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Sanskrit Fragments Corresponding to Sūtra 481 of the Za-ahan-jing*

Jin-il Chung

1. Preliminary Remarks

Among the Sanskrit fragments preserved in the Schøyen Collection (Oslo, Norway) and in the "Private Collection, Virginia" (USA), there are quite a few that seem to stem from a manuscript of the Saṃyuktāgama, one of the four collections of Buddhist canonical Sūtras.[1] Three of the fragments, namely SC MS 2627 / 1.1, MS 2627 / 1.2,[2] and PCV F22.2, supposedly belong to one and the same folio. This folio contains a text corresponding to the first half of Sūtra 481 of the Za-ahan-jing, a Chinese translation of the Saṃyuktāgama of the Sarvāstivāda tradition by Guṇabhadra.[3] Several other fragments are stuck together and therefore only one side of this folio can be read.[4] Sūtra 481 of the Za-ahan-jing is included in the last fascicle of the third chapter, in the 17th fascicle of the Nidānasaṃyukta-nipāta. It has a parallel in the

* Klaus Wille provided me with his first transliteration of the Sanskrit fragments dealt with in the present paper, and repeatedly guided me in palaeographic aspect. Jens-Uwe Hartmann and Takamichi Fukita looked through the draft and made valuable suggestions and corrections. The facsimiles of the folios are prepared by the latter. I am grateful for their friendly support.

[1] Cf. Chung 2008: 33; Hartmann / Wille 2014: 151.

[2] These two fragments have recently been given back to the Department of Archaeology and Museums of Pakistan, Islamabad.

[3] T 99, II 1–373 (50 fascicles); translated by Guṇabhadra in 435–443 A.D. (according to F. Enomoto [2001: 32] 435–436 A.D.).

[4] The hidden side of our folio is presumably the recto side. The other folios stuck together may be the foregoing ones. The other legible sides of the lumps could not be precisely allocated as yet. They seem to match some lines of Sūtras 470–472 of the Za-ahan-jing. The rest of supposedly the next folio but one after our folio is preserved in PCV G15.5 + F23.7 (see below).

Nidānavagga of the Saṃyuttanikāya, a short discourse called Vihāra-sutta.[5]

The fragments from a birch-bark folio are written in a Brahmi script, in the so-called “Gilgit / Bamiyan-Type II” or “Proto-Śāradā”.[6] There were presumably circa 90 akṣaras to a complete line. The string-hole is placed between the fifth and the sixth line. The unwritten rectangular surface around the string-hole occupies the space of approximately 10 akṣaras of lines 4 to 7, and starts, according to the folios supposedly belonging to the same manuscript, circa the 24th akṣara of the respective line. The text corresponding to Sūtra 481 of the Za-ahan-jing begins with the third line.

In the following pages the reader will find a transliteration of the fragments (actually a transliteration of a photocopy of SC MS 2627 / 1.1–2 and of a digital photo of PCV F22.2),[7] and a juxtaposition of the restored text with the Chinese parallel from the Za-ahan-jing. The Sanskrit text has been restored for the most part on the basis of stock phrases used in the sūtra. Nevertheless, I would like to underline that this venture has been done just in order to convey a supposed outline of the complete text. The corresponding lines from the Vihāra-sutta of the Saṃyuttanikāya, inasmuch as it appears to be necessary, are given in footnotes.

2. Transliteration

SC MS 2627 / 1.1–2 + PCV F22.2; A (= *verso*)

1 /// + ± ± ± +
+ + + + .[ā] brā[h]ma[ṇe] .[u] .. .r. .[m]. .. ..[8] + + + + + + + + + + + + + + + + + + ///

[5] SN 45.11 = V 12 f. (cf. also SN 45.12 = V 13 f.).

[6] Cf. Sander 1968: Tafel 21–26, Alphabet m (Schrifttypus S [= Sonderschrift] I). On the designation and the dating of the script, see Hu-von Hinüber 1994: 37 ff.; Melzer 2006: 59 ff.; Sander 2007: 128 f.

[7] The fragments which are stuck together and covering our fragments are not to be taken into account.

[8] Cf. de La Vallée Poussin 1913: 575 f., fragm. 10, recto 2, 4 f., 7, 9; verso 1 *śramaṇeṣu vā śramaṇasaṃmatā brāhmaṇeṣu vā brāhmaṇasaṃmatāḥ*. T 99, Sūtra 480, II 122 b6 沙門之沙門。婆羅門之婆羅門.

2 /// + + + + + + + + + + + + .. [n]. [sa]ma[t]ā[9] evaṃ [na] sakhyātā[9] [‖] .. .. + + + + + + + + + + + + ..[u][10] ± + + .. [s]t. r[i y]ā va .. ..ṃ [r]ā .[y]. [j].[ā si] ..[ṃ] .. .. + + + + + + + + + + + + + + + + ///[11]

3 /// + + + + + + ± .[ch]. [m]y. .. .. kṣavaḥ imam ardhamāsaṃ prati[sa]ṃlātu[ṃ] + + ... [c]. d bh[i]kṣuṇā upasaṃkramitavyaṃ sthāpayitvā [p]i .ḍ. .[ā]ta .i .. .. + + + + + + + + + + + + + + + ///

4 /// + + + ... [dh]. [a]tha bha ○ ga[v]āṃs tasyārdha .. [s]. syātyayāt purastād bhikṣusaṃghasya pra[j]ña[p]ta evā[sa]ne niṣa .. .. [y]. .. + + + + + + + + + + + ///

5 /// + + + [śe]na imam a ○ rdha[m]ā[sa]ṃ .[ratis]. līno bh[ūva]ṃ tasya [ma]maitad abhavad ya[t k]iṃ cit satvānām [u]tpadyate .. .. [pr]. tīt[y]a kiṃ .[r]. + + + + + + + + + + + ///

6 /// + + + .[i] .[p]. rśaḥ a ○ v[y]upaśānto bhava[t]i tat[pratyayaṃ] satvānām utpadyate ved[i]taṃ tadavyupaśamapra[t]ya[yaṃ] .. .. [d]. ta [t]. [tr]. c[ch]. .. .[y]. + + + + + + + + + ///

7 /// + .. tada[v]yu[paśa]mapra ○ tyayaṃ sa[t]vānām u[tp]. + .. [v]ed[i]taṃ [ta]tra cchandaḥ vyupaśānto bhavati vitarkā vyupaśānt. ± .. ..[y]u .. [ś]. [n]t. ± ± [ti] .. .[r]. + + + + + + + ///

8 /// + + [p]. [ś]ā[n]to bhavati vitarkā vyupaśāntā bhavanti spar[śa]ḥ .[yu] .. .. + + .. t[i] tatpratyaya[ṃ] satvānām utpadyate vedi[ta]ṃ [t]. .. [p]. [ś]. .. .. + [y]. satvānām utpadyate vedita mithy[ā] .. .. .[r]. .y. [y]. .. .. ///

9 /// .. .. m[itth]yā[sa]ṃkalpamithyā~~saṃ~~vāk*mithyākarmāntamithy[ā]jj[ī] .. .. + + + [m]. [m]i[th].ā [s].. .[i] .. + + + + + + + + + + .. .[ñ]. .. [prat]yayaṃ satvānām utpadyate vedita[ṃ] mithyājñā .[ā]. .. .. .. ///

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[9] T 99, Sūtra 480, II 122 b11 f. 如沙門・非沙門。如是沙門數・非沙門數。亦如是. Restore to (*yathā*) [*n*](*a*) [*sa*](*ṃ*)*ma*[*t*]*ā evaṃ* [*na*] *sa*(*ṃ*)*khyātā* [‖]? Cf. SHT V, no. 1119 fragm. b + fragm. a + VIII, no. 1874 verso 4, 5 (*śramaṇabr*)[*ā*]*hmaṇā*[*n*]*āṃ śrāmaṇyasaṃ*[*kh*]*yātāś ca brāhmaṇya-saṃkhyātāś ca*.

[10] Or .[*ḍ*].?

[11] It is difficult to assign the second half of the line to a specific passage of the Chin. version. Could it perhaps be the rest of an uddāna?

10 /// .. [v]. d[i]taṃ samyagdṛṣṭivyupaśamaprat[y]. [y].ṃ [s]. [t].ā .[ā] .. [t].. ..[12] + ... masamyaksmṛtisamyaksamā .i .. .. .i .. .i + + + + ///

3. Juxtaposition

	SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
1	如是我聞一時佛住壹奢能伽羅國壹奢能伽羅林中	(Icchānaṅgale nidānam* |)[13]
2	爾時。世尊告諸比丘。我欲於此中半月坐禪。諸比丘。勿復遊行。唯除乞食及布薩[14]	(tatra bhagavān bhikṣūn āmantrayate sma[15] |) (3) [16–](ic)**ch**(ā)**my** (ahaṃ bhi)**kṣavaḥ imam ardhamāsaṃ pratisaṃlātuṃ** (na me kena) **c**(i)**d bhikṣuṇā upasaṃkramitavyaṃ sthāpayitvā pi**(ṇ)**ḍ**(a-

[12] Covering the akṣaras *t*[*y*]. [*y*].*ṃ* [*s*]. [*t*].*ā* .[*ā*] .. [*t*].. .. halfway, there are the following akṣaras from a different fragm. sticking to SC MS 2627 / 1: .. [*ccha*]*ndarāga samat*[*i*]*kkr.* ///.

[13] Supposedly abridged thus in ms. Cf. below PCV G15.4 + G17.2 recto 5 *śrāvastyān ni*[*dā*]*nam**. On the abridgement of the beginning and closing sections in the Sanskrit version, cf. Waldschmidt 1957: 375 f., note 2. On the formula of the opening section, cf. Bongard-Levin et al. 1996: 90, note 1; SWTF s.v. *eka,* 3, loc.sg. Cf. also Klaus 2007: 309–322.

[14] Cf. SĀc Sūtra 807: 207 a9 f. 我欲二月坐禪。諸比丘勿復往來。唯除送食比丘及布薩時; Sūtra 808: 207 b15 ff. 我欲於此一奢能伽羅林中二月坐禪。汝諸比丘勿使往來。唯除送食比丘及布薩時; T 1435, XXIII 41 a27 f., 19–21, c6 f., 19–21 我欲四月燕坐 (v.l. 宴坐) ... 不得來至我所。除一送食比丘及布薩 (or 送食及布薩); T 1450, XXIV 202 c6 f. 我欲三月靜住。不得一人輒來見我。除取食者及長淨日; T 1545, XXVII 135 b29 f. 吾欲兩月宴坐。汝等不須參問。唯除送食布灑他時.

[15] Or °*ti sma*, or °*te* / °*ti* without *sma*; cf. SWTF s.v. *āmantraya*, 1 a β.

[16– –16] For the restoration, cf. SBV II 204.6–8 (fol. 498 b7 f.). D 1, I 336, Ṅa 250 b2 (500.2); Q 1030, XLII 120, Ce 231 b2 f. (5.2 f.) *ṅa dbyar gyi zla ba gsum po 'di la naṅ du yaṅ dag par 'jog par bźed kyis* | *bsod sñoms stobs pa daṅ* | *gso sbyoṅ de ñid kyi tse ma gtogs par dge sloṅ su yaṅ ṅa'i spyan sṅar ma 'oṅs śig*. SN V 12.10–12 *icchām' aham bhikkhave aḍḍhamāsam paṭisalliyituṃ* ‖ *n' amhi kena ci upasaṅkamitabbo aññatra ekena piṇḍapātanīhārakenā 'ti* ‖ ‖.

		SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
			p)**āta**(n)**i**(rhārakaṃ tad eva poṣadha[17] iti)[18/–16]
3		即便坐禪。不復遊行。唯除乞食及布薩[19]	[20–](... sthāpayitvā piṇḍapāta-nirhārakaṃ tad eva) (4) (poṣa)dh(e)[17/–20]
4		爾時。世尊半月過已。敷坐具。於衆前坐。告諸比丘	**atha bhagavāṃs tasyārdha**(mā)**s**(a)**syātyayāt purastād bhikṣusaṃghasya prajñapta evāsane niṣa**(ṇṇaḥ |[21] niṣadya bhagavān bhikṣūn āmantra)-[y](ate sma[15] |)[22]
5	a	我以初成佛時所思惟禪法[23]少許禪分。於今半月思惟	(...) (5) (prade)**śena imam ardhamāsaṃ** (p)**ratis**(aṃ)**līno 'bhūvaṃ**[24]

[17] On similar adv. phrases *tadaiva poṣathe*, *tadahapoṣathe*, and *tadahopoṣadhe,* see BHSD s.v. *tadaho-poṣadhe*; SWTF s.v. *tad-aha-poṣatha*.

[18] SBV *poṣadha-m-iti*.

[19] Cf. SĀc Sūtra 807: 207 a11 f. 作是語已。即二月坐禪。無一比丘敢往來者。唯除送食及布薩時.

[20– –20] SN V 12.13–15 *evam bhante ti kho te bhikkhū bhagavato paṭissutvā nāssu 'dha ko ci bhagavantam upasaṅkamati aññatra ekena piṇḍapātanīhārakena*. Cf. SBV II 204.8–11 (fol. 498 verso 8 f.) *bhikṣusaṃghena kriyākāraḥ kṛtaḥ na kena cid asmāka⟨ṃ⟩ imāṃ traimāsīṃ bhagavantaṃ darśanāyopasaṃkramitavyaṃ sthāpayitvā piṇḍapā(ta)nirhārakaṃ tad eva poṣadha iti*; D 1, I 336, Ṅa 250 b2 f. (500.2 f.); Q 1030, XLII 120, Ce 231 b3 (5.3) *dge sloṅ gi dge 'dun gyis kyaṅ khrims su bcas pa | tse daṅ ldan pa dag dbyar gyi zla ba gsum po 'di la bsod snyoms stobs pa daṅ | gso sbyoṅ de ñid kyi tse ma gtogs par bcom ldan 'das la blta ba'i phyir bdag cag su yaṅ 'gro bar mi bya'o źes bcas so*. Cf. further T 1435, XXIII 41 a28–b1 諸安居比丘受佛教。還衆中立如是制。若比丘非一送食及布薩至佛所者。得波夜提罪; b21–23 諸比丘受我語。還衆中立制。若比丘非一送食及布薩往佛所。得波夜提罪.

[21] Taking the expected number of the akṣaras in the lacuna into account, perhaps rather °(*ṇṇo niṣadya ...*).

[22] For the restoration, cf. e.g. Hu-von Hinüber 1994: 356, § 65.1 *atha bhagavāṃs tad eva poṣadhe paṃcadaśyāṃ purastād bhikṣusaṃghasya prajñapta evāsane niṣaṇṇaḥ ⟨|⟩ niṣadya bhagavān bhikṣūn āmantrayate sma*. SN V 12.16 f. *atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi*.

[23] V.l. 思惟諸禪.

[24] SN V 12.17–19 *yena svāham bhikkhave vihārena paṭhamābhisambuddho viharāmi ‖ tassa padesena vihāsiṃ ‖ ‖*.

	SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
b	作是念	**tasya mamaitad abhavad**
c	諸有衆生生受。皆有因緣。非無因緣	[25]–**yat kiṃ cit satvānām utpadyate** (veditaṃ tat sarvaṃ pratītya no) ’**pr**(a)**tītya**[26]
d	云何因緣。欲是因緣・覺是因緣・觸是因緣[27]	**kiṃ** (p)**r**(atītya[28] ...)–[27]
6	諸比丘。於欲不寂滅・覺不寂滅・觸不寂滅。彼因緣故。衆生生受。以不寂滅因緣故。衆生生受	(chando bhikṣavo ’vyupaśānto bhavati vitarkā avyupaśāntā) (6) (bhavant)**i** (s)**p**(a)**rśaḥ avyupaśānto bhavati tatpratyayaṃ satvānām utpadyate veditaṃ tadavyupaśamapratyayaṃ** (satvānām utpadyate ve)**d**(i)**ta**(ṃ)
7	彼欲寂滅・覺不寂滅・觸不寂滅。以彼因緣故。衆生生受。以不寂滅因緣故。衆生生受	**t**(a)**tr**(a) **cch**(ando v)**y**(upaśānto bhavati vitarkā avyupaśāntā bhavanti sparśo ’vyupaśānto bhavati tatpratyayaṃ satvānām utpadyate veditaṃ) (7) **tadavyupaśamapratyayaṃ satvānām utp**(adyate) **veditaṃ**
8	彼欲寂滅・覺寂滅・觸不寂滅。以彼因緣故。衆生生受。以不寂滅因緣故。衆生生受	**tatra cchandaḥ vyupaśānto bhavati vitarkā vyupaśānt**(ā bhavanti sparśaḥ[29] av)**yu**(pa)**ś**(ā)**nt**(o bhava)**ti** (tatp)**r**(atyayaṃ satvānām utpadyate ve-

[25]– –[25] Cf. SN IV 211.22–24, 212.5–7, 214.19–21 *uppannā kho ... vedanā ‖ sā ca kho paṭicca no apaṭicca ‖ kim paṭicca ...*

[26] Or possibly (*no a*)*pr*(*a*)*tītya* without sandhi.

[27] SN V 12.20 ff. *so evam pajānāmi ... chandapaccayā pi vedayitaṃ ‖ vitakkapaccayā pi vedayitaṃ ‖ saññāpaccayā pi vedayitaṃ ‖ ‖*.

[28] Or *kiṃ*(*p*)*r*(*atyayaṃ*)?

[29] Taking the expected number of the akṣaras in the lacuna into account, supposedly thus in ms without sandhi instead of *sparśo ’vyupa°*. The akṣara rest before (*v*)*yu* may be looked upon as the rest of the vowel *a*. Cf. above § 6 (*s*)*p*(*a*)*rśaḥ avyupaśānto*.

	SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
		ditaṃ tadavyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])
9	彼欲寂滅・覺寂滅・觸寂滅。以彼因緣故。衆生生受。以彼寂滅因緣故。衆生生受	(tatra cchando) (8) (vyu)**p**(a)**śānto bhavati vitarkā vyupaśāntā bhavanti sparśaḥ** (v)**yu**(paśānto[31] bhava)**ti tatpratyayaṃ satvānām utpadyate veditaṃ t**(advyu)**p**(a)**ś**(amapratya)**y**(aṃ) **satvānām utpadyate vedita**(ṃ)
10	邪見因緣故。衆生生受。邪見不寂滅因緣故。衆生生受	**mithyā**(dṛṣṭip)**r**(at)**y**(a)**y**(aṃ satvānām utpadyate veditaṃ mithyādṛṣṭyavyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])
11	邪志・邪語・邪業・邪命・邪方便・邪念・邪定・邪解脫・邪智因緣故。衆生生受。邪智不寂滅因緣故。衆生生受	(9) **mitthyāsaṃkalpamithyāvāk*mithyākarmāntamithyājī**(vamithyāvyāyā)**m**(a)**mith**(y)**ās**(mṛt)**i**(mithyāsamādhimithyāvimuktimithyāj)**ñ**(āna)**pratyayaṃ**[32] **satvānām utpadyate veditaṃ mithyājñā**(n)**ā**(vyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])
12	正見因緣故。衆生生受。正見寂滅因緣故。衆生生受	(samyagdṛṣṭipratyayaṃ satvānām utpadyate) (10) **v**(e)**ditaṃ samyagdṛṣṭivyupaśamapraty**(a)**y**(a)**ṃ s**(a)**t**(v)**ā**(n)**ā**(m u)**t**(padyate veditaṃ[30])
13	正志・正語・正業・正命・正方便・正念・正定・正解脫・正智因緣故。衆生生受。正智寂滅因緣故。衆生生受	(samyaksaṃkalpasamyagvāksamyakkarmāntasamyagājīvasamyagvyāyā)**masamyaksmṛtisamyaksamā**(dh)**i**(samyagv)**i**(mukt)**i**(samyagjñānapratyayaṃ satvānām utpadyate veditaṃ samyagjñānavyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])

[30] Supposedly thus in ms instead of °*am** |. Cf. §§ 6, 7, 9.

[31] Ms possibly °*aḥ*.

[32] Cf. Pāsādika 1986: 89, § [343] *mithyāvāṅ mithyākarmānto mithyājīva iti*.

		SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
14		若彼欲不得者得・不獲者獲・不證者證生。以彼因緣故。衆生生受。以彼寂滅因緣故。衆生生受	(... [33]tatpratyayaṃ satvānām utpadyate veditaṃ tadvyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])
15		是名不寂滅因緣[34]。衆生生受。寂滅因緣。衆生生受	(idam ucyate tadavyupaśamapratyayaṃ satvānām utpadyate veditaṃ tadvyupaśamapratyayaṃ satvānām utpadyate veditaṃ[30])
16	a	若沙門・婆羅門如是緣緣・緣緣集・緣緣滅・緣緣集道跡・緣緣滅道跡不如實知者。[35–]彼非沙門之沙門・非婆羅門之婆羅門。不同沙門之沙門・不同婆羅門之婆羅門[–35]	[36–](ye ke cit śramaṇā vā brāhmaṇā vālaṃbanapratyayaṃ yathābhūtaṃ na prajānanti | ālaṃbanapratyayasamudayam ālaṃbanapratyayanirodham ālaṃbanapratyayanirodhagāminīṃ pratipadaṃ yathābhūtaṃ na prajānanti | na te śramaṇā vā brāhmaṇā vā śramaṇeṣu vā śramaṇasaṃmatā brāhmaṇeṣu vā brāhmaṇasaṃmatāḥ |)
	b	非沙門義・非婆羅門義。現法	(na ca punas te āyuṣmantaḥ śrāmaṇyārthaṃ vā

[33] For the foregoing phrase corresponding to 不得者得 ..., cf. SWTF s.v. *prāpti*. The text in the ms read perhaps: s*aced sa vyāyamate aprāptasya prāptaye anadhigatasyādhigamāya asākṣīkṛtasya sākṣīkriyāyai*.

[34] V.l. 因緣故.

[35– –35] Cf. SĀc Sūtra 352: 99 a9 f. 彼非沙門沙門數。非婆羅門婆羅門數; Sūtra 353: 99 b5 f. 是沙門・婆羅門。非沙門之沙門數。非婆羅門之婆羅門數. In my opinion, wrongly for 彼〈非沙門・婆羅門〉。非沙門〈之〉沙門數。非婆羅門〈之〉婆羅門數 or 是〈非〉沙門・婆羅門。非沙門之沙門數。非婆羅門之婆羅門數. Cf. note 9, above. Sūtra 390: 105 b25 f. 此非沙門之沙門。非婆羅門之婆羅門; Sūtra 480: 122 a29 f. 非沙門・非婆羅門。不同沙門・不同婆羅門. Confusion between *sama* and *saṃma*? It reads in Pāli *na me te ... samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā*.

[36– –36] Restored according to the Chinese on the basis of de La Vallée Poussin 1913: 575 f., fragm. 10 (BL Or.8212/103A + B, Stein Kha.ii.1.d, 10.c, 12.a) recto 3–7, 7–verso 1 (cf. also recto 1–3). For the phrase *dṛṣṭa eva dharme svayamabhijñayā sākṣātkṛtvā* (Central Asian mss *svayam abhijñāya sākṣīkṛtvā*) ... *nāparam asmād bhavaṃ prajānāmīti*, cf. for example SBV II 144.2–5, 145.12–14, 24–26.

		SĀc Sūtra 481	SC MS 2627 / 1 + PCV F22.2
		自知作證。我生已盡。梵行已立。所作已作。自知不受後有	brāhmaṇyārthaṃ vā dṛṣṭa eva dharme svayamabhijñayā sākṣātkṛtvā upasaṃpadya pravedayante kṣīṇā me jātir uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ prajānāmi |)–[36]
17	a	若沙門・婆羅門於此緣緣・緣緣集・緣緣滅・緣緣集道跡・緣緣滅道跡如實知者。當知是[37–]沙門之沙門・婆羅門之婆羅門。同沙門・同婆羅門[–37]	[36–](ye ke cit śramaṇā vā brāhmaṇā vālaṃbanapratyayaṃ yathābhūtaṃ prajānanti | ālaṃbanapratyayasamudayam ālaṃbanapratyayanirodham ālaṃbanapratyayanirodhagāminīṃ pratipadaṃ yathābhūtaṃ prajānanti | te śramaṇā vā brāhmaṇā vā śramaṇeṣu vā śramaṇasaṃmatā brāhmaṇeṣu vā brāhmaṇasaṃmatāḥ |)
	b	以沙門義・婆羅門義。現法自知作證。我生已盡。梵行已立。所作已作。自知不受後有	(te ca punar āyuṣmantaṃ śrāmaṇyārthaṃ vā brāhmaṇyārthaṃ vā dṛṣṭa eva dharme svayamabhijñayā sākṣātkṛtvā upasaṃpadya pravedayante kṣīṇā me jātir uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ prajānāmīti |)–[36]
18		佛說此經已。諸比丘聞佛所說。歡喜奉行	(idam avocad bhagavān | āptamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan* |)[38]

[37– –37] Cf. SĀc Sūtra 352: 99 a20 f. 是沙門・婆羅門。沙門之沙門數。婆羅門之婆羅門數; Sūtra 390: 105 c2 f. 是沙門・婆羅門。沙門之沙門・婆羅門之婆羅門. It reads in Pāli *te ... samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā vā brāhmaṇesu vā brāhmaṇasammatā*. Cf. note 35- -35, above.

[38] On the formula of the closing section, cf. SWTF s.vv. *abhi-nand*, impf. 3.pl.; *āptamanas*, m.nom.pl. It is more likely that the ms abridged the closing formula with *idam avocat** or even omited it and the foregoing stock phrase with *pūrvavat*. On the abridgement of the beginning and closing section in Skt. mss, cf. Waldschmidt 1957: 375 f., note 2.

4. More Saṃyuktāgama Type Fragments in the "Private Collection, Virgina"

The following fragments in the "Private Collection, Virgina" presumably stem from the same manuscript as the fragments described above, namely F20.8, F23.7, G15.4, G15.5, G17.1, and G17.2. They also contain texts corresponding to and congruent with some sūtras in the Nidānasaṃyukta-nipāta of the Chinese Saṃyuktāgama, namely Sūtras 407–411 (F20.8 + G17.1), 411–416 (G15.4 + G17.2), and 483–485 (G15.5 + F23.7). There are several fragments which supposedly belong to the same manuscript and possibly stem from the Saṃyuktāgama as well, namely F12.4, F20.3, G14.3, G15.4, G15.5, G18.2, and G18.4 etc. I have failed though to localize the counterparts in the Chinese Saṃyuktāgama as yet.[39] Here follows an annotated diplomatic transliteration of the fragments F20.8 + G17.1, G15.4 + G17.2,[40] and G15.5 + F23.7 (on the basis of digital photos).[7]

1) F20.8 + G17.1; fol. 160 *recto*

1 + + + + + + + + + + c. ntayamāna[41] caturaṃgaṃ balakāyaṃ hastikāyam aśva .[ā] ..ṃ [r]. .. + +[41] ///

2 + + + + + + + + + + t[i]dūre[42] mahāsamājaḥ pratyupasthitaḥ kena [ci] + + + + + + ///

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[39] Among further Sanskrit fragments of the "Private Collection, Virgina" which supposedly belong to the same manuscript as our fragments there are also several fragments containing passages of the Prātimokṣa and Vinayavibhaṅga of the so-called Mūlasarvāstivāda tradition (cf. Hartmann / Wille 2014: 148 f.). It would seem to suggest that our fragments may contain the sūtras of the Saṃyuktāgama of the same tradition. The Chinese Saṃyuktāgama is considered to stem from this tradition as well. It would mean that the Indic original of the latter does not share a common recension with the Saṃyuktāgama manuscript from which our fragments stem. In this regard, cf. also note 40 below.

[40] G15.4 recto 5 reads *śrāvastyāṃ ni*[*dā*]*nam** as it is the case in SHT II, no. 51, fragm. d3 + fragm. d2 verso 1 (*śrā*[*va*](*styāṃ*) ///; cf. ibid. p. 3, note 3), whereas the Chinese counterparts read *Wangshe-cheng Jialantuo Zhuyuan* 佛住王舍城迦蘭陀竹園 (probably for *bhagavān Rājagṛhe viharati Veṇu-vane Kalandakanivāpe*). On the fluctuation and the optional character of the setting of the Buddha's discourses, cf. Schopen 1997; Allon and Salomon 2000: 253.

[41] Restore to *c*(*i*)*nt*° ... *aśva*(*k*)[*ā*](*ya*)*ṃ* [*r*](*athakāyaṃ*). T 99, II 109 a10 f. 當思惟時。見四種軍。象軍・馬軍・車軍・步軍.

[42] Restore to (*nā*)*t*[*i*]*dūre*. T 99, II 109 a13 f. 去池不遠。更有大衆一處聚集。時彼士夫詣大衆所語言.

3 + + + + + + + + + + .. unmattaḥ kṣiptacittaḥ yad bata loke nās[t]i ta tvayā dṛṣṭa[m iti] + ///[43]

4 + + + + + + + + + .. ṇāleṣu[44] praviśantam evam aham unmattaḥ ○ ///

5 .. + + + + + + + .. [l]āyāḥ[45] puṣkariṇ[y]ā nāti[d]. re[45] devāsu[r]. ..[45] [○] ///

6 puṣka[r]i[ṇ]yā bisa[m]ṛṇāleṣu pra[t]i .u + + + + + + + + + + + (○) ///[46]

7 titānām[47] ayam [e]vaṃ[rū]po bhūd antarākathā[47] + + + + + + + + + + + (○) ///

8 ntavāṃ[48] sa jīvas tac charīram anyo jīv[o] + ///

9 .[au]ṣī[d][49] bhagavāṃ divāvihāropagat[o] .. + ///

10 .[u] .. nāṃ[50] bhikṣūṇām upasthānaśālāyāṃ [s]. ..[50] + ///

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[43] Read *ta⟨t⟩ tvayā*; on the substitution of a double consonance in place of a triple one, cf. Wille 1990: 36, § 3.3.2, 4). SN V 447.22 f. *taggha tvam ... ummatto* (ed. °*mutto*) ‖ *taggha viceto* ‖ *idañ ca loke natthi yaṃ tayā diṭṭhan iti* ‖ ‖. T 99, II 109 a15–17 時彼大衆皆謂士夫狂發失性。世間所無。而彼見之 (referred to in the third person!).

[44] Restore to (*bisamṛ*)*ṇāleṣu*. SN V 447.20 *bhisamūḷālaṃ pavisantiṃ* (vv.ll. °*santi*, °*santam*).

[45] Restore to (*Koṣṭhi*?)[*l*]*āyāḥ ... nāti*[*d*](*ū*)*re*. The akṣara rest before [*l*]*ā* may be looked upon as the rest of *ṭh* of the ligature *ṣṭhi*. T 99, II 109 a18 f. 去拘絺羅池不遠。有諸天阿修羅興四種軍。戰於空中. SN V 447.25 f. *bhūtapubbam ... devāsurasaṅgāmo samupabbuḷho ahosi*.

[46] T 99, II 109 a20 f. 阿修羅軍敗。退入彼池一藕孔中. The passage corresponding to T 99, II 109 a21–26 is supposedly abridged with *pūrvavat** ‖◎‖; cf. verso 4 below. SN 447.27–448.2 *parājitā ca ... asurā bhītā bhisamuḷālena asurapuram pavisiṃsu*.

[47] Restore to (*saṃnipa*)*titānām* [ms more likely s*anni*°] *... antarākathā*(*samudāhāraḥ*).

[48] Restore to (*nāna*)*ntavāṃ* (according to Mvy 4660). T 99, II 109 b1–3 世間有邊・世間無邊・世間有邊無邊・世間非有邊非無邊。是命是身・命異身異; Dhsk 12 verso 1 *antavān lokaḥ anantavān lokaḥ antavāṃś cānantavāṃś ca naivāṃtavān anantavāṃś ca | sa jīvas tac charīram anyo jīvo 'nyac charīraṃ.* For further references, cf. Melzer 2006: 264, § 36.49.

[49] Restore to (*aśr*)[*au*]*ṣī*[*d*].

[50] Restore to (*saṃbah*)[*u*](*lā*)*nāṃ ...* [*s*](*anniṣaṇṇānāṃ*); the akṣara rest after [*s*]. points to the ligature *nni*.

verso

1 rākathāsamudāhāraḥ[51] tadyathā śāśvato lo[51] .. .. .. + + + + + + + + + + + + + + + + + ///

2 sa[nnipa]t[i]tāḥ mā yūyaṃ bhikṣavaḥ evaṃrū ..[52] + ///

3 [m]udayaḥ[53] ayaṃ duḥkhanirodha iyaṃ + ///

4 [t]ānām[54] ana[bh]isamayā[y]a[54] pūrvava[t*] ‖ [◎] + + + + + + + + + (○) ///

5 bhikṣūṇāṃ cetasā cittam ājñāya yenopas[th]ā[55] + + + + + + + + + (○) ///

6 mā [v]i .[i] .ā .[i] .. [r]..ṃ .[i] .. [rk]. yata[56] · t. t k. sy. .. + ... [v]. [t]. .k[ā a] .. +[56] (○) ///

7 + + + + + + + + + + ... dha[57] iyaṃ duḥkhanirodhagāminī [p]r. [ti][57] (○) ///

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[51] Restore to (*anta*)*rākathā*° ... *lo*(*ka*-). The corresponding line in the Chin. translation is abridged; cf. T 99, II 109 a29 f. 或謂世間有常。或謂世間無常・世間有常無常・世間非有常非無常; Dhsk 12 recto 10 f. *śāśvato lokaḥ ... aśāśvato lokaḥ śāśvataś cāśāśvataś ca naiva śāśvato nāśāśvataḥ*.

[52] Restore to *evaṃrū*(*pa*-).

[53] Restore to (*duḥkhasa*)[*m*]*udayaḥ*.

[54] Read and restore to (*anabhisami*)[*t*]*ānām a*[*bh*]*isamayā*[*y*]*a*? T 99, II 109 b16 f. 於四聖諦未無間等〈者〉。當勤方便。起增上欲。學無間等. Cf. SatyaSū § 5 (SHT 499 verso 72 ff.) *tasmāt tarhi caturṇām āryasatyānām anabhisamitānām abhisamayāya adhimātra*〈*ṃ*〉 *tīvra*〈*ś chanda*〉*ś ca* (*v*)*yāyāmaś* 〈*cotsāhaś*〉 *cotsuḍhiś cāprātivāniś ca smṛtyā saṃprajanyena ca yogaḥ karaṇīyaḥ*; cf. also Divy 654.25 ff.

[55] Restore to °*s*[*th*]*ānaśālā*.

[56] Restore to [*v*]*i*(*h*)[*i*](*ṃs*)*ā*(*v*)[*i*](*ta*)[*r*](*ka*)*ṃ* (*v*)[*i*](*ta*)[*rk*](*a*)*yata* · *t*(*a*)*t k*(*a*)*sy*(*a hetor naite*) [*v*](*i*)-[*t*](*ar*)*k*[*ā a*](*rthopasaṃhitā ...*). T 99, II 109 b23–26 汝等莫起貪覺覺。莫起恚覺覺。莫起害覺覺。所以者何。此諸覺非義饒益。非法饒益。非梵行饒益 ... SN 417.26–28 *mā bhikkhave pāpake akusale vitakke vitakkeyyātha ‖ seyyathīdāṃ kāmavitakkaṃ vyāpādavitakkam vihiṃsāvitakkaṃ ‖ ‖ taṃ kissa hetu ‖ ‖ nete bhikkhave vitakkā atthasaṃhitā nādibrahmacariyakā* ... For the restoration of the lacuna in our fragment, cf. Melzer 2006: 270, § 36.62 *ete ... n*〈*ā*〉*rthopasaṃhitā* (ms *narth*°) | *na dharmopasaṃ*(*hitā na*) *brahmacaryopasaṃhitā* {*nā*}*nābhijñāyai* 〈*na*〉 *saṃbodhaye na nirvāṇāya saṃvarttaṃte*; Bbh(D) 119.19 f. *naite arthopasaṃhitā na dharmopasaṃhitā na tathāgatabhāṣitā na hitasukhāya sattvānām iti*; Bongard-Levin et al. 1996: 89, § II.31 *arthopasaṃhitaṃ ... dharmopasaṃhitaṃ ādibrahmacaryasyābhijñāyai saṃbodhaye nirvāṇāya saṃvartate*.

[57] Restore to (*duḥkhaniro*)*dha* ... [*p*]*r*(*a*)[*ti*](*pad*).

8 + + + + + + + + + + .. bh[i]samitānām[58] anabhisama[y]āya[58] pūrvavat* ‖ e[vam eva] j[ñ]ā[ti]v[ita][59] ///

9 + + + + + + + + + + + [kh]. lu[60] samayena saṃbahulānāṃ bhikṣūṇām [u]pa[s].[ā-n]. ..[60] + + + ///

10 + + + + + + + + + + + nakathā[61] samudrākhyānakathā janapadama ..[61] + + .[y].[61] + + + + ///

2) F23.7 *see* G15.5 + F23.7, below

3) G15.4 + G17.2;[62] fol. (1)[6]1 *recto*

1 + + + + + + + + + + .[r]utvā[63] c. pur[63] yenopasthānaśālā tenopa[sa]ṃ[k].ān[t]a upa[s].[63] .. .. ///

2 + + + + + + + + + .. kathāyā[64] etarhi sanniṣaṇṇās sannipatitā ihās[m]ā[k].ṃ[64] .. .. ///

3 + + + + + + + + + [n]. śālāyāṃ[65] sanniṣaṇṇānāṃ [sa]nni[patit]ānām aya[65] + ... + + + + ///

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[58] Read and restore to (*ana*)*bh*[*i*]*samitānām abhisama*[*y*]*āya*? Cf. note 54 above. T 99, II 109 b29–c2 於四聖諦當勤方便。起增上欲。正智正念。精進修學.

[59] Restore to *j*[*ñ*]*ā*[*ti*]*v*[*ita*](*rka*-). T 99, II 109 c4 f. 如是我聞一時。如上廣說。差別者。起親里覺・國土人民覺・不死覺. The terms *jñāti*-, *janapada*-, and *amara-vitarka* appear in Abhidh-k-vy 493.31.

[60] Restore to [*kh*](*a*)*lu* ... [*u*]*pa*[*s*](*th*)[*ān*](*aśālāyāṃ*). T 99, II 109 c8 時有衆多比丘集於食堂.

[61] Restore to (*-ākhyā*)*nakathā* ... *janapadama*(*hāmātrākh*)[*y*](*ānakathā*). T 99, II 109 c8–10 作如是論。或論王事・賊事・鬥戰事・錢財事・衣被事・飲食事・男女事・世間言語事・事業事・諸海中事.

[62] Suggestions for the restoration are largely based on the parallels in MAV §§ 1a.9–b.12 (MAV(re-ed) 32, 34); Hosoda 1991: 187 f., §§ 1–4; SHT V, no. 1139; SHT VI, no. 1324 + no. 1331 + VII, no. 1720.

[63] Restore to (*ś*)[*r*]*utvā c*(*a*) *pu*⟨*na*⟩*r* ... °[*sa*]*ṃ*[*k*](*r*)*ān*[*t*]*a upa*[*s*](*amkramya*). T 99, II 109 c11 世尊於禪定中。以天耳聞諸比丘論說之聲。即從座起。往詣食堂.

[64] Read and restore to *kathayā* ... *ihās*[*m*]*ā*[*k*](*a*)*ṃ*. T 99, II 109 c13 f. 汝等比丘衆多聚集。爲何所說。世尊。我等於此 ... Fukita 2003: 32.13 ff. *kayā cāp*(*i*) *katha*(*y*)*aitarhi* (*sa*)*n*(*n*)*i*(*ṣa*)*ṇṇā*(*ḥ saṃnipa*)*t*(*i*)*-tāḥ* [ms more likely s*anni*°] *ihāsmākaṃ bhadanda* ...

[65] Restore to (*upasthā*)[*n*](*a*)*śālāyāṃ* ... *aya*(*m evaṃrūpo 'bhūd*).

4 + + + + + + + + + thā[66] viprakṛtā anayā cāsmā[67] ka[tha]yā eta[66] [○] + + + + + ///

5 + + + .[y]. + + + + ..[68] saṃvarttate ‖◎‖ śrāvastyān ni[dā]nam*[69] ・+ + (○) + + + + + ///

6 + .. [m].[70] na tvam etaṃ .. + +[71] .. .. .āsi[70] yathā cāham e[ta]ṃ .. + + + (○) + + + + + ///

7 tūrṇaṃ te .[i]parā[mṛ] .[ṭ].[72] + ...t.[73] .. + .. .[i] + + + + + + + (○) + + + + + ///

8 patitānāṃ[74] pūrvavad yathaikasūtre yāvan nirv.[75] + ///

9 [76–].. najit[77] kausalaḥ yaś ca rājā māgadhaḥ śre[ṇy].[77] + ///

10 anayor āḍhyataraś ca mahādhanataraś ca ma[hā][78] + ///[–76]

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[66] Restore to (*antarāka*)*thā ... eta*(*rhi saṃniṣaṇṇāḥ saṃnipatitāḥ*) [ms more likely s*anni*° respectively].

[67] Read *cāsmā*⟨*kaṃ*⟩?

[68] Restore to (*pūrvavad*) [*y*](*āvan nirvāṇāya*) *saṃvarttate*.

[69] T 99, II 109 c7 f. reads though 佛住王舍城迦蘭陀竹園. In this regards, cf. note 40 above.

[70] Restore to (*aham etaṃ dharmavinayam ājānā*)[*m*](*i*) *na tvam etaṃ* (*dharmavinayam ājān*)*āsi*. T 99, II 109 c24 我知法・律。汝等不知. Cf. SBV II 236.15 f. *na tvam enam dharmavinayam ājānāsi*; *aham enam dharmavinayam ājānāmi*; SN V 419.5–7 *na tvam imaṃ dhammavinayam ājānāsi* ‖ *aham imaṃ dhammavinayam ājānāmi* ‖.

[71] I am tempted to read the feeble rest as +[*ṃ*] .[*i*]. It would mean though that the ms read *dharmaṃ vinayam* instead of *dharmavinayam*.

[72] Restore to (*abhi*)*tūrṇaṃ te* (*v*)[*i*]*parā*[*mṛ*](*ṣ*)[*ṭ*](*am*). Cf. SBV II 236.19 f. *atitūrṇaṃ* (ms reads rather *abhi*° according to K. Wille) *te parāmṛṣṭam*; SHT V, no. 1139, fragm. a B5 *abhicūrṇan te vi* ///; SN V 419.10 f. *āciṇṇan* (*v.l. adhiciṇṇan*) *te viparāvattaṃ.* On this phrase, cf. CPD s.v. *adhi-ciṇṇa*; SWTF p. 531, s.v. *abhi-cūrṇa*.

[73] Or .[*ñ*].?

[74] Restore to (*saṃni*)*patitānāṃ* [ms more likely s*anni*°].

[75] Restore to *nirv*(*āṇāya saṃvartate*) [ms more likely °*varttate*]. Cf. CPS 11.15; Bongard-Levin et al. 1996: 89, § II.31; Saṅg Schlußworte § 4; Melzer 2006: 270, § 36.64 *abhijñāyai saṃbodhaye nirvāṇāya saṃvartate*. T 99, II 110 a15 正智・正覺・正向涅槃.

[76–76] T 99, II 110 a4 f. 波斯匿王・頻婆娑羅王。何者大力。何者大富.

[77] Restore to (*prase*)*najit ... śre*[*ṇy*](*o bimbisāra-*).

[78] Restore to *ma*[*hā*](*vijitataraś*).

verso

1 raś[79] ca mahāvijitataraś ca imāṃ ca punaḥ saṃbahu[lān]. + + + + + + + + + + + + + + + + + + ///

2 [ṇṇ]āḥ[80] sannipatitā ihāsmākaṃ bhadanta saṃbahulā[n].[80] + ///

3 [ṣa]ṇṇās[81] sannipatitāḥ kiṃ vo bhikṣavaḥ kariṣya[t]i + ///

4 kathāṃ kathayata · tat [k]. s.[82] hetor naiṣā kathā [pū][82] + + + + + + + (○) + + + + ///

5 mudāhāraḥ[83] kim a + + + + + + + [bh]ūt k[i] ś[i]lp. [k]. .[g]u + + + + (○) + + + + ///

6 + .[i]hāropaga[t].[ḥ[84] pūr]v. vad[84] yāvad anayā cāsma[85] kathayā [e][84] + + (○) + + + + ///

7 + + + + + + + + + [gh]. sya[86] lūhakāni bhaktāni prajñaptāni tā[ni ○] + + + + ///

8 + + + + + + + + .āyuṣmanto jānīyāta anyatamena gṛhapati[nā] .[i] + + + + + + + + + + + + + ///

9 + + + + + + + + + + .. nto bhikṣur labhate kālena kālaṃ manāpāṃ ma .. .. ///[87]

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[79] Restore to (*mahādhanata*)*raś*.

[80] Restore to (*saṃniṣa*)[*ṇṇ*]*āḥ* [ms more likely s*anni*°] ... *saṃbahulā*[*n*](*āṃ*).

[81] Restore to (*saṃni*)[*ṣa*]*ṇṇās* [ms more likely s*anni*°].

[82] Restore to *tat* [*k*](*a*)*s*(*ya*) *hetor naiṣā kathā* [*pū*](*rvavat** ‖◎‖). T 99, II 110 a10 f. 莫作是論。所以者何. The word *pūrvavat* might stand for the abridged passage T 99, II 110 a11 ff. (此非義饒益。非法饒益。非梵行饒益。非智・非正覺。不向涅槃 ...; on this passage, cf. note 56 above).

[83] Restore to (*antarākathāsa*)*mudāhāraḥ*. T 99, II 110 a20 f. 作如是論。汝等宿命作何等業。爲何工巧。以何自活.

[84] Restore to (*aśrauṣīd bhagavān divāv*)[*i*]*hāropaga*[*t*](*a*)[*ḥ pūr*]*v*(*a*)*vad yāvad* ... [*e*](*tarhi saṃniṣaṇṇāḥ saṃnipatitāḥ*) [ms more likely s*anni*° respectively]. Cf. above G17.1 recto 9. T 99, II 110 a21–23 爾時。世尊於禪定中。以天耳聞諸比丘論說之聲.

[85] Read *cāsmā*〈*kaṃ*〉?

[86] Restore to (*saṃ*)[*gh*](*a*)*sya*. Cf. SHT VI, no. 1336 A2 /// [*saṃ*]*ghasya lūhakāni* [*bha*](*ktāni*) ///; B3 /// [*lū*]*hakāni bhaktāni pra* ///. T 99, II 110 b7 某甲檀越作麤疏食.

[87] T 99, II 110 b9 f. 比丘乞食時得好食。又見好色。時聞好聲.

10 + + + + + + + + + + + + ..ṃ p. r.. vad[88] [y]āvan nirvāṇāya saṃvarttate ‖◎[‖ dhā]ra-yata y[ū][89] .. .. ///

4) G15.5 + F23.7;[90] *recto*

1 /// + + + + + + + + .. + .. [ṣā u] + ..[91] + .. + + + ... + ///

2 /// + + + .[y]. + [m][92] upasaṃpadya viharati iyam ucyate [n]i ..[92] + + + + + + + + + + + + + + + + + ///

3 /// .[t]. [bh]. [v]. [ti][93] vimuktaṃ dveṣān mohāc cittaṃ viraktaṃ bhava[t]i .i ..[93] + ///

4 /// + [d]. nīṃ[94] saṃraṃjanīṃ vividhāṃ kathāṃ [○] + ///

5 /// .. [s]ā [y]. [ṣ].ān[n] ānan[d]a b[r]ah[m]ā ma [○] + ... [k]. [n]t. + ... + + + + + + + + + ///[95]

6 /// + + + + + + + + + + + + [○] spharanti nāsty eṣāṃ kiṃ cit sarvataḥ kāyā[d a] + + + ///[96]

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[88] Restore to *p*(*ū*)*r*(*va*)*vad*. T 99, II 110 b12 乃至正向涅槃.

[89] Read and restore to [*dhā*]*rayatha y*[*ū*](*yaṃ*)? On the substitution of the ending *tha* in place of *ta* and vice versa, cf. BHSG 26.11. T 99, II 110 b16 f. 爾時世尊告諸比丘。汝等持我所說四聖諦不 (cf. SHT II, no. 51, fragm. d3 + fragm. d2 recto 3 /// (*bh*)*i*(*kṣa*)*vo* (*mayā deśi*)*tāni ca*(*tvāri āryasatyāni*) ///). SN V 426.30 f. *dhāretha no tumhe bhikkhave mayā cattāri ariyasaccāni desitāni*.

[90] Presumably this folio is the next but one after SC MS 2627 / 1 + F22.2.

[91] Supposedly the rest of *nirāmiṣā upekṣā*. T 99, II 123 b12 f. 是名無食捨.

[92] Restore to (*dh*)*y*(*āna*)[*m*] ... [*n*]*i*(*rāmiṣa-*). T 99, II 123 b14 f. 第四禪具足住。是名無食無食捨 (Pāli *nirāmisā nirāmisatarā upekkhā*).

[93] Restore to (*rāgāc cittaṃ vimuk*)[*t*](*aṃ*) [*bh*](*a*)[*v*](*a*)[*ti*] ... (*v*)*i*(*mukta-*). T 99, II 123 b17 f. 貪欲〈心〉不染・解脫。瞋恚・愚癡心不染・解脫.

[94] Restore to (*saṃmo*)[*d*](*a*)*nīṃ*. T 99, II 123 b23 f. 共相問訊慰勞已。於一面住.

[95] T 99, II 123 b26–28 尊者跋陀羅語尊者阿難言。有梵天自在造作・化如意。爲世之父. AN III 202.9 f. *atth' āvuso brahmā abhibhū anabhibhūto aññadatthudaso vasavattī*.

[96] T 99, II 123 b29 f. 處處潤澤。處處敷悅。舉身充滿。無不滿處.

7 /// + + + + + + + + + + + [○] khaṃ[97] ye ta[ṃ] śabda[ṃ] śṛṇvanti idam ucyate śrava[ṇān].[97] + ///

8 /// + ... sukhena ye tat sukhaṃ praty-anubhavaṃti idam ucya[t]e ///[98]

9 /// + + + + + + + + + + + [n]ām[99] agrya[m* s]. .t.[99] satvā ye sarvaśa ākiṃcanyāya-tanaṃ samati[kr].[99] + + ///

10 /// + + + + + + + + + + [a]pi tu yad api mayā sandhāya pṛṣṭas tac [ch]ṛ[100] .. .. + + + + + + + + + + ///[101]

verso

1 /// + + + + + + + + + + + + + [m[102] a]gryaṃ | yathā saṃjñino syānantaram āsra-v[ā] + ...[103] + + + + + + + + ///[104]

2 /// + + + + + + + + + + + + + .[ai]r yenāy[uṣ].ā .. [d]āyī[105] tenopasaṃkrānta upa-saṃkramyāyuṣmata udā[yi][105] + ///[106]

3 /// + .. [bh]. [da]ntodāyinn[107] evaṃ vada tisro

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[97] Restore to (*su*)*khaṃ ... śrava*[*ṇān*](*ām agryam**). T 99, II 123 c2–4 極寂靜者。離生喜樂。極樂者。離生喜樂。諸有聞彼聲者。是名聞第一. AN III 202.13 f. *... aho sukhaṃ aho sukhan ti. yo taṃ saddaṃ suṇāti*, *idaṃ savanānaṃ aggaṃ*.

[98] T 99, II 123 c6 f. 舉身充滿。無不滿處。所謂離喜之樂。是名樂第一.

[99] Restore to (*bhavā*)[*n*]*ām agrya*[*m* s*](*an*)*t*(*i*) *... samati*[*kr*](*amya*). T 99, II 123 c9–11 云何有第一。復次。阿難。有衆生度一切無所有入處。非想非非想入處具足住. Cf. Pāsādika 1994: 132, § 13 *arūpiṇaḥ santi sattvā ye sarvaśa ākiṃcanyāyatanaṃ samatikramya naivasaṃjñānāsaṃjñāyatanam upasaṃpadya viharanti*; cf. also Daś IX.3(9); Saṅg IX.2(9); SHT III, no. 865 verso 6 f.

[100] Restore to [*ch*]*ṛ*(*ṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye*).

[101] T 99, II 123 c14 我作方便問汝。汝當諦聽。當爲汝說.

[102] Supposedly the rest of *sukhānām*.

[103] Restore to *āsrav*[*ā*](*nāṃ kṣaya-*).

[104] T 99, II 123 c17 f. ... 是名樂第一。如其所想。次第盡諸漏者。是名想第一. AN III 202.29–31 *... idaṃ sukhānaṃ aggaṃ. yathā saññissa anantarā āsavānaṃ khayo hoti, idaṃ saññānaṃ aggaṃ*.

[105] Read and restore to °*āy*[*uṣ*](*m*)*ā*(*n u*)[*d*]*āyī ... °āyuṣmata udā*[*yi*](*naḥ pādau*).

[106] T 99, II 123 c22 f. 爾時。瓶沙王詣尊者優陀夷所。稽首作禮。退坐一面.

[107] Restore to [*bh*](*a*)[*da*]*nt*° *... bha*[*g*](*a*)*vat*(*ā*).

vedanā uktā bha[g]. vat.[107] ///[108]

4 /// + + + + + + + + + + + [○] tiṃ śaknoti tisṛbhir vedanābhiḥ saṃjñapa .i ..ṃ[109] ..ṃ .. ///

5 /// + + + + + + + + + + .. [○ ā]yuṣmān udāyī bhagavantam i[dam]. [v]o[c]. t*[110] + + + + ///

6 /// .. [d]. nā[111] sukhā duḥkhā aduḵkhā [○] + + + + + + + + + + + + + + + + + + ///

7 /// + .. s[v]āhaṃ bhadanta paṃcāṃgaṃ stha [○] + ///[112]

8 /// + ... bhagavatā as[ty] udāyin paryāyo yad eko [v]e ..[113] + + + + + + + + + + + + + + + + + + ///

9 /// + + + + + .[āy]o[114] yad aṣṭādaśa vedanā uktā ma[y].[114] + + + + + + + + + + + + + + + + + + + ///

10 /// + + + + + + + + + ...[ṃ] + ///

Abbreviations

AAWG = Abhandlungen der Akademie der Wissenschaften zu Göttingen, Phil.-Hist. Kl.

Abhidh-k-vy = *Sphuṭārthā Abhidharmakośavyākhyā*, ed. U. Wogihara, Tōkyō, 1932–1936.

ADAW = Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst.

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[108] T 99, II 123 c26 f. 尊者優陀夷。莫作是言。世尊說三受.

[109] Restore to *saṃjñapa*(*y*)*i*(*tu*)*ṃ*? T 99, II 123 c29 不能爲王立三受.

[110] Restore to (*a*)[*v*]*o*[*c*](*a*)*t**. T 99, II 124 a2 時尊者優陀夷以先所說。廣白世尊.

[111] Restore to *ve*[*d*](*a*)*nā*. The correspnding lines are abridged in the Chin. translation. T 99, II 123 c25, 26 f. 世尊說三受。樂受・苦受・不苦不樂受.

[112] It is difficult to assign this line to a specific passage of the Chin. version.

[113] Restore to [*v*]*e*(*danā*). T 99, II 124 a4 f. 佛告優陀夷。我有時說一受.

[114] Restore to (*pary*)[*āy*]*o* ... *ma*[*y*](*ā*). T 99, II 124 a6 我 ... 或說三・四・五・六・十八・三十六。乃至百八受.

AN = *Aṅguttara-Nikāya*, ed. R. Morris, E. Hardy, 5 vols., London, 1885–1900 (PTS); vol. 6 (Indexes, by M. Hunt, C.A.F. Rhys Davids) London, 1910 (PTS).

BL = British Library, London.

Bbh(D) = Asaṅga, *Bodhisattvabhūmiḥ*, ed. N. Dutt, Patna 1966 (Tibetan Sanskrit Works Series 7).

BHSD = F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: Dictionary, New Haven, 1953.

BHSG = idem, do., vol. 1: Grammar, New Haven, 1953.

CPD = *A Critical Pāli Dictionary*, ed. D. Andersen et al., Copenhagen, 1924–2011.

CPS = E. Waldschmidt, *Das Catuṣpariṣatsūtra*: *Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*, *Text in Sanskrit und Tibetisch*, *verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins*, *auf Grund von Turfan-Handschriften hrsg. und bearbeitet*, Teil I–III, Berlin, 1952, 1957, 1962 (ADAW 2 / 1952, 1 / 1956, 1 / 1960).

D = *The Tibetan Tripiṭaka*, Taipei Edition (= sDe dge), ed. A.W. Barber, 72 vols., Taipei, 1991.

Daśo = *Fragmente des Daśottarasūtra aus zentralasiatischen Sanskrit-Handschriften*: Teil I: *Nipāta I–VIII* (*Dogmatische Begriffsreihen im älteren Buddhismus I*), ed. K. Mittal, Berlin, 1957 (STT 4); Teil II: *Nipāta IX–X* (*do. Ia*), ed. D. Schlingloff, Berlin, 1962 (STT 4a).

Dhsk = S. Dietz, *Fragmente des Dharmaskandha*: *Ein Abhidharma-Text in Sanskrit aus Gilgit*, Göttingen, 1984 (AAWG Phil.-Hist. Kl., 3. Folge, 142).

Divy = *Divyāvadāna*, ed. E.B. Cowell, R.A. Neil, Cambridge, 1879.

MAV = E. Waldschmidt, *Das Mahāvadānasūtra*: *Ein kanonischer Text über die sieben letzten Buddhas*, *Sanskrit*, *verglichen mit dem Pāli*, *nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen*, *auf Grund von Turfan-Handschriften herausgegeben*, Teil I–II, Berlin, 1953, 1956 (ADAW 8 / 1952, 8 / 1954).

MAV(re-ed) = T. Fukita, *The Mahāvadānasūtra*, *A New Edition Based on Manuscripts Discovered in Northern Turkestan*, Göttingen, 2003 (SWTF, Beiheft 10).

Or. = Oriental (main manuscript accession sequence of the British Library, London).

PCV = “Private Collection, Virginia” (USA).

PTS = Pali Text Society, London / Oxford.

Q = *The Tibetan Tripiṭaka*, Peking Edition, ed. D.T. Suzuki, 168 vols., Tōkyō / Kyōto, 1955–1961.

SĀc = Chinese Saṃyuktāgama T 99 (vol. 2).

Saṅg = *Das Saṅgītisūtra und sein Kommentar Saṅgītiparyāya* (*Dogmatische Begriffsreihen im älteren Buddhismus II*), ed. V. Stache-Rosen (nach Vorarbeiten von K. Mittal), Berlin, 1968 (STT 9).

SBV = *The Gilgit Manuscript of the Saṅghabhedavastu*, *Being the 17th and last Section of the Vinaya of the Mūlasarvāstivādin*, ed. R. Gnoli, 2 parts, Roma, 1977, 1978 (Serie Orientale Roma 49.1, 2).

SC = Schøyen Collection, Oslo.

SHT = *Sanskrithandschriften aus den Turfanfunden*, ed. (in chief) E. Waldschmidt, H. Bechert, Teil I–III, E. Waldschmidt et al., Wiesbaden, 1965, 1968, 1971 (VOHD X,1–3); Teil IV–V, L. Sander, E. Waldschmidt, Wiesbaden / Stuttgart, 1980, 1985 (VOHD X,4 f.); Teil VI–XII, K. Wille, Stuttgart, 1989, 1995, 2000, 2004, 2008, 2012, 2016 (VOHD X,6–12).

SN = *Saṃyutta-Nikāya*, ed. L. Feer, 5 vols., London, 1884–1898 (PTS); vol. 6 (Indexes, by C.A.F. Rhys Davids) London, 1904 (PTS).

STT = Sanskrittexte aus den Turfanfunden, herausgegeben im Auftrage der Deutschen Akademie der Wissenschaften zu Berlin (Institut für Orientforschung; ab Nr. X in der Reihe der AAWG), Berlin / Göttingen.

SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, ed. H. Bechert, K. Röhrborn, J.-U. Hartmann, Göttingen, 1973 ff.

T = *Taishō shinshū daizōkyō* or *Taishō issaikyō*, 100 vols., Tōkyō, 1924 ff.

VOHD = Verzeichnis der orientalischen Handschriften in Deutschland, Wiesbaden / Stuttgart.

ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig / Wiesbaden.

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Symbols Used

[ ]	damaged akṣara
( )	restored akṣara
〈 〉	omitted akṣara
{ }	superfluous akṣara
~~ka~~	deleted akṣara
..	illegible akṣara
..	akṣara covered through a fragment sticking together
.	single element of an illegible akṣara
+	lost akṣara
±	akṣara lost through flaking off of ms
///	leaf broken off here
/	the end of a line
’	avagraha, not written in ms
*	virāma
. | ‖	punctuation marks
h̲	jihvāmūlīya
○	punch hole
◎	double circle; marks the end of a sūtra

Facsimiles

I. MS 2627/1.1–2 + PCV F22.2

II. F20.8 + G17.1 fol. 160

III. G15.4 + G17.2 fol. 161

IV. G15.5 + F23.7

I. MS 2627/1.1–2 + PCV F22.2 A (= *verso*)





Il. F20.8 + G17.1 fol. 160 *recto*



verso



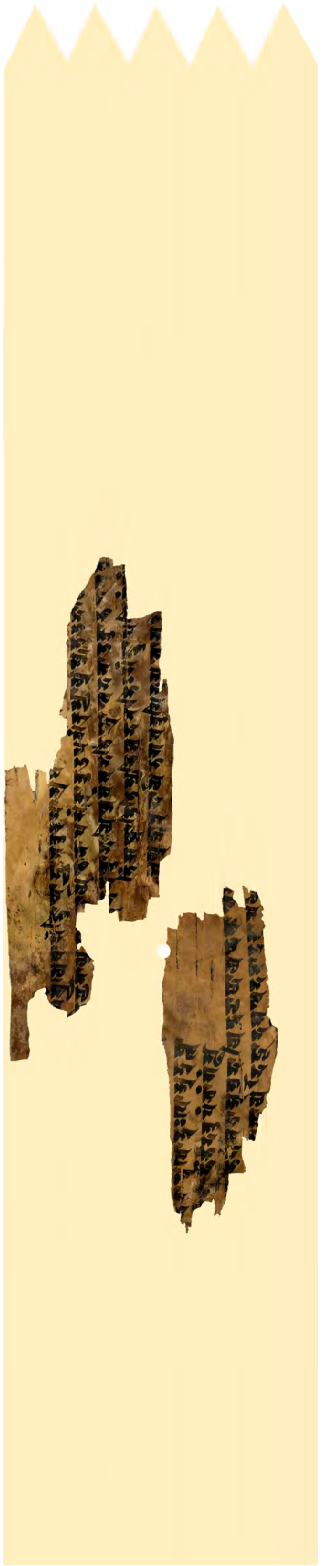
III. G15.4 + G17.2 fol. 161 *recto*



verso



IV. G15.5 + F23.7 *recto*



verso