | īdṛśaṃ
cedṛśaṃ ca ma/(yā)

- 4 /// + + + ○ tenānyeṣāṃ api svapnādhyāyapāthakānāṃ brāhmaṇānāṃ
niveditaṃ mama brāhmaṇyā īdṛśās (cedṛśās) ca svapno dṛṣṭa iti · te
kathayanty upādhyāya śobhanas svapno yat kathayati ulkāhasto me
puruṣaḥ
- 5 /// (vyākara)○ṇam adhītya sarvavādino nigṛhīṣyati | yat kathayati ma-
hāśailaṃ parvatam adhirohāmy upari vihāyasā gacchāmi mahājana-
kāyo me praṇāmaṃ karotīti pravrajiṣyati
- 6 /// + + (yā)○vad apareṇa samayena Tiṣyo brāhmaṇy[[ay]]ā sārddham
vādaṃ karotīti tayāsau nigṛhyate · sa saṃlakṣayati | ko yogaḥ pūr-
vam aham enāṃ nigṛhṇāmi sāmpratam aham anayā nigṛhye i/(ti)
- 7 /// + + (ku)○kṣim avakrāntaḥ tasyaiṣo 'nubhāva iti · sā aṣṭānāṃ vā
navānāṃ vā māsānāṃ atyayāt prasūtā | dārako jāto 'bhirūpo darśa-
nīyaḥ prāsādiko gaurah kanakavarṇas chattrākāraśi/(rāḥ)
- 8 /// + + (jñā)[ta]yas saṃgamyā samāgamyā vistareṇa jātau jātimahaṃ
kṛtvā nāmadheyam vyavasthāpayitum ārabdhāḥ kiṃ bhavatu māṇa-
vasya nāmeti | Tiṣyo brāhmaṇaḥ kathayati · āryakasya sakāśam
bhavanto māṇa(va)m upanā²⁰
- 9 /// + + + + + nāmeti · sa saṃlakṣayaty ayaṃ māṇavas Tiṣyasya
brāhmaṇasya putro bhavatu māṇavasya Upatiṣya iti nāmeti Tiṣyo
brāhmaṇaḥ kathayati · kīdṛśaṃ māṇavasyāryakeṇa nāma vyavasthā-
pitaṃ Upati/(ṣya)
- 10 /// + + + + + [a]ham asya mātṛkaṃ nāmadheyam vyavasthāpayāmi
ayaṃ māṇavaś Śārikāyā(h) putro bhavatu māṇavasya Śāriputra iti
nāmeti | tatra keci Chāripuro māṇava iti saṃjānate keci/(d .)

verso

- 1 /// + + + + + [da]dhnā navaṇītena sarpiṣā sarpirmaṇḍenānyaiś
cottaptottaptair upakaraṇaviṣeṣair āsur vardhate hradastham iva
pañkajam* | sa yadā mahān saṃvṛttaḥ tadā lipyām upanyastaḥ sa
lipyā(h) pāraṃgato brā/(hmanīkāyām .)
- 2 /// + + + + + [mṛ]ttikāgrahe omkāre bhoṅkāre ṛgvede yajurvede
atharvavede sāmavede yajane yājane adhyayane adhyāpane dāne
pratigrahe ṣaṭkarmanirato brāhmaṇas saṃvṛttaḥ sa pitrā sarvavidyā-
sthānāni
- 3 /// + + + + + [n](ig)ṛ[h](ī)tāḥ apareṇa samayena pitrā sārddham
adhyayanaṃ kurvann evam āha · tāta ko 'sya bhāṣitasyārthaḥ putra
aham api na jāne ko 'sya bhāṣitasyārtha ity apy tv evam etāni man-
trapadāni pūrvakair ṛṣibhi(h) stu/(tāni)
- 4 /// + + + + (. a)○nubhāṣante 'pi | sa kathayati na khalu tāta nirartha-
kāny etāni mantrapadāni pūrvakair ṛṣibhi(h) stutāni gītāni samā-
yuktāni yāny etarhi brāhmaṇā anugāyante 'py anubhāṣante 'pi ·

²⁰ Probably restore to *upanāmayantu*.

- 5 /// + + + (brā)○hmaṇa āttamanāttamanā saṃvṛttaḥ sa saṃlakṣayaty
etāvāt putreṇa karaṇīyaṃ yad uta paitṛkī vā dhurā unnāmayitavyā
uttare²¹ vā viśeṣo 'dhigantavyaḥ tad anena māṇavenottaro vi/(śeṣo)
- 6 /// (brāhmaṇakā)○n mantrān vācayati · tenāttamanasā tasyaiva tāni
dattāny Ūpatiṣyo 'pi māṇavaḥ paṃcamātrāṇi māṇavaśatāni brāhma-
ṇakān mantrān vācayitum ārabdhaḥ tena ye dīrghā vedās te hra-/
(svā)
- 7 /// + + + (hā)○payitvā arthato niruktitaś ca sthāpitāḥ Kāṣṭhavāṭagrā-
make Maudgalyo nāma purohitaḥ prativasaty aḍhyo mahādhano
mahābhogo [[vistīrṇa]] vistīrṇaviśālapariagraho Vaiśravaṇadhana-
[s]a/(mudito)
- 8 /// + + + + + (s)ārdham krīḍati ramate paricārayati tasya krī-
ḍato ramamāṇasya paricārayato na putro na duhitā | so 'putraḥ
puttrābhinandī ŚivaVaruṇaKuberaŚakraBrahmādīn anyāṃś ca de-
vatāviśeṣān āyācate ·
- 9 /// + + + + + (balipra)tigrāhikā devatāḥ sahajā(h) sahadhārmikā ni-
tyānubaddhā api devatā āyācate · asti caiṣa loke pravādaḥ yadāyāca-
nahetoḥ putrā jāyante duhitarāś ceti tac ca naivaṃ | yady evam abha-
viṣya/(d .)
- 10 /// + + + + + + + (sthā)[n]ānām saṃmukhībhāvāt putrā jāyante
duhitarāś ca | katameṣāṃ trayāṇām* | mātāpitarau raktau bhava-
tas sannipatitau mātā ca kalyā bhavati ritumatī gandharvaś ca pra-
yupasthito bhavati eṣāṃ trayāṇām

Translation

Preliminary Remark: The ensuing translation is based on the Tibetan version of the Pravrajyāvastu as edited by H. EIMER (Wiesbaden, 1983, pp. 1–40). Its sole purpose is to place the fragments into their proper context, and virtually no comments of any kind have therefore been made. Those passages or parts of passages which are extant in the original Sanskrit have been italicized, with minor differences in the wording of the latter recorded in square brackets and the basic text appended in the footnotes. Whenever the original Sanskrit disagrees more strongly from the Tibetan version, it has been furnished with a rendering of its own. The references at the end of many paragraphs are limited to the closest parallel or one of the closest parallels within reach; completeness is by no means intended, especially not in the case of clichés. The Sanskrit text given in the footnotes has faithfully been reproduced from Mr. WILLE'S transliteration except for the disregard of all editorial signs and the standardization of all purely orthographic peculiarities.

[1] In Sanskrit: Vinayavastu. In Tibetan: 'Dul-ba-gzi. First book.
Homage to the three jewels!

Homage to him who, after cutting his fetters,
Conquering all the hosts of heretics,

²¹ Read *uttaro*.

And vanquishing the Māras along with their army,
Has gained the following insight: [1]

After giving up one's big or little house and wealth, it is difficult to go forth in the first place.

After reaching (the aim of) going forth, it is difficult for those roaming the country to find joy.

As (that of) joy, it is difficult to undertake the generation of welfare. It is difficult for a learned man wearing yellowish brown clothes to grow amiss in his duties. [2]

As to the list of contents of the Vastus -

Pravrajyā- (and) Poṣadhavastu;
Pravāraṇa-, Varṣā-, and Carmavastu;
Bhaiṣajya-, Cīvara-, Kaṭhina-,
Kauśāmbī-, and Karmavastu; [3]

[2] Pāṇḍulohitaka-, Pudgala-,
Parivāsa-, Poṣadhasthāpana-,
Śayanāsana-, Adhikaraṇa-, and
Saṃghabheda(vastu) have been gathered together. [4]

As to the list of contents of the Pravrajyāvastu -

The chapters on Śāriputra, the heretics,
The two Śrāmaṇeras, the driving out of the crows,
The killing of the Arhat, and him maimed at the hands
Have been gathered together. [5]

As to the list of contents -

The chapters on Śāriputra, on going forth,
On granting ordination,
On Upasena having brought together a group, and
On him having the five (qualities for granting ordination) have been gathered together. [6]

When the Bodhisattva sojourned at the Tuṣita place, in the country (of) Aṅga he named the Aṅga king made his kingdom prosperous, opulent, peaceful, rich in food, (and) well-filled with people and men. In the country (of) Magadha, again, the king named Mahāpadma made his kingdom prosperous, opulent, peaceful, rich in food, (and) well-filled with people and men. Sometimes the Aṅga king was great in (military) power and strength, and sometimes King Mahāpadma was great in (military) power and strength.

[3] When the Aṅga king was great in (military) power and strength, then he equipped his fourfold army—elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers, subdued the country (of) Magadha except for Rājagṛha, and returned.

When King Mahāpadma was great in (military) power and strength, then he too equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers, subdued the country (of) Aṅga except for Campā, and returned.

Then at (some) other time, when the Aṅga king had become great in (military) power and strength, he equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers – and began to subdue the country (of) Magadha. A multitude of beings living in Magadha sent a message to King Mahāpadma: “Sire! The Aṅga king has equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers – and is subduing the country (of) Magadha.”

When King Mahāpadma in turn had heard (this), he equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers – and set out to fight with the Aṅga king.

[4] Then the Aṅga king took away all of King Mahāpadma’s elephant-soldiers and also took away all of his horse-soldiers, charioteers, and foot-soldiers.

King Mahāpadma too was defeated, affected with panic, subdued, overcome, and put to flight. Having come to Rājagṛha, he blocked the gate and posted (himself)¹ on the wall. ¶ For the first passage cf., e.g., Avs. I, p. 55. 2–3.

The Aṅga king sent a messenger to King Mahāpadma and gave (him this) information: “If you come out, it is all right that way. If you do not come out but go to the sky above, you will fall down owing to an arrow shot (at you). If, however, you go under the earth, you will be drawn out by means of a fishing-hook-like (instrument). If, however, you climb to the peak of a mountain, you will not be saved there either.”

When King Mahāpadma had read the letter, he became unhappy, put his hand to his cheek, and sat there lost in thought. Then he said to his ministers: “Sirs! This Aṅga king has become great in mischief, might, (military) power, and strength. If he gives us this and this information, how shall we act in the (matter) [or: towards him]?” They spoke the gāthā –

When danger to his country and life has arisen,

A man shall always protect his life.

(For) if you examine both (aspects) in your mind,

A country is recovered, (but) life is not (recovered). [7]

[5] “Sire! You must go out by all means!” When he had come out after tying his sword to his throat, the Aṅga king imposed taxes and tributes on him and re-instituted (him) in that very (realm) [or: returned to his (country)]. ¶ For the second half of the first passage cf., e.g., Divy. p. 439. 28. For the last line of verse see below, fol. (3) r 3.

When the Exalted One, the Bodhisattva, resided in the Tuṣita place, considered the five considerations [*avalokita*], proclaimed (the Doctrine)

¹ Tib. *sbrēns-nas* at pp. 4. 8 and 13. 17 is a variant spelling of (*b*)*sgreñs-nas*.

three times to the six Kāmāvacara gods, appeared in the guise of an elephant, and entered the womb of his mother: then the great earth came to quake; this whole world came to be filled with a lavish splendour surpassing the intensity of the complexion of the Thirty-three gods; the world's interstices between the worlds, which are dark, gloomy, (and) black with darkness, (and) in which the brightness of those two – sun and moon – so great in magic power (and) so great in strength does not suffice, then came to be filled with lavish splendour, and the animate beings born there, who did not even see their own outstretched arm(s), saw one another by this brightness and came to know: “Sirs! Other animate beings too were born here. Sirs! Other animate beings too were born here.” ¶ Basically a cliché. Cf., e.g., SBV I, pp. 40.7–9 and 41.7–14.

When the Exalted One, the Bodhisattva, was born, then sons were also born in the four great cities to four great kings: in Rājagṛha a son was born to King Mahāpadma; in Śrāvastī a son was born to King Arāḍa Brahmadata; in Ujjayinī a son was born to King Anantanemi; in Kauśambī a son was born to King Śātānīka.

[6] When the Exalted One, the Bodhisattva, was born, the whole world came to be filled with a lavish splendour surpassing the intensity of the complexion of the Thirty-three gods [etc., as before, down to] Sirs! Other animate beings too were born here.”

King Mahāpadma thought: “As the world was shining like the risen orb [*bimba*] of the sun when my son was born, and as he is the son of a (hip-) orbed [*bimbini*] queen, the name of this youth shall be fixed as Bimbisāra,” and fixed the name of this son as Bimbisāra.

King Arāḍa Brahmadata thought: “As the world was shining like (something) dazzlingly bright [*prasanna*] when my son was born, the name of this youth shall be fixed as Prasenajit,” and fixed the name of this son as Prasenajit.

King Śātānīka thought: “As the world was coming to shine like the rising [*udayan*]² sun when my son was born, the name of this youth shall be fixed as Udayana,” and fixed the name of this son as Udayana.

[7] King Anantanemi thought: “As the world was coming to shine with radiance [*pradyota*] when my son was born, the name of this youth shall be fixed as Pradyota,” and fixed the name of this son as Pradyota. ¶ For the last six paragraphs see SBV I, p. 46. 5–16.

Each king also indeed thought: “This my son is strong, this my son is strong.” (But) this was not so; (it was rather) like this: they all were (strong) because of the Bodhisattva being strong.

On that very day on which the youth Bimbisāra was born, five hundred sons were also born to five hundred ministers, and for these too *names* were *fixed* in accordance with their family (traditions).

² Or: “(just) risen [*udita*]”; but *śar-ba* is more likely to be a secondary form of *'char-ba* here (see Mvy. 3324).

The youth *Bimbisāra* was handed over to eight nurses: two nurses for holding (him) on their laps, two nurses for feeding (him milk) at their breasts, two nurses for clearing away his faeces, and two nurses for (serving him as) playmates.³ He was reared (and) brought up by the eight nurses with milk, curds, butter, melted butter, scum of (melted) butter, and other most excellent kinds of food, and (thus) was brought [grew] up quickly like a lotus found in a pond. ¶ Cliché. Cf., e. g., Divy. p. 441. 21–26.

When he had become grown up, then he enrolled in writing, mental, verbal, and manual arithmetic,⁴ [subtraction[?], addition[?], and calculation. He became perfect in writing and versed in exegesis, recitation, learning, proper conduct, and the eight testings, viz.: testing of jewels, testing of sites, testing of clothes, [8] testing of wood, testing of elephants, testing of horses, testing of women, and testing of men.] ¶ Cliché. Cf., e. g., MSV III, pp. 19. 21–20.5.

He also enrolled and became skilled in those matters of (military) arts and matters of (military) techniques which are peculiar to kings – consecrated warriors – having obtained the strength and power (of) territorial sovereignty (and) inhabiting the circuit of the great earth after its conquest, viz.: riding on an elephant's neck, going on horseback, way of (driving) a chariot, way of (wielding) a sword, archery, marching away, marching forth, way of governing (an elephant) with [handling] a goad, casting [handling] a noose, way of throwing [handling] a lance, manner of holding (the bow with one's fist), manner of stepping (on the bow), (holding the bow over one's) top-knot, cutting, ripping up, piercing, and the five matters, viz.: hitting (a target) from a distance, hitting (a target) by the sound it makes, hitting a vital part, hitting imperceptibly, and (hitting) hard. ¶ Cliché. Cf., e. g., SBV II, pp. 119. 31–120.5.

Those five hundred sons of ministers too became skilled in matters of (military) arts and matters of (military) techniques [in the five matters].

As he was introduced by his father to the eighteen guilds [śreṇī], his name came to be Śreṇya⁵ Bimbisāra, Śreṇya Bimbisāra.

Then at (some) other time, when Prince Bimbisāra had mounted (the shoulders of) his elephant and set out for the countryside [country-people], he

³ Fol. (2) r 1: *nāmadheyāni vyavasthāpitāni / Bimbisārah kumāro 'ṣṭābhyo dhātṛibhyo 'nupradattaḥ dvābhyāṃ amsadhātṛibhyāṃ dvābhyāṃ kṣīradhātṛibhyāṃ dvābhyāṃ maladhātṛibhyāṃ dvābhyāṃ kṛīdanikābhyāṃ dhātṛibhyāṃ*

⁴ Fol. (2) r 2: *upakaraṇaviśeṣair āsūr vardhate hradastham iva pañkajam // yadā sa mahān saṃvṛttas tadā līpāṃ upanyastas saṃkhyāyāṃ gaṇanāyāṃ mudrāyāṃ*

What follows down to the end of this paragraph has been skipped in the present Sanskrit text; it is, however, found in most other versions of the cliché.

⁵ Fol. (2) r 2 (contd.): *yāni ca tāni rājñāṃ kṣatriyañāṃ*

Fol. (2) r 3, differing slightly in word-order at the end: *pythagbhavanti śilpasthānakarmasthānāni / tadyathā hastigrivāyāṃ āsvapṛṣṭhe rathe tsarau dhanuṣy apayāne niryāṇe ankuśagrahe pāśagrahe tomaragrahe chedye bhedye vedhye*

Fol. (2) r 4: *dṛdhaprahāritāyāṃ pañcasu sthāneṣu kṛtāvī saṃvṛttaḥ tāny api pañcāmātyaputraśa-tāni pañcasu sthāneṣu kṛtāvīni saṃvṛttāni · sa pitrā aṣṭādāśasu śreṇiṣṣ avatāritāḥ tasya Śreṇyo*

saw (that) the employees of the Aṅga king raised taxes and tributes. He said: "Sirs! Whose are these taxes and tributes (which) they raise?"⁶ [9] They said: "Sire! They are the Aṅga king's." He said: "Why do we pay taxes to him?" They said: "Sire! We are taxpayers."

He said: "Sirs! Call these employees!" When they had called (them) [When they had been called], he said: "Sirs! If he is a king – a consecrated warrior – and we too are kings – consecrated warriors,⁷ why do you raise taxes and tributes? You shall [will] not raise taxes and tributes from now on!" They thought: "As this prince does not know the circumstances, we shall go to King Mahāpadma and, having gone (to him), give an account." They went to King Mahāpadma and, having come⁸ (to him), said: "Sire! When we, the employees of the Aṅga king, were raising taxes and tributes, we were stopped by Prince Bimbisāra; do you wish that we raise (taxes and tributes) or do you wish that we go home? [or not?]" He said: "Sirs! As this prince (here) does not know the circumstances, you shall raise (taxes and tributes) in the same way that you have raised taxes and tributes in the past."⁹

They started again to raise (taxes and tributes). Prince Bimbisāra saw (that) they were coming [had come] back from the countryside [country-people] and said: "Sirs! Did I not send you home [stop you] (saying), 'You shall [will] not raise taxes and tributes from now on!?' Why do you raise taxes and tributes again? If you stop (it) at once, it is all right that way,¹⁰ if you do not stop (it), I shall put a definitive end (to it)."

They were frightened and thought: "This prince is mischievous (and) mighty, [10] so there is a fair possibility that he will do us harm. Therefore we shall go to the Aṅga king and tell (him)." They went to the Aṅga king and, having come (to him), said: "Sire! We are Your Majesty's employees. When we were raising Your Majesty's taxes and tributes, the son of King Mahāpadma (named) Prince Bimbisāra¹¹ sent (us) home. If Your Majesty

⁶ Fol. (2) r5: *Bimbisāraḥ kumāro hastiskandhābhirūḍho janapadān nirgacchati tena te dr̥ṣṭāḥ Aṅgasya rājñāḥ pauruṣeyāḥ karapratyāyān udgrāhayantaḥ sa kathayati bhavantaḥ kasyaite karapratyāyā udgrāhayanti*

⁷ Fol. (2) r6: *kathayanti / deva karadāḥ sa kathayati bhavantaḥ śabdayatainān pauruṣeyān iti / te śabditāḥ sa kathayati / bhavantaḥ so 'pi rājā kṣatriyo mūrdhābhiṣikto vāyam api rājñāḥ kṣatriyā*

⁸ Fol. (2) r7: *udgrāhayiṣyatheti / te saṃlakṣayanty aprakṛtijiño 'yaṃ kumāro gacchāmo vāyam Mahāpadmasya rājñas sakāśaṃ gatvārocayāmaḥ te rājño Mahāpadmasya sakāśam upasaṃkrāntā upasaṃkrāmya*

⁹ Fol. (2) r8: *Bimbisāreṇa kumāreṇa karapratyāyān udgrāhayanto nivāritāḥ kim udgrāhayāmo (vā na ve)ti / sa kathayati bhavanto 'prakṛtijiño 'yaṃ iha kumāro yathaiḥvā yūyaṃ bhūtāḥ karapratyāyān udgrāhayata · tathaiḥvodgrāhayateti*

¹⁰ Fol. (2) r9: *kumāreṇa janapadebhyo vīvartitā dr̥ṣṭāḥ uktāś ca bhavanto na mayā yūyaṃ nivāritāḥ mā bhūyaḥ karapratyāyān udgrāhayiṣyatheti kasmād yūyaṃ punaḥ karapratyāyān udgrāhayatha / yadi tāvat tiṣṭhathety evam*

Emend 'oīs-nas to l̥jōns-nas at p. 9. 18.

¹¹ Fol. (2) r10 is slightly shorter: *so 'yaṃ kumāro vyāḍo vikrāntaḥ sthānam etad vidyate yad anarthaṃ kariṣyatīti / te Aṅgasya rājñas sakāśam upasaṃkrāntā upasaṃkrāmya kathayanti deva Mahāpadmasya rājño Bimbisāro nāma*

shows disregard now, there is a fair possibility that he will do (us) great harm later on [when he has got great in the course of time].” He in turn spoke the gāthā –

*As long as a tree (is) young,
It can be felled with one’s fingernails;
When it has grown tall,
(It is) difficult to fell even with a hundred hatchets. [8]*

The Aṅga¹² king sent a letter to King Mahāpadma: “Seize Prince Bimbisāra by the throat and bring (him) here, or make preparations with grass and (necessary) things [make ready food suitable as forage], and I myself (shall) come thither.”

When King Mahāpadma had read [heard] the letter, he became unhappy, put his hand to his cheek, and sat there lost in thought [he was troubled]. Then he called Prince Bimbisāra and said: “(Son!) Why did you send the employees of the Aṅga king¹³ home (when they were) raising taxes and tributes? He is angry and has sent me this and this message.”

He said: “Sire! Why do we pay taxes to him?” – “Son! We are taxpayers.” He said: “Sire! If he is a king [11] – a consecrated warrior – and we too are kings – consecrated warriors, why do we pay taxes and tributes to him? Your Majesty may give me a fourfold army only,¹⁴ and I shall let the army go to war with the Aṅga king.”

Then King Mahāpadma sent a letter to the Aṅga king: “What(ever) strength, (military) power, energy, and might may be yours, let all that not be damaged!”

When the Aṅga king [he] had heard (this), he became impatient [enraged] and said to his ministers: “Sirs! His country shall be subdued, equip the fourfold army!”¹⁵ He equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers, began to subdue the country (of) Magadha, (and subdued it). A multitude of beings living in (the country of) Magadha sent a message to King Mahāpadma: “Sire! This Aṅga¹⁶ king has

¹² Fol. (2) v 1: *adhyupekṣiṣyate sthānam etad vidyate yat kālena mahān anarthaṃ kariṣyatīti gāthāṃ bhāṣate // śakyāḥ kararuhaiś chettuṃ yāvad bālo hi pādapaḥ sa eva vṛddho dūśchedyāḥ parāsūnāṃ śatair apīti / Aṅgena*

¹³ Fol. (2) v 2: *preṣaya · yavasayogyam āsanam vā sajjīkuru eṣo ’ham āgacchāmīti / Mahāpadmo rājā lekhaṃ śrūtṅvā vyathitāḥ tena Bimbisārah kumārāś śabdāpitaḥ uktaś ca putra kasmāt tvayā Aṅgasya rājñāḥ pauruṣeyāḥ*

For the collocation *yavasayogyam āsanam* see SBV II, p. 138.30, and MSV II, p. 63.3.

¹⁴ Fol. (2) v 3: *... -m iti · sa kathayati deva so ’pi rājā kṣatriyo mūrdhābhiṣikto vāyam api rājānaḥ kṣatriyā mūrdhābhiṣiktāḥ kasmād vāyam tasya karapratyāyān anuprayacchāmo kevalaṃ devo mama caturāṅgaṃ balakāyaṃ a(nupradadātu)*

¹⁵ Fol. (2) v 4: *Mahāpadmena rājñā lekho ’nupreṣito yā te śaktir balaṃ vīryaṃ parākramas tan na hāpāyīṣyasīti / sa śrūtṅvā ruṣito ’mātyān āmantrayate / saṃnāhayantu bhavanto caturāṅgaṃ balakāyaṃ*

Emend *gzom-par byas* to *gzom-par bya* at p.11.12.

¹⁶ Fol. (2) v 5: *aśvakāyaṃ rathakāyaṃ pattikāyaṃ Magadha-viṣayaṃ nāśayitum ārabdho nāśayatīti / Magadha-viṣayanivāsīnā janakāyena Mahāpadmasya rājña udgrāhakaḥ dattā deva Aṅgo*

equipped his fourfold army – elephant-soldiers, horse-soldiers, charioteers, and foot-soldiers – and is subduing the country (of) Magadha.”

When King Mahāpadma had heard (this), he became unhappy, put his hand to his cheek, and sat there lost in thought. Then *he called Prince Bimbisāra and gave him a fourfold army.*

[12] *Prince Bimbisāra assembled the five hundred sons of ministers [those princes] and said: “Sirs! If I let the army go to war with the Aṅga king,¹⁷ sirs, what (shall) you do?” They said: “Prince! The situation which is yours is ours too.” He [They] spoke the gāthā –*

*That man on whom the family’s welfare depends
Must be protected by all [from all sides];
When he is destroyed all are destroyed,
Just as the spokes (break) when the nave is broken [owing to destruction
of the nave]. [9]*

“I must be protected by you from all sides.”¹⁸ They said: “The situation which is Your Majesty’s is ours too. Where Your Majesty’s feet (rest), there there are our heads.” Thereupon he equipped his fourfold army and departed from Rājagṛha.

King Mahāpadma, (*staying*) on (the terrace) found on *the upper flat roof of his palace, was being* surrounded by the troop of his ministers. When he *saw* (that) the (prince) had *departed, he said to his ministers: “Sirs! Whose is this army?” They said: “Sire! It is Prince Bimbisāra’s.”*

He said:¹⁹ “Sirs! Oh, he is accompanied by a large army [senā].” Because of his having said so, his name came to be Sainika Bimbisāra, Sainika Bimbisāra. (Thus) *some of them knew* (him) *as Śreṇya Bimbisāra, some knew* (him) *as Sainika Bimbisāra.*

[13] *Prince Bimbisāra said to the five hundred sons of ministers [the princes]: “Sirs! As this Aṅga king has become very great in mischief, might, (military) power,²⁰ and strength, we are unable to make war with him; so his camp must be attacked, assaulted, and destroyed after he has carelessly taken off his armour.” They attacked his camp after he had carelessly taken off his armour, and they assaulted and assassinated the Aṅga king.*

After the fourfold army of the Aṅga king had been scattered to the four quarters,²¹ Prince Bimbisāra sent mounted messengers to the four quarters

¹⁷ Fol. (2) v6: *tena Bimbisāraṃ kumāraṃ śabdāpayitvā tasya caturāṅgo balakāyo ’nupradatto Bimbisārah kumāras tān kumārān saṃnipātya kathayati / aham Aṅgena rājñā sārđhaṃ saṃgrāma-yiṣyāmi*

¹⁸ Fol. (2) v7: *(it)i gāthāṃ bhāṣante // yasmin manuṣye ramate kulāśrīṣ sa sarvatas samparirakṣitavyaḥ tasmīn vīnaṣṭe vīnaṣānti sarve nābher vīnaśād īva cakrapādāḥ // ahaṃ bhavadbhiḥ sarvatas saṃparirakṣitavyaḥ*

¹⁹ Fol. (2) v8: *upariprāsādatalagatas tiṣṭhati tenāsau nirgacchan dṛṣṭaḥ so ’mātyān āmantrayate · bhavantaḥ kasyeyam seneti / te kathayanti deva Bimbisārasya kumārasyeti / sa kathayati*

²⁰ Fol. (2) v9: *keci Chreṇyo Bimbisāra iti saṃjānate keci Sainiko Bimbisāra iti / Bimbisārah kumārah kumārān āmantrayate · bhavanto ’yam Aṅgo rājā udīṣṭabalavān*

²¹ Fol. (2) v10: *prahantavyam iti / te tasya muktasaṃnāhasya śivīre nipatitās tair Aṅgo rājā praghātītaḥ Aṅgasya rājñas caturāṅgo balakāyaś caturdiśaṃ vidrutaḥ /*

and gave out (this) information: “Sirs! As he was a king – a consecrated warrior – and *we too are kings – consecrated warriors*, return home and, sirs, [*the gentlemen shall return and*] *I shall provide the gentlemen with the material requirements for remaining alive.*” Thereupon *they returned home.*

Then, when *the* (officer *who had been*) stationed by the Aṅga king to guard the city (of) Campā [*as guard in Campā*] *heard how*²² the Aṅga king had been killed, he blocked the gate and posted (himself) on the wall.

When *Prince Bimbisāra* in turn *had gradually come to* the city (of) Campā, he fastened the head of the Aṅga king to a long piece of wood [*creeper*], showed (it), and said: “Such has been made by me the situation (of) him who is your master. If you come out at once, it is all right that way [*come out*];²³ if you do not come out, there is a fair possibility that such will be made your situation too.”

When he had heard (this), he became *unhappy*, and he thought:

[14] When danger to his country and life has arisen,
A man shall always protect his life.
(For) if you examine both (aspects) in your mind,
A country is recovered, (but) life is not (recovered). [10]

(So) *he tied his sword to his throat and came out.*

At that time [*Afterwards*], when *Prince Bimbisāra* had killed the Aṅga king and brought under his rule [*seized*] the city (of) Campā, he sent a letter to *King Mahāpadma*:²⁴ “Sire! I have slain the Aṅga king and brought under my sway the city (of) Campā. Sire! Say [*Let me know*] *which other unaccomplished* (thing) there is, and *I shall accomplish* (it).”

He [*King Mahāpadma*] was content. He consigned to him (*his due*) parasol, crown, and turban [*turban, crown, and parasol*] and conveyed (to him this) information: “Son! You shall exercise government there, and I shall exercise government here.”²⁵ At that time, in the country (of) Aṅga, *Prince [King] Bimbisāra made his kingdom prosperous, opulent, peaceful, rich in food, (and) well-filled with people and men; (among the Magadhas, King*

²² Fol. (3) r 1: *vayam api rājānaḥ kṣatriyā mūrdhābhiṣiktāḥ nivartantu bhavanto 'haṃ bhavātām vyadhyupādānaṃ prajñāpayiṣyāmīti / te nivartitāḥ tato yaś Campāyām āraḥṣakah sthāpitāḥ tena śrutam yathā*

²³ Fol. (3) r 2: *Bimbisāraḥ kumāro 'nupūrveṇa Caṅpām gataḥ tena dīrghayaḥ latayaḥ Aṅgasya rājāḥ śiro baddhvā darśitam. yas te svāmī tasyāyam evaṃrūpā samavasthā kṛtā yadi tāvaṃ nirgacchasi nirgaccha /*

²⁴ Fol. (3) r 3 is slightly shorter: *-ti · sa śrutvā vyathitāḥ saṃlakṣayati punar api viṣayo na tu prānā iti / sa kaṅṭhe asiṃ baddhvā nirgataḥ tato Bimbisāreṇa kumāreṇa Caṅpām avaṣṭabhya Mahāpadmasya rājño lekho*

The verse is the same as v.7 above.

²⁵ Fol. (3) r 4: *ājñāpaya kim anyad apariprāptam pariprāpayāmīti // Mahāpadmo rājā tuṣṭaḥ tena tasya paṭṭamanlicchattraṃ tam anupreṣitam putra tvam atraiva rājyam kāraya aham atraiva*

Read *des de-la* (with DF) at p. 14.12.

*Mahāpadma made his kingdom prosperous, opulent, peaceful, rich in food, and well-filled with people and men.)*²⁶

At (some) other time, when *King Mahāpadma had died, the ministers of Rājagṛha sent (this) information to King Bimbisāra: "Sire! Your father has died. (Come here, and assume the office of king!" He came there. Thereupon, among the Aṅgas and Magadhas), the ministers of Aṅga and Magadha*²⁷ instituted him with a great consecration (ceremony) to the office of king.

Then, in the country (of) Aṅga and Magadha, King Bimbisāra made his kingdom prosperous, opulent, peaceful, rich in food, well-filled with people and men, [calm as to fights, quarrels, [15] external enemies, and internal troubles, free from robbers and thieves, famine, and illness, (and) perfect with its rows of rice and sugar-cane, its oxen, and its buffaloes; and, possessed of the Law, the lawful king exercised a lawful government.] ¶ Except for the beginning a cliché. Cf., e.g., Divy. p. 435.7–10 (and Avś. II, p. 118.6–8, for corrections).

Then *a certain brahmin youth wishing for mantras (and) striving for mantras went [came] from the middle country to the southern region. In the (southern region) there lived a certain brahmin who had attained supremacy in the Veda and Vedāṅga*²⁸ (and) become a teacher of brahmins residing in various places. The brahmin youth went to the brahmin and, having come (there), bowed (before him) with tranquility and tranquil deportment and sat down to one side.

Then the brahmin, having addressed the brahmin youth with the word "Welcome!", said (to him): "O brahmin youth! From where did you come? What do you wish?" The brahmin youth *said: "I came from the middle country, and I wish to pay my respects to the feet of the master." – "What for?" – "For studying the Veda [I will make a study of the Veda]."* (He said:) "Very well, my son, *do so!* This is the duty of a brahmin." (Thereupon) *the brahmin youth undertook to make a study of the Veda before the brahmin.*

*The habit of (these)*²⁹ brahmin youths was as follows: When they did not read, then they sometimes went taking a bath at the ford, they *sometimes*

²⁶ Fol. (3) r5: *Bimbisāro rājā rājyaṃ kārayati riddhaṃ ca sphītaṃ ca kṣemaṃ ca subhikṣaṃ cākīrṇabahujaṇamanuṣyaṃ ca Magadheṣu Mahāpadmo rājā rājyaṃ kārayati riddhaṃ ca sphītaṃ ca kṣemaṃ ca subhikṣaṃ cākīrṇabahujaṇamanuṣyaṃ*

²⁷ Fol. (3) r6: *Mahāpadmo rājā kālagato 'mātyair Bimbisārasya rājñas saṃdiṣṭaṃ deva pitā te kālagata āgaccha rājyaṃ pratīcchati sa āgataḥ tato 'ṅga-Magadhīyakair amātyair Aṅga-Magadheṣu*

²⁸ Fol. (3) r7: *sphītaṃ ca subhikṣaṃ cākīrṇabahujaṇamanuṣyaṃ ca / madhyadeśād anyatamo māṇavo mantrārthī mantragaveśī dakṣiṇāpatham anuprāpto dakṣiṇāpathe 'nyatamo brāhmaṇo vedavedāṅgapāragah*

The bracketed portion is wanting in the Gilgit MS. as in most other Sanskrit versions of this well-known cliché; for an analogous abridgement see, for instance, Udr. I, p. 1.6–12 and Divy. p. 545.6–7.

²⁹ Fol. (3) r8 is slightly shorter: *-tya kathayati / icchāmy aham upādhyāyasya pādaśusrūṣāṃ kartum / kasyārthāya / vedādhyayanam kariṣye / sa kathayaty evaṃ kuruṣveti / sa tasyāntike vedādhyayanam kartum ārabdhah ācaritaṃ teṣāṃ*

went *seeing the town*, they *sometimes* went *gathering firewood*. ¶ Cliché. Cf., e.g., Divy. p. 487. 12–14.

[16] *When at (some) other time they did not read, then they (all) went gathering firewood, and among those (who had gone gathering firewood)*³⁰ there developed en route the following conversation: “O sons of Kutsa, sons of Vatsa, sons of Śaṅḍila, *sons of Bharadvāja, sons of Pañcaka, sons of Upapañcaka!* You shall ask, ‘Hey! *Who of you* has come from which country?’”

Then one brahmin youth said: “I am from the eastern country.” Another said: “I am from the southern region.” Yet another said: “I am from the western region.” Yet another *said*:³¹ “I am from the northern region.”

The (previously mentioned) brahmin youth said: “I am from the middle country.” The (other brahmin youths) said: “*Sirs!* (Even) if *we have seen and heard of all countries, (yet) we have not seen (and) not heard of the middle country.*”

In the east there are intelligent inhabitants,
In the southern region there live (people) who make gifts,
In the western country (people are) slanderous,
In the northern region (they are) harsh in speech. [11]

[Thus they also spoke a gāthā.

Then they asked:] “*(The middle country we have not yet seen.) Brahmin youth! What is the middle country like?*”³² – “*Sirs!* The middle country is the best of countries: perfect with its rows of rice and sugar-cane, its oxen, and its buffaloes, *crowded with hundred(s) of mendicants, full of middle-country [Aryan] people, shunned by barbarous border-country people, (and) visited by wise people.* [17] There the River Ganges – famous as a place of wealth, merit, happiness, purity, and pureness – is found flowing, irrigating (the fields) on both its banks, (and) the River Aṣṭādaśavakra – called a hermitage of seers – (is found) streaming.³³ When seers do penance there, *they enter* into heaven with their own very bodies.”

³⁰ Fol. (3) r 9: *kaḍācin nagarāvalokakāḥ kaḍācit samidhāhārakāḥ yāvad apareṇa samayena apathās samvṛttāḥ tatas sarva eva samidhāhārakās samprasthitāḥ samidhāhārakāṇāṃ samprasthitānām*

³¹ Fol. (3) r 10 differs slightly towards the end: *Bhāradvājāḥ Pañcakāḥ Upapañcakāḥ ko vaḥ kasmād deśād iti / tattraike kathayanti vayaṃ pūrvadeśād ity apare vayaṃ dakṣiṇāpathād ity apare kathayanti vayaṃ pāścātyā ity apare kathayanti*

“... Then some said: ‘We (are) from the eastern country.’ Others (said): ‘We (are) from the southern region.’ Others said: ‘We (are) westerners.’ Others said”.

³² Fol. (3) v 1: *eva bhavanto ’smābhir deśā dṛṣṭāḥ śrutāś ca na tu madhyadeśāḥ // buddhir vasati pūrvēna dakṣiṇyaṃ dakṣiṇāpathe paśūnyaṃ pāścime deśe pāruṣyaṃ cottarāpathe iti / madhyadeśo ’smābhir na dṛṣṭāḥ kidṛśo mānava*

The verse differs slightly: “Intelligence dwells in the east, kindness in the southern region, slander in the western country and harshness (of speech) in the northern region.”

³³ Fol. (3) v 2: *bhaiḥṣukaśatakālilo dasyujanavivarjitāḥ āryajanākīrṇo vidvajjanaiṣevito yatra nadī Gaṅgā dhanyā puṇyā maṅgalyā śuciśauceyā ubhayataḥ kulāny abhiṣyandayamānā vahaty Aṣṭādaśavakro*

[“O brahmin youth! Having understood that,] we ask this other (question) [*They said*]: ‘(Brahmin youth!) Are there in the middle country (men) counted as pundits?’” (He said:–) “Sirs! Did I not tell (you) before: ‘Sirs! The middle country is (the best of countries: perfect with its rows of sugar-cane and rice, its oxen, and its cow buffaloes, crowded with hundreds of mendicants),³⁴ full of middle-country people, shunned by barbarous border-country people, (and) visited by wise people?’” – “Brahmin youth! You told (us) so.”

“Brahmin youth! Are there in the middle country such excellent disputants as for instance our master?” – “Sirs! In the middle country there are such excellent disputants – elegant speakers – that our master cannot even look into their faces.”³⁵ In just such a way the brahmin youth sang to them the praises of the middle country, and accordingly [that] the (brahmin youths) all became desirous of going to the middle country.

Then the brahmin youths looked for logs of firewood. With their loads of firewood they went to the brahmin’s house.³⁶ Having come (there) and laid down their loads of firewood to one side, they went to the brahmin and, having come (to him), spoke to the brahmin as follows:

[18] “Master, (please) know! This brahmin youth has sung (to us) the praises of the middle country in (just) such a way that we all³⁷ have become desirous of going to the middle country.” The brahmin said: “Sons! Shall one travel (to a country) as soon as one hears (of it)? (It is rather) like this: He who becomes joyful when hearing of (certain) countries shall listen (to their description) but shall not travel (there). [Countries the description of which is pleasant to the ear are worth hearing of but not worth travelling to.]”

For the equation of Tib. *dbus-pa’i skye-bo* and Skr. *āryajana* see F. R. HAMM, IJ 4, 1960, p. 153.

The second half differs partly: “where the River Ganges flows, granting wealth, merit, happiness, purity, and pureness (and) irrigating the banks on both sides, (and) (the hermitage of seers called) Aṣṭādaśavakra (is situated), (where) ...” For the full wording see below, n. 58.

The Tibetan translators have mistaken Aṣṭādaśavakra for the name of a river (*Aṣṭādaśavakrikā nāma nadī*, Divy. p. 106. 28–29), whereas in reality it is the name of a neighbouring mountain (*Aṣṭādaśavakra nāma parvataḥ*, Divy. p. 106. 26).

³⁴ Fol. (3) v 3: *gacchantīti / te kathayanti santi mānava madhyadeśe paṇḍitasamkhyātā iti / sa kathayati nanv ahaṃ bhavantaḥ pūrvam evāvocaṃ madhyadeśo bhavanto deśānām agram iksuśālimālāgomahiṣīsampanno bhaiḥsukaśatakalilo*

Reading *agram* also at fol. (4) v 8; *agraḥ* at fol. (4) v 6.

The Tibetan translation is more extensive at the beginning and abridged at the end of this passage.

³⁵ Fol. (3) v 4: *ity avocas tvam mānava santi mānava madhyadeśe evaṃvidhā vādivoṣabhā yādrśa upādhyāyo / madhyadeśe bhavantas tādrśā vādivoṣabhās santi yeṣāṃ upādhyāyo mukham api na śaknuyād*

³⁶ Fol. (3) v 5: *bhāṣito yathā te mānavakāḥ sarva eva madhyadeśagamanotsukās samvṛttāḥ atha te mānavakāḥ samidhākāṣṭhāni paryeṣya samidhābhārakān ādāya yena tasya brāhmaṇasya niveśanam*

³⁷ Fol. (3) v 6: *brāhmaṇas tenopasaṃkrāntāḥ upasaṃkramya taṃ brāhmaṇam idam avocan / yat khalūpādhyāya jānīthā anenāsmākaṃ mānavena madhyadeśasya tathā tathā varṇo bhāṣito yathā vyaṃ sarva eva*

“*Master!* According to the words of this brahmin youth [As *this brahmin youth says*], in the middle country there are such excellent disputants – elegant speakers – that our master cannot even look into their faces.”

“*Sons!*³⁸ Do I (by any chance) say, ‘As only I alone am a disputant on earth, there is no other disputant (down here)?’ Or, ‘As *the earth contains many jewels, the soil is full of very beautiful (things)?*’”

“*Master!* For a while we shall have a look at the country and shall take a bath at its fords, pay reverence to those excellent disputants, overcome opponents, promulgate our own glory, and make profit. So we (shall) go to the middle country (*notwithstanding*³⁹ your words).”

As the brahmin was attached to his pupils and possessed of a small retinue (only), he spoke to the brahmin youths as follows: “*Sons!* If (it is) like that, take your deerskins, bark dresses, staffs, ladles, bowls, and water-jars, and we (will) go to the middle country.”

[19] They took those (things), and the brahmin set out for the middle country together with the⁴⁰ brahmin youths. Some opponents he overcame and put to the carriage for (defeated) opponents; some he knocked on the head with ash-pots [on the heads of some he smashed ash-pots]; some shunned (him) from a long distance as crows (shun) a bow-shooting ground [bow-room]; some went to meet (him) with parasols, banners, and flags; some promised (him) pupilship; and gradually, subduing opponents in (various) villages, towns, cities, market-places, and trade centres, he⁴¹ came to Rājagrha.

The brahmin thought: “Why shall I, after skipping the root, touch the branch, leaf, and petal? How many opponents and (men) counted as pundits (there are), they all live near the king; so I too (will) go to the king.” The brahmin went to King⁴² Bimbisāra and, having come (to him), he

³⁸ Fol. (3) v 7: *api tu śrutiramañiyā deśās śrotavyā no tu gantavyāḥ upādhyāya eṣa mānavah kathayati madhyadeśe tādrśā vādīṣṣabhās santi yeṣāṃ upādhyāyo mukham api na śaknoti draṣṭum iti / putrakāḥ*

³⁹ Fol. (3) v 8 differs slightly in word-order: *bahuvratnadharaḥ vasuṃdharā pūrṇā mahī sundarasundarānām. upādhyāya gacchāmas tad api tāvad deśāvalokanaṃ kṛtaṃ bhaviṣyati tīrtho-pasparśanaṃ te ca vādīṣṣabhāḥ paryupāsītā bhaviṣyanti vādino nigrahiṣyāmah*

⁴⁰ Fol. (3) v 9 differs slightly in word-order: *‘pāparicchadaś ca sa tān mānavakān idam avocāt / putrakā yady evaṃ gṛhṇītha ajināni valkalāni daṇḍakamaṇḍalīni sruḅhājānāni gacchāmo madhyadeśam iti · tair gṛhītāni / sa tais sārḍhaṃ madhyadeśam*

⁴¹ Fol. (3) v 10: *bhāsmaghaṭikāḥ śīrassu bhinatti / kecid iṣvastraśālām iva vāyasā ārāt parivarjayanti / kecid chatradharavajapatākābhīḥ pratyudgacchanti kecid chiṣyatvam abhyupagacchanti / so ‘nupūrveṇa grāmanagaranigamapallikāpattaneṣu*

For ‘phon-gi dpoñ-sa “bow-shooting ground” see CHOS-GRAGS, p. 503 a. For the restoration at the end see below, n. 65.

⁴² Fol. (4) r 1 differs in word-order and construction of the intervening portion: *anuprāpataḥ sa brāhmaṇas saṃlakṣayati / yāvantaḥ khalu paṇḍitasamkhyātāḥ sarve te rājñas saṃnidhau tat kim ahaṃ mūlam apahāya śākhāpatrapalāśaṃ parāmarṣṭavyaṃ maṃsyē yan nv ahaṃ rājñas sakāśam upasamkrāmeyam iti · sa rājñas sakāśam*

“... ‘How many (men) counted as pundits (there are) indeed, they all (live) near the king; so why shall I think it necessary to touch the branch, leaf, and petal after skipping the root? What if I go to the king!’ ...”

greeted King Bimbisāra with good wishes for victory and long life and sat down to one side. Having sat down to one side, he spoke to King Bimbisāra as follows: “Sire! I have most certainly learned a few letters from (my) teacher; therefore I wish to hold a disputation with (prospective) opponents before Your Majesty.”

(Thereupon) the king said to his ministers: “Sirs! Is there in my country any opponent who (can) hold a disputation with this brahmin?”⁴³

[20] The ministers said: “Sire! In the village (of) Nālada there lives a brahmin named Māṭhara who, *having attained supremacy in the Veda and Vedāṅga* [and being, as it were, possessed of the nature of fire], through his fire-like knowledge is able to let his own words shine (and) put the words of others in the shade; he has composed a treatise entitled Māṭhara.”

(The king said:) “This master Māṭhara shall be summoned!” – “Sire! He will be summoned.” Thus they [the ministers] summoned him. He (in turn) went to King Bimbisāra and, having come (to him), greeted King Bimbisāra with good wishes for victory and long life. After he had sat down to one side [stationed himself in front of him],⁴⁴ the ministers said: “Sire! This is the master.”

The king addressed (him) with the word “Welcome!” and said (to him): “Master! Are you able to hold a disputation with this brahmin before me?” Māṭhara [He] said: “I shall please Your Majesty as best I can [according to my ability].”

The king told his ministers: “Sirs! Prepare a maṇḍala for the disputants, (and) determine the (first) thesis and the opposite thesis!” (Thereupon) the ministers prepared a maṇḍala for the disputants and determined the (first) thesis and the opposite thesis.

Then the ministers paid homage to the king’s feet and said: “Sire! Whom do you appoint to maintain the first thesis?”⁴⁵ The king said: “As this brahmin is a traveller, he shall be appointed to maintain the first thesis.”

[21] When the brahmin had been appointed to maintain the first thesis [When the first thesis had been assigned to him], he recited five hundred sentences [a five-hundred-fold Daṇḍaka]. Māṭhara repeated (them/it) and accused (him) of error, (saying:) “This (proposition) of yours is improper, it

⁴³ Fol. (4) r2 differs slightly at the end: *devāsti mayā gurusakāśāt katipayāny akṣarāny ud-gṛhītāni tad icchāmy ahaṃ devasya purastāt vādibhis sārḍhaṃ kathāvimardaṃ kartum iti · tatas sa rājā amātyān āmantrayate · asti bhavanto ’smākaṃ vijite kaścid vādī prativoasatīti*

“... ‘Sirs! There most certainly lives in our country some (such) opponent.”

⁴⁴ Fol. (4) r3: *vedavedāṅgapārāgo ’gnikalpa iva jñānena tena Māṭharaṃ nāma śāstraṃ praṇītam iti / rājā kathayati / āhūyatāṃ sa upādhyāya ity amātyair āhūtaḥ so ’pi rājānaṃ jayenāyusā ca vardhayitvā purato ’vashthiḥ*

⁴⁵ Fol. (4) r4 is much shorter and differs slightly at the end: *sārḍhaṃ mama purastāt kathāvimardaṃ kartum iti / sa kathayati śaktito ’haṃ devaṃ tosayiṣye iti / tato vādimaṇḍalaṃ prajñāptaṃ pakṣāparapakṣau vyavasthāpitau · rājā kathayati kasya bhavatu pūrva pakṣa*

“... The king said: ‘Whose shall be the first thesis?’”

Omit *ci* (with *j*) at p. 20. 16.

is *unsuited, it is inadequate.*" Thereupon *the brahmin remained silent.*⁴⁶ Among the reasons for defeat (in a disputation) [*nigrahasthāna*], the following is (the most) miserable: namely, the present lack of courage in answering.

*The king spoke to his ministers: "Sirs! Who is winning (in this contest)?" (They said:) "Sire! Master Māṭhara." Thereupon the king felt great joy at heart and, having straightened his upper body and stretched out his right arm, made (this) utterance: "That there are such excellent disputants in my country is my well-won gain."*⁴⁷ Then he said: "Master! In which place do you live?" Māṭhara said: "Sire! In the village (of) Nālada."—"You go (there), and this village shall be made *your-the* (victorious) *opponent's-property!*" Māṭhara became pleased, joyful, and more joyful and, surrounded by learned people, went there [and *the village was given him as the victorious opponent's property*].

As *the world is desirous of fortune* and incredulous of [*adverse to*] *misfortune, several brahmins asked him to take a daughter (of theirs) as his wife [to give an intimation of the daughter he wished to marry]. Thereupon this*⁴⁸ (our) Māṭhara took a wife from an equal family, and he diverted, enjoyed, (and) *amused himself with her. After he had diverted, enjoyed, (and) amused himself (with her), a son was born to his wife [to him] with a very long upper body [with two very long chest-regions]. His relatives came together and met together, and after three (times) seven (making) twenty-one days, they held an extensive birth-festival for the [this] new-born child and [22] fixed a name (for him, asking): "How shall the name of this youth be fixed?" The relatives said: "As this youth has a very long upper body [two very long chest-regions (koṣṭha)], the name of this youth shall be fixed as Koṣṭhila", (and) fixed his name as Koṣṭhila. ¶ Except for the first passage an adapted cliché. Cf., e.g., MSV III, pp. 133. 15–134.6.*

*The brahmin youth Koṣṭhila was handed over to eight nurses: two nurses for holding (him) on their laps, two nurses for feeding (him) at their breasts, two nurses for clearing away his faeces, and two nurses for serving (him) as playmates. He was reared (and) brought up*⁴⁹ by the eight

⁴⁶ Fol.(4) r5: *pūrvapakṣa iti · tasya pūrvapakṣo dattaḥ tena pañcaśatiko daṇḍas samuccārito Māthareṇa pratyuccārya doṣo dattaḥ / idaṃ te ayuktam idam asaḍṣām idaṃ nopapadyata iti / sa tūṣṇīm avasthitah*

The beginning must have differed slightly in Sanskrit: "The ministers said: 'Sire! This brahmin is a traveller, his shall be the first thesis.'" See below, n. 68.

⁴⁷ Fol.(4) r6: *rājā amātyān āmantrayate / kataro 'tra bhavantaś sobhata iti / te kathayanti devopādhyāyo Māthara iti / tato rājā āttamanās saṃvṛttaḥ tasya me lābhās sulabdhā yasya me vijite evamvidhā*

⁴⁸ Fol.(4) r7: *nivasati / deva Nālada-grāmake · gaccha sa eva te vādibhogo bhavatu / sa tasya vādibhogo dattaḥ saṃpattikāmo loko vipattipratikūlah so 'nekair brāhmaṇaiḥ kanyānimittam prārthyate / tatas tena*

⁴⁹ Fol.(4) r8 is much shorter: *paricārayati / tasya kṛḍato ramamānasya paricārayataḥ putro jāto dīrghadīrghabhyaṃ koṣṭhābhyaṃ tasya vistareṇa jātasya jātimahaṃ kṛtvā Koṣṭhila iti nāma-dheyam vyavasthāpitam Koṣṭhilo dāraka unnīyate vardhyate*

nurses *with* milk, curds, fresh butter, melted butter, scum of (melted) butter, and other most excellent *kinds of food*, and (thus) *was brought up quickly like a lotus found in a pond*. ¶ Cliché. Cf., e. g., Divy. p. 441. 21–26.

*When he had become grown up, then he thoroughly studied writing, mental, verbal, and manual arithmetic, subtraction [?], addition [?], calculation, exegesis, and recitation; then he thoroughly studied the brahmins' deportment, behaviour, purity, and conduct, (their) taking ashes, taking the water-pot, and taking earth,*⁵⁰ (their) hand-gestures and hair-style, (their rules of) religious address and profane address, and the brahmins' Vedas and Vedāngas, (the brahmins', who are) versed in the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda and in a brahmin's six duties: offering sacrifices, executing sacrifices, reading, teaching, giving, and taking; (thus) *he became (a brahmin versed in the six duties and) able by his fire-like [23] knowledge to let his own words shine (and) put the words of others in the shade*. ¶ Except for the final part of the last passage a cliché. Cf., e. g., Divy. p. 485. 4–9.

*After he had once more diverted, enjoyed, (and) amused himself (with her), a daughter was born to his wife [to him], her eyes being like (those of) a mina bird. Her relatives came together*⁵¹ and met together, and after three (times) seven (making) twenty-one days, they held an extensive birth-festival for the new-born child and fixed a name (for her, asking): "How shall the daughter's name be fixed?" The relatives said: "As the eyes of this daughter are like (those of) a mina bird [*śārikā*], the name of this daughter shall be fixed as *Śārikā*", (and) fixed her name as *Śārikā*. The daughter *Śārikā* was reared and brought up and became grown up. Her father set himself to the writing of alphabetic characters, and she learned (from him) the ways of writing alphabetic characters [*the elements of writing*]. ¶ Except for the last two passages an adapted cliché. Cf., e. g., MSV III, pp. 133. 16–134. 6.

*When at (some) other time the brahmin youth Koṣṭhila held a contest with Śārikā [she held a contest with her brother], he was overcome by Śārikā [her]. Then their father said to Koṣṭhila: "Son! Being a man, (how indeed) have you been overcome by a (young) woman?"*⁵² After my death, (this my) – the (victorious) opponent's – property will be taken away (from you)."

⁵⁰ Fol. (4) r 9 is slightly shorter: *upakaraṇavīśeṣair āśur vardhyate hradastham iva pañcakam / sa yadā mahān saṃvṛttas tadā lipyām upanyastas saṃkhyāyām mudrāyām ganānāyām brāhmaṇikāyām iryāyām caryāyām śauce samācāre bhasmagrahe karakagrahe mṛttikāgrahe*

⁵¹ Fol. (4) r 10 is slightly shorter: *yājane adhyayane adhyāpane dāne pratigrahe ṣaṭkarmanirato brāhmaṇas saṃvṛttah bhūyo tasya kṛḍato ramamāṇasya paricārayataḥ dārikā jātā tasyāḥ śārikāyā yādṛṣe akṣiṇīti // tasyā jñātibhis saṃgamya*

For how the last passage went on see the parallel at Prav. I, p. 16, n. 3.

⁵² Fol. (4) v 1 is slightly shorter at the beginning: *vardhitā mahatī saṃvṛttā · sā lipyakṣarāṇi grāhitā yāvad apareṇa samayena bhvātṛā sārđham vādam karoti sa tayā nigṛhyate / tataḥ pitṛābhihitah putra katham nāma tvam puruṣo bhūtvā dārikayā*

Then again a certain *brahmin youth wishing for mantras* (and) *striving for mantras* went [came] from the middle country to the southern region. In the (southern region) there lived a *brahmin named Tiṣya*, who was experienced in *Lokāyata* (philosophy), who had attained supremacy in the Veda and Vedāṅga, (and) who had become a teacher of brahmins residing in various places. The *brahmin youth went to the brahmin and, having come* (there), bowed before [greeted] (him) with tranquility and tranquil deportment and sat down to one side. ¶ For this and the following paragraphs see above, pp. 90–95.

[24] Then the *brahmin Tiṣya*, having addressed the *brahmin youth* with the word “Welcome!”, said (to him): “O *brahmin youth*! From where did you come? What do you wish?” The *brahmin youth said*: “I came from the middle country, and I wish⁵³ to pay my respects to the feet of the master.” – “What for?” – “For studying *Lokāyata* (philosophy).” – “Very well, *brahmin youth*, do so! This is the duty of a *brahmin*.” (Thereupon) the *brahmin youth undertook to study Lokāyata* (philosophy) before the *brahmin Tiṣya*.

The habit of (these) *brahmin youths* was as follows: When they did not read, then they sometimes went taking a bath at the ford, they sometimes went seeing the town, they sometimes went gathering firewood.⁵⁴

When at (some) other time they did not read, then they (all) went gathering firewood, and among those (who had gone gathering firewood) there developed en route the following conversation: “O sons of *Kutsa*, sons of *Vatsa*, sons of *Sanḍila*, sons of *Bharadvāja*, sons of *Pañcaka*, sons of *Upapañcaka*! You shall ask, ‘Hey! Who of you has come from which country?’”⁵⁵

Then one *brahmin youth* said: “I am from the eastern country.” Another said: “I am from the southern region.” Yet another said: “I am from the western region.” Yet another said: “I am from the northern region.”

[25] The (previously mentioned) *brahmin youth* said: “I am from the middle country.” The (other *brahmin youths*) said: “Sirs! (Even) if we have seen and heard of all countries,⁵⁶ (yet) we have not seen (and) not heard of the middle country.”

⁵³ Fol. (4) v2 is much shorter: *mānavo mantrārthī mantragaveṣī dakṣiṇāpatham anuprāpto dakṣiṇāpathe Tiṣyo nāma brāhmaṇo lokāyate kṛtāvī sa tasya sakāśam upasaṃkrāntaḥ upasaṃkramyābhivādānaṃ kṛtvā kathayati icchāmy aham*

⁵⁴ Fol. (4) v3 is slightly shorter at the beginning: *kurusva sa tasyāntike lokāyatam udgrāhitum ārabdhāḥ ācaritaṃ teṣāṃ mānavakānāṃ yadā apathā bhavanti tadā kadācit tīrthopasparśakā gacchanti kadācin nagarāvalokakāḥ kadācit samidhāhārakāḥ*

⁵⁵ Fol. (4) v4: *samidhāhārakāḥ saṃprasthitāḥ teṣāṃ samidhāhārakānāṃ saṃprasthitānāṃ ayam evamrūpo bhūd antarākathāsamudāhārah / bho Kautsā Vātsāḥ Śaṇḍilyā Bhāradvājāḥ Pañcakāḥ Upapañcakāḥ ko vaḥ kasmād deśād*

⁵⁶ Fol. (4) v5 differs slightly at the beginning: *vayaṃ dakṣiṇāpathā ity apare kathayanti vayaṃ pāścātyā ity apare vayaṃ uttarāpathād iti sa mānavāḥ kathayaty ahaṃ madhyadeśād iti te kathayanti / sarva eva bhavanto smābhir deśā dṛṣṭāḥ śrūtāḥ*

In the east there are intelligent inhabitants,
 In the southern region there live (people) who make gifts,
In the western country (people are) slanderous,
 In the northern region (they are) harsh in speech. [12]

[Thus they also spoke a gāthā.

Then they asked:] “(*The middle country we have not yet seen.*) *Brahmin youth! What is the middle country like?*” – “*Sirs! The middle country is the best of countries: perfect with its rows of rice and sugar-cane, its oxen, and its (cow) buffaloes,*⁵⁷ crowded with hundred(s) of mendicants, full of middle-country people, shunned by barbarous border-country people, (and) visited by wise people. There the River Ganges – famous as a place of wealth, merit, happiness, purity, and pureness – is found flowing, irrigating (the fields) on both its banks, (and) the River Aṣṭādaśavakra – called a hermitage of seers – (is found) streaming. When seers do penance⁵⁸ there, they enter into heaven with their own very bodies.”

“O brahmin youth! Having understood that, we ask this other (question): ‘Are there in the middle country (men) counted as pundits?’” (He said:) “*Sirs! Did I not tell (you) before: ‘Sirs! The middle country is (the best of countries: perfect with its rows of sugar-cane and rice, its oxen, and its cow buffaloes, crowded with hundreds of mendicants,) full of middle-country [Ar-yan] people, shunned by barbarous border-country people, (and) visited by wise people?’*”⁵⁹ – “Brahmin youth! You told (us) so.”

[26] “Brahmin youth! Are there in the middle country such excellent disputants as for instance our master?” – “*Sirs! In the middle country there are such excellent disputants – elegant speakers – that our master cannot even look into their faces.*” *The brahmin youth (was of polished language; he) sang to them the praises of the middle country in just such a way, and accordingly*

“We (are) southerners.’ Others said: ‘We (are) westerners.’ Others (said): ‘We (are) from the northern region.’ ...”

The Tibetan translators have taken *dakṣiṇāpathā* for an abl.sg.; see BHSG § 8.46–48.

⁵⁷ Fol. (4) v6: *paśūnyam paścime deśe pārūṣyam cottarāpathe ti madhyadeśo śmābhir na dṛṣṭaḥ kiḍṛśo māṇava madhyadeśaḥ madhyadeśo bhavanto deśānām agrāḥ / ikṣuśālimālāgomahīṣisampanno*

The verse differs slightly; see above, n. 32.

⁵⁸ Fol. (4) v7 differs partly: *vidvajjananiṣevito yatra nadī Gangā dhanyā puṇyā maṅgalyā śucīsauceyasammatā ubhayataḥ kūlāny abhiṣyandayamānā vahaty Aṣṭādaśavakro nāma ṛṣiṇām āśramapado yatra ṛṣayaḥ tapas tapanti*

“... where the River Ganges flows, granting wealth, merit, (and) happiness, (being) honoured for its purity and purification, (and) irrigating the banks on both sides, (and) the hermitage of seers called Aṣṭādaśavakra (is situated), where seers do penance”.

For Aṣṭādaśavakra see above, n. 33.

⁵⁹ Fol. (4) v8 is more detailed and differs slightly in word-order at the end: *paṇḍitasamkhyā-tā iti / sa kathayati bhavantaḥ nanv ahaṃ pūrvam evāvocaṃ madhyadeśo bhavanto deśānām agram ikṣuśālimālāgomahīṣisampanno bhaiḥṣukaśatakalilo dasyujanavivarjito āryajanākīṛṇo vidvajjananiṣevito*

[that] the (brahmin youths) all became desirous of going to the middle country.⁶⁰

Then the brahmin youths looked for logs of firewood. With their loads of firewood they went to the brahmin's house. Having come (there) and laid down their loads of firewood to one side, they went to the brahmin and, having come (to him), spoke to the brahmin as follows:

"Master, (please) know! This brahmin youth has sung (to us)⁶¹ the praises of the middle country in such a way that we all have become desirous of going to the middle country." The brahmin Tisya said: "Sons! Shall one travel (to a country) as soon as one hears (of it)? (It is rather) like this: He who becomes joyful when hearing of (certain) countries shall listen (to their description) but shall not travel (there). [Countries the description of which is pleasant to the ear are worth hearing of but not worth travelling to.]"

"Master! According to the words of this brahmin youth [As this brahmin youth says], in the middle country there are such excellent disputants – elegant speakers – that our master cannot even look into their⁶² faces."

"Sons! Do I (by any chance) say, 'As only I alone am a disputant on earth, there is no other disputant (down here)'? Or, 'As the earth contains many jewels, the soil is full of very beautiful (things)'?"

[27] "Master! For a while we shall have a look at the country and shall take a bath at its fords, pay reverence to those excellent disputants, overcome opponents, promulgate our own glory, and make profit. So we (shall) go to the middle country (notwithstanding your words)."

As the brahmin was attached to his pupils and possessed of a small retinue (only), he spoke to the brahmin youths as follows: "Sons! If (it is) like that, take your deerskins, bark dresses, staffs, ladles, bowls, and water-jars,⁶³ and we (will) go to the middle country."

They took those (things), and the brahmin set out for the middle country together with the brahmin youths. Some opponents he overcame and put to the carriage for (defeated) opponents; some he knocked on the head with

⁶⁰ Fol. (4) v 9: upādhyāyo / madhyadeśe bhavantaḥ tāḍṛśā vādivṛṣabhās santi yeṣāṃ upādhyāyo mukham api na śaknyūd draṣṭum / mṛṣṭābhīdhāyī sa māṇavaḥ tena tathā tathā madhyadeśasya vama bhāṣito yathā te māṇavakāḥ sarva eva madhyadeśagamanotsukās

⁶¹ Fol. (4) v 10: yena tasya brāhmaṇasya niveśanam tenopasaṃkrāntā upasaṃkrāmya samidhā-kāṣṭhabhārakān ekānta upaniṣīpya yena sa brāhmaṇas tenopasaṃkrāntā upasaṃkrāmya taṃ brāhmaṇam idam avocan. yat khalūpādhyāya jānīthā aneśmākaṃ māṇavena

⁶² Fol. (5) r 1: madhyadeśagamanotsukāḥ saṃvṛttāḥ putrakāḥ kim yāvoc chrūyate tāvatā gamyate api tu śrutiramaṇīyā deśās śrotavyā no tu gantavyāḥ / upādhyāya eṣa māṇavaḥ kathayati madhyadeśe tāḍṛśā vādivṛṣabhās santi yeṣāṃ upādhyāyo

⁶³ Fol. (5) r 2-3 differ slightly in word-order: evaikaḥ pṛthivyāṃ vādī nānyaḥ kaścid astīti · bahuratnadharā vasumdharaḥ pūrṇā mahī sundarasundarānām. upādhyāya gacchāmas tad api tāvad deśāvalokanam kṛtam bhaviṣyatīti / tīrthopasparśanam te ca vādivṛṣabhāḥ

(śrāva)viṣyāmo lābham ca niṣpādayiṣyāma iti śiṣyānurāgi sa brāhmaṇo 'lpaparicchadaś ca sa tān māṇavakān idam avocat. putrakā yady evaṃ gṛhṇītha ajināni valkalāni daṇḍakamaṇḍalūni sruḡbhājanāni

ash-pots [on the heads of some he smashed ash-pots]; some shunned (him) from a long distance as crows (shun) a bow-shooting ground [bow-room]; some went to meet (him) with parasols, banners, and flags;⁶⁴ some promised (him) pupilship; and gradually, subduing opponents [roaming about] in (various) villages, towns, cities, market-places, and trade centres, he came to Rājagṛha.

The brahmin Tīṣya thought: "Why shall I, after skipping the root, touch the branch, leaf, and petal? How many opponents and (men) counted as pundits (there are), they all live near the king;⁶⁵ so I too [28] (will) go to the king." The brahmin Tīṣya went to King Bimbisāra and, having come (to him), he greeted King Bimbisāra with good wishes for victory and long life and sat down to one side [stationed himself in front of him]. Having sat down to one side, he spoke to King Bimbisāra as follows: "Sire! I have most certainly learned a few letters from (my) teacher;⁶⁶ therefore I wish to hold a disputation with (prospective) opponents before Your Majesty." (Thereupon) the king said to his ministers: "Sirs! Where is the master Māthara?" – "Sire! He is in the village (of) Nālada."

(The king said:) "This master Māthara shall be summoned!" – "Sire! He will be summoned." Thus they [the ministers] summoned him. He (in turn) went to King Bimbisāra and, having come (to him), greeted King Bimbisāra with good wishes for victory and long life. After he had sat down to one side [stationed himself in front of him], the ministers said: "Sire! This is the master."

(Thereupon) the king addressed (him) with the word "Welcome!" and said (to him): "Master! Are you able to hold a disputation with (this) brahmin⁶⁷ Tīṣya before me?" Māthara said: "I shall please Your Majesty as best I can [according to my ability]."

⁶⁴ Fol. (5) r4: *samprasthitāḥ sa kāmścid vādino nigrhya vādirathe yojayati / keśāṃścid bhas-maghaṭikāḥ śirasu bhinatti kecid iṣvastraśālām iva vāyasā ārāt parivarjayanti / kecid chattradhvajapatākābhīḥ*

⁶⁵ Fol. (5) r5 differs in word-order and construction of the final portion: *grāmanagarani-gamapallikāpattaneṣu cañcūryamaṇo 'nupūrveṇa Rājagṛham anuprāptaḥ sa brāhmaṇas saṃlakṣa-yati / yāvantaḥ khalu paṇḍitasamkhyātāḥ sarve te rājñas saṃnidhau / tat kim ahaṃ*

"... 'How many (men) counted as pundits (there are) indeed, they all (live) near the king; so why (shall) I (think it necessary to touch the branch, leaf, and petal after skipping the root?)" Cf. n. 42.

⁶⁶ Fol. (5) r6 is much shorter and differs slightly at the beginning: *rājñas sakāśam upasaṃkrāmeyam iti sa rājñas sakāśam upasaṃkrānto rājānam jayenāyusā ca vardhayitvā purato 'vasthito devāsti mayā gurusakāśāt katipayāny akṣarāny udgrhītāni*

"(What if I) go to the king!" ... Cf. n. 42.

⁶⁷ Fol. (5) r7-8 differ widely in the first half and are much shorter in the second half: *kathāvīmardaṃ kartum iti · tatas sa rājā amātyān āmantrayate · asti bhavanto 'smākaṃ vijite kās-cid vādī prativasatīti / amātyāḥ kathayanti devāsti Nālada-grāmake Mātharo nāma brāhmaṇo śāstram praṇītam iti · rājā kathayati / āhūyatāṃ sa upādhyāya ity amātyair āhūtaḥ so 'pi rājānam jayenāyusā ca vardhayitvā purato 'vasthitaḥ tato rājñābhīhitaḥ śaknoṣi tvam upādhyāya anena brāhmaṇena*

"... 'Sirs! There most certainly lives in our country some (such) opponent.' The ministers said: 'Sire! (There) most certainly (lives) in the village (of) Nālada a brahmin named Māthara;

The king told his ministers: “Sirs! Prepare a maṇḍala for the disputants, (and) determine the (first) thesis and the opposite thesis!” (Thereupon) the ministers prepared a maṇḍala for the disputants and determined the (first) thesis and the opposite thesis.

[29] Then the ministers paid homage to the king’s feet and said: “Sire! Whom do you appoint to maintain the first thesis?” The king said: “As this brahmin Tīṣya is a traveller, he shall be appointed to maintain the first thesis.”

The brahmin Tīṣya said: “Sire! As this brahmin Māṭhara is old,⁶⁸ I request that he be appointed to maintain the first thesis.” The brahmin Māṭhara thought: “As this brahmin Tīṣya (also) has (to his credit) a new book and a brilliant organ of speech, I am unable to argue [have an argument] with him; well, then, I shall set a word-trap[?] (in arguing) with him”, and he recited five hundred sentences [a five-hundred-fold Daṇḍaka].

The [This] brahmin Tīṣya (in turn) repeated (them/it) and accused (him) of error,⁶⁹ (saying:) “This (proposition) of yours is improper, it is unsuited, it is inadequate.” Thereupon the brahmin Māṭhara remained silent. Among the reasons for defeat (in a disputation) [nigrahasthāna], the following is (the most) miserable (indeed): namely, the present lack of courage in answering [brilliance on an issue]. ¶ End of analogue.

The king spoke to his ministers: “Sirs! Who is winning (in this contest)?” (They said:) “The brahmin Tīṣya.” (The king said:) “Sirs! To the brahmin Tīṣya shall be given the (victorious) opponent’s property.”⁷⁰ They said: “Sire! If we give (victorious) opponents’ property to many opponents who go and come, (the whole of) our countries (of) Aṅga and Magadha will come to be (victorious) opponents’ property after a short time. So (it shall rather be acted) like this: This very village (of) Nālada shall be made (his) flag (representative) of the (victorious) opponent’s property, it shall be taken away from the brahmin Māṭhara and [30] given to this brahmin; and if

(having attained supremacy in the Veda and Vedāṅga (and) being, as it were, possessed of the nature of fire, through his knowledge he has) composed a treatise (entitled Māṭhara).’ ...” Cf. n. 43 sq.

⁶⁸ Fol. (5) r9 is much shorter and differs widely in the second half: śaktito ’ham devaṃ toṣayīṣye iti / tato vādimaṇḍalam prajñaptam pakṣāparapakṣau vyavasthāpitau · rājā kathayati / kasya bhavatu pūrvapakṣa iti / amātyāḥ kathayanti deva ayaṃ Māṭhara brāhmaṇo vṛddho

“... The king said: ‘Whose shall be the first thesis?’ The ministers said: ...”

Omit ci (with j) at p. 28. 20.

⁶⁹ Fol. (5) r10: brāhmaṇo ’pi navagranthaḥ paṭukaraṇaś ca na śakyam mayānena sārḍham vādām kartuṃ vādapicchilikāṃ yojayāmīti / tena pañcaśatiko daṇḍakas samuccāritāḥ tenāpi brāhmaṇena pratyuccārya doṣo dattaḥ

For ’gred-pa as a variant spelling of ’dred-pa “slippery” (~ Skr. picchila) see CHOS-GRAGS, p. 165 b.

⁷⁰ Fol. (5) v1: pratikruṣṭam caitan nigrahasthānānām yad utāntare niṣpratibhānatā / rājā amātyān āmantrayate · bhavantaḥ kataro ’tra śobhata iti / te kathayanti Tīṣyo brāhmaṇa iti / rājā kathayati dīyatām asya vādibhogāḥ

anybody else is more victorious than he,⁷¹ we shall give (it) to him in the same manner.” The king spoke: “Sirs, act accordingly!” (So) *they took it away from Māthara and gave (it) to the brahmin Tīṣya.*

(*Thereupon the brahmin*) Māthara thought: “Though I have done this king much good, this king has not looked after me; so I (will) go elsewhere.” He *said to his wife*: “My dear! Though I have done this king much good, this king has not looked after me; so I will go elsewhere, get your household effects together!”⁷²

When she started to get her household effects together and his relatives heard that the master Māthara was going elsewhere, *they went to him and, having come (there), said*: “Master! Why are you getting your household effects together?” He *said*: “Sirs! Though I [we] have done this king much good, this king has not looked after me [us]; so I [we] (will) go elsewhere.”⁷³

They said: “Master! Do not go elsewhere but always live happily in the very midst of some relatives (of yours)!” He *spoke the gāthā* –

For a man living in a foreign country is excellent,

While living subjugated in his own country is not (excellent).

Where (there is) no living in subjugation for men,

There indeed there is their own country, (and) there (there are) their own people. [13]

[31] When *the brahmin Tīṣya heard* that the master Māthara would go elsewhere, *he went to him*⁷⁴ and, having come (there), said: “Being a guest, I (shall) leave after a short time. As this (village will) become the (victorious) opponent’s property of you alone, do not go elsewhere but stay!” He said: “Brahmin youth! I (will) go.” [*He did not stay.*]

(*Then Tīṣya said to him*:) “Master! If (it is) like that, you shall take (one) half of this village, I want (the other) half. [*Stay right here! One half of this village shall be yours, the other half mine!*]” (*He said*: “Be it so!”) The brahmin Māthara thought: “Though I have done this king much good, this king has not looked after me. As on the other hand this brahmin Tīṣya has

⁷¹ Fol. (5) v2: *vādibhogā dāsyāmo na cirād asmākam Aṅga-Magadhā janapadā vādibhogā bhaviṣyanty api tv eṣa eva Nālada-grāmako ’sya vādibhogō bhavatu Mātharasyaṅtikād asmai brāhmaṇāya dīyatām asyāntikād yo ’nyaḥ śobhanatarah*

⁷² Fol. (5) v3 differs slightly in the second half: *iti / tair Mātharasyaṅtikād acchidya Tīṣyāya dattas tato Mātharo brāhmaṇaḥ patnīm āmantrayate - bhadre gṛhavyākulikām saṃkṣipānyatra gamiṣyāmaḥ kasyārthe / asya rājñah prabhūtam asmābhir upakṛtaṃ na vayam anenānurakṣitāḥ* “... Get your household effects together! We will go elsewhere.” – “Why?” – “We have done this king much good, (but) he has not looked after us.”

⁷³ Fol. (5) v4: *-tam / te kathayanti / upādhyāya kasyārthe gṛhavyākulikā saṃkṣipyata iti : sa kathayati / prabhūtam asmābhir bhavanto ’sya rājña upakṛtaṃ na vayam anenānurakṣitās tasmād gacchāmo vayam anyatreti*

⁷⁴ Fol. (5) v5: *sa gātham bhāṣate // varam narasya paradeśavāso na tu svadeśe paribhūtavasaḥ yasmin narāṇam na parābhavo ’sti sa vai svadeśas svajano ’pi tatreti // Tīṣyeṇa brāhmaṇena śrutam sa te(nopasaṃkrāntah)*

For the verse see SHT VII [forthcoming], No. 1601 a, R 1–2, where its first hemistich suits the metre: *śreyo narāṇam paradeśavāso.*

done me much good in so far as he has made over (to me) a portion of the property of the two (victorious opponents') properties, I (shall) give him this Śārikā as his wife." *He said to his wife:*⁷⁵ "My dear! Though I have done this king much good, *this king has not looked after me [us]. As on the other hand this brahmin Tīṣya has done me [us] much good in so far as he has made [is making] over (to me/us) a portion [one half] of the property of the two (victorious opponents') properties, (so) I [we] (shall) give him this Śārikā as his wife.*"

She said: "I (will) ask the brahmin youth Koṣṭhila. [*Why shall she be given to him?*]" *The two*⁷⁶ (of them) summoned (him) and said: "Son! Though we have done this king much good, this king has not looked after us. As on the other hand this brahmin Tīṣya has done us [32] much good in so far as he has made over (to us) a portion of the property of the two (victorious opponents') properties, we shall give him this Śārikā as his wife."

He said: "Father, Mother! If in such a manner one has made one's enemy one's friend, it is like this: He may deprive (one) of (one's) property, or (*he may*) even *bereave* (one) of (one's) *life* entirely (and) completely. If *he has deprived us of our property*, why shall we give him Śārikā as his wife? [*she must not be given him at all.*]" *The two* (of them) said: "Fool! What do you know? [*A fool you are! What will a fool know?*]" *Having disobeyed his words, they gave Śārikā to the brahmin Tīṣya as his wife. He took her as his wife [married her] with a great wealth of riches.*⁷⁷

The brahmin youth Koṣṭhila *thought:* "Whatever contempt was bestowed by them on me, *all that* has arisen from (my) *unlearnedness.*" *On the other hand,* he thought: "*What does (this) brahmin (youth) Tīṣya know?*" He thought: "He knows *Lokāyata* (philosophy)." He said: "*Sirs! Where is anyone knowing [known] Lokāyata (philosophy)?*" - "*In the southern region.*"

Having set out for the southern region for the sake of Lokāyata (philosophy), *he gradually came to the southern region and, having come there, he asked:* "Sirs! Are there any (people) knowing [*Who*⁷⁸ knows] Lokāyata

⁷⁵ Fol. (5) v6 differs widely and is much shorter at the end: *tiṣṭha tavaiva vādibhogo bhaviṣyātī sa na tiṣṭhate / tatas Tīṣyenōkta upādhyāyehaiva tiṣṭhāsyā karvāṭakasyopārdham tava bhavatu upārdham mameti / sa kathayaty evam astv iti / sa patnīm āmantrayate*

Understand *lois-spyod-dag-gi* at p. 31.11.

⁷⁶ Fol. (5) v7 differs slightly at the end: *anenānurakṣitāḥ api tu Tīṣyenāiva brāhmaṇeṇasmākaṃ prabhūtam upakṣtam vādibhogānām upārdham dadatā tad asya Śārikāṃ bhāryārtham anuprayacchāma iti · sā kathayati kasmād asya diyate · etāv a-*

⁷⁷ Fol. (5) v8 must have been much shorter at the beginning and differs slightly throughout: *jīvitād vyaparopayeta · vāyam anena bhogebhyaś cyāvitāḥ sarvathā na dātavyeti · tau kathayato mūrkhās tvaṃ kim jñāsyātīti / tābhyāṃ tasya vacanam avacanāṃ kṛtvā dattā · tena mahatā śrīsamudayena parinītā*

⁷⁸ Fol. (5) v9: *sarvaṃ tad alpaśrutam iti kṛtvā api tu kim ayaṃ Tīṣyo māṇavo jānīte lokāyatam / kutra bhavanto lokāyatam jñāyate dakṣiṇāpathe / so 'nupūrveṇa dakṣiṇāpatham anuprāpataḥ sa tatra gatvā pṛcchati / ko*

(philosophy)?” – “The Parivrājakas.” – He went to them and, *having come* (there), *said*: “*I wish to pay my respects to the feet of (you), sirs.*” – “*What for?*” – “*For studying [I want to study] Lokāyata (philosophy).*” [33] *They said*: “*We do not teach Lokāyata (philosophy) to a householder.*” *He said*: “*If (it is) like this,*”⁷⁹ *I (shall) go forth.*”

When they had caused him to go forth, he (thought): “*As long as I have not studied [Until I have studied] Lokāyata (philosophy), so long I shall not cut my nails*”, (and) he let his nails grow very long. *As his nails [nakhā] came to be very long [dīrgha], his name came to be Dīrghanakha Parivrājaka, Dīrghanakha Parivrājaka.*

When Śārikā too held a contest *with the brahmin Tiṣya*,⁸⁰ she was overcome by Tiṣya. When the brahmin Tiṣya diverted, enjoyed, (and) *amused himself* with Śārikā, *one being – living in his last existence, seeking the (right) conduct, having got hold of the essence of deliverance, having turned towards nirvāna, having turned away from the cycle (of rebirths), not striving for the fall and rebirth into all the (six) states of existence, (and) having his last body – fell for his part from another excellent group of gods*⁸¹ and entered the womb of Śārikā. ¶ The second sentence a cliché. Cf. Pravṛ. I, p. 14 sq. (Read *caritaiṣī* for *ca hitaiṣī* at Divy. p. 1. 18 sq.)

Śārikā dreamt in a dream: “*A man carrying a lamp in his hand, having split my side, entered (it), and I climbed the top of a high mountain, I went to the sky above, (and) a great multitude of beings paid homage to me.*” *Having dreamt (this), she said to the brahmin Tiṣya*: “*I have dreamt such and such*⁸² *a dream.*” ¶ The dream except for the beginning a cliché. Cf., e.g., SBV I, p. 40. 17–19.

[34] (Now it was) like this: The brahmin Tiṣya was himself an expert in the interpretation of dreams, to be sure, but *he said (also) to other brahmins teaching the interpretation of dreams*: “*If my brahmin wife has dreamt such and such a dream, what do you see (in this)?*” *They said*: “*Master! This dream is auspicious. In (the fact) that she said, ‘A man carrying a lamp in his hand, having split (my)*⁸³ *side, entered (it),’ we see (a sign) that a son will*

⁷⁹ Fol. (5) v10: *upasaṅkramya kathayati icchāmy ahaṃ yuṣmākaṃ pādaśusrūṣāṃ kartum / kasyārthāya / lokāyatam udgrahīṣyāmi / te kathayanti na vayam āgārikasya lokāyatam upadīśāmah sa kathayati yady evaṃ*

⁸⁰ Fol. (6) r1: *chetsyāmīti yāvan mayā lokāyatam udgrahītam bhavatīti / tasya dīrghadīrghānī nakhāni Dīrghanakhaḥ parivrājako Dīrghanakhaḥ parivrājaka iti saṃjñōdapādi / Śārikāpi Tiṣyena brāhmaṇena*

⁸¹ Fol. (6) r2: *paricārayati / anyataraś ca sattvaś caramabhavikāś caritaiṣī gṛhītamokṣagarbho ’ntarmukho nirvāṇe bahirmukhaḥ saṃsārād anarthikaḥ sarvabhavagaticyutyupapattiṣv antimadehadhārī anyatamasmat praṇītād devanikāyāc*

⁸² Fol. (6) r3: *puruṣaḥ kuṅṣim bhittvā praviṣṭo mahāśailaṃ parvatam adhirohāmi upari vihāyasā gacchāmi · mahājanakāyo me praṇāmaṃ karotīti / tayā Tiṣyasya brāhmaṇasya niveditam / idṛśaṃ cedṛśaṃ ca mayā*

⁸³ Fol. (6) r4: *tenānyeṣāṃ api svapnādhyāyapāthakānāṃ brāhmaṇānāṃ niveditam mama brāhmaṇyā idṛśāś (cedṛśāś) ca svapno dṛṣṭa iti · te kathayanty upādhyāya śobhanas svapno yat kathayati ulkāhasto me puruṣaḥ*

be born (to her) and that *he will overcome all his opponents after studying Indra's explanation for twice eight years. In (the fact) that she said, 'I climbed the top of a high mountain, I went to the sky above, (and) a great multitude of beings paid homage to me', we see (a sign) that he (will) go forth*⁸⁴ and become a Mahātman with his vows fulfilled."

When at (some) other time the brahmin *Tiṣya* held a contest with *Śārikā* [his brahmin wife], (then) he was overcome by *Śārikā* [her]. He thought: "If formerly I overcame her, what is the link-up that now I am overcome by her?"⁸⁵ (Again) he thought: "As for this (situation), there is no strength in her; (it is rather) like this: there is strength in the being who has entered her womb [a being has entered her womb, this strength is his]."

When eight or nine months had passed, she bore a boy of fine figure, nice to look at, handsome, bright, gold-coloured, with a parasol-like head,⁸⁶ long arms, a broad forehead, joined eyebrows, (and) a prominent nose. ¶ Cliché. Cf., e.g., Divy. p. 99. 16–19.

When she had borne, she said to the brahmin *Tiṣya*: "After you have brought this brahmin youth to his grandfather, he will fix his name."⁸⁷ [35] He brought him to (the boy's) grandfather, and the (grandfather) thought: "How shall the boy's name be fixed?" (Again) he thought: "As this brahmin youth is the son of the brahmin *Tiṣya*, the name of this brahmin youth shall be fixed as *Upatiṣya*", and fixed his name as *Upatiṣya*.

The brahmin *Tiṣya* said: "How has the grandfather fixed the name of this brahmin youth? He has fixed (it) as *Upatiṣya*."⁸⁸ He thought: "While the grandfather has fixed the name of this brahmin youth by borrowing (it) from (the boy's) father, I shall fix his name by borrowing (it) from his mother [as maternal]." (Again) he thought: "As this brahmin youth is the son of his mother *Śārikā*, I shall fix his name as *Śāriputra* [the name of this

⁸⁴ Fol. (6) r5: *vyākaraṇam adhītya sarvavādino nigṛhīyati / yat kathayati mahāśailaṃ parvatam adhirohāmy upari vihāyāsā gacchāmi mahājanakāyo me praṇāmaṃ karotīti pravrajīsyati*

For the beginning see Avś. II, p. 187. 1: *tena dvīr aṣṭavarṣeṇaindraṃ vyākaraṇam adhitāṃ sarvavādinaś ca nigṛhītāḥ.*

⁸⁵ Fol. (6) r6: *yāvad apareṇa samayena Tiṣyo brāhmanyā sārdaṃ vādaṃ karotīti tayāsa nigṛhyate · sa saṃlakṣayati / ko yogāḥ pūrvam aham enāṃ nigṛhṇāmi sāmpratam aham anayā nigṛhye iti*

⁸⁶ Fol. (6) r7 differs slightly in the construction of the cliché: *kukṣim avakrāntāḥ tasyaiṣo 'nubhāva iti · sā aṣṭānāṃ vā navānāṃ vā māśānāṃ atyayāt prasūtā / dārako jāto 'bhirūpo darśanīyāḥ prāsādiko gaurāḥ kanakavamaś chattrākāraśirāḥ*

"... After a lapse of eight or nine months she gave birth; a boy was born of fine figure ..." Read *jar-ba* (with wC) at p. 34. 22.

⁸⁷ Fol. (6) r8 differs widely, following the usual cliché: *jñātayasa saṃgamyā samāgamya vi-stareṇa jātau jātimahaṃ kṛtvā nāmadheyam vyavasthāpayitum ārabdhāḥ kiṃ bhavatu māṇavasya nāmeti / Tiṣyo brāhmaṇaḥ kathayati · āryakasya sakāśam bhavanto māṇavam upanā(mayantu)* "His relatives came together and met together, held an extensive birth-festival at his birth, and set about to fix a name (for him, asking): 'How shall the brahmin youth's name be (fixed)?' The brahmin *Tiṣya* said: 'Sirs, bring the brahmin youth to his grandfather!'"

⁸⁸ Fol. (6) r9 is slightly shorter: *nāmeti · sa saṃlakṣayaty ayaṃ māṇavaś Tiṣyasya brāhmaṇasya putro bhavatu māṇavasya Upatiṣya iti nāmeti Tiṣyo brāhmaṇaḥ kathayati · kidṛśam māṇavasyāryakeṇa nāma vyavasthāpitam Upatiṣya*

brahmin youth shall be Śāriputra]”, and he fixed his name as Śāriputra. (Thus) *some (people) there knew (him) as the brahmin youth Śāriputra, some*⁸⁹ *knew (him) as the brahmin youth Upaṭiṣya.*

The brahmin youth Upaṭiṣya was handed over to eight nurses: two nurses for holding (him) on their laps, two nurses for feeding (him) at their breasts, two nurses for clearing away his faeces, and two nurses for (serving him as) playmates. He was reared (and) brought up by the eight nurses *with milk, curds, (fresh) butter, melted butter, scum of (melted) butter, and other most excellent [thoroughly pure] kinds of food, and (thus) was brought [grew] up quickly like a lotus found in a pond.* ¶ Cliché. Cf., e.g., Divy. p. 441.21–26.

*When he had become grown up, then he thoroughly studied writing, mental, verbal, and manual arithmetic, subtraction[?], addition[?], calculation, exegesis, and recitation; then, (when he had gained mastery of writing,) he thoroughly studied the brahmins’*⁹⁰ *deportment, behaviour, purity, [36] and conduct, (their) taking ashes, taking the water-pot, and taking earth, (their) hand-gestures and hair-style, (their rules of) religious address and profane address, and the brahmins’ Vedas and Vedāṅgas, (the brahmins’, who are) versed in the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda and in a brahmin’s six duties: offering sacrifices, executing sacrifices, reading, teaching, giving, and taking; (thus) he became (a brahmin versed in the six duties and) able by his fire-like knowledge to let his own words shine (and) put the words of others in the shade.* ¶ Except for the final part of the last passage a cliché. Cf., e.g., Divy. p. 485.4–9; for the beginning in particular see MSV III, pp. 19.21–20.2.

*By his father he was taught all branches of knowledge,*⁹¹ *and after studying Indra’s explanation for twice eight years, he overcame all his opponents. When at (some) other time he read the Vedas together with his father, he said (as follows): “Father! What is the meaning of these words?” – “Son! I do not know either (what) the meaning of these words (is); (it is rather) like this: These mantra precepts were praised, preached, (and) formulated by the ancient seers,*⁹² *and they are preached and promulgated after (their model by) the brahmins (of) to-day too.”*

⁸⁹ Fol. (6) r 10 is again slightly shorter: *aham asya mātṛkaṃ nāmadheyam vyavasthāpayāmi ayaṃ mānavas Śārikāyāḥ putro bhavatu mānavasya Śāriputra iti nāmeti / tatra keci Chāriputro mānava iti saṃjānate kecid*

⁹⁰ Fol. (6) v 1 is much shorter and slightly different towards the end: *dadhnā navanītena sarpiṣā sarpirmanḍanānyaiś cottaptottaptair upakaraṇaviṣṣair āsur vardhate hradastham iva paṅkajam / sa yadā mahān saṃvṛttaḥ tadā lipyām upanyastaḥ sa lipyāḥ pāramgato brāhmaṇīkāyām*

⁹¹ Fol. (6) v 2 is somewhat shorter: *ṛttikāgrāhe omkāre bhonkāre ṛgvede yajurvede atharvavede sāmavede yajane yājane adhyayane adhyāpane dāne pratigrahe ṣaṭkarmanirato brāhmaṇas saṃvṛttaḥ sa pitṛā sarvavidyāsthānāni*

⁹² Fol. (6) v 3: *nigṛhītāḥ aparena samayena pitṛā sārddham adhyayanam kurvann evam āhātā ko ’sya bhāṣitasārthaḥ putra aham api na jāne ko ’sya bhāṣitasārtha ity apy tv evam etāni mantrapadāni pūrvakair ṣiḥbiḥ stutāni*

(He said:) “Father! Those mantra precepts praised, preached, (and) formulated by those ancient seers, which are preached and promulgated after (their model by) the brahmins (of) to-day, – do you think (that) there is no meaning (in them)? [not indeed are they meaningless!]”⁹³ – “(It is rather) like this: The meaning of these words is this, the meaning of those words is that.”

[37] *The brahmin Tiṣya felt great joy at heart and (he) thought: “What a son must do is just this, namely, he must fulfil his father’s obligations or he must attain greater excellence (in meditation than he); (in the present case) this brahmin youth has attained greater excellence (in meditation)⁹⁴ than I.” He also felt great joy at heart about those five hundred brahmin youths (whom) he had taught the brahmins’ mantras, and gave (them) up to him.*

The brahmin youth Upaṭiṣya (in turn) taught [set about to teach] as many as five hundred brahmin youths the brahmins’ mantras; he shortened the Vedas which are very long,⁹⁵ (and) he lengthened the Vedas which are very short: having taken away (in accordance with) verses and syllables and having added in (accordance with) meaning and etymology. ¶ For the last four paragraphs see Prav. I, p. 17.

[39] Vinayavastu. Second book. *In the village (of) Kāṣṭhavāta(ka) there lived a brahmin (and) purohita named Potalaka [Maudgalya], (who was) wealthy, of great riches, of high income, of wide and large property, furnished with riches (as ample as those) of Vaiśravaṇa,⁹⁶ (and) vying with Vaiśravaṇa in riches. He took a wife from an equal family, and he diverted, enjoyed, (and) amused himself with her. After he had diverted, enjoyed, (and) amused himself (with her), neither a son nor a daughter was (born) to him. Being without a son but wishing a son, he supplicated Śiva, Varuṇa, Kubera, Śakra, Brahman, etc.; he also supplicated other most excellent deities such as deities of parks, deities of groves, deities of quadruple cross-ways, deities of triple cross-ways, deities (worthy of) receiving oblations, deities born together, deities consistent with the Law, and (deities) resorted to constantly.⁹⁷ ¶ Cliché. Cf., e.g., Avś. I, pp. 13.6–9 and 14.3–6.*

⁹³ Fol. (6) v4: *anubhāṣante ‘pi / sa kathayati na khalu tāta nirarthakāny etāni mantrapadāni pūrvakair ṛṣibhiḥ stutāni gītāni samāyuktāni yāny etarhi brāhmaṇā anugāyante ‘py anubhāṣante ‘pi.*

⁹⁴ Fol. (6) v5: *brāhmaṇa āttamanāttamanā samvṛttāḥ sa saṃlakṣayaty etāvāt putreṇa karaṇīyam yad uta paitṛkī vā dhurā unnāmayitavyā uttaro vā viśeṣo ‘dhigantavyaḥ tad anena māṇave-nottaro viśeṣo*

Read *sīam ‘am ci / ‘di-ltar* at p. 36.23; see p. 43.23.

⁹⁵ Fol. (6) v6: *brāhmaṇakān mantrān vācayati · tenāttamanasā tasyaiva tāni dattāny Upaṭiṣyo ‘pi māṇavaḥ pañcamātrāṇi māṇavaśatāni brāhmaṇakān mantrān vācayitum ārabdhāḥ tena ye dīrghā vedās te hrasvā*

⁹⁶ Fol. (6) v7: *hāpayivā arthato niruktitaś ca sthāpitāḥ Kāṣṭhavāta-grāmake Maudgalyo nāma purohitāḥ prativasaty āḍhyo mahādhanō mahābhogo vistīrṇavisālaparigraho Vaiśravaṇa-dhanasamudīto*

⁹⁷ Fol. (6) v8–9 differ slightly in construction: *sārdhaṃ kṛḍati ramate paricārayati tasya kṛḍato ramamāṇasya paricārayato na putro na duhitā / so ‘putraḥ putrābhinandi Śiva-Varuṇa-*

(*Though*) there is the following popular saying in the world: “By reason of supplicating these (deities) sons and daughters are born”, yet this is not so. If it were like that,⁹⁸ every single (man) would have a thousand sons just as, for instance, a Cakravartin king. [40] (It is rather) like this: *Because of the presence of the three conditions sons and daughters are born.* If (you) ask, “Which (are) these three?” [“Of which three?”] – *Father and mother meet in passion, the mother (is healthy and) has just had her menstrual period at the time (of sexual union), and a Gandharva close by is willing to enter (her).* Because of the presence of *these three*⁹⁹ conditions sons and daughters are born. ¶ Cliché. Cf., e.g., Avs. I, pp. 13. 12–14.2.

Postscript

This booklet is the second of a planned four publications dedicated to the philological treatment of the Sanskrit remains of the Pravrajyāvastu, the first section of the Vinayavastu of the Mūlasarvāstivādins, and which form part of a research project on the Gilgit find started by the Buddhist Commission of the Göttingen Academy of Sciences. It is the product of a series of academic classes held at Göttingen University during the winter terms 1983/84 to 1987/88, with C. VOGEL as professor and K. WILLE as a post-graduate student.

After finishing the typescript of the work in hand, the undersigned came to know of an article by HISASHI MATSUMURA headed “Preamble to the Anavataptaḡāthā” and published in Bukkyō Kenkyū (Buddhist Studies) 18, 1989, pp. 125–160. In this article Dr. MATSUMURA attacks, amongst other things, the technique of a consolidated translation developed in their earlier work and adopted in the present one as well. He writes, “The translation provided in the above work is basically made from the Tibetan version, but in the places where the Sanskrit text is transmitted in the fragments, are also embedded the translations from the Sanskrit fragments. This procedure results in producing neither a translation of the Tibetan version nor that of the Sanskrit original, but a newly composed contaminated text which lacks homogeneity. If the aim is to indicate the place of the Sanskrit fragments only, there is no need to compose a contaminated text ...” (p. 155, n. 31). Unfortunately Dr. MATSUMURA neglects to mention the scrupulous use of square brackets, italics, and footnotes, explained in the preliminary remark to the translation, by means of which all deviations of the Sanskrit text from the Tibetan version have painstakingly been recorded so as never to efface the borderline between the two of them; and he couches in a conditional clause what has been pointed out emphatically as the sole purpose of the procedure, namely, “to place the fragments into their proper context”. No conscientious reader who has understood the system, and no textual critic who is sure of his terminology, would seriously claim in such circum-

Kubera-Śakra-Brahmādīn anyāṃś ca devatāvīśeṣān āyācate ·

balipratigrāhikā devatāḥ sahaajāḥ sahadhārmikā nityānubaddhā api devatā āyācate ·

“... Being without a son (but) wishing a son, he supplicated Śiva, Varuṇa, Kubera, Śakra, Brahman, etc. and other most excellent deities; (in fact,) he supplicated (deities of parks) ...”

⁹⁸ Fol. (6) v 9 (contd.): *asti caiṣa loke pravādaḥ yadāyācanahetoḥ putrā jāyante duhitaras ceta tac ca naivam / yady evam abhaviṣyad*

⁹⁹ Fol. (6) v 10: *sthānānām saṃmukhībhāvāt putrā jāyante duhitaras ca / katameṣāṃ trayāṇām / mātāpitarau raktau bhavatas saṃnipatitau mātā ca kalyā bhavati ritumatī gandharvas ca pratyupaṣṭhito bhavati eṣāṃ trayāṇām*

Skr. *kalya* seems to have been confused with *kālyā* by the translators; see *kālyā* “a cow to be impregnated” in Ak. II 9.70 a.

stances that he had a contamination before him. Dr. MATSUMURA is of course quite at liberty to choose whatever technique he deems appropriate to editing and translating fragmentary texts. But the undersigned for their part see no reason on the strength of over-simplified statements and inconclusive arguments to change or modify the principles followed in their work, which tries to offer a faithful rendering both of the Tibetan version and of the original Sanskrit as far as preserved. Nor do they feel the need of dealing here with Dr. MATSUMURA's further expatiations on methodological problems and on to-day's worth or unworth of PAUL MAAS's concept of textual criticism, which have no bearing on the question at issue.

Special thanks are due to the National Archives of India, New Delhi, for providing micro-film copies of the manuscript leaves edited here; to Prof. H. BECHERT and the Göttingen Academy of Sciences for including this treatise in the Supplements to the Sanskrit Dictionary of Buddhist Texts from the Turfan Finds; and to Dr. H. EIMER, Bonn, for his assistance in proof-reading.

Göttingen, *May* 11, 1989

CLAUS VOGEL
KLAUS WILLE

Sonderdruck aus

Sanskrit-Wörterbuch der buddhistischen Texte
aus den Turfan-Funden · *Beiheft 6*

Sanskrit-Texte aus dem
buddhistischen Kanon:
Neuentdeckungen
und Neueditionen III

Bearbeitet von

Gregory Bongard-Levin,

Daniel Boucher, Fumio Enomoto,

Takamichi Fukita, Hisashi Matsumura,

Claus Vogel, Klaus Wille

Vandenhoeck & Ruprecht in Göttingen · 1996

The Final Leaves
of the Pravrajyāvastu Portion
of the Vinayavastu Manuscript
Found Near Gilgit

Part 1
Saṃgharakṣitāvadāna

Edited by

VOLKBERT NÄTHER

Revised and Translated by

CLAUS VOGEL
and
KLAUS WILLE

Bibliography

- BACOT, JACQUES: Jacques Bacot. *Grammaire du tibétain littéraire*. Paris: Libr. d'Amérique et d'Orient 1946.
- BROUGH, JOHN: "Thus Have I Heard ...". *BSOAS* 13, 1949-51, pp. 416-426.
- BURNOUF, EUGÈNE: *Introduction à l'histoire du Bouddhisme indien*. Par E(ugène) Burnouf. 2. éd. Paris: Maisonneuve 1876 (Bibliothèque Orientale. Vol. 3).
- CHOS-GRAGS: dGe-bśes Chos-kyi-grags-pas brtsams-pa'i *brDa-dag min-tshig gsal-ba* bźugs-so. Pe-cin-du: Mi-rigs dpe-skrun khañ 1957.
- EIMER, HELMUT: *Rab tu 'byun ba'i gzi. Die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*. Nach Vorarbeiten von Frank-Richard Hamm u. weiteren Materialien hrsg. durch Helmut Eimer. T. 1.2. Wiesbaden: Harrassowitz 1983 (Asiatische Forschungen. Bd. 82).
- FUKITA, TAKAMICHI: 'Bonbun "Daihonyō" engisetsu no fukugen ni tsuite' ("On a restoration of the Prāṭīyasamutpāda in the Mahāvādānasūtra"). *BSK* 24, 1982, pp. 26-43.
- GALLOWAY, BRIAN: "Thus Have I Heard: At One Time ...". *IJF* 34, 1991, pp. 87-104.
- GÓMEZ, LUIS OSCAR: *Studies in the literature of the Great Vehicle. Three Mahāyāna Buddhist texts*. Ed. by Luis O[scar] Gómez and Jonathan A[lan] Silk. Ann Arbor: Univ. of Mich. 1989 (Michigan Studies in Buddhist Literature. No. 1).
- HAMM, FRANK RICHARD: 'Die tibetische Überlieferung zweier Udānavarga-Verse'. *ZAS* 4, 1970, pp. 17-27.
- HANNAH, HERBERT BRUCE: *A Grammar of the Tibetan language literary and colloquial*. By Herbert Bruce Hannah. Calcutta 1912: Baptist Mission Pr.
- HARRISON, PAUL: *The Samādhi of Direct Encounter with the Buddhas of the Present. An annotated English translation of the Tibetan version of the Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra with several appendices relating to the history of the text*. Paul Harrison. Tokyo: International Inst. for Buddhist Studies 1990 (Studia Philologica Buddhica. Monograph Series. 5).
- HINÜBER, OSKAR VON: 'Die Erforschung der Gilgit-Handschriften (Funde buddhistischer Sanskrit-Handschriften, I)'. *NAWG* 1979, pp. 327-360.
- : *The oldest Pāli Manuscript. Four folios of the Vinaya-piṭaka from the National Archives, Kathmandu (Untersuchungen zur Sprachgeschichte und Handschriftenkunde des Pāli II)*, von Oskar v. Hinüber. Mainz: Akad. d. Wiss. u. d. Lit. (1991) (Akademie der Wissenschaften und der Literatur. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Jg. 1991, Nr. 6).
- : *Studien zur Kasussyntax des Pāli, besonders des Vinaya-Piṭaka*. Von Oskar von Hinüber. München: Kitzinger in Komm. 1968 (Münchener Studien zur Sprachwissenschaft. Beihefte, N.F., 2).
- HU-VON HINÜBER, HAIYAN: *Das Pośadhavastu. Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins*. Aufgrund des Sanskrit-Textes der Gilgit-Handschrift und der tibetischen Version sowie unter Berücksichtigung der Sanskrit-Fragmente des Pośadhavastu aus zentralasiatischen Handschriftenfunden hrsg., mit d. Parallelversionen verglichen, übers. u. kommentiert. Reinbek: Wezler 1994 (Studien zur Indologie und Iranistik. Monographie 13). - Göttingen, Ph. D. thesis of 23 February 1987.
- JÄSCHKE, HEINRICH AUGUST: *A Tibetan-English Dictionary with special reference to the prevailing dialects. To which is added an English-Tibetan vocabulary*. By H[einrich] A[ugust] Jäschke. London: Trübner 1881. - Quoted as JÄSCHKE, *TED*.
- KAJIYAMA, YUICHI: "Thus Spoke the Blessed One ...". In: *Prajñāpāramitā and related systems: Studies in honor of Edward Conze*. Ed. by Lewis Lancaster ... (Berkeley: Univ. of Calif.) 1977 (Berkeley Buddhist Studies Series. 1). *Ib.*, pp. 93-99.
- LÉVI, SYLVAIN: 'Note sur des manuscrits sanscrits provenant de Bamiyan (Afghanistan), et de Gilgit (Cachemire)'. *JA* 220, 1932, pp. 1-45.

- MITRA, RĀJENDRALĀLA: *The Sanskrit Buddhist Literature of Nepal*. By Rājendralāla Mitra. Calcutta: Asiatic Soc. of Bengal 1882.
- NÄTHER, VOLKBERT: *Das Gilgit-Fragment Or. 11878A im Britischen Museum zu London*. Hrsg., mit d. Tibetischen verglichen u. übers. Marburg 1975: Mauersberger. – Marburg, Ph.D. thesis of 17 April 1975.
- NORMAN, KENNETH ROY: *JRAS* 1993, pp. 281–284.
- OKAMOTO, YOSHIYUKI: 'Bon-go butten no bōtō no kanyōku "evaṃ mayā śrutam ekasmin samaye" to, sono Kan-yaku oyobi Chibetto-go yakubun ni tsuite' ("On the idiom of the opening of Sanskrit Buddhist sūtras – 'evaṃ mayā śrutam ekasmin samaye' – and its Chinese and Tibetan translation"). *TK* 20, 1985, pp. 21–28.
- PANGLUNG, JAMPA LOSANG: *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya analysiert auf Grund der tibetischen Übersetzung*. Jampa Losang Panglung. Tokyo: Reiyukai Libr. 1981 (Studia Philologica Buddhica. Monograph Series. 3).
- SAMTANI, NARAYAN HEMANDAS: 'The opening of the Buddhist sūtras'. *Bharati* 8, pt. 2, 1964–65, pp. 47–63.
- SANDER, LORE: 'Einige neue Aspekte zur Entwicklung der Brāhmī in Gilgit und Bamiyan (ca. 2.–7. Jh. n. Chr.)'. In: *Sprachen des Buddhismus in Zentralasien. Vorträge des Hamburger Symposiums vom 2. Juli bis 5. Juli 1981*, hrsg. von Klaus Röhrborn u. Wolfgang Veenker. Wiesbaden: Harrassowitz in Komm. 1983 (Veröffentlichungen der Societas Uralo-Altaica. Bd. 16). *Ib.*, pp. 113–124.
- : *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*. Von Lore Sander. Mit 40 Alphabettaf. Wiesbaden: Steiner 1968 (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 8).
- : 'Remarks on the formal Brāhmī of Gilgit, Bāmiyān, and Khotan, with an appendix of selected inscriptions from Thor North (Pakistan)'. In: *Rock Inscriptions in the Indus Valley*, ed. by Karl Jettmar in collab. with . . . Mainz: von Zabern 1989 (Antiquities of Northern Pakistan. Reports and Studies. Vol. 1). *Ib.*, pp. 107–130 with pl. 56–57, 63, 196–207, and 209–215.
- SCHMITHAUSEN, LAMBERT: 'Zu den Rezensionen des Udānavargaḥ'. *WZKS* 14, 1970, pp. 47–124.
- SCHOPEN, GREGORY: *The Bhaiṣajyaguru-Sūtra and the Buddhism of Gilgit*. – Canberra, unpubl. Ph. D. thesis of 1978.
- SILK, JONATHAN ALAN: 'A note on the opening formula of Buddhist sūtras'. *JIAS* 12, 1989, No. 1, pp. 158–163.
- SIMSON, GEORG VON: *Zur Diktion einiger Lehrtexte des buddhistischen Sanskritkanons*. Von Georg von Simson. München: Kitzinger in Komm. 1965 (Münchener Studien zur Sprachwissenschaft. Beih. H).
- SPEYER, JACOB SAMUEL: 'Critical remarks on the text of the Divyāvādāna'. *WZKM* 16, 1902, pp. 103–130, 340–361.
- TATZ, MARK: 'Brief communication'. *IJ* 36, 1993, pp. 335–336.
- TUCCI, GIUSEPPE: Giuseppe Tucci. *Tibetan painted Scrolls*. (1.2. [With] Plates.) Roma: Libr. dello stato 1949.
- VETTER, TILMANN: 'Compounds in the prologue of the Pañcaviṃśatisāhasrikā'. *WZKS* 37, 1993, pp. 45–92.
- WARE, JAMES ROLAND: 'The preamble to the Saṃgharakṣitāvādāna'. *HJAS* 3; 1938, pp. 47–67.
- WAYMAN, ALEX: (Śrī-Mālā-sūtra, Engl.) *The Lion's Roar of Queen Śrīmālā. A Buddhist scripture on the Tathāgatagarbha theory*. Transl., with introd. and notes by Alex Wayman and Hideko Wayman. New York and London: Columbia Univ. Pr. 1974 (Translations from the Oriental Classics. [27]).
- WHITNEY, WILLIAM DWIGHT: *A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana*. By William Dwight Whitney. 2nd, rev. and extended ed. Leipzig: Breitkopf & Härtel 1889 (Bibliothek indogermanischer Grammatiken. Bd. 2).
- WILLE, KLAUS: *Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin*. Von Klaus Wille. Stuttgart: Steiner 1990 (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 30).

Abbreviations

Avś.	Avadānaśataka (SPEYER, St.-Petersbourg, 1906-09)
Bhar.	gSos-pa'i lan or Bharatae responsa (SCHIEFNER, Petropoli, 1875)
Divy.	Divyāvādāna (COWELL + NEIL, Cambridge, 1886)
Lañkāv.	Lañkāvatārasūtra (NANJIO, Kyoto, 1923)
Mvu.	Mahāvastu (SENART, Paris, 1882-97)
Mvy.	Mahāvvyutpatti (SAKAKI, Kyōto, 1916-25)
NidSa.	Nidānasamṃyukta (TRIPĀTHĪ, Berlin, 1962)
Poṣ-v.	Pośadhavastu (HU-VON HINÜBER, Reinbek, 1994)
Pravr.(Tib.)	Pravrajyāvastu (EIMER, Wiesbaden, 1983)
Śay-v.	Śayanāsanavastu (GNOLI, Roma, 1978)
Śikṣ	Śikṣāsamuccaya (BENDALL, St.-Petersbourg, 1897-1902)
Sn.	Suttanipāta (ANDERSEN + SMITH, London, 1913)
Suv.(Tib.)	Suvarṇaprabhāsottamasūtra (NOBEL, Leiden-Stuttgart, 1944-50)
Udr.	Udrāyaṇāvādāna (NOBEL, Wiesbaden, 1955)
Uv.	Udānavarga (BERNHARD, Göttingen, 1965-68)
Uv.(Tib.)(Z)	Udānavarga (ZONGTSE, Göttingen, 1990)

Sigla

AIG	Altindische Grammatik (WACKERNAGEL + DEBRUNNER + HAUSCHILD, Göttingen, 1896-1964)
BHSD	Buddhist Hybrid Sanskrit Dictionary (EDGERTON, New Haven, 1953)
BHSG	Buddhist Hybrid Sanskrit Grammar (EDGERTON, New Haven, 1953)
BSK	Bukkyō Shigaku Kenkyū
BSOAS	Bulletin of the School of Oriental and African Studies
CPD	Critical Pāli Dictionary (TRENCKNER <i>et al.</i> , Copenhagen, 1924ff.)
CPS	Catuṣpariśatsūtra (WALDSCHMIDT, Berlin, 1952-62)
GBM	Gilgit Buddhist Manuscripts (RAGHU VIRA and LOKESH CHANDRA, New Delhi, 1959-74)
HJAS	Harvard Journal of Asiatic Studies
IJ	Indo-Iranian Journal
JA	Journal Asiatique
JIAS	Journal of the International Association of Buddhist Studies
JRAS	Journal of the Royal Asiatic Society
KP	Kāśyapaparivarta (VON STAËL-HOLSTEIN, Shanghai, 1926)
KST	Kleinere Sanskrit-Texte (LÜDERS, Leipzig, 1911-39)
MSV(B)	Mūlasarvāstivādinaya (BAGCHI, Darbhanga, 1967-70)
MSV(D)	Mūlasarvāstivādinaya (DUTT, Srinagar-Calcutta, 1942-50)
MW	Sanskrit-English Dictionary (MONIER-WILLIAMS, Oxford, 1899)
NAWG	Nachrichten der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse
PTSD	Pāli Text Society's Pāli-English Dictionary (RHYS DAVIDS and STEDE, London, 1921-25)
SBV	Samghabhedavastu (GNOLI, Roma, 1977-78)
SHT	Sanskriethandschriften aus den Turfanfunden (WALDSCHMIDT <i>et al.</i> , Wiesbaden-Stuttgart, 1965 ff.)
SN	Samyuttanikāya (FEER and RHYS DAVIDS, London, 1884-1904)

SWTF	Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden (WALDSCHMIDT <i>et al.</i> , Göttingen, 1973ff.)
T	Taishō Shinshū Daizōkyō or Taishō Issaikyō (TAKAKUSU + WATANABE, Tōkyō, 1924–29)
TK	Tōyōgaku Kenkyū
TT	Tibetan Tripitaka (SUZUKI, Tokyo-Kyoto, 1955–61)
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
WZKS	Wiener Zeitschrift für die Kunde Südasiens und Archiv für indische Philosophie
ZAS	Zentralasiatische Studien

Introduction

1. The text presented here in a revised edition and accompanied with an English translation was first made known by V. NÄTHER in 1975¹. It belongs to the Pravrajyāvastu section of the Mūlasarvāstivāda Vinayavastu, and is contained in folios 43 to 48 of the manuscript of that work discovered at Naupur near Gilgit in 1931². Together with folios 49 to 53 of the same codex, embracing the conclusion of the Pravrajyāvastu and the beginning of the Poṣadhavastu sections, these leaves were immediately entrusted for inspection to Sir A. STEIN and committed by him to L. D. BARNETT, the librarian of the British Museum, who in turn forwarded them for treatment to S. LÉVI. After the latter's publication in 1932 of folios 49v3 to 53v10³, they remained untraceable until 1949 when, along with some photographs of the Stein Collection, they were delivered anew to the British Museum and deposited there under the shelf-mark Or. 11878A⁴. Since the leaves were not available when he was preparing his edition of the Vinayavastu, N. DUTT resorted by way of a stopgap to reprinting – with some changes and transpositions – the abridged Divyāvadāna parallel and LÉVI's specimen respectively⁵; so did, relying on him, S. BAGCHI⁶. After RAGHU VIRA had obtained a microfilm of them as early as the mid-1950's⁷, they were ultimately included in the ten-volume facsimile reproduction of the New Delhi Collection⁸.

2. The subject-matter of the following pages is what passes in Divyāvadāna XXIII and Avadānakalpalatā LXVII under the title of Saṃgharakṣitāvadāna, that is, the legend of a merchant's son named Saṃgharakṣita, who, after entering the Buddhist congregation, happened to get into the submarine world of serpent-demons and, back on earth, to reach various places of recompense⁹. It is meant to illustrate the precept that a monk shall not teach

¹ *Gilgit-Fragment*, pp. 21–40 (Sanskrit text) and 59–82 (German rendering).

² On the history of the Gilgit finds see O. VON HINÜBER, *NAWG* 1979, p. 329 *sqq.*, and – with special reference to the Vinayavastu manuscript – K. WILLE, *Überlieferung*, ch. 3.

³ *JA* 220, 1932, p. 26 *sqq.*, with facsimiles of fol. 51v and the left third of fol. 53v.

⁴ According to a letter from the Librarian.

⁵ *MSV(D)* IV, pp. 27–51 (~ *Divy.* XXIII, XXV, XXIV) and pp. 52–73, top.

⁶ *MSV(B)* II, pp. 86.13–99.7 and pp. 99.8–109.8.

⁷ Two sets of prints made from this film were found among the papers of the late J. NOBEL, who had been asked to undertake a Sanskrit reconstruction of the entire Pravrajyāvastu for the Śatapiṭaka project of the International Academy of Indian Culture in New Delhi; they are now kept in the Indological Institute of Marburg University. A second microfilm is owned by the Institute for Indian and Buddhist Studies of Göttingen University (shelf-mark: Xb 504).

⁸ *GBM* VI, Nos. 686–707.

⁹ For a summary of its contents see R. MITRA, *Literature*, p. 64 *sq.*; G. TUCCI, *Scrolls*, II, p. 506 *sqq.*; J. L. PANGLUNG, *Erzählstoffe*, p. 8 *sq.*

the Law without request¹⁰, which was violated in this case inasmuch as Saṃgharakṣita was deemed to have been kidnapped by the serpent-demons for the purpose of preaching¹¹. The said precept was formulated by the Buddha in the context of another legend, the so-called Nāgakumārāvadāna, which treats of a serpent-demon having turned monk¹² and makes up, as it were, the frame story of the Saṃgharakṣitāvadāna, with the tale of the present preceding and that of the past succeeding it. The aim of this superordinate Avadāna is to exemplify the maxim that a so-called phantom creature – an animal able to transform itself into a human being – must be removed from the congregation¹³.

The whole former part of the Nāgakumārāvadāna and roughly the first quarter of the Saṃgharakṣitāvadāna have been lost in the original Sanskrit; they are, however, still extant in a Tibetan translation of the Vinayavastu dating from the latter half of the eighth century¹⁴ and handed down in the Kanjur division of the Lamaist canon¹⁵.

The gap at the outset of the Saṃgharakṣitāvadāna may be filled in a measure by means of the Divyāvadāna, the celebrated Mūlasarvāstivāda-oriented compilation of Buddhist legends probably dating from the third century, chapters XXIII and XXV of which are a shortened version of the same Avadāna but in a form subsequently vitiated by errors and alterations¹⁶. Owing to a mistake by its compiler, the Divyāvadāna also gives the final portion of the tale of the present relative to the Nāgakumārāvadāna, which is hardly comprehensible by itself and hence caused many a difficulty of interpretation and classification¹⁷.

¹⁰ Cf. *Divy*. p. 329.23: *na bhikṣuṇānadhīṣṭena dharmo deśayitavyaḥ*.

¹¹ Cf. H. EIMER, *Rab tu 'byuñ ba'i gzi*, I, p. 30.

¹² For a brief argument see J. L. PANGLUNG, *Erzählstoffe*, p. 8, and H. EIMER, *Rab tu 'byuñ ba'i gzi*, I, p. 30.

¹³ Cf. *Pravṛ*. (Tib.) II, p. 251.4–7: *dge-sloñ-dag gañ-zag sprul-pa ni chos-'dul-ba 'di-la mi skye-ba'i chos-can yin-pas | dge-sloñ-dag khyed-kyis gañ-zag sprul-pa chos-'dul-ba 'di-las bññil-bar bya'o ll* “Monks, as a phantom creature is possessed of the nature of not developing in this Law and Discipline, you, monks, shall expel a phantom creature from this Law and Discipline.”

¹⁴ One of the revisors mentioned in the colophon is dPal-brtsegs of sKa, who flourished under King Khri-sroñ lde'u-btsan (755–797). Cf. G. TUCCI, *Scrolls*, II, p. 680, n. 41.

¹⁵ Its Pravrajyāvastu portion has been critically edited by H. EIMER, Wiesbaden, 1983; the Nāgakumārāvadāna is found at pp. 247.17–260.22 and 302.1–306.25, the Saṃgharakṣitāvadāna at pp. 260.23–301.27. The first part of the Nāgakumārāvadāna was previously edited and put into English by J. R. WARE, *HJAS* 3, 1938, p. 51 sqq. A Sanskrit fragment of it has just been traced by K. WILLE among the published Turfan finds (*SHT* V, No. 1030, with wrong order of obverse and reverse); it corresponds to EIMER, pp. 250.11–252.7, and WARE, pp. 55–57.

¹⁶ Translated from two Paris manuscripts (COWELL-NEIL's sigla D and E) and compared with the Narthang Kanjur by E. BURNOUF, *Introduction*, pp. 280–299. A Gilgit fragment of the Saṃgharakṣitāvadāna probably originating from the Divyāvadāna version (pp. 336.23–339.6) has been transliterated by S. LÉVI, *JA* 220, 1932, p. 18 sq. (with facsimile of reverse); see K. WILLE, *Überlieferung*, p. 133.

¹⁷ A tentative rendering of this passage, based on a metaphor by L. FEER of its Tibetan pendant in the Narthang Kanjur, is found at *Divy*. p. 707 sq. In this rendering the vocative *Nan-dopananda* has been interpreted either to relate to a certain Upananda, who, according to the

There are at least two canonical translations of the Saṃgharakṣitāvādāna in the Chinese Tripiṭaka. One introduces the fourth fascicle of the 出家事 Ch'u-chia shih¹⁸; done between 703 and 710 by I-ching, it sets in with the five hundred merchants sailing back to the sea-shore after Saṃgharakṣita's reappearance from the realm of serpent-demons¹⁹. The other is a separate sūtra from the time of the Eastern Chin dynasty (317–419) bearing the title 因緣僧護經 Yin-yüan Sêng-hu ching²⁰; it opens with a résumé of the tale of the present of the Nāgākumārāvādāna²¹ and has the Saṃgharakṣitāvādāna proper start with the five hundred merchants making up their minds to go on a business voyage, and to ask Saṃgharakṣita to keep them company and teach them the Law²². The latter version, without the 'preamble', has been quoted almost in full by Tao-shih (d. 683) towards the close of fascicle 92 of his 法苑珠林 Fa yüan chu lin²³.

3. The language of the Saṃgharakṣitāvādāna is proved to be a moderate type of Buddhist 'hybrid' Sanskrit by the following characteristics of grammar:

(1) EUPHONY

- (1) Non-application of sandhi rules outside pause: frequent.
- (2) Secondary sandhi: *mānyābhivādyāś ca* 47 r8²⁴.
- (3) Use of *a* for *as* before *r*: *hamsarāja riddhyā* 46v10.
- (4) Use of *ṛ* for *ri*: *upaniśṛtya* 46v7, 47v2; *apṛyam* 48r1²⁵.
- (5) Generalization of final *o* for *as* etc.: *pravēśito* | 43v8; (*a*)*vasthito* | 43v10; (*e*)*ko ṛṣir* 44r9.
- (6) Gemination of initial *ch* after final *e*: *madhye cchinna-* 44r7, 47r9, 48r1, 48r2.
- (7) Use of *ch* for *ś* after final *k*: *vaṇikchatāni* 46v10, 48v2²⁶.

previous narrative, had directed the Ṣaḍvārgika monks to the magic monastery created by the metamorphic serpent-demon, or to denote an exclamation of sorrow (p. 682a: "Gemini!"; *MW* p. 526c: "alas! woe is me!"). This view is untenable to-day; for the editors simply were not aware of the fact that the Ṣaḍvārgika monks themselves include two members named Nanda and Upa-nanda (*Mvy.* 9471 sq.), and that these of course are addressed here as spokesmen of their group (thus J. R. WARE, *HJAS* 3, 1938, p. 60, n. 22; *BHSD* p. 290b s.v. *Nandopananda*). The mention at *MSV(D)* I, p. 95.4, of a serpent-demon king named Nandopananda is irrelevant to the matter in hand, no such king being referred to anywhere else in the Nāgākumārāvādāna.

¹⁸ T, vol. 23, No. 1444, pp. 1035b11–1037c23.

¹⁹ Cf. *Divy.* p. 334.13 and *Pravr.* (Tib.) II, p. 269.24 (~ below, p. 272).

²⁰ T, vol. 17, No. 749, pp. 565c1–572b14.

²¹ Turned into English by J. R. WARE, *HJAS* 3, 1938, p. 49 sqq.

²² Cf. *Divy.* p. 331.8 and *Pravr.* (Tib.) II, p. 263.4 (~ below, p. 269).

²³ T, vol. 53, No. 2122, pp. 964c12–969c28.

²⁴ Not a descriptive compound, as appears from the parallel *mānyo 'bhivādyāś ca* at fol. 46v9.

²⁵ By emendation; MS. *apyayam*, which hardly differs graphically.

²⁶ Cf. W. D. WHITNEY, *Grammar*, § 203a; *AIG* I, § 278a.

- (8) Loss of Anusvāra²⁷: *ya(m)* 43r6; *avitīrnakā(m)kṣam* 44v6; *upādāna(m)* 45r1; *śobhana(m)* 46v1; *paṃcānuśamsā(m)* 46v2; *yā(m)s* 47v3, 47v4, 47v10.
- (9) Use of *ri* for *ṛ*: *triṣita* 43r1, 43v9; *triṣṇ(ā)* 45r2; *riddha* 46r4; *riddhi* 46r10 (2×), 46v5, 46v9, 46v10.
- (10) Loss of Visarga²⁸: *sambhāṣita(h)* 43r9; *upapannā(h)* 43v5; *bhavanta(h)* 44r10; *rātryā(h)* 44v1; *riddhyabhisamṣkāra(h)* 46r10; *ābhāṣita(h)* 47r5; *evaṃvidhā(h)* 47r9; *hīnadīnavadanā(h)* 47v6; *khale(h)* 47v7, 47v8; *uktā(h)* 48r1.
- (11) Use of Jihvāmūliya for Visarga before surd guttural mute: sporadic.
- (12) Use of Upadhmāniya for Visarga before surd labial mute: sporadic.
- (13) Use of sibilant for Visarga before sibilant: frequent outside pause.²⁹

(II) ACCIDENCE

- (14) *a*-stem with nom.pl.m. in *-a*: *prasāntendriya* 47r6³⁰.
- (15) *u*-stem with nom.pl.m. in *-aḥ*: *saptāhāvaropitakeśaśmaśruḥ* 47r5; *raj(j)vas* 47v4.
- (16) *nt*-stem with gen.sg.m. in *-nta(h)*: *anuprāpnuvanta(h)* 46v3.
- (17) *nt*-stem with acc.pl.m. in *-ntaḥ*: *gacchantah* 44r7; *āgacchantah* 47r9.
- (18) Use of *me* as instr. of *mad*: *adhigato me ... mārgaḥ* 45v10, 46r4 (Tib. *nias ... lam ... rñed-do*, pp. 287.2–4 and 288.5–7).
- (19) Use of *te* as instr. of *tvad*: *bhayabhairavasahiṣṇunā te bhavitavyam* 44v4; *asti upādhyāyena kaścit te guṇagaṇo dhigata(h)* 48r9.
- (20) Use of *vas* as instr. of *yuṣmad*: *evaṃ vo ... śikṣitavyam* 48v4.
- (21) Use of *yam* as nom.acc.sg.n. of *yad*: *ya(m)* 43r6³¹.
- (22) Thematic present stem of third-class verb: *dadasva* 47v7.
- (23) Future formed from present stem: *śraddadhāsyanti* 43r5.

²⁷ Though subsuming them under this heading in order to be on the safe side, we prefer to regard these cases as samples of clerical negligence rather than as euphonic phenomena, and have amended them in our transliteration accordingly.

²⁸ See above, note 27.

²⁹ By way of contrast, there are found 54 cases altogether of a Visarga instead of a sibilant being followed by a sibilant. In 10 of these, the Visarga indicates the end of a sentence or clause: 43r3, 43v8, 44r5, 44r9, 46v6 (2×), 46v9, 47v5, 47v9, 48r7; in 18, it marks the end of a part of a sentence: 43v6, 44r4, 44r8, 44v7, 45r7, 45v9, 46v8, 47r3 (2×), 47r5 (2×), 47r7 (2×), 47v5, 47v7, 48r2 (2×), 48v4; and in 26, it is used outside the pause: 43v10, 44r3, 44r4 (2×), 44r8, 45v5, 45v9 (2×), 46r5 (6×), 46v6, 46v7, 47r3, 47v1, 47v2 (2×), 47v8, 47v10, 48r5 (2×), 48r10, 48v1.

³⁰ By emendation m.c.; MS. *-ā*.

³¹ In phrase *sthānam etad vidyate yaṃ* (with following initial vowel), for which see, e.g., *Mvu.* I, p. 350.11.

(III) COMPOSITION

- (24) Collective dvandva with feminine ending: (a) *vavādānuśāsanī* 46v8 (Tib. *gdams-ñag dan rjes-su bstan-pa*, p. 291.21).

(IV) SYNTAX

- (25) Masculine modifier with neuter noun: *udāro va unmadgu* 46v1.
 (26) 3rd plural verb form with 1st plural subject: *vayaṃ ... śrāvakā āsan* 43r5, 43v3-4, 44r2.
 (27) Use of *mā* in question (implying worry): *māsi tṛṣito bubhukṣito vā* 43r1, 43v9; *mā tṛṣito mā bubhukṣito vā* 43r10.
 (28) Use of *mā* with future (implying strong negative wish): *mā ... utpādayiṣyatha* 43r6, 44r5-6; *mā ... bhaviṣyatha* 43r6-7, 43v6, 44r6; *mā ... vinipātayiṣyatha* 43v6.
 (29) Use of *alam* with instrumental of person and accusative of infinitive: ... *saṃpāsyatā paṇḍitena alam eva pravrajyādhimuktena bhavituṃ* 46v2 (2×), 46v3 (2×), 46v4 (2×).

4. The script of the present leaves is that called the 'Gilgit/Bamiyan Type II' by L. SANDER and given as alphabet m in her palaeographic tables;³² it was used in Kashmir and Afghanistan between the 6th and 10th centuries A.D. The copyist's orthographic peculiarities may be systematized as under:

- (1) Substitution of Anusvāra for class nasal: *paribhukṣv(a)* 43r1; *bhukṣva* 43r2, 43r10, 43v1, 43v9, 43v10; *āyusmām* 43r4, 43v2, 44r1, 44r9, 44r10, 44v1; *maṃca* 43r7, 43v7; *-nivastām* 43r8, 43v7; (a) *vasthitām* 43r8, 43v8; *āsaṃ* 43v4, 47v2, 47v10, 48r6, 48v2; *paribhramaṃ* 44r3; *-ākārām* 44r6-7 (9×), 47r8-9 (10×), 47v3 (3×), 47v4; *dhāryamāṇām* 44r7, 47r9; *janapadām* 44r7; *paṃca* 44r7, 46v2 (2×), 46v7 (2×), 46v10, 47r1, 48r6, 48v2 (3×); *paṃka* 44v5; *kā(ṃ)kṣa* 44v6; *kasmīṃ* 44v8, 44v9, 44v10, 45r1, 45r2 (2×), 45r3, 45r4, 45r5, 45r6; *saṃbhavaṃty* 45r8; *nirudhyaṃty* 45v10; *adhigacchaṃ* 46r1; *anugacchaṃ* 46r6; *dharmām* 46r7; *bhavaṃty* 46r8; (a) *nuśaṃsā(ṃ)* 46v2; *arhaṃ* 46v8, 47v1, 47v7, 48r5, 48r8; *ākām-*

³² *Paliögraphisches*, p. 137 sqq. and pl. 21-26. On the terminological aspect now see L. SANDER in: *Sprachen des Buddhismus in Zentralasien*, p. 113 sqq., and *Rock Inscriptions in the Indus Valley*, p. 107 sqq.

One peculiarity, regarding the combination of semivocalic *r* and vocalic *ṛ*, must be discussed here in brief. To begin with, such a combination occurs only seldom because the scribes prefer to neglect sandhi before initial *ṛ*. When it does occur, however, as in collocations like *pūrvakair ṛsibhiḥ*, the grapheme *ṛṛ* can hardly be distinguished from an initial *ṛ*, the sole difference being now and then the length of the vertical stroke: *ṛṛ*, *ṛṛ* (e.g. folio 233v10 ~ *GBM* 6.779.10). We therefore suggest that the standard reading should be adopted in all doubtful parallels as well.

- kṣanti* 47r1; *ākāṃkṣati* 47r4; *anukampā* 47r4–5; *stambh(a)* 47v3; *phalaṃti* 48r4; *ṛcchamty* 48r9.
- (2) Substitution of class nasal for Anusvāra: *sasambhrama* 43r8; (*a*)*lanṅkṛta* 44v6; *sampanna* 46r3, 48r5; *Saṅgharakṣita* 47r3; (*u*)*pasampanna* 47r5–6; *kin tair* 47r9.
- (3) Use of Anusvāra before vowel: *ya(ṃ) idam* 43r6; *vihāraṃ udgata* 43r7; *tvam idānīm* 43v1; *sammārjanyākārāṃ ulūkkhalākārāṃ* 44r6–7; *upādāna(ṃ) iti* 45r1; *rājadhānīm ārāmasampannāṃ* 46r3; *śobhana(ṃ) iti* 46v1; *dhāryamāṇāṃ āgacchantah* 47r9; *niscāritam atyayam* 47v10; *samākhayātam idam* 48v1.³³
- (4) Use of Anusvāra before stop: *jvalantaṃ* | 43r8; (*a*)*vasthitāṃ* | 43r8, 43v8; *ārocitaṃ* | 43r9, 43v8; *upānvāhṛtaṃ* | 43r9–10, 43v9; *āsam* | 43v4; *kṛtam* | 43v4, 47v9 (2×); *samvṛttaṃ* | 43v5; *yūyam* | 44r9; *yātānuyātaṃ* | 46r1, 46r3, 46r4, 46r6; *adrākṣam* | 46r6, 46r7; *kuśalaṃ* | 46r8, 46r9; *samyaksuprakāśitaṃ* | 46r9; *pariṇāmitaṃ* | 46r9; *prāptaṃ* | 46r10; *bhavitum* | 46v2 (2×), 46v3 (2×), 46v4 (2×); *pratisāmitam* | 47r2; *āgacchantam* | 47r3; *vaineyaprābhṛtam* | 47r3; *-ākārāṃ* | 47v4; *pratyupasthitaṃ* | 47v6; *arhatvam* | 47v9; *deśitaṃ* | 47v10; *gacchantam* | 48r1.
- (5) Simplification of triple cluster: *satva* 44r6, 44v8, 47r8, 47r9, 47v2, 47v3 (2×), 47v4, 47v5, 47v6, 47v10, 48r1, 48r3; *arhatva* 46v8, 47v9, 48r3, 48r9, 48r10, 48v1, 48v3; *patra* 47r8, 47v3, 47v4 (2×), 48r7.
- In the following cases we have added the dropped element for clarity's sake: *adrākṣi(t) stambhākārāṃ* 44r6; *raj(j)vākāra* 44r6, 47r8, 47v4; *puna(s) sparśa* 45r3, 45r4, 45v4; *ya(n) nv* 46r2; *āhosvi(t) tvadīyay(ā)* 46v5; *adrākṣi(s) stambhākārāṃs* 47v3; *raj(j)vas* 47v4; *adrākṣi(s) sthāly-ākārāṃs* 47v10.
- (6) Gemination of consonant before *r*: (*a*)*ttra* 43v10; *kuttra* 47r1.
- (7) Gemination of consonant after *r*: *ārtta* 43r3, 43v2, 44r1; *karmman* 43r4; *pratyudāvarttate* 45r6; *vyativarttate* 45r6–7; *dharmma* 46r9; *muhūrtta* 46v6, 47v7; *samparivarttita* 48r1.
- (8) Substitution of *va* for *ba*: general.
- (9) Disregard of Avagraha: general.

Only the last-mentioned two peculiarities have not been reproduced in the following transliteration.

³³ The spelling *tasmimn eva* at 43v10/44r1 appears to be a scribal error; see KST I, p. 33, and BHS § 2.64. It is not impossible, though, that it reflects the pronunciation of a vowel before a nasal as a nasalized vowel, being comparable to such variant Pali forms in the Nepalese Vinayapīṭaka fragment as *aṃṇīnamamṇīṇa*, *aṃṇīnatara*, *paṭisaṃṇīṇuta*, and *kathamṇi hi*; cf. O. VON HINÜBER, *Pāli Manuscript*, p. 12, and K. R. NORMAN, *JRAS* 1993, p. 283.

Transliteration

Preliminary Remark: The following transliteration has been made by V. NÄTHER from prints of a microfilm kept in the International Academy of Indian Culture in New Delhi, which are more easily legible than the facsimile reproductions published by RAGHU VIRA and LOKESH CHANDRA (*GBM*, vol. 6, New Delhi, 1974); it has been revised by K. WILLE on the basis of a microfilm provided by the British Museum and deposited in the Institute for Indian and Buddhist Studies of Göttingen University (shelf-mark: Xb 504). The transliteration is generally founded on the rules laid down by H. LÜDERS, E. WALDSCHMIDT, *et al.* for their work on the Turfan finds; only the use of double hyphens for separating graphic compounds and fused words has not been taken over.¹

Symbols used

()	restored akṣara
[]	damaged akṣara
{ }	superfluous akṣara
()	omitted akṣara
*	virāma
,	avagraha, not written in the MS.
ḥ	jihvāmūlīya
ḥ	upadhmānīya
	} punctuation marks in the MS.
.	
:	
⊙	punctuation mark in the MS. indicating the end of a larger section
○	punch hole

¹ Thus *śobhanām āsanaprajñaptiḥ* is written instead of *śobhanām=āsanaprajñaptiḥ, cāhāram* instead of *c=āhāram*, etc.

(43r1) śobhanām āsanaprajñaptiḥ kṛtā praṇītaṃ cāhāram upanvāhṛtaṃ¹ sa tair ukto bhadanta Saṃgharakṣita māsi tṛṣṭito bubhukṣi[to] vā | sa kathayaty āyusmantas triṣṭito 'smi bubhukṣitas ceti |

te kathayanti bhadanta Saṃgharakṣita paribhukṣveti sa kathayati saṃghamadhya bhokṣyāmīti | te ka(43r2)thayanti bhadanta Saṃgharakṣita mārgaparikhinnas tvam idānīm eva bhukṣva ādīnavo 'tra bhaviṣyātīti | sa bhuktvā ekānte prakramyāvasthitaḥ

yāvat teṣāṃ bhojanakālo jātaḥ gaṇḍir ākoṭitaḥ | te svakasvakāni pātrāṇy ādāya yathāgantrāyā niṣaṅṅāḥ te ca niṣaṅṅāḥ vihāra(43r3)ś cāntarhitaḥ tatas teṣāṃ svāni śātrāṇy² ayomodgarāṇi prādurbhūtāni | tatas tair ayomayair mudgarair aparasparam³ śīrāṃsi bhinnāni | te bhagnaśīraso duḥkhavedanā-bhyāhatā ārttasvaram krandanti | yāvad bhojanakālo 'tikrāntaḥ sa vihāras tādrśa eva punar api prādurbhūtaḥ (43r4) te ca bhikṣavas tathaiva śāntener-yāpathenāvasthitāḥ

tata āyusmāṃ Saṃgharakṣitas teṣāṃ sakāśam upasaṃkramya pṛcchati | ke yūyam āyusmantaḥ kena vā karmmaṇā ihopapannā iti | te kathayanti bhadanta Saṃgharakṣita duṣkukhā Jāmbūdvīpakā manuṣyā (43r5) na śrad-dadhāsyanti |

sa kathayaty ahaṃ pratyakṣadarśy eva kathaṃ na śradhdhāsyāmi | ○ te kathayanti bhadanta Saṃgharakṣita vayaṃ Kāśyapasya samyaksambuddhasya śrāvakā āsaṃs tair asmābhir bhaktāgre raṇam utpāditam tasya karmaṇo vipākena vayaṃ Pratyekanarake upapannāḥ (43r6) sthānam etad vidyate ya(m) idam asmākam itaś cyutānām narako(pa)pattir bhaviṣyati | tat sādhu bhadanta Saṃgharakṣita Jambūdvīpaṃ gatvā sabrahmacāriṇām vistareṇaitam artham ārocaya mā āyusmantas saṃghamadhya raṇam utpādayiṣyatha : mā tādrśasya duḥkha(43r7)samūhasya bhāgino bhaviṣyatha : tadyathā śramaṇāḥ Kāśyapīyā iOti | sa tatheti pratijñāya saṃprasthito

yāvat paśyati tathaiva dvitīyaṃ vihāraṃ udgatamaṃcapīṭhavedikājālavātāyanagavākṣapariṣaṇḍamaṇḍitaṃ nānāvṛkṣaparivāri(43r8)taṃ puṣkariṇīta-dāgopaśobhitaṃ haṃsakrauñcamayūraśukaśārikākokilābhinikūjitaṃ devabhavanam iva śrīyā jvalantaṃ | bhikṣūṃś ca suprāvṛtanivastāṃ śāntener-yāpathenāvasthitāṃ | sa sagauravas teṣāṃ sakāśam upasaṃkrāntaḥ

tatas tais sasa[m](bh)[ra]mair asau (43r9) saṃbhāṣita(h)⁴ | svāgataṃ svāgataṃ bhadantaSaṃgharakṣitāya | kutas tvam etarhy āgacchasīti | tena yathāvṛttaṃ sarvam ārocitaṃ | tatas tair viśrāmītaḥ mārgaśrame prativinodite vihāraṃ praveśito

yāvat paśyati śobhanām āsanaprajñaptiḥ kṛtā | praṇītaṃ [c](āhāram

¹ Read *upanvāhṛtaṃ*.

² Read *pātrāṇy*.

³ Read *mudgaraiḥ parasparam*.

⁴ After fol. 43v8.

u)(43r10)panvāhṛtaṃ⁵ | sa tair ukto bhadanta Samgharakṣita mā tṛṣito mā bubhukṣito vā | sa kathayati āyusmanta(s)⁶ tṛṣito 'smi bubhukṣitaś ceti :

te kathayanti bhadanta Samgharakṣita bhukṣveti | sa kathaya(t)i samghamadye eva bhokṣyāmīti | te kathayanti bhadan[t]a Sam(gharakṣita) (43v1) mārgaparikhinnas tvam idānīm eva bhukṣva ādīnavo 'tra bhaviṣyati | sa bhuktvā ekānte prakramyāvasthitaḥ

yāvat teṣāṃ bhojanakālo jāto gaṇḍir ākotitā te svakasvakāni pātrāṇy ādāya yathāgantryā niṣaṇṇāḥ vihāraś cāntarhitāḥ tad annapānam ayorasam prādurbhūtaṃ tatas tai(43v2) r arttasvaram krandadbhir ayorasena parasparam tāvad ātmā pariṣikto yāvad bhojanakālo 'tikrānta ity atikrānte ca bhojanakāle sa vihāraḥ punar api tādrśa eva prādurbhūtas te ca bhikṣa(va)s tathaiva śānteneryāpathenāvasthitāḥ

tata āyusmāṃ Samgharakṣitas teṣāṃ sakāśam upasaṃ(43v3)kramya pṛcchati | ke yūyam āyusmantaḥ kena vā karmaṇā ihopapannā (iti)⁷ | te kathayanti bhadanta Samgharakṣita duḥkuhakā Jāmbūdvipakā manuṣyā na śraddhāsyanti

sa kathayaty ahaṃ pratyakṣadarśy eva kathaṃ na śraddhāsyāmi | te kathayanti bhadanta Samgharakṣita vayaṃ Kāśyapasya samya(43v4)ksambuddhasya śrāvakā āsam | yāvat sa(mghasya) snehalābhas saṃpannaḥ āgantukāś ca bhiOkṣavo 'bhyāgatās tair asmābhir mātsaryaparigṛhītair evaṃ cit tam utpādyā vān niścāritā na tāvad bhojayiṣyāmo yāvad āgantukā bhikṣavo na viprakrāmantīti | tathaiva ca kṛtaṃ | yāvat saptāha(43v5)m akāladurdiṇaṃ prādurbhūtaṃ yena tad annapānaṃ kleditam ayogyaṃ samvṛttaṃ ○ | te vayaṃ śraddhādeyaṃ vinipātyeḥa Pratyekanarake upapannā(h)⁸ sthānam etad vidyate | yad (asmākam) itaś cyutānāṃ narakopapattir bhaviṣyati | tat sādhu bhadanta Samgharakṣita Jambudvīpaṃ gatvā sabrahma(43v6)cāriṇāṃ etam arthaṃ vistareṇārocaya | mā yūyam āyusmantaḥ śraddhādeOyaṃ vinipātayiṣyatha : mā tādrśasya duḥkhasamūhasya bhāgino bhaviṣyatha : tadyathā śramaṇāḥ Śākyaputrīyā⁹ iti | sa tatheti pratiśrutya pratijñāya samprasthito

yāvat tṛtīyaṃ vihāraṃ pa(43v7)śyati udgatamaṃcapīthavedikājālavātāyanagavākṣapari(ṣaṇḍa)maṇḍitaṃ nāOnāvṛkṣaparivāritaṃ puṣkariṇītaḍāgopasobhitaṃ haṃsakrauñcamayūrasukaśārikākokilābhinikūjitaṃ devabhavanam iva śriyā jvalantaṃ bhikṣūṃś ca suprāvṛtasunivastāṃ śānteneryāpa(43v8)thenāvasthitāṃ | sa sagauravas teṣāṃ sakāśam upasaṃkrāntaḥ

tatas tais sasambhramair asau sambhāṣitaḥ svāgataṃ svāgataṃ bhadanta-Samgharakṣitāya kutas tvam etarhy āgacchasi | tena yathāvṛttaṃ sarvam ārocitaṃ | tatas tair viśrāmito mārgaśrame prativinodite vihāraṃ praveśito |

yā(43v9)vat paśyati śobhanāṃ āsanaprajñaptiḥ (kṛtā) praṇītaṃ cāhāram

⁵ Read *upānvāhṛtaṃ*.

⁶ After fol. 43r1 and 43v9.

⁷ After fol. 43r4 and 44r2.

⁸ After fol. 43r5 and 44r5.

⁹ Emend to *Kāśyapīyā*.

upanvāhṛtaṃ¹⁰ | sa tair ukto bhadanta Saṃgharakṣita māsi tṛṣṭito bubhukṣito vā | sa kathayatya āyusmantas tṛṣṭito 'smi bubhukṣitaś ceti |

te kathayanti bhadanta Saṃgharakṣita bhukṣveti | sa kathayati saṃgha-
madhye eva bhokṣyāmīti | te kathaya(43v10)nti bhadanta Saṃgharakṣita
mārgaparikhinna(s tva)m idānīm eva bhukṣvādīnavo 'ttra bhaviṣyati | sa
bhuktvā ekānte prakramyāvasthito |

yāvat teṣāṃ bhojanakālo jātaḥ gaṇḍir ākoṭitā sa ca teṣāṃ vihāra ādīptaḥ
praḍīptaḥ saṃprajvalita ekajvālībhūto dhyātum ārabdhāḥ te 'pi bhikṣavaḥ
tasmi(ṃ)(44r1)nn eva vihāre ārttasvaram krandantas tāvad dagdhā yāvad
bhojanakālo 'tikrāntaḥ atikrānte bhojanakāle sa vihāraḥ punas tādrśa eva
prādurbhūtaḥ te ca bhikṣavas tathaiva śānteneryāpathenāvasthitāḥ

tata āyusmāḥ Saṃgharakṣitas teṣāṃ sakāśam upasaṃkrāmya pṛcchati
ke yūyam ā(44r2)yuṣmantāḥ kena vā karmaṇā ihopapannā iti | te kathayanti
bhadanta Saṃgharakṣita duṣkuhakā Jāmbūdvīpakā manuṣyā na śraddhā-
syanti |

sa kathayatya ahaṃ pratyakṣadarśya eva kathaṃ na śraddhāsyāmi | te
kathayanti bhadanta Saṃgharakṣita vayaṃ Kāśyapasya samyaksaṃbuddha-
sya śrāvakā āsan duṣṣīlāḥ pā(44r3)padharmāṇas te vayaṃ śīlavadbhir bhi-
kṣubhir vihārān niṣkāsitāḥ tair asmābhiḥ śūnyavihāra āvāsito

yāvat tatraiko paribhramaṃ śīlavān bhikṣur āgataḥ tato 'smākaṃ buddhir
utpannā tiṣṭhatv ayam eko 'smākaṃ dakṣiṇāṃ śodhayiṣyati | sa tatraivā-
vasthito yāvat tasyānuṣaṅgena punar a(44r4)pi bahavo bhikṣavaḥ śīlavanto
'bhyāgatāḥ tais tato 'pi vayaṃ nirvāsiṃtās

tato 'smābhir jātamarṣaiḥ śuṣkāni kāṣṭhāni tṛṇāni gomayāny upasaṃhṛtya
sarvavihāra ādīpitaḥ tatra ca bahavaḥ śaikṣāśaikṣā bhikṣavo dagdhās te ca
vayaṃ tasya karmaṇo vipā(44r5)kena Pratyekanarake upapannāḥ sthānam
etad vidyate yad (asmākam) itaś cyutānāṃ O narake upapattir bhaviṣyati |
tat sādhu bhadanta Saṃgharakṣita Jambūdvīpaṃ gatvā sabrahmacāriṇāṃ
etam arthaṃ vistareṇārocaya | mā yūyam āyusmantas sabrahmacāriṇāṃ anti-
ke duṣṭāḥ (44r6) cittam utpādayiṣyatha mā tādrśasya duḥkhasamūhasya
bhāgino bhaviṣyāṃtha tadyathā śramaṇāś Śākyaputrīyā¹¹ iti | sa tatheti pra-
tijñāya saṃprasthitaḥ |

yāvat satvān adrākṣi(t) stambhākārāṃ kuḍyākārāṃ puṣpākārāṃ phalākā-
rāṃ raj(j)vākārāṃ saṃmārjanyākārāṃ ulūkhalākā(44r7)rāṃ khaṭvākārāṃ¹²
sthālyākārāṃ madhye cchinnāṃs tantunā dhāryamāṇāṃ gacchantāḥ O āyuṣ-
mān api Saṃgharakṣitaḥ anupūrveṇa janapadāṃ gacchati |

yāvad anyatamasminn āśramapade paṃcamātrāṇi ṛṣiśatāni prativasanti
tair āyusmān Saṃgharakṣito dūrata eva drṣṭāḥ (44r8) tatas te saṃjalpaṃ
kartum ārabdhāḥ śṛṇvantu bhavanta ime śramaṇāś Śākyaputrīyā bahubhāsi-
ṇo nāsyā kenacid vacanaṃ dātavyam iti kriyākārāṃ kṛtvāvasthitāḥ |

¹⁰ Read *upanvāhṛtaṃ*.

¹¹ Emend to *śramaṇāḥ Kāśyapīyā*.

¹² Emend to *taṭṭvākārāṃ*; cf. *BHSD* pp. 202b (s.v. *khaṭu*) and 247a (s.v. *taṭṭa*).

āyusmān api Samgharakṣitaḥ śānteneryāpathena teṣāṃ sakāśam upasaṃkramya pratiśrayaṃ yācitum ārabdhaḥ na ca kaścid va(44r9)canam anuprayacchati | tatra ṛṣir ekas saśukaḥ¹³ sa kathayati kiṃ yuṣmākaṃ pratiśrayo na dīyate yuṣmākaṃ doṣo 'sti bahubhāṣiṇo yūyaṃ | tathāpi samayena dāsyeyat kiṃcin na mantrayasi · āyusmāṃ Samgharakṣitaḥ kathayati | ṛṣe evaṃ bhavatu na mantrayāmi |

tatraiko ṛṣir janapa(44r10)dacārikāṃ gataḥ tasya santikā kuṭikā āyusmate Samgharakṣitāya dattā | atra śayyāṃ kalpayeti | āyusmatā Samgharakṣitena sā kuṭikā siktā saṃmṛṣṭā sukumārī gomayakārṣī dattā ·

sa tair dṛṣṭaḥ te kathayanti | bhavanta(ḥ) śucyupacārā ete śramaṇās Śākya-putrīyā ity athāyusmāṃ (44v1) Samgharakṣito bahiḥ kuṭikāyāḥ pādau prakṣālya kuṭikāṃ praviśya niṣaṇṇaḥ paryaṅkam ābhujya rjuṃ kāyaṃ praṇidhāya pratimukhāṃ smṛtim upasthāpya |

atha tasminn āśramapade devatā adhyuṣitā sā rātryā(ḥ) prathame yāme yenāyusmāṃ Samgharakṣitas tenopasaṃkrāntā upasaṃkramya kathayati (44v2)ty ārya dharmāṃ deśayeti | sa kathayati bhagini sukhitā tvaṃ mayā kriyākāreṇa pratiśrayo labdhaḥ kim icchasi niṣkāsanāyeti | sā saṃlakṣayati | śrāntako 'yaṃ pravrajitas svapitu¹⁴ madhyame yāme upasaṃkramiṣyāmīti · sā madhyame yāme upasaṃkramya kathayati ārya dharmāṃ deśayeti | sa (44v3) kathayati bhagini aśakyā¹⁵ tvaṃ niyataṃ māṃ niṣkāsayitum icchasīti | sā saṃlakṣayaty adyāpy ayaṃ pravrajito nidrāvihvala eva paścime yāme upasaṃkramiṣyāmīti · sā paścime yāme upasaṃkramya kathayaty ārya kiṃ svapiṣi prabhātā rajanī | uttiṣṭha dharmāṃ deśayeti | sa kathayati bhagini (44v4)ni sarvathā niṣkāsito 'haṃ tvayeti |

sā kathayaty ārya kiṃ bhaviṣyati prabhāḌotā rajanī yadi niṣkāsayiṣyanti {sayiṣyanti} gamiṣyasi · api tu nanūktāṃ Bhagavatā bhayabhairavasahiṣṇunā te bhavitavyam iti | āyusmān Samgharakṣitas saṃlakṣayati | śobhanam iyaṃ bhagi(44v5)nī kathayati ya(di) niṣkāsayiṣyanti gamiṣyāmīti | api tu brāhmaṇā eḌte brāhmaṇapratisaṃyuktā gāthā bhāṣitavyā iti sa brāhmaṇavargaṃ svādhyāyitum ārabdhaḥ ||

na nagnacaryā na jaṭā na paṃko nānāśanaṃ sthaṇḍilāśāyikā vā ·

na rajomalaṃ notkuṭukaprahāṇaṃ (44v6) śodhayati martyam avitūrṇakā(ṃ)kṣam* ||

yo 'laṅkṛtaś cāpi caretā dharmāṃ dāntaḌśāntas saṃyato brahmacārī |
sarveṣu bhūteṣu nidhāya daṇḍaṃ sa brāhmaṇas sa śramaṇas sa bhikṣuḥ ||

taś śrutāṃ saṃlakṣayanti | brāhmaṇapratisaṃyuktā gāthā bhāṣata ity eka upasaṃkrānto dviṭīyas tṛtī(44v7)yo yāvat* sarva¹⁶ 'nte upasaṃkrāntāḥ | tathā ca tayā devatayā adhiṣṭhitā Ḍyathā parasparaṃ na paśyanti |

tataḥ paścād āyusmatā Samgharakṣitena Nagaropamaṃ sūtram upaniṣṭam* ||

¹³ Read *saśukladharmah*; cf. *Divy.* p. 338.17.

¹⁴ Or *supitu*?

¹⁵ Read (*tūṣṇīm bhavitum*) *aśakyā*?

¹⁶ Read *sarve*.

pūrvaṃ me bhikṣavaḥ saṃbodhim anabhisambuddhasyaikākino rahogatasya pratisaṃlīna(44v8)syaivaṃ cetasa¹⁷ cetaḥparivitarika udapādi · kṛcchraṃ vatāyaṃ loka āpanno yad uta jāyate 'pi jīryate 'pi mriyate 'pi cyavate 'py upapadyate 'pi | atha ca punar ime satvā jarāmaraṇasyottare nissaraṇaṃ yathābhūtaṃ na prajānanti || tasya mamaitad abhavat* kasmim̃ sati jarāmaraṇaṃ bhava(44v9)ti kim̃pratyayaṃ ca punar jarāmaraṇaṃ iti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva · jātyāṃ satyāṃ jarāmaraṇaṃ bhavati jātipratyayaṃ ca punar jarāmaraṇaṃ iti · tasya mamaitad abhavat* kasmim̃ sati jātir bhavati kim̃pratyayā ca punar jātir iti · tasya mama (44v10) yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva · bhava sati jātir bhavati bhavapratyayā ca punar jātir iti |

tasya mamaitad abhavat* kasmim̃ sati bhavo bhavati kim̃pratyayaṃ¹⁸ ca punar bhava iti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva · (45r1) upādāne sati bhavo bhavati upādānapratyayaś ca punar bhava iti |

tasya mamaitad abhavat* kasmim̃ saty upādānaṃ bhavati kim̃pratyayaṃ ca punar upādāna(ṃ) iti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva · tṛṣṇāyāṃ satyāṃ upādānaṃ bhavati · tṛṣṇāpratyayaṃ ca puna(45r2)r upādānaṃ iti |

tasya mamaitad abhavat* kasmim̃ sati tṛṣṇā bhavati kim̃pratyayā ca punas tṛṣṇeti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva | vedanāyāṃ satyāṃ tṛṣṇā bhavati vedanāpratyayā ca punas tṛṣṇeti |

tasya mamaitad abhavat* kasmim̃ sati vedanā bhavati (45r3) kim̃pratyayā ca punar vedaneti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva | sparśe sati vedanā bhavati sparśapratyayā ca punar vedaneti |

tasya mamaitad abhavat* kasmim̃ sati sparśo bhavati kim̃pratyayaś ca puna(s) sparśa iti | tasya mama yoniśo manasi kurva(45r4)ta evaṃ yathābhūtasyaābhisamayo babhūva | {nāmarūpe sati} ṣaḍāyatane sati ○ sparśo bhavati ṣaḍāyatanapratyayaś ca puna(s) sparśa iti |

tasya mamaitad abhavat* kasmim̃ sati ṣaḍāyatanam̃ bhavati | kim̃pratyayaṃ ca punaṣ ṣaḍāyatanam̃ iti · tasya mama yoniśo manasi kurvata (45r5) evaṃ yathābhūtasyaābhisamayo {bha} babhūva | nāmarūpe sati ṣaḍāyatanam̃ bhavaOti | nāmarūpapratyayaṃ ca punaṣ ṣaḍāyatanam̃ iti ||

tasya mamaitad abhavat* kasmim̃ sati nāmarūpaṃ bhavati kim̃pratyayaṃ ca punar nāmarūpam̃ iti · tasya mama yoniśo manasi kurvata evaṃ (45r6) yathābhūtasyaābhisamayo babhūva · vijñāne sati nāmarūpaṃ bhavati vijñānapratyayaṃ ca punar nāmarūpam̃ iti |

tasya mamaitad abhavat* kasmim̃ sati vijñānaṃ bhavati kim̃pratyayaṃ ca punar vijñānam̃ iti | tasya mama vijñānāt pratyudāvarttate mānasaṃ nātaḥ pareṇa vyati(45r7)varттate |

¹⁷ Read *cetasi*.

¹⁸ Read *kim̃pratyayaś*.

yad uta vijñānapratyayaṃ nāmarūpaṃ nāmarūpapatyayaṃ ṣaḍāyata-
naṃ ṣaḍāyatanapatyayas sparśaḥ sparśapatyayā vedanā vedanāpatyayā
tṛṣṇā tṛṣṇāpatyayam upādānam upādānapratyayo bhavaḥ bhavapatyayā
jātir jātipratyayā jarāmaraṇasokapa(45r8)ridevaduhkhadaurmanasyopāyā-
sās sambhavaṃty evam asya kevalasya mahato duḥkhaskandhasya sam-
udayo bhavatīti |

tasya mamaitad abhavat kasminn asati jarāmaraṇaṃ na bhavati kasya ni-
rodhāc ca punar jarāmaraṇanirodha iti | tasya mama yoniśo manasi kurvataḥ
evaṃ yathā(45r9)bhūtasyābhisamayo babhūva · jātyām asatyām jarāmara-
ṇaṃ na bhavati jātinirodhāc ca punar jarāmaraṇanirodha iti ||

tasya mamaitad abhavat* kasminn asati jātir na bhavati | kasya nirodhāc
ca punar jātinirodha iti | tasya mama yoniśo manasi kurvata evaṃ yathābhū-
tasyā(45r10)bhīsamayo babhūva · bhve asati jātir na bhavati bhavaniro-
dhāc ca punar jātinirodha iti |

tasya mamaitad abhavat* kasminn asati bhavo na bhavati kasya nirodhāc
ca punar bhavanirodha iti | tasya mama yoniśo manasi kurvata evaṃ yathā-
bhūtasyābhisamayo babhūva | upādāne (45v1) asati bhavo na bhavati upā-
dānanirodhāc ca punar bhavanirodha iti ||

tasya mamaitad abhavat* kasminn asati upādānaṃ na bhavati kasya ni-
rodhāc ca punar upādānanirodha iti | tasya mama yoniśo manasi kurvata
evaṃ yathābhūtasyābhisamayo babhūva · tṛṣṇāyām asatyām upādānaṃ na
(45v2) bhavati tṛṣṇānirodhāc ca punar upādānanirodha iti |

tasya mamaitad abhavat* kasminn asati tṛṣṇā na bhavati kasya nirodhāc
ca punar upādānanirodha¹⁹ iti tasya mama yoniśo manasi kurvata evaṃ
yathābhūtasyābhisamayo babhūva | vedanāyām asatyām tṛṣṇā na bhavati ve-
danānirodhāc ca (45v3) punas tṛṣṇānirodha iti |

tasya mamaitad abhavat kasminn asati vedanā na bhavati | kasya nirodhāc
ca punar vedanānirodha iti | tasya mama yoniśo manasi kurvata evaṃ
yathābhūtasyābhisamayo babhūva | sparśe asati vedanā na bhavati sparśani-
rodhāc ca punar vedanānirodha (45v4) iti |

tasya mamaitad abhavat* kasminn asati sparśo na bhavati kasya niro-
dhāc ca punaḥ sparśanirodha iti | tasya mama yoniśo manasi kurvata evaṃ
yathābhūtasyābhīsa(ma)yo babhūva | ṣaḍāyatane asati sparśo na bhavati |
ṣaḍāyatananirodhāc ca puna(s) sparśaniro(45v5)dha iti |

tasya mamaitad abhavat* kasminn asati ṣaḍāyatanaṃ na bhavati kaḥ sya
nirodhāc ca punaḥ ṣaḍāyatananirodha iti | tasya mama yoniśo manasi kurva-
ta evaṃ yathābhūtasyābhisamayo babhūva | nāmarūpe asati ṣaḍāyatanaṃ na
bhavati | nāmarūpa(45v6)nirodhāc ca punaḥ ṣaḍāyatananirodha iti |

tasya mamaitad abhavat* kasmīn asati nāmarūpaṃ na bhavati kasya
nirodhāc ca punar nāmarūpanirodha iti | tasya mama yoniśo manasi kurvata
evaṃ yathābhūtasyābhisamayo babhūva · vijñāne asati nāmarūpaṃ na bha-
(45v7)vati | vijñānanirodhāc ca punar nāmarūpanirodha iti |

¹⁹ Emend to *punas tṛṣṇānirodha*.

tasya mamaitad abhaOvat* kasminn asati vijñānaṃ na bhavati kasya nirodhāc ca punar vijñānanirodha iti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva | saṃskāreṣv asatsu vijñānaṃ na bhavati (45v8) \va\ ti | saṃskāranirodhāc ca punar vijñānanirodha iti |

tasya mamaitad abhavat* kasminn asati saṃskārā na bhavanti kasya nirodhāc ca punar nāmarūpanirodha²⁰ iti | tasya mama yoniśo manasi kurvata evaṃ yathābhūtasyaābhisamayo babhūva | avidyāyām asatyām saṃskārā na bhavanti avidyā(45v9)nirodhāc ca punaḥ saṃskāranirodha²¹ iti

(yad uta avidyānirodhāt saṃskāranirodhaḥ) saṃskāranirodhād vijñānanirodho vijñānanirodhān nāmarūpanirodho nāmarūpanirodhāt ṣaḍāyatana-nirodhaḥ ṣaḍāyatananirodhāt sparśanirodhaḥ sparśanirodhād vedanānirodhaḥ vedanānirodhāt trṣṇānirodhaḥ trṣṇānirodhād upādā(45v10)nirodhaḥ upādānanirodhād bhavanirodho bhavanirodhāj jātinirodhaḥ jātinirodhāj jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsā nirudhyaṃty evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati²² .

tasya mamaitad abhavad adhigato me paurāṇo mārگاḥ paurā(46r1)ṇaṃ vartma paurāṇaṃ paṭumaṃ pūrvakair ṛṣibhir yātānuyātaṃ |

tadyathā puruṣo 'raṇye pravaṇe 'nvāhiṇḍamānaḥ adhigacchet paurāṇaṃ mārگاṃ paurāṇaṃ vartma paurāṇaṃ paṭumaṃ pūrvakair manuṣya[ai]r yātānuyātaṃ sa tam adhigacchet* sa tam adhigacchaṃ paśyeta paurāṇaṃ nagaraṃ paurāṇīm rājadhānīm ārāmasaṃ(46r2)pannāṃ vanasaṃpannāṃ puṣkariṇīsampaṇnāṃ śubhāṃ dāvavatīm ramaṇīyām dṛṣtvā ca punar asyaivaṃ syād ya(n) nv ahaṃ rājñe gatvā ārocayeyam iti . sa rājñe gatvā ārocayati |

yat khalu deva jānīyā ihāham adrākṣam araṇye pravaṇe 'nvāhiṇḍamānaḥ paurāṇaṃ mārگاṃ paurāṇaṃ vartma paurāṇaṃ (46r3) paṭumaṃ pūrvakair manuṣyair yātānuyātaṃ | so 'haṃ tam anugataṃ* so 'haṃ tam anugacchann adrākṣam paurāṇaṃ nagaraṃ paurāṇīm rājadhānīm ārāmasampaṇnāṃ vanasaṃpannāṃ puṣkariṇīsampaṇnāṃ śubhāṃ dāvavatīm ramaṇīyām tad devo nagaraṃ māpayatu tad rājā nagaraṃ samāpayet* | sā ca syā(46r4)d rājadhānī apareṇa samayena riddhā ca sphītā ca kṣemā ca subhikṣā cāOkīrṇabahujanamanuṣyā ca || evam evādhigato me bhikṣavaḥ purāṇo mārگاḥ purāṇaṃ vartma purāṇaṃ paṭumaṃ pūrvakair ṛṣibhir yātānuyātaṃ |

katamo 'sau bhikṣavaḥ purāṇo mā(46r5)rgaḥ purāṇaṃ vartma purāṇaṃ paṭumaṃ pūrvakair ṛṣibhir yātānuyātaṃ yaOd utāryāṣṭāṅgo mārگاḥ tad-yathā samyagdṛṣṭiḥ samyaksamkalpaḥ samyagvāk* samyakkarmāntaḥ samyagājīvaḥ samyagvyāyāmaḥ samyaksmṛtiḥ samyaksamādhīr ayam asau bhikṣavaḥ purā(46r6)ṇo mārگاḥ purāṇaṃ vartma purāṇaṃ paṭumaṃ pūrvakair ṛṣibhir yātānuyāOtaṃ |

so 'haṃ tam anugataṃ* so 'haṃ tam anugacchaṃ jarāmaraṇaṃ adrākṣam jarāmaraṇasamudayaṃ jarāmaraṇanirodhaṃ jarāmaraṇanirodhagāminīm ca pratipadam adrākṣam |

²⁰ Emend to *punaḥ saṃskāranirodha*.

²¹ MS. *saṃskāra*, with second anusvāra cancelled by correction mark.

²² Possibly emend to *bhavatīti* (Tib. *gyur-ro sñam-mo*); cf. fol. 45r8.

jāti(46r7)^{r23} bhavam upādānaṃ tṛṣṇāṃ vedanāṃ sparśaṃ ṣaḍāyatanam nāmarūpaṃ vijñānaṃ ○ saṃskārān adrākṣaṃ saṃskārasamudayaṃ saṃskāranirodhaṃ saṃskāranirodhagāminīṃ pratipadam adrākṣaṃ | so 'ham imān dharmāṃ svayam abhijñāyābhisambuddhya²⁴ bhikṣūṇāṃ ārocayāmi bhikṣu(46r8)ṇīnāṃ upāsakānāṃ upāsikānāṃ anyeṣāṃ ca śramaṇabrāhmaṇacarakaparivṛājakānām* |

tatra bhikṣur api samyakpratipadyamāna ārādhako bhavaty ārādhayati nyāyyaṃ dharmam kuśalam | bhikṣuṇyupāsakopāsikā{bhi}s samyakpratipadyamānā ārādhikā bhavaṃty ārādhaya(46r9)nti nyāyyaṃ dharmam kuśalam | evam idaṃ brahmacaryaṃ vaistārikaṃ bāhujanyaṃ pṛthubhūtaṃ yāvad devamanuṣyebhyas samyaksuprakāśitaṃ | tato 'vasāne pariṇamitaṃ²⁵ |

yānīha bhūtāni samāgatāni sthitāni bhūmāv athavāntarikṣe |
kurvantu maitrīṃ satataṃ prajāsu divā ca rātrau ca carantu dharmma(46r10)m iti ||

sarvais tais sahasatyābhisamayād anāgāmiphalaṃ prāptaṃ | riddhiṃ²⁶ cābhinirhṛtā ·

subhāṣitaṃ subhāṣitam iti sarvair nādo muktaḥ tatas tayā devatayā riddhyabhisamskārā(h) pratiprasabdhaḥ parasparaṃ draṣṭum ārabdhāḥ te 'nyonyaṃ kathayanti | bhos tvam ihāgatas tvam apy āgataḥ (46v1) āgato 'haṃ śobhana(m) iti |

te labdhodayā labdhasambhārāḥ kathayanti labhemahi vayaṃ bhadant[a] svākhyāte dharmavinaye pravrajyāṃ upasaṃpadaṃ bhikṣubhāvaṃ carema vayaṃ Bhagavato 'ntike brahmacaryaṃ iti ·

sa smitapūrvamaṅgamaḥ kathayati sādhu sādhu āyuṣmanta udāro va unmadgu kalyāṇaṃ pratibhānam uktaṃ (46v2) ca Bhagavatā paṃcānuśaṃsā(m) saṃpaśyatā paṇḍitena alam eva pravrajyādhimuktena bhavitum | katamān paṃca ·

āveṅiko me svārtho 'nuprāpto bhaviṣyatīti saṃpaśyatā paṇḍitena alam eva pravrajyādhimuktena bhavitum |

yeṣāṃ ahaṃ dāsaḥ preṣyo nirdeśyo bhujīṣyo nayanakāma(mṅama)s²⁷ teṣāṃ pūjyaś ca bha(46v3)viṣyāmi praśaṃsyaś ceti saṃpaśyatā paṇḍitena alam eva pravrajyādhimuktena bhavitum |

anuttaraṃ vā yogakṣemaṃ nirvāṇam anuprāpsyāmīti saṃpaśyatā paṇḍitena alam eva pravrajyādhimuktena bhavitum |

anuttaraṃ vā yogakṣemaṃ nirvāṇam anuprāpnuvanta āpannakasya me sata²⁸ deveṣū(46v4)papattir bhaviṣyatīti saṃpaśyatā paṇḍitena alam eva pravrajyādhimukteOna bhavitum |

anekaparyāyeṇa pravrajyā varṇitā buddhaiś ca buddhaśrāvakaiś ca sad-

²³ Read *jātiṃ*.

²⁴ *d* added above the line.

²⁵ Read *pariṇāmitaṃ*.

²⁶ Read *riddhiś*.

²⁷ After *Divy.* p. 302.26-27.

²⁸ Read *sato*; cf. *Divy.* p. 303.3.

bhis samyaggatais satpuruṣair iti saṃpaśyatā paṇḍitena alam eva pravrajyā-dhimuktena bhavituṃ |

tat kiṃ Bha(46v5)gavato 'ntike pravrajatha āhosvin mameti | te kathayanti | Bhagavataḥ āyuṣmān Saṃgharakṣitaḥ kathayati | yady evam āgacchata Bhagavatsakāśaṃ gacchāmaḥ te kathayanti bhadanta Saṃgharakṣita kim as-madīyayā riddhyā gacchāmaḥ āhosvi(t) tvadīyayeti | śrutvā āyuṣmā(46v6)n²⁹ Saṃgharakṣito vyathitaḥ sa saṃlakṣayaty ebhir madīyenānubhāvenaivaṃ-viOdhā guṇagaṇā adhigatāḥ ahaṃ nāma kolopamaḥ saṃvṛttaḥ sa hīnadīna-vadanaḥ kathayati tiṣṭhantu tāvad āyuṣmanto muhūrtaṃ me kiṃcīt kara-ṇīyam astīti so 'nyatarad vṛkṣamūla(46v7)m upaniśṛtya niṣaṇṇaḥ paryaṅkam ābhujya rjūṃ kāyaṃ praṇidhāya pratimukhāṃ O smṛtim upasthāpya |

uktaṃ hi Bhagavatā | paṃcānuśaṃsā bāhuśrutye katame paṃca | dhātukuśalo bhavaty āyatanakuśalah pratītyasamutpādakuśalah sthānāsthānakuśalah aparapra(46v8)tibaddhā cāsyāvavādānuśāsanī bhavatīti | tenodyacchamānena ghaṭamānena vyāyacchamānena sarvakleśaprahāṇād arhatvaṃ sā-kṣātkṛtam arhaṃ saṃvṛttaḥ traidhātukavītarāgaḥ samaloṣṭakāñcanaḥ ākāśapāñītalasamacitto vāsīcandanakalpo 'vidyāvi(46v9)dāritāṇḍakośo vidyābhijñāpratisaṃvitprāpto bhavalābhalobha(satkā)satkāraparāñmukhaḥ sen-dropendranāṃ devānāṃ pūjyo mānyo 'bhivādyas ca saṃvṛttaḥ |

tena te 'bhihitā gṛhṇantu bhavanto madīyaṃ cīvarakarṇakaṃ māmikayā riddhyā gacchāma iti | te tasya cīvara(46v10)karṇake lagnāḥ tata āyuṣmān Saṃgharakṣito vitatapaḥ sa iva haṃsarāja riddhyā upari vihāyasā prakrāntaḥ yāvat tāni paṃca vaṇikchatāni bhāṇḍaṃ pratiśāmayanti sa tair dṛṣṭas te kathayanti ārya Saṃgharakṣita svāgatam* | āgatas tvam* āgato 'ham* {m*} (47r1) kuttra gacchasi sa kathayati Bhagavatsakāśam imāni paṃca kulaputrasātāny ākāṃkṣanti svākhyāte dharmavinaye pravrajyāṃ upasaṃpadam bhikṣubhāvam iti |

te kathayanty ārya Saṃgharakṣita vayam api pravrajiṣyāmaḥ avatarasva tāvad yāvad bhāṇḍaṃ pratiśāmayāma iti | āyuṣmān Saṃgharakṣito 'vatī(47r2)ṛṇaḥ tair bhāṇḍaṃ pratiśāmitaṃ | tatas tat kulaputrasahasram ādāya yena Bhagavāṃs tenopasaṃkrāntaḥ |

tena khalu samayena Bhagavān anekāśatāyāṃ bhikṣuparśadi purastān ni-ṣaṇṇo dharmāṃ deśayati | adrākṣīd Bhagavān āyuṣmantaṃ Saṃgharakṣitaṃ dūrād eva saprābhṛtam āgacchantaṃ dṛṣṭvā ca punar bhi(47r3)kṣūn āman-trayate sma | paśyatha yūyaṃ bhikṣavaḥ Saṃgharakṣitaṃ bhikṣuṃ dūrād evāgacchantaṃ | evaṃ bhadantaīsa bhikṣavaḥ Saṃgharakṣito bhikṣuḥ sa-prābhṛtam āgacchati · nāsti Tathāgatasyānyad³⁰ evaṃvidhaṃ prābhṛtam yathā vaineypaprābhṛtam |

athāyuṣmān Saṃgharakṣito yena Bhagavāṃs tenopasaṃkrāntaḥ upasaṃkra(47r4)mya Bhagavataḥ pādaḥ śirasā vanditvaikānte niṣaṇṇaḥ ekānta-niṣaṇṇa āyuṣmān Saṃgharakṣito Bhagavantam idam avocad idaṃ bhadanta kulaputrasahasram ākāṃkṣati svākhyāte dharmavinaye pravrajyāṃ upa-

²⁹ MS. *āṃyuṣmān*, with anusvāra cancelled by correction mark.

³⁰ *nya* added below the line.

sampadam bhikṣubhāvaṃ tad Bhagavān pravrajayatūpasampādayatu a-
(47r5)nukampām upādāyeti · Bhagavatā ehibhikṣukayā ābhāṣitā(h) | eta
bhikṣavaḥ carata brahmacaryam iti | Bhagavato vācāvasānasamaye sam-
anantaram eva muṇḍās samvṛttāḥ samghāṭiprāvṛttāḥ saptāhāvaropitakeśa-
śmaśrvaḥ pātrakarakavyagrahastā varṣaśatopasa(47r6)mpannasya bhikṣor
īryāpathenāvasthitāḥ |

ehīti coktās ca Tathāgatena muṇḍās ca samghāṭiparītadehāḥ
sadyaḥ praśāntendriyā³¹ eva tasthur nepacchitā Buddhāmanorathena |

tato Bhagavatā teṣāṃ avavādo dattaḥ tair udyā(ccha)mānair ghaṭamānair
vyāyacchamānais sarvakle(47r7)śaprahāṇā(d arhatvaṃ sākṣā)tkṛtam arhan-
tas samvṛttāḥ traidhātukavītarāgāḥ samaloṣṭakāOñcanāḥ ākāśapāñitalasa-
macittāḥ vāsīcandanakalpāḥ vidyāvidāritāṇḍakośāḥ vidyābhijñāpratisamvit-
prāptāḥ bhavalābhalobhasatkāraparāñmukhāḥ sendropendrāṇāṃ de(47r8)-
vānāṃ pūjyā mānyābhivādyās ca samvṛttāḥ

tata āyusmān Samgharakṣito Buddhāṃ Bhagavantaṃ pṛcchati || ihāḥaṃ
bhadanta satvān³² adrākṣaṃ kuḍyākārāṃ stambhākārāṃ vṛkṣākārāṃ {vṛ-
kṣākārāṃ} patrākārāṃ puṣpākārāṃ phalākārāṃ raj(j)vākārāṃ sammārjanyā-
kārāṃ khatvākārāṃ³³ ulūkhālākārāṃ sthālyā(47r9)kārāṃ madhye cchinnān
tantunā dhāryamāṇāṃ āgacchantaḥ kin tair bhadanta karma kṛtaṃ yasya
karmaṇo vipākena evaṃvidhā(h) samvṛttā iti ·

Bhagavān āha | tair eva Samgharakṣita satvaih karmāṇi kṛtāny upacitāni
labdhasambhārāni pariṇatapatrayāny oghavat pratyupasthitāny avasya-
bhāvīni taiḥ ka(47r10)rmāni kṛtā(ny upacitā)ni ko 'nyaḥ pratyubhaviṣyati
| na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthivīdhātau vipacyante
nābdhātau na tejodhātau na vāyudhātāv api tūpātteṣv eva skandhadhātāvāya-
taneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca ·

na praṇāsyanti karmāṇy³⁴ api kalpa(47v1)śatair api ·
sāmagrīm prāpya kālaṃ ca phalanti khalu dehinām* ||

bhūtapūrvvaṃ bhikṣavo 'smīn eva Bhadrake kalpe viṃśativarṣasahasrāyu-
ṣi prajāyāṃ Kāśyapo nāma śāstā loka utpannaḥ tathāgato 'rhaṃ samyak-
sam buddho vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamyā-
sāra(47v2)thiḥ śāstā devamanuṣyāṇāṃ buddho bhagavān* sa Vārāṇasī-
nagarīm upaniśṛtya viharati Ṛṣivadane mṛgadāve · tasyaite śrāvākā āsaṃ
bhikṣavaḥ śrāmaṇerakāḥ vaiyāpṛtyakarās ca |

yāms tvam Samgharakṣita satvān adrākṣiḥ kuḍyākārāṃs te bhikṣavaḥ

³¹ Thus also *Divy.* p. 342.2. Read *praśāntendriyā* (in keeping with *BHSG* § 9.86) for metrical reasons.

³² MS. *samtovān*, with anusvāra cancelled by correction mark.

³³ Emend to *taṭṭvākārān*; cf. *BHSD* pp. 202b (s.v. *khaṭu*) and 247a (s.v. *taṭṭa*).

³⁴ Read *karmāṇi* m.c. as, for instance, at *Divy.* pp. 54.9 and 141.14; see *Avś.* I, p. 74, n. 13. The repeated *api*, which is most awkward, is protected by the Tibetan.

āsaṃ(s) tais sāmghikaṃ kuḍyaṃ śleṣmaṇā nā(47v3)śitaṃ (te)³⁵ tasya karma-
ṇo vipākena kuḍyākārās saṃvṛttāḥ

yāms tvam satvān adrākṣī(s) stambhākārāms te 'pi bhikṣavaḥ āsaṃs tais
sāmghikaṃ stambhaṃ śiṅghānakena nāśitaṃ te stambhākārās saṃvṛttāḥ

yā(ṃ)s tvam satvān adrākṣīḥ vṛkṣākārāṃ patrākārāṃ puṣpākārāṃ phalā-
kārāṃs te 'pi bhikṣavaḥ āsaṃs tair api sām(47v4)ghikāni vṛkṣapatrapuṣpa-
phalāni paudgalikaparibhogena paribhuktāni O vṛkṣapatrapuṣpaphalākārās
saṃvṛttāḥ

yā(ṃ)s tvam satvān adrākṣī rajjusammārijanyākārāṃ | te 'pi bhikṣavaḥ
āsaṃs tais sāmghikā raj(j)v(y)as sammārijanyaś ca paudgalikaparibhogena
paribhuktās te raj(j)vākārā(47v5)s sammārijanyākārāś ca saṃvṛttāḥ

³⁶yas tvam satvān adrākṣīs taṭvakākārā śrāmaṇeOrakā āsīt*³⁶ pānakavāri-
kaḥ sa taṭvakaṃ³⁷ nirmādayaty āgantukāś ca bhikṣavo 'bhyāgatāḥ tair asau
pṛṣṭāḥ śrāmaṇerādyā saṃghasya pānakaṃ bhaviṣyati | sa mātsaryopahata-
cittaḥ kathayati (47v6) na paśyatha mayā taṭvakaṃ³⁸ nirmāditam pītam pā-
nakam iti | te vṛttaveleti naiOrāśyam āpannāḥ hīnadīnavadanā(ḥ) prakrāntāḥ
tena taṣvakākārās³⁹ saṃvṛttāḥ

⁴⁰yas tvam satvam adrākṣīd⁴⁰ ulūkhālākārāṃ so 'pi bhikṣur āsīt tasya pā-
trakarma pratyupasthitaṃ | tatra caikaś śrāmaṇerako (47v7) 'rham mudra-
vāre niyu(ktāḥ | sa teno)ktāḥ⁴¹ śrāmaṇeraka dadasva me ulūkhale stokaṃ
khale(ḥ) kuṭṭaOyitveti | sa kathayati sthavira tiṣṭha tāvan muhūrtaṃ vyagro
'smi paścād dāsyāmīti | sa saṃjātamarṣas tivreṇa paryavasthānena kathayati |
śrāmaṇeraka yadī mama kalpita⁴² ulūkha(la)ṃ spraṣṭum tavai(47v8)vāham
ulūkhale prakṣipya kuṭṭayeyaṃ prāg eva khale(ḥ) stokaṃ iti · sa śrāmaṇera-
kaḥ saṃlakṣayati · tīvrāparyavasthānaparyavasthito 'yaṃ yady aham asmaī
prativacanam dadyāṃ bhūyasyā mātrayā prakopam āpatsyati | sa tūṣṇīm
avasthitaḥ yadā paryavasthānam vigataṃ tadā upasaṃkra(47v9)mya
kathayati | sthavira jānīse tvam ko 'ham iti | sa kathayati jāne · tvam Kāśya-
pasya samyaksambuddhasya śāsane pravrajitaḥ śrāmaṇerakaḥ⁴³ aham api
(bhikṣuḥ sthaviraḥ | yady apy evaṃ tathāpi) tu⁴⁴ yan mayā pravrajitena ka-
raṇīyam tat kṛtam | kiṃ kṛtam | kleśaprahāṇād arhatvaṃ | tvam sakalaban-
dhanabaddhaḥ aham sakalabandhananirmuktaḥ | kha(47v10)raṃ vākkarma
niścāritaṃ atyayam atyayato deśayāpy evaitad eva karma tanutvaṃ pari-

³⁵ After *Divy.* p. 342.15.

³⁶ Read *yaṃ tvam satvam adrākṣīs taṭtukākārāṃ sa śrāmaṇeraka āsīt*; cf. *Sikṣ.* p. 58.1.

³⁷ Read *taṭtukam* with *Sikṣ.* p. 58.1.

³⁸ Read *taṭtukam*.

³⁹ Read *taṭtukākārās*.

⁴⁰ Read *yaṃ tvam satvam adrākṣīr*; cf. *Sikṣ.* p. 58.5 and *Divy.* p. 343.6.

⁴¹ After *Sikṣ.* p. 58.6.

⁴² Read *kalpeta*.

⁴³ Visarga added below the line.

⁴⁴ Cf. *Sikṣ.* p. 58.13–14: *aham api bhikṣuḥ sthaviraḥ | śrāmaṇerakaḥ kathayati | yady apy evaṃ tathāpi tu.*

kṣayaṃ paryādānaṃ gacched iti | tenātyayam atyayato deśitam | tena ulū-
khalākāraḥ saṃvattah⁴⁵

yā(m)s tvam satvān adrākṣī(s) sthālyākārām(l)s te kalpikārā āsam bhikṣū-
ṇām upasthāyakāḥ tair⁴⁶ bhaiṣajyaṃ kvāthayanto (48r1) bhikṣubhīr apya-
yam⁴⁷ uktā(h) taiś cittaṃ pradūṣya tās sthālyo bhinnāḥ tena sthālyākārās
saṃvṛttāḥ |

yas⁴⁸ tvam satvam adrākṣīḥ madhye cchinnaṃ tantunā dhāryamāṇaṃ ga-
cchantaṃ | so 'pi bhikṣur āsīt* lābhagrāhikāḥ tena mātsaryābhibhūtena lā-
bhas saṃparivarttitaḥ yo vārṣikas sa haimantikāḥ pariṇāmito yas tu (48r2)
haimantikāḥ sa vārṣikāḥ tasya karmaṇo vipākena madhye cchinnaṃ tantunā
dhāryate · ||

bhikṣavas saṃśayajātāḥ sarvasaṃśayacchettāraṃ Buddhaṃ Bhagavantaṃ
papracchuḥ | kiṃ bhadantāyūsmatā Samgharakṣitena karma kṛtaṃ yasya
karmaṇo vipākenādhye mahādthane mahābhoge kule jātaḥ | (48r3) arhatvaṃ
ca sākṣātkṛtaṃ mahac ca satvakāryaṃ kṛtaṃ iti |

Bhagavān āha | Samgharakṣitena bhikṣavaḥ karmāṇi kṛtāny upacitāni
labdhasaṃbhārāṇi pariṇatapratyayāny oghavat pratyupasthitāny avāśya-
bhāvīni (Samgharakṣitena bhikṣuṇaiva karmāṇi kṛtāny upacitāni ko 'nyaḥ
pratyānubhaviṣyati)⁴⁹ | na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthi-
vidhātau vipacyante nābdhātau (48r4) na tejodhātau na vāyudhātāv api tū-
pātteṣv eva skandhadhātāvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny
aśubhāni ca · ||

na praṇāsyanti karmāny⁵⁰ api kalpaśatair api ·
sāmagrīm prāpya kālam ca phalaṃti kha(lu) dehinām* ||

bhūtapūrvaṃ bhikṣavo 'sminn eva Bhadrake kalpe viṃśa(48r5)tivarṣasa-
hasrāyūṣi prajāyāṃ Kāśyapo nāma śāstā lo(ka) utpannaḥ tathāOgato 'rhaṃ
samyaksambuddho vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puru-
ṣadamyasārathīḥ śāstā devamanuṣyāṇāṃ buddho bhagavān* sa Vārāṇasī-
nagarīm upaniśritya vihara(48r6)ti Ṛṣivadane mṛgadāve |

tasyāyaṃ śāsane pravrajitaḥ āsīd vaiyyāprOtyakaraḥ | paṃca cāsya sār-
dhamvihāriṇāṃ śatāny āsam sa ca karvaṭakanivāsī janakāyaḥ bhūyas[y]ā ta-
syaiva prasannaḥ tena tatra yāvadāyur brahmacaryaṃ caritaṃ na ca kaścid
guṇagaṇo 'dhi(48r7)gataḥ

so 'pareṇa samayena glānas saṃvṛttāḥ sa upasthīyate mūlagaṇaṃ Oṇḍapatra-
suṣpaphalabhaiṣajyair⁵¹ hīyata eva na cāsya so vyādhir upāśamaṃ gacchati |
sa maraṇakālasamaye praṇidhānaṃ kartum ārabdho yan mayā bhagavati
Kāśyape samyaksambuddhe {yā} (48r8) yāvadāyur brahmacaryaṃ caritaṃ

⁴⁵ Read *saṃvṛttah*.

⁴⁶ Read *te*.

⁴⁷ Read *apryam*.

⁴⁸ Read *yam*; cf. *Śiks*. p. 59.3.

⁴⁹ Omitted from the frequent cliché; see, e.g., *SBV* II, p. 1.13–14.

⁵⁰ Read *karmāṇi* m.c.; see note 34.

⁵¹ Read *puspa*.

na ca kaścīd guṇagaṇo 'dhigataḥ anenāhaṃ kuśalamūlena yo 'sau bhagavatā Kāśyapena samyaksambuddhen Ōttaro nāma māṇavo vyākṛto bhaviṣyasi tvaṃ māṇava varṣasātāyūṣi prajāyāṃ Śākyamunir nāma Tathāgato 'rhaṃ samyaksambuddha iti tasyāhaṃ (48r9) śāsane pravrajya sarvak(l)egaprahāṇād⁵² arhatvaṃ sākṣātkuryāṃ iti |

tato 'sya sārddhaṃvihāriṇa upasaṃkrāntāḥ pṛcchamty asti upādhyāyena kaścīd te guṇagaṇo 'dhigata iti | sa kathayati neti | te pṛcchanti kiṃ praṇidhānaṃ kṛtam* sa kathayati idaṃ cedaṃ ceti · te kathayanti vayam apy upādhyāyaṃ ka(48r10)lyāṇamitram āgamyā tasyaiva bhagavataḥ śāsane pravrajya sarvakleśaprahāṇād arhatvaṃ sākṣātkuryāma iti ·

tatas tena karvaṭakanivāsīnā janakāyena śrutam asāv ācāryo glāna iti | te 'py upasaṃkrāmya pṛcchanti asti (kaścīd) ācāryeṇa guṇagaṇo 'dhigata iti | sa kathayati neti | te kathayanti (48v1) kiṃ praṇidhānaṃ kṛtam tena samākhyaṭam idaṃ cedaṃ ceti · te kathayanti vayam api ācāryaṃ kalyāṇamitram āgamyā tasyaiva bhagavataḥ śāsane pravrajya sarvakleśaprahāṇād arhatvaṃ sākṣātkuryāma⁵³ iti |

kiṃ manyadhve bhikṣavaḥ yo 'sau tena kālena tena samayena vaiyyāpṛtyakaro bhikṣur āsīd eṣa evāsau (48v2) Saṃgharakṣito bhikṣuḥ yāny asya paṃca sārddhaṃvihāriṣātāny āsaṃ tāny eva tāni paṃca ṛṣiṣātāni · yo 'sau karvaṭakanivāsī janakāya etāny eva tāni paṃca vaṇikchatāni |

yad anena tatra vaiyyāpṛtyaṃ kṛtam tasya karmaṇo vipākenādḍhye mahādthane mabhābhoge⁵⁴ kule pratyājāto yan maraṇasama(48v3)ye praṇidhānaṃ kṛtam tena (sa)rvakleśaprahāṇād arhatvaṃ sākṣātkṛtam mahac ca vaiṇeyakāryaṃ kṛtam

iti hi bhikṣava ekāntakṛṣṇānāṃ karmaṇāṃ ekāntakṛṣṇo vipāka ekāntaśuklānāṃ ekāntaśuklo vyatimīsrāṇāṃ vyatimīsrāḥ tasmāt tarhi bhikṣava ekāntakṛṣṇāni karmāṇy apāsya vyatimīsrāṇi ca ekānta(48v4)śukleṣv eva karmasv ābhogaḥ karaṇīya ity evaṃ vo bhikṣavaḥ śikṣitavyam* || ○ || ○

⁵² Read °kleśa°.

⁵³ MS. °kuryāmi, with *i* sign cancelled by correction mark.

⁵⁴ Read mahābhoge.

Translation

Preliminary Remark: The ensuing translation falls into two different parts. The shorter first part (down to p. 273), covering that portion of the Saṃgharaḥṣitāvadāna which has been lost in the original Sanskrit, is based on the Tibetan version of the Pravrajyāvastu as edited by H. EIMER (Wiesbaden, 1983, pp. 259–271); for the user's best possible orientation, it does not open with the Avadāna proper but rather starts some pages earlier at a point where the introductory matter of the Divyāvadāna parallel sets in. The longer second part (from p. 273 onwards) is based on the original Sanskrit of the Pravrajyāvastu as edited above (pp. 254–266), which has been read side by side with the Tibetan version (pp. 271–301), deviations in the latter being either registered in footnotes or indicated by angular brackets in the body of the pages; it is meant to serve in principle as a rendering of both the original Sanskrit and the Tibetan version. Words found in Sanskrit only and missing in Tibetan have been printed in italics. Material and interpretative comments are beyond the scope of this translation.

Thereupon these serpent-demons of the vast ocean came together with (him) in the guise of brahmins and householders, and he taught them the Law. When they had heard the Law from him, they fitted out the arriving and departing monks with all necessaries, and the Ṣaḍvārgikas said: “Nanda (and) Upananda, what does this senior know?” – “The Ekottarikā.” – “He indeed teaches the Law of the Ekottarikā poorly, while these monks are all furnished with (knowledge of) the three Piṭakas, preaching the Law, (and) gifted with suitable and uninhibited courage (in speech); so why does he not ask them (for instruction)?” They said to him: “Senior, what do you know?” He said: “The Ekottarikā.” They said: “Senior, you indeed teach the Law of the Ekottarikā poorly, while these monks are all furnished with (knowledge of) the three Piṭakas, preaching the Law, (and) gifted with suitable and uninhibited courage (in speech); so why do you not ask them (for instruction)?” He said: “Noble sirs, do I hinder (anyone), do I? So why don't you teach the Law?” They said: “Nanda (and) Upananda, this senior opposes us; therefore you shall perform the ceremony of (his) suspension.” He thought: “Once [260] they have performed the ceremony of my suspension, I do not obtain room in the place of the serpent-demons either.” When they were asleep, he caused this monastery also to disappear and entered into the vast ocean.

Sleeping and living on sandy ground, they said: “Nanda (and) Upananda, come on and arrange a lion's seat, and we shall teach the Law!” As soon as they saw that they were sleeping on sandy ground, they said: “Somebody favourably disposed to the Exalted One (and) paying homage to the Buddha, the Law, and the Congregation has been hurt by us and has therefore gone away after causing the monastery to disappear. Who was he – a god, a serpent-demon, or a Yakṣa?” The monks stated this case to the Exalted One, and the Exalted One said: “Monks, that monk preaching the Law – he was just what is (known as) a phantom. If he had not been hurt by the Ṣaḍvārgi-

ka monks, he would pay homage to the Buddha, the Law, and the Congregation until he would come to the end of the teaching.”

The Exalted One thought: “Whatever disaster (may have) occurred, that, monks, arose from teaching the Law without request”, and he said: “Therefore a monk shall not teach the Law without request. If a monk teaches the Law without request, he comes to be guilty of a sin. For him who has been invited to an entertainment in his presence there is no wrong.”

In Śrāvastī there lived a householder named Buddharakṣita, (who was) wealthy, of great riches, (and) of high income. He took a wife from an equal family, and he diverted, enjoyed, (and) amused himself with her. Since the venerable [261] Śāriputra was looking for (some)one to be trained, he went to his house, and he moved the householder together with his wife to seek refuge and (follow) the moral commandments. Once, at (some) other time, it happened that a being entered the wife of this householder.

Since the venerable Śāriputra knew that this being had an inescapable destiny [*avaśyabhāgīyaka*], he went to his house without a mendicant walking behind (him), and this householder greeted his feet and said: “Why, noble sir, is there no mendicant walking behind (you)?” He said: “Householder, why does it happen that a mendicant walking behind me stems from the Kāśa-grass region¹ or the Kuśa-grass region [i.e. from Yama’s realm]? (It is) like this: Those whom I get (offered) from people like you come to be mendicants walking behind me.”

The householder Buddharakṣita said: “Noble sir, it happened that a being entered this wife of mine. So if a son (will) have been born, I (shall) give him (to you) as a mendicant walking behind the noble gentleman.” He said: “Householder, there is a chance.”

When eight or nine months had passed, she bore a boy of fine figure, nice to look at, handsome, bright, gold-coloured, with a parasol-like head, long arms, a broad forehead, joined eyebrows, (and) a prominent nose.

When she had borne, his relatives came together and met together, and after three (times) seven (making) twenty-one days, they held an extensive birth-festival for the new-born child, and fixed a name (for him, asking): “How shall the youth’s name be fixed?” The others [262] said: “As this youth is the son of Buddharakṣita, the youth’s name shall be fixed as Saṃgharakṣita”, (and) fixed his name as Saṃgharakṣita.

The youth Saṃgharakṣita was reared (and) brought up by them with milk, curds, butter, melted butter, scum of (melted) butter, and other most excellent kinds of food, and (thus) was brought up quickly like a lotus found in a pond.

On the very day on which Saṃgharakṣita was born, on that very day sons were also born to five hundred merchants, and they too fixed names (for them) equal to their families.

¹ Read *rtsva ka-śa’i byiṇis* (with CLT) at p. 261.10.

When the youth Samgharakṣita had become grown up, then the venerable Śāriputra, knowing the time for his initiation and looking for (some)one to be trained, went to his house alone, without a mendicant walking behind (him), and the householder Buddharakṣita greeted his feet. He spread out a mat, and the venerable Śāriputra sat down. When (the other one) had also sat down, he got ready to give the householder Buddharakṣita an indication (of his wish).

Thereupon the householder Buddharakṣita said to Samgharakṣita: "When you were in your mother's womb and not yet born, I gave you to the noble Śāriputra as a mendicant walking behind (him). So you shall come and pay reverence to him!"

Since he was a being living in his last existence, he first gave a smile and without fear, without a sad and without a downcast face, he promised to do so and walked behind the venerable Śāriputra. Then [263] the venerable Śāriputra initiated and ordained him, and let (him) learn the qualities of conduct and read the four Āgamas.

When at (some) other time those five hundred sons of the five hundred merchants had held a conversation with one another² and made preparations for merchandise that was to go to the vast ocean, they set out for the vast ocean and thought as follows: "Sirs, the vast ocean is full of many dangers; so if we ask some noble person, who will teach us the Law when we have got to the midst of the vast ocean, to come (with us), we (shall) thereby gain good fortune." They began to consider (the matter) and said: "Who will come (with us), who will come (with us)?" Others said: "Sirs, as this noble Samgharakṣita (is) our coeval, (was) born together (with us), (and) often played together (with us) in the sand, we shall make a request to him."

Thereupon they went to him. Having greeted his feet, they said: "Noble Samgharakṣita! You (are) our coeval, (were) born together (with us), (and) often played together (with us) in the sand. After we (shall) have set out for the vast ocean, the vast ocean being full of many dangers, the noble gentleman (shall) teach us the Law when we have got to the midst of the vast ocean. As we (shall) thereby gain good fortune, for that reason the noble gentleman shall come to the vast ocean together with us." He said: "Sirs, as I am not dependent on myself, go and ask the master!"

They went to the reverend Śāriputra and, having come (to him), greeted the feet of the reverend Śāriputra with their heads [264] and spoke to the reverend Śāriputra as follows: "The noble Śāriputra shall know (that) this noble Samgharakṣita (is) our coeval, (was) born together (with us), (and) often played together (with us) in the sand. After we have set out for the vast ocean, the vast ocean being full of many dangers, the noble Samgharakṣita (shall) teach us the Law when we have got to the midst of the vast ocean. As we (shall) thereby gain good fortune, for that reason we ask (you) to send

² Read *phan-tshun gros byas-te* (with R) at p. 263.5; see p. 269.13 and *Udr.* I, p. 28.34 (~ *Divy.* p. 567.4 *parasparam samjalpaṃ kṛtvā*).

the noble Saṃgharakṣita to the vast ocean together with us.” He said: “Ask the Exalted One himself! I (can)not send (him).”

They went to the Exalted One and, having come (to him), greeted the feet of the Exalted One with their heads and spoke to the Exalted One as follows: “The Exalted One shall know (that) this noble Saṃgharakṣita (is) our coeval, (was) born together (with us), (and) often played together (with us) in the sand. After we have set out for the vast ocean, the vast ocean being full of many dangers, the noble Saṃgharakṣita (shall) teach us the Law when we have got to (the midst of) the vast ocean. As we (shall) thereby gain good fortune, for that reason we ask (you) to send the noble Saṃgharakṣita to the vast ocean together with us.”

The Exalted One thought: “Are there any roots of merit for these merchants? When I think that there are not, I see that there are. When I think over on whom they depend, I see that they depend on the monk Saṃgharakṣita.” Thereupon the Exalted One said to the reverend Saṃgharakṣita: “Saṃgharakṣita, [[265]] you shall go so as to enter the vast ocean! You shall put up with fear and terror!” The reverend Saṃgharakṣita consented to the Exalted One by saying nothing.

Thereupon those five hundred merchants, together with the reverend Saṃgharakṣita, held a festival, a solemn ceremony, and a mantra recitation. By means of carts, packs [?], bags, baskets, camels, oxen, and donkeys they brought merchandise that was to go to the vast ocean. They set out for the vast ocean and gradually, roaming about in (various) villages, cities, kingdoms, royal residencies, and trade centres, they came to the shore of the vast ocean. Having overcome the weariness of travelling, they built a big ship for five hundred Kārṣāpaṇas³. They hired five hundred (ship’s) employees: loaders [?], unloaders [?], officers [?], sailors, and helmsmen, and having sounded the bell three times, they entered the vast ocean for the sake of gaining riches.

When they had gone to the vast ocean, this big ship of theirs was seized by serpent-demons. They began to make a request to the gods Śiva, Varuṇa, Kubera, Śakra, Brahman etc., (saying:) “He who dwells in this vast ocean as a god or a serpent-demon or a Yakṣa or a Gandharva, shall tell us what he wants!” Thereupon a voice came from the vast ocean, (saying:) “Give us the noble Saṃgharakṣita!”

They said: “The noble Saṃgharakṣita (is) our coeval, (was) born together (with us), (and) often played together (with us) in the sand. [[266]] As the Exalted One and the venerable Śāriputra have entrusted (him) to us, we prefer to die and end life together with him. We shall not let him go.” The reverend Saṃgharakṣita said to them: “What are the gentlemen talking about?” They said: “Noble sir, a voice came from the vast ocean, (saying:) ‘Give us the noble Saṃgharakṣita!’”

³ Tib. *zoiṅ-rñin-pa*, corresponding to Tib. *kar-śa-pa-na* at *SBV* II, p. 112, note (b).

He said: "Why don't you give (me to them)?" They said: "Noble sir, you (are) our coeval, (were) born together (with us), (and) often played together (with us) in the sand. As the Exalted One and the venerable Śāriputra have entrusted (you) to us, we prefer to die and end life together with you. We shall not let you go."

The reverend Samgharakṣita thought: "The Exalted One said to me, 'Samgharakṣita, you shall go so as to enter the vast ocean! You shall put up with fear and terror!' What(ever will) be, just that (will) be." He took his (alms-) bowl and clerical robe and got ready to throw himself into the vast ocean. Thereupon the merchants, seeing (that) he had got ready (to do) so, said (to him): "Noble Samgharakṣita, what are you doing, what are you doing?" While they were (still) holding (him) back in this manner, he jumped into the vast ocean, and immediately thereafter the serpent-demons let that big ship go. The reverend Samgharakṣita in turn was seized by the serpent-demons and entered the place of the serpent-demons.

Thereupon those serpent-demons, together with the serpent-demons' daughters, first⁴ gave a smile. Showing amazement and looking with piercing eyes, [267] the reverend Samgharakṣita began to pay homage to (their) stūpas. They said (to him): "Noble Samgharakṣita, this is the hall of fragrances [*gandhakuṭī*] of the perfectly enlightened Vipaśyin. This is the hall of fragrances of Sikhin, Viśvabhū, Krakucchanda, Kanakamuni, and Kāśyapa. This is the hall of fragrances of the Exalted One, the Śākyamuni." When he had paid homage to the stūpas together with them, he settled himself in the midst of the host of serpent-demons on a seat arranged (for him).

Thereupon the serpent-demons joined their hollowed palms and made a request: "Noble Samgharakṣita, when the Sūtra and Mātṛkā of the Exalted One were established among gods and men, we serpent-demons were born in an inopportune birth (and) had bodies suffering evil. Oh, if the noble gentleman would only establish the Sūtrānta among us!" He agreed (by saying): "I shall do so."

Thereupon that phantom⁵ produced a liking in three serpent-demon youths and said to one (of them): "You just read the Saṃyuktaka!" To the second he said: "You read the Madhyama!" To the third he said: "You read the Dīrgha! I for my part shall set forth those very chapters treating of the Ekottarikāgama."

They began to read. Then one (of them) shut his eyes and gave an exposition; the second turned his back and gave an exposition; the third stayed at a distance and gave an exposition.

[268] That very phantom among them was, by the peculiarity of his former inclination, endowed with dignity, endowed with respectability, and always exemplary in his daily duties. So he rose early and said: "Noble sir, get

⁴ Read *snion-du* (with j) at p. 266.26. Cf. pp. 262.23 and 290.6.

⁵ See above, foot of p. 267

up, put down your toothpick, pay homage to the maṇḍala and stūpa of the Exalted One, eat your food, and put up your bed!"

When they all had read the Āgamas by turns, the phantom said: "Noble sir, having read the Āgamas, what do they know or not know?" He said: "Although they come to know gifted with memory, yet there is a fault with them." He said: "Noble sir, which fault is there?" – "They are all without dignity and without respectability; once one (of them) shut his eyes and gave an exposition, the second turned his back and gave an exposition, the third stayed at a great distance and gave an exposition. You alone are endowed with dignity, endowed with respectability, and always exemplary in your daily duties." He said: "Noble sir, they are not without dignity and without respectability; (he) who once shut his eyes and gave an exposition is (a serpent) having a poisonous glance, he who turned his back and gave an exposition is (a serpent) having a poisonous breath, he who stayed at a great distance and gave an exposition is (a serpent) having a poisonous touch, I alone am (a serpent) having poisonous fangs."

Thereupon the reverend Saṃgharakṣita thought fearfully: "I seem to be in the midst of enemies", and he turned pale [[269]] (and) wan, thin, weak, lean, gaunt, and ghostly.

The serpent-phantom said: "Noble sir, why have you turned pale (and) wan, thin, weak, lean, gaunt, and ghostly?" He said: "I am in the midst of enemies; when one of you, whosoever he may be, (will) have got furious, then of me a name only will be left."

He said: "We (shall) not do harm to the noble gentleman; does the noble gentleman nevertheless wish to go back to Jambudvīpa?" He said: "Good sir, being without joy here, I wish to go."

Thereupon the serpent-demons held a conversation with one another. When the big ship had come to that region, then they lifted the noble Saṃgharakṣita and placed (him) in the midst of the big ship. Thereupon the merchants first gave a smile; showing amazement and looking with piercing eyes, they said: "A welcome, a welcome to the noble Saṃgharakṣita!" He said: "Sirs, I have established the four Āgamas among the serpent-demons at the serpent-demons' place, so be delighted!" They said: "Noble sir, (it is) as follows: This benefit to others will take effect after we (shall) have been initiated in the teacher's teaching; (so) we are delighted."

Thereupon the merchants joined with the reverend Saṃgharakṣita and full of joy gradually came to the shore of the ocean. As soon as all (of them) were wearied and tired, [[270]] they fell asleep, whereas the reverend Saṃgharakṣita set about to look at the vast ocean. It has been said by the Exalted One: "Monks, these five (entities) are (something) one cannot be satiated with looking at and unrepulsive on sight. If you ask, 'Which five?' – Monks, an elephant knowing everything⁶ (and) having youthful flesh, a Cakravarta

⁶ For Skr. *ājanya* "of noble race, blooded"; see *BHSD* s.v.

king, the poisonous (serpent-demon) Sāgara, the mountain-king Meru, and the Tathāgata, the Arhat, the Perfectly Enlightened One are (something) one cannot be satiated with looking at and unrepulsive on sight.” Therefore he looked at the vast ocean for a long time, got tired, and was overcome by deep sleep at dawn.

Thereupon the merchants loaded their cargo and set out. When night drew to a close, the venerable Samgharakṣita was not to be seen. They fastened⁷ (their draught-animals) and set about to look at one another, (saying:) “Sirs, where is the noble Samgharakṣita?” Then some said: “He has gone ahead.” Some said: “He is going behind.” Some said: “He is going in between.” They searched everywhere but, having become dispirited, did not see (him). Then they said with sad and downcast faces: “Sirs, that we left the noble Samgharakṣita (alone) was an unkind act (of ours), so let us turn back!”

Again they thought: “As the noble Samgharakṣita is of great magic power (and) of great might, (it is rather) like this: If he has not even died on the vast ocean, why should he die now that he has reached dry land? As he is of great magic power (and) of great might, it is quite possible that he has gone far ahead.” So they said: “Sirs, come here, (let us) go on!” and set out.

[[271]] The reverend Samgharakṣita in turn, hit by the sun’s beams at the time of sunrise, woke up in an empty area of sand, and when nothing was to be seen, he thought: “How shall I act now that the merchants have gone? I (shall) go (on) at random.”

When this reverend gentleman went (on) with great courage and a way was not to be seen, he searched here and there. When (finally) he saw a broad road, he stepped on to it, and when in a sal forest he saw a monastery furnished with high archways, decorated with windows, latticed windows, and railings, captivating heart and eyes, fitted out with a ladder to heaven, furnished with couches, seats, and exquisite chattels, bounded by various trees, beautified by pools and ponds, resonant with geese, cranes, peacocks, parrots, minas, and cuckoos, (and) shining with splendour like a divine abode, and (when he saw) monks there well-dressed, well-cleansed, (and) standing (there) with tranquil deportment, he went to them with reverence.

Thereupon they said to him with reverential awe: “A welcome, a welcome to the venerable Samgharakṣita! From where have you come now?” He told (them) everything as (it had) happened. Thereupon they had (him) rest and, with the weariness of travelling overcome, brought (him) to the monastery.

(When he saw) [43 r] the beauty – seats (had been) arranged and excellent food (had been) prepared –⁸ they said to him: “Venerable [[272]] Samgha-

⁷ Tib. *brtad-ciñ*, unattested perfect of *rtod-pa* “to fasten”.

⁸ Tib. agrees with *Divy.* p. 335.6-8 in construction: “When he saw (that) a beautiful seat (had been) arranged and a large quantity of excellent food (had been) prepared”.

rakṣita! Aren't you thirsty or hungry?" He said: "Reverend sirs! I am thirsty and hungry."

They said: "Venerable Saṃgharakṣita! Eat *beforehand!*" He said: "I shall eat in the midst of the congregation." They said: "Venerable Saṃgharakṣita! You (are) tired by the road, (so) eat now! There will be a disaster here (afterwards)." Having (visualized the disaster and therefore) eaten, he went to one side and stood (there).

When mealtime had come for them, the bell (was) beaten. They took their own respective (alms-)bowls and sat down according as they had arrived⁹. No sooner had they sat down than the monastery became invisible. Thereupon their own (respective) (alms-)bowls appeared as¹⁰ (various) iron hammers. Thereupon, (as long as mealtime was not over for them,) they mutually bashed their heads in with those iron-made hammers. Their heads smashed, (and) seized by feelings of pain, they uttered tortured cries. When mealtime (was) over, the monastery reappeared in the very same form and the monks stood (there) with tranquil deportment in the very same manner (as before).

Thereupon the reverend Saṃgharakṣita went to them and asked: "Reverend sirs! Who (are) you? By (reason of) *just* which act (were) you born here?" They said: "Venerable Saṃgharakṣita! (As) the people of Jambudvīpa (are) incredulous, they¹¹ will not believe (it)."

He said: "(When) I saw (it) with my very own eyes, how should I not believe (it)?" They said: "Venerable Saṃgharakṣita! We were¹² disciples of Kāśyapa, the perfectly enlightened one. (When) we *ourselves* [[273]] caused a quarrel in the refectory, we (were) born in the Pratyekanaraka¹³ owing to the maturation of this act, (and) there is a fair possibility that just (another) birth in hell¹³ will be (in store) for us when we have passed away from here. Therefore please, venerable Saṃgharakṣita, having gone to Jambudvīpa, tell your fellow-students this matter in detail, (asking them:) 'Reverend sirs! You shall not cause a quarrel in the midst of the congregation¹⁴, you shall not become possessed of such a mass of misery, as for instance the mendicants of Kāśyapa!'"¹⁵ He promised (to do) so and set out.

When in the very same manner (in a sal forest) he saw a second monastery

⁹ Tib.: "according to seating order", which presupposes a variant *yathāpañkyā* instead of the unattested *yathāgantryā* (possibly hybrid for *yathāgatyā*). The same form is obviously intended at *Say-v.* p. 39.21, where the editor reads *yathāgatyā* but the manuscript is stated to have *yathāgantāyā* (Tib. *gar bab-pa b'zin-du* "according to where they had got"), and must possibly be restored at *Pos-v.* § 85.1.b for *yathāgatā* (~ *MSV[D]* IV, p. 103.2: *yathāgatāni*; Tib. *gral-rims b'zin-du* "according to seating order") and § 87 for *gantr* (~ *MSV[D]* IV, p. 104.17: *pañkti*; Tib. *gral-rims* "seating order"); see H. HU-VON HINÜBER, *Pośadhavastu*, pp. 153 sq. and 166.

¹⁰ Tib.: "became".

¹¹ Tib.: "you". Cf. *Divy.* pp. 335.21 and 337.15–16, as against "they" at *Divy.* p. 336.19.

¹² Tib.: "had become".

¹³ Tib. plural as at *Divy.* p. 335.25–26.

¹⁴ Tib.: "in the refectory".

¹⁵ Tib. differs in construction: "Venerable Saṃgharakṣita! If, therefore, having come to Jambudvīpa, you tell your fellow-students this matter in detail, (asking them:) . . . it is all right."

decorated with raised platforms, benches, railings, lattice windows, round windows, and flights of steps¹⁶, bounded by various trees, beautified by pools and ponds, resonant with gees, cranes, peacocks, parrots, minas, and cuckoos, (and) shining with splendour like a divine abode, and (when he saw) monks (there) well-dressed, (well-)clothed¹⁷, (and) standing (there) with tranquil deportment, he went to them with dignity¹⁸.

Thereupon they said to him with (reverence and) awe: “A welcome, a welcome to the venerable Samgharakṣita! From where are you coming¹⁹ now?” He told (them) everything as (it had) happened. [274] Thereupon they had *him* rest (and), with the weariness of travelling overcome, had him enter²⁰ the monastery.

When he saw the beauty – seats (had been) arranged and excellent food (had been) prepared –²¹ they said to him: “Venerable Samgharakṣita! (Are you) neither thirsty nor hungry?” He said: “Reverend sirs! I am thirsty and hungry.”

They said: “Venerable Samgharakṣita, eat!” He said: “I shall eat in the *very* midst of the congregation.” They said: “Venerable Samgharakṣita! [43v] You (are) tired by the road, (so) eat now! There will be a disaster here (afterwards).” Having (visualized the disaster and therefore) eaten²², he went to one side and stood (there).

When mealtime had come for them, the bell (was) beaten. They took their own respective (alms-)bowls and sat down according as they had arrived²³. (No sooner had they sat down) than the monastery became invisible (and) the food and drink appeared as²⁴ liquid iron. Thereupon they mutually splashed themselves with the liquid iron until mealtime (was) over, uttering tortured cries.²⁵ *And* when mealtime (was) over, the monastery reappeared in the very same form and the monks stood (there) with tranquil deportment in the very same manner (as before).

Thereupon the reverend Samgharakṣita went to them and asked: “Reverend sirs! Who (are) you? By (reason of) just which act (were) you born here?”

¹⁶ Tib. is different and more comprehensive in wording: “. . . a second monastery furnished with high archways, decorated with windows, latticed windows, and railings, captivating heart and eyes, fitted out with a ladder to heaven, furnished with couches, seats, and exquisite chat-tels”. See also *Pravṛ.* (Tib.) I, p. 134 *sqq.*

¹⁷ Tib.: “well-cleansed”.

¹⁸ Tib.: “with reverence”.

¹⁹ Tib.: “have you come”.

²⁰ Tib.: “brought (him) to”.

²¹ See above, note 8.

²² Cf. *Divy.* p. 336.10: *tena dṛṣṭādīnavena bhuktam | bhuktvā.*

²³ See above, note 9.

²⁴ Tib.: “became”.

²⁵ Tib. follows the previous parallel more closely: “Thereupon, as long as mealtime was not over, they mutually splashed themselves with the liquid iron. Their bodies burnt, and seized by feelings of pain, they uttered tortured cries.”

They said: “Venerable Saṃgharakṣita! (As) the people of Jambudvīpa (are) incredulous, they²⁶ will not believe (it).”

[[275]] He said: “(When) I saw (it) with my very own eyes, how should I not believe (it)?” They said: “Venerable Saṃgharakṣita! We were²⁷ disciples of Kāśyapa, the perfectly enlightened one. When a charitable gift (was) bestowed on the congregation²⁸ and guest monks (too) had arrived²⁹, we *ourselves*, seized with avarice, harboured the following thought and uttered the (following) words: ‘We shall not eat as long as the guest monks do not go away³⁰.’ And so (it was) done. When a seven-day unseasonable tempest came up, this food and drink went bad (and) unfit by it.³¹ After we had (thus) wasted a religious gift, we *ourselves* (were) born *here* in the Pratyekanaraka³² (owing to the maturation of this act, and) there is a fair possibility that (another) birth in hell³³ will be (in store) for us when we have passed away from here. Therefore please, venerable Saṃgharakṣita, having gone to Jambudvīpa, tell your fellow-students this matter in detail, (asking them:) ‘You, reverend sirs, shall not waste a religious gift, you shall not become possessed of such a mass of misery, as for instance the mendicants of Śākya-putra³⁴!’” He *vowed* (and) promised (to do) so and set out.

When (in the very same manner in a sal forest) he saw a third monastery decorated with raised platforms, benches, railings, lattice windows, round windows, and flights of steps³⁵, [[276]] bounded by various trees, beautified by pools and ponds, resonant with gees, cranes, peacocks, parrots, minas, and cuckoos, (and) shining with splendour like a divine abode, and (when he saw) monks (there) well-dressed, well-clothed³⁶, (and) standing (there) with tranquil deportment, he went to them with dignity³⁷.

Thereupon they said to him with (reverence and) awe: “A welcome, a welcome to the venerable Saṃgharakṣita! From where are you coming³⁸ now?” He told (them) everything as (it had) happened. Thereupon they had *him* rest (and), with the weariness of travelling overcome, had him enter³⁹ the monastery.

²⁶ See above, note 11.

²⁷ Tib.: “had become”.

²⁸ For the restoration *sa(mghasya)* see *Divy.* p. 336.22 and *Pravṛ.* (Tib.) II, p. 275.4.

²⁹ Tib.: “assembled”.

³⁰ Tib.: “have not gone away”.

³¹ Tib.: “So (we) acted that, when . . .”

³² Tib. plural as at *Divy.* p. 336.27.

³³ Tib.: “in the great hells”.

³⁴ Tib.: “of Kāśyapa”, as above and at *Divy.* p. 337.5. For the differing Tibetan construction see note 15.

³⁵ Tib. is different and more comprehensive in wording: “. . . a third monastery furnished with high archways [etc., see note 16].

³⁶ Tib.: “well-cleansed”.

³⁷ Tib.: “with reverence”.

³⁸ Tib.: “have you come”.

³⁹ Tib.: “brought (him) to”.

When he saw the beauty – seats (had been) arranged and excellent food (had been) prepared –⁴⁰ they said to him: “Venerable Saṃgharakṣita! Aren’t you thirsty or hungry?” He said: “Reverend sirs! I am thirsty and hungry.”

They said: “Venerable Saṃgharakṣita, eat!” He said: “I shall eat in the *very* midst of the congregation.” They said: “Venerable Saṃgharakṣita! You (are) tired by the road, (so) eat now! There will be a disaster here (afterwards).” Having (visualized the disaster and therefore) eaten, he went to one side and stood (there).

When mealtime had come for them, the bell (was) beaten. (They took their own respective (alms-)bowls and sat down according to seating order. No sooner had they sat down) than this monastery of theirs (was) ablaze, on fire, in flames, had come to be a single flame, (and) started to burn (everything). [277] The monks in this [44r] very monastery too (were) burnt until mealtime (was) over, uttering tortured cries.⁴¹ When mealtime (was) over, the monastery reappeared in the very same form and the monks stood (there) with tranquil deportment in the very same manner (as before).

Thereupon the reverend Saṃgharakṣita went to them and asked: “Reverend sirs! Who (are) you? By (reason of) *just* which act (were) you born here?” They said: “Venerable Saṃgharakṣita! (As) the people of Jambudvīpa (are) incredulous, they⁴² will not believe (it).”

He said: “(When) I saw (it) with my very own eyes, how should I not believe (it)?” They said: “Venerable Saṃgharakṣita! We were⁴³ disciples of Kāśyapa, the perfectly enlightened one. (When we had become) ill-disposed (and) ill-conducted, we *ourselves* (were) ejected from our monastery by well-disposed monks, (whereupon) we *ourselves* resided in an empty monastery.

“When a well-disposed monk arrived there on his lone journey, then (this) idea occurred to us: ‘He shall (be pleased to) stay⁴⁴! (For) he alone will get an expiatory gift for us.’ (And) he stayed there. When owing to our association with him many well-disposed monks arrived⁴⁵ again, we were expelled by them from there (once more).

“Thereupon we angrily⁴⁶ set the *whole* monastery on fire after gathering

⁴⁰ See above, note 8.

⁴¹ Tib. follows the first parallel more closely: “Thereupon, as long as mealtime was not over, they were burnt by the flame of fire. Their bodies burnt, and seized by feelings of pain, they uttered tortured cries.”

⁴² See above, note 11.

⁴³ Tib.: “had become”.

⁴⁴ Tib. *’dug-la rag-go*, which translates Skr. *tiṣṭhatu*, appears to be a little-attested periphrastic imperative comparable to the precative or elegant imperative described by J. BACOT, *Grammaire*, II, p. 114, s.v. *rogs*, with reference to H. B. HANNAH, *Grammar*, p. 293. Another such form occurs at fol. 44v5 ~ p. 280.11/12, where Skr. *gamiṣyāmi* is equated with Tib. *’gro-la rag-gis* “I shall be pleased to go”. JÄSCHKE, *TED*, p. 521b, records a similar passage from Bhar. 22: *khyod n̄id cod-pan chins-te rgyal-srid byed-la rag-go* “you, having put on the crown, shall be pleased to exercise government!” (SCHIEFNER: “tu ipse, diademate sumpto, regno operam nava.”)

⁴⁵ Tib.: “assembled”.

⁴⁶ Cf. *Udr*, II, p. 69b (s.v. *bzod-pa*).

dry wood, grass, (and) cow-dung, and many monks to be trained and no longer to be trained⁴⁷ (were) burnt in it; and (so) [[278]] we *ourselves* (were) born in the Pratyekanaraka⁴⁸ owing to the maturation of this act, (and) there is a fair possibility that (another) birth in hell⁴⁸ will be (in store) for us when we have passed away from here. Therefore please, venerable Saṃgharakṣita, having gone to Jambudvīpa, tell your fellow-students this matter in detail, (asking them:) 'Reverend sirs! You shall not cause evil-mindedness among your fellow-students, you shall not become possessed of such a mass of misery, as for instance the mendicants of Śākyaputra⁴⁹!' He promised (to do) so and set out.

When he saw beings having the form of pillars, having the form of walls, having the form of flowers, having the form of fruits, having the form of ropes, having the form of brooms, having the form of mortars, having the form of cups, having the form of pots⁵⁰, (and) walking around, cut asunder at their waist(s and) held together by string(s)⁵¹, the reverend Saṃgharakṣita in turn gradually went to the countryside.

(Thereafter), when in a certain hermitage as many as five hundred seers were living, the reverend Saṃgharakṣita (was) seen (coming) by them from a (great) distance already. Thereupon they began to hold (the following) conversation: "Listen, sirs! These mendicants of Śākyaputra (are) garrulous, (so) nobody shall say a word to him." After making such an agreement, they kept to (it).

When the reverend Saṃgharakṣita in turn had come to them with tranquil deportment, he began to ask for shelter, but nobody [[279]] uttered a word. (Now there was) one well-conducted⁵² seer there; he said: "Why is no shelter given to you (mendicants)? Your fault is (that) you (are) garrulous. Nevertheless I shall give (you shelter) on the stipulation that you do not say anything." The reverend Saṃgharakṣita said: "Seer! So it shall be, I do not say (anything)."⁵³

⁴⁷ Tib.: "many monks desirous of instruction".

⁴⁸ Tib. plural as at *Divy.* p. 337.27 sq.

⁴⁹ Tib.: "of Kāśyapa", as above and at *Divy.* p. 338.5. For the differing Tibetan construction see note 15.

⁵⁰ Tib. differs: "similar to walls, similar to pillars, similar to trees, similar to leaves [*Divy.* p. 338.7: *vr̥kṣākārān patrākārān*; cf. fol. 47r8], similar to flowers, similar to fruits, similar to ropes, similar to brooms, similar to cups, similar to mortars, similar to pots".

Tib. *gtun*, literally "pestle", is used here in the sense of *gtun-po* "mortar", as may be seen from p. 297.10-11: *kho-bo-cag-la g t u n - d u 'bru-mar-gyi tshigs-ma ñuñ-ñig brduñs-te byin-cig* "pound a little bit of oil-cake in a mortar and give (it) to us!"

⁵¹ Tib.: "sinew(s)".

⁵² Skr. *śaśukladharma* (thus despite J. S. SPEYER, *WZKM* 16, 1902, p. 343) in contrast with *pāpadharman* "ill-conducted" at fol. 44r2 sq.

⁵³ Tib. differs: "When the reverend Saṃgharakṣita in turn came to them with tranquil deportment and began to ask for shelter [*Udr.* II, p. 31a], nobody uttered a word. (Then) one seer there eager for merit said: "Why is no shelter given to you? (It is) like this: You (mendicants) have

Thereupon (the) one seer went to the countryside (and) gave his own⁵⁴ hut to the reverend Samgharakṣita, (saying:) “Put up your bed⁵⁵ here!” The reverend Samgharakṣita sprinkled (and) swept the hut (and) gave (it) a coating of very tender cow-dung⁵⁶.

(When) the (seers) saw him, they said: “Sirs, these mendicants of Śākyaputra perform holy actions.” Then the reverend [44v] Samgharakṣita washed his feet outside the hut, entered the hut, and sat down assuming the cross-legged posture, erecting his body rigidly, (and) producing a heedful mind.

Now in this hermitage there dwelt a (female) deity. In the first watch of the night she went to the reverend Samgharakṣita⁵⁷ (and), having come (to him), said: “Noble sir, teach the Law!”⁵⁸ He said: “Bhaginī⁵⁹, you (should be) happy! (Don’t you see that) I have taken shelter (here) by an agreement(?)⁶⁰ Why do you wish for (my) ejection?” She thought: “This ascetic (is) tired, *he shall sleep*, (so) I shall go (to him again) in the middle watch.” Having gone (to him) in the middle watch, she said: “Noble sir, teach the Law!”⁶¹ He said: “Bhaginī, (as you are) unable (to be silent),⁶² you certainly wish to eject me.”⁶³ She [[280]] thought: “This ascetic (is) still drunk with sleep, (so) I shall go (to him again) in the last watch.” Having gone (to him) in the last watch, she said: “Noble sir, why are you asleep? The night (has) become light. Get up (and) teach the Law!”⁶⁴ He said: “Bhaginī, I (have been) ejected by you entirely.”

She said: “Noble sir, what(ever) will be, the night (has) become light. When they eject (you), you will go.⁶⁵ However, hasn’t the Exalted One said, ‘You must put up with fear and terror?’” The reverend Samgharakṣita thought: “Rightly this Bhaginī says, ‘When⁶⁶ they eject (me), I shall (be

a fault, you are garrulous. Nevertheless I shall give (you shelter) on (one) stipulation: I shall give (it) if you do not say anything.’ The reverend Samgharakṣita said: ‘Seer! When you have done so, I do not say (anything).’”

⁵⁴ Or: “nearby”; Tib.: “empty”, like *Divy.* p. 338.22.

⁵⁵ Tib.: “Sleep”.

⁵⁶ Tib.: “smeared (it) with fresh cow-dung”.

⁵⁷ Tib. differs in construction: “Then a goddess who dwelt in this hermitage went to the reverend Samgharakṣita in the first watch (of) the night”.

⁵⁸ Tib.: “Noble Samgharakṣita, please teach the Law!”

⁵⁹ Tib.: “Goddess”.

⁶⁰ Tib. agrees with *Divy.* p. 339.5–6.

⁶¹ See above, note 58.

⁶² Omitted words restored according to Tib., where read *mi phod-pas* (with kBC) at p. 279.26.

⁶³ Phrased as a question in Tib.

⁶⁴ Tib. differs slightly: “Noble Samgharakṣita, why are you asleep? The middle of the night is past, so please get up and teach the Law!”

⁶⁵ Tib. differs: “Noble sir, the middle of the night is past; so even if they will eject (you), what does (that) come to? You wish to go.”

Final clause uncertain; possibly read *bzud no-’tshal* at p. 280.8: “You know (you will have) to go.”

⁶⁶ Tib.: “This Bhaginī is right in saying (so). When”.

pleased to) go⁶⁷. However, these (are) brahmins, (so) verses suitable to brahmins must be spoken.” (Thereupon) he began to recite the Brāhmaṇavarga (as follows):

Not going naked, not matted hair, not mud,
Not fasting or lying on the bare ground,
Not dust and dirt, not the strenuousness of squatting
Purify a mortal by whom doubt⁶⁸ has not been overcome. [76]

He who practises the Law though wearing ornaments,
(Who is) tamed, tranquil, self-controlled, (and) chaste,
Having granted pardon to all beings, –
He (is surely) a brahmin, he (is surely) a mendicant, he (is surely) a monk. [77]⁶⁹

(When) they had heard (this), they thought: “He is speaking verses suitable to brahmins.” (First) one (of them) came, (then) a second (and) a third, [[281]] until finally all (of them) had come.⁷⁰ And the deity exercised her magic power to the effect that they did not see one another.

Thereupon the reverend Saṃgharakṣita referred to⁷¹ the Nagaropamaśūtra.⁷²

“(Thus have I heard. At one time⁷³ the Exalted One was staying at Śrāvastī, in the grove of Prince Jetṛ, in the park of Anāthapiṇḍada.

⁶⁷ See above, note 44.

⁶⁸ Or: “desire”; see *BHSD* p. 175.

⁶⁹ Cf. *Uv.* XXXIII 1–2 and L. SCHMITHAUSEN, *WZKS* 14, 1970, p. 94. Tib. differs very widely:

Having not overcome doubt, by going naked,
By matted hair, mud, and various food,
By lying on the bare ground, by dust and dirt, and
By giving up squatting, men are not purified. [76]
Having shunned harm to all beings,
He who practises the Law, who is tranquil, tamed, self-controlled, and
Furnished with chastity, though decorated with ornaments, –
He indeed is a brahmin, a mendicant, a monk. [77]

For a literal rendering see *Uv.* (Tib.)(Z) XXXIII 2 and 1. The second verse recurs at *SBV* II, p. 143.8–11 (= *CPS* 17.16), the Tibetan of which does not fully agree with the original Sanskrit either (IT, vol. 42, No. 1030, p. 46.3.1–2 = ‘Dul-ba section, vol. 95 [ce], fol. 45b1–2). Cf. F. R. HAMM, *ZAS* 4, 1970, p. 17 *sqq.*

⁷⁰ Tib. differs slightly: “Likewise, from a second and a third up to them all came together.”

⁷¹ Cf. *CPD* II, p. 459a. Tib.: “began to recite”.

⁷² Cf. *NidSa.* 5; *SN* II, pp. 104–107; T. FUKITA, *BSK* 24, 2, 1982, pp. 26–43. A transliteration, reconstruction, and English version of the Central Asian Sanskrit manuscripts of this Sūtra by G. BONGARD-LEVIN, D. BOUCHER, T. FUKITA, and K. WILLE is found above, pp. 7–132.

⁷³ The exegetical problem posed by this formula has been dealt with in recent years by several scholars: J. BROUGH, *BSOAS* 13, 1949–51, p. 416 *sqq.*; N. H. SAMTANI, *Bharati* 8, pt. 2, 1964–65, p. 47 *sqq.*; O. VON HINÜBER, *Studien*, p. 84 *sqq.*; A. WAYMAN, *Lion’s Roar*, p. 59, n. 1; Y. KAJIYAMA in: *Prajñāpāramitā and related systems*, p. 93 *sqq.*; G. SCHOPEN, *Bhaiṣajyaguru-Sūtra*, p. 162 *sqq.*; Y. OKAMOTO, *TK* 20, 1985, p. 21 *sqq.*; L. O. GÓMEZ, *Studies*, p. 83, n. 2; J. A. SILK, *JIAS* 12, 1989, No. 1, p. 158 *sqq.*; P. HARRISON, *Samādhi*, pp. 5–6, n. 3; B. GALLOWAY, *IJ* 34, 1991, p. 87 *sqq.*; M. TATZ, *IJ* 36, 1993, p. 335 *sq.*; T. VETTER, *WZKS* 37, 1993, p. 65, n. 48. Our traditional rendering is corroborated by the Tibetan version, which transforms the inde-

“Thereupon the Exalted One spoke to the monks (as follows): ‘Formerly, monks, when – (at a time I was) not yet perfectly enlightened – I (was) living alone, in private, (and) withdrawn, there arose in my mind such a mental consideration: Alas, this world has got into trouble, namely, (man) is born, grows old, dies, falls (to an inferior existence), and is reborn; on the other hand, these beings do not really know escape beyond old age and death. (Then) this (thought) occurred to myself⁷⁴: What being, do old age and death come about, and *further*, of what cause (are)⁷⁵ old age and death? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself⁷⁶. Birth being, old age and death come about, and *further*, caused by birth (are)⁷⁷ old age and death.

‘(Then) this (thought) occurred to myself: What being, does birth come about, and *further*, of what cause (is) birth? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Existence being, birth comes about, and *further*, caused by existence (is) birth.

[[282]] ‘(Then) this (thought) occurred to myself: What being, does existence come about, and *further*, of what cause (is) existence? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: [45r] Clinging to existence being, existence comes about, and *further*, caused by clinging to existence (is) existence.

‘(Then) this (thought) occurred to myself: What being, does clinging to existence come about, and *further*, of what cause (is) clinging to existence? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Desire being, clinging to existence comes about, and *further*, caused by desire (is) clinging to existence.

‘(Then) this (thought) occurred to myself: What being, does desire come about, and *further*, of what cause (is) desire? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Sensation being, desire comes about, and *further*, caused by sensation (is) desire.

‘(Then) this (thought) occurred to myself: What being, does sensation come about, and *further*, of what cause (is) sensation? When I considered

pendent sentence *evaṃ mayā śrutam* into a participial clause construed as an accusative of relation (*‘di-skad bdag-gis thos-pa*) and has the Sūtra proper open with the temporal phrase *ekasmin samaye* (~ *dus gcig-na*), translating literally: “As to what I have thus heard, at one time ...” (Much weight was attached in this context to the strange punctuation after *dus gcig-na*, which we consider to be of no greater consequence than – let us say – the usual stop after *gañ-gi tshe ... de’i tshe-na*, whereas little thought has been devoted so far to the crucial question of why *thos-pa* occurs without a final or semifinal particle.)

⁷⁴ Tib.: “I thought as follows”. Likewise throughout down to p. 284.

⁷⁵ Tib.: “by what cause do(es) there come about”. Likewise throughout down to p. 282.

⁷⁶ Tib.: “I came clearly to understand the real situation as follows”. Likewise throughout down to p. 284.

⁷⁷ Tib.: “by the cause of . . . there come(s) about”. Likewise throughout down to p. 282.

(it) thoroughly, the following clear understanding of the real situation occurred to myself: Contact being, sensation comes about, and *further*, caused by contact (is) sensation.

‘(Then) this (thought) occurred to myself: What being, does contact come about, and *further*, of what cause (is) contact? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: The six sensory spheres being, contact comes about, and *further*, caused by the six sensory spheres (is) contact.

[[283]] ‘(Then) this (thought) occurred to myself: What being, do the six sensory spheres come about, and *further*, of what cause (are) the six sensory spheres? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Name and form being, the six sensory spheres come about, and *further*, caused by name and form (are) the six sensory spheres.

‘(Then) this (thought) occurred to myself: What being, do name and form come about, and *further*, of what cause (are) name and form? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Consciousness⁷⁸ being, name and form come about, and *further*, caused by consciousness (are) name and form.

‘(Then) this (thought) occurred to myself: What being, does consciousness come about, and *further*, of what cause (is) consciousness? (Then) my mind turns back from consciousness (and) does not go further on, (thinking), that is to say, (as follows):

‘Caused by⁷⁹ consciousness there come about name and form; caused by name and form, the six sensory spheres; caused by the six sensory spheres, contact; caused by contact, sensation; caused by sensation, desire; caused by desire, clinging to existence; caused by clinging to existence, existence; caused by existence, birth; caused by birth, old age, death, grief, lamentation, misery, melancholy, and irritation. Thus is the origin of⁸⁰ this whole great mass of misery.

‘(Then) this (thought) occurred to myself: What not being, do old age and death not come about, and *further*, from the suppression of what (does) the suppression of old age and death (result)?⁸¹ When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Birth not being, old age and death do not come about, and *further*, [[284]] from the suppression of birth (results) the suppression of old age and death⁸².

‘(Then) this (thought) occurred to myself: What not being, does birth not come about, and *further*, from the suppression of what (does) the suppres-

⁷⁸ Or: “practical knowledge”; see *BHSD* p. 485 *sq.*

⁷⁹ Tib.: “By the cause of” throughout the paragraph.

⁸⁰ Tib.: “Thus has come about”.

⁸¹ Tib.: “by suppressing what is/are . . . suppressed?” Likewise throughout down to p. 284.

⁸² Tib.: “by suppressing . . . is/are suppressed”. Likewise throughout down to p. 284.

sion of birth (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Existence not being, birth does not come about, and *further*, from the suppression of existence (results) the suppression of birth.

‘(Then) this (thought) occurred to myself: What not being, does existence not come about, and *further*, from the suppression of what (does) the suppression of existence (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Clinging to existence [45v] not being, existence does not come about, and *further*, from the suppression of clinging to existence (results) the suppression of existence.

‘(Then) this (thought) occurred to myself: What not being, does clinging to existence not come about, and *further*, from the suppression of what (does) the suppression of clinging to existence (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Desire not being, clinging to existence does not come about, and *further*, from the suppression of desire (results) the suppression of clinging to existence.

‘(Then) this (thought) occurred to myself: What not being, does desire not come about, and *further*, from the suppression of what (does) the suppression of desire (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Sensation not being, desire does not come about, and *further*, from the suppression of sensation (results) the suppression of desire.

‘(Then) this (thought) occurred to myself: What not being, does sensation not come about, and *further*, from the suppression of what (does) the suppression of sensation (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Contact not being, sensation does not come about, and *further*, from the suppression of contact (results) the suppression of sensation.

[[285]] ‘(Then) this (thought) occurred to myself: What not being, does contact not come about, and *further*, from the suppression of what (does) the suppression of contact (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: The six sensory spheres not being, contact does not come about, and *further*, from the suppression of the six sensory spheres (results) the suppression of contact.

‘(Then) this (thought) occurred to myself: What not being, do the six sensory spheres not come about, and *further*, from the suppression of what (does) the suppression of the six sensory spheres (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Name and form not being, the six sensory spheres do not come about, and *further*, from the suppression of name and form (results) the suppression of the six sensory spheres.

‘(Then) this (thought) occurred to myself: What not being, do name and form not come about, and *further*, from the suppression of what (does) the suppression of name and form (result)? When I considered (it) thoroughly,

the following clear understanding of the real situation occurred to myself: Consciousness⁸³ not being, name and form do not come about, and *further*, from the suppression of consciousness (results) the suppression of name and form.

‘(Then) this (thought) occurred to myself: What not being, does consciousness not come about, and *further*, from the suppression of what (does) the suppression of consciousness (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Predispositions not being, consciousness does not come about, and *further*, from the suppression of predispositions (results) the suppression of consciousness.

‘(Then) this (thought) occurred to myself: What not being, do predispositions not come about, and *further*, from the suppression of what (does) the suppression of predispositions (result)? When I considered (it) thoroughly, the following clear understanding of the real situation occurred to myself: Ignorance not being, predispositions do not come about, and *further*, from the suppression of ignorance (results) the suppression of predispositions.

[[286]] ‘(That is to say: From the suppression of ignorance (results) the suppression of predispositions)⁸⁴; from the suppression of predispositions (results) the suppression of consciousness; from the suppression of consciousness (results) the suppression of name and form; from the suppression of name and form (results) the suppression of the six sensory spheres; from the suppression of the six sensory spheres (results) the suppression of contact; from the suppression of contact (results) the suppression of sensation; from the suppression of sensation (results) the suppression of desire; from the suppression of desire (results) the suppression of clinging to existence; from the suppression of clinging to existence (results) the suppression of existence; from the suppression of existence (results) the suppression of birth; by the suppression of birth are suppressed old age, death, grief, lamentation, misery, melancholy, and irritation. Thus is the suppression of this whole *great* mass of misery.

[[287]]⁸⁵ ‘(Monks!) This (thought) occurred to myself: By me (has been) found the ancient path, [46r] the ancient way, (and) the ancient road⁸⁶ travelled and travelled again⁸⁷ by former seers.

‘(It was) just as if, (for instance), a man roaming (and walking) about in a forest, on a mountainside⁸⁸, would find an ancient path, an ancient way,

⁸³ See above, note 78.

⁸⁴ Tib. literally: “(It is) as follows: By suppressing ignorance, predispositions are suppressed”, and similarly in what ensues.

⁸⁵ Tib. adds: “Vinayavastu. Tenth book.”

⁸⁶ Skr. *paṭuma* (from *√paṭ* “to go, move”), unattested; *NidSa.* 5.28 *puṭā*. Tib. *lam-srol*; see *Suv.* (Tib.) II, p. 227, where *srol de-ñid-du* corresponds to *tenaiva pathā*.

⁸⁷ Thus *SWTF* I, p. 68b, s.v. *anuyāta*; or, less likely, “followed” (*CPD* I, p. 210a).

⁸⁸ Skr. *pravane*; Tib. *nags-mchog-tu* “in an excellent wood”; *SN* II, p. 105.35: *pravane*, for which see *PTSD* p. 443a and *BHSD* p. 338a.

{and} an ancient road travelled and travelled again by former men; (*as if*) *he would go along it*; (*as if*), going along it⁸⁹, he would see an ancient town {and} an ancient royal residence furnished with groves, furnished with woods, furnished with ponds, beautiful, having silvan areas⁹⁰, pleasant; and again (*as if*), having seen (it), this (thought) would occur to him⁹¹: «What if I go and tell the king (about it)!»⁹² {So} he went and told the king (about it).⁹³

‘«Sire, please know! Roaming (and walking) about in a forest, on a mountainside⁹⁴, I saw⁹⁵ an ancient path, an ancient way, {and} an ancient road here travelled and travelled again by former men; *I myself followed it*; *I myself*, following it⁹⁶, saw an ancient town {and} an ancient royal residence furnished with groves, furnished with woods, furnished with ponds, beautiful, having silvan areas⁹⁷, pleasant. [288] This town Your Majesty shall erect, this town the king may complete!⁹⁸ And at another time this royal residence may be prosperous, opulent, peaceful, rich in food, *and* well-filled with people and men.» Thus (has been) found by me (too), monks, the ancient path, the ancient way, {and} the ancient road travelled and travelled again by former seers.

‘What, monks, (is) that ancient path, ancient way, {and} ancient road travelled and travelled again by former seers? Well, (it is)⁹⁹ the noble eightfold path, namely, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, {and} right concentration. This {is}, monks, that ancient path, ancient way, {and} ancient road travelled and travelled again by former seers.

‘I myself followed it; I myself, following it, saw¹⁰⁰ old age and death; I saw the appearance of old age and death, the suppression of old age and death, and the way leading to the suppression of old age and death.

‘I saw birth, existence, clinging to existence, desire, sensation, contact, the six sensory spheres, name and form, consciousness, {and} predispositions; I saw the appearance of predispositions, the suppression of predispositions, {and} the way leading to the suppression of predispositions. I *myself*, having myself comprehended these states through higher knowledge¹⁰¹, intimate

⁸⁹ Tib.: “having followed it”.

⁹⁰ Skr. *dāvavatīm*; *NidSa.* 5.29 *dāvavatīm* “eine mit Parkanlagen versehene (Residenz)”. See D. BOUCHER’s note *ad locum* (above, p. 94).

⁹¹ Tib.: “he would think as follows”.

⁹² Tib.: “«Having gone to the king, I shall tell (him).»”

⁹³ Tib.: “So he went to the king and said [*zes zer-ba*, p. 288.4]:”.

⁹⁴ See above, note 88.

⁹⁵ Tib.: “I found”.

⁹⁶ See above, note 89.

⁹⁷ See above, note 90.

⁹⁸ Tib.: “this royal residence (Your Majesty) may erect!”

⁹⁹ Tib.: “If you ask, ‘Monks! What (is) that ancient path . . .?’ – (it is) the following:”.

¹⁰⁰ Tib.: “I went there and, when I had gone there, saw”.

¹⁰¹ Tib.: “having comprehended (these states) through my own higher knowledge”.

(them) to monks, [[289]] nuns, laymen, laywomen, and (various) others: (heretics), mendicants, brahmins, wanderers, and travelling religieus.

‘In that (case), a monk for his part, behaving rightly, is successful (and) succeeds in the proper way, the Law, (and) the good¹⁰²; a nun, a layman, and a laywoman (for their part), behaving rightly, are successful (and) succeed in the proper way, the Law, (and) the good¹⁰³. Thus this holy conduct (is) distributed widely, appropriate¹⁰⁴ to many people, disseminated widely, (and) proclaimed perfectly well as far as (there are) gods and men.’¹⁰⁵ (So I teach and) therefrom¹⁰⁶ (things) developed in the end (according to the *gāthā*) –

Beings who have come together here
 (And) stay on earth or in the atmosphere,
 Shall always exercise friendliness towards mankind
 (And) practise the Law by day and by night!” [78]¹⁰⁷

Immediately after realization of the truth, they all obtained the fruit of a non-returner and produced the power of magic.

(Thereupon they) all called (with one voice: “Venerable *Samgharakṣita*), well spoken, well spoken!” Then the deity finished¹⁰⁸ the performance of magic (and they came to see one another (again)). (When) they began to see one another (again), they said to one another: “Oh! You have come here, you too have come, [46v] I have come, excellent!”¹⁰⁹

[[290]] They who had obtained ascent (and) obtained equipment said: “Venerable sir, we should like to obtain initiation, ordination, (and) monkhood in the well-proclaimed Law and Discipline; we should like to perform holy conduct before the Exalted One.”¹¹⁰

He said with a smile: “Quite all right, reverend sirs! Great (is) your self-confidence, happy (is your) brilliance.¹¹¹ Indeed, (it has been) said by the Exalted One (that) (it is) proper for a pundit seeing the five benefits to be actively interested in initiation. (If you ask:) Which five? –

¹⁰² Tib.: “and, possessed of the proper way (and) possessed of the Law, succeeds in the good”.

¹⁰³ See above, note 102.

¹⁰⁴ Tib.: “conductive”.

¹⁰⁵ End of the *Nagaropamasūtra*.

¹⁰⁶ Or: “thereafter”.

¹⁰⁷ A similarly worded stanza occurs at *Mvu*, I, p. 294.11–14, with which compare *Sn*. 222 *sq.*

¹⁰⁸ Tib. *brtul-ba*, for the present meaning of which see *CHOS-GRAGS*, p. 359b.

¹⁰⁹ Tib. differs slightly: “When they saw one another (again), they said: ‘Oh! You too have come, you have come, I have come, excellent!’”

¹¹⁰ Tib. differs: “They, having obtained wealth and obtained profit, said: ‘Venerable *Samgharakṣita*, if you confer upon us initiation and ordination, (that is) monkhood, in the well-proclaimed Law (and) Discipline, we shall perform holy conduct before the Exalted One.” – The direct oration is a cliché; see G. VON SIMSON, *Diktion*, p. 103.

¹¹¹ Tib. differs: “Reverend sirs! (That) your brilliance (is) very great, unimpaired, (and) marked with happiness is quite all right.” For *unmadgu* see *SWTF* I, p. 377b.

‘My own individual purpose will be attained.’ For a pundit seeing this (it is) proper to be actively interested in initiation.

‘Whose slave, menial, servant, subordinate, (and) attendant I (am), their honourable and laudable man I shall be¹¹².’ For a pundit seeing this (it is) proper to be actively interested in initiation.

‘I shall attain truly supreme salvation (or) nirvana¹¹³.’ For a pundit seeing this (it is) proper to be actively interested in initiation.

‘For me, who (may) attain truly supreme salvation (or) nirvana, (even if) being guilty of a sin, there will (still) be rebirth among the gods.’¹¹⁴ For a pundit seeing this (it is) proper to be actively interested in initiation.

‘Initiation (has been) praised in various ways by *both* Buddhas and Buddhas’ disciples, worthy ones, rightly gone ones, (rightly entered ones¹¹⁵), (and) worthy persons.’ [291] For a pundit seeing this (it is) proper to be actively interested in initiation. ¶ For the text portion on the five benefits see *Divy.* pp. 302.22–303.6.

(Hence you shall become initiated!) (Will) you accordingly become initiated before the Exalted One or (before) me¹¹⁶?” They said: “(Before) the Exalted One.” The reverend Saṃgharakṣita said: “If (that is) so, come! We (will) go to the Exalted One!” They said: “Venerable Saṃgharakṣita, (will) we go by means of our magic power or by means of your (magic power)?” Having heard *this*, the reverend Saṃgharakṣita (became) distressed. He thought: “These have attained such a large number of virtues¹¹⁷ through my majesty. I have indeed become like a raft.” He said with a worried and sad face¹¹⁸: “The reverend gentlemen shall meanwhile wait for a moment, I (still) have some business (to do).”¹¹⁹ He sat down nearby under a certain tree, assuming the cross-legged posture, erecting his body rigidly, (and) producing a heedful mind.

(It has been) said by the Exalted One (that) (there are) five benefits in manifold learning. (If you ask:) Which five? – *One is* (versed in the agglomerations),¹²⁰ versed in the elements, versed in the spheres of sense perception, versed in the chain of causation, (and) versed in (discriminating) correct

¹¹² Tib.: “I come to be”.

¹¹³ Tib.: “the nirvana of supreme salvation”, that is, the nirvana consisting in supreme salvation.

¹¹⁴ Tib.: “Through attaining the nirvana of supreme salvation . . ., (I) shall be born among the gods.”

¹¹⁵ Skr. *samyaggata* “rightly gone” in *KP* 136 and *saṃprasthita* “set out” (with preceding *ma-hāyāna* “for the Great Vehicle”) in *KP* (3), 118, 157 as well as in *Laṅkāv.* pp. 248.11/12 & 254.10/11, where Tibetan has (*theg-pa chen-po-la*) *zugs-pa* only.

¹¹⁶ Tib.: “through me”.

¹¹⁷ Cf. *Udr.* I, p. 111, n. 7.

¹¹⁸ Tib. literally: “worried and changed as to his face”.

¹¹⁹ Tib. differs in construction: “Reverend sirs, as I (still) have some business (to do), meanwhile wait for a moment!”

¹²⁰ Thus also at *Divy.* p. 567.8.

and incorrect conclusions,¹²¹ and one's advice and instruction¹²² is not dependent on another.¹²³ By struggling, toiling, (and) labouring, (and) through abandonment of all depravities, he realized Arhatship (and) came to be an Arhat. Freed from the passion of the triple (world) element, neutral (both) to a clod and a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to a hatchet and to sandal-paste, having split the egg-shell of ignorance, having gained knowledge, higher knowledge, and analytical knowledge, (and) disinclined to reaching, longing for, and paying homage to (worldly) existence: he became worthy of the respect, esteem, and salute of the gods including Indra and Upendra.¹²³

He spoke to them: "Sirs, grasp the edge of my clerical robe, (and) we (will) go by means of my magic power!" They seized (him) by the edge of his clerical robe. Then¹²⁴ the reverend Saṃgharakṣita, like the king of geese with his wings spread out, passed by means of his magic power through the sky above.

When those five hundred merchants¹²⁵ were storing away their goods, they saw him. (So) they said: "Noble Saṃgharakṣita, welcome! You have (really) come?"¹²⁶ – "I have come." [47r] "Where are you going?" He said: "To the Exalted One. Those five hundred sons of noble families endeavour (to obtain) initiation, ordination, (and) monkhood in the well-proclaimed Law and Discipline."¹²⁷

¹²¹ Missing in Tib. and at *Divy.* p. 567.9. According to *MSV(D)* I, p. 23.10–12, the five benefits would be *skandha-*, *dhātu-*, *āyatana-*, *pratītyasamutpāda-*, and *sthānāsthāna-kauśāla*.

¹²² Or: "and advice and instruction therein". Cf. *Udr.* I, p. 85.

¹²³ Tib. is in part more extensive and differs considerably, agreeing almost exactly with *Udr.* I, p. 29.7–22: "Having made a great effort, he knew (that) this (was) the steady and unsteady fivefold wheel of rebirth; he vanquished all kind of predispositions by way of ruining, felling, scattering, and smashing, and abandoned all depravities; [292] having experienced and accomplished through his own higher knowledge [*rāi-gi mñon-par śes-pas*, p. 292.4] in this very life that outermost limit of holy conduct for the sake of which sons of a noble family cut off their hair and beards, put on yellowish brown clothes, and go forth from home into homelessness with just the right faith, he understood: 'Rebirth is spent for me; I have practised holy conduct; I have done what was to be done; I know no other existence than this'; he came to be an Arhat freed of the passion from the triple (world) element, neutral (both) to a clod and to a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to sandal-paste and to a hatchet, (and) having split the egg-shell by his knowledge [*rig-pas sgo-na'i sbubs dral-ba*, p. 292.10]; he came to be (some)one who had gained knowledge, higher knowledge, and analytical knowledge, who had turned his back upon reaching and paying homage to (worldly) existence and (carnal) desire, (and) who was respected, esteemed, and saluted by the gods including Indra and Upendra."

Tib. *rāi-gi mñon-par śes-pas* renders Skr. *svayam-abhijñāyā*, not *svayam abhijñāya*; on the problem at issue see *SWTF* I, p. 116 sq. Tib. *rig-pas sgo-na'i sbubs dral-ba* reproduces Skr. *vi-dyā-*, not *avidyādaritāṅdakośa*; cf. *Udr.* I, p. 11, n. 14, and p. 62, n. 8.

¹²⁴ Tib.: "After they had seized (him) by the edge of his clerical robe, then".

¹²⁵ Reference to the lost initial part of the Saṃgharakṣitāvadāna; see *Pravr.* (Tib.) II, p. 262.9 sqq. (~ p. 268 sqq. above) and *Divy.* p. 330.25 sqq.

¹²⁶ Tib. in reverse order: "you have (really) come? Welcome!"

¹²⁷ Tib. more extensively: "Those five hundred sons of noble families endeavour before the Exalted One (to obtain) initiation and [293] ordination, (that is) monkhood, in the well-proclaimed Law (and) Discipline; so I am going to the Exalted One."

They said: “Noble Samgharakṣita, we too *want to* go forth. Come down as long as we are storing away our goods!”¹²⁸ The reverend Samgharakṣita came down, (and) they stored away their goods. Then he went to the Exalted One together with the one thousand sons of noble families.

Now at that time the Exalted One, seated in front, was teaching the Law in a gathering of several hundred monks.¹²⁹ The Exalted One saw the reverend Samgharakṣita coming with a present from a (great) distance already, *and* when he saw (him), he again spoke to the monks (as follows): “Monks, do you see the monk Samgharakṣita coming from a (great) distance *already?*” – “Yes¹³⁰, venerable sir!” – “Monks, this monk Samgharakṣita is coming with a present (for the Tathāgata). There is otherwise no such present for the Tathāgata as the present of a prospective convert.”¹³¹

Thereupon the reverend Samgharakṣita went to the Exalted One (and), having come (to him), greeted the Exalted One’s feet with his head and sat down to one side. Having sat down to one side, the reverend Samgharakṣita spoke to the Exalted One as follows: “Venerable sir, these one thousand sons of noble families endeavour (to obtain) initiation, ordination, (and) monkhood¹³² in the well-proclaimed Law *and* Discipline. Therefore the Exalted One shall initiate (and) ordain (them) on account of his compassion!” The Exalted One addressed them [294] with the “Come, monk!” formula, (saying:) “(Having been caused to go forth,) come, monks, exercise holy conduct!” Immediately after the Exalted One’s speech had ended¹³³, they came to be shorn (and) covered with a waist-cloth, their hair and beard cut seven days ago, their hands occupied with (alms-)bowl and water-pot, (and) standing (there) with the deportment of a monk ordained a hundred years ago.¹³⁴ (Likewise it has been said:)

And no sooner had the Tathāgata spoken to them, “Come!”
Than (they were) shorn (and) had a body wrapped in a waist-cloth.
They instantly stood (there) with calm senses,
Clad according to the Buddha’s wish.¹³⁵ [79]

¹²⁸ Tib. differs slightly: “So please come down and wait a little, as long as we are storing away our goods!”

¹²⁹ Tib. differs slightly: “At that time the Exalted One was sitting, and teaching the Law, in the midst of a gathering of many hundred monks.”

¹³⁰ Tib.: “We see”.

¹³¹ Tib. differs widely: “As regards the present for a Tathāgata, (it is) like this: There is no other such (present) than a prospective convert.”

¹³² Tib.: “initiation and ordination, (that is) monkhood.”

¹³³ Lit.: “Quite immediately at the time of the end of the Exalted One’s speech”. Tib.: “Right at the end of the Exalted One’s speech”, as at *Divy.* p. 558.19.

¹³⁴ Tib.: “and they came (to look) as if their hair and beards had been growing for seven days, to carry an (alms-)bowl and a water-pot in their hands, and to stand (there) as if with the deportment of a monk since whose ordination a hundred years had passed.”

¹³⁵ Tib.: “Since the Tathāgata had spoken, “Come!” | They came to be shorn, to have a body covered with a waist-cloth, | And instantly to stand (there) calm as to their senses, | And they came to be clad according to the Buddha’s wish.”

¶ On the stanza see *Udr.* I, p. 72, n. 3.

Thereupon the Exalted One gave them advice. By struggling, toiling, (and) labouring, (and) through abandonment of all depravities, they realized Arhatship (and) came to be Arhats. Freed from the passion of the triple (world) element, neutral (both) to a clod and to a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to a hatchet and to sandal-paste, having split the egg-shell by their knowledge¹³⁶, having gained knowledge, higher knowledge, and analytical knowledge, (and) disinclined to reaching, longing for, and paying homage to (worldly) existence: they became worthy of the respect, esteem, and salute of the gods including Indra and Upendra.¹³⁷

Thereupon the reverend Saṃgharakṣita asked Buddha the Exalted One: “Here, venerable sir, I saw beings having the form of walls, having the form of pillars, having the form of trees, [[295]] having the form of leaves, having the form of flowers, having the form of fruits, having the form of ropes, having the form of brooms, having the form of cups, having the form of mortars, having the form of pots¹³⁸, (and) coming near¹³⁹, cut asunder¹⁴⁰ at their waist(s) and held together¹⁴⁰ by string(s)¹⁴¹. Which act, venerable sir, did they do, an act by the maturation of which they come to be such ones?”¹⁴²

The Exalted One said: “By these very beings, Saṃgharakṣita, acts (were) done (and) heaped up whose abundance had been obtained (and) whose foundations had matured, which approach like waves, (and) which will occur inevitably. Who else will experience the acts done (and) heaped up by them¹⁴³? Not, monks¹⁴⁴, are acts (that were) done (and) heaped up (by a person) ripened in the earth element, not in the water element, not in the fire element, (and) not in the wind element outside (of him); rather, in the ag-

¹³⁶ As in Tib. Normally, as at fol. 46v8-9, *avidyāvidāritāṇḍakośa* “having split the egg-shell of ignorance”; see above, p. 288 and n. 123.

¹³⁷ Tib. differs again in construction: “. . . and came to be Arhats freed of the passion from the triple (world) element, neutral (both) to a clod (and) to a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to sandal-paste and to a hatchet, (and) having split the egg-shell by their knowledge; they came to be (beings) who had gained knowledge, higher knowledge, and analytical knowledge, who had turned their backs upon reaching and paying homage to (worldly) existence and (carnal) desire, (and) who were respected, esteemed, and saluted by the gods including Indra and Upendra.”

¹³⁸ See above, note 50.

¹³⁹ Tib.: “being there”; *mchis-pa* appears to be a redactional change for *mchi-ba*.

¹⁴⁰ Tib. omits the plural suffixes in accordance with *Divy.* p. 342.11-12, where *madhye 'va-cchinam* and *tantunā dhāryamāṇam* must be interpreted as adverbial phrases.

¹⁴¹ Tib.: “sinew(s)”.

¹⁴² Tib. slightly differs in construction: “Venerable sir, having done which act did they, by the maturation of that act, come to be such ones?”

¹⁴³ Tib.: “just these”.

¹⁴⁴ Tib.: “Saṃgharakṣita”, as the context requires.

glomerations, elements, and senses got (by that person) acts done (by him) are ripened as good and bad ones.¹⁴⁵

Acts do not perish either
 [47 v] Even in a hundred aeons;
 Having come to completeness and inactivity,
 They indeed bear fruit for the creatures. [80]

“Formerly, monks¹⁴⁶, (in bygone times,) when in this very Bhadrakakalpa people had life-spans of twenty thousand years¹⁴⁷, a teacher named Kāśyapa turned up in the world: a Tathāgata, an Arhat, one that was perfectly enlightened, one that was accomplished in wisdom and good conduct, one that had attained bliss, one that knew the world, one that had no superior¹⁴⁸, a guide of humans to be trained¹⁴⁸, a teacher of gods and men, an Exalted Buddha. He lived near the city of Vārāṇasī in the deer-park Rṣivādāna; those (beings) were his disciples, monks, novices, and servants.¹⁴⁹

“Those beings whom you, Samgharakṣita, saw having the form of walls were monks. They spoilt a wall of the congregation with phlegm. By the maturation of this act they came to be having the form of walls.¹⁵⁰

“Those beings whom you saw having the form of pillars, too, were monks. They spoilt a pillar of the congregation with mucus of the nose. (By the maturation of this act) they came to be having the form of pillars.

“Those beings whom you saw having the form of trees, having the form of leaves, having the form of flowers, having the form of fruits, too, were monks. They *indeed*¹⁵¹ utilized trees, leaves, flowers, and fruits, too, the congregation for personal use. (By the maturation of this act) they came to be having the form of trees, leaves, flowers, and fruits.

“Those beings whom you saw having the form of ropes and brooms, too, were monks. They utilized ropes and brooms of the congregation for personal use. (By the maturation of this act) they came to be having the form of ropes and having the form of brooms.

“That being whom you saw having the form of a cup was a novice in

¹⁴⁵ Tib.: “(it is rather) like this: Good and bad acts done and heaped up (by a person) are ripened in the agglomerations, elements, and senses got (by him).”

Read *mi dge-ba* (with j) at p. 295.14–15. Cf. p. 299.9.

¹⁴⁶ See above, note 144.

¹⁴⁷ Tib.: “when . . . people’s lives were able to last for twenty thousand years”.

¹⁴⁸ Tib. renders *anuttara* after *puruṣadamyasārathi*, taking it for an attribute of the latter: “an unsurpassed guide of humans that were (to be) trained”. In consequence of this interpretation, it must have treated *buddha* and *bhagavat* as two separate epithets.

Omit stop (with w) before, and insert stop (with jR) after, *bla-na med-pa* at p. 295.25.

¹⁴⁹ Tib.: “When he lived nearby, in the deer-park Rṣivādāna in Vārāṇasī [296], those (beings) came to be his disciples.”

¹⁵⁰ Tib. differs slightly in syntax and wording: “When those beings whom you, Samgharakṣita, saw (being) similar to walls had come to be monks, they spoilt a wall of the congregation with phlegm and by the maturation of this act came to be similar to walls.” Likewise in the next three paragraphs.

¹⁵¹ Thus also at *Śikṣ.* p. 57.15; missing in Tib. and at *Divy.* p. 342.19.

charge of drinks. (When) he washed the cup(s) and guest monks came, they asked him: 'Novice, will there (still) be drink(s) for the congregation today?' His mind affected with avarice, he said: 'Don't you see (that) I have washed the cup(s)? The drink(s) have been drunk.' They became despaired at (the thought that) the time (for drinks was) over, (and) proceeded with worried and sad faces. Therefore he came to be having the form of a cup.¹⁵²

"That being whom you saw having the form of a mortar, too, was a monk; to him fell the duty of (looking after) the bowls¹⁵³. And (there was) a novice – an Arhat – there, charged with keeping the seal; to him he said: 'Novice, pound a little bit of oil-cake in a mortar and give (it) to me!' He said: 'Elder One, wait for a moment meanwhile! I am occupied,¹⁵⁴ I shall give (it to you) afterwards.' He became impatient and said with hot anger: 'Novice, if it were proper for me to touch a mortar, I should throw (you) into (that) mortar of yours¹⁵⁵ and pound (again), not to speak of the little bit of oil-cake.' The novice thought: 'That (monk) (is) seized with hot anger; (so) if I give him an answer, he will become enraged to a(n even) higher degree¹⁵⁶.' (Therefore) he remained silent. When (the former's) anger had gone¹⁵⁷, then he went to (him) and said: 'Elder One, do you know who I (am)?' He said: 'I know. You (are) a novice initiated in the teaching of Kāśyapa, the perfectly enlightened one. I in turn (am) a monk, an elder.' – 'Even if (it is) just like that¹⁵⁸, yet that which (is) to be accomplished by me, the initiated one, [298] (has been) accomplished. What (has been) accomplished? Arhatship through abandonment of depravities.¹⁵⁹ You (are) bound by all fetters, (whereas) I (am) free of all fetters. (Since) harsh language (has been) uttered (by you), confess (this) as a sin on account of (its being) a sin! Perhaps this very act¹⁶⁰ may (then) become diminished, consumed, (and) exhausted.' (Although) he confessed¹⁶¹

¹⁵² Tib. differs slightly throughout this paragraph: "Those beings whom you saw (being) similar to cups came to be novices charged with the purity of drinks. When they washed the cups, guest monks came, and they asked the novices: [297] «Novices, will there (still) be drinks for the congregation?» The novices, ensnared in avarice, said: «Don't you see (that) we have washed our cups? The taking of drinks is over.» They became despaired at the thought (that) the time (for drinks was) over indeed, and proceeded with changed and worried faces. By the maturation of this act, they came to be similar to cups."

¹⁵³ Tib. differs slightly in syntax and wording: "When those beings whom you saw (being) similar to mortars also came to be monks, the duty of (looking after) the bowls fell to them", with the consequent changes in number throughout the paragraph.

¹⁵⁴ Tib.: "as I am occupied, wait for a moment meanwhile, and".

¹⁵⁵ Tib. agrees with *Divy.* p. 343.11 and *Śikṣ.* p. 58.9 in reading *tvām eva* etc.: "we should throw you into the mortar".

¹⁵⁶ Tib.: "they will be even more disturbed".

¹⁵⁷ Tib.: "When they were rid of their anger".

¹⁵⁸ Tib.: "We in turn are monks." – 'Elder Ones, even if it is like that'.

¹⁵⁹ Tib.: "I have realized Arhatship through abandonment of all depravities."

¹⁶⁰ Tib.: "And thus the act". – Skr. *apy eva* either abridged from or corrupt for *apy eva nāma*; see *Śikṣ.* p. 58.16.

¹⁶¹ *Śikṣ.* p. 59.1 reads *na deśitam* "did not confess".

(it) as a sin on account of (its being) a sin, he thereby came to be having the form of a mortar¹⁶².

“Those beings whom you saw having the form of pots were servants, waiters upon the monks.¹⁶³ [48r] (When) they (were) unkindly addressed by the monks while decocting medicine, they got irritated and smashed the pots. Thereby they came to be having the form of pots.¹⁶⁴

“That being whom you saw walking around, cut asunder at his waist (and) held together by string(s), too, was a monk, one eager for profit¹⁶⁵. Overcome with avarice, he interchanged the (seasonal) gift(s): that which (was the gift) for the rainy season he bartered against one for the winter; that which (was) for the winter, *however*, (he bartered)¹⁶⁶ against one for the rainy season. Cut asunder at his waist by the maturation of this act, he was¹⁶⁷ held together by string(s)¹⁶⁸.”

The monks, full of doubt, asked Buddha the Exalted One, the remover of all doubt: “Which act, venerable sir, did the reverend Samgharakṣita do, an act by the maturation of which he (was) born in a wealthy family of great riches (and) high income, realized Arhatship, and accomplished the great task of (converting) beings?”¹⁶⁹

[[299]] The Exalted One said: “By Samgharakṣita (alone), monks, acts (were) done (and) heaped up whose abundance had been obtained (and) whose foundations had matured, which approach like waves, (and) which will occur inevitably. Who else will experience the acts done (and) heaped up by the monk Samgharakṣita alone? Not, monks, are acts (that were) done (and) heaped up (by a person) ripened in the earth element, not in the water element, not in the fire element, (and) not in the wind element outside (of him); rather, in the agglomerations, elements, and senses got (by that person) acts done (by him) are ripened as good and bad ones.¹⁷⁰

¹⁶² Tib.: “by the maturation of this act they came to be similar to mortars”.

¹⁶³ Tib.: “Those beings whom you saw (being) similar to pots came to be servants waiting upon the monks.”

¹⁶⁴ Tib.: “By the maturation of this act they came to be similar to pots.”

¹⁶⁵ Tib.: “Those beings whom you saw walking around, cut asunder at their waists (and) held together by sinew(s), also came to be monks, (such as were) satisfied with profit (only)”, with the consequent changes in number once more throughout the paragraph. – Tib. *stobs-pa* seems to be used here in the sense of Skr. *pravārita*; see *Mvy.* 8457, where it corresponds to Skr. *pravāraṇa*.

¹⁶⁶ Thus also *Śikṣ.* p. 59.5–6.

¹⁶⁷ Tib.: “came to be”.

¹⁶⁸ Tib.: “sinew(s)”.

¹⁶⁹ Tib. slightly differs in construction: “Venerable sir, having done which act was the reverend Samgharakṣita, by the maturation of that act, born in a wealthy family of great riches (and) high income, and did he realize Arhatship and accomplish the great task of converting (beings)?”

Skr. *sattvākārya* seems to be brachylogic for *sattvavaineyakārya*, for which fol. 48v3 and *Divy.* p. 346.22 (in keeping with Tib.) have *vaineyakārya* only.

¹⁷⁰ See above, note 145.

Acts do not perish either
 Even in a hundred aeons;
 Having come to completeness and inactivity,
 They indeed bear fruit for the creatures. [81]

“Formerly, monks, (in bygone times,) when in this very Bhadrakakalpa people had life-spans of twenty thousand years¹⁷¹, a teacher named Kāśyapa turned up in the world: a Tathāgata, an Arhat, one that was perfectly enlightened, one that was accomplished in wisdom and good conduct, one that had attained bliss, one that knew the world, one that had no superior¹⁷², a guide of humans to be trained¹⁷², a teacher of gods and men, an Exalted Buddha. He lived near the city of Vārāṇasī in the deer-park R̥ṣivādāna.¹⁷³

“This (Saṃgharakṣita) was an initiate in the teaching (and) a servant of his, and he had five hundred co-residents¹⁷⁴; and the multitude of beings living in the village had¹⁷⁵ specially deep faith in him. (Though)¹⁷⁶ he practised holy conduct there as long as he lived, yet he did not gain any large number of virtues¹⁷⁷.

[[300]] “(When) at (some) other time he fell ill, he was treated¹⁷⁸ with medicines (made) of roots, stalks, leaves, flowers, and fruits; (but) he wasted away, and this disease of his did not come to an end.¹⁷⁹ At the time of the hour of his death he undertook to offer (the following) prayer: “That I practised lifelong holy conduct under the exalted (and) perfectly enlightened Kāśyapa and did not gain any large number of virtues – by (reason of) this root of merit I wish to be initiated, and to realize Arhatship through abandonment of all depravities, in the teaching of that brahmin youth named Uttara about whom the exalted (and) perfectly enlightened Kāśyapa prophesied, «You, brahmin youth, will be a Sākyamuni by name, a Tathāgata, an Arhat, a perfectly enlightened one, when people will have lives of a hundred years.»¹⁸⁰

¹⁷¹ See above, note 147.

¹⁷² See above, note 148. – Omit stop (with j) before, and insert stop (with kBCFR) after, *blana med-pa* at p. 299.19.

¹⁷³ Tib.: “He lived nearby, in the deer-park R̥ṣivādāna in Vārāṇasī.”

¹⁷⁴ Tib.: “Having been initiated in his teaching, he came to be a servant (of his), and he came to have five hundred co-residents”.

According to *BHSD* p. 593b, *sārdhaṃvihārin* denotes a fellow-pupil in this context.

¹⁷⁵ Tib.: “came to have”.

¹⁷⁶ Tib.: “When”, with the following “yet” missing.

¹⁷⁷ See above, note 117.

¹⁷⁸ Tib.: “they treated him”.

¹⁷⁹ Tib.: “the disease did not come to an end, and he wasted away.”

¹⁸⁰ Tib. differs in construction and is more prolix: “When I practised lifelong holy conduct under Kāśyapa the exalted one, the Tathāgata, the Arhat, the perfectly enlightened one, the deserving recipient of donations, the peerless one, I did not gain any large number of virtues. By this root of merit of my practising lifelong holy conduct, I am to be initiated, and to realize Arhatship through abandonment of all depravities, in the teaching of that brahmin youth Uttara to whom Kāśyapa the exalted one, the Tathāgata, the Arhat, the perfectly enlightened one, proph-

“Thereupon his co-residents went to¹⁸¹ (him) (and) asked: ‘Is there any large number of virtues gained by *you* the master?’ He said: ‘No.’ They asked: ‘Which prayer (was) offered?’ He said: ‘This and that.’ They said: ‘Thanks to (you) the master (and) good friend¹⁸², we too wish to be initiated, and to realize¹⁸³ Arhatship through abandonment of all depravities, in the teaching of this very Exalted One.’

[[301]] “Thereupon the multitude of beings living in the village heard (that) that teacher¹⁸⁴ (was) ill. They too went to (him) and asked: ‘Is there any large number of virtues gained by (you) the teacher¹⁸⁵?’ He said: ‘No.’ They said: [48v] ‘Which prayer (was) offered?’ He told (them): ‘This and that.’ They said: ‘Thanks to (you) the teacher (and) good friend¹⁸⁶, we too wish to be initiated, and to realize¹⁸⁷ Arhatship through abandonment of all depravities, in the teaching of this very Exalted One.’

“What do you think, monks?¹⁸⁸ He who was the servant monk (there) at that time (and) at that juncture, *he* (is) precisely this monk Samgharakṣita. (Those) who were his five hundred co-residents, *they* (are) precisely these five hundred seers. Those who (were) the multitude of beings living in the village, *they* (are) *precisely* these five hundred merchants.

“The service which he did there (as a righteous man)¹⁸⁹, by the maturation of this act he (was) reborn in a wealthy family of great riches (and) high income. The prayer which he offered at the time (of the hour) of his death, by that he realized Arhatship through abandonment of all depravities and accomplished the great task of conversion.

“Thus, monks, the maturation of entirely black acts (is) entirely black, (the maturation) of entirely white (acts is) entirely white, (and the maturation) of mixed (acts is) mixed. Therefore then, monks, having given up the entirely black acts *and the mixed ones*, you must make effort for the entirely white acts *only*. Thus, monks, you must learn.”

esied: «You, brahmin youth, at (some) future time when people’s lives are able to last for a hundred years, will be a Tathāgata, an Arhat, one that is perfectly enlightened, one that is accomplished in wisdom and good conduct, one that has attained bliss, one that knows the world, an unsurpassed guide of humans that are (to be) trained [*v. sup.*, note 148], a teacher of gods and men, an Exalted Buddha named Śākyamuni.»”

Omit stop (with j) before, and insert stop (with jR) after, *bla-na med-pa* at p. 300.15.

¹⁸¹ Tib.: “came together with”.

¹⁸² Reversed in Tib.: “the good friend (and) master”.

¹⁸³ Imperative for optative in Tib.

¹⁸⁴ Tib. “noble gentleman” in keeping with *Divy.* p. 347.19, which reads *ārya(ka)*.

¹⁸⁵ See above, note 184.

¹⁸⁶ Tib.: “the good friend (and) noble gentleman”; cf. *Divy.* p. 347.21: *āryam eva kalyāṇamītram*.

¹⁸⁷ See above, note 183.

¹⁸⁸ Tib. “Monks!” only.

¹⁸⁹ Cf. *Divy.* p. 347.27 *sq.*: *dharmavaiyāvṛtyam*.

Postscript

In the birch-bark manuscript of the Vinayavastu brought to light near Gilgit sixty-four years ago, the Pravrajyāvastu was found on folios 1 to 53 (ending with fol. 53r10). By far the greater number of these folios has been either totally lost (fol. 1 and 13–42) or badly damaged (fol. 2–12), with only eleven of them handed down intact (fol. 43–53). The fragmentary leaves were edited by the undersigned in two parts: folios 7 to 12 in *NAWG* 1984, pp. 297–337, and folios 2 to 6 in *SWTF*, suppl. 4, 1992, pp. 65–109. Of the unimpaired leaves, those giving the Saṃgharakṣitāvādāna (fol. 43r1–48v4) have been treated in the present fascicle, whereas those offering the Nāgakumārāvādāna and the so-called Lévi Text (fol. 48v4–53r10) will follow in the not too distant future.

The Sanskrit text is based on the transliteration made by V. NÄTHER in his 1975 Ph.D. thesis under the guidance of C. VOGEL; it was collated again with the original, revised on occasion, and adapted to the conventions of the Göttingen school by K. WILLE. The English rendering was done between 1988 and 1994 in team-work by C. VOGEL and K. WILLE, who also bear the sole responsibility for this contribution.

The undersigned are grateful to the Librarian of the British Library, London, for permitting them to utilize the pertinent leaves in his charge; to Dr. V. NÄTHER, Iserlohn, for allowing them to use his transliteration; to Mr. D. BOUCHER, Bloomington (IN), for suggesting a few material and stylistic changes; to Prof. H. BECHERT, Göttingen, for including this publication in the Supplements to the Sanskrit Dictionary of Buddhist Texts from the Turfan Finds; to Dr. (Mrs.) P. KIEFFER-PÜLZ, Göttingen, for attending to editorial and typographical matters; and, last but not least, to Dr. H. EIMER, Bonn, for assistance in proof-reading.

Göttingen, *February* 17, 1995

CLAUS VOGEL
KLAUS WILLE

Sonderdruck aus

Sanskrit-Texte
aus dem buddhistischen Kanon:
Neuentdeckungen und Neueditionen

Vierte Folge

Bearbeitet von

Jin-il Chung

Claus Vogel

Klaus Wille

Vandenhoeck & Ruprecht

The Final Leaves
of the Pravrajyāvastu Portion
of the Vinayavastu Manuscript
Found Near Gilgit

Part 2
Nāgakumāravadāna
and Lévi Text

Edited by

VOLKBERT NÄTHER

Revised and Translated by

CLAUS VOGEL
and
KLAUS WILLE

With Two Appendices
Containing
a Turfan Fragment of the Nāgakumāravadāna
and
a Kučā Fragment of the Upasampadā Section
of the Sarvāstivādins

Bibliography

- BARNETT, LIONEL DAVID: 'Manuscripts from India and Burma'. *BMQ* 16, No. 3, 1951, pp. 68–69.
- BENDALL, CECIL: *Catalogue of the Buddhist Sanskrit manuscripts in the University Library, Cambridge*, ... By Cecil Bendall. Cambridge: Univ. Pr. 1883.
- : 'Fragment of a Buddhist ordination-ritual in Sanskrit. Discovered and edited'. In: *Album-Kern. Opstellen geschreven ter eere van H[endrik] Kern* ... Leiden: Brill 1903. *Ib.*, pp. 373–376.
- BURNOUF, EUGÈNE: *Introduction à l'histoire du Bouddhisme indien*. Par E(ugène) Burnouf. 2. éd. Paris: Maisonneuve 1876 (Bibliothèque Orientale. Vol. 3).
- CHOS-GRAGS: dGe-bśes Chos-kyi-grags-pas brtsams-pa'i brDa-dag miñ-tshig gsal-ba bžugs-so. Pe-cin-du: Mi-rigs dpe-skrun khañ 1957.
- CHUNG, JIN-IL: *Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstivādin*. Bearb. u. hrsg. von Jin-il Chung. Göttingen: Vandenhoeck & Ruprecht (1998) (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. Beiheft 7).
- EIMER, HELMUT: *Rab tu 'byuñ ba'i gži. Die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*. Nach Vorarbeiten von Frank-Richard Hamm u. weiteren Materialien hrsg. durch Helmut Eimer. T. 1.2. Wiesbaden: Harrassowitz 1983 (Asiatische Forschungen. Bd. 82).
- FILLIOZAT, JEAN, and HÖRYŪ KUNO: 'Fragments du Vinaya des Sarvāstivādin'. *JA* 230, 1938, pp. 21–64.
- FINOT, LOUIS: 'Fragments du Vinaya sanskrit'. *JA*, 10. sér., t. 18, 1911, pp. 619–625.
- : 'Le Prātimokṣasūtra des Sarvāstivādins. Texte sanskrit par Louis Finot, avec la version chinoise de Kumārajīva traduite en français par Édouard Huber'. *JA*, 11. sér., t. 2, 1913, pp. 465–558.
- HARTMANN, JENS-UWE, and KLAUS WILLE: 'Die nordturkistanischen Sanskrit-Handschriften der Sammlung Pelliot (Funde buddhistischer Sanskrit-Handschriften, IV)'. In: *Untersuchungen zur buddhistischen Literatur*. 2. Folge. Gustav Roth zum 80. Geburtstag gewidmet. Hrsg. von Heinz Bechert, Sven Bretfeld [et al.]. Göttingen: Vandenhoeck & Ruprecht (1997) (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. Beiheft 8). *Ib.*, pp. 131–182.
- HINÜBER, OSKAR VON: 'Die Erforschung der Gilgit-Handschriften (Funde buddhistischer Sanskrit-Handschriften, I)'. *NAWG* 1979, pp. 327–360.
- : [Review of *SWTF*, fasc. 2–3.] *Kratylos* 29, 1984, pp. 166–169.
- HIRAKAWA, AKIRA: *Buddhist Chinese-Sanskrit Dictionary*. By Akira Hirakawa. Tokyo: Reiyukai 1997.
- JONG, JAN WILLEM DE: *Textcritical Remarks on the Bodhisattvāvadānakalpatā (Pallavas 42–108)*. J[an] W[illem] de Jong. (Tokyo: Reiyukai Libr. 1979) (Studia Philologica Buddhica. Monograph Series. 2).
- LÉVI, SYLVAIN: 'Note sur des manuscrits sanscrits provenant de Bamiyan (Afghanistan), et de Gilgit (Cachemire)'. *JA* 220, 1932, pp. 1–45.
- METTE, ADELHEID: 'Zwei kleine Fragmente aus Gilgit'. *StII* 7, 1981, pp. 133–151.
- MITRA, RĀJENDRALĀLA: *The Sanskrit Buddhist Literature of Nepal*. By Rājendralāla Mitra. Calcutta: Asiatic Soc. of Bengal 1882.

- NÄTHER, VOLKBERT: *Das Gilgit-Fragment Or. 11878A im Britischen Museum zu London*. Hrsg., mit d. Tibetischen verglichen u. übers. Marburg 1975: Mauersberger. — Marburg, Ph.D. thesis of 17 April 1975.
- NORMAN, KENNETH ROY: *Collected Papers*. K[enneth] R[oy] Norman. Vol. 1–6. Oxford: Pali Text Soc. 1990–96.
- PANGLUNG, JAMPA LOSANG: *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya analysiert auf Grund der tibetischen Übersetzung*. Jampa Losang Panglung. Tokyo: Reiyukai Libr. 1981 (Studia Philologica Buddhica. Monograph Series. 3).
- SANDER, LORE: 'Einige neue Aspekte zur Entwicklung der Brāhmī in Gilgit und Bamiyan (ca. 2.–7. Jh. n. Chr.)'. In: *Sprachen des Buddhismus in Zentralasien. Vorträge des Hamburger Symposions vom 2. Juli bis 5. Juli 1981*, hrsg. von Klaus Röhrborn u. Wolfgang Veenker. Wiesbaden: Harrassowitz in Komm. 1983 (Veröffentlichungen der Societas Uralo-Altaica. Bd. 16). *Ib.*, pp. 113–124.
- : *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung*. Von Lore Sander. Mit 40 Alphabettaf. Wiesbaden: Steiner 1968 (Verzeichnis der orientalischen Handschriften in Deutschland. Suppl.-Bd. 8).
- : 'Remarks on the formal Brāhmī of Gilgit, Bāmiyān, and Khotan, with an appendix of selected inscriptions from Thor North (Pakistan)'. In: *Rock Inscriptions in the Indus Valley*, ed. by Karl Jettmar in collab. with . . . Mainz: von Zabern 1989 (Antiquities of Northern Pakistan. Reports and Studies. Vol. 1). *Ib.*, pp. 107–130 with pl. 56–57, 63, 196–207, and 209–215.
- SCHLINGLOFF, DIETER: 'Zwei Malereien in Höhle 1 von Ajanta'. Mit 2 Abb. In: *XIX. Deutscher Orientalistentag vom 28. September bis 4. Oktober 1975 in Freiburg im Breisgau. Vorträge*. Hrsg. von Wolfgang Voigt. Wiesbaden: Steiner 1977 (Zeitschrift der Deutschen Morgenländischen Gesellschaft. Suppl. 3). *Ib.*, pp. 912–917.
- : Dieter Schlingloff. *Erzählende Wandmalereien . . .* Vol. 1. *Interpretation*. Wiesbaden: Harrassowitz 2000 (Schlingloff: Ajanta. Handbuch der Malereien. 1).
- SCHMIDT, MICHAEL: 'Bhikṣuṇī-Karmavācanā. Die Handschrift Sansk. c.25 (R) der Bodleian Library Oxford'. In: *Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Heinz Bechert zum 60. Geburtstag am 26. Juni 1992*. Hrsg. von Reinhold Grünendahl, Jens-Uwe Hartmann [et al.]. Bonn: Indica et Tibetica Verl. 1993 (Indica et Tibetica. 22). *Ib.*, pp. 239–288.
- SCHOPEN, GREGORY: 'Monastic law meets the real world: a monk's continuing right to inherit family property in classical India'. *HR* 35, No. 2, 1995, pp. 101–123.
- SIMSON, GEORG VON: *Zur Diktion einiger Lehrtexte des buddhistischen Sanskritkanons*. Von Georg von Simson. München: Kitzinger in Komm. 1965 (Münchener Studien zur Sprachwissenschaft. Beiheft H).
- TUCCI, GIUSEPPE: Giuseppe Tucci. *Tibetan painted Scrolls*. (1.2. [With] Plates.) Roma: Libr. dello stato 1949.
- VOGEL, CLAUS: 'On editing Indian codices unici (with special reference to the Gilgit manuscripts)'. In: *Indology in India and Germany. Problems of information, coordination and cooperation*. Ed. by H[einrich] von Stietencron. Tübingen: Sem. f. Indol. u. Vgl. Religionswiss. 1981. *Ib.*, pp. 59–69.
- VOGEL, JEAN PHILIPPE: *Indian Serpent-lore or the Nāgas in Hindu legend and art*. By J[ean] Ph[ilippe] Vogel. With 30 pl. London: Probsthain 1926.
- WARE, JAMES ROLAND: 'The preamble to the Saṅgharakṣitāvādāna'. *HJAS* 3, 1938, pp. 47–67.
- WHITNEY, WILLIAM DWIGHT: *A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana*. By William Dwight Whitney. 2nd, rev. and extended ed. Leipzig: Breitkopf & Härtel 1889 (Bibliothek indogermanischer Grammatiken. Bd. 2).

WILLE, KLAUS: *Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin.*
Von Klaus Wille. Stuttgart: Steiner 1990 (Verzeichnis der orientalischen Handschriften
in Deutschland. Suppl.-Bd. 30).

Abbreviations

Aṣṭāṅg.	Vāgbhata's Aṣṭāṅghrdayasaṃhitā (KUNTE, Bombay, ¹ 1891)
ĀtānSū.	Ātānāṭikasūtra (HOFFMANN, Leipzig, 1939)
BhīKaVā.(Sch.)	Bhikṣuṇīkarmavācanā (see Bibliography under SCHMIDT, MICHAEL)
Ccc.	Cinq cent contes et apologues (CHAVANNES, Paris, 1910-34)
Dhanv.	Dhanvantarinighaṇṭu (PURANDARE, Poona, 1896)
Divy.	Divyāvadāna (COWELL + NEIL, Cambridge, 1886)
Gobh.	Gobhīlasmṛti (Smṛtīnām samuccayaḥ, Puṇyākhyapattane, 1929)
Hem.Nigh.	Hemacandra's Nighaṇṭuśeṣa (PUṆYAVIJAYAJĪ, Ahmedabad, 1968)
Ind.Spr. ²	Indische Sprüche (BÖHTLINGK, St. Petersburg, ¹ 1870-73)
Kāthās.	Somadeva's Kāthāsaritsāgara (DURGĀPRASĀD + PARAB + PAṆŚĪKAR, Bombay, ⁴ 1930)
KaVā.	Karmavācanā (HÄRTEL, Berlin, 1956)
Mbh.	Mahābhārata (SUKTHANKAR <i>et al.</i> , Poona, 1933-72)
Mvu.	Mahāvastu (SENART, Paris, 1882-97)
Mvy.	Mahāvīyutpatti (SAKAKI, Kyōto, 1916-25)
Poṣ-v.	Poṣadhavastu (HU-VON HINÜBER, Reinbek, 1994)
Pravr. I	Pravrajyāvastu, folios 7-12 (VOGEL + WILLE, Göttingen, 1984)
Pravr. II	Pravrajyāvastu, folios 2-6 (VOGEL + WILLE, Göttingen, 1992)
Pravr. III	Pravrajyāvastu, folios 43-48 (VOGEL + WILLE, Göttingen, 1996)
Pravr.(Tib.)	Pravrajyāvastu (EIMER, Wiesbaden, 1983)
Rām.	Vālmīki's Rāmāyaṇa (BHATT <i>et al.</i> , Baroda, 1960-75)
Suv.	Suvarṇabhāṣottamasūtra (NOBEL, Leipzig, 1937)
Udr.	Udrāyaṇāvādāna (NOBEL, Wiesbaden, 1955)
Uv.	Udānavarga (BERNHARD, Göttingen, 1965-68)
Vin.	Vinayapiṭaka (OLDENBERG, London, 1879-83)
VinSūVṛ.	Guṇaprabha's Vinayasūtra with his own Vṛtti (BAPAT + GOKHALE, Patna, 1982)

Sigla

AIG	Altindische Grammatik (WACKERNAGEL + DEBRUNNER + HAUSCHILD, Göttingen, 1896-1964)
BBV	Bruchstücke buddhistischer Verssammlungen (BECHERT, Berlin, 1961)
BHSD	Buddhist Hybrid Sanskrit Dictionary (EDGERTON, New Haven, 1953)
BMQ	British Museum Quarterly
DPPN	Dictionary of Pali Proper Names (MALALASEKERA, London, 1937-38)
GBM	Gilgit Buddhist Manuscripts (RAGHU VIRI and LOKESH CHANDRA, New Delhi, 1959-74)
HJAS	Harvard Journal of Asiatic Studies
HR	History of Religions
JA	Journal Asiatique

MPS	Mahāparinirvāṇasūtra (WALDSCHMIDT, Berlin, 1950-51)
MSV(B)	Mūlasarvāstivādinaya (BAGCHI, Darbhanga, 1967-70)
MSV(D)	Mūlasarvāstivādinaya (DUTT, Srinagar-Calcutta, 1942-50)
MW	Sanskrit-English Dictionary (MONIER-WILLIAMS, Oxford, 1899)
NAWG	Nachrichten der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse
SBV	Samghabhedavastu (GNOLI, Roma, 1977-78)
SHT	Sanskrihandschriften aus den Turfanfunden (WALDSCHMIDT <i>et al.</i> , Wiesbaden-Stuttgart 1965 ff.)
SN	Samyuttanikāya (FEER + RHYS DAVIDS, London, 1884-1904)
StII	Studien zur Indologie und Iranistik
SWTF	Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden (WALDSCHMIDT <i>et al.</i> , Göttingen, 1973 ff.)
T	Taishō Shinshū Daizōkyō or Taishō Issaikyō (TAKAKUSU + WATANABE, Tōkyō, 1924-29)
TT, TT(Q)	Tibetan Tripitaka, Ch'ien-lung's Peking edition (SUZUKI, Tokyo-Kyoto, 1955-61)
TT(D)	Tibetan Tripitaka, Derge edition (BARBER, Taipei, 1991)
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

Introduction

1. The text presented here in a revised edition and accompanied with an English translation was first made known by V. NÄTHER in 1975¹. It belongs to the Pravrajyāvastu section of the Mūlasarvāstivāda Vinayavastu, and is contained in folios 48 to 53 of the manuscript of that work discovered at Naupur near Gilgit in 1931². Together with folios 43 to 47 of the same codex, embracing roughly the last three quarters of the Saṃgharaksitāvadāna³, these leaves are now preserved in the British Library under the shelf-mark Or. 11878A⁴.

2. The subject-matter of the following pages falls into several units, the first of which is the tale of the past of what is known from Divyāvadāna XXIV and Avadānakalpalatā LX under the title of Nāgakumārāvadāna. This legend, which treats of a serpent-demon youth having turned monk⁵ and serves as framework for the Saṃgharaksitāvadāna, is meant to illustrate the precept that a so-called phantom creature — an animal able to turn itself into a human being — must be banished from the congregation⁶. Its tale of the present has been lost in the original Sanskrit except for the final portion given in the Divyāvadāna by way of introduction to the Saṃgharaksitāvadāna⁷, and a solitary fragment recently traced among the published Turfan finds⁸.

3. The Lévi Text, so called by V. NÄTHER after its first editor-cum-translator⁹, is a loose sequence of stories — without titles of their own — and

¹ *Gilgit-Fragment*, pp. 41–58 (Sanskrit text) and 83–106 (German rendering).

² On the history of the Gilgit finds see O. VON HINÜBER, *NAWG 1979*, p. 329 *sqq.*, and — with special reference to the Vinayavastu manuscript — K. WILLE, *Überlieferung*, ch. 3.

³ Dealt with in Part I.

⁴ Cf. L. D. BARNETT, *BMQ 16*, No. 3, 1951, p. 68 *sq.* For further details see *Pravr.* III, p. 247.

⁵ For a brief argument see J. L. PANGLUNG, *Erzählstoffe*, pp. 8 and 10, and H. EIMER, *Rab tu 'byuñ ba'i gzi*, I, p. 30.

⁶ Cf. *Pravr.* (Tib.) II, p. 251.4–7: *dge-slon-dag gañ-zag sprul-pa ni chos-'dul-ba 'di-la mi skye-ba'i chos-can yin-pas | dge-slon-dag khyed-kyis gañ-zag sprul-pa chos-'dul-ba 'di-las bsñil-bar bya 'o* || “Monks, as a phantom creature is possessed of the nature of not developing in this Law and Discipline, you, monks, shall expel a phantom creature from this Law and Discipline.” A Pali parallel of the Nāgakumārāvadāna is met with in *Vin.* I, pp. 86.36–88.3.

⁷ *Divy.* pp. 329.1–330.2 (Sanskrit) and pp. 707–708 (English); for particulars see *Pravr.* III, p. 248, n. 17. Its tale of the past is found slightly shortened in *Divy.* pp. 344.1–346.17, with p. 344.1 *sqq.* put into French by E. BURNOUF, *Introduction*, pp. 294–297, and p. 344.17 *sqq.* rendered into English by J. Ph. VOGEL, *Serpent-lore*, p. 187 *sqq.*

⁸ *SHT V*, No. 1030; re-edited and translated in Appendix I.

⁹ S. LÉVI, *JA 220*, 1932, pp. 26–44, with facsimile of fol. 51 v; text reprinted in *MSV(D) IV*, pp. 52–73, top, and *MSV(B) II*, pp. 99.8–109.8.

precepts that centre on persons unsuitable for initiation and ordination such as heretics, matricides, patricides, murderers of an Arhat, schismatics, wilful shedders of blood, perpetrators of a Pārājika offence, and sufferers from physical handicaps, moral shortcoming, and sundry repulsive diseases¹⁰. The longest of these stories, that of the matricide¹¹, is also known from two parallel versions in Avadānakalpalatā LXXXII¹² and Aśokāvadānamālā XXIV¹³, where it bears the title Nārapūrvikāvādāna¹⁴ and Bhavaśarmāvādāna respectively.

4. As parts of the Vinayavastu, the Nāgakumārāvādāna and the Lévi Text were put into Tibetan in the latter half of the eighth century¹⁵ and integrated into the Lamaist canon in the early fourteenth century¹⁶. Their Chinese version is slightly earlier, having been done between 703 and 710 by I-ching¹⁷.

5. Two episodes from the Nāgakumārāvādāna could be identified by D. SCHLINGLOFF¹⁸ on a badly damaged wall-painting in No. 1 of the Ajanta Caves, which appears to portray respectively a serpent-demon king giving alms to a human monk in the presence of a serpent-demon monk, and the Buddha sitting to the right of two standing mendicants, one of whom is once more a serpent-demon monk.

Several scenes from the Nāgakumārāvādāna, Saṃgharakṣitāvādāna, and Nārapūrvikāvādāna are depicted in a set of 31 woodcut drawings prepared at Narthang in the mid-18th century on the basis of Kṣemendra's Avadānakalpalatā, and in a corresponding series of painted scrolls (*thañ-ka*) designed after them¹⁹.

¹⁰ On the conditions obstructive to initiation and ordination (*antarāyikadharmā*) see *KaVā*. § 34.

¹¹ Summarized by J. L. PANGLUNG, *Erzählstoffe*, p. 10 sq.

¹² Summed up by G. TUCCI, *Scrolls*, II, p. 517.

¹³ Contents stated by R. MITRA, *Literature*, p. 14 sq., and C. BENDALL, *Catalogue*, p. 113. This Avadāna forms the subject of a doctoral dissertation being written at Bonn University by M. KROLL under the guidance of C. VOGEL.

¹⁴ Thus read instead of the printed Māraka-; see J. W. DE JONG, *Remarks*, p. 186.

¹⁵ One of the revisors mentioned in the colophon is dPal-brtsegs of sKa, who flourished under King Khri-sroñ lde'u-btsan (755-797). Cf. G. TUCCI, *Scrolls*, II, p. 680, n. 41.

¹⁶ *Pravr.* (Tib.) II, pp. 247.17-260.22, 302.1-306.25, and 307.1-337.4. The first part of the Nāgakumārāvādāna was previously edited and put into English by J. R. WARE, *HJAS* 3, 1938, p. 51 sqq.

¹⁷ *T*, vol. 23, No. 1444, pp. 1037c23-1038b27 and 1038b27-1041a21. The tale of the present of the Nāgakumārāvādāna is missing in I-ching's version, but a résumé of it is found in the fourth-century 因緣僧護經 Yin-yüan Sêng-hu ching (*T*, vol. 17, No. 749, pp. 565c1-566a24; English by J. R. WARE, *HJAS* 3, 1938, p. 49 sqq.). The tale of the matricide is also contained in the 經律異相 Ching lü i hsiang, a collection of extracts on different subjects from Sūtra and Vinaya works compiled by Pao-ch'ang and others in 516 (*T*, vol. 53, No. 2121, pp. 237c29-238a22; *Ccc.* III, p. 269 sq.).

¹⁸ *ZDMG*, suppl. 3, p. 913 sqq.; *Wandmalereien*, I, p. 433 sq.

¹⁹ Cf. TUCCI, *op. cit.*, II, pp. 497 sq., 506, 517; III, pl. 118, 120, 123.

6. The language of the Nāgakumārāvādāna and the Lévi Text is proved to be a moderate type of Buddhist 'hybrid' Sanskrit by the following characteristics of grammar:

(1) EUPHONY

- (1) Non-application of sandhi rules outside pause: frequent.
- (2) Secondary sandhi: *pravrajitopasampāditaḥ* 49v4²⁰; *srotāpatti* 51r6; *evamvidhāpi* 53r7, 53r8.
- (3) Retention of initial *a* after final *o*: *putro amuṣmiṃ* 50r4; *atīkrānta-varṇo atīkrāntāyām* 51r4.
- (4) Use of *r* for *ri*: *upaniśṛtya* 48v5–6; (*apahryam* 48v8); *prya* 50r9; *ṛpīṭa* 50v4; *ṛhkāla* 52v10.
- (5) Generalization of final *o* for *as* etc.: *anyatamo tīrthyo* 49v3; *āpāyito poṣitaḥ* 50r3; *sārdhamvihārīno uktāḥ* 50v8, 50v8–9; *ārabdho paśyat(i)* 50v10; *sārtho āgacchati* 52r1; *upasampādito tato* 53r1.
- (6) Gemination of initial *ch* after final *e*: *me cchinnau* 53r3.²¹
- (7) Gemination of initial *ch* after final *au*: *hastau cchinnāv* 53r3.²¹
- (8) Gemination of initial *ch* after final *ñ*: *Bhagavāñ Cchrāvastyām* 49v3, 51v6.
- (9) Loss of Anusvāra²²: *samyaksa(m)buddha* 48v9; *mrttikā(m)* 50r6; *khatvā(m)* 50r6; *vinipāta(m)* 51v5; *orāṭikā(m)* 52r10; *yādśā(m)* 52v10; *strīcchinnā(m)* 53r7; *bhāracchinnā(m)* 53r7; *mārgacchinnā(m)* 53r7.
- (10) Use of *ri* for *r*: *riddhi* 49r2, 49r5, 49r6.
- (11) Use of *s* for *ś*: (*a*)*sru* 51r7, 52r9; *visrabdha* 52r4.
- (12) Loss of Visarga²³: *Mandākinīyā(h)* 48v7; *cora(h)* 50v1; *upasampādita(h)* 50v4; *cyuta(h)* 51r2; *asthiparvatā(h)* 51r7; *tiraśca(h)* 51v2; *udāsīnā(h)* 52r1; *pravrajayitavyā(h)* 53r8.
- (13) Use of Jihvāmūliya for Visarga before surd guttural mute: sporadic.
- (14) Use of Upadhmāniya for Visarga before surd labial mute: sporadic.
- (15) Use of sibilant for Visarga before sibilant: frequent outside pause.²⁴

²⁰ Not a karmadhāraya, as appears from *Pravr.* I, p. 38, n. 104sq.

²¹ Cf. W. D. WHITNEY, *Grammar*, § 227 a; *AIG* I, § 133.

²² Though subsuming them under this heading in order to be on the safe side, we prefer to regard these cases as samples of clerical negligence rather than as euphonic phenomena, and have amended them in our transliteration accordingly.

²³ See above, note 22.

²⁴ By way of contrast, there are found 48 cases altogether of a Visarga instead of a sibilant being followed by a sibilant. In 25 of these, the Visarga indicates the end of a sentence or clause: 49r2, 49r4, 49r6, 49v4, 49v6, 49v8 (2x), 50r2, 50r3, 50r4, 50v1, 50v3, 50v4, 50v8, 50v10, 51r1, 51r2, 51v8, 52r6, 52r9, 52r10, 52v2, 52v5, 52v8, 53r4; in 14, it marks the end of a part of a sentence: 48v5 (2x), 48v10 (2x), 49r2, 49r8 (2x), 51r10 (3x), 51v5, 51v9, 52r5, 52r8; and in 9, it is used outside the pause: 48v7, 49v3, 49v6, 50r3, 51v9, 52r1, 52r5, 52r8, 52r9.

(II) ACCIDENCE

- (16) *ac*-stem with acc.pl.m. in *-āñca*: *tiryamca* 50v10.
 (17) Neuter *an*-stem with nom.acc.sg. in *-am*: *sragdāmaṃ* 50r3.
 (18) *as*-stem with nom.sg.m. in *-ā*: *āttamanāttamanā* 51v4.
 (19) Participial *nt*-stem with nom.sg.m. in *-ān*: *arhām* 50v9.
 (20) Use of *te* as acc. of *tvad*: *ahaṃ te praghātayiṣye* 50r8; *ahaṃ te pravrajayām(i)* 53r1; *ahaṃ te kathayām(i)* 53r2.
 (21) Use of *te* as instr. of *tvad*: *śobhanaṃ te kṛtaṃ* 50r5 (Tib. *khyod-kyis legs-pa byas-so*, p. 310.4).
 (22) Use of *iyam* as nom.acc.sg.n. of *idam*: *iyam anuśāsanam* 48v7.
 (23) Use of *enam* as nom.acc.sg.n. of *enad*: *cittam ... enam* 49v1.
 (24) Use of first for third singular verb form: *udānayaṃ* 51v2.
 (25) Indicative present with secondary ending: *tiṣthat(a)* 52r1; *sma* 52r3.
 (26) Passive stem with active ending: (*apahryaṃ* 48v8); *mriy(a)* 50v2.
 (27) Use of historic causative in *-ay* for simplex: *praghātayiṣye* 50r8 (Tib. *gsad-do*, p. 310.15); *praghātya* 50r9, 50v1 (Tib. *bsad-nas*, pp. 310.21, 311.9); *praghātita* 50r9–10, 50v5, 52r5, 52r8 (Tib. *bsad-do*, pp. 310.25, 312.12, 330.3, 330.24); *praghātayati* 50r10 (Tib. *gsod-par byed-pas*, p. 311.1–2²⁵); *satkārya* 50v1 (Tib. *bkur-sti byas-te*, p. 311.10); *praghātayata* 52r7 (Tib. *sod-cig*, p. 330.18).
 (28) Absolutive in *-tvā* with compound verbs: *praveśayitvā* 50r6; *prajñāpayitvā* 50r6; (*a*)*vaba(d)dhvā* 50v2.

(III) COMPOSITION

- (29) Compound with reversed members: *darśitapūrvaṃ* 52r7.

(IV) SYNTAX

- (30) Singular modifier with several nouns: *durlabho hi pudgalasya svā-khyāte dharmavinaye pravrajyā upasampad bhikṣubhāvah* 52v8.
 (31) Masculine modifier with neuter noun: *kīdrśaṃ yuṣmābhir bhayaṃ upadarśito* 52r6.
 (32) Use of passive present participle for predicate: (*apahryaṃ* 48v8).
 (33) Use of non-narrative present for preterite: *kiṃ tvam tasyāṃ velāyāṃ kathayasīti* 51v4.

²⁵ Periphrastic present.

- (34) Use of *mā* with present in questions (implying deprecation): *māsi tīrthikāvākrāntaka(h)* 49v10; *mā²⁶ tvam ... krtasamketah* 50r3-4; *mā tvayā ... vyavaropitāh²⁶* 52r10; *māsy arhadghātaka(h)* 52v1; *māsi samghabhedaka(h)* 52v3; *māsi ... duṣṭacittarudhirotpādaka(h)* 52v4; *māsi ... āpattim āpanna(h)* 52v6.
- (35) Use of *mā* with optative (implying fear): *mā pateyaṃ* 49r6.
- (36) Use of *mā* with future (implying strong negative wish): *mā ... bhaviṣyatha* 48v6-7; *mā praveksyasi mā ... āpatsyāma(h)* 50r4; *mā praveksyati mā ... āpatsyat(e)* 50r5.

7. The script of the present leaves is that called the 'Gilgit/Bamiyan Type II' by L. SANDER and given as alphabet **m** in her palaeographic tables²⁷; it was used in Kashmir and Afghanistan between the 6th and 10th centuries A.D. The copyist's orthographic peculiarities may be systematized as under:

- (1) Substitution of Anusvāra for class nasal: *arhaṃ* 48v5, 51r10; *puṃj(a)* 48v6; *kāmcana* 48v7; (*apahryaṃ* 48v8); *anyatamasmiṃ* 48v9; *amba* 49r2; *tasmim* 49r9, 50r3; *nopekṣamte* 49v1; *pāmcadaśika* 49v4; *paṃcadaśī* 49v5; *bhikṣūṃ* 49v7; *samanuyumkte* 49v7; *Upālim* 50r1, 52v2, 52v4, 52v5; *asmim* 50r3; *amuṣmim* 50r4; *kāmām* 50r8; *āyuṣmaṃ* 50v5, 52r10; *arhām* 50v9; *devām* 50v10, 51v2; *manuṣyām* (50v10), 51v2; *tiryamca* 50v10; *narakām* 50v10, (51v2); *utsaṃga* 51r4; *lamghita* 51r7; *udānayamti* 51v4; *śamkha* 52r4; *etām* 52r7; *ākāmḥset* 52v2, 52v5; *ākāmḥsam* 52v3; *Bhagavām* 52v6, 52v9; *pravrajayamt(i)* 52v9; *dharmām* 53r2; *atibālām* 53r6; *khaṃj(ā)m* 53r6; *-ślīpadām* 53r7; *-cchinnā(m)* 53r7 (3×); *-tālamuktakām* 53r7; *-(a)bhībhūtām* 53r8.
- (2) Substitution of class nasal for Anusvāra: *etan* 49r10; (*a*)*smākan* 49v3; *Śrāvastyān* 50r1; (*a*)*gnisantāpa* 51r1; *sasyasampanna* 51r10; *vayan* 51v1; *sanniṣaṇṇa* 51v10; *sannipatita* 51v10; *bhalin* 52r1; *sannāhya* 52r3, 52r4; *muktasannāha* 52r4; *upasampanna* 52v8 (3×); *bhagandar(a)* 53r8; (*u*)*pasampadā* 53r10; *sambuddha* 53r10.
- (3) Use of Anusvāra before vowel: *Sumerupariṣaṇḍāyām upariṣṭād* 48v8; (*a*)*rhatvaṃ evaṃvidhās* 49r3; *jarayituṃ ayam* 49r8; *tasmim odanasithako* 49r9; *caritaṃ anen(a)* 49r10; (*a*)*smākam ṛnaharo* 50r2; *kṣapayituṃ eṣām* 50v3; *manuṣyām anyāms* 51v2.
- (4) Use of Anusvāra before stop: *sākṣātkṛtaṃ* | 49r3, 51r6; *pateyaṃ* | 49r6; *grhītaṃ* | 49r7, 49r9; *sudhām* | 49r9; *kṛtaṃ* | 49r10, 50v5, 52r3; *ārabdham* | 49v1; *samlakṣitaṃ* | 49v1; *nivarttituṃ* | 49v2; *pravrajituṃ* | 49v4; *bhikṣūnām* | 49v5; *deśāntaram* | 50r2; *ksiptaṃ* | 50r3;

²⁶ Copula missing.

²⁷ *Paläographisches*, p. 137sq. and pl. 21-26. On the terminological aspect now see L. SANDER in: *Sprachen des Buddhismus in Zentralasien*, p. 113sq., and *Rock Inscriptions in the Indus Valley*, p. 107sq.

- (a) *ham* | 50r4; *dātum* | 50r8; *nipātitam* | 50r9; *nissaraṇopāyam* | 50v2-3; *kurvantam* | 50v3; *-āmayam* | 51r9; *atiśīṭalam* | 51v1; (a) *vatiṣṭhantam* | 51v2; *kāritam* | 51v7, 52r5; *kartavyam* | 52r5; *darśitapūrvam* | 52r7; *bhikṣubhāvaṃ* | 52v2, 52v4, 52v5; *Upālim* | 52v2, 52v4, 52v5; *pravrajayitavyam* | 52v7; *prāvṛtam* | 53r3.
- (5) Simplification of triple cluster: *arhatva* 48v10, 49r3 (2×), 50v8; *satva* 50r9, 50v1; *patra* 50v8; *datvā* 51r1, 52r1, 53r3.
In the following cases we have added the dropped element for clarity's sake: *evamvidhā(d)* *duḥkhaviśeṣād* 48v9; *ri(d)dhya* 49r2; *mahar(d)dhi-ka* 49r5, 49r8; *ra(j)jvā* 50v2, 53r3; (a) *vaba(d)dhvā* 50v2; *raśmibhi(s)* *sprṣṭah* 51r1; *ya(n)* *nv* 51r3; *bhi(t)tvā* 51r6; (u) *(d)dhvasta* 52r2; *muṣitā(s)* *sma* 52r3; *etāva(t)va* 53r2.
- (6) Gemination of consonant before *r*: *tattra* 51v10; *sātiyāttra* 51v9; *citrāṅga* 53r5, 53r9.
- (7) Gemination of consonant after *r*: *nivarttayat(u)* 49v1; *nivarttitum* 49v2; *samparivarttayisyanti* 49v6; *kartavya* 49v8, 51v7, 51v8, 52r5; *muhūrta* 50r6, 50r7; *kamma* 50v5; *dharmma-* 50v6; *anvāvarttita* 50v7; *pratinivarttant(u)* 52r1; *pratinivarttita* 52r1; *pravarttate* 52r2.
- (8) Substitution of *va* for *ba*: general.
- (9) Disregard of Avagraha: general.

Only the last-mentioned two peculiarities have not been reproduced in the following transliteration.

METRES USED IN PRAVR. I-IV

- [9] fol. (2)v7:
Upajāti; c: read *vinaśanti* for *vinaśyanti*.
Tib.: 4 × 7 syllables.
- [10] fol. (3)r3:
Kupuruṣajanitā; last hemistich only.
Tib.: 4 × 7 syllables.
- [11] fol. (3)v1:
Śloka.
Tib.: 4 × 7 syllables.
- [12] fol. (4)v6:
Śloka; last two hemistichs only.
Tib.: 4 × 7 syllables.
- [13] fol. (5)v5:
Upajāti; a: read *narasyā* for *narasya*.
Tib.: 4 × 9 syllables.

- [15] fol. (7) v 3:
Gīti or Udgīti; last hemistich only.
Tib.: 4 × 7 syllables.
- [16] fol. (7) v 6:
Śloka; last two hemistichs only.
Tib.: 4 × 7 syllables.
- [19] fol. (8) r 7:
Śloka; c: Vipulā (na form, ma variety).
Tib.: 4 × 7 syllables.
- [20] fol. (8) r 8:
Jāti, unidentifiable; first two hemistichs only, the latter incomplete.
Tib.: 4 × 7 syllables.
- [21] fol. (8) r 10:
Vamśasthavila; first hemistich only.
Tib.: 4 × 7 syllables.
- [23] fol. (9) r 9:
Śloka, incorrect; first and part of second hemistich only. (Correct and complete wording in *MSV[D]* I, p. 175.9–10, where *nādhye* is to be read for *ādhye*.)
Tib.: 4 × 7 syllables.
- [24] fol. (9) v 7:
Śloka.
Tib.: 4 × 7 syllables.
- [25] fol. (10) r 2:
Śloka.
Tib.: 4 × 7 syllables.
- [26] fol. (10) r 8:
Śloka.
Tib.: 4 × 7 syllables.
- [28] fol. (11) r 1:
Śloka.
Tib.: 4 × 7 syllables.
- [29] fol. (11) r 4:
Śloka.
Tib.: 4 × 7 syllables.
- [30] = [84]

— — — — —

- [76] fol. 44 v 5–6:
Upajāti; c: hypermetrical, with anapaestic for iambic opening; d: read *śodhayati* as *śodheti*, fifth syllable irregularly short.
Tib.: 4 × 9 syllables.

- [77] fol. 44 v 6:
Upajāti; b: irregular, with third and seventh syllables long as in Śālinī.
Tib.: 4 × 9 syllables.
- [78] fol. 46 r 9 – 10:
Upajāti.
Tib.: 4 × 9 syllables.
- [79] fol. 47 r 6:
Indravajrā; c: read *praśāntendriyā* for *praśāntendriyā*.
Tib.: 4 × 9 syllables.
- [80] fol. 47 r 10 – 47 v 1:
Śloka; a: read *karmāṇy* as *karmāṇi*.
Tib.: 4 × 7 syllables.
- [81] = [80]
-
- [82] fol. 49 v 2:
Śloka.
Tib.: 4 × 7 syllables.
- [83] fol. 50 v 3:
Śloka.
Tib.: 4 × 7 syllables.
- [84] fol. 50 v 9:
Śloka; a: Vipulā (bha form, ra variety).
Tib.: 4 × 7 syllables.
- [85] fol. 51 r 8:
Upajāti.
Tib.: 4 × 9 syllables.
- [86] fol. 51 r 8:
Upajāti.
Tib.: 4 × 9 syllables.
- [87] fol. 51 r 9:
Drutavilambita.
Tib.: 4 × 9 syllables.
- [88] fol. 51 r 9:
Mālabhāriṇī or Aupacchandāsika.
Tib.: 4 × 9 syllables.
- [89] in Tib. only, identical with v. 83.
- [90] in Tib. only, identical with v. 84.
- [91] in Tib. only, identical with v. 85.
- [92] in Tib. only, identical with v. 86.
- [93] in Tib. only, identical with v. 87.
- [94] in Tib. only, identical with v. 88.

[95] fol. 51 v 5–6:

Śloka, garbled and incomplete; a: read *arhadvadhaś ca* for *arhadvadhaḥ*; c: irregular, having 10 syllables (possibly read *pārājikena* for *antimāpanakena*); d: *tr* does not prosodically lengthen the preceding *a*.

Tib.: 4 × 7 syllables.

[96a] fol. 53r9:

Three Śloka halves; a: read *pādacchinnā* for *pādacchinnā*; e: *Vipulā* (na form, ra variety).

[96b] fol. 53r9–10:

Śloka; c: *Vipulā* (ma form, ya variety) when *pravṛājayitavyā* is read as *pravṛājetavyā*; d: irregular, having ten syllables (possibly strike out *sam-* and read *ity ādiṣṭam*).

Tib.: 13 × 7 syllables for [96a] and [96b] together.

[97] fol. 53r10:

Śloka; b: hypermetrical, with anapaestic for iambic or spondaic opening²⁸.

Tib.: 4 × 7 syllables.

²⁸ Three more cases of a hypermetrical even hemistich are found in *BBV* p. 26.

Transliteration

Preliminary Remark: The following transliteration has been made by V. NÄTHER from prints of a microfilm kept in the International Academy of Indian Culture in New Delhi, which are more easily legible than the facsimile reproductions published by RAGHU VIRA and LOKESH CHANDRA (*GBM*, vol. 6, New Delhi, 1974); it has been revised by K. WILLE on the basis of a microfilm provided by the British Museum and deposited in the Institute for Indian and Buddhist Studies of Göttingen University (shelf-mark: Xb 504). The transliteration is generally founded on the rules laid down by H. LÜDERS, E. WALDSCHMIDT, *et al.* for their work on the Turfan finds; only the use of double hyphens for separating graphic compounds and fused words has not been taken over.¹

Symbols used

+	lost akṣara
()	restored akṣara
[]	damaged akṣara
{ }	superfluous akṣara
{ { } }	superfluous akṣara, cancelled by correction mark
< >	omitted akṣara
<< >>	omitted akṣara, written between the lines
..	illegible akṣara
.	single element thereof
///	leaf broken off here
*	virāma
'	avagraha, not written in the MS.
ḥ	jihvāmūliya
ḥ	upadhmānīya
	punctuation mark in the MS.
	punctuation mark in the MS.
·	punctuation mark in the MS.
:	punctuation mark in the MS.
◎	punctuation mark in the MS. indicating the end of a larger section
◎	punctuation mark in the MS. reaching into the previous two lines and indicating the end of a vastu
○	punch hole

¹ Thus *saṃśayajātās sarvasaṃśayacchettāraṃ* is written instead of *saṃśayajātās=sarvasaṃśayacchettāraṃ*, *tenodyacchamānena* instead of *ten=odyacchamānena*, etc.

bhikṣavas saṃśayajātās sarvasaṃśayacchettāraṃ Buddhaṃ Bhagavantaṃ papracchuḥ | kutra bhadanta nirmiteṇa nāgakumāreṇa tatprathamataṃ śraddhā pratilabdhā | Bhagavān āha | asminn eva Bhadrake kalpe viṃśati- (48 v 5) varṣasahasrāyūṣi prajāyāṃ Kāśyapo nāma śāstā loka udapādi tathāgato O 'rham samyaksambuddho vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathih śāstā devamanuṣyāṇāṃ buddho bhagavān* sa viṃśati- {r}bhikṣusahasraparivāro Vārāṇasīṃ nagarīm upaniśr(48 v 6)tya viharati Rṣi- vadane mṛgadāve |

sa evaṃ śrāvākāṇāṃ dharmāṃ deśayati etāni O bhikṣavo 'raṇyāni vṛkṣa- mūlāni śūnyāgārāni parvatakandaragiriguhāpalālapuṃjābhyavakāśaśmaśāna- vanaprasthāni prāntāni śayanāsanāni dhyāyata bhikṣavo mā pramādyata mā paścād vi(48 v 7)pratisāriṇo bhaviṣyatha : asmākam iyam anuśāsanam iti |

tatra kecid bhikṣaOvaḥ Sumerupariṣaṇḍāyāṃ dhyāyanti | kecin Mandā- kinyā(h) puṣkarīnyās tīre kecid Anavatapte mahāsarasī kecit saptasu kāmca- namayeṣu parvateṣu | kecit tāsu tāsu grāmanigamarājārā(48 v 8)ṣṭradhāniṣu |

yāvad anyatamo 'cirajātako nāgakumāras Suparṇinā pakṣirājena Sumeru- pariṣaṇḍāyāṃ upariṣṭād apahriyaṃ² tena bhikṣavo dhyānyogam anuyuktāś śānteneryāpathena dṛṣṭāḥ tato 'sya cittam abhiprasannaṃ

sa prasādajātāś cittam utpādayati | muktā ete mahātmāna (48 v 9) evaṃvi- dhā(d) duḥkhaviśeṣād iti | sa teṣu cittam abhiprasādyā kālagato Vārāṇasyāṃ anyatamasmiṃ ṣaṭkarmanirate brāhmaṇakule pratyājātaḥ yāvad unnīto var- dhito mahān saṃvṛttaḥ

so 'pareṇa samayena bhagavataḥ Kāśyapasya samyaksa(m)buddhasya śāsane pravrajitaḥ tenodyacchamānena (48 v 10) ghaṭamānena vyāyacchamāne- na sarvakleśaprahāṇād arhatvaṃ sāksātkr̥tam arhan saṃvṛttaḥ traidhātukavīta- rāgaḥ samaloṣṭakāñcanaḥ ākāśapāññitalasamacitto vāsīcanda(na)kalpo 'vidyā- vidāritāṇḍakoṣo vidyābhijñāpratisaṃvitprāpto bhavalābhalobhasatkāraparān- mukhaḥ (49 r 1) sendropendrāṇāṃ devāṇāṃ pūjyo mānyo 'bhivādyāś ca saṃvṛttaḥ

samanvāharati | kuto 'haṃ cyutaḥ kutropapannaḥ kena karmaṇe[t]i [|] sa paśyati tiryagbhyāś cyuto manuṣyeṣūpapannaḥ mahāśrāvakeṣu cittam abhi- prasādyā iti |

sa mātāpitarau samanvāharati | kutra me mātāpitarāv iti yā(49 r 2)vat paśyati nāgabhave nāgayonyāṃ rudantau tiṣṭhataḥ sa ri(d)dhya tatra gatvā

² Corrupt. V. NÄTHER explains the form as hybrid for *apahriyamānaḥ*, assuming no less than four irregularities: substitution of *r* for *ri*, substitution of Anusvāra for class nasal, substitution of active for middle ending, and use of present participle for predicate; such a quadruplication of cases appears highly improbable, though. Possibly read *apahr̥taḥ* or *apahryate* (for *apahriyate* at *Divy.* p. 344.18).

praṣṭum ārabdhaḥ amba tāta kimartham rudiyate | tau kathayata āryācirajātako
'smākam nāgakumāras Suparṇinā pakṣirājenāpahṛto na jñāyate kvasāv³ iti |

sa kathayaty amba tāta aham evāsau cyutaḥ kālagataḥ (49r3) ṣaṭ-
karmanirate brāhmaṇakule pratyājātaḥ Kāśyapa(sya) samyaksambuddhasya
śāsane pravrajya sarvakleśaprahāṇād arhatvaṃ sāksātkr̥tam |

ārya āścaryam etad adbhutaṃ tādr̥ṣo 'sau duṣṭa āsīd yasya vyaṃ
sugatim api na sambhāvayāmaḥ prāg evārhatvaṃ evaṃvidhās tvayā guṇagaṇā
adhigatāḥ adhigatāḥ (49r4) ārya tvam piṇḍakenārthī vyaṃ api puṇyena
ihaiva tvam āgatya divase divase O bhaktakṛtyaṃ kṛtvā gaccheti | te[n]ādhi-
vāsitam* sa nāgabhave divyāṃ sudhāṃ paribhujya paribhujya prakrāmati |

tasya sārđhamvihārī ś(r)āmaṇeraka āsīt* sa bhikṣubhir uktaḥ śrāmaṇe-
raka ayaṃ (49r5) tavopādhyāyaḥ kutra bhuktvā āgacchati | sa kathayati na
jāne | te kathayanti nāgaObhavane divyāṃ sudhāṃ paribhujya paribhujyā-
gacchati tvam kasmān na gacchasīti | sa kathayati mahar(d)dhiko 'sau
mahānubhāvo yena gacchaty ahaṃ kathaṃ gacchāmīti | te kathayanti |
yadāyaṃ riddhyā gacchati ta(49r6)dā tvam asya cīvarakaraṇakam grahīṣya-
sīti | sa kathayati mā pateyaṃ | bhadrāmukha O yadi Sumeru(⟨h⟩) parvata-
rājas tasya cīvarakaraṇake nibadhyeta so 'pi na patet prāg eva tvam iti | sa
taiḥ protsāhito yatra sthāne sa riddhyā antardhīyate tatra gatvāvasthitaḥ sa
cāntardhīyate · tena (49r7) cīvarakaraṇakam gr̥hītam | tāv upari vihāyasā
prakrāntau |

yāvan nāgair dr̥ṣtvā taOyor arthe dve āsane prajñapte dvau maṇḍalakau
saṃmr̥ṣtau | sa saṃlakṣayati kasyārthe idam aparaṃ āsanam prajñaptam
maṇḍalakaś ca saṃmr̥ṣtas sa pr̥ṣthato vyavalokayitum ārabdho yāvat paśyati
tam (49r8) śrāmaṇerakam sa kathayati putra tvam apy āgataḥ upādhyāya
āgataḥ śobhanam* |

nāgās saṃlakṣayanti | ayam āryo mahar(d)dhiko mahānubhāvah śakṣya-
te {{yam}} divyāṃ sudhāṃ jarayitum ayam anyo na śakṣyate asya prakṛtā-
hāro deya iti | tair ekasya divyā sudhā dattā | śrāmaṇerasya prakr̥(49r9)tā-
hārah

sa śrāmaṇerakas tasya pātragrāhakas tenopādhyāyasantakam pātram
gr̥hītam | tasmim odanasitthako lagnas tenā[sau] śrāmaṇerakena mukhe
prakṣipta āsvādayati divyāṃ sudhāṃ | sa saṃlakṣayati nāgā matsariṇaḥ
ekatra niṣaṇṇayor ekasya divyā sudhā dattā śrāmaṇerasya {prā} (49r10)
prakṛtam āhārah⁴

tatas tena saṃjātāmarṣeṇa mithyāpraṇidhānam kṛtam | yan mayā bhaga-
vati Kāśyape samyaksambuddhe anuttare dakṣiṇīye brahmacaryaṃ caritam
anenāham kuśalamūlena etan nāgam asmān nāgabhavanāc cyāvayitvā atraivo-
papadyeyam iti |

³ Read *kvāsāv*.

⁴ Read either *prakṛtāhārah* (as at fol. 49r8 and 9) or *prakṛtam āhāram* (after fol. 43r1).

atyudīrṇaparipūrṇāni karmāṇi (49 v 1) śarīrasya nidhanaṃ nopekṣante ·
tasya dṛṣṭa eva dharme ubhābhyāṃ pāṇibhyāṃ jalaṃ syanditum ārabdhaṃ |
nāgasyāpi śiro rujā bādhi[t]um ārabdhā · tena saṃlakṣitaṃ | sa kathayaty
ārya anena śrāmaṇerakena naśobhanaṃ cittam utpād(it)am nivarttayasv⁵
enam iti | sa taṃ śrāmaṇerakam idam avocat* putra (49 v 2) apāyā hy ete
naśobhanaṃ cittam utpāditam⁶ iti | sa gāthāṃ bhāṣate ||

dūrībhūtam idaṃ cittam na śaknomi nivartitum |
ihasthasyaiva me yasmāt pāṇibhyāṃ syandate jalam iti ||

sa taṃ nāgam tasmāt sthānāc cyāvayitvā tatraivopapannaḥ tatra bhikṣavas
tena nāgākumāreṇa śraddhā pratilabdhā || ○⁷ ||

(49 v 3) Buddho Bhagavāñ Cchrāvastyāṃ viharati Jetavane 'nāthapiṇḍada-
syārāme | yāvad anyatamo tīrthyo Jetavanaṃ gataḥ tatra tena dṛṣṭā śobhanā
āsanaprajñaptiḥ kṛtā praṇītaṃ cānnapānam upanvāhṛtam*⁸ sa saṃlakṣayati
śobhanaḥ śramaṇaśākyaputrīyāṇāṃ āmiśasambhogo 'smākan tu śo(49 v 4) bha-
no dharmasambhogaḥ tad eṣāṃ madhye pravrajāmīti | iha me āmiśasaṃ-
bhoḃgas tatra dharmasambhoga iti | sa bhikṣos sakāśam upasaṃkrānta ārya
icchāmi pravrajitum | sa tena pravrajitopasaṃpāditāḥ |

tīrthyānāṃ pośadhaś cāturdaśiko bhikṣūṇāṃ ca pāṃcadaśikāḥ (49 v 5) sa
caturdaśyāṃ tīrthikānāṃ antike pośadhaṃ pratyānubhavati paṃcadaśyāṃ
bhikṣūḃḥ ||

yāvad apareṇa samayena ūnarātrīpatitaṃ bhikṣūṇāṃ api cāturdaśikāḥ
pośadho jātaḥ tasya saṃśaya utpannaḥ kim tatra gacchāmi āhosvid ihaiva
pośadhaṃ pratyānubhavāmīti⁹ | tasya (49 v 6) buddhir utpannā | amī śra-
maṇāś Śākyaputrīyāḥ sūratās sukhasaṃvāsāḥ mama ○ sabrahmacāriṇo duśśī-
lā¹⁰ duḥkhasaṃvāsāḥ sacen na gamiṣyāmi sthānam etad vidyate yac chalākā
me pātayiṣyanti phalakaṃ saṃparivarttayiṣyanti khoram nikubjayiṣyanti
sabrahmācārimadhyā(49 v 7) d uddhariṣyanti itī sa tīrthyānāṃ madhye gataḥ

yāvad upadhivāriko vṛddhānte sthiḃḥ bhikṣūṃ samanuyumkte | taṃ na
paśyati | sa praṣṭum ārabdhaḥ āyusmanta evaṃnāmā kaścid bhikṣur āgataḥ
chando vāsyānītaḥ te kathayanti nāsīti | uktaṃ Bhagavatā | caturdiśaṃ
vyavalokya pośa(49 v 8) dhaḥ kartavya iti | tair bhikṣubhiś caturdiśaṃ vyava-
lokya pośadhaḥ kṛtaḥ

tataḥ paścād dviṭīye divase sa bhikṣur āgataḥ sa bhikṣubhir uktaḥ ā(yu-
saṃ) ku)tas tvam āgataḥ sa kathayati sabrahmacāriṇāṃ antikāt* ke tava
sabrahmācāriṇāḥ tīrthyāḥ mama yuṣmākam antike āmiśasambhogas teṣāṃ
a(49 v 9) ntike dharmasambhoga iti || etat prakaraṇaṃ bhikṣavo Bhagavata

⁵ Read *nivarttayatv*.

⁶ Read *utpāditam nivartaya*.

⁷ Read ○.

⁸ Read *upanvāhṛtam**.

⁹ Read *pratyānubhavāmīti*.

¹⁰ MS. *duśśīlo*, with *e* sign cancelled by correction mark.

ārocayanti | tatra Bhagavān bhikṣūn āmantrayate sma | tīrthikāvākṛāntako
'yaṃ pudgalo nāśayata yūyaṃ bhikṣavas tīrthikāvākṛāntakaṃ pudgalaṃ
(asmād dharmavinayād)¹¹ apraro(ha)ṇadharmā bhikṣavas tīrthikāvākṛānta-
kaḥ pudgalo 'smin dharmavinaye | tasmāt ta(49v10)rhi bhikṣavo yasya
kasyacit pravrajyāpekṣa upasaṃkrāmati sa tena praṣṭavyo māsi tīrthikāva-
krāntaka iti arṣṭvā pravrajayati sātisāro bhavati || ☉ ||

āyusmān Upālī Buddhaṃ Bhagavantaṃ pṛcchati yad uktaṃ bhadanta
Bhagavatā tīrthikāvākṛāntakaḥ pudgalo nāśanārha iti | kiyatā bhadanta
tīrthikāvākṛāntakaḥ (50r1) pudgalo nāśanārhaḥ yataś cŌpālīm tūrthya imaṃ
dhvajam dhārayati tāṃ ca drṣṭim rocayate | tatra cāruṇam udgamayati iyatā
tīrthi[k](ā)vākṛāntakaḥ pudgalo nāśanārhaḥ || ☉ ||

Śrāvastyān nidānam* || Śrāvastyān anyatamo gṛhapatī tena sadṛśāt kulāt
kaḍatram ānītaṃ sa tayā (sā)rdham kṛīdati ramate (50r2) paricārayati |
tasya kṛīdato ramamānasya paricārayataḥ putro jātaḥ sa patnīm āmantrayate
| bhadre jāto 'smākaṃ ṛṇaharo dhanaharaḥ gacchāmy ahaṃ paṇyam ādāya
deśāntaram | sā kathayaty āryaputra evaṃ kuru |

sa paṇyam ādāya deśāntaram gataḥ tatraivānyena vyasanam āpannaḥ
tayā(50r3)py asau putro jñātibalena hastabalena āpāyito poṣitaḥ saṃvardhitaḥ
so 'pareṇa samayena vayasyakena sārddham anyatamasya gṛhasamīpe gacchati
| tasmim gṛhe dārikāvatiṣṭhati tayā tasyopari sragdāmaṃ kṣiptaṃ | tena sā
drṣṭā

vayasyakenābhīhitaḥ vayasya mā tvam asmim gr(50r4)he kṛtasamketah
sa kathayaty āma kṛtasamketo 'haṃ | sa kathayaty vayasya Ō viṣamaṃ etad
gṛhaṃ mā pravekṣyasi mā anayena vyasanam āpatsyāma iti | sa tena sakalaṃ
divasaṃ bhrāmayitvā mātus sakāśaṃ nītaḥ amba ayaṃ te putro amuṣmim
gṛhe kṛtasamketah (50r5) mayā kṛtsnaṃ divasaṃ rakṣitas tvam idānīm rātriṃ
rakṣasva viṣamaṃ tad gṛhaṃ mā Ō pravekṣyati mā anayena vyasanam āpat-
syata iti | sā kathayaty putra śobhanaṃ te kṛtaṃ yad asmākaṃ ārocitam*

tayā tasya avavarake śayyā prajñaptā | dvau karparakau praveśitau
pānī(50r6)yaṃ ca mṛttikā(m) ca tasmim avavarake praveśayitvā ātmano
dvāre khaṭvā(m) Ō prajñapayitvā śayitā | sa kathayaty amba dvāraṃ dehi |
putra kasyārthe | prasrāvaṃ kariṣyāmi | sā kathayaty putra atraiva mayā
karparakaḥ praveśitas tatra prasrāvaṃ kuru · sa muhūrtaṃ sthitvā (50r7)
kathayaty | amba dvāraṃ prayaccha | kasyārthe | uccārabhūmim gamiṣyāmi
| sā kaŌthayaty putra atraiva mayā karparako mṛttikā pānīyaṃ ca praveśitam
atraivocāraṃ kuru | sa punar api muhūrtaṃ sthitvā kathayaty amba dvāraṃ
anuprayaccha | sā kathayaty putra kim ahaṃ na jā(50r8)ne yatra tvam
gantukāmaḥ na śakyaṃ mayā dvāraṃ dātum | amba ahaṃ te praghātayīṣye
| sā kathayaty putra śreyo 'haṃ mṛtikā na tv evāhaṃ putravadhaṃ paśyāmi
| kāmāṃ khalu pratisevamānasya nāsti kiṃcit pāpakaṃ karmāka(ra)ṇīyam

¹¹ After fol. 50v6.

iti | tena nirghṛṇaḥṛdayena tyaktaparalokena utkośam aśim (50r9) kṛtvā
tasyā utkr̥ttamūlaṃ śīraḥ kṛtvā pṛthivyāṃ nipātitaṃ |

sa tāṃ praghātya gataḥ pāpakārī satvo vepate sa tayā dārikayābhīhita
āryaputra mā bhair nāsty atra kaścīd dārikādvitīyā | sa saṃlakṣayaty āroca-
yiṣyāmy asyāḥ pṛyo bhaviṣyāmi | sa kathayati bhadre mayā tvadarthe mātā
praghā(50r10)tītā | sā kathayati | kiṃ dhātṛī āhosvij janitrī | sa kathayati
janitrī ·

sā saṃlakṣayati yo nāma guṇānām anabhijñō bhūtvā mātaram praghāta-
yati yadā mamāntike prakopaṃ janayiṣyati kā me samavasthā bhaviṣyati | sā
kathayaty āryaputra tiṣṭha tāvad uparimaṃ talakam abhiruhyā(50v1)gacchāmi
sa kathayaty evaṃ kuru | tayā uparimaṃ talakam adhiruhya coraś cora iti
śabdaḥ kṛtaḥ sa bhīto bhayena niṣpalāyitaḥ ātmīyaṃ gṛhaṃ gatvā dvāramūle
'siṃ prakṣipyā ayam sa cora(h) mātaram me praghātya niṣpalāyita iti | sa
tāṃ mātaram satkāryā¹² gataḥ

pāpakarmakārī satvo dhṛtiṃ na labha(50v2)te sa tāni <tāni> tīrthāni
tapovanāni gatvā papraccha | bhavantaḥ kiṃ karma kriyeta yena pāpakam
karma kṣayaṃ gacchet* tatra kaścīt kathayati agniṃ praviśa | kaścīt katha-
yati prapāte prapata | kaścīt kathayaty uduke | kaścīt kathayati ra(j)jvāva-
ba(d)dhvā mriyēti sarve te maraṇopāyaṃ darśayanti | na ca kaścīn nissa-
raṇo(50v3)pāyaṃ |

so 'pareṇa samayena Jetavanaṃ gataḥ sa tatra paśyati bhikṣuṃ
svādhyāyaṃ kurvantaṃ |

yasya pāpakṛtaṃ karma kuśalena pithīyate ·

so 'sminn ābhāsate loka mukto 'bhrād iva candramā iti |

sa saṃlakṣayati || śakyam pāpakarma pithātum no tu kṣapayitum eṣāṃ ma-
dhye pravrajāmi kṣapayi(50v4)ṣyāmīti | sa bhikṣos sakāśam upasaṃkrāntaḥ
ārya pravrajitum icchāmi | sa tena O pravrajīta upasaṃpādita(h) · so 'ty-
artham ārabdhavīryas {svādhyāyatā} paṭhitum ārabdhaḥ

tena paṭhatā <svādhyāyatā> trīṇi piṭakāny adhītāni tṛpiṭas saṃvṛttaḥ
dhārmakathiko yuktamuktapratibhānaḥ sa bhikṣu(50v5)bhīr uktaḥ āyusmaṃ
kiṃ tvam anena vīryeṇa prārthayase | sa kathayati pāpaṃ karma O kṣapa-
yāmi · kiṃ tvayā pāpaṃ karma kṛtaṃ | mātā praghātītā | kiṃ dhātṛī āhosvij
jananī | sa kathayati janani · etat prakaraṇaṃ bhikṣavo Bhagavata ārocayanti
| tatra Bhagavān bhikṣūn āmantra(50v6)yate sma | nāśayata yūyaṃ bhikṣavo
mātṛghātaṃ pudga(la)m asmād dharmavinayāt* O apraroḥaṇadharmā
bhikṣavo mātṛghātakah pudgalo 'smin dharmavinaye | tasmāt tarhi bhikṣa-
vaḥ yasya kasyacit pravrajyāpekṣa upasaṃkrāmati sa tena praṣṭavyo māsi
mātṛghātaka iti · a(50v7)prṣṭvā pravrajayati sātisāro bhavati ||

sa saṃlakṣayati kim idānīm avaOpravrajīṣyāmi pratyantaṃ gacchāmīti
| tena pratyantaṃ gatvānyatamo gṛhapatir anvāvartitaḥ tenābhīprasannena

¹² Read *satkārya*.

tam uddiśya vihāraḥ kārīta iti | sa nānādigdeśānīvāsibhir bhikṣubhir ā(50v8)-
vāsitaḥ tasya cāvavādena prabhūtaḥ arhatvaṃ sākṣātkṛtam* ||

so 'pareṇa samayena glānas saṃvṛttaḥ sa mūlagāṇḍapatrapuṣpaphala-
bhaiśajyair upasthīyamāno hīyata eva | tena sārḍhamvihāriṇo uktāḥ | āyū-
smante¹³ jentākaṃ me uddiśya kuruta · tais tam uddiśya {sārḍhamvihāriṇo
u(50v9)ktāḥ āyūsmanto jentākaṃ me uddiśya kuruta | tais tam uddiśya}
jentākaḥ kṛtaḥ ||

sarve kṣayāntā nicayāḥ patanāntās samucchrayāḥ
samyoḡā viprayogāntā maraṇāntaṃ hi jīvitam iti ||

cyutaḥ kālagataḥ Avīcau mahānarake upapannaḥ

tasya sārḍhamvihārī arhāṃ samanvāhartuṃ pravṛttaḥ kutra (50v10) me
upādhyāya upa[p]anna iti | sa devāṃ vyavalokayitum ārabdho na paśyati
manuśyāṃ(s) tiryamca pretāṃs tatrāpi na paśyati |

yāvan narakāṃ vyavalokayitum ārabdho paśyaty Avīcau mahānarake
upapannaḥ sa saṃlakṣayaty upādhyāyaś śīlavān bahuśruto dharmeṇa paṛṣa-
do¹⁴ saṃgrhītā | kiṃ tena karma kṛtaṃ yenĀvīcau ma(51r1)hānarake upa-
panna iti [s]a samanvāhartuṃ pravṛtto yāvat paśyati mātrghātaka iti |

so 'py Āvīcikai raśmibhi(s) sprṣtaḥ sa kathayati atitūkṣṇo 'yaṃ jentāke
'gnisantāpa iti | tato narakapālena mudgareṇa śīrasi prahāraṃ datvā ukto
mandabhāgya kutas te 'tra jentāko 'vīcir ayaṃ mahānarakāḥ | sa mudga-
(51r2)rābhīhataḥ kuśalacitta[h kā]lagataś cāturmahārājākāyikeṣu deveśūpa-
pannaḥ |

dharmatā khalu devaputrasya vā devakanyāyā vā aciropapannasya trīṇi
cittāny utpadyante | kutaś cyutaḥ kutropapannaḥ kena karmaṇeti sa paśyati
narakebhyaś¹⁵ cyuta(h) cāturmahārājikeṣu deveśūpapannaḥ saṃ(51r3)ghe
jentākasnātraṃ kṛtvety

atha narakapūrvīno devaputrasyaitad abhavan na mama pratirūpaṃ syād
yad ahaṃ paryuṣitaparivāso Bhagavantaṃ darśanāyopasaṃkram[e]yaṃ ya(n)
nv aham aparyuṣitaparivāsa eva Bhagavantaṃ darśanāyopasaṃkrameyam iti |

atha narakapūrvī devaputraś calavimalakuṇḍa(51r4)ladharo hārārdha-
hāravibhūṣitaḡātro divyānām utpala(padma)kumudapuṇḍarīkamāOndārakā-
nām¹⁶ puṣpānām utsaṃgaṃ pūrayitvā atikrāntavarṇo atikrāntāyāṃ rātryāṃ
yena Bhagavāṃs tenopasaṃkrāntaḥ upasaṃkramya Bhagavantaṃ puṣpair
avakīrya Bhagavataḥ pādaḥ śīrasā vanditvaikā(51r5)nte niṣaṇṇaḥ apīdānīm
narakapūrvīno devaputrasyānubhāvena sarvā KūtāOgāraśālā udāreṇāvabhāseṇa
sphuṭābhūt* |

¹³ Read *āyūsmanto*.

¹⁴ Read *paṛśadā*.

¹⁵ Read *narakebhyaś*.

¹⁶ Cf. *SBV* II, p. 190.8.

tato Bhagavatā narakapūrviṇo devaputrasyāśayānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādr̥ṣī caturāryasatyasamprativedhikī dharmadeśanā kṛtā yāṃ (51r6) śrutvā narakapūrviṇā devaputreṇa tasminn evāsane niṣaṇṇena viṃśatīśi Okhara-samudgatam satkāyadr̥ṣṭīśailam jñānavajreṇa bhi(t)tvā srotāpattiphalam sāksātkr̥tam |

sa dr̥ṣṭasa(tya)s trir udānam udānayati | idam asmākaṃ bhadanta na mātrā kṛtam na pitrā na rājñā na devatā(51r7) bhir na pūrvapretair na śrama-ṇabrāhmaṇair neṣṭena svajanabandhuvargeṇa yad Bhagavatā Osmākaṃ kṛtam ucchoṣitā rudhirāsrusamudrā lamghitā asthiparvatā(h) pihitāny apāyadvārāni vivṛtāni svargamokṣadvārāni uddhṛto narakatiryakpretebhyah pādah pratīṣṭhā-pito devama(51r8) nuṣyeṣv

āha ca ||

tavānubhāvāt pihitas sughoro hy apāyamārgo bahudoṣayuktaḥ
apāvṛtā svargagatis supuṇyā nirvāṇamārgaś ca mayopalabdhaḥ
tvadāśrayā(c)¹⁷ cāptam apetaḥ sa mayādyā śuddham suviśuddha cakṣuḥ¹⁸
prāptam ca śāntam padam āryakāntam tīrṇaś ca duḥkharṇavapāram asmi |
(51r9) jagati daityanarāmarapūjitaṃ vigatajanmajarāmarānāmayaṃ |
bhavasahasrasudurlabhadarśanaṃ saphalam adya mune tava darśanam* ||
avanamya tataḥ pralambahāraś caraṇo¹⁹ dvāv abhivandya jātaharṣaḥ
praṇipaty ca dakṣiṇam jītāriṃ suralokābhimukho divaṃ jagāma |

atha narakapūrvī (51r10) devaputro vaṇig iva labdhalābhah sasyasam-panna iva kārśakah sūra iva vijitasamgrāmaḥ sarvarogaparimukta ivāturo yayā vibhūtyā Bhagavatsakāgama²⁰ āgataḥ tayaiva vibhūtyā svabhavanam gataḥ

tasya sārddhamvihārī samghasthaviro 'rham bhaktāgre niṣaṇṇo 'nyaś cāsya sārddham(51v1) vihārī samghe pāṇiyam cārayati | yāvat tena samgha-sthavireṇa pāṇiyam kāmsikāyāṃ gr̥hṇatā āngulyāgreṇa²¹ spr̥ṣtam atīśītaṃ | sa samlakṣayati vayan nāma idr̥śam pāṇiyam pibāma upādhyāyo 'py Avīcau mahānarake kvathitaṃ tāmrasam pāsyatīti | so 'vīcim mahāna-rakam vyavalokayitum ā(51v2) rabdho na paśyati

tiraśca(h) pretāṃś ca manuṣyāṃ anyāṃś ca narakāṃ(s) teṣv api na paśyati yāvad devāṃ vyavalokayitum ārabdhaḥ paśyati cāturmahārājikeṣu deve-ṣūpapannaḥ devabhūtena ca Bhagavato 'ntike satyadarśanam kṛtam deveṣūc-cāvatiṣṭhantaṃ | sa smitapūrvamgamo Bhagavati labdhaprasāda udānam udānam* | (51v3) aho Buddha | aho dharma aho samgha : aho dharmasya svākhyātātā yatredānīm evamvidhā api pāpakāriṇo vinipātam gatāḥ evam-vidham guṇagaṇam adhigacchantīti |

¹⁷ Cf. *Divy.* p. 52.30.

¹⁸ So read with Tib.; *Divy.* pp. 52.30sq. and 555.3sq. (and, relying thereon, *Udr.* I, p. 68) as well as *SBV* II, pp. 169.25 and 190.26: *suviśuddhacakṣuḥ*.

¹⁹ Read *caraṇau*.

²⁰ Read *-sakāśam*.

²¹ Read *āngulyāgreṇa*.

sa tena samānopādhyāyena hr̥statuṣṭapramudito dr̥ṣṭaḥ uktaś ca āyusman kim̐ (tvam̐)²² parituṣṭo 'sy upādhyāyaḥ kālagato 'haṃ samghasthaviro (51 v4) jāta iti | sa kathayaty āyusma²³(51 v10)n na kālas tāvat te praśnasya vyākaraṇāya · samghamadhye me prakṣyasi tatra te kālo bhaviṣyati praśnasya v(y)ākaraṇāyeti ·

yāvad apareṇa samayena bhikṣusamghe saṇṇisaṇṇe sannipatite samghasthavirus tam samānopādhyāyaṃ pṛcchati · āyusman kim̐ tvam̐ tasyāṃ velāyāṃ kathayasīti · sa kathayati tvam̐ mayoOktaḥ kim̐²⁴ tvam̐ upādhyāyaḥ kālagata iti tuṣṭo 'haṃ samghasthaviro jāta iti | sa etat prakaraṇaṃ vistareṇa samghamadhye tasya nivedayāṃ āsa · so 'py āttamanāttamanā <<bhikṣavaś ca>> udānam udānayaṃti · aho {Bu} (51 v5) Buddha aho dharma aho samgha | aho dharmasya svākhyātātā | yatredānīm evaṃvidhā api O pāpakāriṇo vinipāta(m̐) gatā evaṃvidhaṃ guṇagaṇaṃ adhigacchantīti || yathā mātrghātaka evaṃ pitṛghātako vistareṇa vaktavyaḥ || ☉ || uddānam* ||

arhadvadhaḥ²⁵ saṅghaś ca duṣṭacittena śoṇitam*

a(51 v6)ntimāpannakena catvāra utkṣepakena (trīṇi) ca || ☉ ||

Buddho Bhagavāṅ Cchrāvastyāṃ viharati JeOtavane 'nāthapiṇḍadasyā-(rā)me | yadā Bhagavatā rājā Bimbisāras satyeṣu pratiṣṭhāpitas sārddham aśītyā devatāsahasrair anekaiś ca Māgadhakair brāhmaṇagr̥hapatiśatasahasraih tena sve vijite ghaṅtā(51 v7)vaghoṣaṇaṃ kārītaṃ | na mama vijite cauryaṃ kartavyaṃ yaḥ karoti tam ahaṃ nirviṣayaṃ O karomi | svasmāc ca kośakoṣṭhāgārān moṣakaṃ dadāmi ·

yadā ca Bhagavatā rājā Prasenajit Kausalō Dahropamena sūtreṇa vinītas tadā tenāpi sve vijite ghaṅtāvaghoṣaṇaṃ kārī[t]aṃ [na ma](51 v8)ma vijite cauryaṃ kartavyaṃ yaḥ karoti tasya vadho daṇḍaḥ svasmāc ca kośakoṣṭhāgārān moṣakaṃ dadāmi · | tato ye Magadhaviṣaye caurā ye ca Kausalaviṣaye te sīmāntarikāṃ gatvāvasthitāḥ yo Magadhaviṣayāt sārtha āgacchati tam api muṣṇanti | yo 'pi Kosalaviṣayāt* |

yāvad a(51 v9)pareṇa samayena Magadhaviṣayāt sātīyātrah sārthaḥ Kosalaviṣayaṃ samprasthito yadā sīmāntarikāṃ prāptas tadā sa sārthavāhaḥ kathayati · bhavanto 'sau rājā Prasenajit Kausalō vyāḍo vikrāntaḥ śakto 'smākāṃ moṣaṃ dāpayitum {{ki}}{ma} (52 r1) kimarthaṃ vayam āyātrikāṇāṃ bhṛtim anuprayacchāma pratinivarttantv ata eva eta iti · te taiḥ pratini-varttitāḥ avagaṇako 'sau sārthas samprasthitāḥ te ca corā bhalin datvāvasthitāḥ tena samākhyātāṃ bhavanto 'vagaṇakaḥ sārtho āgacchati | kim udāsīnā(h) tiṣṭha[t]e[t]i | tatas te taskarāḥ pradhāvitāḥ (52 r2) tatra kecid

²² After fol. 51 v4 (Tib. *khyod*).

²³ The text printed in italics has been added as line 10 in the MS. marked at this point with a caret.

²⁴ Corrupt; emend to *kim̐ tvam̐ tuṣṭo 'sy upādhyāyaḥ kālagato 'haṃ samghasthaviro jāta iti* / (after folio 51 v3).

²⁵ Read *arhadvadhaś ca* m. c.

vaṇijo jīvitād vyavaropitāḥ kecit paṇyaṃ chorayitvā niṣpalāyitāḥ asamanvā-
hrtyārhatām jñānadarśanaṃ na pravarttate | arhanto 'pi tena sārthena
gacchanto jīvitād vyavaropitāḥ

tatra ye vaṇijo niṣpalāyitās te pāmsunā śiro gātram ca dhūlayitvo(d)dhvasta-
mastakā vikrośanto rājñāḥ (52r3) Prasenajitāḥ Kausalasya sakāśaṃ gatāḥ
krtakarapuṭā vijñāpayanti deva tava vijite vayam avañijo vyavasthāpitāḥ kim
kṛtam | corair muṣitā(s) sma | katarasmin pradeśe | amuṣmin*

rājñā Virūdhakasya senāpater ājñā dattā śīghraṃ moṣakaṃ taskarāṃś
cānayeti · sa caturaṅgaṃ balakāyaṃ sannāhya (52r4) hastikāyaṃ aśvakāyaṃ
rathakāyaṃ pattikāyaṃ sannāhya²⁶ nirgataḥ te 'pi caurā visraOdbhavihāriṇāḥ
muktasannāhāḥ anyatamasyāṃ sālāṭavyāṃ moṣakaṃ bhājayamānās tiṣṭhanti
| te Virūdhakena caturdiśaṃ veṣṭayitvā madhye śaṃkhaṭaḥśabdair
vitṛṣitāḥ teṣāṃ kecin moṣakaṃ cho(52r5)rayitvā niṣpalāyitāḥ kecit
praghātītāḥ ṣaṣṭis tu jīvagrāhaṃ grhīt{v}ā sa tān moOśakaṃ cādāya rājñas
sakāśaṃ gato deva amī corāḥ ayaṃ ca moṣaka itī |

tatas te rājñābhīhitā bhavanto na yuṣmābhiḥ śrutam rājñā ghaṇṭāvaghoṣa-
naṃ kārītam | na me vijite kenacid cauryaṃ kartavyam | (52r6) yaḥ karoti
tasya vadho daṇḍaḥ svasmāc ca kogakoṣṭhāgārān²⁷ moṣakaṃ dāsyāmīti | O
te kathayanti | {te kathayanti} śratam^{*28} atha kasmād vaṇijo muṣitāḥ deva
na jīvamāḥ kasmāj jīvitād vyavaropitā bhayam upadarśayadbhiḥ kīḍṣaṃ
yuṣmābhir bhayam upadarśito²⁹ 'pīdānīm vas tāḍṣaṃ bhayam upa(52r7)-
darśayāmi yan na kenacid darśitapūrvaṃ |

tato rājñāmātyānām ājñā dattā gacchaOntu bhavantas sarvān etāṃ
praghātayata | te rathyāvī[th]īcatvaraśrṅgātakeṣv anuśrāvyamānā āghatanam
nīyante 'nyatamaś ca coraḥ rathyāsambādhe niṣpalāyito Jetavanam bhikṣos
sakāgam³⁰ upasaṃkramaṃ (52r8) kathayaty ārya pravrajitum icchāmi · sa
tena pravrajita upasaṃpādītāḥ te 'pi corāḥ praghātītāḥ

uktaṃ Bhagavatā ātmavipattim (paravipattim ātmasaṃpattim parasaṃpat-
tim) bhikṣavo 'bhīkṣaṇaṃ pratyavekṣadhvaṃ tat kasya hetor ātmavipattim³¹
bhikṣavaḥ saṃvejanīyaṃ sthānaṃ paravipattih ātmasaṃpattih parasaṃpattih
saṃvejanīyaṃ sthānaṃ itī · (52r9) yāvad apareṇa samayena bhikṣavaḥ
śmaśānacārikāṃ caranti | so 'pi tais sārđham śmaśānacārikāṃ carati · tena te
caurā drṣṭāḥ praghātītāḥ sāsrukanṭho vyavasthitāḥ bhikṣavaḥ kathayanty
āyusmantāḥ īdrśo 'py ayaṃ bhadrāśayo navappravrajita itī | sa muktakenaiva
kaṇṭhena roditum ārabdhāḥ bhi(52r10)kṣubhir ucyate āyusmaṃ kasyārthe

²⁶ Read *sannāhya*.

²⁷ Read *kośakoṣṭhāgārān*.

²⁸ Read *śrutam**.

²⁹ Read *upadarśitam*.

³⁰ Read *sakāśam*.

³¹ Read *ātmavipattih*.

tvam evam orātikā(m) karoṣīti | sa kathayaty ayam me pitā ayam me bhrātā
ayam me piṭṛvyo 'yam me mātula iti |

te kathayanty ebhir arhanto jīvitād vyavaropitā mā tvayāpi vyavaropitāḥ
sa kathayati vyavaropitāḥ | etat prakaraṇaṃ bhikṣavo Bhaga(52v1)vata
ārocayanti | Bhagavān āha || arhadghātako 'yam bhikṣavaḥ pudgalo nāśayata
yūyam arhadghātakaṃ pudgalam (asmād dharmavinayād)³² aprarohaṇa-
dharmā arhadghātakaḥ pudgalo 'smin dharmavinaye · tasmāt tarhi bhikṣavo
yasya kasyacit pravrajyāpekṣa upasaṃkrāmati (sa) tena praṣṭavya³³ māsy
arhadghātaka iti aprṣṭvā pravrajayaty upasaṃ(52v2)pādayati sātisāro bhavati
|| ☉ ||

āyuṣmān Upālī Buddhaṃ Bhagavantaṃ pṛcchati | yena bhadanta pūrvi-
kāyāṃ pravrajyāyāṃ Tathāgatasya śrāvakaśaṃgho bhinnāḥ sacet sa ākāṃkṣet
svākhyāte dharmavinaye pravrajyāṃ upasaṃpadaṃ bhikṣubhāvaṃ | pravraja-
yitavyo na pravrajayitavyaḥ | na pravrajayitavya Upālīm | (52v3) tasmāt
tarhi yasya kasyacit pravrajyāpekṣa upasaṃkrāmati sa tena praṣṭavyo māsi
śaṃghabhedaka ity aprṣṭvā pravrajayati sātisāro bhavati ||

āyuṣmān Upālī Buddhaṃ Bhagavantaṃ pṛcchati | yena bhadanta Tathā-
gatasyāntike duṣṭacittarudhiram utpāditam sa ākāṃkṣaṃ svākhyāte dharm-
vinaye pravrajyāṃ upasaṃpadaṃ (52v4) bhikṣubhāvaṃ | pravrajayitavyo na
pravrajayitavyaḥ na pravrajayitavya Upālīm | ☉ tasmāt tarhi yasya kasyacit
pravrajyāpekṣa upasaṃkrāmati sa tena praṣṭavyo māsi Tathāgatasyāntike
duṣṭacittarudhiropādaka ity aprṣṭvā pravrajayati sātisāro bhavati · ||

āyuṣmān Upālī (52v5) Buddhaṃ Bhagavantaṃ pṛcchati | yo bhadanta
pūrvikāyāṃ pravrajyāyāṃ caturṇāṃ pārājikā(nām anyatamānyatamā)m
āṀpattim āpannaḥ sacet sa ākāṃkṣet svākhyāte dharmavinaye pravrajyāṃ
upasaṃpadaṃ bhikṣubhāvaṃ | pravrajayitavyo na pravrajayitavyaḥ na
pravrajayitavya Upālīm || tasmāt tarhi yasya kasyacit pravrajyā(52v6)pekṣa
upasaṃkrāmati sa tena praṣṭavyo māsi caturṇāṃ pārājikānām anyatamāṀnyatamā
āpattim āpanna ity aprṣṭvā pravrajayati upasaṃpādayati vā sātisāro
bhavati || ☉ ||

Buddho Bhagavāṃ Śrāvastyāṃ viharati Jetavane 'nāthapiṇḍadasyārāme
| tatra Bhagavān bhikṣūn ā(52v7)mantrayate sma | saced bhikṣavo 'darśa-
nāyotkṣiptakaḥ pudgalo vibhrāntakaḥ punar āṀgatya brūyāt pravrajayantu
mām āyuṣmanta³⁴ drakṣyāmy āpattim iti | pravrajayitavyaṃ³⁵ | pravraja-
yitvā brūyād upasaṃpādayantu mām āyuṣmanto deśayīṣyāmy āpattim ity
apasāṃpādayitavyaḥ³⁶ yady upa(52v8)sampanno brūyān na paśyāmy āpattim
iti | sacet śaṃghasāmagrīm ārāgayati punar api adarśanāyotkṣiptavyo no ced

³² After fol. 50v6.

³³ Read *praṣṭavyo* after fol. 49v10, 50v6, 52v3-4, 6.

³⁴ Read *āyuṣmanto* as later in the line.

³⁵ Read *pravrajayitavyaḥ*.

³⁶ Read *upasaṃpādayitavyaḥ*.

ārāgayiṣyat* saced upasampanṇaḥ sūpasampanno durlabho hi pudgalasya svākhyāte dharmavinaye pravrajyām³⁷ upasampadam bhikṣubhāvaḥ

athādarśanāyotkṣiptakaḥ³⁸ evam apratikarma(52 v 9)nāyotkṣiptakaḥ || ☉ ||

Buddho Bhagavāṃ Śrāvastyāṃ viharati Jetavane 'nāthapiṇḍadasyārāme | ācaritaṃ ṣaḍvargikāṇāṃ yaṃ pravrajayamty upasampādayanti vā sa tais sārḍhaṃ tāvat saṃvasati yāvan na jānīte duṣṭhulasamudācārā eta iti | yadā tu saṃjānīte tadā prakṛtisthair bhikṣubhis sārḍhaṃ prativasanti³⁹ | (52 v 10) nānyatra śāstur ājñayā [t]rḥkālāṃ darśanāyopasaṃkrāmāti ·

tatas te saṃjalpaṃ kurvanti | NandŌpananda ete kālapātrikā jātāpahāriṇo yādṛśā(m) vayaṃ pravrajayāma ete 'paharanti idānīm tādrśaṃ pravrajayāmo yo na kālapātrikair apahriyata iti |

yāvad apareṇa samayena Upanandena (53 r 1) [p](a)ribhramatā hasta-cchinnakaḥ puruṣo drṣṭaḥ uktaś ca bhadrāmukha kimarthaṃ na pravrajāsīti | sa kathayaty ārya ko māṃ hastavikalāṃ pravrajayātīti | Upanandaḥ kathayati bhadrāmukha karuṇāprabhāvitāṃ Bhagavataś śāsana[m] ahaṃ te pravrajayā-mīti | sa tena pravrajīta upasampādito

tato dvau trīn vā di(53 r 2)vasān āsamudācārikān dharmāṃ śikṣayitvābhi-hito bhadrāmukha na mṛgo mṛgaṃ puṣṇāti vistīrṇā Śrāvastī svo gocaraḥ pitryo viṣayaḥ piṇḍapātāṃ aṭitvā jīvikāṃ kalpayasveti | sa kathayaty upādhyāya kathaṃ piṇḍapātāṃ aṭāmīti | sa kathayaty etāva(t)tvam na pari-jñāyate ahaṃ te kathayāmīti · (53 r 3) tena tasya ra(j)jvā nivāsanaṃ baddhaṃ kaṅṭakāiś cīvaraṃ prāvṛtaṃ | vāme bāhau pātra(m)poṅikā nyastā · dakṣiṇe bāhau khakkharako baddhaḥ

tato 'sau Śrāvastī[m] gocarāya prasṛto mātrgrāma urasi prahāraṃ datvā kathayati | ārya kena te pravrajitasya hastau cchinnāv iti | sa kathayaty āgārikasya me cchinnau na pra(53 r 4)vrajitasya | kena pravrajītaḥ sa katha-yaty upādhyāyŌpanandena |

tāḥ kathayanti taṃ Ō duṣṭhulasamudācāraṃ muktva ko 'nya evaṃvidhaṃ pravrajayīṣyaty etat prakaraṇaṃ bhikṣavo Bhagavata ārocayanti | Bhagavān saṃlakṣayati | yaḥ kaścid ādīnavo bhikṣavaḥ hastacchinnakaṃ pravrajayanti | Bhaga(53 r 5)vān āha | na bhikṣuṇā hastacchinnakaḥ pravrajayitavyaḥ upa-sampādayitavyo vā Ō bhikṣur hastacchinnakaṃ pravrajayaty upasampādayati sātīsāro bhavati ||

yathā hastacchinnaka evaṃ pādacchinnakāḥ āṅgulīphalahastakāḥ⁴⁰ anoṣṭhā lakṣaṇāhatāḥ kaśāhatāḥ cittrāṅgāḥ a(53 r 6)tivrddhāś ca na pravrajayitavyāḥ atibālāṃ pravrajayanti te sāmghikāṃ śayanāŌsanam uccāraprasāveṇa nāśayanti | Bhagavān āha || te 'pi na pravrajayitavyāḥ

³⁷ Read either *pravrajyopasampad* or *pravrajyā upasampad* after *BhīKaVā*. (Sch.), fol. 4 b 5, 6 b 2, *et passim*.

³⁸ Read *yathādarśanāyotkṣiptakaḥ*.

³⁹ Read *prativasati*.

⁴⁰ Read *āṅgulīphaṇahastakāḥ*.

khamjam⁴¹ pravrajayanti | Bhagavān āha || na pravrajayitavyāḥ kāṇḍarī-
ka{m}-kāṇa-kuṇi-kubjo-vāmana-galagaṇḍa-jaḍa-mūka-(53r7)phakka-badhira-
pīṭhasarpi-ślīpadām⁴² pravrajayanti | Bhagavān āha | evaṃvidhāpi na
praOvrājayitavyāḥ pravrajayanti sātīsārā bhavanti |

bhikṣavas strīcchinnā{m} bhāracchinnā{m} mārgacchinnā{m} kandalī-
cchinnakatālamuktakām pravrajayanti⁴³ Bhagavān āha | evaṃvidhā api na pra-
vrājayitavyāḥ (53r8) pravrajayanti sātīsārā bhavanti ||

bhikṣavaḥ kuṣṭha-gaṇḍa-kiṭibha-kilāsa-dadrū-kaṇḍū-rajatu-vicarcikā-kṣaya-
kāsa-śvāsa-śoṣāpasmārātakkara-pāṇḍuroga-gulma-bhagandarābhībhūtām⁴⁴ pra-
vrājayanti | Bhagavān āha [|] | evaṃvidhāpi na pravrajayitavyā(h) pra(53r9)-
vrājayanti sātīsārā bhavanti || ☉ || uddānam* ||

hastacchinnāḥ pādacchinnā aṅgulīphaṇahastakāḥ
anoṣṭhakāś ca cittrāṅgāḥ ativrddhātībālakāḥ
evaṃvidhā hi puruṣāḥ pratikṣiptā maharṣiṇā · ||
ye cānye bahavaḥ proktāḥ kha(53r10)ṇjastṛivāmanādayaḥ
te 'pi na pravrajayitavyā itī samādiṣṭam maharṣiṇā · ||
prāsādikasya pravrajyā pariśuddhasyopasampadā ·
ākhyātā satyanāmnā vai sambuddhena prajānatā · || ☉ ||

Pravrajyāvastu samāptam* || ☉ ||

⁴¹ Read *khamjām*.

⁴² Read *-kubja-*.

⁴³ Read *pravrajayanti*.

⁴⁴ Read *-rajata-*.

Translation

Preliminary Remark: The ensuing translation is based on the original Sanskrit of the Pravrajyāvastu as edited above (pp. 26–38), which has been read side by side with the Tibetan version as edited by H. EIMER (Wiesbaden, 1983, pp. 302–337), deviations in the latter being either registered in footnotes or indicated by angular brackets in the body of the pages; it is meant to serve in principle as a rendering of both the original Sanskrit and the Tibetan version. Words found in Sanskrit only and missing in Tibetan have been printed in italics. Material and interpretative comments are beyond the scope of this translation.

[302] The monks, full of doubt, asked Buddha the Exalted One, the remover of all doubt: “Where, venerable sir, did the metamorphic serpent-demon youth obtain faith for the *very* first time?” The Exalted One said: “(Monks!)¹ When in this very Bhadrakakalpa people had life-spans of twenty thousand years², a teacher named Kāśyapa turned up in the world: a Tathāgata, an Arhat, one that was perfectly enlightened, one that was accomplished in wisdom and good conduct, one that had attained bliss, one that knew the world, one that had no superior³, a guide of humans to be trained³, a teacher of gods and men, an Exalted Buddha. With a retinue of twenty thousand monks he lived near the city (of) Vārāṇasī in the deer-park Rṣivadana⁴.

“He taught the Law to his disciples *as follows*: “These, monks, (are) lonely resting-places: forests, spots at the bases of trees, empty houses, mountain-valleys, mountain-caves, straw-stacks, spots in the open air, funeral places, and wooded tablelands. Meditate (there), monks, do not be inattentive, do not become remorseful afterwards! This (is) our instruction.”⁵

(After the Exalted One had spoken to the monks in this manner, the monks went to (those) lonely resting-places: forests, spots at the bases of

¹ Cf. *Divy.* p. 344.4.

² Tib.: “When . . . people’s lives were able to last for twenty thousand years”.

³ Tib. renders *anuttara* after *puruṣadamyasārathi*, taking it for an attribute of the latter: “an unsurpassed guide of humans that were (to be) trained”. In consequence of this interpretation, it must have treated *buddha* and *bhagavat* as two separate epithets.

Omit stop (with w) before, and insert stop (with jR) after, *bla-na med-pa* at p. 302.8.

⁴ Tib.: “he lived nearby, in the deer-park Rṣivadana in Vārāṇasī”.

⁵ Tib.: ““Monks! Forests, spots at the bases of trees, empty houses, mountain-valleys, mountain-caves, grass-huts, spots in the open air, funeral places, wooded tablelands, and spots at the bases of mountains: in these lonely resting-places meditate! Monk(s), perform (everything) attentively, and do not become remorseful afterwards! This is my advice and instruction.””

trees, empty houses, mountain-valleys, mountain-caves, grass-huts, spots in the open air, funeral places, wooded tablelands, and spots at the bases of mountains.)

In that case some monks meditated on the terrace of Sumeru⁶, some on the bank of the pond Mandākinī, some at the big lake Anavatapta, some on the seven golden mountains, some in various villages, cities, empires, and residences⁷.

When a certain serpent-demon youth born not long before⁸ was carried off by Suparṇin — the king of birds — upwards to the terrace of Sumeru⁹, (then¹⁰) monks (were) seen by him practising contemplation(, study,) and meditation¹¹ with tranquil deportment. Thereupon¹² his mind (became) favourably disposed (to them).

Full of faith¹³, he harboured the thought: “These high-minded (gentlemen have been) delivered from such formidable misery.” Having made his mind favourably disposed to them, he died (and was) reborn at Vārānasī in a certain brahmin family versed in the six duties. When (he was) reared (and) brought up, he became grown up.

At (some) other time he (was) initiated in the teaching of the exalted (and) perfectly enlightened Kāśyapa. By struggling, toiling, (and) labouring, (and) through abandonment of all depravities, he realized Arhatship (and) came to be an Arhat. Freed from the passion of the triple (world) element, neutral (both) to a clod and to a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to a hatchet and to sandal-paste, having split the egg-shell of ignorance, having gained knowledge, higher knowledge, and analytical knowledge, (and) disinclined to reaching, longing for, and paying homage to (worldly) existence: [49r] he

⁶ Or, following *Mvy.* 4159, “on (Mount) Sumerupariṣaṇḍā”.

⁷ Thus also *Divy.* p. 344.15–16; possibly read *-rāṣṭrarājadhānīṣu* “. . . kingdoms, and royal residences”, as e.g. at *Suv.* p. 176.6.

Tib.: “Some meditated on the terrace of Sumeru [or: on (Mount) Sumerupariṣaṇḍā], some on the seven golden mountains, some at the big lake Anavatapta, [303] some at the pond Mandākinī; some meditated around various villages, cities, regions, kingdoms, and royal residences suitable for saintly people.”

⁸ Tib.: “since (whose) birth a long time had not (yet) passed”.

⁹ Tib.: “to the upper part of the terrace of Sumeru”.

¹⁰ Properly “when”, corresponding to *yāvat* at *Divy.* p. 344.18, but here incorrectly introducing the main clause.

¹¹ Cf. *Divy.* 344.19: *dhyanādhyayanayogamanasikārayuktā(h)* “practising contemplation, study, meditation, and mental concentration”.

¹² Tib.: “And having seen (them)”, in keeping with *Divy.* p. 344.19–20 *drṣtvā ca*.

¹³ Tib.: “Having grown faithful in his mind”.

became worthy of the respect, esteem, and salute of the gods including Indra and Upendra.¹⁴

[304] He concentrated (on the question): “From where did I pass away, where ⟨was I⟩ born, by which act ⟨was I born¹⁵⟩?” He saw that he had passed away from (the state of) animals, that ⟨he had been⟩ born amongst men, ⟨and that he had been born⟩ after making¹⁶ his mind favourably disposed to the great disciples.

He concentrated on his mother and father¹⁷: “Where ⟨do⟩ my mother and father¹⁷ ⟨live⟩?” When he saw that they lived in tears in the serpent-demons’ abode (and) in the serpent-demons’ form of existence¹⁸, he went there by his magic power and set about to ask: “Mother, Father¹⁹, for what reason are you in tears²⁰?” They said: “Noble sir, a serpent-demon youth of ours born not long before²¹ ⟨was⟩ carried off by Suparṇin — the king of birds — ⟨and⟩ we do not know where he ⟨is⟩.”

He said: “Mother, Father¹⁹, I ⟨am⟩ precisely that (serpent-demon youth of yours). I passed away, died, ⟨and was⟩ reborn in a brahmin family versed in the six duties; initiated in the teaching of the perfectly enlightened Kāśyapa, I realized Arhatship through abandonment of all depravities.”

“Noble sir, this (is) marvellous (and) wonderful: That (youth) was so evil that we did not even think possible for him a good state of existence, not to speak of Arhatship.²² You have repeatedly attained such a large number of virtues²³. Noble sir, you ⟨are⟩ wishing for alms whereas we ⟨are wishing⟩ for merit. ⟨So⟩ you come just here every day, take your meal, and go!” He

¹⁴ Tib. differs again in construction: “. . . and came to be an Arhat freed of the passion from the triple (world) element, neutral (both) to a clod and to a piece of gold, of equal attitude towards the atmosphere and the palm of the hand, indifferent (alike) to sandal-paste and to a hatchet, (and) having split the egg-shell by his knowledge; he came to be (some)one who had gained knowledge, higher knowledge, and analytical knowledge, who had turned his back upon reaching and paying homage to (worldly) existence and (carnal) desire, (and) who was respected, esteemed, and saluted by the gods including Indra and Upendra.” Cf. *Pravr.* III, p. 288, n. 123, and p. 290, n. 137.

¹⁵ Read *skyes* (with *w*) at p. 304.2 because of the corresponding *skyes-pa* in the next line but one; also see p. 314.10.

¹⁶ Tib.: “because he had made”.

¹⁷ Tib.: “father and mother”.

¹⁸ Tib. is more detailed: “He saw that they lived in the serpent-demons’ abode. When he thought: ‘What do they do (there)?’ and saw that they lived (there) in tears in the serpent-demons’ form of existence”.

¹⁹ Tib.: “Father, Mother”.

²⁰ Tib.: “were you in tears”.

²¹ Tib.: “since (whose) birth a long time had not (yet) passed”.

²² Tib. differs slightly in order and wording: “‘Noble sir, as for him who came to be so evil, we did not even think that he would go to a good state of existence, not to speak of Arhat(ship); this is marvellous and wonderful.”

²³ Cf. *Pravr.* III, p. 287, n. 117.

agreed (and), having repeatedly enjoyed²⁴ heavenly nectar in the serpent-demons' abode, he departed.

[[305]] He had a co-resident novice, to him the monks said: "Novice, where did that master of yours eat and come (from)?" He said: "I do not know." They said: "He came (here) after repeatedly enjoying heavenly nectar in the serpent-demons' abode. Why do you not go (there too)?" He said: "He (is) of great magic power (and) of great might, by (means of) which he goes (there).²⁵ How (can) I go (there)?" They said: "When he goes (there) by his magic power, then you shall grasp the edge of his clerical robe." He said: "May I not fall down?" — "Good sir, if Sumeru, the king of mountains, were bound to the edge of his clerical robe, he would not fall down either, not to speak of you." Encouraged by them, he went to the place where that (serpent-demon youth used to) disappear by his magic power and stayed (there), and (when) he disappeared, the (novice) (in turn) grasped the edge of his clerical robe, (and) the two passed through the sky above.

When seeing (them), the serpent-demons arranged two seats (and also) swept clean²⁶ two pieces of ground [*maṅḍalaka*] for their sake. He thought: "For whose sake did they arrange *this other* seat and sweep clean²⁷ (this other) piece of ground?" He set about to look back, (and) when he saw the novice, he said: "Son, you too have come, the master has come, excellent!"²⁸

The serpent-demons thought: "This noble gentleman (is) of great magic power (and) of great might, (so) he will be able to digest heavenly nectar; this *other* (noble gentleman) will not be able (to digest (it), so) ordinary food (shall) be given to him." (Hence) they gave heavenly nectar to one (of them, and) (they gave) ordinary food to the novice.

[[306]] (As) this novice (was) his bowl-carrier, he had carried off the bowl owned by his master²⁹, (and one) morsel³⁰ of boiled rice had stuck to it. The novice put it into his mouth (and) tasted heavenly nectar. He thought³¹: "The serpent-demons (were) niggardly; (though we were) both seated at one place, they gave heavenly nectar to one (of us), (and they gave) ordinary food to the novice³²."

²⁴ Lit.: "having enjoyed (and) enjoyed"; Tib.: "having regularly enjoyed".

²⁵ Tib. differs in construction: "He goes (there) because he is great in magic power (and) great in might."

²⁶ Tib.: "prepared".

²⁷ Tib.: "prepare".

²⁸ Translation in analogy to *Pravr.* III, p. 286 and n. 109. Alternatively with V. NÄTHER, *Gilgit-Fragment*, p. 86, and apparently conforming to *Divy.* p. 345.25: "'Son, you have come too?' — 'Master, (I) have come.' — 'Excellent!'"

²⁹ Tib.: "the bowl for his master".

³⁰ Tib.: "grain".

³¹ Tib.: "when he tasted (it), as it was heavenly nectar, he thought".

³² Tib.: "to the other".

Thereupon he became impatient and offered an unseemly prayer: “That I practised holy conduct under³³ Kāśyapa the exalted one, the perfectly enlightened one, the peerless one³⁴, the deserving recipient of donations — by (reason of) this root of merit I wish to be reborn just here after expelling that serpent-demon from this world of *serpent-demons*³⁵.”

⟨As⟩ very intense (and) fully accomplished acts [49v] do not wait for loss³⁶ of the body, in the visible (present) world³⁷ already water began³⁸ to trickle from both his hands, (while) on the other side pain began to trouble the serpent-demon’s head³⁹. He felt (his head aching and) he said⁴⁰: “Noble sir, this novice has been harbouring an impious thought; ⟨so⟩ he shall give it up!” The (master) spoke to the novice as follows: “Son, evil states of existence indeed (are) these⁴¹, (you) have been harbouring an impious thought; you shall give (it) up!” The (novice) spoke the gāthā:

Far (from my mind is) this thought,
I cannot give (it) up;
For which reason, while I am just standing here,
Water trickles from my hands.⁴² [82]

He expelled that serpent-demon from that place and ⟨was⟩ reborn just there. There, monks, *this* ⟨metamorphic⟩ serpent-demon youth obtained faith ⟨for the first time⟩⁴³.

— — — — —

[307] Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetṛ, in the park of Anāthapiṇḍada. When a certain heretic went to the grove of Jetṛ ⟨and⟩ he saw the beauty there — seats (had been) arranged and excellent food and drink (had been) prepared —⁴⁴ he thought: “Beautiful

³³ Tib.: “before”.

³⁴ Tib. renders *anuttara* after *dakṣiṇīya*, possibly taking it for an attribute of the latter.

³⁵ Missing in Tib. as at *Divy.* p. 346.7.

³⁶ Tib.: “change”.

³⁷ Tib.: “in this life”.

³⁸ Tib.: “came”.

³⁹ Tib.: “while on the other side the serpent-demon came to be stricken with a headache”.

⁴⁰ Tib.: “He trembled (with pain) and said”.

⁴¹ Tib. simply: “in these (circumstances)” or “as to these (serpent-demons)”.

⁴² Tib. differs in construction: “This thought is far (from my mind); | thus [*evam*], while I am standing here, | water trickles from my hands; | hence I cannot give (it) up.” — Read *lag-nas* (with R) at p. 306.21.

⁴³ Skr. *tatprathamataḥ* “for the very first time” at *Divy.* p. 346.16.

⁴⁴ Tib.: “he saw (that) a beautiful seat (had been) arranged and a large quantity of excellent food and drink (had been) prepared there”.

among the followers of the mendicant Śākyaputra⁴⁵ ⟨is⟩ the enjoyment of (worldly) goods; among us, however,⁴⁶ ⟨is⟩ beautiful the enjoyment of the Law. Therefore I (shall) go forth in their midst: here (will be) my enjoyment of (worldly) goods, there (will be my) enjoyment of the Law⁴⁷.” He went to a monk ⟨and said⟩: “Noble sir, I wish to go forth.” He ⟨was⟩ initiated ⟨and⟩ ordained by him.

For heretics the Poṣadha ⟨is⟩ the fourteenth and for monks ⟨the Poṣadha is⟩ the fifteenth (lunar day of a half-month); ⟨so⟩ he spent the Poṣadha among heretics on the fourteenth ⟨lunar day⟩, among monks on the fifteenth ⟨lunar day⟩.

When at (some) other time a (fifteenth lunar) day came to be dropped (from the calendar), for monks *also* the Poṣadha fell on the fourteenth, ⟨and⟩ doubt arose in him (as to the question): “⟨Shall⟩ I go there, or ⟨shall⟩ I spend the Poṣadha just here?” (This) idea occurred to him: “Those⁴⁸ mendicants of Śākyaputra ⟨are⟩ gentle (and) pleasant to associate with, ⟨whereas⟩ my fellow-students ⟨are⟩ ill-disposed (and) *unpleasant to associate with*. ⟨So⟩ if I do not go (to them), *there is a fair possibility that they will throw away my tickets* (for food), turn over (my) plank bed, topsy-turvy (my) alms-bowl, ⟨fling up (my) cup⁴⁹, and⟩ shut (me) out from the circle of (my) fellow-students.” Thus (thinking), he went right to the heretics.

[308] When the beadle, standing at the elder’s place, called⁵⁰ the monks (by name), he did not see that (monk)⁵¹. ⟨So⟩ he set about to ask (them): “Reverend sirs, ⟨has⟩ any monk with such a name come here, or ⟨has⟩ his consent been procured⁵²?” They said: “No.” ⟨It has been⟩ said by the Exalted One: “Having inspected the four quarters, one shall perform the Poṣadha (ceremony).” ⟨So⟩ those monks, having inspected the four quarters, performed the Poṣadha (ceremony).

Thereafter, on the second⁵³ day, that monk arrived, ⟨and⟩ *he* ⟨was⟩ addressed by the monks (with these words): “Reverend sir, from where have you come?” He said: “From (my) fellow-students.” — “Who ⟨are⟩ your fellow-students?” — “⟨They are⟩ heretics. Among you (is) my enjoyment of (worldly) goods, among them (is my) enjoyment of the Law.”⁵⁴ The monks

⁴⁵ Tib.: “among these mendicants of Śākyaputra”, with a partitive genitive as in Sanskrit.

⁴⁶ Tib.: “whereas among us”.

⁴⁷ Tib.: “Therefore, having gone forth in their midst, I shall practise enjoyment of (worldly) goods here and practise enjoyment of the Law there”.

⁴⁸ Tib.: “These”.

⁴⁹ Or: “stick”. Cf. *Udr.* I, p. 99, n. 1.

⁵⁰ Tib.: “blessed”; possibly read *bos-pa-na* at p. 308.2.

⁵¹ Tib.: “that (monk) was not to be seen”.

⁵² Tib.: “his consent arrived”.

⁵³ Tib.: “following”.

⁵⁴ Tib.: “I practise enjoyment of (worldly) goods among you and practise enjoyment of the Law among them.”

stated this (said) case to the Exalted One, (and) thereupon the Exalted One said to the monks: “(Monks,) this man (is) one who has gone over to heretics. ⁵⁵Monks, you shall banish from this Law and Discipline a man who has gone over to heretics! Monks, a man who has gone over to heretics shows the characteristic of not growing in this Law and Discipline. Therefore then, monks, whomever an aspirant to initiation approaches, he must be asked by him⁵⁵: ‘Aren’t you one who has gone over to heretics?’ (If) one initiates (him) without having (so) asked, one becomes guilty of a sin.”

The reverend Upālin asked Buddha the Exalted One: “Venerable sir, as (it has been) said by the Exalted One (that) a man who has gone over to heretics (is) worthy of banishment⁵⁶, [309] venerable sir, in what way (is) a man who has gone over to heretics [50r] worthy of banishment⁵⁷?” — “Upālin, inasmuch as a *heretic* holds this banner and cherishes this view, and (so) lets dawn rise in it, in that way a man who has gone over to heretics (is) worthy of banishment⁵⁸.”

The scene (is laid) in Śrāvastī.⁵⁹ In Śrāvastī (there lived) a certain householder. He took a wife from an equal family, (and) he diverted, enjoyed, (and) amused himself with her. After he had diverted, enjoyed, (and) amused himself (with her), a son (was) born (to him). He said to his wife: “My dear, a redeemer of debts (and) consumer of riches (was) born to us. I (shall therefore) go with merchandise to another country.” She said: “Son of a nobleman, do so!”

He went with merchandise to another country, (and) there he got into difficulties by misfortune⁶⁰. She in turn nourished, fed, (and) brought up that son with the aid of her relatives (and) with the aid of her hands. (When) at (some) other time he went to someone’s house together with a coeval, a girl was staying in (the upper part of) this house; she threw a garland (of flowers) over him, (whereupon) he saw that (girl).

The coeval said *to him*: “Friend, haven’t you made an appointment in this house?” He said: “Yes, I have made an appointment.” He said: “Friend, this house (is) bad⁶¹; (so) you must not enter (it), we must not get⁶² into difficulties by misfortune.” Having moved (him) about all day, he brought

⁵⁵ Tib. differs in construction: “Monks, as a man who has gone over to heretics shows the characteristic of not growing in this Law (and) Discipline, monks, you must banish from this Law (and) Discipline a man who has gone over to heretics. When(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him”.

⁵⁶ Tib.: “must be banished from this Law (and) Discipline”.

⁵⁷ Tib.: “must a man . . . be banished”.

⁵⁸ Tib.: “must be banished”.

⁵⁹ Tib. differs: “Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetr, in the park of Anāthapiṇḍada.”

⁶⁰ Cf. *Udr.* II, p. 63 a (s.v. *tshul*); *SWTF* I, p. 47 a.

⁶¹ Tib.: “light (in morals)”.

⁶² Tib.: “(else) you certainly get”.

him to his mother (and said): “Mother, this son of yours has made an appointment in that (and that) house. [310] I have watched *him* for the whole day, (so) you shall watch (him) *now* for the night! This house (is) bad⁶³; (so) he must not enter (it), he must not get⁶³ into difficulties by misfortune.” She said: “Son, you have acted right in that you told us⁶⁴.”

She prepared a bed for him in a secret chamber (and) deposited two vessels (there). After depositing water and earth in that secret chamber (and) preparing⁶⁵ a cot for herself at the door, she lay down. He said: “Mother, clear the doorway!” — “Son, why?” — “I want to pass urine⁶⁶.” She said: “Son, I have deposited a vessel over here; pass urine into this!” Having waited for a moment, he said: “Mother, clear the doorway!” — “(Son,) why?” — “I want to go to the defecation place⁶⁷.” She said: “Son, I have deposited a vessel, earth, and water⁶⁸ over here; pass faeces over here!” Having once more waited for a moment, he said: “Mother, clear the doorway!” She said: “Son, do you think I don’t know where you wish to go? I can’t clear the doorway.” — “Mother, I shall kill you.” She said: “Son, I (had) better (be) dead than see the death of my son⁶⁹. For (some)one *indeed* following his pleasures there is no sinful act not to be done.” With a merciless heart, having given up the thither world, he drew his sword from its scabbard, severed her head from its base, and dropped (it) to the ground.

Having killed her⁷⁰, he went away. (As) a being who does wrong⁷¹ trembles, that girl said to him: “Son of a nobleman, don’t be afraid, there is nobody here, (I) the girl (am) alone.⁷²” He thought: “I shall tell (her, then) I shall be dear to her.⁷³” He said: “My dear, I have killed (my) mother for your sake.” She said: “(Your) nurse or (your) generatrix?” He said: “(My) generatrix.”

[311] She thought: “(He) *indeed who* is unaware of virtues and kills (his) mother, — what will be my situation⁷⁴ when he shows anger towards me?” She said: “Son of a nobleman, wait (a little while) until I have climbed to the upper *flat* roof (of the house) and [50 v] come back!” He said: “Do so!” (Then,) having climbed to the upper *flat* roof (of the house), she

⁶³ Tib.: “so he must not be allowed to enter (it, else) he certainly gets”.

⁶⁴ Tib.: “me”.

⁶⁵ Tib.: “She prepared a bed for the youth inside the house and, after procuring two vessels as well as water and earth, deposited (them) in the house. Having prepared”.

⁶⁶ Tib.: “I (want to) go urinating”.

⁶⁷ Tib.: “I (want to) go defecating”.

⁶⁸ Tib.: “a vessel, water, and earth”.

⁶⁹ Tib.: “than bear to see my son dead”, having the mother’s words end here.

⁷⁰ Tib.: “(his) mother”.

⁷¹ Tib.: “who has done a wrongful act”, corresponding to Skr. *pāpakarmakāri* at fol. 50 v 1.

⁷² Tib.: “there is nobody here, I the girl and (you) make only two, so don’t be afraid!”

⁷³ Tib.: “When I (shall) have told her this, she will be pleased.”

⁷⁴ Tib.: “what situation will be coming to me”.

gave a loud cry: “Thief, thief!” He ⟨was⟩ frightened ⟨and⟩ fled out of fear. Having gone (back) to his own house, he laid down his sword at the threshold and ⟨gave a loud cry⟩: “Here ⟨is⟩ that thief! He has killed my mother and fled.” After paying the last honours to ⟨the dead body of⟩ this mother (of his), he went away.

⟨As⟩ a being who does⁷⁵ a wrongful act does not find steadiness (of mind), he went to various places of pilgrimage ⟨and⟩ groves⁷⁶ of mortification and asked: “Sirs, what act shall be done so that a wrongful act comes to expiation?⁷⁷” Thereupon someone said: “Go into the fire!” ⟨Someone said: “Take poison!”⟩ Someone said: “Throw yourself⁷⁸ into an abyss!” Someone said: “⟨Jump⟩ into the water!” Someone said: “Bind yourself with a rope (round your neck) and die!” *They* all pointed out a way of dying, and ⟨there was⟩ nobody ⟨to point out⟩ a way of getting rid (of sin).

At (some) other time he went to the grove of Jetṛ, ⟨and⟩ there he saw⁷⁹ a monk utter (this) recitation:

He whose wicked act is covered⁸⁰ by a righteous deed,

Shines in this world like the ⟨sun and⟩ moon freed from cloud(s). [83]

[[312]] He thought: “⟨It is⟩ possible to cover⁸¹ a wicked act ⟨also⟩ *but not to nullify (it)*. ⟨Therefore⟩ I (shall) go forth in their midst *(and) shall nullify (it)*.⁸²” He went to a monk ⟨and said⟩: “Noble sir, I wish to go forth.” He ⟨was⟩ initiated ⟨and⟩ ordained by him. Making a great effort, he began to recite. ¶ On the stanza see *Uv. XVI 9* and the parallels noted there by the editor.

Reciting ⟨and⟩ declaiming, he studied the three Piṭakas ⟨and⟩, furnished with (knowledge of) the three Piṭakas, came to be a *teacher of the Law* gifted with suitable and uninhibited courage (in speech). The monks said to him: “Reverend sir, what do you wish (to achieve) by this great effort?” He said: “I ⟨want to⟩ nullify a wicked act.” — “Which wicked act have you done?” — “I have killed (my) mother.” — “⟨Was it⟩ (your) nurse or (your) generatrix?” He said: “⟨It was⟩ (my) generatrix.” The monks stated this ⟨said⟩ case to the Exalted One, ⟨and⟩ thereupon the Exalted One said to the monks: “⁸³Monks, you shall banish from this Law and Discipline a man who has killed his mother! Monks, a man who has killed his mother shows the

⁷⁵ Tib.: “has done”.

⁷⁶ Tib.: “places”. Read *nags* for *gnas* at p. 311.13 (in keeping with p. 321.9).

⁷⁷ Tib.: “having done what act, does a wrongful act get expiated?”

⁷⁸ Tib.: “Jump”.

⁷⁹ Tib.: “heard”.

⁸⁰ Tib.: “blocked”; see *BHSD* p. 345, s.v. *pithati*.

⁸¹ Tib.: “to block”.

⁸² Contradictory to the previous statement; the words *no tu kṣapayitum* and *kṣapayisyāmi* are likely to be interpolations.

characteristic of not growing in this Law and Discipline. Therefore then, monks, whomever an aspirant to initiation approaches, he must be asked by him⁸³: ‘Aren’t you one who has killed his mother?’ (If) one initiates (him) without having (so) asked, one becomes guilty of a sin.”

He thought: “Why should I now withdraw from ascetic life? I (will) go to the border country.” Having gone to the border country, he converted a certain householder. Favourably disposed (to him), this (householder) had a monastery erected for his sake. Monks who lived in various quarters and regions [313] occupied it, and many (of them) realized Arhatship through his advice.

(When) at (some) other time he fell ill (and was) treated with medicines (made) of roots, stalks, leaves, flowers, and fruits, he (nevertheless) wasted away. He said to his co-residents: “Reverend sirs, prepare a warm bathroom for me (in the congregation)!” They prepared a warm bathroom for him. With the words —

All accumulations end in annihilation,
 (All) elevations end in downfall,
 (All) unions end in separation,
 Life, to be sure, ends in death⁸⁴ [84]

he passed away (and) died (and) was born in the great hell Avīci.

His co-resident, an Arhat, began to concentrate (on the question): “Where (was) my master born?” (When) he set about to look closely round (among) the gods, he did not see (him), (and when he looked closely round among) the men, animals, (and) ghosts, he did not see (him) there either.

When he set about to look closely round (among) the hell-dwellers, he saw (that he had been) born in the great hell Avīci, (and) he thought: “(As) the master (was) well disposed (and) very learned, (and) his suite (was) attracted by the Law⁸⁵, which act has he done so that [51r] (he was)

⁸³ Tib. differs in construction: “Monks, as for this (case), a man who has killed his mother ought to be banished. Monks, since a man who has killed his mother shows the characteristic of not growing in this Law (and) Discipline, monks, you must banish from this Law (and) Discipline a man who has killed his mother. When(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him”.

⁸⁴ Tib. differs in construction (as at *Pravr.* I, p. 36): “The end of all accumulation is spending, | The end of the high (is) falling, | The end of union is separation, | The end of life is death.”

The verse is a popular saying also found elsewhere in Buddhist and non-Buddhist literature: *SBVI*, p. 56, II, p. 38; *Divy.* p. 100 (v.l. *ca* for *hi*); *Mvu.* III, p. 183. *Mbh.* XI 2.3, XII 27.29, 317.20, XIV 44.18; *Rām.* II 98.16 (v.l. *ca*), VII 51.10 (v.l. *ca*); *Kathās.* LI 26/27; *Gobh.* III 43; *Ind.Spr.* ²6948 (v.l. *ca*). Cf. G. SCHOPEN, *HR* 35, No. 2, 1995, p. 111.

⁸⁵ Read *chos-kyis* at p. 313.23.

born⁸⁶ in the great hell Avīci?" He began to concentrate (on this question) until⁸⁷ he saw that (he was) a matricide.

[[314]] The (matricide) *in turn* (was) touched by the rays of Avīci, (and) *he* said: "Very hot (is) this glow of fire in the warm bathroom⁸⁸!" Thereupon the guardian of the hell gave (him) a knock on the head with his hammer⁸⁹ and said: "Hapless one, where (is) your warm bathroom here⁹⁰? This (is) the great hell Avīci." *Hit by the hammer*, he died with a meritorious thought (and was) born among the gods belonging to the group of the four great kings.

Now (it is) the rule with a son of the gods or a daughter of the gods (who were) born not long before⁹¹ (that) three thoughts arise (in them): "From where did I pass away, where (was I) born, (and) by which act (was I born)?" He saw that he passed away from (among) the hell-dwellers (and was) born among the gods belonging to (the group of) the four great kings, (born) (that is) after taking a bath in the warm bathroom in (the midst of) the congregation.

Then this (thought) occurred to the son of the gods who had formerly been in hell: "It would not be proper for me that I should go to the Exalted One to see (him) after finishing my residence (in heaven); what if I go to the Exalted One to see (him) while my residence (in heaven) is still unfinished!"⁹²

Then the son of the gods who had formerly been in hell, wearing loose and spotless ear-rings (and) his body decorated with (full-length) pearl necklaces *and* medium-length pearl necklaces, filled the lap (of his garment) with heavenly *flowers*: blue nympeas, reddish nelumbos, white nympeas, white nelumbos, *and coral-tree blossoms*, and, (thus furnished) with excellent outward looks, went to the Exalted One when night was over⁹³. Having come (to him), he strewed the Exalted One with (those) flowers, greeted the Exalted One's feet with his head, [[315]] and sat down to one side. And at

⁸⁶ Tib.: "having done which act, was he born".

⁸⁷ Tib.: "When he concentrated (on this question)".

⁸⁸ Tib.: "Oh, this warm bathroom is hot as fire".

⁸⁹ Tib.: "And upon these words the guardian of the hell took his hammer and knocked (him) on the head".

⁹⁰ Tib. takes *atra* to what follows: "This here".

⁹¹ Tib.: "since (whose) birth a long time had not (yet) passed".

⁹² Tib. differs widely: "Then that son of the gods who had formerly been in hell thought as follows: 'Why do I stay (here) while the day is passing? It is not adequate to my nature (thus) to go to see the Exalted One and to pay reverence (to him). So, without indeed staying (here) while the day is passing, I (will) go to see the Exalted One and to pay reverence (to him).'"

⁹³ Tib.: "had fallen", corresponding to Skr. *abhikrāntāyām* (as at *ĀtānSū.* p. 33b7). On the interchange of *ati-* and *abhikrānta* see A. METTE, *StII* 7, 1981, p. 150, and O. VON HINÜBER, *Kratylos* 29, 1984, p. 167.

that moment the whole Kūṭāgāra hall⁹⁴ came to be filled with lavish splendour by the majesty (of the outward looks)⁹⁵ of the son of the gods who had formerly been in hell.

Then the Exalted One, having recognized the inclination, tendency, character, and nature of the son of the gods who had formerly been in hell, gave such⁹⁶ a sermon penetrating the four noble truths⁹⁷ that, after hearing it, the son of the gods who had *formerly* been in hell, (while) seated on that very seat, split the mountain — rising in twenty peaks —⁹⁸ of heretical belief in a real personality with the thunderbolt of his knowledge and realized the fruit of entrance into the stream.

Having seen the truth⁹⁹, he thrice gave the (following) solemn utterance: “(Something like) that, venerable sir, which the Exalted One has done for us, neither (our) mother¹⁰⁰ has done, nor (our) father¹⁰⁰ (has done), nor the king (has done), nor the deities (have done), nor the spirits of (our) ancestors (have done), nor the monks and brahmins (have done), nor the beloved host of (our) kinsfolk and relatives¹⁰¹ (has done) for us. Dried up (are) the oceans¹⁰² of blood and tears, climbed over¹⁰³ (are) the mountains of bone, shut¹⁰⁴ (are) the doors of the evil states of existence, open (are) the doors of heaven and deliverance, drawn out from (among) hell-dwellers, animals, and ghosts (and) set down among gods and men (is) (our) foot.” And¹⁰⁵ he said:

“Through your majesty (has been) closed the very fearful
Path to the evil states of existence attended by much harm,
(Has been) opened the very meritorious passage to heaven,
And have I found the path to nirvana. [85]

[[316]] “With your help have I now gained the faultless (and)
Pure eye, O perfectly pure sir,
Have I reached the tranquil place pleasant to the noble ones,
And have I crossed to the other shore of the ocean of misery. [86]

“Worshipped in the world by demons, men, and gods,
Free from birth, old age, death, and illness
(Is) your sight (so) very difficult to catch (even) in a thousand existences;

⁹⁴ Tib.: “And in this manner the whole grove of Jetṛ”.

⁹⁵ See Skr. *varṇānubhāvena* at *ĀṭṭānSū.* p. 33b 11.

⁹⁶ Tib.: “in such a way”.

⁹⁷ Cf. K. R. NORMAN, *Papers*, IV, p. 171 sqq.

⁹⁸ Tib.: “the high twenty peaks of the mountain”.

⁹⁹ Tib. *bdan-pa* at p. 315.11 is a misprint for *bden-pa*; see the parallel passage at p. 325.6.

¹⁰⁰ Tib. in reverse order.

¹⁰¹ Tib.: “the host of (our) beloved ones, kinsfolk, and relatives”.

¹⁰² Tib. singular.

¹⁰³ Tib.: “climbed down from”.

¹⁰⁴ Tib. literally “killed”. Cf. *Udr.* II, p. 2b (s.v. *bkum-pa*) and p. 18b sq. (s.v. *gcod-pa*).

¹⁰⁵ Tib.: “Moreover”.

Now, O seer, your sight (accrues to my) successful(ness)."¹⁰⁶ [87]

Then he bowed with his pearl necklace dangling,

Greeted the (seer's) *two* feet with joy coming up,

Fell prostrate to the right of the vanquisher of enemies¹⁰⁷,

And went to heaven with his face turned towards the world of gods. [88]

Thereupon the son of a god who had formerly been in hell (came to be) like a merchant having gained¹⁰⁸ a profit, like a peasant having come into a (good) crop, like a hero having won in battle, like a patient freed from all diseases, (and) went to his own abode with the very same grandeur with which he had gone to the Exalted One. ¶ The last six paragraphs an adapted cliché. Cf., e.g., *Divy.* pp. 554.5–555.17.

A co-resident of his, the senior of the congregation, an Arhat, (was) seated in the refectory, while another co-resident of his [51 v] was dealing out water in the congregation. When that senior of the congregation, taking up¹⁰⁹ the water in a *brass* cup, touched (it) with the tip of his finger, (it was) very cold. He thought: "We *indeed* drink such (very cold) water, whereas the master in the great hell Avīci will drink¹¹⁰ red-hot liquid copper." He set about to look closely round (in) the great hell Avīci but did not see (him)¹¹¹.

[[317]] (When he looked closely round among) the animals, ghosts, men, and other hell-dwellers, he did not see (him)¹¹² among these either. When he set about to look closely round (amidst) the gods, he saw (that) (he had been) born among the gods belonging to (the group of) the four great kings and (that), having become a god, he had seen the truth before the Exalted One, (and) (he saw him) staying *above* among the gods. Having gained faith in the Exalted One, with a smile he gave the (following) solemn utterance: "O Buddha, O Law, O Congregation! Oh, (what) a fine proclamation of the Law that¹¹³ *now* even such evil-doers, having incurred misfortune, attain such a large number of virtues¹¹⁴!"

¹⁰⁶ Tib. differs in construction: "Worshipped in the world by demons, men, and gods, | Free from birth, old age, illness, (and) death, | Very difficult to see (even) in a thousand existences: | Now, O seer, your sight has come to (bear) fruit." According to *Divy.* pp. 53.3–5 and 555.7–9, pādas a b c are vocatives referring to *mune*; see *Udr.* I, p. 68.

¹⁰⁷ Tib.: "circumambulated the vanquisher of enemies from the right", in conformity with *Divy.* p. 555.12 as amended in *Udr.* I, p. 68, n. 5: *parigamya ca dakṣiṇaṃ jūṭāriṃ*.

¹⁰⁸ Tib.: "gaining".

¹⁰⁹ Tib.: "having taken up".

¹¹⁰ Tib.: "drinks".

¹¹¹ Tib.: "but (the master) was not to be seen".

¹¹² Tib.: "(the master) was not to be seen".

¹¹³ Tib. starts a new sentence her: "Thus".

¹¹⁴ Cf. *Udr.* I, p. 111, n. 7.

⟨When⟩ that co-pupil¹¹⁵ saw him joyful, content, and pleased *and* he said: “Reverend sir, are you perhaps (so) very content¹¹⁶ at the thought, ‘The master ⟨is⟩ dead, I have become the senior of the congregation’?”, he said: “Reverend sir, ⟨it is⟩ not yet the right time for answering your question. You shall ask *me* in the midst of the congregation; then will be¹¹⁷ the right time for answering your question.”

When at (some) other time the congregation of monks had sat down (and) come together¹¹⁸, the senior of the congregation asked that co-pupil: “Reverend sir, what did you say at that time?” He said: “I said to you (whether) you were perhaps (so) content¹¹⁹ at the thought, ‘The master ⟨is⟩ dead, I have become the senior of the congregation’.” ⟨When⟩ he ⟨had⟩ stated this case to him in detail in the midst of the congregation, the (co-pupil) in turn felt *great* joy at heart, and the monks gave the (following) solemn utterance: “O Buddha, [318] O Law, O Congregation! Oh, (what) a fine proclamation of the Law that¹²⁰ *now* even such evil-doers, having incurred misfortune, attain such a large number of virtues!”

*As (the story of) the matricide, so (is that of) the patricide to be told in detail.*¹²¹

[319] ⟨Vinayavastu. Eleventh book. Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetṛ, in the park of Anāthapiṇḍada. In Śrāvastī there lived a certain householder. He took a wife from an equal family, and he diverted, enjoyed, (and) amused himself with her. After he had diverted, enjoyed, (and) amused himself (with her), a son was born to him. When at (some) other time that (son) went to some house together with a coeval, a girl was staying in the upper part of this house; she threw a garland of flowers over him, whereupon he saw that girl.

The coeval said (to him): “Friend, haven’t you made an appointment in this house?” He said: “Yes, I have made an appointment.” He said: “Friend, this house is light (in morals); so you must not enter (it), (else) you certainly get into difficulties by misfortune.” Having moved (him) about all day, he brought (him) to his father and said: “Father, this son of yours has made an appointment in that and that house. I have watched (him) for the whole day, so you shall watch (him) now for the night! This house is light (in morals); so he must not be allowed to enter (it), (else) he certainly gets into difficulties by misfortune.” He said: “Son, you have acted right in that you told me.”

¹¹⁵ Skr. *samānopādhyāya* “having the same master” (~ Tib. *mkhan-po-gcig-pa* “having one master”) signifies a co-pupil, not — as *MW* p. 1160c has it — a common or general preceptor.

¹¹⁶ Tib.: “have you become (so) joyful, content, and pleased”.

¹¹⁷ Tib.: “will have come”.

¹¹⁸ Tib.: “had come together and sat down”; Skr. as, e.g., in *MPS* 37.5 and 45.4.

¹¹⁹ Tib.: “whether you had become (so) joyful, content, and pleased”.

¹²⁰ Tib. starts a new sentence here: “Thus”.

¹²¹ Instead of this passage, Tib. repeats the whole story of the matricide (from p. 45 onwards) *mutatis mutandis* for the patricide. Minor variations in wording have been incorporated into the subsequent rendering, which is printed in slightly smaller type.

[[320]] He prepared a bed for the youth inside the house and, after procuring two vessels as well as water and earth, deposited (them) in the house. Having prepared a cot for himself at the door, he lay down. He said: "Father, clear the doorway!" — "Son, why?" — "I (want to) go urinating." He said: "Son, I have deposited a vessel over here; pass urine into this!" Having waited for a moment, he said: "Father, clear the doorway!" — "Son, why?" — "I (want to) go defecating." He said: "Son, I have deposited a vessel, water, and earth over here; pass faeces over here!" Having once more waited for a moment, he said: "Father, clear the doorway!" He said: "Son, do you think I don't know where you wish to go? I can't clear the doorway." — "Father, I shall kill you." He said: "Son, I (had) better (be) dead than bear to see my son dead." For (some)one following his pleasures there is no sinful act not to be done. With a merciless heart, having given up the thither world, he drew his sword from its scabbard, severed his head from its base, and dropped (it) to the ground.

Having killed (his) father, he went away. As a being who has done a wrongful act trembles, that girl said to him: "Son of a nobleman, there is nobody here, I the girl and (you) make only two, so don't be afraid!" He thought: "When I (shall) have told her this, she will be pleased." He said: "My dear, I have killed (my) father for your sake." She said: "(Your) father or (your) generator?" He said: "(My) generator."

She thought: "He is unaware of virtues and kills (his) father, — what situation will be coming to me when he shows anger towards me?" She said: [[321]] "Son of a nobleman, wait a little until I have climbed to the upper roof of the house and come back!" He said: "Do so!" Then, having climbed to the upper roof of the house, she gave a loud cry: "Thief, thief!" He was frightened and fled out of fear. Having gone (back) to his own house, he laid down his sword at the threshold and gave a loud cry: "Here is that thief! He has killed my father and fled." After paying the last honours to the dead body of this father (of his), he went away.

As a being who has done a wrongful act does not find steadiness (of mind), he went to various places of pilgrimage and places of mortification and asked: "Sirs, having done what act, does a wrongful act get thereby expiated?" Thereupon someone said: "Go into the fire!" Someone said: "Take poison!" Someone said: "Jump into an abyss!" Someone said: "Jump into the water!" Someone said: "Bind yourself with a rope (round your neck) and die!" All pointed out a way of dying, and there was nobody to point out a way of getting rid (of sin).

At (some) other time he went to the grove of Jetr, and there he heard a monk utter (this) recitation:

He whose wicked act is blocked by a righteous deed,
Shines in this world like the sun and moon freed from cloud(s). [89]

He thought: "It is possible to block a wicked act also. Therefore I shall go forth in their midst." He went to a monk and said: "Noble sir, I wish to go forth." He was initiated [[322]] and ordained by him. Making a great effort, he began to recite.

Reciting and declaiming, he studied the three Piṭakas and, furnished with (knowledge of) the three Piṭakas, came to be gifted with suitable and uninhibited courage (in speech). The monks said to him: "Reverend sir, what do you wish (to achieve) by this great effort?" He said: "I want to nullify a wicked act." — "Which

wicked act have you done?" — "I have killed (my) father." — "Was it (your) father or (your) generator?" He said: "It was (my) generator." The monks stated this said case to the Exalted One, and thereupon the Exalted One said to the monks: "Monks, as for this (case), a man who has killed his father ought to be banished. Monks, since a man who has killed his father shows the characteristic of not growing in this Law (and) Discipline, monks, you must banish from this Law (and) Discipline a man who has killed his father. When(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him: 'Aren't you one who has killed his father?' If one initiates (him) without having (so) asked, one becomes guilty of a sin."

He thought: "Why should I now withdraw from ascetic life? I will go to some border country." Having gone to (some) border country, he converted a certain householder. Favourably disposed (to him), this (householder) had a monastery erected for his sake. Monks who lived there in various quarters and regions occupied (it), and many (of them) realized Arhatship through his advice.

When at (some) other time he fell ill and was treated with medicines (made) of roots, stalks, leaves, flowers, and fruits, [323] he (nevertheless) wasted away. He said to his co-residents: "Reverend sirs, prepare a warm bathroom for me in the congregation!" They prepared a warm bathroom for him. With the words —

The end of all accumulation is spending,
 The end of the high (is) falling,
 The end of union is separation,
 The end of life is death [90]

he passed away and died and was born in the great hell Avīci.

His co-resident, an Arhat, began to concentrate (on the question): "Where was my master born?" When he set about to look closely round among the gods, he did not see (him), and when he looked closely round among the men, animals, and ghosts, he did not see (him) there either.

When he set about to look closely round among the hell-dwellers, he saw that he had been born in the great hell Avīci, and he thought: "As the master (was) well disposed (and) very learned, (and) his suite was attracted by the Law¹²², having done which act, was he born in the great hell Avīci?" When he concentrated (on this question), he saw that he was a patricide.

The (patricide in turn) was touched by the rays of Avīci and said: "Oh, this warm bathroom is hot as fire!" And upon these words the guardian of the hell took his hammer and knocked (him) on the head, and said: "Hapless one, where is (here) a warm bathroom for you? This here is the great hell Avīci." (Hit by the hammer,) he died with a meritorious thought [324] and was born among the gods belonging to the group of the four great kings.

Now (it is) the rule with a son of the gods or a daughter of the gods since (whose) birth a long time had not (yet) passed (that) three thoughts arise (in them): "From where did I pass away, where was I born, and by which act was I born?" He saw that he passed away from among the hell-dwellers and was born among the

¹²² Read *chos-kyis* at p. 323.19.

gods belonging to the group of the four great kings, born (that is) after taking a bath in the warm bathroom in (the midst of) the congregation.

Then that son of the gods who had formerly been in hell thought as follows: “Why do I stay (here) while the day is passing? It is not adequate to my nature (thus) to go to see the Exalted One and to pay reverence (to him). So, without indeed staying (here) while the day is passing, I (will) go to see the Exalted One and to pay reverence (to him).”

Then the son of the gods who had formerly been in hell, wearing loose and spotless ear-rings and his body decorated with (full-length) pearl necklaces and medium-length pearl necklaces, filled the lap (of his garment) with heavenly blue nympeas, reddish nelumbos, white nympeas, and white nelumbos, and, (thus furnished) with excellent outward looks, went to the Exalted One when night had fallen. Having come (to him), he strewed the Exalted One with (those) flowers, greeted the Exalted One’s feet with his head, and sat down to one side. And in this manner the whole grove of Jetṛ came to be filled with lavish splendour by the majesty of the outward looks of the son of the gods who had formerly been in hell.

Then the Exalted One, having recognized the inclination, tendency, character, and nature of the son of the gods who had formerly been in hell, [325] in such a way gave a sermon penetrating the four noble truths that, after hearing it, the son of the gods who had formerly been in hell, while seated on that very seat, split the high twenty peaks of the mountain of heretical belief in a real personality with the thunderbolt of his knowledge and realized the fruit of entrance into the stream.

Having seen the truth, he thrice gave the (following) solemn utterance: “Something like that, venerable sir, which the Exalted One has done for us, neither (our) father has done, nor (our) mother has done, nor the king has done, nor the deities have done, nor the spirits of (our) ancestors have done, nor the monks and brahmins have done, nor the host of (our) beloved ones, kinsfolk, and relatives has done for us. Dried up (is) the ocean of blood and tears, climbed down from (are) the mountains of bone, shut¹²³ (are) the doors of the evil states of existence, open (are) the doors of heaven and deliverance, drawn out from (among) hell-dwellers, animals, and ghosts (and) set down among gods and men is (our) foot.” Moreover he said:

“Through your majesty (has been) closed the very fearful
Path to the evil states of existence attended by much harm,
Has been opened the very meritorious passage to heaven,
And have I found the path to nirvana. [91]

“With your help have I now gained the faultless (and)
Pure eye, O perfectly pure sir,
Have I reached the tranquil place pleasant to the noble ones,
And have I crossed to the other shore of the ocean of misery. [92]

[326] “Worshipped in the world by demons, men, and gods,
Free from birth, old age, illness, (and) death,
Very difficult to see (even) in a thousand existences:
Now, O seer, your sight has come to (bear) fruit.” [93]

¹²³ Literally “killed”; see above, note 104.

Then he bowed with his pearl necklace dangling,
 Greeted the (seer's) feet with joy coming up,
 Circumambulated the vanquisher of enemies from the right,
 And went to heaven with his face turned towards the world of gods. [94]

Thereupon the son of a god who had formerly been in hell came to be like a merchant gaining a profit, like a peasant having come into a (good) crop, like a hero having won in battle, like a patient freed from all diseases, and went to his own abode with the very same grandeur with which he had gone to the Exalted One.

A co-resident of his, the senior of the congregation, an Arhat, was seated in the refectory, while another co-resident of his was dealing out water in the congregation. When that senior of the congregation, having poured the water into a cup, touched (it) with the tip of his finger, it was very cold. He thought: "We drink such very cold water, whereas the master in the great hell Avīci drinks red-hot liquid copper." He set about to look closely round in the great hell Avīci, but (the master) was not to be seen.

When he looked closely round among the animals, ghosts, men, and other hell-dwellers, (the master) was not to be seen among these either. When he set about to look closely round among the gods, [327] he saw (that) he had been born among the gods belonging to the group of the four great kings and (that), having become a god, he had seen the truth before the Exalted One, and (he saw him) staying among the gods. Having gained faith in the Exalted One, with a smile he gave the (following) solemn utterance: "O Buddha, O Law, O Congregation! Oh, (what) a fine proclamation of the Law! Thus even such evil-doers, having incurred misfortune, attain such a large number of virtues!"

When that co-pupil saw him joyful, content, and pleased (and) he said: "Reverend sir, have you become (so) joyful, content, and pleased at the thought, 'The master is dead, I have become the senior of the congregation'?", he said: "Reverend sir, it is not yet the right time for answering your question. You shall ask (me) in the midst of the congregation; then will have come the right time for answering your question."

When at (some) other time the congregation of monks had come together and sat down, the senior of the congregation asked that co-pupil: "Reverend sir, what did you say at that time?" He said: "I said to you whether you had become (so) joyful, content, and pleased at the thought, 'The master is dead, I have become the senior of the congregation'." When he had stated this case to him in detail in the midst of the congregation, the (co-pupil) in turn felt joy at heart, and the monks gave the (following) solemn utterance: "O Buddha, O Law, O Congregation! Oh, (what) a fine proclamation of the Law! Thus even such evil-doers, having incurred misfortune, attain such a large number of virtues!"

[328] ⟨As to⟩ the list of contents —

The killing of the Arhat, ⟨the schism of⟩ the congregation,
 ⟨The shedding of⟩ blood with an evil mind,

The four (qualities leading to expulsion) in the case of him guilty of an extreme offence,

And the three (legal acts) by him moving suspension.¹²⁴ [95]

Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetṛ, in the park of Anāthapiṇḍada. When (in the Yaṣṭī forest) the king (of Magadha, Śreṇya) Bimbisāra, was installed by the Exalted One in the truths together with eighty thousand deities and many hundred thousand brahmins and householders of Magadha, he arranged for a proclamation by bell(-ringing) to be made in his country, (giving this order:) “No theft must be committed (by anybody) in my country. Him who commits (a theft), I (shall) send¹²⁵ into exile, and the stolen goods I (shall) make up for from my own storehouse and treasury.”

And when the king of Kosala, Prasenajit, (was) converted by the Exalted One with (the aid of) the Dahropamasūtra¹²⁶, then he too arranged for a proclamation by bell(-ringing) to be made *in his country*, (giving this order:) “No theft must be committed (by anybody) in my country. For him who commits (a theft) death (shall be) the penalty, and the stolen goods I (shall) make up for¹²⁷ from my own storehouse and treasury.” Thereupon the thieves who (lived) in¹²⁸ the country of Magadha and (the thieves) who (lived) in¹²⁸ the country of Kosala went to the interval between the boundaries and waited (there). Both a caravan that came from the country of Magadha they plundered and (a caravan) that (came) from the country of Kosala (they plundered).

[[329]] When at (some) other time a caravan with escort set out from the country of Magadha to the country of Kosala (and) when it reached the interval between the boundaries, then the caravan leader said: “Sirs, that king *of Kosala*, Prasenajit, (is) mischievous (and) mighty, (and so he is) able to have our stolen goods made up for. [52r] Why shall we pay wages to the escort? They shall go back right from here!” (So) they let them go back. That caravan set out (again) unguarded, and the thieves sent a messenger and waited; (and when seeing it) the (messenger) said: “Sirs, a caravan is

¹²⁴ Tib. differs in the third and fourth hemistichs: “There are the four offences involving expulsion and (the) three offences involving suspension (from the order).”

The third hemistich will become metrically correct when *antimāpannakena* is replaced by *pārājikena*; see *Poṣ-v.* p. 143. A similar stanza in fragment No. 2382/53+224 of the Schøyen Collection, Oslo, giving Uddānas and Gāthās from the Pravrajyā- and Poṣadhavastus and used here by kind permission of the editorial committee, reads *antimakena* (r 1) instead, which is also unmetrical. On the three so-called *ukṣepaṇīya-karmāni* in the fourth hemistich see J. CHUNG, *Pravāranā*, p. 24, n. 34.

¹²⁵ Tib.: “If anybody commits (a theft), I shall send him”.

¹²⁶ Known in the Kanjur as Kumāradrṣṭāntasūtra (*TT* 962), in the Pali canon as Daharasutta (*SN* I, pp. 68–70); cf. *DPN* I, p. 1067. For the Sanskrit version see *SBV* I, pp. 181.18–183.24. For the Chinese version in the Samyuktāgama see *T*, vol. 2, No. 99 (1226), pp. 334c 13–335b 9, and No. 100 (53), pp. 391c 2–392a 25.

¹²⁷ Tib.: “If anybody commits (a theft), having arranged for inflicting the death penalty on him, I shall make up for the stolen goods”. For *bskrin-pa*, which literally means “to have caused to lead”, see CHOS-GRAGS, p. 66 a.

¹²⁸ Tib.: “who were of”.

coming¹²⁹ unguarded; why are you standing (there) indolently?" Thereupon *the robbers rushed forth (and)* in the (raid) some merchants ⟨were⟩ bereaved of life ⟨by the thieves⟩, some threw away their merchandise and fled. ⟨As⟩ without having concentrated (the mind by a special effort) knowledge and insight¹³⁰ do not start (operating) with Arhats, the Arhats going with that caravan ⟨were⟩ also bereaved of life.

Thereupon the merchants who had fled sprinkled head and body with dust and, having covered ⟨the hair of⟩ their heads, screamingly went to the king of Kosala, Prasenajit. They joined their hollow palms and spoke: "Sire, we ⟨were⟩ rendered miserable merchants in your country." — "What ⟨was⟩ done (to you)?" — "We were plundered by thieves." — "In which region?" — "In a certain (region)."

The king gave (this) order to his general Virūdhaka: "Bring the stolen goods and the robbers quickly!" He equipped his fourfold army — *he equipped elephant-soldiers, horse-soldiers, charioteers, (and) foot-soldiers* — and set out. The thieves in turn, being careless, had taken off their armour and were staying¹³¹ in a certain sal forest sharing out the stolen goods. They were surrounded by ⟨General⟩ Virūdhaka [330] on (all) four sides and frightened in the centre by the sounds of conchs and paṭaha ⟨drums, and⟩ some of them threw away the stolen goods and fled, some ⟨were⟩ killed, *but* sixty ⟨were⟩ captured alive. With these and the stolen goods¹³² the (general) went to the king ⟨and said⟩: "Sire, those (are) the thieves and those the stolen goods¹³³."

Thereupon the king said to them: "Sirs, did you not hear the proclamation by bell-(ringing) the king arranged to be made? (Namely:) 'No theft must be committed by anybody in my country. For him who commits (a theft) death (shall be) the penalty, and the stolen goods I shall make up for¹³⁴ from my own storehouse and treasury.'" They said: "⟨Sire!⟩ We heard *it*." — "Then why did you plunder the merchants?" — "Sire, we had¹³⁵ no means of living." — "Why did you bereave *them* of life? Demonstrating terror, whatever (kind of) terror you demonstrated, now I (shall) demonstrate to you such (a kind of) terror¹³⁶ as nobody has seen before."

Thereupon the king gave (this) order to his ministers: "The gentlemen shall go, execute them all!" They were called out in highways, streets,

¹²⁹ Tib.: "has come".

¹³⁰ BHSD p. 83 b (s.v. *asamanvāhṛtya*): "insight-into-truth".

¹³¹ Tib.: "The thieves in turn had taken off their armour and were carelessly staying".

¹³² Tib.: "With the stolen goods and these".

¹³³ Tib.: "those thieves are these, the stolen goods are these".

¹³⁴ See above, note 127.

¹³⁵ Tib.: "there was".

¹³⁶ Tib. differs in structure and wording: "'Why did you bereave (them) of life?' — 'In order to demonstrate terror.' — 'With you having demonstrated such terror, now I shall demonstrate such terror'".

quadruple cross-ways, and triple cross-ways and led to the place of execution, and a certain thief, having fled in the highway crowd¹³⁷, went to the grove of Jetṛ, to a monk, and said: “Noble sir, I wish to go forth.” He ⟨was⟩ initiated ⟨and⟩ ordained by him. The (other) thieves in turn ⟨were⟩ executed.

It ⟨has been⟩ said by the Exalted One: “Monks, you shall again and again consider the misfortune of your own⟨, the misfortune of others, the fortune of your own, and the fortune of others⟩. [331] ⟨If (you) ask:⟩ ‘Why that?’ — Monks, the misfortune of your own (is) a matter to be shuddered at; the misfortune of others, the fortune of your own, (and) the fortune of others (are) a matter to be shuddered at.¹³⁸” When ⟨therefore⟩ at (some) other time the monks went on a journey to the funeral places, that ⟨monk⟩ too went together with them on a journey to the funeral places. ⟨When⟩ he saw (that) the thieves (had been) executed, he stood still with tears in his throat¹³⁹, ⟨and⟩ the monks said: “Reverend sirs, even of such good disposition (is) this recently initiated one!¹⁴⁰” (Then) the (monk) started to weep loudly¹⁴¹, ⟨and⟩ the monks said: “Reverend sir, why are you raising *such* a howl?” He said: “This ⟨is⟩ my father. This (is) my brother.¹⁴² This (is) my father’s brother. This ⟨is⟩ my mother’s brother.”

They said: “⟨If⟩ by them Arhats ⟨were⟩ bereaved of life, ⟨were⟩ *not* by you too ⟨Arhats⟩ bereaved ⟨of life⟩?” He said: “They ⟨were⟩ bereaved.” The monks stated this ⟨said⟩ case to the Exalted [52 v] One, ⟨and⟩ the Exalted One said: “Monks, this man ⟨is⟩ one who has killed an Arhat. ¹⁴³You shall banish from this Law and Discipline a man who has killed an Arhat! A man who has killed an Arhat shows the characteristic of not growing in this Law and Discipline. Therefore then, monks, whomever an aspirant to initiation approaches, he must be asked by him¹⁴³: ‘Aren’t you one who has killed an Arhat?’ ⟨If⟩ one initiates (and) ordains (him) without having (so) asked, one becomes guilty of a sin.”

[332] The reverend Upālīn asked Buddha the Exalted One: “Venerable sir, if on a former initiation anyone has split the congregation of the Tathāgata’s disciples (and) he endeavours (to obtain) initiation, ordination, (and)

¹³⁷ Tib. differs slightly in structure and wording: “When they were called out by them ... and led to execution, a certain thief, having fled into a wrong road”.

¹³⁸ Tib.: “Monks, because of (the fact that) the misfortune of your own and the misfortune of others are a matter to be shuddered at and the fortune of your own and the fortune of others are also a matter to be shuddered at.”

¹³⁹ Tib.: “choked with tears”.

¹⁴⁰ Tib.: “though having been initiated (only) recently, he is of such good disposition.”

¹⁴¹ Skr. literally: “with a loose throat”; Tib. literally: “having sent out a cry”.

¹⁴² Tib.: “These are my elder and younger brother.”

¹⁴³ Tib. differs in construction: “As a man who has killed an Arhat shows the characteristic of not growing in this Law (and) Discipline, monks, you must banish from this Law (and) Discipline a man who has killed an Arhat. When(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him”.

monkhood¹⁴⁴ in the well-proclaimed Law *and* Discipline, shall he be initiated ⟨or⟩ shall he not be initiated?” — “He shall not be initiated, Upālin. Therefore then, whomever an aspirant to initiation approaches, he must be asked by him¹⁴⁵: ‘Aren’t you one who has split the congregation?’ ⟨If⟩ one initiates (him) without having (so) asked, one becomes guilty of a sin.”

The reverend Upālin asked Buddha the Exalted One: “Venerable sir, if anyone has shed blood with an evil mind before the Tathāgata, endeavouring¹⁴⁶ (to obtain) initiation, ordination, (and) monkhood¹⁴⁴ in the well-proclaimed Law *and* Discipline, shall he be initiated ⟨or⟩ shall he not be initiated?” — “He shall not be initiated, Upālin. Therefore then, whomever an aspirant to initiation approaches, he must be asked by him¹⁴⁵: ‘Aren’t you one who has shed blood with an evil mind before the Tathāgata?’ ⟨If⟩ one initiates (him) without having (so) asked, one becomes guilty of a sin.”

The reverend Upālin asked Buddha the Exalted One: “Venerable sir, if on a former initiation anyone has committed some sin or other of the four offences leading to expulsion (and) he endeavours (to obtain) initiation, ordination, (and) monkhood¹⁴⁴ in the well-proclaimed Law *and* Discipline, shall he be initiated ⟨or⟩ shall he not be initiated?” — “He shall not be initiated, Upālin. [333] Therefore then, whomever an aspirant to initiation approaches, he must be asked by him¹⁴⁵: ‘Aren’t you one who has committed some sin or other of the four offences leading to expulsion?’ ⟨If⟩ one initiates *or ordains* (him) without having (so) asked, one becomes guilty of a sin.”

Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetṛ, in the park of Anāthapiṇḍada. Then the Exalted One said to the monks: “Monks, if a man who has been suspended for not perceiving (his sin and) who has left the order, comes back again and says, ‘The reverend gentlemen shall initiate me, I will perceive my sin,’¹⁴⁷ he shall be initiated. ⟨If⟩ after his initiation he says, ‘The reverend gentlemen shall ordain me, I will confess my sin,’¹⁴⁸ he shall be ordained. ⟨But⟩ if after his ordination he says, ‘I do not perceive my sin,’ he shall once more be suspended for not perceiving (his sin) if he obtains the total (of nays) in the congregation¹⁴⁹. If he does not obtain (the total of nays)¹⁵⁰ ⟨but⟩ if he ⟨has been⟩ ordained (already), he

¹⁴⁴ Tib.: “initiation and ordination, (that is) monkhood.”

¹⁴⁵ Tib.: “when(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him”.

¹⁴⁶ Tib.: “(and) endeavours”.

¹⁴⁷ Tib.: “‘Reverend sirs, as I perceive my sin, please initiate me!’”

¹⁴⁸ Tib.: “‘Reverend sirs, I have confessed my sin, please ordain me!’”

¹⁴⁹ Tib.: “if there is unanimity in the congregation”.

¹⁵⁰ Tib.: “if there is no unanimity”. The rendering of Skr. *sāmagrī* and Tib. *tshogs-pa* is tentative: the former, derived from *samagra* “whole”, seems to denote the total of votes; the latter, properly the perfect of *'tshogs-pa* “to assemble, to associate”, seems to imply unanimity in voting. (*BHSD* p. 591 b is not very helpful.)

⟨has been⟩ ordained rightly; for ⟨it is like this:⟩ difficult to achieve for a man ⟨are⟩ initiation, ordination, (and) monkhood¹⁴⁴ in the well-proclaimed Law *and* Discipline.”

As he who has been suspended for not perceiving (his sin), so (shall be treated) one who has been suspended for not atoning (his sin)¹⁵¹ ⟨and also one who has been suspended for not renouncing a sinful heresy⟩.

[[334]]¹⁵² Buddha the Exalted One was staying at Śrāvastī, in the grove of Jetṛ, in the park of Anāthapiṇḍada. The habit of the Śaḍvargikas (was as follows): He whom they initiated or¹⁵³ ordained dwelled together with them as long as he did not recognize that they ⟨were⟩ of wicked behaviour; when he recognized¹⁵⁴ (their true nature), however, then he dwelled together with monks who were in normal condition; not did he, except by the teacher’s order, go for seeing (him) three times (a day).¹⁵⁵

[[335]] Then they held¹⁵⁶ (the following) conversation: “Nanda (and) Upananda, these (monks) who carry black (alms-)bowls ⟨are⟩ like born thieves; ⟨those whom⟩ we initiate¹⁵⁷, they persuade away (from us). ⟨So⟩ now we ⟨will⟩ initiate such a man as is not persuaded away¹⁵⁸ (from us) by (monks) who carry black (alms-)bowls.”

When at (some) other time Upananda [53r] on his lone journey saw a man maimed in the hands and said: “Good sir, for what reason don’t you get initiated?”, he said: “Noble sir, who (will) initiate me (— a man) mutilated in the hands?” Upananda said: “Good sir, rich in compassion¹⁵⁹ ⟨is⟩ the teaching of the Exalted One; ⟨so⟩ I ⟨shall⟩ initiate you.” He initiated (and) ordained him.

Then, having taught the rules of traditional behaviour for two or three days, he said: “Good sir, not does a deer feed a deer; large (is) Śrāvastī — your own field of life (and) your father’s sphere of action¹⁶⁰; ⟨so⟩ go for alms and earn your living!” He said: “Master, how ⟨shall⟩ I go for alms?” He said: “Not (even) so much you know! I (shall) tell you¹⁶¹.” With a rope

¹⁵¹ *SWTF* I, p. 526a.

¹⁵² In accordance with common usage, Tib. inserts here the Uddāna pertaining to the rest of the narrative but occurring at the end of the Sanskrit text.

¹⁵³ Tib.: “and”.

¹⁵⁴ Tib.: “had come to recognize”.

¹⁵⁵ Tib. interchanges *darśana* and *saṃkram*; possibly: “(it was) only by the teacher’s order (and) for the sake of going three times (a day that) he undertook to see (him).”

¹⁵⁶ Tib.: “began to hold”.

¹⁵⁷ Tib.: “have initiated”.

¹⁵⁸ Tib.: “will not be persuaded away”.

¹⁵⁹ Tib. literally: “distinguished by compassion”.

¹⁶⁰ Tib.: “in the large (city of) Śrāvastī there is your own sphere of action and your father’s sphere of action”.

¹⁶¹ Tib.: ““Don’t you (even) know so much? I shall show you”.

he tied his undergarment, with pins he put on¹⁶² his outer robe, to his left arm he fixed a bowl-carrier, to his right arm he bound a monk's staff.

Thereupon he went to Śrāvastī for alms¹⁶³, (and) a woman gave (herself) a blow on the breast¹⁶⁴ and said: "Noble sir, who has cut off your — an initiate's — two hands?" He said: "⟨Sister!⟩ They (were) cut off when I was a householder (and) not an initiate¹⁶⁵." — "Who has initiated *you*?" He said: "The master Upananda."

[[336]] The (women) said: "Who else than he (who is) of wicked behaviour would initiate such (a man)!" The monks stated this ⟨said⟩ case to the Exalted One, ⟨and⟩ the Exalted One thought: "Whatever disaster ⟨will have happened, it happened because⟩ monks initiated someone maimed in the hands." *The Exalted One* said: "⟨Therefore then, monks,⟩ a monk shall not initiate *or* ordain anyone maimed in the hands. ⟨If⟩ a monk initiates (and) ordains *anyone maimed in the hands*, he becomes guilty of a sin."

As someone maimed in the hands, so *shall not be initiated* those maimed in the feet, those having hands with fingers (round) like a snake's hood¹⁶⁶, those having no lips, *those branded, those flogged*, those having scars on their bodies, and those being very old. "⟨Monks⟩ initiate those being very young, ⟨and⟩ these spoil the sleeping and resting places of the congregation with faeces and urine." ⟨Therefore⟩ the Exalted One said: "They shall not be initiated either."

"They initiate limpers." ⟨Therefore⟩ the Exalted One said: "They shall not be initiated ⟨either⟩." — "They initiate those suffering from sciatica¹⁶⁷, those being one-eyed, those maimed in the fingers, humpbacks, dwarves, those having a goitre, *paralytics, mutes, cripples*, those being deaf, those

¹⁶² Tib.: "he folded as a pillow and put on"; a verb *gtur-ba* is not known to the dictionary-makers, but see *Mvy.* 9005 where *chos-gos-kyi gtur-bu* renders Skr. *cīvaravṛṣikā* "a robe folded as a pillow" (*BHSD* p. 507b, s.v. *vṛṣikā*).

¹⁶³ Tib.: "he went for alms in Śrāvastī".

¹⁶⁴ Tib.: "beat (her) breast".

¹⁶⁵ Tib.: "My hands were cut off from (me as) a householder and not cut off from (me as) an initiate".

¹⁶⁶ Tib.: "those disabled in (that) their fingers (are) round".

¹⁶⁷ According to the Tanjur version of Guṇaprabha's Vinayasūtravṛtti, where *kāṇḍarika* (Tib. *smad-'chal-pa*) is explained as a person "stricken with wind(-caused) vulture's gait in the thigh region" (*brla'i phyogs-su rluñ bya-rgod-'gros-kyis* [Q -kyi] *kun-tu* [D -du] *ñams-par gyur-pa*). Cf. *TT(D)*, vol. 44, No. 4124, p. 230.47.4 = 'Dul-ba section, vol. 81 (*žu*), fol. 24a4; *TT(Q)*, vol. 124, No. 5621, p. 13.3.5 = 'Dul-ba section, vol. 83 (*'u*), fol. 28a5. This disposes of the tentative renderings suggested in *BHSD* p. 176b.

The term *bya-rgod-'gros* "vulture's gait" appears to translate Skr. *grdhrasī* "sciatica", which is described in *Aṣṭāṅg.* III 15.54 as follows: *pārṣṇim pratyāṅgulīnām yā kāṇḍarā mārutārditā | sakthyuktsepam nigrhñāti grdhrasīm tāṃ pracakṣate ||* "When the sinew (running) from the toes to the heel, damaged by wind, blocks the lifting of the thighs, they call this sciatica." The equivalent of *grdhrasī* occurring in the Tanjur version of this stanza is *gzugs-'khums* "contraction of the body". Cf. *TT*, vol. 141, No. 5798, p. 54.4.7 = mDo section, vol. 118 (*se*), fol. 131a7.

being lame, and those having an elephantiac foot.” ⟨Therefore⟩ the Exalted One said: “Such (people) shall not be initiated either. ⟨If⟩ they initiate (them), they become guilty of a sin.”

“Monks initiate those worn down by women, those worn down by burdens, those worn down by travels, those weighed down by pledges [?] ¹⁶⁸, and those suffering from hysterical vomit ¹⁶⁸.” ⟨Therefore⟩ the Exalted One said: **[[337]]** “Such (people) shall not be initiated either. ⟨If⟩ they initiate (them), they become guilty of a sin.”

“*Monks initiate those affected by black leprosy, scrofula, keloid, white leprosy, ringworm, itch, ulcer, moist eczema* ¹⁶⁹, *phthisis, cough, asthma, emaciation, epilepsy, gluttony, morbid paleness, abdominal swelling, and anal fistula.*” (Therefore) the Exalted One said: “Such (people) shall not be initiated either. (If) they initiate (them), they become guilty of a sin.”

Summary

[[334]] Those maimed in the hands, those maimed in the feet,
 Those having hands with fingers (round) like a snake’s hood,
 Those having no lips, those having scars on their bodies,
 Those being very old and very young –
 Men of such a kind indeed

¹⁶⁸ Order reversed in Tib. The first term has been translated with reservations according to *BHSD* p. 167b, which refers to the Tibetan and Chinese equivalents in *Mvy.* 8797. Guṇaprabha abstains from an explanation of his own, adducing instead an interpretation of unnamed authorities suspect by its mere verbosity: *kha-cig ni 'di-skad-ces zer-te gañ-gis 'gro-ba bcīns-pas ṅams-pa bcīns-pa-las grol* [Q 'grol] *yañ bcīns- [D bcīn-] pa bžin-du yoñs-su 'gro-bar byed-pa dañ | gañ-mams lañ-tsho-la bab-pa kho- [Q žo-] nar nad-la sog-s-pas de-ltar mi-nus-pa ṅid byas-pa ma-thug-pa dañ rab-tu stobs dañ ldan-pa'i [Q -pa] rgas-pas ṅe-bar gduñs-pa ltar bya-ba thams-cad mi-nus-pa de- [D da-] rñams ni gta'-gam-ste [Q -te] | 'byuñ-ba bžin-du de-rñams-kyis lañ-tsho [D tsho] ma-ṅams-pa žes-bya-ba'i don-to* // “Some say as follows: Those who walk about with a retarded walk as if they were impaired, although they are free from damaged joints; and who as youths already, likewise incapacitated – (rendered) unsuccessful [?] – by disease etc. and similar to those handicapped by strong senility, (are) incapable of all business: they are *kandalīcchinna*; as by ghosts, no loss of youth (is suffered) by them: thus is the meaning.” Cf. *TT*(D), as above, p. 230.47.7–48.2 = fol. 24a7–b2; *TT*(Q), as above, p. 13.3.8 4.2 = fol. 28a8 b2. On *ma-thug-pa* “unsuccessful” see *BHSD* p. 333b sq. (s.v. *panyanta*).

The second term has been defined in the *Vinayasūtravṛtti* to mean people whose food “comes out again undigested as eaten by them” (*gañ-mams-kyis ji-ltar zos-pa-dag ma-žu-ba phyir 'byuñ-ba'o*). Cf. *TT*(D), as above, p. 230.47.7 = fol. 24a7; *TT*(Q), as above, p. 13.3.8 = fol. 28a8.

For the physical handicaps and moral shortcomings listed in the last three paragraphs see *Mvy.* 8776–8797.

☛ The original Sanskrit of the passages quoted from Guṇaprabha’s commentary in notes 167 and 168 has been lost, and the Sanskrit wording given in *VinSūVr.* pp. 24.23–24, 25.2–6, 25.2 is just what the editors claim to be a reconstruction made from the Tibetan version (as is the whole text from p. 23.1 to p. 25.16).

¹⁶⁹ In *Mvy.* 9494 equated to Tib. *rkañ-śu* “athlete’s foot”. For the above collection of diseases see K. WILLE, *Überlieferung*, p. 150 sq., n. 14, and in addition C. BENDALL, *Album-Kern*, p. 376.

(Have been) rejected by the great sage. [96 a]
 And the many others who (have been) mentioned:
 Limpers, women, dwarves, etc. —
 These too shall not be initiated; thus
 (Has been) declared by the great sage. [96 b]
 For the handsome one (only has been proclaimed) initiation,
 For the perfectly pure one (only has been) proclaimed ordination
 By him who rightly bears (this) name indeed:
 The Perfectly Enlightened One, (and) who knows (these facts).¹⁷⁰ [97]

The Pravrajyāvastu (is) complete.¹⁷¹

¹⁷⁰ The Tibetan translation of both these stanzas, which is found at the beginning of the final narrative (see above, note 152), differs widely in structure and length:

Those maimed in the hands, maimed in the feet,
 Disabled in (that) their fingers (are) round,
 Having no lips, having scars on their bodies,
 Being very old and very young,
 Limpers, those suffering from sciatica, being one-eyed,
 Maimed in the fingers, humpbacks, dwarves,
 Those having a goitre, being mute, deaf, and
 Lame, having an elephantiac foot,
 Worn down by women, worn down by burdens,
 Men who are worn down by travels,
 Those suffering from hysterical vomit (and) weighed down by pledges [?] —
 Men of such a kind
 Have been rejected by the great sage. [96]
 That the handsome one (only) shall be initiated and
 The perfectly pure one (only) shall be ordained,
 Has been perceived by the Perfectly Enlightened One and
 Proclaimed (by him) in the name of truth. [97]

It is identical with that in Guṇaprabhā's version: *TT*(D), as above, p. 230.46.6–47.1 = fol. 23 b 6–24 a 1; *TT*(Q), as above, p. 13.2.6–3.1 = fol. 27 b 6–28 a 1.

Remnants of Sanskrit verse closely corresponding to this version are traceable in fragment No. 2382/53 + 224 of the Schøyen Collection (see above, note 124); faithfully transliterated but metrically arranged, they run as follows (r2–v 1):

hastacchinnā(h pādacchin)[n](āś) c(a) [a](ng)[u](l)[ī]pḥaṇahastakāḥ
anoṣṭak(ā)ś¹ ca citrāṅgā nātivṛddhā na bālakāḥ
evamrūpā hi puruṣāḥ pratik[s](i)(p)[t](ā) mah[i]r[ś]inā² ·
khamjo kāṇdari(kāḥ) kāno k[u]ṇi(h) kub[j]o v[ā]m[a]ṇagali³ ·
jaṭo⁴ mūko phakko vadhiro pheṭhasarpi ślīpadī⁵
evamrūpā hi x x x x (pratiksī)p[t]iā m(a)[h](arṣinā)
x x x x (bhāracch)(nn)ā [m]ā(rgacch)(nnāś ca) [y]e x x
(kanda)l[a]c(ch)i(nnakāś c)ai(va) [t]iādamuktās tathaiva x
x x x x [h](i) puruṣā(h) prat[i](k)[s](īpiā) x x x x
x x x x x x x x .. x .. x x x dā ||
ākhyāṭā satya(n)(ā)m(e)[n](a) [s](am)[b]u(d)dh(ena p)r(a)[j](ānatā)

Apparatus: ¹Read *anoṣṭhakāś*. ²Read *maharṣinā*. ³Read *vāmanagali* ("short-necked"); hemistich unmetrical. ⁴Read *jaṭo*; hemistich hypermetrical. ⁵Read *phīṭhasarpi (ca) ślīpadī*. — For the list of additional persons not acceptable as monks see *Mvy.* 8783 sqq.

¹⁷¹ In Tib. precedes: "The chapter on duty in sum".

Appendix I

A TURFAN FRAGMENT OF THE NĀGAKUMĀRĀVADĀNA

The fragment in hand was first published as forming part of a Vinaya legend by L. SANDER and E. WALDSCHMIDT, who also noted some reminiscencies of the introduction to the Divyāvādāna version of the Saṃgharakṣitāvādāna¹. Its identification as stemming from the tale of the present — now lost — of the Nāgākumārāvādāna is owed to K. WILLE². The Sanskrit text corresponds to pp. 250.11–252.7 in the Tibetan Pravrajyāvastu as edited by H. EIMER³. Only the middle portion of a single paper leaf is still extant; measuring 7.8 × 17 cm and showing five ruled lines on either side, it has been written with a reed-pen in northern Turkestanic Brāhmī (L. SANDER's alphabet t-u), which was in use from the 7th till possibly 14th centuries A.D.⁴ There are Tocharian A interlinear glosses at r2–3, r4–5, and v3–4. The fragment was found in the monastery of Bāzāklik near the village of Murtuq in Chinese Turkestan or Sinkiang (to-day officially Xinjiang) and brought to Germany by the third Turfan Expedition (1905–07). It seems to come from the same Vinayavastu manuscript as a similar fragment of the Poṣadhavastu traced by H. HU-VON HINÜBER, which is of equal height and also has black rules as well as Tocharian A interlinear glosses⁵.

The language and spelling of the fragment are characterized by the following peculiarities:

- (1) Disregard of cerebralization: *apraroḥanadharmā* r5; *ṣaḍvargikena* v5.
- (2) Loss of Visarga⁶: *āgatā<h>* r3.
- (3) *u*-stem with gen.sg.m. in *-o*: *bhikṣo* r1.
- (4) Substitution of Anusvāra for class nasal: *mantrayamti* r4; *pamc(a)* v1.

Transliteration

Preliminary Remark: The following transliteration has been made by K. WILLE from the facsimile reproduced in L. SANDER's and E. WALDSCHMIDT's catalogue (*SHT* V, pl. 4). It is founded on the rules laid down by H. LÜDERS, E. WALDSCHMIDT, *et al.* for their work on the Turfan finds; only the use of double hyphens for separating graphic compounds and

¹ *SHT* V, No. 1030, with wrong order of obverse and reverse.

² *Pravr.* III, p. 248, n. 15; *SHT* VIII, p. 187, No. 1030.

³ The first part of the Nāgākumārāvādāna was previously edited and put into English by J. R. WARE, *HJAS* 3, 1938, p. 51 *sqq.*; the passage at issue is given there on pp. 55–57.

⁴ Cf. L. SANDER, *Paläographisches*, p. 5, n. 17, p. 46 *sq.*, and pl. 29–40.

⁵ *SHT* V, No. 1033; *Pos-v.* p. 61 *sqq.* Another fragment (*SHT* VII, No. 1761) belonging to the same folio could recently be traced; see *SHT* VIII, p. 217, No. 1761.

⁶ More likely a clerical oversight and treated as such in our transliteration; see above, p. 19.

fused words has not been taken over⁷. Incomplete words have been restored as far as possible, but a reconstruction of lost parts has not been attempted as a matter of principle⁸.

SHT V 1030

recto

- 1 /// + (āga)cchati [yā]vad apareṇa samayena tasya bhikṣo aupa[p](ā)dukam
pi[n̄d](apātam) ///
- 2 /// (argaḍac)[ch](i)dreṇa paśyati [s]arvaṃ tal layanaṃ bho[g](e)[n](a)
sphuṭaṃ tena ni[rm]i(to) + + ///
- 3 /// + + + (bhi)[kṣa]vaś cāgatā(h) sa tair uktaḥ kim idam iti sa kathayat[i
n](irmitaḥ) + + ///
- 4 /// + + + + + + + (a)[ny]o[ny]aṃ mantrayaṃti bhagavāṃś ca taṃ
pradeśam ā[g](ataḥ) + + + ///
- 5 /// + + + + + + + (dhar)[m](a)vinayād aprarohanadharmā bhikṣa[vo] +
+ + + + ///

verso

- 1 /// + + + + + (pravrajaya)[ti] sātisāro bhavati · pañcemāni bhikṣa[vo] +
+ ///
- 2 /// + + + + + + (svabhā)[v](e)nābrahmacaryaṃ maithunaṃ dharmam
pratisevate + + ///
- 3 /// + + + (vihe)ṭhaya · sa saṃlakṣayati kim idānīm avapravrajīṣye [t]e(na)
+ ///
- 4 /// + + + + -[m](a)ṇḍitaḥ āgantu[k]ā gamikāś ca bhikṣa[va]ḥ sarvopakara-
[ṇai](h) + ///
- 5 /// (Jetavana)-[d](v)āram a[ny]a[tamā]nyatamena ṣaḍvargikena Upanando
Je(ta)[v](a)na-dvā[re] ///

Translation

Preliminary Remark: The ensuing translation is based on the Tibetan version of the Pravrajyāvastu as edited by H. EIMER (Wiesbaden, 1983, pp. 249.21–252.23). Its sole purpose is to place the fragment into its proper context, and virtually no comments of any kind have therefore been made. Those passages or parts of passages which are existent in the original Sanskrit have been italicized, with minor variations in the wording of the latter recorded in square brackets and the basic text appended in the footnotes. Whenever the original Sanskrit differs more widely from the Tibetan version, it has been furnished with

⁷ Thus [yā]vad apareṇa is written instead of [yā]vad=apareṇa, cāgatā instead of c=āgatā, etc.

⁸ On the pitfalls of such reconstructions see, e.g., C. VOGEL in: *Indology in India and Germany*, p. 62sqq.

a rendering of its own. The Sanskrit text given in the footnotes has faithfully been reproduced from K. WILLE's transliteration except for the disregard of all editorial signs and the standardization of all purely orthographic peculiarities.

Having initiated and ordained him, he said: "Good sir, this here is your one master, this here is (your) teacher; so you shall ask him only, you shall read with him only, you shall learn with him only."

[[250]] As he had read the Ekottarikāgama, he undertook to let him read the Ekottarikāgama (too), and the (pupil) made a very great effort and was hungry for recitation, so (that) the monk-teacher had eyes all filled (with wonder). He said to him: "Good sir, shall we go for alms jointly or (shall we) go separately?" The (pupil) thought: "As I am unable to live on human food, I will go to the serpent-demons' abode and come back after having repeatedly enjoyed (heavenly) nectar." He said: "Teacher, I will go separately." The (teacher) said: "Good sir, do so!" (Thereupon) he enjoyed heavenly nectar in the serpent-demons' abode and (then) came back.

Serpent-demons are sound of sleep; so when(ever) the (pupil) had fallen asleep and woke up, then the monk(-teacher) had got alms and *came back*. *When at (some) other time* the monk found [there were for the monk] *instantaneous alms*,⁹ he took them and came back. And when he heard a sound like (that of) a smith's blowing bellows in the (pupil's) room and peeped *through the aperture of the door bar*, he saw (that) *the whole room* (was) *filled with* the coiled body of a *serpent-demon*. He gave a loud cry: "*Phantom*,¹⁰ phantom!" and the (serpent-demon), sensitive to cries, woke up very quickly and let his own (original) appearance vanish, whereupon he was sitting (there) in the (assumed) appearance of a phantom.

When *the monks in turn had assembled* [come up to him], *they said to the (monk)*: "What is the matter?" He said: "He is a phantom."¹¹ They said: "Reverend sir, if he always strove for recitation by making a great effort, why do you show ill feelings towards him?" He said: "I do not in the least show ill feelings towards him; (it is rather) like this: He is a phantom."

[[251]] *While they were talking to one another, the Exalted One in turn came to this region*.¹² The Exalted One said: "What is the matter?" The monks said: "Exalted One, he is a phantom." The Exalted One said: "Monks, as a man (who is) a phantom *shows the characteristic of not growing* in this

⁹ SHT V 1030r1: āgacchati yāvad apareṇa samayena tasya bhikṣo aupapādukaṃ piṇḍa-pātam

¹⁰ SHT V 1030r2: argaḍacchidreṇa paśyati sarvaṃ tal layanaṃ bhogena sphuṭaṃ tena nirmīto

¹¹ SHT V 1030r3: bhikṣavaś cāgataḥ(ḥ) sa tair uktaḥ kim idam iti sa kathayati nirmītaḥ

¹² SHT V 1030r4: anyonyaṃ mantrayanti bhagavāms ca taṃ pradeśam āgataḥ

Law (and) Discipline, *monks*, you must banish from this Law (and) Discipline¹³ a man (who is) a phantom. When(ever) an aspirant to initiation has approached some (monk), this (monk) must ask him: ‘Aren’t you a phantom?’ If *one initiates* (him) without having (so) asked, *one becomes guilty of a sin*.

“Monks, there are *these five*¹⁴ self-natures of a serpent-demon; the rest are phantoms. If you ask: ‘Which five?’ — He is born in his self-nature, he dies in his self-nature, he sleeps in his self-nature, he eats in his self-nature, and *he yields himself to unchastity*, (that is) *sexual intercourse*, in his self-nature.”¹⁵

The Exalted One said: “Good sir, as you are unable to attain any number of virtues through these agglomerations, go away and do not *bother* the monks!” *He thought*: “What shall I do on withdrawing from ascetic life?” [“*Why should I now withdraw from ascetic life?*”] *He*¹⁶ went to a certain sal forest and conjured up a monastery furnished with high archways, decorated with windows, latticed windows, and railings, captivating heart and eyes, fitted out with a ladder to heaven, (and) exquisite as to couches, seats, and chattels. *Arriving and departing monks* he provided with *all necessities*¹⁷. A senior, having spent the rainy season in this monastery, went to Śrāvastī.

[252] The habit of the Śaḍvargikas (was as follows): Thinking, “Here we shall teach the Law to brahmins and householders who have arrived and assembled, we shall stop quarrels, and we shall make known our own fame,” they do not leave *the entrance to the grove of Jetṛ* unguarded by *one or another of the Śaḍvargikas*. So *Upananda*, having risen early, thrown away his toothpick, and put on his reddish yellow waist-cloth, walked up and down *at the entrance to the grove of Jetṛ*.¹⁸

When he saw from a great distance already that a senior was coming, his head white like an agati flower (and) his eyebrows hanging down, he thought: “This is certainly some monk, (some) elder.” He went to meet (him) and said: “A welcome, a welcome to the elder!” And the (elder) said: “Reverence to the teacher!” *Upananda* thought: “Alas, being an elder, he neither knows

¹³ SHT V 1030r5: *dharmavinayād aprarohanadharmā bhikṣavo*

For the full wording of this cliché, which differs from Tib. in construction, see above, fol. 49 v9–10, 50 v6–7, and 52 v1–2.

¹⁴ SHT V 1030v1: *pravṛjayati sātisāro bhavati · pañcemāni bhikṣavo*

¹⁵ SHT V 1030v2: *svabhāvenābrahmacaryaṃ maithunaṃ dharmaṃ pratisevate*.

¹⁶ SHT V 1030v3: *viheṭhaya · sa saṃlakṣayati kim idānīm avappravrajīsyē. tena*

Note that at p. 312.23 the question *kim idānīm avappravrajīsyē* (above, fol. 50 v7) has been rendered quite literally as *ci da 'bab-par bya 'am*.

¹⁷ SHT V 1030v4: *-mandītaḥ āgantukā gamikāś ca bhikṣavaḥ sarvopakaraṇaiḥ*

For the Skr. description of the monastery, which differs widely from its Tib. equivalent, see *Pravr.* III, pp. 254.28–29 and 255.31–32.

¹⁸ SHT V 1030v5: *Jetavana-dvāram anyatamānyatamena ṣaḍvargikena Upanando Jetavana-dvāre*

a teacher nor knows a master!” And he said to him: “Elder, from where have you come?” — “From a sal forest.”

“Is there a monastery there?” He said: “There is a monastery (there).” — “Is it a (rich) monastery, or is it a poor one?” — “What is a (rich) monastery like, (and) what is a poor one like?” — “Where they have all necessities, (that) is a (rich) monastery; and where they lack all necessities, (that) is a poor one.”¹⁹ — “It is a (rich) monastery.” — “Who is there?” — “A servant monk lives there. He provides arriving and departing monks with all necessities.”

¹⁹ A close but shorter parallel to the last three paragraphs is found in *GBM* VI, 837.1–3 and 883.3–6 (– *MSV*[D] II, pp. 99.2–10 and 199.13–200.2; Peking Kanjur, *TT*, vol. 41, No. 1030, pp. 276.2.2–5 and 292.2.4–8 = ‘Dul-ba section, vol. 94 [*ñe*], fol. 90a2–5 and 130a4–8), ending with *kim asau vihāra āhosvid vighātaḥ* and *yatropakaraṇavaikālyam sa vighātaḥ* respectively. The agatī flower (*Sesbania grandiflora* PERS.) is spelt there as *vūka*, not *cūka* and *baka*, the former seeming to be a variant of *vuka* or *buka* (*Dhanv.* IV 19, *Hem. Nigh.* 289).

Appendix II

A KUČĀ FRAGMENT OF THE UPASAṂPADĀ SECTION OF THE SARVĀSTIVĀDINS

The fragment transliterated here by K. WILLE from a microfilm available in the Turfan Dictionary Department of the Göttingen Academy of Sciences (shelf-mark: SXb 635[1]) was made known for the first time by L. FINOT as long ago as the year 1913.¹ It belongs to a set of four incomplete leaves relating to the Upasāṃpadā section of the Sarvāstivāda Vinaya — equivalent to the Pravrajyāvastu of the Mūlasarvāstivāda Vinaya — and originating from a paper manuscript in northern Turkestanic Brāhmī (L. SANDER's alphabet *t*-*u*), which was in use from the 7th till possibly 14th centuries A.D.² These leaves, together with a great many others, were discovered by the Pelliot Mission (1906–1909) in the ruins of the ancient temple of Duldur-āqur in Kučā, Chinese Turkestan or Sinkiang (to-day officially Xinjiang), and are now preserved in the Pelliot Collection of the Bibliothèque Nationale, Paris.³ Measuring 46 × 9 cm and having six lines to the page, they are damaged at both ends, and a number of syllables have become illegible due to abrasion. Some of the gaps in the present fragment can be filled with the help of one of the other leaves, which offers a few parallel passages from a similarly worded text.⁴ Wherever these restorations are not certified at least by isolated letters still traceable in the fragment itself, they have been relegated to the notes given at the foot of the English translation, with the apposite rendering printed in italics.

The fragment at issue forms part of two well-known stories dealing respectively with the murderer of an arhat and with a serpent-demon in human guise who had taken holy orders.⁵ For placing it in its proper context, it will be helpful first to give an English version of these stories on the basis of the 21st fascicle, covering the Upasāṃpadā section, of the Chinese translation of the Sarvāstivāda Vinaya.⁶ This translation, entitled 十誦律

¹ *JA* XI 2, 1913, p. 554sq.

² Cf. L. SANDER, *Paläographisches*, p. 5, n. 17, p. 46sq., and pl. 29–40.

³ Shelf-marks: Pelliot sanskrit, numéros rouges 11.1–3 and 12.2 (the present leaf). Cf. J.-U. HARTMANN and K. WILLE in *SWTF*, Beih. 8, 1997, p. 163. — The seven leaves of the Upasāṃpadā section of the same Vinaya edited by J. FILLIOZAT and H. KUNO in *JA* 230, 1938, p. 39sq., seem to stem from this manuscript also (see below, p. 110, n. 4).

⁴ Pelliot sanskrit, numéro rouge 11.3; edited by L. FINOT, *JA* X 18, 1911, p. 624sq. This text deals with the rapist of a nun (*bhikṣuṇīdūṣaka*) who had entered the order.

⁵ See above, pp. 57–59 and 67–69.

⁶ *T*, vol. 23, No. 1435, p. 154a7–26 and p. 154a27–b16. The whole section, called 受具足戒法 *Shou chü-tsu chieh fa* or “Duty of Receiving the Complete Commandments” (pp. 148a1–157c28), is now being turned into German, together with the hitherto known Sanskrit fragments of the Turfan finds and the Pelliot Collection, by JIN-IL CHUNG, Göttingen, who was kind enough also to check the present rendering and give some valuable hints.

Shih-sung lü or “Vinaya of Ten Recitations”, was prepared by Puṇyatara (or Puṇyatṛāta), in co-operation with Dharmaruci and Kumārajīva, at Ch’ang-an in A.D. 404. For its correct understanding, extensive use has been made of A. HIRAKAWA’s stupendous *Buddhist Chinese-Sanskrit Dictionary* (Tokyo, 1997).

The Buddha was staying in the city of Śrāvastī (when) bhikṣus travelling from the country of Kosala to its capital Śrāvastī came to a śāla forest. In (this) forest there were thieves (who), breaking the law, robbed and cut off the lives of bhikṣus, (whence) their ill fame spread in town and country. By royal forces or village forces they were surrounded and arrested. All thieves were caught; only one thief got away (afterwards) and reached the grove of Jetṛ. Having gone to a place where (there were) bhikṣus, he said: “Venerable sirs, grant me initiation!” and the bhikṣus, without consideration, presently granted (him) initiation. As for those thieves, (capital) punishment was imposed (on them) by royal order. The bhikṣus spoke to one another: “(Let us) together⁷ watch the retribution for (that) worldly crime!” The new bhikṣu said: “I also want to go.” They said in reply: “Follow your wish!” and presently went (there) together. They stationed themselves to one side and looked on. At that time, (when) the thieves’ heads were being cut off and their blood was being shed, the new bhikṣu thought to himself: “If I had not been initiated, I should also be (in a situation) like this.” Thereupon he was shocked and fell to the ground. The bhikṣus sprinkled his face with water, (whereby) he recovered and returned to tranquility, and asked (him): “For what reason are you troubled? You did neither stay in their midst and do (this) evil deed, nor think of (doing) this evil deed, did you?” To the bhikṣus’ soft-spoken (but) unexpected question he said in reply: “As for the thieves in the śāla forest, (who) robbed bhikṣus and killed bhikṣus, they (were) my colleagues and intimates. I also shared in doing this evil (deed) and thought as follows: ‘The thieves’ heads were severed and their blood was shed. (If) I had not been initiated, I should also be (in a situation) like this.’ For this reason I was shocked and fell to the ground.” The bhikṣus did not know how (to act). Together they went to the Buddha’s place and told the Buddha this matter, (whereupon) the Buddha spoke to the bhikṣus: “As for the thieves in the śāla forest, undisciplined and confounded, they took away the lives of bhikṣus and did many evil deeds. (Since) many of those bhikṣus were arhats, he (is) a man who has killed an arhat. He ought not to be granted initiation and to take ordination. If he has been granted initiation and has taken ordination, he ought to be banished. For what reason? For the reason that a man who has killed an arhat does not grow in my good Law and Discipline⁸.”

The Buddha was staying in the city of Śrāvastī. At that time there was a dragon (who was) pure in faith. Embarrassed and disgusted by his dragon body, (when) coming out of the inner house, he changed into a human body and went to

⁷ Punctuate before (not after) 共 *kung*.

⁸ For *T*’s 比丘 *pi-ch’iu*, read either 比尼 *pi-ni* with the Korean or 毘尼 *p’i-ni* with the Ch’i-sha edition.

a place where (there were) bhikṣus, saying: “Venerable sirs, grant me initiation!” The bhikṣus, without consideration, presently granted (him) initiation. The dragon and a (second) new bhikṣu then got a small room for passing the night (there) together. On the next day, they went begging for alms and the dragon, having merit, got his alms quickly. On that occasion, he privately returned to his (original) house again for eating, and when he had finished eating, he (still) came back to his room ahead (of the other bhikṣu). He shut the door and sat down. (As) it was hot at the time, dragons being by nature fond of sleep, he lay down and fell asleep promptly. There are five reasons for a dragon not to change his body: firstly, at the time of birth; secondly, at the time of death; thirdly, at the time of intercourse; fourthly, at the time of anger; fifthly, at the time of sleep. At that time, (while) the dragon was sound asleep and his body filled the inner room, the bhikṣu of the same room, coming after (the dragon), saw him and, frightened at heart, uttered a scream. (When) the dragon heard this scream, he awoke very quickly and returned (to his human shape), sitting (there) with crossed legs. The bhikṣus asked in the great assembly: “Why did you cry (so) loudly?” He said in reply: “This one is a serpent.” The bhikṣus did not know how (to act) and told the Buddha this matter. The Buddha said: “He is not a serpent, he is a dragon.” (Moreover) the Buddha said: “Call (for him) to come!” The dragon, having gone to the Buddha’s place, worshipped the Buddha’s feet with his head and face and sat down to one side. The Buddha, by teaching the Law, instructed, incited, inflamed, and delighted (him)⁹. The Buddha, in manifold ways¹⁰, taught the Law to the end. Then, sending (him) away, the Buddha spoke to the dragon the words: “Sir, return to your original house!” (When) the dragon heard that the teaching of the Law was finished, he wept. Hiding the tears with his hand, he rose from his seat, worshipped the Buddha’s feet with his head and face, circumambulated (him from left) to right, and went off. After the dragon had gone away, the Buddha assembled the saṃgha on this occasion and (in this) connection¹¹. Having assembled the saṃgha, he spoke to the bhikṣus: “Henceforth a dragon ought not to be granted initiation and to take ordination. If he is granted initiation and takes ordination, a duṣkṛta offence is committed. All (other) non-men too (must be treated) like this.”

The language and spelling of the fragment are characterized by the following peculiarities:

- (1) Non-application of sandhi rules outside pause: several times.
- (2) Secondary sandhi: *pravrajitopasampanno* v2¹².

⁹ Reproducing the stereotype *dharmyā* (with variants) *kathayā samdarśayati samādāpayati uttejayati samharśayati*, on which see G. VON SIMSON, *Diktion*, p. 81; for references, see *BHSD* p. 568 a (s.v. *samādāpayati*) and *SWTF* II, p. 16 b (s.v. *kathā*, instr.sg.).

¹⁰ Skr. *anekaparyāyeṇa*.

¹¹ Skr. *etasmīn nidāne etasmin prakaraṇe*.

¹² Likewise at 11.3v4 and evidently not a karmadhāraya; see above, p. 19. Contrast *BhīKaVā*. (Sch.), fol. 22 b 1, 29 b 4, 31 a 3: *pravrajitopasampannāyā bhikṣuṇyā*.

- (3) Use of \bar{r} for $rī$: *jeh̄ryate* v4.
- (4) Gemination of initial *ch* after final Visarga: *śiraḥ cchitvā* r1.
- (5) Loss of Anusvāra¹³: *duḥkha⟨m⟩* r3.
- (6) Use of *ri* for *ṛ*: *prithivyām* r1.
- (7) Use of *s* for *ṣ*: *nisikta* r1, r2.
- (8) Loss of Visarga¹³: *sakhāyakā⟨h⟩* r5.
- (9) Indicative present with secondary ending: *jānīta* r4.
- (10) Substitution of Anusvāra for class nasal: *āyusmaṃ* r3; *bhagavām* r6, v3; *etasmim* r6 (2×); (*a*)*rhamtaḥ* v2; *asmim* v3.
- (11) Use of Anusvāra before vowel: *bhagavām etasmim* r6.
- (12) Use of Anusvāra before stop: *ārocitaṃ* · r6.
- (13) Simplification of triple cluster: *chitvā* r1, r2.
- (14) Gemination of consonant after *r*: *mūrccā* r2; *mūrccchitvā* r2.

Transliteration

Pelliot Sanskrit: Numéro Rouge 12.2

First label in lower right corner: “Pelliot Sanskrit 58, . (ancient. 496,9.)”

Second label in upper left corner: “Vinaya des Sarvāstivādīn. [Ed. Finot, J.A. nov.-déc. 1913.]”

recto

- 1 + + + + + + + + + + + + + [ty]. [ti] (·) yadā te[ṣām]
corāṇā(m) [śi]ra[h̄ cchitvā r]u[dhir](am) [p]r(i)[thiv]y(ām) n[i]si[k]t(am)
[tadā tas]y(a) [n](a)[v](o)[p](a)[s](ampannasy). + + +
- 2 + + + + + + + + + + + + + .. śiraḥ chitvā rudhiraṃ pṛthivyām nisiktam
abhaviṣyat* tasya mūrccā jātā · sa mūrccchitvā pṛthivyām patitaḥ s[a]
t[air] bh(i)kṣu(bhir) .
- 3 + + + + + + + + + ○ smṛtiḥ pratilabdhā [ta e]vam ā[h]ur āyusmaṃ kim
te duḥkha⟨m⟩ kā as[pa]rśa[h̄]¹⁴ kim vā te bādhatē [-] api ca na tvayedam
pāpa[kam] ..
- 4 + + + + + + + + + (ka)○[rm](a)[ṇ](aḥ) karaṇāya cetitam* sa evam āha ·
āyusmantaḥ kim jānīta kim etat* yais [tat] sālava[n]e corair asamyā(tai
r) . + + + + + + + + + (vya)[p](ar)[opi](tāḥ ·)¹⁵ [ma]ma te corā
vayas[y]ā[h̄] sakhāyakā⟨h⟩ sāmodikāḥ aham api tatraivāsīt* mayāpi tat
pāpakam karma kṛ(tam)

¹³ The instances listed here are more likely to be clerical oversights and have been treated as such in our transliteration; see above, p. 19.

¹⁴ Read as[pa]rśa[h̄].

¹⁵ FINOT: *asamyā(tair vi)(5)(pratipannair bhikṣavo jīvitād vya)[paropitā]*.

*this evil deed*²².” He spoke as follows: “Reverend sirs, do you know why this (is so)? By the thieves there in the sal forest, (being) undisciplined (r5) (and) sinful, monks (were) plundered (and) deprived of life²³. These thieves (were) my coevals, friends, (and) intimates. I too was there; by me too this evil deed (was) done.” (r6) *The monks did not know how they were to behave. The case (was) told by them*²⁴ at length to the Exalted One. Then the Exalted One *convened* the congregation for this subject (and) this topic. (v1) *Having convened the congregation, the Exalted One said:*²⁵ “By the thieves there, monks, in the sal forest, (being) undisciplined (and) sinful, by whom monks (had been) plundered (and) deprived of life, *by these thieves much (v2) demerit (was) produced.* Now, since *these monks, (who had been) deprived of life,*²⁶ (were) arhats, he (is) actually the murderer of an arhat. He (is) not to be initiated nor to be ordained. (If he has already been) initiated and ordained, (v3) *he must be banished. This*²⁷ for what reason? Because the murderer of an arhat (is) not liable to growth in this Law and Discipline.” – Buddha the Exalted One was staying at Śrāvastī, (and also) a certain (v4) *serpent-demon was living (there)*²⁸ favourably disposed. He was distressed, embarrassed, offended²⁹, disgusted by his serpentine coil. (v5) *Distressed, embarrassed, (and) disgusted*³⁰ by his serpentine coil, he came out of his house (and) changed himself by magic into a human form. He went to monks and spoke as follows: “Well, (v6) *the venerable gentlemen shall initiate me.*” He (was) initiated by them after they had assented (and) admitted (him).³¹ Then for the serpent-demon and another newly ordained (monk) ...³²

²² Skr.: *karma kṛtaṃ nāśya pāpakasya* ex conj.

²³ Skr.: *vipratipannaiḥ bhikṣavo muṣītā jīvitād vyaparopitāḥ*, following 12.2 v1.

²⁴ Skr.: *te bhikṣavo na jānaṃti kathāṃ pratipattavyāṃ. tair etat*, following 11.3 v1–2.

²⁵ Skr.: *saṃnipātayati. saṃghaṃ saṃnipātya bhagavān āha* · ex conj., partly following 11.3 v2.

²⁶ Skr.: *taiś corair apuṇyaṃ prasūtaṃ. jīvitād vyaparopitā yenādhunā te*, following 11.3 v3 and FINOT *ad* 12.2 v1–2. Note that, judging from the number of syllables lost at the end of line 1 and the beginning of line 2, this reconstruction is too long by about four syllables; if, however, the words *jīvitād vyaparopitā*, which are wanting in 11.3 v3, were left out here, it would be too short by about four syllables.

²⁷ Skr.: *nāśayitavyaḥ. tat kasmād*, following 11.3 v4.

²⁸ Skr.: *nāgaḥ prativasati* ex conj., following 11.3 v5.

²⁹ Skr.: *vicarati* possibly corrupt for either *vitarati* (SWTF I, p. 425a, s.v. *rt*) or *vigarhati* (BHSD p. 66b, s.v. *artīyati*). Cf. SBV I, p. 102.7–8: *mānusyakenāhārenārṭīyase jehṛīyasi vitarasi* [MS. *vitarati*] *vijugupsase*.

³⁰ Skr.: *rtīyamāno jehṛyamāṇo vijugupsamānaḥ* ex conj.

³¹ Skr.: *tāvad bhadantāḥ mām pravrajāyanti. sa tair anumātyāhrīya*, following 11.3 r3.

³² Skr.: uncertain. The context would suggest something like (*vāsa*)*m* [*vim*]*ā*(*pay*)*i*(*tvā*) “having caused to build a dwelling” (from *vi-√mi*), but this does not graphically conform to what is still discernible in the fragment. Possibly read: (*vāsa*)*m* [*vim*]*ā*(*rjant*)*i* or [*nim*]*ā*(*rjant*)*i* “they clean(ed) a dwelling”.

Postscript

With the release of this booklet, the edition and translation of what remains in the Gilgit finds of the first section of the Mūlasarvāstivāda Vinayavastvāgama are complete. Two additional texts have been appended to it: a Turfan fragment belonging to the lost former portion of the Nāgakumārāvadāna and discovered by K. WILLE in 1995 (as announced in *Pravr.* III, p. 248, n. 15); and a parallel Kučā fragment originating from the Upasampadā section of the Sarvāstivādins and already transliterated by L. FINOT in 1913.

As in the case of Part 1, the present Sanskrit text too was adopted with minor changes from V. NÄTHER's 1975 doctoral thesis. The English version was prepared in the years 1995–98 jointly by C. VOGEL and K. WILLE, who alone are responsible for the content of this publication.

It is projected in due course to compile a Tibetan-Sanskrit-English and a Sanskrit-Tibetan vocabulary on the basis of the entire material.

The undersigned are beholden to the Librarians of the British Library, London, and the Bibliothèque Nationale, Paris, for consenting to the evaluation of the relevant folios in their custody; to Dr. V. NÄTHER, now Bogotá, for agreeing to the use of his transliteration; to Prof. H. BECHERT, Göttingen, for incorporating this contribution in the Supplements to the Sanskrit Dictionary of Buddhist Texts from the Turfan Finds; and, last but not least, to Dr. H. EIMER, Bonn, for support in proof-reading.

Göttingen, *February 5, 2000*

CLAUS VOGEL
KLAUS WILLE