Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University
for the Academic Year 2003

Corrigenda and addenda to Peter Skilling, “Random Jottings on Śṛtghana: An Epithet of the Buddha”

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- p. 41. The first verse of the work entitled Vṛttamālākhyāva begins śṛtghanakamalajam amalam.
8 March 2004
Nandapuri

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新刊・既刊案内 New Publications/Back Issues [BPPB]
Due to the political turmoil in Afghanistan, in recent years a tremendous amount of Buddhist manuscripts in Indian languages has found its way from the area of Greater Gandhāra to the Western rare book market. Regrettably, the overwhelming majority of these manuscripts consist only of fragments, and in no case do we know their exact find spot or what their original depository — (cave) monastery, stūpa, etc. — was. Nonetheless these manuscripts are of prime importance for our knowledge of Indian Buddhist literature, since most of them contain texts which were previously unknown or preserved only in Chinese or Tibetan translations. Both Khaṟoṣṭhī and Brāhmi, the two scripts used side by side for several centuries in that part of the Indian Buddhist world, are represented, and if Richard Salomon’s tentative dating to the first half of the first century CE proves correct, some of the birch-bark scrolls written in Khaṟoṣṭhī now hold the honour of being the oldest Buddhist, and at the same time the oldest Indian, manuscripts known so far. The Brāhmi manuscripts are somewhat younger; the oldest of them — palm-leaf fragments written in Kuśāṇa Brāhmi — probably go back to the 2nd and 3rd centuries, while the youngest date to the 8th, the time when Buddhism finally began to disappear from the area.

Foremost among the finds written in Brāhmi script is a manuscript first glimpsed in the last years of the nineties when bundles of it, each consisting of 55 to 70 folios, began to reach the Western market. In 1999 a Japanese scholar published a photograph which had been made available to him by a manuscript dealer, and the suspicion that all these bundles belonged to a manuscript containing a Sanskrit version of the Dirghāgama, the “Collection of Long (Discourses of the Buddha)”, was confirmed when the last folio became available for scholarly inspection. It contained a brief colophon, its last sentence stating *samāptas ca dirghāgamaḥ*, “and finished is the Long Collection”. At present, approximately 55% of the

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1 Thanks are due to the owners of the manuscript for providing excellent reproductions and for permission to study the manuscript. Moreover, I am grateful to various colleagues, notably Lance Cousins, Paul Harrison (who also took care of my English) and Klaus Wille, for useful information and suggestions. Several times I had a chance to present parts of this paper, and I wish to thank all those who participated in the ensuing discussions. The last presentation took place during my stay in Hachioji in the autumn of 2003, and I am happy to take this opportunity to thank my hosts and colleagues there for a splendid period of research, scholarly exchange and, last but by no means least, fun.

2 SADAKATA 1999.

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manuscript is known to have made its way into three private collections, one in Japan, one in Norway and the other in the U.S.A.; the whereabouts of the remaining parts are still a matter of speculation. All three private collectors were willing to oblige scholarly interests and very kindly provided the photographs successively put at our disposal. Based on them it became possible to study the structure of this version of the “Long Collection” and to form an idea of its contents. On two occasions preliminary results of these studies have been published, each describing the contents of a specific section.\(^3\)

Although some parts of the manuscript are still unavailable, and others are most probably lost forever,\(^4\) it is now possible to reconstruct the original structure of the collection with such a high degree of probability as to come close to certainty. In the following pages first a survey of all the sūtras contained in the Dirghāgama will be given, and then, second, a specimen edition of a section of one of those sūtras.

1. The structure of the Dirghāgama of the (Mūla-)Sarvāstivādins

The manuscript contains a number of uddānās, i.e., lists of key words, some of them verse-like and some in prose, which summarize the text titles of the preceding or following section of sūtras. Altogether six uddānās are preserved in the available parts of the manuscript. They represent four different lists, since two of them are duplicated. For the existing parts of the manuscript, the particulars given in the uddānās can be checked against the texts and the folio numbers; for those parts which are not available so far, we must rely only on the uddānās for information on the number, sequence and titles of the sūtras to be expected there. In both cases, however, it is possible to compare, and even verify, the data with another source. The information on the structure of the Dirghāgama (DĀ) obtained from the new manuscript reveals that the Sanskrit DĀ transmitted in Central Asia must have been virtually identical, as far as contents and structure are concerned. Large parts of the structure of the latter version had previously been laboriously reconstructed from the Central Asian fragments and from citations and references in Buddhist commentarial literature.\(^5\) When the new manuscript became accessible, it quickly and pleasantly confirmed the earlier attempts at reconstruction and thereby proved that the manuscript and the Central Asian fragments preserve the same version of the DĀ, a version apparently circulated among monks and nuns who observed the Sarvāstivāda or Mūlasarvāstivāda vinaya regulations.

So far, three different versions of the “Long Collection” are known. The only complete one in an Indian language is the Dīghanikāya (DN) in Pāli of the Theravāda tradition. A second, also complete version is preserved in Chinese translation (T 1); it belongs to the school of the Dharmaguptakas. Like the Dīghanikāya and the Dirghāgama in Chinese translation, the Dirghāgama of the (Mūla-)Sarvāstivādins is tripartite. Two of its three

\(^3\) Hartmann 2000 and 2002.

\(^4\) Since fragments of the first 70 folios are already extant in the American and the Norwegian collections, it appears unlikely that still more of it could surface in the future.

\(^5\) Hartmann 1992.
sections, however, are fundamentally different from those of the Dīghanikāya and T 1, and it is impossible to trace them back to a common principle of arrangement. Only the third, named Śilaskandha in Sanskrit and Silakkhandha in Pāli, shares not only the name, but also the basic arrangement. Since our knowledge of the DĀ is largely based on only one manuscript, it should be noted that the folios preserving the transition from the first section to the second are not available at present. While the identity of the last text of the first section, the Mahāparinirvānasūtra (no. 6 in the table below), is beyond doubt, the first text of the second section has to be deduced. The last preserved folio of the Mahāparinirvānasūtra is 123 or 124 (the folio number is lost), yet it contains text from the beginning of the sūtra (corresponding to section 9 of altogether 51 sections in WALDSCHMIDT’s edition of the Central Asian fragments). The first preserved folio number after the gap is 264 of the Mahāgovinda-sūtra. This leaves a very considerable gap of 140 folios, which raises the question whether more texts should be expected here than those which can be inferred from the next preserved uddāna. This uddāna presupposes seven sūtras (nos. 7-13) before the Mahāgovinda-sūtra and its folio number 264. The Mahāparinirvānasūtra begins on folio 111, and a calculation of its probable length based on the size of WALDSCHMIDT’s edition yields a folio number somewhere around 170 for its ending. This would leave about 90 folios for the following seven texts. Judging from the very diverse length of those sūtras which are preserved it is not impossible that 90 folios leave enough room for another, still unknown and rather short, section. Yet it is equally possible that the Mahāparinirvānasūtra and the seven texts before the Mahāgovinda-sūtra filled the gap and that this manuscript did not contain more than the 47 sūtras which are found in the list below. At least, there is no indication whatsoever in the Central Asian fragments that further texts should be expected in this version of the Dirghāgama.

1.1. The Sections

1.1.1. Ṣatsūtrakānapīṭā, “Six Sūtra Section”
In the manuscript, this section comprises folios 1 to approximately 170 and contains six texts, as indicated by the title. It has no counterpart in the Dīghanikāya or the Dirghāgama in Chinese translation. One of the six sūtras, the Arthavistarāsūtra (no. 2), is unknown in Pāli; another, the Catusparīṣatsūtra (no. 4), has no correspondence in the Nikāyas, but only in the Vinaya. While the Mahāsudassanasuttanta appears as a separate text in the Dīghanikāya, in the DĀ it is included in the Mahāparinirvānasūtra (no. 6).

1.1.2. Yuganipīṭa, “Section of Pairs”
In the manuscript, this section comprises the folios from ca. 170 to 360 verso, line 2, and

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6 The name is not preserved in the manuscript, but known from a quotation, cf. WALDSCHMIDT 1980: 140 and HARTMANN 1994: 328 with note 10.
7 Kazunobu Matsuda kindly informed me that there is also a section entitled Yuganipīṭa (Shuangpin) in the Chinese Madhyamāgama, which contains ten sūtras (nos. 182 to 191 in 5 pairs), cf. Taishō, vol. 1, pp. 724-740. For its two uddānas as quoted in Śamathadeva’s Abhidharmakоśa-ṭīkāpāyikā cf. the reference in HONJÎ 1984: 66-67, no. 4-75.
contains altogether eighteen texts. It is divided into two sub-sections (varga), the first containing ten texts, the second eight. There is no counterpart in the Dīghanikāya or the Dirghāgama in Chinese translation. Seven of its sūtras find their Pāli counterparts in various sections of the Majjhimanikāya (cf. the table below). The title of one text, Sarveka (? No. 8) according to the reading of the uddāna, cannot be related to any other parallel version, and since that part of the manuscript is still missing, we do not know the contents of this sūtra.

One text, the Māyājālasūtra (no. 18), was known so far only from a Tibetan translation and from some Central Asian Sanskrit fragments (SHT IV 33, IV 165, III 883, V 1025); there is no counterpart in Pāli and no Chinese translation of it. The reason for the application of the ordering principle, obviously the arrangement of pairs of sūtras, is not very evident in every case and needs further consideration.

1.1.3. Śilaskandhanipāta, “Section on Ethics”

In the manuscript, this section comprises folios 360 to 454 and contains altogether 23 texts. It is divided into three sub-sections (varga), the first containing ten texts, the second seven and the third six. Basically, this section agrees with the Dīghanikāya and T 1, although the sequence of the corresponding sūtras is different. In the Dīghanikāya, the Silakkhandha forms the first section and it starts with the Brahmajālasuttanta, while in contrast the Śilaskandha, being the last section of the Dirghāgama, ends with the Sanskrit version of that sūtra (no. 47). This is striking, and it is difficult to avoid the impression that the order of sections and texts within them has been reversed intentionally, at least in this regard. Only one of the texts, the Jivakasūtra, has a parallel in the Majjhimanikāya, while several others, as, e.g., the Tridandi- (no. 25) and the Pingalatreyasūtra (no. 26), are not represented in the Pāli canon.

Most amazing is a sequence of altogether five rather short texts in the middle sub-section, starting with Kāranavādin (no. 37) and ending with a duplication apparently called Anyatama in the uddāna (no. 41). As far as Pāli parallels exist, they are found in the Majjhima- and also in the Anguttaranikāya. At present it is difficult to understand and to explain how they came to be included in a collection which is, according to its name, defined by the relative length of the texts it comprises.

1.2. The sequence of the sūtras

With the help of folio numbers, as far as they are preserved, and of the uddānas the sequence of texts can be established with certainty. Only for the first section, the Śaṭsūtrakaniṇipāta, is additional help needed since no folio numbers are preserved for the second and third sūtras. Their sequence is derived from the Central Asian recension. In Central Asia, the Śaṭsūtrakaniṇipāta became especially popular and was also copied separately; therefore this section is by far the best preserved, and the order of the sūtras it contains is well-known.9

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The uddānas

Once a collection of texts becomes fixed, such lists of key words are of utmost importance for its intact preservation, especially during a period of oral transmission. Even after the collection is written down they help in preserving the order and number of texts and are therefore retained. Uddānas tend to be in verse which facilitates their memorization, often displaying the metrical licence and the usual liberties with regard to sandhi and word forms which are, at least partly, to be explained by the transformation of texts originally composed in (a) Middle Indic language(s). Therefore it is not clear why the first two of the six uddānas available so far are in prose. If the section they refer to was finalized only after the written transmission had already begun, this could explain why the more easily memorized verse form of an uddāna had become less important. It could also account for the fact that two different versions of basically the same uddāna are found in Central Asia (cf. below). However, in the absence of solid historical information on the genesis of the Dirghāgama this explanation remains highly speculative.

Uddānas are usually expected either at the beginning or at the end of a section, but in the present case they are found sometimes at the beginning, sometimes at the end, and sometimes at both. Again, the reason for this distribution is unknown, and it is difficult to see a pattern in it.

1.2.1. Folio 299v2-3:

10 apannakah sarveko [bh]ârgavaḥ śalyo [ca] bhaya[h]ai[ra]vo ro{ma}(harṣa)no jina[ya]bhaś ca [g]ovindah prâśâdikah prasâdani[ye](na ca paściman* ॥ pañcatrayam mâyâjâlah kâ)(verso 3)maṭhikâḥ kâyabhâvanâ bodhaḥ śaṃkaraś caiva â O (tânâ)[t]a mahâsaṃâjena bhavati paściman ॥

This uddâna is definitely not metrical. It follows after sutra 15, sutra 16 being omitted from the manuscript for unknown reasons, but listed in the uddâna and partly extant in the manuscripts from Central Asia. Apparently the uddâna consists of two parts, the first summarizing the titles of sutras 7 to 16, the second — beginning in the gap — listing sutras 17 to 24. The second part is repeated after sutra 24, with the variation samâjena for mahâ-saṃâjena. For a study of this uddâna and a comparison with two Central Asian fragments cf. HARTMANN 2000 (at the time of this publication, the folio containing the repetition had not yet come to light).

1.2.2. Folio 358r1-2:

pañcatraya mâyâjâlah kâmaṭhikâḥ kâyabhâvanâ bodhaḥ śaṃkaraś caiva âṭânaṭâ samâjena

---

10 Parentheses or round brackets ( ) signify restoration in a gap, square brackets [ ] damaged aksaras or uncertain readings, pointed brackets ⟨ ⟩ an addition without gap, curly brackets { } superfluous aksaras, double curly brackets {{ }} aksaras deleted in the manuscript (only in the transliteration), three oblique dashes /// mark the point where the fragment breaks off; a cross + denotes a destroyed aksara, two dots .. denote an illegible aksara, one dot denotes an illegible part of an aksara, the asterisk * denotes the virāma; O stands for the punch hole.
This *uddāna* follows after the first part of the *Mahāsāṃjñāsūtra*\textsuperscript{11} (no. 24) and lists the titles of sūtras 17 to 24. It repeats the second half of 1.2.1. Then follows a colophon which concludes the second section.

1.2.3. Folio 360v1-2:

\begin{verbatim}
[\text{tridantī pingalātre}yo \text{dve ca lohitya}bhāsite \text{kaivartī atha [ma[ndīsas tac ca bhikṣuj[s]u bhāsate \text{mamālī śrṇatāṇḍaś ca kūṭatāntyena pāścīnam*}]
\end{verbatim}

Regrettably, this *uddāna* is only preserved in part. It follows after the second part of sūtra 24 and refers to the next ten texts which form the first sub-section of the *Śilaskandhanipāta*. It is not repeated after the sub-section, but partly at the end of the whole text, cf. below (the second verse in 1.2.6), whence the first two lines are to be restored. According to the second version, *bhāsite* in the first line has to be corrected to *bhāsita*, and *mamālī* in the third is an obvious writing mistake for *mahalli*. For a corresponding Central Asian fragment cf. HARTMANN 2002: 142 (the discussion there is based on the repetition in folio 454, since folio 360 was not yet available at that time) and for its partial quotation in Śamathadeva’s *Abhidharmakośa-jiṃkāyiṇī* cf. HARTMANN 2002: 139f.

1.2.4. Folio [4]10r1-2:

\begin{verbatim}
abamsthah prsthapālaś ca kāraṇavādi ca pudgalāḥ
śrutaṃ ma[ha]ll[o nyajta]ma anando bhiksusāstariḥ
\end{verbatim}

Again, the *uddāna* precedes the section it refers to, namely the sūtras 35 to 41. It is possible to restore the text in the gaps with the help of its repetition after the section (cf. next). For a discussion of this list and its various problems cf. HARTMANN 2002: 141f.

1.2.5. Folio 430r8:

\begin{verbatim}
[a]mbāstha prsthapālaś ca kāraṇavādi ca pudgalāḥ
śrutaṃ ma[ha]ll[o nyajta]ma anando bhiksusāstāni
\end{verbatim}

A duplication of the preceding one, following after the section.

1.2.6. Final folio 454v2-5:

\begin{verbatim}
sūka jivaka rājā ca v<ā>sīṣṭhaḥ kāṣyapena ca<br>śravaṃ ma[ha]l[o nyajta]ma anando bhiksusāstāni bhr
\end{verbatim}

Interestingly enough, the *uddāna* is placed where the Central Asian version of the *Mahāsāṃjñāsūtra* ends. After that, a second part of the *Mahāsāṃjñāsūtra* follows, which is also preserved in a Tibetan translation, cf. SKILLING 1994: 444 ff.

\textsuperscript{12} A small piece containing the words *śrutaṃ ma[ha]l[o nyajta]* is sticking to the next folio (observation of Gudrun Melzer).
The first verse lists the six texts in the last sub-section (varga) of the Śilaskandhanipāta (sūtras 42-47). The second verse repeats part of the uddāna which summarizes the first sub-section (sūtras 25-31, cf. above, 1.2.3). The third verse is puzzling; the second title can only be reconstructed as pr(ṣṭhapāla-), but this makes little sense, since Mahalli (no. 32) and Prsthapāla (no. 36) do not immediately follow each other. The next pāda recalls v<rgo bhavati samudditaḥ>, the end of the first verse, “the section is summarized”, but this, too, would make no sense here. Then follow the last three sūtras of the collection (nos. 45-47), listed differently already in the first verse. In other words, the last uddāna lists text 9 of the first sub-section, text 2 of the second and texts 4 to 6 of the third. It is difficult to see a reason behind this peculiar selection. For a discussion of the problem cf. also HARTMANN 2002: 142f.

1.3. Table of the sūtras and their parallels

Based on all the sources of information available so far, the following table of contents can be drawn up. It presents the titles in the form in which they are listed in the uddānas; the first six titles, marked by an asterisk, are not preserved in the manuscript and are therefore supplied from the Central Asian fragments. If available, the folio numbers are given or, if possible, at least one folio number preserved for the text is added in square brackets. Next, the number of any corresponding text in the Chinese translation of the Dirghāgama (DĀc) and in the Dīghanikāya (DN) or the Majjhimanikāya (MN) is given, and, for the Pāli, also the title. Variant titles in the Central Asian manuscripts are referred to in the footnotes. Again, attention should be drawn to the fact that the folios between the Mahāparinirvāṇa- (no. 6) and the Mahāgovindasūtra (no. 14) are not yet available and that it is impossible to know if another, rather brief, section should be expected here (cf. the discussion above in 1). Nonetheless, for ease of reference the sūtras are counted consecutively in the table.

<table>
<thead>
<tr>
<th>Uddāna title</th>
<th>Folios</th>
<th>DĀc</th>
<th>DN</th>
<th>MN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. *Dasottara</td>
<td>?-? [6, 7, 11, 14]</td>
<td>10</td>
<td>34: Dasuttara</td>
<td></td>
</tr>
<tr>
<td>2. *Arthavistara</td>
<td>?-?</td>
<td></td>
<td></td>
<td>Ø</td>
</tr>
<tr>
<td>3. *Sāṅgīti</td>
<td>?-?</td>
<td>9</td>
<td>33: Sāṅgīti</td>
<td></td>
</tr>
<tr>
<td>4. *Catuspariṣat</td>
<td>?-88r8 [72 etc.]</td>
<td></td>
<td></td>
<td>Ø</td>
</tr>
<tr>
<td>5. *Mahāvadāna</td>
<td>88r8°-(111)</td>
<td>1</td>
<td>14: Mahāpadāna</td>
<td></td>
</tr>
<tr>
<td>6. *Mahāparinirvāṇa</td>
<td>(111)-?</td>
<td>2</td>
<td>16: Mahāparinibbāna</td>
<td></td>
</tr>
</tbody>
</table>

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12 Only the beginning of line recto 8 is preserved (apparently with an antaroddāna of the Catuspariṣatsūtra), but verso 1 already contains part of the introductory sentence of the Mahāvadānasūtra (identified by Takamichi Fukita).
<table>
<thead>
<tr>
<th>Uddāna title</th>
<th>Folios</th>
<th>Dāc</th>
<th>DN</th>
<th>MN</th>
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</thead>
<tbody>
<tr>
<td>7. Apannaka</td>
<td>?-?</td>
<td>60: Apanṇaka (?)&lt;sup&gt;14&lt;/sup&gt;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Sarveka (?)&lt;sup&gt;15&lt;/sup&gt;</td>
<td>?-?</td>
<td>105: Sunakkhatta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Bhārgava</td>
<td>?-?</td>
<td>24: Pāṭika</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Śalya</td>
<td>?-?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Bhayabhairava</td>
<td>?-?</td>
<td>4: Bhayabherava</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Roma(harṣa)ṇa</td>
<td>?-?</td>
<td>12: Mahāśīhanāda</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Jinayabha&lt;sup&gt;16&lt;/sup&gt;</td>
<td>?-?</td>
<td>18: Janavasābha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Govinda&lt;sup&gt;17&lt;/sup&gt;</td>
<td>?-? (264 etc.)</td>
<td>19: Mahāgovinda</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Prāsādikāḥ</td>
<td>-299v2</td>
<td>28: Sampsādaniya</td>
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</tr>
<tr>
<td>16. [Prasādaniya]&lt;sup&gt;18&lt;/sup&gt; uddāna</td>
<td>- - 299v2-3</td>
<td>29: Pāśādika</td>
<td></td>
<td></td>
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<tr>
<td>17. Pañcatraya</td>
<td>299v3-306r5</td>
<td>102: Pañcattaya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Māyājāla</td>
<td>306r5-?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Kāmaṭhika</td>
<td>329r4</td>
<td>95: Caṇḍī</td>
<td></td>
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<tr>
<td>20. Kāyabhāvanā&lt;sup&gt;19&lt;/sup&gt;</td>
<td>329r4-340r2</td>
<td>36: Mahāsaccaka</td>
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<td></td>
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<tr>
<td>22. Śaṅkara&lt;sup&gt;20&lt;/sup&gt;</td>
<td>344v4-348r8</td>
<td>100: Saṅgārava</td>
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<tr>
<td>23. Āṭānāṭa&lt;sup&gt;21&lt;/sup&gt;</td>
<td>348v1-354r4</td>
<td>32: Āṭānāṭiya</td>
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</tbody>
</table>

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<sup>14</sup> Cf. IWAMATSU 1990 and HARTMANN 2000: 365, note 20.<br>15 This name is strange and does not agree with the remains of the corresponding name preserved in an uddāna in a Central Asian manuscript, cf. SHT IV 32, fragment 66, recto 5: uddānam* apanna + + + nhā[k]lo bhārgavaś (śa[l][y]lo bhayabhai[rava]) ///. Obviously, ///nhā[k]lo should correspond to what is read here as Sarveka, but at present it appears difficult to reconcile the two names. For various possible reconstructions of the name cf. IWAMATSU 1996: 705; his proposal to reconstruct it as (nirgra)nthaka and to relate it to the Mahāsaccakasutta (MN 36) has now become obsolete, since MN 36 finds its correspondence in the Kāyabhāvanāsūtra (no. 20).<br>16 For Jinarṣabha; the akṣara read as ya is partly damaged, but does not resemble the expected rṣa. In a Central Asian manuscript, SHT IV 165, fragment 18, the name is preserved as Janaṇabha.<br>17 For Mahāgovinda in all versions of the sūtra.<br>18 Evidently this text exists only in the uddāna, since the section ends with the Prāsādikasūtra, and the manuscript continues with the Pañcatrayasūtra; this apparent loss of one sūtra is difficult to explain.<br>19 The name of the interlocutor is preserved as Śātyakin in the manuscript.<br>20 In the sūtra itself and in a Central Asian manuscript (SHT IV 165, fragment 24, verso 4) too, the name is attested as Śaṅkaraka.<br>21 In the Central Asian manuscripts the title is attested as Āṭānāṭiya.
<table>
<thead>
<tr>
<th>Uddāna title</th>
<th>Folios</th>
<th>DAc</th>
<th>DN</th>
<th>MN</th>
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<tbody>
<tr>
<td>24. Mahāsamāja</td>
<td>354r5-358r1 358r1-2 358r2-360v1 360v1-2</td>
<td>19</td>
<td>20: Mahāsamaya</td>
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<td>Mahāsamāja, 2nd part</td>
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</tr>
<tr>
<td>uddāna</td>
<td></td>
<td></td>
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<tr>
<td>25. Tridandin</td>
<td>360v2-367r4</td>
<td></td>
<td></td>
<td>Ø</td>
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<tr>
<td>26. Pingalātreya</td>
<td>367r4-369r5</td>
<td></td>
<td></td>
<td>Ø</td>
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<tr>
<td>27. Lohitya22 I</td>
<td>369r5-382r6</td>
<td>29</td>
<td>12: Lohicca</td>
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<tr>
<td>28. Lohitya II</td>
<td>382r6-386r1</td>
<td></td>
<td></td>
<td>Ø</td>
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<td>29. Kaivartin23</td>
<td>386r1-390v1</td>
<td>24</td>
<td>11: Kevaddha</td>
<td></td>
</tr>
<tr>
<td>30. Maṇḍīśa I</td>
<td>390v1-391v6</td>
<td>7</td>
<td>Jāliya</td>
<td></td>
</tr>
<tr>
<td>31. Maṇḍīśa II</td>
<td>391v6-8</td>
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<td></td>
<td>Ø</td>
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<tr>
<td>32. Mahallin</td>
<td>391v8-396v6</td>
<td>6</td>
<td>Mahāli</td>
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<td>33. Śrṇatāṇḍya24</td>
<td>396v6-401r1</td>
<td>22</td>
<td>4: Śrṇadaṇḍa</td>
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<td>34. Kūṭatāṇḍya25</td>
<td>401r2-409v8</td>
<td>23</td>
<td>5: Kūṭadanta</td>
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</tr>
<tr>
<td>uddāna</td>
<td>410r1-2 410r2-416r3</td>
<td>20</td>
<td>3: Ambāṣṭha</td>
<td></td>
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<tr>
<td>35. Ambāṣṭha26</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>36. Prṣṭhapālā27</td>
<td>416r3-423(?v7</td>
<td>28</td>
<td>9: Poṭṭhapāda</td>
<td></td>
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<tr>
<td>37. Kāraṇavādin</td>
<td>424r4-424v3</td>
<td></td>
<td></td>
<td>Ø</td>
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<tr>
<td>38. Pudgala28</td>
<td>424v3-426v1</td>
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<tr>
<td>39. Śruta</td>
<td>426v1-427v5</td>
<td></td>
<td></td>
<td>Ø</td>
</tr>
<tr>
<td>40. Mahalla</td>
<td>427v6-430r7</td>
<td></td>
<td></td>
<td>Ø</td>
</tr>
<tr>
<td>41. Anyatama</td>
<td>430r7 430r8</td>
<td></td>
<td></td>
<td>Ø</td>
</tr>
<tr>
<td>uddāna</td>
<td></td>
<td></td>
<td></td>
<td>10: Subha</td>
</tr>
<tr>
<td>42. Śuaka</td>
<td>430r8-433r2</td>
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<td></td>
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<tr>
<td>43. Jivaka</td>
<td>433r2-(435)r5</td>
<td></td>
<td></td>
<td>55: Jivaka</td>
</tr>
</tbody>
</table>

22 In all the Central Asian manuscripts the name is attested as Lokecca.
23 In the Central Asian manuscripts the name possibly reads Kevarta or Kevartin.
24 In the Central Asian manuscripts attested as Śrṇatāṇḍya (only SHT V 1290) or Śrṇatāṇḍya (all others).
25 In one Central Asian manuscript (SHT V 1290) the name is attested throughout as Kūṭatāṇḍya.
26 In the Central Asian manuscripts attested as Ambāṣṭa.
27 In a Central Asian manuscript attested as Prṣṭhapāl(a) or Prṣṭhapāl(a), cf. HARTMANN 1992 s.v. (single occurrence so far).
28 For a parallel, cf. AN II 205 ff.
In the following, a passage from the *Bodhasūtra* is presented in order to illustrate some of the specifics and problems of the manuscript. Fragments of the passage have been known from Central Asian manuscripts in the collections of Berlin, London and St. Petersburg, but only now is the restoration of a consecutive text finally possible. The corresponding text in the Pāli canon, the *Bodhirājakumārasutta*, contains the same passage, but in a — as far as the correspondence goes — considerably shorter and sometimes quite different form (MN II 94.7-96.20). The topic of this passage is a group of five qualities of a strenuous one (*prādhānīkaṁga, Pāli padhāniyānga*), namely being *srāddha* (P. *saddha*) “trusting”, *asatha* (asatha) “guileless”, *alpābāḍha* (appābāḍha) “of good health”, *ārābhavirya* (āraddhavirya) “energetic” and *prājña* (paññāva) “intelligent”. The Buddha first illustrates the need for these five basic qualities on the spiritual path with the example of a person who intends to learn the martial arts from prince Bodha, and then goes on to describe them with regard to the noble disciple, the *āryasāravaka*. This description, consisting of five sets of stock phrases, is also included in the *Dasottarasūtra* (no. V.1) and in the *Saṅgītisūtra* (no. V.17), and single

<table>
<thead>
<tr>
<th>Uddāna title</th>
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<th>DĀc</th>
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</tr>
</thead>
<tbody>
<tr>
<td>44. Rājā</td>
<td>(435)r5-447(?)v2 (three folios [442-444] of the Ambāśa and one [445] of the Brahmajāla are inserted here)</td>
<td>27</td>
<td>2: Sāmaṇḍhapala</td>
<td></td>
</tr>
<tr>
<td>45. Vāśiṣṭha</td>
<td>447(?)v2-451r1</td>
<td>26</td>
<td>13: Tevijja</td>
<td></td>
</tr>
<tr>
<td>46. Kāśyapa</td>
<td>451r2-v8</td>
<td>25</td>
<td>8: Kassapasihanāda</td>
<td></td>
</tr>
<tr>
<td>47. Brahmajāla</td>
<td>452r1-454r</td>
<td>21</td>
<td>1: Brahmajāla</td>
<td></td>
</tr>
</tbody>
</table>

2. A specimen from the *Bodhasūtra*: The five qualities of a strenuous one

In the following, a passage from the *Bodhasūtra* is presented in order to illustrate some of the specifics and problems of the manuscript. Fragments of the passage have been known from Central Asian manuscripts in the collections of Berlin, London and St. Petersburg, but only now is the restoration of a consecutive text finally possible. The corresponding text in the Pāli canon, the *Bodhirājakumārasutta*, contains the same passage, but in a — as far as the correspondence goes — considerably shorter and sometimes quite different form (MN II 94.7-96.20). The topic of this passage is a group of five qualities of a strenuous one (*prādhānīkaṁga, Pāli padhāniyānga*), namely being *srāddha* (P. *saddha*) “trusting”, *asatha* (asatha) “guileless”, *alpābāḍha* (appābāḍha) “of good health”, *ārābhavirya* (āraddhavirya) “energetic” and *prājña* (paññāva) “intelligent”. The Buddha first illustrates the need for these five basic qualities on the spiritual path with the example of a person who intends to learn the martial arts from prince Bodha, and then goes on to describe them with regard to the noble disciple, the *āryasāravaka*. This description, consisting of five sets of stock phrases, is also included in the *Dasottarasūtra* (no. V.1) and in the *Saṅgītisūtra* (no. V.17), and single

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29 Bodha is the key word in the *uddāna*, but the full title may also read *Bodharājakumārasūtra* in accordance with the Pāli.

30 Berlin: *SHT* (IV) 33, fragments 22-24 (fragment 21 does not belong to the same folio as fragment 22), *SHT* (IV) 180, fragments 1-2; London: Hoernle 149/280, edited in Hartmann 1992, no. 12; St. Petersburg: SI B/14, fragments II and III (now it is easy to see that both fragments belong to the same folio, II being the left piece), edited in Bongard-Levin 1989 and Bongard-Levin/Vorob’eva-Desjatovskaja 1990: 247-249.

31 The Pāli form has been variously translated as “factor in spiritual wrestling” (T.W. and C.A.F. Rhys Davids *ad DN* III 237), “quality to be striven for” (*PTSD* s.v.), “quality for striving” (I.B. Horner *ad MN* no. 85), “factor of endeavour” (Maurice Walshe *ad DN* III 237); *prādhānīkaṁga* could be understood as “primary quality”, but the Central Asian text of the *Dasottarasūtra* has *prādhānīkasyāṅgam*, (cf. Mittal 1957: 65), and in connexion with the *Saṅgītipariyāya*, the commentary on the same passage of the *Saṅgītisūtra* (cf. Stache-Rosen 1968: 147), this leads to the understanding as “strenuous (one)” (cf. Mittal 1957: 65 “Eigenschaft eines Strebsamen”); cf. also Sv III 1028.33-34 (*ad DN* III 237) *Paddhāniyassa bhikkhuno aṅāṅi ti paddhāniy’ aṅāṅi*.

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sets or parts of them occur in various other places in the Sütrapitaka. Despite these various occurrences the Sanskrit text had until now remained extremely fragmentary, mainly because the relevant passages in the Daśottara- and Saṅgītisūtra, both available only in editions from Central Asian fragments, are very badly preserved. Only now, with the help of the Bodhaśūtra, is it possible to fill all the gaps. This illustrates once more how close the wording of texts of the same tradition is and how the edition of every new piece works to advance our knowledge and improve the existing editions.

The sütra deals at length with Prince Bodha’s newly built palace Kokanada and with his invitation to the Buddha and the Samgha as its auspicious first visitors. After offering them a meal, the prince begins a conversation with the Buddha, which consists of two parts. At first he states that in his opinion happiness (sukha) is not gained by happiness, but by suffering (duḥkha), and this offers the Buddha an occasion to relate part of his autobiography, as it were: the story of leaving the palace, of his ascetic practices and of finally reaching enlightenment. In the Bodhasūtra, this story is abbreviated by a reference to the immediately preceding Kāyabhāvanāsūtra (vistaraṇa yathā kāyabhāvanāsūre, fol. 342r7) where it is found in full. Then follows the second question of prince Bodha, and this is where the specimen sets in.

First, a transliteration of the manuscript will be given, then a structured restoration of the text with a modest application of European punctuation, and finally a translation of the restored text.

2.1. Transliteration of fols. 342v2—344r2

342 verso

tena hi bodha tvām eva pra .. .. .. [t].

3 kṣamate thainam vyākuru kirn manyase bodha kusalas tvanm O pitreye śilpasthāna
darmasthāne ta[d]lyāthā hasti + + .āyām aśvaprśthe rathe sarau dhanusy apayāne 
niryāye āṃkuṣāgr. .. .. [s]. grahe

toramagrahe lipigāṇananyasanasaṃkhyāmu O drāyāṃ tathyaṃ ahaṃ bhadanta
kuśalāḥ pitreye śilpasthānakarmāsthāne tadyathā hastigrivāyāṃ āśvaprśthe rathe sarau 
dhanusy apayā añca

5 ne niryāne āṃkuṣāgrahē to[mara]grahe li[pi O gaṇananyasanasaṃkhyāmudrāyāṃ atha 
puruṣa āgačchet tasyaiwaṃ syat kuśalo bata bodho rājakumāraḥ p[ī]t[ē]yē śilpasthāna 
rmasthāne tadyathā hastigrivāyā[m a]śvaprśthe rathe O sarau dhanusy apayāne niryāne 
āṃkuṣāgrahe pāṣagrahe toramagrahe lipigāṇananyasanasaṃkhyāmudrāyāṃ yanv aham

7 syāntikād anyatamāṇyatama śilpasthānam anvāgamayeyam[ī]ṃ [i]ṭī sa ca] syād aśrād-
dha{(syā)}ḥ kim manyase bodha ya tac chṛddhena prāptavyaṃ prāṇuyāt saḥ no 
bhadaṃta sa ca syāc chaṭṭhāḥ kim manyase bo
8 dha yat tadṛśaṭhīna prāptavyan prāpnuyāt sa no bhadanta sa ca syād duṣprajña kim manyase bodha yat tat prājñena prāptavyam prā[pn]u[y]ā[t sa] no bhadanta ekaikena tävad bhadanta ito na samanvāgatena tena

343 recto
1 puṛuṣena na sukaraṃ mamāntikād anyatamānyatama śiḷpaṃsthānakarmasthānam anvāgamayitum kaḥ punar vādaḥ sarvai dvitiyo .ā puṛuṣa āgačchet tasyaivaṃ syāt kuśalo ta bodho rājakumāra pitrye
2 śiḷpaṃsthānakarmasthāne tadyathā hastigrīvāyāṃ asvapṛṣṭhe rathe sarau dhanuṣy apayāne niryāne anmukṣagrahe pāṣagrahe tomaragrahe ligipānananyasanaṃ saṃkhyā-mudrāyāṃ yanv aham āṣyāntikād anyatamā
3 nyatamasāśiḷpaṃsthānakarmasthāna{(karmasthāna)}m anvāgamye o yam iti sa ca syāc chṛāddhaḥ kim manyase bodha yat tac chṛāddhene prāptavyaṃ prāpnuyāt sa evaṃ bhadanta sa ca syā śaṭhāḥ kim manyase bodha
4 yat tad aṣāthena prāptavyaṃ prāpnuyāt sa evaṃ bhadanta sa o ca syād alpābādhahaḥ kim manyase bodha yat tad alpābādhena prāptavyaṃ prāpnuyāt saḥ evaṃ bhadanta sa ca syād ārabdhāvīryaḥ kim manyase bodha
5 bodha yat tad ārabdhāvīryena prāptavyaṃ prāpnuyāt sa evaṃ bha ṧ danta sa ca syāt prājñhaḥ kim manyase bodha yat tat prājñena prāptavyaṃ prāpnuyāt sa evaṃ bhadanta ekaikena tävad bhadanta ito īgena
6 samanvāgatena tena puṛuṣena sukaraṃ mamāntikā o d anyatamānyatamaṃ chilpaṃsthānakarmasthāna samanvāgamayitum kaḥ punar vādaḥ sarvair evam eva bodha [pa]ṃcabhīṃ prādhā
7 nīkāṃgais samanvāgata āryaśrāvakah kṣipram evā[sm]iṃ dharmavinaye āśravākṣayam anuprāṇotī katamaṇi paṃcabhīḥ ibha bodha āryaśrāvakasya tathāgatasayo ntike śrāddhā-bhīni .. + + +
8 timūlajātā pratiṣṭhitā a[sa]ṃhāryā śrāmaṇena vā brāhmaṇena vā devena vā mārena vā brahmaṇā vā kena cid vā punar loke sahādharmatamanena prathamena prādhāni-kānaṃ[ṛ]. [ṛ]. + + ..

343 verso
2 nena dvitiyaṃ prādhāni-kaṃgena samanvāgato bhavaty āryaśrāvaka [p]unar aparam āryaśrāvaka alpābādho bhavaty arogajātiyāḥ samayāpacanyāgraṇāṣyaḥ samanvāgato .. [tyu] + +
3 nāṭiṣṭāyā avyābādhayā ṭuṣukṣhāya yāyāpy a o śiṭapākatadhitāsvāditāni samyakṣkhaṇa paripakṣam gacchati anena trṭiṣṭā prādhānśikāṃgena samanvāgato bhavaty ā
4 bhavaty āryaśrāvakaḥ punar aparam bodha āryaśrāva o kaḥ ārabdhāvīryo viharati sthāmavāṃ viryava{[m]}n utsāhi drḍhaparaṅkramo nikṣiptadhuraḥ kuśalesu dharmeṣu
kāmam tvak snāyv asthi

cāvatiṣṭhatāṁ pariśuṣyatā śaṅkrān māmsaśoni ○ tam atha ca punar yat tad ārddha-vīryeṇa prāptavyaṁ sthānavatā vīryavatā utsaḥinā dṛḍhāparākrameṇānikṣiptadhureṇa kuśa

6 leṣu dharmesu tad vata nāpṛāpyāntarād vīryasya sram ○ saṇam bhavisyatā anena caturthena prādhānikeṇāṃgena samanvāgato bhavaty āryaśrāvakah punar aparāṃ bodhāryāśrāvakah

7 prajñāvān viharati lokasayodāyaśtaṁgaminyā prajñāyā samanvāgataḥ āryayā nairyaṇi-kayā nairvedhikayā niryāti tat kasya hetoh samyaṅgduḥkṣayāya duḥkhasyāntakriyayai anena paṁ[ca]m[e]na prādhānikeṇāṃgena samanvāgato bhavaty āryaśrāvakah ebhir bodha paṁcabhīḥ prādhānikeṇāṃgais samanvāgataḥ āryaśrāvakah kṣipram evāsminḥ dharmavinaye ēśrava

344 recto

1 kṣayam anuprāṇoti atha bodho rājakumārah pūrvaṃ kāyaṃ abhyunnamayya daḵsi-ñaṃ bāhum abhiprasāryāttamanāttamanā udānam udānayati aho buddha aho dharma aho saṃ{gha ca} sya

2 svākhyaṭtā ya[tr][edā[n]lm paṁcabhīḥ prādhānikeṇāṃgena samanvāgata āryaśrāvakaḥ kṣipram evāsminḥ dharmavinaye ēśravaksayam anuprāṇoti ti .

2.2. Restoration

1. “prčcha Bo(dha) {d eva} yad yad evākāṃkṣasi.”

2. “k(a)tibhir bhadaṁtaṁgaḥ samanvāgata āryaśrā(va)k(ah kṣipram evās)m(i)m dharm(a-vi)n(a)ye ēśravaksayam anuprāṇoti?”

3. “tena hi Bodha tvāṃ eva pra .. ..32 (yathā) t(e) (v3) kṣamate ‘thainam vyākuru! kiṁ manyase Bodha kusālas tvāṃ pitre śilpaśthānakarmasthāne tadyathā hasti(griv)āyāṁ aśvaprāśthe rathe sarau dhanuṣy apayāne niryāne aṁkuṣaṛa(he pā)ś(a)grahe (v4) to{ra}maragrahe liṅgaṇananyasaṁkhyāṃmuḍrāyāṁ?”

4. “tathyaṁ aham bhandaṭa kusālaḥ pitre śilpaśthānakarmasthāne tadyathā hastigrivāyāṁ aśvaprāśthe rathe sarau dhanuṣy apayā(vev5)ne niryāne aṁkuṣaṛahe toma(ra)-grahe liṅgaṇananyasaṁkhyāṃmuḍrāyām.”

5. “atha puruṣa āgacchet tasyaivaṁ syāt: kuśalo bata Bodho rājakumārah pitre śilpa-śthānaka(v6)maṁsthāne tadyathā hastigrivāyāṁ aśvaprāśthe rathe sarau dhanuṣy apayāne niryāne aṁkuṣaṛahe pāṣaṛahe tomaragrahe liṅgaṇananyasaṁkhyāṃmuḍrāyām. yanv ahaṁ a(v7)syāntikād anyatamānyatamaśilpaśthāna<karmasthāna>m anvāgarameyaṁ iti

32 Most likely to be restored to pracchāmi for prcchāmi, cf. MN II 94,11-12 Tena hi, rājakumāra, taṁ yev’ ettha patipucchissāmi. Yathā te khameyya tathā taṁ vyākareyyāsi.
6. sa ca syād aśrāddhah; kim manyase Bodha: yaśaḥ tac chrāddhena prāptavyaṁ prāpnu-yāt saḥ?
   "no bhadaṁta."

7. "sa ca syāc chathāḥ; kim manyase Bo(v8)dha: yat tad{r} śaṭhina prāptavyaṁ prāpnu-yāt sa?
   "no bhadaṁta."

8. 34<"sa ca syād bahvābādhah; kim manyase Bodha: yat tad alpābādhaṇa prāptavyaṁ prāpnu-yāt saḥ?
   "no bhadaṁta."

9. "sa ca syād anārabdhaviryaḥ; kim manyase Bodha: yat tad ārabdhaṇyena prāptavyaṁ prāpnu-yāt sa?
   "no bhadaṁta.">

10. "sa ca syād duṣprajñaḥ; kim manyase Bodha: yat tat prājñena prāptavyaṁ prāpnu-yāt sa?
    "no bhadaṁta; ekaikena tavad bhadaṁta ito <ṅge>na samanvāgaṇena tena (343r1)
    puruṣena na sukaraṁ mamāntikād anyatamānyatama<ṃ> śīlpštānakharmasthānam
    anvāgamayītuṁ; kaḥ punar vādāḥ sarvai<ḥ>.

11. "dvitiyo .ā35 puruṣa āgaṅchet tasyaivaṁ syāt: kuśalo <ba>ta Bodho rājakumāraḥ
    pitṛye (r2) śīlpštānakharmasthāne tadyathā hastigrivāyam aśvaprśthe rathe sarau
dhanusy apayāne nirāyane aṃkuṣagrahe pāṣagrahe tomaragrahe lipiganānaṃyasana<ṃ>-
samkhyāmudrāyam. yanv ahām asyāntikād anyatama(r3)nyatamac chilpštāna-
karmasthānam anvāgamayeyam iti.

12. sa ca syāc chṛāddhah; kim manyase Bodha yat tac chṛāddhena prāptavyaṁ prāpnu-yāt sa?
    "evaṁ bhadaṁta."

13. "sa ca syād aṣṭhaḥ; kim manyase Bodha: (r4) yat tad aṣṭhena prāptavyaṁ prāpnu-yāt sa?
    "evaṁ bhadaṁta."

14. "sa ca syād alpābādhah; kim manyase Bodha: yat tad alpābādhaṇa prāptavyaṁ prāpnu-yāt saḥ?
    "evaṁ bhadaṁta."

15. "sa ca syād ārabdhaṇyena prāptavyaṁ prāpnu-yāt saḥ?
    "evaṁ bhadaṁta."

16. "sa ca syāt prājñah; kim manyase Bodha: yat tat prājñena prāptavyaṁ prāpnu-yāt sa?"

            33 Correct to tac chathena.

            34 Apparently the correspondences for alpābādaḥ and ārabdhaṇyena are dropped in the manuscript, most
likely due to a haplography in this highly repetitive passage, but they are found in the Central Asian fragments.
Therefore, the following two sections are reconstructed; bahvābādaḥ is taken from SHT IV 180, fragment 1,
recto 4, anārabdhaṇyena is speculative, but highly probable.

            35 The reconstruction of this aksara remains uncertain.
"evam bhadanta; ekaikena tävad bhadanta ito 'rigne 

17. "evam eva Bodha paṃcabihiḥ prādhā(r7)nikāmgais samanvāgataḥ āryaśravakaḥ kṣipram evāsīṁm dharmavinaye āsravaṃśayam anuprāṇpnoti; katamaḥ paṃcabihiḥ?

18. iha Bodha āryaśravakasya tathāgatasyā(ā)ntike śraddhābhinni(viṣṭā bhava)(r8)ti mula-jāṭā pratiṣṭhitā asamāhāryā śramaṇaṇaḥ vā brāhmaṇaṇaḥ vā devena vā māraṇaḥ vā brahmaṇaḥ vā kacind vā paṇun leke sahādharmaṇam;66 anena prathamaṇa prādhānike

18.1. anena prādhānike

18.2. puna(r aparā)ṃ77 Bodha ā(ryaśrava)ko 'ṣaṭhi bhavaty amāyāvi rju<ko> rjkajātiyaḥ sa yathābhūtam ātmānaṃ āvīṣkaroti śāstur antike vijnānāṃ ca sabra(hmačarīnām a)(v2)nena dvitiyena prādhānikeṇāṃgaṇa samanvāgata bhavaty āryaśravakaḥ.<h>

18.3. puna aparāṃ āryaśravaka alpābādho bhavaty arogajātiyaḥ samayā pācanyā88 grahanyā samanvāgato (nā)tyu(ṣṇayā) (v3) nātiṣṭāyā avyābdhāhayā rtusukhāyā yayāpy aṣītapaṭhakadītasvādītāni samyaksukhena paripaṃkāṃ gaccha<nti; anena tritiyena prādhānikeṇāṃgaṇa samanvāgata bhavaty ā(ṃv4){bhavaty ā)ryaśravakaḥ.

18.4. puna aparāṃ Bodha āryaśravakaḥ ārabdhaviryo viharati sthāmavaṃ vīravyāṃ utsaḥī dṛḍhāparākrame 'nikśiptadhuraḥ kuṣalesu dharmeṣu: kāmāṃ tvak snāyv asthi (v5) cāvāṭiṣṭhatāṃ, pariṣuṣyatu śarirān māṃsaśāṅītāṃ. atha ca puna yat tad ārabdha-viryaṇa prāptavyāṃ sthāmavatā vīravyātā utsaḥinā dṛḍhāparākrameṇānikśiptadhureṇa kuṣa(v6)leṣu dharmeṣu tad vata nāpṛāyāntarāḥ99 vīryasya sramasamāṃ bhaviṣyatya; anena caturthena prādhānikeṇāṃgaṇa samanvāgata bhavaty āryaśravakaḥ.

18.5. puna aparāṃ Bodhrāyaśravakaḥ<h> (v7) prajñāvāṃ viharati lokasyodayāstamgaminīyā prajñāyā samanvāgatāḥ āryāyā nairṛyānikāyā nairvedhikāyā nīrṛyātī tatka<rāh> {sya hetoh}100 samyagduḥ<kха>kṣayāya duḥkhasyāntakriyāya; (v8) anena paṃcamaṇa prādhānikeṇāṃgaṇa samanvāgata bhavaty āryaśravakaḥ.

19. evhir Bodha paṃcabihiḥ prādhānikeṇāṃgaṇa samanvāgataḥ āryaśravakaḥ kṣipram evāsīṁm dharmavinaye āsrava(344r1)kṣayam anuprāṇpnoti.”

20. atha Bodho rājakumārah pūrvaṃ kāyam abhyunnamayya dakṣinaṃ bāhum abhiprasāryāttamāntamanā udānam udānayati: “aho buddha aho dharma aho samgha aho dharmasya śvākhyātata, yatredānīṃ paṃcabihiḥ prādhānikeṇaṃ{gena}<gaih> samanvāgata āryaśravakaḥ kṣipram evāsīṁm dharmavinaye āsravaṃśayam anuprāṇpnotū!”

66 Correct to sahaddharmatāḥ.

77 The gap contained at least one more aksara, but it is difficult to guess what it could have been, apart from a writing mistake.

88 The parallel passages seem to suggest a correction to samapācanyā, cf. Avś I 168.10 samapākaya grahaṇyā samanavagata and DN II 177.27-28, III 166.15 sama-vepākiniya grahanityā samanagato, but WALDSCHMIDT ad MPS 34.23 (reconstructed) refers to Mṛv 7039 samayā pācanyā grahanityā samanvagataḥ.

99 Or nā<nau><prāpyā>; the parallels are not unequivocal in that point, cf. SHT V 1103 recto 3-4 with note 4 (p. 98).

100 For the correction from tat kasya hetoh to tatkarah and for the whole formula cf. SWTF s.v. tat-kara.
2.3. Translation

1. “Ask, Bodha, whatever you like.”

2. “Possessed of how many qualities, revered sir, does a noble disciple in this law and discipline quickly reach the cessation of the depravities?”

3. “Well then, Bodha, I will ask you a question in return. Answer it as you think fit! What do you think, Bodha, are you skilled in the matters of (military) arts and the matters of (military) techniques, as (riding) on an elephant’s neck, (going) on horseback, (driving) a chariot, sword, archery, marching away, marching forth, handling an elephant-driver’s hook, handling a noose, handling a lance, writing, counting, painting, mental and manual arithmetic?”

4. “It is true, revered sir, that I am skilled in the matters of (military) arts and the matters of (military) techniques, as (riding) on an elephant’s neck, (going) on horseback, (driving) a chariot, sword, archery, marching away, marching forth, handling an elephant-driver’s hook, handling a noose, handling a lance, writing, counting, painting, mental and manual arithmetic.”

5. “Now a person might come and think: ‘Prince Bodha is indeed skilled in the matters of (military) arts and the matters of (military) techniques, as (riding) on an elephant’s neck, (going) on horseback, (driving) a chariot, sword, archery, marching away, marching forth, handling an elephant-driver’s hook, handling a noose, handling a lance, writing, counting, painting, mental and manual arithmetic. I would like to learn one or the other art and technique from him.’

6. If he were lacking in trust, what do you think, Bodha: could he attain whatever is won by one who is trusting?

“No, revered sir.”

7. “If he were crooked, what do you think, Bodha: could he attain whatever is won by one who is guileless?”

“No, revered sir.”

8. “If he were sickly, what do you think, Bodha: could he attain whatever is won by one with good health?”

“No, revered sir.”

9. “If he were lazy, what do you think, Bodha: could he attain whatever is won by one who is energetic?”

“No, revered sir.”

10. “If he were unintelligent, what do you think, Bodha: could he attain whatever is won by an intelligent one?”

“No, revered sir. It would not be easy for him to learn one or the other craft and art

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41 The translation of this stock phrase largely follows that of Vogel/Wille 1992: 85.
from me, revered sir, if he were possessed of even one such quality, let alone all of them."

11. "(Now) a second person might come and think: 'Prince Bodha is indeed skilled in the matters of (military) arts and the matters of (military) techniques, as (riding) on an elephant's neck, (going) on horseback, (driving) a chariot, sword, archery, marching away, marching forth, handling an elephant-driver's hook, handling a noose, handling a lance, writing, counting, painting, mental and manual arithmetic. I would like to learn one or the other craft and art from him.'"

12. If he were trusting, what do you think, Bodha: could he attain whatever is won by one who is trusting?"
   "Yes, revered sir."

13. "If he were guileless, what do you think, Bodha: could he attain whatever is won by one who is without guile?"
   "Yes, revered sir."

14. "If he were of good health, what do you think, Bodha: could he attain whatever is won by one of good health?"
   "Yes, revered sir."

15. "If he were energetic, what do you think, Bodha: could he attain whatever is won by one who is energetic?"
   "Yes, revered sir."

16. "If he were intelligent, what do you think, Bodha: could he attain whatever is won by an intelligent one?"
   "Yes, revered sir. It would be easy for him to learn one or the other craft and art from me, revered sir, if he were possessed of even one such quality, let alone all of them."

17. "In the same way, Bodha, a noble disciple possessed of the five qualities of a strenuous one will in this law and discipline quickly reach the cessation of the depravities. Which five?

18.1. "Here, Bodha, the trust of a noble disciple in the Realized One becomes persevering, deep-rooted, firm, not legitimately to be diverted by a recluse, a brahmin, a god, a Māra, a Brahma, or anybody else in the world. Possessed of this first quality of a strenuous one he becomes a noble disciple.

18.2. "Again, Bodha, a noble disciple is guileless, not deceitful, straight, straightforward; he shows himself as he really is to the teacher and the learned among his fellow-students. Possessed of this second quality of a strenuous one he becomes a noble disciple.

18.3. "Again, a noble disciple is healthy, of a healthy nature, endowed with an even and efficient digestion, neither overheated or underactive, free of disorders and comfortable with any season, by which the things eaten, drunk, chewed and tasted are digested with complete ease. Possessed of this third quality of a strenuous one he becomes a noble disciple.
18.4. "Again, Bodha, a noble disciple is energetic, powerful, full of energy, persevering, of strong courage, persevering in the wholesome dharmas: Let the flesh and blood dry up from the body and (only) skin, sinew, bone remain, rather than that, not having attained what can be attained by one who is energetic, powerful, full of energy, persevering, of strong courage, persevering in the wholesome dharmas, there will be a slackening of energy. Possessed of this fourth quality of a strenuous one he becomes a noble disciple."

18.5. "Again, Bodha, a noble disciple is intelligent, possessed of the insight into the rise and disappearance of the world, that is noble, conducive to deliverance, penetrating; activating that, he leaves for the right cessation of suffering, for the termination of suffering. Possessed of this fifth quality of a strenuous one he becomes a noble disciple.

19. "Possessed of these five qualities of a strenuous one, Bodha, a noble disciple will in this law and discipline quickly reach the cessation of the depravities."

20. Then prince Bodha lifted his upper body, stretched out his right arm and greatly delighted uttered a solemn utterance: "Oh the Buddha, oh the doctrine, oh the community, oh how well taught is the doctrine whereby now a noble disciple, possessed of five qualities of a strenuous one, will quickly reach the cessation of the depravities in this law and discipline!"

Abbreviations

Avś = Avadānasātaka, ed. J.S. Speyer, St. Petersburg 1902-1909 (Bibliotheca Buddhica, 3).


Cf. SHT V 1103 recto 3-4 with note 4 (p. 98).

For parallel passages cf. SWTF s.v. tat-kara.
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