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A Study of the Nidana: An Underrated Canonical Text of the Mulasarvastivada-vinaya

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A Study of the Nidāna:
An Underrated Canonical Text of the Mūlasarvāstivāda-vinaya

A dissertation submitted in partial satisfaction
of the requirements for the degree
Doctor of Philosophy in Asian Languages and Cultures

by

Ryoji Kishino IV

2013
A Study of the Nidāna: An Underrated Canonical Text of the Mūlasarvāstivāda-vinaya

by

Ryoji Kishino IV

Doctor of Philosophy in Asian Languages and Cultures
University of California, Los Angeles, 2013
Professor Gregory Schopen, Chair

This dissertation concerns one of the vinaya texts of the Mūlasarvāstivāda-vinaya, titled “Nidāna.” Although this text is undoubtedly an integral part of the Mūlasarvāstivāda-vinaya, its importance has not been sufficiently recognized. Moreover, in its entirety, it has not been translated into any modern language. Therefore, the main purpose of my dissertation is to elucidate the nature and significance of the Nidāna in its entirety. In order to accomplish this, I will proceed in the following manner. First, I will provide a general introduction to the Mūlasarvāstivāda-vinaya. Second, I will briefly overview a section of the Mūlasarvāstivāda-vinaya entitled “Uttaragrantha” which contains the Nidāna. Third, I will discuss the importance and characteristics of the Nidāna that have become more obvious through reading it in its entirety. Finally, I will include an edition and a comprehensive translation of the Nidāna based on six Tibetan editions.
The dissertation of Ryoji Kishino IV is approved.

Robert Buswell
Robert Brown
Stephanie Watkins (Jamison)
Gregory Schopen, Committee Chair

University of California, Los Angeles
2013
For all those who have helped me along this road
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My career as a researcher of Indian Buddhism began in 2002, when I chose Buddhist Studies as my undergraduate major at Kyoto University (京都大学) in Japan. Kyoto University is one of the few universities that has a long history of Indology and that have produced many excellent scholars of Buddhist Studies. Their motto is that “Buddhist Studies requires reading proficiency in at least the following eight languages: Sanskrit, Pāli, Classical Tibetan, Classical Chinese, French, German, English and Japanese.” The first four languages are, of course, necessary for reading primary source texts, while the last four are required to read secondary sources and scholarly papers. Following this motto, I have devoted a great deal of time to learning to read these languages, with the exception of Japanese, which is my native language. I am grateful to the Department of the Buddhist Studies at Kyoto University, chaired of by Dr. Mimaki Katsumi (御牧克己), through which I learned the fundamentals of reading primary sources. In particular, I would like to thank Dr. Murakami Masataka (村上昌孝) and Dr. Tomabechi Tōru (苦米地等流) for carefully and patiently teaching me how to read Classical Sanskrit literature and Tibetan Buddhist texts, respectively, and Prof. Honjō Yoshifumi (本庄良文), whose stimulating Pāli literature classes developed my ability to read Indic texts. I would also like to express my gratitude to Prof. Funayama Tōru (船山徹), who thoughtfully selected reading materials that corresponded with my research interest for his classes on reading Chinese texts and recommended that I read Prof. Gregory Schopen’s books, and to Prof. Miyazaki Izumi (宮崎泉), who improved my ability to read and understand Tibetan texts through active discussions in his classes. Without their clear instruction and warm guidance, I might have dropped out of the Department at Kyoto University.

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Satoshi (平岡聡), Prof. Matsuda Kazunobu (松田和信), and Prof. Namikawa Takayoshi (並川孝義) have inspired and encouraged me by providing me with their academic works and taking me to bars to discuss their research. I appreciate all that they have done for me.

It is important for Japanese scholars specializing in Indian Buddhism to gain research experience in Western countries, as the methods of modern Buddhist Studies were derived from the European tradition of philology. The cooperation and support of many people have made it possible for me to begin a PhD course under Prof. Gregory Schopen at the University of California, Los Angeles (UCLA). Thanks are due, first of all, to Dr. Shayne Clarke, who recommended that Prof. Schopen accept me as his student, and taught me how to survive and thrive in graduate school in the USA. I have always been impressed by and grateful to Dr. Clarke for creating a bridge between Japanese and Western scholarships. I am thankful to be one of the things that have crossed this bridge. A special thanks to the attentive staff at the Asian Languages and Cultures Department at UCLA for providing me with excellent support, especially, two wonderful ladies, Ms. Asiroh Cham and Ms. Shan Shan Chi-Au, who arranged several sources of funding for me. Without these fellowships, my dream of studying at UCLA under Prof. Schopen would not have come true.

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My research of the *Nidāna* has largely benefited from the erudition of Profs. Clarke and Schopen, who have frequently referred to this text in their works. They turned my attention to
the importance of the Nidāna. Furthermore, my discussions with Prof. Clarke provided me with new perspectives on the Nidāna, and my regular meetings with Dr. Schopen made it possible for me to translate the Nidāna in its entirety. I am also indebted to Profs. Robert Buswell, Robert Brown, and Stephanie Jamison, who kindly accepted my request to serve as my dissertation committee, and provided me with constructive feedback during my defense. In addition, I have greatly benefited from a born linguist, Mr. Warren Kadoya, who checked my English and gave me many useful suggestions. I would like to show my greatest appreciation to these individuals. Without their immense scholarship, kind guidance, and valuable feedback, this dissertation would not have been possible.

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PUBLICATIONS


Part I

Analysis
CHAPTER 1

Introduction

The early history of Buddhism in India remains largely unclear and controversial. However, there is
an almost unanimous agreement that during the first few centuries after the death of the Buddha (the
fifth or fourth century B.C.E.),¹ the Buddhist community split into a number of schools or nikāyas.²
There is a similar agreement that each of these schools developed and preserved canonical texts
that have been categorized into several groups.³ These agreements seem to be based on several
facts. One of the facts is that a large number of Buddhist canonical texts have been passed down
to us, some of which have been attributed to specific sects.⁴

The Vinaya is one such canonical text. It essentially consists of rules said to have been es-
tablished by the Buddha governing the monastic life regarding, for example, buildings, clothing,
food, and rituals. The breaking of the rules mostly entails punishment. It is generally thought that
Buddhist monastic communities were governed by the Vinaya just as most of our societies are by
law. Therefore, the term “Vinaya” is often glossed as “monastic law code.”⁵ Though the specific
date of the monasticism represented by the extant vinaya texts continues to be the subject of much
scholarly disagreement,⁶ and there is not substantial evidence that monks in early India were suffi-

¹For the detailed discussion of the date of the Buddha’s death, see Bechert (1995) and Yamazaki (2002). Cf. S.
⁵See, for example, the entry of vinaya in Encyclopedia of Buddhism, (Volume 2), Robert E. Buswell, Jr. et al.,
Macmillan Reference USA, 2005.
⁶For example, the date provisionally proposed by S. Sasaki (1999: 33–34, n. 7) for the monasticism that appears in
the extant vinaya texts in general is within the range of the fourth or fifth century B.C.E to a little before and a little after
the Common Era. On the other hand, Schopen (2000c: 145–146) suggests that the Mulasarvāstivāda-vinaya represents
the monasticism in Northwest India from the first to the fifth century C.E. His suggestion is mainly based on corre-
spondence in context and wording between the Mulasarvastivāda-vinaya and other sources, such as Dharmaśāstras,
epigraphic records, art historical materials, and archaeological data. See also his discussions in Schopen (2004b: 420
ciently aware that they belonged to specific schools, it is widely accepted that by the time of King Aśoka (the third century B.C.E.) at the latest, most of the Buddhist monks/nuns belonged to groups that we would call “schools,” and led the monastic life in accordance with a Vinaya. The vinaya texts are, like other genres of Indian Buddhist texts, preserved in at least three languages: Indian languages such as Sanskrit and Pāli, Chinese translations, and Tibetan translations. Because these vinaya texts seldom contain explicit and conclusive references to their school affiliations, it is not easy to attribute them to specific schools. Some of the Chinese vinaya texts, however, have been relatively firmly attributed to certain schools, since their titles contain words that seem to signify school names, and some Chinese historiographies that describe the transmission of vinaya texts from India to China refer to the schools that preserved these texts. The five texts in question are: the Shisong lü 十誦律 (T. 1435 [23]), the Sifen lü 四分律 (T. 1428 [22]), Wufen lü 五分律 (T. 1421 [22]), the Mohesengqi lü 摩訶僧祇律 (T. 1425 [22]), and the vinaya texts translated by Yijing 義淨 (635–713 C.E.). The Shisong lü 十誦律 has been attributed to the Sarvāstivādins, and similarly, the Sifen lü 四分律, the Wufen lü 五分律, the Mohesengqi lü 摩訶僧祇律, and the vinaya

---

7 As Clarke (2009b: 16, n. 44) notes, the vinaya texts do not acknowledge the existence of schools. Even in the manuals giving the rules and procedures for ordination prescribed by the vinaya texts, there is no reference to schools. That is, during the ordination, school names are not declared at all either by candidates or by the monks/nuns who ordain them. In this connection, Kuladatta’s Kriyāsaṃgṛaha-pañjikā, in the chapter on ordination which is, according to Tanemura (1994), based on the Mālasarvāstivāda-vinaya, prescribes that a candidate must give up his secular name and declare an ecclesiastical name according to the school (nikāya) before he takes the three refuges (Tanemura [1997: 48]): 

ghrasthaṁ ūparajitaṁ bhikṣuṇāṁ bhikṣuṇāṁ āparajitaṁ brahmīkhiṁ tiṣṭhaṁ tṛisarāraṇaṁ kāryat. This text is, however, dated considerably late (between the eleven and thirteen centuries C.E). Besides, the passage in question is not identified in the Mālasarvāstivāda-vinaya. Moreover, Roth (1980) notes that the chapter regarding the stūpa of the Kriyāsaṃgṛaha-pañjikā draws materials from the Prakṛtanakacaityalakṣaṇa, which is attributed to the Mahāsāṅghika-Lokottaravādin master Bhadravyūha. It should be also noted that as Schopen (2002: 360) points out, in the Varsāvastu of the Mālasarvāstivāda-vinaya, the membership in the group which enters the rain retreat is not determined by acceptance of a specific vinaya, but by the acceptance of local monastic ordinances (kriyākāras).


9 The vinaya texts in Sanskrit edited by Roth (1970) are one of the few that explicitly refer to its school affiliation (Mahāsāṅghika-Lokottaravādin). Likewise, the Mahāvastu, which claims that it is a part of the vinaya-pitaka though it lacks monastic regulations, also refers to its school affiliation (Mahāsāṅghika-Lokottaravādin). Note, however, their explicit references to the affiliation occurs merely in the introductory verses or in the text title. For the reference to the school-name in the Mahāvastu, see Tournier (2012).

10Sengyou’s 僧祐 (445–518) Chusanzangji 出三藏記集 (T. 2145 [55]) is the earliest — and probably original — source that refers to the school names of the vinaya texts brought to China from India in the fifth century.

11 For details of the vinaya texts translated by Yijing, see Chapter Two.
texts translated by Yijing 義淨 have been attributed to the Dharmaguptakas, the Mahiśāsakas, the Mahāsāṃghikas, and the Mūlasārṇīvāsins, respectively. In addition, there is the vinaya extant in Pāli attributed to the so-called “Theravādins,” who are now popular in Sri Lanka and Southeast Asian countries. Based on these attributions, modern — especially Western — scholars occasionally designate the six vinayas as “the Vinaya of the Sarvāstivādins,” “the Vinaya of the Dharmaguptaka,” “the Vinaya of the Mahiśāsakas,” “the Vinaya of the Mahāsāṃghikas,” “the Vinaya of the Mūlasārṇīvāsins,” and “the Vinaya of the Theravādins,” respectively.

Here we should note two fundamental facts regarding the general designations of the six vinayas. First, each of these designations is essentially a generic term which signifies not a single text, but a group of texts. It might be difficult to regard “the Vinaya of the Theravādins” as a generic term, since it inherently specifies one specific text preserved in Pāli. However, this is an exception. The other five designations, such as “the Vinaya of the Sarvāstivādins,” and “the Vinaya of the Dharmaguptakas,” do not specify one vinaya text. “The Vinaya of the Sarvāstivādins,” for example, should include not only the Shisong lù 十誦律 (T. 1435) but other Chinese texts purportedly related to the Shisong lù 十誦律, such as the Shisonglù-biqiu-boluodimucha-jieben 十誦律比丘波羅提木叉戒本 (*Bhiksū-prātimokṣasūtra of the Shisong lù [T. 1436]), and also Sanskrit remains that are identified as corresponding to the Shisong lù 十誦律 or the Shisonglù-biqiu-boluodimucha-jieben 十誦律比丘波羅提木叉戒本 (T. 1436) in light of terminology and content. Similarly, “the Vinaya of the Dharmaguptakas,” “the Vinaya of the Mahiśāsakas,” “the Vinaya of the Mahāsāṃghikas,” and “the Vinaya of the Mūlasārṇīvāsins” should include several vinaya texts extant in Chinese or other languages, and therefore, should be used as generic terms, each of which signifies a group of vinaya texts.

Second, each of the five groups of vinaya texts represented by their respective generic terms,
not including “the Vinaya of the Theravādins,” is formed around the Chinese vinaya texts. In other words, the Chinese vinayas play a crucial role in forming the groups of vinaya texts. There are some Sanskrit texts in the Pelliot collection, for example, identified as a vinaya text of “the Vinaya of Dharmaguptakas” by Chung & Wille (1997). However, neither the texts nor the colophon state that they were preserved by the Dharmaguptakas. The texts only have similarities with the Sifen lü 四分律, particular regarding terminology. That is to say, the identification of the Sanskrit texts as “the Vinaya of Dharmaguptakas” was merely determined based on shared characteristics with the Sifen lü 四分律. In fact, Chung and Wille are careful enough to note repeatedly that their identification is not conclusive.16

These two fundamental facts are, of course, valid for the Vinaya of the Mūlasarvāstivādins or the Mūlasarvāstivāda-vinaya,17 which is the primary source for this dissertation. The term “Mūlasarvāstivāda-vinaya” signifies the corpus of vinaya texts translated by Yijing and also those preserved in the Tibetan translations and in Sanskrit. The Tibetan and Sanskrit texts are identified as the Mūlasarvāstivāda-vinaya primarily because they correspond to the vinaya corpus translated by Yijing, which he acknowledges as belonging to the Genben-shuoyiqieyoubu 根本説一切有部 (*Mūlasarvāstivādins), in terms of terminology and content.18

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16Chung & Wille (1997: 49, 50). For another example, see the Sanskrit fragments edited by Lévi (1932: 4–8) and Karashima (2000; 2002). Both have been attributed to the Mahāsāṃghika-vinaya due to the similarities with the Mohesengqi lü 摩和僧祇律 in terms of terminology.

17Though I am unsure of any good reason, the other five vinayas, such as the Vinaya of the Sarvāstivādins and the Vinaya of the Dharmaguptakas, are rarely referred to in the same way as the Mūlasarvāstivāda-vinaya. That is to say, they are scarcely referred to as “Sarvāstivāda-vinaya,” “Dharmaguptaka-vinaya,” etc. by modern scholars. As far as I know, such references occur only in Yamagiwa (2007).

18Though the term “Mūlasarvāstivāda” is confirmed in the titles of the vinaya texts translated by Yijing, such a term occurs neither in Tibetan translations nor Sanskrit texts from Gilgit. Since some of the vinaya texts preserved in Tibetan were translated by Jinamitra, who is described as a monk of the “Mūlasarvāstivādins” in their colophons, and the Tibetan translation of the Vinayasamgraha (Derge 4105) refers to itself as “Ārya-Mūlasarvāstivāda-vinaya-samgraha” in the colophon, it is highly possible that the vinaya transmitted to Tibet was regarded and actually referred to as “Mūlasarvāstivāda-vinaya” by Tibetan people when it was transmitted to Tibet. Note, however, that neither in early catalogues of the Tibetan Buddhist scriptures (the lDan/lHan-dkar-ma catalogue and ’Phang-thang-ma catalogue, both of which were compiled in the early ninth century C.E.) nor in the colophons of the vinaya texts, does the term “Mūlasarvāstivāda” occur in the textual titles. Each of the text is simply referred to as “Vinaya-vibhaṅga,” “Kṣudrakavastu,” and so on. For both catalogues, see Lalou (1953) and Yoshimura (1974), and Kawagoe (2005), respectively.
CHAPTER 2

Mūlasarvāstivāda-vinaya

2.1 The Term “mūlasarvāstivāda”

In this chapter, I will outline the corpus of the vinaya texts referred to as the Mūlasarvāstivāda-vinaya and used as primary sources for research by modern scholars. Before this, however, I will comment briefly on the controversial term “mūlasarvāstivāda.”

It is virtually certain from both Buddhist texts and relatively early inscriptions that among the six school-names mentioned above, the Sarvāstivādins, the Dharmaguptaka, the Mahīśāsaka, and the Mahāsāṃghika referred to actual groups.¹ The Theravādins are well known and have been fairly popular in Sri Lanka and Southeast Asian countries since the twelfth century C.E.² Therefore, no one could question their historical existence. On the other hand, the existence of the Mūlasarvāstivādins is controversial.

First of all, the term “mūlasarvāstivāda” seldom appears in literary sources. Only a few Indic sources have been found so far that explicitly refer to this term, and all of these are inscriptions dated rather late (between the ninth and eleventh centuries C.E).³ No explicit reference has been confirmed in any Buddhist texts translated into Chinese from Indic except for the vinaya corpus translated by Yijing.⁴ Several texts translated into Tibetan are known to refer to this term (i.e. gzhi

¹For the occurrence of these names in Buddhist texts and inscriptions, see Tsukamoto (1996a: 45–66; 1998: esp. 87–90).
²Strictly speaking, the current dominating Buddhist school in Sri Lanka and Southeast Asia is the Mahāvihāravasins, a branch of the Theravādins. For the history of the Theravādins in Sri Lanka and Southeast Asia, see Baba (2008: 5–8) and the works cited there.
⁴In addition to Yijing’s vinaya corpus and his travel record, the Nanhaijiguineifa-yun 南海寄歸內法傳 (T. 2125 [54]; cf. see below, n. 17), there are two Buddhist texts that refer to the term mūlasarvāstivāda preserved in the Taishō shinshū daizokyō 大正新修大藏経: the Genbenyiqeyoubu chujiaoshoujinyuan jiemo yifan 根本說一切有部出家授記經
thams cad yod par smra ba), but the reference to it occurs only either in the titles and colophons attached to several texts related to the vinaya, or in a few historical texts that explain the development of Indian Buddhist schools.6

Second, various scholars have argued that the term “mūlasarvăstivāda” in such historical texts is generally understood as signifying “Sarvăstivāda.”7 Likewise, it is well known that the vinaya texts cited in Indian scholarly texts attributed to the Sarvăstivādins, such as the Abhidharmakosabhāśya and the Abhidharmakosopāyiķā close parallels to the Mūlasarvăstivāda-vinaya.8 In fact, Yijing himself also appears to have used the terms “Mūlasarvastivādins” (根本有部) and “Sarvăstivādins” (有部) interchangeably in his travel records.9

Third, it has been pointed out that the affix “mūla” is attached to several school-names,10 such

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6Tokuoka (1960), Ruegg (1985), and Enomoto (1998; 2004) refer to the following historical texts in common: Vinītadeva’s Samayabhedoparacanacakra Nīkāyabhedopadarśanasamgraha-nāma (Derge 4140), the Bhikṣuvarśāśrāprachā (Derge 4133), and Śākyaprabha’s Prabhāvatī (Āryasarvāstivādi-śrāmaṇerakārikā-ṛtti) (Derge 4125). Both Tokuoka (1960: 65) and Enomoto (2004: 661–662) note that the Indic origins of the historical texts are dated no earlier than the seventh C.E., and that their usage of the term “Mūlasarvāstivāda” is quite ambiguous (see the following discussion). In addition to these historical texts, Enomoto refers to a passage that occurs in the introductory part of the Ārya-sarvāstivādi-mūla-bhikṣunīprātimokṣasātṛavṛtti (Derge 4112). The passage also explains the development of Indian Buddhist schools, and the explanation is, according to Enomoto, virtually the same as Vinītadeva’s explanation.

10Tokuoka (1960: 65) notes that there are several cases where “mūla” is used not only as a prefix but also as a suffix. In fact, the title of one of the texts related to the vinaya includes the suffix of mūla: Ārya-sarvāstivādi-mūla-bhikṣunīprātimokṣasātṛavṛtti (Derge 4112).
as “Mūla-mahāsāṅghika,” in historical texts in order to specify that they were the base schools from which other schools were derived. In other words, it seems that the affix “mūla” was not used as a crucial marker to signify an independent school.  

These pieces of circumstantial evidence have caused growing suspicions among scholars about whether or not what was referred to by the term “mūlasarvāstivāda” was different from what was referred to by the term “sarvāstivāda.” In short, it might be possible that both terms signify what is essentially the same school. It seems that there were few scholars in the past who doubted that the existence of two vinaya traditions proved the existence of two distinct schools, or who regarded the Shisong lü 十誦律 (T. 1435) as not the Vinaya but a Vinaya of the Sarvāstivādins. In fact, many influential scholars treated the Shisong lü 十誦律 and the Mūlasarvāstivāda-vinaya as representing two different schools, the Sarvāstivādins and the Mūlasarvāstivādins. Furthermore, much effort was made to clarify the difference between the Sarvāstivādins and the Mūlasarvāstivādins. Recently, however, it was suggested that the existence of these two vinaya traditions might best be explained otherwise. For example, the existence of these two vinaya traditions might indicate the possibility that one single school could transmit various versions of the same canonical texts at the same time, or it might just represent the regional or temporal differences within one tradition. Apart from these explanations, Yao (2007; 2012: 8, n. 1) makes a far more fundamental point. She suggests that the problem lies in our use of the term “Sarvāstivādins” in the discussion of the two vinaya traditions, and therefore, it should be avoided. In general, as Yao precisely notes, when the issue of the two vinaya traditions is addressed, the group that preserved the Shisong lü 十誦律 is referred to as “the Sarvāstivādins,” while the group that preserved the Mūlasarvāstivāda-vinaya is referred to as the “Mūlasarvāstivādins.” However, this use of the term “the Sarvāstivādins” would

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11 Tokuoka (1960: 65); Ruegg (1985: 114–116), Enomoto (1998: 116; 2004: 662–664). Tokuoka goes on to suggest that this affix might simply have been invented by the authors of such historical texts.


13 See, for example, Frauwallner (1956), Iwamoto (1964), de Jong (1968), and Schmithausen (1970). Schmithausen gives an additional explanation of his use of the term “school” in one of his further works (1987b: 305), which seems to explain his previous position about the two vinaya traditions based on Frauwallner’s study.


not be correct in a strict sense. The *Shisong lü* 十誦律 could be but one text of the *Vinaya* of the Sarvāstivādins, and the group that preserved the *Shisong lü* 十誦律 could be merely one group of the Sarvāstivādins. Therefore, they should technically be referred to as “the Sarvāstivādins who preserved the *Shisong lü* 十誦律” or “the preservers of the *Shisong lü* 十誦律 within the Sarvāstivādins,” to be accurate. If we accept Yao’s suggestion, we may have less trouble understanding the two *vinaya* traditions. There may have been many groups within the Sarvāstivādins, one of which preserved the *Shisong lü*, and another of which preserved the *Mūlasarvāstivāda-vinaya*.16 Moreover, based on Yao’s suggestion, we may accept Yijing’s famous statement at face value, the importance of which, Wynne (2009: 246) says “Enomoto underplays.” It might be possible to translate Yijing’s statement as follows: “The *Shisong lü* 十誦律 is, however, not what the *Mūlasarvāstivāda-vinaya* [preserved].” 17 He might simply mean that the preservers of the *Shisong lü* 十誦律 were different from the preservers of the *Mūlasarvāstivāda-vinaya*, even though both were within the Sarvāstivādins.

At the very least, two points should be noted here. First, it is still open to discussion whether or not the term *Mūlasarvāstivāda* signifies something different from *Sarvāstivāda*. Second, the “*Mūlasarvāstivāda-vinaya*” is an anomalous term. Many scholars use it to represent specific *vinaya* texts, regardless of the actual existence of the school named “Mūlasarvāstivādins.” In this dissertation, I also use the term “the *Mūlasarvāstivāda-vinaya*.” This does not mean that I postulate a school named “Mūlasarvāstivādins,” which was completely separated from the Sarvāstivādins. Rather, I simply use it as a convenient and conventional term to refer to specific *vinaya* texts, for lack of a better word.

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16 About thirty years ago, S. Sasaki (1985) suggested that there might have been a third *vinaya* text of the *Vinaya* of the Sarvāstivādins, in addition to the *Shisong lü* 十誦律 and the *Mūlasarvāstivāda-vinaya* (see also S. Sasaki [2000b]). Currently, the *Sapoduo-bu pini modeleqie* 萨婆多部毘尼摩得勒伽 (*Vinaya mātrkā* [of the] Sarvāstivāda School, T. 1441 [23]) could be this text. It is well established that the *Sapoduo-bu pini modeleqie* 萨婆多部毘尼摩得勒伽 (T. 1441) contains elements of both the *Shisong lü* 十誦律 and the *Mūlasarvāstivāda-vinaya*. This might also suggest the existence of “the Sarvāstivādins who preserved the *Sapoduo-bu pini modeleqie*” or “the preservers of the *Sapoduo-bu pini modeleqie* 萨婆多部毘尼摩得勒伽 within the Sarvāstivādins.” For details of the *Sapoduo-bu pini modeleqie* 萨婆多部毘尼摩得勒伽, see 3.2.3.

17 The *Nanhaijiguineifa-yun* 南海寄圖内法傳 (T. 2125 [54] 206c4): 然十誦律, 亦不是根本有部也。 Cf. Takakusu (1896: 20): “The Vinaya of the so-called Dasādhīyā (Ten Readings), (though not unlike), does not belong to the Āryamūlasarvāstivāda school.”; Enomoto (2000: 243): “However, the *Shi-song-lü* does not (belong to) the ‘Mūla(sarv)āstī(vāda)’ sect, either.”; Rongxi (2000: 19): “Yet the *Daśasvādhyāya-vinaya* does not belong to the Mūlasarvāstivāda School.”
2.2 The Textual Sources of the Mālasarvāstivāda-vinaya

In general, modern scholars use the term “Mālasarvāstivāda-vinaya” to designate the following three textual sources in three different languages: (1) the vinaya texts in Sanskrit of the so-called “Gilgit Manuscripts,”18 (2) the vinaya corpus translated into Chinese by Yijing,19 and (3) the vinaya texts translated into Tibetan.20 It is true that the Sanskrit manuscripts identified as the Mālasarvāstivāda-vinaya are not only from Gilgit, but also from Central Asia, Nepal, and Tibet.21 Unlike the Gilgit Manuscripts, however, these manuscripts are almost all fragmentary and the number of texts preserved there is small.21 It is also true that quite a few narrative stories that appear in the Mālasarvāstivāda-vinaya are found in other genres of Buddhist texts, such as Avadāna and Sūtra, and some of them are preserved in Sanskrit. However, they are in essence simply stories and generally do not reproduce monastic rules.22 Therefore, the Sanskrit texts of the Mālasarvāstivāda-vinaya are largely confined to the Gilgit Manuscripts.

It is true that the vinaya manuscripts of the Gilgit Manuscripts are relatively well preserved.23 The amount of text preserved there, however, is much smaller than that of Yijing’s corpus or the Tibetan translation. Yijing’s vinaya corpus has also come down to us incompletely. On the other hand, the Tibetan version is generally thought to be fully preserved. To illustrate this disparity,

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20 The most recent overviews of the textual sources related to the Mālasarvāstivāda-vinaya found in Central Asia and Nepal may be found in Wille (2005) and Tournier (2012: 89–90), respectively.

21 For the published Sanskrit texts that have been identified as the Mālasarvāstivāda-vinaya, see, for convenience, Yuyama (1979: 12–33); Oberlies (2003: 60–64); Yamagiwa (2007: 610–612).

22 For parallels and relationships between the Mālasarvāstivāda-vinaya and the Avadāna texts, such as the Divyāvadāna and the Avadānāśataka, see, most recently, Muldoon-Hules (2011: esp. 8–12; 25–42) and many of the works cited there. Apart from them, see also Yamagiwa (1992). For parallels to several sūtra texts that occur in the Mālasarvāstivāda-vinaya, see, most recently, Yao (2012: 19–68) and the works almost comprehensively cited there.

23 The vinaya manuscripts of the Gilgit Manuscripts are available through a facsimile version (Gilgit Buddhist Manuscripts: Facsimile Edition, Sata-Piṭaka Series, Vol. 10, Pt. 6 and Pt. 10, 1974), and several edited versions. For the editions, see 2.2 (n. 31).
the three versions of the Mūlasarvāstivāda-vinaya may be compared based on the traditional perspective that the Mūlasarvāstivāda-vinaya comprises four major sections: the Vinaya-vibhaṅga,24 the so-called “Seventeen Vastus,”25 the Kṣudrakavastu,26 and the Uttaragrantha.27 The Gilgit Manuscripts contain almost all of the Seventeen Vastus, but it seems none of the texts of the Vinaya-vibhaṅga,28 the Kṣudrakavastu, or the Uttaragrantha.29 As we will see in detail below, Yijing’s vinaya corpus as we have it today omits some of the Seventeen Vastus and most of the Uttaragrantha. On the other hand, the Tibetan translation includes all four major sections.

It is beyond doubt that among the three versions of the Mūlasarvāstivāda-vinaya, the vinaya

The Vinaya-vibhaṅga is the so-called “commentarial section” of a set of rules commonly referred to as the Prātimokṣa-sūtra that Buddhist monks are supposed to have observed. The Vinaya-vibhaṅga contains these rules, and typically describes the incident that gave rise to each of the rules and the conditions under which the rules should be applied. As Schopen (2001: 38) notes, many scholars postulate that the Prātimokṣa-sūtra is older than the Vinaya-vibhaṅga. For the most recent example, see, S. Sasaki (2011b). Note, however, that the exact relationship between the Prātimokṣa-sūtra and the Vinaya-vibhaṅga has yet to be worked out.

25 Here the term “vastu” seems to signify “division” or “chapter.” Each of the seventeen vastus is named according to its main subject matter. For example, the chapter that describes the entrance into the religious life is called Pravrajyāvastu, while the chapter about the rain retreat is named Vārṣāvastu; Encyclopedia of Buddhism, 888. For the title of the seventeen vastus, see 2.2.2 (n. 59) below. Wille (1990: 17) notes that the colophon of the vinaya manuscripts from Gilgit refers to this section as Vinayavastu-āgama. The lDan/lHan-dkar-ma catalogue (Lalou, 1953, 330 [no. 483]; Yoshimura 1974, 46 [no. 484]) and the ‘Phang-thang-ma catalogue (Kawagoe, 2005, 23 [no. 452]) refer to this section as ‘dul ba lung gzhi (the last word gzhi seems to have been incorrectly represented as bzhì in the lDan/lHan-dkar-ma catalogue). Bu ston Rin chen ’grub (1290–1364) also refers to this section as lung gzhi in his so-called History of Buddhism, the bDe bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod (Nishioka, 1980, 65 [no. 1]). Since lung is an attested equivalent for Sanskrit āgama (see, for example, LCTS D, s.v. lung), it may well be that the Sanskrit title behind ‘dul ba lung gzhi was *(vinaya-)/āgama-vastu. Taking these references into consideration, Vinayavastu-āgama or *Vinaya-āgamavastu may be the proper title for what I refer to as “the Seventeen Vastus.”

This is another vastu, the title of which literally means “the chapter about miscellaneous matters.” As expected, this vastu treats various topics, albeit not distinctly marked with specific titles, and therefore is so large that is treated as a separate component. Note that the Kṣudrakavastu includes many rules for nuns; Schopen (2009: 360, n. 4).

27 The traditional perspective that the Mūlasarvāstivāda-vinaya consists of four major parts is particularly popular in Tibetan Buddhism — e.g. Bod rgya tshig mdzod chen mo (s.v. ‘dul ba lung sde bzhī). Several commentaries of the Mūlasarvāstivāda-vinaya, all of which are extant only in Tibetan translations, refer to the fourfold structure, and therefore, the tradition without a doubt originated in India. See also 3.2.2 (n. 29).

28 Although Yuyama (1979: 19–20) refers to fragments from Gilgit (Nr. 151–156) as the Vinayavibhaṅga, this categorization seems to be incorrect. Dr. Shayne Clarke informs me in personal communication that the fragments are identified as Dharmaṃskandaḥ by Matsuda (1986: 6): “The three folios shown in photostats 151–156 were tentatively identified as Vinayavibhaṅga (Hinüber himself indicates this with a question mark), but I have since found that the title is incorrect. I have been able to determine these three folios as the Dharaskandaḥ.”

29 Apart from the Seventeen Vastus, a relatively large number of the manuscripts of the Bhikṣu-prātimokṣa-sūtra (a collection of prātimokṣa rules for monks), and several manuscripts of the so-called Karma-vācanā (a collection of formulas of the ecclesiastical formal acts) have been found in the Gilgit Manuscripts. For the published texts of the Karma-vācanā manuscripts from Gilgit, see, at least, von Hinüber (1970); Banerjee (1977: 57–73); Chung (1997). For the Bhikṣu-prātimokṣa-sūtra, see 2.2 (n. 32) below.
texts in Sanskrit from Gilgit are important, because they preserve an original untranslated text, and moreover, are dated the earliest of the three.\(^{30}\) They have been relatively well studied, and largely edited by many researchers.\(^{31}\) The main text in my dissertation, however, is the *Nidāna* in the *Uttaragrantha*, which has not been found in the Gilgit Manuscripts.\(^{32}\) Furthermore, although there are several comprehensive works that provide overviews of the *vinaya* texts from Gilgit,\(^{33}\)

\(^{30}\) Sanskrit *vinaya* manuscripts from Gilgit, written in the so-called “Gilgit/Bāmiyān, Type II,” date to the seventh century C.E. on palaeographic grounds at the latest, while the *vinaya* corpus translated by Yijing’s 義浄 (635–713) dates to the early eighth century C.E., and Tibetan translation, which was carried out by famous translators, such as Jinamitra and Klu’i rgyal mtshan, dates to the ninth century C.E; Hirakawa (1960: 73). For the date of the “Gilgit/Bāmiyān, Type II,” and various other names for the script, such as “Proto-Śāradā” and “Siddhamārka,” see, recently, Sander (2007: 128–131); Braarvig & Liland (2010: xxi); Matsuda (2010: 138).

\(^{31}\) Anukul Chandra Banerjee (1911–?) and Nalinaksha Dutt (1893–1973) are two of the early editors of the *vinaya* manuscripts from Gilgit. They provided the editions of the *Prātimokṣa-sūtra*, and the Seventeen *Vastus*, respectively. Their pioneering editions are still often used in *vinaya* research as primary sources, though they are not free from problems. The text published by Banerjee (1954, [1977]) is an edition of the entire *prātimokṣa-sūtra*, titled “Prātimokṣa-sūtram (Mūlasarvāstivāda).” Since Banerjee refers to neither the details of his materials, nor his editorial policy, his work gives the impression that a singular and complete manuscript of the *prātimokṣa-sūtra* from Gilgit has been preserved. However, as is now firmly established through another edition of one *prātimokṣa-sūtra* fragment of Chandra (1960) and the excellent comparative work of three *prātimokṣa-sūtra* fragments of Emms (2012), this is an illusion. There are three *prātimokṣa-sūtra* manuscript fragments from Gilgit, and none of them are complete. Banerjee, mainly based on the largest manuscript of the three, seems to have unsystematically used the other two manuscripts, the Tibetan translation, and Finot’s edition of the *Prātimokṣa-sūtra* of the Sarvāstivādins to fill in the text missing in his main manuscript. What is worse, according to Clarke (2012a: 22), sometimes he changed without notice the sequential order of some of the rules that appear in the manuscripts, presumably to make it correspond with the Tibetan translation. Therefore, caution should be exercised when using Banerjee’s edition. So far, the three *prātimokṣa-sūtra* fragments have not been collectively published in their entirety. Recently, however, the complete manuscript of the *Bhikṣu-prātimokṣa-sūtra* of the *Mūlasarvāstivāda-vinaya* was found in Tibet, and a critical edition of the manuscript is expected to be released in the near future. For details, see Hu-von Hinüber (2006). Dutt’s edition of the Seventeen *Vastus* (1942–50) spans four volumes. Although it covers all seventeen *vastus*, large amounts of texts have been omitted. This is because the manuscript of the Seventeen *Vastus* from Gilgit, albeit single, is incomplete, and divided among several different collections, which prevented Dutt from accessing all of them. Furthermore, as many scholars have pointed out (see, for example, Schopen, 2002: 359), Dutt occasionally compensated for unavailable or missing texts by reconstructing them based on the Tibetan translations. Consequently, some of the seventeen *vastus* have been re-edited by later scholars. Among others, Gnonli’s editions of the *Sanghabhedavastu*, the *Śayanāsanavastu*, and the *Adhikaranavastu*, which were published in 1976–1977, are significant, since most texts of these three *vastus* are missing from Dutt’s editions. For the other later re-editions of the Seventeen *Vastus* that have been published by 2007, see the entry of the *Vinayavastu* of the *Mūlasarvāstivāda-vinaya* in Yamagiwa’s catalogue (2007: 611–612). Most recently, Shōno (2010) published a re-edition of the *Varṣāvastu*. In addition, Yamagiwa (1989) in his translation of the *Karmāvastu*, Schopen (2000a) and Yamamoto (2007) in their translations of the *Śayanāsanavastu*, and Yao (2012) in her translation of the *Bhaśajyavastu* carefully refer to the facsimile manuscripts and note in detail the original texts that had been misread in previously published editions.

\(^{32}\) Schopen (2004b: 161–162) reported that there are small Sanskrit fragments of the *Uttaragrantha* in the Buddhist manuscripts of the so-called “Schøyen collection,” but these fragments have not been published.

\(^{33}\) See, *inter alia*, Wille (1990). Note, also, that Dr. Shayne Clarke is preparing a new facsimile edition of all *Vinayavastu* manuscripts from Gilgit preserved in the National Archives of India, which will include concise information about these *vinaya* materials from Gilgit and comprehensively reference related works.
there are few, if any, that survey Yijing’s and the Tibetan vinaya texts in detail. Therefore, I will
survey both of these vinaya texts in the following. This is not the place, of course, to introduce the
rules and stories that are included in each of the texts. Instead, I wish to explain which texts are
extant in Yijing’s Mūlasarvāstivāda-vinaya and which are extant in the Tibetan Mūlasarvāstivāda-
vinayas, so that I may clarify the textual position of the Nidāna within the Mūlasarvāstivāda-
vinaya. Therefore, the content of each of the texts will not be discussed in detail here.

2.2.1 Yijing’s Vinaya Corpus

The vinaya texts translated by Yijing, unlike the Shisong lü 十誦律, the Sifen lü 四分律, the Wufen lü 五分律, or the Mohensegqi lü 摩訶僧祇律, are a group of independent texts. It is well known
that he passed away before his translation projects were entirely completed, and unfortunately
some of these translated texts are missing. The following is a list of the eighteen texts that are
currently extant and available to us:

1. Genbenshuoyigieyoubu pinaiye 根本說一切有部毘奈耶 (*Mūlasarvāstivāda-vinaya [= vibhaṅga])
   (T. 1442 [23])

2. Genbenshuoyigieyoubu bichuni pinaiye 根本說一切有部苾芻尼毘奈耶 (*Mūlasarvāstivāda-
bhikṣunī-vinaya [= bhikṣunī-vibhaṅga]) (T. 1443 [23])

3. Genbenshuoyigieyoubu pinaiye chujiashi 根本說一切有部毘奈耶出家事 (*Mūlasarvāstivāda-
vinaya-pravrajyāvastu) (T. 1444 [23])

4. Genbenshuoyigieyoubu pinaiye anjushi 根本說一切有部毘奈耶安居事 (*Mūlasarvāstivāda-
vinaya-varsāvastu) (T. 1445 [23])

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34Prebish (1994: 84–125) provides brief overviews of both Yijing’s and the Tibetan vinaya texts. Much of this
information, however, is outdated. In particular, the information about the Uttaragrantha is no longer accurate. See,
for example, 2.2.1 (n. 54; 56) and 3.1 (n. 11; 16) below. Tsedroen (1992: 54–76) similarly overviews the Tibetan
vinaya texts. Some of this information must be updated or corrected as well. See, for example, 3.2.2, n. 31 below.

35It is not clear why Yijing’s Mūlasarvāstivāda-vinaya that is available today does not comprise one single text.
It may simply suggest that Yijing’s translation projects were interrupted when he passed away, and consequently his
translation works were not compiled into one text. It is also possible that the original Mūlasarvāstivāda-vinaya in
Indic that Yijing collected in India was not a single text.

5. Genbenshuoyigieyoubu pinaiye sui yishi 根本说一切有部毘婆耶随意事 (*Mulasarvastivāda-vinaya-pravāraṇāvastu) (T. 1446 [23])

6. Genbenshuoyigieyoubu pinaiye pigeshi 根本说一切有部毘婆耶皮革事 (*Mulasarvastivāda-vinaya-carmavastu) (T. 1447 [23])

7. Genbenshuoyigieyoubu pinaiye yaoshi (根本说一切有部毘婆耶裘事) (*Mulasarvastivāda-vinaya-bhaisajyavastu) (T. 1448 [24])

8. Genbenshuoyigieyoubu pinaiye jiachinayishi 根本说一切有部毘婆耶迦毗那衣事 (*Mulasarvastivāda-vinaya-kāṭhinavastu) (T. 1449 [24])

9. Genbenshuoyigieyoubu pinaiye possengshi 根本说一切有部毘婆耶破僧事 (*Mulasarvastivāda-vinaya-samghabhedavastu) (T. 1450 [24])


17. Genbensapoduobu litše 根本萨婆多部律摄 (*Mulasarvastivāda-vinaya-saṃgraha) (T. 1458 [24])
First, we see that only seven *vastus* of the Seventeen *Vastus* have survived in Yijing’s *vinaya* corpus. Yijing himself refers to the term “Seventeen *Vastus*” in his translations. Furthermore, Zhisheng 智昇 (658–740), who was contemporary with Yijing, testified in his elaborate catalogue of Chinese Buddhist scriptures (the *Kaiyuan shijing lu* 開元述敘録, T. 2154) that Yijing translated *vastu* texts into seventy or eighty volumes (*juans* 卷) — the seven *vastu* texts currently available to us are contained in about forty volumes — but they were left unrevised because of Yijing’s sudden death. Therefore, there is no doubt that Yijing himself knew of the existence of more than seven *vastus*. The absence of *vastu* texts in Yijing’s translation is generally explained by suggesting that Yijing did translate all Seventeen *Vastus* but some of them were scattered and lost after he died.

Second, we see that Yijing’s *vinaya* corpus includes some texts, the canonicity of which is uncertain. Researchers previously considered the texts 1 to 10, 13, and 14 as canonical texts and the other six as non-canonical texts. However, it is becoming ever clearer that this understanding should be open to reconsideration. It is almost certain that the *Genbensapoduobu lūshe* 根本薩婆

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38 Hirakawa (1960: 150) notes that the *Pravrajyāvastu* 出家事 (4 vols.), the *Bhaiśajyavastu* 藥事 (18 vols.), and the *Samghabhedavastu* 破僧事 (20 vols.) may be missing one, two, and two volumes, respectively, since another catalogue of the Chinese Buddhist scripture (the *Zhenyuan xinding shijing mulu* 貞元新定述敘録, T. 2157) describes the *Pravrajyāvastu* 出家事 as missing one volume, the *Bhaiśajyavastu* 藥事 as consisting of twenty volumes, and the *Samghabhedavastu* 破僧事 as missing two volumes. This textual omission suggested by the catalogue, however, has not been verified. It is true that the amount of text contained in the three *vastus* is much smaller than that of the Tibetan versions, but this is not a remarkable feature unique to the three texts. As Matsumura (1994) notes, the Tibetan *Mūlasarvāstivāda-vinaya* in general, tends to repeat the entire stories and the lengthy clichés, while Yijing’s version often avoids repetition. As a result, the sections of the Tibetan *Mūlasarvāstivāda-vinaya* are generally much larger than those of Yijing’s *Mūlasarvāstivāda-vinaya*. In addition, the manuals of ordination are absent from Yijing’s *Pravrajyāvastu* (Nishino [1966]), and the *Kṣaṇitvā-bhakti* appears in the last part of Yijing’s *Samghabhedavastu* but in the first part of both the Tibetan and Sanskrit versions; Nishimoto (1934b: 6); Matsumura (1992: 177–178). These disparities, however, have not resulted in significant narrative discrepancy. Furthermore, the precise locations of the textual omissions in the three *vastus* suggested by the *Zhenyuan xinding shijing mulu* 貞元新定述敘録 (T. 2157) have not been identified. Therefore, these assertions should be cautiously accepted.

39 The *Genbenshuoyigieyoubu pinaive song* 根本說一切有部毘奈耶頌 (*Mūlasarvāstivāda-vinaya-kārikā* (T. 1459 [24]))


41 Here I use the term “canonicity” in a general sense as signifying “not commentary.” See also the discussion of Chapter Four (4.1.4).

42 Hirakawa (1960: 72), for example, explicitly refers to the six texts (11, 12, 15, 16, 17, and 18) as commentaries of the *Mūlasarvāstivāda-vinaya* preserved in Chinese.
The name of the author of the *Vinayasamgraha* is represented in Chinese as *Shengyou* 勝友 and in Tibetan as *khyad par bshes gnyen*. Pachow (1955: 5) assumed that he was the same as *Jinamitra*, who lived in the seventh century C.E., though the source of this assumption is not clear. In this dissertation, I refer to the author of the *Vinayasamgraha* as Viśeṣamitra, following the convention of the Otani Tanjur Catalogue (265; Text number 5606). While the exact dates of Viśeṣamitra’s birth and death are unknown, it is certain that he lived, at the latest, during the time of Yijing (635–713). Viśeṣamitra seems to have received special attention from Yijing. This is suggested by the fact that Yijing translated the *Vinayasamgraha* — earlier than the *Mūlasarvāstivāda-vinaya*; Sakaino (1932: 2); Clarke (2012a: 19). Furthermore, according to K. Sasaki (1981 [1977]: 171–176), many passages found in Yijing’s travel record (the *Nanhaijiguineifa-yun* 南海寄歸內法論) seem to reference the *Vinayasamgraha*. It may also be noteworthy that Yijing seems to have had interest in Viśeṣamitra’s *Vinayasamgraha* rather than Gunaprabha’s *Vinayasūtra*, the digests version of the *Mūlasarvāstivāda-vinaya* in the form of sūtras which has been predominately authoritative in Tibet. It is certain that Yijing knew both Gunaprabha and his *Vinayasūtra*. Taki (2001: esp. 24–26) notes that Yijing referred to Gunaprabha (德光) as the author of *Vinayasūtra* (律經) in his *Datang xiyu qiufa gaosengyun*. Pachow (1955: 5) assumed that he was the same as *Jinamitra*, who lived in the seventh century C.E., though the source of this assumption is not clear. In this dissertation, I refer to the author of the *Vinayasamgraha* as Viśeṣamitra, following the convention of the Otani Tanjur Catalogue (265; Text number 5606). While the exact dates of Viśeṣamitra’s birth and death are unknown, it is certain that he lived, at the latest, during the time of Yijing (635–713). Viśeṣamitra seems to have received special attention from Yijing. This is suggested by the fact that Yijing translated the *Vinayasamgraha* — earlier than the *Mūlasarvāstivāda-vinaya*; Sakaino (1932: 2); Clarke (2012a: 19). Furthermore, according to K. Sasaki (1981 [1977]: 171–176), many passages found in Yijing’s travel record (the *Nanhaijiguineifa-yun* 南海寄歸內法論) seem to reference the *Vinayasamgraha*. It may also be noteworthy that Yijing seems to have had interest in Viśeṣamitra’s *Vinayasamgraha* rather than Gunaprabha’s *Vinayasūtra*, the digests version of the *Mūlasarvāstivāda-vinaya* in the form of sūtras which has been predominately authoritative in Tibet. It is certain that Yijing knew both Gunaprabha and his *Vinayasūtra*. Taki (2001: esp. 24–26) notes that Yijing referred to Gunaprabha (德光) as the author of *Vinayasūtra* (律經) in his *Datang xiyu qiufa gaosengyun*. Dujong taught Viśeṣamitra’s *Vinayasamgraha* in India when Yijing visited around the turn of the eighth century C.E.
Furthermore, Yijing does not state anywhere that both texts are authored by someone. Yijing presumably would have mentioned the authorship if both were authored texts, just as he did in the Genbensapoduobu lüshe 根本薩婆多部律攝 (17) and the Genbenshuoyigieyououbu pinaiye song 根本説一切有部毘奈耶頌 (18). The bottom line is that both the Genbenshuoyigieyououbu nituona mudejiā sheong 根本説一切有部尼陀那目得迦頌 (15) and the Genbenshuoyigieyououbu pinaiye zashi sheong 根本説一切有部毘奈耶雜事頌頌 (16) are most likely of Indic origin and transmitted as canonical texts in a broad sense.

Similarly, the canonicity of the Genbenshuoyigieyououbu baiyijimo 根本説一切有部百一羯磨 (12) remains uncertain. As the title suggests, this text is basically a collection of formulae of the formal ecclesiastical acts (羯磨 karman). A text extant in a Tibetan translation, the Las brgya rtsa gcig pa (Derge 4118), has almost the same title. As such, these two texts are sometimes thought to be identical. However, upon closer inspection, significant differences between the two texts can be observed. First, while the Tibetan version is attributed to Guṇaprabha, a medieval vinaya master, and categorized as a non-canonical text in Tibetan Buddhist literature, Yijing does not refer to the authorship of the Genbenshuoyigieyououbu baiyijimo 根本説一切有部百一羯磨 anywhere. Instead, he states that the text is a “translation.” Second, while the Tibetan version essentially comprises merely formulae, the Genbenshuoyigieyououbu baiyijimo 根本説一切有部百一羯磨 contains not only formulae but also a large number of passages that appear in the Mūlasarvāstivāda-vinaya, such as narratives, question-and-answers between Upāli and the Buddha, and the rules regulated by the Buddha. In fact, close parallels to the Mūlasarvāstivāda-vinaya are preserved in the Genbenshuoyigieyououbu baiyijimo 根本説一切有部百一羯磨. Third, most

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48 The authorship of the Tibetan *Ekottarakarmaśataka attributed to Guṇaprabha is not free from any doubt. Yamagiwa (1987: 27–28, n. 23), for example, notes that the texts regarding ordination preserved in the Ekottararakarmaśataka closely parallel those preserved in the Pravrajayavastu, and that the colophon of the Tibetan *Ekottarakarmaśataka is identical to that of the Vinayasūtra. He therefore suggests that the authorship of the Tibetan *Ekottarakarmaśataka may have to be reconsidered. Bu ston Rin chen ’grub (1290–1364) also notes that some attributed the *Ekottarakarmaśataka to *Vinitadeva in his so-called History of Buddhism (the bDe bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod) (Otani, 126a): kha cig Las brgya rtsa gcig Dul ba lhas byas par ’dod do //; cf. Obermiller (1932: 160). For Guṇaprabha, see 4.1.1 below.
50 See, for example, the Nidāna (§§ 1.1.7, 1.4.3.1, 1.9.1, 1.9.2, 2.2.3, 2.8.2, 2.9.1, and 3.1.5).
recently, Clarke (2012a) notes that the general structure of the Tibetan version clearly follows the organization of Guṇaprabhā’s *Vinayaśātra*, whereas that of Yijing’s version does not. Taking these observations into consideration, it would appear that the *Genbenshuoyigieyoubu baiyijiemō* 根本說一切有部百一羯磨 is not identical to the *Las brgya rtsa gcig pa*. Furthermore, there is not sufficient evidence available to classify the *Genbenshuoyigieyoubu baiyijiemō* 根本說一切有部百一羯磨 as a non-canonical text. Instead, its content suggests that it was handed down as a canonical text in a broad sense. Consequently, it is best not to regard the two texts as identical until a comparative study has been conducted.

The *Genbenshuoyigieyoubu nitioua mudejiā* 根本說一切有部尼陀那目得迦 (11) is not a single text, but instead consists of two texts: the *尼陀那 (Nidāna)* and the *目得迦 (Muktaka).* This text was ambivalently treated for many years, especially in Japan. That is to say, some regarded this text as a part of *Vinaya*, while others regarded it as a sort of commentary. Furthermore, it was thought not to be preserved in Tibetan translation. However, Schopen (1998: 160) notes a close correspondence between a series of passages about the *stūpa* in the Tibetan *Uttaragrantha* and some passages in Yijing’s *Nidāna* cited in Bareau’s work (1962), and suggests that they may be different versions of the same text. As a result, the relationship between the *Uttaragrantha* and the *Genbenshuoyigieyoubu nitioua mudejiā* 根本說一切有部尼陀那目得迦 has received more

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51 For the similarity of the Tibetan *Ekottarakarmaśataka* and the *Vinayaśātra* in respect of the general structure, see also Tshedroen (1992: 72–75); Aono (2012: 361, n. 93).
52 Yamagiwa (2001: 320–322, n. 14) also notes the structural difference between the Tibetan *Ekottarakarmaśataka* and Yijing’s *Ekottarakarmaśataka*.
53 The *Genbenshuoyigieyoubu nitioua mudejiā* 根本說一切有部尼陀那目得迦 (11) consists of ten volumes (juan 卷). The *Nidāna* spans volumes one to five and the *Muktaka* spans volumes six to ten. It is still unclear why the *Nidāna* and the *Muktaka* are combined into one text in Yijing’s translation.
54 Nishimoto (1933: 6) is one of the few who refers to both the *尼陀那* and the *目得迦* as “parts of the *Mālasarvāstivādā-vinaya*” in the introduction to his excellent eight-volume translation of Yijing’s *Mālasarvāstivāda-vinaya*, though he misinterprets the term *目得迦* as a transcription of Sanskrit *matrika*, and moreover, does not provide a translation of the *Genbenshuoyigieyoubu nitioua mudejiā* 根本說一切有部尼陀那目得迦. In contrast, Ueda (1976 [1934a]: 179) and Hirakawa (1960: 72) explicitly refer to the *Genbenshuoyigieyoubu nitioua mudejiā* 根本說一切有部尼陀那目得迦 as a commentary of the *Mālasarvāstivāda-vinaya*, as do Prebish (1994: 105–106) and S. Sasaki (2000a: 75). Bareau (1962) and Shimoda (1997: 100–118), which is based on Bareau’s work, cite Yijing’s *Nidāna* as textual evidence that the *stūpa* cult was quite popular among monks in India. Though neither Bareau nor Shimoda refer explicitly to the canonicity of Yijing’s *Nidāna*, it is implied since they equate it with several *vinaya* texts attributed to other schools. Sugimoto (1985: 83–84), also cites a passage about liquor from Yijing’s *Muktaka*. It is not certain whether or not Sugimoto regards Yijing’s *Muktaka* as a canonical *vinaya* text, since he randomly cites many passages from various genres of Buddhist texts in his paper.
55 Hirakawa (1982: 12): “This (= T. 1452) is not found in Tibetan translation.” See also Honjō (1987: 125, 131).
attention. Clarke (2001; 2002a) compares the uddānas, sets of mnemonic keywords, which are placed in the beginning of each section and subsection. He demonstrates that Yijing’s Nidānā and Muktaka and the Tibetan Nidānā and Muktaka found in the Uttaragrantha have almost the exact same structure and topics. I have read the Nidāna and the Muktaka of both Yijing’s version and the Tibetan version in their entirety, and confirm that both versions have essentially the same contents. Therefore, it is almost certain that the Genbenshuoyigeyoubu nituona mudejiā 根本說一切有部尼陀那目得迦 (T. 1452) is a different version of the Tibetan Nidāna and Muktaka. The canonicity of the Nidāna will be assured through this dissertation.

2.2.2 The Muṣlasarvāstivāda-vinaya preserved in the Tibetan translations

The Tibetan Buddhist texts translated from foreign languages fall into two categories: bKa’ gyur (the translation of the Buddha’s words) and bsTan gyur (the translation of scholarly works). Since it is postulated that Vinaya is essentially the Buddha’s own words, the vinaya texts have been collected in the vinaya section of bKa’ gyur. On the other hand, the commentaries and other scholarly texts regarding Vinaya have been collected in the vinaya section of bsTan gyur. Though the texts categorized into the vinaya section of bKa’ gyur differ by edition, the following eight texts are generally regarded as comprising the Muṣlasarvāstivāda-vinaya in the Tibetan Buddhist tradition:

- ’Dul ba gzhi (Vinayavastu), (Derge 1; Peking 1030)
- So sor thar ba’i mdo, (Prātimokṣa-sūtra) (Derge 2; Peking 1031)
- ’Dul ba rnam par ‘byed pa (Vinaya-vibhanga) (Derge 3; Peking 1032)
- dGe slong ma’i so sor thar ba’i mdo (Bhikṣuṇī-prātimokṣa-sūtra) (Derge 4; Peking 1033)

56 Note also that Clarke (2001) was the first to note the equivalence of Muktaka = 目得迦, which had been interpreted as a transcription of “Māṭrā” by leading scholars, such as Nishimoto (1933: 5; 1934a: 127, n. 39), K. Sasaki (1985 [1976]: 152), Hirakawa (1982: 12), and Prebish (1994: 106).

57 Cf. Mimaki (1987: 278–279). Explicit and consistent references to these two categories as “Bka’ gyur” and “bsTan gyur” were, according to Mimaki (2000: 37), first made by Bu ston Rin chen grub (1290–1364).

58 The vinaya section of the Peking edition, for example, includes fifteen small texts (Peking 1041–1055) in addition to the Muṣlasarvāstivāda-vinaya. The vinaya section of the Phudrak edition omits both the Bhikṣu-prātimokṣa-sūtra and the Bhikṣuṇī-prātimokṣa-sūtra. For further details, see the Otani Kanjur Catalogue (420–421) and the Phudrak Kanjur Catalogue (1–7), respectively.
In light of the comparison of the Tibetan translation with Yijing’s translations, at least three things need to be noted, apart from the fact that the 'Dul ba gzhi contains all seventeen vastu texts, ten of which are absent from Yijing’s vinaya corpus. First of all, several texts that Yijing presumably considered to be canonical are not present in the Tibetan translations. As I mentioned above, the two Uddāna-gāthās preserved in Yijing’s translations have not come down to us in either the bKa’ gyur or the bsTan gyur of Tibetan Buddhist texts. A text that has the same title as the Genbenshuoyigieyoubu baiyijemo is preserved in Tibetan translation, but it is attributed to Gunaprabha and placed in the bsTan gyur. In addition, as I mentioned above, it is highly possible

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59This table of contents is primarily based on Otani Kanjur Catalogue (399–407: Text number 1030)

(1) Rab tu byung ba'i gzhi (Pravrajyāvastu) (Derge 1 Ka 1–; Peking 1030 Khe 1–)
(2) gSo sbyong gi gzhi (Poṣadha-v.) (Derge 1 Ka 31a4–; Peking 1030 Khe 128b4–)
(3) dGag dbyi'i gzhi (Pravāraṇā-v.) (Derge 1 Ka 221b5–; Peking 1030 Khe 208b8–)
(4) dByar gyi gzhi (Vāraśā-v.) (Derge 1 Ka 237b2–; Peking 1030 Khe 223b1–)
(5) Ko lpugs kyi gzhi (Carma-v.) (Derge 1 Ka 251b3–; Peking 1030 Khe 237a3–)
(6) sMan gyi gzhi (Bhaísajya-v.) (Derge 1 Ka 277b6–311a, Khu 1–317a, Ga 1–; Peking 1030 Khe 260a4–290a, Ge 1–294a, Nge 1–)
(7) Gos kyi gzhi (Cūvara-v.) (Derge 1 Ga 50a7–; Peking 1030 Nge 47b6–)
(8) Sra brkyang gi gzhi (Kathina-v.) (Derge 1 Ga 115b5–; Peking 1030 Nge 111a8–)
(9) Ko šam bi'i gzhi (Kosāmaka-v.) (Derge 1 Ga 124a6–; Peking 1030 Nge 119b8–)
(10) Las kyi gzhi (Karma-v.) (Derge 1 Ga 134b3–; Peking 1030 Nge 129b7–)
(11) dMar ser can gyi gzhi (Pāṇḍulohitaka-v.) (Derge 1 Ga 140b4–; Peking 1030 Nge 136a1–)
(12) Gang zag gi gzhi (Pudgala-v.) (Derge 1 Ga 165b7–; Peking 1030 Nge 159b2–)
(13) sPo ba'i gzhi (Pārīvāśaka-v.) (Derge 1 Ga 177a6–; Peking 1030 Nge 170a4–)
(14) gSo sbyong gzhag pa'i gzhi (Poṣadhasthāpana-v.) (Derge 1 Ga 182a3–; Peking 1030 Nge 174b5–)
(15) gNas mal gyi gzhi (Śayandasana-v.) (Derge 1 Ga ; Peking 1030 Nge 179a3–)
(16) rTsod pa'i gzhi (Adhikaranā-v.) (Derge 1 Ga 222a6–; Peking 1030 Nge 212a2–)
(17) dGe 'dan gyi dbyen gyi gzhi (Śaṁghabheda-v.) (Derge 1 Ga 255b1–293a, Nga 1–302a5; Peking 1030 Nge 240b4–275a, Ce 1–276b7)

that the two texts are not the same. Given the fact that some canonical texts of Yijing’s vinaya corpus are not extant in the Tibetan vinaya corpus, the notion shared by many influential scholars that “the Mūlasarvāstivāda-vinaya is fully or completely preserved in Tibetan translation” should be revised.60 The Tibetan Mūlasarvāstivāda-vinaya possibly omits some canonical texts that have survived only in Yijing’s translation.

Second, though the Bhikṣuṇī-vibhaṅga is extant both in Yijing’s translation (T. 1443 [23]) and the Tibetan translation (Derge 5), a large discrepancy between the two has been confirmed. Sakurabe (1928: 207–208), who compiled an excellent comparative catalogue of the Tibetan, Sanskrit, and Chinese canonical texts,61 notes the significant difference in content between the two translations, and suggests that they might have been derived from different traditions. Furthermore, it is noted that the famous Tibetan polymath Bu ston Rin chen ’grub (1290–1364) suggested that the Bhikṣuṇī-vibhaṅga preserved in Tibetan might not belong to the Mūlasarvāstivādin tradition.62 The exact relationship between the two versions has yet to be sorted out.63

Third, it may seem at first sight that the Nidāna-Muktaka (T. 1452) does not exist in the Tibetan translation. Both the Nidāṇa and the Muktaka are, however, embedded in the translation of the Uttaragrantha (’Dul ba gzhung dam pa), as if they were two separate sections of the Uttaragrantha. In fact, the Uttaragrantha (’Dul ba gzhung dam pa) is a collection of the following small texts:64

- Upālīs zhus pa or Zhu ba (*Upālī-paripṛcchā) (Derge 7 Na 92b–; Peking 1037 Pe 87a3–)
- ‘Dul bar byed pa (*Vinītaka65) (Derge Na 288b5–; Peking Pe 271a3–)

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60 For explicit references to the completeness of the Tibetan Mūlasarvāstivāda-vinaya, see, for example, Lamotte (1958: 187), Hirakawa (1993a: 34); S. Sasaki (1999: 248, n. 11).
61 A Comparative Analytical Catalogue of the Kanjur Division of the Tibetan Tripitaka, Kyoto, 1930–32.
63 Considering the suggestions of former great scholars, recent studies have begun to demonstrate that there seem to be several different traditions within the Mūlasarvāstivāda-vinaya. See, for example, Schopen (2004b: 180–181; 2009: 361, n.7) and Clarke (2012a).
64 Each of the small texts of the Uttaragrantha (’Dul ba gzhung dam pa) ends with a phrase that contains its title, such as u pā lis zhus pa rdzogs so “the *Upālī-paripṛcchā is completed,” and ma lta bu rdzogs so “the Maṭrākā is completed.” These phrases indicate the titles and locations of the small texts of the Uttaragrantha (’Dul ba gzhung dam pa). See also Skorupski (1985: 23–28) and Kishino (2006: 129).
65 Cf. the Vinayastūraṇtvyabhāsāsnavyākyāna-nāma (Taishō Univ. 2007, 21–22 = Derge 4119 Shu 18a2): kṣudrakāni mātrkagatau ca kiṃcid vastuṇām niḍānaṃ-uṭkākaṁ (sic. niḍāna-muktakāni ?) vibhāvanāṃ pṛcchā sāncaritrotānāṇāṃ vibhāvanāṃ vinītakāṇi carnavastuvaḍāṇāṃ māṇavakāyata / = phran tshegs rnams dang ma mo
• gcig las ’phros pa or gcig las ’dzogs pa (*Ekottarika\textsuperscript{66}) (Derge Pa 22b2–; Peking Phe 23b1–)

• lNga tshan or lNga ba (*Pañcaka) (Derge Pa 47b1–; Peking Phe 46b3–)

• bCu drug tshan or bCu drug pa (*Sôḍaśaka) (Derge Pa 61a5–; Peking Phe 59b6–)

• Gleng gzhi (Nîdân\textsuperscript{67}) (Derge Pa 70a6–; Peking Phe 68b4–)

• rKyang pa or Sil bu (Muktaka\textsuperscript{68}) (Derge Pa 141a7–; Peking Phe 137b3–)

• gTâm gyi dngos po or gTâm gyi gzhi (Kathāvastu\textsuperscript{69}) (Derge Pa 201b7–; Peking Phe 194b6–)

• Manabika or Bram ze’i bu mo (*Mānâvika or *Mâñavikā\textsuperscript{70}) (Derge Pa 221b5–; Peking Phe 213b3–)

• Ma lita bu or Ma mo (Mâtrkâ\textsuperscript{71}) (Derge Pa 233b4–; Peking Phe 224b8–)

• Upâlis kun dris pa (?)\textsuperscript{72} (Derge Pa 310a6–b1; Peking Phe 293b1–3)

\textsuperscript{66}For the possible textual titles “Ekottarika,” “Pañcaka,” and “Sôḍaśaka,” see 3.2.3 (esp. n. 47) below.

\textsuperscript{67}For the attested Sanskrit “Muktaka,” see, for example, the Vinayasūtravyottiyabhidhānasvāvyākhyaṇa-nāma (P. V. Bapat & V. V. Gokhale, 59 = Derge 4119 Shu 56b3). Cf. Clarke (2001: 82–83). Note also that another Tibetan translation of the word Muktaka, “mos pa’,” is found in the Kṣudrakavastu. See 4.1.4 (esp. n. 28) below.

\textsuperscript{68}For the attested Sanskrit “Kathāvastu,” see the Vinayasūtravyottiyabhidhānasvāvyākhyaṇa-nāma (P. V. Bapat & V. V. Gokhale, 22; Taishō Univ. 2009, 9 = Derge 4119 Shu 22b1); Clarke (forthcoming a: n. 14).

\textsuperscript{69}Cf. the Vinayasūtra (R. Sanskritiyana, 107 = Derge 4117, 89b7): karmabheda vastugate prccha mānavike // = las bya ba’i gzi ’u ba dan bram ze’i bu mo’i skabs so //; Clarke (forthcoming b: 2–4).

\textsuperscript{70}For the attested Sanskrit “Mâtrkâ,” see, for example, the Vinayasūtravyottiyabhidhānasvāvyākhyaṇa-nāma (P. V. Bapat & V. V. Gokhale, 28 = Derge 4119 Shu 27b1).

\textsuperscript{72}What I refer to as “the Upâli kun dris pa’” here consists of a single question-and-answer between Upâli and the Buddha about seven abstract topics, such as the body (lus) of the Vinaya and fruit (bras bu), and is only a few lines in length. Though I identify it as the eleventh text titled “Upâli kun dris pa,” this might be problematic for two reasons. First, it seems to be more commonly referred to as “lus sogs” at least in Tibetan Buddhist tradition. The colophon to the Uttaragrantha (“Dul ba gzhung dam pa’), for example, which is extant in the Derge and the Peking Kanjur, but not in the Tog Palace Kanjur or the Narthang Kanjur, and therefore, seems to have been added by Tibetan monks, includes
At the very least, we observe that both the *Nidāna* and the *Muktaka* are also extant in the Tibetan *vinaya* corpus. As I mentioned above, Clarke (2001: 2002a) notes that the general structures and topics of both texts seem to correspond well to the Yijing’s version (T. 1452). Furthermore, the close correspondence in content between the Tibetan and Yijing’s versions of the *Nidāna* will be verified in this dissertation. In regard to the other texts of the *Uttaragrantha*, they have not come down to us in Yijing’s translation. Furthermore, there is no evidence suggesting that Yijing translated them. Given that Yijing translated the Seventeen *Vastus* as a group of independent texts, he may have done the same when translating the *Uttaragrantha*. That is to say, it is possible that Yijing had the *Uttaragrantha* and intended to translate the ten or so texts one by one. However,
he does not mention the term “Uttaragrantha” anywhere in his works.\textsuperscript{73} Moreover, it is not completely clear which texts Yijing collected during his journey. Therefore, it is uncertain whether Yijing was familiar with the Uttaragrantha as it handed down to us in Tibetan translation, and whether the Indic texts that Yijing collected in India contained all of the small texts that are now embedded in the Tibetan Uttaragrantha. I will further explain the Uttaragrantha in the following chapter.

\textsuperscript{73}Note that Yijing also does not mention the term “Vinayavastu” in his works; Yao (2011: 11, n. 18).
CHAPTER 3

Uttaragrantha

As I demonstrated in Chapter 2, the Tibetan Nidāna is now embedded in the section of the Mūlasarvāstivāda-vinaya titled Uttaragrantha. In the past, the Uttaragrantha received little attention and was often regarded as an appendix to the Mūlasarvāstivāda-vinaya by modern scholars. Consequently, the Nidāna was similarly ignored for many years. Recently, however, more detailed research concerning several texts embedded in the Uttaragrantha has shown that the Uttaragrantha may be anything but an appendix. In this Chapter, I will address the Uttaragrantha in its entirety. First I will explain one of the major reasons why the Uttaragrantha was highly undervalued by modern scholars. Second, I will survey new knowledge of the Uttaragrantha brought about by recent research.

3.1 The Equivalent of the Parivāra in the Pāli Vinaya?

There are several — probably plausible — reasons for which the Uttaragrantha has received so little attention for so many years. First of all, no manuscript of the Uttaragrantha in Indic is currently available for research. This inaccessibility of the Uttaragrantha likely prevented modern Buddhist scholars from reading this text. Second, the title “Uttaragrantha” is rarely, if ever, found in other Indian Buddhist texts. This unfamiliar title might have further distanced modern scholars.

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1Banerjee (1957: 99); Hirakawa (1960: 71); Panglung (1981: xiii). It is possible that Bu ston Rin chen ’grub (1290–1364) regarded the Uttaragrantha as a sort of appendix to the Mūlasarvāstivāda-vinaya much earlier than the aforementioned modern scholars. He refers to it as “a commentary-like [text] (’grel pa lta bu) that explains in detail the purport (don) of the Vastu and the Vibhanga” in his History of Buddhism (Nishioka: 66): gZhung bla ma gZhi dang rNam ’byed kyi don zhib tu ’chad pas (Derge, Trashilhunpo, Shalu: pa’i) ’grel pa lta bu yin /

2Cf. 2.2 (n. 33) above.

3For details about the title “Uttaragrantha,” see below (3.2.2).
from studying the Uttaragrantha.

The indifference to the Uttaragrantha, however, does not appear to have resulted from such situations specific to the text, but rather from a general idea of vinaya texts prevalent among modern Buddhist scholars. In the history of the modern Buddhist Studies, scholarly discussions of Indian Buddhism were generally centered in and derived from Pāli literature for a long time. Especially in the field of vinaya study, there is still a tendency to regard the Pāli Vinaya as being wholly representative of all vinaya texts, and to use it as a model for the general structure and content of vinaya literature. As a result, many vinaya scholars seem to share the common idea that all vinaya texts have the same structure and the original form of the structure is best retained by the Pāli Vinaya. According to this idea, it is perhaps inevitable that the Uttaragrantha is regarded as a secondary text.

The Pāli Vinaya is commonly regarded as being divided into three parts: the Suttavibhaṅga, the Khandhaka, and the Purivāra. It is not clear, however, whether such a threefold division was well established in early Theravāda tradition. Buddhaghosa, for example, the most prominent monk of the Mahāvihāra-school in the sixth century C.E., referred to the structure of the Pāli Vinaya in several of his works, but never explicitly described it as being composed of these three parts. Regardless, most modern scholars have accepted that the Pāli Vinaya consists of these three parts, and have classified other vinaya texts, including the Mālasarvāstivāda-vinaya, as having the same three parts. Consequently, the Uttaragrantha has been largely overlooked, as we will see.

As I have explained in Chapter One, there is a tradition that regards the Mālasarvāstivāda-

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4For an explicit reference to Pāli literature as being the earliest source in which the Buddha’s original teachings are well preserved, see, for example, Mizuno (1990: 86).

5Schopen (2001: 100): “There has been a marked tendency even in scholarly literature to refer to “the Vinaya,” as if there were only one, when in fact the actual reference is only to the Pāli Vinaya”; Clarke (2009a: 6): “While our knowledge of Theravāda Buddhist monasticism has benefited greatly from numerous studies and translations, this tradition has too often been taken to be broadly representative of Indian Buddhism as a whole.”

6See, for example, Hirakawa (1960; 1998); Sato (1963).

7For an explicit statement affirming that the Pāli Vinaya best retains the early Vīnaya structure, see, among others, Sasaki (1999: 48).

8von Hinüber (1996: 8).


10Lamotte (1958: 182). Frauwallner (1956: 45–46) also virtually regards the Vinaya as the three-part structure: “all the Vinaya consist (sic) of two parts (Sātravibhaṅga and Skhandhaka); to these several appendixes are attached like the Parivāra in the Vinaya of Pāli school.”
vinaya as having not a threefold, but a fourfold structure: the Vibhaṅga, the Seventeen Vastus, the Kṣudrakavastu, and the Uttaragrantha. In general, however, the Seventeen Vastus and the Kṣudrakavastu are collectively regarded to be the equivalent of the second section of the Pāli Vinaya or the Khandhaka. Therefore, modern scholars commonly view the relationship between the Pāli Vinaya and Mūlasarvāstivāda-vinaya as follows:11

1. The Sutta-vibhaṅga = the Vinaya-vibhaṅga
2. The Khandhaka = the Seventeen Vastus and the Kṣudrakavastu
3. The Parivāra = the Uttaragrantha

It is true that many scholars have confirmed the similarities in both (1) and (2), i.e., between the Sutta-vibhaṅga and the Vinaya-vibhaṅga,12 as well as between the Khandhaka and the Seventeen Vastus and the Kṣudrakavastu.13 However, the relationship in (3), i.e., between the Parivāra and the Uttaragrantha has never been sufficiently examined. The similarity between them has been postulated merely because the Uttaragrantha does not appear to correspond with either the Sutta-vibhaṅga or the Khandhaka. Even worse, the Parivāra has been regarded as an appendix to the Pāli Vinaya added considerably later by a certain monk.14 As a result, the Uttaragrantha was automatically regarded as a kind of appendix to the Mūlasarvāstivāda-vinaya. Banerjee, for example, explicitly states that the Uttaragrantha is an appendix to the Mūlasarvāstivāda-vinaya, “just like the Pāli Parivāra.”15 Hirakawa also states that the text, “corresponds to the so-called Parivāra part.”16 Thus, the Uttaragrantha has been misrepresented by modern scholars for a long time due to their common — probably false — assumption that all the vinaya literature is divided into three parts, the third of which is subordinate.17

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12 See, for example, Hirakawa (1993a; 1993b; 1994; 1995).
13 See, for example, Frauwallner (1956: 172–207).
17 It is also frequently asserted that the third part of each Vinaya was developed later by each school and therefore,
Nonetheless, because Schopen (1998) suggested the importance of the Uttaragrantha repeatedly, several scholars have since begun to pay more attention to it. In what follows, I will overview what has been discovered by recent research.

### 3.2 New Knowledge of the Uttaragrantha

The content of the Uttaragrantha remains largely unexplored. Recent research concerning the Uttaragrantha, however, has revealed the following insights:

1. There are two Uttaragranthas in Tibetan translation: the 'Dul ba gzhung bla ma and the 'Dul ba gzhung dam pa.
2. A few Buddhist texts refer to “Uttaragrantha.”
3. Other Chinese versions of the Uttaragrantha, in addition to Yijing’s Nidāna-Muktaka, may exist.

#### 3.2.1 Two Uttaragranthas Extant in Tibetan Translation

Several leading scholars pointed out that in the Tibetan Mūlasarvāstivāda-vinaya, there are two Uttaragranthas: the 'Dul ba gzhung bla ma (Bam po [Ⅽ Volume(s)] 12) and the 'Dul ba gzhung dam pa (Bp. 53 plus).\(^{18}\) The difference between the two texts, however, was unclear. Recently, it was found that the former ('Dul ba gzhung bla ma) contains only the so-called *Upālī-paripṛcchā, and an incomplete version at that, while the latter ('Dul ba gzhung dam pa) contains about ten texts (or sections) in addition to the complete *Upālī-paripṛcchā.\(^{19}\) Furthermore, it has been noted that

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\(^{18}\)For previous studies that describe the existence of two Uttaragranthas, see Clarke (2001: n. 13). Apart from the studies referred to there, Matsumura (1996: n. 1) also notes that two Uttaragrantha have come down to us in Tibetan translation.

\(^{19}\)The *Upālī-paripṛcchā in the Uttaragrantha consists of a series of question-and-answers about the Vinaya between Upālī (one of the Buddha’s chief disciples known to be the great vinaya preserver) and the Buddha. The Upālīparipṛcchā of the 'Dul ba gzhung dam pa deals with all seven kinds of offenses established in the Prātimokṣasūtra, such as the pārājika-offense and the saṃghāvaśeṣa-offense, and each vastu of the Seventeen Vāstus, such as the Pravrajyāvastu and the Posadhavastu. On the other hand, the *Upālī-paripṛcchā of the 'Dul ba gzhung
there is no significant difference between the two *Upāli-paripṛcchās that the 'Dul ba gzhung bla ma and the 'Dul ba gzhung dam pa have in common, except for some translational variations, and that the tradition of the two Uttaragranthas seems to have been derived not from Tibet but from India.

*Upāli-paripṛcchā of the 'Dul ba gzhung bla ma covers up to the twentieth naïthsargikā-pāvantika-offense, but this is incorrect. It covers up to the twentieth pāvantika-offense. For details, see Kishino’s MA thesis (2006a: esp. 14–16).

Although the current trend in Tibetan Buddhist tradition is to distinguish between the incomplete and the complete *Upāli-paripṛcchā, this is not a consistent distinction. Several Tibetan texts suggest that “(‘Dul ba) gzhung dam pa” signifies the incomplete Uttaragrantha that contains only the so-called Upāli-paripṛcchā, while “(‘Dul ba) gzhung bla ma” signifies the Uttaragrantha that contains about ten texts (or sections) in addition to the complete Upāli-paripṛcchā. For details, see 3.2.2 (n. 26) below.

Kishino (2006b). It seems, however, that respective content of the two Tibetan translations of the Upāli-paripṛcchā was significantly different in the past. The colophon of the incomplete Uttaragrantha denotes this difference as follows (Derge 7 Na 91a4–7): . . . gnyis ka lo btstsha ba ban de Khul’i rgyal mthshan la sogs pa’i dus su ‘gyur mod kyi / zhu ba ma rdzogs pa’i dpe de bod du ma dar zhi gngon gyi dus su zhu ba rdzogs pa’i yi ge ma dag pa la brten nas / lag len la ‘khrul ba mang po byung pa las / phyis la sTod kyi ‘Ol rgyod kyi gtsug lag khang du gnas bRtan Dar ma seng ges lung sde bzhi dge slong ma’i rnam ‘byed dang bcas pa bzhangs pa’i dus su dge ba’i bshes gnyen zhiṅ mo che ba Byang chub seng ges dBus gTsang gi gtsug lag khang rnam s su zhu ba ma rdzogs pa tshol du btang ba las slad kyi bSam yas mChims phu na Dags chung pa dang / dge slong Tshul khrims yon tan gyis rnyed pa / . . . lag len mi mthun pa thams cad kyi sgrö ‘dogs der chod do / “Both [Upāli-paripṛcchā] were translated during the time of Translator Monk Klu’i rgyal mthshan et al. The book (dpe) of the incomplete Paripṛcchā, however, was not spread throughout Tibet, and [monks therefore] depended on the complete Paripṛcchā, the words (yi ge) of which were previously improper. Accordingly, a large number of confusion arose with respect to the tradition [of the Upāli-paripṛcchā]. At a later time, when Sthavira Dharma Seng ge established the fourfold structure of the Vinaya, including the Bhikṣuṇi-vibhanga at the ‘Ol rgyod temple in the sTod district, the Good-Friend One, Zhing mo che ba Byang chub seng ge pa to search temples for the incomplete Paripṛcchā in the Dbus and Gtsang districts. Then, Dags chung ba and Monk Tshul khrims yon tan found [the incomplete Paripṛcchā] at the mChim phu temple in Bsam yas... which removed all the uncertainty [caused by] the inconsistent tradition.” It should be noted here that the complete *Upāli-paripṛcchā is described as being so “improper” that brought about “a large number of confusion with respect to the tradition [of the Upāli-paripṛcchā],” while the incomplete version is referred to as “proper.” That is to say, this account suggests that the early versions of the two *Upāli-paripṛcchās did not correspond well with one another in the past, though this is no longer the case. This assimilation of these two versions might be explained by the idea that the complete *Upāli-paripṛcchā was revised based on the incomplete version after the latter had been discovered by Dags chung ba and Tshul khrims yon tan. This possible revision may have taken place around the turn of the twelfth century C.E., because, according to Hadano (1967 :72), Byang chub seng ge lived during the same time as Dge ba’i bshes gnyen Rgya ‘dul ’dzin pa (1047–1131). For further details on the colophon of the ‘Dul ba gzhung bla ma, see Sakurabe (1928: 817); Schopen (1997b: 580–581, n. 30); Kishino (2006b: 129–130).

Note also that a commentary seemingly on the incomplete Uttaragrantha, which is attributed to Kalyāṇamitra (DGe legs bshes gnyen), has been handed down in Tibetan translation: the ‘Vinayagamottaraviśeṣagamaprasnaṇavṛtti (Derge 4116; cf. Otani Tanjur Catalogue 274 [no. 5618]). For Kalyāṇamitra, see 3.2.2 (n. 29) below.
3.2.2 The Title “Uttaragrantha”

The title “Uttaragrantha,” which is virtually a collective name for a group of ten or so texts, is mysterious.22 The title seems to have been long known in Tibet. Apart from the prefaces to the two Tibetan Uttaragranthas,23 which were translated in the early ninth century C.E.,24 it appears in the Nal ’byor chen por bsgom pa’i don authored by sPug Ye-shes-dbyangs (771–850),25 in the earliest available catalogues of the Tibetan Buddhist Scriptures, the lDan/lHan-dkar-ma catalogue and ’Phang-thang-ma catalogue, of the early ninth century C.E.,26 and in the earliest Tibetan dictionary

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22 C. Vogel (1985: 110) suggests that the Tibetan title gzhung dam pa is more correctly a translation of Sanskrit *Uttama-grantha. This suggestion, however, as Eimer (1986: 7) notes, does not appear to be based on any source.

23 Dal ba gzhung bla ma (Derge 7 Na 1a1); ‘Dul ba gzhung dam pa (Derge 7 Na 92b1).

24 According to the colophon to the incomplete Uttaragrantha, both Uttaragranthas seem to have been translated by Klu’i rgyal mtshan et al. See 3.2.1 (n. 20) above.

25 Otokawa (1999: 120): ’Dal ba gzhung dam pa las / bcom idan ’das kyis bka’ stsal pa / rjes su gnañ gis / don kyi dban du ji bder rgyas par byos sig // de dag gi mdo sde’i las don rni tse btus te / gSAM brjod par bya / gsol ba gsums pa bzin du gzin ’cha’ bar ’dod pa dan / de dag mdo sde’i mtha’ ma rañ bar myi ’gyur ram zhes the tsom du gyurd nas ’zus pa dan / bcom idan ’das kyis bka’ stsal pa / rjes su gnañ gis mdo sde’i don rni tse thus la / skabs skabs su gSAM rgyud du yan bya / gSUMS pa yan gzin bzin du byas te / don dan tshig tu ’brel bas don rnam gs go bar gyis sig //; cf. Schopen (2005b: 300). This passage is not identified in Otokawa’s paper. The citation is from the Mātrka (Derge 7 Pa 297a1–3): bcom idan ’das kyis bka’ stsal pa / rjes su gnañ gis don gyi dbang du ci bder rgyas par byos shig / de dag mdo sde’i las don rni tshe thus te gSAM brjod par bya / gsungs pa’i bzhin du gzhung ’cha’ bar ’dod pa dang / de dag mdo sde’i mtha’ ma rung bar mi ’gyur ram / snyam du the tsom du gyur nas / bcom idan ’das kyis bka’ stsal pa / rjes su gnañ gis mdo sde’i don rni tshe thus la skabs skabs su gSAM rgyud du yan bya / gsungs pa yang gzhung bzin byos te don dang tshig tu ’brel bas ’khor rnam gs go bar gyis shig //.

26 The lDan/lHan-dkar-ma catalogue (Lalou, 1953: 330 [no. 486]; Yoshimura, 1974: 46 [no. 487]): ’Dal ba gzhung bla ma (Derge 7 Na 11a1); ’Dal ba gzhung bla ma (Derge 7 Na 11b1); ’Dal ba gzhung bla ma (Derge 7 Na 92b1). Note that the lDan/lHan-dkar-ma catalogue (Lalou, 1953: 330 [no. 487]; Yoshimura, 1974: 46 [no. 488]) refers to a text titled “’Dal ba zhis lan” as “’Sl. 3000, Bp. 11 yan chad ’gyur.” Though this text is not identified by Kawagoe (2003: 81), “’Dal ba zhis lan” seems to be merely another title for the incomplete Uttaragrantha, which contains only the *Upali-pariprcha, for three reasons. First, this text is listed immediately after the ’Dal ba gzhung bla ma (’Sl. 16200, Bp. 54). Second, its volume number (bam po 11) is almost the same as that of the incomplete Uttaragrantha that has come down to us (bam po 12). Third, the phrase zhis lan can be translated as “question-and-answers.” Cf. Bod rgya tshig mzcud chen mo (s.v. zhis lan): yiñ lan dang / gSAM lan /; Goldstein (s.v. zhis lan): “asking for and receiving/getting.” It should also be noted that the catalogue refers to the other Uttaragrantha as the ’Dal ba gzhung bla ma. The bottom line is that in the lDan/lHan-dkar-ma catalogue, the incomplete Uttaragrantha, currently known as “’Dal ba’ gzhung bla ma” (Bp. 12), seems to be referred to as “’Dal ba’ zhis lan (Bp. 11),” and the other Uttaragrantha, currently known as “’Dal ba’ gzhung dam pa” (Bp. 53), seems to be referred to as “’Dal ba’ gzhung bla ma” (Bp. 54). Note also that Bu ston Rin chen ’grub’s usage of the two titles (“’Dal ba gzhung dam pa” and “’Dal ba gzhung bla ma”) is opposite from our modern-day usage. He refers to the two texts in his so-called History of Buddhism, the bDe bar gshegs pa’i bs tan pa’i gsal byed chos kyi ’byung gnas gsum gsum rab rin po che’i mzcud as follows (Nishioka, 65): Lun (sic.) gzhung bla ma / zhu ba rdzogs pa 53 bp. tshang ba dang / zhu ba ma rdzogs pa 12 bp. dang gnyis la gzhung dam pa’ ang zer //. “[In regard to] the Uttaragrantha, there are [two]: the complete question-and-answers (53 volumes [bam pos]) and the incomplete question-and-answers (12 volumes). The latter is referred to as gZhung dam pa, too.” Here we see that Bu ston Rin chen ’grub suggests that “’Dal ba’ gzhung dam pa” signifies the incomplete Uttaragrantha, while “’Dal ba’ gzhung bla ma” signifies the other Uttaragrantha. Taking these facts into consideration, we may conclude that the distinction between the two
of Sanskrit Buddhist terminology, the Mahāvyutpatti, which was compiled between the late eighth to the early ninth centuries C.E.27

The title “Uttaragrantha,” however, rarely appears in Indian Buddhist texts. It is true that this textual title is referred to a few times in three commentary works related to the Mālasarvāstivāda-vinaya: the Pratimokṣasūtra-paddhati (Derge 4104), *Vimalamitra’s Pratimokṣasūtraṭikā-vinayasaṃuccaya (Derge 4106), and Dānaśila’s Pratimokṣapadābhīshmarāṇa (Derge 4109), all of which are preserved only in Tibetan translations.28 These references, however, are the exception. As

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27 Mvy. (Sakaki: 1428): gzhung bla ma = uttaragrantha.
28 The Pratimokṣasūtra-paddhati (D4104) is an anonymous text, whereas the Pratimokṣasūtraṭikā-vinayasaṃuccaya, the Pratimokṣasūtra-paddhati (D4104), and Dānaśila’s Pratimokṣapadābhīshmarāṇa (Derge 4109), all of which are preserved only in Tibetan translations.
we will see, no explicit references to “Uttaragrantha” have been found in other vinaya texts. In addition, almost all the aforementioned references appear in the same context, that is, in the explanation of the fourfold structure of the Mūlasarvāstivāda-vinaya, and do not specify any of the individual texts contained in the Uttaragrantha.29

As we will see for details below (4.1.3), the Mūlasarvāstivāda-vinaya contains some passages that enumerate its own sections, but none of these passages refer to the Uttaragrantha. Instead, they refer to the individual titles of ten or so texts included in the Uttaragrantha. Likewise, Viṣeṣamitra’s Vinayasaṃgraha (at latest the seventh century C.E.), a famous commentary of the Mūlasarvāstivāda-vinaya extant in both Tibetan and Chinese Yijing’s 義浄 translations, mentions several textual titles of the Mūlasarvāstivāda-vinaya in its introductory verses. References are

29The Pratimokṣaśatra-paddhati (D4104 Pu 1a5–2a1; 8a3) refers to “(‘dul ba) gzhung bla ma” twice. Dānaśila’s Pratimokṣaśapatadīhisṃarana refers to it once (D4109, 167a6) and an uncommon translation “(‘dul ba) gzhung phyi ma” twice (D4109, 161b4; 166a3). All these references appear in the explanation of the fourfold structure of the Mūlasarvāstivāda-vinaya. In *Vimalamitra’s Pratimokṣaśutraśṛṭṭaka-vinayasamuccaya (D4106), four references to the title “(‘dul ba) gzhung bla ma” are made. Three of these are found in the explanation of the fourfold structure of the Mūlasarvāstivāda-vinaya (D4106 Pu 2b7, 11a5; Phu 46b2–3). The fourth reference appears in a different context, in the enumeration of these four vinaya texts: the Pratimokṣaśutra (so sor thar pa’i mdo), the Vibhaṅga (rnam par ’byed pa), the Uttaragrantha (gzhung bla ma), and the Vinayasūtra (’dul ba’i mdo) (Derge 4106 Phu 19b2). This reference does not serve as an explanation of the fourfold structure of the Mūlasarvāstivāda-vinaya. Like the other references, however, it does not specify any of the small texts of the Uttaragrantha. Furthermore, this is unusual, since the Pratimokṣaśutraśṛṭṭaka-vinayasamuccaya normally refers to individual titles of the small texts of the Uttaragrantha when it quotes this source, as we will see below. It should be also noted that the Pratimokṣaśutraśṛṭṭaka-vinayasamuccaya refers to Dharmamitra as the author of the Vinayasūtraśṛṭṭaka (snvaṅ kyi ’dul ba’i dzin pa du rgyus [sic. Peking 5607 Mu 25a3: dang rgyud] kyi bye brag tu smra ba’i slob dpon dha rma mitras ’dul ba’i mdo rgya cher ’grel ba’i gzhung bshad pa las . . . [Derge 4106 Phu 19a5–6] and Kalyāṇamitra as the author of a commentary on the Pratimokṣaśutra (bar kyi ’dul ba’i dzin pa kha che’i yal bye brag tu smra ba’i slob dpon kalyāṇa midra la sogs pas so sor thar pa’i mdo’i grel pa gzhig bshad pa las . . . [Derge 4106 Phu 19a7]) — he is most likely the Vinayadhara who is well known for his several works regarding the Mūlasarvāstivāda-vinaya, including a commentary on the Pratimokṣaśutra (the Pratimokṣaśrvytipadapremaśṛṭṭikā [Derge 4109]), and estimated to have lived in the first half of the ninth century C.E.; Schopen (2010: 228, esp. n. 15). As long as we accept it tenable that Kalyāṇamitra lived during this time, *Vimalamitra’s Pratimokṣaśutraśṛṭṭaka-vinayasamuccaya can be dated no earlier than the first half of the ninth century C.E. That is to say, *Vimalamitra’s Pratimokṣaśutraśṛṭṭaka-vinayasamuccaya was most likely composed relatively late. In addition, we see here that Dharmamitra and Kalyāṇamitra are described as snvaṅ kyi ’dul ba’i dzin pa “an early [time] Vinayadhara” and bar kyi ’dul ba’i dzin pa “a middle [time] Vinayadhara,” respectively. This may suggest the following chronological order of the three medieval vinaya masters: Dharmamitra → Kalyāṇamitra → *Vimalamitra. For details on Dharmamitra, see the note immediately below.
made to eight texts included in the current Uttaragrantha, but never to the title “Uttarangranth” itself.

Similarly, the Vinayasūtra-vṛttyabhidhāna-svavyākhyāna-nāma (Derge, 4119) and the Vinayasūtra-ṭīkā (Derge 4120), two major commentaries of Gunaprabha’s Vinayasūtra, 30 essentially a digest version of the Mālasarvāstivāda-vinaya in the form of sūtras, 31 quote many passages from the

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30 These two texts are attributed to Gunaprabha himself and Dharmanimitra, respectively. Gunaprabha is estimated to have lived between the fifth and the seventh centuries C.E., and seems to have maintained close connections with Mathurā; K. Sasaki (1985 [1971]: 140–141); Schopen (1994b: 63–64); Yonezawa (2001: 14). On the other hand, little is known about Dharmanimitra. He is referred to as having lived in Thogar (Jāschke [s.v. *tho gar*]: “Tukhara, name of a people in the northwest of India; prob. the ‘Togarmah of the Bible’) in the colophon of the Vinayasūtrāṭīkā (Derge 4120 Yu 390a6): *tho gar gyi bye brag tu smra ba'i slob dpon dha rma mi tras mdzad pa . . .* (cf. Otani Tanjur Catalogue (283 [no. 5623]). Apparently, very little is known about *Prajāvāyabhidhāna-prakīrti’s (1575–1634) History of Buddhism in India, the dpal dus kyi ’khor lo'i chos bskor gyi byung khungs nyer mkho (Schiefer: 152): *tho gar gyi yul du bye brag tu smra ba'i slob dpon ’dal ba ’dzin pa con pa dha rma mi tra chos kyi bshes gnyen yang byon /; cf. Teramoto (1974 [1928]: 269); Chimpa & Chattopadhyaya (1970: 253). Bu ston Rin chen ’grub notes in his so-called History of Buddhism, the bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi ’byung gnas gsung rab rin po che'i mdzod (Otani, 126a–b) that some regarded Dharmanimitra as a disciple of Gunaprabha: *de yon tan ’od kyi slob mar kha cig 'dod do /; cf. Obermiller (1932: 161). It seems, however, that there is insufficient evidence to support these assertions. What is certain about Dharmanimitra is that he lived before Jinamitra and Klu’i rgyal mtshan, the translators of the *Prajñāvāyabhidhāna-prakīrti’s (Derge 4121) and the *Prajñāvāyabhidhāna-prakīrti’s (Derge 4122) which are extant in Tibetan translation: the Vinayasūtrāṭīkā (Derge 4121) and the Vinayasūtrāṭīkā (Derge 4122). The Vinayasūtrāṭīkā (Derge 4121) is attributed to *Prajñākara (Shes rab ’byung gnas); Otani Tanjur Catalogue (283 [no. 5623]). Apparently, very little is known about *Prajñākara; Okimoto (1985: 412). The colophon of the Vinayasūtrāṭīkā mentions only his name. Bu ston Rin chen ’grub’s History of Buddhism tells nothing detailed about him, and Tāranātha’s History of Buddhism in India does not mention him at all. The Vinayasūtrāṭīkā (Derge 4122) has been attributed to Gunaprabha; Otani Tanjur Catalogue (284 [no. 5624]). This seems, however, unlikely. Yamagiwa (1987: 23) notes that many of the sūtras referred to in the Tibetan Vinayasūtrāṭīkā are different from those preserved in the Tibetan Vinayasūtra. Furthermore, Bu ston Rin chen ’grub doubts that the text was authored by Gunaprabha both in his so-called History of Buddhism, the bDe bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod (Nishioka, 1981, 48 [no. 458]: *Dal ba mdo’i ’gre chung slob dpon Yon tan ’od kyis mdzad zer ba ’di tshom gyi gzhi yen /; and his Tanjur catalogue of the Zha lu Temple, the Bstan ’gyur gyi dkar chags: yid bzhin nor bu dbang gi rgyal po’i phreng ba (L. Chandra, 106b3–4: *’dal ba mdo’i ’gre chung Yon tan ’od mar graqs pa bzhugs / ’di bod mar tshom za’o /). Cf. Yamagiwa (1987: 19–23, esp. n. 21, 22, 23). Note also that neither the Vinayasūtrāṭīkā nor the Vinayasūtrāṭīkā is referred to in either the bDe bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod Catalogue or the ’Phang-thang-ma catalogue. Moreover, the translators of both texts remain anonymous; Otani Tanjur Catalogue (283–284 [no. 5623 and 5624]). Both the Vinayasūtrāṭīkā and the Vinayasūtrāṭīkā might also have been translated — or even fabricated — by Tibetans considerably later than Dharmanimitra’s Vinayasūtrāṭīkā.

31 Though Tsenoden (1992: 68) explains that “the Vinayasūtra is a commentary on the Vinayavasasut and the Vinayavibhanga,” this explanation can lead to misunderstanding. First, Gunaprabha glosses nothing in the Vinayasūtra.
Mūlasarvāstivāda-vinaya to ensure the authority of the sūtras. Most of the quoted passages are followed by the indication of their sources in the following way: “. . . the following passages are from the Vinaya-vibhaṅga.” When a passage from the current Uttaragrantha is quoted, no reference is made to the title Uttaragrantha. Instead, the specific titles of the individual texts included in the Uttaragrantha are cited. In the same way, Śākyaprabha’s Āryaṃūlasarvāstivādiśrāmaṇerakārikā-vṛtti prabhāvatī (Derge 4125) and *Vimalamitra’s Pratimokṣasūtraṭikāvinayasamuccaya (Derge 4106) also cite passages from the Mūlasarvāstivāda-vinaya with indications of the sources. When they do so, they also do not refer to “Uttaragrantha,” but instead to the titles of individual texts included in the Uttaragrantha such as the “*Upāli-paripṛcchā” and the “Muktaka” — we will return to this issue below.

Additionally, correspondents to “Uttaragrantha,” either translated or transliterated, have not been explicitly confirmed in Buddhist texts translated into Chinese. Rather, he seems to have collected passages that concern monastic rules from the Mūlasarvāstivāda-vinaya, and reworded them in the form of sūtras. That is to say, the Vinayasūtra is more like a compendium than a commentary. Second, the Vinayasūtra refers to a large number of texts that are found in the Kṣudrakavastu and the Uttaragrantha, as well as the Viṃhaṅga and the Seventeen Vastus. Contrary to Tsedroen’s explanation, the Vinayasūtra concerns not only the Viṃhaṅga and the Seventeen Vastu, but also the Kṣudrakavastu and the Uttaragrantha. For the sūtras of the Vinayasūtra that refer to the texts preserved in the Kṣudrakavastu and the Uttaragrantha, see, for example, Schopen (2009: 368–374) and 4.1 below, respectively.

32 Schopen (2001: n. 19; 2005a: 300); Clarke (forthcoming b: 3). See also the notes on §§ 1.2.1, 1.3.2, 1.10.5, 2.4.2, 2.8.1, 2.8.2, 2.9, 3.4.1, and 3.5.2.

33 See, for example, the Āryaṃūlasarvāstivādiśrāmaṇerakārikā-vṛtti prabhāvatī Derge 4125, 79a7–b1, 83a4–5, 83b1–2, 94b7, 95a4, 95b1–3, 96a2–3, 99b1–2, 102b6–7, 103a1–3, 103a4–5, 104b4–6, 105a5–6, 106b7–107a1, 111a3–4, 122b4–5, 128a5, 130b2–3, 132b3–6, 133a4–5, 134a2, 142b3–4, 144b5, 155b3 (the *Upāli-paripṛcchā), 88b2–3, 90a2–4, 92b6–93a1, 94b2–3, 94b5–6, 95a2–3, 95a5–7, 97a1–2, 97a4–5, 103b1–4, 108b5–6, 109a1–2, 109b4–5, 109b5–7, 117b6–7, 120a4–6, 121b2, 122a5–6, 123a3–5, 123a5–7, 123b6–124a1, 124b4–6, 128b2–3, 130b4–6, 130b7–131a1 (the *Vinītaka), 110b4–5, 110ar7–b1, 143a7–b2, 148a4–5 (the Muktaka), 78b2–3, 92a3–4, 142b4–5 (the Kathā-vastu), 111b2–4, 112a5–6, 112a7–112b1, 112b3–4, 156b7–157a2, 158b1–3 (the *Māṇḍava-kā); the Pratimokṣasaṭṭhitāvinayasamuccaya Derge 4106, Pu 163b3–6, 166b5–167a1, 174a6–b3, 189a3–4, 190a4–5, 190b4–5, Bu 98b6, 103a4–5 (the *Upāli-paripṛcchā), Bu 138a5 (the *Vinītaka), Pu 159b5–6, 196b4 (the Muktaka), Pu 295b3–6 (the Mātrkā). See also Clarke (forthcoming b: 3).

34 The Otani Kanjur Catalogue (417–418) distinctively refers to the ’Dul ba gz hung bla ma as 無上戒律科 and the ’Dul ba gz hung dam pa as 微妙戒律科, but the source of these two Chinese — or rather, Japanese — titles is unclear. Recently, Clarke (2012b: 10–14) proposes a profound idea about Chinese translations of the title Uttaragrantha. He suggests that the phrase shansheng 善譯 that is found in the Shisong lü 十詣律 and the Sapo duo bu pīn modē qī 撒婆多部毘摩傳偈, and the phrase shanbu 善部 that appears in the Da zhī huá luán 大智度論 might refer to what is known in the Mūlasarvāstivāda-vinaya as the Uttaragrantha, and that therefore, both shansheng 善譯 and shanbu 善部 might be translations of Uttaragrantha (or *Uttara-grantha). Even if we accept shan 善 as a possible translation of Sanskrit uttara (or uttama) and both song 譯 and bu 部 as equivalent terms for Sanskrit grantha, a problem may still remain that could contradict Clarke’s idea. Although there is a group of texts titled “shansheng 善譯” in the Shisong lü 十詣律, they do not correspond well to those of the Uttaragrantha of the Mūlasarvāstivāda-vinaya. A close parallel to the Nidāna preserved in the Shisong lü 十詣律, for example, is found outside the Shansong 善譯 and included in the
Taking everything into consideration, it is possible that the title “Uttaragrantha,” though seemingly common in Tibetan Buddhist tradition, might not have been well known in India at the time of medieval Vinaya scholars, such as Guṇaprabha and Viśeṣamitra, i.e., around the seventh century C.E. It is also possible that the title “Uttaragrantha” was used to collectively refer to a group of the small vinaya texts only after seventh century C.E.

3.2.3 Other Chinese Versions of the Uttaragrantha

Most of the small texts of the Uttaragrantha were thought to be unique to the Mūlasarvāstivāda-vinaya. Recently, however, it has become increasingly clear that many of these small texts are also preserved in the Sapudo-bu pini modeleqi 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) and in the final section of the Shisong lü 十誦律 (T. 1435 [23] 346a11–470b19 [juan 卷 48–61]), both of which were translated in the early fifth century C.E., nearly 300 years prior to Yijing’s Mūlasarvāstivāda-vinaya.35

The Sapudo-bu pini modeleqi 薩婆多部毘尼摩得勒伽 (*Vinaya mātrka of the) Sarvāstivāda School, T. 1441 [23]) was repeatedly asserted to be a text exclusively related to the Shisong lü 十誦律 by many scholars,36 probably because its title includes the term Sapudo-bu 薩婆多, a transcrip-

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35 The Sapudo-bu pini modeleqi 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) was translated into Chinese by *Saṅghavaranma 僧伽跋摩 in 435 C.E. (Yoshikawa & Funayama, 2009: 309–310, n. 11). The translation date of the Shisong lü (T. 1435 [23]) 十誦律 was estimated to be around 404–409 C.E. Note that the Shisong lü 十誦律 as we know it today is a patchwork translation based on three different sources. First, *Punyatāra, who was from Kaśmir, began to recite a vinaya text of the Sarvāstivādins and Kumārajīva began to translate it into Chinese in 404 C.E. After two-thirds of the translation had been completed, *Punyatāra died. Then, *Dharmarucu arrived from Kaśmir with a vinaya text of the Sarvāstivādins in hand, and with his help, Kumārajīva resumed his translation and completed it in fifty-eight juan or fascicles. Finally, after Kumārajīva died in 409 C.E., Vimalākṣa, who had taught the Vinaya to Kumārajīva in Kuča, reedited Kumārajīva’s translation. After this, the Shisong lü 十誦律 totaled sixty-one fascicles; Lamotte (1958: 185–186); Hirakawa (1960: 121–131). This complicated translation process may explain the textual confusion found in the end of the Shisong lü 十誦律. See 3.2.3 (n. 35) below.

36 See, for example, Sato (1936: 69); Nishimoto (1955: 81); Banerjee (1957: 31–32); Hirakawa (1960: 260–261; 1986: 6). Kasai (1998: 389). In Japan, many leading scholars assume that the Sapudo-bu pini modeleqi 薩婆多部毘尼摩得勒伽 is a commentary on the Shisong lü 十誦律. See, for example, Sato (1972: 66–68); Yuyama (1979: 8); Funayama (2003: 6). This assumption particular to Japanese scholars may be traced back to Gyōnen 賢然 (1240–1321). Gyōnen 賢然 in his Hassha kōyō 八宗綱要 (1269 C.E. [1980: 235–236]) collectively refers to five texts related to the Vinaya, the Pinimu jing 毘尼母經 (T. 1463 [24]), the Sapudo-bu pini modeleqi 薩婆多部毘尼摩得勒伽 (T.
tion of a form of Sanskrit “Sarvāstivāda,” and also because the traditional assumption that the Shisong lù 十誦律 is the Vinaya of the Sarvāstivādins. However, the content of the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 was not sufficiently studied and consequently, its relationship to the Shisong lù 十誦律 was not clearly understood. Similarly, the end of the Shisong lù 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]) was insufficiently researched, and thus assumed to be an appendix.

Like the Uttaragrantha, both the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) and the end of the Shisong lù 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]) virtually comprise several sections. As far as I know, Yinshun (1994: 253–271) was the first to note the similarities between the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) and the Shisong lù 十誦律 (T. 1435 [23]) and compare these two texts in detail. Based on Yinshun’s study, Clarke (2004) precisely identifies several close parallels between one section of the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23] 593b21–605a4), the Biqiu song 比丘誦 “Bhikṣu Recitation” at the end of the Shisong lù 十誦律 (T. 1435 [23] 410a6–423b9),

1441 [23]), the Shanjian lù piposha 善見律毘婆沙 (T. 1462 [24]), the Sapoduo-bu pini modeleqie 薩婆多部毘尼毘婆沙 (T. 1440 [23]), and the Lu ershier mingliaolun 律二二明了論 (T. 1461 [24]) as goron 五論 “Five Treatises.” Though Gyōnen 凝然 himself does not explicitly refer to the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) as a commentary, modern scholars such as Ueda (1976 [1934a]: 176–179), Nishimoto (1955: 80–81), and Hirakawa (1980: 236) consider the five texts collectively referred to by the term goron 五論 to be commentaries. Here I might also correct and supplement some of the things said in Kishino (2008a). In Kishino (2008a), I noted that Hirakawa (1960: 260–261; 1986: 6) also explicitly refers to the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) as “a commentary on the Shisong lù 十誦律 (T. 1435 [23]).” However, this is not correct in a strict sense. He merely refers to it as “a commentary related to the Shisong lù 十誦律.” That is to say, there is very little doubt that Hirakawa regards it as a commentary, but he offers a subtly vague explanation regarding the relationship between the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 and the Shisong lù 十誦律.

38 See above, 2.1.
39 See, for example, Ueda (1934b: 2–3); Lamotte (1958: 184); Prebish (1994: 82–83); S. Sasaki (2000a: 68); Yamagiwa (2001: 312). Note that this assumption also seems to be related to the idea based on the Pāli Vinaya that the Vinaya has three-part structure. Ueda (1934b: 2), for example, explicitly refers to this part as corresponding to the Purivāra of the Pāli Vinaya. See Chapter Two.
40 The sections of the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) are not all clearly marked with titles or end tags, which seems to obscured the contents and characteristics of the text. At the end of the Shisong lù 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]), the sections are marked with titles, such as Zengyi fa 恒義法 (*Ekottara-dharma), Youboliven fa 優波離問法 (*Upālīparīpyccā-dharma), Biqiu song 比丘誦, and so on. Note that some of the titles closely correspond to those of the small texts of the Uttaragrantha, while others do not. See also 3.2.3 (n. 44) below.
41 Sato (1936: 74) referred to the similarity between the two texts much earlier than Yinshun, but in a much more superficial manner.
and the Māṭṛkā of the Uttaragrantha (Derge 7 Pa 233b4–310a6). Moreover, he uses several tables to demonstrate that the section in the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 is much closer to the Matṛkā of the Uttaragrantha than the Biqiu song 比丘誦 of the Shisong lū 十誦律.

As a result, he reveals a close relationship between the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 and not only the Shisong lū 十誦律 but also the Mūlasarvāstivāda-vinaya, or more specifically, the Uttaragrantha. Likewise, Kishino (2008a) points out that the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽, the end of the Shisong lū 十誦律, and the Uttaragrantha have the so-called *Upāli-paripṛchchā in common,\(^42\) and notes that some of the question-and-answers in the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 more closely resemble to those in the Uttaragrantha than those in the Shisong lū 十誦律.

These two published works establish that close parallels to the Māṭṛkā and the *Upāli-paripṛchchā, both of which are included in the Uttaragrantha, are found in the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 (T. 1441 [23]) and the end of the Shisong lū 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]). Moreover, they suggest that the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 may be more closely related to the Mūlasarvāstivāda-vinaya than to the Shisong lū 十誦律.

The other eight or so component texts of the Uttaragrantha have yet to be fully studied. A few details about these texts, however, are worth mentioning here. First, parallels to the Nidāna and the Muktaka are completely absent from the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽,\(^43\)

\(^{42}\)The Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 (T. 1441 [23] 569c1–582b12; 611b18–626b9); the Shisong lū 十誦律 (T. 1435 [23] 379a5–405a20); the *Upāli-paripṛchchā in the Uttaragrantha (Derge 7 Na 1b1–288b5). Interestingly, the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 (T. 1441 [23]) contains two different *Upāli-paripṛchchā in different places. The Uttaragrantha extant in Tibetan translation may also be regarded as having two *Upāli-paripṛchchā if we consider the two Tibetan versions (the 'Dul ba gzung bla ma and the 'Dul ba gzung dam pa) together. This may further corroborate the similarity between the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 and the Uttaragrantha of the Mūlasarvāstivāda-vinaya.

\(^{43}\)Note, however, that the Sapoduo-bu pini modeleqie 薩婆多頃毘摩頃摩勒伽 makes references to both the Nidāna and the Muktaka. It refers to the Nidāna as yinyuan 因緣, a widely attested translation for nīdāna, and the Muktaka as muktao 木多伽, a possible transcription of mukta, in the section analogous, according to Clarke (forthcoming c), to the Kathāvastu of the Uttaragrantha (T 1441 [23] 569b22 े Derge 7 Pa 221b1–3; cf. Clarke, forthcoming C: esp. 60): 又問: “若有人非律說律者, 何處求戒相?” 答: “二波羅提木叉中, 十七事毘尼事中, 增一中, 目多伽, 因緣中, 共不共毘尼中, 結戒中, 結地中, 空行中, 轉根中, 求。” े bsun pa bdag cag la ’dul ba ’dri ba zhi g me’i na bdag cag gis gang nas btsal bar bgyi / bcom ldan ’das kyis bka’ stsal pa / so sor thar pa gnyis dang / ’byed pa dang / bcas pa las so // ’dul ba’i dngos po bcwa bryad dang rkyang pa’i gleng gzhū gnyis dang / ’dul ba gcig gis lhag pa’i rgyud rnyams dang / thun mong ba dang / thun mong ma yin pa dang / sa dang / bar snang las mtshan ’phos pa las so //
but are found, albeit in a much terser or more truncated form, in the end of the Shisong lü 十誦律.\textsuperscript{44} The parallels to the Nidāna preserved in the end of the Shisong lü 十誦律 will be presented later in this dissertation in Appendix. Second, Shayne Clarke is currently investigating the existence of analogous sections to the *Māṇavika, the Kathāvastu, and the *Vinītaka. According to one of his forthcoming works,\textsuperscript{45} the parallels to these three texts of the Uttaragrantha are definitely found in both the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 and the end of the Shisong lü 十誦律. Furthermore, he notes in his latest presentation in Tokyo (Clarke, 2012) that the *Vinītaka of the Mūlasarvāstivāda-vinaya closely parallels and is in many respects identical to one particular section of the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽.\textsuperscript{46}

It will soon be revealed that apart from Yijing’s Nidāna-Muktaka we have, albeit somewhat awkwardly, at least two versions of the Uttaragrantha in Chinese: the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) and the end of the Shisong lü 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]).\textsuperscript{47} It will also come to light that the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽 is more similar to the Mūlasarvāstivāda-vinaya than the Shisong lü 十誦律.

\textsuperscript{44} T. 1435 [23] 346a11–352b26 (Nidāna); 456b10–470b19 (Muktaka). Note that the section parallel to the Nidāna is oddly placed in the Shisong lü 十誦律. It is abruptly inserted without any indication at the beginning of the section titled Zengyi fa 增一法 (*Ekottara-dharma). Note also that the section parallel to the Muktaka is oddly divided into two parts in the Shisong lü 十誦律. The first part (T. 1435 [23] 456b10–461b29) is titled Pinizhong-zapin/ Pini-zapin 毘尼中雜品/毘尼雜品, which Lamotte (1958: 186) regards as a translation of *Vinaya-Samyukta (Lamotte seems to ignore pin 品, which is an attested translation for parivarta ‘section’). The problem is that the second part (T. 1435 [23] 461c1–470b19) is titled Yinyuan-pin 因地品, “Nidāna Section,” although there is no doubt that the texts preserved there are very close to not the Nidāna but rather the Muktaka of the Uttaragrantha. Probably due to this misleading title, Nishimoto (1934a: 127, n. 38) incorrectly assumes a parallel between Yijing’s Nidāna and the Yinyuan-pin 因地品 of the Shisong lü 十誦律. I suspect that the end of the Shisong lü 十誦律 is somewhat confused, which might be due to the complicated patchwork translation process of the Shisong lü 十誦律. See also 3.2.3 (n. 35) above.

\textsuperscript{45} Clarke (forthcoming c: esp. Appendix Two).

\textsuperscript{46} Note also that Clarke (2012b: esp. 7, table 2) indicates that parallels to the *Vinītaka are found in not only the Shisong lü 十誦律 and the Sapoduo-bu pini modeleqie 薩婆多部毘尼摩得勒伽, but also in other Chinese vinaya texts, such as the Sifen luo 四分律 (T. 1428 [22]), the Wufen lü 五分律 (T. 1421 [22]), and the Mohesengqi lü 摩诃僧祇律 (T. 1425 [22]) and Pāli Vinaya.

\textsuperscript{47} It is also notable that as Clarke (2001: 90–91) indicates, a vinaya fragment found from Bairam-Ali attributed to the Sarvāstivādin, dated from the sixth century, C.E., seems to refer to some of the small texts of the Uttaragrantha (Vorobyova-Desyatovskaya, 2000, 14 [fol. 81r3–5]): . . . na abhayato prātimokṣa savibhāṅgākāḥ aśūdāśa vinayavastu na muktaya nidāna vinaya-mātrikā vinaya-pamekā vinaya-soddāśa vinayā-utarkā pamekā . . . This also suggests that the small texts embedded in the Uttaragrantha such as the Nidāna and the Muktaka were widely known in the vinaya tradition of the Sarvāstivādin. For a general remark of the Buddhist manuscripts from Bairam-Ali (the so-called Merv Manuscript), see, for convenience, Matsuda (2010: 137).
CHAPTER 4

The Nidāna

In this chapter, I will discuss the importance and characteristics of the Nidāna that have become apparent through reading it in its entirety, while making references to previous studies.

4.1 The Importance of the Nidāna

To demonstrate the importance of the Nidāna, it might suffice to mention that just like other three major sections of the Mūlasarvāstivāda-vinaya (the Vinaya-vibhaṅga, the Seventeen Vastus, and the Kṣudrakavastu), the Nidāna contains a large number of narratives in which the Buddha established many regulations in detail.¹ More importantly, many of these regulations are not sufficiently documented in other sections of the Mūlasarvāstivāda-vinaya or in other vinaya traditions.

The image cult of early Indian Buddhism, for example, is one of the issues that have fascinated Buddhist scholars and art historians alike. It was — and perhaps still is — thought that there are few, if any, detailed references to the image cult in the vinaya texts, despite the fact that a great deal of art historical evidence has been found so far.² However, as Schopen (2005a; 2005b) notes in his discussion about the Bodhisattva image cult, many regulations regarding the image of Siddhārtha Bodhisattva are preserved in the Nidāna (§§ 5.1–5.3). This indicates that the Nidāna is an important source that provides much information about Buddhist practices in early India that are not be found in other vinaya texts.

There are additional facts that confirm the importance of the Nidāna. Among them, two facts

¹Note that not only monastic rules but also a formal ecclesiastical act is regulated in the Nidāna. See § 4.7.4.
emphasized by Schopen (2001: 101–105) are particularly significant.³

(1) Guṇaprabha refers often to the *Nidāna* in his *Vinayasūtra*.

(2) The *Nidāna* contains very close parallels to two stories now included in the *Avadānasūtaka*, the redactors of which appear to have taken out several stories from the *Mūlasarvāstivāda-vinaya*.

Clarke (2001: 91, n. 38; 2002a: 51–52) makes another insightful observation:

(3) The *Vinayavibhaṅga* contains a list of the sections or contents of the *Mūlasarvāstivāda-vinaya* that includes the *Nidāna*.

These three facts comprise the essential evidence that demonstrates the importance of the *Nidāna*. In the following, I will explore each fact in detail, while referencing related facts that provide additional insight, in order to determine their overall meaning.

### 4.1.1 Utilization by Medieval Vinaya Masters

Guṇaprabha is undoubtedly the most famous Indian *vinaya* master, especially well known for his digest version of the *Mūlasarvāstivāda-vinaya* in the form of *sūtras*, titled “*Vinayasūtra*.” Schopen (2001: esp. 105) points out that many of his *sūtras* are based not only on passages found in the *Vinayavibhaṅga* and the *Vastus*, but also on those of the *Nidāna*. In other words, Schopen suggests that the *Nidāna* seems to have had a significant place in Guṇaprabha’s understanding and representation of the *Mūlasarvāstivāda-vinaya*. His suggestion may be supported by the fact that the *Vinayavṛtrtaḥbhidhānasvavyākhya*, which is said to be one of the auto-commentaries of the *Vinayasūtra* by Guṇaprabha himself,⁴ quotes many passages from the *Nidāna*,⁵ as well as

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³Strictly speaking, Schopen does not specify the *Nidāna* in the paper he published in 2001. That is to say, he does not specifically refer to the title of “*Nidāna*,” but instead consistently uses the title of “*Uttaragrantha*.” What he notes, however, almost exclusively concerns the *Nidāna* and the *Muktaka* of the *Uttaragrantha*. Although he refers to many passages as being from the *Uttaragrantha*, almost all of them are from either the *Nidāna* or the *Muktaka*. Therefore, it might be safe to say that at least in his paper published in 2001, Schopen focuses on the *Nidāna* and the *Muktaka* of the *Uttaragrantha*, and that what he refers to as the *Uttaragrantha* for the most part specifies either the *Nidāna* or the *Muktaka*.

⁴See also 3.2.2 (n. 30) above.

⁵See §§ 1.2.2.1, 1.2.2.2, 1.3.2, 1.6.2, 1.8.1, 1.10.5, 2.4.2, 2.8.1, 2.8.2, 2.9.1, 3.3.3, 3.4.1, 3.5.1, 3.5.2, and 3.6.1.
the Vibhaṅga, the Kṣudrakavastu, and the Seventeen Vastus.\(^6\) Much the same is true of Dharmamitra’s Vinayasūtraṭṭka. Dharmamitra also quotes many passages from the Mūlasarvāstivāda-vinaya in order to clarify the sources on which the sūtras are based. His quotations are from various sections of the Mūlasarvāstivāda-vinaya including the Nidāna.\(^7\) Likewise, another famous vinaya master, Viśeṣamitra appears to have used much of the Nidāna in his Vinayasamgraha (Derge 4105; T. 1458), which is generally regarded as a commentary on the Vinayavi-

\(^6\) See, for example, the Vinayasūtravṛttiyabhidhānasvavyākyāhyāna, Derge 4119 Shu 81b3, 164b4, 176b1, 192b7, 199b6–7, 201a4, 212b7–213a1, 276a6–7, Zu 23a4, 296b–7, 38b1, 47b4–5, 95a6–7, 96a6–7, 121a6–7, 177a5, 192b2–3, 207b7–208a1, 255a4, 258a5, 267b4–5 (the Vibhaṅga); Shu 138b5, 196a1, 199b7, Zu 44a7, 47a1, 80a4–5, 96b2–3, 121a5–7, 151a5–6, 159b2–3, 212b5, 263b1, 268a1 (the Kṣudraka-vastu); Shu 56a5–6 (the Posadha-v); Shu 136a7–b1, 253a5–6 (the Carma-v); Shu 216a1–2; Zu 167a2, 269b1–2 (the Bhaṭajja-v); Shu 232b6–7, Zu 146b7–147a1 (the Śayanāsana-v); Zu 178b3, 224b5 (the Pravāraṇa-v).

\(^7\) See, for example, Derge 4120, ’U 195b4–5, 235b7–236a1, 241b2–3, 255a5, 277a7–b1, 287b1–2, 306a7, Ū 4b7–5a1, 11a5, 118b6, 132b1–2, 133b1–2, 239a7–b1, 268a2–3, 298a6, 382a4–5, 386b3–4 (the Vinayavibhaṅga); ’U 87b3–4 (the Posadha-vastu); Ū 248b1–2 (the Pravāraṇa-v); Ū 8a7–b1 (the Civa-ra-v); ’U 193b2–3, 194a3, 365b4–7 (the Carma-v); ’U 310a4–5 (the Bhaṭajja-v); 336a6–7 (the Śayanāsana-v); ’U 198b6–199a2, 234a6–7, 261b6–7, 281b4, Ū 20b2–3, 52b6, 56b2–3, 59b5–6, 61b4–6, 118a1–2, 133b4, 175a3–4, 183b7, 212b4–5, 221a1, 304a3 (the Kṣudraka-v.). For the quotations from the Nidāna, see the notes on §§ 1.1.5, 1.2.2.1, 1.4.3.4, 1.6.2, 1.10.5, 2.1.7, 2.5.1, 2.8.1, 2.8.2, 2.9, 3.3.4, 3.4.1, 3.5.1, 3.7.1, 4.4.1, and 5.5.3.

\(^8\) Sakaino (1932: 2); Clarke (2009b: 15).

\(^9\) For details, see 4.1.3 below.

\(^10\) See the notes on §§ 1.2.2.2, 1.8.2, 1.10.5, 2.1.5, 2.1.6, 2.1.8, 2.2.3, 2.7.1, 2.8.2, 2.9.1, 2.10.2, 3.1.1, 3.3.3, 3.5.1, 4.1.3, 4.8.5, 4.9.1, 4.10.4, 5.2.1, 5.5.1, and 5.6.1.

\(^11\) This text is dated no earlier than the seventh century C.E. See 2.1 (n. 6) above. Note also that this text refers to Gunaprabha (Yon tan’od) at least four times (D4125, 74a7, 74b1–2, 96a4, 123b4).

\(^12\) See, for example, Derge 4125, 89b1–2, 92b1–3, 100a2, a5, 102a6–7, 104a1–2, 122b2–3, 124a3–5, 126a4, 128a5–6 (the Vibhaṅga); 100a5–b1, 144a1, b6, 145b5–b2, 146a1–2, 148b1, b2–3 (the Bhaṭajja-vastu), 111b6–112a3, 113a4–5, b1–2, 114a4–7, 115a6–7, 116a1–4, 149b5–6 (the Civa-ra-v); 129a4 (the Pravrajyāv); 141b1, 157a5–6 (the Posadhasthāpana-v); 158a3 (the Posadha-v); 84b1–2, 84b6–7, 85b2, 90a5–6, 127a1, 135a6–7, 141a1–2, 142a2–3, 143a1–3, 144a5–6, 146b6–147a2, b7–148a1, 148a2–3, 152b4–6, 159a7–b2 (the Kṣudraka-v).

\(^13\) See the notes on §§ 1.7.1, 1.10.1, 1.10.2, 2.1.4, 2.1.8, 2.8.2, 3.3.3 (twice), 3.3.5, 3.3.6, and 5.6.3.
Similarly, *Vimalamitra’s Pratimokṣasūtraṭṭikā-vinayasamuccaya (Derge 4106), seemingly a commentary on the Pratimokṣasūtra,
also includes several citations from the Nidāna, as well as the Vibhaṅga, some of the Seventeen Vastus, and the Kṣudrakavastu.

Thus, the Nidāna seems to have been received fairly widespread attention from medieval vinaya scholars. It should be also noted that those medieval scholars did not refer to the Nidāna as a sort of appendix at all, but instead seem to have considered it as a component of the Mūlasarvāstivāda-vinaya.

4.1.2 Close Parallels to Other Genres of Buddhist Literature

Schopen (2001: 102–103) precisely points out that close parallels to the Maitrakanyaka-avadnā and the Śrīmati-avadāna of the Avadānasūkta are almost fully preserved in the Nidāna (§§ 3.3.3 and 3.7.1). Likewise, I have confirmed that two texts currently included as separate sūtras in the Chinese Madhyamāgama are almost fully preserved in the Nidāna (§§ 2.2.2 and 3.7.1). In addition, a large numbers of clichés that appear in both other sections of the Mūlasarvāstivāda-vinaya and the Avadānas are also found in the Nidāna (see, for example, §§ 1.4.1 and 3.7.1).

It has been repeatedly pointed out as one of the distinctive characteristics of the Mūlasarvāstivāda-vinaya that the Vinayavibhaṅga, the Seventeen Vastus and the Kṣudrakavastu contain a large number of texts that are also found in other genres of Buddhist literature, such as the Jātaka, the Avadāna, and the Sūtra. Taking this into consideration, it is safe to say that the Nidāna shares

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14For this text, see 3.2.2 (n. 28) above.
15See §§ 2.7.1 and 3.4.1.
16See, for example, the Pratimokṣasūtraṭṭikā-vinayasamuccaya Derge 4106 Pu 189b6, 262a5, Phu 20a2–4, 165a2–3 (the Vibhaṅga); Pu 187b6–7, 188a6–7 (the Carma-vastu); Pu 192a7, 200a6, 205b2 (the Vārṣa-v.; the Pravāraṇa-v., the Ksthina-v.); Pu 288b7–289a1 (the Kṣudraka-v.).
17The Maitrakanyakāvadāna is also found as the 38th story of the Divyavadāna in Sanskrit edited by Cowell and Neil. This is, however, due to a wrong identification of the manuscript; Hahn (1992: 5): “Folios 32 to 37 [of the manuscript of the Bodhisattvajātakāvadānamāla], however, were removed from the text long ago and added to the Divyavadāna manuscript which has been edited by COWELL and NEIL. In this way the Maitrakanyakāvadāna found its way into the Divyavadāna, where it does not belong at all.” Cf. Hiraoka (2002: 411, n. 1). Note also that Demoto (1998: 63–70) suggests that the Maitrakanyakāvadāna of the Avadānasūkta, which is now preserved as the 36th story of the Sanskrit version but is missing in the Chinese version (the Zhuanjibaiyuan jing, T. 200), seems to have been sourced from another text. Our text, the Nidāna of the Mūlasarvāstivāda-vinaya, might perhaps be the source for the Avadānasūkta’s version.
18See 2.2 (n. 22) above.
the same characteristic with three of the major sections of the Mūlasarvāstivāda-vinaya, Vinayavibhaṅga, the Seventeen Vastus, and the Kṣudrakavastu.

4.1.3 A Table of the Vinaya Sections or Texts


佛説廣釋并諸事 尼陀那及目得迦
增一乃至十六文 鄙波離尊之所問
摩納毘迦中要釋 比尼得迦并本母

Though K. Sasaki is fairly uncertain about which texts in particular are enumerated in the verses, Clarke (2002a: 52) precisely identifies most of them by cross-referencing those of the Tibetan version of the Vinayasamgraha. He notes that Viśeṣamitra refers to the Vibhaṅga 廣説 (Tib. rnam par ’byed), the Vastus 諸事 (Tib. gzi dang phran tshogs), the Nidāna 尼陀那 (Tib. gleng gzi), the Muktaka 目得迦 (Tib. sil bu), the *Ekottarika 增一 (Tib. none), the *Upāliparipṛccchā 鄔波離尊之所問 (Tib. nye ba ’khor gyis zhus), the Māṇavika/-kā (Tib. bram ze’i bu mo), and the Māțkā 本母 (Tib. ma mo).

Furthermore, Clarke (2001: 91, n. 38; 2002a: 51–52) notes that a similar enumeration is found in the Vinayavibhaṅga. This enumeration occurs in the explanation part on the tenth pāṇītakasoffense, the transgression of the rule that forbids monks to disparage the recitation of the vinaya texts (T. 1442 [23] 775b28–c3 = Derge 3 Cha 279a7–b1):

如是應知. 於餘十六事處, 及雜事處, 尼陀那處, 目得迦等處, 及於律教相應經處, 及

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K. Sasaki incorrectly regards 目得迦 as a transcription of the title Māțkā, 增一乃至十六文 as signifying the Seventeen Vastus,摩納毘迦 as referring to the Buddha, and 比尼得迦 as a transcription of Vinaya-piṭaka.

Tibetan Vinayasamgraha (Derge, 4105, 88a2–3):
don gang gzhis dang phran tshogs gleng gzhis sil ba la yod rnam par ’byed las gang gsungs dang //
gang dag lnga pa dang ni bcu drug pa dang nye ba ’khor gyis zhus las bshad pa dang //
gang dag bram ze’i bu mo dang ni ’dul byed de bzhih gang dag ma mo las bshad pa //

Most recently, Clarke (2012b) additionally suggests that 比尼得迦 (Tib. ’dul ba byed) and 中要釋 (Tib. none) are transcriptions of the titles Viṇītaka and Kathāvastu, respectively, and that the phrase 增一乃至十六文 (Tib. lnga pa dang ni bcu drug pa) collectively refers to the *Ekottarika, the *Paṅcaka, and the *Ṣoḍaṣaka.
It is clear that both Yijing’s and the Tibetan versions of the tenth pāyanti-šānti list the sections or texts of the Mūlasarvāstivāda-vinaya, although the number of the enumerated sections or texts differ somewhat between the two versions. Yijing’s version refers to at least four texts: what seems to be the sixteen Vastus 十六事, the Kṣudrakavastu 雜事, the Nidāna 尼陀那, and the Muktaka

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22Clarke (2002a: 51): “You should know the following: as for the sixteen Vastus and the Kṣudrakavastu, the Nidāna, the Muktaka and the sūtras in accordance with the teachings of the Vinaya (?) and other sūtras — when expounding these, if a bhiksu makes statements such as, ‘Venerable One, what is the use of expounding these lesser and minor precepts? When one expounds these they make bhikṣus produce [thoughts] of wrong-doing,’ he incurs a *pāyanti-śānti.*”

23It might seem strange that these sections are listed in the plural form. However, this is not uncommon. In the Vinayasūtra-ṛṣiyabhidhāna-svavyākhyāna-nāma, for example, textual titles of the Mūlasarvāstivāda-vinaya, more precisely, the titles of the Kṣudrakavastu and the small texts included in the Uttaragrantha are occasionally referred to in the plural form, such as kṣudrakesu (P.V. Bapat & V. V. Gokhale, 19 = Taishō Univ. 2009, 13, nidānesu (P. V. Bapat & V. V. Gokhale, 29), and muktakesu (P. V. Bapat & V. V. Gokhale, 59). Such representations of the titles of the vinaya texts in the plural form may suggest that they were regarded as a group or collection of texts, such as “a group/collection of kṣudrakas,” “a group/collection of nidānas,” and “a group/collection of muktakas.” See also the discussion of the title of the Nidāna below (4.2.1).

24As Clarke (2002: 62, n. 24) notes, the number of vastu texts referred to by Yijing is not seventeen but sixteen (十六). This does not seem to be Yijing’s confusion, since the same phrase sixteen vastu appears in essentially the same account gendered differently in Yijing’s Bhikṣu-śānti-vibhaṅga (T. 1443 974a6–11): “如是應知。於餘十六事處，及雜事處，尼陀那處，日得迦等處，及於律教相應處，及在餘處，說此等時，若苾芻尼，作如是語：‘何角說此小隨小戒?’ 說此之事，令生悔作者，咸皆瞋罪。若餘經處宣說之時，作語令人憤悔等者，得戒作罪。” The significance of this discrepancy in the number of vastus between Yijing’s and the Tibetan versions remains unclear. Nishimoto (1933: 6–7) also notes this discrepancy much earlier than Clarke. He points out that the Pudgalavastu and the Posadhaspadhāpanavastu are combined into one section in the Shisong lü 十誦律 (T. 1435 [23]), and suggests that these vastus might have been
目得迦。In contrast, the Tibetan version seems to refer to seven texts: the Vastus (Tib. gzhi), the Kṣudraka[vastu] (Tib. phran tshogs), the Nidāna (Tib. gleng gzhi), the Muktaka (Tib. sil bu), the *Vinaya-pañcaka (‘dul ba lnga pa), the *Vinaya-ṣoḍaśaka (Tib. ’dul ba [bcu] drug pa),\^25 and the Vinaya-māṛṭkā (Tib. ’dul ba’i ma mo).

What should be noted here is that the Nidāna is referred to in the lists of the sections or texts of the Mālasarvāstivāda-vinaya that appears in the Mālasarvāstivāda-vinaya itself.\^26 That is to say, the Nidāna is not regarded as a secondary text or an appendix, but rather as one of the sections of the core Mālasarvāstivāda-vinaya. Thus, the Nidāna is recognized as such not only by a medieval vinaya master, but also by the redactors of the Mālasarvāstivāda-vinaya.

4.1.4 Canonicity

In addition to the simple fact that the Nidāna includes many monastic rules and a description of one formal ecclesiastical act, just like three of the major sections of the Mālasarvāstivāda-vinaya, the three facts noted by Schopen and Clarke seem to point to the same conclusion. They all suggest that the Nidāna is not an appendix but of the same status as the other three major sections of the Mālasarvāstivāda-vinaya, the Vinayavibhanga, the Seventeen Vastus, and the Kṣudrakavastu. In short, the Nidāna seems to be a canonical vinaya text.

\^25The *Vinaya-ṣoḍaśaka clearly appears in essentially the same account described in the Bhikṣunī-vibhanga in the Tibetan translation (Derge 5 209a4–5): . . . ’dul ba gzhi bceu bdun dang / phran tshogs dang / sil bu dang / gleng gzhi dang / ’dul ba ma mo dang / ’dul ba geig las ’phros pa dang / ’dul ba lnga pa dang / ’dul ba bceu drug pa dang / nye ba ’khor gyis zhus pa . . .

\^26A similar but not identical enumeration appears in the explanation part of the twentieth saṃghāvasāga-offense, the transgression of the rule that forbids nuns to reject admonition from the saṃgha, which was established in the Bhikṣunī-vibhanga of the Tibetan translation (Derge 5, 148a3–6): mdo zhes bya ba ni / sangs rgyas khyis gsungs pa’i nyan thos khyis smras pa ste / . . . ’dul ba’i gzhi bceu bdun dang / phran tshogs dang / sil bu dang / gleng gzhi dang / ’dul ba ma mo dang / ’dul ba geig las ’phros pa dang / ’dul ba lnga pa dang / ’dul ba bceu drug pa dang / bram ze’i ba mo dang / nye ba ’khor gyis zhus par stugs pa dag legs par sbyar ba’o // "In regard to the term ‘sūtra’ — it is properly associated with what is spoken by the Buddha or what is said by disciples, [that is,] those [texts] belonging to . . . the seventeen Vastus, the Kṣudkara, Muktaka, the Nidāna, the Vinaya-māṛṭkā, *the Vinaya-ekottarika, *the Vinaya-paṭicca, the *Vinaya-ṣoḍaśaka, the *Māṇavikā-kā, the *Upāli-paripṛccchā." The corresponding passage in Yijing’s translation seems to abbreviate the enumeration of the texts (T. 1443 [23] 943a4): 經,是佛所說,或弟子說, 與理相應。"In regard to ‘sūtra’ — it is what is spoken by the Buddha, what is said by disciples that is accordance with propriety (*yukti)."
In Vinaya study, it seems that the term “canonical” is frequently used simply to signify “not commentary.” The phrase “canonical vinaya text” that I use here, however, may not be interpreted in such a wide sense. There is an important consideration that suggests that the Nidāna is “a canonical text” in a more technical sense. In the Kṣudrakavastu of the Mūlasarvāstivāda-vinaya, there is a narrative account of the so-called “First Council,” which was said to have been held in Rājagrha in the year of the Buddha’s death in order to formally establish Buddha’s teachings regarding doctrine and discipline. In the account, Upāli, one of the chief disciples known as the great vinaya preserver, took the lead in establishing the vinaya rules. He recited each of the rules, and the other four hundred and ninety-nine monks repeated after him. At the end of the recitation, Upāli enumerated the components of the Vinaya as follows (Kṣudrakavastu, Derge 6 Da 315b3–b6):

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\text{di dag ni phas pham pa rnams so // ‘di dag ni ma nges pa’i chos gnyis dang / spang ba’i ltung byed kyi chos sum cu dang / ltung byed dgu bcu’i chos dang / so sor bshags par bya ba bzhi’i chos dang / bslab pa mang po’i chos dang / rtsod pa zhi bar bya ba’i chos bdun dang . . . ‘di ‘dra ba ni rab tu dbyung ngo // ‘di ‘dra ba ni rab tu mi dbyung ngo // gso sbyong ni ‘di ltar bya’o // dgag dbye ni ‘di ltar bya ste / tshul ‘di ‘dra ba nas phra mo ni ‘di / gleng gzh i ni ‘di / mos pa ni ‘di’o // zhes de de bzhin du ‘dul ba yang dag parbsdus nas / tshe dang ldan pa nye bar ‘khor seng ge’i khri las babs so //}
\]

“Having summed up vinaya in the following way: ‘These are the Pārājika-offenses. These are the saṅghāvaśeṣa-offenses. These are the dvāvaniyata-offenses. These are the thirty naiḥsargika-offenses. These are the ninety pāyattiya-offenses. These are the four pratideśanīya-offenses. These are many saikṣa-offenses. These are the seven adhikaraṇa-ṣamathas . . . Such is the Pravrajyā[-vastu]. Such is not the Pravrajyā[-vastu]. The Poṣadha[-vastu] is like this. The Pravāraṇā[vastu] is like this. The Varṣā[vastu] is like this . . . up to . . . The Kṣudraka[vastu] is this. The Nidāna is this. The Muktaka is this,’ Venerable Upāli got off the lion-chair.”

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27 See, for example, Schopen (2009: esp. 370–371); Clarke (2009a).
28 A strikingly similar enumeration is found in the corresponding account in Yijing’s Kṣudrakavastu (T. 1451 [24]
Here it is evident that Upāli lists the *Nidāna* as a component of the *Mūlasarvāstivāda-vinaya*. Given that the account of the First Council lists the texts that were selected and authoritative, at least to those who preserved the account, the reference made to the *Nidāna* may serve as further testimony to its canonicity. That is, the *Nidāna* is a canonical text in the full technical sense that it was authorized as a collection of the Buddha’s words that were deemed worthy of preservation in the account of the First Council.29

4.2 The Characteristics of the *Nidāna*

A notable characteristic of the *Nidāna* is that the text in its entirety is strictly regulated by a system of *uddānas*, or verse summaries,30 like almost all of the *Mūlasarvāstivāda-vinaya* texts.31 Apart from that, however, the characteristics of the *Nidāna* are not clear to Buddhological scholarship. Few, if any, modern scholars have explained the characteristics with substantial evidence. In the

408a23–b2): 此名波羅蜜迦法, 此名僧伽伐廸沙法, 此名二不定法, 三十捨散法, 九十波逸底迦法, 四波羅提舍尼法, 衆多學法, 七減謙法 . . . 如是應度, 如是不應度, 如是作樂瞿陀, 如是作安居, 如是作隨意, 及以諸事, 乃至雜事, 此是尼陀那, 目得迦等. 既結集毘奈耶已, 具諸波離從高座下. “After having communally recited the Vinaya in the following way: *These are named the Pārījata-features. These are named the saṅghāvaśeṣa-features. These are named the dvāvaniyata-features. [These are named] the thirty naiṣāsargika-features. [These are named] the ninety paṭīṣṭhātika-features. [These are named] the four pratideśanīya-features. [These are named] the many saṅka-features. [These are named] the seven adhikaraṇa-śamathas . . . Such is ordination. Such is not ordination. The posadha-ceremony must be done thus and thus. The rain retreat must be done thus and thus. The pravāraṇā-ceremony must be done thus and thus . . . up to . . . other vastus and the Kṣudrakavastu. This is the *Nidāna*. This is the Muktaka, and so on.’ Venerable Upāli stepped off the dais.” Note also that though the title *Muktaka* is usually translated into Tibetan as *rkyang pa* or *sil bu* (see 2.2.2 above), here we obviously see the equivalent of Chin. 日得迦 (Muktaka) = Tib. *mos pa*, a widely attested translation for Skt. *adhi-√muc*; Negi (s.v. *mos pa*); LCTSD (s.v. *mos pa*). As this translation, as well as Clarke (2001: n. 53) suggests, the term “muktaka” is most likely derived from the root √muc. Its meaning, however, is uncertain. It is not explicitly referred to as a Buddhist term in Sanskrit dictionaries, such as Apte, Bonwa, Edgerton, LCTSD, Monier-Williams, and Negi. In this connection, Karashima (2012: § 2.2, n. 1) notes that derivatives of √muc are occasionally used in vinaya literature to signify an exemption from rules. Indeed, the Muktaka contains a large number of authorizations made by the Buddha allowing exceptions to the rules that he himself previously established elsewhere. Further research of the usages of the derivatives of √muc in vinaya literature might be required in order to determine whether or not there is a relationship between the title “Muktaka” and an exemption from monastic rules.

Note that my usage of the term “canonical” is still loose. Collins (1990: 90–91) and Norman (2006: 171–172) note that in a strict sense the texts qualified for “canon” should be completely “exclusive” and “closed.” It is uncertain whether or not the vinaya texts mentioned in the account of the First Council are “exclusive” or “closed.” That is to say, it is uncertain whether or not those who preserved the account of the First Council accepted only those vinaya texts as the Buddha’s words and completely rejected the others as unorthodox texts.

It seems that all *Mūlasarvāstivāda-vinaya* texts but the *Kathāvastu*, which is included in the *Uttaragrantha*, contain *uddānas*; Clarke (forthcoming c: 8).

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following, I will inspect the characteristics of the *Nidāna* in terms of its title, its topics, and its relationship with three of the major sections of the *Mūlasarvāstivāda-vinaya*.

### 4.2.1 Title

The term “*nidāna*” is well known in the field of Buddhist Studies. Edgerton (s.v. *nidāna*), for example, notes: “BHS (= Buddhist Hybrid Sanskrit) develops the word differently from Skt.; most, perhaps all, mgs. found in Pali,” and suggests six possible meanings for “*nidāna*,” such as “cause,” “motive, motivation,” and “beginning, introduction.” The precise meaning of the title, however, remains uncertain. There is no reference to the meaning of the title in the *Nidāna* itself.

Nishimoto Ryūzan 西本龍山 (1888–?) is one of very few modern scholars who have commented on the meaning of the title “*Nidāna*.” In his translation of Yijing’s *Bhiksūṇī-vinayavibhaṅga*, he briefly notes the term *nituona* 尼陀那 which occurs in the commentarial part on the tenth *pāyantika*-offense. He explains that *nituona* 尼陀那 is a transcription of the word *nidāna* and it means “*innen* 因縁.” Furthermore, he notes that the term found in the *Bhiksūṇī-vinayavibhaṅga* refers to Yijing’s *Nidāna*, which is “a collection of *innen* 因縁 of the established rules.”

There is no doubt that Nishimoto regards the title *Nidāna* as being representative of its content. As is often the case with Japanese scholars, however, Nishimoto translates the term *nidāna* by merely rewording it in an attested Chinese translation (*innen* 因縁), and thereby, his translation “*innen* 因縁” makes little sense. Thus, his explanation is not immediately clear.

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32 See 4.1.3 above.

33 Nishimoto (1934a: 127, n. 38): *nidāna* の音写にして因縁の義. 根本説一切有部尼陀那五巻あり... 制戒因縁を蒐集せるもの.

34 A similar statement that the title of the *Nidāna* is representative of its content is found in the colophon to the *Uttaragrantha* (*Dul ba gzhung dam pa*). The colophon includes verses that briefly overview the small texts of the *Uttaragrantha*. In the verses, the *Nidāna* is referred to as follows (Derge Pa 310b6): gleng gzi la ni sgo lnga las // dang po bzhi la sdom gyi ni // tshigs bcad bcu’o lnga pa la // sdom gyi tshigs bcad drug yod de // gleng gzhi dag la brten pa’i phyir // gleng gzhi zhes ni btugs pa yin // “The *Nidāna* consists of five chapters / Each of the first four chapters includes ten *uddānas*, while the fifth chapter includes six *uddānas* / On account of *nidānas* / It is titled as “*Nidāna*.” An essentially identical explanation appears in Bu ston Rin chen’ grub’s *Dul ba spyī’i rnam par gzhag pa* ’dul ba rin po che’i mdzes rgyan (L. Chandra, 48b2–3): gleng gzi la sgo lnga // sgo lnga’i dang po bzhi la sdom tshig bcu bcu // sgo lnga pa la sdom gyi tshigs su bcad pa drug ste / de rnam phal cher gleng gzi la brten nas bstan pa shas che bas gleng gzi zhes bya’o // “The *Nidāna* consists of five chapters. Each of the first four of the five chapters includes ten *uddānas*. The fifth chapter includes six *uddānas*. Since most of them are mainly told on account of *nidāna*, [the text] is titled *Nidāna*."

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In general, Japanese vinaya researchers have traditionally used the word *innen* 因縁 to refer to the occurrences or circumstances that led the Buddha to establish the vinaya rules described in the narrative stories of the vinaya texts.\(^{35}\) Given this traditional usage, Nishimoto seems to suggest that the *Nidāna* is a collection of the texts narrating the occurrences or circumstances that led to the Buddha’s establishment of the vinaya rules, and therefore, it is titled “*Nidāna*.”

Even if we accept it as tenable that the term *nidāna* means in context of the Vinaya the occurrences or circumstances that caused the Buddha to establish the rules,\(^{36}\) Nishimoto’s suggestion is still open to question. Certainly, the *Nidāna* includes many narrative stories describing how certain rules were established by the Buddha, most of which begin with a set phrase including the term *nidāna* and the name of a city, such as “*nidāna* was in Śrāvastī,” and “*nidāna* was in Rājagṛha.” However, this feature is not unique to the *Nidāna*. Such narrative stories accompanied by the set phrase commonly occur in other sections of the *Mūlasarvāstivāda-vinaya*. Furthermore, the *Nidāna* includes a large number of question-and-answers between Upāli and the Buddha. They obviously presuppose that the rules had already been established, and certainly, are anything but the narrative stories describing how the rules were established. In sum, the *Nidāna* is not exclusively made of “*nidānas*” as Nishimoto suggests. At the present time, the meaning of the title of the text *Nidāna* remains ambiguous.

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\(^{35}\) See, for example, Ueda (1976 [1934a]: 229); Hirakawa (1960: 292); Sato (1972: 17); S. Sasaki (1999: 31).

\(^{36}\) The definition of the term *nidāna* in the context of the vinaya text is neither simple nor clear-cut, since it appears in various contexts and seems to signify various things in the vinaya texts. In the *Poṣadhavastu* of the *Mūlasarvāstivāda-vinaya*, for example, the term refers to the opening formula recited at the beginning of the ceremony; *Poṣadhavastu* (Hu-von Hinüber, § 60). Cf. S. Sasaki (2011: 217–219). Also, in the *Śayanāsanavastu* (Gnoli, 47 = Derge 1 Ga 216b6), Upāli is referred to as the excellent disciple who is the most familiar with “the *nidāna* (Tib. *gleng gzhi*) and *samutpatti* (Tib. *byung ba*) of the Vinaya.” The meaning of the term “*nidāna*” in this context may conform to what Japanese vinaya researchers commonly refer to as *innen* 因縁. However, the difference between *nidāna* and *samutpatti* is uncertain. The meaning of *samutpatti* (Monier-Williams, “rise, birth, origin”; Apte, “occurrence”) seems to be closer to what Japanese scholars refer to as *innen* 因縁. Note also that Yijing does not translate but transcribe the textual title of the *Nidāna as nītuoāna* 尼陀那, while he translates many titles of the Seventeen Vastus, such as *chūiashi* 出家事 (Pravrajyāvastu), *suīishi* 随意事 (Pravāraṇāvastu), and *possengshi* 故僧事 (Samghabhedavastu). This may also suggest that the meaning of the title *Nidāna* is not so simple as Nishimoto assumes.
4.2.2 The Topics of the *Nidāna*

The content of the *Nidāna* roughly falls into two categories: (1) a series of question-and-answers between Upāli and the Buddha, and (2) the narrative stories in which the Buddha established regulations.\(^{37}\) Through the two forms, the *Nidāna* covers a wide range of diverse topics, and therefore, its central issue remains uncertain. At least two facts regarding the topics, however, can be stated with confidence. First, many of them are clearly related to those covered in several *Vastus* of the Seventeen *Vastus* and the *Kṣudrakavastu*. Second, they seem to be arranged in groups.

The first section of the *Nidāna* (§ 1.1) begins with a series of question-and-answers regarding ordination, the main issue of the *Pravrajyavastu* (the chapter on entering the religious life). The regulations about counting and adjusting the date are then described in detail (§ 1.2), followed by about fifty question-and-answers regarding the boundary (*śimā*) (§§ 1.3–1.6.1). Although the precise date is important for several rituals, such as ordination,\(^{38}\) and the boundary is one of the most essential matters related to Indian Buddhist monasticism in general,\(^{39}\) both seem to be particularly crucial for the proper performance of the *poṇḍhada*-ceremony, since it was held fortnightly,\(^{40}\) and all the monks within the same boundary were required to attend it together.\(^{41}\) Furthermore, there are several question-and-answers about the declaration of purification (*pariśuddhi*), which is one of the technical issues exclusive to the *poṇḍhada*-ceremony (§§ 1.3.1 and 1.5.4).\(^{42}\) Therefore, it may be safe to regard the texts between § 1.2 and § 1.6.1 as related to the *Poṇḍhavastu* (the chapter on the *poṇḍhada*-ceremony). The remainder of the sixth section (§ 1.6.2) and the entire following section (§ 1.7) are devoted to a series of question-and-answers about taking of a formal leave during the rain retreat, which is regulated in the *Vṛṣavastu* (the chapter on the rain retreat).\(^{43}\) The eighth section (§ 1.8) comprises nine question-and-answers about the robes that are proper for monks to put on

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\(^{37}\) For details of content of the *Nidāna*, see, for convenience, the synopsis of the *Nidāna* (Chapter six).


\(^{40}\) Cf. Sadakata (1977); C. Vogel (1997).

\(^{41}\) S. Sasaki (2000: 171–175).

\(^{42}\) Technically, the concept of *pariśuddhi* concerns not only the *poṇḍhada*-ceremony but also the *pravāraṇā*-ceremony. Both ceremonies are, however, virtually identical. The *poṇḍhada*-ceremony that is held at the end of the rain retreat is called as *pravāraṇā*-ceremony; von Hinüber (1970: 131); Chung (1997: 40–52); S. Sasaki (2000: 353, n. 25); Kishino (2008b: 246–247); *Vinayastṛavrtyabhiddhānasavyākhyāna* (Taishō Univ. 2007, 19, 36).

\(^{43}\) Cf. Shōno, 1.9–1.9.1.1 = Derge 1 Ka 241b6–243a5 = T. 1445 [24] 1042c11–1043a17.
when they go out. If we assume that they specifically refer to the monks going out during the rain retreat, we may consider that the eighth section is also related to the Varsāvastu. The ninth section (§1.9) consists of five question-and-answers about animal hide, which is one of the central issues of the Carmavastu (the chapter on leather).44 The tenth section (§1.10) treats food, hemorrhoids, the vihāra donated to Rāhula, and leftovers. Apart from the vihāra for Rāhula,45 the other three topics are explicitly referred to in the Bhaisajyavastu (the chapter on medicine).”46 In summary, the topics of Chapter One seems to range from the Pravrajyavastu (§1.1), the Poṣadhavastu (§§1.2–1.6.1), the Varsāvastu (§§1.6.2–1.8), the Carmavastu (§1.9), and the Bhaisajyavastu (§1.10).

The first section of Chapter Two (§§2.1) mostly covers the estates of dead monks/nuns, except for §2.1.7 which unexpectedly treats the formal ecclesiastical act of suspension (utkṣepaniyakarman). This formal act appears in several Vastus, such as the Kośambakavastu (the chapter on the disputes among monks in Kauśambī), the Karmavastu (the chapter on formal ecclesiastical acts), and the Adhikaraṇavastu (the chapter on disputes in the Community). Therefore, it is difficult to pinpoint which Vāstu §2.1.7 is particularly related to. The others (§§2.1.1–2.1.6 and 2.1.8), on the contrary, seem to concern the Čivaravastu (the chapter on cloth), since the procedure for dividing up the estate of dead monks is one of the main issues of the Čivaravastu.47 The second section (§2.2), although referring to chandaka-bhikṣaṇa, a method of collecting donations that is not addressed in detail anywhere else,48 mostly treats the acceptance and distribution of sporadic donations, which is also one of the issues of the Čivaravastu.49 The third section (§2.3) deals with the kathina-period, which is undoubtedly the main topic of the Kathinavastu (the chapter on Kathina).50 The entire fourth section (§2.4) and the first half of the fifth section (§2.5.1) comprise a series of question-and-answers about the validity of formal ecclesiastical acts and objections to them, both of which are discussed in the Karmavastu.51

44 The Kṣudrakavastu also includes a few regulations regarding animal hide: Derge Tha 263a6–264a7 = T. 1451 [24] 296c28–297a29.
45 See 4.3.2 below.
46 Cf. Yao (2011: §§1.1, 2.2, 2.3).
48 See 4.3.1 below.
49 Dutt 105–113 = Derge 1 Ga 95b7–99b4.
2.5.2) includes the regulation for monks to watch carefully and guard those who wish to receive
the full ordination, a close parallel to which is found in the Kṣudrakavastu (the chapter of miscella-
neous matters).\(^{52}\) The sixth section (§ 2.6) treats the formal act of censure (tarjanīya-karman) and
the formal act of banishment (pravāsanīya-karman), both of which are discussed in detail in the
Pāṇḍulohitakavastu (the chapter on two monks named Pāṇḍu and Lohita[ka]).\(^{53}\) The seventh sec-
tion (§ 2.7) consists of three question-and-answers. The first one (§ 2.7.1) concerns how to expel
those monks who are defective in śīla from the Community. Although this question-and-answer
references a rule previously established elsewhere by the Buddha, such a rule does not — as far
as I know — appear anywhere in the Mūlasarvāstivāda-vinaya. Therefore, it is uncertain which
text this question-and-answer concerns. On the other hand, the other two question-and-answers
(§§ 2.7.2–.3) deal with the rule regarding the formal act of expiation (pratisaṃharaṇīya-karman),
which is established in the Pāṇḍulohitakavastu.\(^{54}\) The first part of the eighth section (§ 2.8.1) seems
to be linked with the Pāṇḍulohitakavastu as well, since it also deals with the formal act of censure
(tarjanīya-karman). The second part of the eighth section (§ 2.8.2) is a set of question-and-answers
about the so-called “relationship of dependence” (ni√sṛti), which is detailed in the Kṣudrakavastu
in particular.\(^{55}\) The ninth section (§ 2.9) comprises four question-and-answers about categories of
offenses: common/uncommon offenses, offenses with/without evidence, concealed/unconcealed
offenses, and the names and types of offenses. These categories are rather abstract or seemingly
abhidharmic, and not common in the Mūlasarvāstivāda-vinaya. The Pudgalavastu (the chapter
on a certain one [who has committed a samghavaśeṣa-offense]), however, devotes almost its en-
tirety to discussions about the monks who have and have not concealed the samghavaśeṣa-offenses
that they have committed. Furthermore, the offenses with/without evidence are also referred to in
the Pudgalavastu.\(^{56}\) Therefore, the ninth section in its entirety may be regarded as related to
the Pudgalavastu. The tenth section (§ 2.10) consists of the regulations regarding the monastic
members who can perform the formal ecclesiastical acts of probation (§ 2.10.1), and the question-

\(^{52}\) See below (4.3.2).


\(^{56}\) The Pudgalavastu (Dutt 69–73 = Derge 1 Ga 169a6–171a5).

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and-answers regarding the status of the pārājika penitent or śīkṣā-dattaka (§ 2.10.2). The former is discussed in the Pārīvāsikavastu, while the latter is covered in the Kṣudrakavastu. In sum, the topics of Chapter Two seem to be parallel to those topics that appear in the Cīvaravastu (§§ 2.1.1–2.1.8), the Kaṭhinavastu (§ 2.3), the Karmavastu (§§ 2.4–2.5.1), the Kṣudrakavastu (§ 2.5.2, § 2.8.2, and § 2.10.2), the Pāṇḍulohitakavastu (§ 2.6 and §§ 2.7.2–2.8.1), the Pudgalavastu (§ 2.9), and the Pārīvāsikavastu (§ 2.10.1).

The first section of Chapter Three (§ 3.1) consists of five different stories. The first two (§ 3.1.1 and § 3.1.2) and the fifth (§ 3.1.5) describe an enclosure used for washing bowls, the behavior of monks toward deities, and five things that should not be written down in characters, respectively. These three topics seem to be unique to the Nidāna. On the other hand, the topics of the other two stories (§ 3.1.3 and § 3.1.4), the visit of disciples to their Preceptor and the entrance into the religious life without bowls, are dealt with in the Kṣudrakavastu. The second section (§ 3.2) involves the washing and repairing of bowls. These topics do not seem to be covered in detail in any of the vastu texts. Almost all of the topics in the third section (§ 3.3), however, seem to parallel those of the Kṣudrakavastu. The first two stories (§ 3.3.1 and § 3.3.2) concern the buildings constructed for bathing, which are also treated in detail in the Kṣudrakavastu. The third story (§ 3.3.3) includes the teaching that specifies where the monks should dwell, which is also found in the Kṣudrakavastu. The fourth story (§ 3.3.4) describes where monks should cut their hair. A similar topic may be found in the Kṣudrakavastu, which preserves several regulations about monks’ hair, though it does not refer to a specific location for haircuts. The fifth and sixth stories (§ 3.3.5 and 3.3.6) include the Buddha’s authorizations for sick monks to eat what

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57 The Pārīvāsikavastu (Dutt, 100 = Derge 1 Da 180b2–5).
59 Note that § 3.1.1 of Yijing’s Nidāna refers to a specific spot for washing feet, which is also regulated in the Kṣudrakavastu (Derge 6 Tha 60a4–7 = T. 1451 [24] 229a1–9). Also, a series of verses that are referred to in § 3.1.2 appear in the Kṣudrakavastu; Schopen (2004b: esp. 161–167). These might suggest that both of § 3.1.1 and § 3.1.2 are also closely related to the Kṣudrakavastu.
63 The Kṣudrakavastu (Derge 6 Tha 33b1–35b7; 194a6–b5; Da 39a1 = T. 1451 [24] 218b6–219a10; 273a29–b11; 328b24–25).
is made of grain and flesh, respectively. Both stories have the same narrative structure: a sick monk visited a physician and was told to eat food that has not yet been authorized by the Buddha. The monk rejected the recommendation, and per the physician’s advice, asked the Buddha for authorization to eat the food, which was then granted. This narrative pattern frequently appears in the *Kṣudrakavastu* as well, which may suggest a connection between the two texts. In the *Kṣudrakavastu*, however, the Buddha’s authorization for eating what is made of grain or flesh is not mentioned. The fourth section (§ 3.4) and the beginning of the fifth section (§ 3.5.1) comprise a series of question-and-answers between Upāli and the Buddha regarding the types of material used for the small items that monks have been authorized to possess, such as a smoking pipe, a thin garment, a tube used for pouring liquid into the nose, a small pot used for drinking beverages, a needle holder, a small pot for storing medicine, a rug, and a footstool. Since these small items exclusively appear in the *Kṣudrakavastu*, there is clearly a connection between the two texts. The remainder of the fifth section consists of two stories describing medical treatment given by monks (§ 3.5.2) and the clothes with which dead bodies are dressed (§ 3.5.3). These two topics are also treated in the *Kṣudrakavastu*. The sixth section (§ 3.6) begins with three question-and-answers between Upāli and the Buddha about the material of the chain attached to the iron ball used for heating water, the material of the medicine scoop, and the validity of monks’ carrying burdens on their back, waist, or head (§ 3.6.1). Both the chain attached to the iron ball used for heating water and the medicine scoop, and the regulations regarding carrying burdens appear in the *Kṣudrakavastu*. The narrative story that follows the three question-and-answers describes monks’ obligation to support their parents with food and clothes (§ 3.6.2). A similar topic does

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64 See, for example, the *Kṣudrakavastu* (Derge 6 Tha 104b3–107a2; 116b5–118b4; 181b7–182b3 = T. 1451 [24] 246a12–c22; 250a22–c14; 269c13–25).


66 Medical treatment given by monks (Derge 6 Da 36a2–b3 = T. 1451 [24] 327a8–c19); the clothes with which dead bodies are dressed (Derge 6 Tha 222b2–224b1 = T. 1451 [24] 282b14–283a7).

67 The chain attached to the iron ball (Derge 6 Tha 116b7–117a1 = T. 1451 [24] 250a28–29); the medical scoop (Derge 6 Tha 117a3–7 = T. 1451 [24] 250b7–11); the regulations regarding monks carrying a burden (Derge 6 Tha 62a1–4; 231a2–5 = T. 1451 [24] 229c1–7; 284c26–285a1).
not appear in the *Kṣudrakavastu*. However, the topic of the following narrative story (§ 3.6.3) is woolen clothes, which are treated in the *Kṣudrakavastu*.\(^{68}\) The last four sections of Chapter Three (§§ 3.7–10) all concern the *stūpa*, which is also described in detail in the *Kṣudrakavastu*.\(^{69}\) Overall, most of the topics covered in Chapter Three are closely parallel to those treated in the *Kṣudrakavastu*.

The first section of Chapter Four (§ 4.1.1) begins with four question-and-answers between Upāli and the Buddha about the materials used for the door knob, the belt used to maintain good posture while sitting (*yoga-patṭa*), the net bag, and the window with a screen (? *dra ba’i gzugs ‘khor*). The Buddha’s authorizations for at least the door knob and the net bag unmistakably appear in the *Kṣudrakavastu*.\(^{70}\) The story that appears immediately after the four question-and-answers (§ 4.1.2) concerns the Buddha’s authorization for monks to accept harvested crops. This topic seems to be unique to the *Nidāna*. The following story (§ 4.1.3) describes the donations provided to a residential cell (*layana*) by a householder who has built it for a single monk. The exact same topic is difficult to find in other *vastu* texts. In the Šayanāśanavastu (the chapter on bedding and seats), however, there is a story regarding the donations provided to a *vihāra* by a householder who has built it.\(^{71}\) Furthermore, a regulation for assigning residential cells (*layanas*) to monks also appears in the Šayanāśanavastu.\(^{72}\) Therefore, it may be safe to regard the topic of § 4.1.3 as parallel to those covered in the Šayanāśanavastu. The first story of the second section (§ 4.2.1) is virtually the same as the previous story (§ 4.1.3) except that it deals with multiple residential cells, and therefore, might also be regarded as related to the Šayanāśanavastu. The second story (§ 4.2.2) comprises several authorizations for the Monk-Who-Is-in-Charge-of-New-Construction (*navakarmika*). This is clearly parallel to the *Kṣudrakavastu*, since an almost identical story is found in the *Kṣudrakavastu*.\(^{73}\) The first two stories of the third section (§ 4.3.1 and § 4.3.2) con-

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\(^{70}\)The door knob (Derge 6 *Tha* 36b1–2 = T. 1451 [24] 219a29–b1); the net bag (Derge 6 *Tha* 63a2–4 = T. 1451 [24] 229c29–230a2).


\(^{73}\)See below (4.3.2).
cern the clothes of the Community. This topic seems to be unique to the Nidāna. The following story (§ 4.3.3), however, includes a rule against monks assigning bedding and seats after dusk, which closely parallels a story preserved in the Śayanāsanavastu.\(^{74}\) The topics of the last story of the third section (§ 4.3.4) and all of the stories in the fourth, fifth, and sixth sections (§§ 4.4.1–.5, 4.5.1–8, and 4.6.1–7) are virtually identical; they all discuss whether or not the principle of seniority should be applied when monks use public places or items, such as the toilet or the face-towel belonging to the Community. Seniority is one of the issues discussed in detail in the Śayanāsanavastu.\(^{75}\) Most of the passages dealing with it, however, refer to the items that appear exclusively in the Kṣudrakavastu.\(^{76}\) Therefore, this group of the stories seems to be closely related to the Śayanāsanavastu, the Kṣudrakavastu, or both. The seventh section (§ 4.7) consists of four narrative stories in which the Buddha made authorizations for monks and nuns. In the first story (§ 4.7.1), the Buddha authorized monks to mark their robes with dots of ink. It seems that this authorization is not found anywhere in the three major sections of the Mūlasarvāstivāda-vinaya.\(^{77}\) However, the second and third stories (§ 4.7.2 and § 4.7.3), in which the Buddha made authorizations for monks to accept the estates left by their deceased families, and to use daily necessities left by friendly people, respectively, are almost identical to texts found in the Kṣudrakavastu.\(^{78}\) The fourth story (§ 4.7.4) contains the Buddha’s authorization for nuns to ask for permission to travel to a village alone, as well as the proper procedure for the formal act of asking for permission. This story is preserved only in the Nidāna, but may be related to a series of rules for nuns and the procedure for another formal act regarding nuns found in the Kṣudrakavastu.\(^{79}\)

\(^{74}\) See below (4.3.2).


\(^{76}\) The toilet (Derge 6 Tha 107a3–108a3 = T. 1451 [24] 246c23–247b6); the face-towel (Derge 6 Tha 183b4–6 = T. 1451 [24] 270a23–26); the small bowl for beverages (Derge 6 Tha 106a3–6 = T. 1451 [24] 246b29–c1); the razor, the whetstone, the nail-clipper, and the tweezer (Derge 6 Tha 200b2–4 = T. 1451 [24] 275a15–19); the couch with the stools (T. 1451 [24] 275a20–28; this item seems not to be referred to in Tibetan Kṣudrakavastu); the rope for hanging dyed clothes (Derge 6 Tha 190b7–191a1 = T. 1451 [24] 272a25–28); the knife (Derge 6 Tha 31b4–32a5 = T. 1451 [24] 217c13–218a2); the needle (Derge 6 Tha 32a5–b3 = T. 1451 [24] 218a3–8); the cloth for receiving cut hair (Derge 6 Tha 194a6–b5 = T. 1451 [24] 273a29–b11).


\(^{78}\) See below (4.3.2).

\(^{79}\) The formal act regarding a nun who asks for permission to sleep with her baby son in the same building: Derge 6 Da 144a3–145a4 = T. 1451 [24] 360b25–c28. Cf. Than (2008: 305). Note also that these two formal acts regarding permission for nuns are arranged in a group in Yijing’s Ekottarakramaśataka (T. 1453 [24] 485c26–486b19).
The eighth section consists of five stories. The first four stories (§ 4.8.1–.4) explain repayment and collection of debts for deceased monks. The fifth story (§ 4.8.5) includes the regulations regarding the behavior of monks at markets. The topics of these stories seem to be unique to the Nidāna. The ninth section (§ 4.9) and the first two stories of the tenth section (§ 4.10.1 and § 4.10.2) comprise several regulations regarding the fruit trees donated by King Bimśisāra, which are also referred to in the Kṣudrakavastu. The topics of the third and fourth stories of the tenth section (§ 4.10.3 and § 4.10.4), the Buddha’s forbidding monks to establish a boundary upon entering an empty vihāra and to approach those who are quarreling, respectively, seem to be unique to the Nidāna. In conclusion, the topics of Chapter Four are parallel to those of the Śayanāsanavastu and the Kṣudrakavastu, among others.

Chapter five (§ 5.1–.6) mostly covers the Bodhisattva image, which is not treated in detail in the three major sections of the Mūlasarvāstivāda-vinaya. Thus, the Nidāna shares many topics with at the very least twelve of the Seventeen Vastus and the Kṣudrakavastu. Furthermore, the topics seem to be roughly separated into groups according to the Vastus. That is to say, they seem to be roughly arranged in the following order: (1) the Pravrajyā-vastu, (2) the Pośadha-v., (3) the Varṣā-v., (4) the Carma-v., (5) the Bhaśajya-v., (6) Cīvara-v., (7) the Kaṭhina-v., (8) the Karma-v., (9) the Pāṇḍulohitaka-v., (10) the Pudgala-v., (11) the Pārvivāsika-v., (12) the Śayanāsana-v., and (13) the Kṣudraka-v.. The order of these topics may resemble that of the seventeen vastu texts arranged in the Tibetan Kanjur, i.e., the Pravrajyā-v. → the Pośadha-v. → the Pravāraṇa-v. → the Varṣā-v. → the Carma-v. → the Bhaśajya-v. → the Cīvara-v → the Kaṭhina-v., etc. (see 2.2.2, [n. 59] above). In the Nidāna, however, the topics that parallel to those treated in the Kṣudraka-v. are not collectively found in one place but repeatedly appear in several places (§ 2.5.2, § 2.8.2, § 2.10.2, §§ 3.1.3–.4, § 3.3, §§

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81 Note, however, that § 5.5.2 closely parallels to a text found in the Kṣudrakavastu (see 4.3.2 below).
82 Note that the textual order of the seventeen vastus and their titles presented by the Tibetan Kanjur is slightly different from that indicated by Gunaprabha’s Vinayasūtra and the Mahāvyutpatti; Yonezawa (2001: 16); Hu-von Hintüber (1997). Note also that the order of the vastu texts presented by the Vinayasūtra and the Mahāvyutpatti is also slightly different from that indicated by the Vinayasūtra-vṛtty-abhidhāna-svavyākhyāna, which is said to be one of the auto-commentaries of the Vinayasūtra by Guṇaprabha himself; the Vinayasūtra-vṛtty-abhidhāna-svavyākhyāna (Taishō Univ. 2007, 4–5).
Moreover, the topics treated in the *Poṣadhaṭṭapana*-v. (the chapter on the suspension of the *poṣadha*-ceremony) and the *Samghabheda*-v. (the chapter on the schism of the Community) are apparently absent in the *Nidāna*. Therefore, it is difficult to provide any conclusive information about the topic order of the *Nidāna*.

What is fairly certain, at this moment, is that the *Nidāna* and at least twelve of the Seventeen *Vāstus* and the *Kṣudrakavastu* have many topics in common. Superficially, it seems that the *Nidāna* is merely sourced from the other major sections of the *Mūlasarvāstivāda-vinaya*. The relationship between these texts, however, is complicated, and will be discussed below.

### 4.3 The Relationships Between the *Nidāna* and Other Sections of the *Mūlasarvāstivāda-vinaya*

A large part of the *Nidāna* consists of the question-and-answers between Upāli and the Buddha, most of which are supposedly based on established rules preserved in other major sections of the *Mūlasarvāstivāda-vinaya*. Some of the narrative stories in the *Nidāna* also appear to presuppose rules that have already been established elsewhere. In the story in which the Buddha offered several regulations regarding the treatment of hemorrhoids (§ 1.10.3), for example, he refers to his previous order: “I have ordered you not to cut off hemorrhoids, haven’t I?” This order by the Buddha is found in the *Bhaiṣajyavastu*.\(^{83}\) Likewise, in the story about the fruit trees donated by King Bimbisāra (§ 4.9), visitor monks told the monks who maintained the trees that they must eat only ripe mangoes. Although the visitor monks’ statement seems to imply the existence of an established rule regarding mangoes, such a rule does not appear in the *Nidāna*. Instead, it is found in the *Kṣudrakavastu*.\(^{84}\)

These narrative stories, as well as the series of question-and-answers, suggest that the *Nidāna* is based on the other major sections of the *Mūlasarvāstivāda-vinaya*. The *Nidāna*, however, does not

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\(^{83}\)Cf. Text, § 1.10.3, n. 79.

\(^{84}\)Cf. Text, § 4.9.1, n. 197.
merely contain texts that almost certainly presuppose the provisions and authorizations previously established in other sections. It also includes texts that indicate the possible priority of the Nidāna, as demonstrated in the following.

### 4.3.1 Initial Authorizations of the Buddha

In some of the narrative stories preserved in the Nidāna, the Buddha authorizes several practices for monks or householders. These authorizations are — ostensibly — described as having been promulgated for the first time. Interestingly, some of the practices are explicitly referred to as being common or even standard in other sections of the Mūlasarvāstivāda-vinaya. The performance of the so-called “Five Years Festival” (*pañcavārṣika*), for example, is occasionally referred to in the Mūlasarvāstivāda-vinaya as already being common among Buddhist monks.\(^{85}\) The initial authorization for the festival, however, does not appear in the Vinayavibhaṅga, the Seventeen Vastus, or the Kuṣṭrakavastu. It is found, instead, in the Nidāna (§§ 5.4–6).\(^{86}\) The same is true of other religious practices, such as the cult of the Bodhisattva image (§§ 5.1–3), the stūpa cult (§§ 3.7–10) and a specific method of collecting alms called *chandaka-bhikṣaṇa* (§ 2.2.1). They are referred to as being well-known or commonplace practices throughout the Mūlasarvāstivāda-vinaya,\(^{87}\) but their initial authorizations are found only in the Nidāna.\(^{88}\)

Another example of the possible priority of the Nidāna is found in the Vinayavibhaṅga. Here, the Buddha’s authorization allowing good monks to live in grand buildings and eat good food is referred to by Upananda and an anonymous traveler in two different narrative stories.\(^{89}\) Their references sound abrupt in context, since such an authorization is not promulgated anywhere in the Vinayavibhaṅga. The Nidāna, however, contains a narrative story that describes in detail how the

\(^{85}\) For the references to the *pañcavārṣika* in the Mūlasarvāstivāda-vinaya, see, for example, the Vinayavibhaṅga (Derge 3 Cha 59b3; Ja 194b4 = T. 1442 [23] 715a19; 823c22), and the Kuṣāfrakavastu (Derge 6 Du 177a1–2 = T. 1451 [24] 371c12–17).

\(^{86}\) Cf. Schopen (2008: 626).

\(^{87}\) See, for example, the Bhaisajyavastu (Dutt, 61–62 = Derge 1 Kha 153b3–6 = T. 1448 [24] 51a4–8); the Cīvaravastu (Dutt, 7 = Derge 1 Ga 82b5–83a2).

\(^{88}\) The initial authorization of making the Bodhisattva image is also found in the Vinayavibhaṅga (Derge 3 Ja 15b1–4 = T. 1442 [23] 782b16–20). However, it does not refer to any authorizations or regulations regarding worship of the image.

\(^{89}\) The Vinayavibhaṅga (Derge 3 Cha 151a2–3; Ja 171a1–2 = T. 1442 [23] 742b5–6; 829c21–23).
Buddha authorized good monks to accept invaluable clothes, grand buildings, and luxurious food (§ 2.2.3). This seems to indicate that Upananda and the traveler were aware of the Buddha’s authorization for good monks in the Nidāna. In other words, these two stories in the Vinayavibhaṅga appear to have been based on the Buddha’s initial authorization preserved in the Nidāna.

4.3.2 Close Parallels with Other Sections of the Mūlasarvāstivāda-vinaya

The Nidāna and other major sections of the Mūlasarvāstivāda-vinaya have more in common than the topics discussed above. Apart from the clichés that repeatedly appear throughout the Mūlasarvāstivāda-vinaya and a series of question-and-answers between Upāli and the Buddha that is collectively preserved in the Upāli-pariṇcchā of the Uttaragrantha, nine textual parallels have been confirmed as follows:90

§ 1.10.4 The narrative story about the vihāra donated to Rāhula (parallel to the Vinayavibhaṅga)

§ 2.5.2 The narrative story in which the regulation for monks to watch carefully and guard those who wish to receive full ordination is promulgated (parallel to the Kṣudrakavastu)

§ 3.1.4 The narrative story in which it is forbidden for monks to allow individuals to enter the religious life without bowls (parallel to the Kṣudrakavastu)

§ 3.3.3 The Buddha’s teaching regarding the places where monks should dwell (parallel to the Kṣudrakavastu)

§ 4.2.2 The authorizations for the Monk-Who-Is-in-Charge-of-New-Construction to obtain the necessary tools and food by using the funds allocated for the construction (parallel to the Kṣudrakavastu)

§ 4.3.3 The forbiddance for monks to assign bedding and seats after dusk (parallel to the Śayanāsanavastu)

§ 4.7.2 The narrative story of a monk who inherited a part of his deceased dead father’s estate (parallel to the Kṣudrakavastu)

90 For each of the locations and texts of the parallels, see Text.
4.7.3 The narrative story in which the authorization is promulgated for monks to use daily necessities left behind by other monks (parallel to the Kṣudrakavastu)

5.5.2 The regulations regarding seating order when monks eat food at the festivals (parallel to the Kṣudrakavastu)

In regard to the story of the monk who inherited a part of the estate left by his deceased father (§4.7.2), Schopen (1998: 172–173, n. 54; 2001: 102) makes an important observation. He notes that another version of this story appears in the Kṣudrakavastu, and that there is a slight but significant difference between the two versions. In the Kṣudrakavastu version, when the monk’s father dies, he thinks he should return home for the sake of his “foster mother” and brothers, although no prior reference is made to his “foster mother.” In the Nidāna version, however, it is explicitly indicated in the beginning of the story that the monk’s own mother has passed away and that his father has remarried. That is to say, the story included in the Nidāna seems to be more complete than the version found in the Kṣudrakavastu. Schopen suggests that this might imply a careless adaptation of a narrative story from the Nidāna to the Kṣudrakavastu.

Since the other eight parallels between the Nidāna and the other sections of the Mūlasarvāstivāda-vinaya are very similar, it is difficult to discern as prominent a discrepancy as that noted by Schopen. However, the two versions of the story of Rāhula’s vihāra that are found in the Nidāna (§1.10.4) and the Vinayavibhaṅga are slightly different. In the Vinayavibhaṅga, the story appears immediately before the origin tale of the rule that forbids individual monks to intentionally take possession of donations intended for the Community of monks (the twenty-ninth naiḥsargikā-pāyantika offense). This rule is also found in each of the five other vinaya texts that are generally regarded as fully preserved, i.e., the Pāli Vinaya, the Shisong lü 十誦律, the Sifen lü 四分律, the Wufen lü 五分律, and the Mohesengqi lü 摩訶僧祇律. These five vinaya texts contain almost the same origin tale of this rule as the Mūlasarvāstivāda-vinaya, but all omit the story of Rāhula’s vihāra. More to the point, Hirakawa (1993b: 576–577) notes that the story of Rāhula’s

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91 The Vinayavibhaṅga (Derge 3 Cha 203a–205b1 = T. 1442 [23] 757a27–c23).
92 Sato (1972: 162).
vihāra has little to do with the twenty-ninth naihsargikā-pāyantika offense. That is to say, the story of Rāhula’s vihara seems to have been clumsily inserted into the Vinayavibhanga of the Mūlasarvāstivāda-vinaya. This might also be understood as another adaptation of a narrative story from the Nidāna to the Vinayavibhāṇa.

Even if we disregard the story of Rāhula’s vihara, there is no doubt that some texts preserved in the Nidāna are best understood as preceding those extant in the other major sections of the Mūlasarvāstivāda-vinaya. This precedence, of course, is not applicable to the Nidāna in its entirety, and thereby the exact relationship between the Nidāna and the other major sections of the Mūlasarvāstivāda-vinaya is still unclear. One thing, however, appears fairly certain, and is important for the discussion here: the Nidāna is not altogether subject to the other major sections of the Mūlasarvāstivāda-vinaya.
CHAPTER 5

Conclusions

The Nidāna, a vinaya text of the Mūlasarvāstivāda-vinaya, is preserved in Tibetan and Yijing’s 義浄 translations, both of which correspond fairly well in terms of structure and content. Both are arranged under a series of verse summaries (one greater uddāna, five pīṇḍoddānas, and forty-six uddānas\(^1\)), and comprise a series of question-and-answers between Upāli and the Buddha regarding the vinaya rules, as well as narrative stories in which the Buddha establishes monastic regulations.

The Nidāna has received little attention, and has been widely regarded as an appendix or even a commentary of the Mūlasarvāstivāda-vinaya. Particularly, the Tibetan translation of the Nidāna has been almost completely ignored, since it has been handed down embedded in the fourth major section of the Mūlasarvāstivāda-vinaya, the Uttaragrantha, which has been insufficiently studied and generally assumed to be the equivalent section to the Parivāra of the Pāli Vinaya. However, there is little, if any, proof of the parallel relationship between the Parivāra and Uttaragrantha. Furthermore, there is evidence to indicate that among the ten or so small texts now embedded in the Uttaragrantha, the Nidāna is as significant as any other major section of the Mūlasarvāstivāda-vinaya (i.e., the Vinayavibhanga, the Seventeen Vāstus, and the Kṣudrakavastu). First, the Nidāna seems to have been regarded by medieval vinaya masters as important as the other three major sections. Second, the Nidāna includes several close parallels to other genres of Buddhist texts, such as the Avadāna and the Sūtra, as do the three major sections of the Mūlasarvāstivāda-vinaya. Third, the Nidāna is referred to as one of the components of the Mūlasarvāstivāda-vinaya in the Mūlasarvāstivāda-vinaya itself. Fourth, the Nidāna should technically be referred to as a

\(^1\)Tibetan version omits one uddāna (see Text, § 2.7).

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canonical text, since it is enumerated as a part of the Vinaya in the description of the First Council in the Mūlasarvāstivāda-vinaya. In short, the Nidāna seems to be an integral section of the Mūlasarvāstivāda-vinaya.

The meaning of the title “Nidāna” remains uncertain. In Japan, it seems to have been regarded as signifying the so-called origin tales of the vinaya rules included in the text. The Nidāna, however, consists of not only such origin tales but also a large number of question-and-answers. Besides, origin tales are not unique to the Nidāna, and are commonly found in other sections.

Most of the topics treated in the Nidāna have parallels in these thirteen vastu texts: the Pravrajyāvastu, the Poṣadha-v., the Varṣā-v., the Carma-v., the Bhaiṣajya-v., Cīvara-v., the Kathina-v., the Karma-v., the Paṇḍulohitaka-v., the Pudgala-v., the Pārivāsa-v., the Śayanāsana-v., and the Kṣudraka-v.. Moreover, some of the question-and-answers and narrative stories found in the Nidāna clearly presuppose the vinaya rules preserved in other sections of the Mūlasarvāstivāda-vinaya. These might appear to indicate that the Nidāna is sourced from other sections of the Mūlasarvāstivāda-vinaya. Some of the narrative stories in the Nidāna, however, describe the Buddha’s initial authorizations of actions that are referred to elsewhere in the Mūlasarvāstivāda-vinaya as having been already established or even popular among Buddhist monks/nuns. Furthermore, one of the textual parallels between the Nidāna and the Kṣudrakavastu suggests the adaptation of a narrative story from the Nidāna to the Kṣudrakavastu. Therefore, the textual position of the Nidāna within the Mūlasarvāstivāda-vinaya is not as simple or clear-cut as it might appear. That is, the Nidāna is not simply subordinate to the other major sections.

This is what I have tried to demonstrate in this dissertation. There are, however, several important issues that are not sufficiently addressed here. Finally, I would like to highlight three of these as imperative for further research.

First, a closer inspection of the relationship between the Nidāna and the Kṣudrakavastu is required. As I note in 4.2.1, about half of the topics of the Nidāna have parallels in the Kṣudrakavastu. Furthermore, seven of the nine textual parallels between the Nidāna and other sections of the Mūlasarvāstivāda-vinaya are to the Kṣudrakavastu (see above, 4.3.2). More to the point, these parallels not only involve narrative parts, but also the rules established by the Buddha. That is to say, the
Nidāna and the Kṣudrakavastu have several rules in common. As far as I know, such duplicate instances of rules are not frequently found among other major sections of the Mūlasarvāstivāda-vinaya. This suggests that the Nidāna is more closely related to the Kṣudrakavastu than any other major section of the Mūlasarvāstivāda-vinaya. The significance of this close relationship may be elucidated through a fully comparative study of the two texts.2

Second, the relationship between the Nidāna and the other nine or so texts included in the Uttaragrantha has yet to be explored. A good starting point would be to research the relationship between the Nidāna and the Muktaka. This is because both are preserved as a pair of texts in Yi-jing’s translation (T. 1452), and have several similarities. Like the Nidāna, the Muktaka comprises a series of question-and-answers between Upāli and the Buddha, as well as narrative stories, a few of which seem to have parallels in sūtra or avadāna texts.3 The Muktaka is also regarded as an integral section of the Mūlasarvāstivāda-vinaya by both medieval vinaya masters and redactors of the Mūlasarvāstivāda-vinaya.4 Furthermore, the Muktaka also seems to be a canonical text in the technical sense, as it is referred to as a component of the Vinaya in the description of the First Council in the Mūlasarvāstivāda-vinaya.5 These similarities suggest a close relationship between the Nidāna and the Muktaka, and at the same time, obscure the difference between them. An inspection of the similarities and differences between the two texts might be a stepping stone to illuminating the relationships between the ten or so small texts embedded in the Uttaragrantha.

Third, although a correspondence between the Nidāna of the Mūlasarvāstivāda-vinaya and the beginning of the Zengyi fa 增一法 of the Shisong lü 十誦律 is demonstrated in Appendix of this dissertation, the correspondence between the Nidāna and other vinaya texts have yet to be researched. Given that Clarke (2012b: esp. 7, table 2) notes that parallels to the *Vinītaka are found in several Chinese vinaya texts attributed to other schools, such as Sifen lü 四分律 (T. 1428 [22]), Wufen lü 五分律 (T. 1421 [22]), and Mohesengqi lü 摩訶僧祇律 (T. 1425 [22]), it is a possible

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2 As far as I know, a study of the Kṣudrakavastu in its entirety that refers to both Tibetan and Yi-jing’s translations has not been conducted, and therefore, the textual position of the Kṣudrakavastu within the Mūlasarvāstivāda-vinaya is not exactly clarified. A full study of the Kṣudrakavastu is a desideratum for a comparative study of the Nidāna and the Kṣudrakavastu.

3 See, for example, Derge 7 Pa 141b1–147a2 = T. 1451 [24] 435c14–437a7.

4 See 4.1.3 above.

5 See 4.1.4 above.
that parallels to the *Nidāna* have also been preserved in other *vinaya* texts. If such parallels are found, the *Nidāna* may come to be regarded as an integral component of the *Vinaya* that is common to different *vinaya* traditions. Furthermore, similarities may be revealed between the *vinaya* texts traditionally regarded as the third part of the *Vinaya*, i.e. the part that is neither attributed to the so-called *Vibhanga* part nor *Khandaka* part.
### CHAPTER 6

**Summary of the Nidāna**

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Part II

Text of the \textit{Nidāna}
Symbols and Conventions

- The text provided here is designed not to serve as a critical edition, but rather, to demonstrate how I have read and interpreted the Tibetan Nidāna.
- Abbreviations for the six Kanjur editions that I have referred to are the following:
  
  **Derge (or D):** Derge xylograph edition ('Dul ba 7 Pa 70a6–141a7).
  
  **London:** London manuscript edition ('Dul ba 14 Pha 68b4–160a2).
  
  **Peking:** Peking xylograph edition ('Dul ba 1037 Phe 68b4–137b3).
  
  **Phudrak:** Phudrak manuscript edition ('Dul ba 11 Da 384b5–459a5, 12 Na 2a1–30a2).
  
  **Tokyo:** Tokyo manuscript Kanjur ('Dul ba 16 Pha 59a5–146a2).
  
  **Tog:** Stog Palace manuscript Kanjur ('Dul ba 12, 100b5–203b7).
- Recto or verso are indicated with “a” or “b,” respectively.
- The text is primarily based on the Derge xylograph edition, which is definitely the most widely available edition to recent scholars.
- The punctuation found in the Derge xylograph edition has been reproduced, and those in the other five Kanjurs have been not.
- Limited attention has been given to variants of particle transcriptions (e.g., pa/ba, kyi/gyi, kyis/gyis, kyang/yang, tu/du, cig/shig, ste/de, cing/shing, and cig/shig), and variants of numeral transcriptions (e.g., gcig/cig); they have been reproduced according to modern Tibetan grammar.
- Three footnotes are included with the text. The first indicates Tibetan variant readings. The

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(1) The choice of these six Kanjurs was based on several factors. First, they were relatively easy for me to access. Second, the Derge, the Peking, and the Tog Palace editions are the most commonly cited in vinaya studies, probably due to their accessibility. Third, a well-balanced representation of the recensional lines was taken into consideration: while the Derge and Peking editions are regarded as belonging to the Tshal pa recensional line, the Tog Palace, the London, and the Tokyo editions are regarded as belonging to the Them spangs ma line. On the other hand, the Phudrak edition is considered as belonging to neither the Tshal pa line nor Them spangs ma line. For general information about the Tibetan Kanjur editions including these six ones, see, for convenience, Harrison & Eimer (1997); N. Sato (2003: 49–65).

(2) Cf. Tōhoku Catalogue, 2.


(4) Cf. Otani Kanjur Catalogue, 418. Some scholars use “Q” as a siglum for the Peking edition due to the fact that it was republished by the Qianlong Ṭham bral Emperor in 1737. According to Mimaki (2000: 38), however, this is seriously problematic. The Peking edition that is most commonly cited in research is the modern photographic reprint version, which is based on the Peking edition published by the Kangxi Ṭham bral Emperor in 1717/20. Therefore, the Peking edition should technically be referred to as “K” and not “Q,” unless the Qianlong Emperor’s version is cited, which is now preserved in the Bibliothèque Nationale in Paris and difficult to access.


(8) I referred to Prof. Takeuchi Tsuguhito’s Shokyū Chibettogo 初級チベット語 (unpublished), which was (probably is) used as the textbook for the Introduction to Tibetan course at Kyoto University.
second indicates the correspondences with Yijing’s Nidāna (根本說一切有部尼陀那, T. 1452 [24] 415a1–435b28). The third indicates the parallel texts that I have found in other sections of the Mūlasarvāstivāda-vinaya,(9) and several other texts most of which are well known as being closely related to the Mūlasarvāstivāda-vinaya:

Works related to the Mūlasarvāstivāda-vinaya:

- Yijing’s *Ekottarakarmaśataka (根本說一切有部百一羯磨 T. 1453 [24])
- the *Mūlasarvāstivāda-vinaya-kārikā (根本說一切有部毘奈耶頌 T. 1459 [24])
- Upasampadājuñānti (Skt. B. Jinananda, and Chung 2011)

Commentaries on the Mūlasarvāstivāda-vinaya:

- the Vinayasamgraha (Tib. Derge 4105; Chin. T. 1458 [24])
- the Pratimokṣasūtraṭīkā-vinayasamuccaya (Tib. Derge 4106)
- the Āryamūlasarvāstivādīśrāmaṇerakārikāvṛttiprabhāvatī (Tib. Derge 4125)

Works related to the Vinayasūtra:

- the Vinayasūtra (Skt. R. Sānkṛtyāṇa, and Taishō Univ.; Tib. Derge 4117)
- the Vinayasūtravṛtyabhidhānāsvayyākhyāna-nāma (Skt. P. V. Bapat & V. V. Gokhale, and Taishō Univ.; Tib. Derge 4119)
- the Vinayasūtravṛtti (Tib. Derge 4120)

Avadāna

- the Avadānasūtaka (Skt. Speyer, and Vaidya)
- the Divyāvadāna (Skt. Cowell & Neil)

Sūtra

- the Dabanniepan-jing (大毘隇槃經 T. 7 [1])
- the Kālandāna-sutta (Pāli AN)
- the Mahāparinirvāṇa-sūtra (Skt. Waldschmidt)
- the *Punya-kṣetra-sūtra (Chinese Madhyāgama T. 1 [26])
- the *Punya-sūtra (Skt. Chandrabhal Tripathi; Chin. T. 1 [26])
- the Qiçhusanquan-jian 七處三觀經 (T. 150 [2])
- the Zaahan-jing 雜阿含 (Chinese Saṅyuktāgama T. 99 [2])
- the Zengyiah-an-jing 增阿含經 (Chinese Ekottarāgama T. 125 [2])

Others:

- the Abhidharmakośa-vyākhyā (Skt. Wogihara)

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(9) The Vinayavyabhūga (Chin. 1442 [23]; Tib. Derge 3), The Seventeen Vastus (the Pravrajyā-vastu [Skt. Vogel & Wille 2002; Tib. Eimer], the Pujadha-v. [Skt. Hu-von Hinüber; Tib. Derge 1 Ka], the Vargā-v. [Skt. Shōno; Tib. Derge 1 Ka; Chin. T. 1445 [23]], the Carma-v. [Skt. Dutt; Tib. Derge 1 Ka; T. 1447 [23]], the Bhājagāya-v. [Skt. Dutt; Tib. Derge 1 Kha/Ga; Chin. T. 1448 [24]], the Civa-v. [Skt. Dutt; Tib. Derge 1 Ga], the Karma-v. [Skt. Dutt; Tib. Derge 1 Ga], the Pāṇḍulohitaka-v. [Skt. & Tib. Yamagiwa], the Śayanastana-v. [Skt. Gnoli; Tib. Derge 1 Ga], and the Sanghabheda-v. [Skt. Gnoli; Tib. Derge 1 Ngö; Chin. 1450 [23]], the Kyudrakavastu (Tib. Derge 6; Chin. 1451 [24]), and the Uttaragrantha (the *Upāliparipṛcchā [Derge 7 Na], the Mukta [Tib. Derge 7 Pu], and the Kathāvastu [Derge 7 Pu]).
– the Śrāvakabhūmi (Skt. Taishō Univ.; Tib. Derge 4036; Chin. 1579 [30])
– the Udānavarga (Skt. Bernhard)

• Section numbers have been added simply for convenience of reference and not found in the originals.
Nidāna

1) sgo rnam kyi mdo bsdus pa ste /

(D70a7) bsnyen par rdzogs pa dang po dang //
so sor phyed dang dkyil 'khor dang //
de bzhin sgo leb byang^1 sems^2 te //
gleng gzhi^3 rnam ni 'dir bsdus so //

2) mdoor bsdus pa ste /

bsnyen par rdzogs dang lhag pa dang //
yongs su dag dang bskor ba sa^4 //
phyed^5 dang (D70b1) gsum dang sde dag dang //
chad pa dag kyang de bzhin no //
blangs pa dang ni sha rjen dang //
bsdus pa rnam ni^6 mdoor bshad pa'o //

§ 1.1^3)

mdor na /

1 Phudrak inserts chub. 2 Peking, Phudrak insert dpa'.
3 Peking: gzhi. 4 Tokyo: bsko sar bas; London looks bskor bas.
5 Phudrak: phye. 6 Derge, Peking, Phudrak: kyi.

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<td>藻翠藏五門</td>
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3^) Yijing’s *Nidāna* (T. 1452 [24] 413a12–14):

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<td>第一子攝頌目:</td>
<td>近圓男女狀</td>
<td>非近圓為師</td>
<td>我等十無師</td>
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<tr>
<td>難等十無師</td>
<td>莫授我七藏</td>
<td></td>
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</tbody>
</table>
bsnyen par¹ rdzogs par byed pa na //
bud med skyes pa² mgon du gnas //
rab tu ma byung bsnyen par³ rdzogs //
bar⁴ (D70b2) chad dag kyang rnam pa bzhi //
mkhân⁵ po med dang bya rog dang //
dang po’i sder yang brjod pa’o //

1.1.1⁴)
sangs rgyas bcom ldan ’das mnyan du⁶ yod pa’i dze⁷ ta’i tshal mgon med zus sbyin gyi kun dga’ ra ba na bzhugs pa’i tshe sangs rgyas bcom ldan ’das la tshe dang ldan pa (D70b3) u pâ lis zhus pa / btsun pa bsnyen par rdzogs pa’i tshe mtshan ’phos na de bsnyen par rdzogs pa zhes bgyi’am⁸ / bsnyen par ma rdzogs pa zhes bgyi’⁹ / bcom ldan ’das kyis bka’ stsal pa / u pâ li bsnyen par ni rdzogs mod kyi dge slong ma’i nang du ni (D70b4) thong¹⁰ shig /¹⁰)

1.1.2⁵)

btsun pa dge slong dag gis bud med skyes pa ’dra ba / skyes pa’i dbyangs can / skyes pa’i¹¹ skad du smra ba / skyes pa’i sgra can / skyes pa’i dbyibs lta bu zhig bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi’am / bsnyen par¹² ma (D70b5) rdzogs pa zhes bgyi / u pâ li bsnyen par ni rdzogs mod kyi bsnyen par rdzogs par byed pa ni ’das pa dang bcas par ’gyur ro //¹¹)


爾時，薄伽梵，在室羅伐城，造多林，給孤閇園。具壽那波羅，來諸佛所，禮雙足已，在一面坐，合掌恭敬，白佛言：“世尊，若慈愍與他，受近圓時，彼若根轉，得名善受不?” 佛言：“是受近圓，應可移向，慈愍尼處。”

“復次世尊，若慈愍與他，受近圓時，而此男子，作女人，音聲女人，意樂及形狀法式，此人得名為受近圓不?” 佛言：“那波羅，是受近圓，諸慈愍，得越法罪。”
“若慈愍，與他女人，受近圓時，而此女人，作男子，音聲男子，意樂及形狀法式，此人得名受近圓不?” 佛言：“是受近圓，諸慈愍，得越法罪。”

¹⁰ Cf. *Upâli-parârâcha (Derge 7 Na 240b4–5):
btsun pa bsnyen par rdzogs kar mtshan ’phos na / bsnyen par rdzogs pa zhes bgyi’am / bsnyen par rdzogs pa zhes bya ste / dge slong ma’i nang du spos shig /

¹¹ Cf. *Upâli-parârâcha (Derge 7 Na 235a5–6):
btsun pa bud med gcig mdog skyes pa dang ’dra ba / mtshan ma skyes pa dang ’dra ba / skad skyes pa dang ’dra ba / dbyibs skyes pa dang ’dra ba zhig bsnyen par rdzogs par bgyis na / bsnyen par rdzogs pa zhes bgyi’am / u pâ li
btsun pa skyes pa zhig las bud med¹ 'dra ba / bud med kyi dbyangs can / bud med kyi skad du smra ba² bud med kyi sgra can³ / (D70b6) bud med kyi dbyibs lta bu zhig bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi'am / bsnyen par ma⁴ rdzogs pa zhes bgyi⁵ / u pā li bsnyen par ni⁶ rdzogs mod kyi bsnyen par rdzogs par byed pa ni 'das pa dang bcas par ’gyur ro //¹¹²

1.1.3⁶)

btsun pa rab (D70b7) tu ma byung bar dge slong dag gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa⁷ zhes bgyi'am / bsnyen par ma rdzogs pa⁸ zhes bgyi / u pā li bsnyen par ni rdzogs mod kyi bsnyen par rdzogs par byed pa ni 'das pa dang bcas par ’gyur ro //⁹

1.1.4⁷)

btsun pa bsnyen par¹⁰ (D71a1) ma rdzogs par mkhan po bgyis te / dge slong dag gis bsnyen par rdzogs¹¹ par bgyis na bsnyen par rdzogs pa¹² zhes bgyi'am / bsnyen par ma rdzogs pa¹³ zhes bgyi / u pā li bsnyen par ni¹⁴ rdzogs mod kyi bsnyen par rdzogs par byed pa ni 'das pa dang (D71a2) bcas par ’gyur ro //


‘若以不受近圓人，為親教師，此人得名受近圓不？” 仐言：‘是受近圓，諸梵習，得越法罪。’

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btsun pa mdog bud med ’dra ba / mtshan ma bud med ’dra ba / skad bud med ’dra ba / dbyibs bud med ’dra ba zhig dge slong gi dngos por bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi’am / u pā li bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa ni ’das pa dang bcas pa’o //

¹² Cf. *Upāli-pariyācchā* (Derge 7 Na 235a4–5):

btsun pa skyes pa mdog bud med ’dra ba / mtshan ma bud med ’dra ba / skad bud med ’dra ba / dbyibs bud med ’dra ba zhig dge slong gi dngos por bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi’am / u pā li bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa ni ’das pa dang bcas pa’o /
1.1.5

btsun pa bar chad kyi chos dang ldan la bdag bar chad kyi chos dang ldan no zhes mchi bzhin du dge slong dag gis bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi'am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par yang (D71a3) ma rdzogs la bsnyen par rdzogs par byed pa yang' das pa dang bcas par 'gyur ro //

btsun pa bar chad kyi chos dang mi ldan la bdag bar chad kyi chos dang ldan no zhes mchi ba zhig dge slong dag gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi'am / (D71a4) bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par ni rdzogs mod kyi bsnyen par rdzogs par byed pa de dag ni 'das pa dang bcas par 'gyur ro //

btsun pa bar chad kyi chos dang yang mi ldan la bdag bar chad kyi chos dang yi mi ldan no zhes mchi ba zhig dge slong dag (D71a5) gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi'am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par yang rdzogs la bsnyen par rdzogs par byed pa la yang 'das pa dang bcas par 'gyur ro //

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एओेंKEN


1.1.5

btsun pa bar chad kyi chos dang ldan la bdag bar chad kyi chos dang1 ldan no zhes2 mchi bzhin du dge slong dag gis bsnyen par rdzogs par bgyis na3 bsnyen par rdzogs pa zhes bgyi’am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par yang (D71a3) ma rdzogs la bsnyen par rdzogs par byed4 pa yang5 'das pa dang bcas par 'gyur ro / //

btsun pa bar chad kyi chos dang mi ldan la bdag bar chad kyi chos dang ldan no zhes mchi ba zhig dge slong dag gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi’am / (D71a4) bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par ni rdzogs mod kyi bsnyen par rdzogs par byed pa de dag ni 'das pa dang bcas par 'gyur ro //

btsun pa bar chad kyi chos dang yang mi ldan la bdag bar chad kyi chos dang7 mi ldan no zhes mchi8 ba zhig dge slong dag (D71a5) gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi’am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par yang rdzogs la bsnyen par rdzogs par byed9 pa la yang 'das pa dang bcas par 'gyur ro //

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8) Cf. *Upāliparīyācchā (Derge 7 Na 235a6–7):

btsun pa bar chad kyi chos dang ldan pa zhig bdag bar chad kyi chos dang ldan no zhes smra ba'i gang zag de dge slong mams kyis dge slong gi dngos por bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi'am / u pā li bsnyen par ma rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa ni 'das pa dang bcas pa'o /

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(Cf. *Upāliparīyācchā (Derge 7 Na 235b1–2):

bar chad kyi chos mams mi ldan pa la bdag ni ldan no zhes smra ba'i gang zag de dge slong dag gis dge slong gi dngos por bsnyen par rdzogs par bgyis na / bsnyen par rdzogs pa zhes bgyi'am / u pā li bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa ni 'das pa dang bcas pa'o /

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(Cf. *Upāliparīyācchā (Derge 7 Na 235b2–3):

bar chad kyi chos mams dang mi ldan pa bdag mi ldan no zhes smra ba'i gang zag de dge slong mams kyis dge slong gi dngos por bsnyen par rdzogs par bgyis na / bsnyen par rdzogs pa zhes bgyi'am / u pā li bsnyen par rdzogs pa zhes ni bya ste / bsnyen par rdzogs par byed pa yang 'das pa dang bcas par mi 'gyur ro /

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Vinayāsātraṭkā (Derge 4120 'U 82b3–4):

'dir gzhung ni Gleng gzhi dag las btsun pa re zhig bar chad kyi chos mams dang mi ldan pa bdag bar chad kyi
1.1.6

bsun pa mkhan po ma mchis (D71a6) bzhin du dge dag gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi’am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par ni rdzogs mod kyi bsnyen par rdzogs par byed pa dag ni ’das pa dang bcas par ’gyur ro //

bsun pa mkhan (D71a7) po dang ldan par dge dag gis bsnyen par rdzogs par bgyis na de bsnyen par rdzogs pa zhes bgyi’am / bsnyen par ma rdzogs pa zhes bgyi / u pā li bsnyen par yang rdzogs la bsnyen par rdzogs par byed pa la yang ’das pa dang bcas par mi ’gyur ro //

1.1.7

(D71b1) sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan ’das kyis

lo bdun lon la bya rog skrod1 nus na rab tu phyung zhig(17)
ces gsungs na btsun pa lo drug lon pa de yang dge ’dun gyi sko sar bya rog kyang skrod nus na de2 rab tu (D71b2) dbyung bar bgyi’am3 / rab tu mi dbyung bar bgyi / u pā li lo bdun lon par bya ba’i phyir te / rab tu dbyung bar mi bya’o //

1 Phudrak: bskrod. 2 Tokyo inserts yang. 3 Peking: bgyis’am.

“若人受近圓時，親教師不現前，諸苾芻為受近圓，此入得名受近圓不?” 佛言：“是受近圓，諸苾芻得越法禁。”
“若人受近圓時，作是語言：‘莫授我近圓。’諸苾芻為受，此入得名，受近圓不?” 佛言：“非受近圓。諸苾芻得越法禁。”

“如世尊說，若人年滿七歲，能詮諸法，應與出家者，大德，若有童子，年始六歲，於僧食時，能詮諸法，此人應與出家不?” 佛言：“許滿七歲，此不應與。”
“若滿七歲，不能詮諸法，與出家不?” 佛言：“不應許。不能詮諸法。”

chos rnam dang mi ldan no zhes mch'i ba zhig bsnyen par rdzogs par bgyid na / bsnyen par rdzogs zhes bgyi’am / bsnyen par ma rdzogs zhes bgyi / bka’ stsal pa / nye ba ’khor bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa dag la ni ’gal tshabs can du ’gyur ro zhes gsungs pa yin no //

(16) Cf. *Upālīparījñā (Derge 7 Na 238a6–7):
bsun pa mkhan po ma mchis par bsnyen par rdzogs par bgyis na bsnyen par rdzogs pa zhes bgyi’am / u pā li bsnyen par rdzogs par byed pa ni / ’das pa dang bcas pa’o /

(17) Pravrajyāvastu (Eimer: 221):
lo bdun lon pa bya ro skrod nus pa yongs su spang bas rab tu dbyung bar rjes su gnang ngo //

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btsun pa lo bdun ni¹ lon la² dge 'dun gyi sko sa³ nas bya rog skrod mi nus na de⁴ yang rab tu dbyung bar bgyi'am⁵ / u pā li bya rog skrod nus⁶ par⁷ bya (D71b3) ba'i phyir te / rab tu dbyung bar mi bya'o //¹¹

gleng gzhí'i nang na sgo thog ma'i mdo tshigs su bcad pa dang po'o //  Peking 70a

§ 1.2¹¹

mdor na /

btram ze dang yang nyin par dang //
dkor pa tshes grangs de bzhin te //
lhag pa⁸ dag dang lo drug dang //
drug tu bya⁹ dang bcu (D71b4) bzhí dang //
shol ba'i zla bar sbyar ba ste //
'dri ba rams la'ang de bzhí bya //
dge slong 'khod pa'i gnas na ni //
bslab pa byin pas bklag¹⁰ par bya'o //  Phudrak 386b


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“如世尊説，若満七歳，能驅烏者，得與出家，大德，有満六歳，於僧伽食財處，能作詐鳥，彼亦合與出家不?” 佛言：“不
合，要満七歳，為定量故。”

“大德，有満七歳，於僧伽食財處，不能驅鳥，彼亦合與出家不?” 佛言：“不合，要能驅鳥。”

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1.2.1

sangs rgyas bcom ldan 'das myan du yod pa'i1 dze2 ta'i tshal mgon med nas sbyin gyi kun dga' (D71b5) ra ba na bzhugs pa'i tshe / bram ze dang khyim bdag rnams dge slong dag gi3 gan du 'ongs nas / 'phags pa de4 ring tshes grangs du zhes dris pa dang / de dag gis smras pa kye mi shes so // bram ze dang khyim bdag dag5 gis smras pa / mu steis can gyis (D71b6) kyang tshes grangs dang / nyi ma dang / skar ma dang / yud tsmad yang shes na / khyed cag rab tu byung na / tshes grangs tsam yang mi shes sam / de dag lam6 med nas cang mi zer bar 'dag go / de ltar gyur pa dang slong dag gis bcom ldan 'das la gsal pa dang / (D71b7) bcom ldan 'das kyis bka' stsal pa7 / de8 lta bas na tshes grangs bgrang par ngas rjes su gngan ngsu gngas pa dang / dge slong thams cad kyang bgrang ba la zhugs so // de ltar gyur pa dang slong dag gis bcom ldan 'das la gsal pa dang / bcom (D72a1) ldan 'das kyis bka' stsal pa / thams cad kyis ma9 bgrang par dge 'dun gyi gnas brtan dang / gtsug lag khang skyong10 gnyis kyis11 grongs shig /

dge 'dun gyi gnas brtan12 dang / khang skyong gnyis kyis13 kyang ma dran nas de14 dag nyes1516 pa'i (D72a2) dmigs su gyur ba dang / de17 ltar gyur pa dang slong dag gis / bcom ldan 'das la gsal pa dang / 'jim pa'i ri la bu18 bco19 Inga byos la srad bu la bgrgyus20 te zhog la nyin21 re re zhing dran bar gnyis shig /

srad bu 'phyongs22 par gyur pa dang / bcom ldan 'das kyis23 od (D72a3) ma'i byang bu bco24 Inga byos la srad bu la bgrgyus25 te zhog la de la26 nyin gcig27 re re bzhin28 drongs29 shig ces gngas pa dang / dge slong thams cad kyis de bzhin drangs30 pa dang31 / dran pa nyams par gyur te / bcom ldan 'das kyis bka' stsal pa / dge32 'dun gyi gnas brtan33 (D72a4) gnyis drang34 bar gnyis35 shig /19)


爾時世在室羅伐城。有婆羅門居士等。至慈範所。問言。阿難耶。今是何日？答言。不爾。諸人告曰。聖者。外道之類。於諸日數。及以星時。悉皆善解。仁等亦應如日數星時。云何不解。而為出家？遂默不答。慈範以語。白佛。侍者。今聖慈範。知日數星時。時諸慈範。悉皆善解星時。及以算法。便生懼懾。復修善業。佛言。應令一人學數。難聞佛教。不知諸當法數。佛言。應令眾首上座數之。

是時。上座忘失其數。使眾人。亦不能解。佛言。可作泥珠。或作竹筍。滿十五枚。每日移一。

如此作時。被風吹亂。佛言。應取十五枚竹筍。可長四五寸。一頭穿孔。以繩貫之。住巖崖處。每日移一。時彼眾衆皆共移數。佛言。上座及知事者應移。
1.2.2.1

bram ze dang khyim bdag dag gis kyang der ’ongs nas ’phags pa de ring tshes grangs du zhes dris pa dang / dge slong dag gis dge ’dun g.yi gnas brtan dang khang skyong gis shes so zhes1 der gtag2 pa dang de dag gis smras pa / (D72a5) ’phags pa3 de dag khyed4 kyi5 tshes grangs kyi6 mdzod pa yin nam / khyed7 la dris na ci’i phyir gzhan la gtong / khyed cag nyid kyi8 smros shig / de dag9 lan med nas can10 mi zer bar ’khod do // bram ze dang khyim bdag rnams ‘phya zhing gtsug lag khang nas byung (D72a6) ste dong ngo //

de ltar gyur pa dge slong dag gis bcom ldan ’das la11 gsol pa dang / bcom ldan ’das kyis dgongs pa / bram ze dang khyim bdag12 ’phya ba ni yus te / de bas na13 dge ’dun g.yi nang du tshes grangs14 brjod par bya’o snyam du dgongs nas / dge (D72a7) slong mams la bka’ stsal pa / bram ze dang khyim bdag rnams ’phya ba ni yus kyi15 / de lta bas na dge ’dun g.yi nang du tshes grangs brjod16 par gyis shig /20)


時有婆羅門居上，至慈鶴所問言：‘聖者，今是何日？’彼便報曰：‘仁今可問，上座及知人事，諸人告曰：‘仁等亦有計 番，當直知人耶？’時諸慈鴻，默然無答。以緣自佛，佛言：‘應可作白，普告衆人。’時諸慈鴻，隨處告白。佛言：‘不應 應隨處作白，然於衆集，在上座前，則為作白，大衆應知，今是月一日。’

Skt. divasasya gaanaam samghasthavirena sūtraprotavanśāśalākāsāṃcāraṇena //

Tib. dge ’dun g.yi gnas brtan gyis smyig ma’i thur ma skud pa la brgyus pa spo bas nyi ma bgrang bar bya’o //

Vinayasūtravytābhādhānakṣavavyākhyāna-nāma (Derge 4119 Zu 89a1–2):
’dir gzhung ni / Gleng gzi dag las ’di dang por byas pa’i drang bar bya’o zhes bya ba’i bar du gsungs pa yin no //

Vinayasūtrasākā (Derge 4120 Yu 122a5–7):
’dir gzhung ni Gleng gzi dag las de lta bas na nyi ma bgrang bar bya brjes su gnang ngo zhes gsungs pa dang / de dag thams cad zhag bgrang ba la zhugs pa nas / bcom ldan ’das kyis bka’ stsal pa / thams cad kyis bgrang bar mi bya bar gnyis kyis bgrang bar bya ste / dge ’dun g.yi gnas brtan dang dge skos kyis so // dge ’dun g.yi gnas brtan gyis kyang ma dran la / dge skos kyis kyang mi dran la / dge skos kyis kyang ma dran la / bcom ldan ’das kyis bka’ stsal pa / smyig ma’i thur ma bco Inga skud pa la brgyus pa gzhag par bya zhing de dag las nyi ma re re zhing re re drang bar bya’o zhes bya ba’i bar du gsungs pa yin no //

20) Cf. Vinayasūtra (R. Sāṅkhṛtyāyana, 76 [Taishō Univ. 2.2717] = Derge 4117, 60a3):
Skt. upadhiविरिकाना tata āgamyārocanam samphe /

Tib. dge bsksos kyis de las brtags te dge ’dun la brjod par bya’o //
1.2.2.2

bcom ldan 'das kyis dge 'dun gyi nang du tshes grangs brjod\(^1\) par gyis shig ces bka' stsal pa dang (D72b1) dge slong rams kyis dge 'dun gyi nang\(^2\) du tshes grangs brjod kyis / zla ba phyed po 'dzin\(^3\) par mi byed do // khyim bdag dang bram ze dag gis smras pa // 'phags pa khyed\(^4\) kyis zla ba phyed po gzung\(^5\) ba\(^6\) yang mi shes te / de ltar ma bzung\(^7\) na yar gyi zla ba phyed dang / mar gyi zla ba phyed (D72b2) po ji lta\(^8\) bur shes par 'gyur / de dag lan med nas cang mi smra\(^9\) bar 'khod do // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / zla ba phyed po zung la tshes grangs brjod par bya'o // brjod pa ni (D72b3) 'di bzhin du brjod par\(^10\) bya ste / dge 'dun thams cad 'dus shing 'khod pa dang / dge slong gcig gis\(^11\) rgan rims kyi\(^12\) dang por 'dug la rim gro dang bcas pas thal mo sbyar la tshig 'di skad du smros shig / de ring ni zla ba ma\(^13\) gyi tshes\(^14\) gcig ste / gtsug lag (D72b4) khang gi bdag po dang lha rams kyi phyir tshigs su bcad pa re re rjod\(^15\) cig f\(^2\)


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\(^{14}\) Yijing’s Nidāna (T. 1452 [24] 415c20–26):

諸僧聞說，復云：‘仁等，豈可不說半月知白分耶？’答言：‘不作，’志翻白佛。佛言：‘當稱黑白月分。應如是說。若於暮後，大衆集時，令一苾蒭，於上座前，合掌而立，一心恭敬，作如是白：’大德僧伽，聽，是半月一日，仁等，應為造寺施主，及護寺天神，並諸天神，各誦經中，清淨妙妙。’

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\(^{21}\) Cf. Vinayasūtra (R. Sāṅkṛtyāyana, 76 [Taishō Univ. 2.2718–2720] = Derge 4117, 89a3–4):

Skt. viśeśityasa / pakṣabhṛvadena / vihārasvāmidevatārthaḥ ca gāthābhāṣaṇe bhūkṣuṇāṃ niyogasya vacanaṃ /

\(^{14}\) Vinayasamgraha (Derge 4105, 94b5–6 ÷ T. 1458 [24] 529a7–11):

Tib. sgo sbyin gyi nyi ma yongs su shes par bya ba dang / ‘jig rten las bsnay pa’i phyir deng ni zla ba phyed kyi tshes ‘di yin no zhes dge ‘dun la tshes grangs brjod cing gtsug lag khang gi bdag po dang gtsug lag khang gi lha rams kyi phyir tshigs su bcad pa re re brjod cig ces bya’o //

Chin. 須以日數，自衆分知。或上座白，或諸人分，或復餘人云：‘諸大德，今是半月某日。可為造寺施主，及護寺天神，及護四養類。人人各誦，施福伽他。’所以是時，須告白者，一為知袈裟偈時，二防俗人來問。
1.2.2.3⁵

dge slong rams kyi¹ tshes grangs ni brjod kyi² / gtsug lag khang gi bdag po’i ming (D72b5) nas ma smros pa dang / bcom ldan ’das kyi³ bka’ stsal pa / gtsug lag khang gi bdag po’i ming (D72b5) nas kyang brjod par bya’o // ’di skad du sbyin bdag ming ’di zhes bya bas sang dge slong gi⁴ dge ’dun rams bshos la spyan drangs kyi / de la btsun pa nram kyi dge ba’i yid kyi brtse⁵ bar mdzod cig / gtsug lag khang gi⁶ bdag po la⁷ ji ita ba gzhan⁸ yang (D72b6) sbyin par byed pa dang / sbyin pa’i bdag po la⁹ yang dge ba’i yid kyi brtse¹⁰ bar mdzod¹¹ cig / ji ltar dge ba’i yid kyi brtse¹² bar mdzad pas na de’i dge ba’i chos rams ‘phel bar ’gyur gyis ’grib par mi ’gyur ro // de bzhin du gzhan yang de na¹³ rkyen (D72b7) du gnas pa’i sens can thams cad la yang so so¹⁴ ming nas brjod par bya’o // dge slong dag gis kyang tshig thams cad rdzogs pa’i rjes¹⁵ la so so nas tshigs su bcad pa re re lhogs¹⁶ shig /

1.2.2.4¹⁶

bbram ze dang khyim bdag dag kyang der ’ongs nas / ’phags pa de (D73a1) ring tshes du zhes dris pa dang / de dag gis smras pa / kye¹⁷ de¹⁸ ring¹⁹ ni²⁰ bco Inga’o // bram ze dang khyim bdag gis smras pa / ’phags pa jig rten pa thams kad kyi ni de ring bchu bzhie na khyed cig gra²¹ ji ltar na²² bco Inga / ci khyed cag zhab ’dums par mi (D73a2) byed dam / de ltar gyur pa²³ dge slong dag gis bcom ldan ’das las gso pa dang / bcom ldan ’das kyi kyi’ bstsal pa / zhab ’dums par yang byos shig / bcom ldan ’das

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時諸慈憲，雖復日日告白，不稱造寺，施主名字，佛言：”當稱造寺，施主名字，令彼施主，所願隨意，福善鶴鶴，若更有餘，施主皆同此說，及餘天衆八之類，師僧行父母皆悉稱名，普及一切衆生，皆令福利增長。”時諸慈憲，聞是語已，即皆各說，淨書佛言：
所為布施者 必獲其義利
若為樂放施 後必得安樂
苦難之報福 無盡若虛空
施獲如是果 增長無休息
時有施主，請諸慈憲，當設供養。慈憲知已，不為宜說，施主名及以住處。佛言：”應當宣告，施主名字云施主某甲，明日當為大衆設食，住在某處。”

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復有婆羅門居士，至慈憲問曰：”聖者，今是何日?” 答言：”是十五日。”彼復問曰：”時人皆云十四日，何如?善等言十日耶? 著可異耶不為滅滅?” 答言：”不作。”時諸慈憲，以縷白佛，佛言：”應為滅滅。”時諸慈憲，願於半月，為滅滅，欲問人言：”聖者，今是何日?” 答言：”是十四日。”彼言：”聖者，是時人皆雲十五日，何如?善等願於半月而滅滅，然須計時，過半月已，應為滅滅。願從正月，十六日至，二月十五日為一月，從二月十六日至，至月盡，是月是半，令滅滅，為其小月，餘皆繫此，為東西不同故，如是一歲總有六日，是十四日，有六日，是十五日，為長淨事。”
kyis zhag 'dums par byos shig\(^1\) ces gsungs pa dang / dge slong dag (D73a3) zla ba phyed phyed cing zhag 'dums par byed do // bram ze dang khyim bdag dag kyang der lhags\(^2\) nas / 'phags pa de\(^3\) ring\(^4\) tshes\(^5\) grangs du zhis dris pa dang / dge slong dag gis\(^6\) smras pa / kye de\(^7\) ring nged kyi bcu bzhii'o // de dag gis yang smras pa / 'phags pa (D73a4) de ring 'jig rten pa thams cad kyi\(^8\) ni\(^9\) bco lnga na\(^10\) khyed cag gi\(^11\) ji ltar bcu bzhii / ci khyed cag zla\(^12\) ba phyed phyed cing zhag re 'dums par byed dam / de dag gis smras pa / 'dums par byed do // bram ze dang khyim bdag dag\(^13\) de ltar gyur pa dge slong dag gis bcom Idan (D73a5) 'das la gsol pa dang / bcom Idan 'das kyis bka' stsal pa / dge slong dag bram ze dang khyim bdag mams 'phya ba ni yus te / de ltar bas na zla ba phyed phyed cing zhag 'dums par ma byed cig / dus gcig gi\(^14\) zla ba phyed dang gnyis 'das shing zhag 'dums (D73a6) par byos shig / de ltar\(^15\) na lo gcig\(^16\) la gso sbyin\(^17\) bcu bzhii pa ni drug go // de'i lhag ma mams ni bco lnga'o //

1.2.2.5\(^{17}\)

de nas yang bram ze dang khyim bdag mams lhags\(^18\) nas / 'phags pa da ltar gyi zla ba 'di khyed kyi\(^19\) gang zhes dris pa dang / dge slong dag gis (D73a7) smras pa / kye nged kyi\(^20\) ni dbyar zla tha chung ngo\(^21\) // de dag gis smras pa / 'phags pa 'jig rten\(^22\) thams cad kyi\(^23\) ni\(^24\) zla ba 'di dbyar zla 'bring po na ji ltar na\(^25\) khyed kyi\(^26\) dbyar zla tha chung\(^27\) / ci khyed kyi\(^28\) zla shol\(^29\) ma bor\(^30\) ram / de dag gis smras pa\(^31\) ma bor ro // (D73b1) bram ze dang khyim bdag dag 'phya bar gyur\(^32\) nas / de ltar gyur pa dge slong dag gis\(^33\) bcom Idan 'das la gsol pa dang / bcom Idan 'das kyis bka' stsal pa / dge slong dag\(^34\) bram ze dang khyim bdag mams 'phya ba ni yus kyi / de ltas na zla ba shol bor cig /

bcom Idan 'das kyis\(^35\) zla ba shol bor cig ces gsungs pa dang / dge slong dag gis\(^36\) lo re ze zhing shol bor ro // bram ze dang khyim bdag mams yang der lhags nas / 'phags pa da ltar gyi zla ba 'di khyed\(^37\) kyi\(^38\) gang zhes dris pa dang / dge slong (D73b3) dag gis smras pa / kye nged cag gi\(^39\) da ltar ni dbyar zla 'bring po'o\(^40\) // de dag gis yang smras pa 'phags pa 'jig rten pa thams cad kyi ni zla ba 'di dbyar

\(^{1}\) Phudrak omits bcom Idan 'das kyis zhag 'dums par byos shig.  
\(^{2}\) Peking, Phudrak: lhag.  
\(^{3}\) Peking: di.  
\(^{4}\) Phudrak: rings.  
\(^{5}\) Phudrak: tse.  
\(^{6}\) Phudrak: gi.  
\(^{7}\) Peking: di.  
\(^{8}\) Phudrak: kyi.  
\(^{9}\) Peking, Tokyo, London omit ni.  
\(^{10}\) Peking omits na.  
\(^{11}\) Peking, Tokyo, London: gis.  
\(^{12}\) Peking: bla.  
\(^{13}\) Phudrak omits dag.  
\(^{14}\) Peking, Phudrak: gis.  
\(^{15}\) Tokyo, London: ita.  
\(^{16}\) Phudrak omits gcig.  
\(^{17}\) Peking: sbyong.  
\(^{18}\) Peking, Tokyo, London, Phudrak: kyi.  
\(^{19}\) Peking, Tokyo, London: chungs so.  
\(^{21}\) Derge, Peking, Tokyo, London, Phudrak: chungs so.  
\(^{22}\) Derge, Peking, Tokyo, London insert pa.  
\(^{23}\) Derge, Peking, Tokyo, London, Phudrak: kyi.  
\(^{24}\) Phudrak omits ni.  
\(^{25}\) Peking: ji ltar na, Derge, Peking, Tokyo, London, ita.  
\(^{26}\) Derge, Peking, Tokyo, London, Phudrak: kyi.  
\(^{27}\) Peking, Tokyo, London insert ba.  
\(^{28}\) Peking, Derge, Peking, Tokyo, London, Phudrak: kyi.  
\(^{29}\) Peking, Tokyo, London: gis.  
\(^{30}\) London: kyi.  
\(^{31}\) Phudrak: pa'o.

\(^{17}\)Yijing's Nidāna (T. 1452 [24] 416a23-b6):

時有婆羅門居士，來問苾芁曰：“聖者，今是何月？” 答曰：“今是，室羅末揭月。 (當五月十六日已去至六月十五日)。” 彼復問曰：“若然，諸人咸云，阿沙茶月 (從四月十六日至五月十五日)。 仁等乃云，室羅末揭月？豈可仁等，不為閏月耶？” 答曰：“為何。” 人皆共笑。時諸苾芁，以綠白佛，佛言：“應為閏月。”

時諸苾芁，於毘etre，恆為閏月。僧人來問：“聖者，今是何月？” 答曰：“是阿沙茶月。” 彼復問曰：“若然，諸人咸云，今是室羅末揭月。 仁等乃云，是阿沙茶月。 豈可仁等，於毘etre，為閏月耶？” 答曰：“為何。” 同前議笑。苾芁以綠白佛，佛言：“不應於年年中作閏月。應至六歲方為閏月，即是五六當三十年。 (此說古法與今不同)。”

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zla thab Chung¹ na / khyed cag gi² ji ltar dbyar zla 'bring po / ci khyed cag lo re re zhing shol 'dor ram / de dag (D73b4) gis smras pa / 'dor ro // bram ze dang khyim bdag dag³ 'phya nas de ltar gyur pa dge slong dag gi⁴ bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka’ stsal pa / dge slong dag khyim bdag dang bram ze rnam 'phya na yus kyis de lta bas na lo re re zhing zla ba shol ma 'dor bar lo drug drug cing shol bor⁵ cig / drug⁶ Inga sum cu ste / de lta bur zhag dang / zla ba phyed po⁷ dang / zla ba dang⁸ lor bsgres⁹ na mnyam par 'gyur te / mu ste⁴⁰ can gyis¹¹ glags¹² btsal kyang glags¹³ mi myed par 'gyur ro //

1.2.2.6 (18)

bcom (D73b6) ldan 'das kyis¹⁴ lo drug drug cing zla ba¹⁵ shol bor ci¹⁶ ces gsungs pa dang / dge slong dag gi¹⁷ lo drug drug cing zla ba shol 'dor ro // rgyal po dag ni lo¹⁸ gsum gsum zhing shol 'dor¹⁹ bar byed do // dge slong dag gi sles bzhin ma byas pa dang / blon po dag 'phya (D73b7) bar gyur nas de ltar gyur pa dge slong dag gi bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka’ stsal pa / dge slong dag blon po rnam 'phya ba ni yus te / de tla bas na rgyal po’i gzhung bzhin du yang gyis shig /

1.2.2.7 (19)

skar ma mi²⁰ mthun par 'gyur te²¹ / dge slong dag gi sles de lta bur mi sbyor ba dang / skar ma rtsi ba la mthas pa dag dge slong dag²² la 'phya nas²³ de²⁴ ltar gyur pa dge slong dag gi bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis²⁵ bka’ stsal pa / dge slong rnam (D74a2) skar ma²⁶ rtsi ba²⁷ dag 'phya ba ni yus te²⁸ / de bas na skar ma²⁹ rtsi ba³⁰ rjes su yang 'jug par³¹ byos shig /

gleng gzhi³² i³² nang nas sgo dang³³ po'i³⁴ tshigs su³⁵ bcad pa gnyis pa’o //


時有國王。至三年, 王為一郵。慈悲不疲, 人共嫌恥。佛言: “慈悲應隨王法為其間月。”

[佛言:] “若星行通差道, 亦應隨其星行, 而不用之。是故, 女等應可識知日月星分, 與俗同行。令諸外道來求過者,
不得其便。”
“大德, 須有慈悲住處令授學人, 得說戒不?” 佛言: “不得。”
§ 1.3

mdor na /

yongs su dag pa gnyis bya dang //
mtshams kyang rnam¹ (D74a3) pa bzhir bya ste //
de bzhin dad pa nam mkha’ las //
ma bkrol ba² yang snga ma bzhin //

1.3.1

sangs rgyas bcom ldan ’das mnyan du yod pa na dze³ ta’i⁴ tshal mgon med las sbyin gyi kun dga’ ra ba na bzhugs so // bcom ldan ’das la tshe dang ldan pa u pā lis (D74a4) zhus pa / btsun pa mtshams kyi nang na mchis pas mtshams⁵ kyi slad rol na mchis pa rnam las / yongs su dag pa stsal du rung ngam / u pā li mi rung ngo //

btsun pa mtshams⁶ kyi slad rol na mchis pas mtshams⁷ kyi nang na mchis pa la yongs su dag pa (D74a5) stsal du rung ngam / u pā li mi rung ngo //⁸

btsun pa mtshams kyi nang na mchis pas⁹ mtshams¹⁰ kyi slad rol na mchis pa’i las bgyir rung ngam / u pā li mi rung ngo //

btsun pa mtshams¹¹ kyi slad rol na mchis pas¹² mtshams¹³ kyi nang na mchis pa’i las bgyir (D74a6) rung ngam / u pā li mi rung ngo //


第三子撮頌曰:
界別不告淨 亦不為羯磨
乘空不持欲 解前未結後


爾時佛在室羅筏城, 具壽離波離, 請世尊曰: “住界內人, 得向界外者, 告清淨不?” 佛言: “不得.”
“住界外人, 得向界內者, 告清淨不?” 佛言: “不得.”
“住界外人, 得為界外者, 作羯磨不?” 佛言: “不得.”
“住界外人, 得為界內者, 作羯磨不?” 佛言: “不得.”
btsun pa las bgyid pa mtshams\(^3\) kyi nang na mchis bzhin du mtshams\(^2\) kyi slad rol na mchis pa
rnams la las bgyir rung ngam / u pā li mi rung ngo //

btsun pa las bgyid pa mtshams\(^3\) kyi slad rol na mchis bzhin du mtshams\(^4\) kyi (D74a7) nang na mchis
pa rnams la las bgyir rung ngam / u pā li mi rung ngo //\(^{(22)}\)

\(1.3.2\)\(^{22}\)

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa dad pa len\(^5\) pa'i dge slong
gis dad pa blangs nas\(^6\) nam mkha' la\(^7\) mchis na dad pa blangs\(^8\) pa zhes bgyi'am / ma (D74b1) blangs\(^9\)
pa zhes bgyi / u pā li\(^10\) ma blangs\(^11\) pa ste / gdod longs\(^12\) shig //\(^{(23)}\)

btsun pa mtshams\(^13\) snga\(^14\) ma ba bkrol bar slad ma dgum du rung ngam / u pā li mi rung ngo //\(^{(24)}\)

gleng gzhi'i nang nas sgo dang po'i\(^15\) mdo'i\(^16\) tshigs su bcad pa gsum pa'o //

(D74b2) 'dul ba gzhung dam pa /\(^{17}\) bam po sum bcu rtsa\(^18\) geig pa /\(^{19}\)

\(1\) Peking: 'tshams.  \(2\) Peking: 'tshams.  \(3\) Peking: 'tshams.  \(4\) Peking: 'tshams.  \(5\) Phudrak: las.  \(6\) Peking: las.  \(7\) Tog, Tokyo, Tokyo, Phudrak: las.  \(8\) Peking: blang.  \(9\) Peking: blang.  \(10\) Phudrak omits li.  \(11\) Peking: blang.  \(12\) Peking; Phudrak: long.  \(13\) Peking: 'tshams.  \(14\) Phudrak: snga.  \(15\) Phudrak omits sgo dang po'i.  \(16\) Phudrak: sde'i instead of mdo'i.  \(17\) Tog, Tokyo, London, Phudrak omit 'dul ba gzhung dam pa / 18 Tokyo, London: so instead of sum bcu rtsa.  \(19\) Phudrak omits bam po sum bcu rtsa geig pa /.


"若有乘空持欲去時，成欲取欲，佛言：不成。應更取欲，
"若不解前界，得後界不？" 佛言："不得。應以自四，前解後方結。"

\(^{(23)}\) Cf. *Upalipariyācchā (Derge Na 247b3). See n. 23 below.

\(^{(24)}\) Cf. *Upalipariyācchā (Derge Na 247b2–3):

btsun pa sa la gnas pas nam mkha’ la gnas pa rnams la dad pa dang yongs su dag pa stsal du rung ngam / u pā li mi
rung ngo // blang du rung ngam / u pā li mi rung ngo //
btsun pa nam mkha’ la gnas pas sa la gnas pa rnams la dad pa dang yongs su dag pa stsal par rung ngam / u pā li mi
rung ngo // blang bar rung ngam / u pā li mi rung ngo //
de bzhin du mtshams kyi nang du ’dug pa dang mtshams kyi phyi rol na ’dug pa rnams la yang bzhir bya’o //

Vinayasūtraadvayabhānāsvavavyākhyaṇā-nāma (Derge 4119 Zu 192b7–193a1):

’dir gzhung ni Gleng gzhī dag las / btsun pa dge slong gi ’dun pa blangs te / steng gi nam mkha’ la mchis na ’dun
pa ’tshal te mchis zhes brjod par bgyi’am / ’tshal te ma mchis zhes brjod par bgyi / nye ba ’khor khyer te ma ’ongs
zhes brjod par bya ste / yang blang bar bya’o //

\(^{(24)}\) Cf. *Upalipariyācchā (Derge 7 Na 243a3–4):

btsun pa sngon gyi mtshams ma bkrol par mtshams gzhān dgum du rung ngam / u pā li rgyang grags kyi mtshams
dang / rtsig pa’i mtshams dang / dkyil ’khor gyi mtshams ma gtolgs par mi rung ngo //

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§ 1.4

mdor na /
bskor ba dang ni'jig pa dang //
shing dang sa yi skye ba dang //
mi 'byung ba dang 'byung ba dang //
'chi ba yang ni de bzhin no //

1.4.1

sangs rgyas bcom ldan 'das mnyan du yod pa na dze ta'i (D74b3) tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs pa'i tshe na / sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa mtshams la mtshams kyis bskor du rung ngam / u pā li dkyil 'khor dang / chus bskor ba dang // dge slong ma'i (D74b4) dbyar mo khang ma gtogs so //

mtshams la mtshams kyis gzhig tu rung ngam / u pā li mi rung ngo //

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不入界捨界 業界有世尊
不越及可越 覺魔者身死


“若先結界, 有幾種捨法?” 佛言: “有五。一謂, 大衆悉皆歸俗, 二謂, 大衆同時轉根, 三謂, 大衆決心捨去, 四謂, 大衆俱時命過, 五謂, 修白四羯磨解。”

“得以一樹, 為二界不?” 佛言: “各取一邊得為三界標, 成為四界標, 量知分齊, 皆得成就。”

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btsun pa mtshams la yang mtshams kyis bskor bar gnang ngam / u pā li mi gnang ste / rgyad grags kyi mtshams dang / rtsig pa'i mtshams dang / chus bskor ba'i dkyil 'khor ni ma gto gs //

26) Cf. *Upālāparipṛcchā (Derge 7 Na 243a2):

btsun pa mtshams kyis mtshams dgrul du rung ngam / u pā li rgyang grags kyi mtshams dang / rtsig pa'i mtshams ma gto gs pa gzhin mi rung ng //

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btsun pa rnam¹ pa dus mtshams gzhig² par ’gyur / u pā li lnga ste / dge³ ’dun thams cad⁴ kyis bor
te⁵ dong ba dang / dge ’dun thams (D74b5) cad mtshan ’phos pa dang / dge ’dun thams cad slar babs
pa dang / dge ’dun thams cad dus byas pa dang / gsol ba’i las dang lnga’o //²⁷)

btsun pa shing gcig las gtsug lag khang gnyis kyi mtshams⁶ dgum du rung ngam / u pā li rung ngo //
de bzhin (D74b6) du gtsug lag khang gsum mam⁷ bzhi yang rung ste / shing nyid ni bcal⁸ bar byos
shig //²⁸)

¹ Phudrak: rnams. ² Tog, London: ’jig; Phudrak: ’jigs. ³ Peking: look dag. ⁴ Tokyo omits cad. ⁵ Peking: ste. ⁶ Peking:

(²⁷) Cf. *Upālipariṇīcchā (Derge 7 Na 243a2–3):

btsun pa mtshams ’jig pa rnam pa du mchis / u pā li lnga ste / mtshams med pa dang / dge slong med pa dang / re
ba med pa dang / gsol ba dang / las dang lnga yin no //

(²⁸) Cf. *Upālipariṇīcchā (Derge 7 Na 243a6–7):

shing gcig gis mtshams dgum par rung ngam / u pā li rung ste / ji tsam du mtshams bsgrags shing gzhag par nus
pa’i bar du’o //
The Cliché of the Rays of the Buddha’s Smile

sangs rgyas bcom ldan ’das gzhongs ka shir spyad pa spyod pa na gnas gzhahn zhig tu ’dum pa mdzad do // chos nyid kyis nam sangs rgyas bcom ldan ’das ’dum pa mdzad pa (D74b7) de’i tshe’ od sngon po / ser po / dmar po / dkar po’i rams zhal nas byung ste / kha cigs ni ’og tu ’gro’i kha cigs ni steng du ’gro’i / og tu song ba de rams ni sms can dmyal ba yang ’tsho’i dang / thig nag po’i dang / kun dmyal dang / ’od ’bod8 pa dang8 / (D75a1)’i10 dang / ’bod pa chen po dang / ’tshig11 pa dang / rab tu ’tshig12 pa dang / bstir13 med pa dang / chu bur dang / rgyun du chu bur’i dang / a ta ta dang / ha ha ba dang / hu hu ba dang / ut pa la15 lta bu dang / pad ma16 lta bu dang / pad ma17 chen po lta bu18 (D75a2) rams su phyin nas / gang tsha ba’i sms can dmyal ba de dag la bab na bsil bar gyur / grang ba’i19 sms can dmyal ba de dag la bab na dro bar gyur te / de20 sms can21 de dag la gnod pa


东京, 伦敦, Phudrak: 没有内容

东京, 伦敦: 从 Hiraoka, 2002: 175–178。例。

伦敦72a

东京65a

Phudrak 391a

Peking: 18电报

伦敦73b

geng steng du song ba de ni rgyal chen bzhi'i lha dang sum cu电报 tsa gsum dang / mtsa ma dang / dga' ldan dang / 'phrul dga' dang / gzhan 'phrul dbang byed dang / (D75a6) tshangs ris dang / tshangs


Skīt. atha bhagavān smītām ākārṣī. dharmatā khulu yasmin samaye buddhā bhagavantage smītam prāviṣṭukvanti tasmin samaye nilāḷatoloḥtāvatādātā arciṣā mukkhā niścaryā kāścid adhāstād gacchanti; kāścid upārīśṭd gacchanti. yā adhāstād gacchanti tāḥ saṃjñāvāṃ kālāśārāṃ saṃghatām rauravāṃ mahārauravāṃ tāpanām prātiṇām aviccīm arbudam nirarbudam atatām hahava hahuvaṃ upṭalām padmaṃ mahāpadmaṃ narakam gatvā yē usanarākasāṃ tesu sīttbhūtāṃ nipantanti; yē sītanarākasāṃ tesu uṣṭbhūtāṃ nipantanti; tena teṣāṃ satvānām kārāvīṃśeṣāṃ pratiprasrabhyante; teṣāṃ evam bhavati: kim nā vayaṃ bhavantā itāṣ cyūtāḥ ṛbhośiv anyatopapannāḥ iti; teṣāṃ prāśādasamjarānāṁḥ bhagavāṇ nirmitaṃ visarjāyante; teṣāṃ nirmitaṃ dpṛtyā evam bhavati; na haiva vayaṃ bhavantāḥ itāṣ cyūtāḥ; nāpy anyatopapannāḥ; api tu ayaṃ apiṇvyadatāṃ saṭvāḥ; asta ahuḥvināva asamākāṃ kārāvīṃśeṣāṃ pratiprasrabhyāḥ iti; te nirmitaṃ cittam abhiprasaddāya, tan narakadvedānāṃ karmac kṣapayitvā devanamsuyeyeṣu pratisandhipi ghṛṇantye, yatā satyānāṃ bhājanabhiḥ bhavanti.

Tībh. de nas bcom ldan 'das kyi' 'dzum pa mzdad do // chos nyid kyi gang gi tse sangs rgyas bcom bcom ldan 'das rnam 'dzum pa mzdad pa de'ī tse zhel nas 'ōd zer snog pa so / ser po dang / dmar po dang / dkar po dang / bstod ka dag byung nas kha cig ni 'og tu 'gro / kha cig ni sten du 'gro la / dag gang 'og tu don ba de dag ni sens can dmyal ba yang sos dang / thig nag dang / bsdu 'joms dang / du 'bod dang / du 'bod chen po dang / tsha ba dang / rab tu tsha ba dang / mmar me dang / chu bur can dang / chu bur rdol pa can dang / so thams thams dang / kyi hud zer dang / a cu zer dang / utpala litar gas pa dang / pad ma litar gas pa dang / pad ma litar gas pa chen por song ste / sens can dmyal ba tsha ba gang yin pa de dag ni bsil bar gyur te / 'bab par byed la / sens can dmyal ba gang brag yin pa de dag ni bsil bar gyur te / 'bab par byed do // des sens can dmyal ba de dag ni gnapo i'i bye brag dag ryun gcod par byed cing de dag 'di snyam du shes ldan dag ci bdag cag 'di nas shi 'phos sam 'on te gzhan du skyes snyam du bsams pa dang / de dag dad pa bskyed pa'i phyir bcom ldan 'das kyi sprul pa btang ngo // de dag gis sprul pa mthong ba dang 'di snyam du / kye bdag cag 'di nas shi' phos pa yang med / gud (D75a4) du skyes pa yang ma yin gyi / sngon ma mthong ba'i sens can 'di'i muthus na / bdag cag gnod pa8 las bde ba'ig9 khyad par du10 gyur to snyam du11 bsams12 nas de dag sprul pa la sens dad par gyur nas13 / sens can dmyal ba'i gnod pa'i14 las med par gyur te / (D75a5) gang du bden pa rnam kyi15 snod du gyur pa der16 lha dang mi'i nang du mtsams 'dzin par gyur17 to / //29)

Chin. 精時世尊自放、放光微笑、出種種光、又如火星。其光、或上或下。其光下至、無間地獄、光所到處、冷苦者即感。熱者得清涼。諸苦受者、並得止息。皆作思念：“我得託生餘處。”佛化一人、於地獄中、告言：“汝等亦不託生餘處。為有異人放光明、苦得止息。” 諸罪人見彼化人。心生歡喜、罪得消滅。皆得生天人處。堪受四翳諦福。
lha nye phan dang / tshangs chen dang / snang ba dang / tshad med snang ba dang / kun snang dang
ba dang / chung dge dang / tshad med dge ba dang / dge rgyas dang / sprin med dang / bsod nams
’phel dang / ’bras bu che dang / mi che (D75a7) ba dang / mi gdung ba dang / shin tu mthong ba
dang / gya nom snang ba dang / ’og mi dang / ’og min dang / sog par song nas mi rtag pa dang / sdug bsngal dang / stong ba dang / bdag med pa dang / brjod cing tshigs su bcad pa gnyis kyang brjod do //

’byung bar bya phyir (D75b1) brtsam par byos //
sangs rgyas bstan la brtsan par byos //
’dam bu’i khyim la glang chen bzhiin //
’chi bdag sde rnams gzhom par byos //
gang zhiq rab tu bag yod par //
chos ’dul ’di la spyd ’gyur ba //
skye ba’i ’khor ba rab spangs (D75b2) nas //

sdug bsngal tha mar ’byin par ’gyur //

(30) Cf. Sanghabhedavastu (Continuous from the previous note):

Skt. yā upariṣṭād gacchanti tās cātmahārājīkān, trayastriṃśān, yāmān, tuṣṭīta, nirmāṇaṛataḥ paranirmitavaśavartināḥ, brahmaśāyikān, brahmaśapūrohitān, mahābrahmaṇāḥ, parīttābhān, apraṃānībhān, abhāsavān, parīttaśūbhān, aprāmāṇaśūbhān, śubhaśaktiṃśān, anabhrakān, puyaprasavān, bhaṛhatphalān, abhrān, atapān, sudṛśān, sudarśanān, akiṇaśān devāṃ gatvā anītyaṃ, duḥkhaṃ, śūnyaṃ, anātma ity udghosāyanti; gāthādvayaṃ ca bhāṣante:

araṇbhavyaṃ nīkṛmaṇata yujyadhvaṃ buddhāsāne //
dhunīta maṇṭraṇaḥ sainyaṃ naḍāgāram iва kuṇaśaḥ //
yo hy asmin dharmavainye apramattas carisyati /
prahāya jātiṃsāram duḥkhasāyantām kariṣṭyati // iti.

Tib. gang dang steng du ’dong ba de dag ni rgyal chen bzhi’i ris dang / sum bcu rtsa gsun dang / ’thab bral dang / dga’ ldan dang / ’phrul dga’ dang / gzhan ’phrul dbang byed dang / tshangs ris dang / tshangs pa’i mndun na ‘don dang / tshangs chen dang / ’od chung dang / tshad med ’od dang / ’od gsal dang / tshad med dang / dge rgyas dang / sprin med dang / bsod nams ’phel dang / ’bras bu che ba dang / mi che ba dang / mi gdung ba dang / gya no ma snang ba dang / shin tu mthong dang / ’og min gyi lha rnam kyi nang du song nas mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med pa zhes bya ba’i sgra srog par byed cing / tshigs su bcad pa gnyis po /

brtsam par bya zhing ’byung bar bya //
sangs rgyas bstan la ’jug par bya //
’dam bu’i khyim la gling chen bzhiin //
’chi bdag sde ni gzhom par bya //
gang zhiq rab tu bag yod par //
chos ’dul ’di la spyd ’gyur ba //
skye ba’i ’khor ba rab spangs nas //

Chin. 皆得生人天處所，堪受聽四諦聖法。其光上至四天王三十三天，至阿迦尼吒天。光中說無常苦無我空法頌。
de nas¹ 'od zer de dag² stong gsum gyi stong chen po'i 'jig rten gyi kham su bskor nas slar bcom ldan 'das kyi slad bzhin du 'brang zhing dong ngo // de ste bcom ldan 'das kyi 'das pa'i las lung ston³ par (D75b3) bzhed na ni bcom ldan 'das kyi⁴ saṃ⁵ logs⁶ su mi snang bar 'gyur ro // ma 'ongs pa'i las lung ston⁷ par bzhed na ni mdun du mi snang bar 'gyur ro // sems can dmyal bar lung ston par bzhed na ni zhabs kyi mthil du mi snang bar 'gyur ro // byol song (D75b4) du skye bar lung ston par bzhed na ni zhabs kyi rting⁸ par⁹ mi snang bar 'gyur ro // yi dags su skye bar lung ston par bzhed na ni zhabs kyi mthi¹⁰ bor mi snang bar 'gyur ro // mir skye bar¹¹ lung ston par bzhed na ni pus mo gnyis su mi snang bar 'gyur ro // stobs (D75b5) kyi 'khor los¹² sgyur¹³ bar lung ston par bzhed na ni phyag g-yon pa'i mthil du mi snang bar 'gyur ro // 'khor los¹⁴ sgyur ba'i rgyal por lung ston par bzhed na ni phyag g-yas pa'i mthi¹⁵ du mi snang bar 'gyur ro // lhar skye bar lung ston par bzhed na ni lite bar mi snang (D75b6) bar 'gyur ro // nyan thos pa'i byang chub tu lung ston par bzhed na ni zhal du mi snang bar 'gyur ro // rang byang chub tu lung ston par bzhed na ni mdzod spur¹⁷ mi snang bar 'gyur ro // bla na med pa yang dag par rdzogs pa'i byang chub tu lung ston par bzhed na ni (D75b7) gtsug tor¹⁸ du¹⁹ mi snang bar 'gyur ro // de nas 'od zer²⁰ de dag bcom ldan 'das la lan gsum du bskor²¹ ba byas²² nas bcom ldan 'das kyi²³ gtsug tor²⁴ du mi snang bar²⁵ 'gyur to // de nas tshe dang ldan pa kun dga' bos thal mo gnyis sbyar te / bcom ldan (D76a1) 'das la gsol pa /

kha dog sna tshogs du ma stong //
zhal nas byung ba mang po ste //
phyogs kun des ni snang gyur pa //
nyi ma ji ltar shar ba bzhin //
tshigs su bcad de yang smras pa /

rgod dang zhams las rnam bral nga rgyal spangs //
sangs (D76a2) rgyas skye²⁶ bo mchog gi rgyur gyur pa //
rgyal ba dgra thul 'dzum pa nye bar ston mi mdzad //
de tshe²⁸ rang gis mkhyen cing blo brtan²⁹ pa //
rgyal dbang nyan pa thos su re ba³⁰ rnam //
zhub pa'i khyu mchog brtan³¹ pa'i gsung³² (D76a3) rab³³ kyis //

the tshom skyes pa\(^1\) dge bas bsal\(^2\) bar mdzod //\(^3\) 
rgya mtsho las ni ri rgyal brtan pa bzhin //
yang dag mgon\(^4\) pos\(^5\) rgyu med 'dzum mi sten\(^6\) //
brtan\(^7\) pas gang phyir 'dzum pa nyan\(^8\) bstan pa //
de ni skye bo mang po\(^9\) thos par 'tshal //\(^31\)

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\(^1\) Phurudak: pos.  
\(^2\) Peking, Phurudak: gsal.  
\(^3\) Phurudak inserts de tsho rang gis mkyen cing bla bstan pa // rgyal dbang nyan pa thos su re ba'i rnam // thub pa'i khyu mchog rten pa'i gsungs rab kyis // the tshom skyes pa dge bas gsal bar mdzod //
\(^4\) Phurudak omits mgon.  
\(^6\) Peking, Tog, Tokyo, London: ston.
\(^7\) Tokyo: bstan.
\(^8\) Phurudak: nye bar.  

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\(^31\) Cf. Sanghabhedavastu (Continues from the previous note):

Skt., atha tā arcīcas trisahasramahāsahasrām lokādhātum avāṃhindya bhāgavantam eva prāthataḥ prāthataḥ sam-anugacchanti; tad yadi bhagavān atītaṃ karma vyākṛtakāmo bhavati, bhagavatāḥ prāṇato 'nārdhiyante; anāgataṃ vyākṛtakāmo bhavati, purastād antardhiyante; narakopattim vyākṛtakāmo bhavati, pādātale antardhiyante; tīrārayapattim vyākṛtakāmo bhavati, pārśnyām antardhiyante; pretopapattim vyākṛtakāmo bhavati, pādāṅguṣṭhe antardhiyante; manusyopapattim vyākṛtakāmo bhavati, jānunor antardhiyante; balacakravardirājyaṃ vyākṛtakāmo bhavati, vāmē karatale antardhiyante; kā克拉varājyaṃ vyākṛtakāmo bhavati, daksēṇe karatale antardhiyante; devopapattim vyākṛtakāmo bhavati, nābhāyāṃ antardhiyante; śrāvakabodiṃ vyākṛtakāmo bhavati, āsyē 'nārdhiyante; pratyekabodiṃ vyākṛtakāmo bhavati āṃrāyāṃ antardhiyante; anuttaraṃ samayakabodiṃ vyākṛtakāmo bhavati, uṣṣāṇe antardhiyante. atha tā arcīca bhavantāṃ triḥ pradaksinākṛtya bhāgavata āṃrāyāṃ antārtihāḥ; athāhyuṣmānaṃ ānandāḥ kṛtakaṇṇaṭo bhāgavantaṃ papraccha
nānāvidho raṅgasahasrācitro
vakṛtārāṇāṃ niṃkṣātāḥ kalāpāḥ/
avabhāṣātā yena diśāḥ samantāt
dīvaṃkāreṇopayaḥ yathāiva //
gāthāḥ ca bhāṣate
vīgaṭottāvāv dainyamadaprahīnā buddhā jagaty uttamaḥubhūtāḥ /
nākāraṇāṃ śaṅkhaṁraṇaḥ gauram āṃrāṣāṃ sūtraṃ samantāt/
vattām saṃyaksam āṃrāṣāṃ samantātan
yāṣāvāte sūtraṃ samarṣaṃ samamudrītan
śāntaṃ ca bhāṣate
vīgaṭottāvatāv dainyamadaprahīnā buddhā jagaty uttamaḥubhūtāḥ /

Tib, de nas 'od zer de dag gis stong gsum gyi stong chen po'i 'jig rten gyi khams byul nas bcom ldan 'das nyid kyi rjes bzhin rjes bzhin du 'gro ste / de la gal te bcom ldan 'das das pa'i las lung ston par bzhd na ni bcom ldan 'das kyi snam logs su nub par 'gyur ro // ma 'ongs pa'i las lung ston par bzhd na ni mdun logs su nub par 'gyur / sens can dmyal bar skye bar lung ston par bzhd na ni zhab s kyi mthil du nub par 'gyur / dud / gror skye bar lung ston par bzhd na ni rting par nub par 'gyur / yi dags su skye bar lung ston par bzhd na ni zhab s kyi mthil bor nub par / 'gyur / mir skye bar lung ston par bzhd na ni pus mor nub par / 'gyur / stobs kyi 'khor los sgyur ba'i rgyal srid lung ston par bzhd na ni phyag mthil g-yon par nub par / 'gyur / 'khor los sgyur ba'i rgyal srid lung ston par bzhd na ni phyag mthil g-yas par nub par / 'gyur / mir skye bar lung ston par bzhd na ni lte bar nub par / 'gyur / nyan thos kyi byang chub tu lung ston par bzhd na ni zhab s kyi mthil bor nub par / 'gyur / rang sangs rgyas kyi byang chub tu lung ston par bzhd na ni mdzod spur par 'gyur / lha ma med pa yang dag par rdzogs pa'i byang chub tu lung ston par bzhd na ni gsug tor du nub par 'gyur ro // de nas 'od zer de dag gis bcom ldan 'das la lan gsum du bskor ba byas te bcom ldan 'das kyi mdzod sbur nub bo // de nas bcom ldan 'das la the dang ldan pa kun dga' bo thal mo sbyar te zhus pa / kha dog sna tshogs stong gis bkra ba yi / tshogs mams zhal gyi sgo nas byung gyur pa // ji ltar gdags ni shar bar gyur pa bzhin // de yis phyoangs nams kun tu snang bar bgyis // yang tshigs su bchad de gsol pa /
rgod bral zhun dang rgyags pa spangs pa yi //
sangs rgyas 'gro nang mchog gi rgyur gyur pa //
rgyal ba dgra thub byed rgyu ma mchis par //
rtsa lag dang ltar dkar 'dzum ston mi mdzod //

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btsun pa de bzhin (D76a4) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas nams ni rgyu ma mchis rkyen ma mchis par¹ 'dzum pa² mi mdzad na / btsun pa³ ci'i rgyu⁴ ci'i rkyen gyis na⁵ 'dzum pa mdzad / kun dga’ bo de ni de bzhin no // de ni de⁶ bzhin te / de bzhin⁷ gshegs pa dgra bcom (D76a5) pa yang dag par rdzogs pa'i sangs rgyas rgyu med rkyen med par 'dzum pa ni mdzad do //

1.4.2²⁶

kun dga’ bo phyogs 'dir yang dag par rdzogs pa'i sangs rgyas 'od srung⁸ bzhugs naschos bstan to // de nas tshe dang ldan pa kun dga’ bo rings shing myur bar stod g-yogs (D76a6) bzhin⁹ ltab tu bltab¹⁰ ste bting¹¹ nas bcom ldan 'das la 'di skad ces gsal to // bcom ldan 'das gdan bzing¹² ba 'di la bzhugs par gsal / gnas 'dir yang dag par rdzogs pa'i sangs rgyas 'od srung dang / da ltar gyi bcom ldan 'das dang yang dag (D76a7) par rdzogs pa'is sangs rgyas gnyis bzhugs par 'gyur ro zhes gsal ba dang / bcom ldan 'das kyi tshe dang ldan pa kun dga’ bo la 'di skad ces bka’ stsal to // legs so kun dga’ bo ngas ma smras¹³ par khyod kyi shes pa ni legs so zhes (D76b1) gsungs nas gling bzhin ba de la bzhugs so //


“阿難陀，此地方所，乃是過去迦摂波佛教，為聲聞眾說法之處。”時阿難陀，聞是語已，疾疾取七條衣裳為四重。白佛言：

“世尊，我已患隨，願佛知時，可於斂坐。既令此地，有二正覺，受用之處。謂，迦摂波佛教，及今世尊。”佛告阿難陀曰：“善哉善哉。我雖不說，汝自知時。”爾時世尊，即便就座。問阿難陀曰：“此地方所，是迦摂波佛所住之寺。是經行處。是此寺宇，門窟，洗足之處。是此浮屠地。是此浴室處，汝等應知。”

de slad brtan pa nyid blos dus mkhyen nas //
rgyal ba’i dbang po thub pa skyes kyi mchog //
nyan bar ’shal ba nyan pa po rams kyi //
the thsoms skyes pa gsung tshig brtan pa dang //
dam pa bzang po dag gis bsal du gsal //
tshva chu ri dbang lta bur brtan pa’i mchog /
rdzogs sangs rgyas nams blo bur ’dzum mi ston /
brtan pa ci slad ’dzum pa ston mdzad pa //
skye bo phal chen ’di dag de nyan ’tshal //

Chin. 其光晝照三千大千世界，還隨佛後，若世尊乃至無上菩提事，欲說往昔事時，其光合從後入。若說當來之事，光從前入，若說地獄事，光從足下入，若說畜生之事，光從腳跟後入，若說怨鬼之事，光從腳指中入，若說人間生事，光從腳趾中入。若說轉輪王事，光從左手中滅，若說大轉輪王事，光來至右手中滅，若說天上之事，光於中部滅，若說聲聞緣 culo之事，光於臂中部滅。若說辟支佛法，其光從眉間入，若說授記無上正真等覺法，其光從頂入等。廣如前說。時此光明到佛所，遍佛三報問頭入，爾時阿難陀，合掌讚佛說伽他等，廣說如前。以伽他說佛：

千妙種種色 從日一道出
遍照於十方 亦如日初出
無我而說偈 閒者除憍慢
皆作佛因緣 無緣不放光
降伏諸怨等


Sk.t. athāyuṣmān Ānanda laghu laghv eva caturṇaṁ uttarāsāṅgaṁ prajñāpya bhagavantam idam avocat / niṣidatu
bzhugs nas tshe dang ldan pa kun dga’ bo¹ la bka’ stsal pa / kun dga’ bo phyogs ‘di ni yang dag par rdzogs pa'i sangs rgyas 'od srung gr¹ gtsug lag khang ngo // 'di ni³ chag⁴ sa’o // 'di ni stegs (D76b2) bu’o // 'di ni sgo khang ngo // 'di ni zhabs 'khru ba’i sa’o // 'di ni bsro⁵ khang ngo // 'di ni⁶ rung ba'i khang pa’o // 'di ni dugs khang ngo //[^33]

1.4.3.1[^27]

sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa rung ba’i sa zhes kyang bgyi / (D76b3) mi rung ba’i⁷ sa⁸ zhes kyang bgyi⁹ na / btsun pa ji tsam gyis¹⁰ na rung ba’i sar rig¹¹ par bgyi / u pā li dam pa’i chos yod¹² pa’i tshe rung ba dang mi rung bar ’gyur¹³ / dam pa’i chos zhig par gyur na thams cad kyung rung ba’o //[^34]  


是時覺波離，白佛言：‘世尊，如佛所說，淨不淨地者，不知齊何名淨不淨？’ 佛言：‘乃至正法住世，有淨不淨，正法若滅，悉皆不淨 (sic)。’  

‘世尊，齊何名正法住世？云何名減？’ 佛告毘波離：‘乃至有乘聞法，有如說行者，是則名為，正法住世。若不乘聞法，無如說行，是則名為，正法滅滅。’

[^33]: Cf. Bhaisajyagurutva (Derge, 1 Ga 238b5–7) [Neither Dutt’s edition nor Yijing’s translation preserves this text]): bcom ldan ’das khyis bka’ stsal pa / . . . dge slong dag de lta bas na rung ba’i gnas kyi gzhir mi rung ba ni bcu po ‘di dag ste / ’di nams su zas kyi zhal ta mi bya’o // bcu gang zhe na / steng g-yogs med ba dang / sgo khang dang / khyams dang / bsro gang dang / khrus khang dang . . . gzhir bcu po ‘di dag ni rung ba ma yin pa’i gnas kyi gzhir yin te / de nams su dge slong gis zas kyi zhal ta mi bya’o //

Vinayavihaṅga (Derge 3 Ca 248b1–2 = T. 1441 [23] 690c17–20):

Tib. drug sde dag gis phyogs der mig gis brtag par brtams te / dga’ bo nye dga’ phyogs ‘dir ni bcom ldan ’das kyi dri gtsang khang brtsig par bya’o // phyogs ‘dir ni sgo khang bya’o // phyogs ‘dir ni me khang bya’o // phyogs ‘dir ni rung ba’i khang par bya’o // phyogs ‘dir ni nye bar gnas pa’i khang par bya’o // zhes mtshan ma byas te dong ngo //  

Chin. 共相謂曰：‘難陀、毘難陀，於此地中與僧伽造寺。此處與佛世尊而作香殿。此處作門扉，此處作屋室。此作淨園，此作靜慮堂，此作看病堂。’ 既布置已，捨之而去。

[^34]: Cf. *Upādipariprṇcchā (Derge 7 Na 243b1–3):

btsun pa rung ba’i sa dang / mi rung ba’i sa’o zhes bgyi na / btsun pa rung ba’i sa gang lags / u pā li gnas gang na mtshams kyi nang na rung ba’i gnas su byin gys lhabs par gyur pa ‘di ni rung ba’i sa zhes bya’o // btsun pa mi rung ba’i sa gang lags / u pā li mtshams kyi nang du rung ba’i gnas byin gys ma lhabs par gyur pa ‘di ni mi rung ba’i sa zhes bya’o // u pā li dam pa’i chos yod pa’i bar du mi rung ba’i sa yang yod do // u pā li dam pa’i chos med par gyur na thams cad kyung rung ba’i sa’o //
btsun pa ji tsam gyis na dam pa’i chos (D76b4) mchis pa zhes bgyi / ji tsam gyis na zhig pa zhes bgyi / u pā li ji srid du las byed cing nan tan byed pa yang yod pa’i bar du1 ste / las byed la nan tan byed pa yang yod na dam pa’i chos yod pa zhes bya’o // las kyang mi byed la nan tan byed pa dag (D76b5) kyang med na de ni dam pa’i chos zhig pa zhes bya’o //

1.4.3.228)

sangs rgyas bcom ldan ‘das la tshe dang ldan pa u pā lis zhus pa / btsun pa mtshams kyi nang na rgyal ba bzhugs2 bzhin3 las bgyir rung ngam / u pā li rung ngo //

rgyal bas4 grangs su bskangs5 la las bgyir (D76b6) rung ngam / u pā li mi rung ngo // de ci’i phyir zhe na / u pā li langs rgyas dkon mchog kyang gzhan / dge ‘dun dkon mchog kyang gzhan no //

1.4.3.329)

bskyed du rung (D76b7) ngam / u pā li rung ngo //

1 Phudrak omits du.  2 Phudrak inserts pa.  3 Tog, Tokyo, London insert du.  4 Tokyo, London: ba.  5 Phudrak: skabs.  6 Phudrak: mir.  7 Phudrak omits bskyed pa’i mtshams.


“復白佛言: "若無上大師, 在於界外, 茁別得乘羯磨不?” 佛言: “不得。”
“若大師, 在於界內, 餘人得乘羯磨不?” 佛言: “得。”
“又得以世尊足數不?” 佛言: “不得。佛實鈍, 實體差別故。”


“於不可越界, 得越過不?” 佛言: “不得。”
“大德, 不知有幾, 不可越界。” 佛言: “有其五種: 論, 茁別界, 茁別尼界, 小論間, 前後水處, 二界中間。”
“大德, 若有深論, 及以河涧, 不可越界, 頃得越不?” 佛言: “若常有橋梁, 越之非苦。如其橋梁破壞。”
“得齊幾時名不義界?” 佛言: “得齊七夜. 此雖有心修理, 無心修理, 隨破即失。”


“大德, 如世尊說, 有淨地不淨地. 未知云何名為淨地. 云何名不淨地耶?” 佛言: “正法住世已來, 此有淨地, 及不淨地. 若正法隱没之後, 差別成空。”
“若如是者, 云何名為正法住? 云何名正法隱沒?” 佛言: “有羯磨者, 有願教行者, 既無能乘法人及有行人, 此則名為, 正法住世. 若不作羯磨, 及無願教行者, 名為正法隱沒。”

(35) Cf. *Upālīparipṛcchā (Derge 7 Na 243b3–4):

btsun pa ji tsam gyis na dam pa’i chos mchis pa zhes bgyi / u pā li gang gi tshe nan tan byed pa mams nan tan byed cing las kyang byed de nan tan du bya bas nan tan byed la las kyang byed pa’i bar du ni dam pa’i chos yod pa zhes bya’o // btsun pa ji tsam gyis na dam pa’i chos ma mchis par gyur pa zhes bgyi / u pā li gang gi tshe nan tan byed pa mams ni nan tan ni mams tan byed cing las kyang mi byed de / nan tan byed pas nan tan mi byed la las kyang mi byed pa’i tshe / dam pa’i chos med par gyur pa zhes bya’o //
btsun pa ji tsam gyis na mtshams¹ bskyed du mi rung ba zhes bgyi / u pā li gsum gyis te / dkyil 'khor dang / chus bskor ba dang / mtshams kyi² nang ngo //

btsun pa chu³ klung 'bab pa’i pha rol tu mtshams dgum⁴ du rung (D77a1) ngam⁵ / u pā li mi rung ngo // de ste zam pa btrtan⁶ po⁷ zhig yod na rung ngo //

de ste btsun pa zam pa chad dam zhig par gyur na / ji tsam gyis na mi⁸ 'jig⁹ pa zhes bgyi / u pā li slar yang bya ‘a’i sems yod na zhang bdun du 'jig¹¹ (D77a2) par mi ‘gyur ro //

1.4.3.430)

sangs rgyas bcom ldan ‘das la tshe dang ldan pa u pā li lis zhus pa / btsun pa dge slong giš¹² mtshams¹³ 'gum¹⁴ pa’i¹⁵ tshe las byed pa’i dge slong gum ste / dus bgyis na bkum pa zhes bgyi’am ma bkum¹⁶ pa zhes bgyi / u pā li mtshan (D77a3) ma rnams brjod¹⁷ la las kyang mang du byas na bcad pa zhes bya’o // bzlog¹⁸ na pi ma bcad pa’o //³⁶)

btsun pa dge slong ma’i mtshams¹⁹ gcod pa’i tshe las bgyid pa’i dge slong ma gum ste /²⁰ dus bgyis na bkum pa zhes bgyi’am ma bkum pa zhes bgyi / de ste u (D77a4) pā li mtshan ma rnams brjod²¹ la las kyang mang du byas na bcad pa zhes bya’o // bzlog na pi ma bcad pa zhes bya’o²² //


“若有法相，正結界時，依羯摩者，忽然命過，得成結不?” 佛言：“若知標相，所作羯磨，已乘多分，此雖命過，得成結界，若未知標相，所作羯磨，未過多分，此時命終，不成結界，若不知相，結界成不，准此應知。”

³⁶ Cf. *Upali-pariyaychā* (Derge 7 Na 244a2–4):
btsun pa mtshams bkum pa na las bgyid pa’i dge slong dus las 'das na mtshams bkum pa zhes bgyi'am / u pā li de ste mtshams bsgrags par yang rtags la / las kyang mang du byas bar gyur na mtshams bcad pa zhes bya’o // u pā li de ste mtshams (*Peking Pe 227a7: mtshan ma; Tog Da 336a3 mtshan mar) bsgrags par yang ma rtags la las kyang mang du ma byas par gyur na mtshams ma bcad pa zhes bya’o //

Vinayasūttrāṭikā (Derge 4120 Yu 269b6–270a1):
‘dir gzhan ni Gleng gzhī dag las mtshams bcang pa las btsun pa re zhig mtshams ‘gum pa na dge slong las bgyid pa srog chad cing dus bgyis par gyur na / mtshams bkum par brjod par bgyi’am ma bkum par brjod par bgyi / nye ba 'khor gal te mtshan ma dag brjod par gyur na ni las phal cher byas pas bcad par brjod par bya’o // bzlog pas ni ma bcang par brjod par bya’o // dge slong ma’i mtshams la yang de bzhin no zhes gsungs pa yin no //
§ 1.5 \(^{31}\)

mdor na /

sa dang nam mkhar\(^4\) las bya ba //

mtshams\(^5\) dang (D77a5) yongs su dag pa dang //

gnas gcig 'dug pa'i dge slong gis //

las rnams kun la bta ba'o //

1.5.1 \(^{32}\)

sangs rgyas bcom ldan 'das mnyan du yod pa na\(^6\) dze\(^7\) ta'i tshal mgon las bya ba //

mtshams dang (D77a6) la tshe dang ldan pa u pâ lis zhun pa /

btsun pa sa la mchis pa dag gis sa la mchis pa dag lhan cig tu\(^8\) las bygir rung ngam / u pâ li mi rung ngo // dad pa byin pa ni rung ste /

dead sa la gnas pas grangs gis sa la gnas pa dang lhan cig tu\(^9\) las bgyir rung ngam / u pâ li mi rung ngo // dad pa byin pa ni rung ste /

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btsun pa sa la mchis pas rtsig pa la mchis pa dang lhan cig tu la bgyir rung ngam / u pā li mi rung ngo // dad pa¹ byin pa ni rung ste / de ste sa la gnas pa dag mang por tshang la rtsig² pa la gnas pa'i rnams las dad pa yang (D77b1) blangs par gyur³ pa'o //

sa la mchis pa dag gis shing la mchis pa dag dang lhan cig tu la bgyir rung ngam / u pā li mi rung ngo // dad pa¹ byin pa⁵ ni rung ste / de ste sa la gnas pa dag mang por tshang la shing la⁶ gnas pa⁷ rnams las dad pa yang blangs par (D77b2) gyur pa'o //

btsun pa sa la mchis pa dag gis nam mkha' la mchis pa dag dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

btsun pa rtsig⁸ pa'i steng na mchis pa dag gis rtsig pa'i steng na mchis pa dag dang lhan cig tu las bgyir rung ngam / (D77b3) u pā li mi rung ngo // dad pa byin na rung ste / de ste rtsig pa'i steng na gnas pa dag grangs su tshang la rtsig pa'i steng na gnas pa⁹ rnams¹⁰ las dad pa yang blangs par gyur pa'o //

btsun pa rtsig pa'i¹¹ steng na mchis pa¹² dag gis sa la mchis pa dag dang (D77b4) lhan cig tu las bgyir rung ngam / u pā li mi rung ngo // dad pa byin na¹³ rung ste / de ste rtsig pa'i steng na gnas pa dag gis grangs su¹⁴ tshang¹⁵ la sa la gnas pa'i rnams¹⁰ las dad pa yang blangs par gyur na'o¹⁷ //

btsun pa rtsig pa'i steng na mchis pa dag gis (D77b5) shing gi steng na mchis pa dag¹⁸ dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo // dad pa byin na rung ste / de ste¹⁹ rtsig pa la gnas pa dag gis²⁰ grangs su tshang²¹ la shing gi steng na gnas pa rnams²² las²³ dad pa yang blangs par gyur pa'o //

btsun pa rtsig pa'i (D77b6) steng na mchis pa dag gis nam mkha' la mchis pa dag dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

btsun pa shing la mchis pa dag gis shing la mchis pa dag dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo // dad pa byin na (D77b7) rung ste / de ste shing la gnas pa dag grangs su bskangs²⁴ la shing la gnas pa²⁵ rnams las dad pa yang blangs par gyur pa'o //

shing la mchis pa dag gis sa la mchis pa dag dang lhan cig tu las bgyir rung ngam / u pā li mi rung

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ngo // dad pa (D78a1) byin na rung¹ ste / de ste shing la gnas pa dag gis grangs su bskangs² la sa la gnas pa³ rnam las dad pa yang blangs par gyur pa’o //

btsun pa shing la gnas⁴ pa dag gis rtsig pa la mchis pa dag dang lhan cig tu las bgyir rung ngam / u (D78a2) pā li mi rung ngo // de ste shing la gnas pa dag gis grangs su bskangs⁵ la⁶ sa la gnas pa⁷ rnam las dad pa yang blangs par gyur na’a⁸ //

btsun pa shing la mchis pa dag gis nam mkha’ la mchis pa dag dang lhan cig tu las bgyir rung ngam / (D78a3) u pā li mi rung ngo //

btsun pa nam mkha’ la mchis pa dag gis nam mkha’ la mchis pa dag dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

btsun pa nam mkha’ la mchis pa dag gis sa la mchis pa dag⁹ dang lhan cig tu las⁩¹⁰ (D78a4) bgyir rung ngam / u pā li mi rung ngo //

btsun pa nam mkha’ la mchis pa dag gis rtsig pa la mchis pa¹² dag¹³ dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

btsun pa nam mkha’ la mchis pa dag gis shing la¹⁴ mchis pa dag¹⁵ dang (D78a5) lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

1.5.2⁳³)

sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan ’das kyis

’dul ba ’di’i dkyil ’khor las las brya rtsa gcig(³⁸)


³³Yijing’s Nidāna (T. 1452 [24] 417c8–9):
  "如是世尊說: ‘有百一啇難, 幾合與欲, 幾不合與欲?’ 佛言: ‘唯除結界, 餘並與欲.”

  btsun pa bcom ldan ’das kyis las brya rtsa gcig go zhes bka’ stsal na l...
tu gsungs pa / btsun pa las (D78a6) brgya rtsa geig pa de'i nang nas las dus na1 dad pa dang2 bcas par 'gyur / dus na3 dad pa ma mchis par 'gyur / u pā li thams cad kyang dad pa dang bcas pa ste / mtshams bcad4 pa ni ma gtogs so //

1.5.334)

btsun pa rdzu ’phrul lam sgyu mas mtshams (D78a7) dgum du rung ngam / u pā li mi rung ste / de ci’i phyir zhe na / u pā li rdzu5 ’phrul dang sgyu ma la6 ni tha snyad du gdags7 pa med do8 //39)

btsun pa gza9 dang / ’od zer10 dang / nyi ma dang / zla ba dang / skar ma nmns kyis mtshams dgum du rung ngam / (D78b1) u pā li mi rung ste / de ci’i phyir zhe na / u pā li gza11 dang / ’od zer12 dang / nyi ma dang / zla ba dang / skar ma13 nmns mi btan pa’i phyir ro //40)

btsun pa chu rlabs14 kyis15 mtshams16 dgum17 du rung ngam / u pā li mi rung ste18 // de ci’i phyir zhe na / (D78b2) pä li chu rlabs19 ni mi btan pa’i phyir ro //41)


“大德, 若以神變幻術, 作成業相, 得為標不?” 佛言: “不得, 神力幻術, 非實有故。”
“或以日月星宿, 為標相者, 得成標不?” 佛言: “不得, 日月星宿, 非定住故。”
“若以水波浪, 得成標不?” 佛言: “不得, 由其波浪殊流轉故。”

39) Cf. *Upalipariypocchā (Derge 7 Na 242b6):
btsun pa rdzu ’phrul lam sgyu mas mtshams dgum du rung ngam / u pā li mi rung ngo // u pā li de ci’i phyir zhe na / de ni ’di ltar rdzu ’phrul dang sgyu ma ni tha snyad du mi ’dogs pa’i phyir ro //

40) Cf. *Upalipariypocchā (Derge 7 Na 242b4):
btsun pa nyi ma dang zla ba dang skar mas mtshams dgum du rung ngam / u pā li mi rung ngo // u pā li de ci’i phyir zhe na / de ni ’di ltar nyi ma dang / zla ba dang / skar ma ni mi btan zhih g-yo ba’i phyir ro //

41) Cf. *Upalipariypocchā (Derge 7 Na 242b4–6):
btsun pa chu rlabs dang / chu rlabs kyi rgyud dam / klung gi ’gram du ni mtshams dgum du rung ngam / u pā li mi rung ngo // u pā li de ci’i phyir zhe na / de ni ’di ltar chu rlabs dang / chu rlabs kyi rgyud dang / klung gi ’gram ni g-yo zhih mi btan pa’i phyir ro // btsun pa de ste klung gi ’gram btan par gyur na mtshams dgum du rung ngam / u pā li mi rung ngo //

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1.5.4

sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā las zhus pa / btsun pa yongs su dag pa len pa’i dge slong gis yongs su dag pa blangs nas steng gi nam mkha’ las¹ mchis na des yongs su dag pa² blangs (D78b3) pa zhes bgyi’am / u pā li ma blangs pa ste / gded blangs dsos³ so //¹⁴²

btsun pa las bgyid pa gcig gis las kyi tshig kyang gcig gsol ba yang gcig gis gnas bzhir sde bzhig la las bgyir rung ngam / u pā li rung ste / de ste gnas bzhir (D78b4) dge slong gsum gsum gnas la / gsol ba dang las kyang mngon du gyur cing der gsol bar⁴ byed pa’i dge slong gis gnas bzhig’i⁵ mtshams su sab mo’am / re lde’am / khri’am / gzhon⁶ kyang rung⁷ / des mnan te de’i steng du ’dug nas⁸ las bya’o // (D78b5) las byed pa de nyid de dag gi grangs su skong ba’o //¹⁴³

btsun pa dge slong gcig gis gnas gcig tu mcis la gnas bzhir las bgyis⁹ rung ngam / u pā li⁰ rung ste / de yang gnas bzhir ’di lta ste / bsigs pa’i las¹¹ dang / smad¹² pa dang / bskad¹³ (D78b6) pa dang / slar bsdam pa dang / ma mthong ba’i phyir spang ba dang / slar las mi byed pas spang ba’i las dang / sdig pa la lta ba slar ma btang bas spang ba’i las dang / chad pa’i las de rnam¹⁴ la mngon du gnas par gyur ῥ¹⁵ / las byed pa’i dge slong gis¹⁶ (D78b7) gnas bzhig’i mtshams sab¹⁷ mo’am re ldes mnan te ’dug pa’o //¹⁴⁴


“若悲懇為他持欲淨，乘空去。此名為，持欲淨不？”佛言：“不成。應更懇取。”
“若有慈願，乘一羯磨，於四住處，並成得不？”佛言：“得。如其四界，各有四人，事現前者，各於其處，別置三人，時乘法者，升座，或床，或帳，或罐，壁四界上，而乘羯磨，以乗法者，添彼四數，咸成作法。如是，若於四界，有別事起，作七羯磨等，謂，驅逐羯磨，今修羯磨，折伏羯磨，求諸羯磨，不見罪羯磨，不如法羯磨，不捨惡見羯磨，若作此等羯磨之時，其法法人，在彼四界，相相近處，若以帳床帳，壁經座坐，乗法皆成。”

¹⁴² Cf. *Upalipariṇyecchā (Derge, 7 Na 247a7–b1):
sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā las zhus pa / btsun pa dge slong gis dad pa dang yongs su dag pa blangs te steng gi nam mkha’ las re ba med par mchis sam / mtshams kyi slad rol du mchis na dad pa dang yongs su dag pa ma phul ba zhes bgyi’am / u pā li / ma phul ba zhes bya’o //

¹⁴³ Cf. *Upalipariṇyecchā (Derge 7 Na 244b3–4):
btsun pa las gcig dang gsol pa gcig gis las bgyid pa phyoogs gcig tu mcis te gnas bzhir mtshams dgum par rung ngam / u pā li rung ste / ji ltar yang las byed pa’i dge slong des gnas bzhig’i (244b4) mtshams su shing ngam / dbiyig pa’am / re lde la mnan te mtshams bcad pa’o //

¹⁴⁴ Cf. *Upalipariṇyecchā (Derge 7 Na 269b5–6; 273b3–4):
btsun pa las bgyid pa gnas gcig tu mcis la gnas bzhir las thams cad bgyir rung ngam / u pā li rung ste / de ’di ltar
§ 1.6

mdor na /

phyed dang gsum las 'das pa dang //

phyed dang gsum yang⁵ ri yi³ steng //
dge 'dun bye⁴ ba⁵ skya reng⁶ dang //
(D79a1) mtshams kyi nang du byin gys brlabs //

1.6.1

sangs rgyas bcom ldan 'das mnyan du yod pa na⁷ dze⁸ ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // de nasangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa (D79a2) bcom ldan 'das kyis⁹

mtshams chen po chod¹⁰ cig¹⁰

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第六子目次目目:
大界兩異半 下水上山顯
異見明相過 五衆受七日


具淵婆流遠, 請世尊曰: “如世尊誡, 應結大界者, 齊幾許來, 是大界量?” 佛言: “大界者, 齊兩踵膁那半, 應可結之.”
(言踵膁那者, 直三十里。是此一驛, 由句者言也, 欲令易了故, 有言異之處).

“若過兩踵膁那半, 亦是界不?” 佛言: “若過, 非界.”

“向下齊何, 為名大界?” 佛言: “齊至水來, 為名大界.”

“兩踵膁那半, 外方至水者, 此之處處, 得名界不?” 佛言: “不是.”

“向上齊何, 為名大界?” 佛言: “上至樹抄, 或齊踝頭, 為名界分.”

“大德, 齊兩踵膁那半, 外方至抄頭, 斯之處處, 得名界不?” 佛言: “不是.”

“若上兩蓮, 齊何名界?” 佛言: “齊其處處.”

“兩蓮半外方至其水, 亦名界不?” 佛言: “不是.”

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las byed pa'i dge slong des gnas bzhis char gya mtshams shing ngam / 'dam bu'am / re ldes mnan te las byed pa'o //
btsun pa las byg la phyogs gcig tu mchis la gnos bzhir chad pa byg la dang / yid mgu bar byg pa stod cing
dbyung ba'i las kyang byg lai par rung ngam / u pa li de 'di ltar las byed (D273b4) pa'i dge slong de gnas bzhis'i mtshams su shing ngam / dbyig pa'am / re ldes mnan te las byed na rung ngo //

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(45) Cf. Posadhatvavastu (Hu-von Hinüber: § 35 = Derge 1Ka 138b5–6):

Skt. niṣadāya bhagavān bhikṣūn āmantrayate smā / tasmāt tarhi bhikṣavo 'nujānāmi bhikṣubhir ekāpātābhisamā-
ces gsungs na / btsun pa mtshams\(^1\) chen po de’i tshad ji tsam lags / u pā li\(^2\) dpag tshad phyed dang gsum mo //\(^{46}\)

btsun pa phyed dang gsum phan chad kyang mtshams zhes bgyi’am / u pā li ma yin te / dpag (D79a3)

\(\text{tshad phyed dang gsum tshun chad mtshams}^3\) so //\(^{47}\)

btsun pa ‘og gi khams kyi mtshams\(^4\) gang lags / u pā li ji tsam chu la thug par\(^5\) gyur pa’i bar du’o //\(^{48}\)

btsun pa dpag tshad phyed dang gsum las ‘das te chu la thug par gyur na ci de yang mtshams\(^6\) zhes (D79a4) bgyi’am / u pā li ma yin no // dpag tshad phyed dang gsum tshun chad ni mtshams\(^7\) yin gyi\(^8\) / de phan chad ni mtshams\(^9\) ma yin no //\(^{49}\)

btsun pa steng gi khams su mtshams gang lags\(^10\) / u pā li ji tsam shing gi rtse mo’am / rtsig pa’i steng la thug par (D79a5) gyur\(^11\) ba’i bar du’o //\(^{50}\)

btsun pa dpag tshad phyed dang gsum phan chad kyi shing gi rtse mo’am / rtsig pa’i steng du gyur na ci de yang mtshams\(^12\) zhes bgyi’am / u pā li ma yin no // u pā li dpag tshad phyed dang gsum tshun

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\(\text{vṛtyā mahati śimā bīnserthavyā} \cdot\)

\(\text{Tib. bzhugs nas bcom ldan ‘das kyi dge slong mams la bka’ stsal pa / dge slong dag de lta bas na dge slong dag gis gso sbyong geig pa’i gnas kyi sdom pas mtshams chen po gcad pa rjes su gnang ngo} //\)

\(^{46}\) Cf. *Upālipiripyccḥā (Derge 7 Na 241b6–7):

\(\text{sangs rgyas bcom ldan ‘das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan ‘das kyi mtshams chen po chod cig ces gsungs na / btsun pa mtshams chen po i tshad ji tsam / u pā li dpag tshad phyed dang gsum mo} //\)

\(\text{de tshun chad ni thams cad kyang chung ngu ste / dkyil ‘khor gang du grangs bzhi bceu bsokor bar shong ba’o} //\)

\(^{47}\) Cf. *Upālipiripyccḥā (Derge 7 Na 241b7–242a2):

\(\text{btsun pa dpag tshad phyed dang gsum las ‘das par mtshams bkum na de mtshams zhes bgyi’am / u pā li ma yin te / dpag tshad phyed dang gsum ni mtshams so} //\)

\(\text{de las ‘das pa ni mtshams ma yin no} //\)

\(\text{de ste mtshams bcad na yang ma bcad pa zhes bya’o} //\)

\(\text{dge slong mams kyang ‘das ba dang bcas pa ste / de bzhin du thams cad shes par bya’o} //\)

\(^{48}\) Cf. *Upālipiripyccḥā (Derge 7 Na 242a2):

\(\text{btsun pa ‘og gi mtshams gang lags / u pā li chu yod pa’i bar du’o} //\)

\(^{49}\) Cf. *Upālipiripyccḥā (Derge 7 Na 242a2–3):

\(\text{btsun pa dpag tshad phyed dang gsum las ‘das pa na chab mchis na de mtshams zhes bgyi’am / u pā li ma yin te / dpag tshad phyed dang gsum ni mtshams so} //\)

\(\text{de man chad ni mtshams ma yin no} //\)

\(^{50}\) Cf. *Upālipiripyccḥā (Derge 7 Na 242a3):

\(\text{btsun pa steng gi nam mkha’ la mtshams gang lags / u pā li ji tsam rtsig rgal lam shing gi rtse mo yod pa’o} //\)
chad ni mtshams$^1$ so$^2$ // de phan (D79a6) chad ni mtshams$^3$ ma yin no //$^{(51)}$

btsun pa ri’i mtshams$^4$ gang lags$^5$ / u pā li ji tsam chus bskor ba la$^6$ thug pa’i bar du’o //$^{(52)}$

btsun pa dpag tshad phyed dang gsum phan chad gcig tu$^7$ chus bskor$^8$ bar gyur na ci de yang mtshams$^9$ zhes bgyi’am / u pā li (D79a7) ma yin no / u pā li dpag tshad phyed dang gsum tshun chad ni mtshams$^{10}$ so // de phan chad ni mtshams$^{11}$ ma yin no //$^{(53)}$

1.6.2$^{38)}$

btsun pa dbyar gyi nang du dge ’dun bye$^{12}$ ste / de na dge slong zhig zhag bdun du byin gyis brlabs te / bdag chos la phyogs par (D79b1) bsams bzhiin du chos ma lags pa’i phyogs kyi nang du mchis na / dbyar chad pa zhes bgyi’am / dbyar ma chad pa zhes bgyi / u pā li de ste de dag gis$^{13}$ lta la yang dad la$^{14}$ / der song nas skya rengs$^{15}$ shar na dbyar chad pa zhes bya’o // de ste lta ba la yang (D79b2) ma dad la der song nas / skya rengs$^{16}$ ma$^{17}$ shar na de$^{18}$ dbyar ma chad pa zhes bya’o //$^{(54)}$

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$^{38)}$Yijing’s Nidāna (T. 1452 [24] 418a12–16):

“世尊，若於夏中，僧伽破壞性，時有苾芻，故從法王，向非法王。為是破夏，為非破耶？” 佛言：“此之苾芻，樂其異見，至惡輩處，經明相時，便即破夏。若不樂異見，至惡處處，難順明相，不名破夏。”

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$^{(51)}$Cf. *Upāliparipṛccchā* (Derge Na 242a3–4):

btsun pa dpag tshad phyed dang gsum las ‘das pa na rtsig rgal lam shing gi rtse mo mchis na de mtshams zhes bgyi’am / u pā li ma yin te / dpag tshad phyed dang gsum ni mtshams zhes bya’i / de yan chad ni mtshams ma yin no //

$^{(52)}$Cf. *Upāliparipṛccchā* (Derge 7 Na 242a–5):

btsun pa ri’i rtse mo’i mtshams gang lags / u pā li chu mig yod pa’o //

$^{(53)}$Cf. *Upāliparipṛccchā* (Derge 7 Na 242a5):

btsun pa dpag tshad phyed dang gsum las ‘das pa na chab mig mchis na de mtshams zhes bgyi’am / u pā li ma yin te / dpag tshad phyed dang gsum ni mtshams so // de yan chad ni mtshams ma yin no //

$^{(54)}$Cf. *Upāliparipṛccchā* (Derge 7 Na 253b3–4):

btsun pa dbyar gyi nang logs su dge ’dun ’khrugs nas der yang dge slong gis bsams bzhiin du chos kyi phyogs dang / chos ma lags pa’i phyogs la gnas na dbyar zhig pa zhes bgyi’am / u pā li de ste lta ba sgros bszin pa las skya rengs shar na ni dbyar zhig ba zhes bya’o //

Vinayasyatvavyābhādhānāsavyābhādhyāna-nāma (Derge 4119 Zu 101b7–102a1):

‘dir gzhung ni / dge slong bzhin dag las btsun pa re zhig dbyar gyi nang du dge ’dun bye bar gyur la / de na gal te dge slong bsams bzhiin du chos kyi phyogs nas chos ma yin pa’i phyogs su mchis na dbyar ral zhes bgyi’am / nye ba ’khor gal te de’i lta ba ’dod cing der yang song na skya rengs shar na dbyar ral bar brjod par bya’o zhes gsungs pa
1.6.3

bsun pa bcom ldan 'das kyi

dpyar tshul na gnas pa'i tshe / dge slong gi1 zhag bdun du byin gyis brlabs te / mtshams2 kyi slad rol du song shig(55)

ces gsungs (D79b3) na / gang du byin gyis brlab par bgyi3 / u pā li mtshams4 kyi nang du'o // ji lta5 bur bgyi / dge slong gi mdun du 'dug nas thal mo sbyar ba byas te / tshig 'di skad ces smros shig / dgongs shig tshe dang ldan pa dag6 / bdag dge slong ming 'di zhes bgyi (D79b4) ba mtshams7 kyi nang gnas8 'dir dbyar dang po'am tha ma yang rung ste tshul du zhugs9 pa las / bdag ming 'di zhes bgyi10 ba dge 'dun gyi don la mtshams11 kyi slad rol du mchi ba'i slad du zhag bdun12 byin gyis brlabs te / bdag dbyar 'dir re13 // (D79b5) bdag dbyar 'dir gnas so zhes kun tu rgyas par bya ste snga ma bzhin no // (56)


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"如世尊說: '若在夏中, 有緣須出, 應受七日去者, 不知何人應受。' 佛言: '所謂五衆, 花園, 花園尼, 正學女, 求寂, 求寂女。' "

"此於何處應受?" 佛言: '可於界內, 應受。可於一花園前, 合掌而往。作如是語: '具壽存念, 我苾芻某甲, 於此住處, 或前或後, 三臘安居。我苾芻某甲, 為僧伽事故, 守持七日出界外。若無賴猶, 還來此處。我於今在, 在此安居。' 如是三說, 或有六日事來, 乃至一日, 過七日, 應受, 求如餘處。"

yin no //

Vinayasūtraṃkā (Derge 4120 Yu 141b5–6):

'‘dir gzhung ni Gleng gzhí dag las bsun pa re zhiq dbyar gyi nang du dge 'dun bya bar gyur na / de na gal te dge slong bsam bzhin du chos kyi phyogs nas chos ma las pa'i phyogs su mchi na dbyar ra zhes bgyi'am / nye ba 'khor gal te de'i lta ba 'dod cing der yang song na skya rengs shar na dbyar ro bar brjod par bya'o zhes gsungs pa no //

(55) Cf. Varṣāvasta (Shōnu, 1.9 = Derge 1 Ka 241b6 = T. 1445 [23] 1042c6–8):

Skt. uktam bhagavatā saṃtāham adhiśhāyā gantavyām karṇīyena.

Tib. bcom ldan 'das kyiis bya ba'i phyir zhag bdun byin gyis brlabs te 'gro bar bya'o zhes gsungs pa ...

Chin. 因集僧伽, 告諸苾芻曰: "於安居中, 有事, 須去出界外者, 應請七日乃至一日, 常去。"

(56) Cf. *Upālāparīpyčchā (Derge 7 Na 254a6–254b1):

bsun pa bcom ldan 'das kyiis zhag bdun byin gyis rolbs la song shig ces gsungs na / btsun pa gang gas byin gyis brlab par bgyi / u pā li sde ingas so // gang du byin gyis brlab par bygi / mtshams kyi nang du'o // ji ltar byin gyis brlab par bgyi / sems bskyed la tsg tu brjod par bya ste bdag ming 'di zhes bgyi ba mtshams kyi nang gi gnas 'dir dbyar snga ma gsum tshul du zhugs te / bdag ming 'di zhes bgyi ba don 'di ltas bu'i phyir mtshams kyi slad rol du mchi bar byin gyis brlabs te / bdag gi dbyar ni 'di nyid de dbyar ni 'di nyid du gnas pa'o //
gleng gzhi'i sgo¹ dang po'i mdo² tshigs su bcad pa drug go //

§ 1.7⁴₀

mdor na /

sde lnga rnams te bsams bzhin du //
kun rgyu gnyen³ la'ng de bzhin te //
lung la the tshom (D79b6) byung⁴ ba dang //
ma thob⁵ phyir yang 'gro ba'o //

1.7.1⁴¹

sangs rgyas bcom ldan 'das mnyan du yod pa na⁶ dze⁷ ta'i tshal⁸ mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus⁹ pa / btsun pa bcom (D79b7) ldan 'das kyis
dbyar tshul du 'jug par gyis shig⁶⁷
ces gsungs na / gang dag tshul du 'jug par bygyi / u pā li de ni¹⁰ Inga ste / dge slong dang¹¹ / dge slong ma dang / dge slob¹² ma dang¹³ / dge tshul pha dang / dge tshul ma'o // ji ltar 'jug par (D80a1) bygyi /¹⁴ thams cad kyang snga ma bzhin du'o //¹⁵


第七子観頌曰：

五衆坐安居 視等請日去
於經有疑問 求解者應行


具壽波彼 請世尊曰：“如世尊說：‘應夏安居者，未知誰合安居?’ 佛言：“五衆合安居，所謂，慈憐，慈勧，正學女，求寂，求寂女。於於屏處，對一慈勧，當前解懸，作如是說：具壽存念。今僧伽。五月十六日，作夏安居，我慈勧某甲，亦於五月十六日，作夏安居。我慈勧某甲。於於此處處界內，前月夏安居，以某甲為施主，某甲為煩病人，某甲為諸病者，於於此處處，乃至。若有行來來壞，當修補之，我於今夏，在此安居：第二第三，亦如是說。或成或敗，隨意應作。應知尼亦對尼，非慈勧作。其求寂，應對慈勧。正學女，求寂女，對尼應作。”

⁵⁷ Varsāvastu (Shōno, 1.1.c = Derge 1 Ka 237b7–238a1 = T. 1445 [23] 1041b8–9):

Skt. (bhagavān āha. tasmād anuṣānam bhikṣunār varṣā upagantavyaṃ.)

Tib. bcom ldan 'das kyis bka’ stsal pa / de lta bas na rjes su gnang ste / dge slong gis bdyar gnas par dam bca’ bar bya'o //

Chin. 弗言： “我今此事，今制慈勧。作安居法。”

⁵⁸ Cf. Varsāvastu (Shōno, 1.6.3 = Derge 1 Ka 240b2–6 = T. 1445 [23] 1042a24–b2):

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1.7.2

btsun pa bcom ldan 'das kyi\(^1\)

zhag bdun du byin gyis brlab par byas na / dge bsnyen gyi don la mtshams\(^2\) kyi\(^3\) slad rol du song zhig\(^59\)

ces gsungs na / btsun pa de ste mu stegs can zhig mchis na / (D80a2) de'i don la yang mchi bar bgyi’am / u pā / de ste sdig pa la lta ba de las dbrol\(^4\) bar ’dod na ’gro bar bya’o //\(^60\)

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\(^{1}\) Phdrak: kyi. \(^{2}\) Peking: ‘mtshams. \(^{3}\) Phdrak omits la mtshams kyi. \(^{4}\) Tog: ‘phral; Tokyo, London: ’brel; Phdrak: brel.

\(^{59}\) Yijing’s Nidāna (T. 1452 [24] 418ab10–17)

“如世尊說：‘若偈坐夏之時, 若有離波索迦等, 請喚之事, 守持七日去者。若有外道, 及親族等, 請喚, 亦得去不?’ 佛言：‘此亦應去。’

“若於三藏, 有疑須欲詮問, 亦得去不?” 佛言：‘得去。’

“若恐餓, 未得求食, 未解求請, 及有疑心, 须往詮問。為斷等事, 亦得守持七日去不?” 佛言：‘皆得。若受一日二二等, 凍此應作。”

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Skt. tataḥ paścāc channe praviṣāya bhikṣor yathāvṛddhidhikāyā sāmīcīṃ kṛtvā utkutukena sthitvā anjaliṃ praṛghyā īdāṃ syād vakāniṃ. samevaṃhāra āyuṃnaṃ. adya saṃghasya vaṃsopanyakṣājāḥ + + + + + + + + + so ‘ham evanānaṃ asmināvā avāsa amantāsuṃ pūrviṃ kāṃ traṃnāsuṃ varṣa upagacchāmi amukena vaiyāvyātkarake amukena gocarāgraṃena yāvad evāvāvāsasya khandaḥpūthu praṭītasamkaraṇārthaṃ. iha me varṣa iha me varṣāvāsah. evaṃ dvī api. evaṃ tri api.

Tib. de’i og tu skyabs yod par zhugs la / dge sclong rghan rims jì lta ba bzhin gyi mdun du ’dud pa dang bca’ pas tsog tsog por ’dug la thal mo sbyar te ’di skad ces / tse dang ldan pa dgon gongs su gsol / deng dge’ dun gyi dbyar nye bar sbrub pa dbyar yla ’bring po tshes bcu drug lags la / dbag dge sclong ming ’di zhes bygi ba’i dbyar nye bar sbrub pa yang dbyar yla ’bring po tshes bcu drug lags te / dbag ming ’di zhes bygi ba nag mtshams dang bca’i’i gnas ’di gnas ral ba dang ’drums pa bcos pa’i dbyar slab du sbyin dbag che ge mo zhes bygi ba dang / zhal ta byigd pa che ge mo zhes bygi ba dang / sypod yul gyi grong khyer che ge mo zhes bygi ba dang byar snyag ma zla ba gsum gnas par dam ’cha’o / dbag dbyar ’di na mcu shing dbyar gyi gnas ni ’di lags so / zhes de skad lan gnyis de skad lan gsum du bzas te / de litar dge sclong rnam sokyis dbyar gnas par dam bca’ bar bya’o //

Chin. 應入屏處，對一苾芻，具修威儀，隨年致禮，躬親合掌，作如是說：“具勝念。今僧伽。五月十六日，作夏安居。我苾芻某甲，亦於五月十六日，作夏安居。我苾芻某甲，於此住處界內，前三夏安居，以某甲為施主，某甲為營事人，某甲為齋主，於此住處。乃至，若有別薩所作，常修補之。我於今夏，在此安居。”第二第三亦如是說。

Āryamālasarvāsvātīdhīnātarākārikā-vṛtti-Prabhāvati (Derge 4125, 156b3–4):

’dir gzhung ni gleng gzhin las / btsun pa bcom ldan ’das kyi byar gnas par dam bca’ bar bya’o zhes gang gsungs pa sus gnas par dam bca’ bar byig yla / nye ba’i khor rigs lnga digas te / dge sclong rnam dang / dge sclong ma rnam dang / dge slob ma rnam dang / dge tshul rnam dang / dge tshul ma rnam kyi so zhes bya la so gsa po ’byung ba yin no //

\(^{59}\) Varsāvastu (Shño, 1.9–1.9.11 = Derge 1 Ka 241b6–243a5 = T. 1445 [24] 1042c11–1043a17):

Skt. bhagavan āha / ... gantavyām bhikṣunām saṃtheh adhiṣṭhāya upāsakasya karanijena. idam upāsakasya karanijanam. 

Tib. bcom ldan ’das kyi bka’ stsal pa / ... zhag bdun byin gyis brlabs la dge bsnyen gyi bya’i phyir dge sclong ’gro bar ste / ‘di ni dge bsnyen gyi bya ba yin no //

Chin. 佛言：‘... 得持七日法去。是名略波流迦事。’

\(^{60}\) Cf. *Upāliparīpṛcchā (Derge 7 Na 254b1–3):
btsun pa gnyen zhig mchis na / de’i don la yang mchi bar bgyi’am / ’gro bar bya’o //

btsun pa dge slong zhig gzhung la the tshom mam1 dogs2 (D80a3) pa zhid mchis na / de yang mchi bar bgyi’am / u pâ li de yang ’gro bar bya’o //

btsun pa dge slong gis ma thob pa las thob pa’i slad du / ma chud pa las3 chud pa’i slad du / mngon du ma bgyis pa las mngon du bgyi4 ba’i slad du / the tshom5 mam6 / dogs (D80a4) pa zhid mchis na / de yang mchi bar bgyi’am / u pâ li7 de yang ’gro bar bya’o //

gleng gzhi’i sgo dang po’i mdo’i tshigs su bcad8 pa bdun no9 //

§ 1.843)

mdor na /

ma dras10 gos kyang de bzhin te //
’on te grong du ’gro ba dang //
kun tu rgyu dang de bzhin pa //
(D80a5) gtan la bab na gong lugs so //

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第八子攝頭目:
假令不戴衣 有婦皆得著
衣可隨身量 若短作罥衣

btsun pa bcom ldan ’das kyis ni dge ’dun gyi don gyi slad du ni zagh bzhī bcu’i sdom pa byin cig ces gsungs na / btsun pa dge slong dang / dge slong ma dang / dge slob ma dang / dge tshul ma dang / dge tshul pha dang / dge bsnyen ma dang / dge bsnyen pha dang / gnyen gnas dang / ’di las slad rol gyi mu stegs can dge sbyong gzhān bram ze dang / spyod pa pa dang / kun tu rgyu ba raams kyi don gyi slad du zagh bzhī bcu’i sdom pa stsal bar bgyi’am / u pâ li mi (Tog [10 Du 351a2] omits mi) rung ngo //
1.8.1

sangs rgyas bcom ldan 'das mnyan du yod pa na\(^1\) dze\(^2\) ta’i tshal mgon medzas sbyin gyi kun dga’ ra ba na bzhugs so // sangs rgyas bcom ldan 'das la tshe dang ldan pa u pä lis zhus pa / btsun pa ma dras pa’i gos byin (D80a6) gys brlab par rung ngam / u pä li mi rung mod kyi rnam pa de lta bu’i rkyen gys\(^3\) na rung ngo //

btsun pa ma dras\(^4\) pa’i gos ’tshal nas grong du mchir rung ngam / u pä li mi rung mod kyi de lta\(^5\) bu’i rkyen gys na rung ngo //

btsun pa ma dras pa’i gos ’tshal te / khyim (D80a7) pa’i khyim du \(mchir\)\(^6\) rung ngam / u pä li mi rung mod kyi de lta bu’i rkyen gys na rung ngo //

btsun pa ma dras pa’i gos ’tshal te / khyim pa’i\(^7\) khyim du gnas su mchis su\(^8\) rung ngam / u pä li mi rung mod kyi\(^9\) de lta bu’i rkyen gys na rung ngo //

btsun pa ma dras (D80b1) pa’i gos ’tshal te / kun tu rgyu ba’i\(^10\) khyim du mchir rung ngam / u pä li mi rung mod kyi de lta bu’i rkyen gys na rung ngo //

btsun pa ma dras pa’i gos ’tshal te / kun tu rgyu ba’i gnas su \(mchir\)\(^11\) rung ngam / u pä li mi rung mod kyi de lta bu’i rkyen gys na rung ngo //

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\(^1\) Phudrak omits na.  
\(^2\) Peking, Tokyo: ’dze; Phudrak: mdze.  
\(^3\) Phudrak: gyi.  
\(^4\) Phudrak: gras.  
\(^5\) Phudrak: ltar.  
\(^6\) Phudrak: ’tshal du.  
\(^7\) London omits khyim pa’i.  
\(^8\) Tog, Tokyo, London, Phudrak omit mchis su.  
\(^9\) Peking: kyis.  

(61) Cf. *Upālipyrycchā* (Derge 7 Na 261a2–3):

btsun pa gos ma dras pa la byin gys brlab tu rung ngam / u pä li mi rung ngo // btsun pa de dang ’dra ba’i rkyen cig byung na rung ngam / u pä li rung ngo //

Vinayasūtraṇyabyhiddhānasyākhyānā-nāma (Derge 4119 Zu 142b6–7):

‘dir gzhung ni btsun pa chos gos ma dras pa byin gys brlab tu rung ngam / nye ba ’khor mi rung ngo // rkyen de lta bu dag na ni rung ngo zhes gsungs pa yin no //

(62) Cf. Vinayasūtraṇyabyhiddhānasyākhyānā-nāma 4119 (Zu 143a1–2):

‘dir gzhung ni / btsun pa chos gos ma dras pas grong khyer du ’jug par rung ngam zhes bya ba la sog s pa’o //

(63) Cf. Vinayasūtraṇyabyhiddhānasyākhyānā-nāma (Derge 4119 Zu 143a5):

Yijing’s *Nidāna* (T. 1452 [24] 419c8–13):

具壽師說梵。請問尊曰: “不剖截衣，得守持不?” 佛言: “不得。若有雜縷者得。”

“著不剖截衣，得入聚落不? 得入俗舍不? 得入外道住處不?” 佛言: “並皆不得。必有雜縷，著亦無犯。”

“著不剖截衣，得於外道舍坐不?” 佛言: “不得。若外道不在舍時，坐亦無犯。”

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(64) Cf. 419c8–13:
1.8.2

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan 'das kyis chos gsho tshad du byos (D80b3) shig

ces gsungs na / btsun pa la la zhig khrus thung zhih lus ring na des kyang khrus tshad du bgyi'am / u pā li de ni khrus tshad du bya ba ma yin gyi / de'i lus kyi tshad du byos shig

btsun pa bang la thabs kyis chos gos mi langs na / des3 ji ltar bgyi / (D80b4) u pā li des gong lugs su gys la chongs shig


"如世尊説: '佛言: '人身大肘短, 亦佐肘長, 而作衣」佛言: "此人應取身量為衣。"

46) Not identified.

Cf. Vinayavibha (Derge 3 Cha 63a5–6 = T. 1442 [23] 716a12–16):

Tib. btsun pa snam sbyar gyi tshad ji tsam lags / nye ba 'khor gsum ste / snam sbyar chen po dang / 'bring dan / chung ngur rig par bya'o // de la chen po ni khrus gsum dang lnga'o // chung ngu ni khrus phyed dang gsum dang phyed dang lnga'o // 'bring gi ni de gnyis kyi bar ma'o // snam sbyar ji lta ba bzhin du bla gos dang / mthang gos kyang de bzhin no //

Chin. 専婆本佛云: "大德, 之大小, 有各別等。" 佛言: "僧伽毘有三。謂上中下。上者, 堅三巾朽五肘。下者, 堅二肘半四肘半。二名中。若著僧伽毘, 及安袈裟等, 弘有三種。謂上中下。量如僧伽毘説。"


具壽毘婆離, 請世尊言: "大德... 復有幾種僧伽毘衣?" 佛言: "有三種。謂上中下。上者, 堅三肘朽五肘。下者, 堅二肘半四肘半。二名中。"


Tib. gleng gzhi ni mnyan du yod pa na ste / sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan 'das kyis dge slong dang gi chos gsho tshad du gya'shig ces bka' stsal na / btsun pa khrus thung la lus ring na de yang chos gsho khrus tshad du gya'jam / u pā li de ni lus kyi tshad du gya'shig /

Chin. 時僧婆離自佛言: "如世尊説: "凡諸苾芻, 應取肘長。作衣服者, 有人肘短身長, 亦依肘長, 而作衣不?" 佛言: "應依身量, 不應依肘。"


Tib. lus che la khrus thun na lus kyi tshad du chos gsho bya'i / khrus'i tshad du mi ma yin no // slar bzlog pa yan de bzin no // gan la tshad bzin gys mi lan na / des ral kha dpun chad du byas la bcang bar bya'o //

Chin. 若身長大, 而肘短者, 依身為量。不依肘量。若翻此者, 亦依身長。若身短大者, 裝應親作, 及袈裟等, 而受用之。
§ 1.9

mdor na /

lam la nam pa lngar byas te //
seng ge gcen gzan mi rung ste //
’dug par yang ni mi rung ste //
pags pa la (D80b5) ni nyal mi bya’o //

1.9.1

sangs rgyas bcom ldan ’dus mnyan du yod pa'i dze ta'i tshal mgon med nas sbyin gyi kun dga’ ra ba na bzhugs so // sans rgyas bcom ldan ’dus la tse dang ldan pa u pa lis zhus pa / btsun pa bcom ldan ’das kyis

bal glang cang (D80b6) shes kyi pa la bgyis pa'i lam ma ’chang shig

gsungs na / btsun pa ci ba glang phal gyi pa la yang lham bgyis te / bcang bar mi bgyi’am // u päl de dag gi pa la yang lham byas te


Tib. bcom ldan ’das kyi bka’ stsal pa / de lta bas na / sen mo dang / mche ba’i stobs can lnga po glang po cang shes dang / rta cang shes dang / seng ge dang / stag dang / gung gi pags pa’i lhag bcang bar mi bya’o //

Chin. 佛說：“此亦不應。然有五種爪牙等器皮不應用。所謂，象牙、馬牙、獅子，虎，豹。”

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ci’i phyir zhe na / de dag kyang sna stobs dang ldan pa / so stobs dang ldan pa/1 rkang stobs dang ldan pa’o // (68) 

btsun pa bcom ldan ’das kyis 

 rta cang shes kyi pags2 pa las bgyis pa’i lham ma ’chang shig(69) 

ces gsungs na / btsun pa ci rta phal gyi pags3 pa’i (D81a1) lham yang bcang bar mi bgyi’am / u pā li de’i pags4 pa’i lham yang bcang5 bar mi bya’o // de ci’i phyir zhe na / u pā li de dag6 mgyogs pa dang ldan / stobs dang ldan7 pa’i phyir ro // Phudrak 398b

btsun pa bcom ldan ’das kyis 

 seng ge dang / stag dang / (D81a2) gzigs8 gi pags9 pa las10 bgyis pa’i lham ma ’chang shig(70) 

ces gsungs na / btsun pa gcan gzan11 mi srun12 pa gzhan dag kyang mchis na / de dag gi pags13 pa las bgyis pa’i lham14 bcang bar mi bgyi’am / u pā li de dag gi pags15 pa la lham byas pa (D81a3) yang ma ’chang shig / u pā li de ci’i phyir zhe na / de dag kyang sen mo’i stobs dang ldan / meche16 ba’i stobs dang ldan pa’i phyir ro // (71) London 79b


 Tībh. bcom ldan ’das kyis sen mo dang mcche ba’i stobs can lnga’i bgas lhun bcang bar mi bya’o zhes bka’ stsal pa dang / tše dang ldan pa nye bar ’khor gyis bcom ldan’ das la zhus pa btsun pa sen mo dang mcche ba’i stobs can gzhan dag kyang mchis na / ci lags de dag gi pags pa’i lham yang bcang bar mi bgyi lags sam / nye bar ’khor de dag gi pags pa’i lhun yang bcang bar mi bya ste / ’chang na ’gal tshabs can du ’gyur ro // Chin. 時，具壽耶跋黎，請世尊曰: “若更有餘，羯牙之類，皮得用不?” 佛言: “亦不應用。用者，得惡作罪。”

*Upāliparipṛṣṭhā (Derge 7 Nu 255a4–5): 

 btsun pa bcom ldan ’das kyis lhun mi rung ba nmam pa lnga ma ’chang shig ces gsungs na / btsun pa gzhan yang gcan gzan mi srun pa dang ba lang ngan pa dang / rta ngan ba gzhan dag mchis na de dag gi pags pa’i lham yang bcang bar mi bgyi’am / u pā li lhun de dag kyang ma bcang shig /

(69) See n. 67 above.

(70) See n. 67 above.


具壽耶跋黎，請世尊曰: “大德，如世尊說：上象皮不為皮屬者，若更有餘鉤象馬皮等，合為皮屬不?” 佛言: “不合。此有何因，由有盡力故。”

“大德，‘上馬皮不為鞋履者，若有餘鰭馬皮，合作鞋不?’ 佛言: “不合。此有何因？由有盡力故。”

“大德，‘犀子皮虎皮不作鞋履者。設更有餘如斯等皮，得作鞋屬不?’ 佛言: “不合。斯亦有盡力故。”

“此等諸皮得作鞋屬不?” 佛言: “不合。”

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1.9.2  

btsun pa bcom ldan 'das kyis

pags² pa'i steng du ma 'dug shig³

ces gsungs na / btsun pa ji tsam gyis na pags⁴ (D81a4) pa'i steng du mchis pa zhes bgyi / u pā li de ni ji tsam rkub⁵ bzhag⁶ par gyur pas so //

btsun pa bcom ldan 'das kyis

pags⁷ pa'i steng du ma nyal cig⁸

ces gsungs na / btsun pa ji tsam gyis na pags⁹ pa'i steng du nyal ba zhes bgyi / de ni u pā //

gleng gzhi'i sog dang po'i mdo'is tshigs su bcad pa dgu pa'o //

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1 Phudrak: kyî.  2 Peking, Tokyo, London, Phudrak: lpaigs.  3 Tog, Tokyo, London omit shig.  4 Peking, Tokyo, London, Phudrak: lpaigs.  5 Phudrak: rku ba.  6 Peking: gzhag.  7 Peking, Tokyo, Phudrak: lpaigs.  8 Phudrak: ci.  9 Peking, Tokyo: lpaigs.  10 Phudrak omits gleng gzhi'i sog dang po'i mdo'is tshigs su bcad pa dgu pa'o //

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“如世尊說：‘若此諸獸皮，皆不應坐。餘合坐者，齊大大小小，而得畜用?’ 佛言：‘齊容坐處，應畜。’

“如世尊說：‘皮合臥者，齊大小皮，應臥?’ 佛言：‘應可容身，畜之無犯。’

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(72) Carmanastu (Dutt, 197–198 = Derge 1 Ka 269a6–7= T. 1447 [23] 1054b20):


Tib. khyim du klri stan mthon po la 'dug par bya'i der nyal bar mi bya'o // gtsug lag khang du ni 'dug par mi bya'o // nyal bar yang mi bya ste l 'dug gam nyal na yang 'gal tshabs can du 'gyur ro //

Chin. “不應一切處制皮。是故我聞，俗應坐處。不應用臥。若在毘佉羅，並不應坐臥。若受用者，得越法罪。”

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(73) Cf. *Upālīparipṛcchā (Derge 7 Na 255a7–b1):

btsun pa bcom ldan 'das kyis dge slong gis pags pa ma 'chang shig pags pa'i steng du ma 'dug shig ces gsungs na /

btsun pa ji tsam gyis na pags pa'i steng du 'dug pa zhes bgyi / u pā li ji tsam rkub tsos bzhag par gyur pa'o //

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(74) See n. 72 above.

(75) Cf. *Upālīparipṛcchā (Derge 7 Na D255b1):

btsun pa ji tsam gyis na nyal ba zhes bgyi / u pā li lus kyis 'phres pa'o //


具壽耶跋難。世尊曰: “大德，制於皮處，唯聽其坐。不許臥者：齊何應坐?” 佛言: “齊坐處。’

“不許臥者: 齊何應臥?” 佛言: “齊坐處。”
§ 1.10

mdor na /

sha rjen dang ni rtsab¹ mo dang //
yongs su btsags² par gyur pa dang //
gzhang ’brum gcad par mi bya ste //
gtsug lag khang dang (D81a6) bca’ ba’o³ //

1.10.1

sangs rgyas bcom ldan ’das mnyan du yod pa⁴ dze⁵ ta’i tshal mgon medzas sbyin gyi kun dga’ ra ba na bzhugs so // sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan ’das kyis
dge slong (D81a7) se ka ta bro ’tshal ba la sha rjen byin cig⁷⁶

ces gsungs na / btsun pa su las blang⁶ bar bgyi / u pā li de ni sha tshong⁷ pa⁸ mam pa⁹ Inga las so //
mam pa Inga gang zhe na / shan pa dang / khyim bya gsod pa dang / ri bya gsod pa dang / phag gsod
pa (D81b1) dang / ri dags gsod pa mams so //"⁷⁷


第子懼顧曰：
生肉及諸飲 有五種不用
痔痔爪不傷 迴廻知希望


爾時薄伽梵，在室羅伐城，具壽崛波羅，請世尊曰：‘ 如大德說：‘開西西多慈悲，為病悩緣，得食生肉者，不知於何處
當取，’ 佛言：‘於五居處取，云何為五？謂是，殺羊諸捕鳥獵獸者。’
‘大德。誰當合取？’ 佛言：‘令敬信者取，’
‘令誰授與？’ 佛言：‘還遠信人。’

⁷⁶) Bhaisajyavastu (Dutt, ix = Derje 1 Ka 282a1–2 = T. 1448 [24] 2c19–20):

Skt. bhagavān aha / yady evam bhaisajyam sevityavam / na śakyam anyathā svasthena bhavitum / māṁsaṁ dātavyam /
Tib. bcom ldan ’das kyis bka’ stsal pa / gal te sman pa na re de’i sman ’di yin te gzhan gyis ni sos par mi nus so zhes
zer na sa rjen pa sbyin par bya’o //
Chin. 佛言：‘若聞人說此為藥，餘不能療，應與生肉。’

⁷⁷) Cf. Æryamānasavastivadāśrāmaprakāra-vṛtti-Prabhāvatī (Derje 4125, 147a6–b1):

’di ltar gzhang ni Gleng gzhī las / btsun pa bcom ldan ’das kyis dge slong bye ma skyes bro ’tshal ba la sha rdzen
pa sbyin par bya’o zhes gang bka’ stsal pa / btsun pa de gang nas blang bar bgyi / bcom ldan ’das kyis bka’ stsal
'o na btsun pa sus blang zhing byin len bgyi / u pā li dge bsnyen dad pas so //

1.10.2

1) Peking, Phudrak: "phags pa rtsab mo skyur po 'thung shig / de sman pas / bcom ldan 'das kyis bka' stsal pa / de ste sman pas mar gyis 'tshe bar 'gyur zhes bsgo na 'thung shig /
dge slong (D81b4) des mar 'thungs na skom gyis gzir to // des smras pa 'phags pa rtsab mo skyur po 'thung shig / de smras pa / bcom ldan 'das kyis dus ma yan pa i' zan ma gnang na ji ltar 'thung15 bar (D81b5) bya / sman pas smras pa / 'phags pa ky hod ki ston pa ni thugs rje can yin16 gnang du gdon mi za'o // de17 ltar gyur pa dge slong mams kyis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de ltar na rtsb mo skyur po 'thung shig (D81b6) ces rjes su gnang ba dang / dge slong dag gis rtsab mo skyur po ji ltar btung bu18 mi shes so //
dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag rtsb mo skyur po19 ni / rnam pa 'di lnga'o // (D81b7) lnga gang zhe na / 'di lta ste /


於此城中，時有悲剎，身遭病苦，諸醫人所問曰：‘我有病渴病，賢音，願為處方。’醫人答曰：‘宜可服酥，必當平復。’悲剎答曰：‘佛未聽許，為病服酥。’醫人答曰：‘世尊大悲，為病所須亦應開許。’諸悲剎，以酥自食。佛言：‘悲剎，為病醫造服酥者，應可服之。’

時有病剎，雖已服酥，仍患渴證。醫人問曰：‘尊者，服酥氣力何似？’悲剎答曰：‘猶被渴逼。’醫人問曰：‘酥不差者，酥漿詎峻，何不飲之？’悲剎答曰：‘世尊不許，非於時飲。云何得服？’醫人問曰：‘世尊慈悲，為病所須亦應開許。’時諸悲剎，以酥自飲。佛言：‘我今聞許，應飲酥漿。’

時諸悲剎，不知何者酥漿，‘如何當飲？’復往白佛。佛言：‘酥漿者有六，皆可服用。一大酥，二蔥酥，三藥酥，四酥，五酥，六酥酪漿。知此酥漿，若欲飲時，應以酥漿於手中，以手指數分，乃以舌收數分。其餘酥漿，飲無所忌。’

pa / nye ba 'khor sha 'tshong gi gnas chen po lnga dag nas so // lnga po gang dag nas she na / shan pa dang / bya gag 'tshong ba dang / bya ba dang / phag 'tshong dang / ri dags kyi ragnon pa'i sha 'tshong ba'i gnas dag nas so // btsun pa sus bhang bar bgyi zhing stobs stsa bar bgyi / nye ba 'khor dge bsnyen dad pa can gyis so zhes gsungs pa yin te //
'bras bu'i chang las tshwar gyur pa dang / 'bru'i chang las tshwar gyur pa dang / zho'i chu dang / dar ba dang / rtshab mo dang lnga'o // de las 'bras bu'i chang las tshwar gyur pa ni gang las1 'bras bu rnam las byas pa dang / ma rung2 ste skyur por (D82a1) gyur pa'o // 'bru'i chang las tshwar gyur pa ni gang tsha3 rnam las4 sbyar nas5 ma rung ste skyur por gyur pa'o // zho'i chu ni zho las chu byung ba'o // dar ba'i khu ba ni dar ba6 zho'i chu lta bur7 gyur pa'o // rtshab mo ni rtshab mo nyid yin no // de dang gi8 dang (D82a2) chus bslad la ras kyi dang bsngal zhing dog9 // dag 21 pa dag tu gyur kyang ma dngongs snyam22 bsam pa dang / de nas bcom Imdan 'das kyis23 thugs rje chen pos bskul nas de'i gnas su byon te / dge slong ci nyes zhes24 rmas25 pa dang / de snying rje zhing mi dang26 mig mchims27 gang28 mchil29 mas

1.10.3[52]

gleng gzhi ni mnyan du yod pa na313 ste / de'i tshe na (D82a3) dge slong gzhan zhiq gzhang 'brum gyi14 nad kyis15 tbat nas des 'brum bu sen mos bsdad pa dang16 / de slar17 sdug bsngal zhing rtshub18 la19 tsha20 zhiq gnod la na bar gyur pa dang / de sdbug bsngal gyis rab tu gziq nas des 'di snyam du bdag la bcom Imdan 'das kyis (D82a4) sdug bsngal zhing dog21 pa dag tu gyur kyang ma dngongs snyam22 bsam pa dang / de nas bcom Imdan 'das kyis23 thugs rje chen pos bskul nas de'i gnas su byon te / dge slong ci nyes zhes24 rmas25 pa dang / de snying rje zhing mi dang26 mig mchims27 gang28 mchil29 mas


52) Yijing’s Nidāna (T. 1452 [24] 42ob7–c7):

於此城中，時有慈癡，身患痔病，其頭出下，便以爪甲截去，極受苦痛，遍切身心，不能堪忍。是生乃言：’我遣此病，極為難忍，世尊大悲，寧不哀愍？’爾時世尊，由大悲力之所引故，至薏林所，問言：’慈癡，汝何所苦？’時有慈癡，即便合掌，瞻仰世尊，愛病內感，流淚哽咽，具以病苦，而白世尊。佛告慈癡：’豈我先時，不遣汝等，患痔病者，不應截去？’白言：’世尊，佛已不許。’’若爾何故，今今，作如是言？’白言：’世尊，為病所逼。’佛言：’為病所逼，汝無有亂。今告汝等，雖患苦過，不以爪甲等，截截其痔，然治痔病，有其二種，或時以藥，或復以禁。若有慈悲，雖遭苦痛，其痔不應自截，亦不使彼截，如是救者得越罪。’

爾時世尊，告諸慈癡曰：’此痔病緣。我於餘處，已曾宣說。今為汝等，更復說之。若議持者，必得不差，若有議者，乃至盡形，於終病病共相過邊，亦得宿命智，能憶過去世時，七生之事。’即說偈曰：

怛檀他 阿毘尼 (去) 末魯尼泥泥 伽魔詮世多婆梨 三婆梨 莎洞

汝等慈癡，若議時言，業作是說。於此北方，有大雪山，中有大樹，名離地多樹有三花。一名相續，二名柔軟，三名乾枯，如彼枯花，至乾旱時，即便墮落，我之痔病，或是風痔，或熱痔，腐痔，血痔，痔痔，及諸痔痔，亦皆墮乾枯，勿復血出，膿流生苦痛，即令乾燥莎洞，復復憶曰：

怛檀他 捺詮 莎米泥（去） 莎洞，

時諸慈癡，聞偈說已，歡喜奉行

(78) Cf. अर्यमलासर्वस्तिद्विवादीरमणरक्षकाक्यर्थ्यी-प्रभावत्ती (Derge 4125, 144b2):

gleng gzhis las / dge slong dang lnga po 'di dag ni rtsa ba mo skyur po dag yin te / lnga po gang dag ce na 'di lta ste / sbyar ba'i tsha dang / 'bru'i chang dang / phrum khu dang / zho ga chu dang / lnga pa rtsa ba mo zhes gsung pa yin no //
(D82a5) brnangs¹ bzhin² du tshig dal nas / bcom ldan 'das la ji ltar gyur pa rgyas par gsol pa dang / bcom ldan 'das kyi' bka’ stsal pa / dge slong dag ngas snga nas kyang
gzhang³ 'brum ma gcig⁴(79)
ces ma bsgo’am / bcom ldan 'das kyi' bka’ stsal (D82a6) lags so⁵ // 'o na khyed⁶ kyi⁷ ci’i phyir de ltar bya / bcom ldan 'das sdu’g bsngal gysr gi’i slad du’o // de nas bcom ldan 'das kyi' dge slong dag⁸ la bka’ stsal pa / dge slong dag⁹ dge slong 'di ni sdu’g bsngal gysr¹⁰ gzi’r ba’i nyes pa med kyi / (D82a7) ngas yang ‘di ltar bsgo¹¹ ba ni dge slong dag¹² gzhang 'brum gyi nad kyi¹³ gzi’r na¹⁴ sen mo la¹⁵ sogs pas¹⁶ bdag nyid kyi kyang ma gcad¹⁷ cig / gzhang yang gcod du ma gzhug¹⁸ shig / de la dpyad¹⁹ rnam²⁰ pa gnyis su sbyar zhi’ng bya ste / sman dang sngags kyi’r so // dge slong gzhang (D82b1) 'brum gyi nad kyi’r gzi’r ba la sen mo la²¹ sogs pas bcad²² dam / gcod²³ du bcug na 'das pa dang bcas par’ gyur ro //


(79)Bhaisajyavastu (Not preserved in Sanskrit; Derge 1 Ka 293a4–5 = T. 1448 [24] 6c5–6):
Tib. dge slong dag de lta’bas na rgyun ’ses kyi bu’am / rgyun ’ses kyi bu ’dra ba la bsnyen bkyur byed du ma gzhug cig / gzhang ’brum yang gcad par mi bya’o // ’on kyang gzhang ’brum gyi dpyad ni rnam pa gnyis kyi’r bya ste / gsang sngags dang / sman gysr so //
Chin. “是故苾芺，如阿帝耶，無信醫人，不應令造，看病苾芺，痔病有二種療法。一者以屎，二者以藥。”
1.10.4

sangs rgyas bcom ldan ’das šā kya’i grong ’dag tshong pa spu bu can zhes bya2 ba na3 bzhugs so // de’i4 tshe na khyim bdag gzhan zhig bdag (D82b2) nyid dad5 bdag nyid mos / bdag nyid dga’ nas gtsug lag khang zhig brtsegs te / tshe dang ldan pa sgra can6 ’dzin7 gang zag gcig pu la phul lo // de nas tshe dang ldan pa sgra can8 ’dzin ji srid cig gi bar du gtsug lag khang der gnas nas lhung (D82b3) bzed dang / chos gos khyer te gzhongs9 spyod du song ngo / khyi bdag des ’phags pa sgra can10 ’dzin ji srid kyi bar du gtsug lag khang der gnas nas lhung bzed dang chos gos khyer te gzhongs11 spyod du song12 zhes thos so // de skad ces13 thos nas khyim bdag (D82b4) des gtsug lag khang de dge ’dun la phul lo //

de nas tshe dang ldan pa sgra can14 ’dzin ji srid dga’ ba’i bar du gzhongs15 spyod nas lhung bzed dang chos gos khyer te / šā kya’i grong ’dag16 tshong pa spu bu can zhes bya ba gang na ba der spyod cing song ste / rim17 bzhin (D82b5) du spyod18 pa spyod cine19 tshong pa spu bu can20 zhes bya bar phyin pa dang / tshe dang21 ldan pa sgra gcan22 ’dzin gyis khyim bdag des gtsug lag khang de dge ’dun la phul lo23 zhes thos so // de skad ces24 thos nas bcom ldan ’das gang na ba der song ste phyin


Phudrak 400b
Tokyo 73b
London 81b
Tog 118a
Peking 80b
pa dang / bcom ldan 'das (D82b6) kyi zhabs¹ la mgo bos phyag 'tshal nas phyogs gcig tu 'dug go //² phyogs gcig tu 'dug nas tshe dang ldan pa sgra can³ 'dzin gyis bcom ldan 'das la 'di skad ces gsol to // btsun pa 'di na khyim bdag gzhan zhih bdag nyid dang / bdag nyid mos (D82b7) bdag nyid dga' nas gtsug lag khang zhig brtsgs te / bdag gang zag gcig pu⁴ la stsal nas gtsug lag khang der bdag⁵ ji srid cig gi bar du mchis te / lhung bzed dangchos gos 'tshal nas gzhongs⁶ spyod du mchis pa dang / khyim bdag des (D83a1) 'phags pa sgra gcan⁷ 'dzin⁸ gtsug lag khang der ji srid cig gi bar du 'dug nas lhung bzed dangchos gshyur ye gzhongs⁹ spyod du song¹⁰ ngo zhes thos so // de skad thos pa dang / khyim bdag des yang¹¹ gtsug lag khang de dge 'dun la phul na btsun (D83a2) pa de la bdag gis da ji ltar bygi zhes gsol ba dang / sgra gcan¹² 'dzin tshur shog / khyim bdag de gang na ba¹³ der song ste drung du phyin pa dang / khyim bdag de la 'di skad ces smros shig / khyim bdag bdag gis¹⁴ lus dang ngag dang yid kyis nyes par gyur pa lta¹⁵ (D83a3) yod dam zhes smros¹⁶ shig / btsun pa de bzhin du bygi o' zhes tshe dang ldan pa sgra gcan¹⁷ 'dzin¹⁸ bcom ldan 'das las mnyan¹⁹ te / khyim bdag de dang na ba der song phyin pa dang / khyim bdag de la 'di skad ces smras so // khyim bdag bdag gis²⁰ lus dang (D83a4) ngag dang yid kyis²¹ nyes par gyur pa lta yod dam / 'phags pa sgra gcan²² 'dzin gyis lus dang ngag dang yid kyi sgo nas cung zad tsam yang nongs par gyur pa ma mchis so //²³)


Tib. sangs rgyas bcom ldan 'das shā kṣa mams kṣy nang na shā kṣa mams kṣy grong rDAL wa tshomgs can zhes bya ba na bzhus so // de'i tshe na khyim bdag cig gis rang gi dad pa dang / rang gi gcugs pa dang / rang gi dang bas gtsug lag khang byed du bcug nas tshe dang ldan pa sgra can zin la gang zag gir phul lo // de nas tshe dang ldan pa sgra can zin gtsug lag khang der ji tsam pa de tsam 'dug nas lhung bzed dangchos gos thogs te ljongs rgyur song ngo / khyim bdag des 'phags pa sgra can zin gtsug lag khang der ji tsam pa de tsam 'dug nas lhung bzed dangchos gos thogs te ljongs rgyur song zhes thos so thos nas kyang khyim bdag des gtsug lag khang de dge 'dun la phul lo // de nas tshe dang ldan pa sgra can zin ci dagar ljongs su 'dug nas shā kṣa mams kṣy grong rDAL wa tshomgs can ga la ba der rgyu zhing song ba na mthar gis gyu zhing 'gro ba' tsa wa tshomgs can du phyin nas tshe dang ldan pa sgra can zin gis khyim bdag des gtsug lag khang de dge 'dun la phul la zhes thos so // thos nas kyang bcom ldan 'das ga la ha der song ste phyin nas / bcom ldan 'das kṣy zhabs gnyis la mgo bos phyag 'tshal te mha' gcig tu 'dug go // mha' gcig tu 'dug nas bcom ldan 'das la tshe dang ldan pa sgra can zin gis 'di skad ces gsol to // btsun pa 'di na khyim bdag cig gis rang gi dad pa dang rang gi gcugs pa dang / rang gi dang bas gtsug lag khang byed du stsal nas bdag la gang lag gir stsal te / bdag gtsug lag khang der ci tsam pa de tsam mchis nas lhung bzed dang /chos gos 'tshal te ljongs rgyur mchis pa dang khyim bdag des 'phags pa sgra can zin gtsug lag khang der ci tsam pa de tsam mchis nas lhung bzed dang /chos gos 'tshal te ljongs rgyur mchis zhes thos te thos nas kyang khyim bdag des gtsug lag khang de dge 'dun la phul na / btsun pa de la bdag gis da ji ltar bygi / sgra can zin tshur shog / khyod khyim bdag de ga la ba der song ste phyin nas khyim bdag de la 'di skad ces khyim bdag khyod kho bo'i lus sam / ngag la cung zad smod par mi byed dam zhes smros shig / tshe dang ldan pa sgra can zin gis bytsun pa bka' bzhin 'tshal zhes bcom ldan 'das las mnyan nas khyim bdag de ga la ba der song ste phyin nas khyim bdag de la 'di skad ces smras so // khyim bdag khyod kho bo'i lus sam / ngag la cung zad smod par mi byed dam / 'phags pa sgra can zin bdag khyod kyi sku'am / gsung la cung zad kyang smod par mi bygid do //

Chin. 爾時佛在。薩迦迦壇主眾人聚落。爾時有一長者，自起信心。深生愛敬。造一住處。施與別人聖者。羅怙孫。時羅怙孫。於此寺中。時時住止。因有緣務。須往室羅伐城。是時長者。聞具壽羅怙羅。於其住處。執持衣袂。往室羅伐城。時彼

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長者，見寺空虛，即便以寺，捨入僧伽。時具師盧提羅，事緣既了，即便還來，詣舊住處。聞說長者，以其住處，施與僧伽。羅提羅開示事已，往請所，禮雙足已，在一住。即以上報，具白世尊："我今欲如是何？"時世尊，告盧提羅曰："汝今可謂長者之處，作如是語："長者豈於我所，見身語意，有不善處，生嫌謙耶？"時羅提羅，承佛教已，即便住語，長者之處，作如是語："長者豈於我所，見身語意，有不善處，生嫌謙耶？"是時長者，即便禮足，作如是語："我實不於聖者之處，見身語意，有不善處，取善賢心。時羅提羅，說長者無病長壽。"（81）

（81）Vinayavibhanga (Continuous from the previous note):

Tib. de nas tshe dang ldan pa sgra can zin bcom ldan 'das ga la ba der song ste phyin nas bcom ldan 'das kyi zhaps gnyis la mgo bos phyag 'tshal te mtha' geig tu 'dug go // mtha' geig tu 'dug nas bcom ldan 'das la tshe dang ldan pa sgra can zin gys 'di skad ces gsol to // btsun pa 'di na bdag phyag bsag ga la la der mchis te phyin nas khyim bdag de la khyim bdag bsag (D83a6) lus dang ngag ding yid kyis cung zad tsam yang nyes par gyur pa lta yod dam zhes bygis na9 / de 'di skad ces 'phags pa sgra can10 'dzin khyod kyis lus dang ngag dang yid kyi sgo nas cung zad tsam yang nongs par bygis pa ma mchis so zhes mchi'o //

d'e (D83a7) tshe na tshe dang ldan pa kun dga' bo11 bcom ldan 'das kyi snam12 logs na13 bsi14 yab thogs te / bcom ldan 'das la15 g-yob cing 'dug pa dang / de nas bcom ldan 'das kyi tshe dang ldan pa kun dga' bo la16 / kun dga' bo song la shā kyi' i grong17 'dab18 (D83b1) tshong ba spu bu can zhes bya ba na gnas shing 'khod pa'i dge slong thams cad 'dun khang du sdbus19 shig20 ces bka'21 stsal pa dang / btsun pa bka' bzhin22 'tshal le23 zhes gsol nas / tshe dang ldan pa kun dga' box24 bcom ldan 'das las25 mnyan te / shā kyi' i grong (D83b2) 'dab tshong26 spu bu can zhes bya ba na dge slong ji snyed gnas shing 'khod pa de27 dang thams cad 'dun khang du bsdbus28 nas / bcom ldan 'das gang na ba der song ste phyin pa dang / bcom ldan 'das kyi29 zhaps la mgo bos phyag 'tshal nas bcom ldan 'das la 'di (D83b3) skad du btsun pa bcom ldan 'das dus la30 bab par dgongs na31 shā kyi' i grong 'dab32 tshong pa spu bu can zhes bygii ba na / dge slong ji snyed33 gnas shing 'khod pa de dang thams cad 'dun34 khang du 'dus35 nas mchis36 so zhes gsol pa dang / de nas bcom ldan 'das 'dun (D83b4) khang gang na ba der gshegs te byon nas / dge slong gi dge 'dun gyi mdun na gdan bying37 ba la bzhugs so //81

Phudrak 401b
London 82b
Tog 119a
Tokyo 74b
Peking 81b
Tog 119b; Phudrak 402a

bzhugs nas bcom ldan ’das kyi dge slong dag la bka’ stsal pa / dge slong dag gang¹ gis gang zag gcig la sbyin pa byin te / gzhan la² (D83b5) byin na chos ma yin par byin pa ste / chos ma yin par blangs pa’o // mi rung bar spyyod pa’o // gnyis las mang³ pa’m⁴ / dge ’dun la byin na yang chos ma yin par byin pa’o // chos ma yin par blangs pa’o // mi rung bar spyyod pa’o // dge (D83b6) slong dag gang⁵ gis gang zag gnyis la sbyin pa⁶ byin pa gcig la byin nam / gzhan la’m / gnyis la’m / mang po la’m / dge ’dun la’m byin na chos ma yin par byin pa’o // chos ma yin par blangs pa’o // mi rung par spyyod pa’o // dge (D83b7) slong dag gang⁸ gis gang zag mang po la sbyin pa byin na⁹ gcig la sbyin nam / gnyis la’m / mang po la¹¹ byin nam / dge ’dun la gzhan la byin na chos ma yin par byin pa’o // chos ma yin par blangs pa’o // mi rung bar spyyod pa’o // dge ’dun la (D84a1) byin te gang zag gcig la byin nam / gnyis la’m¹⁰ / mang po la¹¹ byin nam / dge ’dun la gzhan la byin na chos ma yin par byin pa’o // chos ma yin par blangs pa’o // mi rung bar spyyod pa’o // de bzhin gshegs pa’i nyan thos kyi¹³ (D84a2) dge ’dun dag bye ste¹⁴ / phyogs dang phyogs ma yin par¹⁵ gnas pa las phyogs gcig la sbyin pa¹⁶ de¹⁷ gzhan la byin na chos ma yin par¹⁸ byin pa’o // chos ma yin par blangs pa’o // mi rung bar spyyod pa’o¹⁹ // dge slong dag gang²⁰ gis gang zag gcig la (D84a3) sbyin pa byin pa gzhan la byin na¹¹ na chos bzhin du byin pa’o // chos bzhin du blangs pa’o // rung bar spyyod pa’o // gnyis la ma yin / mang po la ma yin / dge ’dun la ma byin na chos bzhin du²² byin pa’o /²³ rung bar spyyod pa’o // dge slong dag gang²⁴ (D84a4) gis gang zag gnyis la sbyin pa byin pa de gcig²⁵ la ma yin / gzhan la ma yin /²⁶ mang po la ma yin²⁷ dge ’dun la ma byin na chos bzhin du byin pa’o /²⁸ rung bar spyyod pa’o // dge slong dag gang²⁹ gis gang zag mang po la sbyin (D84a5) byin pa de gcig la ma yin gnyis la’m / mang po gzhan la’m / dge ’dun la ma byin na chos bzhin du byin pa’o // chos bzhin du blangs pa’o³⁰ // rung bar spyyod pa’o // dge slong dag gang gis dge ’dun la sbyin pa³¹ byin pa de gcig la byin ma (D84a6) gnyis


der song snye phyin nas bcom ldan ’das kyi zhab gnyis la mgo bos phyag ’tshal te mtha’ gcig tu ’dug go // mtha’ gcig tu ’dug nas bcom ldan ’das la tshe dang ldan pa kun dga’ bos ’di skad ces gsol to // btsun pa dge slong gi snyed wa tshongs can nye bar ten cing mcis pa de dag thams cd dpong sa’i khang par mcis shing mthun par gyur na / bcom ldan ’das kyi nga de’i dus la bab par mkhyen par mdzad du gsal // de nas bcom ldan ’das dpong sa’i khang pa ga la da ber gshegs te byon nas / dge slong gi dge ’dun gnyi gong du gdan bshams pa nyid la bzhugs so //

la’m / mang po la’m / dge ’dun gzhan la ma byin na chos bzhin du byin pa’o1 // chos bzhin du blangs
pa’o // rung bar spyod pa’o // yang de bzhin gshegs pa’i nyan thos kyi dge ’dun bye2 ste / phyogs dang
phyogs ma yin par gnas pa la phyogs (D84a7) gcig la sbyin pa byin pa de3 gzhan la ma4 byin5 na chos
bzhin du byin pa’o chos bzhin du blangs pa’o // rung bar spyod pa’o //

Tog 120b

dge slong dag rgyal po ni sa gzhi la dbang ngo // bdag po ni mal stan la dbang ngo // dge slong ni
lhung bzed dang chos gos la dbang ngo //6 sbyin (D84b1) pa7 byed pa dang / sbyin pa’i bdag po ni8

London 84a

bdag gis byin pa’i chos rnams la slar ’chos pa’i rigs kyi gzhan la sbyin par ni ma yin no // de ci’i phyir
zhe na / dge slong dag sbyin pa ni snga ma yin te / phyi ma ni ma yin gyis9 / de bas na sgra can10 ’dzin
11

12

13

14

la gtsug lag khang (D84b2) slar byin cig / dge slong dag gang gis sbyin pa gzhan la byin pa de
yang gzhan la15 byin na16 / de lta bu’i rkyen ma gtogs17 te / ’das pa dang bcas par ’gyur ro // dge slong
dag gis18 kyang tshe dang ldan pa sgra can19 ’dzin la20 gtsug lag khang slar byin no //(82)
1

Phudrak: bya’o. 2 Phudrak: bya. 3 Tog, Tokyo, London, Phudrak omit de. 4 Phudrak omits ma. 5 Tog, Tokyo, London:
yin. 6 Phudrak omits the underlined text. 7 Phudrak: par. 8 Tog, Tokyo, London omit ni. 9 Derge: na; Peking: no instead
of gyis.
gang.

10
14

omits gis.

Phudrak omits byin pa. 15 Tokyo, London omit gzhan la. 16 Phudrak omits na.
19

Peking, Tog, Tokyo, London: gcan.

20

13

Tokyo, London, Phudrak omit
Phudrak: rtogs. 18 Phudrak

17

Phudrak: pa.

(82) Vinayavibhaṅga

(Continuous from the previous note):
Tib. bzhugs nas bcom ldan ’das kyis dge slong rnams la bka’ stsal pa / dge slong dag gang gis gang zag gcig la
sbyin pa byin nas gzhan gcig la sbyin par byed pa ni chos dang ldan pa’i sbyin pa ma yin zhing chos dang ldan pa’i
len pa ma yin la / longs spyad du rung ba ma yin no // gzhan gnyis sam / rab tu mang po’am / dge ’dun la sbyin par
byed pa yang chos dang ldan pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa ma yin la longs spyad du rung
ba ma yin no // dge slong dag gang gis gnyis la sbyin pa byin nas gzhan gcig la sbyin par byed pa ni chos dang ldan
pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa ma yin la / longs spyad du rung ba ma yin no // gzhan gnyis
sam / rab tu mang po’am / dge ’dun la sbyin par byed pa yang chos dang ldan pa’i sbyin pa ma yin zhing chos dang
ldan pa’i len pa ma yin la longs spyad du rung ba ma yin no // dge slong dag gang gis rab tu mang po la sbyin pa
byin nas gzhan gcig la sbyin par byed pa ni chos dang ldan pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa
ma yin la longs spyad du rung ba ma yin no // gzhan gnyis sam / rab tu mang po’am / dge ’dun la sbyin par byed pa
yang chos dang ldan pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa ma yin la / longs spyad du rung ba ma
yin no // dge slong dag gang gis dge ’dun la sbyin pa byin nas gzhan gcig la sbyin par byed pa ni chos dang ldan
pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa ma yin la / longs spyad du rung ba ma yin no // gzhan gnyis
sam / rab tu mang po’am / dge ’dun la sbyin par byed pa yang chos dang ldan pa’i sbyin pa ma yin zhing chos dang
ldan pa’i len pa ma yin la / longs spyad du rung ba ma yin no // dge slong dag gang gis dge ’dun bye zhing gnyis
su gyur te phyogs dang gzhan gyi phyogs su rnam par gnas pa na phyogs gcig la sbyin pa byin nas / phyogs gnyis
pa la sbyin par byed pa ni chos dang ldan pa’i sbyin pa ma yin zhing chos dang ldan pa’i len pa ma yin la / longs
spyad du rung ba ma yin no // dge slong dag gang gis gang zag gcig la sbyin pa byin nas gzhan gcig la sbyin par
mi byed pa ni chos dang ldan pa’i sbyin pa yin zhing chos dang ldan pa’i len pa yin la / longs spyad du rung ba yin
no // gzhan gnyis sam / rab tu mang po’am / dge ’dun la sbyin par mi byed pa yang chos dang ldan pa’i sbyin pa
yin zhing chos dang ldan pa’i len pa yin la / longs spyad du rung ba yin no // dge slong dag gang gis gnyis la sbyin
pa byin nas gzhan gcig la sbyin par mi byed pa ni chos dang ldan pa’i sbyin pa yin zhing chos dang ldan pa’i len
pa yin la / longs spyad du rung ba yin no // gzhan gnyis sam / rab tu mang po’am / dge ’dun la sbyin par mi byed
pa yang chos dang ldan pa’i sbyin pa yin zhing chos dang ldan pa’i len pa yin la / longs spyad du rung ba yin no //
dge slong dag gang gis rab tu mang po la sbyin pa byin nas gzhan gcig la sbyin par mi byed pa ni chos dang ldan
pa’i sbyin pa yin zhing chos dang ldan pa’i len pa yin la / longs spyad du rung ba yin ni // gzhan gnyis sam / rab tu
mang po’am / dge ’dun la sbyin par mi byed pa yang chos dang ldan pa’i sbyin pa yin zhing chos dang ldan pa’i
len pa yin la / longs spyad du rung ba yin no // dge slong dag gang gis dge ’dun la sbyin pa byin nas gzhan gcig
la sbyin par mi byed pa ni chos dang ldan pa’i sbyin pa yin zhing chos dang ldan pa’i len pa yin la / longs spyad
du rung ba yin no // gzhan gnyis sam / rab tu mang po’am / dge ’dun la sbyin par mi byed pa yang chos dang ldan

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Phudrak 403a


1.10.5

gleng gzhi ni mnyan du yod pa na ste / bcom ldan 'das kyis

lo lnga pa dang / lo\(^4\) drug pa dang / gsog lag khang\(^5\) gi\(^6\) dus ston dang / dus ston\(^7\) chen po dag byos shig\(^\text{(83)}\)

\(^1\) Tog, Tokyo, London, Phudrak omit ‘dal ba gzhung dam pa.  \(^2\) Tog, Tokyo, London: so instead of sum bcu rtsa.  \(^3\) Phudrak omits bam po sum bcu rtsa gnyis pa.  \(^4\) Phudrak omits lo.  \(^5\) Phudrak omits lag khang.  \(^6\) Phudrak: gis.  \(^7\) Phudrak inserts pa.

\(^54\)Yijing’s Nidāna (T. 1425 [24] 421a29–b10)

如世尊說：‘應作五年及六十年頌大會。’時有敬信婆羅門，及諸長者，皆以種種餌果飲食，奉施難陀。時諸苾蒭，食皆不盡，便將所餘，持與求聶。時諸求聶，既至明旦，還將餌果，重與苾蒭。苾蒭問日：‘汝於何處，得此餌果？’答言：‘是仁所惠。’苾蒭既食，今更重惠，准法有罪？’以織白佛。佛言：‘若有希望心食，與時惡作，食便墮罪。若無希望心，有希望心食，與時無犯，食便墮罪。若有希望心，與無希望心食，與時惡作，食時無犯。若無希望心，與無希望心食，二俱無犯。’
ces gsungs pa dang / bram ze dang (D84b4) khyim bdag dag gis kyang de bzhin byed do // der yul so so na gnas pa'i dge slong dag kyang 'dus nas de dag la bram ze dang khyim bdag dad pa can dag gis bca' ba mang du byin pa dang2 / de dag gis cung zad cig sos nas lthag ma dge tshul pha3 dag la byin no // (D84b5) de dag gis kyang phyi de nyin dge slong de dag la de nyid byin len4 byas pa dang / de dag gis5 dge tshul pha6 dag la khyed cag gis7 bza' ba' di gang nas 'ongs shes dris pa dang / de dag gis smras pa / khyed cag gis8 khar rtsang9 bdag cag la10 byin pa de nyid lags so // (D84b6) slong rams kyis11 nged kyis 'di khyed12 la byin pa yin no // zhes smras te the tshom du gyur nas mi len pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsoo to // bcom ldan 'das kyis bka' stsal pa / re ba yod bzhin du des byin la re ba (D84b7) yod bzhin du13 slar zos na de dag gis byin na14 ni nyes byas te15 / zos na ltung ba'o // re ba yod16 bzhin du des byin la17 re ba med bzhin du slar zos na de dag gis byin pa'i tshe ni18 nyes byas / zos na nyes pa19 med do // des re ba med bzhin du byin la re ba yod bzhin du (D85a1) zos na de dag gis byin pa'i tshe ni nyes pa20 med / zos na21 ltung ba'o22 // re ba23 med bzhin du byin la re ba med bzhin du zos na de dag gis byin pa'i tshe yang nyes pa med la za ba'i tshe yang nyes pa med24 do // (84)

gleng gzh'i25 sgo dang po'i mdo'i tshigs su bcad pa bcu (D85a2) pa26 rdzogs te / sgo dang po r dzogs so27 //


Chin. 緣處同先。如世尊說：‘五年應作、頂髻大會。’時諸婆羅門、長者居士、各靜勝上、作無遮大會...


**Tib.** dge tshul la sog pa rnam la Ito pa dang bcas pas byin la Ito pa dang bcas bzhin du zos na nyes byas dang ltung byed do // Ito pa dang bcas bzhin du byin la Ito pa med par zos na nyes byas nyid do // Ito pa med par byin la Ito pa dan bcas pas zos na ltung byed nyid do // gnay ga la Ito pa med par gnay ga la ltung ba med do //

Chin. 若於求寂等，有希望心，持食與彼，欲至食時，猶有希望，得一惡作，食得墮罪，有望心與，無望而食，但得惡作，無望而與，有希望食，雖得墮罪，但無希望食之無犯。

Vinayasaṭr̥ṭtyabhidhānaśavavyākhyaṇa-nāma (Derge 4119 Za 222a5–6) and Vinayasaṭr̥ṭṭkā (Derge 4120 'U 320a1):

**Gleng gzh'i** dag las kyang Ito pa dang bcas pas zos na'o zhes bya ba la sog pa gsungs pa yin no (Vinayasaṭr̥ṭṭkā: gsungs so.) //
255)

mdor bsdus¹ pa ste /

bsgo² ba dang yang bsgrags pa dang //
ma³ bting⁴ ba yang de bzhin te //
bslab pa byin⁵ dang las byed dang //
bzod par bya dang bskrad pa dang //
chos⁶ dang⁷ mnyam pa’i tshul bzhin te //
(D85a3) rtsig⁸ pa chad pas gcad⁹ pa dang //
mdo rnams bsdus pa¹⁰ gnyis pa’o //

§ 2.1⁵⁶)

mdor na /

bsgo¹¹ ba dris la lan glon¹² pa’i¹³ //
dge slong dus las ’das pa ste¹⁴ //
mnyan du yod na rtsod¹⁵ pa dang //
dge ’dun gnyis dang chos gos so //


尼陀那別門第二總攝頌目:

分亡者衣物 互無應互取
重修收攝騾 求寂同騾上


第一子總頌目:

分亡者衣物 互無應互取
見聞應須諳 鏡頭向處分
2.1.1

sangs rgyas bcom ldan (D85a4) 'das mnyan du yod pa na1 dze2 ta'i tshal mgon med las sbyin gyi3 kun dga’ ra ba na bzhugs so // mnyan du yod pa na khyim bdag gzhan zhig 'dag pa des rigs mnyam pa las chung ma zhig blangs nas de de dang lhan cig tu4 rtse dga’ zhin5 yongs su spyod do // de rtse dga' (D85a5) zhirg yongs su spyad pa las de'i chung ma sems can dang ldan par gyur te / de zla ba brgyad dam dgu lon pa dang bu pho zhig btsas te / de zhaq bdun gsum yu shi rtsa6 gcig gi bar du btsas pa'i btsas ston chen po7 rgya8 cher byas nas rigs dang mthun9 par ming btags10 (D85a6) so //85)
de dus phyi11 zhig na / bcom ldan 'das kyi12 bstan pa la rab tu byung nas / de yang dus phyi zhig na13 nad kyis14 btab ste / dus las15 'das pa dang / dge slong dag gis de lhun bzsd dang / chos gos dang bcas te dur khrod du bor ba bram ze dang khyim bdag (D85a7) lam der byung ba16 dong ba de dag gis nmothg nas / de dag17 gcig la gcig gtam tu 'dzer cing 'dong ste / kye bdag cag khyim pa khyim na gnas pas thabs18 rnam pa du19 man20 nor rdzas dag bgrubs kyang snod spyad21 dang gos dang ni mi 'dor na / dge sbyong shi kya'i bu 'di (D85b1) dag ni sgo'i them22 pa bgrya23 rgal zhirg24 dka’ bzhin du lto 'gengs shing bsod snyoms sgrub25 na ci'i phiyr lhun bzsd dang chos gos 'dor zhes smra ba na dge slong dag kyang de'i mdun nas tshur 'ongs pa dang / de dag gis de dag la smras pa / 'phags pa bdag

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爾時，佛在室羅伐城。有一長者。唯有一子。年既長大，愛樂出家。於正法中，而受聞戒。忽遇疾疫。因即命終。時諸苾芻、衣鉢及屍，悉皆同棄。諸菩薩見，謂苾芻言：“我等流俗，現有兒孫，求所易得。死人之物，尚不輕棄？尊者，既為出家，復無男女，所有資財，善求得方，於死人物，何可收！”諸苾芻答言：“世尊未許收死人衣。苾芻以緣緣佛。佛言：“苾芻身亡。所有衣鉢，不應棄棄。”

復有苾芻，遇病而死。收取其衣，露屍而送。俗人見見，佛言：“不應瘞屍，而應以敷褐蓋身，而送。”

時諸苾芻，以好衣蓋。佛言：“勿用好衣。”

時諸苾芻，以破衣蓋。佛言：“應以非好非惡，處中衣蓋。”

時諸苾芻，自佛：“所除衣鉢，如何處分？”佛言：“有貧苾芻，應可與之。”

時六衆類，常多貧乏。佛言：“勿與六衆，應從上座，次第行與。”

少年苾芻，竟不承得。佛言：“衆應同集，先以白言，衆既和許，可賈共分。”

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Skt. tena sadrśat kulāt kalatamā anītaṁ; sa tayā śārdhau kriṣāt ramate paricārayati; tasya kriṣāta ramamānasya paricārayahaḥ putro jātāḥ; tasya triṇi saptakāṇyā ekavimsattidivāsānāṃ vistāreṇā jātasyā jātimahāṃ kṛtvā kulasadṛśam nāmadhayam vyavasthāpayatanāḥ;

Tib. de de dang lhan cig rtse bar byed / dga’ bar byed / dga’ mgur spyod par byed do // de rtse bar byed / dga’ bar byed / dga’ mgur spyod par byed pa las khye’u zhig btsas te zhaq bdun gsum yu shi gcig tu de btsas pa’i btsas ston rgya cher byas te rigs dang mthun pa’i ming btags nas . . .

Chin. 取得一妻，生得一子。生至二十一日，諸諸親族，設諸飲食，因為此兒，立名號 . . .
2.1.2

2) gleng gzhi ni mnyan du yod pa na ste\(^1\) / mnyan du yod pa na dge slong gzhann zhig dus 'das nas de'i lung bzed dang chos gos\(^2\) / dge slong ma zhig gi\(^3\) lag tu bzhag\(^4\) go / dge slong dag gis de'i

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ro bsregs¹ nas slar (D86a3) gtsug lag khang du phyin nas lhung bzed dang chos dag btsal na ma rnyed de² / de dag gis³ dge slong ma'i dbyar mo khang na dge slong ma ming 'di zhes bya ba zhih la yod par shes nas de dag gis⁴ dge slong ma'i dbyar mo khang du dong⁵ ste / 'phags ma dge slong 'di zhes (D86a4) bya ba dus⁶ 'das pa de'i lhung bzed dang chos gos 'di na gtags⁷ shing 'dug pa de tshur byin⁸ cig ces smras pa dang / des smras pa 'phags pa dge slong de gang du dus 'das nged kyi⁹ gtsug lag khang du dus¹⁰ 'das so // 'phags pa khyed kyi de na mchis¹¹ (D86a5) pa¹² ni¹³ khyed dbang¹⁴ / bdag cag gi de¹⁵ na mchis na ni bdag cag dbang ngo // ji ltar¹⁶ zhe na /¹⁷ bdag cag gi¹⁸ yang chos kyi ming¹⁹ po lags so zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi (D86a6) dge slong gi lhung bzed dang chos gos ni dge slong dag dbang gis dge slong ma dag ma 'chang zhig ces bka’ stsal to //

2.1.3⁵⁹)

myan du yol pa na dge slong ma gzhan zhih dus²⁰ 'das nas de'i lhung bzed dang chos gos dge slong zhig la bzha²¹ go / dge slong ma (D86a7) dag gis²² de'i ro bsregs²³ nas / dge slong ma'i dbyar mo khang du²⁴ bzha²⁵ te / lhung bzed dang chos gos btsal²⁶ na ma rnyed nas gtsug lag khang zhig na dge slong ming 'di zhes bya ba zhih la yod par shes nas / de dag gtsug lag khang du 'ongs te dge slong dag (D86b1) gi²⁷ rkang pa la phyag 'tshal nas / 'phags pa dge slong ma ming 'di zhes bgyi ba dus 'das te / de'i lhung bzed dang chos gos 'di na mchis na / de bdag cag 'tshal ghyis slar stsol cig ces smras pa dang / des smras pa²⁸ / dge slong ma de gang du (D86b2) dus²⁹ 'das / bdag cag gi dbyar mo khang du dus³⁰ 'das so // de ltar na³¹ 'phags ma³² khyed kyi³³ de na 'dug pa ni khyed dbang mod / nged kyi de na yod pa ni nged dbang ba ste³⁴ / de yang nged kyi chos kyi³⁵ sring mo yin no zhes smras pa dang / de ltar gyur pa (D86b3) dge slong ma dag gis dge slong dag la smras pa dang / dge slong dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyi de ste dge slong ma'i lhung bzed dang chos gos yin na de dge slong ma dag³⁶ gi³⁷ yin te / dge slong ma dag dbang bas³⁸ na (D86b4) dge slong dag ma 'chang shig ces bka’ stsal to //


2.1.4

glene gzhni ni mnyan du yod pa na ste / mnyan du yod pa na dge slong gzhian zhig gzhongs\(^1\) spyad pa\(^2\) spyod cing ri brags kyi\(^3\) grong gzhian zhig tu phyin nas / de khyim pa'i khyim zhig tu dus\(^4\) 'das te / de des (D86b5) dur khrod du bor nas\(^5\) lhung bzed dang chos gos sbas te bzhag go / dus phyi\(^6\) zhig na dge slong ma mang\(^7\) zhig gzhongs\(^8\) spyad pa spyod cing ri brags kyi\(^9\) grong der phyin pa dang / khyim bdag des de dag mthong ste / 'phags ma\(^10\) bdag gi\(^11\) khyim du dge slong zhig dus las\(^12\) (D86b6) 'das pa'i lhung bzed\(^13\) dang chos gos 'di lags kyis snoms shig ces smras pa dang / de dag gis smras pa / khyim bdag 'di ni\(^14\) bcom 'das Idan kyis\(^15\) ma gnang bas dge slong dbang ngo // de ltar gyur pa dge slong ma dag gis dge slong dang las so // (D86b7) dge slong dag gis bcom 'das la gsol pa dang / bcom Idan 'das kyis gang\(^16\) na dge slong med pa de dag tu ni dge slong ma dag gis\(^17\) blang\(^18\) bar bya ste / de la the tshom\(^19\) ma byed cig ces bka' stsal to // (86b)

2.1.5

glene gzhni ni mnyan du yod pa pa\(^20\) ste / mnyan du yod\(^21\) par (D87a1) dge slong ma mang\(^22\) zhig gzhongs\(^23\) spyad pa spyod cing dong ba na de\(^24\) dag las dge slong ma zhig na bar gyur nas / de\(^25\) dal bus 'gro zhing phyi nas 'ongs pa las\(^26\) de\(^27\) lam stor te / ri brags kyi grong gzhian zhig tu phyin nas de khyim pa'i khyim du dus\(^28\) 'das so // (D87a2) de\(^29\) dur khrod du bor nas lhung bzed dang chos gos sbas ste bzhag\(^30\) go / de nas dus phyi zhig na dge slong mang\(^31\) zhig gzhongs\(^32\) spyad pa spyod cing ri

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60\(^{\text{Yijing’s Nidāna (T. 1452 [24] 421c16–23):}}\)

61\(^{\text{Yijing’s Nidāna (T. 1452 [24] 421c23–422a1):}}\)

62\(^{\text{Cf. Áryamālasa-svātīvādīśrāmānerākārikā-śrī-Prabhāvatī (Derge 4125, 114b6):}}\)

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159
brags kyi grong der phyin pa dang / khyim bdag des de dag mthong nas ’phags pa dag bdag gi khyim
du dge slong ma zhi1 (D87a3) dus2 `das te / de’3 lhung bzed dang /chos kos ’di lags kyi snoms shig
ces smras pa dang / de dag gis smras pa / khyim bdag bcom ldan ’das kyi4 ma gnang ste / ’di dang ni
dge slong ma dbang ngo // de ltar gyur pa dge slong5 rnas kyi6 (D87a4) bcom ldan ’das la gsol ba
dang / bcom ldan ’das kyi5 gang na dge slong ma med pa8 der ni dge slong rnas kyi blang9 bar bya
ste / de la10 the tshom11 ma byed cig ces bka’ stslo to //187)

2.1.662)

glen gzhis ni mnyan du yod pa na ste / sangs rgyas bcom ldan ’das la tshe dang (D87a5) ldan pa u
på lis zhus pa / btsun pa dge slong zhig dus12 ’das te / de dbang ba’i lhung bzed dang chos kos khyim
pa’i de na mchis na / de dang dbang bcom ldan ’das kyi de13 sngar ’ongs pa dbang ngo zhes
bka’ stslo to //


gnyis mchis na gang dbang / (D87a6) gang sngar blangs14 pa’o /
gnyis kas blangs15 na gang dbang / gang gis sngar thob pa’o // gnyis kas thob na gnyis ka dbang
ngo // de st16 gnyis kas thob na gang la khyim gyi bdag po dad de byin pa de17 dbang ngo //188)


具海佛波羅，請世尊曰：“大德，若諸苾芻，在俗人家，而命過者，所有衣鍾，誰當合得？”佛言：“最初到者，應得。”“若二人俱到，誰當合得？”佛言：“先到者得。”“若二俱來，誰當合得？”佛言：“二俱合得。或隨人情樂，與者當取。”


Tib. dge slong gi rdzas dge slong yod na dge slong ma dang mi bgo’o // dge slong ma’i rdzas kyang de de dag yod
na dge slong rnas dang mi bgo’o //
Chin. 若苾芻死處，有餘苾芻尼，不應與分。苾芻尼死，有餘苾芻，亦不應與分。若都無者，應可互備。


Tib. shi ba’i ried pa khyim gzhan na yod pa ni gang sngar ’ongs pa de dbang ngo // mñam du’ongs na gang dang
por slong ba dbang ngo // de la mñam na khyim pas gang la shbyin pa de dbang ste / gang la dad pas byin pa’i dbang
du byas pa’i phyir ro zhes bya ba’o //
Chin. 若苾芻，在俗人家身死者，所有衣物，與先至人。若同時至，與先乞者。若同時乞，任俗人與者應受。或可隨他，
情所樂施。
2.1.7

gleng gzhi ni mnyan du yod pa na ste / de'i tshe na (D87a7) dze1 ta'i tshal na dge slong gnyis shig 'thab par gyur te / dge slong gzhan dag gis2 bskor3 cing 'khod do // bram ze dang khyim bdag4 gis de mthong nas / de dag gis 'phags pa bdag cag gis khyim pa 'thab pa5 dag mthong ba6 yang bdag cag gis gcugs7 (D87b1) par bya na khyed cag gis8 ci 'di mi gcugs9 par10 bskor te 'khod dam zhes smras pa dang / de na gzhan dag gis smras pa / 'di dag nyid 'thab11 mo byed pa yin na ci'i phyir gcugs12 zhes smras pa dang / de dag13 lan med nas cani zer bar 'khod14 do / de litar gyur (D87b2) pa dge slong dag gis bcom ldan 'das la gso lla dang / bcom ldan 'das kyis de dag la bskor cing ma 'khod par15 gcugs16 par byos shig ces bka' stsal pa dang / de dag gcugs17 kyang gtong du ma btub nas / de litar gyur pa18 dge slong dag gis bcom (D87b3) ldan 'das la gso lla dang / bcom ldan 'das kyis de ste gcugs19 kyang ma btub20 na spang ba'i21 las byos shig ces bka' stsal to //

bcom ldan 'das kyis spang22 ba'i las byos shig ces bka' stsal pa dang / dus phyi23 zhig na dge slong gnyis (D87b4) shig nges pa'i gtam byed de24 / de gnyis na re 'di ni 'thob25 pa'o // 'di ni 'thob26 pa'o zhes nges pa'i gtam smra ba na27 gcig la gcig ngag rtsub28 po smras pa dang / de gnyis kyang dge slong dag gis spang ba'i las byas nas / de gnyis29 kyis smras pa / tse dang ldan pa (D87b5) dag bdag cag30 ni nges pa'i gtam smra31 na gcig la gcig ngag rtsub po32 smras su33 zad na / ci'i phyir khyed kyis34 nged gnyis la spang ba'i las kyis bcad ces smras pa dang / de dag gis tshe dang ldan pa dag bcom ldan 'das kyis35 'thab pa rnams la spang ba'i las byos shig (D87b6) ces gsungs pas na nged kyis khyed gnyis la spang ba'i las byas36 so zhes smras pa dang / de dag cang mi smra bar 'khod do // de

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(Yijing’s Nidāna (T. 1452 [24] 422a7–20):

緑處同前，有二㤭談，共相論説。諸餘㤭談，看聞而住。俗人見已，作如是言：“聖者，我是俗流，見他聞時，尚為揮解，如何尊者，看聞而住?” 㤭談報曰：“此皆佛人，為聞解，誰能為解?” 㤭談報，以緣白佛。佛言：“應可止詁，不應看住。”時諸㤭談，雖設言詁，仍不止詁。佛言：“若詁不止者，應可與作，捨置諸犍。”

有二㤭談，共為論説，研覈是非。因生顧怠，懷懼而住。時諸㤭談，與作捨置。時彼二人，作如是言：“我等論説，研尋道理。仁者何因，作作諸犍?” 㤭談報曰：“聞聞之人，佛令捨置。由此因緣，與汝諸犍，” 以緣白佛。佛言：“不應如是，為作諸犍。若現有二師者，應為諸犍。若滿十夏，離依止者，諸㤭談應説。若不止者，衆應與作捨置諸犍。”

(89) Cf. Vinayasāratīkā (D 4120 T 299b7–300a1):

'dir gzhung ni gleng gzhi dag las / bcom ldan 'das kyis bka' stsal pa / 'thab krol byed pa dag bzhog par bya'o // de dag mi (sic. Peking [5622 Lu 358b4] omits mi.) bzhog pa na mi 'khod nas / bcom ldan 'das kyis bka' stsal pa / gal te bzhog pa na mi 'khod na gnas nas dbyung bar bya'o (Peking [5622 Lu 358b4] dbyung ba'i las bya'o). zhes gsungs pa yin no //
ltar gyur pa¹ dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka’ stsal pa / de gnyis la spang ba’i las (D87b7) ma² bya bar gcugs³ par byos shig / de ste gnas 'cha’ ba zhig na ni / de’i mkhan po dang slob dpon gyis sgo⁴ zhig / de ste ggan pa zhig na ni des⁵ dge ' dun thams cad 'dus la rtsod pa zhi bar byos shig / de ste des kyang ma slon⁶ na ggod de gnyis la spang⁷ ba’i las byos shig /

2.1.8⁶⁴)

(D88a1) gleng gzhi ni mnyan du yod pa na ste / lungs rgya bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa mtshams⁸ kyi bar du dge slong zhig dus⁹ ’das na gum pa¹⁰ de’i yo byad¹¹ rams su dbang bar ’gyur u pā li de ni mgo gang logs su (D88a2) bor ba’o // btsun pa gnyis kar mgo bor na / gang dbang bar ’gyur / u pā li de ni gnyis ka’o /// (90)

gleng gzhi’i¹² sgo gnyis pa ste tshigs su bcad pa dang po’o ///

§ 2.2⁶⁵)

mdor na /

dsgrags par (T127b5) bya dang shing rta dang //
de nas phreng¹³ ba gos rnams dang //
dge (D88a3) ’dun gos kyang¹⁴ de bzhin te //

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具壽師說離，謂世尊曰：“若有慈悲，於兩界中，而命過者，此之衣鉢，誰當合得？” 佛言：“隨眾生處合得。” “若頭在兩界，此欲如何？” 佛言：“二處俱得。”


第二子攝頌曰：

唱導乘車軌 得衣舉著掌
僧伽獲衣利 凡聖可同分

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Tib. mtshams kyi bar du shi na mgo dang du btaas pa’i mtshams na gnas pa rnams dbang ngo // gnyi ga ra btaas na gnyi ga dbang ngo //

Chin. 若兩界中間亡者，隨眾生處，應得其分。若臥兩界上者，二處共分。

Āryamālasārasvāvāstivādārāmaśārakārī-vṛtti-Prabhāvatī (Derge 4125, 115a2–3):

’dir gzhung ni Gzeling las / btsun pa re zhig mtshams kyi bar du dge slong gum na de’i lhung bzed dang chos gos su dbang lags / nye ba ‘khor gang du mgo bo gzhag pa’o // btsun pa gal te gñi gar mgo bo bzhag na su dbang lags / nye ba ‘khor gñis ka’o zhes gsungs pa yin no //
the tshom\(^1\) so so’i skye bo’o\(^2\) /

2.2.1\(^{66}\)

sangs rgyas bcom ldan ’das dze\(^3\) ta’i tshal mgon med nas sbyin gyi kun dga’ ra ba na bzhugs so // mnyan du yod pa na ya mtshan can du ma gnas shing ’khod do // gang gi tshe bcom ldan ’das mnyan du yod pa na (D88a4) bzhugs\(^4\) pa de’i tshe ma\(^5\) mu stegs can nams kyi\(^6\) mthu nyams nas\(^7\) nyed pa chung bar gyur te / de dag gis ji tsam ’dod pa blangs nas mu stegs su\(^8\) bya ba\(^9\) bya bar brtsams pa dang / khyim bdag mgon med nas sbyin pa\(^10\) chos kyis nang par sngar langs nas bcom ldan ’das la bta\(^11\) ba’i (D88a5) phyir ’gro’o /

ji tsam dus phyi zhig na khyim bdag mgon med pa la\(^12\) vi nas sbyin pa\(^13\) nang par sngar langs nas dze\(^14\) ta’i tshal du song ba dang / mu stegs can dag ci ’dod pa blangs te / de dag gis de yang dag par bskul nas des bsams\(^15\) pa ’di dag ni ngan du smra ba’i chos dang ’dul (D88a6) ba’i mu stegs can dag ste / ci ’dod pa dag blangs\(^16\) te mu stegs can gyi bya ba byed de / bcom ldan ’das kyis kyang mdo sde de\(^17\) dang\(^18\) de dag las

ma dad pa dag ni dad pa phun sum tshogs par yang dag par bskul bar byos shig / gzhung par byos shig\(^19\) dgod par (D88a7) byos shig\(^20\) (91)

ces gsungs te / bcom ldan ’das kyis rjes su gnang na ni / bdag gis skye bo mang po dag kyang dge ’dun la yon ’bul\(^21\) ba\(^22\) lu\(^23\) rab tu dgod do snyam du bsams\(^24\) nas / bcom ldan ’das gang na ba der dong\(^25\) ste phyin nas bcom ldan ’das kyi\(^26\) zhabs la mgo (D88b1) bos phyag ’tshal nas phyogs gcig tu ’dug go / phyogs gcig tu ’dug nas khyim bdag mgon med nas sbyin pa\(^27\) bcom ldan ’das la ’di skad ces gsol to\(^28\) btsun pa ngan du smra ba’i chos dang ’dul ba’i mu stegs can ’di dag ci ’dod pa blangs nas mu

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\(^{1}\) Tog, Tokyo, London: tson.  \(^{2}\) Peking: skiy ba’o.  \(^{3}\) Peking, Tokyo, Phudrak: ’dze.  \(^{4}\) Tog, Tokyo, London, Phudrak: par byos instead of pa na bzhugs.  \(^{5}\) Peking omits ma.  \(^{6}\) Peking: kyis 7 Phudrak omits nas.  \(^{7}\) London omits su.  \(^{8}\) Phudrak omits bya ba.  \(^{9}\) Tokyo, London omits pa.  \(^{10}\) Phudrak: lta.  \(^{11}\) Phudrak omits pa la.  \(^{12}\) London: chos kyis instead of pa.  \(^{13}\) Peking, Tokyo, Phudrak: ’dze.  \(^{14}\) Phudrak: bsam.  \(^{15}\) Derge, Peking, Phudrak: bgsangs.  \(^{16}\) Peking, Phudrak omit de.  \(^{17}\) Phudrak omits dang.  \(^{18}\) London omits gzhung par byos shig / Phudrak: bzhug par byos shig.  \(^{19}\) Phudrak omits dgod par byos shig.  \(^{20}\) Phudrak inserts bcom ldan ’das before btsun pa.

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\(^{66}\) Yijing’s Nidāṇa (T. 1452 [24] 422a27–b9):

爾時佛在室羅伐城，時此城中，先多外道，於此而住。由佛來至，令諸外道，無復威光，利益眾少。時諸俗流，信外道者，皆悉乞求，為興供養。給孤陀長者，每於晨朝，往詣佛所，路逢外道。從長者乞，欲為外道，而興供養。長者見已，作如是念：‘外道邪徒，修習惡法。尚能乞求，供養於師，如佛世尊，於諸外道，作如是說：‘若有不信者，勸令信受。使其調伏，住正法中。’於時天王，見誠滿者，告彼眾人，於此福田，而興供養。’作是念已，入遊多林，頂禮世尊，在一面立。即以上事，具白世尊：‘唯願我等，同願供養，於佛世尊。’世尊答曰：‘隨意應作。’

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\(^{91}\) Cf. The 668th of the Zaahan-jing 雜阿含經 (T. 99 [2] 185a6):

請不信者，能令人信，建立於信。

163
bcom ldan ’das kyis ci ’dod pa blangs te / sangs rgyas dang chos dange ’dun la bya ba byos shig ces bka’ stsal na6 / khyim bdag mgon med pas bshin gvyis7 (D88b4) yang dag par bskul bar brtsams8 pa dang / bram ze dang khyim bdag dag9 gis ’phags pa dag kyang yang dag par bskul10 na ni bdag cag la bsod nams de bas kyang rab tu mang bar ’gyur ro zhes smras pa dang / bcom ldan ’das kyis bka’ stsal pa / dge (D88b5) slong dag gis11 kyang grogs gyzig shig /

brom ze dang khyim bdag dag gis de ste bdag cag gi12 ming nas13 brjod na ni legs par ’gyur ro zhes smras pa dang / bcom ldan ’das kyis14 sbyin bdag15 gis byin na16 brjod par byos shig ces bka’ stsal pa dang / khyim bdag (D88b6) gis kyang brjod par byas nas bram ze dang khyim bdag17 gis de ste ’phags pa dag gis brjod na ni bdag cag la de bas kyang bsod nams mang du18 ’gyur ro zhes smras pa dang / bcom ldan ’das kyis bka’ stsal pa / dge slong dag gis kyang brjod par byos shig /

(D88b7) bram ze dang khyim bdag dag19 gtsug lag khang du ’ongs nas phul ba dang / bcom ldan ’das kyis gtsug lag khang du yang brjod bar byos shig ces bka’ stsal to /

rjod20 par byed pa de skye bo mang po dag gis bskor21 nas mi22 snang bar gyur ba dang / bcom ldan ’das (D89a1) kyi byin rta’i steng du ’dzegs la brjod cig23 ces bka’ stsal pa dang / tsha ba dang char pa dang / rlung nams byung bar gyur nas / bcom ldan ’das kyis khang bu brtsegs ma byos shig24 ces bka’ stsal to //

skye bo mang po dag gis sgo bsgribs25 pas na / (D89a2) bcom ldan ’das kyis bka’ stsal pa / sgo bzhis


Parallel to the *Puṇya-kṣetra-sūtra* preserved in the Chinese Madhyamāgama\(^68\)

> de nas khyim bdag mgon med zas sbyin\(^i\) ci ’dod pa blangs\(^5\) nas gos zung\(^6\) mang po gos zung brgya stong mang po\(^7\) rams bsogs\(^8\) pa dang / des ’di snyam du gos mang zhig tshogs kyi’s da\(^9\) ni bdag (D89a3) gis sangs rgyas la sogs pa dge slong gi\(^10\) dge ’dun dag bshos\(^11\) gsal la sangs rgyas la sogs pa dge slong gi\(^12\) dge ’dun rgyan rims su yon dbul\(^13\) lo snyam\(^14\) bsams nas / des dze\(^15\) ta’i tshal gos\(^16\) sna tshogs kyi’s brgyan te gos kyi’s phren\(^18\) bas steng\(^19\) kun tu sbyangs\(^20\) nas (D89a4) srong\(^21\) ma yang bzhag ste / mdza’ bo dang gnyen dang phu nu dag kyang mgron\(^22\) du bos so / 

> de nas gtsang zhing bsod\(^23\) pa’i bza’ ba dang bca’ ba dang sbyar nas bcom ldan ’das dang dge slong gi dge ’dun du bcas te / dze\(^24\) ta’i tshal du bsogs la spyan drangs so / de dang par (D89a5) sngar langs te gdan bting nas bum pa chus lang Kan te bzhag steg nas bcom ldan ’das dang nyan thos kyi dge ’dun du bcas te bsogs gsal nas / bcom ldan ’das la btsun pa’i jigm rten na yon gnas su\(^25\) mchis zhes zhus pa dang / khyim bdag gnyis te slob pa dang (D89a6) mi slob pa’o / de la yang khyim bdag slob pa la nmam bcwa\(^26\) brgyad yod do / mi slop pa la nmam pa dgou’o / slop pa nmam pa bcwo\(^27\) brgyad po gang zhe na / rgyun du ’jug\(^28\) pa’i ’bras bu mngon du bya’i phyir zhugs pa dang / rgyun du zhugs pa dang / lan gcig phyir (D89a7)’ ong ba’i ’bras bu mngon du bya’i phyir zhugs pa dang / lan gcig phyir ’ong ba dang / phyir mi ’ong ba’i ’bras bu mngon du bya’i phyir zhugs pa dang / phyir mi ’ong ba dang / dgra bcom pa’i ’bras bu mngon du bya’i phyir zhugs pa dang / dad pas rjes ’s brang ba dang / chos kyi rjes su brang ba dang /\(^29\) (D89b1) dad pas nmam par grol ba dang / lta bas thob pa dang / gong nas

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\(^1\) Peking: bor instead of thod.  \(^2\) Tog, Tokyo, London insert yang after brjod pa.  \(^3\) Phudrak: bzhin no instead of bzhog zhogs.

\(^4\) Tog, Tokyo, London insert pa after sbyin.  \(^5\) Tog, Tokyo: bslangs.  \(^6\) Phudrak omits gos zung brgya stong mang po.


\(^12\) Phudrak: ’bul.  \(^13\) Tog, Tokyo, London insert du after snyam.

\(^14\) Peking, Tokyo, Phudrak: ’dze.  \(^15\) Phudrak: gvis.  \(^16\) London, Phudrak: kyi’s.  \(^17\) Tog: ’phren.  \(^18\) London inserts pas steng after steng.


\(^28\) Tog, Tokyo, London omit chos kyi rjes su brang ba dang /

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\(^68\) Yijing’s *Nidāna* (422b24–c17):

> 時給孤獨長者，遠告之時，多獲上譽，千千萬萬，及餘貨財，其數巨億。便作是念：“今我求乞，多羅珍財，今我宜應，設大施會。佛及聖衆，普皆供養，當持此物，安在衆前，一時奉施。”作是念已，於遊多林，所以種種布施周匝莊嚴。三衣資具，架上盈滿，各令諸人，而為守護。便禮佛足，自言：“世尊，我欲明日，廣設大會，奉佛及施。”是時世尊，默而受之。給孤獨長者，即於其夜，備辦種種，上妙飲食，明月寺中，嚴設座褥，而往白至。佛與衆大，咸皆就座，飲食竟飲銑已，嚼齒木藥末等。長者以諸衣物，置於座前，便前禮佛，佛足自言：“世尊，於此間聞是福田！”佛言：“有二，謂，學及無學。學人，差別有十八種。無學之人，有其九種，是謂福田。堪信物例。云何十八種有學人？謂，自利向，自利果，一來果，二來果，不還果，修道向，隨信行，隨法行，信解，見至，家家，一間，中，生，有行，無行，無上，名是十八。何等名為九種無學？謂，退法，復法，護法，住法，堪達法，不動法，不退法，覺解脫，俱解脫。是名為九。爾時世尊，作是語已，復說頌曰：

> 於此世間學無學

> 是可恭敬應供養

> 至身語意清淨

> 施此福田招大果
gong du 'gro ba dang / tshe gcig gis thogs pa dang / bar ma dor mya ngan las 'da' ba dang / skyes ma thag tu mya ngan las 'da' ba mgon par 'du byed pa dang bcas (D89b2) pas yongs su mya ngan las 'da' ba dang / mgon par 'dus ma byas pas yongs su mya ngan las 'da' ba dang / gong du 'phor ba rnam ts di dag ni slob pa bcwa brgyad ces bya'o // mi slob pa dgu gang zhe na / chos 'gribs pa dang / chos ba dang / mngon par 'dus ma byas pas yongs su mya ngan las 'da' ba dang / gong du 'phor ba rnam te / so sor rtogs nas skal ba can du mi 'gyur ba dang / mi bskyod pa'i chos dang / chos ma 'gribs pa (D89b3) dang / gsang ba'i chos dang / rjes su srung ba'ichos dang / mi g.yo bar 'dug pa dang / so sor rtogs nas skal ba can du mi 'gyur ba dang / mi bskyod pa'i chos dang / shes rab kyis mam par grol ba dang / gnyis ka'i cha las rnam par grol ba 'di (D89b4) dag ni mi slob pa dgu zhes bya'o // bcom ldan 'das kyis de skad gsungs so / bde bar gshegs pas de skad gsungs nas / ston pas yang gsungs pa /

lus dang ngag yid drang por gyur pa yi /
slob dang mi slob 'jig reten 'di na bzhugs //
(D89b5) de dag sbyin zhung mchod par 'os pa ste /
mchod pa'i zhung rab der byin 'bras bu che // (92)

(92) Cf. 中阿含大品福田經第十一 (T. 1 [26] 616a5–26):

阿含如是。給孤難居士。及諸比丘。聞佛所說。歡喜奉行。
2.2.2

de nas khyim bdag mgon med sas sbytan rgyan rime sbyin mdun de 'dug ste / brjod pa bskos nas 'phags pa brjod pa'i tshe 'di skad du gang bcom ldan 'das kyi nyan thos kyi dge 'dun (D89b6) la sbyin par rigs pa / rab tu sbyin par rigs pa / thal mo sbyar bar rigs pa / phyag bya bar rigs pa / bla na med pa'i bsod nams kyi zhing 'jig rten gyi yon gnas su gyur pa de gang yin pa de dag la 'gos 'di dag 'bul gyi / ci bder bzhes shig ces gsungs (D89b7) shig / de nas sde dlong rjod par byed pa des rgen rnam rigs kyi mdun du 'dug la 'di skad du gson cig / btsun pa'i dge 'dun mams / bcom ldan 'das kyi nyan thos kyi dge 'dun sbyin par rigs pa / rab tu sbyin par rigs pa / thal mo sbyar bar rigs pa / phyag bya (D90a1) bar rigs pa / bla na med pa'i bsod nams kyi zhing / 'jig rten gyi yon gnas gang yin pa de dag la 'gos ngyed pa 'di dag 'bul gyis ci bder bzhes shig ces brjod do / de nas dlong 'dod chags dang bral ba zhe sding dang bral ba gti (D90a2) mug dang bral ba gang yin pa de dag ni 'di snyam du gyur to / khyim bdag mgon med sas sbytan ni 'di skad du brjod ci / gang bcom ldan 'das kyi nyan thos kyi dge 'dun sbyin par rigs pa / rab tu sbyin par rigs pa / thal mo sbyar bar rigs pa / phyag bya bar (D90a3) rigs pa / bla na med pa'i bsod nams kyi zhing 'jig rten gyi yon gnas de dag la 'gos ngyed pa mams 'bul gyis ci bder


(Yijing’s Nidana (T. 1452 [24] 422c18-423b19):
時給孤獨長者, 在上座前, 立諸宣唱, 願願聖者, 作如是: “若是世尊, 聲聞弟子, 是合恭敬, 是應禮拜, 無上福田, 堪受世間所有利益者, 此之衣物, 隨意當受。”其宣唱者, 在上座前, 立諸作如是: “大德請加聽。若是世尊聲聞弟子, 是合恭敬, 是應禮拜, 無上福田, 堪受世間所有利益者, 此之衣物, 隨意當受。”


London 91a
Tokyo 128b
Phudrak 410b
Tokyo 82b

1 Phudrak: sbyin.
2 Phudrak omits brjod.
dge (D90a4) long dag khyed kyis\(^7\) dge ba rnam sstats bcab par bya’o / sdi par rnam sstats ni\(^8\) bsrag\(^9\) par bya’o\(^{(93)}\)

zhes gsungs na\(^{10}\) / bdag cag\(^{11}\) gos rnyed pa’i phyir bdag nyid bdrod pa\(^{12}\) lta ga la rung / bdag cag ni ’dod chags dang bral ba / zhe sding dang bral ba / gti mug dang bral (D90a5) ba’o zhes smras nas\(^{13}\) cang mi zer bar ’khod do // kun tu sbyor ba’i lhag ma dang bcas pa gang yin pa de dag kyang ’di snyam du / bla na med pa la bsdos pas na bdag cag ni kun tu sbyor ba’i lhag ma dang bcas pa yin pas bdag cag ni mi dbang ngo snyam\(^{14}\) bsams\(^{15}\) nas cang (D90a6) mi\(^{16}\) zer ba’\(^{17}\) ’khod do // bcing ba thams cad kyis\(^{18}\) bcings pa’\(^{19}\) galing yin pa de dag ni ’di snyam du / bla na med pa la de ’bul\(^{20}\) lo snyam du bsams\(^{21}\) nas de dag\(^{22}\) cang mi smra\(^{23}\) bar ’khod do // kun tu sbyor\(^{24}\) ba’i lhag ma dang bcas pa dag kyang cang\(^{25}\) mi zer bar ’khod do // (D90a7) bdag cag ni bcings pa\(^{26}\) ba thams cad kyis bcings pas\(^{27}\) na / bdag cag ni thams cad kyis\(^{28}\) thams cad du mi dbang ngo snyam du bsams\(^{29}\) nas de dag kyang cang mi smra bar\(^{30}\) ’khod do //

de’i tshe khyim bdag mgon med zas sbyin gyis gos phul ba\(^{31}\) de dag dge slong gcig (D90b1) gis kyang ma blangs pa dang / de\(^{32}\) yang ’di snyam du bdag\(^{33}\) ’phags pa’i dge\(^{34}\) ’dun dag gis\(^{35}\) lhung bzed khas phub\(^{36}\) bar ma gyur grang snyam du bsams nas / de’i lus skyar bo\(^{37}\) bseng bseng\(^{38}\) po\(^{39}\) rid cing\(^{40}\) skem la rnya\(^{41}\) bar gyur nas / bcom Idan ’das gang na ba der song ste drung\(^{42}\) du\(^{43}\) (D90b2) phyin pa dang / bcom Idan ’das kyi zhaps la mgo bos phyag ’tshal nas phyogs gcig tu ’dug go / phyogs gcig tu ’dug ste / khyim bdag mgon med zas sbyin gyis don de bcom Idan ’das la gsol ba dang / (D90b3) sangs rgyas\(^{44}\) ni mkhyen bzhin du ’dri ste / sangs rgyas bcom Idan ’das kyi tshe dang Idan la kun dga’ bo la kun dga’ bo\(^{45}\) khyim bdag mgon med zas sbyin pas dge slong dag la gos sbyar te byin na / cri’i phyir ma blangs zhes smras\(^{46}\) pa dang / des bsun pa khyim bdag mgon med zas sbyin gyis / ’di (D90b4) skad du gang bcom Idan ’das kyi\(^{47}\) nyan\(^{48}\) thos kyi ’de’i sbyin par rigs pa / rab tu sbyin par rigs

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(93) Cf. Divyavadana (Cowell & Neil, XII, 150): praticchannakalyana bhikṣavo viharata vivratapāpaḥ
pa¹/ thal mo sbyar bar² bgyi ba nas de dag cang mi mchi bar³ mchis so zhes bgyi ba'i bar du snga ma bzhin brjod de⁴/ de ltar na khyim bdag mgon med zas sbyin (D90b5) gyis stsal⁵ pa dge slong gcig gis kyang ma blangs so zhes gsol ba dang/ de nas bcom ldan 'das kyis tshang ldan pa kun dga’ bo⁶ la kun dga’ bo⁷ song la mnyan du yod pa na dge slong jin snyed gnas shing 'khod pa de dag thams cad 'dun⁸ khang du ddu⁹ shig/ ces bka (D90b6) stsal pa dang/ btsun pa de bzhin bgyi’o zhes tshang ldan pa kun dga’ bo¹⁰ bcom ldan 'das las mnyan te/ mnyan du yod pa na dge slong jin snyed gnas shing 'khod pa de dag thams cad 'dun¹¹ khang du bsog¹² nas/ bcom ldan 'das gang na ba der song ste¹³ phyin pa (D90b7) dang/bcom ldan 'das kyi¹⁴ zhaps la mgo bs phyag 'tshal nas phyogs gcig tu 'dug go/ phyogs gcig tu 'dug nas bcom ldan 'das la tshang ldan pa kun dga’ bos/ btsun pa¹⁵ bcom ldan 'das da dus la bab bar dgongs shig/ mnyan du (D91a1) yod pa na dge slong jin snyed¹⁶ gnas shing mchis pa de dag¹⁷ thams cad 'dun¹¹ khang du 'dus shing tshogs so zhes de skad¹⁹ ces²⁰ gsol ba dang/ de nas bcom ldan 'das 'dun²¹ khang gan na ba der gshegs te byon pa dang/ gdan bting ba²² la bzhugs (D91a2) so/ bzhugs nas bcom ldan 'das kyi²³ dge slong lag²⁴ 'di skad ces bka’ stsal te²⁵ // dge slong khyed²⁶ khyim bdag mgon med zas sbyin gyis gos mang po bsdu te byin na ci’i phyir ma blangs zhes gsungs pa dang/ dges brgya rnams cang mi zer bar 'khod (D91a3) do //

sangs rgyas bcom ldan 'das ni mkyen bzhin du 'dri²⁷ be²⁸/ langs rgyas bcom ldan 'das kyi's tshang ldan pa kun dga’ bo la yang kun dga’ bo/ dge slong rnams ci’i phyir mi²⁹ smra bar 'khod ces smras³⁰ pa dang/ de ltar gyur pa bcom ldan 'das la yang (D91a4) rgyas par gsol to³¹// de nas bcom ldan 'das kyi's dge slong rnams la bka’ stsal pa/ dge slong lnged nga'i drung du mya ngan las 'da³² bar bsam³³ te rab tu³⁴ byung ngam/ btsun pa de bzhin no zhes gsol to/ // dge slong dag de la bas³⁵ na nga'i drung du mya (D91a5) ngan las ‘da’ bar bsam³⁶ te rab tu byung ba de la ni³⁷ pa na phrag stong ri ba'i gos dang/ mig³⁸ lnga bsrnya yod pa’i khin pa brtsegs³⁹ pa dang/ ro sna brgya dang ldan pa’i zhas rnams rjes su ngan ngr ang //³⁹)


爾時，居孤獨處者，於遊林中，施多衣物，自告諸大衆：“但見世尊弟子，於戒定慧解脫解脫智，得證滿者，應合禮敬，尊重供養，無上福田，堪勝物利者，於我施物，隨意受之。”時諸衆人，咸作是說：“我復何能為此衣故，自顯其身？”是時學人，復作斯念：“我雖有餘，輕鬆未盡，於斯施物，理不合受。”異生之流，亦為此說：“我雖成，為具縫，所隱誠當希望，竟無一人受此衣物。語之者，以緣白佛：佛，告諸苾芻：‘豈非汝等作如是念？為求解脫，來至我所，修淨行耶？”
dge slong dag¹ tshul khrims nyams² pa dag ni dge ’dun gyi kun (D91a6) dga’ ra ba la³ rkang pa'i rting pa gcig tsam yang yongs su spyad pa⁴ mi gnang ngo // de ci’i phyir zhe na / tshul khrims nyams pa'i gang zag la ni nyes pa'i dmigs⁵ di buc yod de / buc gang zhe na / tshul khrims⁶ kyis⁷ bdag smad pa dang / gzhan dang lha dang (D91a7) ston pas smad⁸ pa dang⁹ / tshangs pa¹⁰ mtshungs¹¹ par spyod pa mkhas pa dang / chos nyid kyis smad pa dang / phyogs phyogs su sdig pa mi snyan pa'i sgra dang tshigs su bcad pas grags par ’gyur ba dang / ma rtogs pa rams rtogs par mi ’gyur ba dang / rtogs (D91b1) pa¹² rams nyams pa dang / sngon thos pa¹³ rams brjed¹⁴ par ’gyur pa dang / mam par ’gyod¹⁵ bzhin du¹⁶ dus byed pa dang / lus dang bral nas shi ba'i ‘og tu ngan ’gro ngan song du log par lhung nas sens can dmyal bar skye’o // ॥(95)॥

’on kyang dge slong dag¹⁷ gis spyad (D91b2) pa ni / bzhī¹⁸ ste / bdag po byed¹⁹ cing yongs su spyod pa dang / byin pas yongs su spyod pa dang / gnang bas yongs su spyod pa dang / bu lon gyis²⁰ yongs su spyod pa'o // de las²¹ dge slong ’dod chags dang bral²² / zhe sdang dang bral²³ / gti mug dang bral (D91b3) ba de dag ni bdag po byed²⁴ cing yongs su spyod pa'o / kun tu sbyor ba’i lhag ma dang bcas pa dag ni byin pas yongs su spyod pa'o // so so’i skye bo dge ba can bsam gnang dang klog la zhugs pa²⁵ rams ni gnang bas yongs su spyod pa'o // le lo can dag (D91b4) ni bu lon gyis²⁶ yongs su spyod pa'o // tshul khrims nyams pa ni yongs su spyod pa thams cd mi gnang²⁷ ngo // de lta bas na²⁸ rnyed


“唯然，大德。”佛言：“我今誦許。請有發心，求涅槃人，來詣我所，修淨行者，所著衣服，價直百千萬金，所住房舍，價值五百，所飲飲食，六味具足。此等供養，悉皆勝受。


Skt. tatra kathaṃ bhayadarī bhavati ? mā hiśvāham eśām adhāyāphīṭhāh abhavyo va śāṃ aprāptasya prāptaye, anadhigatasyāśādhisūriyāyai, asāksātkṛtaśasya sāksātkṛtīrayai, āpāyago va śāṃ āpāyāgāmī, ātmaṃ va me aparvadet, sāstā va devatāḥ va viṣṇāḥ svabhāmacāriṃ dharmatāyā vīgarheyūḥ, digvidikṣu ca me pāpaka varṇāṅkīśastabāslako "bhuydgcacchet/"

Tīh. de la ji itar na ’jigs par lta ba yin zhe na / bdag lung ba ’byung ba ’di ’i rgyus ma thob pa thob par bya ba dang / ma rtogs pa rtsogs par bya ba dang / mngon sum du ma byas pa mngon sum du bya’i skal be med par ’gyur ba ’am / ngan song du nye bar ’gro bar bya’i ngan song du ’gro bar ’gyur ba ’am / bdag la bdag nyid dam / ston pa ’am / lha rams kyis smad pa ’gyur ba ’am / tshangs ba mtshungs par spyod pa mkhas ba rams kyis chos nyid kyis smad pa ’gyur ba ’am / phyogs dang phyogs mtshams rams su bdag gi sdig pa can gyi snyan pa bsngags ba ma yin pa’i sgra’i tshogs grags par gyur na mi rnung ngo snyam nas . . .

Chin. 无何於中大惭怖。謂作是觀，勿以於此毘現因縛，無復堪能，得所未得，觸所未觸，證所未證，勿由由此，近諸惡趣，往諸惡趣。或自身計，或為大師，諸天，有智，同梵行者，以法呵責。勿由由此，遍諸方皆，惡名，惡稱，惡聲，惡順，謂之迷惑，彼於如是，現法處而，毀犯與生，謂非惡果，見大惭怖。

大般涅槃經 (T. 7 [1] 195a5–10):

“汝等從今，護持禁戒。勿得覆穢。破戒之人，天龍鬼神，所共憍罵。惡聲流布。人不見有。若在眾中，獨無威德，諸善鬼神，不復守護。臨命終時，心譏悔懟。設有善根，悉不應念。死即隨業，受地獄苦。經歷劫數，然後得出，復受飲餌，畜生之身。如是轉輪，無解脫期。”

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pa zhig yod na dge 'dun gyis nynyam par bgo bar bya’o //

gleng gzhi’i sgo¹ gnyis pa’i² mdo’i³ tshigs su bcad pa gnyis (D91b5) pa’o //

§ 2.3

mdor na /

bling⁴ ba dang ni ma bling⁵ ba⁶ //

phyung ba dang yang ma phyung ba⁷ //

de bzhin ntshams⁸ kyi phyi rol gnas //

thos pa yi rang bsams⁹ pas so //

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1 Peking: bgo; Phudrak: sgo’i. 2 Phudrak omits gnyis pa’i. 3 Tokyo, London omits mdo’i. 4 Peking: gting. 5 Peking: gting. 6 Tog, Tokyo, London, Phudrak: dang instead of ba. 7 Tog, Tokyo, London: dang instead of ba. 8 Peking: ’tshams. 9 Phudrak: pa’i ri yang bsam.

#171
sangs rgyas bcom ldan 'das mnyan du yod pa na dge slong gis dge 'dun gyi (D91b6) kun dga’ ra ba na bzhugs so // sanss rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa dge 'dun gvis* gti* pa bting ba i* dge slong gis shin tu myong bzhin du gti* pa bting* bar mī* 'gyur ba mī mchis sam / u pā li (D91b7) yod de 'di lta ste / dge 'dun gti* gti* pa 'ding* ba'i tshe dge slong des dam pa ma byin la gnyid kyis log ste / dge 'dun gti* gti* pa bting* 17 bar 'gyur ro // u pā li de lta na / dge slong* gti* pa shun tu myong bzhin gti* pa* bting* 21 bar mī* 'gyur ro //

btsun (D92a1) pa dge 'dun gti* gti* pa shun tu ma myong bzhin du gti* bting* 25 bar 'gyur bar mī mchis sam / u pā li yod de / dge slong zhis gis dge 'dun gti* 26 pa bting* 27 ba'i tshe dad pa byin la tīn lā 28 / dge 'dun gvis* gti* gti* pa yang 31 bting* 32 bar 'gyur 33 te / (D92a2) de lta na 34 dge 'dun gti* gti* 35 pa bting* 36 ba shin tu ma myong ba yang 37 gti* 38 pa bting* 39 'gyur ro // u pā li de bzhin du dge slong gis dge 'dun gti* gti* 40 pa 41 'ding* 42 ba'i tshe dad pa byin pa la gnyid kyis log gam snyoms par zhugs pa ste 43 shun tu ma myong yang gti* 44 gti* (D92a3) pa bting* 46 bar 'gyur ro //

btsun pa dge slong gti* gti* 47 dge 'dun gti* gti* pa 'byin pa'i tshe myong bar 49 'gyur 50 kyang gti* 51 pa

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ma phyung¹ bar ‘gyur ba mchis sam / u pā li yod de / ’di lta ste² dge slong³ gis⁴ dge ’dun gyi gtan⁵ pa ’ding⁶ pa’i tshe dad pa ma byin la gnyid (D92a4) kyis log gam snyoms par zhugs pa ste / u pā li de btsun na⁷ dge slong gi⁸ dge ’dun gyi⁹ gtan¹⁰ pa¹¹ ‘byin pa’i tshe myong bar¹² gyur kyang gtan¹³ pa ma phyung bar ‘gyur ro //

btsun pa dge slong zhig gis dge ’dun gyi¹⁴ gtan¹⁵ pa ‘byin pa’i tshe myong¹⁶ par ma¹⁷ gyur kyang¹⁸ gtan¹⁹ pa phyung bar ‘gyur (D92a5) ba²⁰ mchis sam / u pā li yod de / ’di lta dge slong gi²¹ dge ’dun gysis gtan²² pa ‘byin pa’i tshe dad pa byin²³ la gnyid kyis²⁴ log gam snyoms par zhugs²⁵ sam / mtshams kyi phyi rol tu song rang ste / dge ’dun gyis²⁶ gtan²⁷ pa phyung ngo zhes thos te / thos nas (D92a6) kyang legs par phyung ngo²⁸ // shin tu phyung ba’o zhes rjes su yi²⁹ rang ba’o //

gleng gzi’i sgo gnyis pa’i mdo’i tshigs su bcad pa gsum pa’o //

§ 2.4⁷²)

mdor na /

bslab pa byin dang tshul shing dang //
gang la las rnams bya ba dang //
bcu gnyis rnams la (D92a7) slar ’khyal dang //
mi gtsang ba dang mi btsan³⁰ pa //


1452/24/423c16–18:  

第四子頌頌 Nh:  
授學等不承 作法不成立  
十二人成修 不淨犯根本
2.4.1 73)

sangs rgyas bcom ldan ‘das mnyan du yod pa1 na2 dze3 ta’i tshal4 mgon med zas sbyin gyi kun dga’
ra ba na bzhugs so // sangs rgyas bcom ldan ‘das la tshe dang ldan pa u pā lis zhus pa / btsun pa bslab
pa tshal5 pas / tshul shing brim zhing las bgyir rung ngam / u pā li mi rung ngo //

ma ning dang za ma dang / dge slong ma sun phyung ba dang / pha bsad pa dang / ma bsad pa dang /
dgra bcom pa bsad pa dang / de bzhin gshegs pa la ngan (D92b2) sems kyis6 khrag phyung ba dang /
mu stegs can dang / mu stegs can du song ba dang / rkun7 gnas8 dang / so sor gnas pa dang / mi gnas
pas tshul shing brim9 zhing las bgyir rung ngam / u pā li mi rung ngo //

2.4.2 74)

btsun pa bcom ldan ‘das kyis (D92b3)

 gang la bya ba de10 slar ‘khyal ma11 yang mi btsan12 no(97)
 zhes gsungs na / btsun pa gang la chos bzhin ma lags par las bgyis pa de slar13 ‘khyal ma yang mi14
 btsan15 par ’gyur ram / u pā li de ni btsan16 no // (98)

1 Tokyo, London: pa’i.  2 Tog omits na.  3 Phudrak: mdze.  4 Peking: ‘tshal.  5 Phudrak: brtsal.  6 Phudrak: kyi.  7 Tokyo,
   London, Phudrak: kun.  8 Phudrak inserts rnam.  9 Peking: bram; Phudrak: brim pa.  10 Phudrak: der.  11 Derge, Peking,
   Phudrak omit na.  12 Derge, Peking: btsan; Phudrak: rtson.  13 Derge, Peking: ltar.  14 Phudrak: ma.  15 Derge, Peking:
   btsan; Phudrak: rtson.  16 Tog, Tokyo, London: btsan; Phudrak: rtson.

   締處同前，具諸疑波難，請世尊曰：‘若學之人，得無一切，羯磨法不?’  佛言：‘不得。’
   ‘若半宅迦等，諸有難人，得不?’  佛言：‘不得。’
   ‘共學之人，合行禪不?’  佛言：‘不得。’
   ‘犯四重人得行禪不?’  佛言：‘不得。’

   如世尊說：‘如為彼人作如法羯磨，彼人不成作詞者：若為彼人，作非法羯磨，其人成詞不?’  佛言：‘此即成詞。’
   ‘若十二種人，共差違時，作是語：‘不須此人。’ 此等諸人，詞成詞不?’  佛言：‘此得成詞，然此等人，著其兩事，我密
   意說，詞不成詞，詞不清淨人。”

(97) Not identified.

(98) Cf. *Upālāparāpyucchā (Derge 7 Na 271a7–b3):
   btsun pa bcom ldan ‘das kyis ni gang zag byis pa dang / glen pa dang / mi gsal ba dang / mi mkhas pa dang / ngo
   tsha med pa dang / tshig mi brtan pa dang / yi dam las nyams pa dang / saṅgān nyes pa byung ba dang / sngar ‘khrugs
   pa dang / snyom pa dang mam pa bcus’ ‘khrugs kyang ‘khrugs par mi ‘gyur ro zhes gsungs na / btsun pa de ste chos
   bzhin ma lags par las bgyid cing de dag kyang slar bzlog / slar dkrugs te / de dag gis slar bzlog slar dkrugs na slar
   dkrugs pa mi btsan nam / u pā li btsan te / ngas chos bzhin gyi las la dgongs te gsungs pas na / gang la chos bzhin

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2.4.3

bsun pa bcom ldan 'das kyis
mi gtsang9 ba mams (D92b5) slar 'khyal na mi btsan10 no(100)

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"大德，如世尊說：‘不清淨人，說不清淨者，名不清淨？’佛言：‘四種罪中隨犯一事，斯即，名為不清淨人。’(言據兩事，一為作如法羯磨，二是不清淨人).

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Vinyasayūṣṭikā (Derge Yu 252a3–5):

‘dir gzhung ni *Gleng gzi* dag la / btsun pa bcom ldan ’das kyis gang la las byed pa des / (Peking [5622 *Lu* 296b3] omits /) phyir zlog pa mi ’chags so zhes gsungs pa de la / btsun pa gang la chos ma lags pas las bgyid pa des slar zlog pa yang ’chags sam / nye ba ’khor ’chags so // btsun pa re zhig gang zag bcsu gcnyis po dag bsko ba na / de dag ’di skad ces bdag ma bsko shig ces mchi na de dag gis slar zlog pa yang mi ’chags sam / nye ba ’khor ’chags te / mi ’chags so zhes bya ba de ni ngas chad pa’i las la dgongs te gsungs so zhes gsungs pa yin no /

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*Muktaka* (Derge 7 Pa 271b3–4):

btsun pa gang zag bcsu gcnyis kyi las bsko ba’i tshe dang bsnyen par rdzogs par rigs pa ba bsnyen par rdzogs par bgyid pa’i tshe dang / dbyung bar rigs pa la ’byin pa’i tshe slar zlog cing slar dkrugs te bdag la las ma byed cig ces mchi na de dag gis slar zlog pa dang / slar dkrugs pa mi btsan nam / u pà li btsan no // chad pa’i las la ngas dgongs te gsungs so //

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Chin, 具壽佛陀依白傳言：“如世尊說：‘若為其人，正羯磨時，此人許成詞者，大衆差遠，十二種人，作如是語：‘諸大德，不應差我。’此所言，應採錄不？’佛言：‘並須採錄，言不成詞者，我應行治罰時，作如是說。’

Vinyasaśūryavytta-abhidhāna-svavyabhāya-nāma (Derge 4119 Zu 181b5–7):

‘dir gzhung ni *Gleng gzi* dag las / btsun pa bcom ldan ’das kyis gang la las byed pa des phyir bzhog pa mi ’chags so zhes gsungs pa de la / btsun ba gang la slhogs ma lags pas las bgyis pa des slar zlog pa ni mi ’chags sam / nye ba ’khor ’chags so // btsun ba / re zhig gang zag bcsu gcnyis po de dag bsko ba na / de dag ’di skad ces bdag cag ma bsko cig ces mchi na / de dag gis slar zlog pa yang mi ’chags sam / nye ba ’khor ’chags te / mi ’chags so zhes bya ba de ni ngas chad pa’i las la dgongs te gsungs pa yin no //

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(100)Not identified.

Cf. *Karmavastu* (Dutt, 210 = Derge 1 Ga 140a5–7):

Skt. अयुञ्मन उदलु buddhaṃ bhagavantaṃ pṛcchati / katināṃ bhadanta pratikroṣo na rohati / daśānāṃ udālin / alajjīnḥ
zhes gsungs na / btsun pa ji tsam gyis na mi gtsang ba¹ zhes bgyi u pā li de ni gang la phas pham pa bzhi’i² nang nas gang yang rung ba zhih byung bar gyur³ pa ste / de tsam gyis na mi gtsang bar ’gyur ro //

gleng gzhi’i sgo gnyis pa’i (D92b6) mdo’i tshigs su bcad pa bzhi pa’o ///

§ 2.5⁷⁶)

mdor na /

btsun pa byin dang las byed⁴ dang /
rkun gnas kyang ni⁵ de bzhin te //
bsnyen⁶ rdzogs mthams⁷ kyi⁸ phyi rol dang⁹ //
mngags¹⁰ te gtang¹¹ bar mi bya’o¹² //

2.5.1⁷⁷)

sangs rgyas bcom ldan ’das mnyan du yod pa na¹³ (D92b7) dzé¹⁴ ta’i tshal mgon med das sbyin gyi¹⁵ kun dga’ ra ba na bzhugs so // sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa las bgyid pa bslab pa stsal pas¹⁶ las bgyis na¹⁷ / bgyis pa zhes bgyi’am / ’on te ma bgyis pa zhes bgyi / (D93a1) u pā li ma byas¹⁸ pa zhes bya ste / slar yang bya dgos so // de bzhin du ma ning dang za ma dang mi gnas pa’i bar du snga ma bzhin du bya’o //


第五子攝頌曰:
更應重作法 勿使求寂行
守護善用心 見處離聞處


締處同前。具善緣波離。請世尊曰：“如授學人，為他作法。乘羯磨已，作法成不？”佛言：“不成。應須更作。犯四重人，
皆亦如是。”


sāntarasya bālasya mūḍhasvaya-tyaktasyākāśalasyā bahihṣyatiyāṁ sthitasya īrāpyate cuyatasya vācā asanvetayasya /
Tib. sangs rgyas bcom ldan ’das la tshe dang ldan pa nye ba ’khor gyis zhus pa / btsun pa du zhig gi gshe ba mi ’os pa lags / nye ba ’khor bcu stie / ngo tsha med pa dang / klan ka tshol ba dang / bus pa dang / blun po dang / mi gsal ba dang / mi mkhas pa dang / mthams kyi phyi rol na gnas pa dang / bar snang la gnas pa dang / spyod lam las ldang ba dang / tshig ma bsdams pa’i’o //

⁽¹⁰⁾ Cf. Vinayasātratīkā (Derge 4120 Yū 249a5–b1):
2.5.2

gleng gzhi ni mnyan du yod pa na ste / dge slong gzhan zhig la dge sbyong\(^3\) zhig bsnyen par rdzogs par 'dod (D93a2) nas des bsnyen par rdzogs par\(^2\) bya ba'i dge slong rnam sbran te / des bsnyen par rdzogs par bya ba'i phyir des dge tsul pha\(^3\) de khrid de\(^4\) / dkyil 'khor du dpong nas de dge slong dag dang lhan cig tu dkyil 'khor du phyin nas / de mtshams\(^5\) kyi phyi rol du mngags (D93a3) te btang ba dang / de gnyen\(^9\) dag gis khrid de srong ngo // tsh djang pa de dag\(^7\) rab tu 'byung zhih bsnyen par rdzogs nas dge slong gi\(^8\) dngos por gyur ba'i bar chad du gyur pa dang / deI tar gyur pa dge slong dag gis sngas rgyas bcom ldan 'das la gsol ba (D93a4) dang / snges rgyas\(^9\) bcom ldan 'das kyi bka' stsal pa / de Ita bas na dge slong dag gis bsnyen par rdzogs par 'dod pa de mtshams\(^10\) kyi phyi\(^11\) rol du ma mngags\(^12\) shig / 'di Ita ste / dge slong dag 'khor los sgyur ba'i rgyal po'i bu thu bo\(^13\) dbang bsdkur ba'i (D93a5) rigs pa dbang ma bsdkur nas\(^14\) rgyal tshab 'thob pa de rab tu bsrun\(^15\) bar bya ba dang / rab tu bskyang\(^16\) bar bya ba de bzhin du dge slong gis bsnyen par rdzogs par 'dod pa de yang rab tu bsrun zhing bskyang\(^17\) ba'i rigs so / de Ita bas na dge slong gis bsnyen par (D93a6) rdzogs par 'dod pa'i dge tshul pa'\(^18\) de'\(^19\) mi thos pa'i nye\(^20\) 'khor tsam du spangs\(^21\) la / mthong ba'i nye\(^22\) 'khor tsam du thal mo sbyar te mndon du Ita bzhin zhog shig /\(^{102}\) deI tar na nye\(^23\) pa'i dmigs su 'mi 'gyur ro //


\(^{78}\)Yijing’s *Nidāna* (T. 1452 [24] 424a8–16):

時有求寂，欲受近圓。彼親教授，為辦衣鉢，二師及等，皆為喚來，為有施給，令出界，彼之親族，聞欲近圓。來見求寂，見便將去，不能得業，障礙近圓。時諸苾蒝，以緣白佛：言：‘如轉輪王，最大長子，已受灌頂，將登位時，晝夜令人，防護看守。此之求寂，亦復如是。將近頃時，極須防護，凡有求寂，欲受近圓，汝等不應令出界，置在見處，離於閩處，向衆誡誡，合掌而住。’

'\(\text{dir \ gjhung ni \ Gleng \ gzhi} \) dag las btsun pa bslab pa stsal pa las dag bgyis na bgyis zhes brjod par bgyi\(^\prime\)am / 'on te ma bgyis zhes brjod par bgyi / nye ba 'khor ma byas zhes brjod par bya ste / yang bya ba darg yin no / btsun pa za ma dang ma ning dang / dge slong ma sun phyung ba dang / ma bkum pa dang / pha bkum pa dang / dra bcom pa bkum pa dang / dge '\(\text{dun gyi dbyen bgyis pa dang} / \) de bzhin gshegs pa la ngan sms kyis khrag phyung ba dang / mu stegs can dang mu stegs can zhus pa dang / rku thabs su gnas pa dang / tha dad par gnas pa dang / gnas par mi bgyis la las dag bgyis na bgyis zhes brjod par bgyi\(^\prime\)am ma bgyis zhes brjod (P293a8) bar bgyi / nye ba 'khor ma byas zhes brjod par bya ste / yang bya ba darg yin no zhes gsungs pa yin no /

\(^{102}\) Cf. *Upasampadājīpatti* (B. Jinandana, 13; cf. Chung, 2011, 23) \(\approx\) *Pravrajyāvastu* (Eimer, 140):

Skt. tatāta paścācchāvranopacāraṁ vihāyā daśānopacāre aṭṭājīmaṁ prayātīya ganaṁbhimukhah sthāpayatīvahyā /

Tib. de'i* og tu bsnyen par rdzogs par bya ba de thos pa'i* nyen kor nas bkar te mthong ba'i* nyen kor du thal* mo sbyor du bcug nas tshogs la mndon du phyoogs par gzhag par bya'o* //


Tib. sngas rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra

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gleng gzi’i sgo gnyis pa’i mdo’i² tshigs² (D93a7) su bcad pa lnga pa’o ///

§ 2.6⁷⁹)

mdor na /

bzod pa³ gsol bar¹ byed⁵ dang mtshams /
spu bsnyal ba yang de bzhin no //
'tshab⁶ mo rgod pa bsdigs⁷ pa dang //
smad par bya dang rigs sun pa’o //

2.6.1⁸⁰)

sangs rgyas bcom ldan ’das mnyan du yod pa’i⁸ (D93b1) dze⁹ ta’i tshal mgon med mas sbyin gyi kun dga’ ra ba na bzhugs so¹⁰ / sangs rgyas bcom ldan ’das la tshe dang ldan pa u¹¹ pā lis zhus pa / btsun

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第六子懸頭曰:
收攝於眾内 於衆心降伏
截柱及門樞 尼等同纏撵


縁處同前, 阿波羅, 請世尊曰： “如世尊説，若為其人已作密師等，後於衆中，求乞飲食，為解煩渴，具足幾法，應恭敬耶？” 佛言： “具足五法，方為飲食，一者，心有顚陽，二者，於衆麤伏，三者，於罪請除，四者，表申禮敬，五者，於其圓縁，皆悉捨棄。”
“大德, 在何處所, 為作解法?” 佛言： “可於界内。”

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ba na bzhugs so // tshe dang ldan pa nye dga’i dge tshul bsnyen par rdzogs par ’dod nas des bsnyen par rdzogs par bya ba’i ched du las byed ba’i dge slong dang / gsang ste ston pa dang / dge slong gang dag dkyi’l ’khor du ’ong ba la gsol ba bta’ ste / de nas dge tshul dang stan khyer te dkyi’l ’khor du sugar song nas dkyi’l ’khor phyag dar byas te stan bshams na dge slong dag ma ’ongs te / nye dgas phan tshun du bitas na des me tog gi shing zhig mthong ste / de smras pa / dge tshul re zhig me tog dag lhogs la dge slong mams la rims shig / des ’dzes pa dang ma stes te lhung nas lag ba chag ste / de nyid de’i bsnyen par rdzogs pa dge slong gi dngos po’i bar chad du gyur nas skabs de bcom ldan ’das la dge slong dag gis gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / dper na ’khor los sgyur ba’i rgyal po’i bu thu bo dbang bsukar bar ’os pa dbang ma bsukar bar ’dug cing mtshams la bab pa bsrung bar bya ba dang / bskyang bar bya ba yin pa de bzhin du dge slong gis dge tshul bsnyen par rdzogs par ’dod pa yang bsrung zhing bskyang bar bya ba yin no // de ita bas na dge slong gis bsnyen par rdzogs par ’dod pa’i dge tshul shing la ’dzer tu mi gzhug ste / ’dzer tu ’jug na ’gal tshabs can du’ gyur ro //

Chin. 縁處同前。時具足阿波羅羅, 有一求寂, 欲受近揵。師即為説, 作羯磨等, 及授教者, 與餘七人, 遂將求寂, 井持座物。先至壇中, 掛絵囬地, 敷其座席, 諸人未來。阿波羅羅, 左右顧眄, 見樹開花, 即命求寂：“汝可取花, 行與諸衆。”彼便昇樹, 聖地傷手, 磨壇近樹。苾芔自白。佛言：“汝等應知, 如轉輪王, 第一太子。將受灌頂, 次當王者, 於此時中, 信加守護。欲近揵人, 莫復如是。善加愛護。是故, 不應令將, 近揵人, 龜高長樹, 令昇樹者得越法罪。”

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pa bcom ldan 'das kyis

bsdigs pa'i las bgyis pas bzod pa gsol cig

ces gsungs na / gang du (D93b2) bzod pa gsol bar bgyi / u pà li de ni mtshams kyi nang du'o // ji ltar bzod pa gsol bar bgyi / spa langs shing rab tu langs pa las gde 'dun la spu nyal bar byed pa byung10 bar rtsol / phyag 'tshal ba mngon du ston cing / 'thab11 mo rgod pa de (D93b3) yang12 slar gtong ba'o // (105)

2.6.2

2.6.2

bsun pa bcom ldan 'das kyis13

'thab14 mo rgod pa'i dge slong dag la bsdigs15 pa'i las byos shig

ces gsungs na16 / de ste bsun pa de la bsdigs pa'i las bgyid pa'i tshe ma ranges17 par gyur na / de la


“如世尊説：聞諦荒罰，應可為作。令悔惡悩，正業時法，現不相伏者，此欲如何？”佛言：“為斬衣鉢，驅令出界，不肯出去，抱門柱者，所抱門柱，咸可截却。若抱門軀，亦須斬截。”

“所抱柱門，誰合料理？”佛言：“大衆或可教化。共俗修習。”

“若造惡尼，為合罰者，此欲如何？”佛言：“作法斬截。一惟慈悲，二惟求寂，及正學女，若衆為作，締縛驅截，不肯去者，並可同罰。”

81 Cf. Pāṇḍulohitakavastu (Yamagiwa: 1.7):

Skt. bhagavan āha / orārayata yūyam bhikṣavāḥ Pāṇḍulohitakām bhikṣūn kalahakārkāṃs tarjanīyakarmakṛtāṇi yo vā punar anyo ’py evamjātiyaḥ /

Tib. bcom ldan 'das kyis bka' stsal pa / dge slob dag khyed kyis dge slong dmar ser can 'thab krol byed pa / bsdigs pa'i las byas pa mams dang / gzhon yang de lta bu dang mthun pa su yang rung ba la bslang bar gyis shig //

84 Cf. Upatipariyyccha (Derge 7 Nu 271b6–272a1):

bsun pa bcom ldan 'das kyis bsdigs pa'i las bgyis pa la bzod pa stsol cig ces gsungs na / bsun pa gang du bzod pa stsal bar bgyi / mtshams kyi nang du'o //

ji ltar bzod pa gsol bar bgyi / spa 'greng ba nyal bzhin du dge 'dun la spu bnyal te 'byung bar rtsol zhing phyag 'tshal bar ston mtshams kyi nang du 'dug nas bzod pa gsol te nyes pa mthong ba'o //

86 Pāṇḍulohitakavastu (Yamagiwa: 1.1):

Skt. bhagavan āha / kuruta yūyam bhikṣavāḥ Pāṇḍulohitakānām bhikṣūnāṃ kalahakārakānāṃ bhāṇḍanakārakānāṃ vighītānāṃ vivādam āpannānāṃ adhikarānānāṃ tarjānīyāṃ karmā iti / yo vā punar anyo ’py evamjātiyaḥ /

Tib. bcom ldan 'das kyis bka' stsal pa / dge slob dag khyed kyis dmar ser can gyi dge slong 'thab krol byed pa / mthang 'dru bar byed pa rtsod par byed pa / gye byed pa rtsod pa'i gzhi byed pa mams dang / gzhang yang de lta bu dang mthun pa su yang rung ba la bsdigs pa'i las byos shig //
thabs ji ltar\(^1\) bgyi / u pā li de’i yo (D93b4) byad dang rdzas las kha cig gis lhung bzed dang chos gos khyer cig / kha cig gis ni / bar bur gyi snod dag khyer la phyi rol tu phyung ste bor\(^2\) cig / de ste ka ba la ’jus\(^3\) na yang ka ba chod cig / de ste sgo skyes\(^4\) la ’jus\(^5\) na yang sgo skyes phyung la x\(^{107}\) de la ngo zlog\(^6\) mi phod pa (D93b5) ma byed cig / de\(^7\) slar sus bcos par bgyi / dge ’dun gyis so //

su la bcos\(^8\) pa’i yo byad dgug / sbyin bdag la slongs\(^9\) la de ste ma ’byor na dge ’dun thams cad kyi\(^{10}\) nor las byos shig / de la the tshom\(^{11}\) du ma byed cig /

de ste bsun pa dge slong (D93b6) ma zhig ’thab\(^{12}\) mo rgod par gyur na de la yang\(^{13}\) bsdigs\(^{14}\) pa’i las bgyi’am / u pā li\(^{15}\) de la’\(^{16}\) yang bsdigs\(^{17}\) pa’i las bya’o // de ste ma ranges par gyur na zhes pa nas\(^{18}\) the tshom\(^{19}\) ma byed cig ces bya ba’i bar du\(^{20}\) snga ma bzhin no //

bsun pa de ste dge slob\(^{21}\) ma dang / dge (D93b7) tshul phu\(^{22}\) dang / dge tshul ma zhig ’thab\(^{23}\) mo rgod par gyur pa dang\(^{24}\) / de dag la\(^{25}\) yang bsdigs\(^{26}\) par bgyi’am\(^{27}\) / de la the tshom\(^{28}\) du ma byed cig ces bya ba’i bar du snga ma bzhin no //

2.6.3\(^{82}\)

bsun pa bcom ldan ’das kyis\(^{29}\)

rigs gsungs na / de ste bsun pa de la bskrad pa’i las (D94a1) byos shig\(^{108}\)

ces gsungs na / de ste bsun pa de la bskrad\(^{31}\) pa’i las bgyid pa’i tshe de ma ranges par gyur\(^{32}\) na de la ji ltar bgyi / u pā li de la yo byad rnams zhes bya ba nas / the tshom\(^{33}\) ma byed cig ces bya ba’i bar

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\(^{82}\)Yijing’s Nidāna (T. 1452 [24] 424b5–7):

“大德，若㤅週，若苾芔尼，行污法時，亦應作作騙揵法耶？”佛言：“應作。二乗求寂及正學女，皆同如是。”

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\(^{107}\) Cf. Vinayasūtraṃavyabhādhiśnavyākhyāyā–nāma (Derge 4119 Za 209a6):

‘dir gzhung ni de la ka ba gcad par bya sgo skyes dbyuṅ bar bya zhes gsungs pa yin te /

\(^{108}\)Pāṇḍūlohitakavastu (Yamagiwa: 3.5):

Skt. yathā saṃghāvāseṣe kulāsakaśaśe pa Aśvakapunavastukau bhikṣo pravāsānīyam karma kuru /

Tib. ji ltar gong du khyim sun ’byin pa dge ’dun lhag ma’i bslab pa la bstan pa bzhin du ste / dge slong ’gro mgyogs dang nab so gnyis bskrad pa’i las byos shig /

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du snga ma bzhin no // de bzhin du dge slong (D94a2) mas rigs sun phyung\(^1\) pa dang / dge slob\(^2\) ma dang / dge tshul pha\(^3\) dang / dge tshul ma dag la yang bsksrad pa’i las bgyi’am / de la the tshom\(^4\) du ma byed cig ces bya ba’i bar du snga ma bzhin no //

gleng gzhi’i sgo\(^5\) gnyis pa’i mdo’i tshigs su bcad pa drug pa’o ///

(D94a3) ’dul ba gzhung dam pa / bam po sum bcu rtsa\(^6\) gsum pa/\(^7\)

§ 2.7\(^83\)

2.7.1\(^84\)

btsun pa bcom ldan ’das kyis

tshul khrims nyams pa’i dge slong skrod cig\(^109\)

ces gsungs na / sus bsksrad par bgyi / de ni dge ’dun gyis\(^8\) bsksrad\(^9\) par bya’o // de’i yo byad la kha cig gis\(^10\) lhung (D94a4) bzed dang chos gos khyer / kha cig gis ni bar bur gyi snod dag khyer te phyi\(^11\) rol tu phyung la bor\(^12\) cig / de ste ka ba la ’jus na ka ba chod\(^13\) cig / sgo skyes la ’jus na sgo\(^14\) skyes kyang phyung la de la ngo zlog mi phod par ma byed cig /

slar sus bcos\(^15\) par bgyi / dge ’dun (D94a5) gyis so //

’chos\(^16\) pa’i yo byad\(^17\) su las\(^18\) dgug / yon bdag la bskul lo // des kyang ma ’byor na dge ’dun thams cad kyi nor gyis\(^19\) slar bcos par\(^20\) bya ste / de la the tshom du ma byed cig /

\(^1\) Derge, Peking, Tog. Phudrak omit phyung.  
\(^2\) Peking, Phudrak: slong.  
\(^3\) Phudrak: pa.  
\(^4\) Tog, Tokyo, London: tson; Phudrak: tshoms.  
\(^5\) Phudrak: sgo’i.  
\(^6\) Peking: so gsum bcu rtsa; Tog, Tokyo, London: so gsum pa.  
\(^7\) Phudrak omits ’dul ba gzhung dam pa / bam po sum bcu rtsa gsum pa/.  
\(^8\) Phudrak: gyi.  
\(^9\) Peking: skrad.  
\(^10\) Tog, Tokyo, London insert ni.  
\(^11\) Phudrak: pha instead of phyi.  
\(^12\) Tokyo, London, Phudrak: ’or.  
\(^13\) Peking: tschod.  
\(^14\) Tokyo, Phudrak omit sgo.  
\(^15\) Peking: bcas.  
\(^16\) Phudrak: chos.  
\(^17\) Phudrak: byed.  
\(^18\) Peking: la.  
\(^19\) Phudrak: gyi.  
\(^20\) Phudrak: pas.

83) Tibetan text omits the seventh uddāna.


7th chapter:  
破戒熏發者 / 伏處亦皆除  
煩惱盡除 / 養衆親同此


\(^109\) Not identified.

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tshul khrims nyams pa’i dge slong la ji ita bar¹ dge slong ma dang / (D94a6) dge slob ma dang² / dge tshul pha dang / dge tshul ma dag kyang de bzhin no //¹¹⁰

2.7.2⁸⁵)

btsun pa³ bcom ldan ’das kyis

khyim pa la smod par byed⁴ pa’i dge slong de la slar bsdam pa’i las byos shig¹¹¹
ces gsungs na / btsun pa de ste⁵ dge slong mas kyang khyim pa la smad (D94a7) par gyur na de la yang slar⁶ bsdam⁷ pa’i las bgyi’am / u pā li de la⁸ yang slar bsdam pa’i las byed du chug shig / dge slob ma dang / dge tshul pha⁹ dang / dge tshul ma la¹⁰ yang de bzhin no //

2.7.3⁸⁶)

btsun pa bcom ldan ’das kyis

dge slong gis¹¹ khyim pa la smod na (D94b1) slar¹² bsdam pa’i las byed du chug shig


“大德，如世尊說：若有善眾，欲於他處，相向輕毁，應可為作，求謝羯磨。’ 若有善眾，共相輕毁，亦應敬作，求謝法不？”佛言：”應作。”


“於若客處，及下三衆，為輕毁者，亦應敬作，求謝法不？”佛言：”亦作。尼及下衆，若更互相損，亦皆如是。為作羯磨，及詮詮法。”


Tib. tshul khrims ’chal ba ni dge ’dun gyi phyir dbhyung bar bya’o // gal te ’gyur ba rten par byed na yo byad med par bya’o // ka ba la sogs pa la ’dzin na gcad par bya’o // de yang dge ’dun gyi ’dus sar bya’o //

Chin. 若破戒人，大眾應共誣出，若破戒者，應為惜福，持其衣缺，方便令出。若破戒，若破戒，應說羯磨，及開解之，若事得息，所破戒處，僧應修補。

Prātimokṣaśūratīkāvinayasaṃuccya (Derge 4106 Phu 55a3–4):

bskrad pa na khro pa la sogs par ’gyur ba bsten pa na yo byad kyang phyung ste dor ro // mthus kyang bskrad par bya’o // ka la ’jus na bcdar par bya’o // sgo skyes la ’jus na dbhyung bar bya’o // ka ba dan sgo skyes de dge ’dun gyi sbhyin bdag phyir ’chos su gzhus go // ma grub na gtsug lag khang gi rdzas kyis bcos par bya’o //

¹¹¹) Pāṇḍulohitakavastu (Yamagiwa: 4.6):

Skt. bhagavān āha kuruta yāyāṁ bhūkṣavah Uttarasya bhūksor grhaṇapati-r-avaśpandakasya pratisamharaṇīyāṁ karma iti /

Tib. bcom ldan ’das kyis bka’ stsal pa / dge slong dag khyed kyis dge slong chu stod bnyas thabs byed pa dang / gzhan yang de lta bu dang mthun pa su yang rung ba la / phyir ’gyed pa’i las byos shig /
ces gsungs na / dge slong gis dge slong la smad\(^1\) na de la yang slar bsdum pa’i las bgyi’am / u pä li de la\(^2\) yang slar bsdum pa’i las bya’o // dge slong gis dge slong ma dang / dge slob ma\(^3\) dang / dge tshul (D94b2) pha dang / dge tshul ma la\(^4\) yang de bzhin du bya’o //

dge slong mas dge slong ma dang / dge slong dang / dge slob ma dang / dge tshul pha dang / dge tshul ma la yang de bzhin du bya’o //

dge slob mas dge slob ma dang / dge slong dang\(^5\) / dge slong\(^6\) ma dang / dge tshul pha dang / dge tshul ma la yang de bzhin du bya’o //

dge (D94b3) tshul phas\(^7\) dge tshul pha\(^8\) dang / dge slong dang / dge slong ma dang\(^9\) /\(^10\) dge slob ma dang / dge tshul ma la yang de bzhin du bya’o //

dge tshul mas dge tshul ma dang / dge slong dang\(^11\) /\(^12\) dge slong ma dang/ (D94b4) dge slob ma dang\(^13\) / dge tshul pha\(^14\) la yang de bzhin du bya’o //
de ltar ’khor lo bzhin du rgyas par brjod do //

gleng gzhi’i sgo gnyis pa’i mdo’i tshigs su bcad pa bdun pa’o //

§ 2.8\(^87\)

mdor na /

dge tshul dag dang bsdigs\(^15\) pa dang //
Inga las nyung ba mi (D94b5) gnas dang //
u pâ lis\(^16\) ni ji ltar dris //
nub mo\(^17\) Inga yang byin pa’o //
2.8.1

sangs rgyas bcom ldan 'das mnyan du yod pa na₁ dze² ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // sangs rgyas bcom ldan 'das las tshen dang ldan pa u pā lis zhus pa / (D94b6) btsun pa dge dlong gis bsdigs³ pa'i las bygis pa'i dge tshul la⁴ bsnyen par⁵ rdzogs pa bygis na / de bsnyen par rdzogs pa zhes bygi'i am / bsnyen par ma rdzogs pa zhes bygi / u pā li bsnyen par⁶ ni rdzogs mod kyi / bsnyen par rdzogs par byed pa ni 'das (D94b7) pa dang bcas pa'o / bzod pa ni gsol ba⁷ zhes bya'o f/¹¹²


具壽勝波羅，請世尊曰:“若大衆為求寂，作令怖法。後時大衆，授彼近顯，得成受不?” 佛言:“成受近顯，授者得罪。應先為其人，作解鈑誡。”

—Cf. Vinayasūtra (Derge 4117, 4b3; cf. missing in R. Sāṅkṛtyāyana and Taishō Univ.), and Vinayasūtraavyāthādhihaśavavyākhyāna-nāma (P.V. Bapat & V.V. Gokhale, 23; Taishō Univ. 2009, 21 [*147–*148]):

Tib. rgyu las bzlog pa'i chad pa khas mi len pa dag lab tu dbhyung ba dang bsnyen par rdzogs par mi bya'o // bsnyen par rdzogs na bzod pa gsol zin pa yin no //

Skt. (P. V. Bapat & V. V. Gokhale) na abhyupagato nimittaviparyayam prāṇīḥtām pravrtyopasampadōḥ a-karaṇam // upasampadāḥ kṣaṇī-jihitpriti iti . . .

Skt. (Taishō Univ. 2009) nānabhupagato nimittaviparyayam prāṇīḥtāt, pravrtyeyur upasampādayeyur vā / avasāraṇam upasampādayanām . . .

Vinayasūtraavyāthādhānāśavavyākhyāna-nāma (P. V. Bapat & V. V. Gokhale, 24; Taishō Univ. 2009, 21 = Derge 4119 Shu 23b3–4):

Skt. (P. V. Bapat & V. V. Gokhale) ‘bhadantāḥ bhikṣavaḥ, tarjaniyakarmanāḥ tāvat upasampatkaraṇe upasampad iti karaṇam anupasampad iti vā karaṇam (iti) upamāndalopasampad uktā / upasampatkaraṇe sātisāre sati, kṣaṇīḥ hi jihitpriti, iti Nidāne uktā, //

Skt. (Taishō Univ. 2009) tarjaniyakarmakṛtaḥ tāvat bhadanta bhikṣava upasampādayeyuḥ / upasampanno vaktavyo 'nupasampannena upasampāpanne upālīnān upasampādayakaḥ tu sātisārā sārasīta ca vaktavya iti / Nidānēṣu vacanāḥ /

Tib. btsun pa dge dlong dag bsdigs pa'i las bygis nas re zhig bsnyen par rdzogs par bygyid na bsnyen par rdzogs zhes bygi'i am / bsnyen par ma rdzogs zhes bygi / nye ba 'khor bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa dag la ni 'gal tshabs can du 'gyur la / bzod pa ni gsol zin pa zhes bya'o zhes bya ba ni Gleng gzi dag las gsungs so //

Vinayasūtraflkā (Derge 4120 'U 34b7–35a2):

btsun pa dge dlong dag bsdigs pa'i las bygis nas re zhig rdzogs par bsnyen par bygyid na / rdzogs par bsnyen zhes bygi'i am rdzogs par ma bsnyen zhes bygi / nye ba 'khor rdzogs par bsnyen zhes bya ste / rdzogs par bsnyen par byed ba dag la ni 'gal tshabs can du 'gyur la / bzod pa ni gsol zin pa zhes bya'o zhes gleng gzi dag las gsungs so //
2.8.2

btsun pa bcom ldan 'das kyis

lo lnga lon la² chos rnam pa lnga dang ldan na gnas ma bcas kyang gzhongs³ spyad pa spyod du gnap ngo¹¹³)

zhes gsungs na / btsun pa lo bzhi lon⁴ la chos rnam pa lnga dang ldan⁵ na / de (D95a1) yang⁶ gnas ma bcas par gzhongs⁷ spyad pa spyod du gnap ngam / u pā li mi gnap⁸ ngo // de ci'i phyir zha na / lo lnga ma⁹ lon pa¹⁰ mi¹¹ rung ba'i phyir ro //¹¹⁴)

de ste¹² lo drug gam lo dgu lon¹³ la / de yang chos lnga dang mi ldan na de gnas ma bcas par gzhongs¹⁴ (D95a2) spyad pa¹⁵ spyod du gnap ngam / u pā li mi gnap ngo // de ci'i phyir zha na / chos lnga dang ldan par bya ba'i phyir ro //¹¹⁵)


99) Yijing’s Nidāna (T. 1452 [24] 424b26–):

“如世尊説：五法成就，年滿五夏，得離依止，隨處遊行，乃至十夏，所到之處，仍須依止者，如其四夏，五法成就，得離依止，隨處遊行？”佛言：“不得，令滿五夏故。”

“已滿五夏，五法仍住，得離依止不？”佛言：“不得，五法渉故。”

“乃至十夏，善通三藏，具證三明，除盡三結，此人亦須，依止師不？”佛言：“此亦須依，制教定故。”

“若滿五夏，五法成就，許往人間，隨情遊復，如其到處，得齊幾日，無依止師？”佛言：“得至五夜，此據有心，若無心求，一不得，於僧受用，飲食之類。皆不合受。”

¹¹³) Pravrajyāvastu (Eimer: 185):

kun dga’ bo de ita bas na lo lnga lon pa chos lnga dang ldan pas mi gnas par ljongs rgyu rgyur ’gro bar rjes su gnap ngo /

¹¹⁴) Cf. Pravrajyāvastu (Eimer, 185–186):

btsun pa lo bzhi lags la / des so sor thar pa’i mdo gdon pa dang / rgyas pa bsklags pa dang // thon pa lags na / des kyang mi gnas par ljongs rgyu ra mchi bar byi ’am / nye ba ’khor mi gya ste / de ci'i phyir zhe na / lo lnga lon pa / de ci'i phyir ro //


“大德，若五法成就，五夏已滿，得離依止，遊歷人間者，大德，有滿四夏，善通五法，此人亦得離依止不？”佛言：“不得，以五藏為定量故。”

¹¹⁵) Cf. Pravrajyāvastu (Eimer: 185):

sangs rgyas bcom ldan ’das la tshe dang ldan pa nye ba ’khor gyis zhus pa / btsun pa bcom ldan ’das lo lnga lon pa chos dang ldan pas mi gnas par ljongs rgyur ’gro bar bya’o // zhes bka’i stsal na / btsun pa dge slong lo drug lags la / des so sor thar pa’i mdo gdon pa dang / rgyas pa bsklags pa dang / thon pa ma lags na / des kyang mi gnas par ljongs rgyu mchi bar byi ’am / nye ba ’khor mi gya ste / de ci'i phyir zhe na / chos lang dang ldan pa la bca’ ba brten pa'i phyir ro //


“大德，若五法成就，五夏已滿，得離依止不？”佛言：“不得，以五法成就，為定量故。”
btsun pa dge slong bsnyen par rdzogs nas lo gsum lon la de yang sde snod¹ gsum dang ldan pa / rig pa gsum dang ldan pa dri ma gsum dang bra² na³ de (D95a3) yang gzhan la⁴ gnas bca’ bar bgyi’am / u pä li de yang⁵ de⁶ bzhin no // de ci’i phyir zhe na / bcas pa’i tshul du bya ba’i phyir ro //¹¹¹⁶

ji srid du gnas ma bcas pa la rnyed pa⁷ stsal bar bgyi / u pä li de mang na yang zhag Inga’i bar du⁸ ste / de⁹ yang gnas bca’ (D95a4) ba tshol zning sbyor ba ma btang ba’o //¹¹¹⁷


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¹¹¹⁶ Cf. Pravrajyavastu (Eimer: 186): btsun pa gsum rig pa / drim gsum spangs la / de lo Inga ma lags shing chos Inga dang mi ldan na des kyang mi gnas par ljongs rgyur mch'i bar mi bgyi’am / nye ba’ khor mi bya’o //

¹¹¹⁷ Vinayasamgraha (Derge 4105, 244a2 = T. 1458 [24] 599b23–25):

Tib. lo lsas lon la gsal na ltun ba med do // gsal ba mams ni stla ma bzhin no //

Chin. 若滿五夏，五法明解，識犯非犯，知重，知輕，別解脫經善知通塞，得離本師及依止師。

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¹¹¹⁸ Cf. Vinayasārvṛttakā (Derge 4120 ‘U 58b6–7):

de ltar 'dir gzhung ni Gleng zhgi dag las mi gnas pa la yul ji srid du rnyed pa 'tshal bar bgyi / nye ba 'khor zhag Inga tshun chad do // rnyed pa yod na'os pa ni de zhes gsungs pa yin no //

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¹¹¹⁹ Cf. Vinayasārvṛttakā (P. V. Bapat & V. V. Gokhale, 40 = Derge 4119 Shu 38b3):

Skt. atra granthaḥ Nidānāt — anisritam desaṃ, upāli, yāvat gatvā parikṣaya pañcārṣitam upādāya // arhatvam ca labhe ity uktam bhavati //

Tib. 'dir gzhung ni Gleng zhgi dag las mi gnas pa la yul ji srid du rnyed pa 'tshal bar bgyi / nye ba 'khor zhag Inga tshun chad do // rnyed pa yod na'os pa ni de zhes gsungs pa yin no //

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"大師，若悉諸，善明三藏，證會三明，已除三垢，欲滿三夏，此人亦須依止師耶？" 佛言：‘不由，未得已得，未證已證，未悟已悟。得離依止。然由順所制事，由此要須滿五夏，五法成就，得離師去。"
§ 2.9(90)

mdor na /

mthun¹ pa dag dang mi mthun² pa //
tshad gzung du yang med pa dang //
bcabs³ pa dang ni ma bcabs⁴ pa //
de bzhin ming dang rigs kyang ngo //

2.9(91)

(D95a5) sangs rgyas bcom ldan ’das mnyan du yod pa na dze ta’i⁵ tshal mgon med pa dang / mga / mthun⁶ pa zhes kyang bgyi / mi mthun⁷ pa zhes kyang bgyi⁸ na / (D95a6) bsun pa nongs pa mthun⁹ pa gang lags / mi mthun pa gang lags / u pā¹¹ phas pham pa rams ni phas pham par mthun¹¹ gyi gzhan dang mi mthun¹² pa’o // dge ’dun gyi lhag ma ni dge ’dun gyi lhag mar mthun¹³ no // ltung ba ni ltung bar¹⁴ mthun¹⁵ no // so sor bshags¹⁶ pa ni¹⁷ so sor (D95a7) bshags¹⁸ par mthun¹⁹ no // nyes


第九九摩訶曰:
同分非同分 有齊及無
有覆無覆殊 名一種異異


“如世尊說: ‘有齊及無齊罪。何者是耶?’ 佛言: “若有應罪, 不能記憶, 罪及餘數, 名無齊罪。若有能憶, 知罪及餘, 名有齊罪。”
“如佛所說: ‘有覆覆罪, 有覆覆罪。何者是耶?’ 佛言: “覆有二種。一者覆罪, 二者覆心。若有應罪, 雖覆其心, 不名為覆。若覆其心, 便名為覆。”
“世尊, 於諸罪處, 說有名種。何者是名? 何者是種?” 佛言: “波羅術迦, 謂之為名, 此所作事, 謂之為種。下之四部, 名種亦然。”

亦須依止。況復異生。若所到處, 五夜已來。覺依止師。求心不息者, 現前利物, 嚴與其分。異此不應.

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byas ni¹ nyes byas su mthun² no //⁽¹¹⁸⁾

btson pa nongs pa tshad dang ldan pa zhes kyang bgyi³ nongs pa tshad dang mi ldan pa zhes kyang bgyi na⁴ / btson pa tshad dang ldan pa na⁵ gang lags⁶ / mi ldan pa ni gang lags // u pâ li gang zhag⁸ gi⁹ mtha’ dang nyes pa’i mtha’¹⁰ dran par gyur¹¹ pa ste tshad dang ldan pa¹² zhes bya’o / gang zhag¹³ dang nyes pa’i mtha’ mi ’dran par gyur pa de ni¹⁴ tshad dang mi¹⁵ ldan pa¹⁶ zhes bya’o //⁽¹¹⁹⁾

btson pa nongs pa bcabs pa zhes kyang bgyi / ma bcabs pa zhes kyang bgyi na / btson pa bcabs pa (D95b2) gang lags / ma bcabs pa gang lags //¹⁷ u pâ li de ni rnam pa gnyis kyis¹⁸ bcabs¹⁹ pa ste / sems kyis²⁰ bcabs²¹ pa dang / zhang tu bcabs²² pa’o // de la²³ zhang tu bcabs pa gang yin pa de ni ma²⁴ bcabs pa’o // sems kyis²⁵ bcabs pa gang (D95b3) yin pa de ni²⁶ bcabs pa zhes bya’o //⁽²¹⁾


⁽¹¹⁸⁾ Cf. Vinayasūtravṛttvyabhidhānāsavyākyāyānā-nāma (Derge 4119 Zu 203a6–b1):
’dir gzhung ni Gleng gzhid dag las btson ba ltung pa rigs mthun pa zhes kyang bgyi / btson pa ltung ba riggs mi mthun pa zhes kyang bgyi na / btson ba ltung ba rigs mthun pa ni gang lags / ltung ba rigs mi mthun pa ni gang lags / nye ba ’khor pham par gyur pa gang yin ba pham par gyur pa dang rigs mthun ba yin la / de las gzhan pa dag rigs mi mthun pa yin no // dge ’dun lhap ma ni dge ’dun lhag ma dang ngo // ltung byed ni ltung byed dang dang ngo / so sor bshags par bya ba ni / so sor bshags par bya ba dang dang / / nyes byas ni ñes byas dang / dzin gongs / yins pa yin no //

Vinayasūtravṛttvya (Derge 4120 Yu 281a4–6):
’dir gzhung ni Gleng gzhid dag las btson pa ltung ba ris mthun pa zhes kyang bgyi / ltung ba ris mi mthun pa zhes kyang bgyi na / btson pa ltung ba ris mthun pa ni gang lags / ri mthun pa ni gang lags / nye ba ’khor pham par ’gyur ba dang gang mthun pa yin la / de las gzhan pa dag riggs mi mthun pa yin no / dge ’dun lhag ma ni dge ’dun lhag ma dang dang / so sor bshags par bya ba ni / so sor bshags par bya ba dang dang / // nyes byas ni ñes byas / (Peking [5622 Yu 332b7]: not ba bhat byas) dang dang gos gongs / yins pa yin no //

具壽部波羅，謂世尊日：’大德，云何同分罪？云何非同分罪？’佛言：’波羅巖迦，波羅巖迦為同分，望餘非同分。僧伽伐尸沙，望僧伽伐尸沙為同分，望餘非同分。波逸薩迦，乃至，突伽乞里多，准上應知。’

Tib. dge slong gi mdun du ltung ba bshags pa bya’o / dge slong ma la sogs pa la ni ma yin te / ’chags na ’gal tshabs can du ’gyur ro / ltung ba ’dra ba’i mdun du bshags pa mi bya’o / ’pham par ’gyur ba dang pham bar ’gyur par ni ’dra ste zhes bya ba nas ñes byas dang ñes byas zhes bya ba’i bar du’o //

Chin. 應對慈航，而說其罪，不應對慈航尼等。若對尼等，得越法罪，不應對彼犯同分罪人。為而發露。謂，波羅巖迦，波羅巖迦為同分。乃至，突伽乞里多，望突伽乞里多為同分。言同分者，是相似義，謂，同罪者。

⁽¹¹⁹⁾ Cf. Vinayasangrāha (Derge 4105, 136a3; [None in Yijing’s translation]):
gang mtshan mo’i mtha’ dang ltung ba’i mtha’ mi shes pa de ni dpag tu med pa dang ldan pa’o //

Tib. de la yongs su spo ba ni bcabs pa’i ltung ba las mtshan mo’i mtha’ dang sems kyis bcabs pa ste / bcabs par
btsun pa nongs pa rams kyi ming dang rus zhes bgyi ba / btsun pa ming gang lags / rus gang lags / u på li phas pham pa rams ni ming ngo // de las byung ba ni rus so // dge 'dun gyi lhag ma zhes bya ba ni (D95b4) ming ngo // de las byung ba ni rus so // ltung ba dang so sor bshags pa dang4 / nyes byas5 rams ni ming ngo // de las byung ba ni rus so //§121

§ 2.1092)

mdor na /

rtsig pa7 chad pas bcad pa (D95b5) dang //
bslab8 pa byin la mi sphyad de //
de dag la n9 dad mi sbyin //
dge slong byed dang mi len to10 /

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Chin. 覆有二種。一謂預約。二謂覆心。若作覆心。至過明相。是名一夜覆藏罪。若不識不憶由無覆心。雖經明相。無覆藏罪。


Skt. samuttānāṃ gotram /
Tib. dbyang ba ni rigs so /

Vinayasūtravyāvṛttyabhidhānasvavvyākhyāna-nāma (Derge 4119, Zu 213a4–5):

/dir gzhung ni btsun pa lzung ba rams kyi ming zhes bgyi / rigs zhes kyang bgyi na / btsun pa ming gang lags / rigs ni gang lags / nye ba ‘khor pham par ’gyur ba zhes bya ba ni ming ngo // byung ba ni rigs so // dge ’dun lhag ma zhes bya ba ni ming ngo // ltung byed dang so sor bshags par bya ba dang / nyes byas zhes bya ba ni ming ngo // byung ba ni rigs so zhes gsungs pa yin no //

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sangs rgyas bcom ldan 'das mnyan du yod pa na¹ dze² ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // drug sde dag dge 'dun gyi¹ lhaŋ ma'i (D95b6) nyes pa¹ byung bar gyur nas / de dag chad pa bcad pa dang / de dag ra ba'i naŋ du dkyil 'khor byas nas chad pa byed do //

de dag la dge slong dag gis tshe dang ldan pa dag ci zhig byed ces⁵ de dag gis smras pa dang⁶ / chad pa⁷ byed do zhes smras pa dang / dge slong dag gis 'di ni slar⁸ bcabs⁹ pa yin gvis¹⁰ chad pa ma¹¹ yin no zhes smras pa dang / de dag spa gong nas cang mi zer bar 'dug go //
de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi s dge slong dag gang¹² na (D96a1) dge slong geig pur¹³ gnas pa der¹⁴ chad pa'i las ma byed cig ces bka' tshal to // gang du¹⁵ dge slong gnyis sas gm gnas pa der yang dge slong dag gis chad pa'i las ma byed cig / gang na dge slong bzh'i'am / de las lhag pa¹⁶ yang (D96a2) rung ba¹⁷ gnas pa¹⁸ der dge slong dag gis chad¹⁹ pa dang / gzh'i²⁰ nas bslang²¹ ba'i chad pa dang²² / gzh'i²³ nas slar²⁴ bslang²⁵ ba dang / yid mgu bar bya ba dang / gzh'i nas bslang ba'i²⁶ yid mgu bar bya ba dang / gzh'i nas slar bslang ste²⁹ yid mgu ba dag byos shig /

(D96a3) bcom ldan 'das kyi s gang na dge slong bzh'i'am de las lhag par gnas pa de dag tu dge slong³⁰ gis³¹ chad pa dang / gzh'i nas bslang³² ba'i chad pa³³ dang / gzh'i nas³⁴ slar bslang ba dang / yid mgu³⁵ bar bya ba dang / gzh'i nas bslang ba'i³⁶ yid mgu bar bya ba dang / gzh'i nas slar bslang ste³⁷ yid mgu bar byed³⁸ yid mgu ba dag byos shig ces bka' tshal³⁸ pa dang / dge slong pha³⁹ gis bslab pa byin pa'i dge slong bzh'i³⁹ la⁴⁰ chad⁴¹ byed pa dang / bcom ldan 'das kyi s bka' tshal⁴² pa / bslab pa byin pa'i dge slong bzh'i la⁴⁲ yang chad pa byed (D96a5) du mi gnang ngo //

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bcom ldan 'das kyis bslab pa byin pa'i dge slong bzhı la chad pa byed du mi gnang ngo zhes bka'
stsal¹ pa dang / dge slong dag gis bslab pa byin pa² gsum dang / tshul bzhin gnas pa gcig la byed do //
bslab pa byin pa gnyis dang / (D96a6) tshul bzhin gnas pa gnyis la byed do // bslab pa byin pa³ gcig
dang / tshul bzhin gnas pa gsum la chad pa byed do //
de ltar gyur pa dge slong dag gis⁴ bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka’ stsal

2.10.2⁹⁴)
sangs rgyas bcom ldan 'das la tshe dang ldan pa¹⁸ u pā lis zhus pa / btsun pa¹⁹ bslab pa stsal ba la
dad pa²⁰ stsal du rung ngam / u pā li mi rung ngo // chos nyid la reg na mì²¹ rung ngo //

(D96b3) btsun pa bslab pa stsal ba las dad pa blang du rung ngam / u pā li de la²² dge slong du 'du shes bzhag na gdod rung ngo //¹¹²²)

gleng gzhi'i sgo gnyis pa'i mdo'i tshigs su bcad pa bcu pa²³ rdzogs te²⁴ sgo gnyis pa rdzogs sho²⁵ //

¹ Peking: btsal. ² Phudrak omits pa. ³ Phudrak omits pa. ⁴ Phudrak: gi. ⁵ Tokyo, London omit yang. ⁶ Phudrak: phob
insert chad pa before gzhi nas. ¹⁴ Tol, Tokyo, London: bslangs te; Phudrak: bslangs pa'i. ¹⁵ Derge looks yad. ¹⁶ Phudrak
omits byed pa dang / gzhi nas slar bslang ba'i yid mgu bar. ¹⁷ Tol, Tokyo, London, Phudrak: bya ba. ¹⁸ Derge, Peking omit
tshe dang ldang pa. ¹⁹ Derge, Peking, Phudrak omit btsun pa. ²⁰ Tokyo omits stsal ba la dad pa; Phudrak: stsal ba dad. ²¹


mdor bsdus pa ni

dkyił 'khor (D96b4) lhung bzed dugs khang dang //
dud pa btung dang khar phor dang //
lcags skra shing rta'i lte ba dang //
gdang shing sgron ma mchod rten no //

§ 3.1

mdor na

dkyił 'khor lha yi' gnas dang ni //
phye dang gsum dang gnas mi 'cha' //
lhung bzed med par rab (D96b5) tu byung //
lhung bzed la yang mi bri ba'o //

5 Phudrak: lcags skra. 6 Tog: gdangs 7 Phudrak omits ma. 8 Phudrak: rton. 9 Peking, London: lha'i. 10 Phudrak: gtsan.
11 Phudrak: pa'i cha. 12 Phudrak: bring'o.

尼陀那別門第三諸録頭曰:
圓廳求寂照 一衣煙藥器
鐵帷幃及門 不應隨鐵作

第一子録頭曰:
圓檀及天ropa 兩華半依止
無軸不度人 鈎等不書字
sangs rgyas bcom ldan 'das mnyan du yod pa'i dze' ta'i tshal mgon med as bshin gyi kun dga' ra ba na bzhugs so / dge slong dag gis gar bab bab tu lhung bzed bku rs pa dang / sa phyogs der sbrang ma dag gis (D96b6) gang ste mi sdug par gyur ba bram ze dang khyim4 bdag5 gis mthong nas / ci 'phags pa dag gis phyogs 'dir bshang6 gci bgyis sam zhes smras pa dang / de dag gis bzhin bzang7 'dir bshang8 gci dag ni sus kyang ma byas kyi9 nged kyi10 lhung bzed bku rs so zhes (D96b7) smras pa dang / de dag gis / de dag zsang phags pa khyed kyis11 'dir dkyil 'khor bya ba'i rigs so zhes smras pa dang / de dag spa gong nas cang mi zer bar 'dug go // de dag 'phya12 ste / dge sbyong shā kya'i bu dag ni mi gtsang13 ba ste / gar bab bab tu lhung bzed 'khru'o zhes smras pa dang / de ltar gyur par dge slong dag gis bcom ldan 'das la gsol nas14 / bcom ldan 'das kyis15 dge slong rnams la bka' stsal pa16 bra m ze dang khyim bdag rnams 'phya ba ni yus kyis de bas na gar17 bab bab tu lhung bzed (D97a2) ma bku r18 bar dge slong dag gis lhung bzed gang du bku rs pa'i19 gnas der dkyil 'khor byos shig ces bka' stsal to //

bcom ldan 'das kyis20 dkyil 'khor byos shig ces gsungs nas dge slong dag gis lhung bzed bku rs21 pa'i gnas der22 dkyil 'khor (D97a3) zlum23 por24 byas pa dang / bram ze dang khyim bdag dag gtsug lag khang du 'ongs te gnas kyi bar na mar25 dkyil 'khor yod pa dag mthong nas / kye 'di ci zhig ces dris pa dang / kha cig gis yang kye 'di'Ita la shes pas26 byar ci yod / dge sbyong shā kya'i bu dag27 (D97a4) ni nyi ma la dad do zhes smras so // ghzan dag gis kye de bzhin te / dge sbyong shā kya'i bu dag ni nyi ma la dad pa bden no zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / (D97a5) de lta bas na nyi ma 'dra ba'i dkyil 'khor ma byed cig /

bcom ldan 'das kyis nyi ma28 'dra ba'i dkyil 'khor ma byed cig29 ces gsungs pa dang / dge slong dag gis zla ba30 kham31 pa 'dra ba'i dkyil 'khor byos so // der bra m ze dang khyim bdag dag32 gis (D97a6) yang gtsug lag khang du lhags nas / kye dge slong shā kya'i bu dag ni zla ba33 la dad do zhes smras


pa dang / de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol nas / bcom ldan ’das kyis bka’ stsal
pa / de lta¹ bas na zla ba ’dra ba’i dkyil (D97a7) ’khor kyang ma byed cig /

dge slong dag gru bzhir byed pa la zhugs pa dang / gtsug lag khang der bram ze dang khyim bdag
dag yang lhags² nas / kye dge sbyong shā kya’i bu dag ni ba lang³ la dad do zhes smras pa dang / de
ltar gyur pa dge slong dag gis bcom (D97b1) ldan ’das la gsol nas / bcom ldan ’das ⁴⁵ de lta bas na
dkyil ’khor gru bzhī dang / rnam pa gnyis ltar ma byed par mdung⁶ rtse dang rnga⁷ ’dra bar byos shig
ces bka’ stsal nas / dge slong rams de cix⁸ bya ba mi shes nas / bcom ldan ’das kyis (D97b2) bka’
stsal pa / ba lang⁹ gi leh ba’i sa’i chus byug par gyis¹⁰ shig /

bcom ldan ’das kyis dkyil ’khor rnam pa gnyis byos shig ces¹¹ gsungs pa dang / dge slong dag gis
sangs rgyas dang chos dang dge ’dun la de ’dra ba’i dkyil ’khor rnam pa gnyis (D97b3) byas te / des¹²
mgu bar gyur pa dang / de ltar gyur pa dge slong dag gis bcom ldan ’das la¹³ gosol ba¹⁴ dang¹⁵ / bcom
ldan ’das kyis bka’ stsal pa / dkon mchog gsum la ni nyi ma’ m / zla ba’ m / ji ltar dad pa rnam pa thams
cad du¹⁶ bya ste / de la the (D97b4) tshom¹⁷ ma byed cig f¹¹²³)


Skt.

kuntaphalikākārena niṃḍaṅgasya vā /
gomayena niṃḍā vā /
na viḍyate ratnārthaṭayaṃ pralipter ākārasya niyamah /

Tib.

mdung rtse’i ram pa lta bu’am rdza rnga’i ram pa lta bur ro //
ba lang gi le ba’am ’jim pas so //
dkon mchog gi don nyid du brku ba la ni rnam pa nges pa med do //


Tib. gang du lhung bzed dam rkang pa dag bkrus pa der dkyil ’khor mdung rtse’i ram pa lta bu ’am / rdza rnga’i
ram pa lta bur bya’ o // chu ci tsam yod pa byug par bya’ o // guru bzhī la sogs par byas na nyes byas so //
dkon mchog gsum gyi phyir ni ltung ba med do //

Chin. 凡是洗銅及洗足處，有水盈地，應作曼荼羅形如稍方，或隨水流勢。若正方正圓者，得末作罪。若為三寶作曼
荼羅者，則形無定。
3.1.2\(^\text{98)}\)

gleng gzhi ni mnyan du yod pa na ste / de nas\(^\text{1)}\) bcom ldan ’das kyis dge slong dag la bka’ stsal pa / dge slong dag sbyin par\(^\text{2)}\) byed pa dang / sbyin pa’i bdag pos gtor ma len pa’i lha dag la rnam pa gsum gyis dus dus\(^\text{3)}\) su yang dag par mgu (D97b5) bar bya / yang dag par mchod par bya / yang dag par bde byed pa dang / gsum gang zhe na / dus dus su gtsang ma’i byi\(^\text{4)}\) bbar dang / dus dus su gtor ma’i las\(^\text{5)}\) kyang byed / dus dus su sbyin\(^\text{6)}\) pa’i yon kyang bsngo’o\(^\text{7)}\)

dge slong dag sbyin par byed pa dang / (D97b6) sbyin bdag gis gtor ma len pa’i lha dag la dus\(^\text{8)}\) dus su yang dag par mgu bar bya\(^\text{9)}\) yang dag par mchod par bya / yang dag par bde bar byas na sbyin par byed pa dang / sbyin bdag rnam la yid bde\(^\text{10)}\) bas slar brtse bar byed do // bcom ldan ’das kyis de (D97b7) skad ces\(^\text{11)} bka’ stsal pa dang / bde bar gshegs pas de skad gsungs nas yang ston pas gsungs pa /

skyes bu gang zag\(^\text{12)}\) dad pa dag /
gang gis lha rnam mchod byed pa //
ston pa’i bka’ bzhin\(^\text{13)}\) byed pa ste //
sangs rgyas kyis kyang de la bsngags\(^\text{14)}\)

(D98a1) sa phyogs gang na shes rab can //

mkhas pa\(^\text{15)}\) tshul khrims ldan ’khod pa //
bshos gsol\(^\text{16)}\) tshul khrims de skad / bsgrags\(^\text{17)}\) par bya //
de dag rjed pas rjed\(^\text{19)}\) par ’gyur //
mchod pa\(^\text{20)}\) byas pas mchod par ’gyur //


[khewa]

de nas 'di la snying brtse¹ ba //
mas ji lus bskyed² bu³ (D98a2) la bzhin //
lha⁴ rjes⁵ brtse ba'i mi rnam kyis //
bdzang bu⁶ mthong bar 'gyur //\(^{124}\)
bcom ldan 'das kyis skyes bu gang zag⁷ dad pas lha rnam la mchod na ston pa'i bka' bzhin byas

\(^1\) Phudrak: rtse.  \(^2\) Derge, Peking: ma yis ji ltar; Phudrak: mas ji lus skyes.  \(^3\) Peking looks bud.  \(^4\) Derge, Peking, Tog: lhas; Phudrak: las.  \(^5\) Tog: brjes; Phudrak: brjes mi.  \(^6\) Phudrak: por.  \(^7\) Tog, Tokyo, London insert la.

\(^{124}\) Cf. *Mahāparinirvāṇasūtra* (Waldschmidt, 154 [6.12–6.14]):

yo devaśāṁ pūjayaś śrāddhāḥ purusāpudgalaḥ //
śāstrā vākyakaro bhavati buddhair etat praśāṃsitam /
yasmin pradeśe medhāvī vāsāṁ kalpayati paṇḍi(ita)ḥ //
śīlavanāṁ bhojaityāvā daksināṁ ādiṣṭataḥ//
te mānītā mānayanī pūjītaṁ pūjayaṁ ca //
athainam anukampānti mātā putram ivaurasaṁ //
devānukampitapaśāḥ sukhi bhadrāṇi paśyati /

*Bhaisajyavastu* (Derge 1 *Kha* 25b2–4 = T. 1448 [24] 22c; not preserved in Sanskrit):

*Tib.*
skyes bu gang zag dad pa can // gang zhig lha rnam mchod byed pa //
ston pa'i bka' bzhin byed pa ste // de nis rgyas rnam kyis bsngags //
mkhas shing yid ni gzhungs pa yis // gang gi phyogs su gnas 'cha' ba //
tshul khrims ldan pa bshos gso l nas // de yis 'og tu yon bsngo bya //
de rams rjed pas rjed 'gyur zhing // mchod pas kyang ni mchod par 'gyur //
de nas lio nas byung ba yi // bu la ma bzhin 'di la brtse //
lha rnam brtse ba'i skyes bu ni // bde ba bzang po mthong bar 'gyur //

*Chin.*

若有善信人 供養諸天衆
此依大師教 是佛所稱揚
若於方所 何者為佳處
食供持戒人 井為說戒願
應敬敬之 應供者供養
諸天護如子 常受於歡樂


*Tib.*
skyes bu gang zag dad pa can // gang zhig lha rnam mchod byed pa //
sangs rgyas bka' bzhin byed gyur pas // de nis rgyas rnam kyis bsngags //
mkhas shing yid ni gzhungs pa yis // gang gi phyogs su gnas 'cha' ba //
tshul khrims ldan la bshos gso l nas // de yis 'og tu yon bsngo byas //
de rams rjed pas rjed 'gyur zhing // mchod pas kyang ni mchod par 'gyur //
de nas lio nas byung ba yi // bu la ma bzhin 'di la brtse //
lha rnam brtse ba'i skyes bu de // bde ba bzang po mthong bar 'gyur //

*Chin.*

若人能有淨信心 恭敬供養於大衆
常依大師真實語 則為諸佛所稱揚
若有聰明智慧人 占居於此勝妙處
供養持戒淨行者 復為善護佛陀
若合恭敬布施者 應可殷心供養
由是天衆起恩慈 猶如父母憐愛子

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<p>pa yin te / sangs rgyas dag gis kyang bsngags so zhes gsungs pa (D98a3) dang¹ / drug sde² dag gis ra ba'i lha dang / nags tshal gyi³ lha dang / bzhis mdo'i lha dang / sum mdo'i lha dang / 'jig rten gyi lha⁴ dag la sogs te thams cad mchod pa byed pa dang / dad pa'i bram ze dang khyim bdag dad⁵ pa rams 'phags pa 'di dag dge bar gsungs (D98a4) pa'i chos 'dul ba la rab tu byung na⁶ 'di ltar gnod⁷ pa sha dang khrag dang / rkang dang / tshi dag za zhing gzhan gyi srog 'phrog pa dag la mchod de / bdag cag⁸ dge bsnyen gyi⁹ kyang ring du spangs na¹⁰ / 'di dag ni mchod pa¹¹ byed do zhes nyes pa ngor brjod¹² dbyas¹³ 'dugs¹⁴ shing mi (D98a5) snyan¹⁵ par zer nas de dag dge slong dag gis zlog¹⁶ pa dang / ci¹⁷ phyir tse dang ldan pa dag bcom ldan 'das kyis¹⁸ ni gang skyes bu gang zog dad pa dag gis lha dag¹⁹ la mchod par byas na ston pa'i bka' bzhin du byas pa yin te / sangs rgyas dag gis kyang bsngags so zhes ma (D98a6) gsungs sam / ci nged cag dad pa ma yin nam / ci'i phyir na mi mchod ces smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol nas / bcom ldan kyis bka' stsal pa / dge slong dag nagas khym pa dag²⁰ la dgongs te gsungs kyi²¹ (D98a7) dge slong dag la ma yin gyi de lta bas na dge slong dag gis²² la rams ma mchod par²³ ma byed cig / bcom ldan 'das kyis de slong dag lha rams las²⁴ mchod par ma byed cig²⁵ ces gsung pa dang / drug sde²⁶ dag gis de dag la gnod par byed²⁷ pa la zhugs pa dang²⁸ / dge (D98b1) slong de²⁹ dag gi rmi lam du nged kyis³⁰ nyes pa ci byas na nged la gnod par byed ces ston to³¹ / bram ze dang khyim bdag ma dad pa dag kyang 'phags pa rams 'di dag gis khvey³² cag la gnod pa ci zhih byas na 'di dag ma rung bar byed ces 'phya'o / de ltar gyur pa dge slong (D98b2) dag gis bcom ldan 'das la gsol nas³³ / bcom ldan 'das kyis de dag³⁴ la mchod par yang ma byed cig³⁵ / gnod par yang³⁶ ma³⁷ byed cig ces bka' stsal pa dang / drug sde³⁸ dag lam du zhugs te / 'dong ba'i tse lha dang gi rten mthong ba dang byol te lam (D98b3) mtho³⁹ dman⁴⁰ dang / tshes⁴¹ ma can du dong ba dang / de na⁴² dge slong nga ciga ni / 'jag mas non⁴³ / kha cig ni tshes mas⁴⁴ zug / kha cig ni dred⁴⁵ nas lhung ngo / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' (D98b4) stsal pa / lam 'byol⁴⁶ te ma 'dong bar lam drang por deng la / lha dag gi⁴⁷ rten⁴⁸ la se gol gyi sgra phyung la zhal nas gsungs pa'i tshigs su bcad pa⁴⁹ bklag⁵₀ par bya ste / de la the tshom ma byed cig /</p>
3.1.3

Gleng gzhi ni mnyan du yod pa na ste / sangs rgyas (D98b5) bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan ’das kyis

Ihan cig spyod pa dang / nye gnas kyi dge slo ng gis mkhan po dang / slob dpon la dus gsum du ltar song shig' (125)

ces gsungs la /

mtshams chen po dpag tshad phyed dang gsum du chod cig / (126)

ces kyang gsungs na / btsun pa de lta na slob dpon dang mkhan po dpag tshad phyed (D98b6) dang gsum na mchis na / de dag gis ji tsam na lta bar byyi / u pā li de dag gis zla ba phyed phyed cing ltar song shig /

de ste de dag rgyang grags lnga na gnas (D98b7) na de dag gis zhang bdun nam brgyad na ltar song shig /

de tshun chad ni ji ltar dus su ltar song zhig /

’dom lnga brgya na gnas na / btsun pa de dag rgyang grags lnga na gnas (D98b7) na de dag gis zhang bdun nam brgyad na ltar song shig /
de ltar ma song na ‘das pa dang bcas par ’gyur ro //


Tib. bcom ldan ’das kyi dongs pa . . . snyam du dongs nas dge slo ng mams la bka’ stsal pa / dge slo ng dag / de lta bas na / ihan cig gsans pa dang / nye gnas mams kyi dus gsum du mkhan po dang / slob dpon dag blta ba’i phyir ’gro bar bya’o //

Chin. 佛伴足念 . . . 即告諸苾芻曰: “是故, 汝等弟子門人, 每日三時, 應就二師, 而申禮敬.”

(126) Nidāna (§ 1.6.1.1)
3.1.4


100 Yijing’s Nidāna (T. 1452 [24] 425c3–12): 時婆羅難陀，無鉢底，時諸苾芔，各洗被己安置箄中，請白師初途钵底。婆羅難陀所度弟子，有緣須鉢，便往尊者瑞陳如鉢邊，欲取其鉢，尊者告曰：“此是我鉢，汝不須觸。”時彼復往餘人鉢邊，同前欲取。還復見說，時諸苾芔，問曰：“誰是汝師?”彼便答言：“婆羅難陀。”時諸苾芔，以緣自佛，佛言：“不應無鉢底助家及近親，得恩作罪。汝諸苾芔，凡欲度人出家為求寂者，應與鉢及小鉢井以銜碗，無令鞭閥。”

3.1.5

ghelng gzhis ni mnyun du yod pa na ste / tshe dang ldan pa ma ’gags pa la nye gnas¹ gzhon nu lhung bzed ’dzin pa zhig yod pa des (D99b1) de¹ i lhung bzed dang bdag gi² lhung bzed gnyis bkrus te / lhung bzed de³ gnyis kyang ’dra ba zhig nas bdag gi⁴ gang yin / slob dpon gyi gang yin pa mi shes nas / phyi⁵ zhig na des tshe ldan pa ma ’gags pa¹i⁷ lhung bzed la slob dpon ma ’gags pa¹i lhung (D99b2) bzed ces yi ge bris so / de nas dushi⁸ zhig na khyim bdag gzhan⁹ zhig gis sgangs rgyas la sogs pa


Phudrak: omits gzhan.

101) Yijing’s *Nidiña* (T. 14524 [22] 425c12–426a19):


ba na bzhugs so // nye dga’ bos geig cig rab tu phyung ba de la snga nas lhung bzed nye bar ma bzhag go // ji tsam na dge slong mams nas kyi dus la bab ste rang rang gi lhung bzed dag bkrus nas lhung bzed kyi ghia la bzhag ste mchod rten la phyag ’tshal du dong ba dang / des bsam pa / lhung bzed ’di dag mag mo zhig ’dug pas gdon mi za ba gang bar gang gi ji litar blangs pa des zos shing zos nas ’di nyid yu ’jog go // de la bas na re zhig bdag gis kyang blangs la slar bzhag go snyam nas des gnas brtan kun shes kau nai lhung bzed blang bar brtsams pa dang / gzhang zhig gis de la smras pa / tshe dang ldan pa lhung bzed ’di ni gnas brtan kun shes kau nai yin gis’ ’di ma len cig / des de bzhag nas tshe dang ldan pa ra thul dang / bzang po dang / rtags pa dang / ming chen dang / gang po dang / dri ma med pa dang / ba lang bdag dang / lag bzangs dang / dge slong gzhang dag cig gi lhung bzed dag blang bar brtsams pa dang / dge slong mams kyi smras pa / tshe dang ldan pa khyod la lhung bzed med na lhung bzed med pa khyod sus rab tu byung / des smras pa / mkhan po nye dgas so // dge slong mams phya bar byed de gnas ngan len kun tu spyod ba de ma yin pa gzhan su zhig lhung bzed med par rab tu ’byin ces zer ba’i skabs de dge slong mams kyi bcom ldan ’das la gssl po dang / bcom ldan ’das kys bka’ stsal pa / dge slong gis lhung bzed med pa rab tu bphyung bar mi bya ste / rab tu ’byin na ’gal thsabs can du ’gyur ro // rab tu ’byin par byed pas yo byad drug gis mi brel bar bya’o //


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dge slong gi dge 'dun nams khyim du bshos la spyan drangs te / khyim bdag de la sngon yongs su spyad pa'i smad t'shong¹ ma zhih yod de / des de la yang² bzang³ mo⁴ ngas (D99b3) sangs rgyas la sogs pa dge slong gi dge 'dun dag bshos la³ spyan drangs khyod kyang tshur shog la rang gi lag gis kyang brim par byos shig⁶ ces springs⁷ ba dang / de yang brel ba'i⁸ rkyen cig byung nas der ma 'ongs so //

bcom ldan 'das dang nyan thos kyi dge 'dun (D99b4) dag bshos⁹ gsol / sbyin rabs gsungs nas slar bzhud pa dang / tshe dang ldan pa ma 'gags pa'i lhung bzed 'dzin pa'i¹⁰ gzhon nu de khyim de nyid du lhung bzed bkrus te 'gro'o snyam du bsams¹¹ nas 'dug pa dang / khyim bdag des 'phags pa lhung bzed skad cig (D99b5) g.yar / mdza¹² ba zhih la lhung bzed kyi thag ma zhih bskur¹³ ro zhes smras pa dang / des bdag gi ni¹⁴ ma¹⁵ byin gyi¹⁶ / tshe dang ldan pa ma 'gags pa'i lhung bzed byin pa dang / khyim bdag des de¹¹⁷ nang du bza' ba dang / bca' ba gtsang mas bkang¹⁸ nas¹⁹ smad t'shong ma²⁰ (D99b6) de la bskur te / phrin³¹ du bzang mo / ngas ni²² kha zas²³ 'di lta bus²⁴ sangs rgyas la sogs pa dge slong gi dge 'dun nams tshim par byas khyi kyod kyis²⁵ de la rjes su yi rang skyed²⁶ cig ces spring ngo //

des kha zas de dag byo ba dang lhung bzed kyi zhabs²⁷ la yi ge (D99b7) 'dug pa mthong nas / bud med kyi bu ni rnam pa bcwa²⁸ brgyad la mkhas²⁹ te / des bklangs³⁰ pa dang / tshe dang ldan pa ma 'gags pa'i ming mthong³¹ nas des 'di snyam du bdag gis 'phags pa lha dang mis mchod pa'i lhung bzed de 'di bzhin du bskur³² ba'i mi (D100a1) rigs so snyam du bsams³³ nas des lhung bzed de dris phyis te / de nas me tog bsung³⁴ zhim pos bkang³⁵ nas khrì'u tshon³⁶ gyis bris pa'i steng³⁷ du bzhag ste³⁸ de 'i drung du btud nas pog gyi³⁹ bdug cing 'dug pa dang / de na skyes pa ghzan zhig (D100a2) kār shā pa na lnga brgya⁴⁰ dang / dri dang phren bā dag khyer te de'i drung du 'ongs nas / bzang mo ci byed kun tu spyad⁴¹ kyis⁴² 'dong⁴³ ngo zhes smras pa dang / lhung bzed la mchod pa bya⁴⁴ skad cig sdod cig / des lhung bzed 'di⁴⁵ gang nas 'ongs sa'i⁴⁶ yiin zhes smras pa dang / (D100a3) mos ji ltar gyur pa zhib tu smras so //

des khyod kyis⁴⁷ ya mthshan can thams cad dag la yang sbyin pa gtong ste / rab tu byung ba dag kyang ma shor to zhes smras pa dang / de ma ba bkab⁴⁸ nas sdig pa de lta bu ma byas kyis sems can dmyal ba 'gro bā'i rgyu (D100a4) gyur ta re zhes smras so // mos de skad⁴⁹ smras kyang des⁵⁰ log par byed pa de ma btang ngo //

de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis⁵¹ dgongs pa /

dge slong gang mi\textsuperscript{1} bri ba bris pa de ni\textsuperscript{2} nyes pa’i dmigs (D100a5) su ’gyur gyis de bas na dge slong
dag mi bri ba ma\textsuperscript{3} bri\textsuperscript{4} zhig / bcom ldan ’das kyis dge slong dag la mi bri ba ma bri\textsuperscript{5} zhig ces gsungs
pa dang / dge slong dag\textsuperscript{6} gis gang\textsuperscript{7} mi bri ba\textsuperscript{8} mi shes nas / bcom ldan ’das kyis bka’ stsal pa / mi bri
ba nmam pa lnga (D100a6) ste / so sor thar pa thams cad dang / so sor thar par\textsuperscript{10} ldan pa dang / ‘dul ba thams cad dang / ‘dul ba thams cad
dang / gang zag so so’o //\textsuperscript{128} mtshan ma can du bya
ba\textsuperscript{11} ni nyes pa\textsuperscript{12} med do //

gleng gzhi’i sgo gsum pa’i mdo’i\textsuperscript{13} tshigs su (D100a7) bcad pa dang po’o ////

\textsection 3.2\textsuperscript{102}

mdor na /

dge tshul gyis\textsuperscript{14} ni lhung bzed bcag /
lhung bzed ji ltar bsreg par bya\textsuperscript{15} //
sreg\textsuperscript{16} gebs\textsuperscript{17} gnang\textsuperscript{18} bar bya ba ste //
drang srong chen pos rjes su gnang\textsuperscript{19} //

\textsuperscript{51} Tog, Phudrak: kyi. \textsuperscript{1} Phudrak: ming. \textsuperscript{2} Tokyo, London omit ni. \textsuperscript{3} Phudrak omits ba ma. \textsuperscript{4} Tog, Tokyo London: ’ bri;
Phudrak omits bri. \textsuperscript{5} Derge, Tog: drî; Tokyo, London: ’ bri; Phudrak: ’dri. \textsuperscript{6} Phudrak omits dag. \textsuperscript{7} Phudrak: gam. \textsuperscript{8} Peking:
bri. \textsuperscript{9} Tokyo, London insert bri ba. \textsuperscript{10} Derge: pa; Peking: pa dang. \textsuperscript{11} Tog, Tokyo, London, Phudrak insert la. \textsuperscript{12} Tog,
Tokyo omit pa. \textsuperscript{13} Phudrak: mdo. \textsuperscript{14} Phudrak: gyi. \textsuperscript{15} Phudrak: pa. \textsuperscript{16} Tog, Tokyo, London: bsreg. \textsuperscript{17} Phudrak: ’gegs.

\textsuperscript{18} Peking, Phudrak: spang. \textsuperscript{19} Phudrak: rnan.

\textsuperscript{102}Yijing’s \textit{Nidāna} (T. 1452 [24] 426a19–21):

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求寂臥赞破 閃除存念者
作二種薰籠 井隨所須物


如世尊言, 有五種事, 不應書者, 一謂, 聖護戒木叉, 二, 井此廣釋, 三, 羣義提末耶, 四, 井此廣釋, 五謂, 諸有施主所
施之物, 及別人己物.
3.2.1

sangs rgyas bcom ldan 'das mnyan du yod pa na dze ta'i tshal (D100b1) skyabs med pa la sas sbyin pa kun dga' ra ba na bzhugs so // dge slong gzhan zhig gis dge tshul pha6 lhun bzdes 'dzin pa de la des lhun bzdes 'khrur bcug pa dang / dge tshul pha10 de yang dran pa nye bar gnas pa ma yin pa zhig nas de'i la11 nas lhun ste go / (D100b2) dge slong de14 phongs15 par16 gyur te / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis dge tshul gis bcom ldan 'das kyis dge tshul gis bcom ldan 'das kyis bka' stsal pa / dge tshul pha42 dran pa43 nye bar gnas44 pa de45 dag la ni 'khrur gzhu46 ste / de la the tshom du ma byed cig /


爾時，佛在室羅伐城，有一苾芀，畜一求寂，常令持鉢。後於異時，手執鐵鉢，令師商觀。時諸苾芀，以緣白佛。佛言：“不應令彼求寂洗鉢。”

時舍利子，有一求寂。名曰優陀。常令持鉢。來請師曰：“爾波欽耶，願見與鉢。我當洗之。”舍利子言：“佛為洗鉢，已制學處。”彼便自言：“我豈當作，如斯過耶？”時諸苾芀，以緣白佛。佛言：“若知求寂，能存護者，聽其洗鉢。”
3.2.2

gleng gzhī ni mnyan¹ du yod pa na ste² / dge slong dag lhung bzed du zan³ zos nas de yang ma
(D100b7) btsos⁴ pas⁵ btsas⁶ khyer nas⁷ rdol to // de ltar gyur pa dge slong dag gis bcom ldan 'das la
gsol pa dang / bcom ldan 'das kyis bka' stsal pa / lhung bzed bsreg par byos shig /

bcom ldan 'das kyis lhung bzed sregs⁸ shig ces gsungs nas / dge (D101a1) slong dag gis⁹ lhung bzed
shing gis¹⁰ bsregs¹¹ pa dang / lhung bzed ma rung bar gyur nas / bcom ldan 'das kyis shing gis¹² sreg
par ma byed cig ces bka' stsal pa dang / dge slong dag gis rtswa dang¹³ sog ma dag gis g.yogs te¹⁴
bsregs¹⁵ pa (D101a2) dang / de¹⁶ nyid nyes¹⁷ pa'i dmig su gyur nas / bcom ldan 'das kyis shing gis¹⁸ rtswa¹⁹
dang / sog²⁰ mas g.yogs te sreg²¹ par ma byed cig ces bka' stsal nas / dge slong dag²² gis ji ltar bsreg²³
par bya²⁴ ba mi shes nas / bcom ldan 'das kyis lhung bzed kyi sreg²⁵ (D101a3) 'gebs sbyor cig ces
bka' stsal pa dang / dge slong dag gis lhung bzed kyi sreg²⁶ 'gebs ji ltar sbyor²⁷ mi shes nas / bcom
ldan 'das kyis²⁸ bka' stsal pa / sreg²⁹ 'gebs³⁰ la rnam pa gnyis te / slob dpon gyon byas pa dang / bdag
gis byas (D101a4) pa'o // de la³¹ slob dpon gyon³² byas pa ni bum pa lta bu'o / bdag gis³³ byas pa ni
phru³⁴ ba'm rdza ma yang rung ste / thal bas bkang la rdza ma ji tsam ran par phri³⁵ shig ces bka' stsal
pa dang / dge slong dag gis³⁶ gyo mo'i nang du de bzhin du bsregs pas de nyid (D101a5) nyes pa'i
dmigs su gyur nas / bcom ldan 'das kyis bka' stsal pa / phyi rol du ni 'jim pa dang phub mar bsres³⁷


時有慈劑，持點銅燈。衆生損壞，多有孔隙，以繕白佛，佛言：‘凡有銅燈，應可煬燒’。
時諸慈劑，多持柴薪，而燒其銅。即便損破，佛言：‘不應如是，火煬其銅，可於銅內，安置燃之’。
彼知不知云何作銅。佛言：‘鋤有二種，一者匠作，二者自為。言匠作者，謂是銅師。言自作者，或時以繕，或可用篁，或用木材，或用瓦石’。
彼安在地，打著便碎。佛言：‘盛灰令滿，使人撿拾，然後以釘，徐徐徐孔，鑿為兩段’。
時彼於外，不以泥塗。佛言：‘應以草葉作泥塗之’。
彼不以物，塗拭於內。佛言：‘應以泥澤，作泥塗拭，待乾’。
於所燒銅，猶未受色。佛言：‘內安稻穀，以籠合之口邊，泥塗’。
彼便以銅，置地而煮。佛言：‘應用物支於上，重安事亦同此’。
彼物薄小，銅便相著。佛言：‘應可高支，勿令相近’。
仍不受色，佛言：‘應數洗刷，然後更煬’。
籠內熏出，佛言：‘應灰懸口’。
彼以牛糞，積為大聚，煬便損銅。佛言：‘應舉牛糞，從上放火’。
不知欲燒，何人看火，佛言：‘苾芻，應自看守。若有別緣，驅除苾芻看。然後應去’。
地上煬銅多損壞，佛言：‘應淨灑掃’。
‘是故，我今聽諸苾芻，畜此銅器，及隨此器所須之物，用皆無犯’。

Tog 144a
Phudrak 426a
Peking 98b
London 85b
Tokyo 95b

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pas¹ yugs la nang du til² gyi³ tshigs ma’m⁴ ba lang⁵ gi lci bas yugs te de skams pa dang / sa gzhi⁶ byi⁷ bdar gyis la ’og tu phub (D101a6) ma⁸ dang til⁹ gyi tshigs ma dang / gzhan yang byad¹⁰ bzang du ’gyur ba dag ting ste¹¹ / rtswa¹² dang / lci ba dang / sog ma dag gis¹³ g.yogs¹⁴ la ci nas bud pa ma shor bar¹⁵ byos la sregs shig /

dei g.yas g.yon¹⁶ chag chag thob la skyang¹⁷ nul gyis shig / ci (D101a7) nas srog chags dag¹⁸ bde bar bya ba’i phyir ro //

bsregs¹⁹ pa de grangs²⁰ pa dang / lhung bzed phyung²¹ la khrus²² te²³ / nam kha dog²⁴ zhen²⁵ par gyur gyi bar du bsreg par gyis²⁶ shig / de bas na lhung bzed kyi²⁷ sreg²⁸ gebs dang yo byad dag rjes su gnang²⁹ ngo //

gleng gzhi’i (D101b1) sgo gsum pa’i³⁰ mdo’i tshigs su bcd pa gnyis pa’o //

§ 3.3¹⁰⁵)

mdor na /

cgeig la gcig dang dugs khang dang //

khyim pa³¹ gsum pa de bzhin te //
gding ba dang ni de bzhin skra³² //

lci bas byas pa kun thos pa’o //


第三方解鏡目:

一衣不互作 澱浴可適人
於楊不剃頭 病人隨服食

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sangs rgyas bcom ldan ’das mnyan du yod (D101b2) pa’i dze1 ta’i tshal mgon mgen bzhugs so // mnyan du yod pa na khyim bdag ghzan zhig gis3 dge ‘don gyi4 phyir dugs khang zhig byas so // de nas drug sde dag gis gos gcig pus smad g yogs byas te / gcig la gcig las (D101b3) byed cing ’khod ba dang / bram ze dang / khyim bdag dag phyogs der lhags pa dang / de dag gis de mthong nas / kye ’di lt6 bu dag tu byed pa su zhig ces smras pa dang / de na kha cig gis6 mu stegs can de7 dag yin no zhes smras pa dang8 / yang kha cig gis9 ’di dag ni10 (D101b4) mu stegs can ma yin gyi / dge sbyong shā kya’i bu’o zhes smras pa dang / de dag11 ’phya ba la zhugs te / kye ston pa ni ngo tsha12 dang ldan na / ci’i phyir ’di dag ngo tsha ba dang khrel med ces smras so // de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol pa dang / (D101b5) bcom ldan ’das khyis13 bka’ stsal pa / dge slong dag brag ze dang khyim bdag rhams ’phya ba ni yus khyis14 de lt6 bas na dge slong dag16 dugs khang du gos17 gcig pu gyon18 te gcig la gcig las ma byed cig / dge slong dag gis gos gcig bu gyon19 te dugs khang20 du (D101b6) las byas na21 ’das pa dang bcas par ’gyur ro //

3.3.2107)

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag ghzan zhig gis dge ’don gyi phyir dugs khang22 zhig byas pa dang / der dge slong dag gis ’bru mar gis23 byugs te / rkang pa la reg24 nas25 mgo bo26 la reg / mgo bo la reg27 nas kha la reg / kha la reg nas28 lag pa dang rkang pa


爾時佛在室羅筏城。時有施主。造立浴室。奉施僧伽。六衆苾芻。各著一褐。互接身份。俗人入見。作如是語：’此等諸人。是何外道?’時敬信者。答言：’是釋迦子。’居士聞已。便起諫議。’彼之大師。常有慚愧。云何此等。無羞恥邪?’時諸苾芻聞以緣白佛。佛言：’不應一褐。互相接洗。若有犯者。得惡作罪。’


時諸苾芻。在浴室內。令俗人入。見苾芻等以手揩足。復更摩頭。俗人語曰：’沙門釋子。作斯違法。是不淨業。既揩足已。復更摩頭。’時諸苾芻。以緣白佛。佛言：’入浴室時。無信敬人。不應令入。亦勿令作。若教作者。得惡作罪。’時諸苾芻。在浴室內。無人守護。有諸居士。來入其室。見苾芻等。以手揩足。復更洗面。便諫議曰：’沙門釋子。實為鄰惡。以手揩足。復更洗面。’佛言：’若洗浴時。無令俗人。入浴室內。應差苾芻。為守護者。’時給孤毘絺長者。與一無 (sic) 敬信婆羅門。往道多林。苾芻見已。報長者曰：’勿使此人。入浴室內。’婆羅門曰：’我有何過而見禁止?’時諸苾芻。以緣白佛。佛言：’若知彼人有淨信者。應許入室。’時有婆羅門。入既被逐。見餘不在此。婆羅門曰：’彼諸俗人。皆許入室。何故於我。而獨見逐?’苾芻報曰：’此已歸依。受諸學處。彼既答曰：’若爾歸依。受諸學處。願聽入室。’他言：’可。’便與受戒。即許其入。彼既入已。見諸苾芻。揩身下身復用摩頭。遂起諫議曰：’沙門釋子。實為鄰惡。’苾芻白佛。’佛言。若知他眾久懲信者。許入。若初信者勿聽。’
la reg / lag pa dang rkang pa la reg⁴ nas slar yang kha⁵ la reg³ cing gos ngan pa zhig gis smad g.yogs te ’dug pa dang / ji tsam zhig na khyim pa ma dad pa zhig phyogs der (D102a1) ’ongs nas / des dge slong dag mthong ba dang / de⁴ phya ba la zhus te / dge sbyong shā kya’i bu dang ni mi gtsgas ba ste / rkang pa⁵ la reg pa kha la reg par byas nas⁶ gos ngan pas smad g.yogs byas te /cer bu’i⁷ skye bo dag gi nang (D102a2) na ’dug go zhes smras pa dang / de ltar gyur pa de⁸ slong dag gis bcom ldan ’das la gso l nas⁹ / bcom ldan ’das kyi bka’ stsal pa / dge slong dag bram ze dang khyim bdag mams ’phya ba ni yus kyi¹⁰ / de bas na¹¹ dugs khang du khyim pa ma gzḥug¹² shig / (D102a3) ma dad pa yang las byed du ma gzḥug¹³ shig / dugs khang¹⁴ gi sgo ba dge slong mams skos¹⁵ la de dag gi khyim pa dag¹⁶ nang du ma gtong¹⁷ shig f¹²⁹)

bcom ldan ’das kyi dugs khang du¹⁸ khyim pa ma gtong¹⁹ shig²⁰ / las kyang byed du ma gzḥug²¹ shig ces gsungs pa dang / de (D102a4) nas dus phyi²² zhi²³ na dugs khang du zhugs pa’i tshe khyim bdag mgon med zas sbyin der ’ongs pa dang²⁴ / dge slong²⁵ sgo bas smras pa / khyim bdag nang du ma ’gro bar ’dug²⁶ shig / bcom ldan ’das kyi khyim pa²⁷ dugs khang du²⁸ ma gtong²⁹ shig ces bka’ stsal (D102a5) to //

des ’phags pa dag ci kho bo who yang gzhan du ’gyur ram / kho bo nis³⁰ nges par ’phags pa dag gi³¹ las bya’o zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan ’das la gso l nas³² / bcom ldan ’das kyi bka’ stsal pa / gang dad pa (D102a6) dag³³ ni dugs khang du thong³⁴ / las kyang byed du chug shig / de la the tshom de ma byed cig /

bcom ldan ’das kyi dad pa dag ni dugs khang du thong³⁵ la las kyang byed du chug shig ces gsungs pa dang / de nas khyim bdag mgon med zas sbyin nang du ’gro ba na de dang lhan (D102a7) cig tu bram ze ciig kyang ’ongs nas de ma btang ba dang / des ’phags pa ci’i phyr na³⁶ khyim bdag mgon med zas sbyin ni nang du btang la bdag ni³⁷ ma gtong³⁸ zhes smras pa dang / dge slong gis³⁹ de la smras pa / bram ze khyim bdag mgon med zas sbyin ni dad pas nang du (D102b1) btang ngo / de smras pa / ’o na bdag kyang dad par gyur na nang du gtong⁴⁰ ngam zhes smras pa dang / de ltar gyur pa dge


Tib. bcom ldan ’das kyi bka’ stsal pa / dge slong dag de la bas na / de’i phyr dge slong mams kyi bsro khang du khrus byed pa’i tshe / sgo sru ngag gzhag par bya’i zhih nang du ’ong ba’i dge slong dag gi ming dri’i bar bya’o / London 87a

Chin. 佛言: “若洗浴時，可守門戶，見惡輩入，應問其名，”
slong dag gis bcom ldan ’das la gsal nas / bcom ldan ’das kyis de stel dad par gyur na' dang du thong\(^2\) shig ces bka’ stsal pa dang / dge slong (D102b2) dag gis de skyabs gsum du btang nas nang du btang ngo // des yang dge slong drang pa la reg\(^4\) nas kha dang mgo la reg cing gos ngan pas smad g.yogs nas sgren mor ’dug pa mthong ba dang / de ma dad de ’phya ba la zhugs so // dge sbyong shad kla’i bu ni mi gsang\(^4\) (D102b3) ba ste / rkang pa la reg pa kha dang mgo bo la reg cing / gos ngan pas smad g.yogs nas sgren mor ’dug go zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan ’das la gsal nas\(^5\) / bcom ldan ’das kyis bka’ stsal pa / de lta bas na ran tu (D102b4) dad pa dang ni dugs khang gi nang du thong\(^6\) shig / dad pa chung ba dag\(^7\) ni ma gtag shig ///

’dul ba gzhung dam pa\(^8\) bam po sum bcu rtsa bzhia pa /

3.3.3\(^{108}\)


tshangs par spyod par \(^1\) yi dam 'dzin (D103a1) pa ste (/\(^{130}\)) de bas na dge slong dag seng ge lta bus lba 'dra ba'i las ma byed cig / byas na 'das pa dang bcas par 'gyur ro //(/\(^{131}\))

bcom ldan 'das kyis seng ge 'dra bas lba lta bu'i \(^2\) las ma byed cig ces bka' stsas pa dang / mnyan du yod pa na khyim (D103a2) bdag gzhan zhig de dang rigs mnyam \(^3\) pa las chung ma zhig blangs te / de \(^4\) de dang lhan cig rtse dga' yongs su spyod do / de /

\(^{20}\) de gzugs legs pa bta' \(^9\) na sdu gci mng \(^{10}\) pa yan lag thams cad dang ldan pa zhig nas de btsas \(^11\) pa'i btsas ston chen po byas nas ming btags so //

de bsring \(^{12}\) bsksyed \(^{13}\) nas cher gyur pa dang / de / dus phyi \(^{15}\) zhig na dze \(^{16}\) ta'i tshal du song ste / (D103a4) legs par gsungs pa'i chos 'dul ba la rab tu byung nas de mdzod gsum dang ldan par gyur te \(^{17}\) / des 'di snyam du bcom ldan 'das kyis \(^{18}\)

dge slong dag bu'i pha ma ni dka' \(^{19}\) bar bya bya de byed de / phan par byed pa'o // gso bar byed pa'o // skyed par byed pa'o // nu ma \(^{21}\) snun (D103a5) par byed pa'o // 'dzam bu i' \(^{22}\) gling \(^{23}\) sna tshogs \(^{24}\) ston par byed pa yin te / bus phrag \(^{25}\) gci la ni ma / gnyis \(^{26}\) la ni pha khyer te lo \(^{27}\) brgya tshang gi bar du khyer ram / yang na sa gzi' \(^{28}\) chen po nor bu dang / mu tig \(^{29}\) dang / bai dbyra dang / dung dang / shel dang / gser / D103a6 dang \(^{30}\) / dngul dang / asma gar ba \(^{31}\) dang / spug dang / g_yas \(^{32}\) phyogs su 'khyil ba de lta bu dag gis \(^{33}\) dbang por bcug \(^{34}\) gam dbang phyug tu bcug kyang des ni pha dang ma la bus phan btags pa'm nye bar phan btags par mi \(^{35}\)


\(^{130}\) Cf. Bhaisajyavastu (Dutt, 50 = Derge 1 Kha 147b1–2 = T. 1448 [24] 49a6–8):

Skt. antahpūrivāhvā iti yathāpihāiko duḥśilō bhavati pāpdarmā antahpūrivārvastuḥ kāsanvinavajātaḥ śāṅkhasvarasamācāraḥ / āśramaṇaḥ śramaṇaprajñāḥ brahmaṇaṇaḥ brahmaṇācāriṇiprajñāḥ / evam hi sa cettvāṁ bhūśko nāpārime tīre satiraksyavi pūrvavādyāvānivānaprapṛbhāraḥ /

Tib. khok rul ba zhes bya ba ni ji lit 'di na la la tshul khrims 'chal pa / sdig pa'i chos can / khong myag shing phyin 'dzag pa / shing rul lta bur gyur pa / lung bong ltar spyod pa / dge sbhong ma yin par dge sbhong du khas 'che ba / tshangs par spyod pa ma yin par tshangs par spyod par khas 'che ba yod pa lta bu yin te / dge sbhong khyed kyi gal te de bzhin du tshul rol gyi 'gram du ma thogs zhes bya ba nas / mya ngan las 'das pa la bab par 'gyur ro zhes bya ba'i bar gong ma bzhin du'o //

Chin. 美嗅轟者, 破破烽成, 作諸惡因, 歧亂賢善, 為魔所朋, 非沙門為沙門, 非梵行為梵行。悉欲, 應如是知。此為彼此内外, 廣說乃至。

\(^{131}\) Cf. Āryamālasavāstivādārāmaṇekāрукā-vṛtti-Prabhāvatī (Derge 4125, 156b6): 'dir gzhan ni Gleng gzi hai las / dge slong dag de lta ba na wa dang 'dra ba la seng ge dang 'dra bas bṣeṅ bkar mi bya'o // byed na 'gal tshabs can du 'gyur ro zhes gsungs pa yin no //
'gyur gyi / gang giś pha² ma dad pa (D103a7) med pa la³ dad pa⁴ phun sum tshogs par byas sam / yang dag par bskul tam / dul bar byas sam⁵ / 'jug par byas sam / so sor bkod dam / tshul khrims ngan pa⁶ las tshul khrims phun sum tshogs par / ser sna can las gtong⁷ ba phun sum tshogs par / (D103b1) shes rab 'chal ba las shes rab phun sum tshogs par yang dag par bskul⁸ / dul bar byas / zhugs par byas / so sor bkod na / de lta bu⁹ ni bus pha dang¹⁰ ma la phan btags pa dang / nye bar phan phan btags¹¹ par ‘gyur ro¹²

zhes gsungs so snyam du bsams¹² nas / (D103b2) bdag kigs kyang¹³ ci nas pha ma la phan gdags¹⁴ pa cung zad cig bya’o snyam nas ji srid dga’ ba’i bar du gzhongs¹⁵ spod cing ‘dug nas mnyan du yod pa gang na ba¹⁶ de¹⁷ logs su gzhongs¹⁸ spod cing s哝 ngom / mtha’i gys spad ypa cing mnyan du yod par phyin to //

des de gnyis (D103b3) skyabs su ’gro ba dang / bslab pa’i gnas la rab tu bkod do // de nas dus phyi

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¹²¹³Not identified.


Skt. ăusmān mahāmadugālayanah samālsatyāt / pūrvaṃuktaḥ bhagatavā�uskārakāt uhi bhikṣavah putrasya mātāpatraru āpanyakaśu poṣakāh saṃvardhakah stanyasya dātarau citsatra jambuvalīpasa requested āsīta dātarau / ekenāśena putro mātāvatāmā putram pūrvaṇavāsāram āpivantaḥ, devy āsīta mahārthaśvāmano muktāḥ vaśvāsīkāśaṃkāravālam rajatamā jātārapaṃsaṃgarbho mūśaragalo lohitikā dāśināvarta iti, evamāte va vihipiṣayādhipatyā prasthāpayata, neyātā putrēṇā mātāpitoro kirtam yaśadukṣāram vātām yās tu aśvāśraddhaṃ mātāpitaram śraddhāsamādī prayatiṃ vīśayatī prayatīṣṭhāpayatī, dhūlmā ṣīlamāṃdanti, matsarāmāṃ tyāgīsamādanti, dusprijaṃ prajāṃ samādāpayatī prasthāpayatī iyātā putrēṇā mātāpitro kirtam yaśadukṣāram vētī... /

Tib. tsho dang ldan pa maud gal gyi bu chen pos bsam pa bcom ldan ’das kyis sngon gyi bka’ stsal pa / dge slong dag pha dang mag ni bu gsos / bsringbs bskyed nyu ma bsun / ’dzam bu’i gling gi sna tshogs ston par byed pa yin pas shin tu dka’ bu byed pa ste / bus phrag pa gcig la ni ma bzhag cigs las la ni pha bzhag las go bzhag tshang bar khar du thogs sam / sa chen po ’di i nor bu dang / mu tig dang / bai dūra dang / man shel dang / byi ru dang / dngul dang / gser dang / rdo’i snying po dang / sbug dang / pad ma r’a ga dang / dung g-yas su ’khiyi pa ste / de lta bu’i dbang phyug la bdag por bcug kyung / bus pha ma la de tsm giy phan thogs pa’o am lan lon par ma ’gyur gyi / gang giś pha ma dad pa med pa dad pa phun sum tshogs pa yang dag par ’dzin du ’jag la’l du dang ’dzud de so sor ’god par byed pa phan dang / tshul khrims ’chal pa tshul khrims phun sum tshogs pa dang / ser sna can gtong ba phun sum tshogs pa dang / shes rab ’chal pa / shes rab phun sum tshogs pa yang dag par ’dzin du ’jag la’l du dang ’dzud de so sor ’god par byed na / de tsm giy pha bu phan ma la phan thogs pa dang lan lon pa yin no zhes gsungs na /.

Chin. 具壽目伎，作如是念：“世尊先說：父母於子，能作難作，乳哺養育，教諸種種善端導事，假使有人，一肩擔父，一肩擔母，至滿百年，猶不能報，父母之恩。又將大地珍貴玩飾之物，以奉父母，猶不能報，不為惑重。若父母不信佛法者，漸漸教令，信佛法僧，乃為報恩。若父母先無戒行，能漸教令持戒，若父母懺罪，能令勸施，若無智慧，令有智慧，如此之事，乃名報恩。”

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Parallel to the 36th story of the *Avadānāsataka* (the story of *Maitrakanyakā*)

A parallel to the 36th story of the *Avadānāsataka* (the story of *Maitrakanyakā*). Derge, Peking, Tog, London:

"...dges ldog dag rig pa'23 gang na ma la yang dag par mgu bar byed / yang dag par mchod par byed24 / yang dag par25 bde bar26 skyong bar byed pa'i rigs de ni tshangs pa dang bcas pa'o // de ci'i phyir zhe na / rigs kyi bu ma la27 chos (D104a2) bzhin byed pa ni tshangs pa zhes bya'o //

dges ldog dag rigs gang na ma la yang dag par mgu bar byed / yang dag par mchod par byed / yang dag par bde bar28 bskyen bkur byed pa29 de ni slob dpon dang bcas pa'o // de ci'i phyir (D104a3) zhe na / rigs kyi bus30 pha ma la chos bzhin byas na slob dpon lta bur31 gyur ro //

dges ldog dag rig pa'32 gan na ma la yang dag par mgu bar byed / yang dag par mchod par byed / yang dag par bde33 bar bskyen bkur byed pa'i rigs34 de ni sbyin par rigs35 (D104a4) par bya'o36 // de ci'i phyir zhe na / rigs kyi bus37 pha ma la chos bzhin du byas na sbyin par rigs pa'o //

dges ldog dag rig pa'38 gan na ma la yang dag par mgu bar byed / yang dag par mchod par byed39 / yang dag par bde bar bskyen bkur byed na (D104a6) rigs de ni lla38 dang bcas pa'o // de ci'i phyir zhe na / rigs kyi bus39 pha ma la40 chos bzhin du byas na me41 lta bu'o //

dges ldog dag rig pa'42 ma la yang dag par mgu bar byed / yang dag par mchod par byed / yang dag par mchod par byed/ yang dag par mchod par byed //
yang dag par bde bar bsnyen¹ bkur byed na rigs de ni lha dang bcas pa’o // de ci’i phyir zhe na / rigs
kyi² bus³ pha ma la chos bzhi du byas na⁴ lha lta bur ’gyur ro /
bcom ldan ’das kyi⁵ de skad⁶ bka’ stsal pa dang / bde bar gshegs pas de skad gsungs⁶ nas ston pas yang gsungs pa /

pha dang ma (D104a7) gnyis tshangs pa ste⁷ //
slob dpon snga ma’ang⁸ de bzhi no //
ji ltar me yi⁹ lha bran¹⁰ bzhi no /
bu yi¹¹ sbyin pa’i gnas yin no //
de bas de gnyis phyag bya zhing //
phyi bur bya zhing bkru ba dang¹² //
rkang pa gnyis kyang bkru bar bya //¹³
de bzhi mkhas pas bsnyen bkur bya //
yang na (D104b1) bza’ ba btung ba dang //
como ba mal stan¹⁴ de bzhi te //
des¹⁵ ni¹⁶ pha dang ma gnyis lā //
mkhas pas bsnyen bkur bcas byed na //
’dir ni mnar¹⁷ bar m¹⁸ gyur te //
song nas mtho ris¹⁹ dga’ bar ’gyur //¹³³


brahmā hi mātāpitarau pūrvacāryu tathaha ca /
āḥavaṇyāu putrasya agnīḥ svāyāvadāya ca /
āmasyaṃ tathā pusturyāc caiva paṇḍitaḥ /
udvarttanena snānena pādānāṃ āhavanena ca /
athāvā annapānena vstaśayaṁsāna ca //

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gang gi tshe bcom ldan 'das kyis mdo sde de gsung¹ pa (D104b2) de'i tshe na dge slong rnams² the tshom skyes nas³ the tshom thams cad gcod⁴ pa sangs rgyas bcom ldan 'das la zhus pa / btsun pa⁵ bcom ldan 'das kyis pha dang ma dang bla ma la ni rim gro byid pa'i yon tan brjod pa ni ngo mtshar che'o zhes zhus pa dang / bcom ldan 'das kyis (D104b3) bka' stsal pa dge slong dag / 'di la ci⁶ zhih ngo mtshar cher yod / da ltar de bzhin gshegs pa 'dod chags med / zhe sding med / gti mug med⁷ / skye ba dang / rga ba dang / na ba dang / 'chi ba dang / mya ngan dang / smre sngags 'don pa dang / sdom bsgal (D104b4) ba dang / yid mi dga'd⁸ ba dang / 'khrug pa mams med bzhin du pha ma la⁹ rim gro bya¹⁰ ba'i yon tan brjod pa bas sngon 'das pa'i dus na nga 'dod chags dang bcas / zhe sding dang bcas¹¹ gti mug dang bcas / skye ba dang¹² rga ba dang / na ba dang / 'chi ba dang / mya (D104b5) ngan dang / smre sngags 'don¹³ pa dang / sdom bsgal ba dang / yid mi dga'a¹⁴ ba dang / 'khrug¹⁵ pa mams las yongs su ma¹⁶ grol ba na yang ma la gnod pa cung¹⁷ zad¹⁸ cig byas nas sdom bsgal¹⁹ chen po rjes su myong ngo / phan pa cung zad cig byas nas kyang bde ba²⁰ chen po rjes (D104b6) su myong²¹ bar gyur te / de dag legs par shin tu yid la byos shig dang bshad par bya'o²² (*134)

sngon byung ba ni²³ dge slong dang sngon 'das pa'i dus na grong khyer bā rā nā sū²⁴ na ded dpon mdza' bo²⁵ zhes bya ba phyug cing nor mang²⁶ la²⁷ longs spydod che ba²⁸ / gnas rgya²⁹ che zhing yangs pa zhig ste / (D104b7) nyal bso³⁰ po'i nor dang 'dra ba³¹ / nyal³² bso po'i nor la 'gran³³ ba zhig yod de / des rigs mnyam³⁴ pa'i chung ma³⁵ zhih blangs³⁶ nas / de de dang lhan cig tu rtse dga' yongs su spydod do / de la rtse dga' yongs su spyad³⁷ pa las bu pho mams byung yang shi³⁸ nas de bu³⁹ med de bu 'dod pas lha gu lang dang / ba ru na⁴⁰ dang / nyal bso po dang / ba sa ba la sogs pa lha stong la gsol kyang⁴¹ de'i bu gson⁴² par ma gyur te / de la gzhan zhig gis de⁴³ ste khyod la bu pho zhig htas⁴⁴ na


* * *

tayā sa parcaryayā mātāpitṛṣu pāṇḍitaḥ / iha cānindito bhavati pretya svaṁe ca modate //

(134) Cf. Avaḍāṇasataka (Continuos from the previous note):
yadā bhagavātā etat sūtraṁ bhāsitam, tādā bhīṣkavāh sanśayajātāḥ sarvasaṁśayacchettārām buddham bhagavantam papraccuḥ: āścaryaṁ bhadanta yaḥ bhagavān mātāpitṛguruṣūrśrūjāvārvanvādāti / bhagavān āha: kim atha bhīṣkava āścaryaṁ yad idāṁīṁ tathāgato vigatāraṇo vigatadevaṣo vigatamohāḥ parimukto jātijāravā ṛāhīmarṇanāpi paridevaduddhakāramanposyāsain sarvajñāḥ sarvākāraṇāḥ sarvāvajñānāyavaśāvāpi mātāpitṛguruṣūrśrūjāvārvanvādāyī / yat tu muṣā yāte 'dhivani sarṣena sadvesena samoḥeṇāparimuktena jātijāravā ṛāhīmarṇanāpi paridevāmuddhakāramanposyāsaināḥ mātāḥ svalpam apakāraṁ kṛtvā mahāduḥkham anubhūtaṁ / tathā cārṇuta, sādhu ca suṣṭhu ca manasi kuruta, bhāṣīṣye //
bu mo'i ming du thogs shig dang / yun ring du 'tsho bar (D105a2) 'gyur ro zhes bsgo'ol //

de dus phyi² zhig na de dang lhan cig tu rtse dga' yongs su spyod do // des rtse dga' yongs su spyad pas³ de'i chung ma sms can dang ldan par 'gyur⁴ nas / zla ba brygam dam dgu lon nas khye'u zhig btsas⁵ te / de gzugs legs shing bila⁶ na (D105a3) sdug pa / mdzes pa / mdog gser gyi kha dog lta bu / mgo gdugs⁷ 'dra ba / lag pa ring dag / dpra⁸ ba'i dbyes cho⁹ ba dang / kos ko ring ba / smin ma snyoms pa / sna mtho zhing yan lag dang nyi lag thams cad du ldan pa zhig btsas¹⁰ te / de btsas (D105a4) pa'i btsas ston¹¹ chen po byas nas ming gdaqs¹² par btsams¹³ te / mdza' bo¹⁴ bu de¹⁵ bu¹⁶ mo'i ming du¹⁷ gdaqs¹⁸ pas na khye'u 'di'i ming¹⁹ bu mo mdza'²⁰ mor gdaqs²¹ so if¹³⁵

Tog 150a

Phudrak 431a

Tokyo 100a

Peking 102b

London 111a

(135) Cf. Avadānasataka (Continues from the previous note):
nyi ma (D105b1) dang po'i tshe¹ kār shā pā na brgyad myed nas des yang de dag ma la byin no //

de nas dus phy² žig na gzhan zhig gi³ de la khyod kyi⁴ pha ni gser 'tshong⁵ ba yin no zhes smras
pa dang / des yang dri 'tshong⁶ ba btang ste / gser 'tshong⁷ ba la zhugs pa dang / de'i ni ma dang po
(D105b2) la⁸ kār shā pā na bcu drug myed pa dang des yang de dag ma la byin no // phy⁹ de nyin mo
des kār shā pā na sum bcu rtsa gnyis myed pa dang / des¹⁰ de dag ma la byin¹¹ no //

de nas¹² ser 'tshong¹³ ba phrag dog can dag giis grong khyer thams cad kyi gser 'dis bsdu¹⁴ so snyam
du bsam¹⁵ nas / bu mo mdza’ mo la khyod ‘di lta bu byed cing 'tsho ste ci rung / khyod kyi¹⁶ pha ni
sgon¹⁷ rgya mtsho chen por ‘jug pa’i¹⁸ tshong pa yin na khyod sus ‘di 'dra ba¹⁹ ngan pas 'tsho²⁰ ba
la²¹ 'mā jui bueg²² ces smras pa dang / de gser 'tshong²³ ba dag gi²⁴ tshig des²⁵ (D105b4) bskul bas
de²⁶ ma i thad²⁷ de song ste / ma bdag gi pha ni ‘di ltar sgon²⁸ rgya mtsho chen po'i tshong ba'o zhes
thos na rjes su gngon²⁹ shing dang / bdag kyang rgya mtsho chen po'i nang du zhugs la mchi'o³⁰ zhes
smras pa dang / mas de³¹ la bu de ni bden mod kyi³² khyod ni gzhon la bu geig pu³³ ste / (D105b5)
 kho mo bor nas rgya mtsho chen por ma 'gro shig ces smras pa dang / de nas bu mo mdza’ mos ma'i
tshig ma mnyan te / bdag gi³⁴ grong khyer du gang rgya mtsho chen por zhugs shing ’dong du³⁵ dad
pa rams 'dong ngo zhes des bdag nyid ded don du bsgrags so³⁶ (136)

1 Phudrak: po la.  2 Phudrak: phyis.  3 Phudrak: gi.  4 Peking: kyis.  5 Phudrak: tshong.  6 Phudrak: tshong.  7 Phudrak: tshong.
8 Phudrak omits la.  9 Peking, Tokyo, London: phyis.  10 Peking: de.  11 Phudrak: sbyin.  12 g.  13 Phudrak: tshong.
14 Phudrak: sdis.  16 Peking: de.  17 Phudrak omits sgon.  18 Tokyo, London omit pa'i and isert /.

(136) Avadānāśataka (Continuous from the previous note):
maitrakanyako dārako 'ṣṭābhyo dhātrībhyo datto dvābhyaṁ apaṃṣadhātṛībhyām dvābhyaṁ ksiradhātṛībhyām
dvābhyaṁ maladhātṛībhyām dvābhyaṁ kṣirāṇaṃ bhātyāṁ dvābhyaṁ / so 'ṣṭābhīr dhātrībhīr unnītye vardhyate
ksīrā baddhī navantaṇa sarpisā sarpaṃandaya anaiṣa cotta cotta cotta cotta upakaraṇavadīṣeṣāḥ / āsū vardhate
hradastham i va pākajam / pītā cāṣya mahāsāmanādram avatāraṇaḥ, tatraiva ca nihaṃ va māyātāḥ yadā
maitrakanyako māhu sanvṛtaṇaḥ tadā mātaram uvacā: ambha pitāṃsākāṁ kṣīrakamphalapalajīvāḥ āṣītaḥ tathā
pācād aham api (Speyer [1] 198 [n. 5]: aham pi) tathā kāryāyāmītī / mātā kathayati: putraka pīdī te okkaraṇā āṣī /
ākāṃkṣānāḥ tvam okkariyataṃ kuru / sā cintaiyati: yady aham asmai vaisyāmī mahāsāmanādram āṣīd iti,
eso 'pi kadici mahāsāmanādram avatāras tadăiva nihaṃ upagacched iti // tena aukkarikāpanaṇa vaśvapāṭhītaḥ /
tathā prathame divasa caṅvāraḥ kārṣāpanāḥ sampannāḥ / tv 'pi te tena mātṛ nūryātītah: ebhīr ahamb śrāmaṇaṃbrāhmaṇa-
kaparivārapāpana pratipādayastheti / yāvad aparēṇocaye: pīdī te gāndhikāpanaṇa āṣīd iti, tena aukkarikāpanaṇa vāsūtyā
pīdī te hairyānīka āṣīd iti, tenamaṇaṃ vāsūtyā hairyānāpanaṇa vaśvapāṭhītaḥ / tathā prathame disvase śoṣa
kārṣāpanāḥ sampannāḥ / te 'pi te tena mātṛ nūryātītah / yāvad aparēṇocaye: pīdī te hairyānīka āṣīd iti, tenamaṇaṃ vāsūtyā
hairyānāṣaṇaṃ cadito mātṛ gātavā kathayati: ambha evam anuśrayate pitāṃsākām mahāsāmanādram āṣīd iti
/ tathā anuśrayāhi, ahām api mahāsāmanādram avarāyāyāmītī / mātā kathayati: evam etat putraka / kim tu tvam
bāla ekap utrakaṣā ca / mā māṃ parītyajya mahāsāmanādram avarāyāyāmītī / sa iṣyāprakāśita kāla-yāņa
mātṛ nūryātītah āṣīt / kena tvam kusavāvyabhāvī nīyukta iti / sa hairyānāvacaṇasamuccido mātṛ gātavā kathayati:
ambha evam anuśrayate pitāṃsākām mahāsāmanādram āṣīd iti / tathā anuśrayāhi, ahām api mahāsāmanādram avara-

London 150b  Tokyo 100b  Peking 103a  London 111b
de nas¹ thong pa lnga brgyas (D105b6) bskor te dong ba dang / de ma’i snying du sdug² pas dkrugs³ te / mchi mas brnangs⁴ bzhin⁵ rkang pa gnyis la bzungs⁶ ste / bu kho mo bor te rgya mtho chen por zhugs⁷ la ma ’gro shig ces smras⁸ pa dang / de ‘di ltar snying rje zhih mi dga’ ste / dal gyis smras pa la khros nas (D105b7) ma’i mgo bo rkang pa phul te / de⁹ megra po¹⁰ mang po dang ’grogs te song nго // mas¹¹ bu khroy la las ’di¹² mam par smin par ma gyur cig ces smras pa dang / de nas de¹³ grong dang / grong khyer dang / rgyal po’i pho brang ’khor mams la lta zhing rgya mtho chen po’i ’gram du phyin (D106a1) pa dang / des dong skel¹⁴ rnyings¹⁵ pa¹⁶ lnga brgyas gru bo che nyos te / gru’i nang du ’jug pa dang / ’byin pa dang / mnya pa dang / nyag¹⁷ thag ’dzin pa dang / phyogs rtags¹⁸ pa’i mi dag la gka¹⁹ byas nas²⁰ des²¹ dril chen po²² lan gsun du²³ bsgags²⁴ nas rgya mtho chen po’i nang du (D106a2) zhugs te²⁵ song ba dang / ji tsam zhig na chu srin nya’i rigs kyis²⁶ gru ma rung bar byas²⁷ nas / bu mo mdza²⁸ mo gru tshal zhig la ’jus nas mthar phyin to //

de nas²⁹ skam la song ba dang / dga’ ba zhes bya ba i³⁰ grong khyer de mthong ste / de ler song nas de nas³¹ la’i bu mo gzugs legs shing blu³² na sdug pa bzhu³³ byung ste / der³⁴ ’ongs nas bu mo mdza³⁵ mo bde bar ’ongs sam / ’di ni bdag cag³⁶ gi yas kyi khang³⁷ pa dang / bstung³⁸ ba’i khang pa dang / gos kyi khang pa dang / nyal ba’i khang pa dang³⁹ / nor bu dang / mu ti dang / bai dü rya dang / dung dang / skel⁴⁰ dang / byi⁴¹ ru dang / gser dang / dngul gyis⁴² gang ba yin gyis⁴³ de⁴⁴ bzhes shig / tshur spyon⁴⁵ bdag cag dang lhan cig⁴⁶ bzhugs so zhes smras⁴⁷ nas / de dang lhan cig lo du ma / lo brgya du ma / lo stong du ma / lo brgya stong du ma⁴⁸ gi ltar⁴⁹ sems can bsod nams byas (D106a5) pa / dge ba byas pa / rdzu ’phrul chen po / mthu chen po⁵⁰ rang gi bsod nams la⁵¹ myong bar gyur⁵² ba bzhin myong bar gyur⁵³ to //¹³⁷)


¹³⁷Avadānāṣatāka (Continuous from the previous note): sa kṛtakutthālamāṅgalaṃvasāntyānah paṁcavāṃkṣataparivārah śaṅkṣair bhārair mūtāiḥ pūtāikaḥ uṣṭair ghob- garbaddhābhām māhasaṃdragaman śaṅkṣair saṃsaṅgaṃ saṃprasthītah / mātā cāyā snehāvākyālurdayā sārṣūrindnavadānā pādeyer lagnā: putraka mā māṃ parītyajā maḥāsaṃbraṃ avatāreṣ / atha sa evam karunādinaṃopādhihitāl śrāktānāḥ (Speyer [1] 200: apy akṣaraṇaḥ) ucyāmnāḥ kṛtyavasvāya mātaṃ pādena śārṣayā sabhīhayā sārṣūrabhayā saṃprasthītah / mātā cāyāḥ. mā māṃ putraka asya karanāṃ viśayāḥ anubhavatāḥ iti / yāvad asau grāmanīgaṃśkṛtyārājādhiḥpānaṃ avaklokaṃ saṃpradārām anuprāptaḥ / sa paṁcībhīḥ purāṇāṣaṭāḥ vahanāṃ bṛhtvā paṁcā prasūteṣeṣgāhī bhārair nāvīkaṃ kavaṃ buddhiḥ karṇādhāraṃ ca tātī api ghanāvaghoṣaṃ kṛtvā maḥāsaṃbrām avātfānah / yāvad vahanāṃ mātṛkā mahāyuṣṭānāyaḥ yāvadānaṃ āpāditaṃ / tato

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de dag gi¹ lho phyogs kyi lam du ma ’gro shig ces bsgo ba dang / de lho phyogs kyi lam du ma btang yang⁷ der ’gro bar ’then⁶ te / de⁷ phyi zhig na (D106a6) lho phyogs su song ba dang / de⁷ rtag tu ra ro ba zhes bya ba ’i grong khyer mthong nas de’i sgor phyin pa dang / de nas kyang lha’i bu mo de bas kyang gzugs legs pa / de bas kyang bla⁶ na sdug pa / de bas kyang mdzes pa bhrgyad byung ste / de dag gi⁷ bu mo mdza⁸ mo tshur spyon (D106a7) bde bar byon tam / bdag cag gi zas kyi khang pa⁸ ’di dang / skom gyi khang pa dang / nos kyi khang pa dang / nor bu dang / mu tig dang / bai dü rya dang / dwel dang / byi¹² ru dang / gser dang / dngul dang gi sgrang bar yod kyi tshur spyon lhan cig bzhugs so zhes smras nas / de dag dang lhan cig¹³ lo du ma / lo bhrgya du ma / lo stong du ma / li tar sems can bsod nams¹⁵ byas pa / dge ba¹⁶ byas pa / rdzu ’phrul chen po mthu chen pos myong ba bzhin¹⁷ myong bar gyur¹⁸ to //

de dag gi⁹ kyang (D106b2) de la²⁰ lho phyogs kyi lam du ma ’gro shig ces bsgo’o // de lho phyogs kyi²¹ lam du ma ’gro shig ces bsgo na je²² thur ’then²³ ’gro ’dod nas ji tsam zhig na²⁴ lho phyogs kyi lam du song ba dang dga’ ba can zhes bya ba ’i grong khyer mthong nas de’i sgor phyin²⁵ pa dang / de nas yang (D106b3) lha’i bu mo de bas kyang gzugs legs pa / de bas kyang bla²⁶ na sdug pa / de bas kyang mdzes pa bcu dngul dang ste / de dag gi²⁷ bu mo mdza²⁸ mo bde²⁹ bar byon tam / bu mo mdza’ mo tshur sbyon / bdag cag gi³⁰ zas kyi khang pa ’di dang / skom gyi khang pa³¹ dang / gos (D106b4) kyi khang pa dang / nyal ba’i khang pa dang / nor bu dang³² / mu tig dang / bai dü rya dang / dwel dang / shel dang / byi³³ ru dang / gser dang³⁴ dngul dang gi sgrang ba yod kyi³⁵ tshur spyon lhan cig bzhugs so zhes smras³⁶ nas / de dag³⁷ dang lhan cig³⁸ lo du ma / lo bhrgya du ma / lo stong du ma / lo bhrgya stong du mar³⁹ ji li tar sems can⁴⁰ bsod nams byas pa / dge ba byas pa / rdzu ’phrul chen po mthu chen pos myong bar gyur pa bzhin myong bar gyur to //¹³⁸


maitrakanyakaḥ phalakam āśāya sthalam anuprāptaḥ / tataḥ sthale cañčuṣyaṁaṇo nadiṛāṇa nagaraṁ rāmanakāṁ nāṁmā dyātavān / sa tad upajagāmā / yāvat tatas catusaro ’parasā nirgatāḥ, abhirūpā dāraniyāḥ pṛāśādikāḥ / tāḥ kathayanti: ehi maitrakanyaka, svāgaṭaṁ te, idam asmaṇkānam annaṅghaṁ pānagṛhaṁ vastraṅghaṁ saṃyaṅghaṁ maṇi-muktāvaiyāryaṁ/aṅkhaśilaprayāvavībhidhajātārparajatāsāṅkpaṁ / āgaccha raṃsāyamaṁ iti / sa tābhī saha ahekaṁ varsaṁi ratim anubhūtavān, yathāpi tatkṛtapunyāḥ satvaḥ kṛtakausalāḥ / dākṣiṇapadhatigamanic caṁaṁ vārayanti /

¹³⁸Avadānāṣṭāka (Continuous from the previous note): sa yato dākṣiṇāyaḥ padhāter niṿāryate, tataḥ sūṣṭhatuṁ utkāṇṭhitō gantum / yāvat punar api dākṣiṇena pathā galchan paśyati sadāmattam nāma nagaram / sa tatra dvāriḥbhuṭāḥ / yāvat tasmād api aṣṭāv aparasaaro nirgatāḥ abhirūpārārī daṁācyātārāḥ pṛāśādikātārāḥ / tāḥ kathayanti: ehi maitrakanyaka, svāgaṭaṁ te, idam asmaṇkānam annaṅghaṁ pānagṛhaṁ vastraṅghaṁ saṃyaṅghaṁ maṇi-muktāvaiyāryaṁ/aṅkhaśilaprayāvavībhidhajātāraṇaṁ / āgaccha raṃsāyamaṁ iti / sa tābhī saha ahekaṁ varsaṁi ratim anubhūtavān yathāpi tatkṛtapunyāḥ
de dag gis\(^1\) kyang de la\(^2\) lho phyogs kyi lam du ma 'gro shig ces bsgo’o /\(^3\) de\(^4\) lho phyogs kyi lam du ma (D106b6) 'gro shig ces bsbo yang \(^{67}\) thur ’then\(^{8}\) cing 'gro bar 'dod nas\(^{9}\) de\(^{10}\) ji tsam zhig na lho phyogs kyi lam\(^{11}\) du song ba dang / bla ma'i tshangs pa zhes bya ba'i khang pa bzang po\(^{12}\) zhig mthong nas de'i sgor 'ongs pa dang / de'i nang las lha'i bu mo de bas kyang gzugs legs pa\(^{13}\) / de bas kyang bta\(^{14}\) (D106b7) na sdug pa / shing tu bzang mo suma cu rtsa gnyis shig byung nas de dag gis\(^{15}\) bu mo mdza’ mo tshur sbyon / mdza’ mo bde bar byon tam / bdag cag\(^{16}\) gi\(^{17}\) ras kyi khang pa 'di dang / skom gyi khang pa dang / lho phyogs na sgrub 'ongs pa dang / nor bu dang\(^{19}\) / mu tig (D107a1) dang / bai 'du rya dang / lho phyogs su song ba dang / lca'gs las byas pa'i grong khyer zhig mthong ste de der zhugs\(^{30}\) so //\(^{40}\) zhugs ma thag tu de'i sgo yang\(^{41}\) slarb cad par gyur (D107a4) to // de nas yang dang du song ba dang sgo yang de bzhin du bcad do // de nas yang dang du song ba dang sgo yang de bzhin du bcad par gyur /

ji tsam\(^{42}\) na skyes bu rab tu lus che ba zhig de nas byung ste / de'i spyi bo la\(^{43}\) lca'gs kyi 'khor lo 'bar ba / rab tu 'bar ba\(^{44}\) / shin tu\(^{45}\) 'bar ba / me lce gcig (D107a5) tu gyur pa zhig 'khor zhing 'dug ste / de'i mgo\(^{46}\) las\(^{47}\) mgagn khrag byung ba ni ras su za bar mthong\(^{48}\) ngo // de nas bu mo mdza’ mos skyes bu de la khyod ci'i phyir de ltar gyur ces\(^{49}\) dris pa dang / des nas ni ma la gnod pa byas pa'i\(^{50}\) phyir ro zhes skyes bu des de skad du\(^{51}\) smras (D107a6) ma thag tu bu mo mdza’ mo de'i las\(^{52}\) kyang

Phudrak: kyi.  2 Phudrak: bsam.  3 Phudrak: gang du gang cings pa de ni mthar.  4 Phudrak omits du.  5 Phudrak: nas.  

(139) [Avadānaśatakā (Continuous from the previous note):] 

las gang rnam par smin pas¹ na² //
’khor lo ’bar dang rab³ ’bar ba //
(D107b3) bdag gi⁴ srog la gnod gyur te //
klad⁵ la⁶ ’khor lo ’bar bar bar gyur //

mi des smras pa /

khyod kyis⁷ ngan pa’i sems bskyed de //
dka’ ba⁸ byed pa’i⁹ ma yi mgor¹⁰ //
khyod kyis¹¹ rdog¹² pas¹³ bryab¹⁴ pas na //
de yi¹⁵ las kyi¹⁶ ’bras bu yin //

bu mo mdza’ mos smras pa¹⁷ //

’khor lo ’bar ba rab ’bar ba //
bdag gi¹⁸ srog la gnod byed pa //
lo grangs stong phrag ji srıd du //
nga yi¹⁹ klad²⁰ na²¹ ’khor bar ’gyur //

mi des smras pa /

lo grangs stong phrag drug bcu dang //
lo grangs brya yi²² bar du ni²³ //
’bar (D107b5) ba’i lcags kyi ’khor los kyang //
khyod kyi mgo la ’joms²⁴ par byed f¹⁴⁰

Tokyo, London: par ’gyur; Phudrak: pas na.  
2 Phudrak omits this underlined verse.  
3 Tog, Tokyo: bar ba; London, Phudrak: ba rab.  
4 Peking: gis.  
5 Peking, Tog, Phudrak: glad.  
7 Phudrak: kyi.  
8 Tog, Tokyo, London: dga’ bar.  
9 Tog, Tokyo, London: pa; Phudrak: du.  
10 Peking: ma mgo bor; Phudrak: ma’i mgo bor.  
11 Phudrak: kyi.  
12 Phudrak: sdog.  
13 Derge, Peking, Phudrak: pa.  
14 Peking, Phudrak: rgyab.  
15 Phudrak: de’i.  
17 Peking, Phudrak omit this underlined sentence.  
18 Peking: gis.  
19 Phudrak: nga’i.  
20 Peking, Tog: glad; Phudrak: blangs.  
21 Tog, Tokyo, London: la.  
22 Peking: rgya yi; Tokyo, London, Phudrak: brya’i.  
23 Phudrak: na.  
24 Derge, Peking: ‘jog.

(¹⁴⁰)Avadānasātaka (Continuous from the previous note):

tato duḥkhaṁ maitrakanyakam aveksya sa puruṣo gāthāyā prayabhaṣata:  
atikramya ramaṇaṁ ca sadāmattam ca nandanam /  
brahmottaram ca prāśaṁ kena tvam iḥāgatah //
maitrakanyakah pṛāha:  
atikramya ramaṇaṁ ca sadāmattam ca nandanam /  
brahmottaram ca prāśaṁucchāyāhām iḥāgatah //
durāṁ hi kārsate kārmā dūrāt kārmam pravartate /  
tatra prakārsate kārma yatra kārma vipaçayate //  
tenā karmāviśeṣāna ca karaṁ vahati maṁstaka /  
ādiptam samprajvalitaṁ mama prāṇoparodhakam // iti  
puruṣaḥ pṛāha:  
tvaṁ pradaṇḍaḥcitena mātā duṣkarakārikā /

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de nas bu mo mdza’ mo des mi de la kye skyes bu gzhan dag kyang 'dir 'ong ba lta yod dam' zhues smras pa dang / mi des smras pa / gang gis' las 'di lta bu byas pa dang ni 'dir 'ong bar 'gyur (D107b6) ro // de nas bu mo mdza’ mo3 sdog bsngal gyis mgon du gzir ba dang / sems can rnam ls la snying rje ba4 bskyed5 nas mi de la 'di skad ces6 smras so / kye skyes bu ngas sems can thams cad kyi phyir 'khor lo 'di mglo bzhad par byas / gzhan gis7 'di 'dra bu'i las (D107b7) byas pa de dag 'dir ma 'ongs8 shig / ces smras ma thag tu bu mo mdza’ mo byang chub sems dpa’ de'i mgo las 'khor lo de shing ta9 la bdun tsam du nam mkha’ la 'phags nas 'dug pa dang / de yang dus10 'das te11 dga’ ldan gnam gyi12 lha'i khams su skyes so zhes bcom ldan (D108a1) 'das kyis bka’ stsal to // dge slong dag13 ji14 snyam du sems / de'i dus na15 bu mo mdza’ mo zhes bya ba de16 ni nga nyid yin te / de'i tse ngas tshong byas te / kär shā pa na la byin pa de'i17 las kyi18 mam par smin pas ni grong khyer chen po rnam pa19 bhizh rab tu bye ba (D108a2) myong bar gyur to // de nas ngas ma la gnod pa cung zad cig byas pa20 de'i21 las kyi 'bras bu mn par smin pas ni rnam pa 'di lta bu’i sdog bsngal myong bar gyur to // de la22 bas na dge slong dag de bzhin du bslab par gyis shig / pha dang ma la phan gdogs par bya'i23 / (D108a3) gnod pa24 ma byed cig dang de25 lta bu'i gnod pa mi26 myong bar 'gyur ba ni ji ltar bu mo mdza’ mo so so127 skye bo’i tse na myong ba bzhin te / yon tan mang por28 yang 'gyur zhin / de29 yang de bzhin gshgs pa yin te / dge slong dag de bzhin du30 bslab par byos shig f'(141)


(141)Avadānaśataka (Continuous from the previous note):

The teaching regarding the places where monks should dwell\(^{110}\)

.gleng gzhi ni mnyan du yod pa na ste / bcom ldan ‘das kyis\(^7\) dge slong dag la bka’ (D108a5) tshal pa / dge slong dag nyi ma ni shar / bya rogz zer ni zer / zhing pa ni rmo rko\(^8\) byed / ma lus par\(^9\) rku\(^10\) ba rnam ms ni ngu’o // dge slong dag de ni dper byas te / don de\(^11\) ni shes pa’i phyir don de yang bstan par bya ste / dge slong dag nyi ma shar ces bya ba ni ni\(^12\) de bzhin gshegs pa yang bstan par bya ste / dge slong dag nyi ma shar ces bya ba ni sbyin par byed\(^14\) pa dang / sbyin bdag rnam ms tshig bla dags so // ma lus\(^15\) par rku\(^16\) ba rnam ni\(^17\) ngu’o zhes bya ba ni (D108a7) bdud kyi ‘khor

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\(^{1}\) Phudrak inserts *de* before *dge.*  
\(^{2}\) Tog, Tokyo, London, Phudrak insert *lta.*  
\(^{3}\) Tog, Tokyo, London: ‘gyur yang; Phudrak: ‘gyur yang.  
\(^{4}\) Phudrak: g yogs.  
\(^{5}\) Phudrak: *snang.*  
\(^{6}\) Tog: *pha ma dang.*  
\(^{7}\) Tog, Tokyo, London, Phudrak: *bkro.*  
\(^{8}\) Tog, Tokyo, London: *pa; Phudrak omits par.*  
\(^{9}\) Phudrak: *bkro.*  
\(^{10}\) Phudrak omits *de.*  
\(^{11}\) Tog: *rmok; Phudrak omits.*  
\(^{12}\) Phudrak: *bkyu.*  
\(^{13}\) Tog, Tokyo, London: *byin; Phudrak: *bkyu.*  
\(^{14}\) Phudrak omits *ni.*  
\(^{15}\) Tog, Tokyo, London: *byin instead of lus.*  
\(^{16}\) Phudrak: *bkyu.*  

\(^{110}\) Yijing’s *Nidāna* omits this teaching.

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\(^{(12)}\) Cf. *Vinayasātra-vṛtti-abhidhānasvavyākhyāvāna* (P. V. Bapat & V. V. Gokhale, 34 = Derge 4119 *Shu* 32b3–b5):

**Sk.** na śiṃhasamaḥ śrgālasamamap(a)ṣṭiṣṭha // śīlāvatā duḥśīlasyasa upastāpamāṇṇaṃ kāryam ity arthaḥ // apavādā ‘syā kriyate // paramaduḥśīlau ācāryopīḍhiśyau upaṣṭiṣṭha // mātāpitṛglaṃś cā āgārikān api // paramopakāritvād eśāṃ ity etad abhyanujñānam //

**Tib.** seng ge lta bus wa lla bu la bsnyen bkur mi bya’o zhes bya ba ni tshul khrims dang ldan pas tshul khrims ‘chal pa la nye bar gnas pa ni zhes bya ba’i don to // ‘di la gsal bar byed pa yin pa ni / slob dpon dang mkhan po mchog tu tshul khrims ‘chal pa la yang bsnyen bkur bya’o // pha ma dang na dang ni khyim pa yin pa na yang ngo zhes bya ba ni mchog tu ‘di rams la phan par byed pa nyid kyi phyir de bas na ‘di snog du gnang ngo //


**Tib.** seng ge lta bu la ma yin / de tshul khrims dang ldan pas tshul khrims ‘chal pa la ma yin no zhes bya ba’i tha tshig go // ma dang / pha dang / nad pa dang / slob dpon dang / mkhan po ni mchog tu tshul khrims ‘chal ba yin na yang bya’o //

**Chin.** 不願師子，而洗野干。謂破戒人，使持戒者。若是，父，母，阿遮利耶，鄰波駄耶，此之四人，緩足，破戒亦應供養。不應輕慢。


親教軌範師及父母有病  
假令是破戒 悉可為供給  
父母老貧病 乞食供僧  
由斯有大恩 是故應勤養  
見有闡提 謂事皆供僧  
乃至塗塗油 洗沐舎身淨

**Āryamālasavastiva-dīrghaṃyaśaṃkārikā-vṛtti-Prabhāvatī** (Derge 4125, 157a3–4):

‘dir gzhung ni Gleng gzhi las / dge slong dag ’o na de’i phyir Inga po / ‘di dag ni shin tu tshul khrims ‘chal ba yin du zin gyis kyang bsren bkur bya’o // Inga po gang dang ce na / pha dang / ma dang / mkhan po dang / slob dpon dang / nad pa’i zhes ’byung ba yin no //
gyi tshig bla dags so // de lta bas na dge Slong dag ston pa ni nyan thos dag la thugs brtse bas thugs rje’i don ston pa / phan par dgongs pa / thugs rje bhzin pas na ¹ khyod² la don byas kyi³ khyod kyis da bya⁴ ba’i rigs so // de ’di litar dgon pa dang / (D108b1) shing drung dang / khang stong dang / ri dang / grog po dang / ri phug dang / sog ma’i phung po dang / bla Gab med pa dang / dur khrod dang / nags tshal gyi phyogs dang / bas mthar gnas par bya ste / dge Slong dag bag med par ma byed cig / phyis ’gyod par (D108b2) gyur ta re / ngas bstan pa⁵ ’di ni ngas rjes su bstan pa’o //¹⁴³


Tib. sangs rgyas bcom ldan ’das mnyan du yod pa dze ta’i tshal mgon med las sbyin gyi kun dga’ ra ba na bzhugs te / der bcom ldan ’das kyis dge Slong dag la bka’ stsal pa / dge Slong dag nyi ma ni shar / bya rog ni skad ’byin / zhing pa ni zhing rmed / mi rgod ni du’o // de lta bas na dge Slong dag don ’di ni dge yin par shes par bya’o // de’i don yang ’di litar bta’o // dge Slong dag nyi ma shar ro zhes bya ba ni de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sngos rgyas kyi tshig bla dags so // bya rog sgra ’byin to zhes bya ba ni chos ’chad pa’i gang zag gi tshig bla dags so // zhing pa ni zhing rmed do zhes bya ba ni gtong ba sbyin pa dang gi tshig bla dags so // mi rgod du’o zhes bya ba ni bbdad kyi ’khor gyi tshig bla dags so // de lta bas na dge Slong dag ’di litar ston pa rjes su bSrtse ba can thugs rje can don du bzhed pa / phan par bzhed pa / thugs rje ba ngas nyan thos khyed mamas la bya ba ni byas zin gyis da ni khyed cag gis dgon pa dang / shing drung dang / khyim stong pa dang / lung pa dang / brag phug dang / sog ma spungs pa bla Gab med pa dang / dur khrod dang / nags dang / ri dang / ma btha’ ’di dag tu gnas shing sgoms shig / dge Slong mamas bag med par ma byed cig / phyis ’gyod pa can du gyur ta re ’di ni nga’i bstan pa’o //

Chin. 綠處同前。如世尊說：“汝等善慧，由此譬喩，能解其義，汝等應聽我略教誨。言日出者，謂如來出現於世。喻如日出，放大光明。衆鳥皆鳴者，謂說法也。按義理，事事皆有定義。於我弟子，義理皆善。群類皆散者，謂是魔軍及諸外道。皆是惡行，如是惡行，如來大師，於諸聲聞弟子所應作者，教令作是。為欲安息，以大悲心，成就利益。所應作事，我已作之。汝等作者，可自修行。當離諸聞，獨處聞居。在空室下，在一樹下。或在室內，或在山岳，或在草積，或在露地，或在塹間，或在林間，隨宜臥具，意得支身。如是等處，當可端坐。勤修靜慮，莫為放逸。勿於後生時生悔恨。此則是我之所教誨。”

Pravrajyāvastu (Vogel & Wille, 2002: 27 = Eimer, 302):

Skt. sa evaṃ śravakāṇāṃ dharmāṃ desayati etāni bhikṣavo’ ranāṃ vyāsau’ tāna’ni sāṃśādhiś nāṃśāsau’ parvatau kandara-giriguhālalāpaḷaṃ jāya bhāvavākāsa-sāṃśāvānaprasasthāni prāntāni sāyānāśanāmi dhiyāyata bhikṣavo mā prāmāyata mā pāscād viprātāsārō bhavāsya yatah: asmākam iyam anusāsanam iti.

Tib. de nyan thos rmas la dge Slong dag dgon pa dang / shing drung dang / khyim gyis stong pa dang / ri’i sul dang / ri phug dang / rtsa spyil dang / bla Gab med pa dang / dur khrod dang / nags khrod dang / ri drung dang / bas mtha’i gnas mal ’di dag tu bsam gan gyis shig / dge Slong dag bag yod par bsgrubs la phyis ’gyod par mi ’gyur bar gyis shig / ’di ni nga’i gdams ngag dang rjes su bstan pa yin no zhes chos ston par mdzad do //
3.3.4

bsam pa/ de rab tu le lo can zhig ste / de gding ba'i steng

des bsod snyoms tshal gyi phyogs dang / bas mtha' la gnas shing bsam gtan byed pa la zhugs so //

mnyan du yod pa na khyim bdag gzhan zhig gis dgon pa la gnas pa'i dge slong dag gi phyr dgon par khyim brtsigs te / ji tsam zhig na bsod snyoms pa gzhan zhig ljongs 6 (D108b4) spyad pa splay cing

mnyan du yod par phrin nas / de yang lar khyim du 'ongs te 'dug pa dang / de dus phyi 9 zhig na de'i skra dang kha 10 spu ring por gyur nas snga dro'i dus na shamb bgos te 11 / lhung bzed dang / chos gs khyer te song ba dang / de la khyim bdag des 'phags pa skra (D108b5) dang kha 12 spu ring ngo 13 zhes smras pa dang / des 14 bzhin bzangs 'breg 15 mkhan med do zhes smras nas / khyim bdag gis 'phags pa / de ltu 16 na bzhud 17 cig dang / bdag gis 18 'breg 19 mkhan gtang 20 ngo zhes smras pa dang / des bsod snyoms blang 21 nas slar song ba dang / (D108b6) des 22 'breg mkhan yang btag ngo // bsod snyoms pa de rab tu le lo can zhig ste / de gding ba'i steng du 23 'dug bzhi 24 skra bregs pa dang 25 / skra yang gding ba'i steng du lhung pas 26 zad par 'dor 27 ma 28 nas so //

khyim bdag des bzsams pa / 'breg 29 mkhan / khyod song la dge slong (D108b7) de'i skra dang kha 30 spu dag bregs 31 sam ma bregs 32 llos shig ces smras pa dang / de der song ngo 33 // song nas gding ba'i 34 steng du 'dug pa dang / de'i gos la skra dag chags nas 35 khyim bdag des bsod snyoms pa de la mgu ba dag byas nas slar khyim du song ba dang / de'i (D109a1) chung nas jo bo'i sras ci khyod 'breg 36 mkhan gyi khyim na 'dug 'dug gam 37 / des gos la lta 38 na 39 skra chags shing 'dug pa mthong nas des 40 bzsams 41 pa / bsod snyoms pa de gding ba'i steng du 'dug bzhi 42 skra ma bregs 43 grang zhes de


時有老病苾芻。不能出外除鬘。復遇風雨。佛言: “若無力者。隨處除鬘。然應掃除。塗拭令淨。若不爾者。得罪作罪。” 又諸苾芻。剪髮足甲。隨處棄薦。佛言: “僧伽淨地。若棄爪甲。得罪作罪。”
bltar¹ 'gro’o (D109a2) snyam bsams² nas β der song⁴ ste bltas⁵ pa dang / de’i gding ba la⁶ skra dag
gis⁷ gang zhing 'dug pa mthong nas / 'phags pa⁸ gding ba’i steng du skra mi⁹ breg¹⁰ pa¹¹ tsam yang
mi shes sam¹² zhes nyes pa¹³ ngor brjod pa dang / bsod snyoms pa¹⁴ de gnong nas spa gong ste ngo
tsha nas cang mi (D109a3) zer bar ‘dug go // de ltar gyur pa dge slong dag gis bcom ldan ‘das la gsol
pa dang / bcom ldan ‘das kyi bka’ stsal pa¹⁵ / dge slong dag¹⁶ khyim bdag de dag¹⁷ ‘phya ba ni yus
te / de bas na dge slong dag gding ba’i steng na¹⁸ ‘dug cing skra ma ‘breg¹⁹ shig /

(D109a4) bcom ldan ‘das kyi sge dge slong dag gding ba’i steng na ‘dug cing skra ma ‘breg²⁰ shig ces
bka’ stsal pa dang / dge slong dag gis gnas khang dang / bkad²¹ sa dang / sgo khang du skra breg²²
nas de nyid nyes pa’i dmigs su gyur nas / bcom ldan ‘das (D109a5) kyi bka’ stsal pa / gang dge ‘dun
gyi phyag dar byed pa’i gnas der skra ma ‘breg²³ shig / breg²⁴ na²⁵ ‘das pa dang bcas par gyur²⁶ ro //
bcom ldan ‘das kyi sge dge ‘dun gyi phyag dar bya’i gnas der skra ma ‘breg²⁷ shig ces gsungs
pa dang / dge (D109a6) slong kha cig rgas shing ‘khogs²⁸ la rid²⁹ par ‘gyur³⁰ / kha cig ni³¹ na bar
gyur te / phyi rol tu ‘gro mi³² nus / mi na ba dang kyang tsha zhing char³³ pa bab par gyur³⁴ pa dang / de
dag kyang phyir ‘byung³⁵ mi nus nas gnod par gyur to // de ltar gyur pa dge slong dag gis bcom
ldan (D109a7) ‘la gsol ba dang / bcom ldan ‘das kyi bka’ stsal pa / gang dge slong dag gis shing
‘khogs la rid par gyur pa dang / na ste mi bde ba dag ni snga³⁶ khang³⁷ du skra³⁸ breg³⁹ bar gyis⁴⁰
shig / mi na ba dag⁴¹ tsha zhing char ba bab bar gyur te / phyi rol tu ‘byung du³² mi (D109b1) bde na
de yang snga khang⁴³ du skra breg⁴⁴ par gyis⁴⁵ shig / (144)

sa’i dngos po thams cad du yang sa gzhi³⁶ phyi³⁷ bdar bya³⁸ / yang na ni byed du chug shig / skra³⁹
ni bsdu³⁰ la phyag⁵¹ dar khrod du bor⁵² cig / sen mo gcod³³ pa yang go rims ‘di³⁴ bzhiin no // gang mi
bde bar gyur pa de (D109b2) la rjes su bcas kyi mi bde ba med pa dag ni de ltar ma byed cig³⁵ / byas³⁶

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(144) Cf. Vhuyasiritthākā (4120 ‘U 41a3-6):
‘dir gzhung ni Gleng gzhi dag las dge slong gis bting bar ‘dug nas skra breg par mi bya ste / gnas khang dang
khams dang sgo khang du skra ‘dreg tu ‘jug na yang nyes byas de nyid du ‘gyur ro zhes bya ba dang / bcom ldan
‘das kyi bka’ stsal pa / gang du dge ‘dun phyag dar phyags pa der skra ‘dreg tu gzhung par mi bya ste / ‘dreg tu
gzhung na ‘gal tshabs can du ‘gyur ro zhes bya ba dang / de bzhin du dge slong dang dag gags ‘khogs nyam chung
ba dag dang nad pa sbyor mi bzod pa de dag gis ni khyams sam gzhan du skra ‘dreg tu gzhung par bya zhi ng / bde
bar gnas pa dag gis gkyang nyal ma tsha ba’am / char ‘bab pa gang du phyi rol du ‘gor med na khyams sam gzhan
der skra breg par bya’o zhes gsungs pa yin no //
na 'das pa dang bcas par 'gyur ro //

3.3.5

gleng gzhi ni mnyan du yod pa na ste / de'i tshe¹ na dge slong zhig na bar gyur nas des rtsa ba dang / sDom² bu dang / 'dab ma dang³ / 'bras bu nams (D109b3) kyi sman gyis gsos⁴ kyang de'i nad sos par ma gyur nas / ji tsam⁵ zhig na sman pa gtsug lag khang du 'ongs pa dang⁶ / de la⁷ dge slong dag gis bzhin bzangs dge slong 'di 'dra bar na bar gyur na⁸ sman dpyad kyi thabs ston cig⁹ ces smras pa dang / des 'phags pa phyi dro (D109b4) phyi zo shig dang sos par 'gyur ro zhes smras pa dang / de dag sis¹⁰ bzhin bzangs phyi dro phyi bza¹¹ bar bcom ldan 'das kyi ma gnang na nged cag gis ji ltar phyi dro¹² phyi bza¹² bar bya zhes smras pa dang / des¹³ 'phags pa¹⁴ khyed cag gi ston pa ni thugs rje can¹⁵ gyis (D109b5) gnang bar 'gyur ro zhes smras so //

de ltar gyur ba dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag ba lang¹⁶ rgan po so med pa dag gis nas ji ltar zos pa de bzhin du 'byung ba yod¹⁷ de¹⁸ / de lta (D109b6) nas na rjes su gnang ba ni ba lang¹⁹ rgan pos zos pa'i nas las phyer thogs te²⁰ byin cig / de la the tshom²¹ ma byed cig /

de la phye de byin kyang sos par ma gyur nas / dge slong dag gis sman pa la zhib tu smras pa dang / des 'phags pa dag de ni ro yal bas mi phan (D109b7) te / nas gzhan las²² phyê²³ byos la byin cig²⁴ ces smras so // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi bka' stsal pa / de lta bas na²⁵ gzhan gyis ma zos pa'i nas las phyer²⁶ byos²⁷ te tshags²⁸ kyi tshogs la byin (D110a1) cig ces²⁹ bka' stsal pa dang / dge slong dag gis de bzhin du³⁰ byin yang sos par ma gyur nas / dge slong dag gis sman pa³¹ la zhib tu smras pa dang / des 'phags pa 'de³² gu byos la byin cig³³ dang sos par 'gyur ro zhes smras pa dang / de ltar (D110a2) gyur pa³⁴ dge slong dag gis bcom ldan 'das la gsol byang³⁵ / bcom ldan 'das kyi bka' stsal pa / de ste sman pas bsgo³⁶ na phyê³⁷ las³⁸ de³⁹


de kyis Phudrak: gsos yod pa na pa byin cig / de la the tshom ma byed cig /

3.3.6

gleng gzhi ni mnyan du yod pa na ste / de’i tshe mnyan du yod pa na dge slong gzhan zhiṅ na bar

4 byos la byin cig / de bzhin du phyé2 las zan3 du byas pa dang / de nyid kyang rung ste thams cad
byin cig / de la the tshom ma byed cig /

145

13

113)

Phudrak 437a6
Peking 107b
Tokyo 106a
Phudrak 437b
Tog 157b
London 117b

Peking; Phudrak: 14

227
ldan ’das la gsol ba dang / bcom ldan ’das kyis bka’ stsal pa / de ste sman pas sha sar pa las khu shar byos la byin cig ces bsgo na ni de lta bas na rjes su gnang ba ni sha sar pa las (D110b2) khu shar gyis la dar gyis tshogs te byin cig /

dge slong dag gis de bzhin du byin4 yang sogs par ma gyur nas / dge slong dag gis sman pa la zhib tu smras pa dang5 / des ’phags pa dag snag6 tshogs byos la byin cig ces smras pa dang / de7 ltar gyur pa dge (D110b3) slong dag gis bcom ldan ’das la gsol ba dang / bcom ldan ’das kyis bka’ stsal pa / de ste sman pas snag8 tshogs byin cig ces bsgo na ni byin cig / de la sos te gtub9 pa dang / skam po thams cad kyang byin cig / de la the tshom ma byed (D110b4) cig /

§ 3.41

mdor na /

dud pa btung dang seng ras dang //
snar blugs pa dang phor10 bu dang //
khab ral dang ni mig byug11 pa //
drang srong chen pos gnang ba’o //

3.4.11

sangs rgyas bcom ldan (D110b5) ’das mnyan du yod pa na12 dze13 ta’i tshal mgon med zas sbyin gyi kun dga’ ra na bzhugs so //sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā lis zhus pa /


第四子藥類目:

燻筒藥色衣 鼻筒飲水器
針筒非寶物 眼藥合用椎


“如世尊說, 開諸苾芻著呪色衣者, 不知何物是.” 佛言: 以七種藥作者, 隨意應作.”

“又開諸苾芻香毘香, 不知何物作.” 佛言: “除作.”

“又開諸苾芻飲水器, 不知何物作.” 佛言: “除作.”

“又開諸苾芻盛針筒者, 不知何物作.” 佛言: “除作.”

“又許呪服藥皆及小藥合, 不知何物作.” 佛言: “除作, 除皆應作.”

116) Cf. Āryāmālasarvāṇāvādīsīmānārākāśikā-vṛtti-Prabhāvatī (Derge 4125, 143a5–7): see n. 145 above.
btsun pa¹ bcom ldan 'das kyis²
dud pa btung ba'i sbu bu chongs shig(147)
ces gsungs³ na / ji lta bu (D110b6) bcang⁴ bar bgyi / u pā li rin po che las byas pa ma gtogs so⁵ // (148)

btsun pa¹ bcom ldan 'das kyis
seng ras chongs shig(149)
ces gsungs na / ji lta bu bcang bar bgyi / bal las⁸ byas pa dang / zar ma las⁹ byas pa dang / las las¹⁰ byas pa'o //

btsun pa bcom (D110b7) ldan 'das kyis

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1 Tokyo, London omit btsun pa.  2 Peking: kyi.  3 Phudrak: gsung.  4 Phudrak: bcangs.  5 Phudrak: pa'o.  6 Peking omits btsun pa.  7 Phudrak inserts u pa li.  8 Peking: la.  9 Peking: la; Phudrak omits las.  10 Peking: la.


Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gngan gis dge slang nad pas ri lu'i du ba brngub par bya'o // . . . sbu gu can ghyis rnu gubs shig /

Chin. 佇言：“有病者聴聞醫治病，應可作善。”

(148) Cf. Vinayasūtraṁttvyabhidhānasmāvyākhyānā-nāma (Derge 4119 Shu 163a1–3):

Gleng gzihi mams las kyang gsungs te / ji skad du bcom ldan 'das kyis dud pa'i sman gce'u bcang bar bya'o zhes gsungs pa dang / zhus pa ji lta bu bcang bar bgyi / bka' stsal pa / nye ba 'khor rin po che las byas pa ma gtogs so // snar blugs pa'i spyad dang 'phul ba'i btung phor dang khab dang khab ral dang mig sman gyi gab tse dang / sman phor dang rkang rten dang khrui dang sman gyi nal ze bcang bar bya'o // lcags kyi gar bu la lu gu rgyud gdags par bya'o zhes gsungs pa thams cad la yang ji lta bu zhig bcang bar bgyi / nye ba 'khor rin po che'i rang bzhi'n las byas pa ma gtogs so zhes bka' stsal pa de lta bu'i tshig yod do //

Vinayasūtraṁttkā (Derge 4120 'U 234a7–b3):

Gleng gzihi dag las kyang bcom ldan 'das kyis dud pa'i sman gce'u bcang bar bya'o zhes gsungs pa dang / zhus pa ji lta bu zhig bcang bar bgyi / bka' stsal pa / nye ba 'khor rin po che las byas pa ma gtogs so // snar blugs pa'i spyad dang / phul ba'i btung phor dang / khab dang khab ral dang / mig sman gyi gab tse dang / sman phor dang / rkang rten dang / khre'u dang / sman gyi nal ze bcang bar bya'o // lcags kyi gar bu la lu gu rgyud gdags par bya'o zhes gsungs pa thams cad la yang ji lta bu zhig bcang bar bgyi zhes bya ba nas / ji lta bu zhig gdags par bgyi zhes bya ba'i bar du zhus pa dang / nye ba 'khor rin po che las byas pa ma gtogs so zhes bka' stsal pa de lta bu'i tshig yod do //

Pratimokṣasūtraṁttkā-vinayasūrasamuccaya (Derge 4106 Pu 289a2–4):

Gleng gzihi dag las kyang bcom ldan 'das kyis dud pa'i sman gce'u bcang bar bya'o zhes gsungs pa dang / zhus pa ji lta bu zhig bcang bar bgyi / bka' stsal pa nye ba 'khor rin po che las byas pa ma gtogs so // snar blugs pa'i spyad dang / phul ba'i btung phor dang / khab dang / bab ral dang / mig sman gyi ga ba tse dang / sman phor dang / rkang rten dang / khre'u dang / sman gyi nal ze bcang bar bya'o // lcags kyi gar bu la lu gu rgyud gdags par bya'o zhes gsungs pa thams cad la yang ji lta bu zhig bcang bar bgyi zhes bya ba nas ji lta bu zhig gdags par bgyi zhes bya ba'i bar du zhus pa dang / nye ba 'khor rin po che las byas pa ma gtogs so zhes bka' stsal pa de lta bu'i tshig yod do //

(149) Kṣudrakavastu (Derge 6 Tha 184a2 = T. 1451 [24] 270b1):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gngan gis dge slong gis seng ras bcang bar bya'o //

Chin. 佇言：“熱時，應著薄衣。”

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sna'i nang du blugs¹ pa chongs shig

ces gsungs na ji lta bu bcang bar bgyi² / u pā li rin po che³ las byas pa ma gtons so //

btsun pa bcom ldan 'das kyis

rjes⁴ bzhin btung pa'i phor⁵ bu chongs shig

ces gsungs na / ji lta⁶ bu⁷ bcang bar bgyi / (D111a1) u pā li de ni⁸ rin po che las byas pa⁹ ma gtons pa'o //

btsun pa bcom ldan 'das kyis

khab ral chongs shig

ces gsungs na / ji lta⁶ bu¹⁰ bcang bar bgyi / u pā li de ni¹¹ rin po che las byas pa ma gtons¹² pa'o¹³ //

btsun pa bcom ldan 'das kyis

mig byug (D111a2) pa'i sman gyi snod chongs shig


Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gngan gis (D105b7) snar blugs pa'i las bya'o // . . . chos gos kyi grwas blugs par mi bya'i / 'on kyang snar blugs pa'i spyad kyis blug par bya'o //

Chin. 录音: “若有他者，我今聽以蘇油浸透，不為以小布麗。可用銅鐵及錫，作煉鼻鋸。”

(Kṣudrakavastu (Derge 6 Tha 106a5–6 = T. 1451 [24] 246c1):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gngan gis phul ba'i btung phor bcang bar bya'o //

Chin. 录音: “帝飲水漱謙。”

(Kṣudrakavastu (Derge 6 Tha 32b4 = T. 1451 [24] 218a10):

Tib. bcom ldan 'das kyis bka' stsal pa / khab ral bcang bar bya'o //

Chin. 录音: “應用針箝。”

(Not identified.

Cf. Bhaisajyavastu (Dutt ix = Derge 1 Kha 281b2–4 = T. 1448 [24] 2c1–8)


Tib. bcom ldan 'das kyis bka' stsal pa / dge slob gis mig sman gar bab bab tu gzsag par mi bya'o // nas mig sman 'chaṅ ba'i dge slob gi kun du spyad pa'i chos bca' bar bya ste / mig sman 'chaṅ ba'i dge slob gis mig sman mams so sor phye la gzsag par bya ste / me tog gi mig sman ni snod kyi nañ du'o // hu ba'i mig sman ni gab tse'i nañ du'o // phye ma'i mig sman ni doñ bu'i nañ du'o // ni lu'i mig sman dah btsag yug snam gyi mig sman ni sgye u 'am / thum por
§ 3.5\(^{116}\)

mdor na /

phor bu dang yang kud\(^3\) ris dang //
(D111a3) rkang gnas pa dang rkang rten\(^4\) dang //

bku\(^5\) sman dag dang rngan pa dang /
shi bar gyur pa’i chos so //

3.5.1\(^{117}\)

sangs rgyas bcom ldan ’das mnyan du yod pa’i\(^6\) dze\(^7\) ta’i tshal mgon med zas sbyin gyi kun dga’ ra ba na bzhugs so //
sangs rgyas bcom ldan ’das la (D111a4) tshe dang ldan pa u pā lis zhus pa / btsun pa\(^8\) bcom ldan ’das kyis

sman gyi phor bu chongs shig\(^{154}\)

ces gsungs na / ji lta bu\(^9\) bcang bar bgyi / u pā li de ni rin po che las byas pa ma gtogs\(^2\) pa’o //

gleng gzhis’i sgo gsum pa’i md’o’i tshigs su bcad pa bzhi pa’o //


\(^{116}\)Yijing’s Nidāna (T. 1452 [24] 428a7–9):

第五回項目:
藥器及臥具 承足枯涕藥
悲不應作 當捨死人衣


締處同前, 具諸床被, 自世尊言: “如世尊說, 開諸悲夢, 留貯藥器, 當用何物?” 佛言: “除諸實物.”
“又開諸悲夢, 留用 <毛 + 混> 槻. 不知何者是所應畜.” 佛言: “七種禮作, 應可畜持.”
“又開諸悲夢, 為洗足故, 留承足桔. 不知何物.” 佛言: “除寶.”

Chin. 佛言: “悲夢, 而不聞床頭, 不應著繫, 而不收舉. 其安頭行法, 我今為說. 為安頭, 預置牢固處.
花安頭, 置於銅器中. 花之, 安於床內. 素之, 置於竹筒, 花之. 一一. 留於囊中, 或以物裹. 或於囊頭, 釘繫繫之. 持安頭
者, 悲夢附依法. 不依行者, 得越法罪.”


Tib. bcom ldan ’das kyi bka’ stsal pa / de lta bas na gnang gis sman phor bcang bar bya’o //


\(^{154}\)Kṣudrakavastu (Derge 6 Tha 182b2–3 = T. 1451 [24] 269c25):

Tib. bcom ldan ’das kyi bka’ stsal pa / de lta bas na gnang gis sman phor bcang bar bya’o //


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btsun pa bcom ldan 'das kyis

skud¹ ris chongs shig(155)
ces gsungs na / ji lta bu bcang bar bgyi / u pā li skud² pa bdun las³ byas pa ste / bal dang / ldum bu sha
na ka⁴ dang / ras bal dang / gso⁵ ma dang / rtswa⁶ du gu⁷ la⁸ dang / ldum⁹ bu ko¹⁰ ta ma pa dang / srin
bal gyi skud¹¹ pa las¹² byas pa’o ///(156)
btsun pa bcom ldan (D111a6) ’das kyis

rkang rten¹³ chongs shig(157)
ces gsungs na / ji lta bu¹⁴ bcang bar bgyi / u pā li de ni rin po che las byas pa ma gtogs pa’o ///
btsun pa bcom ldan ’das kyis

khri dang rkang rten chongs shig(158)
ces gsungs na / ji lta bu bcang bar bgyi / u pā li de ni¹⁵ rin po (D111a7) che las byas pa ma gtogs
pa’o ///(159)

10 Phudrak: togs.  1 Phudrak: kud.  2 Phudrak: kud.  3 Peking: la.  4 Phudrak: kha.  5 Peking looks sogx.  6 Tog, Phudrak:
risa.  7 Phudrak: ku.  8 London: lu.  9 London: sdam.  10 Phudrak: kom.  11 Phudrak: kud.  12 Phudrak: sas.  13 Phudrak:
brkang brtan.  14 Phudrak: ltar.  15 Tog, Tokyo, London omit de ni.  16 Phudrak omits the wavy-lined passage.

Tib. de lta bas na gnang gis dge slong gis par tang gding bar bya’o ///
Chin. 佛言: “聴用<毛>悟妙.”

(156) Vinayasangraha (Derge 4105, 142b5 [Not explicitly confirmed in Yijing’s translation]):
par tang khra bo ni skud pa sna bdun pa’o ///

(157) Kṣudrakavastu (Derge 6 Tha 183a5 = T. 1451 [24] 270a13):
Tib. bcom ldan ’das kyis bka’ stsal pa / rkang rten bca’ bar bya’o ///
Chin. 佛言: “應作承足床.”

(158) Not identified.

(159) Cf. Vinayasūtraśrayabhidhānasvavyākhya-nāma (Derge 4119 Shu 163a1–3) and Vinayasūtraśāntikā (Derge 4120 ’U 234a7–
b3): § 3.4.1, n. 148.
3.5.2

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhin zhig na bar gyur nas des¹ sman pa la dris pa bzhin bzangs bdag nad 'di 'dra ba zhig gis btab na sman dp'yad² kyi thabs³ ston cig ces smras pa dang / des⁴ (D111b1) khyim bdag snum bag sngar zo shig dang phyis bkru⁵ sman gtag⁶ ngo zhes smras pa dang / de⁷ snum bag za ba la zhugs so // ji tsam zhig na de'i grong du nye bar'gro⁸ ba'i dge sloop der⁹ 'ongs nas des khyim bdag ci byed cing 'dug ces smras pa dang / des ji ltar gyur pa¹⁰ zhib (D111b2) tu smras so / des khyim bdag kho bo bkru sman gtong ba rab tu mkhas kyi sman pa la sbyin pa de kho bo la byin cig dang / ngas khyod la bkru¹¹ sman btang ngo zhes smras pa dang / khyim bdag des legs kyi de bzhin du bgyi'o zhes smras nas des de bkru (D111b3) sman btang nas tgsug lag khang du langs¹² te song ngo //

khyim bdag de'i bkru sman ma chod nas de'i nye du dag song ste¹³ sman pa la¹⁴ dris pa / khyim bdag de¹⁵ bkru sman ma chod na thabs ji ltu bur¹⁶ bgyi zhes smras pa dang / de la bkru sman sus blod / de dag gis 'phags pa 'di zhes bya bas blud do zhes gsungs pa dang / de khrus nas de nyid kyi gan du song la dris shig ces smras so //

de dag gis de'de¹⁷ shi ba la sos nas de ltar gyur pa dge sloop dag gis bcom ldan 'das la gsoi ba dang / bcom ldan 'das (D111b5) kyi bka’ satsal pa / de ltu¹⁸ bas na dge sloop dag gis rngan pa len cing sman¹⁹ ma gtong²⁰ shig // de ste bkru sman btang na yang gud du ma 'gro shig / de 'dra ba'i rkyen cig²¹ byung na yang sman dp'yad²² ston la song shig / de bzhin du ma byas par song na yang²³ das pa dang (D111b6) ba'cas par 'gyur ro //²⁴)


緑處同前。時有長者，身嬰重病。往醫人處，問言：“賢首，以所宜藥，為我處方。”醫人答言：“先食諸藥，令其動病。然後，應可服於湯藥。”長者聞已，達服諸油。時有苾芻，是彼長者，常所供養。來過其舍，忽問病人：“氣力安不?”答言：“聖者，我今療病。醫人處方，先服酥油，後服湯藥。”時彼苾芻，報長者曰：“我善醫方，爾有藥直，供養醫者，宜將與我。我有湯藥，可持與汝。”長者聞已，答言：“甚善善哉!”持藥與彼令服。

是時長者，藥利過度。令一使人疾往。醫所問言：“賢首，我之舍主，藥利不停。”彼醫問言：“為何人授藥?”使者報曰：“有一苾芻，醫人聞已，諸病日增。時有苾芻，是彼長者，常所供養。來過其舍，忽問病人：“氣力安不?”及其將疾，苾芻處問。時彼長者，便已命終。時諸苾芻，以緑白拂，攝於：“汝等苾芻，不應賣藥。若苾芻善醫方者，起慈愍心，應病與藥，然諸苾芻，不應與他，絕諫乞之而去。應自觀察，勿令過度。設有他行，觸人看守。然後應去，仍報彼言：‘利若過度，應以某藥為解。’若有利過，受彼價值，然後與藥，及以受戒，為他作者，為惡作業。”

²⁵) Cf. Vinayaśārravyābhīdhānāvyavākkhyāna-nāma (Derge 4119 Zu 269b4–5):

‘dir gzhung ni Gleng gzhi dag las de Ita bas na dge sloop gis gla rngan gyis bkru sman btang bar mi bya’o // bkru sman btang nas gzhun la ’gro bar mi bya’o // rkyen de Ita bu dag byung na bsgo ste ’gro bar bya’o zhes gsungs pa yin no //
3.5.3

gleng gzhi ni mnyan du yod pa na ste / nor bdag gir nor chags pa bsung¹ ste / des de la dus ‘di tsam zhig na byin cig ces dus btar nas btang ngo // des bsams² pa / de ltar dus btar tu zin kyang ngas dus bzhin du gzhal bar (D111b7) mi nus kyis³ ji nas dus la bab na bros te ‘gro’o snyam du bsams mo // phyis⁴ yang bsams pa / yul dang bral te ‘gro ba yang ram tu sdug bsngal gyis ji nas nor bdag de gsad⁵ do snyam bsams⁶ nas de dzé⁷ ta’i tshal du ‘gro ba’i lam du des de⁸ bsad do // ji tsam (D112a1) zhig na drug sde⁹ dag gis¹⁰ de mthong nas de dag gis bsams¹¹ pa / bdag cag gis phyag dar khrod kyi¹² gos myed do snyam bsams¹³ nas / de¹⁴ bshu¹⁵ par btsams¹⁶ pa dang / de’i gnyen¹⁷ dag nas de’ongs nas de dag gis de mthong ste du ba la (D112a2) zhugs nas khyed dag gis¹⁸ bsad¹⁹ do zhes smras pa dang / de dag gis nged kyi ni²⁰ ma bsad²¹ kyi gdon mi za bar dgras bsad²² do zhes smras so // de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol ba dang / bcom ldan ’das kyi bka’ stsal pa / (D112a3) dge slong dag de’i gnyen²³ nrams dogs pa skye²⁴ pa ni yus te / de bas na dge slong dag gis de ‘dra ba’i phyag dar khrod ni ma len cig / gang gi tshe na skye bo mang po dang gis rtsogs²⁵ par gyur pa de’i tshe na blang²⁶ bar bya ste / de ltar ma²⁷ byas na ‘das pa dang bcas par ’gyur (D112a4) ro //

gleng gzhi’i sgo gsum pa’i mdo’i tshigs su bcad pa lnga pa’o²⁸ ///
’dul ba gzhung dam pa / bam po sum bcu rtsa lnga pa /²⁹

§ 3.6²¹

mdor na /


格林阿有，時有一人，負債者也，因被拘留，經七八日。共立契劍：“某日當還，無可還彼。我應藏藏。”復更思惟：“拾家逃竄，此事為難。我當殺彼。”是時負者，近遊多林，為負債人之所殺害，身有衣服，衆見已，共相語言：“今時豐足，棄掃之衣。”作是語已，即便共取。是時長者，親族來見，惡言罵曰：“聖者，著大衆衣，作是非法，極為難覲。”六衆報曰：“此非我殺，有故怨家，來斷其命。我等今者，取棄著衣。此有何過？”時諸慈聲，以緣自佛，佛言：“汝諸慈聲，不應懼取。此棄著衣。若其衆大，共知棄物，是衆應取。若不爾者，得惡作罪。”


第六子屬頌曰：

假貧舉枴自負不負擔
以食供父母毛財不充衣

234
lcags kyi gong\(^1\) bu gzar bu dang //
rgyab khur\(^2\) rked\(^3\) pa mgo bo dang //
pha dang ma la gos dang zas //
spu can chos\(^4\) gos gsum pa’o //

3.6.1\(^{121}\)

sangs rgyas bcom ldan ’das mnyan du yod pa na\(^5\) dze\(^6\) ta’i tshal mgon med zas sbyin gyi kun dga’ ra ba na bzhugs so // langs rgyas bcom ldan ’das la tshe dang ldan u pā lis zhus pa / btsun pa bcom ldan (D112a6) ’das kyi

lcags kyi gong bu lcags thag gis\(^7\) thogs shig\(^{161}\)
ces gsungs na / lcags thag ji lta bu\(^8\) gdags\(^9\) par bgyi / u pā li de ni / rin po che las byas pa ma gtogs pa’o //

btsun pa bcom ldan ’das kyi

sman gyi gzar bu chongs\(^{10}\) shig\(^{162}\)
ces gsungs na / (D112a7) ji lta bu bcang bar bgyi / u pā li de ni / rin po che las byas pa ma gtogs pa’o //


“諸苾芻, 為照藥故, 畜枷索者, 何以物作?” 佛言: “除貨。”

諸處前時, 六衆苾芻, 身自負榶, 或於肩上, 擎持大榶, 時婆羅門居士, 見已議曰: “聖者我等俗人, 為於父母, 妻子眷 屬, 求見衣食, 以身荷負, 仁等為誰, 自為勞事?” 時諸苾芻, 以語白佛。佛言: “汝諸苾芻, 不應應負背而為當負擎持 大榶, 若有犯者, 得惡作罪。”


Tib. bcom ldan 'das kyi lcags kyi thu lüm bcang bar bya’o zhes bka’ stsal pa dang / dge slang dag gis de bsregs pa dhyung ma nus nas / bcom ldan 'das kyi bka’ stsal pa / lcags thag gis gdags par bya’o //

Chin. 開佛許已。苾芻燒鑼, 熱不能舉。佛言: “應以鐵鎖, 綱之待熱, 拔出。”

\(^{162}\)Kṣadrávastu (Derge 6 Tha 117a5–6 = T. 1451 [24] 250b11):

Tib. bcom ldan 'das kyi bka’ stsal pa / de lta bas na rjes su gnang ste / sman por bcang bar bya’o //

Chin. 佛言: “有病苾芻, 聽受漏鎖。”

\(^{163}\)Cf. Vinayasūtra vyahidhānasvavyākhyāna-nāma (Derge 4119 Šhu 163a1–3) and Vinayasūtraṇikā (Derge 4120 ’U 234a7– b3): § 3.4.1, n. 148.
btsun pa¹ bcom ldan ’das kyi

dge slong dag rgyab dang rked pa dang mgo² la khur³ ma khyer cig⁽¹⁶⁴⁾

ces gsungs na / btsun pa dge slong ma dag gis kyang rgyab dang rked⁴ pa dang mgo la khur⁵ bkur⁶ bar² (D112b1) bgyi’am⁸ / u pā li dge slong ma dag⁹ gis¹⁰ kyang¹¹ rgyab dang rked pa dang mgo la khur ma khyer¹² cig / de ste khyer¹³ na ’das pa dang dzas pa la ’gyur ro //

3.6.2⁽¹²⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig gis rigs mnyam pa las chung (D112b2) ma zhig blangs te / de¹⁴ dang lhan cig rtse dga’¹⁵ yongs su spyod do //¹⁶ de dang lhan cig tu rtse dga’ yongs su spyad nas¹⁷ dus phyi¹⁸ zhig na de’i chung ma sems can dang ldan par gyur nas / de zhu¹⁹ ba brgyad dam dgu lon pa dang / de la²⁰ bu²¹ gzugs legs pa blta²² na sdu pa (112b3) bzang²³ ba / yan lag thams cad dang ldan pa’i khye’u zhig btsas te / de dag gis skyes²⁴ pa’i skyes²⁵ ston chen po byas na ming btags so // de bsrings²⁶ bsnyed de chur gyur pa dang / ji tsam dus phyi²⁷ zhig na pha ma la ma²⁸ gsal bar bcom ldan ’das kyi²⁹ bstan pa la³⁰ rab tu byung ngo // de snga dro shams thabs bgos nas³¹ lhung bzed dang chos ges khyer te mnyan³² du yod par bsod snyoms la


Tib. bcom ldan ’das kyi bka’ stsal pa / dge slong dag bram ze dang khyim bdag rnam ’phya ba ni thog tu bab po // de lta bas na dge slong gis lus kyi khur bkur bar mi bya’o // dge slong lus kyi khur khyer na ’gal tshabs can du ’gyur ro // bcom ldan ’das kyi dge slong gis lus kyi khur bkur bar mi bya’o zhes bka’ stsal pa dang / drug sde rnam kyi rgyab dang / rked pa dang / glo dang / mgos khur bkur bar btsams te nyes dmigs de nyid du gyur nas / bcom ldan ’das kyi bka’ stsal pa / rgyab kyi ma yin / rked pas ma yin / glos ma yin / mgos khur bkur bar mi bya ste / khur na ’gal tshabs can du ’gyur ro /

Chin. 仏言: “密不應，身持重擔，作者得越法罪。” 是時六衆，聞此制已，即於頭頸頸，而擎重擔，還招讚歎，云： “不應如是，

手持重擔，作者，得越法罪。”
zhugs pa dang / de'i pha¹ rgan pos mthong nas bu khyod rab tu byung na nged cag sus gso bar ’gyur zhes smras² pa dang / de spa gong nas cang mi smra (D112b5) bar gyur to³ // de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / dge slong dag⁴ pha dang ma ni bu’i dka’ ba byed pa yin te⁵ / de lta⁶ bas na bu⁷ rab tu byung yang pha⁸ ma gnyis kyi⁹ bza’ ba dang bo¹⁰ ba dag sbyor bar¹¹ rjes su gnang ngo //

bcom ldan ’das kyis¹² rab tu byung¹³ yang pha ma gnyis kyis bka’ ba dang / bgo¹⁴ ba dag sbyor cig ces gsungs pa dang / dge slong dag gis ji ltar sbyar ba mi shes nas / bcom ldan ’das kyis bka’ stsal pa / gang lhung bzed dang¹⁵chos (D112b7) gos lhag par gyur pa des sbyar¹⁶bar byos shig / de ste med na sbyin bdag las¹⁷ slongs¹⁸ te sbyor cig / de ste dege¹⁹ ’du dun gtogs²⁰ la dge ’du gn gnyi rnyed pa dbang bar gyur na de’²¹ phyed byin cig / de ste bsod snyoms pa zhig na /²² bsod snyoms kyi²³ phyed byin²⁴ par gyis (D113a1) shig / de ltar ma byas na ’das pa dang bcas par gyur ro /

3.6.3¹²³

glen gzhis ni nmyan du yod pa no ste / nmyan du yod pa no ring ba zhig na rí brahs kyi²⁵ grong zhig yod de / ri brahs kyi²⁶ grong de na gtsugs lak zhing zhig yod pa de’i nang²⁷ na rígan (D113a2) zhugs gzhin zhig gnas te / de nas dus phyi²⁸ zhig na mchod rtan la phyag ’shal ba’i phyir nmyan du yod par song ngo / drug sde dmams ni chos kyi²⁹ kyang drug³⁰ sde’i nang na gcig gis ni dze³¹ ta’i


禄處同前。時有施主。於聚落中。造立造像。供養僧衆。有老苾菟。依此而往。時老苾菟。為禮經師。往遊多林。六衆苾菟。為貧利故。共作制法。每為義僧。常邊一人。在門外立。波斯雅陀。次當其直。即於門外。經行而往。遂遂見說。老苾菟發。便作是念。’此何上座’。我應就伏。成其禮敬。’到已問言’。善來善來。彼便答言。我今敬禮。阿難利耶。波斯雅陀。即作是念。’此乃其自。出家老者。非但不識。根本二師。亦復未曾。知其敬法。’便作是言。善來老父。因即引入。道多林中。為作解勞。令其暫息。時老苾菟言曰’。大德波斯雅陀。我今須出。’彼問之言。欲何所之。’答曰。我禮制底事了還來。’波斯雅陀。復勸令住。彼言。大德。我先不作。在外任意。遂於本處。留著三衣。故我不去。為久停息。’波斯雅陀言曰。’此有三衣。勿為憂慮。我當相與。應守持之。’即便授與。大被毛繩。小褐＜毛 + 布＞毯。持作三衣。并充下服。於日時後。喫犍椎。時禪制底。悉皆共集。老苾菟言。波斯雅陀。我暫出外。為禮制師。’答曰。老苾菟。汝無三衣。云何禮敬。’即取小褐。充其下衣。又以施繩。繞頸東東。復持毛繩。以毛向外。作嘎嘎羅僧伽。重大毛繩。亦向外作。作作僧伽。既作已。彼言。莫作羅。今可隨意。而為禮敬。’時老苾菟。雖著衣。即出於外。諸苾菟見。咸作是言。莫作羅。何處著此。嘎囊衣。’答言。’我此三衣。皆以守持。如佛所制。何名作羅。’苾菟問言。何人為汝持此三衣。’答言。大德波斯雅陀。諸苾菟已咸作是言。’除人眾。誰復能為。如此惡事。’以緣白佛。佛言。’長者衣服。有如是過。汝諸苾菟。若有一切。長者之物。咸悉不作。持作三衣。若有犯者。得惡作罪。’

如世尊說。’制諸苾菟。咸不應受。長者三衣。時有淨信婆羅門及諸居士。以上織。及餘厚織。施諸苾菟。苾菟生疑。便不欲受。諸苾菟言。’聖者。若佛世尊。未出於世。我等便以。外道為勝。今者世尊。降臨生世。我以仁等。為上福田。施此微物。不蒙受己。豈令我等。捨善資糧。從此世間。趣於後世。’時諸苾菟。以緣白佛。佛言。’應為受取。作彼物想。持而用之。若是毛短。體輕薄者。此物應作。長衣持之。凡是有長。長毛等物。咸應作彼。施主物心。而為畜用。’
tshal gyi sgo srung1 bas na tshe dang ldan pa nye dga’ bo sgo na ’dug pa des2 mgo (D113a3) dkar la smin ma ring ba zhi gyang ring po nas ’ong ba mthong nas des bsams3 pa / dge slong gnas brtan gang zhig ’dir ’ong bsur’ gro’o5 snyam bsams6 te / de7 sngar song ba dang / des gnas brtan8 bde bar ’ongs9 sam zhes smins sa so // des slo dpon phyag (D113a4) tshal lo / phyag ’tshal lo zhes10 smins pa dang11 / tshe dang ldan pa nye dga’ bos bsams12 pa / rgan zhugs ’dis slo dpon yang mi shes / mkhan po yang mi shes par rig nas des rphan zhugs tshur shog / gtsug lag khang du ’dong ngo zhes smras so13 // des (D113a5) gtsug lag khang du khris nas ngal bsor14 bcug pa dang / de15 cung zad cig ’dug na16 slo dpon bdag ni mchod ren la phyag ’tshal du mchi’o zhes smras pa dang / nye dga’ bos sdom cig dang17 ’du ba’i dus la bab pa dang bya’o zhes smras pa dang / des slo dpon (D113a6) bdag gis chos gos gsum gi18 yang khyer te ma ’ongs pas ’gro’o zhes smras pa dang / nye dga’ bos rghan zhugs sdom cig dang / ’dirchos gos gsum byin gyis brlab par bya’o zhes smras nas / ji tsam na ’dug19 par gyur pa dang / des de la par thang ni mthang20 (D113a7) gos su byin gyis brlabs / la ba ni stod g.yogs su byin gyis brlabs / be’u ras ni sbyar mar21 byin gyis brlabs te / de nas la ba dang be’u ras gnyis phrag22 pa la bzha23 nas / par thang24 gis dkris25 pa’i steng du the gus26 dkris te27 dam du bcings nas28 de nas ‘dus29 pa’i (D113b1) nang du btang ba dang / dge slong dag gis mthong nas30 dge slong kun tu bcings pa kha cig31 ni nyes pa ngor brjod do // kha cig gis ni rghan zhugs pha bi32 ci’i phyir smyon thabs byed ces smras pa dang / des tshe dang ldan pa dag33 ’di ni kho bo’i chos gos34 gsum yin (D113b2) te / kho bo ni glo35 bur du ’ongs na36 gang du gzhag ces smras pa dang / de dag gis chos gos smgyi3 vder draba na nam zhes smras pa dang / des gang la med pa de ci ’dra bar ’gyur zhes smras so37 // de ltar gyur pa dge slong dag gis bcom ldan ’das las gsal bo (D113b3) dang / bcom ldan ’das kyis bka’ stsal pa / gang nyes pa’i dmigs su gyur pa de ni dge slong dag gis spu ring po las chos gos gsum du byin gyis brlabs38 pa ste / de lta bas na dge slong dag gis spu ring po las chos gos gsum du byin gyis brlab39 par40 mi (D113b4) gnang bar dgongs nas bka’ stsal pa41 / dge slong dag dge slong mams nyes pa ngor brjod pa ni yus te / nyes pa’i dmigs su gyur pa de ni spu ring po las chos gos gsum du byin gyis brlabs pa42 ste / de lta bas na dge slong dag43 spu ring po las chos gos gsum44 (D113b5) byin45 gis ma46 brlab47 shig / de ste byin gyis48 brlabs na49 ’das pa dang bcas par ’gyur ro // 

bcom ldan ’das kyis50 dge slong dag spu51 ring po las chos gos52 gsum du byin gyis ma53 brlab54 shig ces gsumgs pa dang / dad pa’i bram ze dang khyim bdag gis la ba dang / phrug55 (D113b6) stan56

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gleng gzhi’i sgo gsum pa’i mdo’i tshigs su bcad pa drug pa’o

§ 3.7

mdor na /

dbu\(^1\) dang sen mo’i mchod rten dang //

kha dog dkar po mar me dang\(^10\) //

khyim\(^20\) dang mar me snod\(^21\) dag dang //

(D114a3) bal glang\(^22\) btsun mo rta ba glang\(^23\) so//

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3.7.1

sangs rgyas bcom ldan 'das mnyan du yod pa na dze ta'i tshal mgon med zas sbyin gyi kun dga ra ba na bzhugs so // khyim bdag mgon med zas sbyin ni chos kyi nang par snag langs nas / bcom ldan 'das dang dge slong gi (D114a4) dge 'dun gyi zhabs la phyag 'tshal du 'gro o // ji tsam dus phyi zhig na bcom ldan 'das kyi drung du song nas / zhabs la mgo bos phyag 'tshal nas bcom ldan 'das kyi dbu rjes su gnang na bdag gis dbu skra dang sen mo'i mchod rten brtsig par bgyi zhes gsol pa dang / bcom ldan 'das kyi bka' stsal pa / de lta bas na khyim bdag ngas (D114a6) rjes su gnang gis rtṣigs shig 26 /

des gzhis yangs pa'i gnas shig tu mdza' bo dang / phu nu dang / gnyen dang lhan cig tu rim gri cher byas nas / bcom ldan 'das kyi dbu skra dang sen mo'i mchod rten yang skye bo thams cad kyi blta na sdu pg zhig brtsigs na rdo thal gyis ma byugs kyi bar du mi mdzes par gyur nas / de yang bcom ldan 'das kyi drung du song nas / zhabs la mgo bos phyag 'tshal te gsal pa / bcom ldan 'das kyi bcom ldan 'das kyi dbu skra dang sen mo'i (D114b1) mchod rten skye bo thams cad kyi blta na sdu pg zhig brtsigs na rdo thal gyis ma byugs kyi bar du mi mdzes par gyur na / de la bcom ldan 'das kyi rjes su gnang bar mdzod cig dang / bdag gis rdo thal gyis byug par bgyi o zhes gsol pa dang / bcom (D114b2) ldan 'das kyi bka' stsal pa / de lta bas na khyim bdag ngas rjes su gnang gis rdo thal gyis skus shig 165

des rdo thal gyis bsku nas dri dang / bdug nas dang / me tog gis mchod pa byas so //mtshan


爾時佛在室羅伐城，給孤獨長者，問世尊處，請世尊曰： “我今願以，世尊巍巍造彼彼輪，唯願世尊，慈哀聽許。” 世尊告曰： “當隨意作。”

復言： “世尊唯願許，我於彼彼造彼彼輪，於秘白物，為而塗飾，復於其處行列燃燈，而為供養，佛言： “皆隨意作。”

長者以燈，安於頂上，油下污塔，佛言： “可於頂上，行列燃燈。”

有犬食血，塗損油器，長者白佛： “請造燈樹。” 佛言： “隨作。”

牛來觸破，長者白佛： “請造燈樹。” 佛言： “應作。”

四面安燈，便非願願。長者白佛，佛並起高觀，佛言： “隨意。”

165 Cf. Vinayāśatratkā (Derge 4120 Yu 386b5–6):
mo mar me¹ med pas² mi³ mdzes par gyur nas / de (D114b3) yang bcom ldan 'das gang⁴ na da der song nas bcom ldan 'das kyi⁵ zhabs la mgo bos phyag 'tshal te⁶ / bcom ldan 'das la 'di skad ces gsol to // bcom ldan 'das bdag gis⁷ bcom ldan 'das kyi dhu skra⁸ dang sen mo'i mchod rten rdo thal gyis bskus nas (D114b4) dri dang / byug pa dang / me tog dag gis⁹ mchod pa bgyis na / mtsan mo zhugs mar ma mcis te mi mdzes par gyur na / de la bcom ldan 'das kyi rjes su gnang na / bdag gis bcom ldan 'das kyi¹⁰ dhu skra¹¹ dang sen mo'i mchod rten la¹² mchod pa bgyis la¹³¹⁴ (D114b5) mtsan mo zhugs mar gyi phren gla bzhag na bud do zhes gsol ba dang / bcom ldan 'das kyi bka' stsal pa / de lta bas na khyim bdag ngas rjes su gnang gis¹⁵ de la mchod pa gysis¹⁶ te / nub mo dhu skra¹⁷ dang sen mo'i mchod rten gyi steng du mar me'i phreng¹⁸ ba bus shig //

de (D114b6) nas mar zags¹⁹ nas mchod rten gyi kha dog dkar po yang²⁰ ma rung bar gyur te / des²¹ bcom ldan 'das la zhugs²² pa dang / bcom ldan 'das kyi bka' stsal pa / mar me'i phreng²³ ba 'og tu zhog shig /

des²⁴ mar me'i phreng²⁵ ba 'og tu bzhag²⁶ pa dang / khyis mar me 'thungs²⁷ nas snod²⁸ kyang khyer ro // des²⁹ yang bcom ldan 'das gang na da der song nas zhabs la phyag 'tshal³⁰ te gsol pa / bcom ldan 'das bdag gis bcom ldan 'das³¹ kyi dhu skra³² dang sen mo'i mchod rten gyi 'og tu zhugs mar gyi phreng³³ ba bzhag na khyi dag³⁴ gis (D115a1) mar 'tshal³⁵ nas zhugs mar gyi³⁶ snod kyang 'tshal te mcis na / bcom ldan 'das kyi rjes su gnang bar mdzod cig dang / bdag gis zhugs mar gyi khang bu bgyi'o zhes gsol pa dang / bcom ldan 'das kyi bka' stsal pa / de bas na (D115a2) khyim bdag ngas rjes su gnang gis de lta byos shig /

des³⁷ mar me'i khang bu dag kyang byas so // dhu skra³⁸ dang sen mo'i mchod rten la ba lang³⁹ dag gis bsnyogs⁴⁰ pa dang / de yang bcom ldan 'das gang⁴¹ na ba der song nas zhabs la phyag 'tshal⁴² te⁴³ 'di (D115a3) skad ces gsol to // bcom ldan 'das bdag gis bcom ldan 'das kyi⁴⁴ dhu skra⁴⁵ dang sen mo'i mchod rten brtsigs pa la ba lang⁴⁶ dag gis bsnyogs⁴⁷ par gyur na / bcom ldan 'das kyi de la rjes su gnang⁴⁸ bar mdzod cig dang / bdag gis stegs⁴⁹ bus (D115a4) bskor bar bgyi'o zhes gsol pa dang / bcom ldan 'das kyi⁵⁰ bka' stsal pa / de lta⁵¹ bas na khyim bdag ngas rjes su gnang gis⁵² bskor bar


Gleng gzi dag las kyang gal te bcom ldan 'das kyi rjes su gnang na bdag gis dhu skra dang sen mo'i mchod rten dag la tshon dang dkar rtsi skud du stsal to // bcom ldan 'das kyi bka' stsal pa / khyim bdag rjes su gnang gis skud du chug shig ces bya ba la sogs pa gsungs pa yin no //
byos shig⁠¹

des stegs bus bskor⁠² na rta babs med pa dang / mi mdzes par gyur te / de yang bcom ldan (D115a5) 'das gang na ba der song nas zhaps la phyag 'tshal te gsol pa / bcom ldan 'das dbag gis bcom ldan 'das kyi⁠³ dbu skra⁴ dang sen mo'i mchod rten gyi thi ma stegs bus bskor na stegs bu⁤ de'i rta babs ma mchis te mi mdzes na / de la bcom ldan 'das kyiis (D115a6) rjes su gnang bar mdzod cig dang / dbag gis stegs bu'i⁶ rta babs bgyi'o zhes gsol pa dang / bcom ldan 'das kyiis bka' stsal pa / de lta bas na khymb dbag ngas rjes su gnang gis byos shig⁷ ces bka' stsal pa dang / des rta babs byas te yo (D115a7) byad thams cad bsogs⁹ nas bcom ldan 'das kyi⁹ dbu skra¹⁰ dang sen mo'i mchod rten la mdza' bo dang phu nu dang gnyen dag¹¹ bsogs¹² nas mchod¹³ pa chen po byas so // skye bo mang po dag de lta bu¹⁴ mthong nas rab tu mos te / de dag dad pa skyes¹⁵ nas de dag gis kyang mam pa (D115b1) de lta bur bcom ldan 'das kyi¹⁶ dbu skra¹⁷ dang sen mo'i mchod rten dang gnas gnas su brtsigs so //

Parallel to the 54th story of the Avadānaśataka (the story of Śrimati)¹²⁰

de nas¹⁸ bcom ldan 'das mnayan du yod pa na ja srid dgyes¹⁹ pa'i bar du bzhugs nas rgyal po'i¹⁰ khab gang na ba der ljongs²¹ spyad pa spyod cing rim gyis²² rgyal po'i khab tu byon to // (D115b2) rgyal po'i khab kyi²³ 'od ma'i tshal²⁴ bya ka lan da²⁵ ka gnas pa na²⁵ bzhugs so // rgyal po gzugs can snying pos bcom ldan 'das²⁶ dbus 'gyur 'chang nas ljongs²⁷ spyad pa spyod cing rgyal po'i khab tu byon to // rgyal po'²²⁸ khab kyi²⁹ 'od ma'i tshal³⁰ bya ka lan da³¹ ka gnas pa na (D115b3) bzhugs par thos te thos nas rgyal po'i³² mthu chen po dang / yo lang chen pos nang gi btsun mo dang / gzhon³³ nu dang / blon po dang / nang gi skye bo dang dang lhan cig tu bcom ldan 'das gang³⁴ na ba der song ste phyin pa dang / bcom ldan 'das kyi³⁵ zhab la rgo bos (D115b4) phyag 'tshal te phyogs gcig³⁶ tu 'khod do //¹¹⁶⁰ bcom ldan 'das kyiis de'i bsam pa dang / bag la rgyal³⁷ dang / khangs dang / rang bzhin mkhyen nas 'phags pa'i bden pa bzhis rtoqs par 'gyur ba'i chos de lta bu bshad de de³⁸ thos pa dang


¹²⁰Yijing’s Nidāna omits this story.

¹¹⁶⁰Avadānaśataka (Speyer [I] 307–312 = Vaidya, 136–139): buddho bhagavān . . . here is the cīnē 1A (Hiraoka 2002, 153–154) . . . rājağrhaṃ upaśīritya viharatī venuvane kalandakaniyā / rājağrha nagare rāja bimbisāra rājaṃ kārāyati rddhāṃ ca sāpāntaṃ ca kṣaṃmāṃ ca subhikṣāṃ ca ākāśṅabhūjanamanusyaṃ ca prāśṭātakalikalahadimbadamarāṃ taskararogāpataṃ śālikṣuṃgahāsīsāṃpannāṃ akhilaṃ acaṇṭākam ekaputram iva rājyaṃ pālayati /

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rgyal po\(^1\) gzugs can (D115b5) snying pos lha stong phrag brgyad\(^2\) bcu dang lhan cig tu ’jig\(^3\) tshogs su lta\(^4\) ba’i ri’i rtse mo\(^5\) nyi shu ye shes kyi\(^6\) rdo rjes bcom nas rgyun du zhugs pa’i ’bras bu mngon du byas so //\(^{167}\)

des bden pa mthong nas lha stong phrag brgyad\(^7\) bcu dang lhan cig tu bcom ldan ’das la dus gsum du (D115b6) ltar ’done\(^8\) ngo //

de dus phyi\(^9\) zhih na dpyi rd kyis la bab pas shing rtsi\(^10\) dag kyang me tog rgyas / ngang pa dang / khurung khorung dang / rma bya dang / ne tso dang\(^11\) / skya ka\(^12\) dang / ko ki la dang / thi ba dzi ba ka la sogs pa yang\(^13\) skad ’byin par byed pa’i nags stu\(^14\) po de na nang gi (D115b7) btsun mo dag gis bskor cing ’dug’\(^15\) pa las / de la nang gi btsun mo dag gis gsol pa / lha bdag cag gis\(^16\) nyin re re zhih bcom ldan ’das kyi\(^17\) zhal lta zhih mchi bar mi nus na lha nang gi btsun mo dag gi\(^18\) dbus su de bzhin gshogs pa’i dbu skra\(^19\) dang sen mo’i (D116a1) mchond rten zhih btsigs\(^20\) par mdzod cig dang\(^21\) / de la bdag cag gis\(^22\) rim gro\(^23\) bskyed\(^24\) de me tog dang / dri dang / byug\(^25\) pa dang / spos dang / gdogs dang / rgyal mtshan dang / ba dan dag gis mchond par bgyi’o zhes gsol pa dang / des\(^26\) bcom (D116a2) ldan ’das la gsol ba btab ste / bcom ldan ’das kyi’\(^27\) dbu skra\(^28\) dang sen mo’i\(^29\) stsal cig dang / bdag cag gis\(^30\) de bzhin gshogs pa’i dbu skra\(^31\) dang sen mo’i mchond rten nang gi btsun mo dag gi\(^32\) dbus su de btsigs go zhes gsol pa dang / de nas\(^33\) bcom ldan ’das (D116a3) kyis\(^34\) dbu skra\(^35\) dang sen mo stsal nas des bsu\(^36\) stang dang rim gro\(^37\) cher byas te / nang gi btsun mo dag dang lhan cig tu de bzhin gshogs pa’i dbu skra\(^38\) dang sen mo’i mchond rten\(^39\) nang gi\(^40\) btsun mo’i\(^41\) dbus su de btsigs nas / de la nang gi\(^42\) btsun mo dag gis mar me dang / spos dang / (D116a4) me tog dang / dri dang / byug pa dag gis rab\(^43\) tu mchond pa\(^44\) byas so //\(^{168}\)

\(^{1}\) Phudrak: po’i.  \(^{2}\) Phudrak: Phudrak: brgya.  \(^{3}\) London, Phudrak: ’jigs.  \(^{4}\) Phudrak: bta.  \(^{5}\) Phudrak: rigs instead of rtse mo.  \(^{6}\) Phudrak: kyis.  \(^{7}\) Phudrak: brgya.  \(^{8}\) Phudrak: mdong.  \(^{9}\) Phudrak: phyis.  \(^{10}\) Tog: rtsi; Phudrak: rtsigs.  \(^{11}\) Phudrak omits ne tso dang.  \(^{12}\) Derge, Peking, Tokyo, London: ske ga.  \(^{13}\) Phudrak: ’di instead of yang.  \(^{14}\) Phudrak: stugs.  \(^{15}\) Tog, Tokyo, London omits ’dag.  \(^{16}\) Phudrak: bdag gi.  \(^{17}\) Phudrak: kyis.  \(^{18}\) Phudrak: gis.  \(^{19}\) Peking, Phudrak omits skra.  \(^{20}\) Peking: btsigs.  \(^{21}\) London omits dang.  \(^{22}\) Phudrak: gi.  \(^{23}\) Phudrak: ’gro.  \(^{24}\) Phudrak: skye.  \(^{25}\) Phudrak: byugs.  \(^{26}\) Phudrak: de nas.  \(^{27}\) Tog, Tokyo, London: kyis.  \(^{28}\) Peking, Phudrak omits skra.  \(^{29}\) Phudrak omits mo’i.  \(^{30}\) Phudrak omits mo’i.  \(^{31}\) Peking, Phudrak omits skra.  \(^{32}\) Peking, Phudrak: dag gis; Tog, Tokyo omits dag gi; London: ’i instead of dag gi.  \(^{33}\) Phudrak omits de nas.  \(^{34}\) Phudrak: kyis.  \(^{35}\) Peking: dbu; Phudrak: dbugs.  \(^{36}\) Peking: sti; Phudrak: ti.  \(^{37}\) Phudrak: ’gro.  \(^{38}\) Peking, Phudrak omits skra.  \(^{39}\) Phudrak inserts gis.  \(^{40}\) Phudrak: gis.  \(^{41}\) Phudrak inserts dbu dag sen mo’i.  \(^{42}\) Phudrak: gis.  \(^{43}\) Phudrak: bar.  \(^{44}\) Phudrak: par.

\(^{167}\) Cf. Bhaisajyavastu (Dutt, 230–231 = Derge Ga 21b3–5; not preserved in Yijing’s version):

Sk.t.  dhanikasya dhanikapattyaya dhanikanuputryasa dhanikanusayasyaśaśayānusyaṃ dhatuṃ prakṛtiṃ ca vid- i ćaturārasyatasamanprativedhikī dharmadesānā kṛtā / yāṁ śrutvā dhanikena dhanikanatparyā dhanikaputreṇa dhanikanusayaḥ ca viratśāśikhaṛaḥ samudgatam satkāyadṛṣṭisailam jñānavajraṃ bhītāḥ srotaḥpattihalaṃ sāksatkrītam /

Tib. de nas bcom ldan ’das kyis nor can dang / nor can gyi chung ma dang / nor can gyi bu dang / nor can gyi mna’ ma mams kyi bsa m dang / bag la nyal dang / khams dang / rang bzhin mkhyen nas gang thos na nor can dang / nor can gyi chung ma dang / nor can gyi bu dang / nor can gyi mna’ ma mams kyi ’jig tshogs la lta ba ri’i rtse mo nyi shu mtho ba ye shes kyi rdo rjes bcom ste / rgyun du zhugs pa’i ’bras bu mngon sum du byas pa ...

\(^{168}\) Cf. Avadānāsataka (Continuous from the previous note):

...
gang gi tshel rgyal po ma skyes dgra la mi dge ba'i bshes gnyen lhäs sbyin gyis sbad nas pha chos can chos bzhin du rgyal po byed pa 'tsho ba dang yongs sugs phral nas bdag nyid rgyal par zhugs so // (D116a5) de'i tsho na bcom ldan 'das kyi bstan pa la' chos kyi sbyin pa thams cad gcad par khrim bcas pas sus kyang de bzhin gshigs pa'i dbu skra dang sen mo'i mchod rten la bya ba mi byed do //

gang gi tsho bco'15 lnga pa'i skabs 'byed pa'i dus la bab pa de'i tsho na yang16 dbu skra17 dang sen mo'i mchod rten la su yang phyag dar dang / mar me dang / me tog dag18 gis mchod pa mi byed do // de nas bsun mo dag gis19 dbu skra20 dang sen mo'i mchod rten la mam pa de lta bu mthong nas rgyal po gzugs can snying po dran te de dag mi dga' ste / mya ngan (D116a7) byed cing kyi hung chos kyi rgyal po dang bral bar gyur nas bdag cag gi21 bsod nams kyang zad par gyur to zhes zer zhung ngu bar gyur to // de'i nang nas bsun mo dpal gi bro gros ma22 zhes bya ba zhig gis23 'tsho ba la ma bta24 parongs rgyas kyi25 yon tan rjes su dran nas dbu skra26 dang (D116b1) sen mo'i mchod rten gyi phyag dar byas te mar me'i phreu ba dag phul lo //

ji tsam na ma skyes dgra27 khang steng du byung ste bta28 pa dang snang ba chen po byung ba mthong nas ma gi29 ci zhig ces dris pa dang / gzhan zhig gis dpal gi bro gros mas dbu skra30 dang sen mo'i mchod rten (D116b2) la zhugs ma31 gyi phreng ba phul la32 zhes smras pa dang / dpal gi bro gros ma bos nas ci'i phyir rgyal po'i khrim las33 'gal bar bya zhes smras pa dang / bsun mos34 kho mos rgyal po'i khrim las33 'gal mod kyi36 / on kyang kho mos chos kyi rgyal po gzugs can snying po'i khrim (D116b3) las ni ma 'gal lo zhes smras pa dang / de khros te 'khor lo phangs37 nas38 de39 'tsho ba dang phral40 ba dang / de bcom ldan 'das la sens mngon par dad bzhin du dus las 'das pa dang / sum bcu rtsa gsun gyi lha41 gnas bzang por skyes so // (169)

(169)Avadatnāsātaka (Continuous from the previous note):
yadā punā rājā ājātaśrūṇā devadattaṅvārāhitaṇa pitā dhārmikō dharmarājō jīvitaṇā vyapāropitāṇāḥ, svayaṃ ca

antahpurenā / atha rājā bimbisāro 'prena samayena sampṛṣṭe vasantakālasamaye sampūṣṭeṣu pādaṇeṣu haṃṣakrāntiamaṇḍayāṣaśārkākākākājīvanirjanirghosite vanasaṇde devya sahaṃtaṅphurapiṅ✈ karmaṅgañ bhajavam apuṣṭkramin / tat sādhu deva smin antahpure tathāgataṣya keśanakaḥstūpiṃ pratisūpayed yatra vaṃya asatkarṇaṅgandhayārayā hālāyār naileśyai vīpaleśai chatraī dhvajaiḥ pāṭakābhīḥ pūjāṃ kuryāṃ / āvāḍa rājā bhimobiṣāre bhagavān vījātaḥ / diyatām asambhāya keśanakaṃ yena vaṃya tathāgataṣṭūpiṃ antahpuramadhye pratisūpayāmā iti / āvāḍa bhagavatā keśanakaṃ daṭṭaṃ / rājā bimbisāreṇā mahatā satkārāntaprasahṣāyena tathāgataṣya keśanakaḥstūpaṃ 'naṭhuparamadhye pratisūpayāt / tatra cāntahpurāṇa abhyarcananam kuryāṃ //
de’i tshe na lha rnams (D116b4) ’dun¹ sar ’dus so // de nas lha’i bu mo dpal gyi blo gros ma² dpag tshan kha ra khor³ yug tu snang ba’i ’od kyis lus bskor nas lha’i ’dun⁴ sar⁵ song ngo // de nas brgya byin lha’i dbang po’i dpag tshan kha⁶ ra khor yug⁷ tu rgya cher snang ba’i ’od mthong nas dris pa /

gsar gyi⁸ lus la su yis bskus⁹ //
pad mo utpa la bzhin ’dra ba //
dpal ldan mi mtsungs¹⁰ ci las byung //
khod kyi lus las ’od byung ba¹¹ //

ci phyir khod gdong pa dmo kha ’bus ’dra //
khyod ni gser gyi ’od ’dra ba //
ci yi ’bras bu lha mo bdag la smros //
gang (D116b6) gi¹² las las¹³ byung ba spyod //

lha mos smras pa¹⁴ /

’jig rten gsum gyi mgon po ni //
skye bo rnam kyi mar me ste //
sangs rgyas mchog gi mtsan mthong bas //
mun sel de la mar me phul¹⁵ //
yon mong mun pa sel la phul //

zla ba’i od zer ’dra¹⁶ ba’i ’od (D116b7) mthong nas //
thub pa gsal ba’i dngos po ste //
ston pa’i ’od mthu mthong bas na //
gsung pa mchog¹⁷ la phyag byas pa¹⁸ //

de yi¹⁹ las kyis ’dir skyes te //

bdag la¹ rab tu gsal zhiṅ mdzes //
bdag gdong bltu² na sduṅ³ pa ni⁴ //
pa dmo zla bzhin⁵ rnam (D117a1) par dag //

brgya byin gyis smras pa /

e ma’o zhing ’di yon tan can⁶ //
nyes pa thams cad rnam spangs la //
mtho⁷ ris gang du skye ba yi //
khod kyis sa⁸ bon der btab bo //
gser⁹ bzhin¹⁰ spungs la dkar ba yin¹¹ //
rmam pa mchog la sus mi¹² (D117a2) mchod //
sangs rgyas pa dmo kha ’byed¹³ bzhin //
gang du lhag¹⁴ pas bskyed¹⁵ pa dmo spyan //
yan lag mchog rnam ’bar ba¹⁶ ste //
spyan ni me tog ka ma la¹⁷ dang ’dra¹⁸ //¹⁵²³⁴⁶

chos nyid kyis¹⁹ lha’i bu pho’am lha’i bu mo yang rung ste / sum bcu rtsa gsum du skyes nas²⁰ ring (D117a3) po²¹ ma lon²² par gang nas shi ’phos pa dang / gang du skyes pa dang / las gang yin pas


¹⁵²³⁴⁶ Cf. Avadānāśataka (Continuous from the previous note):

tatra kāle devasamitrī upaṣṭhitā / atha śrīmatī devakanyā samantayojanam divyaprabhāmandalāvabhaśītā devasaṁmitīm upaṣṭhānāntaḥ / tatāḥ śaṅkro devandras tam uḍāram avabhāsan divyām ca prabhām samantayojanam dṛṣṭvā papračca:

gātraṁ kena vimśṭakācāranyabhaṁ padmopālabhaṁ tava
gāтраśrīr atulā kṛṣṭeyam iha dehit prabhā niḥṣṛṭā /
vaktraṁ kena vibuddhāpadmasaḍṛśaṁ cāmikarābhaṁ tava
brūhi tvam mama devate phalam idaṁ yat karmajaṁ brujyaṁ //

devatā prāha:

trailokyaṁāṁśaḥ jagataḥ pradīpaṁ niśrkaṁ buddhaḥ varalakṣaṇādhyayaṁ /
cākāṝ diam parāṅgavṛṣaṁ varasya ronunudanuṁ keśatamondonasya //
dṛṣṭvā prabhāṁ candraśrīcivaṇṇāṁ cākāṝ bhāvena munau prasādaṁ /
prabhāṁ ca haṅgaḥ samuḍikṣyaḥ sāstu cakre pranāmaṁ vadaṁ varaṁ varaṁ /
tattarkaṁ śṛiṁ daṁ航 jājate ’bhyaṁkaṁ mama /
jalajenduvishuddhābhavaṁ vadanaṁ kāntadārśanam //

śakṛaḥ prāha:

aho guṇamayaṁ kṣetram sarvadāśavarjitaṁ /
yatra nyastam tvayā bījama istaṁ svargopapattaye //
kot nāracyet pravaraśkarāṇīrāgaruṣaṁ buddhaṁ viśuddhakamalāyatapatraṇetraṁ /
yatradhikāra-janitaṁ varāṅganāṇāṁ rejur mukhāni kamalāyatatalocanāṁ //
skyes pa ste⁴ // sms ’di gsum skye² bar ’gyur ro // lha’i bu mo dpal gyi blo gros mas³ bdag gang nas shi ’phos zhets bltas na⁴ mi las so // gang du snyam pa dang / sum (D117a4) bcu rtsa gsum gyi⁶ lha’i kham bzung² por skyes par⁸ mthong ngo // las gang yin zhe na // bcom ldan ’das la sms rab tu dad pa’o snyam du sms nas / de nas dpal gyi blo gros mas ’di snyam du bdag gis zhab lon la⁹ bcom ldan ’das kyi zhal blsa bar¹⁰ mi (D117a5) rigs kyi ci nas bdag gis¹¹ zhab ma lon par bcom ldan ’das la¹² blsa¹³ ba’i phyir ’gro’o snyam bsams¹⁴ nas / de nas lha’i bu mo dpal gyi blo gros mas dri ma med pa’i¹⁵ ’tsher ba’i¹⁶ ma¹⁷ cha¹⁸ ni thogs / lus do shu¹⁹ dang se mo²⁰ dos brgyan te / lha’i me tog ut pa la dang / (D117a6) pa dmo dang / ku mu da dang / pu nda ri ka dang / man dâ ra ba²¹ la sogs pa’i me tog dag gis pang ba²² bkang nas ’od ma’i tshal bya ka lan da ka gnas pa rgya chen pos thams cad ’od kyis²³ snang bar byas²⁴ te / bcom ldan ’das la me tog gis²⁵ mgon par gtor nas chos ryan (D117a7) pa’i phyir bcom ldan ’das kyi snyan sngag ’dug go²⁶ / bcom ldan ’das kyi de’i bsam pa dang / bag la nyal ba dang / kham dang / rang bzhin mkhyen nas ji ltar ’phags pa’i bden pa bzhì rab tu rtogs par ’gyur²⁷ ba de lta bu’i chos bshad de²⁸ thos nas / lha’i bu mo dpal gyi blo gros mas (D117b1) ’jig²⁹ tshe²³⁰ su lta ba’i ri’i ri sre mo nyi shu mtho ba³¹ ye shes kyi rdo rjes bcom nas rgyun du zhugs pa’i ’bras bu mgon du byas so // des bden pa mthong nas brjod par³² bya ba rnam³³ gsum brjod de³⁴ / btsun pa bdag la ’di lta³⁵ ni phas kyang ma bgyis / mas kyang ma bgyis / (D117b2) rgyal pos kyang ma bgyis / lhas kyang ma bgyis / sdu pas kyang ma bgyis / phu nu dang gnyen gyis kyang ma bgyis / tshe snga ma la³⁶ ma bgyis / bram ze dang / dge sbyong³⁷ gis kyang³⁸ ma bgyis te³⁹ / bcom ldan ’das kyis⁴⁰ bdag gi⁴¹ mchi ma dang khrag gi rgya mtsho ni bskams⁴² / (D117b3) rus pa’i ri las ni bsgral / ngan song gi sgo ni bkum⁴³ / mtho ris dang thar¹⁴⁴ pa’i sgo ni phyé⁴⁵ ste bdag ni lha dang mi’i gnas su bzhag go zhes gsol to / smras pa / khyod kyi mthus⁴⁶ ni rab gsal⁴⁷ ba / ngan song lam ste⁴⁸ nyes mang po // mtho ris bsod nams (D117b4) sgo⁴⁹ yang phyé / mya ngan ’das pa’i lam yang bdag gis thob //

bhagatāḥ khalu devapatrasya vā dvakanyāyaḥ vā acīropapannasya trīṇi cittāṁ utpadyante: kutaś caitavah, kutrapanaṁ kena karmaneti / sā paśyati: manuṣyebhyaḥ caitavā praṇīṭeṣu deveṣu trāyāstrimēśūpāppannā, bhagavato 'nti ke caitaṁ praśāyeti / atha śrīmatyā devakanyāyaḥ etad abhavat: na mama pratirūpam syād yaḥ aham purūṣyataporāviśā bhagavantaṁ darśanāyopasankrāmeṇ yaṁ aham aparūṣyataporāviśā eva bhagavantaṁ darśanāyopasankrāmeṇ iti / atha śrīmati devakanyāḥ drivyābhavābhāsa-pariṣevītā dīvāyaṁ utpala-padma-kumuda-puṇḍarika-mandāra-vānāṁ uṣaṅgāṁ pūrāyītvā sarvaṁ veṇuvanāṁ kālaṅdanāvāpi vām uddālāvabhasa-bhāsya bhagavantaṁ puṣpair avikṛtya bhagavataṁ purastāṁ niśāṁ bhāvamsannāyaḥ / atha bhagavāḥ chhrīmatyā devakanyāḥ aśaṅmūṣayaṁ dhatum prakṛtiṁ ca jātvā tāḍāṁ caturāryasyasayasyaṁ prativedhiṅhīṁ dharmadeśanāṁ kṛtvāṁ, yāṁ śrutvā śrīmatyā devakanyāyāḥ vīṁṣatiśikharasamudgatāṁ sākṣyādṛṣṭīśailaṁ jñāna-vṛjena bhītvā srotā-apattipahlau prāptam / sā dhṛtaṁtyā trīṁ udānāṁ udānāni: idam āśāṁ bhadante na mātrā kṛtvāḥ na pitrāḥ na rājāḥ na devatābhīr nēṣṭaṁ svajanabandhuvargena na pūrvarūpāṁ na śraṃabhrāṁasaṁyaṁ yad bhagavatāṁśākṣaṁ kṛtam / ucchistonārārasuṣamudraṁ, lāṅghītaṁ asṭhiparavatāṁ, pihāṁi apāyadvārāṇī, vīvṛtāṁ svargamokśadvārāṁ, pratisṭiptāṁḥ śiṁo devamanuyeṣuḥ / āha ca:

tāvānubhāvāḥ pitāḥḥuḥ sughoro hi apāyamārgo bhuhdoṣayuktah / apārtāṁ svargavatāḥ supunāṁ nirvānāṁgaḥ ca mayopalabdhāḥ //
tvādāśrayaḥ cāmāṁ apetaṇaḥdasa mayāyaśu sīvādhama ca sūvīsuddhacaksuḥ (Speyer [1] 311: sūvīsuddha caksuḥ) //
prāptam ca sāntam padāṁ āryakāntaṁ tīrṇa ca duḥkhāṅvapāṇam āśmi //
naravendra naṁśārmārkapūṭaḥ vigatajanamajārāmaṇāṁ //
bhavasahasrasudurlabdharśana saphalam adya mune tava darśanam //
avanamyaḥ tāḥ pralambhaṁāḥ ca ranau dvāv abhihvarā jātahārsāḥ //
parigamyā ca daksināṁ jītāṁśu sarulokāḥhimukhiḥ divāṁ jagāma //


(Avadānāśataka (Continuous from the previous note):)}
A Close Parallel to the *Puṇya-sūtra found both in the Ekottarāgama fragments from Gilgit and in the Chinese Madhyamāgama

127) de lta bas na dge slong dag bsod nams la 'jigs par ma byed cig / de29 ci'i phyir zhe na de ni bde ba'i tshig bla dags so // mos pa'30 dang / sdu g pa dang / shin tu sdu g pa dang / yid du 'ong bar gyur pa ni 'di lta ste / (D118a6) bsod nams so'31 // dge slong dag khyed cag gis'32 bsod nams ma yin pa la 'jigs par gyis'33 shig / de'34 ci'i phyir zhe na / de ni sdu bsngal gyi tshig bla dwags so // ma mos pa dang / mi


127) Yijing’s Niidana omits this parallel.

(Cf. Avadānāataka (Continuous from the previous note):)

atha śrīmatī devakānyā vanīc iṅga labdhalabhābh, sasyasampanna iva karskaṅka śūra iva vijñātasamgrāmanā, sarvarogaparimukta itavuṣṭaḥ yāvābhūtyā bhagavatsakāsāmā āgatā tayaviṣṇu āvahamsya svaabhavanat gataḥ // bhikṣasvā pūrvarāpararātīmār jāgairākāyogam anuṣṭitrī viharantī / tair drṣṭṛ bhagavatō 'ntike udāra 'vabhāsah / yaṁ drṣṭṛvā samādhiḥ bhagavantam paprachchā: kim bhagavān imāṁ rātrim brahmāḥ sahāmpatiḥ śakro devendrāsaḥ caviṅkārī lokāpāḥ bhagavantam dasanāyopasamkṛntāḥ? bhagavān āha: na bhikṣavo brahmāḥ sahāmpatīr na śakro devendro nāpi caviṅkārī lokāpāḥ māṁ dasanāyopasamkṛntāḥ / api tu rājyo bimbāśārya śrīmatī nāmāntāpanārūciḥ navajīvitaṃ gānayāvī saṅgahātaḥ saṅgahātaḥ kānunāyī ca svaabhavanat gataḥ //
sdug pa dang / shin tu mi sdug pa dang / yid du mi 'ong ba ni 'di (D118a7) lta ste / bsod nams ma yin pa’o // dge slong dag nas yun ring po nas kyang mngon par mthong ste / yun ring po nas bsod nams byas pa / ram par smin pa la3 mos pa4 dang / sdug pa dang5 / shin tu sdug pa dang / yid tu 'ong ba dag myong bar 'gyur (D118b1) ro // dge slong dag nas lo bdun gi bar du byams pa'i sms6 bsgom7 pas bskal pa 'jig pa dang r拉斯 pa bdun gi bar du 'jig rten 'dir ma 'ongs so // 'jig rten 'jig pa'i tshe kun snang dang8 ba'i lha'i ris su skyes so // r拉斯 pa'i tshe tshangs pa'i gzhal (D118b2) med khang stong par skyes9 nas der yang nges10 tshangs pa dang / tshangs chen gi bdag por gyur nas nges zil gyis11 gnun12 gyi13 gzhun gyis14 ma yin no // sms can brgya phrag bcu la dbang sgyur te / sms can gi yang na mchog tu bsgags so // stong phrag sum bcu r拉萨 (D118b3) drug gi bar du brgya byin lha'i dbang por gyur to // brgya phrag grangs med pa'i bar du 'khor los15 sgyur ba'i rgyal por gyur te / mtha' bzhi16 butul nas rin po che sna17 bdun dang ldan no // rin po che sna bdun ni rnam pa 'di lta bu yin te / 'di lta ste / 'khor lo rin po che (D118b4) dang / bal glang18 rin po che dang / rta rin po che dang / nor bu rin po che dang / chung ma19 rin po che dang / khyim bdag rin po che dang / dmag mi rin po che dang budn no// nga la bu yang stong tshang nas de dag kyang dpa' ba dang / nus pa dang / gzugs su ldan pa / pha (D118b5) rol gyi sde tshar gcod20 pa ste / de yang nges 'di itar rgya mtshe'i21 mtha' tshun chad sa chen po 'di22 chos kyis23 butul gyi / dbyug24 pa dang mthson gyis25 gnun26 cing mi bde27 ba med par gnas so //

d'e'i tshes28 yang nga 'di snyam du las gang gi29 'bras bu ram par smin pas bdag 'dir (118b6) mtha che30 rdzu 'phrul che bar gyur snyam bsams nas31 / yang32 'di snyam du las 'di i 'bras bu gsum dang las 'di i 'bras bu ram par smin pa gsum gyis33 bdag 'di itar mtha che rdzu 'phrul34 che bar gyur te / gsum gang zhe na / 'di lta ste / sbyin pa dang/ gdul ba dang35 / dul ba'o snyam du bams nas bcom ldan 'das kyis de skad ces gsungs nas yang ston pas 'di skad gsungs so //

dge zhing bde bar 'dod pa yi36 //
bsod nams ram par smin la lto37 //
lo bdun bar du dge slong dag //
byams38 byed pa'i sms (D119a1) bsgom39 pas //

bskal ba 'jig cing rtas gyur ba //
bdun¹ du 'jig rten² 'dir ma 'ongs //
'jig pa'i tshe na bdag nyid ni //
'jig rten kun snang dang bar gnas //
rtas nas tshangs pa'i 'jig rten na //
tshangs chen dbang sgyur gnas su (D119a2) yang //
lan³ bdun gyi ni bar du gnas //
sum bcu rtsa drug bar du ni //
lha yi⁴ dbang po⁵ byas par gyur⁶ //
brgya⁷ phrag grangs med bar du yang //
gryal po rab tu 'jigs⁸ grags byas //
gryal rigs rgyal thabs spyi bor blugs⁹ //
'dzam bu gnas kyi (D119a3) dbang por gyur //
dbyug dang mtshon gyis ma yin par //
'jig rten 'di yang thul bar byas //
chos nyid kyis¹⁰ ni rkyen med par //
yang dag rjes su slob par gyur //
chos kyi¹¹ 'khor lo rab bskor nas //
sa yi¹² dkyil 'khor 'di dag tu //
phyug cing (D119a4) longs spyod che¹³ ba der //
de 'dra'i rigs su nga yang skies //
nor rdzas thams cad phun sum tshogs //
rin chen sna bdun de bzhin te //
nor dang yo byad mang por ldan //
gryal po¹⁴ grags shing 'jigs par gyur¹⁵ //
mthu chen de yi¹⁶ rgyu yis ni¹⁷ //
gang du skies (D119a5) pa'i inchog tu gyur //
sangs rgyas 'jig rten phan pa can //
de yis¹⁸ 'di ltar bshad pa'o //
go mtshar¹⁹ che ba²⁰ 'di shes pa²¹ //
de yang rdzu 'phrul chung ba²² yin //
mkhas pa gang gi\(^1\) dad mi 'gyur //
de ste \textit{rigs}\(^2\) ni dmar 'gyur\(^3\) kyang //
de la \textit{phan}\(^4\) par 'dod pa dang //
mithu (D119a6) mams chen por mngon 'dod pa\(^5\) //
dam pa'i chos la bla mar byos //
sangs rgyas bstan\(^6\) la dran par gyis\(^7\) //

bcom ldan 'das kyi\(^8\) de skad gsungs pa dang / dge slong dag yid mgu ste bcom ldan 'das kyi\(^9\) gsungs
pa la mngon par dga' o //\(^{173}\)}

\(^{1}\) Phudrak: gyi.  \(^2\) Phudrak: rig.  \(^3\) Derge, Peking: dma' gyur; Phudrak: dngi mi 'gyur.  \(^4\) Phudrak omits phan.  \(^5\) Phudrak: pas.  \(^6\) Phudrak: brian.  \(^7\) Phudrak: bgyi.  \(^8\) Phudrak: kyi.  \(^9\) Phudrak looks kyas.

\((^{173})\) Cf. \textit{Ekottarāgama-Fragment der Gilgit-Handschrift} (Chandrabhal Tripathi, § 18.6):

mā yūyām bhūkṣavāh puneybbyo bhāṣā / tat kasya heto / sukhkṣayaitad adhivacanam īṣṭasya kāntasya priyasya
manāpasya yaduta punyāṇīti / apunyāt tu yūyām bhūkṣavāhāh viramata / tat kasya hetor / duḥkhṣayaitad adhivacanam
aniṣṭāyākāntāyāpriyāyāmmanaāpasyā yadutāpunyāṇīti // abhijānāmy aham bhūkṣavo bhīḍarātrakṛtānām purṇyānām
dīrghārātram īṣṭam priyāna mānanāphaṃ vīpākāṃ pratyānaḥbhāvītān / sāpāṭhaṃ varṣāṇī maitraṃ cītāṃ bhāvyāvītā
saptāṃ samvartavīrtakālpān nemaṃ lokam upāgamam / sāṃvatmaṇe 'ham lokē abhāvare devanikāye upapadye /
vivartāmāne lokē śīnē bhāmē vīmāne upapadye / tatrāmaṃ bhavāmī brahmā mahābrahmaḥ abhibhūr an-
abhībhūtō 'nyataraśadāśavataśavartī mahābrahmaḥ teśāṃ satvānām agra ākyātāḥ / śāviniṃśaḥkṛtvaś cāhāṃ śaṅko
'bhūvan devaṁāṃ indo 'nekaśaḥkṛtvaś ca rājaḥbhūvan cakravartī caturantō vijēta dhāṃśkō dharmāraṇāḥ japa-
taratrasanāṃvāgataḥ tasya mama imāṃ evaṃrūpīṇī sapta ratanaṃ abhūvaṃs tādyathā cakravartān hasīrtanān
āṣavatrasan maṇiṃratnaṃ strīratnaṃ grahaṇatratnaṃ pariṇāyakarataṃ eva saptaṃSaṃ pūrṇaṃ ca me 'bhūt sahasraṃ
putrānāṃ śūrānāṃ vibrāṇāṃ varāṇgarupīṇāṃ parasaiṇyapramadakānāṃ / so 'ham imāṃ eva samudrāpanyantāṃ
mahāprthīvīm aḥkālām aḥkaṭākām anuḥṭīḍāṃ adāṇḍenaḥṣṭreṇa dharmena samāṇābhiṇītyādhyayavasītaṃ / tasya
mamaitad abhavat / kasayait karmaṇaḥ phalam kasyaisa karmaṇaḥ phalaviṃ kṣetraḥ evaṃ mahaṃ-
dhika evaṃ mahānubhāva iti / tasya mamaitad abhavat / trayānāṃ etat karmanāṃ phalam trayānāṃ / katameṣaṃ trayānāṃ /
yaduta dānasaṃ samayaṃṣa saṃvyoṣaṇa //

vīpākāṃ paśā punyāṇāṃ kuśālaṃṣaṃ sukhaṃśaṃ /
maitraṃ cītāṃ bhāvyāvītāvā sapta varṣāṇī bhūkṣavāḥ // 1
sapta saṃvatvāvartānām nemaṃ lokam upāgamaṃ (Hs.: upagamata) /
saṃvatmaṇe loke 'ṣmin bhāvyām bhāvavaroṣaṇaḥ // 2
vivartāmāne ca bhāvyāṃ eṣa brahmaṇopagaḥ hy aham /
saṃvatkṛtvo mahābrahmaḥ vaśavartaḥ abhavat purā / 3
śaṭtrīṃsādhunākṛtvaś ca devarājyaṃ akārayat /
anekaṃśaḥkṛtvaś ca rājaḥbhūvan pratāpavān // 4
mūrdhānḥbhiṣitāḥ kṣatriyo jāṃbūsāṃḍeśvaras tada /
adāṇḍenaḥṣṭreṇa vijyita prthīvīṃ imāṃ // 5
asāhāsaṃ dharmenaṣaṃ samyag evaṃuṣijtaṃvān /
dharmacakraṃ vartayītvā asmin prthīvīmaṃḍale // 6
mahādhanā mahābhoge jāto 'ham tāḍṛṣe kule /
sarvadraṃyaṃpasaṃpanno ratnaḥ saptaḥbhir eva ca // 7
prabhuṣṭaḥvītpaṇkaraṇo rājaḥbhūvan pratāpavān /
ṛṣaḥ hetur hi māḥānye prabhūvaṃ yena jāyaṭe // 8
buddhaḥ saṃgrāhākā loke (etat teṣaṃ sudeśitaṃ /
kaḥ śrutvā na prasādeta api kṣaṇābhiḥjiṣṭaḥkaḥ // 9
tasmād īhāmakaṃbhena māḥāṃyaṃ abhikāṃkṣatā /
saddharmo guruṣkavāyaḥ smarata buddhaśāsanam // 10 //)}
§ 3.8\(^{128}\)

mdor na /

khyim rmang\(^2\) rta babs bcas pa dang //
ba gum stegs bur\(^3\) bcas pa ste //
ka ba mtshal\(^4\) gyis\(^5\) byugs pa dang //
rtsig\(^6\) pa\(^7\) rgya skyegs\(^8\) ri mo\(^9\) bri\(^10\) //

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The Fujing 福經 (*Punya-sūtra) in the Madhyamāgama (T. 1 [26] 645c16–646c7):

我聞如是，一時，佛遊舍衛國，在勝林給孤頡園。爾時，世尊，告諸比丘：‘莫畏於福，愛樂意所念，所以者何？福是說樂。畏於福，不愛樂意所念。所以者何？非福者，是說苦。何以故？我憶往昔，長夜作福，長夜受報。愛樂意所念，我往昔時，七年行慈，七返成佛，不來此世。世敬養時，生梵天上，世成立時，來下生空，梵宮殿中。於彼梵中，作大梵天。餘處千返，作自在天王。三十六返，作天帝釋，復無量返，作利利閻生王。比丘，我作利利閻生王時，有八萬四千大象... 有八萬四千馬... 有八萬四千車... 有八萬四千大城... 有八萬四千樓... 有八萬四千衣... 有八萬四千女... 有八萬四千種食... 比丘，我作此念：‘是何異果？為何異報？令我今日，有大如意，有大威德，有大福田，有大愛薩。’ 比丘，我復作此念：‘是三業果。為三業報。令我今日，有大如意，有大威德，有大福田，有大愛薩。’

諸比丘，於此福報，妙善多餘益
比丘我在昔
七生養慈心
七反成佛劫
不來還此世
世間成佛時
生於梵天上
世間轉成時
生於梵天中
在梵為大梵
千生自在天
三十六為釋
無量百福王
利利閻生王
為人之最尊
如法非刀杖
政御於天下
如法不加故
正安樂教授
如法轉相傳
遍一切大地
大富多錢財
生於如是族
財寶具足滿
成就七寶珍
因此大福祐
所生得自在
諸佛於世界
彼佛之所説
知此甚奇特
見神通不少
誰知而不信
如是生於冥
是故當自為
欲求大福祐
當恭敬於法
常念佛法律
佛說如是。彼諸比丘聞佛所説，歡喜奉行.
sangs rgyas bcom ldan 'das mnyan du yod pa'i dze\(^1\) ta'i (D119b1) tshal mgon med das sbyin gyi kun dga' ra ba na bzhugs so // khyim bdag mgon med das sbyin\(^2\) bcom ldan 'das gang na ba der song nas / bcom ldan 'das kyi zhaps la mgo bos phyag 'tshal te / bcom ldan 'das la 'di skad du de ste bcom ldan 'das kyis (D119b2) rjes su gnang na bdag gis\(^3\) bcom ldan 'das kyi dbu skra\(^4\) dang sen mo'i mchod rten la mtha' ma dri gtsang khang gis bskor la rta babs kyang gzugs par bgyi'o zhes gsol ba dang / bcom ldan 'das kyis\(^5\) bka' stsal pa / de lta bas na khyim bdag rjes su gnang (D119b3) gis byos shig /

yang bcom ldan 'das de ste rjes su gnang na bdag gis bcom ldan 'das kyi dbu skra\(^6\) dang sen mo'i mchod rten la ba gam bgyi'o zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na ngas rjes su gnang gis byos shig /

de nas bcom ldan 'das\(^7\) de ste rjes su gnang\(^8\) na bdag gis stegs bu\(^9\) bskor bar\(^10\) bgyi'o zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa\(^11\) / de lta bas na khyim bdag ngas rjes su gnang gis\(^12\) byos shig /

yang bcom (D119b5) ldan 'das kyis\(^13\) de ste\(^14\) rjes su gnang na / bdag gis\(^15\) ka ba dag mtshal\(^16\) gis\(^17\) byug go zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na rjes su gnang gis\(^18\) byos shig /

yang\(^19\) bcom ldan 'das kyis\(^20\) de ste rjes su gnang na bdag (D119b6) gis rtsig\(^21\) ngos\(^22\) rgya skyegs kyis\(^23\) bris ba bgyi'o\(^24\) zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na rjes su gnang gis\(^25\) bris\(^26\) shig /

gleng gzhii\(^27\) nang nas sgo gsum pa'i mdo'i tshigs su bcad pa brgyad\(^28\) pa'o //

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2. Phudrak omits khyim bdag mgon med das sbyin; Derge, Peking insert pa after sbyin.
3. Peking, Phudrak omit skra.
5. Phudrak omits skra.
6. Derge inserts kyi; Phudrak inserts kyi.
7. Derge inserts kyi; Phudrak inserts kyi.
8. Peking inserts ba.
11. Phudrak inserts dang.
17. Phudrak: gi.
20. Peking omits kyi; Phudrak: kyi.
23. Phudrak: brgya rkyegs kyi.
27. Phudrak: gzhi ni.

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爾時，給孤陀長者白世尊言：“唯願許，我於髮爪髮根波中間空者，為作門戶。復安瑞屋，作造塔基，復以赤石，塗飾其柱。於塔壁上，繚繞圖畫。”佛言：“隨意。”

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§ 3.9\textsuperscript{130})

mdor na /

\begin{itemize}
\item \textsuperscript{1} (D119b7) lang\textsuperscript{2} so dang tha gu dang //
\item phreng ba rin chen phreng ba can /
\item g.yog\textsuperscript{3} ma dang ni snying po dang //
\item snying po yi ni sgo yang ngo //
\end{itemize}

3.9.1\textsuperscript{131})

sangs rgyas bcom ldan 'das myan du yod pa na\textsuperscript{4} dze\textsuperscript{5} ta'i tshal mgon med zus sbyin gyi kun dga' ra ba na bzhus so // bcom ldan 'das kyi\textsuperscript{6} dbu skra\textsuperscript{7} dang (D120a1) sen mo'i mchod rten\textsuperscript{8} la mchod pa dang / bkur sti byos shig ces gsungs na / dge slong dag gis\textsuperscript{9} mchod rten la\textsuperscript{10} mchod pa byed pa na phur bu\textsuperscript{11} btub nas me tog gi phreng\textsuperscript{12} ba btags pa dang / bram ze dang khyim bdag dad pa\textsuperscript{13} dag gis mthong nas ci'i phyiir 'di ltar (D120a2) dge slong dag gis ston pa'i mchod rten\textsuperscript{14} phur bu med pa la phur bu\textsuperscript{15} btub ces phyas\textsuperscript{16} dogs so // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi bka' stsal pa / bram ze dang khyim bdag 'phya ba na\textsuperscript{17} yus te / de lta bas (D120a3) na mchod rten la phur bu\textsuperscript{18} ma btub\textsuperscript{19} pa\textsuperscript{20} ba lang\textsuperscript{21} gi so lta bu\textsuperscript{22} chung\textsuperscript{23} ngus thob shig /

\begin{itemize}
\item bcom ldan 'das kyi ba lang\textsuperscript{24} gi so lta bu chung ngus thob shig ces bka' stsal pa dang / dge slong
\end{itemize}

\textsuperscript{1} Phudrak: bal. \textsuperscript{2} Tog, Phudrak: glang. \textsuperscript{3} Peking, Tog, Tokyo, London: g.yogs. \textsuperscript{4} Tog, Tokyo, London, Phudrak: pa'i. \textsuperscript{5} Peking: dzé; Phudrak: mälé. \textsuperscript{6} Phudrak: kyi. \textsuperscript{7} Peking, Phudrak omit skra. \textsuperscript{8} Phudrak: mchod rten la. \textsuperscript{9} Tokyo, London, Phudrak: bus. \textsuperscript{10} Tog, Phudrak: 'phreng. \textsuperscript{11} Phudrak inserts can. \textsuperscript{12} Tog, Tokyo, London insert la. \textsuperscript{13} Tokyo, London: bur. \textsuperscript{14} Derge: phyas; Peking: dbyas. \textsuperscript{15} Peking, Phudrak omit ni. \textsuperscript{16} Tog, Tokyo, London: bu. \textsuperscript{17} Tog: gstd. \textsuperscript{18} Peking: thar. \textsuperscript{19} Tog: ba glang; Phudrak: bal glang. \textsuperscript{20} Phudrak: bur. \textsuperscript{21} Phudrak: chu. \textsuperscript{22} Tog: glang. \textsuperscript{23} Peking: cas.

\textsuperscript{130)\textit{Yijing’s Nidāna (T. 1452 [24] 429b23–25):}}

第九九部頂曰:
不應以槂釘 及昇纜漂
開許金銀花 塔上以舍蓋

\textsuperscript{131)\textit{Yijing’s Nidāna (T. 1452 [24] 429b26–c18):}}

爾時，佛在室羅伐城，諸苾芻輩，於供養時，欲以花鬘、掛於塔上，即便敷築，以釘釘塔，掛諸花鬘，時婆羅門居士，咸作是言： “仁等大師，久除釘刺，何故今者，以釘釘之？”時諸苾芻，以緣白佛，佛言： “不應於悲願波，尖刺釘之，若有犯者，得罪作罪。然於敷築，造塔之時，應出榜額，作象牙代。”
時諸苾芻，至供養時，便登上，於賊波頂，而安居請，佛言： “不於香鬘頂上而設供養，若有犯者，得罪作罪。”
時諸苾芻，於諸波、安置臥和供養之物，時婆羅門居士，咸共議言： “不於供養。”佛言： “應使俗人，若無俗人，應使求寂。若無求寂，諸苾芻等，應於諸花鬘以香湯或著香泥，作如是念： ‘我今為欲供養大師，然後昇塔，若異此者，得罪作罪。若於悲願波，形為大者，應當絕棄，繫相輪下，作繩繫而上。”
有婆羅門居士，咸求諸髻鬘、臥與波處，掛諸花鬘，奉獻供養，所有乾花，而不剝殼，不能淨潔，佛言： “剝殼。”
時普師子於頂下，於此世尊言： “我今願以金銀花鬘，供養義髻臥與波等波。”佛言： “隨作。”
塔上鳥獸，不淨橫污，欲於其上，造立覆舎，佛言： “應作，復為無門，室閣損壞，佛言： “隨意開門。”
dag gis\textsuperscript{1} mchod rten la khung bu brkos te ba lang\textsuperscript{2} gi\textsuperscript{3} so lta bu ’dzugs\textsuperscript{4} pa la zhugs pa (D140a4) dang / bcom ldan ’das kyis mchod rten la khung\textsuperscript{5} bu brkos\textsuperscript{6} te ba lang\textsuperscript{7} gi so lta bu ma gzugs par mchod rten rtsi\textsuperscript{8} pa’i tshe\textsuperscript{9} na\textsuperscript{10} ishugs shig\textsuperscript{11} ces bka’ stsal to //

dge slong dag mchod pa byed pa na\textsuperscript{12} mchod rten la ’dzegs\textsuperscript{13} nas\textsuperscript{14} me tog gi\textsuperscript{15} phreng\textsuperscript{16} ba rnam\textsuperscript{17} mgur chu’i bre la (D120a5) ’dogs\textsuperscript{18} pa dang / bram ze dang khyim bdag dag gis mthong nas ci’i phyir ’di ltar dge slong dag gis ’di ltar\textsuperscript{19} ston pa’i mchod rten la rdog pas rdi zhi g’dong\textsuperscript{20} zhes ’phyas\textsuperscript{21} ’dogs so // de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol ba dang / bcom (D120a6) ldan ’das kyis bka’ stsal pa / bram ze dang khyim bdag rnam ’phya\textsuperscript{22} ba ni yus te / de lta bas na dge slong dag gis ston pa’i mchod rten la rdog pas rdi\textsuperscript{23} zhi g’dong\textsuperscript{24} shig / de ste mchod pa’i phyir na ni khyim pas ’dzeg\textsuperscript{25} shig / de med na dge tshul pas\textsuperscript{26} rkang pa gnyis (D120a7) khrus la dris byug gam gos kyis\textsuperscript{27} dkris\textsuperscript{28} te ’dzegs shig / de dag kyang med na dge slong dag\textsuperscript{29} gis\textsuperscript{30} ston par ’du shes zhog la dus la bab par soms te de ltar de bzhin du ’dzegs la dri’i ri mo byos shig /

mchod rten che ste ’dzeg\textsuperscript{31} mi nus pa dang\textsuperscript{32} / bcom ldan ’das kyis\textsuperscript{33} bka’ (D120b1) stsal pa / thag pas thogs te ’dzegs shig /

dbu skra\textsuperscript{34} dang sen mo’i mchod rten la me tog gi\textsuperscript{35} phreng\textsuperscript{36} ba\textsuperscript{37} phul ba dang / de dag nyis\textsuperscript{38} te\textsuperscript{39} mi mdzes par gyur las / khyim bdag skyabs med las sbyin gis bcom ldan ’das kyi\textsuperscript{40} dbu skra\textsuperscript{41} dang sen mo’i mchod rten la me (D120b2) tog gi phreng\textsuperscript{42} ba phul ba dang de dag nyis\textsuperscript{43} te mi mdzes nas\textsuperscript{44} de ste bcom ldan ’das kyis\textsuperscript{45} gnang na\textsuperscript{46} / bcom ldan ’das kyi dbu skra dang sen mo’i mchod rten la rin po che’i\textsuperscript{47} phreng\textsuperscript{48} dbu bal lo zhes gsol ba dang / bcom ldan ’das kyis bka’ stsal pa / de lta bas na khyim bdag gnang gis phul cig /

dbu skra\textsuperscript{49} dang sen mo’i mchod rten la bya rog\textsuperscript{50} la sogs pa bya rnam’s ’khod de de dang gi rtug pas mchod rten ma rung bar gyur pa dang / khyim bdag mgon med las sbyin gis\textsuperscript{51} bcom ldan ’das la dbu skra\textsuperscript{52} dang sen mo’i mchod rten la bya rog la sogs pa bya rnam’s (D120b4) mchis shing\textsuperscript{53} rtug pas mchod rten ma rung bar bgyis na / de ste bcom ldan ’das kyis gnang na / bcom ldan ’das kyi dbu skra\textsuperscript{54} dang sen mo’i mchod rten la g.yog\textsuperscript{55} pa’i snying pos g.yog go zhes gsol ba dang / bcom ldan ’das kyis khyim bdag de lta bas na gnang (D120b5) gis g.yog pa’i\textsuperscript{56} snying pos g.yogs shig\textsuperscript{57} ces bka’ stsal pa dang / des\textsuperscript{58} g.yog pa’i snying pos g.yogs so /

\textsuperscript{1} Phudrak: gi. \textsuperscript{2} Tog, Phudrak: glang. \textsuperscript{3} Phudrak: gis. \textsuperscript{4} Phudrak: zhiug. \textsuperscript{5} Phudrak: khang. \textsuperscript{6} Phudrak: bskos. \textsuperscript{7} Peking, Tog, Phudrak: giang. \textsuperscript{8} Tog: brtsigs. \textsuperscript{9} Phudrak: che. \textsuperscript{10} Tog, Tokyo, London, Phudrak: nas. \textsuperscript{11} Phudrak omits shig

\textsuperscript{12} Phudrak omits mchod pa byed pa na. \textsuperscript{13} London: mdzegs. \textsuperscript{14} Tog inserts me tog dang. \textsuperscript{15} Phudrak: gis. \textsuperscript{16} Tog, Phudrak: ’phreng. \textsuperscript{17} Phudrak omits rnam. \textsuperscript{18} London: ’dugs. \textsuperscript{19} Tog, Tokyo, London omit ’di ltar. \textsuperscript{20} Derge, Peking, London insert zhing’dong. \textsuperscript{21} Phudrak: phyag. \textsuperscript{22} Phudrak: rnam phyag. \textsuperscript{23} London: rdzis. \textsuperscript{24} Tokyo, London: mdong; Phudrak: ’dog. \textsuperscript{25} Phudrak: mdzegs. \textsuperscript{26} Peking: phas. \textsuperscript{27} Peking: kyi; Phudrak omits kyis. \textsuperscript{28} Peking; Phudrak: bkris. \textsuperscript{29} Derge, Peking, Phudrak omit dag. \textsuperscript{30} Phudrak: gi. \textsuperscript{31} Tokyo, Phudrak: ’dzebs. \textsuperscript{32} Phudrak: te. \textsuperscript{33} Phudrak: kyi. \textsuperscript{34} Peking, Phudrak: omit skra. \textsuperscript{35} Phudrak: gis. \textsuperscript{36} Tog, Phudrak: ’phreng. \textsuperscript{37} Derge, Peking insert dbul ba. \textsuperscript{38} Peking, Tokyo: nyings; Tog: brnyings; London: snyings; Phudrak: nyis. \textsuperscript{39} Derge looks ta. \textsuperscript{40} Tokyo, London, Phudrak omit kyi. \textsuperscript{41} Peking: skra. \textsuperscript{42} Tog: ’phreng. \textsuperscript{43} Tog: brnyings; Tokyo, London: bsnyings. \textsuperscript{44} Phudrak omits the wave-lined passage. \textsuperscript{45} Phudrak: kyi. \textsuperscript{46} Derge, Peking, Phudrak insert ni. \textsuperscript{47} Phudrak: che yi. \textsuperscript{48} Tog, Phudrak: ’phreng. \textsuperscript{49} Peking, Phudrak omit skra. \textsuperscript{50} Phudrak: bya ro. \textsuperscript{51} Phudrak: gyi. \textsuperscript{52} Peking, Phudrak omit skra. \textsuperscript{53} Phudrak: shig. \textsuperscript{54} Peking, Phudrak omit skra. \textsuperscript{55} Tog, Tokyo, London, Phudrak: g.yogs. \textsuperscript{56} Phudrak: pa. \textsuperscript{57} Tog: shing. \textsuperscript{58} Phudrak: de.
g.yogs pa de¹ dbyar 'drul zhiṅ mun pas mi snang bar gyur pa dang / khyim bdag mgon med ras sbyin gyis bcom ldan 'das la bdag gis² dbu (D120b6) skra³ dang sen mo’i mchod rten la g.yog pa’i snying pos g.yogs⁴ pa de da ltar dbyar gyi chab kyi rul te⁵ mun par gyur nas⁶ mi mrong na de⁷ ste bcom ldan 'das kyi⁸ gnang na bdag gis chab sgo⁹ gdong ngo¹⁰ zhes gsol ba dang / bcom ldan 'das kyi bka’ stsal pa / de lta bas (D120b7) na khyim bdag gnang gis sgo thong cig /¹(174)

gleng gzhi’i¹¹ nang nas sgo gsum pa’i mdo’i tshigs su bcad pa dgu pa’o //

§ 3.10¹³²)

mdor na /

khar bu la sogd mchod rten bya //

gser dang dngul la¹² sogd pa dang //

rgyal mtshan gyis su ’di la bskor //

’bru mar la sogd chag chag (D121a1) gdab //

3.10.1¹³³)

sangs rgyas bcom ldan 'das mnyan du yod pa na¹³ dze¹⁴ ta’i tshal mgon med ras sbyin gyi kun dga’ ra ba na bzhugs so // khyim bdag mgon med ras sbyin¹⁵ bcom ldan 'das gang na ba der song ste phyin pa dang / bcom ldan 'das kyi zhas (D120a2) la mgo bos phyag ’tshal te bcom ldan 'das la ’di skad


第十四愿頌曰:
 鐵作造觀音 法及以金銀等
 許幢旗供養 并可用香油


“雜作, 塔上未善莊嚴, 欲以幢旗井幢幢幡, 為為供養。” 佛言: “應作。” 時彼不解, 造旗法式, 佛言: “有四種旗, 謂師子旗, 牛旗, 金翅鳥旗, 及龍旗等。於其屬上, 畫作四形。”

復白佛言: “我今先欲造香油塗器, 次以紫礫觀音栴檀等, 作妙香水, 洗髮爪觀音液。唯願聽許。” 佛言: “皆隨意作。”

¹³⁴)Vinayasūtra (R. Sānkṛtyāyana, 120 [Taishō Univ. 17.495] = Derge 99b4):

Skt. avachedanagarbhena nāsakam (sic.) pratibandhāya chādanam /
Tib. ’jig par byed pa bzlog pa’i phyir sbubs g-yogs kyis g-yogs so //
ces gsol to 1 / bcom ldan 'das kyis de ste gnang na 2 bdag gis bcom ldan 'das kyi khar ba'i mchod rten bgyi'o zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na gnang gis byos (D120a3) shig / yang bcom ldan 'das kyis de ste gnang na gser gyi mchod rten bgyi'o zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na gnang 3 gis byos shig / de bzhi du dngul las 4 byas pa dang / bai dû rya byas pa dang / shel (D120a4) las byas pa rgya 5 cher byos shig / de ste yang bcom ldan 'das kyis gnang na bdag gis 6 bcom ldan 'das kyi dbu skra 7 dang sen mo'i mchod rten la rgyal mtshan dbul 8 lo zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na gnang gis 9 (D121a5) phul cig / bcom ldan 'das kyis rgyal mtshan phul cig ces gsungs pa dang / des ci 'dra ba zhig dbul ha 10 mi shes nas / bcom ldan 'das kyis bka' stsal pa / rgyal mtshan bzhi ste / seng ge'i rgyal mtshan dang / chu srin gyi rgyal mtshan dang / klu'i rgyal mtshan dang / (D121a6) khyu mchog gi 12 rgyal mtshan no 13 // 175) de ste yang bcom ldan 'das kyis gnang na bdag 14 gis bcom ldan 'das kyi 15 dbu skra 16 dang sen mo'i mchod rten la 'bru mar gyin 17 chag chag gdab bo zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag gnang (D121a7) gis 18 chag chag 19 thob cig / yang gsol ba / de ste bcom ldan 'das kyis gnang na bdag gis bcom ldan 'das kyi dbu skra 20 dang sen mo'i mchod rten la ldong ros gyis 21 byug go zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag gnang gis (D121b1) yugs 22 shig / ji litar ldong ros gyis 23 byug 24 pa de bzhi du tsan dan gyis 25 byug pa yang rgya cher byos shig / 176) gleng ghzi'i nang nas sgo gsum pa'i mdo'i tshigs su bcad pa bcu pa 26 ste / gleng ghzi'i nang nas sgo gsum pa rdzogs so //

4

mdor 27 bsdus bar na /

1 Derge, Peking omit gsol to.  2 Phudrak inserts bcom ldan 'das kyi de ste gnang na.  3 Phudrak: nang.  4 Phudrak: pas.
5 London: brgya.  6 Phudrak omits bcom ldan 'das kyis gnang na bdag gis.  7 Peking, Phudrak: omit skra.  8 Derge, Peking: 'bul.

Skt. simhadhvajo makaradhvajo nàgaràjadhvajo vrsabhadhvajo iti /
Tib. seng ge'i rgyal mtshan dang / chu srin gyi rgyal mtshan dang / klu'i rgyal mtshan dang / khyu mchog gi rgyal mtshan no //

(176) Vinayasûtra (R. Sûnkâtyâyana, 120 [Taishô Univ. 17.488] = Derge 4117, 99b2):
Skt. tail-àla-candanakumkumàsekànàã ca /
Tib. 'bru mar dang ba bla dang tsandan dang gum gyi chag chag dag kyang ngo //

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sgo leb¹ (D121b2) dang yang de ltar dbyar //
drug sde² dag dang btso³ blag mkhan⁴ //
gzhong pa gتان⁵ pa de bzhin te //
kun tu rgyu dang skyin po dang //
chag chag btab ba⁶ rung ba dang //
de bzhin mdo rams bs dus⁷ par brjod⁸ //¹³⁴)

§ 4.¹¹³⁵)

mdor na /

sgo leb dang ni pus ’khyud⁹ dang //
dra ba dang (D121b3) yang gzugs ’khor dang //
zhing dang¹⁰ ’bras dang skye ba dang //
nor las skyes dang gos rams so //

4.¹¹¹³⁶)

sangs rgyas bcom ldan ’das mnyan du yod pa’i dze¹¹ ta’i tshal¹² mgon med zas sbyin gyi kun dga’
ra ba na bzhugs so //
sangs rgyas bcom ldan ’das la tshe (D121b4) dang ldan pa u pä lis zhus pa / btsun pa bcom ldan ’das
kyis


尼陀那倉門第四總頭目:
戸額隨處用 常衣大小便
染衣損損衣 袖衣果無潔

第一子雜頭目:
戸額隨帶經 取米為衆食
寺內作私房 居人應受用

爾時, 佛在室羅伐城, 具說婆波離。白佛言： "如世尊説, 於戸額上, 應安額頭。不知不知, 當用何物." 佛言： "除寶餘物, 應作."
 "如世尊説, 色別應作額頭。不知當用, 何物." 佛言： "七雜雜中, 隨一應為."
 "如世尊説, 聽言額者, 應用何物." 佛言： "茅剌茅芒, 皆悉額作."
 "世尊復説, 許安額者, 當用何物." 佛言： "除寶餘並應用."
sgo leb la lag gzungs byos shig

ces gsungs na ci 'dra ba las bgyi / u pä li rin po che ma gtogs pa'o //
yang gsol ba / btsun pa bcom ldan 'das kyis
dge long gis pus 'khyud chongs (D121b5) shig

ces gsungs na / ci lta bu las bcang bar bgyi / u pä li skud pa sna bdun te / bal gyi dang / ldum bu sha na ka'i dang / ras kyi skud pa dang / zar ma'i dang / rtswa du gu la'i dang / ko tam pa ka'i dang /
srin bal rnams so //
yang gsol ba / btsun pa bcom (D121b6) ldan 'das kyis
dra ba byos shig

ces gsungs na / ji lta bu las bgyi / u pä li rnam pa bzhi ste / rtswa mun ja'i dang / bal ba dza dang / zar ma'i dang / ras kyi skud pa las so //
yang gsol pa / btsun pa bcom ldan 'das kyis

dra ba'i13 gzugs 'khor byos shig

(D121b7) ces gsungs na / ji lta bu las bgyi / u pä li rin po che ma gtogs pa'o //


Tib. bcom ldan 'das kyis bka' stsal pa / gso glegs gzhug par bya zhi gso gtan yang gzhug par bya ste / de la yang mig dang / lag gzungs kyang gzhug par bya'o //
Chin. 佇嘆: “著前開後, 鏡像相應, 以自安息。”

(178)The Vinayavibha (Derge 1 Ja 135b7–a1 = T. 1442 [23] 819a18):
Tib. bcom ldan 'das kyis bka' stsal pa / dge gṅa lung gis pus 'khyud bcang bar rjes su gṅa lung ngo /
Chin. 佇嘆: “斬頭思頭, 兩翻四側, 以自安息。”

(180)Not identified.
4.1.2


...
chung ma ma\(^1\) dad pas dgus\(^2\) tshod las snga zad du 'dong ngo zhes gtam byas na de dag dgus tshod\(^3\) las\(^4\) sngar\(^5\) dong ba dang / khyim bdag de'i chung mas mthong nas 'phags pa khyed caf\(^6\) ha cang sngar byon te ci bdag\(^7\) gi sug las gzhan ma mchis sam zhes nyes pa ngor brjod\(^8\) pa dang / (D122a7) de dag spa gong nas cang mi zer bar dgus\(^9\) tshod bab kyi\(^10\) bar du 'khod nas zan\(^11\) zos te dong ngo //

des phyi de nyin me\(^12\) zas dag snga\(^13\) za\(^14\) du sbyar te stan\(^15\) bting nas bya ra\(^16\) byed cing 'dug go / dge slong dag dgus tshod bab khar dong\(^17\) ba dang / des mthong nas \(^18\) 'phyas\(^19\) pa dang /

dge slong dag (D122b1) gcig la gcig\(^20\) tshe dang ldan pa gnyis kar yang 'phyas / ji lta bu yang rung zos la dong\(^21\) nas tshangs pa mtshungsp par spyod pa la bsug\(^22\) ste phyin chad 'dir ni\(^23\) dge slong dag kyang mi 'dong bar bya'o zhes smras nas zan\(^24\) zos te gtsug lag khang du dong ngo // dge slong de dag\(^25\) gis ji lta bur\(^26\) gyur pa (D122b2) bzhlas pa dang / dge slong dag phyis\(^27\) der mi 'dong bar gyur to //

ji tsam na khyim bdag de slar\(^28\) 'ongs nas bzang mo yon gnas dag bsug ba\(^29\) bzhin du bshos gsol tam zhes dris pa dang / des jo bo'i\(^30\) sras nyi ma gnyis shig gshegs te bshos\(^31\) gsol nas ma gshegs (D122b3) par gyur to zhes smras pa dang / de skad ces\(^32\) thos nas gtsug lag khang du song ste / 'phags pa ci'i slad du dge 'dun gyis\(^33\) bskos pa'i dge slong rnam\(^34\) ma btang zhes smras pa dang / de dag gis ji lta gyur pa thams cad bzhlas\(^35\) so //

des 'phags pa de lta na\(^36\) bdag gi zhi ng la\(^37\) skye\(^38\) ba'i (D122b4) 'bras\(^39\) de 'phags pa rnam las de dbul gyis khyed 'dir gsal cig ces\(^40\) smras pa dang / des khyim bdag mi 'tsal lo / de ci'i phyir zhe na ma btos\(^41\) pa'i 'bru len par bcom ldan 'das kyi ma gnang ngo zhes smras pa dang / de\(^42\) cang mi zer bar 'dug go // de lta gyur pa de dag slong (D122b5) dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / de lta ba na gnang gis dge 'dungyi phyir 'bras long la the tsom du ma byed cig /

gleng gzi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhан zhig gis gang zerg (D122b6) gzhан zhig 2 phiy gnas khang zhig 4 brtsegs te bzhag 6 pa dang / dge slong dag gis mzung chen po'i nang du gcig tu bsdu te bzhag go / dge slong des khyim bdag de la smras pa dang / des 'phya 'dogs so // de litar gyur (D122b7) pa dge slong dag gis bcom ldan 'das de la gsol ba dang / bcom ldan 'das kyi s bk'a stsal pa / dge slong dag khyim bdag de 7 'phya 8 ba ni yus te / de 9 bas na mal stan ji ltar bsngos pa bzhin du spyad par bya ste / der gang dag gnas pa de nyid dbang ngo //

de nas yang 10 khyim (D123a1) bdag des gnas khang der gos kyi 11 ngyed pa mang zhig phul ba dang / de la mal stan 'ged 12 pas 13 dge 'dun gyi ngyed pa'i nang du brubs pa dang / dge slong des khyim bdag de la smras so // de yang 'phyas 'dogs so //

de litar gyur pa dge slong dag gis bcom ldan 'das (D123a2) la gsol pa dang / bcom ldan 'das kyi's bk'a stsal pa / dge slong dag khyim bdag de 'phya ba ni yus te / yon bdag 15 gi dbang du byas pa 16 la dge slong dag 17 khyim gyi 18 ngyed pa 19 ni der gang gnas pa de dag 20 nyid dbang ngo // 181)

deg dag gis dge slong de la 'thob 21 pa gzhan dag ma byin pa dang / (D123a3) bcom ldan 'das kyi s bk'a stsal pa / der yang 22 dge 'dun gyi 23 gtos pa'i ngyed pa de dag las khyang byin cig / des kyang de la longs 24 spyo du gyis 25 la 26 the tshom du ma byed cig /

'gul ba gzhung dam (D123a4) pa 29 bam po sum bcu rtsa drug pa /

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4.1.3 138)


復有長者，於蓋多林、為諸苦悶，造一別房，於其房內，多置床褥，及諸利養。時諸苾芻、番次守護。將別房物，置衆物中。以罳白佛。佛言：‘是別房物，隨處受用。’又將利養，和雜衆物。佛言：‘不應和雜，住別房者，應可受用。’

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Tib, dge 'dun gyi rned pa yañ bshin par bya'o // de bzin du bshin bdag gis byas pa'i gnas khan gi rned pa ni de na gnas pa dag dban no //

Chin. 大眾分利，皆亦應與。別房有施，隨住房者，而共均分。
§ 4.2

mdor na /

gang zhid gang du gnas pa dang //
dge slong des kyang\(^1\) de\(^2\) rung ba //
las kyang sar pa'\(^i\)\(^3\) yo byad dag //
zas dang mar me rung ba’o //

4.2.1

sangs rgyas bcom ldan ‘das mnyan du yod pa’\(^i\) dze\(^4\) ta’i tshal mgon med zas sbyin gyi kun dga’ ra ba na (D123a5) bzhags so // mnyan du yod pa na\(^5\) khyim bdag gzhlan zhid gis gtsug lag khang du gnas khang dag brtsigs nas der mal stan dag kyang phul / rnyed pa dag kyang bcas pa dang / dge slong dag mal stan de dag kyang\(^6\) dge ’dun gyi nang du brubs\(^7\) te rnyed pa yang spyir bgos so //

deg\(^8\) ltar gyur (D123a6) pa dge slong dag gis bcom ldan ‘das la gsol pa dang / bcom ldan ‘das kyis bka’ stsal ba / dngos po nges par ‘gyur ba la ma bskyod\(^9\) cig / de na nges par gnas pa gang yin pa de dag gis spyad\(^10\) par bya ste / rnyed pa yang bdag gir byos shig /

dge slong dag gis de (D123a7) la rnyed pa gzhlan ma byin pa dang / bcom ldan ‘das kyis bka’ stsal pa / gnyi ga yang byin la ci bder spyad\(^11\) par bya ste / ’on kyang dge slong rams la ji ltar rghan rims su bsko bar bya’o //

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\(^1\) The microfilm of Phudrak slips off the first folio of the new volume (Na).
\(^2\) Phudrak: rung instead of de.
\(^3\) Phudrak: pa’i.
\(^4\) Peking: ’dze; Phudrak: mdze.
\(^5\) Phudrak: na.
\(^6\) Phudrak inserts de.
\(^7\) Phudrak: grubs.
\(^8\) Phudrak: da.
\(^9\) Tokyo, London: skyod.
\(^10\) Tokyo, London: spyod.
\(^11\) Peking: spyod.

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- 隨處當用物
- 營作人所須
- 器具食燈油
- 養盡主應用

\(^{140}\) Yijing’s *Nidāna* (T. 1452 [24] 430b26–c3):

爾時佛在, 室羅伐城, 時有長者。於舊寺內, 別造一房。於彼房中, 多施財物, 及以利養, 並皆豐足。時諸苾芻, 便將別物, 入眾物中。佛言: “應隨住人, 並為受用, 所有利養, 亦不應取, 隕本施用。”

時諸苾芻, 分施利物。不背分與, 別房住人, 佛言: “雖受別房, 亦與衆利。”

時諸苾芻, 常施事人。以見別房, 遂不差遺, 佛言: “依次應施。”

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4.2.2

gleng gzhî ni mnyan du yod pa na ste / mnyan du yod pa na\(^1\) khyim bdag gzhân zhig (D123b1) ’dug pa de’i drung du bsod snyoms pa gzhân zhig der song nas skyabs su ’gro ba dang / bslab pa’i gnas la bzhang go / dus phyi zhig na yang nor las bsod nams su\(^2\) bya’i dngos po bdun\(^3\) po’i\(^4\) yon tan brjod pa dang / khyim bdag de rab tu dad par gyur\(^5\) nas / ’phags pa bdag (D123b2) gis kyang nor las byas pa’i bsod nams kyi dngogs po cung zad cig bgyi’o zhes snyams pa dang / bsod snyoms pa des / khyim bdag de bzhiin du byos shig ces snyams pa dang / ’phags pa ci zhig bgyi / dge ’dun gyi gtsug lag khang byos shig / ’phags pa bdag la ni\(^6\) kâr shâ pa na\(^7\) ni mchis na\(^8\) / bsod nams bya’i grogs dag\(^9\) ma mchis so // khyim bdag kâr shâ pa na khyer te shog shig / ngas khyod kyi bsod nams kyi grogs bya’o zhes snyams pa dang / des kâr shâ pa na mnyans byin nas / las sar pa byed pa yang bsksos so //

des kâr shâ pa na mnyans (D123b4) gns khâng gi dang du bcug ste bzhang nas las cung zad tsam yang ma brtsems so // khyim bdag des ’di snyam du bdag gi gtsug lag khang ci\(^10\) tsam zhih byas pa bltar ’gro’o zhes bsams nas de der ’ongs na / cung zad tsam yang ma byas par mthong ngo // des bsod snyoms pa\(^11\) la (D123b5) ’phags pa ci’i phyir las dag ma brtsems shes dris pa dang / las sar pa byed pas ’dir yo byad\(^12\) dag gsos zhes snyams pa dang / khyim bdag gis bdag gis kâr shâ pa na phul ba de las sar pa\(^13\) byas pa’i yo byad dag ci’i phyir mi sbyar / des snyams pa / khyim bdag ngas phyogs (D123b6) bzhi’i dge ’dun gyi rdzas ma rung bi itar bya zhes snyams pa dang / ’phags pa de la nongs pa ma mchis kyis gys shig / de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol pa dang\(^14\) / bcom ldan ’das kyis bka’ stsals pa / de ste khyim bdag gis bsgo na\(^15\) las (D123b7) sar ba’i yo byad de dang\(^16\) las sbyor cig / de la the tshom du ma byed cig /

des de las sar pa’i yo byad sbyar te / bsod snyoms pa des las sar pa yâng\(^17\) byas nas bsod snyoms


slong du song ba dang / khyim bdag des mthong\(^1\) nas ’phags pa khyod ni\(^2\) bsod snyoms spyod\(^3\) na bdag gi\(^4\) gtsug (D124a1) lag khang gi las sar pa sus\(^5\) bgyid ces smras pa dang / khyim bdag sms can thams cad ni zas la\(^6\) gnas na ci nga lto gs bzhin du khyod kyi gtsug lag khang gi las sar pa byed dam / los kyang\(^7\) bsod snyoms la ’jug mod ces smras pa dang / des ’phags (D124a2) pa de ltar\(^8\) na las sar pa’i rgyu de las bshos su\(^9\) mdzod cig\(^10\) ces smras pa dang / des ci’i phyir na ngas phyogs bzhin’i dge ’dun gyi bsngos pa bza’ zhes smras pa dang / des ’phags pa de la gnod pa med kyi zo shig ces smras nas / de ltar gyur pa dge slong ramos kyis bcom Idan ’das (D124a3) la ggos ba dang\(^11\) / bcom Idan ’das kyi bka’ stsal pa / de ste khyim bdag gis bsgo na de nyid la\(^12\) zan\(^13\) do zo shig / de la the tshom du ma byed par bza’ bar gyis shig

    de nas bsod snyoms pa de\(^14\) (D124a4) las nag na ma za shig ces gsungs pa dang / zas bzang du za bar gyur nas / bcom Idan ’das kyi bka’ stsal pa / zas bzang por\(^16\) yang ma za bar ji ltar gtsug lag khang gzhan gyi\(^17\) bza’ ba’i thang de bzhin du zo shig / snum bag dag\(^18\) ma rnyed nas / bcom Idan ’das kyi bka’ (D124a5) stsal pa / ji ltar gtsug lag khang gzhan na\(^19\) snum bag rnyed pa de ltar bya ste / de la the tshom du ma byed cig / bsod snyoms pa des las sar’i yo byad dag blta ba’i phyir ’bru mar bsod snyoms su blangs pa dang / bcom Idan ’das kyi bka’ stsal pa\(^20\) / las sar ba’i rgyu (D124a6) las ’bru mar nyos shig / yo byad gzhan rams ji dgos pa yang de las sbyar bar bya ste / de la the tshom du\(^21\) ma byed cig (182)

\(^{1}\) Phudrak: thong. \(^{2}\) Phudrak: ci. \(^{3}\) Phudrak inserts pa. \(^{4}\) Peking: gis. \(^{5}\) Derge, Peking, Tog, Phudrak: su. \(^{6}\) Phudrak: las. \(^{7}\) Phudrak: kyon. \(^{8}\) Peking, Phudrak: lta. \(^{9}\) Peking, Phudrak: bu. \(^{10}\) Derge, Peking omit cig. \(^{11}\) Phudrak omits dang. \(^{12}\) Tog, Phudrak: las. \(^{13}\) Tog: gzan. \(^{14}\) Phudrak: des. \(^{15}\) Phudrak: kyi. \(^{16}\) Phudrak: kyi. \(^{17}\) Phudrak: gis. \(^{18}\) Peking, Phudrak: dag. \(^{19}\) Phudrak omits na. \(^{20}\) London inserts dang. \(^{21}\) Derge, Peking omit du.

\(^{(182)}\)Cf. Kṣudrakavastu (Derge 6 Tha 192a3–193a2 = T. 1451 272b24–c19):

Tib. sngs rgyas bcom Idan ’das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med nas sbyin gyi kun dga’ ra ba na bzhugs so // mnyan yod na khyim bdag cig gns pa de’i khyim du bsod snyoms pa zhig dus dus su ’ong zhing des de skyabs su ’gro ba dang / lsla ’pa hi gshis dal ba bzhag go // dus gshan zhig na de la rdzas las byang ba’i bsod nams bya ba’i dngos po bdun gyi bsngags pa brjod pa dang / des smras pa / ’phags pa bdag gis rdzas las byang ba’i bsod nams bya ba’i dngos po go yang rung ba zhig bygi’o // bsod snyoms pas smras pa / khyim bdag legs kyi de bzhin gyis shig / ’phags pa ci zhig bygi / khyim bdag dge ’dun gyi gtsug lag khang gyis shig / ’phags pa bdag la kār shā pa na dag ni mchis na / ’on kyang chos kyi grogs byigd pa ma mchis so // khyim bdag kār šā pa na dag byin cig dang / khyod kyi chos kyi grogs nga yin no / ’phags pa legs kyi kār shā pa na ’di re zhes des de la kār šā pa na dag byin no // bsod snyoms pa des bsams pa / ’di phyogs bzhis’i tshangs pa mtshungs par spoyd pa rams kyi nor yin pas ’di las ji ltar spoyd par bya / bzhag la re zhig gzhan bslang bar bya’o snyam nas des kār shā pa na mdzod du bcug ste bzhag go //

    ji tsam dus gshan zhig na khyim bdag des bsams pa / ’phags pa bdag gi gtsug lag khang byed kyi re zhig song la de na ci dag byed blta’o snyam mo // de song ba dang ji tsam na ci yang ni smang nas / des smras pa / ’phags pa bdag gi gtsug lag khang cung zad kyang ma byigs sam / bsod snyoms pas smras pa / re zhig gtsug lag khang gi mkhar len pa’i lag spya kyang med na cia bya / ’phags pa kye ma kār shā pa na dag gar mchis / khyim bdag mdzod na ’dug go // ’phags pa de nyid las mkhar len pa’i lag cha byigd du stsl cig / khyim bdag nas ji ltar phyogs bzhis’i pa’i nor gyis mkhar len pa’i lag cha byed du gzhug / ’phags pa gtsug lag khang ’di yang phyogs bzhis’i dge slong dag kho na’i slab du byigd na ’di la ci zhig ’gal / khyim bdag bcom Idan ’das la zuo’o / ’phags pa de bzhin mdzod cig / des gnas skabs de dge slong rams las bsnyad pa dang / dge slong rams kyis bcom Idan ’das la ggos to // bcom Idan ’das kyi bka’ stsal pa / nor de nyid las mkhar len pa’i lag spya bya ste / ’di la ’gyod par mi bya’o // bsod snyoms pa de gtsug lag khang byed cing bsod snyoms la yang rgyu ba dang / khyim bdag gis smras pa / ’phags pa bdag gis gtsug lag khang mdzad cing bsod snyoms la yang rgyu’am / ’di nyid las mkhar len pa’i bsod snyoms

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Tog: 121a
Peking: 121a
Phudrak: 5b
London: 135a
Phudrak: 135a
gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs su bcad pa gnyis pa'o //

§ 4.3¹⁴²)

mdor na /

dge 'dun mams kyi mal stan ni //
bla gab med par mi¹ bgo (D124a7) dang //
tshon dang lhung bzed las byed mi bgo² ste //
srod 'das mtshan mo mal stan bgo mi bya //

¹ Phradrak: med. ² London: mgo.


Phudrak 6a

Phudrak 6a

Chin. 禪處同前。於此城中，有一長者。施食慈釧，數至其舍，遂令長者，住龍戒中，後於異時，因說七種有事福業。報言：“聖者，我欲聞一福業，發意修習。”慈釧答曰：“善哉，應作。”聞言：“聖者，我作何事?” 答曰：“可為衆僧，修營住處。”圣者，我今現有造寺之處。然無善伴助我修營。” 答言：“長者，仁當贊助，我助修營。” “善哉，聖者即授贊物。” 慈釧答曰：“此物即事，屬四方僧。如是等物，造器具耶? 我於除處，別更求覓，長者贊物，貯於庫中。” 後時長者，作如是念：“聖者好心為我造寺？試往觀察，其狀如何。” 往觀其處，一無贊助，問慈釧曰：“許為造寺，何意空無?” 答曰：“既無作具，用何營造?” 答言：“施物何不營為?” 答曰：“物在庫中。” 長者曰：“宜用此物，造諸器具。” 答曰：“此物屬四方僧，我不敢用。” 長者言：“造寺元屬四方衆僧，費用何處?” 答言：“長者，我往白佛，有教當行。” 長者言：“隨意往白。” 慈釧諸僧贊。慈釧白佛。佛言：“此物用造器具，修營寺宇。” 時彼慈釧，營造寺時，巡家乞食。長者見怪：“為我造寺，因何行乞?” 寺中贊物，可充食用， 其如少者，我更持來。 答曰：“豈一一人， 食四方物?” 長者：“我意相通，此有何過?” 慈釧曰：“我問世尊。” 慈釧白佛。佛言：“營造之人，應食寺物。” 經聞許食，尚載魚鴨。 佛言：“不應食鴨。” 彼作上食。佛言：“不應絕上，應觀除寺，體例為食。”

-su mdzod cig dang dbag gis kār shā pa na gzhān dag kyang dbul lo // khyim dbag mkhar len pa'i nor las ji litar bsod snyoms su bya' // ‘phags pa 'di dbag nyid kyi sens kyi bag yangs su bygis pas mdzod cig / 'di la 'gal ba ci zhig mchis / des smras pa 'i bcom ldan 'das la gzhan dag kyang dbul lo // khyim bdag mkhar len pa'i nor las ji litar bsod snyoms su bya' // 'phags pa 'di dbag nyid kyi sens kyi bag yangs su bygis pas mdzod cig / 'di la 'gal ba ci zhig mchis / des smras pa ‘i bcom ldan 'das la gzhan dag kyang dbul lo // khyim bdag mkhar len pa'i nor las ji litar bsod snyoms su bya' //
4.3.1

sangs rgyas bcom ldan 'das mnyan du yod pa'i dze\(^2\) ta'i tshal mgon med\(^3\) zas sbyin gyi kun dga'\(^1\) ra ba na bzhugs so // drug sde dag gis\(^4\) dge 'dun gyi mal stan bgos nas tshon (D124b1) gyi las byed\(^5\) gos 'khrus tshed\(^6\) / lhung bzed kyi las byed pas\(^7\) gos rnams mes tshig / dri ma can du yang gyur cing\(^8\) tshon gyis kyang ma rung bar gyur to // de ltar gyur pa dge slong dag gis\(^9\) bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / dge (D124b2) 'dun gyi gos\(^10\) gyon la\(^11\) tshon gyi las ma byed cig / lhung bzed kyi las dang / gzhan yang shing gshegs\(^12\) pa'i las dag ma byed cig / byas na 'das pa dang bcas par 'gyur ro //

4.3.2

gleng gzhi ni mnyan du yod pa na ste / yang drug sde dag gis dge 'dun gyi gos rnams gyon nas (D124b3) bla gab med par tshon rtsi'i las byed cing char bab bzhiin du 'dug nas gos ma rung bar gyur te / de ltar gyur pa\(^13\) dge slong rnams kyis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge 'dun gyi gos rnams\(^14\) gyon la bla gab med par char bab pa bzhiin du ma (D124b4) 'dug shig / 'dug na 'das pa dang bcas par 'gyur ro //\(^18\)

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143) Yijing’s Nidāna (T. 1452 [24] 431a8–10):
時諸苾芻，著僧伽夷，浣染造釁，令衣損壞。佛言：“若著衆衣，染衣造釁，得惡作罪。”

爾時，佛在室羅伐城。六衆苾芻，披僧伽袈，既出，各分置於露處。令雨爛壞。時諸苾芻，以縈白佛。佛言：“大衆臥具，不應輕夏，令雨損壞。不收棄者，得惡作罪。”

Tib. drug sde dag gis dge 'dun gyi gos bgos nas dbyar char gyi nang na bla gab med par 'dug go // de char gyis ma rung bar gyur nas / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka’ stsal pa / dge slong dag gis dge 'dun gyi gos gyon la dbyar char gyi nang na bla gab med par ma 'dug shig / 'dug na 'das pa dang bcas par 'gyur ro //

Chin. 時六衆苾芻，披僧伽袈，露處經行。被雨濡濕，遂便損壞。以縈白佛。佛言：“不應披僧伽袈，於空露處，冒雨經行。若有用者，得惡作罪。”
4.3.3

gleng gzhin ni mnyan du yod pa na ste l drug sde dag jlongs spyad pa spyod pa las ri brags kyi grong gzhany zhig tu ntshan mo srod ‘das te phyin po dang / ri brags kyi grong de na gtsug lag khang zhig yod pa der ‘ongs nas dge (D124b5) slong dag gis so sor bshegs pa’i gnas su ngal bso ba6 la zhugs so // de dag gis smras pa5 / tshe dang ldan pa dag ngal bso ba ni phyis byas / mal stan bged6 pa bos la rgyan rins bzhin du mal stan dang / gnas khang bgos7 shig / de dag gis tshe dang ldan pa dag sgle long kha cig (D124b6) nyal nas srod8 kyang ‘khor na gnod pa4 byas te ci rung gis / gang10 du bshes pa’i gnas11 su nyol cig dang / sang nam langs12 nas gnas khang dang mal stan bgo bar bya’o zhes smras pa dang / de dag gis tshe dang ldan pa dag ston pa bzhugs bzhin du khyed kyis13 bstan pa dang zhig (D124b7) par bya’am / gnas khang dang mal stan dag nged14 cag15 rgyan rins su bgos16 shig ces smras pa dang / mal stan ‘ged17 pas gnas khang dang18 mal stan dag19 bge190 pa la zhugs21 nas gsar bu rams la ma bgos22 par nam23 nangs24 nas25 drug sde dag26 cung zad cig nyal nas / nang par (D125a1) snag langs te mal stan dang slar phul nas dong ba dang / dge slong dag gis ci’i phyir na mal stan dag slar phul / de dag gis tshe dang ldan pa dag nged cag mchod rten la phyag ’tshal du ’ongs te / da27 ni slar ’dong ngo zhes smras pa dang / de dag gis tshe dang ldan pa dag (D125a2) de ltar na khyed cag gis mtshan rangs dge slong dag gtses28 te ci bya’i phyir byas ky11 / nged la nyes pa32 ci yod ces smras pa dang / dge slong dag gis33 dpyas btags so // de ltar gyur po de34 dge slong dag gis bcom (D125a3) ldan ’das la gsol ba dang / bcom ldan ’das kyis bka’ stshal pa35 / de ita bas36 na mtshan mo srod ’khor37 phan chad mal38 stan dang39 ma bgo40 shig / de ste glo41 bur du nub mo ’ongs na gang mdza’ ba’i gnas su ’dug la / de ste42 nam nangs43 nas kyang ’dug par gyur na gnas khang44 yang kyang bgos45 shig / mal stan yang byin cig /184


45 Peking: bgos; Tog, Tokyo, London: skor; Phudrak: bsga.


146) Cf. Šayānāsanaṇavastu (Gnoli, 48–49 = Derge 1 Ga 217b2–218a1):

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gleng gzhi ni mnyan du yod pa na ste / drug sde dag ljongs¹ spyad pa sphyi cing dong nas ri brags kyi grong gzhana zhig tu phyin nas ri brags kyi² grong de na³ gtsugs lag khang zhig yod pa der phyin nas dge sdog dag gis kyang⁴ gang mdza⁵ ba'i gnas su (D125a5) bzhag ste / de nas malstan⁶ bgo⁷ bar byed pa na rghan rims kyi khrī'u'i steng du de dag nan gys⁸ 'dug nas de dag la rghan rims kyi kyang bslang⁹ bar ma nus so / gang gi tshe mal stan¹⁰ dag bgos pa dang / de'i tshe rghan rims kyi khrī'u¹¹ de dag lhan cig sphyod pa dang / nge gnas rams la (D125a6) byin nas mal stan¹² ma thob pa rams 'phya¹³ bar gyur to / de litar gyur pa dge sdog dag gis bcom ldan 'das la gsal pa dang / bcom ldan 'das kyi bka' stsal pa / dge sdog dag dge slong gsar bu rams 'phya¹⁴ ba¹⁵ yus te / de bas na rghan rims kyi


時六衆悉著，遊歴人間，至一聚落。於彼村中，有一住處，既入寺已，見舊床座。是時六衆，便於大床，並諸弟子，各隨眠息。然此六衆，並是耆年，曾無有人，輒能移動。自餘諸名，便於地上，隨處而臥。至天將明，詔道多林，時諸苾倉，見已告言：“善來善來。所有遊觀，得安樂不？”答曰：“寧有安樂。於地上臥，竟夜不安。報言：“具諸，爾於昨夜，何處安眠？”即以上事，具告諸人。時諸苾倉，以緣白佛，佛言：“若大床座，及餘敷褥，應從上座，随次行睡。”

Skt. śādvardīkā bhīkṣavā janapadacārikāṃ carantā rātrau vihārāṃ samprāptā āhāramṣṭaṣṭutiikkā bhīkṣubhiḥ pratiśāmītāḥ; te kathayanti: āṣumsantāṃ kim tīṃatha śāyānāsoddeśakaṃ sābdayaata; te kathayanti: kimartham? śāyānāsanta uddeṣṭum; te kathayanti: śāyānāsantaṃ sukhaṃ svaptaḥ prabhātāyāṃ rajānay uddīṣayasyaṣṭa iti; te paryavasthiḥ kathayanti: yūṛaṃ tīṃṭhata eva sāsunde sāsanaṃ antardhāpayata; yady asti kaukṣyata uddīṣata yathāvṛttdhiśkāyā śāyānāsantaṃ; vāgbalinas te; śāyānāsoddeśakaṃ samrastenauddiṣṭam; śādvardīkā vṛdhānte śāyānāsantāṃ grītvā śāyātāḥ; yāvan navaṇa uddīṣyante tātav prabhātā rajān; śādvardīkā gālīghav ghavīv evottvādhyāya kathayanti: śāyāṃsanta gṛiṇīta śāyānāsantaṃ, gacchāma iti; te bhīkṣubhiḥ ucyante: śāyāṃsanto yuṣmābhīr ekārātrāṣṭāryāhāya kṛṣṇāṃ rātriṃ bhūṣṣunamho viheṭhiḥ aha bata yūṃha ihaiva tīṃṭhāta; te kathayanti: nan-dopanaṇa śṛvaṃstāv gacchāmahā savātalā eti iti kṛtvā prakṛtānti; etat prakṛtanam bhīkṣavā bhagavatā āraṃcayanti; asyāṃ utpatana bhagavān ēha: tasmāt tarhi bhīkṣavā na rātrau śāyānāsanaṃ uddeṣṭavayam; yadi rāträv āgacchanti yathāsamstutiikkā pratiśrāmayatvayā.

Tib. drug sde’i dge slong rams ljongs rgyu zhing dong ba na / gtsugs lag khang zhig tu nbo mo phyin nas de rams ’grogs bshes ji lta ba bzhin du dge slong rams kyi nga la sor bceg pa dang / de rams kyi smras pa / thse dang ldan pa dang ’dug ste ci byed gnas mal sko ba bos shig / de dag gis smras pa ci dgos / gnas mal bsgru gzhug mod / de rams kyi smras pa / gnas mal yod kyi bde bar nyol cig dang / na ma nangs nas bsko’o // de rams kyi kun nas dskris pas smras pa / ci khyed cag ston pa bzhugs bzhin du bstan pa bna par byed dam / gal te khyed la ’gyed pa yod na rghan rims ji lta ba bzhin du gnas mal skos shig / de rams kha stobs can yin pas gnas mal sko ba bred nas gnas mal bskos pa dang / drug sde de rams kyi rghan rims bzhin du gnas mal mnos te nyal lo // ji tsa gzhon rims kyi bar du sko ba de’i bar du nam nangs so // drug sde de rams myur ba myur par langs te smras pa / thse dang ldan pa dang gnas mal sdbus shig ’dung ngo // dge slong de rams kyi smras pa / thse dang ldan pa dang khyed kyi nub gcig gi phiyir dge slong gi dge ’dun mtha’ dag nub mo tho btsam mam / kye ma’o khyed cag ’di nidyu ’dug shig / de rams kyi smras pa / dga’ bo nye dga’ mnyan yod du dgon ngo // ’di dag ni rlung nad can yin no zhes byas nas dong ba’i skabs de dge slong rams kyi bcom ldan ’das la gsal pa dang / byung ba ’di la bcom ldan ’das kyi bka’ stsal pa / dge slong dag de lta bas na nub mo gnas mal bsko bar mi bya’o // gal te nub mo lhags na ’grogs bshes ci lta ba bzhin du so sor ngal sor gzhug par bya’o //
khri'u dag dang / chung ngu (D125a7) na stan dag kyang rgan rims su bgos¹ shig /

gleng gzhiʾi nang nas² sgo³ bzhi⁴ paʾi⁵ mdoʾi⁶ tshigs su bcad⁷ pa gsum paʾo //

§ 4.4¹⁴⁷)

mdor na //


snam⁸ phyis dang bkru baʾi sa //
gci⁹ baʾi sa dang rkang pa¹⁰ bkrus //
phyi¹¹ ba snod dang gzar¹² bu dang //
rmam pa sna tshogs de bzhin no //

4.4.¹⁴⁸)

sangs rgyas (D125b1) bcom ldan ’das mnyan du yod pa na dze taʾi¹³ tshal mgon med zas sbyin gyi¹⁴ kun dgaʾ ra ba na bzhugs so // drug sde dag snam¹⁵ phyi saʾi sgo na ’chag cing gtam zer zhin ’dug nas / dge slong dag¹⁶ la gnod par byed de / tshe dang ldan pa dag skad cig sdod cig / nged cag¹⁷ rgan rims su (D125b2) byaʾo zhes smras nas de dag gis¹⁸ deʾi¹⁹ nye²⁰ ’khor du ston cing kha ton²¹ yang byed / btso blag gi²² las kyang byed nas / dge slong dag snam²³ phyi sar ’dong du yang ngo tsha²⁴ nas bshang gci²⁵ la sogs pa yang bag yongs su byar med /

ji ltar ’ongs pa bzhin nang du ’jug tu yang med par de dag gis²⁶ (D125b3) bgags²⁷ pa dang / de dag thams cad nad du gyur te de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol pa dang / bcom ldan ’das kyis bkaʾ stsal pa / de Ita bas na dge slong dag gis snam²⁸ phyi sar song nas²⁹ gtam zer zhin ma ’dug shig / deʾi nye³⁰ ’khor du ston (D125b4) par yang ma byed cig / klog par yang ma byed cig / kha

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第四次攝頌曰:

大小便利處 輕行不離他
洗足及拭鞋 斧篿不棄用

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緑處同前，時六慈勸，當於大小便室，來往輕行，井共談語，教授，讚誦，種種調戲，見他色身、將欲入時，遂相退止，告言：“欲且莫入，我系耆年。”故作稽留，令他生憤，時諸恣遊，起嫌賭心。以緑白佛，佛言：“大小便處，不應輕行，久住相觸。若有犯者，得越法罪。”

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4.4.2

dge slong dag bkur na 'khru zhiṅ 'dug pa ma zin par drug sde dag gis nged rgyan no zhes zer nas bslang\(^2\) ngo // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge (D125b6) slong dag gis bkru\(^3\) sar dge slong bkru ba ma zin par\(^4\) ma bslang\(^5\) shig / bslangs\(^12\) na 'das pa dang bcas par 'gyur ro //

4.4.3

dge slong dag gci\(^6\) sar song ba dang // phyis\(^13\) drug sde dag der 'ongs te / nged cag rgyan gyis ji ltar rgyan rims su\(^7\) 'jug go zhes smras pa dang / de dag 'phya bar gyur (D125b7) to // de\(^14\) ltar gyur pa\(^8\) dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag rgyan rims su gci\(^15\) sar ma 'jug\(^16\) par ji ltar 'ongs pa'i rims\(^17\) bzhin du zhugs\(^18\) shig / dge slong dag gis ji ltar rgyan rims bzhin du 'jug (D126a1) na 'das pa dang bcas par 'gyur ro //

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1 Phudrak: 
2 Phudrak: 
3 Phudrak: 
4 Derge looks yas. 
5 Phudrak: nam. 
6 Phudrak: gis. 
7 Derge: nyen. 
8 Phudrak: du. 
9 Phudrak: gtsas. 
10 Phudrak: slong. 
11 Phudrak: bkurs. 
12 Derge, Peking: pa. 
13 Phudrak: bksang. 
14 Phudrak bksangs. 
15 Phudrak: phyi. 
16 Phudrak: phyis. 
17 Tog, Tokyo, London: bzhin du. 
18 Phudrak: da. 
19 Phudrak inserts de. 
20 Phudrak: ci. 
21 Tog, Tokyo, London: 'dag. 
22 Derge: rim. 
23 Phudrak: zhin zhungs.

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時六眾恭敬，於洗足處，貯水盈滿，驅他令起，自言：“我是長年，應舍先行。”佛言：“於洗足處，若先洗時，事未了者，不應強喚。令起，得越法罪。”

\(^{150}\)Yijing’s *Nidāna* (T. 1452 [24] 431b14–16):
時有慈敬，前入小便。六眾後至，告言：“我老。”佛言：“於先到者，即可前入。此處不應隨其年次。”

\(^{185}\)Cf. *Vinayasūtrañīkā* (Derge 4120 Yu 378a7–b1):
'dir gzhung ni / Gleng gzhi dag las de lta bas na dge slong gis chab khung sar song na 'du 'dzis gnas par mi bya'o // de'i nyen kor du lung dpag par mi bya / bklag par mi bya / kha thon mi bya'o zhes bya ba la sogs pa (P450a6) gsungs pa yin no //
4.4.4

drug sde dag gis dge slong dag\(^1\) rkang pa 'khru zhing 'dag pa la / bkru ba\(^2\) ma zin par rkang pa 'khru ba'i 'og gzhi\(^3\) rgan rims su bya'o zhes te khyer ba dang / de dag 'phya bar gyur to // de ltar gyur pa dge slong dag (D126a2) gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa \(^4\) dge slong dag gis dge slong dag gi\(^5\) rkang pa bkru ma zin par rkang pa bkru\(^6\) ba'i gzhi ji ltar rgan rims bzhin du\(^7\) ma bkur cig / dge slong dag\(^8\) gis dge slong dag\(^9\) gi rkang pa bkru ma zin par (D126a3) rkang pa bkru ba'i gzhi\(^10\) rgan rims bzhin du khyer na 'das pa dang bcas par 'gyur ro //

4.4.5

rug sde dag gis\(^11\) dge slong dag gdong phyi bas gdong phyis\(^12\) ma zin par rgan rims su bya'o zhes zer nas gdong phyi ba khyer\(^13\) ba dang / de dag 'phya bar gyur to // de ltar gyur pa dge slong dag (D126a4) gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag gis dge slong gi gdong phyi ba\(^14\) ma zin par rgan rims su ma bkur cig / dge slong dag\(^15\) gis dge slong dag\(^16\) gi gdong phyi ba\(^17\) ma zin par gdong phyi ba\(^18\) rgan rims su\(^19\) khyer na 'das pa (D126a5) dang bcas par 'gyur ro / de bzhin du snod dang / gzar bu dang / kha gzar\(^20\) la sog\(^21\) pa yang rgyas par sbyar bar bya'o //

gleng gzhi'i nang nas sgo bzhí pa'i mdo'i tshi'gs su bcad pa bzhí pa'o /

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1 Phudrak omits dag. 2 Derge, Peking omit ba. 3 Phudrak: bzhin. 4 Phudrak repeats dge slong dag r gan rims su gei sar ma 'jag pa jı ltar 'ongs pa'i rims bzhin du zhags shig (Phudrak 8b) dge slong dag gis ji ltar rgan rims bzhin du 'jag na 'das pa dang bcas par 'gyur ro // drug sde dag gis dge slong dag rkang pa 'khru zhing 'dag pa la / bkru ba ma zin par rkang pa 'khru ba'i 'og gzhi r gan rims su bya'o // zhes te 'khyer ba dang / de dag 'phya bar gyur to // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa /.


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復有慈悲，洗去欲染。六衆後來，告言：“我大，汝應相勸。”佛言：“不應如是。凡為上座，須識時宜。誰合在先，看事未周，不應令起，若令起者，得越法罪。”

時有慈悲，以物拭鞋。欲合將卒，六衆見勸，報言：“我老大，佛言：“不應依年，待先用竟，未了奪者，得越法罪。”
復有慈悲，至中煎藥，尚未煎竟。六衆便勸，答言：“我老，此應先用，湊之於地，自將其釜。”佛言：“不合依年，待先事畢，然後方用。若不依者，得越法罪。”
僧祇律記，慈悲先用，善藥未了。六衆復勸，佛言：“不應，若有犯者，得越法罪。”

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§ 4.5\textsuperscript{153})

mdor na //

bum pa dang ni gzhong khung dang //
lhung bzed nag po btung phor dang //
spu gri'i brdar dang sen gcod dang //
smang tsher dang ni rkang rten no //

4.5.1\textsuperscript{154})

sangs rgyas bcom ldan 'das mnyan du yod pa na\textsuperscript{1} dze\textsuperscript{2} ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // drug sde dag gis\textsuperscript{3} dge slong dag btso\textsuperscript{4} blag\textsuperscript{5} gi las byed pa ma zin par dge 'dun (D126a7) gyi tshon gyi bum pa rgan rims bzhin du bya'o zhes zer te khyer ba dang de dag 'phya bar gyur nas / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag gis btso blag gi\textsuperscript{6} las byed pa ma zin par dge (D126a1) 'dun gyi tshon gyi\textsuperscript{7} bum pa dag rgan rims su ma bkur cig / dge slong\textsuperscript{8} gis dge slong dag\textsuperscript{9} gi btso blag\textsuperscript{10} gi las byed pa ma zin par dge 'dun gyi tshon gyi bum pa rgan rims su khyer na 'das pa dang bcas par 'gyur ro // bum pa las ji lta ba bzhin du gzhong khung la yang de bzhin no //

4.5.2\textsuperscript{155})

(D126b2) drug sde dag gis dge slong dag zas za ba ma zin par lhung bzed nag po rgan rims su bya'o zhes zer nas khyer ba dang 11 de dag 'phya bar gyur nas / dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong 12 gis dge slong dag\textsuperscript{13} (D126b3) bza' ba ma zin

\textsuperscript{1} Tog. London: pa'i; Tokyo, Phudrak: pa. \textsuperscript{2} Peking: 'dze; Phudrak: mdze. \textsuperscript{3} Phudrak: gi. \textsuperscript{4} London, Phudrak: gtsos. \textsuperscript{5} Phudrak: blags. \textsuperscript{6} Phudrak: gtsos blags gis. \textsuperscript{7} Phudrak omits gyi. \textsuperscript{8} Tog, Tokyo, London inserts dag. \textsuperscript{9} Tog, Tokyo, London omits dag. \textsuperscript{10} Phudrak: gtsos blags. \textsuperscript{11} Tokyo, London omit dang. \textsuperscript{12} Tog, Tokyo, London insert dag. \textsuperscript{13} Tog: gzan.


第亜・提頌頌目:
染釜及水瓶
僧錫并飲器
刀石爪鼻物
支床不問年

\textsuperscript{154}) Yijing’s Nidāna (T. 1452 [24] 431c1–4):

縈處同前，有諸器物，用僧伽染器，瓶釜等物，以煮染汁，事欲將半。六衆報曰: “我應先用，” 時諸苾芻，以縈白佛，佛言: “不應依年，待先用竟。若殺奪者，得越方罪。”

\textsuperscript{155}) Yijing’s Nidāna (T. 1452 [24] 431c4–7):

時有苾芻，先用衆藥，食猶未了。六衆報曰: “我是善者，應與我用，以縈白佛，佛言: “待他食了，不應強取，若故奪者，得越方罪。”
par lhung bzed nag po rgan rims su ma bkur cig / dge slong¹ gis dge slong dag zan² bza’ ba ma zin par lhung bzed nag po³ rgan rims su⁴ khyer na de dag ’das pa dang bcas par ’gyur ro //

4.5.3¹⁵⁶)

drug sde dag gis dge slong dag zan⁵ za zhing skom phyed tsam ’thungs⁶ (D126b4) pa dang / btung ba’i phor bu rgan rims su bya’o zhes zer nas khyer te de dag ’phya bar gyur nas / de ltar gyur ba dge slong dag gis bcom ldan ’das la gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / dge slong dag gis⁷ dge slong dag zan⁸ za zhing skom phyed tsam (D126b5) ’thungs pa la / btung ba’i phor bu rgan rims su ma bkur cig / dge slong dag gis dge slong dag⁹ zan¹⁰ za zhing skom phyed tsam ’thungs pa la phor bu¹¹ rgan rims su khyer na ’das pa dang bcas par ’gyur ro //

4.5.4¹⁵⁷)

drug sde dag gis dge slong dag skra phyed tsam bregs pa dang / spu gri yang (D126b6) rgan rim du bya’o zhes zer te khyer ro // de dag ’phya¹² bar gyur nas de ltar gyur pa dge slong dag gis bcom ldan ’das la gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / dge slong dag gis dge slong dag¹³ skra dang kha spu phyed tsam bregs pa la spu gri rgan rims su ma bkur (D126b7) cig / dge slong dag gis dge slong dag skra dang kha spu phyed tsam bregs¹⁴ pa dang spu gri rgan rims su khyer na ’das pa dang bcas par ’gyur ro //

4.5.5¹⁵⁸)

drug sde dag gis dge slong dag skra dang kha spu ’breg¹⁵ pa’i spu gri rnon por bya ba’i¹⁶ spu gri¹⁷ bdar la phyed tsam bdar ba dang / bdar¹⁸ ba¹⁹ rgan rims su (D127a1) bya’o zhes zer te khyer ba dang / de dag ’phya bar gyur to // de ltar gyur pa dge slong¹⁰ dag gis bcom ldan ’das la gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / dge slong dag gis dge slong dag gi skra dang kha spu ’breg²¹ pa’i spu gri¹¹

¹ London inserts dag.
² Tog: gzan.
³ Derge, Peking, Tokyo, London, Phudrak omit po.
⁴ Phudrak inserts bzhaṅ cing.
⁵ Tog: gzan.
⁶ Phudrak: mthungs.
⁷ Phudrak: gi.
⁸ Peking, Tog: gzan.
⁹ Phudrak omits dag.
¹⁰ Tog: gzan.
¹¹ Phudrak: phur po.
¹² Phudrak: phya.
¹³ Derge, Peking, Phudrak omit dag.
¹⁴ Phudrak: brags.
¹⁵ Peking: dreg; Phudrak: ’breg.
¹⁶ Phudrak: bya’i.
¹⁷ Derge, Peking Tog, Phudrak omit spu gri.
¹⁸ Tog: bdar.
¹⁹ Derge, Peking, Tog, Tokyo, London omits ba.
²⁰ Derge looks slob.


15.1.2 Yijing’s Nidāna (T. 1452 [24] 431c7–9):

時有癇癪，剃髮將半。六眾來至，遂奪其刀。佛言：“若剃未了，不宜取用。”

bdar² la phyed tsam (D127a2) bdar nas rgan rims su ma bkur cig / dge slong dag gis dge slong dag³ skra dang kha spu 'breg⁴ pa'i spu gri bdar ba la⁵ phyed tsam bdar ba la rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

4.5.6¹⁵⁹)

drug sde dag gis dge slong dag sen mo phyed tsam bcad pa dang / sen mo bcad⁶ pa rgan (D127a3) rims su bya'o zhes zer nas khyer ro // de litar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag gis sen mo phyed tsam⁷ pa la sem mo geod⁸ pa rgan rims su⁹ ma bkur cig / dge slong dag¹⁰ gis dge (D127a4) slong dag¹¹ gi sen mo phyed tsam¹² bcad pa las sen mo geod¹³ pa rgan rims su¹⁴ khyer na 'das pa dang bcas¹⁵ par 'gyur ro //

4.5.7¹⁶⁰)

drug sde dag gis dge slong dag sna spu phyed tsam btags¹⁶ pa dang / sna spu btags¹⁷ pa'i smang tsher¹⁸ rgan rims su bya'o zhes zer te khyer ro // de litar gyur (D127a5) pa¹⁹ dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag sna spu phyed²⁰ tsam btags pa la sna spu btags²¹ pa'i smang tsher²² rgan rims su ma bkur cig / khyer na 'das pa dang bcas par 'gyur ro //

4.5.8¹⁶¹)

drug sde dag gis (D127a6) dge slong dag dge 'dun gyi khrig²³ rten²⁴ du bcas pa la nyal zhing 'dug pa dang / rgan rims su bya'o zhes zer te²⁵ khyer ba dang / de dag 'phyes²⁶ bar gyur nas / de litar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag (D127a7) dge 'dun gyi khrig rten²⁷ can gyi steng du nyal ba la rgan rims su ma bkur²⁸ cig / dge slong dag gis dge slong dag²⁹ khrig rten³⁰ can gyi steng du nyal zhing 'dug pa la khrig rten³¹ rgan rims su khyer na 'das pa dang bcas par 'gyur ro //


剪甲小刀，用割縫羊。淨崙銅刀。現不用了。及支床物。彼彼時奪。以無白佛。佈言：“此等諸物，並不依年。待彼事終，方欲就取，若不依者，得越法罪。”


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gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs (D127b1) su bcad pa lnga pa'o //

§ 4.6¹-six

mdor na //

gtan¹ pa skud pa gnyis pa dang // gri dang khab dang blang ba dang //
gzhan yang ’di ltar ma zin par //
bslang² par bya ba yin pa’o //

4.6.1²-seven

sangs rgyas bcom ldan ’das mnyan du yod pa na³ dze⁴ ta’i tshal mgon med das sbyin gyi⁵ kun dga’ ra ba (D127b2) na bzhugs so // drug sde dag gis shing leb kyi steng⁶ du sbyar ma dang / stod g.yogs dang / mthang⁷ gos dag dge ’dun gyi shing leb kyi steng du phyed tsam bting⁸ ba dang rgan rims su bya’o zhes zer te khyer ro // de dag ’phya bar gyur nas / dge slong dag gis bcom ldan (D127b3) ’das la gsol pa dang⁹ / bcom ldan ’das kys bka’ stsal pa / dge slong dag dge ’dun gyi shing leb kyi steng¹⁰ du sbyar ma dang stod g.yogs dang / mthang¹¹ gos dag phyed tsam bting ba la¹² dge ’dun gyi shing leb rgan rims su ma bkur cig / dge slong dag gis gos dag slong (D127b4) gi dge ’dun gyi¹³ gos dag phyed tsam bting ba la¹⁴ dge ’dun gyi shing leb rgan rims su khyer na ’das pa dang bcas par ’gyur ro //


第六子儀頌目：
毘陀那衣幀 耕織正緣時
染汁雜物等 用時不應奪


羅熱同前，是時大衆，有毘陀那衣幀。有一苾芻，用此衣幀，張僧伽胝等，作衣織羊。六衆見之，即便強奪：“我是善宿，理應先用。”時諸苾芻，以羅熱誡。佛言：“他用未了，不應軒奪。待彼事畢，方可取之。如其奪者，得越法罪。”

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4.6.2\(^{164}\))

drug sde dag gis dge slong dag gi\(^1\) chos gos dge 'dun gyi skud pas phyed tsam drubs\(^2\) pa (D127b5) dang rgan rims su bya'o zhes zer nas khyer ba dang / de dag 'phya bar gyur to\(^3\) / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag gis dge slong dag gi chos gos dge 'dun gyi skud pas phyed tsam \(\text{btsems pa las}\) \(\text{rgan rims su ma bkur cig / dge slong dag gis dge slong dag gi chos gos dge 'dun gyi skud pas phyed tsam btsems pa las}\) \(\text{rgan rims su khyer na 'das pa dang bcas par 'gyur ro //}

4.6.3\(^{165}\))

drug sde dag gis dge slong dag gi\(^8\) chos\(^9\) gos dag tshon las phyed tsam btso\(^{10}\) blag\(^{11}\) (D127b7) byas te / dge 'dun gyi btso blag\(^{12}\) gi\(^{13}\) srad\(^{14}\) bu la bres pa dang / rgan rims bzhin du\(^{15}\) bya'o zhes zer te khyer ro // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag\(^{16}\) gis dge slong dag gi\(^{17}\) (D128a1) gos phyed tsam btso blag byas nas / dge 'dun gyi\(^{18}\) btso\(^{19}\) blag gi srad\(^{20}\) bu la bres\(^{21}\) pa rgan rims su ma bkur cig / dge slong dag gis dge slong dag gi\(^{22}\) gos phyed tsam btso\(^{23}\) blag\(^{24}\) byas pa dge 'dun gyi btso blag gi srad\(^{25}\) bu la bres pa rgan rims su khyer na 'das pa dang bcas (D128a2) par 'gyur ro //

4.6.4\(^{166}\))

drug sde dag gis dge slong gi\(^{26}\) chos gos dge 'dun gyi gris phyed tsam dras pa dang / rgan rims su\(^{27}\) bya'o zhes zer te khyer ba dang / de dag 'phya bar gyur te / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag gis dge 'dun gyi gris\(^{28}\) chos gos phyed tsam dras pa rgan rims su ma bkur cig / dge slong dag gis dge slong\(^{29}\) gi chos gos dge 'dun gyi gris phyed tsam dras pa rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

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\(^{1}\) Phudrak: gi.  \(^{2}\) Tokyo: mrubs.  \(^{3}\) Peking, Phudrak: te.  \(^{4}\) Phudrak: rkul.  \(^{5}\) Tog, Tokyo, London: la.  \(^{6}\) Phudrak: la.  \(^{7}\) Phudrak: giyis.  \(^{8}\) Phudrak: giis.  \(^{9}\) Tog omits chos.  \(^{10}\) Phudrak: gis.  \(^{11}\) Phudrak: blags.  \(^{12}\) London omits byas te / dge 'dun gyi btso blag.  \(^{13}\) Tog, Phudrak omits gi.  \(^{14}\) London: sred; Phudrak: srid.  \(^{15}\) Derge, Peking, Phudrak omit du.  \(^{16}\) Peking, Phudrak omit dag.  \(^{17}\) Phudrak: giis.  \(^{18}\) Phudrak: gis.  \(^{19}\) London: gis.  \(^{20}\) Phudrak: sred.  \(^{21}\) Peking: bris.  \(^{22}\) Phudrak: giis.  \(^{23}\) Phudrak: gis.  \(^{24}\) Phudrak: blags.  \(^{25}\) Phudrak: blags gis sred.  \(^{26}\) Peking, Phudrak: gis.  \(^{27}\) Tog, Tokyo, London: rims bzhin du.  \(^{28}\) Tog, Tokyo, London omits gris.  \(^{29}\) Tog, Tokyo, London insert dag.

\(^{164}\)Yijing’s Nidāna (T. 1452 [24] 431c20–22):

如是應知，紆縝縐縐，纇當用時，六眾便奪。佛言：‘待了方取，不竟取者，得越法罪。’


若用染汁，刀子，及針，剃髮衣，坐席，皆應奪。佛前應知。

4.6.5

drug sde dag gis dge (D128a4) slong dag1 gi2 chos gos dge 'dun gyi khab kyis phyed tsam drubs pa la rgan rims bzhin du3 bya'o zhes zer na khyer ba dang / de dag 'phya bar gyur te / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag4 gis (D128a5) dge slong dag5 gi chos gos dge 'dun gyi khab kyis6 phyed tsam drubs pa rgan rims su ma bkur cig / dge slong dag gis dge slong dag7 gi chos gos dge 'dun gyi khab kyis8 phyed tsam drubs pa rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

Tokyo 128b

4.6.6

drug sde dag gis dge slong dag8 (D128a6) skra phyed tsam bregs pa dang / dge 'dun gyi skra bzed pa'i ras rgan rims bzhin bya'o zhes zer te khyer ba dang / de dag 'phya bar10 gyur to / de ltar11 gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag gis dge (D128a7) slong dag skra phyed tsam bregs pa dang / dge 'dun gyi skra bzed pa'i ras rgan rims su ma bkur cig / dge slong dag gis12 dge slong dag skra13 phyed13 tsam bregs pa dang / dge 'dun gyi skra bzed14 pa'i ras rgan rims su khyer15 na 'das pa dang bcas par 'gyur ro //

Peking 125a

4.6.7

drug sde dag gis (D128b1) gang yang rung ba'i gnas su gzhan dang gzhan gyi las ma zin par dge 'dun gyi stan gyi16 steng na17 'dug pa dang rgan rims bzhin bya'o zhes zer nas bslang ste btang nas de dag 'phya bar gyur to // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang18 / bcom (D128b2) ldan 'das kyis bka' stsal pa / dge slong dag19 dge slong dag gis20 gang yang rung ba'i gnas su gzhan dang gzhan gyi21 las ma zin bzhin par22 dge 'dun gyi stan gyi23 steng du 'dug pa la rgan rims su bya'o zhes ma bslang24 shig25 dge slong dag gis dge slong dag gang yang26 rung ba'i gnas (D128b3) su gzhan dang gzhan gyi las ma zin bzhin du27 dge 'dun gyi stan gyi steng na 'dug pa la rgan rims su bya'o zhes bslang ste btang na 'das pa dang bcas par 'gyur ro //

London 142a

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§ 4.7

mdor na //

mu stegs kun tu rgyu ba (D128b4) dang //
mgon mtshon bdag shi\(^1\) byin pa med //
vid\(^2\) ches par ni gzung\(^3\) ba lnga //
gnyen\(^4\) phyir nye spyod dge slong ma'o //

4.7.1

sangs rgyas bcom ldan 'das rgyal po'i khab 'od ma'i tshal bya ka lan da\(^5\) ka gnas pa na bzhugs te // bcom ldan 'das kyis gang gi tse yul myam dka'i\(^6\) rgyal (D128b5) po gzugs can snying po mkhas pa can\(^7\) lha stong phrag brgyad bcu dang / yul myam dka'i\(^8\) bram ze dang / khyim bdag brgya phrag stong dang bcas te bcom ldan 'das kyis bden pa la bkod\(^9\) pa\(^10\) de'i tse na rgyal po'i khab tu 'di ltar kye\(^11\) khyed\(^12\) cag rgyal po'i khab na gnas pa dang / yul (D128b6) so so nas lhags pa'i skyo be mang po dag nyon cig // rgyal po nga'i yul na su yang rkun\(^13\) po\(^14\) ma byed cig / gang gis byas pa de ngas\(^15\)

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\(^{1}\) Tog, Tokyo, London: ni.  
\(^{2}\) Phudrak: yi.  
\(^{3}\) London, Phudrak: bzung.  
\(^{4}\) Derge, Peking: gnyer.  
\(^{5}\) Tog, Phudrak: ta.  
\(^{6}\) Phudrak: dga'i.  
\(^{7}\) Tokyo, London: na instead of can.  
\(^{8}\) dga'i  
\(^{9}\) Phudrak: gsum.  
\(^{10}\) Peking: pa'i.  
\(^{11}\) Phudrak: kyi.  
\(^{12}\) Derge: khyad; Phudrak: khyer.  
\(^{13}\) London: kan.  
\(^{14}\) Phudrak: mo.  
\(^{15}\) Phudrak: dag.  

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第七子攝頌曰:
外道覆認為 
作起訟時施
五種親友 總法應行


爾時, 歲在壬寅, 佇林間。時, 摩竭陀主, 影勝大王, 闇說竅法, 得見蘇已。遂與八萬諸天子衆, 井摩竭陀國, 長者、居士、婆羅門等, 遍涉千數, 於大衆中, 立制義教, 擊鼓宣令。普告國人: “不得有人, 賾為竅盜。若有犯者, 勢犯出國。所有家資庫藏財物, 賾皆給與, 賾為竅之人。”


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yul dang phral⁴ te gtang⁵ ngo // nor bdag la ni nga nyid kyi mdzod dang bang ba nas sbyin no zhes dril chen⁶ bsgrags⁷ so // gang gi tshed bcom ldan 'das kyis⁸ (D128b7) yul ko sa la'⁹ rgyal po gsal rgyal dar la bar pa lta bu'i mdo sdes btul ba de'i tshed na des kyang mnyan du yod par⁵ di litar rgyal po nga'i⁹⁸ yul na su yung rkun po ma byed cig / gang gis nga'i yul yu rkun po byas pa de chad pa gsad⁴⁹ pas bcad la / nor bdag la ni nga nyid kyi mdzod dang bang ba nas sbyin no zhes dril chen⁸ bsgrags so //

de'i tshed na yul yun mnyam dka' na gnas pa'i rkun po mams dang gang yul ko sa la na gnas pa'i³¹ mams de'i sa mtshams¹⁴ kyi¹⁵ bar du dong¹⁶ nas 'khod do //¹⁸⁶ yul mnyam dka¹⁷ na gnas pa'i rkun po mams (D129a2) dang / yul ko sa la na gnas pa'i¹⁸ mams¹⁹ thams cad sa mtshams²⁰ kyi bar du dong ste 'khod las / 'gron²¹ pa²² mano dang 'joms so zhes de skad kyi sgra kun tu grags so // de dag gis²³ thos nas yul mnyam dka'i²⁴ 'gron²⁵ pa mano po bseb dang lhan cig yul ko sa lar 'dong ngo // (D129a3) yul ko sa la nas kyang yul yun mnyam dkar de bzhin du 'dong ste /

ji tsam du²⁶ dus phyi zhi¹² na yul²⁸ mnyam dka²⁹ nas 'gron³⁰ pa³¹ mano po bseb dang bcas te / yul ko sa lar dong ba dang / de dag dang gi³² te 'khod las / 'gron³³ mtsmans³⁴ las 'das nas yul ko sa lar phyin pa de'i tshed na ded dpon gyis (D129a4) smras pa / kye³⁵ ko sa la'i rgyal po gsal rgyal ni mi srun la gtum zhing khiro ste dpa' zhing mthu dang ldan no zhes gis / gal te 'gron³⁶ pa³⁷ mano dang bdag cag

¹⁸⁶ Cf. Vinayavibhanga (Derge Cu 150a2–b1 = T. 1442 [23] 664c8–20):

Tib. sangs rgyas bcom ldan 'das mnyan yod na rgyal byed kyi tshal mgon med las sbyin gyi kun dga' ra bana bzhugs so // gang gi tshed bcom ldan 'das kyis ma ga dhar byung ba'i rgyal po bzo sbyangs gszugs can snying po lha bgyead khris dang ma ga dhar byung ba'i bram ze dang khryim bdag bsgray stong phrug du ma dang lhan cih bden pa dag la bkon pa de'i tshed na ma ga dhar byung ba'i rgyal po bzo sbyangs gszugs can snying pos rgyal po'i khab tu 'di skad ces rgyal po'i khab na 'khod pa dang / pho brang 'khor ba dang / yul tha pad pa nas lhags pa'i tsho pa'i tshogs shes ldan dag nyon cig / nga'i yul du gis kyang chom rkun mi bya'o // gang nga'i yul du chom rkun byed pa de sngs yul med par bya'o // bcom pa mams kyi rkun rdzas ni nga'i mdzod dang bang ba nas sbyin no zhes dril gis bsgrags pa byas so // gang gi tshed bcom ldan 'das kyis ko sa laar byung ba'i rgyal po gsal rgyal gzhon nu'i dpe'u mdo sdes btul ba de'i tshed na ko sa laar byung ba'i rgyal po gsal rgyal gyis kyang mnyan yod 'di skad ces mnyan yod na 'khod pa dang / pho brang 'khor ba dang / yul tha pad pa nas lhags pa'i tsho pa'i tshogs shes ldan dag nyon cig / nga'i yul du gis kyang chom rkun mi bya'o // gang nga'i yul du chom rkun byed pa de sngs bsad pa'i gyod la bsgrin par bya'o // bcom pa mams kyi rkun rdzas ni nga'i mdzod dang bang ba nas sbyin no zhes dril gis bsgrags pa byas so // de'i bar sgrab na chom rkun pa gang yul ma ga dha na gnas pa dag dang / chom rkun pa gang yul yu ko la sa na gnas pa de dag sa mtshams kyi bar du dong ste 'khod do // . . .

Chin. 僭, 佢在, 住羅伐域, 竹珞羅羅, 間佛摩列陀列佛等, 得見諦, 與八萬諸天等摩羅陀經婆羅門士, 頂無千百衆僧. 時佛勝王, 於王舍城, 捨誅安娜, 普告王城及外來者: '諸人當知, 於我國中, 居住之者, 不應作賊. 若作賊者, 當速流 拯, 所失之物, 我以庫物而用酬賂.' 祿時世尊, 為勝光王, 說少輕 (sic) 令生信已. 時勝光王, 於憐憫羅國, 捨誅安娜, 普告邑邑及四方客曰: "諸人當知, 於我國中, 現住者, 不應作賊. 若作賊者, 當速流 拯, 所失之物, 我以庫物而用酬賂." 于時摩列陀及憐憫羅苑之賂, 間施令已, 成悉彼彼二國中間, 隨處而住 . . .

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rangs bcom na yang¹ bsab² par nus kyis / bsel³ ba de dag slar khye⁴ shig⁵ ces smras pa dang / 'gron⁶ pa⁷ mang (D129a5) po dag gis smras pa / de ltar na de bzhin du bya'o⁸ zhes smras nas bsel ba de dag slar khye'o⁹ //

rkun po rangs bya ra btsugs¹⁰ te bsdad pa dang / bya ra bas bsel ba slar log pa mthong nas / des kye¹¹ bsel ba¹² rangs slar log gis¹³ 'gron¹⁴ pa¹⁵ mang po gzhom mo zhes (D129a6) smras 'gron¹⁶ pa¹⁷ mang po de dag shing¹⁸ så la'i dgon par phyin pa dang / bcom mo / de la tshong pa kha cig ni bsdad¹⁹ / kha cig ni bros²⁰ so // de la bros²¹ pas mgo rdul gyi²² gang bar byas te rgyal po gsal rgyal gyi drung du song nas / lha la bdag cag²³ ni tshong pa lags na / khyed kyi (D129a7) yul du phyin na tshong pa ma lags par gyur to // ci byas / lha bdag cag ni rkun pos bcom mo // rgyal po gsal rgyal gyis 'phags skyes po la bka' stsal pa / gzhon nu myur du rings par song la rkun po dang nor rams zung la 'on cig ces bsgo ba dang / lha de bzhin du bgyi'o (D129b1) zhes nas dmag dpon 'phags skyes pos yul ko sa la'i rgyal po gsal rgyal las mnyan te / dpung gi tshogs yan lag bzhī pa bal glang²⁴ gi tshogs dang / rta'i tshogs dang / shing rta'i tshogs dang / dpung bu chung gi tshogs rams²⁵ go cha bsol²⁶ te myur bar rings su shing så la'i (D129b2) dgon²⁷ par dong ba dang / rkun po dag de'i²⁸ bar dgon pa na shing så la²⁹ stug po'i nang du zhung te bag yangs su nor bgo³⁰ cing 'khod pa dang / 'phags skyes pos³¹ de'i steng²¹² du¹³ brdzis te / de dag gis³⁴ rkun po kha cig ni bsdad / kha cig ni bros / kha cig ni gston por bzung ngo //

de nas rkun po i³⁵ g.yul las rgyal te / rkun po dang³⁶ bcom pa'i nor rdzas dag khyer te / rgyal po'i drung du song ste / rkang pa la gtsugs nas / lha 'di dag ni rkun po'o³⁷ // 'di dag ni³⁸ nor ro zhes smras pa dang / rgyal pos tshong pa dag la kye de dag bdag³⁹ gi nor dag ngo shes par byos la slar (D129b4) khyer cig ces bsgo ba dang / de na⁴⁰ mu stegs kun tu rgyu ba dang / dge slong dag kyang bcom pa'i nang du gto gs nas rgyal pos de thams cad phrogs pa'i nor rdzas slar byin de dang / kun tu rgyu ba'i rang gi gos btsag gi nang du bsags pa dang / dge slong dag gi⁴¹ yang khyer ro // dge (D129b5) slong dag gis bdag cag gi gos btsag gi nang du bsags pa ngo ma shes nas de dag kun tu rgyu ba dang / lhan cig tu⁴² thab⁴³ mo byung ba dang / kun⁴⁴ tu rgyu ba⁴⁵ mang po de⁴⁶ dag gis de dag⁴⁷ khyer ba⁴⁸ dang / rgyal po'i drung du song ste / lha bdag cag gi⁴⁹ gos bsags gi⁵⁰ nang du bsags pa mu (D129b6) stegs can kun tu rgyu bas 'tshal te slar mi to zhes smras pa dang / rgyal pos mu stegs⁵¹ kun tu rgyu ba de dag bkug ste / kwa'i 'phags pa dag gi gos dag ci⁵² phyir bkur gyis³ slar phul cig ces bsgo ba dang / de

dag gis lha btsag\(^1\) gi dang du btsos\(^2\) pa 'di dag ni\(^3\) (D129b7) bdag cag gi gos so zhes smras pa dang / rgyal pos 'phags pa dang khyed kyi gang yin pa shes par gyis\(^4\) la khyer cig ces smras so // dge slong dag gis\(^5\) gcig nas gcig tu\(^6\) phyung ye bta pa\(^7\) dang / kha cig ngo shes te lha 'di dag ni bdag cag gi\(^8\) gos so zhes smras pa (D130a1) dang / rgyal pos mu stegs\(^9\) kun tu rgyu ba dang la e\(^10\) ma'o mu stegs\(^11\) kun\(^12\) tu rgyu ba 'jab\(^13\) bur\(^14\) rku\(^15\) ba rkun ma yin na / khyed cag ni rkun po chen po yin no zhes smras pa dang / de dag\(^16\) lan med nas cang mi zer bar 'khod do //

rgyal pos smras pa / kye\(^17\) 'phags (D130a2) pa khyed cag gis da phan chad chos gos la mngon mtshan bya ba'i rigs so // de ltar gyur pa dge slong dag gis bcom ldan 'das la gso'l dang / bcom ldan 'das kyi bka' stsal pa / dge slong dang rgyal po de skad zer ba yus te / de bas na chos gos dag mngon (D130a3) mtshan thob shig / kha chag\(^18\) dang 'or\(^19\) thabs su drubs shig / sgro gu yang\(^20\) thogs shig / bcom ldan 'das kyi mngon mtshan thob shig ces gsungs na / dge slong dag gis mi shes nas / bcom ldan 'das kyi bka' stsal pa / chos gos ky\(^21\) mthang snag tsha'i (D130a4) thig le byos shig /

4.7.2\(^{172}\)

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig gis de'i rigs mnyam pa zhig las chung ma zhig blangs\(^22\) nas / de dang lhan cig tu\(^{23}\) rtsa dga' yongs su spyod do // de dang lhan cig tu rtsa\(^{24}\) dga' yongs su spyod pa las de (130a5) dus phyi\(^25\) zhig na chung ma sens can dang ldan par gyur nas / de zla ba bryad dam dgu 'das pa dang / bu khye'u zhig btsas te zhag bdun gsum nyi shu\(^26\) gcig gi bar du btsas pa'i btsas ston chen po byas so // de rigs dang mthun\(^27\) par ming yang\(^28\) btags nas\(^29\) de brsings (D130a6) bskyed\(^30\) de cher gyur pa dang / dus phyi\(^31\) zhig na de'i ma dus las\(^32\) 'das so // khyim bdag des\(^33\) kyang chung ma zhig blangs nas de dang lhan cig tu\(^{34}\) rtsa dga' yongs su spyod do //\(^{35}\) rtsa dga' yongs su spyod pa las dus phyi zhig ma\(^36\) bu pho\(^37\) gsum zhig btsas te /

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\(^1\) Tokyo, London, gtsag.  
\(^2\) Phudrak: gtsos.  
\(^3\) Peking: na.  
\(^4\) Phudrak: bgyi.  
\(^5\) London: gi.  
\(^6\) Tokyo, London: ci nas cig.  
\(^7\) Peking: la ba.  
\(^8\) Phudrak: gis.  
\(^9\) Peking, Phudrak insert can.  
\(^10\) Peking: a.  
\(^11\) Derge, Peking, Phudrak insert can.  
\(^12\) Peking: gun.  
\(^13\) London: 'ja'.  
\(^14\) To. Tokyo, London, bus.  
\(^15\) Peking: rgyu.  
\(^16\) Peking, To. Tokyo, London insert la, Phudrak: ni.  
\(^17\) Phudrak: khye'i.  
\(^18\) Phudrak: cig.  
\(^19\) Phudrak: bor.  
\(^20\) Tokyo, London omit yang.  
\(^21\) Phudrak: gis.  
\(^22\) Phudrak: blang.  
\(^23\) Phudrak omits tu.  
\(^24\) Phudrak omits tu rise.  
\(^25\) Tokyo, London: phyis; Phudrak: phyir.  
\(^26\) Tokyo, London inserts rtsa.  
\(^27\) Tokyo, London: 'thun.  
\(^28\) Tokyo, London omit yang.  
\(^29\) To. Tokyo, London: so instead of nas.  
\(^30\) Phudrak: skye'd.  
\(^31\) Phudrak inserts ba.  
\(^32\) Phudrak omits las.  
\(^33\) Peking, Phudrak: de.  
\(^34\) To. Tokyo, London omit tu.  
\(^35\) To. Tokyo, London, Phudrak insert de la.  
\(^36\) Derge, Peking omit na.  
\(^37\) Phudrak: mo.

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de dag kyang rigs dang mthun¹ (D130a7) par ming btags so / 'di ltar dgra'i nang na chen chun² 'thab pa gcugs che ste¹ / mos ma shi ba'i bu khye'u chen po de la rtag par gis⁵ pa dang / de ma dran nas⁶ yi chad de yul gzhan du song ba las legs par gsungs pa'i chos 'dul ba la rab tu byung ngo // de nas dus (D130b1) phyi zhig na khyim bdag de na bar gyur nas / de rtsa ba dang / sdong bu dang / lo ma dang / me tog dang / 'bras bu dag gi' sman byas kyang de'i nad tha gi¹⁸ bar⁹ ma gyur nas / de na ba'i sdug bsngal gyis¹⁰ ring po mi thogs par¹¹ dus 'da' bar shes nas / des khyim tshes dag bsogs¹² te (D130b2) 'dus nas de'i nang du bu la smras pa bu dag khyed cag gi phu bo¹³ chen po dge sbyong shā kya'i sras kyi nang du rab tu byung ba de yang khyed kyis¹⁴ nor skal byin cig ces smras nas /

bsags pa kun mtha' zad par 'gyur // mtho ba'i mtha' ni 'jig¹⁵ par 'gyur // 'dus pa'i mtha' ni 'gyes par 'gyur // (D130b3) chos kyi¹⁶ mtha' ni zhi bar 'gyur ////
dus kyi¹⁷ chos dang ldan par gyur to // de'i bu ljongs spyod cing 'dug pa des bdag gi pha dus las 'das so zhes thos¹⁸ te //¹⁸⁸ de yang 'di snyam¹⁹ du bdag song la ma yar mo dang nu bo dag gi mya ngan


¹⁸⁷ Cf. Udāna-varga (Bernhard: 1.22):
sarve kṣayānta nicaaya patanānta samucchayā // samyoga viprayogānta maranāntam hi jivitam //


Tīh. sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // mnyan yod na khyim bdag cig gna pa des rigs mnyan pa las chung ma blangs te / de de dang lhan cig rtse bar byed / dga' bar byed / dga' mgur spyod par byed do / de rtse bar byed dga' bar byed / dga' mgur spyod par byed pa las rim gyis bu gsum byung ngo // de mams kyi tha chungs gang yin pa de legs par gsungs pa'i chos 'dul ba la rab tu byung ngo // de dus gzhan zhig na ljangs rgyu zhing song ngo // ljongs rgyu zhing song ba na de'i pha nad kyis thebs nas de rtsa ba dang / sdong bu dang / lo ma dang / me tog dang / 'bras bu'i sman mams kyi kyi rim gro byas kyang de'i nad de zhi bar ma gyur te / gang gi tshe de shi la thug pa'i thosor ba byung ste / ring po mi thogs par 'chi ba'i dus byed par 'gyur ba de'i tshe de mdza' po dang / gnyen dang phu nu bo dang khyim tshes mams bs dus nas bu de gnyis la smras pa / bu nga'i khyim na cung zad ci yod pa de thams cad khyer te shog shig / de dag gis kyang de'i tshig mnyan te thams cad khyer te 'ongs pa dang / des mdza' bo dang / gnyen dang / phu nu de dag dang / khyim tshes kyi mi de la smras pa / shes ldan dag gson cig / bdag gi bu gsum yod pa las / phu bo gnyis ni 'di dag yin / tha chung gang yin pa de ni dge sbyong shā kya'i nang du rab tu byung ngo // de'i phyir bdag gi khyim na nor gang cung zad ci yod pa de thams cad de mams mnyam par bgos shig ces smras nas /

bsags pa kun gni mtha' zad cing // mthon po'i mtha' ni myil bar 'gyur // 'du ba'i mtha' ni 'bral ba ste // gson po'i mtha' ni 'chi ba yin //

zhes bya bas dus kyi chos dang ldan par gyur te /

Chin. 緣在室羅伐城時此城中有一長者名誡生子。其最小者，於佛法出家，遊行人間，去後未久，父便遇病，將死之際，顧命諸親。告二子曰：『家中所有，咸可取來，彼便聚眾，適為三分，二子各與一。其餘一分，與出家者。作是記

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bsang gis¹ cho brshad du 'gro’o snyam du sems nas / de ji tsam (D130b4) dga’ ba’i bar du² jlongs³ spyod de / mnyan du yod pa gang na ba de logs su jlongs⁴ spyod cing song ngo // rim⁵ bzhin du spyod cing mnyan du yod par phyin las lam gyi⁶ ngal bzos te bdag gi⁷ khyim du ’ongs pa dang / nang gi skye bo dag gis mthong nas ngus te ngus pa’i⁸ sgra dag khyim tshes dag (D130b5) gis thos nas de dag ’dus te kha cig ni skad phyung stö⁹ ngu / kha cig ni mig mchi¹⁰ mas gang zhih ’dug¹¹ nas / so so’i skye bo dag ni ’dod chags dang ldan pas gnyen dang bral bar gyur pas¹² mya ngan gysis mig mchi mas gang ngo //

de yang ngu pa¹³ khyer zhih ’dug go // de na¹⁴ rgan mo gzhans (D130b6) zhih gis bu khyed¹⁵ kyi phas ni nor skal¹⁶ byin par nged kun gis rgyang thos na ma ngu shig / skye ba yong na ’chi bar ’gyur ro zhes smras pa dang / des¹⁷ cung zad tsam zhih gi bar du sems zhih ’dug nas / des ma yar mo dang nu bo dag la chos brshad do // de dag¹⁸ mya ngan cung¹⁹ zad sangs nas / (D130b7) de dag gis khyed²⁰ kyi nor skal dag long shig ces smras pa dang // des bsams pa / bcom ldan ’das kyiis nga ’das nas byin pa²¹ ni med do¹⁸⁹)

zhes gsungs na²² / ji ltar blang snyam du bsams nas / tshe dang ldan pa dag nga²³ ni rab tu byung ba la nor rdzas kyiis²⁴ byar med pa’i²⁵ steng du bcom ldan ’das kyiis kyang nga²⁶ ’das nas byin pa med do zhes gsungs kyiis / khyed cag niod²⁷ khyer²⁸ cig ces²⁹ smras pa dang / de dag gis³⁰ nyes pa ngor brjod pa / ’phags pa³¹ long la sbyin pa yang byin cig / bsod nams kyang byos shig / de la nyes pa ci zhih yod ces (D131a2) smras so // de ltar gyur pa dge slong dag la smras pa dang³² / dge slong dag gis bcom ldan ’das la gsol nas³³ / bcom ldan ’das kyiis bka’ stsal pa / dge slong dag khyim pa la ni re ba yod / rab tu byung ba la ni re ba med pa’i phyir te³⁴ / khyim pa dag la ni nga ’das na byin cig (D131a3) pa


(¹⁸⁹)Cīravavastu (Dutt, 124 = Derge 1 Ga 104b1-2):

Skt. bhagavān āha / jīvantvāvā samāskāraṃ na sadāti / kutah punar mṛtō dāsya ti / nāstidām dānām mamātyāyād asya bhavasyāti / gṛhitvā bhājitaṁtyāvam / tasyātāvam bhikṣoḥ supratyānīśo deya iti /

Tib. bcom ldan ’das kyiis bka’ stsal pa / dge slong dag de gson pa’i tshe nyid na ma byin na shi nas sbyin pa la tsam kyangs ci dgos / bdag shi nas ’di yiin no zhes bya ba’i sbyin pa ’di ni med pa yiin pas blangs te bgos la dge slong de’i rang gi skal ba sbyin par bya’o //
ni¹ khyim pa dag gi ste² btsan³ no // rab tu byung ba la ni de lta bu med do // de bas na khyim pas de
lta⁴ bur bsams te byin pa long shig / sangs rgyas dang chos dang dge `dun la bya`i phyir te⁵ de la
the tshom du ma byed cig /¹⁹⁰

¹ Phudrak: na. ² Phudrak: stan. ³ Derge, Peking: brtsan. ⁴ Derge, Peking, Tow omit lta; Phudrak: ltor. ⁵ Phudrak omits
de.

¹⁹⁰ Cf. Kṣudrakavastu (Continuous from the previous note):

Tib. de khyogs go sa ngon po dang / dmar po dang / ser po dang / dkar po dag gi bryan te dur khrod du khyer
nas bsregs so // de`i bu de dag gis de`i shid btsang ba dang / mya ngyan bsang ba byas te `dug go / de`i bu des bdag
gi pha de shi`o zhes thos nas / de `di snyam du bdag song la ma yar mo de dang / phu bo de dag la chos bshad de
mya ngyan bsang bar bya`o snyam du bsams nas de ji srid `dod par lhongs na `dug nas nung bzed dang / chos gos
khyer te / mnyan yod gang na ba der rgyu zhishtong song nas / rim gys rgyu zhing song ba las mnyan yod du phyin
to // des chos dang lhaung bzed rgyal byed kyi tshal du bzhag ste lam gis dup pa ngal bso nas rang gi khyim du
song ngo // nang mi mams kiyis de mthong nas dus so // du ba de thos nas khyim tshes mams `dus te / la la ni skad
phyung steg nu / la la ni mig mchims ganbar gyur te // de so`i snyin bo yin nas skye bo`i tshogs chen po smre
zhing `dug pa thos da (sic. Peking [1035 De 239b3] also da) yang mig mchims gang zhih `dug pa dang / de la
khyim tshes kyi bud geig gis smras pa / bu mya ngyan ma byed cig / khyod kyi pha de bsod nams byas pas lha
yal du song ngo // khyod la yam phas mdza` bo dang / gnyen dang / phu no bu dang / khyim tshes mams bsdus de
nor gyi sum cha geig kyang byin no // des bsam pa bcom ldam `das kiyis nga `das nas `di la byin cig ces zer ba ni
med pa yin no zhes gsungs pa gang yin pa de ni `di lta bu yin no snyam du rig nas nga de`i phiyin mya ngyan byed pa
ni ma yin gyi nga`i pha de dka` ba byed byed pas dbang med par mchi ma byung ngo // bcom ldam `das kiyis kyang
pha ma ni bu la dka` ba byed de / snyod pa dang / gso ba dang / bskyed pa dang / `dzam bu`i gliing sna tshogs ston
pa yin te / bu`i phrag de geig gis pha blangs shing / cig shos kiyis ma blangs te lo brgya tsang shang ba bark du byas
pa`in / sa chen po `di la nor bu dang / mu tig dang / bai dü rya dang / man shel dang / byu ru dang / dngul dang /
gser dang / rdo`i snyin yog pa dang / spug dang / pad ma rä ga dang / g.yas su `kyihl pa de lta bu`i dbang phyug gi
bdag por bzhag kyang `di tsham gis yas na bus pha dang ma la phan thogs pa`am lan lon par mi `gyur gyi / gang zhih
gis pha de de dag ma dad pa la sags pha phun sum tshogs pa yang dag par len du `jug / gzengs stod par byed / `dul
bar byed / `jogs par byed / rab tu `jog par byed cing / tshul khrims `chal pa tshul khrims phun sum tshogs pa dang /
`jungs pa tongg pha bun sum tshogs pa dang / `jungs pa tongg pha bun sum tshogs pa dang / shes rab `chal ba shes
rab phun sum tshogs pa yang dag par len du `jug / gzengs stod par byed / `dul bar byed / `jog par byed / rab tu `jog
par byed na de tsham gis na bus pha ma la phan blags pa dang lan blan par `gyur ro zhes gsungs so // yang bcom
ldam `das kiyis nga `das nas de la byin cig ces zer ba ni sbyin pa ma yin no zhes bsag go / bud med de cang mi zer
bar `dug go / skabs de dge slong dag gis bcom ldam `das la gsal pa dang / bcom ldam `das kiyis bka stsal pa / dge
slong dag ngas ni khyim pa las dgsongs te gsungs pa ma yin gyi / `on kyang rab tu byung ba las dgsongs pa yin no //
khyim pa dag ni chags pa dang bcas bzhin du `chi bar` gyur la / rab tu byung ba ni ma yin no // de lta bas na de`i
phyir khyim pa `di snyam dga `das nas `di la sbyin no snyam du sems pa ni byin pa yin gyi / rab tu byung ba ni
ma yin pas blang bar bya zhing blangs nas kyang ji ltor `dod pa bzhin longs spnyod du yongs su spyad par bya`o //
Chin. 時彼二子，如法煩襲，憂懸而居，彼出家者，開父身亡，便生是念：`我有兄弟，今可言歸，為其說法，`既到舍已，
兄弟相見，共論哀事，兄弟日：`弟不須哭，父亡之日，遺留一分，財物相與，`弟作是念，`如世尊說，死後與者，不成為善，`
遂不受之，慧得白佛。佛言：`俗人死者，有希望心，慈悲死時，心無希望。此是俗人，有希望心，取時無過，隨意應用。"
4.7.3

gleng gzh'i⁴ ni mnyan du yod pa na ste / dge slong dag lei ba'i ri lu dang (D131a4) so shing dang / bkru ba'i yo byad⁵ dang / ba lang⁶ gi lei ba rnas 'tshag sa dang khyams dang sgo khang dag⁷ tu bor nas ljongs spyad du spyod du 'dang ngo // de dag la dge slong dag gis thesh skyes nas ma a spyad do // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang⁸ / bcom (D131a5) ldan 'das kyi bs' stsal pa / yid gcugs⁹ pa rnam¹₀ pha la ngas ni long shig / mdza' ba dang / yid 'dres pa dang / bla ma dang / mi 'gyur ba dang / thos na dga' bar 'gyur ba'i¹¹ ste / yid gcugs¹² pa rnam¹³ pa de lnga la ni spyad par bya ste / de la the thesh du ma byed cig f¹⁹(1) 

4.7.4

Phudrak 16a

Tokyo 132b

London 146a

Peking 128a


Tib. gleng gzh'i ni mnyan yod na o // dge slong dag gi lc'i ba skam po dang // so shing tshon rtshi i shal ma la sosgs pa bzhin du bor nas mi ba bar dor ba dang / de dag dge slong 'gas kyang 'gyod pas ma blangs pas de nyid du chus zos pa'i skabs de dge slong rnas kyi bs' bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi bs' stsal pa / yid gcugs pa lngas len pa mdza' ba dang / yid du 'ong ba dang / bla ma dang / dran par bya ba dang / thos nas dga' bar 'gyur ro snyam nas len pa ni legs par blangs pa yin te 'di la' 'gyod par mi bya'o //

Chin. 線遍前，有二苾芻，共為親友。言談得意，同遊而居，時一苾芻，入閑遊行。隨緣施化，於本坊中及經行等處，忘乃衣物并觀木土屑。時彼親友，為牧確已。遂起誠心，即往白佛。佛言：’收取無犯。然有親友，有其五種。云何為五？一者相愛。二者欣喜。三者師長。四者得度。五者彼聞用物，情生歡樂。如是五種，誰言悲喜。“

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175) Yijing’s Nidāna (T. 1452 [24], 433a1–10):

175) Yijing’s Nidāna (T. 1452 [24], 433a1–10):
bgyi ba 'phags ma'i dge 'dun ma (D132a) las gnyen\(^1\) dang lan cig tu 'dre bar nye spyod kyi\(^2\) sdom pa gsal na / 'phags ma'i dge 'dun ma\(^3\) dag gis bdag\(^4\) ming 'di zhes bgyi ba la gnyen dang lan cig 'dre bar nye spyod kyi\(^5\) sdom pa gsal\(^6\) cig / btse ba can\(^7\) btse ba'i phyir ro // de ltar lan gnyis (D132a2) lan gsum du brjod par bya'o //

d'e'i og tu dge slong ma gcig gis gsal bs gya is la bs yos shig / gson cig 'phags ma'i dge 'dun ma\(^8\) rams / dge slong ma ming 'di zhes bgyi ba 'di 'di ltar mu ge'i dus la bab ste / 'phags ma'i dge 'dun ma\(^9\) dag\(^10\) las gnyen (D132a3) dang lan cig tu 'dre bar nye spyod kyi sdom pa gsal na / de ste 'phags ma'i dge 'dun ma\(^11\) rams\(^12\) kyi dus la bab cing bzod na 'phags ma'i dge 'dun ma rams kyi gnong las\(^13\) / 'phags ma'i dge 'dun gis dge slong ma ming 'di zhes bgyi ba 'di14 gnyen dang lan cig tu 'dre\(^15\) bar nye (D132a4) spyod kyi sdom pa stsal cig / 'di ni gsal ba' o //

las kyang 'di bzhin du bya'o // gson cig 'phags ma'i dge 'dun rams / dge slong ma ming 'di zhes bgyi\(^16\) ba 'di 'di ltar mu ge'i dus la bab ste / 'phags ma'i dge 'dun ma\(^17\) rams la gnyen dang lan cig tu\(^18\) 'dre bar nye spyod (D132a5) kyi sdom pa gsal te / de las\(^19\) 'phags ma'i dge 'dun ma\(^20\) rams\(^21\) kyi sdom slong ma ming 'di zhes bgyi ba 'di 'di ltar\(^22\) mu ge'i dus la bab na gnyen dang lan cig tu\(^23\) 'dre bar nye spyod kyi\(^24\) sdom pa gsal na / 'phags ma\(^25\) rams las gang\(^26\) la dge slong ma ming 'di zhes bgyi ba\(^27\) mu ge'i dus (D132a6) la bab ste / gnyen\(^28\) dang lan cig tu 'dre bar nye spyod kyi sdom pa stsal bar bzod pa\(^29\) ni cang ma gsungs shig / mi bzod pa\(^30\) ni smros\(^31\) shig / 'phags ma\(^32\) dge 'dun gis dge slong ma ming 'di zhes bgyi bas gnyen dang lan cig tu 'dre bar nye spyod kyi sdom pa stsal\(^33\) te\(^34\) de de bzhin du 'dzin to //\(^{192}\)

dge slong mas gnyen dang lan cig tu 'dre bar nye spyod kyi sdom pa dge 'dun ma rams kyi\(^35\)

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\(^{192\text{ Cf. Yijing's Ekkottararakarmasataka (T. 1453 [24] 486a22–b19):}}\)

志筑尼與俗親往還白二

若志筑尼，鶴飲險礎，人懷苦悩，乞食難得，乃至，親族，作如是語：’爾不能供，有大眾人，獨一身來，我當供給。’此即應從，志筑尼羣，乞與俗親作往還羯磨，應如是乞，敷座席鳴犍椎，言：’已周尼衆既集，’乃至，合掌作如是說：’大德尼僧伽執。我某甲造志筑尼僧伽，乞食難得。我某甲今從志筑尼僧伽，乞與俗親作往還羯磨。願志筑尼僧伽，與我某甲，與諸俗親作往還羯磨，是能願者，願哀願者。’第二第三，亦是如是。次一志筑尼，應先作白，方為羯磨：’大德尼僧伽執！此志筑尼某甲，鶴飲險礎，人懷苦悩，乞食難得。此某甲，今從志筑尼僧伽，乞與諸俗親作往還羯磨。若志筑尼僧伽，時至會者，志筑尼僧伽能許，志筑尼僧伽，今與志筑尼某甲，與諸俗親作往還羯磨。’自如此。次作羯磨：大德志筑尼僧伽執！此志筑尼某甲，鶴飲險礎，人懷苦悩，乞食難得。此某甲，今從志筑尼僧伽，乞與諸俗親作往還羯磨。若志筑尼僧伽，今與某甲，與諸俗親作往還羯磨。若諸因緣，聽與某甲與諸俗親作往還羯磨者，默然。若不許者，說，志筑

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§ 4.8

§ 4.8.1

(D132b2) sangs rgyas bcom ldan 'das mnyan du yod pa'i\(^9\) dga'\(^{10}\) ta'i tshal mgon med das sbyin gyi kun dga'\(^{11}\) ra ba na bzhugs so // dge slong gzhans zhiig gyis khyim bdag cig las\(^{12}\) kār shā pa na zhiug bskyis pa dang // de\(^{13}\) dus kyi\(^{14}\) mtha' zhiig tu ci\(^{15}\) zhiig gyis dus 'das nas // dge slong de ji ltar\(^{16}\) dus\(^{17}\) (D132b3) 'das pa\(^{18}\) khyim bdag des thos so // dge slong de\(^{19}\) ji ltar dus 'das pa khyim bdag des thos nas gtsug\(^{20}\) lag khang du song stes bzhin du dge slong dag la dris pa // 'phags pa 'di zhes bgyi ba'i dge slong de\(^{21}\) gang na mchis\(^{22}\) // de dag gyis smras pa // bzhin bzang dus 'das (D132b4) so // 'phags

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\(^{1}\) Phudrak: phyin. \(^{2}\) Tokyo, London insert pa. \(^{3}\) Tokyo, Peking insert la. \(^{4}\) Phudrak: ge'i. \(^{5}\) London: Phudrak: mams. \(^{6}\) Tokyo, London: gnyis te. \(^{7}\) Tokyo, London: na. \(^{8}\) Tokyo: mi. \(^{9}\) Peking, Phudrak: 'dze. \(^{10}\) Peking: dga'i. \(^{11}\) Phudrak: la. \(^{12}\) Tokyo: des. \(^{13}\) Phudrak: kyiis. \(^{14}\) Peking, Tokyo, London, Phudrak: ji. \(^{15}\) Phudrak: lta zhiig. \(^{16}\) Peking: du. \(^{17}\) Tokyo, London: pas. \(^{18}\) Phudrak omits de. \(^{19}\) Phudrak: gtsugs. \(^{20}\) Phudrak omits de. \(^{21}\) Phudrak: 'chis.

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第八子軸頭曰:

如取他衣去 及為他和市

不高下買衣 应二三酬價

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\(^{177}\) Yijing’s Nidāna (T. 1452 [24] 433a13–21):


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pa\textsuperscript{23} des bdag gi\textsuperscript{1} kār shā pa na zhig bskyis te ’tsal to // bzhin bzangs\textsuperscript{2} de ni dur khorod du bskyal gyis der song ste dos\textsuperscript{3} shig / ’phags pa khyed kyis de’i lhung bzed dang / chos gyis bgos na bdag gi ji ltar dur khorod du song ste bda’\textsuperscript{4} / khyed\textsuperscript{5} kyis stsol\textsuperscript{6} cig (D132b5) ces smras pa dang /\textsuperscript{(193)} de ltar gyur pa dge slong mams kyis bcom ldan ’das la gsol nas\textsuperscript{7} / bcom ldan ’das kyis bk’a’ stsal pa / dge slong dag khyim bdag des ni legs par smras te / de’i nor las bskyis pa dge slong dag gyis byin cig / de dag gyis gang\textsuperscript{8} nas sbyin (D132b6) pa\textsuperscript{9} mi shes nas / bcom ldan ’das kyis bk’a’ stsal pa / de’i lhung bzed dang chos gyis yod pa las byin cig / dge slong de dag gyis byin cig / de dag gyis lhung bzed dang / lhung bzed dang chos gyis\textsuperscript{10} de dag ma ’dod nas / bcom ldan ’das kyis bk’a’ stsal (D132b7) / tshongs la byin cig / dge slong dag gis\textsuperscript{11} de dag thams cad byin no / bcom ldan ’das kyis bk’a’ stsal pa / ji tsam blangs pa de tsam du byin la lhag ma bgos\textsuperscript{12} shig / mnyan du yod pa a dge slong gzhan zhig gyis khyim bdag cig las kār shā pa na zhig bskyis\textsuperscript{13} pa (D133a1) dang / de dus kyi\textsuperscript{14} mtha’ zhig tu ci\textsuperscript{15} zhig gis dus\textsuperscript{16} ’das pa dang / dge slong de\textsuperscript{17} dag gyis snga ma bzhin du lhung bzed dang chos gyis btsongs\textsuperscript{18} nas de la byin no // khyim bdag gyis smras pa / ’phags pa der bdag las\textsuperscript{19} ’di tsam zhig ’tsal te / bdag la ni ’di las\textsuperscript{20} (D133a2) ma stsal gyis / gzhan yang stsol\textsuperscript{21} cig ces smras pa dang / de lta bur\textsuperscript{22} gyur pa dge slong mams kyis bcom ldan ’das la gsol pa dang\textsuperscript{23} / bcom ldan ’das kyis bk’a’ stsal pa / de la de’i lhung bzed dang chos gyis ni ’di las med\textsuperscript{24} do zhes sgo\textsuperscript{25} shig / de ste yid mi ches na (D133a3) go bar gyis shig / go bar bsgo\textsuperscript{26} yang mi\textsuperscript{27} btub\textsuperscript{28} na de\textsuperscript{29} la dge ’dun gyi’am / gang zag gzhan gzi\textsuperscript{30} las ni ma sbyin cig / rigs kyi\textsuperscript{31} gzu bo mams kyis go bar bsgo la\textsuperscript{32} thong\textsuperscript{33} shig /

\textsuperscript{23} Peking omits pa.   \textsuperscript{1} Phudrak: gis.   \textsuperscript{2} Phudrak: bzang.   \textsuperscript{3} Phudrak omits dos.   \textsuperscript{4} Tokyo: go’d’.   \textsuperscript{5} Peking, Tog, Tokyo, London: khyed.   \textsuperscript{6} Peking: sol.   \textsuperscript{7} Phudrak: pa dang.   \textsuperscript{8} Phudrak: nang.   \textsuperscript{9} Tokyo, London: pu’i; Phudrak: par.   \textsuperscript{10} Tog, Tokyo, London: chos gostsngs dlang bzed.   \textsuperscript{11} Phudrak: gi.   \textsuperscript{12} Tokyo, London: gos.   \textsuperscript{13} Phudrak: skyi’s.   \textsuperscript{14} Phudrak: skyis.   \textsuperscript{15} Tog, Tokyo, London, Phudrak: ji.   \textsuperscript{16} Derge, Peking omits dus.   \textsuperscript{17} Tokyo, London omits de.   \textsuperscript{18} Phudrak: mtsongs.   \textsuperscript{19} Tog, Tokyo, London: des bdag la.   \textsuperscript{20} Phudrak: tsam.   \textsuperscript{21} Peking: rtsol.   \textsuperscript{22} Tog, Tokyo, London: ltar; Phudrak: ltar bar.   \textsuperscript{23} London, Phudrak omits dang.   \textsuperscript{24} Peking: mad.   \textsuperscript{25} Peking, Tokyo, London: bsgo.   \textsuperscript{26} Phudrak: sgo.   \textsuperscript{27} Peking: ma.   \textsuperscript{28} Phudrak inserts ba.   \textsuperscript{29} Peking: da.   \textsuperscript{30} Phudrak: gyis.   \textsuperscript{31} Phudrak inserts bu.   \textsuperscript{32} Phudrak: sgo la; Tokyo, London: bsgo ba.   \textsuperscript{33} Peking, Tog, London, Phudrak: thong.

\textsuperscript{(193)} Cf. Muktaka (Derge Pi 196a7–b2 = T. 1452 [24] 453c26–454a2):

Tib. gleng gzhi ni mnyan du yod pa na ste / zhal ta byed pa’i dge slong zhig gis dge ’dun gyi phyir khyim pa zhig la nor zhig bskyi’s pa dang / de dus las ’das so / de dus ’das so zhes thos nas de gtsug lag khang du ’ongs nas dris pa / dge slong ming ’di zhes bgyi ba zhig ga re zhes smras pa dang / dge slong dag gyis smras pa / de dus las ’das so // dge smras pa / ’phags pa bdag gi nor zhig des bskyes bskyis so // dge slong dag gyis smras pa / song la de nyid la dos shig / des dge ’dun gyi phyir khyer gyi pha ma dang bdag gi phyir ma lags kyis khedgy kyi stsol cig / . . .

Chin. 時有撫挼慈獻，為僧伽事。於僧人邊，多貨財物。未久命終。時僧頂，閻慈獻死，急邀問：“某甲慈獻，今何所在?” 答言:“已死。彼於我處，多貨財物。”慈獻報曰:“汝向屠林，可從彼索!” 俗人報曰:“彼為眾事，不為私祿，仁等宜應還我倉直!”

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4.8.2\textsuperscript{178)

gleng gzhi ni mnyan du yod ba na\textsuperscript{1} / dge slong zhig gis gos 'tshong ba las ras shig rin ma (D133a4) byin par blangs pa las dge slong de dus 'das nas / dge slong de dus 'das so zhes gos kyi bdag po de thos nas / de gtsug lag khang du 'ongs te shes bzhin du dge slong nams la\textsuperscript{2} 'phags pa dge slong ming 'di zhes byyi ba 'di\textsuperscript{3} ga la mchis zhes dris pa dang / de dag gis (D133a5) smras pa / bzhin bzangs dus 'das so // 'phags pa des bdag las ras shig rin\textsuperscript{4} sbyin par byas te khyer ro // bzhin bzangs\textsuperscript{5} de dur khrod du bskyal gyis der song la dos\textsuperscript{6} shig / 'phags pa de'i chos gos dang lhung bzed ni khyed nams kyi bgos na / bdag ci’i phyir dur (D133a6) khrod du song ste bda\textsuperscript{7} / khyed nams\textsuperscript{8} kyi byin cig\textsuperscript{9} de ltar gyur pa dge slong nams kyi bcom ldan 'das la gsol nas / bcom ldan 'das kyi bka' stsal pa / dge slong nams gos 'tshong\textsuperscript{10} ba 'di smra\textsuperscript{11} ni bden gyis de ni byin cig / dge slong nams kyi de’i ras nyid byin pa (D133a7) dang des 'phags pa mams bdag la des rin thang 'di tsam du 'tshal to zhes smras pa dang / bcom ldan 'das kyi de nyid tshongs la / byin cig\textsuperscript{12} ces bka’ stsal pa dang / dge slong nams kyis\textsuperscript{13} de btsong\textsuperscript{14} bar brtams pa dang snga ma’i rin thang du ma lon nas / bcom ldan 'das kyis\textsuperscript{15} (D133b1) bka’ stsal pa / lhag ma\textsuperscript{16} ni chos gos dang lhung bzed mams tshongs\textsuperscript{17} la byin cig /

4.8.3\textsuperscript{179)

gleng gzhi ni mnyan\textsuperscript{18} du yod pa na / dge slong zhig gis tha ga pa la\textsuperscript{19} ras ‘thag pa’i phyir skud pa dang rmgan pa byin pa las / dge slong de\textsuperscript{20} dus 'das pa dang\textsuperscript{21} / dge slong nams kyis\textsuperscript{22} thga pa la\textsuperscript{23} (D133b2) bos te bzhin bzangs\textsuperscript{24} khyod la dge slong ming 'di zhes bya ba\textsuperscript{25} ras ‘thag\textsuperscript{26} pa’i phyir skud pa dang rmgan\textsuperscript{27} pa byin pa de slar\textsuperscript{28} phul cig ces smras pa dang / des 'phags pa mams bdag gis de la ras sbyin par byas kyi\textsuperscript{29} / skud pa dang mgang pa ni ma lags so zhes smras pa dang / dge slong nams (D133b3) kyis\textsuperscript{30} de ji ltar bya ba\textsuperscript{31} ma shes nas / de ltar gyur pa dge slong nams kyis\textsuperscript{32} bcom ldan 'das la gsol pa dang\textsuperscript{33} / bcom ldan 'das kyi de slong nams la bka’ stsal pa\textsuperscript{34} thga pa ga\textsuperscript{35} smra ba ni bden gyis\textsuperscript{36} ras su longs\textsuperscript{37} shig ces bka’ stsal\textsuperscript{38} pa dang / dge slong nams kyis phra mo las (D133b4) bkug pa dang / de \textsuperscript{39} ‘phags pa mams bdag gis de\textsuperscript{40} la sbom po\textsuperscript{41} sbyin par byas so\textsuperscript{42} zhes smras pa dang / bcom ldan 'das kyi de slong bka’ stsal pa / dge slong de ni dus 'das kyis ji\textsuperscript{43} ltar byin pa de lta bu\textsuperscript{44} long shig /


\textsuperscript{178) Yijing’s \textit{Nidāna} omits this story. 179) Yijing’s \textit{Nidāna} omits this story.
4.8.4  

gleng gzhi ni mnyan du yod pa ste // dge slong zhig gos (D133b5) ’tshong pa la kār shā pa na byin te / ras shig byin cig ces smras pa dang / dge slong de1 dus ’das nas dge slong nams kyis gos ’tshong pa la bos te / bzhiin bzangs2 khyod la dge slong ming ’di zhes bya ba ras kyid rin zhig byin pa de ’on cig ces smras pa dang / des ’phags pa (D133b6) nams de la4 ras su sbyin par bgyis so zhes smras pa dang / dge slong nams kyis de la ji5 ltar bya ba6 mi shes so // de ltar gyur pa dge slong nams kyis7 bcom ldan ’das la gsol nas / bcom ldan ’das kyis dge slong nams gos ’tshong pa de smra ba ni bden gyis / ras (D133b7) su long shig ces smras pa dang / dge slong nams kyis8 phra mo bkug nas9 / des ’phags pa rams10 btag gis de la sbom po dbul bar bgyis so zhes smras pa dang11 / bcom ldan ’das kyis bka’ stsal pa / dge slong de ni dus ’das na ji lta12 bu byin pa de bzhiin13 (D134a1) long shig //

’dul ba gzhung dam pa / bam po sum bdun pa /

4.8.5  

gleng gzhi ni mnyan du yod pa na ste / drug sde mams ’ig rten pa14 la grags par gyur te / gang15 su yang rung nyo ba dang // bsong16 pa de dag17 de dag gi18 drung du dong nas / (D134a2) ’phags pa dngos po ’dis19 ci ri zhes ’dri’o // de nas mnyan du yod pa na khyim bdag gnyis shig gcig ni gos nyo // gcig ni ’tshong20 ste / de gnyis rin thang gi gtam smra zhing ’khod pa’i steng du nye dga’ bo phyogs der ’ongs pa dang / de gnyis kyis ’phags pa nye dga’ bos (D134a3) bcad pa btsan21 no // gcig na re yang de bzhiin du btsan22 par bya’o zhes smras nas / de gnyis kyis tshe dang ldan pa nye dga’ bo la ’phags pa gos23 ’di’i rin ji tsam zhes24 smras25 pa dang / des gcig la gsang ste bzhiin bzangs26 khyod

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180) YiJing’s Nidāna omits this story.

時，有二居士，共為交易。一人問日：‘此衣幾價。’ 衣主答日：‘二十迦利沙波攗。’ 買衣人日：‘我今酬汝，十迦利沙波攗。’ 時，頗遮難陀，來至其所。彼之二人，作如是念：‘諸大苾芻，出言決定，我等宜應請詣其價。’ 二人共問，頗遮難陀：‘大德，此之衣物，價直幾多？’ 是時頗遮難陀，私問一人，汝欲買衣，為當貴否？’ 答言：‘我買。’ 頗遮難陀，報日：‘此衣價直，二十迦利沙波攗。’ 又問第二：‘汝欲買衣？’ 買言：‘我買。’ 頗遮難陀報日：‘此衣可直，四十迦利沙波攗。’ 二人交易。買索四十，買酬二十。因歸歸家，買衣人日：‘我於和不人邊聞直二十。’ 衣主復云：‘我於和不人邊聞直四十。’ 互相詣言：‘我等二人，共於一處，聽其斷價。兩同不同，是彼二人，故為聞亂。’ 諸苾芻聞，已白佛。佛言：‘凡諸苾芻，不應為他，俗人斷價，亦應。不應於交易處，論貴賤等，如和不法。若有犯者，得罪作罪。’

時諸苾芻，欲買衣物，高下酬價。俗人報言：‘我是，小苾芻人。仁等，乃是大苾芻人。’ 時諸苾芻，以緋白佛：‘佛言苾芻，不應酬價高下。若諸苾芻，欲買者，應令俗人酬其買償。’ 有無俗人，應可二三得自酬價。過此鈔者，得罪作罪。’
nyo ba’am1 // ‘on te ‘tshong pa zhes dris so // des (D134a4) bdag ni nyo ba’o zhes smras pa dang / nye dga’ bos ’di ni kār shā pa ῶa nyi shu ri’o2 zhes smras nas / gnyis pa3 la yang gsang ste / bzhin bzangs ci khyod nyo ba’am4 ‘on te ‘tshong pa zhes dris pa dang / des ‘phags pa bdag ni ‘tshong pa’o5 zhes6 smras pa dang7 / nye dga’ bos ’di ni kār shā (D134a5) pa na bzhī6 bu ri’o7 zhes smras pa dang / de gnyis gsang ste bshlus nas yang gnyi ga’i mngon sum du khyed cag ji lta bur legs pa de lta8 byor byos shig ces smras so // de la gang9 ‘tshong pa des // ‘di ni kār shā pa ῶa bzhī bu ri’o12 zhes smras pa dang / gang nyo ba des13 bdag gis dad pa dang (D134a6) yid ches pa las ‘di ni kār shā pa ῶa nyi shu ri’o zhes thos so zhes14 smras pa dang / des smras pa / khyod kyī15 dad pa dang yid ches pa su yin / ‘phags16 pa nye dga’ bo yin no // bdag cag gnyis la des shes bzhin du gtses te / bdag la des kār shā pa ῶa bzhī bu ri’o zhes smras so // (D134a7) des smras pa / bdag la yang des shes17 bzhin du gnyis ka la slu ba’i phyir mdor na des18 gnas ngan len la mtshung19 par spyyod kyis phyin chad dgos pa yod20 na yang de la mi ‘dri’o zhes smras so // de ltar gyur pa21 dge slong rams kyis bcom ldan ’das la gsol nas22 / bcom (D134b1) ldan ’das kyis bka’ stsal pa / dge slong rams khyim bdag de gnyis ’phya ba ni yus kyis / de bas na23 dge slong rams kyis24 dngos po gang la yang rin thang ma gcod cig / khyim pa rtsod ba’i drung na ma ‘dug shig / dge slong gang25 gis dngos po la gang26 yang rin thang bcad27 dam / (D134b2) khyim pa rtsod pa’i drung na ‘dug na ’das pa dang bcas par ‘gyur ro //

bcom ldan ’das kyis dngos po gang la yang dge slong gis rin thang ma gcod28 cig ces gsungs na29 p30 dge slong dag31 gis chos gos dang / gos nyo bar ’dod pa’i phyir tshong dus32 su song ste / der khyim pa dang lhan (D134b3) cig tu kār shā pa ῶa’i m / pa ῶa geig gam / pa ῶa’i bzhī’am33 / bzhī cha’i phyed dam / bzhī cha’i phyed kyi phyed bskyod pa dang / des khros te ‘phags pa bdag cag ni spoqs byed34 pa yin na / khyed cag kyang lhag par spoqs byed pa chen po’o zhes smras pa dang / de ltar gyur pa dge slong (D134b4) dag gis35 bcom ldan ’das la gsol te36 / bcom ldan ’das kyis bka’ stsal pa / dge slong rams de dag de skad zer ba ni yus kyis / de lta bas na dge slong rang gis37 nyo bar ma byed cig /

bcom ldan ’das kyis dge slong rang gis nyo bar ma byed cig ces gsungs pa dang / dge slong (D134b5) rams kyis ji ltar nyo bar bya ba mi38 shes nas / bcom ldan ’das kyis bka’ stsal pa / gtsug lag khang na gnas pa’i dge39 bsnyen pha40 la cho’i41 cig / gtsug lag khang na gnas pa’i m / dge bsnyen42 dad pa med43 la nges par nyo bar ’dod par gyur na / gan la bab pa’i tshig lan (D134b6) gnyis lan gsum du smra bar

bya ste / kār shā pa na la sogs pa`i tshul gyis bskyed par¹ mi bya’o // dge slong dag² gyis nyo bar ’dod kyang rung // nyo bar mi ’dod kyang rung³ ste / kār shā pa na la sogs pa`i tshul gyis tshig lan gnyis lan gsum du ’das par bskyed cing smra na ’das pa dang bcas (D134b7) par ’gyur ro // sāngs rgyas dang / chos dang / dge ’dun gun⁴ phyir rin thang bskyed kyang nyes pa⁵ med do //¹⁹⁴

\[\text{gleng gzhi’i nang nas⁶ sgo bzhi pa’i mdo’i tshigs su bcad pa brgyad pa’o //}\]

\[\text{§ 4.9}¹⁸²\]

mdor na //

\[\text{rtsa bas ’tsho ba’i laš⁷ bya ste //}\]

\[\text{rnam pa bzhi ni mi bgo⁸ ste //}\]

\[\text{bsrung⁹ ba dang yang (D135a1) mang du bya //}\]

\[\text{ca co mang po ’byin pa’o //}\]


第九卷第二十章

果樹差修定 四種不應分

果熟現前分 閱時記誦

¹⁹⁴ The Vinayasaṃgītā (Derge 4105 162a3–5 = T. 1458 [24] 561b4–8):

\[\text{Tib. dge (D162a4) slon gis byed pa’i phyir ma yin yan gos la sogs pa’i rin thāṅ gcad par mi bya’o // khyim pa’i tha shad kyi nañ du lag gzug par mi bya’o // gal te bdag gi phyir no pa ſig yin na / khyim pa dad pa can nam / dge tshul las no bar bya’o // de lta bu yan med na / lan gis (D162a5) lan gsum du tshig nes par smra bar bya’o // raṇ ſo ſiṅ ’tshon la rin thāṅ che chañ du gcad na ſes byas so //}\]

\[\text{Chin. 若諸犯者，設為三衣，不應墮於販賣，又於俗人，作市易處，不應自酬價直，應令敬信俗人，或使求寂，為買無犯，若無此者，應自酬直。或二或三，而還此價，不應過此，共為高下。}\]
sangs rgyas bcom ldan ’das rgyal po’i khab ’od ma’i tshal bya ka lan da ka gnas pa na bzhugs so //
gang gi1 tshe rgyal po gzugs can snying pos dge slong gi dge ’dun mams la2 bza’ shing drung stong
dang3 ldan pa’i (D135a2) kun dga’i4 ra ba zhig phul ba de’i tshe na / dge slong mams kyis5 ‘bras bu
zos nas phyal bar bor bas na6 mda7 lta bu’i8 nags su gyur to // de nas dus phyi zhig na rgyal po lam
de phyogs su phyin pa dang / des de dag mthong nas / des blon po mams la mda’ lta bu’i nags su
(D135a3) gyur pa’i kun dga’i ra ba ’di su’i9 zhes smras10 pa dang / blon pos11 lha12 bza’ shing drung
stong dang ldan pa’i kun dga’ ra ba dang lhas13 ‘phags pa rnam la phul ba14 de nyid15 lags16 te / de
dag gis ‘bras bu zos nas phyal bar bor bas17 na da18 mda’ lta bu’i nags su gyur to19 zhes (D135a4)
smars pa dang / rgyal pos smras pa / kye20 ‘phags pa de dag ’di la zhal ta dang las mi21 byed dam / des
lha22 de dag bsam gan dang kha ton23 la zhugs pas ’di’i sug las dang zhal ta mi bygdi do zhes smras
pa dang rgyal po cang mi smra bar ’dug go24 // de ltar gyur pa de dang slong (D135a5) mams kyis bcom
ldan ’das la gso l nas / bcom ldan ’das kyis bka’ stsal pa / de lta bs na rtsa bas ’tsho la25 phyal bar
ma dor26 bar las27 gyis28 shig (195) dge slong mams kyis sus29 las bya ba mi shes nas / bcom ldan ’das
kyis bka’ stsal pa30 / gnas (D135a6) ’cha31 ba mams kyis byos shig /

1 Phudrak: gis. 2 Phudrak omits la. 3 Peking omits dang. 4 Tog, Tokyo, London: dga’. 5 Phudrak: kyi. 6 Phudrak: bos
pa nas. 7 Phudrak: da’. 8 Phudrak: ’ha’i. 9 Tog, Tokyo, London, Phudrak: ’di lta bu s_this ra ba. 10 Tog: mas. 11 Tog,
Tokyo, London inserts mda’ lta bu’i nags su gyur ba’i kun dga’ ra ba’i; Phudrak inserts ’da’ lta bu’i nags su gyur pa.
12 Tog: lhas; London: lha’i; Phudrak omits lha. 13 Tog, Tokyo, London omits lhas. 14 Phudrak: las. 15 Tog, Tokyo, London,
Phudrak: ’di nyid. 16 Phudrak: legs. 17 Phudrak omits bas. 18 Phudrak: de na. 19 Tokyo, London: pa’o. 20 Phudrak:
26 London: do. 27 Tokyo, London omits las. 28 Phudrak: gyi. 29 Phudrak: sug pa. 30 London inserts dang. 31 Tokyo,
London: bea’.

爾時, 佛在王舍城。時, 頻毘娑羅, 以一千根乾沒羅林, 施與僧伽。時諸苾芻, 難取果食, 不令看守, 遂致撤折, 而便荒旄。
時守園人, 達安勅難, 設諸果樹, 分布與人。於樹根下, 而嚼齙木。或時漱口, 或洗手面, 滿足浣衣, 是時林樹, 被護灌已。枝葉滋榮, 果實豐熟。有衆多客, 芒笈來告, 舊人曰: “美果新熟, 仁應惠我。” 舊人答曰: “我等已分。仁何得食?” 報
言: “此是軌範師分, 此是親教師分, 此同親教師分, 此同軌範師分。”
時諸苾芻, 以緣白佛, 佛言: “有四種物, 皆不應分。云何為四? 一者, 方圓盡物。二者, 應養果物。三者, 亦著果物, 四
者, 資資資物。若有過者, 得惡作罪。此等諸果, 應行與僧。”
時有城來偷果, 世尊告日: “大眾應差守園人, 既受差已, 專為守護。因斯歡食。佛言: “或差别人, 應早食已, 始彼令食。”
如世尊說, 乾沒羅果, 分與衆僧。時守園人, 平分與之。其果有蟲, 佛言: “應嘗觀察。蟲者腐華, 先作淨已, 順行放之。” 有諸苾芻等, 淨果之時, 高聲詫問, 口出流唾, 質污其果。佛言: “不得詫問。應謹默然, 而為觀察。若詫問者, 得惡作罪。”

195) Cf. Vinayasātra (Taishō Univ. 17.405 = Derge 4117 98a7):
Skt. na mālavātīm avyāpekṣārān //
Tib. rtsa ba’i ’ong yal bar mi dor ro //
de rga\textsuperscript{1} pas na de dag gis las bya bar \textsuperscript{2} mi nus te / bcom ldan 'das kyis bka' stsal pa / dge 'dun thams cad kyis las byos shig / de\textsuperscript{3} las kha cig ni rig\textsuperscript{4} rgas 'khogs / kha cig ni na bas las byed mi nus / drug sde rnam (D135a\textsuperscript{7}) ni byed du mi btub pas na las ma byas pa dang / bcom ldan 'das kyis bka' stsal\textsuperscript{5} pa / 'khor rnam par dbye bas 'khor rnam pa\textsuperscript{6} phye la skal skal du gos te las byos shig f\textsuperscript{196} 

dge slong rnam s lung nod pa dang / klog pa dang / kha ton byed pa\textsuperscript{7} dang / tshul bzhin yid la (D135b\textsuperscript{1}) byed pa rnam dang\textsuperscript{8} sde de la zhugs pa dang / bcom ldan 'das kyis bka' stsal pa / de 'ba' zhig la yang 'jug par mi bya ste / la lar so shing bza' bar bya / la lar gdong\textsuperscript{9} bku\textsuperscript{10} bar bya / la lar ni\textsuperscript{11} rkang pa bku bar bya\textsuperscript{12} 

dge slong de dag\textsuperscript{13} de bzhin du las byas (D135b\textsuperscript{2}) nas 'bras bu rgyal te smin par gyur pa dang\textsuperscript{14} / jī tsa m na dge slong dag cig glo\textsuperscript{15} bur du 'ongs pa dang / de dag gis\textsuperscript{16} 'bras bu rgyal zhing smin pa de dag mthong nas / de dag gis tshe dang ldan pa\textsuperscript{17} rnam bdag cag kyang a mra\textsuperscript{18} smin pa'i 'bras bu bza' bar byi\textsuperscript{19} kha bo cag kyang (D135b\textsuperscript{3}) dbang ngam zhes smras pa dang / dge slong rnam kyis 'di dag ni bdag cag gis sngar bgos na bzar ga la yod ces smras pa dang / de dag 'phya bar gyur nas / de lta gyur pa gye dge slong slong rnam kyi khyen byo la dang 'bras bu mams kyi bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' (D135b\textsuperscript{4}) stsal pa / glo bur du 'ongs pa rnam la yang byin cig /

dge slong mams kyis bgos pa'i lha g ma la\textsuperscript{20} byin nas / bcom ldan 'das kyis bka' stsal pa / dge slong rnam mna\textsuperscript{21} pa 'di bzhī ni m\textsuperscript{22} bgo ste / bzhī gang zhe na / 'di lta ste / phyogs bzhī'i dge 'dun thams (D135b\textsuperscript{5}) cad dbang ba dang / mchod rten thams cad dbang ba dang / nad pa\textsuperscript{23} thams cad kyi rung ba'i rin dang\textsuperscript{24} in mar bza' ba thams cad do / de bas na dge slong rnam\textsuperscript{25} kyis\textsuperscript{26} rtsa bas 'tsho ba nye\textsuperscript{27} 27
dam / 'bras bu' am / me tog la sogs\textsuperscript{28} pa gang zag rnam kyis khyung su spyod (D135b\textsuperscript{6}) pa bzhin du yongs su spyod cig / de dag mngon sum du dbang ba yin pas na zhal ta byos la me tog dang 'bras bu mams ni dge 'dun la rims shig f\textsuperscript{198} bcom ldan 'das kyis mngon sum du dbang ba yin pas so sor zhal

\textsuperscript{1} Tog, Tokyo, London: rga\textsuperscript{1} bya. \textsuperscript{2} Peking: bku\textsuperscript{10} bya. \textsuperscript{3} London: des. \textsuperscript{4} Peking: 'di instead of rid. \textsuperscript{5} London omits stsal. \textsuperscript{6} Phudrak: mna. \textsuperscript{7} Tog, Tokyo, London, Phudrak omits byed pa. \textsuperscript{8} Tog, Tokyo, London: kyang. \textsuperscript{9} Tog, Tokyo, London insert pa. \textsuperscript{10} Peking: bku. \textsuperscript{11} Peking: na; Phudrak omits ni. \textsuperscript{12} Tog, Tokyo, London: bya'o. \textsuperscript{13} Phudrak omits gis. \textsuperscript{14} Phudrak: ni instead of dang. \textsuperscript{15} Tog, Tokyo, London, Phudrak: blo. \textsuperscript{16} Peking, Tokyo: gi. \textsuperscript{17} Derge, Peking: pa'i. \textsuperscript{18} Tokyo, London, smra; Phudrak: 'bra'. \textsuperscript{19} Tokyo, London omits na. \textsuperscript{20} Phudrak: las. \textsuperscript{21} Phudrak omits mna. \textsuperscript{22} Tokyo omits mi. \textsuperscript{23} Tog, Tokyo, London, Phudrak omit pa. \textsuperscript{24} Derge, Peking: ba dang / ring thang; Phudrak: ba'i rin thang. \textsuperscript{25} Phudrak: thams cad. \textsuperscript{26} Peking: kyi. \textsuperscript{27} Tokyo: snyed. \textsuperscript{28} Phudrak: stsaogs.

\textsuperscript{196} Cf. Vinayayāttra (Taishō Univ. 17.406 = Derge 4117 98a\textsuperscript{7}).


Tib. 'khor rnam par dbye ba'i bye brag gis byi dor bya'o //

\textsuperscript{198} Cf. Vinayasamgraha (Derge 4105 177a7–b1 = T. 1458 [24] 568c23–27):

Tib. mi bgo ba rnam pa lnga ste / phyogs bzhī ba'i dge 'dun thams kad kyi dang / mchod rten gyi dang / nad pa'i rung ba'i khang pa'i 'am / rtsa ba las byung ba thams cad dang / kha'i sgor 'du ba'o // rtsa ba dang 'bras bu dang /
ta byos la me tog dang 'bras bu rnams¹ dge 'dun la rims (D135b7) shig ces gsungs pa dang / dge slong rnams kyis de dag la² zhal ta byas pa me tog dang 'bras bu smin pa dang / de dag yal bar bor³ nas me tog dang 'bras bu mams rkun po rnams kyis khyer ba dang / bcom ldan 'das kyis śrungs⁴ ma zhog shig ces gsungs nas / dge (D136a1) slong rnams kyis nyung⁵ ngu zhig bzhag ste / de nyid nyes⁶ pa'i dmigs su gyur nas / bcom ldan 'das kyis bka' stsal pa / mang du 'khor⁷ pa de dag las phyed ni sngar zan⁸ zo zhig / bcom ldan 'das kyis shing tog⁹ a mra'i¹⁰ 'bras bu smin pa de 'dun la (D136a2) rims shig ces gsungs pa dang / gang gi¹¹ tshe smin par gyur pa de'i tshe srin bus zos par gyur nas / bcom ldan 'das kyis bka' stsal pa / gnas 'cha' ba¹² rnams kyis so sor brtag¹³ par byos shig so sor brtag¹⁴ par byed pa de dag ca co che nas dge slong rnams kyis de (D136a3) las bzlog kyang de dag mi btub pa dang / de ltar gyur ba dge slong rnams kyis¹⁵ bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / 'phags pa'i¹⁶ mi smra bas so sor brtag¹⁷ par bya ste ca co¹⁸ ma smra shig /(199) smrn¹⁹ na 'das pa dang bcas par 'gyur ro //

(D136a4) gleng gzhi'i²⁰ sgo bzhi ba'i mdo'i tshigs su bcad pa dgu pa'o //

§ 4.10¹⁸⁴)

mdor na //

rung bar bya dang dge tshul phu²¹ //
bdag gis byin gyis brlabs pa dang //
blangs²² shing byin len²³ byed pa dang //


第十一章頭目：
無淨人自行　 自取不應食
不遮問其病　 結界證耕人

bu ram shing gi sdong bu la sois pa kha'i sgor 'du ba ni bgo ste / ji skad du shing tog a mra dge 'dun la brim par bya'o //

Chin. 有五種物, 體不應分: 四方僧伽物. 二, 稲穀物. 三, 備病堂物. 四, 本出生物. 五, 所應食物, 其根本甘蔗等. 雖是應食物, 現前應分, 文云: “毘沒羅果, 若多有者, 應分與僧伽. 隨自受用.”


Skt. nihśirītaś eśāṃ pratayevasaśāṃ tūṣṇīmabhāvena /
Tib. de dag gnas pa dag gis cang mi smra bas so sor brtag par bya'o //
4.10.1\(^{185}\)

bcom idan 'das rgyal po’i khab ’od ma’i tshal bya kalanda ka gnas pa na bzhugs so // bcom idan 'das kyis shing tog a mra'i\(^{3} \) 'bras bu brims\(^{6} \) shig ces gsungs pa dang\(^{7} \) dge slong mams sus\(^{8} \) brim pa mi shes nas / bcom idan 'das kyis bka’ stsal pa / (D136a6) rung bar byed pas brims\(^{9} \) shig / rung bar byed pa med na dge tshul phas\(^{10} \) byos shig / dge tshul pha\(^{11} \) med na dge slong rang gi\(^{12} \) lag pa khrus\(^{13} \) la\(^{14} \) byin len byos te\(^{15} \) so sor rung bar gyis te brim par\(^{16} \) byos shig /\(^{17} \)

bcom idan 'das kyis dge slong rang gi\(^{18} \) lag pa khrus la byin len byos te so sor (D136a7) rung bar byos la brims\(^{19} \) shig ces bka’ stsal pa dang / 'bras bu mang pos gang\(^{20} \) ba’i skon\(^{21} \) bu gcig pus ma theg nas / bcom idan 'das kyis bka’ stsal pa / khyim\(^{22} \) pas kyang grogs byos la gnyi gas\(^{23} \) brim par bya ste / gang khyim pas\(^{24} \) brims pa\(^{25} \) de ni byin len\(^{26} \) bya'o / (D136b1) gang dge slong gis brims pa de ni byin len bya\(^{27} \) mi dgo\(^{28} \) so //

a mra\(^{29} \) gzhan zhim por\(^{30} \) grags pa zhig yod na / de dag bsres\(^{31} \) la rim la\(^{32} \) brims pa dang / thams cad\(^{33} \) thob par ma\(^{34} \) gyur nas / bcom idan 'das kyis\(^{35} \) kyis de dag so sor brims\(^{36} \) shig ces gsungs so //

bcom idan 'das (D136b2) kyis a mra\(^{37} \) gang zhim por\(^{38} \) grags pa\(^{39} \) so sor brims\(^{40} \) shig ces gsungs pa dang / drug sde mams kun dga’i\(^{41} \) ra bar dong nas de dag gis a mra’i\(^{42} \) zhim\(^{43} \) por grags pa de rang gis\(^{44} \) blangs nas / gtsug lag khang du ’ongs te byin len byas shing zos pa dang / dge slong mams kyis

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\(^{185}\)Yijing’s Niidana (T. 1452 [24] 433c27–434a9):
smras pa / (D136b3) tshe dang Idan pa dag a mra'i zhim po de dag ma brims na ci'i phyir zad dam zhes dris pa dang / srung ma rams kyis de dag brim du ga la mchis / drug sde sram kyis blangs te gtsug lag khang du dong nas byin len byas te zos so zhes smras pa dang / dge slong rams 'phya'o // de ltar (D136b4) gyur pa dge slong rams kyis bcom ldan 'das la gsol nas / bcom ldan 'das la gsol nas / bcom ldan 'das kyis dgongs pa / dge slong rams gang su zhig sngar blangs la phyis byin len byed na nyes pa'i dmigs su 'gyur te / de bas na dge slong gis sngar blangs pa las phyis byin len mi bya'o snyam du (D136b5) mkhyen nas / dge slong dag drug sde sram kyis ni mi rigs par byas kyis de bas na dge slong rams sngar blangs pa las phyis byin len byed mig / sngar blangs pa las phyis byin len byed / gtsug lag khang du dong nas byin len byas ma 'das pa dang bcas par 'gyur ro //

4.10.2\(^{186}\)

...
4.10.3

(D137a2) gleng gzhin ni mnyan du yod pa na ste / drug sde rnams ljongs spyad pa spyod ba na ri brags kyi grong gzhahn zhig gi gtsug lag khang zhig tu phyin na de'i dge slong dag nyin par spyod pa'i phyir dong ste / gtsug lag khang de stong par lus pa dang / drug sde po po rnams dga' bo dang nye (D137a3) dga' bo gtsug lag khang stong pa mtshams ma bcad pa 'dir bdag cag rnas kyis 'dir gnas na ji litar gnas pa bya / mtshams bcad kyis thshog ces smras nas / de dag gis legs kyis de bzhin du bya'o zhes smras nas / de dag gis mtshams bcad ma (D137a4) thag tu snga na gnas pa'i dge slong dag lhags pa dang / drug sde po44 rnams kyis de15 la ngal so16 shig ces byas na / de dag gis smras pa / tshe dang ldan pa rmas 'di litar khyed cag ni glo18 bur du lhags19 pa'o / nged ni snga nas gnas pas khyed cag la bdag cag20 gis ngal21 so22 (D137a5) shig ces bya'ri rigs so zhes23 pa dang / drug sde24 rnams kyis cing pa / tshe dang ldan pa dag25 bdag cag gis kyang mtshams bcad do //

de dag gis smras pa / bdag cag gis kyang26 sngar mtshams bcad do zhes smras nas / dge slong de dag28 ci29 mtshams30 snga ma btsan31 (D137a6) nam / 'on te phyi ma btsan nam32 zhes33 the tshom skyes pa dang / de litar gyur pa dge34 slong rnams kyis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / dge slong glo35 bur pa rnas gtsug lag khang du zhus ma thag tu stong par mthong36 na37 yang mtshams38 (D137a7) gcad39 par mi bya'o // lam gyis40 ngal bso ste41 shin tu btags42 nas snga na gnas pa med43 na44 gcad45 mtshams46 gcad47 par bya'o // gzhan du48 gcad49 par mi bya'o //
4.10.4


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"(...)"

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200) Cf. Vinayasāttra (R. Sāṅkṛtyāyana, 47 [Taishō Univ. 2.1403] = Derge 31a5):

Skt. na yatra sākṣītvana karaṇaṃ āpātet tatrāvasthānam bhajeta /
Tib. gang du che bzhin yid bya’i dgos pa’i gnas der bsten par mi bya’o //

Vinayasamgraha (Derge 4105, 227b7 = T. 1458 [24] 590c6–7):

Tib. gang che bzhin dbyey dgos pa’i khyim pa ’thab mo byed pa’i drung na ’dug par mi bya’o //

Chin. 俗人聞法，不應往觀。恐引為證.

---

302
mdor bsdus¹ pa’o² //
byang chub sms dpa’i³ gzugs nams dang //
yul bskor dang ni yon gyi snod //
kun ’dus pa dang stegs bu dang //
rnga chen ’khor lo tha ma ’o //

§ 5.1¹⁹₀)

mdor na / (D137b4)

drang srong chen pos gnang bar gsungs pa ni //
byang chub sms dpa’i sku gzugs dang //
stegs bu dang ni rgyal mtshan dang //
ba dan lcags kyi⁴ ka ba’o //

5.1.1¹⁹₁)

gleng bzhis⁵ ni mnyan du yod pa na⁶ ste / khyim bdag mgon med zas sbyin gyis bcom ldan ’das kyis gnang na / bdag (D137b5) gis bcom ldan ’das⁷ byang chub sms dpa’i sku gzugs bgyi’o zhes gsol pa


尼陀那別門第五總說頌曰:
菩提像供養 吉祥大衆食
大會草穆居 集僧唱大鼓

第一子總頌曰:
聽為苦相像 復許五種旗
為座置尊偈 鐵竿隨意所

遍處同前。若佛世尊，自居眾會為上座者，便有威嚴，衆皆嚴整。世尊不在，即無上事。是時，就衣長者，來至佛所，禮雙足已，退坐一面。而自佛言：“我今欲作，鶴頭影像。唯願聽許。”佛言：“應作。”
“欲安鶴蓋。”佛言：“隨意。”時彼長者，不知欲造何物。佛言：“有五種旗幟。謂，鶴子幟，鶴頭幟，龍幟，錦路幟，牛王幟。”
長者復謂，為鶴頭影像作座。佛言：“可作。”
又作鐵竿而懸幟幟。佛言：“應作。”
dang / bcom ldan 'das kyi s bka’ stsal pa / khyim bdag gnang gis byos shig /(201)

bcom ldan 'das de ste bcom ldan 'das kyi s gnang na bdag gis1 byang chub sms dpai’i sku2 gzugs la
rgyal (D137b6) mtshan gyis3 bsor ro zhes gsol pa dang / bcom ldan 'das kyi s bka’ stsal pa / khyim
bdag gnang gis skor4 cig / yang5 de ste bcom ldan 'das kyi s gnang na bdag gis sku6 gzugs stegs bus
bsor ro zhes gsol pa dang / bcom ldan 'das kyi s (D137b7) bka’ stsal pa / khyim bdag7 gnang gis
stegs bus bsor8 cig / yang de ste bcom ldan 'das kyi s gnang na bdag gis skor9 gzugs la lcags kyi10 ka
bas bsor ro zhes gsol pa dang / bcom ldan 'das kyi s bka’ stsal pa / khyim bdag gnang11 gis skor12
cig / yang (D138a1) de ste bcom ldan 'das kyi s gnang na bdag gis lcags kyi13 ka pa’i steng du ba dan
gdags14 par byi’o15 zhes gsol pa dang / bcom ldan 'das kyi s bka’ stsal pa / khyim bdag gnang gis
thogs shig /(202)

§ 5.2192)

mdor na /

1 Phudrak: gi. 2 Phudrak omits sku. 3 Phudrak: gyi. 4 London: bsor. 5 Derge, Peking: bcom ldan 'das instead of yang.
6 Derge, Peking, Tog, Phudrak omits sku. 7 Phudrak inserts gi. 8 Tokyo: skor. 9 Derge, Peking, Tog, Phudrak omit sku.


Tib. khyim bdag mgon med zas sbyin bcom ldan 'das ga la ba der song ste phyin nas / bcom ldan 'das kyi s zhab
ghis la mgo bos phyag 'tsal te mtha’ geig tu 'dug go // mtha’ geig tu 'dug nas bcom ldan 'das la khyim bdag
mgon med zas sbyin gyis 'di skad ces gsol to // gang gi tshe bcom ldan 'das bhges pa’i mtha’ logs na bzhugs pa de'i
tshe na bhges pa’i mtha’ brjcid par gyur cing / gang gi tshe bcom ldan 'das bhges pa’i mtha’ logs na mi bzhugs pa
de’i tshe na bhges pa’i mtha’ mi brjcid par gyur na / gal te bcom ldan 'das kyi s gnang na bdag gis 'dzam bu’i grii ma
la bzhugs pa’i sku gzugs bygid du stsal to // bcom ldan 'das kyi s bka’ stsal pa / gnang gis byed du chug shig /
Chin. 時給孤長者後，語諸佛所，禮慶足已。,在一面坐。自佛言： “世尊，若佛世尊在衆首坐時，衆便威儀。若不坐時，衆
無威儀。若佛世尊，見聽諸佛，欲造瞻龍像，置於衆首。” 世尊告曰： “隨意當作，置於衆首。”


Skt. dharmayam bodhisatvapratimakaraṇam /
Tib. byang chub sms dpai’i sku gzugs bya ba chos dan ldan no //


Skt. dhvajair asya parivāra vedikāyāveṣṭanam lohaṣṭambheś ca / patākāmaṃ teṣu bandhaḥ /
Tib. de la rgyal mtshan dag gis bsor ro // lan kan gis bsor ro // lcags kyi ka ba dag gis kyang ngo // de dag la ba
dan dag gdags so //

304
byang chub sms dpa’i yul bsksor⁴ dang //
de bzhin rgyan² dang byug³ pa dang //
khyogs dang shing rta ba dan dang //
gdugs dang rgyal mthshan snyan gyi rgyan⁴ //

5.2.1¹⁹³)
sangs rgyas bcom ldan ’das mnyan du yod pa’i dze⁵ ta’i tshal (D138a3) mgon med zas sbyin gyi⁶ kun dga’ ra ba na bzhugs so // khyim bdag mgon med zas sbyin gyis de ste bcom ldan ’das kyis gnang na bdag gis byang chub sms dpa’i gzugs kyis⁷ yul bsksor bar bgyi’o zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / (D138a4) khyim bdag gnang gis skor cig //²⁰³)
byang chub sms dpa’i rgyan med de mi mdzes nas khyim bdag mgon med zas sbyin pas⁸ de ste bcom ldan ’das kyis gnang na / bdag gis byang chub sms dpa’i gzugs la rgyan ’bul⁹ lo zhes gsol pa dang / bcom ldan ’das (D138a5) kyis bka’ stsal pa / khyim bdag gnang gis phul la rkang pa’i rgyan¹⁰ dang rna ba’i¹¹ rgyan¹² ma gtogs pa dgu bu¹³ la sogs pa yang phul cig //²⁰⁴)
de ste bcom ldan ’das kyis gnang na bdag gis byang chub sms dpa’i gzugs la¹⁴ dri’i¹⁵ rgyan gyis brgyan¹⁶ par bgyi’o zhes gsol pa dang / bcom ldan (D138a6) ’das kyis bka’ stsal pa / khyim bdag gnang gis brgyan par byos shig //²⁰⁵


“我今欲為翻譯，隨意供養。 佛言：‘應作。’
“爾等，為菩薩時，常持頭盔，於彼頭中，常住於中，無聲於外，無聞於內，無思於表，無覺於裏。 佛言：‘應作。’
“爾等為菩薩時，於世間中，常行於中，無所思於外，無所聞於內，無所作於表，無所覺於裏。 佛言：‘應作。’

Skt. anumāna-(sic)-karaṇam /
Tib. rjes su ’gro bar bya’o //

²⁰⁴Cf. *Vinayasūtra* (Taishō Univ. 17.510 = Derge 4117, 100a1):
Skt. abhāranapratiyuktr utsrjya pādabharaṇaṃ karnapūrṇaṃ ca /
Tib. rkgan rgyan dang rna rgyan ma gtogs pa’i rgyan gdags so //

Skt. abhāranapratiyuktr utsrjya pādabharaṇaṃ karnapūrṇaṃ ca /
Tib. ryes su ’gro bar bya’o //

Chin. 若作大師形像，除頭貫耳環，餘莊嚴具，隨意應作.
byang chub sems dpa’i gzugs grong khyer du rkang pas khyer ba dang / khyim bdag mgon med
zas sbyin gyis¹ de ste bcom ldan ’das kyis gngan na bdag gis byang chub sems dpa’i gzugs (D138a7)
khogs las² grong khyer du bkur bar bgyi’o zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag gnang gis khyer cig /²⁰⁶
khogs las khyer yang mi mdzes par gyur nas khyim bdag mgon med zas sbyin gyis de ste bcom
dlndan ’das kyis gngan na (D138b1) bdag gis byang chub sems dpa’i³ gzugs shing rta⁴ las bkur bar
bgyi’o zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa // khyim bdag gnang gis de bzhin du byos
shig /²⁰⁷
shing rta yang ba dan dang gdugs⁵ med pas mi mdzes par gyur nas / khyim (D138b2) bdag mgon
med zas sbyin gyis de ste bcom ldan ’das kyis gngan na bdag gis shing rta’i steng du ba dan dang
gdugs dang rgyal mtshan la sogs pas brgyan par bgyi’o zhes gsol pa dang / bcom ldan ’das kyis bka’
stsal pa / khyim bdag gnang gis brygan par byos shig /²⁰⁸
(D138b3) byang chub sems dpa’i gzugs la me tog gis snyan gyi gong ma brgyan na⁷ mi mdzes par
gyr nas / khyim bdag mgon med zas sbyin gyis de ste bcom ldan ’das kyis gngan na bdag gis byang
chub sems dpa’i gzugs kyi dbu’i snyan gyi gong du me tog gi⁸ rgyan dbul⁹ lo zhes gsol (D138b4) pa
dang / bcom¹⁰ ldan ’das kyis bka’ stsal pa / khyim bdag¹¹ gnang gis phul cig /²⁰⁹
gleng gzhi’i sgo lnga pa’i mdo’i tshigs su bcad pa gnyis pa’o ///


1 Skt. gandhārga- (Sankrityayana 121: gandhāngada)-dānam /
Tib. spos kyi lus sbyin par bya’o //

²⁰⁶ Cf. Vinayasaṭṭha (Taishō Univ. 17.512 = Derge 4117, 100a1; cf. Schopen [2005b: 307, n. 32]):
Skt. sīvikāyām vā hinḍanam /
Tib. khyogs kyis bkur ro //

²⁰⁷ Cf. Vinayasaṭṭha (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.513] = Derge 4117, 100a1):
Skt. rathena ca /
Tib. shing rta’ kyang ngo //

²⁰⁸ Cf. Vinayasaṭṭha (Taishō Univ. 17.514 = Derge 4117, 100a1–2; cf. Schopen [2005b: 307, n. 33]):
Skt. chattra-dhvaja-patākānām tatrotṣrayanam /
Tib. de la gdugs dañ rgyal mtshan dang ba dan dag bsgrng ngo //

²⁰⁹ Cf. Vinayasaṭṭha (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.515] = Derge 4117, 100a2; cf. Schopen [2005b: 307, n. 34]):
Skt. puspamattasakasya (Sankrityayana 121: puspavatamsakasya) śūrasa danaṃ /
Tib. dbu la me tog rta rgyan gdags so //
§ 5.3\textsuperscript{194})

mdor na /

yon phul ba dang yon dbul ba /

de bzhin phreng\textsuperscript{1} ba’i snod rnam\textsuperscript{2} dang //

rol mo rnam kyang mi (D138b5) dgag cing //

rgyan tshogs rnams kyang mi gzhig go //

5.3.1\textsuperscript{195})

sangs rgyas bcom ldan ’das mnyan du yod pa’i dze\textsuperscript{3} ta’i tshal mgon med zas sbyin gyis de ste bcom ldan ’das kyis\textsuperscript{4} gnang na bdag gis byang chub (D138b6) sms dpa’i gzugs kyi\textsuperscript{5} zhab la yon dbul lo zhes gsol pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag gnang gis phul cig \textsuperscript{(210)}

5.3.2\textsuperscript{196})

de’i mchod ston gyi tshe\textsuperscript{6} yul sna tshogs na gnas pa’i dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma dang / gzhann (D138b7) yang bla’ bar ’dod pa’i phyir phal mo che lhags pa rnam kyis de la yon dbul\textsuperscript{8} ba mangs pas\textsuperscript{9} myed pa de\textsuperscript{10} sus bkur ba dge slong rnam kyis mi shes nas / bcom ldan ’das kyis bka’ stsal pa / dge slong gis bkur bar bya’o zhes pa dang / dge slong gnas brtan dang gnas brtan dag\textsuperscript{11} gis (D139a1) khyer ba dang mi dga’ ba skyes nas / bcom ldan ’das kyis

\textsuperscript{1} Tog. Phudrak: ’phreng.  \textsuperscript{2} Phudrak: bsnams.  \textsuperscript{3} Peking: ’dze; Phudrak: mdze.  \textsuperscript{4} Phudrak omits de ste bcom ldan ’das kyis.  \textsuperscript{5} Phudrak: kyi.  \textsuperscript{6} Phudrak: rten gi che.  \textsuperscript{7} Tog, Tokyo, London, Phudrak: ita.  \textsuperscript{8} Tog, Tokyo, London: phul; Phudrak: ’bul.  \textsuperscript{9} Phudrak: mang bas.  \textsuperscript{10} Phudrak: des.  \textsuperscript{11} Derge: gnas brtan dag; Peking, Phudrak: gnas rtan dag.

\textsuperscript{194}Yijing’s Nidāna (T. 1452 [24] 434c12–14):

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<thead>
<tr>
<th>Tog 200a</th>
<th>London 156b</th>
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\textsuperscript{195}Yijing’s Nidāna (T. 1452 [24] 434c15–18):

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\textsuperscript{196}Yijing’s Nidāna omits this story.

\textsuperscript{210}Cf. Vinayatāra (R. Sānktṛṭyāyana, 121 [Taishō Univ. 17.516] = Derge 4117, 100a2; cf. Schopen [2005b: 308, n. 35]):

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\textsuperscript{207}Cf. Vinayatāra (R. Sānktṛṭyāyana, 121 [Taishō Univ. 17.516] = Derge 4117, 100a2; cf. Schopen [2005b: 308, n. 35]):

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\textsuperscript{307}Cf. Vinayatāra (R. Sānktṛṭyāyana, 121 [Taishō Univ. 17.516] = Derge 4117, 100a2; cf. Schopen [2005b: 308, n. 35]):

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bka’ stsal pa / gnas bca’ bar byed pa dang / gzhan yang gzhon pa dang1 rgan pa nams kyi bkur bar bya’o // dge slong gnas brtan2 dang / gnas brtan dag gis ni bsrung3 bar byos (D139a2) shig4 /

5.3.3197)

yon phul ba dang / me tog dang / gos la sog5 shing rta’i thog6 tu bzhag pa7 dang / kha cig8 lhung ba9 ma byin par len pa dag gis thugs thub tu khyer nas / khyim bdag mgon med zas sbyin gyis de ste bcom Idan ‘das kyi gnang10 pa bdag gis shing rta’i steng du phreng11 (D139a3) ba’i snod bgyi’o zhes gsol pa dang / bcom Idan ‘das kyi bka’ stsal pa / khyim bdag gnang gis byos shig12 /

5.3.4198)

dge slong nams kyi rol mo nams kyang ma zhi / skye bo nams kyang so sor ma gyes13 par gzugs kyi14 rgyan nams sbas14 pa dang / bram ze dang khyim bdag dad (D139a4) pa dag gis’ phugs pa dag15 bdag cag ji ltar dad pa de bzhin du ma dad pa yang skyes16 te / kye ma’o khyed17 kyi rol mo nams kyang18 zhi la / skye bo mang po19 yang20 so sor gyes nas gzugs kyi21 rgyan22 nams23 bkrol24 na ci nyes25 zhes dpyas20 pa dang / de ltar gyur pa dge slong nams kyi bcom (D139a5) Idan ‘das la gsol nas / bcom Idan ‘das kyi bka’ stsal pa / dge slong dag bram ze dang / khyim bdag mams ‘phya ba ni yus te / de27 nas na rol mo nams kyang ma zhi / skye bo mang po yang so sor ma gyes par dge slong nams kyi gzugs kyi rgyan ma rtul28 cig // brtul na (D139a6) ‘das pa dang bcas par ‘gyur ro /213)


“我今復欲作頂上髻及諸香合供瞻像。弗言：應作。”


長者言：“我因瞻部像，莊嚴寺宇，時諸苾癡，彩畫其寺，以諸香泥花鬘燒香末香，奏諸鼓樂，廣設供養，時眾人等，見此希奇，生未曾有，共相謂曰：‘此之佳處，極妙莊嚴。’時諸苾癡，見人閑亂，出日閉門。俗人見已，便起讙譁，流障生善，以緣白佛。佛言：若有鼓樂，為供養時，當日閉門。至夜宜開。”


Skt. abhisārasya niḥśritais taraṇavṛddhe ca nayanam // caṇḍaṇa sthaviraih //
Tib. dad rdzas ni gnas pa dād gzhon nu dang rgaṅ po dag gis blang ngo // gnas brtan nams kyi bsrung ngo //


Skt. pāla-(stic)-śamudgakasya rathe karaṇam gandhasamu[dga]kena samvidhiṇaṁ /
Tib. lam po cher phreng ba’i za ma tag bya’o // phreng ba’i za ma tag tu dri’i za ma tag gzhug go //

§ 5.4

mdor na /

kun 'dus pa dang dus ston dang //
dpyid zla tha chungs¹ zhal bsro² dang //
lo Inga dang ni drug byas la //
mchod ston³ chen po⁴ tha ma ’o //

5.4.1

sangs rgyas bcom (D139a7) ldan 'das mnyan du yod pa’i dze⁵ ta’i tshal mgon med zas sbyin gyi kun dga’ ra ba na bzhugs so // khyim bdag mgon med zas sbyin gyis yul so so na gnas pa’i dge slong dang /
dge slong ma dang / dge bsnyen dang / dge bsnyen ma rams mthong ba dang / yid⁶ dga’ ba (D139b1) skyes nas des bsams pa⁷ / bcom ldan 'das kyis bka’ stsal pa /
dge slong rnam 'di ltar dus su sbyin pa ni⁸ rnam pa Inga ste / Inga gang zhe na / glö⁹ bur du 'ongs pa dang /'dong¹⁰ ba rams la sbyin pa byin pa¹¹ 'di ni sbyin pa’i dus dang po’o // nad pa dang nad g-yog¹² la sbyin pa (D139b2) byin pa¹³ 'di ni sbyin pa’i dus gnyis pa’o // lo nyes


 Fecha 四卷之目:

大乘集會論 薛舍月月生

香巖五六年 並應為大會


爾時末相諸長者，設供養時，衆多悲喜等，集諸衆集，長者見已，生大歡喜。作如是念：“如世尊說，‘我有五種時施，云何為五？’ 一者，於客來人，及將行者，而為給施。二者，於病人及病病者，而行給施。三者，於飢餓年，及在路臥，而行給施。四者，若老新穀，新穀及，新穀歲，先於終戚有德，為供給之，後當自食。五者，若遇風雨寒雪之時，應施藥藥及諸藥，往施衆病，勿令驚者，漫池難辛。而供之飲，安樂而住。” 我今見此悲喜，悲論內，悲波索迦，悲波波迦，遠來至此，疲於道路。若耶聴者，我當為此，而設大會。” 即往佛所，禮雙足已。在一面坐已言：“世尊，如佛所說，‘有五種時施，廣如上說。’ 由觀菩薩大會供養，四方人衆，悉皆雲集，行路辛苦，若佛聴者，我當設供。” 佛言：“隨意應作。” 長者遂設，無遠大會。

Skt. samāptīyām pūjīyām nirvṛtesu vādyāndu viprakrānte janaṅkaye maṇḍaṇāpanamanam /

Tib. mchod pa rdzogs shing rol mo brtul ba dag na skye bo’i tshogs phyir don ba’i tshe rgyan brtul lo //
shing phongs¹ brel ba la sbyin pa byin pa² 'di ni sbyin pa'i dus gsum pa'o // gang su la yang rung ste lo³ thog⁴ gsar pa⁵ dang / 'bras bu gsar pa⁶ dang / gsar thog⁷ de dang⁸ des⁹ thog¹⁰ mar tshul khrims dang ldan pa yon tan dang ldan pa (D139b3) la byin zhing / de'i¹¹ og tu bdag za ba 'di ni sbyin pa'i dus bzhì pa'o // gang su¹² yang rung ste / rlung ldang ba'am¹³ / yul rmsg¹⁴ pa'am / char 'bab pa'am / grang ba¹⁵ la sogs pa de lta bu'i ram²⁶ pas rlung ldang bu dang / yul rmsg¹⁷ pa dang / char 'bab pa dang / grang ba la zan¹⁸ (D139b4) nam / skyo ma'am¹⁹ / thug²⁰ pa'am²¹ / skom²² la sogs pa de dag phyir byung²³ ste / dge 'don la 'bul zhing 'phags pa 'di zos na lus kyang mi gsher / chos gos la yang chis gyis²⁴ mi phog ste bde ba la reg cing gnas par 'gyur ro zhes sbyin pa²¹⁴ 'di ni sbyin pa'i dus lnga pa'o //²¹⁵

(D139b5) de ltar na 'di ni yul so so na²² gnas pa'i dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyn ma la sogs pa lam gyi²⁶ nal ba rams la de ste bcom ldan 'das kyis ghang na bdag gis de dag 'dus pa'i zas sbyar ro snyam du bsams te / bcom ldan 'das (D139b6) ga²⁷ la ba²⁸ der song²⁹ ste drung du phyin pa dang / bcom ldan 'das kyi³⁰ zhas la mgo phog 'tshal te phyogs gcig tu 'dug go // phyogs gcig tu 'dug nas bcom ldan 'das la 'di skad ces gsol to // btsun pa bcom ldan 'das glo³¹ bur du mchi³² ba³³ yul so so³⁴ gnas (D139b7) pa la sbyin pa byin pa 'di³⁵ ni sbyin pa'i dus dang po³⁶ zhes bya ba nas / snga ma ltar bde ba la reg par gnas par bya ba 'di ni dus kyi³⁷ sbyin pa lnga pa'o zhes bya ba'i bar du sbyin pa'i dus lngar gsungs na / da³⁸ 'dir byang chub sms pa'i mchod pa³⁹ chen po la yul⁴⁰ so so nas mchis pa⁴¹ dge (D140a1) slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyn ma la sogs pa glo bur du⁴² mchis pa lam gyis⁴³ yongs su gedungs pa⁴⁴ de rams la de ste bcom ldan 'das kyis ghang na bdag gis 'dus pa de dag gi⁴⁵ zas sbyar ro zhes gsol pa dang / bcom (D140a2)


yās tā bhavanti śātalikā vaddalikā vātāpanānā vāvāyupānāni vā tāni sanghāyābinhīrtṛyāntā parānyupacchati. idam āryām askāman aṇādhraḥātraḥ abhāvīvṛtavāriḥ pariṇāmbhūya sukham sāprasāṁ viharāntuḥ.

²¹ Cf. Kāladāna-sutta (AN vol. III, 41):
“Pañiciṁañi, bhikkhave, kāladānāṁ. Katamāṁ pañca? Āgantukassa dānāṁ deti; gamikassā dānāṁ deti; gilānassā dānāṁ deti; dubbhikkhe dānāṁ deti; yānti tāni navassassāni navapālāni tāni phāthaṁmaṁ silavantuṭa paṭiṭhitāpi. Imāṁ kho, bhikkhave, pañca kāladānāṁ”ti.

佛便告比丘： ‘五福時布施。何等為五福？一者，遠來布施。二者，為欲去布施。三者，為病瘖布施。四者，為穀實時布施。五者，為盲新米自食，當為上與持者或行者，從後自食為福。’
ldan ’das kyis bka’ stsal pa // khyim bdag gnang gis sbyor cig

5.4.2

bcom ldan ’das la khyim bdag mgon med zas sbyin gyis bcom ldan ’das¹ zla ba gang la btsas² zhes³ zhus pa dang⁴ / bcom ldan ’das kyis bka’ stsal pa / khyim bdag dpyid zla thang⁵ la / (D140a3)
btsas⁶ so / de ste bcom ldan ’das kyis gnang na bdag gis⁷ bcom ldan ’das kyi⁸ pho brang gi zhal bser bar⁹ sbyar¹⁰ ro zhes gso pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag lo lnga zhing na sao / de ste bcom ldan ’das kyis gnang na bdag gis bcom ldan ’das la¹¹ lo lnga zhing lan¹² gcig mchod ston¹³ sbyar ro // zhes gso pa dang / bcom ldan ’das (D140a5) kyis bka’ stsal pa / khyim bdag gnang gis sbyor cig¹⁴

yang bcom ldan ’das kyis¹⁵ gcig phud lo du lags nas¹⁶ bzhags¹⁷ ces gso pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag lo drug na’o // de ste bcom ldan ’das kyis gnang na bdag gis (D140a6) gcig phud kyi¹⁸ mchod ston²⁰ sbyar ro zhes gso pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag gnang gis sbyor cig¹⁹

yang zla ba gang la²¹ bcom ldan ’das kyis bla na med pa’i ye²² shes mgon du chud ces gso pa dang / bcom ldan ’das kyis bka’ stsal pa / (D140a7) khyim bdag dpyid zla thang la’o // de ste bcom ldan ’das kyis gnang na bdag ldan ’das ’dzam bu’i gri ba ma la gzugs bzhugs²⁴ pa la mchod ston²⁵ chen po sbyar ro zhes gso pa dang / bcom ldan ’das kyis bka’ stsal pa / khyim bdag gnang gis sbyor cig /

glen (D140b1) gzhi’i sgo lnga pa’i mdo’i tshigs su bcad pa bzhi pa’o //

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1. Tokyo, London insert la.
2. Derge: bcas; Phudrak: gsas.
3. Phudrak omits zhes.
21. Tokyo omits la.
22. Phudrak: yi.

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爾時長者，白佛言：‘今我更設大會，’佛言：‘應作。’
長者白佛：‘菩薩生時，是何月日?’佛告長者：‘薜舍佮月，日月圓時，是我生日。’‘我今欲作，生日大會。’佛言：‘應作。’
‘今我欲為瞻部影像，而作香災。’佛言：‘應作。’
‘世尊，為菩薩時，於幾歲，而除頭毆?’佛言：‘五歲。’‘我今欲作，五歲大會。’佛言：‘應作。’
‘世尊，於幾歲時，重立頭毆?’佛言：‘六歲。’餘如前說。
‘世尊，我欲為作，瞻部影像作，佛陀大會。’佛言：‘應作。’

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Skt. jātiitācūdbodhimahānāhā ca /

Tib. bltams pa dang gcig phud dang dbu skra dang byang chub pa’i dus ston dag kyang ngo //
§ 5.5

mdor na //

rtswa stan dang ni the tshom dang //

snga phyi dag tu 'dug pa dang //

ca co dag dang lam rnar dang //

gand1 dung dang rga rdun ba’o //

5.5.1

sangs rgyas bcom ldan 'das mnyan du yod pa'i dze2 ta'i tshal mgon (D140b2) med las sbyin gyi kun dga'i ra na bzhugs so // bcom ldan 'das kyis 'dus pa'i las sbyor cig ces gsungs pa dang / dge sloy mang po rnar stan med par gyur nas / bcom ldan 'das kyis bka’ stsal pa / rtswa'i stan sbyar te der 'dug la bza' bar bya’o //

(D140b3) bcom ldan 'das kyis rtswa'i stan la 'dug par bya’o zhes gsungs pa dang / dge sloy rnar zan zos pa dang the tshom skyes nas rtswa stan de3 khyer te dong nas / bcom ldan 'das kyis bka’ stsal pa / stan khyer te ma 'dong bar phung por byos te zhog4 la / gang gi5 tsus ston yongs (D140b4) su rdzogs par gyur pa6 de'i tsho thams cad or7 cig //

1 Phudrak: 'gan de 2 Peking: pa'i dze; Phudrak: pa mdze. 3 Peking: da. 4 Phudrak: bzhog. 5 Phudrak: gis. 6 Peking: par. 7 Tog: bor.


第五子備頌曰:

大會為草俸 不應雜亂坐

應打譚雅鼓 告時令普知


給孤獨長者，設大會時，六大都城，並皆雲集。時諸梵伎，亦復來至。由斯席間，並皆閑少，佛言：‘長者，應結草俸，隨時坐食。’

梵伎食已，不收而去。以緣自佛、佛言：‘梵伎食了，應收草俸，舉置一邊。方隨意去，若作佛事會已，應須棄之。’


Tib. dus ston chen po ’i thse rtswa’i phun po brtul la dza’g par bya’o // nam dus ston zin na dor bar bya’o //

Chin. 於大會處，草喂坐時，應應收業，置之一旁。若會了後，應即除棄。
5.5.2

dge long rnams ston mo’i dus la snga phyir ’dug pas gzhan zan zos te’ song bar gyur / gzhan gdod ’ong ba ma thob ste brel bar gyur nas / bcom ldan ’das kyis go ris gsungs so //

5.5.3

(D140b5) dge long mang po ’dus pa dang ca cor gyur pas dus ma shes nas / bcom ldan ’das kyis dus brjod’i par byos shig ces gsungs pa dang / de dag de nyid du dus la bab po // dus la bab bo zhes brjod pa dang / bcom ldan ’das kyis bka’ stsal pa / gag brdung //

(D140b6) de ltar yang gzhan dag la gsal bar ma gyur nas / de la bcom ldan ’das kyis sngar ni gand’i chung ngu rdungs la / phyis gandi rdungs shig ces gsungs so //

de ltar yang gzhan nyin par gnas par song ba mams kyis ma thos nas / bcom ldan ’das kyis dung

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1 Phudrak inserts song te.
2 Tog, Tokyo, London insert pa dang.
3 Tog, Tokyo, London: ’ong bas la las thob la las ma thob ste; Phudrak: ’ongs pa las thob ma shes nas.
4 Peking: kyi.
5 Peking: ja.
6 Phudrak omits dus ma shes nas.
7 Phudrak: njod.
8 Tog, Tokyo, London, Phudrak omit de.
9 Phudrak: ’gandhe.
10 Tokyo: rdungs; Phudrak: rdung.
11 Phudrak: ‘bsal.
12 Phudrak: ’gande.
14 Phudrak: ’gande.
15 Tokyo, London: rdungs.
16 Tokyo, London: nyid.

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204) Yijing’s Nidāna omits this narrative story.

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Tib. gleng gzhi ni mnyan yod na’o / bcom ldan ’das kyis lo lnga pa dang / gtsug phud kyi dus ston chen po bya’o zhes bka’ stsal pa dang / bram ze dang / khyim bdag dad pa can rnams phan tshun ’gran cing byed do / de’i tshes dge long dang dge long ma mams kyis ’dus pa chen por gyur pa dang / bcom ldan ’das kyis rgyan rims ji lta ba bzhin du ’dug shig ces bka’ stsal to //

Chin. 維護同類，如世尊說：“五年應作，頂禮大會。”時諸婆羅門、長者、居士、評議勝、作無遮大會。二部僧伽、諸皆雲集。如世尊說：“各依夏次而坐。”


Skt. asampattu gaṇḍidānena saṃbodhanasya mahāsaṃnāpīte yamalaṇāṃkhyayor āpūrṇam / bheryāstādānam /

Tib. ’dus pa chen po’i tshes gaṇḍi brdungs pas go bar mi ’gyur ba lta na dungs sgril te bud par bya’o // rnga bo che dag brdung ngo //

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‘dir gzhung Gleng gzhi dag las dge slong rnams kyi ’dus pa chen po’i tshes ca co chen po (Peking [5622 Lu 115b7] omits chen po) byung nas bcom ldan ’das kyis bka’ stsal pa / ga nγ chung ngu brdungs nas na γ brdung bar bya’o // ’on kyang dge slong nyin mo spoyd pa la zhugs pa gzhan dag gis ma thos nas bcom ldan ’das kyis bka’ stsal pa / dungs bsgril ma dag bud par bya’o // rnga po che dag brdung bar bya’o zhes (D101a1) gsungs pa yin no //

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204) Yijing’s Nidāna omits this narrative story.

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5.6

§ 5.6

mdor na //

der ni rnga yang brdung bar bya //
de nas shing rta dbyung ba dang //
dngos po byung dang rnyed pa dang //
ji ltar tshul bzhin bsgo bar bya'o //

5.6.1

sangs rgyas (D141a1) bcom ldan 'das mnyan du yod pa na' dze ta'i tshal mgon med las sbyin gyi kun dga' ra ba na bzhugs te // bcom ldan 'das kyis gandi dang dung kha bsdoms pa dang rnga rdungs shig ces bka' stsal na // de dag gis gandi brdungs pa'i rjes bzhin brdungs pa dang / (D141a2) nad pa dang las la gtoogs pa rnam la gnod par gyur nas / bcom ldan 'das kyis bka' stsal pa / gang gi tshe nad pa rnam zas mnos zin par gyur la / las byed pa rnam kyang zas zin pa de'i tshe na gandi dang dung kha bsdoms pa dang / rnga rdungs shig //

5.6.2

mchod ston\(^1\) (D141a3) zin\(^2\) kyang\(^3\) so so\(^4\) na gnas pa’i\(^5\) dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma la sog s pa so sor ma dong\(^6\) ba dang / bcom ldan ’das kyis\(^7\) shing rta phyung shig dang de dong\(^8\) nas rang\(^9\) ’dong ngo zhes gsungs pa dang / mchod ston de’i tshe dge slong mams kyis rnyed (D141a4) pa grub\(^10\) pa de ji litar bgo ba ma shes nas / bcom ldan ’das kyis bka’ stsal pa\(^11\) / ji litar rgan rims su\(^12\) mnyam par gos\(^13\) shig /

dge slong mang po\(^14\) ’dus pa de dag ca co byed pa dang / bcom ldan ’das kyis bka’ stsal pa / bcu zhing\(^15\) gcig tu bgo bar bya’o // brgya zhing (D141a5) gcig tu’o\(^16\) // de’i ’og tu stong zhing gcig tu rnyed pa bgo bar byos shig \(\text{f}^{221}\)

5.6.3

sangs rgyas bcom ldan ’das la tshe dang ldan pa u pā li\(^17\) zhus pa / btsun pa gal te bcu’i nang nas gcig dus las ’das na gum pa’i yo byad\(^18\) su dbang zhes zhus pa dang / bcom ldan ’das (D141a6) kyis bka’ stsal pa / u pā li de ste bgos\(^19\) ba’i tshe dus ’das na shi ba’i yo byad dge ’dun ’dus pa dbang gis\(^20\) spyir gos\(^21\) shig / ’on te ma bgsos par\(^22\) dus ’das na ni dgu po rams kyis ’thob po \(\text{f}^{222}\) de bzhin du\(^23\)

\(^{1}\) Tog, Tokyo, London, Phudrak omit ston. \(^{2}\) Peking: min instead of zin. \(^{3}\) Tog, Tokyo, London, Phudrak insert yul. \(^{4}\) Phudrak: sor. \(^{5}\) Peking inserts sur. \(^{6}\) Phudrak: mdong. \(^{7}\) Tog, Tokyo, London, Phudrak insert bka’ stsal pa. \(^{8}\) Tog, Tokyo, London omit dong. \(^{9}\) Phudrak omits rang. \(^{10}\) Phudrak: bgrub. \(^{11}\) Phudrak omits stsal pa. \(^{12}\) Tog, Tokyo, London: bzhin du instead of su. \(^{13}\) Tog: bgos; Phudrak: go. \(^{14}\) Phudrak: pos. \(^{15}\) Phudrak: bzh. \(^{16}\) Tog, Tokyo, London: bya’o. \(^{17}\) Phudrak: la’i. \(^{18}\) Phudrak: byed. \(^{19}\) Derge, Peking, Phudrak: bgo. \(^{20}\) Phudrak: gi. \(^{21}\) Tog: bgos; Phudrak: go. \(^{22}\) Derge, Peking, Phudrak: bgos nas instead of ma bgsos par. \(^{23}\) Phudrak omits du.

208) Yijing’s Nidānā (T. 1452 [24]: 435b16–23):

為大會時，遠近集集，設會難盡，人猶不散，世尊告曰：“應設供養可設餌薦，時眾見已，自然散去。”

作此會時，志戮僧衆，多獲珍財。不知云何。佛言：“難合得者，先從上座，乃至行末。隨其大小，誰法平分。”時諸苾芻，猶自勵願，佛言：“善者多者，應可千人與其一分，各自分之，或復百人，或二十人，乃至十人，而為一分，令自分取。”

209) Yijing’s Nidānā (T. 1452 [24]: 435b23–26):

邬波離，白佛言：“十人分中，若一一身，亡人之分，誰合得耶？”佛言：“若十人，已分衣裏，亡人之分，應入僧衆。如其未分，九人合得，多亦難斷。”

208) Yijing’s Nidānā (T. 1452 [24]: 435b16–23):

為大會時，遠近集集，設會難盡，人猶不散，世尊告曰：“應設供養可設餌薦，時眾見已，自然散去。”

作此會時，志戮僧衆，多獲珍財。不知云何。佛言：“難合得者，先從上座，乃至行末。隨其大小，誰法平分。”時諸苾芻，猶自勵願，佛言：“善者多者，應可千人與其一分，各自分之，或復百人，或二十人，乃至十人，而為一分，令自分取。”

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邬波離，白佛言：“十人分中，若一一身，亡人之分，誰合得耶？”佛言：“若十人，已分衣裏，亡人之分，應入僧衆。如其未分，九人合得，多亦難斷。”


Skt. daśādyallabhīprabhūtye dāyādānām bhājanam/

Tib. bgo skal ba rams mang ba nyid yin na bzu la sog s pa’i tshoms kyis bgo bar bya’o //

22) Cf. Āryamālasavatīvadārāmanerakārikā-vṛtti-Prabhāvati (Derge 4125, 114a1–2):

’dir gzhung ni Gleng gshi / btsun pa gal te bzu rams las gcig gum na shi ba’i yo byad kyi rnyed pa su dbang lags / bcom ldan ’das kyis bka’ stsal pa / nye ba ’khor gal te bgos nas shi na dge ’dun mthun pas bgo bar bya’o // ’on te ma bgos par shi na dgu po rams dbang ngo zhes gsungs pa yin no //
brgya¹ stong sde rnams la yang sbyar bar bya’o //²²³

gleng gzhi’i² sgo (D141a7) lnga pa’i mdo’i tshigs su bcad pa drug pa’o //

gleng gzhi’i sgo lnga pa rdzogs te / gleng gzhi rnams rdzogs so //

¹ Derge, Peking, Phudrak: *brgyad*. ² Phudrak: *gzhi pa’i*.

(²²³) Cf. Vinayāśūtra (R. Sāńkṛtyāyana, 89 [Taishō Univ. 6.331] = Derge 4117, 72b1):

Skt. datte kasyacid avibhakte vāṅgān mṛtau tadvargyāgāṁtvam tadamāsya /

Tib. phog pa ma bgos par tshoms ’ga’ žig shi na de’i skal ba tshoms de la dbang ba nyid yin no //
Part III

Translation of the *Nidāna*
Nidāna

A Collection of the Summaries of [Five] Chapters:

Ordination is the first /
Distinction and the small ecclesiastical boundary (maṇḍalaka) and /
The Tathāgata, the door handle, Bodhisattva /
The Nidāna is thus summarized /

1

A Collection of the Summaries1 [of Chapter One]:

Ordination and Others /
[The declaration of] purity, demarcating [the boundary], [proper] place /
Three and a half [yojanas], [five] members /
The breaking [of the rain retreat] is also as previously told //
What is received and raw meat and //
Summaries are told in verses //

§ 1.1

The Summary2 [of Section One]:

When someone is ordained /
A woman who appears to be a man /
The one who has not entered the religious life ordains [someone] /
The obstruction [to full ordination] is also a quartet /
The one who has no Preceptor and crows /

1 mdor bsdus pa ste. This seems to be a variant translation of Sanskrit piṇḍodāna, which is more commonly translated into bsdus pa’i sdom nīlā in the Vinaya-vibhaṅga, the Seventeen Vastus, and the Kṣudrakavastu. See, for example, the Cīvaravastu (Dutt, 3 = Derge 1 Ga 50a7). Cf. Mvy. (Sakaki: 1474): sdom pa’i sdom = piṇḍodāna/piṇḍoddāna. Piṇḍoddānas summarize uddānas, verse summaries, which consequently subdivide the contents of the text. See also the note immediately below.

2 mdor na. This seems to be a variant translation of Sanskrit uddāna, which is more commonly translated into sdom nīlā in the Vinaya-vibhaṅga, the Seventeen Vastus, and the Kṣudrakavastu. See, for example, the Cīvaravastu (Dutt, 3 = Derge 1 Ga 50b1). It is well known that a notable and distinctive characteristic of the Mālasarvāstivāda-vānaya texts is that they are arranged under a series of verse summaries called "uddānas" (Edgerton [s.v. uddāna]: "summary, brief statement, esp. of the contents of a longer literary work or passage"). For details of Vinaya uddānas, see Clarke (2001, 84–87; 2002: 49–51, esp. n. 12; 2004: 81–84, esp. n. 25).
When the Buddha, the Blessed One, was staying in Sravasti, in the Jetavana, in the Park of Anathapindada, the Venerable Upali asked the Buddha, the Blessed One: “Reverend, if [a male candidate] changes sex at the time of ordination, should it be said that he has been ordained or has not been ordained?” The Buddha said: “Upali, although indeed ordained, [he] has to be sent among nuns.”

“Reverend, if monks (bhikṣus) ordain a woman like a man; whose tone, words, and voice sound like a man’s, and whose appearance looks like a man’s, should it be said that she has been ordained or has not been ordained?” “Upali, although indeed [she] has been ordained, those who ordain [her] come to have a fault.”

“Reverend, if [monks] ordain one of those men who are like women; whose tone, words and voice sound woman’s and whose appearance looks woman’s, should it be said that he has been ordained or has not been ordained?” “Upali, although indeed [he] has been ordained, those who ordain [him] come to have a fault.”

“Reverend, if monks ordain one who has not entered the religious life yet, should it be said that he has been ordained or has not been ordained?” “Upali, although indeed he has been ordained, those who ordain [the one] come to have a fault.”

“Reverend, if monks appoint an unordained one as the Preceptor (Upadhyaya), and ordain [someone], should it be said that that one has been ordained or has not been ordained?” “Upali, although indeed he has been ordained, those who ordain him come to have a fault.”

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3 Upali. Cf. Yijing’s translation (T. 1452 [24] 415a16): 廣波利. Upali is one of the Buddha’s leading disciples, and especially well-known as the authority of Vinaya. As Edgerton (s.v. Upali) notes, his name is often represented in the Gilgit Vinaya manuscripts as Udalin. In the Tibetan Mulasarvastivada-vinaya, his name is mostly represented by a transliteration as “u pā pa li” or a translation as “nye ba bar ‘khor.” For reference to him in Buddhist literatures, see Akanuma (1931: 708–709).

4 I use two terms “monk” and “nun” in this dissertation for dge slong = bhikṣu and dge slong ma = bhikṣunī, respectively. This is merely for convenience. For possible problems with the use of the terms for Western monasticism to represent Indian Buddhism, see Schopen (2007: esp. 132).

5 In Yijing’s translation, the question-and-answer regarding a man like a woman comes first.
1.1.5

“Reverend, if monks ordain one who has the qualities that are obstructions [to become a monk/nun]⁶ and says: ‘I have qualities that are obstructions [to become a monk/nun],’ should it be said that that one has been ordained or has not been ordained?” “Upāli, that one has not been ordained, and also those who those who ordained [that one] come to have a fault.”

“Reverend, if monks ordain one who does not have the qualities that are obstructions [to become a monk/nun] but says, ‘I have qualities that are obstructions [to become a monk/nun],’ should it be said that that one has been ordained or has not been ordained?” “Upāli, although indeed [that one] has been ordained, those who ordain [that one] come to have a fault.”

“Reverend, if monks ordain one who does not have the qualities that are obstructions [to become a monk/nun] and also says, ‘I do not have any qualities that are obstructions [to ordination],’ should it be said that that one has been ordained or has not been ordained?” “Upāli, indeed [that one] has been ordained, and also those who ordain [that one] does not come to have any fault.”

1.1.6

“Reverend, if monks ordain [someone] without a Preceptor, should it be said that [that one] has been ordained or has not been ordained?” “Upāli, although indeed [that one] has been ordained, those who ordain [that one] come to have a fault.”

“Reverend, if monks ordain [someone] with a Preceptor, should it be said that [that one] has been ordained or has not been ordained?” “Upāli, indeed [that one] has been ordained, and also those who ordain [that one] don’t come to have any fault.”

1.1.7

The Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said:

‘You can have [someone] enter the religious life who is seven years old but able to chase away crows.’

⁶par chad kyi chos = *antarāyika-dharma. In the Buddhist ordination, candidates must be asked a series of questions to make sure that they are free from the conditions that would disqualify them for ordination. For details of the questions, see S. Sasaki (1999: 79–104); Yamamoto (2007: n. 302), and more recently, Schopen (2010).
If someone is six years old and able to chase away crows at the appointed spot, is it possible to have him enter the religious life or is it impossible to have [him] enter the religious life? "Upāli, because it is necessary [for him] to be seven years old, it is impossible to have [him] enter the religious life."

"Reverend, if someone is seven years old but not able to chase away crows from the appointed spot, is it still possible to have him enter the religious life?" "Upāli, because it is necessary [for him] to be able to chase away crows, it is impossible to have [him] enter the religious life."

[The above is] Section One of Chapter One of the Nidāna.

§ 1.2

The Summary [of Section Two]:

- Brahmins and days
- As the Vihāra-Guardian counts date
- Others and six years
- Six [posadhas] performed on the fourteenth [day]
- The intercalary month is applied
- In regard to the questions, the four should be applied
- Where the monks are seated
- Let the āvikā recite

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7Tib. sko sa. It is not clear what sko sa exactly means or what Sanskrit is behind it. Yijing’s translation suggests that this may signify a kitchen of the Community: sengshichu 聲食處 (T. 1452 [24] 415b22). In the Matrka (Derge 7 Pa 300b7–301a3), there are enumerations of what should be done by newcomer monks, one of which refers to sko sa: gsas bu’i bya ba gang zhe na / dge slong gsar bus gtsug lag khang chag chag gdab par bya / sa ’phyag par bya / . . . stan nams gding bar bya / zan nams sko sar drang bar bya / . . . “What should be done by newcomers? Newcomer monks should clean a vihāra (for the difficulty of knowing precisely what sort of building is referred to by ‘vihāra,’ see below, § 1.2.2.2, n. 16), should sweep the ground . . . should spread mats, should bring food to the appointed spot . . .”. In this contexts, sko sa may be taken as a kitchen. However, there is another idiom that seems to signify a kitchen in the Mūlasarvāstivāda-vinaya: “tshang mang.” Mvy. (Sakaki: 4487) and the Vinayasūtra (Derge 4118, 9a6 = R. Sāṅkṛtyāyana 10 [Taishō Univ. 1.432]) suggest the Sanskrit equivalent of tshang mang is mahānasa. Note that tshang mang appears more frequently than sko sa in the Mūlasarvāstivāda-vinaya. See, for example, the Kṣudrakavastu (Derge 6 Da 226b6), the Muktaka (Derge 7 Pa 184b4, 185a5, 194a4), and the Matrka (Derge 7 Pa 270a5, 282b7). It is not certain whether or not sko sa and tshang mang signify what is essentially the same.

8gleng gzhi’i nang na sgo thog ma’i mdo tshigs su bcad pa dang po’o //. This phrase occurs at the end of each section (the numbering varies with sections). Though the expression tshigs su bcad pa included there is well known as an attested equivalent for Sanskrit gāthā and śloka, it is not clear to me what it exactly means here. I regard the phrase in its entirety as simply functioning as an end tag of the section and provisionally translate tshigs su bcad pa as "section."

9dkor pa. Cf. Goldstein (s.v. dkor pa = dkor skyed): “manager or person in charge of property.” What is referred to by dkor pa here seems to be gtsug lag khang skyong in the following narrative part.

10What is referred to by this verse does not occur in the following narrative part. Note, however, that in Yijing’s version (cf.
1.2.1

At a time when the Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada, brahmins and householders came to the monks and asked: “Noble Ones, what is today’s date?” They answered: “Well, we don’t know.” The brahmins and householders said: “While members of other religious groups know not only the date but also [the position of] the sun, [the position of] the stars, and the moment, you don’t know even the date, though you have entered the religious life!” They, having no response, sat [there] silent. The monks told the Blessed One about what had occurred. The Blessed One said: “I authorize, then, that the date should be counted.” All the monks started to count the date. The monks told the Blessed One about what had occurred. The Blessed One said: “All must not count. Both the Elder monk of the Community and the Vihāra-Guardian must count.

Both the Elder monk of the Community and the Vihāra-Guardian having forgotten [the date], they got into trouble. The monks told the Blessed One about what had occurred. [The Blessed One said]: “The fifteen clay balls must be made, and they must be strung and arranged. [By sliding over one ball every day] each date must be kept in mind.

Text, n. 19), there is a question-and-answer about the case where a sīkṣādattaka recites the Prātimokṣa-sūtra.


12 gtsug lag khang skyong (or khang skyong). Schopen (2001: n. 80; 2002b: 385, n. 68) and Silk (2008: 137) points out that gtsug lag khang skyong is an administrative title and must be an equivalent to Sanskrit *vihāra-pāla, though its equivalent has not been unattested so far. Yijing’s translation (T. 1452 [24] 435c9): zhīshī(ren) 知事（人）. As Silk (2008: 140) notes, in the Kṣudrakavastu (Derge Tha 120a5–b1 = T. 1451 251b24–c6), there is the story in which the Buddha told Ananda that he should order Nanda to be the Vihāra-Guardian (khang skyong = 知事人), and Ananda explained to Nanda about what he must do in detail: des smras pa / btsun pa kun dga’ bo khang skyong zhes bya ba de ci lags / de ji lla bu dag byig / des smras pa / thes dang ldan pa dga’ bo gtsug lag khang gi las bya ste / dge slong nrams zosd snyoms la dongs dang por je gtsug lag khang phyag dar bya zhing de nas ba lang gi lei bsar bas skyang nul bya / gtsug lag khang bsrong bar bya / dge slong nrams kyis smras pa / gang yin pa de brjod par bya / dri dang / me tog dang / bsug slos pa sogs pa ji sneyd yod pa de dag kyang dge ’dun la brim par bya / na mo sgo gcud par bya zhing nang par dbye bar bya / bshang ba’i gnas dang / gii ba’i gnas dag kyang spyang bar bya zhing / gzhans yang gtsug lag khang ’brel ba’i bya ba gang yin pa de dag bya’o // (“He (= Nanda) said: ‘Reverend, Ananda, what is the Vihāra-Guardian? What does he do?’ He (=Ananda) said: ‘Venerable, Nanda, [he] must do the work of the vihāra; when monks go out for alms, first of all, he must sweep the vihāra and then apply fresh cow dung. [He] must tell what monks say. If there are perfume, flowers, incense, and so on, [he] must distribute them to the Community. [He] must lock the door at night and open it in the morning. [He] must keep the toilet available. [He] must do anything else that is related to the vihāra.”’) = 齡時世尊, 知彼意已, 告阿難陀日: “今宜去, 告彼離陀, 令作知事人.” 即便征候, “世尊令爾作知事人.” 問曰: “云何名為知事人? 令作何事?” 答曰: “可於寺中, 擬按衆事.” 問曰: “如何應作?” 答曰: “具辱, 刈足, 令諸長者, 出乞食時, 應可讚恭敬中[田]地, 取新牛糞, 作敷塗護, 作意防守, 勿令失落, 有文章事, 當為自撰, 若有香花, 應行周遍。夜閉門戶, 至曉當開, 大小行處, 常須洗拭。若於寺中, 有損壞處, 即應修補, 闕是故已.” 答言: “大德, 如是所言, 皆當作.” 今且言此是第一部在 Kṣudrakavastu seems to be the first reference to the *vihāra-pāla in the Mālakaravatīvāda-vinaya, whose existence and role is taken for granted in our Nidāna text.

13 dran pa (Jāschke: “to think of, to remember, collect, call to mind”). Giving the context and the rule of the same sort which immediately follows, dran pa here should be read as an imperative form of ‘dren pa (Jāschke: “to draw, drag, pull”): “[(One

The string sagged. The Blessed One said: “Fifteen chips of bamboo must be made, and they must be strung and arranged. Then [one chip] must be slide over each day.” All the monks slid [it] according to [the authorization by the Buddha], but their memories became bad. The Blessed One said: “The Elder of the Community must slide [it].”\textsuperscript{14}

1.2.2.1

Brahmins and householders came again. They asked: “Noble One, what is today’s date?” They said: “The Elder of the Community and the Vihāra-Guardian know [it],” and directed [them] there. They said: “Noble One, are they the date-watchers \textsuperscript{15} for you? Though we are asking you, why do we have to be directed to others? You yourselves must answer [it].” They, having no response, sat [there] silent. The Brahmins and householders, criticizing [the monks], went out of the vihāra\textsuperscript{16} and left [there].

The monks told the Blessed One what had occurred. The Blessed One thought thus: “The brahmins and householders may well criticize them. Therefore, the date must be announced in the midst of the Community.” Having thought thus, the Blessed One said: “The brahmins and householders may well criticize them. Therefore, the date must be announced in the midst of the Community.”

1.2.2.2

Because the Blessed One said that the date must be announced in the midst of the Community, the monks announced the date, but they did not keep in mind [which] fortnight it was. Householders and brahmins said: “Noble One, you don’t keep in mind [which] fortnight it is. Without keeping [it] in mind like that, how can you tell the early fortnight from the late fortnight?” They, having no response, sat [there] silent.

The monks told the Buddha what had occurred. The Blessed One said: “Keep in mind [which] fortnight it is, and announce the date. The announcement must be made in this way. [When] the entirety of the Community is assembled and seated, a single monk must stand in front of the first senior [monk], make the gesture of supplication with his hands (añjali) with reverence, and say this: ‘Today, it is one day of the late fortnight. Please recite each verse for the benefit of the owners and gods of the vihāra.’”

\textsuperscript{14}ball] must be slide over each day.” Yijing’s translation seems to be leaning in the same direction (T. 1452 415c10): 每日移一 “Move one [ball] every day.”

\textsuperscript{15}The Buddha referred to not only the Elder of the Community (上座) but also the *vihāra-pāla (知事) in Yijing’s translation (T. 1451 415c14): 上座及知事者, 應移. “The Elder and the *vihāra-pāla must move [it].”

\textsuperscript{16}The term “vihāra” might be translated into modern English as “monastery.” However, I do not translate it in this dissertation, since it is noted that the term designates a large and wide range of types of dwelling places. For convenience, see the references listed in Schopen (2004c: 422, Index of Subjects, s.v., vihāra).
1.2.2.3

The monks announced the date, but they did not call the owner of the vihāra by name. The Blessed One said: “Call the owner of a vihāra by name. [It must be said] in this way: ‘Since the donor named so-and-so has invited the Community of Monks for a meal tomorrow, the Reverend Ones must show consideration towards him with good minds. Just as towards the owner of the vihāra, [the Reverend Ones] must show consideration towards donors and benefactors. As [the Reverend Ones] show consideration with good minds [towards them], their good qualities will increase, will not decrease.’ Thus, all beings must be named individually that are involved in [such] a cause. The [other] monks too, after all the words are finished, must individually recite each of the verses.”

1.2.2.4

Brahmins and householders came again there and said: “Noble Ones, what is today’s date?” They said: “Well, it is the fifteenth today.” The Brahmins and householders said: “Noble Ones, when [the date] of all the people in the world is the fourteenth, how is yours the fifteenth? Didn’t you adjust the day?” The monks told the Blessed One what had occurred. The Blessed One said: “Do the adjustment of the day, too.”

When the Blessed One said: “Do the adjustment of the day,” the monks adjusted the day every

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(2)Yijing’s translation refers to the verses that must be recited (T. 1452 416a5–8):

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>यदार्थम् दीयते दानम् तदार्थ्या भविष्यति /</td>
<td>yadartham diyate danam tadarthiya bhavisyati /</td>
</tr>
<tr>
<td>सुक्हार्थम् दीयते दानम् तत सुक्हाया भविष्यति //</td>
<td>sukhartham diyate danam tat sukhaya bhavisyati //</td>
</tr>
<tr>
<td>गंग गि दों दु स्यिन पा ब्ताङ इ //</td>
<td>gang gi don du sbyin pa btang //</td>
</tr>
<tr>
<td>दे यि दों ‘ग्युर बा स्टी //</td>
<td>de yi don du ’gyur ba ste //</td>
</tr>
<tr>
<td>ब्दे बा’ि दों दु स्यिन ब्ताङ ना //</td>
<td>bde ba’i don du sbyin btang na //</td>
</tr>
<tr>
<td>दे नि ब्दे बार ‘ग्युर बा यिन //</td>
<td>de ni bde bar ’gyur ba yin //</td>
</tr>
</tbody>
</table>

The first four pādas frequently occur only in Yijing’s translations of the Mālasarvāstivāda-vinaya. See, for example, the Vinayavibhanga (T. 1442 [23] 818c22–23, 903c4–5), the Bhikṣuṇi-vibhanga (T. 1443 [23] 1019a16), the Kṣudrakavastu (T. 1451 [24] 274b23–24, 380a13–14), and the Sanghabhedavastu (T. 1450 [24] 125c1–2, 138b12–13). Fortunately, one of the occurrences in Yijing’s Sanghabhedavastu (T. 1450 [24] 125c1–2) is also confirmed both in the Sanskrit text and the Tibetan translation (Gnoli, 124 = Derge 1 Nga 36b6):

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<td>yadartham diyate danaṁ tadarthhya bhavisyati /</td>
</tr>
<tr>
<td>सुक्हार्थम् दीयते दानम् तत सुक्हाया भविष्यति //</td>
<td>sukhartham diyate danaṁ tat sukhaya bhavisyati //</td>
</tr>
<tr>
<td>गंग गि दों दु स्यिन पा ब्ताङ इ //</td>
<td>gang gi don du sbyin pa btang //</td>
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<tr>
<td>दे यि दों ‘ग्युर बा स्टी //</td>
<td>de yi don du ’gyur ba ste //</td>
</tr>
<tr>
<td>ब्दे बा’ि दों दु स्यिन ब्ताङ ना //</td>
<td>bde ba’i don du sbyin btang na //</td>
</tr>
<tr>
<td>दे नि ब्दे बार ‘ग्युर बा यिन //</td>
<td>de ni bde bar ’gyur ba yin //</td>
</tr>
</tbody>
</table>

As for the last four pādas, I cannot find them in the Mālasarvāstivāda-vinaya. However, Yijing refers to almost the same ones in his travel records, the Nanhaijiguineifa-yun 南海寄歸內法伝. He reported that in India when monks were entertained with meals by laymen at their houses, the Elder monk had to recite a series of verses including these four pādas after the meals (王邦維: 57):

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fortnight. Brahmins and householders came together again and asked: “What is the date today?” The monks said: “Well, ours [date] is the fourteenth today.” They said again: “Noble Ones, when [the date] of all the people in the world is the fifteenth, how is yours the fourteenth? Do you adjust the day every fortnight?” They said: “[We] adjust [the day].” The brahmins and the householders [criticized them, and] the monks told the Blessed One what had occurred. The Blessed One said: “Monks, the brahmins and householders may well criticize them. Therefore, you must not adjust the day every fortnight. At the time when one and a half month have passed, do the adjustment of the day. As a consequence, there are six posadhas 17 that take place on the fourteenth day in a year. Others take place on the fifteenth day.”

1.2.2.5

At a later time, brahmins and householders came together again and asked: “Noble Ones, regarding this month, what is it for you?” The monks said: “Well, for us it is the śrāvaṇa-month.”18 They said: “Noble Ones, when [the month] for all the people in the world is the āśādha-month,19 how is the śrāvaṇa-month for you? Don’t you add an intercalary month?” They said: “[We] don’t add.” The brahmins and householders began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the brahmins and householders may well criticize them. Therefore, add an intercalary month.”

Since the Blessed One said: “Add an intercalary month,” the monks added an intercalary month every year. Brahmins and householders came together and asked again: “Noble Ones, regarding this month, what is it for you?” The monks said: “Well, for us it is the āśādha-month.” They said again: “Noble Ones, when [the month] for all the people in the world is the śrāvaṇa-month, how is the āśādha-month for you? Do you add an intercalary [month] every year?” They said: “[We] add one [every year].” The brahmins and householders began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the brahmins and householders may well criticize them. Therefore, do not add an intercalary month every year. Rather, add an intercalary [month] every six years. The six [months] times five makes thirty [months].20 If you adjust days, fortnights, months and years in this way, they correspond [to those of the world]. [As a result], if other

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17gso sbyin. Cf. Yijing’s translation (T. 1452 [24] 416a23): 長浮. This is a variant translation of posadha, which is more commonly translated into gso sbyong. See, for example, Mvy. (Sakaki: 8676; 9101). Posadha (or uposadha) is a fortnightly assembly where the Buddhist monks/nuns recite the Pratimokṣa-sūtra and confess monastic faults. For detail, see S. Sasaki (1987; 1999: 251, n. 7; 2000: 346, n. 28).
20drug lnga sum cu ste /. The meaning of this passage is quite unclear and my translation is provisional. Yijing’s translation has a similar passage, though its meaning is also unclear (T. 1452 [24] 416b6): 師月法施三十月. C. Vogel (1997) discusses the date of the Posadha ceremony based on several vinaya texts including the Mūlasarvāstivādī-vinaya, and deals with problems of adjusting the lunar calendar; cf. Schopen (1998: n. 66). His discussion, unfortunately, does not refer to our Nidāna text, nor does it help us to understand the meaning of that passage in question.
religious groups try to get a chance [to take advantage], they cannot get [it].”

1.2.2.6

Since the Blessed One said: “Add an intercalary month every six years,” monks added an intercalary month every six years. [At that time], kings had [people] add an intercalary month every three years. [Since] the monks did not do so, ministers criticized [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the ministers may well criticize them. Therefore, do just as the royal government [does].”

1.2.2.7

When the constellation became out of position, the monks did not adjust for it. Those who are familiar with the calculation of the constellations criticized the monks. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, those who are familiar with the calculation of the constellations may well criticize them. Therefore, follow the calculation of the constellations.”

[The above is] Section Two of Chapter One of the Nidāna.

§ 1.3

The Summary [of Section Three]:

The declaration of purity will be declared in two [question-and-answers] / The boundary also will be declared in four [question-and-answers] / Likewise, proxy, in the air / [The case when the boundary] has not been dissolved is just as previously told /

1.3.1

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍa. The Venerable Upāli asked the Blessed One: “Reverend, is it proper that one who is inside the boundary (sīmā) asks a monk [to accept his] declaration of purity (pariśuddhi) who is outside the boundary?” “Upāli, it is not proper.”

21 Cf. Yijing’s translation abruptly inserts a question-and-answer about whether or not the sīkṣādattaka can join the posadha-ceremony (T. 1452 [24] 416b11–12): “大德，頗有苾芻任處令授學人，得說戒否？”佛言：“不得。”

22 yongs su dag pa. Basically, all monks within the same boundary are required to attend together the posadha-ceremony. If a monk cannot attend it for some reason, such as illness, he has to declare to a monk who attends it that he is pure; i.e., he has no offense to confess; Sato (1972: 43).
“Reverend, is it proper that one who is outside the boundary asks a monk to accept his declaration of purity who is inside the boundary?” “Upāli, it is not proper.”

“Reverend, is it proper that one who is inside the boundary performs a formal ecclesiastical act (karman) in regard to one who is outside the boundary?” “Upāli, it is not proper.”

“Reverend, is it proper that one who is outside the boundary performs a formal ecclesiastical act in regard to one who is inside the boundary?” “Upāli, it is not proper.”

“Reverend, is it proper to perform a formal ecclesiastical act in regard to one who is outside the boundary when the one who is in charge of the formal ecclesiastical act is inside the boundary?” “Upāli, it is not proper.”

“Reverend, is it proper to perform a formal ecclesiastical act in regard to one who is inside the boundary when the one who is in charge of the formal ecclesiastical act is outside the boundary?” “Upāli, it is not proper.”

1.3.2

The Venerable Upāli asked the Buddha, the Blessed One: “Reverend, if a monk who accepts an entrustment, having accepted the entrustment, is in the air, should it be said that the entrustment has accepted or should it be said that [the entrustment] has not accepted?” “Upāli, [it should be said that the entrustment] has not been accepted. Start over again.”

“Reverend, is it proper to demarcate a new boundary without dissolving the previous one?” “Upāli, it is not proper.”

[The above is] Section Three of Chapter One of the Nidāna.

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23 dad pa = Skt. chanda. Basically, all monks have to attend a formal ecclesiastical act. If a monk cannot attend it, he has to give an entrustment and declare to a monk who attends it that he will submit to any decisions made through the formal ecclesiastical act. Cf. Sato (1972: 44).

24 nam mkha’. It may sound strange that a monk is in the air. But in the Uttaragrantha and more specifically, in the chapter called “Upālipariprucchā, Upāli repeatedly asks the Buddha in regard to the case where a monk is in the air. Sato (1931: 70) also notes that two strange issues of sex change and monks/nuns in the air are repeatedly discussed in the Sapoduo-bu pini modeleqi (T. 1441 [24]), which is likely to be a Chinese version of the Uttaragrantha (see Chapter Two of this dissertation). As far as I can tell, both issues seem to be discussed not on a practical but a theoretical level.
§ 1.4

The Summary [of Section Four]:

Demarcating and dissolving [the boundary] / 
A tree, the [proper] place, the [Victorious] One / 
To produce and not to produce [the boundary] / 
The death [of the one who is in charge of the ecclesiastical act] is likewise /

1.4.1

When the Buddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anathapindada, the Venerable Upali asked the Buddha, the Blessed One: "Reverend, is it proper that a boundary surrounds another boundary?"25 "Upali, except for the small ecclesiastical boundary (mandalaka),26 the watering place, and the varshaka,27 it is not proper."

"Is it proper to dissolve a boundary by a boundary?" "It is not proper."

"In how many ways is a boundary dissolved?" "Upali, Five: (1) the entire Community leaves and goes away. (2) the entire Community changes [their] sex. (3) the entire Community returns [to secular life],28 (4) the entire Community dies. (5) the formal ecclesiastical act accompanied by a single motion

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26 dkyil 'khor. Cf. Yijing’s translation (T. 1452 [24] 416b29): 小壇場 “the small platform.” As Schopen (2009: n 17) notes, the term mandalaka occurs several time in the Mulasarvasvavada-vinaya as signifying a spot or piece of ground that is demarcated for a specific purpose. Kieffer-Pulz (1992: 372–375) notes that this term is essentially a synonym of “khuddalikā simā” (a small boundary). It is well-known that the mandalaka occurs in the Pravrajyavastu (Eimer, 1986: 136, 141, 144), the Poṣadhaavastu (Hu-Yon Hinüber, 1994: § 53.4, 53.5, 57.3; Cf. Kieffer-Pulz: 1992, 372–375), and the Pravāraṇavastu (Chung: 9.2, 12.1.2, 12.3; Cf. Chung & Kieffer-Pulz: 1997, n. 68) and it serves as a small place for a ritual such as the ordination, the posadha-ceremony, and the pravaraṇa-ceremony. Note that mandalaka is demarcated not only for such rituals but also for the daily use. In the Nidana (§ 3.1.1), for example, the Buddha authorized that the mandalaka must be demarcated where bowls should be washed. The Vinayasūtraṭtekā by Dharmamitra (Derge 4120 Yu 358a1–2) suggests that it was also demarcated for a toilet: de dag gi gnas dag tu dkyil 'khor bya'o zhes bya ba ni / bshang ba la sogs pa de dag gi gnas dag tu dkyil 'khor bya'o // “In regard to the sūtra: ‘In their places, the mandalaka must be made,’ it means that in their places such as toilets, the mandalaka must be made.”


28 slar babs pa. It is not completely clear what Sanskrit is behind this phrase. The meaning of it, however, is relatively clear, since the same phrase occurs as signifying that a woman who had entered the religious life returned to secular life in the Kṣudrakavastu (Derge 6 Da 121b6–121a1 = T. 1451 [24] 352b8–12): de dang lhan cig tu dbyar mo khang du dong nas sbom dga’ mos rab tu phyung ba dang / de nyon mongs pa gzir nas slar babs so // sbom dga’ mo bsod snyoms la zhugs pa
(jñapti-karman) [has been performed].

“Reverend, is it proper to demarcate the boundary of two vihāras by means of a single tree?” “Upāli, it is proper. Likewise, it is also proper [in the case of] three or four vihāras. The tree must be measured.”

The Cliché of the Rays of the Buddha’s Smile

When the Buddha, the Blessed One was wandering through the land of Kāśi, he smiled at a place. It is the rule that when the Buddha, the Blessed One smiles, colored rays of light — blue, yellow, red and white — shoot forth from his mouth. Some go down. Some go up. Those that go down reach the hells, such as the Saṃjīva, the Kālasūtra, the Saṃghāta, the Raurava, the Mahāraurava, the Tāpana, the Pratāpana, the Avāci, the Arbuda, the Nirarbuda, the Aṭṭa, the Hahava, the Uptha, the Padma, the Mahāpadma hells.

When [the rays] fall into the hot hells, they become cool. When [the rays] fall into the cold hells, they become warm. [Since] the torment of living beings [there] is transformed into extreme ease, they think: “Wow! Have we passed away from here or have we been reborn somewhere else?” In order to...
deeply move them, the Blessed One projects an emanation. When they see the emanation, they think: “Wow! It is not the fact that we passed away from here. Nor have [we] been reborn somewhere else. Instead, through the power of a living being who [we] have never seen before, our torment has been transformed into extreme ease.” They having thought thus and being deeply moved in regard to the emanation, the karmas of the torment of the hell no longer exist, and they obtain a place among gods and men, where they become fit vessels for the truths.

Those [rays] that go up to the places where live Caturmahārajākāyikas, the Yāmas, the Tuṣitas, the Nirmāṇaratis, the Paranirmitavasavartins, the Brahmāyikas, the Brahmāpurohitas, the Mahābhrahmans, the Parītābha, the Apramāṇābhās, the Ābhāśvaras, the Parītasūbhās, the Apramāṇaśubhās, the Śubhakṛtsnas, the Anabrahkas, the Punyaprasavin, the Vrihatphalas, the Ayṛhas, the Atapas, the Sudarśanas, the Sudrśas, the Akausthas and so on.

They give forth the sounds: “Impermanence, torment, empty, without self,” and give forth as well two verses:

To enter the religious life, get started!  
Make effort in the teaching of the Buddha!  
As an elephant [squashes] a reed hut,  
Squash the armies of the Lord of Death!  
One who practices without negligence,  
In this Dharma-Vinaya  
Having Given up the circle of birth,  
Removes the suffering completely!

The rays, then, having gone around the three thousand great thousand world sphere (trisāhasramahā-sāhasra-lokadhātu), come back to the Blessed One. If the Blessed One wishes to make a declaration of a past action, [they] disappear into the back of the Blessed One. If [he] wishes to make a declaration of a future action, [they] disappear into his front. If [he] wishes to make a declaration of [a rebirth] in the hells, [they] disappear into the sole of his foot. If [he] wishes to make a declaration of a rebirth among animals, [they] disappear into the heel of his foot. If [he] wishes to make a declaration of a rebirth among hungry ghosts (pretas), [they] disappear into his big toe. If [he] wishes to make a declaration of

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39Here the names of the twenty-three heavens are enumerated. Note that some of them are not the ‘standard’ translations that are available in the Mahāvyutpatti (Sakaki, 3078–3106). See below.

40rgyal chen bzhi'i lha. Cf. Mvy. (Sakaki, 3078): caturmaharajakayikaḥ = rgyal chen bzhi’i ris


of a rebirth among men, [they] disappear into both knees. If [he] wishes to make a declaration of the inferior wheel-turning king (bala-cakra-vartin), [they] disappear into the palm of his left hand. If [he] wishes to make a declaration of the wheel-turning king, [they] disappear into the palm of his right hand. If [he] wishes to make a declaration of a rebirth in heavens, [they] disappear into his navel. If [he] wishes to make a declaration of the awakening of a disciple (śrāvaka), [they] disappear into his mouth. If [he] wishes to make a declaration of the awakening of an individually awakened one (pratyekabuddha), [they] disappear into the white circle of hair between his eye-brows. If [he] wishes to make a declaration of the unexcelled, perfect awakening, they disappear into his cranial protuberance. The rays of light, then, went three times around the Blessed One and disappeared into the Blessed One’s cranial protuberance. The Venerable Ānanda, then, put together the palms of his hands and said to the Blessed One:

“Many of thousand colors
Have come out from the mouth.
They have illuminated all the directions.
As if the sun has risen.”

He also spoke these verses:

“Free from pride and fear, rejecting arrogance,
The Buddha has been the most excellent cause [to] people.
Just as a shell or the root of lotus [displays itself brilliantly],
A victor, a conquerer of enemies does not display a smile brilliantly without reason.

The One who has the confident knowledge, knowing that the right time [has come] by himself,
Oh! Victorious One, [for] those who hope to hear [the reason why you showed a smile],
Oh! The Bull of seers, with the confident words,
Please remove the uncertainty that has arisen [among them] with the skilled [words].
As the king of mountains [rising] confidently above the ocean,
the perfect lord does not display a smile without reason.
The reason why the Confident One has displayed a smile,
That is what the large crowd wishes to hear."

[He continued]: “Reverend, since Tathāgatas, Arhats, Fully and Completely Awakened Ones don’t smile without cause or without reason, reverend, on account of what cause or reason are you smiling?”

“Ānanda, that’s so. The Tathāgata, Arhat, Fully and Completely Awakened One does not smile without cause or without reason.”

“Ānanda, on this spot, the Fully and Completely Awakened One Kāśyapa, after having stayed [here], taught Dharma.” Venerable Ānanda, then, with great haste, folded his upper garment into four and
spread [it] out. He said to the Fully and Completely Awakened One: “Blessed One, please sit down on the seat spread out here and then both the Fully and Completely Awakened One Kāśyapa, and the present Blessed One, the Fully and Completely Awakened One would have sat on this spot. The Blessed One said this to Ānanda: “Excellent, Ānanda. It is excellent that you know [that the proper time has come] though I don’t say [it],” and he sat down at that spread out seat.

1.4.2

Having sat down, he said this to Ānanda: “Ānanda, this spot is where the vihāra of the Fully and Completely Awakened One Kāśyapa was. This was the place of the promenade (caṇkramasthāna). This was the railing (vedikā). This was the gate house (dvārakoṣṭhaka). This was the place for washing the feet. This was the sauna bath (jentāka). This was the proper-house (*kalpika-śālā). This was a bathhouse (snānagṛha).

1.4.3.1

Venerable Upāli asked the Buddha, the Blessed One: ‘Reverend, [a place] is considered as ‘proper place’ and [another place is] considered as ‘improper place.’ Reverend, for how long is [a place] considered a proper place?’ “Upāli, as long as the right Dharma [exists], a place can become both

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46 Cf. Negi (s.v. ‘chag sa’)
47 Cf. Mvy. (Sakaki, 5686).
48 Cf. Negi (s.v. sgo khang).
49 bsro khang. Cf. Mvy. (Sakaki, 9289).
50 rung ba’i khang pa. In the Bhaisajyavastu, there are regulations for the rung ba’i gnas = kalpika-śālā. The Kalpika-śālā is the place where monks or nuns are allowed to cook. See Yamagiwa (2001); cf. Yao (2011: 612, n. 1). The Tibetan translation here is not gnas but khang pa. However, the translation “rung ba’i khang pa” seems not to be uncommon in the Mālasarvāstivādā-vinaya, since it occurs, at least once in the Vinayavibhaṅga (see the following note below).
51 dugs khang. It is relatively certain that dugs khang is a variant translation of snānagṛha, which is more frequently translated as khrus khang. The equivalent dugs khang = khrus khang is suggested by the Bod rgya tshig mdzod chen mo (s.v. dugs khang), and supported by similar enumerations of the buildings/spots in the vihāra that repeatedly appear in the Bhaisajyavastu (cf. Text, n. 133), Vinayavibhaṅga (cf. Text, n. 133), the Kṣudrakavastu (Derge 6 Tha 255b3–7 = T. 1451 [24] 283b2–10), and the Muktaka (see below). Note that bsro khang seems to be distinguished from dugs khang in our Nidāna text. Schopen (2006: n. 7) notes that both terms are sometimes used as translations of jentāka, but here they seem to signify two different buildings. There is also a passage in which both dugs khang = snānagṛha (＝浴室) and bsro khang = jentāka (＝澡堂) occur as two different buildings in the Muktaka (Derge, 7 Pu 185a4–6 = T. 1452 [24] 449c23–28). The exact difference between the two buildings is, however, still unclear. Note also that Yijing’s translation mentions only six places, apart from Kāśyapa’s vihāra. It seems to omit either jentāka or snānagṛha (T. 1452 [24] 417b5–6)：是迦攝波佛所住之寺。(1)此是經行處。(2)此是廁宇。(3)門屋。(4)洗足之處。(5)此是淨厨處。(6)此是浴室處。“This was the vihāra where the Buddha, Kāśyapa lived. (1) This was the place of promenade. (2) This was the ambulatory. (3) [This was] the gate house. (4) [This was] the place for washing the feet. (5) This was the place for the proper kitchen. (6) This was the place for bathing (jentāka? or snānagṛha?).” The equivalent of dugs khang = 浴室 is found in the Muktaka (see above), the equivalent of bsro khang = 浴室 is also found in the Kṣudrakavastu (Derge Tha 35b7 = T. 1451 [24] 219a13). Therefore, it is not certain what Sanskrit is behind Yijing’s translation.
proper and improper. When the right Dharma is dissolved, all [places] are proper.”

“Reverend, how long should it be said that the right Dharma exists? And when should it be said that the right Dharma is destroyed?” Upali, as long as formal ecclesiastical act[s] are performed and there are those who perform [them] diligently. [That is to say], if there are those who perform the formal ecclesiastical act diligently, it should be said that the right Dhrama exists. When formal ecclesiastical acts are not performed, nor are there those who perform [them] diligently, it should be said that the right Dharma is destroyed.

1.4.3.2

Venerable Upali asked the Buddha, the Blessed One: “Reverend, is it proper to perform a formal ecclesiastical act when the Victorious One (jina) is in the boundary?” “Upali, it is proper.”

“Is it proper that the Victorious One is counted to mark the number [of member of the Community] and a formal ecclesiastical act is performed?” “Upali, it is improper. Because the Buddha is one jewel [of the three jewels] and the Community is another jewel.”

1.4.3.3

“Reverend, is it proper to extend the boundary which should not be extended?” “Upali, it is improper.”

“Reverend, when is the boundary deemed to be improper to extend? “Upali, there are three [cases]: [if the boundary is] a small ecclesiastical boundary (manḍalaka), the watering spot, and the inside [of another] boundary.

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52 In Yijing’s translation here, the Buddha answered ‘improper’ (T. 1452 [24] 417b): 悉皆不淨. In Yijing’s Ekottarakarma-nataka, however, almost the same question-and-answer between Upali and the Buddha occurs, and there, the Buddha answered not ‘improper’ but ‘proper’: 悉皆成淨. Furthermore, the parallel question-and-answer in the Upālīparipṛcchā also has an affirmative sentence (cf. Text, n. 34). Taking these into consideration, Yijing’s translation here seems to omit a negative word.

53 rgyal ba. Rgyal ba is a standard translation of jina; Mvy. ( Sakaki: 12). What is referred to by this term here is without doubt the Buddha. However, the reference to this term as a title for the Buddha does not occur frequently in the Mulasarvāstivādavinaya. Rather, as Schopen (2002: 365–370) notes, the title sāstr (Tib. ston pa) “the Teacher” is more common. In Yijing’s translation (T. 1452 [24] 417b14), the term dashi 大師 occurs, which is an attested translation of sāstr. Note also that Yijing’s translation inserts one more similar question (T. 1452 [24] 417b13–14): 復白佛言： “若無上大師，在於界外，慈悲 得至麤垢不?” 佛言: “不得.” “Furthermore, [Upali] asked the Blessed One: ’Is it possible for monks to perform a formal ecclesiastical act if there is the Teacher outside the boundary?’” “Improper.”

54 In the Varṣāvastu (Shōnō § 1.2.6.4 = Derge 1 Ka 239a4 = T. 1445 [23] 1041c10), it is ruled that the Buddha (sāstr = ston pa 大師) must receive a counting stick at the beginning of every rain retreat; cf. Schopen (2002: 359–370).

55 Yijing’s translation enumerates not three but instead five (T. 1452 [24] 417b): 有共五種. 世、慈悲界、慈悲尼界、小壇場、現 停水處、二界中間. “There are five: the boundary of monks, the boundary of nuns, the small platform, the watering spot, and
“Reverend, is it proper to demarcate a boundary at the other side of a river?” “Upāli, it is improper. [However], if there is a firm bridge, it is proper.”

“Reverend, if the bridge is cut off or destroyed, how long is the boundary deemed to be not dissolved?” “Upāli, if there is an intention to repair [it], the boundary is deemed to be not dissolved within seven days.

1.4.3.4

”Venerable Upāli asked the Buddha, the Blessed One: “Reverend, at the time when the boundary of monks is demarcated, if a monk who is in charge of the formal ecclesiastical act is demarcating [it] and dies, should it be said that [the boundary] has been demarcated or not demarcated?” “Upāli, if the markers have been already declared and most of [the formal ecclesiastical act] has been already done, [it should be said that the boundary has been] demarcated. [If the formal ecclesiastical act has] been interrupted, [it should be said that the boundary has] not been demarcated.”

“Reverend, at the time when the boundary of nuns is determined, if a nun who is in charge of the formal ecclesiastical act determines [it] and dies, should it be said that [the boundary] has been determined or not determined?” “Upāli, if the markers have been already declared and most of [the formal ecclesiastical act] has been already done, [it should be said that the boundary has been] determined. [If the formal ecclesiastical act has been] interrupted, [it should be said that the boundary has] not been determined.”

[The above is] Section Four of Chapter One of the Nidāna.

§ 1.5

The Summary [of Section Five]:

- The performing a formal ecclesiastical act [on the] ground, in the air /
- The boundary, [the declaration of] purity /
- One monk who is at one place /
- Tries various formal ecclesiastical acts /

the interspace of two boundaries.”
1.5.1

When the Buddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anathapindada, the Venerable Upali asked the Buddha, the Blessed One: “Reverend, is it proper that those who are on the ground [in one place] perform a formal ecclesiastical act with those who are on the ground [in another place]?” “Upali, it is improper. In the case that the entrustment is given, it is proper. If those who are on the ground [in one place] are full in number, and besides, accept the entrustment from the ones on the ground [in another place], [it is proper].”

“Reverend, is it proper that those who are on the ground perform a formal ecclesiastical act with those who are on a wall?” “Upali, it is improper. In the case that the entrustment is given, it is proper. If those who are on the ground are larger in number, and besides accept the entrustment from the ones [at] the wall, [it is proper].”

“[Reverend], is it proper that those who are on the ground perform a formal ecclesiastical act with those who are on a tree?” “Upali, it is improper. In the case that the entrustment is given, it is proper. If those who are on the ground are larger in number, and besides accept the entrustment from the ones on the tree, [it is proper].”

“Reverend, is it proper that those who are on the ground perform a formal ecclesiastical act with those who are in the air?” “Upali, it is improper.”

“Reverend, is it proper that those who are on a wall [in one place] perform a formal ecclesiastical act with those who are on a wall [in another place]?” “Upali, it is improper. If the entrustment is given, it is proper. If those who are on a wall [in one place] are full in number, and besides accept the entrustment from the ones on a wall [in another place], [it is proper].”

“Reverend, is it proper that those who are on a wall perform a formal ecclesiastical act with those who are on the ground?” “Upali, it is improper. If the entrustment is given, it is proper. If those who are on a wall are full in number, and besides accept the entrustment from the ones on the ground, [it is proper].”

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56 This answer sounds inappropriate. Since both of the groups of monks/nuns are on the ground, their formal ecclesiastical acts should be achieved without problems. Yijing’s translation has the word yao 逃 “far away; in a distance” (T.1452 [24] 417c3): “在地居人, 共地居者, 逃棄羯磨, 得成業不?” “不成.” “If those who are on the ground perform a formal ecclesiastical act in a distance with those who are on the ground, will [the formal ecclesiastical act] be accomplished or not?” “No, [it will] not be accomplished.” As Yijing’s translation, if this question-and-answer deals with the two groups of monks/nuns that are far away from each other, the Buddha’s answer will sound appropriate. Based on this Yijing’s translation, I insert the words “in one place” and “in another place.”
“Reverend, is it proper that those who are on a wall perform a formal ecclesiastical act with those who are on a tree?” “Upāli, it is improper. If the entrustment is given, it is proper. If those who are on a wall are full in number, and besides accept the entrustment from the ones on a tree, [it is proper].”

“Reverend, is it proper that those who are on a wall perform a formal ecclesiastical act with those who are in air?” “Upāli, it is improper.”

“Reverend, is it proper that those who are on a tree [in one place] perform a formal ecclesiastical act with those who are on a tree [in another place]?” “Upāli, it is improper. If the entrustment is given, it is proper. If those who are on a tree are full in number, and besides accept the entrustment from [the other] ones on a tree, [it is proper].”

“[Reverend], is it proper that those who are on a tree perform a formal ecclesiastical act with those who are on the ground?” “Upāli, it is improper. If the entrustment is given, it is proper. If those who are on a tree are full in number, and besides accept the entrustment from the ones on the ground, [it is proper].”

“Reverend, is it proper that those who are on a tree perform a formal ecclesiastical act with those who are on a wall?” “Upāli, it is improper. If those who are on a tree are full in number, and besides accept entrustment from the ones on the wall.57

“Reverend, is it proper that those who are on a tree perform a formal ecclesiastical act with those who are in air?” “Upāli, it is improper.”

“Reverend, is it proper that those who are in air [in one place] perform a formal ecclesiastical act with those who are in air [in another place]?” “Upāli, it is improper.”

“Reverend, is it proper that those who are in air perform a formal ecclesiastical act with those who are on the ground?” “Upāli, it is improper.”

“Reverend, is it proper that those who are in air perform a formal ecclesiastical act with those who are on a wall?” “Upāli, it is improper.”

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57 All the six Tibetan editions read: sa la gnas pa rnams “the ones on the ground,” but it does not make good sense, since they are not dealt with in this question-and-answer. Besides, given the patterned constructions of the question-and-answers that immediately precede, here the text should be rtsig pa la gnas pa rnams “the ones on the wall.” Therefore, I read here: rtsig pa la gnas pa rnams.”
“Reverend, is it proper that those who are in air perform a formal ecclesiastical act with those who are on a tree?” “Upāli, it is improper.”

1.5.3

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said:

‘There are one-hundred-one formal ecclesiastical acts in the entirety of this vinaya.’

Which ones [should] be with entrustment at the time of the formal ecclesiastical act among the one hundred one formal ecclesiastical acts?” “Upāli, all of them [should] be with entrustment, except for the one that [is performed when] a boundary is determined.”

1.5.2

“Reverend, is it proper to demarcate the boundary by magical power (ṛddhi) or illusion (māyā)?” “Upāli, it is improper. It is because, Upāli, magical power and the illusion are beyond human activity.”

“Venerable, is it proper to demarcate the boundary by [putting] a planet, a light ray, the sun, the

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58 *dal ba ‘di’i dkyil ’khor*. It is not exactly clear what dkyil ’khor (= maṇḍala) means here. Yijing’s translation is more simple (T. 1452 [24] 417c9): “As the Blessed One said, there are one hundred one formal ecclesiastical acts.” Both the Tibetan and Yijing’s translations suggest that the Buddha has referred to the number 101 of the formal ecclesiastical acts, but I have not found such a reference by the Buddha in the Mālasarvāstivādin-vinaya. In this connection, Clarke (2012: 18) notes that Yijing suggests that this number 101 is an approximation and not an accurate account of the number in the colophon of his Ekottarakaṁśatāta (T. 1453).

59 *tha snyad du gdags pa med do.* Yijing’s translation (T. 1452 [24] 417c12): 非實有 “insubstantial.” The phrase *tha snyad* is a widely attested translation for forms of vyabhāsā. In the Mālasarvāstivādin-vinaya, the phrase vyabhāsā accompanied with a negative word occurs as signify something beyond human activity or human control, such as a vision during a dream, the sunlight/moonlight, and the divine-eye (divya-cakraśu). The Vinayavibhaṅga (Derge 3 Ca 203b7–204a3 = T. 1442 [23] 681a17–22): *bcom ldan ‘das la tshe dang ldan pa kun dga’ bos* ‘di skad ces gsol to // btsan pa bcom ldan *‘das kyi ’di ltar bsams bzhin du khu ba phyung na dge* ‘dun thag ma’o // zhes ’dal ba la nyan thos rnam kyi bslub pa’i gzi bca’ ba mdzad na / *tshe dang ldan pa dge slong rab tu mang po* ‘di dag mchis nyal ba’i g-yar lam na mi gtsang ba shor cing khu ba byung bar gyur te / ‘di dag la ‘du shes kyang mchis / sens pa yang mchis pas ‘di dag la dge ‘dun thag ma’i ltung ba byung bar ma gyur tam / un dga’ bo ‘di dag la ‘du shes kyang yod / sens pa yang yod de med do zhes nga mi smra mod kyi ‘di dag gi de ni tha snyad du byar rung ba ma yin te / kun dga’ bo de lta nas na rni lam gyi ma googs so // 阿難陀, 白佛言: “世尊大德, 為諸慈悲, 制其學處; 若復慈愍故虛謬, 得稽伽伐bd沙.” 此諸慈愍, 於睡夢中睡夢, 皆有想心, 既諸真諦, 願生所趣, 將非我犯僧殘罪耶? 不知諸慈悲, 為犯不犯.” 世尊, 告阿難陀曰: “彼諸慈悲, 想心緣慮, 我不云爾. 然在夢中, 非是實事. 應除夢中.” The Vinayavibhaṅga (Derge Ja 206a3 = T. 1452 [24] 839c21): *zla ba’i snang ba dang / nay ma’i snang ba byung nas dge slong dag* ‘gyud pas nyal bar mi byed nas bcom ldan *‘das kyi bka’ stsal pa’ / de dag ni tha snyad du bya ba ma yin pas nyal bar bya ste / ‘di la ’gyod par mi bya’o // = 時諸悲願, 於日月光下, 不敢睡眠. 佛言: “日月之光, 非所遊物, 臥時無犯.” The Poṣadhaśṭapanaṇavastu (Derge 3 Kh 205a7–18b1 = Dutt 107): *bcom ldan ’das kyi bka’ stsal pa’ / dge slong dag lha’i mig ni tha snyad du bya ba ma yin te / de lta bas na dge slong gis lha’i mig gis btras te dge slong la gleng ba dang dran par mi bya’o // = bhāgavān aha / asamyavahāryam bhikāvo divyacakṣuḥ / tasmān na bhikṣunā divyena caṣṭvā dhībhā ṛhituṣ codavitavāḥ smārayitavāḥ /
moon, or stars [as a marker]?" “Upāli, it is improper. Why is that? It is because planets, light rays, the sun, the moon and stars do not stand still.”

“Reverend, it is proper to demarcate the boundary by [putting] a water wave [as a marker]?" “Upāli, it is improper. Why is that? It is because water waves do not stand still.”

1.5.4

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, if a monk who is in charge of accepting the declaration of purity, having accepted the declaration of purity, goes up in the air, should it be said that he accepted the declaration of purity?” “Upāli, it should be said that he did not accept [it]. He needs to accept [it] again.”

“Reverend, is it proper that a single [monk] who performs a formal ecclesiastical act performs a formal ecclesiastical act in regard to four groups at four places by [saying] the [formulaic] words of the formal ecclesiastical act once and making a motion once?” “Upāli, it is proper. If there are three monks at each of the four places, the motion and action are prepared, the one who makes the motion gets on a grass mat, a felt [mat], a chair or something like that [placed] in the four boundaries, and he performs the formal ecclesiastical act over [the four boundaries], the one who is in charge of the formal ecclesiastical act fulfills the number that is required for the formal ecclesiastical act.”

“Reverend, is it proper that one monk who is at one place performs a formal ecclesiastical act in regard to four places?” “Upāli, it is proper. If a formal ecclesiastical act for punishment is prepared at four places, such as (1) the act of censure (tarjanya-karman), (2) the act of condemnation (nigaranta-karman), (3) the act of banishment (pravasanta-karman), (4) the [act of] expiation (pratisamharantiya-karman), (5) the act of renouncement on account of refusal to admit...
guilt (adarśanāyotkṣepanīya-ktarkaman),64 (6) the act of renouncement on account of refusal to atone (apratikarmāyotkṣepanīya-ktarkaman),65 and (7) the act of renouncement on account of refusal to give up wrong views (apratiniḥṣṛṣṭipāpake dvṣṭiṣṭe utkṣepanīya-ktarkaman).66

[The above is] Section Five of Chapter One of the Nidāna.

§ 1.6

The Summary [of the Section Six]:

Over three and a half [yojana] / Three and a half [yojana], on the top of a mountain / The schism of the Community, daybreak / Taking a formal leave inside the boundary /

1.6.1

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘The great boundary67 must be demarcated.’ Through these passages it is confirmed that slar bsdum pa’i las is equivalent to phyir gyed pa’i las. This rendering “slar bsdum pa’i las” is one of the good examples that show ‘atypical’ terminology of the Uttaragrantha. For other examples of “slar bsdum pa’i las” in the Uttaragrantha, see, for example, Kathāvastu (Derge 7 Pa 207b5–6, 208a1–b1) and Mānabika (Derge 7 Pa 232b7–233a1). The Mvy. (Sakaki: 8645) gives pratisāṃharaṇīyaṃ for phyir (’gyed pa(r) spang ba. However, as Clarke (2004: n. 96) notes, the last words “spang ba” should be omitted since spang ba seems to be another rendering of utkṣepanīya, which is a title of another formal ecclesiastical act (See note below). Clarke (2004: n. 96) also notes that Hoernle MS (Hoernle, 1916: 12–16) suggests the equivalent of pratisāṃharaṇīyaṃ = slar bsdum pa. Yijing’s translation (T. 1452 [24] 417c22–23): 求謝羯磨. 64 ma mthong ba’i phyir spang ba. Cf. Pāṇḍaloḥitakavastu (Yamagiwa, [5.3]): ltung ba ma mthong bar bgyi ba’i slad du gnas nas dbyung ba’i las. Note that spang ba’i las is equivalent to gnas nas dbyung ba’i las. As the text of the Mārkaṇḍa that I quote in the note above shows, in the Uttaragrantha, utkṣepanīya-ktarkaman is consistently translated not by gnas nas dbyung ba’i las but spang ba’i las. See also Text, § 2.1.5. Cf. Yijing’s translation (T. 1452 [24] 417c23): 不見羯磨. 65 slar las mi byed pas spang ba’i las. Cf. Pāṇḍaloḥitakavastu (Yamagiwa, [5.6]): ltung ba byung ba slar mi ’chos pa gnas nas dbyung ba’i las. Yijing’s translation (T. 1452 [24] 417c23): 不見羯磨. 66 sdig pa la lta ba slar ma btang bas spang ba’i las. Cf. Pāṇḍaloḥitakavastu (Yamagiwa, [6.1]): sdig pa’i lta bar song ba mi ‘dor ba gnas nas dbyung ba’i las. Yijing’s translation (T. 1452 [24] 417c23–24): 不見羯磨. 67 mtshams chen po = mahatt sma. The great boundary is a technical term specifically signifying the whole boundary of the Community, in which the small boundary (= khudādalika simā or manḍalaka) are demarcated for various purposes. For details, see Kieffer-Püll (1992: 371–372); Chung & Kieffer-Püll (1997: 16).
Reverend, what is the size of the great boundary?“Upāli, it is three and a half yojanas.”  

“Reverend, is it possible to deem more than three and a half yojanas to be a boundary?” “Upāli, it is not [possible]. Less than three and a half yojanas can be a boundary.”

“Reverend, where is the lower [limit] of the boundary?“Upāli, [in the ground] until it reaches water.”

“Reverend, if [an area] reaches water more than three and a half yojanas downward, can it be also a boundary?” “Upāli, it cannot. Less than three and a half yojanas can be the boundary, but more than three and a half yojanas cannot be a boundary.”

“Reverend, where is the upper limit of the boundary?” “Upāli, until it reaches the top of a tree or the upper part of a wall.”

“Reverend, if [an area] reaches the top of a tree or the upper part of a wall more than three and a half yojanas upward, can it be also a boundary?” “Upāli, it cannot. Less than three and a half yojanas can be the boundary, but more than three and a half yojanas cannot be the boundary.”

“Reverend, where is [the end of] a boundary in a mountain?” “Upāli, until it reaches a watering place.”

“Reverend, if [an area] reaches a watering place more than three and a half yojanas away, can it be also a boundary?” “Upāli, it cannot. Upāli, Less than three and a half yojanas can be the boundary, but more than three and a half yojanas cannot be the boundary.”

68 dpag tshad. Cf. Mvy. (Sakaki: 8206): Yijing’s translation (T. 1452 [24] 418a3): 諸國那. Yojana is a unit of distance. It seems that the precise length of one yojana is not clear, since the definition of it differs by texts. See, for example, Hirakawa (1993b: 315–323). In the Mūlasarvāstivāda-vinaya, one yojana is defined as equal to eight krośas, though the precise length of one krośa is also unclear, in the Vinayavibhaṅga (Derge 3 Cha 139b3 = T. 1442 [23] 739a12): rgyang grags brygad la dpag tshad gcig go // 八九鐵合, 用一銅銅那. Curiously, Yijing suggests that one yojana is equal to four krośas in a different place in the Vinayavibhaṅga (T. 1452 [23] 756c15): 四件銅, 名—銅銅那.


1.6.2

“Reverend, if the Community of Monks is split during the rainy retreat and one of the monks, having taken a formal leave\(^{71}\) for seven days, goes to the improper side [of the split] though he thinks that he himself belongs to the proper side,\(^{72}\) should it be said that [his] rainy retreat is broken or should it be said that [his] rainy retreat is not broken?” “Upāli, if preferring their views, he goes there, and the dawn breaks, it should be said that [he] breaks the rainy retreat. [But] if not preferring [their] views, he goes there, and the dawn breaks, it should be said that [he] does not break the rainy retreat.”

1.6.3

“Reverend, the Blessed One has said:

‘During the rainy retreat, the monks may go out of the boundary after having taken a formal leave for seven days.’

Where must the formal leave be taken?” “Upāli, [it must be taken] within the boundary.” “And how?” “Having stood in front of a monk and making the gesture of supplication with his hands (añjali), he must say this: ‘Please take note! Venerable, I, named so-and-so, have entered the rainy retreat, either the early one or the late one, at this place in the boundary. In order that I, named so-and-so, go out of the boundary for the sake of the Community, I have taken the formal leave for seven days. [My] rainy retreat remains here. [My] rainy retreat remains here.’ [In regard to] the detail, it is just as was said before.”

[The above is] Section Six of Chapter One of the Nidāna.

§ 1.7

The Summary [of the Section Seven]:

Five members, with thought / [The case of] other religious groups and [the case of] relatives are alike / [In the case that] doubt occurs about Buddhist texts and / For the sake of what has not been attained, [it is allowable to] go out /

\(^{71}\) *byin gyis brlabs te* = a form of *adhiṣṭhā*. For the meaning of the term *adhiṣṭhā* in the context of the rain retreat, see Kishino (2008b).

\(^{72}\) Yijing’s translation does not refer to the formal leave (T. 1452 [24] 418a12–13): 時有苾芻, 盡從法類, 向非法類. “There is a monk who goes to the improper side because of the idea that they are the proper side.”
1.7.1

The Buddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anāthapiṇḍada. The Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘You must enter the rainy retreat.’

Who must enter the rainy retreat?“Upāli, these five: monks, nuns, female probationers (śiksāmāṇī), male novices (śrāmaṇerī) and female novices (śrāmaṇerī). [In regard to] how to enter the rain retreat, all of that is just as was said before.”

1.7.2

“Reverend, the Blessed One has said:

‘After having taken a formal leave for seven days, you may go out of the boundary for the sake of lay-brothers (upāsakas).’

Reverend, when there is a member of another religious group, is it necessary to go out [of the boundary] for his sake?” “Upāli, if [he] wishes to be separated from the wrong view, it is necessary to go out.”

“Reverend, when there is one’s relative, is it necessary to go out [of the boundary] even for his sake?” “It is necessary to go out.”

“Reverend, if a monk has doubt or questions about a [Buddhist] text (grantha), is it necessary even for him to go out [of the boundary]?” “Upāli, he must go out, too.”

“Reverend, if a monk has doubt and questions since he [tries to] attain what he has not attained, understand what he has not understood or realize vividly what he has not realized vividly, is it necessary even for him to go out [of the boundary]?” “Upāli, he must go out, too.

73 In general, while there are two steps from a layman to a monk: a layman (upāsaka) → a novice (śrāmaṇera) → a monk (bhikṣu), there are three steps from a laywoman to a nun: a laywoman (upāsikā) → a female novice (śrāmaṇerī) → a female probationer (śiksāmāṇī) → a nun (bhikṣunī); S. Sasaki (1999: 22–23; 47–51).

74 Yijing’s translation (cf. n. 41) does not abbreviate the description of how to enter the rain retreat.


76 ma thob pa las thob pa. The particle las in this phrase is difficult to translate. However, the same phrase which occurs at least four times in the Varsāvastu does not contain any particle (Derge 1 Ku 244b7–245a7 = Shono § 2.1.1–2.1.3 = T. 1445 [23] 1043b17–26): bdag gi ma theb pa thob par bya ba dang / ma rongs pa rongs par bya ba dang / mgon sum du ma byas pa mgon sum du bya ba de’i bar chad du ‘gyur ... = sa me sdā Antarāya aprūpatabya práptaye, anuddhatasvādhigamāya / asākṣārākṛtyaakṣākārīyayai /... = 未證應應者，未見見見者，未得得得者... Given these passages in the Varsāvastu, I translate the phrase in our text without paying too much attention to the particle.
[The above is] Section Seven of Chapter One of the Nidāna.

§ 1.8

The Summary [of the Section Eight]:

The clothes uncut into pieces are [improper] as previously told / However, [in the case of] going to a village and / Parivrājakas [the uncut clothes are proper] as previously told / If [the robe] is short [of length], [it must be made] kusālaka /

1.8.1

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Venerable Upāli asked the Buddha, the Blessed One: “Reverend, is it proper [for monks] to take formal possession of the clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.

“Venerable, is it proper [for monks] to go to a village wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.”

“Venerable, is it proper [for monks] to go to a householder’s house wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.”

“Venerable, is it proper [for monks] to stay at a householder’s house wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.”

“Venerable, is it proper [for monks] to go to a house of a parivrājaka with the clothes on which have never been cut into pieces?” “Upāli, it is improper, but if there is such a [reasonable] reason, it is proper.”

77byin gyis brlabs te = a form of adhivṛśṭah. Cf. Edgerton (s.v. adhitīṣṭhati): “take (formal) possession or control of.” For the precise meaning of “taking formal possession” of clothes, see Kishino (2009).

78kun tu rgyu ba. The term “parivrājaka” is well known as a generic term which refers to wandering mendicants other than Buddhists. Ishigami (1973) suggests that it may refer to a specific religious group named “Parivrājakas” in some context. In our text, however, the term does not seem to signify such a specific group. See also another occurrence of this term in § 4.7.1. Cf. Yijing’s translation (T. 1452 [24] 419c10): waidao 外道 (an attested translation of parivrājaka; see, for example, the index of Abhidharmakośa edited by Hirakawa).
“Venerable, is it proper [for monks] to go to a place where there is a parivṛṣṭaka wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.”

“Venerable, is it proper [for monks] to go outside wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is a [good] reason, it is proper.”

1.8.2

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘[The size of the] robes should be made [according to] the cubit (ḥasta).’

Reverend, if there is a person whose cubit is short and body is long, must his robes also be made [according to] the cubit?” “Upāli, they must not be made [according to] the cubit, but must be made [according to] the length of his body.”

“Reverend, if there is a person whose robe is short of length by [any] means, what should he do?” “Upāli, he should make [it] a breast-covering (kusūlaka) and keep [it].

[The above is] Section Eight of Chapter One of the Nidāna.

§ 1.9

The Summary [of Section Nine]:

79 Yijing’s translation seems to be slightly different (T. 1452 [24] 419c11–13): “著不割新衣，得於外道舍坐不?” 傳言: “不得，若外道不於舍時，不得無犯。” [Upāli asked the Buddha]: “Is it possible [for monks] to sit down in a house of a parivṛṣṭaka?” The Buddha said: “Impossible. If there is no parivṛṣṭaka, [the one who has sat down in a house of a parivṛṣṭaka] comes to have no fault.”

80 This question-and-answer does not occur in Yijing’s translation.

81 It is well known that the rule forbidding monks to make robes of the same size as the Buddha’s body is commonly established as a payantika rule in various vinaya traditions including the Mulasarvāstivāda-vinaya. Apart from this rule, however, there seems to be little reference to the size of the robes in the vinaya texts. Hirakawa (1995: 348–350) notes that the Buddha authorized monks to make robes according to their body size in the Wufeng lü and the Mohesengqi lü, while the size of each of the three robes were specified in the Mohesengqi lü and the Mulasarvāstivāda-vinaya, and thereby suggests that there was virtually no restriction on the robe size. See also Hirakawa (1972).

82 gong lugs. Cf. Yijing’s translation (T. 1452 [24] 419c16): juesūluojiyì yi 凱蘇洛迦衣 = a transcription of kusūlaka plus yī 衣 “clothes.” Kusūlaka is one of the five clothes for nuns. Tibetan and Sanskrit names of the five clothes can be confirmed in the description of the ordination of nuns (Kṣudrakavastu Derge Da 108b3–4 = M. Schmidt, 1993, p. 251): 1 sbyar ma = samghāṭi, 2 ghot g-yogs = uttrāśaṅga, 3 bar du bgo ba = antarvāsa, 4 shing nga dpung chad = kusūlaka, 5 rdul zan = sambhikṣikā. In our Nidāna text, kusūlaka is translated as not shing nga dpung chad but gong lugs. The equivalence of the two Tibetan translations is supported by a passage which refers to the five clothes in the Āryasarvāstivādāmālabhikṣu- pratimokṣasāravṛtti (Derge 4112 70a2–3): chos gos lha ’ jes bya ba ni sbyar ma dam / stod chags dan / nam g-yogs dan / gong lugs dan / rdul gzan no //. Through this passage, gong lugs is clearly another Tibetan translation of kusūlaka.
In regard to shoes, they are said to be as five kinds / Lions, other kinds of fierce animals that are not gentle / It is improper even to sit down [on what is made of hide] / Do not lie down on [what is made of] hide /

1.9.1

The Budddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anathapiṇḍada. The Venerable Upāli asked the Buddha, the Blessed One: ‘Reverend, the Blessed One has said: ‘You must not wear the shoes made of good elephants’ hide.’ Reverend, shouldn’t one make shoes even of normal elephants’ hide and wear them?’ “Upāli, one must not make the shoes of their hide and wear them. Upāli, why is that? It is because they have the powerful trunk, tusk and legs.”

“Reverend, the Blessed One has said:

‘The shoes made of good horses’ hide must not be worn.’

Reverend, shouldn’t the shoes made of normal horses’ skin be worn, either?” “Upāli, the shoes made of their hide must not be worn, either. Upāli, why is that? It is because they have speed and strength.”

“Reverend, the Blessed One has said:

‘The shoes made of the hide of lions, tigers and leopards must not be worn.’

Reverend, if there are also other kinds of fierce animals that are not gentle, shouldn’t the shoes made of their hide be worn, either?” “Upāli, the shoes made of their hide must not be worn. Upāli, why is that? It is because they also have the strength of claws and fangs.”

1.9.2

“Reverend, the Blessed One has said:

‘You must not sit down on [what is made of] hide.’

Reverend, when [is it said that] one sits down on [what is made of] hide?” “Upāli, it is when he puts the buttocks down [on what is made of hide].”

83In Yijing’s translation, the issue in the question-and-answer seems to be the size of the hide (T. 1452 [24] 419c29–420a2): “齊大小米, 而得著用?” 佛言: “齊宰坐處, 應著.” “[Upāli asked the Buddha:] ‘Is it possible to take and keep the hide that is
“Reverend, the Blessed One has said:

‘[You] must not lie down on [what is made of] hide.’

Reverend, when [is it said that] one lies down on [what is made of] hide? ‘it is, Upāli, when he leans down [on what is made of hide].’

[The above is] Section Nine of Chapter One of the Nidāna.

§ 1.10

The Summary [of Section Ten]:

Raw meat and rice-water (kāñjika) and /
Being completely strained [through a cloth] /
Hemorrhoids must not be cut off /
Vihāra and food /

1.10.1

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Venerable Upāli asked the Buddha, the Blessed One: ‘Reverend, the Blessed One has said:

‘Raw meat must be given to the sick monk named Saikata.’

Reverend, from whom must it be received?’ ‘It [must be received] from five kinds of sellers of meats. Which five? The hunter, the slaughterer of domestic fowls, the slaughterer of wild birds, the slaughterer of pigs, and the slaughterer of wild animals.’

‘And then, who receives and gives [it to monks]?’ ‘A faithful lay-brother (upāsaka).’

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brought (?), whether it is big or small?’ The Buddha said: ‘As long as it fits the sitting spot, it is possible to keep it.’

84 In Yijing’s translation, again, the issue in the question-and-answer seems to be the size of the hide (T. 1452 [24] 420a2–3): “齊大小皮, 應臥？” 佛言: “纔可容身, 無之無犯。” “[Upāli asked the Buddha:] ‘Is it possible to lie down on a hide, whether it is big or small?’ The Buddha said: ‘If it is barely capable of your body, you would not be guilty if you keep it.’”

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1.10.2

The setting was in Śrīvāstī. At that time, one monk became sick and went to see a physician. Asking him to cure the sickness, he said: “Dr, I am suffering from such and such. Give me a prescription.” He said: “Noble, drink oil (ghṛta) and you will recover.” He said: “Dr, the Blessed One does not authorize it.” The physician said: “Since your Teacher is compassionate, he will authorize it.” The monks told the Blessed One what had occurred. The Blessed One said: “If a physician indicates that you will recover by drinking oil, drink it.”

When the monk drank oil, he came to suffer from thirst. He (said) to the physician: “Dr, I came to suffer from thirst.” He said: “Noble, then, drink sour rice-water (kāñjika).” He said: “The Blessed One hasn’t authorized any food at improper time. How can it be drunk?” The physician said: “Noble, your Teacher is compassionate. It is certain that he will authorize it.” The monks told the Blessed One what had occurred. The Blessed One authorized it, saying: “Therefore, drink sour rice-water.” However, the monks did not know what sour rice-water was and how to drink it.

The monks told the Blessed One about that matter. The Blessed One said: “Monks, in regard to the sour rice-water, there are five kinds. Which five? These are: something fermented from fruit-liquor, something fermented from grain-liquor, yogurt-water, [liquid of] buttermilk (ghola), and rice-water. Among them, something fermented from fruit-liquor is what is made of fruit and [so] spoiled [that] it becomes sour. Something fermented from grain-liquor is what is made of grain and [so] spoiled [that] it becomes sour. Yogurt-water is what emerges from Yogurt. Liquid of buttermilk is buttermilk that becomes like yogurt-water. Rice-water is just rice-water. After having been mixed with water, and strained through a cloth and changed into reed-color, they must be drunk by monks, whether they are sick or not, either at the proper time or at the improper time. Feel no uncertainty about it.”

1.10.3

The setting was in Śrīvāstī. At that time, one monk, having suffered from hemorrhoids, cut off the hemorrhoids with his nail. After that, they became painful, got severe, hurt a lot and damaged [him].

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85 *gleng gzhi (nidāna)*. As I discussed in Part I (Analysis), 4.2.1 of Part I, it is not certain what the term “nidāna” exactly means in the *vinaya* texts. Edgerton (s.v. nidāna), referring to some examples found at the beginning of stories in the *Mālasarvāṅgūdīda-vinata* and the *Divyāvadāna*, suggests that it means “theme, subject-matter.” This meaning, however, does not sufficiently make sense in our text. I conventionally use a traditional translation “setting” throughout this dissertation.

86 Cf. Mvy. (Sakaki, 5682): mar = ghṛta.

87 Mvy. (Sakaki, 5722): rtshab mo / tshab mo = kāñjika / kāñcikā / lañjikā.

88 Mvy. (Sakaki, 5687): da ra / dar ba = ghola.


90 *mda’i rgyu’i kha dog*. In the *Civarravastu* (Derge 1 Kha 61a7; 61b6 = Dutt, p. 28; p. 29), the words *mda’ rgyu’i rtsa ba = šara-māla* occur at least three times. This suggests the equivalent of *mda’ rgyu = šara*. Yijing’s translation (T. 1452 [24] 420a): 如竹落色 “like bamboo-bushclover (?) color.”
He, having suffered from the pain, thought to himself: “The Blessed One does not pay attention to me, though I am in pain and fear?” Then, the Blessed One, being moved by the great compassion, came to the place and asked: “Monk, what’s the matter with you?” He, with his eyes filled with tears on account of sorrow and discomfort and with his throat choked with tears, told the Blessed One what had occurred in a faint voice. The Blessed One said: “Monks, I have ordered before:

‘Hemorrhoids must not be cut off,’

haven’t I?” “Yes, the Blessed One has ordered so.” “Then, why did you do that?” “Blessed One, because I suffered from pain.” Then, the Blessed One said to the monks: “Monks, in regard to this monk, he hasn’t committed any offense because he was suffered from pain. However, I am going to order again in this way: Monks even if you suffer from hemorrhoids, you must not cut them off by yourself with your nail or something like that, or you must not have another cut them off. In this case, two kinds of remedy must be combined and done: medicine and mantra. If a monk suffers from hemorrhoids and cut them off with his nail or something like that [by himself], or has another cut them off, he comes to have a fault.”

1.10.4

The Buddha, the Blessed One, was staying in the neighborhood of a Śākya village, [a place] named Merchant *Nādi. At that time a householder built a vihāra on account of his own faith, his own belief and his own will, and gave it to Venerable Rāhula alone. After that, Venerable Rāhula, having stayed at the vihāra for a while, taking his bowl and robe, set off to wander in the countryside. The householder heard that Noble Rāhula, having stayed at the vihāra for a while, taking his bowl and robe, set off to wander in the countryside. Having heard that, the householder gave the vihāra to the Community.

After that, Venerable Rāhula, taking his bowl and robe, wandered in the countryside for as long as he wanted to. He, taking his bowl and robe, wandered [back] to the neighborhood of the Śākya village,
[to the place] named Merchant *Nādi. He wandered gradually and arrived in the neighborhood of the Śākya village, [at the place] named Merchant *Nādi. Venerable Rāhula heard that the householder had given the vihāra to the Community. Having heard that, he went to the place where the Blessed One was and arrived there. He bowed toward the feet of the Blessed One with his head and sat down at one side.

Having sat down at one side, Venerable Rāhula said these words to the Blessed One: “Reverend, a householder built a vihāra here on account of his own faith, his own belief and his own will, and gave it to me alone. Having stayed at the vihāra for a while, I, taking his bowl and robe, set off to wander in the countryside. The householder heard that Noble Rāhula, having stayed at the vihāra for a while, had taken his bowl and robe, and set off to wander in the countryside. Having heard that, the householder gave the vihāra to the Community. Blessed One, in this case, what should I do now?”

“Rāhula, go there. Go to the place where the householder is, arrive there and say these words to him: ‘Householder, is there any offense done by me in regard to body, speech, or mind?’”

“Blessed One, I will do so.” Having heard thus from the Blessed One, Venerable Rāhula went to where the householder was, arrived there and said these words to the householder: “Householder, is there any offense done by me by body, speech, or mind?” “There is not even the smallest offense done by Noble Rāhula by means of body, speech, or mind.”

After that, Venerable Rāhula fixed his mind favorably on the householder and declared [what he thought].

Having gone to where the Blessed One was, he arrived there and bowed with his head to the feet of the Blessed One. He said to the Blessed One this: “Reverend, I said to the householder: ‘Householder, is there any offense done by me in regard to body, speech, or mind?’ and he replied: ‘There is not even the smallest offense done by Noble Rāhula by body, speech, or mind.’”

At that time Venerable Ānanda sat behind the Blessed One fanning him with a fan. The Blessed One said to Venerable Ānanda: “Ānanda, go and collect all those monks in an assembly hall who are residing or living in the neighborhood of the Śākya village, named Merchant *Nādi. Venerable Ānanda listened to him, saying: “I will do so.” Having collected those monks, as many as possible, who were residing or living in the neighborhood of the Śākya village, named Merchant *Nādi, he went to where the Blessed One was and arrived there. Having bowed to the feet of the Blessed One with his head, he said these words to the Blessed One: “Reverend, if the Blessed One thinks that the proper time

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94 *legs par shin tu brtags shing smras te /*. It is uncertain what is the precise meaning of this phrase and what the Sanskrit is behind this. In Yiijing’ translation here, the text corresponding to this phrase does not occur. In the close parallel in the *Vinayavibhaṅga*, a phrase that seems to correspond to this occurs only in Yiijing’s translation: 帖記保羅, 洗禮長者, 無病長壽 “At that time, Rāhula wished the householder no disease and a long life.” Here is confirmed the well-known technical term 嘗願. As Yao (2011: 175, n. 2) notes, this term is an attested translation of forms of anuv√mud (cf. Edgerton, s.v. anumodanā: “thanks, gratification, or approval”) and daṇḍinām ā√dīś (cf. Edgerton, s.v. daṇḍinādesanā: “assignment to someone other than the donor or performer of the profit from gifts or works of merit”) in Chinese Buddhist texts. The unclear phrase *legs par shin tu brtags shing smras te* that appears in our text might be a translation of a form of anuv√mud or daṇḍinām ā√dīś.
has come, [please come there, since] those monks are already assembled, as many as possible, in an assembly hall who are residing or living in the neighborhood of the Śākya village, named Merchant *Nādi. Then, the Blessed One, having gone to the assembly hall and arrived there, sat down on the mat arranged for him in the center of the Community.

Having sat down, the Blessed One said to the monks: “Monks, if someone gives a gift to one specific person and [then] gives it [again] to another, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma and it is used in an improper way.

If [he gives it again] to more than two persons or the Community, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma, and it is used in an improper way.

Monks, if someone gives a gift to specific two persons and [then] he gives it [again] to one [of the two], another, two, many, or the Community, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma, and it is used in an improper way.

Monks, if someone gives a gift specifically to many, and [then] gives it [again] to one, two, a different many, or the Community, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma, and it is used in an improper way.

Monks, if someone gives a gift to one specific person and [then] does not give it [again] to another, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

If [he] does not [give it again] to more than two persons or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Monks, if someone gives a gift to specific two persons and [then] he does not give it [again] to one [of the two], another, many or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Monks, if someone gives a gift specifically to many, and [then] does not give it [again] to one, two, a different many or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

If [someone] gives [a gift] to the Community and [then] he gives it [again] to one specific person, to two, many, or another Community, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma, and it is used in an improper way.

When the Community of Disciples of the Tathāgata splits, if a gift is given to either the right side or the wrong side, and [then] it is given to the other side, it is given in the way contradictory to Dharma, it is accepted in the way contradictory to Dharma, and it is used in an improper way.

Monks, if someone gives a gift to one specific person and [then] does not give it [again] to another, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

If [he] does not [give it again] to more than two persons or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Monks, if someone gives a gift to specific two persons and [then] he does not give it [again] to one [of the two], another, many or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Monks, if someone gives a gift specifically to many, and [then] does not give it [again] to one, two, a different many or the Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

If [someone] gives [a gift] to the Community and [then] he does not give it [again] to one specific person, two, many, or another Community, it is given in accordance with Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Also, When the Community of Disciples of the Tathāgata splits, if a gift is given to either the right side or the wrong side, and [then] it is not given to the other side, it is given in accordance with
Dharma, it is accepted in accordance with Dharma, and it is used in a proper way.

Monks, the king is the owner of the lands. The owner [of vihāras] is the owner of the bedding-and-seats (śayanāsanas). Monks are owners of their bowls and robes. It is proper for a bestower of gifts (*dātṛ) and a donor (*dānapati)\(^95\) to repair the things that they donate,\(^6\) but it is not proper to give [them] to others. Why? Monks, because the first is an act of donation, but the second is not an act of donation. Therefore, return the vihāra to Rāhula. Monks, if one gives something to someone and [then] gives it again to another, unless there is a [good] reason, he comes to have a fault." [As a result] Monks returned the vihāra to Rāhula.

1.10.5

The setting was in Śrāvastī. The Blessed One has said:

‘The Fifth Year Festival (pañca-vārṣika-maha), the Sixth Year Festival (Ṣaḍ-vārṣika-maha), and the Vihāra’s Festival (Kuṭṭi-maha), and Great Festivals (mahāmaha) must be held.’\(^97\)

Householders and brahmins also did so, and monks who were living in various religions came together [to the Festivals]. The devout householders and brahmins gave much food to them. They, having eaten a little bit, gave the leftovers to male novices. Next day, they offered the very same leftovers to the monks. They asked the male novices: ‘Where did you get this food?’ They answered: ‘This is exactly what you gave to us yesterday.’ The monks, saying: ‘This was what we had given to you,” and producing uncertainty, did not accept them. The monks told the Blessed One what had occurred. The Blessed One said: ‘If he (=the monk) gives [it] with an expectation [that he gets it back later] and he eats [what he has gotten back] with that expectation, a duskṛta-offense occurs when he gives it, and a fault (āpatti) occurs when he eats it.

If he gives [it] with an expectation [that he gets it back later] and he eats [what he has gotten back] without any expectation, the duskṛta-offense occurs when he gives it but no offense occurs when he eats it.

If he gives [it] without any expectation and he eats [what he has gotten back] with an expectation, no offense occurs when he gives it but a fault (āpatti) occurs when he eats it.

If he gives [it] without any expectation and he eats [what he has gotten back] without any expectation, no offense occurs both when he gives it and when he eats it.”

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\(^{95}\) sbyin pa byed pa dang sbyin pa’i bdag po. Two Sanskrit equivalents that I insert here are based on Schopen’s suggestion (2004b: esp. n. 4). The difference of the two titles is, at least to me, not clear. Yijing’s translation (T. 1452 [24] 421a24) provides just one title: 施主, which is commonly regarded as a translation of dānapati.

\(^{96}\) bdag gyis byin pa’i chos. Cf. Yijing’s translation (T. 1452 [24] 421a24): 所有施寺等物 “Something owned, such as a donated vihāra.”

\(^{97}\) For the titles of the festivals, see the Nidāna (§ 5.4.2).
[The above is] Section Ten of Chapter One of the *Nidāna*. Chapter One ends.
A Collection of the Summaries [of Chapter Two]:

To be ordered and to be promulgated /  
[The case that] the kāṭhina-period has started is as said previously /  
The śīkhadattaka, to perform a formal act /  
Begging for remission, the act of banishment /  
The one who lives in good standing according to the Dharma /  
To perform the formal act of punishment [inside] an enclosed wall /  
[This is] a collection of summaries of [Chapter] Two /

§ 2.1

The Summary [of Section One]:

To be ordered, the one who answers question /  
The death of a monk /  
A quarrel in Śrāvastī /  
Two Communities and a robe /

2.1.1 (4)

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. There was a householder in Śrāvastī. He, having taken a wife who came from a similar family, enjoyed himself with her and made love with her. On account of making love, she became pregnant. After eight or nine months had passed, she gave birth to a boy. The birthday festival for him was held on a grand scale for three times seven or twenty-one days and a name was given [to him] which was suitable to the family.

Later, he entered the religious life in the teaching of the Blessed One and still later, he was struck with illness and died. The monks threw him away into a cemetery (śmaśāna) together with his bowl and robe. The householders and brahmins, coming out and going along the road, saw [them]. They went along, talking to each other: “Hey, although we laymen living in a house get wealth by many kinds of ways, we don’t throw away vessels or clothes. Why do these śramaṇas, Sons of Śākya

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98LCTSD (s.v. dur khrod).
99dge sbyong. Śramaṇa is a broad term signifying religious wayfarers in general. For lack of a good translation, I provisionally

(4)This narrative story is translated by Schopen (2001: 131–133).
throw away a bowl and robe, although they go to one hundred doorways (indrakīla)\textsuperscript{100} and with difficulty fill [themselves with] food and get alms?" While they were talking so, the monks came along, and they said to the monks: "Noble Ones, although we, laymen living in a house get wealth by many kinds of ways, we don’t throw away vessels or clothes. Although you go to one hundred doorways and with difficulty fill [yourselves with] food and get alms, and this bowl and robe was coming [to you], why did you throw him away into the cemetery with his bowl and robe?" They answered: "Because the Blessed One has not authorized it." They went by without saying anything [more]. The monks told [other] monks what had occurred and the monks said to the Blessed One. The Blessed One said: "Don’t throw away [dead monks] together with their bowls and robes."

Because the Blessed One said: "Don’t throw away [dead monks] together with their bowls and robes," monks threw away a naked [dead monk]. The Blessed One said: "Don’t throw away naked [dead monks]. Rather, throw away [dead monks] after you wrap them in undergarment or a traveling cloak."

Then the monks threw away [a dead body wrapped] in a good cloth. The Blessed One said: "Don’t throw away [dead bodies wrapped] in a good cloth." Then the monks threw away [a dead body wrapped] in a bad [cloth]. The Blessed One said: "Throw away dead bodies wrapped not in bad [cloths] but in middling ones."

When the Blessed One said: "Don’t throw away [dead bodies] together with their bowl and robes," monks did not know what to do [with the bowls and robes]. The Blessed One said: "Give [them] to the monks who are poor."

Since the Group-of-Six (ṣaḍ-vārgika)\textsuperscript{101} always pretended to be poor, the Blessed One said: "Don’t give [the bowls and robes] to the Group-of-Six. Rather, give [them] according to seniority (yathāvrddhikaya\textsuperscript{102})." Since junior monks hardly got [the bowls and robes], the Blessed One said: "When a monk who answers the question\textsuperscript{103} gives the order the Community, and the whole of the

\textsuperscript{100}sgo’i them pa. Cf. Mvy. (Sakaki: 5582); Šayanāsanavastu (Derge 1 Kha 204b7 = Gnoli, 26): grong khyer gyi sgo’i them pa la = nagarendrakīle.

\textsuperscript{101}drug sde (dga’). Cf. Yijing’s translation (T. 1452 [24] 421c1–2): 六衆類. (More commonly they are represented as 六衆 or 六衆慈悲 in Yijing’s translation. See, for example, 2.10.1, 3.1.2, 3.3.1, 3.5.3, etc.). They are six monks who appear in the vinaya literature as nuisances who cause trouble matter that requires the Buddha to modify or mend a rule that he has already established. Note that though they are often regarded as bad monks who transgress rules (e.g., Edgerton, s.v. ṣaḍ-vārgika), what they do and assert is almost always legally correct. For further detail of their role in the vinaya literature, see Schopen (2004b: 176–178); Schopen (2007: n. 12).

\textsuperscript{102}ji ltar rgyan rabs bzhin du. Cf. Pāṇḍaloṭṭakavastu (Yamagiwa, 1.10): rgyan rabs ji lta ba bzhin du = yathāvyṛddhikāyaḥ; Mvy. (Sakaki: 8473): rgyan rabs = vyṛddhanta.

\textsuperscript{103}dris pa la lan ‘debs pa’i dge slong. As Schopen (2001: n. 79) comments, it is difficult to strictly translate this phrase. It is because this phrase appears to signify an administrative title such as the “Monk-Who-Answer-Question” but at the same time, it also appears to be another translation of the phrase “prsthavācikāya bhikṣūṃ samanuyujya…” that frequently occurs and is more typically translated by “dris pa’i tshig gis dge slong rnam la yang dag par bsgo la…” in the Mūlasarvāstivāda-vinaya. (See, for example, the Pāṇḍaloṭṭakavastu [Yamagiwa, 1.10], and other texts referred to by Schopen). Schopen also notes that both Śīlapālīta and Vinītadeva suggests in their commentaries on the Mūlasarvāstivāda-vinaya that there was a
Community assembles and sits together, the Vihāra-Guardian must sell [them] at auction in the middle of the Community.

2.1.2

The setting was in Śrāvastī. In Śrāvastī when a monk died, his bowl and robe were left in the hands of a nun. The monks, after having cremated his corpse and returned to the vihāra, looked for the bowl and robe but did not find them. After having learned that a nun, named so-and-so, who was in the varṣaka of the nuns had [them], they went to the varṣaka of the nuns and said: “Noble One, a monk, named so-and-so, died and his bowl and robe are kept here. Give them back to us.” She said: “Noble Ones, where did the monk die?” [They answered:] “He died in our vihāra.” Noble Ones, what is at your [place] is owned by you. Meanwhile, what is at our [place] is owned by us. Why? Because he was also our brother-in-the-Dharma (*dharma-bhātya).” The monks told the Blessed One what had occurred. The Blessed One said: “The bowl and robe of monks must be owned by monks! Nuns must not own [them].”

The monks told the Blessed One what had occurred. The Blessed One said: “The bowl and robe of monks must be owned by monks! Nuns must not own [them].”

Yijing’s translation (T. 1452 [24] 421c) is so simple that it does not explicitly refer to the Monk-Who-Answer-Questions, the Vihāra-Guradian, or an auction: 佛言：衆應同集，先以易易，衆既和許，可賣共分。 “The Blessed One said: ‘The members must assemble and in the first place, the announcement must be made. When the members have agreed and authorized, [the bowl and robe] can be sold and divided.’”

Yijing’s translation (T. 1452 [24] 421c) explicitly says that the monk died in the varṣaka of the nuns: 彼於何處死？答言：”尼寺。” “Where did he die?” [They] answered: ’[In] the nunnery.’ Given the contexts of this story, Yijing’s translation might make a better sense. First, nuns were trying to keep the bowl and robes possessed by the dead monk by arguing that what was at their place should be owned by themselves. If the monk died not in the female monastery (varṣaka) but in the male monastery (vihāra), their rhetorical question “where did he die?” would make no sense. In order for the nuns to justify their possession of the bowl and robes of the dead monk, the place where the monk died should be varṣaka. Second, our Tibetan text begins with the fact that the dead monk’s bowl and robe were left in the hands of a nun but does not refer to the reason why the bowl and robe were kept by the nun. Yijing’s translation could be best understood by explaining that it refers to the reason: because the monk died in the varṣaka, his bowl and robes were left in the hands of a nun. Furthermore, in an account similar to this story in the Çivaravastu, which has been already noted by Schopen (2008: 629), a monk who left his bowl and robes to a nun died in a place where nuns were — though not mentioned specifically where it was— and was cremated by the nuns. Taking all into consideration, at the least, it would have to be said that Yijing’s translation is not irrelevant. Note also that Phudrak edition inserts dhyāro mo before gtsug lag khyon.

This text is translated by Schopen (2008: 628).
2.1.3\(^{(6)}\)

In Śrāvastī when a nun died, her bowl and robe were left with a monk. The nuns, after having cremated her corpse and returned together to the varṣaka of the nuns, looked for the bowl and robe but did not find them. After having learned that a monk, named so-and-so, who was in a vihāra had [them], they went to the vihāra. Having venerated the feet of the monks, they said: “Noble Ones, a nun, named so-and-so, died. Here are her bowl and robe. Since we are seeking them, give [them] back.” They said: “Noble Ones, where did the nun die?” “She died in the varṣaka of the nuns.”\(^{109}\) “Noble Ones, what is at your [place] is owned by you. Meanwhile, what is at our [place] is owned by us. She is also a sister-in-the-Dharma (*dharma-bhaginī) to us.”\(^{110}\) The nuns told monks what had occurred. The monks reported [it] to the Blessed One. The Blessed One said: “If they are the bowl and robes of the nuns, they belong to nuns. Since they are owned by nuns, monks must not own [them].”

2.1.4\(^{(7)}\)

The setting was in Śrāvastī. In Śrāvastī, another monk, traveling through the countryside, arrived at a border town. He died in the house of a householder. After having thrown him into at a cemetery, he (= the householder) stored [his] bowl and robe and kept [them]. Later many nuns, traveling through the countryside, arrived at the border town. The householder saw them and said: “Noble Ones, Since here is a bowl and robe of the monk who died in my house, take them.” They said: “Householder, since the Blessed One did not authorize that, they belong to monks.” The nuns told the monks what had occurred. The monks told [it] to the Blessed One. The Blessed One said: “Where there is no monk, nuns should take them. In such a case, you do not have to feel uncertainty.”

2.1.5\(^{(8)}\)

The setting was in Śrāvastī. In Śrāvastī when many nuns were traveling through the countryside, a nun among them became sick. Walking slowly and following them from behind, she lost her way and arrived at another border town. She died in the house of a householder. Having thrown her into at a cemetery, he stored her bowl and robe and kept [them]. Later many monks, traveling through the countryside, arrived at the border town. The householder saw them and said: “Noble Ones, Since here is a bowl and robe of the nun who died in my house, take them.” They said: “Householder, since the

\(^{109}\)This question-and-answer concerning the place where the nun died does not occur in Yijing’s translation.

\(^{110}\)Schopen (2008: 633, n. 30) notes that a Buddhist nun is referred to as *dharma-bhaginī* by a Buddhist monk in the *Mṛcchakatika*.

\(^{(6)}\)This text is translated by Schopen (2008: 633)

\(^{(7)}\)This text is translated by Schopen (2008: 639)

\(^{(8)}\)This text is translated by Schopen (2008: 639)
Blessed One did not authorize that, they belong to nuns.” The monks told the Blessed One what had occurred. The Blessed One said: “Where there is no nun, monks can take them. In such a case, you don’t have to feel uncertainty.

2.1.6

The setting was in Śrāvastī. Venerable Upāli asked the Buddha, the Blessed One: “Reverend, if a monk dies and his bowl are at the [house] of a householder, who owns them?” The Blessed One answered: “The one who comes to the house first.”

“If two [monks] come, which one owns [them]?” “The one who begs [them] first.”

“If both beg [them], which owns [them]?” “The one who obtains [them] first. If both obtain [them], both own [them]. When both obtain [them], however, if the householder gives [them] with intention of giving to one of the two [monks], he owns it.”

2.1.7

The setting was in Śrāvastī. At that time, in the Jetavana, two monks were having a quarrel. Other monks [just] sat around [them]. A brahmin and a householder, having seen that, said: “Noble Ones, even when we saw householders quarreling, we reconcile them. Why do you sit around them without reconciling them?” Then others said: “When they are having a quarrel, why do you reconcile them?”

They didn’t have any answers and stood silent. The monks told the Blessed One what had occurred. The Blessed One said: “You must not sit around them. Rather, you must reconcile them.”

Though they reconciled them, they could not make them give up [their wrong views], so that the monks told the Blessed One what had occurred. The Blessed One said: “If you cannot [make them give up their wrong views] though you reconciled them, you must perform the formal ecclesiastical act of suspension (utkṣepanīya-karman) in regard to them. The Community performs this formal ecclesiastical act in regard to a monk/nun who has not abandoned wrong views even after the one has tried them to do so. As a result, other monks/nuns come not to talk or speak with the one.

After the Blessed One said: “You must perform the formal ecclesiastical act of suspension,” two monks were having a discussion to determine the teaching. While they were having a discussion to determine the teaching, saying: “This is attained, this is attained,” each of them used harsh words. [As a result], [other] monks performed the formal ecclesiastical act of suspension in regard to the both monks. Both said: “Venerable Ones, each of us just ended up using harsh words while we were

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111 Yijing’s translation suggests that this might be the answer made by the monks to the brahmin and the householder (T. 1452 [24] 422a10): “The monks answered: ‘All of them like having a quarrel. Who dare reconcile them?’”

112 spang ba’i las. Yijing’s translation (T. 1452 [24] 422a13): “The monks performed the formal ecclesiastical act of suspension in regard to the both monks. Both said: “Venerable Ones, each of us just ended up using harsh words while we were
having a discussion to determine the teaching. Why did you perform the formal ecclesiastical act of suspension in regard to us?” They answered: “Venerable Ones, because the Blessed One has said: ‘You must perform the formal ecclesiastical act of suspension in regard to the monks who are quarreling,’ we performed the formal ecclesiastical act of suspension in regard to you.” Both stood silent. The monks told the Blessed One what had occurred. The Blessed One said: “Don’t perform the formal ecclesiastical act of suspension in regard to the two monks [from the beginning]. Rather, you must reconcile them [first of all].

If he is one who has entered into the relationship of dependence [on his Preceptor (upādhyāya) or teacher (ācārya)], his Preceptor or teacher must order [him]. If he is a senior, the entire Community must gather there and make the quarrel cease. If he is not reconciled, then for the first time, you must perform the formal ecclesiastical act of suspension in regard to the two.”

2.1.8

The setting was in Śrāvastī. Venerable Upāli asked the Buddha, the Blessed One: “Reverend, if a monk dies between boundaries, who comes to own the necessities of the dead [monk]?” “Upāli, they are owned by [the monks] in the side toward which the head of the dead [monk] turns.” “Reverend, if the head [of the dead monk] turns toward two [boundaries], which comes to own them?” “Upāli, both [own] them.”

[The above is] Section One of Chapter Two of the Nidāna.

§ 2.2

The Summary [of Section Two]:

To be promulgated, a wagon / Then, rows of clothes /

113 gnas ’cha’ ba = a form of Sanskrit ni√ṣrī. Those who have just entered the religious life must enter into the relationship of dependence on their own Preceptors (upādhyāyas) or teachers (ācāryas) for a period of time. According to S. Sasaki (1999: 181), the entering of this dependence period is represented by nissaya in the Pāli vinaya and yizhi 仏子 in most Chinese vinayas. In the Mūlasarvāstivāda-vinaya, the giving of this dependence period is repeatedly referred to as one of the five privileges given to the vinaya-dharaṇas. See, for example, the Śayanāsanavastu (Derge 216b2–3 = Gnoli 46): gzan yang gang zag ’dul ba ’dzin pa la phan yon lnga yod de / lnga gang zhe na / (1) bar du gced pa rnams shes / (2) bar du gced pa ma yin pa rnams shes / (3) ’doms par byed / (4) rjes su ston par byed / (5) than cig gnas pa dang nye gnas rnams gnas ’char ’jug nus so // = apare pañcasaṃsā vinayadharā pudgale; kata me pañca? (1) antarāyikasya jñāti, (2) antarāyikāṃ jñāti, (3) avavadati, (4) anuśāsati; (5) pratibalo bhavati sāndhamvihārāntavāvāturnāṃ niśrayam grāhaviṣṭam. This passage also occurs at Pravrajyāvastu (Eimer 181). Yijing’s translation (T. 1452 [24] 422a18): 般若二師，若兩相師者，佛言，”If two teachers [of his] are present.” For the equivalent of gnas ’cha’ ba = a form of Sanskrit ni√ṣrī in the Mūlasarvāstivāda-vinaya, see also the Varsāvastu (Derge 1 Ka 240a2 = Shōku § 1.5): bcom ldan ’das kyi bka’ stsal pa / de dag gnas ’cha’ ba rnams la sbyin par bya’o // = bhūgavān āhu / tāmi niśrāṇaṃ dātavyānī.
As well as the clothes for the Community /
Doubt, ordinary [monks] /

2.2.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. In Śrāvastī, there were many members of other religious groups (pāṇḍīka) staying and living. Since the Blessed One had come to Śrāvastī, the power of the other religious groups declined so that they had fewer donations. [As a result], they, having done the chandaka-bhikṣaṇa, began to do what they have to do as religious groups. The Householder Anāthapiṇḍada made it a rule to get up early in the morning and go to have a darśan of the Blessed One.

Later the Householder Anāthapiṇḍada, having gotten up early in the morning, went to the Jetavana, and found other religious groups doing the chandaka-bhikṣaṇa. When they urged him [to be faithful to them], he thought thus: “Those are the members of other religious groups of which the Vinaya and Dharma are badly taught. They do the chandaka-bhikṣaṇa and do what they have to do as other religious groups. The Blessed One has said in various Sūtras:

‘In regard to those who are not faithful, you must urge them to deep faithfulness, cause them to enter [it], establish them [in it].’

If the Blessed One authorizes it, I will establish many people [in faith] so that they give donations to the Community.” After having thought thus, he went where the Blessed One was and arrived there. Having bowed toward the feet of the Blessed One with his head, he sat down at one side. Having sat down at one side, Householder Anāthapiṇḍada said to the Blessed One: “Reverend, other religious groups of which the Vinaya and Dharma are badly taught, having done the chandaka-bhikṣaṇa, do what they have to do. If the Blessed One authorize it . . . and as before, up to . . . I will establish [many people in faith] so that they give donations to the Community.” The Blessed One said: “Therefore, I

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114 *ya mtshan can.* Cf. *Mvy.* (Sakaki: 3524).
115 *ji tsaṃ ’dod pa bslangs nas.* Yijing’s translation (T. 1452 [24] 422a29): 乞求. The equivalent of *ji tsaṃ ’dod pa bslangs nas* is not attested. However, the context and two other examples in the Mulasarvastivāda-vinaya suggest it: *Bhaisajyavastu* (Dutt, 61 = Derge 1 kha 153b4 = T. 51a7): chandakabhikṣaṇam kṛtvā = *dad pa las bslangs nas* = 空行乞食; Civaravastu (Dutt, 77= Derge 1 Ga 83a1): chandakabhikṣaṇa kṛtvā = *’dun pa’i slong mo byas nas*. It seems that chandaka-bhikṣaṇa is one specific way of collecting alms. Edgerton (s.v. chandaka-bhikṣaṇa), referring to the Mulasarvastivāda-vinaya and the Avadānaśataka, defines this term as follows: “(chandaka-bhikṣaṇa) is general collection of alms for the Community of Monks, made by going the rounds of town and inviting subscriptions from all citizens.” Schopen (2005b: n 113) notes that there are some stories in the Avadānaśataka in which chandaka-bhikṣaṇa was led by monks.
116 *pecom ldan ’das la blta ba’i phyir ’gro.* I intentionally apply a modern Indian idiom to the translation here. For the notion and importance of darśan in India and the problem of translating some forms of the √ṛṣṭ, especially of which object is something sacred, simply as “to see,” see Schopen (1997a [1987]: 116–117, esp. n. 9; 2005b: 308, n. 38).
will authorize that. Do the *chandaka-bhikṣaṇa* and let the Buddha, the *Dharma*, and the *Sangha* do what they have to do."

**2.2.2**

Since the Blessed One said: "Do the *chandaka-bhikṣaṇa* and let the Buddha, the *Dharma*, and the *Sangha* do what they have to do," the Householder Anāthapiṇḍada began to urge [people to be faithful]. Brahmins and householders said: "If Noble Ones also urge [us to be faithful], our merits will be increased." The Blessed One said: "Monks also must assist him."

Brahmins and householders said: "If we are announced by name, that will be good." The Blessed One said: "Announce the donors’ names."

[Since the Blessed One said so], Householder announced [the donors’ names]. The brahmins and householders said: "If Noble Ones announce [the donors’ names], our merits will be increased." The Blessed One said: "Monks also must announce [the donors’ names]."120

Brahmins and householders came to the *vihāra* and gave donations. The Blessed One said: "[The donors’ names] must be announced even in *vihāras.*"121

The one who announced [the donors’ names] was not visible since he was surrounded by many people. The Blessed One said: "[The one who announces the donors’ names] must announce the names standing on a waggon."

Heat, rain or wind occurred. The Blessed One said: "A small building must be built."122

Many people obstructed the gate. The Blessed One said: "Place these four who announce the names above the four gates."

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120 Cf. In Yijing’s translation, occurs the term *呪願*, which is known as an attested translation of a form of *dakṣinām aśūriṣa* and *anuśūriṣa* (T. 1452 [24] 422b14–16): "世尊告曰：‘若有施主，奉物之時，當呼其名，為作呪願.’ In the context, the Sanskrit word behind *呪願* here seems to be a form of *dakṣinām aśūriṣa*: “The Blessed One said: ‘When donors give donations, you must call them by name and declare the succession of the gift.’" For the equivalent of *呪願 = dakṣinām aśūriṣa* and *anuśūriṣa*, see above, § 1.10.4, n. 94.

121 Cf. In Yijing’s translation, occurs the term *呪願* (T. 1452 [24] 422b19): “佛言：‘若來寺中者，亦為呪願，呪願方受．’” *The Buddha said: ‘If they come in the *vihāra*, you also must call them by name for the sake of them and declare the succession of the gift, and then accept the donations.’"

Parallel to the *Puṇya-kṣetra-sūtra preserved in the Chinese Madhyamāgama*(9)

After that, the Householder Anāthapindada, after having done the chandaka-bhikṣaṇa,123 collected many pairs of clothes,124 one hundred thousand pairs of clothes, and thought thus: “By these many clothes, I am going to entertain the Buddha together with the Community of Monks at a meal, and give donations according to seniority to the Buddha together with the Community of Monks.” Having thought thus, he decorated the Jetavana with various kinds of clothes. Having piled up rows of clothes to the hight of the roof [of a building], he placed there a watchman. He invited relations, kinsmen and brothers, too.

Then having prepared the pure and agreeable food and drink, he invited the Blessed One together with the Community of Monks in order to entertain [them]. He got up early in the morning, spread a floor cushion and set out a pitcher filled with water. Having entertained the Blessed One together with the Community of Disciples, he asked the Blessed One: “Reverend, who is Worthy-of-Offerings (daksinīya) in the world?” “Householder, there are two: those who are learning (śaikṣas) and those who learn no longer (aśaikṣas). Besides, householder, in regard to those who are learning, there are eighteen kinds; in regard to those who learn no longer, there are nine kinds. What are the eighteen kinds of śaikṣas? (1) the one who has set out for the sake of realizing the fruit of the Stream-winner (śrātāppanna), (2) the one who is the Stream-winner, (3) the one who has set out for the sake of realizing the fruit of the Once-returner (sakṛt-āgāmin), (4) the one who is the Once-returner, (5) the one who has set out for the sake of realizing the fruit of the Non-returner (anāgāmin), (6) the one who is the Non-returner, (7) the one who has set out for the sake of realizing the fruit of the Arhat, (8) the one who has attained the Way through faith (śraddhānusārī), (9) the one who has attained the Way through observation of Dharma (dharmanusārī), (10) the one who has attained the Way through faith (śraddhādhimukta),125 (11) the one who has attained the Way through insight (dṛṣṭi-prāpta),126 (12) the one who transmigrates from family to family (kulaṃkula),127 (13) the one who has only one more rebirth before him (eka-viśīka),128 (14) the one who obtains Nirvāṇa in the interval (antarā-parinirvāṇa),129 (15) the one who attains Nirvāṇa by being born (upapadya-parinirvāṇa),130 (16) the

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124 Gos zung, Cf. LC sup (s.v. gos zung): vatta-yugma, vastra-yugta, vastra-yugala, vāso-yugala.
129 Mvy. (Sakaki: 1015).

(9) Sakurabe & Odani (1999: 277, n. 2) also notes that a close parallel to this sūtra (the *Puṇya-kṣetra-sūtra in the Chinese Madhyamāgama*) occurs in Yijing’s Nidāna. The fact that a close parallel to the Zhong-ahajing 中阿含 is included in the Mūlasarvāstivāda-vinaya seems to support Chung’s (2008: 13) suggestion that “the affiliation of the Zhong-ahajing (中阿含) to the Sarvāstivādins and of the Za-ahanjing (雜阿含) to the Mūlasarvāstivādins remains a hypothesis.”
one who makes an effort to attain Nirvāṇa (sābhisaṃskāra-parinirvāyin), (17) the one who does not make any effort to attain Nirvāṇa (anabhisāṃskāra-parinirvāyin), and (18) the one who goes upward in the stream of transmigration (ārādhva-śrōtā). These are the eighteen śaikṣas. What are the nine aśaikṣas? (1) the one who can fall away (parihāṇadharmā), (2) the one who does not fall away (aparihāṇadharmā), (3) the one who can put an end to his existence at will (cettanādharman), (4) the one who can preserve himself (anuraksāṇa-dharman), (5) the one who has immovable deliverance of mind (akopya-dharman), (6) the one who can penetrate the state of Arhat at will (prativedhānādharman), (7) the one who cherishes deliverance of mind (sthitākampa), (8) the one who has attained emancipation from all obstacles through wisdom (prajñā-vimukta), and (9) those who has attained emancipation from all obstacles to understanding and contemplation (ubhayato bhaga-vimukta).

These are the nine aśaikṣas. The Blessed One, the Tathāgata, and teachers said this:

There are śaikṣas and aśaikṣas in this world,
whose body, speech and mind are right.
They are the Field-of-Offerings and deserve worship.
Giving a donation to the Field-of-Worship will cause a big fortune.

2.2.3

Then, the Householder Anāthapiṇḍada stood in front of the senior’s row and asked for the declaration, saying: ‘Noble One, when you declare, please declare this way: ‘These acquisitions of cloths are going to be given to the Community of Disciples of the Blessed One, those worthy of donations, offerings, salutation (aṅjali), and reverence, and the supreme field of merit, and those worthy of offerings in the world. Therefore, please accept [them] as you wish.’ Then, the monk who makes the declaration must stand in front of the senior’s row and declare this way: ‘These acquisitions of cloths are going to be given to the Community of Disciples of the Blessed One, those worthy of donations, offerings, salutation, and reverence, and the supreme field of merit, and the worthy of offerings in the world. Therefore, please accept [them] as you wish.’"

Then, the monks who were without passion, hatred and delusion thought thus: ‘The Householder Anāthapiṇḍada said: ‘These acquisitions of cloths are going to be given to the Community of Disciples of the Blessed One, those worthy of donations, offerings, salutation, and reverence, and the supreme field of merit, and those worthy of offerings in the world. Therefore, please accept [them] as you wish.’

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131 Mvy. (Sakaki: 1017).
133 Mvy. (Sakaki: 1019).
134 Mvy. (Sakaki: 1027).
135 Mvy. (Sakaki: 1028).
Since we are supreme, we can have that profit. But the Blessed One has said:

‘Monks! You must not show off good things but disclose bad things.’

How can we talk [proudly] of ourselves for the sake of cloths? We are without passion, hatred or delusion.” Having said so, they remained silent. Those who had remnants of passion also thought thus: “[They are] given to those who are supreme. Since we have the remnants of passion, we cannot have [them].” Having said so, they remained silent. Those who were bound by all bonds thought thus: “They (= the monks who were without passion, hatred, and delusion) thought that [these] are given to those who are supreme, and remained silent. Those who had remnants of passion also remained silent. Since we are bound by all bonds, we cannot have [the cloths].” Having thought thus, they also remained silent.

At that time when the cloths that the Householder Anāthapiṇḍada gave were not accepted even by a single monk, he thought thus: “I wonder if the Community of Noble Ones has executed the Turning-Upside-Down-of-Bowl in regard to me.” Having become pale, thin and emaciated, he got sick, he went to where the Blessed One was. Having arrived near [the Blessed One], he bowed toward the feet of the Blessed One with his head and sat down at one end. After having sat down at one end, the Householder Anāthapiṇḍada told the Blessed One about that matter.

The Buddha, the Blessed One knows [everything] but intentionally asks a question. The Buddha, the Blessed One asked Venerable Ananda: “Ananda, the Householder Anāthapiṇḍada collected cloths and gave them to monks. Why did they not accept them?” He answered: “Reverent, the Householder Anāthapiṇḍada gave [them], saying: ‘These acquisitions of cloths are going to be given to the Community of Disciples of the Blessed One, those worthy of donations, offerings, salutation,’ and as before,
up to . . . they stood remained silent. Therefore, [the cloths] that the Householder Anāthapiṇḍada gave were not accepted even by a single monk." Then the Blessed One said to Ānanda: “Ānanda, go and assemble those monks at the assembly hall, as many as possible, who were residing or staying in Śrāvastī." Venerable Ānanda heard him, saying: “I will do so.” Having assembled those monks, as many as possible, who were staying and being in Śrāvastī at the assembly hall, he went where the Blessed One was and arrived there. He bowed toward the feet of the Blessed One with his head and sat down at one end. Having sat down at one end, Venerable Ānanda said to the Blessed One: “Reverend, the Blessed One should know that the [proper] time has come now. Those monks who are residing and staying in Śrāvastī have assembled, as many as possible, and gotten together at the assembly hall.”

Then the Blessed One went where the assembly hall was, arrived, and sat down on the mat that had been spread. Having sat down, the Blessed One said to the monks thus: “Monks, when the Householder Anāthapiṇḍada collected many cloths and gave them [to you], why did you not accept [them]?" The monks remained silent.

The Buddhas, the Blessed Ones knows [everything] but still asks a question intentionally. The Buddha, the Blessed One asked Venerable Ānanda: "Ānanda, why do monks remain silent?" [He] told the Blessed One what had occurred in detail. Then the Blessed One said to the monks: “Monks, therefore, I authorize those who entered the religious life under me with the intention of getting to Nirvāṇa [to accept] the cloth which is worth one thousand pāṇa, a building with five hundreds rooms,140 and the food which has one hundred kinds of flavor. Monks, I do not authorize those who are defective in śīla141 to take even a single step in the premises of the Community (saṃghārāma).

Why? Because there are ten kinds of trouble in regard to the person who is defective in śīla. Which ten? (1) He comes to blame himself by śīla. (2) He comes to be blamed by others. (3) [He comes to blamed] by deities, and the Teacher. (4) He comes to be blamed by wise co-religionists (sabrahmacārin) in light of Dharma. (5) Bad and dishonorable reputations and rumors are spread. (6) He will not be able to realize the things that he has not realized yet. (7) What he has realized becomes impaired. (8) He forgets the things that he previously heard. (9) He dies with regret. (10) After he, departing from his body, dies, he will fall down to various bad states and end up being reborn to the hell."142

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140 \[mig lnga brgya yod pa’i khang pa brtsegs pa.\] My translation is based on a modern Tibetan idiom khang-mig (Goldstein, “room (in a house”)’). Yijing’s translation (T. 1452 [24] 423a29–b1): 房舍直金錢五百 “a building which is worth five hundreds of money.” The Vinayasūtra (cf. Text, n. 94) suggests the equivalent of khang pa brtsegs pa lnga brgya pa = paḥkasātām, though the meaning of “sūta” is, at least to me, unclear.

141 \[tshul khrims nyams pa.\] Yijing’s translation (T. 1452 [24] 423b2): 破重或者 “those who have impaired the grave śīla. Cf. Mvy. (Sakaki, 9145): śīla-vipannah.” The term śīla is one of the Buddhist technical terms that frequently occur in Buddhist literature but are difficult to translate exactly. The translation “morality” might be suitable in this context. Even then, it remains unclear what monk is referred to by ‘defective in morality’ here. However, there is suggestive evidence that indicates that it might mean one who has committed any of pārājikas-offenses. See below, § 2.7.1, n. 162.

142 As I noted (cf. Text, n. 95), essentially the same enumeration of trouble occurs in the Śrāvakabhāmi of the Yogācārabhāmi.
“However, use of something by monks falls into four [categories]: (1) to use [something] as its owner, (2) to use [something] as given, (3) to use [something] with authorization, and (4) to use [something] by loan. Among them, those monks who are without passion, hatred and delusion use [something] as its owner. Those [monks] who have the remnants of passion use [something] as given. Those ordinary [monks] who have a good nature and practice meditation and recitation use [something] by loan. Among them, those monks who are without passion, hatred and delusion use [something] with authorization. Those [monks] who are lazy use [something] by loan. Those [monks] who are defective in śīla are not authorized to use anything. Therefore, when there are donations, the Community must divide them equally.

[The above is] Section Two of Chapter Two of the Nidāna.

§ 2.3

The Summary [of Chapter Three]

[The kathina-period] has started and has not started / [The kathina-period] has ended and has not ended /
Likewise, one who is outside of the boundary /
The one who has heard [the end of kathina-period] rejoices /

Note that a close relationship between the Mulasarvāstivāda-vinaya and the Yogācārabhūmi has been repeatedly suggested by Schmithausen (1970; 1977: esp. v, n. 24; 1987b: esp. § 1). Furthermore, Yamagiwa (1993: 145–146; 1995: 6–8) notes that the texts regarding the progressive stages of Buddhist practice in the Pāṇḍulohitakavastu of the Mulasarvāstivāda-vinaya parallel to those found in the Śrāvakabhūmi of the Yogācārabhūmi. In addition, Miyazaki (2008) suggests that Atiśa (982–1054) may comment on the Prātimokṣa-sūtra based on the Mulasarvāstivāda-vinaya in the auto-commentary of his Bodhipathaprākripa which includes a large number of close parallels to the Vinaya-sangraha of the Yogācārabhūmi. This may also suggest a close relationship between the Mulasarvāstivāda-vinaya and the Yogācārabhūmi.

Yijing’s translation gives not four but five patterns (T. 1452 [24] 423b10–17): 又諸苾䍆, 師知受用有其五種: 一者, 為主受用. 二者, 父財受用. 三者, 隨許受用. 四者, 貨借受用. 五者, 歷賊受用. 云何為主受用? 謂, 阿羅漢, 元除三毒, 云何父財受用? 謂, 諸學人, 尚有餘惑. 云何隨許受用? 謂, 洗淨異生, 於戒清淨, 勤修禪誦, 無懈怠心. 云何貨借受用? 謂, 雖防禁戒. 面, 不動 修覺品善法. 云何盜賊受用? 謂, 於四重禁中, 隨犯其一. “Monks, you should know that there are five kinds of use: (1) to use [something] as its owner, (2) to use [something] as his father’s property, (3) to use [something] with authorization, (4) to use [something] by lease, and (5) to use [something] as a thief. Who uses [something] as its owner? The Arhat, who are without the three major evil passions. Who uses [something] as his father’s property? The Śaṅkṣerṣ, who still have doubt. Who uses [something] with authorization? The good-natured ordinary ones (異生. Cf. Bonwa [s.v. anārya]; the Bhaisajyavastu [Derge kha’i 27b2–3 = T. 1448 [24] 23a28; Dutt 774.2 = Derge ga’i 33b4]: そす’i skye bo ni rdza’ phrub la myur du sems ggod pa yin pas = 異生人等, 賦神受已. 進發信心: a sku prthagjnasaya ralh yafarjamakari = so su’i skye bo dag ni rdza’ phrub la myur du sens ggod pa yin pas), who are pure in regard to śīla, diligent in practicing meditation and reciting, and not lazy. Who uses [something] by lease? Those who are not defective in śīla but neglect learning bodhi-pakyya* and good Dharma (覺品善法. Cf. Prātimokṣa-sūtra [Banerjee 1977, 10 = Derge 2, 2b1 = T. 1454 [24] 500c5]: kuśāla dharmā bodhipakṣyāḥ = dge ba’i chos byang chub kyi phyogs rnam = 覺品善法). Who uses [something] as a thief? Those who have committed one of the four serious offenses.” Note that the same five are referred to in the Vinayasangraha (cf. Text, n. 96). This may suggest that the Vinayasangraha is closer to Yijing’s Mulasarvāstivāda-vinaya than Tibetan Mulasarvāstivāda-vinaya.
2.3.1

The Buddha, the Blessed One, was staying in Śravastī, in the Jetavana, in the Park of Anāthapiṇḍada. Venerable Upāli asked the Buddha, the Blessed One: “Is there such a case that even though the Community has started the katina-period,\footnote{\textit{gtan pa bting ba} = “kaṭhina-āśraṇa.” Yijing’s translation (T. 1452 [24] 423c1): 弄羯那衣. Those who have completed the rain retreat (vārṣikā) were allowed to collect donations for making new robes for a certain period. Various matters regarding this period are represented by the phrases including the term \textit{katina}. For further details, see Matsumura (2002). Note that the term “kaṭhina” is rendered by “\textit{gtan pa}” here. This is also one of the good examples which show that the \textit{Uttaragrantha} contains unique renderings. The term “\textit{sra bskyang}” seems to be much more common as a rendering of \textit{katina}.” Cf. Matsumura (1992); \textit{Mvy.} (Sakaki: 8687, 9035, 9104, 9406, 9407).} and a monk belonging to the Community has undergone [the start of the \textit{katina}-period], he has not started the \textit{katina}-period?” “Upāli, there is. It is such a case that when the \textit{katina}-period of the Community starts, the monk, not having given the proxy (chanda), becomes muddled with drowsiness and the \textit{katina}-period of the Community has started. Upāli, in that case, the monk has not started the \textit{katina}-period, though [he] has undergone the start of the \textit{katina}-period, “

“Reverend, is there such a case that [a monk] has started the \textit{katina}-period, though [he] has not undergone the start of the \textit{katina}-period of the Community?” “Upāli, there is. It is such a case that when the \textit{katina}-period of the Community starts, a monk, having given the proxy, goes to bed and the \textit{katina}-period of the Community has started. In that case, [the monk] starts the \textit{katina}-period, though he has not undergone the start of the \textit{katina}-period. Upāli, likewise, if a monk, having given the proxy, becomes muddled with drowsiness or practices meditation when the \textit{katina}-period of the Community starts, [he] starts the \textit{katina}-period, though he has not undergone the start of the \textit{katina}-period.”

“Reverend, is there such a case that a monk does not end the \textit{katina}-period,\footnote{\textit{gtan pa 'byin pa} = \textit{kaṭhina-uddharan}. (Yijing’s translation (T. 1452 [24] 423c8): 出羯那. Cf. Matsumura (1996; n. 153).} though he has undergone the end of the \textit{katina}-period of the Community?” “Upāli, there is. It is such a case that when the \textit{katina}-period of the Community ends, the monk, not having given proxy, becomes muddled with drowsiness or practices meditation. Upāli, in that case, the monk does not end the \textit{katina}-period, though he undergoes [the end of the \textit{katina}-period] when the Community ends the \textit{katina}-period,”

“Reverend, is there such a case that when the Community ends the \textit{katina}-period, a monk ends the \textit{katina}-period though he does not undergo [the end of the \textit{katina}-period]?“ “Upāli, there is. It is such a case that when the Community ends the \textit{katina}-period, the monk, having given proxy, becomes muddled with drowsiness, practices meditation, goes out of the \textit{sīmā}, and so forth, and just after having heard that the Community ends the \textit{katina}-period, he rejoices, saying: “[it] ends properly” or
“[it] ends very well.”

[The above is] Section Three of Chapter Two of the *Niñāṇa*.

§ 2.4

Summary [of Section Four]:

The *śīkṣādattaka* and the *śālākā*

The formal acts are performed in regard to someone

Objection to [the work] of twelve kinds of people

The one who is impure and invalidness

2.4.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. Venerable Upālī asked the Buddha, the Blessed One: “Reverend, is it proper that a *śīkṣādattaka*,

distributed *śālākās*, performs a formal ecclesiastical act?” “Upālī, it is not proper.”

“As is proper that those who are *paṇḍakas*,”

those who are *śaṇḍhas*,

those who are defilers of nuns, those who are patricides, those who are arthacides, those who cause the *Tathāgata* to bleed with evil intention, those who are members of other religious groups (*tīrthikas*), those who have converted to other religious groups (*tīrthikavakrāntakas*),

those who are interlopers (*steya-sāṃvāsikas*),

those who are in communion elsewhere (*nānāsāṃvāsikas*),

and those who are not in communion (*asāṃvāsikas*),

distributing *śālākās*, perform a formal ecclesiastical act?”

“Upālī, it is not proper.”

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146 *bṣlab pa stsal pa*. Yijing’s translation (T. 1452 [24] 423c19): 授學之人。The *śīkṣādattaka* is one who is under a special probationary penance granted to those who have committed a *pārājika* offense. For further details, see Clarke (2000) regarding nuns and Clarke (2009a) regarding monks. Note that while *śīkṣādattaka* is rendered by "*bṣlab pa stsal pa*" here, it is more commonly rendered by *bṣlab pa byin pa*. Cf. *Mvy.* (Sakaki, 8723): *śīkṣādattakaḥ* = *bṣlab pa byin pa*; *Kathinavastu* (Matsumura, 197, 205 = Derge 1 Ga 117b1, 119a3 = T. 1449 [24] 98b10, 14): *śīkṣādattaka = bṣlab pa byin pa = 授學人*.

147 *Mvy.* (Sakaki: 8768).

148 *Mvy.* (Sakaki: 8774).

149 *mu stegs can du song ba*. Cf. *Mvy.* (Sakaki, 8759): *mu stegs can zhung pa*.

150 *rkan gnas*. Cf. *Mvy.* (Sakaki, 8756): *rka thabs su gnas pa*.

151 *so sor gnas pa*. Cf. *Mvy.* (Sakaki, 8757): *tha dad gnas pa*. The monk who does not give up his views by any means, regardless of formal counsels from the Community, has to live apart from the Community elsewhere, and is called the *nānāsāṃvāsika*. He is not allowed to take part in the *posadha-*ceremony and other formal ecclesiastical acts performed by the Community; Yamagiwa (1989: 47, n. 20); Lee (2001: 71–83; 2008).

152 *mi gnas pa*. Cf. *Mvy.* (Sakaki, 8758): *gnas par mi bya ba*. The term *asāṃvāsika* refers to one who has incurred/committed one of the four *pārājika*-offenses. It is generally thought that *asāṃvāsa* means an expulsion from the monastic world. Clarke (2009b), however, questions the general thought. See below, § 2.7.1, n. 162; § 2.9.1, n. 168.
2.4.2

“Reverend, the Blessed One has said:

‘Even if one objects\textsuperscript{153} to a formal ecclesiastical act performed in regard to him, [his objection] is not valid.’\textsuperscript{154}

Reverend, even if one objects to a formal ecclesiastical act performed in an improper way, is [his objection] not valid?” “Upāli, it is valid.”

“Reverend, if [monks] say; “Don’t appoint us,” when they are assigned the work of the twelve kinds of people,\textsuperscript{155} is such an objection valid? “Upāli, it is valid. I have declared that [regulation] in consideration of those who are punished.”

2.4.3

“Reverend, the Blessed One has said:

‘If those who are impure object to [the formal ecclesiastical act], is [their objection] not valid.’

Reverend, what kind of people are impure?” “Upāli, they are those who have committed any one of the four pārājika-offenses. They become impure only by having done so.”

[The above is] Section Four of Chapter Two of the Nidāna.

§ 2.5

The Summary [of Section Five]:

The śikṣādattaka, to perform a formal act /
[The case of] the interloper (steyā-saṃvāsika) is as previously /
The full ordination, outside the boundary /


\textsuperscript{154}\textit{btsan}. Though the Derge and Peking consistently read \textit{btsan}, which could be a perfect case of \textit{btsan pa} (Jāschke: “to strive, to aim at, to exert one’s self for”), I follow the three other editions (i.e., Tog, Tokyo, and London) and translate it as “valid” in the context. Cf. Jāschke (s.v. \textit{btsan (-po)}): “strong, mighty, powerful,” “firm, safe,” “definite, decided, without uncertainty.” It is not clear what Sanskrit word is behind this. Negi (s.v. \textit{btsan}) suggests the equivalent of \textit{btsan = btsan po}, but there is no entry of \textit{btsan po}. For another occurrence of the word \textit{btsan} that seems to have the same meaning in our text, see § 4.7.2.

\textsuperscript{155}For the twelve kinds of people, see \textit{Mvy}. (Sakaki: 9056–75). Cf. Silk (2008: 102–103).
2.5.1

The Buddha, the Blessed One, was staying in Sravastī, in the Jetavana, in the Park of Anāthapiṇḍada. Venerable Upāli asked the Buddha, the Blessed One: “If a formal ecclesiastical act is performed by a śikṣādattaka, should it be deemed to have been performed? OR rather, should it be deemed to have not been performed?” “Upāli, it should be deemed to have not been performed, and it should be performed again. Likewise, it should be so [if a formal ecclesiastical act is performed by] paṇḍaka, ṡaṅḍhas . . . up to asaṃvāsika.

2.5.2

The setting is in Sravastī. A śramaṇa156 asked a monk for the full ordination. Therefore, the monk invited the monks who will ordain him. In order to get him fully ordained, the monk, taking the male novice, went to the small ecclesiastical boundary (maṇḍalaka). After the male novice arrived at the small ecclesiastical boundary with the monks, he was sent outside the boundary and left there. Then [his] relatives took him away. [As a result] the venerable ones became a hinderance to [his] acquiring the qualities of monk (*bhikṣuḥva) through renouncement of home life and the ordination. The monks told the Buddha, the Blessed One what had occurred. The Buddha, the Blessed One said: “Therefore, you must not send the one who wishes to receive the full ordination outside the boundary. Monks, for example, as the legitimate son of the Cakravartin King is carefully watched and guarded while he, not receiving anointment, is Regent, just so the one who wishes to receive the full ordination must be carefully watched and guarded. Therefore, the monk[s] must place the male novice out of earshot but within sight who wishes to receive the full ordination, and have him make añjali with his face turning toward [them]. Thus, any trouble will not happen.”

[The above is] Section Five of Chapter Two of the Nidāna.

§ 2.6

The Summary [of Section Six]:

Begging for remission, the boundary /

156dge sbyong (Derge, Peking, Phudrak: dge slong). Here might occur a textual confusion. Given the context, he should be represented not as dge sbyong = śramaṇa but as dge tshul = śrāmaṇera. In a story of which narrative framework is virtually the same found in the Kṣudrakavastu (cf. Text, n. 103), he is referred to as “dge tshul.” Yijing’s translation represents him as qiuji 求寂, an attested translation of male novice (T. 1452 [24] 424a8).
The case of showing obedience to the Community as previously / In regard to one who has raised a quarrel, the act of censure (tarjaniya-karman) [must be performed] / The one who has insulted a householder (kuladīsaka) and one who is a defiler of laymen /

2.6.1

The Buddha, the Blessed One, was staying in Śrāvasti, in the Jetavana, in the Park of Anāthapiṇḍada. Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘The one in regard to whom the act of censure (tarjaniya-karman) was performed must beg for remission.’ Where should he beg for remission?” “Upāli, [he should beg for remission] inside the boundary.”

“How should [he] beg for remission?” “[He should beg for remission by] rejoicing and showing obedience to the Community, asking for remission, obviously showing reverence, and giving up the heated quarrel.”

2.6.2

“Reverend, you have said: ‘The act of censure (tarjaniya-karman) must be performed in regard to those monks who have raised a quarrel.’ Reverend, if [a monk] is dissatisfied with it when the act of censure (tarjaniya-karman) is performed [in regard to him], what measure should be taken against him?” “Upāli, someone must take his bowl and robe among [his] possessions and belongings, someone else must take [his] bag for small stuff (kolahala-sthavika), and then throw them outside. If he gets hold of a pillar, cut the pillar off.

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157 spu langs shing rab tu langs pa las dge ’dan la spu nyal bar byed pa. The precise meaning of this figurative phrase is unclear. However, in the Pāṇḍaloṇita-kavastu, a similar phrase repeatedly occurs as signifying the attitude of the monks who deeply repented what they have done. See, for example, Pāṇḍaloṇita-kavastu (Yamagiwa 1.7): de litar budigs pa’i las byas pa de nams skra gyen du ’gegre ba lta bu dang skra zhig pa lta bu dge ’dan la spu sa la lhung ba lta bu bar byed / ’byung bar bskyod mishungs par nye bar ston (142a2) la mithams kyi nang du ’dug nas bslang ba gsol te / ’ihab krol byed pa nyid spong ngo zhes . . . = <ta> evam tarjaniyakarmakṛtā utkacprakacṣas samghe roma pātayantī nissaranam prajñāntī småcitān utpadāśayaṇtvā antalśī’te sārāṣṭram yacante kalahakāraṇakātvā ca pratīvṛtamānā iti kathayantī />. Cf. Mvy. (9197–9199): skra gyen du ’gegre ba lta bu, skra zhig pa lta bu, spu sa la lhung ba lta bu = utkaca, prakaca, romapāta.

he gets hold of a door bolt, remove the bolt bar. Don’t make it impossible to stop him.”

"Who repairs them?” “The Community must [repair them].”

“From whom are the materials for repair to be gathered?” “Request a favor of a donor. If he doesn’t accept the request, [repairs] must be made by means of the wealth of the entire Community. In that case, there should be no doubt.”

“Reverend, if a nun raises a quarrel, must the act of censure be performed in regard to her?” “Upāli, the act of censure must be performed in regard to her. If she is dissatisfied with it, and as before, up to . . . there should be no doubt...”

“Reverend, if a female probationer, a male novice or a female novice raises a quarrel, must the act of censure be performed in regard to the one? and as before, up to . . . there should be no doubt.”

2.6.3

“Reverend, the Blessed One has said:

‘In regard to the monk who is a defiler of laymen (kuladūsaka),¹⁶⁰ the act of banishment (pravāsantyakarman) must be performed.’

Reverend, If he is dissatisfied with it when the act of banishment is performed, what measure should be taken against him?” “Upāli, [among his] possessions . . .” and as before, up to . . . “there should be no doubt.”

Likewise, "Must the act of banishment be performed in regard to the female probationer, male novice, or female novice who is defiler of laymen?" and as before, up to . . . “there should be no doubt . . .”

[The above is] Section Six of Chapter Two of the Nidāna.

The Vinaya-uttaragrantha, Volume Thirty-three.

¹⁵⁹Clarke (2009b: 29) cites and translates Yijing’s translation of this question-and-answer, pointing out that this is one of the rare instances that refers to a physical removal from monasteries in Vinaya texts.

“Reverend, the Blessed One has said:

‘A monk who is defective in ṣīla (ṣīla-vippana) must be expelled.’

By whom must be he expelled?” “He must be expelled by the Community. Someone must take his bowl and robe among [his] possessions and belongings, someone else must take [his] bag for small stuff, and then throw them outside. If [he] gets hold of a pillar, cut the pillar off. If [he] gets hold of a door bolt, remove the bolt bar. Don’t make it impossible to stop him.”

“By whom must they be repaired?” “By the Community.”

‘From whom should the materials be gathered for repair?” “Recommend a donor [to do so]. If he doesn’t accept [the recommendation], [repairs] must be made by means of the wealth of the entire

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161 Tibetan Nidānā omits the seventh uddāna. This omission might be due to a textual confusion. Yijing’s version exactly includes the seventh uddāna here. Furthermore, the colophon to Uttaragrantha (’Dal ba gzhung dam pa) and Bu-ston’s ’Dal ba spyi’ rnam par gzhag pa ’dal ba rin po che’i mde’ rgyan mention that all sections except for the last section of the Nidānā include precisely ten addānas. For details, see Analysis (4.2.1) of this dissertation.

162 tshul khrims nyams pa’i dge slong. Yijing’s translation (T. 1452 [24] 424b11–12): 破戒苾芀, What exactly “tshul khrims nyams pa” means is not explicitly indicated here. It appears, however, to refer to one who has committed one of the four pārājika-offenses in other section of the Mūlasarvāstivāda-vinaya. In the Posadhaṭṭhāpanavastu, for example, defines tshul khrims nyams pa = ṣīlavippana as follows (Derge 1 Ga 186a5–6 = Dutt, 116): tshul khrims nyams pa yin pa / phas pham pa bchi las gang yang rang ba’i ltung ba byung bar gyur la / de la dge slong gis mtshong ba dang / thos pa dang / dogs pas gso sbyong gzhag pa ni chos kyi gso sbyong gzhag pa yin te / de lta bu ni tshul khrims nyams pa yin no // = kthaṃ ṣīlavippano bhavati / saturnām pārājikānāṃ anyataṃvyayaṇāṃ āpattim āpanno bhavati / tasya ca bhikṣur đegśvā śrūvā pariśamkṣya posadhaṭṭhāpanam / dhārmikam posadhaṭṭhāpanam / evam ṣīlavippano bhavati / What is one who is defective in ṣīla? He has committed one of the four pārājika-offenses. [Another] monk, having seen, heard, or suspected it, interrupts [his joining] posadha-ceremony. This is the interruption according to the Dharma — this is ‘the one who is defective in ṣīla.’ Likewise, the “Upāṇipāpyucca (Derge 7 Na D280b2) refers to tshul khrims nyams pa as one who has committed a pārājika-offense: ji lutar na tshul khrims nyams pa yin te / phas pham pa bchi las gang yang rang phas pham pa shin tu’ das par gyur pa’o // “When he is deemed to be one who is defective in ṣīla?” It is when he has committed any one of the four pārājika-offenses.” The same passage occurs in the Chinese — not in the Tibetan — Vinayasamgraha (T. 1458 [24] 569a18): 何謂破戒? 言，四重中隨犯一事。 “What is being defective in ṣīla (破戒)? It is to commit any one of the four grave [offenses].” Furthermore, a commentary work probably on the Prātimokṣa-sūtra titled “Prātimokṣasutratīkāvivayanayasmucya” comments on a monk who should be expelled by referring to our passage in the Nidānā (cf. Text, n. 110) and mentions one who should be expelled by the Community in the following (Derge 4106 Puh 55a3): pham par ‘gyur ba’i dngos gzhis byung ma thag tu de’i mod la be’al ji sems skyes na pham par ‘gyur ba de phyir bcos su mi rung ba yin pas de ni dge ’dan gyis bkhrad par bya’o // “As soon as the substance of the pārājika-offense comes out, the thought of repentance occurs but is overwhelmed [soon]. Therefore, since it cannot be repented, he must be expelled by the Community.” Taking all into consideration, it is possible that “a monk who is defective in ṣīla in our text, that is, who has to be expelled seemingly by force, signifies the monk who has committed a pārājika-offense. This might be of particular interest to Dr. Shayne Clarke. It is because Clarke (2009b) questions the equation of asamvāsa (= one who is commits a pārājika) with the physical removal from monasteries. See n.x below.
Community. In that case, there should be no doubt.

Just as is a monk who is defective in śīla, just so is a nun, a female probationer, a male novice, or a female novice."

2.7.2

"Reverend, you have said:

‘In regard to a monk who has insulted a householder, the act of expiation (pratisāṃharaṇīyakaṁ) must be performed.’

Reverend, if a nun also has insulted a householder, must the act of expiation be performed even in regard to her?” “Upāli, even in regard to her, the act of expiation must be performed. Likewise, in regard to a female probationer, a male novice, or a female novice, [the act of expiation must be performed]."

2.7.3

“Reverend, the Blessed One has said:

‘If a monk has insulted a householder, the act of expiation must be performed [in regard to him].’

If a monk has insulted a monk, must the act of expiation be performed even in regard to him?” “Upāli, even in regard to him, the act of expiation must be performed. Just so, in regard to a monk who has insulted a female probationer, a male novice, or a female novice, [the act of expiation must be performed].

Just so, in regard to a nun who has insulted a nun, a monk, a female probationer, a male novice, or a female novice, [the act of expiation must be performed].

Just so, in regard to a female probationer who has insulted a monk, a nun, a male novice, or a female novice, [the act of expiation must be performed].

Just so, in regard to a male novice who has insulted a monk, a nun, a female probationer, or a female novice, [the act of expiation must be performed].

Just so, in regard to a female novice who has insulted a monk, a nun, a female probationer, or a male novice, [the act of expiation must be performed]."

Thus, in successive round form (cakra-peyāla)\textsuperscript{163} [all cases] are declared in detail.

\textsuperscript{163}Cf. Karmavastu (Dutt, 209 = Derge 1 Ga 140a2): evameva navakena cakrapeyālaṁ vastareṇa bodhāvyam / = de bzhin du re res mgo bzang nas ’khor lo bzhin du bsgre ba rgyas par khong du chud par bya’o //. See also Edgerton (s.v. cakra-peyāla).
§ 2.8

The Summary [of Section Eight]:

Male novices and [the act of] censure (\textit{tarjanīya-karman}) and /
[The monk] who has spent less than five years, without the relationship of dependence /

Upāli asked about length [of period] /
For five days, [acquisitions] are given /

2.8.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṅḍada.

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, if monk[s] fully ordain a male novice in regard to whom the act of censure (\textit{tarjantya-karman}) has been performed, is he deemed to have been fully ordained or to have not been fully ordained?” “Upāli, although he is deemed to have been fully ordained, those who fully ordain him come to have a fault. In regard to the remission [of the act of censure], it should be deemed to have [already] been sought.”

2.8.2

“Reverend, the Blessed One has said:

‘It is authorized that if [a new monk] has spent five years and comes to have the five qualities, [he] can go wondering without the relationship of dependence.’

Reverend, is it authorized that if he has spent four years and comes to have the five qualities, he can go wondering without the relationship of dependence?’ “Upāli, it is not authorized. Because it is improper since he has not spent five years.”

“Is it authorized that if he has spent six or nine years but doesn’t have the five qualities, he can go wondering without the relationship of dependence?’ “Upāli, it is not authorized. Because he must have the five qualities.”

\textsuperscript{164}bzod pa ni gsol ba zhes bya’o / It is not clear what this sentence exactly means. As I show (cf. Text, n. 112), this question-and-answer is quoted in the \textit{Vinayasāstra\-vyutthi\-abhidhānasvavyūkhyāna-nāma}. In the quoted passage, the words \textit{zin pa}, which Jäschke (s.v. \textit{zin pa}) notes “denote an action that is perfectly past,” are inserted in the sentence in question. My translation “already” is derived from them. Cf. Yijing’s translation (T. 1452 [24] 424b25): 僭先為其人, 作解誄摩. “He must ask for the remission [of the act of censure] in advance.”
“Reverend, if he has spent three years after he was fully ordained, and he is also familiar with Three Baskets (tripitaka),\textsuperscript{165} has Three Knowledges (traividya),\textsuperscript{166} and is without Three Impurities (trimala),\textsuperscript{167} does he still have to have the relationship of dependence on someone else? “He also has to do so. Because the established manners must be observed.”

“How long are acquisitions given to a [new monk] who is without the relationship of dependence? “Upāli, at most for five days. [During five days] he [continues to] seek for the relationship of dependence and the relationship is not given up.

[The above is] Section Eight of Chapter Two of the \textit{Nidāna}.

\section*{§ 2.9}

The Summary [of Section Nine]:

[The offenses that are] comparable and not incomparable / 
There are also [offenses measurable] and immeasurable / 
[The offenses that are] concealed and not concealed / 
Likewise, there are two [categories of offenses:] name and species /

\subsection*{2.9.1}

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiñḍada. Venerable Upāli asked the Buddha, the Blessed One: “Reverend, offenses are deemed to be comparable and not comparable. What are the offenses that are comparable, and what are the offenses that are not comparable?”

“Upāli, the \textit{pārājika}-offenses are comparable with the \textit{pārājika}-offenses.\textsuperscript{168} They, however,

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\textsuperscript{165} \textit{sde snod gsum}. Yijing’s translation (T. 1452 [24] 424c1–2): 三藏. Cf. \textit{Mvy.} (Sakaki: 1411). \textit{Tripitaka} is a well known Buddhist term that collectively refers to the Buddhist texts classified into three: \textit{Sūtra-pitaka}, \textit{Vinaya-pitaka}, and the \textit{Abhidharma-pitaka}. The learned monk/nun is often entitled “the One who is familiar with the \textit{tripitaka}.” Schopen (2004a: 21, n. 15) notes that this title repeatedly occurs in the \textit{Mūlasarvāstivāda-vinaya}.

\textsuperscript{166} \textit{rig gsum pa}. Yijing’s translation (T. 1452 [24] 424c2): 三明. In Buddhist context, the term “Three Knowledges” represented as \textit{tisso vijj\textasciitilde} in P\textasciitilde\textasciitilde\textasciitilde and \textit{sanming} in Chinese generally refers to these three acquired in stages in the process of attaining the Buddha’s Awakening in the following: the knowledge of past life, the knowledge of the death and rebirth, and the knowledge that extinguishes all afflictions. For details, see Enomoto (1982); Baba (2008: 27–67).

\textsuperscript{167} \textit{dri ma gsum}. Yijing’s translation (T. 1452 [24] 424c2): 三垢. What the term \textit{tri-mala} exactly means here is not clear. Japanese scholars often explain that the term \textit{sangou} 三垢 is frequently used as synonym for \textit{sandu} 三毒 “Three Poisons,” which collectively refers to \textit{rāga} “greed,” \textit{dves\textasciitilde} “anger,” and \textit{moha} “ignorance.” See, for example, Mizuno (1996: 206).

\textsuperscript{168} \textit{phas pham pa}. Yijing’s translation (T. 1452 [24] 424c12–13): 波羅戒師. Cf. \textit{Mvy.} (Sakaki: 8358): \textit{phas pham par’gyur ba’i chos bz\textasciitilde} = catvārāṇā pārājikā dharmāḥ. The \textit{pārājika}-offense is regulated as the most grievous offense in all \textit{vinaya} traditions that have come down to us. It is often assumed that one who has committed this offense is, except when he is
are not comparable with any other offenses. The samghāvaśeṣa-offenses are comparable with samghāvaśeṣa-offenses. The pāyantika-offenses are comparable with the pāyantika-offenses. The pratideśāṇiya-offenses are comparable with the pratideśāṇiya-offenses. The duṣkṛta-offenses are comparable with the duṣkṛta-offenses.

“Reverend, offenses are deemed to be with evidence and without evidence. What are the offenses that are with evidence and what are the offenses that are without evidence?” “Upāli, in regard to those [offenses] of which the date and content are remembered, they are deemed to be [offenses] of which the date and content are not remembered, they are deemed to be with evidence. In regard to those [offenses] of which the date and content are not remembered, they are deemed to be without evidence. In regard to those [offenses] which are not comparable with any other offenses. The pratideśāṇiya-offenses are comparable with the pratideśāṇiya-offenses. The duṣkṛta-offenses are comparable with the duṣkṛta-offenses.”

What are the offenses that are concealed? What are the offenses that are not concealed? ‘Reverend, offenses are deemed to be those that are concealed and those that are not concealed. The pratideśāṇiya-offense is regulated as the second most grievous offense in all vinaya traditions that have come down to us. Those who have committed the offense are placed under suspension, at shortest for six days. For a detailed discussion of the etymology, see Hirakawa (1994a: 357–370; 1994: 264–276). O. von Hinüber (1996: 10) notes that in regard to the meaning of samghāvaśeṣa in Pāli, “the traditional explanation as ‘the rest (sesa, i.e. the duration of the suspension)’ is with the Community (i.e. determined by the Community)” may well be correct.”

What are the offenses that are concealed? What are the offenses that are not concealed? “Upāli, there are several ordained monks. It is well-known that this offense is variously regulated: “pratiṣṭhāṇa” in the Pāli vinaya, “pācattika” in the Tātia’s edition of the Prātimokṣa-sūtra attributed to the Lokottaravādins, “pāyantika” in Finot’s edition of the Prātimokṣa-sūtra attributed to the Sarvāstivāns, “pāyantika” in Banerjee’s edition of the Prātimokṣa-sūtra attributed to the Mūlasarvāstivādins, “pāyantika” in Sakaki’s Mahāyānapattippati, “pratyantika/praḥ” in Paramārtha’s Lā ershier mingliao lun attributed to the Sāṃmitīya, and so on. The etymology of these various representations seems to be still unclear. For a detailed discussion of the etymology, see Hirakawa (1994: 5–34) and most recently, Funayama (2012: 30–32). See also Strauch (2008: 26–27) for western scholarship on the term. The pratideśāṇiya-offense must confess in front of only one ordained monk. See, for example, Hirakawa (1994: 9–10; 1995, 383–387). Sato (1972: 19) explains that one who has committed the pratideśāṇiya-offense must confess in front of one who has spent more than ten years as fully ordained, but the source for this explanation is not clear. The term pratideśāṇiya-offense and the pāyantika-offense is not completely clear, most scholars maintain that the pratideśāṇiya-offense is less serious than the pāyantika-offense, and requires confession in front of only one ordained monk. See, for example, Hirakawa (1994: 669–670; 383–387). Though the essential difference between the pratideśāṇiya-offense and the pāyantika-offense is not completely clear, most scholars maintain that the pratideśāṇiya-offense is less serious than the pāyantika-offense, and requires confession in front of only one ordained monk. See, for example, Hirakawa (1994: 9–10; 1995, 383–387). Sato (1972: 19) explains that one who has committed the pratideśāṇiya-offense must confess in front of one who has spent more than ten years as fully ordained, but the source for this explanation is not clear. The term pratideśāṇiya-offense and the pāyantika-offense is not completely clear, most scholars maintain that the pratideśāṇiya-offense is less serious than the pāyantika-offense, and requires confession in front of only one ordained monk. See, for example, Hirakawa (1994: 9–10; 1995, 383–387). Sato (1972: 19) explains that one who has committed the pratideśāṇiya-offense must confess in front of one who has spent more than ten years as fully ordained, but the source for this explanation is not clear.

so sor bshags pa. Cf. Mvy. (Sakaki: 8360): catvaśaḥ pratideśaṃtyaḥ = so sor bshags par bya ba bṣiḥ. The term pratideśaṃtya seems to be as derived from prati-√devṣ (“to confess”); Hirakawa (1994: 669–670; 383–387). Though the essential difference between the pratideśaṃtya-offense and the pāyantika-offense is not completely clear, most scholars maintain that the pratideśaṃtya-offense is less serious than the pāyantika-offense, and requires confession in front of only one ordained monk. See, for example, Hirakawa (1994: 9–10; 1995, 383–387). Sato (1972: 19) explains that one who has committed the pratideśaṃtya-offense must confess in front of one who has spent more than ten years as fully ordained, but the source for this explanation is not clear.

172 nyes byas = duṣkṛta “wrong-doing.” Cf. Mvy. (Sakaki: 9225). The duṣkṛta-offense is generally thought to be the most minor offense that can be expiated merely by producing repentance in mind. See, for example, Sato (1972: 19); Hirakawa (1995: 478–480); S. Sasaki (1999: 218–219; 2000: 111).

are two kinds of concealed [offenses]: the ones concealed with intention and the ones concealed during the night. Among them, the ones that are concealed during the night are deemed to be not concealed. The ones that are concealed with intention are deemed to be concealed.

“Reverend, offenses are deemed to have the names and species (gotra) of the offenses. Reverend, what is the name [of offenses]? What is the family [of offenses]?” “Upāli, the pārājika is the name. The actions that cause the offense (samutthāna) are the species. The samghāvaśesa is the name. The actions that cause the offense are the species. The pāyatika, the pratidesāniya, and the dusktta are the names. The actions that cause the offenses are the species.

[The above is] Section Nine of Chapter Two of the Nidāna.

§ 2.10

The Summary [of Section Ten]:

Punishment imposed [inside] an enclosed wall / [Punishment must] not be imposed at a place where there are šikṣādattakas /
A proxy must not be given to them /
The thought occurs that he is a monk, [a proxy] must not be accepted /

2.10.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Group-of-Six, having committed a samghāvaśesa-offense, were punished with the parivāsa probation. They, having made a small ecclesiastical boundary (maṇḍalaka) inside an enclosed wall, performed the parivāsa probation.

Monks said to them: “Venerable Ones, what are you doing?” and they answered: “We are under parivāsa probation.” Monks said: “Since this is performed in secret, this is not a probation.” They were discouraged and stood there speechless.

The monks told the Blessed One what had occurred. The Blessed One said: “Monks, you must not perform the formal ecclesiastical act of probation at a place where there is only one monk. You also must not perform the formal ecclesiastical act of probation at a place where there are two or

174 chad pa. Lexically ‘chad pa’ means just a ‘punishment.’ (Cf. Jäschke, s.v. chad pa). However, in our text this term appears to be used as a rendering of parivāsa; cf. below, § 2.10.1, n. 176). The parivāsa is the probation imposed on one who has committed a samghāvaśesa-offense and concealed it. He has to be under probation for a period which is as long as the length of time that he has concealed the offense. For further details of parivāsa, see, for example, Sato (1963: 411–422).

three monks. Monks must perform the formal ecclesiastical act of (1) the parivāsa,\textsuperscript{176} (2) the māla-parivāsa,\textsuperscript{177} (3) the mālapakarṣa-parivāsa,\textsuperscript{178} (4) the mānāpya,\textsuperscript{179} (5) the māla-mānāpya,\textsuperscript{180} and (6) the mālapakarṣa-mānāpya\textsuperscript{181} at a place where there are four or more than four monks."

When the Blessed One said that monks must perform the formal ecclesiastical act of the parivāsa, the māla-parivāsa, the mālapakarṣa-parivāsa, the mānāpya, the mālamānāpya, and the mālapakarṣa-mānāpya at a place where there are four or more than four monks, monks performed the formal ecclesiastical act of the parivāsa [at a place] where there were four sīkṣādattaka monks. The Blessed One said: "It is not authorized that [monks] perform the formal ecclesiastical act of the parivāsa [at a place] where there are four sīkṣādattaka monks."

Since the Blessed One had said that it is not authorized that [monks] perform the formal ecclesiastical act of the parivāsa [at a place] where there are four or more than four monks, monks performed [it] [at a place] where there were three sīkṣādattaka monks and one monk who was in good standing,\textsuperscript{182} [at a place] where there were two sīkṣādattaka monks and two monks in good standing, and [at a place] where there were one sīkṣādattaka monk and three monks in good standing.

Monks told the Blessed One what had occurred, and the Blessed One said: "The formal ecclesiastical act of the parivāsa also must not be performed [at a place] where there are four sīkṣādattaka monks, where there are three sīkṣādattaka monks and one monk in good condition, where there are two sīkṣādattaka monks and two monks in good condition, or where there are one sīkṣādattaka monk and three monks in good condition. [Rather], the formal ecclesiastical act of the parivāsa must be performed [at a place] where there are four or more than four monks who are quite pure. Just as it is for the formal ecclesiastical act of the parivāsa, so it is for the formal ecclesiastical acts of the māla-parivāsa, the mālapakarṣa-parivāsa, the mānāpya, the māla-mānāpya and the mālapakarṣa-mānāpya."


\textsuperscript{177} gzhi nas bslang ba'i chad pa. Cf. Mvy. (Sakaki, 8650): māla-parivāsa = gzhi nas spo ba. The māla-parivāsa is another probation imposed on one who has committed another samghāvāśesa offense while he is under the parivāsa probation. When the māla-parivāsa is imposed, he has to start over the parivāsa probation after he has done it. For the further details, see Sato (422–424) and Yamagiwa (1989: n. 32; 1992: 22–23).

\textsuperscript{178} gzhi nas slar bslang ba. Cf. Mvy. (Sakaki, 8651): mālapakarṣa-parivāsa = yang gzhi nas bslang ste spo ba. According to Yamagiwa (1989: n. 32; 1992: 22–23), the mālapakarṣa-parivāsa is another probation imposed on one who has committed another samghāvāśesa offense while he is under the māla-parivāsa probation. When the mālapakarṣa-parivāsa is imposed, he has to start over the māla-parivāsa after he has done it.

\textsuperscript{179} yid mgu bar bya ba. Cf. Mvy. (Sakaki, 8652): mānāpya = mgu bar bya ba. The mānāpya is the probation for six nights imposed on one who has done the parivāsa, or who has committed a samghāvāśesa offense but not concealed it. See Sato (1963: 411–422).

\textsuperscript{180} gzhi nas bslang ba'i yid mgu bar bya ba. Cf. Mvy. (Sakaki, 8653): māla-mānāpya = gzhi nas mgu bar bya ba. The māla-mānāpya is another mānāpya probation imposed on one who has committed another samghāvāśesa offense while he is already under the mānāpya probation. When the mānāpya probation is imposed, he has to start the mānāpya probation over. For further details of māla-mānāpya, see Sato (1963: 422–424) and Yamagiwa (1989: n. 32; 1992: 22–23).

\textsuperscript{181} gzhi nas slar bslang ste yid mgu ba. Cf. Mvy. (Sakaki, 8654): mālapakarṣa-mānāpya = yang gzhi nas bslang ste mgu bar bya ba. According to Yamagiwa (1989: n. 32; 1992: 22–23), the mālapakarṣa-mānāpya is another probation imposed on one who has committed another samghāvāśesa offense while he is already under the māla-mānāpya probation. When the mālapakarṣa probation is imposed, he has to start the māla-mānāpya over.

\textsuperscript{182} shul bzhin gnas pa. Yijing’s translation (T. 1452 [24] 425a9): 清净人 “a pure man.”
2.10.2

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, is it proper to give a proxy to a sīkṣādattaka monk?” “Upāli, it’s not proper, but it’s proper if he realizes the quality of the Dharma.”

“Reverend, is it proper to accept a proxy from a sīkṣādattaka monk?” “Upāli, it is not proper until the idea that he is a monk is established.”

[The above is] Section Ten of Chapter Two of the Nidāna. Chapter Two [of the Nidāna] ends.

183 chos nyid la reg na. Although what chos nyid = *dharmatā exactly means here is not clear, this passage suggests that a sīkṣādattaka can get back the status of a monk in good standing if he gains a religious fruit. The passage corresponding to this does not occur in Yijing’s translation (T. 1452 [24] 425a11–12): “授學之人，得與其欲不?” 佛言: “不得。” “Upāli asked the Buddha: ‘Is it possible to give a proxy to a sīkṣādattaka?’ The Blessed One said: ‘Impossible.’”

184 Yijing’s translation seems to be somewhat different (T. 1452 [24] 425a13): “得受此人欲不?” 佛言: “得。由是菩提故。” “Is it possible for this one (= a sīkṣādattaka) to accept a proxy?” The Buddha said: “Possible. It is because this one is a monk.” A similar passage is found in the Vinayasangrahā (Derge 4105, 91b3 = T. 1458 [24] 526c25), and what is interesting is that there is a difference of the same sort between the Tibetan translation and Yijing’s translation. Tibetan translation (Derge 4105, 91b3): bslab pa byin pas ‘dun pa blan bar mi bya’o // dge sloṅ ma yin pas dbyal bar mi bya’o // “The sīkṣādattaka must not accept a proxy. Because he is not a monk, he must not give a proxy.”; Yijing’s translation (T. 1458 [24] 526c25): “授學之人，不持他欲，應與他欲，由是菩提故。The sīkṣādattaka must not accept a proxy from others. He must give a proxy to others, because he is a monk.”
3

The Summary [of Chapter Three]:

The small ecclesiastical boundary (*manḍalaka*), the bowl /
[A pipe for] smoking and the small pot for drinking /
Iron, hair, axle\(^\text{185}\) /
A clothes-rack,\(^\text{186}\) a lamp, the *stūpa* /

\section*{§ 3.1}

The Summary [of Section One]:

The small ecclesiastical boundary (*manḍalaka*), a place for deities /
Two and a half [yojanas] and one who does not have the relationship of dependence\(^\text{187}\)
To enter the religious life without a bowl /
Not writing on the bowl /

\subsection*{3.1.1}

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapindada. Monks washed [their] bowls here and there.\(^\text{188}\) That place came to be full of bugs and unsightly. Brahmans and householders, having seen it, said: “Noble Ones, did you use this spot as a toilet?” They answered: “Sir, no one used this spot as a toilet. Instead, we washed [our] bowls.” They said: “Noble Ones, would it be proper to make a small ecclesiastical boundary (*manḍalaka*) here?” Being downcast, they (= monks) sat without saying anything. They (= brahmans and householders) criticized them, saying: “In regard to the śramaṇa, the sons of Sākya, they are impure. They wash their bowls here and there.”\(^\text{189}\) When the monks told the Blessed One what had occurred, the Blessed One said to the monks: “The brhmans and householders may well blame you. Therefore, monks must not wash the bowls here and there, but make a small ecclesiastical boundary where the bowls are washed.”

\(^{185}\) *shing rta’i lte ba*. What is referred to by *shing rta’i lte ba* does not appear in this chapter.

\(^{186}\) *gdang shing*. What is referred to by *gdang shing* does not appear in this chapter.

\(^{187}\) *gnas mi ’cha’*. A negative word “*mi*” occurs here, but this does not correspond with the narrative part below (§ 3.1.3). Such a negative word does not appear in Yijing’s translation (T. 1452 [24] 425a17): 雫屎丰住: “Two and a half *yojanas* and one who has the relationship of dependence.”

\(^{188}\) In Yijing’s translation, the monks washed not only their bowls but also their feet, and both actions became issues (T. 1452 [24] 425a20–21): 雫屎, 洗鉢及以濯足. “[Monks] washed [their] bowls and feet here and there.”

\(^{189}\) Yijing’s translation refers to washing feet (T. 1452 [24] 425a24–25): 雫屎盈足, 洗鉢濯足, 不捨處所. “Indeed, the monks were all impure and unclean. They did not choose the place where they wash bowls and feet.”
Since the Blessed One said: “Make a small ecclesiastical boundary,” monks made a small ecclesiastical boundary in a round form where they washed their bowls. Brahmins and householders came to the vihāra. Having seen the small ecclesiastical boundary like the sun inside the residence, [one of them] said: “Oh! What is this?” and another said: “Who could know this kind of stuff? The śramaṇas, the sons of Śākya have devotions to the sun.” Another said: “Oh! It is true that the śramaṇas, the sons of Śākya have devotions to the sun.” When the monks told the Blessed One what had occurred, the Blessed One said: “Therefore, you must not make a small ecclesiastical boundary that looks like the sun.”

Since the Blessed One said: “you must not make a small ecclesiastical boundary that looks like the sun,” monks made a small ecclesiastical boundary that looked like the half moon. Then, brahmins and householders, having gathered in the vihāra again, said: “Oh! The śramaṇas, the sons of Śākya have devotions to the moon.” When the monks told the Blessed One what had occurred, and the Blessed One said: “Therefore, you must not make a small ecclesiastical boundary that looks like the moon, either.”

Monks started to make a small ecclesiastical boundary square. Brahmins and householders, having gathered in the vihāra, said: “Oh! The śramaṇas, the sons of Śākya have devotions to cows.” When the monks told Blessed One what had occurred, he said: “Therefore, a small ecclesiastical boundary must not be made square or in the [previous] two forms. It must be made like a spearhead (kuntapalaka) or the drum (mṛdaṅga).” The Blessed One having said so, the monks did not know how to make it. The Blessed One said: “It must be done by smearing cow dung, clay, or water.”

Since the Blessed One said that a small ecclesiastical boundary must be made in the two forms, monks made a small ecclesiastical boundary in two forms for the sake of the Buddha, the Dharma, or the Saṅgha, and they were pleased with it. When the monks told the Blessed One what had occurred, the Blessed One said: “For the sake of the Three Jewels, a small ecclesiastical boundary can be made in the form of the sun, the form of the moon, or any form as you like. There must be no doubt.”

3.1.2(10)

The setting was in Śrāvastī. Then, the Blessed One said to the monks: “Monks, contributors of gifts or donors must satisfy, respect, and make happy those deities who accept oblations occasionally

190 As Chung & Kieffer-Pülz (1997: n. 68) infer, saying: “it is improbable that the mandalaka indicates a circular form,” our text explicitly forbids the mandalaka to be made in a circular form.

191 Yijing’s translation (cf. Text, n. 97) refers to neither cow dung nor clay, but only water. Note that the Vinayasanggraha (cf. Text, n. 123) does so.

(10) The whole of this story has already been discussed in detail and translated by Schopen (2004b). This story presents a set of well known verses now also found in the Mahāparinirvāṇa-sūtra and other sections of the Mahasanghikas-vinaya (the Kṣudrakavastu and the Bhaisajyavastu). Schopen (2004b) suggests that since the reference to the deities mentioned in the verses is found only in this story of the Nidāna, the story of the Nidāna here might be the original context of the verses.
in three ways. Which three? To clean up occasionally, to make acts of offering occasionally, and to transfer the donors’ merit [to the deities] occasionally. Monks, if contributors of gifts or donors occasionally satisfy, respect, and make happy the deities who accept oblations, [they], because of being happy, will do a favor in return to the contributors of gifts and donors." The Blessed One said so. The Teacher having said thus, the Tathāgata said these verses:

Devout people who
show reverence to deities
Do just as the Teacher instructed.
They are also praised by the Buddha.

Those who are devout good men
Would show reverence to deities.
They are obedient to what the Teacher has taught.
They are praised by the Buddhas.

Wherever one who has wisdom
and good conduct stays,
[he] must offer food and declare the succession of the gift.

By honoring them, he will be honored.
By showing reverence, he will be shown reverence.
Then [the deities] will be affectionate towards them,
just as a mother is [affectionate] towards her son, whose body was produced by her.
Those people towards whom deities are affectionate
will see welfare and good fortune.

When the Blessed One said: “If a devout person shows reverence to deities, he does just as the Teacher instructed, and also he will be praised by the Buddhas,” the Group-of-Six showed reverence to all deities, such as the deity of parks, the deity of forests, the deity of crossroads, the deity of forked roads, the deity of this world and so on.

The devout brahmins and devout householders accused, blamed, and condemned them, saying: “Though these noble ones had entered the religious life in the

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192 Yijing’s translation starts with a different nidāna (T. 1452 [24] 425b6–7): 爾時世尊, 為摩揭陀國大臣婆羅門名曰行雨, 略宣法要, 說偈他日. “Then, the Buddha declared the essence of the Dharma briefly and spoke these verses for the sake of the brahmin minister named Varśākara in Magadhā.” The brahmin minister named Varśākara in Magadhā appears in three other texts that include the same verses (i.e., the Mahāparinirvāṇa-sūtra, the Kṣudrakavātā, and the Bhaisajyavātā). For further detail of the nidāna of the three texts, see Schopen (2004b: 173) and Yao (2011: § 3.4.2).

193 sbyin rabs bsgrag pa. Schopen (2004b: 168) notes that this is a form of daksināmatā; cf. below, § 3.1.5, n. 218.

194 In Yijing’s translation (cf. Text, n. 98) the first four verses occur.

Vinaya-Dharma which was well spoken, they show reverence like this to those harmful ones who eat flesh, blood, marrow and fat, and rob others of lives. Even though we, Buddhist laymen have rejected [them] for a long time, these guys show reverence [to them]!" [The Group-of-Six said:] “Why? Oh! Venerable Ones,१९६ didn’t the Blessed One say that if a devout person shows reverence to deities, he does just as the Teacher instructed, and also he will be praised by the Buddhās? Aren’t we devout? Why should we not show reverence?” The monks told the Buddha what had occurred. The Blessed One said: “Monks, since I said this in referring to householders and not to monks, therefore, monks must not show reverence to deities.”

Since the Blessed One said that monks must not show reverence to deities, the Group-of-Six began to do harm to deities. [They appeared] in the monks’ dream, saying: “Have we ever done harm to you? Yet you do harm to us.” Even brahmins and householders who were not devout criticized [them], saying: “Noble Ones, have these [deities] ever done harm to you? [You] ruined these [deities].” The monks told the Blessed One what had occurred, and the Blessed One said: “You must neither show reverence to them, nor must you do harm to them.”

When the Group-of-Six started on a journey and went along a way, they saw a place for deities.१९८ They turned away and went along another way that was bumpy and thorny, so that one monk stumbled over coarse grass, another monk got stuck with a thorn and another monk slipped and fell down. The monks told the Blessed One what had occurred, and the Blessed One said: “You must neither show reverence to them, nor must you do harm to them.”१९७

Vinaya-Dharma

१९६'ishe dang ldan pa dag. This is of course a widely attested translation for forms of अयूमत. Note this is occasionally used to refer to laymen in narrations of vinaya texts. It is well known that अयूमत is often used to refer to young people in Indian classical literatures. For detail, see Yamamoto (2007: n 8).

१९७Yijing’s translation has two episodes here. One is that a monk had scorn for a place for deities, and the other is that a monk damaged images of the deities (T. 1452 [24] 425b14–21): "時有苾芄，於天神處，便生輕蔑。彼天神曰：‘我等於仁，有過失，而見欺誑？’時諸苾芄，以縟白佛。佛言：‘汝等從今，於天神處，不應供養，亦勿欺誑。’時諸苾芄，後於餘處，見羯呌吒布哩那。及，摩登伽，瞿利伽像，即便打破。時諸居士，作如是言：‘此天神像，無有心識。聖者，何故顛倒破耶？’時諸苾芄，以縟白佛。佛言：‘汝等苾芄，於天神處，不應毁壞。’” Then, a monk had scorn for a place for deities, and the deities said [to him]: ‘Have we done anything that offend you? Why were we scorned?’ Then, the monks told the Buddha about this matter, and the Buddha said: ‘From now on, you must neither show reverence to, nor have scorn for a place for deities.’ Then, a monk, having seen the image of Kata-pūtana, Mātanga, and Ghaurika* , at a place for deities, broke [them]. Then, householders said this: “These images of deities have mind and sense. Noble One, why did you break [them]?” Then the monks told the Buddha about this matter, and the Buddha said: ‘Monks, you must not break images of deities.’


२००Yijing’s translation is somewhat different (T. 1452 [24] 425b21–25): 有諸苾芄，隨處遊行。時彼路便，右繞天廬。佛言：‘苾芄，不應右繞天廬。’随即退路，便為餘眾之所侮損。佛言：‘應取舊路，若因道便，而右繞者，誦聖伽他，警效，押格，令彼警覺。’ "Monks went on wandering. The route took a course that required circumambulating clockwise the place for deities. Since the Buddha had said: ‘Monks must not circumambulate clockwise the place for deities;’ they took a detour, so that they were damaged with thorns. The Buddha said: ‘You must proceed. If the route takes a course that required circumambulating

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3.1.3

The setting was in Śrāvastī. Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said:

‘The co-resident disciple (sārdhavihārīn) and the fellow-resident disciple (antevāsin) must go to see [his own] Preceptor (upādhyāya) and teacher (ācārya) three times a day.’

and he also has said:

‘The great boundary must be demarcated [at a distance of] two and a half yojanas.’

Reverend, then, if their Preceptors (upādhyāyas) and teachers (ācāryas) are within two and a half yojanas, when do they go to see [them]?” “Upāli, they must go to see them every two weeks.

If they are within five krośas, they must go to see them every seventh or eighth day.

If they are within less than that, they must go to see them every day.”

Cf. Yijing’s translation is slightly different (T. 1452 [24] 425c1–2):

“If they are within less than that, they must go to see them everyday.”

Both the sāhacārya and antevasī are the titles of pupils. Cf. Mvy. (Sakaki: 6717; 8739). According to S. Sasaki (1997: 5; 1999: 279, n. 5), the Preceptors (upādhyāyas) call their own pupils ‘sāhacaryas,’ and the teachers (ācāryas) call those who learn from them ‘antevasins.’

Not identified.

203Cf. Yijing’s translation is slightly different (T. 1452 [24] 425c1–2): ‘if they are within one krośa, they must go to see them once every day.’
If they are within five hundred dhanus, they must go to see them three times a day. If they do not [do so], they will come to have a fault.”

3.1.4

The setting was in Sravasti. One who wanted to enter the religious life under Venerable Upananda came, and he (= Upananda) [had] him enter the religious life without a bowl. At that time, monks, having washed their bowls and put them on the spot arranged for bowls, showed reverence to the caitya, and they, having taken their own bowls, sat down at the place for eating.

Then monks, having washed the bowls with which they had eaten food, started to show reverence, and the junior one who just had entered the religious life also showed reverence together with them.

When the monks showed reverence to a caitya and washed their hands, the junior one who had just entered the religious life also took the bowl that belonged to Elder Ajñata-kaunḍinya, and accordingly he (= Ajñata-kaunḍinya) stopped it.

Then he (= the junior) took the bowl belonged to Purṇamaitra-putra (?), Mahānāma, Aniruddha, Śāriputra, Kāśyapa, Ānanda, Revata (?), and so on, but they also stopped him. He stood at one end with his eyes full of tears.

Those monks who were not without desire were critical, saying: “Who had [him] enter the religious life without a bowl in this way?” Someone said: “It’s Upananda.” They said: “Except for him, who commits a serious offense, whoever else could act like that?” The monks told the Blessed One what had occurred. The Blessed One said: “Monks may well criticize them. Therefore, monks must...”
not [have] one enter the religious life without his bowl. Rather, monks must prepare a bowl [for him], and then for the first time, [have] him enter the religious life. If it is not prepared, the monk must give his own small bowl [to him]\(^{216}\). If a monk [has] one enter the religious life without a bowl, he comes to have an offense."

3.1.5\(^{(11)}\)

The setting was in Śrāvastī. Venerable Aniruddha had a junior pupil who had a bowl. He washed Aniruddha’s bowl and his own one. Since both bowls were similar, he was unable to know which was his bowl and which was his ācārya’s, so that later he wrote on the bowl of the ācārya: “The bowl of the Ācārya Aniruddha.” Then, later, a householder invited to his house the Community of Monks including the Buddha. There was a prostitute\(^{217}\) who had served the householder before. He sent a message to her: “Lady, since I invited to my house the Community of Monks including the Buddha, please come here and distribute [the food] by your own hand.” Something urgent having occurred for her, she did not come there.

Having eaten the meal and declared the succession of the gift\(^{218}\), the Blessed One and the Community of Disciples departed. The junior pupil, however, who kept the bowl of Aniruddha, having thought that he would go after he washed the bowls at the house, stayed there. The householder said: “Noble one, let me borrow [your] bowl for a moment. I will give the leftovers with a bowl to my friends.” He did not give him his own bowl but Venerable Aniruddha’s. The householder, having filled the bowl with good food and beverage, sent it to the prostitute with a message, saying: “Lady, since I satisfied the Community of Monks including the Buddha with this food, you also must be delighted with what I did.”

She poured out the food [from the bowl] and saw letters written on the bottom of the bowl. She was, though a female, familiar with the eighteen [skills]. She could read [it]. She, having seen the name of Venerable Aniruddha, thought thus: “It would not be improper that I sent back the noble one’s bowl just as it was [sent to me] when people and deities show reverence to it.” Having thought thus, she rubbed\(^{219}\) the bowl, filled [it] with the sweet scents of flowers and put [it] on a small painted table. She, having bowing [to it], was incensing [it] with a censer.

Then a man, carrying five hundred kārṣāpanas\(^{220}\), perfume, and garlands, approached her. He said

\(^{216}\)Yijing’s translation (T. 1452 [24] 425c12): 應與缽，及小缽，井以銅缽，無令勦同胞。 “[Monks] must give [him] the bowl, a small bowl, or a copper bowl, and must not make him short of [bowls].”


\(^{220}\)Schopen (2006: 231, n. 10): “while kārṣāpana is the name for a coin of differing denominations and materials, it is very

\(^{(11)}\)Schopen (2004a: 22–23) provides a summary of this story.
to her: “Lady, what are you doing? Since there is work, let’s go.” She said: “I am going to show reverence to the bowl. Wait for a while.” He asked her: “Where did this bowl come from? Whose is this?” The woman told him what had occurred exactly. He said: “You give donations to all other religious groups, and those who entered the religious life [as Buddhist] also would not ignore you.”

Monks told the Blessed One what had occurred and the Blessed One thought thus: “The monk causes a trouble who writes down what is not to be written down. Therefore, monks must not write down what is not to be written down.” Because the monks did not know what is not to be written down when the Blessed One said: “Monks must not write down what is not to be written down,” the Blessed One said: “There are fives which are not to be written down: (1) All of the prātimokṣa, (2) what pertains to the prātimokṣa, (3) all of the vinaya, (4) what pertains to all of the vinaya, and (5) what pertains to separate individuals. In regard to making a mark, there is no offense.

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221 kun tu spya’ kyi s tong nge. Cf. Yijing’s translation (T. 1452 [24] 426a5–6): “賢首，汝何所為。‘Lady, what are you doing?’


223 Yijing’s translation explicitly forbids writing names (T. 1452 [24] 426a9–11): “佛言：‘凡諸善惡，於已物上，書名字者，有如是過。是故，不應書己名字。’ ‘The Blessed One said: ‘Monks who would write their names on what belongs to them would have an offense. Therefore, You must not write down your names.’”


具壽尸波羅, 自佛言: “世尊，若律教等，皆合書者，於當來世諸苾芻等，心無持力，眾多忘念，於諸諸起，尚不能憶，如是等事，當復云何?” 佛言: “若如是者，應書紙葉，而受持之。”

Venerable Upāli asked the Buddha: ‘Blessed One, if it is not proper to write down vinaya and so on, when in the future monks and so on do not have the ability to keep it in mind, are often forgetful, and cannot remember even nidānas, how do they deal with the [five] matters?’ The Buddha said: ‘If they are so, they must write [them] down on a paper and preserve it.’

More to the point, this question-and-answer seems to be quoted in the Vinayasūtra-vṛty-abhidhānasvayākhyāna-nāma (Derge 419 Zu 267b5–268a1) and the Vinayasūtraṅka (Derge 4120 Yū 382a6–b1):

"dir gzhung ni btsun pa bcom ldan 'das kyi ma 'ongs pa'i dus na brjed ngas (Vinayasūtraṅka [D382a7]: nges.) pa rgyud nyam chung ba byang 'gyur te / de dag gis gleng gzhi yang thon par 'mi 'gyur ro zhes gungs pa la / bcom ldan 'das kyi lnga po dag ni yi ger mi bri ste / lnga gang zhe na / so sor thar pa thams cad dang / so sor thar pa dang pa thams cad dang / 'dal ba thams cad dang / 'dal ba dang ldan pa thams cad dang / gang zag so so'o zhes (Vinayasūtraṅka [D382b1]): so so'o zhes yang. bka' stsal na de dag gis ji lhar bsgrub par byi'i nye bar 'khor de dag gis glegs ba la yi ger bris te bcad bar bya'o zhes gungs pa yin no //

Here the [canonical] text is: “The Blessed One has said that in the future those will appear who are forgetful and have weak mind, and they will be not able to recite even the nidāna. Besides, the Blessed One has said that these five must not be written down. Which five? All the prātimokṣas, all that pertain to the prātimokṣa, all the vinayas,
[The above is] Section One of Chapter Three of the *Nidāna*.

§ 3.2

dor na /

A novices broke a bowl /

How to heat the bowl /

[When] a cover for heating should be authorized /

The Great Rṣi authorized it /

3.2.1

The Buddha, the Blessed One, was staying in Śravastī, in the Jetavana, in the Park of Anāthapiṇḍada. A monk had a male novice who was a bowl keeper wash his bowl. The male novice was not attentive, so that he slipped from his hand and broke it. The monk became short of [a bowl]. Monks told the Blessed one what had occurred. The Blessed one thought thus: “If monks have male novices wash their bowls even a little bit, something wrong may happen. Therefore, monks must not have male novices wash their bowls.”

After the Blessed One said that monks must not have male novices wash their bowls, a male novice of Venerable Śāriputra, named Cunda kept the bowls. He said: “Upādhyāya, let me bring the bowl. I will wash it.” He (=Śāriputra) answered: “Son, since the Blessed One established the rule, saying: ‘a monk must not have male novices wash his bowl,’ I will wash it myself. Go away.” He (= Cunda) said: “Upādhyāya, have I done something wrong?” He answered: “Since the Blessed One is the master of all that pertain to the *vinaya*, and what pertains to separate individuals. How does such one do?” “Upāli, they must write [them] down on a small plate and hold [it].”

Here we see that the question-and-answer is quoted from the canonical *vinaya*, but the wording is not specific. That is to say, it does not say that the quotation-and-answer is quoted from the *Nidāna*. In fact, the same question-and-answer occurs in Yijing’s *Ekottarakarmaśatāka* (T. 1453 [24] 483b25–c2):

“如世尊言，有五種事，不應書者：一謂，波羅底木叉，二，毘毗檀誦，三，諸餘毘尼耶，四，毘毗檀誦，五謂，諸有施主所施之物，及別人己物。當來之世，諸苾印度身心外劣。至於出家，尚不能憶，如斯之輩，欲難如何？”佛言：“應書紙葉，隨意讀持。”

“[Venerable Upāli asked the Buddha]: ‘The Blessed One has said that there are five kinds of things that should not be written down: (1) the *prātimokṣasūtra*, (2) its commentarial section, (3) other *vinayas*, (4) the commentarial section of them, (5) something donated so that someone has ownership of it and what pertains to separate individuals. In the future, monks will be inferior in regard to body and mind and will not be bale to memorize even the introduction [of the *vinaya* text]. What measures could be taken to deal with such ones?’ The Buddha said: ‘Write [them] down on a paper-leaf and keep them to read as they like.’”

Thus, the question-and-answer about five things that should not be written down occurs in both Yijing’s *Nidāna* and Yijing’s *Ekottarakarmaśatāka*, but as far as I know, such a question-and-answer does not occur in any other sections of the present Tibetan *Mālasarvāstivāda-vinaya* (i. e. the *Vinayavibhanga*, the *Bhiṣṇuvibhanga*, the Seventeen Vastus, the *Kṣīṇakavastus*, and the *Uttaragrantha*). This may suggest the possibility that a version of the *Mālasarvāstivāda-vinaya* that is referred to by the *Vinayasūtra-vṛtta-abhidhānasaṃvyākhyāna-nāma* might be different from the present Tibetan version.

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Dharma, I do just as [he has said].” Monks having told the Blessed One what had occurred, the Blessed One said: “You can have those śrāmaneras wash bowls who are attentive. Here you must not produce any uncertainty.”

3.2.2

The setting was in Śravastī. Since the monks, after having eaten food with their bowls, did not heat them, [the bowls] were worn out and broken. Monks told the Blessed One what had occurred. The Blessed One said: “The bowls must be heated.”

After the Blessed One said that the bowls must be heated, monks heated the bowls with firewood. The bowls became improper. The Blessed One said: “[The bowls] must not be heated with firewood.”

The monks covered [the bowls] with grasses and straw, and heated them. Since that caused a troublesome matter, the Blessed One said: “[The bowls] must not be heated covered with grasses and straw.” Then, the monks did not know how to heat the bowls. The Blessed One said: “Prepare a cover for heating bowls.”

The monks did not know how to prepare the cover for heating bowls, and the Blessed One said: “There are two kinds of cover for heating. One is made by a craftsman. The other is made by yourself. What is made by an artisan is [made by] a potter. What is made by yourself is made thus: fill up an earthen pot or jar with ashes, and then separate appropriately.

The monks heated [bowls] directly in an earthenware [cover]. That caused a troublesome matter, so that the Blessed One said: “The outside [of the bowl] must be coated with mud mixed with chaff, and the inside [of the bowl] must be coated with sesame oil or cow dung. Then it must be dried and its earthen [surface] must be wiped. Then it must be sprinkled with chaff and sesame oil, or something else that makes it look beautiful.


231 ma rung bar guy nas. Cf. Yijing’s translation (T. 1452 [24] 426b3: 即便破，“Immediately, [the bowls] were broken up.”


233 slob dpon. Cf. Yijing’s translation (T. 1452 [24] 426b5): 隙 “They did not know how to make the cover. The Buddha said: ‘There are two kinds of cover. One is made by an artisan. The other is made by yourself. What is made by an artisan is [made by] a potter. What is made by yourself is made thus: separate a tile or pot, and use them.’ The monks placed it on the ground and hit it, and then it was broken into pieces. The Buddha said: ‘Fill it with ashes and let someone hold it, and then separate it to two gradually with a nail.’”

234 slob dpon. Cf. Yijing’s translation (T. 1452 [24] 426b4–9): 彼dī 不知云何作籃。佛言：“籃有二種，一者匠作，二者自為。言匠作者，謂是陶師，言自作者，或時以鉄，或可用鉛，截破用之。” 彼安在地，打著便碎。佛言：“盛灰合滿，使人執持，然後以釘，徐徐破孔，鑿為兩段。” “They did not know how to make the cover. The Buddha said: ‘There are two kinds of cover. One is made by an artisan. The other is made by yourself. What is made by an artisan is [made by] a potter. What is made by yourself is made thus: separate a tile or pot, and use them.’ The monks placed it on the ground and hit it, and then it was broken into pieces. The Buddha said: ‘Fill it with ashes and let someone hold it, and then separate it to two gradually with a nail.’”

[The bowls] must be covered with grasses, cow dung, and so on in order that smoke cannot escape anywhere, and then heated.\textsuperscript{237}

[After the bowls were heated] the ground must be sprinkled over with water and must be covered. This is in order for the small beings to be safe everywhere.\textsuperscript{238}

After the heated [place] becomes cool, the bowl must be taken out, washed, and heated [again] till it gets a subdued color.\textsuperscript{239} Therefore, I authorize a cover and any other things needed for heating bowls.\textsuperscript{240}

[The above is] Section Two of Chapter Three of the \textit{Nidāna}.

\section*{§ 3.3}

The Summary [of the Section Three]:

Each other, the bathhouse (\textit{snānagṛha}) / [The case of] the Householder [Anāthapiṇḍada] and the third [layman] are similar / [On] a mat, [cutting] hair right there /

What is made [small], through cow dung is thoroughly gathered\textsuperscript{241} /

\textsuperscript{237} Cf. Yijing’s translation here inserts a regulation regarding fire (T. 1452 \[24\] 16–19): 彼以牛糞，積為大聚，燒便損壊。佛言： “應作牛糞，從上放火，” 不知欲總，何人看火。佛言： “慈勿，應自看守，若有別緣，願除慈勿，然後應去。” “The monks made piles of cow dung and burned it. As a result, the bowls were broken. The Blessed One said: ‘Stack cow dung and set fire to the top.’” [The monks] wished to send someone to watch the fire, but they did not know whom should be sent. The Blessed One said: ‘Monks watch [the fire] by yourselves. If you have something else to do, you have to ask some other monks to watch the fire and then, you can leave there.’"

\textsuperscript{238} Cf. Yijing’s translation (T. 1452 \[24\] 426b19–20): 地上燒鉢多損諸蟲。佛言： “應淨灑掃。” “There were heated bowls on the ground and they often damaged various bugs. The Blessed One said: ‘You must clear and sweep the ground.’”

\textsuperscript{239} Lith. “a night color” (?) or “a space color” (?). Cf. Yijing’s translation does not refer to the color of the bowl.

\textsuperscript{240} As P. V. Bapat & V. V. Gokhale (1982: xxxiv) notes, the \textit{Vinayasūtāvatīyabhidhānasvayākhāyāna-nāma} explains in detail the maintenance of bowls and refers to heating the bowls in the explanations (P. V. Bapat & V. V. Gokhale, 1982: 37–39 = Derge 4119 \textit{Shu} 35b7–37a4). Some of the explanations seem to be based on this text, though there is no direct quotation from the canonical \textit{Vinaya}. Note also that no other text of the \textit{Mūlasarvāstivāda-vinaya} goes into the details about how to heat the bowls.

\textsuperscript{241} Tibetan text read \textit{thos} “to hear.” This reading, however, seems to be a problem, since no word occurs in the narrative stories below that corresponds to \textit{thos}. Given that this verse includes the term \textit{lici-ba “cow dung,”} it is certain that the verse refers to § 3.3.5 below. In § 3.3.5, occurs the phrase \textit{ba lang rgen pos zos pa'i nas las phyer thogs te . . .} “[You must] gather flour made of the barely that an old bull has eaten, and . . .” In addition, both \textit{thos} and \textit{thogs} sound similar. Taking all this into consideration, it is possible that the word \textit{thos} is confused with \textit{thogs} “to hold, take, carry.” I provisionally read “\textit{thogs}.”
3.3.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. A certain householder provided a bathhouse (snānagṛha) for the sake of the Community. Then the Group-of-Six monks put on a lower garment made of just one piece of cloth, and stayed there attending each other.

Householders and brahmins came together there and saw them, saying: “Oh! Who is doing such things?” One of them said: “They are tīrthikas.” Another said: “They are not tīrthikas but śramaṇas of the Sons of Śākya.” They began to criticize them, saying: “Though [their] Teacher has sense of shame, why they are without mortification and shameless?” Monks told the Blessed One what had occurred and the Blessed One said: “Monks, the householders and brahmins may well blame. Therefore, monks must not attend each other wearing only a single cloth in a bathhouse. If monks attend each other wearing only a single cloth in a bathhouse, they come to have an offense.”

3.3.2

The setting was in Śrāvastī. In Śrāvastī, a householder built a bathhouse for the Community. In the bathhouse, the monks smeared [themselves] with oil. After having touched their feet, they touched their heads. After having touched their heads, they touched their faces. After having touched their faces, they touched their hands and legs. After having touched their hands and legs, they touched faces again, and they stayed there with lower garments of an inferior cloth on.

Still later an impious lay man came there. He saw the monks and began to criticize them, saying: “The śramaṇas of the Sons of Śākya are impure. They, touching feet and faces, with a lower garment of an inferior cloth on, stay among naked men.” Monks told the Blessed One what had occurred and the Blessed One said: “Monks, the brahmans and householders may well blame. Therefore, you must neither let lay people enter [a bathhouse], nor let impious ones attend there. You must assign a monk as a door keeper and let him prevent lay people from entering.”

The Blessed One said that you must neither let lay people enter the bathhouse nor let them attend there. After a while, the Householder Anāthapiṇḍada came over at the time when [monks] had entered [the bathhouse]. A monk who was the door keeper said: “Householder, you must not come in. Stay there. The Blessed One has said that lay people must not be let into the bathhouse.” He said: “Noble Ones, what else will I do? I will do nothing but attend to the noble ones.” Monks told the Blessed One what had occurred. The Blessed One said: “You must let those who are devout enter the bathhouse

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242 dugs khang. See § 1.4.2.
and attend. You must not feel any uncertainty.\textsuperscript{244}

The Blessed One said that you must let those who are devout enter the bathhouse and attend. When the Householder Anāthapiṇḍada entered [the bathhouse], a brahmin accompanying him was also about to come in, but he was not let in. He said: “Noble One, while the Householder Anāthapiṇḍada was let in, why was I not?” The monk said to him: “Brahmin, since the Householder Anāthapiṇḍada is devout, he was let in.” He said: “Then if I become devout, am I let in?” Monks told the Blessed One what had occurred. The Blessed One said: “If he becomes devout, he must be let in [the bathhouse].”\textsuperscript{245}

Monks, having had him take the three refuges,\textsuperscript{246} let him in [the bathhouse]. He also saw monks having touched their feet, faces, and heads, and staying naked with a lower garment of an inferior cloth on. He was no longer devout and began to criticize them, saying: “The Householder Anāthapiṇḍada is devout, and has an evil nature.” Monks told the Blessed One what had occurred. The Blessed One said: “Therefore, those who are really devout must be let in the bathhouse. Those who are with little devoutness must not be let in.”

3.3.3

The setting was in Śrāvastī. In Śrāvastī, a householder invited the Community of Monks headed by the Buddha to his bathhouse, and the monks entered [the bathhouse]. There was an Arhat monk attending to a monk who was defective in śīla.\textsuperscript{247} The Blessed One also came in and saw him attending. The Blessed One said to the monks: “Monks, do you see that monk attending that other monk?” They answered: “Blessed One, we see.” “This monk attending is an Arhat, one who has exhausted outflows (kṣīnāsrava).”\textsuperscript{248} The monk whom the Arhat monk is attending is one who is defective in śīla, who has evil nature (pāpadharma),\textsuperscript{249} who has been rotten and fallen (antarpūṣṭa-avasrūta).\textsuperscript{250}

\textsuperscript{244} Cf. Yijing’s translation is slightly different (T. 1452 [24] 426c11–15): “勿使此人入浴室内。婆羅門曰: ‘我為何故, 而見退止?’ 時諸苾芻, 以緣白佛, 弗言: ‘若知彼人有清信者, 應許入室。’ ‘Then the Householder Anāthapiṇḍada came to the Jetavana with an impious brahmin. The monks saw them and said to the Householder: ‘Don’t let him in the bathhouse.’ The brahmin said: ‘What’s wrong with me? Why am I stopped?’ Then the monks told the Buddha what had occurred. The Buddha said: ‘If you find him devout, you must let him in.’”

\textsuperscript{245} Cf. Yijing’s translation is slightly different (T. 1452 [24] 426c15–19): “時有婆羅門, 入既被遮, 見餘不障。婆羅門曰: ‘彼諸俗人, 豈許入室, 何故於我, 而獨見遮? ’ 芫芻報曰: ‘此已歸依, 受諸學處。’ 彼即答曰: ‘我亦歸依, 受諸學處, 願聽我入。’ 報言: ‘可爾。’ ‘At one time, a brahmin was stopped when he was about to enter [the bathhouse], but he saw others unstoppable. The Brahmin said: ‘Other lay people were let in the bathhouse. Why am I alone stopped?’ The monks answered: ‘They already took the [three] refuges and made the [five] vows.’ He said: ‘I also already took the [three] refuges and made the [five] vows. Could you please let me in?’ [The monks] answered: ‘Yes, you can.’”


\textsuperscript{247} izshul khrims nyams pa = “śīla-vipanna; cf. above, § 2.7.1, n. 162.

\textsuperscript{248} jag pa zad pa. Cf. Mvy. (Sakaki: 1075).

\textsuperscript{249} Cf. Mvy. (Sakaki, 9137). Cf. Yijing’s translation does not refer to the other five faults (T. 14 52 [24] 426c27): 彼受諸者, 是破戒人, 行罪憍者; “[The monk] who was rubbed is one who is defective in śīla and has an evil nature.”

\textsuperscript{250} khongs myags shing phyir ’dzag pa.
who has become like a rotten tree (kasambakajīta),
who behaves like the sound of the shell trumpet (śankhasvarasamācara),
who declares he is a śramaṇa though he is not a śramaṇa (asramaṇa-śramaṇaprajīṇa),
and who declares he observes chastity though does not observe chastity (abrahmacārī-brahmacārīpratīja).
Therefore, monks, one who is like the lion must not attend like the hyena.
If [he] does so, [he] comes to have an offense.

When the Blessed One said that one who is like the lion must not attend like the hyena, a householder in Śrāvastī took a wife from a similar family. He played [and] enjoyed himself with her. After he played [and] enjoyed himself with her, she came to have a sattva (i.e. became pregnant). After eight or nine months passed, she gave birth and had a boy. Since he was handsome, pleasant to look at, lovely, and possessed of all his limbs, a big festival for his birth was held and a name was given.

After he was nurtured and grew up, he went to the Jetavana. After having entered the religious life in the Dharma-Vinaya that was well spoken, he came to know the Three Baskets (tri-piṭaka). He thought thus: “The Blessed One has said: ‘Monks, the parents of children do what is difficult to do, benefit, nurture, bring up, nurse, and teach various things [about] the world (Jambudvīpa).’ Even if a son carried his mother on one shoulder and his father on the other shoulder, and kept carrying them for a whole hundred years, or even if he caused his parents to own or possess the treasures in this earth such as mani-jewels, pearls (muktikā), lapis-lazulis (vaśārya), shells (śāṅka), crystals (sphāṭika), gold, silver, emeralds (āsmagarbha), ambers (musālagalva), and clockwise shells (dakṣināvartaśāṅkhaḥ), the son could not repay or reward his father and mother. However, if the son causes those parents who are without devoutness to have complete devoutness, inspires them, guides them to, lets them enter, and establishes them in [devoutness], he can repay or reward his father and mother. However, if the son causes those parents who are without devoutness to have complete devoutness, inspires them, guides them to, lets them enter, and establishes them in [devoutness], he can repay or reward his father and mother.’"
he kept wandering as he wished and wandered towards Śrāvastī. He, gradually wandering, arrived at Śrāvastī. He had both parents take the [three] refuges and established them in the [five] foundations of training. Afterward, he explained in detail in the presence of his father the seven things that produce merit (punyakriyāvastu) by means of wealth. He (= the father) said: “Noble One, I will do at least in a small way the seven kinds of things that produce merit by means of wealth. He replied: “Elder! Very well. Do it.” “What should I do?” “Make a bathhouse.” He made a bathhouse. The householder (= father) began to attend with his own hands in his bathhouse. He got seriously tired. There were many kinds of bath requisites, oils, powders and so on. Then he said: “Son, since I am too tired, massage my back just a little bit.” He answered: “Father, the Blessed One has not authorized it, saying: ‘The one who is like the lion must not attend those who are like hyenas.’” He asked: “Who is a lion and who is a hyena?” “Father, I am like a lion and you are like a hyena.” He asked: “Son, why is that?” “[Because] I possess the [good] śīla and you possess an inferior śīla.” He said: “How could it be possible that you who are like a lion were born from me who is like a hyena?” Monks told the Blessed One what had occurred, and the Blessed One said:

Parallel to the story of Maitrakanyaka in the Avadānaśataka (no. 36)(12)

“Monks, a family in which the father and mother are made to be pleased, honored and comfortably taken care of has Brahma. Why is that? [Because] the son of a good family who treats his father and mother according to the Dharma and according to good manners is called Brahma. Monks, a family in which the father and mother are made to be pleased, honored and comfortably served has an ācārya. Why is that? [Because] if the son of a good family treats his father and mother according to the Dharma, [he] is like an ācārya.

Monks, a family in which the father and mother are made to be pleased, honored, and comfortably served has the consecrated fire (āhavanīya). Why is that? [Because] the son of a good family who treats his father and mother according to the Dharma is the consecrated fire.

Monks, a family in which the father and mother are made to be pleased, honored and comfortably served has a god [of fire]. Why is that? [Because] if the son of a good family treats his father and mother according to the Dharma and the good fire, he is called a god.

258 bsod nams su bya ba'i dngos po. Cf. Edgerton (s.v. punyakriyāvastu); Mvy. (Sakaki: 1699). In the Mulasarvāstivāda-vinaya, monks often exhort laymen by praising the punyakriyāvastu, so that they donate something to them. For further details on punyakriyāvastu, see Schopen (1996: 234, esp. n. 55; 2006: n. 9).

259 Cf. Yijing’s translation suggests the bathhouse was in his house (T. 1452 [27] 427a9–10): 父便問言: “先作何事?” 答曰: “當為僧廰，營理浴室。” 門已還家，營理事畢。” Then his father asked him: ‘What should I do?’ [He] answered: ‘For the sake of the Sangha, arrange a bathhouse.’ He, after having listened to him, returned home, and finished arranging a bathhouse.

260 shyen par rigs pa. Cf. Tibetan Avadānaśataka 36 (Derge 343, 97b2); kun tu shyen pa'i 'os su gyur pa; LC (s.v. kun tu 'shyen pa'i 'os su gyur pa; Mvy. (Sakaki: 1772); Demoto (2009: 81).

(12) Schopen (2001: 102–103) notes that the redactors of the Avadānaśataka appear to have borrowed the Maitrakanyaka’s story — as well as the Śrīmati’s story (cf. below, § 3.7.1) — from our Nidāna. (Cf. Analysis, 4.1.2). Recently, Demoto (2009) has translated whole of the Maitrakanyaka in the Avadānaśataka. Unfortunately, she refers to neither our Nidāna version nor Schopen’s paper.
mother according to the Dharma, [he] is like [the god of] fire.

Monks, a family in which the father and mother are made to be pleased, honored and comfortably served has a deity. Why is that? [Because] if the son of a good family treats his father and mother according to the Dharma, [he] is like a deity.

The Blessed One said so. The Teacher having said so, the Sugata also spoke these [verses]:

Both father and mother are Brahma,
are also like the first ācāryas,
are like the demi-god of fire,
are the consecrated fire, to the son.

Therefore, they must be honored,
rubbed and bathed,
Both feet must be washed.
Thus, the wise must show reverence.
Also, food and drink,
clothes and śayanāsanas [must be given].

If he, to both father and mother,
behaves with reverence as the wise man,
he will not suffer here.
After he passes away, he will enjoy the heavens.\(^{(13)}\)

When the Blessed One had spoken this sūtra, monks produced uncertainty, so that they asked the One-Who-Cuts-Off-All-Uncertainty, the Buddha, the Blessed One: “Reverend, it is unusual that the Blessed One declared the good qualities of showing reverence to fathers, mothers and teachers, isn’t it?” The Blessed One said: “Monks, how can it be unusual that the Tathāgata, who is now devoid of passion, hatred and delusion, and who is free from birth, old age, illness, death, sorrow, lamentation, suffering, despair and anguish, declares the good qualities of showing homage to fathers, mothers [and teachers]? When, in the past, I, who was not yet devoid of passion, hatred and delusion, and also who was not released from birth, old age, illness, death, sorrow, lamentation, suffering, despair and anguish, having done even a little harm to my mother, experienced great suffering, and I, having brought even a little benefit [to her], experienced great happiness. Pay attention. I am going to explain it.

In the past, monks, in the past time, there was a merchant named Mitra in Vāraṇasī. He was rich, had great wealth, many possessions, wide and extensive lands. He was equal to Vaiśravaṇa in wealth,

\(^{(13)}\) According to Demoto (2009: 81), this teaching including the verses is preserved in Pāli in the Aṭṭhakathākathā (PTS, III.31; IV, 63.1–3) and the Itivuttaka (PTS, 106), in Chinese in the Shorter Saṃyuktāgama (Bieyi Za-ahanjing 別誼雜阿含經, T. 100 [2] 404a11–26), and in Tibetan in the Pitṛmātr-sūtra (Derge 315, 169a6–b7). The Tibetan texts of the Pitṛmātr-sūtra is completely identical to the Tibetan translation of the Avadānaśataka that I provide here in the note.
rivaled Vaiśravana in wealth. After having taken a wife from a family of the same sort, he played, enjoyed, amused himself with her. Then, since they enjoyed themselves, many sons were born. They, however, died and he had no son. Though he, wishing to have a son, supplicated a thousand deities such as Śiva, Varuṇa, Vārānasī, *Kubera* and so on, his sons did not grow up. A certain one advised him, saying: “If a son was born to you, give him a female name and he will live for a long time.”

Later, he enjoyed himself with her again. Then, since they enjoyed themselves, his wife came to have a *sattva* (i.e. became pregnant). After eight or nine months, a boy was born who was good in form, a delight to see, and handsome, whose [skin] was like gold, whose head was like an umbrella, whose hands were long, whose forehead was broad, whose chin was long, whose eyebrows were even, who had a high nose, and who was perfectly possessed with all the parts of the body. He performed a big birth ceremony for the new born [baby], and started to name him. Since the son of Mitra was to be given a female name, this baby was named Maitrakanyaka.

After a while, when this boy named Maitrakanyaka grew up, his father again set off into the great ocean and died there. Then Maitrakanyaka asked his mother: “By what work did my father live before [he died]? I am also going to do just that.” His mother thought thus: “If I say that he was a merchant who set off into the great ocean before, he will also set off into the great ocean and may die.” Having thought thus, she said: “Son, your father was a merchant who traded grain. If you like, you must be a merchant who trades grain.” He built a shop for trading grain and earned four Kārśāpaṇas on the first day. He gave them to his mother.

Then, at a later time, another one said to him: “Your father was a merchant who traded perfume before [he died].” He gave up the trade in grain and built a shop for trading perfume. Then he earned eight Kārśāpaṇas on the first day. He gave them to his mother.

Then, at a later time, another one said to him: “Your father was a merchant who traded gold.” He gave up the trade in perfume and began to trade gold. He earned sixteen kārśāpaṇas on the first day. He gave them to his mother. Next day, he earned thirty-two kārśāpaṇas. He gave them to his mother.

Then [other] traders of gold who were jealous [of him], having thought that all the gold in this city would be collected by him, said to Maitrakanyaka: “How dare you make a living by this? Your father was a merchant who went to sea. Who made you make a living by this wrong [way]?” Since he was inspired by the words of the gold traders, he went to where his mother was.

He said: “Mother, I heard that my father was a merchant who went to sea before [he died]. Give me a permission. I am also going to go to sea.” His mother said to him: “Son, although that is true,
you are young and the only son. Don’t leave me. Don’t go to sea.” Then Maitrakanyaka did not listen to her words. He announced himself as the captain, saying: “Those in my city who want to go to sea! Let’s set off!”

He was accompanied by five hundred merchants and went. His mother feeling sorrow stir in her heart, was choked with tears, and held [his] feet, saying: “Son, don’t leave me. Don’t go to the great ocean.”

He got angry with [her] pitiful, sorrowful, and soft words, so that he kicked her head and got together with many followers, and departed. His mother said: “Son! May this action not bear fruit to you!”

Then he, seeing villages, cities and royal cities, arrived at the shore of sea. He bought a big ship for five hundred Purāṇa coins, hired loaders for the ship, off-loaders, crewmen, riggers, and a pilot, he rang a big bell three times and set out to sea. After a while, on account of the schools of Makara fish ruining the ship, Maitrakanyaka caught a fragment of the ship and reached shore.

Then he went toward a dry spot and saw the city named Ramanaka. He went there and then, four daughters of the gods who were beautiful and a delight to see appeared. They came and said to Maitrakanyaka: “Did you travel at ease? These are our storehouses of food, our storehouses of drink, our storehouses of clothes, our bed-house. [Since they] are full of mani-jewels, pearls (muktikā), lapis-lazulis (vaiḍūrya), shells śāṅkha, crystals (spaṭīka), corals (pravāla), gold, and silver, Accept those! Come! Stay with us!”

He experienced [his own fortune] with them for many years, for many hundreds of years, for many thousands of years, for many ten thousands of years, just as beings (sattvas) who have made merit,
who have done good, who have miraculous power, and who have great power would experience their own fortune.

They ordered him: “You must not go along the road to the south,” and did not let him go. He, however, was drawn toward going there and later went to the south. He saw the city named Sadāmatta and arrived at the gate.

Then eight daughters of the gods who were more of a delight to see, more beautiful, and more lovely than [the previous] ones appeared, and said to Maitrakanyaka: “Come here. Did you travel at ease? These are our storehouses of food, our storehouses of drink, our storehouses of clothes, and our bed-house, and they full of mani-jewels, pearls, lapis-lazulis, shells, crystals, corals, gold, and silver. Come! Stay with us!”

[He] experienced [his own fortune] with them for many years, for many hundreds of years, for many thousands of years, for many ten thousands of years, just as the beings who have made merit, who have done good, who have miraculous power, and who have great power would experience their own fortune.

They also ordered him: “You must not go along the road to the south.” Although he was ordered: “You must not go to the south,” he was drawn gradually [toward going] down it and wished to go. At a later time, he went along the road to the south. He saw the city named Nandaka and arrived its gate.

Then again sixteen daughters of gods who were more of a delight to see, more beautiful and more lovely than [the previous] ones appeared, and said to Maitrakanyaka: “Did you travel at ease? Maitrakanyaka, come here. These are our storehouses of food, our storehouses of drink, our storehouses of clothes, and our bed-house, and [they] are full of mani-jewels, pearls, lapis-lazulis, shells, crystals, corals, gold, and silver. Come! Stay with us!”

[He] experienced [his own fortune] with them for many years, for many hundreds of years, for many thousands of years, for many ten thousands of years just as the beings who have made merit, who have done good, who have miraculous power, and who have great power would experience their own fortune.

They also ordered him: “You must not go along the road to the south.” Although he was ordered: “You must not go along the road to the south,” he was drawn gradually [toward going] down it and wished to go. At a later time, he went along the road to the south. He saw the palace named Brahma-uttara and arrived its door.

Then, thirty-two daughters of gods who were more of a delight to see and more beautiful than previous ones, and really lovely, appeared, and said to Maitrakanyaka: “Come. Did you travel at ease? [These are] our storehouses of food, our storehouses of drink, our storehouses of clothes, and our bed-house, and [they] are full of various things such as mani-jewels, pearls, lapis-lazulis, shells, crystals, corals, gold, and silver. Come! Stay with us!”

[He] experienced [his own fortune] with them for many years, for many hundreds of years, for many thousands of years just as the beings who have made merit, who
have done good, who have miraculous power, and who have great power would experience their own fortune.

They also ordered him: “You must not go along the road to the south.” Although he was ordered: “You must not go along the road to the south,” he was drawn gradually [toward going] down it and wished to go. At a later time, he, having gone along the road to the south, he produced the desire [to go] further and further. He went gradually to the south and saw a building that was made of iron. He entered it. As soon as he entered, that gate was closed again. Then he entered [through another gate] and that gate was closed again likewise. Then he entered [through another gate] and the gate was closed again likewise.

At a later time, a huge man, appeared there. On the top of his head an iron wheel was burning. It was burning very much. It was seriously burning. A single tongue of fire continuously surrounded [him]. [Maitrakanyaka] saw him eating the pus and blood as food which was flowing from his head. Then, Maitrakanyaka asked him: “Why does this occur to you?”

He answered: “It is because I did harm to my mother.” As soon as he said that, Maitrakanyaka’s karma fully ripened, and he thought thus: “I also did harm to my mother. That karma brought me here, and therefore, I came here.” Suddenly, he heard this voice from the sky: “Those who were bound will be set free. Those who are not bound will be bound.” As soon as the voice emerged, the iron wheel which was on the top of the man’s head disappeared, and the wheel appeared on the top of Maitrakanyaka’s head.

When the man saw Maitrakanyaka suffering seriously, he spoke these verses:

Why did you come here,
from the palace of Brahma-uttara,
having given up being always happy, luxurious,
and being joyful.

Maitrakanyaka answered:

Having given up being always happy, luxurious,
and joyful,
from the palace of Brahma-uttara
I wanted to come here.
I was called by karma that was [done] long time ago.
I was called by karma that was also far away [from here].
I was called by karma where
the karma has reached maturity.
Because of what karma has reached maturity,
the wheel burning and burning
hurt my life.
Why does the wheel burn my head.

The man said:

You produced a bad thought, and
to the head of your mother, who has done for you what is difficult,
you gave a kick.
[This is] the maturation of that karma.

Maitrakanyaka said:

The wheel burning and burning
hurts my life.
How many thousands of years
will it be circulating on the top of my [head]?  

The man said:

For sixty thousands and
one hundred thousand years.
This burning iron-wheel
will oppress your head.

Then, Maitrakanyaka, by [hearing] that, said to the man: “Ho! Man! are there any others who come here?” He answered: “Those who have done such a karma will come here.”

Then, Maitrakanyaka, himself experiencing the suffering, and, having produced compassion towards beings, said this to him: “Ho! Man! I will endure this wheel on my head for the sake of all beings. May others who have done this sort of karma not come here!”

As soon as Maitrakanyaka-Bodhisattva said thus, the wheel rose from his head up into the air to [the hight of] seven Tāla trees, and stayed there. He, having died, was reborn in the sphere of deities which is possessed with happiness.

The Blessed One told [the story], and said: “Monks! What do you think? The one named “Maitrakanyaka” at that time was I myself. At that time, on account of the maturation of the karma that I became a merchant and gave kārṣaṇaṇas to my mother, I experienced the great happiness in the four large towns. Then, on account of the maturation of the karma that I did a little harm to my mother, I experienced such sort of suffering. Therefore, monks, you must learn this: While you must give benefit to your father and mother, you must not do them harm, [and] you will not experience such a damage as I experienced when I was the common-person (prthagjana), Maitrakanyaka. [Rather] many good
qualities will occur [to you], just as to the Tathāgata now. Monks! You must train in this way.270

Monks, therefore, I authorize that even if [their] śīla is defective, these five kinds of people must be served. Which five? Fathers, mothers, Preceptors (upādhyāyas), teachers (ācāryas), and the sick.271

**The teaching regarding the places where monks should dwell**

The setting was in Śrāvastī. The Blessed One said to the monks: “Monks, the sun rises. Crows caw. Peasants plow. Thieves cry out. Monks, this is a metaphor. Because you might not know that meaning, I will also teach that meaning. Monks, ‘the sun rises’ is a synonym for the Tathāgata, the Samyaksambuddha. ‘Crows caw’ is a synonym for the Vessels of the Dharma. ‘Peasants plow’ is a synonym for contributors of gifts and donors. ‘Thieves cry out’ is a synonym for hordes of the Māra.

Therefore, monks, since the Teacher teaches the meaning of compassion on account of sympathy and thinks about benefits for the sake of the śrāvakas, I did a favor to you according to compassion. Therefore, it is now proper for you to practice this: You must dwell in an āranya,272 under a tree, in an empty house, in a mountain, at a ravine, on piles of straw, in an open space, in a śmasāna, in a forest, or on the outskirts of a town. Monks, you must not be dissolute. Regret would inevitably occur. This is what I taught. I taught this.”

3.3.4

The Blessed One said: “You must dwell in an āranya and as before, up to ... Regret would inevitably occur. I taught this.” Monks, dwelling in an āranya, in the direction of the āranya or on the outskirts of a town, began to enter the meditation.

In Śrāvastī, a householder built a house in an āranya for the sake of those monks who were staying in the āranya. At a later time, a pindapātika monk, wandering in the countryside, came to Śrāvastī. He also came to that house and stayed there. After a while, he, with his hair and beard having grown long, put on his undergarment, took his robe and the bowl, and went out in the morning. The householder said to him: “Noble one, [your] hair and beard are long.” He answered: “Gentlemen, there is no barber.” Householders said: “Noble One, therefore, go back [to the house]. I will send you a barber.” He, after having begged alms, went back [to the house]. The householder sent a barber. The pindapātika

270Here ends a close parallel to the 36th story of the Avadānasataka (the story of the Maitrakanyaka).

271In the Avadānasataka (36), here is inserted the teaching regarding filial piety that has already occurred in our text (see above, n. 257), instead of the teaching regarding five kinds of people who must be served.

272dgön pa. Cf. Mvy. (Sakaki: 1134): āranyakā = dgön pa pa. It is unclear what place the term āranya precisely refers to, though it seems to be commonly translated into English as “forest.” S. Sasaki (2004) notes that the āranya is defined in both vinaya and abhidharma texts as an area that is located not far from the towns or villages, and moreover, that there is no reference to the area as “forest” in the definitions. Taking Sasaki’s research into consideration, it might be better to translate the term āranya in the vinaya texts not as “forest” but rather, as “suburb” or so. Since the best translation of the term does not occur to me, I do not translate it in this translation.
was very lazy. He remained on the mat and got haircut right there, so that the hair fell even on the mat and was impossible to remove.

The householder thought, saying: “Oh! Barber! Have you gone there? I am going to see if his hair and beard have been cut or not.” He went there. Having gone there, he sat down on the mat, and the hair attached to his clothes. The householder, after being satisfied that the *piṇḍapāṭika* [had a shave and haircut], came back to his house.

His wife said: “Noble Son, did you stay repeatedly at the barber’s house?” When he saw his clothes, he saw hair attached [there], and thought thus: “The *piṇḍapāṭika* must have had a haircut remaining on the mat. I am going to go to see [the mat].” Having thought thus, he went [to the house] and looked at [the mat]. He, having seen the mat was full of hair, criticized him directly, saying: “Noble One, didn’t you even know that you must not have a haircut on a mat?” The *piṇḍapāṭika*, having felt remorse, was downcast. He, having felt embarrassed, remained silent. Monks told the Blessed One what had occurred, and the Blessed One said: “Monks, the householders may well blame him. Therefore, monks must not have a haircut sitting on a mat.”

Since the Blessed One said that monks must not have a haircut sitting on a mat, monks had a haircut in a residential cell, a dining hall or a gate house. That caused a troublesome matter, so that the Blessed One said: “A haircut must not be had at a place where the Community sweeps. If [someone] has a haircut [at such a place], he comes to have a fault.

When the Blessed One said that a haircut must not be had at a place where the Community sweeps, there was a monk who was old and became senile. There was a monk who was sick. They could not go outside. There were those [monks] who were not sick but [unable to go outside since] it’s too hot or raining. As a result, they could not go outside and a troublesome matter occurred. Monks told the Blessed One what had occurred. The Blessed One said: “Those monks who are old and become senile, or who are sick and not feeling well must have a haircut at the forecourt. Those who are not sick but [unable to go outside since] it’s too hot or raining also must have a haircut at the forward building.

At all places, you must sweep the ground, or you must have someone [sweep it]. The hair must be collected and thrown away on a dust heap. The nails that have been cut must be treated (*yathākrameṇa*). Since I authorize this for the sake of those who have troubles, those who do not

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274 *bkad sa*. Cf. *Negi*: *bhaktaśālā*.
275 *sgo khang*. Cf. *Negi*: *dvārakāśṭhaka*.
276 Yi Jing’s translation here omits this origin tale.
277 *snga khang*. Cf. *Mvy.* (Sakaki: 5548): *māḍā or māṭā*; Edgerton (s.v. *māḍā*): “some sort of building.” It is not clear what sort of building *snga khang* exactly refers to, though it is often counted as one of the buildings included in the *vihāra* in the *Mālasarvāstivāda-vinaya*. See, for example, the *Matrā* (Derge Pu 270a5), the *Kṣudrakavastu* (Derge Tha 171a3), and the *Pravrajyāvastu* (Eimer). Yi Jing’s translation here does not specify any building (T. 1452 427b10): 若無力者，隨處剃除。然應掃除，塗拭令淨。 “Those who are weak must have a haircut anywhere. But [the place] must be swept, wiped, and made clean.”

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have any troubles must not do so. If they do so, they come to have an offense.

3.3.5

The setting was in Śrāvastī. At that time a monk became sick. Though he treated himself by means of medicine of roots, twigs, petals, and fruit, he did not get well. At a later time, a physician came to the vihāra. Monks said to him: “Sir! This monk became sick like this. Please prescribe a medical treatment.” He said: “Noble One, let him eat flour in the afternoon and he will get well.” Monks said: “Sir! The Blessed One didn’t authorize us to eat flour in the afternoon. How can we eat powder in the afternoon?” He said: “Noble one, since your Teacher is very compassionate, he will authorize it.” The monks told the Blessed One what had occurred and the Blessed One said: “There is such an old toothless bull that chews barely and gives it off as it is. Therefore, I authorize that you gather flour made of the barely that the old bull has chewed, and give it [to the sick monk]. There must be no doubt.”

Even though he was given the flour, he did not get well, so that monks reported in detail to the physician. He answered: “Noble Ones, something tasteless is not beneficial [to him]. Make flour from other barely and give it to him.” Monks told the Blessed One what had occurred. The Blessed One said: “Therefore, make flour of what has not been eaten by any other. Gather and give [it to the sick monk].”

Even though monks gave it to him as they were told, he did not get well. They reported in detail to the physician. He answered: “Noble One, make paste and give it to him, and he will get well.” Monks told the Blessed One what had occurred. The Blessed One answered: “If a physician orders, you can make paste of flour and give it [to the sick monk]. Likewise, any gruel made of flour is proper as well as the flour itself. All of them must be given. There must be no doubt.”

3.3.6

The setting was in Śrāvastī. Another monk, having become sick, did not get well even though he treated himself by means of medicine of roots, twigs, petals, and fruit. At a later time, a physician came to the vihāra. Monks asked him:

“Sir! The condition of this sick monk is like this. Please prescribe a medical treatment.” He said: “Noble Ones, give him white meat in the afternoon and he will get well.” They said: “Sir! Since the Blessed One doesn’t authorize monks to eat [any solids] in the afternoon, how can we let him eat white meat in the afternoon.” He said: “Noble Ones, since your Teacher is compassionate, he will authorize it.”

The monks told the Blessed One what had occurred and the Blessed One said: “Monks, there is an
animal called a hyena (tarakaśa²⁷⁹). It eats flesh and gives it off as it is. Therefore, I authorize that white meat made of the flesh that a hyena has eaten is given. There must be no doubt."

Though they gave him white meat made of the flesh that a hyena had eaten, he did not get well. The monks told the physician the details, and he said: “Noble Ones, it is because [the white meat] is already tasteless. Give [the white meat] made from fresh flesh, and he will get well.” The monks told the Blessed One what had occurred and the Blessed One said: “If a physician orders that white meat must be made of fresh flesh, I authorize that you make white meat from fresh flesh. Strain it through a flag cloth and give it [to the sick monk].”

Monks gave it to him in that way, but he did not get well. The monks told the physician the details. He said: “Noble One, make pure meat and give it [to the sick monk].”²⁸⁰ Therefore, monks told the Blessed One what had occurred and the Blessed One said: “If a physician orders you to give pure flesh, give [it]. If such [flesh] is cut into pieces and dried, all of them must be given. There must be no doubt.”²⁸¹

[The above is] Section Four of Chapter Three of the Nidāna.

§ 3.4

The Summary [of Section Four]:

[A pipe for] smoking and a thin garment /
[A tube] to pour [liquid] into the nose and the small pot /
Needle holders and eye drops /
The Great Rṣi authorized it /

3.4.1

When the Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapīḍāda, the Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘A pipe for smoking must be kept.’

²⁸¹Cf. Yijing’s translation adds a reminder (T. 1452 [24] 427c14–16): 佛告諸苾芻: “凡所有事, 我於病人非時聞者, 於病差後, 咸不應作. 若有作者, 得越法罪.” “The Buddha told the monks: ‘In regard to all these things, I made an exception to the improper time [rule] for the sick. If they recover from illness, they must not do it. Those who would do it come to have a fault.’”
What kind of pipe must be kept?” “Upāli, [any pipe] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A thin garment\textsuperscript{282} must be kept.’

What kind of thin garment must be kept?” “What is made of wool, linen, or cotton.”\textsuperscript{283}

“Reverend, the Blessed One has said:

‘[A tube] to pour [liquid] into the nose must be kept.’

What kind [of tube] must be kept?” “Upāli, [any tube] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A small pot for drinking later [that you’ve been given before] must be kept.’

What kind [of pot] must be kept?” “Upāli, [any bowl] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘Needle holders must be kept.’

What kind [of holders] must be kept?” “Upāli, [any holders] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A vessel for eye drops must be kept.’

What kind [of vessel] must be kept?” “Upāli, [any vessel] except for the one made of precious substances.”

[The above is] Section Four of Chapter Three of the \textit{Nidāna}.

\textsuperscript{282} Cf. Negi (s.v. \textit{seng ras}): \textit{amśaka}.

\textsuperscript{283} Cf. Yijing’s translation appears to be slightly different (T. 1451 [24] 427c29–428a1): “如世尊說, 開諸苾芻著壞色衣者, 不知何物是.” 彼言: “以七種纖作者, 是意應著.” “[Upāli asked the Blessed One:] ‘The Blessed One has said that I will allow monks to put on the destroyed-coloured garment. What is it?’ The Blessed One said: ‘You can possess [anything] as you like as long as it is made of seven kinds of strings.’“
§ 3.5

The Summary [of Section Five]:

A small pot and a rug /  
A footstool and [a chair with] a footstool /  
A laxatives and reward /  
The clothes of the dead /

3.5.1

The Buddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anathapindada. The Venerable Upali asked the Buddha: “Reverend, the Blessed One has said:

‘A small pot for medicine must be kept.’

What [kind of pot] must be kept?” “Upali, [any bowl] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A rug (sūcikarma)284 must be kept:’

What [kind of pot] must be kept?” “Upali, [any bowl] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A rug (sūcikarma)284 must be kept.’

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284 skud ris. Cf. Mvy. (7103): skud ris = sucikarma. This term occurs in the Vinayavibhaṅga (Derge 3 Ja 93b6 = T. 1442 [23] 805c23) as signifying a sort of embroidery: bdag nyid shed ma’i mgal nas ’khyad de ’dug pa zhi skud ris su btsens nas ... “Having embroidered [on her robe] the image of herself hugging Guptha...” = 以五色織，刺作自身，共衆多尼，相應之像... In our text, however, it is referred to by this term seems not to be embroideries. First, to my knowledge, there is no authorization of the Buddha regarding embroidery in the Mulasarvastivāda-vinaya. Second, Yijing’s translation refers to <毛 + 絨> as corresponding to skud ris in both the fifth uddāna and the question-and-answer here. The term <毛 + 絨> occurs almost always as an equivalent of par tang (Jāschke, ‘a hairy carpet’) in the Mulasarvastivāda-vinaya. Third, the use of <毛 + 絨> is par tang is authorized by the Buddha in the Kṣudrakavastu (cf. Text, n. 155), and more to the point, the authorization of <毛 + 絨> = par tang immediately precedes the authorization of the rkang rien in the Kṣudrakavastu, of which question-and-answer will immediately follow in our text (see below). Forth, Tibetan Vinayasamgraha explicitly refers to par tang as made of seven strings. In the corresponding passage in Yijing’s Vinayasamgraha (T. 1458 [24] 553b14), the term <毛 + 絨> occurs, though it is not referred to as made of seven strings. Taking all into consideration, the term skud ris in our text seems to signify what is essentially the same as par tang. It is not clear what par tang precisely means. The passage in the Kṣudrakavastu in which the Buddha authorized the use of par tang suggests that it was used as a substitute for saṇḍhnasa = mal stan (Derge 6 Tha 182b5–6 = T. 1451 [24] 269c29–270a2): bu dge slong ’di rnam la mal stan yod na khyod la ci ste med / des smras pa / pha dge slong ’di dag ni rab tu byung nas yun ring du lon pas ’di dag gi s mal stan thob kyi bdag ni da gcod rab tu byung bas na / bdag gis ma thob bo // des smras pa / bu gal te de lta na / ngs khyod la par tang thig bskur gyis de ’dir thing shig / . “[He said to his son:]’Son! These monks have bedding-and-seats. Why don’t you have it?’ He answered: ’Father! Because a long time has passed since these entered the religious life, they obtained the bedding-and-seats. But I entered the religious life right now. Therefore, I do not obtain it.’ He said: ’Son! If so, since I will give you a par tang, you should spread it here.’” = 告言：“聖子，自餘施捨，皆有鉢屏，汝何故無？”答曰：“諸人多是，宿舊出家，先來貯畜，我新捨俗，由斯未有。”答言：“若爾我舍，有好<毛 + 絨>穢，可用敷臥。”Mvy. (Sakaki: 8984) suggests the equivalent of par tang = cilimilika/cilimilikã. The Vinayasātra suggests that par tang is equivalent to
What kind must be kept?" "Upāli, A [rug] must be kept that is made of these seven strings: the strings of wool, śaṇaka, cotton, hemp, daukulaka, koṭambaka, and silk."

"Reverend, the Blessed One has said:

‘Footstools must be kept.’

What kind [of footstools] can be possessed?" "Upāli, [any footstool] except for the one made of precious substances."

"Reverend, the Blessed One has said:

‘Chairs with footrests must be kept.’

What kind [of chairs with footstools] must be kept?" "Upāli, [any chairs with footstools] except for the one made of precious substances."

3.5.2

The setting was in Śrāvastī. In a Śrāvastī, a householder, having got sick, asked a physician: “Sir! since I have been struck with this kind of illness, would you prescribe some methods of medicine?” He said: “Householder, eat something greasy first, and later take a laxative,” and he began to eat something greasy. At a later time, a monk who frequented the village, having come there, said to the householder: “Householder, what are you doing?” He told him what had occurred in detail. He said: “Householder, I am familiar with laxatives. Therefore, give me what you would give to the physician, and I will administer the laxatives to you.” The householder said: “That’s a good idea. Do so.” He (=the monk), having administered the laxative, started out for the vihāra and went.

Since the householder’s laxative did not stop, his relatives went [to see the physician]. They asked the physician: “The householder[’s] laxative doesn’t stop. What measures should be taken?” [He asked:]

Note also that there are a few variations of par tang such as par thang and bar thang. See, for example, our text 3.6.3; Negi (s.v. par thang, bar thang); Mvy. (Ishihama & Fukuda: 8924).

rkang rten. Cf. Negi (s.v. rkang rten): pādādhīthāna, pādapādaka. Yijing’s translation suggests that the footstool was used for washing feet (T. 1452 [24] 428a13–14): 又，開諸苾芿，為洗足故，畜承足杖. “The Blessed One has authorized that monks can possess a footstool for washing the feet.”
“Who poured the laxative into him?” [They answered]. “A Noble one named so-and-so poured it.” He got angry and said: “Then, just go and ask him.” [After that] they rescued the dying householder.\(^{289}\)

Monks told the Blessed One what had occurred and the Blessed One said: “Therefore, monks must not receive the reward and give a medical treatment. Even if you administered a laxative, you must not go elsewhere. If such a [good] reason arises, you must teach one how to do the treatment and leave there. If you leave there without doing so, you also come to have a fault.”

3.5.3\(^{(14)}\)

The setting was in Śrāvastī. A wealthy man seized a debtor.\(^{290}\) He, having fixed up the due date there, saying: “You must pay it back by such and such date,” let [him] go. He (= the debtor) thought thus: “It is impossible for me to repay it according to the due date, even after the date has come. I will not go elsewhere. If such a [good] reason arises, you must teach one how to do the treatment and leave there. If you leave there without doing so, you also come to have a fault.”

\(^{289}\)Cf. Yijing’s translation suggests that the householder died (T. 1452 [24] 428a): 時長者，便命終． “The householder died before long.”

\(^{290}\)nor chags pa. My translation as “a debtor” is provisional, since this idiom may be a synonym or an abbreviation for nor rdzas chags rgya or chags rgya. There is a rule in the Mulasarvastivadavinaya that forbids nuns to press a debtor to repay instead of the creditor who has died. According to Nishimoto (1934: 64, n. 14) and Hirakawa (1998:205), this rule does not occur in any other Vinayas, and therefore, is not preserved in Pāli or Sanskrit. The rule is represented in the Tibetan Bhiksṇa-pratimokṣasūtra as follows (Derge 4, 6a4–5): yang dge slong ma gang shi ba’i nor rdzas chags rgya ded na chos ’di yang danga tshungs bar ’gyur la ’byung ba dang bcas pa ste dge ’dun thag ma’o // (“If a nun seeks nor rdzas chags rgya of a dead man, since it causes her to have a fault at her first [action], a samghāvaśeṣa-offense [occurs for her].”) and in the Aryanaravindādimalbhikṣṇapratimokṣasūtrasūtra (Derge 4112, 57a1–2; Peking 5614, 61b4–6) as follows: yang dge slong ma gang shi ba’i nor chags pa ’das (Peking: bdas) na chos ’di yāh thog ma ſīd kyis tshungs bar ’gyur la ’byung bar bya ba ste dge ’dun thag ma’o //．Here we see the equivalent of nor rdzas chags rgya = nor chags pa. Furthermore, in the Tibetan Bhiksṇa-vibhanga, this rule is represented as follows (Derge 5, 123b7): yang dge slong ma gang chags rgya len par byed na / chos ’di yang danga tshungs kyis tshungs bar ’gyur la / nges par ’byung ba dang bcas pa ste / dge ’dun thag mar ’gyur ro /, and the idiom “chags rgya” is explained as follows (Derge 5, 123b7–124a1): chags rgya ches bya ba ni bu lon bda’ ba’i dpang rgya’o //．“In regard to chags rgya, it means a written contract of collecting debts.” Then, we know that the idioms “nor rdzas chags rgya,” “nor chags pa,” and “chags rgya” are essentially the same, and that they signify what we would call “a (written) contract of collecting debts.” (Cf. The rule in question that occurs in Yijing’s Bhiksṇa-pratimokṣasūtra [T. 1455 [24] 509b29–c1] and Bhiksṇa-vibhanga [T. 1443 [23] 936b29–c1] as follows: 若復苾芻尼，依他眾生，自為己亡，如是非法，應分財物。) In the Čivaraśāstrā, the idiom chags rgya occurs and we can see a Sanskrit equivalent of it (Derge 1 Nga 113a3–4 = Dutt, 143): chags rgya ni myur du ’grab par nas pa gang yin pa de ni rdzas ’ged pa’i tse dge slong snyams kyis bgo bar bya ba’o //．“In regard to the written contract [of collecting debts], if it is possible to promptly collect [the debts], monks must divide [them] at the time of inheritance of properties.” = paṭrālekkhām yacchāghrām śākyate sādhuyatām tasya dravyāvibhāge tadbhikṣuḥbhīr bhājayatavyam //．In our text, however, the idiom nor chags pa occurs as the object of the verb byung, a perfect form of ’dzin pa (Jāske, ‘to take hold,’ ‘to seize, grasp’), and seems to signify not a thing but a person. If we did not take nor chags pa as signifying a person, the pronoun de “he” which occurs as the subject of the verb bsams pa, a perfect form of sens pa (Jāske, ‘to think’), would be abrupt. What is referred to by the pronoun de “he” should be previously mentioned, and what “he” thought explicitly suggests that he is not the wealthy man but the one who owed some money to the wealthy man. Taking all into consideration, I provisionally take the idiom nor chags pa in our text as “a person who has made a debt contract,” i.e., “a debtor.” (All this seems to be discussed by Professor Schopen in his forthcoming paper, “On Buddhist Nuns and Business Laws: Two Examples from Early India,” which will appear in R. R. French (ed.), Buddhism and Law; cf. Schopen [2012: 605, n 29]). Cf. Yijing’s translation here refers to the length of the time during which the debtor was captured (T. 1425 [24] 428b6–7): 時有一人，負長者債，因被拘留，經七八日． “There was one person who took a loan from a householder. He was captured and seven or eight days passed.”

somehow escape and run away when the date has come." Later he thought again: “Since it is painful to leave [this] place and run away, I will somehow kill the wealthy man.” Having thought thus, he killed him on a road to the Jetavana. After a while, the Group of Six saw it (= the dead body) and thought thus: “We have gotten the clothes from a dust heap (pāṇṣukāla).” Having thought thus, they began to strip him. His relatives, having come to the place, saw them and began to cry, saying: “You killed [him].” They said: “We didn’t kill him. He must have been killed by his enemy.” The monks told the Blessed One what had occurred. The Blessed One said: “The relatives may well produce doubt. Therefore, monks must not take this kind of rubbish cloth. After many people understand the situation, you can take it. If you do not act in this way, you will come to have a fault.”

[The above is] Section Five of Chapter Three of the Nidāna.

The Vinaya-uttaragrantha, Volume 35.
[The above is] Section Five of Chapter Three of the Nidāna.

§ 3.6

The Summary [of Section Six]:

A lump of iron, a [medicine] scoop /
The back, waist, head /
[To give] fathers and mothers clothes and food /
[To take formal possession of] woolen clothes [as] the three robes /

3.6.1

When the Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada, the Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: ‘A lump of iron must be carried on a chain.’

What kind [of chain] must be attached?” “Upāli, [any chain] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘A medicine scoop must be kept.’

What kind [of scoop] must be kept?” “Upāli, [any scoop] except for the one made of precious substances.”

“Reverend, the Blessed One has said:

‘Monks must not carry a burden on the back, waist or head.’

Reverend, must nuns not carry a burden on the back, waist or head, either?” “Upāli, nuns must not carry a burden on the back, shoulder, or head. If they do so, they come to have a fault.”

3.6.2 (15)

The setting was in Śrāvastī. In Śrāvastī, a householder took a wife from a similar family and enjoyed himself with her. On account of the enjoyment, she became pregnant later. After eight or nine months had passed, she gave birth to a boy who had a good figure, was pleasant to look at, handsome and his body had all its limbs. They held his birthday festival on a grand scale and a name was given to him. He was raised and brought up, and grew. Later, he entered the religious life in the teaching of the Blessed One without saying a single word to his father and mother. In the morning, he, having put on the undergarment and taken the bowl and the robe, entered Śrāvastī for the sake of alms. His father, who was aged, saw him and said: “Son, since you entered the religious life, who will feed us?” He was shocked and remained silent. Monks told the Blessed One what had occurred. The Blessed One said: “Monks, fathers and mothers have done what is difficult for you. Therefore, I authorize that even after you have entered the religious life, you must provide both father and mother with food and clothes.”

The Blessed One said that even after one has entered the religious life, one must provide both father and mother with food and clothes, but monks did not know how to provide [them]. The Blessed One said: ‘Provide [them] with extra bowls and robes. If there are not [extra bowls or robes], you must provide [them] by asking favor of donors. If you belong to the Community and have a portion of the profits of the Community’s profits (*sangha-lābha), you must give half of it. If you beg for alms (pindapāta), you must give half of it. If you don’t do so, you will come to have a fault.”

293 Cf. Mvy. (Sakaki: 8671).

(15) This story is translated by Schopen (2007: 123–124).
3.6.3

The setting was in Śrāvastī. There was a village in a border-city which was not far from Śrāvastī. There was an old monk (mahallaka) staying in the village of the border-city. At a later time, he went to Śrāvastī in order to worship the cāitya. Since the Group-of-Six made it a rule to have one of them watch the gate of Jetavana, Venerable Nanda was standing at the gate. He, having seen a man coming in the distance whose head was white and eyebrows were long, thought thus: “An Elder monk is coming here. I will go to see him.” He went in front of him and said: “Elder one! Welcome!” and he replied: “Teacher (ācārya)! I respect you, I respect you.” The Venerable Nanda thought thus: “This old monk knows neither who is the teacher (ācārya) or who is the Preceptor (upādhyāya).” Having thought thus, he said: “Old monk! Come here. Let’s go to the vihāra.” He took him to the vihāra and had him rest there. He, having not stayed long there, said: “Teacher! I am going to worship the cāitya.” Nanda said: “Wait! When [other monks] assemble, you can go.” He said: “Teacher! I came here without carrying any of the three robes (*trī-cūvara).” Nanda said: “Old monk! Wait! Take formal possession (adhi√sthā) of the three robes and stay here for a while.” Having stayed there for a while, he, at that place, took formal possession of a rug as the under-garment (antarvāsā), took formal possession of a woolen blanket as the upper-garment (uttarāsāṅga) and took formal possession of a woolen cloth as the waist-cloth (sanghāṭī). Then, having put both the woolen blanket and the woolen cloth on his shoulder, he wrapped himself with the shaggy carpet and tied that up firmly with a small rope. Then [they] let him go into the assembly. Monks saw him. One of them accused the firmly tied monk, saying to his face: “It is a fault.” Another said: “Why is the old monk in front doing crazy things?” He said: “Venerable ones, these are my three robes. Since I came here without carrying any of the three robes ( *trī-cūvara).”  

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295mchod rten. It is not clear that a Sanskrit equivalent of mchod rten here is cāitya or stūpa. I just follow Yijing’s transliteration (T. 1452 [24] 428c19–20): 制底。  
300stod g.yogs. Cf. Negi (s.v. stod g.yogs = bla gos); Mvy. (Sakaki: 8934): bla gos = uttarāsāṅga.  
301be’u ras. Mvy. (Sakaki: 8982): be’u ras = pravāraka.  
302sbyar ma. Cf. Yijing’s translation (T. 1452 [24] 429a11): 鄉伽頌. The term of snam-sbyar seems to be more common as a translation of the term sanghāṭī in the Mālasarvāstivādā-vinaya. See, for example, the Vinayavibhaṅga (Derge 3 Ca 56a7, 56b7, 89b3; etc.); the Pravrajyavastu (Eimer, 84, 92, 137–138, etc.); Mvy. (Sakaki: 8933). In the Uttaragrantha, however, sanghāṭī is — as far as I can tell — consistently translated as sbyar ma. See, for example, the Muktaka (Derge 7 Pa 180a6, 201a7); the Māṭkā (Derge 7 Pa 254b4, 266b7, 267a2, etc.).
here suddenly, I put [my usual robes] somewhere else." They said: “How could the three robes be like these?” He answered: “There could no [robes] like these anywhere.” Monks told the Blessed One what had occurred, and the Blessed One said: What causes trouble is that monks take formal possession of shaggy fabrics as the three kinds of robe. Therefore, I will not authorize that monks take formal possession of shaggy fabrics as the three robes. Having thought thus, he said: “Monks, the monks may well accuse him. What causes troubles is that monks take formal possession of shaggy fabrics as the three robes. Therefore, I do not authorize that monks take formal possession of shaggy fabrics as the three robes. If [they] take formal possession of [shaggy fabrics as the three robes], they will come to have a fault."

Since the Blessed One said that monks must not take formal possession of shaggy fabrics as robes, when a devout brahman and householder gave woolen blankets, small mats, and woolen cloths, the monks, giving rise to uncertainty, would not accept them. They said: “When the Buddha, the Blessed One had not appeared in this world, members of other religious groups were the proper recipients of offering (daksinīya). Now that the Buddha, the Blessed One has appeared in this world, you are the proper recipient of offering. However, you do not accept [these] now. How can we go to the other world without meritorious things?” They remained silent. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the devout brahman and householder may well say so. Therefore, I authorize that you must accept them. In regard to furry fabrics, you must take formal possession of them as the extra cloth (*atiyaciva), and in regard to shaggy fabrics, you must take formal possession of them as donors’ belongings (i.e. bedding-and-seats?) and keep them.”

[The above is] Section Six of Chapter Three of the Nidāna.

§ 3.7

The Summary [of Section Seven]:

The stūpa of the hair and nails /
White color, lamplight /
Householder, receptacles of lamplight /
Bulls, the queen, the gateway (torana) /

303 yon gnas. Cf. LCTS (s.v. yon gnas).
304 lhag pa’i gos. Cf. Ciwaravastu (Dutt, 91 = Derge 1 kha 89b3–4): labhyatah bhadantaḥ sugataśivaram atiyacivaśakalpena dhārayitum / na labhyam udālin / = btsun ba bde bar gshegs pa’i na bza’ chos gos lhag par bcang du rung lags sam / nye ba ’khor mi rung ngo // “[Upāli asked the Buddha:] ‘Blessed One, is it proper to take possession of the robe of the Tathāgata as an extra [cloth]?’ [The Buddha answered:]’Upāli, it is not proper.’”
The Buddha, the Blessed One was staying in Sravasti, in the Jetavana, in the Park of Anathapindada. It was a normal practice for the Householder Anathapindada to get up early in the morning and go out to show reverence towards the feet of the Blessed One and the Community of Monks. On one occasion, because the Blessed One had demonstrated the meritorious benefits for beings, Householder Anathapindada, after having asked a barber to go, had his hair and beard cut and then went to the Jetavana. He, having bowed the Blessed One with his head, said: “If the Blessed One authorizes it, I am going to build the stūpa of [your] hair and nails.” The Blessed One said: “Therefore, Householder, since I authorize it, build the stūpa.”

He, having shown great honor (paricaryā) with friends, sibilants, and relatives at a specious place, built the stūpa of the Blessed One’s hair and nails. It was, however, not lovely for all the people to see. It is not beautiful until it is covered with plaster (sudhā). Therefore, he, having gone to see the Blessed One again, bowed toward his feet with his head and said: “Blessed One, I built the stūpa of the Blessed One’s hair and nails, which was not lovely for all the people to see. It is not beautiful until it is covered with plaster. Therefore, if the Blessed One authorizes it, I will cover it with plaster.” The Blessed One said: “Therefore, since I authorize it, cover [it] with plaster.”

He, after having covered [the stūpa] with plaster, honored [it] with scents, incense, and flowers. At night, since there was no lamplight, it looked unattractive. Therefore, Anathapindada, having gone to see the Blessed One again, bowed toward his feet with his head and said: “Blessed One, having covered with plaster the stūpa of the Blessed One’s hair and nails, I honored [it] with scents, incense, and flowers. [However] when the night came, it was unattractive since there was no light. If the Blessed One authorizes it, I will honor the stūpa of [my] hair and nails, and light it up with a garland of lamplight at night.” The Blessed One said: “Therefore, householder, since I authorize it, honor the stūpa of [my] hair and nails, and light up its upper part with a garland of lamplight at night.”

Then, the oil dripped and ruined the white color of the stūpa. The Anathapindada asked The Blessed

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306 *rim gro*. Cf. Negi (s.v. *rim gro*); Edgerton (s.v. *paricaryā*, *pāricaryā*).


(16) A series of Buddha’s authorization about stūpas of the hair and nail clippings of the Buddha starts here and continues till the end of this section (3.10). Schopen (1998: n. 14; 2004a: n. 70) repeatedly notes that all references to stūpas throughout the *Mulasārvāstivāda-vinaya* could be understood to refer to the stūpa of the hair and nail clippings of the Buddha that were authorized by the Buddha during his life time, and here for the first time. That is to say, our text appears to represent the origin tale of the stūpa in the *Mulasārvāstivāda-vinaya*. Barea (1962) and Shimoda (1997: 90–118) refer to a series of Buddha’s authorization of stūpas that occurs in Yijing’s version of our text as positive evidence that indicates the Buddhist monks were actively engaged in stūpa cult in India. P. Dorjée (1996: 4–7) also refers to our Tibetan text and provides a full summary of it.
One. The Blessed One said: “Put the garland of lamplight at a lower part [of the stūpa].”

He put the garland of lamplight at a lower part [of the stūpa], and a dog drank the oil and also carried away the receptacle. Then, Anāthapiṇḍada, having gone to see the Blessed One again, bowed toward his feet with his head and said: “Blessed One, when I put the garland of lamplight at the lower part of the stūpa of the Blessed One’s hair and nails, dogs drank the oil and also carried away the receptacle. If the Blessed One authorizes it, I will build a small lamp-house.”\textsuperscript{308} The Blessed One said: “Therefore, since I authorize it, do so.”

He built a small lamp-house. Bulls bumped against the stūpa of the Blessed One’s hair and nails. Then he, having gone to see the Blessed One again, bowed toward his feet with his head and said: “Blessed One, I built the stūpa of the Blessed One’s hair and nails. Bulls bumped against the stūpa. If the Blessed One authorizes it, I will surround it with railings (vedikā).”\textsuperscript{309} The Blessed One said: “Therefore, Householder, since I authorize it, surround [it].”\textsuperscript{310}

When he surrounded [it] with railings, there was no gateway (torāṇa),\textsuperscript{311} and it looked unattractive. Then he, having gone to see the Blessed One again, bowed toward his feet with his head and said: “Blessed One, I surrounded with railings the bounds (*paryanta) of the stūpa of the Blessed One’s hair and nails, but there was no gateway in the railings, and it looked unattractive. Therefore, if the Blessed One authorizes it, I will make the gateway in the railings.” The Blessed One said: “Therefore, since I authorize it, make it.”

He made the gateway, and he, having collected all the requisites and got [his] friends, sibilants and relatives together at the stūpa of the Blessed One’s hair and nails, performed a great worship (mahāpujā).\textsuperscript{312} Many people, having seen such a [beautiful stūpa], became devout, and they also, having produced devotion, built in various places such sort of stūpas of the Blessed One’s hair and nails.


\textsuperscript{309} stegs bu. Cf. Mvy. (Sakaki: 5586).

\textsuperscript{310} Cf. Yijing’s translation here is somewhat different. Anāthapiṇḍada sought and received two permissions (T. 1452 [24] 429b13–15): 牛來觸破, 長者白佛: “請為燈架.” 佛言: ‘隨意.’ 四面安燈, 便非願望. 長者白佛: “請作高樓.” 佛言: “隨意.” “Bulls came and broke [the lamp pole]. The Householder said to the Buddha: ‘Let me make shelves for the lamps.’ The Buddha said: ‘Do so as you like.’ When the lamps were placed in four directions, they obstructed the view. The Householder said: ‘Let me make the tall eaves [from which the lamps hang (?)].’ The Buddha said: ‘Do so as you like.’” Note also that Yijing’s translation ends the section 3.7 here and inserts the eighth uddāna. That is to say, Yijing’s translation omits the additional permission of the vedikā and torāṇa and the parallel to Avadānaśataka 54 that immediately follow in our Tibetan text.

\textsuperscript{311} tta babs. Cf. Mvy. (Sakaki: 5528).

\textsuperscript{312} mchod pa chen po. Cf. Negi (s.v. mchod pa chen po).
Parallel to the 54th story of the *Avadānaśataka* (the story of Śrīmātī)(17)

Then The Blessed One, having stayed at Śrāvasti for as long as he wished, went wandering toward Rājagṛha, and gradually came to Rājagṛha. [He] stayed at the Bamboo Grove of Rājagṛha, Kalandakanivāpa. The King, Bimbisāra heard that the Blessed One went wandering from Magadha, came to Rājagṛha, and stayed at Kalandakanivāpa. Having heard thus, he with the great power and much wealth of a king, together with the queen, children, ministers and servants, went where the Blessed One was staying, arrived there, bowed with his head toward the feet of the Blessed One, and stood at one side.

The Blessed One, having known his thought, tendency, disposition, and nature, taught the Dharma connected to complete understanding of the Four-Noble-Truths. Having heard it, the King, Bimbisāra, together with eighty thousands of deities, broke the twenty peaks of the mountain of Erroneous-view (*satkāyadrṣṭī-saila*) with the thunderbolt of wisdom, and realized the fruit of the Stream-winner. He, after having seen the truth, together with eighty thousands of deities, went to see the Buddha three times a day.

At a later time, the spring having come and the trees being in full blossom, he was staying surrounded by his harem in the deep forest where swans, cranes, peacocks, parrots, magpies, Indian cuckoos, pheasants and so on were singing.

The harem said to him: “King, we cannot go to see the Blessed One every day. Therefore, King, please build a *stūpa* of the Tathāgata’s hair and nails in the middle of the harem. We will do homage to it and worship it with flowers, scents, incenses, perfumes, umbrellas, banners, flags.”

He supplicated to the Blessed One, saying: “May you give [us] the Blessed One’s hair and nails. We will build a *stūpa* of the Tathāgata’s hair and nails in the middle of the harem.” Then, the Blessed One, having given the hair and nails, he showed much respect and homage [to it]. He built a *stūpa* of the Tathāgata’s hair and nails together with his harem in the middle of the harem, and the harem worshipped it with lamps, flowers, scents, and incenses.

When King Ajāṭhaśatru, having been induced by a bad friend, Devadatta, killed his own father, who was righteous, and who ruled according to Dharma, and took for himself the kingship, he established a law to stop all the donations to the teaching of the Blessed One. As a result, no one did what should be done for the sake of the *stūpa* of the Blessed One’s hair and nails.

Even when the fifteenth day of Pravāraṇā came, no one cleaned or worshipped with lamps and flowers the *stūpa* of the hair and nails.

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(17) Schopen (2001: 102–103) notes that this is not a parallel but rather a direct borrowing. See above § 3.3.3 (n. 12).
At a later time, the harem, having seen the stūpa of the [Blessed One’s] hair and nails in such a condition, remembered King Bimbisāra. They, feeling sad and pain, broke into tears, saying: “Oh! after we were separated form the righteous King, our merits also are exhausted.” Among them, a woman named Śrīmatī, without regard to her life, remembering the Blessed One’s good qualities, cleaned the stūpa of the hair and nails, and offered garlands of lights [to it].

After a while, Ajātaśatru went to the top of the palace and looked around. He, having seen a great light, asked: “What is that below?” Someone answered: “Śrīmatī is offering garlands of lights to the stūpa of [the Blessed One’s] hair and nails.” [He] having summoned her to appear, asked: “Why did you break the law established by the king?” She answered, “Indeed I broke the law established by the king, but I did not break the law established by the righteous King, Bimbisāra.”

He, having gotten angry, threw a cakra [at her], and deprived her of the life. She, with a devout mind in regard to the Blessed One, died and was reborn in the beautiful place of the thirty-three deities.

At that time deities came together at the assembly place. Then Śrīmatī, with her body surrounded by the splendor that illuminated one yojana all around, went to the assembly place. Then Śakra, the Lord of the gods, having seen the great splendor that illuminated one yojana all around, asked:

Why is the body polished golden
like a lotus such as Padma and Utpala?
Why does this unparalleled brightness occur,
And rays of light come here from you?
How is it that your face is like the fully opened Padma
[and] you are like a golden light?
Celestial lady! Tell me what fruit is [this].
[Tell me] what karma caused what you are enjoying.316

The celestial lady (=Śrīmatī) said:

Since I saw the Lord of the three-fold-worlds,
the lamp for beings,

316 In the Tibetan translation of the Avadānaśataka 54, the question asked by the Śakra is not in verse but in prose (Derge 343, 147b4–b6): de nas lha’i dbang po brya byin gyis snang ba chen po de dang lha’i ’od dpag tshad gcig pa mthong nas dris pa / ci ’i phyir khyod kyi lus mdog dag pa’i gser ’dra pad ma ud pa la lta bur gyur // ’di na lus dpal mthungs med khyod kyi lus las ’od ’byung ’di dag ci las gyur / ci yi phyir na khyod kyi bzhin mdog pad ma rgyas ’dra gser mdog lta bur gyur / las rnams gang gis ’bras bu myong gyur ’di ni lha mo khyod kyi bdag la smros // “Then, the Lord of the gods, Śakra, having seen that great splendor and the light that [illuminates] one yojona all around, asked: ‘Why is your body a color like a pure gold, just as a Padma or a Utpala? The splendor here from you body is incomparable. How could these rays of light be released from your body? Why is your face a color like a gold just as a fully opened Padma? What karmas caused you to experience the fruit? Celestial lady, you must tell that to me.’
the one who has excellent marks,
I gave a lamp to the One dispelling the darkness.
I gave a lamp to the One dispelling the darkness of affliction.\textsuperscript{317}

Having seen the rays of light like the moonlight,
having seen the Muni, the Substance of light,
the splendor and power of the Teacher,
I showed homage to the excellent speaker.

On account of this \textit{karma}, [I] was born here.
I got splendor and beauty.
My face delights the eyes,
[and] is very pure like a lotus or the moon.

\textit{Indra} said:

Oh! This field has good qualities,
which is devoid of all kinds of defects.
You, who were reborn at a place in heaven,
had planted a seed there.

Who would not worship the honorable one,
who is like gold that is heaped and shiny?
The Buddha is like an opened lotus,
Through serving him lotus-eyed ones are produced.
They, having most excellent limbs, are shining.
Their eyes are like the blue lotus.

It is a normal practice that those who are reborn in the heaven of Thirty-Three-Deities, whether they are male or female, think these three thoughts before long: “From where have I passed away? Where am I reborn? By what \textit{karma} was I reborn?” The celestial lady, Śrīmatī, having thought thus: “From

\textsuperscript{317}In the Tibetan translation of the 54th story of the \textit{Avadīnasātaka}, this verse consists of not five but four verses (Derge 343, 147b6–7):

\begin{verbatim}
'jig rten gsum mgon 'gro ba'i sgron gcig po //
mtshan mchog rnam's kyis phyug pa'i sangs rgyas mthong //
sma r mchog nyon mongs mun pa sel ba la //
mun pa sel ba'i mar me yon tu phul //
\end{verbatim}

“Having seen the Lord of the three-fold-worlds, the one and only Lamp for the beings, the Buddha, who is abundant with the excellent marks,
To the One who has excellent words that dispel darkness of affliction,
I gave a lamp that dispels darkness as an offering.”

417
where have I passed away?” saw [the answer]: “From among human beings.” She, having thought thus: “Where am I reborn?” saw [the answer]: “I am reborn in the beautiful sphere of Thirty-Three-Deities.” She, having thought thus: “What karma [caused me to be reborn here]?” knew: “I was very devout in regard to the Buddha.” After having thought thus, Śrīmatī thought in this way: “It is not proper for me to go to see the Buddha’s face after I have fulfilled the period [of my staying in heaven]. But rather I should go to see the Buddha before I have fulfilled the period [of my staying in heaven]?” The celestial lady, Śrīmatī, then, wearing earrings which glittered without impurity, decorating her body with a long neckless (hāra) and a short neckless (ardha-hāra), and filling her lap with heavenly flowers such as utpala, padma, kumuda, puṇḍarīka, and mandārava, illuminated the Kalanadakanivāpa on a vast scale with all splendor.

After having spread flowers toward the Buddha, she stood in front of the Buddha in order to listen to the Dharma. The Buddha, having known her thought, tendency, disposition, and nature, taught such Dharma as was connected with the complete understanding of the Four-Noble-Truths. The celestial lady, Śrīmatī, having heard [it], smashed the twenty peaks of mountain of Erroneous-view with the thunderbolt of wisdom, and realized the fruit of the Entering-Stream.

She, having seen the truth, uttered a joyous utterance (udāna) three times: “Blessed One, what [you] did for me thus was not done even by either [my] father, [my] mother, king, deity, dear ones, relatives, friends, ancestors, a brahmin, or a śraman. The Blessed One has dried up the sea of tears and blood for me, made [me] go across a mountain of bones, slammed the door to the bad destinations, and opened the door to the heaven and deliverance. I have been established in the sphere of deities and men.”

[She] said [continuously]:

On account of your power, it becomes clear
that the way to bad destinations is with many faults,
the door to the meritorious heaven is opened,
and also I attained the way to nirvāṇa.

Having depended on you, I also gave up faults,
I also attained the pure eyes,
and also I attained the noble way of joy and calm,
after having crossed the sea of suffering.

He who is worshipped by deities and men
is rid of the defect of birth, old age, sickness, and death,

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320 ishe snga ma la. Cf. Avadānāsataka 54 (Vaidya 138 = Derge 343, 148b3): pārvapretair = sngon gyi mthun rams kyi
and is difficult to see even through one thousand lives.

Today I attained the fruit of seeing the face of that Muni.

After having shown reverence with a neckless hanging down,
I bowed towards the feet and raise joy.

After having circumambulated clockwise around the Victorious One,
I am returning to the sphere of deities.

Then, just as a merchant who has gained profit, a farmer [who has] a good crop, a soldier who has won a war, and a sick person who has freed from all sickness, the celestial lady, Śrīmatī went back to her own place with enjoyment just as she came close to the Buddha with enjoyment.

Monks were there making effort for the sake of the Muni without lying down from dusk till dawn, and they saw an extensive ray of light appear around the Buddha. Having seen it, they asked the Blessed One: “Blessed One! In order to see the Blessed One, did the Lord of Brahma’s assembly, the Lord Deity, Śakra, or Four Guardians of this World, or someone else come to see the face of the Blessed One?” The Blessed One said: “Monks, neither did the Lord of Brahma’s assembly, the Lord Deity, Śakra, the Four Guardians of this World, or someone else [come to see my face]. Rather, one of the wives of King Bimbisāra, named Śrīmatī, without regard to her life, gave a garland of lamplight to the stūpa of the Tathāgata’s nail and hair. Then, King, Ajātaśatru threw a cakra [at her] and deprived [her] of the life. With a devout mind in regard to the Blessed One, she died and was reborn in the beautiful place of the thirty-three deities. She came near me in the evening, and when I taught the Dharma to her, she saw the truth and went back to her own place.
Parallel to the *Punya-sūtra found both in the Ekottarāgama fragments from Gilgit and in the Chinese Madhyamāgama(18)

Therefore, monks, you must not be afraid of merit. Why? Because it is synonym for ease. Merit is something desirable, liked, wished for, and agreeable. Monks, you must be afraid of demerit. Why? Because it is synonym for unease. Demerit is something undesirable, disliked, unwished-for, and disagreeable. Monks, for a long time, I have realized it. For a long time I have made merit [and] experienced the full maturity that was desirable, liked, wished for, and agreeable. Monks, I did not come to this world [during] seven cycles of the devolution-and-evolution of [one] kalpa because I developed friendliness for seven years. When the world devolved, I was reborn as a deity of pure Splendor. When [the world] evolved, I was reborn in the Empty-Brahma-Palace and became the lord of Brahmās and Great Brahmās. I overpowered [others] but no one could [overpower me]. I was the ruler of one thousand beings and praised as the most excellent one among the beings. I was the Deity, Indra, thirty-six thousands [of times]. I was the Cakravartin King uncountable thousands [times]. I conquered all four sides and possessed the seven precious things. The seven precious things are these: the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious woman, the precious householder, and the precious commander. I had a full one thousand sons, all of whom were great heroes, able, and good-looking, and who completely smashed the opposite side. Thus I ruled with the Dharma this extensive land within the limit of the great ocean, and remained without any punishment, conquest by arms, or any unease.

At that time this thought occurred to me: “On account of the mature fruit of which action do I have this sort of great might and great magical power?” This thought also occurred to me: “On account of these three fruits of the action and on account of these three maturations of the fruit of the action, I have this sort of great might and great magical power. Which three? Giving, restriction, and self-control.” Having thought thus, the Blessed One spoke thus, the Teacher said this:

Look at the fully mature merit
which is good, comfortable and wished for.
Monks, because I developed friendliness
for seven years,

During the seven [cycles] of [one] kalpa’s devolution-and-evolution,
I did not come to this world.

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(18) According to Tripathi (1995: 167–171), similar sūtras are preserved in Pāli in the Aṅguttaranikāya (PTS, IV, 88–91) and the Itivuttaka (PTS, 15–16).
When [the world] devolved, I myself
lived in the world of the pure Splendor.

When [the world] evolved, in the world of Brahma
As the Lord [of] Great Brahmas
I lived seven times.\textsuperscript{328}

Thirty-six [thousands of times]
I became the King of deities.
Uncountable thousand [of times]
I was known as the terrifying King.

Having been anointed in the king’s family.
I ruled Jambudvīpa.
Neither by punishment nor by arms,
I subdued this world

By no reason but the Dharma,
I disciplined [people] properly.
I turned the wheel of the Dharma
in these regions of the earth,

I was also born in such a family
as was rich and had many possessions,
fully being endowed with all wealth,
as well as the seven precious things.

Having wealth and many properties,
[I] was known as the King and feared.
By means of the great might,
I was the greatest of the men there.

The Buddha, the Benefactor of the world,
he spoke in this way.
This is known as a great wonder.
Also, this is not small magical power.

What wise one would not wish for [these]?
Even if you are of an inferior family,

\textsuperscript{328}Judging from both the context and the parallel verses in Sanskrit and Chinese, I take these three verses as being separated from the preceding four verses and the following four verses. One verse might be missing here.
when you wish for benefits in this world,
and you obviously wish for great powers,
you must show honor to the good Dharma.
You must recollect the teaching of the Buddha.

When the Blessed One said thus, the monks were delighted and rejoiced in what the Blessed One said.

[The above is] Section Seven of Chapter Three of the Nidāna.

§ 3.8

The Summary [of Section Eight]:

Householder, grounds, with the gateway (torana) /
The turret (aṭṭāla), with the railing (vedikā) /
To paint the pillar with vermilion /
To draw a picture on the wall with lac /

3.8.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Householder Anāthapiṇḍada, having gone to [the place] where the Blessed One was, bowed with his head toward the feet of the Blessed One, and said to the Blessed One:

“If the Blessed One authorizes it, I will surround the court of the stūpa of the Blessed One’s hair and nails with Perfume Chambers (gaṇḍhakaṭṭhīḥ), and make the gateway beautiful.” The Blessed One said: “Therefore, Householder, since it is authorized, do so.”

329 mtha’ ma (Jäschke, “the end”). It is not clear what the words mtha’ ma exactly mean. It seems to be represented by the word rmang (Jäschke, “foundation, ground”) in the uddāna above. Professor Schopen informs me in personal communication that the Sanskrit word behind Tib. mtha’ ma seems to be anīgana, that is, Tib. mchod rten la mtha’ ma = Skt. stūpaṅgana.

My translation is based on this possible equivalent. Cf. LCTSD (sup.): khyams = anīgana; cf. also Yijing’s translation (T. 1452 [24] 429b20): 中間 “the open space.”

330 dri gtsang khang. The usage of the term “gaṇḍhakaṭṭhī” here is very odd. That is so because as Schopen (1990; 2000a: 105, n. III.8) notes, the gaṇḍhakaṭṭī normally refers to a private chamber reserved for the Buddha established inside the vihāra. Note also that a series of sūtras in the Vinayasūtra that seem to be based on the passages here mention not “dri gtsang khang = gaṇḍhakaṭṭhī” but “gtsan khang = kāṭa (?)” as follows (Derge 4117, 99a3; b1–2 = R. Sānkṛtyāyana, 120 [Taishō Univ. 17:458–459; 483]): mchod rten ni ram pa gnyis te / gtsang khang can nyid dang / ka ba bta bu nyid do // = dvaivädhīyam stūpe / sahajatvatvam stambhakātāt ca //; gtsang khang gi ma khyud ba’o // = gahane pi karaṇṇaḥ /. Yijing’s translation refers to neither the Perfume Chamber nor the gate way (T. 1452 [24] 429b19–20): 故時, 於孤獨長者, 自世尊言: "唯願許, 我於髻際觀波, 中間空者, 為作門/F”. “At that time the Householder Anāthapiṇḍada said to the Blessed One: ‘If the Blessed One authorizes it, I will make a gate way (門/F) in the open space [around] the stūpa of the hair and nails.’” “Gate way” (門/F), though what these words exactly signify is still unclear, might be what is referred to as sgo yab in the Vinayasūtra (Derge 4117, 99b2 = Taishō 17:483): sgo yab bya’o // = cairakasya (sic.) karaṇṇam /.
Again, he said: “Blessed One, if you authorize it, I will build a turret (attāla\textsuperscript{331}) for the stūpa of the Blessed One’s hair and nails.” The Blessed One said: “Therefore, Householder, since it is authorized, do so.”

Then, he said: “Blessed One, if you authorize it, I will surround [the turret] with the railing.” The Blessed One said: “Therefore, Householder, since it is authorized, do so.”

Again, he said: “If the Blessed One authorizes it, I will paint the pillars with vermilion. The Blessed One said: “Therefore, Householder, since it is authorized, do so.”

Again, he said: “If the Blessed One authorizes it, I will draw a picture on the surface of the walls with lac (lākṣā\textsuperscript{332}). The Blessed One said: “Therefore, Householder, since it is authorized, draw so.”

[The above is] Section Eight of Chapter Three of the Nidāna.

\section*{§ 3.9}

The Summary [on Section Nine]:

- An elephant tusk and a rope
- Garlands made of jewels, with garlands
- A cover and a shield
- The water-exit of the shield

\subsection*{3.9.1}

The Buddha, the Blessed One, was staying in Šrāvasti, in the Jetavana, in the Park of Anāthapiṇḍada. The Blessed One said that the stūpa of the hair and nails must be worshipped and shown honor. When monks worshipped and showed honor to the stūpa, they, having pounded a small nail, fixed a garland [on the stūpa]. Faithful brahmmins and householders, having seen them, criticized them, saying: “How dare the monks pound a small nail into the stūpa that has no nail?” The monks told the Blessed One what had occurred. The Blessed One said: “The householders may well blame them. Therefore, don’t pound a nail, but accomplish [it] with something small such as an elephant tusk.”

Since the Blessed One said that [the purpose] must be accomplished with something small such as an elephant tusk, monks began to make a small hole to fix an elephant tusk, and the Blessed One said: “Don’t make a small hole in a stūpa to fix an elephant tusk. Rather, put [it] in when the stūpa is being built.”

When monks built the stūpa, they, having climbed [up on it], put garlands into the vessel of the wa-

\textsuperscript{331}Pa gam. Cf. Mvy. (Sakaki, 5523); Yijing’s translation (T. 1452 [24] 429b20); 墓屋 (?).

\textsuperscript{332}rgya skyegs. Cf. Mvy. (Sakaki, 5916).
ter stand. Brahmins and householders, having seen that, criticized them, saying: “Why did monks trample and walk on the stūpa in this way?” The monks told the Blessed One what had occurred and the Blessed One said: “The brahmins and householders may well blame. Therefore, monks must not trample and walk on the Teacher’s stūpa. If [climbing the stūpa is required] for the sake of worshipping, a layman must climb. If there is no [layman], a male novice who has washed and smeared scent on, or has wrapped his feet with a cloth, must climb. If there is no [male novice], either, monks, producing the idea that [the stūpa] is the Teacher and having the thought that a proper time has come, must climb it and make a perfumed palm print [on the stūpa] in the same way.

The stūpa was so high that no one could climb it, and the Blessed One said: “Grab a rope and climb it.”

When garlands were offered to the stūpa of the hair and nails, they dried up and looked ugly, so that the Householder Anāthapiṇḍada said [to the Blessed One]: “Blessed One, garlands were offered to the stūpa, but they dried up and looked ugly. Therefore, if the Blessed One authorizes it, I will offer garlands made of jewels to the stūpa of the hair and nails.” The Blessed One said: “Therefore, Householder, I will authorize that. Offer it.”

Birds such as crows sat on the stūpa of the hair and nails and their droppings made the stūpa dirty. The Householder Anāthapiṇḍada said to the Blessed One: “Birds such as crows sit on the stūpa of the hair and nails and their droppings make the stūpa dirty. If the Blessed One authorizes it, I will cover the stūpa with the cover-shield.” The Blessed One said: “Therefore, since it is authorized, cover [it] with the cover-shield,” and he covered [it] with the cover-shield.

The rain made the covering rot and the darkness made [the stūpa] obscure, so that the Householder Anāthapiṇḍada said to the Blessed One: “I covered the stūpa with the cover-shield, but now the summer rain made [it] rot and the darkness made [the stūpa] obscure. If the Blessed One authorizes it, I will fix a drain.”

333. mgur chu. A Sanskrit equivalent is not identified, though several dictionaries refer to this term — e.g. the Bod rgya tshig mdzod chen mo (s.v. mgur chu): mechod rten gyi bun gdan; Goldstein (s.v. mgur cha): the flat base of a stūpa. Cf. Yijing’s translation (T. 1452 [24] 429c2): *stupa*. “top of the stūpa.” Unfortunately, there seems to be no reference to this passage either in the Vinayasūtra or the Vinayasūtravyabhidhānasvavyākhyaña-nāma.

334. Yijing’s translation is slightly different (T. 1452 [24] 429c7–10): 若無俗人，應使永寂。若無永寂，諸苾芻等。應先濯足，淨以香湯，或塗香泥，作如是念：‘今為假供養大師。’然後昇塔。若異此者，得惡作罪。"If there is no laymen, let a male novice do it. If there is no male novice, monks and so on must wash, purify with perfumed water, and scent with perfumed clay (香泥; cf. the note immediately below) their feet first, and then climb the stūpa. Those who would do otherwise come to have the duskṛtu fault."

335. *dri`i ri mo*. This must be what is referred to as *dri`i lag ris = xiangni* 香泥 (“lit. perfumed clay”) in the Kṣudrakavastu (e.g., Derge 6 Tha 183a7, 195b7 = T. 1451 [24] 270a16, 273c11); cf. the Bod rgya tshig mdzod chen mo (s.v. lag ris): *lag pa`i ri mo*. “A perfumed palm print” is a translation of *dri`i lag ris* by Schopen (1995: 107, n. 19).


337. *chab sgö* (lit. “water gate”). Cf. Dorjee (1997: 6, n. 9): "Door for water exit.” Yijing’s translation seems to be slightly different (T. 1452 [24] 429c17–18): "門為無門。室間開徑。佛言：‘隨意開門。’ “Since [the cover-house] did not have any gate, its inside was dark and damaged. The Blessed One said: ‘Open the gate as you like.’"
[The above is] Section Nine of Chapter Three of the Nidāna.

§ 3.10

The Summary [of Section Ten]:

The stūpa made of bronze and so on /
Gold, silver, and so on /
To surround [the stūpa] with flags /
Anointing [the stūpa] with the oil and so on /

3.10.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. Householder Anāthapiṇḍada went to [the place] where the Blessed One was staying and arrived [there]. He, having bowed to the Blessed One’s feet with his head, said to the Blessed One: “If the Blessed One authorizes it, I will make a stūpa of bronze for the Blessed One.” The Blessed One said: “Householder, therefore, since it is authorized, make it.”

Again he said to the Blessed One: “If the Blessed One authorizes it, I will make a stūpa of gold.” The Blessed One said: “Householder, therefore, since it is authorized, make it.” Likewise, [the stūpa] made of silver, lapis lazuli, and crystal must be declared in detail.

[Again he] said [to the Blessed One]: “If the Blessed One authorizes it, too, I will offer a banner (dhvaja) to the stūpa of the Blessed One’s hair and nails.” The Blessed One said: “Householder, therefore, since it is authorized, offer it.”

Though the Blessed One said: “Offer it,” he did not know what kind [of banner] he should offer, so that the Blessed One said: “There are four banners: The lion banner, the Makara banner, the nāga banner, and the bull banner.”

[He] said [to the Blessed One]: “If the Blessed One authorizes it, I will anoint with oil the stūpa of the Blessed One’s hair and nails.” The Blessed One said: “Therefore, since it is authorized, anoint it.”

Also [he] said [to the Blessed One]: “If the Blessed One authorizes it, I will smear with yellow arsenic (manah-śīlā) the stūpa of the Blessed One’s hair and nails.” The Blessed One said: “There-

339 chu srin. Cf. Mvy. (Sakaki, 3236, 4833); the Vinayasūtra (Derge. 4117. 99b1 = R. Sāṅkṛtyāyana, 120 [Taishō Univ. 17.482]). Yijing’s translation refers to a different animal (T. 1452 [24] 429c27): 金翅鳥 = garuḍa.
340 Yijing’s translation refers not only to the four animals but also a square that should be drawn on the banners (T. 1451 [24] 429c27–28): “於旗幡上，畫作四形，” “On the top of the banner, a square must be drawn.”
341 ldong ros. Cf. Mvy. (Sakaki, 5924). The Vinayasūtra refers to this object by a different word (R. Sāṅkṛtyāyana, 120 [Taishō 425
fore, Householder, since it is authorized, anoint it." Just as [it] is smeared with yellow arsenic, just so it must be declared in detail that [it] is to be smeared with sandalwood.

[The above is] Section Ten of Chapter Three of the Nidāna. Chapter Three of the Nidāna ends.

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Univ. 17.488] = Derge 4117, 99b2): ala = ba bla.
4

The Summary [of Chapter Four]:

The door panel and [so on] are also as previously declared\(^{342}\) / 
The Group-of-Six, one who is engaged in dye-work / 
The basin, the wood board are as previously told / 
Parivrājaka, debt / 
Sprinkled water,\(^{343}\) [the One-Who-Makes]-Things-Allowable (kalpikāra) / 
A collection of summaries [of Chapter Four] are thus told /

§ 4.1

The Summary [of Section One]:

The door panel and the belt for keeping the sitting posture / 
A net and a window with nets\(^{344}\) / 
The fields, what is grown, the grain / 
Agni (?)\(^{345}\) and cloths /

4.1.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. 
Venerable Upāli asked the Buddha, the Blessed One: “Reverend, the Blessed One has said: 

‘A door knob (*āyāma-pattra)\(^{346}\) must be made on the door panel (*kavattra)\(^{347}\).’

Of what kind of [materials] must it be made?” “Of anything but precious substances.”

\(^{342}\)\textit{dbyar} (Jäschke, “summer”). This verse must represent the contents of Section One, but the term \textit{dbyar} does not occur in Section One. I provisionally regard it as a confusion with \textit{shyar}. Cf. Jäschke (s.v. \textit{dbyar pa}); \textit{dbyar pa} = \textit{shyar pa}. 

\(^{343}\)\textit{chag chag btab}. This is an attested translation of \textit{sikta}. Such a phrase does not occur anywhere in the narrative part below. 

\(^{344}\)\textit{gzugs ‘khor}. It is completely unclear what \textit{gzugs ‘khor} means; cf. below, § 4.1.1, n. 350. 

\(^{345}\)\textit{nor las skyes}. Cf. \textit{Bod rgya tshig mdzod chen mo} (s.v. \textit{nor las skyes}): “me lha.” What is referred to by \textit{nor las skyes} does not appear in the narrative part below. Yijing’s \textit{uddāna} (T. 1452 [24] 430a7–8 = T. 1456 [24] 518b21–22) seems not to include words corresponding to \textit{nor las skyes}. 

\(^{346}\)\textit{lag gzungs}. Cf. The \textit{Vinayasutra} (Derge 4117, 6a2–3 = R. Sātkrīyāyana, 6 [Taishō Univ. 1.209]): \textit{sغو glegs dan sغو tian dan yи mig dan lag gzungs legs par bya’o} // = \textit{dvāre kavātīrgadakatākāya/mapattavamāvojat\(n)naṃ/}. Yijing’s translation (T. 1452 [24] 430a10): 閣扉。 

\(^{347}\)\textit{sго leb}. Goldstein (s.v. \textit{sго leb}) suggests that \textit{sго leb} is a synonym for \textit{sго glegs} “door opening; door plank, door leaf.” Yijing’s translation appears to support his suggestion (T. 1452 [24] 430a10); \textit{户扉} “screen door,” which occurs as an equivalent to \textit{sго glegs} in the \textit{Kṣārakavastu} (See the note of § 4.1.1). Cf. the \textit{Vinayasūtra}: \textit{sغو glegs} = \textit{kavāṭa} (see above); the \textit{Maṭrīkā} (Derge 7 Na 283a6–7): \textit{sغو leb ces bya ba ni sغو ‘phar ma ste} //. “What is \textit{sغو leb}? [It is] a door panel.” 

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“The Blessed One has said: ‘The belt for keeping the sitting posture (*yogapatṭa) must be kept.’ How should it be possessed?” “Upāli, there are seven kinds of threads [that are authorized]: the thread of wool, sāṇaka-grass, cotton, flax, daukulaka-grass, koṭambaka-grass, and silk.”

“Upāli, there are seven kinds of threads [that are authorized]: the thread of wool, sāṇaka-grass, cotton, flax, daukulaka-grass, koṭambaka-grass, and silk.”

“He asked again: ‘The Blessed One has said: ‘A net (*jāla) must be made.’ What can it be made of?” “Upāli, there are four [that are authorized]: What is made of muñja-grass, balbaja-grass, flex, and cotton.”

“He asked again: ‘The Blessed One has said: ‘The window with a screen must be made.’ Of what [material] must it be made?” “Of anything but precious substances.”

4.1.2

The setting was in Śrāvasti. There was a householder in Śrāvasti who was devout and therefore had good thoughts. He took as a wife a daughter of a follower of a naked ascetics. He ordered her, saying: “Dear! The Buddha is the Teacher. The Dharma is the Banner. Monks are the Right Recipients of Offerings. You must show homage to them.”

She prepared various meals and said without any dishonesty: “Noble Son! All right. I will do so.” The householder offered meals at his house everyday to those monks who were assigned by the Community.

At a later time, some business at a border town occurred to him. He ordered the wife, saying: “Dear, some business at a town near the country named so-and-so has arisen for me. I am going there. You

348 pus 'khyud. Cf. the Bod rgya tshig mdzod chen mo (s.v. pus 'khyud); pus 'khyud = sgom thag; Negi (s.v. pus 'khyud): yogapatṭa (based on the Avadānakalpalatā). In the Vinayasūtra, a Sanskrit equivalent of pus 'khyud is represented as "āyapattā" as follows (Derge 4117, 59a6; 97a5 = Taishō Univ. 2.2664; 17.320): ro rgyab na bas pus 'khyud bcaṅ bar bya'o // = dhārayet prṣṭhavatdhiḥ aṇapadām (sic.) /; de'i dus na de la chos gos sam pus 'khyud gzhag par bya'o // = cīvareṇaṇādiṇaṇaṇaṇa (sic.) v tadalhiṣṭitaṇa karvīt //.

349 dra ba. Cf. Negi (s.v. dra ba).


352 gcer bu pa'i dge bsnyen pa; Yijing’s translation (T. 1452 [24] 430a17): 遂於露銜外道. 娘女為妻. “And he took a wife from a naked ascetic.”

353 de dag la bya ba byos shig. Cf. Edgerton (s.v. kāra): “(BHS always makes it object of a form of karoti) homage, act of worship.”

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must offer meals as usual to the Right Recipients of Offerings." She prepared various meals and said without any dishonesty: "Noble Son! All right. I will offer meals."

After having gone to his wife and ordered her in person, he thought that he should announce [that matter] to the monks, too, and went to the vihāra. He, having bowed to the feet of the Property-Distributor, said to him: "Noble One, some business at a border town at a country named so-and-so has arisen for me. [Though] I am going there, you can send the monks [to my house] as usual who are assigned by the Community." He said: "Householder, that’s good. I will send [monks]." Then, he showed reverence to the Teacher, the Dharma and the Community and went to the border town.

Those monks who were assigned by the Community talked to each other: "Venerable, since the householder’s wife is not devout, we should go to eat before midday." They went [to the householder’s house] before midday, and the householder’s wife, having seen them, criticized them, saying: "Noble Ones, you have come too early! Don’t I have any other work?" They, having been discouraged, remained there without eating anything till midday, ate food [at midday] and left.

Next day, she, having prepared food as breakfast and spread the mats, kept waiting. The monks came exactly at midday. She, having saw them, criticized them. The monks said to each other: "We are criticized in both cases. After we eat whatever [she will offer] and leave, we should announce [this matter] to fellow monks, so that no monks will come here from no on." They ate and left for the vihāra.

The monks repeated what had occurred, and the monks would not go there any more.

At a later time, the householder came back and asked: "Dear, did the Right Recipients of Offerings eat food as I had told them [to do so]?" She said: "Great Son, they came and ate food two days. After that they did not come. He, having heard thus, went to the vihāra and asked [the Property-Distributor]: "Noble One, why didn’t you send the monks who were assigned by the Community?" [He answered:] "They reported entirely what had occurred." The householder said: "Noble One, if that is so, since I will give you the grain grown in my fields, please eat that here." He answered: "Householder, I cannot do so. Because the Blessed One has not authorized that we accept uncooked crops," and he remained silent. The monks told the Blessed One what had occurred, and the Blessed One said: "Therefore, since I authorize it, accept the crops that are for the sake of the Community. There must be no doubt

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354 *dge skos* Cf. Mvy. (Sakaki: 9067): *dge skos = upadhīvārika*; Edgerton (s.v. *upadhi-vāraka*): "guardian of material objects; beadle or provost of a monastery, in charge of physical properties." There seems to be no doubt that the term *upadhīvārika* refers to a monastic administrative title, but it is not clear what he was exactly. Schopen (1996: n. 35), citing many examples where this title occurs in the *Mūlasarvāstivāda-vinaya*, notes: "the *upadhīvārika* sometimes appears as a monk of some status and sometimes as almost a janitor." Silk (2008: 110–113) also notes, referring to several passages where the administrative title occurs in the *Mūlasarvāstivāda-vinaya* and several *Avadānas*, that this title seems to be held by "the ordained one who was not of much seniority or power." Yijing’s translation does not refer to any specific monk here. S. Sasaki (1993: 73), referring to one passage that suggests the equivalent of *dge skos = dīanzuo* 典座 in the *Kṣudrakavastu*, suggests that *upadhīvārika* might be an original form of *dīanzuo* 典座, which is well-known as a significant position assigned to the monk who is in charge of the kitchen in the Zen monasteries. Note, however, that as Silk (2008: 113, n. 44) and Yao (2011: 153, n. 6) point out, the equivalent of *dīanzuo* 典座 = *dge skos* is not always confirmed in the *Mūlasarvāstivāda-vinaya*. Rather, Yijing uses a variety of words in order to represent what is translated as *dge skos* in Tibetan, such as *shoushi zhi ren* 授事之人 and *zhishi ren* 知事人. See also n.12 above and n. 362, n. 464 below.
Here."

4.1.3

The setting was in Śrāvastī. In Śrāvastī, another householder, having built and established a residential cell for the sake of another individual [monk], presented many bedding-and-seats\footnote{mal stan. This term occurs relatively often in the Mūlasarvastivāda-vinaya. Mostly, it seems to be a rendering of Skt. sayānāsanā (Cf. Mvy. Sakaki: 5858), but not always. In the Carṇavastu (Derge 1 Ka 268b1–4 = Dutt 194), for example, this term occurs as an equivalent of not only sayānāsanā but also śavyā. There is also an equivalent mal stan = śayana in the Vinayasūtra (Taishō Vin. 2.1993 = Derge 4117, 47b4–5). In fact, it seems that the term “gnas mal” more commonly occurs than “mal stan” as an equivalent of śayana in the Tibetan Mūlasarvastivāda-vinaya. In the Śayanaśavastuvastu, for example, the term śayana occurs more than twenty-five times besides in its title, and it is consistently translated into Tibetan as “gnas mal” but never as “mal stan.” Whether it is translated into Tibetan as “gnas mal” or “mal stan,” what is referred to by the term “śayana” is not completely clear. More precisely, śayana seems to be a generic term signifying various items that were used for sitting down or lying down. In the *Upāpihipāpiścchā of the Uttaragrantha (Derge 7 Ka 158b4–5), for example, these four items are collectively referred to as “gnas mal”: khīrī “a chair,” khīrī’u “a small chair,” stan nang tshangs can “a stuffed mat,” and gor bu “a square cushion.” There is the same sort of enumeration in the Vinayasūtra (Taishō Vin. 2.1045 = Derge 4117, 31a6): malcapuṭhiśvīkakabimbopadbānacaturasrakam iti śayyāsanam (sic) / = khīrī dān khīrī’u dān stan nāh tshangs can dān la ba dān stnas dān gor ba žes byā ba ni gnas mal lo // Furthermore, a rule delivered below in the Nidāna suggests that the cloth as material for such items is also referred to as “gnas mal” (See 4.1.3). For items such as chairs and mats that appear in other vinaya traditions, see Hirakawa (1994: 205–210).} to [it]. Monks put them together and left them in the main store room. The monks told [that matter] to the householder, and he criticized them. The monks told the Blessed One what had occurred, and the Blessed One said: “The householder may well criticize them. Therefore, the bedding-and-seats must be used as they are dedicated. Those who are staying there should own them."

Then again, the householder presented many acquisitions of cloth to the residential cell. The Manager-of-the-Bedding-and-seats (śayanaśavastuvastu)\footnote{mal stan. ‘gyed pa. Cf. The Kosambakavastu (Derge 1 131a5 = Dutt 190): gnas mal ‘ged pa = śayanaśavastuvastu.} put them [together] with the Community’s acquisitions. The monk told [that matter] to the householder, and he criticized them again. The monks told the Blessed One what had occurred, and the Blessed One said: “The householder may well criticize them. Accept it as under the control of the donor!\footnote{yön bdaḥ gi dbang du byas long la. The language here seems to be a little crabbed. A variant occurs only in Peking Edition, which reads byas pa instead of byas long. It might be possible to translate as follows: “Among what belongs to the donor,” I just follow the reading in the other five editions.} Monks! The acquisitions of the residential cell must be owned by those who are staying there.\footnote{Yijing’s translation is very simple: 佛言: ‘不應和雜，住別房者，應可受用。’ “The Blessed One said: ‘Do not mix them [together with the Community’s acquisitions]. Those who are staying the residential cell must use them.’} They (= the monks) did not give him (= the monk staying in the residential cell) any other acquisitions, and the Blessed One said: “He also must be given [some portions] of what belongs to the Community. He also can use them. There must be no doubt here.”

[The above is] Section One of Chapter Four of the Nidāna
§ 4.2

The Summary [of Section Two]:

An individual [monk] who lives in a [cell] / 
It is proper for the monk [to accept acquisitions] / 
Tools for new work / 
Food, oil [for lamps] is proper /

4.2.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. In Śrāvastī, a householder, having built residential cells in a vihāra, provided the cells with bedding-and-seats, and also equipped the cells with [other] acquisitions. The monks put the bedding-and-seats [together] with the Community’s [acquisitions], and divided them equally.

The monks told the Blessed One what had occurred, and the Blessed One said: “Don’t merge what certainly belongs to [the residential cells]. It must be used by those monk who are certainly staying there. [The] acquisitions also must be [deemed to be] individual [properties].”

The monks did not give him (= the monk living in the residential cell) any other acquisitions, and the Blessed One said: “Both [acquisitions] must be given [to him] and used [by him] as he likes, but [the acquisitions] must be distributed to monks according to seniority.”

4.2.2(19)

The setting was in Śrāvastī. There was another householder in Śrāvastī. A certain mendicant (piṇḍapātika), having gone near to the householder, established him in taking the [three] refuges and the [five] foundations of training. Still later, the mendicant proclaimed the good qualities of the seven things that produce merit by means of wealth, and the householder became deeply devout, say-

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359 Yijing’s translation is slightly different. It has a short story about the monks who did not assign the monk staying in the residential cell as the Distributor (T. 1452 [24] 430c2–3): “時諸苾芀, 差授事人. 以見別房, 達不差遣. 佛言: “依次應差.”

“When the monks assigned the Distributor, they did not assign [the monk staying in the residential cell] though they saw him in the residential cell. The Buddha said: ‘You must assign [the administrative role] according to seniority.’”

360 bsod snyoms pa. Cf. Mvy. (Sakaki: 1131). Schopen (2006: 234, n. 16) notes that piṇḍapātika is often referred to in the Mālasarvāstivāda-vinaya as one of two broad categories of monks, the other of which is sangha-lābhika “the one living on the acquisitions of the Community.” Yijing’s translation (T. 1452 [24] 430c4): 乞食苾芀.

(19) Some parts of this story is discussed and translated in Schopen (2006: 235).
ing: “Noble One, I would like to do even a little bit the good things that produce merit by means of wealth.” The mendicant said: “Householder, do so.” and [he was asked:] “Noble One, what should I do?” [He answered]: “Build a vihāra for the Community.” [The Householder said:] “Noble One, I have the kārṣāpaṇas, [but] I don’t have any assistants for making merit.” He said: “Householder, bring the kārṣāpaṇas and come here. I will act as your Assistant-for-Merit.”

The householder gave five kārṣāpaṇas, and he (= the monk) was assigned as the One-Who-is-in-Charge-of-New-Construction.

He (=the mendicant), having put the kārṣāpaṇas in the residential cell and left [them there], did not start even a little work. The householder, having thought that he would go to see how much work had been done [for] his vihāra, went there. He saw even a little work had not been done yet, and asked the mendicant: “Noble One, why has no work been started?” and [the mendicant answered:] “The One-Who-is-in-Charge-of-New-Construction needs [to get] tools here.” The householder asked: “I offered kārṣāpaṇas. Why are the tools of the One-Who-is-in-Charge-of-Construction not got by means of them?” The mendicant answered: “Householder, how can I use the possessions of the Saṅgha from the Four Directions improperly?” [The householder said]: “Noble One, since there is nothing wrong, do so.” Monks told the Blessed One what had occurred. The Blessed One said: “If a householder orders, the tools for the new work must be got by means of it [i.e. his money]. There must be no doubt here.”

He got the tools for the new work by means of it. The mendicant, even after having [begun to] do the new work, went out for alms. The householder, having seen him, said: “Noble One, if you go out for alms, who does the new work on my vihāra?” He answered: “Householder, all beings live on food. How can I do the new work when hungry? Absolutely, I go for alms!” He said: “Noble One, if so, eat food by [using] the funds for the new work.” He replied: “How can I eat [food by using] what is intended for the Saṅgha from the Four Directions.” The Householder said: “Noble One, since there is nothing wrong, eat [food by using them].” The monks told the Blessed One what had occurred. The Blessed One said: “If a householder orders, eat food by [using] them. There must be no doubt here.”

Then, the mendicant ate bad food, so that he got sick. The Blessed One said: “Don’t eat bad food!” [Then, he] ate good food. The Blessed One said: “Don’t eat good food, either. You must eat [food] by measure of other vihāras’ food.”

361 bsod nams kyi grogs. Schopen (2006: 231–233) suggests that a Sanskrit equivalent of it is *punya-sahāyaka. Yijing’s translation here (T. 1452 [24] 430c9) appears to have no reference to such a technical term: 我能助你. “I can give you a help.”

362 las sar pa byed pa. As Schopen (2001: 116) notes, to judge by the context and the wording, the idiom las sar pa byed pa seems to be a variant of navakarmika, which is almost consistently rendered by lag gi bla in the texts related to the Mūlasarvāstivāda-vinaya. See, for example, the Vinayavibhanga (Derge 1 Ca 241b7–242b6 = T. 1442 [23] 688c23–28); the Bhaisajyaguru (Derge 1 Ga 24b2 = Dutt 235); the Vinayasamgraha (Derge 4105 127b6 = T. 1453 [24] 545b5); the Vinayasūtra (Taishō 8.186 = Derge 4117 78a6); Mvy. (Sakaki: 8735); Edgerton (s.v. navakarmika); Cf. Silk (2008: 84 n. 43). Yijing’s translation here seems not to refer to any administrative title, since, as Silk (2008: 81) notes, in Yijing’s translation there are no words that Yijing usually uses in order to represent what is translated as lag gi bla in Tibetan, such as yingzuo ren 營作人, yingzuo biqiu 營作苾芻, shoushi ren 授事人, and shoushi biqiu 授事苾芻. For the references to the term “navakarmika” in other literary sources, such as Pāli texts and inscriptions, see Silk (2008: 75–99).
Then, he did not obtain grease.\(^{363}\) The Blessed One said: “Grease must be [obtained] just as it is obtained in other vihāras. There must be no doubt!”\(^{364}\)

Then, the mendicant begged for the oil [for lamps] in order to inspect the tools for the new work. The Blessed One said: “Buy the oil [for lamps] by means of the funds for the new work! Other tools also must be got by these means as they are required. There must be no doubt here.”

[The above is] Section Two of Chapter Four of the *Nidāna*

\section*{§ 4.3}

The Summary [of Section Three]:

- [The cloth] of the bedding-and-seat belonging to the Community is /
- Not to be put on in the place where there is no roof /
- Not to be put on [during] the dying-[work] and bowl-work /
- [When] dusk comes, the bedding-and-seat must not be put on /

\subsection*{4.3.1(20)}

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. Since the Group-of-Six, having put on\(^{365}\) bedding-and-seat (*śayanāsana*)\(^{366}\) that belonged to the Community, dyed, washed, and boiled [clothes], and did the work regarding bowls, the cloths were burned by fire, [and] became dirty or ruined by dye. The monks told the Blessed One what had occurred, and the Blessed One said: “You must not do the dying work, the work regarding bowls, or the work of splitting firewood with the cloths on that belong to the Community. If you do so, you will come to have a fault.”

\(^{363}\) *snum bag*. Though a Sanskrit equivalent of *snum bag* is not certain, this idiom is often referred to as something medicinal to eat in the *Mūlasarvāstivāda-vinaya*. See, for example, the *Bhaiṣajyavastu* (Derge 1 Kha 72b6), the *Vinayavibhangga* (Derge 3 Nyā 4a2 = T1442 [23] 854b27).

\(^{364}\) Yijing’s translation omits this regulation regarding grease.

\(^{365}\) *bgos*. This can be a past tense of either *bgo ba* (Jäschke, “to put on clothes”) or *bgod pa* (Jäschke, “to divide”). In fact, the second verb more commonly occurs in the *Mūlasarvāstivāda-vinaya*, especially when its object is *śayanāsana*. To judge by the context, however, I take the word as the past tense of *bgo ba*. Yijing’s translation also supports my judgement (T. 1452 [24] 431a8): 時諸苾 Null,著僧伽衣. “At that time, monks put on the cloths belonging to the Community.”

\(^{366}\) *mal stan*. See 4.1.3.

(20) The stories § 4.3.1 and § 4.3.2 are reverse in order in the Yijing’s translation (T. 1452 [24] 431a5–10).
4.3.2

The setting was in Śrāvastī. The Group-of-Six, having put on cloths that belong to the Community again, did the painting work where there was no roof. They remained [there] even in the rain, so that the cloths became ruined. The monks told the Blessed One what had occurred, and the Blessed One said: “Don’t remain in the rain with the cloths on belonging to the Community where there is no roof. If you remain [there], you will come to have a fault.”

4.3.3

The setting was in Śrāvastī. The Group-of-Six went wandering, and arrived at a border town when dusk had come. Having come to a vihāra which stood in the border town, each of the monks began to have a rest at the place of their acquaintances. They said: “Venerable Ones, we will have a rest later. Bring the Distributor of the bedding-and-seats, and [have him] assign the bedding-and-seats and the residential cell according to seniority.” They answered: “Venerable, some monk has already lain down, and it is very late. How dare you bother [us]? For now, lie down at the place of your acquaintances. When day breaks we will assign the bedding-and-seats and the residential cell.” They (=the Group-of-Six) said: “Venerable Ones! While the Teacher is living, how dare you destroy what is taught [by him]? Assign the residential cell and the bedding-and-seats [to us] according to seniority!”

[As a result], the Distributor of the bedding-and-seats began to distribute the residential cell and the bedding-and-seats, so that the night broke before they were distributed to junior monks. The Group-of-Six, after having lain down for a little while, got up early in the morning, returned the bedding-and-seats, and left there. The monks asked them: “Why do you return the bedding-and-seats?” They answered: “Venerable Ones, we are going to worship the stūpa. Now we have to go.” They said: “Venerable Ones, if so, why did you bother the monks all night?” They answered: “We did [it] in order to preserve what was taught [by the Teacher]. Where is the offense for us?” The monks criticized them. The monks told the Blessed One what had occurred, and the Blessed One said: “Therefore, don’t distribute bedding-and-seats after dusk. If [visitors] come suddenly late at night, [they] must stay at the places of their acquaintances. If they stay [there] even after the day breaks, residential cells must be assigned [to them]. Bedding-and-seats also must be given [to them]."

4.3.4

The setting was in Śrāvastī. The Group-of-Six, wandering through the countryside, arrived at a border town. There was a vihāra at the border town. After [the Group-of-six] arrived there, [other] monks also entered the places of their acquaintances. When the bedding-and-seats were distributed,
they (= the Group-of-Six) sat firmly on the seats-for-seniors,\textsuperscript{367} and no one could make them stand up. At [another] time when bedding-and-seats were distributed, they (= the Group-of-Six) gave the seats-for-seniors to their co-resident disciples (sāhacaryā) and their fellow-resident disciples (antevāsin).\textsuperscript{368} As a result, those who could not get bedding-and-seats began to complain. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, young monks may well complain. Therefore, the seats-for-seniors and mats, however small the mats are, must be distributed according to seniority.”

[The above is] Section Three of Chapter Four of the \textit{Nidāna}

\section*{\textsection 4.4}

The Summary [of Section Four]:

\begin{itemize}
  \item The privy, the washing place /
  \item The toilet, washing feet /
  \item The [face]towel, the vase, the ladle /
  \item Various sorts of things are as previously declared /
\end{itemize}

\subsection*{4.4.1\textsuperscript{(21)}}

The Buddha, the Blessed One, was staying in Śrāvasti, in the Jetavana, in the Park of Anāthapiṇḍada. The Group-of-Six, by hanging around and chatting in front of the door of the toilet,\textsuperscript{369} caused trouble to the [other] monks. They, saying [to the monks who came to the toilet]: “Venerable Ones, wait for a while. Seniority must be maintained,” taught the teaching, recited, and did even the dye-work in front of the toilet. The monks, though coming to the toilet, felt embarrassed, so that they could not use the toilet freely.\textsuperscript{370} Those who came [to the toilet], not even entering [it], were hindered by the Group-of-Six, and all of them became sick.

The monks told the Blessed One what had occurred. The Blessed One said: “If so, monks must not go to the toilet and continue to talk there. Monks, after having gone to the privy, must neither teach, read, recite, nor do the dye-work [at the toilet]. If monks go to the toilet and continue to talk, uphold seniority, or teach the teaching, read, recite, or do the dye-work at the toilet, they come to have a fault.”

\begin{itemize}
  \item \textsuperscript{367}\textit{rgyan rims kyi khri’u}. What chair is referred to by this apparently technical term is not exactly clear. Yijing’s translation does not use any technical terms (T. 1452 [24] 431): 大床 “a large bed.”
  \item \textsuperscript{368}For sāhacaryā and antevāsin, see § 3.1.3.
  \item \textsuperscript{369}snam phyi’i sa. Yijing’s \textit{Nidāna} (T. 1451 [24] 431b7): 大小便室.
  \item \textsuperscript{370}bshang gci la sogs pa yang bag yangs su byar med. I intentionally avoid a literal translation here, since it could sound vulgar very much.
\end{itemize}

\textsuperscript{(21)}Schopen (2004b: 178) refers to this story in his discussion about the role of the Group-of-Six in \textit{vinaya} texts.
4.4.2

When monks washed [themselves],\(^{371}\) even though they had not finished washing and sat there, the Group-of-Six had them stand up, saying: “We are senior.” The monks told the Blessed One what had occurred. The Blessed One said: “When monks have not finished washing at the washing place, monks must not have them stand up. Those who have them leave would come to have a fault.”

4.4.3

Monks went to the toilet\(^{372}\). At a later time, the Group-of-Six came there and said: “Since we are senior, [we should] enter [the toilet] according to seniority.” They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not enter the toilet according to seniority but arrival order. Those who enter [the toilet] according to seniority would come to have a fault.”

4.4.4

The Group-of-Six said to the monks who were washing their feet, though they had not finished washing: “The footboard\(^{373}\) for washing feet must be used according to seniority,” and took [it] away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take the footboard for washing feet according to seniority while [other] monks have not finished washing their feet. If monks take away the footboard for washing feet according to seniority while [other] monks have not finished washing their feet, they come to have a fault.”

4.4.5

The Group-of-Six said to the monks who were wiping their faces with face towels\(^{374}\) though they have not finished wiping their face: “[It] must be used according to seniority,” and took [them] away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed

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371 Tibetan translation does not refer to what the monks washed. Yijing’s translation suggests that they washed their feet (T. 1452 [24] 431b11–12): 時, 衛衆苾芻, 於洗足處, 贯水箋邊. “At that time, the Group-of-Six were near the water jars at the spot for washing feet.”


373 ’og gzhi or just gzhi later. What is exactly referred to by this term is uncertain. This may be the item that is referred to as Tib. chöd zangs (Bod rgya tshig mdzod chen mo. rkang lag 'khrus snod “a vessel for washing hands or feet”) and Chin. 洗足器 “a tray/vessel for washing feet” in the *Kṣudrakavastu* (Derge 6 Tha 60a7–b6 = T. 1451 [24] 229a14–23). In Yijing’s *Niddāna*, such an item is not referred to (T. 1452 [24] 431b16–18): 六衆後來, 告言: “我大, 汝應相避.” “The Group-of-Six came later and said: ‘We are senior. You must give way to us.’”

374 gdon phyi ba. Cf. Mvy. (Sakaki: 8961): gdong phyis = mukhaproñchana / mukhapoñcchana. Yijing’s translation suggests that they were not wiping their faces but their footwear: 以物拭鞋. “They wiped footwear with something.”
One said: “Monks must not take away the face towel according to seniority while [other] monks have not finished wiping their face. If monks take away the face towel according to seniority while [other] monks have not finished wiping their face, they come to have a fault.” In the same way, the vase, the ladle, the spoon and so on must be told in detail.

[The above is] Section Four of Chapter Four of the Nidāna

§ 4.5

The Summary [of Section Five]:

The jar [of dye] and the basin /  
The black bowl, the drinking-cup /  
The whetstone and the nail-clipper /  
The tweezers, footstool /

4.5.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. Though monks had not finished the dye-work, the Group-of-Six said: “The jar of dye belonging to Community must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “When monks have not finished the dye-work, [other] monks must not take away the jar of dye belonging to Community according to seniority. If monks take away the jar of dye belonging to Community according to seniority though [other] monks have not finished the dye-work, they come to have a fault. As is [the case of] the jar, so in regard to the basin.”
4.5.2

Though monks had not finished eating, the Group-of-Six said to them: “The black bowl must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the black bowl according to seniority while [other] monks have not finished eating. If monks take away the black bowl according to seniority while [other] monks have not finished eating, they come to have a fault.

4.5.3

When monks were eating food and had drunk only half of their drink, the Group-of-Six said to them: “The drinking-cup must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the drinking-cup according to seniority while [other] monks are eating and have drunk only half of their drink. If monks take away the drinking-cup according to seniority when [other] monks are eating and have drunk half of their drink, they come to have a fault.

4.5.4

When monks had half finished shaving their hair, the Group-of-Six said to them: “The razor must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the razor according to seniority when [other] monks have half finished shaving their hair and beard. If monks take away the razor according to seniority when [other] monks have half finished shaving their hair and beard, they come to have a fault.

375 *lhung bzed nag po*: This term occurs several times in the *Mulasarvastivādavinaya*. See, for example, the *Kṣṇḍrakavastu* (Derge 6 *Tha* 54a2–7 = T. 1451 [24] 226c17–26). However, it is not uncertain what kind of bowl is precisely referred to by this term. Yijing’s *Nīdāna* does not mention the color of the bowl (T. 1452 [24] 431c4): 舍利 “a bowl belonging to the group of monks.” Kalyāṇamitra’s *Vinayavastuvṛtā* annotates the term that occurs in the *Vinayavastu*, but it is not very helpful (Derge 4113 288b5–6): *lhun bzed nag po zes bya ba ni dran sron gi snod do* // “In regard to ‘the black bowl,’ it is the vessel of the Rṣi.” Viśeṣamitra’s *Vinayasaṃgraha* also refers to the term in an explanation of how to repair bowls (Derge 164b4 = T. 1458 [24] 562b14): *lhun bzed nag po la bu ya buy na sa dan bu ram du bsres la glan te bsreg par bya’o* // “If a hole occurs to the black bowl, you must repair it by patching it up with the mixture of earth and row sugar.” = 若瓦諫有孔隙者，用砂糖和泥，塞之。 “If a hole occurs to the tile bowl,” Schopen (2006: 232, n. 12) notes that the Group-of-Six often referred to other monks as “*lhun bzed nag po* = 瓦諫 “the tile bowl.” Cf. *Mvy. (Sakaki: 8749): *lhun bzed nag po can* = kālapāṭrika*; Edgerton (s.v. kālapāṭrika): “term of abuse.”
4.5.5

When monks were whetting the razor for shaving the hair and beard [in order to] sharpen it and had half finished whetting, the Group-of-Six said to them: “The whetstone must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the whetstone according to seniority when [other] monks have half finished whetting the razor for shaving the hair and beard. If monks take [it] away, saying, “according to seniority,” when [other] monks have half whetted the razor for shaving the hair and beard, they come to have a fault.

4.5.6

When monks had half finished clipping their nails, the Group-of-Six said to them: “The nail-clipper must be used according to seniority,” and took [it] away. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take [it] away, saying: “according to seniority,” while [other] monks have half finished clipping their nails. If monks take [it] away, saying: “according to seniority,” while [other] monks have half finished clipping their nails, they come to have a fault.

4.5.7

When monks half had finished plucking their nose hair, the Group-of-Six said to them: “The tweezers for plucking their nose hair must be used according to seniority,” and took them away. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the tweezers for plucking their nose hair according to seniority while [other] monks have half finished plucking their nose hair. If monks take them away, they come to have a fault.

4.5.8

When monks were lying on the couch with stools belonging to the Community, the Group-of-Six said to them: “[It] must be used according to seniority,” and took it away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take it away according to seniority while [other] monks were lying on the couch with stools belonging to the Community If monks take it away according to seniority while [other] monks are lying on the couch with stools belonging to the Community, they come to have a fault.

[The above is] Section Five of Chapter Four of the *Nidāna*

§ 4.6

The Summary [of Section Six]:

The wood board [is first],\(^{377}\) the thread is second /
The knife, the needle, the [hair] receptacle /
Other things also [must not be taken away] when unfinished /
[To] let others stand up /

4.6.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. When the \(\text{samghātis, uttarāsanāghas and antarvāsas} \) that were put on the wood board\(^{378}\) were half spread on the wood board belonging to the Community, the Group-of-Six said: “[It] must be used according to seniority,” and took [it] away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away the wood board belonging to the Community according to seniority when the \(\text{samghātis, uttarāsanāghas and antarvāsas} \) are half spread on the wood board. If monks take away the wood board belonging to the Community according to seniority while the \(\text{samghātis, uttarāsanāghas and antarvāsas} \) are half spread on the wood board belonging to the Community, they come to have a fault.

4.6.2

While the robes of monks were sewn halfway with the thread belonging to the Community, the Group-of-Six said: “[It] must be used according to seniority,” and took [the thread] away. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take [the thread] away according to seniority while the robes of monks have been halfway sewn with the thread that belongs to the Community. If monks take [the thread] away according to seniority while the robes of monks have been halfway sewn with the thread that belongs to the Community, they come to have a fault.

\(^{377}\) \(\text{gtan pa} \) (Jäschke, “bar, door-bar”). This term seems to represent what is referred to as \(\text{shing leb} \) in the narrative part below.

\(^{378}\) \(\text{shing leb} \). It is uncertain what \(\text{shing leb} \) exactly means. This seems to be referred to as “the rack (?) of \(\text{kat} \)-\(\text{hina} \)-clothes” in Yijing’s \(\text{Nidāna} \) (T. 1451 [24] 431c16). Cf. the \(\text{Kṣudrakavastu} \) (Derge 6 \(\text{Tha} \) 187b2 = T. 1451 [24] 17–18): \(\text{drug sde rnams shing leb la 'khru bar byed de} = \) 菩薩便於, \(\text{大販木上, 撒打浣衣} \).
4.6.3

While the robes of monks were half dyed with dyestuff and hung on the rope for dyeing belonging to the Community, the Group-of-Six said: “[That] must be used according to seniority,” and took away [the rope]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away [the rope] according to seniority [while] the robes of monks have been half dyed and hung on the rope for dyeing belonging to the Community. If monks take away [the rope] according to seniority [while] the robes of monks have been half dyed and hung on the rope for dyeing belonging to the Community, they come to have a fault.

4.6.4

While the robes of monks were half cut with the knife belonging to the Community, the Group-of-Six said: “[That] must be used according to seniority,” and took away [the knife]. They began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away [the knife] according to seniority [while] the robes of monks have been half cut with the knife belonging to the Community. If monks take away [the knife] according to seniority [while] the robes of monks have been half cut with the knife belonging to the Community, they come to have a fault.

4.6.5

While the robes of monks were half sewn with the needle belonging to the Community, the Group-of-Six said: “[It] must be used according to seniority,” and took away [the needle]. The monks told the Blessed One what had occurred. The Blessed One said: “Monks must not take away [the needle] according to seniority [while] the robes of monks have been half sewn with the needle belonging to the Community. If monks take away [the needle] according to seniority [while] the robes of monks have been half sewn with the needle belonging to the Community, they come to have a fault.

4.6.6

While monks had half shaved their hair, the Group-of-Six said: “The cloth for receiving hair belonging to the Community must be used according to seniority,” and took [the cloth] away. They

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379 skra bzed pa’i ras. Cf. Yijing’s translation (T. 1452 [24] 431c23): 刹髪衣 “cloth for shaving hair.” Cf. the Kṣudrakavastu (Derge 6 Tha 194b1 = T. 1451 [24] 273b4–5): bcom ldan ’das kyis bka’ stsal pa / chos gos dag gyon nas skra dang kha spu breg par mi bya’i ’on kyang skra bzed kyi gos beang bar bya zhi g de bgos nas skra breg par bya’o // “The Blessed One said: ‘You must not shave the hair and beard with the robe on. Rather, you must have cloth for receiving the hair, and shave the hair with that cloth on.’” = 佛言: “不於三衣，隨彼其一，而剃髪髮。然應別畜，剃髪之衣。”
began to criticize [them]. The monks told the Blessed One what had occurred. The Blessed One said: “While [other] monks have half shaved their hair, monks must not take away the cloth for receiving hair belonging to the Community according to seniority. If monks, while [other] monks have half shaved their hair, take away the cloth for receiving hair belonging to the Community according to seniority, they come to have a fault.

4.6.7

While various work was not finished anywhere, the Group-of-Six sat on the mat belonging to Community, saying: “[This place] must be used according to seniority,” and had [the monks] stand up and leave [the place]. They began to criticize [the Group-of-Six]. The monks told the Blessed One what had occurred. The Blessed One said: “While various work has not been finished anywhere, monks must not sit on the mat belonging to Community and have [other monks] stand up and leave [the place], saying: ‘[this place] must be used according to seniority.’ If monks, while various work has not been finished anywhere, sit on the mat belonging to Community and have [other monks] stand up and leave [the place], saying: ‘[This place] must be used according to seniority,’ they come to have a fault.

[The above is] Section Six of Chapter Four of the Nidāna

§ 4.7

The Summary [of Section Seven]:

The religious group of Parivrājakas /
An evident mark, there is no donation with the words: “When I die, I will [give this]” /
The acceptable things [from] five [people] with confidence /
The nun who partakes [with] relatives /

4.7.1

The Buddha, the Blessed One, was staying in Rājagṛha, in the Veṇūvana, in the park of Kalandaka. When the Blessed One established in the truth the Wise King Bimbisāra, together with eighty thousands deities and hundreds of thousand of brahmins and householders in Rājagṛha, a big bell was rung in Rājagṛha [with an announcement]: “Ho! Those who live in Rājagṛha and those many people who have come from different countries must listen! You must not steal in my kingdom. I will expel those who do so from my country. I will give [properties which were stolen] to the owners of the
When the Blessed One trained King Prasenajit by means of the *Daharopama-sūtra*, a big bell was rung by him in Sravasti [with an announcement]: “No one must steal in my kingdom! I will effect the death penalty for those who steal. I will give [properties which were stolen] to the owners of the properties from my store house and store room.”

At that time, the thieves living in Magadha and the thieves living in Kosala went to the border [between the two countries] and stayed [there]. The rumor was spread that thieves living in Magadha and the thieves living in Kosala, having gone to the border [between the two countries] and stayed [there], attacked many caravans. Having heard thus, many caravans in Magadha traveled to Kosala with guards. They traveled back to Magadha from Kosala in the same way.

At a later time, many caravans with guards were traveling from Magadha to Kosala. When having crossed the border and arrived in Kosala, the captain said: “Ho, it is said that the King of Kosala, Prasenajit is furious and angry at evil, and has courage and strength. Therefore, even if other caravans and we are attacked, [the loss] will be compensated. Therefore, let the guards go back.” Many caravans, having said: “If so, let’s do so,” let the guards go back. The thieves stationed a watchman. The watchman, having seen the guards turn back, reported: “Ho, the guards went back. Therefore, let’s attack the many caravans.” They arrived at a solitary place where sāla trees grew, and attacked the many caravans. Then, some of the merchants were killed and others ran away. Then, those who ran away, with their heads covered with dust, went to the King Prasenajit and said: “We were merchants. When we arrived in your country, we could not be merchants.” “What happened?” “King, we were attacked by thieves.” King Prasenajit ordered Virūdha, saying: “Prince, go quickly and speedily. Go and seize the thieves and wealth.” Virūdha, saying: “I will do so,” followed what the King of Kosala, Prasenajit said, and had the four troops put on the armours: the troop of elephants, the troop of horses, the troop of chariots, and the miscellaneous troop. They went quickly and speedily to the solitary place where the Sāla trees grew. The thieves meanwhile stayed inside a place where the Sāla trees grew thick at the solitary place, and unhurriedly divided the wealth. Virūdha overwhelmed them. Some of them were killed, some of them ran away, and some of them were caught alive.

Then, [Virūdha] won the combat with the thieves, took the thieves and wealth, and approached the King. He, having bowed toward his feet, said: “King, these are the thieves and this is the wealth.”

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381 *Dar la ba b pita bu’i mo sde*. Cf. Yijing’s translation (T. 1452 [24] 432a14): shaonian-jing 少年輕: The title of this sūtra is several times referred to in the *Mūlasarvāstivāda-vinaya* — e.g. the *Pravrajyāvastu* (Eimer, 328 = Dutt, 62): gzhon nu’i dpe’u mo sde = *Daharopama-sūtra*; the *Vinayavibhaṅga* (Derge 3 Cu 73b1, 150a5 = T. 1442 [23] 641b15, 664c16): gzhon nu’i dpe’u mo sde = 少年輕. Edgerton (s.v. *dahara*) briefly comments on this sūtra: “the Buddha converted King Prasenajit by this [sūtra],” and notes that the reference to this sūtra occurs in other textual sources, such as the *Avadānasātaka* (No. 7: the story of Padma). Furthermore, he suggests that this sūtra should correspond to the *Dahara-sutta* in the *Samyutta-nikāya* (PTS, 3.1). Nishimoto (1933: 73, n. 42) suggests that the 少年輕 should correspond to the *Kumāraḍīṣṭhītu-sūtra* in the Chinese *Samyuktāgama* (T. 99 [2] 334c14–335b8 = T. 100 [2] 391c2–392a25). Tōhoku Catalogue suggests that the Chinese *Kumāraḍīṣṭhītu-sūtra* should correspond to the gZhon nu’i dpe’i mo (Derge Sha 296) in the Tibetan Kangyur.
The king ordered the merchants, saying: “Ho, you must individually find your own wealth and take it back.” At that time, since the religious group of Parivrājakas and Buddhist monks were also among those who had been attacked, the King gave back to all of them what had been taken [by the thieves]. [The Parivrājakas] took their own robes dyed in the red ocher, and the robes of monks, too. The monks, having not identified their own robes dyed in red ocher, quarreled with the Parivrājakas. A large number of the Parivrājakas took away the [robes]. [The monks] went to the King [and said to him]: “King, the religious group of Parivrājakas got our robes dyed in the red ocher and did not give them to us.” The King summoned the religious group of Parivrājakas and ordered: “Ho, why did you take away the robes of Noble Ones? Return them.” They said: “King these robes boiled in the red ocher are ours.” The king said [to the Buddhist monks]: “Noble Ones, identify [the robes] that are yours, and take them. The monks picked up one robe after another and checked them. One of the monks recognized [that the robes were theirs] and said: “King, these are ours.” The king said to the religious group of Parivrājakas: “The religious group of Parivrājakas is not one who steals something secretly. Rather, you are great thieves.” They did not reply at all and remained silent.

The king said [to the monks]: “Ho, Noble Ones, from now on, you might want to make a visible mark on the robes.” The monks told the Blessed One what had occurred. The Blessed One said: “The King may well say so. Therefore, let the robes have a visible mark. A piece of torn cloth and a patch must be sewn on.” Furthermore, a cord also must be attached.383

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382 kha chag dang ṭor thabs su drubs shig. I am completely clueless about this passage. In regard to the expression kha chag, this might be more appropriate than the word “‘or,” since it seems to be made of kha (Jäschke, ‘part,’ ‘mouth, face,’ etc.) and chag pa (Jäschke, ‘broken,’ a perfect form of the verb ‘chag pa’). On the other hand, the meaning of the word “‘or” here is entirely uncertain. Though Jäschke refers to the word as ‘dropsy, anasarca,’’ and LCTSD (sup.) suggests that a Sanskrit equivalent of it is sopha (Monier-Williams, “morbid swelling”), either ‘dropsy’ or ‘anasarca’ seems to be inappropriate to the context. My provisional translation is based on the passage “lhan thabs su glan no” seemingly pointing in the same direction, though what it precisely means is also not completely clear. The passage in question occurs in the Pravrajyavastu as one of the formulas of ordination. The formula is to be declared by those candidates who do not have cut and sewn robes yet, and essentially describes how to make a cloth proper to be used as material for the robes (Eimer: 138): mdkhan po dongs su gsal / bdag ming ‘di zhes bygi ba’i chos gos ‘di snam sbyar du byin gyis brlab bo // tshal na snam phran dgu pa la sogs par bgyis te / glegs bu phyed dang gsum pa la sogs par bgyi’o // bar chad ma byung na bkru’o // brkyang ngo / dra’o // bsdeh bo // gungg gsal bo // drub bo // kha bsgyur ro // yang na ‘di la lhan thabs su glan no // rkyen ji lla ba bzhin du bgyis te / chos gos ‘di rung ba spyad par ‘os pa’o // “Might the Preceptor please take note! This cloth I named so-and-so take into possession as a waist-cloth. As is wished, I will make it into nine or more small segments. I will make it into two and a half or more parts (mandalakas). If no impediment arises, I will wash it, stretch it, cut it, bond it, join it, sew it, dye it, or put a patch on it. As is settled, so I will do. This cloth is suitable and worthy of use.” This formula is fortunately preserved in Sanskrit (Chung, 2011: 22): ... civarāṃ samghātīṁ adhitihāmīṁ akāṃkṣāṁ navakāṁ karisyāmy adhiḥkaritām manandalam amantarāyena dhāvīṣaye viśeṣāpyaṃ cehṣeṣāmyaṃ saṃbhāṣayāṃ saṃgrāntiḥṣayāṃ sevisyāmya rakṣye āsevakām viṭṭāropayāyavat yathā pratyasayanā kāriṣāmya adhitihāmī smarate. Here we see the equivalent of lhan thabs su glan no = asevakām aropayāyavet. What āsevaka (or āsevaka) precisely means is not clear, but as Edgerton (āsevaka, āsevakā) notes, a similar equivalent (lhan thabs kyi s glan pa = (ā)sevakām kṛtva) occurs in the passage describing how to make a robe in the Čivavāvastu (Derge 1 Ga 71b5 = Dutt, 52). Since there is no firm ground, I provisionally take the word “‘or” in our text as signifying such a patch, for lack of a better idea.

383 sgyor gu yang thogs shig. Yijing’s translation (T. 1452 [24] 432b15–16): 應為結縫。 “You must get a cord tied.” I cannot find a reference to a cord of the robe in the Mūlasarvāstivāda-vinaya. In the Vinayasaṃgrahā, however, there is a reference
Though the Blessed One said: “Let the robes have a visible mark,” monks did not know how to do so. The Blessed One said: “Put an ink dot at the edge of the robe.”

4.7.2

The setting was in Śrāvastī. There was another householder in Śrāvastī. He, having taken a wife who came from a similar family, enjoyed himself with her and made love with her. After the householder had enjoyed himself with her and made love with her, one day the wife became pregnant. After eight or nine months had passed, she gave birth to a boy. A birthday festival was held for him on a grand scale for three times seven or twenty-one days, where a name was given which was suitable to the family. When he was fully raised and grew up, one day his mother died. The householder, having taken another wife, enjoyed himself with her and made love with her. After the householder had enjoyed himself with her and made love with her, one day that wife gave birth to three boys. They were also given a name which was suitable to the family.

As usual, the internal trouble was the unfriendly conflict between [the side of] the first wife and [the side of] the second wife. The boys whose mother did not die always teased the first born son. He, having been reminded of his mother and driven to despair, went to another country, and entered the religious life under the Dharma-Vinaya that was well spoken.

Later, the householder became sick. Although he was treated with medicine of roots, twigs, petals, and fruit, the sickness did not abate.

Having understood on account of his suffering that he would not last long and would die, he got together all the members of his family. Whey [they] assembled, he said to his sons among them: “Sons, your eldest brother entered the religious life of the Sons of Śramaṇa Sākyā. You must give a share of the properties to him, too,” and further, he spoke this verse:

What is accumulated ultimately disappears.
What is elevated ultimately falls.
What units ultimately disperses.
What has nature (dharma) ultimately ceases.\(^{385}\)

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\(^{384}\) For a comparison of this story with the parallel one that occurs in the Kṣudrakavastu, see Schopen (1998: n. 54; 2001: 139, n. 8).

\(^{385}\) It is well known that this verse, which has a parallel in the Uddānavarga (cf. Text, n. 187), frequently occurs as editorially explaining the fact of death in stories in the Mūlasarvāstivāda-vinaya and various Avadāna texts attributed to the
And he died. The son, wandering through the countryside, heard that his father died and thought thus: “I will go to remove the suffering of my stepmother and brothers. I will go to talk about the Dharma.” Having thought thus, he wandered through the countryside as he wished, and wandered through the countryside towards Sravasti. He, gradually wandering through the countryside, arrived at Sravasti.

Having recovered from the fatigue of the journey, he went into his own house. The household members saw him and wept. The relatives, having heard them weeping, came together. Some of them wept loudly. Some of them were there with their eyes filled with tears.

Since ordinary people (prthag-jana) have a strong feeling of attachment, their eyes become filled with tears on account of the sorrow of separating from relatives.

He also continued to weep. Then, an old woman said: “I heard that your farther said that he would give a share of his possessions to you. Therefore, don’t weep. All men are mortal.” Having thought for a second, he taught the Dharma to his stepmother and brothers. Having dispelled their sorrow somewhat, they said to him: “Take your share of the possessions.” He thought thus: “The Blessed One has said: [Even if someone says]: “When I die, I will give [this],” there is no [valid giving].

How could I accept that?” Having thought thus, he said: “Venerable Ones, I am one who has entered the religious life, so I have nothing to do with the possessions. Besides, the Blessed One has said: ‘There is no [giving that is given with the words]: ‘When I have died, I will give [this].’ Therefore, you yourself must take them.” They criticized him, saying: “Noble One, You must accept it. You must also give donations. You must also accumulate merit. How could it be a fault?” He told [other] monks what had occurred. The monks told that to the Blessed One. The Blessed One said: “Monks, laymen have desire. But those who have entered the religious life do no have desire. Therefore, for the laymen, there is giving [that is given with the words]: ‘When I have died, I will give [this].’ [This is] laymen’s...

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387 This generalizing statement starting so so’i skyes bo dag and ending mig mchi mas gang ngo must be what Schopen (2000a: 67–68, n. 1) calls “an editorial insertion.” Schopen notes that such insertions are characteristic of the Mūlasarvāstivādin vinaya and explains the function of them, saying: “[they] explain to the reader — in effect tell him how to read — both what has preceded and, more commonly, what follows them.”

388 de yang ngu ga khyer zhiing ‘dag go. I am almost clueless about the word ga in this sentence. It seems that in modern Tibetan, the word ga can be a particle making an infinitive form of a verb — e.g. Goldstein, “(vb.+ —) infinitivizing particle that conveys “to do” the verbal action.” I take the word ga in this phrase as such a particle and translate “nga ga” as “to weep.”
[practice] and valid\textsuperscript{389} [for them]. For those who have entered the religious life, there is not such a giving. Therefore, you must accept what is given by a layman in that way. [The giving] is for the sake of the Buddha, the \textit{Dharma}, and the Community. There should be no doubt.

\textbf{4.7.3}

The setting was in Śrāvastī. Monks, having left small balls of cow dung, toothbrushes of wood, washing materials, and bull dung on the place of promenade (\textit{cankrama-sthāna}) and the courtyard (\textit{prasāda or aṅgana}),\textsuperscript{390} the gate house (\textit{dvāra-kośṭhaka}), went wandering through the countryside. [Other] monks, being uncertain, did not use them. The monks told the Blessed One what had occurred. The Blessed One said: “You must accept [them] from five kinds of friendly people: friends, those who have mutual understanding, respectable ones (\textit{guru}),\textsuperscript{391} those who have unchangeable relationships, those who you are happy to hear from. In regard to what those five friendly people [have], you must use [it]. There should be no doubt.”

\textbf{4.7.4\textsuperscript{(22)}}

The setting was in Śrāvastī. There was a householder in Śrāvastī. He, having taken a wife who came from a similar family, enjoyed himself with her and made love with her. The householder having enjoyed himself with her and made love with her, at a later time the wife became pregnant. After eight or nine months had passed, she gave birth to a girl. Her birthday festival was held on a grand scale for three times seven or twenty-one days, where a name was given which was suitable to the family. After she was raised and grew up, another householder took her [as a wife]. He sent and gave wealth and so on [to her]. At a later time, the householder died. She, suffering from the pain of parting from her husband, entered the religious life under the well-spoken \textit{Dharma-Vinaya}.

At a later time, the famine occurred. She continued to ask for alms. When she was asking alms, her father saw her in a pathway. He said: “Daughter! Where in the world are you now? How are you living?” She said: “Father, since the famine occurred, I have been very hungry.” He said: “Daughter! If so, if you did not enter the religious life, I would give [food to you] whether you wish it or not. Now you don’t need to ask for alms. Rather, eat food at my house and go back to the \textit{varsaka}.\textsuperscript{392} She, having accepted [his offer], ate food together with a companion and went back to the \textit{varsaka}.

\textsuperscript{389}Ptṣan. See above, § 2.4.2, n. 154.

\textsuperscript{390}Khyams. For the equivalent of \textit{khyams = prasāda}, see, for example, the \textit{Vinayásūtra} (R. Sāṅkṛtyāyana, 115 [Taishō Univ. 17.262] = Derge 4117, 96a4): \textit{na dvārakośṭhake prāśāde śāyāpraśajhaptima krtvā vā dhāranām kuryāt / = sgo khan daṅ khyams su mal bca’ ba dan bcas pa yan gzen bar mi bya’o /}; cf. also LCTSD (sup.): \textit{khyams = aṅgana}.

\textsuperscript{391}Bla ma. Cf. LCTSD (s.v. bla ma).

\textsuperscript{392}Cf. above, § 1.4.1, n. 27.

\textsuperscript{(22)}Clarke (forthcoming d: 104–106) translates Yijing’s version of this story in his discussion about the continued and sustained contact between Buddhist monks/nuns and their lay family members in India.
[They] ate food there for many days, and her father said: “Daughter! Since it is impossible [for me] to give food to two persons, you must eat here and go back by yourself.” She said: “Father! the Blessed One has not authorized that a nun goes to a village alone.” Her farther remained silent. She told [other] nuns what had occurred. The nuns told [that matter] to monks, and the monks told [it] to the Blessed One. The Blessed One said: “If so, I authorize that in a case like this, the nun must ask for the Permission-to-Partake-in-Union-with-Relatives.\(^{393}\)

**The formula of the formal ecclesiastical act\(^{394}\)**

The request must be made in this way: When the mats have been spread and the *gāndī* has been struck, and the entire Community of Nuns is seated and settled, [the nun who wishes to be given the permission], after having paid reverence according to seniority, and standing on the middle of a small stand or the stuffed mat in front of the Elders, must have cupped her hands and say to them in this way: ‘May the Community of Noble Women hear! Since such a famine has come, I named so-and-so cannot even ask for alms. Since I named so-and-so ask the Community of Noble Women for the Permission-to-Partake-in-Union-with-Relatives through the Community of Noble Women, please give me named so-and-so the Permission-to-Partake-in-Union-with-Relatives through the Community of Noble Women out of affection.’ Thus for a second and third time [it] is said. After that, a nun must make a motion and make a formal action.

‘May the Community of Noble Women hear! This nun named so-and-so, since such a famine has come, ask for the Permission-to-Partake-in-Union-with-Relatives through the Community of Noble Women. If the proper time has come to the Community of Noble Women and [the Community of Noble Women] allow it, please give her the Permission-to-Partake-in-Union-with-Relatives through the Community of Noble Women.’ This is the motion. The formal action also must be made in this way:

‘May the Community of Noble Women hear! This nun named so-and-so, since such a famine has come, asks the Community of Noble Women for the Permission-to-Partake-in-Union-with-Relatives. Then, the Community of Noble Women, since such a famine has come, is going to give this nun named so-and-so the Permission-to-Partake-in-Union-with-Relatives. Therefore, among the noble women,

\(^{393}\)gnyen dang lhan cig ’dre bar nyes spyod kyi sdom pa. Cf. Clarke (forthcoming d: 106, n. 85): “permission to partake [of food, etc.] in union with relatives.” The *sdom pa* that is regulated in the *Mīlasarvāstivāda-vinaya* as given through a formal ecclesiastical act by the Community, is not a translation of *sāṃsvara* but rather *sāṃsvāri*, and signifies a decision made by all the members of the Community to give permission or to confirm an agreement or consensus. For further details, see Kishino (forthcoming). Cf. Yijing’s translation (T. 1452 [24] 432c27–28): “the permission to do a round-trip to the parents’ houses”; Yijing’s *Ekottarakarmaśataka* (T. 1453 [24] 486a26): “the ecclesiastical act for a round-trip [to the place of] the lay parents.” Note also that Yijing often uses either fa 仏 or jīemo 祖母 (karman) in order to represent what is translated as *sdom pa* in the Tibetan *Mīlasarvāstivāda-vinaya*.\(^{394}\) Yijing’s translation omits most of the descriptions of the procedure of making a motion and action by referring to his *Ekottarakarmaśataka* (T. 1452 [24] 433a7): 如百一中說, “Just as is described in the *Ekottarakarmaśataka*.” Note that this formal ecclesiastical act is not found in the Tibetan *Ekottarakramaśataka* (Derge 4118).
those who allow to give this nun named so-and-so the Permission-to-Partake-in-Union-with-Relatives since famine has come must remain silent! Those who do not allow it, they must speak! The Community of Noble Women gives the Permission-to-Partake-in-Union-with-Relatives to this nun named so-and-so, since they thus remain silent. Just so, I take it.’ If the Community of Nuns gives a nun the Permission-to-Partake-in-Union-with-Relatives, there is no doubt if she is alone and eats food at her relatives’ house. I have authorized [it] just in the case of famine. If it is not so, she must not stay there. If she stays there when famine does not occur, she comes to have a fault.”

[The above is] Section Seven of Chapter Four of the Nidāna

§ 4.8 (23)

The Summary [of Section Eight]:

There are two [cases] in regard to borrowing [money] / 
There are three [cases] in regard to cloth / 
The [monk] who wants to buy / 
[Thus, Section Eight] is summarized /

4.8.1 (24)

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. A certain monk borrowed kārṣāpana395 from a householder. When he died of something at the end of his time, the householder heard that the monk died. Having heard that the monk died, the householder went to the vihāra. He asked monks, though he already knew it: “Noble Ones, where is the monk named so-and-so?” They answered: “Sir, he is dead.” “Noble One, he borrowed my kārṣāpana.” “Sir, since he has been sent to the charnel grounds (śmaśāna),396 go there and get them,”397 He said: “Noble One, while you have divided his bowl and robe, why should I go to the charnel grounds to collect [them]? You must repay.” The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the householder may well say so. Monks must repay the debt from his properties.” Monks did not know from what they should repay. The Blessed One said: “From the bowl and robe.” He did not want them. The Blessed One said: “Sell them and give [the money].” The monks gave all

395 The term kārṣāpana may simply mean “money” in this context; cf. above, § 3.1.5, n. 220.
397 Here the Tibetan is dos shig. Though it is no doubt an imperative case of a verb, it is not found in standard dictionaries. My translation here “get” is just applied in the context. Cf. Schopen (2001: 106; 2004: 305): “collect.”

(23) Most of this section is discussed and translated by Schopen (2001).
the [money]. The Blessed One said: “Give the same amount as he borrowed. The rest must be divided [by monks].”

In Śrāvastī, another monk borrowed kāraṇas from another householder. When he died of something at the end of his time, the monks, having sold the bowl and robe, gave [the money] just as before. The householder said: “Noble One, he borrowed this amount from me, but you didn’t give me the same amount as that. Give me still more.” The monks told the Blessed One what had occurred. The Blessed One said: “Convince him, saying: ‘His bowl and robe are no more than this.’ If he does not believe it, make him understand. Even if you cannot convince him to understand, you must not give him [anything] from what belongs to Community or what belongs to another individual monk. Let mediators (*sthalastha) of good families go so that they make him to understand.

4.8.2 (25)

The setting was in Śrāvastī. A monk accepted cloth from a cloth dealer without paying the price. The monk died and the one who owned the cloth having heard that the monk died, came to the vihāra. He asked monks though he already knew it: “Noble One, where is the monk named so-and-so?” They answered: “Sir, he was dead.” “Noble One, he was going to pay the price but took away cloth from me.” “Sir, he was sent to the charnel grounds, go there and get it.” He said: “Noble One, while you have divided his bowl and robes, why should I go to the charnel grounds? You must give it.” The monks told the Blessed One what had occurred. The Blessed One said: “Monks it is true what the cloth dealer said. Give it [to him].” Monks gave the cloth, and he said: “Noble Ones, he was going to pay me this amount of money.” The Blessed One said: “Sell the cloth and give [the money].” The monks began to sell it, but it could not be sold at its former price. The Blessed One said: “Sell [his] bowls and robes for the balance.”

398 rigs kyi gzu bo mams. As Schopen (2001: 111) notes, the idiom gzu bo seems to be uncommon in canonical vinaya texts. In the Vinayasūtra, however, it occurs and there we can see that a Sanskrit equivalent for gzu bo is sthalastha (Derge 4117, 89b4 = R. Sāṃkṛtyāyana, 107 [Taishō Univ. 14. 28]): ‘di la gal te gzu bo dag yod na dge sion ma mams la bstan par bya ba ñid yin no // “If here are meditators, they are the very ones who must teach the nuns.” = sthalasthā in atra sanni (sic) ced bhikṣuṇināma-(sic.)-codyatvam // The idiom also occurs in the Vinayasangraha and there we can see that a Chinese equivalent for gzu bo is 處中人 (Derge 132b5 = T. 1458 [24] 547c21–22): bar ma la gzu bo g’zag par bya‘o // de’i ishe gzu bos mtshams kyi phyi rol du gso sbyon bya‘o // “The mediator should be placed in the middle. At that time, the mediator must perform the posadha-ceremony outside the boundary.”= 应隔處中人. 令其開坐. 若於界內, 間靜紛紜. 諸處中人, 應出外長淨. Cf. Silk (2008: 170, n. 42) suggests that the administrative title talazha 諸僧祇律 might represent some form of Indic sthalastha.
399 gos kyi bdag po. To judge by the context, it seems to refer to the cloth dealer. Cf. Yijing’s translation also refers to him as the owner of the cloth (T. 1452 [24] 433a22): yizhu 衣主.

4.8.3

The setting was in Śrāvastī. A monk, having given thread and wages to a weaver in order to have him weave cloth, died. Monks summoned the weaver and said to him: “Sir, the monk named so-and-so gave you thread and wages in order to have you weave cloth. Return them [to us].” He replied: “Noble Ones, since I was going to give him cloth, I don’t have either the thread or wages [any more].” The monks, not knowing what to do, told the Blessed One what had occurred. The Blessed One said: “Monks, since what the weaver said is true, accept cloth.” Monks asked him to give fine [cloth], and he said: “Noble Ones, I was going to give him coarse [cloth].” The Blessed One said: “Since the monk was dead, accept what is the same quality as he would be given.”

4.8.4

The setting was in Śrāvastī. A monk gave a cloth merchant kārṣāpaṇas, and said: “Give me cloth.” When the monk died, monks summoned him (= the cloth merchant) and said: “Sir, return the money that the monk named so-and-so gave you.” He said: “Noble Ones, I was going to give him cloth.” The monks did not know what to do. When the monks told the Blessed One what had occurred, the Blessed One said: “Monks, since what the cloth merchant said is true, accept cloth.” Monks asked him to give fine [cloth], and he said: “Noble Ones, I was going to give him coarse [cloth].” The Blessed One said: “Since the monk was dead, accept what is the same quality as he would be given.”

4.8.5

The setting was in Śrāvastī. The Group of Six were well known among the people. Whoever would buy or sell [something] came to them and asked: “Noble One, how much is this worth?” Then, there were two householders. One of them would buy and the other would sell cloth. When the two [householders] were talking about the price, Upananda came there. The two [said]: “The determination made by Noble Upananda is firm.” One of them also said: “Let the determination be fixed by that way.” Both of them asked the Venerable Upananda: “Noble One, how much is this cloth worth?” He asked one of them in secret: “Sir, what are you going to do, to sell or to buy?” He answered: “I am going to buy.” Upananda said to him: “This is worth twenty kārṣāpaṇas.” And he also asked the other in secret: “Sir, what are you going to do, to sell or to buy?” He answered: “Noble One, I am going to

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400 pcead pa btsan no. Cf. the Bod rgya tshig mdzod chen mo (s.v. btsan gcod): btsan thabs kyis thag gcod byed pa; Yijing’s translation (T. 1452 [24] 433b3–5): 彼之二人，作如是念：‘諸大苾芻，出言決定。我等宜應請斷其際。’ The two [householders] thought in this way: ‘What is said by great monks is determinative. Let’s ask him to decide the price.’


(27) Cf. This story does not occur in Yijing’s translation.

sell." Upananda said to him: “This is worth forty kārṣāpaṇas.” He, while deceiving the two in secret, said in front of them: “Do as you think best.” Then, the one who would sell said: “This is worth forty kārṣāpaṇas.” The other one who would buy said: “I have heard from a trustworthy and believable person that this is worth twenty kārṣāpaṇas." [The one asked]: “Who is the trustworthy and believable person?” “Noble Upananda.” He said: “He did both of us harm knowingly. He said to me that it is forty kārṣāpaṇas.” The other said: “He also [said that it is twenty kārṣāpaṇas] to me. Because he deceived us knowingly, that is, because he has behaved like a bad fellow, from no on, I will not ask him even when there is something that I need to ask.” Monks told the Blessed One what had occurred. The Blessed One said: “Monks, the householder may well criticize thus. Therefore, monks must not determine the price of any goods, nor approach those householders who are disputing. If you approach [them], you will come to have a fault.”

When the Blessed One said that monks must not determine the price of any goods, monks went to a market because they wanted to buy robes and cloth. There, they haggled with a householder, [saying]: “Kārṣāpaṇa?” “A quarter of paṇa!” “Half of the quarter of paṇa?” “Half of the half quarter of paṇa!” The householder got angry, saying: “Noble One, we are those who make a profit, but you are those who make a much larger profit.” The monks told the Blessed One what had occurred. The Blessed One said: “Monks, they may well say so. Therefore, monks must not buy by themselves.”

When the Blessed One said that monks must not buy by themselves, monks did not know how to buy. The Blessed One said: “Entrust a lay-follower who is staying in the vihāra. If you really want to buy when there is no lay-follower who is staying in the vihāra or who is trustworthy, you must state the determined offer [to a seller] two or three times. Don’t increase [the offer] by speaking such words as kārṣāpaṇa and so on. Whether monks want to buy or not, if monks increase [the offer] by speaking such words as kārṣāpaṇa and so on [or stating the determined phrase] more than three times, they will come to have a fault." In the case of the auction for the sake of the Buddha, the Dharma, or the Samgha, there is no fault.403

[The above is] Section Eight of Chapter Four of the Nidāna

§ 4.9

The Summary [of Section Nine]:

401 gnas ngan len la mtshungs par spyod kyi. My. (Sakaki: 2102); gnas ngan len = dauṣṭulya. Cf. Edgerton (s.v. dauṣṭhula, dauṣṭhulya).

402 bskyod pa. My translation “haggled” is provisional, though it seems to be best in the context. Skyon pa, the present case of bskyod pa, commonly means “to move,” “to agitate,” or “to shake.”

403 For the phrase “rin thang bskyed,” which I translated as “auction,” see 2.1.1.2 above. Cf. Yijing’s translation has no reference to the auction for the sake of the Buddha, the Dharma, or the Samgha.

(29) A series of these rules is translated and discussed by Schopen (2001: 122).
Chores regarding those living by roots must be done / 
Four things must not be distributed / 
[Mangoes] must be guarded and [the guarding] must be done by many / 
The ones who chat very much / 

4.9.1

The Buddha, the Blessed One, was staying in Rājagṛha, in the Veṇuvana, in the park of Kalandaka. When King Bimbisāra offered to the Community of Monks a park that had thousands of fruit trees, monks, having eaten the fruit, ignored [the fruit trees], so that the park became like a forest of arrows. At a later time, the king came near [the park]. He, having seen them (= the fruit trees), asked his ministers: “Whose park is this, which looks like a forest of arrows?” The ministers answered: “King! This is the very park with thousands of fruit trees that the King offered to the Noble Ones. They, having eaten the fruit, ignored [the fruit trees], so that now it looks like a forest of arrows.” The King said: “Oh! Don’t these Noble Ones do chores or work?” He answered: “King, since they are engaged in meditation and reciting, they don’t do such handwork or chores.” The King remained silent.

Monks told the Blessed One what had occurred. The Blessed One said: “If so, you must do the work without ignoring those trees.” Monks did not know who should do the work. The Blessed One said: “Those who have entered into the relationship of dependence [should do it].” Since they were old, they could not do the work. The Blessed One said: “All the [members] of the Community must do the work.” One of them was weak and infirm with old age. One of them was sick. [Therefore] they could not do the work. The Group-of-Six did not do the work since they [thought that they] were not proper for the work. The Blessed One said: “The assembly should be divided [into groups] and [the fruit trees] should be distributed to each of them, and then the work should be done.”

[Some] monks were divided into groups with those monks who were [engaged in] preserving the canon, reading, reciting, and meditation. The Blessed One said: “You must not be exclusively

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404 Yijing’s translation (T. 1452 [24] 433b27): “a park that had one thousand roots of mango trees.”
405 phyal bar bor ba. This must be another transcription of yal bar bor ba. See, for example, our text below (Derge 135b7) and the Matrka (Derge 7 Pa 271a2–3): de ste gisug la khang de na ral zhing zhig par mthong na / de ste bdag nyid khyis nus par gyur na ni / bdag nyid khyis slar gso bar byos shig / bdag nyid khyis bya bar mi nus na / tshangs pa mtsheungs par spyod pa gzhan daq la ston cig / ston la bdag gis mgon sum du zhal ta gyis la slar chos shig / de yal bar ma dor cig / phyal bar bor na ’das pa dang bcas par ’gyur ro // “When you find [something] decayed and ruined in the vihara, you must repair it by yourself if you are able to [repair it] by yourself. If you cannot by yourself, you must tell other brahmacarya-fellows. You, after having told them, must repair it by doing the work of a servant by yourself. You must not ignore it. If you ignore it, you will come to have a fault.” Cf. Negi (s.v. yal bar bor ba): upekṣāte.
407 stshul bsgrin yid la byed pa = yonisö manasikāra. Cf. Mvy. (Sakaki: 1680); Edgerton (s.v. yonisā): “fundamental mental comprehension.”
engaged in one thing. Sometime you must clean your teeth with the toothpick. Sometime you must wash your face. Sometime you must wash your legs.”

When the monks were doing the work exactly in that way, the fruit became big and ripened. At a later time, a group of visiting monks came there. They, having seen the fruit big and ripened, said: “Venerable Ones, since we also must eat ripened mangoes, could you let us have [the fruit]?” The monks replied: “These were already distributed to us. How could you possibly eat [the fruit]?” They began to criticize them. The monks told the Blessed One what had occurred. The Blessed One said: “Give [the fruit] to those monks who are visitors.”

The monks gave them the rest of their shares. The Blessed One said: “Monks, there are four things that cannot be distributed. Which four? What the Community-From-the-Four-Directions possess, what all stūpas possess, funds used for what is kept proper for all the sick, and daily food.” Therefore, monks must consume what threes, fruit, flowers, and so on produce, just as the things that must be consumed by individual [monks]. Since they are what is directly owned [by you], you must do work. Flowers and fruits must be distributed among the Community.

When the Blessed One said that since they are what is directly owned [by you], you must do work, and flowers and fruit must be distributed among Community, monks did the work for them, so that flowers and fruits grew. Since they ignored them, the flowers and fruit were taken away by thieves. The Blessed One said: “Monks must set guardians,” and monks set a few guardians. It caused a trouble, and the Blessed One said: “Half of many members must eat food first.

When the Blessed One said: “Ripened mangos must be distributed among the Community.” When [mangos] became ripened, they were eaten by bugs. The Blessed One said: “Those who have entered into the relationship of dependence must inspect them.”

When they were inspecting them, they were chatting loudly. Though the monks prevented them from chatting loudly, they could not [stop them]. The monks told the Blessed One what had occurred. The Blessed One said: “The inspection must be done with the silence of the saint. Do not chat loudly. If you chat loudly, you will come to have a fault.”

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408 The regulations regarding the routine chores seem to be abrupt, since they seem to have nothing to do with the fruit trees. Yijing’s translation suggests that such routine chores must be done under the fruit trees (T. 1452 [24] 433c5–7): "時守圍人, 達安藤柵, 計諸果樹, 分布與人, 於樹根下, 面嚼理木, 或時漱口, 或洗手面, 漬足浣衣.” “At that time, the Park-Guardian fixed a fence, counted the fruit trees, and distributed and gave them. [The monks] cleaned the teeth with the toothpick, rinsed out the mouth, washed the hands, washed the legs, or washed clothes under the [distributed] trees.”


410 Our Tibetan text does not mention what the trouble was. Yijing’s translation, however, refers to it (T. 1452 [24] 433c): "After they are assigned [to guardians], they were occupied with watching. Therefore, they could not eat anything.”

411 Yijing’s translation (T. 1452 [24] 433c20) refers to not only inspecting but also making the fruit legally allowable: “應審覈, 菖者關閉, 先作淨已, 然後行之.” “The Blessed One said: ‘You must carefully inspect [the fruit] and pick the bugs off. You must make [the fruit] legally allowable first, and then do so.’
The One-Who-Makes-Things-Allowable (kalpikāra) and the male novice / After having been obtained, [mangoes] must be accepted as offerings / Also, indicating this and that [by fingers] and / Demarcating the boundary, and the empty [vihāra] / Quarreling, thus [Chapter Four] ends /

The Buddha, the Blessed One, was staying in Rājagṛha, in the Veṇuvana, in the park of Kalandaka. The Blessed One said that mangos must be distributed, but monks did not know who should distribute them. The Blessed One said: “The One-Who-Makes-Things-Allowable (kalpikāra) must distribute them. When there is not One-Who-Makes-Things-Allowable, a male novice must distribute them. When there is no male novice, the monk, after having washed his hands, must accept [the mangos] as offerings, make [them] legally eatable, and distribute [them].”

The Buddha said that a monk, after having washed his hands, must accept [the mangos] as

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§ 4.10

The One-Who-Makes-Things-Allowable (kalpikāra) and the male novice / After having been obtained, [mangoes] must be accepted as offerings / Also, indicating this and that [by fingers] and / Demarcating the boundary, and the empty [vihāra] / Quarreling, thus [Chapter Four] ends /

412 byin gyis brlabs pa = a form of adhi√sthā; cf. above, § 1.8.1, n. 77. This phrase does not occur in the narrative part below.
413 rung bar byed pa Cf. Schopen (1994a: 164, n. 41): “This (= the Bhasajyavastu, Dutt, 248) is the only passage cited by Egerton, BHSD 173, for the form kalpakāra, but if there are no others, kalpakāra would represent yet another ghost word in BHSD based on a misreading in Dutt’s edition of the Mulasārvāstivāda-vinaya. In both occurrences of the term in this passage, the manuscript has clearly kalpikāra- (GBMs vi 772.2). Note too that here kalpikāra is translated into Tibetan by rung ba byed pa; ’dul ba Ga 31b.7.” The kalpikāra is the layman in the service of the monks. He makes something legally allowable for the monk or does something legally unallowable (e.g., accepting money and cooking) instead of the monk. For the role of the kalpikāra in the Mulasārvāstivāda-vinaya, see, at least Schopen (1994a) and Yamagiwa (2002: 375–380).
415 In the Vinayavihānga (Derge 3 Ja 157a1–2 = T. 1442 [24] 826a20–23), the Buddha refers to two lists of five ways to make fresh fruit legally eatable: bcom ldan ’das kys bka’ stsal pa / rung ba ni rnam pa lnga ste / lnga gang the na / mes rung ba dang / mtshon gyis rung ba dang / sen (D157a2) mos rung ba dang / myings pas rung ba dang / ndos nor phyung bas rung ba nyid ni lnga pa’o // gzhan yang rung ba lnga ste / lnga gang the na / phyung ba dang / gshegs pa dang / bcd pa dang / phug pa dang / sa bon gyi chos med pa nyid ni lnga pa’o // “The Buddha said: ‘There are five ways of making [fruit] legally eatable. Which five? Making [fruit] legally eatable by means of fire, the blade, the nail, aging, and parrots’ pecking. These are five. In addition, there are five ways of making [fruit] legally eatable. Which five? Making [fruit] legally eatable by pulling out [its roots], breaking it, cutting it off, piercing it, and taking out its pith.’” = 仏言: “有五種作淨。雲何為五？謂，火淨，刀浄，爪浄，薬淨，為五種作淨。謂，拔根淨，手折浄，截斷浄，劈破浄，無子浄。” “The Buddha said: ‘There are five ways of making [fruit] legally eatable. Which five? Making [fruit] legally eatable by means of fire, the blade, the nail, dehydration, and birds’ pecking. These are five. In addition, there are five ways of making [fruit] legally eatable: making [fruit] legally eatable by pulling out its roots, breaking it with the hands, cutting it off, bursting it, and taking out its seed.’” For the ways of making fruit legally eatable in other vinaya traditions, see Hirakawa (1960: 746–747; 1994: 171–173). Cf. Yao (2011: 306, n. 3).
offerings, and make [them] legally eatable. A monk could not carry a basket which was filled with many mangos by himself. The Blessed One said: “A householder must give a hand to him and the mangos must be distributed by both [of the householder and the monk]. Those [mangos] that the householder distributes must be accepted as offerings. Those [mangos] that the monk distributes need not be accepted as offerings.”

There were also mangos that were thought to be sweet. They were mixed [with other mangoes] and distributed, and therefore, were not [equally] given to all [monks]. The Blessed One said: “They must be distributed one by one.”

The Blessed One said that the mangos thought to be sweet must be distributed one by one. The Group-of-Six, after having gone to the park and obtained the mangos thought to be sweet by themselves, came back to the vihāra. They accepted them as offerings and ate [them]. The monks asked [the guardians]: “Venerable Ones, though such sweet mangos were not distributed, how were they enjoyed?” The guardians replied: “Where can they be distributed? The Group-of-Six obtained [them], came back to the vihāra, accepted [them] as offerings, and ate [them].” Monks began to criticize them. The monks told the Blessed One what had occurred. The Blessed One thought thus: “It causes trouble that monks obtained [something good] somewhere before and later accept [them] as offerings. Therefore, monks must not obtain [something good] somewhere before and later accept [them] as offerings.” Having thought thus, he said: “Monks, since the Group-of-Six did something improper, therefore, monks must not obtain [something good] somewhere before and later accept [them] as offerings. If you accept as offerings later what you have obtained before, you will come to have a fault.”

4.10.2

The setting was in Śrāvastī. When monks distributed flowers, fruits, meals, and food and drink, they indicated by their fingers, saying: “Give this. Give these,” and ate [them]. Since [they] were not distributed equally, some [monks] who were without greed complained about it. The monks told the Blessed One what had occurred. The Blessed One said: “The monks may well complain about it. Therefore, monks must not indicate by their fingers, saying: ‘Give this. Give these,’ and eat them. If monks indicate by their finger, saying: ‘Give this. Give these’, and eat them, they will come to have a fault. In such a case where they want hotter one because one is not hot enough, or they want less hot one because one is too hot, there is no fault.”

416 A different story and rule occur in Yijing’s translation (T. 1452 [24] 433c29–434a3): 如世尊說，差守園人令其守護，淨人求寂，繫去之後，眾鳥成來，啄損其果，佛言：應以樹葉蓋覆，淨人求寂，事畢還來，宜應指示。“The Blessed One said that the Park-Guardians must be assigned to watch [the fruit trees].” After the Ones-Who-Make-Things-Allowable and male novices went [somewhere] for a moment, a group of birds came and pecked the fruit. The Blessed One said: “[The fruit] must be covered with leaves. The Ones-Who-Make-Things-Allowable and male novices must be instructed about it when they come back.”

417 Cf. Yijing’s translation (T. 1452 [24] 434a): 時，六衆苾芻，自選好者，令授而食。佛言：就彼時中，組之六衆設果，由我齊受，今授而食。=”At that time, the Group-of-Six chose what they preferred by themselves, had it given to them, and ate it.”
The setting was in Sravasti. The Group-of-Six wandered in the countryside and arrived at a vihāra in a border town. The monks there went out for the daytime practice, so the vihāra was left empty. The Group-of-Six said: “Nanda! Upananda! This is an empty vihāra of which the boundary has not been demarcated. We are going to stay here. How can we stay here? Let’s demarcate the boundary! Come on!” They, after having said: “That is a good idea. Let’s do so,” demarcated the boundary. Immediately after they did so, the [other] monks came back there together. When the Group-of-Six said: “Take a rest,” they said: “Venerable Ones, here you came together as visitors. Since we have been here before, it is proper for us to say to you: ‘Take a rest.’” The Group-of-Six said: “Venerable Ones, we also demarcated the boundary.” The monks there said: “We also demarcated the boundary previously.” The monks doubted which boundary was valid, the previous one or the later one. The monks told the Blessed One what had occurred. The Blessed One said: “Visiting monks must not demarcate the boundary as soon as they find a vihāra empty. They must take a rest and inspect [the vihāra], and if there is no residential monk, they can demarcate the boundary. Otherwise, they must not demarcate [the boundary].”

419 nyin par spyod pa. This must be a variant of nyin mo spyod (pa), which often occurs in the Mulasarvastivāda-vinaya. See, for example, the Pravrajyāvastu (Eimer 89, 222, 224), the Poṣadhavastu (Huvon Hinüber: §39), the Vinayavibhanga (Derge 3 Cha 122a5, b3, 184a7, 187b4), the Kṣudrakavastu (Derge 6 Tha 48b3; Da 237a3). The Poṣadhavastu (Hu-von Hinüber: §39) attests the equivalent of nyin mo spyod = divāvihāra. Edgerton (s.v. divāvihāra) notes: “relaxation (rest) during the day,” but he does not cite the Mulasarvastivāda-vinaya. In the context of the Mulasarvastivāda-vinaya, divāvihāra seems not to be “relaxation,” but rather a sort of training. Note also that many references to nyin mo gnas pa in the Mulasarvastivāda-vinaya suggest that it is also an equivalent of divāvihāra. See, for example, the Vinayavibhanga (Derge 3 Cu 124b1, 281b5; Ja 276b3), Kṣudrakavastu (Derge 6 Tha 82b4; Da 43b1). Cf. Negi (s.v. nyin par gnas pa): divāvihāra; Yijing’s translation (T. 1452 [24] 434a15): 遊日遊處。
420 Cf. Yijing’s translation (T. 1452 [24] 434a24): 應可住經七八日。 “[They] must live [as visitors] for seven or eight days.” Note that the Vinayasamgraha (Derge 4105 93a3 = T. 1458 [24] 528a9–10) deals with this rule referred by Yijing’s version: gnas ston bar dge slob dgyur dus tshags pa dag gis hi ma bdun nam brgyad giug mar gnas pa la ma bsdul par mshams gcod na ūs byas so // de la sta ma ńit mshams yin te / phyi ma ni ma yin no // “If visitor monks who come together at an empty residential place demarcate the boundary without waiting for resident [monks] for seven or eight days, they will be guilty of a wrong-doing. In that case, the boundary is what was previously demarcated, not what is demarcated later.” = 若客苾芻，至空住處，不七八日待於舊人，便結界者，得惡作罪。應依前界，不依後結。 “If visitor monks, having arrived at an empty residential place, demarcate the boundary without waiting for the resident [monks] for seven or eight days, they will come to have a fault. They must depend on the boundary demarcated previously. They must not depend on the boundary demarcated later.”
The setting was in Śrāvastī. There were two householders quarreling in front of the gate of Jetavana. One of them, having taken a monk there as a witness, had him testify at the king’s court. [As a result] the other householder received punishment and he criticized the monk. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the householder may well criticize the monk. Therefore, monks must not approach those who are quarreling or testify [for them], but must get away from them and leave them. If monks approach those who are quarreling and testify [for them], they will come to have a fault.”

Chapter Four of the Nidāna ends.

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4.10.4

The setting was in Śrāvastī. There were two householders quarreling in front of the gate of Jetavana. One of them, having taken a monk there as a witness, had him testify at the king’s court. [As a result] the other householder received punishment and he criticized the monk. The monks told the Blessed One what had occurred. The Blessed One said: “Monks, the householder may well criticize the monk. Therefore, monks must not approach those who are quarreling or testify [for them], but must get away from them and leave them. If monks approach those who are quarreling and testify [for them], they will come to have a fault.”

[The above is] Section Ten of Chapter Four of the Nidāna

Chapter Four of the Nidāna ends.

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421 Yijing’s translation is more specific (T. 1452 [24] 434a26–27): "有一苾芻, 住阿蘭若處, 有二耕人, 共為鬨诤, 逐以身手, 互相捶打. ‘There was a monk living in an aranāya. Two farmers were quarreling there. They slapped each other.’

422 Yijing’s translation inserts a dialogue between the monk and the king about the Cakravartin King (T. 1452 [24] 434a29–b2): “此事如何?”苾芻答曰: “大王, 若能自立要契, 如轉輪王者, 我能白王.” 王曰: “然. 其契.”苾芻答曰: “此二闍人, 更互相鬨, 俱行拳棒.” 王聞已, 二皆與罪.苾芻告曰: “大王, 何故行罰? 向者立契, 如轉輪王, 行化於世.” 王曰: “轉輪王如何行化?”答曰: “夫轉輪王, 止其無益, 令行有益.” 王曰: “若如是者, 二俱有犯, 各與輕罰, 兩皆釋放.” 是時二人, 各生嫌恨. ‘The monk arrived [at the court]. The king asked: ‘What matter is this?’ The monk said: ‘King, if you promise to be like the Cakravartin King, I will tell you.’ The king [said]: ‘All right. I will promise it.’ The monk said: ‘These two, while quarreling, got angry with each other and struck [each other].’ The king, after having heard that, judged both of them guilty. The monk asked: ‘King, why are you going to punish them? You promised to govern people like the Cakravartin King.’ The king asked: ‘How does one control [people] like the Cakravartin King?’ He answered: ‘The Cakravartin King would stop something disadvantageous but do something advantageous.’ The king said: ‘If so, though both of them are guilty, I will impose a minor penalty on each of them. I will release both of them.’ Then, both of them had a grudge.’
The Summary [of Chapter Five]:

The images of the Bodhisattva /
A circuit of the region, the box (samudgaka) for offerings /
An assembly and the railing (vedikā) /
The drum (bherī), a large assembly is the last

The Summary [of Section First]:

The Great Rṣi authorized /
The image of the Bodhisattva /
The railing, the banner (dhvaja) /
The flag (patāka) [on] the iron post /

§ 5.1

The setting was Sravastī. The Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will make an image of the Bodhisattva, the Blessed One."

And the Blessed One said: “Householder, since I authorize it, you must do it!”

Anāthapiṇḍada said: “Blessed One, if the Blessed One authorizes it, I will surround the image of the Bodhisattva with banners.” And the Blessed One said: “Householder, since I authorize it, you must surround it!”

Furthermore, if the Blessed One authorizes it, I will surround the image of the Bodhisattva with the railing (vedikā).”

And the Blessed One said: “Householder, since I authorize it, you

423 Yijing’s translation refers to the reason why Anāthapiṇḍada liked to make the image (T. 1452 [24] 434b17–18): 緑處同前. 若世尊, 自居衆百, 為上座者, 便有威嚴, 衆皆敬整. 世尊不在, 即無上事. “The setting was just as before. When the Buddha, the Blessed One was the head of the assembly as the Elder, they looked sublime and were solemnly ordered. When the Blessed One was absent, they were not so.” Note this passage occurs in the Vinayaabhanga (cf. Text, n. 201).

424 Schopen (2005a; 2005b) discusses in detail the Bodhisattva image that occurs in the Mahāsaṃvatīvādā-vinaya, and notes that it is a specifically named the Bodhisattva Siddhartha image type, the Jambucchayikā-pratimā “Image of (the Bodhisattva Siddhartha Sitting in) the Shade of the Jambu Tree,” which is representing the so-called “first meditation.”

425 Yijing’s translation here refers to five kinds of banners (T. 1452 [24] 434b22–23): 時彼長者, 不知欲造何幀. 佛言: “有五種 旗幀, 詩, 師子幀, 莫竭羅幀, 龍幀, 耶路荼幀, 牛王幀.” “Then, the Householder did not know what banner should be made. The Buddha said: ‘There are five kinds of banners: the lion banner, the Makara banner, the nāga banner, the Garuḍa banner, and the bull banner.’”


430 Schopen (2005b: 305–312) translated most of this fifth chapter (from § 5.1 to § 5.4.1). See also Schopen (2005a: 131–132) for a summarization of § 5.1 and § 5.2.
it, you must surround it!” “Furthermore, if the Blessed One orders it I will surround the image of the Bodhisattva with iron posts (loha-stambha).” And the Blessed One said: “Householder, since I authorize it, you must surround it!” “Furthermore, if the Blessed One orders it I will attach flags (patāka) to the top of the iron posts.” And the Blessed One said: “Householder, since I authorize it, you must attach them!”

[The above is] Section One of Chapter Five of the Nidāna.

§ 5.2

The Summary [of Section Two]:

A circuit of the region for the Bodhisattva [image] /
Likewise, the ornaments (ābharanas) and the perfume (gandha) /
The palanquin (śivikā), the waggon (ratha), the banner /
The umbrella (chatra), the flag, ear adornment /

5.2.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Householder Anāthapiṇḍada said: “if the Blessed One authorizes it, I will have the image of the Bodhisattva make a circuit of the region.” The Blessed One said: “Householder, since I authorize it, you must make the circuit!”

Since there was no ornament for [the image of] the Bodhisattva, and it was not beautiful, the Householder Anāthapiṇḍada said: “if the Blessed One authorizes it, I will give ornaments to the image of the Bodhisattva.” The Blessed One said: “Householder, since I authorize it, you must give [them], and [also] give various rings except for anklets and earrings.”

[Furthermore, the Householder Anāthapiṇḍada said:] “if the Blessed One orders it, I will adorn the image of the Bodhisattva,” with an adornment of perfume (gandha-aṅgada). The Blessed One said:
“Householder, since I authorize it, you must adorn it.

Since the image of the Bodhisattva was carried into town on foot, the Householder Anāthapiṇḍada said: ‘if the Blessed One authorizes it, I will have the image of the Bodhisattva carried into town on a palanquin (śivakā).’\textsuperscript{431} The Blessed One said: “Householder, since I authorize it, you must have it carried [on a palanquin].”

When [the image] was carried on a palanquin, it was not beautiful. Therefore, the Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will have it carried on a wagon (ratha).”\textsuperscript{432} The Blessed One said: “Householder, since I authorize it, you must do so.”

Since there were neither flags nor umbrellas attached to the wagon, and it was not beautiful, the Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will have the top of the wagon adorned with flags, umbrellas, banners and so on.” The Blessed One said: “Householder, since I authorize it, you must have it adorned.”

Since the upper parts of the ears of the image of the Bodhisattva was not adorned with flowers, [the image] was not beautiful. Therefore, the Householder said: “If the Blessed One authorizes it, I will give the adornment of flowers on the upper parts of the ears on the head of the image of the Bodhisattva.” The Blessed One said: “Householder, since I authorize it, you must give it.”\textsuperscript{433}

[The above is] Section Two of Chapter Five of the \textit{Nidāna}.

\textbf{§ 5.3}

The Summary [of Section Three]:

The respectful offering (\textit{argha}) is given, and the respectful offering will be given /
Likewise, boxes (\textit{samudgaka}s) for garlands /
[Though] the music instrument (\textit{vādyā}) does not stop /
A variety of ornaments must not be removed, either /

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\textsuperscript{431} \textit{khyogs}. Yijing’s translation here seems to be more specific (T. 1452 [24] 434c4–5): “我今欲作，磨香oram香, 挾佛手足.” 佛言: “應作.” ”[The Householder said:]’ Now I am going to wipe the Buddha’s arms and feet with the polish-perfume and the ointment-perfume.’ The Buddha said: ‘You must do it.’”

\textsuperscript{432} \textit{shing rta}. Cf. Yijing’s translation does not refer to the authorization for a wagon.

\textsuperscript{433} Yijing’s translation here does not specify the parts of the body that should be adorned (T. 1452 [24] 434c5–6): “佛為菩薩時, 常用入出, 號御車. 我今欲作華鬘. 佛言: ‘應作.’” ”[The Householder said:]’ The Buddha, while being the Bodhisattva, came in and out on a palanquin or on a wagon. Now I would like to make a palanquin.’ The Buddha said: ‘You must do it.’”
5.3.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will give the respectful offering (argha) in front of the feet of the image of the Bodhisattva.” The Blessed One said: “Householder, since I authorize it, you must give it.”

5.3.2

At the time of the feast (*bhojana) for it (= the image), many offerings were given by those monks, nuns, lay brothers, lay sisters, and others who lived in various regions and assembled in great numbers in order to have a darśan of it. Since monks did not know who should carry the offerings, the Blessed One said: “Monks must carry [them].” Since the Elder monk and [other] Elders carried [them] and became unhappy, the Blessed One said: “Those who have entered into the relationship of dependence, or other juniors (tarunas) and seniors (vrddhas) must carry [them]. The Elder monk and [other] Elders must watch [them].”

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434 son. Schopen (2005b: 308, n. 308) notes that argha is the term used to indicate the offerings or reception for an honored guest in Indian literature. Cf. Yijing’s translation here also suggests such special offerings for an honored one. See next note.

435 Yijing’s translation here refers to the reason why Anāthapiṇḍada wished to give the offering (T. 1452 [24] 434c15–18): “The ministers answered: ‘For the sake of the wise horse, you should give the white lotus feast (?) that is irregular. You should steadily accumulate merit.’” This suggests that both mchod ston and dus ston are interchangeably used as a translation of Sanskrit maha in our text. However, there is a passage that explicitly distinguishes mchod ston from dus ston in the Kṣudrakavastu (Derge 6 Da 285a6–7 = T. 1451 [24] 273c10; 398a15–17). Schopen (2005b: 308, n. 36) suggests that both mchod ston and dus ston are interchangeably used as a translation of Sanskrit maha in our text. However, there is a passage that explicitly distinguishes mchod ston from dus ston in the Kṣudrakavastu (Derge 6 Da 285a6–7 = T. 1451 [24] 273c10; 398a15–17): “They (= the ministers) said: ‘King, for the sake of the horse that the king cherished, you should give donations at the four gates of the region and give feasts that are not the maha (= dus ston) and accumulate merit.’”

436 mchod ston. Negi (s.v. mchod ston) gives bhojana, bhoya, and bhoga as attested equivalents for Tibetan mchod ston.

437 Yijing’s translation here also suggests such special offerings for an honored one. See next note.

438 Yijing’s translation here refers to the reason why Anāthapiṇḍada wished to give the offering (T. 1452 [24] 434c15–18): “The ministers answered: ‘For the sake of the wise horse, you should give the white lotus feast (?) that is irregular. You should steadily accumulate merit.’” This suggests that both mchod ston and dus ston are interchangeably used as a translation of Sanskrit maha in our text. However, there is a passage that explicitly distinguishes mchod ston from dus ston in the Kṣudrakavastu (Derge 6 Da 285a6–7 = T. 1451 [24] 273c10; 398a15–17): “They (= the ministers) said: ‘King, for the sake of the horse that the king cherished, you should give donations at the four gates of the region and give feasts that are not the maha (= dus ston) and accumulate merit.’”

439 Cf. above, § 2.2.1, n. 116.

440 The story and the rules regulated here do not occur in Yijing’s translation.
5.3.3

When the respectful offering, flowers, cloth and so on were being placed on the wagon, some of them fell off, and thieves took them away by force. The Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will make a box for garlands on the wagon.” The Blessed One said: “Householder, since I authorize it, you must make [it].”

5.3.4

When monks, even though the instrumental music (vādya) had not stopped nor the people dispersed, put away the ornaments of the image, devout brahmans and householders criticized them, saying: “Noble Ones, we become impious just as we had become pious. Is there anything wrong if you remove the ornaments of the image only after the instrumental music has stopped and people have dispersed?” Monks told the Blessed One what had occurred. The Blessed One said: “Monks, the brahmans and householders may well criticize [you]. Therefore, monks, while the instrumental music has not stopped nor the people dispersed, you must not remove the ornaments of the image. If you remove them, you will come to have a fault.”

[The above is] Section Three of Chapter Five of the Nidāna.

§ 5.4

The Summary [of Section Four]:

An assembly and the festival / [In] the last month of spring, the establishment [of the Buddha’s palace] /
[The festival] must be done in the fifth and sixth year / 
The great feast is the last / 

5.4.1\(^{(31)}\)

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Householder Anāthapiṇḍada, having seen monks, nuns, lay brothers and sisters [coming together] from various regions, was delighted and thought to himself: “The Blessed One has said:

‘Monks, giving at the proper occasion is of five kinds. Which five? The first is giving to those who have arrived and those who are going to set out. The second is giving to those who are sick and those who attend them. The third is giving to those who are in poverty at the time of famine. The forth is one who has gotten a new harvest, new grain, and new fruit first gives them to those who are possessed of śīla [or] good qualities, and afterwards eats them for himself. The fifth is, whenever the wind blows, the fog lies over, it rains, it is cold, etc on account of the wind, a dense fog, rain, cold weather, etc., taking food, porridge, pap, or drink, and giving them to the Community, saying: ‘Noble One, while you are eating these, your body will dry, your clothes will not be soaked, and you will be comfortable.’

Therefore, here monks, nuns, lay brothers, lay sisters, etc., from various regions are weary from the journey. For the sake of them, if the Blessed One authorizes it, I will prepare the food for those who have assembled." Having thought thus, he went to the Blessed One, arrived there, bowed with his head toward the feet of the Blessed One, and sat down at one end. Having sat down at one end, he said to the Blessed One: “Venerable One, the Blessed One has said: ‘the first occasion for giving is giving to the visitors [from] various regions . . . and as before, up to . . . the fifth occasion for giving is . . . will be comfortable.’ Now monks, nuns, lay brothers, lay sisters, etc. from various regions have visited here for the great worship of the Bodhisattva. They are completely weary from the journey. If the Blesses One authorizes it, I will prepare food for those who have assembled." The Blessed One said: “Householder, since I authorize it, you must prepare it.”\(^{444}\)

\(^{444}\)Yijing’s translation here goes on to mention that the Unimpeded Feast (**nirargaḍa-yajña**) was held by the Householder Anāthapiṇḍada (T. 1452 [24] 435a14–15): 長者, 達設無遮大會, “As a result, the Householder held the Unimpeded Feast.”

\(^{(31)}\)Professor Schopen generously shared a draft of his paper, tentatively titled "Celebrating Odd Moments: The Biography of the Buddha in Some Mālasāvatīvādin Cycles of Religious Festivals," which discusses the Buddhist festivals and includes translations of several texts of this section. In this section (§ 5.4), I am much indebted to the unpublished work.

464
The Householder Anāthapiṇḍada asked the Blessed One: 445 “In which month were you born?” The Blessed One said: “Householder, I was born in the last month of spring (vaiśākha).” 446 [The Householder Anāthapiṇḍada] said: “If the Blessed One authorizes it, I will arrange the feast (*bhojana)447 for the establishment (pratiṣṭhāpana)448 of the palace449 for the Blessed One. 450 The Blessed One said: “Householder, since I authorize it, you must arrange it.”451

Furthermore, [he] asked: “How many years had passed when you cut your hair?”446 The Blessed One said: “You must do it.”

Furthermore, [he] asked: “How old were you when you lay aside the top-knot?” 455 [The Blessed One said: “Now I would like to hold a big feast for the birthday.”] Cf. Yijing’s translation (T. 1452 [24] 435a17–18): “The time when the sun and the moon were full in Vaiśākha month — this is my birthday.”

Furthermore, [he] asked: “How many years had passed when you cut your hair?”446 The Blessed One said: “Five years passed.” [Householder Anāthapiṇḍada] said: “If the Blessed One authorizes it, I will arrange a feast once in five years for the Blessed One.”453 The Blessed One said: “Householder, since I authorize it, you must arrange it.”454

Furthermore, [he] asked: “How old were you when you lay aside the top-knot?” 455 [The Blessed One said: “Now I would like to make an incense stand.” The Buddha said: “You must do it.”]“ The Blessed One asked the Buddha: ‘I would like to hold a big feast more.’” Yijing’s translation here seems to be more direct (T. 1452 [24] 435a17–18): “You must do it.”

Furthermore, as Schopen (unpublished) exactly notes, Kapani (1992: 103) explains that the a-karan is substituted for the a-karan. Our passage seems to purport the celebration of the Siddhārtha’s first haircut, i.e., one of the traditional Hindu sanskāras known as cādā-karaṇa. Furthermore, as Schopen (unpublished) exactly notes, Kapani (1992: 103) explains that the cādā-karaṇa for the son of a kṣatriya took place in his fifth year. However, the celebration regarding cādā occurs in the immediately following passage.

445 Yijing’s translation inserts an authorization made by the Buddha before this question (T. 1452 [24] 435a16): 翠時長者白佛言： “今我更設大會，佛言： “應作。” “At that time, the Householder asked the Buddha: ‘I would like to hold a big feast more.’” The Blessed One said: “You must do it.”

446 dpvid sla tha chung. Cf. Mvy. (Sakaki: 8263). Yijing’s translation is more specific (T. 1452 [24] 435a17–18): “齋舍去月，日月圓時，是我生日。”[The Buddha said:] ‘The time when the sun and the moon were full in Vaiśākha month — this is my birthday.’

447 mchod ston; cf. above, § 5.3.2, n. 432.

448 The Vinayāsūtra (Derge 4118, 63a2–4 = R. Sakaki: 79 [Taishō Univ. 3.74]) suggests the equivalent of zhal brso ba = pratiṣṭhapana, — i.e., gtsug lag khan zal brso ba = vīhara-pratiṣṭhapana and mchod rten zal brso ba = pratiṣṭhapā (sic.). It seems that zhal brso ba is used in modern Tibetan as an idiom to signify a sort of religious rite, a ceremony, or a process. See, for example, Goldstein (s.v.: zhal brso): “to consecrate an icon/statue.”

449 pho brang. Negi gives various words as attested equivalents for pho brang, such as antahpura, pura, bhavana, kula, and gṛha. Whatever Sanskrit word is behind it, the expression pho brang seems to signify a specific place as a delivery room or a nursery in the context.


452 dbu skra. The most common term for dbu skra in Sanskrit is keśa. However, the Vinayāsūtra (cf. Text, n. 216) and the Mvy. (see the following note below) suggest that a Sanskrit word behind dbu skra is jātā. Cf. Yijing’s translation (T. 1452 [24] 435a20): 觀髻 “top-knot.”

453 Here what exactly is being celebrated is not clear. Given the context and the fact that Edgerton (s.v.: jātā-karaṇa-karaṇa) notes that there is a passage where the expression jātā-karaṇa is substituted for cādā-karaṇa in the Mahāvastu, our passage seems to purport the celebration of the Siddhārtha’s first haircut, i.e., one of the traditional Hindu sanskāras known as cādā-karaṇa. Furthermore, as Schopen (unpublished) exactly notes, Kapani (1992: 103) explains that the cādā-karaṇa for the son of a kṣatriya took place in his fifth year. However, the celebration regarding cādā occurs in the immediately following passage.

454 Cf. Mvy. (Sakaki: 5674): jātā-maha = ral pa breg pa’i dus ston mo’r al mo’reg pa’i dus ston:Mvy. (Sakaki: 5676): paṅca-vārṣika-maha = lo lnga’i dus ston. Note that Mvy. refers to the jātā-maha and the paṅca-vārṣika-maha separately, and thereby, suggests that they are different festivals, though our Nīlīna text seems to refer to them as essentially the same.

455 gtsug phud = cādā; the Vinayāsūtra (cf. Text, n. 216) and Mvy. (Sakaki: 5675; cf. below, n. 453). Yijing’s translation uses the same expression as the previous one (T. 1452 [24] 435a22): 頭髻 “top-knot.” The verb used here is bzhag. This is a perfect form of jog pa (Jaeschke: “to put, to place,” “to put in order, to arrange,” “to leave, to leave behind”). Cf. Yijing’s
said: “Householder, Six years old.” [Householder Anäthapindāda] said: “If the Blessed One authorizes it, I will arrange a feast of the top-knot.” The Blessed One said: “Householder, since I authorize it, you must arrange it.”

Furthermore, [he] asked: “In which month did you come to have the unexcelled wisdom?” The Blessed One said: “Householder, in the last month of spring. If the Blessed One authorizes it, I will arrange the great feast for the Image of the One Sitting in the Shade of the Jambu Tree.” The Blessed One said: “Householder, since I authorize it, you must arrange it.”
§ 5.5

The Summary [of Section Five]:

The mat of grass and doubt /  
[Monks] sit down one after another /  
Those who are chatting and ways\(^{460}\) /  
The gāndī [is struck], the conch shell (ṣaṅkha) [is blown], and the drum (bherī) is beaten /

5.5.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. When the Blessed One said: “Prepare food for those who have assembled,” many monks did not have mats. The Blessed One said: “Prepare grass mats and eat [food] on them.”

When the Blessed One said: “Sit on grass mats,” the monks, after having eaten food [on the mats], produced doubt, took away the grass mats, and left there.\(^{461}\) The Blessed One said: “Don’t take away the mats and leave there. Rather, make a pile of [mats] and when the festival (maha)\(^{462}\) ends, give all of them away.”

5.5.2

At the time of the feast,\(^{463}\) since monks seated themselves in disorder,\(^{464}\) some monks ate food and left, and some monks who came only after [other monks ate and left] could not get [food] and were without [any]. The Blessed One said: “Seat yourself according to the proper order (*yathākrameṇa)*.”

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460 lam (Jäschke, “way, road.”) What is represented by this term is quite uncertain, since it does not appear in the narrative part below.

461 Yijing’s translation here is slightly different (T. 1452 [24] 435b1–2): 耆闍食已．不收而去． “The monks, after having eaten the food, left there without putting [the mats] in order.”


464 snga phyi = *pārvāpara. Cf. Yijing’s translation (T. 1452 [24] 435b4): 時諸苾薎．不依大小．越其次第．相雜而坐． “At that time, monks, without maintaining seniority, came one after another and were seated disorderly.”
5.5.3

When a large number of monks gathered, they chatted loudly and therefore, did not know the time. The Blessed One said: “Announce the time.” They [just] said at the time: “The time has come, the time has come.” And the Blessed One said: “Strike the gandī.”

Even though [the gandī was struck], it was not clear to some monks. Then the Blessed One said: “At first, strike the gandī in low sounds, and later strike the gandī [in normal sounds].”

Even though [the gandī was struck so], those monks who went out for the daytime practice could not hear it. Then the Blessed One said: “Shut the mouth of the conch shell (sāṅkha) and blow it, and also beat the drum (bhera).”

[The above is] Section Five of Chapter Five of the Nidāna.

§ 5.6

The Summary [of Chapter Six]:

There the drum must be beaten /  
Then a wagon is taken out /  
Things are brought out, and acquisitions /  
Must be distributed properly as previously declared /

5.6.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. When the Blessed One said: “You must strike the gandī, [blow] the conch shell whose mouth is shut, and beat the drum,” they continuously struck the gandī. Since it caused trouble to those who were

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465 nyin par gnas pa = divāvihāra; cf. above, § 4.10.3, n. 415.
466 In Yijing’s translation, immediately follows the story and the rule regarding those who are sick and those who are engaged in working (T. 1452 [24] 435b7–11): 佛言: “應可吹螺, 井復擊鼓, 便未普聞。佛言: “打大鍾鼓, 佛令打鼓, 打三下止, 即便長打, 諸有病者, 及授事人, 故有闕乏。佛言: “應待病人, 請得食已, 井授事人, 食竟然後, 長打, 若不爾者, 得越法罪。” “The Blessed One said: ‘Blow on the conch shell and also beat the drum.’ Even though [monks did so], the sound was not widely heard. The Blessed One said: ‘Beat the big bell-drum.’ The Blessed One had [monks] beat the big bell-drum three times in a low sound and immediately beat it in a long sound. The sick and the navakarmika lacked [for food]. The Blessed One said: ‘Wait till the sick ask food and finish eating it. Beat the big bell-drum in a long sound only after the navakarmika has eaten. If you do not so, you will come to have a fault.’” In the Tibetan Nidāna, the regulation corresponding to this occurs in the beginning of the next section (§ 5.6.1).
467 gnod par gyur nas. Yijing’s translation suggests that the trouble was that they could not get food (T. 1452 [24] 435b10): 致有闕乏.
sick and those who were engaged in working. The Blessed One said: “When those who are sick have received food, and those who were working have finished eating food, you must strike the ganḍī, [blow] the conch shell whose mouth is shut, and beat the drum.”

5.6.2

Even after the feast ended, each of the monks, nuns, lay brothers, lay sisters, and so on from various regions did not leave there. The Blessed One said: “Take out a wagon, and as it proceeds you must leave by yourself.” The monks did not know how to distribute what they acquired at the time of the feast, and the Blessed One said: “Distribute [it] impartially according to seniority.” Since those many monks who had gathered were clamoring [about distribution], the Blessed One said: “Distribute [the acquisitions] in groups of ten. [If it does not work] distribute [the acquisitions] in groups of one hundred. [If it does not work yet] then, distribute the acquisitions in groups of one thousand.”

5.6.3

Venerable Upāli asked the Buddha, the Blessed One: “If one of the ten monks dies, who will possess his necessities?” The Blessed One answered: “Upāli, if he dies after the distribution has been done, since the necessities of the dead monk are owned by the Community, they must be distributed to all. But if he dies before distribution has been done, the other nine monks may obtain [them]. Likewise, the same way should be adapted in the case of one hundred [or] one thousand [monks].”

[The above is] Section Six of Chapter Five of the Nidāna. Chapter Five of the Nidāna ends. The Nidāna ends.

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468 las la gtogs pa rnams. The Buddha refers to them as las byed pa rnams in the following regulation. Both las la gtogs pa and las byed pa seem not to refer to a specific administrator. Yijing’s translation (T. 1452 [24] 435b9–10), however, refers to them as shoushi ren 投事人 which frequently occurs as signifying an administrative title in Yijing’s translation and can be, according to Silk (2008: 81: 127–135), an equivalent for navakarmika or *karma-dāna/-ādāna. A passage in the Vinayasamgraha which seemingly mentions this regulation also refers to them as shoushi ren 投事人 in Yijing’s translation as and as las su bsksos pa rnams in the Tibetan translation; Text, n. 220; cf. Mvy. (Sakaki: 9362): las su bsko pa = karma-dāna; Negi (s.v. las su bskos pa): adhikṛta; the Vinayasūtra (Derge 4117, 4a2; 8a7 = R. Sāṅkṛtyāyana, 3: 9 [Taishō Univ. 1.109; 1.372]): las su bsko ba = karmādāna; the Vinayasūtra (Derge 4117, 31a2 = Taishō Univ. 2.1034): las su bsko ba = karmanī yajjita.

469 Yijing’s translation does not refer to a wagon but a banner (T. 1452 [24] 435b17–18): 世尊告曰：‘應除供養所，設幡額。’

470 I translated bcu zhing geig, brgya zhing geig, and stong zhing geig as “in groups of ten,” “in groups of one hundred,” and “in groups of one thousand,” respectively. These translations are, however, provisional. It is unclear to me what the word zhing precisely means. Cf. Yijing’s translation (T. 1452 [24] 435b21–23): 佛言: ‘衆若衆多者，應可千人，與其一分，各自自分。成復百人，成二十人，乃至十人，而為一分，令自取。’ “The Buddha said: ‘If there are crowd of [monks], they must be divided into groups of one thousand, and these [acquisitions] must be distributed among the monks of the groups. Otherwise, [crowd of monks] must be divided into groups of one hundred, twenty, or ten, and [the acquisitions] must be distributed among the monks.

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Part IV

Abbreviation/Bibliography & Appendix
Abbreviations


AN  *Aṅguttaranikāya (Pañcaka-nipāta, and Chakka-nipāta)*. Edited by E. Hardy. Published for the Pali Text Society by Luzac, London. 1958.


*bDe bar gshegs pa’i bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod* (Otani)  
Electronic text of Bu ston chos ’byung based on the Tashi Lung po version preserved
in Otani University. Input and released by Otani daigaku shinshū sōgō kenkyūjo, Chibetto bunken kenkyūhan 大谷大学真宗総合研究所，西藏文献研究班, 2005. From http://web.otani.ac.jp/cri/twrp/tibdate/


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**Tokyo** The Hand-written Copy of the Tibetan Kanjur brought by Kawaguchi Ekai from *rGyal-rtse (Kawaguchi Ekai Tibetan Collection). Preserved in Toyo Bunko 東洋文庫 in Tokyo.


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### Appendix

Select correspondences between Tibetan *Nidāna*, Yijing’s *Nidāna*, and the beginning of the *Zengyi fa* (*Ekottarika-dharma*) of the *Shisong lü* 十説律

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