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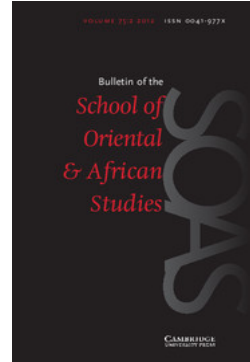
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# A NOTE ON THE TIBETAN VERSION OF THE KARMAVIBHAṄGA PRESERVED IN THE MS KANJUR OF THE BRITISH MUSEUM

By WALTER SIMON

When first examining, now quite some time ago, the Tibetan version of the *Karmavibhaṅga* in the MS Kanjur of the British Museum,<sup>1</sup> I was struck immediately by the preservation therein of the 'introductory tale', which apparently has not survived in the printed Kanjurs. On closer inspection the MS version showed two other prominent features which, taken together with the first, may justify the present note and, it is hoped, may make it acceptable to the great Indo-Iranian scholar in whose honour it has been written.

The first is the complete absence of the 'illustrative stories', which clearly points to an earlier Sanskrit original in which the amalgamation of the basic Sūtra with its commentary suggested by Sylvain Lévi had not yet taken place.

The second is the inclusion, along with the 'introductory tale', of a 'table of contents', which is likewise missing in the printed Kanjurs. The fact that this table is shorter than the one preserved in the surviving Sanskrit version, also points to an earlier Sanskrit original.

The present note is based on Sylvain Lévi's invaluable edition of the Sanskrit text<sup>2</sup> of what he called the *Mahākarmavibhaṅga*, to distinguish it from certain other texts. The edition is based on two Nepalese MSS. The first (MS A) was discovered by him in 1922. A second MS (B), as well as a shorter related text, which he called the *Karmavibhaṅgopadeśa*, came to light shortly afterwards. Ten years later, in 1932, Lévi published both texts, appending *inter alia* a complete transcription of the Narthang print of the Tibetan translation. Both the Sanskrit original and the Tibetan translation were divided by him into chapters (paragraphs) and numbered. The numbering, preceded by S and T, has been adopted in the present note. It would fall outside the scope of this note to attempt a comparison of the whole text of the BM version with that of the Narthang version, transcribed by Lévi, let alone with all versions available in the printed Kanjurs. I hope, however, that the following remarks on the 'introductory tale' and the 'table of contents' (I) and on the 'chapter headings' (II) will support further the general conclusion that the BM version reflects an earlier Sanskrit text than that published by Sylvain Lévi.

<sup>1</sup> BM Or. 6724, Vol. 59, pp. 300A<sup>7</sup>-325A<sup>1</sup>. See E. D. Grinstead, 'The manuscript Kanjur in the British Museum', *Asia Major*, NS, XIII, 1-2, 1967, 48-70. Cf. also L. D. Barnett's 'Index der Abteilung mDo des handschriftlichen Kanjur im Britischen Museum Or. 6724', *Asia Major*, VII, 1-2, 1932, 157-78.

<sup>2</sup> S. Lévi (ed. and tr.), *Mahākarmavibhaṅga (La grande classification des actes) et Karmavibhaṅgopadeśa (Discussion sur le Mahā Karmavibhaṅga)*, Paris, 1932.

### I. *Introductory tale and table of contents*

As in the Narthang Kanjur, there is no translation of the opening verses. The introductory tale begins—preceded (p. 300A<sup>7-8</sup>) by the title in Sk. and Tibetan, and omitting *bam-po dañ-po*—with an invocation of the Buddha and all Bodhisattvas (p. 300B<sup>1</sup>). It follows closely the Sk. version down to p. 304A<sup>6-7</sup>, where *bram-zehi k'yehu sems-can-rnams ni las-kyis hdi-lta ste/dman-pa dañ/mc'og dañ hbriñ* corresponds to (Lévi, p. 30, ll. 4-5) *karma Mānava satvān vibhajati. yad idam hīnotkṛṣṭamadhyamatāyām*. In MS A of the Sk. original this sentence is followed immediately by the table of contents (preceded by *tad yathā*). But in the BM version the conversation between Buddha and Śuka (in further elaboration of the 'Classifications of the acts' in a general way) continues for another page down to p. 304B<sup>3</sup>, where the table of contents corresponding to that of the Sk. text begins: *bram-zehi k'yehu ts'e ht'un-bar hgyur-baḥi las kyañ yod/ts'e riñ-bar hgyur-baḥi las kyañ yod/nad mañ-bar hgyur-baḥi las kyañ yod/. . .* The table of contents ends on pp. 305B<sup>8</sup>–306A<sup>2</sup>, its last two entries (preceded for greater emphasis by *bram-zehi k'yehu*) referring to the ten paths of bad or good acts and to the corresponding external manifestations or non-manifestations are: (a) *mi dge-baḥi las-kyi lam bcu-po-* (306A) *dag/yañ-dag-par blañs-paḥi rgyus p'yi-rol-gyi dños-po bcu rgud-par snañ* and (b) *dge-ba bcuḥi las-kyi lam-rnams yañ-dag-par blañs-paḥi rgyus/p'yi-rol-gyi dños-po bcu p'un-sum ts'ogs-par snañs-ste/hdi ni mdor bstan-paḥo*. These two entries (without the four final words 'This has been set forth as a sūtra', which mark the conclusion of the table of contents) correspond to p. 31, ll. 12, etc., in Lévi's Sk. text (*daśānām akuśalānām karmapathānām vipakena*, etc.) where, however, they are followed by a list of the advantages resulting from the adoration of, or offerings made to, temples, etc. (ch. S lxii, etc., T lxxviii, etc.). As the 'Comparative table of chapter headings (II, A) will show, the BM version includes likewise these and further chapters (lvii, etc.) in the text of the Sūtra proper, but the fact that their headings have not been listed in this table of contents clearly shows that they constitute a later addition to the Sūtra and that therefore both the introductory tale and the table of contents must represent an earlier Sk. text than the one which has survived.

### II. *The chapter headings*

As explained above, I have confined myself in this note to comparing the headings of the Sk. text with those of the two Tibetan versions. The tabulation of corresponding headings, however, does not by any means imply an identical text of the chapters themselves.<sup>3</sup> In view of Lévi's translation and his 'Tableau comparatif', I have dispensed with any indication of the subjects treated as these can easily be ascertained from Lévi's table.

Some discrepancies in the numbering have been specially referred to in the

<sup>3</sup> As a matter of special interest I noted as proper names not included in S. Lévi's index the names of the Elders (*gnas-brtan*) Lekuñcika (Le-kun-tsi-ka) in ch. xl and Śaivala (Śeb-la) in ch. xli.

footnotes. The most important discrepancy arises from a subdivision into 'three sins of the body, four of the mind, and three of speech' having been introduced over and above the mere listing of the 'ten sins' in the case of ch. li (= T li) of the present Sk. version. The subdivision has resulted in these sins being listed separately in ch. S lii-S lxi, and in similar treatment being extended also to the 'ten virtues' (T lxii-T lxxii) in the Tibetan version (without corresponding Sk. text). Ch. l and li of the BM version again clearly reflect the state of an earlier Sk. text where the 'ten sins' and 'ten virtues' have been treated in one single chapter each. It may therefore be surmised that the total of eighty chapters in the case of both the BM version and the Narthang version is probably accidental.

#### A. Comparative table of chapter headings

The left-hand column of this table refers to the BM version and includes exact page references for each chapter. The more or less equal length of most chapters may be taken as 'external evidence' of the absence, mentioned in the beginning of this note, of the 'illustrative stories', which often extend over several pages both in the Sk. version and in the Narthang print. The right-hand column tabulates the corresponding chapters in Lévi's edition.

i	(306A <sup>2-5</sup> )	= T i/S i
ii	(306A <sup>6</sup> -306B <sup>2</sup> )	= T ii/S ii
iii	(306B <sup>2-5</sup> )	= T iii/S iii
iv	(306B <sup>5</sup> -307A <sup>2</sup> )	= T iv/S iv
v	(307A <sup>2-5</sup> )	= T v/S v
vi	(307A <sup>5-8</sup> )	= T vi/S vi
vii	(307A <sup>8</sup> -307B <sup>5</sup> )	= T vii/S vii
viii	(307B <sup>5</sup> -308A <sup>1</sup> )	= T viii/S viii
ix	(308A <sup>1-4</sup> )	= T ix/S ix
x	(308A <sup>4-7</sup> )	= T x/S x
xi	(308A <sup>7</sup> -308B <sup>2</sup> )	= T xi/S xi
xii	(308B <sup>2-6</sup> )	= T xii/S xii
xiii	(308B <sup>6</sup> -309A <sup>3</sup> )	= T xiii/S xiii
xiv	(309A <sup>3-8</sup> )	= T xiv/S xiv
xv	(309A <sup>8</sup> -309B <sup>3</sup> )	= T xv/S xv
xvi	(309B <sup>4-8</sup> )	= T xvi/S xvi
xvii <sup>4</sup>	(309B <sup>8</sup> -310A <sup>3</sup> )	= T xvii/S xvii
xviii	(310A <sup>3-6</sup> )	= T xix <sup>5</sup> /S xix <sup>5</sup>
xix	(310A <sup>6-7</sup> )	= T xx/S xx
xx	(310A <sup>7-8</sup> )	= T xxi/S xxi
xxi	(310A <sup>8</sup> -310B <sup>6</sup> )	= T xxii/S xxii

<sup>4</sup> The heading *yi-dagsu skye-ba* renders *pretalokopapatti* (see Lévi, p. 46, n. 6). Note the alternative heading *yamalokopapatti* preferred by T xvii: *gśin-rjeḥi ḥjig-rten-du skye-ba*.

<sup>5</sup> This first numerical discrepancy has been caused by the insertion as S xviii and T xviii of *āsuralokopapatti (lha-ma-yin-gyi ḥjig-rten-du skye-ba)*.

xxii	(310B <sup>6-7</sup> )	= T xxx <sup>6</sup> /S xxx
xxiii	(310B <sup>7-8</sup> )	= T xxxi <sup>6</sup> /S xxxi
xxiv	(310B <sup>8</sup> -311A <sup>2</sup> )	= T xxxii <sup>6</sup> /S xxxii
xxv	(311A <sup>2-3</sup> )	= T xxiii/S xxiii
xxvi	(311A <sup>3-5</sup> )	= T xxiv/S xxiv
xxvii	(311A <sup>5-6</sup> )	= T xxv/S xxv
xxviii	(311A <sup>7</sup> -311B <sup>3</sup> )	= T xxvii <sup>7</sup> /S xxvii
xxix	(311B <sup>3-6</sup> )	= T xxviii/S xxviii
xxx	(311B <sup>6</sup> -312A <sup>3</sup> )	= T xxix/S xxix
xxxi	(312A <sup>3-8</sup> )	= T xxxiii/S xxxiii
xxxii	(312B <sup>1-5</sup> )	= T xxxiv/S xxxiv
xxxiii	(312B <sup>5</sup> -313A <sup>2</sup> )	= T xxxv/S xxxv
xxxiv	(313A <sup>2-6</sup> )	= T xxxvi/S xxxvi
xxxv <sup>8</sup>	(313A <sup>7</sup> -313B <sup>1</sup> )	= T xxxix/S xxxix
xxxvi <sup>8</sup>	(313B <sup>1-5</sup> )	= T xxxvii/S xxxvii
xxxvii <sup>8</sup>	(313B <sup>5-8</sup> )	= T xxxviii/S xxxviii
xxxviii <sup>8</sup>	(313B <sup>8</sup> -314A <sup>4</sup> )	no corresponding chapter in T and S
xxxix	(314A <sup>4-6</sup> )	= T xlv/S xlv
xl	(314A <sup>6-7</sup> )	= T xlv/S xlv
xli	(314A <sup>7</sup> -314B <sup>1</sup> )	= T xlvi/S xlvi
xliv	(314B <sup>1-2</sup> )	= T xlvii/S xlvii
xlvi	(314B <sup>2-4</sup> )	= T xl/S xl
xlv	(314B <sup>4-6</sup> )	= T xli/S xli
xlvi	(314B <sup>6-8</sup> )	= T xlii/S xlii
xlvi	(314B <sup>8</sup> -315A <sup>2</sup> )	= T xliii/S xliii <i>bis</i> <sup>9</sup>
xlvi	(315A <sup>2-4</sup> )	= T xlviii/S xlviii
xlvi	(315A <sup>4-7</sup> )	= T xlix/S xlix
xlix	(315A <sup>7</sup> -315B <sup>1</sup> )	= T l/S l
	l <sup>10</sup> (315B <sup>1</sup> -316A <sup>1</sup> )	= T li-lxi/S li-lxi
	li <sup>10</sup> (316A <sup>1</sup> -316B <sup>2</sup> )	= T lxii-lxxii/no corresponding Sk. text
	lii <sup>11</sup> (316B <sup>2-6</sup> )	= T lxxiii/no corresponding Sk. text
	liii <sup>11</sup> (316B <sup>6</sup> -317A <sup>1</sup> )	= T lxxiv/no corresponding Sk. text
	liv <sup>11</sup> (317A <sup>1-5</sup> )	= T lxxv/no corresponding Sk. text
	lv <sup>11</sup> (317A <sup>5</sup> -317B <sup>1</sup> )	= T lxxvi/no corresponding Sk. text
	lvi <sup>11</sup> (317B <sup>1</sup> -318A <sup>3</sup> )	= T lxxvii/no corresponding Sk. text
	lvii	(318A <sup>3-6</sup> ) = T lxxviii/S lxii

<sup>6</sup> Note this first shift of a group of chapters, xxii-xxiv becoming S and T xxx-xxxii, and cf. Lévi, p. 47, n. 7.

<sup>7</sup> The insertion of S and T xxvi, obviously a belated afterthought of an 'act committed while asleep', has resulted in a further numerical discrepancy.

<sup>8</sup> Note the shifts within the group 'rich and a miser', 'rich and generous', 'poor and generous', and the deletion (though still listed [MS B] in the table of contents, see Lévi, p. 31, n. 1) of 'poor and a miser'. See also Lévi, p. 16 *sub* xxxviii *bis*.

<sup>9</sup> See also Lévi, p. 75, n. 1.

<sup>10</sup> See above, p. 163.

<sup>11</sup> See also Lévi, p. 18, top of second column.

lviii	(318A <sup>6</sup> -318B <sup>2</sup> )	= T lxxix/S lxiii <sup>12</sup>
lix	(318B <sup>2-6</sup> )	= T lxxx/no corresponding Sk. text
lx	(318B <sup>6</sup> -319A <sup>1</sup> )	= T lxxxi/S lxiv
lxi	(319A <sup>1-5</sup> )	= T lxxxii/S lxv
lxii	(319A <sup>5</sup> -319B <sup>1</sup> )	= T lxxxiii/no corresponding Sk. text
lxiii	(319B <sup>1-5</sup> )	= T lxxxiv/S lxvi
lxiv	(319B <sup>5</sup> -320A <sup>1</sup> )	= T lxxxv/S lxiv
lxv	(320A <sup>1-5</sup> )	= T lxxxvi/S lxxiii
lxvi	(320A <sup>5</sup> -320B <sup>1</sup> )	= T lxxxvii/S lxxv
lxvii	(320B <sup>1-4</sup> )	= T lxxxviii/S lxxvi
lxviii	(320B <sup>4-8</sup> )	= T lxxxix/no corresponding Sk. text
lxix	(320B <sup>8</sup> -321A <sup>6</sup> )	= T xc/no corresponding Sk. text
lxx	(321A <sup>6</sup> -321B <sup>1</sup> )	= T xci/S lxvii
lxxi	(321B <sup>1-5</sup> )	= T xcii/S lxx <sup>13</sup>
lxxii	(321B <sup>5-8</sup> )	= T xciii/S lxviii
lxxiii	(321B <sup>8</sup> -322A <sup>3</sup> )	= T xciv/S lxix
lxxiv	(322A <sup>3-6</sup> )	= T xcv/S lxx
lxxv	(322A <sup>6</sup> -323A <sup>7</sup> )	= T xcvi/S lxxi
lxxvi	(323A <sup>7</sup> -323B <sup>2</sup> )	= T xcvii/S lxxii
lxxvii	(323B <sup>2-6</sup> )	= T xcviii/S lxxvii
lxxviii	(323B <sup>6</sup> -324A <sup>1</sup> )	= T ic/S lxxviii
lxxix	(324A <sup>1-5</sup> )	= T c/S lxxix
lxxx	(324A <sup>5</sup> -324B <sup>1</sup> )	= T ci/S lxxx

### B. The relation between the two Tibetan versions

Though a comparison of the wording of the headings does not suffice to pronounce with certainty on the relation between the two Tibetan versions, it may serve as a pointer. The few suggestions ventured below seem to indicate that the Narthang text constitutes a revised version of the BM text as far as the two versions coincide.

(1) The Tibetan scholars<sup>14</sup> responsible for the Narthang version appear to stress common usage and to aim for greater accuracy in the choice of words generally. In ch. v *k'a-dog* is preferred to *mdog* as a translation of *varṇa* (in *durvarṇa*), and in fact frequently throughout the Sūtra, and in vii and viii *mt'u* to *dbañ* for *sākhyā*. Note also T xxvii (and throughout the Sūtra) *ts'e hp'o-ba* for (xxviii) *hc'i-hp'o-ba*.

<sup>12</sup> See also Lévi, pp. 80-1, n. 8.

<sup>13</sup> In his 'Tableau comparatif' (p. 18) Lévi refers under lxx to the offering of sandals (*upānah*) being mentioned in the 'table of contents' (see p. 31, n. 13) as an alternative to 'transport' (*yāna*).

<sup>14</sup> The colophon of the BM version (pp. 324B<sup>8</sup>-325A<sup>1</sup>) bears the same names (Jinamitra, Munivarṇa, Dānaśīla, and Ye-śes-sde) as the Derge Kanjur and the supplement (*K'a-skoñ*) to the Narthang Kanjur which according to the Otani *Catalogue* (p. 386, No. 1005), quoting H. Beckh's *Verzeichnis*, reprints (pp. 130A<sup>1</sup>-157B<sup>2</sup>) the whole Tibetan version. See also Tohoku *Catalogue*, pp. 62-3, No. 338.

(2) They appear to aim for greater appositeness in translating contrasted terms. *mt'o-ba* is preferred to *btsun-pa* in combination with *rigs* to render *ucca* in *uccakula* in contrast to *nīcakula*, (x), or *c'uñ-ba* to *hc'al-ba* in combination with *śes-rab* to render *duṣprañña* (xiii).

(3) They appear anxious to achieve greater accuracy from the grammatical point of view: *ca . . . ca* in *kṛtaṃ copacitaṃ ca* (S xxv) is rendered in the BM version (xxvii) as *byas la bsags-pa*. But T xxv has *byas kyañ byas la bsags kyañ bsags-pa*. While the BM version (xvi) does not hesitate to use the terminative in *dud-hgror skye-ba* (apparently after *mīr skye-ba*) to render *tiryagyonyupapatti*, T xvi has *dud-hgrohi skye gnas-su skye-ba*. Similarly we find T xix *hdod-paḥi k'ams-na spyod-paḥi lhar skye-ba* instead of (xix) *hdod-pa-na spyod-paḥi lhar skye-ba*, translating *kāmāvacaradevopapatti*.