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Dharmacakrapravartana-dharmaparyāya of the Sarvāstivāda and Mūlasarvāstivāda tradition*

1. Preliminary Remarks

According to Buddhist history, the Buddha Śākyamuni gave his first sermon in Benares to his first five disciples. The sermon is known as Dharmacakrapravartana-dharmaparyāya (or Dh°-sūtra [abbreviated hereafter as DhCakrP-dh]; Tib. *chos kyi 'khor lo'i mdo*; Chin. 轉法輪經), a religious discourse called “Setting in Motion the Wheel of the Law.”¹ The Shisong-lü (十誦律),² the supposed Vinaya of the Sarvāstivāda tradition, preserves it in its entirety as a recitation by Ānanda, one of the Buddha’s leading disciples. To the best of my knowledge, the Shisong-lü contains no other Sūtra; however, because it preserves the sermon in its entirety it provides us with a unique, reliable reference for comparison with the corresponding text of other traditions, particularly that of the so-called Mūlasarvāstivāda tradition. Through such a comparison one may determine if the two Buddhist schools that passed down the Sarvāstivāda and Mūlasarvāstivāda Vinaya shared, as it is sometimes assumed, one Sūtra corpus.³ Should this assumption be proven not the case, the comparison may be used to highlight the differences in the Sūtra traditions of the two Buddhist schools. Finally, this comparison could also contribute to a more precise definition of the relationship of the Sarvāstivāda Vinaya tradition to the Āgama texts found in Central Asia.⁴

* Jens-Uwe Hartmann and Klaus Wille allowed me to use their unpublished transliteration of the Sanskrit fragments relevant to this article. Furthermore, the latter confirmed my reading of the manuscripts in several instances. I am grateful for their support. I would also like to thank Stephen Sechrist for proofreading this paper.

¹ For a general survey on the DhCakrP-dh cf. Mizuno 1970: 114–92(L); cf. also Bareau 1963: 172ff.

² See below, 2. List of Sources, D) 3.

³ Cf. the brief summary by Bhikkhu Pāsādika (1989: 128f.). On the Sūtra names appearing in the Shisong-lü cf. Hirakawa 1960: 777ff.; Iwamatsu 1990: 121–138; idem 1991: 51–80.

⁴ Although scholarly discourse on the school affiliation seems to presume that the Āgama texts found in Central Asia belonged to the Buddhists who passed down the Sarvāstivāda Vinaya, this is not confirmed. Their relationship to the Chinese Madhyamāgama is likewise

Samyuktāgama); SHT (I) 581 folio 13 (in BBS p. 8 [cf. ibid. p. 54] = CPS MSS 139–140) contains this sermon.¹¹

* CPS §§ 15.1–19; Saṃghabha(S) I 138.10–139.17: sermon on the *pañcopādānaskandha* (according to VinKṣudr-v(T/C) the third sermon of the Buddha; Sūtra 34 of the Chinese Saṃyuktāgama); P.Skt., Bleu 57, 76, 414, 441 (cf. Hartmann & Wille 1997: 138 f., 144 f.) contain this sermon.¹²

2. Tib.:

- 1) Saṃghabha(T) D 1 [1] 276(84.3)–277(87.5) [Ña 42 b3–44 a5]; P 1030 [42] 44(2.6–5.7) [Ce 40 a6–41 b7]
- 2) VinKṣudr-v(T) D 6 [2] 165(494.3–497.2) [Tha 247 b3–249 a2]; P 1035 [44] 95(4.6)–96(3.3) [De 233 b6–235 b3]
- 3) Abhidh-k-up: cf. Honjō 1990: 176(L) f., § 6056 (with a Japanese transl.)

3. Chin.:

- 1) Shisong-lü T 1435 [23] 448 b13–449 a7 (Pañcaśatavinayasamṅgīti)
- 2) Saṃghabha(C) T 1450 [24] 127 c7–128 b1 (a German transl. in CPS, pp. 143–159)
- 3) VinKṣudr-v(C) T 1451 [24] 292 a29–c15 [exactly identical with B) 3]
- 4) Dhsk(C) T 1537 [26] 479 b25–480 a15 (the corresponding part in Dhsk is not preserved)

3. Juxtaposition

In the following pages, the reader will find two types of juxtaposition: 1) DhCakrP-dh in the Sarvāstivāda, Mūlasarvāstivāda Vinaya, and Catuspariṣat-sūtra;¹³ 2) DhCakrP-dh in the Saṃyuktāgama¹⁴ and DhCakrP-dh as an independent single Sūtra. The passages from Dhsk(C) and Abhi-k-vy are given in 2) after corresponding passages as a footnote.

¹¹ Cf. VinKṣudr-v(T) D 6 [2] 272(623.6)–273(624.7) [Da 312 a6–b7]; P 1035 [44] 240(2.7–3.7) [Ne 295 a7–b7]; VinKṣudr-v(C) T 1451 [24] 407 a4–17. K. Mizuno (Mizuno 1970: 111(L)) was of the opinion that SHT (I) 581 folio 13 stems from a non-Sarvāstivāda text. He noted a parallel with the Dharmaguptaka Vinaya, T 1428 [22] 788 a15ff.

¹² Cf. VinKṣudr-v(T) D 6 [2] 273(625.3–627.1) [Da 313 a3–314 a1]; P 1035 [44] 240(4.3–5.6) [Ne 296 a3–b6]; VinKṣudr-v(C) T 1451 [24] 407 a26–b15 = T 102 [2] 499 c (五蘊皆空經). In other Buddhist traditions the two sermons above are handed down as a part of the DhCakrP-dh. On the characteristic of the DhCakrP-dh of the Sarvāstivāda tradition cf. Mizuno 1970: 103–98(L).

¹³ The text of the DhCakrP-dh from the Saṃghabhadavastu of the Mūlasarvāstivāda Vinaya is based on a photocopy of the Gilgit Manuscript which G. Tucci made available to E. Waldschmidt for his revised edition of the Catuspariṣatsūtra §§ 1–21. The DhCakrP-dh from the Catuspariṣatsūtra can be supplemented by several additional fragments: DĀ(U.H.) Mss. 22, 23; SHT (IX) 2291. The supplemented *akṣaras* are in bold face.

¹⁴ Reconstructed on the basis of A) 1, B) 1 and C) 1–5 according to D) 1.

1) DhCakrP-dh in the Sarvāstivāda, Mūlasarvāstivāda Vinaya and in the Catuspariṣatsūtra

Sarvāstivādin (500 Vinayasamṅgīti)	Mūlasarvāstivādin (Saṃghabhadavastu)	Turfan Version (Catuspariṣatsūtra)
1 如是我聞一時佛在波羅奈仙人住處鹿林中 ...		
2 是時佛告五比丘	tatra bhagavān paṃcak(ā)(391 r8)n bhikṣūn āpmantrayate ¹⁵ sma :	tatra bh(agavān paṃcakān bhikṣūn āma)ntayat(i ¹⁶)
3 是苦聖諦我先不從他聞法中正憶念時於諸法中生眼生智生明生覺	idaṃ duḥkham āryasatyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu [y]oniśo manasikurvataś dhir udāpādi jñānaṃ vidyā budhir udāpādi ¹⁷ . ¹⁸	idaṃ duḥkham āryasatyam iti me bhikṣavaḥ pūrvam ananuśru(ṭeṣu dharme)ṣu yoni(śo manasikurvataś ca)kṣur udapādi jñ(ānaṃ vidyā buddhir udapādi) ¹⁸
4 是集聖諦是盡聖諦是道聖諦我先不從他聞法中正憶念時於諸法中生眼生智生明生覺	ayaṃ duḥkhasamudayo 'yaṃ duḥkhanirodhaḥ iyaṃ duḥkhanirodhogāmini ¹⁹ pratipad āryasatyam iti bhikṣavaḥ (9) pūrvam ananuśruteṣu dharmeṣu ²⁰ yoniśo manasikurvataś cakṣur udāpādi ¹⁷ jñānaṃ vidyā budhir udāpādi ¹⁷	(ayaṃ duḥkhasa)mudaya ayaṃ duḥkhanirodha ²¹ iyaṃ duḥkhanirodhagāmini p(r)atipad (ār-ya)satyam iti me (bhikṣavaḥ pūrvam a)nanuśruteṣu (dharme-ṣu yoniśo manasikurvataś cak-ṣur u)dapādi jñānaṃ vidyā budhir udapādi ()
5 諸比丘是苦聖諦知故 ²² 應知我先不從他聞法中正憶念時於諸法中生眼生智生明生覺	tat khalu duḥkham āryasatyam abhijñāyā parijñeyam mayeti bhikṣava<h> pūrvam ananugrateṣu ²³ dharmeṣu yoniśo manasikurvataś cakṣur udapādi jñānaṃ vidyā bud-	tat khalu duḥkham āryasatyam abhijñāyā ²⁴ parijñātavyam iti me (bhikṣavaḥ) pū(rva)m ananuśruteṣu dharmeṣu yoni(śo manasikurvataś) cakṣur udapādi

¹⁵ Read *āmantr*°.

¹⁶ Cf. SHT (V; cf. X, addenda) 1305+1168 V3.

¹⁷ Read *udapādi*.

¹⁸ On the stock phrase *pūrvam ananuśruteṣu dharmeṣu ... buddhir udapādi* cf. von Simson 1965: 101f., § 17.10.

¹⁹ Read °*nirodha*°.

²⁰ Read *dharmeṣu*.

²¹ MS 115.3 °*aḥ*.

²² In this instance, the Sanskrit original probably read *abhijñāyā* (instr.sg.), while in 6 it read *abhijñāya* (知已; abs.). In Tib. always *mñon par ses pas* (*abhijñāyā*). On this problem cf. SWTF s.vv. *abhi-jñā*, abs.; *abhi-jñā*, instr.sg.

²³ Read °*śruteṣu*.

²⁴ MS 131.1 (*abhi*)*[jñ]āya*.

Sarvāstivādin (500 Vinayasamgīti)	Mūlasarvāstivādin (Saṃghabhedavastu)	Turfan Version (Catuspariṣatsūtra)
	dhīr upadādi	jñānaṃ vidyā buddhir uda(pā- di)
6 是苦集聖諦知已 ²⁵ 應斷是苦滅聖諦知 已 ²⁵ 應證是苦滅道聖 諦知已 ²⁵ 應修我先不 從他聞法中正憶念時 於諸法中生眼生智生 明生覺	tat khalu (10) duḥkhasamudayaṃ āryasatyam abhijñāyā ²⁶ prahā- vyaṃ mayeti bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo ma- nasikurvataś cakṣur upadādi jñā- naṃ vidyā buddhir upadādi	tat khal(u) duḥkhasamudayaṃ āryasatyam abhijñāyā ²⁷ prahā- tavyam iti me ²⁸ bhikṣavaḥ pūrvam anānuśrut(e)ṣ(u) dharmeṣu yo(niśo) m(anasi)kurvataś cak- ṣur upadādi jñānaṃ vidyā bu- (d)dhi(r) upadādi ()
7 (summarized in 6)	{tat khalu duḥkhanirodhagāminī pratipad āryasatyam abhijñā prahā- tavyatavyaṃ mayeti bhikṣavaḥ pūrva(391 v1)m anānuśruteṣu dhar- meṣu yoniśo manasikurvataś cak- ṣur upadādi jñānaṃ vidyā buddhir upadādi} tat khalu duḥkhaniro- dham āryasatyam abhijñāyā sāk- ṣātkartavyaṃ mayeti bhikṣavaḥ pūrvam anānuśruteṣu ²⁹ dharmeṣu yoniśo manasikurvataś cakṣur upa- dādi jñānaṃ vidyā buddhir upadādi	tat khalu duḥkhanirodham ārya- satyam abhijñāyā (sākṣātkarta)- vyam iti me ³⁰ bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur upadādi jñānaṃ vidyā buddhir upadādi ()
8 (summarized in 6)	tat khalu <du>ḥkhanirodhagāminī prati(2)pad ārya[s]atyam abhijñā- yā ²⁶ bhāvayitavyaṃ mayeti bhik- ṣavaḥ pūrvam anānuśruteṣu dhar- meṣu yoniśo manasikurvataś cak- ṣur upadādi jñānaṃ vidyā buddhir upadādi	tat khalu duḥkhanirodhagāminī pratipad āryasa(tyam abhij)ñā- yā ³¹ bhāvayitavyam iti me ³² bhikṣavaḥ pūrvam an(anuśru- teṣu dha)r(m)eṣu yoniśo mana- si(kurva)taś cakṣur upadādi jñā- naṃ vidyā buddhir upadādi

²⁵ Cf. above, note 22.

²⁶ Read °jñāyā.

²⁷ Thus MS 131.3; read °jñāyā (Waldschmidt. °jñāya [first edition: °jñāyā]).

²⁸ MS 115.6 me iii.

²⁹ Read ananu°.

³⁰ MS 115.7 me iti.

³¹ MS 132.2 (abhijñā)ya.

³² MS 115.8 me iii.

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9 諸比丘是苦聖諦知 故 ²³ 知我已先不從他 聞法中正憶念時於諸 法中生眼生智生明生 覺	tat khalu duḥkham āryasatyam a- bhijñāyā pariñjeyaṃ ³³ mayeti bhi- kṣava<ḥ> pūrvam anānuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur upadādi jñānaṃ vidyā rud- dhi(3)r ³⁴ upadādi	tat khalu duḥkham āryasatyam abhijñāyā (pariñjātam i)ti me ³⁵ bhikṣavaḥ pūrvam anānuśruteṣu dha(r)m(eṣu yoniśo ma)nasiku- rvataś cakṣur upadādi jñānaṃ vidyā buddhir upadādi ()
10 是苦集聖諦知故 ²² 斷已是苦滅聖諦知 故 ²² 證已是苦滅道聖 諦知故 ²² 修我已先不 從他聞法中正憶念時 於諸法中生眼生智生 明生覺	tat khalu duḥkhasamudayaṃ ārya- satyam abhijñāyā prahīṇaṃ maya- ti ³⁶ bhikṣavaḥ pūrvam anānuśrute- ṣu dharmeṣu yoniśo manasikurva- taś cakṣur upadādi jñānaṃ vidyā buddhir upadādi	tat khalu (d)u(ḥkhasa)mudayaṃ ā(ryasatyam abhijñāyā prahī)- ṇam iti me ³⁷ bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo manasikurvataś c(akṣ)ur uda- pādi jñān(aṃ) vidy(ā) buddhir u(da)pādi ()
11 (summarized in 10)	tat khalu duḥkhanirodham āryasa- tim ³⁸ abhijñāyā sāksātkṛtaṃ mayeti bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo manasi(4)kurva- taś cakṣur upadādi jñānaṃ vidyā buddhir upadādi	(tat khalu duḥkhanirodham ār- yasatyam abhijñāyā sāksātkṛ- ta)m iti me ³⁹ bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur upad(ā- di) jñānaṃ vidyā buddhir uda- pādi
12 (summarized in 10)	tat khalu duḥkhanirodhagāminī pretipad ⁴⁰ āryasa[t]yam abhijñāyā bhāvitaṃ mayeti bhikṣavaḥ pūrvam anānuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur upapādi ⁴¹ jñānaṃ vidyā buddhir upadādi	(tat khalu duḥkhanirodhagāminī pratipad āryasatyam abhijñā)- yā ⁴² bhāvitaṃ iti me ⁴³ bhikṣa- vaḥ (pūrvam anānuśru)teṣ(u dha)rme(ṣ)u yoniśo manasikur- vataś cakṣur ud(a)pā(di) (jñ)ā- (naṃ vidyā buddhir uda)p(ā)di

³³ Read °jñātaṃ.

³⁴ Read buddhir.

³⁵ MS 116.1 (me i)ti(i).

³⁶ Read mayeti.

³⁷ MS 116.2 me iii.

³⁸ Read °satyam.

³⁹ MS 116.3 me iii.

⁴⁰ Read prati°.

⁴¹ Read uda°.

⁴² Thus MS 116.4. Waldschmidt: (°jñā)ya.

⁴³ MS 116.4 me iii.

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13 諸比丘若我隨爾許 時四聖諦中三轉十二 分法輪行不生眼智明 覺我於一切世間若魔 若梵及沙門婆羅門天 人等眾中不得解不得 離不得捨亦不得顛 倒心是時我亦不作是 念得阿耨多羅三藐三 菩提	yāvaca mama bhikṣava eṣa ⁴⁴ caturṣv āryasatyeshv evaṃ tṛpari- va(5)rttam dvādaśākāraṃ na cak- ṣu<r u>dapādi na jñānaṃ <na> vidyā na buddhir udapādi na tāvad aO[ham as]mād bhikṣavaḥ sade- vakāl lok[ā]t samārakāt sabrahma- kāt saśramaṇabrāhmaṇikāyāḥ pra- jāyā<h> sadevamānuṣāyā mukto ni<h>sr̥to viśamyukto vipramu- kto ⁴⁵ viparyāsāpagatena ⁴⁶ cetasā bahulaṃ (vya)(6)hārṣaṃ ⁴⁷ na tāvad ahaṃ bhikṣavaḥ anuttarāṃ sa- myaksambodhim abhisambuddho 'smiO[ty a]dhyajñāsiṣaṃ	yāvaca ma(m)ama bhikṣava eṣu caturṣv āryasatyeshv eva(m) (tri)- pari(vartaṃ dvādaśākāraṃ) na cakṣur udapādi na jñānaṃ na vidyā na buddhir udapā(di na tāvad aham asmād bhikṣavaḥ sadevakāl lokāt samārakāt sa- brahmakāt saśramaṇabrāhmaṇi- kāyāḥ pra)jāyāḥ sadeva(mānu- ṣāyā) m(u)k(t)o ni(hsr̥)to ⁴⁸ v(i)- saṃyukto vipramu(k)t(o) ⁴⁵ vi- paryāsāpagatena cetasā bahu- laṃ vyahārṣaṃ ⁴⁹ na tāvad ahaṃ bhikṣavo 'nuttarāṃ samyak- sambodhim abhisambuddho 'smīty adhyajñāsiṣaṃ)
14 以我爾許時四聖諦 中三轉十二分法輪行 生眼智明覺我於一切 世間若魔若梵及沙門 婆羅門天人等眾中得 解得離得捨不得顛倒 心是時我作是念得阿 耨多羅三藐三菩提	yataś ca mama bhikṣava eṣu ca- turṣv āryasatyeshvaṃ ⁵⁰ tṛparivar- ttaṃ dvādaśākāraṃ cakṣur udapādi jñānaṃ vidyā buddhir udapādi tato 'ham asmāt sadevakāl ⁵¹ lokāt sa- mārakāt* sabrah[m]a[k]ā(t sa)(7)- śramaṇibrāhmaṇikāyāḥ ⁵² prajāyāḥ sadevamānuṣāyā mukto niśsr̥to[o] v[i]saṃyukto vipramuktau ⁵³ vipar- yāsāpagatena cetasā ba[h]ulaṃ va- hārṣaṃ ⁵⁴ yataś ⁵⁵ cāhaṃ bhikṣavaḥ	(yataś ca mama bhikṣa)va eṣu caturṣv āryas(atyeshv evaṃ tri- parivartaṃ dvādaśākāraṃ cak- ṣur udapādi jñānaṃ vidyā bu- ddhir udapādi tato 'ham asmāt sadevakāl lo)kāt samārakā(t sa- brahmakāt) [sa]śramaṇabrā- hmaṇik(āyāḥ prajāyāḥ sadeva- mānuṣāyā mukto ni)śsr̥to vi- saṃy(ukt)o (v)i(pramukto vi- paryāsāpagatena cetasā bahu-

⁴⁴ Read *eṣu*.

⁴⁵ On the stock phrase *mukto ... vipramukto* cf. von Simson 1965: 49, § 11.38.

⁴⁶ Read *viparyāsāpa*^o.

⁴⁷ Supplemented according to Abhidh-k-vy 580.8. Possibly it read *vyā*^o; cf. BHSD s.v. *vyā-harati*. Gnoli (without marking as a supplementation): *vyāhārṣam*.

⁴⁸ Waldschmidt: *ni(sr̥)to*; cf. SWTF s.v. *niḥ-sr̥ta*, 2.

⁴⁹ Or *vyā*^o? Cf. above note 47.

⁵⁰ Read *°satyeshv evaṃ*.

⁵¹ Read *°devakāl*.

⁵² Read *°śramaṇa*^o.

⁵³ Read *°mukto*.

⁵⁴ Read *vya*^o or *vyā*^o; cf. above note 47.

⁵⁵ Read *tataś*.

Sarvāstivādin (500 Vinayasamgīti)	Mūlasarvāstivādin (Saṃghabhedavastu)	Turfan Version (Catuspariṣatsūtra)
	anuttarāṃ samyaksambodhim abhisambuddho 'smīty adhyajñā- siṣaṃ	laṃ vya)[hār]s[am] ⁵⁶ tata[ś c]ā- (haṃ bhikṣavo 'nuttarāṃ sam- yaksambodhim abhisam)bud- dho 'smīty adhyajñāsiṣaṃ* ()
15 說是法時長老憍陳 如及八萬諸天遠塵離 垢諸法中法眼生	asmin khalu dharmaparyāye [bh](āsyamāna) (8) [ā]yuṣmata ājñātakauṇḍinyasya ⁵⁷ virajo viga- tamalaṃ dharmeṣu dharmacak- ṣuO[r ut]pa[nn]am ⁵⁸ aṣiteś ca de- vatāsahasrāṇān	asmiṃ khalu dharmaparyāye bhāsyamāṇe āyuṣmataḥ koṇ- ḍinyasya ⁵⁹ vi(rajo viga)tamalaṃ dharmeṣu dharmacakṣur utpan- nam ⁵⁸ aṣitīnān ca devatāsaha- srāṇān () ⁵⁸
16 爾時佛告憍陳如得 法已不憍陳如言得已 世尊憍陳如得法已不 憍陳如言得已世尊 ⁶⁰ 憍陳如得法已不憍陳 如言得已世尊 ⁶¹	tat[r]a bhagavān āyuṣmantaṃ kauṇḍinyam āmantrayate sma ājñātas te kauṇḍinya dharmā ajñāto bhagavann ⁶² ajñātaḥ ajñātas te kauṇḍinya dharmā ^{62 63} ajñāta<h> suga[t](a)	tatra (bhagavān ā)yuṣmantaṃ kauṇḍinyam ⁶⁴ āmantrayati () ājñātas te kauṇḍinya ⁶⁴ dharmā ājñāto bhagava(nn ajñātas te kauṇḍinya dha(r)ma) ajñātaḥ sugata
17 憍陳如以初得故故 名阿若憍陳如	(ā)(9)jñā<ta> āyuṣmatā kauṇḍin- yena dharmā ⁶³ iti tasmād ⁶⁵ āyuṣ- mata<h> kauṇḍinyasyājñātakaun- ḍinya ity adhivacanam	ājñāta āyuṣmatā kauṇḍinyena dharmaṃ tasmād āyuṣmat(aḥ) kauṇḍinyasya ājñā ātakaun- ḍinya ity adhivacanam* ()
18 阿若憍陳如得法已 是時地神高聲大聲唱	ājñāta āyuṣmatā [k]au[ṇ]ḍ[i]nyā- na ⁶⁶ dharmā iti bhaumā yakṣāḥ	ājñāta āyuṣmatā kauṇḍinyena dharmā iti bhaumā yakṣāḥ śab-

⁵⁶ Supplemented according to Abhidh-k-vy 580.12.

⁵⁷ Instead of *kauṇḍinyasya*.

⁵⁸ On the stock phrase *asmin khalu dharmaparyāye bhāsyamāṇe ... dharmacakṣur utpan-nam* cf. von Simson 1965: 69, 100ff., § 12.42; §§ 17.8–10, 12.

⁵⁹ Thus MS 133.1 instead of *kauṇḍ*^o.

⁶⁰ Skt. *ājñāto bhagavan*. The other Chinese versions answer with 善逝 (*sugata*; *bde bar gśeḡs pa*).

⁶¹ The third question and answer are not contained in the other versions. Cf. yet Dhsk(C) 第二第三。亦復如是 (see below, note 163).

⁶²⁻⁶² Also in Saṃghabh(T) it reads *kauṇḍinya khyod kyis kun śes sam kun śes sam*, where-as it reads in VinKṣudr-v(T) *kauṇḍinya khyod kyis chos kun śes sam*.

⁶³⁻⁶³ Gnoli: *ājñātaḥ sugata ajñāta; <ājñāto> āyuṣmatā kauṇḍinyena dharmā ...*; cf. Saṃghabh(T) *bde bar gśeḡs pa kun 'tshal lags so || kun 'tshal lags so || tshē dañ ldan pa kauṇḍinyas chos kun śes pas de'i phyir ...*; VinKṣudr-v(T) *bde bar gśeḡs pa kun 'tshal to || tshē dañ ldan pa kauṇḍinya chos kun śes pa de'i phyir ...*

⁶⁴ MS 133.3 *koṇḍ*^o.

⁶⁵ Read *tasmād*.

⁶⁶ Read *°yena*.

Sarvāstivādin (500 Vinayasamṅgīti)	Mūlasarvāstivādin (Saṃghabhedavastu)	Turfan Version (Catuspariṣatsūtra)
言諸眾生佛在波羅奈國仙人住處鹿林中三轉十二法輪諸餘沙門若波羅門若天若魔若梵如是等一切世間中不能如法轉為饒益<多>眾生故安樂多眾生憐愍世間故利益安樂諸天人增益諸天種種損阿脩羅眾	śabdām udīrayanti ghoṣam anuśrāvayanti etan mārṣā bhagavatā vārā<ṇa>syām ṛṣivadane mṛgadāve tṛpariva[r]ttaṃ (dvā)(10)daśākāraṃ dharmyaṃ dharmacakraṃ pravartitaṃ apravartyaṃ śramaṇena vā brāhmaṇena vā devana ⁶⁷ vā māreṇa vā brahmaṇā vā kenacid v[ā] loke ⁶⁸ sahadha<ma>ta bahujanahitāya bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya devamanuṣyā[ṇā]m ⁶⁹ iti divyāḥ kāyā bhivardhi(11)ṣyanty āsurāḥ kāyāḥ parihāsyanta iti	dam udīrayanti ghoṣam anuśrāvayanti etan māriṣā bhagavatā bārāṇas(yām ṛṣi)vadane mṛgadāpe triparivartaṃ dvādaśākāraṃ dharmyaṃ dharmacakraṃ pravartitaṃ apravarty(āṃ śra)maṇena vā brāhmaṇena vā devana vā māreṇa vā brahmaṇā vā kenacid vā loke ⁶⁸ sahadharmataḥ b(ahujanahitāya bahujanasukhāya) lokānu(kam)pāya ⁷⁰ arthāya hitāya sukhāya devamanuṣyāṇām ⁶⁹ iti divyāḥ kāyā a)bhivardh(iṣyanty asurāḥ kāyāḥ ⁷¹ parihāsyanta iti)
19 虛空中神聞地神唱聲已亦高聲大聲唱佛轉法輪四天王聞虛空神唱亦高聲大聲唱三十三天夜摩天兜率陀天化樂天他化自在天即時唱聲乃到 ⁷² 梵天處	bhaumānāṃ yakṣāṇāṃ śabdāṃ śrutvā antarīkṣāvacaṛā yakṣās ⁷³ cāturmahārājakāyikā divās ⁷⁴ trāyas-triṃśā yāmās tuṣitāḥ nirmāṇara-<ta>yāḥ paranirmitavaśavartīno devās tena kṣaṇaina ⁷⁵ tena lavena tena muhūrtena tena kṣaṇalavamuhū(392 r1)rttena yāvat* bra-	(bhaumānāṃ yakṣāṇāṃ śabdāṃ śrutvā antarīkṣāvacaṛā ⁷⁶ yakṣā(ś cāturmahārājakāyī)kā devās tra(yastriṃśā) yāmās tuṣit(ā ni)rmāṇa(ratayaḥ paranirmitavaśa)v(ar)(t)(i)no de(vās te)na kṣaṇe(na tena layena tena muhūrte)na tena kṣ(aṇa)layamu-

⁶⁷ Read *devana*.

⁶⁸ On the stock phrase *triparivartaṃ dvādaśākāraṃ dharmyaṃ* (or *dharmyaṃ*) *dharmacakraṃ pravartitaṃ ... brahmaṇā vā kenacid vā loke* cf. von Simson 1965: 17f., 43, § 3.8; § 11.13.

⁶⁹ On the stock phrase *bahujanahitāya ... devamanuṣyāṇām* cf. von Simson 1965: 117f., § 20.24.

⁷⁰ Cf. BHSG § 9.60.

⁷¹ Cf. below, note 80.

⁷² Om. the words which correspond to *tena kṣaṇena tena lavena* (or *layena*) *tena muhūrtena tena kṣaṇalavamuhūrtena* (or *laya*) (Tib. *skad cig de dan than cig de dan yud tsam de dan skad cig dan than cig dan yud tsam de la*; Chin. 同時. 同刹那. 同臘婆. 同半呼栗多 or 須臾之間, 經須臾頃).

⁷³ Gnoli adds <taṃ anuśrāvayanti>.

⁷⁴ Read *le*°.

⁷⁵ The vowel *ai* is changed to *e* with an emendatory stroke.

⁷⁶ Waldschmidt: (*antarīkṣacar*)ā; cf. SWTF s.v. *antarīkṣāvacaṛa*.

Sarvāstivādin (500 Vinayasamṅgīti)	Mūlasarvāstivādin (Saṃghabhedavastu)	Turfan Version (Catuspariṣatsūtra)
20 皆高聲大聲唱言諸眾生佛在波羅奈國仙人住處鹿林中三轉十二法輪諸餘沙門若波羅門若天若魔若梵如是等一切世間中不能如法轉為饒益多眾生故安樂多眾生憐愍世間故利益安樂諸天人增益諸天種種損阿脩羅眾	hmalokaṃ śabda 'gamat* brahmakāyikā devāḥ śabdām udīrayanti ghoṣam anuśrāvayanti etan mārṣā bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivarttaṃ dvādaśākāraṃ ⁷⁸ dharmyaṃ dharmacakraṃ pravartitaṃ apravartyaṃ śramaṇena <vā> brāhmaṇena vā de[v]ena vā māreṇa vā (2) brahmaṇā vā kenacid vā punar loke ⁷⁹ sahadharmataḥ bahujanahitāya bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya devamanuṣyāṇām iti divyāḥ kāyā bhivardhiṣyante āsurāḥ kāyāḥ parihāsyanta iti	hūrtena ⁷⁷ yāvad brahmalokaṃ śabda jagāma () (brahmakā)yikā devāḥ śabdām udīrayanti gho(ṣam anuśrāvayanti) etan māriṣā bhagavatā bārāṇasyāṃ ṛṣivadane (mṛgad)āpe triparivartaṃ dvādaśākāraṃ (dharmyaṃ dharmacakraṃ pravartitaṃ apravartyaṃ śramaṇena vā) devana vā māreṇa vā brahmaṇā vā kenacid v(ā) l(o)k(e sahadharmataḥ bahu)janahitāya bahujanasukhāya lokānukampāya arthāya hitāya sukhāya d(e)vama(nuṣy)āṇām iti divyāḥ kāyā bhivardhiṣyanti asurāḥ kāyāḥ ⁸⁰ parihāsyante ⁸¹ .
21 佛在波羅奈國仙人住處鹿林中三轉十二法輪已是故是經名轉法輪經	pravartitaṃ bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve (3) triparivartaṃ dvāda {śyā}śākāraṃ dharmyaṃ dharmacakraṃ iti tasmād asya dharmaparyāyasya dharmacakraṃ pravartanam ⁸² ity adhivacanāṃ	pravartitaṃ bhagavatā bārāṇasyāṃ ṛṣivadane mṛgadāve tripa(rivartaṃ dvādaśākāraṃ) dharmyaṃ dharmacakraṃ tasmād asya dharmaparyāyasya dharmacakrapravartanam ity adhivacanāṃ ()

⁷⁷ Waldschmidt: ... (*tena lavena*) ... *tena kṣ(aṇalava)muhūrtena*; cf. SWTF s.v. *kṣaṇa-laya-muhūrta*.

⁷⁸ Read *dvādaśāk*°.

⁷⁹ Read *°ke*.

⁸⁰ Waldschmidt: *asurakāyā*. MS 65.3 (not belonging to CPS) *asurakayaḥ* (p. 37, note 6: "Lies: *asurāḥ kāyāḥ*"; MS 135.4 ///(s)[ur]āḥ kāyāḥ; DĀ(U.H.) MS 23.v [a]surāḥ k. +.

⁸¹ SHT (IX) 2291 R2 ///[syam]te.

⁸² Read *°cakrapra*°.

2) DhCakrP-dh in the Saṃyuktāgama and DhCakrP-dh as an independent single Sūtra

	Saṃyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
1 如是我聞一時 佛住波羅奈 ⁸³ 鹿 野苑中仙人住 處 ⁸⁴	(evaṃ mayā śrutam ekasmin samaye bhaga)(B1 r1)vā(ṃ) bārā(nasyāṃ viharati sma rṣivasane ⁸⁵ mṛgadāve) ⁸⁶	'di skad bdag gis thos pa'i (P pa) dus gcig na saṅs rgyas bcom ldan 'das bārā- ṅasī draṅ sroṅ smra ba'i ri dags kyi nags na bžugs te ⁸⁷	如是我聞一時 薄伽梵在婆羅 痾斯仙人處 施鹿林中 ⁸⁴
2 爾時世尊告五 比丘 ⁸⁸	(tatra bhagavān pañcakān bhikṣūn āmantra)(A1 r3)- [ya]ti ⁸⁹	de nas (P na) bcom ldan 'das kyiis lña sde'i dge sloṅ rnams la bka' stsal pa ⁹⁰	爾時世尊告五 苾芻曰 ⁸⁸
3 此苦聖諦本所 未曾聞法當正 思惟時生眼智 明覺 ⁹¹	i[dame] ... m ⁹² āryasatyam iti [bhi](kṣavaḥ) pūrvva(B1 r2)m ananuśruteṣu (dharme- ṣu yo)n(iśo manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi) ⁹³	dge sloṅ dag ṅa sñon ma thos pa'i chos rnams la 'di ni sdug bśnal 'phags pa'i bden pa'o žes tshul bžin yid la byed pa na (P ni) mig skyes so śes pa daṅ rig pa daṅ blo daṅ rtogs pa skyes	汝等苾芻此苦 聖諦於所聞法 ⁹⁵ 如理作意能生 眼智明覺 ⁹¹

⁸³ V.1. 波羅奈國; see below §§ 18, 20, 21.

⁸⁴ Dhsk(C) 479 b25f. 一時薄伽梵住婆羅痾斯仙人論處施鹿林中.

⁸⁵ The different versions of the place name are also reflected in the Chinese and Tibetan translations: 仙人住處 (*rṣivasana*), 仙人處 (*rṣipātana*; *draṅ sroṅ lhuṅ ba*), 仙人論處 (*rṣivadana*; *draṅ sroṅ smra ba*); cf. SWTF s.v. *Rṣi-vadana*.

⁸⁶ Abhidh-k-vy 579.19f. *bhagavān bārāṅasyāṃ* (sic) *viharati sma rṣipātane mṛgadāve*. On the formula of the opening section cf. NagSū, p. 90, note 1; SWTF s.v. *eka*, 3, loc.sg. As for the MS A1 it is also possible that the text just read *bārāṅasyāṃ nidānam* or just *bārāṅasyāṃ*; cf. Waldschmidt 1957: 375, note 2; DhvSū § 1, note 4; see for example NidSa 1.1; 15.1; 23.1.

⁸⁷ VinKṣudr-v(T) D 247 b3 (P 233 b6) *saṅs rgyas bcom ldan 'das bārāṅasī na draṅ sroṅ smra ba ri dags kyi nags na bžugs so* ||.

⁸⁸ Saṃghabh(C) 127 c7f. 爾時世尊告五人曰; Dhsk(C) 479 b26 爾時世尊告苾芻眾.

⁸⁹ Abhidh-k-vy 579.20f. *tatra bhagavān pañcakāṃ bhikṣūn āmantrayate sma*.

⁹⁰ VinKṣudr-v(T) D 247 b3 (P 233 b6) *de nas bcom ldan 'das kyiis dge sloṅ lña po dag la bka' stsal pa* |.

⁹¹ Saṃghabh(C) 127 c8f. 此苦聖諦法。我未曾聞。由如理作意精勤力故。得淨慧眼智明覺生; Dhsk(C) 479 b26f. 此苦聖諦。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

⁹² Supplement to *i[da](ṃ) [me] (duḥkha)m?*

⁹³ Abhidh-k-vy 579.21f. *idaṃ duḥkham āryasatyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi*.

	Saṃyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
4 此苦集此苦滅 此苦滅道跡聖 諦本所未曾聞 法當正思惟時 生眼智明覺 ⁹⁶	(ayaṃ duḥkhasamuda)(A1 r4)(ya)[ḥ] ayaṃ [duḥ](kha- n)[ir]odha iyaṃ duḥ(B1 r3)- khaniro[dh](a)gamiṇi ⁹⁷ pra- tipad ārya[s](atyam iti bhik- ṣavo yāvad) (B1 r4) buddhir udapādi ⁹⁸	so ⁹⁴ dge sloṅ dag ṅa sñon ma thos pa'i chos rnams la ⁹⁹ 'di ni sdug bśnal kun 'byuṅ ba'o 'di ni sdug bśnal 'gog pa'o 'di ni sdug bśnal 'gog par 'gro ba'i lam mo žes tshul bžin yid la byed pa na mig skyes so śes pa daṅ rig pa daṅ blo daṅ rtogs pa skyes so ¹⁰⁰	汝等苾芻此苦 集苦滅順苦滅 道聖諦之法於 所聞法 ⁹⁵ 如理 作意能生眼智 明覺 ⁹⁶
5 復次苦聖諦 智 ¹⁰¹ 當復知本所 未聞法 ¹⁰² 當正思	t(at) kh(a)lu du[ḥkha]m ā[ry](asatyam abhi)[jñ]āya pari(A1 r5)jñātavyaṃ (me) ¹⁰⁴	dge sloṅ dag ṅa sñon ma thos pa'i chos rnams la sdug bśnal 'phags pa'i bden pa de	汝等苾芻此苦 聖諦是所了法 ¹⁰⁹ 如是應知於所

⁹⁴ VinKṣudr-v(T) D 247 b3f. (P 233 b6–234 a1) *dge sloṅ dag ṅa sñon ma thos pa'i chos rnams la 'di ni sdug bśnal 'phags pa'i bden pa'o žes tshul bžin yid la byas pa na mig skyes so || śes pa daṅ rig pa daṅ | blo daṅ | rtogs pa skyes so* ||.

⁹⁵ Presumably the underlying Sanskrit version read *anuśruteṣu* instead of *pūrvam ananuśruteṣu* (*sñon ma thos pa'i chos rnams la*; 未曾聞法).

⁹⁶ Saṃghabh(C) 127 c9–14 此苦集聖諦法。我未曾聞。由如理作意精進力故。得淨慧眼智明覺生。此苦滅聖諦法。我未曾聞。由如理作意精進力故。得淨慧眼智明覺生; Dhsk(C) 479 b27–c3 此苦集聖諦。若於如是未曾聞法。如理思惟。定能發生眼智明覺。此苦滅聖諦。若於如是未曾聞法。如理思惟。定能發生眼智明覺。此趣苦滅道聖諦。若於如是未曾聞法。如理思惟。定能發生眼智明覺。In all the other versions, including Saṃghabh(S) and Saṃghabh(T), the noble truths *duḥkhasamudaya*, *duḥkhanirodha* and *duḥkhanirodhogāminī pratipad* are summarized under *duḥkhanirodhogāminī pratipad* and the underlined parts, i.e. *abhijñāyā ... udapādi* for *duḥkhasamudaya* and *duḥkhanirodha* are abridged. In this connection cf. von Simson 1965: 44f., § 11.18.

⁹⁷ Thus MS B1 r3 instead of °*gāminī*.

⁹⁸ Abhidh-k-vy 579.21–25 *ayaṃ duḥkhasamudayaḥ ayaṃ duḥkhanirodhaḥ iyaṃ duḥkhanirodhogāminī pratipad āryasatyam iti pūrvam ananuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi*.

⁹⁹ D adds | 'di ni sdug bśnal lo ||.

¹⁰⁰ VinKṣudr-v(T) D 247 b4f. (P 234 a1f.) *dge sloṅ dag ṅa sñon ma thos pa'i chos rnams la | 'di ni sdug bśnal kun 'byuṅ ba'o || 'di ni sdug bśnal 'gog pa'o || 'di ni sdug bśnal 'gog par 'gyur ba 'phags pa'i lam mo || žes tshul bžin du (P om. du) yid la byas pa na mig skyes so || śes pa daṅ rig pa daṅ | blo daṅ | rtogs pa skyes so* ||.

¹⁰¹ In this instance, the Sanskrit original probably read *abhijñāyā* (instr.sg.), whereas in §§ 6–12 it read *abhiñāyā* (已知; abs.). In Tib. always *mñon par śes pas* (*abhijñāyā*). Cf. above note 22.

¹⁰² Cf. above §§ 3, 4 and below § 8 本所未曾聞法。

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
惟時生眼智明 覺 ¹⁰³	iti ¹⁰⁵ [bh]ikṣavo yā- [v](ad ¹⁰⁶) (B1 r5) bu[ddh](ir udapādi) ¹⁰⁷	ñas mñon par śes pas yoñs su śes par bya'o źes tshul b'zin yid la byed pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹⁰⁸	聞法 ⁹⁵ 如理作意 能生眼智明覺 ¹⁰³
6 苦集聖諦已知 當斷本所未會 聞法當正思惟 時生眼智明覺 ¹¹⁰	(tat khalu duḥkhasamuda- yam ¹¹¹ āryasatyam) (C1 r3) [a]bhijñāyā ¹¹² prahāta- vya(m me ¹⁰⁴ iti ¹¹³ bhikṣavo yāvad ¹¹⁴ buddhir udapādi) ¹¹⁵	dge sloñ dag ña sñon ma thos pa'i chos rñams la sdug bsñal kun 'byuñ ba 'phags pa'i bden pa de ñas mñon par śes pas spañ bar bya'o źes tshul b'zin yid la byed pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa	汝等苾芻此苦 集聖諦是所了 法 ¹⁰⁹ 如是應斷於 所聞法 ⁹⁵ 如理作 意能生眼智明 覺 ¹¹⁰

¹⁰³ Saṃghabh(C) 127 c14-16 復告五人。此苦聖諦法。我未曾知。今當應知。由如理作意精進力故。得淨慧眼智明覺生； Dhsk(C) 479 c3-5 復次苾芻。此苦聖諦以通慧應遍知。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹⁰⁴ Probably thus in MS without Sandhi; cf. below § 7. Cf. also CPS MSS 115.6, 7, 8; 116.2, 3, 4.

¹⁰⁵ MS C1 r1 °tavyam i(iti)///.

¹⁰⁶ MS B1 r5 (ku)rvata[ś ca]kṣur udapādi jñānaṃ vidyā bu[ddh](ir)///; MS C1 r2 ///[ca]kṣur u[da]pādi jñānaṃ vi///.

¹⁰⁷ Abhidh-k-vy 579.25-27 tat khalu duḥkham āryasatyam abhijñāyā parijñātavyaṃ mayeti pūrvam ananūsṛteṣu dharmeṣu yoniśo manasikurvataś cakṣur udapādīti pūrvavat.

¹⁰⁸ VinKṣudr-v(T) D 247 b5f. (P 234 a2f.) dge sloñ dag ñas sñon ma thos pa'i chos rñams la sdug bsñal 'phags pa'i bden pa de mñon par śes pas yoñs su śes par bya'o || źes tshul b'zin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ | blo dañ | rtogs pa skyes so ||.

¹⁰⁹ Possibly the underlying Sanskrit version read abhijñeyam instead of abhijñāyā (mñon par śes pas); cf. above note 22.

¹¹⁰ Saṃghabh(C) 127 c16-18 此苦集聖諦法。我未曾斷。今當應斷。如理作意精進力故。得淨慧眼智明覺生； Dhsk(C) 479 c5-7 此苦集聖諦。以通慧應永斷。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹¹¹ Abhidh-k-vy °a. On the ending °am cf. SWTF s.vv. duḥkha, 1 b; duḥkha-nūrodha; d°-samudaya.

¹¹² Thus MS C1 r3 instead of abhijñāyā or abhijñāya.

¹¹³ MS C1 r3 °tavy[am iti]///.

¹¹⁴ MS B1 r6 dharmeṣu yoni[ś]o m[ana]s[ikurvataś] [c]a[kṣur]///; MS C1 r4 ///[ku]rvataś cakṣur udapādi jñānaṃ vi///.

¹¹⁵ Abhidh-k-vy 579.27f. tat khalu duḥkhasamudaya āryasatyam abhijñāyā prahātavyaṃ mayeti pūrvam ananūsṛteṣu dharmeṣu pūrvavat.

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
7 復次(苦集滅) 此苦滅聖諦已 知 ¹¹⁷ 當知作證 ¹¹⁸ 本所未聞法 ¹⁰³ 當 正思惟時生眼 智明覺 ¹¹⁹	(tat khalu duḥkhaniro- dham ¹¹¹ āryasa)(A1 v1)- (tyam a)bhij[ñā](yā sāksā)[t- ka]rta(C1 r5)vyan me [i](ti) ¹²⁰ bhikṣav(o yāvad ¹²¹) buddhir udapā(di) ¹²²	skyes so ¹¹⁶ dge sloñ dag ña sñon ma thos pa'i chos rñams la sdug bsñal 'gog pa śes pa 'phags pa'i bden pa de ñas mñon par śes pas mñon sum (P gsum) du bya'o źes tshul b'zin yid la byed pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹²³	汝等苾芻此苦 滅聖諦是所了 法 ¹⁰⁹ 如是應證於 所聞法 ⁹⁵ 如理作 意能生眼智明 覺 ¹¹⁹
8 復以 ¹²⁴ 此苦滅 道跡聖諦已知 ¹¹⁷ 當修本所未會 聞法當正思惟 時生眼智明覺 ¹²⁵	(tat khalu duḥkhanirodha- gāminī pratipad āryasatyam a)(B1 v2)bhijñā(C1 v2)ya bhāvayitavya(m me ¹⁰⁴) (A1 v2) (i)ti ¹²⁶ bhik[ṣ]ava(yā- va)[d] ¹²⁷ buddh[i]r udapā- di ¹²⁸	dge sloñ dag ña sñon ma thos pa'i chos rñams la sdug bsñal 'gog par 'gro ba'i lam 'phags pa'i bden pa de ñas mñon par śes pas bsgom par bya'o źes tshul b'zin yid la byed pa na mig skyes so	此順苦滅道聖 諦是所了法 ¹⁰⁹ 如 是應修於所聞 法 ⁹⁵ 如理作意能 生眼智明覺 ¹²⁵

¹¹⁶ VinKṣudr-v(T) D 247 b6f. (P 234 a3f.) dge sloñ dag ñas sñon ma thos pa'i chos rñams la sdug bsñal kun 'byuñ ba 'phags pa'i bden pa de mñon par śes pas spañ bar bya'o || źes tshul b'zin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ | rtogs pa skyes so ||.

¹¹⁷ Cf. above note 22.

¹¹⁸ V.I. 當作證。

¹¹⁹ Saṃghabh(C) 127 c18-20 此苦滅聖諦法。我未所證。今當應證。如理作意精進力故。得淨慧眼智明覺生； Dhsk(C) 479 c7-9 此苦滅聖諦。以通慧應作證。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹²⁰ MS C1 r5 ///[v]yam iti m[e].

¹²¹ MS B1 v1 pūrvam[ā] (ananūsṛt)(e)ṣu dharm(e)ṣu///; MS C1 r5-v1 bhikṣavaḥ pū/// ... ///jñānaṃ vidya.

¹²² Abhidh-k-vy 579.28-30 tat khalu duḥkhanirodha āryasatyam abhijñāyā sāksātkarta-vyaṃ mayeti pūrvam ananūsṛteṣu dharmeṣu pūrvavat.

¹²³ VinKṣudr-v(T) D 247 b7 (P 234 a4f.) dge sloñ dag ñas sñon ma thos pa'i chos rñams la sdug bsñal 'gog pa 'phags pa'i bden pa de mñon par śes pas mñon sum du bya'o źes tshul b'zin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ | rtogs pa skyes so ||.

¹²⁴ Probably instead of 復次; cf. above §§ 5, 6 and below §§ 9-12.

¹²⁵ Saṃghabh(C) 127 c20f. 此苦滅道聖諦。我未修習今當應修。如理作意精進力故。得淨慧眼智明覺生； Dhsk(C) 479 c9-11 此趣苦滅道聖諦。以通慧應修。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹²⁶ MS B1 v2; MS C1 v2 °tavyam iti me.

¹²⁷ MS C1 v3 ///[ta]ś cakṣur udapādi jñānaṃ vi///.

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
9 復次比丘此苦聖諦已知 ¹²⁹ 知已出 ¹³⁰ 所未聞法 ¹⁰² 當正思惟時生眼智明覺 ¹³¹	ta(t khalu duḥkha)(B1 v3)m āryasatyam abhi(jñ)āya pariñā[ā]ta(m me ¹⁰⁴ iti ¹³²)(C1 v4) bhikṣav(o yāvad ¹³³) buddhir u(B1 v4)dapādi ¹³⁴	śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹²⁹ dge sloñ dag ña sñon ma thos pa'i chos rnams la sdug bśnal 'phags pa'i bden pa de ñas mñon par śes pas yoñs su śes so źes tshul bźin yid la byed pa na (P ni) mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹³⁵ dge sloñ dag ña sñon ma thos pa'i chos rnams la sdug bśnal kun 'byuñ ba 'phags pa'i bden pa de ñas mñon par śes pas spañs (P spoñs) so źes tshul bźin yid la byed	汝等苾芻此苦聖諦是所了法 ¹⁰⁹ 如是已知於所聞法 ⁹⁵ 如理作意能生眼智明覺 ¹³¹
10 復次此苦集聖諦已知 ¹¹⁷ 已斷出所未聞法 ¹⁰² 當正思惟時生眼智明覺 ¹³⁶	tat khalu duḥkha(A1 v3)-samudayāryasatyam ¹³⁷ a<bhijñāyā prahīṇaṃ me ¹⁰⁴ iti> bhikṣavo yāva[d ¹³⁸ b](uddhir uda)[pā]di ¹³⁹	dge sloñ dag ña sñon ma thos pa'i chos rnams la sdug bśnal kun 'byuñ ba 'phags pa'i bden pa de ñas mñon par śes pas spañs (P spoñs) so źes tshul bźin yid la byed	汝等苾芻此苦集聖諦是所了法 ¹⁰⁹ 如是已斷於所聞法 ⁹⁵ 如理作意能生眼智明

¹²⁸ Abhidh-k-vy 579.30–32. *tat khalu duḥkhanirodhagāminī pratipad āryasatyam abhijñāyā bhāvayitavyaṃ mayeti pūrvam ananuśruteṣu dharmeṣu pūrvavat.*

¹²⁹ VinKṣudr-v(T) D 248 a1 (P 234 a5f.) *dge sloñ dag ñas sñon ma thos pa'i chos rnams la sdug bśnal 'gog par 'gyur ba'i lam 'phags pa'i bden pa de bsgom par bya'o || źes tshul bźin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ||.*

¹³⁰ According to the wording in §§ 10–12 below, 已斷出, 已作證出 and 已修出, it might be a mistake of 已知出.

¹³¹ Saṃghabh(C) 127 c21–23 此苦聖諦。我已遍知。不復更知。先未曾聞。由如理作意精進力故。得淨慧眼智明覺生; Dhsk(C) 479 c11–13 復次苾芻。此苦聖諦。我通慧已遍知。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹³² MS B1 v3 *pariñā[ā]tam i(ti)!!!*; MS C1 v4 *!!!(i)!(i) me.*

¹³³ MS C1 v4–5 *bhikṣavaḥ pūrvam a!!! ... !!!v(i)dyā.*

¹³⁴ Abhidh-k-vy 579.32f. *tat khalu duḥkham āryasatyam abhijñāyā pariñātāṃ mayeti pūrvam ananuśruteṣu dharmeṣu pūrvavat.*

¹³⁵ VinKṣudr-v(T) D 248 a1f. (P 234 a6–b1) *dge sloñ dag ñas sñon ma thos pa'i chos rnams la sdug bśnal 'phags pa'i bden pa de mñon par śes pas yoñs su śes so || źes tshul bźin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ||.*

¹³⁶ Saṃghabh(C) 127 c23–25 此苦集聖諦。我已永斷。更不復斷。先未曾聞。由如理作意精進力故。得淨慧眼智明覺生; Dhsk(C) 479 c13f. 此苦集聖諦。我通慧已永斷。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹³⁷ MS B1 v4 *°sam[udayam]!!!*; CPS *°(sa)mudayam ā(rya°)*; Abhidh-k-vy *°samudaya ārya°.*

¹³⁸ MS B1 v5 *[kṣ](u)r udapādi jñānaṃ!!!*

¹³⁹ Abhidh-k-vy 579.33f. *tat khalu duḥkhasamudaya āryasatyam abhijñāyā prahīṇaṃ mayeti pūrvam ananuśruteṣu dharmeṣu pūrvavat.*

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
11 復次苦滅聖諦已知 ¹¹⁷ 已作證出所未聞法 ¹⁰² 當正思惟時生眼智明覺 ¹⁴¹	tat khalu [d](uḥkhaniro-dham ¹¹¹ ā)(C2 rw)ryasat-(yam abhijñāyā sāḥāktāṃ me ¹⁰⁴ iti bhikṣavo yāva)(A1 v4)[d] ¹⁴² buddhir u(C2 rx)-dapādi ¹⁴³	pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹⁴⁰ dge sloñ dag ña sñon ma thos pa'i chos rnams la sdug bśnal 'gog pa (P pa'i) śes pa'i (P pa) 'phags pa'i bden pa de ñas mñon par śes pas mñon sum du byas so źes tshul bźin yid la byed pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹⁴⁴	汝等苾芻此苦滅聖諦是所了法 ¹⁰⁹ 如是已證於所聞法 ⁹⁵ 如理作意能生眼智明覺 ¹⁴¹
12 復次苦滅道跡聖諦已知 ¹¹⁷ 已修出所未聞法 ¹⁰² 當正思惟時生眼智明覺 ¹⁴⁵	tat khalu duḥkhaniro(dha)-[g](āmi)n(ī) pratipad āryas(atyam abhijñāyā bhāvitāṃ me ¹⁰⁴ iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yo-ni)(C2 ry)śo manasikurva-ta(ś ca)[kṣur ud](apādi) (A1 v5) [j]ñānaṃ vid[y]ā bud-dh[i]r udapādi : ¹⁴⁶	dge sloñ dag ña sñon ma thos pa'i chos rnams la sdug bśnal 'gog par 'gro ba'i lam 'phags pa'i bden pa de ñas mñon par śes pas bsgoms so źes tshul bźin yid la byed pa na mig skyes so śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ¹⁴⁷	汝等苾芻此順苦滅道聖諦是所了法 ¹⁰⁹ 如是已修於所聞法 ⁹⁵ 如理作意能生眼智明覺 ¹⁴⁵

¹⁴⁰ VinKṣudr-v(T) D 248 a2f. (P 234 b1f.) *dge sloñ dag ñas sñon ma thos pa'i chos rnams la sdug bśnal kun 'byuñ ba 'phags pa'i bden pa de mñon par śes pas spañs so źes tshul bźin yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ||.*

¹⁴¹ Saṃghabh(C) 127 c25–27 此苦滅聖諦。我已作證。更不復證。先未所證。由如理作意精進力故。得淨慧眼智明覺生; Dhsk(C) 479 c15f. 此苦滅聖諦。我通慧已作證。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹⁴² MS B1 v6 *[ma]nasikurvata[ś](ca)[kṣ](ur)!!!*

¹⁴³ Abhidh-k-vy 579.34f. *tat khalu duḥkhanirodha āryasatyam abhijñāyā sāḥāktāṃ mayeti pūrvam ananuśruteṣu dharmeṣu pūrvavat.*

¹⁴⁴ VinKṣudr-v(T) D 248 a3f. (P 234 b2f.) *dge sloñ dag ñas sñon ma thos pa'i chos rnams la sdug bśnal 'gog pa 'phags pa'i bden pa de mñon par śes pas mñon sum du byas so || źes tshul bźin (P adds du) yid la byas pa na mig skyes so || śes pa dañ rig pa dañ blo dañ rtogs pa skyes so ||.*

¹⁴⁵ Saṃghabh(C) 127 c27–29 此苦滅道聖諦。我已修習。先未所習。由如理作意精進力故。得淨慧眼智明覺生; Dhsk(C) 479 c17–19 此趣苦滅道聖諦。我通慧已精習。若於如是未曾聞法。如理思惟。定能發生眼智明覺。

¹⁴⁶ Abhidh-k-vy 580.2f. *tat khalu punar duḥkhanirodhagāminī pratipad āryasatyam abhijñāyā bhāvitāṃ mayeti pūrvam ananuśruteṣu dharmeṣu pūrvavat.*

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
13 諸比丘我於此四聖諦三轉十二行不生眼智明覺者我終不得於諸天魔梵沙門婆羅門闍法眾中為解脫為出為離亦不自證得阿耨多羅三藐三菩提 ¹⁴⁸	yāvaca [m](a)ma bhikṣava eṣu [c](aturṣv āryasatyēṣv evaṃ triparivartam dvādaśā-kā)(C2 r2)[raṃ] ¹⁴⁹ na cakṣur udapādi [na] jñānaṃ [na] (vidyā na buddhir udapādi na tāvad aham asmād bhikṣavaḥ sadevakā lokāt samārakāt sabrahmakāt saśramaṇabrāhmaṇikāyāḥ prajāyāḥ) (C2 v1) sadevamānuṣāyāḥ mukto ni(hṣṛto viśamyukto vipramukto viparyāsāpagatena cetasā bahulaṃ vyahāraṃ ¹⁵⁰ na tāvad ahaṃ bhikṣavo 'nuttarāṃ samyaksambodhim abhisambu)(C2 v2)ddho 's[m]ṛty adhya[jñā](si-ṣaṃ) ¹⁵¹	dge sloṅ dag na ji srid du (P tu) 'phags pa'i bden pa bži po 'di rnam la de (P da) ltar lan gsum du bzlas te rnam pa bcu gnīs su bskor ba'i mig ma skyes śes pa ma yin rig pa ma yin blo ma yin rtogs pa ma skyes pa de srid du (P tu) na lha daṅ bcas pa'i 'jig rten bdud daṅ bcas tshaṅs pa daṅ bcas dge sbyoṅ daṅ (P dge sloṅ dag) bram zer bcas pa'i skye dgu daṅ lha daṅ mir bcas pa 'di las grol ba daṅ nes par byuṅ ba daṅ mi ldan pa daṅ rab tu grol ba daṅ phyin ci log daṅ bral ba 'i sems kyis maṅ du gnas par ma gyur ciṅ dge sloṅ dag nas bla na med pa yaṅ dag par rdzogs pa 'i byaṅ chub mñon par rdzogs	汝等苾芻若我於此四聖諦法未了三轉十二相者眼智明覺皆不得生我則不於諸天魔梵沙門婆羅門一切世間捨離煩惱心得解脫不能證得無上菩提 ¹⁴⁸

¹⁴⁷ VinKṣudr-v(T) D 248 a4 (P 234 b3f.) *dge sloṅ dag nas sñon ma thos pa'i chos rnam la sdug bñāḥ 'gog par 'gyur ba 'phags pa'i lam de mñon par śes pas bsgoms so || žes tshul bžin yid la byas pa na mig skyes so || śes pa daṅ rig pa daṅ blo daṅ rtogs pa skyes so ||.*

¹⁴⁸ Saṃghabh(C) 127 c29–128 a4 汝等五人當知。我先未得此四諦三轉十二種。未生淨眼智明覺。不能超過天人乃至梵界諸沙門婆羅門一切世間天人阿蘇羅。未證解脫出離。不離顛倒。我不證無上正智; Dhsk(C) 479 c19–22 苾芻當知。我於如是四聖諦中。若未三轉十二行相。謂未發生眼智明覺。未能於此天人世間魔梵沙門婆羅門等。解脫出離。未除顛倒。多住心故。亦未如實能自稱言我證無上正等菩提。

¹⁴⁹ Cf. Abhidh-k-bh(P) 371.11ff. *kathaṃ tat triparivartam dvādaśākāraṃ ca | idaṃ duḥkham āryasatyam | tat khalu pariñeyam tat khalu pariñātam ity ete trayāḥ parivartāḥ | ekaikasmiṃś ca parivarte cakṣur udapādi jñānaṃ vidyā buddhir udapādi ity ete dvādaśākārah.*

¹⁵⁰ Or *vyā*? Cf. BHSD s.v. *vyāharati*.

¹⁵¹ Abhidh-k-vy 580.3–9 *yāvaca mama bhikṣava eṣu caturṣv āryasatyēṣv evaṃ triparivartam dvādaśākāraṃ na cakṣur udapādi na jñānaṃ na vidyā na buddhir udapādi na tāvad aham asmād sadevakā lokāt samārakāt sabrahmakāt saśramaṇabrāhmaṇikāyāḥ prajāyāḥ sadevamānuṣāsurāyā mukto niḥṣṛto viśamyukto viprayukto viparyāsāpagatena cetasā bahulaṃ vyahāraṃ na tāvad aham anuttarāṃ samyaksambodhim abhisambuddho 'smṛty adhyajñāsi-ṣaṃ.*

轉法輪經	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
14 我已於四聖諦三轉十二行眼智明覺故於諸天魔梵沙門婆羅門闍法眾中得出得脫自證得成阿耨多羅三藐三菩提 ¹⁵³	(yataś ca mama bhikṣava eṣu caturṣv āryasatyēṣv evaṃ triparivartam dvādaśākāraṃ cakṣur udapādi jñānaṃ vidyā buddhir udapā)(C2 v3)di ta[ta]ś cāhaṃ asmāt sadeva[kā](l lokāt samārakāt sabrahmakāt saśramaṇabrāhmaṇikāyāḥ prajāyāḥ sadevamānuṣāyā mukto niḥṣṛto viśaṃ)(C2 v4)yu(kt)o [v](i)(C3 r1)pra(mukto) vi-paryā(sāpagatena cetasā bahulaṃ vyahāraṃ ¹⁵⁰ tataś cāhaṃ bhikṣavo 'nuttarāṃ samyaksambodhim abhisambu)(C4 r1)ddho 'smṛty adhyajñ[ā]siṣaṃ* ¹⁵⁵	par saṅs rgyas so žes bya bar ma śes so ¹⁵² dge sloṅ dag nas gaṅ nas 'phags pa 'i bden pa bži po 'di rnam la de ltar lan (P de) lan ltar) gsum du bzlas te rnam pa bcu gnīs su bskor ba 'i mig skyes śiṅ śes pa daṅ rig pa daṅ blo daṅ rtogs (P togs) pa skyes pa de nas na lha daṅ bcas pa 'i 'jig rten bdud daṅ bcas tshaṅs pa daṅ bcas dge sbyoṅ (P dge sloṅ) daṅ bram zer bcas pa 'i skye dgu daṅ lha daṅ mir bcas pa 'di las grol ba daṅ nes par byuṅ ba daṅ mi ldan pa daṅ rab tu grol ba daṅ phyin ci log daṅ bral ba 'i sems kyis maṅ du gnas par gyur ciṅ dge sloṅ dag nas de nas bla na med pa yaṅ dag par rdzogs pa 'i byaṅ	汝等苾芻由我於此四聖諦法解了三轉十二相故眼智明覺皆悉得生乃於諸天魔梵沙門婆羅門一切世間捨離煩惱心得解脫便能證得無上菩提 ¹⁵³

¹⁵² VinKṣudr-v(T) D 248 a4–6 (P 234 b4–7) *dge sloṅ dag gaṅ la ji srid du 'phags pa'i bden pa bži po 'di dag la de ltar lan gsum du bzlas te rnam pa bcu gnīs pa 'i mig skyes par ma gyur | śes pa ma yin | rig pa ma yin | blo ma yin | rtogs pa ma skyes pa de srid du na 'jig rten lha daṅ bcas | bdud daṅ bcas | tshaṅs pa daṅ bcas | dge sbyoṅ daṅ bram ze 'i skye dgu daṅ bcas | lha daṅ mi daṅ bcas pa 'di las grol ba daṅ | nes par byuṅ ba daṅ | bral ba daṅ | rab tu grol ba daṅ | phyin ci log daṅ bral ba 'i sems kyis maṅ du gnas par ma gyur pa de srid du na bla na med pa yaṅ dag par rdzogs pa 'i byaṅ chub mñon par rdzogs par saṅs rgyas so sñam du śes par ma gyur gi.*

¹⁵³ Saṃghabh(C) 128 a4–8 汝等當知。我自修習此四聖諦三轉十二種。證已即生淨眼智明。了達正覺。爾時我便超過天人魔梵界及世沙門婆羅門。於天人阿蘇羅解脫。出離心所顛倒。我得於正智無上正覺; Dhsk(C) 479 c23–26 我於如是四聖諦中。若已三轉十二行相。謂已發生眼智明覺。便能於此天人世間魔梵沙門婆羅門等。解脫出離。已除顛倒。多住心故。亦已如實能自稱言我證無上正等菩提。

¹⁵⁴ Read 'smṛty.

¹⁵⁵ Abhidh-k-vy 580.9–13 *yataś ca mama bhikṣava eṣu caturṣv āryasatyēṣv evaṃ triparivartam dvādaśākāraṃ cakṣur udapādi yāvad buddhir udapādi. tato 'ham asmāt sadevakā yāvāt viprayukto viparyāsāpagatena cetasā bahulaṃ vyahāraṃ. tato 'ham anuttarāṃ samyaksambodhim abhisambuddho 'smṛti adhyajñāsiṣaṃ.*

	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
		chub mñon par rdzogs par sañs rgyas so źes bya bar śes so ¹⁵⁶	
15 爾時世尊說 是法時尊者憍 陳如及八萬諸 天遠離離垢得 法眼淨 ¹⁵⁷	asmim̐ khalu dharmapar- yā(C3 r2)ye bhāṣyamāṇe āyusmataḥ koṇḍinyasya ¹⁵⁸ [vi](rajo viga)(C4 r2)[ta]- malam̐ dharmeṣu dharmā- cakṣur utpannam aśītīnāñ ca devatāsaḥsrāṇām* ¹⁵⁹	chos kyi nram grañs de kba' stsal pa na tshe dañ ldan pa kaunḍinya (P kaudinya ¹⁶⁰) dañ lha brygad khri chos rnams la chos kyi mig rdul med ciñ dri ma dañ bral ba skyes so ¹⁶¹	爾時世尊說是 法時具壽憍陳 如及八萬諸天 遠離離垢得法 眼淨 ¹⁵⁷
16 爾時世尊告 尊者憍陳如知 法未憍陳如白 佛已知世尊復 告尊者憍陳如 知法未拘隣 ¹⁶² 白佛已知善逝 ¹⁶³	tatra (bhagavān ā)(C3 r3/C4 r3)yuṣmantam̐ kaunḍin- yam ¹⁶⁴ āmantrayati ājñātas te koṇḍinya ¹⁵⁸ dharma ājñāto bhagava(n*) (C4 r4, (ājñātas te kau)ṇḍinya dha- (rma) [ā]jñātaḥ sugata ¹⁶⁵	de nas bcom ldan 'das kyis tshe dañ ldan pa kaunḍinya la bka' stsal pa kaunḍinya khyod kyis chos kun śes sam bcom ldan 'das kun 'tshal lags so kaunḍinya khyod kyis kun śes sam kun	佛告憍陳如汝 解此法不答言 已解世尊汝解 此法不答言已 解善逝 ¹⁶³

¹⁵⁶ VinKṣudr-v(T) D 248 a6-b1 (P 234 b7-235 a2) *dge sloñ dag gañ nas bzuñ ste | ña la 'phags pa'i bden pa bži po 'di dag la de ltar lan gsum du bzlas te rnam pa bcu gñis pa'i mig skyes | śes pa dañ rig pa dañ blo dañ rtogs pa skyes pa de nas bzuñ ste | ña 'jig rten lha dañ bcas bdud dañ bcas tshañs pa dañ bcas | dge sbyon dañ bram ze'i skye dgu dañ bcas | lha dañ mi dañ bcas pa 'di las grol ba dañ | ñes par 'byuñ ba dañ | rab tu grol ba dañ | phyin ci log dañ bral ba'i sems kyis mañ du gnas par gyur | de nas bzuñ ste ña bla na med pa yañ dag par rdzogs pa'i byañ chub tu mñon par rdzogs par sañs rgyas so sñam du śes par gyur to ||.*

¹⁵⁷ Saṃghabh(C) 128 a8-10 世尊說此法時。具壽憍陳如。證於無垢無塵法中得法眼淨。及八萬天眾。於法中亦證法眼； Dhsk(C) 479 c27f. 說此法時。具壽憍陳那。及八萬天子。遠離離垢。於諸法中。生淨法眼。

¹⁵⁸ Thus MS C4 r1, 3 instead of *kaunḍ*^o.
¹⁵⁹ Abhidh-k-vy 580.13-15 *asmim̐ khalu punar dharmaparyāye bhāṣyamāṇe āyusmataḥ kaunḍinyasya virajo viḡatamalam̐ dharmeṣu dharmacakṣur utpannam aśīteś ca devatāsa-ḥsrāṇām.*

¹⁶⁰ Instead of *kaunḍinya* also in the following lines accordingly.
¹⁶¹ VinKṣudr-v(T) D 248 b1f. (P 235 a2f.) *chos kyi nram grañs 'di bśud pa na tshe dañ ldan pa kaunḍinya dañ | lha brygad khri chos rnams la chos kyi mig rdul med ciñ dri ma dañ bral ba skyes par gyur to ||.*

¹⁶² 拘隣 = 憍陳如 (two different ways of transcription of the name *kaunḍinya*).
¹⁶³ Saṃghabh(C) 128 a11-13 爾時世尊告憍陳如曰。汝證法已。答曰。世尊。我已證。佛復告曰。憍陳如。汝證法耶。答曰。善逝已證； Dhsk(C) 479 c28-480 a1 爾時佛告憍陳那言。於所說法。汝已解耶。憍陳那言。我今已解。第二第三。亦復如是。

¹⁶⁴ MS C3 r3 *kaunḍinya*lll; MS C4 r3 *koṇḍinya*[ñ]m.

	Samyuktāgama DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo	三轉法輪經
		śes sam bde bar gśeḡs pa kun 'tshal lags so kun 'tshal lags so ¹⁶⁶	
17 尊者拘隣 ¹⁶² 已知法故是故 名阿若拘隣 ¹⁶² . ¹⁶⁷	ā(C3 r4)jnāta āyusmatā kaunḍinyena dharmas tas- mād āyusma[t](aḥ kaunḍin- ya)(C4 v1)sya ājñāta ^o kaunḍi- ḍinya ity adhivacanam* ¹⁶⁸	tshē dañ ldan pa kaunḍin- yas chos kun śes pas de'i phyir tshē dañ ldan pa kaunḍinya kun śes kaunḍi- ḍinya źes tshig bla dags su btags so ¹⁶⁹	由憍陳如解了 法故因此即名 阿若憍陳如 ¹⁶⁷
18 尊者阿若拘 隣 ¹⁶² 知法已地 神舉聲唱言諸 仁者世尊於波 羅奈國仙人住 處鹿野苑中三 轉十二行法輪 諸沙門婆羅門 諸天魔梵所未 曾轉多所饒益 多所安樂哀愍 世間以養饒益 利安天人增益 諸天眾減損阿 修羅眾 ¹⁷⁰	ājñāta āyusmatā k[au](C3 r5)ṇḍinye(C5 r1)na dhar- ma ¹⁷¹ iti bhāmā yakṣā(h) - (C4 v2) śabdam udīrayam- ti ¹⁷² ghoṣam anu(C5 r2)śrā- vayamti etan ¹⁷³ māriṣā bha- gavatā bārāṇa[s](yām ṛṣi- va)(C4 v3)da(C5 r3)ne ¹⁷⁴ mrgadāpe ¹⁷⁴ tripari(C3 r6)- vartam ¹⁷⁵ dvādaśākāram̐ dhārmyam dharmacakram̐ pra(C5 r4)vartitam ¹⁷⁶ apra- tiva[rty](am ¹⁷⁷ śra)[ma]ṇe- na (C4 v4) vā brāhmaṇena vā (C5 r5) devena vā mārena	tshē dañ ldan pa kaunḍin- yas ¹⁷⁹ chos kun śes so źes sa bla'i gnod sbyin rnams sgra sgrogs par byed de grogs po dag bcom ldan 'das kyis (P om. kyis) bārāṇasīr (P 'oṇasīr) drañ sroñ smra ba'i ri dags kyi nags su lan gsum du (P om. du) bzlas te rnam du (P om. du) bcu gñis su chos kyi 'khor lo chos dañ ldan pa dge sbyoñ ñam bram ze'am lha'am bdud dam tshañs pa'am sus kyañ 'jig rten du chos dañ 'thun (P	是時地居藥叉 聞佛說已出大 音聲告人天曰 仁等當知佛在 婆羅痾斯仙人 曠處鹿野林中 廣說三轉十二 行相法輪由此 能於天人魔梵 沙門婆羅門一 切世間為大饒 益令同梵行者 速至安樂涅槃 之處人天增盛 阿蘇羅減少 ¹⁷⁰

¹⁶⁵ Abhidh-k-vy 580.15-17 *tatra bhagavān āyusmantam̐ kaunḍinyam āmantrayate sma. ājñātas te kaunḍinya dharmāḥ. ājñāto me bhagavan. ājñātas te kaunḍinya dharmāḥ. ājñāto me sugata.*

¹⁶⁶ VinKṣudr-v(T) D 248 b2f. (P 235 a3f.) *de nas bcom ldan 'das kyis tshe dañ ldan pa kaunḍinya la bka' stsal pa | kaunḍinya khyod kyis chos kun śes sam | bcom ldan 'das kun 'tshal to || kaunḍinya khyod kyis chos kun śes sam | bde bar gśeḡs pa kun 'tshal to ||.*

¹⁶⁷ Saṃghabh(C) 128 a13f. 佛言。具壽憍陳如。既遍證法。以是義故。號阿若憍陳如； Dhsk(C) 480 a1f. 以憍陳那先解法故。世共號彼。為阿若多。

¹⁶⁸ Abhidh-k-vy om.

¹⁶⁹ VinKṣudr-v(T) D 248 b3 (P 235 a4) *tshe dañ ldan pa kaunḍinya chos kun śes pa de'i phyir tshē dañ ldan pa kaunḍinya 'i miñ kun śes kaunḍinya źes bya bar chags so ||.*

¹⁷⁰ Saṃghabh(C) 128 a14-19 爾時地行藥叉眾。聞世尊語。同發聲言。仁者當知。此佛世尊。於波羅痾斯城仙人曠處鹿野林中。三轉十二行法輪。非諸沙門婆羅門人天魔梵之所能轉。令多人安樂故。令多人利益故。哀愍有情故。由是義故。天眾增益蘇羅減損； Dhsk(C) 480 a2-9 地神藥叉。聞是語已。歡喜踊躍。高聲唱言。佛今於此婆羅痾斯仙人論處鹿野林中。憐愍世間諸眾生故。欲令獲得利樂事故。三轉法

Samyuktāgama		Separate Traditions		
轉法輪經	DhCakrP-dh	Chos kyi 'khor lo'i mdo	三轉法輪經	
	vā brahmaṇā vā kenacid vā loke (C3 v1) sahadharma-ta[h] (bahujanahitāya bahu-ja)(C5 r5)na(sukhāya lokā-nukampāya arthāya hitāya sukhāya devamanuṣyāṇam iti divyāh kāyā a)(C3 v2)bhī-var dh(iṣyanti asurakāyāḥ parihāsyanta iti) ¹⁷⁸	mthun) par ma bskor ba skye bo (P skye ba) mañ po la phan pa dañ skye bo mañ po la bde ba dañ 'jig rten la sñiñ brtse ba dañ lha dañ mi rnams kyi don dañ phan pa dañ bde ba'i phyir bskor bas lha'i ris mñon par 'phel žiñ lha ma yin gyi ris yoñs su ñams so žes dbyañs bsgrags so ¹⁸⁰		
19 地神唱已聞 虛空神天四天 王天三十三天 炎魔天兜率陀 天化樂天他化 自在天展轉傳	(bhaumānām yakṣāṇām śab-daṃ śru)(B2 A1)(tvā anta-rīkṣā)(vacarā) (B3 r1) [ya]-kṣāḥ ca[tu](rmahārājakāyikā devās trayastrim)(B2 A2)(śā)(C3 v3) yāmā(s) (C5 vu) tu-	sa bla'i gnod sbyin rnams kyis (P kyi) sgra thos nas nam mkha' la rgyu ba'i gnod sbyin dañ rgyal chen bži po'i ris dañ sum cu rtsa gsum pa'i (P po'i) lha	由彼藥又作如 是告虛空諸天 四大王眾皆悉 聞知如是展轉 於刹那頃盡六 欲天須臾之間	

輪。其輪具足十二相行。世間沙門及婆羅門天魔梵等。皆無有能如法輪者。由佛轉此無上法輪。憍陳那等。已見聖跡。從今天眾漸當增益。阿素洛眾漸當損減。

¹⁷¹ MS C5 r1 °ā.
¹⁷² MS C4 v2 udira°.
¹⁷³ MS C5 r2 etaṃ.
¹⁷⁴ On the place name *ṛṣivadana* cf. above note 85.
¹⁷⁵ MS C5 r3 °varttam.
¹⁷⁶ MS C5 r4 °varttītam.

¹⁷⁷ Saṃghabh(S) *apravartyaṃ* (cf. Saṃghabh(C) 非...所能轉; Dhsk(C) 無有能...轉); Abhidh-k-vy *apravartītapūrvaṃ* (cf. Chin. Za-ahanjing 所未曾轉); Tib. *ma bskor ba*.

¹⁷⁸ Abhidh-k-vy 580.17–22 *ājñāta āyuṣmatā kauṇḍinyena dharmā iti bhaumā yakṣāḥ śabdām udīrayamti ghoṣam anuśrāvayamti. etan mārṣā bhagavatā bārāṇasyaṃ ṛṣīpatane mṛgadāve triparivartadvāduśākāraṃ dharmacakraṃ pravartītam. apravartītapūrvaṃ śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid punar loke sahadharmaṇa bahujanahitāyeti vistaraḥ.*

¹⁷⁹ D *kauṇḍanyas*.

¹⁸⁰ VinKsudr-v(T) D 248 b3–5 (P 235 a4–7) *tṣhe dañ ldan pa kauṇḍinya chos kun śes pa na sa bla pa'i gnod sbyin rnams kyis sgra phyuñ žiñ dbyañs rjes su bsgrags (P sgrags) pa | grogs po dag bcom ldan 'das kyis skye bo mañ po la phan pa dañ | skye bo mañ po la bde ba dañ | 'jig rten la thugs brtse ba dañ | lha dañ mi rnams kyi don dañ | phan pa dañ | bde bar ndzad pa'i slad du 'jig rten na dge sbyoñ ñam | bram ze'am | lha'am | bdud dam | tṣhañs pa gañ gis kyañ chos dañ mthun (P 'thun) par ma bskor ba'i chos kyi 'khor lo chos dañ mthun (P 'thun) pa lan gsum du bzlas te rnam pa bcu gñis pa 'di yul bārāṇasī drañ sroñ smra ba ri dags kyi nags (P gnas) su bskor bas lha'i ris dag ni mñon par 'phel bar 'gyur | lha ma yin gyi ris dag ni yoñs su ñams par 'gyur ro ||.*

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Samyuktāgama		Separate Traditions		
轉法輪經	DhCakrP-dh	Chos kyi 'khor lo'i mdo	三轉法輪經	
唱須臾之間聞 于梵天身 ¹⁸¹	ṣ[ī]t(ā ni)(C5 vv)rmāṇa(ratayaḥ paranirmitavaśa)[v](a-r)[t](i)no de(vās te)(C5 vw)-na (B3 r2) kṣaṇena tena layena tena (muhūrtena) ¹⁸² tena [k]ṣ(āṇalaya)(C5 vx)muhūrttena ¹⁸³ yāva(C3 v4)d brahmalokaṃ śabda jagāma	rnams (P om. rnams) dañ 'thab bral dañ dga' ldan dañ 'phrul dga' dañ gžan 'phrul dbañ byed kyi lha rnams nas skad cig de dañ thañ cig de dañ yud tṣam de dañ skad cig dañ thañ cig dañ yud tṣam de la tṣhañs pa'i 'jig rten gyi bar du sgra bsgrags (P bsgrags) so ¹⁸⁴	乃至梵天普聞 其響 ¹⁸¹	
20 梵天乘聲唱 言諸仁者世尊 於波羅奈國仙 人住處鹿野苑 中三轉十二行 法輪諸沙門婆 羅門諸天魔梵 及世間法未 所曾轉多所饒 益多所安樂以 義饒益諸天世 人增益諸天眾	(brāhmakā) (C5 vy)yikā devāḥ śabdām udīrayamti gho(ṣam anu)(B3 r3)[śrā]vayanti (C5 vz) etaṃ mārīṣā bhagavatā bārāṇasya[m] rī(C3 v5)[ṣ]jivadane ¹⁷⁴ (mṛ-gadāpe ¹⁷⁴ triparivartam dvā-daśākāraṃ dhārmyaṃ dharmacakraṃ pravartītam apratīvartyaṃ ¹⁸⁶ śramaṇena vā brāhmaṇena vā) (B4 r1) (de)[vena] <vā> [m](ā)[r](e-	tṣhañs ris kyi lha rnams kyis kyañ sgra sgrags par byed de grogs po dag bcom ldan 'das kyis bārāṇasī drañ sroñ smra ba'i ri dags kyi (P kyis) nags (P gnas) su lan gsum du bzlas te rnam pa bcu gñis kyi chos kyi 'khor lo chos dañ ldan pa dge sbyoñ ñam bram ze'am lha'am bdud dam tṣhañs pa'am sus kyañ 'jig rten du	梵眾聞已復皆 遍告廣說如前 ¹⁸⁵	

¹⁸¹ Yinshun (Yinshun 1983 [vol. 2]: 109, note 7) emends to 梵身天. His emendation is not supported by Skt. *brahmaloka*; Tib. *tṣhañs pa'i 'jig rten*. Read rather 梵天. Saṃghabh(C) 128 a19–23 爾時空行藥叉。聞地行聲已。亦同發聲。乃至四天王天三十三天。炎魔天觀史天。化樂天他化自在天。及諸梵天。皆同時同剎那同臘婆同牟呼栗多發聲; Dhsk(C) 480 a9–11 因斯展轉諸天及人。皆獲殊勝利益安樂。空行藥叉。聞是聲已。歡喜傳告四大王天。彼復舉聲。展轉相告。經須臾頃。聲至梵天。

¹⁸² Tib. *yud tṣam de dañ*. MS B3 V2 // [k]ṣaṇ[ena] tena tena layena tena //; MS C5 v (CPS MS 85) 4 (=w)–5 (=x) *(te)na kṣaṇe[O](na tena) [l](a)y(e)na <tena muhūrtena> tena [k]ṣ(āṇa)laya)muhūrtena* (reading K. Wille; Waldschmidt read *(te)na kṣaṇe ... y(e)na tena [k]ṣ. ... muhūrtena*; CPS, p. 447, note 37 “statt *muhūrtena* vielleicht (*sama*)y(e)na.” Cf. in this regard Saṃghabh(C) 同時 (*tena samayena*?) 同剎那 (*tena kṣaṇena*) 同臘婆 (*tena lavena*) 同牟呼栗多 (*tena muhūrtena*).

¹⁸³ Read °muhūr°.

¹⁸⁴ VinKsudr-v(T) D 248 b5–7 (P 235 a7f.) *sa bla pa'i gnod sbyin rnams kyi sgra bar snañ la spyod pa'i gnod sbyin rnams dañ | rgyal chen bži'i lha rnams dañ | sum bcu rtsa gsum pa rnams dañ | 'thab bral ba rnams dañ | dga' ldan pa rnams dañ | 'phrul dga' ba rnams dañ | gžan 'phrul dbañ byed kyi lha rnams kyis thos nas skad cig de dañ | thañ cig de dañ | yud tṣam de dañ | skad cig dañ | thañ cig dañ yud tṣam de la tṣhañs pa'i 'jig rten gyi bar du sgra grags par gyur te |.*

	Samyuktāgama 轉法輪經 DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo 三轉法輪經	
21 世尊於波羅奈國仙人住處鹿野苑中轉法輪是故此經名轉法輪經 ¹⁹⁴	<p>減損阿修羅眾¹⁸⁵ ṅa [v](ā) bra(C3 v6)hmaṇā vā [k](enacid) [v](ā) [I](o)-[k](e sahadharmataḥ bahu)-(B4 r2)ja[na]hitayā¹⁸⁷ (ba)-(B2 By)(h)[u]j(anasukhāya) lokānukampāya arth[ā]ya hitā[ya] (B2 Bz) sukhaya¹⁸⁸ d(e)vama(nu)(B4 r3)(ṣy)ā-[yā]¹⁸⁹ iti divy[ā]ḥ kāyā abhivarttiṣyānti¹⁹⁰ asurakayaḥ¹⁹¹ pariba(syante¹⁹²)</p> <p>(B4 r4) (pra)varttitam bhagavatā bāraṇasyā(m)¹⁹⁵ ṛṣi-vasane mṛgadave¹⁹⁶ tṛpa(B4 r5)(rivartam dvādaśākār)am [dha]rmyam dharmacakram</p>	<p>chos dañ 'thun par 'ga' yañ ma bskor ba skye bo mañ po la phan pa dañ skye (P skyes) bo mañ po la bde ba dañ 'jig rten la snīn brtse ba dañ lha dañ mi nmams kyi don dañ phan pa dañ bde ba'i phyir bskor bas lha'i ris mñon par 'phel žiñ lha ma yin gyi ris yoñs su nams so žes dbyaṅs bsgrags so ¹⁹³</p> <p>bcom ldan 'das kyiis bārā-ṅasīr (P °nasīr) drañ sroñ smra ba'i ri dags kyi nags su lha'i gsum du bzlas te nram pa bcu gñis su chos kyi</p>	<p>... 因名此經為三轉法輪¹⁹⁴</p>

¹⁸⁵ Saṃghabh(C) 128 a23–28 阿迦尼吒天聞是聲已亦同言曰。仁者當知。此佛世尊。波羅奈斯城仙人墮處施鹿林中。三轉十二行相法輪。非諸沙門婆羅門天人魔梵之所能轉。為令多人得安樂故。為令多人得利益故。哀愍有情故。天眾增長蘇羅損減; Dhsk(C) 480 a11–13 時大梵王。聞已歡喜。慶佛為轉無上法輪利樂無邊諸有情故。Note the varying classes of the Brahmaloaka gods who proclaim the event, namely 梵天/梵眾 (brahmakāyika), 大梵王 (mahābrahman) and 阿迦尼吒天 (akanisṭha).

¹⁸⁶ Cf. above note 177.

¹⁸⁷ Read °hitāya.

¹⁸⁸ Read sukhāya.

¹⁸⁹ Read °(ṣy)ānā(m).

¹⁹⁰ Read °vardhiṣyanti.

¹⁹¹ Read °kāyāḥ.

¹⁹² Read °hā(syante).

¹⁹³ VinKṣudr-v(T) D 248 b7–249 a1 (P 235 b1f.) tshaṅs ris pa'i lha nmams kyi sgra phyuñ žiñ dbyaṅs rjes su bsgrags pa | grogs po dag bcom ldan 'das kyiis lha dañ mi nmams kyi žes bya ba nus | 'di yul bārāṅasī drañ sroñ smra ba'i ri dags kyi nags su bskor bas lha'i ris dag ni mñon par 'phel bar 'gyur | lha ma yin gyi ris dag ni yoñs su nams par 'gyur ro žes bya ba'i bar sñā ma bžin no ||.

¹⁹⁴ Saṃghabh(C) 128 a28–b1 世尊波羅奈斯城仙人墮處施鹿林中。三轉十二行相法輪故。因號此法經及此地。名為轉法輪處經; Dhsk(C) 480 a13f. 此中宣說轉法輪事。是故名曰轉法輪經。The sentence in Saṃghabh(C) 因號此法經及此地。名為轉法輪處經 (for this reason this sermon and this place are called “Place of Setting in Motion of the Wheel of the Law” and “Sūtra of Setting in Motion of the Wheel of the Law” respectively?) is supported neither through the Saṃghabh(S) nor through Saṃghabh(T).

¹⁹⁵ Read bārā°.

	Samyuktāgama 轉法輪經 DhCakrP-dh	Separate Traditions Chos kyi 'khor lo'i mdo 三轉法輪經	
22 佛說此經已諸比丘聞佛所說歡喜奉行	<p>tasmād asya dharmaparyayasya¹⁹⁷ dha(B4 r6)(rmacakra-pravartanam ity adhi)va-canam </p> <p>idam avocāt ¹⁹⁹</p>	<p>'khor lo chos dañ ldan pa bskor bas de'i phyir chos kyi mam graṅs 'di la chos kyi 'khor lo bskor ba žes tshig bla dags su btags so ¹⁹⁸</p> <p>chos kyi 'khor lo'i mdo rdzogs so (P sho) </p>	<p>時五苾芻及人天等聞佛說已歡喜奉行¹⁹⁴</p>

Abbreviations

* Abbreviations follow those of Bechert, Heinz 1989. *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*. Göttingen (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3), in addition to those listed below.

Abhidh-k-up = *Chos mñon pa'i mdzod kyi 'grel bśad ñe bar mkho ba žes bya ba* (Abhidharmakośopāyikā nāma Tīkā), D 4099, P 5595.

D = *The Tibetan Tripitaka*, Taipei Edition (= sDe-dge) 1991. Barber, A. W. (ed.). 72 vol. Taipei.

DĀ(U.H.) = Hartmann, Jens-Uwe. *Untersuchungen zum Dīrghāgama der Sarvāstivādīns* (unveröffentlichte Habilitationsschrift).

Dhsk(C) = *Epidamo Fayunzulun*, a Chinese translation of the Dharmaskandha by Xuanzhuang, T 1537, vol. 26, pp. 453–513.

NagSū = Bongard-Levin, G. et al. 1996. “The Nagaropamasūtra: An Apotropaic Text from the Saṃyuktāgama, a Transliteration, Reconstruction, and Translation of the Central Asian Sanskrit Manuscripts.” In: *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen, Dritte Folge*. Göt-

¹⁹⁶ Read °dāve.

¹⁹⁷ Read °paryāyasya.

¹⁹⁸ VinKṣudr-v(T) D 249 a1f. (P 235 b2f.) bcom ldan 'das kyiis yul bārāṅasī drañ sroñ smra ba'i ri dags kyi nags su chos kyi 'khor lo chos dañ mthun (P 'thun) pa lan gsum gyi bar du bzlas te mam pa bcu gñis pa bskor te | de'i phyir chos kyi mam graṅs 'di chos kyi 'khor lo bskor ba žes bya'o ||.

¹⁹⁹ A shortening of *idam avocāt bhagavān | āptamanasas te bhūksavo bhagavato bhāṣitam abhyanandan*; cf. SHT (II) 680a V1 with note 3; SWTF s.vv. *abhi-nand*, impf. 3.pl.; *āptamanas*, m.nom.pl. It is quite possible that the MS A did not contain the formula of the closing section as is often the case in the Mss. of the Saṃyuktāgama; cf. Waldschmidt 1957: 375, note 2. Dhsk(C) 480 a14f. 時五苾芻。八萬天子。聞經歡喜。信受奉行。

tingen (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 6), 7–131.

P = Suzuki, D. T. (ed.) 1955–1961. *The Tibetan Tripiṭaka*, Peking Edition. 168 vols. Tōkyō & Kyōto (repr.).

Samghabh(Chin.) = *Genben Shuoyiqieyoubu Pinaye Posengshi*. A Chinese Translation of the Samghabhedavastu of the Mūlasarvāstivāda Tradition by Yijing (cf. Yuyama 1979: 30, § 1.27.C.7).

Samghabh(Skt.) = Gnoli, R. (ed.) 1977, 1978. *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and last Section of the Vinaya of the Mūlasarvāstivādīn*, part I–II. Roma (Serie Orientale Roma 49.1, 2).

Samghabh(Tib.) = *Dge 'dun gyi dbyen gyi gzi*. A Tibetan Translation of the Samghabhedavastu of the Mūlasarvāstivāda Tradition by Sarvajñādeva et al. (cf. Yuyama 1979: 31, § 1.27.T.1).

VinKṣudr-v(Chin.) = *Genben Shuoyiqieyoubu Pinaye Zashi*. A Chinese Translation of the Vinayakṣudrakavastu of the Mūlasarvāstivāda Tradition by Yijing (cf. Yuyama 1979: 30, § 1.27.C.8).

VinKṣudr-v(Tib.) = *'Dul ba phran tshogs kyi gzi*. A Tibetan Translation of the Vinayakṣudrakavastu of the Mūlasarvāstivāda Tradition by Vidyākara-prabha et al. (cf. Yuyama 1979: 32, § 1.27.T.2).

Symbols used

[]	damaged akṣara	///	leaf broken off here
()	restored akṣara	'	avagraha, not written in MSS
< >	omitted akṣara	*	virāma
{ }	superfluous akṣara	.	punctuation mark
..	illegible akṣara		daṇḍa (or: śad)
.	single element of an illegible akṣara		double daṇḍa (or: double śad)
		ḥ	jihvāmūlīya
+	lost akṣara	○	punch hole

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INDICA ET TIBETICA

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Jens-Uwe Hartmann, Konrad Klaus und Roland Steiner

Band 47

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Festschrift für Gustav Roth zum 90. Geburtstag

Herausgegeben

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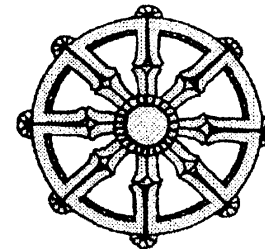
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THE GILGIT MANUSCRIPT
OF THE SAṄGHABHEDAVASTU

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

Part I

Edited by
RANIERO GNOLI
with the Assistance of
T. Venkatacharya



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āhuḥ: tayā tāvat tvam āyusman gautama pūrvikayā¹ iriyayā caryayā duṣkaracaryayā kiñcid² adhigatavān uttaraṃ manuṣyadharmād³ alaṃ āryaviśeṣādhigamaṃ jñānaṃ vā, darśanaṃ vā, sparśavihāra-tāṃ vā; kutaḥ punar yas tvam etarhi śaithiliko bahulājivaḥ prahāṇa-vibhrāntaḥ sa tvam etarhy audārikam⁴ āhāram āharasy odanakulmā-ṣān; sarpistailābhyāṃ gātrāṇi mraḥṣayasi; sukhodakena ca kāyaṃ pariśiñcasi; nanu yūyaṃ bhikṣavaḥ paśyatha⁵ tathāgatasya pūrveṇā-param mukhasya vā viprasannatvam, indriyāṇāṃ <vā> nānākaraṇam? ta evam ūhuḥ: evam etad āyusman gautama.

The middle course of conduct

tatra bhagavān pañcakān bhikṣūn āmantrayate sma: dvāv imau bhikṣavo 'ntau pravrajitena na sevitavyau, na paryupā-sitavyau; katamau dvau; yaś ca kāmeṣu kāmasukhālayānuyogo hino grāmyaḥ prākṛtaḥ pārthagjanikaḥ; yaś cātmaklamathānuyogo duḥkho 'nāryo 'narthopasaṃhitāḥ; ity etāv ubhāv antāv anupagamyā asti madhyamā pratīpac cakṣuṣkaraṇi jñānakaraṇi upaśamasamvar-taṇi abhijñāyaiva sambodhaye nirvāṇāya samvartate; madhyamā pratīpat katamā⁶? āryāṣṭāṅgo mārgaḥ; tasya samyagdr̥ṣṭiḥ, samyak-saṅkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājivaḥ; samyagvyā-yāmaḥ, samyaksmṛtiḥ, samyaksamādhiḥ⁷; aśakad bhagavān pañcakān bhikṣūn anayā samjaptyā samjñāpayitum; dvau ca bhagavān pañ-cakānāṃ bhikṣūṇāṃ pūrvabhakte avavadati; trayo grāmaṃ piṇḍāya praviśanti; yat trivargo 'bhinirharati tena ṣaḍvargo yāpayati; trīṃś ca bhagavān pañcakānāṃ bhikṣūṇāṃ paścādbhakte avavadati; dvau grāmaṃ piṇḍāya praviśataḥ; yad dvivargo 'bhinirharati tena pañca-vargo yāpayati; tathāgataḥ pratīpaty eva kālābhoji (*).

(*) sṇa dro ḥḍus k'o nar gsol ba yin no.

¹ A: pūrvikayayā.

² A: nikiñcid.

³ A: maraṣyadharmānam ārya°.

⁴ A: audārikām āhāram aharatasyo°.

⁵ A: paśyataḥ.

⁶ A: pratīpatkamā.

⁷ samādhirāḥ.

The four Noble Truths

tatra bhagavān pañcakān bhikṣūn āmantrayate sma: (1) idaṃ duḥkham āryasatyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi; jñānaṃ vidyā buddhir uda-pādi; ayaṃ duḥkhasamudayaḥ, ayaṃ duḥkhanirodhaḥ; iyaṃ duḥkha-nirodhagāmini pratīpat āryasatyam iti bhikṣavaḥ pūrvam ananuśru-teṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi; tat khalu duḥkham āryasatyam abhijñāyā parijñeyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kur-vataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; tat khalu duḥkha-samudayam āryasatyam abhijñāyā prahātavyam¹ mayeti bhikṣavaḥ pūrv*am ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur uda- *A 39 pādi, jñānaṃ vidyā buddhir udapādi²; tat khalu duḥkhanirodham āryasatyam abhijñāyā sāḥṣātkartavyam mayeti bhikṣavaḥ pūrvam ana-nuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; tat khalu duḥkhanirodhagāmini pratīpat ārya-satyam abhijñāyā bhāvayitavyam mayeti bhikṣavaḥ pūrvam ananuśru-teṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi.

tat khalu duḥkham āryasatyam abhijñāyā parijñātam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; tat khalu duḥkhasa-mudayam āryasatyam abhijñāyā prahāṇam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; tat khalu duḥkhanirodham āryasa-tyam³ abhijñāyā sāḥṣātkṛtam mayeti bhikṣavaḥ pūrvam ananuśruteṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; tat khalu duḥkhanirodhagāmini pratīpat⁴ āryasatyam abhijñāyā bhā-vitam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi; yāvac ca

¹ A: prahātavyam tavyam.

² After udapādi there is in A the repetition of the words: tat khalu duḥkha-nirodhagāmini pratīpat āryasatyam abhijñāyā prahātavyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasi kurvataś cakṣur udapādi, jñānaṃ vidyā buddhir udapādi.

³ A: āryasatim.

⁴ A: pretīpat.

mama bhikṣava eṣu ¹ caturṣv āryasatyēṣv evaṃ triparivartaṃ dvādaśākāraṃ na cakṣur ² udapādi, na jñānaṃ <na> vidyā na buddhir udapādi, na tāvad aham asmād bhikṣavaḥ sadevakāl lokāt, samārakāt, sabrahmakāt, saśramaṇabrāhmaṇikāyāḥ prajāyāḥ sadevamānuṣāyā mukto nisṛto viṣaṃyukto vipramukto viparyāsāpagatena ³ cetasā bahulaṃ vyāhārṣam; na tāvad ahaṃ bhikṣavaḥ anuttarāṃ samyaksambodhim abhisambuddho 'smīty adhyajñāsiṣam; yataś ca mama bhikṣava eṣu caturṣv āryasatyēṣv ⁴ evaṃ triparivartaṃ dvādaśākāraṃ cakṣur udapādi, jñānaṃ vidyā buddhir udapādi, tato'ham asmāt sadevakāl lokāt samārakāt sabrahmakāt, saśramaṇabrāhmaṇikāyāḥ ⁵ prajāyāḥ sadevamānuṣāyā mukto nisṛto viṣaṃyukto vipramukto viparyāsāpagatena cetasā bahulaṃ vyāhārṣam ⁶; bhikṣavaḥ anuttarāṃ samyaksambodhim abhisambuddho 'smīty adhyajñāsiṣam.

The name of Ajñātakauṇḍinya

asmin khalu dharmaparyāye bhāṣyamāṇe āyusmata ajñātakauṇḍinyasya virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannam, aśīteś ca devatāsahasraṇām; tatra bhagavān āyusmantaṃ kauṇḍinyam āmantrayate sma: ajñātas te kauṇḍinya dharmah? ajñātaḥ bhagavann ajñātaḥ; ajñātas te kauṇḍinya dharmah? ajñātaḥ sugata ajñāta; <ajñāto> āyusmatā kauṇḍinyena dhārma iti tasmād ⁷ āyusmataḥ kauṇḍinyasya ajñātakauṇḍinya ity adhivacanam; ajñāta āyusmatā kauṇḍinyena dhārma iti.

Proclamation of Dharmacakra

bhaumā yakṣāḥ śabdāṃ udīrayanti, ghoṣaṃ anuśrāvayanti « etan mārṣā bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivartaṃ ⁸ dvādaśākāraṃ dharmyaṃ dharmacakraṃ pravartitam, apravartyaṃ śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā

¹ A: esa.

² A: cakṣūdapādi.

³ A: viparyāsāpagatena.

⁴ A: āryasatyēṣvan tparivartam.

⁵ A: saśramaṇiṣ.

⁶ A: vahārṣam.

⁷ A: tāsnād.

⁸ A: tparivartam.

loke <sahadharmataḥ> bahujanahitāya bahujanasukhāya lokānukampāyai arthāya sukhāya devamanuṣyāṇām iti divyāḥ kāyā abhivardhiṣyante ¹, āsūrāḥ kāyāḥ parihāsyante » iti; bhaumānaṃ yakṣāṇāṃ śabdāṃ śrutvā antarikṣāvacarā yakṣāḥ <tam anuśrāvayanti> ² cāturmahārājakāyikā devāḥ ³ trāyastriṃśā yāmāḥ tuṣitā nirmāṇaratayaḥ ⁴ paranirmitavaśavartino devāḥ; tena kṣaṇena, teṇa lavena, tena muhūrtena, tena kṣaṇalavamuhū*rtena yāvad brahmalokaṃ śabdo 'gamat; brahmakāyikā devāḥ śabdāṃ udīrayanti; ghoṣaṃ anuśrāvayanti « etan mārṣā bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivartaṃ dvādaśākāraṃ dharmyaṃ dharmacakraṃ pravartitam apravartyaṃ śramaṇena brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā punar loke sahadharmataḥ bahujanahitāya bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya devamanuṣyāṇām iti divyāḥ kāyā abhivardhiṣyante; āsūrāḥ kāyāḥ parihāsyanta » iti; pravartitam bhagavatā vārāṇasyāṃ ṛṣivadane mṛgadāve triparivartaṃ dvādaśākāraṃ dharmyaṃ dharmacakraṃ iti; tasmād asya dharmaparyāyasya dharmacakrapravartanam ity adhivacanam.

The Buddha explains the four Noble Truths

tatra bhagavān dvir api pañcakān bhikṣūn āmantrayate sma: catvārimāni bhikṣava āryasatyāni; katamāni catvāri? duḥkham āryasatyam, duḥkhasamudayo duḥkhanirodho duḥkhanirodhagāmini pratipad āryasatyam; 1) duḥkham āryasatyam katamat? jātir duḥkham, jarā duḥkham, vyādhir duḥkham, maraṇaṃ duḥkham, priyaviprayogo duḥkham, apriyasamprayogo duḥkham, yad apicchan paryeṣamāṇo na labhate tad api duḥkham; saṅkṣepataḥ ⁵ pañca ime upādānaskandhā duḥkham; tasya parijñāyāi āryāṣṭāṅgo mārgo bhāvayitavyaḥ; 2) duḥkhasamudayam āryasatyam katamat? tṛṣṇā paunarbhaviki nandirāgasahagatā tatra tatrābhinandini; tasyāḥ prahāṇāya āryāṣṭāṅgo mārgo bhāvayitavyaḥ; 3) duḥkhanirodham āryasatyam katamat? yad asyā eva tṛṣṇāyāḥ paunarbhavikyāḥ nandirāgasahagatāyāś tatra tatrābhinandinyā aśeṣprahāṇam pratinisargo vāntibhāvaḥ kṣayo virāgo nirodho

¹ A: abhivardhiṣyanti.

² Ex conject. See W, 156.

³ A: divās.

⁴ A: nirmāṇarayaḥ.

⁵ A: sampakṣepataḥ.

T 64 b

vyupaśamaḥ astaṅgamaḥ; tasya sākṣātkriyāyai āryāśtāṅgo mārgo bhāvayitavyaḥ; 4) *duḥkhanirodhagāmini pratipad āryasatyam katamat?* āryāśtāṅgo mārgaḥ; tadyathā, samyagdr̥ṣṭiḥ, samyaksañkalpaḥ; samyagvāk, samyakkarmāntaḥ; samyagājivaḥ; samyagvyāyāmaḥ; samyak-smṛtiḥ; samyaksamādhiḥ; so'pi bhāvayitavyaḥ.

T 65 b

asmin khalu dharmaparyāye bhāṣyamāṇe āyusmata ājñātakaunḍi-nyasyānupādāyāśravebhyaś cittam vimuktam; avaśiṣṭānām tu pañcakānām bhikṣūnām virajo vigatamalaḥ dharmeṣu dharmacakṣur utpannam; tena khalu samayena eko <loke> (*) arhan bhagavāms ca dvitīyaḥ ¹; tatra bhagavān avaśiṣṭān ² pañcakān bhikṣūn āmantrayate sma: rūpaḥ bhikṣavo nātmā; rūpaḥ ced bhikṣava ātmā syān na rūpaḥ ābādhāya duḥkhāya saṃvarteta; labhyeta ca rūpasyaivaṃ me rūpaḥ bhavatu, evaṃ mā bhūd iti; yasmāt tarhi bhikṣavo rūpaḥ anātmā tasmād rūpaḥ ābādhāya duḥkhāya saṃvarteta; na ca labhyate rūpasyaivaṃ me bhavatu, evaṃ mā bhūd iti; vedanā saṃjñā saṃskārā vijñānaḥ bhikṣavo nātmā; vijñānaḥ cet bhikṣavaḥ ātmā syān na vijñānaḥ ābādhāya <duḥkhāya> saṃvarteta; labhyeta ca vijñānasyaivaṃ me vijñānaḥ bhavatu ³, evaṃ mā bhūd iti; yasmāt tarhi bhikṣavaḥ vijñānaḥ anātmā, tasmād vijñānaḥ ābādhāya duḥkhāya saṃvarteta; na ca labhyate vijñānasyaivaṃ me vijñānaḥ bhavatu, evaṃ mā bhūd iti;

*A 392 b

kiṃ manyadhve bhikṣavo, rūpaḥ nityam vā <anityam vā>? anityam idaṃ bhadanta; yat punar ⁴ anityam duḥkham vā tan na vā duḥkham? duḥkham idaṃ bhadanta; yat punar anityam duḥkham vipariṇāmadharmi ⁵; api nu tac chrutavān āryaśrāvaka ātmata upagacched etan mama, eṣo'ham asmy, eṣa me ātmeti? no bhadanta; kiṃ manyadhve bhikṣavo vedanā saṃjñā saṃskārā vijñānaḥ nityam vā anityam vā? anityam idaṃ bhadanta; yat punar anityam <duḥkham> vā tan ⁶, na vā duḥkham? duḥkham idaṃ bhadanta; yat punar anityam <duḥkham> vipariṇāmadharmi; api nu tac chrutavān āryaśrāvaka ātmata upagacched etan mama, eṣo'ham asmy, eṣa me ātmeti? no bha-

T 65 b

(*) ajig rten na.

¹ A: na dvitīyaḥ.² A: avaśiṣṭānām.³ A: bhavatveṃmā.⁴ A: yatpuranityam.⁵ A: vipariṇāmadharma.⁶ A: tānnavā.

danta; tasmāt tarhi bhikṣavo yat kiñcid rūpaḥ atitānāgatapratyutpannam ¹ adhyātmaḥ vā bāhyaḥ vā audārikaḥ vā sūkṣmaḥ vā hinam vā praṇitam vā yad vā dūre yad vā antike tat sarvaṃ naitan mama, naiṣo'ham ² asmi, naiṣa me ātmeti; evam etat yathābhūtaḥ samyakprajñāyā draṣṭavyam; <evaṃ yā kācid vedanā yā kācid saṃjñā ye kecit saṃskārā yat kiñcid vijñānaḥ atitānāgatapratyutpannam adhyātmaḥ vā bāhyaḥ vā audārikaḥ vā sūkṣmaḥ vā hinam vā praṇitam vā yad vā dūre yad vāntike tat sarvaṃ naitan mama, naiṣo'ham asmi, naiṣa me ātmeti; evam etat yathābhūtaḥ samyakprajñāyā draṣṭavyam;> ³ yataś ca bhikṣavaḥ śrutavān āryaśrāvaka imām pañca upādānaskandhān naivātmato nātmīyataḥ samanupaśyati; sa evaṃ samanupaśyan na kiñcil loka upādatte; anupādādāno na paritasyati aparitasya ātmaiva ⁴ parinirvāti; kṣiṇā me jātiḥ; uṣitam brahmacaryam; kṛtaḥ karaṇiyam; nāparam asmād bhavaṃ prajānāmīti; asmin khalu dharmaparyāye bhāṣyamāṇe avaśiṣṭānām pañcakānām bhikṣūnām anupādāyāśravebhyaś ⁵ cittāni vimuktāni; tena khalu samayena pañca loke 'rhanto, bhagavāms ca ṣaṣṭha iti.

T 66 a

The conversion of Yaśas, son of Agrakulika

tatra bhagavān vārāṇasyāṃ viharati nadyā vārakāyās tīre; tena khalu samayena vārāṇasyāṃ yaśa agrakulikaputraḥ prativasati; divādivase strīmayena tūryeṇa kriḍitvā ramitvā paricārya śrāntakāyāḥ klāntakāyāḥ prāgbhārakāyāḥ pratiyaty eva (*) middham avakrāntaḥ; tā api striyaḥ śrāntakāyāḥ klāntakāyāḥ prāgbhārakāyāḥ pratiyaty eva middham avakrāntaḥ; adrākṣid yaśa agrakulikasya putraḥ sarātram eva sutpratibuddhaḥ sarvās tā striyo vilālikā ⁶ vinagnikā vikeśikā vikṣiptabhujāḥ kāny api kāny api vipralapantyaḥ; dṛṣṭvā ca punar asya sve'ntaḥpure śmaśānasamjñā avakrāntā; atha yaśa agrakulikaputro mahāśayanād avatīrya śatasahasraṃ maṇipādukāyugaṃ prāvṛtya (b)

(*) myur du (quickly, soon).

(b) rin po c'e'i lham brgya stoṅ ri ba zuṅ gcig gon nas.

¹ A: pratyunmatpanyan.² A: neṣo'ham.³ See W, II, p. 168 and the Tib. transl.⁴ A: ātmaiva.⁵ A: āsraveścittāni.⁶ Vedī supra, p. 81 lālāprasrutavadanā, etc.