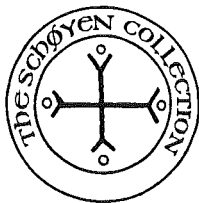


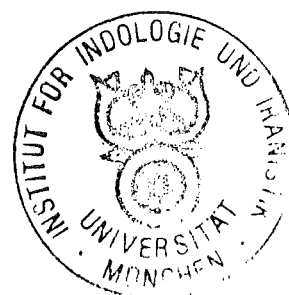
MANUSCRIPTS IN THE SCHØYEN COLLECTION · III



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Volume II

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More Fragments of the Caṅgīsūtra*

Jens-Uwe Hartmann

In the first volume of *Buddhist Manuscripts* (BMSC I), Torkel Brekke published altogether nine fragments of a palmleaf manuscript written in an early Gupta script dating approximately to the 4th century.¹ Six of them he could attribute beyond doubt to a previously unknown version of the *Caṅgīsūtra*, while for the other three, all of them very small, a connection at least with the same manuscript was likely, but could not be definitely established, since no correspondences to their text remains were found in the Pāli version (*Majjhimanikāya* 95 = MN II 164–177) or in the few Sanskrit fragments known from Central Asia.² From his observations on the language of the manuscript, which displayed various Prakritic features, Brekke concluded it was possible that this specific version of the text belonged to the school of the Mahāsāṃghika-Lokottaravādins.³

A few months after the publication of these findings, Martin Schøyen acquired another set of fragments for his collection, and it was quickly found that more pieces of the *Caṅgīsūtra* had come to light. Fifteen of the new fragments⁴ could be assigned to that text, and on closer inspection it was possible to join all of them with five large fragments already published in the first volume. All the left margins of the leaves are—so far—missing; therefore no folio numbers are available, and it is impossible to deduce if the sūtra once formed part of a larger collection or if it was copied separately. The script of the manuscript is rather distinctive, and it appears that apart from the few small fragments mentioned above which may or may not belong to the *Caṅgīsūtra*, the collection contains only a few more texts written in the same or a similar script.

Altogether six folios are now partly preserved, but we have neither the beginning nor the end of the text, and therefore it is impossible to estimate the length of this version. Relocation of the fragments in their original places has resulted in the regaining of the major part of four folios. They preserve between 53 and 62 akṣaras per line, and since the text is fairly repetitive, the gaps can be closed in several cases with a fair degree of certainty. It appears that between 9 and 14 akṣaras are missing at the left side, the difference being perhaps partly explicable by a string hole. If this calculation is correct, approximately 83% of those four folios is preserved. Moreover, they are consecutive, and this offers the chance not only to present a transliteration, but also to attempt a reconstruction of the whole section, insofar as the repetitions within the text permit such an endeavour.

With the inclusion of the fragments in the Schøyen Collection, three versions of the sūtra are available, and, exceptionally, all of them are preserved only in Indian languages. No translations

* Drafts of this paper were read by Oskar von Hinüber, Seishi Karashima, Adelheid Mette, Lore Sander and Klaus Wille, and it is a pleasant duty to express my gratitude to them for their many corrections and suggestions. Karashima's comments on words and forms and his references are usually marked by [SK].

¹ Brekke 2000: 53–62 and Sander 2000: 288–90.

² Hartmann 1992, s.v. *Caṅkīsūtra.

³ Brekke 2000: 55; cf., however, Boucher forthcoming.

⁴ The last three, MS 2376/181a, uf3/5e and uf4/4e, were identified by Gudrun Melzer in April 2002 just before finalizing the edition.

into Chinese, Tibetan or any of the Central Asian languages formerly used for the transmission of Buddhist literature are known. Only the Pāli version of the Theravāda school, the *Caṅkāsutta* of the *Majjhimanikāya*, is preserved in its entirety. The Sanskrit version of the (Mūla-)Sarvāstivādins, previously attested by only a few fragments from Central Asia,⁵ is now available, still in part, but to a considerably larger extent, in the new *Dirghāgama* manuscript⁶ from Pakistan or Afghanistan. In this manuscript the name of the brahmin reads Cāṅgi, but from an uddāna it appears that the version bears the—more fitting—title *Kāmaṭhikasūtra* after the brahmin youth Kāmaṭhika, the main interlocutor of the Buddha.⁷ In the Central Asian fragments this name is preserved only once, as Kāvaḍika (SHT IV 165 fragment 30 B5 = p. 205), while in Pāli he is named Kāpaṭhika or Kāpaṭhika; in the fragments published here, the name of the brahmin youth appears as Kamaṭhika (once also Kamaḍhika) and that of the senior brahmin as Caṅgi, Caṅgi or Cāṅgi. The question of the school affiliation of this version is better left open at the moment; it may belong to the Lokottaravādins, but in the absence of comparable literary remains of some of the other schools once present in the same area it appears premature to draw definite conclusions from the language of the text. Other schools, like the Mahīśāsakas, the Kāśyapīyas and the Bahuśrutīyas, all attested by inscriptions for the region of Gandhāra,⁸ may have used the same or very similar languages.

Reconstructing the text involves a number of problems, one resulting from the fact that the parallel versions are in most parts too different to offer much help for restoring the original wording in the gaps, another consisting in the difficulty simply of understanding incompletely preserved passages. Yet another problem is the language itself. Reconstruction would require a certain degree of standardization, but in the absence of more published material from the same area it seemed safest neither to “sanskritize” nor to “prakritize” the text but rather present it as it stands. Forms and spellings vary considerably, often in the same line: *caṅṅgi*<*ṃ*> (2v4) against *cāṅgi* (3r2), *caṅṅgi* (3r3), *caṅṅisya* (3r3), *caṅṅi* (3r4) and *caṅṅi* (3r5); *vaḍhabīratha* (3r3) against *vaḍabīratha* (3r4, twice) and *vaḍabāratha* (3r4); (*k*)*ettāvātā* (5r3, r5, 6v3) against (*k*)*ettāvathā* (4v4, v5, 5r4, r5), *ettavathā* (5r5), and *ettāvathā* (6v2); *piṭakasampradānena* (4v1, v3) against *pidakasampradānena* (4r5); *darśanāye* (2v4,5 3r2) against *darśanāya*, and *paryupāsanāya* (2r2, 3, 4, 6, v3, v5) against *paryupāsanāye* (2v4, 3r2); *anuttarāye vidyācaraṇasampadāye* (2v2) against *anuttarāyā vidyācaraṇasampadāyāṃ* (2v2) in the same formula. Remarkable are some cases of a duplication of initial *n* after vowel: *nnāgaram* (2r6), *nnagaram* (5v1), *nno* (2v3, 3r1), but no consistency can be perceived; *sārdham* is consistently written as *sārdhdham* (3r5, 6, v1, 3, 5). Furthermore, there are a number of unusual formations, e.g. *praḷaṃśaḥ* (4v6, 5r1, r3) and *suhvutaṃ* (4v2) against *hmutaṃ* (5r2).

A study of all the Prakritic words and forms found in the mss containing “canonical” texts in the Schøyen Collection, and also of their stylistic features and specific formulas, is doubtlessly a desideratum; eventually it may lead to the recognition of regional or school-specific standards, but even if not, it will greatly facilitate the edition of fragmentary texts such as the present one. A

⁵ SHT IV 165 fragments 29–31; SHT 177 fragment n5, published in FakSHT: 55 (possibly from this sūtra, but not finally settled); SHT III 883 fragment a; SHT V 1025 (identified in Iwamatsu 1989: 411 and by Peter Skilling, cf. SHT VII: 274f.); Pelliot Sanskrit Numéro bleu 18, 2 (possibly from this sūtra, but also not finally settled; edited in Hartmann 1992).

⁶ Hartmann 2000 and 2002.

⁷ For the uddāna cf. Hartmann 2000: 363 and 366. The “correction” of Kāmaṭhika to Kāpaṭhika, explained in note 22 of that article, has now to be cancelled, of course.

⁸ Fussman 1994: 20f.

partial reconstruction will be given here, not least in the hope that such a reconstruction, despite its numerous shortcomings, will provide most readers with considerably easier access to such a fragmentary text than a mere transliteration would. It will, hopefully, also inspire reviewers to scrutinize the text and to foster our understanding by commenting on the relevant points and problems.

Transliteration

The following transliterations are based on those prepared by Torkel Brekke, who had already recognized that fragment MS 2376/1/16b could be joined with 1/1, 1/10b with 1/2, and 1/14b with 1/3. Originally it was our hope that he would be able to continue his work on the *Caṅgīsūtra* and publish the new fragments, but then, regrettably, more urgent matters absorbed all of his time and his capacities, and he suggested that I take over, kindly putting his work at my disposal.

1) MS 2376/1/6a (BMSC I: 55)

2) MS 2376/1/13b, 1/10a, 2375/32, 2376/1/4a; recto

- 1 /// .[y]. rahaśayy. [kā]ni pratisallānasāro[pyā]ni yaṃ pi so bhavāṃ gautamaḥ āraṃ[ṇ]y. [k].
+ + + + nān. adhyāvasat[i] pr[ā]ntāni vivikt[ā]ni || pe || yāva pratisallā[n]. [s]. [r]. .y. [n].
- 2 /// + [gau]tamaṃ darśanāya || pe || yā[va]ṃ .. ryupāsanāya || sa hi bhavāṃ gau[ta]maḥ lābhī
praṇi[t]ānāṃ khādaniyabhojanīyānāṃ rjurasānāṃ pratyāgrarasānāṃ avigatarasānāṃ
- 3 /// praṇitānāṃ khādaniyabhojanīyānāṃ · || pe || yāvavigat[ar]. .ā[n]āṃ iminā pi vayam
arhāma [||] pe || yāva paryupāsanāya sa hi bhavāṃ gautamaḥ lābhī śāntān[ā]ṃ samā
- 4 /// [maḥ] lābhī śāntānāṃ samāpattināṃ iminā pi vayam arhāma t[am] d]. vantaṃ gautamaṃ
darśanā .. [u]pasamkkramitum paryupāsanāya · sa hi bhagavāṃ gautamaḥ pṛthuśrama
- 5 /// + ..ṃ mūrddhnani āhatvā prajñāgatena tiṣṭhati yaṃ pi so bhavāṃ gautamaḥ [p]. thuśra-
maṇabrāhma[ṇ]. .. rt[y]iya || pe || yāva prajñāgatenāhatvā tiṣṭhanti iminā pi vayam
- 6 /// + [t]. paryupāsanāya sa hi bhavāṃ gautamaḥ yaṃ grāmaṃ vā nnāga[raṃ v]. + paniśrāya
viha + + + tat[r]a [a]manuṣ.ā manu[sy]āṃ viheṭhenti yaṃ pi so bhavāṃ gauta[maḥ]

verso

- 1 /// + + na tatra amanuṣyā manuṣyāṃ viheṭhenti iminā pi vayam arhāma [y]ā + + ryupāsanā
|| pe || .. + .. vanta g[au]tama na em eva yathā tathā vā ayam evarūpaḥ u[d]. [r].
- 2 /// + + [khu] anuttarāye vidyācaraṇasaṃpadāye yaṃ pi taṃ bhavantaṃ gauta[m]. na evam
eva yathā vā tathā vā || pe || yāva anuttarāyā vidyācaraṇasaṃpadāyāṃ iminā pi
- 3 /// .[u]pāsanāya sa hi bhavāṃ gautamaḥ sāmāda eva upaśayaṃ brāh[m]aṇagrāmam anuprāptaḥ
[a] .i .[i] nn[o] bhavati adhvāgataḥ arhāma ca vayam evarūpaṃ atithiṃ adhvāgataṃ satkarttum
guru
- 4 /// .āyitum darśanāye upasamkkramitum paryupāsanāye e[va]ṃ + tt. opaśāyakā brā .m. + .r.
hapatikā caṃgi brāhmaṇaṃ etad avoca yathārūpaṃ bhavāṃ caṃgi śramaṇaṃ
- 5 /// + maḥ ito ekinā pi aṅgena saṃvi .[ya]ṭi arhāma vayam taṃ d. vantaṃ gauta[m]aṃ
darśanāye upasamkkramitum paryupāsanāya sace so bhavāṃ gautamaḥ ito syā ekasmi

- 6 /// + [yo]janehi t.ihī yojanehi cat. hi yojanehi pañcahi yojane[h]ji + + .i [yo]janehi vīmśatihi yojanehi trīṃśatihi yojanehi ca[tv]ārīm[śa]tihi

3) MS 2376/1/14a, 1/16b, 1/1, uf3/5e, uf4/4e; recto

- 1 /// .. [j]. [n]. h[i] yojanaśate pi aṃtamasata + .v. kenāp[i] ghuṣaprahūṭena kiṃ puna vyaṃ so bhavāṃ gautamaḥ sāmāda eva upāśaya[m] brāhmaṇagrāmam anuprāptaḥ atithi nno bh. [t].
- 2 /// .. evarūpaṃ atithiṃ abhyāgataṃ satkārtuṃ [g]. rukarttuṃ mānaituṃ pūjayituṃ apacāyituṃ darśanāye upasaṃkkramituṃ paryupāsanāye tena hi bhavāṃ cāṅgi yasya
- 3 /// caṃgi brāhmaṇaḥ kṣatraṃ māṇavaṃ āmāntresi ehi tvāṃ bho kṣatra kṣipram eva vaḍha-bīrathāṃ yojehi yuktaṃ ca prativedehi sādhu bho upadhyāya tti kṣatro māṇavaḥ caṃgisya
- 4 /// .. va vaḍabīra[tha]ṃ yoja[yi] yuktaṃ ca prativedayi yukto khu bho upadhyāya vaḍabā-rathaḥ yasya dāni kālaṃ māṃnyasi atha khu caṃgī brāhmaṇaḥ vaḍabīrathāṃ abhiruhitvā
- 5 /// + + tikehi sārddham puraskṛtaḥ parivṛtaḥ upāśayā brāhmaṇagrāmā nirggāmya yena uttaratod evāṃmravanāṃ tena prayāsi atha khu caṅgī brāhmaṇaḥ yāvaticā
- 6 /// + + yatvā yānā pratyoruhya padasā eva yena bhagavāṃ tenupasaṃkkramitvā bhagavatā sārddham saṃmodanīyāṃ kathāṃ saṃmodetvā sārāyaṇīyāṃ kathāṃ vītisāre[tv].

verso

- 1 /// + + [brā]hmaṇagrāhapatikā ◊ a[py] ekatyā bhagavatā sārddham saṃm[o] .. [n]. + [k]. [thā]. saṃmoditvā sārāyaṇīyāṃ kathāṃ v[ī]tis[ā]retvā ekatamante niṣ[ī]demsu apy ekatyā bh. [g].
- 2 /// + + .. nte || pe || apy ekatyā bhagavataḥ saṃntike svakasvakāni mātāpaitṛkāni nāmagotrāṇi anuśrāvayitvā ekatamaṃte niṣīdīmsu tena kho puna samayena
- 3 /// + + kehi brāhmaṇehi jirṇṇehi vṛddhehi mahallakehi adhvagatavayam anuprāptehi sārddham kāṃcid eva kathāṃ vītisāresi kamaḍhiko pi jīdaṃ māṇavaḥ tasyāṃ eva pari
- 4 /// .[ū]ṣ[i] saṃnipatitaḥ daharo caiva vutta[ś]iraḥ so pidaṃ bhagavataḥ aṃntarāṃntarā kathāṃ opātayati atha khu bhagavāṃ kamaḍhikāṃ māṇavaṃ etad avoca āgamehi tāva tvāṃ
- 5 /// .. bharadvāja imehi tāva haṃ sām̐ba[h]ulehi kosallakehi brāhmaṇehi jirṇṇehi vṛddhehi mahallakehi sārddham kāṃci kāṃcid eva kathāṃ vītisāremi evaṃ vutte
- 6 /// + .. d avoca mā bhavāṃ gautamaḥ kamaḍhikāṃ m[āṇa]vaṃ avasādayitavyaṃ māṃnyatu kamaḍhiko hi māṇavaḥ ubhayato sujātaḥ māṛto ca pitṛto ca saṃsuddhāye graha

4) MS 2376/1/15, 1/14b, 1/3; recto

- 1 /// .. mātāmahaṃ pitāmahaṃ yugam upād. [ya] anāvakṣepyaḥ anopavadyaḥ yaṃ [i]daṃ jāt[ī]vādena adhyāyakaḥ mā[m]tradharaḥ triṇṇa[m] vedānāṃ pāragaḥ sanighaṃṇṭukaitabhā[n].
- 2 /// + pañcamānāṃ padako vyākaraṇe anapayyaḥ svake ācāryake kuśalo brāhmaṇavedeṣu api ca aṣmākaṃ pi māṇavakamātraṃ vedāṃ vācayamṃti atha khu bhagavataḥ etad abhūṣ.
- 3 /// + ko māṇavaḥ paṇḍitasamṃmato ca saprajñāsamṃmato ca yaṃ nūnaṃ kamaḍhikāṃ māṇavaṃ samamnvāhayaṃ atha khu bhagavāṃ kamaḍhikāṃ māṇavaṃ samamnvāhari atha
- 4 /// + sya etad abhūṣi samamnvāharati me śramaṇo gautamaḥ yaṃ nūnaṃ śramaṇaṃ gautamaṃ kāṃcid eva praśnāṃ pṛccheyaṃ atha khu kamaḍhiko māṇavaḥ bhagavantaṃ etad avoca .

- 5 /// + + padā ṛṣibhi praveditā yatraitarahim brāhmaṇā traividya ityāhutaya itikilāya paramparāya pidakasampradānena ekāmntaśravaṇena niṣṭhā gaccha
 6 /// + + .. [bh]. vāṃ gautamaḥ kim āha evaṃ vut[t]e bhagavāṃ kamaṭhikaṃ māṇavaṃ [e]tad avoca · nālam asya bharadvāja vijñūpuruṣeṇa pūrvvaṃ ananuśrutehi dharm[m]ehi sāmam

verso

- 1 /// + + .. [k]. [lā] paramparāya piṭakasampradānena ekāmntaśravaṇena niṣṭhā gamntum idam eva satyaṃ mogham anyad iti · api hi sya taṃ bhoti sudṛṣṭam tac ca bhoti tathā[p]i anyathā[p].
 2 /// + + ..ṃ ca bhoti tathāpi aṃnyathāpi api [h]i sya taṃ bhavati suhvutaṃ taṃ ca bhoti [ta]thāpi anāṃnyathāpi api hi sya bhoti suvijñātam taṃ ca bhoti tathāpi anāṃnyathāpi iti khu bharadvāja
 3 /// + evaṃ drṣṭe va dharmme dvayagāmī hi n[ā]lam āsya vijñūpuruṣeṇa pūrvve ananuśrutehi dharmmehi sāmam dharmmaṃ anabhijñāya⁹ ityāhutayaḥ itikilāya paramparāye piṭa
 4 /// [nt]. śravaṇa niṣṭhā gamntum idam eva satyaṃ mogham āṃnyad iti · || evaṃ vutte kamaṭhiko māṇavaḥ bhagavantaṃ etad avoca adhvā nu bho gautama ettāvathā nālam āsya vijñūpuru
 5 /// [h]. sāmam dharmmaṃ anabhijñāya || pe || [yā]va idam eva satyaṃ mogham āṃnyad iti || kettāvathā puna bho gautama satyānurakṣi bhoti kathaṃ ca puna satyam anurakṣati evaṃ [v].
 .e
 6 /// tad avoca iha bharadvāja ekatyena dr̄ ..ṃ [bho]ti so evaṃ me drṣṭam tti vācāṃ bhāṣati na ca puna sthāmaśaḥ praṇaśaḥ praḅhya abhiniviśya abhivyavahara[t]i [.]

5) MS 2376/1/12a, 1/10b, 1/2; recto

- 1 /// + + + + ha bharadvāja ekatyena śru[taṃ] .. [ti] ◊ so evaṃ me śrutam ti vācāṃ bhāṣati na ca [p]u[n]. s.[h] s[th]. m. [ś].[h] praṇaśaḥ || pe || yāva idam eva satyaṃ mogham aṃnyad [i]t[i] || [p]. [||]
 2 /// .. [t]. so evaṃ me hmutam iti vācāṃ .āṣati ◊ na ca puna sthāmaśaḥ praḅhya abhiniviśyaḥ abhivyavaharati idam eva satyaṃ mogham anyat ti || pe || iha bharadvāja eka
 3 /// [v]. me vijñātam iti vācāṃ bhāṣati na ca puna sthāmaśaḥ pra ..[ṃ]śaḥ praḅhya abhiniviśya abhivyavaharati idam eva satyaṃ mogham aṃnyat idi ettāvātā khu bharadvāja
 4 /// satyam anurakṣati evaṃ vutte kamaṭhikā māṇavaḥ bhagavantaṃ etad avoca adhvānaṃ bho gautama ettāvathā satyam anurakṣitā bhavati evaṃ ca puna satyam anurakṣati
 5 /// [bh]. gavantaṃ etad avoca adhvānaṃ bho gautama ettāvathā satyānu[r]a[kṣ]i bhavati ettāvathā ca puna satyam anurakṣati kettāvātā puna bho gautama satyānubodha
 6 /// .[y]. ti evaṃ vutte bhagavāṃ kamaṭhikaṃ || pe || iha bharadvāja śāstā loke [u]t[p]ad[y]ati tathāgato arahāṃ sammyaksambuddhaḥ vidyācaraṇasampannaḥ sugato lokavid[ah]

verso

- 1 /// + devān[ā]ṃ ca manuṣyāṇāṃ ca so anyataraṃ grāmaṃ vā nnagaraṃ vā upaniśrāya [v]. harati ◊ tam enneṃ paśyati aṃnyataro grahapat[i]r̄ vā grahapatiputro vā vijñūḥ saprajña[jati] ..

⁹ na inserted below the line.

- 2 /// .. ko vā ◊ tenupasamkkramati¹⁰ so upasamkkramitvā trihi dharmmehi samamnveṣati lobhadharmmeṇa doṣadharmmeṇa mohadharmmeṇa lūbdho puna yaṃ bharadvāja puruṣa-pudga[laḥ]
- 3 /// [m ī]ti apaśyanto evaṃ vadye paśyāmīti pureṃ vā punāmnyathātvāye ◊ yathāsya parasya kryamāṇe dīrgharātram bhavati anārthāya ahitāya asukhāya yādṛśaṃ
- 4 /// .[ā] vā karmma na evaṃ bhavati lubdhasya yaṃ pi ca yaṃ āyu[ṣm]āṃ dharmmaṃ deśayati gāmbhīraṃ nipuṇaṃ sukhumaṃ duranubodhaṃ atarkkiyaṃ atarkkāvacaraṃ paṇḍita-vedanīyaṃ
- 5 /// ..m [dha]rmmah ajāṇalubdhena jānaṃ pa[ś]yaṃ viharati kisya heto mṛṣā bhaṇeya tato naṃ bharadvāja evaṃ lobhadharmmehi samamnveṣamnto na samanupaśyati atha
- 6 /// + + + ṣṭo puna yaṃ bharadvāja puru[ṣ]. [pu]d[ga]laḥ doṣaṃ ajānaṃta eva vadye ajā[n]. .ī .i + + ... [eva] vadye paśyāmīti pareṃ vā puna tathātvā[y]. +

6) MS 2376/1/12b, 1/11b, 1/13a, 1/5, 181a; recto

- 1 /// + + + māṇ[e] d[ī]rgharātram bhavati ana[r]tthāya ahitāy[a] + + /// [ya]ti || pe || yāva sarvvalokapratyayanik[o] nāy[a]. dh[a]. [mm].
- 2 /// + .. k[i]sya heto mṛṣā bhaṇeya te[n]. bharadvāja e[v]. .. + + + /// tena samanupaśyati atha uttari mohadharmmehi samamnveṣati
- 3 /// + [ṣ]. [p]u[d]galaḥ moḥaṃ ajānaṃta eva vadye jānāmī[t]. .. + /// .. raṃ vā puna tathātvāye pratipadāye yathāsya parasya kkriya
- 4 /// + .ārthāya ahitāya asukhāya yādṛśaṃ kho pun imasyāyu[ṣma] + /// [va]ti mūdhasya yaṃ pi ca ayam āyuṣmāṃ dharmman deśayati gāmbhīraṃ
- 5 /// .. rk[k]iyaṃ atarkkāvacarāṃ paṇḍitavedanīyaṃ sarvvalokapratyaya + /// [jā]naṃ paśyaṃ viharati tat kisya heto mṛṣābhaṇeyaṃ tena [bharadvāja]
- 6 /// .. hi evaṃ mohadharm[m]ehi samamnve[ṣ].m ntā na saman[u]paś[ya]nti ◊ a[y]. /// [so] ś.ād.ājātaḥ paryupāsati paryumpāsam[n]t[ā]h śuśrū[ṣam]n[.][h]

verso

- 1 /// ..ḥ dharmmaṃ śraṇoti dharmmaṃ śṛṇvantaḥ dharmmaṃ paryyāpuṇati dharmmaṃ paryyāpuṇ[am] /// m upapar[i]kṣat[i] artham upaparikṣamntaḥ dharmmanidhyānaṃ kṣamat.
- 2 /// [j]āyati pramuditasya cchandaḥ jāyati chaṃndajātaḥ utsahati + + /// .. ti prajahaṃntaḥ satyam anubudhyati ettāvattā khu bharadvāja satyā
- 3 /// .[y]. m anubudhyati kettāvatā puna bho gautama satyānuprāptir bhavati kath[am] + /// tt[e] bhagavāṃ kamathikaṃ māṇavaṃ etad avoca | tena hi bharadvāja
- 4 /// + + [y]. upādāya bhāṣiṣye sayyathāpi nāma bharadvāja .i .. + /// dvitīyaṃ dvitīyā tṛtīyaṃ tṛtīyā caturthaṃ evāṃ eva taḥaṃ bhara
- 5 /// + .[ā]ya upādāya bhāṣiṣye sa .. so bharadvāja [śr]ād[dh]. + + + /// ṣati śuśrūṣamntaḥ śrotram odahati śrotrāṃ odahaṃntaḥ dharmma
- 6 /// + + + + .[i dha]r[m].aṃ paryyāpuṇamntaḥ dharmmaṃ dhā[re]ti dharmmaṃ dhārentaḥ .. + + /// .. naṃ kṣamati dharmmanidhyānakṣamntīye prāmod.aṃ jāyati

¹⁰ Original *mitvā* corrected to *mati*.

Reconstruction

In the following, parallels from Pāli and Sanskrit will be adduced when they appear helpful or interesting—and when such parallels were found. The selection is highly arbitrary, since no systematic search was made and no attempt at completeness is intended here. A close comparison of the various versions and especially of the many formulas the text is made up of will be a future task in itself. All the references to passages of the regrettably rather incomplete *Kāmaṭhikasūtra* and of the *Śronatāṇḍyasūtra* in the new *Dirghāgama* ms I owe to provisional transliterations by Lance Cousins and Somdev Vasudeva, both Oxford, and I wish to express my sincere gratitude to them for putting these at my disposal.

1) MS 2376/1/6a (BMSC I: 55): This is a rather small fragment, and therefore no reconstruction is attempted here. As observed by Brekke in the first volume (p. 61), it contains part of the section where Caṅgī explains to the other brahmins the reasons why he should go to visit the Buddha, and not *vice versa*. Most probably, the fragment belongs to the folio which immediately precedes no. 2, but in my opinion it is not possible to establish recto and verso beyond doubt, since the list of reasons is very different from the Pāli, at least if judged from the better preserved continuation in lines r1–v4 of no. 2, and we do not know their order in the present version. In any case it is very likely that no. 2 comes from the immediately following folio.

(2r1) /// (manuṣy(a)rahaśayy(a)kāni pratisallānasāropyāni <|> yaṃ pi so bhavāṃ gautamaḥ āraṃṇy(a)k(āni śayyāsa)nān(i) adhyāvasati prāntāni viviktāni || pe || yāva pratisallān(a)-s(ā)r(op)y(ā)n(i) <|> (2r2 iminā pi vayam arhāma taṃ bhavantaṃ) gautamaṃ darśanāya || pe || yāvaṃ (pa)ryupāsānāya ||

For the formula cf. Mv III 200.16–17 *āraṇyakāni śayyāsanāny adhyāvasati prāntāni viviktāni gatajanapadāni manuyarahaseyyakāni pratisaṃlayanāsāropyāni*.

For a Skt. parallel of the same context cf. the *Śronatāṇḍyasūtra* in the new *Dirghāgama* ms, fol. 397v8–398r1 *yat punar aparāṃ sa bhavāṃ gautamo raṇyavanaprasthāni [p]rāntānin śayanāsāny adhyāvasati yāvāt paryupāsānāya*, but cf. also the Central Asian version of the Śakraprasnasūtra which preserves the remains of a formula much closer to that of the *Mahāvastu*, see SWTF s.v. *aranya-vana-prastha*.

sa hi bhavāṃ gautamaḥ lābhī praṇītānāṃ khādaniyabhojanīyānāṃ rjurasānāṃ pratyāgrarasānāṃ avigatarasānāṃ <|> (2r3 yaṃ pi so bhavāṃ gautamo lābhī) praṇītānāṃ khādaniyabhojanīyānāṃ || pe || yāv' avigatar(as)ānāṃ iminā pi vayam arhāma || pe || yāva paryupāsānāya <|>

Cf. Mv III 201.3–4 *lābhī ... praṇītānāṃ khādaniyabhojanīyānāṃ rjurasānāṃ pratyāgrarasānāṃ*.

sa hi bhavāṃ gautamaḥ lābhī śāntānāṃ samā(2r4pattināṃ | yaṃ pi so bhavāṃ gauta)maḥ lābhī śāntānāṃ samāpattināṃ iminā pi vayam arhāma taṃ bh(a)vantaṃ gautamaṃ darśanā(ye) upasaṃkkramitum paryupāsānāya

Here and in 2v5 *bhavantaṃ* is miswritten as *davantaṃ*.

For the restoration *darśanā(ye)* cf. 2v4, 5 and 3r2 against *darśanāya* once in 2r1 (before *daṇḍa*).

sa hi bha{ga}vāṃ gautamaḥ pṛthuśrama(2r5ṇabrāhmaṇ. ...) ..ṃ mūrddh{n}ani āhatvā prajñāgatena tiṣṭhati <|> yaṃ pi so bhavāṃ gautamaḥ p(r)thuśramaṇabrāhmaṇ. .. rtyiya || pe || yāva prajñāgatenāhatvā tiṣṭha{n}ti iminā pi vayam (2r6 arhāma taṃ bhavantaṃ) gautamaṃ darśanāye upasaṃkkrami)t(um) paryupāsānāya <|>

For the phrase cf. MN III 139.10 *addhā bhoto Bhūmijassa satthā sabbesaṃ yeva puthusamaṇabrāhmaṇānaṃ*

muddhānaṃ maññe āhacca tiṭṭhatīti with CPD s.v. *āhacca*, 1. The restoration of .. *rtyiya* remains uncertain.

sa hi bhavāṃ gautamaḥ yaṃ grāmaṃ vā nnāgaram v(ā u)paniśrāya viha(rati na) tatra amanuṣ(y)ā manuṣyāṃ viheṭṭhenti <|> yaṃ pi so bhavāṃ gautamaḥ (2v1 yaṃ grāmaṃ vā nāgaram vā upaniśrāya viharati) na tatra amanuṣyā manuṣyāṃ viheṭṭhenti iminā pi vayam arhāma yā(va pa)ryupāsanā<ya> || pe ||

For a Skt. parallel of the same context cf. again the *Śroṇatāṇḍyasūtra*, fol. 398r1: <yat> *punar aparaṃ sa bha[vā]ṃ (g)[au](tamo) [y]aṃ grāmakṣetraṃ upaniśrtya viharati na tatrāmanuṣyā manuṣyāṃ viheṭṭhayanti.*

(taṃ hi bha)vanta(m) gautama(m) na em eva yathā tathā vā ayam evarūpaḥ ud(.).r.(2v2 ...) khu anuttarāye vidyācaraṇasampadāye <|> yaṃ pi taṃ bhavantaṃ gautam(aṃ) na evam eva yathā vā tathā vā || pe || yāva anuttarāyā vidyācaraṇasampadāyāṃ iminā pi (2v3 vayam arhāma taṃ bhavantaṃ gautamaṃ darśanāye upasaṃkkramiṭuṃ pary)upāsanāya <|>

Restoration uncertain in the absence of a parallel passage.
For *em* cf. BHSD, s.v.

sa hi bhavāṃ gautamaḥ sāma-d-eva upasāyaṃ brāhmaṇagrāmaṃ anuprāptaḥ a(t)i(th)i nno bhavati adhvāgataḥ <|> arhāma ca vayam evarūpaṃ atithiṃ adhvāgataṃ satkarttuṃ guru(2v4karttuṃ mānayıtuṃ pūjayituṃ apac)āyituṃ darśanāye upasaṃkkramiṭuṃ paryupāsanāye <|>

sāma-d-eva for *sāmam eva*, cf. BHSD, s.v.
Read *abhyāgata* (twice), cf. 3r2?

Cf. MN II 167.29–168.3 *Yaṃ pi, bho, samaṇo Gotamo Opasādam anupatto Opasāde viharati uttarena Opasādam devavane sālavane, atithi 'smākaṃ samaṇo Gotamo; atithi kho paṇ'amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Iminā p'aṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ. Atha kho mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ.*

In the Central Asian Sanskrit fragments of the sūtra, the name of the village appears as *Upasālā*, cf. SHT V 165 fragment 29 Vc (p. 204) and SHT V 1025 A5 (with Asao Iwamatsu and Peter Skilling's identification, cf. SHT VII: 274f.).

evaṃ (vu)tt(e) opasāyakā brā(h)m(aṇag)r(a)hapatikā caṃṅgi<ṃ> brāhmaṇaṃ etad avoca <|>

yathārūpaṃ bhavāṃ cāṅgi śramaṇaṃ (2v5 gautamaṃ ...)maḥ ito ekinā pi aṅgena saṃvi(d)yati <|> arhāma vayam taṃ bh(a)vantaṃ gautamaṃ darśanāye upasaṃkkramiṭuṃ paryupāsanāya <|>

For *bh(a)vantaṃ* corrected from *d(a)vantaṃ*, cf. 2r4.

sace so bhavāṃ gautamaḥ ito syā ekasmi(2v6 yojane ...) yojanehi t(r)ihi yojanehi cat(u)hi yojanehi paṃcahi yojanehi (daśe)hi yojanehi viṃśatihi yojanehi trīṃśatihi yojanehi catvāriṃśatihi (3r1 yojanehi ... yo)j(a)n(e)hi yojanaśate pi aṃtamasata + .v. kenāpi ghuṣaprahūṭena <|> kiṃ puna vayam

For the probable sense cf. MN II 90.18–28 (similar 162.26 ff.) *Sace hi mayam, bho Kaccāna, suṇeyyāma taṃ Bhagavantam dasasu yojanesu, dasa pi mayam yojanāni gaccheyyāma taṃ Bhagavantam dassanāya arahantaṃ sammāsambuddham. Sace hi mayam, bho Kaccāna, suṇeyyāma taṃ Bhagavantam viśatiyā yojanesu, tiṃśatiyā yojanesu, cattālīsāya yojanesu, paññāsāya yojanesu, — paññāsam pi mayam yojanāni gaccheyyāma taṃ Bhagavantam dassanāya arahantaṃ sammāsambuddham. Yojanasate ce pi mayam, bho Kaccāna, suṇeyyāma taṃ Bhagavantam, yojanasatam pi mayam gaccheyyāma taṃ Bhagavantam dassanāya arahantaṃ sammāsambuddham.*

The reading of *ghuṣa* (meaning?) in *ghuṣaprahūṭena* is uncertain.

so bhavāṃ gautamaḥ sāma-d-eva upasāyaṃ brāhmaṇagrāmaṃ anuprāptaḥ atithi nno bh(o)t(i 3r2 adhvāgataḥ <|> arhāma ca vayam) evarūpaṃ atithiṃ abhyāgataṃ satkarttuṃ g(u)rukarttuṃ mānayıtuṃ

pūjayitum apacāyitum darśanāye upasaṃkkramitum paryupāsanāye <|>

For the restoration cf. 2v3.

tena hi bhavāṃ cāṅgi yasya (3r3 ...)

Perhaps to be restored to *yasya (dāni kālam manyasi)*, cf. 3r4.

(atha khu) caṅgi brāhmaṇaḥ kṣatram māṇavaṃ āmaṃtresi <|> ehi tvāṃ bho kṣatra kṣipram eva vaḍhabīratham yojehi yuktam ca prativedehi <|>

For (*atha khu*) cf. 3r5.

sādhu bho upadhyāya tti kṣatro māṇavaḥ caṅgisya (3r4 ... e)va vaḍabīratham yojayi yuktam ca prativedayi <|> yukto khu bho upadhyāya vaḍabārathaḥ <|> yasya dāni kālam maṃnyasi <|>

Perhaps to be restored to something like *caṅgisya (brāhmaṇasya pratiśrutya kṣipram e)va*.

atha khu caṅgi brāhmaṇaḥ vaḍabīratham abhiruhitvā (3r5 ...)tikehi sārddham puraskṛtaḥ parivṛtaḥ upasāyā brāhmaṇagrāmā nirggāṃmya yena uttarato-d-evāmmravanam tena prayāsi <|>

For the Pāli formula cf. in a similar context DN I 89.11–15 *Ambaṭṭho māṇavo ... vaḷavāratham āruhya sambahulehi māṇavakehi saddhim yena Icchānaṅkala-vana-saṅdo tena pāyāsi*.

In the Central Asian Sanskrit fragments of the sūtra, the name of the place appears as Śīsapāvana, cf. SHT V 165 fragment 29 Rb (p. 204) *///(vi)haraty uttareṇa grāmasya śīsapā(vane)///*.

atha khu caṅgi brāhmaṇaḥ yāvatikā (3r6 ...) yatvā yānā pratyoruhya padasā eva yena bhagavāṃ ten' upasaṃkkramitvā bhagavatā sārddham saṃmodaniyāṃ kathāṃ saṃmodetvā sārāyaṇiyāṃ kathāṃ vītisāretv(ā 3v1 ekatamante niṣīdi |)

Probably to be restored to something like *yāvatikā (eva yānabhūmis tāvatikā eva yānena) yatvā pratyoruhya* according to the formula of Mv III 443.16–17 already referred to in BMSC I: 56, note 15: *yāvad eva yānabhūmis tāvad eva yānena yatvā yānāto pratyoruhya padasā yeva yena bhagavāṃs tenopasaṃkramitvā*, although the gap seems a bit too small (*tāvad eva* would fit better).

For the Pāli formula, cf. DN I 89.15–17 *Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvīsi*, for Sanskrit cf. SBV II 54.19–21 *tasya yānasya <yāvatī> (in other places also tasya yāvatī yānasya) bhūmis tāvad yānena gatvā yānād avatūrya padbhyām eva nyagrodhārāmaṃ praviśya yena bhagavāṃs tenopasaṃkrāntaḥ*.

ekatamante niṣīdi is restored according to 3v1 and 2.

(opasāyakā) brāhmaṇagrāhapatikā apy ekatyā bhagavatā sārddham saṃmo(da)n(iyāṃ) k(a)thā(m) saṃmoditvā sārāyaṇiyāṃ kathāṃ vītisāretvā ekatamante niṣīdeṃsu apy ekatyā bh(a)g(a)3v2vataḥ ...)nte || pe || apy ekatyā bhagavataḥ saṃntike svakasvakāni mātāpaitṛkāni nāmagotrāṇi anuśrāvayitvā ekatamaṃte niṣīdeṃsu <|>

(*opasāyakā*) is restored according to 2v4. For a similar formula cf. Divy 618f. *apy ekatyā (619) Bhagavatā sārddham saṃmukhaṃ saṃmodaniṃ saṃraṅjanīṃ vividhāṃ kathāṃ vyatisāryaikānte niṣaṅṅāḥ | apy ekatyā Bhagavataḥ purataḥ svakasvakāni mātāpaitṛkāni nāmagotrāṇi anuśrāvyaikānte niṣaṅṅāḥ | apy ekatyā yena Bhagavāṃs tenāñjalīṃ praṇamyaikānte niṣaṅṅāḥ | apy ekatyās tūṣṇīmbhūtā ekānte niṣaṅṅāḥ*; it does not, however, help in restoring the gap.

tena kho puna samayena (3v3 bhagavāṃ ... kosala)kehi brāhmaṇehi jīrṇehi vṛddhehi mahallakehi adhvatavayam anuprāpteḥi sārddham kāṃcid eva kathāṃ vītisāresi <|>

Probably to be restored to (*bhagavāṃ sambahulehi kosala*)kehi, cf. 3v5.

For the Pāli formula on age cf. DN I 114.14–15 *Soṇadaṅḍo jīrṇo vuddho mahallako addhagato vayo anupatto* (Karashima suggests with good reason reading *vayo-anupatto*); for the shorter Sanskrit—*jīrṇo vṛddho mahallakaḥ*—of the (Mūla-)Sarvāstivādins cf. SWTF s.v. *jīrṇa*, and for the Mahāsāṃghika-Lokottaravādins Mv II 151.2 *jīrṇo vṛddho mahallako adhvatavayam anuprāptaḥ* and, similarly, II 425.17, III

206.17–18.III 210.3–4; mss alternate between *adhvavatavayam anuprāptaḥ* and *adhvato vayam anuprāpto* [all refs. to Mv by SK].

kamaḍhiko pi jjidaṃ māṇavaḥ tasyām eva pari(3v4ṣadi samniṣaṇṇo bh)ūṣi samnipatitaḥ daharo caiva vuttaśiraḥ <|>

Cf. MN II 168.17–21 *Tena kho pana samayena Kāpaṭhiko nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ <sākkharappabhedānaṃ> itihāsapāñcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo, tassaṃ parisāyaṃ nisinno hoti.*

Cf. also the parallel in the *Kāmaṭhikasūtra* of the new DĀ ms (A15 r1) *tena khalu samayena Kāma[dh]iko māṇavas tasyām eva [paṣadi] ///*

jjidaṃ probably stands for *svidam*, cf. PTSD, s.v. *sudam* [SK].

so pidaṃ bhagavataḥ aṃntarāṃntarā kathāṃ opātayati <|>

Cf. MN II 168.21–23 *So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ Bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathāṃ opātetī* (for the separation of *antarantarā* and *kathāṃ* cf. CPD s.v. *antarantarā*).

DĀ (A15 r2) ///*[to] vṛddhavr[ddhānāṃ aupasāl]ānāṃ [brāhmaṇā]nāṃ dharmyayā kathayā kathyamānāyām anantarā[nt]jarā kathāṃ upapādayati | nāgamayati kathāparyava[sānaṃ].*

Read *so pi <svi>daṃ?* [SK]

atha khu bhagavāṃ kamaṭhikaṃ māṇavaṃ etad avoca <|> āgamehi tāva tvaṃ (3v5 ...) bharadvāja imehi tāv' ahaṃ sām̐bahulehi kosalakehi brāhmaṇehi jirṇṇehi vṛddhehi mahallakehi sārddhāṃ kām̐ci kām̐cid eva kathāṃ vītisāremi <|>

Cf. MN II 168.23–27 *Atha kho Bhagavā Kāpaṭhikaṃ māṇavaṃ apasādesi: Mā'yasmā Bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antarantarā kathāṃ opātetu, kathāpariyosānaṃ āyasmā Bhāradvājo āgametūti.*

evaṃ vutte (3v6 ... eta)d avoca <|>

Perhaps to be restored to *evaṃ vutte (caṅgī brāhmaṇo bhagavantam eta)d avoca.*

mā bhavāṃ gautamaḥ kamaṭhikāṃ māṇavaṃ avasādayitavyaṃ <|> maṃnyatu kamaṭhiko hi māṇavaḥ ubhayato sujātaḥ māṭṛto ca pitṛto ca saṃsuddhāye graha(4r1 ...) mātāmahaṃ pitāmahaṃ yugam upād(ā)ya anāvakṣepyaḥ anopavadyaḥ yam idaṃ jātivādena adhyāyakaḥ māṃtradharaḥ triṇṇaṃ vedānāṃ pāragaḥ sanighaṃṭtukaiṭabhān(āṃ .. 4r2 ... itihāsa)pañcamānāṃ padako vyākaraṇe anapayyaḥ svake ācāryake kuśalo brāhmaṇavedeṣu api ca aṣmākaṃ pi māṇavaka mātraṃ vedāṃ vācayam̐ ti <|>

For *saṃsuddhāye graha*/// *cf. the same stock phrase in MN II 165.20–21 saṃsuddhagahaṇiko yāva sattamā pitāmahayugā.*

For the next stock phrase and the possible restoration (*sākṣaraprabhedānaṃ itihāsa*)*pañcamānāṃ* cf. the Pāli quotation above ad line 3v3–4.

Cf. also the *Kāmaṭhikasūtra* (A15 r5–6) ///*hi bho gautama māṇava upe[to] māṭṛtaḥ pitṛtaḥ saṃsuddho grhinyāḥ anāksipto jātivā[de]na gotravādena yāvad āsaptamaṃ mātāma[ha](paitāmahaṃ yugam upādāya dhyāpako māṃtradharo caturṇāṃ vedā)nāṃ pāragaḥ sanighaṇṭuketubhānāṃ sākṣaraprabhedānāṃ itihāsapañcamānāṃ padaṣo [vyā](ka)[ra]kaḥ abhirūpo ...*

Karashima suggests correction to *māṇavakān mantravedāṃ vācayam̐ ti* and refers to Mv I 231.17–19 *aparo śrotriyo ṣaḍaṅgavit trayāṇāṃ vedānāṃ pārago sākṣaraprabhedānāṃ itihāsapañcamānāṃ sanighaṇṭakaiṭabhānāṃ māṇavakānāṃ ācāryo kuśalo brāhmaṇakeṣu deveṣu pañca māṇavakaśatāni vedamantrā vācayati, II 89.16–18 brāhmaṇaḥ trayāṇāṃ vedānāṃ pārago sanirghaṇṭhakaiṭabhānāṃ itihāsapañcamānāṃ aṣarapada-vyākaraṇe kuśalo so yaṃ ācāryo brāhmaṇavedeṣu pañca māṇavakaśatāni vedāṃ mantrāṃ vācayati, and III 382,17 pañca māṇavakaśatāni mantravedāṃ vācayati.*

atha khu bhagavataḥ etad abhūṣ(i 4r3 ... kamaṭhi)ko māṇavaḥ paṇḍitasam̐mato ca saprajñasam̐mato ca <|> yaṃ nūnaḥ kamaṭhikaṃ māṇavaṃ samam̐nvāhareyaṃ <|>

Cf. the *Kāmaṭhikasūtra* (A15 r7) (*atha bhagavata etad a)bhavad yanv ahaṃ kamaṭhikaṃ brāhmaṇaṃ*

samanvāhareyam iti </> samanvāharati bhagavān k(āmaṭh)ikaṃ [māṇa]vam ity.

atha khu bhagavāṃ kamaṭhikaṃ māṇavaṃ samamnvāhari <|>

Cf. MN II 169.5–7 Atha kho bhagavā Kāpaṭhikassa māṇavassa cetasā ceto parivitakkam aññāya yena Kāpaṭhiko māṇavo tena cakkhūni upasamhāsi.

atha (4r4 khu kamaṭhikasya māṇava)ṣya etad abhūsi <|> samamnvāharati me śramaṇo gautamaḥ <|> yaṃ nūnaḥ śramaṇaṃ gautamaṃ kaṃcid eva praśnāṃ pṛccheyaṃ <|>

Cf. MN II 169.8–10 Atha kho Kāpaṭhikassa māṇavassa etad ahosi: Samannāharati kho maṃ samaṇo Gotamo; yannūnāhaṃ samaṇaṃ Gotamaṃ pañhaṃ puccheyyan it.

atha khu kamaṭhiko māṇavaḥ bhagavantaṃ etad avoca |

Cf. MN II 169.10–11 Atha kho Kāpaṭhiko māṇavo Bhagavantaṃ etad avoca.

(4r5 ... mantra)padā ṛṣibhi praveditā yatraitarahiṃ brāhmaṇā traividya ityāhut<ā>ya itikilāya paramparāya piṭakasampradānena ekamntaśravaṇena niṣṭhā gaccha(4r6nti ...) bh(a)vāṃ gautamaḥ kim āha <|>

Probably to be restored to something like *gaccha(ntīdam eva satyaṃ mogham anyad iti / iha)*, cf. 4v1 and the MN parallel, but the gap seems too small for that.

Cf. MN II 169.11–15 Yad idam, bho Gotama, brāhmaṇānaṃ porāṇānaṃ mantapadam itihītiha paramparāya piṭakasampadāya, tattha ca brāhmaṇā ekamsena niṭṭhaṃ gacchanti: idam eva saccam, mogham aññan ti, idha bhavaṃ Gotamo kim āhāti.

evaṃ vutte bhagavāṃ kamaṭhikaṃ māṇavaṃ etad avoca |

nālam asya bharadvāja vijñūpuruṣeṇa pūrvvaṃ ananusrutehi dharmmehi sāmaṃ (4v1 dharmmaṃ anabhijñāya ityāhutāya iti)k(i)lā<ya> paramparāya piṭakasampradānena ekamntaśravaṇena niṣṭhā gamntuṃ idam eva satyaṃ mogham anyad iti |

For the restoration cf. 4v3 below.

api hi sya taṃ bhoti sudṛṣṭaṃ <|> tac ca bhoti tathāpi anyathāp(i 4v2 |)

For this and the following sentences, cf. the similar wording in the section MN II 170.25–171.7, for instance 170.30–32 *Api ca, Bhāradvāja, susaddahitaṃ yeva hoti, tañ ca hoti rittaṃ tucchaṃ musā, no ce pi susaddahitaṃ hoti, tañ ca hoti bhūtaṃ tacchaṃ anaññathā*. The Pāli lists five things which may be either true or false, but no figure—if there ever was one—is preserved in 4v3, and the structure of the present version is partly obscured by the change between *anyathā* and *anyathā*. However, due to the parallelism between the passages of 4v1–2 and 4v5–5r3 it becomes clear that only four factors, *drṣṭaṃ*, *śrutaṃ*, *hvuṭaṃ/hmutaṃ*, *vijñātaṃ*, are listed here.

(api hi sya taṃ bhoti suśrutaṃ | ta)ṃ ca bhoti tathāpi amnyathāpi <|>

For the restoration *suśrutaṃ* cf. the parallel passage in 5r1.

api hi sya taṃ bhavati suhvutaṃ <|> taṃ ca bhoti tathāpi {an}amnyathāpi <|>

The correction to *{an}amnyathāpi* follows MN I 520.6–7 *sussatam* (v.l. *sussutam*) *pi hoti dussatam* (v.l. *dussutam*) *pi hoti, tathā pi hoti aññathā pi hoti* [SK].

Cf. the two preceding sentences and the following *dvayagāmī*.

Like *hmutaṃ*, *hvuṭaṃ* probably goes back to *smṛta*.

api hi sya bhoti suvijñātaṃ <|> taṃ ca bhoti tathāpi {an}amnyathāpi <|>

iti khu bharadvāja (4v3 ...) evaṃ drṣṭe va dharmme dvayagāmīhi <|>

Cf., in a slightly different context, MN II 170.26–27 *Pañca kho ime, Bhāradvāja, dhammā diṭṭhe va dhamme dvidhā vipākā.*

nālam āsya vijñūpuruṣeṇa pūrvve ananuśrutehi dharmmehi sāmam dharmmam anabhijñāya ityāhu-
t<ā>ya{ḥ} itikilāya paraṃparāye piṭa(4v4kasampradānena ekā)nt(a)śravaṇa niṣṭhā gaṃtuṃ idam
eva satyaṃ mogham āṃnyad iti ||

Read °śravaṇena? Cf. 4r6.

Cf. MN II 171.5–7 *Saccam anurakkhatā, Bhāradvāja, viññunā purisena nālam ettha ekaṃsena niṭṭham
gantum: idam eva saccham, mogham aññan ti.*

evaṃ vutte kamaṭhiko māṇavaḥ bhagavantam etad avoca <|>

adhvā nu bho gautama ettāvathā nālam āsya vijñūpuru(4v5ṣeṇa pūrvve ananuśrutehi dharmme)h(i)
sāmam dharmmam anabhijñāya || pe || yāva idam eva satyaṃ mogham āṃnyad iti ||

kettāvathā puna bho gautama satyānurakṣi bhoti katham ca puna satyam anurakṣati <|>

Correct to *satyānurakṣi<tā>* according to 5r4? But cf. 5r5.

Cf. MN II 171.8–10 *Kittāvatā pana, bho Gotama, saccānurakkhanā hoti? Kittāvatā saccam anurakkhati?
Saccānurakkhanam mayam bhavantam Gotamam pucchāmāti.*

Cf. also the *Kāmaṭhikasūtra* in the DĀ ms 326v2 [ki]ya[t]ā bho gautama satyānurakṣaṇā bhavati kiyatā ca
punar bhavām gautama satyānurakṣaṇam prajñapayan prajñapayati.

evaṃ v(utt)e (4v6 bhagavām kamaṭhikam māṇavam e)tad avoca <|>

For the restoration cf. 4r6 and 6v3.

iha bharadvāja ekatyena dṛ(ṣṭa)m bhoti <|> so evaṃ me dṛṣṭam tti vācām bhāṣati <|> na ca puna
sthāmaśaḥ praḷaṃśaḥ praḷṛhya abhiniviśya abhivyavaharati | (5r1 idam eva satyaṃ mogham anya
tti |)

For the restoration of the gap cf. r2 below. In this section the Pāli and the Sanskrit versions of the sūtra differ considerably from the present text.

For part of the formula see MN I 257.32–33 *tad eva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa
voharati* and Sv-pt II 142.18 *diṭṭhivāde sayam eva abhinivissa paggayha thitā cattāro* [reference to Sv-pt by SK]; SBV II 80.11–13 *tad eva vastu sthāmaśaḥ parāmrśya abhiniviśyānuvyavaharati idam eva satyaṃ moham
anyad iti.* Closest, however, seems a phrase in the *Śrīmālādevīsīmaṇādasūtra* which reads [g](am)[bh](i)reṣu
dharmeṣu sthāmataḥ parāmrśya praḷusacittam praḷṛhya abhiniviśya deśeyamsu, cf. BMSI: 66, verso 1. This
still does not explain the word *praḷaṃśaḥ*, but it is conceivable that both *praḷusa* and *praḷaṃśa* are ultimately
derived from the same word (for alternation between *am* and *u* cf. Hinüber 2001: 120) and that *citta* has been
added to supply an object for *praḷṛhya*. An unpublished fragment of the Schøyen Collection, possibly from the
Mahāsāṃghika-Vinayavastu (reference from Seishi Karashima), preserves the form *praḷaṃśi* in *///i + praḷaṃśi
śāstari bho agāravo || pe ||* (MS 2376/9/1 + 2374/34/1).

(i)ha bharadvāja ekatyena śrutam (bho)ti | so evaṃ me śrutam ti vācām bhāṣati <|> na ca pun(a)
s(a)ḥ sth(ā)m(a)ś(a)ḥ praḷa(m)śaḥ || pe || yāva idam eva satyaṃ mogham aṃnyad iti || p(e) ||

(5r2 iha bharadvāja ekatyena hmutam bho)t(i) <|> so evaṃ me hmutam iti vācām (bh)āṣati | na ca
puna sthāmaśaḥ <praḷaṃśaḥ> praḷṛhya abhiniviśya{ḥ} abhivyavaharati idam eva satyaṃ mogham
anya tti || pe ||

Like *suhvutam* in 4v2 above, *hmutam* most probably goes back to *smṛta*.

<praḷaṃśaḥ> restored according to 5r1 and 3.

iha bharadvāja eka(5r3tyena vijñātam bhoti | so e)v(am) me vijñātam iti vācām bhāṣati <|> na ca

puna sthāmasaḥ pra(la)ṃsaḥ praḡhya abhiniviśya abhivyavaharati idam eva satyaṃ mogham aṃnyat
idi <|>

ettāvātā khu bharadvāja (5r4 satyānurakṣi bhoti evaṃ ca puna) satyam anurakṣati <|>

The restoration follows 4v5 and 5r5, but see also 5r4 *satyam anurakṣitā bhavati* (read as *satya-m-anurakṣitā?*).
Cf. MN II 171.22–24 *Ettāvātā kho, Bhāradvāja, saccānurakkhanā hoti; ettāvātā saccam anurakkhati.*

evaṃ vutte kamaṭhikā māṇavaḥ bhagavantaṃ etad avoca <|>

Read *kamaṭhiko*.

adhvā naṃ bho gautama ettāvathā satyam anurakṣitā bhavati evaṃ ca puna satyam anurakṣati <|>

Here and in 5r5 *naṃ* for *nu*, cf. 4v4.

(5r5 evaṃ vutte kamaṭhiko māṇavaḥ) bh(a)gavantaṃ etad avoca <|>

For the restoration cf. 4v4 and 5r4. This sentence and the following up to *anurakṣati* appear to be a
dittography, the only difference being *ettāvathā ca puna* instead of *evaṃ ca puna*.

adhvā naṃ bho gautama ettāvathā satyānurakṣi bhavati ettāvathā ca puna satyam anurakṣati <|>
kettāvātā puna bho gautama satyānubodha(5r6 ... satyam anubudh)y(a)ti <|>

Perhaps to be restored to *satyānubodha (bhoti kathaṃ ca puna satyam anubudhya)ti*, cf. above 4v5; the gap
appears too small to admit *bhavati* and a second *kettāvātā*.

Cf. MN II 171.26–29 *Ettāvātā, bho Gotama, saccānurakkhanā hoti, ettāvātā saccam anurakkhati, ettāvātā ca
mayaṃ saccānurakkhanaṃ pekkhāma. Kittāvātā pana, bho Gotama, saccānubodho hoti? Kittāvātā saccam
anubujjhati?*, and the DĀ ms 326v5–6 *kiyatā bho gautama satyāvabodho bhavati kiyatā ca punar [bha]vā(m)
gautamaḥ [sa]tyāvabodhaṃ prajña(paya)n prajñapayati.*

evaṃ vutte bhagavāṃ kamaṭhikaṃ || pe ||

iha bharadvāja śāstā loke utpadyati tathāgato arahāṃ saṃmyaksaṃbuddhaḥ vidyācaraṇasaṃpannaḥ
sugato lokavidaḥ (5v1 anuttaro puruṣadamyasārathih śāstā) devānāṃ ca manuṣyāṇāṃ ca <|> so
anyataraṃ grāmaṃ vā nngaraṃ vā upaniśrāya v(i)harati |

Cf. MN II 171.31–32 *Idha Bhāradvāja bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati* and
DĀ ms 326v6 *iha māṇava śāstā loka utpadyate tathāgato rhan saṃmyaksaṃbuddho vidyācaraṇasaṃpanno,*
etc.

tam enneṃ paśyati aṃnyataro grahapatir vā grahapatiputro vā vijñuḥ saprajñajati(5v2 ...)ko vā
ten' upasaṃkkramati <|> so upasaṃkkramitvā trihi dharmmehi samamṇveṣati lobhadharmmeṇa
doṣadharmmeṇa mohadharmmeṇa <|>

Correct to *enam* and cf. MN II 171.32–172.2 *Tam enam gahapati vā gahapatiputto vā upasaṃkamitvā tisu
dhammesu samannesati, lobhaniyesu dhammesu dosaniyesu dhammesu mohaniyesu dhammesu* and DĀ ms
326v8 */// neṣu viśuddhiṃ samanveṣate | tadyathā lobhadharme dveṣadharme mohadharme; cf. also SBV II
230,16–19 tam dharmam śṛṇoti ḡṛhapatir vā ḡṛhapatiputro vā; sa tam dharmam śrutvā śāstuh triṣu sthāneṣu
<vi>śuddhiṃ samanveṣate, yaduta lobhadharme, dveṣadharme, mohadharme.*

lūbdho puna yaṃ bharadvāja puruṣapudgalaḥ (5v3 lobhaṃ ajānaṃta evaṃ vadye jānā)mīti apaśyanto
evaṃ vadye paśyāmīti <|> pureṃ vā punāṃnyathātvāye <pratipādaye> yathāśya parasya kṛyamāṇe
dīrgharātraṃ bhavati anārthāya ahitāya asukhāya <|>

For the restoration cf. 5v6 and 6r3, (*jānā*)mīti and (*ājānā*)mīti being likewise possible.

For the difficult *pureṃ vā punāṃnyathātvāye*, cf. the same formula in 5v6 *pareṃ vā puna tathātvā(ya ...)
māṇe* and 6r3 *(pa)raṃ vā puna tathātvāye pratipādāye yathāśya parasya kkriya* ///; *pratipādaye* is inserted

according to *pratipadāye* in 6r3, which should obviously be a verb form.

Cf. MN II 172.2–6 *Atthi nu kho imassa āyasmato tathārūpā lobhaniyā dhammā yathārūpehi lobhaniyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya jānāmīti, apassaṃ vā vadeyya passāmīti, paraṃ vā tathattāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti;*

DĀ ms 326v8–327r1 *kiṃ tvayāyusmata sa lobho prahīṇaḥ pariññāto nir[odhi]to vāntikṛto yena lobhenābhibhūtaḥ paryāttacitto jñātaiva sa<ṃ> jñātāham asmīti vaded adṛṣṭaiva san* draṣṭāham asmīti vade<t> parān vā tathā tathā pratipādayed yat teṣā(m) syād dīrgharātram anarthāya ahitāya duḥkhāya;*

and SBV II 230.19–23 *kiṃ nv asty <asy>āyusmataḥ sa lobhaḥ aprahīṇaḥ, aparijñātaḥ, <anirodhitāḥ>, avāntikṛtaḥ, yena <lobhenābhibhū>taḥ paryāttacitto 'jānaka eva san jānako 'smīti vadet, <apaśyaka eva san paśyako 'smīti vadet>; parān vā tathā tathā pratipādayet, yat teṣāṃ syād dīrgharātram anarthāya, ahitāya, duḥkhāya.*

yādr̥ṣaṃ (5v4 kho pun' imasyāyusmataḥ ...).ā vā karmma na evaṃ bhavati lubdhasya <|>

Partly restored according to 6r4. For the apparently corresponding formula, cf. MN II 172, 11–13 *tathā kho paṇ' imass' āyasmato kāyasamācāro, tathā vacīsamācāro, yathā taṃ aluddhassa* and DĀ ms 327r4–5 *te hy āyusmataḥ kāyasamskārah vāksamskārah ma(naḥsamskārah ye alubdhasya)* with SBV II 230–231.

yaṃ pi ca yaṃ āyusmāṃ dharmmaṃ deśayati gāmbhīraṃ nipuṇaṃ sukhumaṃ duranubodhaṃ atarkkiyaṃ atarkkāvacaraṃ paṇḍitavedanīyaṃ (5v5 sarvvalokapratyayanikaṃ nāya)ṃ dharmmaḥ ajāṇalubdhena jānaṃ paśyaṃ viharati <|>

Cf. 6r1 and 6r5–6.

Cf. MN II 172.13–16 *Yaṃ kho pana ayam āyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, na so dhammo sudesiyo luddhenāti* and DĀ ms 327r4–5 *(yaṃ ca kiṃ cid aya)m āyus[m]ā[n dha]rmaṃ bhāṣate saṃkṣiptena vā vistareṇa [v]ā śānto sya sa dharmāḥ praṇī[t]o gambhīro gambhīrāvabhāso durdṛṣo duravabodho tarkyo tarkyāvacarah (sūksmo nipuṇaḥ paṇḍitaviññavedanīyah sa cānenāyusmatā na sukaram ā)jñā[t](uṃ) yathāpi tad ekāntalubdhena* (reconstruction based on SBV II 231.1–5).

For *dharmmaḥ* read *dharmmaṃ*?

For *jānaṃ paśyaṃ viharati* see MN I 164.10 *imaṃ dhammaṃ jānaṃ passaṃ viharati* [SK].

<tat> kisyā heto <|> mṛṣā bhaṇeya tato naṃ bharadvāja evaṃ lobhadharmmehi samaṃnveṣaṃnto na samanupaśyati <|>

Cf. 6r2 (most probably for *doṣadharmma*) and r6 (for *mohadharmma*).

atha (5v6 uttari doṣadharmmehi samaṃnveṣati |)

Cf. 6r2.

(du)ṣṭo puna yaṃ bharadvāja puruṣ(a)pudgalaḥ doṣaṃ ājānaṃta eva<ṃ> vadye ājān(ān)ī(t)i (apaśyanto) eva<ṃ> vadye paśyāmīti <|> pareṃ vā pun' atathātvā(ya 6r1 pratipādaye yathāsyā parasya kriya)māṇe dīrgharātraṃ bhavati anarthāya ahitāya (asukhāya |)

In the beginning most likely to be restored to *(du)ṣṭo*; read *ājānaṃta* instead of *ājānaṃta*. For the restoration *(apaśyanto)* cf. 5v3 and 6r3; for *tathātvā(ya pratipādaye yathāsyā parasya kriya)māṇe* cf. 5v3 and 6r3.

(...)yati || pe || yāva sarvvalokapratyayaniko nāya(m) dha(r)mm(a6r2 ...)

Cf. 5v5 and 6r5–6; in the beginning probably to be restored to *(yaṃ pi cāyam āyusmāṃ dharmmaṃ deśa)yati*.

Read °*pratyayanikaṃ*?

In the end probably to be restored to a modified abbreviation of 5v5 *(nāya)ṃ dharmmaḥ ajāṇalubdhena jānaṃ paśyaṃ viharati* with *duṣṭeṇa* for *lubdhena*.

(tat) kisyā heto <|> mṛṣā bhaṇeya ten(a) bharadvāja ev(aṃ doṣadharmmehi samaṃnveṣaṃ)te na samanupaśyati <|>

Cf. 5v5 (for *lobhadharma*) and 6r6 (for *mohadharmma*).

atha uttari mohadharmmehi samamñveṣati <|>

(6r3 mūḍho puna yaṃ bharadvāja puru)ṣ(a)pudgalaḥ moḥaṃ ajānaṃta eva<ṃ> vadye jānāmīti (i apaśyanta evaṃ vadye paśyāmīti | pa)raṃ vā pun' atathātvāye pratipadāye yathāśya parasya kkriya(6r4 māṇe dīrgharātraṃ bhavati an)ārthāya ahitāya asukhāya <|>

Cf. 5v3 and v6 and correct to *pratipādāye*.

yādṛśaṃ kho pun' imasyāyuṣma(taḥ ... vā karma na evaṃ bha)vati mūḍhasya <|>

Cf. 5v4.

yaṃ pi ca ayam āyuṣmāṃ dharmman deśayati gāmbhīraṃ (6r5 nipuṇaṃ sukhumaṃ duranubodhaṃ ata)rkkīyaṃ atarkkāvacarāṃ paṇḍitavedanīyaṃ sarvvalokapratyaya(nikaṃ nāyaṃ dharmmaṃ ajānaṃmūḍhena) jānaṃ paśyaṃ viharati <|>

Cf. 5v5 and 6r1.

tat kisya heto <|> mṛṣā bhaṇeyaṃ tena bharadvāja (6r6 ...)hi evaṃ mohadharmmehi samamñveṣ(a)ṃntā na samanupaśyanti |

Cf. 5v5 (for *lobhadharma*) and 6r2 (most probably for *doṣadharmā*); the parallels give no hint as to how to restore the gap.

ay(. ...)so ś(r)ād(dh)ājātaḥ paryupāsati paryumpāsantaḥ śuśrūṣan(ta)ḥ (6v1 śrotraṃ odahati śrotrāṃ odahaṃnta)ḥ dharmmaṃ śraṇoti dharmmaṃ śṛṇvantaḥ dharmmaṃ paryyāpuṇati dharmmaṃ paryyāpuṇaṃ(taḥ dharmmaṃ dhāreti dharmmaṃ dhārentaḥ artha)m upaparikṣati artham upaparikṣantaḥ dharmmanidhyānaṃ kṣamat(i 6v2 dharmmanidhyānakṣāṃntiye prāmodyaṃ) jāyati pramuditasya cchandaḥ jāyati chaṃndajātaḥ utsahati (...)ti prajahaṃtaḥ satyam anubudhyati <|>

Read *śuśrūṣati śuśrūṣan(ta)ḥ*, cf. 6v5.

Read perhaps *śraṇoti* or *śṛṇoti*, but *śraṇoti* may also be possible, cf. *grahapatir vva grahapatiputro* in 5v1 above. For the reconstruction cf. 6v6.

Cf. MN II 173.18–25 *Saddhājāto <upasamkamati> upasamkamanto payirūpāsati, payirūpāsanto sotam odahati, ohasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dharitānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā pahadati, pahitatto samāno kāyena c'eva paramasaccaṃ sacchikaroti, paññāya ca taṃ ativijjha passati*; DĀ ms 327v5–7 *sa śradhdhajāta upasamkrāmati upasamkrāmya dharmmaṃ śṛṇoti śrutam dharman dhārayati dhṛtam dharmmaṃ cintayati cintayitvā tulayati tulayitvā upaparikṣate upaparikṣayan satyaṃ ta<da>nvāyena sāksātkaṛitī prajñāyā ca supratividhyati* (here the correspondence ends).

ettāvathā khu bharadvāja satyā(6v3nubodho bhavati evaṃ ca puna sat)y(a)m anubudhyati <|>

Cf. 5r4 or r5.

kettāvataḥ puna bho gautama satyānuprāptir bhavati kathaṃ (...)

Cf. MN II 173.31–32 *Kittāvataḥ pana, bho Gotama, saccānupatti hoti? Kittāvataḥ saccam anupāpuṇāti?*, and DĀ ms 327v8–328r1 *kiyatā ca /// ... /// satyānuprāptim prajñāpayati*.

(evaṃ vu)tte bhagavāṃ kamaṭhikaṃ māṇavaṃ etad avoca |

tena hi bharadvāja (6v4 ...)y(a) upādāya bhāṣiṣye <|>

Cf. 6v5 with, regrettably, more or less the same gap.

sayyathāpi nāma bharadvāja .i(...) dvitīyaṃ dvitīyā tṛtīyaṃ tṛtīyā caturthaṃ evāṃ eva taḥaṃ

bhara(6v5dvāja ...).āya upādāya bhāṣiṣye

sa .. so bharadvāja śrāddh(ājātaḥ paryupāsati paryumpāsamntaḥ śuśrū)ṣati śuśrūṣamntaḥ śrotram odahati śrotrām odahamntaḥ dharmma(m 6v6 śruṇoti dharmmaṃ śrṇvantaḥ dharmmaṃ paryyāpuṇat)i dharm(m)aṃ paryyāpuṇamntaḥ dharmmaṃ dhāreti dharmmaṃ dhārentaḥ (artham upaparikṣati artham upaparikṣamntaḥ dharmmanidhyā)naṃ kṣamati dharmmanidhyānakṣāmntīye prāmod(y)aṃ jāyati

For the restoration cf. 6r6–v2.

2) recto

2376/1/13b

2376/1/10a

2375/32

2376/1/4a

Handwritten text in Devanagari script on a palm leaf manuscript strip. The text is arranged in approximately four horizontal lines. The script is dense and appears to be a form of Sanskrit or Prakrit. There are some signs of wear and tear, particularly in the middle section where the leaf has been damaged.

verso

2376/1/13b

2376/1/10a

2375/32

2376/1/4a

Handwritten text in Devanagari script on the reverse side of a palm leaf manuscript strip. The text is arranged in approximately four horizontal lines. The script is dense and appears to be a form of Sanskrit or Prakrit. There are some signs of wear and tear, particularly in the middle section where the leaf has been damaged.

3) recto

2376/1/14a

2376/1/16b

2376/1/1

Handwritten text in Devanagari script on a palm leaf manuscript strip. The text is arranged in approximately four horizontal lines. The script is dense and appears to be a form of Sanskrit or Prakrit. There are some signs of wear and tear, particularly in the middle section where the leaf has been damaged.

2376/uf3/5e

2376/uf4/4e

verso

2376/1/14a

2376/uf3/5e

2376/uf4/4e

2376/1/1

Handwritten text in Devanagari script on a palm leaf fragment, showing several lines of text with some damage on the left edge.

2376/1/16b

4) recto

2376/1/15

2376/1/14b

2376/1/3

Handwritten text in Devanagari script on a palm leaf fragment, showing several lines of text with some damage on the left edge.

verso

2376/1/15

2376/1/14b

2376/1/3

Handwritten text in Devanagari script on a palm leaf fragment, showing several lines of text with some damage on the left edge.

5) recto

2376/1/12a

2376/1/10b

2376/1/2

Handwritten text in Devanagari script on a palm leaf manuscript strip. The text is arranged in approximately five horizontal lines. The script is dense and characteristic of classical Indian manuscripts. The leaf shows signs of age and wear, with some irregular edges.

verso

2376/1/12a

2376/1/10b

2376/1/2

Handwritten text in Devanagari script on the reverse side of a palm leaf manuscript strip. The text is arranged in approximately five horizontal lines. The script is dense and characteristic of classical Indian manuscripts. The leaf shows signs of age and wear, with some irregular edges.

6) recto

2376/181a

2376/1/12b

2376/1/11b

2376/1/5

Handwritten text in Devanagari script on a palm leaf manuscript strip. The text is arranged in approximately five horizontal lines. The script is dense and characteristic of classical Indian manuscripts. The leaf shows signs of age and wear, with some irregular edges.

2376/1/13a

verso

2376/1/13a

2376/1/11b

2376/1/5

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

2376/181a

2376/1/12b