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ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

THE GILGIT MANUSCRIPT
OF THE SAṄGHABHEDAVASTU

Being the 17th and Last Section
of the Vinaya of the Mūlasarvāstivādin

Part I

Edited by
RANJERO GNOLI
with the Assistance of
T. Venkatacharya



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For the reader's convenience, I have in some gaps integrated the Sanskrit text with the help of the Tibetan. In many cases, these integrations of mine are merely tentative, and are to be considered as such.

The cipher A at the margin, preceded by an asterisk, indicates the leaves of the Gilgit ms.; the cipher T, at the margin, with no asterisk, indicates the corresponding leaves of the Tibetan version, in the Lhasa edition; the cipher D, at the margin, preceded by an asterisk, indicates the division into Chapters, as adopted by the Tibetan translators. The cipher W, at the margin, preceded by an asterisk, is used in Appendix II to indicate the corresponding pages of the above-mentioned edition of the *Catuṣpariṣatsūtra*, published by E. Waldschmidt. The cipher G, preceded by an asterisk, used in the last part of the SBV (after leaf no. 512), indicates the corresponding pages of Dr Dutt's edition.

2 – *The Vinaya of the Mūlasarvāstivādin*

The Vinaya of the Mūlasarvāstivādin (= MSV), copied in the above-mentioned ms., is a voluminous compilation, drawn in Sanskrit, that has come down to us, in its entirety, in its Tibetan version. As we shall see, the Chinese version is incomplete.

This Vinaya, in the Sanskrit vulgate recension, faithfully reflected in the Tibetan version, is constituted by the following sections (*vastu*):

1. Pravrajyāvastu, the admittance in the order.
2. Poṣadhavastu, the monthly ceremonies of the confession.
3. Pravāraṇāvastu, the festivity performed by monks at the end of the rainy season.
4. Varṣāvastu, the retreat of monks during the rainy season.
5. Carmavastu, the use of shoes and other leather objects.
6. Bhaiṣajyavastu, the medicaments.
7. Civaravastu, the monk's robes.
8. Kaṭhinavastu, the distribution of monk's robes.
9. Kośāmbakavastu, the disputes among the monks, as f.i. in Kauśambi.
10. Karmavastu, the conditions of validity in the ecclesiastical proceedings.

11. Pāṇḍulohitakavastu, the disciplinary rules assumed in the community.
12. Pudgalavastu, the ordinary proceedings against plain offences.
13. Pārivāsikavastu, the rules of behaviour during the period of proof, and the mānāpya.
14. Poṣadhasthāpanavastu, the exclusion of a monk in the ceremony of confession.
15. Śayanāsanavastu, residence and furniture.
16. Adhikaraṇavastu, the proceedings to settle legal questions.
17. Saṅghabhedavastu, the schism of the community.

Concerning the origins and compilation of this Vinaya, there stand two different hypotheses, that we would do well to recall here.

According to one of them, advanced by E. Frauwallner¹, the Vinaya of the MSV is the Vinaya of Mathurā rife with jātakas and avadānas, which is mentioned by Kumārajīva, at the end of the Mahāprajñāpāramitopadeśa². This passage is too important, and should be here reported in its entirety: « We call Vinaya the sins committed by the monks. The Buddha has given the precept: “This should be done, this should not be done. Whoever does this and this, commits such and such a sin”. (The Vinaya) comprises, to say it briefly, eighty sections. Moreover, it consists of two parts. The first one, the Vinaya of Mathurā, includes also the avadāna and jātaka and comprises eighty sections. The second part, the Vinaya of Chi-pin (Kashmir) has rejected the jātaka and avadāna; it has accepted only the essentials and forms ten sections. There is, however, a Vibhāṣa in eighty sections, which explains it ».

The Vinaya of the MSV, Frauwallner maintains, is the Vinaya of Mathurā, and the one of the SV is the Vinaya of Kashmir³. The prophecy of Kaniṣka and the voyage of the Buddha in north-western India in the Bhaiṣajyavastu, the conversion of Kashmir through Madhyantika in the Kṣudrakavastu, are later additions and interpolations⁴. Frauwallner, however, does not say when and

¹ E. Frauwallner, *The earliest Vinaya and the beginnings of Buddhist Literature*, SOR VIII, Rome 1956.

² *Ibid.*, pp. 26–27. See also E. Lamotte, HBI, p. 192.

³ *Ibid.*, p. 27.

⁴ *Ibid.*, pp. 27, ff.

In the second part of the SBV, dedicated as we have seen, to the life of the Buddha, from the conception until the Enlightenment, numerous stanzas and parts undoubtedly belong to a life of the Buddha, that must have circulated independently; we can trace it out in the so-called *Mahāvadānasūtra*, edited by Waldschmidt, on the basis of fragments found in Central Asia.

The parts in which jātakas and avadānas more abundantly occur are the third and fourth one. The readjustments that the Vinaya of the MSV has undergone, are in some cases testified also by *uddānas*; these are mnemonic formulae, often in verse, made up of words, each one hinting at some particular tale, or contents¹. The readjustments undergone by the work are further proved by the fact that in some cases the announced tales do not follow the allusive words². The survival of these *uddānas* in their original form, prior to the alterations undergone by the Vinaya itself, is perhaps to be detected in the special veneration in which this kind of indexes were held; they were in fact meant to supply devout persons, as well as artists, with traditional points of reference to the contents of the work, to be depended upon with certainty.

Castel Giuliano, Aprile 1977

¹ E. Waldschmidt, *Das Mahāvadānasūtra*. Ein kanonische text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in Chinesischer Übersetzung überlieferten Parallelversionen. Auf Grund von Turfan-Handschriften herausgegeben. Teil I-II., Berlin, 1953, 1956 (ADAW, 1952, Nr. -8, 1954, Nr. 8). Some other fragments of the same sūtra have been published in E. Waldschmidt, *Sanskrithandschriften aus den Turfanfund*, Teil II, Wiesbaden 1968, Nr. 685, pp. 40-56.

² See Dutt, *op. cit.*, II, p. V: «In every chapter, the compiler has tried to give a synopsis (*uddāna*) of the contents for mnemonic purposes, either in prose or verse, as he found convenient. In one or two cases (e.g., pp. 108, 173), the *uddāna* does not fully represent the contents. This was probably due to the changes that the text underwent in the course of revision. In the Pāli Vinaya too, this *uddāna* is a characteristic feature, but in it the *uddāna* appears in a more elaborate form, and at the end of a chapter».

ABBREVIATIONS

- | | |
|-----------|--|
| A | = [see Introd., p. xvi]. |
| ADAW | = Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst [bis Jahrg. 1949: Philosophischhistorische Klasse]. |
| CPS | = Ernst Waldschmidt, <i>Das Catuṣparisatṣūtra. Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde</i> . Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften hrsg. und bearbeitet. Teil I-III. Berlin 1952, 1957, 1962 (ADAW 1952 Nr. 2, 1956 Nr. 1, 1960 Nr. 1). |
| D | = [see Introd., p. xvi]. |
| DN | = <i>Dighanikāya</i> . |
| Edgerton | = F. Edgerton, <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Volume 2: <i>Dictionary</i> , New Haven 1953. |
| HBI | = E. Lamotte, <i>Histoire du Buddhism Indien des origines à l'ère Śaka</i> , Louvain 1958 (Bibliothèque du Muséon, vol. 43). |
| JA | = <i>Journal Asiatique</i> . |
| IHQ | = <i>Indian Historical Quarterly</i> . |
| Le Traité | = E. Lamotte, <i>Le Traité de la Grande Vertu de Sagesse, de Nāgārjuna (Mahāprajñāpāramitāśāstra)</i> , (Tome I, 1944; Tome II, 1949, Tome III 1970; Tome IV, 1976), Louvain. |
| Mvy | = <i>Mahāvyutpatti</i> . Ed. Sakaki. 2 Vols., Tokyo 1926. |
| MAS | = Ernst Waldschmidt, <i>Das Mahāvadānasūtra. Ein kanonischer Text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen</i> . Auf Grund von Turfan-Handschriften herausgegeben. Teil I-II. Berlin 1953, 1956 (ADAW 1952, Nr. 8, 1954, Nr. 8). |
| MN | = <i>Majjhimanikāya</i> . |
| MSV | = <i>Mūlasarvāstivādin</i> . |
| RSO | = <i>Rivista degli Studi Orientali</i> . |
| SB | = André Bareau, <i>Les Sectes Bouddhiques du Petit Véhicule</i> , 1955 Saigon (Ecole Française d'Extrême-Orient). |
| SBV | = <i>Sanghabhedavastu</i> . |

SOR	= Serie Orientale Roma.
SV	= Sarvāstivādin.
T	= [see Introd., p. xvi].
TP	= T'oung Pao.
W	= [see Introd., p. xvi].
ZDMG	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.

N.B. The Pāli texts (Majjhimanikāya, Dīghanikāya, Cullavagga, etc.) are quoted in the ed. of the Pāli Text Society.

*A 350 a,
l. 5;
T 382 b;
D 80

*piṇḍoddānam

sam̄mato devapālaś ca niryūho jirṇo bhadrakaḥ |
parṣat kaundinya ṛddhiś ca kauṣiko bhukpuha ... |
sāviciś ca kataro bhavati paścimāḥ (a) 1 ||

uddānam

mahāsam̄mataḥ 2 simphahanuḥ 3 suprabuddhas (b) 4 tathaivaca |

(a) mañ pos bkur dañ lha gyos dañ | ba gam riññ dañ bzad po dañ | ak'or
dañ kam din rdsu ap'rul dañ | kau ši kas zos dañ pa dañ | mnar med lhag gyur
p'yī ma'o | The Tib. transl. reflects a text already badly damaged or corrupted and
probably incomplete.

(b) legs par rab sad.

1 The text is mainly corrupted. The word sammato (A: semato) refers to the first part of the SBV, that is the history of the world. Mahāsam̄mata is the first king (pp. 14 sqq.). With the words devapālaḥ and niryūha the reference is seemingly to the descent from the Tuṣita heaven (pp. 39) and to the withdrawal from the world. The words jirṇo hints possibly to the famous encounters with an old man, etc. (pp. 65). Bhadraka is somewhat mysterious (the monk?). Parṣat refers to the foundation of the Saṅgha, that is the Catusparisatsūtra (pp. 121). Kaundinya and ṛddhi refer possibly to the histories relating this personnage and to the magic powers acquired by Devadatta (in the next volume). The word Kauṣika is unclear in this context and bhukpuha(?) surely corrupted (see the Tib. zos dañ pa dañ). With the word sāviciś ca the reference is probably to the last part of the SBV, that is the descent of Devadatta to the Avici hell. The following kataro is probably corrupted.

2 Below, p. 14 sqq.

3 Below, p. 31 sqq.

4 Below, p. 31 sqq. A reads suprarūḍhaḥ.

mahādevo nimiḥ ... peyālam ... dṛḍha< rathah> sāṃkāśye saptaspatatiḥ;

ambariśo nāgasampalo vārāṇasyām ekaśatam;

kṛkiḥ sujātaḥ potalake ekaśatam;

karṇa ikṣvākuḥ potalake ekaśatam;

virūḍhaka ikṣvākvādir gopūrakaḥ kapilavastuni pañcapañcāśatsahasrāṇi;

daśarathaḥ ... peyālam ... <simhahanuḥ>, simhahanoś catvāraḥ¹,
<caturbhyaḥ> dvikayuktih².

¹ That is, Śuddhodana, Śuklodana, Droṇodana and Amṛtodana (see below, p. 32).

² They had two sons each (below, p. 32).

*Bhikṣus desire to know
the origin of the Sākyas*

buddho bhagavān kapilavastuni viharati¹ nyagrodhārāme |
atha sambahulānām kāpilavāstavānām śākyānām saṃsthāgāre^(a) saṃniṣaṇnānām saṃnipatitānām ayam evaṃrūpo 'bhūd antarākathāsamudāhāraḥ^(b) | kuto nirjātā bhavantah śākyāḥ, kimagranyāḥ^(c) ki-
manvayāḥ, kaś ca śākyānām paurāṇakulavamśāś ca | sacet kascid
asmākam upasaṃkramya ivāṃ pr̄cchet « kuto nirjātā bhavantah
śākyāḥ, kimagranyāḥ ki- manvayāḥ, kaś ca teṣām^(d) paurāṇaḥ ku-
lavamśā » iti | evāṃ pṛṣṭā vayaṃ kiṃ vyākuryāmaḥ | na ca pu-
nar jānimaḥ kuto nirjātāḥ śākyāḥ, kimagranyāḥ ki- manvayāḥ, kaś
ca teṣām^(e) paurāṇaḥ kulavamśā iti | ete² vayaṃ yena bhagavāms
tenopasaṃkrāmāmaḥ | upasaṃkramya³ bhagavantam etam evār-
thaṁ paripṛcchāmaḥ, yathā cāsmākam bhagavān vyākaroti tathainām
dhārayiṣyāmaḥ iti | atha sambahulāḥ kāpilavāstavālī śākyā yena
bhagavāms tenopasaṃkrāntāḥ | upasaṃkramya, bhagavataḥ pādau
śirasā vanditvā, ekānte niṣaṇṇāḥ | ekānte niṣaṇṇāḥ sambahulāḥ
kāpilavāstavāḥ śākyā bhagavantam idam avocan | ihāsmākam,
bhadanta, sambahulānām kāpilavāstavānām śākyānāṇ saṃsthāgāre
saṃniṣaṇnānām saṃnipatitānām ayam evaṃrūpo 'bhūd antarāka-
thāsamudāhāraḥ | kuto nirjātāḥ śākyāḥ, kimagranyaḥ ki-
manvayāḥ, kaś ca teṣām paurāṇaḥ kulavamśāḥ | sacet kaścid asmā-

T 383 b

T 384 a

(a) ḥadun k'aṇ.

(b) bar skabs kyi gtam ḥadi lta bu dag gleṇ par byed.

(c) 'og ma ni gaṇ yin.

(d) ūa kya rnams kyi.

(e) id.

¹ A: vipārati.

² A: ta evam; eta vayam from Tib. ts'ur bdag cag.

³ upasaṃkramya is not represented in the Tib. version.

kam upasam̄kramyaivam̄ p̄cchet kuto nirjātā bhavantaḥ śākyāḥ,
 kimagraṇyāḥ kīmanvayāḥ kaś ca teṣāṁ paurāṇaḥ kulavaṁśa iti, evam̄
 pṛṣṭā vayaṁ kiṁ vyākuryāmaḥ | na ca punar jānimaḥ kuto nirjātāḥ
 śākyāḥ kimagraṇyāḥ kīmanvayāḥ kaś ca paurāṇaḥ kulavaṁśa iti |
 ete¹ vayaṁ yena bhagavāṁ tenopasam̄kramāmaḥ | upasam̄kra-
 mya, bhagavantam etam evārthaṁ paripṛcchāmaḥ yathā cāsmākaṁ
 bhagavān vyākariṣyati tathainaṁ dhārayiṣyāma iti | te vayaṁ etam
 evārthaṁ paripṛcchāmaḥ: kuto, bhagavan, nirjātāḥ śākyāḥ, kī-
 ma-
 graṇyāḥ kīmanvayāḥ, kaś ca śākyānām̄ paurāṇaḥ kulavaṁśa iti |
 atha bhagavata etad abhavat | sacerd aham̄ śākyānām̄ paurāṇaṁ
 kulavaṁśam ārabhya dharmyām̄ kathām̄ kuryām̄ sthānam etad vi-
 dyate yad anyatirthikaparivrājakā evam̄ vadeyuh, ātmāslāghi śra-
 maṇo² gautamo yad icchatī tad vyākarotiti³ | atha ko nu mama
 śrāva*kaḥ pratibalaḥ syād yaḥ śākyānām̄ paurāṇaṁ kulavaṁśam āra-
 bhya bhikṣūnām̄ dharmyām̄ kathām̄ kuryāt; tena khalu samayenā-
 yuṣmān mahāmaudgalyāyanas tasyām eva pariṣadi saṁniṣaṇṇo 'bhūt
 saṁnipatitāḥ.

T 384 b

*A 351 a

The Buddha asks Maudgalyāyana to narrate

tatra bhagavān āyuṣmantam̄ mahāmaudgalyāyanam
 āmantrayate « pratibhātu te, maudgalyāyana, śākyānām̄ paurāṇaṁ
 kulavaṁśam ārabhya, bhikṣūnām̄ dharmyām̄ kathām̄ kartum | pṛṣṭhaṁ
 me āvilāyate | tat tāvad āyāmayiṣyāmīti »⁴ | adhvāsayaty āyuṣmān
 mahāmaudgalyāyano bhagavatas tūṣṇīmbhāvena | atha bhagavān āyuṣ-
 mato mahāmaudgalyāyanasya tūṣṇīmbhāvenādhivāsanām̄ viditvā, ga-
 ḡaputām saṁghāṭīm śirasy⁵ upanidhāya dakṣiṇapārśvena śayyām̄
 kalpayati⁽⁶⁾, pāde pādam ādhāyālokasaṇṇī smṛtaḥ saṁprajānan-
 n utthānasamjñām eva manasikurvāṇaḥ | athāyuṣmato mahāmaud-
 galyāyanasyaitad abhavat | yan⁶ nv aham̄ tadrūpaṁ samādhiṁ sa-

(^a) snam sbyar bltab ste sñas p'aṇs su bcug nas glo gyas pa p'ab ste.

¹ A: etad.

² A: śramānā.

³ A: vyāroti.

⁴ See Edgerton, sv. T. nā rgyab bsñuñ bas re žig de bsal gyi.

⁵ A: śaras.

⁶ A: yanv.

māpadyeyam̄ yathā samāhite citte śākyānām̄ paurāṇaṁ kulavaṁ-
 śam avalokayeyam̄ kuto nirjātāḥ śākyāḥ, kim agraṇyāḥ kim anvayāḥ,
 kaś ca śākyānām̄ paurāṇaḥ kulavaṁśa iti | athāyuṣmān māhamaudga-
 lyāyanas tadrūpaṁ samādhiṁ samāpanno yathā samāhite citte śā-
 kyānām̄ paurāṇaṁ kulavaṁśam avalokayati | adrākṣid āyuṣmān ma-
 hāmaudgalyāyanāḥ śākyānām̄ paurāṇaṁ kulavaṁśam avalokayan yato
 nirjātāḥ śākyāḥ, yadagraṇyāḥ yadanvayāḥ, yaś ca śākyānām̄ paurāṇaḥ
 kulavaṁśaḥ | dṛṣṭvā ca punas tasmāt samādher vyutthāya purastād
 bhikṣusaṅghasya prajñapta evāsane niṣaṇṇaḥ | niṣadyāyuṣmān ma-
 hāmaudgalyāyanāḥ kapilavāstavāṁś chākyān āmantrayate.

T 385 a

Maugdalyāyana narrates.

The beings in the region of the Ābhāsvara Devas

bhavati, gautamā¹, sa samayo yad ayam̄ lokaḥ saṁvartate;
 saṁvartamāne loke, yadbhūyasā sattvā ābhāsvare devanikāye upa-
 padyante; te tatra bhavanti rūpiṇo manomayāḥ avikalā ahinendriyāḥ
 sarvāṅgapratyāṅgotēḥ śubhā varṇasthāyinaḥ² svayamprabhā vihā-
 yasaṅgamāḥ prītibhakṣāḥ prītyāhārāḥ³ dīrghāyuso dīrgham adhvā-
 naṁ tiṣṭhanti | tena khalu samayeneyam̄ mahāprthivī ekodakā bhavaty
 ekārṇavā⁴ | yaḥ khalu <ekodakāyā⁵ mahāprthivyā ekārṇavāyā upari
 vāyunā sarah saṅgacchati saṁmūrchati⁶ santanoti tadyathā payasaḥ
 pakvasya śītībhūtasya upari vāyunā sarah saṅgacchati saṁmūrchati
 santanoti | evam⁷ ekodakāyā mahāprthivyā ekārṇavāyā upari vāyunā
 sarah saṅgacchati saṁmūrchati santanoti | sa bhavati prthivīraso var-
 ḡasampanno gandhasampanno rasasampannaḥ; evamrūpo varṇena ta-
 dyathā navanītam; evamrūpo⁸ rasena tadyathā kṣaudramadhv aneḍa-
 kam | bhavati gautamā sa samayo yad ayam̄ loko vivartate; vivarta-
 māne loke tata eke sattvā āyuhkṣayāt karmakṣayāt puṇyakṣayāt ābhāsva-

T 385 b

¹ A: gautamah; Tib. gautamā. This is used as an address to those Śākyas present.

² A: śubhāvarṇaḥ sthāyinaḥ (but Tib. k'a dog bzañ pos gnas pa).

³ A: prītyāhāḥ.

⁴ After ekārṇavā A adds ekodikā.

⁵ See below and the Tib. version c'u ḡba'žig gi.

⁶ A: saṁmūrchitaḥ (but below saṁmūrchati).

⁷ A adds varṇena evaikodak⁹.

⁸ A reads evam evamrūpo.

*A 351 b rād * devanikāyāc cyutvā ittham¹ āgacchanti mānuṣyāṇām sabhā-
gatāyām | te iha bhavanti rūpiṇo manomayā avikalā ahinendri-
yāḥ sarvāṅgapratyāṅgopetāḥ śubhā varṇasthāyinaḥ² svayaṁprabhā
vihāyasaṅgamāḥ pritibhakṣāḥ prityāhārā dirghāyuso dirgham adhvā-
nam tiṣṭhanti | tena khalu samayena na sūryācandramasor³ loke
prādurbhāvo bhavati; na nakṣatrāṇām; na kṣaṇalavamuhūrtānām;
na rātrīndivasaṇām; na māśārdhamāsari⁴tusamvatsarāṇām loke
prādurbhāvo bhavati | na strī prajñāyate, na puruṣo⁵ nānyatra
sattvaḥ sattva iti (a) saṅkhyā gacchati |

The tasting of the prthivīrasa

athānyatamo lolupajātiyaḥ

sattvaḥ prthivīrasam aṅgulyagreṇāsvādayati | yathā yathāsvādayati
tathā tathā rocayate; yathā yathā rocayate⁶ tathā tathā kavaḍikā-
rāhāropakrameṇa paribhuṇkte | adrākṣur anye'pi sattvā tam satt-
vam prthivīrasam aṅgulyagreṇāsvādayamānam; yathā yathāsvādayati
tathā tathā rocayate; yathā yathā rocayate tathā tathā kavaḍikāro-
pakrameṇa paribhuktavān iti | drṣṭvā ca punas te sattvāḥ prthivī-
rasam aṅgulyagreṇā āsvādayitum ārabdhāḥ; yathā yathāsvādayanti
tathā tathā rocayante; yathā yathā rocayante tataḥ kavaḍikāropa-
krameṇa paribhuktavantah; yataś ca te sattvāḥ prthivīrasam kavaḍi-
kārāhāropakrameṇa paribhuktās tatas teṣām sattvāṇām^(b) khara-
tvam ca gurutvam ca kāye 'vakrāntam | teṣām yāsau śubhā varṇa-
nibhā sāntarhitā | andhakāraṇaḥ loke prādurbhūtam | dharmatā
khalu gautamā andhakārasya loke prādurbhāvāt sūryācandramasor
loke prādurbhāvo bhavati; nakṣatrāṇām, kṣaṇalavamuhūrtānām, rātrī-
ndivasaṇām māśārdhamāsaritusamvatsarāṇām loke prādurbhāvo bh-

(a) gžan du na sems can sems can žes bya bai graňs su ağro 'o.

(b) T. deest.

1 A: itvattham.

2 A: śubhavarṇasthāyinaḥ.

3 A: candra-maso.

4 Words like « riṣi » and « ritu » etc. are found mostly, instead of « ṛṣi » and « ḗtu » etc., and these point to the colloquialism of the language here and there.

5 A reads nānānyatra.

6 A: rocate.

vati | te tadbhakṣāḥ tadāhārā dirghāyuso dirgham adhvānam tiṣṭhanti | teṣām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtataram āhāram āharati sa durvarṇo bhavati; ity āhāradvīmā-
tratām¹ pratītya varṇadvīmātratā prajñāyate | varṇadvīmātratāyām satyām sattvaḥ sattvam avamanyate « haṁbhoḥ sattva varṇavān aham; durvarṇas tvam » iti | teṣām varṇābhīmānīkānām satām teṣām eva pāpākānām akuśalānām dharmāṇām samādānahetoḥ prthivi-
raso 'ntarhitaḥ | antarhite prthivīrāse te sattvāḥ saṅgamya samā-
gamya śocanti, klāmyanti, paridevante | evam cāhur aho rasa aho rasa iti | tadyathaitarhi manuṣyāḥ kiṛpcid eva svādu subhojanām bhuktvā tad eva purāṇam akṣarapadavyāñjanam anusmaranta evam āhur aho rasa aho rasa iti | evam te sattvāḥ antarhite, gautamā, prthivī-
rāse saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho rasa aho rasa iti | arthaḥ cāsya na jānanti « ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha » iti |

T 387 a

The appearance of the prthivīparpaṭaka, etc.

antarhite prthivī-
rāse teṣām sattvāṇām prthivīparpaṭakah^(a) prādurbhūto varṇa-
sampanno gandhasampanno rasasampannoḥ; evamrūpo varṇena tad-
yathā karnikārapuṣpam; * evamrūpo rasena tadyathā kṣaudramadhv¹ *A 352 a
aneḍakam² | te tadbhakṣāḥ tadāhārāḥ dirghāyuso dirgham adhvā-
nam tiṣṭhanti | teṣām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtataram āhāram [āharati]^(b) sa durvarṇaḥ; ityāhāra-
dvīmātratām pratītya varṇadvīmātratā prajñāyate | varṇadvīmātratāyām satyām, sattvaḥ sattvam avamanyate « haṁbhoḥ sattva varṇavān aham asmi; durvarṇas tvam » iti | teṣām varṇābhīmānīkānām satām teṣām eva pāpākānām akuśalānām dharmāṇām samādānahetoḥ prthivīparpaṭako 'ntarhitaḥ | antarhite prthivīparpaṭake, te sattvāḥ saṅ-
gamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho bata³ aho bateti | tadyathaitarhi manuṣyāḥ kenacid eva duḥ-

A 352 a

T 387 b

(a) sa žag.

(b) za ba.

1 A: āhāramātratām.

2 A: aneḍa.

3 A: bataḥ.

khadaurmanasyena sprṣṭāḥ tāny eva purāṇāny akṣarapadavyañjanāny anuvyavaharanta¹ (a) evam āhur aho bata aho bateti | evam eva te sattvā antarhite pṛthiviparpaṭake² saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho bata aho bateti | arthaṁ cāsya na jānānty «ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha» iti |

antarhite pṛthiviparpaṭake teśām sattvānām vanalatā prādurbhūtā varṇasampannā, gandhasampannā, rasasampannā; evamrūpā varṇena tadyathā kadambakāpuṣpam; evamrūpā rasena tadyathā kṣaudramadhv aneḍakam | te tadbhakṣās tadāhārā dirghāyuṣo dirgham adhvānaṁ tiṣṭhanti | teśām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtam āhāram āharati sa durvarṇo bhavatīty āhāradvīmātratāmī pratītya varṇadvīmātratā prajñāyate | varṇadvīmātratāyāmī satyāmī, sattvāḥ sattvam avamanyate «haṁbhoh sattva³ varṇavān aham; durvarṇas tvam» iti | teśām varṇābhīmānikānām satāmī teśām eva papākānām akuśalānām dharmānām samādānahetoh vanalatā antarhitā⁴ |

antarhitāyāmī (b) vanalatāyāmī te sattvāḥ saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur⁵ apaihi purastād apaihi purastād iti [. . .] (c) evam eva te sattvā antarhitāyāmī vanalatāyāmī saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam āhur apaihi purastād apaihi purastād iti | arthaṁ cāsya na jānānty ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha iti | antarhitāyāmī, gautamā, vanalatāyāmī teśām sattvānām akṛṣṭoptam taṇḍulaphalaśāliḥ^(d) prādurbhūta akaṇa atuṣaḥ śuddhaḥ śuciḥ caturaṅguḥ laḥ paryavanaddhaḥ | sa sāyaṁ lūnaḥ kālyam pakvaś ca bhavati,

(a) rjes su dran nas, as before, that is anusmaranta.

(b) T. adds: gau ta ma dag, gautamā.

(c) a sentence is missing: dper na da ltar mi rnams aga' žig la ts'ig drag poi ts'ar gcad par ḥod pa na | snon gi yi ge daṇ ts'ig daṇ ts'ig ḥabru de dag ūid rjes su zlos ūiṇ adi skad ces | mdun nas p'ar soṇ, etc. See the Aggañña Sutta, 15.

(d) ḥbras sa lui ḥbras bu ts'on bži pa p'ub ma.

¹ A: anuvyavaharantam.

² A adds te after parpaṭake.

³ A: sattvāḥ.

⁴ A: antarhitāḥ.

⁵ apaihi is always found, and not apehi, probably a popular relaxation of the rigidity of the rules of grammar.

T 388 a

T 388 b

prativirūḍhaś ca | kālyam lūnaḥ sāyam pākvaś ca bhavati, prativirūḍhaś ca iti lūno lūnaḥ prativirohaty alūnaś ca prajñāyate¹ | te tadbhakṣās tadāhārāḥ dirghāyuṣo dirgham adhvānaṁ tiṣṭhanti | tatas ca te sattvā akṛṣṭoptam taṇḍulaphalaśāliḥ kavaḍikārāhāropa-krameṇa paribhu*ktavantah | tatas teśām indriyanānātvam prādurbhūtam | ekeśām strindriyam ekeśām puruṣendriyam | tatra yeṣām strindriyam yeṣām ca puruṣendriyam te 'nyonyām cakṣusā cakṣur upanidhyāya paśyanti | ye yathā cakṣusā cakṣur upanidhyāya paśyanti tathā tathā samṛaktāḥ; yathā yathā samṛaktās tathā tathāvadirñāḥ; yathā yathāvadirñās tathā tathā vīpratipannāḥ | adrākṣur anye 'pi sattvāḥ sattvam sattve vīpratipannam²; dṛṣṭvā ca punaḥ pāṁsum api kṣipanti, loṣṭam api, śarkarā api kapālāny api; evam cāhuh «dhig grāmyasattva^(a) akāryakāraka^(b) dhig grāmyasattva akāryakāraka^(c), katham idāniṁ tvam bhoḥ sattva sattvam dūṣyasiti» | tadyathai-tarhi manuṣyā vadhukeyām udvāhyamānāyām cūrṇam api kṣipanti, gandham api, mālyam api, vastrajālāny^(e) api kṣipanti | evam cāhuh «sukhini bhava, vadhukeye sukhnī bhava vadhukeye» iti | evam eva te sattvāḥ sattvam sattve vīpratipannam dṛṣṭvā pāṁsum api kṣipanti, loṣṭam api, śarkarā⁴ api, kapālāny api | evam cāhuh «dhig grāmyasattva <dhig grāmyasattva akāryakāraka>^(d) katham idāniṁ tvam bhoḥ sattva sattvam dūṣyasiti»; iti hi gautamā yat pūrvam adharmasāmimatam tad etarhi dharmasāmimatam; yat pūrvam avinayasāmimatam tad etarhi vi-nayasāmimatam; yat pūrvam garhyasāmimatam tad etarhi praśasyasāmimatam | te tam ekāham api pravāsayanti, dvīs triḥ saptāham⁵ api pravāsayanti | yataś ca te sattvās tasmin pāpake asaddharme 'tyartham pātakavrataṁ āpānnās tatas te udyuktā agārāṇī māpayitum iha vayam akāryam kariṣyāma iha vayam akāryam kariṣyāma iti; agārām agārām iti samjñā udapādi | ayam gautamā, purāṇo' grañīr agāre

*A 352 b

T 389 a

T 389 b

(a) sems can ūan pa t'a c'ad.

(b) T. plural.

(c) gos daṇ ḥbras yos kyi sa gtor nas.

(d) Cfr. supra and the Tib. transl.

¹ A: abalaś ca. The Tib. gives brñas par yaṇ mi mñon no.

² A: vīpratipannam.

³ A: dhig grāmyasattvākāryakārakaḥ.

⁴ A: śarkarām.

⁵ A: dvīs triḥ saptoham.

karmāntānām̄ loke prādurbhāvah¹ | yataś ca te dharmeṇa nādharmeṇa tatrāyam dharmaḥ² śreṣṭho jinendrāṇām; te sāyam̄ ca sāyamāśārthinaḥ śālikāraṇāt samavasaranti prātaś ca prātarāśārthinaḥ³ | athā⁴ nyatareṇālasajātiyena sattvena sāyaṁprātikāḥ śālīr ānītaḥ | athānyataraḥ sattvas tam sattvam idam avocat « ehi tvam̄ bhoḥ sattva śālikāraṇāt⁵ samavasarāma » iti | atha sa sattvas tam idam avocat « pratijānihi⁶ (a) tvam̄ bhoḥ sattva svam̄ śālim; ānīto mayā sāyaṁprātikāḥ śālīr » iti | atha tasya sattvavyaitad abhavat « etad bata sādhv etad bata suṣṭhu yan⁷ nv ahaṁ dvaiyahnikam̄ traiyahnikam̄ yāvat sāptāhikam̄ śālim ānayeyam » iti | sa dvaiyahnikam̄ yāvat sāptāhikam̄ śālim ānītavān | athānyataraḥ sattvas tam sattvam idam avocat « ehi tvam̄ bhoḥ sattva śālikāraṇāt samavasarāma » iti | atha sa sattvas tam sattvam idam avocat « pratijānihi tvam̄ bhoḥ sattva svam̄ śālim; ānīto mayā sa dvaiyahnikam̄ traiyahnikam̄ yāvat sāptāhikam̄ śālīr » iti | atha tasya sattvavyaitad abhavat « etad bata sādhv etad bata * suṣṭhu yan nv ardhamāsikam̄ māsikam̄ śālim ānayeyam » iti | so 'ardhamāsikam̄⁸ māsikam̄ śālim ānītavān | yataś ca te sattvā akṛṣoptam̄ taṇḍulaphalaśāliṁ sañnidhikāraparibhōgena paribhuktā⁹ tatas tasya śāleḥ¹⁰ kaṇaś ca tuṣaś ca taṇḍulaṁ¹¹ paryavanahyati; lūno lūno na prativirohaty abalaś ca prajñāyate^(b) | ṣaṇḍavanaṣaṇ-deṣu^(c) vyavasthitāḥ śāliḥ | atha te sattvāḥ saṅgamya samāgamya śocanti, klāmyanti, paridevante vayaṁ sma bhavantaḥ^(d) pūrvam̄

T 390 a

*A 353 a

(a) soms śig.

(b) brñas par yañ mñon la.

(c) spubs sam yal gai spubs la.

(d) šes ldan dag.

¹ A: prādurbhā.

² In A dharmaḥ is repeated twice, which is perhaps the corrected reading: cf. below, p. 14. In the Tib. transl. dharma is represented once only (but below, p. 14, it is repeated).

³ A: āśārthina.

⁴ A: athānyā.

⁵ A: kāraṇā.

⁶ A: pratijāni.

⁷ A: yatvaham.

⁸ A: sovamāsikam.

⁹ A: paribhuktātastasya.

¹⁰ A: śālaḥ.

¹¹ A: taṇḍu paryavahyati.

rūpiṇo¹ bhavāmo manomayā avikalā ahinendriyāḥ sarvāṅgaprātyāṅgopetāḥ śubhā varṇasthāyināḥ² (a) svayamprabhā vihāyasāṅgamāḥ prītibhakṣāḥ prītyāhārāḥ dirghāyuṣo dirgham adhvānam tiṣṭhāmaḥ | teṣām asmākam̄ prīthivirasaḥ prādurbhūto varṇasampanno gandhasampanno rasasampannah | te vayaṁ prīthivirasaḥ kavaḍīkārāhāropakrameṇa paribhuktā yataś ca prīthivirasaḥ kavaḍīkārāhāropakrameṇa (b) paribhuktā tato³ asmākam̄ kharatvam̄ gurutvam̄ ca kāye 'vakrāntam; yāsau śubhā varṇanībhā sāntarhitā; andhakāram loke prādurbhūtam | te vayaṁ tadbhakṣās tadāhārā⁴ dirghāyuṣo dirgham adhvānam tiṣṭhāmaḥ | teṣām asmākam̄ yo 'lpam āhāram āhṛtavān sa varṇavān bhavati; yaḥ prabhūtam āhāram āhṛtavān sa durvarṇa ity āhāradvīmātratām pratitya varṇadvimātratā⁵ prajñāyate | varṇadvimātratām̄ satyām̄ sattvāḥ sattvam̄ avamanyate « haṁbhoḥ sattva varṇavān aham; durvarṇas tvam̄ » iti | teṣām asmākam̄ varṇābhīmānīkānām satām̄ teṣām̄ eva pāpakānām akuśalānām dharmānām samādānahetoḥ prīthiviraso 'ntarhitāḥ | antarhite prīthivirase prīthiviparpaṭakah prādurbhūto varṇasampanno gandhasampanno rasasampannah | teṣām̄ asmākam̄ varṇābhīmānīkānām satām̄ teṣām̄ eva pāpakānām akuśalānām dharmānām samādānahetoḥ prīthiviparpaṭako 'ntarhitāḥ | antarhite prīthiviparpaṭake vanalatā prādurbhūtā varṇasampannā gandhasampannā rasasampannā | teṣām̄ asmākam̄ varṇābhīmānīkānām satām̄ teṣām̄ eva pāpakānām akuśalānām dharmānām samādānahetoḥ vanalatā antarhitā | antarhitātām̄ vanalatātām akṛṣoptam̄ taṇḍulaphalaśāliḥ sannidhikāraparibhōgena paribhuktavantah | tato 'sya śāleḥ kuṇaś ca tuṣaś ca taṇḍu-

T 390 b

T 391 a

T 391 b

(a) k'a dog bzañ pos gnas pa.

(b) bdag cag sai bcud la k'am gyi zas su rim gyis zos te | gañ gi ts'e bdag gis sai bcud la k'am gyi zas su rim gyis zos pa dei ts'e.

¹ A reads rūpiṇo 'bhūvam.

² A: śubhā varṇasthāyināḥ. Cfr. above, p. 8.

³ A: paribhuktāvatoś.

⁴ A: tadāhāra.

⁵ A: mātratām.

lam paryavanahyati | luno luno na prativirohaty abalaś ca prajñāya-
te | sañdavanaṣaṇdeṣu vyavasthitah śāliḥ |

*The establishing of lines of demarcation, boundaries, etc.,
the origin of property, and the first king*

T 392 a

yan nu vayañ sañgamya
samāgamya¹ kṣetrāṇi māpayema, simāṁ badhnīyāma, maryādāṁ
sthāpayema idam tava idam mame; te sañgamya samāgamya kṣe-
trāṇi māpitavantah; simāṁ ca baddhvantah; maryādāṁ sthāpi-
vantah | ayam gautamā² purāṇo 'grañih maryādākarmāntānāṁ loke
prādurbhāvo bhavati | tac ca dharmeṇa nādharmeṇa | tatrāyam
dharmo dharmah ūreṣṭho jinendrāṇām | athānyatamaḥ sattvah tiṣṭhati
sve śālau parakiyam śālim adattam ādatte | adrākṣid anyataraḥ
sattvah tam sattvam³ tiṣṭhati sve⁴ śālau parakiyam śālim adattam
ādadānam; dṛṣṭvā ca punas tam sattvam idam avocat « kasmāt tvam
bhoḥ sattva tiṣṭhati sve śālau parakiyam⁵ śālim ādatse? gaccha
bhos tvam sattva mā bhūya evam kārṣih »; dvir api trir api sa sattvah
tiṣṭhati sve śālau parakiyam śālim adattam ādatte | adrākṣit sa sattvah
tam sattvam dvir api trir api tiṣṭhati sve śālau parakiyam śālim adattam
ādadānam; dṛṣṭvā ca punas tam sattvam idam avocat | « kasmāt
tvam bhoḥ sattva tiṣṭhati sve śālau parakiyam śālim adattam⁶ ādat-
se? » | sa tam ākarṣati, parākarṣati, yāvat parṣanmadhye 'py avatā-
rayati « ayam bhavantah sattvah tiṣṭhati sve śālau parakiyam śālim
ādatta » iti | atha te sattvās tam sattvam idam avocan « kasmāt tvam
bhoḥ sattva tiṣṭhati sve śālau yāvat trir api parakiyam śālim adattam
ādatse? gaccha tvam bhoḥ sattva mā bhūya evam kārṣih » iti | atha
sa sattvas tān sattvān idam avocat « anenāsmi bhavantah sattvena śāli-
kāraṇād ākṛṣṭah parākṛṣṭo yāvat parṣanmadhye api avadhyāyitah⁷ » |
athā te sattvās sattvam idam avocan « kasmāt tvam bhoḥ sattva
sattvam śālikāraṇād ākarṣasi parākarṣasi⁸ yāvat parṣanmadhye 'py ava-

T 392 b

¹ In A samāgamya is repeated.

² A: gautama.

³ A: tam sattva.

⁴ A: te.

⁵ A: pariṇyam.

⁶ A: attam.

⁷ A: vyavadhyayatah.

⁸ In A parākarṣasi is repeated.

tarayasi; gaccha tvam bhoḥ sattva mā bhūya evam kārṣir » iti | atha
teṣāṁ sattvānāṁ etad abhavat « dṛṣyante khalu bhavantah śālikāraṇād
ākarṣanām api parākarṣanām api yāvatparṣanmadhye 'py avatāraṇam |
yan nu vayañ sañgamya samāgamya yo 'smākaṁ sattvo 'bhīrūpataraś
ca darśaniyataraś ca prāśādikataraś ca maheśākhyataraś ca tam vayañ
kṣetrāṇām adhipatiṁ sthāpayema, yo 'smākaṁ nigṛhitavyāṁś ca
nigra*hiṣyati pragṛhitavyāṁś ca pragṛahiṣyati | yac cāsmākaṁ kṣetreb-
hyaḥ sampatsyate tato 'smai dharmyāṁ kṣitim anupradāsyāma » iti,
te sañgamya samāgamya yas teṣāṁ sattvo 'bhīrūpataraś ca darśaniyata-
taraś ca prāśādikataraś ca maheśākhyataraś ca tam kṣetrāṇām adhipatiṁ
sthāpayanti | evam cāhuḥ « ehi tvam bhoḥ sattva asmān nigṛhitavyāṁś
ca nigṛhāṇa; pragṛhitavyāṁś ca pragṛhāṇa; yac cāsmākaṁ kṣetreb-
hyaḥ sampatsyate tatas te vayañ dharmyāṁ kṣitim anupradāsyāma »
iti | sa teṣāṁ nigṛhitavyāṁś ca nigṛhāṇi pragṛhitavyāṁś ca pragṛ-
hāṇi | yac ca teṣāṁ kṣetrebhyah sampadyate tato 'smai dharmy-
āṁ kṣitim anuprayacchanti; mahājanena sampmato mahāsaṁmata
iti mahāsaṁmato mahāsaṁmata¹ iti samjñodapādi | kṣetrāṇām
adhipatiḥ kṣatāc ca trāyata iti kṣatriyah kṣatriya iti samjñodapādi |
dharmeṇa prajā rājñayati, śilavṛttasamudācāreṇa prajñā-
vṛttasamudācāreṇeti rājā rājeti samjñodapādi | mahāsaṁmataṣya gau-
tamā rājño manuṣyāṇām sattvā sattvā iti samjñābhūt | mahāsaṁ-
mataṣya gautamā rājño² <rocaḥ putraḥ; rocasya rājño mānuṣyāṇām
ehikā ehikā iti samjñodapādi; rocasya, gautamā, kalyāṇaḥ putraḥ;
kalyāṇasya rājño mānuṣyāṇām tilakās tilakā iti samjñodapādi; kalyā-
ṇasya, gautamā, varakalyāṇaḥ putraḥ; varakalyāṇasya, gautamā,
rājño mānuṣyāṇām>^(a) abhrakāṇṭha abhrakāṇṭha iti samjñodapādi |
varakalyāṇasya upoṣadhaḥ putraḥ | upoṣadhasya gautamā rājño
manuṣyāṇām stālajaṅghā³ stālajaṅghā iti samjñābhūt | upoṣa-

T 393 a

T 393 a

T 393 b

^(a) bu 'od mdses žes bya ste | gau ta ma dag | rgyal po 'od mdses kyi ts'e
mi rnams kyi miñ ts'ur šog ts'ur šog ces bya bar gyur to | 'od mdses kyi bu dge
ba žes bya ste | gau ta ma dag rgyal po dge bai ts'e mi rnams kyi miñ sme ba can
sme ba can žes bya bar gyur to | gau ta ma dag dge bai bu dge mc'og ces bya ste |
gau ta ma dag rgyal po dge mc'og gi ts'e mi rnams kyi miñ, etc.

¹ So the Tib. A reads mahājanena sampmato mahājanena sammata iti mahāja-
nasammatato mahāsaṁmata iti.

² This portion up to abhrakāṇṭha has been restored as a result of com-
parison with the Tibetan text.

³ A: stālajaṅghā.

dhasya rājño mūrdhni piṭako ^(a) jātaḥ mṛduḥ sumḍuḥ ^(b); tadyathā tūlapicur vā karpāsapicur vā; na kadācid ābādhām janayati | pari-pākānvayāt sphuṭitah; kumāro jātaḥ, abhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ; mūrdhnā jāto ¹ iti mūrdhnāto mūrdhnāta iti samjñodapādi | jātamātraḥ kumāro 'ntāhpuraṁ pravēśitah | upoṣadhasya rājñāḥ ṣaṣṭītrisahasrāṇi | sarvāśām stanāḥ prasrutāḥ | ekaikā kathayati mān dhāpayā mān dhāpayeti ^(c); māndhātā māndhāteti samjñodapādi | yasmin samaye māndhātā rājā rājyam kārayati tasmin samaye manuṣyāḥ cintakā abhūvan tulakā ² upapariṣkākāḥ | te cintayitvā tulayitvā upapariṣkya pṛthakchilpasthānakarmasthānāni māpayantiti teṣām manujā manujā iti samjñodapādi | itime gautamā ṣaḍrājāno 'mr̄tāyuṣaś cābhūvann aparimitāyuṣaś ca |

antaroddānam:

sattvā ehikāś ³ tilakā abhrakaṇṭhās tathaiva ca |
stālajaṅghāś ca manujā ṣaḍete uditāḥ padā |

Lineage of kings

T 394 a

<da>kṣiṇe ūrau piṭako jāto mṛduḥ sumḍuḥ ⁴, tadyathā tūlapicur vā karpāsapicur vā; sa na kāmcid ābādhām janayati; paripākānvayāt sphuṭitah | kumāro jātaḥ, abhirūpo darśaniyah prāśādikaḥ dvātriṁśatā mahāpuruṣalakṣaṇaiḥ sama*laṅkṛtaḥ; dakṣinād ūror jātaś cāruś cāruḥ iti samjñā udapādi; mahardhikāḥ sa kumāro mahānubhāvah | athedā-nīm caturṣu dvīpeṣu rājyaiśvaryādhipatyam kāritavān | cārōr gautamā vāme ūrau piṭako jātaḥ mṛduḥ ⁵ sumḍus tadyathā tūlapicur vā karpāsapicur vā; na kāmcid ābādhām janayati, paripākānvayāt

*A 354 b

^(b) rmen.

^(c) ajam žiñ shin tu mñen.

^(c) na las nu žes smras pas. Here dhāpayā is a caus. from dhe.

¹ A reaps twice mūrdhnā jāto.

² ms. tilaka.

³ A: ekahastās.

⁴ A: sumḍvāḥ.

⁵ In similar places in A these two words are some times found with visarga, and some times without visarga.

sphuṭitah; kumāro jātaḥ abhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | vāmād ūror jātaḥ upacārur upacārur iti samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāvo 'pidānīm triṣu dvīpeṣu rājyaiśvaryādhipatyam kāritavān | upacārōr gautamā rājño dakṣine caraṇe piṭako jāto mṛduḥ sumḍus tadyathā tūlapicur vā karpāsapicur vā; na kāmcid ābādhām janayati; paripākānvayāt sphuṭitah; kumāro jāto 'bhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | dakṣināc caraṇāj jātaḥ ¹ cārumāṁś cārumān ² iti samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāva ity apidānīm dvayor dvīpayo rājyaiśvaryādhipatyam kāritavān | cārumato gautamā rājño vāme caraṇe piṭako jātaḥ mṛduḥ sumḍus tadyathā tūlapicur vā karpāsapicur vā | na kāmcid ābādhām janayati; paripākānvayāt sphuṭitah; kumāro jāto 'bhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | vāmāc caraṇāj jāta upacārumān upacārumān iti ³ ^(b) <iti> samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāvah apidānīm ekasmin dvīpe rājyaiśvaryādhipatyam kāritavān | iti hi gautamā mahāsammatasya rājño rocaḥ putraḥ, rocasya kalyāṇaḥ, kalyāṇasya varakalyāṇaḥ, varakalyāṇasya upoṣadhaḥ, upoṣadhasya māndhātā, māndhātūś cāruḥ, cārōr ⁴ upacāruḥ, upacāroś cārumān, cārumataḥ ^(b) upacārumān, ruciḥ, suruciḥ, mucir mucilindaḥ, aṅga angiratho bhṝngō bhagirathāḥ, sagaraḥ sāgaro, mahāsāgaraḥ, śakunir mahāśakuniḥ, kuśa upakuśo mahākuśaḥ, sudarśano mahāsudarśanaḥ, praṇayo ^(c) mahāpraṇayaḥ, praṇādo mahāpraṇādaḥ, prabhaṇkaraḥ pratāpavān, merur merumān merumantaḥ ^(d), arcir arcīsmān arcīsmantaḥ ^(e); arcīsmantasya gautamā rājñāḥ putraprapautṛkayā naptṛpranaptṛkayā ^(f)

T 394 b

T 395 a

^(a) miñ ūne mdses ldan ūne mdes ldn žes bya bar gyur to.

^(b) ūnes mdses kyi mdses ldn dañ | mdses ldn kyi ūne mdses ldn | .

^(c) rab t'ob.

^(d) only lhun po ldn dañ lhun po yod.

^(e) T. adds kun nas 'od zer.

^(f) bu dan ts'a po dañ yañ ts'a dañ sum ts'ai rgyud.

¹ A: jāḥ.

² The form adopted by A is clearly cārumān and not cārumantaḥ, as f.i. in the Mvy 3561 (Tib. mdses ldn).

³ A: jataś carumattaḥ samjñāḥ: cfr. the Tib.

⁴ A: cāruopacāruḥ.