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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

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ABSTRACT OF THE DISSERTATION

**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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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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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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2009: “Koromo ya hachi no *adhi-√sthā-* 衣や鉢の *adhi-√sthā-*.” *Nihon Bukkyōgakkai Nenpō* 日本仏教学会年報 74, 181–204.

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 established 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. Sasaki (2000a: 383, n. 11).

²Lamotte (1958: 578), Cox (1995: 21–29).

³Baba (2008: 204–208).

⁴S. Sasaki (1999: 34–35).

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 *Mūlasarvāstivāda-vinaya* represents the monasticism in Northwest India from the first to the fifth century C.E. His suggestion is mainly based on correspondence in context and wording between the *Mūlasarvāstivāda-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,⁷ 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*.⁸ 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,⁹ 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.¹⁰ 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.).¹¹ 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*

[Index under *Mūlasarvāstivāda-vinaya*: date and place of origin]). In connection to the date of the *vinaya* texts, recently a fragment of the *Prātimokṣa-sūtra* in Kharoṣṭhī has been found in the so-called Bajur collection, which is dated considerably early: from the second half of the first century to the first half of the second century C.E. For details, see Strauch (2008: 26–33).

⁷As 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 *Kriyāsamgraha-pañjikā*, in the chapter on ordination which is, according to Tanemura (1994), based on the *Mūlasarvāstivāda-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]): *gṛhasthānāma parityāgena nikāyānurūpeṇa bhikṣunāmoccāraṇa pūrvakam trisaraṇagamaṇam kārayet*. 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 *Mūlasarvāstivāda-vinaya*. Moreover, Roth (1980) notes that the chapter regarding the *stūpa* of the *Kriyāsamgraha-pañjikā* draws materials from the *Prakīrṇakacaityalakṣaṇa*, which is attributed to the Mahāsāṃghika-Lokottaravādin master Bhadravyūha. It should be also noted that as Schopen (2002: 360) points out, in the *Varṣāvastu* of the *Mūlasarvāstivāda-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*).

⁸Bechert (1973: 9), Sasaki (2000a: 381, n. 3); Lee (2001: 192–240).

⁹The *vinaya* texts in Sanskrit edited by Roth (1970) are one of the few that explicitly refer to its school affiliation (Mahāsāṃghika-Lokottaravādins). Likewise, the *Mahāvastu*, which claims that it is a part of the *vinaya-piṭaka* though it lacks monastic regulations, also refers to its school affiliation (Mahāsāṃghika-Lokottaravādins). 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) *Chusanjangji* 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.

¹¹For details of the *vinaya* texts translated by Yijing, see Chapter Two.

texts translated by Yijing 義淨 have been attributed to the Dharmaguptakas, the Mahīśāsakas, the Mahāsāṃghikas, and the Mūlasarvāstivādins, respectively.¹² 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 Mahīśāsakas,” “the *Vinaya* of the Mahāsāṃghikas,” “the *Vinaya* of the Mūlasarvāstivādins,” and “the *Vinaya* of the Theravādins,” respectively.¹³

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.¹⁴ 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 lü* 十誦律 (T. 1435) but other Chinese texts purportedly related to the *Shisong lü* 十誦律, such as the *Shisonglü-biqiu-boluodimucha-jieben* 十誦律比丘波羅提木叉戒本 (*Bhikṣu-prātimokṣasūtra of the *Shisong lü* [T. 1436]), and also Sanskrit remains that are identified as corresponding to the *Shisong lü* 十誦律 or the *Shisonglü-biqiu-boluodimucha-jieben* 十誦律比丘波羅提木叉戒本 (T. 1436) in light of terminology and content.¹⁵ Similarly, “the *Vinaya* of the Dharmaguptakas,” “the *Vinaya* of the Mahīśāsakas,” “the *Vinaya* of the Mahāsāṃghikas,” and “the *Vinaya* of the Mūlasarvāstivādins” 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,

¹²Note that these attributions are almost exclusively based on Sengyou’s 僧祐 testimony. Most of the *vinaya* texts that have come down to us rarely refer to their affiliation in the body of their texts.

¹³The *Vinaya* of the Theravādins is also known as “the Pāli *Vinaya*” or “the *Vinaya* of the Pāli school.” See, for example, Frauwallner (1956: 184–194).

¹⁴A commentary on what seems to be the *Vinaya* of the Theravādins, the *Samantapāsādikā*, however, is also preserved, albeit imperfectly when compared to the current Pāli text, in a Chinese translation (T. 1462 [24] *Shanjianlü-piposha* 善見律毘婆沙). For a detailed reference to the comparative studies of both texts, see S. Sasaki (2000a: 366, n. 85).

¹⁵Finot (1913).

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* 根本說一切有部 (*Mūlasarvāstivādins), in terms of terminology and content.¹⁸

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* 摩訶僧祇律 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 *Vinayaśaṅgraha* (Derge 4105) refers to itself as “*Ārya-Mūlasarvāstivāda-vinaya-śaṅgraha*” 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 *IDan/IDhan-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 Mahāvihāravāsins, 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.

³Schopen (2000b: 22, n. 35).

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 daizokyo 大正新修大藏經: the *Genbenyiqieyoubu chujishoujinyuan jiemoyifan* 根本說一切有部出家授近圓

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*,⁵ or in a few historical texts that explain the development of Indian Buddhist schools.⁶

Second, various scholars have argued that the term “*mūlasarvāstivāda*” in such historical texts is generally understood as signifying “*Sarvāstivāda*.”⁷ Likewise, it is well known that the *vinaya* texts cited in Indian scholarly texts attributed to the Sarvāstivādins, such as the *Abhidharmakośabhāṣya* and the *Abhidharmakośopāyikā* have close parallels to the *Mūlasarvāstivāda-vinaya*.⁸ In fact, Yijing himself also appears to have used the terms “*Mūlasarvāstivādins*” (根本有部) and “*Sarvāstivādins*” (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

羯磨儀範 (T. 1904 [45]) and the 根本說一切有部苾芻習學略法 (T. 1905 [45]). Both texts were, however, authored by a famous Tibetan monk, Phags-pa in 1270 and 1271, respectively (see Kanaoka [1959]). Though Yazaki (1958: n. 6) asserts that both texts are preserved only in Chinese, a great Japanese scholar of the Tibetan doxographical literature, Dr. Mimaki Katsumi informs me in personal communication that both texts *must be* available to us in Tibetan originals in *The complete works of Chos rgyal 'Phags-pa (The complete works of the great masters of the Sa skya sect of the Tibetan Buddhism)*, 2 Vols. (Vol. 6–7), Compiled by Bsod-nams Rgya-mtsho, (Toyo Bunko, Tokyo: 1968). Both texts seem to correspond to the text titled *dGe bsnen dang dge tshul dang dge slong du nye bar sgrub pa'i cho ga'i gsal byed bzugs so* (Volume 6, 267–283). Note that there is no word corresponding to 根本 such as “*gzhi*” in the title.

⁵Enomoto (2003: 656–660) suggests that these textual titles and colophons referring to “*gzhi thams cad yod par smra ba*” do not prove the existence of the school named “*gzhi thams cad yod par smra ba*” or the *Mūlasarvāstivādins*. He notes that some of these titles including the word *mūla* (Tib. *gzhi*) are referred to without the word *mūla* in the body of the texts, and thereby suggests that “*Mūla-sarvāstivāda*” and “*Sarvāstivāda*” are one and the same. Furthermore, he observes that the reference to “*gzhi thams cad yod par smra ba*” found in the colophons of the Tibetan *Vinayasūtra* (Derge 4117) and *Vinayasūtravṛtṭyabhidhānasavyākhyāna-nāma* (Derge 4119) are absent in the colophons of the published Sanskrit texts, and suggests that this reference was most likely added by Tibetan translators that were familiar with the term.

⁶Tokuoka (1960), Ruegg (1985), and Enomoto (1998; 2004) refer to the following historical texts in common: Vinītadeva’s *Samayabhedoparacanacakra Nikāyabhedopadarśanasamgraha-nāma* (Derge 4140), the *Bhikṣu-varṣāgrapṛcchā* (Derge 4133), and Śākyaprabha’s *Prabhāvatī (Āryasarvāstivādi-śrāmaṇerakārikā-vṛtṭi)* (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-bhikṣuṇīprātimokṣasūtravṛtṭi* (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.

⁷Tokuoka (1960: 65); Enomoto (2004: 661–665).

⁸Honjō (1987); Chung (2008: 16, n. 37).

⁹Tokuoka (1960: 64); Enomoto (1998: 112–115); Chung (2008: 20, n. 66). It is worth noting that *Xuanzang* 玄奘 (602–664), who traveled to India just fifty years earlier than Yijing, referred to the Sarvāstivādins but never to the *Mūlasarvāstivādins*. See Tokuoka (1960: 64); Ruegg (1985: 119); Cox (1995: 25–26), Enomoto (2004: 654–656).

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-bhikṣuṇīprātimokṣasūtravṛtṭi* (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.¹¹

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.¹² Furthermore, much effort was made to clarify the difference between the Sarvāstivādins and the Mūlasarvāstivādins.¹³ 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,¹⁴ or it might just represent the regional or temporal differences within one tradition.¹⁵ 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

¹¹Tokuoka (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.

¹²See, for example, Bareau (1955: esp. 39, 153–154); Frauwallner (1956: esp. 24–41); Lamotte (1958: 181–197; 771); Hirakawa (1960: esp. 459); Sato (1963: esp. 71–93). See also other several works referred to by Teiser (2006: 50, n. 1).

¹³See, 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.

¹⁴Cf. Wynne (2008: 249).

¹⁵Cox (1995: 27, n 29); Chung (2008).

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*” 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* 十誦律, 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 Mūlasarvāstivādins [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.

¹⁶About 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* 薩婆多部毘尼摩得勒伽 (**Vina[ya] mātrkā* [of the] Sarvāstivāda School, T. 1441 [23]) could be this text. It is well established that the *Sapoduo-bu pini modeleqie* 薩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* 薩婆多部毘尼摩得勒伽 within the Sarvāstivādins.” For details of the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽, see 3.2.3.

¹⁷The *Nanhaijiguineifa-yun* 南海寄歸內法傳 (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 *Dasādhyāya* (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)āsti(vāda)’ sect, either.”; Rongxi (2000: 19): “Yet the *Daśasvādhyāya-vinaya* does not belong to the *Mūlasarvāstivāda* School.”

2.2 The Textual Sources of the *Mūlasarvāstivāda-vinaya*

In general, modern scholars use the term “*Mūlasarvāstivāda-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 義淨, and (3) the *vinaya* texts translated into Tibetan.¹⁹ It is true that the Sanskrit manuscripts identified as the *Mūlasarvāstivāda-vinaya* are not only from Gilgit, but also from Central Asia, Nepal, and Tibet.²⁰ 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 *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-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,

¹⁸In general, several collections of the Buddhist manuscripts from Gilgit and its vicinity are collectively referred to as “the Gilgit Manuscripts.” They are not collectively preserved in one place (Tripathi [1995: 11, n. 21] refers to these six places: 1. Bombay, Heras Institution, St. Xavier’s College, 2. New Delhi, National Archives of India, 3. London, British Library, 4. Pakistan (Karachi?), 5a. Srinagar/Kashir, Sri Pratap Singh Museum, 5b. Srinagar, Central Asian Museum, University of Kashmir, and 6. Ujjain, Scindia Oriental Institution), nor are they fully published. Some manuscripts still remain inaccessible or unidentified. For general information about the Gilgit Manuscripts, see, for convenience, Chandra (1960: 12–13); Gnoli’s *Śayanāsanavastu* (1978: xiii–xiv); O. von Hinüber (1979); Wille (1990: 17–18); Tripathi (1995: 11); Matsuda (2010: 137–139).

¹⁹Cf. Clarke (2004: 1).

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

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

²²For parallels and relationships between the *Mūlasarvāstivāda-vinaya* and the *Avadāna* texts, such as the *Divyāvadāna* and the *Avadānaśataka*, 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 *Mūlasarvāstivāda-vinaya*, see, most recently, Yao (2012: 19–68) and the works almost comprehensively cited there.

²³The *vinaya* manuscripts of the Gilgit Manuscripts are available through a facsimile version (*Gilgit Buddhist Manuscripts: Facsimile Edition*, Śata-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*

²⁴The *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.

²⁵Here 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 titled *Pravrajyāvastu*, while the chapter about the rain retreat is named *Varṣāvastu*; *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 IDan/IHan-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 *bzhi* in the IDan/IHan-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, LCTSD, 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*.”

²⁶This 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).

²⁷The 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 bzhi*). 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).

²⁸Although 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 *Dharmaskandha* 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 *Dharaskandha*.”

²⁹Apart 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

³⁰Sanskrit *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 義淨 (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 “Siddhamātrkā,” see, recently, Sander (2007: 128–131); Braarvig & Liland (2010: xxxii); Matsuda (2010: 138).

³¹Anukul 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, Gnoli’s editions of the *Samghabhedavastu*, the *Śayanāsanavastu*, and the *Adhikaraṇavastu*, 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 *Bhaiṣajyavastu* carefully refer to the facsimile manuscripts and note in detail the original texts that had been misread in previously published editions.

³²Schopen (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.

³³See, *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.³⁴ 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.³⁵ It is well known that he passed away before his translation projects were entirely completed,³⁶ and unfortunately some of these translated texts are missing.³⁷ 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-bhikṣuṇī-vinaya* [= *bhikṣuṇī-vibhaṅga*]) (T. 1443 [23])
- ③ *Genbenshuoyigieyoubu pinaiye chujiaoshi* 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-varṣāvastu*) (T. 1445 [23])

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.

³⁶Kato (1997: esp. 111).

³⁷Hirakawa (1960: 147–151).

- ⑤ *Genbenshuoyigieyoubu pinaiye suiyishi* 根本說一切有部毘奈耶隨意事 (*Mūlasarvāstivāda-vinaya-pravāraṇāvastu) (T. 1446 [23])
- ⑥ *Genbenshuoyigieyoubu pinaiye pigeshi* 根本說一切有部毘奈耶皮革事 (*Mūlasarvāstivāda-vinaya-carmavastu) (T. 1447 [23])
- ⑦ *Genbenshuoyigieyoubu pinaiye yaoshi* (根本說一切有部毘奈耶藥事) (*Mūlasarvāstivāda-vinaya-bhaiṣajyavastu) (T. 1448 [24])
- ⑧ *Genbenshuoyigieyoubu pinaiye jiachinayishi* 根本說一切有部毘奈耶迦恥那衣事 (*Mūlasarvāstivāda-vinaya-kāthīnavastu) (T. 1449 [24])
- ⑨ *Genbenshuoyigieyoubu pinaiye possengshi* 根本說一切有部毘奈耶破僧事 (*Mūlasarvāstivāda-vinaya-saṃghabhedavastu) (T. 1450 [24])
- ⑩ *Genbenshuoyigieyoubu pinaiye zashi* 根本說一切有部毘奈耶雜事 (*Mūlasarvāstivāda-vinaya-kṣudrakavastu) (T. 1451 [24])
- ⑪ *Genbenshuoyigieyoubu nituona mudejiā* 根本說一切有部尼陀那目得迦 (*Mūlasarvāstivāda-nidāna-muktaka) (T. 1452 [24])
- ⑫ *Genbenshuoyigieyoubu baiyijiemo* 根本說一切有部百一羯磨 (*Mūlasarvāstivāda-ekottarakarmaśataka) (T. 1453 [24])
- ⑬ *Genbenshuoyigieyoubu jiejing* 根本說一切有部戒經 (*Mūlasarvāstivāda-prātimokṣasūtra) (T. 1454 [24])
- ⑭ *Genbenshuoyigieyoubu bichuni jiejing* 根本說一切有部苾芻尼戒經 (*Mūlasarvāstivāda-bhikṣuṇī-prātimokṣasūtra) (T. 1455 [24])
- ⑮ *Genbenshuoyigieyoubu pinaiye nituona mudejia shesong* 根本說一切有部毘奈耶尼陀那目得迦攝頌 (*Mūlasarvāstivāda-vinaya-nidāna-muktaka-uddāna-gāthā) (T. 1456 [24])
- ⑯ *Genbenshuoyigieyoubu pinaiye zashi sheong* 根本說一切有部毘奈耶雜事攝頌 (*Mūlasarvāstivāda-vinaya-kṣudrakavastu-uddāna-gāthā) (T. 1457 [24])
- ⑰ *Genbensapoduobu lüshe* 根本薩婆多部律攝 (*Mūlasarvāstivāda-vinaya-saṃgraha) (T. 1458 [24])

⑱ *Genbenshuoyigieyoubu pinaiye song* 根本說一切有部毘奈耶頌 (**Mūlasarvāstivāda-vinaya-kārikā*) (T. 1459 [24])

First, we see that only seven *vastus* of the Seventeen *Vastus* have survived in Yijing’s *vinaya* corpus.³⁸ Yijing himself refers to the term “Seventeen *Vastus*” in his translations.³⁹ Furthermore, Zhisheng 智昇 (658–740), who was contemporary with Yijing, testified in his elaborate catalogue of Chinese Buddhist scriptures (the *Kaiyuan shijing lu* 開元積教錄, 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.⁴⁰

Second, we see that Yijing’s *vinaya* corpus includes some texts, the canonicity of which is uncertain.⁴¹ Researchers previously considered the texts ① to ⑩, ⑬, and ⑭ as canonical texts and the other six as non-canonical texts.⁴² However, it is becoming ever clearer that this understanding should be open to reconsideration. It is almost certain that the *Genbensapoduobu lüshe* 根本薩婆

³⁸Hirakawa (1960: 150) notes that the *Pravrajyāvastu* 出家事 (4 vols.), the *Bhaiṣajyavastu* 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* 貞元新定積教目錄, T. 2157) describes the *Pravrajyāvastu* 出家事 as missing one volume, the *Bhaiṣajyavastu* 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 *Kṣāntivādy-avadāna* 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* 貞元新定積教目錄 (T. 2157) have not been identified. Therefore, these assertions should be cautiously accepted.

³⁹The *Genbenshuoyigieyoubu pinaiye song* 根本說一切有部毘奈耶頌 (T. 1459 [24] 646a24); The *Genbensapoduobu lüshe* 根本薩婆多部律攝 (T. 1458 [24] 608c16, 615b16). Note, however, Yijing also refers to the term *shiliushi* 十六事 “the Sixteen *Vastus*” in his translations. See 4.1.3 (esp. n. 17) below.

⁴⁰Hirakawa (1960: 147–149; 622–623); Matsumura (1992: 182–183).

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

⁴²Hirakawa (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.

多部律攝 (⑰) and the *Genbenshuoyigieyoubu pinaiye song* 根本說一切有部毘奈耶頌 (⑱) are not canonical texts. This is because both explicitly refer to their authorship (*Viśeṣamitra⁴³ and 毘舍佉 *Viśākhadeva,⁴⁴ respectively) and have come down to us in Tibetan translation as non-canonical texts.⁴⁵ However, there is no evidence to assert that the other four texts (⑪, ⑫, ⑮ and ⑯) are not canonical, as we will see below.

Although the focus of this dissertation is the *Genbenshuoyigieyoubu nituona mudejiā* 根本說一切有部尼陀那目得迦 (⑪), I will first address the other three texts. Clarke (2002: 49–50) briefly refers to the content and importance of the *Genbenshuoyigieyoubu pinaiye nituona mudejiā shesong* 根本說一切有部毘奈耶尼陀那目得迦攝頌 (⑮) and the *Genbenshuoyigieyoubu pinaiye zashi sheong* 根本說一切有部毘奈耶雜事攝頌 (⑯). Both texts are essentially a collection of *uddānas*, sets of mnemonic keywords that serves as indices or synopses to their corresponding texts. The *uddānas* of the former are extracted from the *Genbenshuoyigieyoubu nituona mudejiā* 根本說一切有部尼陀那目得迦 (⑪), and those of the latter are exacted from the *Genbenshuoyigieyoubu pinaiye zashi* 根本說一切有部毘奈耶雜事 (⑩). Although neither text has been preserved in Tibetan translation, Yijing explicitly states that they are “translations,” and in truth, the fragmentary Indic manuscript identified with the *Genbenshuoyigieyoubu pinaiye zashi sheong* 根本說一切

⁴³The 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* 南海寄歸內法傳) seem to reference the *Vinayasamgraha*. It may also be noteworthy that Yijing seems to have had interest in Viśeṣamitra’s *Vinayasamgraha* rather than Guṇaprabha’s *Vinayasūtra*, the digest version of the *Mūlasarvāstivāda-vinaya* in the form of *sūtras* which has been predominately authoritative in Tibet. It is certain that Yijing knew both Guṇaprabha and his *Vinayasūtra*. Taki (2001: esp. 24–26) notes that Yijing referred to Guṇaprabha (德光) as the author of *Vinayasūtra* (律經) in his *Datang xiyu qiufa gaosengyun* 大唐西域求法高僧傳 (Adachi, 167–168; T. 2066 [51] 8c19–9a): 智弘律師者, 洛陽人也. . . 於那爛陀寺, 則披覽大乘, 在信者道場, 乃專功小教. 復就名德, 重洗律儀, 懇懇勤勤, 無忘寸影, 習德光律師, 所製律經. . . Yijing, however, did not mention any more about either Guṇaprabha or the *Vinayasūtra*, nor did he translate any of Guṇaprabha’s works. The implications of this are unclear. It might merely reflect Yijing’s preference of the *Vinayasamgraha* to the *Vinayasūtra*. Alternatively, it might mean, as Clarke (2012a: 19) suggests, that Viśeṣamitra’s *Vinayasamgraha* was more authoritative than Guṇaprabha’s *Vinayasūtra* in India when Yijing visited around the turn of the eighth century C.E.

⁴⁴*Viśākhadeva is translated to *Sa ga’i lha* in Tibetan; Otani Tanjur Catalogue (284: Text number 5625).

⁴⁵Derge 4105 and 4123, respectively.

有部毘奈耶雜事攝頌 (15) was found in the Schøyen collection.⁴⁶ 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 *Genbenshuoyigieyoubu pinaiye song* 根本說一切有部毘奈耶頌 (18). The bottom line is that both the *Genbenshuoyigieyoubu nituona mudejiā sheong* 根本說一切有部尼陀那目得迦攝頌 (15) and the *Genbenshuoyigieyoubu pinaiye zashi sheong* 根本說一切有部毘奈耶雜事攝頌 (16) are most likely of Indic origin and transmitted as canonical texts in a broad sense.

Similarly, the canonicity of the *Genbenshuoyigieyoubu baiyijiemo* 根本說一切有部百一羯磨 (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.⁴⁷ 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,⁴⁸ and categorized as a non-canonical text in Tibetan Buddhist literature, Yijing does not refer to the authorship of the *Genbenshuoyigieyoubu baiyijiemo* 根本說一切有部百一羯磨 anywhere. Instead, he states that the text is a “translation.”⁴⁹ Second, while the Tibetan version essentially comprises merely formulae, the *Genbenshuoyigieyoubu baiyijiemo* 根本說一切有部百一羯磨 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 *Genbenshuoyigieyoubu baiyijiemo* 根本說一切有部百一羯磨.⁵⁰ Third, most

⁴⁶Cf. Clarke (2002: 59).

⁴⁷Hirakawa (1960: 72); Prebish (1994: 89).

⁴⁸The 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 *Ekottarakarmaśataka* closely parallel those preserved in the *Pravrajyāvastu*, 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 *Vinītadeva 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.

⁴⁹T. 1453 [24] 455c09: 三藏法師義淨奉制譯。

⁵⁰See, 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 Guṇaprabha's *Vinayasūtra*,⁵¹ whereas that of Yijing's version does not.⁵² Taking these observations into consideration, it would appear that the *Genbenshuoyigieyoubu baiyijiemo* 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 baiyijiemo* 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 have been conducted.

The *Genbenshuoyigieyoubu nituona mudejiā* 根本說一切有部尼陀那目得迦 (㊶) is not a single text, but instead consists of two texts: the 尼陀那 (*Nidāna*) and the 目得迦 (*Muktaka*).⁵³ 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.⁵⁴ Furthermore, it was thought not to be preserved in Tibetan translation.⁵⁵ 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 nituona mudejiā* 根本說一切有部尼陀那目得迦 has received more

⁵¹For the similarity of the Tibetan *Ekottarakarmaśataka* and the *Vinayasūtra* in respect of the general structure, see also Tsedroen (1992: 72–75); Aono (2012: 361, n. 93).

⁵²Yamagiwa (2001: 320–322, n. 14) also notes the structural difference between the Tibetan **Ekottarakarmaśataka* and Yijing's **Ekottarakarmaśataka*.

⁵³The *Genbenshuoyigieyoubu nituona mudejiā* 根本說一切有部尼陀那目得迦 (T. 1452) consists of ten volumes (*juans* 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.

⁵⁴Nishimoto (1933: 6) is one of the few who refers to both the 尼陀那 and the 目得迦 as “parts of the *Mūlasarvāstivāda-vinaya*” in the introduction to his excellent eight-volume translation of Yijing's *Mūlasarvāstivāda-vinaya*, though he misinterprets the term 目得迦 as a transcription of Sanskrit *matṛikā*, and moreover, does not provide a translation of the *Genbenshuoyigieyoubu nituona 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 nituona mudejiā* 根本說一切有部尼陀那目得迦 as a commentary of the *Mūlasarvāstivāda-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.

⁵⁵Hirakawa (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 *Nidāna* and *Muktaka* and the Tibetan *Nidāna* and *Muktaka* found in the *Uttaragrantha* have almost the exact same structure and topics.⁵⁶ 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 *Mūlasarvāstivāda-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).⁵⁷ 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,⁵⁸ the following eight texts are generally regarded as comprising the *Mūlasarvāstivāda-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-vibhaṅga)* (Derge 3; Peking 1032)
- *dGe slong ma’i so sor thar ba’i mdo (Bhikṣuṇī-prātimokṣa-sūtra)* (Derge 4; Peking 1033)

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

⁵⁷Cf. 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).

⁵⁸The *vinaya* section of the Peking edition, for example, includes fifteen small texts (Peking 1041–1055) in addition to the *Mūlasarvāstivāda-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.

- *dGe slong ma'i 'dul ba rnam par 'byed pa* (Bhikṣuṇī-vinaya-vibhaṅga) (Derge 5; Peking 1034)
- *'Dul ba phran tshegs kyi gzhi* (*Vinaya-kṣudrakavastu*) (Derge 6; Peking 1035)
- *'Dul ba gzhung bla ma* (*Vinaya-uttaragrantha*) (Derge 7; Peking 1036)
- *'Dul ba gzhung dam pa* (*Vinaya-uttaragrantha*) (Derge 7; Peking 1037)

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,⁵⁹ 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 *Genbenshuoyigiey-oubu baiyijiemo* 根本說一切有部百一羯磨 is preserved in Tibetan translation, but it is attributed to Guṇaprabha and placed in the *bsTan gyur*. In addition, as I mentioned above, it is highly possible

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* (*Varṣā-v.*) (Derge 1 *Ka* 237b2–; Peking 1030 *Khe* 223b1–)
- (5) *Ko lpags kyi gzhi* (*Carma-v.*) (Derge 1 *Ka* 251b3–; Peking 1030 *Khe* 237a3–)
- (6) *sMan gyi gzhi* (*Bhaiṣajya-v.*) (Derge 1 *Ka* 277b6–311a, *Kha* 1–317a, *Ga* 1–; Peking 1030 *Khe* 260a4–290a, *Ge* 1–294a, *Nge* 1–)
- (7) *Gos kyi gzhi* (*Cīvara-v.*) (Derge 1 *Ga* 50a7–; Peking 1030 *Nge* 47b6–)
- (8) *Sra brkyang gi gzhi* (*Kaṭhina-v.*) (Derge 1 *Ga* 115b5–; Peking 1030 *Nge* 111a8–)
- (9) *Ko śam bi'i gzhi* (*Kośāmbaka-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* (*Pārivāsika-v.*) (Derge 1 *Ga* 177a6–; Peking 1030 *Nge* 170a4–)
- (14) *gSo sbyong gzhang pa'i gzhi* (*Poṣadhasthāpana-v.*) (Derge 1 *Ga* 182a3–; Peking 1030 *Nge* 174b5–)
- (15) *gNas mal gyi gzhi* (*Śayanāsana-v.*) (Derge 1 *Ga* ; Peking 1030 *Nge* 179a3–)
- (16) *rTsod pa'i gzhi* (*Adhikaraṇa-v.*) (Derge 1 *Ga* 222a6–; Peking 1030 *Nge* 212a2–)
- (17) *dGe 'dun gyi dbyen gyi gzhi* (*Samghabheda-v.*) (Derge 1 *Ga* 255b1–293a, *Nga* 1–302a5; Peking 1030 *Nge* 240b4–275a, *Ce* 1–276b7)

For a concordance of the Chinese, Sanskrit, and Tibetan versions of the Seventeen *Vastus*, see Prebish (1994: 93–95); Matsumura (1996: 163).

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 *Nidāna* 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

- *Upālis zhus pa* or *Zhu ba* (**Upāli-paripṛcchā*) (Derge 7 Na 92b–; Peking 1037 Pe 87a3–)
- *’Dul bar byed pa* (**Vinītaka*)⁶⁵ (Derge Na 288b5–; Peking Pe 271a3–)

⁶⁰For 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).

⁶¹A *Comparative Analytical Catalogue of the Kanjur Division of the Tibetan Tripitaka*, Kyoto, 1930–32.

⁶²C. Vogel (1985: 110). Cf. Eimer (1986: 5); Schopen (1998: 178 n. 67; 2000: 93 n. 6).

⁶³Considering 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).

⁶⁴Each 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 **Upāli-paripṛcchā* is completed,” and *ma lta bu rdzogs so* “the *Maṭṭkā* 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).

⁶⁵Cf. the *Vinayasūtravṛtyabhīdhānasavyākhyāna-nāma* (Taishō Univ. 2007, 21–22 = Derge 4119 *Shu* 18a2): *kṣudrakāni māṭṭkagatañ ca kiñcid vastūnāṃ nidānam-uktakāni (sic. nidāna-muktakāni ?) vibhāvanam pṛcchā sāñcaritrottānāṃ vibhāvanam vinītakāni cārmavastuvādīnāṃ māṇavakāyata / = phran tshogs rnam dang ma mo*

- *gCig las 'phros pa* or *gCig las 'dzegs pa* (**Ekottarika*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* (**Ṣoḍaśaka*) (Derge *Pa* 61a5–; Peking *Phe* 59b6–)
- *Gleng gzhi* (*Nidāna*⁶⁷) (Derge *Pa* 70a6–; Peking *Phe* 68b4–)
- *rKyang pa* or *Sil bu* (*Muktaka*⁶⁸) (Derge *Pa* 141a7–; Peking *Phe* 137b3–)
- *gTam gyi dngos po* or *gTam gyi gzhi* (*Kathāvastu*⁶⁹) (Derge *Pa* 201b7–; Peking *Phe* 194b6–)
- *Manabika* or *Bram ze'i bu mo* (**Māṇavika* or **Māṇavikā*⁷⁰) (Derge *Pa* 221b5–; Peking *Phe* 213b3–)
- *Ma lta bu* or *Ma mo* (*Māṭrkā*⁷¹) (Derge *Pa* 233b4–; Peking *Phe* 224b8–)
- *Upālis kun dris pa* (?)⁷² (Derge *Pa* 310a6–b1; Peking *Phe* 293b1–3)

la brten pa'i gzhi rnam kyī rgyu cung zad gsungs pa la sogs pa rnam kyī rnam par mtshon pa ni dri ba ste / spyod pa nam par mtshon pa ni dri ba dul bar byed pa rnam so // Nakagawa (1989; 1990; 1991a; 1991b) notes that a series of *sūtras* concerning the first *pārājika*-offense in the *Vinayasūtra* are arranged in five distinct sections: (1) *Pratyākhyāna-vidhi*, (2) *Vibhaṅga*, (3) *Kṣudraka-gata*, (4) *Paripṛcchā*, and (5) *Vinītakāni*. Though Nakagawa himself seems to be uncertain about what the fourth and fifth titles exactly mean, it is highly possible that they signify the **Upālīparipṛcchā* and the **Vinītaka* of the *Uttaragrantha*, respectively. Clarke (2012b: 18–21) notes that a series of *sūtras* that appear in the fifth section titled *Vinītakāni* (the plural form of *vinītaka*) in the *Vinayasūtra* seem to be based on the texts of the '*Dul bar byed pa* of the *Uttaragrantha*, and suggests that the Sanskrit term underlying '*Dul bar byed pa* is *vinītaka*. Cf. Clarke (2012b: 17–20).

⁶⁶For the possible textual titles “*Ekottarika*,” “*Pañcaka*,” and “*Ṣoḍaśaka*,” see 3.2.3 (esp. n. 47) below.

⁶⁸For the attested Sanskrit “*Muktaka*,” see, for example, the *Vinayasūtravṛtṭyabhidhānasvayākhyāna-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.

⁶⁹For the attested Sanskrit “*Kathāvastu*,” see the *Vinayasūtravṛtṭyabhidhānasvayākhyāna-nāma* (P. V. Bapat & V. V. Gokhale, 22; Taishō Univ. 2009, 9 = Derge 4119 *Shu* 22b1); Clarke (forthcoming a: n. 14).

⁷⁰Cf. the *Vinayasūtra* (R. Sanskritayana, 107 = Derge 4117, 89b7): *karmabhedavastugate pṛcchā māṇavike // = las bya ba'i gzi zu ba dañ bram ze'i bu mo'i skabs so //*; Clarke (forthcoming b: 2–4).

⁷¹For the attested Sanskrit “*Māṭrkā*,” see, for example, the *Vinayasūtravṛtṭyabhidhānasvayākhyāna-nāma* (P. V. Bapat & V. V. Gokhale, 28 = Derge 4119 *Shu* 27b1).

⁷²What I refer to as “the *Upāli kun dris pa*” here consists of a single question-and-answer between *Upāli* 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 “*Upāli 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

- Colophon (Derge *Pa* 310b1–313a4; Peking *Phe* 293b3–296a8)

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,

verses that refer to the small texts of the *Uttaragrantha* (Derge 7 *Pa* 310b3; Peking Y): *spyi'i sdom la / zhu ba 'dul byed gcig las 'phros // lnga tshan bcu drug tshan dang ni // gleng gzhi rkyang pa gtam gyi gzhi // ma na pi ka ma mo dang // lus sogs ston pa tha ma ste //*. As Clake (forthcoming C: n. 7) notes, bCom-ldan-ral-gri (1227–1305) refers to the *Uttaragrantha* (*'Dul ba gzhung dam pa*) as consisting of eleven (*bcu gcig*) small sections (*le'u*) in his *bStan pa rgyas pa rgyan gyi nyi 'od* (Schaeffer and van der Kuijp 2009, 163): *gzhung dam pa khri lnga stong dgu brgya ste bam po lnga bcu rtsa gsum // 'di la le'u bcu gcig te // zhu ba / 'dul byed / gcig las 'phros pa / lnga tshan / bcu drug tshan / gleng bzhi [/] skyang pa / gtam gyi gzhi / ma na bi ka / ma mo lta bu / lus sogs bstan pa'o //*. Here we see that bCom-ldan-ral-gri refers to the eleventh text as “*lus sogs*.” Bu ston Rin chen 'grub (1290–1364) also enumerates the small texts of the *Uttaragrantha* and refers to “*lus sogs*” in his *'Dul ba spyi'i mnam par gzhag pa 'dul ba rin po che'i mdzes rgyan* (L. Chandra, 48a6): *zhu ba 'dul byed gcig las 'phros // lnga pa dang ni bcu drug pa // gleng gzhi dang ni rkyang pa dang // gtam gzhi ma na bi ka dang // ma lta bu dang lus sogs te // spyi yi sdom du byas pa'o //*. Second, though the phrase “the *Upālis kun dris pa* ends” does appear, at least in the Derge, the Peking, and the Tog Palace Kanjur, it is oddly placed. It follows the phrase that signifies the end of the *Uttaragrantha*, as follows: *'dul ba gzhung dam pa rdzogs te / u pā lis kun dris pa rdzogs so //* (Derge *Pa* 310b1; Peking 1037 *Phe* 293b2–3; Tog 12, 453a6–7). This passage might suggest that the phrase “*upālis kun dris pa*” does not specify the previous single question-and-answer. In fact, Skorupski (1985: 28) seems to regard the last question-and-answer as a part of the colophon. If we do not denote the last question-and-answer as the eleventh section, the *Uttaragrantha* (*'Dul ba gzhung dam pa*) would only contain ten small texts and not eleven. Note also that sTag-tshang Lo-tsa-ba Shes-rab-rin-chen (1405–?), another scholarly Tibetan monk, refers to the *Uttaragrantha* (*'Dul ba gzhung dam pa*) as consisting of not eleven texts but “ten or so (*bcu tsam*) miscellaneous texts (*gzhung phran*)” in his auto-commentary of the *Rig gnas kun shes* (*baici zangwen guji yanjiushi* 百慈藏文古籍研究室, vol. 29, 89–90): *lung dam pa la ni / zhu ba dang / 'dul byed dang / gleng gzhi dang / gtam gyi gzhi dang / sil bu dang / bram ze'i bu mos zhus pa sogs gzhung phran bcu tsam gsungs so*. (For details regarding the *Rig gnas kun shes*, see Mimaki, 2006). Furthermore, according to Tsedroen (1992: 67, n. 86), Shar chen ngag dbang tshul khriims (19th century C.E.) refers to the *Uttaragrantha* as comprising “ten texts (*le'u bcu*)” in one of his works. Given these three facts: that the last question-and-answer concerning the body of the *Vinaya* etc. may have commonly been referred to as “*Lus sogs*” rather than “*Upāli kun dris pa*” in Tibetan Buddhist tradition; that the phrase “*Upālis kun dris pa rdzogs so*” is oddly placed; and that Tibetan polymaths take different positions with respect to the number of small texts contained in the *Uttaragrantha* (*'Dul ba gzhung dam pa*), the last seven-part question-and-answer should perhaps not be regarded as the eleventh text of the *Uttaragrantha* titled “*Upāli kun dris pa*.” In this dissertation, however, I provisionally regard the *'Dul ba gzhung dam pa* as containing eleven texts according to the reference that appears in the colophon of the incomplete *Uttaragrantha* (*'Dul ba gzhung bla ma*): *'dul byed la sogs pa sde tshan bcu gcig gis bsdus pa* (Derge 7 *Na* 91a4). I provisionally refer to the eleventh section as being titled “*Upālis kun dris pa*.”

he does not mention the term “*Uttaragrantha*” anywhere in his works.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.

⁷³Note 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.¹ 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.² 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.³ This unfamiliar title might have further distanced modern scholars

¹Banerjee (1957: 99); Hiraakawa (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 *Vibhaṅga*” 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.⁴ 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,⁵ and to use it as a model for the general structure and content of *vinaya* literature.⁶ 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*.⁷ 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 *Parivāra*.⁸ 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.⁹ Regardless, most modern scholars have accepted that the Pāli *Vinaya* consists of these three parts, and have classified other *vinaya* texts, including the *Mūlasarvāstivāda-vinaya*, as having the same three parts.¹⁰ 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 *Mūlasarvāstivāda-*

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 *Vinaya* structure, see, among others, Sasaki (1999: 48).

⁸von Hinüber (1996: 8).

⁹Baba (2008: 159–195).

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 (*Sūtravibhaṅga* 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

¹¹For an explicit reference to this classification, see Banerjee (1957: 28–29) and Prebish (1994: 1–2, 84–112). Yuyama (1979: 32–33) also categorizes the *Uttaragrantha* into the entry titled “*Parivāra des Mūlasarvāstivāda-vinaya*” in his well-known catalogue of the *vinaya* texts. Cf. Tsedroen (1992: § 5.1.4).

¹²See, for example, Hirakawa (1993a; 1993b; 1994; 1995).

¹³See, for example, Frauwallner (1956: 172–207).

¹⁴Akanuma (1933: 432); von Hinüber (1996: 21–22). Norman (2006: 173): “[The *Parivāra*] is probably an addition made in Ceylon as late as the first century C.E.”

¹⁵Banerjee (1957: 99).

¹⁶Hirakawa (1960: 71). Panglung (1981: xiii) also explicitly refers to the *Uttaragrantha* as “Anhang.” Likewise, Prebish (1994: 86) explains the *Uttaragrantha*, saying: “This text corresponds to the Pāli *Parivāra*.”

¹⁷It 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* [འཇུག་པོ་ 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 **Upālipariṣcchā*, 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 **Upāli-pariṣcchā*.¹⁹ Furthermore, it has been noted that

their content differs markedly; Baba (2008: 223, n. 2). Note, however, that such difference has not been sufficiently confirmed. Rather, it is increasingly obvious that there are similarities among the texts traditionally regarded as the third part. For details, see 3.2.3 below.

¹⁸For 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.

¹⁹The **Upālipariṣcchā* in the *Uttaragrantha* consists of a series of question-and-answers about the *Vinaya* between Upāli (one of the Buddha's chief disciples known to be the great *vinaya* preserver) and the Buddha. The *Upālipariṣcchā* 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 *Vastus*, such as the *Pravrajyāvastu* and the *Poṣadhavastu*. On the other hand, the **Upāli-pariṣcchā* 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,²⁰ and that the tradition of the two *Uttaragranthas* seems to have been derived not from Tibet but from India.²¹

bla ma deals with only five offenses and none of the Seventeen *Vastus*. Note that Sakurabe (1928 :210) says that the **Upāli-paripṛcchā* of the '*Dul ba gzhung bla ma* covers up to the twentieth *naiḥsargikā-pāyantika*-offense, but this is incorrect. It covers up to the twentieth *pāyantika*-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 *Uttaragrantha* and the other *Uttaragrantha* by referring to the former as ('*Dul ba*) *gzhung bla ma* and the latter as ('*Dul ba*) *gzhung dam pa*, 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 *Upāliparipṛcchā*, 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.

²⁰Kishino (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 tstsha ba ban de Klu'i rgyal mtshan la sogs pa'i dus su 'gyur mod kyi / zhu ba ma rdzogs pa'i dpe de bod du ma dar zhing sngon 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 / physis la sTod kyi 'Ol rgod kyi gtsug lag khang du gnas brtan Dar ma seng ges lung sde bzhi dge slong ma'i rnam 'byed dang bcas pa bzhengs pa'i dus su dge ba'i bshes gnyen zhing mo che ba Byang chub seng ges dBus gTsang gi gtsug lag khang rnam su zhu ba ma rdzogs pa tshol du btiang ba las slad kyis bSam yas mChims phu nas Dags chung pa dang / dge slong Tshul khrims yon tan gyis rnyed pa / . . . lag len mi mthun pa thams cad kyi sgro 'dogs der chod do / “Both [*Upāli-paripṛcchās*] were translated during the time of Translator Monk Klu'i rgyal mtshan 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 *Bhikṣuṇī-vibhaṅga* at the 'Ol rgod temple in the sTod district, the Good-Friend One, Zhing mo che ba Byang chub seng ge had [some people] go 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).*

²¹Kishino (2006b: 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 *Vinayāgamottara-viśeṣāgamaprasānavṛtti* (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 long been 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 IDan/IHan-dkar-ma catalogue and ’Phang-thang-ma catalogue, of the early ninth century C.E.,²⁶ and in the earliest Tibetan dictionary

²²C. 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’*Dul ba gzhung bla ma* (Derge 7 Na 1a1); ’*Dul ba gzhung dam pa* (Derge 7 Na 92b1).

²⁴According 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.

²⁵Otokawa (1999: 120): *’dul ba gzhung dam pa las / bcom ldan ’das kyis bka’ stsal pa / rjes su gnañ gis / don kyi dbañ du ji bder rgyas par byos śig // de dag gi mdo sde’i las don ñi tse btus te / gtam brjod par bya / gsol ba gsuñs pa bžin du gzuñ ’cha’ bar ’dod pa dañ / de dag mdo sde’i mtha’ ma ruñ bar myi ’gyur ram žes the tsom du gyurd nas žus pa dañ / bcom ldan ’das kyis bka’ stsald pa / rjes su gnañ gis mdo sde’i don ñi tse thus la / skabs skabs su gtam rgyud du yañ bya / gsuñs pa yañ gzuñ bžin du byas te / don dañ tshig tu ’brel pas don rñams go bar gyis śig //*; cf. Schopen (2005b: 300). This passage is not identified in Otokawa’s paper. The citation is from the *Mātrkā* (Derge 7 Pa 297a1–3): *bcom ldan ’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 nyi tshes thus te gtam 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 tshom du gyur nas / bcom ldan ’das kyis bka’ stsal pa / rjes su gnañ gis mdo sde’i don nyi tshes thus la skabs skabs su gtam rgyud du yang bya / gsungs pa yang gzhung bzhin byos te don dang tshig tu ’brel bas ’khor rñams go bar gyis shig /*.

²⁶The IDan/IHan-dkar-ma catalogue (Lalou, 1953: 330 [no. 486]; Yoshimura, 1974: 46 [no. 487]): *’Dul ba gzhung bla ma* (Śloka 16200, Bp. 54). The ’Phang-thang-ma catalogue (Kawagoe, 2005: 33 [no. 687]): *’Dul ba gzhung bla ma’i sgyur ’phro* (54 Bp). Note that the IDan/IHan-dkar-ma catalogue (Lalou, 1953: 330 [no. 487]; Yoshimura, 1974: 46 [no. 488]) refers to a text titled “*’Dul ba zhus lan*” as “Śl. 3000, Bp. 11 *yan chad ’gyur*.” Though this text is not identified by Kawagoe (2003: 81), “*’Dul ba zhus lan*” seems to be merely another title for the incomplete *Uttaragrantha*, which contains only the **Upāli-paripṛcchā*, for three reasons. First, this text is listed immediately after the *’Dul ba gzhung bla ma* (Śl. 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 *zhus lan* can be translated as “question-and-answers.” Cf. *Bod rgya tshig mdzod chen mo* (s.v. *zhu lan*): *yig lan dang / gtam lan /*; Goldstein (s.v. *zhus lan*): “asking for and receiving/getting.” It should also be noted that the catalogue refers to the other *Uttaragrantha* as the *’Dul ba gzhung bla ma*. The bottom line is that in the IDan/IHan-dkar-ma catalogue, the incomplete *Uttaragrantha*, currently known as “(’*Dul ba*) *gzhung bla ma*” (Bp. 12), seems to be referred to as “(’*Dul ba*) *zhus lan* (Bp. 11),” and the other *Uttaragrantha*, currently known as “(’*Dul ba*) *gzhung dam pa*” (Bp. 53), seems to be referred to as (’*Dul ba*) *gzhung bla ma* (Bp. 54). Note also that Bu ston Rin chen ’grub’s usage of the two titles (“’*Dul ba gzhung dam pa*” and “’*Dul 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 bstan pa’i gsal byed chos kyi ’byung gnas gsung rab rin po che’i mdzod* 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 “(’*Dul ba*) *gzhung dam pa*” signifies the incomplete *Uttaragrantha*, while “(’*Dul 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 *Mahāvvyutpatti*, 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 *Mūlasarvāstivāda-vinaya*: the *Pratimokṣasūtra-paddhati* (Derge 4104), *Vimalamitra’s *Pratimokṣasūtraṭīkā-vinaya-samuccaya* (Derge 4106), and Dānaśīla’s *Pratimokṣapadābhīsmaraṇa* (Derge 4109), all of which are preserved only in Tibetan translations.²⁸ These references, however, are the exception. As

titles “*gzhung bla ma*” and “*gzhung dam pa*” was not as clear in the past as it is today. Furthermore, it should be noted that there seems to have been a tradition in Tibet of referring to the *Uttaragrantha* in its entirety as the *Zhu ba* (**Pari-prcchā*). The Tibetan-Chinese Dictionary, *Bod rgya tshig mdzod chen mo* (s.v. *lung sde bzhi*), for example, explains the fourfold structure of the *Mūlasarvāstivāda-vinaya* as follows: ‘*dul ba lung sde bzhi ni / lung rnam ’byed dang / lung gzhi / lung zhu ba / lung phran tshogs te bzhi /* (the source of this explanation is unclear). Si tu Gtsug lag chos kyi snang ba (1700–1774) refers to the *Uttaragranthas* in the same way in his catalogue of Derge Kanjur (Derge, 4568, 114a5–6): *thams cad mkhyen pa bu ston gyis dang por pha’i so thar dang rnam ’byed / de nas ma’i so thar dang rnam ’byed / lung gzhi / phran tshogs / lung zhu ba rnam kyi ’grig rim mdzad cing / gong dkar bas / thog mar so thar gnyis / de nas lung gzhi / rnam ’byed / zhu ba / phran tshogs rnam kyi go rims mdzad mod kyi / . . .* “Omniscient One, Bu ston indicates a proper order [for the *vinaya* texts]: first, the *Prātimokṣasūtra* and *Vibhaṅga* for monks, and then, the *Prātimokṣasūtra* and *Vibhaṅga* for nuns, the [Seventeen] *Vastu[s]*, the *Kṣudraka[-vastu]*, and the *[*Upāli*]-*paripṛcchā*, while Gong dkar ba lists [*vinaya* texts] in this order: first, two *Prātimokṣasūtras*, and then, the [Seventeen] *Vastu[s]*, the *Vinayavibhaṅga*, the *[*Upāli*]-*paripṛcchā*, and the *Kṣudraka[vastu]*. But. . .” (Cf. Eimer, 1986: n. 17). In these examples, the *Zhu ba* is listed as one of the four major components of the *Mūlasarvāstivāda-vinaya*. Therefore, unreasonable as it may sound, the title *Zhu ba* seems to signify not only the incomplete version of the *Uttaragrantha* that contains only the so-called **Upāli-paripṛcchā*, but also the other *Uttaragrantha* that contains about ten texts (or sections) in addition to the **Upāli-paripṛcchā*. This might suggest that the *Uttaragrantha* as a whole has been regarded as a collection of question-and-answers in Tibetan Buddhist tradition. In fact, a large number of question-and-answers between *Upāli* and the Buddha appear not only in the **Upāli-paripṛcchā*, but also in other sections, such as the *Nidāna* and the *Muktaka*. Moreover, the *Kathāvastu* and the **Maṇavika* virtually consist of only question-and-answers between *Upāli* and the Buddha. Additionally, the verses that appear immediately before the verses of Table of Content of the *Uttaragrantha* in the colophon to the ‘*Dul ba gzhung dam pa* that I mentioned above (2.2.2, n. 72) might also indicate that the *Uttaragrantha* in its entirety was regarded as a collection of question-and-answers (Derge 7 Pa 310b2–3): ‘*dul ba gzhung ni dam pa ’di // ’phags pa nye ba ’khor gyis ni // ma ’ongs pa yi gang zag gi // ma rtogs la sogs bsal ba’i phyir // gzhi dang rnam ’byed la sogs kyi // ’grel bshad nges pa don gyi lung // zhus nas rgyal bas bka’ stsal to // de dag rnam kyang gang zhe na // spyi’i sdom la / zhu ba ’dul byed gcig las ’phros // . . .* “This is the *Uttaragrantha*: Noble One *Upāli*, in order for the coming people to dispel incomprehension etc., asked for the explanations, the instructions that determine the meaning of the *Vastu*, *Vibhaṅga*, etc. and then, the Victorious One answered. What are they? [They are] in summary: **Paripṛcchā*, **Vinūta*, **Ekottarika* . . .” These pieces of information, of course, are not conclusive by themselves, but rather considerably suggestive. Therefore, it is still unclear whether or not the *Uttaragrantha* that contains ten or so texts has been regarded as a collection of question-and-answers in Tibetan tradition. At the very least, it seems clear that “*Zhu ba*” has been occasionally used to represent the *Uttaragrantha* as a whole in Tibetan Buddhist tradition. The discrepancy in the volume (*bam po*) numbers of the *Uttaragrantha* between the IDan/IHan-dkar-ma and ’Phang-thang-ma catalogues (Bp. 54) and Bu ston’s *History of Buddhism* (Bp. 53), however, remains unexplained; Kawagoe (2003: 33, n. 128). This might reflect revisions of the text that could have taken place between the time of the IDan/IHan-dkar-ma and ’Phang-thang-ma catalogues (the ninth century C.E.) and Bu ston’s *History of Buddhism* (the fourteenth century C.E.).

²⁷ *Mvy.* (Sakaki: 1428): *gzhung bla ma = uttaragrantha*.

²⁸ The *Pratimokṣasūtra-paddhati* (D4104) is an anonymous text, whereas the *Pratimokṣasūtraṭīkā-vinayasam-*

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, Viśeṣamitra’s *Vinayaśaṅgraha* (at latest the seventh century C.E.), a famous commentary of the *Mūlasarvāstivāda-vinaya* extant in both Tibetan and Chinese Yijing’s 義淨 translations, mentions several textual titles of the *Mūlasarvāstivāda-vinaya* in its introductory verses. References are

uccaya (D4106) and the *Pratimokṣapadābhismaraṇa* (D4109) are attributed to *Vimalamitra (*Dri med bshes gnyen*) and Dānaśīla, respectively; Otani Kanjur Catalogue (263 [no. 5605], 266 [no. 5607], 269 [no. 5610]) Close to nothing, however, is known for sure about *Vimalamitra or Dānaśīla. What is certain is that these three texts were composed by the early ninth century C.E. at the latest, since Klu’i rgyal mtshan apparently contributed to their translations (Otani Kanjur Catalogue, 263 [no. 5605], 266 [no. 5607], 269 [no. 5610]), who is estimated to have lived in the early ninth century C.E.; Harada (1985: esp. 430–437). Moreover, both the IDan/IHan-dkar-ma and the ’Phang-thang-ma catalogues refer to the three texts: Lalou (1953: 300–301 [no. 499, 500, 502]); Yoshimura (1974: 163 [no. 499, 500, 502]); Kawagoe (2005: 24 [no. 460, 461]; 36 [no. 735]). For *Vimalamitra, see also n. 29 below.

²⁹The *Pratimokṣasūtra-paddhati* (D4104 *Du* 1a5–2a1; 8a3) refers to “(’*dul ba*) *gzhung bla ma*” twice. Dānaśīla’s *Pratimokṣapadābhismaraṇa* 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 *Pratimokṣasūtraṭīkā-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 *Pratimokṣasūtra* (*so sor thar pa’i mdo*), the *Vibhaṅga* (*rmam 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 *Pratimokṣasūtraṭīkā-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 *Pratimokṣasūtraṭīkā-vinayasamuccaya* refers to Dharmamitra as the author of the *Vinayasūtraṭīkā* (*sngon gyi ’dul ba ’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 *Pratimokṣasūtra* (*bar gyi ’dul ba ’dzin pa kha che’i yul bye brag tu smra ba’i slob dpon kalyāṇa midra la sogs pas so sor thar pa’i mdo’i ’grel pa gzhan zhig 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 *Pratimokṣasūtra* (the *Pratimokṣavṛttipadapremotpādīkā* [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 *Pratimokṣasūtraṭīkā-vinayasamuccaya* can be dated no earlier than the first half of the ninth century C.E. That is to say, *Vimalamitra’s *Pratimokṣasūtraṭīkā-vinayasamuccaya* was most likely composed relatively late. In addition, we see here that Dharmamitra and Kalyāṇamitra are described as *sngon gyi ’dul ba ’dzin pa* “an early [time] *Vinayadhara*” and *bar gyi ’dul ba ’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 “*Uttarangrantha*” itself.

Similarly, the *Vinayasūtra-vṛtṭyabhidhāna-svavyākhyāna-nāma* (Derge, 4119) and the *Vinaya-sūtra-ṭīkā* (Derge 4120), two major commentaries of Guṇaprabha’s *Vinayasūtra*,³⁰ essentially a digest version of the *Mūlasarvāstivāda-vinaya* in the form of *sūtras*,³¹ quote many passages from the

³⁰These two texts are attributed to Guṇaprabha himself and Dharmamitra, respectively. Guṇaprabha 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 for sure about Dharmamitra. He is referred to as having lived in Thogar (Jäschke [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 *Vinayasūtraṭīkā* (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, 279–280 [no. 5622]), and in Tāranātha’s (1575–1634) *History of Buddhism in India*, the *dPal dus kyi ’khor lo’i chos bskor gyi byung khungs nyer mkho* (Schiefner: 152): *tho gar gyi yul du bye brag tu smra ba’i slob dpon ’dul ba ’dzin pa chen po 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 Dharmamitra as a disciple of Guṇaprabha: *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 Dharmamitra is that he lived before Jinamitra and Klu’i rgyal mtshan, the translators of the *Vinayasūtraṭīkā* and parts of the *Mūlasarvāstivāda-vinaya* such as the *Vinayavibhāṅga* and the *Prātimokṣasūtra*, who were active in the early ninth century C.E.; Harada (1985: esp. 430–437). Moreover, both the *lDan/lHan-dkar-ma* catalogue (Lalou 1953, 331 [no. 504]; Yoshimura 1974, 163 [no. 504]) and the *’Phang-thang-ma* catalogue (Kawagoe, 2005, 24 [no. 457]) refer to the *Vinayasūtraṭīkā* (*’Dul ba’i mdo rgya cher ’grel ba*). Conversely, neither of these catalogues refer to the *Vinaya-sūtravṛtṭyabhidhānasvavyākhyāna*, which is said to be an auto-commentary of Guṇaprabha’s *Vinayasūtra*. According to Hadano (1968: 124–126), the Tibetan translator of the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna*, Steng pa Tshul khriims ’byung gnas (1107–1190) was the first to have brought the text into Tibet from India. That is to say, the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna* was translated into Tibetan about three hundreds years after Dharmamitra’s *Vinayasūtraṭīkā*. In addition to the *Vinayasūtra-vṛtṭyabhidhānasvavyākhyānanāma* and the *Vinayasūtraṭīkā*, two more commentaries on the *Vinayasūtra* are extant in Tibetan translation: the *Vinayasūtravyākhyāna* (Derge 4121) and the *Vinayasūtravṛtṭi* (Derge 4122). The *Vinayasūtravyākhyāna* (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 *Vinayasūtravyākhyāna* 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 *Vinayasūtravṛtṭi* (Derge 4122) has been attributed to Guṇaprabha; Otani Tanjur Catalogue (284 [no. 5624]). This seems, however, unlikely. Yamagiwa (1987: 23) notes that many of the *sūtras* referred to in the Tibetan *Vinaya-sūtravṛtṭi* are different from those preserved in the Tibetan *Vinayasūtra*. Furthermore, Bu ston Rin chen ’grub doubts that the text was authored by Guṇaprabha 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]: *’Dul ba mdo’i ’grel chung slob dpon Yon tan ’od kyi mdzad zer ba ’di the tshom gyi gzhi yin /*), and his Tanjur catalogue of the *Zha lu Temple*, the *Bstan ’gyur gyi dkar chag: yid bzhin nor bu dbang gi rgyal po’i phreng ba* (L. Chandra, 106b3–4: *’dul ba mdo’i ’grel chung Yon tan ’od mar grags pa bzhugs / ’di bod mar the tshom za’o //*). Cf. Yamagiwa (1987: 19–23, esp. n. 21, 22, 23). Note also that neither the *Vinayasūtravyākhyāna* nor the *Vinayasūtravṛtṭi* is referred to in either the *lDan/lHan-dkar-ma* 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 *Vinayasūtravyākhyāna* and the *Vinayasūtravṛtṭi* might also have been translated — or even fabricated — by Tibetans considerably later than Dharmamitra’s *Vinayasūtraṭīkā*.

³¹Though Tsedroen (1992: 68) explains that “the *Vinayasūtra* is a commentary on the *Vinayavastu* and the *Vinayavibhāṅga*,” this explanation might lead to a misunderstanding. First, Guṇaprabha 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.³² In the same way, Śākyaprabha’s *Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī* (Derge 4125) and *Vimalamitra’s *Pratimokṣasūtraṭīkāvinayasamuccaya* (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*”³³ — 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.³⁴

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 *Vibhaṅga* and the Seventeen *Vastus*. Contrary to Tsedroen’s explanation, the *Vinayasūtra* concerns not only the *Vibhaṅga* 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.

³²Schopen (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.

³³See, for example, the *Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī* 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, 94a2–4, 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 **Vinīṭaka*), 110b4–5, 119a7–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 **Māṇavikā-kā*); the *Pratimokṣasūtraṭīkāvinayasamuccaya* 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 **Vinīṭaka*), *Pu* 159b5–6, 196b4 (the *Muktaka*), *Pu* 295b3–6 (the *Māṭṛkā*). See also Clarke (forthcoming b: 3).

³⁴The Otani Kanjur Catalogue (417–418) distinctively refers to the ‘*Dul ba gzhung bla ma* as 無上戒律科 and the ‘*Dul ba gzhung 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 *shansong* 善誦 that is found in the *Shisong lü* 十誦律 and the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽, and the phrase *shanbu* 善部 that appears in the *Dazhidulun* 大智度論 might refer to what is known in the *Mūlasarvāstivāda-vinaya* as the *Uttaragrantha*, and that therefore, both *shansong* 善誦 and *shanbu* 善部 might be translations of *Uttara-grantha* (or **Uttama-grantha*). Even if we accept *shan* 善 as a possible translation of Sanskrit *uttara* (or *uttama*) and both *song* 誦 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 “*shansong* 善誦” in the *Shsong lü* 十誦律, 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* 十誦律, for example, is found outside the *Shansong* 善誦 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 *Sapoduo-bu pini modeleqie* 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 *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 (**Vina[ya] māṭṛkā* [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 *Sapoduo-bu* 薩婆多, a transcrip-

section titled “*Zengyi fa* 增一法.” And while the descriptions of the so-called “First Council” and “Second Council” are preserved in the *Shansong* 善誦 of the *Shisong lü* 十誦律, they are found not in the *Uttaragrantha* but in the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya*. This textual discrepancy between the *Shansong* 善誦 of the *Shisong lü* 十誦律 and the *Uttaragrantha* may have to be reconciled before Clarke’s interesting idea is taken more seriously.

³⁵The *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) was translated into Chinese by *Saṅghavarman 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, *Puṇyatāra, who was from Kaśmīr, 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, *Puṇyatāra died. Then, *Dharmaruci arrived from Kaśmīr 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.

³⁶See, 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 *Sapoduo-bu pini modeleqie* 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 凝然 (1240–1321). Gyōnen 凝然 in his *Hasshū 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 *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 (T.

tion of a form of Sanskrit “Sarvāstivāda,”³⁷ and also because the traditional assumption that the *Shisong lü* 十誦律 is the *Vinaya* of the Sarvāstivādins.³⁸ 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 lü* 十誦律 was not clearly understood. Similarly, the end of the *Shisong lü* 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]) was insufficiently researched, and thus assumed to be an appendix.³⁹

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 lü* 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]) virtually comprise several sections.⁴⁰ 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 lü* 十誦律 (T. 1435 [23]) and compare these two texts in detail.⁴¹ 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 lü* 十誦律 (T. 1435 [23] 410a6–423b9),

1441 [23]), the *Shanjian lü 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 *Lü ershier mingliuolun* 律二十二明了論 (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 lü* 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 lü* 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 lü* 十誦律.

³⁷Cf. Clarke (2004: 85, n. 30).

³⁸See above, 2.1.

³⁹See, 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 *Parivāra* of the Pāli *Vinaya*. See Chapter Two.

⁴⁰The 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 obscure the contents and characteristics of the text. At the end of the *Shisong lü* 十誦律 (T. 1435 [23] 346a11–470b19 [juan 48–61]), the sections are marked with titles, such as *Zengyi fa* 增一法 (**Ekottara-dharma*), *Youboliwen fa* 優波離問法 (**Upāliparipṛcchā-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.

⁴¹Sato (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* 薩婆多部毘尼摩得勒伽 is much closer to the *Matrkā* of the *Uttaragrantha* than the *Biqiu song* 比丘誦 of the *Shisong lü* 十誦律. As a result, he reveals a close relationship between the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 and not only the *Shisong lü* 十誦律 but also the *Mūlasarvāstivāda-vinaya*, or more specifically, the *Uttaragrantha*. Likewise, Kishino (2008a) points out that the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽, the end of the *Shisong lü* 十誦律, and the *Uttaragrantha* have the so-called **Upāli-paripṛcchā* in common,⁴² and notes that some of the question-and-answers in the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 more closely resemble to those in the *Uttaragrantha* than those in the *Shisong lü* 十誦律.

These two published works establish that close parallels to the *Māṭṛkā* and the **Upāli-paripṛcchā*, both of which are included in the *Uttaragrantha*, are found in 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]). Moreover, they suggest that the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 may be more closely related to the *Mūlasarvāstivāda-vinaya* than to the *Shisong lü* 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* 薩婆多部毘尼摩得勒伽,⁴³

⁴²The *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 (T. 1441 [23] 569c1–582b12; 611b18–626b9); the *Shisong lü* 十誦律 (T. 1435 [23] 379a5–405a20); the **Upāli-paripṛcchā* in the *Uttaragrantha* (Derge 7 Na 1b1–288b5). Interestingly, the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 (T. 1441 [23]) contains two different **Upāli-paripṛcchās* in different places. The *Uttaragrantha* extant in Tibetan translation may also be regarded as having two **Upāli-paripṛcchās* if we consider the two Tibetan versions (the '*Dul ba gzhung bla ma* and the '*Dul ba gzhung dam pa*) together. This may further corroborate the similarity between the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 and the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*.

⁴³Note, however, that the *Sapoduo-bu pini modeleqie* 薩婆多部毘尼摩得勒伽 makes references to both the *Nidāna* and the *Muktaka*. It refers to the *Nidāna* as *yinyuan* 因緣, a widely attested translation for *nidāna*, and the *Muktaka* as *muduoqie* 目多伽, a possible transcription of *muktaka*, 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。” ≡ *btsun pa bdag cag la 'dul ba 'dri ba zhiḡ mchis 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 brgyad dang rkyang pa'i gleng gzhī gnyis dang / 'dul ba gcig gis lhag pa'i rgyud rnam 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.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,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.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]).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.

⁴⁴T. 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-Saṃyukta* (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* 因緣品 “*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* 因緣品 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.

⁴⁵Clarke (forthcoming c: esp. Appendix Two).

⁴⁶Note 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 lu* 四分律 (T. 1428 [22]), the *Wufen lü* 五分律 (T. 1421 [22]), and the *Mohesengqi lü* 摩訶僧祇律 (T. 1425 [22]) and Pāli *Vinaya*.

⁴⁷It is also notable that as Clarke (2001: 90–91) indicates, a *vinaya* fragment found from Bairam-Ali attributed to the Sarvāstivādins, 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 ubhayato prātimokṣa savibhaṅgākaḥ aṣṭādaśa vinayavastu na muktaya nidāna vinaya-mātrikā vinaya-paṃcika vinaya-śoddaśika vinaya-utarikā paṃca* . . . 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 Sarvāstivādins. 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.

²Takata (1967: 270–278).

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 *Avadānaśataka*, 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 *Vinayasūtravṛtṭyabhidhānasvavyākhyāna*, 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

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 *Vinayasūtraṭīkā*. 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 *Vinayaśaṅgraha* (Derge 4105; T. 1458), which is generally regarded as a commentary on the *Vinayavibhaṅga* of the *Mūlasarvāstivāda-vinaya*.⁸ The *Nidāna* is explicitly mentioned in a list of the sections of the *Mūlasarvāstivāda-vinaya* in the introductory verses of the *Vinayaśaṅgraha*.⁹ Furthermore, the *Vinayaśaṅgraha* contains several close parallels to not only the *Vibhaṅga*, but also the *Nidāna*.¹⁰ This seems to suggest that Viśeṣamitra also, like Guṇaprabha and Dharmamitra, regarded the *Nidāna* as an important part of the *Mūlasarvāstivāda-vinaya* and therefore, used it as an integral source for the exegesis of the *Vinayavibhaṅga* of the *Mūlasarvāstivāda-vinaya*. Śākyaprabha, in his *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvātī* (Derge 4125),¹¹ also cites the *Mūlasarvāstivāda-vinaya* with indication of the sections. His citations is not only from the *Vibhaṅga*, some of the Seventeen *Vastus*, and the *Kṣudrakavastu*,¹² but also from the *Nidāna*.¹³

⁶See, for example, the *Vinayasūtravṛtṭyabhīdhānasvayākhyāna*, Derge 4119 *Shu* 81b3, 164b4, 176b1, 192b7, 199b6–7, 201a4, 212b7–213a1, 276a6–7, *Zu* 23a4, 29b6–7, 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, 121a 5–7, 151a5–6, 159b2–3, 212b5, 263b1, 268a1 (the *Kṣudraka-vastu*); *Shu* 56a5–6 (the *Poṣadha-v*); *Shu* 136a7–b1, 253a5–6 (the *Carma-v*); *Shu* 216a1–2; *Zu* 167a2, 269b1–2 (the *Bhaiṣajya-v*); *Shu* 232b6–7, *Zu* 146b7–147a1 (the *Śāyanāsana-v*); *Zu* 178b3, 224b5 (the *Pravāraṇa-v*).

⁷See, for example, Derge 4120, 'U 195b4–5, 235b7–236a1, 241b2–3, 255a5, 277a7–b1, 287b1–2, 306a7, *Yu* 4b7–5a1, 11a5, 118b6, 132b1–2, 133b1–2, 239a7–b1, 268a2–3, 298a6, 382a4–5, 386b3–4 (the *Vinayavibhaṅga*); 'U 87b3–4 (the *Poṣadha-vastu*); *Yu* 248b1–2 (the *Pravāraṇa-v*); *Yu* 8a7–b1 (the *Cīvara-v*); 'U 193b2–3, 194a3, 365b4–7 (the *Carma-v*); 'U 310a4–5 (the *Bhaiṣajya-v*); 336a6–7 (the *Śāyanāsana-v*); 'U 198b6–199a2, 234a6–7, 261b6–7, 281b4, *Yu* 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.

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

⁹For details, see 4.1.3 below.

¹⁰See 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.

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

¹²See, 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, 145a6–b2, 146a1–2, 148b1, b2–3 (the *Bhaiṣajya-vastu*), 111b6–112a3, 113a4–5, b1–2, 114a4–7, 115a6–7, 116a1–4, 149b5–6 (the *Cīvara-v*), 129a4 (the *Pravrajyā-v*), 141b1, 157a5–6 (the *Poṣadhassthāpana-v*), 158a3 (the *Poṣadha-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*).

¹³See 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 *Pratimokṣasūtraṭīkā-vinayasamuccaya* (Derge 4106), seemingly a commentary on the *Prātimokṣasūtra*,¹⁴ also includes several citations from the *Nidāna*,¹⁵ as well as the *Vibhaṅga*, some of the Seventeen *Vastus*, and the *Kṣudrakavastu*.¹⁶

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-avadāna* and the *Śrīmatī-avadāna* of the *Avadānaśataka* are almost fully preserved in the *Nidāna* (§§ 3.3.3 and 3.7.1).¹⁷ 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*.¹⁸ Taking this into consideration, it is safe to say that the *Nidāna* shares

¹⁴For this text, see 3.2.2 (n. 28) above.

¹⁵See §§ 2.7.1 and 3.4.1.

¹⁶See, for example, the *Pratimokṣasūtraṭīkā-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 *Varṣā-v.*; the *Pravāraṇā-v.*, the *Kaṭhina-v.*); *Pu* 288b7–289a1 (the *Kṣudraka-v.*

¹⁷The *Maitrakanyakāvadāna* is also found as the 38th story of the *Divyāvadāna* 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 *Bodhisattvajātakāvadānamālā*], however, were removed from the text long ago and added to the *Divyāvadāna* manuscript which has been edited by COWELL and NEIL. In this way the *Maitrakanyakāvadāna* found its way into the *Divyāvadāna*, 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 *Avadānaśataka*, which is now preserved as the 36th story of the Sanskrit version but is missing in the Chinese version (the *Zhuanjibaiyuan jing* 撰集百緣經, 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 *Avadānaśataka*'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

K. Sasaki (1985 [1976]: 152) notes that an enumeration of *vinaya* texts is found in the introductory verses of the Chinese translation of Viśeṣamitra's *Vinayasamgraha* (T. 1458 [24] 525a10–12):

佛說廣釋并諸事	尼陀那及目得迦
增一乃至十六文	鄔波離尊之所問
摩納毘迦申要釋	比尼得迦并本母

Though K. Sasaki is fairly uncertain about which texts in particular are enumerated in the verses,¹⁹ Clarke (2002a: 52) precisely identifies most of them by cross-referencing those of the Tibetan version of the *Vinayasamgraha*.²⁰ He notes that Viśeṣamitra refers to the *Vibhaṅga* 廣釋 (Tib. *rnam par 'byed*), the *Vastus* 諸事 (Tib. *gzhi dang phran tshogs*), the *Nidāna* 尼陀那 (Tib. *gleng gzhi*), the *Muktaka* 目得迦 (Tib. *sil bu*), the **Ekottarika* 增一 (Tib. none), the **Upālipariṣcchā* 鄔波離尊之所問 (Tib. *nye ba 'khor gyis zhus*), the *Māṇavika/-kā* (Tib. *bram ze'i bu mo*), and the *Mātrkā* 本母 (Tib. *ma mo*).²¹

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 *pāyantika*-offense, 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

¹⁹K. Sasaki incorrectly regards 目得迦 as a transcription of the title *Mātrkā*, 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-ṭīṭaka*.

²⁰Tibetan *Vinayasamgraha* (Derge, 4105, 88a2–3):
 don gang gzhi dang phran tshogs gleng gzhi sil bu la yod rnam par 'byed las gang gsungs dang //
 gang dag lṅga 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 bzhin gang dag ma mo las bshad pa //

²¹Most recently, Clarke (2012b) additionally suggests that 比尼得迦 (Tib. *'dul ba byed*) and 申要釋 (Tib. none) are transcriptions of the titles *Vinītaka* and *Kathāvastu*, respectively, and that the phrase 增一乃至十六文 (Tib. *lṅga pa dang ni bcu drug pa*) collectively refers to the **Ekottarika*, the **Pañcaka*, and the **Ṣoḍaśaka*.

餘經處，說此等時，若苾芻作如是語：“具壽何用說此小隨小戒？”說此之時，令諸苾芻，生惡作者，得波逸底迦。²²

de bzhin du dge slong gzhi dag dang / phran tshogs dag dang / gleng gzhi dag dang / sil bu dag dang / 'dul ba lnga pa dag dang / 'dul ba drug pa dang / 'dul ba'i ma mo dag dang / de las gzhan pa 'dul ba dang ldan pa'i mdo dag 'don pa na 'di skad ces tshé dang ldan pa dag gang dag gis dge slong rnams 'gyod pa dang / . . . rnam par 'khyam par 'gyur ba 'di dag bton pas ci bya zhes zer na ltung byed du 'gyur ro //

“Thus, when a monk recites the Vastus, the Kṣudraka[vastu](s), the Nidāna(s), the Mukta(s), the *Vinaya-pañcaka(s), the *Vinaya-ṣo[daśaka](s), the Vinaya-mātrkā(s),²³ and other *sūtras* that contain the *Vinaya*, if one says: ‘Venerable Ones, what is the use of reciting those which make monks regretful, . . . and restless?’ he comes to have a *pāyantika*-offense.”

It is clear that both Yijing’s and the Tibetan versions of the tenth *pāyantika*-offense 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.²⁴ the *Kṣudrakavastu* 雜事, the *Nidāna* 尼陀那, and the *Muktaka*

²²Clarke (2002a: 51): “You should know the following: as for the sixteen *Vastus* and the *Kṣudrakavastu*, the *Nidāna*, the *Muktaka* and the *sūtra* in accordance with the teachings of the *Vinaya* (?) and other *sūtras* — when expounding these, if a *bhikṣu* 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 **pāyantika*.”

²³It might seem strange that these sections are listed in the plural form. However, this is not uncommon. In the *Vinayasūtra-vṛttyabhidhāna-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 *kṣudrakeṣu* (P.V. Bapat & V. V. Gokhale, 19 = Taishō Univ. 2009, 13), *nidāneṣu* (P. V. Bapat & V. V. Gokhale, 29), and *muktakeṣu* (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 十六事 “sixteen *vastu*” appears in essentially the same account gendered differently in Yijing’s *Bhikṣuṇī-vibhaṅga* (T. 1443 974a6–11): “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？’說此之時，令生惡作者，咸皆墮罪。若餘經處宣說之時，作語令人惱悔等者，得惡作罪。” 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 *Poṣadhasthāpanavastu* 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-māṭṛkā* (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 *Mūlasarvāstivāda-vinaya* that appears in the *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya*. Thus, the *Nidāna* is recognized as such not only by a medieval *vinaya* master, but also by the redactors of the *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya*, the *Vinayavibhaṅga*, the Seventeen *Vastus*, and the *Kṣudrakavastu*. In short, the *Nidāna* seems to be a canonical *vinaya* text.

similarly combined in Yijing's *Mūlasarvāstivāda-vinaya*, but that seems not to be the case, at least in the Tibetan and Sanskrit version.

²⁵The **Vinaya-ṣoḍaśaka* clearly appears in essentially the same account described in the *Bhikṣuṇī-vibhaṅga* in the Tibetan translation (Derge 5 209a4–5): . . . *'dul ba gzhi bcu bdun dang / phran tshogs dang / sil bu dang / gleng gzhi dang / 'dul ba ma mo dang / 'dul ba gcig las 'phros pa dang / 'dul ba lnga pa dang / 'dul ba bcu drug pa dang / nye ba 'khor gyis zhus pa . . .*

²⁶A similar but not identical enumeration appears in the explanation part of the twentieth *saṃghāvaśeṣa*-offense, the transgression of the rule that forbids nuns to reject admonition from the *saṃgha*, which was established in the *Bhikṣuṇī-vibhaṅga* of the Tibetan translation (Derge 5, 148a3–6): *mdo zhes bya ba ni / sangs rgyas kyis gsungs pa'm nyan thos kyis smras pa ste / . . . 'dul ba'i gzhi bcu bdun dang / phran tshogs dang / sil bu dang / gleng gzhi dang / 'dul ba ma mo dang / 'dul ba gcig las 'phros pa dang / 'dul ba lnga pa dang / 'dul ba bcu drug pa dang / bram ze'i bu mo dang / nye ba 'khor gyis zhus par gtogs 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-māṭṛkā*, *the *Vinaya-ekottarika*, *the *Vinaya-pañcaka*, the **Vinaya-ṣoḍaśaka*, the **Mānavika-kā*, the **Upāli-paripṛcchā*.” The corresponding passage in Yijing's translation seems to abbreviate the enumeration of the texts (T. 1443 [23] 943a4): 經者，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.”²⁷ 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 Rājagṛha 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):

di dag ni phas pham pa rnams so // 'di dag ni dge 'dun lhag ma 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 gzhi ni 'di / mos pa ni 'di'o // zhes de de bzhin du 'dul ba yang dag par bsdu 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 *dvāvanīyāta*-offenses. These are the thirty *naiḥsargika*-offenses. These are the ninety *pāyattika*-offenses. These are the four *pratideśanīya*-offenses. These are many śaikṣa-offenses. These are the seven *adhikaraṇa-sāmathas* . . . 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.”²⁸

²⁷See, for example, Schopen (2009: esp. 370–371); Clarke (2009a).

²⁸A 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): 此名波羅市迦法, 此名僧伽伐尸沙法, 此名二不定法, 三十捨墮法, 九十波逸底迦法, 四波羅底提舍尼法, 衆多學法, 七滅諍法 . . . 如是應度, 如是不應度. 如是作褒灑陀, 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, 具壽鄔波離從高座下. “After having communally recited the *Vinaya* in the following way: ‘These are named the *Pārājika*-offenses. These are named the *saṅghāvaśeṣa*-offenses. These are named the *dvāvanīyata*-offenses. [These are named] the thirty *naiḥsargika*-offenses. [These are named] the ninety *pāyattika*-offenses. [These are named] the four *pratideśanīya*-offenses. [These are named] the many *śaikṣa*-offenses. [These are named] the seven *adhikaraṇa-śamathas* . . . Such is ordination. Such is not ordination. The *poṣadha*-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. 目得迦 (*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.

²⁹Note 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.

³⁰Clarke (2002a: 46–47).

³¹It seems that all *Mūlasarvāstivāda-vinaya* texts but the *Kathāvastu*, which is included in the *Uttaragrantha*, contain *uddānas*; Clarke (forthcoming c: 8).

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 *Bhikṣuṇī-vinayavibhaṅga*, he briefly notes the term *nituona* 尼陀那 which occurs in the commentarial part on the tenth *pāyantika*-offense³². He explains that *nituona* 尼陀那 is a transcription of the word *nidāna* and it means “*innen* 因緣.” Furthermore, he notes that the term found in the *Bhikṣuṇī-vinayavibhaṅga* refers to Yijing’s *Nidāna*, which is “a collection of *innen* 因緣 of the established rules.”³³ There is no doubt that Nishimoto regards the title *Nidāna* as being representative of its content.³⁴ As is often the case with Japanese scholars, however, Nishimoto translates the term *nidāna* by merely rewording it in an attested Chinese translation (因緣), and thereby, his translation “*innen* 因緣” makes little sense. Thus, his explanation is not immediately clear.

³²See 4.1.3 above.

³³Nishimoto (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卷あり。… 制戒因縁を蒐集せるもの。

³⁴A 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 gzhi la ni sgo lnga las // dang po bzhi la sdom gyi ni // tshigs bcad bcu bcu’o lnga pa la // sdom gyi tshigs bcad drug yod de // gleng gzhi dag la brten pa’i phyir // gleng gzhi zhes ni btags 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 spyi’i rnam par gzhag pa ’dul ba rin po che’i mdzes rgyan* (L. Chandra, 48b2–3): *gleng gzhi 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 rnams phal cher gleng gzhi la brten nas bstan pa shas che bas gleng gzhi 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*.”

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.

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

³⁶The 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 *nituona* 尼陀那, while he translates many titles of the Seventeen *Vastus*, such as *chujishi* 出家事 (*Pravrajyāvastu*), *suiyishi* 隨意事 (*Pravāraṇāvastu*), and *possengshi* 破僧事 (*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 *Pravrajyāvastu* (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 (*sīmā*) (§§ 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 *poṣadha*-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 *poṣadha*-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 *Poṣadhavastu* (the chapter on the *poṣadha*-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 *Varṣāvastu* (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

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

³⁸Cf. Yamagiwa (1987: 137–165).

³⁹Cf. S. Sasaki (1999: 39–45).

⁴⁰Cf. Sadakata (1977); C. Vogel (1997).

⁴¹S. Sasaki (2000: 171–175).

⁴²Technically, the concept of *pariśuddhi* concerns not only the *poṣadha*-ceremony but also the *pravāraṇā*-ceremony. Both ceremonies are, however, virtually identical. The *poṣadha*-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); *Vinayasūtravṛtyabhīdhānasavyākhyāna* (Taishō Univ. 2007, 19, 36).

⁴³Cf. 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 *Varṣāvastu*. 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 *Bhaiṣajyavastu* (the chapter on medicine).⁴⁶ In summary, the topics of Chapter One seems to range from the *Pravrajyāvastu* (§ 1.1), the *Poṣadhavastu* (§§ 1.2–1.6.1), the *Varṣāvastu* (§§ 1.6.2–1.8), the *Carmavastu* (§ 1.9), and the *Bhaiṣajyavastu* (§ 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 (*utkṣepanīya-karman*). This formal act appears in several *Vastus*, such as the *Kośāmbakavastu* (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 *Vastu* § 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 *Cīvaravastu* (the chapter on cloth), since the procedure for dividing up the estate of dead monks is one of the main issues of the *Cīvaravastu*.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 *Cīvaravastu*.⁴⁹ The third section (§ 2.3) deals with the *kaṭhina*-period, which is undoubtedly the main topic of the *Kaṭhinavastu* (the chapter on *Kaṭhina*).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 The second half of the fifth section (§

⁴⁴The *Kṣudrakavastu* also includes a few regulations regarding animal hide: Derge *Tha* 263a6–264a7 = T. 1451 [24] 296c28–297a29.

⁴⁵See 4.3.2 below.

⁴⁶Cf. Yao (2011: §§ 1.1, 2.2, 2.3).

⁴⁷Cf. Schopen (1995; 2001: 101–105).

⁴⁸See 4.3.1 below.

⁴⁹Dutt 105–113 = Derge 1 *Ga* 95b7–99b4.

⁵⁰Cf. Matsumura (1996: 161–162).

⁵¹Cf. Yamagiwa (1989: 35–43).

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 miscellaneous 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 section (§ 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√śrī*), 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 *saṃghāvaśeṣa*-offense]), however, devotes almost its entirety to discussions about the monks who have and have not concealed the *saṃghāvaśeṣa*-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-

⁵²See below (4.3.2).

⁵³Cf. Yamagiwa (1992: 2–6, 9–12).

⁵⁴Cf. Yamagiwa (1992: 12–14).

⁵⁵Cf. S. Sasaki (1999: 280, n. 17).

⁵⁶The *Pudgalavastu* (Dutt 69–73 = Derge 1 *Ga* 169a6–171a5).

and-answers regarding the status of the *pārājika* penitent or *sikṣā-dattaka* (§ 2.10.2). The former is discussed in the *Pārivāsikavastu*,⁵⁷ while the latter is covered in the *Kṣudrakavastu*.⁵⁸ 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 *Pāṇḍulohitavastu* (§ 2.6 and §§ 2.7.2–2.8.1), the *Pudgalavastu* (§ 2.9), and the *Pārivāsikavastu* (§ 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*.⁵⁹ 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*.⁶⁰ 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*.⁶¹ The third story (§ 3.3.3) includes the teaching that specifies where the monks should dwell, which is also found in the *Kṣudrakavastu*.⁶² 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,⁶³ 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

⁵⁷The *Pārivāsikavastu* (Dutt, 100 = Derge 1 *Ga* 180b2–5).

⁵⁸The *Kṣudrakavastu* (Derge 6 *Tha* 102a5–104b2 = T. 1451 [24] 245a21–246a11).

⁵⁹Note 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*.

⁶⁰The *Kṣudrakavastu* (Derge 6 *Tha* 215a6–b3 = T. 1451 [24] 279c4–13).

⁶¹The *Kṣudrakavastu* (Derge 6 *Tha* 35b7–37a7 = T. 1451 [24] 219a11–c18; Derge 6 *Da* 198b4–199a5 = T. 1451 [24] 378a19–b3).

⁶²The *Kṣudrakavastu* (Derge 6 *Da* 137b4–138a1 = T. 1451 [24] 358b7–20).

⁶³The *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,⁶⁴ 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*,⁶⁵ 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*.⁶⁶ 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*.⁶⁷ 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

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

⁶⁵A smoking pipe (Derge 6 *Tha* 104b2–105a3 = T. 1451 [24] 246a12–29); a thin garment (Derge 6 *Tha* 183b6–184a2 = T. 1451 [24] 270a27–b1); a tube used for pouring liquid into the nose (Derge 6 *Tha* 105b4–106a3 = T. 1451 [24] 246b18–28); a small pot used for drinking beverages (Derge 6 *Tha* 106a3–6 = T. 1451 [24] 246b29–c1); a needle holder (Derge 6 *Tha* 32b3–4 = T. 1451 [24] 218a9–12); a small pot for storing medicine (Derge 6 *Tha* 182a7–b3 = T. 1451 [24] 269c25); a rug (Derge 6 *Tha* 182b3–a4 = T. 1451 [24] 269c26–270a10); a footstool (Derge 6 *Tha* = T. 1451 [24] 270a11–19).

⁶⁶Medical 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).

⁶⁷The 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-paṭṭa*), 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 *Śāyanāsanavastu* (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 *Śāyanāsanavastu*.⁷² Therefore, it may be safe to regard the topic of § 4.1.3 as parallel to those covered in the *Śāyanāsanavastu*. 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 *Śāyanāsanavastu*. 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-

⁶⁸Derge 6 *Tha* 48a3–5 = T. 1451 [24] 224a23–29.

⁶⁹Derge 6 *Tha* 244b2–247a4 = T. 1451 [24] 291a17–292a8.

⁷⁰The 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).

⁷¹The *Śāyanāsanavastu* (Gnoli: 36–37 = Derge *Ga* 211a3–b1). Cf. Yamamoto (2007: 48–49).

⁷²The *Śāyanāsanavastu* (Gnoli, 43–44 = Derge 1 *Ga* 214b6–215b2). Cf. Schopen (2007: 204–205); Yamamoto (2007: 56).

⁷³See 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

⁷⁴See below (4.3.2).

⁷⁵Cf. Schopen (2000a: esp. 141, n. I.14).

⁷⁶The 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).

⁷⁷Cf. Hirakawa (1994: 607–609).

⁷⁸See below (4.3.2).

⁷⁹The 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 Bim̐bisāra, which are also referred to in the *Kṣudrakavastu*.⁸⁰ 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 *Śāyanāsanavastu* 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*.⁸¹

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 *Poṣadha-v.*, (3) the *Varṣā-v.*, (4) the *Carma-v.*, (5) the *Bhaiṣajya-v.*, (6) *Cīvara-v.*, (7) the *Kaṭhina-v.*, (8) the *Karma-v.*, (9) the *Pāṇḍulohitaka-v.*, (10) the *Pudgala-v.*, (11) the *Pārivāsika-v.*, (12) the *Śāyanāsana-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 *Poṣadha-v.* → the *Pravāraṇā-v.* → the *Varṣā-v.* → the *Carma-v.* → the *Bhaiṣajya-v.* → the *Cīvara-v.* → the *Kaṭhina-v.*, etc. (see 2.2.2, [n. 59] above).⁸² 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, §§

⁸⁰Derge 6 *Tha* 9b6–11a6 = T. 1451 [24] 209c8–210b7.

⁸¹Note, however, that § 5.5.2 closely parallels to a text found in the *Kṣudrakavastu* (see 4.3.2 below).

⁸²Note that the textual order of the seventeen *vastus* and their titles presented by the Tibetan Kanjur is slightly different from that indicated by Guṇaprabha’s *Vinayasūtra* and the *Mahāvvyūtpatti*; Yonezawa (2001: 16); Hu-von Hinüber (1997). Note also that the order of the *vastu* texts presented by the *Vinayasūtra* and the *Mahāvvyūtpatti* is also slightly different from that indicated by the *Vinayasūtra-vṛṭty-abhidhāna-svavyākhyāna*, which is said to be one of the auto-commentaries of the *Vinayasūtra* by Guṇaprabha himself; the *Vinayasūtra-vṛṭty-abhidhāna-svavyākhyāna* (Taishō Univ. 2007, 4–5).

3.4–3.5.1, §§ 3.6–3.10, § 4.1.1, § 4.2.2, §§ 4.3–6, §§ 4.7.2–3, and §§ 4.10.1–2). Moreover, the topics treated in the *Poṣadhasthāpana-v.* (the chapter on the suspension of the *poṣadha*-ceremony) and the *Samṅhabheda-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 *Vastus* 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 Biṃbisāra (§ 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

⁸³Cf. Text, § 1.10.3, n. 79.

⁸⁴Cf. 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 *Kuṣḍrakavastu*. 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

⁸⁵For 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 *Kuṣḍrakavastu* (Derge 6 *Da* 177a1–2 = T. 1451 [24] 371c12–17).

⁸⁶Cf. Schopen (2008: 626).

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

⁸⁸The 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.

⁸⁹The *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-pariṅcchā* 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 *Śāyanāsanavastu*)
- § 4.7.2 The narrative story of a monk who inherited a part of his deceased dead father's estate (parallel to the *Kṣudrakavastu*)

⁹⁰For 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).⁹¹ 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.⁹² 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*.⁹³ More to the point, Hirakawa (1993b: 576–577) notes that the story of Rāhula’s

⁹¹The *Vinayavibhaṅga* (Derge 3 *Cha* 203a–205b1= T. 1442 [23] 757a27–c23).

⁹²Sato (1972: 162).

⁹³Hirakawa (1993b: 574–586).

vihāra has little to do with the twenty-ninth *naiḥsargikā-pāyantika* offense. That is to say, the story of Rāhula's *vihāra* seems to have been clumsily inserted into the *Vinayavibhaṅga* of the *Mūlasarvāstivāda-vinaya*. This might also be understood as another adaptation of a narrative story from the *Nidāna* to the *Vinayavibhaṅga*.

Even if we disregard the story of Rāhula's *vihāra*, 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 義淨 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 *piṇḍoddānas*, 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 *Vinayavibhaṅga*, the Seventeen *Vastus*, 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

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

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 *Kaṭhina-v.*, the *Karma-v.*, the *Pāṇḍulohitaka-v.*, the *Pudgala-v.*, the *Pārivāsika-v.*, the *Śāyanāsana-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 Yijing'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

²As far as I know, a study of the *Kṣudrakavastu* in its entirety that refers to both Tibetan and Yijing'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*.

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

⁴See 4.1.3 above.

⁵See 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 *Vibhaṅga* part nor *Khandaka* part.

CHAPTER 6

Summary of the *Nidāna*

		Tibetan <i>Nidāna</i> (Derge 7 <i>Pa</i>)	Yijing's <i>Nidāna</i> (T. 1451 [24])
	Greater <i>Piṇḍoddāna</i>	70a7–	415a6–
	<i>Piṇḍoddāna</i> no. 1	70a7–	415a9–
§ 1.1	<i>Uddāna</i> no. 1	70b1	415a12–
§ 1.1.1	Question-and-answer: the validity of the ordination in the case that a candidate changes sex during the ordination	70b1–	415a15–
§ 1.1.2	Question-and-answer: the validity of the ordination of nuns in the case that a candidate is female but looks like a man	70b4–	415a20–
	Question-and-answer: the validity of the ordination of monks in the case that a candidate is male but looks like a woman	70b5–	415a24–
§ 1.1.3	Question-and-answer: the validity of the ordination of a person who has not entered the religious life yet	70b6–	415b12– ²
§ 1.1.4	Question-and-answer: the validity of the ordination of a person whose Preceptor (<i>Upādhyāya</i>) has not been ordained yet	70b7–	415a28–

§ 1.1.5	Question-and-answer: the validity of the ordination of a person who has the qualities that are obstructions to become a monk/nun (<i>antarāyika-dharma</i>) and additionally, declares that he/she has them	71a2–	415b1–
	Question-and-answer: the validity of the ordination of a person who says that he/she has the qualities that are obstructions to become a monk/nun, but in fact does not have them	71a3–	415b4–
	Question-and-answer: the validity of the ordination of a person who says that he/she does not have the qualities that are obstructions to become a monk/nun, but in fact has them	—	415b7–
	Question-and-answer: the validity of the ordination of a person who does not say that he/she has the qualities that are obstructions to become a monk/nun, and does not have them	71a4–	415b10–
§ 1.1.6	Question-and-answer: the validity of the ordination of a person without the Preceptor	71a5–	415b15–
	Question-and-answer: the validity of the ordination of a person with the Preceptor	71a6–	—
§ 1.1.7	Question-and-answer: the possibility of a child entering the religious life who is just six years old but able to chase away crows	71b1–	415b21–
	Question-and-answer: the possibility of a child entering the religious life who is seven years old but not able to chase away crows	71b2–	415b24–

§ 1.2	<i>Uddāna</i> no. 2	71b3	415b26
§ 1.2.1	The regulations regarding a device for counting the date	71b4–	415b29–
§ 1.2.2.1	The regulation for monks to announce the date in the midst of the Community	72a4–	415c14–
§ 1.2.2.2	The regulation for monks to keep in mind of which fortnight the date is	72a7–	415c20–
§ 1.2.2.3	The regulation for monks to call the one who brings benefit to the Community by name, in the case that they announce the date	72b4–	415c26–
§ 1.2.2.4	The regulation for monks to adjust the day when one and a half month have passed	72b6–	416a13–
§ 1.2.2.5	The regulation for monks to add an intercalary month every sixth year	73a6–	416a23–
§ 1.2.2.6	The regulation for monks to follow the date settled by the king	73b5–	416b6–
§ 1.2.2.7	The regulation for monks to follow the calculation of the constellation	74a1–	416b8–
§ 1.2.3	Question-and-answer: The possibility of the <i>śikṣādattaka</i> joining the <i>poṣadha</i> -ceremony	—	416b11–
§ 1.3	<i>Uddāna</i> no. 3	74a2	416b13
§ 1.3.1	Question-and-answer: the validity of a monk inside a boundary asking a monk outside the boundary to accept his declaration of purification (<i>pariśuddhi</i>)	74a3–	416b16–

	Question-and-answer: the validity of a monk outside a boundary asking a monk inside the boundary to accept his declaration of purification	74a4–	416b18
	Question-and-answer: the validity of a formal act performed by monks inside a boundary in regard to a monk outside the boundary	74a5	416b19
	Question-and-answer: the validity of a formal act performed by monks outside a boundary in regard to a monk inside the boundary	74a5–	416b20
	Question-and-answer: the validity of a formal act performed in regard to a monk outside a boundary by monks of which officiant is inside the boundary	74a6	—
	Question-and-answer: the validity of a formal act which performed in regard to a monk inside a boundary by the monks of which officiant is outside the boundary	74a6–	—
§ 1.3.2	Question-and-answer: the validity of an entrustment accepted by a monk in the air	74a7–	416b21
	Question-and-answer: the validity of a new boundary established without undoing the previous one	74b1	416b22–
§ 1.4	<i>Uddāna</i> no. 4	74b2	416b24–
§ 1.4.1	Question-and-answer: The validity of surrounding a boundary with another boundary	74b2–	416b27–
	Question-and-answer: The validity of dissolving a boundary with another boundary	74b4	—
	Question-and-answer: Five ways to dissolve the boundary	74b4–	416c1–

	Question-and-answer: The validity of the boundary between the <i>vihāras</i> established by a single tree	74b5–	416c4–
	The long cliché of the rays of the Buddha’s smile	74b6–	416c7–
§ 1.4.2	The enumeration of the seven spots of the Kāśyapa’s <i>vihāra</i> : the place of promenade (<i>caṅkramaṇa</i>), the gateway (<i>vedikā</i>), the gatehouse (<i>dvārakoṣṭhaka</i>), a place for washing feet, and a sauna bath (<i>jentāka</i>), a proper house (* <i>kalpikaśāla</i>), and a bathhouse (<i>snānagrha</i>)	76a5–	417a26–
§ 1.4.3.1	Question-and-answer: The length of time during which the proper place and improper place remain	76b2–	417b6–
	Question-and-answer: The length of time during which the right <i>Dharma</i> remain	76b3–	417b9–
§ 1.4.3.2	Question-and-answer: The validity of the formal act performed within a boundary outside which the Victorious One is	—	416b12–
	Question-and-answer: The validity of the formal act performed within a boundary inside which the Victorious One is	76b5	416b14–
	Question-and-answer: The validity of counting the Victorious One as a member of a community of monks when a formal act is performed	76b3–	416b15–
§ 1.4.3.3	Question-and-answer: The validity of extension of a boundary which should not be extended	76b6–	416b16–
	Question-and-answer: The cases when boundaries are deemed to be not extended	76b7–	416b17–
	Question-and-answer: The validity of demarcating a boundary at the other side of a river	76b7–	416b19–

	Question-and-answer: The length of time during which the boundary at the other side of a river is deemed to be not dissolved in the case that the bridge is destroyed	76b7–	416b21–
§ 1.4.3.4	Question-and-answer: The validity of the formal act performed to demarcate a boundary of monks in the case that the officiant monk dies	77a2–	416b23–
	Question-and-answer: The validity of the formal act performed to demarcate a boundary of nuns in the case that the officiant nun dies	77a3–	416b27
§ 1.5	<i>Uddāna</i> no. 5	77a4	417b28–
§ 1.5.1	Question-and-answer: The validity of a formal act performed by monks on the ground with monks far away on the ground	77a5–	417c2–
	Question-and-answer: The validity of a formal act performed by monks on the ground with monks on a wall	77a7–	417c4–
	Question-and-answer: The validity of a formal act performed by monks on the ground with monks on a tree	77b1–	417c5–
	Question-and-answer: The validity of a formal act performed by monks on the ground with monks in the air	77b2	417c7–
	Question-and-answer: The validity of a formal act performed by monks on a wall with monks on another wall	77b2–	417c8–9

Question-and-answer: The validity of a formal act performed by monks on a wall with monks on the ground	77b3–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a wall with monks on a tree	77b4–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a wall with monks in the air	77b5–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a tree with monks on another tree	77b6–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a tree with monks on the ground	77b7–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a tree with monks on a wall	78a1–	417c8–9
Question-and-answer: The validity of a formal act performed by monks on a tree with monks in the air	78a2–	417c8–9
Question-and-answer: The validity of a formal act performed by monks in the air with monks far away in the air	78a3	417c8–9
Question-and-answer: The validity of a formal act performed by monks in the air with monks on the ground	78a3–	417c8–9

	Question-and-answer: The validity of a formal act performed by monks in the air with monks on a wall	78a4	417c8–9
	Question-and-answer: The validity of a formal act performed by monks in the air with monks on a tree	78a4–	417c8–9
	Question-and-answer: The validity of a formal act performed by monks in the air with monks in the air	—	417c8–9
§ 1.5.2	Question-and-answer: The formal act that can be performed without entrustment	78a5–	417c8–9
§ 1.5.3	Question-and-answer: The validity of demarcating a boundary by the magical power of illusion	78a6–	417c10–
	Question-and-answer: The validity of demarcating a boundary by using a planet, a light ray, the sun, the moon or stars as a marker	78a7–	417c11–
	Question-and-answer: The validity of demarcating a boundary by using a water wave as a marker	78b1–	417c13–
§ 1.5.4	Question-and-answer: The validity of monk’s accepting the declaration of purification in the case that he goes up in the air after having accepted it	78b2–	417c14–
	Question-and-answer: The validity of a single formal act performed in regard to four groups of monks at four different places	78b3–	417c16–
	Question-and-answer: The validity of a formal act performed by a single monk in regard to four different places	78b5–	417c20–
§ 1.6	<i>Uddāna</i> no. 6	78b7–	417c28–

§ 1.6.1	Question-and-answer: The size of the Great Boundary	79a1–	418a1–
	Question-and-answer: The possibility of more than three and a half yojanas of land being a boundary	79a2	418a4–
	Question-and-answer: The lower end of the boundary	79a3	418a5–
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§ 4.8	<i>Uddāna</i> no. 8	132b1–	433a11–
§ 4.8.1	The regulations regarding how to repay the debt left by a deceased monk	132b2–	433a13–
§ 4.8.2	The regulations regarding how to repay the bill left by a deceased monk	133a3–	—
§ 4.8.3	The regulations regarding how to collect the clothes from a weaver that had been ordered by a monk before he died	133b1–	—
§ 4.8.4	The regulations regarding how to collect the cloth from a cloth merchant that had been ordered by a monk before he died	133b4–	—
§ 4.8.5	The regulations for monks to buy something at a market	133b4–	433a29–
§ 4.9	<i>Uddāna</i> no. 9	134b7–	433b23–

§ 4.9.1	The regulations regarding taking care of the fruit trees grown in the park donated by King Bimbisāra	135a1–	433b26–
	The forbiddance for monks to be completely occupied with one thing	135a7–	—
	The regulation for monks to give the fruit to visitors	135b1–	—
	The reference to the four things that must not be distributed, as well as the authorization to distribute fruit among the Community	135b1–	433c12–
	The regulations regarding how to distribute the fruit among the Community	135b6–	433c7–
	The regulations regarding the ones who guard and inspect the fruit in the park	135b6–	433c15–
§ 4.10	<i>Uddāna</i> no. 10	136a4–	433c24–
§ 4.10.1	The regulations regarding the one who distributes the fruit	136a5–	433c27–
	The regulations regarding how to properly accept the fruit	136b1–	434a3–
§ 4.10.2	The forbiddance for monks to choose the fruit at the time of distribution	136b5–	434a9–
§ 4.10.3	The forbiddance for visiting monks to establish a boundary as soon as they enter an empty <i>vihāra</i>	137a2–	434a13–
§ 4.10.4	The forbiddance for monks to approach those who are quarreling or to be a witness for them	137a7–	434a26–
5	<i>Piṇḍoddāna</i> no. 5	137b3–	434b11–
§ 5.1	<i>Uddāna</i> no. 1	137b3–	434b14–

§ 5.1.1	The authorization for Householder Anāthapiṇḍada to make an image of the Bodhisattva	137b4–	434b17–
	The authorization for Householder Anāthapiṇḍada to encircle the image with the banner, the railing, the iron post, and the flag	137b5–	434b21–
§ 5.2	<i>Uddāna</i> no. 2	138a2–	434b26–
§ 5.2.1	The authorization for Householder Anāthapiṇḍada to make a circuit of the region with the image of the Bodhisattva	138a2–	—
	The authorization for Householder Anāthapiṇḍada to hold a service for the image of the Bodhisattva	—	434b29
	The authorization for Householder Anāthapiṇḍada to adorn the image with ornaments and adornment of perfume	138a4–	434c2–
	The authorization for Householder Anāthapiṇḍada to carry the image into the town on the palanquin	138a6–	434c5–
	The authorization for Householder Anāthapiṇḍada to carry the image into the town on the wagon	138a6–	—
	The authorization for Householder Anāthapiṇḍada to surround the image with adornments	138a7	434c7–
	The authorization for Householder Anāthapiṇḍada to adorn the image with a wreath of flowers	138b3–	434c9–
§ 5.3	<i>Uddāna</i> no. 3	138b4–	434c12–
§ 5.3.1	The authorization for Householder Anāthapiṇḍada to give the respectful offering in front of the image	138b5–	434c15–
5.3.2	The regulations regarding the one who carries the donations collected at the feast for the image	138b5–	—

§ 5.3.3	The authorization for Householder Anāthapiṇḍada to make a box on the top of the wagon	139a2–	—
	The authorization for Householder Anāthapiṇḍada to adorn the top of the wagon	—	434c18–
§ 5.3.4	The forbiddance for monks to remove the ornament of the image when music has not stopped and the crowd not dispersed	139a3–	—
	The forbiddance for monks to close the gate of the <i>vihāra</i> while the service for the image is being held with music in the daytime	—	434c19–
§ 5.4	<i>Uddāna</i> no. 4	139a6–	434c26–
§ 5.4.1	The authorization for Householder Anāthapiṇḍada to give the respectful offering in front of the image	139a6–	434c29–
§ 5.4.2	The authorization for Householder Anāthapiṇḍada to give the respectful offering in front of the image	140a2–	435a16–
§ 5.5	<i>Uddāna</i> no. 5	140b1–	435a25–
§ 5.5.1	The regulations regarding mats of grass which are to be used by monks when they eat food at the festival	140b1–	435a28–
§ 5.5.2	The regulations regarding seating order when monks eat food at the festival	140b4–	—
§ 5.5.3	The regulation regarding how to announce the time during the festival	140b5–	435b4–
§ 5.6	<i>Uddāna</i> no. 6	140b7–	435b12–
§ 5.6.1	The reregulation regarding how to announce the time during the festival	140b7–	435b7– ²

§ 5.6.2	The regulation regarding how to let those who have gathered leave when the festival ends	141a2–	435b16–
	The regulations regarding how to distribute the donations collected at the festival	141a4–	435b17–
§ 5.6.3	Question-and-answer: What to do with the donations distributed to a monk in the case that he dies	141a5–	435b23–

Part II

Text of the *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:⁽¹⁾
 - Derge (or D):** Derge xylograph edition (‘Dul ba 7 *Pa* 70a6–141a7).⁽²⁾
 - London:** London manuscript edition (‘Dul ba 14 *Pha* 68b4–160a2).⁽³⁾
 - Peking:** Peking xylograph edition (‘Dul ba 1037 *Phe* 68b4–137b3).⁽⁴⁾
 - Phudrak:** Phudrak manuscript edition (‘Dul ba 11 *Da* 384b5–459a5, 12 *Na* 2a1–30a2).⁽⁵⁾
 - Tokyo:** Tokyo manuscript Kanjur (‘Dul ba 16 *Pha* 59a5–146a2).⁽⁶⁾
 - Tog:** Stog Palace manuscript Kanjur (‘Dul ba 12, 100b5–203b7).⁽⁷⁾
- 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/zhig*, *ste/te/de*, *cing/shing/zhing*, and *cig/shig/zhig*), and variants of numeral transcriptions (e.g., *gcig/cig*); they have been reproduced according to modern Tibetan grammar.⁽⁸⁾
- Three footnotes are included with the text. The first indicates Tibetan variant readings. The

⁽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.

⁽³⁾Cf. Pagel & Gaffney (1996: 16).

⁽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 乾隆 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 康熙 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.

⁽⁵⁾Cf. Eimer (1993: 2).

⁽⁶⁾Cf. Saito (1977: 36).

⁽⁷⁾Cf. Skorpwski (1985: 25–26).

⁽⁸⁾I referred to Prof. Takeuchi Tsuguhito’s 武内紹人 *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])
- *Upasampadājuñapti* (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 *Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvātī* (Tib. Derge 4125)

Works related to the *Vinayasūtra*:

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

Avadāna

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

Sūtra

- the *Dabanniepan-jing* (大般涅槃經 T. 7 [1])
- the *Kālandāna-sutta* (Pāli AN)
- the *Mahāparinirvāṇa-sūtra* (Skt. Waldschmidt)
- the **Puṇya-kṣetra-sūtra* (Chinese *Madhyāgama* T. 1 [26])
- the **Puṇya-sūtra* (Skt. Chandrabhal Tripathi; Chin. T. 1 [26])
- the *Qichusanquan-jian* 七處三觀經 (T. 150 [2])
- the *Zaahan-jing* 雜阿含 (Chinese *Samyuktāgama* T. 99 [2])
- the *Zengyiahhan-jing* 增一阿含經 (Chinese *Ekottarāgama* T. 125 [2])

Others:

- the *Abhidharmakośa-vyākhyā* (Skt. Wogihara)

⁽⁹⁾The *Vinayavibhaṅga* (Chin. 1442 [23]; Tib. Derge 3), The Seventeen *Vastus* (the *Pravrajyā-vastu* [Skt. Vogel & Wille 2002; Tib. Eimer], the *Poṣadha-v.* [Skt. Hu-von Hinüber; Tib. Derge 1 *Ka*], the *Varṣā-v.* [Skt. Shōno; Tib. Derge 1 *Ka*; Chin. T. 1445 [23]], the *Carma-v.* [Skt. Dutt; Tib. Derge 1 *Ka*; T. 1447 [23]], the *Bhaiṣajya-v.* [Skt. Dutt; Tib. Derge 1 *Kha/Ga*; Chin. T. 1448 [24]], the *Cīvara-v.* [Skt. Dutt; Tib. Derge 1 *Ga*], the *Karma-v.* [Skt. Dutt; Tib. Derge 1 *Ga*], the *Pāṇḍulohitaka-v.* [Skt. & Tib. Yamagiwa], the *Śāyanāsana-v.* [Skt. Gnoli; Tib. Derge 1 *Ga*], and the *Samghabheda-v.* [Skt. Gnoli; Tib. Derge 1 *Nga*; Chin. 1450 [23]], the *Kṣudrakavastu* (Tib. Derge 6; Chin. 1451 [24]), and the *Uttaragrantha* (the **Upālipariṣcchā* [Derge 7 *Na*], the *Muktaka* [Tib. Derge 7 *Pa*], and the *Kathāvastu* [Derge 7 *Pa*]).

- the *Śrāvakaḥūmi* (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.

Nidāna¹⁾

sgo rnams kyi mdo bsdus pa ste /

(D70a7) bsnyen par rdzogs pa dang po dang //
so sor phye dang dkyil 'khor dang //
de bzhin sgo leb byang¹ sems² te //
gleng gzhi³ rnams ni 'dir bsdus so //

1²⁾

mdor bsdus pa ste /

bsnyen par rdzogs dang lhag pa dang //
yongs su dag dang bskor ba sa⁴ //
phyed⁵ dang (D70b1) gsum dang sde dag dang //
chad pa dag kyang de bzhin no //
blangs pa dang ni sha rjen dang //
bsdus pa rnams ni⁶ mdor bshad pa'o //

§ 1.1³⁾

mdor na /

Tog 101a

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

¹⁾ Yijing's *Nidāna* (T. 1452 [24] 415a6–8):

大門總攝頌曰：
初明受近圓 次分亡人物
圓壇并戶鉤 菩薩像五門

²⁾ Yijing's *Nidāna* (T. 1452 [24] 415a9–11):

別門初總攝頌曰：
近圓知日數 界別不入地
界邊五衆居 不截皮生肉

³⁾ Yijing's *Nidāna* (T. 1452 [24] 413a12–14):

第一子攝頌曰：
近圓男女狀 非近圓為師
難等十無師 莫授我七歲

bsnyen par¹ rdzogs par byed pa na //
 bud med skyes pa² mngon du gnas //
 rab tu ma byung bsnyen par³ rdzogs //
bar⁴ (D70b2) chad dag kyang rnam pa bzhi //
mkhan⁵ 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 zas sbyin gyi kun dga'
 ra ba na bzhugs pa'i tshe sangs rgyas bcom ldan 'das la tshe dang ldan pa (D70b3) u pā 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 pā li bsnyen par ni rdzogs mod kyi
 dge slong ma'i nang du ni (D70b4) thong¹⁰ shig /⁽¹⁰⁾

Phudrak 385a

Tokyo 59a

London 66a

Peking 69a

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 pā li bsnyen par ni rdzogs
 mod kyi bsnyen par rdzogs par byed pa ni 'das pa dang bcas par 'gyur ro //⁽¹¹⁾

¹ Phudrak: *pa*. ² Tog, Tokyo, London, Phudrak: *par*. ³ Phudrak: *pa*. ⁴ Phudrak: *rab*. ⁵ Phudrak: *mkhen*. ⁶ Phudrak omits *du*. ⁷ Tokyo: *pa'i mdze*; London: *pa'i 'dze*; Phudrak: *du mdze*. ⁸ Phudrak: *bgyi'o*. ⁹ Phudrak omits *bsnyen par ma rdzogs pa zhes bgyi* /. ¹⁰ Phudrak: *mthong*. ¹¹ Phudrak inserts *skyes pa'i*. ¹² Phudrak: *pa*.

⁴⁾Yijing's *Nidāna* (T. 1452 [24] 413a15–19):

爾時，薄伽梵，在室羅伐城，逝多林，給孤獨園。具壽鄔波離，來詣佛所，禮雙足已，在一面坐，合掌恭敬，白佛言：“世尊，若苾芻與他，受近圓時，彼若根轉，得名善受不？”佛言：“是受近圓。應可移向，苾芻尼處。”

⁵⁾Yijing's *Nidāna* (T. 1452 [24] 415a20–27):

“復次世尊，若苾芻與他，男子受近圓時，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：“鄔波離，是受近圓。諸苾芻，得越法罪。”

“若苾芻尼，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，諸苾芻尼，得越法罪。”

⁽¹⁰⁾Cf. **Upālipariṅchā* (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. **Upālipariṅchā* (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 pā 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 //(12)

Tog 101b

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 //

Phudrak 385b

London 66b

Tokyo 60a

¹ Tog, Tokyo, Phudrak insert *dang*; London inserts *pa dang*. ² Tog, Tokyo, London, Phudrak omit *bud med kyi skad du smra*
ba. ³ Phudrak: *gcan*. ⁴ Phudrak omits *ma*. ⁵ Phudrak: *mod kyi / bsnyen pas rdzogs bgyi* instead of *pa zhes bgyi*. ⁶ Phudrak:
mi instead of *ni*. ⁷ London: *par*. ⁸ Tokyo: *par*. ⁹ Phudrak omits the whole text of this question-and-answer. ¹⁰ Phudrak:
pa. ¹¹ Phudrak: *rdzog*. ¹² Tokyo: *par*. ¹³ Tokyo, London: *par*. ¹⁴ Peking: *mi*.

⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 415b12–14). See § 1.1.5 (n. 8).

⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 415a28–29):

“若以不受近圓人，為親教師，此人得名受近圓不？”佛言：“是受近圓。諸苾芻，得越法罪。”

bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa ni 'das pa dang bcas pa'o //

⁽¹²⁾ Cf. **Upālipariṅchā* (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 /

1.1.5⁸⁾

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 //(13)

Peking 69b

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 ma⁶ 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 //(14)

Tog 102a

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 mi 'gyur ro //(15)

¹ Tog, Tokyo, London insert *yang*. ² London inserts *bya*. ³ Phudrak inserts *bsnyen par rdzogs par bgyis na*. ⁴ Derge: *byad*. ⁵ Phudrak: *pa ni* instead of *yang*. ⁶ Phudrak omits *ma*. ⁷ Tog, Tokyo, London insert *yang*. ⁸ Phudrak: *'chi*. ⁹ Derge: *byed*.

⁸⁾Yijing's *Nidāna* (T. 1452 [24] 415b1–14):

“若人身有難事，自言：‘我有。’ 諸苾芻，為受近圓，此人得名受近圓不？” 佛言：“不名受近圓。 諸苾芻，得越法罪。”
 “若人身無難事，自言：‘我有。’ 諸苾芻為受近圓，此人得名受近圓不？” 佛言：“是受近圓。 諸苾芻得越法罪。”
 “若人實有難事，自言：‘我無諸難。’ 苾芻為受近圓，此人得名受近圓不？” 佛言：“不名受近圓。 諸苾芻無犯。”
 “若人實無難事，復自言：‘無。’ 諸苾芻為受近圓，此人得名受近圓不？ 佛言：“此名善受。”
 “若苾芻與出家者，未受十戒，面受近圓，此人得名，受近圓不？” 佛言：“是受。 諸苾芻得越法罪。”

⁽¹³⁾Cf. **Upālipariṅchā* (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 rnamz kyiis 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 /

⁽¹⁴⁾Cf. **Upālipariṅchā* (Derge 7 Na 235b1–2):

bar chad kyi chos rnamz 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 /

⁽¹⁵⁾Cf. **Upālipariṅchā* (Derge 7 Na 235b2–3):

bar chad kyi chos rnamz dang mi ldan pa bdag mi ldan no zhes smra ba'i gang zag de dge slong rnamz kyiis 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 /

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

'dir gzhung ni **Gleṅg gzhi** dag las btsun pa re zhig bar chad kyi chos rnamz dang mi ldan par bdag bar chad kyi

1.1.6⁹⁾

btsun pa mkhan po ma mchis (D71a6) bzhin du dge slong 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 //(16)

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London 67a

Tokyo 60b

btsun pa mkhan (D71a7) po dang ldan par dge slong 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 //

1.1.7¹⁰⁾

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

lo bdun lon la bya rog skrod¹ nus na rab tu phyung zhig⁽¹⁷⁾

Tog 102b

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*.

⁹⁾Yijing's *Nidāna* (T. 1452 [24] 415b15–20):

“若人受近圓時，親教師不現前，諸苾芻為受近圓。此人得名受近圓不？”佛言：“是受近圓。諸苾芻得越法罪。”

“若人受近圓時，作如是語：‘莫授我近圓。’諸苾芻為受。此人得名，受近圓不？”佛言：“非受近圓。諸苾芻得越法罪。”

¹⁰⁾Yijing's *Nidāna* (T. 1452 [24] 415b21–25)

“如世尊說，若人年滿七歲，能驅烏鳥，應與出家者。大德，若有童子，年始六歲，於僧食廚，能驅烏鳥。此人應與出家不？”佛言：“許滿七歲，此不應與。”

“若滿七歲，不能驅烏，與出家不？”佛言：“不應許。不能驅烏故。”

chos rnam dang mi ldan no zhes mchi 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. **Upāliparicchā* (Derge 7 Na 238a6–7):

btsun 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 zhes bya ste / bsnyen par rdzogs par byed pa ni / 'das pa dang bcas pa'o /

⁽¹⁷⁾*Pravrajyāvastu* (Eimer: 221):

lo bdun lon pa bya rog skrod nus pa yongs su spang bas rab tu dbyung bar rjes su ghang ngo //

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 //(18)

gleng gzhi'i nang na sgo thog ma'i mdo tshigs su bcad pa dang po'o //

Peking 70a

§ 1.2¹¹⁾

mdor na /

bram 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) bzhi dang //
shol ba'i zla bar sbyar ba ste //
'dri ba rnams la'ang de bzhi bya //
dge slong 'khod pa'i gnas na ni //
bslab pa byin pas bklag¹⁰ par bya'o //

Phudrak 386b

London 67b

¹ Tokyo: *na*. ² Tokyo, London: *na*. ³ Tog: *bsko sa*; Tokyo, Phudrak: *skos*; London: *bskos*. ⁴ Derge: *da*. ⁵ Tokyo: *bgyi*.
⁶ Tokyo omits *nus*. ⁷ Phudrak: *pa*. ⁸ Derge: *ma* instead of *pa*. ⁹ Phudrak inserts *ma*. ¹⁰ Peking, Tog, Tokyo, London: *kla*; Phudrak: *glang*.

¹¹⁾ Yijing's *Nidāna* (T. 1452 [24] 413b27–28):

第二子攝頌曰：
日數每應知 告白夜須減
六日十八日 說戒不應頻

(18) Cf. Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 484c4–8):

“如世尊說，若滿七歲，能驅烏者，得與出家。大德，有滿六歲，於僧伽食廚處，能作驅烏，彼亦合與出家不？”佛言：“不合。要滿七歲，為定量故。”

“大德，有滿七歲，於僧伽食廚處，不能驅烏，彼亦合與出家不？”佛言：“不合。要能驅烏。”

1.2.1¹²⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i¹ dze² ta'i tshal mgon med zas sbyin gyi kun dga' (D71b5) ra ba na bzhugs pa'i tshes / bram ze dang khyim bdag rnam sde 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 stegs can gyis (D71b6) kyang tshes grangs dang / nyi ma dang / skar ma dang / yud tsam yang shes na / khyed cag rab tu byung na / tshes grangs tsam yang mi shes sam / de dag lan⁶ med nas cang mi zer bar 'dug go / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / (D71b7) bcom ldan 'das kyis bka' stsal pa⁷ / de⁸ Ita bas na tshes grangs bgrang par ngas rjes su gnang ngo zhes gsungs pa dang / dge slong thams cad kyang bgrang ba la zhugs so // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol 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 /

Tokyo 61a

Tog 103a

dge 'dun gyi gnas brtan¹² dang / khang skyong gnyis kyis¹³ kyang ma dran nas de¹⁴ dag nyes¹⁵ pa'i (D72a2) dmigs su gyur ba dang / de¹⁷ ltar gyur pa dge slong dag gis / bcom ldan 'das la gsol pa dang / 'jim pa'i ri la bu¹⁸ bco¹⁹ Inga byos la srab bu la brgyus²⁰ te zhog la nyin²¹ re re zhing dran bar gyis shig /

Phudrak 387a

srab bu 'phyongs²² par gyur pa dang / bcom ldan 'das kyis²³ 'od (D72a3) ma'i byang bu bco²⁴ Inga byos la srab bu la brgyus²⁵ te zhog la de la²⁶ nyin gcig²⁷ re re bzhin²⁸ drongs²⁹ shig ces gsungs 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) gyis drang³⁴ bar gyis³⁵ shig /⁽¹⁹⁾

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Peking 70b

¹ Peking, Phudrak: *pa*, Tog, Tokyo: *na* instead of *pa'i*; London: *pa na*. ² Peking, London: *'dze*; Phudrak: *mdze*. ³ Peking: *gis*. ⁴ Phudrak: *de'i*. ⁵ Tog, Tokyo, London, Phudrak omit *dag*. ⁶ Phudrak: *len*. ⁷ Phudrak omits *bka' stsal pa*. ⁸ Peking: *da*. ⁹ Phudrak: *ma*. ¹⁰ London, Phudrak: *kyong*. ¹¹ Phudrak: *kyi*. ¹² Phudrak: *rtan*. ¹³ Tog, Tokyo, London omit *kyis*. ¹⁴ Peking: *da*. ¹⁵ Peking: *gnyis* instead of *nyes*. ¹⁶ Phudrak omits *kyis kyang ma dran nas de dag nyes*. ¹⁷ Peking: *da*. ¹⁸ Tog, Tokyo, London: *ri lu*; Phudrak: *ril bu*. ¹⁹ Peking, Tokyo: *bcwa*. ²⁰ Peking: *rgyus*. ²¹ Tog, Tokyo, London: *nyi ma* instead of *nyin*. ²² Tokyo: *'phyong*. ²³ Phudrak omits *kyis*. ²⁴ Tokyo: *bcwa*. ²⁵ Peking, Phudrak: *rgyus*. ²⁶ Tog, Tokyo, London, Phudrak: *las*. ²⁷ Peking, Tokyo, London, Phudrak insert *cing*, Tog inserts *bzhin*. ²⁸ Tog, Tokyo, London, Phudrak omit *bzhin*. ²⁹ Peking: *dongs*, Tog, Tokyo, London: *grongs*. ³⁰ Tog, Tokyo, London: *bgrangs*. ³¹ Phudrak omits *dang*. ³² Phudrak inserts *slong*. ³³ Phudrak: *rtan*. ³⁴ Tog, London: *bgrang*; Tokyo: *bgrangs*. ³⁵ Phudrak omits *drang bar gyis*.

¹²⁾ Yijing's *Nidāna* (T. 1452 [24] 415b29–c8):

爾時佛在室羅伐城。有婆羅門居士等，至苾芻所，問言：“阿離耶，今是何日？”答言：“不知。”諸人告曰：“聖者，外道之類，於諸日數，及以星曆，悉皆善識。仁等亦應知日數星曆。云何不解，而為出家？”遂默不答。諸苾芻以緣，白佛。佛言：“我今聽諸苾芻，知日數星曆。”時諸苾芻，悉皆學數星曆及以算法。便生擾亂，廢修善業。佛言：“應令一人學數。”雖聞佛教，不知誰當合數。佛言：“應令眾首上座數之。”

是時，上座忘失其數。使知事人，亦不能憶。佛言：“可作泥珠，或作竹籌。滿十五枚，每日移一。”

如此作時，被風吹亂。佛言：“應取十五枚竹片，可長四五指，一頭穿孔，以繩貫之，掛壁要處，每日移一。”時彼舉眾皆共移籌。佛言：“上座及知事者應移。”

⁽¹⁹⁾ Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 76 [Taishō Univ. 2.2716] = Derge 4117, 60a3):

1.2.2.1¹³⁾

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 gyi gnas brtan dang khang skyong gis shes so zhes¹ der gtang² 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 kyis⁸ smros shig / de dag⁹ lan med nas cang¹⁰ mi zer bar 'khod do // bram ze dang khyim bdag rnam s 'phyā zhing gtsug lag khang nas byung (D72a6) ste dong ngo //

Tog 103b

Tokyo 61b

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 bdag dag¹² 'phyā ba ni yus te / de bas na¹³ dge 'dun gyi nang du tshes grangs¹⁴ brjod par bya'o snyam du dgongs nas / dge (D72a7) slong rnam s la bka' stsal pa / bram ze dang khyim bdag rnam s 'phyā ba ni yus kyis¹⁵ / de lta bas na dge 'dun gyi nang du tshes grangs brjod¹⁶ par gyis shig /⁽²⁰⁾

¹ Tog, Tokyo, London: // instead of *zhes*. ² Phudrak: *gteng*. ³ Tog, Tokyo, London, Phudrak inserts *ci*. ⁴ Phudrak: *khyod*. ⁵ Peking: *kyis*. ⁶ Phudrak: *gis*. ⁷ Tog, Tokyo, London, Phudrak: *ci khyed*. ⁸ Phudrak: *kyi*. ⁹ Derge, Peking insert *la*. ¹⁰ Phudrak: *bcang*. ¹¹ Phudrak omits *bcom ldan 'das la*. ¹² Tog, Tokyo, London: *rnam s*; Phudrak omits *dag*. ¹³ Tokyo, London omit *na*. ¹⁴ Phudrak: *drangs*. ¹⁵ London: *kyi*. ¹⁶ Tog: *rjod*.

¹³⁾ Yijing's translation (T. 1452 [24] 415c14–20):

時有婆羅門居士，至苾芻所問言：“聖者，今是何日？”彼便報曰：“仁今可問，上座及知事人。”諸人告曰：“仁等亦有計番。當直知日人耶？”時諸苾芻，默然無答。以緣白佛。佛言：“應可作白，普告衆人。”時諸苾芻，隨處告白。佛言：“不應隨處作白，然於衆集。在上座前，而為兼白，大衆應知，今是月一日。”

Skt. divasasya gaṇanam saṃghasthavireṇa sūtraprotavaṃśaśālākāsaṃcāraṇena /

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

Vinayasūtravṛtṭyabhidhānasvavyākhyāna-nāma (Derge 4119 Zu 89a1–2):

'dir gzhung ni / **Gleng gzhi** dag las 'di dang por byas pa'i drang bar bya'o zhes bya ba'i bar du gsungs pa yin no //

Vinayasūtraṭīkā (Derge 4120 Yu 122a5–7):

'dir gzhung ni **Gleng gzhi** 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 gyi gnas brtan dang dge skos kyis so // dge 'dun gyi gnas brtan gyis kyang mi dran la / dge skos kyis kyang mi dran pa nas / bcom ldan 'das kyis bka' stsal pa / smyig ma'i thur ma bco lnga 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. Sāṅkṛtyāyana, 76 [Taishō Univ. 2.2717] = Derge 4117, 60a3):

Skt. upadhivārikena tata āgamyārocanam saṃghe /

Tib. dge bskos kyis de las brtags te dge 'dun la brjod par bya'o //

1.2.2.2¹⁴⁾

bcom ldan 'das kyis dge 'dun gyi nang du tshes grangs brjod¹ par gyis shig ces bka' stsal pa dang (D72b1) dge slong rnam kyis dge 'dun gyi nang² du tshes grangs brjod kyis / zla ba phyed po 'dzin³ par mi byed do // khyim bdag dang bram ze dag gis smras pa / 'phags pa khyed⁴ kyis zla ba phyed po gzung⁵ ba⁶ yang mi shes te / de ltar ma bzung⁷ na yar gyi zla ba phyed dang / mar gyi zla ba phyed (D72b2) po ji lta⁸ bur shes par 'gyur / de dag lan med nas cang mi smra⁹ 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 par¹⁰ bya ste / dge 'dun thams cad 'dus shing 'khod pa dang / dge slong gcig gis¹¹ rgan rims kyi¹² dang por 'dug la rim gro dang bcas pas thal mo sbyar la tshig 'di skad du smros shig / de ring ni zla ba mar¹³ gyi tshes¹⁴ gcig ste / gtsug lag (D72b4) khang gi bdag po dang lha rnam kyis phyir tshigs su bca'd pa re re rjod¹⁵ cig /⁽²¹⁾

¹ Tog: rjod. ² Phudrak: snang. ³ Phudrak: yin. ⁴ Tog: khyad. ⁵ Tokyo, London: bzung. ⁶ Peking: bo. ⁷ Tokyo, London, Phudrak: gzung. ⁸ Phudrak: ltar. ⁹ Tog, Tokyo, London: zer instead of smra. ¹⁰ Tog, Tokyo, London, Phudrak omit brjod par. ¹¹ Phudrak: gi. ¹² Phudrak: kyis. ¹³ Phudrak: man. ¹⁴ Peking: gya zhag; Phudrak: gyi zhag instead of gyi tshes. ¹⁵ Peking, Tokyo, London, Phudrak: brjod.

¹⁴⁾Yijing's *Nidāna* (T. 1452 [24] 415c20–26):

諸俗聞說，復云：“仁等，豈可不說半月黑白分耶？”答言：“不作。”苾芻白佛。佛言：“當稱黑白月分。應如是說。若於晡後，大眾集時，令一苾芻，於上座前，合掌而立，一心恭敬，作如是白：‘大德僧伽，聽，是黑月一日。仁等，應為造寺施主，及護寺天神，并舊住天神，各誦經中，清淨妙頌。’”

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

Skt. viśeṣitasya / pakṣabhedena / viḥārasvāmidēvatārthaṅ ca gāthābhāṣaṇe bhikṣūṅāṃ niyogasya vacanaṃ /

Tib. bye brag tu byas pa'i'o // ngo'i dbye bas so // gtsug lag khang gi bdag po dang lha'i phyir tshigs su bca'd pa re re rjod cig ces bya'o //

Vinayasamgraha (Derge 4105, 94b5–6 ≡ T. 1458 [24] 529a7–11):

Tib. gso sbyin gyi nyi ma yongs su shes par bya ba dang / 'jig rten las bsnyad pa'i phyir deng ni zla ba phyed kyis tshes 'di yin no zhes dge 'dun la tshes grangs brjod cing gtsug lag khang gi bdag po dang gtsug lag khang gi lha rnam kyis phyir tshigs su bca'd pa re re brjod cig ces bya'o //

Chin. 須以日數，白衆令知。或上座白，或授事人，或復餘人云：“諸大德，今是黑白月某日。可為造寺施主，及護寺天神，并四恩類。人人各說，施福伽他。”所以此時，須告白者，一為知裏灑陀時，二防俗人來問。

1.2.2.3¹⁵⁾

dge slong rnam kyis¹ tshes grangs ni brjod kyis² / gtsug lag khang gi bdag po'i ming (D72b5) nas ma smros pa dang / bcom ldan 'das kyis³ 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 rnam bshos la spyang drangs kyis / de la btsun pa rnam kyis dge ba'i yid kyis brtse⁵ bar mdzod cig / gtsug lag khang gi⁶ bdag po la⁷ ji lta ba gzhan⁸ yang (D72b6) sbyin par byed pa dang / sbyin pa'i bdag po la⁹ yang dge ba'i yid kyis brtse¹⁰ bar mdzod¹¹ cig / ji ltar dge ba'i yid kyis brtse¹² bar mdzad pas na de'i dge ba'i chos rnam 'phel bar 'gyur gyis 'grib par mi 'gyur ro // de bzhin du gzhan yang de na¹³ rkyen (D72b7) du gnas pa'i sems can thams cad la yang so 'i¹⁴ 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 lhogs¹⁶ shig /

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Tog 104b

1.2.2.4¹⁶⁾

bram 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 lnga'o // bram ze dang khyim bdag gis smras pa / 'phags pa 'jig rten pa thams cad kyi ni de ring bcu bzhi na khyed cag gi²¹ ji ltar na²² bco lnga / ci khyed cag zhag 'dums par mi (D73a2) byed dam / de ltar gyur pa²³ dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / zhag 'dums par yang byos shig / bcom ldan 'das

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¹ Phudrak: *kyi*. ² Tog, Tokyo, London: *kyi*. ³ Phudrak: *kyi*. ⁴ Phudrak: *gis*. ⁵ Phudrak: *kyi rtse*. ⁶ Phudrak: *gis*. ⁷ Phudrak omits *la*. ⁸ Peking, Tokyo, Phudrak: *bzhin*. ⁹ Peking omits *la*. ¹⁰ Phudrak: *grtse*. ¹¹ Peking: *brjod* instead of *mdzod*. ¹² Peking: *rtse*. ¹³ Phudrak omits *na*. ¹⁴ Tog: *sor*. ¹⁵ Phudrak inserts *la*. ¹⁶ Phudrak: *Phudrak: lhog*. ¹⁷ Phudrak: *kyi*. ¹⁸ Derge: *deng*. ¹⁹ Phudrak omits *ring*. ²⁰ Phudrak: *na*. ²¹ Peking: *gis*. ²² Tog, Tokyo, London omit *na*. ²³ London: *pa'i*

¹⁵⁾Yijing's *Nidāna* (T. 1452 [24] 415c26–416a9):

時諸苾芻，雖復日日告白，不稱造寺，施主名字。佛言：“當稱造寺，施主名字，亦應稱說，明日設食，施主名字，令彼施主，所願隨意，福善彌增。若更有餘，施主皆同此說，及餘天衆八部之類，師僧父母皆悉稱名，普及一切衆生，皆令福利增長。”時諸苾芻，聞是語已，即皆各說，清淨伽他曰：

所為布施者	必獲其義利
若為樂故施	後必得安樂
菩薩之福報	無盡若虛空
施獲如是果	增長無休息

時有施主，請諸苾芻，當設供養。苾芻知已，不為宣告，施主名及以住處。佛言：“應預宣告，施主名字云施主某甲，明日當為大衆設食，住在某處。”

¹⁶⁾Yijing's *Nidāna* (T. 1452 [24] 416a13–23):

復有婆羅門居士，至苾芻處問言：“聖者，今是何日？”答言：“是十五日。”彼復問曰：“時人皆云十四日。如何仁等言十五耶？豈可苾芻不為減夜？”答言：“不作。”時諸苾芻，以緣白佛。佛言：“應為減夜。”

時諸苾芻，頻於半月，而為減夜。俗人問言：“聖者，今是何日？”答：“是十四。”彼言：“聖者，時人皆云十五日。如何仁等，頻於半月而為減夜？”時諸苾芻，以緣白佛。佛言：“汝等不應頻於半月而減其夜。然須計時，過月半已。應為減夜。(謂從正月，十六日至，二月十五日為一月。從二月十六日，至月盡，即是月半，令減一夜，為其小月。餘皆做此。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 shig¹ 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 lhags² nas / 'phags pa de³ ring⁴ tshes⁵ grangs du zhes dris pa dang / dge slong dag gis⁶ smras pa / kye de⁷ ring nged kyi bcu bzhi'o // de dag gis yang smras pa / 'phags pa (D73a4) de ring 'jig rten pa thams cad kyi⁸ ni⁹ bco lnga na¹⁰ khyed cag gi¹¹ ji ltar bcu bzhi / ci khyed cag zla¹² ba phyed phyed cing zhag re 'dums par byed dam / de dag gis smras pa / 'dums par byed do // bram ze dang khyim bdag dag¹³ de ltar gyur pa dge slong dag gis bcom ldan (D73a5) 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag bram ze dang khyim bdag rnam s 'phyas ba ni yus te / de lta bas na zla ba phyed phyed cing zhag 'dums par ma byed cig / dus gcig gi¹⁴ zla ba phyed dang gnyis 'das shing zhag 'dums (D73a6) par byos shig / de ltar¹⁵ na lo gcig¹⁶ la gso sbyin¹⁷ bcu bzhi pa ni drug go // de'i lhag ma rnam s ni bco lnga'o //

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Phudrak 388b

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1.2.2.5¹⁷⁾

de nas yang bram ze dang khyim bdag rnam s lhags¹⁸ nas / 'phags pa da ltar gyi zla ba 'di khyed kyi¹⁹ gang zhes dris pa dang / dge slong dag gis (D73a7) smras pa / kye nged kyi²⁰ ni dbyar zla tha chung ngo²¹ // de dag gis smras pa / 'phags pa 'jig rten²² thams cad kyi²³ ni²⁴ zla ba 'di dbyar zla 'bring po na ji ltar na²⁵ khyed kyi²⁶ dbyar zla tha chung²⁷ / ci khyed kyis²⁸ zla ba shol²⁹ ma bor³⁰ ram / de dag gis smras pa³¹ ma bor ro // (D73b1) bram ze dang khyim bdag dag 'phyas bar gyur³² nas / de ltar gyur pa dge slong dag gis³³ bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag³⁴ bram ze dang khyim bdag rnam s 'phyas ba ni yus kyis / de lta bas na zla ba shol bor cig /

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bcom ldan 'das kyis³⁵ zla ba shol bor cig ces gsungs pa dang / dge slong dag gis³⁶ lo re re zhing shol bor ro // bram ze dang khyim bdag rnam s yang der lhags nas / 'phags pa da ltar gyi zla ba 'di khyed³⁷ kyi³⁸ gang zhes dris pa dang / dge slong (D73b3) dag gis smras pa / kye nged cag gi³⁹ da ltar ni dbyar zla 'bring po'o⁴⁰ // de dag gis yang smras pa 'phags pa 'jig rten pa thams cad kyi ni zla ba 'di dbyar

Tog 105b

¹ Phudrak omits *bcom ldan 'das kyis zhag 'dums par byos shig*. ² Peking, Phudrak: *lhag*. ³ Peking: *di*. ⁴ Phudrak: *rings*. ⁵ Phudrak: *tshes*. ⁶ Phudrak: *gi*. ⁷ Peking: *di*. ⁸ Phudrak: *kyis*. ⁹ Tog, Tokyo, London omit *ni*. ¹⁰ Peking omits *na*. ¹¹ Tokyo, London: *gis*. ¹² Peking: *bla*. ¹³ Phudrak omits *dag*. ¹⁴ Peking, Phudrak: *gis*. ¹⁵ Tokyo, London: *lta*. ¹⁶ Phudrak omits *gcig*. ¹⁷ Tokyo: *sbyong*. ¹⁸ Peking: *lhag*. ¹⁹ Peking, Tokyo, London, Phudrak *kyis*. ²⁰ Peking: *kyis*; Phudrak omits *kyi*. ²¹ Derge, Peking, Tokyo, London, Phudrak: *chungs so*. ²² Tog, Tokyo, London insert *pa*. ²³ Phudrak: *kyis*. ²⁴ Phudrak omits *ni*. ²⁵ Peking: *ji lta na*, Tog, Tokyo, London: *ji ltar*. ²⁶ Peking: *kyis*. ²⁷ Derge, Peking, Tokyo, London, Phudrak: *chungs*. ²⁸ Phudrak: *kyi*. ²⁹ Peking, Tokyo, London insert *ba*. ³⁰ Peking: *bar*. ³¹ Tog, Tokyo, London, Phudrak omit *de dag gis smras pa* /. ³² Peking: *'gyur*. ³³ Phudrak: *gi*. ³⁴ Tog, Tokyo, London, Phudrak omit *dge slong dag*. ³⁵ Phudrak: *kyi*. ³⁶ Phudrak: *gi*. ³⁷ Derge: *khyod*. ³⁸ London: *kyis*. ³⁹ Phudrak: *gis*. ⁴⁰ Peking: *pa'o*.

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¹⁷⁾Yijing's *Nidāna* (T. 1452 [24] 416a23–b6):

時有婆羅門居士，來問苾芻曰：“聖者，今是何月？”答言：“今是，室羅末拏月。（當五月十六日已去至六月十五日）。”彼復問言：“聖者，諸人咸云，阿沙荼月（從四月十六日至五月十五日），仁等乃云，室羅末拏月？豈可仁等，不為閏月耶？”答言：“不為。”人皆共笑。時諸苾芻，以緣白佛，佛言：“應為閏月。”

時諸苾芻，於每年中，恒為閏月。俗人來問：“聖者，今是何月？”答言：“是阿沙荼月。”彼復問言：“聖者，諸人咸云，今是室羅末拏月。仁等乃云，是阿沙荼月。豈可仁等，於每年中，為閏月耶？”答言：“如是。”同前譏笑。苾芻以緣白佛。佛言：“不應於年年中而作閏月。應至六歲方為閏月。即是五六當三十月。（此謂古法與今不同）。”

zla tha 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 'phyas nas de ltar gyur pa dge slong dag gis⁴ bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag khyim bdag dang bram ze rnams 'phyas ba ni yus kyis de lta bas na lo re re zhing zla ba shol ma 'dor bar lo drug drug cing shol bor⁵ cig / drug⁶ lnga sum cu ste / de lta bur zhag dang / zla ba phyed po⁷ dang / zla ba dang⁸ lor bsgres⁹ na mnyam par 'gyur te / mu stegs¹⁰ can gyis¹¹ glags¹² btsal kyang glags¹³ mi rnyed par 'gyur ro //

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1.2.2.6¹⁸⁾

bcom (D73b6) ldan 'das kyis¹⁴ lo drug drug cing zla ba¹⁵ shol bor cig¹⁶ ces gsungs pa dang / dge slong dag gis¹⁷ 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 gis de bzhin ma byas pa dang / blon po dag 'phyas (D73b7) 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 blon po rnams 'phyas ba ni yus te / de lta bas na rgyal po'i gzhung bzhin du yang gyis shig /

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1.2.2.7¹⁹⁾

skar ma mi²⁰ mthun par gyur te²¹ / dge slong dag gis de lta bur mi sbyor ba dang / skar ma rtsi ba la mkhas pa dag dge slong dag²² la 'phyas nas²³ de²⁴ ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis²⁵ bka' stsal pa / dge slong rnams (D74a2) skar ma²⁶ rtsi ba²⁷ dag 'phyas ba ni yus te²⁸ / de bas na skar ma²⁹ rtsi ba'i³⁰ rjes su yang 'jug par³¹ byos shig /

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

¹ Peking, Tokyo, London, Phudrak: *chungs* ² Tokyo; London: *gis*. ³ Phudrak: *gis* instead of *dag*. ⁴ Phudrak: *gi*. ⁵ Phudrak: *'or*. ⁶ Tog, Tokyo, London: *lo* before *drug*. ⁷ Derge, Peking omit *po*. ⁸ Phudrak omits *zla ba dang*. ⁹ Phudrak: *sgres*. ¹⁰ Phudrak: *steg*. ¹¹ Phudrak: *gyi*. ¹² Phudrak: *klag*. ¹³ Tog inserts *kyang*; Phudrak: *klags*. ¹⁴ Phudrak: *kyi*. ¹⁵ Tokyo, London omits *zla ba*. ¹⁶ London omits *cig*; Phudrak inserts *gis*. ¹⁷ Phudrak: *gi*. ¹⁸ Tog, Tokyo, London, Phudrak omit *lo*. ¹⁹ Phudrak: *'bor*. ²⁰ Phudrak: *ma*. ²¹ Tog, Tokyo, London, Phudrak: *rgyu ste* instead of *gyur te*. ²² Tog, Tokyo, London: *rnams*. ²³ Phudrak: *na*. ²⁴ Phudrak: *da*. ²⁵ Phudrak: *kyi*. ²⁶ Phudrak: *mi* ²⁷ Peking omits *ba*; Phudrak: *bar*. ²⁸ Phudrak: *yus te*. ²⁹ Tog, Tokyo, London, Phudrak: *ma'i*. ³⁰ Phudrak: *rtsi ba'i*. ³¹ Derge, Peking insert *yang*. ³² Peking: *gzhi*. ³³ Phudrak: *dang*. ³⁴ Tog, Tokyo, London, Phudrak insert *mdo'i*. ³⁵ Phudrak omits *su*.

¹⁸⁾Yijing's *Nidāna* (T. 1452 [24] 416b6–8):

時有國王。至二年半，便為一閏。苾芻不隨，人共嫌恥。佛言：“苾芻應隨王法為其閏月。”

¹⁹⁾Yijing's *Nidāna* (T. 1452 [24] 416b8–12):

[佛言:] “若星道行參差者，亦應隨其星道，而數用之。是故，汝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，頗有苾芻住處令授學人，得說戒不？”佛言：“不得。”

§ 1.3²⁰⁾

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 //

1.3.1²¹⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na dze³ ta'i⁴ tshal mgon med zas 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 la / yongs su dag pa stsal du rung ngam /
u pā li mi rung ngo //

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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 //

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Tog 106b1

¹ Phudrak: *rnams*. ² Tog, Tokyo, London, Phudrak: *bar*. ³ Peking: *mdze*; Tokyo: *'dze*. ⁴ Peking: *ti'i*. ⁵ Peking: *'tshams*.
⁶ Peking: *'tshams*. ⁷ Peking: *'mtshams*. ⁸ Phudrak omits the whole text of this question-and-answer. ⁹ Phudrak omits *nang*
na mchis pas. ¹⁰ Peking: *'tshams*; Phudrak omits *mtshams*. ¹¹ Peking: *'tshams*. ¹² London: *pa* ¹³ Peking: *'tshams*.

²⁰⁾ Yijing's *Nidāna* (T1452 [24] 416b13–15):

第三子攝頌曰：
界別不告淨 亦不為羯磨
乘空不持欲 解前方結後

²¹⁾ Yijing's *Nidāna* (T. 1452 [24] 416b16–20):

爾時佛在室羅伐城。具壽鄔波離，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。”
“住界內人，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 mtshams¹ kyi nang na mchis bzhin du mtshams² kyi slad rol na mchis pa rnam la las bgyir rung ngam / u pā li mi rung ngo //

btsun pa las bgyid pa mtshams³ kyi slad rol na mchis bzhin du mtshams⁴ kyi (D74a7) nang na mchis pa rnam la las bgyir rung ngam / u pā li mi rung ngo //(22)

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1.3.2²²⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa dad pa len⁵ pa'i dge slong gis dad pa blangs nas⁶ nam mkha' la⁷ mchis na dad pa blangs⁸ pa zhes bgyi'am / ma (D74b1) blangs⁹ pa zhes bgyi / u pā li¹⁰ ma blangs¹¹ pa ste / gdod longs¹² shig /⁽²³⁾

Phudrak 390a

btsun pa mtshams¹³ snga¹⁴ ma ma bkrol bar slad ma dgum du rung ngam / u pā li mi rung ngo //(24)

gleng gzhi'i nang nas sgo dang po¹⁵ mdo¹⁶ tshigs su bcad pa gsum pa'o //

(D74b2) 'dul ba gzhung dam pa /¹⁷ bam po sum bcu rtsa¹⁸ gcig pa /¹⁹

¹ Peking: 'tshams. ² Peking: 'tshams. ³ Peking: 'tshams. ⁴ Peking: 'tshams. ⁵ Phudrak: ldan. 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 Tokyo, London, Phudrak: mdo 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 gcig pa /.

²²⁾Yijing's *Nidāna* (T. 1452 [24] 416b21–23):

“若有乘空持欲去時，成持欲不？”佛言：“不成。應更取欲。”

“若不解前界，得結後界不？”佛言：“不得。應以白四，解前，然後方結。”

⁽²²⁾Cf. **Upāliparipṛcchā* (Derge Na 247b3). See n. 23 below.

⁽²³⁾Cf. **Upāliparipṛcchā* (Derge Na 247b2–3):

btsun pa sa la gnas pas nam mkha' la gnas pa rnam 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 rnam 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 rnam la yang bzhir bya'o //

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

'dir gzhung ni **Gleng gzhi** 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. **Upāliparipṛcchā* (Derge 7 Na 243a3–4):

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

§ 1.4²³⁾

mdor na /

bskor ba dang ni¹ 'jig² pa dang //
 shing dang sa yi skye ba dang //
 mi 'byung ba dang 'byung ba dang³ //
 'chi ba yang ni de bzhin no //

1.4.1²⁴⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na⁴ dze⁵ ta'i (D74b3) tshal mgon med zas sbyin gyi kun dga' ra ba na⁶ bzhugs pa'i tshe⁷ na⁸ / sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis⁹ zhus pa / btsun pa mtshams¹⁰ la mtshams¹¹ kyis bskor du rung ngam / u pā li dkyil 'khor dang / chus bskor ba dang /¹² dge slong ma'i (D74b4) dbyar mo khang ma gtogs par gzhan mi rung ngo //(25)

Tog 107a

mtshams la mtshams kyis¹³ gzhig tu rung ngam / u pā li mi rung ngo //(26)

¹ Peking: *na*. ² Phudrak: 'jigs. ³ Tog, Tokyo, London, Phudrak: *bar byed* instead of *ba dang*. ⁴ Tog, Tokyo, London: *pa'i*.
⁵ Peking, Phudrak: *mdze*, Tokyo, London: 'dze. ⁶ Peking omits *na*. ⁷ Phudrak: *pa* instead of *pa'i tshe*. ⁸ Tog, Tokyo omit *na*. ⁹ Phudrak: *li zhu ba* instead of *li*. ¹⁰ Peking: 'tshams. ¹¹ Peking: 'tshams. ¹² Phudrak omits *chus bskor ba dang*.
¹³ Tokyo: *kyi*.

²³⁾Yijing's *Nidāna* (T. 1452 [24] 416b24–26):

第四子攝頌曰：
 不入界捨界 樹界有世尊
 不越及可越 羯磨者身死

²⁴⁾Yijing's *Nidāna* (T. 1452 [24] 416b27–c6):

具壽鄒波離請世尊曰：“頗得以界入餘界不？”佛言：“不得。”“有幾種界不相涉入？”佛言：“謂小壇場，及現停水處，并苾芻苾芻尼界。此皆不入。”
 “若先結界，有幾種捨法？”佛言：“有五。一謂，大眾悉皆歸俗，二謂，大眾同時轉根，三謂，大眾決心捨去，四謂，大眾俱時命過，五謂，乘白四羯磨解。”
 “得以一樹，為二界標不？”佛言：“各取一邊得為三界標，或為四界標，量知分齊，皆得成就。”

⁽²⁵⁾Cf. **Upāliparipṛcchā* (Derge 7 Na 242a5–6):

btsun pa mtshams la yang mtshams kyis bskor bar gngang ngam / u pā li mi gngang ste / rgyad grags kyis mtshams dang / rtsig pa'i mtshams dang / chus bskor ba'i dkyil 'khor ni ma gtogs so //

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

btsun pa mtshams kyis mtshams dgrol du rung ngam / u pā li rgyang grags kyis mtshams dang / rtsig pa'i mtshams ma gtogs pa gzhan mi rung ngo //

btsun pa rnam¹ pa dus mtshams gzhi² 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)

Tokyo 64b

Peking 73a

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 bcāl⁸ bar byos
 shig /⁽²⁸⁾

London 71b

Phudrak 390b

¹ Phudrak: *rnams*. ² Tog, London: 'jig; Phudrak: 'jigs. ³ Peking: look *dag*. ⁴ Tokyo omits *cad*. ⁵ Peking: *ste*. ⁶ Peking: 'tshams. ⁷ Tog: *sam*; Phudrak: 'am. ⁸ Derge, Peking, Tog, Tokyo, London: *gcal*.

⁽²⁷⁾Cf. **Upālipariprcchā* (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. **Upālipariprcchā* (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 Smile²⁵⁾

sangs rgyas bcom ldan 'das gzhangs¹ ka shir spyad pa spyod pa na gnas gzhan zhig tu 'dzum pa mdzad do // chos nyid kyis nam sangs rgyas bcom ldan 'das 'dzum pa mdzad pa (D74b7) de'i tshe² 'od sngon po / ser po / dmar po / dkar po³ rnams zhal nas byung⁴ ste / kha cig ni 'og tu 'gro⁵ / kha cig ni steng du 'gro / 'og tu song ba de rnams ni sems can dmyal ba yang 'tsho⁶ dang / thig nag po⁷ dang / kun dmyal dang / 'o dod 'bod⁸ pa dang⁹ / (D75a1) 'o¹⁰ dod 'bod pa chen po dang / tshig¹¹ pa dang / rab tu tshig¹² pa dang / bstir¹³ med pa dang / chu bur dang / rgyun du chu bur¹⁴ 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) rnams su phyin nas / gang tsha ba'i sems can dmyal ba de dag la bab na bsil bar gyur / grang ba'i¹⁹ sems can dmyal ba de dag la bab na dro bar gyur te / des²⁰ sems can²¹ de dag la gnod pa

Tog 107b

¹ Tog: Tokyo, London: *ljongs*; Phudrak: *gzhangs*. ² Tog, Tokyo, London, Phudrak insert *na*. ³ Derge: *po'i*. ⁴ Phudrak: *'byung*. ⁵ Phudrak omits *'gro*. ⁶ Tog, Tokyo, London: *sos* instead of *'tsho*. ⁷ Tog, Tokyo, London omit *po*. ⁸ Peking, Tog, Tokyo, London: *'don* instead of *'bod*. ⁹ Phudrak omits *dang*. ¹⁰ Phudrak omits *'o*. ¹¹ Phudrak: *'tshig*. ¹² Phudrak: *'tshig*. ¹³ Phudrak: *stir*. ¹⁴ Tog, Tokyo, London insert *can*. ¹⁵ Phudrak: *u pa li*. ¹⁶ Tog, Tokyo, London, Phudrak: *mo*. ¹⁷ Tog, Tokyo, London: *mo*. ¹⁸ Phudrak omits *dang / pad ma chen po lta bu*. ¹⁹ Phudrak: *ba ni*. ²⁰ Phudrak: *de*. ²¹ Tog, Tokyo, London insert *myal ba*.

²⁵⁾Yijing's *Nidāna* (T. 1452 [24] 416c7-):

爾時世尊，在迦尸國人間遊行，遇到一處，遂便微笑。世尊常法，若微笑時，即於口中，出五種色青黃赤白及以紅光，或時下照，或復上昇，其光下者，至等活地獄，黑繩地獄，衆合地獄，號叫地獄，大號叫地獄，燒然地獄，大燒然地獄，無間地獄，疱形地獄，連疱地獄，阿吒吒地獄，阿呵呵地獄，阿呼呼地獄，青蓮花地獄，紅蓮花地獄，大紅蓮花地獄，如是等處。若受炎熱，皆得清涼，居處寒水，便獲溫暖，彼諸有情，各得安樂，皆作是語：“我與汝等，為從此死，生餘處耶？”爾時世尊，令彼有情，生信心故，復現餘相。彼見相已，咸作是語：“我等不於此死，而生餘處。然我必由，希有大人，威神力故。令我身心，現處安樂，既生敬信。能滅地獄，所有諸苦，於人天處，受勝妙身，當為法器，得見真理。”

其光上昇者，從四大王衆天，至三十三天，夜摩天，觀史多天，樂變化天，他化自在天，梵衆天，梵輔天，大梵天，少光天，無量光天，極光淨天，少淨天，無量淨天，遍淨天，無雲天，福生天，廣果天，無煩天，無熱天，善現天，善見天，乃至色究竟天。於此光中，演說苦空無常無我等法。

并說二伽他曰：

汝當求出離	於佛教勤修
降伏生死軍	如象摧草舍
於此法律中	常為不放逸
能竭煩惱海	當盡苦邊際

時彼光明，遍照三千大千世界已，還至佛所。若佛世尊，說過去事，光從背入。若說未來事，光從胸入。若說地獄事，光從足下入。若說傍生事，光從足跟入。若說餓鬼事，光從足指入。若說人事，光從膝入。若說力輪王事，光從左手掌入。若說轉輪王事，光從右手掌入。若說天事，光從臍入。若說聲聞事，光從口入。若說獨覺事，光從眉間入。若說阿耨多羅三藐三菩提事，光從頂入。是時光明，遶佛三匝從頂而入。時具壽阿難陀，合掌恭敬，而白佛言：“世尊，如來應正等覺熙怡微笑，非無因緣。”即說伽他，而請佛曰：

口出種種妙光明	流滿大千非一相
周遍十方諸刹土	如日光照盡虛空
佛是衆生最勝因	能除憍慢及憂感
無緣不啓於金口	微笑當必演希奇
安詳審諦牟尼尊	樂欲聞者能為說
如師子王發大吼	願為我等決疑心
如大海內妙山王	若無因緣不搖動
自在慈悲現微笑	為渴仰者說因緣

爾時世尊，告阿難陀曰：“如是，如是。阿難陀，非無因緣。如來應正等覺現微笑。”

ni bde ba'i khyad par du gyur pa dang / de dag 'di snyam du / kye¹ ci bdag (D75a3) cag² 'di nas shi 'phos sam / 'on te gzhan du skyes snyam du bsams³ pa dang / de dag dad pa bskyed⁴ pa'i phyir bcom ldan 'das kyis sprul pa btang ngo // de dag gis sprul pa mthong ba dang 'di snyam du / kye bdag cag 'di nas shi⁵ 'phos pa yang⁶ med / gud (D75a4) du skyes pa yang ma yin gyi / sngon ma mthong ba'i sems can 'di'⁷ mthus na / bdag cag gnod pa⁸ las bde ba'i⁹ khyad par du¹⁰ gyur to snyam du¹¹ bsams¹² nas de dag sprul pa la sems dad par gyur nas¹³ / sems 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 mtshams 'dzin par gyur¹⁷ to //(29)

London 72a

Tokyo 65a

Phudrak 391a

gang steng du song ba de ni rgyal chen bzhi'i lha dang sum cu¹⁸ rtsa gsum dang / mtshe ma dang / dga' ldan dang / 'phrul dga' dang / gzhan 'phrul dbang byed dang / (D75a6) tshangs ris dang / tshangs

Peking 73b

¹ Peking: *skye*; Phudrak: *kyi*. ² Tog, Tokyo, London omit *cag*. ³ Phudrak: *bsam*. ⁴ Peking: *skyed*; Phudrak: *skyes*. ⁵ Phudrak: '*chi*'. ⁶ Phudrak omits *yang*. ⁷ Peking: '*di ni* instead of '*di*'. ⁸ Tokyo inserts *thams cad*. ⁹ Tog Tokyo, London omit *bde ba*'i. ¹⁰ Tog, Tokyo, London insert *bde bar*. ¹¹ Derge, Peking, Phudrak omits *du*. ¹² Phudrak: *bsam*. ¹³ Tog, Tokyo, London, Phudrak: *pas na*. ¹⁴ London: *pa* ¹⁵ Peking: *kyis*. ¹⁶ Peking: *dar*. ¹⁷ Tog: '*gyur*'. ¹⁸ Peking: *bcu*.

(29) Cf. Cliché 8D (Hiraoka, 2002: 175–178). Ex. *Samghabhedavastu* (Gnoli: 161–162 = Derge 1 *Nga* 219b4–221a1 = T. 1450 [23] 191a26–b23):

Skt. atha bhagavān smitam akārṣīt. dharmatā khalu yasmin samaye buddhā bhagavantaḥ smitaṃ prāviṣkurvanti tasmin samaye nīlapīṭalohitāvadātāḥ arciṣaḥ mukhān nīścarya kāścid adhastād gacchanti; kāścid upariṣṭād gacchanti. yā adhastād gacchanti tāḥ sañjīvaṃ kālasūtraṃ saṅghātaṃ rauravaṃ mahārauravaṃ tāpanaṃ pratāpanam avīcim arbudaṃ nirarbudaṃ aṭaṭaṃ hahava huhuvaṃ utpalaṃ padmaṃ mahāpadmaṃ narakāṃ gatvā ye uṣṇanarakās teṣu śītūbhūtvā nipatanti; ye śītanarakās teṣu uṣṇībhūtvā nipatanti; tena teṣāṃ satvānāṃ kāraṇāvīśeṣāḥ pratiprasrabhyante; teṣāṃ evaṃ bhavati: kiṃ nu vayaṃ bhavantaḥ itaś cyutāḥ āhosvid anyatropapannāḥ iti; teṣāṃ prasādasamjananārthaṃ bhagavān nirmitaṃ visarjayati; teṣāṃ nirmitaṃ dṛṣṭvā evaṃ bhavati; na haiva vayaṃ bhavantaḥ itaś cyutāḥ; nāpy anyatropapannāḥ; api tu ayam apūrvadarśanaḥ satvaḥ; asya anubhāvena asmākaṃ kāraṇāvīśeṣāḥ pratiprasrabdhāḥ iti; te nirmite cittam abhiprasādyā, tan narakavedanīyaṃ karma kṣapayitvā devamanuṣyeṣu pratisandhiṃ gr̥hṇanti, yatra satyānāṃ bhājanabhūtā bhavanti.

Tib. de nas bcom ldan 'das kyis 'dzum pa mdzad do // chos nyid kyis gang gi tshe sangs rgyas bcom ldan 'das rnam 'dzum pa mdzad pa de'i tshe zhal nas 'od zer sngon po dang / ser po dang / dmar po dang / dkar po dang / btsod ka dag byung nas kha cig ni 'og tu 'gro / kha cig ni steng du 'gro la / gang dag 'og tu dong ba de dag ni sems can dmyal ba yang sos dang / thiḡ nag dang / bsduṣ 'joms dang / du 'bod dang / du 'bod chen po dang / tsha ba dang / rab tu tsha ba dang / mnar med pa dang / chu bur can dang / chu bur rdol pa can dang / so thams thams dang / kyi hud zer dang / a cu zer dang / utpala ltar gas pa dang / pad ma ltar gas pa dang / pad ma ltar gas pa chen por song ste / sems can dmyal ba tsha ba gang yin pa de dag ni bsil bar gyur te 'bab par byed la / sems can dmyal ba grang ba gang yin pa de dag tu dro bar gyur te 'bab par byed do // des sems can dmyal ba de dag gi gnod pa'i bye brag dag rgyun 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 sems so // de dad pa bskyed par bya ba'i phyir bcom ldan 'das kyis sprul pa gton bar mdzad de / de dag gis sprul pa mthong nas 'di snyam du sems te / shes ldan dag bdag cag 'di nas shi 'phos pa yang ma yin la gzhan du skyes pa yang ma yin te / 'di ltar sems can sngon ma mthong ba 'di'i mthus bdag cag gi gnod pa'i bye brag dag rgyun chad par gyur to snyam mo // de dag sprul pa la sems mngon par dad par gyur nas sems can dmyal ba myong bar 'gyur ba'i las de zad par byas nas gang du bden pa dag gi snod du gyur par 'gyur ba'i lha dang mi rnam kyi nang du nying mtshams sbyor ba len par byed do //

Chin. 爾時世尊自即，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，冷苦者即煖。熱者得清涼。諸受苦者，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。皆得生人天處所。堪受聽四諦聖法。

lha nye phan dang / tshangs chen dang / snang ba dang / tshad med snang ba dang / kun snang dang¹
 ba dang / chung dge² dang / tshad med dge ba³ dang / dge rgyas dang / sprin med dang / bsod nams
 'phel dang / 'bras bu che⁴ dang⁵ / mi che (D75a7) ba dang / mi gdung ba dang / shin tu mthong ba
 dang / gya nom snang ba dang / 'og min⁶ la⁷ sogs par song nas mi rtag pa dang / sdug bsngal⁸ dang /
 stong ba dang / bdag med pa⁹ brjod cing tshigs su bcad¹⁰ pa gnyis kyang brjod¹¹ do //

'byung bar bya phyir (D75b1) brtsam¹² par¹³ byos //

sangs rgyas bstan la brtson par byos //

'dam bu'i khyim la¹⁴ glang chen bzhin //

'chi bdag sde rnam gzhom par byos //

gang zhig rab tu bag yod par //

chos 'dul 'di la spyod 'gyur ba //

skye ba'i¹⁵ 'khor ba¹⁶ rab spangs (D75b2) nas //

sdug bsngal tha mar 'byin par 'gyur //(30)

¹ Phudrak omits *dang*. ² Peking, Phudrak: *snang* instead of *dge*. ³ Phudrak omits *ba*. ⁴ Tokyo, London insert *ba*. ⁵ Phudrak omits *'bras bu che dang*. ⁶ Tog, Tokyo london insert *gyi bar*. ⁷ Phudrak: *las*. ⁸ Tog; Phudrak insert *ba*. ⁹ Tog: *par*. ¹⁰ Peking *gcad*. ¹¹ Peking: *rjod*. ¹² Phudrak: *rtsam*. ¹³ Phudrak omits *par*. ¹⁴ Phudrak: *du*. ¹⁵ London: *bo'i*. ¹⁶ Phudrak: *lo* instead of *ba*.

(30) Cf. *Saṅghabhedavastu* (Continuous from the previous note):

Skt. yā upariṣṭād gacchanti tās cāturmahārājikān, trayastrimśān, yāmān, tuṣitān, nirmāṇaratīn parānirmitavaśavartināḥ, brahmakāyikān, brahmapurohitān, mahābrahmaṇāḥ, paritābhān, apramāṇābhān, ābhāsvarān, paritāsubhān, apramāṇāsubhān, śubhakarśnān, anabhakān, puṇyaprasavān, bhṛhatphalān, abhān, atapān, sudṛśān, sudarśanān, akaniṣṭhān devān gatvā anityaṃ, duḥkhaṃ, sūnyam, anātmā ity udghoṣayanti; gāthādvayaṃ ca bhāṣante:

ārabhadhvaṃ niṣkrāmata yujyadhvaṃ buddhaśāsane /
 dhunīta mṛtyunaḥ sānyaṃ naḍāgāram iva kuñjaraḥ //
 yo hy asmin dharmavinaye apramattaś carisyati /
 prahāya jātisaṃsāraṃ duḥkhasyāntaṃ kariṣyati // iti.

Tib. gang dag steng du 'dong ba de dag ni rgyal chen bzhi'i ris dang / sum bcu rtsa gsum dang / 'thab bral dang / dga'
 ldan dang / 'phrul dga' dang / gzhan 'phrul dbang byed dang / tshangs ris dang / tshangs pa'i mdun na 'don dang /
 tshangs chen dang / 'od chung dang / tshad med 'od dang / 'od gsal dang / dge chung dang / tshad med dge 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 sgrog 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 glang chen bzhin //
 'chi bdag sde ni gzhom par bya //
 gang zhig rab tu bag yod par //
 chos 'dul 'di la spyod 'gyur ba //
 skye ba'i 'khor ba rab spangs nas //
 sdug bsngal tha mar byed par 'gyur //
 zhes bya bar yang sgrog so //

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 khams su bskor nas slar bcom ldan 'das kyis slad bzhin du 'brang zhing dong ngo // de ste bcom ldan 'das kyis 'das pa'i las lung ston³ par (D75b3) bzhed na ni bcom ldan 'das kyi⁴ snam⁵ logs su⁶ 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 kyis mthil du mi snang bar 'gyur ro // byol song (D75b4) du skye bar lung ston par bzhed na ni zhabs kyis rting⁸ par⁹ mi snang bar 'gyur ro // yi dags su skye bar lung ston par bzhed na ni zhabs kyis mthe¹⁰ 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) kyis '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 mthil¹⁵ du mi snang bar 'gyur ro // lhar skye bar lung ston par bzhed¹⁶ na ni lte 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 /

London 72b

London 391b

Tokyo 65b

Tog 108b

Peking 74a

London 73a

Phudrak 392a

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 zhum las rnam bral nga rgyal spangs //
sangs (D76a2) rgyas skye²⁶ bo mchog gi rgyur gyur pa //
rkyen med dung dang pad mo²⁷ rtsa ltar dkar //
rgyal ba dgra thul 'dzum pa nye bar ston mi mdzad //
de tshe²⁸ rang gis mkhyen cing blo brtan²⁹ pa //

Tokyo 109a1

Tokyo 66a

rgyal dbang nyan pa thos su re ba³⁰ rnams //
thub pa'i khyu mchog brtan³¹ pa'i gsung³² (D76a3) rab³³ kyis //

¹ Tog, Tokyo, London: *des* instead of *nas*. ² Tog, Tokyo, London: *des* instead of *de dag*. ³ Phudrak: *bston*. ⁴ Phudrak: *kyis*.
⁵ Tog: *gnam*. ⁶ Peking, Phudrak: *du* instead of *logs su*. ⁷ Phudrak: *bston*. ⁸ Phudrak: *gting*. ⁹ Peking: *ba*. ¹⁰ Phudrak: *thie*.
¹¹ Phudrak: *ba*. ¹² Tokyo, London: *lo*. ¹³ Phudrak: *bsgyur*. ¹⁴ Tokyo, London: *lo*. ¹⁵ Peking: *'thil*; Phudrak: *thil*.
¹⁶ Tog omits *par bzhed*; Phudrak: *pa bzhed*. ¹⁷ Phudrak: *pur*. ¹⁸ Phudrak: *gtor*. ¹⁹ Derge looks *da*. ²⁰ Tog: *gzer*.
²¹ Phudrak: *skor*. ²² Tog, Tokyo, London, Phudrak omit *ba byas*. ²³ Phudrak: *kyis*. ²⁴ Phudrak: *gtor*. ²⁵ Phudrak omits *bar*.
²⁶ Phudrak: *skyes*. ²⁷ Tog, Tokyo, London: *ma'i*. ²⁸ Derge looks *che*. ²⁹ Phudrak: *bla bstan*. ³⁰ Phudrak: *ba'i*.
³¹ Phudrak: *rtan*. ³² Phudrak: *gsungs*. ³³ Phudrak: *rabs*.

the tshom skyes pa¹ dge bas bsal² bar mdzod //³
 rgya mtsho las ni ri rgyal brtan pa bzhin //
 yang dag mgon⁴ pos⁵ rgyu med 'dzum mi sten⁶ //
brtan⁷ pas gang phyir 'dzum pa nyer⁸ bstan pa //
 de ni skye bo mang po⁹ thos par 'tshal //(31)

¹ Phudrak: *pas*. ² Peking, Phudrak: *gsal*. ³ Phudrak inserts *de tshe rang gis mkhyen cing bla bstan pa // rgyal dbang nyan pa thos su re ba'i rnam* // *thub pa'i khyu mchog rtan pa'i gsungs rab kyis // the tshom skyes pa dge bas gsal bar mdzod //*.

⁴ Phudrak omits *mgon*. ⁵ Peking, Tog, Tokyo, London, Phudrak: *rdzogs* instead of *pos*. ⁶ Peking, Tog, Tokyo, London: *ston*.

⁷ Tokyo: *bstan*. ⁸ Phudrak: *nye bar*. ⁹ Tog, Tokyo, London, Phudrak: *pos*.

(31) Cf. *Samghabhedavastu* (Continuos from the previous note):

Skt. atha tā arciṣas trisahasramahāsahasraṃ lokadhātum anvāhiṇḍya bhagavantam eva pṛṣṭhataḥ pṛṣṭhataḥ sam-anugacchanti; tad yadi bhagavān atītaṃ karma vyākartukāmo bhavati, bhagavataḥ pṛṣṭhato 'ntardhīyante; an-āgataṃ vyākartukāmo bhavati, purastād antardhīyante; narakopapattiṃ vyākartukāmo bhavati, pādātaḥ an-tardhīyante; tiryagupapattiṃ vyākartukāmo bhavati, pārṣṇyām antardhīyante; pretopapattiṃ vyākartukāmo bhavati, pādānguṣṭhe antardhīyante; manuṣyopapattiṃ vyākartukāmo bhavati, jānūnor antardhīyante; balacakravartirājyaṃ vyākartukāmo bhavati, vāme karatale antardhīyante; cakravartirājyaṃ vyākartukāmo bhavati, dakṣiṇe karatale an-tardhīyante; devopapattiṃ vyākartukāmo bhavati, nābhyām antardhīyante; śrāvakabodhiṃ vyākartukāmo bhavati, āsye 'ntardhīyante; pratyekabodhiṃ vyākartukāmo bhavati, ūrṇāyām antardhīyante; anuttarāṃ samyaksambodhiṃ vyākartukāmo bhavati, uṣṇiṣe antardhīyante. atha tā arciṣo bhagavantaṃ triḥ pradakṣiṇīkrtya bhagavata ūrṇāyām antarhitāḥ; athāyuṣmān ānandaḥ kṛtakarapuṭo bhagavantaṃ papraccha

nānāvidho raṅgasahasracitro
 vaktrāntarān niṣkasitaḥ kalāpaḥ /
 avabhāsītā yena diśaḥ samantāt
 divākareṇodayatā yathaiva //

gāthās ca bhāṣate

vigatodbhavā dainyamadaprahīṇā buddhā jagaty uttamahetubhūtāḥ /
 nākāraṇaṃ śaṅkhamṇālagauram smitam upadarśayanti jinā jītārayaḥ //
 tatkalāmaṃ svayam adhigamya dhīra buddhyā śrotṛṇāṃ śramaṇa jinendra kāṅkṣitānām /
 dhīrābhir munivṛṣa vāgbhir uttamābhir utpannaṃ vyapanaya saṃśayaṃ śubhābhiḥ /
 nākāsmāl lavaṇajalādirājadhairyāḥ saṃbuddhāḥ smitam upadarśayanti nāthāḥ /
 yasyārthe smitam upadarśayanti dhīrāḥ taṃ śrotuṃ samabhilaṣanti te janaughāḥ //

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 bzhed na ni bcom ldan 'das kyi snam logs su nub par 'gyur ro // ma 'ongs pa'i las lung ston par bzhed na ni mdun logs su nub par 'gyur / sems can dmyal bar skye bar lung ston par bzhed na ni zhabs kyi mthil du nub par 'gyur / dud 'gror skye bar lung ston par bzhed na ni rting par nub par 'gyur / yi dags su skye bar lung ston par bzhed na ni zhabs kyi mthe bor nub par 'gyur / mir skye bar lung ston par bzhed na ni pus mor nub par 'gyur / stobs kyi 'khor los sgyur ba'i rgyal srid lung ston par bzhed na ni phyag mthil g-yon par nub par 'gyur / 'khor los sgyur ba'i rgyal srid lung ston par bzhed na ni phyag mthil g-yas par nub par 'gyur / lhar skye bar lung ston par bzhed na ni lte bar nub par 'gyur / nyan thos kyi byang chub tu lung ston par bzhed na ni zhal du nub par 'gyur / rang sangs rgyas kyi byang chub tu lung ston par bzhed na ni mdzod spur nub par 'gyur / bla na med pa yang dag par rdzogs pa'i byang chub tu lung ston par bzhed na ni gtsug 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 tsho dang ldan pa kun dga' bos thal mo sbyar te zhus pa / kha dog sna tshogs stong gis bkra ba yi // tshogs nams zhal gyi sgo nas byung gyur pa // ji ltar gdugs ni shar bar gyur pa bzhin // de yis phyogs nams kun tu snang bar bgyis // yang tshigs su bcad de gsol pa /

rgod bral zhum dang rgyags pa spangs pa yi //
 sangs rgyas 'gro nang mchog gi rgyur gyur pa //
 rgyal ba dgra thul byed rgyu ma mchis par //
 rtsa lag dung ltar dkar 'dzum ston mi mdzad //

btsun pa de bzhin (D76a4) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnam 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 mi mdzad do //

Phudrak 392b

1.4.2²⁶⁾

kun dga' bo phyogs 'dir yang dag par rdzogs pa'i sangs rgyas 'od srung⁸ bzhugs nas chos bstan to // de nas tshe dang ldan pa kun dga' bo rings shing myur bar stod g-yogs (D76a6) bzhi⁹ ltab tu bltab¹⁰ ste bting¹¹ nas bcom ldan 'das la 'di skad ces gsol to // bcom ldan 'das gdan bting¹² ba 'di la bzhugs par gsol / 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'i sangs rgyas gnyis bzhugs par 'gyur ro zhes gsol ba dang / bcom ldan 'das kyis tshe dang ldan pa kun dga' bo la 'di skad ces bka' stsal to // legs so kun dga' bo ngas ma smras¹³ par khyod kyis shes pa ni legs so zhes (D76b1) gsungs nas gdan bting ba de la bzhugs so //(32)

London 73b

Peking 74b

Tog 109b

Tokyo 66b

¹ Tog: pa. ² Phudrak: par. ³ Tog, Tokyo, London omit btsun pa. ⁴ Phudrak omits ci'i rgyu. ⁵ Phudrak omits na. ⁶ Peking: da na instead of de ni de. ⁷ Phudrak omits te / de bzhin. ⁸ Tog: srungs. ⁹ Phudrak inserts bzhi. ¹⁰ Phudrak omits tu bltab. ¹¹ Phudrak: gting. ¹² Phudrak: gting. ¹³ Phudrak: smra.

²⁶⁾Yijing's *Nidāna* (T. 1452 [24] 417a26–b6):

“阿難陀，此地方所，乃是過去迦攝波佛，為聲聞眾說法之處。”時阿難陀，聞是語已，疾疾取七條衣疊為四重。白佛言：“世尊，我已敷座，願佛知時，可於斯坐。冀令此地，有二正覺，受用之處。謂，迦攝波佛，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。復告阿難陀曰：“此地方所，是迦攝波佛所住之寺。此是經行處。此是廊宇，門屋，洗足之處。此是淨厨地。此是浴室處。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 'tshal ba nyan pa po rnam kyī //
 the tshom skyes pa gsung tshig brtan pa dang //
 dam pa bzang po dag gis bsal du gsol //
 tshva chu ri dbang lta bur brtan pa'i mchog /
 rdzogs sangs rgyas rnam blo bur 'dzum mi ston /
 brtan pa ci slad 'dzum pa ston mdzad pa //
 skye bo phal chen 'di dag de nyan 'tshal //

Chin. 其光普照三千大千世界。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，其光從足下入，欲說畜生之事，光從腳跟後入，若說餓鬼之事，光從腳指中入，若說人間生事，光從腳脛中入，若說轉輪王者，光從左手中滅，若說大轉輪王者，光來至右手中滅，若說天上之事，光於臍中滅，若說聲聞緣覺之事，光從於臂中滅，若說辟支佛法，其光從眉間入，若說授記無上正真等正覺法，其光從頂入等，廣如前說。時此光明到佛所，遶佛三匝眉間而入。爾時阿難陀，合掌讚佛說伽他等，廣說如前。以伽他讚佛：

千妙種種色 從口一道出
 遍照於十方 亦如日初出
 無我而說偈 聞者除憍慢
 皆作佛因緣 無緣不放光
 降伏諸怨等

⁽³²⁾Cf. *Bhaiṣajyavastu* (Dutt: 74 = Derge 1 *Kha* 160a6–7 = T. 1448 [24] 53a20–21):

Skt. athāyusmān ānando laghu laghv eva caturguṇam uttarāsaṅgam prajñāpya bhagavantam idam avocat / niṣīdatu

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 gi² 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)

1.4.3.1²⁷⁾

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 kyang rung ba'o //(34)

Phudrak 393a

¹ Phudrak: o. ² Tog: srungs kyi. ³ Peking insert sgo khang. ⁴ Phudrak: chag. ⁵ Phudrak: sro. ⁶ Phudrak omits 'di ni. ⁷ Phudrak: ba. ⁸ Phudrak omits sa. ⁹ Phudrak inserts mi rung ba zhes kyang bgyi mi rung ba zhes kyang bgyi. ¹⁰ Phudrak: bgyis. ¹¹ Tokyo, London, Phudrak: rigs. ¹² Phudrak omits yod. ¹³ Tog, Tokyo, London, Phudrak: gyur.

²⁷⁾Yijing's *Nidāna* (T. 1452 [24] 417b6–12):

是時鄢波離，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？云何名滅？”佛告鄢波離：“乃至有乘羯磨，有如說行者，是則名為，正法住世。若不乘羯磨，無如說行，是則名為，正法滅壞。”

bhagavān prajñāpta evāsane / evam ayaṃ pṛthivīpradeśo dvābhyāṃ samyaksambuddhābhyāṃ paribhukto bhaviṣyati yacca kāśyapena samyaksambuddhena yaccaitarhi bhagavateti / niṣaṅṅo bhagavān prajñāpta evāsane /

Tib. de nas tshe dang ldan pa kun dga' bos myur ba myur bar bla gos bzhi lta btu byas te bting nas bcom ldan 'das la 'di skad ces gsol to // bcom ldan 'das gdan bshams pa nyid la bzhugs su gsol / des na sa phyogs 'dir yang dag par rdzogs pa'i sangs rgyas gnyis kyis longs spyad par 'gyur lags te / gang yang yang dag par rdzogs pa'i sangs rgyas 'od srung dang / gang yang da ltar bcom ldan 'das kyis so // bcom ldan 'das kyi gdan bshams pa nyid la bzhugs so // **Chin.** 是時阿難陀，速整衣服，合掌白言：“唯願世尊，就此而坐，其地則為二佛受用。”

(33) Cf. *Bhaiṣajyavastu* (Derge, 1 Ga 23b5–7 [Neither Dutt's edition nor Yijing's translation preserves this text]):

bcom ldan 'das kyis 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 rnams 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 / khru khang dang . . . gzhi bcu po 'di dag ni rung ba ma yin pa'i gnas kyi gzhi yin te / de rnams su dge slong gis zas kyi zhal ta mi bya'o //

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

Tib. drug sde dag gis phyogs der mig gis brtag par brtsams 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 pa bya'o // phyogs 'dir ni nye bar gnas pa'i khang pa bya'o // zhes mtshan ma byas te dong ngo // **Chin.** 共相謂曰：“難陀，鄢波難陀，於此地中與僧伽造寺。此處與佛世尊而作香殿。此處作門樓。此處作溫室。此作淨廚。此作靜慮堂。此作看病堂。”既布置已，捨之而去。

(34) Cf. **Upāliparipṛcchā* (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 gyis brlabs 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 gyis ma rlabs 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 kyang 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 //(35)

London 74a

Tog 110a

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 sangs rgyas dkon mchog kyang gzhan / dge 'dun dkon mchog kyang gzhan no //

1.4.3.3²⁹⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa mi⁶ bskyed pa'i mtshams⁷ bskyed du rung (D76b7) ngam / u pā li mi rung ngo //

Peking 75a

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*.

²⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 417b13–16):

復白佛言：“若無上大師，在於界外，苾芻得乘羯磨不？”佛言：“不得。”
“若大師，在於界內，餘人得乘羯磨不？”佛言：“得。”
“又得以世尊足僧數不？”佛言：“不得。佛寶僧，寶體差別故。”

²⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 417b19–23):

“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：謂，苾芻界，苾芻尼界，小壇場，現停水處，二界中間。”
“大德，若有深塹，及以河澗，不可越界，頗得越不？”佛言：“若常有橋梁，越之非咎。如其橋梁破壞。”
“得齊幾時名不失界？”佛言：“得齊七夜。此據有心修理。無心修理，隨破即失。”

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 468a15–22):

“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。若正法隱沒之後，悉皆成淨。”
“若如是者，云何名為正法住？云何名正法隱沒？”佛言：“有乘羯磨者，有順教行者，既有能乘法人及有行人。此則名為，正法住世。若不作羯磨，及無順教行者，名為正法隱沒。”

⁽³⁵⁾ Cf. **Upālipariprcchā* (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 rnam 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 rnam ni nan tan mi 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 //

Tokyo 67a1

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 brtan⁶ 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 li¹⁰ slar yang being bar bya ba'i sems yod na zhag bdun du 'jig¹¹ (D77a2) par mi 'gyur ro //

Phudrak 393b

1.4.3.4³⁰⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā li zhus pa / btsun pa dge slong gis¹² 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 pa ni ma bcad pa'o //(36)

Tog 110b

London 74b

btsun pa dge slong ma'i mtshams¹⁹ gcod pa'i tshe las bgyid pa'i dge slong ma gum ste²⁰ 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 pa ni ma bcad pa zhes bya'o²² //

¹ Peking: 'tshams; Phudrak: mtsham. ² Peking: gyi. ³ Tog, Tokyo, London, Phudrak omit chu. ⁴ Phudrak: dgung. ⁵ Phudrak: ngo. ⁶ Peking: brten; Phudrak: rtan. ⁷ London: pa. ⁸ Tog: ma'i. ⁹ Phudrak: 'jigs. ¹⁰ Phudrak: la. ¹¹ Phudrak: 'jigs. ¹² Tog, Tokyo, london: gi. ¹³ Peking: 'tshams. ¹⁴ Peking: dgum, Tog, Tokyo, London, Phudrak: 'gums. ¹⁵ Peking: po'i. ¹⁶ Phudrak: bgum. ¹⁷ Phudrak: rjod. ¹⁸ Phudrak: bzlogs. ¹⁹ Peking: 'tshams. ²⁰ Tog, Tokyo, london insert de. ²¹ Peking, Phudrak inserts pa. ²² Tog, Tokyo:, London omit zhe bya.

³⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 417b23–27):

“若有苾芻，正結界時，乘羯磨者，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，所乘羯磨，未過多分，此時命終，不成結界。若苾芻尼，結界成不，准此應知。”

⁽³⁶⁾ Cf. **Upālipariprcchā* (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 rtogs 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 rtogs la las kyang mang du ma byas par gyur na mtshams ma bcad pa zhes bya'o //

Vinayasūtraṅkā (Derge 4120 *Yu* 269b6–270a1):

'dir gzhung ni **Gheng gzhi** dag las mtshams beang 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 beang par brjod par bya'o // dge slong ma'i mtshams la yang de bzhin no zhes gsungs pa yin no //

gleng gzhi'i nang nas sgo dang po'i mdo'i¹ tshigs su bcad pa bzhi'o² //³

§ 1.5³¹⁾

mdor na /

sa dang nam mkhar⁴ las bya ba //
mtshams⁵ dang (D77a5) yongs su dag pa dang //
gnas gcig 'dug pa'i dge slong gis //
las rnams kun la blta ba'o //

1.5.1³²⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na⁶ dze⁷ ta'i tshal mgon med zas sbyin gyi⁸ kun dga' ra ba na bzhugs pa'i tshe sangs rgyas bcom ldan 'das (D77a6) la tshe dang ldan pa u pā li zhus pa / btsun pa sa la mchis pa dag gis sa la mchis pa dag dang lhan cig tu⁹ las bgyir rung ngam / u pā li mi rung ngo // dad pa byin pa ni rung ste / de ste¹⁰ sa¹¹ la gnas pas grangs su tshang la sa la gnas pa¹² rnams las dad (D77a7) pa yang blangs¹³ par gyur pa'o //⁽³⁷⁾

Tokyo 67b

Peking 75b

¹ Peking, Phudrakmdo; Tokyo, London: *mdo sde'i*. ² Tog, Tokyo, London: *bzhi pa'o*. ³ Tog inserts *bam po so gcig pa*.
⁴ Tog, Tokyo, London: *mkha'* ⁵ Peking: *'mtshams* ⁶ Phudrak omits *na*. ⁷ Peking, Phudrak: *mdze*; Tokyo: *'dze*. ⁸ Phudrak: *gyis*. ⁹ Peking omits *tu* ¹⁰ Phudrak omits *de ste*. ¹¹ Phudrak: *su*. ¹² Derge, Peking: *pa'i*. ¹³ Phudrak: *blang*.

³¹⁾Yijing's *Nidāna* (T. 1452 [24] 417b28–c1):

第五子攝頌曰：
地牆等乘事 結界無與欲
但於一處坐 得為四羯磨

³²⁾Yijing's *Nidāna* (T. 1452 [24] 417c2–9):

緣在室羅伐城。具壽鄔波離。請世尊曰：“在地居人，共地居者，遙乘羯磨，得成乘不？”佛言：“不成。與欲得成。”
“大德，在地之人，與牆頭者，共乘羯磨，得成乘不？”佛言：“不成。”
“大德，在地之人，與樹上者，共乘羯磨，得成乘不？”佛言：“不成。”
“大德，在地之人，與居空者，共乘羯磨，得成乘不？”佛言：“不成。”
應知以樹牆空為頭，各有四句亦如是。

⁽³⁷⁾Cf. **Upāliparipṛcchā* (Derge 7 Na 268b2–5):

btsun pa sa la gnas pas sa la gnas pa rnams dang lhan cig las bgyir rung ngam / u pā li rung ngo / 'di ltar yang des sa la gnas pas grangs bskang shing sa la gnas pa rnams las dad pa blangs par gyur pa'o // ji ltar sa la gnas pas sa la gnas pa dang lhan cig pa de bzhin du sa la gnas pa dang rtsig pa la gnas par ro // sa la gnas pa dang shing la gnas par ro // rtsig pa la gnas pa dang / rtsig pa la gnas par ro // rtsig pa la gnas pa dang sa la gnas par ro // rtsig pa la gnas pa dang shing la gnas par ro // shing la gnas pa dang shing la gnas par ro // shing la gnas pa dang sa la gnas par ro // shing la gnas pa dang rtsig pa la gnas pa lhan cig tu las bgyir rung ngam / u pā li rung ste / ji ltar yang shing la gnas pa rnams kyis grangs su bskangs te sa la gnas pa rnams las dad pa blangs par gyur pa'o //

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

Phudrak 394a

sa 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 pa⁴ byin pa⁵ ni rung ste / de ste sa la gnas pa dag mang por tshang la shing la⁶ gnas pa⁷ rnam las dad pa yang blangs par (D77b2) gyur pa'o //

Tog 111a

London 75a

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 rnam¹⁰ 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 rnam¹⁶ 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 rnam²² las²³ dad pa yang blangs par gyur pa'o //

Tokyo 68a

Phudrak 394b

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 bskang²⁴ la shing la gnas pa²⁵ rnam las dad pa yang blangs par gyur pa'o //

Tog 111b

London 75b

Peking 76a

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

¹ Peking: *pas*. ² Phudrak: *rtsigs*. ³ Peking omits *par gyur*. ⁴ Peking: *pas*. ⁵ Tog, Phudrak: *na*. ⁶ Phudrak omits *shing la*. ⁷ Tog, Tokyo, London: *pa'i*. ⁸ Phudrak: *rtsigs*. ⁹ Peking, Phudrak: *pa'i*. ¹⁰ Phudrak omits *rnam*. ¹¹ London omits *pa'i*. ¹² Phudrak omits *pa*. ¹³ Derge, Peking: *pa ni*. ¹⁴ Tog, Tokyo, London omit *su*. ¹⁵ Phudrak: *tshangs*. ¹⁶ Phudrak: *pa'i rnam*. ¹⁷ Phudrak: *pa'o*. ¹⁸ Phudrak omits *dag*. ¹⁹ Phudrak omits *de ste*. ²⁰ Derge, Peking omit *gis*. ²¹ Tog, Tokyo, London: *bskang* instead of *tshang*; Phudrak: *skad* instead of *tshang*. ²² Phudrak inserts *pa rnam*. ²³ Tokyo, London omit *las*. ²⁴ Tog, Tokyo, London: *bskang*; Phudrak: *skad*. ²⁵ Derge, Peking, Tog, Tokyo, London: *pa'i*.

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'o⁸ //

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 pa¹¹ dag gis rtsig pa la mchis pa¹² dag¹³ dang lhan cig tu las bgyir rung ngam / u pā li mi rung ngo //

Tokyo 68b

Phudrak 395a

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 //

Tog 112a

London 76a

1.5.2³³⁾

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 brgya rtsa gcig⁽³⁸⁾

¹ Peking inserts *ba*. ² Tog, Tokyo, London, Phudrak: *bskang*. ³ Tog, Tokyo, London: *pa'i*. ⁴ Tog, Tokyo, London, Phudrak: *mchis* instead of *gnas*. ⁵ Tog, Tokyo, London: *bskang*; Phudrak: *skangs*. ⁶ Tokyo, London, Phudrak: *pa* instead of *la*. ⁷ Derge, Peking, Tog, Tokyo, London: *pa'i*. ⁸ Tog, Tokyo, London, Phudrak: *pa'o*. ⁹ Phudrak omits *gis sa la mchis pa dag*. ¹⁰ Phudrak omits *las*. ¹¹ Phudrak: *par*. ¹² Phudrak: *la mchis pa*. ¹³ Tog, Tokyo, London omit *dag*. ¹⁴ Phudrak: *las*. ¹⁵ Phudrak omits *dag*.

³³⁾Yijing's *Nidāna* (T. 1452 [24] 417c8–9):

“如世尊說：‘有百一羯磨。’幾合與欲，幾不合與欲？”佛言：“唯除結界。餘並與欲。”

⁽³⁸⁾Not identified. Cf. *Kathāvastu* (Derge 7 Pa 219b1–2):

btsun pa bcom ldan 'das kyis las brgya rtsa gcig go zhes bka' stsal na /...

tu gsungs pa / btsun pa las (D78a6) brgya rtsa gcig 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 rnams 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 rnams mi brtan pa'i phyir ro //(40)

Peking 76b

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

¹ Phudrak: *ni*. ² Phudrak omits *dang*. ³ Phudrak: *ni*. ⁴ Peking: *gcad*. ⁵ Phudrak: *sgyu*. ⁶ Tokyo, London omit *la*. ⁷ Phudrak: *gang dags* instead of *du gdags*. ⁸ Peking, Phudrak: *de*. ⁹ Phudrak: *bza'*. ¹⁰ Tog: *gzer*. ¹¹ Phudrak: *bza'*. ¹² Tog: *gzer*. ¹³ Phudrak: *ma'i*. ¹⁴ Peking, Phudrak: *brlabs*. ¹⁵ Tokyo, London: *kyi*. ¹⁶ Peking: *'tshams* ¹⁷ London: *'gum*. ¹⁸ Tog, Tokyo, London, Phudrak: *ngo*. ¹⁹ Phudrak: *rabs*.

³⁴⁾Yijing's *Nidāna* (T. 1452 [24] 417b10–14):

“大德，若以神變幻術，而作標相，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。由其波浪疾移轉故。”

(39)Cf. **Upāliparipṛcchā* (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. **Upāliparipṛcchā* (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 brtan zhing g-yo ba'i phyir ro //

(41)Cf. **Upāliparipṛcchā* (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 zhing mi brtan pa'i phyir ro // btsun pa de ste klung gi 'gram brtan par gyur na mtshams dgum du rung ngam / u pā li mi rung ngo //

1.5.4³⁵⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis 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 / gdod blang dgos³ so //(42)

Phudrak 395b

btsun pa las bgyid pa gcig gis las kyi tshig kyang gcig gsol ba yang gcig gis gnas bzhir sde bzhi 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 bzhi'i⁵ mtshams su sab mo'am / re lde'am / khri'am / gzhan dag⁶ 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 //(43)

Tog 112b

London 76b

Tokyo 69a

btsun pa dge slong gcig gis gnas gcig tu mchis la gnas bzhir las bgyir⁹ rung ngam / u pā li¹⁰ rung ste / de yang gnas bzhir 'di lta ste / bsdigs pa'i las¹¹ dang / smad¹² pa dang / bskad¹³ (D78b6) pa dang / slar bsdum 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 rnams¹⁴ la mngon du gnas par gyur la¹⁵ / las byed pa'i dge slong gis¹⁶ (D78b7) gnas bzhi'i mtshams sab¹⁷ mo'am re ldes mnan te 'dug pa'o //(44)

¹ Peking: *la*. ² Phudrak inserts *la*. ³ Phudrak: *gdod blangs gos*. ⁴ Tog, Tokyo, London, Phudrak: *ba*. ⁵ London: *gzhi'i*. ⁶ Phudrak: *gang*. ⁷ Tog, Tokyo, London insert *ste*. ⁸ Phudrak: *na*. ⁹ Tog, Tokyo, London: *bgyid*. ¹⁰ Phudrak: *lis*. ¹¹ Phudrak: *sdig pa* instead of *bsdigs pa'i las*. ¹² Phudrak: *smrad*. ¹³ Phudrak: *bskrad*. ¹⁴ Tog, Tokyo, London: *te rnam*; Phudrak: *de rnams pa snyams pa*. ¹⁵ Tog, Tokyo, London: *pa*. ¹⁶ Tokyo, London omit *gis*. ¹⁷ London: *pa* instead of *sab*.

³⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 417c14–26):

“若苾芻為他持欲淨，乘空而去。此得名為，持欲淨不？”佛言：“不成。應更取欲。”

“若有苾芻，乘一羯磨，於四住處，並得成不？”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，或席，或床，或板，或薦，壓四界上，而乘羯磨，以乘法者，添彼四數。咸成作法。如是，若於四界，有別事起，作七羯磨等，謂，驅擯羯磨，今怖羯磨，折伏羯磨，求謝羯磨，不見罪羯磨，不如法悔羯磨，不捨惡見羯磨，若作此等羯磨之時，其乘法人，在彼四界，角相近處，若以席板床薦，總壓而坐，乘法皆成。”

(42) Cf. **Upāliparipṛcchā* (Derge, 7 Na 247a7–b1):

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis 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 //

(43) Cf. **Upāliparipṛcchā* (Derge 7 Na 244b3–4):

btsun pa las gcig dang gsol pa gcig gis las bgyid pa phyogs gcig tu mchis te gnas bzhir mtshams dgum par rung ngam / u pā li rung ste / ji ltar yang las byed pa'i dge slong des gnas bzhi'i (244b4) mtshams su shing ngam / dbyig pa'am / re lde la mnan te mtshams bcad pa'o //

(44) Cf. **Upāliparipṛcchā* (Derge 7 Na 269b5–6; 273b3–4):

btsun pa las bgyid pa gnas gcig tu mchis la gnas bzhir las thams cad bgyir rung ngam / u pā li rung ste / de 'di ltar

gleng gzhi'i sgo dang po'i tshigs su bcad pa lnga pa'o //¹

§ 1.6³⁶⁾

mdor na /

phyed dang gsum las 'das pa dang //
phyed dang gsum yang² ri yi³ steng //
dge 'dun bye⁴ ba⁵ skya renga⁶ dang //
(D79a1) mtshams kyī nang du byin gyis brlabs //

1.6.1³⁷⁾

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 nas sangs rgyas bcom ldan 'das la tshē dang ldan pa u pā lis zhus pa / btsun pa
(D79a2) bcom ldan 'das kyis⁹

Tog 113a

Phudrak 396b

Peking 77a

mtshams chen po chod¹⁰ cig⁽⁴⁵⁾

¹ Peking, Phudrak omit *gleng gzhi'i sgo dang po'i tshigs su bcad pa lnga pa'o //*. ² Peking, Phudrak: *yang ni* instead of *gsum yang*. ³ London, Phudrak: *ri'i*. ⁴ Peking: *bya*; London: *phye*. ⁵ Phudrak: *dang* instead of *ba*. ⁶ Peking, Tog, Tokyo, London: *reng*. ⁷ Tog, Tokyo, London, Phudrak: *pa'i*. ⁸ Peking: *'dze*; Phudrak: *mdze*. ⁹ Phudrak: *kyi*. ¹⁰ Phudrak: *bcod*.

³⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 417c27–29):

第六子攝頌曰：

大界兩驛半 下水上山巔

異見明相過 五眾受七日

³⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 418a1–12):

具壽鄒波離，請世尊曰：“如世尊說，應結大界者。齊幾許來，是大界量？”佛言：“大界者，齊兩踰膳那半，應可結之。”（言踰膳那者，當三十里。是此一驛。由旬者訛也。欲令易了故，有言驛之處）。

“若過兩踰膳那半，亦是界不？”佛言：“若過，非界。”

“向下齊何，名為大界？”佛言：“齊至水來，名為大界。”

“兩踰膳那半，外方至水者，此之剩處，得名界不？”佛言：“不是。”

“向上齊何，名為大界？”佛言：“上至樹抄，或齊牆頭，名為界分。”

“大德，兩踰膳那半，外方至抄頭，斯之剩處，得名界不？”佛言：“不是。”

“若上山巔，齊何名界？”佛言：“齊其水處。”

“兩驛半外方至其水，亦名界不？”佛言：“不是。”

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

⁽⁴⁵⁾ Cf. *Poṣadhavastu* (Hu-von Hinüber: § 35 = Derge *IKa* 138b5–6):

Skt. niṣadya bhagavān bhikṣūn āmantrayate sma / tasmāt tarhi bhikṣavo 'nujānāmi bhikṣubhir ekapoṣadhāvāsasam-

ces gsungs na / btsun pa mtshams¹ chen po de'i tshad ji tsam lags / u pā li² dpag tshad phyed dang gsum mo //(46)

London 77a

btsun pa phyed dang gsum phan chad kyang mtshams zhes bgyi'am / u pā li ma yin te / dpag (D79a3) tshad phyed dang gsum tshun chad mtshams³ so //(47)

btsun pa 'og gi khams kyi mtshams⁴ gang lags / u pā li ji tsam chu la thug par⁵ gyur pa'i bar du'o //(48)

Tokyo 69b

btsun pa dpag tshad phyed dang gsum las 'das te chu la thug par gyur na ci de yang mtshams⁶ zhes (D79a4) bgyi'am / u pā li ma yin no // dpag tshad phyed dang gsum tshun chad ni mtshams⁷ yin gyi⁸ / de phan chad ni mtshams⁹ ma yin no //(49)

btsun pa steng gi khams su mtshams gang lags¹⁰ / u pā li ji tsam shing gi rtse mo'am / rtsig pa'i steng la thug par (D79a5) gyur¹¹ 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 mtshams¹² zhes bgyi'am / u pā li ma yin no // u pā li dpag tshad phyed dang gsum tshun

¹ Peking: 'tshams. ² Phudrak: lis. ³ Peking: 'tshams. ⁴ Peking: 'tshams. ⁵ Peking: pa'i. ⁶ Peking: 'tshams. ⁷ Peking: 'tshams. ⁸ Tog, Tokyo, London, Phudrak: kyi. ⁹ Peking: 'tshams. ¹⁰ Tokyo, London, Phudrak omit lags. ¹¹ Peking: 'gyur. ¹² Peking: 'tshams.

vṛtyā mahatī sīmā binsertavyā •

Tib. bzhugs nas bcom ldan 'das kyiis dge slong nmams la bka' stsal pa / dge slong dag de lta bas na dge slong dag gis gso sbyong gcig pa'i gnas kyi sdom pas mtshams chen po gcad pa rjes su gnang ngo //

(46) Cf. **Upāliparipṛcchā* (Derge 7 Na 241b6–7):

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan 'das kyiis 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 // de tshun chad ni thams cad kyang chung ngu ste / dkyil 'khor gang du grangs bzhi bcu bskor bar shong ba'o //

(47) Cf. **Upāliparipṛcchā* (Derge 7 Na 241b7–242a2):

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 // de las 'das pa ni mtshams ma yin no // de ste mtshams bca'd na yang ma bca'd pa zhes bya'o // dge slong nmams kyang 'das ba dang bcas pa ste / de bzhin du thams cad shes par bya'o //

(48) Cf. **Upāliparipṛcchā* (Derge 7 Na 242a2):

btsun pa 'og gi mtshams gang lags / u pā li chu yod pa'i bar du'o //

(49) Cf. **Upāliparipṛcchā* (Derge 7 Na 242a2–3):

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 // de man chad ni mtshams ma yin no //

(50) Cf. **Upāliparipṛcchā* (Derge 7 Na 242a3):

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 mtshams¹ so² // de phan (D79a6) chad ni mtshams³ ma yin no //(51)

btsun pa ri'i mtshams⁴ gang lags⁵ / u pā li ji tsam chus bskor ba la⁶ thug pa'i bar du'o //(52)

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btsun pa dpag tshad phyed dang gsum phan chad gcig tu⁷ chus bskor⁸ bar gyur na ci de yang mtshams⁹ zhes bgyi'am / u pā li (D79a7) ma yin no / u pā li dpag tshad phyed dang gsum tshun chad ni mtshams¹⁰ so // de phan chad ni mtshams¹¹ ma yin no //(53)

Phudrak 396b

1.6.2³⁸⁾

btsun pa dbyar gyi nang du dge 'dun bye¹² ste / de na dge slong zhig zhag bdun du byin gyis brlabs te / bdag chos la phyogs par (D79b1) bsams bzhin 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 gis¹³ lta ba la yang dad la¹⁴ / der song nas skya rengs¹⁵ shar na dbyar chad pa zhes bya'o // de ste lta ba la yang (D79b2) ma dad la der song nas / skya rengs¹⁶ ma¹⁷ shar na de¹⁸ dbyar ma chad pa zhes bya'o //(54)

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¹ Peking: 'tshams. ² Tog, Tokyo, London, Phudrak: *kyi*. ³ Peking: 'tshams. ⁴ Peking: 'tshams. ⁵ Tokyo, London, Phudrak omit *lags*. ⁶ Tokyo, London omit *la*. ⁷ London omits *tu*. ⁸ Phudrak: *skor*. ⁹ Peking: 'tshams. ¹⁰ Peking: 'tshams. ¹¹ Peking: 'tshams. ¹² London, Phudrak: *bya*. ¹³ Tog, Tokyo, London, Phudrak: *gi*. ¹⁴ Phudrak: *na*. ¹⁵ Peking, London, Phudrak: *reng*. ¹⁶ Peking, London: *reng*. ¹⁷ Peking, Phudrak omits *ma*. ¹⁸ Tog, Tokyo, London: omit *de*.

³⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 418a12–16):

“世尊，若於夏中，僧伽破壞，時有苾芻，故從法黨，向非法黨，為是破夏，為非破耶？”佛言：“此之苾芻，樂其異見，至惡黨處，經明相時，便即破夏。若不樂異見，至惡黨處，雖過明相，不名破夏。”

⁽⁵¹⁾ Cf. **Upāliparipṛcchā* (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. **Upāliparipṛcchā* (Derge *7 Na* 242a4–5):

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

⁽⁵³⁾ Cf. **Upāliparipṛcchā* (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. **Upāliparipṛcchā* (Derge *7 Na* 253b3–4):

btsun pa dbyar gyi nang logs su dge 'dun 'khrugs nas der yang dge slong gis bsams bzhin 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 sgrogs bzhin pa las skya rengs shar na ni dbyar zhig ba zhes bya'o //

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

'dir gzhung ni / dge slong bzhi dag las btsun pa re zhig dbyar gyi nang du dge 'dun bye bar gyur la / de na gal te dge slong bsams bzhin du chos kyi phyogs nas chos ma yin pa'i phyogs su mchi 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

1.6.3³⁹⁾

btsun pa bcom ldan 'das kyis

dpyar tshul na gnas pa'i tshe / dge slong gis¹ zhag bdun du byin gyis brlabs te / mtshams² kyi
slad rol du song shig⁽⁵⁵⁾

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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 ro¹³ // (D79b5) bdag dbyar 'dir gnas so zhes kun tu rgyas par bya ste snga ma bzhin no //⁽⁵⁶⁾

Tog 114a

¹ Phudrak: *gi*. ² Peking: 'tshams. ³ Tog: *gyi*. ⁴ Peking: 'tshams. ⁵ Phudrak: *ltar*. ⁶ Peking, Phudrak omit *dag*. ⁷ Peking: 'tshams. ⁸ Peking, Phudrak: *nas*. ⁹ Phudrak: *bzhugs*. ¹⁰ Tog, Tokyo, London: *bya*. ¹¹ Peking: 'tshams. ¹² Tog, Tokyo, London insert *du*. ¹³ Tog, Tokyo, London: *gnas so* instead of *ro*.

³⁹⁾Yijing's *Nidāna* (T. 1452 [24] 418a16–24):

“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：“所謂五眾。苾芻，苾芻尼，正學女，求寂，求寂女。”

“此於何處應受？”佛言：“可於界內，隨意。可向一苾芻前，合掌而住，作如是語：‘具壽存念，我苾芻某甲，於此住處，或前或後，三月夏安居。我苾芻某甲，為僧伽事故，守持七日出界外。若無難緣，還來此處。我於今夏，在此安居。’如是三說。或有六日事來，乃至一日，准七日，應受，具如餘處。”

yin no //

Vinayasūtraṅkā (Derge 4120 Yu 141b5–6):

'dir gzhung ni **Gleṅg gzhi** dag las btsun pa re zhig dbyar gyi nang du dge 'dun bye bar gyur na / de na gal te dge
slong bsams bzhin du chos kyi phyogs nas chos ma lags pa'i phyogs su mchi 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
no //

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

Skt. uktaṃ bhagavatā saptāham adhiṣṭhāya gantavyaṃ karaṇīyēneti.

Tib. bcom ldan 'das kyis 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，當去。”

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

btsun pa bcom ldan 'das kyis zhag bdun du byin gyis rlobs la song shig ces gsungs na / btsun pa gang gis byin gyis
brlab par bgyi / u pā li sde lngas so // gang du byin gyis brlab par bgyi / mtshams kyi nang du'o // ji ltar byin gyis
brlab par bgyi / sems bskyed la tsig 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 lta 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 mdo'i² tshigs su bca'd 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 //

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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

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dbyar tshul du 'jug par gyis shig⁽⁵⁷⁾

ces gsungs na / gang dag tshul du 'jug par bgyi / u pā li de ni¹⁰ lnga 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) bgyi /¹⁴
thams cad kyang snga ma bzhin du'o //(58)

¹ Phudrak: *bsgo*. ² Peking, Tokyo, London: *mdo*. ³ Phudrak: *gnyan*. ⁴ Peking: *'byung*. ⁵ Tog, Tokyo, London: *mtho ba'i*. ⁶ Tog, Tokyo, London: *pa'i*; Phudrak: *pa*. ⁷ Peking, Tokyo: *'dze*; Phudrak: *mdze*. ⁸ Peking: *mal*. ⁹ Phudrak: *bzhus*. ¹⁰ Tog, Tokyo, London insert *mam pa*. ¹¹ Phudrak: *dag* instead of *dang*. ¹² Peking: *slong*. ¹³ Phudrak omits *dge slob ma dang*. ¹⁴ London: *bg yi ba*.

⁴⁰⁾Yijing's *Nidāna* (T. 1452 [24] 418a25–27):

第七子攝頌曰：
五衆坐安居 親等請日去
於經有疑問 求解者應行

⁴¹⁾Yijing's *Nidāna* (T. 1452 [24] 418a28–b10):

具壽鄒波離，請世尊曰：“如世尊說：‘應夏安居者，’未知誰合安居？”佛言：“五衆合作。所謂，苾芻，苾芻尼，正學女，求寂，求寂女。在於屏處，對一苾芻，當前蹲踞，作如是說：‘具壽存念，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，前三月夏安居。以某甲為施主，某甲為營事人，某甲為瞻病人，於此住處，乃至，若有圯裂穿壞，當修補之，我於今夏，在此安居。’第二第三，亦如是說。或前或後，隨意應作。應知尼亦對尼，准苾芻作。其求寂，應對苾芻。正學女，求寂女，對尼應作。”

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

Skt. (bhagavān āha. tasmād anujānāmi bhikṣuṇā varṣā upagantavyaṃ.)

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

Chin. 佛言：“我緣此事，今制苾芻，作安居法。”

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

1.7.2⁴²⁾

btsun pa bcom ldan 'das kyis¹

zhag bdun du byin gyis brlab par byas na / dge bsnyen gyi don la mtshams² kyi³ 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 li / de ste sdig pa la lta ba de las dbra⁴ bar 'dod na 'gro bar bya'o //⁽⁶⁰⁾

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¹ Phudrak: *kyi*. ² Peking: 'mtshams ³ Phudrak omits *la mtshams kyi*. ⁴ Tog: 'phral; Tokyo, London: 'bral; Phudrak: *bral*.

⁴²⁾Yijing's *Nidāna* (T. 1452 [24] 418ab10–17)

“如世尊說：‘苾芻坐夏之時，若有鄔波索迦等，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，有疑須欲諮問，亦得去不？”佛言：“得去。”

“若苾芻，未得求得，未解求解，未證求證，及有疑心，須往開決。為斯等事，亦得守持七日去不？”佛言：“皆得。若受一日二日等，准此應作。”

Skt. tataḥ paścāc channe praviśya bhikṣor yathāvṛddhikayā sāmīcīm kṛtvā utkuṭukena sthitvā amjaliṃ pragṛhya idam syād vacanīyaṃ. samanvāhara āyuṣmaṃ. adya saṃghasya varṣopanyakāśādhī + + + + + so 'ham evaṃnāmā sminn āvāse antaḥsīme pūrvikām traimāsīm varṣā upagacchāmi amukena vaiyyāpṛtyakareṇa amukena gocaragrāmeṇa yāvad evāsyāvāsasya khaṇḍaphuṭṭapratisaṃskaraṇārthaṃ. iha me varṣā iha me varṣāvāsaḥ. evaṃ dvir api, evaṃ trir api.

Tib. de'i 'og tu skyabs yod par zhugs la / dge slong rgan rims ji lta ba bzhin gyi mdun du 'dud pa dang bcas pas tsog tsog por 'dug la thal mo sbyar te 'di skad ces / tshe dang ldan pa dgongs su gsol / deng dge 'dun gyi dbyar nye bar sgrub pa dbyar zla 'bring po tshes bcu drug lags la / bdag dge slong ming 'di zhes bgyi ba 'i dbyar nye bar sgrub pa yang dbyar zla 'bring po tshes bcu drug lags te / bdag ming 'di zhes bgyi ba nang mtshams dang bcas pa 'i gnas 'dir gnas ral ba dang 'drums pa bcas pa 'i slad du sbyin bdag che ge mo zhes bgyi ba dang / zhal ta bgyid pa che ge mo zhes bgyi ba dang / spyod yul gyi grong khyer che ge mo zhes bgyi bar dbyar snga ma zla ba gsum gnas par dam 'cha'o // bdag dbyar 'di na mchis shing dbyar gyi gnas ni 'di lags so // zhes de skad lan gnyis de skad lan gsum du bzlas te / de ltar dge slong rnams kyis 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，踰踞合掌，作如是說：“具壽存念。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，前三月夏安居。以某甲為施主，某甲為營事人，某甲為瞻病人，於此住處，乃至，若有圯裂穿壞，當修補之。我於今夏，在此安居。”第二第三亦如是說。

Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvatī (Derge 4125, 156b3–4):

'dir gzhung ni **gleng gzhi** las / btsun pa bcom ldan 'das kyis dbyar gnas par dam bca' bar bya'o zhes gang gsungs pa sus gnas par dam bca' bar bgyi lags / nye ba 'khor rigs lnga dag gis te / dge slong rnams dang / dge slong ma rnams dang / dge slob ma rnams dang / dge tshul rnams dang / dge tshul ma rnams kyis so zhes bya ba la sogs pa 'byung ba yin no //

⁽⁵⁹⁾ *Varṣāvastu* (Shōno, 1.9–1.9.1.1 = Derge 1 *Ka* 241b6–243a5 = T. 1445 [24] 1042c11–1043a17):

Skt. bhagavān āha / ... gantavyaṃ bhikṣuṇā saptāham adhiṣṭhāya upāsakasya karaṇīyena. idam upāsakasya karaṇīyaṃ.

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

Chin. 佛言：“... 得受持七日法去。是名鄔波索迦事。”

⁽⁶⁰⁾ Cf. **Upāliparipṛcchā* (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 zhig mchis na / de yang mchi bar bgyi'am / u pā li de yang 'gro bar bya'o //

Tog 114b

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 zhig mchis na / de yang mchi bar bgyi'am / u pā li⁷ de yang 'gro bar bya'o //

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

Phudrak 397b

§ 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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¹ Tokyo, London, Phudrak: 'am. ² Phudrak: dog. ³ Tog, Tokyo, London: la. ⁴ Tog, Tokyo, London, Phudrak: bgyis.
⁵ Phudrak: tshoms. ⁶ Tokyo, London: 'am. ⁷ London: la. ⁸ Tokyo: gcad. ⁹ Peking, Tog, Tokyo, London: pa'o.
¹⁰ Phudrak: gras.

⁴³⁾ Yijing's *Nidāna* (T. 1452 [24] 419c5–7):

第八子攝頌曰：
假令不截衣 有緣皆得著
衣可隨身量 若短作箭衣

btsun pa bcom ldan 'das kyis ni dge 'dun gyi don gyi slad du ni zhag bzhi 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 gzhan bram
ze dang / spyod pa pa dang / kun tu rgyu ba rnams kyis don gyi slad du zhag bzhi bcu'i sdom pa stsal bar bgyi'am /
u pā li mi (Tog [10 *Da* 351a2] omits *mi*) rung ngo //

1.8.1⁴⁴⁾

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 la tshe dang ldan pa u pā li zhus pa / btsun pa ma dras pa'i gos byin (D80a6) gyis brlab par rung ngam / u pā li mi rung mod kyi rnam pa de lta bu'i rkyen gyis³ na rung ngo //⁽⁶¹⁾

btsun pa ma dras⁴ pa'i gos 'tshal nas grong du mchir rung ngam / u pā li mi rung mod kyi de lta⁵ bu'i rkyen gyis na rung ngo //⁽⁶²⁾

btsun pa ma dras pa'i gos 'tshal te / khyim (D80a7) pa'i khyim du mchir⁶ rung ngam / u pā li mi rung mod kyi de lta bu'i rkyen gyis na rung ngo //

btsun pa ma dras pa'i gos 'tshal te / khyim pa⁷ khyim du gnas su mchis su⁸ rung ngam / u pā li mi rung mod kyi⁹ de lta bu'i rkyen gyis na rung ngo //

Tokyo 71a

btsun pa ma dras (D80b1) pa'i gos 'tshal te / kun tu rgyu ba¹⁰ khyim du mchir rung ngam / u pā li mi rung mod kyi de lta bu'i rkyen gyis na rung ngo //

Tog 115a

btsun pa ma dras pa'i gos 'tshal te / kun tu rgyu ba'i gnas su mchir¹¹ rung ngam / u pā li mi rung mod kyi de lta bu'i rkyen gyis na rung ngo //⁽⁶³⁾

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*. ¹⁰ Tokyo, London: *rgyu*'i. ¹¹ Peking omits *mchir*; Tokyo, London: 'chir.

⁴⁴⁾Yijing's *Nidāna* (T. 1452 [24] 419c8–13):

具壽鄒波離，請世尊曰：“不割截衣，得守持不？”佛言：“不得。若有難緣者得。”

“著不割截衣，得入聚落不？得往俗舍不？得入外道住處不？”佛言：“並皆不得。必有難緣，著亦無犯。”

“著不割截衣，得於外道舍坐不？”佛言：“不得。若外道不在舍時，坐亦無犯。”

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

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

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

'dir gzhung ni btsun pa chos gos ma dras pa byin gyis 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. *Vinayasūtravṛtṭyabhidhānasvavyākhyāna-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 sogs pa'o //

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

(D80b2) btsun pa ma dras pa'i gos 'tshal te / slad rol du mchir rung ngam / u pā li mi rung mod kyi
de lta bu'i rkyen gyis na¹ rung ngo //

1.8.2⁴⁵⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa bcom ldan 'das kiyis

Phudrak 398a

chos gos khru tshad du byos (D80b3) shig⁽⁶⁴⁾

ces gsungs na / btsun pa la la zhid khru thung zhid lus ring na des kyang khru tshad du bgyi'am / u
pā li de ni khru tshad du bya ba ma yin gyi / de'i lus kyi tshad du byos shig /⁽⁶⁵⁾

London 79a

btsun pa gang la thabs² kiyis chos gos mi langs na / des³ ji ltar bgyi / (D80b4) u pā li des gong lugs
su gyis la chongs shig /⁽⁶⁶⁾

Peking 78b

¹ Phudrak omits *na*. ² Tog, Tokyo, London, Phudrak: *thams cad*. ³ Peking, Tog, Tokyo, London: *de*.

⁴⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 13–18):

“如世尊說：‘稱肘量衣方合持者；若人身大肘短，亦依肘量，而作衣耶？’佛言：‘此人應取身量為衣。’
設取身量，仍不周遍。佛言：‘若不遍者，應縫作厥蘇洛迦衣，而守持之。’（此譯為篋長四肘闊二肘。縫之使合，入中牽
上，以條繫之。述如餘處。昔云祇修羅者，人皆不識其事，此則形如小篋。是尼五衣之數也應為裙）。

'dir gzhang ni btsun ba kun du rgyu'i 'dug gnas su snam sbar ma mchis par ma chir rung ngam / nye ba 'khor mi
rung ngo // gal te kun du rgyu dag phyi rol du byung bar gyur na ni rung ngo zhes bya ba yin no //

⁽⁶⁴⁾ Not identified.

Cf. *Vinayavibhāṅga* (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 dang /
chung ngur rig par bya'o // de la chen po ni khru gsum dang lnga'o // chung ngu ni khru 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. 鄔波離白佛言：“大德，衣之大小，有幾差別？”佛言：“僧伽胝有三。謂上中下。上者，豎三肘橫五肘。下者，豎二肘
半橫四肘半。二內名中。若嚧囉羅僧伽，及安坦婆娑，亦有三種。謂上中下。量如僧伽胝說。”

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 497a13–21):

具壽鄔波離，請世尊曰：“大德... 復有幾種僧伽胝衣？”佛言：“有三種。謂上中下。上者，豎三肘橫五肘。下者，豎二肘
半橫四肘半。二內名中。”

⁽⁶⁵⁾ Cf. *Muktaka* (Derge 7 *Pa* 201a2–3 = T. 1452 [24] 455b6–8):

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 kiyis dge slong dag gi chos gos khru tshad du gyis shig ces bka' stsal na / btsun pa khru thung la
lus ring na de yang chos gos khru tshad du bgyi'am / u pā li de ni lus kyi tshad du gyis shig /

Chin. 時鄔波離白佛言：“如世尊說：‘凡諸苾芻，應取肘量，作衣服者；有人肘短身長，亦依肘量，而作衣不？’佛言：“
應依身量，不應依肘。”

⁽⁶⁶⁾ Cf. *Vinayasamgraha* (Derge 4105 150a4–5 = T. 1458 [24] 551c6–8):

Tib. lus che la khru thuñ na lus kyi tshad du chos gos bya'i / khru'i tshad du mi ma yin no // slar bzlog pa yañ de
bžin no // gañ la tshad bžin gyis mi lañ na / des ral kha dpuñ chad du byas la bcañ bar bya'o //

Chin. 若身長大，而肘短者，依身為量。不依肘量。若翻此者，亦依身量。若身絕大者，裙應縫作，厥蘇洛迦，而受用之。

gleng gzhi'i sgo dang po'i mdo'i tshigs su bcad pa bgyad pa'o //

§ 1.9⁴⁶⁾

mdor na /

lham la¹ rnam pa lngar byas te //
seng ge gcan gzan² mi srun³ dang //
'dug par yang ni mi rung ste //
pags⁴ pa la (D80b5) ni nyal mi bya'o //

1.9.1⁴⁷⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i⁵ dze⁶ ta'i tshal 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 bcom
ldan 'das kyis

bal glang⁷ cang (D80b6) shes kyi⁸ pags⁹ pa las bgyis pa'i lham ma 'chang shig⁽⁶⁷⁾

Tog 115b

gsungs¹⁰ na / btsun pa ci ba glang¹¹ phal gyi¹² pags¹³ pa la yang lham bgyis te / bcang¹⁴ bar mi
bgyi'am / u pā li de dag gi pags¹⁵ pa la yang lham byas te bcang¹⁶ bar mi bya'o // u pā li de (D80b7)

Tokyo 71b

¹ Phudrak: *lhag ma*. ² Phudrak: *zan*. ³ Tog: *bsrun*. ⁴ Peking, Tokyo, London, Phudrak: *lpags*. ⁵ Phudrak: *pa*. ⁶ Tokyo: 'dze; Phudrak: *mdze*. ⁷ Tog: *ba glang*; Tokyo, London: *ba lang*. ⁸ Phudrak: *kyis*. ⁹ Peking, Tokyo, London, Phudrak: *lpags*.
¹⁰ Tokyo, London, Phudrak: *ces gsungs*. ¹¹ Peking, Phudrak: *bal glang*; Tokyo, London: *ba lang*. ¹² Phudrak: *gyis*. ¹³ Peking, Tokyo, London, Phudrak: *lpags*. ¹⁴ Tog, Tokyo, London: 'chang; Phudrak: 'cang. ¹⁵ Phudrak: *lpags*. ¹⁶ Phudrak: 'cang.

⁴⁶⁾Yijing's *Nidāna* (T. 1452 [24] 419c19–21):

第九子攝頌曰：

不畜五種皮 由有過失故
開許得用處 齊坐臥容身

⁴⁷⁾Yijing's *Nidāna* (T. 1452 [24] 419c22–29):

具壽鄒波離，白佛言：“世尊，如世尊說：‘象王之皮，不作鞋用者，’餘之象皮，得為鞋不？”佛言：“此亦不得。所以者何？此象亦有鼻牙力故。”

“如世尊說：‘智馬之皮，不應將作鞋者，’餘馬之皮，得為鞋不？”佛言：“不得。此亦能走有大力故。”

“如世尊說：‘師子虎豹之皮，不應為鞋者，’雖非此獸，是此類皮，得用作不？”佛言：“不得。斯等亦有爪牙力故。”

⁽⁶⁷⁾Cf. *Kṣudrakavastu* (Derge 6 *Tha* 264a4–5 = T. 1451 [24] 297a26–27):

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. 佛言：“此亦不應。然有五種爪牙等獸皮不應用。所謂，智象，智馬，師子，虎，豹。”

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 kyis 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 dag⁴ 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

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seng ge dang / stag dang / (D81a2) gzig⁸ 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 / mche¹⁶ ba'i stobs dang ldan pa'i phyir ro //(71)

¹ Phudrak omits *so stobs dang ldan pa* /. ² Peking, Tokyo, London: *lpags*. ³ Peking, Tokyo, London, Phudrak: *lpags*. ⁴ Peking, Tokyo, London, Phudrak: *lpags*. ⁵ Phudrak: 'cang. ⁶ Peking, Tog, Tokyo, London, Phudrak insert *kyang*. ⁷ Phudrak omits *stobs dang ldan*. ⁸ Phudrak: *gzigs*. ⁹ Peking, Tokyo, London, Phudrak: *lpags*. ¹⁰ Tog, London, Phudrak: *la*. ¹¹ Tokyo: *gzan can*; London, Phudrak: *gcan zan*. ¹² Tog: *bsrun*. ¹³ Peking, Tokyo, London, Phudrak: *lpags*. ¹⁴ Tog, Tokyo, London, Phudrak insert *yang*. ¹⁵ Peking, Tokyo, London, Phudrak: *lpags*. ¹⁶ Phudrak: *pa che* instead of *mche*.

(68) Cf. *Kṣudrakavastu* (Derge 6 *Tha* 264a5–7 = T. 1452 [24] 297a28–29):

Tib. bcom ldan 'das kyis sen mo dang mche ba'i stobs can lnga'i bgas lham bcang bar mi bya'o zhes bka' stsal pa dang / tshe dang ldan pa nye bar 'khor gyis bcom ldan 'das la zhus pa btsun pa sen mo dang mche 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 lham yang bcang bar mi bya ste / 'chang na 'gal tshabs can du 'gyur ro //

Chin. 時，具壽鄒波離，請世尊曰：“若更有餘，爪牙之類，皮得用不？”佛言：“亦不應用。用者，得惡作罪。”

**Upāliparipṛcchā* (Derge 7 *Na* 255a4–5):

btsun pa bcom ldan 'das kyis lham mi rung ba rnam 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 lham de dag kyang ma bcang shig /

(69) See n. 67 above.

(70) See n. 67 above.

(71) Cf. *Yijing's Ekottarakarmaśataka* (T. 1453 [24] 491a27–b6):

具壽鄒波離，請世尊曰：“大德，如世尊說：‘上象皮不為皮履者，’若更有餘鈍象馬皮等，合為履不？”佛言：“不合。此有何因。由有鼻牙力故。”

“大德，‘上馬皮不為鞋履者，’若有餘駑馬皮，合作鞋不？”佛言：“不合。此有何因？由有驍勇力故。”

“大德，‘師子皮虎豹皮不作鞋履者，’設更有餘如斯等皮，得作鞋履不？”佛言：“不合。斯亦有爪牙力。”

“此等諸皮得作鞋履不？”佛言：“不合。”

1.9.2⁴⁸⁾

btsun pa bcom ldan 'das kyis¹

pags² pa'i steng du ma 'dug shig³⁽⁷²⁾

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 //(73)

Peking 79a

btsun pa bcom ldan 'das kyis

Tog 116a

pags⁷ pa'i steng du ma nyal cig⁽⁷⁴⁾

ces gsungs na / btsun pa ji⁸ tsam gyis na pags⁹ pa'i steng du nyal ba zhes bgyi / de ni u pā li (D81a5)
ji tsam 'phres par gyur pa'o //(75)

gleng gzhi'i sgo dang po'i mdo'i tshigs su bcad pa dgu pa'o //¹⁰

¹ Phudrak: *kyi*. ² Peking, Tokyo, London, Phudrak: *lpags*. ³ Tog, Tokyo, London omit *shig*. ⁴ Peking, Tokyo, London, Phudrak: *lpags*. ⁵ Phudrak: *rku ba*. ⁶ Peking: *gzha*. ⁷ Peking, Tokyo, Phudrak: *lpags*. ⁸ Phudrak: *ci*. ⁹ Peking, Tokyo: *lpags*. ¹⁰ Phudrak omits *gleng gzhi'i sgo dang po'i mdo'i tshigs su bcad pa dgu pa'o //*.

⁴⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 419c29–a3):

“如世尊說：‘若此諸獸皮，皆不應坐。餘合坐者，齊大小來，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：‘纔可容身，畜之無犯。’

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

Skt. tasmād antargṛhe carmāsane niṣettavyaṃ na nipa[ti]tavyam vihāre [na] niṣettavyaṃ na nipa[ti]tavyam / niṣīdati nipatati sātisāro bhavati /

Tib. khyim du khri 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 / 'dug gam nyal na yang 'gal tshabs can du 'gyur ro //

Chin. “不應一切處制皮。是故我開，俗家應坐。不應用臥。若在毘訶羅，並不應坐臥。若受用者，得越法罪。”

⁽⁷³⁾ Cf. **Upāliparipṛcchā* (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 pags pa'i steng du 'dug pa zhes bgyi / u pā li ji tsam rkub tsos bzhag par gyur pa'o //

⁽⁷⁴⁾ See n. 72 above.

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

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

Yijing's *Ekottarakarmaśataka* (T. 1452 [24] 491a19–21):

具壽鄒波離，請世尊曰：“大德，制於皮處，唯聽其坐。不許臥者，齊何應坐？”佛言：“齊身坐處。”

“不許臥者，齊何應臥？”“謂容眠處。”

§ 1.10⁴⁹⁾

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 //

Tokyo 72a

1.10.1⁵⁰⁾

sangs rgyas bcom ldan 'das mnyan du yod pa⁴ dze⁵ ta'i tshal 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 bcom
 ldan 'das kyis

dge slong (D81a7) se ka ta bro 'tshal ba la sha rjen byin cig⁽⁷⁶⁾

ces gsungs na / btsun pa su las blang⁶ bar bgyi / u pā li de ni sha tshong⁷ pa⁸ rnam pa⁹ lnga las so //
 rnam pa lnga 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 rnams so //⁽⁷⁷⁾

Phudrak 399a

London 80a

¹ Phudrak: *rtsa ba*. ² Phudrak: *bsags*. ³ Phudrak: *bcas pa'o*. ⁴ Peking: *pa na*; Tog, Tokyo, London: *pa'i*. ⁵ Peking, Tokyo: 'dze; Phudrak: *mdze*. ⁶ Phudrak: *blangs*. ⁷ Peking, Tog, Phudrak: *'tshong*. ⁸ London omits *pa*. ⁹ Phudrak: *rnams*.

⁴⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 420a4–6):

第十子攝頌曰：
 生肉及諸醋 有五種不用
 痔病爪不傷 迴施知希望

⁵⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 420a7–12):

爾時薄伽梵，在室羅伐城。具壽鄔波離，請世尊曰：“如大德說：‘開西羯多苾芻，為病因緣，得食生肉者，’不知於何處當取。”佛言：“於五屠人處取。云何為五？謂是，殺羊鷄猪捕鳥獵獸者。”
 “大德。誰當合取？”佛言：“令敬信者取。”
 “令誰授與？”佛言：“還遣信人。”

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

Skt. bhagavān āha / yady evaṃ bhaiṣajyaṃ sevītavyam / na śakyam anyathā svasthena bhavitum / māṃsaṃ 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 śa rjen pa sbyin par bya'o //
Chin. 佛言：“若醫人說此為藥，餘不能療，應與生肉。”

⁽⁷⁷⁾ Cf. *Āryamūlasarvāstivādiśramaṇerakārikā-vṛtti-Prabhāvatī* (Derge 4125, 147a6–b1):

'di ltar gzhung ni **Gleṅg gzhi** 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 //

1.10.2⁵¹⁾

gleng gzhi ni mnyan¹ du yod pa na ste / de'i dus na dge slong gzhan zhing na bar gyur nas de sman pa'i drung du song ste / nad med cig ces smras nas² / (D81b2) bzhin bzangs bdag nad 'di dang 'di lta bu³ zhing gis btab na dpyad cig ston cig / des 'phags pa mar 'thung shig dang 'tsho bar 'gyur ro zhes smras pa dang / des bzhin bzang⁴ bcom ldan 'das kyis ma gnang ngo zhes smras pa dang / sman pas khyod kyis ston (D81b3) pa ni⁵ thugs rje can yin⁶ gyis⁷ / gnang bar 'gyur ro zhes smras pa dang⁸ / de ltar gyur pa dge slong rnams kyis⁹ bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de ste sman pas mar gyis 'tsho bar 'gyur¹⁰ zhes bsgo na 'thung shig /

Tog 116b

dge slong (D81b4) des mar 'thungs na skom gyis gzir bar gyur te / des¹¹ sman pa la bzhin bzang¹² bdag ni skom pas¹³ gzir to // des smras pa 'phags pa rtsab mo skyur po 'thung shig / de smras pa / bcom ldan 'das kyis dus ma yin pa'i zas¹⁴ ma gnang na ji ltar 'thung¹⁵ bar (D81b5) bya / sman pas smras pa / 'phags pa khyod kyis ston pa ni thugs rje can yin te¹⁶ gnang du gdon mi za'o // de¹⁷ ltar gyur pa dge slong rnams kyis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de ltar na rtsab mo skyur po 'thung shig (D81b6) ces rjes su gnang ba dang / dge slong dag gis rtsab mo skyur po ji ltar btung ba¹⁸ mi shes so //

Peking 79b

Tokyo 72b

Phudrak 399b

London 80b

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 rtsab mo skyur po¹⁹ ni / rnam pa 'di lnga'o // (D81b7) lnga gang zhe na / 'di lta ste /

¹ Phudrak: *gnyan*. ² Derge: *na*. ³ Phudrak: *bu'i*. ⁴ Phudrak: *bzangs*. ⁵ Phudrak: *ni*. ⁶ London, Phudrak omits *yin*. ⁷ Phudrak: *gyi*. ⁸ Phudrak: *Phudrak omits zhes smras pa dang*. ⁹ Phudrak: *kyi*. ¹⁰ Tog, Tokyo, London, Phudrak insert *ro*. ¹¹ Tokyo, London: *de*. ¹² Derge, Peking, Tog, Tokyo, London: *bzangs*. ¹³ Peking, Phudrak: *par*. ¹⁴ Tog, Tokyo, London: *bza' ba* instead of *zas*. ¹⁵ Tog, Tokyo, London: *btung*; Phudrak: *gtung*. ¹⁶ Tog, Tokyo, London: *pas* instead of *te*. ¹⁷ Phudrak inserts *ji*. ¹⁸ Tokyo, London: *bar*. ¹⁹ Phudrak: *pa*.

⁵¹⁾Yijing's *Nidāna* (T. 1452 [24] 420a12–b6):

於此城中，時有苾芻，身遭疾苦，詣醫人所問曰：“我有瘡渴病。賢首，願為處方。”醫人答言：“宜可服酥，必當平復。”苾芻報曰：“佛未聽許，為病服酥。”醫人答曰：“世尊大悲，為病所須亦應開服時。”諸苾芻，以緣白佛。佛言：“苾芻，為病醫遣服酥者，應可服之。”

時病苾芻，雖已服酥，仍患渴逼。醫人問曰：“尊者，服酥氣力何似？”苾芻答曰：“猶被渴逼。”醫人報曰：“酥不差者，酸漿諸醋，何不飲之？”苾芻答曰：“世尊不許，非時而飲。云何得服？”醫人報曰：“世尊慈悲。為病所須亦應聽服。”時諸苾芻，以緣白佛。佛言：“我今開許，應飲醋漿。”

時諸苾芻，不知何者醋漿。“如何當飲？”復往白佛。佛言：“醋漿有六。皆可服用。一大醋，二麥醋，三藥醋，四小醋，五酪漿，六鑽酪漿。此等酸漿，若欲飲時，應以少水，滌之作淨。仍用絹疊羅濾。澄清如竹荻色。若時與非時，有病無病，飲皆無犯。勿致疑惑。言大醋者，謂，以砂糖和水，置諸雜果，或以蒲桃木檣餘甘子等，久釀成醋。麥醋者，謂，磨麩麥等雜物，令碎釀以成醋。藥醋者，謂，以根莖等藥酸棗等果，釀之成醋。小醋者，謂，於飯中投熱饋汁及以飯漿續取續添長用不壞。酪漿者，謂，酪中漿水。鑽酪漿者，謂，鑽酪取酥。餘漿水是。”

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 kyis rñgon pa'i sha 'tshong ba'i gnas dag nas so // btsun pa sus blang bar bgyi zhing stobs su stsal 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 / rtsab 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 'bru³ 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 // rtsab mo ni rtsab mo nyid yin no // de dag gi⁸ nang du (D82a2) chus bsal la ras kyi nang du btsags⁹ te / ji lta mda'¹⁰ rgyu'i¹¹ kha dog bzhin du gyur pa de ni¹² dus dang / dus ma yin pa dang / na ba dang / mi na ba'i dge slong dag btung bar bya ste / de la the tshom ni ma byed cig /⁽⁷⁸⁾

Tog 117a

1.10.3⁵²⁾

gleng gzhi ni mnyan du yod pa na¹³ ste / de'i tshe na (D82a3) dge slong gzhan zhig gzhang 'brum gyi¹⁴ nad kyi¹⁵ btab nas des 'brum bu sen mos bca'd pa dang¹⁶ / de slar¹⁷ sdug bsngal zhing rtsub¹⁸ la¹⁹ tsha²⁰ zhing gnod la na bar gyur pa dang / de sdug bsngal gyis rab tu gzir nas des 'di snyam du bdag la bcom ldan 'das kyi (D82a4) sdug bsngal zhing dog²¹ pa dag tu gyur kyang ma dgongs snyam²² bsams pa dang / de nas bcom ldan 'das kyi²³ 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 dga' nas²⁶ mig mchims²⁷ gang²⁸ mchil²⁹ mas

Tokyo 73a

Phudrak 400a

Peking 80a

London 81a

¹ Phudrak omits *las*. ² Phudrak inserts *ba*. ³ Peking: 'bru'i. ⁴ Phudrak omits *las*. ⁵ Phudrak: *na*. ⁶ Tog, Tokyo, London, Phudrak: *dang ba* instead of *dar ba*. ⁷ Phudrak: *lta*. ⁸ Phudrak: *gis*. ⁹ Phudrak: *btsags*. ¹⁰ Tog, Tokyo, London, Phudrak: *mda'*. ¹¹ Tog, Tokyo, London, Phudrak omit *rgyu'i*. ¹² Peking: *na*. ¹³ Peking omits *na*. ¹⁴ Phudrak: *gyis*. ¹⁵ Phudrak inserts *dang kyi*. ¹⁶ Phudrak omits *dang*. ¹⁷ Phudrak: *des bslar*. ¹⁸ Phudrak: *dub*. ¹⁹ London: *pa* instead of *la*. ²⁰ Phudrak: *tshal*. ²¹ Peking: *dogs*. ²² Tog, Tokyo, London insert *du*. ²³ Derge, Peking, Tokyo: *kyi*. ²⁴ Phudrak omits *zhes*. ²⁵ Tokyo, London, Phudrak: *smras*. ²⁶ Phudrak omits *mi dga' nas*. ²⁷ Tog, London: *mchi mas*; Tokyo: *mchis mas*. ²⁸ Phudrak inserts *shing*. ²⁹ Peking, Phudrak: *mchis*; Tog, Tokyo, London: *mchi*.

⁵²⁾ Yijing's *Nidāna* (T. 1452 [24] 420b7–c7):

於此城中，時有苾芻，身患痔病，其頭下出，便以爪甲截去。極受苦痛，逼切身心，不能堪忍。便生是念：“我遭此苦，極為難忍。世尊大慈，寧不哀愍？”爾時世尊，由大悲力之所引故，至苾芻所，問言：“苾芻，汝何所苦？”時病苾芻，即便合掌，瞻仰世尊，憂情內感，流淚哽噎，具以病苦，而白世尊。佛告苾芻：“豈我先時，不遮汝等，患痔病者，不應截去？”白言：“世尊，佛已不許。”“若爾何故，汝今，作如是事？”白言：“世尊，為苦所逼。”佛言：“為苦逼故，汝無有犯。今告汝等，雖患苦逼，不以爪甲等，而截其痔。然治痔病，有其二種。或時以藥，或復禁呪。若有苾芻，雖遭苦痛，其痔不應自截，亦不使他截。如違教者得越法罪。”

爾時世尊，告諸苾芻曰：“此痔病經。我於餘處，已曾宣說。今為汝等，更復說之。若誦持者，必得除差，若有誦者，乃至盡形，終無痔病共相逼惱。亦得宿命智，能憶過去世時，七生之事。即說呪曰：

但姪他 阿魯泥 (去) 末魯泥鼻泥 俱麗婆鞞世沙婆鞞 三婆鞞 莎訶

汝等苾芻，若誦呪時，復作是說。於此北方，有大雪山王，中有大樹，名辟地多樹有三花。一名相續，二名柔軟，三名乾枯。如彼枯花，至乾燥時，即便墮落。我之痔病，或是風痔，熱痔，癰痔，血痔，糞痔，及餘諸痔，亦皆墮落乾燥。勿復血出，膿流致生苦痛。即令乾燥莎訶。又復呪曰：

但姪他 苦謎 苦末泥 (去) 莎訶。”

時諸苾芻，聞佛說已，歡喜奉行

⁽⁷⁸⁾ Cf. *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvātī* (Derge 4125, 144b2):

gleng gzhi las / dge slong dag 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 kyis bka' stsal pa / dge slong dag ngas snga nas kyang

gzhang³ 'brum ma gcod cig⁴⁽⁷⁹⁾

ces ma bsgo'am / bcom ldan 'das kyis bka' stsal (D82a6) lags so⁵ // 'o na khyed⁶ kyis⁷ ci'i phyir de ltar bya / bcom ldan 'das sdug bsngal gyis gzir ba'i slad du'o // de nas bcom ldan 'das kyis dge slong dag⁸ la bka' stsal pa / dge slong dag⁹ dge slong 'di ni sdug bsngal gyis¹⁰ gzir bas na nyes pa med kyis / (D82a7) ngas yang 'di ltar bsgo¹¹ ba ni dge slong dag¹² gzhang 'brum gyi nad kyis¹³ gzir na¹⁴ sen mo la¹⁵ sogs pas¹⁶ bdag nyid kyis kyang ma gcad¹⁷ cig / gzhan yang gcod du ma gzhug¹⁸ shig / de la dpyad¹⁹ rnam²⁰ pa gnyis su sbyar zhing bya ste / sman dang sngags kyis so // dge slong gzhang (D82b1) 'brum gyi nad kyis gzir ba la sen mo la²¹ sogs pas bcad²² dam / gcod²³ du bcug na 'das pa dang bcas par 'gyur ro //

¹ Phudrak: *brnabs*. ² Phudrak: *gzhan*. ³ London: *gzham*; Phudrak omits *gzhan*. ⁴ Tokyo: *bcod* instead of *gcod cig*. ⁵ Tog, Tokyo, London, Phudrak: *to* instead of *lags so*. ⁶ Tog, Tokyo, London, Phudrak: *khyod*. ⁷ Phudrak: *kyi*. ⁸ Tog, Tokyo, London: *rnams*. ⁹ Phudrak omits *dge slong dag*. ¹⁰ Phudrak: *kyi*. ¹¹ Tokyo: *sgo*. ¹² Phudrak omits *dag*. ¹³ Phudrak omits *nad kyis*. ¹⁴ Phudrak: *nas*. ¹⁵ Phudrak: *las*. ¹⁶ London omits *pas*. ¹⁷ Tog, Tokyo, London: *bcad*. ¹⁸ Peking: *zhugs*; Phudrak: *bzhug*. ¹⁹ Phudrak: *spyad*. ²⁰ Phudrak: *rnams*. ²¹ Phudrak: *las*. ²² Phudrak: *spyad*. ²³ Derge: *gtsad*.

⁽⁷⁹⁾ *Bhaiṣajyavastu* (Not preserved in Sanskrit; Derge 1 *Ka* 293a4–5 = T. 1448 [24] 6c5–6):

Tib. dge slong dag de lta bas na rgyun śes kyi bu'am / rgyun śes kyi bu 'dra ba la bsnyen bkur byed du ma gzhug cig / gzhang 'brum yang gcad par mi bya'o // 'on kyang gzhang 'brum gyi dpyad ni rnam pa gnyis kyis bya ste / gsang sngags dang / sman gyis so //

Chin. “是故苾芻，如阿帝耶，無信醫人，不應令遣，看病苾芻。痔病有二種療法。一者以呪，二者以藥。”

1.10.4⁵³⁾

sangs rgyas bcom ldan 'das shā kya'i grong 'dab¹ 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 brtsigs 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 gzhangs⁹ spyod du song ngo // khyim 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 gzhangs¹¹ spyod du song¹² zhes thos so // de skad ces¹³ thos nas khyim bdag (D82b4) des gtsug lag khang de dge 'dun la phul lo //

Phudrak 400b

Tokyo 73b

London 81b

Tog 118a

Peking 80b

de nas tshe dang ldan pa sgra can¹⁴ 'dzin ji srid dga' ba'i bar du gzhangs¹⁵ spyad nas lhung bzed dang chos gos khyer te / shā kya'i grong 'dab¹⁶ tshong pa spu bu can zhes bya ba gang na ba der spyod cing song ste / rim¹⁷ bzhin (D82b5) du spyad¹⁸ pa spyod cing¹⁹ 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

¹ Tokyo, London: *mdab*. ² Tokyo omits *bya*. ³ Phudrak omits *na*. ⁴ Phudrak: *de*. ⁵ Tokyo, London omit *bdag nyid dad*. ⁶ Peking, Tog, Tokyo, London: *gcan*. ⁷ Tog, Tokyo, London: *zin*. ⁸ Peking, Tog, Tokyo, London: *gcan*. ⁹ Tog, Tokyo, London: *ljongs*; Phudrak: *gzhang*. ¹⁰ Peking, Tog, Tokyo, London: *gcan*. ¹¹ Tog, Tokyo, London: *ljongs*. ¹² Tog, Tokyo, London insert *ngo*. ¹³ Tog, Tokyo, London omit *ces*. ¹⁴ Peking, Tog, Tokyo, London: *gcan*. ¹⁵ Tog, Tokyo, London: *ljongs*. ¹⁶ Peking, Tokyo, London: *mdab*. ¹⁷ Peking *rim pa*; Tog, Tokyo, Phudrak: *rims*. ¹⁸ Phudrak: *dbyad*. ¹⁹ Phudrak omits *cing*. ²⁰ Peking, Tog, Tokyo, London: *gcan*. ²¹ Phudrak omits *tshe dang*. ²² Phudrak: *can*. ²³ Phudrak omits *lo*. ²⁴ Tog, Tokyo, London omit *ces*.

⁵³⁾Yijing's *Nidāna* (T. 1452 [24] 420c8–28):

爾時世尊，於釋迦住處，在那維商人聚落。是時彼村，有一長者。素有信心，情懷喜捨，造一住處，奉施尊者羅怛羅。爾時尊者，住未多時，執鉢持衣，人間遊行。長者聞去，作是思惟：“尊者遊行，未知來不？便將此寺，奉施僧伽。”羅怛羅隨情遊訖，執持衣鉢，還詣那維商人處。問知施僧。即往佛所，頂禮雙足，而白佛言：“有一長者，素有信心，情生敬重，造一住處，獨施於我。住少多時，我有緣出去，後不久將施餘僧。我欲如何？願佛為決。”世尊告曰：“汝可詣彼長者之處，作如是言：‘仁不於我，若身語意，曾生片許，厭惡心耶？’”羅怛羅，奉佛教已，詣長者處，告曰：“仁非於我，若身語意，曾生片許，厭惡心耶？”長者答曰：“我於尊處，曾無此意。”羅怛羅，還詣佛所，具陳：“長者，無厭捨心。”爾時佛告，阿難陀曰：“汝往詣彼那維村中，現住苾芻，總令集在，供侍堂處。”時阿難陀，奉佛勅已，便詣彼村，至住處已，告苾芻曰：“應可並集，供侍堂中。”時阿難陀，既言告已，還詣佛所，頂禮雙足，而白佛言：“我已往彼，那維村中，謹宣聖旨。現住苾芻，咸皆已集。”爾時世尊，將諸苾芻及羅怛羅，至彼寺已，就座而坐，告諸苾芻曰：“汝等應知。若有施主，以所施物，施一別人，後時復迴，此物施一別人。此則施者非法，受者亦非法。名不淨受用。如是，若更迴與二人，或與三人，或與僧伽，斯等皆名，施不如法，受不如法，不淨受用。汝等苾芻，若有施主，以所施物，施二別人，後時復迴，此物施一別人。此則施者受者俱名非法。所有受用，皆是不淨。如是若更迴與二人三人，或與僧伽，施者受者，俱名非法。所有受用，皆是不淨。汝等苾芻，若有施主，以所施物，施三別人，後時復迴，此物，施一二三人，或與僧伽，施者受者，俱名非法。所有受用，皆是不淨。汝等苾芻，若有施主，以所施物，施與僧伽，後時復迴此物，施與一二三人，與餘僧伽。施者受者，俱名非法。所有受用，皆是不淨。若先施苾芻僧伽，後迴與尼僧伽，或復翻此，皆名不淨。汝等苾芻，若其僧伽，破為二部，先施此部，復將此物，迴與彼部，乃至皆是，不淨受用。汝等苾芻，若施一人，不迴與一人，施者受者，皆名如法。所有受用，皆名清淨。如是若施二人三人僧伽。此尼此部，更不迴與餘者，乃至受用皆名清淨。如上廣說。汝等苾芻，前是施，後非施。汝等苾芻，地屬於王，物屬於主。房舍臥具，施主為主。衣鉢資具，苾芻為主。所有施寺等物，若有破落，施主應自修補。不應持此，迴施餘人，先施是施，後非施也。汝等苾芻，應與羅怛羅先所住處，若苾芻施彼與此，除有難緣，得越法罪。”諸苾芻既奉佛教。即便授與羅怛羅，先時住處。

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 zhig bdag nyid dang / bdag nyid mos (D82b7) bdag nyid dga' nas gtsug lag khang zhig brtsigs te / bdag gang zag gcig pu⁴ la stsal nas gtsug lag khang der bdag⁵ ji srid cig gi bar du mchis te / lhung bzed dang chos gos 'tshal nas gzhangs⁶ 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 dang chos gos khyer te gzhangs⁹ 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 bgyi 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 bgyi'o zhes tshe dang ldan pa sgra gcan¹⁷ 'dzin¹⁸ bcom ldan 'das las mnyan¹⁹ te / khyim bdag de gang na ba der song nas 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 //⁽⁸⁰⁾

Phudrak 401a

London 82a

Tokyo 74a

Tog 118b

Peking 81a

¹ Tog, Tokyo, London, Phudrak omit *kyi zhabs*. ² Phudrak omits *phyogs gcig tu 'dug go* //. ³ Peking, Tog, Tokyo, London: *gcan*. ⁴ Phudrak: *pa*. ⁵ Phudrak omits *bdag*. ⁶ Tog, Tokyo, London: *ljongs*. ⁷ Phudrak: *can*. ⁸ Phudrak inserts *gyi*. ⁹ Tog, Tokyo, London: *ljongs*. ¹⁰ Phudrak: *dong*. ¹¹ Phudrak omits *yang*. ¹² Phudrak: *can*. ¹³ Phudrak omits *bdag de gang na ba*. ¹⁴ Peking: *de dag gis*; Tog, Phudrak: *bdag gi*; Tokyo, London: *des*. ¹⁵ Derge: *lga*. ¹⁶ Phudrak omits *smros*. ¹⁷ Phudrak omits *gcan*. ¹⁸ Tog, Tokyo, London: *zin*. ¹⁹ Phudrak: *gnyan*. ²⁰ Tog, Phudrak: *gi*. ²¹ Phudrak: *kyi*. ²² Derge, Phudrak: *can*.

⁽⁸⁰⁾Cf. *Vinayavibhaṅga* (Derge 3 *Cha* 203a–205b1= T. 1442 [23] 757a27–c23):

Tib. sangs rgyas bcom ldan 'das shā kya rnam kyis nang na shā kya rnam kyis grong rdal wa tshongs can zhes bya ba na bzhugs 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 dang chos 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 dar chos 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 dgar ljongs su 'dug nas shā kya rnam kyis grong rdal wa tshongs can ga la ba der rgyu zhing song ba na mthar gyis rgyu zhing 'gro ba'i tshe wa tshongs can du phyin nas tshe dang ldan pa sgra can zin gyis khyim bdag des gtsug lag khang de dge 'dun la phul la zhes thos so // thos nas kyang bcom ldan 'das ga la ba der song ste phyin nas / bcom ldan 'das kyi zhabs 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 sgra can zin gyis '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 bgyid du stsal nas bdag la gang zag 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 bgyi / sgra can zin tshur shog / khyod khyim bdag de ga la ba der song la 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 gyis btsun 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 bgyid do //

Chin. 爾時佛在，釋迦處販葦人聚落。爾時有一長者，自起信心，深生愛敬，造一住處，施與別人聖者，羅怛羅。時羅怛羅，於此寺中，時時住止，因有緣務，須往室羅伐城。是時長者，聞具壽羅怛羅，捨其住處，執持衣鉢，往室羅伐城。時彼

de nas tshe dang ldan pa sgra can¹ 'dzin² gyis khyim bdag de la³ legs par shin tu⁴ brtags⁵ shing smras⁶ te bcom ldan 'das gang na ba der song nas drung du phyin pa dang / bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te / bcom ldan 'das la 'di skad ces gsol to // btsun pa bdag gis khyim bdag de la khyim bdag bdag⁷ gis⁸ (D83a6) lus dang ngag dang yid kyi cung zad tsam yang nyes par gyur pa lta yod dam zhes bgyis na⁹ / de 'di skad ces 'phags pa sgra can¹⁰ 'dzin khyod kyi lus dang ngag dang yid kyi sgo nas cung zad tsam yang nongs par bgyis pa ma mchis so zhes mchi'o //

Phudrak 401b

London 82b

Tog 119a

de'i (D83a7) tshe na tshe dang ldan pa kun dga' bo¹¹ bcom ldan 'das kyi snam¹² logs na¹³ bsil¹⁴ 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 kya'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 sdu¹⁹ shig²⁰ ces bka' stsal pa dang²¹ / btsun pa bka' bzhin²² 'tshal lo²³ zhes gsol nas / tshe dang ldan pa kun dga' bos²⁴ bcom ldan 'das las²⁵ mnyan te / shā kya'i grong (D83b2) 'dab tshong²⁶ spu bu can zhes bya ba na dge slong ji snyed gnas shing 'khod pa de²⁷ dag thams cad 'dun khang du bsdu²⁸ nas / bcom ldan 'das gang na ba der song ste phyin pa dang / bcom ldan 'das kyi²⁹ zhabs 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 kya'i grong 'dab³² tshong pa spu bu can zhes bgyi ba na / dge slong ji snyed³³ gnas shing 'khod pa de dag 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 bting³⁷ ba la bzhugs so //(81)

Tokyo 74b

Peking 81b

¹ Peking, Tog, Tokyo, London: *gcan*. ² Tog: *zin*. ³ Phudrak inserts *bdag*. ⁴ London omits *tu*. ⁵ Phudrak inserts *te shin tu brtag te*. ⁶ Tog, Phudrak: *rmas*. ⁷ Phudrak omits *de la khyim bdag bdag*. ⁸ Tog, Tokyo, London: *gi*. ⁹ Phudrak: 'am instead of *na*. ¹⁰ Peking, Tog, Tokyo: *gcan*. ¹¹ Phudrak: *dga'o*. ¹² Tog: *gnam*. ¹³ Tokyo, London: *la*; Phudrak: *su*. ¹⁴ London, Phudrak: *gsil*. ¹⁵ Tog, Tokyo, London insert *bsil yab*. ¹⁶ Phudrak omits *kun dga' bo la*. ¹⁷ Tokyo inserts *khyar*. ¹⁸ Peking, Tokyo, London: *mdab*. ¹⁹ Tog, Phudrak: 'dus; Tokyo, London: 'du. ²⁰ Tog, Tokyo, London, Phudrak insert *par sgo shig*. ²¹ Tokyo omits *dang*. ²² Tog, Tokyo, London insert *du*. ²³ Phudrak omits *lo*. ²⁴ Phudrak: *dga'o*. ²⁵ Tokyo, London: *la*. ²⁶ Tog, Tokyo, London insert *pa*. ²⁷ Tokyo, London, Phudrak omit *de*. ²⁸ Phudrak: 'dus. ²⁹ Phudrak: *kyis*. ³⁰ Phudrak: 'di skad du btsun pa bcom ldan 'das dus la. ³¹ Phudrak omits *na*. ³² Peking, Tokyo, London: *mdab*. ³³ Phudrak inserts *gnyed*. ³⁴ Tog: *mdun*. ³⁵ Phudrak: 'dug. ³⁶ Phudrak: *mchas*. ³⁷ Phudrak: *bdan gting*.

Tog 119b;
Phu-
drak 402a

長者，見寺空虛，即便以寺，捨入僧伽。時具壽羅怛羅，事緣既了，即便還來，詣舊住處。聞說長者，以其住處，施與僧伽。羅怛羅聞斯事已，往詣佛所，禮雙足已，在一面住。即以上緣，具白世尊：“我今欲如之何？”于時世尊，告羅怛羅曰：“汝今可詣長者之處，作如是語：‘長者豈於我所，見身語業，有不善處，生嫌賤耶？’”時羅怛羅，承佛教已，即便往詣長者之處，作如是語：“長者，豈於我所，見身語業，有不善處，生嫌賤耶？”是時長者，即便禮足，作如是語：“我實不於聖者之所，見身語業，有不善處，起嫌賤心。”時羅怛羅，呪願長者無病長壽。

(81) *Vinayavibhaṅga* (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 zhabs 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 sgra can zin gyis 'di skad ces gsol to // btsun pa 'di na bdag khyim bdag ga la ba der mchis te 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 bgyis na / de 'di skad ces 'phags pa sgra can zin bdag khyod kyi sku'am / gsung la smod pa cung zad kyang ma mchis so zhes mchi'o // de nas bcom ldan 'das kyi tshe dang ldan pa kun dga' bo la bka' stsal pa / kun dga' bo song la dge slong ji snyed wa tshongs can nye bar rten cing 'khod pa de dag thams cad dpong sa'i khang par bsdu shig / tshe dang ldan pa kun dga' bos btsun pa bka' bzhin 'tshal / zhes bcom ldan 'das las mnyan nas dge slong ji snyed wa tshongs can nye bar rten cing 'khod pa de dag thams cad dpong sa'i khang par bsdu nas bcom ldan 'das ga la ba

bzhugs nas bcom ldan 'das kyis dge slong dag la bka' stsal pa / dge slong dag gang¹ gis gang zag London 83a
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 spyod 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 spyod pa'o // dge (D83b6) slong dag gang⁵ Tokyo 75a
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 la⁷ byin na chos ma yin par byin pa'o // chos ma yin par blangs pa'o // mi rung par spyod
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 pho gzhan la'm / dge 'dun la byin na chos ma yin par byin pa'o // chos ma yin par
blangs pa'o // mi rung bar spyod pa'o // dge 'dun la (D84a1) byin te gang zag gcig la byin nam / gnyis
la'm¹⁰ / mang po la¹¹ byin nam / dge 'dun gzhan la byin na chos ma yin par byin pa'o // chos ma yin
par blangs pa'o // mi rung¹² bar spyod 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 spyod pa'o¹⁹ // dge Tog 120a
slong dag gang²⁰ gis gang zag gcig la (D84a3) sbyin pa byin pa gzhan la ma byin²¹ na chos bzhin du
byin pa'o // chos bzhin du blangs pa'o // rung bar spyod 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 spyod pa'o // dge slong dag gang²⁴ London 83b
(D84a4) gis gang zag gnyis la sbyin pa byin pa de gcig²⁵ la ma yin / gzhan la ma yin²⁶ mang po la
ma yin / ²⁷ dge 'dun la ma byin na chos bzhin du byin pa'o // ²⁸ rung bar spyod pa'o // dge slong dag
gang²⁹ gis gang zag mang po la sbyin (D84a5) pa byin pa de gcig la ma byin gnyis la'm / mang po Phudrak 402b
gzhan la'm / dge 'dun la ma byin na chos bzhin du byin pa'o // chos bzhin du blangs pa'o³⁰ // rung bar
spyod pa'o // Tokyo 75b

dge slong dag gang gis dge 'dun la sbyin pa³¹ byin pa de gang zag gcig la ma byin / (D84a6) gnyis Peking 82a

¹ Phudrak omits *gang*. ² Tog, Tokyo, London, Phudrak insert *yang*. ³ Peking: *med* instead of *mang*. ⁴ Phudrak: *pa'o*.
⁵ Phudrak omits *gang*. ⁶ Phudrak omits *sbyin pa*. ⁷ Phudrak omits *la*. ⁸ Phudrak omits *gang*. ⁹ Tog, Tokyo, London,
Phudrak: *te*. ¹⁰ Phudrak: *pa'am*. ¹¹ Phudrak omits *la*. ¹² London: *rungs*. ¹³ Phudrak: *kyis*. ¹⁴ Phudrak: *byed de*.
¹⁵ Phudrak: *pa*. ¹⁶ Tog, Tokyo, London insert *byin pa*. ¹⁷ Tog, Tokyo, London omit *de*. ¹⁸ Phudrak omits *byin na chos*
ma yin par. ¹⁹ Peking omits *mi rung bar spyod pa'o*. ²⁰ London omits *gang*. ²¹ Phudrak: *yin* instead of *byin*. ²² Tokyo,
London omit *du*. ²³ Phudrak inserts *chos bzhin blangs pa'o*. ²⁴ Phudrak omits *gang*. ²⁵ Phudrak: *ma byin na ga* instead of
sbyin pa byin pa de gcig. ²⁶ Tog, Tokyo, London, Phudrak omit *gzhan la ma yin* /. ²⁷ Tog, Tokyo, London, Phudrak insert
gzhan la ma yin / here. ²⁸ Tog, Tokyo, London insert *chos bzhin du blangs pa'o* // here. ²⁹ London omits *gang*. ³⁰ Phudrak
omits *chos bzhin du blangs pa'o*. ³¹ Phudrak omits *sbyin pa*.

der song snye phyin nas bcom ldan 'das kyi zhabs 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 ji snyed
wa tshongs can nye bar rten cing mchis pa de dag thams cad dpong sa'i khang par mchis shing mthun par gyur na /
bcom ldan 'das kyis nga de'i dus la bab par mkhyen par mdzad du gsol // de nas bcom ldan 'das dpong sa'i khang
pa ga la ba der gshegs te byon nas / dge slong gi dge 'dun gyi gong du gdan bshams pa nyid la bzhugs so //

Chin. 即便捨去，還詣佛所。頂禮佛足，在一面住，白佛言：“世尊我承佛教，至長者所，告言長者：‘豈於我所，見身語業，有不善處，生嫌賤耶？’長者答我云：‘聖者，我實不於，聖者之所，見身語業，有不善處，生嫌賤心。’于時，具壽阿難陀，在於佛後，執扇扇佛。世尊即告，具壽阿難陀曰：“汝今宜往，販葷人聚落。告諸苾芻，悉令集在，常食堂中。”時具壽阿難陀，奉命而去，具宣佛教。彼苾芻衆，皆令集在，常食堂中已，還詣佛所，頂禮佛足，在一面立，白佛言：“世尊，彼聚落中，諸苾芻衆，我奉佛教，皆已集在，常食堂中。唯願知之。”

(D84b3) 'dul ba gzhung dam pa /¹ bam po sum bcu rtsa² gnyis pa³ //

1.10.5⁵⁴⁾

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

lo lnga pa dang / lo⁴ drug pa dang / gtsug lag khang⁵ gi⁶ dus ston dang / dus ston⁷ chen po dag
byos shig⁽⁸³⁾

Tokyo 76a

¹ Tog, Tokyo, London, Phudrak omit 'dul 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：“應作五年及六年頂髮大會。”時有敬信婆羅門，及諸長者。皆以種種餅果飲食，奉施僧伽。時諸苾芻，食皆不盡。便將所餘，持與求寂。時諸求寂，既至明日，還將餅果，重與苾芻。苾芻問曰：“汝於何處，得此餅來？”答言：“是仁所惠。”苾芻疑念：“此之餅果，是我食餘，今更重食，准法有罪？”以緣白佛。佛言：“若有希望心食，與時惡作，食便墮罪。若無希望心與，有希望心食，與時無犯，食便墮罪。若有希望心與，無希望心食，與時得惡作。食時無犯。若無希望心與，無希望還得其食，二俱無犯。”

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 bye zhing gnyis su gyur la phyogs dag gzhan gyi phyogs su nam par gnas pa na phyogs gcig la sbyin pa byin nas / phyogs gnyis pa 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 // dge slong dag de lta bas na snga ma ni sbyin pa yin la / phyi ma ni ma yin no // rgyal po ni sa gzhi la dbang la / bdag po ni gnas mal la dbang / dge slong ni lhung bzed dang chos gos la dbang ngo // sbyin pa po dang sbyin bdag gis rang gi sbyin par bya ba'i chos mngon par 'du bya bar ni rung gi rang gis gzhan la sbyin du ni mi rung ngo // dge slong dag dge slong sgra can zin la gtsug lag khang de phyr byin cig / dge slong de dag gis tshe dang ldan pa sgra can zin la gtsug lag khang de phyr byin no // 'di ni re zhis byung ba yin gyi bcom ldan 'das re zhis 'dul ba la nyan thos rnam kyis bslab pa'i gzhi 'cha' bar ni mi mdzad do //

Chin. 爾時世尊，詣彼堂中於所設座就之而坐，告諸苾芻曰：“若有施主，以所施物施一別人，後時復迴此物施一別人，此則施者非法，受者亦非法，名不淨受用。如是若更迴與二人，或與三人或與僧伽，斯等皆名，施不如法，受不如法，不淨受用。汝等苾芻，若有施主，以所施物施二別人，後時復迴此物施一別人，此則，施者受者，俱名非法，所有受用，皆是不淨。如是若更迴與二人三人，或與僧伽，施者受者，俱名非法。所有受用，皆是不淨。汝等苾芻，若有施主，以所施物，施三別人，後時復迴此物施一二三人，或與僧伽，施者受者，俱名非法。所有受用，皆是不淨。汝等苾芻，若有施主，以所施物施與僧伽，後時復迴此物施與一二三人，與餘僧伽，施者受者，俱名非法。所有受用，皆是不淨。汝等苾芻，若其僧伽，破為二部，先施此部，復將此物，迴與彼部，乃至皆是，不淨受用。汝等苾芻，若施一人不迴與一人，施者受者，皆名如法。所有受用，皆名清淨。如是若施，二人三人僧伽，此部更不，迴與餘者，乃至受用，皆名清淨，如上廣說。汝等苾芻 前是施後非施。汝等苾芻，地屬於王，物屬於主，所有衣鉢等物，應囑苾芻。施主所有，施寺等物，若有破落，應自修補。不應持此，迴施餘人。汝等苾芻，應與羅怛羅，先所住處。”時諸苾芻，既奉佛教，即便授與羅怛羅先時住處。此是緣起。

⁽⁸³⁾ See *Nidāna* (§ 5.4.2).

Cf. *Vinayavibhaṅga* (Derge 3 *Ja* 149b4):

Tib. bcom ldan 'das kyis gtsug phud kyis dus ston dang / dus ston chen po dang / lo lnga'i dus ston bya'o zhes bka' stsal nas / de na dge slong rnam kyis 'dus pa chen po byung bar gyur nas . . .

Chin. 如世尊說：“五年六年應作頂髮大會。”時有無量苾芻總集...

Kṣudrakavastu (Derge 6 *Da* 177a1–2 = T. 1451 [24] 371c12–14):

Tib. gleng gzhi ni mnyan yod na'o // bcom ldan 'das kyis lo lnga pa dang / gtsug phud kyis dus ston chen po bya'o zhes bka' stsal pa dang / bram ze dang / khyim bdag dad pa can rnam phan tshun 'gran cing byed do //

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 can¹ dag gis
 bca' ba mang du byin pa dang² / de dag gis cung zad cig zos nas lhag 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 // dge (D84b6) slong
 rnam 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 gsol to //

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London 84b

Peking 82b

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)

Phudrak 403b

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

¹ Peking, Tog, Phudrak omit *can*. ² Tokyo omits *dang*. ³ Tokyo, London, Phudrak : *pa*. ⁴ Phudrak: *lan*. ⁵ Peking: *gi*.
⁶ Tokyo, London: *pa*. ⁷ Derge: *gi*. ⁸ Peking: *gi*; Tog, Tokyo, London insert *bdag cag la* after *gis*. ⁹ Tokyo, London, Phudrak:
tshang. ¹⁰ Tog, Tokyo, London omit *bdag cag la*. ¹¹ Tog, Tokyo, London omit *kyis*. ¹² Phudrak: *khyod*. ¹³ Phudrak
 inserts *des byin la re ba yod bzhin du*. ¹⁴ Phudrak omits *byin na*. ¹⁵ Peking, Tog, Phudrak omit *te*. ¹⁶ Phudrak inserts *pa*.
¹⁷ London: *na*. ¹⁸ Peking, Phudrak: *na*. ¹⁹ Phudrak omits *zos na nyes pa*. ²⁰ Phudrak omits *pa*. ²¹ Phudrak omits *na*.
²² Phudrak: *ba*. ²³ Phudrak omits *ba*. ²⁴ Phudrak omits *la za ba'i tshe yang nyes pa med*. ²⁵ Peking: *zhi'i*. ²⁶ Tokyo,
 Phudrak omit *pa bcu pa*; London omits *bcu pa*. ²⁷ Peking: *ste*; Tokyo: *sto*.

Chin. 緣處同前。如世尊說：“五年應作，頂髻大會。”時諸婆羅門，長者居士，各諍勝上，作無遮大會...

(84) Cf. *Vinayasamgraha* (Derge 4105 219b6–7 = T. 1458 [24] 587a19–22):

Tib. dge tshul la sogs pa rnam la ltos pa dang bcas pas byin la ltos pa dang bcas bzhin du zos na nyes byas dang
 ltung byed do // ltos pa dang bcas bzhin du byin la ltos pa med par zos na nyes byas nyid do // ltos pa med par byin
 la ltos pa dan bcas pas zos na ltung byed nyid do // gnyi ga la ltos pa med na gnyi ga la ltung ba med do //

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

Vinayasūtravṛtṭyabhidhānasavyākhyāna-nāma (Derge 4119 Zu 222a5–6) and *Vinayasūtraṭikā* (Derge 4120 'U 320a1):

Gleng gzhi dag las kyang ltos pa dang bcas pas zos na'o zhes bya ba la sogs pa gsungs pa yin no (*Vinayasūtraṭikā*:
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 rnam sbsdus pa¹⁰ gnyis pa'o //

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Tog 121b

§ 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 //

¹ Phudrak: *sdus*. ² Phudrak: *bgo*. ³ Peking: *mi*. ⁴ Phudrak: *gting*. ⁵ Peking inserts *pa* before *byin*. ⁶ Tog, Tokyo, London, Phudrak: *gos* instead of *chos*. ⁷ Tokyo omit *dang*. ⁸ Tog, Phudrak: *brtsig*. ⁹ Tokyo, London, Phudrak: *bcad*. ¹⁰ Derge: *pa'i*. ¹¹ Tog, Tokyo, London, Phudrak: *bgo*. ¹² London: *klon*. ¹³ Phudrak: *pa'o*. ¹⁴ Tog, Tokyo, London: *pha ma dus 'das te*. ¹⁵ Tokyo: *brtsod*.

⁵⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 421b11–13):

尼陀那別門第二總攝頌曰：
分亡及唱導 張衣授學人
重作收攝驅 求寂同牆上

⁵⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 421b14–c4):

第一子攝頌曰：
分亡者衣物 互無應互取
見闕應須諫 隨頭向處分

2.1.1⁵⁷⁾

sangs rgyas bcom ldan (D85a4) 'das mnyan du yod pa na¹ dze² ta'i tshal mgon med zas sbyin gyi³ kun dga' ra ba na bzhugs so // mnyan du yod pa na khyim bdag gzhan zhig 'dug pa des rigs mnyam pa las chung ma zhig blangs nas de de dang lhan cig tu⁴ rtse dga' zhing⁵ yongs su spyod do // de rtse dga' (D85a5) zhing 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 zhag bdun gsum nyi shu 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)

London 85a

Phudrak 404a

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 lhung bzed 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 mthong 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 mas²⁰ nor rdzas dag bsgrubs kyang snod spyad²¹ dang gos dag ni mi 'dor na / dge sbyong shā kya'i bu 'di (D85b1) dag ni sgo'i them²² pa brgya²³ rgal zhing²⁴ dka' bzhin du lto 'gengs shing bsod snyoms sgrub²⁵ na ci'i phyir lhung bzed 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

Peking 83a

Tog 122a

Tokyo 77a

¹ Phudrak omits *na*. ² Peking, Tokyo: 'dze; Phudrak: *mdze*. ³ Phudrak: *gyis*. ⁴ Phudrak omits *tu*. ⁵ Derge, Phudrak omit *zhing*. ⁶ Tog, Tokyo, Phudrak omit *rtsa*. ⁷ Peking omit *chen po*. ⁸ Phudrak: *brgya*. ⁹ Peking, Tokyo, London, Phudrak: 'thun. ¹⁰ Peking: *gtags*; Phudrak: *brtags*. ¹¹ Peking: *phyis*. ¹² Phudrak: *kyis*. ¹³ London omit *na*. ¹⁴ Tokyo, Phudrak: *kyi*. ¹⁵ Tog, Phudrak omit *las*. ¹⁶ Tog, Tokyo, London, Phudrak: *ste* instead of *ba*. ¹⁷ Phudrak inserts *gis*. ¹⁸ Peking, Phudrak: *thams cad* instead of *thabs*. ¹⁹ Tokyo: *dus*. ²⁰ Phudrak: *ma*. ²¹ Phudrak: *dpyad*. ²² Peking: *tham*; Phudrak: *thems*. ²³ Phudrak: *rgya*. ²⁴ Phudrak omits *bzhin*. ²⁵ Tog: *bsgrub*.

⁵⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 421b17–c4):

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，而受圓具。忽遇疾苦，因即命終。時諸苾芻，衣鉢及屍，悉皆同棄。諸俗人見，來白苾芻：“我輩流俗，現有兒孫，所求易得。死人之物，尚不輕棄？尊者，既是出家，復無男女。所有資財，苦求方得。於死人物，何故不收？”諸苾芻答曰：“世尊未許收死人衣。苾芻以緣白佛。佛言：“苾芻身亡，所有衣鉢，不應棄擲。”

復有苾芻，遇病而死。收取其衣，露屍而送。俗人見嫌。佛言：“不應露身，而棄應以裙帔蓋身，而送。”

時諸苾芻，以好衣蓋。佛言：“勿用好衣。”

時諸苾芻，以破碎衣蓋。佛言：“應以非好非惡，處中衣蓋。”

時諸苾芻，白佛：“所餘衣鉢，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，竟不曾得。佛言：“衆應同集，先以言白，衆既和許，可賣共分。”

(85) Cf. *Samghabhedavastu* (Gnoli, 57 = Derge 1 *Nga* 149b5–6 = T. 1450 [24] 166a26–28):

Skt. tena sadṛśāt kulāt kalatram ānītam; sa tayā sārđhaṃ kṛīḍati ramate paricārayati; tasya kṛīḍato ramamāṇasya paricārayataḥ putro jātaḥ; tasya trīṇi saptakāny ekaviṃśatidivasān vistareṇa jātasya jātimahaṃ kṛtvā kulasadṛśaṃ nāmadheyam vyavasthāpyatam;

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 zhag bdun gsum nyi shu 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，會諸親族，設諸飲食，因為此兒，立名號 . . .

cag khyim pa (D85b2) khyim na gnas te / thabs¹ rnam pa du mas nor rdzas bsgrubs kyang snod spyad dang gos mi 'dor na khyed cag sgo'i them² pa brgya³ rgal zhing dka' bzhin du⁴ lto⁵ 'gengs⁶ pa'i bsod snyoms bsgrubs te / lhung bzed dang chos gos 'di ga⁷ las 'ong⁸ na de ci'i phyir khyed⁹ (D85b3) kyis dge slong 'di¹⁰ lhung bzed dang chos gos su bcas te dur khrod du¹¹ bor zhes smras pa dang¹² / de dag gis bcom ldan 'das kyis ma gnang ngo zhes smras pa dang / de dag cang mi zer bar¹³ dong ngo // de ltar gyur pa¹⁴ dge slong dag la smras pa dang¹⁵ / dge slong dag gis (D85b4) bcom ldan 'das la gsol to¹⁶ // bcom ldan 'das kyis bka' stsal pa / lhung bzed dang chos gos¹⁷ su bcas te ma dor cig /

Phudrak 404b

London 85b

bcom ldan 'das kyis lhung bzed dang chos gos su bcas te ma dor cig ces gsungs¹⁸ pa dang / dge slong dag¹⁹ gis gcer bur (D85b5) bor nas / bcom ldan 'das kyis bka' stsal pa / gcer bur ma dor bar smad g.yogs dang rdul²⁰ gzan²¹ gyis dkris²² te bor²³ cig / de nas dge slong dag gis gos bzang po dang²⁴ bor nas bcom ldan 'das kyis bzang po dang ma dor cig ces bka' stsal pa dang / (D85b6) de dag gis ngan pa dang bor ro // bcom ldan 'das kyis²⁵ ngan pa²⁶ yang ma dor bar 'bring po dang bor²⁷ cig ces bka' stsal to //

Tog 122b

bcom ldan 'das kyis lhung bzed dang chos gos su bcas te ma dor cig ces bka' stsal pa²⁸ dang²⁹ / dge slong dag gis ji ltar bya (D85b7) ba mi shes³⁰ nas / bcom ldan 'das kyis dge slong gang phongs³¹ pa de la³² byin cig ces bka' stsal to //

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drug sde dag rtag tu phongs pa³³ ltar byed³⁴ nas / bcom ldan 'das kyis drug sde dag la³⁵ ma sbyin³⁶ par ji ltar rgan rims bzhin du byin cig ces bka' stsal pa (D86a1) dang / gsar bu dag ma thob par gyur nas bcom ldan 'das kyis dris pa la lan³⁷ 'debs pa'i dge slong gis dge 'dun la bsgo³⁸ la dge slong gi dge 'dun thams cad 'dus shing 'khod pa dang / gtsug lag khang skyong gis dge 'dun gyi nang du rin³⁹ (D86a2) thang bskyed⁴⁰ par byos shig ces bka' stsal to //

Peking 83b

Phudrak 405a

London 86a

2.1.2⁵⁸⁾

gleng gzhi ni mnyan du yod pa na ste⁴¹ / mnyan du yod pa na dge slong gzhan zhig dus 'das nas de'i lhung bzed dang chos gos⁴² / dge slong ma zhig gi⁴³ lag tu bzhag⁴⁴ go / dge slong dag gis de'i

¹ Phudrak omits *thabs*. ² Phudrak: *thems*. ³ Phudrak omits *brgya*. ⁴ Peking omits *du*. ⁵ Phudrak: *lto*s. ⁶ Peking: '*gengs*.
⁷ Tokyo: *dag*. ⁸ Phudrak: '*ongs*. ⁹ Phudrak: *khyod*. ¹⁰ Phudrak omits *dge slong 'di*'i and inserts *lhung bzed dang chos 'di ga las 'ongs na de ci'i phyir khyod kyis*. ¹¹ Phudrak omits *du*. ¹² Phudrak omits *dang*. ¹³ Tokyo: *ba*. ¹⁴ London: *pa*'i.
¹⁵ London omit *dang*. ¹⁶ Peking: *te*. ¹⁷ Phudrak omits *gos*. ¹⁸ Peking: *bsungs*. ¹⁹ Peking: *dag*. ²⁰ Phudrak: *dnul*.
²¹ Peking, Phudrak: *zan*. ²² Tog: *bkris*. ²³ Tokyo, London, Phudrak: '*or*. ²⁴ London omit *dang*. ²⁵ Phudrak: *kyi*. ²⁶ Tog, Tokyo, London insert *dang*. ²⁷ Tokyo, London, Phudrak: '*or*. ²⁸ Phudrak omits *ma dor cig ces bka' stsal pa*. ²⁹ Peking, Phudrak omit *dang*. ³⁰ Phudrak omits *shes*. ³¹ Phudrak: '*phongs*. ³² Phudrak: *las*. ³³ Phudrak omits *pa*. ³⁴ Peking: *byas*.
³⁵ Phudrak: *ni*. ³⁶ Tokyo, London: *byin*. ³⁷ Phudrak: *len*. ³⁸ Phudrak: *sgo*. ³⁹ Phudrak: *rim*. ⁴⁰ Phudrak: *da kyed*.
⁴¹ Peking: *te*. ⁴² Tog, Tokyo, London: *chos gos dang lhung bzed*. ⁴³ Phudrak: *gis*. ⁴⁴ Tokyo, London, Phudrak: *gzag*.

⁵⁸⁾Yijing's *Nidāna* (T. 1452 [24] 421c5–11):

緣處同前。有一苾芻，忽然身死。所有衣鉢，並寄苾芻尼邊，殯送事了。時諸苾芻，知其身死，於尼處索。尼聞索時，問曰：“彼於何處死？”答言：“尼寺。”尼言：“在僧寺死者可屬仁。在尼寺死者，彼則是我同法兄弟。所有衣鉢，我合得之。”尼既不還。苾芻白佛。佛言：“不合與尼，苾芻應分。”

ro bsregs¹ nas slar (D86a3) gtsug lag khang du phyin nas lhung bzed dang chos gos 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 zhig 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 gtams⁷ 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 pa 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 kyis (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 //

Tog 123a

Tokyo 78a

Phudrak 405b

2.1.3⁵⁹⁾

mnyan du yod pa na dge slong ma gzhan zhig dus²⁰ 'das nas de'i lhung bzed dang chos gos dge slong zhig la bzhag²¹ go / dge slong ma (D86a7) dag gis²² de'i ro bsregs²³ nas / dge slong ma'i dbyar mo khang du²⁴ lhags²⁵ te / lhung bzed dang chos gos btsal²⁶ na ma rnyed nas gtsug lag khang zhig na dge slong ming 'di zhes bya ba zhig 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 gyis 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 kyis 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 //

London 86b

Peking 84a

¹ Phudrak: *sregs*. ² Phudrak: *do*. ³ Peking: *gi*. ⁴ Tog, Tokyo, London omit *gis*. ⁵ Phudrak: *song*. ⁶ Peking inserts *las*; Phudrak inserts *la*. ⁷ Peking: *btams*; Tokyo, London: *gtam*. ⁸ Phudrak inserts *gyis*. ⁹ Phudrak inserts *dbyar mo*. ¹⁰ Derge, Peking, Phudrak insert *las*. ¹¹ Phudrak: *phis*. ¹² Tokyo, London, Phudrak: *pa'i*. ¹³ Phudrak omits *ni*. ¹⁴ Tog, Tokyo, London: *mnga'*. ¹⁵ London omits *de*. ¹⁶ Tog, Tokyo, London: *lta*. ¹⁷ Tog, Tokyo, London insert *de*. ¹⁸ Phudrak: *gis*. ¹⁹ Phudrak: *mang*. ²⁰ Derge, Peking insert *las*. ²¹ Phudrak: *gzhag*. ²² Tog, Tokyo, London *rnams kyis*. ²³ Phudrak: *sregs*. ²⁴ Tog, Tokyo, London insert *slar* after *du*; Phudrak omits *du*. ²⁵ London: *lhag*. ²⁶ Peking: *bcal*; Phudrak: *brtsal*. ²⁷ Phudrak: *gis*. ²⁸ Phudrak inserts *dang*. ²⁹ Derge, Peking insert *las*. ³⁰ Derge, Peking insert *las*. ³¹ Tokyo, London omit *na*. ³² Phudrak: *pa*. ³³ Peking: *kyis*. ³⁴ Tog, Tokyo, London, Phudrak: *ba'i steng du* instead of *ba ste*. ³⁵ Phudrak omits *chos kyi*. ³⁶ Phudrak omits *slong ma dag*. ³⁷ Phudrak: *gis*. ³⁸ Peking omits *bas*.

⁵⁹⁾Yijing's *Nidāna* (T. 1452 [24] 421c11–16):

緣處同前。有一苾芻尼，遇病身死。所有衣鉢，在苾芻邊。諸苾芻尼，詣苾芻所，白言：“尊者，尼名某甲，今已身亡，所寄之衣，願尊見與。”苾芻聞死，便作是言：“彼死之尼，即我，同法姊妹。彼有衣鉢，我合得之。”以緣白佛。佛言：“應可還尼。”

2.1.4⁶⁰⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na dge slong gzhan zhig gzhangs¹ spyad pa² spyod cing ri brags kyi³ grong gzhan zhig tu phyin nas / de khyim pa'i khyim zhig tu dus⁴ 'das te / de des (D86b5) dur khrod du bor nas⁵ lhung bzed dang chos gos sbas te bzhag go / dus phyi⁶ zhig na dge slong ma mang⁷ zhig gzhangs⁸ spyad pa spyod cing ri brags kyi⁹ grong der phyin pa dang / khyim bdag des de dag mthong ste / 'phags ma¹⁰ bdag gi¹¹ khyim du dge slong zhig dus las¹² (D86b6) 'das pa'i lhung bzed¹³ dang chos gos 'di lags kyis snoms shig ces smras pa dang / de dag gis smras pa / khyim bdag 'di ni¹⁴ bcom 'das ldan kyis¹⁵ ma gnang bas dge slong dbang ngo // de ltar gyur pa dge slong ma dag gis dge slong dag la smras so // (D86b7) dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis gang¹⁶ na dge slong med pa de dag tu ni dge slong ma dag gis¹⁷ blang¹⁸ bar bya ste / de la the tshom¹⁹ ma byed cig ces bka' stsal to //(86)

Phudrak 406a

Tokyo 78b

London 87a

Tog 124a

2.1.5⁶¹⁾

gleng gzhi ni mnyan du yod pa na²⁰ ste / mnyan du yod²¹ par (D87a1) dge slong ma mang²² zhig gzhangs²³ spyad pa spyod cing dong ba na de²⁴ dag las dge slong ma zhig na bar gyur nas / de²⁵ dal bus 'gro zhing phyi nas 'ongs pa las²⁶ de²⁷ lam stor te / ri brags kyi grong gzhan zhig tu phyin nas de khyim pa'i khyim du dus²⁸ 'das so // des (D87a2) de²⁹ dur khrod du bor nas lhung bzed dang chos gos sbas ste bzhag³⁰ go / de nas dus phyi zhig na dge slong mang³¹ zhig gzhangs³² spyad pa spyod cing ri

Peking 84b

Phudrak 406b

¹ Tog, Tokyo, London: *ljongs* instead of *gzhangs*; Phudrak: *gzhang*. ² Phudrak omits *spyad pa*. ³ Peking: *brag gis*; Phudrak: *brag kyis*. ⁴ Derge, Peking insert *las*. ⁵ Tokyo, London: *na*. ⁶ Peking, Phudrak: *phyis*. ⁷ Phudrak inserts *po*. ⁸ Tog, Tokyo, London: *ljongs* instead of *gzhangs*. ⁹ Peking: *brag gyi*. ¹⁰ Phudrak: *pa*. ¹¹ Peking: *gis*. ¹² Derge, Peking insert *las*. ¹³ Peking: *gzed*. ¹⁴ Phudrak omits *ni*. ¹⁵ Phudrak omits *kyis*. ¹⁶ London inserts *gang* again. ¹⁷ Tog, Tokyo, London, Phudrak omit *gis*. ¹⁸ Tog: *phlang* (!); Phudrak: *blangs*. ¹⁹ Tog, Tokyo, London: *tsom*. ²⁰ London omits *na*. ²¹ Phudrak omits *pa na ste / mnyan du yod*. ²² Phudrak inserts *po*. ²³ Tog, Tokyo, London: *ljongs* instead of *gzhangs*. ²⁴ Derge: *da*. ²⁵ Phudrak: *da*. ²⁶ Tog, London: *la*; Tokyo omits *las*. ²⁷ Tog, Tokyo, London, Phudrak: *des*. ²⁸ Derge, Peking insert *las*. ²⁹ Phudrak omits *de*. ³⁰ Derge: *bzhug*. ³¹ Phudrak inserts *po*. ³² Tog, Tokyo, London: *ljongs* instead of *gzhangs*.

⁶⁰⁾Yijing's *Nidāna* (T. 1452 [24] 421c16–23):

緣處同前。有一苾芻，遊歷人間。到一聚落，在俗人舍。忽然遇病，因即命終。是時長者，殯送既訖，為掌衣鉢。時有諸苾芻尼，遊行至此。長者見已，白言：“聖者，先有苾芻，於我家死。彼之衣鉢，咸在我邊。應可持去。”時諸尼眾，答長者言：“亡苾芻衣，尼不合得。”諸苾芻尼，白苾芻知：苾芻以緣白佛。佛言：“若處無苾芻者，尼即應受。”

⁶¹⁾Yijing's *Nidāna* (T. 1452 [24] 421c23–422a1):

緣處同前。有一苾芻尼，執持衣鉢，遊行人間。至一村內，在俗人家，遇病身死。爾時家主送往屍林，為舉衣鉢。有諸苾芻，行至於此。長者見已，白言：“聖者，先有一尼於我家死。彼之衣鉢，咸在我邊。仁應將去。”苾芻答曰：“亡尼之物，我不合得。”時諸苾芻，以緣白佛，佛言：“若於其處，無尼眾者，苾芻應取，此亦無犯。”

⁽⁸⁶⁾Cf. *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvatī* (Derge 4125, 114b6):

'dir gzhung ni **Gleng gzhi** las / gang na dge slong med pa de na ni dge slong ma rams kyis blang bar bya ste / 'di la 'gyod par mi bya'o zhes bya ba la sogs pa gsungs pa yin no //

brags kyi grong der phyin pa dang / khyim bdag des de dag mthong nas 'phags pa dag bdag gi khyim du dge slong ma zhig¹ (D87a3) dus² 'das te / de'i³ lhung bzed dang / chos gos 'di lags kyi snoms shig ces smras pa dang / de dag gis smras pa / khyim bdag bcom ldan 'das kyi⁴ ma gnang ste / 'di dag ni dge slong ma dbang ngo // de ltar gyur pa dge slong⁵ rnam kyi⁶ (D87a4) bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi⁷ gang na dge slong ma med pa⁸ der ni dge slong rnam kyi blang⁹ bar bya ste / de la¹⁰ the tshom¹¹ ma byed cig ces bka' stsal to //(87)

London 87b

Tokyo 79a

Tog 124b

2.1.6⁶²⁾

gleng gzhi ni mnyan du yod pa na ste / sangs rgyas bcom ldan 'das la tshe dang (D87a5) ldan pa u pā lis zhus pa / btsun pa dge slong zhig dus¹² 'das te / de dbang ba'i lhung bzed dang chos gos khyim pa'i de na mchis na / de gang dbang bcom ldan 'das kyi gang de¹³ sngar 'ongs pa dbang ngo zhes bka' stsal 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 ste¹⁶ gnyis kas thob na gang la khyim gyi bdag po dad de byin pa de¹⁷ dbang ngo //(88)

¹ Phudrak omits *du dge slong ma zhig*. ² Derge, Peking insert *las*. ³ Tog, Tokyo, London insert *des* before *de'i*. ⁴ Phudrak: *kyi*. ⁵ Phudrak omits *ma dbang ngo // de ltar gyur pa dge slong*. ⁶ Phudrak: *kyi*. ⁷ Phudrak: *kyi*. ⁸ London: *par*. ⁹ Phudrak: *blangs*. ¹⁰ Phudrak omits *de la*. ¹¹ Tog, Tokyo, London: *tsom*. ¹² Derge, Peking insert *las*. ¹³ Tog, Tokyo, London: *der*. ¹⁴ Tog, Tokyo, London: *blangs*. ¹⁵ Tog, Tokyo, London: *blangs*. ¹⁶ Tog, Tokyo, London omit *ste*. ¹⁷ Phudrak omits *byin pa de*.

⁶²⁾Yijing's *Nidāna* (T. 1452 [24] 421a2–422a6):

具壽鄒波離，請世尊曰：“大德，若諸苾芻，在俗人家，而命過者，所有衣鉢，誰當合得？”佛言：“最初到者，應得。”“若二人俱到，誰當合得？”佛言：“先索者得。”“若二俱索，誰當合得？”佛言：“二俱合得。或隨俗人情樂，與者當取。”

⁽⁸⁷⁾Cf. *Vinayasamgraha* (Derge 4105, 110a4–5 = T. 1458 [24] 568a26–28):

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 rnam 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，應可互攝。

⁽⁸⁸⁾Cf. *Vinayasamgraha* (Derge 4105, 110a4 = T. 1458 [24] 568a26–28):

Tib. shi ba'i rñed 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 sbyin 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。若俱時至，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⁽⁶³⁾

gleng gzhi ni mnyan du yod pa na ste / de'i tshes 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 cang mi zer bar 'khod¹⁴ do / de ltar gyur (D87b2) pa dge slong dag gis bcom ldan 'das la gsol ba 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 ltar gyur pa¹⁸ dge slong dag gis bcom (D87b3) ldan 'das la gsol ba dang / bcom ldan 'das kyis de ste gcugs¹⁹ kyang ma btub²⁰ na spang ba²¹ i las byos shig ces bka' stsal to //(89)

Peking 85a

Phudrak 407a

Tog 125a

London 88a

Tokyo 79b

bcom ldan 'das kyis spang²² ba'i las byos shig ces bka' stsal pa dang / dus phyi²³ zhis 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 ba²⁹ i las byas nas / de gnyis²⁹ kyis smras pa / tshe dang ldan pa (D87b5) dag bdag cag³⁰ ni nges pa'i gtam smra³¹ na gcig la gcig ngag rtsub³² smras su³³ zad na / ci'i phyir khyed kyis³⁴ nged gnyis la spang ba³⁵ i las kyis bca'd ces smras pa dang / de dag gis tshe dang ldan pa dag bcom ldan 'das kyis³⁵ 'thab pa rnam la spang ba³⁶ i las byos shig (D87b6) ces gsungs pas na nged kyis khyed gnyis la spang ba³⁶ i las byas³⁶ so zhes smras pa dang / de dag cang mi smra bar 'khod do // de

Phudrak 407b

¹ Peking, Tokyo, Phudrak: 'dze. ² Phudrak: gi. ³ Tokyo: bkor. ⁴ Phudrak inserts dag. ⁵ Phudrak omits 'thab pa. ⁶ Tog, Tokyo, London omit ba. ⁷ Peking: gtsugs; Tokyo, Phudrak: bcug. ⁸ Phudrak: gi. ⁹ Peking: gtsugs; Phudrak: bcugs. ¹⁰ Tog, Tokyo omit par. ¹¹ Phudrak: thab. ¹² Peking: gtsugs; Phudrak: bcugs. ¹³ Peking, Tog, Tokyo, London insert la. ¹⁴ Tog: 'khor. ¹⁵ Tokyo, London: pa. ¹⁶ Phudrak: bcugs. ¹⁷ Peking: gtsugs; Phudrak: bcugs. ¹⁸ Phudrak inserts dang. ¹⁹ Peking: gtsugs; Phudrak: bcugs. ²⁰ Phudrak: btul. ²¹ Tokyo: spangs pa'i. ²² Phudrak: spangs. ²³ Peking: physis. ²⁴ London: do. ²⁵ Phudrak: thab. ²⁶ Tokyo, London, Phudrak: thob. ²⁷ Phudrak omits smra ba na. ²⁸ Phudrak: brtsub. ²⁹ Phudrak: nyid. ³⁰ Phudrak omits cag. ³¹ Tog, Tokyo, London insert ba. ³² Tokyo, London: por. ³³ Tog, Tokyo, London: smra ru. ³⁴ Phudrak: kyī. ³⁵ Phudrak: kyī. ³⁶ Phudrak omits byas.

⁶³ Yijing's *Nidāna* (T. 1452 [24] 422a7–20):

緣處同前。有二苾芻，共相鬪諍。諸餘苾芻，看鬪而住。俗人見已，作如是言：“聖者，我是俗流，見他鬪時，尚為揮解。如何尊者，看鬪而住？”苾芻報曰：“此皆儻人，好為鬪諍，誰能為解？”諸苾芻，以緣白佛。佛言：“應可止諫。不應看住。”時諸苾芻，雖設言諫，仍不止息。佛言：“若諫不止者，應可與作，捨置羯磨。”

有二苾芻，共為論議，研覈是非。因生瞋忿，懷諍而住。時諸苾芻，與作捨置。時彼二人，作如是說：“我等論議，研尋道理。仁輩何因，輒作羯磨？”苾芻報曰：“鬪諍之人，佛令捨置。由此因緣，與汝羯磨。”以緣白佛。佛言：“不應如是，為作羯磨。若現有二師者，應為諫誨。若滿十夏，離依止者，諸苾芻應諫。若不止者，眾應與作捨置羯磨。”

⁽⁸⁹⁾ Cf. *Vinayasūtraṅkā* (D 4120 *Yu* 299b7–300a1):

'dir gzhung ni **gleng gzhi** dag las / bcom ldan 'das kyis bka' stsal pa / 'thab krol byed pa dag bzlog par bya'o // de dag mi (*sic.* Peking [5622 *Lu* 358b4] omits *mi*.) bzlog pa na mi 'khod nas / bcom ldan 'das kyis bka' stsal pa / gal te bzlog 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) mi² 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 rgan pa zhig na ni des⁵ dge 'dun thams cad 'dus la
 rtsod pa zhi bar byos shig / de ste des kyang ma slon⁶ na gdod de gnyis la spang⁷ ba'i las byos shig /

Peking 85b
Tog 125b
London 88b

2.1.8⁶⁴⁾

(D88a1) 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 mtshams⁸ kyi bar du dge slong zhig dus⁹ 'das na gum pa¹⁰ de'i yo byad¹¹ rnam
 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⁾

Tokyo 80a

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

§ 2.2⁶⁵⁾

mdor na /

bsgrags par (T127b5) bya dang shing rta dang //
 de nas phreng¹³ ba gos rnam dang //
 dge (D88a3) 'dun gos kyang¹⁴ de bzhin te //

¹ Phudrak inserts *de*. ² Peking, Phudrak: *ma*. ³ Peking: *gtsugs*; Phudrak: *bcug*. ⁴ Peking, Tokyo, London: *bsgo*. ⁵ Tog, Tokyo, London: *de la*. ⁶ Phudrak: *rlod* instead of *slon*. ⁷ Phudrak: *spangs*. ⁸ Peking: *'tshams*. ⁹ Derge, Peking insert *las*.
¹⁰ Tokyo, London: *par*. ¹¹ Phudrak: *byas*. ¹² Tog: *gzhi ni*. ¹³ Tog, Phudrak: *'phreng*. ¹⁴ Phudrak: *dang*.

⁶⁴⁾Yijing's *Nidāna* (T. 1452 [24] 422a21–23):

具壽鄒波離，請世尊曰：“若有苾芻，於兩界中，而命過者，此之衣鉢，誰當合得？”佛言：“隨頭向處合得。”“若頭在兩界，此欲如何？”佛言：“二處俱得。”

⁶⁵⁾Yijing's *Nidāna* (T. 1452 [24] 422a24–26):

第二子攝頌曰：
 唱導乘車輿 得衣應舉掌
 僧伽獲衣利 凡聖可同分

⁽⁹⁰⁾Cf. *Vinayasamgraha* (Derge 4105, 110a5 = T. 1458 [24] 568b2–3):

Tib. mtshams kyi bar du shi na mgo gang du bltas pa'i mtshams na gnas pa rnam dbang ngo // gnyi ga ra bltas na gnyi ga dbang ngo //

Chin. 若兩界中間亡者，隨頭所向處，應得其分。若臥兩界上者，二處共分。

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

'dir gzhung ni **Gleng gzhi** 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 tshom¹ so so'i skye bo'o² /

2.2.1⁶⁶⁾

sangs rgyas bcom ldan 'das dze³ ta'i tshal mgon med zas 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) bzhugs⁴ pa de'i tshe na⁵ mu stegs can rnam kyi⁶ mthu nyams nas⁷ rnyed pa chung bar gyur te / de dag gis ji tsam 'dod pa blangs nas mu stegs su⁸ bya ba⁹ bya bar brtsams pa dang / khyim bdag mgon med zas sbyin pa¹⁰ chos kyis nang par sngar langs nas bcom ldan 'das la blta¹¹ ba'i (D88a5) phyir 'gro'o //

Phudrak 408a

Tog 126a

ji tsam dus phyi zhig na khyim bdag mgon med pa la¹² zas sbyin pa¹³ nang par sngar langs nas dze¹⁴ 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 bsams¹⁵ pa 'di dag ni ngan du smra ba'i chos dang 'dul (D88a6) ba'i mu stegs can dag ste / ci 'dod pa dag blangs¹⁶ te mu stegs can gyi bya ba byed de / bcom ldan 'das kyis kyang mdo sde de¹⁷ dang¹⁸ de dag las

Peking 86a

London 89a

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 shig²⁰⁽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 'bul²¹ ba²² la²³ rab tu dgod do snyam du bsams²⁴ nas / bcom ldan 'das gang na ba der dong²⁵ ste phyin nas bcom ldan 'das kyi²⁶ zhabs la mgo (D88b1) bos phyag 'tshal nas phyogs gcig tu 'dug go / phyogs gcig tu 'dug nas khyim bdag mgon med zas sbyin pas²⁷ 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

Tokyo 80b

Phudrak 408b

¹ Tog, Tokyo, London: *tsom*. ² Peking: *skyi ba'o*. ³ Peking, Tokyo, Phudrak: 'dze. ⁴ Tog, Tokyo, London, Phudrak: *par byon* instead of *pa na bzhugs*. ⁵ Peking omits *na*. ⁶ Peking: *kyis* ⁷ Phudrak omits *nas*. ⁸ London omits *su*. ⁹ Phudrak omits *bya ba*. ¹⁰ Tokyo, London omits *pa*. ¹¹ Phudrak: *lta*. ¹² Phudrak omits *pa la*. ¹³ London: *chos kyis* instead of *pa*. ¹⁴ Peking, Tokyo, Phudrak: 'dze. ¹⁵ Phudrak: *bsam*. ¹⁶ Derge, Peking, Phudrak: *bslang*s. ¹⁷ Peking, Phudrak omit *de*. ¹⁸ Phudrak omits *dang*. ¹⁹ London omits *gzhung par byos shig* /; Phudrak: *bzhug par byos shig*. ²⁰ Phudrak omits *dgod par byos shig*. ²¹ Tog, Tokyo, London: *dbul*. ²² Phudrak: *bar*. ²³ Tog, Tokyo, London, Phudrak omit *la*. ²⁴ Phudrak: *bsam*. ²⁵ Phudrak: *song*. ²⁶ Tokyo, Phudrak: *kyis*. ²⁷ Phudrak: *gyi*. ²⁸ Tokyo inserts *bcom ldan 'das* before *btsun pa*.

⁶⁶⁾Yijing's *Nidāna* (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，利養寡少。時諸俗流，信外道者，皆悉乞求，為興供養。給孤獨長者，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，尚能告乞，供養已師。如佛世尊，於諸經中，作如是說：‘若不信者，勸令生信。使其調伏，住正法中。’如其大師，見聽許者，我告眾人。於此福田，而興供養。”作是念已，入逝多林，頂禮世尊，在一面立。即以上事，具白世尊：“唯願聽我，隨情告乞，供養佛僧。”世尊告曰：“隨意應作。”

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

諸不信者，能令入信，建立於信。

(D88b2) stegs su bgyi ba bgyid na / bcom ldan 'das kyis gnang na ni de dang de dag tu zhes bya ba nas dge 'dun la yon 'bul¹ bar dgod do zhes bya ba'i bar du snga ma bzhin no // bcom ldan 'das kyis bka' stsal pa / de ltar na ngas khyim bdag² rjes su gnang (D88b3) gis³ ci 'dod pa blangs⁴ te / sangs rgyas dang chos dang dge 'dun la bya ba byed par⁵ byos shig /

Tokyo 126b

2.2.2⁶⁷⁾

bcom ldan 'das kyis ci 'dod pa blangs te / sangs rgyas dang chos dang dge 'dun la bya ba byos shig ces bka' stsal nas⁶ / khyim bdag mgon med zas sbyin gyis⁷ (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 gyis shig /

London 89b

Peking 86b

bram 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 /

Tokyo 81b

Phudrak 409a

(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) kyis shing rta'i steng du 'dzegs la brjod cig²³ ces bka' stsal pa dang / tsha ba dang char pa dang / rlung mams 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 bzhi

¹ Tog, Tokyo, London: *dbul*. ² London: *pa dag* instead of *bdag*. ³ Phudrak: *gi*. ⁴ Derge, Peking: *bslangs*. ⁵ Tog, Tokyo, London omit *byed par*. ⁶ Tokyo, London: *na*. ⁷ Phudrak: *gyi*. ⁸ Phudrak: *bsam*. ⁹ Tokyo omits *dag*. ¹⁰ Peking: *skul*. ¹¹ Phudrak inserts *kyis*. ¹² Phudrak: *gis*. ¹³ Tog, Tokyo, London, Phudrak insert *kyang*. ¹⁴ Phudrak: *kyi*. ¹⁵ Phudrak: *pa dag* instead of *bdag*. ¹⁶ Tog, Tokyo, London: *gi ming nas*. ¹⁷ Tog, Tokyo, London insert *dag* after *bdag*. ¹⁸ Phudrak: *bar* instead of *du*. ¹⁹ Tokyo, London: *gis* instead of *dag*. ²⁰ Peking, Tokyo, London, Phudrak: *brjod*. ²¹ London inserts *ba* after *bskor*. ²² Phudrak: *ma*. ²³ Phudrak omits *cig*. ²⁴ Tog: *brtsegs par byos shig*; Tokyo, London: *rtsegs par byos*. ²⁵ Phudrak: *sgribs*.

⁶⁷⁾Yijing's *Nidāna* (T. 1452 [24] 422b9–b24):

長者即便，巡行告乞。時諸居士及婆羅門咸白長者曰：“若諸聖眾，共來乞者，我等福利倍更增多。”是時長者，以緣白佛。佛告苾芻：“應與長者，共相借助。”

時諸苾芻，既奉教已，便與長者，相隨告乞。諸人告曰：“若布施時，稱我名字，普告知者，斯日善哉。”世尊告曰：“若有施主，奉物之時，當唱其名，為作祝願。然後當受，便遣俗人，唱其名字。”

諸人報曰：“若令聖眾，唱我名者，其福增多。”佛言：“應令苾芻，唱其名字。”

時有施主，將其財物，就寺而施。佛言：“若來寺中者，亦為稱名，祝願方受。”

時彼苾芻，周遍宣告，唱導之時，眾入雲集。共相排逼，不暇近前。佛言：“其唱導者，應可乘車，或昇高輿。”

若時暑熱，或遭風雨。佛言：“應為幃蓋，遍覆其身。”

一面開門，人多闐噎。佛言：“應開四門，令四人唱導。”

thod¹ la brjod pa² bzhi zhog³ shig /

Parallel to the *Puṇya-kṣetra-sūtra preserved in the Chinese Madhyamāgama⁶⁸⁾

de nas khyim bdag mgon med zas sbyin⁴ ci 'dod pa blangs⁵ nas gos zung⁶ mang po gos zung brgya stong mang po⁷ rnams bsogs⁸ pa dang / des 'di snyam du gos mang zhig tshogs kyis da⁹ ni bdag (D89a3) gis sangs rgyas la sogs pa dge slong gi¹⁰ dge 'dun dag bshos¹¹ gsol la sangs rgyas la sogs pa dge slong gi¹² dge 'dun rgan rims su yon dbul¹³ lo snyam¹⁴ bsams nas / des dze¹⁵ ta'i tshal gos¹⁶ sna tshogs kyis brgyan te gos kyi¹⁷ phreng¹⁸ bas steng¹⁹ kun tu sbyangs²⁰ nas (D89a4) srung²¹ ma yang bzhag ste / mdza' bo dang gnyen dang phu nu dag kyang mgron²² du bos so //

London 90a

de nas gtsang zhing bsod²³ pa'i bza' ba dang bca' ba dag sbyar nas bcom ldan 'das dang dge slong gi dge 'dun du bcas te / dze²⁴ ta'i tshal du bshos la spyang drangs so // de nang par (D89a5) sngar langs te gdan bting nas bum pa chus bkang ste bzhag nas / bcom ldan 'das dang nyan thos kyi dge 'dun du bcas te bshos gsol nas / bcom ldan 'das la tsun pa 'jig rten na yon gnas su²⁵ 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 rnam pa bcwa²⁶ brgyad yod do // mi slob pa la rnam pa dgu'o // slob pa rnam pa bcwo²⁷ brgyad po gang zhe na / rgyun du 'jug²⁸ pa'i 'bras bu mngon du bya ba'i phyir zhugs pa dang / rgyun du zhugs pa dang / lan gcig phyir (D89a7) 'ong ba'i 'bras bu mngon du bya ba'i phyir zhugs pa dang / lan gcig phyir 'ong ba dang / phyir mi 'ong ba'i 'bras bu mngon du bya ba'i phyir zhugs pa dang / phyir mi 'ong ba dang / dgra bcom pa'i 'bras bu mngon du bya ba'i phyir zhugs pa dang / dad pas rjes su 'brang ba dang / chos kyi rjes su brang ba dang /²⁹ (D89b1) dad pas rnam par grol ba dang / lta bas thob pa dang / gong nas

Phudrak 409b

Peking 87a;
Tog 127b

London 90b

¹ Peking: *bor* instead of *thod*. ² Tog, Tokyo, London insert *yang* after *brjod pa*. ³ Phudrak: *bzhin no* instead of *bzhi zhog*. ⁴ Tog, Tokyo, London insert *pa* after *sbyin*. ⁵ Tog, Tokyo, London: *bslangs*. ⁶ Phudrak: *gzung*. ⁷ Phudrak omits *gos zung brgya stong mang po*. ⁸ Tog, Tokyo, London, Phudrak: *sogs*. ⁹ Phudrak: *de*. ¹⁰ Peking: *gis*. ¹¹ Tokyo: *shos*; London, Phudrak: *gshos*. ¹² Phudrak: *gis*. ¹³ Phudrak: *'bul*. ¹⁴ Tog, Tokyo, London insert *du* after *snyam*. ¹⁵ Peking, Tokyo, Phudrak: *'dze*. ¹⁶ Phudrak: *gyis*. ¹⁷ London, Phudrak: *kyis*. ¹⁸ Tog: *'phreng*. ¹⁹ London inserts *pas steng* after *steng*. ²⁰ Tog: *dbyangs*; Phudrak: *sbyang*. ²¹ London: *srungs*. ²² Peking, Tokyo, Phudrak: *'gron*. ²³ Phudrak: *gsod*. ²⁴ Peking, Tokyo: *'dze*. ²⁵ Tog, Tokyo, London: *du*. ²⁶ Tog, London: *bco*. ²⁷ Tog, London: *bco*. ²⁸ Peking: *jug*; Tog, Tokyo, London: *zhugs*. ²⁹ Tog, Tokyo, London omit *chos kyi rjes su brang ba dang /*.

⁶⁸⁾ Yijing's *Nidāna* (422b24–c17):

時給孤獨長者，巡告之時，多獲上疊，百千萬雙，及餘資財，其數巨億。便作是念：“今我求乞，多獲珍財。我今宜應，設大施會。佛及聖眾，普皆供養。當持此物，安在眾前，一時奉施。”作是念已，於逝多林，所以種種繒綵周匝莊嚴。三衣資具，架上盈滿。各令諸人，而為守護。便禮佛足，白言：“世尊，我欲明日，廣設大會，奉佛及僧。”是時世尊，默然而受。給孤長者，即於其夜，備辦種種，上妙飲食。明日寺中，敷設座褥，往白時至。佛與大眾，咸皆就座。飲食竟收鉢已，嚼齒木澡漱訖。長者以諸衣物，置上座前，即便前禮，佛足白言：“世尊，於此人間幾是福田？”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。堪銷物利。云何十八種有學人？謂，預流向，預流果，一來向，一來果，不還向，不還果，阿羅漢向，隨信行，隨法行，信解，見至，家家，一間，中，生，有行，無行，上流。是名十八。何等名為九種無學？謂，退法，思法，護法，住法，堪達法，不動法，不退法，慧解脫，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
質直身語心清淨 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 mngon par 'du byed pa dang bcas (D89b2) pas yongs su mya ngan las 'da' ba dang / mngon par 'dus ma byas pas yongs su mya ngan las 'da' ba dang / gong du 'phor ba rnamste 'di dag ni slob pa bcwa brgyad ces bya'o // mi slob pa dgu gang zhe na / chos 'gribs pa dang / chos ma 'gribs pa (D89b3) dang / gsang ba'i chos dang / rjes su srung ba'i chos 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 rnam 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 /

Tokyo 82a

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

Peking 87b

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

我聞如是一時佛遊舍衛國。在勝林給孤獨園。爾時，給孤獨居士，往詣佛所。稽首佛足，却坐一面，白曰：“世尊，世中為有幾福田人？”世尊告曰：“居士，世中凡有二種福田人。云何為二？一者，學人。二者，無學人。學人，有十八。無學人，有九。居士，云何十八學人？信行，法行，信解脫，見到，身證，家家，一種，向須陀洹，得須陀洹，向斯陀含，得斯陀含。向阿那含，得阿那含，中般涅槃，生般涅槃，行般涅槃，無行般涅槃，上流色究竟。是謂，十八學人。居士。云何九無學人？思法，昇進法，不動法，退法，不退法，護法護則不退，不護則退，實住法，慧解脫，俱解脫。是謂九無學人。”於是，世尊說此頌曰：

世中學無學 可尊可奉敬
彼能正其身 口意亦復然
居士是良田 施彼得大福

佛說如是。給孤獨居士，及諸比丘，聞佛所說，歡喜奉行。

Abhidharmakośa-vyākhyā (Wogihara, 566–567 [Sakurabe & Odani, 1999: 276–278]):

aṣṭādaśa śaikṣā ity atra sūtra iti. anāthapiṇḍado gṛhapati bhagavaṃtam apr̥cchat. kati bhadaṃtadaḥṣṇīyā iti. bhagavān āha. aṣṭādaśa gṛhapate śaikṣā navāśaikṣā dakṣiṇīyā iti. aṣṭādaśa śaikṣāḥ katame. srota-āpattiphala-sākṣātkriyāyai pratipannakaḥ. srota-āpannaḥ. sakṛdāgāmiphala-sākṣāt-kriyāyai pratipannakaḥ. sakṛdāgāmī. an-āgāmīphala-sākṣāt-kriyāyai pratipannakaḥ. ānāgāmī. arhadvaphala-sākṣāt-kriyāyai pratipannakaḥ. śraddhā'nusārī. dharmānusārī. śraddhā'dhimuktaḥ. dṣṭiprāptaḥ. kulaṃkulaḥ. ekavīcikaḥ. aṃtarāparinirvāyī. papadyāparinirvāyī. sābhisaṃskāraparinirvāyī. anabhsaṃskāraparinirvāyī. ūrdhvasrotāḥ. itīme gṛhapate 'ṣṭādaśa śaikṣāḥ. navāśaikṣāḥ katame. navaśaikṣāḥ katame. arihāṇadharmā. arihāṇadharmā. cetanādharmā. anuraḥṣaṇādharmā. sthītakamṣyaḥ. prativedhanābhavyaḥ. akopyadharmā. prajñāvimuktaḥ. ubhayato-bhāgavimuktaḥ. itīme gṛhapate navāśaikṣā iti.

2.2.3⁶⁹⁾

de nas khyim bdag mgon med zas sbyin rgan rims kyi mdun du '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 gang yin pa de dag la gos 'di dag 'bul gyis / ci bder bzhes shig ces gsungs (D89b7) shig / de nas dge slong rjod par byed pa des rgan rims kyi mdun du 'dug la 'di skad du gson cig / btsun pa'i dge 'dun rnams / bcom ldan 'das kyi nyan thos kyi dge 'dun sbyin par rigs pa / rab tu sbyin par rigs pa / thal mo sbyar¹ 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 rnyed pa 'di dag 'bul gyis ci bder bzhes shig ces brjod do // de nas dge slong 'dod chags dang bral ba zhe sdang dang bral ba gti (D90a2) mug dang bral ba gang yin pa de dag ni 'di snyam du gyur to // khyim bdag mgon med zas sbyin ni 'di skad du brjod² de / 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 rnyed pa rnams 'bul gyis³ ci bder

London 91a

Tog 128b

Phudrak 410b

Tokyo 82b

¹ Phudrak: *sbyin*. ² Phudrak omits *brjod*. ³ Tog, Tokyo, London: *gyi*.

⁶⁹⁾Yijing's *Nidāna* (T. 1452 [24] 422c18–423b19):

時給孤獨長者，在上座前，立請宣唱人，唯願聖者，作如是白：“若是世尊，聲聞弟子，是合恭敬，是應禮拜，無上福田，堪受世間所有物利者，此之衣物，隨意當受。”其宣唱者，在上座前，立作如是白：“大德僧伽聽。若是世尊聲聞弟子，是合恭敬，是應禮拜，無上福田，堪受世間所有物利者，此之衣物，隨意當受。”

是時大眾，聞告白已。諸有遠離貪瞋癡者，作如是念：“給孤長者，作是宣告：‘若是世尊聲聞弟子，是合恭敬，是應禮拜，無上福田，堪受世間所有物利者，此之衣物，隨意當受。’諸阿羅漢，作如是念：“我是僧中，獲無上果。於此物利應合受用。如世尊言：‘汝等苾芻，自有勝善。當須內祕，現龜惡相。我今如何，為此衣利，自揚己德，而云我是無上離欲之人？’作是念已，皆默然住。諸有餘惑，尚未盡者，亦作斯念：“此物擬施，無上福田。我惑未盡，是不應得？”彼亦默住。諸有具縛異生，亦作是念：“此施無上福田。我今具縛灼然無分。”是時眾中，竟無一人取其利物。

爾時長者，便作是念：“我今豈與諸聖凡眾，覆鉢事耶？”須臾之頃，形容憔悴，面色痿黃。往世尊所，禮佛足已，在一面坐。即以上事，具白世尊。爾時世尊，知而故問，具壽阿難陀曰：“給孤長者，以多衣物，奉施大眾。何意眾中，無人為受？”阿難陀曰：“給孤長者，作如是白：‘於此眾中，若是世尊聲聞弟子，是合恭敬，是應禮拜，無上福田，堪受世間所有物利者，此之衣物，隨意當受。’時諸大眾，聞此白已，聖凡皆默。由此因緣，無人為受。”

爾時世尊，告阿難陀曰：“汝今宜去，告諸苾芻：‘現住室羅伐城，及以餘處，皆令總集，供侍堂中。’時具壽阿難陀，奉佛教已，便往告眾，令集堂中。還至佛所禮足，白言：“大眾總集，願佛知時。”于時，善逝便往，堂中就座，而坐，告諸苾芻曰：“給孤長者，多施衣服。何故汝等，而無受者？”時諸苾芻，默然無對。于時大師，知而故問，阿難陀曰：“何故苾芻，我問之時，默爾無答。”時阿難陀，即以前事，具白世尊。佛告諸苾芻：“豈非汝等，先以信心，來投於我，出家離俗，求涅槃耶？”諸苾芻曰：“如是世尊。”佛言：“汝等，若以信心，投我出家，情求涅槃，修淨行者，此諸苾芻，所著衣服，直一億金錢，所住房舍，直金錢五百，所噉飲食具足百味，如是等事，我皆聽受。汝並堪銷，若有苾芻，破重戒者，於僧住處，乃至不銷，一口之食，僧伽藍地，不容一足。何以故？汝等應知，破戒之人，有十種過失：自知我是破戒惡人。他亦知是破戒之者。所有天神不來親附。同梵行者知法善人，咸生輕賤。罪惡音響，四遠共知。未證悟者，不復能證。已證法者，悉皆退失。曾所聽聞，咸皆忘念。命欲終時，心生懊惱。捨命之後，生地獄中。又諸苾芻，應知受用有其五種。一者為主受用，二者父財受用，三者聽許受用，四者負債受用，五者盜賊受用。云何為主受用？謂阿羅漢永除三毒。云何父財受用？謂諸學人尚有餘惑。云何聽許受用？謂淳善異生於，戒清淨勤修禪誦，無懈怠心。云何負債受用？謂雖防禁戒，而不勤修覺品善法。云何盜賊受用？謂於四重禁中，隨犯其一。是故，汝等知是事已，應當修學。然此長者，所施衣物，及獲餘利，大眾應可，平等共分。”

bzhes shig ces brjod do¹ / bdag cag ni² bla na med pa³ yin pas na bdag cag⁴ gis rnyed pa 'di dbang mod kyi⁵ / bcom ldan 'das kyis⁶

dge (D90a4) slong dag khyed kyis⁷ dge ba rnams ni bcab par bya'o // sdig pa rnams ni⁸ bsgrag⁹ par bya'o⁽⁹³⁾

zhes gsungs na¹⁰ / bdag cag¹¹ gos rnyed pa'i phyir bdag nyid brjod pa¹² lta ga la rung / bdag cag ni 'dod chags dang bral ba / zhe sdang dang bral ba / gti mug dang bral (D90a5) ba'o zhes smras nas¹³ 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 snyam¹⁴ bsams¹⁵ nas cang (D90a6) mi¹⁶ zer bar¹⁷ 'khod do // being ba thams cad kyis¹⁸ bcings pa¹⁹ gang yin pa de dag ni 'di snyam du / bla na med pa la de 'bul²⁰ lo snyam du bsams²¹ nas de dag²² cang mi smra²³ bar 'khod do // kun tu sbyor²⁴ ba'i lhag ma dang bcas pa dag kyang cang²⁵ mi zer bar 'khod do // (D90a7) bdag cag ni bcing²⁶ ba thams cad kyis bcings pas²⁷ na / bdag cag ni thams cad kyi²⁸ thams cad du mi dbang ngo snyam du bsams²⁹ nas de dag kyang cang mi smra bar³⁰ 'khod do //

London 91b

Peking 88a

Tog 129a

Phudrak 411a

de'i tshe khyim bdag mgon med zas sbyin gyis gos phul ba³¹ de dag dge slong gcig (D90b1) gis kyang ma blangs pa dang / de³² yang 'di snyam du bdag³³ 'phags pa'i dge³⁴ 'dun dag gis³⁵ lung bzed khas phub³⁶ bar ma gyur grang snyam du bsams nas / de'i lus skya bo³⁷ bseng bseng³⁸ po³⁹ rid cing⁴⁰ skem la rmya⁴¹ bar gyur nas / bcom ldan 'das gang na ba der song ste drung⁴² du⁴³ (D90b2) phyin pa dang / bcom ldan 'das kyi zhabs 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 ldan 'das la gsol ba dang / (D90b3) sangs rgyas⁴⁴ ni mkhyen bzhin du 'dri ste / sangs rgyas bcom ldan 'das kyis tshe dang ldan pa kun dga' bo la kun dga' bo⁴⁵ khyim bdag mgon med zas sbyin pas dge slong dag la gos sbyar te byin na / ci'i phyir ma blangs zhes smras⁴⁶ pa dang / des btsun pa khyim bdag mgon med zas sbyin gyis / 'di (D90b4) skad du gang bcom ldan 'das kyi⁴⁷ nyan⁴⁸ thos kyi dge 'dun sbyin par rigs pa / rab tu sbyin par rigs

Tokyo 83a

London 92a

Tog 129b

Phudrak 411b

¹ Derge: *de*. ² Phudrak: *gis gos rnyed pa'i* instead of *ni*. ³ Peking: *pa'i*. ⁴ Derge, Peking omits *cag*. ⁵ Derge, Peking: *kyis*. ⁶ Phudrak: *kyi*. ⁷ Phudrak: *khyod kyi*. ⁸ Tokyo, London omit *ni*. ⁹ Tog, Tokyo, London: *bsgrags*. ¹⁰ Tokyo, Phudrak: *nas*. ¹¹ Tog, Phudrak insert *gis*; Tokyo, London insert *gi*. ¹² Tokyo, London omit *pa*. ¹³ Tog, Tokyo, London: *te* instead of *nas*. ¹⁴ Tog, Tokyo, London insert *du*. ¹⁵ Phudrak: *bsam*. ¹⁶ Phudrak: *ma*. ¹⁷ Phudrak: *ba*. ¹⁸ Tokyo, Phudrak: *kyi*. ¹⁹ Phudrak: *ngo / snaym* instead of *pa*. ²⁰ Tog, Tokyo, London: *dbul*. ²¹ Phudrak: *bsam*. ²² Derge: *bdag*. ²³ Tog, Tokyo, London: *zer* instead of *smra*. ²⁴ Phudrak: *na sbyar*. ²⁵ Phudrak omits *cang*. ²⁶ Tokyo: *gcing*. ²⁷ Phudrak: *cings*. ²⁸ Phudrak: *bdag na* instead of *bdag cag ni thams cad kyi*. ²⁹ Phudrak: *bsam*. ³⁰ Tog, Tokyo, London: *zer bar*; Phudrak: *smra*. ³¹ Phudrak omits *ba*. ³² Peking: *da*. ³³ Tog, Tokyo, London insert *la* after *bdag*. ³⁴ Peking: *dag*. ³⁵ Tokyo, London: *gi*. ³⁶ London: *phul*; Phudrak: *bub*. ³⁷ Phudrak: *skye ba*. ³⁸ Tog: *bseng*; Tokyo, London: *seng seng*. ³⁹ Phudrak: *por*. ⁴⁰ Phudrak omits *cing*. ⁴¹ Tokyo, Phudrak: *rma*. ⁴² Phudrak omits *drung*. ⁴³ Peking, Phudrak omit *du*. ⁴⁴ Tog, Tokyo, London, Phudrak insert *bcom ldan 'das* after *sangs rgyas*. ⁴⁵ Tog, Tokyo, London omit *kun dga' bo*; Phudrak: *kun dga'o*. ⁴⁶ Derge: *rmas*. ⁴⁷ Peking: *kyis*. ⁴⁸ Phudrak: *mnyan*.

⁽⁹³⁾Cf. *Divyāvadāna* (Cowell & Neil, XII, 150):

praticchannakalyāṇā bhikṣavo viharata vivṛtapāpāḥ

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 tshe dang ldan pa kun dga' bo⁶ la
kun dga' bo⁷ song la mnyan du yod pa na dge slong ji snyed gnas shing 'khod pa de dag thams cad
 'dun⁸ khang du sdus⁹ shig / ces bka (D90b6) stsal pa dang / btsun pa de bzhin bgyi'o zhes tshe dang
 ldan pa kun dga' bos¹⁰ bcom ldan 'das las mnyan te / mnyan du yod pa na dge slong ji snyed gnas
 shing 'khod pa de dag thams cad 'dun¹¹ khang du bsogs¹² nas / bcom ldan 'das gang na ba der song
 ste¹³ phyin pa (D90b7) dang / bcom ldan 'das kyi¹⁴ zhabs la mgo bos phyag 'tshal nas phyogs gcig
 tu 'dug go // phyogs gcig tu 'dug nas bcom ldan 'das la tshe dang 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 ji snyed¹⁶ gnas
 shing mchis pa de dag¹⁷ thams cad 'dun¹⁸ khang du 'dus shing tshogs so zhes de skad¹⁹ ces²⁰ gsol ba
 dang / de nas bcom ldan 'das 'dun²¹ khang gang na ba der gshegs te byon pa dang / gdan bting ba²² la
 bzhugs (D91a2) so // bzhugs nas bcom ldan 'das kyis²³ dge slong dag la²⁴ 'di skad ces bka' stsal te²⁵ //
 dge slong khyed²⁶ khyim bdag mgon med zas sbyin gyis gos mang po bsdus te byin na ci'i phyir ma
 blangs zhes gsungs pa dang / dge slong rnams cang mi zer bar 'khod (D91a3) do //

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London 92b

Tog 130a

Phudrak 412a

sangs rgyas bcom ldan 'das ni mkhyen bzhin du 'dri²⁷ ba ste²⁸ / sangs rgyas bcom ldan 'das kyis
 tshe dang 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 kyis dge slong rnams la bka' stsal pa / dge slong dag khyed nga'i drung du mya ngan
 las 'da'³² bar bsams³³ te rab tu³⁴ byung ngam / btsun pa de bzhin no zhes gsool to // dge slong dag
 de lta bas³⁵ na nga'i drung du mya (D91a5) ngan las 'da' bar bsams³⁶ te rab tu byung ba de la ni³⁷ pa
 na phrag stong ri ba'i gos dang / mig³⁸ Inga brgya yod pa'i khang pa brtsegs³⁹ pa dang / ro sna brgya
 dang ldan pa'i zas rnams rjes su gngang ngo //(94)

Peking 89a

¹ Phudrak: *par*. ² Tog, Tokyo, London insert *rigs pa phyag* after *sbyar bar*. ³ Peking omits *mchi bar*; Phudrak: *mchi ba*.
⁴ Phudrak omits *de*. ⁵ Phudrak: *gsol*. ⁶ Phudrak: *dga'o*. ⁷ Phudrak omits *la kun dga' bo*. ⁸ Peking: *mdun*. ⁹ Tokyo,
 London: *bsdus*. ¹⁰ Phudrak: *bo*. ¹¹ Peking, Tokyo, London: *mdun*. ¹² Phudrak: *stogs*. ¹³ Tog, Tokyo, London insert
drung du after *ste*. ¹⁴ Tokyo: *kyis*. ¹⁵ Phudrak omits *btsun pa*. ¹⁶ Phudrak inserts *cig*. ¹⁷ Tog, Tokyo, London omit
dag. ¹⁸ Peking: *mdun*. ¹⁹ Phudrak omits *de skad*. ²⁰ Tog, Phudrak: omit *ces*. ²¹ Peking: *mdun*. ²² Phudrak inserts *la*.
²³ Phudrak: *kyi*. ²⁴ Phudrak omits *la*. ²⁵ Peking, Tog, Tokyo, London: *to*; Phudrak: *so*. ²⁶ Tog, Tokyo, London insert *kyis*
 after *khyed*. ²⁷ Phudrak: *'bri*. ²⁸ Phudrak omits *ste*. ²⁹ Peking inserts *sar* after *mi*. ³⁰ Peking, Tog: *rmas*. ³¹ Phudrak:
pa. ³² Phudrak: *'das*. ³³ Phudrak: *bsam*. ³⁴ Tog inserts *ma* after *tu*. ³⁵ Phudrak: *bu'i*. ³⁶ Phudrak: *bsam*. ³⁷ London
 omits *ni*. ³⁸ Tog, Tokyo, London: *mi*. ³⁹ Phudrak: *rtseg*.

(94) Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 89 [Taishō Univ. 6.332] = Derge 4117 Zu 141b3):

Skt. arhati nirvāṇāśayena pravrajitaḥ śīlavāṃ śatasāhasraṃ vastraṃ śatarasambhojanaṃ pañcasūtaṃ kūṭāgāraṃ /
Tib. mya ngan las 'das ba'i bsam pas rab tu byung zhing tshul khirms dang ldan pa la ni gos stong phrag brgya pa
 dang / kha zas ro brgya pa dang / khang pa brtsegs pa Inga brgya pa yang 'os so //

Yijing's *Ekottarakarmaśataka* (T. [24] 496c9–22):

爾時，給孤獨長者，於逝多林，施多衣物已，告諸大眾曰：“但是世尊弟子，於戒定慧解脫解脫智見，得圓滿者，應合禮
 敬，尊重供養。無上福田，堪銷物利者，於我施物，隨意受之。”時漏盡人，咸作是說：“我復何能為此衣故，自顯其身？”
 是時學人，復作斯念：“我輩有餘，輕結未盡，於斯施物，理不合受。”異生之流，亦為此說：“我輩咸，為具縛，所拘誠簡
 希望。”竟無一人受此衣物。諸苾芻，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 khirms 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 khirms nyams pa'i gang zag la ni nyes pa'i dmigs⁵ 'di bcu yod de / bcu gang zhe na / tshul khirms⁶ 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 rnams rtogs par mi 'gyur ba dang / rtogs (D91b1) pa¹² rnams nyams pa dang / sngon thos pa¹³ rnams brjed¹⁴ par 'gyur pa dang / rnam par 'gyod¹⁵ bzhin du¹⁶ dus byed pa dang / lus dang bral nas shi ba'i 'og tu ngan 'gro ngan song du log par lung nas sems can dmyal bar skye'o //(95)

Tokyo 84a

Tog 130b

London 93a

Phudrak 412b

'on kyang dge slong dag¹⁷ gis spyad (D91b2) pa ni / bzhi¹⁸ 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 gtan dang klog pa la zhugs pa²⁵ rnams ni gnang bas yongs su spyod pa'o // le lo can dag (D91b4) ni bu lon gyis²⁶ yongs su spyod pa'o // tshul khirms nyams pa ni yongs su spyod pa thams cad mi gnang²⁷ ngo // de lta bas na²⁸ rnyed

Tog 131a

¹ Phudrak: *dge*. ² Phudrak omits *nyams*. ³ Tog, London: *bar*; Tokyo: *ba*. ⁴ Tog, Tokyo, London: *par*. ⁵ Phudrak inserts *pa*. ⁶ Peking inserts *thar* after *tshul khirms*. ⁷ Phudrak: *kyi*. ⁸ Phudrak: *smod*. ⁹ Phudrak omits *pa dang*. ¹⁰ Phudrak omits *pa*. ¹¹ Phudrak: *mtshangs*. ¹² Phudrak: *pa'i*. ¹³ Tog, Tokyo, London, Phudrak: *thos pa'i chos*. ¹⁴ Tokyo: *brjed*; Phudrak: *rjed*. ¹⁵ Tog, Tokyo, London, Phudrak insert *ba*. ¹⁶ Peking, Phudrak omit *du*. ¹⁷ Tog, Tokyo, London, Phudrak omit *dag*. ¹⁸ Phudrak: *gzhi*. ¹⁹ Derge, Peking: *med* instead of *byed*. ²⁰ Tokyo, Phudrak: *gyi*. ²¹ Phudrak: *nas*. ²² Tog, Tokyo, London insert *ba*. ²³ Tog, Tokyo, London insert *ba*. ²⁴ Derge, Peking: *med*. ²⁵ Phudrak: *pa'i*. ²⁶ Phudrak: *gyi*. ²⁷ Phudrak: *snang*. ²⁸ Tog omits *na*.

“唯然，大德。”佛言：“我今聽許。諸有發心，求涅槃人，來詣我所，修淨行者，所著衣服，價直百千兩金，所住房舍，價直五百，所噉飲食，六味具足。此等供養，悉皆銷受。”

(95) Cf. *Śrāvakabhūmi* (Taishō Univ. 1998, 68 = Derge 4036, 16a7–17b2 = T. 1579 [30] 402c24–403a2):

Skt. tatra katham bhayadarśi bhavati / "mā haivāham eṣām adhyāpattihetor abhavyo vā syām aprāptasya prāptaye, anadhigatasyādhiḡamāya, asākṣātkr̥tasya sākṣātkriyāyai, apāyago vā syām apāyagāmī, ātmā vā me apavadet, śāstā vā devatā vā vijñā vā sabrahmacāriṇo dharmatayā vīgarheyuḥ, digvidikṣu ca me pāpako varṇakīrtiśabdaśloko 'bhyudgacchet" /

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

Chin. 云何於中見大怖畏。謂作是觀，勿我於此毀犯因緣，無復堪能，得所未得，觸所未觸，證所未證。勿我由此，近諸惡趣，往諸惡趣。或當自責，或為大師，諸天，有智，同梵行者，以法呵責。勿我由此，遍諸方維，惡名，惡稱，惡聲，惡顯，遐邇流布。彼於如是，現法當來，毀犯因生，諸非愛果，見大怖畏。

大般涅槃經 (T. 7 [1] 195a5–10):

“汝等從今，護持禁戒。勿得虧犯。破戒之人，天龍鬼神，所共憎厭。惡聲流布。人不意見。若在眾中，獨無威德。諸善鬼神，不復守護。臨命終時，心識怖懼。設有微善，悉不憶念。死即隨業，受地獄苦，經歷劫數，然後得出。復受餓鬼，畜生之身。如是轉轉，無解脫期。”

pa zhig yod na dge 'dun gyis mnyam par bgo bar bya'o //(96)

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

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London 93b

§ 2.3⁷⁰⁾

mdor na /

bting⁴ ba dang ni ma bting⁵ ba⁶ //

phyung ba dang yang ma phyung ba⁷ //

de bzhin mtshams⁸ kyi phyi rol gnas //

thos pa yi rang bsams⁹ pas so //

Phudrak 413a

Peking 89b

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*.

⁷⁰⁾Yijing's *Nidāna* (T. 1452 [24] 423b26–28):

第三子攝頌曰：

有張有不張 有出有不出

若在於界外 聞生隨喜心

⁽⁹⁶⁾Cf. Yijing's *Ekottarakarmaśataka* (496c23–497a1):

汝諸苾芻，須知有五種受用。一者，為主受用。二者，父母財受用。三者，聽許受用。四者，負債受用。五者，盜賊受用。阿羅漢者，是主受用。諸有學人，是父母財受用。淳善異生，常修定誦。不破戒人，是聽許受用。懶惰懈怠之流，是負債受用。諸破戒人，是盜賊受用。我元不許，破戒苾芻，合得受用。一掬之食，亦復不許。以一足，跟踏寺中地。由是，我今聽諸苾芻。若得施物，大眾應分。

Vinayasamgraha (Derge 4105, 178a3–4 = T. 1458 [24] 569a15–17):

Tib. yongs su longs spyod pa lnga ste / bdag po yongs su longs spyod pa ni mi slob pa rnams kyi'o // byin pa yongs su longs spyod pa ni slob pa rnams kyi'o // rjes su gnang ba yongs su longs spyod pa ni bslab pa 'dod pa rnams kyi'o // skyin po yongs su longs spyod ba ni le lo can rnams kyi'o // rkun po yongs su longs spyod pa ni tshul khirms 'chal ba rnams kyi'o //

Chin. 有五種受用人。一是主受用，謂無學人。二父母財受用，謂有學人。三隨聽受用，謂持戒者。四負債受用，謂懶惰輩。五盜賊受用，謂破戒人。

2.3⁷¹⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na¹ dze² ta'i tshal mgon med zas sbyin gyi (D91b6) kun dga' ra ba na bzhugs so // sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis zhus pa / btsun pa dge 'dun gyis³ gtan⁴ pa bting ba'i⁵ dge slong gis shin tu myong⁶ bzhin du gtan⁷ pa bting⁸ bar mi⁹ 'gyur ba¹⁰ mchis sam / u pā li (D91b7) yod de 'di lta ste / dge 'dun gyi¹¹ gtan¹² pa 'ding¹³ ba'i tshe dge slong des dad pa ma¹⁴ byin la gnyid kyis¹⁵ log ste / dge 'dun gyi gtan¹⁶ pa bting¹⁷ bar 'gyur ro // u pā li de ltar na / dge slong¹⁸ gtan¹⁹ pa shin tu myong bzhin gtan pa²⁰ bting²¹ bar mi²² 'gyur ro //

btsun (D92a1) pa dge 'dun gyi gtan²³ pa shin tu ma myong²⁴ bzhin du gtan ba bting²⁵ bar 'gyur ba mchis sam / u pā li yod de / dge slong zhig gis dge 'dun gyi gtan²⁶ pa bting²⁷ ba'i tshe dad pa byin la nyal la²⁸ / dge 'dun gyis²⁹ gtan³⁰ pa yang³¹ bting³² bar 'gyur³³ te / (D92a2) de ltar na³⁴ dge 'dun gyi gtan³⁵ pa bting³⁶ ba shin tu ma myong ba yang³⁷ gtan³⁸ pa bting³⁹ bar 'gyur ro // u pā li de bzhin du dge slong gis dge 'dun gyi gtan⁴⁰ pa⁴¹ 'ding⁴² ba'i tshe dad pa byin pa la gnyid kyis log gam snyoms par zhugs pa ste⁴³ shin tu ma myong yang⁴⁴ gtan⁴⁵ (D92a3) pa bting⁴⁶ bar 'gyur ro //

Tog 131b

btsun pa dge slong gi⁴⁷ dge 'dun gyi gtan⁴⁸ pa 'byin pa'i tshe myong bar⁴⁹ gyur⁵⁰ kyang gtan⁵¹ pa

¹ Tog, Tokyo, London, Phudrak omit na. ² Peking: *mdze*; Tokyo: 'dze. ³ Tog, Tokyo, London, Phudrak: *gyi*. ⁴ Tog, Tokyo, London, Phudrak: *brtan*. ⁵ Derge, Peking: *ba*. ⁶ Tog, Tokyo, London: *myos*; Phudrak: *mos*. ⁷ Tog, Tokyo, London, Phudrak: *brtan*. ⁸ Peking: *gting*. ⁹ Tog, Tokyo, London, Phudrak omit *mi*. ¹⁰ Peking: *bar*. ¹¹ Phudrak: *gyis*. ¹² Tog, Tokyo, London, Phudrak: *brtan*. ¹³ Phudrak: *bting ba bting* instead of 'ding'. ¹⁴ Tog, Tokyo, London, Phudrak omits *ma*. ¹⁵ Phudrak: *kyi*. ¹⁶ Tog, Tokyo, London, Phudrak: *brtan*. ¹⁷ Peking: *gting*. ¹⁸ Tog, Tokyo, London insert *shin tu myos bzhin*. ¹⁹ Tog, Tokyo, London, Phudrak: *brtan*. ²⁰ Tog, Tokyo, London omit *shin tu myong bzhin gtan pa*; Phudrak: *shin tu myos bzhin brtan pa*. ²¹ Peking: *gting*. ²² Tog, Tokyo, London, Phudrak omit *mi*. ²³ Tog, Tokyo, London, Phudrak: *brtan*. ²⁴ Tog, Tokyo, London: *myos*. ²⁵ Peking: *du btan pa bting*; Tog, Tokyo, London: *brtan* instead of *du gtan ba bting*; Phudrak: *rtan* instead of *du gtan ba bting*. ²⁶ Tog, Tokyo, London, Phudrak: *brtan*. ²⁷ Peking: *gting*. ²⁸ Tog, Tokyo, London: *na*. ²⁹ Tog, Tokyo, London, Phudrak: *gyi*. ³⁰ Tog, Tokyo, London, Phudrak: *brtan*. ³¹ Phudrak omits *yang*. ³² Peking: *gting*. ³³ Peking: *gyur*. ³⁴ Phudrak omits *na*. ³⁵ Tog, Tokyo, London, Phudrak: *brtan*. ³⁶ Peking: *gting*. ³⁷ Tog, Tokyo, London: *myos kyang*; Phudrak: *ma myong yang*. ³⁸ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ³⁹ Peking: *gting*. ⁴⁰ Tog, Tokyo, London: *brtan*. ⁴¹ Phudrak omits *gtan pa*. ⁴² Phudrak omits *rting*. ⁴³ Peking, Phudrak omits *dad pa byin pa la gnyid kyis log gam snyoms par zhugs pa ste /*; Tog: *dad pa byin la gnyid kyis log gam snyoms par zhugs pa ste /*. ⁴⁴ Tog: *myos kyang*; Tokyo, London: *myos pa yang*. ⁴⁵ Tog, Tokyo, London, Phudrak: *brtan*. ⁴⁶ Peking: *gting*. ⁴⁷ Peking, Tokyo, London, Phudrak omit *gi*. ⁴⁸ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ⁴⁹ Tog, Tokyo, London: *myos par*. ⁵⁰ Peking: 'gyur. ⁵¹ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*.

⁷¹⁾Yijing's *Nidāna* (T. 1452 [24] 423b29–c15):

爾時佛在，室羅伐城。具壽鄒波離，請世尊曰：“頗有苾芻，僧伽共張，羯恥那衣。在於衆中而非張衣耶？”佛言：“有。若苾芻，共張衣時，不與他欲，而便昏睡，或時入定。此人雖復處在衆中，不得名為，共張衣也，然而大衆名善張衣。”

“頗有苾芻，僧伽共張，羯恥那時，而不領受，成張衣不？”佛言：“有。若苾芻僧伽共張衣時，與他欲已，或時入定，或復睡眠，雖不覺知，亦成張衣。”

“頗有苾芻，僧伽共出，羯恥那時，雖在衆中，不名出衣耶？”佛言：“有。若苾芻僧伽，出衣之時，不與他欲，而便入定，或復睡眠，此人不出衣，然而僧伽，得名出衣。”

“頗有苾芻，僧伽共出衣時，身在衆中，心不領受，名出衣耶？”佛言：“有若苾芻，僧伽出衣。與他欲已，或入定睡眠，然而僧伽，成共出衣，若有苾芻，出於界外，聞衆已出，羯恥那衣，生隨喜心，亦名出衣。”

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 lta na⁷ dge slong gi⁸ dge 'dun gyi⁹ gtan¹⁰ pa¹¹ 'byin pa'i tshe myong bar¹² gyur kyang gtan¹³ pa ma phyung bar 'gyur ro //

London 94a
Phudrak 413b
Tokyo 85a

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 gyis²² pa 'byin pa'i tshe dad pa byin²³ la gnyid kyis²⁴ log gam snyoms par zhugs²⁵ sam / mtshams kyi phyi rol tu song yang rung 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 //

Peking 90a

gleng gzhi'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 //

Tog 132a

¹ London: *byung*. ² Tog, Tokyo, London, Phudrak: *lta*. ³ Peking: 'dun. ⁴ Phudrak omits *gis*. ⁵ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ⁶ Tog, Tokyo, London: 'byin. ⁷ Phudrak omits *na*. ⁸ Phudrak omits *gi*. ⁹ Tog, Tokyo, London: *gyis*. ¹⁰ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ¹¹ Phudrak omits *pa*. ¹² Tog, Tokyo, London: *myos par*. ¹³ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ¹⁴ Peking, Tokyo, London: *gyis*. ¹⁵ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ¹⁶ Tog, Tokyo, London: *myos*. ¹⁷ Tog, Tokyo, London omit *ma*. ¹⁸ Peking: *kyi* instead of *kyang*. ¹⁹ Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ²⁰ Tokyo inserts *ma*. ²¹ London: *gis*. ²² Tog, Tokyo, London: *brtan*; Phudrak: *rtan*. ²³ Phudrak: 'byin. ²⁴ Phudrak: *kyi*. ²⁵ Peking, Phudrak: *bzhugs*. ²⁶ Phudrak: *kyi*. ²⁷ Tog, Tokyo, London, Phudrak: *brtan*. ²⁸ Tog, Tokyo, London: *ba'o*. ²⁹ Phudrak: *yi*. ³⁰ Derge, Peking: *brtsan*; Phudrak: *rtsan*.

⁷²⁾Yijing's *Nidāna* (T. 1452 [24] 423c16–18):

第四子攝頌曰：
授學等不乘 作法不成訶
十二人成訶 不淨犯根本

2.4.1⁷³⁾

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 stsal⁵ 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 //

London 94b

Phudrak 414a

2.4.2⁷⁴⁾

btsun pa bcom ldan 'das kyis (D92b3)

gang la las bya ba de¹⁰ slar 'khyal na¹¹ yang mi btsan¹² no⁽⁹⁷⁾

zhes gsungs na / btsun pa gang la chos bzhin ma lags par las bgyis pa de slar¹³ 'khyal na yang mi¹⁴
btsan¹⁵ par 'gyur ram / u pā li de ni btsan¹⁶ no //(98)

Tokyo 85b

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

⁷³⁾Yijing's *Nidāna* (T. 1452 [24] 423c19–423c23):

緣處同前。具壽鄔波離，請世尊曰：“授學之人，得乘一切，羯磨法不？”佛言：“不得。”
“若半宅迦等，諸有難人，得不？”佛言：“不得。”
“其授學之人，合行籌不？”佛言：“不得。”
“犯四重人得行籌不？”佛言：“不得。”

⁷⁴⁾Yijing's *Nidāna* (T. 1452 [24] 423c23–423c28):

“如世尊說：‘如為彼人作如法羯磨，彼人訶不成訶者；若為彼人，作非法羯磨，其人訶成訶不？’佛言：“此即成訶。”
“若十二種人，眾差遣時，作如是語：‘不須差我。’此等諸人，訶成訶不？”佛言：“此得成訶。然此等人，據其兩事，我密
意說，訶不成訶。謂不清淨人。”

⁽⁹⁷⁾Not identified.

⁽⁹⁸⁾Cf. **Upāliparipṛcchā* (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 / sngon nyes pa byung ba dang / sngar 'khrugs
pa dang / smyon pa dang rnam 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 brtsan nam / u pā li brtsan te / ngas chos bzhin gyi las la dgongs te gsungs pas na / gang la chos bzhin

btsun pa gang zag gi¹ las bcu gnyis bsgos² pa'i (D92b4) tshe de dag 'di skad du nged cag la ma bsko³ shig ces mchi na / ci de dag de ltar 'khyal ba yang mi btrsan⁴ nam / u pā li⁵ btrsan⁶ no // de ni ngas chad⁷ pas bcad⁸ pa rnam kyī phyir bsams te gsungs so //(99)

2.4.3⁷⁵⁾

btsun pa bcom ldan 'das kyis

mi gtsang⁹ ba rnam (D92b5) slar 'khyal na mi btrsan¹⁰ no⁽¹⁰⁰⁾

Tog 132b

¹ Derge, Tog: *gis*. ² Peking: *sgos* ³ Peking: *sko*, Tog, Tokyo: *sgo*. ⁴ Tog, Tokyo, London: *btsan*. ⁵ Peking inserts *ni*. ⁶ Tog, Tokyo, London: *btsan*. ⁷ Peking: *mchod*. ⁸ Derge, Peking: *gnas*; Tog: *gcad*. ⁹ Peking: *gcang*. ¹⁰ Tog, Tokyo, London: *btsan*.

⁷⁵⁾Yijing's *Nidāna* (T. 1452 [24] 423c28–424a2):

“大德，如世尊說：‘不清淨人，訶不成訶者，’云何名不清淨？”佛言：“四他勝中隨犯一事，斯即，名為不清淨人。”（言據兩事者，一為作如法羯磨，二是不清淨人）。

gyi las byed pa de la slar bzlog pa dang dkrugs pa ni mi brtsan no //

Vinayasūtraṅkā (Derge *Yu* 252a3–5):

'dir gzhung ni **Gleng gzhi** 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 bcu gnyis po dag bsko ba na / de dag 'di skad ces bdag cag 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 /

⁽⁹⁹⁾Cf. **Upāliparipṛcchā* (Derge 7 *Na* 271b3–4):

btsun pa gang zag bcu gnyis kyī las bsko ba'i tshe dang bsnyen par rdzogs par rigs pa la bsnyen par rdzogs par bgyid pa'i tshe dang / dbyung bar rigs pa la 'byin pa'i tshe slar bzlog cing slar dkrugs te bdag la las ma byed cig ces mchi na de dag gis slar bzlog pa dang / slar dkrugs pa mi brtsan nam / u pā li brtsan no // chad pa'i las la ngas dgongs te gsungs so //

Muktaka (Derge 7 *Pa* 181b4–6 = T. 1452 [24] 448b9–13):

Tib. sangs rgyas bcom ldan 'das dze ta'i tshal 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 bcom ldan 'das kyis gang la las bya ba de'i slar bzlog pa mi brtsan no zhes bka' stsal pa na / btsun pa gang zag bcu gnyis so sor bsgo ba'i tshe de dag 'di skad mchi ste / tshe dang ldan pa dag nged cag la ni ma sgo shig ces mchi na ci de dag gis slar bzlog pa yang mi brtsan nam / u pā li brtsan no // de ni chad pa'i las la ngas dgongs te gsungs so //

Chin. 具壽鄔波離白佛言：“如世尊說：‘若為其人，正羯磨時，此人許成訶者，’大眾差遣，十二種人，作如是語：‘諸大德，不應差我。’此所出言，應採錄不？”佛言：“並須採錄。言不成訶者，我據行治罰時，作如是說。”

Vinayasūtravṛṭṭy-abhidhāna-svavyākhyāna-nāma (Derge 4119 *Zu* 181b5–7):

'dir gzhung ni **Gleng gzhi** dag las / btsun ba bcom ldan 'das kyis gang la las byed pa des phyir bzlog pa mi 'chags so zhes gsungs pa de la / btsun ba gang la tshogs 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 bcu gnyis po de dag bsko ba na / de dag 'di skad ces bdag cag ma bsko cig ces mchi na / de dag gis slar bzlog 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 //

⁽¹⁰⁰⁾Not identified.

Cf. *Karmavastu* (Dutt, 210 = Derge 1 *Ga* 140a5–7):

Skt. āyusmān udālī buddhaṃ bhagavantaṃ pṛcchati / katīnāṃ bhadanta pratikrośo na rohāti / daśānām udālin / alajjinḥ

zhes gsungs na / btsun pa ji tsam gyis na mi gtsang ba¹ zhes bgyi u pā li de ni gang la phas pham pa
bzhi² nang nas gang yang rung ba zhis 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 bca'd pa bzhi pa'o ///

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§ 2.5⁷⁶⁾

mdor na /

bslab pa byin dang las byed⁴ dang /
rkun gnas kyang ni⁵ de bzhin te //
bsnyen⁶ rdzogs mtshams⁷ 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) dze¹⁴ ta'i tshal mgon med zas 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 //(101)

Phudrak 414b

London 95b

¹ Peking omits *ba*. ² Phudrak: *pa'i gzhi'i*. ³ Phudrak: *'gyur*. ⁴ Phudrak: *par byed pa*. ⁵ London omits *ni*. ⁶ Phudrak: *bsnyan*. ⁷ Peking: *'tshams*. ⁸ Phudrak: *kyis*. ⁹ Tog: *tu*; Tokyo, London: *du*. ¹⁰ Phudrak: *sngags*. ¹¹ Tokyo, London, Phudrak: *btang*. ¹² Derge, Peking: *bya ba'o*. ¹³ Tog, Tokyo, London, Phudrak omit *mnyan du yod pa na*. ¹⁴ Tokyo: *'dze*; Phudrak: *mdze*. ¹⁵ Tog omits *gyi*. ¹⁶ Phudrak: *slar btsal pa*. ¹⁷ Tog omits *bgyis na*; Phudrak: *bgyis nas*. ¹⁸ Peking: *mi byas byas*.

⁷⁶⁾Yijing's *Nidāna* (T. 1452 [24] 424a3–5):

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

⁷⁷⁾Yijing's *Nidāna* (T. 1452 [24] 424a6–8):

緣處同前。具壽鄔波離，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，亦皆如是。”

sāntarasya bālasya mūḍhasyāvvyaktasyākūśalasya bahiḥsīmāyāṁ sthitasya īryāpathe cyutasya vācā asaṁvṛitasya /

Tib. sangs rgyas bcom ldan 'das la tshe dang ldan pa nye ba 'khor gyis zhus pa / btsun pa du zhis gi gshe ba mi 'os
pa lags / nye ba 'khor bcu ste / ngo tsha med pa dang / klan ka tshol ba dang / bus pa dang / blun po dang / mi gsal ba
dang / mi mkhas pa dang / mtshams 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 //

⁽¹⁰¹⁾Cf. *Vinayasūtraṅkā* (Derge 4120 *Yu* 249a5–b1):

2.5.2⁷⁸⁾

gleng gzhi ni mnyan du yod pa na ste / dge slong gzhan zhig la dge sbyong¹ zhig bsnyen par rdzogs par 'dod (D93a2) nas des bsnyen par rdzogs par² bya ba'i dge slong rnams sbran te / des bsnyen par rdzogs par bya ba'i phyir des dge tshul pha³ de khrid de⁴ / dkyil 'khor du dong nas de dge slong dag dang lhan cig tu dkyil 'khor du phyin nas / de mtshams⁵ kyi phyi rol du mngags (D93a3) te btang ba dang / de gnyen⁶ dag gis khrid de song ngo // tshe dang ldan pa de dag⁷ rab tu 'byung zhing bsnyen par rdzogs nas dge slong gi⁸ dngos por gyur ba'i bar chad du gyur pa dang / de ltar gyur pa dge slong dag gis sangs rgyas bcom ldan 'das la gsol ba (D93a4) dang / sangs rgyas⁹ bcom ldan 'das kyi bka' stsal pa / de lta bas na dge slong dag gis bsnyen par rdzogs par 'dod pa de mtshams¹⁰ kyi phyi¹¹ rol du ma mngags¹² shig / 'di lta ste / dge slong dag 'khor los sgyur ba'i rgyal po'i bu thu bo¹³ dbang bskur ba'i (D93a5) rigs pa dbang ma bskur nas¹⁴ rgyal tshab 'thob pa de rab tu bsrung¹⁵ bar bya ba dang / rab tu bskyang¹⁶ bar bya ba de bzhin du dge slong gis bsnyen par rdzogs par 'dod pa de yang rab tu bsrung zhing bskyang¹⁷ ba'i rigs so // de lta bas na dge slong gis bsnyen par (D93a6) rdzogs par 'dod pa'i dge tshul pa¹⁸ de¹⁹ mi thos pa'i nye²⁰ 'khor tsam du spangs²¹ la / mthong ba'i nye²² 'khor tsam du thal mo sbyar te mngon du lta bzhin zhog shig /⁽¹⁰²⁾ de ltar na nyes²³ pa'i dmigs su mi 'gyur ro //⁽¹⁰³⁾

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Tog 133a

Phudrak 415a

London 95b

Peking 91a

¹ Derge, Peking: *slong*. ² London inserts 'dod nas des bsnyen par rdzogs par. ³ Phudrak: *pa*. ⁴ Tog, Tokyo, London: *nas* instead of *de*. ⁵ Peking: 'tshams. ⁶ Phudrak: *mnyan*. ⁷ Tog, Tokyo, London omit *dag*. ⁸ Phudrak: *gis*. ⁹ Tog, Tokyo, London omit *sangs rgyas*. ¹⁰ Peking: 'tshams. ¹¹ Peking: *phyi*. ¹² Peking, Tog, London: *mngag*. ¹³ Derge, Phudrak: *rab*; Peking: *rab tu*. ¹⁴ Derge, Peking: *na*. ¹⁵ Peking: *gsung*. ¹⁶ Phudrak: *brgyad*. ¹⁷ Phudrak: *bskyed*. ¹⁸ Tog: *pha*. ¹⁹ Derge, Phudrak insert *mams*. ²⁰ Phudrak: *nyen*. ²¹ London inserts *pa*. ²² Phudrak: *nyen*. ²³ Peking: *gnyes*.

⁷⁸⁾Yijing's *Nidāna* (T. 1452 [24] 424a8–16):

時有求寂，欲受近圓。彼親教師，為辦衣鉢。二師及證，皆為喚來，為有他緣，使令出界。彼之親族，聞欲近圓。來覓求寂，見便將去。妨廢勝業，障礙近圓。時諸苾芻，以緣白佛。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。將近圓時，極須防護。凡有求寂，欲受近圓，汝等不應使令出外，置在見處，離於聞處，向眾虔誠，合掌而住。”

'dir gzhung ni **Gleng gzhi** dag las btsun pa bslab pa stsal pa las dag bgyis na bgyis zhes brjod par bgyi'am / 'on te ma bgyis zhes brjod par bgyi / nye ba 'khor ma byas zhes brjod par bya ste / yang bya ba dag 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 / dgra bcom pa bkum pa dang / dge 'dun gyi dbyen bgyis pa dang / de bzhin gshegs pa la ngan sems kyi khraṅ phyung ba dang / mu stegs can dang mu stegs can zhugs pa dang / rku thabs su gnas pa dang / tha dad par gnas pa dang / gnas par mi bgyi bas las dag bgyis na bgyis zhes brjod par bgyi'am ma bgyis zhes brjod (P293a8) bar bgyi / nye ba 'khor ma byas zhes brjod par bya ba ste / yang bya ba dag yin no zhes gsungs pa yin no /

⁽¹⁰²⁾Cf. *Upasampadājñapti* (B. Jinananda, 13; cf. Chung, 2011, 23) = *Pravrajyāvastu* (Eimer, 140):

Skt. tataḥ paścācchravaṇopacāraṃ viḥāyā darśanopacāre añjalim praṅghya gaṇābhimukhaḥ sthāpayitavyaḥ /

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 mngon du phyogs par gzhang par bya'o //

⁽¹⁰³⁾Cf. *Kṣudrakavastu* (Derge 6 *Tha* 217b1–6 = T. 1451 [24] 280b10–19):

Tib. sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra

gleng gzhi'i sgo gnyis pa'i mdo'i¹ tshigs² (D93a7) su bcad pa lnga pa'o ///

§ 2.6⁷⁹⁾

mdor na /

bzod pa³ gsol bar⁴ byed⁵ dang mtshams /
spu bsnyal ba yang de bzhin no //
'thab⁶ 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 zas 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

Tog 133b

¹ Tokyo omits *mdo'i*; London: *mdo*. ² Peking: *'tshigs*. ³ Tog, Tokyo, London, Phudrak: *par*. ⁴ Tog, Tokyo, London: *ba*
⁵ Phudrak omits *bar byed*. ⁶ Derge, Peking, Phudrak: *thab*. ⁷ Tokyo, London, Phudrak: *sdigs*. ⁸ Phudrak: *pa*. ⁹ Tokyo:
'dze; Phudrak: *mdze*.

⁷⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 424a17–19)

第六子攝頌曰：

收攝於界內 於衆心降伏
截柱及門框 尼等同驅擯

⁸⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 424a20–26):

緣處同前。鄔波離，請世尊曰：“如世尊說，‘若為其人已作令怖羯磨，後於衆中，求乞收攝，為解羯磨。’具足幾法，應收攝耶？”佛言：“具其五法，方為收攝。一者，心有踊悅。二者，於衆順伏。三者，於罪請除。四者，表申禮敬。五者，於其鬪緣，皆悉捨棄。”

“大德，在何處所，為作解法？”佛言：“可於界內。”

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 dkyil 'khor du 'ong ba
la gsol ba btap ste / de nas dge tshul dang stan khyer te dkyil 'khor du sngar song nas dkyil 'khor phyag dar byas te
stan bshams na dge slong dag ma 'ongs te / nye dgas phan tshun du bltas na des me tog gi shing zhig mthong ste /
de smras pa / dge tshul re zhig me tog dag lhogs la dge slong rnams la rims shig / des 'dzegs 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' sstal pa / dper na 'khor los sgyur
ba'i rgyal po'i bu thu bo dbang bskur bar 'os pa dbang ma bskur 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 lta bas na dge slong gis bsnyan par rdzogs par 'dod pa'i dge tshul shing la
'dzeg tu mi gzhug ste / 'dzeg tu 'jug na 'gal tshabs can du 'gyur ro //

Chin. 緣處同前。時具壽鄔波難陀，有一求寂，欲受近圓。師即為喚，作羯磨師，及屏教者，并餘七人。遂將求寂，并持座物。先至壇中，灑掃田地，敷其座席，諸人未來。鄔波難陀，左右顧盼，見樹開花，即命求寂：“汝可取花，行與僧衆。”彼便昇樹，墮地傷手，廢闕近圓。苾芻白佛。佛言：“汝等應知，如轉輪王，第一太子。將受灌頂，次當王位，於此時中，倍加守護。欲近圓人，亦復如是。善加愛護。是故，不應令將，近圓人，輒昇高樹，令昇樹者得越法罪。”

pa bcom ldan 'das kyis

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bsdigs pa'i las bgyis pas bzod pa¹ gsol cig⁽¹⁰⁴⁾

ces gsungs na / gang du (D93b2) bzod pa² gsol bar³ bgyi / u pā li de ni mtshams⁴ kyi nang du'o // ji
ltar bzod pa⁵ gsol bar⁶ bgyi⁷ / spu langs shing rab tu langs⁸ pa las⁹ dge '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)

2.6.2⁸¹⁾

btsun pa bcom ldan 'das kyis¹³

'thab¹⁴ mo rgod pa'i dge slong dag la bsdigs¹⁵ pa'i las byos shig⁽¹⁰⁶⁾

ces gsungs na¹⁶ / de ste btsun pa de la bsdigs pa'i las bgyid pa'i tshe ma rangs¹⁷ par gyur na / de la

Phudrak 415b

¹⁰ Peking: *sto.* ¹¹ Derge, Peking: *ud.* ¹ Peking, Tog, Tokyo, London, Phudrak: *par.* ² Tog, Tokyo, London, Phudrak: *par.*
³ Phudrak omits *gsol bar.* ⁴ Peking: *'tshams sa.* ⁵ Peking, Tog, Tokyo, London, Phudrak: *par.* ⁶ Phudrak omits *gsol bar.*
⁷ Tog: *gyi.* ⁸ Phudrak inserts *shing rab tu langs.* ⁹ Phudrak omits *pa las.* ¹⁰ Peking: *byed pa gyur;* Tog, Tokyo, London:
byed 'byung; Phudrak: *byad 'byung.* ¹¹ Derge, Peking, Phudrak: *thab.* ¹² Tokyo omits *de yang.* ¹³ Phudrak: *kyi.* ¹⁴ Derge,
Peking, Phudrak: *thab.* ¹⁵ Phudrak: *sdig.*

⁸¹⁾ Yijing's *Nidāna* (T. 1452 [24] 424a26–b4):

“如世尊說：‘鬪諍苾芻，應可為作，令怖羯磨。’正秉法時，現不相伏者，此欲如何？”佛言：“為擎衣鉢，驅令出界。不肯
出去，抱門柱者，所抱門柱，咸可截却。若抱門框，亦須斬截。”

“所損柱門，誰合料理？”佛言：“大眾或可教化，共俗修營。”

“若苾芻尼，為合鬪者，此欲如何？”佛言：“作法驅擯。一准苾芻，二眾求寂，及正學女。若眾為作，驅擯羯磨。不肯去者，
並可同前。”

⁽¹⁰⁴⁾ Cf. *Pāṇḍulohitakavastu* (Yamagiwa: 1.7):

Skt. bhagavān āha / osārayata yūyaṃ bhikṣavaḥ Pāṇḍulohitakaṃ bhikṣūn kalahakāraḥ tarjanīyakarmakṛtānīti yo
vā punar anyo 'py evaṃjātiyaḥ </>

Tib. bcom ldan 'das kyis bka' stsal pa / dge slog dag khyed kyis dge slong dmar ser can 'thab krol byed pa / bsdigs
pa'i las byas pa rnam dang / gzhan yang de lta bu dang mthun pa su yang rung ba la bslang bar gyis shig //

⁽¹⁰⁵⁾ Cf. **Upāliparipṛcchā* (Derge 7 Na 271b6–272a1):

btsun pa bcom ldan 'das kyis bsdigs pa'i las bgyis pa la bzod pa stsol cig ces gsungs na / btsun pa gang du bzod pa
stsal bar bgyi / mtshams kyi nang du'o //

ji ltar bzod pa gsol bar bgyi / spu 'greng ba nyal bzhin du dge 'dun la spu bsnyal te 'byung bar rtsol zhing phyag
'tshal bar ston mtshams kyi nang du 'dug nas bzod pa gsol te nyes pa mthong ba'o //

⁽¹⁰⁶⁾ *Pāṇḍulohitakavastu* (Yamagiwa: 1.1):

Skt. bhagavān āha / kuruta yūyaṃ bhikṣavaḥ Pāṇḍulohitakānāṃ bhikṣūṇāṃ kalahakāraḥ bhaṇḍanakāraḥ viḡrhitānāṃ
vivādam āpannānāṃ ādhikaraṇikānāṃ tarjanīyaṃ karma iti / yo vā punar anyo 'py evaṃjātiyaḥ /

Tib. bcom ldan 'das kyis bka' stsal pa / dge slong dag khyed kyis dmar ser can gyi dge slong 'thab krol byed pa /
mtshang 'dru bar byed pa rtsod par byed pa / 'gyed par byed pa / rtsod pa'i gzhi byed pa rnam dang / gzhang yang de
lta bu dang mthun pa su yang rung ba la bsdigs pa'i las byos shig //

thabs ji ltar¹ 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 bor² cig / de ste ka ba la 'jus³ na yang ka ba chod cig / de ste sgo skyes⁴ la 'jus⁵ na yang sgo skyes phyung la /⁽¹⁰⁷⁾ de la ngo zlog⁶ mi phod pa (D93b5) ma byed cig / de⁷ slar sus bcos par bgyi / dge 'dun gyis so //

su la bcos⁸ pa'i yo byad dgug / sbyin bdag la slongs⁹ la de ste ma 'byor na dge 'dun thams cad kyi¹⁰ nor las byos shig / de la the tshom¹¹ du ma byed cig /

de ste btsun pa dge slong (D93b6) ma zhid 'thab¹² mo rgod par gyur na de la yang¹³ bsdigs¹⁴ pa'i las bgyi'am / u pā li¹⁵ de la¹⁶ yang bsdigs¹⁷ pa'i las bya'o // de ste ma rangs par gyur na zhes pa nas¹⁸ the tshom¹⁹ ma byed cig ces bya ba'i bar du²⁰ snga ma bzhin no //

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btsun pa de ste dge slob²¹ ma dang / dge (D93b7) tshul pha²² dang / dge tshul ma zhid 'thab²³ mo rgod par gyur pa dang²⁴ / de dag la²⁵ yang bsdigs²⁶ par bgyi'am²⁷ / de la the tshom²⁸ du ma byed cig ces bya ba'i bar du snga ma bzhin no //

2.6.3⁸²⁾

btsun pa bcom ldan 'das kyis²⁹

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rigs sun phyung³⁰ pa'i dge slong la bskrad pa'i las (D94a1) byos shig⁽¹⁰⁸⁾

ces gsungs na / de ste btsun pa de la bskrad³¹ pa'i las bgyid pa'i tshe de ma rangs par gyur³² na de la ji ltar bgyi / u pā li de la yo byad rnam zhes bya ba nas / the tshom³³ ma byed cig ces bya ba'i bar

¹⁶ Phudrak: *nas*. ¹⁷ Phudrak: *rungs*. ¹ Tog, Tokyo, London insert *bur*. ² Tokyo, London, Phudrak: *'or*. ³ Tog, Tokyo, London: *'ju*. ⁴ Phudrak: *skyed*. ⁵ Tog, Tokyo, London: *'ju*. ⁶ Phudrak: *slog*. ⁷ Peking: *da*. ⁸ Phudrak: *bcos*. ⁹ London: *slong*. ¹⁰ Peking, Phudrak: *kyis*. ¹¹ Phudrak: *tshoms*. ¹² Derge, Peking, Phudrak: *thab*. ¹³ Tokyo omits *yang*. ¹⁴ Phudrak: *sdig*. ¹⁵ Phudrak: *lis*. ¹⁶ Phudrak omits *la*. ¹⁷ Phudrak: *sdig*. ¹⁸ Tog, Tokyo, London, Phudrak omit *zhes pa nas*. ¹⁹ Tog, Tokyo, London: *tsom*. ²⁰ Peking inserts *mngon ma*. ²¹ Peking, Phudrak: *slong*. ²² Phudrak: *pa*. ²³ Derge, Peking, Phudrak: *thab*. ²⁴ Tog, Phudrak: *na*, Tokyo, London: *la*. ²⁵ Phudrak omits *dag la*. ²⁶ Phudrak: *bsdig*. ²⁷ Tokyo, London: *bgyi ba'am*. ²⁸ Tog, Tokyo, London: *tsom*. ²⁹ Phudrak: *kyi*. ³⁰ Derge, Peking, Tog omit *phyung*. ³¹ Peking: *skrad*. ³² Tokyo, London: *rangs par ma gyur*. ³³ Tog, Tokyo, London: *tsom*; Phudrak: *tshoms*.

⁸²⁾Yijing's *Nidāna* (T. 1452 [24] 424b5–7):

“大德，若苾芻，若苾芻尼，行污家時，亦應為作驅擯法耶？”佛言：“應作。二衆求寂及正學女，皆同如是。”

⁽¹⁰⁷⁾Cf. *Vinayasūtravṛtṭyabhidhānasvavyākhyāna-nāma* (Derge 4119 Zu 209a6):

'dir gzhung ni de la ka ba gcad par bya sgo skyes dbyuñ bar bya zhes gsungs pa yin te /

⁽¹⁰⁸⁾*Pāṇḍulohitakavastu* (Yamagiwa: 3.5):

Skt. yathā saṃghāvaśeṣe kuladūṣakaśikṣāpade Aśvakapunarvastukau bhikṣvo pravāsanīyaṃ karma kuru /

Tib. ji ltar gong du khyim sun 'byin pa dge 'dun lhag ma'i bsal pa la bstan pa bzhin du ste / dge slong 'gro mgyogs dang nab so gnyis bskrad pa'i las byos shig /

du snga ma bzhin no // de bzhin du dge slong (D94a2) mas rigs sun phyung¹ pa dang / dge slob² ma dang / dge tshul pha³ dang / dge tshul ma dag la yang bskrad pa'i las bgyi'am / de la the tshom⁴ du ma byed cig ces bya ba'i bar du snga ma bzhin no //

gleng gzhi'i sgo⁵ gnyis pa'i mdo'i tshigs su bcad pa drug pa'o ///

(D94a3) 'dul ba gzhung dam pa / bam po sum bcu rtsa⁶ gsum pa /⁷

§ 2.7⁸³⁾

2.7.1⁸⁴⁾

btsun pa bcom ldan 'das kyis

tshul khrimis nyams pa'i dge slong skrod cig⁽¹⁰⁹⁾

ces gsungs na / sus bskrad par bgyi / de ni dge 'dun gyis⁸ bskrad⁹ par bya'o // de'i yo byad la kha cig gis¹⁰ lhung (D94a4) bzed dang chos gos khyer / kha cig gis ni bar bur gyi snod dag khyer te phyi¹¹ rol tu phyung la bor¹² cig / de ste ka ba la 'jus na ka ba chod¹³ cig / sgo skyes la 'jus na sgo¹⁴ skyes kyang phyung la de la ngo zlog mi phod par ma byed cig /

slar sus bcos¹⁵ par bgyi / dge 'dun (D94a5) gyis so //

'chos¹⁶ pa'i yo byad¹⁷ su las¹⁸ dgug / yon bdag la bskul lo // des kyang ma 'byor na dge 'dun thams cad kyi nor gyis¹⁹ slar bcos par²⁰ 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: *tsom*; 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: *tshod*. 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*.

Yijing's translation (T. 1452 [24] 424b8–10):

第七子攝頌曰：

破戒應驅逐 伏處亦皆除

惱俗願收謝 餘眾咸同此

⁸⁴⁾Yijing's *Nidāna* (T. 1452 [24] 424b11–13):

緣處同前。鄔波離，請世尊曰：“如世尊說：‘破戒苾芻，應驅擯者，誰當作擯？’佛言：“僧伽若不伏時，為持衣物，驅之令出。抱柱門框，並悉同前。”

⁽¹⁰⁹⁾Not identified.

tshul khirms nyams pa'i dge slong la ji lta 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 bsdum pa'i las byos shig⁽¹¹¹⁾

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ces gsungs na / btsun pa de ste⁵ dge slong mas kyang khyim pa la smad (D94a7) par gyur na de la yang
slar⁶ bsdum⁷ pa'i las bgyi'am / u pā li de la⁸ yang slar bsdum pa'i las byed du chug shig / dge slob ma
dang / dge tshul pha⁹ dang / dge tshul ma la¹⁰ yang de bzhin no //

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Phudrak 416b

2.7.3⁸⁶⁾

btsun pa bcom ldan 'das kyis

dge slong gis¹¹ khyim pa la smod na (D94b1) slar¹² bsdum pa'i las byed du chug shig

¹ Tokyo, London: *ji ltar*. ² Phudrak omits *dge slob ma dang*. ³ Phudrak omits *btsun pa*. ⁴ Phudrak: *byad*. ⁵ Phudrak omits *de ste*. ⁶ Phudrak omits *slar*. ⁷ Phudrak: *sdum*. ⁸ Derge, Peking omit *la*. ⁹ Peking: *dge tshul pa*; Phudrak omits *dge slong ma* instead of *dge tshul pha*. ¹⁰ Peking, Phudrak omit *la*. ¹¹ Derge, Peking omit *gis*. ¹² Derge, Peking omit *slar*.

⁸⁵⁾Yijing's *Nidāna* (T. 1452 [24] 424b 14–16):

“大德，如世尊說：‘若有苾芻，與諸居士，共相輕毀，應可為作，求謝羯磨。’若與苾芻，共相輕毀，亦應與作，求謝法不？”
佛言：“應作。”

⁸⁶⁾Yijing's *Nidāna* (T. 1452 [24] 424b17–19):

“若於尼處，及下三衆，為輕毀者，亦應與作，求謝法不？”佛言：“亦作。尼及下衆，若更互相惱，亦皆如是。為作羯磨，及驅擯法。”

⁽¹¹⁰⁾Cf. *Vinayasamgraha* (Derge 4105 205a7–b1 = T. 1458 [24] 580a25–27):

Tib. tshul khirms 'chal ba ni dge 'dun gyi phyir dbyung 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，大衆應共驅出。若恐鬪諍者，應為恐懼。持其衣鉢，方便令出。若倚門，若抱柱，咸應斫去。并推出之。
若事殄息，所斫截處，僧應修補。

Prātimokṣasūtratīkāvinayasamuccya (Derge 4106 *Phu* 55a3–4):

bskrad pa na khro ba la sogs par 'gyur ba bsten pa na yo byad kyang phyung ste dor ro // mthus kyang bskrad par
bya'o // ka ba la 'jus na bcad par bya'o // sgo skyes la 'jus na dbyung bar bya'o // ka ba dan sgo skyes de dge 'dun
gyi sbyin bdag phyir 'chos su gzhug go // ma grub na gtsug lag khang gi rdzas kyis bcos par bya'o //

⁽¹¹¹⁾*Pāṇḍulohitakavastu* (Yamagiwa: 4.6):

Skt. bhagavān āha kuruta yūyaṃ bhikṣavaḥ Uttarasya bhikṣor gṛhapati-r-avasphaṇḍakasya pratisaṃharanīyaṃ karma
iti /

Tib. bcom ldan 'das kyis bka' stsal pa / dge slong dag khyed kyis dge slong chu stod brnyas 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 smad¹ na de la yang slar bsdum pa'i las bgyi'am / u pā li de
la² yang slar bsdum pa'i las bya'o // dge slong gis dge slong ma dang / dge slob ma³ dang / dge tshul
 (D94b2) pha dang / dge tshul ma la⁴ 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 dang⁵ / dge slong⁶ ma dang / dge tshul pha dang / dge
 tshul ma la yang de bzhin du bya'o //

dge (D94b3) tshul phas⁷ dge tshul pha⁸ dang / dge slong dang / dge slong ma dang⁹ /¹⁰ dge slob ma
 dang / dge tshul ma la yang de bzhin du bya'o //

dge tshul mas dge tshul ma dang / dge slong dang¹¹ /¹² dge slong ma dang / (D94b4) dge slob ma
 dang¹³ / dge tshul pha¹⁴ 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 //

§ 2.8⁸⁷⁾

mdor na /

dge tshul dag dang bsdigs¹⁵ pa dang //

Inga las nyung ba mi (D94b5) gnas dang //

u pā lis¹⁶ ni ji ltar dris //

nub mo¹⁷ Inga yang byin pa'o //

¹ Derge, Peking: *smod*. ² Tokyo, London omit *la*. ³ London omits *ma*. ⁴ Derge, Peking omits *la*. ⁵ Tog, London omit
dge slong dang. ⁶ Tokyo: *slob*. ⁷ Phudrak: *mas*. ⁸ Phudrak: *ma*. ⁹ London omits *dge slong ma*. ¹⁰ London inserts *dge
 bsnyen dang*. ¹¹ Tokyo omits *dge slong dang*. ¹² London inserts: *dge bsnyen dang*. ¹³ London omits *dge slob ma dang*.
¹⁴ Phudrak: *ma*. ¹⁵ Phudrak: *sdig*. ¹⁶ Phudrak: *li*. ¹⁷ Phudrak omits *mo*.

⁸⁷⁾Yijing's *Nidāna* (T. 1452 [24] 424b20–22):

第八子攝頌曰:

與求寂令怖 為受成近圓

五法成就時 五夏離依去

2.8.1⁸⁸⁾

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 la tshe dang ldan pa u pā lis zhus pa / (D94b6) btsun pa dge slong gis bsdigs³ pa'i las bgyis pa'i dge tshul la⁴ bsnyen par⁵ rdzogs pa bgyis na / de bsnyen par rdzogs pa zhes bgyi'am / bsnyen par ma rdzogs pa zhes bgyi / 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 //(112)

Phudrak 417a

Tog 135b

Peking 92b1

¹ Tog, Tokyo, London, Phudrak omit *na*. ² Tokyo: 'dze; Phudrak: *mdze*. ³ Phudrak: *sdig*. ⁴ Tokyo, London: *pha* instead of *la*; Phudrak omits *la*. ⁵ Phudrak: *pa*. ⁶ Phudrak: *pa*. ⁷ Peking omits *ba*.

⁸⁸⁾Yijing's *Nidāna* (T. 1452 [24] 424b23–25):

具壽鄒波離, 請世尊曰: “若大眾為求寂, 作令怖法. 後時大眾, 授彼近圓, 得成受不?” 佛言: “成受近圓. 授者得罪. 應先為其人, 作解羯磨.”

⁽¹¹²⁾Cf. *Vinayasūtra* (Derge 4117, 4b3; cf. missing in R. Sāṅkrtyāyana and Taishō Univ.), and *Vinayasūtravṛtyabhidhāna-svavyākhyāna-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 rab tu dbyung 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 nimittaviparyayaṃ praṇihitaṃ pravrajyopasampadoḥ a-karaṇam // upasampadaḥ kṣānti-jñaptir iti . . .

Skt. (Taishō Univ. 2009) nānabhyupagato nimittaviparyayaṃ praṇihitāt, pravrajyeyur upasampādayeyur vā / ava-sāraṇam upasampādanam . . .

Vinayasūtravṛtyabhidhānasvavyākhyāna-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, tarjanīyakarmaṇaḥ tāvat upasampatkarāṇe upasampad iti karaṇam anupasampad iti vā karaṇam (iti) upamaṇḍalopasampad uktā / upasampatkarāṇe sātisāre sati, kṣāntir hi jñaptiḥ, iti **Nidāne** ukta, //

Skt. (Taishō Univ. 2009) tarjanīyakarmakṛtaṃ tāvat bhadanta bhikṣava upasampādayeyuḥ / upasampanno vaktavyo 'nupasampanna upasampanna upālinn upasampādakās tu sātisārā osāritaś ca vaktavya iti / **Nidāneṣu** vacanam /

Tib. btsun pa dge slong dag bsdigs pa'i las bgyis nas re zhig bsnyen par rdzogs par bgyid na bsnyen par rdzogs zhes bgyi'am / bsnyen par ma rdzogs zhes bgyi / 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 ba'o zhes bya ba ni **Gleng gzhi** dag las gsungs so //

Vinayasūtraṭīkā (Derge 4120 'U 34b7–35a2):

btsun pa dge slong dag bsdigs pa'i las bgyis nas re zhig rdzogs par bsnyen par bgyid na / rdzogs par bsnyen zhes bgyi'am rdzogs par ma bsnyen zhes bgyi / 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 gzhi** dag las gsungs so //

2.8.2⁸⁹⁾

btsun pa bcom ldan 'das kyis¹

lo lnga lon la² chos rnam pa lnga dang ldan na gnas ma bcas kyang gzhangs³ spyad pa spyod du gnang ngo⁽¹¹³⁾

zhes gsungs na / btsun pa lo bzhi lon⁴ la chos rnam pa lnga dang ldan⁵ na / de (D95a1) yang⁶ gnas ma bcas par gzhangs⁷ spyad pa spyod du gnang ngam / u pā li mi gnang⁸ ngo // de ci'i phyir zhe 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 gzhangs¹⁴ (D95a2) spyad pa¹⁵ spyod du gnang ngam / u pā li mi gnang ngo // de ci'i phyir zhe na / chos lnga dang ldan par bya ba'i phyir ro //(115)

¹ Phudrak: *kyi*. ² Phudrak: *na*. ³ Tog, Tokyo, London: *ljongs*. ⁴ Peking inserts *pa*. ⁵ Phudrak omits *dang ldan*. ⁶ Tog, Tokyo, London: *'ang*. ⁷ Tog, Tokyo, London: *ljongs*. ⁸ Phudrak: *snang*. ⁹ Phudrak omits *ma*. ¹⁰ Phudrak: *par*. ¹¹ Derge: *ni*. ¹² Tokyo, London omit *ste*. ¹³ Peking inserts *pa*. ¹⁴ Tog, Tokyo, London: *ljongs*. ¹⁵ Peking, Phudrak: *par*.

⁸⁹⁾Yijing's *Nidāna* (T. 1452 [24] 424b26–):

“如世尊說：‘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，隨處遊不？’佛言：‘不得。令滿五夏故。’

“已滿五夏，五法仍虧。得離依止不？”佛言：“不得。五法虧故。”

“年至三夏，善通三藏。具證三明，除盡三垢。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，隨情遊履，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，一夜不得。於僧受用，飲食之類。皆不合受。”

⁽¹¹³⁾*Pravrajyāvastu* (Eimer: 185):

kun dga' bo de lta bas na lo lnga lon pa chos lnga dang ldan pas mi gnas par ljongs rgyur 'gro bar rjes su gnang 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 bklags pa dang // thon pa lags na / des kyang mi gnas par ljongs rgyu ra mchi bar bgyi 'am / nye ba 'khor mi gya ste / de ci'i phyir zhe na / lo lnga lon pa la bca' ba brten pa'i phyir ro //

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 484b14–17):

“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，善閑五法，此人亦得離依止不？”佛言：“不得。以五歲為定量故。”

⁽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' stsal na / btsun pa dge slong lo drug lags la / des so sor thar pa'i mdo gdon pa dang / rgyas pa bklags pa dang / thon pa ma lags na / des kyang mi gnas par ljongs rgyur mchi bar bgyi 'am / nye ba 'khor mi bya ste / de ci'i phyir zhe na / chos lang dang ldan pa la bca' ba brten pa'i phyir ro //

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 17–18):

“大德，有滿五夏，未閑五法，此人得離依止不？”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 bral² na³ de (D95a3) yang gzhan la⁴ gnas bca' bar bgyi'am / u pā li de yang⁵ de⁶ bzhin no // de ci'i phyir zhe na / bcas pa'i tshul du bya ba'i phyir ro //(116)

ji srid du gnas ma bcas pa la rnyed pa⁷ stsal bar bgyi / u pā li de mang na yang zhag lnga'i bar du⁸ ste / de⁹ yang gnas bca' (D95a4) ba tshol zhing sbyor ba ma btang ba'o //(117)

Phudrak 417b

¹ Phudrak: *gnod*. ² Peking: 'bral. ³ Phudrak omits *na*. ⁴ Tokyo, London omit *la*. ⁵ Tokyo omits *de yang*. ⁶ London, Phudrak omit *de*. ⁷ Phudrak inserts *rnyed pa*. ⁸ Phudrak omits *du*. ⁹ Phudrak omits *de*.

Vinayasamgraha (Derge 4105, 244a2 = T. 1458 [24] 599b23–25):

Tib. lo lña lon la gsal na ltuñ ba med do // gsal ba rnams ni sña ma bzin 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。

(116) Cf. *Pravrajyāvastu* (Eimer: 186):

btsun pa gsum rig pa / drim gsum spangs la / de lo lnga ma lags shing chos lnga dang mi ldan na des kyang mi gnas par ljongs rgyur mchi bar mi bgyi 'am / nye ba 'khor mi bya'o //

Vinayasūtra (R. Sāṅkrtyāyana, 3 [Taishō Univ. 1.102] = Derge 4117, 3b6):

Skt. nānyas traividyo pi /

Tib. gzan du na gsum rig pa yin yañ mi bya'o //

Vinayasūtravṛtṭyabhidhānasvayākhyāna-nāma (Taishō Univ. 2007, 21–22 = Derge 4119 *Shu* 18b5–6):

Skt. traividyo 'pīt . . . tathā hi sacet bhādanta traividyaś trivariṣas trimalaprahīṇaḥ sa ca pañcabhir dharmair asamanvāgataḥ syāt tenāpy anīśritena janapadacārikā caritavyā nopālīnī ity uktaṃ /

Tib. gsum rig pa yin yañ zes bya ba ni . . . 'di lta ste btsun pa gal te de gsum rig pa log gsum lon pa dri ma gsum rab tu spañs pa yin la / de yañ chos lña dañ yañ dag par ldan par ma gyur na des kyañ mi gnas pa la ljoñs rgyu žiñ mchi bar mi bgyi 'am / ñe ba 'khor mi bya'o zes gsuñs pa'i phyir ro //

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 484b18–23):

“大德，若苾芻，善明三藏，證會三明，已除三垢，纔滿三夏，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。”

(117) Cf. *Vinayasūtravṛtṭyabhidhānasvayākhyāna-nāma* (P. V. Bapat & V. V. Gokhale, 40 = Derge 4119 *Shu* 38b3):

Skt. atra granthaḥ **Nidānāt** — anīśritaṃ deśaṃ, upāli, yāvāt gatvā parīkṣya pañcarātram upādāya // arhatvaṃ ca lābhe ity uktaṃ bhavati //

Tib. 'dir gzhung ni **Gleng gzhi** dag las mi gnas pa la yul ji srid du rnyed pa 'tshal bar bgyi / nye ba 'khor zhag lnga tshun chad do // rnyed pa yod na 'os pa nyid de zhes gsungs pa yin no //

Vinayasūtraṭṭikā (Derge 4120 'U 58b6–7):

de ltar 'dir gzhung ni **Gleng gzhi** dag las mi gnas pa la yun ji srid du rnyed pa bsal bar bgyi / nye ba 'khor zhag lnga tshun chad do zhes gsungs pa yin no //

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] b23–24):

“若到餘住處，得齊幾時不須依止？”佛言：“不作歇心，更求依止，得停五夜。”

Āryamūlasarvāstivādīśrāmaṇerakārikā-vṛtti-Prabhāvati (Derge 4125, 154b6–7):

'dir gzhung ni **Gleng gzhi** las / yun ji srid cig tu mi gnas pa la rnyed pa brtsam par bgyi / nye ba 'khor zhag lnga kho na ste / de yang gnas tshol ba'i sbyor ba ma btang na'o zhes 'byung ba yin no //

Vinayasamgraha (Derge 4105, 244a2–3 = T. 1458 [24] 599b25–29):

Tib. song nas ngal gso ba'i nyi ma gnyis sam gsum tshun chad du legs par brtags te gnas gzung bar bya'o // dgra bcom pa nyid kyang gzhan la gnas bcas te 'dug par bya'o // zhag lnga gnas mal bcas kyang de la rnyed pa sbyin par bya'o // de mi gtong ba'i sbyor bas gnas thol ba [/]

Chin. 遊方習業，所到之處，經二三日，且自停息。次當觀察：“誰可為師？”應就依止。若無依止，不應停住。設阿羅漢，

gleng gzhi'i sgo gnyis pa'i mdo'i tshigs su bcad pa bryad pa'o //

§ 2.9⁹⁰⁾

mdor na /

mthun¹ pa dag dang mi mthun² pa //

Tog 136a1

tshad gzung du yang med pa dang //

bcabs³ pa dang ni ma bcabs⁴ pa //

Tokyo 88b1

de bzhin ming dang rigs kyang ngo //

2.9⁹¹⁾

(D95a5) sangs rgyas bcom ldan 'das mnyan du yod pa na dze ta'i⁵ tshal 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 pā / btsun pa nongs pa mthun⁶ pa zhes kyang bgyi / mi mthun⁷ pa zhes kyang bgyi⁸ na / (D95a6) btsun pa nongs pa mthun⁹ pa gang lags / mi mthun pa gang lags / u pā li¹⁰ phas pham pa rnam 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

London 98a1

¹ Peking, Tokyo, London, Phudrak: 'thun. ² Tokyo, London: 'thun. ³ Tog, Tokyo, London: bcas; Phudrak: bcab. ⁴ Tog, Tokyo, London: bcas. ⁵ Peking: pa na 'dze ta'i; Tog: pa'i dze ta'i; Tokyo, London: pa'i; Phudrak: pa na mdze ta'i. ⁶ Peking, Tokyo, London, Phudrak: 'thun. ⁷ Tokyo, London: 'thun. ⁸ Phudrak omits mi mthun pa zhes kyang bgyi. ⁹ Peking, Tokyo, London, Phudrak: 'thun. ¹⁰ London, Phudrak: lis. ¹¹ Peking, Tokyo, London: 'thun. ¹² Peking, Tokyo, London: 'thun. ¹³ Peking, Tokyo, London, Phudrak: 'thun. ¹⁴ Peking inserts bar. ¹⁵ Peking, Tokyo, London, Phudrak: 'thun. ¹⁶ Phudrak: gshags. ¹⁷ Derge, Peking omits ni. ¹⁸ Phudrak: gshags. ¹⁹ Peking, Tokyo, London, Phudrak: 'thun.

⁹⁰⁾Yijing's *Nidāna* (T. 1452 [24] 424c8–10):

第九子攝頌曰：

同分非同分 有齊限及無

有覆無覆殊 名一種便異

⁹¹⁾Yijing's *Nidāna* (T. 1452 [24] 424c11–22):

具壽鄔波離，請世尊曰：“如大德說：‘有同分罪，非同分罪。’何者是耶？”佛言：“同分罪者，謂，波羅市伽，望波羅市迦，名為同分。若望餘部，名非同分。下之四部，同分亦然。”

“如世尊說：‘有齊限罪，無齊限罪。’何者是耶？”佛言：“若有苾芻，不能記憶，罪及夜數，名無齊限。若有能憶，知罪及夜，名有齊限。”

“如佛所說：‘有覆藏罪，無覆藏罪。’何者是耶？”佛言：“覆有二種。一者覆夜，二者覆心。若有苾芻，雖覆其夜，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：“波羅市迦，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。覓依止師。求心不息者，現前利物，應與其分。異此不應。

byas ni¹ nyes byas su mthun² no //(118)

btsun pa nongs pa tshad dang ldan pa zhes kyang bgyi³ nongs pa tshad dang mi ldan pa zhes kyang bgyi na⁴ / btsun pa tshad dang ldan pa ni⁵ gang lags⁶ / mi ldan pa ni gang lags /⁷ u pā 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)

btsun pa nongs pa bcabs pa zhes kyang bgyi / ma bcabs pa zhes kyang bgyi na / btsun pa bcabs pa (D95b2) gang lags / ma bcabs pa gang lags /¹⁷ u pā li de ni rnam pa gnyis kyis¹⁸ bcabs¹⁹ pa ste / sems kyis²⁰ bcabs²¹ pa dang / zhag tu bcabs²² pa'o // de la²³ zhag 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 //(120)

Phudrak 418a

¹ Phudrak: *na*. ² Peking, Tokyo, London, Phudrak: *'thun*. ³ Phudrak inserts *btsun pa*. ⁴ Phudrak omits *na*. ⁵ Tokyo, London, Phudrak: *de* instead of *ni*. ⁶ Phudrak: *lag*. ⁷ Tokyo, London, Phudrak omit *mi ldan pa ni gang lags*. ⁸ Peking, Phudrak: *zhig* ⁹ Peking: *gis*. ¹⁰ Tog: *dang nyes pa'i* instead of *mtha' dang nyes pa'i mtha'*; Phudrak: *mtha' ma nyes pa'i mtha'*. ¹¹ Phudrak: *'gyur*. ¹² Derge, Phudrak omit *pa*. ¹³ Peking, Phudrak: *zhig*. ¹⁴ Phudrak: *na*. ¹⁵ Tokyo omits *mi*. ¹⁶ Derge, Peking, Tokyo, Phudrak omit *pa*. ¹⁷ Phudrak omits *ma bcabs pa gang lags* /. ¹⁸ Phudrak omits *kyis*. ¹⁹ Phudrak: *bcab*. ²⁰ Phudrak: *kyi*. ²¹ Phudrak: *bcab*. ²² Phudrak: *bcab*. ²³ Peking omits *la*. ²⁴ Phudrak omits *ma*. ²⁵ Phudrak: *kyi*. ²⁶ Tog, Tokyo, London, Phudrak omit *de ni*.

(118) Cf. *Vinayasūtravṛtṭyabhidhānasavyākhyāna-nāma* (Derge 4119 *Zu* 203a6–b1):

'dir gzhung ni **Gleṅg gzhi** dag las btsun pa ltung pa rigs mthun pa zhes kyang bgyi / btsun pa ltung ba rigs mi mthun pa zhes kyang bgyi na / btsun 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 lhag ma ni dge 'dun lhag ma dang ngo // ltung byed ni ltung byed dang ngo // so sor bshags par bya ba ni so sor bshags par bya ba dang ngo // nyes byas ni ñes byas dang ngo zhes gsungs pa yin no //

Vinayasūtraṭīkā (Derge 4120 *Yu* 281a4–6):

'dir gzhung ni **Gleṅg gzhi** dag las btsun pa ltung ba ris mthun pa zhes kyang bgyi / ltung ba ris mi mthun pa zhes kyang bgyi na / btsun pa ltung ba ris mthun pa ni gang lags / ris mi mthun pa ni gang lags / nye ba 'khor pham par 'gyur ba gang yin pa de ni pham par 'gyur ba dang ris mthun pa yin la / de las gzhan pa dag dang ris mi mthun pa yin no / dge 'dun lhag ma ni dge 'dun lhag ma dang ngo / ltung byed ni ltung byed dang ngo // so sor bshags par bya ba ni so sor bshags pa dang par bya ba dang // nyes byas ni nyes ba (Peking [5622 *Yu* 332b7]: not *ba* but *byas*) dang ngo zhes gsungs pa yin no //

Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 470a2–10):

具壽鄒波離，請世尊曰：... “大德，云何同分罪？云何非同分罪？”佛言：“波羅市迦，望波羅市迦為同分。望餘非同分。僧伽伐尸沙，望僧伽伐尸沙為同分。望餘非同分。波逸底迦，乃至，突色訖里多，准上應知。”

Vinayasamgraha (Derge 4105, 95b3–4 = T. 1458 [24] 529b17–21):

Tib. dge slong gi mdun du ltung ba bshags par 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 par 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. 應對苾芻，而說其罪。不應對苾芻尼等。若對尼等，得越法罪。不應對彼犯同分罪人，而為發露。謂，波羅市迦，望波羅市迦為同分。乃至，突色訖里多，望突色訖里多為同分。言同分者，是相似義。謂，同罪者。

(119) Cf. *Vinayasamgraha* (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 //

(120) Cf. *Vinayasamgraha* (Derge 4105, 135b3–4 = T. 1458 [24] 549b13):

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 rnam kyī ming dang rus zhes bgyi ba / btsun pa ming gang lags / rus gang lags /
u pā li¹ phas pham pa rnam ni ming ngo // de las byung ba ni rus so // dge 'dun gyi² lhag ma zhes bya
ba ni (D95b4) ming ngo // de las byung ba ni rus so // ltung ba dang so sor bshags³ pa dang⁴ / nyes
byas⁵ rnam ni ming ngo // de las byung ba ni rus so //(121)

gleng gzhi'i sgo gnyis pa'i mdo'i tshigs su bcad pa dgu⁶ pa'o ///

§ 2.10⁹²⁾

mdor na /

rtsig pa⁷ chad pas bcad pa (D95b5) dang //
bslab⁸ pa byin la mi spyad de //
de dag la ni⁹ dad mi sbyin //
dge slong byed dang mi len to¹⁰ /

¹ Peking, London: *lis*. ² Phudrak omits *gyi*. ³ Phudrak: *sos gshegs*. ⁴ Tokyo, London omit *dang*. ⁵ Phudrak: *pa* instead of *byas*. ⁶ Phudrak: *gnyis* instead of *dgu*. ⁷ Derge, Peking: *gcig la*; Tokyo, London: *brtsi ba*; Phudrak: *rtsig pas*. ⁸ Phudrak: *slab*. ⁹ Peking: *na*. ¹⁰ Tog: *no*.

⁹²⁾ Yijing's *Nidāna* (T. 1452 [24] 424c23–25):

第十子攝頌曰：
不牆上行法 非於一二三
不對破戒人 不取授學欲

sems bskyed nas skya rengs shar na mtshan mo gcig bcabs par 'gyur ro // gang 'di ltung bar mi shes sam brjed par
yang rung ste / bcabs pa'i sems med pas de la mtshan mo 'das pa'i bcabs pa'i ltung ba med do //

Chin. 覆有兩種。一謂覆夜。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。

(121) Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 104 [Taishō Univ. 10.155] = Derge 4117, 86b1):

Skt. samutthānaṃ gotram /

Tib. dbyung ba ni rigs so /

Vinayasūtravṛṭṭyabhidhānasvavyākhyāna-nāma (Derge 4119, Zu 213a4–5):

'dir gzhung ni btsun pa ltung ba rnam kyī 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 //

2.10.1⁹³⁾

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 gyi³ lhag ma'i (D95b6) nyes pa⁴ byung bar gyur nas / de dag chad pas bcad pa dang / de dag ra ba'i nang 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 gyis¹⁰ chad pa ma¹¹ yin no zhes smras pa dang / de dag spa gong nas cang mi zer bar 'dug go //

Peking 93b1

de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis dge slong dag gang¹² na (D96a1) dge slong gcig pur¹³ gnas pa der¹⁴ chad pa'i las ma byed cig ces bka' stsal to // gang du¹⁵ dge slong gnyis sam gsum gnas pa der yang dge slong dag gis chad pa'i las ma byed cig / gang na dge slong bzhi'am / de las lhag pa¹⁶ yang (D96a2) rung ba¹⁷ gnas pa¹⁸ der dge slong dag gis chad¹⁹ pa dang / gzhi²⁰ nas bslang²¹ ba'i chad pa dang²² / gzhi²³ nas slar²⁴ bslang²⁵ ba dang / yid mgu bar bya ba dang / gzhi nas bslang ba'i²⁶ yid mgu bar bya ba dang²⁷ / gzhi nas²⁸ slar bslang ste²⁹ yid mgu ba dag byos shig /

Tog 137a1

Phudrak 418b

(D96a3) bcom ldan 'das kyis gang na dge slong bzhi'am de las lhag par gnas pa de dag tu dge slong³⁰ gis³¹ chad pa dang / gzhi nas bslang³² ba'i chad pa³³ dang / gzhi nas³⁴ slar bslang ba dang / yid mgu³⁵ bar bya ba dang / gzhi nas bslang ba'i³⁶ yid mgu bar bya ba dang / gzhi nas slar bslang ste yid mgu ba dag³⁷ byos shig ces bka' stsal³⁸ pa dang / dge slong pha³⁹ dag gis bslab pa byin pa'i dge slong bzhi la⁴⁰ chad⁴¹ pa byed pa dang / bcom ldan 'das kyis bka' stsal⁴² pa / bslab pa byin pa'i dge slong bzhi la yang chad pa byed (D96a5) du mi gnang ngo //

London 99a

Tokyo 89b

¹ Tog, Tokyo, London omit *na*. ² Peking, Tokyo: 'dze; Phudrak: *mdze*. ³ Phudrak: *gyis*. ⁴ Derge, Peking, Phudrak: *ma rnams*. ⁵ Tog, Tokyo, London omit *ces*. ⁶ Tog, Tokyo, London, Phudrak omit *dang*. ⁷ Phudrak omits *chad pa*. ⁸ Tokyo: *bslar*. ⁹ Tokyo, London: *bcab*. ¹⁰ Tog, Tokyo, London, Phudrak: *gyi*. ¹¹ Phudrak: *ma*. ¹² Peking inserts *la*. ¹³ Tog, Tokyo, London, Phudrak: *pu*. ¹⁴ Peking: *dang* instead of *der*. ¹⁵ Derge, Peking omit *du*. ¹⁶ Tokyo, London: *ma*. ¹⁷ Tog, Tokyo, London, Phudrak omit *ba*. ¹⁸ Peking, Phudrak: *par*. ¹⁹ Derge: *tshad*. ²⁰ Phudrak: *bzhi*. ²¹ Phudrak: *blang*. ²² London omits *dang*. ²³ Phudrak: *bzhi*. ²⁴ Peking: *bslar*. ²⁵ Phudrak *slang*. ²⁶ Tokyo, London omit *bslang ba'i*. ²⁷ Phudrak omits *gzhi nas bslang ba'i yid mgu bar bya ba dang*. ²⁸ Peking: *gzhis*; Phudrak: *bzhi nas*. ²⁹ Tokyo: *slangs te*; London: *bslang te*; Phudrak: *gtang ste*. ³⁰ Phudrak inserts *dag*. ³¹ Phudrak: *gi*. ³² Phudrak: *bzhi nas blangs*. ³³ Phudrak omits *pa*. ³⁴ Phudrak omits *nas*. ³⁵ Phudrak: *med* instead of *mgu*. ³⁶ Tog, Tokyo, London, Phudrak omit *bslang ba'i*. ³⁷ Peking: *ste yid mgu bar*; Tog, Tokyo, London: *ba dag kyang* instead of *ste yid mgu ba dag*; Phudrak: *ba dag* instead of *ste yid mgu ba dag*. ³⁸ Peking: *bstsal*. ³⁹ Tog, Tokyo, London omit *pha*. ⁴⁰ Phudrak: *gzhi* instead of *bzhi la*. ⁴¹ Peking: 'chad. ⁴² Peking: *bstsal*.

⁹³⁾Yijing's *Nidāna* (T. 1452 [24] 424c26–425a11):

緣處同前。如世尊說：“若有苾芻，欲行波利婆娑，及摩那<卑+也>者，應可與法。時六眾苾芻，棄彼界處，於垣牆上，而行其法。諸苾芻問六眾言：“仁何所為？”六眾答曰：“我行波利婆娑。”諸苾芻曰：“斯乃覆藏。何成行法？”時諸苾芻，以緣白佛。佛言：“汝等，不應於垣牆上，而行其法。亦復不應於一苾芻，及二三苾芻，處而行其法。宜於四苾芻中，或時過此，行治罰法。”

時六眾苾芻，行其復本波利婆娑，於四授學人處取法而行。佛言：“不應於彼授學人處行復本法。亦不應於，四波利婆娑人，處作其行法。不應於四波羅市迦，人令其乘法，受其行法。非三犯重人，加一清淨人。亦非加二加三。如為一人作行覆藏法時，諸大眾並悉清淨。復須同見，乃至六夜出罪，咸須清淨。”

bcom ldan 'das kyis bslab pa byin pa'i dge slong bzhi 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 //

Tog 137b

de ltar gyur pa dge slong dag gis⁴ bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / bslab pa byin pa bzhi (D96a7) la yang chad pa ma byed cig / bslab pa byin pa gsum dang / tshul bzhin gnas pa gcig la yang⁵ ma byed cig / bslab pa byin pa gnyis dang / tshul bzhin gnas pa gnyis la yang ma byed cig / bslab pa byin pa gcig dang / tshul bzhin gnas (D96b1) pa gsum la yang chad pa ma byed par yongs su dag pa bzhi'am / de las mang ba rnams la chad pa byos⁶ shig / chad pas⁷ bcad⁸ pa la ji lta ba⁹ chad pa¹⁰ gzhi nas bslang¹¹ ba¹² dang /¹³ gzhi nas slar bslang ba dang / yid mgu bar byed pa dang / gzhi nas bslang ste¹⁴ yid¹⁵ (D96b2) mgu bar byed pa dang / gzhi nas slar bslang ba'i yid mgu bar¹⁶ byed pa¹⁷ rnams kyang de bzhin no //

Peking 94a

Phudrak 419a

Tokyo 90a

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 ni²¹ 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 //(122)

gleng gzhi'i sgo gnyis pa'i mdo'i tshigs su bcad pa bcu pa²³ rdzogs te²⁴ sgo gnyis pa rdzogs sho²⁵ ////

Tog 138a

¹ Peking: *bstsal*. ² Phudrak omits *pa*. ³ Phudrak omits *pa*. ⁴ Phudrak: *gi*. ⁵ Tokyo, London omit *yang*. ⁶ Phudrak: *phob* instead of *byos*. ⁷ Peking: *pa*. ⁸ Derge: *gcad*; Phudrak: *cad*. ⁹ Tog, Tokyo, London: *ji lta bar*. ¹⁰ Tog, Tokyo, London omit *chad pa*. ¹¹ Phudrak: *bzhi nas slabs*. ¹² Tog, Tokyo, London: *ba'i chad pa* instead of *ba*. ¹³ Tog, Tokyo, London insert *chad pa* before *gzhi nas*. ¹⁴ Tog, Tokyo, London: *bslang te*; Phudrak: *bslang pa'i*. ¹⁵ Derge looks *yad*. ¹⁶ Phudrak omits *byed pa dang / gzhi nas slar bslang ba'i yid mgu bar*. ¹⁷ Tog, 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 London: *mi*. ²² Phudrak: *dag* instead of *la*. ²³ Phudrak omits *pa*. ²⁴ Peking: *ste*. ²⁵ Peking looks *sto*; Tog, London: *so*.

⁹⁴⁾Yijing's *Nidāna* (T. 1452 [24] 425a11–13):

鄔波離, 白佛言: “授學之人, 得與其欲不?” 佛言: “不得。”
“得受此人欲不?” 佛言: “得。由是苾芻故。”

⁽¹²²⁾Cf. *Vinayasamgraha* (Derge 4105, 91b3 = T. 1458 [24] 526c25):

Tib. bslab pa byin pas 'dun pa blañ bar mi bya'o // dge sloñ ma yin pas dbul bar mi bya'o //
Chin. 授學之人, 不持他欲。應與他欲, 由是苾芻故。

3⁹⁵⁾

mdor bsdus pa ni¹ /

dkiyl 'khor (D96b4) lhung bzed dugs khang² dang //
dud pa btung dang khar³ phor⁴ dang //
lcags skra⁵ shing rta'i lte ba dang //
gdang⁶ shing sgron ma⁷ mchod rten⁸ no //

§ 3.1⁹⁶⁾

mdor na /

dkiyl 'khor lha yi⁹ gnas dang¹⁰ ni //
phye dang gsum dang gnas mi 'cha¹¹ //
lhung bzed med par rab (D96b5) tu byung //
lhung bzed la yang mi bri ba'o¹² //

¹ Tog, Tokyo, London, Phudrak: *par na*. ² Phudrak: *khangs*. ³ Tokyo, London: *kha*; Phudrak: *'khor*. ⁴ Phudrak: *por*.
⁵ Phudrak: *lcag skrad*. 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*.

⁹⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 425a14–16):

尼陀那別門第三總攝頌曰：
圓壇求寂墮 一衣煙藥器
鐵椎髮及門 不應隨鐵作

⁹⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 425a17–19):

第一子攝頌曰：
圓壇及天廟 兩驛半依止
無鉢不度人 鉢等不書字

3.1.1⁹⁷⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i¹ dze² ta'i tshal mgon³ med zas sbyin gyi kun dga' ra ba na bzhugs so // dge slong dag gis gar bab bab tu lhung bzed bkrus pa dang / sa phyogs der sbrang ma dag gis (D96b6) gang ste mi sdug par gyur ba bram ze dang khyim⁴ bdag dag⁵ 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 kyis¹⁰ lhung bzed bkrus so zhes (D96b7) smras pa dang / de dag gis '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 'phyas¹² 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 pa dge slong dag gis bcom ldan 'das la gsol nas¹⁴ / bcom ldan 'das kyis¹⁵ dge slong rnam la bka' stsal pa¹⁶ bram ze dang khyim bdag rnam 'phyas ba ni yus kyis de bas na gar¹⁷ bab bab tu lhung bzed (D97a2) ma bkru¹⁸ bar dge slong dag gis lhung bzed gang du bkrus pa'i¹⁹ gnas der dkyil 'khor byos shig ces bka' stsal to //

Phudrak 419b

London 100a

Peking 94b

Tokyo 90b

bcom ldan 'das kyis²⁰ dkyil 'khor byos shig ces gsungs nas dge slong dag gis lhung bzed bkru²¹ 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 zhis ces dris pa dang / kha cig gis yang kye 'di lta la shes par²⁶ byar ci yod / dge sbyong shā kya'i bu dag²⁷ (D97a4) ni nyi ma la dad do zhes smras so // gzhan 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 /

Phudrak 420a

London 80b

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 byas so // der bram 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

¹ Phudrak: *pa*. ² Tokyo: 'dze; Phudrak: *mdze*. ³ Derge, Peking: *skyabs*. ⁴ Phudrak: *khyims*. ⁵ Tokyo, London, Phudrak omit *dag*. ⁶ Phudrak: *gshang*. ⁷ Phudrak: *bzangs*. ⁸ Phudrak: *gshang*. ⁹ Phudrak: *kyis*. ¹⁰ Tog, Tokyo, London: *kyi*. ¹¹ Phudrak: *kyi*. ¹² Phudrak: 'phyas. ¹³ Peking: *gcang*. ¹⁴ Phudrak: *pa dang* instead of *dang*. ¹⁵ London: *kyi*. ¹⁶ Tog, Tokyo, London, Phudrak omit *la bka' stsal pa*. ¹⁷ Derge: *gang*. ¹⁸ Derge: 'khru; Phudrak: *khru*. ¹⁹ Phudrak: *bkru ba'i*. ²⁰ Phudrak: *kyi*. ²¹ Phudrak omits *bkrus*. ²² Phudrak: *de*. ²³ Phudrak: *ldum*. ²⁴ Tog, Phudrak: *po*. ²⁵ Phudrak inserts *gyi*. ²⁶ Derge, Peking: *pa*. ²⁷ Derge looks *ngas* or *das*. ²⁸ Derge, Peking, Phudrak insert *dang*. ²⁹ London omits *cig*. ³⁰ Phudrak omits *ba*. ³¹ Derge: *lam*. ³² Phudrak omits *dag*. ³³ Phudrak omits *ni zla ba la*.

⁹⁷⁾Yijing's *Nidāna* (T. 1452 [24] 425a20–b5):

爾時佛在室羅伐城。時諸苾芻，隨處洗鉢，及以濯足。遂令其地，多諸蠅蟻。時婆羅門，及諸居士，問苾芻曰：“此是聖者，便利處耶？”苾芻答言：“非是便利。是我洗鉢，濯足之所。”居士聞已，遂生譏嫌，作如是語：“但諸苾芻，咸不淨潔。洗鉢濯足，不擇處所。”時諸苾芻，以緣白佛。佛言：“不應隨處，洗鉢濯足。汝等當知。若洗鉢處，應可塗拭，作小水壇。”時諸苾芻，作圓曼荼羅。居士見已，咸作是言：“諸釋迦子，供養於日。”世尊告曰：“不應圓作。”時諸苾芻，作曼荼羅形如半月。居士復言：“苾芻事月。”佛言：“壇有二種：一如稍刃。二如瓮形。或可隨彼，水流勢作。若作日月形曼荼羅者，得惡作罪。若為三寶，隨何形勢，悉皆無犯。”

pa dang / de lta¹ bas na zla ba 'dra ba'i dkyil (D97a7) 'khor kyang ma byed cig /

Tog 139a

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 lta⁴ bas na dkyil 'khor gru bzhi dang / rnam pa gnyis lta ma byed par mdung⁶ rtse dang rnga⁷ 'dra bar byos shig ces bka' stsal nas / dge slong rnam de cis⁸ bya ba mi shes nas / bcom ldan 'das kyis (D97b2) bka' stsal pa / ba lang⁹ gi lci ba'm sa'm chus byug par gyis¹⁰ shig /

Tokyo 91a

Peking 95a

Phudrak 420b

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 lta¹³ gyur pa dge slong dag gis bcom ldan 'das la¹³ gsol ba¹⁴ dang¹⁵ / bcom ldan 'das kyis bka' stsal pa / dkon mchog gsum la ni nyi ma'm / zla ba'm / ji lta dad pa rnam pa thams cad du¹⁶ bya ste / de la the (D97b4) tshom¹⁷ ma byed cig /⁽¹²³⁾

London 81a

¹ Peking: *lta*. ² London, Phudrak: *lhag*. ³ Tog: *glang*. ⁴ kyis ⁵ Tog, Tokyo, London: *kyis bka' stsal pa /*; Phudrak: *kyi*. ⁶ Tokyo, London: *'dung*. ⁷ Phudrak inserts *dang*. ⁸ Phudrak: *ci*. ⁹ Tog, Phudrak: *glang*. ¹⁰ Phudrak: *gyi*. ¹¹ Phudrak omits *ces*. ¹² Tokyo, London, Phudrak: *de*. ¹³ Tokyo, London omit *bcom ldan 'das la*. ¹⁴ Phudrak omits *ba*. ¹⁵ Derge, Peking, Phudrak: *nas*. ¹⁶ Tog, Tokyo, London omit *du*. ¹⁷ Phudrak inserts *du*.

⁽¹²³⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 7 [Taishō Univ. 1.276–278] = Derge 4117, 7a2–3):

Skt.

kuntaphalākākāreṇa mṛdaṅgasya vā /
gomayena mṛdā vā /
na vidyate ratnārthatāyāṃ pralīpter ākārasya niyamaḥ /

Tib.

mdung rtse'i rnam pa lta bu'am rdza rnga'i rnam pa lta bur ro //
ba lang gi lci ba'am 'jim pas so //
dkon mchog gi don nyid du brku ba la ni rnam pa nges pa med do //

Vinayasamgraha (Derge 4105, 208a3–4 = T. 1458 [24] 581b14–18):

Tib. gang du lhung bzed dam rkang pa dag bkru pa der dkyil 'khor mdung rtse'i rnam pa lta bu 'am / rdza rnga'i rnam pa lta bur bya'o // chu ci tsam yod pa byug par bya'o // gru bzhi la sogs par byas na nyes byas so // dkon mchog gsum gyi phyir ni ltung ba med do //

Chin. 凡是洗鉢及洗足處，有水露地，應作曼荼羅形如稍刃，或隨水流勢。若正方正圓作者，得惡作罪。若為三寶作曼荼羅者，則形無定。

3.1.2⁹⁸⁾

gleng gzhi ni mnyan du yod pa na ste / de nas¹ bcom ldan 'das kyis dge slong dag la bka' stsal pa /
dge slong dag sbyin par² byed pa dang / sbyin pa'i bdag pos gtor ma len pa'i lha dag la rnam pa gsum
gyis dus dus³ su yang dag par mgu (D97b5) bar bya / yang dag par mchod par bya / yang dag par bde
bar bya'o // gsum gang zhe na / dus dus su gtsang ma'i byi⁴ bdar dang / dus dus su gtor ma'i las⁵ kyang
byed / dus dus su sbyin⁶ pa'i yon kyang bsngo'o⁷ //

Tog 139b

dge slong dag sbyin par byed pa dang / (D97b6) sbyin bdag gis gtor ma len pa'i lha dag la dus⁸ dus
su yang dag par mgu bar bya /⁹ yang dag par mchod par bya / yang dag par bde bar byas na sbyin
par byed pa dang / sbyin bdag rnam la yid bde¹⁰ bas slar brtse bar byed do // bcom ldan 'das kyis de
(D97b7) skad ces¹¹ bka' stsal pa dang / bde bar gshegs pas de skad gsungs nas yang ston pas gsungs
pa /

Phudrak 421a

skyes bu gang zag¹² dad pa dag /
gang gis lha rnam mchod byed pa //
ston pa'i bka' bzhin¹³ byed pa ste //
sangs rgyas kyis kyang de la bsngags¹⁴ //

(D98a1) sa phyogs gang na shes rab can //
mkhas pa¹⁵ tshul khriims ldan 'khod pa //
bshos gsol¹⁶ sbyin rabs¹⁷ bsgrags¹⁸ par bya //

Peking 95b

de dag rjed pas rjed¹⁹ par 'gyur //
mchod pa²⁰ byas pas mchod par 'gyur //

¹ Phudrak omits *de nas*. ² London: *par*. ³ London omits *dus*. ⁴ Phudrak: *phyi*. ⁵ Phudrak: *lam*. ⁶ Derge, Peking, Phudrak: *byin*. ⁷ Phudrak: *lga'o*. ⁸ Tokyo inserts *su*. ⁹ Phudrak omits *yang dag par mgu bar bya /*. ¹⁰ Derge, Peking: *dge*. ¹¹ Tog, Tokyo, London: *de skad*; Phudrak omits *de skad ces*. ¹² Phudrak: *dag*. ¹³ Phudrak: *sbyin*. ¹⁴ Phudrak: *sngags*. ¹⁵ Phudrak: *pa'i*. ¹⁶ Peking: *gsel*. ¹⁷ Tog, Tokyo, London, Phudrak: *rab*. ¹⁸ Derge: *bsgrag*. ¹⁹ Tog: *brjed*; Phudrak: *rjod*. ²⁰ Tog, Tokyo, London: *par*.

⁹⁸⁾Yijing's *Nidāna* (T. 1452 [24] 425b5–25):

爾時世尊，為摩揭陀國，大臣婆羅門名曰行雨，略宣法要，說伽他曰：

若正信丈夫 供養諸天衆
能順大師教 諸佛所稱揚

時六衆苾芻，即便供養，羯吒布呬那摩登伽瞿利迦天。時婆羅門，及諸居士，咸作是言：“聖者，既於善說法律之中，而為出家。寧容反更敬事天神。”時諸苾芻，以緣白佛。佛言：“我為俗人，密意而說。非是汝等，苾芻所為。是故汝等，於諸天神，勿為敬事。”

時有苾芻，於天神處，便生輕賤。彼天神曰：“我等於仁，有何過失？而見欺侮。”時諸苾芻，以緣白佛。佛言：“汝等從今，於天神處，不應供養，亦勿欺侮。”

時有苾芻。後於餘處，見羯吒布呬那及摩登伽瞿利迦像，即便打破。時諸居士，作如是言：“此天神像，無有心識。聖者，何故輒毀破耶？”時諸苾芻，以緣白佛。佛言：“汝等苾芻，於天神像，不應毀壞。”

有諸苾芻，隨處遊行。時彼路便，右繞天廟。佛言：“苾芻不應右繞天廟。”遂即避路。便為棘刺之所傷損。佛言：“應取舊路。若因道便，而右繞者，誦聖伽他，警歎彈指，令其警覺。”

de nas 'di la snying brtse¹ ba //
 mas ji lus bskyed² bu³ (D98a2) la bzhin //
 lha⁴ rjes⁵ brtse ba'i mi rnams kyis //
 bde zhing bzang po⁶ mthong bar 'gyur //(124)

London 81b

bcom ldan 'das kyis skyes bu gang zag⁷ dad pas lha rnams la mchod na ston pa'i bka' bzhin byas

Tog 140a

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 devatāḥ pūjayati śrāddhaḥ puruṣapudgalaḥ //
 śāstur vākyakaro bhavati buddhair etat praśamsitam /
 yasmin pradeśe medhāvī vāsam kalpayati paṇḍ(i)taḥ //
 śīlavantaḥ bhojayitvā dakṣiṇām ādiśet tataḥ /
 te mānitā mānayanti pūjitāḥ pūjayanti ca //
 athainam anukampanti mātā putram ivaurasam //
 devānukampitappoṣaḥ sukḥī bhadraṇī paśyati /

Bhaiṣajyavastu (Derge 1 *Kha* 25b2–4 = T. 1448 [24] 22c; not preserved in Sanskrit):

Tib.

skyes bu gang zag dad pa can // gang zhig lha rnams mchod byed pa //
 ston pa'i bka' bzhin byed pa ste // de ni sangs rgyas rnams kyis bsngags //
 mkhas shing yid ni gzhungs pa yis // gang gi phyogs su gnas 'cha' ba //
 tshul khriṃs ldan pa bshos gsol nas // de yi 'og tu yon bsngo bya //
 de rnams rjed pas rjed 'gyur zhing // mchod pas kyang ni mchod par 'gyur //
 de nas lto nas byung ba yi // bu la ma bzhin 'di la brtse //
 lha rnams brtse ba'i skyes bus ni // bde ba bzang po mthong bar 'gyur //

Chin.

若有清信人	供養諸天衆
此依大師教	是佛所稱揚
若於地方所	智者為住處
食供持戒人	并為說呪願
應敬者敬之	應供者供養
諸天護如子	常受於歡樂

Kṣudrakavastu (Derge 6 *Da* 238a7–b2 = T. 1451 [24] 385a15–25):

Tib.

skyes bu gang zag dad pa can // gang zhig lha rnams mchod byed pa //
 sangs rgyas bka' bzhin byed gyur pas // de ni sangs rgyas rnams kyis bsngags //
 mkhas shing yid ni gzhungs pa yis // gang gi phyogs su gnas 'cha' ba //
 tshul khriṃs ldan la bshos gsol nas // de yi 'og tu yon bsngo byas //
 de rnams rjed pas rjed 'gyur zhing // mchod pas yang ni mchod par 'gyur //
 de nas lto nas byung ba yi // bu la ma bzhin 'di la brtse //
 lha rnams 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	卜居於此勝妙處
供養持戒淨行者	復為宣說願伽陀
若合恭敬布施者	應可殷心修供養
由是天衆起恩慈	猶如父母憐赤子

pa yin te / sangs rgyas dag gis kyang bsnags so zhes gsungs pa (D98a3) dang¹ / drug sde² dag gis ra ba'i lha dang / nags tshal gyi³ lha dang / bzhi 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 rnams '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 / tshil dag za zhing gzhan gyi srog 'phrog pa dag la mchod de / bdag cag⁸ dge bsnyen gyis⁹ kyang ring du spangs na¹⁰ / 'di dag ni mchod pa¹¹ byed do zhes nyes pa ngor brjod¹² dbyas¹³ 'dogs¹⁴ shing mi (D98a5) snyan¹⁵ par zer nas de dag dge slong dag gis zlog¹⁶ pa dang / ci¹⁷ phyir tshe dang ldan pa dag bcom ldan 'das kyis¹⁸ ni gang skyes bu gang zag 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 bsnags 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 ngas khyim pa dag²⁰ la dgongs te gsungs kyi²¹ (D98a7) dge slong dag la ma yin gyis de lta bas na dge slong dag gis²² lha rnams la mchod par²³ ma byed cig /

Phudrak 421b

Tog 140b

bcom ldan 'das kyis dge slong dag lha rnams la²⁴ 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 rnams 'di dag gis khyed³² cag la gnod pa ci zhig byas na 'di dag ma rung bar byed ces 'phyas'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 tshe lha dag gi rten mthong ba dang byol te lam (D98b3) mtho³⁹ dman⁴⁰ dang / tsher⁴¹ ma can du dong ba dang / de na⁴² dge slong kha cig ni / 'jag mas non⁴³ / kha cig ni tsher 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 /

London 82a

Peking 96a

Phudrak 423a

Tokyo 92b

¹ Phudrak omits *dang*. ² Phudrak: *ste*. ³ Derge, Peking, Phudrak: *nags kyi*. ⁴ Tog: *ma*; Tokyo, London, Phudrak: *mi* instead of *lha*. ⁵ Phudrak omits *dad*. ⁶ Phudrak: *ba* instead of *na*. ⁷ Phudrak: *gnongs*. ⁸ Tokyo, London omit *cag*. ⁹ Phudrak: *gyi*. ¹⁰ Phudrak: *nas*. ¹¹ Tog, Tokyo, London, Phudrak: *par*. ¹² Tog, Tokyo, London: *rjod*. ¹³ Tog, Tokyo, London: 'phyas; Phudrak: *dbyangs*. ¹⁴ Peking: 'degs. ¹⁵ Phudrak: *bsnyen*. ¹⁶ Tog, Phudrak: *bzlog*. ¹⁷ Phudrak: *ci*. ¹⁸ London: *kyi*. ¹⁹ Tokyo omits *dag*. ²⁰ Derge, Peking, Phudrak omit *dag*. ²¹ Derge, Peking: *kyis*. ²² London: *gi*; Phudrak omits *gis*. ²³ Peking: *pa*. ²⁴ Tokyo omits *la*. ²⁵ Tog, Tokyo, London omit *cig*. ²⁶ Phudrak: *ste*. ²⁷ Peking inserts *kha*. ²⁸ Phudrak: *nas* instead of *pa dang*. ²⁹ Tokyo, London, Phudrak omit *de*. ³⁰ Derge: *kyi*. ³¹ Peking: *te*. ³² Phudrak: *khyer*. ³³ Phudrak omits *bcom ldan 'das la gsol nas*. ³⁴ Derge, Peking, Phudrak omit *dag*. ³⁵ Tog, Tokyo, London omit *cig*. ³⁶ Phudrak omits *yang*. ³⁷ London omits *ma*. ³⁸ Phudrak: *ste*. ³⁹ Derge, Peking, Phudrak: *mtho*; London: *mthol*. ⁴⁰ Phudrak: *man*. ⁴¹ Derge: *char*. ⁴² Tog, Tokyo, London omit *de na*. ⁴³ Tog, Tokyo, London, Phudrak: *gnod*. ⁴⁴ Peking, Tog, Tokyo, London: *ma*. ⁴⁵ Tog, Tokyo: 'gred; London, Phudrak: *gred*. ⁴⁶ Tog, Tokyo, London: 'byor. ⁴⁷ Peking: *gis*; Phudrak omits *gi*. ⁴⁸ Phudrak: *ten*. ⁴⁹ Peking: *tshig su bcad*; Tog: *tshigs bcad pa*; Tokyo, London: *tshigs bcad*; Phudrak: *tshig gcad*. ⁵⁰ Phudrak: *glags*.

既蒙諸天所守護 常得安然受勝樂
生生恒遇於善人 究竟當至無為處

3.1.3⁹⁹⁾

gleng gzhi ni mnyan du yod pa na ste¹ / sangs rgyas (D98b5) bcom ldan 'das la tshe dang ldan pa u
pā lis zhus pa / btsun pa bcom ldan 'das kyis

Tog 141a

lhan cig spyod pa dang / nye gnas kyi² dge slong gis³ mkhan po dang / slob dpon la dus gsum
du ltar song shig⁽¹²⁵⁾

London 82b

ces gsungs la⁴ /

mtshams⁵ chen po⁶ dpag tshad phyed dang gsum du chod⁷ cig /⁽¹²⁶⁾

ces kyang⁸ gsungs na / btsun pa de lta na⁹ slob dpon dang mkhan po dpag tshad phyed (D98b6) dang
gsum na¹⁰ mchis¹¹ na¹² / de dag gis ji tsam na lta bar bgyi¹³ / u pā li de dag gis zla ba phyed phyed
cing ltar¹⁴ song shig /

de ste de dag rgyang grags lnga na gnas (D98b7) na de dag gis zhag bdun nam brgyad¹⁵ na ltar¹⁶
song shig /

de tshun chad ni¹⁷ ji ltar dus su ltar¹⁸ song zhig /

'dom¹⁹ lnga brgya na gnas na ni de dag gis dus gsum du ltar song shig / de ltar ma²⁰ song na²¹ 'das
pa dang bcas par 'gyur ro //

¹ Phudrak: *de*. ² Tog: *kyis*; Phudrak: *gyis*. ³ London, Phudrak: *gi*. ⁴ Tog, Tokyo, London, Phudrak: *pa* instead of *la*.
⁵ Phudrak: *'tshams*. ⁶ Tog, Tokyo, London, Phudrak insert *yang*. ⁷ Phudrak: *mchod*. ⁸ Tog, Tokyo, London, Phudrak omit
yang. ⁹ Tog, Tokyo, London, Phudrak: *de ltar*. ¹⁰ Peking omits *na*. ¹¹ Phudrak: *phyis*. ¹² Peking omits *na*. ¹³ Derge: *ji*
tsam na blta bar bgyi; Tog, Tokyo, London: *ji ltar mchi*; Phudrak: *ji ltar 'chi*. ¹⁴ Tokyo, London: *bltar*. ¹⁵ Phudrak: *rgyad*.
¹⁶ Tog: *ltar*; Tokyo: *ci ltar*; London: *ci bltar*; Phudrak: *cing ltar*. ¹⁷ Phudrak: *na*. ¹⁸ Tokyo, London: *bltar*. ¹⁹ Peking
looks *mdem*. ²⁰ Phudrak omits *ma*. ²¹ Peking: *gan* or *ga na*.

⁹⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 425b25–c3):

具壽鄒波離，白佛言：“世尊如說，大界極兩驛半。令諸弟子，於親教師軌範師處，每日三時，請教白事，是佛親制。彼諸
弟子，去親教師，及軌範師，有兩驛半，路遙時促，未審如何？”佛言：“應半月就禮。若去師五俱盧舍，應七八日，一去
禮拜。若一俱盧舍，每日一去。若更相近，乃至同處，應每日三時，而為禮敬。若異此者，得越法罪。”

⁽¹²⁵⁾ *Kṣudrakavastu* (Derge *Da* 215b2–b3 = T. 1451 [24] 279c10–13):

Tib. bcom ldan 'das kyis dgongs pa . . . snyam du dgongs nas dge slong rnams la bka' stsal pa / dge slong dag / de lta
bas na / lhan cig gnas pa dang / nye gnas rnams kyis dus gsum du mkhan po dang / slob dpon dag blta ba'i phyir 'gro
bar bya'o //

Chin. 佛作是念. . . 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)

3.1.4¹⁰⁰⁾

gleng gzhi ni mnyan du yod (D99a1) pa na ste / tshe dang ldan pa nye dga' bo la rab tu 'byung¹ bar 'dod pa zhig 'ongs nas² des de³ lhung bzed med par rab tu phyung ngo // de'i tshe na dge slong dag gis lhung bzed bkrus nas lhung bzed bzha⁴ pa'i sar bzha ste mchod rten la phyag byas (99a2) nas bdag bdag⁵ gi⁶ lhung bzed blangs te zas bza⁷ ba'i gnas su 'khod do //

Phudrak 423b

Peking 96b

gang gi tshe dge slong dag zas bza⁸ ba'i⁹ lhung bzed dag bkrus nas mchod rten la phyag byed pa la zhugs pa dang / gsar du rab tu byung ba de yang de dag dang lhan cig tu phyag byas (D99a3) nas¹⁰ gang gi¹¹ tshe dge slong dag mchod rten la phyag byas te lag pa bkrus pa dang / gsar du¹² rab tu¹³ byung ba des kyang gnas brtan¹⁴ kun shes kau ndi¹⁵ nya'i lhung bzed blangs¹⁶ pa dang / des de ltar¹⁷ bzlog go //

Tokyo 93a

Tog 141b

de nas gang po dang / ming chen dang / ma 'gags pa dang / shā ri'i bu dang / mau dgal¹⁸ gyi bu dang / 'od srung¹⁹ dang / kun dga' bo dang / re ba ta²⁰ la sogs²¹ pa'i lhung bzed blangs te / de dag gis kyang slar²² bzlog pa dang / de mchi mas²³ mig gang bzhin du phyogs gcig tu 'dug go //

'dod chags dang ma bral pa'i dge slong (D99a5) dag²⁴ 'di ltar lhung bzed dag²⁵ med par sus rab tu phyung zhes 'phyas 'dogs²⁶ so // kha cig gis²⁷ ni²⁸ nye dga' bo yin no zhes smras nas / de dag gis nyes pa sbom po la spyod pa de ma gtogs²⁹ par gzhan su zhig de ltar byed ces smras pa dang / de ltar gyur pa dge slong (D99a6) dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / dge slong 'di³⁰ rnams 'phyas ba ni³¹ yus te / de bas na dge slong dag gis³² lhung bzed med par rab tu ma dbyung bar dang por³³ lhung bzed dag shoms³⁴ la gdod rab tu phyung shig / de ste (D99a7) mi 'byor na bdag gi³⁵ lhung bzed chung³⁶ du byin cig / dge slong³⁷ gis³⁸ lhung bzed med par rab tu phyung³⁹ na 'das pa dang bcas par 'gyur ro //(127)

Phudrak 424a

¹ Peking: *byung*. ² Phudrak: *ltar song shig*. ³ Phudrak: *ste*. ⁴ Tog: *gzha*. ⁵ Tog, Tokyo, London, Phudrak: *bdag*. ⁶ Peking, Phudrak: *gis*. ⁷ Derge, Peking, Phudrak: *za*. ⁸ Derge, Peking, Tog, Phudrak: *za*. ⁹ Derge, Peking, Tog, Tokyo, Phudrak insert *tshe*. ¹⁰ Phudrak omits *nas*. ¹¹ Phudrak: *gis*. ¹² Tog: *bu*. ¹³ Phudrak omits *rab tu*. ¹⁴ Phudrak *bstan*. ¹⁵ Peking: *kau nda*; Tog, London: *kau di*; Tokyo, Phudrak: *keu di*. ¹⁶ Phudrak: *blang*. ¹⁷ Derge, Peking, Phudrak: *slar*; Tog: *de slar*. ¹⁸ Tog: *mau 'gal*; Phudrak: *me'u 'gal*. ¹⁹ Peking, Tog: *srungs*. ²⁰ Derge, Tog, Tokyo, London: *re ba ti*; Phudrak: *re blta*. ²¹ Phudrak: *las tsogs*. ²² Phudrak: *blar*. ²³ Phudrak: *mchis sam*. ²⁴ Tokyo, London: omit *dag*. ²⁵ Tog, Tokyo, London omit *dag*. ²⁶ Peking: *phyas dogs*. ²⁷ Phudrak: *gi*. ²⁸ Phudrak *na*. ²⁹ Phudrak: *togs*. ³⁰ Peking inserts *dag*. ³¹ Phudrak omits *ni*. ³² Tog, Tokyo, London: *rnams kyis*. ³³ Phudrak: *po*. ³⁴ Derge, Peking: *tshol*. ³⁵ Derge, Peking, Phudrak: *gis*. ³⁶ Phudrak: *chu*. ³⁷ Tog, Tokyo, London insert *dag*. ³⁸ Phudrak: *gi*. ³⁹ Phudrak: *byung*.

¹⁰⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 425c3–12):

時鄒波難陀，無鉢度人。時諸苾芻，各洗鉢已安置龕中，請白二師旋遶制底。鄒波難陀所度弟子，有緣須鉢。便往尊者橋陳如鉢邊，欲取其鉢。尊者告曰：“此是我鉢。汝不須觸。”時彼復往餘人鉢處，同前欲取。還復見遮。時諸苾芻，問曰：“誰是汝師？”彼便答言：“鄒波難陀。”時諸苾芻，以緣白佛。佛言：“不應無鉢度他出家及與近圓。得惡作罪。汝諸苾芻，凡欲度人出家為求寂者，應與鉢及小鉢并以銅椀，無令廢闕。”

⁽¹²⁷⁾ Cf. *Kṣudrakavastu* (*Tha* 227b3–228a2 = T. 1451 [24] 283c25–284a6):

Tib. sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra

3.1.5¹⁰¹⁾

gleng gzhi ni mnyan 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) de'i lhung bzed dang bdag gi² lhung bzed gnyis bkru 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 na⁶ des tshe dang ldan pa ma 'gags pa'i⁷ lhung bzed la slob dpon ma 'gags pa'i lhung (D99b2)
 bzed ces yi ge bris so // de nas dus phyi⁸ zhig na khyim bdag gzhan⁹ zhig gis sangs rgyas la sogs pa

Tog 142a

Tokyo 93b

¹ Phudrak inserts *gnas*. ² Phudrak: *gis*. ³ Phudrak omits *de*; Tog, Tokyo, London: *de dag*. ⁵ Phudrak *physi* ⁶ Tog, Tokyo, London: *nas*. ⁷ Phudrak omits *pa'i*. ⁸ Phudrak: *physi*. ⁹ Phudkra omits *gzhan*.

¹⁰¹⁾ Yijing's *Nidāna* (T. 1452 [24] 425c12–426a19):

時阿尼盧駄，有一弟子。為師掌鉢，師與弟子，鉢形相似。彼不能識。遂生疑曰：“為是師鉢，為我鉢耶？”時彼即便，於其鉢底，各書名字。有一長者。奉請世尊，及苾芻衆，就家受食。長者，先與姪女，有私通事。遂遣使人，報姪女曰：“我於今日，請佛及僧。明日就家，謹設供養。汝可來此手自奉食。”是時姪女，遇有他緣。不及親往。

佛及僧伽，至時赴請，餅食已訖，說施伽他，從座而去。時彼長者，是阿尼盧駄弟子知識。佛僧去已，唯彼弟子，未出其舍。是時長者白言：“大德，願以此鉢，暫時相借。以所餘食，欲寄與人。”苾芻即以師鉢與之。長者以鉢，盛滿香饌，寄與姪女。并附言曰：“賢首，我請三寶，奉獻斯食。佛及僧伽，並已食竟。汝可隨喜。”

是時姪女，既得鉢食。置餘器中，便於鉢底，見尊者字。知是聖者，阿尼盧駄所用之鉢。便作是念：“阿遮利耶，乃見人天之所供養。我今有幸得見彼鉢。若我空然，而送還者，失大福利。事不應爾。即取其鉢，周遍揩拭。復用香湯，再三淨洗。塗以香泥。置妙座上，右膝著地，持妙花鬘，虔誠供養。燒香普熏，發願而住。

時有婆羅門，亦於姪女，先有相知。來至其所，見女供養。問言：“賢首，汝何所為？”答曰：“此鉢乃是，尊者阿尼盧駄，所受用器。即是人天，所共尊重。我於此鉢，略申供養。”婆羅門曰：“汝以姪染，總攝諸人。沙門釋子亦不見放。”

時諸苾芻聞是事已。以緣白佛。佛言：“凡諸苾芻，於己物上，書名字者，有如是過。是故，不應書己名字。”時諸苾芻，不知何物是不應書。佛言：“有五種物，皆不應書。謂，別解脫戒經，別解脫廣釋，及諸事等，與律教相應之義，并私己物。於己物上，不應書字。可作私記憶持。”

具壽鄒波離，白佛言：“世尊，若律教等，皆不合書者，於當來世諸苾芻等，心無持力，咸多忘念，於諸緣起，尚不能憶。如斯等事，當復云何？”佛言：“若如是者，應書紙葉，而受持之。”

ba na bzhugs so // nye dga' bos gcig cig rab tu phyung ba de la snga nas lhung bzed nye bar ma bzhag go // ji tsam
 na dge slong rnam zas kyi dus la bab ste rang rang gi lhung bzed dag bkru nas lhung bzed kyi gzhi la bzhag ste
 mchod ren la phyag 'tshal du dong ba dang / des bsams pa / lhung bzed 'di dag mang mo zhig 'dug pas gdon mi za
 bar gang gang gis ji ltar blangs pa des zos shing zos nas 'di nyid du 'jog go // de lta bas na re zhig bdag gis kyang
 blangs la slar bzhag go snyam nas des gnas brtan kun shes kau ṅḍi nya'i lhung bzed blang bar brtsams pa dang /
 gzhan zhig gis de la smras pa / tshe dang ldan pa lhung bzed 'di ni gnas brtan kun shes kau ṅḍi nya'i yin gyis 'di ma
 len cig / des de bzhag nas tshe dang ldan pa rta thul dang / bzung po dang / rlangs pa dang / ming chen dang / gang
 po dang / dri ma med pa dang / ba lang bdag dang / lag bzangs dang / dge slong gzhan dag cig gi lhung bzed dag
 blang bar brtsams pa dang / dge slong rnam 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 rnam 'phyi 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 rnam kyi bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong gis lhung bzed
 med pa rab tu dbyung bar mi bya ste / rab tu 'byin na 'gal tshabs can du 'gyur ro // rab tu 'byin par byed pas yo
 byad drug gis mi brel bar bya'o //

Chin. 緣在室羅伐城。鄒波離陀，度一弟子無鉢可與。眾人食時，各自洗鉢。置於淨處，出行禮塔。新出家者，見鉢便念：“比有閑鉢。我今將去，食後當還。”即便，欲取上座阿若憍陳如鉢。餘人報言：“具壽，此是尊者鉢。汝不應。”將復更取餘尊者馬勝·賢善等鉢。苾芻問曰：“汝無鉢耶？”答言：“我無。”“誰先無鉢度汝出家？”答曰：“鄒波駄耶鄒波離陀，與我出家。”苾芻譏恥，除彼惡行：“誰不與鉢令他出家？”苾芻白佛。佛言：“不應無鉢與他出家。作者，得越法罪。凡欲與他為出家者，先當與辦所須六物三衣敷具鉢及水羅。”

dge slong gi dge 'dun rnams khyim du bshos la spyang drangs te / khyim bdag de la sngon yongs su spyad pa'i smad 'tshong¹ ma zhig yod de / des de la yang² bzang³ mo⁴ ngas (D99b3) sangs rgyas la sogs pa dge slong gi dge 'dun dag bshos la⁵ spyang drangs kyis 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 //

London 83b

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 lung bzed 'dzin pa'i¹⁰ gzhon nu de khyim de nyid du lung bzed bkrus te 'gro'o snyam du bsams¹¹ nas 'dug pa dang / khyim bdag des 'phags pa lung bzed skad cig (D99b5) g.yar / mdza'¹² ba zhig la lung bzed kyi lhag ma zhig bskur¹³ ro zhes smras pa dang / des bdag gi ni¹⁴ ma¹⁵ byin gyi¹⁶ / tshe dang ldan pa ma 'gags pa'i lung bzed byin pa dang / khyim bdag des de'i¹⁷ nang du bza' ba dang / bca' ba gtsang mas bkang¹⁸ nas¹⁹ smad 'tshong ma²⁰ (D99b6) de la bskur te / 'phrin²¹ du bzang mo / ngas ni²² kha zas²³ 'di lta bus²⁴ sangs rgyas la sogs pa dge slong gi dge 'dun rnams tshim par byas kyis khyod kyis²⁵ de la rjes su yi rang skyed²⁶ cig ces spring ngo //

Phudrak 424b

des kha zas de dag byo ba dang lung bzed kyi zhabs²⁷ la yi ge (D99b7) 'dug pa mthong nas / bud med kyi bu ni nram pa bcwa²⁸ brgyad la mkhas²⁹ te / des bklags³⁰ 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 lung bzed de 'di bzhin du bskur³² ba'i mi (D100a1) rigs so snyam du bsams³³ nas des lung bzed de dris phyis te / de nas me tog bsung³⁴ zhim pos bkang³⁵ nas khri'u tshon³⁶ gyis bris pa'i steng³⁷ du bzhag ste³⁸ / de'i drung du btud nas pog gis³⁹ bdug cing 'dug pa dang / de na skyes pa gzhan zhig (D100a2) kār shā pa ṅa lṅa brgya⁴⁰ dang / dri dang phreng ba dag khyer te de'i drung du 'ongs nas / bzang mo ci byed kun tu spyad⁴¹ kyis⁴² 'dong⁴³ ngo zhes smras pa dang / lung bzed la mchod pa bya⁴⁴ skad cig sdod cig / des lung bzed 'di⁴⁵ gang nas 'ongs su'i⁴⁶ yin zhes smras pa dang / (D100a3) mos ji ltar gyur pa zhib tu smras so //

London 84a;
Tokyo 94a

Peking 97b

des khyod kyis⁴⁷ ya mtshan can thams cad dag la yang sbyin pa gtong ste / rab tu byung ba dag kyang ma shor to zhes smras pa dang / de rna ba bkab⁴⁸ nas sdig pa de lta bu ma byas kyis sems can dmyal bar 'gro ba'i rgyur (D100a4) gyur ta re zhes smras so // mos de skad⁴⁹ smras kyang des⁵⁰ log par byed pa de ma btang ngo //

Phudrak 425a

de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis⁵¹ dgongs pa /

Tog 143a

¹ Phudrak: *tshong*. ² Phudrak omits *yang*. ³ Tokyo, London: *bzangs*. ⁴ Phudrak: *mos*. ⁵ Peking inserts *bla*. ⁶ Phudrak: *byas so shig*. ⁷ Tog, Tokyo, London, Phudrak: *spring*. ⁸ Peking: *bres pa'i*. ⁹ Peking omits *bshos*. ¹⁰ Phudrak: *pa*. ¹¹ Phudrak: *bsam*. ¹² Phudrak: *'dza'*. ¹³ Phudrak: *bkur*. ¹⁴ Peking: *gyis*; Phudrak: *gis*. ¹⁵ Tokyo, London: *mi*. ¹⁶ Phudrak: *gyis*. ¹⁷ Phudrak: *de'i des*. ¹⁸ Peking: *bkan*; Tokyo, London: *bkangs*. ¹⁹ London omits *nas*. ²⁰ Phudrak: *smad tshong mas*. ²¹ Tokyo, London: *phrin*. ²² Phudrak omits *ni*. ²³ London inserts *zas*. ²⁴ Tokyo, London: *bu*. ²⁵ Phudrak omits *kyis*. ²⁶ Tog: *yi rang ba skyed*; Tokyo, London: *yi rang bskyed*; Phudrak: *yi rang ba skyes*. ²⁷ Phudrak: *zhab zhabs*. ²⁸ Phudrak omits *bcwa*. ²⁹ Peking looks *mals*. ³⁰ Peking: *blags*; Tokyo, London: *klags*; Phudrak: *glag*. ³¹ Phudrak: *thos*. ³² Phudrak: *bkur*. ³³ Phudrak: *bsam*. ³⁴ Phudrak: *gsungs*. ³⁵ Tokyo, London: *bkangs*. ³⁶ Tokyo, London, Phudrak: *mtshon*. ³⁷ Peking looks *song*. ³⁸ Phudrak omits *ste*. ³⁹ Derge: *bog por*; Peking: *pog por*; Tog: *spos kyis*; Phudrak *pog phor*. ⁴⁰ Phudrak: *rgya*. ⁴¹ Phudrak: *spyod*. ⁴² Phudrak: *kyi*. ⁴³ Derge looks *'deng*. ⁴⁴ Peking, Tokyo, London, Phudrak: *byas*. ⁴⁵ Phudrak: *de*. ⁴⁶ Tokyo, London: *su*. ⁴⁷ Phudrak: *kyi*. ⁴⁸ Phudrak: *kab*. ⁴⁹ Phudrak: *pa skar*. ⁵⁰ Phudrak: *de*.

dge slong gang mi¹ bri ba bris pa de ni² nyes pa'i dmigs (D100a5) su 'gyur gyis de bas na dge slong dag mi bri ba ma³ bri⁴ zhig / bcom ldan 'das kyis dge slong dag la mi bri ba ma bri⁵ zhig ces gsungs pa dang / dge slong dag⁶ gis gang⁷ mi bri ba⁸⁹ mi shes nas / bcom ldan 'das kyis bka' stsal pa / mi bri ba nam pa lnga (D100a6) ste / so sor thar pa thams cad dang / so sor thar par¹⁰ ldan pa dang / 'dul ba thams cad dang / 'dul ba thams cad du ldan pa dang / gang zag so so'o //(128) mtshan ma can du bya ba¹¹ ni nyes pa¹² med do //

London 84b

gleng gzhi'i sgo gsum pa'i mdo¹³ tshigs su (D100a7) bcad pa dang po'o ////

Tokyo 94b

§ 3.2¹⁰²⁾

mdor na /

dge tshul gyis¹⁴ ni lhung bzed bcag /
 lhung bzed ji ltar bsreg par bya¹⁵ //
sreg¹⁶ 'gebs¹⁷ gnang¹⁸ bar bya ba ste //
 drang srong chen pos rjes su gnang¹⁹ //

⁵¹ Tog, Phudrak: *kyi*. ¹ Phudrak: *ming*. ² Tokyo, London omit *ni*. ³ Phudrak omits *ba ma*. ⁴ Tog, Tokyo London: '*bri*'; Phudrak omits *bri*. ⁵ Derge, Tog: *dri*; Tokyo, London: '*bri*'; Phudrak: '*dri*'. ⁶ Phudrak omits *dag*. ⁷ Phudrak: *gam*. ⁸ Peking: *bri*. ⁹ Tokyo, London insert *bri ba*. ¹⁰ Derge: *pa*; Peking: *pa dang*. ¹¹ Tog, Tokyo, London, Phudrak insert *la*. ¹² Tog, Tokyo omit *pa*. ¹³ Phudrak: *mdo*. ¹⁴ Phudrak: *gyi*. ¹⁵ Phudrak: *pa*. ¹⁶ Tog, Tokyo, London: *bsreg*. ¹⁷ Phudrak: '*gegs*'. ¹⁸ Peking, Phudrak: *spang*. ¹⁹ Phudrak: *rnang*.

¹⁰²⁾Yijing's *Nidāna* (T. 1452 [24] 426a19–21):

第二子攝頌曰：
 求寂墮鉢破 開餘存念者
 作二種薰籠 并隨所須物

⁽¹²⁸⁾Cf. Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 483b25–28):

如世尊言，有五種事，不應書者。一謂，波羅底木叉，二，并此廣釋。三，諸餘毘奈耶。四，并此廣釋。五謂，諸有施主所施之物，及別人已物。

3.2.1¹⁰³⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na¹ dze² ta'i tshal (D100b1) skyabs med pa la³ zas sbyin pa'i⁴ kun dga' ra ba na bzhugs so // dge slong gzhan⁵ zhig gis dge tshul pha⁶ lhung bzed 'dzin pa de la des⁷ lhung bzed 'khrur bcug⁸ pa dang / dge tshul⁹ pha¹⁰ de yang dran pa nye bar gnas pa ma yin pa zhig nas de'i lag¹¹ nas lhung ste¹² chag¹³ 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 dgongs pa / dge slong dag gang cung zad dge slong dag gis dge tshul¹⁷ pha¹⁸ la¹⁹ lhung bzed 'khrur²⁰ bcug na nyes pa'i dmigs su 'gyur (D100b3) te / de bas na dge slong dag gis²¹ dge tshul pha dag la²² lhung bzed 'khrur ma gzhug²³ shig /

Pekig 98a

Tog 143b

Phudrak 425b

bcom ldan 'das kyis dge slong dag²⁴ lhung bzed dge tshul²⁵ 'khrur ma gzhug shig ces bka' stsal nas / tshe dang ldan pa shā ri'i bu'i²⁶ dge tshul pha²⁷ tsun da zhes bya ba lhung bzed (D100b4) 'dzin te / des mkhan po²⁸ lhung bzed tshur stsol²⁹ cig bkru'o zhes smras pa dang / des bu³⁰ bcom ldan 'das kyis bslab pa'i gnas bcas te / dge slong gis³¹ dge tshul pha³² dag la lhung bzed 'khrur ma gzhug shig³³ ces gsungs kyis³⁴ nga nyid 'khrus³⁵ khyod³⁶ phar song (D100b5) shig ces smras pa dang / des mkhan po³⁷ ci bdag gis kyang nyes pa'i dmigs su 'gyur³⁸ ram zhes smras pa dang / des bu sangs rgyas bcom ldan 'das ni chos kyī bdag po bas na³⁹ ngas⁴⁰ ji ltar bya zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan (D100b6) 'das la gsol⁴¹ nas / bcom ldan 'das kyis bka' stsal pa / dge tshul pha⁴² dran pa⁴³ nye bar gnas⁴⁴ pa de⁴⁵ dag la ni 'khrur gzhug⁴⁶ ste / de la the tshom du ma byed cig /

London 95a

Tokyo 95a

¹ Tog, Tokyo, London: *pa'i*; Phudrak: *pa*. ² Phudrak: *mdze*. ³ Tokyo, London: *skyabs med pa las*; Phudrak: *mgon med*. ⁴ Peking, Phudrak: *gyi*. ⁵ Phudrak inserts *dag*. ⁶ Tog, Tokyo, London, Phudrak: *pa*. ⁷ Phudrak inserts *de la*. ⁸ Phudrak *'jug*. ⁹ Phudrak: *slong*. ¹⁰ Tog, Tokyo, London: *pa*. ¹¹ Phudrak inserts *pa*. ¹² Phudrak: *te*. ¹³ Peking: *bchag*. ¹⁴ Phudrak omits *de*. ¹⁵ Peking: *dongs*; Tog: *'phongs*. ¹⁶ Phudrak omits *par*. ¹⁷ Phudrak: *dag* instead of *dge tshul*. ¹⁸ Tog, Tokyo, London, Phudrak: *pa*. ¹⁹ Phudrak omits *la*. ²⁰ Peking: *'khrud*. ²¹ Phudrak: *gi*. ²² Derge, Phudrak omit *la*. ²³ Phudrak: *bzhug* instead of *ma gzhug*. ²⁴ Phudrak: *gis* instead of *dag*. ²⁵ Tog, Tokyo, London insert *pa*. ²⁶ London: *bu*. ²⁷ Tog, Tokyo, London, Phudrak: *pa*. ²⁸ Phudrak: *po'i*. ²⁹ Phudrak: *gsol*. ³⁰ Phudrak: *bus*. ³¹ Phudrak: *gi*. ³² Tog, Tokyo, London, Phudrak: *pa*. ³³ Phudrak: *bzhugs cig*. ³⁴ Phudrak: *kyi*. ³⁵ Phudrak: *khrus*. ³⁶ Phudrak: *khyed*. ³⁷ Phudrak: *pos*. ³⁸ Phudrak: *gyur*. ³⁹ Phudrak looks *gsan*. ⁴⁰ Peking: *des*. ⁴¹ Phudrak inserts *pa*. ⁴² Tog, Tokyo, London, Phudrak: *pa*. ⁴³ Tokyo omits *dran pa*. ⁴⁴ Phudrak: *bzhags*. ⁴⁵ Phudrak omits *de*. ⁴⁶ Phudrak: *bzhugs*.

¹⁰³⁾ Yijing's *Nidāna* (T. 1452 [24] 426a22–29):

爾時，佛在室羅伐城。有一苾芻，畜一求寂，常令持鉢。後於異時，手腕損鉢，令師廢闕。時諸苾芻，以緣白佛。佛言：“不應令彼求寂洗鉢。”

時舍利子，有一求寂。名曰准陀。常令持鉢。來請師曰：“鄢波馱耶，願見與鉢。我當洗之。”舍利子言：“佛為損鉢，已制學處。”彼便白言：“我豈當作，如斯過耶？”時諸苾芻，以緣白佛。佛言：“若知求寂，能存護者，聽其洗鉢。”

3.2.2¹⁰⁴⁾

gleng gzhi 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 /

Tog 144a

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 kyis¹⁸ 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 kyis sreg²⁵ (D101a3) 'gebs sbyor cig ces bka' stsal pa dang / dge slong dag gis lhung bzed kyis sreg²⁶ 'gebs ji ltar sbyor²⁷ mi shes nas / bcom ldan 'das kyis²⁸ bka' stsal pa / sreg²⁹ 'gebs³⁰ la rnam pa gnyis te / slob dpon gyis byas pa dang / bdag gis byas (D101a4) pa'o // de la³¹ slob dpon gyis³² 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

Phudrak 426a

Peking 98b

London 85b

Tokyo 95b

¹ Phudrak: *gnyan*. ² Phudrak omits *ste*. ³ Tog: *gzan*. ⁴ Derge, Peking, Phudrak: *bcos*. ⁵ Phudrak omits *pas*. ⁶ Peking: *bcas*. ⁷ Phudrak: *na*. ⁸ London: *sreg*; Phudrak: *bsreg*. ⁹ Phudrak: *gi*. ¹⁰ Phudrak: *gi*. ¹¹ Peking: *bsrags*; Phudrak: *bsreg*. ¹² Phudrak: *gi*. ¹³ Phudrak: *dag*. ¹⁴ Peking: *ta*. ¹⁵ Phudrak: *bsreg*. ¹⁶ Phudrak: *da*. ¹⁷ Phudrak: *nyed*. ¹⁸ Phudrak: *kyi*. ¹⁹ Tokyo, Phudrak: *rtsa*. ²⁰ Tokyo: *srog*. ²¹ Phudrak: *bsreg*. ²² Phudrak omits *dag*. ²³ London: *bsregs*. ²⁴ Derge, Peking, Phudrak omit *par bya*. ²⁵ Peking: *srog*; Phudrak: *bsreg*. ²⁶ Tog, Tokyo, London, Phudrak: *bsreg*. ²⁷ Peking: *sbyar*; Tog, Tokyo, London: *sbyor ba*. ²⁸ Phudrak: *kyi*. ²⁹ Tokyo, London: *bsreg*. ³⁰ Phudrak: *'geg*. ³¹ Phudrak omits *la*. ³² Phudrak: *gyi*. ³³ Peking looks *gas*. ³⁴ Phudrak: *'phru*. ³⁵ Tog, Tokyo, London: *gyis* instead of *phri*. ³⁶ Phudrak: *gi*. ³⁷ Tokyo, London: *sres*.

¹⁰⁴⁾Yijing's *Nidāna* (T. 1452 [24] 426b1–21):

時有苾芻，守持鐵鉢，垢生損壞，多有孔隙。以綠白佛，佛言：“凡畜鐵鉢，應可熟燒。”
 時諸苾芻，多積柴薪，而燒其鉢。即便損破。佛言：“不應如是，火燒其鉢。可於籠內，安置燒之。”
 彼便不知云何作籠。佛言：“籠有二種，一者匠作，二者自為。言匠作者，謂是陶師。言自作者，或時以瓮，或可用瓦，截破用之。”
 彼安在地，打著便碎。佛言：“盛灰令滿，使人擎持，然後以釘，徐徐疎孔，鑿為兩段。”
 時彼於外，不以泥塗。佛言：“應以草糞作泥遍塗。”
 彼不以物，塗拭於內。佛言：“應以麻滓，作泥塗拭，待乾。”
 然所燒鉢，猶未受色。佛言：“內安稻糞，以籠合之口邊，泥塗。”
 彼便以鉢，置地而熏。佛言：“應用物支於上，重安事亦同此。”
 彼物薄小，鉢便相著。佛言：“應可高支，勿令相近。”
 仍不受色。佛言：“應數數洗，然後更燒。”
 籠內煙出。佛言：“應灰攤口。”
 彼以牛糞，積為大聚，燒便損鉢。佛言：“應壘牛糞，從上放火。”
 不知欲遣，何人看火。佛言：“苾芻，應自看守。若有別緣，囑餘苾芻看。然後應去。”
 地上燒鉢多損諸蟲。佛言：“應淨灑掃。”
 “是故，我今聽諸苾芻，畜熏鉢籠，及隨此籠所須之物，用皆無犯。”

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 dud pa ma
shor bar¹⁵ byos la sregs shig /

de'i 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 khirus²² 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 bcad pa gnyis pa'o ///

§ 3.3¹⁰⁵⁾

mdor na /

gcig 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 //

London 86a;
Phu-
drak 426b

¹ Phudrak: *pa* ² Phudrak: *btil* ³ Peking: *gyis* ⁴ Tokyo, London: 'am. ⁵ Tog: *glang*. ⁶ Phudrak: *bzhi* ⁷ Phudrak: *phyi*.
⁸ Peking: *pug* instead of *phub ma*. ⁹ Phudrak: *btil*. ¹⁰ Phudrak: *bya*. ¹¹ Phudrak: *mting te*. ¹² Phudrak: *tsa*. ¹³ Phudrak:
gi. ¹⁴ Phudrak: *g.yog*. ¹⁵ London, Phudrak omit *bar*. ¹⁶ Tog, Tokyo, London: *g.ya' g.yo*. ¹⁷ Peking: *bskyang*. ¹⁸ Tokyo,
London: *chag* instead of *chags dag*. ¹⁹ Phudrak: *sregs*. ²⁰ Peking: *drangs*; Phudrak: *grags*. ²¹ Phudrak: *chung*. ²² 'khirus
²³ ta ²⁴ Tokyo: *nam mkha' kha dog*; London: *nmkha' (sic) kha dog*. ²⁵ Phudrak: *gzhan*. ²⁶ Derge, Peking: *bsreg par byos*;
London: *bsregs par gyis*; Phudrak: *bsreg gyi*. ²⁷ Derge, Phudrak omit *kyi*. ²⁸ Tog, Phudrak: *bsreg*. ²⁹ Phudrak: *snang*.
³⁰ Phudrak: *gyi*. ³¹ Phudrak: *khyam* instead of *khyim pa*. ³² Peking, Tog, Tokyo, London: *sgra*.

¹⁰⁵⁾Yijing's *Nidāna* (T. 1452 [24] 426b22–24):

第三子攝頌曰：

一衣不互作 澡浴可遮人

於褥不剃頭 病人隨服食

3.3.1¹⁰⁶⁾

sangs rgyas bcom ldan 'das mnyan du yod (D101b2) pa'i dze¹ ta'i tshal mgon med zas² sbyin gyi kun dga' ra ba na bzhugs so // mnyan du yod pa na khyim bdag gzhan zhig gis³ dge 'dun 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 lta⁵ 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 'phyā 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 kyis¹³ bka' stsal pa / dge slong dag bram ze dang khyim bdag rnam s 'phyā ba ni yus kyis¹⁴ de lta¹⁵ 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 //

Peking 99a

Peking 145a

Tokyo 96a

3.3.2¹⁰⁷⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig gis dge 'dun gyi phyir dugs khang²² zhig byas pa dang / der dge slong dag gis 'bru mar gyis²³ 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

London 89b

Phudrak 427a

¹ Phudrak: *mdze*. ² Phudrak: *zas*. ³ London; Phudrak: *gi*. ⁴ Phudrak omits *dge 'dun gyi*. ⁵ Peking: *dlta*. ⁶ London, Phudrak omit *gis*; Peking inserts *gis ni*. ⁷ Peking, Phudrak omit *de*. ⁸ Derge, Peking, Tog, Tokyo, London omit *pa dang*. ⁹ Phudrak: *gi*. ¹⁰ Phudrak omits *ni*. ¹¹ Phudrak inserts *la*. ¹² Peking, Phudrak insert *ba*. ¹³ Phudrak: *kyi* ¹⁴ Derge, Peking, Tog, Phudrak: *kyi*. ¹⁵ Derge, Peking, Tog, Tokyo: *ltar*. ¹⁶ Peking: *dge*. ¹⁷ Peking: *gas*. ¹⁸ Peking: *gon*. ¹⁹ Peking: *gon*. ²⁰ Phudrak: *khung*. ²¹ Phudrak: *nas*. ²² Phudrak: *dug* instead of *dugs khang*. ²³ Phudrak: *gyi*. ²⁴ Phudrak: *rag*. ²⁵ Phudrak: *gnas*.

¹⁰⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 426b25–c2):

爾時佛在室羅伐城。時有施主。造立浴室。奉施僧伽。六眾苾芻。各著一裙。互揩身體。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。便起譏嫌：“彼之大師。常有慚愧。云何此等。無羞恥耶？”時諸苾芻聞以緣白佛。佛言：“不應一裙。互相揩洗。若有犯者。得惡作罪。”

¹⁰⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 426c2–23):

時諸苾芻。在浴室內。令俗人入。見苾芻等以手指足。復更摩頭。俗人譏曰：“沙門釋子。作斯鄙法。是不淨潔。既揩足已。復用摩頭。”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。以手指足。復將洗面。便譏嫌曰：“沙門釋子。實為鄙惡。以手指足。復將洗面。”佛言：“若洗浴時。無令俗人。入浴室內。應差苾芻。為守護者。”

時給孤獨長者。與一無 (*sic*) 敬信婆羅門。往逝多林。苾芻見已。報長者曰：“勿使此人。入浴室內。”婆羅門曰：“我有何過而見遮止？”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。入既被遮。見餘不障。婆羅門曰：“彼諸俗人。皆許入室。何故於我。而獨見遮？”苾芻報曰：“此已歸依。受諸學處。”彼便答曰：“我亦歸依。受其學處。願聽我入。”報言：“可爾。”

便與受戒。即許其入。彼既入已。見諸苾芻。揩身下分復用摩頭。遂起譏曰：“沙門釋子。實為鄙穢。”苾芻白佛。佛言。若知其人久懷信者。許入。若初信者勿聽。”

la reg / lag pa dang rkang pa la reg¹ nas slar yang kha² 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 zhugs te / dge sbyong shā kya'i bu dag ni mi gtsang ba ste / rkang pa⁵ la reg pa kha la reg par byas nas⁶ gos ngan pas smad g.yogs byas te / gcer bu'i⁷ skye bo dag gi nang (D102a2) na 'dug go zhes smras pa dang / de ltar gyur pa dge⁸ slong dag gis bcom ldan 'das la gsol nas⁹ / bcom ldan 'das kyis bka' stsal pa / dge slong dag bram ze dang khyim bdag rnams 'phya ba ni yus kyis¹⁰ / de bas na¹¹ dugs khang du khyim pa ma gzhug¹² shig / (D102a3) ma dad pa yang las byed du ma gzhug¹³ shig / dugs khang¹⁴ gi sgo ba dge slong rnams skos¹⁵ la de dag gis khyim pa dag¹⁶ nang du ma gtong¹⁷ shig /⁽¹²⁹⁾

Tog 145b

Tokyo 96b

Peking 99b

bcom ldan 'das kyis dugs khang du¹⁸ khyim pa ma gtong¹⁹ shig²⁰ / las kyang byed du ma gzhug²¹ shig ces gsungs pa dang / de (D102a4) nas dus phyi²² zhig²³ 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 kyis khyim pa²⁷ dugs khang du²⁸ ma gtong²⁹ shig ces bka' stsal (D102a5) to //

des 'phags pa dag ci kho bo yang gzhan du 'gyur ram / kho bos ni³⁰ 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 gsol nas³² / bcom ldan 'das kyis bka' stsal pa / gang dad pa (D102a6) dag³³ ni dugs khang du thong³⁴ / las kyang byed du chug shig / de la the tshom du ma byed cig /

Phudrak 427b

London 87a

bcom ldan 'das kyis 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 phyir na³⁶ khyim bdag mgon med zas sbyin ni nang du btang la bdag ni³⁷ mi 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

²⁶ Phudrak omits *bo*. ²⁷ Phudrak omits *mgo bo la reg*. ²⁸ Phudrak: *mgo la reg nas kha la rag (sic.) / kha reg nas* instead of *kha la reg nas*. ¹ Tog, Tokyo, London omit *lag pa dang rkang pa la reg*. ² Peking: *khang*. ³ Phudrak: *rag*. ⁴ Peking: *des*. ⁵ Tokyo, London insert *rkang pa*. ⁶ Phudrak: *reg pa kha la rag par bya ste* instead of *reg par bya nas*. ⁷ Derge, Peking, Tog, Tokyo, London: *cer bur*. ⁸ Phudrak: *dag*. ⁹ Phudrak: *na*. ¹⁰ Phudrak: *yul kyi* instead of *ni yus kyis*. ¹¹ Peking: *nas* ¹² Phudrak: *zhug*. ¹³ Phudrak *gzhugs*. ¹⁴ Peking: *mkhang*. ¹⁵ Peking: *sgos*; Tog, Tokyo, London, Phudrak: *bskos*. ¹⁶ Peking, Tog, Tokyo, London: *bdag*. ¹⁷ Peking, Tokyo, London, Phudrak: *btang*. ¹⁸ Peking: *'du*. ¹⁹ Derge, Peking, Tokyo: *gtang*; London, Phudrak: *btang* ²⁰ Phudrak: *shing*. ²¹ Peking: *gzhugs*; Phudrak: *zhugs*. ²² Peking: *phya*; Phudrak: *physis*. ²³ Peking: *zhag*. ²⁴ Phudrak omits *dang*. ²⁵ Tokyo inserts *ba*. ²⁶ Peking: *dug*. ²⁷ Phudrak omits *khyim pa*. ²⁸ Phudrak inserts *khyim pa* ²⁹ Derge, Peking, Tokyo: *gtang*; London, Phudrak: *btang*. ³⁰ Peking: *na*. ³¹ Peking, Phudrak: *gis*. ³² Tog, Tokyo, London: *pa dang* instead of *nas*. ³³ Peking: *de dag*; Phudrak omits *dag*. ³⁴ Tog, Tokyo, London: *thong la*; Phudrak: *mthong*. ³⁵ Phudrak: *mthong*. ³⁶ Tokyo, London omit *na*. ³⁷ Phudrak omits *ni*. ³⁸ Tokyo: *gtang*; London, Phudrak: *btang*. ³⁹ Phudrak: *gi*. ⁴⁰ Tokyo, London, Phudrak: *btang*.

(129) Cf. *Kṣudrakavastu* (Derger *Da* 199a4–5 = T. 1451 [24] 378b1–2):

Tib. bcom ldan 'das kyis bka' stsal pa / dge slong dag de lta bas na / de'i phyir dge slong rnams kyis bsro khang du khru byed pa'i tshe / sgo srung dag gzhas par bya zhing nang du 'ong ba'i dge slong dag gi ming dri bar bya'o //
Chin. 佛言：“若洗浴時，可守門戶。見苾芻入，應問其名。”

slong dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyis de ste dad par gyur na¹ nang du thong² 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 dag rkang pa la reg³ 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 shā kya'i bu ni mi gtsang⁴ (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 gsol nas⁵ / bcom ldan 'das kyis bka' stsal pa / de lta bas na rab tu (D102b4) dad pa dag ni dugs khang gi nang du thong⁶ shig / dad pa chung ba dag⁷ ni ma gtang shig ////

Tokyo 97a

Peking 100a

Phudrak 428a

London 87b

Tog 146b

'dul ba gzhung dam pa /⁸ bam po sum bcu rtsa bzhi pa /

3.3.3¹⁰⁸⁾

gleng gzhi ni mnyan du yod pa na ste⁹ / mnyan du yod pa na¹⁰ khyim bdag gzhan zhig gis sangs rgyas la sogs pa dge (D102b5) slong gi¹¹ dge 'dun dag dugs khang du spyang drangs te / dge slong dag nang du zhugs pa dang / de na dgra bcom pa'i dge slong zhig gis tshul khirms nyams pa'i dge slong zhig la las byed cing 'dug pa dang / bcom ldan 'das kyang nang¹² du gshegs nas des¹³ las byed pa (D102b6) gzigs nas¹⁴ / bcom ldan 'das kyis dge slong dag¹⁵ la bka' stsal pa / dge slong khyed cag gis dge slong 'di la dge slong¹⁶ 'dis las byed pa mthong ngam¹⁷ / btsun pa mthong ngo zhes gsol ba dang / dge slong las byed pa 'di ni dgra bcom pa zag pa zad pa'o // (D102b7) gang la las bya ba 'di ni tshul khirms nyams pa¹⁸ sdig pa'i chos can / khong rul pa¹⁹ zags pa / gsog tu gyur pa / dung²⁰ sgra²¹ lta bur spyod pa / dge sbyong²² ma yin pa²³ dge sbyong du yi dam 'dzin pa / tshangs par spyod pa ma yin pa

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¹ Phudrak: *nas*. ² Tog, Phudrak: *mthong*. ³ Phudrak: *rag*. ⁴ Peking: *btsang*. ⁵ Phudrak: *pa dang*. ⁶ Tog, Phudrak: *mthong*. ⁷ Derge, Peking omit *dag*. ⁸ Tog, Tokyo, London, Phudrak omit *'dul ba gzhung dam pa*. ⁹ Phudrak omits *mnyan du yod pa na ste*. ¹⁰ Phudrak: *ni*. ¹¹ Phudrak: *gis*. ¹² Phudrak omits *nang*. ¹³ London: *de*. ¹⁴ Tog: *te*. ¹⁵ Phudrak omits *dag*. ¹⁶ Tog, Phudrak omit *'di la dge slong*. ¹⁷ Phudrak: *gzigs sam*. ¹⁸ Phudrak: *pa'i*. ¹⁹ Derge, Peking insert /. ²⁰ Phudrak: *dang*. ²¹ Derge, Peking: *dgra*. ²² Tog, Tokyo, London: *slong*. ²³ Peking omits *pa*.

¹⁰⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 426c23–427a23):

緣處同前。時有長者，請佛及僧，入室洗浴。是時世尊，將諸苾芻，詣彼長者洗浴之處，見有苾芻與一苾芻，揩摩身體。世尊告曰：“汝等見此苾芻，與彼苾芻，揩摩身不？”白言：“已見。”佛告苾芻：“其為揩者，是阿羅漢，諸漏已盡。彼受揩者，是破戒人，行罪惡法。汝等當知，不應師子，與彼野干，而為給事。”

緣處同前。有一長者，娶妻未久誕生一息。年既長大，於善說法律，而為出家。常求勝已，尋義他方，博學多聞。還來至此室羅伐城。父聞子至，便詣其所，共相問訊。是時苾芻，即為其父，略宣法要。勸歸三寶，受五學處。後於異時，復為其父，說七有事福業功德。父聞子說，深生敬信，作如是言：“尊者當知，我今亦願，作七有事福業功德。”彼便答言：“可隨意作。”父便問言：“先作何事？”答曰：“當為僧伽，營理浴室。”聞已還家，營理事畢。來報子曰：“尊者，當稱我名，請佛及僧，就舍澡洗。”其子聞已，即詣佛所，稱父名字，而為請佛。時彼長者，發深信心。自為苾芻，香油塗身，以米屑揩去，澡浴事畢。報其子曰：“我極疲勞，為我塗背。”其子答曰：“世尊於此，已制學處。”父便問曰：“所制學處，其事云何？”答曰：“勿以師子，供侍野干。故我不應，而為執事。”父問子曰：“誰是師子？誰為野干？”子答父言：“我是師子。父是野干。”父曰：“斯為妙事。以我野干，能生師子。”時諸苾芻，以緣白佛。佛言：“凡是父母，於其子處，能為難事，荷負衆苦。假令父母，是極破戒，其子亦應為作供侍。是故，我聽於其五處，縱極破戒，應為供給。所謂，父，母，親教師，軌範師，及諸病人。”

tshangs par spyod par¹ 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 bu² las ma byed cig ces bka' stsal pa dang / mnyan du yod pa na khyim (D103a2) bdag gzhan zhig de dang rigs mnyam³ pa las chung ma zhig blangs te / de⁴ de dang lhan cig rtse dga' yongs su spyod do⁵ // des⁶ rtse dga' yongs su spyod pa las dus phyi⁷ zhig na chung ma sems can dang ldan par gyur nas / de la⁸ zla ba brgyad dam dgu 'das pa dang bu btsas (D103a3) nas bu pho zhig byung ste / de gzugs legs pa blta⁹ na sdug cing mdzes¹⁰ pa yan lag thams cad dang ldan pa zhig nas de btsas¹¹ pa'i btsas ston chen po byas nas ming btags so //

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Phudrak 428b
Tog 147a
Peking 100b

de bsrings¹² bskyed¹³ nas cher gyur pa dang / de¹⁴ dus phyi¹⁵ zhig na dze¹⁶ 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 te¹⁷ / des 'di snyam du bcom ldan 'das kyis¹⁸

dge slong dag bu'i pha ma ni dka¹⁹ bar bya ba byed de²⁰ / phan par byed pa'o // gso bar byed pa'o // skyed par byed pa'o // nu ma²¹ snun (D103a5) par byed pa'o // 'dzam bu²² gling²³ sna tshogs pa²⁴ ston par byed pa yin te / bus phrag pa²⁵ gcig la ni ma / gnyis pa²⁶ la ni pha khyer te lo²⁷ brgya tshang gi bar du khyer ram / yang na sa gzhi²⁸ chen po nor bu dang / mu tig²⁹ dang / bai dūrya dang / dung dang / shel dang / gser (D103a6) dang³⁰ / dngul dang / asma gar ba³¹ dang / spug dang / g.yas³² phyogs su 'khyil ba de lta bu dag gis³³ dbang por bcug³⁴ gam dbang phyug tu bcug kyang des ni pha dang ma la bus phan btags pa'm nye bar phan btags par mi³⁵

¹ Phudrak: omits *ma yin pa tshangs par spyod par*. ² Phudrak: *ba'i*. ³ Phudrak: *mnyim*. ⁴ Phudrak omits *de*. ⁵ Phudrak: *de*. ⁶ Tokyo, London: *de dang lhan cig* instead of *des*; Phudrak: *de*. ⁷ Phudrak: *phyis*. ⁸ Tog, Tokyo, London omit *la*. ⁹ Peking: *lta*. ¹⁰ Phudrak: *mdzis*. ¹¹ Peking: *bcas*. ¹² Phudrak: *sring*s. ¹³ Phudrak *skyed*. ¹⁴ Tokyo: *des*. ¹⁵ Phudrak: *phyis*. ¹⁶ Peking: *mdze*; Phudrak: *'dze*. ¹⁷ Phudrak: *nas*. ¹⁸ Phudrak: *kyi*. ¹⁹ Peking: *dga'* ²⁰ Peking: *da*; Phudrak omits *de*. ²¹ Tog, London: *zho*; Phudrak omits *ma*. ²² Tog: *bu*. ²³ Phudrak inserts *na*. ²⁴ Tog, London omit *pa*. ²⁵ Peking looks *dag sa* or *dag pha*. ²⁶ Tog, Phudrak omit *pa*. ²⁷ Peking: *le* ²⁸ Phudrak: *bzhi*. ²⁹ Peking: *gtig*. ³⁰ Phudrak omits *shel dang / gser dang*. ³¹ Peking: *asmra bar pa*; Tokyo, London: *asma gar bha*; Phudrak: *a ma gar pa*. ³² Phudrak: *g.yos*. ³³ Tog, Phudrak: *gi*. ³⁴ Phudrak: *btsug*. ³⁵ Derge looks *pa nga mi*.

⁽¹³⁰⁾Cf. *Bhaiṣajyavastu* (Dutt, 50 = Derge 1 *Kha* 147b1–2 = T. 1448 [24] 49a6–8):

Skt. antaḥpūtibhāva iti yathāpihaiko duḥśīlo bhavati pāpadharmā antaḥpūriravasrutāḥ kaṣaṃvakajātaḥ śarīkha-svarasamācāraḥ / aśramaṇaḥ śramaṇapratijñō'brahmacārī brahmacāripratijñāḥ / evaṃ hi sa cettvaṃ bhikṣo nāpārime tīre saṃsraḥṣyasi pūrvavadyāvannirvānaprāgbhāraḥ /

Tib. khong rul ba zhes bya ba ni ji ltar 'di na la la tshul khrims 'chal pa / sdig pa'i chos can / khong myags shing phyir 'dzag pa / shing rul lta bur gyur pa / lung bong ltar spyod pa / dge sbyong ma yin par dge sbyong 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 slong khyod kyis gal te de bzhin du tshu 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. 言壞爛者，毀破淨戒，作諸惡法，鬪亂賢善，為魔所朋，非沙門為沙門，非梵行為梵行。苾芻，應如是知。此為彼此內外，廣說乃至。

⁽¹³¹⁾Cf. *Āryamūlasarvāstivādiśramaṇerakārikā-vṛtti-Prabhāvatī* (Derge 4125, 156b6):

'dir gzhung ni **Gleṅg gzhi** las / dge slong dag de lta bas na wa dang 'dra ba la seng ge dang 'dra bas bsñen bkur mi bya'o // byed na 'gal tshabs can du 'gyur ro zhes gsungs pa yin no //

'gyur gyi / gang gis¹ 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 khirms ngan pa⁶ las tshul khirms 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 btags¹¹ par 'gyur ro⁽¹³²⁾

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Phudrak 429a
Tog 147b

zhes gsungs so snyam du bsams¹² nas / (D103b2) bdag gis kyang¹³ ci nas pha ma la phan gdags¹⁴ pa cung zad cig bya'o snyam nas ji srid dga' ba'i bar du gzhangs¹⁵ spyod cing 'dug nas mnyan du yod pa gang na ba¹⁶ de¹⁷ logs su gzhangs¹⁸ spyod cing song ngo // mthar gyis spyad pa spyod 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

¹ Phudrak: *gi*. ² Tog, Tokyo insert *dang*. ³ Derge, Peking, Phudrak omit *la*. ⁴ Phudrak omits *pa*. ⁵ Tokyo, London omit *sam*. ⁶ Phudrak inserts *dang*. ⁷ Peking: *btong*. ⁸ Phudrak: *skul*. ⁹ Phudrak: *bu'i*. ¹⁰ Phudrak omits *dang*. ¹¹ Phudrak omits this underlined passage. ¹² Phudrak: *bsam*. ¹³ Phudrak omits *kyang*. ¹⁴ Tog, Tokyo, London: *btags*. ¹⁵ Tog, Tokyo, London: *longs*. ¹⁶ Peking omits *ba*. ¹⁷ Peking, Phudrak omit *de*. ¹⁸ Tog, Tokyo, London: *longs*.

⁽¹³²⁾Not identified.

Cf. 增壹阿含經 (T. 125 [2] 601a10–20):

聞如是，一時，佛在舍衛國，祇樹給孤獨園。爾時，世尊告諸比丘：“教二人作善，不可得報恩。云何為二？所謂父母也。若復，比丘，有人以父著左肩上，以母著右肩上，至千萬歲，衣被，飯食，床蓐臥具，病瘦醫藥，即於肩上，放於屎溺，猶不能得報恩。比丘當知，父母恩重，抱之，育之，隨時將護，不失時節，得見日月。以此方便，知此恩難報。是故，諸比丘，當供養父母，常常孝順，不失時節。如是，諸比丘，當作是學。”爾時，諸比丘聞佛所說，歡喜奉行。

Divyāvadāna (Cowell & Neil, II, 51–52) ≡ *Bhaiṣajyavastu* (Derge 1 *Kha* 5b = T. 1448 [24] 16a19–26):

Skt. āyuṣmān mahāmaudgalyāyanaḥ saṃlakṣayati / pūrvamuktaṃ bhagavatā duṣkarakāraḥ hi bhikṣavaḥ putrasya mātāpitarau āpyāyakaḥ poṣakaḥ saṃvardhakaḥ stanyasya dātārau citrasya jambudvīpasya darśayitārau / ekenāṃśena putro mātaraṃ dviṭīyena pitaraṃ pūrṇavarśaśataṃ paricaret, yadvā asyām mahāpṛthivyām maṇayo muktā vaidūryaśaṅkhaśīlāpravālaṃ rajataṃ jātarūpamaśmagarbho musāragalvo lohikā dakṣiṇāvarta iti, evamrūpe vā vividhaiśvaryādhipatyē pratiṣṭhāpayat, neyatā putreṇa mātāpitaroḥ kṛtaṃ vā syādupakṛtaṃ vā / yas tu asāvaśrāddhaṃ mātāpitarau śrāddhāsampadī samādāpayati vinayati niveśayati pratiṣṭhāpayati, duḥśīlaṃ śīlasampadī, matsariṇaṃ tyāgasampadī, duṣprajñaṃ prajñāsampadī samādāpayati vinayati niveśayati pratiṣṭhāpayati iyatā putreṇa mātāpitroḥ kṛtaṃ vā syādupakṛtaṃ veti / . . .

Tib. tshe dang ldan pa maud gal gyi bu chen pos bsams pa bcom ldan 'das kyis sngon gyi bka' stsal pa / dge slong dag pha dang mas ni bu gsos / bsrings bskyed nu mas bsnun / 'dzam bu'i gling gi sna tshogs ston par byed pa yin pas shin tu dka' ba byed pa ste / bus phrag pa gcig la ni ma bzhag cig shos la ni pha bzhag nas lo brgya tshang bar khur du thogs sam / sa chen po 'di'i nor bu dang / mu tig dang / bai dūrya 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 'khyil pa ste / de lta bu'i dbang phyug la bdag por bcug kyang / bus pha ma la de tsam gyis phan thogs pa'am lan lon par mi 'gyur gyi / gang gis pha ma dad pa med pa dad pa phun sum tshogs pa yang dag par 'dzin du 'jug la 'dul zhing 'dzud de so sor 'god par byed pa dang / tshul khirms 'chal pa tshul khirms 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 'jug la 'dul zhing 'dzud de so sor 'god par byed na / de tsam gyis bus pha dang ma la phan thogs pa dang lan lon pa yin no zhes gsungs na / . . .

Chin. 具壽目連，作如是念：“世尊先說：‘父母於子，能作難作，乳哺養育。教識種種瞻部洲事。假使有人，一肩擔父，一肩擔母，至滿百年，猶不能報，父母之恩。又將大地珍寶玩飾之物，以奉父母，猶不能報，不為慳重。若父母不信佛法僧，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，若父母慳貪，能令捨施，若無智慧，令有智慧，如此之事，乃名報恩。”

zhig na des pha¹ drung du nor las bsod nams su² bya ba'i³ dngos po bdun po⁴ yon tan rgyas par brjod pa dang des 'phags pa bdag⁵ gis kyang nor sna bdun lag⁶ byas pa'i bsod nams kyi dngos po cung zad cig bya'o zhes smras pa dang / des bgres⁷ po de bzhin legs kyis gyis⁸ shig ces smras pa dang / ci⁹ zhig bya / dugs khang zhig¹⁰ gyis¹¹ shig / des dugs khang byas te / khyim bdag de rang gi dugs khang du rang gis¹² las bya ba la zhugs (D103b5) te / shin tu ngal bar gyur nas bkru ba'i yo byad dang / 'bru mar dang phye la sogs pa mang du lhag go // de nas des bu bdag¹³ rab tu ngal bar gyur gyis nga'i rgyab cung zhig mnyes¹⁴ shig ces smras pa dang / des yab¹⁵ bcom ldan 'das kyis seng ge lta bus lba lta bu dag (D103b6) la bsnyen¹⁶ bkur ma byed cig ces bka' stsal te ma¹⁷ gnang¹⁸ ngo // zhes smra pa dang / des bu seng ge dang¹⁹ lba gang zhes smras pa dang / yab bdag ni seng ge dang 'dra / khyod ni lba dang 'dra'o // bu de ci'i phyir zhes smras pa dang / yab bdag ni tshul khirms dang (D103b7) ldan pa'o // khyod ni tshul khirms ngan pa dang ldan pa'o²⁰ // bu de ltar²¹ lba dang 'dra ba nga²² lta bu las seng ge dang 'dra ba khyod lta bu skyes sam zhes smras pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol nas bcom ldan 'das kyis bka' (D104a1) stsal pa /

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Tog 148a

Phudrak 429b

London 89a

Parallel to the 36th story of the *Avadānaśataka* (the story of *Maitrakanyaka*)¹⁰⁹⁾

dge slong dag rigs²³ gang na pha 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 pha ma la²⁷ chos (D104a2) bzhin byed pa ni tshangs pa zhes bya'o //

dge slong dag rigs gang na pha ma la yang dag par mgu bar byed / yang dag par mchod par byed / yang dag par bde bar²⁸ bsnyen 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 //

Tog 148b

dge slong dag rigs gang na pha ma la yang dag par mgu bar byed / yang dag par mchod par byed / yang dag par bde³² bar bsnyen bkur byed pa'i rigs³³ de ni sbyin par rigs³⁴ (D104a5) par bya³⁵ // de ci'i phyir zhe na / rigs kyi bus³⁶ pha ma la chos bzhin du byas na sbyin par rigs pa'o //

Peking 101b

London 109b

dge slong dag rigs gang na pha ma la yang dag par mgu bar byed / yang dag par mchod par byed³⁷ / yang dag par bde bar bsnyen bkur byed na (D104a6) rigs de ni lha³⁸ 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 //

Tokyo 99b

dge slong dag rigs gang na pha⁴² ma la yang dag par mgu bar byed / yang dag par mchod par byed /

¹ Peking looks *pa'i*; Tog, Tokyo, London: *pha ma'i*. ² Phudrak omits *su*. ³ Phudrak: *byas pa'i*. ⁴ Peking: *por*. ⁵ Phudrak: *dag*. ⁶ Peking, Tog, Tokyo: *la*; London, Phudrak: *las*. ⁷ Phudrak: *dgres*. ⁸ Phudrak: *gyi bgyis*. ⁹ Phudrak: *ci'i*. ¹⁰ Tog, Tokyo, London omit *zhig*. ¹¹ Phudrak: *gi*. ¹² Phudrak: *gi*. ¹³ Phudrak: *dag*. ¹⁴ Derge, Peking, Tog, London: *nyes*; Tokyo: *gyes*. ¹⁵ Peking, Phudrak: *yang*. ¹⁶ Phudrak: *snyen*. ¹⁷ Phudrak omits *te ma*. ¹⁸ Phudrak: *nang*. ¹⁹ Tog, Tokyo, London: *gang*. ²⁰ Phudrak: *no*. ²¹ Phudrak: *lta*. ²² Peking: *ba'i de* instead of *ba nga*. ²³ Phudrak omits *rigs*. ²⁴ Phudrak omits *yang dag par mchod par byed*. ²⁵ Phudrak: *pas*. ²⁶ Tog, Tokyo, London, Phudrak: *bas*. ²⁷ Phudrak omits *la*. ²⁸ Peking, Phudrak omit *bde bar*. ²⁹ Derge; London insert *pa*. ³⁰ Phudrak: *bu*. ³¹ Phudrak: *ltar*. ³² Peking: *bad*. ³³ Phudrak: *pa*. ³⁴ Phudrak: *rig*. ³⁵ London: *pa'o*. ³⁶ Tog, Tokyo, London: *bu*. ³⁷ Phudrak inserts *pa*. ³⁸ Tog, London, Phudrak: *mi*; Tokyo looks *ming*. ³⁹ Tog: *bu*. ⁴⁰ Derge, Tokyo, London: *las*. ⁴¹ Tokyo, London: *mi*. ⁴² Phudrak: *pa*.

¹⁰⁹⁾Yijing's *Nidāna* omits this parallel.

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 bzhin du byas na⁴ lha lta bur 'gyur ro /

bcom ldan 'das kyis de skad⁵ 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 bzhin no //

ji ltar me yi⁹ lha bran¹⁰ bzhin //

bu yi¹¹ sbyin pa'i gnas yin no //

de bas de gnyis phyag bya zhing //

phyi bar bya zhing bkru ba dang¹² //

rkang pa gnyis kyang bkru bar bya //¹³

de bzhin mkhas pas bsnyen bkru bya //

yang na (D104b1) bza' ba btung ba dang //

bgo ba mal stan¹⁴ de bzhin te //

des¹⁵ ni¹⁶ pha dang ma gnyis la //

mkhas pas bsnyen bkru bcas byed na //

'dir ni mnar¹⁷ bar mi¹⁸ 'gyur te //

song nas mtho ris¹⁹ dga' bar 'gyur //⁽¹³³⁾

¹ Phudrak omits *snyen*. ² Phudrak: *kyis*. ³ Phudrak omits *bus*. ⁴ Phudrak: *nas*. ⁵ Phudrak omits *de skad*; Peking inserts *ces* after *de skad*. ⁶ Phudrak: *gsung*. ⁷ Phudrak: *pas te*. ⁸ Derge: *lha yang*; Peking: *lga'ang*. ⁹ Tokyo, London: *mi'i*; Phudrak: *me'i*. ¹⁰ Tog, Tokyo, London: *phran*. ¹¹ Peking, Phudrak: *bu'i*. ¹² Phudrak: *bar bya*. ¹³ Phudrak omits this verse. ¹⁴ Phudrak: *lam ten*. ¹⁵ Peking, London, Phudrak: *de*. ¹⁶ Peking, Phudrak: *gnyis*. ¹⁷ Phudrak: *snar*. ¹⁸ Phudrak: *mis*. ¹⁹ Peking: *rigs*.

⁽¹³³⁾Cf. *Avadānaśataka* (Speyer [I] 193–205 = Vaidya, 87–92):

buddho bhagavān satkṛto gurukṛto mānitaḥ pūjito rājabhī rājamātrair dhanibhiḥ pauraḥ śreṣṭhibhiḥ sārthavāhair devair
nāgair yakṣair asurair garuḍaiḥ kinnarair mahoragair iti devanāgayakṣāsuragaruḍakinnaramahoragābhyar cito buddho
bhagavān jñāto mahāpuṇyo lābhī cīvarapiṇḍapātasāyanāsanāglānapratyayabhaisajyapariṣkāraṇām saśrāvakaśaṃghaḥ
śrāvastyāṃ viharati jetavane 'nāthapiṇḍadasyārāme / tatra bhagavān bhikṣūn āmantrayate sma: sabrahmakāṇi
bhikṣavas tāni kulāni yeṣu kuleṣu mātāpitarau samyañ mānyete, samyak pūjyete, samyak sukhena parihriyete /
tat kasya hetoḥ? brahmabhūtau hi kulaputrasya mātāpitarau sahadharṃeṇa / saccāryakāṇi tāni kulāni yeṣu kuleṣu
mātāpitarau samyañ mānyete, samyak pūjyete, samyak sukhena parihriyete / tat kasya hetoḥ? ācāryabhūtau hi kulapu-
trasya mātāpitarau sahadharṃeṇa / āhavanīyāni tāni kulāni yeṣu kuleṣu mātāpitarau samyañ mānyete, samyak pūjyete,
samyak sukhena parihriyete / tat kasya hetoḥ? āhavanīyau hi kulaputrasya mātāpitarau sahadharṃeṇa / sāgnikāni tāni
kulāni yeṣu kuleṣu mātāpitarau samyañ mānyete, samyak pūjyete, samyak sukhena parihriyete / tat kasya hetoḥ?
agnibhūtau hi kulaputrasya mātāpitarau sahadharṃeṇa / sadevakāni tāni kulāni yeṣu kuleṣu mātāpitarau samyañ
mānyete, samyak pūjyete, samyak sukhena parihriyete / tat kasya hetoḥ? devabhūtau hi kulaputrasya mātāpitarau
sahadharṃeṇa / idam avocad bhagavān / idam uktvā sugato hy athāparam etad uvāca śāstā:

brahmā hi mātāpitarau pūrvācāryau tathaiva ca /
āhavanīyau putrasya agniḥ syād daivatāni ca //
tasmād etau namasyeta satkuryāc caiva paṇḍitaḥ /
udvartanena snānena pādānām dhāvanena ca /
athavā annapānena vastraśayyāsanena ca //

gang gi tshe bcom ldan 'das kyis mdo sde de gsungs¹ pa (D104b2) de'i tshe na dge slong rnam²
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 bgyid 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 zhig
ngo mtshar cher yod / da ltar de bzhin gshegs pa 'dod chags med / zhe sdang med / gti mug med⁷ /
skye ba dang / rga ba dang / na ba dang / 'chi ba dang / mya ngan dang / smre sngags 'don pa dang /
sdug bsngal (D104b4) ba dang / yid mi dga⁸ ba dang / 'khrug pa rnam 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 sdang dang
bcas /¹¹ 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 / sdug bsngal ba dang / yid mi dga¹⁴ ba dang / 'khrug¹⁵
pa rnam las yongs su ma¹⁶ grol ba na yang ma la gnod pa cung¹⁷ zad¹⁸ cig byas nas sdug bsngal¹⁹
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)

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sngon byung ba ni²³ dge slong dag sngon 'das pa'i dus na grong khyer bā rā nā si²⁴ na ded dpon
mdza' bo²⁵ zhes bya ba phyug cing nor mang²⁶ la²⁷ longs spyod che ba²⁸ / gnas rgya²⁹ che zhing yangs
pa zhig ste / (D104b7) ngal bso³⁰ po'i nor dang 'dra ba³¹ / ngal³² bso po'i nor la 'gran³³ ba zhig yod
de / des rigs mnyam³⁴ pa'i chung ma³⁵ zhig blangs³⁶ nas / de de dang lhan cig tu rtse dga' yongs su
spyod do // de la rtse dga' yongs su spyad³⁷ pa las bu pho rnam byung yang shi³⁸ nas de bu³⁹ med de
bu 'dod pas lha gu lang dang / ba ru na⁴⁰ dang / ngal 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 btsas⁴⁴ na

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¹ Phudrak: *gsung*. ² London inserts *la*. ³ Phudrak omits *the tshom skyes nas*. ⁴ Phudrak: *bcod*. ⁵ Phudrak omits *pa*.
⁶ Phudrak: *chos* instead of *ci*. ⁷ London omits *med*. ⁸ Tog, Tokyo, London: *bde*. ⁹ Tog, Tokyo, London: *dang* instead of
la. ¹⁰ Phudrak omits *bya*. ¹¹ Phudrak inserts *skye*. ¹² Tog, Tokyo, London insert *bcas*. ¹³ Phudrak: '*dod*. ¹⁴ Tog, Tokyo,
London: *bde*. ¹⁵ Phudrak: '*khrugs*. ¹⁶ Phudrak omits *ma*. ¹⁷ Phudrak: *bcu* instead of *cung*. ¹⁸ Tokyo, London: omit *zad*;
Phudrak: *bzad*. ¹⁹ Peking: *bsngal pa*; Phudrak: *sngal*. ²⁰ Phudrak omits *ba*. ²¹ Phudrak: *myung*. ²² Phudrak: *byas'o*.
²³ Tokyo: *na*. ²⁴ Peking: *bā rā na sī*; Tokyo, London: *bā ra na se*; Phudrak: *ba ra na se*. ²⁵ Phudrak: *mdza'o*. ²⁶ Tokyo: *ma*.
²⁷ Peking, Phudrak omit *la*; Tog: *ba* instead of *la*. ²⁸ Peking, Phudrak omit *ba*. ²⁹ Phudrak: *brgya*. ³⁰ Phudrak: *ngal ba*
gso. ³¹ Tokyo, London omit *ba*. ³² Phudrak omits *ngal*. ³³ Phudrak: *dang 'dran* instead of *la 'gran*. ³⁴ Phudrak: *snyams*.
³⁵ Phudrak: *mi*. ³⁶ Phudrak: *blang*. ³⁷ Phudrak: *spyod*. ³⁸ Phudrak inserts *ba*. ³⁹ Tokyo, London: *bud*. ⁴⁰ Tokyo,
Phudrak: *na*. ⁴¹ Phudrak: *bkyang* or *ba kyang*. ⁴² Tog, Tokyo, London: *sos*. ⁴³ Phudrak omits *de*. ⁴⁴ Phudrak *rtsas*.

tayā sa paricaryayā mātāpitṛṣu paṇḍitāḥ /
iha cānindito bhavati pretya svarge ca modate //

(134) Cf. *Avadānaśataka* (Continuos from the previous note):

yadā bhagavatā etat sūtram bhāṣitam, tadā bhikṣavaḥ saṃśayajātāḥ sarvasaṃśayacchettāraṃ buddhaṃ bhagavantaṃ
papracchuḥ: āścaryaṃ bhadanta yad bhagavān mātāpitṛguruśuśrūṣāvārnāvadīti / bhagavān āha: kim atra
bhikṣava āścaryaṃ yad idānīm tathāgato vigatārāgo vigatadveṣo vigatamohaḥ parimukto jātijarāvādhimaraṇaśoka-
paridevaduḥkhadaurmanasyopāyāsaiḥ sarvajñāḥ sarvākārajñāḥ sarvajñānājñeyavaśīprāpto mātāpitṛguruśuśrūṣāyā
varṇāvadī / yat tu mayā atīte 'dhvani sarāgeṇa sadveṣeṇa samohenāparimuktena jātijarāvādhimaraṇaśokaparideva-
duḥkhadaurmanasyopāyāsaiḥ mātuḥ svalpam apakāraṃ kṛtvā mahaduḥkham anubhūtam / tac chṛṇuta, sādhu ca
suṣṭhu ca manasi kuruta, bhāṣiṣye //

bu mo'i ming du thogs shig dang / yun ring du 'tsho bar (D105a2) 'gyur ro zhes bsgo'o¹ //

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 sems can dang ldan par gyur⁴ nas / zla ba brgyad dam dgu lon nas khye'u zhig btsas⁵ te / de gzugs legs shing blta⁶ na (D105a3) sdug pa / mdzes pa / mdog gser gyi kha dog lta bu / mgo gdugs⁷ 'dra ba / lag pa ring ba / dpral⁸ ba'i dbyes che⁹ ba dang / kos ko ring ba / smin ma snyoms pa / sna mtho zhing yan lag dang nying lag thams cad du ldan pa zhig btsas¹⁰ te / de btsas (D105a4) pa'i btsas ston¹¹ chen po byas nas ming gdags¹² par brtsams¹³ te / mdza' bo'i¹⁴ bu de¹⁵ bu¹⁶ mo'i ming du¹⁷ gdags¹⁸ pas na khye'u 'di'i ming¹⁹ bu mo mdza'²⁰ mor gdags²¹ so //(135)

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Phudrak 431a

Peking 102b

Tog 150a

ji²² tsam na khye'u bu mo mdza' mo zhes bya ba de cher gyur pa dang / de'i pha²³ yang rgya mtsho chen po'i nang du zhugs te / de de nyid du shi bar gyur to // de nas bu mo mdza' mos / ma la bdag gi²⁴ pha sngon las kyi²⁵ 'bras bu gang gis 'tsho ba²⁶ / bdag kyang²⁷ phyis de bzhin du bsgrub bo zhes smras pa dang / mas bsams²⁸ pa / sngon rgya mtsho chen po'i nang du 'jug pa'i tshong pa yin (D105a6) no zhes 'di la smras na ni 'di nyid kyang rgya mtsho chen po'i nang du zhugs te de nyid du shi bar 'gyur ro snyam du bsams²⁹ nas des / bu khyod kyi pha ni sngon 'bru 'tshong³⁰ ba byed byed de / khyod kyang dga' na 'bru 'tshong ba gyis³¹ shig ces smras pa dang / des³² 'bru'i tshong khang brtsigs (D105a7) te / thog ma'i nyin par kār shā pa ṅa bzhi rnyed de / des³³ de dag ma la byin no //

London 111a

de nas dus phyi³⁴ zhig na gzhan zhig gis³⁵ de la khyod kyi³⁶ pha ni sngon dri 'tshong³⁷ ba'o zhes smras pa dang / des³⁸ 'bru tshong pa btang³⁹ ste / dri 'tshong⁴⁰ ba'i tshong khang brtsigs so // de nas

¹ Phudrak: *sgo*. ² Phudrak: *phyis*. ³ Phudrak inserts *de'i yongs su spyod pas*. ⁴ Phudrak: 'gyur. ⁵ Phudrak: *tsas*. ⁶ Derge looks 'lta; Phudrak: *lta*. ⁷ Phudrak: *bdugs*. ⁸ Peking: *bral*; Tokyo, London: 'phral; Phudrak: *spral*. ⁹ Phudrak: 'phye. ¹⁰ Tog: *bcas*. ¹¹ Phudrak: *gton*. ¹² Phudrak: *bdags*. ¹³ Phudrak: *btsams*. ¹⁴ Phudrak: 'dza'o. ¹⁵ Peking, Tog, Tokyo, London: *ste*; Phudrak: *te*. ¹⁶ London omits *bu*. ¹⁷ Tog omits *du*. ¹⁸ Phudrak: *btags*. ¹⁹ Phudrak omits *ming*. ²⁰ Phudrak: 'dza'. ²¹ Phudrak: *btags*. ²² Derge, Phudrak: *ci*. ²³ London: *der gser gyi kha dog* instead of *de'i pha*. ²⁴ Peking: *gis*. ²⁵ Derge, Peking, Phudrak: *gyi las*. ²⁶ Derge, Peking, Phudrak omit *ba*. ²⁷ Phudrak omits *kyang*. ²⁸ Phudrak: *bsams*. ²⁹ Phudrak: *bsam*. ³⁰ Phudrak: *tshong*. ³¹ Phudrak: *tshong bar gyi*. ³² Phudrak: *de'i*. ³³ Phudrak omits *de*. ³⁴ Phudrak: *phyis*. ³⁵ Phudrak: *gi*. ³⁶ Phudrak omits *kyi*. ³⁷ Phudrak: *tshong*. ³⁸ Phudrak: *de*. ³⁹ Peking: *gtang*. ⁴⁰ Phudrak: *tshong*.

(135) Cf. *Avadānaśataka* (Continuos from the previous note):

bhūtapurvaṃ bhikṣavo 'tīte 'dhvani vārāṇasyāṃ nagaryāṃ mitro nāma sārthavāho babhūva ādhyo mahādhanō mahābhogo vistīrṇaviśālapariagraho vaiśravaṇadhanasamudito vaiśravaṇadhanapratispardhī / tena sadṛṣāt kulāt kalatram ānītam / sa tayā sārđham kṛīḍati ramate paricārayati / tasya kṛīḍato ramamānasya paricārayataḥ putrā jāyante mriyante cā / sa kare kapolaṃ datvā cintāparo vyavasthitaḥ: anekadhanasamuditaṃ me gṛham / na me putro na duhitā / mamātyayāt sarvasvāpateyam aputrakam iti kṛtvā rājño vidheyaṃ bhaviṣyatīti / tasya vayasyakenopadiṣtam: yadi te putrā jāyante, tasya dārikānāma sthāpayitavyam / evam asau cirajīvī bhaviṣyatīti / so 'putraḥ putrābhinandī śivavarūṇakuberaśakrabrahmādīn anyāṃś ca devatāvīśeṣān āyācate / tadyathā āramadevatā vanadevatāś catvaradevatāḥ śṛṅgāṭakadevatā balipratigrahikā devatāḥ / sahaajāḥ sahadhārmikā nityānubaddhā api devatā āyācate / asti caiṣa loke pravādo yadāyācanahetoḥ putrā jāyante duhitaraś ceti / tac ca naivam / yady evam abhaviṣyad ekaikasya putrasahasram abhaviṣyat tadyathā rājñāś cakravartinaḥ / api tu trayāṇāṃ sthānānāṃ saṃmukhībḥvāt putrā jāyante duhitaraś ceti / katameṣāṃ trayāṇāṃ sthānānāṃ? mātāpitarāu raktau bhavataḥ saṃnipatitau, mātā [ca] kalyā bhavati ṛtumatī / . . . here are the Cliché 3E, 3F, and 3G (Hiraoka 2002, 159–160). . . sā aṣṭānāṃ vā navānāṃ vā māśānāṃ atyayāt prasūtā / dārako jāto 'bhirūpo darśanīyaḥ prāsādiko gaurāḥ kanakavarṇaś chatrākāśīrāḥ pralambabāhur vistīrṇalalāṭa uccaghoṣaḥ saṃgatabrūs tuṅganāśaḥ sarvāṅgapratyaṅgopetaḥ / tasya jātau jātimahaṃ kṛtvā nāmadheyaṃ vyavasthāpyate: kiṃ bhavatu dārakasya nāmeti / jñātaya ūcuḥ: ayaṃ dārako mitrasya putraḥ kanyā ca / tasmād bhavatu dārakasya maitrakanyako nāmeti //

nyi ma (D105b1) dang po'i tshe¹ kār shā pa ṅa brgyad rnyed nas des yang de dag ma la byin no //

de nas dus phyi² zhig na gzhan zhig gis³ 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 nyi ma dang po (D105b2) la⁸ kār shā pa ṅa bcu drug rnyed pa dang des yang de dag ma la byin no // phyi⁹ de nyin mo des kār shā pa ṅa sum bcu rtsa gnyis rnyed pa dang / des¹⁰ de dag ma la byin¹¹ no //

de nas¹²ser 'tshong¹³ ba phrag dog can dag gis grong khyer thams cad kyi gser 'dis bsdus¹⁴ so snyam du bsams¹⁵ nas / bu mo mdza' mo la khyod 'di lta bu byed cing 'tsho ste ci rung / khyod kyi¹⁶ pha ni sngon¹⁷ rgya mtsho chen por 'jug pa'i¹⁸ tshong pa yin na khyod sus 'di 'dra ba¹⁹ ngan pas 'tsho²⁰ ba la²¹ 'jug tu bcug²² ces smras pa dang / de gser 'tshong²³ ba dag gi²⁴ tshig des²⁵ (D105b4) bskul bas de²⁶ ma'i thad²⁷ du song ste / ma bdag gi pha ni 'di ltar sngon²⁸ rgya mtsho chen po'i tshong ba'o zhes thos na rjes su gnong²⁹ 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 gcig 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 rnam 'dong ngo zhes des bdag nyid ded dpon du bsgrags so³⁶ //(136)

London 150b

Tokyo 100b

Peking 103a

London 111b

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 Tog, Tokyo, London: *phyis*. ¹⁰ Peking: *de*. ¹¹ Phudrak: *sbyin*. ¹² g ¹³ Phudrak: *tshong*. ¹⁴ Phudrak: *sdus*. ¹⁵ Phudrak: *bsam*. ¹⁶ Peking: *kyis*. ¹⁷ Phudrak omits *sngon*. ¹⁸ Tokyo, London omit *pa'i* and insert /. ¹⁹ Phudrak: *'dis dra bas*. ²⁰ Phudrak: *tsho*. ²¹ Peking: *pa* instead of *la*. ²² Tog, Tokyo, London: *bcug*; Phudrak: *'jug*. ²³ Phudrak: *tshong*. ²⁴ Peking: *gis*. ²⁵ Phudrak: *de*. ²⁶ Tog, Tokyo, London: *de'i*; Phudrak omits *de*. ²⁷ Phudrak: *'thad*. ²⁸ Phudrak omits *sngon*. ²⁹ Tog: *gnang*. ³⁰ Peking: *mchi ba'o*. ³¹ Phudrak: *da*. ³² Phudrak: *kyis*. ³³ Phudrak: *cig po*. ³⁴ Derge, Peking: *gis*. ³⁵ Tog, Tokyo, London: *su*. ³⁶ Phudrak: *bsgrub bo*.

(136) *Avadānaśataka* (Continuous from the previous note):

maitrakanyako dārako 'ṣṭābhyo dhātrībhyo datto dvābhyām aṃsadhātrībhyām dvābhyām kṣīradhātrībhyām dvābhyām maladhātrībhyām dvābhyām krīḍanikābhyām dhātrībhyām / so 'ṣṭābhīr dhātrībhīr unnīyate vardhyate kṣīreṇa dadhnā navanītena sarpiṣā sarpimaṇḍena anyaiś cottaptottaptair upakaraṇaviśeṣaiḥ / āśu vardhate hradastham iva pañkajam / pitā cāsya mahāsamudram avatīrṇaḥ, tatraiva ca nidhanam upayātaḥ / yadā maitrakanyako mahān saṃvṛtas tadā mātaram uvāca: amba pitāsmākam kiṃkarmaphalopajīvi āsīt? tataḥ paścād aham api (Speyer [1] 198 [n. 5]: *aham pi*) tathā kariṣyāmīti / mātā kathayati: putraka pitā te okkarika āsīt / ākāṅkṣamāṇaḥ tvam okkarikatvaṃ kuru / sā cintayati: yady aham asmai vaksyāmi mahāsamudravaṇiḥ āsīt iti, eṣo 'pi kadācin mahāsamudram avatīrṇas tatraiva nidhanam upagacched iti // tenaukkarikāpaṇo vyavasthāpitaḥ / tataḥ prathame divase catvāraḥ kārsāpaṇāḥ saṃpannāḥ / te 'pi tena mātūr niryātītāḥ: ebhir amba śramaṇabrāhmaṇa-kṛpaṇavanīpakān pratipādayasveti / yāvad apareṇocyate: pitā te gāndhikāpaṇika āsīt iti, tenaukkaritvaṃ tyaktvā gāndhikāpaṇo vyavasthāpitaḥ / aṣṭau kārsāpaṇāḥ saṃpannāḥ / te 'pi tena mātūr niryātītāḥ / yāvad apareṇocyate: pitā te hairaṇyika āsīt iti, tena tamāpaṇaṃ tyaktvā hairaṇyikāpaṇo vyavasthāpitaḥ / tataḥ prathame divase ṣoḍaśa kārsāpaṇāḥ saṃpannāḥ / te 'pi tena mātūr niryātītāḥ / dvitīye divase dvātriṃśat kārsāpaṇāḥ saṃpannāḥ / te 'pi tena mātūr niryātītāḥ / yāvad dhairāṇyikair īrṣyāprakṛtaiḥ sarvān adhiṣṭhānavyavahārān viditvoktaḥ: maitrakanyaka, kiṃ tavānayaḥ adharmajīvikaya? pitā te mahāsamudravaṇiḥ āsīt / kena tvam kusamvyavahāre niyukta iti / sa hairaṇyikavacanasamcodito mātūr gatvā kathayati: amba evam anuśrūyate pitāsmākam mahāsamudravaṇiḥ āsīt iti / tad anujānīhi, aham api mahāsamudram avatīrṣyāmīti / mātā kathayati: evam etat putraka / kiṃ tu tvam bāla ekaputrakaś ca / mā māṃ parityajya mahāsamudram avatīrṣyasīti / sa īrṣyāprakṛtibhir akalyānamitair vipralabdho na nivartate / tatas tena mātūr vacanam avacanam kṛtvā vārāṇasyām nagaryām ghaṇṭāvaghoṣaṇam kāritam: śṛṇvantu bhavanto vārāṇasīnivāsino vañijaḥ: maitrakanyakaḥ sārthavāho mahāsamudram avatīrṣyati / ye yuṣmākam utsahante maitrakanyakena sārthavāhena sārddham aśulkenāgulmenātarapaṇyena mahāsamudram avatartum, te mahāsamudragamanīyaṃ paṇyaṃ samudānayanv iti /

de nas¹ tshong 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 bzung⁶ ste / bu kho mo bor te rgya mtsho chen por zhugs⁷ la ma 'gro shig ces smras⁸ pa dang / de 'di ltar snying rje zhing mi dga' ste / dal gyis smras pa la khros nas (D105b7) ma'i mgo bo rkang pas phul te / de⁹ mgron po¹⁰ mang po dang 'groggs te song ngo // mas¹¹ bu khyod la las 'di¹² rnam par smin par ma gyur cig ces smras pa dang / de nas de¹³ grong dang / grong khyer dang / rgyal po'i pho brang 'khor rnam la lta zhing rgya mtsho chen po'i 'gram du phyin (D106a1) pa dang / des dong tshe¹⁴ rmying¹⁵ pa¹⁶ lnga brgyas gru bo che nyos te / gru'i nang du 'jug pa dang / 'byin pa dang / mnyan pa dang / nyag¹⁷ thag 'dzin pa dang / phyogs rtogs¹⁸ pa'i mi dag la gla¹⁹ byas nas²⁰ des²¹ dril chen po²² lan gsum du²³ bsgrags²⁴ nas rgya mtsho chen po'i nang du (D106a2) zhugs te²⁵ song ba dang / ji tsam zhis na chu srin nya'i rigs kyis²⁶ gru ma rung bar byas²⁷ nas / bu mo mdza²⁸ mo gru tshal zhis la 'jus nas mthar phyin to //

Tog 151a

Phudrak 432a

Tokyo 101a

de nas²⁹ skam la song ba dang / dga' ba zhes bya ba³⁰ grong khyer de mthong ste / de der song nas de nas³¹ lha'i bu mo gzugs legs shing blta³² na sdug pa bzhi³³ byung ste / der³⁴ 'ongs nas bu mo mdza³⁵ mo bde bar 'ongs sam / 'di ni bdag cag³⁶ gi zas kyi khang³⁷ pa dang / btung³⁸ ba'i khang pa dang / gos kyi khang pa dang / nyal ba³⁹ i khang pa dang / nor bu dang / mu tig dang / bai dū rya dang / dung dang / shel⁴⁰ 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 mar⁴⁸ ji ltar⁴⁹ sems can bsod nams byas (D106a5) pa / dge ba byas pa / rdzu 'phrul chen po / mthu chen pos⁵⁰ rang gi bsod nams la⁵¹ myong bar gyur⁵² ba bzhin myong bar gyur⁵³ to //(137)

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Peking 103b

Tog 151b

¹ Peking, Tog: *de*; Phudrak: *des*. ² Tokyo: *bsdug*; London: *bsdugs*. ³ Tokyo, Phudrak: *bkrugs*. ⁴ Peking looks *brnams*; Tog, Tokyo, London: *brnags*; Phudrak: *snang*. ⁵ Phudrak inserts *du*. ⁶ Phudrak: *las* instead of *la bzung*. ⁷ Phudrak inserts *pa*. ⁸ Derge: *byas*. ⁹ Phudrak omits *de*. ¹⁰ Derge, Peking: *'gron pa*; Tokyo, London: *'dron pa*; Phudrak: *'dron po*. ¹¹ Phudrak omits *mas*. ¹² Phudrak: *'dis*. ¹³ Derge omits *de*. ¹⁴ Phudrak: *rtse*. ¹⁵ Tokyo: *rmyan*; *snying*. ¹⁶ Phudrak omits *pa*. ¹⁷ Tokyo, London: *nyan*. ¹⁸ Derge, Peking, Tog: *rtog*. ¹⁹ Tokyo, London, Phudrak: *bla*. ²⁰ Phudrak omits *nas*. ²¹ Peking: *'de'i*; Phudrak omits *des*. ²² London: *por*. ²³ Tog, Tokyo, London, Phudrak omit *du*. ²⁴ Phudrak: *sgrags*. ²⁵ Phudrak: *nas*. ²⁶ Phudrak: *kyi*. ²⁷ Phudrak: *gyur*. ²⁸ Phudrak: *'dza'*. ²⁹ Phudrak: *des*. ³⁰ Phudrak: *ba*. ³¹ Peking, Phudrak: *na*. ³² Phudrak: *lta*. ³³ Phudrak: *zhig*. ³⁴ Phudrak omits *der*. ³⁵ Phudrak: *'dza'*. ³⁶ Phudrak omits *cag*. ³⁷ Phudrak: *khangs*. ³⁸ Phudrak: *gtung*. ³⁹ Tog, Tokyo, London, Phudrak omit *nyal ba'i khang pa dang*. ⁴⁰ Tog, Tokyo, London: *man shel*. ⁴¹ Tog: *byu*. ⁴² Phudrak: *gyi*. ⁴³ Tog, Tokyo, London, Phudrak omit *yin gyis*. ⁴⁴ Tog, Tokyo, London, Phudrak: *'di*. ⁴⁵ Phudrak: *sbyon*. ⁴⁶ Phudrak inserts *tu*. ⁴⁷ London inserts *pa*. ⁴⁸ Phudrak: *deng cig lhan cig lo du ma lo du ma / lo brgya / lo stong du mar*. ⁴⁹ Tokyo, London omit *ji ltar*. ⁵⁰ Tog, Tokyo, London: *mthu chen po*; Phudrak omits *mthu chen pos*. ⁵¹ London omits *la*. ⁵² Tog, Tokyo, London, Phudrak: *'gyur*. ⁵³ Phudrak omits *ba bzhin myong bar gyur*.

(137) *Avadānaśataka* (Continuous from the previous note):

sa kṛtakutūhalaṅgalasvastyayanaḥ pañcavaṇīkṣataparivārah śakaṭair bhārair mūṭaiḥ piṭakaiḥ uṣṭrair gobhir gardabhaiḥ mahāsamudragamaṇīyaṃ paṇyaṃ samudānīya saṃprasthitāḥ / mātā cāśya snehavyākulaḥṛdayā sāsrusurdivanadanā pādayor lagnā: putraka mā māṃ parityajya mahāsamudram avatareti / atha sa evaṃ karuṇādīnavilambitair alpākṣarair (Speyer [1] 200: *apy akṣarair*) ucyamānaḥ kṛtavavyavasāyo mātaram pādēna śirasya abhīhatya sārthasahāyāḥ saṃprasthitāḥ / mātṛā coktaḥ: mā me putraka asya karmaṇo vipākam anubhavethā iti // yāvād asau grāmanīgamarāṣṭrarājadhānīpaṭṭanāny avalokayan samudratīram anuprāptaḥ / sa pañcabhiḥ purāṇaśatair vahaṇaṃ bhṛtvā paṃca pauruṣeyān gṛhītvā āhāraṃ nāvikaṃ kaivartaṃ karṇadhāraṃ ca trir api ghaṇṭāvaghoṣaṇaṃ kṛtvā mahāsamudram avatīraḥ / yāvād vahantaṃ makareṇa matsyajātenānāyād vayasanaṃ āpāditaṃ / tato

de dag gis¹ lho phyogs kyi lam du ma 'gro shig ces bsgo ba dang / de lho phyogs kyi lam du ma btang yang² der 'gro bar 'then³ te / de⁴ phyi zhig na (D106a6) lho phyogs su song ba dang / de⁵ 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 blta⁶ na sdug pa / de bas kyang mdzes pa brgyad byung ste / de dag gis⁷ bu mo mdza⁸ mo tshur spyon (D106a7) bde bar byon tam / bdag cag gi zas kyi khang pa⁹ 'di dang / skom gyi khang pa dang / gos kyi khang pa dang¹⁰ / nyal ba'i khang dang / nor bu dang¹¹ / mu tig dang / bai dū rya dang / dung dang / shel dang / byi¹² ru dang / gser dang / dngul dag gis gang bar yod kyiis tshur spyon lhan cig bzhugs so zhes smras nas / de dag dang lhan cig¹³ lo du ma / lo brgya du ma / lo stong du ma / lo brgya stong du mar¹⁴ ji ltar sems can bsod nams¹⁵ byas pa / dge ba¹⁶ byas pa / rdzu 'phrul chen po mthu chen pos myong ba bzhin¹⁷ myong bar gyur¹⁸ to //

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de dag gis¹⁹ 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 'then te²³ '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 blta²⁶ na sdug pa / de bas kyang mdzes pa bcu drug byung ste / de dag gis²⁷ 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 dū rya dang / dung dang / shel dang / byi³³ ru dang / gser dang³⁴ dngul dag gis gang ba yod kyis³⁵ tshur spyon lhan cig bzhugs so zhes smras³⁶ nas / de dag³⁷ dang lhan cig³⁸ lo du ma / lo brgya du ma / lo stong du ma / lo brgya stong du mar³⁹ ji ltar 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)

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Peking 104a

Phudrak 433a

¹ Tokyo; Phudrak: *gi*. ² Phudrak: *bar*. ³ Tog: *gten*; Tokyo, London: *brten*. ⁴ Phudrak: *de'i*. ⁵ Derge, Peking: *des*. ⁶ Phudrak: *lta*. ⁷ Phudrak: *gi*. ⁸ Phudrak: 'dza'. ⁹ Peking: *bya*. ¹⁰ Tokyo, Phudrak omit *gos kyi khang pa dang*. ¹¹ Tog, Tokyo, London, Phudrak omit *nor bu dang*. ¹² Tog, Phudrak: *byu*. ¹³ Tog, Tokyo, London, Phudrak insert *tu*. ¹⁴ Phudrak: *lo du ma dang lo brgya stong du mar*. ¹⁵ Phudrak inserts *can bsod nams*. ¹⁶ Phudrak: *ba'i*. ¹⁷ London inserts *du*. ¹⁸ London, Phudrak: 'gyur'. ¹⁹ Phudrak: *gi*. ²⁰ Tog, Tokyo, London, Phudrak omit *la*. ²¹ Peking: *kyis*. ²² Tokyo, London: *ji*. ²³ Tog: *gten cing*; Tokyo, Phudrak: *brten cing*; London: *bsten cing*. ²⁴ Derge, Peking: *nas*. ²⁵ Peking: *pyin*. ²⁶ Phudrak: *lta*. ²⁷ Phudrak: *gi*. ²⁸ Phudrak: 'dza'. ²⁹ Phudrak: *de*. ³⁰ Peking: *gis*; London: *gos*. ³¹ Phudrak: inserts 'di'. ³² Tog, Tokyo, London, Phudrak omit *nor bu dang*. ³³ Tog: *byu*; Phudrak: *bye*. ³⁴ Phudrak omits *dang*. ³⁵ Phudrak: *kyi*. ³⁶ Tokyo, London insert *pa*. ³⁷ Tokyo, London omit *dag*. ³⁸ Tog, Tokyo, London insert *tu*. ³⁹ Phudrak: *lo stong du mar*. ⁴⁰ Tog, Tokyo, London insert *gvis*.

maitrakanyakāḥ phalakam āśādyā sthālam anuprāptaḥ / tataḥ sthale cañcūryamāṇo nadūrān nagaram ramaṇakam nāmnā dṛṣṭavān / sa tad upajagāma / yāvat tataś catasro 'psaraso nirgatāḥ, abhirūpā darśanīyāḥ prāsādikāḥ / tāḥ kathayanti: ehi maitrakanyaka, svāgataṃ te, idam asmākam annagrhaṃ pānagrhaṃ vastragrhaṃ śayyāgrhaṃ maṇimuktāvaidūryaśaṅkhaśilāpravālavividhajātarūparajatasampūrṇam / āgaccha raṃṣyāmaha iti / sa tābhiḥ saha anekāni varṣāṇi ratim anubhūtavān, yathāpi tatkr̥tapuṇyaḥ satvaḥ kṛtakuśalaḥ / dakṣiṇapaddhatigamanāc cainaṃ vārayanti /

(138) *Avadānaśataka* (Continuous from the previous note):

sa yato dakṣiṇīyāḥ paddhater nivāryate, tataḥ suṣṭhutam utkaṅṭhito gantum / yāvat punar api dakṣiṇena pathā gacchan paśyati sadāmattaṃ nāma nagaram / sa tatra dvāribhūtaḥ / yāvat tasmād apy aṣṭāv apsaraso nirgatāḥ abhirūpatarā darśanīyatarāḥ prāsādikatarāḥ / tāḥ kathayanti: ehi maitrakanyaka, svāgataṃ te, idam asmākam annagrhaṃ pānagrhaṃ vastragrhaṃ śayyāgrhaṃ maṇimuktāvaidūryaśaṅkhaśilāpravālavividhajātarūparajatasampūrṇam / āgaccha raṃṣyāmaha iti / sa tābhiḥ sahañekāni varṣāṇi ratim anubhūtavān yathāpi tatkr̥tapuṇyaḥ

de dag gis¹ kyang de la² lho phyogs kyi lam du ma 'gro shig ces bsgo'o //³ de⁴ lho phyogs kyi lam du ma (D106b6) 'gro shig ces⁵ bsgo yang⁶⁷ thur 'then⁸ cing 'gro bar 'dod nas⁹ de¹⁰ ji tsam zhig na lho phyogs kyi lam¹¹ du song ba dang / bla ma'i tshangs pa zhes bya ba'i khang pa bzang po¹² zhig mthong nas de'i sgor 'ongs pa dang / de'i nang nas lha'i bu mo de bas kyang gzugs legs pa¹³ / de bas kyang blta¹⁴ (D106b7) na sdug pa / shing tu bzang mo suma cu rtsa gnyis shig byung nas de dag gis¹⁵ bu mo mdza' mo tshur sbyon / mdza' mo bde bar byon tam / bdag cag¹⁶ gi¹⁷ zas kyi khang pa 'di dang / skom gyi khang pa dang / gos kyi khang pa dang / nyal ba'i¹⁸ khang pa dang / nor bu dang¹⁹ / mu tig (D107a1) dang / bai dū rya dang / dung dang / shel dang / byi²⁰ ru dang / gser dang / dngul la sogs pa²¹ rnam pa sna tshogs kyis²² gang ba²³ yod kyis tshur spyon lhan cig tu bzhugs so zhes smras nas / de dag dang²⁴ lhan cig²⁵ lo du ma / lo brgya du ma / lo stong du (D107a2) ma / lo brgya stong du mar²⁶ ji ltar sems can bsod nams byas pa / dge ba byas pa / mthu chen po /²⁷ rdzu 'phrul chen pos²⁸ myong ba bzhin myong bar gyur to //

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Tog 152b

de dag gis²⁹ kyang lho phyogs kyi lam du ma 'gro shig ces bsgo'o³⁰ // de lho phyogs kyi lam du ma 'gro shig ces³¹ bsgo yang (D107a3) je³² thur 'then³³ cing 'gro bar³⁴ 'dod nas ji tsam³⁵ zhig na lho phyogs kyi lam du song nas³⁶ de phyi³⁷ phyir zhing dad pa skyes te / de rim gyis³⁸ lho phyogs su song ba dang / lcags las byas pa'i grong khyer zhig mthong ste de der zhugs³⁹ so //⁴⁰ zhugs ma thag tu de'i sgo yang⁴¹ slar bcad par gyur (D107a4) to // de nas yang nang du song ba dang sgo yang de bzhin du bcad do // de nas yang nang du song ba dang sgo yang bcad par gyur te /

Phudrak 433b

ji tsam⁴² na skyes bu rab tu lus che ba zhig de nas byung ste / de'i spyi bo la⁴³ lcags kyi 'khor lo 'bar ba / rab tu 'bar ba⁴⁴ / shin tu⁴⁵ 'bar ba / me lce gcig (D107a5) tu gyur pa zhig 'khor zhing 'dug ste / de'i mgo⁴⁶ las⁴⁷ rnag khrag byung ba ni zas su za bar mthong⁴⁸ ngo // de nas bu mo mdza' mos skyes bu de la khyod ci'i phyir de ltar gyur ces⁴⁹ dris pa dang / des ngas ni ma la gnod pa byas pa⁵⁰ phyir ro zhes skyes bu des de skad du⁵¹ smras (D107a6) ma thag tu bu mo mdza' mo de'i las⁵² kyang

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¹ Phudrak: textitgi. ³ Phudrak omits the underlined passage. ⁴ Peking inserts *la*. ⁵ Derge, Peking omit *ces*. ⁶ je ⁷ Phudrak: *rje*. ⁸ Tog, Tokyo, London: *gen*; Phudrak: *bstan*. ⁹ Phudrak omits *nas*. ¹⁰ Tokyo, London omit *de*. ¹¹ Phudrak omits *zhig na lho phyogs kyi lam*. ¹² Phudrak omits *po*. ¹³ Phudrak omit *de bas kyang gzugs legs pa*. ¹⁴ Phudrak: *lta*. ¹⁵ Phudrak: *gi*. ¹⁶ Peking, Phudrak omit *cag*. ¹⁷ Peking: *gis*. ¹⁸ Tog, Tokyo, London, Phudrak: *myal gyi*. ¹⁹ Tog, Tokyo, London, Phudrak omit *nor bu dang*. ²⁰ Tog: *byu*; Phudrak: *bye*. ²¹ Tokyo omits *pa*. ²² Phudrak: *kyi*. ²³ Tog, Tokyo, London, Phudrak: *bar*. ²⁴ Tokyo, London omit *dang*. ²⁵ Tog, Tokyo, London, Phudrak insert *tu*. ²⁶ Phudrak inserts *de*. ²⁷ Tog omits *mthu chen po*. ²⁸ Tog, Tokyo, London, Phudrak inserts *mthu chen pos*. ²⁹ Phudrak omits *gis*. ³¹ Phudrak omits the underlined passage. ³² Phudrak: *rje*. ³³ Tog, Tokyo, London: *gen*; Phudrak: *bstan*. ³⁴ Phudrak: *ba*. ³⁵ Phudrak omits *tsam*. ³⁶ Tokyo: *na*. ³⁷ Phudrak omits *de phyi*. ³⁸ Phudrak: *rim gyi*. ³⁹ Tokyo: *bzhugs*. ⁴⁰ Tog, Tokyo, London insert *der*. ⁴¹ Peking looks *lang*. ⁴² Tog, Tokyo, London, Phudrak insert *zhig*. ⁴³ Phudrak: *Phudrak: nas*. ⁴⁴ London omits *rab tu 'bar ba*. ⁴⁵ Tog, Tokyo, London insert *rab tu*. ⁴⁶ Phudrak: *mgo bo*. ⁴⁷ Tokyo, London: *la*. ⁴⁸ Peking: *bthong*. ⁴⁹ Phudrak: *des* instead of *ces*. ⁵⁰ Phudrak omits *byas pa'i*. ⁵¹ Phudrak omits *du*. ⁵² London: *des*; Phudrak: *des las*.

satvaḥ kṛtakūśalaḥ / tā apy asya dakṣiṇām paddhatim vārayanti / sa yato dakṣiṇāyāḥ paddhater nivāryate, tataḥ suṣṭhutam utkaṇṭhito gantum / yāvat punar api dakṣiṇena pathā gacchan paśyati nandanam nāma nagaram / sa tatra dvāribhūtaḥ / yāvat tasmād api ṣoḍaśāpasaraso nirgatāḥ abhirūparā darśanīyatarāḥ prāsādikatarāḥ / tāḥ kathayanti: ehi maitrakanyaka, svāgatam te, idam asmākam annagrhaṃ pānagrhaṃ vastragrhaṃ śayyagrhaṃ maṇimuktāvaidūryasaṅkhaśilāpravālavividhajātarūparajatasampūrṇam / āgaccha raṃsyāmaha iti / sa tābhiḥ saha anekāni varṣāṇi ratim anubhūtavān yathāpi tatkr̥tapuṇyaḥ satvaḥ kṛtakūśalaḥ /

mngon du smin par gyur te / bdag gis kyang ma la gnod pa byas nas de'i las kyis¹ 'dir khrid de 'ongs
 so snyam bsams² pa dang / de ma thag tu nam mkha' las sgra 'di skad du gang bcings pa de ni thar³ /
 gang ma bcings pa (D107a7) de ni bcings pa'o zhes sgra de⁴ byung ma thag tu skyes bu de'i spyi bo
na⁵ 'khor lo yod pa⁶ ni⁷ med par gyur⁸ / bu mo mdza' mo'i spyi bor 'khor lo byung ngo⁹ //(139)
 de nas bu mo mdza'¹⁰ mo rab tu sdug bsngal bar skyes bu des¹¹ mthong nas tshigs su bcad de¹²
 smras pa /

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rtag tu dga' (D107b1) dang dregs byed cing //
 skyid pa¹³ byed¹⁴ pa bor byas te //
 tshangs pa bla ma'i¹⁵ khang pa nas //
ci yi¹⁶ phyir ni khyod 'dir 'ongs //

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bu mo mdza' mos¹⁷ smras pa /

rtag tu dga' dang dregs byed cing //
 skyid pa byed¹⁸ pa¹⁹ bor byas te //
 tshangs pa bla ma'i khang pa nas //
 (D107b2) 'dir ni 'ongs²⁰ par 'dod gyur pa //
 yun ring²¹ po yi²² las kyis gnyer //
 las kyis ring²³ nas gnyer nas kyang //
 gang du las kyis²⁴ gnyer ba der //
 las kyang²⁵ rnam par smin par gyur²⁶ //

Tog 153b

¹ Phudrak: *kyi*. ² Phudrak: *bsam*. ³ Phudrak: *gang du gang cings pa de ni mthar*. ⁴ Phudrak omits *du*. ⁵ Phudrak: *nas*.
⁶ Tog, London insert *de*. ⁷ Peking: *na*. ⁸ Tog, London: *gyur to*. ⁹ Tokyo, London omit *ngo*. ¹⁰ Phudrak: '*dza*'. ¹¹ Peking:
das. ¹² Peking: *des*. ¹³ Tog, Tokyo, London: *par*. ¹⁴ Phudrak: *byas*. ¹⁵ Tokyo, London: *bla'i*. ¹⁶ London, Phudrak:
ci'i. ¹⁷ Peking inserts *des*. ¹⁸ Phudrak: *byas*. ¹⁹ London: *par*. ²⁰ Tog, Tokyo, London: '*ong*'. ²¹ Tokyo, London: *rings*.
²² Tokyo, London, Phudrak: *po'i*. ²³ Phudrak: *kyi rings*. ²⁴ Phudrak: *kyi*. ²⁵ Peking: *kyis*.

(139) *Avadānaśataka* (Continuous from the previous note):

tā apy asya dakṣiṇāṃ paddhatim vārayanti / sa yato dakṣiṇāyāḥ paddhater nivāryate, tataḥ suṣṭhutam
 utkaṇṭhito gantum / yāvat punar api dakṣiṇena pathā gacchan paśyati brahmottaraṃ nāma prāsādam / sa tatra
 dvāribhūtaḥ / yāvat tasmād api dvātriṃśad apsaraso nirgatāḥ abhirūpatarā darśaniyatarāḥ prāsādikatarāḥ / tāḥ
 kathayanti: ehi maitrakanyaka, svāgataṃ te, idam asmākam annagrhaṃ pānagrhaṃ vastragrhaṃ śayyagrhaṃ
 maṇimuktāvaidūryasaṅkhaśilāpravālavividhajātarūparajatasampūrṇam / āgaccha raṃsyāmaha iti / sa tābhiḥ saha
 anekāni varṣāni ratim anubhūtavān yathāpi tatkr̥tapuṇyaḥ satvaḥ kṛtakuśalaḥ / tā apy asya dakṣiṇāṃ paddhatim
 vārayanti / sa yato dakṣiṇāyāḥ paddhater nivāryate, tataḥ suṣṭhutam utkaṇṭhito gantum // yathā dakṣiṇā paddhatim
 gacchati, tathāsyecchā vardhate / yāvat punar api dakṣiṇena yathā gacchan paśyaty ayomayaṃ nagaram / sa tatra
 praviṣṭaḥ / praviṣṭamātrasya cāsya dvāraṃ pihitam / tato 'bhyantaraṃ praviṣṭaḥ / tatrāsya dvāraṃ pihitam / tato
 'bhyantaraṃ praviṣṭaḥ / yāvat puruṣaṃ paśyati mahāpramāṇam / mūrdhni cāsya ayomayaṃ cakram bhramaty
 ādīptaṃ pradīptaṃ samprajvalitam ekajvālībhūtam / tasya śirasō yat pūyaṣaṇitam pragharati, so 'syāhāraḥ / tato
 maitrakanyakas taṃ puruṣaṃ prṣṭavān: bho puruṣa, kas tvam iti / sa kathayati: ahaṃ mātūr apakārīti / udāhṛtamātre
 ca tena puruṣeṇa maitrakanyakasya tat karmābhimukhībhūtam: aham api mātūr apakārīti manye tenaivāhaṃ
 karmaṇā ihākṣṣṭa iti / atha tasminn antare ākāśac chabdo nirgataḥ: ye baddhās te muktāḥ, ye muktās te baddhāḥ /
 ity uktamātre tasya puruṣasya mūrdhni cakram antarhitam, maitrakanyakasya mūrdhni prādurbhūtam /

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 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 brgyab¹⁴ 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 srid du //
nga yi¹⁹ klad²⁰ na²¹ 'khor bar 'gyur //

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mi des smras pa /

lo grangs stong phrag drug bcu dang //
lo grangs brgya yi²² bar du ni²³ //
'bar (D107b5) ba'i lcags kyi 'khor los kyang //
khyod kyi mgo la 'joms²⁴ par byed //(140)

London 114a

²⁶ 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*. ⁶ Tog, Tokyo, London, Phudrak: *pa* instead of *la*. 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*. ¹⁶ Tokyo, London, Phudrak: *kyis*. 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: *brgya'i*. ²³ Phudrak: *na*. ²⁴ Derge, Peking: *'jog*.

(140) *Avadānaśataka* (Continuous from the previous note):

tato duḥkhārtaṃ maitrakanyakam avekṣya sa puruṣo gāthayā pratyabhāṣata:

atikramya ramaṇakaṃ sadāmattaṃ ca nandanam /
brahmottaraṃ ca prāsādaṃ kena tvam ihāgataḥ //

maitrakanyakaḥ prāha:

atikramya ramaṇakaṃ sadāmattaṃ ca nandanam /
brahmottaraṃ ca prāsādam icchayāham ihāgataḥ //
dūraṃ hi karṣate karma dūrāt karma pravartate /
tatra prakarṣate karma yatra karma vipacyate //
tena karmavipākena cakraṃ vahati mastake /
ādīptaṃ samprajvalitaṃ mama prāṇoparodhakam // iti

puruṣa prāha:

tvayā praduṣṭacittena mātā duṣkarakārikā /

de nas bu mo mdza' mo des mi de la kye skyes bu gzhan dag kyang 'dir 'ong ba lta yod dam¹ zhes smras pa dang / mi des smras pa / gang gis² las 'di lta bu byas pa dag ni 'dir 'ong bar 'gyur (D107b6) ro // de nas bu mo mdza' mo³ sdug bsngal gyis mngon du gzir ba dang / sems can rnams 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 mgo la bzod par byas / gzhan gang⁷ gis 'di 'dra ba'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 tshe ngas tshong byas te / kār shā pa ṅa ma la byin pa de'i¹⁷ las kyi¹⁸ rnam par smin pas ni grong khyer chen po rnam pa¹⁹ bzhir rab tu bde ba (D108a2) myong bar gyur to // de nas ngas ma la gnod pa cung zad cig byas pa²⁰ de'i²¹ las kyi 'bras bu rnam par smin pas ni rnam pa 'di lta bu'i sdug bsngal myong bar gyur to // de lta²² bas na dge slong dag de bzhin du bslab par gyis shig / pha dang ma la phan gdags 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 so'i²⁷ skye bo'i tshe na myong ba bzhin te / yon tan mang por²⁸ yang 'gyur zhing / da²⁹ yang de bzhin gshegs pa yin te / dge slong dag de bzhin du³⁰ bslab par byos shig /⁽¹⁴¹⁾

Phudrak 434b

Tog 154a

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Peking 105b

¹ Tokyo, London insert *med*. ² Tokyo, London: *gi*. ³ Phudrak omits *mdza' mo*. ⁴ Phudrak omits *ba*. ⁵ Phudrak: *skyed*. ⁶ Peking, Tog, Tokyo, London: *du*. ⁷ Tog, Tokyo, London, Phudrak: *dag*. ⁸ Tog, Tokyo, London: *'ong*. ⁹ Tokyo: *rtā*. ¹⁰ Peking inserts *las*. ¹¹ Tokyo, London: *nas*. ¹² Phudrak: *rnams kyis*. ¹³ Phudrak inserts *de'i dus na*. ¹⁴ Phudrak: *'di*. ¹⁵ Phudrak omits *de'i dus na*. ¹⁶ London omits *de*. ¹⁷ Phudrak omits *de'i*. ¹⁸ Peking: *kyis*. ¹⁹ Tokyo, London, Phudrak omit *pa*. ²⁰ London, Phudrak: *pas*. ²¹ London omits *de'i*. ²² Tokyo, London, Phudrak omit *lta*. ²³ Phudrak: *bya'o*. ²⁴ Tog, Tokyo, London, Phudrak: *par*. ²⁵ Phudrak: *'di*. ²⁶ Tokyo, London omit *mi*. ²⁷ Tog, Tokyo, London: *so*. ²⁸ Phudrak omits *por*. ²⁹ Peking: *de*. ³⁰ Tog, Tokyo, London omit *du*.

pādenābhyāhatā mūrdhni tasya te karmaṇaḥ phalam // iti
 maitrakanyakaḥ prāha:
 kati varṣasahasrāṇi cakraṃ vartsyati mastake /
 ādīptaṃ saṃprajvalitaṃ mama prāṇoparodhakam // iti
 puruṣa prāha:
 ṣaṣṭivarṣasahasrāṇi ṣaṣṭivarṣaśatāni ca /
 ādīptaṃ āyasaṃ cakraṃ tava mūrdhni bhramiṣyati // iti

⁽¹⁴¹⁾ *Avadānaśataka* (Continuous from the previous note):

maitrakanyaka āha: bhoḥ puruṣa, asti kaścīd anyo 'pīhāgamiṣyatīti? puruṣaḥ prāha: ya evaṃvidhakarmakārī bhaviṣyatīti // tato maitrakanyako duḥkhavedanābhībhūtaḥ satvānām antike kāruṇyaṃ janayitvā taṃ puruṣam āha: icchāmy ahaṃ bhoḥ puruṣa sarvasatvānām arthe idaṃ cakraṃ upari śirasā dhārayitum / mā kaścīd anyo 'py evaṃvidhakarmakārī ihāgacchatv iti / ity uktamātre maitrakanyakasya bodhisatvasya tac cakraṃ saptatālamātraṃ mūrdhni udgamyākāśe sthitam / sa ca kālaṃ kṛtvā tuṣṭe devanikāye upapannaḥ // bhagavān āha: kiṃ manyad- hve bhikṣavo yo 'sau tena kālena tena samayena maitrakanyaka āsīt, ahaṃ sa / yan mayā saṃvyavaharatā mātā kārṣāpanaiḥ pratipādītā, tasya me karmaṇo vipākena caturṣu mahānagareṣu mahatsukham anubhūtam / yataś ca mātuḥ paritto 'pakāraḥ kṛtaḥ, tasya me karmaṇo phalavipākenaivaṃvidhaṃ duḥkham anubhūtam / tasmāt tarhi bhikṣava evaṃ śikṣitavyam: yan mātāpitṛṣu kārān kariṣyāmo nāpakārān / tad ete doṣā na bhaviṣyanti ye Maitrakanyakasya / pṛthagjanasya eṣa eṣa guṇagaṇo bhaviṣyati yas tasyaiva devaputrabhūtasya / ity evaṃ vo bhikṣavaḥ śikṣitavyam /

dge¹ slong dag de² (D108a4) bas na tshul khirms rab tu nyams par gyur kyang³ rnam pa lnga la nye g.yog⁴ bya bar gnan⁵ ste / lnga gang zhe na / pha dang / ma dang⁶ / mkhan po dang / slob dpon dang / nad pa rnam so //(142)

The teaching regarding the places where monks should dwell¹¹⁰⁾

gleng gzhi ni mnyan du yod pa na ste / bcom ldan 'das kyis⁷ dge slong dag la bka' (D108a5) stsal pa / dge slong dag nyi ma ni shar / bya rog ni zer / zhing pa ni rmo rko⁸ byed / ma lus par⁹ rku¹⁰ ba rnam ni ngu'o // dge slong dag de ni dper byas te / don de¹¹ mi shes pa'i phyir don de yang bstan par bya ste / dge slong dag nyi ma shar ces bya ba ni¹² de bzhin gshegs pa yang dag (D108a6) par rdzogs pa'i sangs rgyas kyi tshig bla dags so // bya rog zer ro zhes bya ba ni chos kyi snod gang zag rnam kyi tshig bla dags so // zhing pa zhing rmed¹³ ces bya ba ni sbyin par byed¹⁴ pa dang / sbyin bdag rnam kyi tshig bla dags so // ma lus¹⁵ par rku¹⁶ ba rnam ni¹⁷ ngu'o zhes bya ba ni (D108a7) bdud kyi 'khor

Tog 154b

Phudrak 435a

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 Phudrak inserts '*di ltar*. ⁸ Tog, Tokyo, Phudrak: *brko*. ⁹ Tog, Tokyo, London: *pa*; Phudrak omits *par*. ¹⁰ Phudrak: *brku*. ¹¹ Phudrak omits *de*. ¹² Phudrak omits *ni*. ¹³ Tog: *rmod*; Phudrak: *smed*. ¹⁴ Phudrak: *pa byin*. ¹⁵ Tog, Tokyo, London: *byin* instead of *lus*. ¹⁶ Phudrak: *bku*. ¹⁷ Tog, Tokyo, London, Phudrak omit *ni*.

¹¹⁰⁾Yijing's *Nidāna* omits this teaching.

⁽¹⁴²⁾Cf. *Vinayasūtra-vṛtti-abhidhānasvavyākhyāna* (P. V. Bapat & V. V. Gokhale, 34 = Derge 4119 *Shu* 32b3–b5):

Skt. na simhasamaḥ śṛgālasamamu(pa)tiṣṭheta // śīlavatā duḥśīlasya upasthāpanaṃ na kāryam ity arthaḥ / apavādo 'sya kriyate // paramaduḥśīlau ācāryopādhyāyau upasthāpanaḥ // mātāpitṛglānāṃś ca agārikān api // paramopakāritvād eṣāṃ ity etad abhyanujñānam //

Tib. seng ge lta bus wa lta bu la bsnyen bkur mi bya'o zhes bya ba ni tshul khirms dang ldan pas tshul khirms 'chal pa la nye bar gnas par mi bya zhes bya ba'i don to // 'di la gsal bar byed pa yin pa ni / slob dpon dang mkhan po mchog tu tshul khirms 'chal pa la yang bsnyen bkur bya'o // pha ma dang nad pa dag ni khyim pa yin na yang ngo zhes bya ba ni mchog tu 'di mams la phan par byed pa nyid kyi phyir de bas na 'di sngon du gnanng ngo //

Vinayasamgraha (Derge 4105, 234b1–b2 = T. 1458 [24] 594c15–17):

Tib. seng ge lta bu la ma yin / de tshul khirms dang ldan pas tshul khirms '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 khirms 'chal ba yin na yang bya'o //

Chin. 不應師子，而洗野干。謂破戒人，使持戒者。若是，父，母，阿遮利耶，鄔波駄耶，此之四人，縱是，破戒亦應供養。不應輕慢。

根本說一切有部毘奈耶頌 (T. 1459 [24] 647a13–18):

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	乞食半相供
由斯有大恩	是故應瞻養
見有闕乏處	隨事皆供給
乃至塗足油	洗沐令身淨

Āryamūlasarvāstivādisrāmaṇerakārikā-vṛtti-Prabhāvatī (Derge 4125, 157a3–4):

'dir gzhung ni **Gleng gzhi** las / dge slong dag 'o na de'i phyir lnga po 'di dag ni shin tu tshul khirms 'chal ba yin du zin gyis kyang bsñen bkur bya'o // lnga po gang dag 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 bzhin pas na ¹ khyod² la don byas kyis³ khyod kyis da bya⁴ ba'i rigs so // de 'di ltar 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 / physis 'gyod par (D108b2) gyur ta re / ngas bstan pa⁵ 'di ni ngas rjes su bstan pa'o //(143)

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¹ Tog, Tokyo, London insert *ngas*. ² London: *khyed*. ³ Phudrak: *kyi*. ⁴ Peking, Phudrak: *dbye* instead of *khyod kyis da bya*. ⁵ Phudrak inserts *la*.

(143) Cf. *Kṣudrakavastu* (Derge 6 *Da* 137b4–138a1 = T. 1451 [24] 358b7–20):

Tib. sangs rgyas bcom ldan 'das mnyan du yod pa dze ta'i tshal mgon med zas 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 dpe yin par shes par bya'o // de'i don yang 'di ltar blta'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 sangs rgyas kyis 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 dag gi tshig bla dags so // mi rgod du'o zhes bya ba ni bdud kyis 'khor gyi tshig bla dags so // de lta bas na dge slong dag 'di ltar ston pa rjes su brtse ba can thugs rje can don du bzhed pa / phan par bzhed pa / thugs rje ba ngas nyan thos khyed rnams 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 / bas mtha' 'di dag tu gnas shing sgoms shig / dge slong rnams bag med par ma byed cig / physis 'gyod pa can du gyur ta re 'di ni nga'i bstan pa'o //

Chin. 緣處同前。如世尊說：“汝等苾芻，由此譬喻，能解其義，汝等應聽我略教誨。言日出者，謂是如來出現於世。喻如日出，放大光明。衆鳥皆鳴者，謂說法人，按量義理。農夫耕作者，謂是諸餘信施檀越。於我弟子，營福智田。群賊皆散者，謂是魔軍及諸外道，悉皆逃迸。如是苾芻，如來大師，於諸聲聞弟子所應作者，教令疾作。為欲哀愍，以大悲心，成就利益。所應作事，我已作訖。汝等作者，自可修行。當離諠鬧，獨處閑居。往空林中，在一樹下。或空室內，或在山崖，或依坎窟，或在草積，或於露地，或向塚間，或屍林處，隨宜臥具，趣得支身。如是等處，當可端心。勤修靜慮，莫為放逸。勿於後時情生悔恨。此則是我之所教誡。”

Pravrajyāvastu (Vogel & Wille, 2002: 27 = Eimer, 302):

Skt. sa evaṃ śṛavakāṇāṃ dharmam deśayati etāni bhikṣavo' rāṇyāni vṛkṣamūlāni sūnyāgārāṇi parvatakandara-giriguhāpalālapuṃjābhyavakāśa-śmśānavanaprasthāni prāntāni śayanāsānāni dhyāyata bhikṣavo mā pramādyata mā paścād vipratīsarīṇo bhaviṣyatha: asmākam iyam anuśāsanam iti.

Tib. de nyan thos rnams 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 gtan gyis shig / dge slong dag bag yod par bsgrubs la physis '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 //

3.3.4¹¹¹⁾

bcom ldan 'das kyis dgon par gnas par¹ gsungs pas na² / phyis 'gyod³ par gyur ta re / 'di ni ngas bstan pa'o zhes gsungs pa'i bar du⁴ snga ma bzhin no // dge slong dag / dgon⁵ pa dang / nags (D108b3) tshal gyi phyogs dang / bas mtha' la gnas shing bsam gtan byed pa la zhugs so //

Tog 155a

mnyan du yod pa na khyim bdag gzhan zhig gis dgon pa la gnas pa'i dge slong dag gi phyir dgon par khyim brtsigs te / ji tsam zhig na bsod snyoms pa gzhan zhig ljongs⁶ (D108b4) spyad pa spyod cing⁷ mnyan du yod par phyin nas⁸ / de yang slar khyim du 'ongs te 'dug pa dang / de dus phyi⁹ zhig na de'i skra dang kha¹⁰ spu ring por gyur nas snga dro'i dus na sham thabs bgos te¹¹ / lhung bzed dang / chos gos khyer te song ba dang / de la khyim bdag des 'phags pa skra (D108b5) dang kha¹² spu ring ngo¹³ zhes smras pa dang / des¹⁴ bzhin bzangs 'breg¹⁵ mkhan med do zhes smras nas / khyim bdag gis 'phags pa / de lta¹⁶ na bzhud¹⁷ cig dang / bdag gis¹⁸ 'breg¹⁹ mkhan gtang²⁰ ngo zhes smras pa dang / des bsod snyoms blangs²¹ nas slar song ba dang / (D108b6) des 'breg²² mkhan yang btang ngo // bsod snyoms pa de rab tu le lo can zhig ste / de gding ba'i steng du²³ 'dug bzhin²⁴ skra bregs pa dang²⁵ / skra yang gding ba'i steng du lhung pas²⁶ zad par 'dor²⁷ ma²⁸ nus so //

Peking 106a

Phudrak 435b

khyim bdag des bsams pa / 'breg²⁹ mkhan / khyod song la dge slong (D108b7) de'i skra dang kha³⁰ spu dag bregs³¹ sam ma bregs³² ltos shig ces smras pa dang / de der song ngo³³ // song nas gding ba'i³⁴ steng du 'dug pa dang / de'i gos la skra dag chags nas³⁵ khyim bdag des bsod snyoms pa de la mgu ba dag byas nas slar khyim du song ba dang / de'i (D109a1) chung mas jo bo'i sras ci khyod 'breg³⁶ mkhan gyi khyim na 'dug 'dug gam³⁷ / des gos la bltas³⁸ na³⁹ skra chags shing 'dug pa mthong nas des⁴⁰ bsams⁴¹ pa / bsod snyoms pa de gding ba'i steng du 'dug bzhin du skra ma bregs⁴² grang zhes de

London 115b

Tog 155b

Tokyo 104b

¹ Tog, Tokyo, London, Phudrak omit *gnas par*. ² Tog, Tokyo, London, Phudrak: *pa ni*. ³ Phudrak: 'gyur. ⁴ Phudrak omits *du*. ⁵ Peking: *dnon*. ⁶ Derge, Peking: *gzhongs*. ⁷ Phudrak: *cig*. ⁸ Tog, Tokyo, London: *pa dang*. ⁹ Phudrak: *phyis*. ¹⁰ Phudrak: *khas*. ¹¹ Phudrak omits *te*. ¹² Phudrak: *mkha*. ¹³ Peking: *po*. ¹⁴ Peking, Phudrak: *de*. ¹⁵ Tog, Tokyo, London, Phudrak: 'dreg. ¹⁶ Peking, Phudrak: *ltar*. ¹⁷ Phudrak: *bzhung*. ¹⁸ Phudrak omits *bdag gis*. ¹⁹ Tog, Tokyo, London, Phudrak: 'dreg. ²⁰ Tog: *gtong*. ²¹ Peking: *bslangs*. ²² Tog, Tokyo, London, Phudrak: 'dreg. ²³ Phudrak: *na*. ²⁴ Phudrak: *cing*. ²⁵ Phudrak: *dang mkhas spu* instead of *bregs pa dang*. ²⁶ Tog, Tokyo, London: *nas*. ²⁷ Tog, Tokyo: *dor*; London: *don*; Phudrak: *mdor*. ²⁸ Peking: *mi*. ²⁹ Peking, Tog, Tokyo, London, Phudrak: 'dreg. ³⁰ Phudrak: *mkha*. ³¹ Phudrak: *brags*. ³² Phudrak: *brags*. ³³ Tokyo, London omit *ngo*. ³⁴ Tog, Tokyo, London: *ba de'i*. ³⁵ Phudrak: *na*. ³⁶ Peking, Tokyo, Phudrak: 'dreg. ³⁷ Peking, Phudrak: 'dug 'dug; London: 'dug gam. ³⁸ Peking, Phudrak: *ltas*. ³⁹ Phudrak: *nas*. ⁴⁰ Phudrak: *de'i*. ⁴¹ Phudrak: *bsam*. ⁴² Tokyo: *dregs*; Phudrak: *dreg*.

¹¹¹⁾ Yijing's *Nidāna* (T. 1452 [24] 427a24–b13):

爾時佛在室羅伐城。有一長者。於阿蘭若處，造立其舍。令諸苾芻，隨緣乞食，依此而住。時乞食者，鬚髮既長。詣長者處，長者見已問言：“聖者，何故鬚髮如是太長？”答言：“賢首，無淨髮人。”長者告曰：“我遣人來，可令除髮。其剃髮人，詣苾芻所。於臥褥上，令彼剃髮。時彼長者，作是思惟：“應觀尊者，除髮以不。”即往蘭若，苾芻住處。到已，即於臥褥上坐。髮著其衣。長者還舍。

其妻遂見衣上有髮，白言：“因何過彼剃髮人舍？令此衣上，有其髮污。”長者思惟：“將非聖者，於彼褥上，而剃髮耶？”即重往觀，見其褥上，有剃髮處，白言：“大德。可於餘處剃髮，勿令污褥。”時諸苾芻，聞已白佛。佛言：“不應褥上，而剃髮。便於淨地，剃除鬚髮。”佛言：“凡是僧伽，灑掃淨地，不應剃髮。若有犯者，得惡作罪。”

時有老病苾芻。不能出外剃髮。復遭風雨。佛言：“若無力者，隨處剃除。然應掃除，塗拭令淨。若不爾者，得惡作罪。”又諸苾芻，剪手足甲，隨處棄擲。佛言：僧伽淨地，若棄爪甲，得惡作罪。”

bltar¹ 'gro'o (D109a2) snyam bsams² nas /³ 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 kyis 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 /

Phudrak 436a

Peking 106b

(D109a4) bcom ldan 'das kyis dge slong dag gding ba'i steng na 'dug cing skra ma bregs²⁰ shig ces bka' stsal pa dang / dge slong dag gis gnas khang dang / bkad²¹ sa dang / sgo khang du skra bregs²² nas de nyid nyes pa'i dmigs su gyur nas / bcom ldan 'das (D109a5) kyis bka' stsal pa / gang dge 'dun gyi phyag dar byed pa'i gnas der skra ma 'bregs²³ shig / bregs²⁴ na²⁵ 'das pa dang bcas par gyur²⁶ ro //

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bcom ldan 'das kyis gang dge 'dun gyi phyag dar bya ba'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 dag 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) 'das la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / gang dge slong dag rgas 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 du⁴² mi (D109b1) bde na de yang snga khang⁴³ du skra breg⁴⁴ par gyis⁴⁵ shig /⁽¹⁴⁴⁾

Tog 156a

Tokyo 105a

Phudrak 436b

sa'i dngos po thams cad du yang sa gzhi⁴⁶ phyi⁴⁷ bdar bya⁴⁸ / yang na ni byed du chug shig / skra⁴⁹ ni bsdus⁵⁰ la phyag⁵¹ dar khrod du bor⁵² cig / sen mo gcod⁵³ pa yang go rims 'di⁵⁴ bzhin 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 cig⁵⁵ / byas⁵⁶

¹ Peking, Tog, Tokyo, London, Phudrak: *ltar*. ² Phudrak: *bsam*. ³ Tog, Tokyo, London insert *de*. ⁴ Phudrak inserts *nas*. ⁵ Phudrak: *ltas*. ⁶ Peking, Phudrak omit *la*. ⁷ Phudrak: *gi*. ⁸ Phudrak inserts 'phags pa. ⁹ Tokyo: *ma*. ¹⁰ Peking: 'dreg; Tokyo, London: *bregs*; Phudrak: *brag*. ¹¹ Peking, Phudrak omit *pa*. ¹² Phudrak: *bsam*. ¹³ Tokyo, London: *par*. ¹⁴ Phudrak omits *pa*. ¹⁵ Phudrak inserts *dang*. ¹⁶ Derge, Peking omit *dag*. ¹⁷ Phudrak inserts *ni*. ¹⁸ Phudrak: *du* instead of *na*. ¹⁹ Peking, Tokyo, Phudrak: 'dreg; Tog: *dreg*; London: 'dregs. ²⁰ Peking; Tog; Tokyo; Phudrak: 'dreg; London 'dregs. ²¹ Phudrak: *skad*. ²² Phudrak: *dreg*. ²³ Peking; Tog; Tokyo: 'dreg; London; Phudrak: 'dregs. ²⁴ Phudrak: *breg*. ²⁵ Peking: *nas*. ²⁶ Phudrak: 'gyur. ²⁷ Peking; Phudrak: 'dreg; Tog: 'dregs; Tokyo, London: *breg*. ²⁸ Phudrak: *khogs*. ²⁹ Peking: *rad*. ³⁰ Phudrak: *gyur pa*. ³¹ Phudrak: *na*. ³² Tog, Tokyo, London, Phudrak: *ma*. ³³ Peking: *tshar*. ³⁴ Phudrak: 'gyur. ³⁵ Peking: *byung*; Phudrak omits 'byung. ³⁶ Phudrak: *sa* instead of *snga*. ³⁷ Derge, Peking, Phudrak: *gang*. ³⁸ Peking looks *sbra*. ³⁹ Tog: *bregs*; Phudrak: *brags*. ⁴⁰ Phudrak: *bgyi*. ⁴¹ Tog, London: *dang*. ⁴² Tog, Tokyo, London: *bar* instead of *du*. ⁴³ Derge, Peking, Phudrak: *gang*. ⁴⁴ Tog: *bregs*. ⁴⁵ Phudrak: *bgyi*. ⁴⁶ Phudrak: *bzhi*. ⁴⁷ Peking: *byi*. ⁴⁸ Peking: *byed*. ⁴⁹ Phudrak: *sgra*. ⁵⁰ Peking, Phudrak: *sdus*. ⁵¹ Phudrak: *chags*. ⁵² Tokyo, London: 'or. ⁵³ Phudrak: *bcad*. ⁵⁴ Phudrak omits 'di; Peking inserts *de* after 'di. ⁵⁵ Phudrak omits *cig*. ⁵⁶ Peking: *byed*; Phudrak omits *byas*.

⁽¹⁴⁴⁾Cf. *Vinayasūtraṅkā* (4120 'U 41a3–6):

'dir gzhung ni **Gleṅg gzhi** dag las dge slong gis bting bar 'dug nas skra breg par mi bya ste / gnas khang dang khyams dang sgo khang du skra 'dreg tu 'jug na yang nyes byas de nyid du 'gyur ro zhes bya ba dang / bcom ldan 'das kyis bka' stsal pa / gang du dge 'dun phyag dar phyags pa der skra 'dreg tu gzhug par mi bya ste / 'dreg tu gzhug na 'gal tshabs can du 'gyur ro zhes bya ba dang / de bzhin du dge slong gang dag rgas 'khogs nyam chung ba dag dang nad pa sbyor mi bzod pa de dag gis ni khyams sam gzhan du skra 'dreg tu gzhug par bya zhing / bde bar gnas pa dag gis kyang nyi ma tsha ba'am / char 'bab pa gang du phyi rol du 'gror med na khyams sam gzhan der skra breg par bya'o zhes gsungs pa yin no //

na 'das pa dang bcas par 'gyur ro //

3.3.5¹¹²⁾

gleng gzhi ni mnyan du yod pa na ste / de'i tshe¹ na dge slong zhig na bar gyur nas des rtsa ba dang / sdong² bu dang / 'dab ma dang³ / 'bras bu rnams (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) phye zo shig dang sos par 'gyur ro zhes smras pa dang / de dag gis¹⁰ bzhin bzangs phyi dro phye bza' bar bcom ldan 'das kyi ma gnang na nged cag gis ji ltar phyi dro¹¹ phye bza'¹² 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 //

Tog 156b

London 116b

Peking 107a

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) bas 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 /

Tokyo 105b

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 phye²³ 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 ba dang³⁵ / bcom ldan 'das kyi bka' stsal pa / de ste sman pas bsgo³⁶ na phye³⁷ las³⁸ 'de

Phudrak 437a

Tog 157a

London 117a

¹ Tog omits *tshe*. ² Derge: *sōng*. ³ Peking: *mdab ma dang*; Phudrak omits *'dad ma dang*. ⁴ Phudrak: *sos*. ⁵ Phudrak omits *ji tsam*. ⁶ Phudrak: *nas*. ⁷ Phudrak: *ltar*. ⁸ Phudrak omits *na*. ⁹ Derge, Peking omit *cig*. ¹⁰ Phudrak: *gi*. ¹¹ Phudrak omits *phyi dro*. ¹² Phudrak: *za*. ¹³ Phudrak: *de'i*. ¹⁴ Phudrak: *pas*. ¹⁵ Derge inserts *yin*. ¹⁶ Peking, Tog, Phudrak: *glang*. ¹⁷ Peking looks *yed*. ¹⁸ Phudrak: *dam*. ¹⁹ Peking, Tog, Phudrak: *glang*. ²⁰ Tog, Tokyo, London: *la*. ²¹ Tog, Tokyo, London insert *ni*. ²² Phudrak: *la*. ²³ Phudrak: *'phye*. ²⁴ Derge, London, Phudrak omit *cig*. ²⁵ Phudrak omits *na*. ²⁶ Tog, Tokyo, London: *phye*; Phudrak: *'phye*. ²⁷ Peking: *byas*. ²⁸ Phudrak: *tshogs*. ²⁹ Derge: *cas*. ³⁰ Phudrak omits *du*. ³¹ Phudrak inserts *zhig*. ³² Peking: *lde*; Phudrak: *de*. ³³ Phudrak inserts *ces*. ³⁴ Derge, Peking insert *dag*. ³⁵ Peking, Phudrak: *nas*. ³⁶ Phudrak: *sgo*. ³⁷ Phudrak: *'phye*. ³⁸ Derge: *la*; Peking: *pa*.

¹¹²⁾Yijing's *Nidāna* (T. 1452 [24] 427b14–29):

緣處同前。時有苾芻，身嬰重病，為苦所逼。便往醫處，報言：“賢首，以所宜藥，為我處方。”彼醫答言：“以水和麩，非時可食。”答言：“賢首，世尊已制，不許我等，非時噉食。”醫人答曰：“聖者，大師慈悲。必緣此事，開諸病人。”以緣白佛。佛言：“有無齒牛，食噉糠麥，後時便出，其粒仍全。用此為麩，非時應服。”時病苾芻，雖服不差。醫人問曰：“聖者，先時所苦，得瘳損不？”答曰：“賢首，今猶未除。”醫人曰：“豈非聖者，未服水麩，令病不差？”苾芻答曰：“我已服竟。”醫曰：“當如何服？”時病苾芻，具以事告。醫言：“聖者，此非是藥。應用生麥麩。”以緣白佛。佛言：“多將水攪，以物濾之，然後應服。”病猶不差。復以此事，告彼醫人。醫人答言：“勿濾而服。”以緣白佛。佛言：“醫人處方，令服麩飲。若稠若團，隨意應服。”

gur¹ byos la byin cig / de bzhin du phye² las zan³ du byas pa dang / de nyid kyang rung ste thams cad byin cig / de la the tshom ma byed cig /⁽¹⁴⁵⁾

3.3.6⁽¹¹³⁾

gleng gzhi ni mnyan du yod pa na ste⁴ / de⁵ 'i tshe mnyan du yod pa na⁵ dge slong gzhan zhig na bar gyur nas / des⁶ rtsa ba dang / sdong bu dang / 'dab⁷ ma dang 'bras bu'i sman rnam kyis⁸ gsos kyang sos⁹ par ma gyur nas phyi zhig na sman pa gtsug lag (D110a4) khang du 'ongs pa dang / dge slong dag gis dris pa / bzhin bzangs dge slong 'di na ba'i thabs 'di lta bu zhig na¹⁰ sman dpayad¹¹ ston cig ces smras pa dang / des¹² 'phags pa dag phyi dro khu sha byin cig dang sos par 'gyur ro zhes smras pa dang / de dag gis (D110a5) bzhin bzangs phyi dro za bar bcom ldan 'das kyis¹³ ma gngang na de la phyi dro khu sha¹⁴ ji ltar bza' zhes smras pa dang / des 'phags pa dag khyed kyi¹⁵ ston pa ni thugs rje can yin¹⁶ gyis gngang bar 'gyur ro zhes smras so //

Phudrak 437a6

Peking 107b

Tokyo 106a

Phudrak 437b

Tog 157b

de ltar gyur pa dge slong dag gis¹⁷ bcom ldan 'das (D110a6) la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag dred¹⁸ mo zhes bya ba'i srog chags zhig yod de / des sha¹⁹ ji ltar zos pa de bzhin du 'byung gis de lta bas na²⁰ rjes su gngang ba ni dred mos zos pa'i sha las khu shar byos²¹ te byin cig / (D110a7) de la the tshom ma byed cig /

de dag gis dred²² mos zos pa'i sha las khu shar byas te byin yang sos par ma gyur nas / dge slong dag gis sman pa la zhib tu smras pa dang / des 'phags pa dag de²³ ni ro yal zin pas sha sar pa las byas pa²⁴ byin cig dang sos (D110b1) par 'gyur ro zhes smras so // de ltar gyur pa dge slong dag gis bcom

London 117b

¹ Peking; Phudrak: *gu*. ² Phudrak: *'phye*. ³ Derge, Peking: *zas*. ⁴ Phudrak omits *ste*. ⁵ Phudrak omits *de'i tshe mnyan du yod pa na*. ⁶ Tog, Tokyo, London: *de*; Phudrak omits *des*. ⁷ Peking, Tokyo, London: *mdab*. ⁸ Phudrak: *kyi*. ⁹ London: *gsos*. ¹⁰ Peking: *zhig na ni*; Tog, Tokyo, London omit *zhig na*; Phudrak: *zhig du na na*. ¹¹ Phudrak: *spyad*. ¹² Peking, Phudrak: *de*. ¹³ Peking: *kyi*. ¹⁴ Phudrak: *shā*. ¹⁵ Phudrak: *khyod kyis*. ¹⁶ Tog, Tokyo, London: *yin*. ¹⁷ Phudrak: *rnam kyis*. ¹⁸ Phudrak: *drad*. ¹⁹ Phudrak: *ni*. ²⁰ Phudrak omits *na*. ²¹ Phudrak: *byas*. ²² Phudrak: *drad*. ²³ Phudrak omits *de*. ²⁴ Tog, Tokyo, London insert *dag*.

⁽¹¹³⁾Yijing's *Nidāna* (T. 1452 [24] 427c1–16):

緣處同前。時有苾芻，身嬰重病。往醫人處，問言：“賢首，以所宜藥，為我處方。”彼醫答言：“以大肉團，非時煮飲。”答曰：“賢首，世尊已制。”醫人答曰：“聖者，大師慈悲。必緣此事，開諸病者。”苾芻以緣白佛。佛言：“有獸名狻，腹中腸直，噉肉便出，體猶未變。應取彼肉，煮而飲服。”

雖服不差。醫人問曰：“聖者，所苦得除損不？”答曰：“未損。”醫曰：“豈可聖者，未服肉汁，令斯疾病，而無損耶？”苾芻具答其事。醫言：“聖者，此是故物，不堪為藥。應取新肉，煮而飲汁。”白佛。佛言：“先以物瀘，然後飲之。”病猶不差。彼以此事，告彼醫人。醫人答言：“勿瀘而服。”以緣白佛。佛言：“醫人處方，隨意應服。若乾若濕，令有氣味，皆應服食。勿生疑慮。”佛告諸苾芻：“凡所有事，我於病人非時開者，於病差後，咸不應作。若有作者，得越法罪。”

⁽¹⁴⁵⁾Cf. *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvatī* (Derge 4125, 143a4–7):

'dir gzhung ni **Gleng gzhi** las / 'phags pa dus ma yin par bshos gsol ba dang sos par 'gyur ro zhes bya ba nas / bcom ldan 'das kyis bka' stsal pa / gal te sman pa zer na lde gu'i zan dag sbyin par bya zhing de bzhin du gong bu'i zan dang bra bru'i zan dang thams cad sbyin par bya ste / 'di la 'gyod par mi bya'o zhes bya ba'i bar dang / de bzhin du dus ma yin par sha khu ngag 'thungs shig dang sos par 'ong ngo zhes bya ba nas / bcom ldan 'das kyis bka' stsal pa / gal te sman pa zer na sbyin par bya'o zhes bya ba'i bar dang // de bzhin du rdo sha'i sha dang tshod ma mngar bag tu byas pa skam po yang sbyin par bya ste / 'di la 'gyod par mi bya'o zhes gsungs pa yin no //

ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de ste¹ sman pas sha sar pa las khu shar byos la byin cig ces bsgo² na ni de lta bas na rjes su gnang ba ni sha sar pa las (D110b2) khu shar gyis la dar gyis³ 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 sogs te gtubs⁹ pa dang / skam po thams cad kyang byin cig / de la the tshom ma byed (D110b4) cig /⁽¹⁴⁶⁾

Tokyo 106b

gleng gzhi'i sgo gsum pa'i mdo'i tshigs su bcad pa gsum pa'o //

Tog 158a

§ 3.4¹¹⁴⁾

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 //

Phudrak 438a

3.4.1¹¹⁵⁾

sangs rgyas bcom ldan (D110b5) 'das mnyan du yod pa na¹² dze¹³ ta'i tshal 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 /

¹ Phudrak omits *de ste*. ² Phudrak inserts *ba*. ³ Tog: *dar gyis*; Tokyo, London, Phudrak omit *la dar gyis*. ⁴ Phudrak: *byas* instead of *byin*. ⁵ Tokyo omits *dang*. ⁶ Tog: *sna*. ⁷ Peking: *da*. ⁸ Tog, Tokyo: *snag*. ⁹ Phudrak: *gtub*. ¹⁰ Phudrak: *phur*. ¹¹ Phudrak: *byugs*. ¹² Tokyo, London omit *na*. ¹³ Peking, Tokyo: *'dze*.

¹¹⁴⁾Yijing's *Nidāna* (T. 1452 [24] 427c23–25):

第四子攝頌曰：
煙筒壞色衣 鼻筒飲水器
針筒非寶物 眼藥合并椎

¹¹⁵⁾Yijing's *Nidāna* (T. 1452 [24] 427c26–428a6):

爾時佛在室羅伐城。具壽鄒波離，白世尊言：“如世尊說，開諸苾芻畜飲煙筒。不知何物是所應作。”佛言：“唯除寶物，餘皆得畜。”

“如世尊說，開諸苾芻著壞色衣者。不知何物是。”佛言：以七種縷作者，隨意應畜。”

“又開諸苾芻畜灌鼻筒。不知以何物作。”佛言：“除寶。”

“又開諸苾芻畜飲水器。不知以何物作。”佛言：“除寶。”

“又開諸苾芻畜盛針筒者。不知以何物作。”佛言：“除寶。”

“又許畜眼藥椎及小藥合。不知以何物作。”佛言：“除寶。餘皆應畜。”

⁽¹⁴⁶⁾Cf. *Āryamūlasarvāstivādisīrāmaṇerakārikā-vṛtti-Prabhāvātī* (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 pa⁶ bcom ldan 'das kyis

seng ras chongs shig⁽¹⁴⁹⁾

ces gsungs na / ji lta bu bcang bar bgyi /⁷ bal las⁸ byas pa dang / zar ma las⁹ byas pa dang / ras las¹⁰
byas pa'o //

btsun pa bcom (D110b7) ldan 'das kyis

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*.

⁽¹⁴⁷⁾Cf. *Kṣudrakavastu* (Derge 6 *Tha* 104b5–6 = T. 1451 [24] 246a17–21):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis dge slang nad pas ri lu'i du ba brngub par bya'o // . . .
sbu gu can gyis rngubs shig /

Chin. 佛言：“有病者聽吸烟治病. . . 應可作箭.”

⁽¹⁴⁸⁾Cf. *Vinayasūtravṛtṭyabhidhānasavyākhyāna-nāma* (Derge 4119 *Shu* 163a1–3):

Glang gzhi rnam 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 khri'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 / nye ba 'khor rin po che'i rang bzhin las byas pa ma gtogs so zhes bka' stsal pa de lta bu'i tshig yod do //

Vinayasūtraṭṭikā (Derge 4120 'U 234a7–b3):

Glang gzhi 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 //

Pratimokṣasūtraṭṭikā-vinayasamuccaya (Derge 4106 *Pu* 289a2–4):

Glang gzhi 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 / khri'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 gnang gis dge slong gis seng ras bcang bar bya'o //

Chin. 佛言：“熱時，應著疎薄之衣。”

sna'i nang du blugs¹ pa chongs shig⁽¹⁵⁰⁾

ces gsungs na ji lta bu bcang bar bgyi² / u pā li rin po che³ las byas pa ma gtogs so //

btsun pa bcom ldan 'das kyis

rjes⁴ bzhin btung pa'i phor⁵ bu chongs shig⁽¹⁵¹⁾

ces gsungs na / ji lta⁶ bu⁷ bcang bar bgyi / (D111a1) u pā li de ni⁸ rin po che las byas pa⁹ ma gtogs pa'o //

btsun pa bcom ldan 'das kyis

khab ral chongs shig⁽¹⁵²⁾

ces gsungs na / ji lta bu¹⁰ bcang bar bgyi / u pā li de ni¹¹ rin po che las byas pa ma gtogs¹² pa'o¹³ //

btsun pa bcom ldan 'das kyis

mig byug (D111a2) pa'i sman gyi snod chongs shig⁽¹⁵³⁾

¹ London: *glugs*. ² Peking: *gyi*. ³ Peking: *cha*. ⁴ Tokyo, London inserts *su*. ⁵ Phudrak: *phur*. ⁶ Phudrak: *ltar*. ⁷ Tokyo, London: *bur*. ⁸ Phudrak omits *de ni*. ⁹ Derge, Peking, Tog, Tokyo, London omit *las byas pa*. ¹⁰ Phudrak: *ltar*. ¹¹ Phudrak omits *de ni*. ¹² Phudrak: *togs*. ¹³ Peking: *so'o*.

⁽¹⁵⁰⁾ *Kṣudrakavastu* (Derge 6 *Tha* 105b6–106a2 = T. 1451 [24] 246b21–25):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis (D105b7) snar blugs pa'i las bya'o // . . . chos gos kyis grwas blugs par mi bya'i / 'on kyang snar blugs pa'i spyad kyis blug par bya'o //

Chin. 佛言：“若有病者，我今聽以蘇油灌鼻。 . . 不應以小布灌。可用銅鐵及錫，作灌鼻筩。”

⁽¹⁵¹⁾ *Kṣudrakavastu* (Derge 6 *Tha* 106a5–6 = T. 1451 [24] 246c1):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis phul ba'i btung phor bcang bar bya'o //

Chin. 佛言：“畜飲水銅盞。”

⁽¹⁵²⁾ *Kṣudrakavastu* (Derge 6 *Tha* 32b4 = T. 1451 [24] 218a10):

Tib. bcom ldan 'das kyis bka' stsal pa / khab ral bcang bar bya'o //

Chin. 佛言：“應用針筩。”

⁽¹⁵³⁾ Not identified.

Cf. *Bhaiṣajyavastu* (Dutt ix = Derge 1 *Kha* 281b2–4 = T. 1448 [24] 2c1–8)

Skt. bhagavān āha / na bhikṣuṇā añjanam yatra vā tatra vā sthāpayitavyam / añjanadhāarakasyāham bhikṣor āsamud-ācārikān [dharmān prajñāpayiṣyāmi / añjanadhāarakair bhikṣubhirañjanāni evamevaṁ sthāpayitavyāni / puṣpāñjanam pātre] rasāñjanam samudgake sthāpayitavyam / cūrṇāñjanam guṭīkāñjanam sauvīrakam ca puṭīkān vaddhvā nāgadantake sthāpa-[yitavyam / añjanadhāarakasya bhikṣorāsamudācārikā dharmā mayā prajñastāḥ / etān na samādāya] sthāpayati sātisāro bhavati /

Tib. bcom ldan 'das kyis bka' stsal pa / dge sloṅ gis mig sman gar bab bab tu g'zag par mi bya'o // 'nas mig sman 'chañ ba'i dge sloṅ gi kun du spyad pa'i chos bca' bar bya ste / mig sman 'chañ ba'i dge sloṅ gis mig sman rnam so sor phye la g'zag 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 // ri lu'i mig sman dañ btsag yug snam gyi mig sman ni sgye'u 'am / thum por

ces gsungs na / ji lta bu¹ bcang bar bgyi / u pā li de ni rin po che las byas pa ma gtogs² pa'o //

gleng gzhi'i sgo gsum pa'i mdo'i tshigs su bcad pa bzhi pa'o //

§ 3.5¹¹⁶⁾

mdor na /

phor bu dang yang skud³ ris dang //

(D111a3) rkang gnas pa dang rkang rten⁴ dang //

bkru⁵ sman dag dang rngan pa dang /

shi bar gyur pa'i chos gos so //

3.5.1¹¹⁷⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i⁶ dze⁷ 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
pa⁸ bcom ldan 'das kyis

Phudrak 438b

sman gyi phor bu chongs shig⁽¹⁵⁴⁾

London 118b

ces gsungs na / ji lta bu⁹ bcang bar bgyi / u pā li de ni rin po che las byas pa ma gtogs¹⁰ pa'o //

Peking 108b

¹ Phudrak: *ltar*. ² Phudrak: *togs*. ³ Phudrak: *kud*. ⁴ Phudrak: *stan*. ⁵ Tokyo, London: *bku*. ⁶ Derge: *pa na*. ⁷ Peking: 'dze; Phudrak: *mdze*. ⁸ Phudrak omits this underlined passage. ⁹ Phudrak: *ltar*.

¹¹⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 428a7–9):

第五子攝頌曰：

藥器及甃穉 承足枯瀉藥

苾芻不應作 當擇死人衣

¹¹⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 428a10–14):

緣處同前。具壽鄔波離，白世尊言：“如世尊說，開諸苾芻，畜貯藥器。當用何物？”佛言：“除諸寶物。”

“又開諸苾芻，畜用 <毛 + 翟>穉。不知何者是所應畜。”佛言：“七種纒作，應可畜持。”

“又開諸苾芻，為洗足故，畜承足枯。不知何物。”佛言：“除寶。”

skud pas bcñs la zuñ ña la gdags par bya'o // mig sman 'chañ ba'i dge sloñ gis kun du spyad pa'i chos ji ltar bcas pa
bžin yañ dag par blañs nas 'jug par mi byed na 'gal tshabs can du 'gyur ro //

Chin. 佛言：“苾芻，若有殘安膳那，不應輒棄，而不收舉。其安膳那行法，我今為說，安置法式。其安膳那，應置牢固處。花安膳那，置於銅器中。汁藥，安小合內。秣藥，置在竹筒裏。後一一，安置袋中。或以物裏。或於牆壁，釘橛繫之。持安膳那，苾芻應依法式。不依行者，得越法罪。”

⁽¹⁵⁴⁾ *Kṣudrakavastu* (Derge 6 *Tha* 182b2–3 = T. 1451 [24] 269c25):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis sman phor bcang bar bya'o //

Chin. 時畢隣跏趺蹉，因患問答同前。“須畜藥椀。”佛言：“應畜。”

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⁾

Tog 159a

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 *sogs*. ⁶ Tog, Phudrak: *rtsa*. ⁷ Phudrak: *ku*. ⁸ London: *lu*. ⁹ London: *sdum*. 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.

⁽¹⁵⁵⁾ Cf. *Kṣudrakavastu* (Derge 6 *Tha* 182a7–183a1 = T. 1451 [24] 270a4):

Tib. de lta bas na gnang gis dge slong gis par tang gding bar bya'o //

Chin. 佛言：“聽用 <毛 + 翟>毳。”

⁽¹⁵⁶⁾ *Vinayasamgraha* (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. *Vinayasūtravṛtṭyabhidhānasavyākhyāna-nāma* (Derge 4119 *Shu* 163a1–3) and *Vinayasūtraṭīkā* (Derge 4120 'U 234a7–b3): § 3.4.1, n. 148.

3.5.2¹¹⁸⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig na bar gyur nas des¹ sman pa la dris pa bzhin bzangs bdag nad 'di 'dra ba zhig gis btab na sman dpyad² kyi thabs³ ston cig ces smras pa dang / des⁴ (D111b1) khyim bdag snum bag sngar zo shig dang phyis bkru⁵ sman gtang⁶ 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 slong 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 kyis 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 kyis de bzhin du bgyi'o zhes smras nas des de bkru (D111b3) sman btang nas gtsug lag khang du langs¹² te song ngo //

Tokyo 107b

Phudrak 439a

khyim bdag de'i bkru sman ma chod nas de'i nye du dag song ste¹³ sman pa la¹⁴ dris pa / khyim bdagde¹⁵ bkru sman ma chod na thabs ji lta bur¹⁶ bgyi zhes smras pa dang / de la bkru sman sus blud / de dag gis 'phags pa 'di zhes bya bas blud do zhes smras pa dang / de khros nas de nyid kyi gan du song la dris shig ces smras so //

de dag gis de de'u¹⁷ shi ba las sos nas de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das (D111b5) kyis bka' stsal pa / de lta¹⁸ bas na dge slong 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 dpyad²² ston la song shig / de bzhin du ma byas par song na yang²³ 'das pa dang (D111b6) bcas par 'gyur ro //(160)

Tog 159b

¹ Phudrak: *de'i*. ² Phudrak: *spyad*. ³ Peking, Phudrak omit *kyi thabs*. ⁴ Phudrak: *de*. ⁵ Tokyo, London, Phudrak: *bkrus*. ⁶ Tokyo, London, Phudrak: *btang*. ⁷ Phudrak: *des*. ⁸ Phudrak omits *du nye bar 'gro*. ⁹ Peking: *de*. ¹⁰ Phudrak inserts *pha*. ¹¹ Tokyo, London, Phudrak: *bkrus*. ¹² Phudrak: *lga*. ¹³ Phudrak: *nas*. ¹⁴ Phudrak omits *la*. ¹⁵ Phudrak omits *de*. ¹⁶ Phudrak: *bar*. ¹⁷ Phudrak: *de shi'u*. ¹⁸ Phudrak: omits *lta*. ¹⁹ Tokyo inserts *pa*. ²⁰ Phudrak: *btong* instead of *ma gtong*. ²¹ Phudrak: *ci*. ²² Phudrak omits *dbyad*. ²³ Tog, Tokyo, London omit *yang*.

¹¹⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 428a15–b5):

緣處同前。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：“先食膩物，令其動病。然後，應可服於瀉藥。”長者聞已，遂服酥油。時有苾芻。是彼長者，常所供養。來過其舍，慰問病人：“氣力安不？”答言：“聖者，我仍帶病。醫人處方，先服酥油，後服瀉藥。”時彼苾芻，報長者曰：“我善醫方。”爾有藥直，擬酬醫者，宜將與我。我有瀉藥，可持與汝。”長者聞已，答言：“甚善苾芻！”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，我之家主，藥利不停。”彼醫問言：“何人授藥？”使者報曰：“有一苾芻。”醫人聞已，情生瞋忿：“汝應往彼，問是何藥。”及其覆往，苾芻處問。時彼長者，便已命終。時諸苾芻，以緣白佛。佛言：“汝諸苾芻，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，瀉藥捨之而去。應自觀察，勿令過度。設有他行，囑人看守，然後應去。仍報彼言：‘利若過度，應以某藥為解。’若有苾芻，受他價直，然後與藥，及以受雇，為客作者，得惡作罪。”

⁽¹⁶⁰⁾ Cf. *Vinayasūtravṛtyabhidhānasvavyākhyāna-nāma* (Derge 4119 Zu 269b4–5):

'dir gzhang ni **Gleng gzhi** dag las de lta bas na dge slong gis gla rngan gyis bkru sman btang bar mi bya'o // bkru sman btang nas gzhan du 'gro bar mi bya'o // rkyen de lta bu dag byung na bsgo ste 'gro bar bya'o zhes gsungs pa yin no //

3.5.3¹¹⁹⁾

gleng gzhi ni mnyan du yod pa na ste / nor bdag gis nor chags pa bzung¹ ste / des de la dus 'di tsam zhid na byin cig ces dus btab nas btang ngo // des bsams² pa / de ltar dus btab tu zin kyang ngas dus bzhi du gzhal bar (D111b7) mi nus kyis³ ji nas dus la bab na bros te 'gro'o snyam du bsams mo // phis⁴ yang bsams pa / yul dang bral te 'gro ba yang rab tu sdug bsngal gyis ji nas nor bdag de gsad⁵ do snyam bsams⁶ nas de dze⁷ ta'i tshal du 'gro ba'i lam du des de⁸ bsad do // ji tsam (D112a1) zhid na drug sde⁹ dag gis¹⁰ de mthong nas de dag gis bsams¹¹ pa / bdag cag gis phyag dar khrod kyi¹² gos rnyed do snyam bsams¹³ nas / de¹⁴ bshu¹⁵ par brtsams¹⁶ pa dang / de'i gnyen¹⁷ dag gnas der '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 kyis 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 kyis bka' stsal pa / (D112a3) dge slong dag de'i gnyen²³ rnams dogs pa skyes²⁴ 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 dag gis rtogs²⁵ par gyur pa de'i tshe na blang²⁶ bar bya ste / de ltar ma²⁷ byas na 'das pa dang bcas par 'gyur (D112a4) ro //

London 119b

Tokyo 108a

Phudrak 439b

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

§ 3.6¹²⁰⁾

mdor na /

¹ London, Phudrak: *gzung*. ² Phudrak: *bsam*. ³ Phudrak: *kyi*. ⁴ Tog, Tokyo, London: *phyir*. ⁵ Tokyo, London: *bsad*.
⁶ Phudrak omits *bsams*. ⁷ Peking, Phudrak: *'dze*. ⁸ Tog, *lam yongs su des*; Tokyo, London: *lam yogs su des*; Phudrak: *lam yogs su des de*. ⁹ Phudrak inserts *de*. ¹⁰ Tog: *gi*. ¹¹ Phudrak: *bsam*. ¹² Phudrak: *kyis*. ¹³ Peking omits *bsams*; Phudrak: *bsam*. ¹⁴ Peking: *des*; Phudrak: *da*. ¹⁵ Phudrak: *shu*. ¹⁶ Tog, Tokyo, London: *bsams*; London: *bsam*. ¹⁷ Phudrak: *mnyen*.
¹⁸ Phudrak: *cig* instead of *dag gis*. ¹⁹ Phudrak: *gsad*. ²⁰ Phudrak: *kyi* instead of *kyis ni*. ²¹ Phudrak: *gsad*. ²² Phudrak: *gsad*. ²³ Phudrak: *mnyan*. ²⁴ Phudrak: *skye*. ²⁵ Peking: *togs*. ²⁶ Phudrak: *blangs*. ²⁷ Phudrak omits *ma*. ²⁸ Tokyo, London, Phudrak omit the underlined passage. ²⁹ Phudrak omits the underlined passage.

¹¹⁹⁾Yijing's *Nidāna* (T. 1452 [24] 428b6–18):

緣處同前。時有一人，負長者債，因被拘留，經七八日，共立要契：“某日當還。”時負債人，便作是念：“期日既逼，無可還彼。我應藏避。”復更思惟：“捨家逃竄，此事為難。我當殺彼。”是時長者，近逝多林，為負債人之所殺害。身有衣服。六眾見已，共相謂言：“今時豐足，糞掃之衣。”作是語已，即便共取。是時長者，親族來見，惡言罵曰：“聖者，著大仙衣，作斯非法，極為鄙賤。”六眾報曰：“此非我殺。別有怨家，來斷其命。我等今者，取糞掃衣。此有何過？”時諸苾芻，以緣白佛。佛言：“汝諸苾芻，不應輒取，此糞掃衣。若其大衆，共知棄物，是衣應取。若不爾者，得惡作罪。”

¹²⁰⁾Yijing's *Nidāna* (T. 1452 [24] 428b19–21):

第六子攝頌曰：
鐵鍋并杵杓 自身不負擔
以食供父母 毛綖不充衣

lcags kyi gong¹ bu gzar bu dang //
 rgyab khur² rked³ pa mgo bo dang //
 pha dang ma la gos dang zas //
 spu can chos⁴ gos gsum pa'o //

3.6.1¹²¹⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na⁵ dze⁶ ta'i tshal mgon med zas sbyin gyi kun dga' ra
 ba na bzhugs so // sangs rgyas bcom ldan 'das la tshe dang ldan u pā lis zhus pa / btsun pa bcom ldan
 (D112a6) 'das kyis

Peking 109b

lcags kyi gong bu lcags thag gis⁷ thogs shig⁽¹⁶¹⁾
 ces gsungs na / lcags thag ji lta bu⁸ gdags⁹ par bgyi / u pā li de ni / rin po che las byas pa ma gtogs
 pa'o //

btsun pa bcom ldan 'das kyis

sman gyi gzar bu chongs¹⁰ 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 //(163)

London 120a

¹ Phudrak: *gongs*. ² Phudrak: *phur*. ³ Peking, Phudrak: *rkad*. ⁴ Peking: *tshos*. ⁵ Tog, Tokyo, London: *pa'i*. ⁶ Peking: *'dze*; London, Phudrak: *mdze*. ⁷ Phudrak: *thags kyi*. ⁸ Derge, Peking: *bur*; Tog, Tokyo, Phudrak: *bus*. ⁹ London: *gdag*.
¹⁰ Phudrak: *'chongs*.

¹²¹⁾ Yijing's *Nidāna* (T. 1452 [24] 428b22–c2):

爾時佛在室羅伐城。具壽鄔波離，白世尊言：“如佛所說：‘為溫水故，開諸苾芻，畜大鐵鍋，令安鎖者，’以何物作？”佛言：“除寶。”

“聽諸苾芻，為煎藥故，畜杓器者，以何物作？”佛言：“除寶。”

緣處同前。時六眾苾芻，身自負擔，或於肩上，擎持大幪。時婆羅門居士，見已譏曰：“聖者我等俗人，為於父母，妻子眷屬，求覓衣食，以身荷負，仁等為誰，自為勞事？”時諸苾芻，以緣白佛。佛言：“汝諸苾芻，不應頭背肩腰而為擔負擎持大幪。若有犯者，得惡作罪。”

⁽¹⁶¹⁾ *Kṣudrakavastu* (Derge 6 *Tha* 116b7–117a1 = T. 1451 [24] 250a28–29):

Tib. bcom ldan 'das kyis lcags kyi thu lum bcang bar bya'o zhes bka' stsal pa dang / dge slang dag gis de bsregs pa dbyung ma nus nas / bcom ldan 'das kyis bka' stsal pa / lcags thag gis gdags par bya'o //

Chin. 聞佛許已。苾芻燒鎚，熱不能舉。佛言：“應以鐵鎖，繫之待熱，牽出。”

⁽¹⁶²⁾ *Kṣudrakavastu* (Derge 6 *Tha* 117a5–6 = T. 1451 [24] 250b11):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na rjes su gnang ste / sman por bcang bar bya'o //

Chin. 佛言：“有病苾芻，聽畜溫鎚。”

⁽¹⁶³⁾ Cf. *Vinayasūtravṛtṭyabhidhānasvavyākhyāna-nāma* (Derge 4119 *Shu* 163a1–3) and *Vinayasūtraṭikā* (Derge 4120 'U 234a7–b3): § 3.4.1, n. 148.

btsun pa¹ bcom ldan 'das kyis

Phudrak 440a

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 khur mi⁵ bkur⁶
bar⁷ (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 bcas par 'gyur ro //

Tog 160b

Tokyo 108b

3.6.2¹²²⁾

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 zla¹⁹ ba brgyad dam dgu lon pa dang / de la²⁰ bu²¹ gzugs legs pa blta²² na sdug 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 nas ming btags so // de bsrings²⁶ bskyed de cher gyur pa dang / ji tsaṃ dus
phyi²⁷ zhig na pha ma la ma²⁸ gsol bar bcom ldan 'das kyi²⁹ bstan pa la³⁰ rab tu byung ngo // de snga
dro sham thabs bgos nas³¹ lhung bzed dang chos gos khyer te mnyan³² du yod par bsod snyoms la

¹ Phudrak inserts *pa*. ² Phudrak inserts *bo*. ³ Phudrak inserts *pa*. ⁴ Phudrak: *rkang*. ⁵ Peking: *ma*. ⁶ Tokyo: *bskur*.
⁷ Peking: *ba*. ⁸ Phudrak: *bgyi*. ⁹ Tog omits *dag*. ¹⁰ Tokyo, London, Phudrak omit *gis*. ¹¹ Phudrak omits *kyang*. ¹² Phudrak:
byed. ¹³ Derge, Phudrak: *khyar*. ¹⁴ Phudrak inserts *lhan*. ¹⁵ Phudrak inserts *ba*. ¹⁶ Tog, Tokyo, London: *nas /*. ¹⁷ Tog,
Tokyo, London omit the underlined passage. ¹⁸ Phudrak: *physi*. ¹⁹ Peking: *'zla*. ²⁰ Tog, Tokyo, London, Phudrak omit *de*
la. ²¹ Phudrak inserts *de*. ²² Phudrak: *lta*. ²³ Derge: *ba mang* instead of *bzang*; Phudrak: *bzangs*. ²⁴ Tog, Tokyo, London:
btsas. ²⁵ Tog, Tokyo, London, Phudrak: *btsas*. ²⁶ Tokyo, London, Phudrak: *bsring*. ²⁷ Phudrak: *physi*. ²⁸ London omits
ma. ²⁹ Peking, Tokyo, Phudrak: *kyis*. ³⁰ Phudrak omits *la*. ³¹ Tog, Tokyo, London omit *nas*. ³² London: *gnyan*.

¹²²⁾ Yijing's *Nidāna* (T. 1452 [24] 428c3–17):

緣處同前。時有居士，娶妻未久，便誕一息。顏貌端正，人所樂觀。父便為子，設初生會。付諸乳母，令其養育。子漸長大，於佛法出家。日初分時，著衣持鉢，入室羅伐城，而行乞食。忽遇其父，問曰：“汝已出家。”答言：“出家。”其父告曰：“汝之此身，由我生育，今得成長。於苦樂事，須相憂念。汝棄出家，誰當濟我？”苾芻報曰：“我豈能為，俗家之事。”時諸苾芻，以緣白佛。佛言：“父母於子，能為難事，荷負衆苦。假令出家，於父母處，應須供給。”時彼不知，何物應與。佛言：“應除衣鉢，餘物供給。若無餘物，可從施主，隨時乞求。若乞求難得，應以僧常，所得利物，共相供給。若無利物，應以僧常，所食之分，減取其半，而為供濟。若常乞食，隨他活者，以己所須，滿腹食內，應取其半，濟於父母。”

⁽¹⁶⁴⁾ *Kṣudrakavastu* (Derge 6 *Tha* 231a5–7 = T. 1451 [24] 284c29–285a3):

Tib. bcom ldan 'das kyis bka' stsal pa / dge slong dag bram ze dang khyim bdag mams 'phya ba ni thog tu bab po //
de lta bas na dge slong gis lus kyis khur bkur bar mi bya'o // dge slong lus kyis khur khyer na 'gal tshabs can du 'gyur
ro // bcom ldan 'das kyis dge slong gis lus kyis khur bkur bar mi bya'o zhes bka' stsal pa dang / drug sde mams kyis
rgyab dang / rked pa dang / glo dang / mgos khur bkur bar brtsams te nyes dmigs de nyid du gyur nas / bcom ldan 'das
kyis bka' stsal pa / rgyab kyis 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. 佛言：“苾芻不應，身持重擔。作者得越法罪。”是時六衆，聞此制已，即於頭腰，而擊重擔，還招譏醜。“不應如是，擊持重擔。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 bgo¹⁰ ba dag sbyor bar¹¹ rjes su gnang ngo //

Phudrak 440b

Peking 110a

London 120b

Tog 161a

Tokyo 109a

bcom ldan 'das kyi¹² rab tu byung¹³ yang pha ma gnyis kyi bza' 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 dang¹⁵ chos (D112b7) gos lhag par gyur pa des sbyar¹⁶ bar byos shig / de ste med na sbyin bdag las¹⁷ slongs¹⁸ te sbyor cig / de ste dge¹⁹ 'dun du gtogs²⁰ la dge 'dun gyi rnyed pa dbang bar gyur na de'i²¹ phyed byin cig / de ste bsod snyoms pa zhig na /²² bsod snyoms kyi²³ phyed sbyin²⁴ par gyis (D113a1) shig / de ltar ma byas na 'das pa dang bcas par gyur ro /

3.6.3¹²³⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa nas mi ring ba zhig na ri brags kyi²⁵ grong zhig yod de / ri brags kyi²⁶ grong de na gtsug lag khang zhig yod pa de'i nang²⁷ na rgan (D113a2) zhugs gzhan zhig gnas te / de nas dus phyi²⁸ zhig na mchod rten la phyag 'tshal ba'i phyir mnyan du yod par song ngo // drug sde rnam ni chos kyi²⁹ kyang drug³⁰ sde'i nang na gcig gis ni dze³¹ ta'i

¹ Phudrak omits *pha*. ² Phudrak omits *smras*. ³ London: *te*. ⁴ Phudrak inserts *gis*. ⁵ Tog, Tokyo, London: *ste*. ⁶ Phudrak omits *lta*. ⁷ Tog, Tokyo, London omit *bu*. ⁸ Tog, Tokyo, London insert *dang*. ⁹ Phudrak: *kyis*. ¹⁰ Phudrak: *sgo*. ¹¹ Phudrak omits *bar*. ¹² Peking, Phudrak: *kyi*. ¹³ Phudrak inserts *ba*. ¹⁴ Phudrak: *sgo*. ¹⁵ Phudrak omits *dang*. ¹⁶ Phudrak: *sbyor*. ¹⁷ Tog, Tokyo, London: *la*. ¹⁸ Phudrak: *blangs*. ¹⁹ Phudrak: *dag*. ²⁰ Phudrak: *togs*. ²¹ Tog, Tokyo, London, Phudrak: *de*. ²² Phudrak omits *bsod snyoms pa zhig na /*. ²³ London omits *kyi*; Phudrak: *kyis*. ²⁴ Phudrak: *phye byin*. ²⁵ Phudrak: *brag gi*. ²⁶ Phudrak: *brag gi*. ²⁷ London omits *nang*. ²⁸ Tokyo, London: *phis*. ²⁹ Phudrak: *kyi*. ³⁰ Phudrak omits *drug*. ³¹ Peking, Phudrak: *'dze*.

¹²³⁾ Yijing's *Nidāna* (T. 1452 [24] 428c18–429b1):

緣處同前。時有施主。於聚落中，造立住處，供養衆僧。有老苾芻，依此而住。時老苾芻，為禮制底，往逝多林。六衆苾芻，為貪利故，共作制法，每為番次。常遣一人，在門外立。鄔波難陀，次當其直，即於門外，經行而往。遂遙見彼，老苾芻來。便作是念：“此何上座？我應就彼，申其禮敬。”到已問言：“善來善來。”彼便答曰：“我今敬禮，阿遮利耶。”鄔波難陀，即作是念：“此乃是其，出家老叟。非但不識，根本二師。亦復未曾，知其敬法。”便調之曰：“善來老父。”因即引入，逝多林中，為作解勞，令其暫息。時老苾芻白言：“大德鄔波難陀，我今須出。”彼時問曰：“欲何所之？”答曰：“我禮制底事了還來。”鄔波難陀，復勸令住。彼言：“大德，我先不作，在外住意。遂於本處，留著三衣。故我不應，久為停息。”鄔波難陀曰：“此有三衣，勿為憂慮。我當相與，應守持之。”即便授與，大被毛綖，小褥<毛 + 瞿>毳。持作三衣，并充下衣。於日晡後，鳴犍椎，時禮制底人，悉皆共集。老苾芻曰：“鄔波難陀，我暫出房，旋禮制底。”答言：“老叟，汝無三衣，云何禮敬？”即取小褥，充其下衣。又以麁繩，繞腰纏束。復持毛綖，以毛向外，作嚙哩羅僧伽，重大毛綖，亦毛向外，作僧伽胝。既作是已，報言：“莫訶羅。今可隨意，而為禮敬。”時老苾芻，既著衣已，即出房外。諸苾芻見，咸作是言：“莫訶羅。何處著此，戲弄衣來？”答言：“我此三衣，皆以守持，如佛所制，何名戲耶？”苾芻問曰：“何人為汝持此三衣？”答言：“大德鄔波難陀。”諸人聞已咸作是言：“除此人輩，誰復能為，如此惡事？”以緣白佛。佛言：“長毛衣服，有如是過。汝諸苾芻，但是一切，長毛之物，咸悉不應，持作三衣。若有犯者，得惡作罪。”

如世尊說：“制諸苾芻，咸不應畜，長毛三衣。”時有淨信婆羅門及諸居士。以上毛綖，及餘厚帔，施諸苾芻。苾芻生疑，便不敢受。彼諸居士，報言：“聖者，若佛世尊，未出於世，我等便以，外道為勝。今者世尊，降臨生界。我以仁等，為上福田。施此微物，不蒙納受。豈令我等，捨善資糧，從此世間，趣於後世？”時諸苾芻，以緣白佛。佛言：“應為受取，作彼物想，守持而用。若是毛短，體輕薄者，此物應作，長衣持之。凡是厚大，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 zhig rgyang ring po nas 'ong ba mthong nas des bsams³ pa / dge slong gnas brtan gang zhig 'dir 'ong bsur⁴ 'gro'o⁵ snyam bsams⁶ te / de⁷ sngar song ba dang / des gnas brtan⁸ bde bar 'ongs⁹ sam zhes smras so // des slob dpon phyag (D113a4) 'tshal lo // phyag 'tshal lo zhes¹⁰ smras pa dang¹¹ / tshe dang ldan pa nye dga' bos bsams¹² pa / rgan zhugs 'dis slob dpon yang mi shes / mkhan po yang mi shes par rig nas des rgan zhugs tshur shog / gtsug lag khang du 'dong ngo zhes smras so¹³ // des (D113a5) gtsug lag khang du khrid nas ngal bsor¹⁴ bcug pa dang / de¹⁵ cung zad cig 'dug nas¹⁶ slob dpon bdag ni mchod rten la phyag 'tshal du mchi'o zhes smras pa dang / nye dga' bos sdod cig dang¹⁷ 'du ba'i dus la bab pa dang bya'o zhes smras pa dang / des slob dpon (D113a6) bdag gis chos gos gsum ga¹⁸ yang khyer te ma 'ongs pas 'gro'o zhes smras pa dang / nye dga' bos rgan zhugs sdod cig dang / 'dir chos 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 bzhag²³ 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 nas /³⁰ dge slong kun tu bcings pa kha cig³¹ ni nyes pa ngor brjod do // kha cig gis ni rgan 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 gsum de 'dra ba yin 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 la gsol ba (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 rnam 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 gyis ma⁴⁶ brlab⁴⁷ shig / de ste byin gyis⁴⁸ brlabs na⁴⁹ 'das pa dang bcas par 'gyur ro //

Tog 161b

London: 121a

Phudrak: 441a

Peking 110b

Tokyo 109b

Tog 162a

Phudrak 441b

London 121b

Tokyo 110a

Phudrak 442a

bcom ldan 'das kyis⁵⁰ dge slong dag spu⁵¹ ring po las chos gos⁵² gsum du byin gyis ma⁵³ brlab⁵⁴ shig ces gsungs pa dang / dad pa'i bram ze dang khyim bdag gis la ba dang / phrug⁵⁵ (D113b6) stan⁵⁶

¹ London: *srungs*. ² Phudrak omits *des*. ³ Phudrak: *smras* instead of *bsams*. ⁴ Peking, Phudrak: *ba sur*. ⁵ Derge, Peking, Phudrak: 'gro'o. ⁶ Phudrak: *bsam*. ⁷ Phudrak: *der*. ⁸ Phudrak: *rtan*. ⁹ Phudrak inserts *ba*. ¹⁰ Peking: *zhas*. ¹¹ Tog: *so*. ¹² Phudrak: *bsam*. ¹³ Tokyo, London: *pa dang*. ¹⁴ Peking, Tog, Tokyo, London, Phudrak: *sor*. ¹⁵ Tokyo, London: *des*. ¹⁶ Phudrak: *pa dang*. ¹⁷ Tog, London omit *dang*. ¹⁸ Peking, Tog, Tokyo, London, Phudrak: *ka*. ¹⁹ Derge, Peking: 'dus. ²⁰ Phudrak omits *ni mthang*. ²¹ Phudrak: *ma*. ²² Phudrak: 'phrag. ²³ Tokyo, London: *gzhag*. ²⁴ Peking: *tang*. ²⁵ Tog, Phudrak: *bkris*. ²⁶ Phudrak omits *the gus*. ²⁷ Phudrak: *bkris nas*. ²⁸ Phudrak: *na ste*. ²⁹ Tokyo: 'dug. ³⁰ Tog, Tokyo, London insert *de nas*. ³¹ Tog, Tokyo, London insert *gis*. ³² Tog: *ma gi*; Tokyo: *ma bam*; London: *ma de*; Phudrak: *ma bi*. ³³ Phudrak inserts *ni*. ³⁴ Phudrak omits *chos gos*. ³⁵ Tog: *blo*. ³⁶ Phudrak: *nas*. ³⁷ Phudrak: *pa dang* instead of *so*. ³⁸ Phudrak: *brlab*. ³⁹ Phudrak: *brlabs*. ⁴⁰ Tog: *pa*. ⁴¹ Phudrak inserts *dang*. ⁴² Phudrak omits *pa*. ⁴³ Tog, Tokyo, London insert *gis*. ⁴⁴ Tog, Tokyo, London insert *du*. ⁴⁵ Phudrak omits *byin*. ⁴⁶ Phudrak omits *ma*. ⁴⁷ Tog: *rlabs*. ⁴⁸ Peking: *gyi*. ⁴⁹ Phudrak: *nas*. ⁵⁰ Phudrak omits *kyis*. ⁵¹ Phudrak omits *spu*. ⁵² Phudrak omits *gos*. ⁵³ Phudrak omits *ma*. ⁵⁴ Tog: *rlabs*; London: *brlabs*. ⁵⁵ Phudrak: 'khru. ⁵⁶ Phudrak: *bstan*.

dang be'u ras dag¹ phul ba dang / dge slong dag the tshom skyes nas ma blangs² pa dang / des³ 'phags pa dag nam sangs rgyas bcom ldan 'das 'jig rten du mi 'byung ba'i tshe na ni mu stegs can dag yon gnas lags na⁴ / da⁵ ni sangs rgyas bcom ldan 'das 'jig (D113b7) rten du byung pas khyed⁶ cag yon gnas yin⁷ te / da khyed⁸ kyis⁹ ma blangs na bdag cag gi¹⁰ dge ba'i zong med bzhin du 'jig rten pha rol tu ji ltar 'gro zhes smras pa dang / de dag¹¹ cang mi zer bar gyur to¹² / de ltar gyur pa dge slong dag gis bcom ldan 'das la (D114a1) gsol ba dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag dad pa'i bram ze dang khyim bdag zer ba ni bden te / de lta bas na ngas rjes su gnang gis long la spu thung¹³ rnams ni lhag¹⁴ pa'i gos su byin gyis rlobs shig / spu ring po (D114a2) rnams ni yon bdag gir byin gyis rlobs¹⁵ la bcang¹⁶ bar gyis¹⁷ shig /

Peking 111a

London 122a

gleng gzhi'i sgo gsum pa'i mdo'i tshigs su bcad pa drug pa'o ///

§ 3.7¹²⁴⁾

mdor na /

dbu¹⁸ dang sen mo'i mchod rten dang //
kha dog dkar po mar me dang¹⁹ //
khyim²⁰ dang mar me snod²¹ dag dang //
(D114a3) bal glang²² btsun mo rta babs²³ so//

¹ Phudrak: *bdag*. ² Phudrak: *blang*. ³ Phudrak: *de*. ⁴ Phudrak: *nas*. ⁵ Phudrak omits *da*. ⁶ Phudrak: *khyod*. ⁷ Tog, Tokyo, London: *lags*. ⁸ Peking: *khyod*. ⁹ Phudrak: *kyi*. ¹⁰ Phudrak: *gis*. ¹¹ Tog, Tokyo, London: *dag*. ¹² Tog, Tokyo, London: *'dug go*. ¹³ Tog, Tokyo, London, Phudrak insert *du*. ¹⁴ London: *lhags*. ¹⁵ Phudrak: *brlob*. ¹⁶ Phudrak: *lcang*. ¹⁷ Phudrak: *bgyi*. ¹⁸ Phudrak: *sbu*. ¹⁹ Phudrak omits *dang*. ²⁰ Tog: *khyi*. ²¹ Peking: *gnod*. ²² Tog, Phudrak: *ba glang*; Tokyo, London: *ba lang*. ²³ Phudrak: *Phudrak: bab*.

¹²⁴⁾Yijing's *Nidāna* (T. 1452 [24] 429b2–4):

第七子攝頌曰：
髮爪窳觀波 任作鮮白色
隨意安燈處 一畔出高簷

3.7.1¹²⁵⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na¹ dze² ta'i tshal mgon med zas sbyin gyi kun dga'³ ra ba na bzhugs so // khyim bdag mgon med zas sbyin ni chos kyis⁴ nang par sngar langs nas / bcom ldan 'das dang dge⁵ slong gi (D114a4) dge 'dun gyi zhabs la phyag 'tshal du 'gro'o // ji tsam dus phyi⁶ zhid na bcom ldan 'das kyis sems can gyi⁷ bsod nams kyi don bstan⁸ pa'i phyir 'breg⁹ mkhan bkug nas skra¹⁰ dang kha¹¹ spu¹² yang¹³ bregs pa dang / de nas khyim bdag mgon med zas sbyin dze¹⁴ ta'i tshal du (D114a5) song nas¹⁵ / bcom ldan 'das¹⁶ la mgo bos¹⁷ phyag 'tshal nas bcom ldan 'das¹⁸ kyis¹⁹ rjes su gnang na bdag gis²⁰ dbu skra²¹ dang sen mo'i mchod rten brtsig²² par bgyi²³ zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag ngas (D114a6) rjes su gnang gis²⁴ rtsigs²⁵ shig²⁶ /

Tokyo 101b1

Phudrak 442b

Tog 163a

des gzhi²⁷ yangs pa'i gnas shig tu mdza' bo²⁸ dang / phu nu dang / gnyen²⁹ dag dang lhan cig³⁰ tu rim gro³¹ cher byas nas / bcom ldan 'das kyi³² dbu skra³³ dang sen mo'i³⁴ mchod rten yang skye bo thams cad kyis³⁵ blta na sdug pa zhid brtsigs³⁶ na rdo thal gyis³⁷ ma byugs kyi bar du³⁸ mi mdzes par gyur nas / de yang bcom ldan 'das kyi drung du song nas / zhabs la mgo bos phyag 'tshal te gsol pa³⁹ / bcom ldan 'das bdag gis bcom ldan 'das kyi dbu skra⁴⁰ dang sen mo'i (D114b1) mchod rten skye bo thams cad kyis blta⁴¹ na sdug pa zhid brtsigs⁴² na rdo thal gyis⁴³ ma byugs kyi bar du mi mdzes par gyur na / de la bcom ldan 'das kyis⁴⁴ rjes su gnang bar mdzod cig dang / bdag gis⁴⁵ rdo thal gyis⁴⁶ byug⁴⁷ par bgyi'o zhes gsol pa dang / bcom (D114b2) ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag ngas rjes su gnang⁴⁸ gis rdo thal gyis⁴⁹ skus⁵⁰ shig /⁽¹⁶⁵⁾

Peking 111b;
Lon-
don 122b

des⁵¹ rdo thal gyis⁵² bskus⁵³ nas dri dang / bdug⁵⁴ pa dang / me tog gis mchod pa byas so //mtshan

Tog 163b

¹ Tog, Tokyo, London: *pa'i* ² Peking: 'dze; Phudrak: *mdze*. ³ Phudrak omits *dga'*. ⁴ Phudrak: *gyi*. ⁵ Peking: *dag*.
⁶ Phudrak omits *phyi*. ⁷ Phudrak: *kyis* instead of *can gyi*. ⁸ Peking, Phudrak: *bston*. ⁹ Peking, Tog, London: 'dreg.
¹⁰ Peking: *spu*. ¹¹ Peking: *ba*. ¹² Phudrak: *pu*. ¹³ Tog, Tokyo, London omit *yang*. ¹⁴ Phudrak: *mdze*; Peking: 'dze.
¹⁵ Phudrak: *na*. ¹⁶ Phudrak inserts *kyis zhabs*. ¹⁷ Tog, London: *mgos*. ¹⁸ Phudrak omits *bcom ldan 'das*. ¹⁹ Phudrak: *kyi*.
²⁰ Phudrak: *da gi* instead of *bdag gis*. ²¹ Peking, Phudrak omit *skra*. ²² Tog: *brtsigs*; Phudrak: *brtsig*. ²³ Tokyo, London: *bgyi'o*. ²⁴ Phudrak: *gi*. ²⁵ Tog: *brtsigs*; Phudrak: *gtsigs*. ²⁶ Phudrak: *shigs*. ²⁷ Phudrak: *bzhi*. ²⁸ Phudrak: 'dza'o.
²⁹ Phudrak: *gnyan*. ³⁰ Phudrak: *nyin gcig*. ³¹ Phudrak: 'gro. ³² Phudrak: *kyis*. ³³ Peking, Phudrak omit *skra*. ³⁴ Phudrak: *mo*. ³⁵ Phudrak: *kyi*. ³⁶ Phudrak: *rtsigs*. ³⁷ Phudrak: *gyi*. ³⁸ Derge, Peking: omit *kyi bar du*; Phudrak: *pas* instead of *kyi bar du*. ³⁹ Phudrak inserts *dang*. ⁴⁰ Peking, Phudrak omit *skra*. ⁴¹ Phudrak: *lta*. ⁴² Phudrak: *brtsig*. ⁴³ Phudrak: *gyi*. ⁴⁴ Phudrak: *kyi*. ⁴⁵ Phudrak: *gi*. ⁴⁶ Phudrak: *gyi*. ⁴⁷ Phudrak: *byugs*. ⁴⁸ Phudrak inserts *gnang*. ⁴⁹ Phudrak: *gyi*.
⁵⁰ Tokyo, London: *bskus*. ⁵¹ Tokyo, London: *de*.

¹²⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 429b5–15):

爾時佛在室羅伐城。給孤獨長者，往世尊處。請世尊曰：“我今願以，世尊髮爪造窠觀波。唯願世尊，慈哀聽許。”世尊告曰：“當隨意作。”

復言：“世尊唯願許，我於彼髮爪窠觀波上，以鮮白物，而為塗拭。復於其處行列然燈，而為供養。佛言：“皆隨意作。”

長者以燈，安在級上，油下污塔。佛言：“可於級下，行列然燈。”

有犬食油，墜損油器。長者白佛：“請造燈樹。”佛言：“隨作。”

牛來觸破。長者白佛：“請為燈架。”佛言：“應作。”

四面安燈，便非顯望。長者白佛，“請作高簷。”佛言：“隨意。”

⁽¹⁶⁵⁾ Cf. *Vinayasūtraṅkā* (Derge 4120 *Yu* 386b5–6):

mo mar me¹ med pas² mi³ mdzes par gyur nas / de (D114b3) yang bcom ldan 'das gang⁴ na ba 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 dbu 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 / mtshan mo zhugs mar ma mchis te mi mdzes par gyur na / de la bcom ldan 'das kyis rjes su gnang na / bdag gis bcom ldan 'das kyi¹⁰ dbu skra¹¹ dang sen mo'i mchod rten la¹² mchod pa bgyis la¹³¹⁴ (D114b5) mtshan mo zhugs mar gyi phreng ba bud do zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag ngas rjes su gnang gis¹⁵ de la mchod pa gyis¹⁶ te / nub mo dbu skra¹⁷ dang sen mo'i mchod rten gyi steng du mar me'i phreng¹⁸ ba bus shig //

Phudrak 443a

Tokyo 111a

London 123a

de (D114b6) nas mar zags¹⁹ nas mchod rten gyi kha dog dkar po yang²⁰ ma rung bar gyur te / des²¹ bcom ldan 'das la zhus²² pa dang / bcom ldan 'das kyis 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 // de²⁹ yang bcom ldan 'das gang na ba der song nas zhabs la phyag 'tshal³⁰ te gsol pa / bcom ldan 'das bdag gis bcom ldan 'das³¹ kyi dbu 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 mchis na / bcom ldan 'das kyis rjes su gnang bar mdzod cig dang / bdag gis zhugs mar gyi khang bu bgyi'o zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de bas na (D115a2) khyim bdag ngas rjes su gnang gis de lta byos shig /

Peking 112a

Tog 164a

des³⁷ mar me'i khang bu dag kyang byas so // dbu 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 dbu skra⁴⁵ dang sen mo'i mchod rten brtsigs pa la ba lang⁴⁶ dag gis bsnyogs⁴⁷ par gyur na / bcom ldan 'das kyis 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 kyis⁵⁰ bka' stsal pa / de lta⁵¹ bas na khyim bdag ngas rjes su gnang gis⁵² bskor bar

Tokyo 111b

Phudrak 443b

London 123b

⁵² Phudrak: *gyi*. ⁵³ Phudrak: *skus*. ⁵⁴ Phudrak: *gdugs*. ¹ Phudrak omits *me*. ² Phudrak: *pa*. ³ Phudrak: *ma*. ⁴ Phudrak: *ga*. ⁵ Phudrak: *kyis*. ⁶ Phudrak: *nas*. ⁷ Phudrak: *gi*. ⁸ Peking, Phudrak omit *skra*. ⁹ Phudrak omits this underlined passage. ¹⁰ Tokyo, London: *kyis*. ¹¹ Derge: *sgra*; Peking omits *skra*. ¹² Derge omits *la*. ¹³ Tokyo, London omit *la*. ¹⁴ Phudrak omits the wavy-lined passage. ¹⁵ Phudrak: *gi*. ¹⁶ Phudrak: *bgyis*. ¹⁷ Derge: *sgra*; Peking, Phudrak omit *skra*. ¹⁸ Tog, Phudrak: *'phreng*. ¹⁹ Phudrak: *bzags*. ²⁰ Tog, Tokyo, London omit *yang*. ²¹ Tokyo: *de*; Phudrak: *der*. ²² Phudrak: *zhugs*. ²³ Tog, Phudrak: *'phreng*. ²⁴ Phudrak: *der*. ²⁵ Tog, Phudrak: *'phreng*. ²⁶ Tog, Tokyo, London: *gzhas*; Phudrak: *gzhas*. ²⁷ Phudrak: *thungs*. ²⁸ Phudrak: *gnod*. ²⁹ Peking: *da*. ³⁰ Peking: *'chal*. ³¹ Phudrak inserts *bdag gis bcom ldan 'das*. ³² Derge: *sgra*; Peking, Phudrak omit *skra*. ³³ Tog, Phudrak: *'phreng*. ³⁴ Phudrak: *khyim bdag*. ³⁵ Phudrak: *mtshal*. ³⁶ Phudrak: *gyis*. ³⁷ Phudrak: *der*. ³⁸ Peking, Phudrak omit *skra*. ³⁹ Peking, Tog: *ba glang*; Phudrak: *bal glang*. ⁴⁰ Peking, Phudrak: *snogs*. ⁴¹ Phudrak: *ga*. ⁴² Derge, Peking: *byas*. ⁴³ Phudrak: *nas*. ⁴⁴ Phudrak: *kyis*. ⁴⁵ Peking, Phudrak omit *skra*. ⁴⁶ Peking: *bal glang*; Tog, Phudrak: *ba glang*. ⁴⁷ Phudrak: *snogs*. ⁴⁸ Phudrak: *snang*. ⁴⁹ Phudrak: *brten nas*. ⁵⁰ Phudrak: *kyi*. ⁵¹ Phudrak omits *lta*. ⁵² Phudrak: *gi*.

Gleng gzhi dag las kyang gal te bcom ldan 'das kyis rjes su gnang na bdag gis dbu skra dang sen mo'i mchod rten dag la tshon dang dkar rtsi skud du stsal to // bcom ldan 'das kyis 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 zhabs la phyag 'tshal te gsol pa / bcom ldan 'das bdag gis bcom ldan
'das kyi³ dbu skra⁴ dang sen mo'i mchod rten gyi tha ma stegs bus bskor na stegs bu⁵ de'i rta babs ma
mchis te mi mdzes na / de la bcom ldan 'das kyis (D115a6) rjes su gnang bar mdzod cig dang / bdag
gis stegs bu⁶ rta babs bgyi'o zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na
khyim bdag ngas rjes su gnang gis byos shig⁷ ces bka' stsal pa dang / des rta babs byas te yo (D115a7)
byad thams cad bsogs⁸ 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 rnam pa (D115b1) de lta bur
bcom ldan 'das kyi¹⁶ dbu skra¹⁷ dang sen mo'i mchod rten dag gnas gnas su brtsigs so //

Tog 164b

Peking 112b

Tokyo 112a

London 444a

Parallel to the 54th story of the *Avadānaśataka* (the story of Śrīmatī)¹²⁶⁾

de nas¹⁸ bcom ldan 'das mnyan du yod pa na ji srid dgyes¹⁹ pa'i bar du bzhugs nas rgyal po'i²⁰
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 tshal bya ka lan da²⁴ 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'i²⁸ 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 dag dang lhan cig tu bcom ldan 'das gang³⁴ na ba der song
ste phyin pa dang / bcom ldan 'das kyi³⁵ zhabs la mgo bos (D115b4) phyag 'tshal te phyogs gcig³⁶ tu
'khod do //(166) bcom ldan 'das kyis de'i bsam pa dang / bag la nyal³⁷ dang / khams dang / rang bzhin
mkhyen nas 'phags pa'i bden pa bzhi rtogs par 'gyur ba'i chos de lta bu bshad de de³⁸ thos pa dang

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Tog 165a

¹ Phudrak: *so*. ² Phudrak: inserts *ba*. ³ Phudrak omits *kyis*. ⁴ Peking; Phudrak omit *skra*. ⁵ Phudrak omits *bskor na stegs bu*. ⁶ Phudrak omits *stegs bu*'i. ⁷ Phudrak omits *byos shig*. ⁸ Phudrak: *gsogs*. ⁹ Phudrak: *kyis*. ¹⁰ Peking, Phudrak omit *skra*. ¹¹ Phudrak: *mnyan bdag*. ¹² Phudrak: *gsogs*. ¹³ Derge: *mched*. ¹⁴ Phudrak omits *bu*. ¹⁵ Phudrak: *skyeng*. ¹⁶ Phudrak omits *kyi*. ¹⁷ Peking, Phudrak omit *skra*. ¹⁸ Peking: *da nas*; Phudrak omits *de nas*. ¹⁹ London: *bgyes*; Phudrak: *'gyes*. ²⁰ Peking inserts *bar du bzhugs nas rgyal po'i*. ²¹ Derge, Peking: *gzhongs*; Phudkra: *bzhongs*. ²² Derge, Peking omit *rim gyis*; Tokyo, London: *rims kyis*; Phudrak: *rims kyis spyod cing*. ²³ Phudrak omits *kyi*. ²⁴ Peking: *dā*; Tog: *ta*. ²⁵ Tokyo, London: *la*. ²⁶ Tog, Tokyo, London insert *yul*. ²⁷ Derge, Peking: *ljongs*; Phudkra: *bzhongs*. ²⁸ Phudrak: *po'o*. ²⁹ Phudrak omits *kyi*. ³⁰ Phudrak: *mi mtshal*. ³¹ Peking: *dā*; Tog: *ta*. ³² Phudrak *po*. ³³ Phudrak: *gzhum*. ³⁴ *ga*. ³⁵ Phudrak: *kyi*. ³⁶ Phudrak: *cig*. ³⁷ Derge, Peking, Phudrak insert *ba*. ³⁸ London, Phudrak omit *de*.

¹²⁶⁾Yijing's *Nidāna* omits this story.

⁽¹⁶⁶⁾*Avadānaśataka* (Speyer [I] 307–312 = Vaidya, 136–139):

buddho bhagavān . . . here is the cliché 1A (Hiraoka 2002, 153–154) . . . rājagṛham upanīṣṭīya viharati veṇuvane kalandakanivāpe / rājagṛhe nagare rājā bimbisāro rājyaṃ kārayati ṛddham ca sphītaṃ ca kṣemaṃ ca subhikṣaṃ ca ākīrṇabahujaṇamaṇuṣyaṃ ca praśāntakalikalahaḍimbaḍamaraṃ taskararogāpagataṃ sālīkṣugomahiṣisampannam akhīlam akaṇṭakam ekaputraṃ iva rājyaṃ pālayati /

rgyal po¹ gzugs can (D115b5) snying pos lha stong phrag brgyad² bcu dang lhan cig tu 'jig³ tshogs su lta⁴ ba'i ri'i rtse mo⁵ nyi shu ye shes kyi⁶ rdo rjes bcom nas rgyun du zhugs pa'i 'bras bu mngon du byas so //(167)

des bden pa mthong nas lha stong phrag brgyad⁷ bcu dang lhan cig tu bcom ldan 'das la dus gsum du (D115b6) ltar 'dong⁸ ngo //

de dus phyi⁹ zhig na dpyid kyi dus la bab pas shing rtsi¹⁰ dag kyang me tog rgyas / ngang pa dang / khrung khrung dang / rma bya dang / ne tso dang¹¹ / skya ka¹² dang / ko ki la dang / dzi ba dzi ba ka la sogs pa yang¹³ skad 'byin par byed pa'i nags stug¹⁴ po de na nang gi (D115b7) btsun mo dag gis bskor cing 'dug 'dug¹⁵ pa las / de la nang gi btsun mo dag gis gsol pa / lha bdag cag gis¹⁶ nyin re re zhing bcom ldan 'das kyi¹⁷ zhal lta zhing mchi bar mi nus na lha nang gi btsun mo dag gi¹⁸ dbus su de bzhin gshegs pa'i dbu skra¹⁹ dang sen mo'i (D116a1) mchod rten zhig brtsig²⁰ par mdzod cig dang²¹ / de la bdag cag gis²² rim gro²³ bskyed²⁴ de me tog dang / dri dang / byug²⁵ pa dang / spos dang / gdugs dang / rgyal mtshan dang / ba dan dag gis mchod par bgyi'o zhes gsol pa dang / des²⁶ bcom (D116a2) ldan 'das la gsol ba btab ste / bcom ldan 'das kyi²⁷ dbu skra²⁸ dang sen mo²⁹ stsol cig dang / bdag cag gis³⁰ de bzhin gshegs pa'i dbu skra³¹ dang sen mo'i mchod rten nang gi btsun mo dag gi³² dbus su brtsig go zhes gsol pa dang / de nas³³ bcom ldan 'das (D116a3) kyis³⁴ dbu skra³⁵ dang sen mo stsal nas des bsti³⁶ stang dang rim gro³⁷ cher byas te / nang gi btsun mo dag dang lhan cig tu de bzhin gshegs pa'i dbu skra³⁸ dang sen mo'i mchod rten³⁹ nang gi⁴⁰ btsun mo'i⁴¹ dbus su brtsigs nas / de la nang gi⁴² btsun mo dag gis mar me dang / spos dang / (D116a4) me tog dang / dri dang / byug pa dag gis rab⁴³ tu mchod pa⁴⁴ byas so //(168)

Tog 124b

Phudrak 444b1

Tog 112b

Phudrak 165b1

¹ Phudrak: *po'i*. ² Phudrak: *Phudrak: brgya*. ³ London, Phudrak: *'jigs*. ⁴ Phudrak: *blta*. 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 omit *'dug*. ¹⁶ Phudrak: *bdag gi*. ¹⁷ Phudrak: *kyis*. ¹⁸ Phudrak: *gis*. ¹⁹ Peking, Phudrak omit *skra*. ²⁰ Peking: *brtsigs*. ²¹ London omits *dang*. ²² Phudrak: *gi*. ²³ Phudrak: *'gro*. ²⁴ Phudrak: *skyed*. ²⁵ Phudrak: *byugs*. ²⁶ Phudrak: *de nas*. ²⁷ Tog, Tokyo, London: *kyis*. ²⁸ Peking, Phudrak omit *skra*. ²⁹ Phudrak: *mo'i*. ³⁰ Phudrak: *gi*. ³¹ Peking, Phudrak omit *skra*. ³² Peking, Phudrak: *dag gis*; Tog, Tokyo omit *dag gi*; London: *'i* instead of *dag gi*. ³³ Phudrak omits *de nas*. ³⁴ Phudrak: *kyi*. ³⁵ Peking: *dbu*; Phudrak: *dbugs*. ³⁶ Peking: *sti*; Phudrak: *ti*. ³⁷ Phudrak: *'gro*. ³⁸ Peking, Phudrak omit *skra*. ³⁹ Phudrak inserts *gyi*. ⁴⁰ Phudrak: *gis*. ⁴¹ Phudrak inserts *dbu dang sen mo'i*. ⁴² Phudrak: *gis*. ⁴³ Phudrak: *bar*. ⁴⁴ Phudrak: *par*.

(167) Cliché 9C (Hiraoka 2002, 183–184). The *Avadānaśataka* 54 omits this cliché.

Cf. *Bhaiṣajyavastu* (Dutt, 230–231 = Derge *Ga* 21b3–5; not preserved in Yijing's version):

Skt. dhanikasya dhanikapatnyā dhanikaputrasya dhanikasnuṣāyāścāśayānuṣāyaṃ dhātuṃ prakṛtīm ca vid-itvā caturāryasatyasamprativedhikī dharmadeśanā kṛtā / yām śrutvā dhanikena dhanikapatnyā dhanikaputreṇa dhanikasnuṣāyā ca vimśatīśikharam samudgataṃ satkāyadrṣṭīśailaṃ jñānavajreṇa bhītvā srotaāpattiphalaṃ sāḥśātṛtam /

Tib. de nas beom ldan 'das kyis nor can dang / nor can gyi chung ma dang / nor can gyi bu dang / nor can gyi mna' ma rnams kyi bsam pa dang / bag la nyal dang / kham 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 rnams kyis '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. *Avadānaśataka* (Continuous from the previous note):

yadā rājñā bimbiśāreṇa bhagavataḥ sakāśāt satyāni drṣṭāni, tadā rātriṃ bhagavantam upasaṃkrāmati sārddham

gang gi tshe¹ rgyal po ma skyes dgra² la mi dge ba'i bshes³ gnyen lhas⁴ sbyin gyis⁵ sbad⁶ nas pha chos can chos bzhin du rgyal po byed pa 'tsho ba⁷ dang yongs su phral⁸ nas bdag nyid rgyal por zhugs so // (D116a5) de'i tshe na bcom ldan 'das kyi bstan pa la⁹ chos kyi¹⁰ sbyin pa thams cad gcad¹¹ par khirms bcas¹² pas sus kyang de bzhin gshegs pa'i dbu skra¹³ dang sen mo'i mchod rten la bya ba mi byed¹⁴ do //

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London 166a

Phudrak 445a

gang gi tshe bco¹⁵ lnga pa'i skabs 'byed pa'i dus la bab pa de'i tshe 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 btsun mo dag gis¹⁹ dbu skra²⁰ dang sen mo'i mchod rten la rnam 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 zhing ngu bar gyur to // de'i nang nas btsun mo dpal gyi blo gros ma²² zhes bya ba zhig gis²³ 'tsho ba la ma bltas²⁴ par sangs 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 phreng ba dag phul lo //

Tokyo 113a

London 113b

ji tsam na ma skyes dgra²⁷ khang steng du byung ste bltas²⁸ pa dang snang ba chen po byung ba mthong nas ma gi²⁹ ci zhig ces dris pa dang / gzhan zhig gis dpal gyi blo gros mas dbu skra³⁰ dang sen mo'i mchod rten (D116b2) la zhugs mar³¹ gyi phreng ba phul lo³² zhes smras pa dang / dpal gyi blo gros ma bos nas ci'i phyir rgyal po'i khirms las³³ 'gal bar bya zhes smras pa dang / btsun mos³⁴ kho mos rgyal po'i khirms las³⁵ 'gal mod kyi³⁶ / 'on kyang kho mos chos kyi rgyal po gzugs can snying po'i khirms (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 sems mngon par dad bzhin du dus las 'das pa dang / sum bcu rtsa gsum gyi lha'i⁴¹ gnas bzang por skyes so //(169)

Tog 166b

London 125b

Phudrak 445b

¹ London omits *tshe*. ² Phudrak: *sgra*. ³ Phudrak: *gshes*. ⁴ Derge, Peking, Tog: *lha*. ⁵ Phudrak: *gyi*. ⁶ Tog: *rbab*. ⁷ Phudrak: *dgrong ba*. ⁸ Phudrak: *bral*. ⁹ Phudrak omits *la*. ¹⁰ London omits *kyi*. ¹¹ Tog: *gcod*; Phudrak omits *gcad*. ¹² Phudrak: *bcad*. ¹³ Peking; Phudrak omit *skra*. ¹⁴ Tog, Tokyo, London, Phudkra: *med*. ¹⁵ Peking, Tokyo: *bcwa*; Phudrak: *rtswa*. ¹⁶ London omits *yang*. ¹⁷ Peking, London omit *skra*. ¹⁸ London, Phudrak omit *dag*. ¹⁹ London: *gi*. ²⁰ Peking, Phudkra omit *skra*. ²¹ Phudrak: *gis*. ²² Tog, Tokyo, London, Phudrak omit *ma*. ²³ Phudrak: *gi*. ²⁴ Tog, Tokyo, London, Phudrak: *ltas*. ²⁵ Phudrak: *kyis*. ²⁶ Peking, Phudrak omit *skra*. ²⁷ Phudrak: *sgra*. ²⁸ Phudrak: *ltas*. ²⁹ Derge, Peking, Tokyo, London: *ma bi*; Phudrak: *ma bam*. ³⁰ Peking, Phudrak omit *skra*. ³¹ Phudrak: *par*. ³² Tog, Tokyo, London, Phudrak omit *lo*. ³³ Peking: *la*. ³⁴ Tog, Tokyo, London: *mos*; Phudrak omits *btsun mo*. ³⁵ Derge, Peking, Phudrak: *dang* instead of *las*. ³⁶ Phudrak: *kyis*. ³⁷ London: *phangs*. ³⁸ Phudrak: *te*. ³⁹ Tog, Tokyo, London: *de'i*; Phudrak omits *de*. ⁴⁰ London, Phudrak: *bral*. ⁴¹ London: *lha*.

antaḥpureṇa / atha rājā bimbisāro 'pareṇa samayena samprāpte vasantakālasamaye sampuṣpitesu pādapeṣu haṃsakrauñcamayūraśukaśārikākokilajīvañjīvakānirghoṣite vanaṣaṇḍe devyā saḥāntaḥpuraparivṛta udyānabhūmiṃ nirgataḥ / tatra cāntaḥpurikābhī rājā vijñaptaḥ: deva vayaṃ na śaknumo 'hanyahani bhagavantam upa-samkramitum / tat sādhu devo 'sminn antaḥpure tathāgatasya keśanakhaṣṭupam pratiṣṭhāpayed yatra vayam asakṛtpuṣpair gandhair mālyair vilepanaiś chatrair dhvajaiḥ patākābhīḥ pūjāṃ kuryāmeti / yāvad rājñā bimbisāreṇa bhagavān vijñaptaḥ: dīyatām asmabhyam keśanakhaṃ yena vayaṃ tathāgatastūpam antaḥpuramadhye pratiṣṭhāpayāma iti / yāvad bhagavatā keśanakhaṃ dattam / rājñā bimbisāreṇa mahatā satkāreṇāntaḥpurasaḥāyena tathāgatasya keśanakhaṣṭūpo 'ntaḥpuramadhye pratiṣṭhāpitaḥ / tatra cāntaḥpure 'ntaḥpurikā dīpadhūpapuṣpagandhamālyavilepanair abhyarcanaṃ kurvanti //

(169) *Avadānaśataka* (Continuous from the previous note):

yadā punā rājñā ajātaśatruṇā devadattavigrāhiteṇa pitā dhārmiko dharmarājo jīvitād vyaparopitaḥ, svayaṃ ca

de'i tshe na lha rnam (D116b4) 'dun¹ sar 'dus so // de nas lha'i bu mo dpal gyi blo gros ma² dpag
tshad kho 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 tshad kho⁶ ra khor yug⁷ tu rgya cher snang ba'i 'od mthong nas dris pa /

gser gyi⁸ lus la su yis bskus⁹ //
pad mo utpa la bzhin 'dra ba //
dpal ldan mi mtshungs¹⁰ ci las byung //
khyod kyi lus las 'od byung ba¹¹ //

ci phyir khyod 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 mtshan mthong bas //
mun sel de la mar me phul¹⁵ //
nyon mongs 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 //

¹ Peking: *mdun*. ² Phudrak omits *ma*. ³ Phudrak: 'khor ra 'khor. ⁴ Peking: *mdun*. ⁵ Phudrak: *gsar*. ⁶ Phudrak: 'kho.
⁷ Phudrak: 'yug. ⁸ Peking: *gyis*. ⁹ Phudrak: *su'i skus*. ¹⁰ Phudrak: *tshungs*. ¹¹ Derge, Peking: *khyod las 'dir ni 'od byung
ba*; Phudrak omits this verse. ¹² Phudrak: *gis*. ¹³ Derge, Peking: *la*. ¹⁴ Phudrak omits *la*. ¹⁵ Phudrak: 'phul. ¹⁶ Phudrak:
'dri. ¹⁷ Phudrak: *chogs*. ¹⁸ Derge, Peking, Phudrak: *pas*. ¹⁹ Phudrak: *de'i*.

rājyaṃ pratipannaḥ, tadā bhagavacchāsane sarvedeyadharmāḥ samucchinnāḥ / kriyākāraś ca kārito na kenacit
tathāgatastūpe kāraḥ kartavyā iti / yadā pañcadaśyāṃ pravāraṇā saṃvṛttā, tadā tatra keśanakhastūpe na kaścit
sammārjanaṃ dīpadhūpapuṣpadānaṃ vā kurute / tato 'ntaḥpurikā keśanakhastūpaṃ tathāvidhaṃ rājānaṃ ca bim-
bisāraṃ anusmṛtya karuṇakarūṇaṃ roditum ārabdhāḥ: hā kaṣṭaṃ dharmarājaviyogād vayaṃ puṇyāt prahīṇā iti /
tatra ca śrīmatī nāmāntaḥpurikā / sā svakaṃ jīvitam agaṇayitvā buddhaguṇāṃś cānusmṛtya keśanakhastūpaṃ
sammrjya dīpamālāṃ akāṣṭī / yāvad ajātaśatrur upariprasādatalagataḥ tam udāram avabhāsaṃ drṣṭvā papraccha
kim idam iti / yāvad anyayā kathitam: śrīmatyā keśanakhastūpe dīpamālā kṛteti / tataḥ śrīmatīm āhūya kathayati:
kim arthaṃ rājaśānaṃ atikramasīti / sā kathayati: yady api mayā tava śāsanam atikrāntam, kiṃ tu dharmarājasya
mayā bimbisārasya śāsanam nātikrāntam iti / tatas tena kupitena cakram kṣiptvā jīvitād vyavaropitā / sā bhagavati
prasannacittā kālagatā praṇīteṣu deveṣu trāyastriṃśeṣūpapannā //

bdag la¹ rab tu gsal zhing mdzes //
bdag gdong blta² na sdug³ pa ni⁴ //
pa dmo zla bzhin⁵ rnam (D117a1) par dag /

Tog 167a

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 //
khyod kyis sa⁸ bon der btab bo //

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gser⁹ bzhin¹⁰ spungs la dkar ba yin¹¹ //
rnam 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 rnams 'bar ba¹⁶ ste //
spyany ni me tog ka ma la¹⁷ dang 'dra¹⁸ //(170)

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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

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¹ Phudrak inserts *gsal*. ² Phudrak: *lta*. ³ London: *bsdug*. ⁴ Phudrak: *pa'i*. ⁵ Phudrak: *bzhing zla ba zhing* instead of *bzhin*.
⁶ Phudrak omits *can*. ⁷ Phudrak: *tho*. ⁸ Phudrak omits *sa*. ⁹ Peking: *gsir*. ¹⁰ Phudrak: *zhing*. ¹¹ Peking, Phudrak:
yi. ¹² Phudrak: *su'i*. ¹³ Peking, London, Phudrak: *'byes*. ¹⁴ Tog, Tokyo, London: *lhags*. ¹⁵ Tog, Tokyo, London: *skye*;
Phudrak: *skyed*. ¹⁶ Phudrak: *bas*. ¹⁷ Phudrak omits *la*. ¹⁸ Tog, Tokyo, London: *'dra ba*; Phudrak: *'dra*. ¹⁹ Phudrak: *kyi*.
²⁰ Phudrak omits *nas*. ²¹ Phudrak: *por*. ²² Phudrak: *len*.

(170) Cf. *Avadānāśataka* (Continuous from the previous note):

tatra kāle devasamitir upasthitā / atha śrīmatī devakanyā samantayojanam divyaprabhāmaṇḍalāvabhāsītā devasamitim
upasaṃkrāntā / tataḥ śakro devendras tam udāram avabhāsam divyaṃ ca prabhāṃ samantayojanam dṛṣṭvā papraccha:

gātraṃ kena vimṛṣṭakāñcananibhaṃ padmotpalābhaṃ tava
gātraśrīr atulā kṛṭeyam iha te dehāt prabhā niḥṣṛtā /
vaktraṃ kena vibuddhapadmasadṛṣaṃ cāmīkarābhaṃ tava
brūhi tvaṃ mama devate phalam idaṃ yat karmajaṃ bhujyate //

devatā prāha:

trailokyanāthaṃ jagataḥ pradīpaṃ nirīkṣya buddhaṃ varalakṣaṇādhyam /
cakāra dīpaṃ vadatāṃ varasya tamonudaṃ kleśatamonudasya //
dṛṣṭvā prabhāṃ candramarīcivarṇaṃ cakāra bhāvena munau prasādam /
prabhāṃ ca harṣāt samudīkṣya śāstuś cakre praṇāmaṃ vadatāṃ varasya //
tatkarmaṇā śrīyā dehaṃ rājate 'bhyadhikaṃ mama /
jalajenduvīśuddhābhaṃ vadaṇaṃ kāntadarśanam //

śakraḥ prāha:

aho guṇamayam kṣetraṃ sarvadoṣavivarjitam /
yatra nyastam tvayā bījam iṣṭam svargopapattaye //
ko nārcayet pravarakāñcanarāśīgauram buddhaṃ viśuddhakamalāyatapatranetram /
yatradhikāra-janitāni varāṅganānāṃ rejur mukhāni kamalāyatalocanani //

skyes pa ste¹ // sems 'di gsum skye² bar 'gyur ro // lha'i bu mo dpal gyi blo gros mas³ bdag gang nas shi 'phos zhes bltas na⁴ mi las so // gang du snyam pa dang /⁵ sum (D117a4) bcu rtsa gsum gyi⁶ lha'i khams bzang⁷ por skyes par⁸ mthong ngo // las gang yin zhe na / bcom ldan 'das la sems rab tu dad pa'o snyam du sems nas / de nas dpal gyi blo gros mas 'di snyam du bdag gis zhag lon la⁹ bcom ldan 'das kyi zhal blta bar¹⁰ mi (D117a5) rigs kyi ci nas bdag gis¹¹ zhag ma lon par bcom ldan 'das la¹² blta¹³ 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 rna¹⁷ cha¹⁸ ni thogs / lus do shal¹⁹ dang se mo²⁰ dos brgyan te / lha'i me tog ut pa la dang / (D117a6) pa dmo dang / ku mu da dang / pu ṅḍa rī ka dang / man dā 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 kyi²³ snang bar byas²⁴ te / bcom ldan 'das la me tog gis²⁵ mngon par gtor nas chos nyan (D117a7) pa'i phyir bcom ldan 'das kyi spyang sngar 'dug go²⁶ /

bcom ldan 'das kyi de'i bsam pa dang / bag la nyal ba dang / khams dang / rang bzhin mkhyen nas ji ltar 'phags pa'i bden pa bzhi 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 tshogs³⁰ su lta ba'i ri'i rtse mo nyi shu mtho ba³¹ ye shes kyi rdo rjes bcom nas rgyun du zhugs pa'i 'bras bu mngon du byas so //

Phudrak 446b

des bden pa mthong nas brjod par³² bya ba rnam³³ gsum brjod de³⁴ /

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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 / sdug 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 /

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bcom ldan 'das kyi⁴⁰ 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 thar⁴⁴ pa'i sgo ni phye⁴⁵ ste bdag ni lha dang mi'i gnas su bzhag go zhes gsol to /

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smras pa /

khyod kyi mthus⁴⁶ ni rab gsal⁴⁷ ba /
ngan song lam ste⁴⁸ nyes mang po //
mtho ris bsod nams (D117b4) sgo⁴⁹ yang phye /
mya ngan 'das pa'i lam yang bdag gis thob //

¹ Tog, Tokyo, London: pa'i; Phudrak: pa instead of pas skyes pa ste. ² Peking: skyed; Phudrak: bskyed. ³ Tokyo omits mas. ⁴ Tokyo: blta na; Phudrak: blta nas. ⁵ Phudrak inserts sum pa dang. ⁶ Phudrak: pa'i. ⁷ Phudrak: bzeng. ⁸ Tog, Tokyo, London: par. ⁹ Tog: nas. ¹⁰ Tog, Tokyo, London: ba'i; Phudrak: ba. ¹¹ Phudrak: gi. ¹² Tokyo, London omit la. ¹³ Tokyo, London, Phudrak: lta. ¹⁴ Phudrak: bsam. ¹⁵ Tog, Tokyo, London: pa. ¹⁶ Phudrak: ma'i. ¹⁷ Phudrak: sna. ¹⁸ Tokyo: rca. ¹⁹ Phudrak: zhal. ²⁰ Tokyo, London: sen mo; Phudrak: sen mo'i. ²¹ Phudrak: ka instead of ra ba. ²² Peking: phang ba; Phudrak: pang ba ba. ²³ Tog, Tokyo, London, Phudrak omit kyi. ²⁴ Phudrak: bya. ²⁵ Phudrak: gi. ²⁶ Derge, Peking: song ba dang instead of bcom ldan 'das kyi spyang sngar 'dug go. ²⁷ Peking: nas. ²⁸ Phudrak inserts de. ²⁹ Phudrak: 'jigs. ³⁰ Phudrak omits tshogs. ³¹ Derge, Peking, Tokyo, Phudrak omit mtho ba. ³² London: pa. ³³ Phudrak inserts pa. ³⁴ Derge: do. ³⁵ Tog, Tokyo, London, Phudrak: ltar. ³⁶ Phudrak: las. ³⁷ London: slong. ³⁸ Tog, London, Phudrak omit kyang. ³⁹ Tog, Tokyo, London omit te. ⁴⁰ London omits kyi; Phudrak: kyi. ⁴¹ Peking: gis. ⁴² Peking, Phudrak: skams; Tokyo, London: skam. ⁴³ Peking: bskum. ⁴⁴ Peking: mthar. ⁴⁵ Phudrak: 'phye. ⁴⁶ Phudrak: mthu. ⁴⁷ Phudrak: stsal. ⁴⁸ Phudrak: ni. ⁴⁹ Phudrak: so.

khyod¹ la brten² nas nyes pa rnam³ kyang spangs //
 bdag gis⁴ rtag tu rnam⁵ dag mig⁶ kyang thob //
 'phags pa dga' zhing⁷ zhi ba'i lam yang thob //
 sdug bsngal mtsho las pha rol bdag (D117b5) rgal nas //

'gro ba na yang lha mi rnam kyis mchod //
 skye rga na dang⁸ 'chi ba'i nyes dang bral⁹ //
 srid pa stong du'ang¹⁰ rab tu mthong¹¹ bar dka'¹² //
 de ring thub pa'i zhal mthong 'bras bu thob //

btud nas se¹³ mo do yang rab tu 'phyang //
 zhabs gnyis la yang (D117b6) phyag byas dga' ba¹⁴ skyes //
 rgyal la g.yas kyi¹⁵ phyogs nas¹⁶ bskor byas nas¹⁷ //
 lha yi 'jig rten khams su mngon du song //(171)

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de nas lha'i bu mo dpal gyi blo gros ma¹⁸ tshong pa¹⁹ khe²⁰ rnyed pa bzhin // zhing pa²¹ lo legs pa²²
 bzhin / dpa' bo g.yul las rgyal ba (D117b7) bzhin / nad pa nad thams cad las thar²³ ba bzhin / longs

¹ Phudrak: *khyed*. ² Phudrak: *rten*. ³ Phudrak: *bdag pa* instead of *pa rnam*. ⁴ Phudrak: *gi*. ⁵ Phudrak: *rnam*. ⁶ Tog, Tokyo, London, Phudrak: *nying*. ⁷ Phudrak: *'ga' zhig*. ⁸ Derge, Peking, Tog, Tokyo, Phudrak omit *na dang*. ⁹ Derge, Peking insert *ba*. ¹⁰ Tog, Tokyo, London, Phudrak: *yang*. ¹¹ Tog, Tokyo, London, Phudrak: *thob*. ¹² Tokyo, London: *dga'*. ¹³ London, Phudrak: *sen*. ¹⁴ Peking omits *ba*. ¹⁵ Peking: *kyis*. ¹⁶ Phudrak omits *nas*. ¹⁷ Tog, Tokyo, Phudrak omit *byas nas*; London: *nas ni*. ¹⁸ Phudrak omits *ma*. ¹⁹ Tog, Tokyo, London: *tshong pas*; Phudrak omit *tshong pa*. ²⁰ Phudrak: *khed*. ²¹ Phudrak omits *pa*. ²² Phudrak omits *pa*. ²³ Phudrak: *mthar*.

(171) *Avadānaśataka* (Continuous from the previous note):

dharmatā khalu devaputrasya vā devakanyāyā vā aciropapannasya trīṇi cittāny utpadyante: kutaś cyutaḥ, kutropapannaḥ kena karmaṇeti / sā paśyati: manuṣyebhyaś cyutā praṇīteṣu deveṣu trāyastrimśeṣūpapannā, bhagavato 'ntike cittaṃ prasādyeti / atha śrīmatyā devakanyāyā etad abhavat: na mama pratirūpaṃ syād yad ahaṃ paryuṣitaparivāsā bhagavantaṃ darśanāyopasaṃkrāmeyam / yanv aham aparyuṣitaparivāsā eva bhagavantaṃ darśanāyopasaṃkrāmeyam iti / atha śrīmatī devakanyā divya-prabhāvabhāsa-pariveṣṭitā divyānām utpala-padma-kumuda-puṇḍarīka-mandāravāṇām utsaṅgaṃ pūrayitvā sarvaṃ veṇuvanaṃ kalandakanivāpam udāreṇāvabhāsenāvabhāsya bhagavantaṃ puṣpair avakīrya bhagavataḥ purastān niṣaṅṅā dharmasravaṇāya / atha bhagavān chrīmatyā devakanyāyā āsayānuśayaṃ dhātuṃ prakṛtiṃ ca jñātvā tādr̥ṣiṃ caturāryasatyasaṃprativedhikīṃ dharmadeśanāṃ kṛtavān, yāṃ śrutvā śrīmatyā devakanyāyā viṃśatīśikharasamudgataṃ satkāyadr̥ṣṭisailaṃ jñānavajreṇa bhitvā srotaāpattiphalaṃ prāptam / sā dr̥ṣṭasatyā trir udānam udānāyati: idam asmākaṃ bhadanta na mātrā kṛtaṃ na pitrā na rājñā na devatābhir neṣṭena svajanabandhuvargeṇa na pūrvapretair na śramaṇabrāhmaṇair yad bhagavatāsmākaṃ kṛtaṃ / ucchoṣitā rudhirāśrusamudrāḥ, laṅghitā asthiparvatāḥ, pihitāny apāyadvārāṇi, vivṛtāni svargamokṣadvārāṇi, pratiṣṭhāpitāḥ smo devamanuṣyeṣu / āha ca:

tavānubhāvāt pihitāḥ sughoro hy apāyamārgo bahudoṣayuktaḥ /
 apāvṛtā svargagatiḥ supuṇyā nirvāṇamārgaś ca mayopalabdhaḥ //
 tvadāśrayāc cāptam apetaḍoṣaṃ mayādyā śuddhaṃ suvisuddhacakṣuḥ (Speyer [1] 311: *suvisuddha cakṣuḥ*) /
 prāptam ca śāntaṃ padam āryakāntaṃ tīrṇā ca duḥkhārṇavapāram asmi //
 naravarendra narāmarapūjita vigatajanmajarāmaraṇāmayaṃ /
 bhavasahasrasudurlabhadarśana saphalam adya mune tava darśanam //
 avanamya tataḥ pralambahārā caraṇau dvāv abhivandya jātaharṣā /
 parigamya ca dakṣiṇaṃ jitāriṃ suralokābhimukhī divaṃ jagāma //

spyod¹ gang² dang ldan pas bcom ldan 'das kyi drung du 'ongs pa'i longs spyod de nyid dang bdag gi gnas su song ngo //

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dge slong dag srod dang tho rangs mi nyal zhing thub pa la brtson³ zhing 'khod pa dang / (D118a1) bcom ldan 'das kyi⁴ der 'od rgya cher snang ba mthong ngo // mthong nas bcom ldan 'das la zhus pa / ci bcom ldan 'das bcom ldan 'das la zhal lta⁵ ba'i phyir⁶ tshangs pa 'khor gyi bdag po'am / brgya byin lha'i dbang po'am⁷ / 'jig rten skyong ba (D118a2) bzhi'am / gang zhi⁸ gis bcom ldan 'das kyi zhal ltar⁹ mchis zhes gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge slong dag tshangs pa 'khor gyi bdag po yang¹⁰ ma yin / brgya byin lha'i dbang po yang ma yin / 'jig rten skyong ba bzhi¹¹ la sogs pa lhags¹² pa'ng¹³ ma yin mod kyi rgyal po gzugs can snying po'i¹⁴ chung ma dpal gyi blo gros ma zhes bya ba zhi¹⁵ gis¹⁵ bdag gi 'tsho¹⁶ ba la¹⁷ ma bltas¹⁸ te / de bzhin gshegs pa'i dbu^{19,20} dang sen mo'i mchod rten la²¹ mar me'i phreng²² ba phul²³ ba dang²⁴ / de nas rgyal po ma skyes dgras 'khor lo 'phangs te 'tsho ba dang²⁵ phral lo // de nga²⁶ la sems mngon par dad bzhin du dus 'das nas sum bcu rtsa gsum du gnas bzang po'i lhar skyes so // de²⁷ nub mo nga'i drung du 'ongs te de la nags chos bshad nas des bden pa mthong ste (D118a5) bdag gi²⁸ gnas su song ngo //(172)

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A Close Parallel to the *Puṇya-sūtra found both in the Ekottarāgama fragments from Gilgit and in the Chinese Madhyamāgama¹²⁷⁾

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 pa³⁰ dang / sdug pa dang / shin tu sdug pa dang / yid du 'ong bar gyur pa ni 'di lta ste / (D118a6) bsod nams so³¹ // dge slong dag khyed cag gis³² bsod nams ma yin pa la 'jigs par gyis³³ shig / de³⁴ ci'i phyir zhe na / de ni sdug bsngal gyi tshig bla dwags so // ma mos pa dang / mi

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¹ Tog, Tokyo, London, Phudrak insert *pa*. ² Tog, Tokyo, London insert *dag*. ³ Phudrak: *rtson*. ⁴ Tokyo, London: *kyis*. ⁵ Peking, Tog, Tokyo, London: *blta*. ⁶ Phudrak omits *phyir*. ⁷ Tokyo, London: *po*. ⁸ London omits *gang*. ⁹ Tokyo, London: *bltar*; Phudrak: *lta*. ¹⁰ Phudrak omits *yang*. ¹¹ Phudrak: *bzhin*. ¹² Phudrak: *lhag*. ¹³ Peking: *pa 'drang*. ¹⁴ Phudrak: *po*. ¹⁵ Tokyo omits *gis*. ¹⁶ Phudrak: *mtsho*. ¹⁷ Phudrak omits *la*. ¹⁸ Phudrak: *ltas*. ¹⁹ Peking, Phudrak insert *skra*. ²⁰ Phudrak ²¹ Phudrak omits *la*. ²² Tog: *'phreng*. ²³ Peking: *phal*. ²⁴ London: *ba*; Phudrak: *bas*. ²⁵ Phudrak omits *dang*. ²⁶ Peking looks *de*. ²⁷ Phudrak: *de'i*. ²⁸ Phudrak: *gis*. ²⁹ London omits *de*. ³⁰ Phudrak inserts *pa*. ³¹ Phudrak inserts *la 'jig par mi byid*. ³² Phudrak: *gi*. ³³ Phudrak: *bgyi*. ³⁴ London omits *de*.

¹²⁷⁾Yijing's *Nidāna* omits this parallel.

⁽¹⁷²⁾Cf. *Avadānāśataka* (Continuous from the previous note):

atha śrīmatī devakanyā vaṇig iva labdhālābhaḥ, sasyasaṃpanna iva karṣakaḥ sūra iva vijitasamgrāmaḥ, sarvaroga-parimukta ivāturo yayā vibhūtyā bhagavatsakāśam āgatā tayaiva vibhūtyā svabhavanam gatā //
bhikṣavaḥ pūrvarātrāpararātram jāgarikāyogam anuyuktā viharanti / tair dṛṣṭo bhagavato 'ntike udāro 'vabhāsaḥ /
yaṃ dṛṣṭvā saṃdigdhā bhagavantam papracchuḥ: kiṃ bhagavann imāṃ rātriṃ brahmā sahāmpatiḥ śakro deven-
draś catvāro lokapālā bhagavantam darśanāyopasaṃkrāntāḥ? bhagavān āha: na bhikṣavo brahmā sahāmpatir
na śakro devendro nāpi catvāro lokapālā māṃ darśanāyopasaṃkrāntāḥ / api tu rājño bimbisārasya śrīmatī
nāmāntahpurikā svajīvitam aṅāyitvā buddhaguṇāṃś cānumṛtya tathāgatasya keśanakhastūpe dīpamālāṃ
kṛtavatī / tato rājñā ajātaśatruṇā kupitena jīvitād vyavaropitā / sā mamāntike cittam prasādyā kālagatā praṇīteṣū
deveṣu trāyastriṃśeṣūpapannā / sā asyāṃ rātrau matsakāśam upasaṃkrāntā / tasyā mayā dharmo deśitaḥ, dṛṣṭasatyā
ca svabhavanam gatā /

sdug pa dang¹ / shin tu mi sdug pa dang / yid du mi 'ong ba ni 'di (D118a7) lta² ste / bsod nams ma yin pa'o // dge slong dag ngas yun ring po nas kyang mngon par mthong ste / yun ring po nas bsod nams byas pa / rnam 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 ngas lo bdun gyi bar du byams pa'i sems⁶ bsgoms⁷ pas bskal pa 'jig pa dang rtas pa bdun gyi 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 // rtas pa'i tshe tshangs pa'i gzhal (D118b2) med khang stong par skyes⁹ nas der yang ngas¹⁰ tshangs pa dang / tshangs chen gyi bdag por gyur nas ngas zil gyis¹¹ gnon¹² gyi¹³ gzhan gyis¹⁴ ma yin no // sems can brgya phrag bcu la dbang sgyur te / sems can gyi nang na mchog tu bsngags so // stong phrag sum bcu rtsa (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 btul 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 bdun 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 ngas 'di ltar rgya mtsho'i²¹ mtha' tshun chad sa chen po 'di²² chos kyis²³ btul gyi / dbyug²⁴ pa dang mtshon gyis²⁵ gnon²⁶ cing mi bde²⁷ ba med par gnas so //

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de'i tshe²⁸ yang nga 'di snyam du las gang gi²⁹ 'bras bu rnam par smin pas bdag 'dir (118b6) mthu 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 rnam par smin pa gsum gyis³³ bdag 'di ltar mthu 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 rnam par smin la ltos³⁷ //

lo bdun bar du dge slong dag //

byams par³⁸ byed pa'i sems (D119a1) bsgoms³⁹ pas //

bskal ba 'jig cing rtas gyur ba //

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¹ Phudrak omits *pa dang*. ² Tokyo omits *lta*. ³ Tog, Tokyo, London, Phudrak omit *la*. ⁴ Tokyo omits *pa*. ⁵ Phudrak omits *sdug pa dang*. ⁶ Peking: *pa'a sams*. ⁷ Phudrak: *sgoms*. ⁸ Derge, Peking omit *dang*. ⁹ Peking: *skyas*. ¹⁰ Phudrak: *des* instead of *ngas*. ¹¹ Phudrak: *kyi*. ¹² Tog, Tokyo, London: *non*. ¹³ Tog: *gyis*. ¹⁴ Phudrak: *gyi*. ¹⁵ Tokyo, London: *lo*. ¹⁶ Phudrak: *zhi*. ¹⁷ Derge, Peking, Tog, Phudrak omit *sna*. ¹⁸ Peking, Phudrak: *ba glang*; Tog, Tokyo, London: *glang po*. ¹⁹ Tog, Tokyo, London, Phudrak: *bud med*. ²⁰ Peking: *gcad*. ²¹ Peking: *mtsho*. ²² Phudrak omits the wave lined passages. ²³ Peking; Phudrak: *kyi*. ²⁴ Phudrak: *dbyugs*. ²⁵ Phudrak: *gyi*. ²⁶ Tog, Tokyo, London: *gnod*. ²⁷ Phudrak: *bdo*. ²⁸ Phudrak omits *tshe*. ²⁹ Tokyo, London: *gis*. ³⁰ Tokyo inserts *ba*. ³¹ Tog, Tokyo, London: *bsams pa dang*; Phudrak: *bsam pa nas*. ³² Phudrak inserts *'di rin po che dang / khyim bdag rin po che dang / dmag mi rin po che dang / dal bu yang stong tshongs nas / de dag kyang dpa' ba dang / nus pa dang gzugs su ldan pa / pha rol gyi sde tshar gcod pa ste / de yang ngas 'di ltar rgya mtsho'i mtha' tshun bcad sa chen po*. ³³ Phudrak: *gyi*. ³⁴ Tokyo, London omit *che rdzu 'phrul*; Phudrak: *che ba rdzu 'phrul*. ³⁵ Phudrak omits *gdul ba dang*. ³⁶ Tog, Tokyo, London: *yis*; Phudrak: *yin*. ³⁷ Phudrak: *stos*. ³⁸ Phudrak: *pa*. ³⁹ Phudrak: *bsgom*.

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 //
rgyal po rab tu 'jigs⁸ grags byas //

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rgyal 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 skyes //
nor rdzas thams cad phun sum tshogs //
rin chen sna bdun de bzhin te //

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nor dang yo byad mang por ldan //
rgyal po¹⁴ grags shing 'jigs par gyur¹⁵ //
mthu chen de yi¹⁶ rgyu yis ni¹⁷ //
gang du skyes (D119a5) pa'i mchog tu gyur //

sangs rgyas 'jig rten phan pa can //
de yis¹⁸ 'di ltar bshad pa'o //
ngo mtshar¹⁹ che ba²⁰ 'di shes pa²¹ //
de yang rdzu 'phrul chung ba²² yin //

¹ Phudrak: *mdun*. ² Phudrak: '*jin*. ³ Phudrak: *len*. ⁴ Phudrak: *lha'i*. ⁵ Peking: *rgyal po*; Phudrak: *rgyal por*. ⁶ Phudrak: '*gyur*. ⁷ Peking: *rgya*. ⁸ Tog, Tokyo, London: '*jig*. ⁹ Tog: *glugs*. ¹⁰ Phudrak: *gyi*. ¹¹ Phudrak: *kyis*. ¹² Phudrak: *sa'i*. ¹³ Peking: *tshe*. ¹⁴ Phudrak: *por*. ¹⁵ Tog, Tokyo, London: '*gyur*. ¹⁶ Phudrak: *de'i*. ¹⁷ Phudrak: *yin no*. ¹⁸ Phudrak: *yi*. ¹⁹ Phudrak: *tshar*. ²⁰ Phudrak: *ba'i*. ²¹ Phudrak: *pas*. ²² Derge, Peking: *ma*.

mkhas pa gang gis¹ dad mi 'gyur //
 de ste rigs² ni dmar gyur³ kyang //
 de la phan⁴ par 'dod pa dang //
 mthu (D119a6) rnams chen por mngon 'dod pa⁵ //
 dam pa'i chos la bla mar byos //
 sangs rgyas bstan⁶ la dran par gyis⁷ //

bcom ldan 'das kyis⁸ de skad gsungs pa dang / dge slong dag yid mgu ste bcom ldan 'das kyis⁹ gsungs
 pa la mngon par dga'o //(173)

¹ Phudrak: *gyi*. ² Phudrak: *rig*. ³ Derge, Peking: *dma' gyur*; Phudrak: *dmig mi 'gyur*. ⁴ Phudrak omits *phan*. ⁵ Phudrak: *pas*. ⁶ Phudrak: *brtan*. ⁷ Phudrak: *bgyi*. ⁸ Phudrak: *kyi*. ⁹ Peking looks *kyas*.

(173) Cf. *Ekottarāgama-Fragment der Gilgit-Handschrift* (Chandrabhal Tripathi, § 18.6):

mā yūyaṃ bhikṣavaḥ puṇyebhyo bhaiṣṭa / tat kasya hetoḥ / sukhasyaitad adhivacanam iṣṭasya kāntasya priyasya
 manāpasya yaduta puṇyānīti / apuṇyāt tu yūyaṃ bhikṣavaḥ viramata / tat kasya hetor / duḥkhasyaitad adhivacanam
 aniṣṭasyākāntasyāpriyasyāmanaāpasya yadutāpuṇyānīti // abhijānāmy ahaṃ bhikṣavo dīrgharātrakṛtānāṃ puṇyānāṃ
 dīrgharātram iṣṭaṃ priyaṃ manaāpaṃ vipākāṃ pratyānubhavituṃ / saptāhaṃ varṣāṇi maitraṃ cittaṃ bhāvayitvā
 sapta saṃvartavivartakalpān nemaṃ lokam upāgamam / saṃvartamāne 'haṃ loka ābhāsvare devanikāye upa-
 padye / vivartamāne loka śūnye brāhṃe vimāne upapadye / tatrāhaṃ bhavāmi brahmā mahābrahmā abhibhūr an-
 abhibhūto 'nyataradaśasatavaśavartī mahābrahmā teṣāṃ satvānāṃ agra ākhyātaḥ / ṣaḍviṃśatkr̥tvāś cāhaṃ śakro
 'bhūvan devānāṃ indro 'nekaśatakr̥tvāś ca rājābhūvaṃ cakravartī caturanto vijetā dhārmiko dharmarājāḥ sap-
 taratnasamanvāgataḥ tasya mama imāny evaṃrūpāṇi sapta ratnāni abhūvaṃs tadyathā cakraṛatnaṃ hastiratnaṃ
 aśvaratnaṃ maṇiratnaṃ strīratnaṃ gr̥hapatiratnaṃ pariṇāyakarātanaṃ eva saptamaṃ pūrṇaṃ ca me 'bhūt sahasraṃ
 putrāṇāṃ sūrāṇāṃ vīrāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakānāṃ / so 'ham imāṃ eva samudraparyantāṃ
 mahāpṛthivīm akhilāṃ akaṅṭakāṃ anutpīḍāṃ adaṅḍenāśastreṇa dharmeṇa samēnābhiniṛjityādhyavasitavān / tasya
 mamaitad abhavat / kasyaitat karmaṇaḥ phalaṃ kasyaiśa karmaṇaḥ phalavipāko yenāsmi etarhy evaṃ mahard-
 dhika evaṃ mahānubhāva itī / tasya mamaitad abhavat / trayāṇāṃ etat karmaṇāṃ phalaṃ trayāṇāṃ eṣa karmaṇāṃ
 phalavipāko yenāsmi etarhy evaṃmaharddhika evaṃ mahānubhāvaḥ / katameṣāṃ trayāṇāṃ / yaduta dānasya
 damasya saṃyamasya //

vipākāṃ paśya puṇyānāṃ kuśalānāṃ sukhaiṣiṇāṃ /
 maitraṃ cittaṃ bhāvayitvā sapta varṣāṇi bhikṣavaḥ // 1
 sapta saṃvartavaivartān nemaṃ lokam upāgamam (Hs.: *upagamat*) /
 saṃvartamāne loka 'smin bhavāmy ābhāsvaropagaḥ // 2
 vivartamāne ca bhavāmy eṣa brahmopago hy ahaṃ /
 saptakṛtvo mahābrahmā vaśavarty abhavat purā // 3
 ṣattriṃśadguṇakṛtvaś ca devarājyam akārayat /
 anekaśatakr̥tvāś ca rājābhūvan pratāpavān // 4
 mūrḍhnābhīkṛtaḥ kṣatriyo jāmbūśaṅḍeśvaras tadā /
 adaṅḍenāśastreṇa vijitya pṛthivīm imāṃ // 5
 asāhasena dharmeṇa samyag evānuṣiṣṭavān /
 dharmacakraṃ vartayitvā asmin pṛthivīmaṅḍale // 6
 mahādhano mahābhoge jāto 'haṃ tāḍṛṣe kule /
 sarvadravyopasaṃpanno ratnaiḥ saptabhir eva ca // 7
 prabhūtavittopakaraṇo rājābhūvan pratāpavān /
 eṣa hetur hi māhātmye prabhūtvam yena jāyate // 8
 buddhāḥ saṃgrāhakā loka (etat teṣāṃ sudeśitam /
 kaḥ śrutvā na prasīdeta api kṣṇābhijātikaḥ // 9
 tasmād ihātmakāmena māhātmyam abhikāṅkṣatā /
 saddharmo gurukartavyaḥ smaratā buddhaśāsanam // 10 //

gleng gzhi'i¹ nang nas (D119a7) sgo gsum pa'i mdo'i tshigs su bca'd pa bdun pa'o //

§ 3.8¹²⁸⁾

mdor na /

Tog 170b

khyim rmang² rta babs bcas pa dang //

ba gam stegs bur³ bcas pa ste //

ka ba mtshal⁴ gyis⁵ byugs pa dang //

rtsig⁶ pa⁷ rgya skyegs⁸ ri mo⁹ bri¹⁰ //

¹ Phudrak: *bzhi'i*. ² Phudrak: *mangs*. ³ Derge, Peking, Phudrak: *bu*. ⁴ Tokyo, London: *'tshal*; Phudrak: *tshal*. ⁵ Phudrak: *gyi*. ⁶ Phudrak: *rtsigs*. ⁷ Tog: *ngos* instead of *pa*. ⁸ London: *stegs*; *rgyegs*. ⁹ Tog, Tokyo, London, Phudrak: *mor*. ¹⁰ Tokyo, London: *bri'o*; Phudrak: *bris pa'o*.

¹²⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 429b16–18):

第八子攝頌曰：
門戶并簷屋 及以塔下基
赤石紫礦塗 此等皆隨作

The *Fujing* 福經 (**Puṇya-sūtra*) in the *Madhyamāgama* (T. 1 [26] 645c16–646c7):

我聞如是，一時，佛遊舍衛國，在勝林給孤獨園。爾時，世尊，告諸比丘：“莫畏於福。愛樂意所念。所以者何？福者是說樂。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，七返成敗，不來此世。世敗壞時，生於晃昱天。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，作利利頂生王。比丘，我作利利頂生王時，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... 有八萬四千御座... 有八萬四千雙衣... 有八萬四千女... 有八萬四千種食... 比丘，我作此念：‘是何業果？為何業報？令我今日，有大如意足，有大威德，有大福祐，有大威神。’比丘，我復作此念：‘是三業果。為三業報。令我今日，有大如意足。有大威德。有大福祐。有大威神。一者布施，二者調御，三者守護。於是世尊，說此頌曰：

觀此福之報 妙善多饒益
比丘我在昔 七年修慈心
七反成敗劫 不來還此世
世間敗壞時 生於晃昱天
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 無量百頂王
利利頂生王 為人之最尊
如法非刀杖 政御於天下
如法不加枉 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
財穀具足滿 成就七寶珍
因此大福祐 所生得自在
諸佛御於世 彼佛之所說
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。彼諸比丘聞佛所說，歡喜奉行。

3.8.1¹²⁹⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i dze¹ ta'i (D119b1) tshal mgon med zas sbyin gyi kun Phudrak 448b8
dga' ra ba na bzhugs so // khyim bdag mgon med zas sbyin² bcom ldan 'das gang na ba der song nas /
bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te / bcom ldan 'das la 'di skad du de ste bcom ldan Phudrak 449a
'das kyi (D119b2) rjes su gnang na bdag gis³ bcom ldan 'das kyi dbu skra⁴ 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 Tokyo 117a
ldan 'das kyis⁵ 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 skra⁶ dang sen mo'i
mchod rten la ba gam bgyi'o zhes gsol ba dang / bcom ldan 'das kyi bka' stsal pa / khyim bdag de lta Peking 116b
bas na ngas rjes su gnang gis byos shig /
de nas bcom ldan 'das⁷ de ste rjes su gnang⁸ na bdag gis stegs bus⁹ bskor bar¹⁰ bgyi'o zhes gsol ba
dang / bcom ldan 'das kyi bka' stsal pa¹¹ / de lta bas na khyim bdag ngas rjes su gnang gis¹² byos
shig /
yang bcom (D119b5) ldan 'das kyis¹³ de ste¹⁴ rjes su gnang na / bdag gis¹⁵ ka ba dag mtshal¹⁶ gyis¹⁷
byug go zhes gsol ba dang / bcom ldan 'das kyi bka' stsal pa / khyim bdag de lta bas na rjes su gnang
gis¹⁸ byos shig / Tog 171a
yang¹⁹ bcom ldan 'das kyis²⁰ de ste rjes su gnang na bdag (D119b6) gis rtsig²¹ ngos²² rgya skyegs
kyis²³ bris ba bgyi'o²⁴ zhes gsol ba dang / bcom ldan 'das kyi bka' stsal pa / khyim bdag de lta bas na
rjes su gnang gis²⁵ bris²⁶ shig /

gleng gzhi'i²⁷ nang nas sgo gsum pa'i mdo'i tshigs su bcad pa brgyad²⁸ pa'o //

¹ Peking, Tokyo: 'dze; Phudrak: *mdze*. ² Phudrak omits *khyim bdag mgon med zas sbyin*; Derge, Peking insert *pa* after *sbyin*.
³ Phudrak: *gi*. ⁴ Peking, Phudrak omit *skra*. ⁵ Phudrak: *kyi*. ⁶ Phudrak omits *skra*. ⁷ Derge inserts *kyis*; Phudrak inserts
kyi. ⁸ Peking inserts *ba*. ⁹ Derge, Peking, Tokyo, London: *ba gam gyis*; Phudrak: *ba gam gyi*. Cf. the *uddāna* above, where
the term "*stegs bu*" occurs. ¹⁰ Derge, Peking: *ba*. ¹¹ Phudrak inserts *dang*. ¹² Phudrak: *gi*. ¹³ Peking: *kyi*. ¹⁴ Phudrak
omits *de ste*. ¹⁵ Phudrak: *gi*. ¹⁶ Tokyo: 'tshal; Phudrak: *tshal*. ¹⁷ Phudrak: *gyi*. ¹⁸ Phudrak: *gi*. ¹⁹ Tokyo, London omit
yang. ²⁰ Peking omits *kyis*; Phudrak: *kyi*. ²¹ Phudrak: *brtsigs*. ²² Tokyo, London: *ngo*. ²³ Phudrak: *brgya rkyegs kyi*.
²⁴ Phudrak: *bya'o*. ²⁵ Phudrak: *gi*. ²⁶ Tokyo, London: *ris*. ²⁷ Phudrak: *gzhi ni*. ²⁸ Phudrak: *rgyad*.

¹²⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 429b19–22):

爾時，給孤獨長者，白世尊言：“唯願許，我於髮爪窺觀波中間空者，為作門戶。復安簷屋，并造塔基。復以赤石，塗拭其
柱。於塔壁上，紫礦圖畫。”佛言：“隨意。”

§ 3.9¹³⁰⁾

mdor na /

ba¹ (D119b7) lang² so dang tha gu dang //
 phreng ba rin chen phreng ba can /
g.yog³ ma dang ni snying po dang //
 snying po yi ni sgo yang ngo //

Phudrak 449b

3.9.1¹³¹⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na⁴ dze⁵ ta'i tshal mgon med zas sbyin gyi kun dga' ra
 ba na bzhugs so // bcom ldan 'das kyis⁶ dbu skra⁷ dang (D120a1) sen mo'i mchod rten⁸ la mchod pa
 dang / bkur sti byos shig ces gsungs na / dge slong dag gis⁹ mchod rten la¹⁰ mchod pa byed pa na phur
bu¹¹ btab nas me tog gi phreng¹² ba btags pa dang / bram ze dang khyim bdag dad pa¹³ dag gis mthong
 nas ci'i phyir 'di ltar (D120a2) dge slong dag gis ston pa'i mchod rten¹⁴ phur bu med pa la phur bu¹⁵
 btab ces 'phyas¹⁶ 'dogs so // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom
 ldan 'das kyis bka' stsal pa / bram ze dang khyim bdag 'phyas ba ni¹⁷ yus te / de lta bas (D120a3) na
 mchod rten la phur bus¹⁸ ma btap¹⁹ par²⁰ ba lang²¹ gi so lta bu²² chung²³ ngus thob shig /
 bcom ldan 'das kyis ba lang²⁴ gi so lta bu chung ngus thob shig ces²⁵ bka' stsal pa dang / dge slong

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Phudrak 130a

¹ Phudrak: *bal*. ² Tog, Phudrak: *glang*. ³ Peking, Tog, Tokyo, London: *g.yogs*. ⁴ Tog, Tokyo, London, Phudrak: *pa'i*.
⁵ Peking: 'dze; Phudrak: *mdze*. ⁶ Phudrak: *kyi*. ⁷ Peking, Phudrak omit *skra*. ⁸ Phudrak: *brten*. ⁹ London: *gi*. ¹⁰ Phudrak
 omits *mchod rten la*. ¹¹ Tokyo, London, Phudrak: *bus*. ¹² Tog, Phudrak: '*phreng*. ¹³ Phudrak inserts *can*. ¹⁴ Tog, Tokyo,
 London insert *la*. ¹⁵ Tokyo, London: *bur*. ¹⁶ Derge: *phyas*; Peking: *dbyas*. ¹⁷ Peking, Phudrak omit *ni*. ¹⁸ Tog, Tokyo,
 London: *bu*. ¹⁹ Tog: *gdab*. ²⁰ Peking: *thar*. ²¹ Tog: *ba glang*; Phudrak: *bal glang*. ²² Phudrak: *bur*. ²³ Phudrak: *chu*.
²⁴ Tog: *glang*. ²⁵ Peking: *cas*.

¹³⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 429b23–25):

第九子攝頌曰：
 不應以橛釘 及昇窠觀波
 開許金銀花 塔上以舍蓋

¹³¹⁾ Yijing's *Nidāna* (T. 1452 [24] 429b26–c18):

爾時，佛在室羅伐城。諸苾芻衆，於供養時，欲以花鬘，挂於塔上。即便登躡，以釘釘塔，挂諸花鬘。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：“不應於窠觀波上，尖刺釘之。若有犯者，得惡作罪。然於初始，造塔之時，應出傍橛，作象牙杵。”
 時諸苾芻，至供養時，便登上，窠觀波頂，而安燈盞。佛言：“不於香臺頂上而設燈明。若有犯者，得惡作罪。”
 時諸苾芻，上窠觀波，安置幡蓋供養之物。時婆羅門居士，咸共譏嫌：“不淨登躡。”佛言：“應使俗人。若無俗人，應使求寂。若無求寂，諸苾芻等，應先濯足淨以香湯或塗香泥，作如是念：‘我今為欲供養大師！然後昇塔。若異此者，得惡作罪。若窠觀波，形高大者，應以繩，繫相輪下，攀緣而上。’”
 有婆羅門居士。咸來詣髮爪，窠觀波處。各持花鬘，奉獻供養。所有乾花，而不摒除，不能淨潔。佛言：“摒除。”
 時給孤獨長者，請世尊白：“我今願以金銀花鬘，供養髮爪窠觀波。”佛言：“隨作。”
 塔上鳥栖，不淨穢污。“欲於其上，造立覆舍。”佛言：“應作。復為無門，室闕損壞。佛言：“隨意開門。”

dag gis¹ mchod rten la khung bu brkos te ba lang² gi³ so lta bu 'dzugs⁴ pa la zhugs pa (D140a4) dang / bcom ldan 'das kyis mchod rten la khung⁵ bu brkos⁶ te ba lang⁷ gi so lta bu ma gzugs par mchod rten rtsig⁸ pa'i tshe⁹ na¹⁰ tshugs shig¹¹ ces bka' stsal to //

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dge slong dag mchod pa byed pa na¹² mchod rten la 'dzegs¹³ nas¹⁴ me tog gi¹⁵ phreng¹⁶ ba rnams¹⁷ mgur chu'i bre la (D120a5) 'dogs¹⁸ pa dang / bram ze dang khyim bdag dag gis mthong nas ci'i phyir 'di ltar dge slong dag gis 'di ltar¹⁹ ston pa'i mchod rten la rdog pas rdzi zhing 'dong²⁰ zhes 'phyas²¹ '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 rnams 'phyas²² ba ni yus te / de lta bas na dge slong dag gis ston pa'i mchod rten la rdog pas rdzi²³ zhing ma 'dong²⁴ shig / de ste mchod pa'i phyir na ni khyim pas 'dzegs²⁵ shig / de med na dge tshul pas²⁶ rkang pa gnyis (D120a7) khru la dris byug gam gos kyis²⁷ dkris²⁸ te 'dzegs shig / de dag kyang med na dge slong dag²⁹ gis³⁰ 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 /

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mchod rten che ste 'dzeg³¹ mi nus pa dang³² / bcom ldan 'das kyis³³ bka' (D120b1) stsal pa / thag pas thogs te 'dzegs shig /

dbu skra³⁴ dang sen mo'i mchod rten la me tog gi³⁵ phreng³⁶ ba³⁷ phul ba dang / de dag rnyis³⁸ te³⁹ mi mdzes par gyur nas / khyim bdag skyabs med zas sbyin gyis bcom ldan 'das kyi⁴⁰ dbu skra⁴¹ dang sen mo'i mchod rten la me (D120b2) tog gi phreng⁴² ba phul ba dang de dag rnyis⁴³ te mi mdzes nas⁴⁴ / de ste bcom ldan 'das kyis⁴⁵ gnang na⁴⁶ / bcom ldan 'das kyi dbu skra dang sen mo'i mchod rten la rin po che⁴⁷ phreng⁴⁸ ba dbul lo zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag gnang gis phul cig /

dbu skra⁴⁹ dang sen mo'i mchod rten la bya rog⁵⁰ la sogs pa bya rnams 'khod de de dag gi rtug pas mchod rten ma rung bar gyur pa dang / khyim bdag mgon med zas sbyin gyis⁵¹ bcom ldan 'das la dbu skra⁵² dang sen mo'i mchod rten la bya rog la sogs pa bya rnams (D120b4) mchis shing⁵³ rtug pas mchod rten ma rung bar bgyis na / de ste bcom ldan 'das kyis gnang na / bcom ldan 'das kyi dbu skra⁵⁴ dang sen mo'i mchod rten la g.yog⁵⁵ 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 pa⁵⁶ snying pos g.yogs shig⁵⁷ ces bka' stsal pa dang / des⁵⁸ g.yog pa'i snying pos g.yogs so //

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¹ Phudrak: *gi*. ² Tog, Phudrak: *glang*. ³ Phudrak: *gis*. ⁴ Phudrak: *zhug*. ⁵ Phudrak: *khang*. ⁶ Phudrak: *bskos*. ⁷ Peking, Tog, Phudrak: *glang*. ⁸ Tog: *brtsigs*. ⁹ Phudrak: *che*. ¹⁰ Tog, Tokyo, London, Phudrak: *nas*. ¹¹ Phudrak omits *shig*. ¹² Phudrak omits *mchod pa byed pa na*. ¹³ London: *mdzogs*. ¹⁴ Tog inserts *me tog dang*. ¹⁵ Phudrak: *gis*. ¹⁶ Tog, Phudrak: *'phreng*. ¹⁷ Phudrak omits *rnams*. ¹⁸ London: *'dugs*. ¹⁹ Tog, Tokyo, London omit *'di ltar*. ²⁰ Derge, Peking, London insert *zhing 'dong*. ²¹ Phudrak: *phyag*. ²² Phudrak: *nam phyas*. ²³ London: *rdzis*. ²⁴ Tokyo, London: *mdong*; Phudrak: *'dog*. ²⁵ Phudrak: *mdzogs*. ²⁶ Peking: *phas*. ²⁷ Peking: *kyi*; Phudrak omits *kyis*. ²⁸ Peking; Phudrak: *bkris*. ²⁹ Derge, Peking, Phudrak omit *dag*. ³⁰ Phudrak: *gi*. ³¹ Tokyo, Phudrak: *'dzegs*. ³² Phudrak: *te*. ³³ Phudrak: *kyi*. ³⁴ Peking, Phudrak: omit *skra*. ³⁵ Phudrak: *gis*. ³⁶ Tog, Phudrak: *'phreng*. ³⁷ Derge, Peking insert *dbul ba*. ³⁸ Peking, Tokyo: *rnyings*; Tog: *brnyings*; London: *snyings*; Phudrak: *nyis*. ³⁹ Derge looks *ta*. ⁴⁰ Tokyo, London, Phudrak omit *kyi*. ⁴¹ Peking: *skra*. ⁴² Tog: *'phreng*. ⁴³ Tog: *brnyings*; Tokyo, London: *bsnyigs*. ⁴⁴ Phudrak omits the wave-lined passage. ⁴⁵ Phudrak: *kyi*. ⁴⁶ Derge, Peking, Phudrak insert *ni*. ⁴⁷ Phudrak: *che yis*. ⁴⁸ Tog, Phudrak: *'phreng*. ⁴⁹ Peking, Phudrak omit *skra*. ⁵⁰ Phudrak: *bya ro*. ⁵¹ Phudrak: *gyi*. ⁵² Peking, Phudrak omit *skra*. ⁵³ Phudrak: *shig*. ⁵⁴ Peking, Phudrak omit *skra*. ⁵⁵ Tog, Tokyo, London, Phudrak: *g.yogs*. ⁵⁶ Phudrak: *pa*. ⁵⁷ Tog: *shing*. ⁵⁸ Phudrak: *de*.

g.yogs pa de¹ dbyar 'drul zhing mun pas mi snang bar gyur pa dang / khyim bdag mgon med zas 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 kyis rul te⁵ mun par gyur nas⁶ mi mngon na de⁷ ste bcom ldan 'das kyis⁸ gngang na bdag gis chab sgo⁹ gdong ngo¹⁰ zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de lta bas (D120b7) na khyim bdag gngang gis sgo thong cig /⁽¹⁷⁴⁾

gleng gzhi'i¹¹ nang nas sgo gsum pa'i mdo'i tshigs su bcad pa dgu pa'o //

§ 3.10¹³²⁾

mdor na /

khar ba la sogs mchod rten bya //
 gser dang dngul la¹² sogs pa dang //
 rgyal mtshan gyis su 'di la bskor //
 'bru mar la sogs chag chag (D121a1) gdab //

3.10.1¹³³⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na¹³ dze¹⁴ ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // khyim bdag mgon med zas sbyin¹⁵ bcom ldan 'das gang na ba der song ste phyin pa dang / bcom ldan 'das kyis zhabs (D120a2) la mgo bos phyag 'tshal te bcom ldan 'das la 'di skad

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¹ Phudrak: *der.* ² Tokyo, London, Phudrak: *gi.* ³ Peking, Phudrak omit *skra.* ⁴ Phudrak: *g.yog.* ⁵ Phudrak inserts *mum pa de da ltar dbyar gyi chab kyis rul te.* ⁶ Tokyo, London omit *nas.* ⁷ Phudrak omits *de.* ⁸ Phudrak omits *kyis.* ⁹ Phudrak: *go.* ¹⁰ Tog, Tokyo, London: *par bgyi'o* instead of *ngo.* ¹¹ Phudrak: *gzhi'i.* ¹² Phudrak looks *dang.* ¹³ Tog, Tokyo, London, Phudrak: *pa'i.* ¹⁴ Peking, Phudrak: *'dze.* ¹⁵ Phudrak inserts *gyi.*

¹³²⁾ Yijing's *Nidāna* (T. 1452 [24] 429c19–21):

第十子攝頌曰：
 鐵作傘觀波 及以金銀等
 許幡旗供養 并可用香油

¹³³⁾ Yijing's *Nidāna* (T. 1452 [24] 429c22–430a1):

爾時，佛在室羅伐城。給孤獨長者請世尊曰：“願許我造鐵傘觀波。”佛言：“隨作。”復言：“欲以金銀琉璃水精銅等，造作。”佛言：“應作。”
 “雖作，塔上未善莊嚴。欲以幡旗并雜繒綵，而為供養。”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。於旗幡上，畫作四形。”
 復白佛言：“我今先欲香油塗拭，次以紫礦麝金梅檀等，作妙香水，洗髮爪傘觀波。唯願聽許。”佛言：“皆隨意作。”

⁽¹⁷⁴⁾ *Vinayasūtra* (R. Sāṅkṛtyāyana, 120 [Taishō Univ. 17.495] = Derge 99b4):

Skt. avachedanagarbheṇa nāsakaṃ (*sic.*) pratibandhāya chādanam /
Tib. 'jig par byed pa bzlog pa'i phyir sbubs g-yogs kyis g-yogs so //

ces gsol to¹ // bcom ldan 'das kyis de ste gnang na² 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 gnang³ gis byos shig / de bzhin du dngul las⁴ byas pa dang / bai dū rya byas pa dang / shel (D120a4) las byas pa rgya⁵ cher byos shig /

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de ste yang bcom ldan 'das kyis gnang na bdag gis⁶ bcom ldan 'das kyi dbu skra⁷ dang sen mo'i mchod rten la rgyal mtshan dbul⁸ lo zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag de lta bas na gnang gis⁹ (D121a5) phul cig /

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bcom ldan 'das kyis rgyal mtshan phul cig ces gsungs pa dang / des ci 'dra ba zhis dbul ba¹⁰ mi shes nas / bcom ldan 'das kyis bka' stsal pa / rgyal mtshan bzhi ste / seng ge'i rgyal mtshan¹¹ dang / chu srin gyi rgyal mtshan dang / klu'i rgyal mtshan dang / (D121a6) khyu mchog gi¹² rgyal mtshan no¹³ //(175)

de ste yang bcom ldan 'das kyis gnang na bdag¹⁴ gis bcom ldan 'das kyi¹⁵ dbu skra¹⁶ dang sen mo'i mchod rten la 'bru mar gyis¹⁷ chag chag gdab bo zhes gsol ba dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag gnang (D121a7) gis¹⁸ chag chag¹⁹ thob cig /

Tog 173b

yang gsol ba / de ste bcom ldan 'das kyis gnang na bdag gis bcom ldan 'das kyi dbu skra²⁰ dang sen mo'i mchod rten la ldong ros kyis²¹ byug go zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na khyim bdag gnang gis (D121b1) yugs²² shig / ji ltar ldong ros kyis²³ byug²⁴ pa de bzhin du tsan dan gyis²⁵ byug pa yang rgya cher byos shig /⁽¹⁷⁶⁾

gleng gzhi'i nang nas sgo gsum pa'i mdo'i tshigs su bcad pa bcu pa²⁶ ste / gleng gzhi'i nang nas sgo gsum pa rdzogs so //

4

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mdor²⁷ 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*. ⁹ Phudrak: *gi*. ¹⁰ Phudrak omits *ba*. ¹¹ Phudrak inserts *bzhi ste*. ¹² Phudrak: *gis*. ¹³ Phudrak: *dang* instead of *no*. ¹⁴ Phudrak omits *na bdag*. ¹⁵ Phudrak: *kyis*. ¹⁶ Peking, Phudrak: *skra*. ¹⁷ Tog: *gyi*. ¹⁸ Phudrak: *gi*. ¹⁹ Phudrak: *chab chab*. ²⁰ Peking, Phudrak: *skra*. ²¹ Phudrak omits *kyis*. ²² Tokyo, London: *byugs*. ²³ Phudrak: *kyi*. ²⁴ Tokyo, London: *byugs*. ²⁵ Phudrak: *gyi*. ²⁶ Tog, Tokyo, London, Phudrak omit *pa*. ²⁷ Phudrak inserts *na*.

⁽¹⁷⁵⁾Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 120 [Taishō Univ. 17.482] = Derge 4117, 99b1):

Skt. *siṃhadhvājō makarādhvājō nāgarājādhvājō vṛṣābhādhvāja 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⁾*Vinayasūtra* (R. Sāṅkrtyāyana, 120 [Taishō Univ. 17.488] = Derge 4117, 99b2):

Skt. *tail-āla-candanakuṃkumaśekānāñ ca /*

Tib. *'bru mar dang ba bla dang tsandan dang gur gum gyi chag chag dag kyang ngo //*

sgo leb¹ (D121b2) dang yang de ltar dbyar //
 drug sde² dag dang bts³ blag mkhan⁴ //
 gzhong pa gtan⁵ pa de bzhin te //
 kun tu rgyu dang skyin po dang //
 chag chag bt⁶ ba⁶ rung ba dang //
 de bzhin mdo rnam bs⁷ dus⁷ par br⁸ jod⁸ //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 rnam so //

4.1.1¹³⁶⁾

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 pā lis zhus pa / btsun pa bcom ldan 'das
 kyis

¹ Peking: *lab*. ² Derge: *sda*. ³ Phudrak: *gtso*. ⁴ Phudrak: *mkhen* ⁵ Tog, Tokyo, London: *bsten*; Phudrak: *rten*. ⁶ Tog, Tokyo, London, Phudrak: *gdab dang*. ⁷ Phudrak: *sdus*. ⁸ Tokyo, London, Phudrak: *mdzod*. ⁹ Peking, Phudrak: *khyud*; Tokyo, London: *mkhyud*. ¹⁰ Phudrak: *zhi ba*. ¹¹ Peking: *'dze*; Phudrak: *mdze*. ¹² Phudrak: *mtshal*.

¹³⁴⁾Yijing's *Nidāna* (T. 1452 [24] 430a3–5):

尼陀那別門第四總攝頌曰：
 戶鑿隨處用 霑衣大小便
 染衣損認衣 除衣果無淨

¹³⁵⁾Yijing's *Nidāna* (T. 1452 [24] 430a6–8):

第一子攝頌曰：
 戶鑿倚帶網 取米為衆食
 寺內作私房 居人應受用

¹³⁶⁾Yijing's *Nidāna* (T. 1452 [24] 430a9–15):

爾時，佛在室羅伐城。具壽鄔波離，白佛言：“如世尊說，於戶扇上，應安鑿鈕。苾芻不知，當用何物。”佛言：“除糞餘物，應作。”

“如世尊說，苾芻應作倚帶。不知當用，何物。”佛言：“七種縷中，隨一應為。”

“如世尊說，聽畜網者，應用何物。”佛言：“茅蒯麻芒，皆悉應作。”

“世尊復說，許安窓網。當用何物。”佛言：“除糞餘並應用。”

sgo leb la lag gzungs byos shig⁽¹⁷⁷⁾

ces gsungs na ci 'dra ba las bgyi / u pā li rin po che ma gtogs¹ pa'o //
yang gsol ba / btsun pa bcom ldan 'das kyis

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dge slong gis pus 'khyud chongs² (D121b5) shig⁽¹⁷⁸⁾

ces gsungs na / ci lta bu las³ bcang bar bgyi⁴ / u pā li skud pa sna bdun te / bal gyi dang / ldum bu⁵ sha
na ka'i dang / ras kyī skud pa dang / zar ma'i dang / rtswa du gu la'i dang / ko tam⁶ pa ka⁷ dang /
srin bal rnams so //

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yang gsol ba / btsun pa bcom (D121b6) ldan 'das kyis

dra ba byos shig⁽¹⁷⁹⁾

ces gsungs⁸ na ji lta bu las bgyi / u pā li rnam pa bzhi ste / rtswa mun ja⁹ dang / bal ba dza¹⁰ dang /
zar ma'i dang / ras kyī skud¹¹ pa las so //
yang gsol pa / btsun pa bcom ldan 'das kyis¹²

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dra ba¹³ gzugs 'khor byos shig⁽¹⁸⁰⁾

(D121b7) ces gsungs na / ji lta bu las bgyi / u pā li¹⁴ rin po che ma gtogs pa'o //

¹ Phudrak: *btogs*. ² Phudrak: *'tshongs*. ³ Derge, Peking: *ji lta*; Phudrak: *ji lta bur*. ⁴ Tokyo, London: *bya*. ⁵ Phudrak: *du*.
⁶ Tog, Tokyo, London: *dam*. ⁷ Phudrak: *ki'i*. ⁸ Phudrak: *gsung*. ⁹ Peking: *'dza'u*; Tog, Tokyo, London: *'dza'i*; Phudrak:
'ji. ¹⁰ Tokyo, London: *za*. ¹¹ Phudrak: *ras skyis rkud*. ¹² Phudrak: *kyi*. ¹³ Phudrak: *ba*. ¹⁴ Phudrak inserts *rnam pa bzhi*
ste.

⁽¹⁷⁷⁾The *Kṣudrakavastu* (Derge 6 *Tha* 36b1–2 = T. 1451 [24] 219a29–b1):

Tib. bcom ldan 'das kyis bka' stsal pa / sgo glegs gzhug par bya zhing sgo gtan yang gzhug par bya ste / de la yang
mig dang / lag gzungs kyang gzhug par bya'o //

Chin. 佛言：“著扇，并横店，鑿鈕。”

⁽¹⁷⁸⁾The *Vinayavibhaṅga* (Derge 1 *Ja* 135b7–a1 = T. 1442 [23] 819a18):

Tib. bcom ldan 'das kyis bka' stsal pa / . . . dge slong gis pus 'khyud bcang bar rjes su gngang ngo //

Chin. 佛言：“聽諸苾芻，應畜偃帶，以自安息。”

⁽¹⁷⁹⁾The *Kṣudrakavastu* (Derge 6 *Tha* 63a4 = T. 1451 [24] 230a2):

Tib. bcom ldan 'das kyis bka' stsal pa / de lta bas na dge slong rnams kyis dra ba bcang par bya'o //

Chin. 佛言：“苾芻，應持網絡。”

⁽¹⁸⁰⁾Not identified.

4.1.2¹³⁷⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig¹ dad cing des² la dge bar sems pa zhig 'dug ste / de na gcer bu pā'i dge bsnyen³ pa'i (D122a1) bu mo chung mar blangs te des de la bzang mo sangs rgyas ni ston pa / chos ni rgyal mtshan / dge slong ni yon gnas te / de dag la bya ba byos shig ces bsgo ba dang / de g.yos kun tu spyod de g.yo med pa ltar jo bo'i sras legs kyis⁴ de bzhin du bgyi'o zhes smras pa dang⁵ / (D122a2) khyim bdag de'i khyim du nyin gcig bzhin dge 'dun gyis⁶ bskos pa'i dge slong rnam bshos⁷ gsol lo //

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de nas dus phyi zhig na khyim bdag de ri brags kyi grong gzhan zhig tu don cung zad cig yod par gyur te / des chung ma de la bsgo ba / bzang mo⁸ kho bo⁹ yul 'di zhes bya ba'i¹⁰ drung gi grong¹¹ (D122a3) du¹² don cung zad cig yod par gyur te der 'gros¹³ / khyod kyis de bzhin du sbyin gnas rnam la bshos¹⁴ gsol cig ces smras¹⁵ pa dang / de¹⁶ g.yos kun tu spyod de¹⁷ / g.yo med¹⁸ pa ltar jo bo'i¹⁹ sras legs kyis bshos gsol lo²⁰ zhes smras so²¹ //

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de song nas bdag gis²² chung ma la bsgros zin na (D122a4) dge slong la yang bsgo'o snyam du²³ bsams²⁴ ste de gtsug lag khang du song nas / dge skos kyi²⁵ rkang pa la phyag 'tshal te smras pa²⁶ / 'phags pa bdag yul 'di zhes bya ba'i ri brags kyi grong der²⁷ don cung zad cig mchis par gyur te bdag der mchis / khyod kyis de bzhin du dge 'dun gyis²⁸ bskos pa'i (D122a5) dge slong gtang²⁹ bar gsol / des khyim bdag de bzhin du³⁰ legs kyis gtang³¹ ngo zhes smras so // de nas khyim bdag des ston pa dang / chos dang / dge 'dun la phyag byas te ri brags kyi³² grong der song ngo //

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dge 'dun gyis bskos pa'i dge slong dag³³ phan tshun tshe dang ldan pa khyim (D122a6) bdag de'i

¹ Tokyo, London omit *zhig*. ² Tokyo, London insert *de*. ³ Phudrak: *snyen*. ⁴ Phudrak: *kyi*. ⁵ Phudrak omits *dang*. ⁶ Phudrak: *gyi*. ⁷ Tog looks *bshes*. ⁸ Phudrak: *po*. ⁹ Phudrak: *bo'i*. ¹⁰ Derge, Tog, Tokyo, London insert *ris*. ¹¹ Derge: *grang*. ¹² Phudrak omits *du*. ¹³ Peking: *'gro*. ¹⁴ Phudrak: *gshos*. ¹⁵ Derge, Peking, Phudrak: *byas* instead of *smras*. ¹⁶ Peking looks *da*. ¹⁷ Peking: *do*. ¹⁸ Peking: *mad*. ¹⁹ Tog: *jo bo'o'i*; Tokyo: *jo'i*. ²⁰ Phudrak omits *lo*. ²¹ Tog, Tokyo, London: *pa dang* instead of *so*. ²² Peking: *gi*. ²³ Peking, Tog, Tokyo, London, Phudrak omit *du*. ²⁴ Phudrak: *bsam*. ²⁵ Phudrak: *dge slong kyi*. ²⁶ Tog, Tokyo, London insert *dang*. ²⁷ Phudrak: *khyer* instead of *der*. ²⁸ Phudrak: *gyi*. ²⁹ Phudrak: *btang*; Tog: *gtong*. ³⁰ Tog, Tokyo, London omits *du*. ³¹ London, Phudrak: *btang*. ³² Phudrak: *brag* instead of *brags kyi*. ³³ Derge: *dang*; Phudrak omit *dag*.

¹³⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 430a16–b18):

緣處同前。於此城中，有一長者。於三寶中，深生敬信。意樂賢善。遂於露形外道，娶女為妻。長者告曰：“賢首，無上慈父，是我大師。常所供養。及諸僧伽，勝上福田。衣服飲食，爾應供養。”時諸苾芻，常依僧次，日日之中，恒至此家，而受其食。時彼長者，遇有他緣，詣餘村邑。告其妻曰：“我今有事。須向彼村。如我在時，於佛僧處，常為供養。勿令闕乏。”答言：“可爾。”時諸苾芻，共相議曰：“彼長者婦，先無信心。依僧次者，及時早赴。”時長者妻，見苾芻至，恚而告曰：“我未辦食，座復未敷。何故仁等，平旦來至？”時諸苾芻，自相謂曰：“彼長者妻，久知無信。我等早至，今已見贖。明日臨中，應可就宅。”時長者婦，明朝凌旦，辦食敷座，而待苾芻。是時僧伽，臨中方至。女人報曰：“聖者！我無餘事業，唯作此耶？我於晨朝，早已辦食，并敷床座。何故仁等，臨午方來？”

時諸苾芻，互相謂曰：“我等早來，已見贖責。臨中而至，還復被訶。我等苾芻，乞食常事。宜可巡家，以自供濟。更不往彼，俗家而食。”時彼長者，事了還家，問其妻曰：“賢首，我諸聖者，常來食不？”答曰：“唯初兩日，就斯受食。後更不來。”長者思惟：“應是我婦，現慳吝相，令諸聖者，不來受食。”時諸苾芻，巡家乞食，入長者門。長者見已，問言：“聖者，仁等何不，常來受食。”報言：“長者，我等先是，乞食之人。但持鉢行，足得充濟。”答言：“聖者，祇是我婦，生慳吝心。然我田中，歲禾新熟。隨意持去，以充午食。”苾芻報曰：“佛未聽許。”以緣白佛。佛言：“作彼物想意為僧伽，持者，無犯。”

chung ma ma¹ dad pas gdugs² tshod las snga zad du 'dong ngo zhes gtam byas na de dag gdugs tshod³ las⁴ sngar⁵ dong ba dang / khyim bdag de'i chung mas mthong nas 'phags pa khyed cag⁶ ha cang sngar byon te ci bdag⁷ gi sug las gzhan ma mchis sam zhes nyes pa ngor brjod⁸ pa dang / (D122a7) de dag spa gong nas cang mi zer bar gdugs⁹ tshod bab kyi¹⁰ bar du 'khod nas zan¹¹ zos te dong ngo //

Tog 175a

des phyi de nyin mo¹² zas dag snga¹³ za¹⁴ du sbyar te stan¹⁵ bting nas bya ra¹⁶ byed cing 'dug go / dge slong dag gdugs tshod bab khar dong¹⁷ ba dang / des mthong nas¹⁸ 'phyas¹⁹ pa dang /

dge slong dag (D122b1) gcig la gcig²⁰ tshe dang ldan pa gnyis kar yang 'phyas / ji lta bu yang rung zos la dong²¹ nas tshangs pa mtshungs par spyod pa la bsgo²² ste phyin chad 'dir ni²³ dge slong dag kyang mi 'dong bar bya'o zhes smras nas zan²⁴ zos te gtsug lag khang du dong ngo // dge slong de dag²⁵ gis ji lta bur²⁶ gyur pa (D122b2) bzlas pa dang / dge slong dag phyis²⁷ der mi 'dong bar gyur to //

Phudrak 453a

ji tsam na khyim bdag de slar²⁸ 'ongs nas bzang mo yon gnas dag bsgo ba²⁹ bzhin du bshos gsol tam zhes dris pa dang / des jo bo'i³⁰ sras nyi ma gnyis shig gshegs te bshos³¹ gsol nas ma gshegs (D122b3) par gyur to zhes smras pa dang / de skad ces³² thos nas gtsug lag khang du song ste / 'phags pa ci'i slad du dge 'dun gyis³³ bskos pa'i dge slong rnams³⁴ ma btang zhes smras pa dang / de dag gis ji ltar gyur pa thams cad bzlas³⁵ so //

des 'phags pa de ltar na³⁶ bdag gi zhing las³⁷ skye³⁸ ba'i (D122b4) 'bras³⁹ de 'phags pa rnams la dbul gyis khyed 'dir gsol cig ces⁴⁰ smras pa dang / des khyim bdag mi 'tshal lo / de ci'i phyir zhe na ma btos⁴¹ pa'i 'bru len par bcom ldan 'das kyis ma gnang ngo zhes smras pa dang / de⁴² cang mi zer bar 'dug go // de ltar gyur pa dge slong (D122b5) dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis dge 'dun gyi phyir 'bras long la the tsom du ma byed cig /

Tog 175b

Peking 119b

¹ Tog, Tokyo, London, Phudrak omit *ma*. ² Phudrak inserts *la*. ³ Phudrak: *gdug tsho*. ⁴ Tog, Tokyo, London: *la*. ⁵ Tog, Tokyo, London omit *sngar*. ⁶ Derge, Peking, Phudrak omit *cag*. ⁷ Derge, Peking, London: *de dag* instead of *bdag*. ⁸ Phudrak: *rjod*. ⁹ Phudrak: *gdug*. ¹⁰ Phudrak: *kyis*. ¹¹ Tog: *gzan*. ¹² Derge: *ma*. ¹³ Tokyo, London: *sngar*. ¹⁴ Derge, Peking, Tog, London: *zad*; Tokyo: *zas*. ¹⁵ Phudrak: *bstan*. ¹⁶ Phudrak: *dbyar* instead of *bya ra*. ¹⁷ Tog, Tokyo, London: 'dong. ¹⁸ Phudrak omits *nas*. ¹⁹ Derge, Peking: *dpyas*; Phudrak: omit 'phyas. ²⁰ Phudrak omits *la gcig*. ²¹ Tog, Tokyo, London: 'dong. ²² Phudrak inserts *ba*. ²³ London omits *ni*. ²⁴ Tog: *gzan*. ²⁵ Peking: *dge slong de dge slonng de dag*; Phudrak: *dge slong dag*. ²⁶ Tog, Tokyo, London: *ltar*. ²⁷ Tokyo: *mchis*; Phudrak: *phyir*. ²⁸ Phudrak: *der*. ²⁹ Tokyo, London omit *ba*. ³⁰ Phudrak: *bos*. ³¹ Phudrak: *gshos*. ³² Derge, Peking, Phudrak omit *ces*. ³³ Phudrak: *gyi*. ³⁴ Phudrak omits *rnams*. ³⁵ Phudrak: *bzlos*. ³⁶ Tog, London: *de lta na*; Tokyo: *de ste na*. ³⁷ Phudrak: *bdag gis* instead of *bdag gi zhing las*. ³⁸ Peking: *skyes*. ³⁹ Tokyo, London insert *bu*. ⁴⁰ Tog, Tokyo, London omit *ces*. ⁴¹ Phudrak: *tsos*. ⁴² Phudrak omits *de*.

4.1.3¹³⁸⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig gis gang zag (D122b6) gzhan¹ zhig² gi phyir gnas khang zhig³ brtsigs te bzhag⁴ nas de'i nang du mal stan dag kyang mang du⁵ phul te bzhag⁶ pa dang / dge slong dag gis mdzod chen po'i nang du gcig tu bsdus te bzhag go / dge slong des khyim bdag de la smras pa dang / des 'phyas 'dogs so // de ltar gyur (D122b7) pa dge slong dag gis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag khyim bdag de⁷ 'phyas⁸ ba ni yus te / de⁹ bas na mal stan ji ltar bsngos pa bzhin du spyad par bya ste / der gang dag gnas pa de nyid dbang ngo //

London 134a

de nas yang¹⁰ khyim (D123a1) bdag des gnas khang der gos kyi¹¹ rnyed pa mang zhig phul ba dang / de la mal stan 'ged¹² pas¹³ dge 'dun gyi rnyed pa'i nang du brubs pa dang / dge slong des khyim bdag de la smras so // de yang 'phyas 'dogs so //

Tog 176a

de ltar gyur pa dge slong dag gis bcom ldan 'das (D123a2) la gsol pa dang / bcom ldan 'das kyis¹⁴ bka' stsal pa / dge slong dag khyim bdag de 'phyas ba ni yus te / yon bdag¹⁵ gi dbang du byas pa¹⁶ la dge slong dag¹⁷ khyim gyi¹⁸ rnyed pa¹⁹ ni der gang gnas pa de dag²⁰ nyid dbang ngo //(181)

Tokyo 121b

de dag gis dge slong de la 'thob²¹ pa gzhan dag ma byin pa dang / (D123a3) bcom ldan 'das kyis bka' stsal pa / der yang²² dge 'dun gyir²³ gtogs pa'i rnyed pa de dag las kyang byin cig / des kyang de la longs²⁴ spyod du gyis²⁵ la²⁶ the tshom du ma byed cig /

gleng gzhi'i nang nas²⁷ sgo bzhi pa'i mdo'i tshigs su bcad pa dang po'o ///²⁸

'dul ba gzhung dam (D123a4) pa /²⁹ bam po sum bcu rtsa drug pa /

¹ Tog, Tokyo, London omit *gzhan*. ² Phudrak inserts *gang zag gzhan zhig*. ³ Phudrak omits *zhig*. ⁴ Phudrak: *gzhag*. ⁵ Tog, Tokyo, London omit *mang du*. ⁶ Tokyo, Phudrak: *gzhag*. ⁷ London omits *de*. ⁸ Phudrak: 'phyas. ⁹ Phudrak inserts *lta*. ¹⁰ Phudrak omits *yang*. ¹¹ Phudrak omits *kyi*. ¹² Tog, Tokyo, London: 'gyed. ¹³ Tog, Tokyo, London: *pa*. ¹⁴ Phudrak: *kyi*. ¹⁵ Phudrak: *dag*. ¹⁶ Derge, Tog, Tokyo, London, Phudrak: *long* instead of *pa*. ¹⁷ Phudrak: *gi* instead of *dag*. ¹⁸ London: *gyi*. ¹⁹ Derge, Peking, Phudrak insert *de*. ²⁰ Phudrak: *der bdag*. ²¹ Phudrak: *gthob*. ²² Peking, Tog, Tokyo, London: *de'ang*; Phudrak: *de'ang de'ang*. ²³ Phudrak: *gyis*. ²⁴ Phudrak: *long*. ²⁵ Tokyo inserts *de la*; Phudrak: *de la* instead of *la*. ²⁶ Tokyo inserts *de la*; Phudrak: *de la* instead of *la*. ²⁷ Phudrak omits *nas*. ²⁸ Phudrak suddenly repeats the texts from the last parts of the *Puṇyasūtra* (*rdzas thams cad pun sum thogs //...*) up to here, and ends up the volume (*Na*) with these words: *sarvamaṅgalaṃ dge'o zhus dag*. ²⁹ Tog, Tokyo, London omit *'dul ba gzhung dam pa*.

¹³⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 430b18–22):

復有長者。於逝多林，為諸苾芻，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，置眾物中。以緣白佛。佛言：“其別房物，隨處受用。”又將利養，和雜眾物。佛言：“不應和雜，住別房者，應可受用。”

(181) Cf. *Vinayasamgraha* (Derge 4105, 126b4–5 = T. 1458 [24] 544c3):

Tib. dge 'dun gyi rñed pa yañ sbyin par bya'o // de bzin du sbyin bdag gis byas pa'i gnas khañ gi rñed pa ni de na gnas pa dag dbañ no //

Chin. 大眾分利，皆亦應與。別房有施，隨住房者，而共均分。

§ 4.2¹³⁹⁾

mdor na /

gang zhig gang du gnas pa dang //
 dge slong des kyang¹ de² rung ba //
 las kyang sar pa³ yo byad dag //
 zas dang mar me rung ba'o //

Phudrak 2a

4.2.1¹⁴⁰⁾

sangs rgyas bcom ldan 'das mnyan du yod pa⁴ dze⁴ ta'i tshal mgon med zas sbyin gyi kun dga' ra
 ba na (D123a5) bzhags so // mnyan du yod pa na⁵ khyim bdag gzhan zhig 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 kyang⁶ dge 'dun gyi nang du brubs⁷ te rnyed pa yang spyir bgos so //

Phudrak
Na 2b

Peking 120a

London 134b

de⁸ 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 bskyod⁹ cig / de na nges par gnas pa gang yin pa de
 dag gis spyad¹⁰ par bya ste / rnyed pa yang bdag gir byos shig /

Phudrak 3a

Tog 176b

dge slong dag gis de (D123a7) la rnyed pa gzhan ma byin pa dang / bcom ldan 'das kyis bka' stsal
 pa / gnyi ga yang byin la ci bder spyad¹¹ par bya ste / 'on kyang dge slong rnams la ji ltar rgan rims su
 bsko bar bya'o //

Phudrak 3b

¹ The microfilm of Phudrak slips off the first folio of the new volume (Na). ² Phudrak: *rung* instead of *de*. ³ Phudrak: *pā'i*.
⁴ Peking: 'dze; Phudrak: *mdze*. ⁵ Phudrak: *na*. ⁶ Phudrak inserts *de*. ⁷ Phudrak: *grubs*. ⁸ Phudrak: *da*. ⁹ Tog, Tokyo:
skyod. ¹⁰ Tokyo, London: *spyod*. ¹¹ Peking: *spyod*.

¹³⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 430b23–25):

第二子攝頌曰：
 隨處當用物 營作人所須
 器具食燈油 隨施主應用

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，多施床褥，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，而為受用。所有利養，亦不應和，隨本施用。”時諸苾芻，分眾利物。不肯分與，別房住人。佛言：“雖受別房，亦與眾利。”時諸苾芻，差授事人。以見別房，遂不差遣。佛言：“依次應差。”

4.2.2¹⁴¹⁾

gleng gzhi ni mnyan du yod pa na ste / mnyan du yod pa na¹ khyim bdag gzhan zhig (D123b1) 'dug pa de'i drung du bsod snyoms pa gzhan zhig der song nas skyabs su 'gro ba dang / bslab pa'i gnas la bzhag go / dus phyi zhig na yang nor las bsod nams su² bya ba'i dngos po bdun³ po⁴ yon tan brjod pa dang / khyim bdag de rab tu dad par gyur⁵ nas / 'phags pa bdag (D123b2) gis kyang nor las byas pa'i bsod nams kyi dngos po cung zad cig bgyi'o zhes smras pa dang / bsod snyoms pa des / khyim bdag de bzhin du byos shig ces smras pa dang / 'phags pa ci zhig bgyi / dge 'dun gyi gtsug lag khang byos shig / 'phags pa bdag la ni⁶ kār shā pa na⁷ ni mchis na⁸ / bsod nams bya ba'i grogs dag⁹ ma mchis so // khyim bdag kār shā pa ṅa khyer te shog shig / ngas khyod kyi bsod nams kyi grogs bya'o zhes smras pa dang / des kār shā pa ṅa rnam byin nas / las sar pa byed pa yang bskos so //

Tokyo 122a

Phudrak 4a

London 135a

Tog 177a

des kār shā pa ṅa rnam (D123b4) gnas khang gi nang du bcug ste bzhag nas las cung zad tsam yang ma brtsams so // khyim bdag des 'di snyam du bdag gi gtsug lag khang ci¹⁰ tsam zhig byas pa bltar 'gro'o zhes bsams nas de der 'ongs na / cung zad tsam yang ma byas par mthong ngo // des bsod snyoms pa¹¹ la (D123b5) 'phags pa ci'i phyir las dag ma brtsams shes dris pa dang / las sar pa byed pas 'dir yo byad¹² dag dgos so zhes smras pa dang / khyim bdag gis bdag gis kār shā pa ṅa phul ba de la las sar pa¹³ byas pa'i yo byad dag ci'i phyir mi sbyar / des smras pa / khyim bdag ngas phyogs (D123b6) bzhi'i dge 'dun gyi rdzas ma rung bar ji ltar bya zhes smras pa dang / 'phags pa de la nongs pa ma mchis kyi gyis shig / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang¹⁴ / bcom ldan 'das kyi bka' tsal pa / de ste khyim bdag gis bsgo na¹⁵ las (D123b7) sar ba'i yo byad de dag¹⁶ las sbyor cig / de la the tshom du ma byed cig /

Phudrak 4b

Peking 120b

Tokyo 122b

des de las sar pa'i yo byad sbyar te / bsod snyoms pa des las sar pa yang¹⁷ byas nas bsod snyoms

¹ Peking omits *na*. ² Phudrak: *du*. ³ Derge omits *po bdun*. ⁴ Phudrak: *po*. ⁵ Phudrak: *'gyur*. ⁶ Tog, Tokyo, London omit *ni*. ⁷ Tokyo, Phudrak omit *na*. ⁸ Phudrak omits *na*. ⁹ Phudrak omits *dag*. ¹⁰ Tog, Tokyo, London, Phudrak: *ji*. ¹¹ London omits *pa*. ¹² Phudrak: *byed*. ¹³ Tog, London: *par*. ¹⁴ London omits *dang*. ¹⁵ Phudrak: *nas*. ¹⁶ Tog, ¹⁷ Tokyo, London omit *yang*.

¹⁴¹⁾ Yijing's *Nidāna* (T. 1452 [24] 430c3–431a1):

於此城中，有一乞食苾芻。勸彼施主，歸依三寶，受五學處。復於一時，為彼施主，說七有事福業，讚其勝利。施主答曰：“我亦能作，當作何事？”答言：“應為僧伽，造立住處。”施主報曰：“我有財物，欲營福業。未有人助。”苾芻曰：“爾可將來，我能助作。”

時彼施主，持物授與。即請為造。苾芻領物，安己房中，不為修造。施主念曰：“我暫往觀，新造住處，營作了未。”施主既至。不會見有，營作之處。白言：“聖者，何故多時，不為營作？”苾芻答曰：“營作之具，是我所須。此物並無，若為興建。”施主報曰：“我所施物，何不充用？”苾芻報曰：“此物已屬四方僧伽。誰能損用？”時諸苾芻，以緣白佛。佛言：“施主聽者，應取此物，作其器具。”

時此苾芻，因行乞食，到施主家。長者遙見，作如是言：“聖者，仁既日日，巡家乞食，我所造寺，誰當檢按？”苾芻報曰：“我豈忍飢，為人造寺？”長者答言：“我所施物，何不取食？”報言：“此物已屬，四方僧伽。佛未聽許。”以緣白佛。佛言：“施主聽者，應用便作。”

上妙美好飲食，隨情食用。佛言：“不應如是，應食施食。”食施食時，無力檢按。佛言：“如僧常類，苾芻食。”

時，藏其器具，內閣室中。復須燈油，巡家而乞。時彼施主，復見乞油，問言：“聖者，欲何所作？”以事而答。長者報言：“何不用物？”具答如前。佛言：施主聽者，用時無犯。”彼便通夜，不滅燈明。佛言：不應經夜留燈。若收物竟，便可滅除。如是應知。塗足等物，所緣營事，准上應用。”

slong du song ba dang / khyim bdag des mt hong¹ nas 'phags pa khyod ni² bsod snyoms spyod³ na bdag gi⁴ gtsug (D124a1) lag khang gi las sar pa sus⁵ bgyid ces smras pa dang / khyim bdag sems can thams cad ni zas la⁶ gnas na ci nga ltogs bzhin du khyod kyi gtsug lag khang gi las sar pa byed dam / los kyang⁷ bsod snyoms la 'jug mod ces smras pa dang / des 'phags (D124a2) pa de ltar⁸ na las sar pa'i rgyu de las bshos su⁹ mdzod cig¹⁰ ces smras pa dang / des ci'i phyir na ngas phyogs bzhi'i dge 'dun gyir bsngos pa bza' zhes smras pa dang / des 'phags pa de la gnod pa med kyis zo shig ces smras nas / de ltar gyur pa dge slong rnams kyis bcom ldan 'das (D124a3) la gsol ba dang¹¹ / bcom ldan 'das kyis bka' stsal pa / de ste khyim bdag gis bsgo na de nyid la¹² zan¹³ du zo shig / de la the tshom du ma byed par bza' bar gyis shig /

London 135b

de nas bsod snyoms pa de¹⁴ zas mi bzang ba zos pas gram par gyur pa dang / bcom ldan 'das kyis¹⁵ (D124a4) zas ngan pa ma za shig ces gsungs pa dang / zas bzang du za bar gyur nas / bcom ldan 'das kyis bka' stsal pa / zas bzang por¹⁶ yang ma za bar ji ltar gtsug lag khang gzhan gyi¹⁷ bza' ba'i thang de bzhin du zo shig / snum bag dag¹⁸ ma rnyed nas / bcom ldan 'das kyis bka' (D124a5) stsal pa / ji ltar gtsug lag khang gzhan na¹⁹ snum bag rnyed pa de ltar bya ste / de la the tshom du ma byed cig /

Phudrak 5b

bsod snyoms pa des las sar pa'i yo byad dag blta ba'i phyir 'bru mar bsod snyoms su blangs pa dang / bcom ldan 'das kyis bka' stsal pa²⁰ / las sar ba'i rgyu (D124a6) las 'bru mar nyos shig / yo byad gzhan rnams ji dgos pa yang de las sbyar bar bya ste / de la the tshom du²¹ ma byed cig /⁽¹⁸²⁾

Peking 121a

Tokyo 123a

London 136a

¹ Phudrak: *thong*. ² Phudrak: *ci*. ³ Phudrak inserts *pa*. ⁴ Peking: *gis*. ⁵ Derge, Peking, Tog, Phudrak: *su*. ⁶ Phudrak: *las*. ⁷ Phudrak: *kyong*. 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: *po*. ¹⁷ Phudrak: *gyis*. 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. 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 gnas pa de'i khyim du bsod snyoms pa zhig dus dus su 'ong zhing des de skyabs su 'gro ba dang / bslab pa'i gzhi dag la bzhag go // dus gzhan zhig na de la rdzas las byung 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 byung ba'i bsod nams bya ba'i dngos po gang yang rung ba zhig bgyi'o // bsod snyoms pas smras pa / khyim bdag legs kyis de bzhin gyis shig / 'phags pa ci zhig bgyi / khyim bdag dge 'dun gyi gtsug lag khang gyis shig / 'phags pa bdag la kār shā pa ṅa dag ni mchis na / 'on kyang chos kyi grogs bgyid pa ma mchis so // khyim bdag kār shā pa ṅa dag byin cig dang / khyod kyi chos kyi grogs nga yin no // 'phags pa legs kyis kār shā pa ṅa 'di re zhes des de la kār shā pa ṅa dag byin no // bsod snyoms pa des bsams pa / 'di phyogs bzhi'i tshangs pa mtshungs par spyod pa rnams kyi nor yin pas 'di las ji ltar spyad par bya / bzhag la re zhig gzhan bslang bar bya'o snyam nas des kār shā pa ṅa mdzod du bcug ste bzhag go //

ji tsam dus gzhan zhig na khyim bdag des bsams pa / 'phags pa bdag gi gtsug lag khang byed kyis re zhig song la de na ci dag byed blta'o snyam mo // de song ba dang ji tsam na ci yang mi snang nas / des smras pa / 'phags pa bdag gi gtsug lag khang cung zad kyang ma bgyis sam / bsod snyoms pas smras pa / re zhig gtsug lag khang gi mkhar len pa'i lag spyad kyang med na cis bya / 'phags pa kye ma kār shā pa ṅa dag gar mchis / khyim bdag mdzod na 'dug go // 'phags pa de nyid las mkhar len pa'i lag cha bgyid du stsol cig / khyim bdag ngas ji ltar phyogs bzhi pa'i nor gyis mkhar len pa'i lag cha byed du gzhug / 'phags pa gtsug lag khang 'di yang phyogs bzhi'i dge slong dag kho na'i slad du bgyid na 'di la ci zhig 'gal / khyim bdag bcom ldan 'das la zhu'o // 'phags pa de bzhin mdzod cig / des gnas skabs de dge slong rnams la bsnyad pa dang / dge slong rnams kyis bcom ldan 'das la gsol to // bcom ldan 'das kyis bka' stsal pa / nor de nyid las mkhar len pa'i lag spyad 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

gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs su bcad pa gnyis pa'o //

§ 4.3¹⁴²⁾

mdor na /

dge 'dun rnams 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 //

Phudrak 6a

¹ Phudrak: *med.* ² London: *mgo.*

¹⁴²⁾ Yijing's *Nidāna* (T. 1452 [24] 431a2–4):

第三子攝頌曰：
令雨霑僧物 夜半共分床
小座並依年 數席咸同此

su mdzod cig dang bdag gis kār shā pa ṅa gzhan dag kyang dbul lo // khyim bdag mkhar len pa'i nor las ji ltar bsod snyoms su bya / 'phags pa 'di bdag nyid kyi sems kyi bag yangs su bgyis pas mdzod cig / 'di la 'gal ba ci zhig mchis / des smras pa / bcom ldan 'das la zhu'o // 'phags pa de bzhin mdzod cig / des gnas skabs de dge slong rnams la bsnyad pa dang / dge slong rnams kyi bcom ldan 'das la gsol to // bcom ldan 'das kyi bka' stsal pa / mkhar len byed pas mkhar len gyi nor kho na las bsod snyoms yongs su spyad par bya'o // bcom ldan 'das kyi mkhar len pa'i nor kho na las bsod snyoms yongs su spyad par bya'o zhes bka' stsal pa dang / de ha cang ngan pa za nas / bcom ldan 'das kyi bka' stsal pa / ha cang ngan pa bza' bar mi bya'o // de ha cang bsod pa bza' bar brtsams pa dang / bcom ldan 'das kyi bka' stsal pa / ha cang bsod pha (Peking 1035 *De* 183b3: *pa*) bza' bar mi bya'i 'on kyang gtsug lag khang gzhan gyi thad tsam du yongs su spyad par bya'o //

Chin. 緣處同前。於此城中，有一長者。施食苾芻，數至其舍，遂令長者，住歸戒中，後於異時，因說七種有事福業。報言：“聖者，我欲隨一福業，發意修營。”苾芻答曰：“善哉。應作。”問言：“聖者，我作何事？”答曰：“可為衆僧，修營住處。”聖者，我今現有造寺之直。然無善伴助我修營。”答言：“長者，仁當辦物，我助修營。”“善哉。聖者即授錢物。”苾芻念曰：“此物即是，屬四方僧。如何費用，造器具耶？我於餘處，別更求覓，長者錢物，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，一無營造，問苾芻曰：“許為造寺，何意空無？”答曰：“既無作具，用何營造？”報言：“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，費用何過？”答言：“長者，我往白佛，有教當行。”長者言：“隨意往白。”便告諸苾芻。苾芻白佛。佛言：“此物用造器具，修營寺宇。”

時彼苾芻，營造寺時，巡家乞食。長者見怪：“為我造寺，因何行乞？寺中錢物，可充食用。”如其少者，我更持來。答曰：“豈我一人，食四方物？”長者言：“我意相通，此有何過？”苾芻曰：“我問世尊。”苾芻白佛。佛言：“營作之人，應食寺物。”雖聞許食，尚噉餽食。佛言：“不應餽食。”彼作上食。佛言：“不應絕上。應觀餘寺，體例為食。”

4.3.1¹⁴³⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i¹ dze² ta'i tshal mgon med³ zas sbyin gyi kun dga' ra ba na bzhugs so // drug sde dag gis⁴ dge 'dun gyi mal stan bgos nas tshon (D124b1) gyi las byed /⁵ gos 'khru 'tshed⁶ / lhung bzed kyi las byed pas⁷ gos rnams mes tshig / dri ma can du yang gyur cing⁸ tshon gyis kyang ma rung bar gyur to // de ltar gyur pa dge slong dag gis⁹ bcom ldan 'das la gsol ba dang / bcom ldan 'das kyi bka' stsal pa / dge (D124b2) 'dun gyi gos¹⁰ gyon la¹¹ tshon gyi las ma byed cig / lhung bzed kyi las dang / gzhan yang shing gsheg¹² pa'i las dag ma byed cig / byas na 'das pa dang bcas par 'gyur ro //

4.3.2¹⁴⁴⁾

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 bzhin du 'dug nas gos ma rung bar gyur te / de ltar gyur pa¹³ dge slong rnams kyi bcom ldan 'das la gsol pa dang / bcom ldan 'das kyi bka' stsal pa / dge 'dun gyi gos rnams¹⁴ gyon la bla gab med par char bab pa bzhin du ma (D124b4) 'dug shig / 'dug na 'das pa dang bcas par 'gyur ro //(183)

Tog 178b

Tokyo 123b

London 136b

Phudrak 6b

¹ Peking: *pa na*. ² Peking: *'dze*; Phudrak: *mdze*. ³ Tog omits *med*. ⁴ Phudrak: *gi*. ⁵ Derge; ⁶ Peking: *'tshod*; Phudrak: *mtshod*. ⁷ Tog, Tokyo, London: *pa'i sar* instead of *pas*; Phudrak omits *pas*. ⁸ Phudrak: *cig*. ⁹ Tog, Tokyo, London, Phudrak: *rnams kyi*. ¹⁰ London inserts *rnams*. ¹¹ Phudrak: *pa*. ¹² Tog, Tokyo, London: *gshags*; Phudrak: *gshegs*. ¹³ Peking: *par*. ¹⁴ London: *nam*.

¹⁴³⁾Yijing's *Nidāna* (T. 1452 [24] 431a8–10):

時諸苾芻，著僧伽衣，浣染造鉢，令衣損壞。佛言：“若著衆衣，染衣造鉢，得惡作罪。”

¹⁴⁴⁾Yijing's *Nidāna* (T. 1452 [24] 431a5–8):

爾時，佛在室羅伐城。六衆苾芻。披僧伽帔，既出，各分置於露處。令雨爛壞。時諸苾芻，以緣白佛。佛言：“大衆臥具，不應經夏，令雨損壞。不收舉者，得惡作罪。”

⁽¹⁸³⁾Cf. *Muktaka* (Derge 7 *Pa* 194a1–2 = T. 1452 [24] 453a14–17):

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 kyi 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，披僧伽帔，露處經行。被雨霑漬，遂便損壞。以緣白佛。佛言：“不應披僧伽衣，於空露處，冒雨經行。若有用者，得惡作罪。”

4.3.3¹⁴⁵⁾

gleng gzhi ni mnyan du yod pa na ste /¹ drug sde dag jlongs² spyad pa spyod pa las ri brags kyi grong gzhan zhig tu mtshan mo srod 'das te phyin pa dang / ri brags kyi grong de na gtsug lag khang zhig yod pa der 'ongs nas dge (D124b5) slong dag gis so sor bshes³ pa'i gnas su ngal bso ba⁴ 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 rgan rims bzhin du mal stan dang / gnas khang bgos⁷ shig / de dag gis tshe dang ldan pa dge slong kha cig (D124b6) nyal nas srod⁸ kyang 'khor na gnod par⁹ 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 dag zhig (D124b7) par bya'am / gnas khang dang mal stan dag nged¹⁴ cag¹⁵ rgan rims su bgos¹⁶ shig ces smras pa dang / mal stan 'ged¹⁷ pas gnas khang dang¹⁸ mal stan dag¹⁹ 'ged²⁰ pa la zhugs²¹ nas gсар bu rnam la ma bgos²² par nam²³ nangs²⁴ nas²⁵ drug sde dag²⁶ cung zad cig nyal nas / nang par (D125a1) sngar langs te mal stan dag 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 zhes smras pa dang / de dag gis tshe dang ldan pa dag bstan pa²⁹ brtan³⁰ par bya ba'i phyir byas kyi³¹ / nged la nyes pa³² ci yod ces smras pa dang / dge slong dag gis³³ dpyas btags so // de ltar gyur pa de³⁴ dge slong dag gis bcom (D125a3) ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' tsal pa³⁵ // de lta bas³⁶ na mtshan mo srod 'khor³⁷ phan chad mal³⁸ stan dag³⁹ 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⁾

Peking 121b

Tog 179a

London 137a

Tokyo 124a

Phudrak 7a

¹ Tog, Tokyo, London inserts *yang*. ² Derge, Peking: *gzhongs*. ³ Phudrak: *bshegs*. ⁴ Phudrak: *so* instead of *bso ba*. ⁵ Tog, Tokyo, London, Phudrak insert *dang*. ⁶ Tog, Tokyo, London: '*ged*'; Phudrak: *bgyed*. ⁷ Peking, Tog, Tokyo, London, Phudrak: *gos*. ⁸ Phudrak: *drod*. ⁹ Tog, Tokyo, London, Phudrak: *pa*. ¹⁰ Phudrak: *gag*. ¹¹ Peking, Tog, Phudrak insert *gnas*. ¹² Tog, Tokyo, London: *nangs*. ¹³ Tokyo, London: *khyod*. ¹⁴ Phudrak: *nyid*. ¹⁵ Derge, Peking insert *dang*. ¹⁶ Peking, Tog, Tokyo, London, Phudrak: *gos*. ¹⁷ Peking, Phudrak: '*god*'; Tog: '*gyed*'. ¹⁸ Phudrak omits *dang*. ¹⁹ Phudrak omits *dag*. ²⁰ Tog: '*gyed*'; Phudrak: *dged*. ²¹ Phudrak: *bzhugs*. ²² Tog, Phudrak: *gos*. ²³ Peking: *nams*. ²⁴ Phudrak: *langs*. ²⁵ Tokyo, London omit *nas*. ²⁶ Phudrak omits *sde dag*. ²⁷ Phudrak: *de*. ²⁸ btse. ²⁹ Phudrak inserts *dang*. ³⁰ Phudrak: *bstan*. ³¹ Phudrak *kyis*. ³² Phudrak: *nyas* instead of *nyes pa*. ³³ Peking: *gi*. ³⁴ Tog, Tokyo, London, Phudrak omit *de*. ³⁵ Phudrak inserts *dang*. ³⁶ Phudrak: *ltar gyur pas*. ³⁷ Tog, Tokyo, London: *khor*. ³⁸ Derge, Peking omits *mal*. ³⁹ Tog, Tokyo, London omit *dag*. ⁴⁰ Phudrak: *sgo*. ⁴¹ Phudrak: *blo*. ⁴² Phudrak: *lte*. ⁴³ Peking, Phudrak: *langs*. ⁴⁴ Tokyo, London omits *khang*. ⁴⁵ Peking: *bsgos*; Tog, Tokyo, London: *sko*; Phudrak: *bsgo*.

¹⁴⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 431a10–21):

六眾苾芻，人間遊行，遇到一村。於彼村中，有僧住處。夜過初更，方始入寺。至親友處，各為解勞。六眾告曰：“汝諸具壽，大師正法，現住於世。仁等如何，而不依教。勿令於後，生悔恨心。爾可隨年，授我臥具。”時舊住人，便於夜半，總集僧祇所有小座床褥，一處共分。六眾苾芻，便取臥具，隨處眠息。供給纔了，遂至天明。是時六眾，告諸苾芻：“爾等，收取臥具。吾欲進途。”主人告曰：“上座，但求一夜，自取身安？”遂令大眾，得黃熱病。時諸苾芻，以緣白佛。佛言：“不應於夜，分僧臥具。應隨親友，一夜而住。”若更停留，可隨年與。若異此者，得惡作罪。”

⁽¹⁸⁴⁾ Cf. *Śaynāsanavastu* (Gnoli, 48–49 = Derge 1 *Ga* 217b2–218a1):

4.3.4¹⁴⁶⁾

gleng gzhi ni mnyan du yod pa na ste / drug sde dag ljongs¹ spyad pa spyod cing dong nas ri brags kyis grong gzhan zhig tu phyin nas ri brags kyis² grong de na³ gtsug lag khang zhig yod pa der phyin nas dge slong dag gis kyang⁴ gang mdza⁵ ba'i gnas su (D125a5) bzhag ste / de nas mal stan⁶ bgo⁷ bar byed pa na rgan rims kyis khri'u'i steng du de dag nan gyis⁸ 'dug nas de dag la rgan rims kyis kyang bslang⁹ bar ma nus so / gang gi tshe mal stan¹⁰ dag bgos pa dang / de'i tshe rgan rims kyis khri'u¹¹ de dag lhan cig spyod pa dang / nye gnas rnams la (D125a6) byin nas mal stan¹² ma thob pa rnams 'phyas¹³ bar gyur to / de lta gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag dge slong gsar bu rnams 'phyas¹⁴ ba¹⁵ yus te / de bas na rgan rims kyis

Tog 179b

Peking 122a

London 137b

Phudrak 7b

Tokyo 124b

¹ Derge, Peking: *gzhongs*. ² Tog, Tokyo, London: *drug gi*; Phudrak: *drug gis*. ³ Phudrak: *na*. ⁴ Derge, Peking, Tog, Tokyo, London omit *kyang*. ⁵ Phudrak: *'dza'*. ⁶ Phudrak: *bstan*. ⁷ Phudrak: *bsgo*. ⁸ Phudrak: *gyi*. ⁹ Phudrak: *blang*. ¹⁰ Phudrak: *bstan*. ¹¹ Tokyo looks *khre'u*. ¹² Phudrak: *bstan*. ¹³ Phudrak: *phya*. ¹⁴ Phudrak: *phya*. ¹⁵ Tog, Tokyo, London insert *ni*.

¹⁴⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 431a21–b2):

時六眾苾芻，遊歷人間，至一聚落。於彼村中，有一住處。既入寺已，見舊床席。是時六眾，便於大床，并諸弟子，各隨眠息。然此六眾，並是耆年。曾無有人，輒能移動。自餘耆宿，便於地上，隨處而臥。至天明已，詣逝多林。時諸苾芻，見已告言：“善來善來。所有遊履，得安樂不？”答曰：“寧有安樂。在地上臥，竟夜不安。報言：“具壽，爾於昨夜，何處房眠。”即以上事，具告諸人。時諸苾芻，以緣白佛。佛言：“若大床座，及餘敷褥，應從上座，隨次行與。”

Skt. ṣaḍvargikā bhikṣavo janapadacārikāṃ caranto rātrau vihāraṃ saṃprāptā yathasaṃstutikayā bhikṣubhiḥ pratiśāmitāḥ; te kathayanti: āyuṣmantaḥ kiṃ tiṣṭhatha śayanāsanoddeśakāṃ śabdayata; te kathayanti: kimartham? śayanāsanam uddeṣṭum; te kathayanti: śayanāsanam sukhaṃ svaptāḥ prabhātāyāṃ rajanyām uddiṣyayisyatha iti; te paryavasthitā kathayanti: yūyam tiṣṭhata eva śāstuh śāsanam antardhāpayata; yady asti kaukṛtyam uddiṣata yathāvṛddhikayā śayanāsanam; vāgbalinas te; śayanāsanoddeśakena saṃtrastenoddiṣtam; ṣaḍvargikā vṛddhānte śayanāsanam gr̥hītvā śayitāḥ; yāvan navakā uddiṣyante tāvat prabhātā rajanī; ṣaḍvargikā laghv laghv evotthāya kathayanti: āyuṣmanto gr̥hṇīta śayanāsanam, gacchāma iti; te bhikṣubhir ucyante: āyuṣmanto yuṣmābhir ekarātrasyārthāya kṛtsnām rātriṃ bhikṣusaṃgho viheṭhitāḥ aho bata yūyam ihaiva tiṣṭhata; te kathayanti: nandopananda śrāvastīm gacchāmaḥ savātālā eta iti kṛtvā prakrāntāḥ; etat prakaraṇam bhikṣavo bhagavata ārocayanti; asyām utpattau bhagavān āha: tasmāt tarhi bhikṣavo na rātrau śayanāsanam uddeṣṭavyam; yadi rātrāv āgacchanti yathasaṃstutikayā pratiśrāmayitavyā.

Tib. drug sde'i dge slong rnams ljongs rgyu zhing dong ba na / gtsug lag khang zhig tu nub mo phyin nas de rnams 'grog bshes ji lta ba bzhin du dge slong rnams kyis nga la sor bcug pa dang / de rnams kyis smras pa / tshe dang ldan pa dag 'dug ste ci byed gnas mal sko ba bos shig / de dag gis smras pa ci dgos / gnas mal bskor gzhug mod / de rnams kyis smras pa / gnas mal yod kyis bde bar nyol cig dang / na ma nangs nas bsko'o // de rnams kyis kun nas dkris pas smras pa / ci khyed cag ston pa bzhugs bzhin du bstan pa nub par byed dam / gal te khyed la 'gyed pa yod na rgan rims ji lta ba bzhin du gnas mal skos shig / de rnams kha stobs can yin pas gnas mal sko ba bred nas gnas mal bskos pa dang / drug sde de rnams kyis rgan rims bzhin du gnas mal mnos te nyal lo // ji tsam gzhon rims kyis bar du sko ba de'i bar du nam nangs so // drug sde rnams myur ba myur bar langs te smras pa / tshe dang ldan pa dag gnas mal sdu shig 'dong ngo // dge slong de rnams kyis smras pa / tshe dang ldan pa dag khyed kyis nub gcig gi phyir dge slong gi dge 'dun mtha' dag nub mo tho btsam mam / kye ma'o khyed cag 'di nyid du 'dug shig / de rnams kyis smras pa / dga' bo nye dga' mnyan yod du dong ngo // 'di dag ni rlung nad can yin no zhes byas nas dong ba'i skabs de dge slong rnams kyis bcom ldan 'das la gsol pa dang / byung ba 'di la bcom ldan 'das kyis 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 'grog 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 gzhi'i nang nas² sgo³ bzhi⁴ pa'i⁵ mdo'i⁶ tshigs su bcad⁷ pa gsum pa'o //

§ 4.4¹⁴⁷⁾

mdor na //

snam⁸ phyis dang bkru ba'i sa //
gci⁹ ba'i sa dang rkang pa¹⁰ bkru //
phyi¹¹ ba snod dang gzar¹² bu dang //
rnam pa sna tshogs de bzhin no //

4.4.1¹⁴⁸⁾

sangs rgyas (D125b1) bcom ldan 'das mnyan du yod pa na dze ta'i¹³ tshal mgon med zas sbyin gyi¹⁴ kun dga' ra ba na bzhugs so // drug sde dag snam¹⁵ phyi sa'i sgo na 'chag cing gtam zer zhing '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) bya'o zhes smras nas de dag gis¹⁸ de'i¹⁹ 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 yangs su byar med /

Tog 180a

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 kyes bka' stsal pa / de lta bas na dge slong dag gis snam²⁸ phyi sar song nas²⁹ gtam zer zhing ma 'dug shig / de'i nye³⁰ 'khor du ston (D125b4) par yang ma byed cig / klog par yang ma byed cig / kha

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¹ Tokyo, London: *gos*; Phudrak: *go*. ² Phudrak omits *nas*. ³ Phudrak: *bsgo*. ⁴ London: *gzhi*; Phudrak omits *bzhi*. ⁵ Phudrak: *po'i*. ⁶ Phudrak: *mdo*. ⁷ Phudrak: *gcad*. ⁸ Phudrak: *gnam*. ⁹ Phudrak: *ci*. ¹⁰ Phudrak omits *pa*. ¹¹ Phudrak: *'chi*. ¹² Phudrak: *gzer*. ¹³ Peking: *'dze ta'i*; Phudrak: *rgyal byed kyi* instead of *dze ta'i*. ¹⁴ Phudrak: *gyis*. ¹⁵ Phudrak: *rnam*. ¹⁶ Phudrak inserts *rnams*. ¹⁷ Phudrak: *kyang* instead of *cag*. ¹⁸ Phudrak: *gi*. ¹⁹ Phudrak omits *de'i*. ²⁰ Tokyo, London: *nyen*. ²¹ Phudrak: *don*. ²² Phudrak: *gtso glag gis*. ²³ Phudrak omits *dag snam*. ²⁴ London: *mtsha*. ²⁵ Phudrak: *ci*. ²⁶ Phudrak: *gi*. ²⁷ Tokyo, London: *gags*; Phudrak: *'gags*. ²⁸ Phudrak: *rnam*. ²⁹ Phudrak: *na*. ³⁰ Derge: *nyen*.

¹⁴⁷⁾Yijing's *Nidāna* (T. 1452 [24] 431b3–5):

第四子攝頌曰：
大小便利處 經行不惱他
洗足及拭鞋 釜篋不奪用

¹⁴⁸⁾Yijing's *Nidāna* (T. 1452 [24] 431b6–11):

緣處同前。時六眾苾芻，常於大小便室，來往經行，并共談語，教授，讀誦，種種調戲。見他苾芻，將欲入時，遂相遮止，告言：“汝且莫入。我是耆年。”故作稽留，令他生惱。時諸苾芻，起嫌賤心。以緣白佛。佛言：“大小便處，不應經行，久住相惱。若有犯者，得越法罪。”

ton¹ yang ma byed cig / btso² blag³ gi las⁴ kyang ma byed cig / dge slong dag gis snam⁵ phyi sa na
gtam zer zhing 'dug gam⁶ / rims bzhin du byed dam / de'i nye⁷ 'khor du⁸ ston tam / kha ton byed dam /
klog gam / btso blag⁹ (D125b5) gi las byed na 'das pa dang bcas par 'gyur ro //(185)

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Phudrak 8a

Phudrak 8a

4.4.2¹⁴⁹⁾

dge slong dag bkru na 'khru zhing 'dug pa ma zin par drug sde dag gis nged rgan no zhes zer nas
bslang¹⁰ 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 bkru¹¹ sar dge slong bkru ba ma zin par¹² ma bslang¹³ shig /
bslang¹⁴ na 'das pa dang bcas par 'gyur ro //

Peking 122b

4.4.3¹⁵⁰⁾

dge slong dag gci¹⁵ sar song ba dang // phyis¹⁶ drug sde dag der 'ongs te / nged cag rgan gyis ji ltar
rgan rims su¹⁷ 'jug go zhes smras pa dang / de dag 'phyi bar gyur (D125b7) to // de¹⁸ ltar gyur pa¹⁹
dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag
rgan rims su gci²⁰ sar ma 'jug²¹ par ji ltar 'ongs pa'i rims²² bzhin du zhugs²³ shig / dge slong dag gis
ji ltar rgan rims bzhin du 'jug (D126a1) na 'das pa dang bcas par 'gyur ro //

¹ Phudrak: *ston*. ² Phudrak: *gtso*. ³ Phudrak: *klag*. ⁴ Derge looks *yas*. ⁵ Phudrak: *nam*. ⁶ Phudrak: *gis*. ⁷ Derge: *nyen*. ⁸ Phudrak: *du*. ⁹ Phudrak: *gtso klag*. ¹⁰ Phudrak: *slong*. ¹¹ Phudrak: *bkru*. ¹² Derge, Peking: *pa*. ¹³ Phudrak: *blang*. ¹⁴ Phudrak *blangs*. ¹⁵ Phudrak: *phyi*. ¹⁶ Phudrak: *phyi sa*. ¹⁷ Tog, Tokyo, London: *bzhin du*. ¹⁸ Phudrak: *da*. ¹⁹ Phudrak inserts *de*. ²⁰ Phudrak: *ci*. ²¹ Tog, Tokyo, London: *'dug*. ²² Derge: *rim*. ²³ Phudrak: *zhin zhums*.

¹⁴⁹⁾Yijing's *Nidāna* (T. 1452 [24] 431b11–14):

時六衆苾芻，於洗足處，貯水瓮邊，驅他令起，自言：“我是耆年，應合先用。”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):

時有苾芻，前入小便。六衆後至，告言：“我老。”佛言：“於先到者，即可前入。此處不應隨其年次。”

(185) Cf. *Vinayasūtraṭīkā* (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 //

4.4.4¹⁵¹⁾

drug sde dag gis dge slong dag¹ rkang pa 'khru zhing 'dug pa la / bkru ba² ma zin par rkang pa 'khru ba'i 'og gzhi³ 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 gi⁵ rkang pa bkru ma zin par rkang pa bkru⁶ ba'i gzhi ji ltar rgan rims bzhin du⁷ ma bkur cig / dge slong dag⁸ gis dge slong dag⁹ gi rkang pa bkru ba ma zin par (D126a3) rkang pa bkru ba'i gzhi¹⁰ rgan rims bzhin du khyer na 'das pa dang bcas par 'gyur ro //

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4.4.5¹⁵²⁾

drug sde dag gis¹¹ dge slong dag gdong phyi bas gdong phyis¹² ma zin par rgan rims su bya'o zhes zer nas gdong phyi ba khyer¹³ 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 ba¹⁴ ma zin par rgan rims su ma bkur cig / dge slong dag¹⁵ gis dge slong dag¹⁶ gi gdong phyi ba¹⁷ ma zin par gdong phyi ba¹⁸ rgan rims su¹⁹ khyer na 'das pa (D126a5) dang bcas par 'gyur ro / de bzhin du snod dang / gzar bu dang / kha gzar²⁰ la sogs²¹ pa yang rgyas par sbyar bar bya'o //

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gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs su bcad pa bzhi pa'o /

¹ Phudrak omits *dag*. ² Derge, Peking omit *ba*. ³ Phudrak: *bzhin*. ⁴ Phudrak repeats *dge slong dag rgan rims su gci sar ma 'jug par ji ltar 'ongs pa'i rims bzhin du zhugs shig (Phudrak 8b) dge slong dag gis ji ltar rgan rims bzhin du 'jug na 'das pa dang bcas par 'gyur ro // drug sde dag gis dge slong dag rkang pa 'khru zhing 'dug pa la / bkru ba ma zin par rkang pa 'khru ba'i 'og gzhi rgan 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 /*. ⁵ Peking, Phudrak: *dge slong dag gis*; Tog, Tokyo, London omit *dge slong dag gi*. ⁶ Derge looks *'kru*. ⁷ Tog, Tokyo, London omits *du*. ⁸ Derge, Peking omit *dag*. ⁹ Derge, Peking omit *dag*. ¹⁰ London: *bzhi*. ¹¹ Phudrak: *gi*. ¹² Tog, Tokyo, London: *phyi ba*. ¹³ Peking: *khyar*. ¹⁴ Tog, Tokyo, London omits *ba*. ¹⁵ Derge, Peking omits *dag*. ¹⁶ Tokyo, London omits *dag*. ¹⁷ Peking: *bas*; Tog, Tokyo, London, Phudrak omit *ba*. ¹⁸ Phudrak omits *gdong phyi ba*. ¹⁹ Phudrak inserts: *ma bkur cig / dge slong zhig gis dge slong dag gis gdong phyi ba ma zin par gdong phyi ba rgan rims su*. ²⁰ Phudrak: *zar*. ²¹ Phudrak: *stsogs*.

¹⁵¹⁾Yijing's *Nidāna* (T. 1452 [24] 431b16–19):

復有苾芻，洗足欲半。六衆後來，告言：“我大，汝應相避。”佛言：“不應如是。凡為上座，須識時宜。雖合在先，看事未周，不應令起。若令起者，得越法罪。”

¹⁵²⁾Yijing's *Nidāna* (T. 1452 [24] 431b19–26):

時有苾芻，以物拭鞋，可欲將半。六衆見奪，報言：“我老。”佛言：“不應依年，待先用竟。未了奪者，得越法罪。”復有苾芻，釜中煎藥，尚未煎半。六衆便奪，答言：“我老。此應先用。瀉之於地，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。”僧祇鐵籠，苾芻先用，攪藥未了。六衆復奪。佛言：“不應。若有犯者，得越法罪。”

§ 4.5¹⁵³⁾

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 //

4.5.1¹⁵⁴⁾

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 gis³ dge slong dag btso⁴ blag⁵ 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 gi⁶ las byed pa ma zin par dge (D126a1) 'dun gyi tshon gyi⁷ bum
pa dag rgan rims su ma bkur cig / dge slong⁸ gis dge slong dag⁹ gi btso blag¹⁰ 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 //

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Tokyo 126a

4.5.2¹⁵⁵⁾

(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 dang¹¹ 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 slong¹² gis dge slong dag zan¹³ (D126b3) bza' ba ma zin

Tog 181b

¹ Tog, London: *pa'i*; Tokyo, Phudrak: *pa*. ² Peking: *'dze*; Phudrak: *mdze*. ³ Phudrak: *gi*. ⁴ London, Phudrak: *gtso*.
⁵ Phudrak: *blags*. ⁶ Phudrak: *gtso blags gis*. ⁷ Phudrak omits *gyi*. ⁸ Tog, Tokyo, London inserts *dag*. ⁹ Tog, Tokyo,
London omits *dag*. ¹⁰ Phudrak: *gtso blags*. ¹¹ Tokyo, London omit *dang*. ¹² Tog, Tokyo, London insert *dag*. ¹³ Tog:
gzan.

¹⁵³⁾Yijing's *Nidāna* (T. 1452 [24] 431b27–29):

第五子攝頌曰：
染釜及水瓶 僧鉢并飲器
刀石爪鼻物 支床不問年

¹⁵⁴⁾Yijing's *Nidāna* (T. 1452 [24] 431c1–4):

緣處同前。有諸苾芻，用僧伽染器，瓶釜等物，以煮染汁，事欲將半。六眾報曰：“我應先用。”時諸苾芻，以緣白佛。佛言：“不應依年，待先用竟。若強奪者，得越法罪。”

¹⁵⁵⁾Yijing's *Nidāna* (T. 1452 [24] 431c4–7):

時有苾芻，先用衆鉢，食猶未了。六眾告曰：“我是耆年，應與我用。以緣白佛。佛言：“待彼食了，不應強取。若故奪者，得越法罪。”

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 //

Phudrak 9b

London 139b

Tokyo 126b

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 //

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Tog 182a

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 slong²⁰ 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 gri¹

¹ London inserts *dag*. ² Tog: *gzan*. ³ Derge, Peking, Tokyo, London, Phudrak omit *po*. ⁴ Phudrak inserts *bzhag cing*. ⁵ Tog: *gzan*. ⁶ Phudrak: *mtungs*. 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: *brdar*. ¹⁹ Derge, Peking, Tog, Tokyo, London omit *ba*. ²⁰ Derge looks *slob*. ²¹ Peking, Tog, Tokyo, London: *breg*; Phudrak: 'bregs. ¹ Derge, Peking, Phudrak: *pa* instead of *pa'i spu gri*.

¹⁵⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 431c7):

飲水器物，准上應知。

¹⁵⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 431c7–9):

時有苾芻，剃髮將半。六衆來至，遂奪其刀。佛言：“若剃未了，不應取用。”

¹⁵⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 431c9):

其磨刀石，准上應知。

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 //

Phudrak 10a

London 140a

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 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 sen mo phyed tsam bcad⁷ pa la sem mo gcod⁸ 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 gcod¹³ pa rgan rims su¹⁴ khyer na 'das pa dang bcas¹⁵ par 'gyur ro //

Tokyo 127a

Tog 182b

4.5.7¹⁶⁰⁾

drug sde dag gis dge slong dag sna spu phyed tsam btogs¹⁶ pa dang / sna spu btog¹⁷ pa'i smang tsher¹⁸ rgan rims su bya'o zhes zer te khyer ro // de ltar gyur (D127a5) pa¹⁹ dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag sna spu phyed²⁰ tsam btogs pa la sna spu btogs²¹ 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 khri rkang²³ rten²⁴ du bcas pa la nyal zhing 'dug pa dang / rgan rims su bya'o zhes zer te²⁵ khyer ba dang / de dag 'phy²⁶ 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 (D127a7) dge 'dun gyi khri rkang rten²⁷ can gyi steng du nyal ba la rgan rims su ma bkur²⁸ cig / dge slong dag gis dge slong dag²⁹ khri rkang rten³⁰ can gyi steng du nyal zhing 'dug pa la rkang rten³¹ rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

Peking 124a

Phudrak 10b

London 140b

² Phudrak: *bdag*. ³ Tog, Tokyo, London, Phudrak omit *dge slong dag*. ⁴ Peking, Tog, Tokyo, London, Phudrak: *breg*. ⁵ Tog: *nas* instead of *ba la*. ⁶ Tog: *gcad*. ⁷ London: *gcad*. ⁸ Peking, Phudrak: *bcod*. ⁹ London: *bzhin* instead of *su*. ¹⁰ Derge, Peking, Tokyo, London omit *dag*. ¹¹ Tokyo, London omit *dag*. ¹² Tog, Tokyo, London: *phyed*; Phudrak omits *phyed tsam*. ¹³ Peking: *bcod*. ¹⁴ Phudrak inserts *ma bkur bar*. ¹⁵ Phudrak: *bcad*. ¹⁶ Tokyo: *gtogs*. ¹⁷ Tokyo, London: *gtog*; Phudrak: *btogs*. ¹⁸ Tokyo, London: *tshor*. ¹⁹ London: *pa'i*. ²⁰ London: *phye*. ²¹ Peking: *btog*; Tog, Tokyo, London: *'thog*. ²² Tokyo, London: *tshar*. ²³ Peking: *rgang*. ²⁴ Phudrak: *stan*. ²⁵ Phudrak: *na*. ²⁶ Phudrak: *phy*. ²⁷ Phudrak: *sten*. ²⁸ Tog, Tokyo, London: *'dug*. ²⁹ Phudrak inserts *gi*. ³⁰ Phudrak: *sten*. ³¹ Phudrak omits *rkang rten*.

¹⁵⁹⁾Yijing's *Nidāna* (T. 1452 [24] 431c9–12):

剪甲小刀, 用割纜半. 淨鼻鉗子, 現用未了. 及支床物, 彼臥時奪. 以緣白佛. 佛言: “此等諸物, 並不依年. 待彼事終, 方可就取. 若不依者, 得越法罪.”

¹⁶⁰⁾Yijing's *Nidāna* (T. 1452 [24] 431c10): § 4.5.6, n. 159.

¹⁶¹⁾Yijing's *Nidāna* (T. 1452 [24] 431c10): § 4.5.6, n. 159.

gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs (D127b1) su bcad pa lnga pa'o //

§ 4.6¹⁶²⁾

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 //

Tog 183a

4.6.1¹⁶³⁾

sangs rgyas bcom ldan 'das mnyan du yod pa na³ dze⁴ ta'i tshal mgon med zas 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 kyis 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 de rgan rims su ma bkur cig / dge slong dag gis dge slong (D127b4) gi dge 'dun gyi¹³ shing leb kyi steng du sbyar ma dang / stod g.yogs dang mthang gos dag phyed tsam bting ba la¹⁴ dge 'dun gyi shing leb rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

Tokyo 127b

¹ Tog, Tokyo, London: *brtan*; Phudrak: *stan*. ² Phudrak: *slang*. ³ Tog, Tokyo, London, Phudrak omit *na*. ⁴ Peking: 'dze; Phudrak: *mdze*. ⁵ Phudrak: *gyis*. ⁶ Peking: *stang*. ⁷ Peking: *mthong*; Phudrak: *thang*. ⁸ Tokyo: *gting*. ⁹ Phudrak omits *dang*. ¹⁰ Peking: *sting*. ¹¹ Tokyo: *mtha'*. ¹² London: *las*. ¹³ Phudrak omits *dge 'dun gyi*. ¹⁴ Tog, Tokyo, London: *las*.

¹⁶²⁾Yijing's translation (T. 1452 [24] 431c13–15)

第六子攝頌曰：
羯恥那衣幘 緝線正縫時
染汁雜物等 用時不應奪

¹⁶³⁾Yijing's *Nidāna* (T. 1452 [24] 431c16–20):

緣處同前。是時大眾，有羯恥那衣幘。有一苾芻，用此衣幘，張僧伽胝等，作衣纒半。六眾來見，即便強奪：“我是耆宿，理應先用。”時諸苾芻，以緣白佛。佛言：“他用未了，不應輒奪。待彼事畢，方可取之。如其奪者，得越法罪。”

4.6.2¹⁶⁴⁾

drug sde dag gis dge slong dag gi¹ chos gos dge 'dun gyi skud pas phyed tsam drubs² pa (D127b5) dang rgan rims su bya'o zhes zer nas khyer ba dang / de dag 'phya 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 dag gis dge slong dag gi chos gos dge 'dun gyi skud⁴ pas phyed tsam btsems pa las⁵ rgan rims su ma bkur cig / dge slong dag gis dge slong dag gi⁶ chos gos dge 'dun gyi⁷ skud pas phyed tsam btsems pa las rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

Phudrak 11a

London 141a

Peking 124b

Tog 183b1

4.6.3¹⁶⁵⁾

drug sde dag gis dge slong dag gi⁸ chos⁹ gos dag tshon las phyed tsam btso¹⁰ blag¹¹ (D127b7) byas te / dge 'dun gyi btso blag¹² gi¹³ srad¹⁴ bu la bres pa dang / rgan rims bzhin du¹⁵ 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 kyis bka' stsal pa / dge slong dag¹⁶ gis dge slong dag gi¹⁷ (D128a1) gos phyed tsam btso blag byas nas / dge 'dun gyi¹⁸ btso¹⁹ blag gi srad²⁰ bu la bres²¹ pa rgan rims su ma bkur cig / dge slong dag gis dge slong dag gi²² gos phyed tsam btso²³ blag²⁴ byas pa dge 'dun gyi btso blag gi srad²⁵ bu la bres pa rgan rims su khyer na 'das pa dang bcas (D128a2) par 'gyur ro //

Tokyo 128a

4.6.4¹⁶⁶⁾

drug sde dag gis dge slong gi²⁶ chos gos dge 'dun gyi gris phyed tsam dras pa dang / rgan rims su²⁷ 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 kyis bka' stsal pa / dge slong dag gis dge 'dun gyi gris²⁸ chos gos phyed tsam dras pa rgan rims su ma bkur cig / dge slong dag gis dge slong²⁹ gi chos gos dge 'dun gyi gris phyed tsam dras pa rgan rims su khyer na 'das pa dang bcas par 'gyur ro //

Phudrak 11b

London 141b

Tog 184a

¹ Phudrak: *gis*. ² Tokyo: *mrubs*. ³ Peking, Phudrak: *te*. ⁴ Phudrak: *rkud*. ⁵ Tog, Tokyo, London: *la*. ⁶ Phudrak: *la*. ⁷ Phudrak: *gyis*. ⁸ Phudrak: *gis*. ⁹ Tog omits *chos*. ¹⁰ Phudrak: *gtso*. 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: *gis*. ¹⁸ Phudrak: *gyis*. ¹⁹ London: *gtso*. ²⁰ Phudrak: *sred*. ²¹ Peking: *bris*. ²² Phudrak: *gis*. ²³ Phudrak: *gtso*. ²⁴ Peking: *blags*. ²⁵ Phudrak: *blags gis sred*. ²⁶ Peking, Phudrak: *gis*. ²⁷ Tog, Tokyo, London: *rims bzhin du*. ²⁸ Tog, Tokyo, London omit *gris*. ²⁹ Tog, Tokyo, London insert *dag*.

¹⁶⁴⁾Yijing's *Nidāna* (T. 1452 [24] 431c20–22):

如是應知。緝線縫刺，纔半用時，六衆便奪。佛言：“待了方取。不竟取者，得越法罪。”

¹⁶⁵⁾Yijing's *Nidāna* (T. 1452 [24] 431c22–23):

若用染汁，刀子，及針，剃髮衣，坐砧，皆不應奪。准前應知。

¹⁶⁶⁾Yijing's *Nidāna* (T. 1452 [24] 431c22): § 4.6.3, n. 165.

4.6.5¹⁶⁷⁾

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

4.6.6¹⁶⁸⁾

drug sde dag gis dge slong dag⁹ (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 skra 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

Phudrak 12a

4.6.7¹⁶⁹⁾

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

Tog 184b

gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs su bcad pa drug pa'o //

¹ Tokyo, London omit *dag*. ² Derge, Peking, Phudrak omit *gi*. ³ Derge, Peking, Phudrak omit *du*. ⁴ Peking, Phudrak omit *dag*. ⁵ Phudrak omits *dag*. ⁶ Phudrak: *kyi*. ⁷ Derge, Peking omit *dag*. ⁸ Phudrak omits *kyis*. ⁹ Phudrak omits *dag*. ¹⁰ Tog: *ba*. ¹¹ Tog: *dag*. ¹² Phudrak omits *dge slong dag gis*. ¹³ Derge: *byed*. ¹⁴ Peking: *gzed*. ¹⁵ Peking: *khyar*. ¹⁶ Phudrak: *gyis*. ¹⁷ Tokyo, London: *du*. ¹⁸ Phudrak: *dang*. ¹⁹ London inserts *gis*. ²⁰ London: *gi*. ²¹ Peking: *gyis*. ²² Tog, Tokyo, London insert *dge slong gi*. ²³ Phudrak omits *stan gyi*. ²⁴ London: *bslab*. ²⁵ Phudrak: *shing*. ²⁶ Phudrak omits *yang*. ²⁷ Phudrak omits *du*.

¹⁶⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 431c23): § 4.6.3, n. 165.

¹⁶⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 431c23): § 4.6.3, n. 165.

¹⁶⁹⁾ Yijing's *Nidāna* (T. 1452 [24] 431c23): § 4.6.3, n. 165.

§ 4.7¹⁷⁰⁾

mdor na //

mu stegs kun tu rgyu ba (D128b4) dang //

mngon mtshan bdag shi¹ byin pa med //

yid² ches par ni gzung³ ba lnga //

gnyen⁴ phyir nye spyod dge slong ma'o //

4.7.1¹⁷¹⁾

sangs rgyas bcom ldan 'das rgyal po'i khab 'od ma'i tshal bya ka lan da⁵ ka gnas pa na bzhugs te //
bcom ldan 'das kyis gang gi tshe yul mnyam dka'i⁶ rgyal (D128b5) po gzugs can snying po mkhas
pa can⁷ lha stong phrag brgyad bcu dang / yul mnyam dka'i⁸ bram ze dang / khyim bdag brgya phrag
stong dang bcas te bcom ldan 'das kyis bden pa la bkod⁹ pa¹⁰ de'i tshe na rgyal po'i khab tu 'di ltar
kye¹¹ khyed¹² cag rgyal po'i khab na gnas pa dang / yul (D128b6) so so nas lhags pa'i skye bo mang
po dag nyon cig // rgyal po nga'i yul na su yang rkun¹³ po¹⁴ ma byed cig / gang gis byas pa de ngas¹⁵

Phudrak 12b

Tog 185a

Peking 125b

London 142b

¹ Tog, Tokyo, London: *ni*. ² Phudrak: *yi*. ³ London, Phudrak: *zung*. ⁴ Derge, Peking: *gnyer*. ⁵ Tog, Phudrak: *ta*.
⁶ Phudrak: *dga'i*. ⁷ Tokyo, London: *na* instead of *can*. ⁸ *dga'i* ⁹ Phudrak: *dgod*. ¹⁰ Peking: *pa'i*. ¹¹ Phudrak: *kyi*.
¹² Derge: *khyad*; Phudrak: *khyer*. ¹³ London: *kun*. ¹⁴ Phudrak: *mo*. ¹⁵ Phudrak: *dag*.

¹⁷⁰⁾ Yijing's *Nidāna* (T. 1452 [24] 432a5–7):

第七子攝頌曰：

外道覆認衣 作記死時施

有五種親友 得法獨應行

¹⁷¹⁾ Yijing's *Nidāna* (T. 1452 [24] 432a8–b17):

爾時，佛在王舍城住竹林園。時，摩揭陀主，影勝大王，聞說妙法，得見諦已，遂與八萬諸天子眾，并摩揭陀國，長者，居士，婆羅門等，過百千數，於大眾中，制立嚴教。擊鼓宣令，普告國人：“不得有人，輒為竊盜。若有犯者，驅令出國。所有家資庫藏財物，悉皆給與，被賊之人。”

是時世尊，為憍薩羅國，勝光大王，說少年經，得調伏已。亦於國界，作其嚴制：“於我國中，不得有人輒行竊盜。如有犯者，斷其命根。所有家資庫藏財物，悉皆給與被賊之人。”爾時，群賊咸悉逃竄二國中間，屯營而住。摩揭陀國，有諸商人，相隨而往，憍薩羅國。到彼界已。時諸商主，告其伴曰：“我今平安，仁可歸去。”從者去已。賊便遙見，知無護者。便共劫奪。時諸商人，咸悉走向，憍薩羅國，投勝光王，既到王所。前白王曰：“大王當知。於此國界，先多交易，今由群賊，商侶不來。時勝光王，勅大將軍，名毘盧宅迦：“卿可急往，捕捉群賊，并所盜財，將來見朕。”

是時大將，部領四兵，勇力軍眾，象馬車步，往賊營處，曠野林中。彼諸群賊，總集險林，放捨兵戈，分所得物。爾時將軍，既遙見賊，便於四面，周遍列軍。戰鼓纓鳴，群賊驚懼。或有奔逃，或遭殘害，或時被殺，或復生擒。收所盜財，并諸賊黨，還至王所，啓大王曰：“此是彼賊，并所盜財。”時勝光王，告諸人曰：“汝之本物，各任將去。”商估賈客，既認物已。諸外道輩，亦取自財及赤石染服，并將苾芻所有衣鉢。

時諸苾芻，後至王所。王曰：“仁等，亦應認取衣鉢？”苾芻報曰：“此貨物中，無我衣鉢。”王曰：“仁等豈非先被賊劫？”答曰：“我亦被賊。”王曰：“若無者，宜應喚彼外道，并將所認，衣物隨來。”時彼外道，既聞王喚，持衣即來。苾芻見衣，作如是語：“此是我僧伽氍，此是僧腳氍。”王，告外道曰：“彼是小賊。汝是大賊。強認他衣。”彼默無對。王言：“聖者，仁於衣物，有記驗不？令我得知，此屬外道，此屬苾芻。”苾芻報曰：“我衣無記。”以緣白佛。佛言：“苾芻衣物，應為記驗。”不知云何。佛言：“應為紐結，或墨點淨，及餘記驗，方乃持之。”

yul dang phral¹ te gtang² ngo // nor bdag la ni nga nyid kyi mdzod dang bang ba nas sbyin no zhes dril chen³ bsgrags⁴ so // gang gi tshe bcom ldan 'das kyis⁵ (D128b7) yul ko sa la'i⁶ rgyal po gsal rgyal dar la bab pa lta bu'i mdo sdes btul ba de'i tshe na des kyang mnyan du yod par⁷ 'di lta rgyal po nga'i⁸ yul na su yang rkun po ma byed cig / gang gis nga'i yul du rkun po byas pa de chad pa gsad⁹ pas bcad la / nor bdag la ni¹⁰ nga nyid kyi mdzod dang bang ba¹¹ nas sbyin no zhes dril chen¹² bsgrags so //

de'i tshe na gang yul mnyam dka' na gnas pa'i rkun po rnams dang gang yul ko sa la na gnas pa'i¹³ rnams de'i sa mtshams¹⁴ kyi¹⁵ bar du dong¹⁶ nas 'khod do //(186)

Tokyo 129b

yul mnyam dka'¹⁷ na gnas pa'i rkun po rnams (D129a2) dang / yul ko sa la na gnas pa'i¹⁸ rnams¹⁹ thams cad sa mtshams²⁰ kyi bar du dong ste 'khod nas / 'gron²¹ pa²² mang po dag 'joms so zhes de skad kyi sgra kun tu grags so // de dag gis²³ thos nas yul mnyam dka'i²⁴ 'gron²⁵ pa mang po bsel dang lhan cig yul ko sa lar 'dong ngo // (D129a3) yul ko sa la nas kyang yul mnyam dkar de bzhin du 'dong ste /

ji tsam du²⁶ dus phyi zhi²⁷ na yul²⁸ mnyam dka'²⁹ nas 'gron³⁰ pa³¹ mang po bsel dang bcas te / yul ko sa lar dong ba dang / de dag gang gi³² tshe³³ mtshams³⁴ las 'das nas yul ko sa lar phyin pa de'i tshe de nas ded dpon gyis (D129a4) smras pa / kye³⁵ ko sa la'i rgyal po gsal rgyal ni mi srin la gtum zhing khro ste dpa' zhing mthu dang ldan no zhes brag gis / gal te 'gron³⁶ pa³⁷ mang po dang bdag cag

Tog 185b

Phudrak 13a

London 143a

¹ Tokyo, London, Phudrak: *bral*. ² Peking, Tokyo, London: *btang*. ³ Phudrak inserts *po*. ⁴ Phudrak: *sgrags*. ⁵ Peking: *kyi*. ⁶ Tokyo, London: *lar*. ⁷ Tokyo: *pa*. ⁸ Peking looks *de'i*. ⁹ Tokyo, London: *bsad*. ¹⁰ Peking: *na*. ¹¹ Tog, Tokyo, London: *bang ba dang mdzod*. ¹² Phudrak inserts *po*. ¹³ Tog, Tokyo, London: *pa*; Phudrak: *pa'i rkun po*, ¹⁴ Peking; Phudrak: *'tshams*. ¹⁵ Phudrak: *kyis*. ¹⁶ Phudrak: *song*. ¹⁷ dga' ¹⁸ Tog, Tokyo, London: *pa*. ¹⁹ Phudrak omits *rnams*. ²⁰ Peking; Phudrak: *'tshams*. ²¹ London: *'dron*. ²² Phudrak: *po*. ²³ Peking: *gi*. ²⁴ Phudrak: *dga'i rgyal po*. ²⁵ Peking, Tokyo, London: *'dron*. ²⁶ Tog, Tokyo, London omit *du*. ²⁷ Phudrak: *zhag*. ²⁸ Phudrak omits *yul*. ²⁹ Phudrak: *dga'*. ³⁰ Peking, Tokyo, Tog: *'dron*. ³¹ Peking, Phudrak: *po*. ³² Phudrak: *gis*. ³³ Peking, Phudrak insert *zhes*. ³⁴ Peking, Tokyo, London: *'tshams*. ³⁵ Tokyo, London: *kye'o*. ³⁶ Peking, Tokyo, London: *'dron*. ³⁷ Phudrak: *po*.

(186) Cf. *Vinayavibhāṅga* (Derge Ca 150a2–b1 = T. 1442 [23] 664c8–20):

Tib. sangs rgyas bcom ldan 'das mnyan yod na rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so // gang gi tshe bcom ldan 'das kyis ma ga dhār byung ba'i rgyal po bzo sbyangs gzugs can snying po lha bryad khri dang ma ga dhār byung ba'i bram ze dang khyim bdag brya stong phrag du ma dang lhan cig bden pa dag la bkod pa de'i tshe na ma ga dhār byung ba'i rgyal po bzo sbyangs gzugs 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 dad pa nas lhags pa'i tshong pa'i tshogs shes ldan dag nyon cig / nga'i yul du gang gis kyang chom rkun mi bya'o // gang nga'i yul du chom rkun byed pa de ngas yul med par bya'o // bcom pa rnams kyi rkun rdzas ni nga'i mdzod dang bang ba nas sbyin no zhes dril gyi sgra bsgrags pa byas so // gang gi tshe bcom ldan 'das kyis ko sa lar byung ba'i rgyal po gsal rgyal gzhon nu'i dpe'u mdo sdes btul ba de'i tshe na ko sa lar byung ba'i rgyal po gsal rgyal gyis kyang mnyan yod du 'di skad ces mnyan yod na 'khod pa dang / pho brang 'khor ba dang / yul tha dad pa nas lhags pa'i tshong pa'i tshogs shes ldan dag nyon cig / nga'i yul du gang gis kyang chom rkun mi bya'o // gang nga'i yul du chom rkun byed pa de ngas bsad pa'i gyod la bsgrin par bya'o // bcom pa rnams kyi rkun rdzas ni nga'i mdzod dang bang ba nas sbyin no zhes dril gyi sgra bsgrags pa byas so // de'i bar skabs na chom rkun pa gang dag yul ma ga dhā na gnas pa dag dang / chom rkun pa gang dag yul ko sa la na gnas pa de dag sa mtshams kyi bar du dong ste 'khod do // . . .

Chin. 佛在，室羅伐城，給孤獨園。時彼摩揭陀影勝王，得見諦已，與八萬諸天并摩揭陀國婆羅門居士，無量百千眾俱。時影勝王，於王舍城，擊鼓宣令，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，當遠流擯。所失之直，我以庫物而用酬填。”爾時世尊，為勝光王，說少年輕 (sic) 令生信已。時勝光王，於憍薩羅國，擊鼓宣令，普告城邑及四方客曰：“諸人當知。於我國中，現居住者，不應作賊。若作賊者，當斷其命。所失之直，我以庫物而用酬填。”于時摩揭陀及憍薩羅兩境之賊，聞斯令已，咸悉投彼二國中間，隨處而住 . . .

rnams 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 bkye'o⁹ //

rkun po rnams kyis bya ra btsugs¹⁰ te bsdad pa dang / bya ra bas bsel ba slar log pa mthong nas / des kye¹¹ bsel ba¹² rnams slar log gis¹³ 'gron¹⁴ pa¹⁵ mang po gzhom mo zhes (D129a6) smras nas 'gron¹⁶ pa¹⁷ mang po de dag shing¹⁸ sā la'i dgon par phyin pa dang / bcom mo // de la tshong pa kha cig ni bsad¹⁹ / kha cig ni bros²⁰ so // de la bros²¹ pas mgo rdul gyis²² gang bar byas te rgyal po gsal rgyal gyi drung du song nas / lha la bdag cag²³ ni tshong pa lags na / khyed kyis (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 rnams 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 bzhi pa bal glang²⁴ gi tshogs dang / rta'i tshogs dang / shing rta'i tshogs dang / dpung bu chung gi tshogs rnams²⁵ go cha bskon²⁶ te myur bar rings su shing sā la'i (D129b2) dgon²⁷ par dong ba dang / rkun po dag de'i²⁸ bar dgon pa na shing sā la²⁹ stug po'i nang du zhugs te bag yangs su nor bgod³⁰ cing 'khod pa dang / 'phags skyes pos³¹ de'i steng³² du³³ brdzis te / de dag gis³⁴ rkun po kha cig ni bsad / kha cig ni bros / kha cig ni gson por bzung ngo //

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Tog 186a

Phudrak 13b

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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 gtugs 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 bdag 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 gtogs nas rgyal pos de thams cad phrogs pa'i nor rdzas slar byin pa dang / kun tu rgyu ba'i rang gi gos btsag gi nang du btsos pa dang / dge slong dag gi⁴¹ yang khyer ro // dge (D129b5) slong dag gis bdag cag gi gos btsag gi nang du btsos 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 btsag gi⁵⁰ nang du btsos pa mu (D129b6) stegs can kun tu rgyu bas 'tshal te slar mi ster 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 ci'i⁵² phyir bkur gyis⁵³ slar phul cig ces bsgo ba dang / de

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Tog 186b1

Peking 126b

Phudrak 14a

¹ Tokyo, London omit yang. ² Phudrak: bseb. ³ Peking: bsol. ⁴ Phudrak: khyer. ⁵ Phudrak: shing. ⁶ Peking, Tokyo, London: 'dron. ⁷ Phudrak: po. ⁸ Phudrak: bgyi'o. ⁹ Peking: bgyi'o. ¹⁰ Phudrak: gtsug. ¹¹ Peking, Tokyo, London, Phudrak: khe'i. ¹² Phudrak: ba'i. ¹³ Tokyo, London: gi. ¹⁴ Peking, Tokyo, London, Phudrak: 'dron. ¹⁵ Phudrak: po. ¹⁶ Peking, Tokyo, London, Phudrak: 'dron. ¹⁷ Phudrak: po. ¹⁸ Tog, Tokyo, London, Phudrak omit shing. ¹⁹ Phudrak: gsad. ²⁰ Tog, Tokyo, London: phrogs; Phudrak: 'phrogs. ²¹ Tog, Tokyo, London: phrogs; Phudrak: 'phrogs. ²² Phudrak: gyi. ²³ Phudrak omits cag. ²⁴ Phudrak: pa'i ba lang. ²⁵ Peking: rnams. ²⁶ Derge: char skon. ²⁷ London: mgon. ²⁸ Tog, Tokyo, London: drug cu'i. ²⁹ Tog, London, Phudrak: la'i. ³⁰ Tog, Tokyo, London, Phudrak: 'ged. ³¹ Phudrak: po'i. ³² Tog, Tokyo, London: drung. ³³ Tokyo, London omit du. ³⁴ Peking omits de dag gis; Phudrak: de dag ltar. ³⁵ Tog: pos. ³⁶ Peking omits dang. ³⁷ Derge, Peking, Phudrak: po'i. ³⁸ Derge, Peking omit 'di dag ni. ³⁹ Tokyo: cag. ⁴⁰ Phudrak: nas. ⁴¹ Phudrak: gis. ⁴² London omits tu. ⁴³ Tog, Tokyo, London: 'thob. ⁴⁴ Tog: rkun. ⁴⁵ Phudrak omits ba. ⁴⁶ Tog, Tokyo, London omit de. ⁴⁷ Phudrak omit de dag. ⁴⁸ Peking: gcig pa instead of khyer ba. ⁴⁹ Phudrak: gis. ⁵⁰ Phudrak: gis. ⁵¹ Tog, Tokyo, London, Phudrak insert cag. ⁵² Peking, Phudrak: ci. ⁵³ Peking inserts slar phyir bkur gyis.

dag gis lha btsag¹ gi nang du btsos² pa 'di dag ni³ (D129b7) bdag cag gi gos so zhes smras pa dang / rgyal pos 'phags pa dag khyed kyi gang yin pa shes par gyis⁴ la khyer cig ces smras so // dge slong dag gis⁵ gcig nas gcig tu⁶ phyung ste bltas pa⁷ dang / kha cig ngo shes te lha 'di dag ni bdag cag gi⁸ gos so zhes smras pa (D130a1) dang / rgyal pos mu stegs⁹ kun tu rgyu ba dag la e¹⁰ ma'o mu stegs¹¹ kun¹² tu rgyu ba 'jab¹³ bur¹⁴ rku¹⁵ ba rkun ma yin na / khyed cag ni rkun po chen po yin no zhes smras pa dang / de dag¹⁶ lan med nas cang mi zer bar 'khod do //

rgyal pos smras pa / kye¹⁷ '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 gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag rgyal po de skad zer ba yus te / de bas na chos gos dag mngon (D130a3) mtshan thob shig / kha chag¹⁸ dang 'or¹⁹ thabs su drubs shig / sgro gu yang²⁰ thogs shig / bcom ldan 'das kyis mngon mtshan thob shig ces gsungs na / dge slong dag gis mi shes nas / bcom ldan 'das kyis bka' stsal pa / chos gos kyi²¹ mthar snag tsha'i (D130a4) thig le byos shig /

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Tokyo 131a

4.7.2¹⁷²⁾

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 blangs²² nas / de dang lhan cig tu²³ rtse dga' yongs su spyod do // de dang lhan cig tu²⁴ dga' yongs su spyod pa las de (130a5) dus phyi²⁵ zhig na chung ma sems can dang ldan par gyur nas / de zla ba brgyad dam dgu 'das pa dang / bu khye'u zhig btsas te zhag bdun gsum nyi shu²⁶ gcig gi bar du btsas pa'i btsas ston chen po byas so // de rigs dang mithun²⁷ par ming yang²⁸ btags nas²⁹ de bsrings (D130a6) bskyed³⁰ de cher gyur pa dang / dus phyi³¹ zhig na de'i ma dus las³² 'das so // khyim bdag des³³ kyang chung ma zhig blangs nas de dang lhan cig tu³⁴ rtse dga' yongs su spyod do // ³⁵ rtse dga' yongs su spyod pa las dus phyi zhig na³⁶ bu pho³⁷ gsum zhig btsas te /

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Peking 126b

¹ Tokyo, London: *gtsag*. ² Phudrak: *gtsos*. ³ Peking: *na*. ⁴ Phudrak: *bgyi*. ⁵ London: *gi*. ⁶ Tokyo, London: *ci nas cig*. ⁷ Peking: *lta 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 Tog, Tokyo, London: *bus*. ¹⁵ Peking: *rgu*. ¹⁶ Peking, Tog, 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 rtse*. ²⁵ Tokyo, London: *physis*; Phudrak: *phyr*. ²⁶ Tokyo, London inserts *rtsa*. ²⁷ Tokyo, London: *'thun*. ²⁸ Tokyo, London omit *yang*. ²⁹ Tog, Tokyo, London: *so* instead of *nas*. ³⁰ Phudrak: *skyed*. ³¹ Phudrak inserts *ba*. ³² Phudrak omits *las*. ³³ Peking, Phudrak: *de*. ³⁴ Tog, Tokyo, London omit *tu*. ³⁵ Tog, Tokyo, London, Phudrak insert *de la*. ³⁶ Derge, Peking omit *na*. ³⁷ Phudrak: *mo*.

¹⁷²⁾ Yijing's *Nidāna* (T. 1452 [24] 432b17–c6):

佛在室羅伐城。有一長者。娶妻未久，誕生一息。其妻身死，更娶後妻。未久之間，復生一子。其第二子，為母所苦。於善法律，情希出家。既出家已，遊歷人間。其父後時，遇遭重病，定知將死。命長子曰：“我所有財，應作三分。”子承父命，遂即分三。便報子言。此是汝分，用充家業。一分屬吾，以供葬事。餘之一分，與出家子。便自歎曰：

積聚皆消散 崇高必墮落
會合終別離 有命咸歸死

說是語已，遂即命終。其出家子，聞父身亡。即到兄所，孔懷相見。兩共哀號，問訊既終。兄乃告曰：“父亡之日，先有遺言。留一分財，可宜收取。”苾芻念曰：“如世尊說，死後當與，此非法財。”時諸苾芻，以緣白佛。佛言：“凡在家者，命欲終時，有攀緣心，如是施財並宜收取。父分與財，勿生疑慮。既受財已，於三寶中，而興供養。其出家者，臨終之日，無顧戀心。若言：‘我死後與者，’如是之財，即不應取。”

de dag kyang rigs dang mthun¹ (D130a7) par ming btags so / 'di ltar dgra'i nang na chen chun² 'thab pa gcugs che ste^{3/4} mos ma shi ba'i bu khye'u chen po de la rtag par gtses⁵ 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 gi⁷ sman byas kyang de'i nad tha gi⁸ 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 /

Tog 187b

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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 //(187)

Phudrak 15a

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

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¹ Peking, Tokyo, London: 'thun. ² Tog, Tokyo, London: chung. ³ Tog, Tokyo: gcugs te; London bcug te; Phudrak: gtsug tshe ste. ⁴ Phudrak inserts ma yang. ⁵ Peking: btsas. ⁶ Phudrak: na. ⁷ Derge, Peking, Phudrak: gis. ⁸ Peking, Phudrak: ga. ⁹ Phudrak omits bar. ¹⁰ Phudrak: kyi. ¹¹ Phudrak: pa. ¹² Phudrak: bstogs. ¹³ Phudrak: bu pho. ¹⁴ Phudrak: kyi. ¹⁵ Phudrak: 'jigs ¹⁶ Phudrak: 'tha. ¹⁷ Phudrak: kyis. ¹⁸ London omits thos. ¹⁹ Peking: mnyam.

⁽¹⁸⁷⁾Cf. *Udānavarga* (Bernhard: 1.22):

sarve kṣayāntā nicayā patanāntā samucchrayā //
samyogā viprayogāntā maraṇāntaṃ hi jīvitam //

⁽¹⁸⁸⁾Cf. *Kṣudrakavastu* (Derge 6 *Tha* 252b3–254a1 = T. 1451 [24] 294a26–b12):

Tib. 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 gnas pa des rigs mnyam 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 ljongs 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 rnams kyis rim gro byas kyang de'i nad de zhi bar ma gyur te / gang gi tshe de shi la thug pa'i tshor ba byung ste / ring po mi thogs par 'chi ba'i dus byed par 'gyur ba de'i tshe des mdza' po dang / gnyen dang phu nu bo dang khyim tshes rnams bsdu 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 rnams mnyam par bgos shig ces smras nas /

bsags pa kun gyi mtha' zad cing //
mthon po'i mtha' ni rnyil 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，誕生三子。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，總命諸親，告二子曰：“家中所有，咸可收來。彼便集聚，遣為三分。二子人各與一。其餘一分，與出家者。作是記

bsang gis¹ chos bshad du 'gro'o snyam du sems nas / de ji tsam (D130b4) dga' ba'i bar du² ljongs³ spyod de / mnyan du yod pa gang na ba de logs su ljongs⁴ spyod cing song ngo // rim⁵ bzhin du spyod cing mnyan du yod par phyin nas lam gyi⁶ ngal bsos 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 ste⁹ ngu / kha cig ni mig mchi¹⁰ mas gang zhing 'dug¹¹ nas /

so so'i skye bo dag ni 'dod chags dang ldan pas gnyen dang bral bar gyur pas¹² mya ngan gyis mig mchi mas gang ngo //

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de yang ngu ga¹³ khyer zhing 'dug go // de na¹⁴ rgan mo gzhan (D130b6) zhis gis bu khyed¹⁵ kyi phas ni nor skal¹⁶ byin par nged kun gyis kyang thos na ma ngu shig / skye ba yong na 'chi bar 'gyur ro zhes smras pa dang / des¹⁷ cung zad tsam zhis gi bar du sems shing 'dug nas / des ma yar mo dang nu bo dag la chos bshad do // de dag¹⁸ mya ngan cung¹⁹ zad sangs nas / (D130b7) de dag gis khyod²⁰ kyi nor skal dag long shig ces smras pa dang // des bsams pa / bcom ldan 'das kyis

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nga 'das nas byin pa²¹ ni med do⁽¹⁸⁹⁾

Phudrak 15b

zhes gsungs na²² / ji ltar blang snyam du bsams nas / tshe dang ldan pa dag nga²³ ni rab tu byung ba la nor rdzas kyis²⁴ byar med pa'i²⁵ steng du bcom ldan 'das kyis kyang nga²⁶ 'das nas byin pa med do zhes gsungs kyis / khyed cag nyid²⁷ 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 zhis 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 kyis 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

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¹ Tokyo, London: *gi*. ² Phudrak omits *du*. ³ Derge, Peking: *gzhongs*. ⁴ Derge, Peking: *gzhongs*; Phudrak omits *ljongs*. ⁵ Tog, Tokyo, London: *rims*. ⁶ Phudrak: *kyi dub pa* instead of *gyi*. ⁷ Phudrak: *gis*. ⁸ Peking, Phudrak: *ngu ba'i*. ⁹ Phudrak: *te*. ¹⁰ Phudrak: *'chi*. ¹¹ Tokyo, London: *'dus*. ¹² Tog: *pa'i*; Tokyo, London: *pa*. ¹³ Tog, Tokyo, London: *ngu ma ga*; Phudrak: *ngu ba kha*. ¹⁴ Peking: *deng*; Tog, Tokyo, London: *de la*. ¹⁵ Peking: *khyod*. ¹⁶ Peking: *sgal*. ¹⁷ Tog, Tokyo, London, Phudrak: *de*. ¹⁸ Tog, Tokyo, London insert *gi*. ¹⁹ Tokyo: *bcung*. ²⁰ Phudrak: *khyed*. ²¹ London inserts *de*. ²² Phudrak: *nas*. ²³ Phudrak omits *nga*. ²⁴ Phudrak: *kyis*. ²⁵ Tog, Tokyo, London: *pa'i*. ²⁶ Phudrak omits *nga*. ²⁷ Phudrak: *gnyis*. ²⁸ Peking: *dbyed*. ²⁹ Phudrak omits *ces*. ³⁰ Tog, Phudrak: *gi*. ³¹ Phudrak inserts *dag*. ³² Phudrak omits *dge slong dag la smras pa dang*. ³³ Phudrak: *pa* instead of *nas*. ³⁴ Phudrak omits *te*.

已, 因即命終, 如有頌曰:

積聚皆消散 崇高必墮落
合會終別離 有命咸歸死"

⁽¹⁸⁹⁾ *Cīvaravastu* (Dutt, 124 = Derge I *Ga* 104b1–2):

Skt. bhagavān āha / jīvaṇ evāsau bhikṣavo na dadāti / kutaḥ punar mṛto dāsyati / nāstīdam dānam mamātyayād asya bhaviṣyati / grhītvā bhājayitavyam / tasyātra bhikṣoḥ supratyaṃśo deya iti /

Tib. bcom ldan 'das kyis bka' stsal pa / dge slong dag de gson pa'i tshe nyid na ma byin na shi nas sbyin pa lta smos kyang ci dgos / bdag shi nas 'di'i yin no zhes bya ba'i sbyin pa 'di ni med pa yin 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 ba'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, Tog omit *lta*; Phudrak: *ltar*. ⁵ Phudrak omits *de*.

⁽¹⁹⁰⁾Cf. *Kṣudrakavastu* (Continuous from the previous note):

Tib. de khyogs gos sngon po dang / dmar po dang / ser po dang / dkar po dag gis brgyan te dur khrod du khyer nas bsregs so // de'i bu de dag gis de'i shid btang ba dang / mya ngan 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 ngan bsang bar bya'o snyam du bsams nas de ji srid 'dod par ljongs na 'dug nas lhung bzed dang / chos gos khyer te / mnyan yod gang na ba der rgyu zhing song nas / rim gyis rgyu zhing song ba las mnyan yod du phyin to // des chos gos dang lhung bzed rgyal byed kyi tshal du bzhag ste lam gyis dub pa ngal bso nas rang gi khyim du song ngo // nang mi rnams kyis de mthong nas dus so // du ba de thos nas khyim tshes rnams 'dus te / la la ni skad phyung ste ngu / la la ni mig mchims gang bar 'gyur to // de so so'i skye bo yin pas skye bo'i tshogs chen po smre zhing 'dug pa thos nas da (*sic.* Peking [1035 *De* 239b3] also *da*) yang mig mchims gang zhig 'dug pa dang / de la khyim tshes kyi bud med gcig gis smras pa / bu mya ngan ma byed cig / khyod kyi pha de bsod nams byas pas lha yul du song ngo // khyod la yang phas mdza' bo dang / gnyen dang / phu nu bo dang / khyim tshes rnams bsod te nor gyi sum cha gcig kyang byin no // des bsam pa bcom ldan 'das kyis 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 phyir mya ngan byed pa ni ma yin gyi nga'i pha de dka' ba byed byed pas dbang med par mchi ma byung ngo // bcom ldan 'das kyis kyang pha ma ni bu la dka' ba byed de / snyod pa dang / gso ba dang / bskyed pa dang / 'dzam bu'i gling sna tshogs ston pa yin te / bu'i phrag pa gcig gis pha blangs shing / cig shos kyis ma blangs te lo brgya tshang bar bkur ba byas pa'm / sa chen po 'di la nor bu dang / mu tig dang / bai dū rya dang / man shel dang / byu ru dang / dngul dang / gser dang / rdo'i snying po dang / spug dang / pad ma rā ga dang / g.yas su 'khyil pa de lta bu'i dbang phyug gi bdag por bzhag kyang 'di tsam gyis na bus pha dang ma la phan thogs pa'am lan lon par mi 'gyur gyi / gang zhig gis pha ma de dag ma dad pa las dad pa 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 khriims 'chal pa tshul khriims phun sum tshogs pa dang / 'jungs pa gtong ba phun sum tshogs pa dang / 'jungs pa gtong ba phun 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 tsam gyis na bus pha ma la phan btags pa dang lan blan par 'gyur ro zhes gsungs so // yang bcom ldan 'das kyis nga 'das nas de la byin cig ces zer ba ni sbyin pa ma yin no zhes bkag go / bud med de cang mi zer bar 'dug go / skabs de dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag ngas ni khyim pa las dgongs te gsungs pa ma yin gyi / 'on kyang rab tu byung ba las dgongs 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 du nga '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 ltar 'dod pa bzhin longs spyod du yongs su spyad par bya'o //

Chin. 時彼二子，如法焚葬，憂慘而居。彼出家者，聞父身亡，便生是念：“我有兄弟，今可言歸，為其說法。”既到舍已，兄弟相見，共盡哀情。兄曰：“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，不成善與。”遂不受之。苾芻白佛。佛言：“俗人死者，有希望心。苾芻死時，心無希望。此是俗人，有希望心，取時無過，隨意應用。”

4.7.3¹⁷³⁾

gleng gzhi¹ ni mnyan du yod pa na ste / dge slong dag lci ba'i ri lu dang (D131a4) so shing dang / bkru ba'i yo byad² dang / ba lang³ gi lci ba rnams 'chag sa dang khyams dang sgo khang dag⁴ tu bor nas ljongs spyad pa spyod du 'dong ngo // de dag la dge slong dag gis the tshom skyes nas ma⁵ spyad do // de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang⁶ / bcom (D131a5) ldan 'das kyis bka' stsal pa / yid gcugs⁷ pa nam⁸ pa lnga las ni long shig / mdza' ba dang / yid 'dres pa dang / bla ma dang / mi 'gyur ba dang / thos na dga' bar 'gyur ba'i⁹ ste / yid gcugs¹⁰ pa nam¹¹ pa de lnga la ni spyad par bya ste / de la the tshom du ma byed cig /⁽¹⁹¹⁾

Phudrak 16a

Tokyo 132b

4.7.4¹⁷⁴⁾

gleng (D131a6) gzhi ni mnyan du yod pa na ste / mnyan du yod pa na khyim bdag gzhan zhig 'dug pa des¹² rigs mnyam pa las chung ma zhig blangs nas / de dang lhan cig tu rtse¹³ dga' yongs su spyod do // de la rtse dga' yongs su spyod¹⁴ pa las dus phyi zhig na chung ma sems can dang ldan par (D131a7) gyur nas / de zla ba brgyad dam dgu 'das pa dang / bu mo zhig btsas nas de zhag bdun gsum

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Peking 128a

¹ Phudrak: *gzhi'i*. ² Phudrak: *byed*. ³ Tog: *glang*. ⁴ Phudrak: *dag*. ⁵ Tog, Tokyo, London omit *ma*. ⁶ Phudrak omits *dang*. ⁷ Tokyo, London, Phudrak: *bcugs*. ⁸ Phudrak: *rnams*. ⁹ Tog, Tokyo, London: *ba*. ¹⁰ Tokyo, London: *bcugs*. ¹¹ Peking: *nam lnga*; Phudrak: *rnams*. ¹² Phudrak: *de*. ¹³ Peking inserts *tu rtse*. ¹⁴ Phudrak omits this underlined text.

¹⁷³⁾Yijing's *Nidāna* (T. 1452 [24] 432c7–14):

緣處同前。有二苾芻，共為親友。言談得意，同處而居。時一苾芻，人間遊行。隨緣施化，於本房中及經行等處，忘遺衣物并齒木土屑。時彼親友，為收舉已。遂起疑心，即往白佛。佛言：“收取無犯。然而親友，有其五種。云何為五？一者相愛，二者心喜，三者師長，四者得意，五者彼聞用物，情生悅樂。如斯五種，聽許收用。”

¹⁷⁴⁾Yijing's *Nidāna* (T. 1452 [24] 432c14–433a1):

緣處同前。時有長者，娶妻未久，誕生一女。年既長大，便捨俗累，於佛法中，而為出家。時屬飢饉，乞求難得。巡門乞食，漸至父家。父見女來，即前問曰：“聖女！爾於今者，云何濟命？”便報父曰：“乞食巡門，實誠難得。雖經辛苦，亦不充虛。飢火所燒，甚難堪忍。”父聞斯語，慘然不悅，便告女曰：“爾若在家，不出家者。設無憐愛，終須供給。從今已往，每日可來，家中受食。”既受請已，便於他日，復將一伴，來詣父舍。受其請食。父報女言：“我今無力，能濟二人。宜可獨來，而取於食。”女報父言：“世尊不許，一女獨行。佛若許者，不遭斯苦。”時苾芻尼，具以上事，白諸苾芻。苾芻以緣白佛。佛言：“若時飢饉，乞求難得，不充濟者，聽苾芻尼，從眾乞法，於父母舍，而作往還。”

⁽¹⁹¹⁾Cf. *Kṣudrakavastu* (Derge 6 *Tha* 233b3–5 = T. 1451 [24] 285c11–19):

Tib. gleng gzhi ni mnyan yod na'o // dge slong dag gis lci ba skam po dang / so shing tshom rtsi'i shal ma la sogs pa bzhin du bor nas mi lta 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 rnams kyis bcom ldan 'das la gsol ba dang / bcom ldan 'das kyis bka' 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. 緣處同前。時諸苾芻，用牛糞土及以齒木，并雜染汁，行出外時，無顧戀心，棄擲而去。時諸苾芻，雖見棄去，有疑惑心。皆不敢用，遂便爛壞。時諸苾芻，以緣白佛。佛言：“作親友想用。凡是親友，可委寄人，有其五種。一者心相愛敬。二者近為得意。三者是所尊重。四者久故通懷。五者聞用已財心生歡喜。此五人物，雖不問主，用時無咎。又復觀知，他所棄物，作無主想用亦無過。”

nyi shu rta¹ gcig gi bar du btsas pa'i btsas ston chen po byas nas rigs dang mthun² pa'i³ ming btags te // de⁴ bsrings bskyed de⁵ cher gyur pa dang / khyim bdag gzhan zhig gis (D131b1) de blangs⁶ te / de rdzas⁷ la sogs pa brdzangs te btang ngo // dus phyi zhig na khyim pa de dus 'das nas de khyo⁸ dang bral ba'i mya ngan gyis gdungs nas legs⁹ par gsungs pa'i chos 'dul ba la rab tu byung ngo //

Tog 189a

de dus phyi zhig na mu ge byung nas bsod snyoms¹⁰ slong¹¹ zhing 'dug pa dang / de bsod snyoms spyod pa las srang zhig tu de'i phas mthong nas / des¹² smras pa / bu mo da ltar gang na ji ltar 'tsho zhing 'dug ces smras pa dang / des pha¹³ mu ge byung na¹⁴ bdag rab tu bkres shing 'dug go zhes smras pa dang / des bu mo¹⁵ de ltar na khyod¹⁶ rab tu ma byung na ni¹⁷ ngas khyod¹⁸ la mi 'dod bzhin du¹⁹ sbyin na²⁰ / da²¹ bsod snyoms ma byed par bdag gi khyim du zan²² za zhing dbyar mo khang du song zhig / des khas blangs nas de grogs gcig dang gnyis kyis zos shing dbyar mo khang du song ngo //

Phudrak 16b

zhag du ma zhig gi bar du der zos nas / bu bsod snyoms pa gnyis ni zas (D131b4) sbyin par mi nus kyis / khyod gcig pu²³ 'dir zan²⁴ zos shing song²⁵ shig ces smras pa dang / des pha bcom ldan 'das kyis gcig pur grong du 'gro bar²⁶ ma gnang ngo zhes smras pa dang / de cang mi zer bar 'dug go //

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Tokyo 133a

de ltar gyur pa dge slong ma dag la smras pa dang /²⁷ dge slong ma dag gis dge slong la smras nas / dge slong dag gis bcom ldan 'das la gsol nas²⁸ / bcom ldan 'das kyis bka' tsal pa / de ltar na ngas gnang gis dus 'di 'dra ba la ni dge slong mas²⁹ dge slong ma'i dge 'dun la gnyen dang³⁰ lhan cig 'dre bar nye³¹ spyod kyi sdom pa gsol³² (D131b6) cig /

The formula of the formal act¹⁷⁵⁾

gsol ba ni 'di ltar gyis shig / stan bting³³ la gandī³⁴ brdungs³⁵ te / dge slong ma'i dge 'dun dag 'dus shing 'khod pa dang / ji ltar rgan rims su phyag byos la / rgan rims kyi mdun du pha gu'am stan nang tshangs³⁶ can gyi³⁷ steng³⁸ du 'dug nas thal mo sbyor³⁹ la tshig (D131b7) 'di skad ces smros shig / gson cig 'phags ma⁴⁰ 'i dge 'dun ma rnams bdag ming 'di zhes bgyi bas / 'di 'dra ba'i mu ge'i dus la bab nas bsod snyoms bslang⁴¹ pa yang mi nus na / 'phags ma'i dge 'dun ma la⁴² bdag ming 'di zhes

Peking 128b

¹ Tog, Phudrak omit *rta*. ² Peking, Tokyo, London: 'mthun. ³ Derge, Peking: *par*. ⁴ Peking: *da*. ⁵ Phudrak omits *de*. ⁶ Derge, Peking, Phudrak: *blangs*. ⁷ Derge: *rdzangs*; Peking: *rdzongs*; Phudrak: *brdzogs*. ⁸ Peking: *da khye*. ⁹ Peking: *lags*. ¹⁰ Peking: *snyom*. ¹¹ Phudrak: *blong*. ¹² Phudrak omits *des*. ¹³ Phudrak inserts *ma*. ¹⁴ Derge: *nas*. ¹⁵ Peking, Tog, Phudrak omit *mo*. ¹⁶ Phudrak: *khyed*. ¹⁷ Tog, Phudrak omit *ni*. ¹⁸ Derge, Phudrak: *khyed*. ¹⁹ Phudrak omits *du*. ²⁰ Peking: *no*. ²¹ Peking: *de*. ²² Tog: *gzan*. ²³ Phudrak: *pa*. ²⁴ Peking: *zas*; Tog: *gzan*. ²⁵ Phudrak omits *shing song*. ²⁶ Phudrak: *ba*. ²⁷ Tog, Tokyo, London omit *dge slong ma dag la smras pa dang /*. ²⁸ Tog, Tokyo, London: *pa dang*; Phudrak: *pa*. ²⁹ Tokyo, London omits *dge slong mas*. ³⁰ Derge inserts */*. ³¹ Peking: *nyes*. ³² Tog, Tokyo, London: *stsol*. ³³ Tog, Tokyo, London, Phudrak: *thing*. ³⁴ Phudrak: 'gan te. ³⁵ Tog, London, Phudrak: *rdungs*. ³⁶ Phudrak: *changs*. ³⁷ Phudrak: *gyis*. ³⁸ London: *stengs*. ³⁹ Tokyo, London, Phudrak: *sbyar*. ⁴⁰ Phudrak: *pa'i*. ⁴¹ Peking, Phudrak: *bslang*; Tokyo: *blang*; London: *blangs*. ⁴² Tog, Tokyo, London, Phudrak omit *la*.

¹⁷⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 433a1–10):

“應如是乞：敷座席，鳴犍椎，言白：‘既周尼衆集，已時。乞法尼。’先從上座，次第禮僧。於衆前，合掌恭敬，踞踞而住，應如是乞：大德尼僧伽聽！我苾芻尼某甲，今逢儉歲，飲食難得。若無飲食，不能存濟。我某甲，今從尼僧伽，乞於親族邊作往還住止羯磨。願尼僧伽，與我某甲，於親族邊作往還住止羯磨。是能愍者，願哀愍故。”第二第三，亦如是說。羯磨白二，准此應作。如百一中說。若苾芻尼大衆，為作與諸俗親往還羯磨竟，此苾芻尼得獨行，無犯。往親族家，隨意而食。復至豐時，即不應往。如獨往者，得越法罪。

bgyi ba 'phags ma'i dge 'dun ma (D132a) las gnyen¹ dang lhan cig tu 'dre bar nye spyod kyi² sdom pa gsol na / 'phags ma'i dge 'dun ma³ dag gis bdag⁴ ming 'di zhes bgyi ba la gnyen dang lhan cig 'dre bar nye spyod kyi⁵ sdom pa gsol⁶ cig / brtse ba can⁷ brtse ba'i phyir ro // de ltar lan gnyis (D132a2)

Phudrak 17a

de'i 'og tu dge slong ma gcig gis gsol ba gyis la las byos shig / gson cig 'phags ma'i dge 'dun ma⁸ rnams / dge slong ma ming 'di zhes bgyi ba 'di 'di ltar mu ge'i dus la bab ste / 'phags ma'i dge 'dun ma⁹ dag¹⁰ las gnyen (D132a3) dang lhan cig tu 'dre bar nye spyod kyi sdom pa gsol na / de ste 'phags ma'i dge 'dun ma¹¹ rnams¹² kyis dus la bab cing bzod na 'phags ma'i dge 'dun ma rnams kyis gnong la¹³ / 'phags ma'i dge 'dun gyis dge slong ma ming 'di zhes bgyi ba 'di¹⁴ gnyen dang lhan cig tu 'dre¹⁵ bar nye (D132a4) spyod kyi sdom pa stsol cig / 'di ni gsol ba'o //

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Tokyo 133b

Tog 133b

las kyang 'di bzhin du bya'o // gson cig 'phags ma'i dge 'dun rnams / dge slong ma ming 'di zhes bgyi¹⁶ ba 'di 'di ltar mu ge'i dus la bab ste / 'phags ma'i dge 'dun ma¹⁷ rnams la gnyen dang lhan cig tu¹⁸ 'dre bar nye spyod (D132a5) kyi sdom pa gsol te / de las¹⁹ 'phags ma'i dge 'dun ma²⁰ rnams²¹ kyis dge slong ma ming 'di zhes bgyi ba 'di 'di ltar²² mu ge'i dus la bab na gnyen dang lhan cig tu²³ 'dre bar nye spyod kyi²⁴ sdom pa gsol na / 'phags ma²⁵ rnams las gang²⁶ la dge slong ma ming 'di zhes bgyi ba²⁷ mu ge'i dus (D132a6) la bab ste / gnyen²⁸ dang lhan cig tu 'dre bar nye spyod kyi sdom pa stsol bar bzod pa²⁹ ni cang ma gsungs shig / mi bzod pa³⁰ ni smros³¹ shig / 'phags ma³² i' dge 'dun gyis dge slong ma ming 'di zhes bgyi bas gnyen dang lhan cig tu 'dre bar nye spyod kyi sdom pa stsal³³ te³⁴ de de bzhin du 'dzin to //(192)

Peking 129a

dge slong mas gnyen dang lhan cig tu 'dre bar nye spyod kyi sdom pa dge 'dun ma rnams kyis³⁵

¹ Phudrak: *gnyan*. ² Phudrak: *gyi*. ³ Tokyo, London, Phudrak omit *ma*. ⁴ Tog inserts *gi*. ⁵ Phudrak: *gyi*. ⁶ Tog, Tokyo, London: *stsol*. ⁷ Phudrak: *na*. ⁸ Phudrak omits *ma*. ⁹ Tog, Tokyo, London omit *ma*. ¹⁰ Peking: *bdag*. ¹¹ Peking: *ma ma*; Tog, Tokyo, London omit *ma*. ¹² Phudrak omits whole of the wavy-lined passage. ¹³ Phudrak omits the underlined passage. ¹⁴ London inserts *pa*. ¹⁵ Peking: *'dren*. ¹⁶ London omits *bgyi*. ¹⁷ Tog, Tokyo, London, Phudrak omit *ma*. ¹⁸ Derge, Peking, Phudrak omit *tu*. ¹⁹ Peking omits *las*. ²⁰ Tog, Tokyo, London, Phudrak omit *ma*. ²¹ London omits *rnams*. ²² Tog, Tokyo, London, Phudrak omit *'di 'di ltar*. ²³ Derge, Peking, Phudrak omit *tu*. ²⁴ Phudrak: *kyis*. ²⁵ Phudrak: *ma'i lam*. ²⁶ Phudrak: *gag*. ²⁷ Phudrak: *bas*. ²⁸ Derge, Peking insert *'dun*. ²⁹ Tog, Tokyo, London insert *de dag*. ³⁰ Peking: *par*. ³¹ Peking: *smros*. ³² Phudrak: *pa'i*. ³³ Tog, Tokyo, London: *stsal lags*; Phudrak: *bstsal*. ³⁴ Tog, Tokyo, London insert *'di ltar cang mi gsungs pas* after *te*. ³⁵ Derge, Peking, Phudrak: *dag gis*.

(192) Cf. Yijing's *Ekottarakarmaśataka* (T. 1453 [24] 486a22–b19):

苾芻尼與俗親往還白二

若苾芻尼，遭飢儉歲，人懷苦惱，乞食難得，乃至，親族，作如是語：“而我不能，供多人食。獨一身來。我當供給。”此即應從，苾芻尼來，乞與俗親作往還羯磨。應如是乞。敷座席鳴鍵椎，言白：“已周尼衆既集。”乃至，合掌作如是說：“大德尼僧伽聽。我某甲遭飢儉歲，人懷苦惱，乞食難得。我某甲今從苾芻尼僧伽，乞與俗親作往還羯磨。願苾芻尼僧伽，與我某甲，與諸俗親作往還羯磨。是能愍者，願哀愍故。”第二第三，亦如是說。次一苾芻尼，應先作白，方為羯磨：“大德尼僧伽聽！此苾芻尼某甲，遭飢儉歲，人懷苦惱，乞食難得。此某甲，今從苾芻尼僧伽，乞與諸俗親作往還羯磨。若苾芻尼僧伽，時至聽者，苾芻尼僧伽應許。苾芻尼僧伽，今與苾芻尼某甲，與諸俗親作往還羯磨。”白如是。次作羯磨：大德苾芻尼僧伽聽！此苾芻尼，某甲遭飢儉歲，人懷苦惱，乞食難得。此某甲，今從苾芻尼僧伽，乞與諸俗親作往還羯磨。苾芻尼僧伽，今與某甲，與諸俗親作往還羯磨。若諸具壽，聽與某甲與諸俗親作往還羯磨者，默然。若不許者，說。苾芻尼僧伽，已聽，某甲與諸俗親作往還羯磨竟。苾芻尼僧伽，已聽許。由其默然故。我今如是持。”

byin¹ par gyur na / gcig pu² gnyen gyi khyim du zas za bar gyis la de la³ the tshom du ma byed cig /
nam mu ge'i tshe ni rjes su gnang ngo // de ma yin par ma gnas shig / mu ge⁴ ma (D132b1) byung bar
gnas na 'das pa dang bcas par 'gyur ro //

Tog 190b

Phudrak 17b

Tokyo 134a

gleng gzhi'i nang nas sgo bzhi pa'i mdo'i tshigs su bcad pa bdun pa'o //

§ 4.8¹⁷⁶⁾

mdor na /

bskyi ba la ni rnam⁵ pa gnyis⁶ //
ras la yang ni rnam gsum ste //
nyo bar yang ni⁷ 'dod pa dang //
sder bsdu par ni⁸ gyur pa'o /

4.8.1¹⁷⁷⁾

(D132b2) sangs rgyas bcom ldan 'das mnyan du yod pa'i⁹ dze¹⁰ ta'i tshal mgon med zas sbyin gyi
kun dga'¹¹ ra ba na bzhugs so // dge slong gzhan zhig gis khyim bdag cig las¹² kār shā pa ṅa zhig
bskyis pa dang / de¹³ dus kyi¹⁴ mtha' zhig tu ci¹⁵ zhig gis dus 'das nas / dge slong de ji ltar¹⁶ dus¹⁷
(D132b3) 'das pa¹⁸ khyim bdag des thos so // dge slong de¹⁹ ji ltar dus 'das pa khyim bdag des thos
nas gtsug²⁰ lag khang du song ste shes bzhin du dge slong dag la dris pa / 'phags pa 'di zhes bgyi ba'i
dge slong de²¹ gang na mchis²² / de dag gis smras pa / bzhin bzang dus 'das (D132b4) so // 'phags

¹ Phudrak: *phyin*. ² Tokyo, London insert *pa*. ³ Tokyo omit *de la*. ⁴ Phudrak: *ge'i*. ⁵ London; Phudrak: *rnams*. ⁶ Tog, Tokyo, London: *gnyis te*. ⁷ Tokyo, London: *na*. ⁸ Tokyo: *mi*. ⁹ Tog, Tokyo, London: *pa na*. ¹⁰ Peking, Phudrak: *'dze*. ¹¹ Peking: *dga'i*. ¹² Phudrak: *la*. ¹³ Tokyo: *des*. ¹⁴ Phudrak: *kyis*. ¹⁵ Tog, Tokyo, London, Phudrak: *ji*. ¹⁶ Phudrak: *lta zhig*. ¹⁷ Peking: *du*. ¹⁸ Tokyo, London: *pas*. ¹⁹ Phudrak omits *de*. ²⁰ Phudrak: *gtsugs*. ²¹ Phudrak omits *de*. ²² Phudrak: *'chis*.

¹⁷⁶⁾ Yijing's *Nidāna* (T. 1452 [24] 433a11–13):

第八子攝頌曰：
賒取他衣去 及為他和市
不高下買衣 應二三酬價

¹⁷⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 433a13–21):

緣處同前。時有苾芻，於俗人處，賒買他衣。將至寺內，遂即身亡。時彼衣主，既聞消息，急詣寺中，告諸人曰：“某甲苾芻，今何所在？”苾芻答曰：“彼已身死。”衣主告曰：“彼於我處，賒取衣來。今可還直。”苾芻報曰：“仁今可去。詣彼屍林，隨索衣直。”衣主報曰：“所有衣鉢，仁等共分。遣向林中，從屍索債，如何釋子，欺誑於人？”時諸苾芻，以緣白佛。佛言：“苾芻身死，所有衣鉢，應還衣價。”復有苾芻，於俗人處，賒取貴衣，乃至，苾芻身亡之後，是時衣主，來至寺中，問言：“某甲苾芻，今何所在？”答曰：“彼已身亡，衣主告曰。其人我處，賒取衣來。”時諸苾芻，還將本衣，却付。衣主報言：“彼所將物，是貴價衣。今此相還，全無所直。”時諸苾芻，不知云何。以緣白佛。佛言：“應隨現前，所有之物，可充衣價。應告彼言：‘其人已死，現有斯物，今以相還，宜生歡喜。’”

pa²³ des bdag gi¹ kār shā pa ṅa zhig bskyis te 'tshal to // bzhin bzangs² de ni dur khrod du bskyal gyis der song ste dos³ shig / 'phags pa khyed kyis de'i lhung bzed dang / chos gos bgos na bdag gis ji ltar dur khrod du song ste bda'⁴ / khyod⁵ kyis stsol⁶ cig (D132b5) ces smras pa dang /⁽¹⁹³⁾ de ltar gyur pa dge slong rnam kyis bcom ldan 'das la gsol nas⁷ / bcom ldan 'das kyis bka' stsal pa / dge slong dag khyim bdag des ni legs par smras te / de'i nor las bskyis pa dge slong dag gis byin cig / de dag gis gang⁸ nas sbyin (D132b6) pa⁹ mi shes nas / bcom ldan 'das kyis bka' stsal pa / de'i lhung bzed dang chos gos yod pa las byin cig / dge slong de dag gis lhung bzed dang chos gos de dag byin pa dang / lhung bzed dang chos gos¹⁰ de dag ma 'dod nas / bcom ldan 'das kyis bka' stsal (D132b7) pa / tshongs la byin cig / dge slong dag gis¹¹ de dag thams cad byin no // bcom ldan 'das kyis bka' stsal pa / ji tsam blangs pa de tsam du byin la lhag ma bgos¹² shig /

Tog 191a

London 148a

Tokyo 18a

Tokyo 134b

Peking 129b

mnyan du yod pa na dge slong gzhan zhig gis khyim bdag cig las kār shā pa ṅa zhig bskyis¹³ pa (D133a1) dang / de dus kyi¹⁴ mtha' zhig tu ci¹⁵ zhig gis dus¹⁶ 'das pa dang / dge slong de¹⁷ dag gis snga ma bzhin du lhung bzed dang chos gos btsongs¹⁸ nas de la byin no // khyim bdag gis smras pa / 'phags pa der bdag las¹⁹ 'di tsam zhig 'tshal te / bdag la ni 'di las²⁰ (D133a2) ma stsal gyis / gzhan yang stsol²¹ cig ces smras pa dang / de lta bur²² gyur pa dge slong rnam kyis bcom ldan 'das la gsol pa dang²³ / bcom ldan 'das kyis bka' stsal pa / de la de'i lhung bzed dang chos gos ni 'di las med²⁴ do zhes sgo²⁵ shig / de ste yid mi ches na (D133a3) go bar gyis shig / go bar bsgo²⁶ yang mi²⁷ btub²⁸ na de²⁹ la dge 'dun gyi'am / gang zag gzhan gyi³⁰ las ni ma sbyin cig / rigs kyi³¹ gzu bo rnam kyis go bar bsgo la³² 'thong³³ shig /

²³ Peking omits *pa*. ¹ Phudrak: *gis*. ² Phudrak: *bzang*. ³ Phudrak omits *dos*. ⁴ Tokyo: *gda'*. ⁵ Peking, Tog, Tokyo, London: *khyed*. ⁶ Peking: *sol*. ⁷ Phudrak: *pa dang*. ⁸ Phudrak: *nang*. ⁹ Tokyo, London: *pa'i*; Phudrak: *par*. ¹⁰ Tog, Tokyo, London: *chos gos dang lhung bzed*. ¹¹ Phudrak: *gi*. ¹² Tokyo, London: *gos*. ¹³ Phudrak: *skyis*. ¹⁴ Phudrak: *kyis*. ¹⁵ Tog, Tokyo, London, Phudrak: *ji*. ¹⁶ Derge, Peking omit *dus*. ¹⁷ Tokyo, London omit *de*. ¹⁸ Phudrak: *mtsongs*. ¹⁹ Tog, Tokyo, London: *des bdag la*. ²⁰ Phudrak: *tsam*. ²¹ Peking: *rtsol*. ²² Tog, Tokyo, London: *ltar*; Phudrak: *ltar bur*. ²³ London, Phudrak omit *dang*. ²⁴ Peking: *mad*. ²⁵ Peking, Tokyo, London: *bsgo*. ²⁶ Phudrak: *sgo*. ²⁷ Peking: *ma*. ²⁸ Phudrak inserts *ba*. ²⁹ Peking: *da*. ³⁰ Phudrak: *gyis*. ³¹ Phudrak inserts *bu*. ³² Phudrak: *sgo la*; Tokyo, London: *bsgo ba*. ³³ Peking, Tog, London, Phudrak: *thong*.

⁽¹⁹³⁾Cf. *Muktaka* (Derge *Pa* 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 bskyis 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 gis smras pa / de dus las 'das so // des smras pa / 'phags pa bdag gi nor zhig des bskyes bskyis so // dge slong dag gis 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 khyed kyis stsol cig / . . .

Chin. 時有檢拔苾芻，為僧伽事。於俗人邊，多貸財物，未久命終。時彼俗人，聞苾芻死，急來徵問：“某甲苾芻，今何所在？”答言：“已死。彼於我處，多貸財物。”苾芻報曰：“汝向屍林，可從彼索！”俗人報曰：“彼為眾事，不為私緣。仁等直應還我債直！” . . .

4.8.2¹⁷⁸⁾

gleng gzhi ni mnyan du yod ba na¹ / dge slong zhi 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 kyis bdag po des thos nas / de gtsug lag khang du 'ongs te shes bzhin du dge slong rnam la² 'phags pa dge slong ming 'di zhes bgyi ba 'di³ 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 rin⁴ sbyin par byas te khyer ro // bzhin bzangs⁵ de dur khrod du bskyal gyis der song la dos⁶ shig / 'phags pa de'i chos gos dang lung bzed ni khyed rnam kyis bgos na / bdag ci'i phyr dur (D133a6) khrod du song ste bda⁷ / khyed rnam⁸ kyis byin cig⁹ de ltar gyur pa dge slong rnam kyis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / dge slong rnam gos 'tshong¹⁰ ba 'di smra¹¹ ba ni bden gyis de ni byin cig / dge slong rnam kyis de'i ras nyid byin pa (D133a7) dang des 'phags pa rnam bdag la des rin thang 'di tsam du 'tshal to zhes smras pa dang / bcom ldan 'das kyis de nyid tshong la / byin cig¹² ces bka' stsal pa dang / dge slong rnam kyis¹³ de btsong¹⁴ bar brtsams pa dang snga ma'i rin thang du ma lon nas / bcom ldan 'das kyis¹⁵ (D133b1) bka' stsal pa / lhag ma¹⁶ ni chos gos dang lung bzed rnam tshong¹⁷ la byin cig /

Tokyo 135a

Peking 130a

Tog 192a

4.8.3¹⁷⁹⁾

gleng gzhi ni mnyan¹⁸ du yod pa na / dge slong zhi gis tha ga pa la¹⁹ ras 'thag pa'i phyr skud pa dang rnan pa byin pa las / dge slong de²⁰ dus 'das pa dang²¹ / dge slong rnam kyis²² tha ga pa la²³ (D133b2) bos te bzhin bzangs²⁴ khyod la dge slong ming 'di zhes bya bas²⁵ ras 'thag²⁶ pa'i phyr skud pa dang rnan²⁷ pa byin pa de slar²⁸ phul cig ces smras pa dang / des 'phags pa rnam bdag gis de la ras sbyin par byas kyi²⁹ / skud pa dang rnan pa ni ma lags so zhes smras pa dang / dge slong rnam (D133b3) kyis³⁰ de ji ltar bya ba³¹ ma shes nas / de ltar gyur pa dge slong rnam kyis³² bcom ldan 'das la gsol pa dang³³ / bcom ldan 'das kyis dge slong rnam la bka' stsal pa³⁴ tha ga pa³⁵ smra ba ni bden gyis³⁶ ras su longs³⁷ shig ces bka' stsal³⁸ pa dang / dge slong rnam kyis phra mo las (D133b4) bkug pa dang / de la³⁹ 'phags pa rnam bdag gis de⁴⁰ la sbom po⁴¹ sbyin par byas so⁴² zhes smras pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong de ni dus 'das kyis ji⁴³ ltar byin pa de lta bu⁴⁴ long shig /

London 149a

Tokyo 135b

¹ Phudrak: *nas*. ² Peking omits *la*. ³ Phudrak omits 'di'. ⁴ Peking: *ni* instead of *rin*; Phudrak omits *rin*. ⁵ Peking, Phudrak: *bzang*. ⁶ Phudrak: *dong*. ⁷ Tokyo: *gda*'. ⁸ Peking omits *rnam*. ⁹ Phudrak omits *cig*. ¹⁰ Phudrak: *mtshong*. ¹¹ Phudrak: *smras*. ¹² Tog omits *cig*. ¹³ Peking omits *kyis*. ¹⁴ Phudrak: *tsong*. ¹⁵ Peking: *kyas*. ¹⁶ Tokyo, London omit *ma*. ¹⁷ Phudrak: *chongs*. ¹⁸ Phudrak: *gnyan*. ¹⁹ Phudrak: *las*. ²⁰ London, Phudrak omit *de*. ²¹ Tog, Tokyo, London: *nas*. ²² Phudrak omits *kyis*. ²³ Derge omits *la*. ²⁴ Peking: *bzang*. ²⁵ Phudrak: *byas*. ²⁶ Tokyo, London: *ma thag*. ²⁷ Tokyo, London: *sngan*. ²⁸ Peking: *slab*. ²⁹ Tog, Phudrak: *kyis*; Tokyo, London omits *kyi*. ³⁰ Phudrak omits *kyis*. ³¹ Phudrak: *byas pa*. ³² Phudrak: *kyi*. ³³ Phudrak omits the underlined passage. ³⁴ Tog, Tokyo, London, Phudrak omit *la bka' stsal pa*. ³⁵ Phudrak: *'tshong de* instead of *tha ga pa*. ³⁶ Peking, Phudrak: *gyi*. ³⁷ Peking, Tokyo: *long*. ³⁸ Derge, Tog, Tokyo, London, Phudrak: *smras*. ³⁹ Peking, Tog, Tokyo, London, Phudrak: *des*. ⁴⁰ Tokyo, London: *des*. ⁴¹ London: *por*. ⁴² London: *bya'o*. ⁴³ Tokyo, London: *ci*. ⁴⁴ Tog, Tokyo, London: *bur*.

¹⁷⁸⁾ Yijing's *Nidāna* omits this story.

¹⁷⁹⁾ Yijing's *Nidāna* omits this story.

4.8.4¹⁸⁰⁾

gleng gzhi ni mnyan du yod pa ste // dge slong zhig gis gos (D133b5) 'tshong pa la kār shā pa ṅa byin te / ras shig byin cig ces smras pa dang / dge slong de¹ dus 'das nas dge slong rnams kyis gos 'tshong pa la bos te / bzhin bzangs² khyod la dge slong ming 'di zhes bya bas ras kyi³ rin zhig byin pa de 'on cig ces smras pa dang / des 'phags pa (D133b6) rnams de la⁴ ras su sbyin par bgyis so zhes smras pa dang / dge slong rnams kyis de la ji⁵ ltar bya ba⁶ mi shes so // de ltar gyur pa dge slong rnams kyis⁷ bcom ldan 'das la gsol nas / bcom ldan 'das kyis dge slong rnams gos 'tshong pa de smra ba ni bden gyis / ras (D133b7) su long shig ces smras pa dang / dge slong rnams kyis⁸ phra mo bkug nas⁹ / des 'phags pa rnams¹⁰ bdag 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 bzhin¹³ (D134a1) long shig ///

Tog 192b

London 149b

Peking 130b

Phudrak 19b

'dul ba gzhung dam pa / bam po sum bdun pa /

4.8.5¹⁸¹⁾

gleng gzhi ni mnyan du yod pa na ste / drug sde rnams 'jig rten pa¹⁴ la grags par gyur te / gang¹⁵ su yang rung nyo ba dang // btsong¹⁶ 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 bzhin 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 bzhin bzangs²⁶ khyod

Tokyo 136a

Tog 193a

¹ Phudrak omits *de*. ² Peking: *bzang*. ³ Phudrak: *kyis*. ⁴ Tog, Tokyo, London omit *de la*; Phudrak: *des*. ⁵ Phudrak omits *la ji*. ⁶ Tokyo, London omit *ba*. ⁷ Phudrak: *kyi*. ⁸ London: *kyi*. ⁹ Tog, Tokyo, London: *pa dang* instead of *nas*. ¹⁰ Peking omits *rnams*. ¹¹ Phudrak omits *dang*. ¹² Phudrak: *ltar*. ¹³ Tog, Tokyo, London insert *du*. ¹⁴ Phudrak omits *pa*. ¹⁵ Phudrak: *gag*. ¹⁶ Tokyo, London: '*tsong*'; Phudrak: *gtsong*. ¹⁷ Phudrak omits *de dag*. ¹⁸ Phudrak: *gis*. ¹⁹ Tog: '*di*'; Phudrak omits '*dis*'. ²⁰ Phudrak: *mtshong*. ²¹ Derge, Peking, Phudrak: *brtsan*. ²² Derge, Peking, Phudrak: *brtsan*. ²³ London omits *gos*. ²⁴ Phudrak: *zhig* instead of *zhes*. ²⁵ Tog, Tokyo, London, Phudrak: *dri*s instead of *smras*. ²⁶ London: *bzang*.

¹⁸⁰⁾ Yijing's *Nidāna* omits this story.

¹⁸¹⁾ Yijing's *Nidāna* (T. 1452 [24] 433a29–b22):

時，有二居士，共為交易。一人問曰：“此衣幾價。”衣主答曰：“二十迦利沙波拏。”買衣人曰：“我今酬汝，十迦利沙波拏。”時，鄔波難陀，來至其所。彼之二人，作如是念：“諸大苾芻，出言決定。我等宜應請斷其價。”二人共問，鄔波難陀：“大德，此之衣物，價直幾多？”是時鄔波難陀。私問一人，汝欲買衣，為當賣衣？”答言：“我買。”鄔波難陀，報曰：“此衣價直，二十迦利沙波拏。”又問第二：“汝欲賣衣？”報言：“我賣。”鄔波難陀報曰：“此衣可直，四十迦利沙波拏。”二人交易。賣索四十，買酬二十。因致紛爭。買衣人曰：“我於和市中人邊聞直二十。”衣主復云：“我於和市中人邊聞直四十。”互相謂曰：“我等二人，共於一處，聽其斷價。兩種不同。定是彼人，故為鬪亂。”諸苾芻聞，已白佛。佛言：“凡諸苾芻，不應為他，俗人斷價。亦復，不應於交易處，輒論貴賤，如和市法。若有犯者，得惡作罪。”

時諸苾芻，欲買衣服，高下酬價。俗人報曰：“我是，小興生人。仁等，乃是大興生人。”時諸苾芻，以緣白佛：“佛言苾芻，不應酬價高下。若諸苾芻，欲買衣者，應令俗人酬其買價。若無俗人，應可二三得自酬價。過此酬者，得惡作罪。”

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 ṅa 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 ṅa bzhi⁸ bcu ri'o⁹ zhes smras pa dang / de gnyis gsang ste bslus nas yang gnyi ga'i mngon sum du khyed cag ji lta bur legs pa de lta¹⁰ bur byos shig ces smras so // de la gang¹¹ 'tshong pa des // 'di ni kār shā pa ṅa bzhi bcu 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 ṅa nyi shu ri'o zhes thos so zhes¹⁴ smras pa dang / des smras pa / khyod kyi¹⁵ 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 ṅa bzhi bcu 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 mtshungs¹⁹ par spyod kyis phyin chad dgos pa yod²⁰ na yang de la mi 'dri'o zhes smras so // de ltar gyur pa²¹ dge slong rnams kyis bcom ldan 'das la gsol nas²² / bcom (D134b1) ldan 'das kyis bka' stsal pa / dge slong rnams khyim bdag de gnyis 'phyi ba ni yus kyis / de bas na²³ dge slong rnams 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 //

London 150a

Phudrak 20a

Tokyo 136b

Peking 131a

Tog 193b

bcom ldan 'das kyis dngos po gang la yang dge slong gis rin thang ma gcod²⁸ cig ces gsungs na²⁹ /³⁰ 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 ṅa'm / pa ṅa gcig gam / pa ṅa'i bzhi'am³³ / bzhin cha'i phyed dam / bzhin cha'i phyed kyis phyed bskyod pa dang / des khros te 'phags pa bdag cag ni spogs byed³⁴ pa yin na / khyed cag kyang lhag par spogs 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 rnams de dag de skad zer ba ni yus kyis / de lta bas na dge slong rang gis³⁷ nyo bar ma byed cig /

London 150b

Phudrak 20b

bcom ldan 'das kyis dge slong rang gis nyo bar ma byed cig ces gsungs pa dang / dge slong (D134b5) rnams 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 chol⁴¹ cig / gtsug lag khang na gnas pa'm / dge bsnyen⁴² dad pa med⁴³ la nges par nyo bar 'dod par gyur na / gtan la bab pa'i tshig lan (D134b6) gnyis lan gsum du smra bar

Tokyo 137a

¹ Tog, Tokyo, London: *nyo'am*. ² Peking, Tokyo, London: *ri bo* instead of *ri'o*. ³ Phudrak: *po*. ⁴ Tog, Tokyo, London: *nyo'am*. ⁵ Tog, Tokyo, London, Phudrak: *pa*. ⁶ Tokyo, London inserts *dris so // des bdag ni 'tshong ba'o zhes*. ⁷ Tokyo: *deng*. ⁸ Tokyo omits *bzhi*. ⁹ Peking: *ri ba'o*. ¹⁰ Phudrak: *ltar*. ¹¹ Peking: *de lo gang*; Tokyo, London: *de lta bu nga* instead of *de la gang*. ¹² Peking: *ri ba'o*. ¹³ Phudrak: *de*; Tokyo, London insert *'phags pa* after *des*. ¹⁴ Derge, Peking omit *thos so zhes*; Phudrak: *thos*. ¹⁵ Derge, Phudrak: *kyis*. ¹⁶ Tokyo: *'phaṭ (?)*. ¹⁷ Peking: *das shas*. ¹⁸ Phudrak omits *na des*. ¹⁹ Phudrak: *'tshungs*. ²⁰ Phudrak omits *pa yod*. ²¹ Phudrak: *pa'i*. ²² Peking, Tog, Tokyo, London: *pa dang*. ²³ Phudrak omits *na*. ²⁴ London: *kyi*. ²⁵ Tog, Tokyo, London: *dag*. ²⁶ Tog, Tokyo, London: *gang la*. ²⁷ Tog, Tokyo, London: *rin gcod*. ²⁸ Phudrak: *bcod*. ²⁹ Phudrak: *nas*. ³⁰ Phudrak inserts *dge slong gis rin thang ma gcod cig ces gsungs nas*. ³¹ Derge, Peking, Phudrak omit *dag*. ³² Phudrak: *'dus*. ³³ Tog, Tokyo, London, Phudrak: *bzhi cha'm*. ³⁴ Derge, Peking omit *byed*. ³⁵ Tog, Tokyo, London: *rnams kyis*. ³⁶ Tog, Tokyo, London: *pa dang*; Phudrak: *to*. ³⁷ Phudrak: *gi*. ³⁸ Derge: *ma*. ³⁹ Phudrak inserts *slong*. ⁴⁰ Tokyo, London: *pa*. ⁴¹ Derge, Phudrak: *tshol*. ⁴² Phudrak: *snyen*. ⁴³ Phudrak inserts *pa*.

bya ste / kār shā pa ṅa 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 ṅa 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 // sangs rgyas dang /
 chos dang / dge 'dun gyi⁴ phyir rin thang bskyed kyang nyes pa⁵ med do //(194)

gleng gzhi'i nang nas⁶ sgo bzhi pa'i mdo'i tshigs su bcad pa brgyad pa'o //

London 151a

§ 4.9¹⁸²⁾

mdor na //

rtsa bas 'tsho ba'i las⁷ bya ste //
 rnam pa bzhi ni mi bgo⁸ ste //
 bsrung⁹ ba dang yang (D135a1) mang du bya //
 ca co mang po 'byin pa'o //

¹ Phudrak omits *par*. ² Derge, Peking, Phudrak omit *dag*. ³ Peking, Phudrak omit the underlined passage. ⁴ Phudrak: *gyis*.
⁵ Tog omits *pa*. ⁶ Derge, Peking, Phudrak omit *nang nas*. ⁷ Derge, Peking: *ba las par mi*; Phudrak: *bas las par mi*. ⁸ Tog,
 Tokyo, London: *bsgo*. ⁹ Peking, Phudrak: *bsrungs*.

¹⁸²⁾Yijing's *Nidāna* (T. 1452 [24] 433b23–25):

第九子攝頌曰：
 果樹差修理 四種不應分
 果熟現前分 觀時莫諠戲

⁽¹⁹⁴⁾The *Vinayasamgraha* (Derge 4105 162a3–5 = T. 1458 [24] 561b4–8):

Tib. dge (D162a4) sloṅ gis byed pa'i phyir ma yin yaṅ gos la sogs pa'i rin thaṅ gcad par mi bya'o // khyim pa'i tha
 sñad kyi naṅ du lag g'zug par mi bya'o // gal te bdag gi phyir ño pa žig yin na / khyim pa dad pa can nam / dge tshul
 las ño bar bya'o // de lta bu yaṅ med na / lan gñis (D162a5) lan gsum du tshig ñes par smra bar bya'o // raṅ ño žiṅ
 'tshoṅ la rin thaṅ che chuṅ du gcad na ñes byas so //

Chin. 若諸苾芻，設為三衣，不應規利而作販賣。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，而還其價。不應過此，共為高下。

4.9.1¹⁸³⁾

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 rnams la² bza' shing drung stong dang³ ldan pa'i (D135a2) kun dga'i⁴ ra ba zhis phul ba de'i tshe na / dge slong rnams kyis⁵ 'bras bu zos nas phyal bar bor bas na⁶ mda'⁷ lta bu'i⁸ nags su gyur to // de nas dus phyi zhis na rgyal po lam de phyogs su phyin pa dang / des de dag mthong nas / des blon po rnams 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 dag lhas¹³ 'phags pa rnams la phul ba¹⁴ de nyid 'di¹⁵ lags¹⁶ te / de dag gis 'bras bu zos nas phyal bar bor bas¹⁷ na da ni¹⁸ mda' lta bu'i nags su gyur to¹⁹ zhes (D135a4) smras 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 gtan dang kha ton²³ la zhugs pas 'di'i sug las dang zhal ta mi bgyid do zhes smras pa dang rgyal po cang mi smra bar 'dug go²⁴ // de ltar gyur pa dge slong (D135a5) rnams kyis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / de lta bas na rtsa bas 'tsho ba la²⁵ phyal bar ma dor²⁶ bar las²⁷ gyis²⁸ shig /⁽¹⁹⁵⁾ dge slong rnams kyis sus²⁹ las bya ba mi shes nas / bcom ldan 'das kyis bka' stsal pa³⁰ / gnas (D135a6) 'cha'³¹ ba rnams kyis byos shig /

Phudrak 21a

Tog 194b

Tokyo 137b

London 151b

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: *thu'i*. ⁹ Tog, Tokyo, London, Phudrak: *'di lta bu su'i ra ba*. ¹⁰ Tog: *rmas*. ¹¹ Tog, Tokyo, London inserts *mda' lta bu'i nags su gyur ba'i kun dga' ra ba 'di*; 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: *bas*. 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: *kye'i*. ²¹ Phudrak: *ma*. ²² Peking: *la*. ²³ Tokyo, London: *thon*. ²⁴ Tog, Tokyo, London: *gyur to*. ²⁵ Tokyo, London: *las*. ²⁶ London: *do*. ²⁷ Tokyo, London omit *las*. ²⁸ Phudrak: *gyi*. ²⁹ Phudrak: *sug pa*. ³⁰ London inserts *dang*. ³¹ Tokyo, London: *bca'*,

¹⁸³⁾Yijing's *Nidāna* (T. 1452 [24] 433b26–c24):

爾時，佛在王舍城。時，頻毘娑羅王，以一千根菴沒羅林，施與僧伽。時諸苾芻，雖取果食，不令看守。遂致摧折，而便荒穢。頻毘娑羅王，見林摧折，問左右曰：“此菴沒羅林，是誰園樹？”大臣答曰：“此是大王，先以千株，菴沒羅樹，施與苾芻僧伽。僧伽食已，而不看守。因即摧殘，致斯荒穢。然諸聖者，曾不修理。”時諸苾芻，以緣白佛。佛言：“於寺基業，不應棄捨。大眾應差守園之人，令其修理。”

時守園人，遂安籬柵，計諸果樹，分布與人。於樹根下，而嚼齒木。或時漱口，或洗手面，濯足浣衣。是時林樹，被澆灌已。枝葉滋榮，果實豐熟。有衆多客，苾芻來告，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，四方僧物。二者，宰觀波物。三者，衆家病藥。四者，寺資產物。若有違者，得惡作罪。此等諸果，應行與僧。”

時有賊來偷果。世尊告曰：“大眾應差守護園人。”既受差已，專為守護。因斯闕食。佛言：“更別差人，應早食已，替彼令食。”

如世尊說，菴沒羅果，分與衆僧。時守園人，平等分與。其果有蟲。佛言：“應審觀察，蟲者簡却。先作淨已，然後行之。”諸苾芻等，淨果之時，高聲諠戲，口出涎唾，瀆污其果。佛言：“不得諠雜。應聖默然，而為觀察。若諠鬧者，得惡作罪。”

⁽¹⁹⁵⁾Cf. *Vinayasūtra* (Taishō Univ. 17.405 = Derge 4117 98a7):

Skt. na mūlavṛttim avyupekṣaran /

Tib. rtsa ba'i 'ong yal bar mi dor //

de rga¹ pas na de dag gis las bya bar² mi nus te / bcom ldan 'das kyis bka' stsal pa / dge 'dun thams cad kyis las byos shig / de³ las kha cig ni rid⁴ rgas 'khogs / kha cig ni na bas las byed mi nus / drug sde rnams (D135a7) ni byed du mi btub pas na las ma byas pa dang / bcom ldan 'das kyis bka' stsal⁵ pa / 'khor rnam par dbye bas 'khor rnam par⁶ phye la skal skal du gos te las byos shig /⁽¹⁹⁶⁾

Phudrak 21b

dge slong rnams lung nod pa dang / klog pa dang / kha ton byed pa⁷ dang / tshul bzhin yid la (D135b1) byed pa rnams dang⁸ sde de la zhugs pa dang / bcom ldan 'das kyis bka' stsal pa / de 'ba' zhih la yang 'jug par mi bya ste / la lar so shing bza' bar bya / la lar gdong⁹ bkru¹⁰ bar bya / la lar ni¹¹ rkang pa bkru bar bya¹² /

Tog 195a

Peking 132a

dge slong de dag gis¹³ de bzhin du las byas (D135b2) nas 'bras bu rgyal te smin par gyur pa dang¹⁴ / ji tsam na dge slong dag cig glo¹⁵ bur du 'ongs pa dang / de dag gis¹⁶ 'bras bu rgyal zhing smin pa de dag mthong nas / de dag gis tshe dang ldan pa¹⁷ rnams bdag cag kyang a mra¹⁸ smin pa'i 'bras bu bza' bar bgyi na¹⁹ kho bo cag kyang (D135b3) dbang ngam zhes smras pa dang /⁽¹⁹⁷⁾ dge slong rnams 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 ltar gyur pa dge slong rnams kyis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' (D135b4) stsal pa / glo bur du 'ongs pa rnams la yang byin cig /

London 152a

Tokyo 138a

dge slong rnams kyis bgos pa'i lhag ma la²⁰ byin nas / bcom ldan 'das kyis bka' stsal pa / dge slong rnams rnam²¹ pa 'di bzhi ni mi²² bgo ste / bzhi gang zhe na / 'di lta ste / phyogs bzhi'i dge 'dun thams (D135b5) cad dbang ba dang / mchod rten thams cad dbang ba dang / nad pa²³ thams cad kyi rung ba²⁴ 'i rin dang /²⁴ nar mar bza' ba thams cad do // de bas na dge slong rnams²⁵ kyis²⁶ rtsa bas 'tsho ba ryed²⁷ dam / 'bras bu'am / me tog la sogs²⁸ pa gang zag rnams kyis yongs su spyod (D135b6) 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 rnams ni dge 'dun la rims shig /⁽¹⁹⁸⁾ bcom ldan 'das kyis mngon sum du dbang ba yin pas so sor zhal

Phudrak 22a

Tog 195b

¹ Tog, Tokyo, London: *rgan*; Phudrak: *dka*'. ² Tog: *ba*. ³ London: *des*. ⁴ Phudrak: 'di instead of *rid*. ⁵ London omits *stsal*. ⁶ Phudrak: *rnams*. ⁷ Tog, Tokyo, London, Phudrak omit *byed pa*. ⁸ Tog, Tokyo, London: *kyang*. ⁹ Tog, Tokyo, London insert *pa*. ¹⁰ Peking: *bslu*. ¹¹ Peking: *na*; Phudrak omits *ni*. ¹² Tog, Tokyo, London: *bya'o*. ¹³ Phudrak omits *gis*. ¹⁴ Phudrak: *na* instead of *dang*. ¹⁵ Tokyo, London, Phudrak: *blo*. ¹⁶ Peking, Tokyo: *gi*. ¹⁷ Derge, Peking: *pa'i*. ¹⁸ Tokyo, London: *smra*; Phudrak: 'bra. ¹⁹ Tokyo, London omit *na*. ²⁰ Phudrak: *las*. ²¹ Phudrak omits *rnams*. ²² Tokyo omits *mi*. ²³ Tog, Tokyo, London, Phudrak omit *pa*. ²⁴ Derge, Peking: *ba dang / ring thang*; Phudrak: *ba'i rin thang*. ²⁵ Phudrak: *thams cad*. ²⁶ Peking: *kyi*. ²⁷ Tokyo: *snyed*. ²⁸ Phudrak: *stsogs*.

⁽¹⁹⁶⁾Cf. *Vinayasūtra* (Taishō Univ. 17.406 = Derge 4117 98a7):

Skt. varṣadvibhāgena (*sic.*) vibhajya parikarmanām /

Tib. 'khor rnam par dbye ba'i bye brag gis byi dor bya'o //

⁽¹⁹⁷⁾Cf. *Kṣudrakavastu* (Derge *Tha* 11a4–6 = T. 1451 [24] 210b4–7):

Tib. bram ze dang khyim bdag dad pa can gzhan dag cig / dge slong rnams la a mra'i shing tog smin pa dag 'bul ba nas zhes bya nas /... bcom ldan 'das kyis bka' stsal pa / de lta bas na gnang gis mtshan nyid bye brag phyed do zhes byas te bza' bar bya'o // de la mtshan nyid bye brag phyed pa ni 'di dag yin te / sha zhugs pa rnams so //

Chin. 復有信心長者。以熟菴沒羅果，來施苾芻... 佛言：“核鞭已後，乃至，於熟悉皆應食。勿起疑心。”

⁽¹⁹⁸⁾Cf. *Vinayasamgraha* (Derge 4105 177a7–b1 = T. 1458 [24] 568c23–27):

Tib. mi bgo ba rnam pa lnga ste / phyogs bzhi ba'i dge 'dun thams cad 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 pas me tog dang 'bras bu smin pa dang / de dag yal bar bor³ nas me tog dang 'bras bu rnams rkun po rnams kyis khyer ba dang / bcom ldan 'das kyis srungs⁴ 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 dge '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⁾ smra¹⁹ na 'das pa dang bcas par 'gyur ro //

London 152b

Peking 132b

Phudrak 22b

Tokyo 138b

Tog 196a

(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 pha²¹ //

bdag gis byin gyis brlabs pa dang //

blangs²² shing byin len²³ byed pa dang //

¹ Peking inserts *la*. ² Derge, Peking, Tog, Tokyo, London omit *la*. ³ Phudrak: *bos*. ⁴ Phudrak: *bsrungs*. ⁵ Phudrak: *nyu*. ⁶ Phudrak: *nges*. ⁷ Tog, Tokyo, London, Phudrak: *'khod pa*. ⁸ Tog: *gzan sngar*; Tokyo, London: *zan sngar*. ⁹ Derge, Peking, Phudrak: *thog*. ¹⁰ Phudrak omits *mra'i*. ¹¹ Phudrak: *gis*. ¹² Phudrak omits *ba*. ¹³ Phudrak: *gtags*. ¹⁴ Peking: *brtags*; Phudrak: *btags*. ¹⁵ Peking: *kyi*. ¹⁶ Phudrak: *pa*. ¹⁷ Phudrak: *brtags*. ¹⁸ Tog, Tokyo, Phudrak: *cor*. ¹⁹ Tog, Tokyo, London: *smras*. ²⁰ Phudrak: *ni*. ²¹ Tog, Tokyo, London: *pa*; Phudrak: *dang*. ²² Tog, Tokyo, London: *bslang*. ²³ Phudrak omits *len*.

¹⁸⁴⁾Yijing's *Nidāna* (T. 1452 [24] 433c24–26):

第十子攝頌曰：

無淨人自行 自取不應食

不選開其病 結界證耕人

bu ram shing gi sdong bu la sogs 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，窺觀波物。三，瞻病堂物。四，根本出生物。五，所應食物，其根果甘蔗等。雖是應食物，現前應分。文云：“菴沒羅果，若多有者，應分與僧伽。隨自受用。”

⁽¹⁹⁹⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 47 [Taishō Univ. 2.1426] = Derge 4117, 37b4):

Skt. niḥśritair eṣāṃ pratyavekṣaṇaṃ tūṣṇīmbhāvena /

Tib. de dag gnas pa dag gis cang mi smra bas so sor brtag par bya'o //

yang na de ltar bstan¹ pa dang //
 mtshams² bcing³ pa dang stong pa dang //
 'thab⁴ mo dang ni (D136a5) rdzogs pa'o //

4.10.1¹⁸⁵⁾

bcom ldan 'das rgyal po'i khab 'od ma'i tshal bya *kalandaka* gnas pa na bzhugs so // bcom ldan 'das kyis shing tog a mra'i⁵ 'bras bu brims⁶ shig ces gsungs pa dang⁷ dge slong rnams sus⁸ brim pa mi shes nas / bcom ldan 'das kyis bka' stsal pa / (D136a6) rung bar byed pas brims⁹ shig / rung bar byed pa med na dge tshul phas¹⁰ byos shig / dge tshul pha¹¹ med na dge slong rang gi¹² lag pa khirus¹³ la¹⁴ byin len byos te¹⁵ so sor rung bar gyis te brim par¹⁶ byos shig /¹⁷

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bcom ldan 'das kyis dge slong rang gi¹⁸ lag pa khirus la byin len byos te so sor (D136a7) rung bar byos la brims¹⁹ shig ces bka' stsal pa dang / 'bras bu mang pos gang²⁰ ba'i skon²¹ bu gcig pus ma theg nas / bcom ldan 'das kyis bka' stsal pa / khyim²² pas kyang grogs byos la gnyi gas²³ brim par bya ste / gang khyim pas²⁴ brims pa²⁵ de ni byin len²⁶ bya'o / (D136b1) gang dge slong gis brims pa de ni byin len bya²⁷ mi dgos²⁸ so //

Phudrak 23a

Tog 196b

a mra²⁹ gzhan zhim por³⁰ grags pa zhig yod na / de dag bsres³¹ la rim la³² brims pa dang / thams cad³³ thob par ma³⁴ gyur nas / bcom ldan 'das³⁵ kyis de dag so sor brims³⁶ shig ces gsungs so //

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bcom ldan 'das (D136b2) kyis a mra³⁷ gang zhim por³⁸ grags pa³⁹ so sor brims⁴⁰ shig ces gsungs pa dang / drug sde rnams kun dga'i⁴¹ ra bar dong nas de dag gis a mra'i⁴² zhim⁴³ por grags pa de rang gis⁴⁴ blangs nas / gtsug lag khang du 'ongs te byin len byas shing zos pa dang / dge slong rnams kyis

Peking 133a

¹ Phudrak: *stan*. ² Peking: 'tshams. ³ Peking, London: *bcings*. ⁴ Derge, Peking, Phudrak: *thab*. ⁵ Phudrak: 'bra. ⁶ Tog, Tokyo, London, Phudrak: *rims*. ⁷ Derge, Peking omit *dang*. ⁸ Phudrak: *su*. ⁹ Tog, Tokyo, London, Phudrak: *rims*. ¹⁰ Tog, Tokyo, London, Phudrak: *pas*. ¹¹ Tog, Tokyo, London, Phudrak: *pa*. ¹² Derge, Peking, Phudrak: *gis*. ¹³ Derge, Peking: *bkhrus*; Phudrak: *bkrs*. ¹⁴ Derge, Peking, Phudrak: *te*. ¹⁵ Derge, Peking, Phudrak: *la*. ¹⁶ Peking, Phudrak: *gyis te brim par*; Tog, Tokyo, London omit *gyis te brim par*. ¹⁷ Derge omits /. ¹⁸ Phudrak: *gis*. ¹⁹ Tog, Tokyo, London, Phudrak: *rims*. ²⁰ Phudrak: *mang*. ²¹ Tokyo, London: *rkon*. ²² Phudrak: *khyims*. ²³ Peking: *gis*; Phudrak omits *gas*. ²⁴ Peking: *pas*. ²⁵ Phudrak: *par byed*. ²⁶ Peking inserts *du*. ²⁷ Tokyo, London omit *bya*. ²⁸ Phudrak: *bgos*. ²⁹ Phudrak: 'bras. ³⁰ London: *par*. ³¹ Phudrak: *bsris*. ³² Peking: *la rims la*; Tog, Tokyo, London: *te*; Phudrak: *la*. ³³ Tog, Tokyo, London insert *kyis*. ³⁴ Peking omits *ma*. ³⁵ Phudrak inserts 'das. ³⁶ Tokyo, London, Phudrak: *rims*. ³⁷ Phudrak: 'bra. ³⁸ Tokyo, London: *par*. ³⁹ Phudrak: *par*. ⁴⁰ Peking, Tokyo, London, Phudrak: *rims*. ⁴¹ Tog, Tokyo, London: *dga'*. ⁴² Phudrak: 'bras. ⁴³ Phudrak: *zhing*. ⁴⁴ Peking: *gang*.

¹⁸⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 433c27–434a9):

如世尊說，菴沒羅果，應行與僧。不知誰應合行。佛言：“令淨人行。若無淨人，應使求寂。求寂無者，先作淨已，苾芻受取，應可自行。”

如世尊說，差守園人，令其守護。淨人求寂，纔去之後，衆鳥咸來，啄損其果。佛言：“應以樹葉蓋覆，淨人求寂，事畢還來，宜應指示。”

時六衆苾芻，次差守園。簡取美好，菴沒羅果。持至住處，受已而食。時諸苾芻，互相謂曰：“美好之果，久不見行？”報曰：“無可將來？咸被六衆簡取。好者持至住處，令他授與，皆自噉食。”時諸苾芻，以緣白佛。佛言：“不應自取而食。若有食者，得惡作罪。”

smras pa / (D136b3) tshe dang ldan pa dag a mra'i¹ zhim po de dag ma brims na² ci'i phyir zad dam zhes dris pa dang / srung³ ma rnam kyis de dag brim du ga la mchis⁴ / drug sde rnam kyis blangs te gtsug lag khang du dong nas byin len byas te zos so zhes smras pa dang / dge slong rnam 'phya'o⁵ // de ltar (D136b4) gyur pa dge slong rnam kyis bcom ldan 'das la gsol nas / bcom ldan 'das la gsol nas / bcom ldan 'das kyis dgongs pa / dge slong rnam gang su zhig sngar⁶ blangs la phyis byin len byed na nyas pa'i dmigs su 'gyur te / de bas na dge slong gis sngar⁷ blangs pa⁸ las phyis byin len mi bya'o snyam du (D136b5) mkhyen nas / dge slong dag drug sde rnam kyis⁹ ni mi rigs par byas kyis de bas na dge slong rnam sngar blangs pa las phyis byin len ma byed cig / sngar blangs pa¹⁰ phyis byin len byas na¹¹ 'das pa dang bcas par 'gyur ro //

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4.10.2¹⁸⁶⁾

gleng gzhi ni mnyan du yod pa na ste / dge slong (D136b6) rnam me¹² tog dang / 'bras bu dang / bca' ba¹³ dang / gzhan yang bza' ba dang / btung¹⁴ ba 'brim¹⁵ pa la¹⁶ mdzub¹⁷ mos bstan¹⁸ cing 'di byin cig / 'di dag byin cig ces smra / de¹⁹ yongs su zos pa dang²⁰ / 'brim²¹ pa ma snyoms par gyur nas / 'dod chags dang²² bral (D136b7) ba'i dge slong kha cig gis dpyas pa dang / de ltar gyur pa dge slong rnam kyis bcom ldan 'das la gsol²³ nas / bcom ldan 'das kyis bka' stsal pa / dge slong dag 'phya ba ni yus te / de bas na dge slong gis mdzub²⁴ mos 'di byin cig // 'di dag byin cig (D137a1) ces bstan cing bza' bar mi bya'o // dge slong gis mdzub²⁵ mos 'di byin cig 'di dag byin cig²⁶ ces bstan cing zos na 'das pa dang bcas par 'gyur ro // ltung²⁷ ba med pa ni drod²⁸ chung bas smin²⁹ pa³⁰ 'dod pa dang /³¹ drod che bas ma smin³² pa³³ 'dod pa'o //

Tokyo 139b

¹ Phudrak: 'bra. ² Tog, Tokyo, London: nas. ³ Peking, Tog, Tokyo Phudrak: srungs. ⁴ Tog, Tokyo, London: yod; Phudrak: ma mchis. ⁵ Tog, Tokyo, London: 'phya te. ⁶ Phudrak: slar. ⁷ Phudrak: slar. ⁸ London inserts la. ⁹ Peking: kyi. ¹⁰ Phudrak omits pa. ¹¹ Phudrak: nas. ¹² Peking: ma. ¹³ London: bcas pa. ¹⁴ Phudrak: gtung. ¹⁵ Peking, Tokyo, London, Phudrak: 'drim; Tog: 'grim. ¹⁶ Phudrak: dang. ¹⁷ Peking, Tog, Tokyo, London: 'dzub; Phudrak: 'dzum. ¹⁸ Phudrak: stan. ¹⁹ Peking: smra; Tog: smra zhing; Tokyo, London, Phudrak: smras zhing. ²⁰ Peking: dag. ²¹ Peking: brim; Tog: 'grim. ²² Derge, Peking, Phudrak insert ma. ²³ Phudrak inserts pa. ²⁴ Peking, Tokyo, London: 'dzub; Phudrak: 'jub. ²⁵ Peking, Tokyo, London, Phudrak: 'dzub. ²⁶ Phudrak omits cig. ²⁷ Derge, Peking: btung. ²⁸ Phudrak: drin. ²⁹ Phudrak: sbyin. ³⁰ Tog, Tokyo: par. ³¹ Peking inserts drod che bas ma smin pa 'dod pa dang /. ³² Phudrak: sbyin. ³³ Tog, Tokyo, London, Phudrak: par.

¹⁸⁶⁾Yijing's *Nidāna* (T. 1452 [24] 434a9–12):

時六衆苾芻，自選好者，令授而食。與此與彼，遂便鬧亂。佛言：“不應自選而食。若有食者，得惡作罪。無犯者，若火力微，應取熟者，火力強盛，應可食生。”

4.10.3¹⁸⁷⁾

(D137a2) gleng gzhi ni mnyan du yod pa na ste / drug sde rnams ljongs spyad pa spyod ba na¹ ri
brags kyi² grong gzhan zhig gi³ gtsug lag khang zhig tu phyin na⁴ de'i dge slong dag nyin par spyod
pa'i phyr dong ste / gtsug lag khang de stong par lus pa dang / drug sde⁵ po rnams dga' bo dang nye⁶
(D137a3) dga' bo gtsug lag khang stong pa mtshams⁷ ma bcad pa 'dir bdag cag rnams⁸ kyis 'dir gnas
na ji ltar gnas par bya / mtshams⁹ bcad¹⁰ kyis tshur shog ces¹¹ smras¹² nas / de dag gis legs kyis de
bzhin du bya'o zhes smras nas / de dag gis mtshams¹³ bcad ma (D137a4) thag tu snga na gnas pa'i
dge slong dag lhags pa dang / drug sde po¹⁴ rnams kyis de¹⁵ la ngal so¹⁶ shig ces byas na / de dag gis
smras pa / tshe dang ldan pa rnams 'di ltar khyed¹⁷ 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 ba'i rigs so zhes²³ pa dang /
drug sde²⁴ rnams kyis smras pa / tshe dang ldan pa dag²⁵ bdag cag gis kyang mtshams bcad do //

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Phudrak 24b

Tog 197b

de dag gis smras pa / bdag cag gis kyang²⁶ sngar mtshams²⁷ 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 ltar gyur pa dge³⁴ slong rnams kyis bcom ldan 'das la gsol nas / bcom ldan 'das kyis
bka' stsal pa / dge slong glo³⁵ bur pa rnams gtsug lag khang du zhugs ma thag tu stong par mtshong³⁶
na³⁷ yang mtshams³⁸ (D137a7) gcad³⁹ par mi bya'o // lam gyis⁴⁰ ngal bso ste⁴¹ shin tu brtags⁴² nas
snga na gnas pa med⁴³ na⁴⁴ gdod⁴⁵ mtshams⁴⁶ gcad⁴⁷ par mi bya'o // gzhan du⁴⁸ gcad⁴⁹ par mi bya'o //

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London 154b

¹ Tog, Tokyo, London: *spyod cing*; Phudrak: *spyad do /*. ² Peking: *gyis*. ³ Phudrak omits *gi*. ⁴ Tog, Tokyo, London: *nas*. ⁵ Phudrak omits *sde*. ⁶ Tog, Tokyo, London: *bsnyen*. ⁷ Peking, Phudrak: *'tshams*. ⁸ Peking: *rnems*. ⁹ Peking: *'tshams*. ¹⁰ Tog: *bcod*; Tokyo: *spyad*; London: *gcad*. ¹¹ Derge: *cis*. ¹² Derge: *smros*. ¹³ Peking: *'tshams*. ¹⁴ Tokyo, London omit *po*. ¹⁵ Peking: *da*. ¹⁶ Tog, Tokyo, London: *bso*. ¹⁷ Phudrak: *khyer*. ¹⁸ Tokyo, Phudrak: *blo*. ¹⁹ London: *lhag*. ²⁰ Phudrak inserts *la bdag*. ²¹ Phudrak: *nga la*. ²² Tog, Tokyo, London: *bso*; Phudrak: *si*. ²³ Phudrak inserts *bya*. ²⁴ Phudrak omits *po*. ²⁵ Phudrak omits *dag*. ²⁶ Tog, Tokyo, London, Phudrak omit *kyang*. ²⁷ Peking: *'tshams*. ²⁸ Phudrak: *dag gis*. ²⁹ Tokyo, London omit *ci*. ³⁰ Peking: *'tshams*. ³¹ Derge, Peking, Phudrak: *brtsan*. ³² Derge, Peking, Phudrak: *brtsan*. ³³ Derge, Peking, Phudrak insert *te*. ³⁴ Derge: *dag*. ³⁵ Tog, London: *blo*. ³⁶ Peking: *thong*. ³⁷ Tog, Tokyo, London, Phudrak omit *na*. ³⁸ Peking: *'tshams*. ³⁹ Peking, Tokyo, London: *bcad*. ⁴⁰ Peking, Phudrak: *las kyis*; Tog, Tokyo, London: *lam gyi*. ⁴¹ Phudrak: *bas so te*. ⁴² Phudrak: *btags*. ⁴³ Peking: *mad*. ⁴⁴ Phudrak: *pa'o*. ⁴⁵ Tog: *'dod*. ⁴⁶ Peking: *'tshams*. ⁴⁷ Peking, Tokyo, London: *bcad*. ⁴⁸ Peking, Tokyo, London insert *na*. ⁴⁹ Peking, Tokyo, London: *bcad*; Tog: *gcod*; Phudrak: *gnad*.

¹⁸⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 434a13–25):

緣處同前。時諸苾芻，人間遊行。遇至一村，於中有寺。既入寺已，不見一人。舊住苾芻，先向晝日遊處。寺內皆空。時客苾芻，自相謂曰：“此之空寺，既無苾芻。我等，豈於無界之處，而為居住？當共結界。”先結小界。時舊苾芻，遂即來至。客便告曰：“善來善來！具壽！仁可來此我為解勞。”主人報曰：“具壽！何為却與我等解勞？我是主人。暫向晝日閑靜之處。”客便告曰：“我欲結界。已於此處，先結小界。”主人報曰：“我於此處，先已結界。”彼此懷疑：“為取先界，為取後耶？”以緣白佛。佛言：“應取先界，後結不成。凡客苾芻，至他住處，應可住經七八日。已無人來者，應共結界。若異此者，得惡作罪。”

4.10.4¹⁸⁸⁾

gleng¹ gzhi ni mnyan du yod pa na ste / dze² ta'i tshal gyi³ sgor khyim pa gnyis shig 'thab⁴ mo byung ste / de na dge slong (D137b1) gcig⁵ 'dus pa de la⁶ gcig gis dpang btsugs⁷ nas / des⁸ de la rgyal po'i pho brang du che bzhi⁹ byas te cig shos¹⁰ po chad pas bcad¹¹ pa dang / des¹² de la 'phya'o // de ltar gyur pa dge slong rnams kyis bcom ldan 'das la gsol nas¹³ / bcom ldan 'das kyis bka' stsal (D137b2) pa / dge slong dag khyim pa de 'phya ba ni yus kyis / de bas na dge slong rnams 'thab¹⁴ mo byed pa'i drung na ma 'dug par che bzhi yang ma¹⁵ byed par byol te¹⁶ song shig /⁽²⁰⁰⁾ dge slong 'thab¹⁷ mo byed¹⁸ pa'i drung na 'dug cing che bzhi byed na 'das pa dang bcas par 'gyur ro //

Phudrak 24b

Tog 198a

Peking 134a

gleng gzhi'i sgo bzhi¹⁹ (D137b3) pa'i mdo'i tshigs su bcad pa bcu pa'o //

gleng gzhi'i sgo bzhi pa rdzogs so²⁰ //

¹ Phudrak: *gling*. ² Peking: 'dze; Phudrak: *mdze*. ³ Phudrak: *gyis*. ⁴ Derge, Peking, Phudrak: *thab*. ⁵ Tog: *zhig*; Tokyo omits *gcig*; London: *cig*. ⁶ Phudrak omits 'dus pa de la. ⁷ Derge looks *bcugs*; Peking, London: *btsug*; Phudrak: *gtsug*. ⁸ London: *de*. ⁹ Peking: *che gzhi*; Phudrak: *che ba zhig*. ¹⁰ Tokyo, London: *shod*. ¹¹ Tog, Phudrak: *gcad*. ¹² Tog: *de*; Tokyo, London omit *des*. ¹³ Tog: *te*; Tokyo, London: *to*; Phudrak: *pa*. ¹⁴ Derge, Peking, Phudrak: *thab*. ¹⁵ Phudrak omits *ma*. ¹⁶ Phudrak: *byos la de*. ¹⁷ Derge, Peking, Phudrak: *thab*. ¹⁸ Peking: *byad*. ¹⁹ Phudrak omits *bzhi*. ²⁰ Phudrak: *spyo*.

¹⁸⁸⁾Yijing's *Nidāna* (T. 1452 [24] 434a26–b10):

緣處同前。有一苾芻，住阿蘭若處。有二耕人，共為鬪諍。遂以身手，互相捶打。時此二人，便以苾芻，為證見者。時彼二人，相牽俱至王所。各申道理。言有證人，令喚苾芻，苾芻既至。王自問曰：“此事如何？”苾芻白言：“大王，若能自立要契，如轉輪王者，我能白王。”王：“然。其契。”苾芻答曰：“此二鬪人，更互相瞋，俱行拳棒。”王既聞已，二皆與罪。苾芻告曰：“大王，何故行罰？向者立要，如轉輪王，行化於世。”王曰：“輪王如何行化？”答曰：“夫輪王者，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。時諸苾芻，以緣白佛。佛言：有鬪打者，苾芻不應在傍看住。若見諍者，急捨而去。如不去者，得惡作罪。”

⁽²⁰⁰⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 47 [Taishō Univ. 2.1403] = Derge 31a5):

Skt. na yatra sāṅkṛtyāyana karaṇam āpatet tatrāvasthānam bhajeta /

Tib. gang du che bzhi nyid bya dgos pa'i gnas der bsten par mi bya'o //

Vinayaṅgraha (Derge 4105, 227b7 = T. 1458 [24] 590c6–7):

Tib. gang che bzhi dbye dgos pa'i khyim pa 'thab mo byed pa'i drung na 'dug par mi bya'o //

Chin. 俗人鬪處，不應往看。恐引為證。

5189)

mdor bsdus¹ pa'o² //

byang chub sems dpa'i³ gzugs rnams 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 sems dpa'i sku gzugs dang //
stegs bu dang ni rgyal mtshan dang //
ba dan lcags kyi⁴ ka ba'o //

5.1.1¹⁹¹⁾

gleng gzhi⁵ 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 sems dpa'i sku gzugs bgyi'o zhes gsol pa

Tokyo 140b

¹ Phudrak: *mdor na sdus*. ² Tog, Phudrak: *par na*; Tokyo, London: *pa na*. ³ Peking: *dpa'*. ⁴ Phudrak: *kyis*. ⁵ Phudrak: *bzhi*. ⁶ Tog omits *na*. ⁷ Phudrak inserts *kyis gnang na / bdag gis*.

¹⁸⁹⁾Yijing's *Nidāna* (T. 1452 [24] 434b11–13):

尼陀那別門第五總攝頌曰：
菩薩像供養 吉祥大衆食
大會草蓐居 集僧鳴大鼓

¹⁹⁰⁾Yijing's *Nidāna* (T. 1452 [24] 434b14–16):

第一子攝頌曰：
聽為菩薩像 復許五種旗
為座置尊儀 鐵竿隨意所

¹⁹¹⁾Yijing's *Nidāna* (T. 1452 [24] 434b17–25):

緣處同前。若佛世尊，自居衆首為上座者，便有威肅，衆皆嚴整。世尊不在，即無上事。是時，給孤獨長者，來至佛所，禮
雙足已，退坐一面，而白佛言：“我今欲作，瞻部影像。唯願聽許。”佛言：“應作。”

“欲安幡蓋。”佛言：“隨意。”時彼長者，不知欲造何幡。佛言：“有五種旗幡。謂，師子幡，莫羯羅幡，龍幡，揭路茶幡，牛
王幡。”

長者復請，為瞻部影像作座。佛言：“可作。”

又作鐵竿而懸旗幡。佛言：“應作。”

dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag gnang gis byos shig /⁽²⁰¹⁾

London 155a

bcom ldan 'das de ste bcom ldan 'das kyis gnang na bdag gis¹ byang chub sems dpa'i sku² gzugs la rgyal (D137b6) mtshan gyis³ bskor ro zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag gnang gis skor⁴ cig / yang⁵ de ste bcom ldan 'das kyis gnang na bdag gis sku⁶ gzugs stegs bus bskor ro zhes gsol pa dang / bcom ldan 'das kyis (D137b7) bka' stsal pa / khyim bdag⁷ gnang gis stegs bus bskor⁸ cig / yang de ste bcom ldan 'das kyis gnang na bdag gis sku⁹ gzugs la lcags kyi¹⁰ ka bas bskor ro zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag gnang¹¹ gis skor¹² cig / yang (D138a1) de ste bcom ldan 'das kyis gnang na bdag gis lcags kyi¹³ ka pa'i steng du ba dan gdags¹⁴ par bgyi'o¹⁵ zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag gnang gis thogs shig /⁽²⁰²⁾

Tog 198b

Phudrak 25a

gleng gzhi'i sgo lnga pa'i¹⁶ mdo'i (D138a2) tshigs su bcad pa dang po'o ////

§ 5.2¹⁹²⁾

mdor na /

¹ Phudrak: *gi*. ² Phudrak omits *sku*. ³ Phudrak: *gyi*. ⁴ London: *bskor*. 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*. ¹⁰ Phudrak: *kyis*. ¹¹ Phudrak: *nang*. ¹² Peking, London, Phudrak: *bskor*. ¹³ Phudrak: *kyis*. ¹⁴ Phudrak: *gdabs*. ¹⁵ Peking, Phudrak: *gyi'o*. ¹⁶ Phudrak: *lnga'i*.

¹⁹²⁾ Yijing's *Nidāna* (T. 1452 [24] 434b26–28):

第二子攝頌曰：
供養菩薩像 并作諸瓔珞
塗香及車輿 作傘蓋旗幡

⁽²⁰¹⁾ Cf. *Vinayavibhāṅga* (Derge 3 *Ja* 15b1–4 = T. 1442 [23] 782b16–20):

Tib. khyim bdag mgon med zas sbyin bcom ldan 'das ga la ba der song ste phyin nas / bcom ldan 'das kyis zhabz gnyis la mgo bos phyag 'tshal te mtha' gcig tu 'dug go // mtha' gcig 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 bgres pa'i mtha' logs na bzhugs pa de'i tshe na bgres pa'i mtha' brjid par gyur cing / gang gi tshe bcom ldan 'das bgres pa'i mtha' logs na mi bzhugs pa de'i tshe na bgres pa'i mtha' mi brjid par gyur na / gal te bcom ldan 'das kyis gnang na bdag gis 'dzam bu'i grib ma la bzhugs pa'i sku gzugs bgyid du stsal to // bcom ldan 'das kyis bka' stsal pa / gnang gis byed du chug shig /
Chin. 時給孤獨長者，來詣佛所。禮雙足已，在一面坐。白佛言：“世尊，若佛世尊在眾首坐時，眾便威肅。若不坐時，眾無威德。若佛世尊，見聽許者，欲造瞻部影像，置於眾首。”世尊告曰：“隨意當作，置於眾首。”

Vinayasūtra (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.506] = Derge 4117, 99b7; cf. Schopen [2005b: 305, n. 23]):

Skt. dharmyaṃ bodhisatvapratimākaraṇam /

Tib. byang chub sems dpa'i sku gzugs bya ba chos dañ ldan no //

⁽²⁰²⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.507–508] = Derge 4117 99b7–100a1; cf. Schopen [2005: 305, n. 25–27]):

Skt. dhvajair asyāḥ parivāro vedikayāveṣṭanam lohasambheś ca / patākānāṃ teṣu bandhaḥ /

Tib. de la rgyal mtshan dag gis bskor ro // lan kan gyis bskor ro // lcags kyi ka ba dag gis kyang ngo // de dag la ba dan dag gdags so //

byang chub sems dpa'i yul bskor¹ dang //
 de bzhin rgyan² dang byug³ pa dang //
 khyogs dang shing rta ba dan dang //
 gdugs dang rgyal mtshan 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 sems dpa'i gzugs kyis⁷ yul bskor bar bgyi'o zhes gsol pa dang / bcom ldan
 'das kyis bka' stsal pa / (D138a4) khyim bdag gnang gis skor cig //(203)

Peking 134b

Tog 199a

byang chub sems 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 sems 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)

Tokyo 141a

London 155b

Phudrak 25b

de ste bcom ldan 'das kyis gnang na bdag gis byang chub sems 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)

¹ Tokyo, London, Phudrak: skor. ² Phudrak: rgyal. ³ Phudrak: dbyug. ⁴ Peking: brgyan. ⁵ Peking, Phudrak: mdze.
⁶ Phudrak: gyis. ⁷ Tokyo, London: kyi. ⁸ Tog, Tokyo, London: gyis. ⁹ Tog, Tokyo, London: dbul. ¹⁰ Phudrak: brgyan.
¹¹ Tog, Tokyo, London, Phudrak omit ba'i. ¹² Phudrak: brgyan pa. ¹³ Derge, Peking, Phudrak omit ma gtogs pa dgu bu.
¹⁴ Phudrak: dang instead of la. ¹⁵ Peking omits dri'i. ¹⁶ Peking: rgyan.

¹⁹³⁾Yijing's *Nidāna* (T. 1452 [24] 434b29–c11):

緣處同前。給孤獨長者，白佛言：“豈非佛為菩薩時，廣作供養？”佛言：“如是。”“我今欲為瞻部影像，隨意供養。”佛言：“應作。”
 “世尊，為菩薩時，著諸瓔珞。”佛言：“如是。”“我今欲為瞻部影像，作諸瓔珞。”佛言：“隨意。唯除脚珰耳珰。餘皆任作。”
 “我今欲作磨香塗香拭佛手足。”佛言：“應作。”
 “佛為菩薩時，乘輿出入，或乘御車。我今欲作輦輿。”佛言：“應作。”
 復言：“為菩薩時，常持傘蓋，隨從幡旗。我今欲為影像，作其傘蓋，并造諸幡。”佛言：“應作。”
 “菩薩在家，常著花鬘瓔珞，以為嚴飾。我今亦作，用莊嚴像。”佛言：“如是。種種莊飾之具，我皆聽作。”

⁽²⁰³⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.509] = Derge 4117, 100a1; cf. Schopen [2005b: 306, n. 28]):

Skt. anumāna-(sic)-karaṇam /
Tib. rjes su 'gro bar bya'o //

⁽²⁰⁴⁾Cf. *Vinayasūtra* (Taishō Univ. 17.510 = Derge 4117, 100a1):

Skt. ābharaṇapratyuktir utsrjya pādābharaṇaṃ kaṇṇapūraṃ ca /
Tib rkang rgyan dang rna rgyan ma gtogs pa'i rgyan gdags so //

Vinayasamgraha (Derge 4105, 256a2 = T. 1458 [24] 605c28–29):

Tib. byang chub sems dpa'i sku gzugs la rkañ rgyan dang / rna rgyan ma gtogs pa'i rgyan gzhan rnam bya'o //
Chin. 若作大師形像，除脚珰耳珰，餘莊嚴具，隨意應作。

⁽²⁰⁵⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.511] = Derge 4117, 100a1; cf. Schopen [2005b: 307, n. 31]):

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 gnang na bdag gis byang chub sems dpa'i gzugs (D138a7) khyogs 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⁾

khyogs las khyer yang mi mdzes par gyur nas khyim bdag mgon med zas sbyin gyis de ste bcom ldan 'das kyis gnang 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 gnang 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 brgyan par byos shig⁶⁽²⁰⁸⁾

(D138b3) byang chub sems dpa'i gzugs la me tog gis snyan gyi gong ma brgyan na⁷ mi mdzes par gyur nas / khyim bdag mgon med zas sbyin gyis de ste bcom ldan 'das kyis gnang 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 Phudrak: *gyi*. ² Tokyo, London: *la*. ³ Phudrak: *dpa'*. ⁴ Phudrak: *rta'i*. ⁵ Tog, Tokyo, London insert *dag*. ⁶ Phudrak: *shog*. ⁷ Peking, Tog omit *na*. ⁸ Phudrak: *gis*. ⁹ Phudrak: *'bul*. ¹⁰ Phudrak inserts *bdag* before *bcom*. ¹¹ Phudrak inserts *mgon med zas sbyin gyi*.

Skt. gandhārgada-(Sankṛityayana 121: gandhārgada)-dānam /

Tib. spos kyi lus sbyin par bya'o //

⁽²⁰⁶⁾Cf. *Vinayasūtra* (Taishō Univ. 17.512 = Derge 4117, 100a1; cf. Schopen [2005b: 307, n. 32]):

Skt. śivikāyām vā hiṇḍanam /

Tib. khyogs kyis bkur ro //

⁽²⁰⁷⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.513] = Derge 4117, 100a1):

Skt. rathena ca /

Tib. shing rtas kyang ngo //

⁽²⁰⁸⁾Cf. *Vinayasūtra* (Taishō Univ. 17.514 = Derge 4117, 100a1–2; cf. Schopen [2005b: 307, n. 33]):

Skt. chatra-dhvaja-patākānām tatrotśrayanam /

Tib. de la gdugs dañ rgyal mtshan dang ba dan dag bsgreng ngo //

⁽²⁰⁹⁾Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 121 [Taishō Univ. 17.515] = Derge 4117, 100a2; cf. Schopen [2005b: 307, n. 34]):

Skt. puṣpānāntasakasya (Sankṛityayana 121: puṣpāvataṃsakasya) śirasi dānam /

Tib. dbu la me tog rna rgyan gdags so //

§ 5.3¹⁹⁴⁾

mdor na /

yon phul ba dang yon dbul ba //
de bzhin phreng¹ ba'i snod rnam² dang //
rol mo rnam kyang mi (D138b5) dgag cing //
rgyan tshogs rnam kyang mi gzhig go //

5.3.1¹⁹⁵⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i dze³ ta'i tshal mgon med zas sbyin gyi kun dga' ra
ba na bzhugs so // khyim bdag mgon med zas sbyin gyis de ste bcom ldan 'das kyis⁴ gngang na bdag
gis byang chub (D138b6) sems dpa'i gzugs kyis⁵ zhabs la yon dbul lo zhes gsol pa dang / bcom ldan
'das kyis bka' stsal pa / khyim bdag gngang gis phul cig /⁽²¹⁰⁾

Tog 200a

5.3.2¹⁹⁶⁾

de'i mchod ston gyi tsh⁶ yul sna tshogs na gnas pa'i dge slong dang / dge slong ma dang / dge
bsnyen dang / dge bsnyen ma dang / gzhan (D138b7) yang blta⁷ bar 'dod pa'i phyir phal mo che lhags
pa rnam kyis de la yon dbul⁸ ba mangs pas⁹ rnyed pa de¹⁰ 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 dag¹¹ gis (D139a1) khyer ba dang mi dga' ba skyes nas / bcom ldan 'das kyis

London 156b

Phudrak 26b

Tokyo 142a

¹ Tog, Phudrak: 'phreng. ² Phudrak: *bsnams*. ³ Peking: 'dze; Phudrak: *mdze*. ⁴ Phudrak omits *de ste bcom ldan 'das kyis*.
⁵ Phudrak: *kyis*. ⁶ Phudrak: *rten gi che*. ⁷ Tog, Tokyo, London, Phudrak: *lta*. ⁸ Tog, Tokyo, London: *phul*; Phudrak: 'bul.
⁹ Phudrak: *mang bas*. ¹⁰ Phudrak: *des*. ¹¹ Derge: *gnas brtan dag*; Peking, Phudrak: *gnas rtan dag*.

¹⁹⁴⁾Yijing's *Nidāna* (T. 1452 [24] 434c12–14):

第三子攝頌曰：
吉祥并供養 花鬘及香合
諸人大集時 晝開門夜閉

¹⁹⁵⁾Yijing's *Nidāna* (T. 1452 [24] 434c15–18):

爾時給孤獨長者，請世尊曰：“佛為菩薩時，一切大眾，以吉祥事，恭敬供養佛。若聽者，我於瞻部像前，為吉祥事，并設供養。”佛言：“隨意應作。”

¹⁹⁶⁾Yijing's *Nidāna* omits this story.

⁽²¹⁰⁾Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.516] = Derge 4117, 100a2; cf. Schopen [2005b: 308, n. 35]):

Skt. arghapādyayoś ca /

Tib. mchod yon dang zhabs la gsol ba dag kyang ngo //

bka' stsal pa / gnas bca' bar byed pa dang / gzhan yang gzhon pa dang¹ rgan pa rnam kyis bkur bar bya'o // dge slong gnas brtan² dang / gnas brtan dag gis ni bsrung³ bar byos (D139a2) shig⁴ /⁽²¹¹⁾

5.3.3¹⁹⁷⁾

yon phul ba dang / me tog dang / gos la sogs pa⁵ 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 ldan 'das kyis gnan¹⁰ na bdag gis shing rta'i steng du phreng¹¹ (D139a3) ba'i snod bgyi'o zhes gsol pa dang / bcom ldan 'das kyis bka' stsal pa / khyim bdag gnan gis byos shig /⁽²¹²⁾

5.3.4¹⁹⁸⁾

dge slong rnam kyis rol mo rnam kyang ma zhi / skye bo rnam kyang so sor ma gyes¹² par gzugs ky¹³ rgyan rnam sbas¹⁴ pa dang / bram ze dang khyim bdag dad (D139a4) pa dag gis 'phags pa dag¹⁵ bdag cag ji ltar dad pa de bzhin du ma dad pa yang skyes¹⁶ te / kye ma'o khyed¹⁷ kyis rol mo rnam kyang¹⁸ zhi la / skye bo mang po¹⁹ yang²⁰ so sor gyes nas gzugs ky²¹ rgyan²² rnam²³ bkrol²⁴ na ci nyes²⁵ zhes dpyas²⁶ pa dang / de ltar gyur pa dge slong rnam kyis bcom (D139a5) ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / dge slong dag bram ze dang / khyim bdag rnam 'phyi ba ni yus te / de²⁷ bas na rol mo rnam kyang ma zhi / skye bo mang po yang so sor ma gyes par dge slong rnam kyis gzugs ky²⁸ rgyan ma rtul²⁸ cig // brtul na (D139a6) 'das pa dang bcas par 'gyur ro //⁽²¹³⁾

Tog 200b

Peking 135b

London 157a;
Phu-
drak 27a

¹ Phudrak omits *dang*. ² Phudrak: *rtan*. ³ Phudrak: *bsrungs*. ⁴ Phudrak: *shog*. ⁵ Phudrak: *pa'i*. ⁶ Phudrak: *thogs*. ⁷ Phudrak: *gzhag*. ⁸ Tog, Tokyo, London insert *ni*. ⁹ Tokyo: *lhungs pa*; London: *lhungs pas*; Phudrak: *lhung bar*. ¹⁰ Phudrak: *snang*. ¹¹ Tog: *'phreng*. ¹² Phudrak: *bgysis*. ¹³ Phudrak: *kyis*. ¹⁴ Phudrak: *spangs*. ¹⁵ Phudrak omits *dag*. ¹⁶ Phudrak: *skyed*. ¹⁷ Tog, Phudrak: *khyod*. ¹⁸ Phudrak: *kyis*. ¹⁹ Phudrak: *pos*. ²⁰ Tokyo, London omit *yang*. ²¹ Phudrak: *kyis*. ²² Phudrak: *brgyan*. ²³ Tog: *ram*. ²⁴ Tokyo, London: *drol*; Phudrak: *dkrol*. ²⁵ Phudrak: *nyes*. ²⁶ Peking: *dpa*. ²⁷ Tog, Tokyo, London insert *lta*. ²⁸ Tokyo, London, Phudrak: *brtul*.

¹⁹⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 434c18–19):

“我今復欲作頂上鬘及諸香合供贍部像。”佛言：“應作。”

¹⁹⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 434c19–25):

長者言：“我因贍部像，莊嚴寺宇。”時諸苾芻，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：“此之住處，極妙莊嚴。”時諸苾芻，見人鬧亂，晝日閉門。俗人見已，便起譏嫌，云障生善。以緣白佛。佛言：“若有鼓樂，為供養時，晝日開門，至夜宜閉。”

⁽²¹¹⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.517–518] = Derge 4117, 100a2; cf. Schopen [2005b: 308–309, n. 39]:

Skt. abhisārasya niḥśritais taruṇavṛddheś ca nayanam // cakṣaṇa sthaviṛaiḥ //

Tib. dad rdzas ni gnas pa dañ gzhon nu dang rgan po dag gis blang ngo // gnas brtan rnam kyis bsrung ngo //

⁽²¹²⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.519] = Derge 4117 100a2; cf. Schopen [2005b: 309, n. 40]):

Skt. pāla-(sic)-śamudgākasya rathe karaṇaṃ gandhasamu[dga]kena samvidhānam /

Tib. lam po cher phreng ba'i za ma tog bya'o // phreng ba'i za ma tog tu dri'i za ma tog gzhug go //

⁽²¹³⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 121 [Taishō Univ. 17.520] = Derge 4117 100a2–3; cf. Schopen [2005b: 309, n. 42]):

gleng gzhi'i sgo lnga pa'i mdo'i tshigs su bcad pa gsum pa'o ///

Tokyo 142b

§ 5.4¹⁹⁹⁾

mdor na /

kun 'dus pa dang dus ston dang //
dpyid zla tha chungs¹ zhal bsro² dang //
lo lnga dang ni drug byas la //
mchod ston³ chen po⁴ tha ma 'o //

5.4.1²⁰⁰⁾

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 rnam mthong ba dang / yid⁶ dga' ba (D139b1) skyes nas des bsams pa⁷ / bcom ldan 'das kyis bka' stsal pa /

Tog 201a

dge slong rnam 'di ltar dus su sbyin pa ni⁸ rnam pa lnga ste / lnga gang zhe na / glo⁹ bur du 'ongs pa dang / 'dong¹⁰ ba rnam 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

¹ Tog: chung. ² Phudrak: bso. ³ Phudrak: rten. ⁴ Phudrak: po'i. ⁵ Peking: 'dze; Phudrak: mdze. ⁶ Phudrak: yi. ⁷ Phudrak: dang instead pa. ⁸ Tokyo, London: pa'i. ⁹ Phudrak: blo. ¹⁰ Tog: gdong. ¹¹ Peking: byin pa. ¹² Phudrak: g-yogs. ¹³ Tokyo, London, Phudrak omit byin pa.

¹⁹⁹⁾Yijing's *Nidāna* (T. 1452 [24] 434c26–28):

第四子攝頌曰：
大眾集會食 薛舍佉月生
香臺五六年 並應為大會

²⁰⁰⁾Yijing's *Nidāna* (T. 1452 [24] 434c29–a15):

爾時給孤獨長者，設供養時，衆多苾芻等七衆俱集，長者見已，生大歡喜。作如是念：“如世尊說：‘苾芻有五種時施。云何為五？一者，於客來人，及將行者，而為給施。二者，於病人及瞻病者，而行給施。三者，於飢儉年，及在險路，而行給施。四者，若得新穀，新果及，新節歲，先於持戒有德，為供給已，後當自食。五者，若遇風雨寒雪之時，應持餅粥麩及諸漿，往施衆僧。勿令聖者，冒涉艱辛，受我飲食，安樂而往。’我今見此苾芻，苾芻尼，鄔波索迦，鄔波斯迦，遠來至此，疲於道路。若佛聽者，我當為此，而設大會。”即往佛所，禮雙足已，在一面坐白佛言：“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。若佛聽者，我當設供。”佛言：“隨意應作。”長者遂設，無遮大會。

Skt. samāptāyāṃ pūjāyāṃ nirvṛteṣu vādyeṣu viprakrānte janakāye maṇḍanāpanamanam /

Tib. mchod pa rdzogs shing rol mo brtul ba dag na skye bo'i tshogs phyir doñ 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 dag⁸ des⁹ thog¹⁰ mar tshul khirms 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 bzhi pa'o // gang su¹² yang rung ste / rlung ldang ba'am¹³ / yul rmugs¹⁴ pa'am / char 'bab pa'am / grang ba¹⁵ la sogs pa de lta bu'i rnam¹⁶ pas rlung ldang ba dang / yul rmugs¹⁷ pa dang / char 'bab pa dang / grang ba la zan¹⁸ (D139b4) nam / skyo ma'am¹⁹ / thug²⁰ pa'am²¹ / skom²² la sogs pa de dag phyr byung²³ ste / dge 'dun la 'bul zhing 'phags pa 'di zos na lus kyang mi gsher / chos gos la yang char gyis²⁴ mi phog ste bde ba la reg cing gnas par 'gyur ro zhes sbyin pa⁽²¹⁴⁾ 'di ni sbyin pa'i dus lnga pa'o //⁽²¹⁵⁾

Phudrak 27b

London 157b

Peking 136a

(D139b5) de ltar na 'di ni yul so so na²⁵ gnas pa'i dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma la sogs pa lam gyi²⁶ ngal ba rnams la de ste bcom ldan 'das kyis gnang 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 zhabs la mgo bos phyag '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 sems dpa'i mchod pa³⁹ chen po la yul⁴⁰ so so nas mchis pa'i⁴¹ dge (D140a1) slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma la sogs pa glo bur du⁴² mchis pa lam gyis⁴³ yongs su gdungs pa⁴⁴ de rnams la de ste bcom ldan 'das kyis gnang na bdag gis 'dus pa de dag gi⁴⁵ zas sbyar ro zhes gsol pa dang / bcom (D140a2)

Tokyo 144a

Tog 201b

Phudrak 28a

London 158a

¹ Tog: 'phongs. ² Tog, Tokyo, London, Phudrak: *byin pa*. ³ Peking omits *lo*. ⁴ Tog: *tog*; Phudrak: *thogs*. ⁵ Phudrak omits *pa*. ⁶ Phudrak omits *pa*. ⁷ Phudrak: *thogs*. ⁸ Phudrak inserts *de dag*, ⁹ Tokyo: *de*. ¹⁰ Phudrak: *thogs*. ¹¹ Phudrak: *des*. ¹² Tog, Tokyo, London, Phudrak insert *la*. ¹³ Tokyo: *pa dang*. ¹⁴ Tog, Tokyo, London, Phudrak: *rmus*. ¹⁵ Phudrak: *tha* instead of *ba*. ¹⁶ Phudrak: *rnams*. ¹⁷ Tog, Tokyo, London, Phudrak: *rmus*. ¹⁸ Tog: *gzan*. ¹⁹ Tog: *ba'am*. ²⁰ Phudrak: *thugs*. ²¹ Tokyo, London: *pa*. ²² Phudrak: *skyo ma*. ²³ Tog, Tokyo, London: *phyung*. ²⁴ Phudrak: *yang*. ²⁵ Phudrak: *nas*. ²⁶ Tog, Tokyo, London, Phudrak: *gyis*. ²⁷ Phudrak omits *ga*. ²⁸ Phudrak omits *ba*. ²⁹ Phudrak omits *song*. ³⁰ Phudrak: *kyis*. ³¹ Phudrak: *blo*. ³² Phudrak: *chi*. ³³ Phudrak inserts *dang*. ³⁴ Tog, Tokyo, London, Phudrak: *na*. ³⁵ Phudrak omits *byin pa 'di*. ³⁶ Tog, Tokyo, London: *po'o*. ³⁷ Phudrak: *kyis*. ³⁸ Peking, Phudrak: *de*. ³⁹ Phudrak inserts *na*. ⁴⁰ Phudrak omits *yul*. ⁴¹ Phudrak: *mchi ba'i*. ⁴² Phudrak omits *du*. ⁴³ Tokyo, London: *las kyis* instead of *lam gyis*. ⁴⁴ Phudrak: *gdung ba*. ⁴⁵ Phudrak: *gis*.

⁽²¹⁴⁾Cf. *Abhidharmakośavyākhyā* (Wogihara: 353, 25–29; cf. Funahashi [1987: 45]; Schopen [2005b: 310, n. 46]):

yās tā bhavanti śītalikā vā vaddalikā vā tarpaṇāni vā yavāgūpānāni vā tāni saṃghāyābhīnirhṛtyānuprayacchati. idam āryā asmākam anādrahātrāḥ anabhiṃvṛṣṭacīvarāḥ paribhujya sukhaṃ sparśaṃ viharaṃtu.

⁽²¹⁵⁾Cf. *Kāladāna-sutta* (AN vol. III, 41):

“Pañcimāni, bhikkhave, kāladānāni. Katamāni pañca? Āgantukassa dānaṃ deti; gamikassa dānaṃ deti; gilānassa dānaṃ deti; dubbhikkhe dānaṃ deti; yāni tāni navasassāni navaphalāni tāni paṭhamam silavantesu patiṭṭhāpeti. Imāni kho, bhikkhave, pañca kāladānāni”ti.

the 16th *sūtra* of the *Qichusanquan-jin* 七處三觀經 (T. 150 [2] 878a24–27):

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，為病瘦布施。四，為穀貴時布施。五，為嘗新未自食，當為上與持戒者行者，從後自食為福。”

ldan 'das k^{yis} bka' stsal pa // khyim bdag gnang gis sbyor cig /

5.4.2²⁰¹⁾

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 k^{yis} bka' stsal pa / khyim bdag dpyid zla tha chungs⁵ la / (D140a3) btsas⁶ so / de ste bcom ldan 'das k^{yis} gnang na bdag gis⁷ bcom ldan 'das kyi⁸ pho brang gi zhal bsro bar⁹ sbyar¹⁰ ro zhes gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / khyim bdag gnang gis sbyor cig / yang bcom ldan 'das lo du lags¹¹ nas dbu skra¹² bregs (D140a4) zhes gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / khyim bdag lo lnga lon pa na'o // de ste bcom ldan 'das k^{yis} gnang na bdag gis bcom ldan 'das la¹³ lo lnga zhing lan¹⁴ gcig mchod ston¹⁵ sbyar ro // zhes gsol pa dang / bcom ldan 'das (D140a5) k^{yis} bka' stsal pa / khyim bdag gnang gis sbyor cig /⁽²¹⁶⁾

Tog 202a

Tokyo 144b

Peking 136b

yang bcom ldan 'das kyi¹⁶ gtsug phud lo du lags nas¹⁷ bzhag¹⁸ ces gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / khyim bdag lo drug na'o // de ste bcom ldan 'das k^{yis} gnang na bdag gis (D140a6) gtsug phud kyi¹⁹ mchod ston²⁰ sbyar ro zhes gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / khyim bdag gnang gis sbyor cig /

London 158b

Phudrak 28b

yang zla ba gang la²¹ bcom ldan 'das k^{yis} bla na med pa'i ye²² shes mngon du chud ces gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / (D140a7) khyim bdag dpyid zla tha chungs²³ la'o // de ste bcom ldan 'das k^{yis} gnang na bcom ldan 'das 'dzam bu'i gri ba ma la gzugs bzhugs²⁴ pa la mchod ston²⁵ chen po sbyar ro zhes gsol pa dang / bcom ldan 'das k^{yis} bka' stsal pa / khyim bdag gnang gis sbyor cig /

gleng (D140b1) gzhi'i sgo lnga pa'i mdo'i tshigs su bcad pa bzhi pa'o ///

¹ Tokyo, London insert *la*. ² Derge: *bcas*; Phudrak: *gtsas*. ³ Phudrak omits *zhes*. ⁴ Phudrak: *pas* instead of *pa dang*. ⁵ Peking, Phudrak: *chung*. ⁶ Derge: *bcas*. ⁷ London: *gi*. ⁸ Phudrak: *kyis*. ⁹ Tog, Tokyo, London, Phudrak: *ba*. ¹⁰ Tokyo, London: *sbyor*. ¹¹ Phudrak: *lon* instead of *lags*. ¹² Tog, Tokyo, London, Phudrak omit *skra*. ¹³ Tokyo, London omit *la*. ¹⁴ Phudrak: *len*. ¹⁵ Phudrak: *bston*. ¹⁶ Tog: *kyi*. ¹⁷ Tog, Tokyo, London: *na*. ¹⁸ Phudrak: *bzhos*. ¹⁹ Phudrak: *gi*. ²⁰ Phudrak: *rten*. ²¹ Tokyo omits *la*. ²² Phudrak: *yi*. ²³ Tog: *chung*. ²⁴ Phudrak: *zhugs*. ²⁵ Phudrak: *rten*.

²⁰¹⁾ Yijing's *Nidāna* (T. 1452 [24] 435a16–24):

爾時長者，白佛言：“我今更設大會。”佛言：“應作。”

長者白佛：“菩薩生時，是何月日？”佛告長者：“辭舍佉月，日月圓時，是我生日。”“我今欲作，生日大會。”佛言：“應作。”

“我今欲為瞻部影像，而作香臺。”佛言：“應作。”

“世尊，為菩薩時，經於幾歲，而除頂髻？”佛言：“五歲。”“我今欲作，五歲大會。”佛言：“應作。”

“世尊，菩薩於幾歲時，重立頂髻？”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。”

⁽²¹⁶⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 120 [Taishō Univ. 17.499] = Derge 4117, 99b5):

Skt. jātiajācūḍābodhimahānā ca /

Tib. bltams pa dang gtsug phud dang dbu skra dang byang chub pa'i dus ston dag kyang ngo //

§ 5.5²⁰²⁾

mdor na //

rtswa stan dang ni the tshom dang //

snga phyi dag tu 'dug pa dang //

ca co dag dang lam rnams dang //

gaṅdī¹ dung dang rnga rdung ba'o //

Tog 202b

5.5.1²⁰³⁾

sangs rgyas bcom ldan 'das mnyan du yod pa'i dze² ta'i tshal mgon (D140b2) med zas sbyin gyi kun dga'i ra ba na bzhugs so // bcom ldan 'das kyis 'dus pa'i zas sbyor cig ces gsungs pa dang / dge slong mang po rnams stan med par gyur nas / bcom ldan 'das kyis bka' stsal pa / rtswa'i stan sbyar te der 'dug la bza' bar bya'o //

Tokyo 145a

(D140b3) bcom ldan 'das kyis rtswa'i stan la 'dug par bya'o zhes gsungs pa dang / dge slong rnams 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 tshe dus ston yongs (D140b4) su rdzogs par gyur pa⁶ de'i tshe thams cad 'or⁷ cig /⁽²¹⁷⁾

London 159a

Phudrak 29a

¹ Phudrak: 'gan de ² Peking: pa'i 'dze; Phudrak: pa mdze. ³ Peking: da. ⁴ Phudrak: bzhog. ⁵ Phudrak: gi. ⁶ Peking: par. ⁷ Tog: bor.

²⁰²⁾ Yijing's *Nidāna* (T. 1452 [24] 435a25–27):

第五子攝頌曰：

大會為草惇 不應雜亂坐

應打撻椎鼓 告時令普知

²⁰³⁾ Yijing's *Nidāna* (T. 1452 [24] 435a28–b3):

給孤獨長者，設大會時。六大都城，並皆雲集。時諸苾芻，亦復來至。由斯席薦，並皆闕少。佛言：“長者，應結草惇，隨時坐食。”

苾芻食已，不收而去。以緣白佛。佛言：“苾芻食了，應收草惇，舉置一邊，方隨意去。若作佛陀會已，應須棄之。”

⁽²¹⁷⁾ Cf. *Vinayasamgraha* (Derge 4105, 204b5–6 = T. 1458 [24] 580a2–3):

Tib. dus ston chen po 'i tshe rtswa'i phuñ po brtul la g'zag par bya'o // nam dus ston zin na dor bar bya'o //

Chin. 於大會處，草薦坐時，且應收舉，置之一畔。若會了後，應即除棄。

5.5.2²⁰⁴⁾

dge slong rnam ston mo'i dus la snga phyir 'dug pas gzhan zan zos te¹ song bar gyur² / gzhan gdod 'ong ba ma thob ste³ brel bar gyur nas / bcom ldan 'das kyis⁴ go rims ji⁵ lta ba bzhin du 'dug shig ces gsungs so //(218)

5.5.3²⁰⁵⁾

(D140b5) dge slong mang po 'dus pa dang ca cor gyur pas dus ma shes nas⁶ / bcom ldan 'das kyis dus brjod⁷ par byos shig ces gsungs pa dang / de dag de⁸ nyid du dus la bab po // dus la bab bo zhes brjod pa dang / bcom ldan 'das kyis bka' stsal pa / gaṅḍī⁹ brdung¹⁰ bar byos shig //(219)

Tog 203a

(D140b6) de ltar yang gzhan dag la gsal¹¹ bar ma gyur nas / de la bcom ldan 'das kyis sngar ni gaṅḍī¹² chung ngu rdungs¹³ la / phyis gaṅḍī¹⁴ rdungs¹⁵ shig ces gsungs so //

de ltar yang gzhan nyin¹⁶ par gnas par song ba rnam kyis ma thos nas / bcom ldan 'das kyis dung

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 pas la thob ma thob ste. ⁴ Peking: *kyi*. ⁵ Peking: *ja*. ⁶ Phudrak omits *dus ma shes nas*. ⁷ Phudrak: *rjod*. ⁸ Tog, Tokyo, London, Phudrak omit *de*. ⁹ Phudrak: 'gandhe. ¹⁰ Tokyo: *rdungs*; Phudrak: *rdung*. ¹¹ Phudrak: *bsal*. ¹² Phudrak: 'gande. ¹³ Tog, Tokyo, London: *rdungs*. ¹⁴ Phudrak: 'gande. ¹⁵ Tokyo, London: *brdungs*. ¹⁶ Tokyo, London: *nyid*.

²⁰⁴⁾ Yijing's *Nidāna* omits this narrative story.

²⁰⁵⁾ Yijing's *Nidāna* (T. 1452 [24] 435b4–8):

時諸苾芻，不依大小，越其次第，相雜而坐。令行食者，久延時節。或時食竟，更有人來，失其時候。佛言：“應告時至。”雖告時至，衆聞不聞。世尊告曰：“應打鍵椎。”猶尚不聞。佛言：“應可吹螺，并復擊鼓。”然未普聞。佛言：“打大鍾鼓。”

(218) Cf. *Ḫṣudrakavastu* (Derge 6 *Da* 177a1–2 = T. 1451 [24] 371c12–17):

Tib. gleng gzhi ni mnyan yod na'o // bcom ldan 'das kyis lo lnga pa dang / gtsug phud kyid dus ston chen po bya'o zhes bka' stsal pa dang / bram ze dang / khyim bdag dad pa can rnam phan tshun 'gran cing byed do // de'i tshe dge slong dang dge slong ma rnam kyid 'dus pa chen por gyur pa dang / bcom ldan 'das kyis rnan rims ji lta ba bzhin du 'dug shig ces bka' stsal to //

Chin. 緣處同前。如世尊說：“五年應作，頂髻大會。”時諸婆羅門，長者，居士，各諍勝上，作無遮大會。二部僧伽，悉皆雲集。如世尊說：“各依夏次而坐。”

(219) Cf. *Vinayasūtra* (R. Sāṅkṛtyāyana, 71 [Taishō Univ. 2.2429–2430] = Derge 4117, 56b5–6):

Skt. asaṃpattau gaṅḍīdānena saṃbodhanasya mahāsannipāte yamalaśaṃkhayor āpūrṇam / bheryāstāḍanam /

Tib. 'dus pa chen po'i tshe gaṅḍī brdungs pas go bar mi 'gyur ba lta na dung sgril te bud par bya'o // rnga bo che dag brdung ngo //

Vinayasūtraḥ (Derge 4120 *Yu* 100b7–101a1):

'dir gzhang **Gleng gzhi** dag las dge slong rnam kyid 'dus pa chen po'i tshe ca co chen po (Peking [5622 *Lu* 115b7] omits *chen po*) byung nas bcom ldan 'das kyis bka' stsal pa / ga ṅḍī chung ngu brdungs nas ga ṅḍī brdung bar bya'o // 'on kyang dge slong nyin mo spyod pa la zhugs pa gzhan dag gis ma thos nas bcom ldan 'das kyis bka' stsal pa / dung bsgril ma dag bud par bya'o // rnga po che dag brdung bar bya'o zhes (D101a1) gsungs pa yin no //

kha bsdoms¹ te (D140b7) bus la² rnga yang rdungs³ shig ces gsungs so //

gleng gzhi'i sgo lnga pa'i mdo'i tshigs su bca'd pa lnga pa'o ///

§ 5.6²⁰⁶⁾

mdor na //

der ni rnga yang brdung bar bya⁴ //

de nas shing rta dbyung⁵ ba dang //

dngos po byung dang rnyed pa dang //

ji ltar tshul bzhin bsgo⁶ bar bya'o //

Tokyo 145b

5.6.1²⁰⁷⁾

sangs rgyas (D141a1) bcom ldan 'das mnyan du yod pa na⁷ dze⁸ ta'i tshal mgon med zas sbyin gyi⁹ kun dga' ra ba na bzhugs te // bcom ldan 'das kyis ganḍī¹⁰ dang dung kha bsdoms¹¹ pa dang rnga rdungs¹² shig ces bka' stsal na // de dag gis ganḍī¹³ brdungs¹⁴ pa'i rjes bzhin brdungs pa dang / (D141a2) nad pa dang las la gtogs pa¹⁵ rnams la gnod par gyur nas / bcom ldan 'das kyis bka' stsal pa / gang gi¹⁶ tshe nad pa rnams zas mnos zin par gyur la / las byed pa rnams kyang zas zos zin pa de'i tshe na¹⁷ ganḍī¹⁸ dang dung kha bsdoms¹⁹ pa dang / rnga rdungs²⁰ shig //(220)

London 159b

Phudrak 29b

¹ Tog, Tokyo, London, Phudrak: *sdoms*. ² Peking omits *bus la*. ³ Tokyo, London: *brdungs*. ⁴ Phudrak: *rdung bya te*. ⁵ Phudrak: *'byung*. ⁶ Phudrak: *go*. ⁷ Tog, Tokyo, London: *pa'i*. ⁸ Peking: *'dze*; Phudrak: *mdze*. ⁹ Phudrak: *gyis*. ¹⁰ Phudrak: *'gan de*. ¹¹ Tog, Tokyo, London, Phudrak: *sdoms*. ¹² Tokyo, London: *brdungs*. ¹³ Phudrak: *'gan de*. ¹⁴ Tog, London: *rdung*; Phudrak: *rdungs*. ¹⁵ Phudrak: *rtogs pa'i*. ¹⁶ Phudrak: *gis*. ¹⁷ Peking: *na*. ¹⁸ Phudrak: *'gan de*. ¹⁹ Tog, Tokyo, London: *sdoms*. ²⁰ London: *brdungs*.

²⁰⁶⁾ Yijing's *Nidāna* (435b12–14):

第六子攝頌曰：
集僧鳴大鼓 供了去幢幡
若多獲珍寶 隨應悉分與

²⁰⁷⁾ Yijing's *Nidāna* (T. 1452 [24] 435b8–11; 15–16):

佛令打鼓。打三下已，即便長打。諸有病者，及授事人，致有關乏。佛言：“應待病人，請得食已。并授事人，食竟然後，長打。若不爾者，得越法罪。”
如世尊說，應打捷稚及吹雙螺者。雖如是作，猶不普聞。佛言：“應打大鼓，令響普聞。”

⁽²²⁰⁾ Cf. *Vinayasamgraha* (Derge 218a5–6 = T. 1458 [24] 586b7–12):

Tib. de la kun du spyad pa ni dge slong skye bo mang po tshogs pa dang / dus yongs su shes par byas la / thog mar ganḍī chung ngu brdungs te / de nas nad pa rnams kyi zas phog la las su bskos pa rnams zan zos zin pa dang / ganḍī brdungs bar bya'o // gal te mi thos na dung bsgril ma bud pa dang / lhan cig pa'i rnga brdung bar bya'o //

Chin. 若大眾多，於日時候，難可知者，佛言：“食時欲至。先鳴捷稚，長打一通，更打三捷。總名三下。衆既聞已。各淨洗浴。及諸大眾，共浴尊像。有病苾芻，即應請食。授事苾芻，亦聽先噉。次打三通，更打三下。總名長打。大眾方食，若

5.6.2²⁰⁸⁾

mchod ston¹ (D141a3) zin² kyang³ so so⁴ na gnas pa'i⁵ dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma la sogs pa so sor ma dong⁶ ba dang / bcom ldan 'das kyis⁷ shing rta phyung shig dang de dong⁸ nas rang⁹ 'dong ngo zhes gsungs pa dang / mchod ston de'i tshe dge slong rnams kyis rnyed (D141a4) pa grub¹⁰ pa de ji ltar bgo ba mi shes nas / bcom ldan 'das kyis bka' stsal pa¹¹ / ji ltar rgan rims su¹² mnyam par gos¹³ shig /

Tog 203b

dge slong mang po¹⁴ 'dus pa de dag ca co byed pa dang / bcom ldan 'das kyis bka' stsal pa / bcu zhing¹⁵ gcig tu bgo bar bya'o // brgya zhing (D141a5) gcig tu'o¹⁶ // de'i 'og tu stong zhing gcig tu rnyed pa bgo bar byos shig /⁽²²¹⁾

5.6.3²⁰⁹⁾

sangs rgyas bcom ldan 'das la tshe dang ldan pa u pā lis¹⁷ zhus pa / btsun pa gal te bcu'i nang nas gcig dus las 'das na gum pa'i yo byad¹⁸ su dbang zhes zhus pa dang / bcom ldan 'das (D141a6) kyis bka' stsal pa / u pā li de ste bgos¹⁹ ba'i tshe dus 'das na shi ba'i yo byad dge 'dun 'dus pa dbang gis²⁰ spyir gos²¹ shig / 'on te ma bsgos par²² dus 'das na ni dgu po rnams kyis 'thob po //⁽²²²⁾ de bzhin du²³

Peking 137b

Tokyo 146a

London 160a

Phudrak 30a

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 *sar*. ⁶ Phudrak: *mdong*. ⁷ Tog, Tokyo, London, Phudrak insert *bka' stsal pa*. ⁸ Tog, Tokyo, London omit *dong*. ⁹ Phudrak omits *rang*. ¹⁰ Phudrak: *bsgrub*. ¹¹ Phudrak omits *stsal pa*. ¹² Tog, Tokyo, London: *bzhin du* instead of *su*. ¹³ Tog: *bgos*; Phudrak: *go*. ¹⁴ Phudrak: *pos*. ¹⁵ Phudrak: *bzhi*. 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: *gos*. ²² Derge, Peking, Phudrak: *bgos nas* instead of *ma bsgos par*. ²³ Phudrak omits *du*.

²⁰⁸⁾ Yijing's *Nidāna* (T. 1452 [24] 435b16–23):

為大會時，遠近咸集。設會雖竟，人猶不散，世尊告曰：“應除供養所設幢幡。時衆見已，自然散去。”
作此會時，苾芻僧衆，多獲珍財。不知云何。佛言：“據合得者，先從上座，乃至行末，隨其大小，准法平分。”時諸苾芻，猶自紛擾。佛言：“衆若多者，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 *Nidāna* (T. 1452 [24] 435b23–26):

鄔波離，白佛言：“十人分中，若一身死，亡人之分，誰合得耶？”佛言：“若十人內，已分衣竟，亡人之分，應入僧伽。如其未分，九人合得。多亦准斯。”

聲小不聞，應打大鼓。或吹雙蠶。”

⁽²²¹⁾ Cf. *Vinayasūtra* (R. Sāṅkrtyāyana, 89 [Taishō Univ. 6.330] = Derge 4117, 72a7–72b1):

Skt. *daśādyallābhiprabhūtye dāyādānām bhājanam /*

Tib. *bgo skal ba rnams mang ba nyid yin na bcu la sogs pa'i tshoms kyis bgo bar bya'o //*

⁽²²²⁾ Cf. *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtti-Prabhāvatī* (Derge 4125, 114a1–2):

'dir gzhung ni **Gleṅg gzhi** las / btsun pa gal te bcu rnams 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 bsgos par shi na dgu po rnams 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. *Vinayasūtra* (R. Sāṅkṛtyāyana, 89 [Taishō Univ. 6.331] = Derge 4117, 72b1):

Skt. datte kasyacid avibhakte vaṅgān mṛtau tadvargyagāmitvaṃ tadamśasya /

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 Tathā[gata], 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 *piṇḍoddāna*, which is more commonly translated into *bsdus pa'i sdom ni/la* 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): *sdus 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 ni/la* 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 *Mūlasarvāstivāda-viānya* 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).

[These items are] told in Section One /

1.1.1

When the Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada, the Venerable Upāli³ 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: “Upāli, although indeed ordained, [he] has to be sent among nuns.”

1.1.2

“Reverend, if monks (*bhikṣus*⁴) 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?” “Upāli, although indeed [she] has been ordained, those who ordain [her] come to have a fault.”⁵

“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?” “Upāli, although indeed [he] has been ordained, those who ordain [him] come to have a fault.”

1.1.3

“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?” “Upāli, although indeed he has been ordained, those who ordain [the one] come to have a fault.”

1.1.4

“Reverend, if monks appoint an unordained one as the Preceptor (*Upādhyāya*), and ordain [someone], should it be said that that one has been ordained or has not been ordained?” “Upāli, although indeed he has been ordained, those who ordain him come to have a fault.”

³*u pā li*. Cf. Yijing’s translation (T. 1452 [24] 415a16): 鄔波離. Upāli is one of the Buddha’s leading disciples, and especially well-known as the authority of *Vinaya*. As Edgerton (s.v. *Upāli*) notes, his name is often represented in the Gilgit *Vinaya* manuscripts as *Udālin*. In the Tibetan *Mūlasarvāstivāda-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).

⁴I use two terms “monk” and “nun” in this dissertation for *dge slong* = *bhikṣu* and *dge slong ma* = *bhikṣuṇī*, 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).

⁵In 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.’

⁶*bar 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,⁷ 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*⁸

[The above is] Section One of Chapter One of the *Nidāna*.

§ 1.2

The Summary [of Section Two]:

Brahmins and days /
As the *Vihāra*-Guardian⁹ counts date /
Others and six years /
Six [*poṣadhas*] 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 *śikṣādattaka* recite /¹⁰

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* 僧食厨 (T. 1452 [24] 415b22). In the *Matrkā* (Derge 7 Pa 300b7–301a3), there are enumerations of what should be done by newcomer monks, one of which refers to *sko sa*: *gsar bu'i bya ba gang zhe na / dge slong gsar bus gtsug lag khang chag chag gdab par bya / sa 'phyag par bya / . . . stan rnams gding bar bya / zan rnams 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 *Mātrkā* (Derge 7 Pa 270a5, 282b7). It is not certain whether or not *sko sa* and *tshang mang* signify what is essentially the same.

⁸*gleng 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."

⁹*dkor 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⁽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 monk¹¹ of the Community and the *Vihāra*-Guardian¹² 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.¹³

Text, n. 19), there is a question-and-answer about the case where a *śikṣādattaka* recites the *Prātimokṣa-sūtra*.

¹¹ *gnas brtan = sthavira*. Cf. Yijing’s translation (T. 1452 [24] 415c8): *shangzuo* 上座. *Sthavira* means not biological age but monastic seniority. See below, § 5.3.1, n. 435.

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): *zhishi(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 Ānanda that he should order Nanda to be the *Vihāra*-Guardian (*khang skyong* = 知事人), and Ānanda 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 lta bu dag bgyi / des smras pa / tshe dang ldan pa dga’ bo gtsug lag khang gi las bya ste / dge slong rnams bsod snyoms la dong nas dang por je gtsug lag khang phyag dar bya zhing de nas ba lang gi lci bsar bas skyang nul bya / gtsug lag khang bsrung bar bya / dge slong rnams kyi smras pa / gang yin pa de brjod par bya / dri dang / me tog dang / bdug spos la sogs pa ji snyed yod pa de dag kyang dge ’dun la brim par bya / nub mo sgo gcad par bya zhing nang par dbye bar bya / bshang ba’i gnas dang / gci ba’i gnas dag kyang spyang bar bya zhing / gzhan yang gtsug lag khang dang ’brel ba’i bya ba gang yin pa de dag bya’o //* (“He (= Nanda) said: ‘Reverend, Ānanda, what is the *Vihāra*-Guardian? What does he do?’ He (=Ānanda) 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*.’”) = 爾時世尊，知彼意已，告阿難陀曰：“汝今宜去，告彼難陀，令作知事人。”即便往報：“世尊令爾作知事人。”問曰：“云何名為知事人？欲作何事？”答曰：“可於寺中，檢校衆事。”問曰：“如何應作？”答言：“具壽，凡知事者，若諸苾芻，出乞食時，應可灑掃寺中田地。取新牛糞，次第淨塗。作意防守，勿令失落。有平章事，當為白僧。若有香花，應行與衆。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，聞是教已。”答言：“大德，如佛所言，我皆當作。” Note that this passage in the *Kṣudrakavastu* seems to be the first reference to the **vihāra-pāla* in the *Mūlasarvāstivāda-vinaya*, whose existence and role is taken for granted in our *Nidāna* text.

¹³ *dran pa* (Jäschke: “to think of, to remember, recollect, 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* (Jäschke: “to draw, drag, pull”): “[One

⁽¹⁾ Schopen (1998: 173–174) translated this text.

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]."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-watchers¹⁵ 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*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*.'"

ball] must be slide over each day." Yijing's translation seems to be leaning in the same direction (T. 1452 415c10): 每日移 — "Move one [ball] every day."

¹⁴The 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]."

¹⁵*tshes grangs kyi mdzod pa*. It is not clear to me what *tshes grangs kyi mdzod pa* exactly means. Cf. *Mvy.* (Sakaki: 3718): *mdzod pa = bhāṇḍarika*. Yijing's translation (T. 1452 [24] 415c16): 計番 "the time-keeper."

¹⁶The 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.”⁽²⁾

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

⁽²⁾Yijing’s translation refers to the verses that must be recited (T. 1452 416a5–8):

所為布施者	必獲其義利
若為樂故施	後必得安樂
菩薩之福報	無盡若虛空
施獲如是果	增長無休息

The first four *pādas* frequently occur only in Yijing’s translations of the *Mūlasarvāstivāda-vinaya*. See, for example, the *Vinayavibhaṅga* (T. 1442 [23] 818c22–23, 903c4–5), the *Bhikṣuṇī-vibhaṅga* (T. 1443 [23] 1019a16), the *Kṣudrakavastu* (T. 1451 [24] 274b23–24, 380a13–14), and the *Samghabhedavastu* (T. 1450 [24] 125c1–2, 138b12–13). Fortunately, one of the occurrences in Yijing’s *Samghabhedavastu* (T. 1450 [24] 125c1–2) is also confirmed both in the Sanskrit text and the Tibetan translation (Gnoli, 124 = Derge 1 *Nga* 36b6):

yadārthaṃ dīyate dānaṃ tadarthāya bhaviṣyati /
sukhārthaṃ dīyate dānaṃ tat sukhāya bhaviṣyati //
gang gi don du sbyin pa btang //
de yi don du ’gyur ba ste //
bde ba’i don du sbyin btang na //
de ni bde bar ’gyur ba yin //

As for the last four *pādas*, I cannot find them in the *Mūlasarvāstivāda-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):

以今所修福	普霑於鬼趣
食已免極苦	捨身生樂處
菩薩所受用	無盡若虛空
施獲如是果	增長無休息

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 *poṣadhas*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 *śrāvāṇa*-month.”¹⁸ They said: “Noble Ones, when [the month] for all the people in the world is the *āṣāḍha*-month,¹⁹ how is the *śrāvāṇa*-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 *āṣāḍha*-month.” They said again: “Noble Ones, when [the month] for all the people in the world is the *śrāvāṇa*-month, how is the *āṣāḍha*-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

¹⁷ *gso sbyin*. Cf. Yijing’s translation (T. 1452 [24] 416a23): 長淨. This is a variant translation of *poṣadha*, which is more commonly translated into *gso sbyong*. See, for example, *Mvy.* (Sakaki: 8676; 9101). *Poṣadha* (or *upoṣadha*) is a fortnightly assembly where the Buddhist monks/nuns recite the *Prātimokṣa-sūtra* and confess monastic faults. For detail, see S. Sasaki (1987; 1999: 251, n. 7; 2000: 346, n. 28).

¹⁸ *dbyar zla tha chung*. Cf. *Mvy.* (Sakaki: 8266).

¹⁹ *dbyar zla ’bring po*. Cf. *Mvy.* (Sakaki: 8625).

²⁰ *drug 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): 即是五六當三十月. C. Vogel (1997) discusses the date of the *Poṣadha* ceremony based on several *vinaya* texts including the *Mūlasarvāstivāda-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."²¹

[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 Anāthapiṇḍada. 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*)²² who is outside the boundary?" "Upāli, it is not proper."

²¹Cf. Yijing's translation abruptly inserts a question-and-answer about whether or not the *śikṣādattaka* can join the *poṣadha*-ceremony (T. 1452 [24] 416b11–12): "大德，頗有苾芻住處令授學人，得說戒不?" 佛言："不得。"

²²*yongs su dag pa*. Basically, all monks within the same boundary are required to attend together the *poṣadha*-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,²³ having accepted the entrustment, is in the air,²⁴ 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*.

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 **Upālipariṣcchā*, 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 modeleqie* 薩婆多部摩得勒伽 (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.

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§ 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 Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada, the Venerable Upāli asked the Buddha, the Blessed One: “Reverend, is it proper that a boundary surrounds another boundary?”²⁵ “Upāli, except for the small ecclesiastical boundary (*maṇḍalaka*),²⁶ the watering place, and the *varṣaka*,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?” “Upāli, 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

²⁵ *mtshams la mtshams kyis bskor du rung ngam*. Cf. Yijing’s translation (T. 1452 [24] 416b27): 以界, 入餘界不? “[Is it possible that] a boundary encroaches on another boundary?”

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 *maṇḍalaka* occurs several times in the *Mūlasarvāstivāda-vinaya* as signifying a spot or piece of ground that is demarcated for a specific purpose. Kieffer-Pülz (1992: 372–375) notes that this term is essentially a synonym of “*khuddalikā sīmā*” (a small boundary). It is well-known that the *maṇḍalaka* occurs in the *Pravrajyāvastu* (Eimer, 1986: 136, 141, 144), the *Poṣadhavastu* (Hu-Von Hinüber, 1994: § 53.4, 53.5, 57.3; Cf. Kieffer-Pülz: 1992, 372–375), and the *Pravāraṇavastu* (Chung: 9.2, 12.1.2, 12.3; Cf. Chung & Kieffer-Pülz: 1997, n. 68) and it serves as a small place for a ritual such as the ordination, the *poṣadha*-ceremony, and the *pravāraṇa*-ceremony. Note that *maṇḍalaka* is demarcated not only for such rituals but also for the daily use. In the *Nidāna* (§ 3.1.1), for example, the Buddha authorized that the *maṇḍalaka* must be demarcated where bowls should be washed. The *Vinayasūtraṭīkā* 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 *maṇḍalaka* must be made,’ it means that in their places such as toilets, the *maṇḍalaka* must be made.”

²⁷ *dbyar mo khang*. Schopen (2009: esp. 359–362) notes that this is a specific term to refer to female monasteries or nunneries in the *Mūlasarvāstivāda* tradition. Cf. Yijing’s translation (T. 1452 [24] 416b29): 苾芻尼界. “the boundaries of the nuns.”

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 pas gzir nas slar babs so // sbom dga’ mo bsod snyoms la zhugs pa*

(*jñapti-karman*) [has been performed].²⁹

“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⁽³⁾

When the Buddha, the Blessed One was wandering through the land of Kāsī, 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,³⁰ such as the Saṃjīva, the Kālasūtra, the Saṃghāta,³¹ the Raurava,³² the Mahāraurava,³³ the Tāpana,³⁴ the Pratāpana,³⁵ the Avīci,³⁶ the Arbuda,³⁷ the Nirarbuda,³⁸ the Aṭṭa, the Hahava, the Huhuva, the Utpala, 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

dang / mthong nas des bu mo ji ltar 'tsho zhing 'dug ces smras pa dang / des rkang pa la phyag byas te smras pa / 'phags ma sdug bsngal zhing 'tsho'o // bu mo de ste de bzhin na ci'i phyir yang rab tu mi 'byung / des smras pa / 'phags ma su zhig bdag star babs pa las rab tu 'byin / bu mo bdag gis rab tu dbyung ngam / legs so zhes smras pa dang / des rab tu phyung ste ... = 彼即隨行，至尼住處，便與出家，後被煩惱之所牽纏，遂便還俗。時吐羅難陀尼，因出乞食，遇見其女，問言：“少女如何得活？”答言：“聖者我無依怙，辛苦存生。”報言：“若爾何故，更不出家？”答曰：“我已還俗，誰與出家？”尼曰：“我能。”即與出家。 Note also that Yijing’s translation here seems to be leaning in the same direction. See the following note below.

²⁹Cf. Yijing’s translation refers to almost the same five (T. 1452 [24], 416c1–4): 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，乘白四羯磨解。“(1) the assembly returns to secular life, (2) the assembly changes their sex at the same time, (3) the assembly decides to throw it away, (4) the assembly dies, (5) it is dissolved through the formal ecclesiastical act accompanied by three motions (**jñapti-caturtha-karman*).”

³⁰Here the names of the so-called “Great Eight Hot Hells” and “Great Eight Cold Hells” are enumerated. Note that some of them are not the ‘standard’ translations that are available in the *Mahāvīyūtpatti* (Sakaki, 4920–4927, 4929–4952). See below.

³¹*kun dmyal*. Cf. *Mvy.* (Sakaki, 4922): *saṃghāta = bsdus 'joms /ghom*; Yijing’s translation (T. 1452 [24] 416c10–11): 衆合地獄。

³²*'o dod 'bod pa*. Cf. *Mvy.* (Sakaki, 4923): *Raurava = ngu 'bod*; Yijing’s translation (T. 1452 [24] 416c11): 號叫地獄。

³³*'o dod 'bod pa chen po*. Cf. *Mvy.* (Sakaki, 4951): *mahāraurava = ngu 'bod chen po*; Yijing’s translation (T. 1452 [24] 416c11): 大號叫地獄。

³⁴*tshig pa*. Cf. *Mvy.* (Sakaki, 4925): *tāpana = tsha ba*; Yijing’s translation (T. 1452 [24] 416c11): 燒然地獄。

³⁵*rab tu tshig pa*. Cf. *Mvy.* (Sakaki, 4926): *mahātāpana /pratāpana = rab tu tsha ba*; Yijing’s translation (T. 1452 [24] 416c11–12): 大燒然地獄。

³⁶*bstir med pa*. Cf. *Mvy.* (Sakaki, 4927): *avīci = mnar med pa*; Yijing’s translation (T. 1452 [24] 416c12): 無間地獄。

³⁷*chu bur*. Cf. *Mvy.* (Sakaki, 4929): *arbuda = chu bur can*; Yijing’s translation (T. 1452 [24] 416c12): 疱形地獄。

³⁸*rgyun du chu bur*. Cf. *Mvy.* (Sakaki, 4930): *nirarbuda = chu bur (b)rdol ba*; Yijing’s translation (T. 1452 [24] 416c12): 連疱地獄。

⁽³⁾The whole of this paragraph regarding the rays of the Buddha’s smile is well known as one of the clichés appearing many times in the *Mūlasarvāstivāda-vinaya*, the *Divyāvadāna*, and the *Avadānaśataka* in common. For a comprehensive study of these clichés, see Hiraoka (2002: 152–225).

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 places³⁹ where live *Cāturmahārājakāyikas*,⁴⁰ the *Trāyāstrimśas*, the *Yāmas*,⁴¹ the *Tuṣitas*, the *Nirmāṇaratis*, the *Paranirmitavaśavartins*, the *Brahmakāyikas*, the *Brahmapurohitas*,⁴² the *Mahābrahmans*, the *Parīttābha*,⁴³ the *Apramāṇābhas*,⁴⁴ the *Ābhāsvaras*,⁴⁵ the *Parīttasubhas*, the *Apramāṇasubhas*, the *Śubhakṛtsnas*, the *Anabhṛakas*, the *Puṇyaprasavas*, the *Vrihatphalas*, the *Avṛhas*, the *Atapas*, the *Sudarśanas*, the *Sudṛśas*, the *Akauṣṭhas* 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 (*trisāhasramahāsāhasra-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

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 *Mahāvīyutpatti* (Sakaki, 3078–3106). See below.

⁴⁰*rgyal chen bzhi'i lha*. Cf. *Mvy.* (Sakaki, 3078): *cāturmahārājakāyikāḥ* = *rgyal chen bzhi'i ris*

⁴¹*mtshe ma*. Cf. *Mvy.* (Sakaki, 3080) *yāmāḥ* = *'thab bral*; Yijing's translation (T. 1452 [24] 416c23): 夜摩天.

⁴²*tshangs lha nye phan*. Cf. *Mvy.* (Sakaki, 3087): *brahmapurohitāḥ* = *tshangs pa('i) mdun na 'don*; Yijing's translation (T. 1452 [24] 416c): 梵輔天.

⁴³*snang ba*. Cf. *Mvy.* (Sakaki, 3090): *parīttābhāḥ* = *'od chung*; Yijing's translation (T. 1452 [24] 416c25): 少光天.

⁴⁴*tshand med snang ba*. Cf. *Mvy.* (Sakaki, 3091): *apramāṇābhāḥ* = *tshad med 'od*.

⁴⁵*kun snang dang ba*. Cf. *Mvy.* (Sakaki, 3092): *ābhāsvarāḥ* = *'od gsal*; Yijing's translation (1452 [24] 416c25): 極光淨天.

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 Blessed One: “Blessed One, please sit down on the seat spread out here and then both the Fully Completely Awakened One Kāśyapa, and the present Blessed One, the Fully 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 (*caṅkramasthāna*).⁴⁶ This was the railing (*vedikā*).⁴⁷ This was the gate house (*dvārakoṣṭhaka*).⁴⁸ This was the place for washing the feet. This was the sauna bath (*jentāka*).⁴⁹ This was the proper-house (**kalpika-śālā*).⁵⁰ This was a bathhouse (*snānagrha*).⁵¹

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

⁴⁶Cf. Negi (s.v. *'chag sa*).

⁴⁷Cf. Mvy. (Sakaki, 5586).

⁴⁸Cf. Negi (s.v. *sgo khang*).

⁴⁹*bsro khang*. Cf. Mvy. (Sakaki, 9289).

⁵⁰*rung ba'i khang pa*. In the *Bhaiṣajyavastu*, 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 *Mūlasarvāstivāda-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 *snānagrha*, 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 *Bhaiṣajyavastu* (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 = snānagrha* (= 浴室) and *bsro khang = jentāka* (= 溫煖堂) occur as two different buildings in the *Muktaka* (Derge, 7 *Pa* 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 *snānagrha* (T. 1452 [24] 417b5–6): 是迦攝波佛所住之寺。(1) 此是經行處。(2) 此是廊宇，(3) 門屋，(4) 洗足之處。(5) 此是淨厨地。(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 *snānagrha?*).” Though 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 浴室.

proper and improper. When the right *Dharma* is dissolved, all [places] are proper."⁵²

“Reverend, how long should it be said that the right *Dharma* exists? And when should it be said that the right *Dharma* is destroyed. “Upāli, 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 *Dharma* 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 Upāli asked the Buddha, the Blessed One: “Reverend, is it proper to perform a formal ecclesiastical act when the Victorious One (*jina*)⁵³ is in the boundary?” “Upāli, 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?” “Upāli, it is improper. Because the Buddha is one jewel [of the three jewels] and the Community is another jewel.⁵⁴

1.4.3.3

“Reverend, is it proper to extend the boundary which should not be extended?” “Upāli, it is improper.”

“Reverend, when is the boundary deemed to be improper to extend?” “Upāli, there are three [cases]: [if the boundary is] a small ecclesiastical boundary (*maṇḍalaka*), the watering spot, and the inside [of another] boundary.⁵⁵

⁵²In Yijing’s translation here, the Buddha answered ‘improper’ (T. 1452 [24] 417b): 悉皆不淨. In Yijing’s *Ekottarakarmaśataka*, however, almost the same question-and-answer between Upāli 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 **Upālipariṣcchā* 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 *Mūlasarvāstivāda-vinaya*. Rather, as Schopen (2002: 365–370) notes, the title *śāstr* (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 *śāstr*. 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, 苾芻得秉羯磨不?” 佛言: “不得.” “Furthermore, [Upāli] asked the Blessed One: ‘Is it possible for monks to perform a formal ecclesiastical act if there is the Teacher outside the boundary?’” “Improper.”

⁵⁴In the *Varṣāvastu* (Shōno § 1.2.6.4 = Derge 1 *Ka* 239a4 = T. 1445 [23] 1041c10), it is ruled that the Buddha (*śāstr* = *ston pa* = 大師) must receive a counting stick at the beginning of every rain retreat; cf. Schopen (2002: 359–370).

⁵⁵Yijing’s translation enumerates not three but instead five (T. 1452 [24] 417b): 有其五種. 謂, 苾芻界, 苾芻尼界, 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 Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada, the Venerable Upāli 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]?” “Upāli, it is improper.⁵⁶ 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?” “Upāli, 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?” “Upāli, 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?” “Upāli, 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]?” “Upāli, 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?” “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 the ground, [it is proper].”

⁵⁶This 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* 遙 “far away; in a distance” (T.1452 [24] 417c3): “在地居人, 共地居者, 遙秉羯磨, 得成秉不?” “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.”

⁵⁷All 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.”

1.5.2

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*.’⁵⁸

Which ones [should] be with entrustment at the time of the formal ecclesiastical act and which ones [should] not 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.”

1.5.3

“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.”⁵⁹

“Venerable, is it proper to demarcate the boundary by [putting] a planet, a light ray, the sun, the

⁵⁸ *dul 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): “如世尊說，有百一羯磨。” “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 *Mūlasarvāstivāda-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 *Ekottarakarmaśataka* (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 *vyavahāra*. In the *Mūlasarvāstivāda-vinaya*, the phrase *vyavahāra* 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-caḥṣus*). 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 // btsun pa bcom ldan 'das kyis 'di ltar bsams bzhin du khu ba phyung na dge 'dun lthag ma'o // zhes 'dul ba la nyan thos mams kyi bslab pa'i gzhi 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 / sems pa yang mchis pas 'di dag la dge 'dun lthag ma'i ltung ba byung bar ma gyur tam / un dga' bo 'di dag la 'du shes kyang yod / sems 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 bas na rmi lam gyi ma gtogs so //* = 阿難陀，白佛言：“世尊大德，為諸苾芻，制其學處：‘若復苾芻故泄精，得僧伽伐尸沙？此諸苾芻，於睡夢中泄精。皆有想心，彼諸具壽，咸生追悔：‘將非我犯僧殘罪耶？’不知諸苾芻，為犯不犯。”世尊，告阿難陀曰：“彼諸苾芻，想心緣慮，我不云無。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 / nyi ma'i snang ba byung nas dge slong dag 'gyod pas nyal bar mi byed nas bcom ldan 'das kyis 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 //* = 時諸苾芻，於日月光下，不敢睡眠。佛言：“日月之光，非所避物，臥時無犯。” The *Posadhasthāpanavastu* (Derge 3 *Kha* 181a7–182b1 = Dutt 107): *bcom ldan 'das kyis 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 bltas te dge slong la gleng ba dang dran par mi bya'o //* = *bhagavān āha / asaṃvyavahāryaṃ bhikāvo divyacakṣuḥ / tasmān na bhikṣuṇā divyena cakṣuṣā dṛṣṭhā bhikṣuṣ codayitavyaḥ smārayitavyaḥ /*

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, is it 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,⁶⁰ such as (1) the act of censure (*tarjanīya-karman*), (2) the act of condemnation (*nigarhaṇīya-karman*),⁶¹ (3) the act of banishment (*pravāsanīya-karman*),⁶² (4) the [act of] expiation (*pratisaṃharaṇīya-[karman]*),⁶³ (5) the act of renouncement on account of refusal to admit

⁶⁰A series of seven formal ecclesiastical acts for punishment enumerated here are virtually identical to those occur in the *Pāṇḍulohitakavastu*, which has come down to us both in Sanskrit and in Tibetan translation (not in Chinese). Therefore, Sanskrit equivalents of the seven formal ecclesiastical acts can be determined. Note that when the titles of the formal ecclesiastical acts in this text are compared with those confirmed in the Tibetan version of the *Pāṇḍulohitakavastu*, some of them show variant Tibetan translations. See the following notes.

⁶¹*smad pa'i las*. Cf. *Mvy.* (Sakaki, 8643): *smad pa = nirgarhaṇīya*. Yijing's translation (T. 1452 [24] 417c22): 折伏羯磨.

⁶²Cf. Yijing's translation (T. 1452 [24] 417c22): 驅擯羯磨. This formal ecclesiastical act is mentioned not third but first in Yijing's translation.

⁶³*slar bsdum pa*. In the *Pāṇḍulohitakavastu* (Yamagiwa: [4.6]), *pratisaṃharaṇīya-karman* is translated by *phyir gyed pa'i las*. However, in the *Uttaragrantha*, it seems to be consistently translated by "*slar bsdum pa'i las*." In the *Māṭṛkā* (Derge 7 Pa 241b2–3), for example, *slar bsdum pa'i las* occurs as one of the seven formal ecclesiastical acts: ... *bsdigs pa'i las dang / smad pa'i las dang / bskrad pa'i las dang / slar bsdum pa'i las dang / ma mthong ba'i phyir spangs pa'i las dang / slar las mi byed pa'i las spangs pa'i las dang / sdig pa la lta ba slar ma btang ba'i phyir spangs pa'i las dang / ...* And it is glossed as follows: *slar bsdum pa'i las gang zhe na / dge slong gang khyim pa la smod par gyur pa de la bsdum pa'i las gsol ba dang bzhi'i las kyis bskyo* (Tog: *skyo* [Na 350a3]) *ba med pa dang / gzhag pa med par bya ste / 'di ni bsdum pa'i las zhes bya'o //*

guilt (*adarśanāyotkṣepañīya-[karman]*),⁶⁴ (6) the act of renouncement on account of refusal to atone (*apratikarmāyotkṣepañīya-karman*),⁶⁵ and (7) the act of renouncement on account of refusal to give up wrong views (*apratiniḥsṛṣṭipāpake dṛṣṭigate utkṣepañīya-karman*).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 [*yojanas*] /
 Three and a half [*yojanas*], 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 *Mānābika* (Derge 7 Pa 232b7–233a1). The *Mvy.* (Sakaki: 8645) gives *pratisaṃharaṇīyaṃ* 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 *utkṣepañīya*, 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 *pratisaṃharaṇīyaṃ* = *slar bsdum pa*. Yijing’s translation (T. 1452 [24] 417c22–23): 求謝羯磨.

⁶⁴ *ma mthong ba'i phyir spang ba*. Cf. *Pāṇḍulohitakavastu* (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 *Māṭṛkā* that I quote in the note above shows, in the *Uttaragrantha*, *utkṣepañīya-karman* 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): 不見罪羯磨.

⁶⁵ *slar las mi byed pas spang ba'i las*. Cf. *Pāṇḍulohitakavastu* (Yamagiwa, [5.6]): *ltung ba byung ba slar mi 'chos pa gnas nas dbyung ba'i las*. Yijing’s translation (T. 1452 [24] 417c23): 不如法悔羯磨.

⁶⁶ *sdig pa la lta ba slar ma btang bas spang ba'i las*. Cf. *Pāṇḍulohitakavastu* (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): 不捨惡羯磨.

⁶⁷ *mtshams chen po* = *mahatī sīmā*. The great boundary is a technical term specifically signifying the whole boundary of the Community, in which the small boundary (= *khuddalikā sīmā* or *maṇḍalaka*) are demarcated for various purposes. For details, see Kieffer-Pülz (1992: 371–372); Chung & Kieffer-Pülz (1997: 16).

Reverend, what is the size of the great boundary?" "Upāli, it is three and a half *yojanas*."⁶⁸

"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]⁶⁹ 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 limit⁷⁰ 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): 踰膳那. *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 brgyad la dpag tshad gcig go //* = 八拘盧舍, 為一踰膳那. Curiously, Yijing suggests that one *yojana* is equal to four *krośas* in a different place in the *Vinayavibhaṅga* (T. 1452 [23] 756c15): 四拘盧舍, 名一踰膳那.

⁶⁹*'og gi khams* (**adhas-dhātu?*) My translation "the lower limit" is simply based on the context. Cf. Yijing's translation (T. 1452 [24] 418a5): 向下齊何 "How low is [the great boundary] down?"

⁷⁰*steng gi khams* (**pṛṣṭha-dhātu?*). Cf. Yijing's translation (T. 1452 [24] 418a7): 向上齊何 "How high is [the great boundary] up?"

1.6.2

“Reverend, if the Community of Monks is split during the rainy retreat and one of the monks, having taken a formal leave⁷¹ 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 *adhi√sthā*. For the meaning of the term *adhi√sthā* in the context of the rain retreat, see Kishino (2008b).

⁷²Yijing’s translation does not refer to the formal leave (T. 1452 [24] 418a12–13): 時有苾芻，故從法黨，向非法黨。 “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 Śrāvastī, 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 (*śikṣamāṇā*), male novices (*śrāmaṇera*) and female novices (*śrāmaṇerī*).⁷³ [In regard to] how to enter the rain retreat, all of that is just as was said before.”⁷⁴

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*),⁷⁵ 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,⁷⁶ 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.”

⁷³In 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 (*śikṣamāṇā*) → a nun (*bhikṣuṇī*); S. Sasaki (1999: 22–23; 47–51).

⁷⁴Yijing’s translation (cf. n. 41) does not abbreviate the description of how to enter the rain retreat.

⁷⁵*gzhung* = *grantha*. What precisely *grantha* refers to here is not clear. Yijing’s translation (T. 1452 [24] 428b13): 三藏, an attested translation of *tripitaka*.

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 *Ka* 244b7–245a7 = Shono § 2.1.1–2.1.3 = T. 1445 [23] 1043b17–26): *bdag gi ma thob pa thob par bya ba dang / ma rtogs pa rtogs par bya ba dang / mngon sum du ma byas pa mngon sum du bya ba de’i bar chad du ’gyur ... = sa me syād antarāyaḥ aprāptasya prāptaye, anadhigatasyādhiḡamāya / asākṣātkṛtasya sākṣātkriyāyai /... = 未證應證者, 未見求見者, 未得求得者... Given these passages in the *Varṣāvastu*, 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] *kusūlaka* /

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 of⁷⁷ 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*⁷⁸ 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.”

⁷⁷*byin gyis brlabs te* = a form of *adhi√sthā*. Cf. Edgerton (s.v. *adhitiṣṭhati*): “take (formal) possession or control of.” For the precise meaning of ‘taking formal possession’ of clothes, see Kishino (2009).

⁷⁸*kun 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 *parivrājaka* wearing clothes which have never been cut into pieces?” “Upāli, it is improper, but if there is such a [good] reason, it is proper.”⁷⁹

“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.”⁸⁰

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 (*hasta*).’⁸¹

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*)⁸² and keep [it].

[The above is] Section Eight of Chapter One of the *Nidāna*.

§ 1.9

The Summary [of Section Nine]:

⁷⁹Yijing’s translation seems to be slightly different (T. 1452 [24] 419c11–13): “著不割截衣，得於外道舍坐不？”佛言：“不得。若外道不在舍時，坐亦無犯。” [Upāli asked the Buddha]: “Is it possible [for monks] to sit down in a house of a *parivrājaka*?” The Buddha said: “Impossible. If there is no *parivrājaka*, [the one who has sat down in a house of a *parivrājaka*] comes to have no fault.”

⁸⁰This question-and-answer does not occur in Yijing’s translation.

⁸¹It 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 *pāyantika* rule in various *vinaya* traditions including the *Mūlasarvāstivāda-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* 五分律 and the *Mohesengqi lü* 摩訶僧祇律, while the size of each of the three robes were specified in the *Mohesengqi lü* 摩訶僧祇律 and the *Mūlasarvāstivāda-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): *juesūluojiā-yī* 厥蘇洛迦衣 = 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* = *saṃghāī*, 2 *gtod g-yogs* = *utrāsaṅga*, 3 *bar du bgo ba* = *antarvāsa*, 4 *shing nga dpung chad* = *kusūlaka*, 5 *rdul zan* = *saṃkākṣikā*. 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 *Āryasarvāstivādimūlabhikṣuṇī-pratimokṣasūtravṛtti* (Derge 4112 70a2–3): *chos gos lña zes bya ba ni sbyar ma dañ / stod chags dañ / nañ g-yogs dañ / goñ lugs dañ / 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 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:

‘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].”⁸³

⁸³In Yijing’s translation, the issue in the question-and-answer seems to be the size of the hide (T. 1452 [24] 419c29–420a2): “齊大小來，而得畜用？”佛言：“齊容坐處。應畜。” “[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].”⁸⁴

[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*).”

brought (?), whether it is big or small?" The Buddha said: ‘As long as it fits the sitting spot, it is possible to keep it.’”

⁸⁴In 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，畜之無犯。” “[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.’”

1.10.2

The setting⁸⁵ was in Śrāvastī. 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*)⁸⁶ 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*).”⁸⁷ 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*),⁸⁸ and rice-water.⁸⁹ 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,⁹⁰ 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 Śrāvastī. 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].

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 *Mūlasarvāstivāda-vinaya* and the *Dīvyāvadāna*, 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): *rtsab mo / tshab mo = kāñjika / kāñcikā / lañjikā*.

⁸⁸ *Mvy.* (Sakaki, 5687): *da ra / dar ba = ghola*.

⁸⁹ Yijing’s translation enumerates six kinds, though what they precisely refer to is not clear (T. 1452 [24] 420a24–26): 佛言：“醋漿有六，皆可服用。一，大醋。二，麥醋。三，藥醋。四，小醋。五，酪漿。六，鑽酪漿。”

⁹⁰ *mda’i rgyu’i kha dog*. In the *Cīvaravastu* (Derge 1 *Kha* 61a7; 61b6 = Dutt, p. 28; p. 29), the words *mda’ rgyu’i rtsa ba = śāra-mūla* occur at least three times. This suggests the equivalent of *mda’ rgyu = śāra*. Yijing’s translation (T. 1452 [24] 420a): 如竹菽色 “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*.⁹¹ 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.”⁹²

1.10.4

The Buddha, the Blessed One, was staying in the neighborhood of a Śākya village, [a place] named Merchant *Nāḍi.⁹³ 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,

⁹¹The regulations about hemorrhoids occur in the *Bhaiṣajyavastu* (Derge 1 *Ka* 289b3–294a2; cf. Yao, 2011: 2.3). There the Buddha forbids monks to have someone else cut off hemorrhoids, and declares the same two remedies: medicine and *mantra*.

⁹²In Yijing’s translation (T 1452 [24] 420b21–c7) the Buddha, following these regulations, referred to the “Hemorrhoids *Sūtra*” (痔病經) as he had taught somewhere before. The “Hemorrhoids *Sūtra*” referred to by Yijing’s *Nidāna* is virtually identical to the *Foshuō liaozhi jīng* 仏說療痔經 (**Arśaprasāmani-sūtra*), which is also translated by Yijing (T. 1325 [21] 490b25–491a5). Both contain the *mantras* as a remedy for hemorrhoids. The *Arśaprasāmani-sūtra* is preserved in a Tibetan translation, titled *’Phags pa gzhang ’brum rab tu shi bar byed pa’i mdo* (Derge 621, 60a2–61b7).

⁹³*spu bu can*. Cf. Yijing’s translation (T. 1452 [24]): 那雉. This toponym rarely occurs in the *Mūlasarvāstivāda-vinaya*. There appears a *yakṣiṇī* whose name is *spu bu can* in the Tibetan translation of the *Bhaiṣajyavastu* (Derge 1 *Kha* 121a3). Yao (2011: 314, n. 1) notes that her name is transcribed as “那利迦” in Yijing’s translation, but hard to read in the Sanskrit manuscript, since the text is damaged very much: *nāḍī* Yao (2011: 333, n. 2) also notes that *spu bu can* is used as a translation of another toponym “*Naḍera*” in the *Bhaiṣajyavastu*. Given that in the close parallel to this story found in the *Vinayavibhaṅga* (cf. Text, n. 80), the setting is described to have been at a village named “*wa tshongs can* (販葦人),” *spu bu can* and *wa tshongs can* might be essentially identical. The Sanskrit behind them is, however, not completely clear.

[to the place] named Merchant *Nāḍi. He wandered gradually and arrived in the neighborhood of the Śākya village, [at the place] named Merchant *Nāḍi. 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]⁹⁴

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 *Nāḍi. 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 *Nāḍi, 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

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 Yijing’s 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 Yijing’s translation: 時羅怙羅，呪願長者，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 呪願. As Yao (2011: 175, n. 2) notes, this term is an attested translation of forms of *anu√mūd* (cf. Edgerton, s.v. *anumodanā*: “thanks, gratification, or approval”) and *dakṣiṇām ā√dīś* (cf. Edgerton, s.v. *dakṣiṇādeśanā*: “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 *anu√mūd* or *dakṣiṇām 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 *Nāḍi. 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.

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 to specific 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,⁹⁶ 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 (*Kuṭi-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 *duṣkṛta*-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 *duṣkṛta*-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."

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*.”

⁹⁷For 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.

2

A Collection of the Summaries [of Chapter Two]:

To be ordered and to be promulgated /
[The case that] the *kathina*-period has started is as said previously /
The *śikṣadattaka*, 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*)⁹⁸ 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*,⁹⁹ Sons of Śākya

⁹⁸LCTSD (s.v. *dur khrod*).

⁹⁹*dge 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 even one hundred doorways (*indrakīla*)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*)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 (*yathāvṛddhikayā*)¹⁰²." Since junior monks hardly got [the bowls and robes], the Blessed One said: "When a monk who answers the question¹⁰³ gives the order the Community, and the whole of the

do not translate it in this translation.

¹⁰⁰ *sgo'i them pa*. Cf. *Mvy.* (Sakaki: 5582); *Śāyanāsanavastu* (Derge 1 *Kha* 204b7 = Gnoli, 26): *grong khyer gyi sgo'i them pa la = nagarendrakīle*.

¹⁰¹ *drug sde (dag)*. Cf. Yijing's translation (T. 1452 [24] 421c1–2): 六衆類. (More commonly they are represented as 六衆 or 六衆苾芻 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).

¹⁰² *ji ltar rgan rims bzhin du*. Cf. *Pāṇḍulohitakavastu* (Yamagiwa, 1.10): *rgan rims ji lta ba bzhin du = yathāvṛddhikayā*; *Mvy.* (Sakaki: 8743): *rgan rims = vṛddhānta*.

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 "*prṣṭhavācīkayā 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 *Pāṇḍulohitakavastu* [Yamagiwa, 1.10], and other texts referred to by Schopen). Schopen also notes that both Śīlapālita and Vinītadeva suggests in their commentaries on the *Mūlasarvāstivāda-vinaya* that there was a

Community assembles and sits together, the *Vihāra*-Guardian¹⁰⁴ must sell [them] at auction¹⁰⁵ in the middle of the Community.¹⁰⁶

2.1.2⁽⁵⁾

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*.”¹⁰⁷ “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-bhāṭṛ*).”¹⁰⁸ 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].”

monk who answered the question about the reason for which *gaṇḍī* has been struck.

¹⁰⁴ *gtsug lag khang skyong*. See above, § 1.2.1, n. 12.

¹⁰⁵ *rin thang bskyed par byos shig*. *Lit.* “[*Vihāra*-Guardian] must raise the price.” In regard to this phrase, Schopen (2001: n. 81) notes: “*rin thang bskyed pa* as a unit does not yet have an attested equivalent, but *rin thang* is given as an equivalent of *argha* and *mūlya* in the *Tibetan-Sanskrit Dictionary* (2264), and *bskyed pa* is given for *vardhana* (207). The Tibetan, then, is not very far from one of the definitions that Monier-Williams (*English-Sanskrit Dictionary* 32) gives — on what authority I do not know — of the English word “auction”: *vardhamānamūlyena nānādravyavikrayaḥ*.” The same phrase occurs at 4.8.5 in our text. A series of the rules regarding monastic auctions appears in the *Muktaka* (Derge 177b1–7 = T. 1452 [24] 446c3–21). For details of the rules, see Schopen (2005b: 114).

¹⁰⁶ Yijing’s translation (T. 1452 [24] 421c) is so simple that it does not explicitly refer to the Monk-Who-Answer-Questions, the *Vihāra*-Guardian, or an auction: 佛言：衆應同集，先以言白。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.’”

¹⁰⁷ 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 *Cīvaravastu*, 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 *dbyar mo* before *gtsug lag khang*.

¹⁰⁸ *chos kyi ming po*. Cf. Yijing’s translation (1452 [24] 421c9): 同法兄弟 “brothers in the same *Dharma*.” For the usage of the term “*dharma-bhāṭṛ*” found in Sanskrit Hindu law, see Schopen (2008: 628–633).

⁽⁵⁾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

¹⁰⁹This question-and-answer concerning the place where the nun died does not occur in Yijing’s translation.

¹¹⁰Schopen (2008: 633, n. 30) notes that a Buddhist nun is referred to as *dharma-bhaginī* by a Buddhist monk in the *Mṛcchakaṭīka*.

⁽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?"¹¹¹ 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*)¹¹² 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

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): 苾芻報曰，此皆僣人好為鬪諍，誰能為解？ "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): 捨置羯磨. For the equivalent of *spang ba'i las* = *utkṣepanīya-karman*, see above, § 1.5.4, n. 64.

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*)],¹¹³ 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 *niśrī*. 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* 依止 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-dharas*. See, for example, the *Śayanāsanavastu* (Derge 216b2–3 = Gnoli 46): *gzhan yang gang zag 'dul ba 'dzin pa la phan yon lnga yod de / lnga gang zhe na / (1) bar du gcod pa rnams shes / (2) bar du gcod pa ma yin pa rnams shes / (3) 'doms par byed / (4) rjes su ston par byed / (5) lhan cig gnas pa dang nye gnas rnams gnas 'char 'jug nus so // = apare pañcānuśamsā vinayadhare pudgale; katame pañca? (1) antarāyikaṃ jñāti, (2) anantarāyikāṃ jñāti, (3) avavadati, (4) anuśasti; (5) pratibalo bhavati sārđhamvihāryantevāsikānāṃ niśrayaṃ grāhayitum*. This passage also occurs at *Pravrajyāvastu* (Eimer 181). Yijing's translation (T. 1452 [24] 422a18): 若現有二師者. "If two teachers [of his] are present." For the equivalent of *gnas 'cha' ba* = a form of Sanskrit *niśrī* in the *Mūlasarvāstivāda-vinaya*, see also the *Varśāvastu* (Derge 1 Ka 240a2 = Shōno § 1.5): *bcom ldan 'das kyis bka' stsal pa / de dag gnas 'cha' ba rnams la sbyin par bya'o // = bhagavān āha / tāni niśṭtānāṃ dātavyāni*.

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 (*pāṣaṇḍika*)¹¹⁴ 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*,¹¹⁵ 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.¹¹⁶

Later the Householder Anāthapiṇḍada, having gotten up early in the morning, went to the Jetavana, and found other religious groups doing the *chandaka-bhikṣaṇa*.¹¹⁷ 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*¹¹⁸ 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

¹¹⁴*ya mtshan can*. Cf. *Mvy.* (Sakaki: 3524).

¹¹⁵*ji tsam 'dod pa bslangs nas*. Yijing's translation (T. 1452 [24] 422a29): 乞求. The equivalent of *ji tsam 'dod pa bslangs (nas)* = *chandaka-bhikṣaṇa (kṛtvā)* is not attested. However, the context and two other examples in the *Mūlasarvāstivāda-vinaya* suggest it: *Bhaiṣajyavastu* (Dutt, 61 = Derge 1 *kha* 153b4 = T. 51a7): *chandakabhikṣaṇam kṛtvā = dad pa las bslangs nas* = 巡行告乞; *Cīvaravastu* (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 *Mūlasarvāstivāda-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*bcom 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 $\sqrt{dṛś}$, especially of which object is something sacred, simply as “to see,” see Schopen (1997a [1987]: 116–117, esp. n. 9; 2005b: 308, n. 38).

¹¹⁷*ci 'dod pa bslangs te*. Yijing's translation (T. 1452 [24] 422b2): 乞.

¹¹⁸*ci 'dod pa dag bslangs te*. Yijing's translation (T. 1452 [24] 422b3): 告乞.

will authorize that. Do the *chandaka-bhikṣaṇa* and let the Buddha, the *Dharma*, and the *Samgha* do what they have to do."

2.2.2

Since the Blessed One said: "Do the *chandaka-bhikṣaṇa*¹¹⁹ and let the Buddha, the *Dharma*, and the *Samgha* 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."

¹¹⁹Yijing's translation (T. 1452 [24] 422b9): 巡行告乞.

¹²⁰Cf. In Yijing's translation, occurs the term 呪願, which is known as an attested translation of a form of *dakṣiṇām ā√dīś* and *anu√mud* (T. 1452 [24] 422b14–16): "世尊告曰: '若有施主, 奉物之時, 當唱其名, 為作呪願.'" In the context, the Sanskrit word behind 呪願 here seems to be a form of *dakṣiṇām ā√dīś*: "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 = *dakṣiṇām ā√dīś* and *anu√mud*, see above, § 1.10.4, n. 94.

¹²¹Cf. In Yijing's translation, occurs the term 呪願 (T. 1452 [24] 422b19): "佛言: '若來寺中者, 亦為稱名, 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.'"

¹²²Cf. Yijing's translation (T. 1452 [24] 422b22–23): 佛言: "應為幃蓋, 遍覆其身." "The Blessed One said: 'Make a cover-roof (?) to cover up his body.'"

Parallel to the **Puṇya-kṣetra-sūtra* preserved in the Chinese *Madhyamāgama*⁽⁹⁾

After that, the Householder Anāthapiṇḍada, 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 height 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 (*dakṣiṇīya*) 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 (*śrotāpanna*), (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-vīcika*),¹²⁸ (14) the one who obtains *Nirvāṇa* in the interval (*anantarā-parinirvāyin*),¹²⁹ (15) the one who attains *Nirvāṇa* by being born (*upapadya-parinirvāyin*),¹³⁰ (16) the

¹²³ Cf. Yijing’s translation (T. 1452 [24] 422b24): 巡告.

¹²⁴ *gos zung*. Cf. *LC sup* (s.v. *gos zung*): *vaṭṭa-yugma*, *vastra-yuga*, *vastra-yugala*, *vāso-yugala*.

¹²⁵ *dad pas rnam par grol ba*. Cf. *Mvy.* (Sakaki: 1023): *śraddhādhimukta* = *dad pas mos pa*.

¹²⁶ *lta bas thob pa*. Cf. *Mvy.* (Sakaki: 1024): *dṛṣṭi-prāpta* = *mithong bas thob pa*.

¹²⁷ *gong nas gong du ’gro ba*. Cf. *Mvy.* (Sakaki: 1011): *kulaṃkula* = *rigs nas rigs su skye ba*.

¹²⁸ *tshe gcig gis thogs pa*. Cf. *Mvy.* (Sakaki: 1013): *eka-vīcika* = *bar chad gcig pa*.

¹²⁹ *Mvy.* (Sakaki: 1015).

¹³⁰ *skyes ma thag tu mya ngan las ’da’ ba*. Cf. *Mvy.* (Sakaki: 1016): *upapadya-parinirvāyin* = *skyes nas yongs su mya ngan*

⁽⁹⁾ Sakurabe & Odani (1999: 277, n. 2) also notes that a close parallel to this *sūtra* (the **Puṇyakṣetra-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 (sābhisamskāra-parinirvāyin)*,¹³¹ (17) the one who does not make any effort to attain *Nirvāṇa (anabhisamskāra-parinirvāyin)*,¹³² and (18) the one who goes upward in the stream of transmigration (*ūrdhva-śrotā*).¹³³ These are the eighteen *śaikṣas*. What are the nine *āśaikṣas*? (1) the one who can fall away (*parihāṇadharman*), (2) the one who does not fall away (*aparihāṇadharma*), (3) the one who can put an end to his existence at will (*cettanādharma*), (4) the one who can preserve himself (*anurakṣaṇā-dharman*), (5) the one who has immovable deliverance of mind (*akopya-dharman*), (6) the one who can penetrate the state of *Arhat* at will (*prativedhanā-dharman*), (7) the one who cherishes deliverance of mind (*sthitākampya*), (8) the one who has attained emancipation from all obstacles through wisdom (*prajñā-vimukta*),¹³⁴ and (9) those who has attained emancipation from all obstacles to understanding and contemplation (*ubhayato bhaga-vimukta*).¹³⁵ These are the nine *āśaikṣas*. The Blessed One, the *Tathāgata*, and teachers said this:

There are *śaikṣas* and *āśaikṣas* 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 (*añjali*), 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.'

las 'da' ba.

¹³¹Mvy. (Sakaki: 1017).

¹³²*mngon par 'dus ma byas pas yongs su mya ngan las 'da' ba.* Cf. Mvy. (Sakaki: 1018): *anabhisamskāra-parinirvāyin = mngon par 'du byed pa med par yongs su mya ngan las 'da' ba.*

¹³³Mvy. (Sakaki: 1019).

¹³⁴Mvy. (Sakaki: 1027).

¹³⁵Mvy. (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.’¹³⁶

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 passion¹³⁷ 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 bonds¹³⁸ 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-Bowl¹³⁹ 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 Ānanda: “Ānanda, 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,

¹³⁶This teaching of the Buddha is occasionally referred to in the *Mūlasarvāstivāda-vinaya* either by the monks or by the Buddha himself. See, for example, the *Vinayavibhāṅga* (Derge 3 *Ja* 47b7–48a1 = T. 1442 [23] 791a16–17, the *Kṣudrakavastu* (Derge 6 *Tha* 177b5–6 = T. 1451 [24] 268b20; *Da* 42b2 = T. 1451 [24] 329c24–25), the *Bhaiṣajyavastu* (Derge *Ka* 310a5–6 = T. 1448 [24] 14a13–14). In the *Mūlasarvāstivāda-vinaya*, this teaching is always supposed to have been spoken by the Buddha somewhere before, but its original source is not identified. Hiraoka (2007: 109–110, n. 159; 292, n. 19) comments on this teaching that occurs in the *Divyavadāna* and notes that a similar teaching is found in the *Jiangu-jing* 堅固經 of Chinese *Dīrghāgama* (長阿含經, T. 1 [1] 101b18–22).

¹³⁷*kun tu sbyor ba’i lhag ma dang bcas pa*. Yijing’s translation (T. 1452 [24] 423a4): 諸有餘惑尚未盡者。 Cf. LCTSD (s.v. *kun tu sbyor ba lhag ma dang bcas pa*): *sāvaśeṣasaṃyojana*.

¹³⁸*bcing ba thams cad kyis bcings pa*. Yijing’s translation (T. 1452 [24] 423a5–6): 諸有具縛異生。 Cf. LCTSD and Negi (s. v. *bcing bas bcings pa*): *bandhanabaddha*.

¹³⁹*lhung bzed khas phub ba*. Yijing’s translation (T. 1452 [24] 423a8–9): 覆鉢事。 Cf. *Mvy.* (Sakaki: 9252): *lhung bzed khas dbus = pātra-nikubjana*; the *Varsāvastu* (Derge 1 *Ka* 243a1–2 = Shono § 1.8.2.1.10): *dge ’dun gyis dge bsnyen la lhung bzed khas dbub par ’dod par gyur pa = saṃgha upāsakasya saṃghena pātraṃ nikubjayitukāmo bhavati /*. The Turning-Upside-Down-of-Bowl is the formal ecclesiastical act which is a sort of punishment for those laymen who have done harm to Buddhist monks/nuns. When this formal ecclesiastical act is performed in regard to such laymen, monks/nuns refuse to go to their houses, to sit down on a mat in their houses, to accept their alms, and to preach to them. The origin tale and how to perform the formal ecclesiastical act of Turning-Upside-Down-of-Bowl is found in the *Kṣudrakavastu* (Derge 6 *Tha* 37a7–38a3 = T. 1452 [24] 220a7–b1). Also, the ten kinds of laymen who deserve the formal ecclesiastical act are enumerated in the *gCig las ’dzegs pa* (Derge 7 *Pa* 31a3–4).

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, did you enter the religious life under me with the intention of getting to *Nirvāṇa*?" "Reverend, yes, we did." "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 *paṇa*, 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 *śīla*¹⁴¹ 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 be blamed] by deities, and the Teacher. (4) He comes to be blamed by wise co-religionists (*sabrahmacārins*) 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

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 = pañcasūtaṃ*, though the meaning of "*sūta*" is, at least to me, unclear.

¹⁴¹*tshul khrims nyams pa*. Yijing's translation (T. 1452 [24] 423b2): 破重戒者 "those who have impaired the grave *śīla*. Cf. *Mvy.* (Sakaki, 9145): *śīla-vipannaḥ*." 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 *pārājika*-offenses. See below, § 2.7.1, n. 162.

¹⁴²As I noted (cf. Text, n. 95), essentially the same enumeration of trouble occurs in the *Śrāvaka bhūmi* of the *Yogācārabhūmi*.

“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] with authorization. Those [monks] who are lazy use [something] by loan. Those [monks] who are defective in *śīla* are not authorized to use anything.¹⁴³ 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 *kaṭhina*-period] has started and has not started /

[The *kaṭhina*-period] has ended and has not ended /

Likewise, one who is outside of the boundary /

The one who has heard [the end of *kaṭhina*-period] rejoices /

Note that a close relationship between the *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya* parallel to those found in the *Śrāvakabhūmi* of the *Yogācārabhūmi*. In addition, Miyazaki (2008) suggests that Atiśa (982–1054) may comment on the *Prātimokṣasūtra* based on the *Mūlasarvāstivāda-vinaya* in the auto-commentary of his *Bodhipathapradīpa* which includes a large number of close parallels to the *Vinaya-saṃgraha* of the *Yogācārabhūmi*. This may also suggest a close relationship between the *Mūlasarvāstivāda-vinaya* and the *Yogācārabhūmi*.

¹⁴³ Yijing’s translation gives not four but five patterns (T. 1452 [24] 423b10–17): 又諸苾芻，應知受用有其五種：一者，為主受用。二者，父財受用。三者，聽許受用。四者，負債受用。五者，盜賊受用。云何為主受用？謂，阿羅漢，永除三毒，云何父財受用？謂，諸學人，尚有餘惑。云何聽許受用？謂，淳善異生，於戒清淨，勤修禪誦，無懈怠心。云何負債受用？謂，雖防禁戒，而，不勤修覺品善法。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 *Śaikṣas*, who still have doubt. Who uses [something] with authorization? The good-natured ordinary ones (異生. Cf. Bonwa [s.v. *anārya*]; the *Bhaiṣajyavastu* [Derge *kha* 27b2–3 = T. 1448 [24] 23a28; Dutt 774.2 = Derge *ga* 33b4]: *so so’i skye bo ni rdzu ’phrul la myur du sems gtod pa yin pas* = 異生人等，觀神變已。速發信心; *āśu prthagjanasya ṛddhir āvarjanakarī* = *so so’i skye bo dag ni rdzu ’phrul la myur du sems gtod 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-pakṣya** and good *Dharma* (覺品善法. Cf. *Prātimokṣa-sūtra* [Banerjee 1977, 10 = Derge 2, 2b1 = T. 1454 [24] 500c5]: *kuśalā dharmā bodhipakṣyāḥ* = *dge ba’i chos byang chub kyi phyogs nams* = 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 *Vinaya-saṃgraha* (cf. Text, n. 96). This may suggest that the *Vinaya-saṃgraha* is closer to Yijing’s *Mūlasarvāstivāda-vinaya* than Tibetan *Mūlasarvāstivāda-vinaya*.

2.3.1

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: “Is there such a case that even though the Community has started the *kaṭhina*-period,¹⁴⁴ and a monk belonging to the Community has undergone [the start of the *kaṭhina*-period], he has not started the *kaṭhina*-period?” “Upāli, there is. It is such a case that when the *kaṭhina*-period of the Community starts, the monk, not having given the proxy (*chanda*), becomes muddled with drowsiness and the *kaṭhina*-period of the Community has started. Upāli, in that case, the monk has not started the *kaṭhina*-period, though [he] has undergone the start of the *kaṭhina*-period, ”

“Reverend, is there such a case that [a monk] has started the *kaṭhina*-period, though [he] has not undergone the start of the *kaṭhina*-period of the Community?” “Upāli, there is. It is such a case that when the *kaṭhina*-period of the Community starts, a monk, having given the proxy, goes to bed and the *kaṭhina*-period of the Community has started. In that case, [the monk] starts the *kaṭhina*-period, though he has not undergone the start of the *kaṭhina*-period. Upāli, likewise, if a monk, having given the proxy, becomes muddled with drowsiness or practices meditation when the *kaṭhina*-period of the Community starts, [he] starts the *kaṭhina*-period, though he has not undergone the start of the *kaṭhina*-period.”

“Reverend, is there such a case that a monk does not end the *kaṭhina*-period,¹⁴⁵ though he has undergone the end of the *kaṭhina*-period of the Community?” “Upāli, there is. It is such a case that when the *kaṭhina*-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 *kaṭhina*-period, though he undergoes [the end of the *kaṭhina*-period] when the Community ends the *kaṭhina*-period,”

“Reverend, is there such a case that when the Community ends the *kaṭhina*-period, a monk ends the *kaṭhina*-period though he does not undergo [the end of the *kaṭhina*-period]?” “Upāli, there is. It is such a case that when the Community ends the *kaṭhina*-period, the monk, having given proxy, becomes muddled with drowsiness, practices meditation, goes out of the *sīmā*, and so forth, and just after having heard that the Community ends the *kaṭhina*-period, he rejoices, saying: “[it] ends properly” or

¹⁴⁴ *gtan pa bting ba* = **kaṭhina-āstraṇa*. Yijing’s translation (T. 1452 [24] 423c1): 張羯恥那衣. 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 *kaṭhina*. For further details, see Matsumura (2002). Note that the term “*kaṭhina*” is rendered by “*gtan pa*” here. This is also one of the good examples which show that the *Uttaragrantha* contains unique renderings. The term “*sra bskyang*” seems to be much more common as a rendering of *kaṭhina*.” Cf. Matsumura (1992); Mvy. (Sakaki: 8687, 9035, 9104, 9406, 9407).

¹⁴⁵ *gtan pa ’byin pa* = *kaṭhina-uddharaṇa* (Yijing’s translation (T. 1452 [24] 423c8): 出羯恥那. Cf. Matsumura (1996; n. 153).

“[it] ends very well.”

[The above is] Section Three of Chapter Two of the *Nidāna*.

§ 2.4

Summary [of Section Four]:

The *śikṣādattaka* and the *śalākā* /

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 Upāli asked the Buddha, the Blessed One: “Reverend, is it proper that a *śikṣādattaka*,¹⁴⁶ distributing *śalākās*, performs a formal ecclesiastical act?” “Upāli, it is not proper.”

“Is it proper that those who are *paṇḍakas*,¹⁴⁷ those who are *ṣaṇḍhas*,¹⁴⁸ those who are defilers of nuns, those who are patricides, those who are matricides, those who are arhaticides, 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 (*tīrthikāvagrāntakas*),¹⁴⁹ those who are interlopers (*steya-saṃvāsikas*),¹⁵⁰ those who are in communion elsewhere (*nānāsaṃvāsikas*),¹⁵¹ and those who are not in communion (*asaṃvāsikas*),¹⁵² distributing *śalākās*, perform a formal ecclesiastical act?” “Upāli, it is not proper.”

¹⁴⁶*bslab pa stsal pa*. Yijing’s translation (T. 1452 [24] 423c19): 授學之人. The *śikṣādattaka* 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 *śikṣādattaka* is rendered by “*bslab pa stsal pa*” here, it is more commonly rendered by *bslab pa byin pa*. Cf. *Mvy.* (Sakaki, 8723): *śikṣādattakaḥ = bslab pa byin pa; Kaṭhinavastu* (Matsumura, 197, 205 = Derge 1 *Ga* 117b1, 119a3 = T. 1449 [24] 98b10, 14): *śikṣādattaka = bslab 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 zhugs pa*.

¹⁵⁰*rkun gnas*. Cf. *Mvy.* (Sakaki, 8756): *rku 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 *nānāsaṃvāsika*. He is not allowed to take part in the *poṣadha*-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 *asaṃvāsika* refers to one who has incurred/committed one of the four *pārājika*-offenses. It is generally thought that *asaṃvāsa* 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 objects¹⁵³ to a formal ecclesiastical act performed in regard to him, [his objection] is not valid.’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,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 (*steya-saṃvāsika*) is as previously /

The full ordination, outside the boundary /

¹⁵³*star* 'khyal. Yijing’s translation (T. 1452 [24] 423c24): 訶 “to scold.” Cf. the *Adhikaranavastu* (Gnoli: 82–83 = Derge 237b5–6) ≡ **Upāliparipṛcchā* (Derge 7 Na 269a5–6): *pratikroṣati* = *gshe ba* ≡ 'khyal ba.

¹⁵⁴*btsan*. Though the Derge and Peking consistently read *btsan*, which could be a perfect case of *bṛtsan pa* (Jäschke: “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. Jäschke (s.v. *btsan* (-po)): “strong, mighty, powerful,” “firm, safe,” “definite, decided, without uncertainty.” It is not clear what Sanskrit word is behind this. Negi (s.v. *btsan*) suggests the equivalent of *btsan* = *btsan po*, but there is no entry of *btsan po*. For another occurrence of the word *btsan* that seems to have the same meaning in our text, see § 4.7.2.

¹⁵⁵For the twelve kinds of people, see *Mvy.* (Sakaki: 9056–75). Cf. Silk (2008: 102–103).

[The candidate] must neither be sent nor left /

2.5.1

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: “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*, *ṣaṇḍhas* . . . up to *asaṃvāsika*.

2.5.2

The setting is in Śrāvastī. A *śramaṇa*¹⁵⁶ 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 (**bhikṣubhāva*) 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 /

¹⁵⁶*dge 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 (*tarjanīya-karman*) [must be performed] /

The one who has insulted a householder (*kuladūsaka*) and one who is a defiler of laymen /

2.6.1

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:

‘The one in regard to whom the act of censure (*tarjanīya-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,¹⁵⁷ asking for remission, obviously showing reverence, and giving up the heated quarrel.”

2.6.2

“Reverend, you have said:

‘The act of censure (*tarjanīya-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 (*tarjanīya-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 (**kolāhala-sthavika*),¹⁵⁸ and then throw them outside. If he gets hold of a pillar, cut the pillar off. If

¹⁵⁷*spu langs shing rab tu langs pa las dge 'dun la spu nyal bar byed pa.* The precise meaning of this figurative phrase is unclear. However, in the *Pāṇḍulohitakavastu*, a similar phrase repeatedly occurs as signifying the attitude of the monks who deeply repented what they have done. See, for example, *Pāṇḍulohitakavastu* (Yamagiwa 1.7): *de ltar bsdigs pa'i las byas pa de rnam skra gyen du 'geng ba lta bu dang skra zhig pa lta bu dge 'dun la spu sa la ltung ba lta bur byed / 'byung bar bskyod mtshungs par nye bar ston (142a2) la mtshams kyi nang du 'dug nas bslang ba gsol te / 'thab krol byed pa nyid spong ngo zhes . . . = <ta> evaṃ tarjanīyakarmakṛtā utkacaprakacas saṃghe roma pātayanti nissaraṇaṃ prajānanti sāmīcīm utpadarśayanty antaḥsīme sthitvā osāraṇaṃ yācante kalahakāratvāc ca prativiramāma iti kathayanti </>. Cf. Mvy. (9197–9199): *skra gyen du 'geng ba lta bu, skra shig pa lta bu, spu sa la lhung ba lta bu = utkaca, prakaca, romapāta.**

¹⁵⁸*bar bur gyi snod.* Yijing's translation does not refer to this item. Cf. *Kṣudrakavastu* (Derge 6 *Tha* 47b6 = T. 1451 [24] 224a8–9): *bcom ldan 'das kyis bka' stsal pa / snod gsum bcaṅ bar bya ste / lhung bzed kyi snod dang / sman snod dang / bar bur snod rnam so //* = 佛言：“苾芻，應畜三種帛。一者鉢帛。二者藥帛。三者雜帛”；*Vinayasūtra* (Derge 4117 7b2 = R. Sāṅkṛtyāyana 8 [Taishō Univ. 1.318]): *lhuñ bzed dañ sman dañ bar bur dag snod tha dad par g'zug go // = pṛthak sthavikāsu pātra-bhaiṣajya-kolāhalāni sthāpayeta /; Mvy. (Sakaki: 9004): kolāhala-sthavika = ras ma snod.*

he gets hold of a door bolt, remove the bolt bar. Don't make it impossible to stop him."¹⁵⁹

"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 (*pravāsanīya-karman*) 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.

¹⁶⁰*rigs sun phyung pa*. Yijing's translation (T. 1452 [24] 424b5): 污家. Cf. *Mvy.* (Sakaki: 8380): *kuladūsaka* = *khyim sun 'byin pa*.

§ 2.7¹⁶¹

2.7.1

“Reverend, the Blessed One has said:

‘A monk who is defective in *śīla* (*śīla-vipanna*)¹⁶² must be expelled.’

By whom must he be 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

¹⁶¹Tibetan *Nidāna* 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* (*‘Dul ba gzhung dam pa*) and Bu-ston’s *‘Dul ba spyi’i nam par gzhag pa ‘dul ba rin po che’i mdzes rgyan* mention that all sections except for the last section of the *Nidāna* include precisely ten *uddānas*. 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): 破戒苾芻。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 *Poṣadhasthāpanavastu*, for example, defines *tshul khrims nyams pa* = *śīlavipanna* as follows (Derge 1 *Ga* 186a5–6 = Dutt, 116): *tshul khrims nyams pa yin pa ji lta bu zhe na / phas pham pa bzhi las gang yang rung ba’i ltung ba byung bar gyur la / de la dge slong gis mthong 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 // = katham śīlavipanno bhavati / caturṅgāṃ pārājikāṅāṃ anyatamānyatamām āpattim āpanno bhavati / tasya ca bhikṣur dṛṣṭvā śrutvā pariśamkya pośadham sthāpayati / dhārmikam pośadhasthāpanam / evam śīlavipanno bhavati / “What is one who is defective in *śīla*? He has committed one of the four *pārājika*-offenses. [Another] monk, having seen, heard, or suspected it, interrupts [his joining] *pośadha*-ceremony. This is the interruption according to the *Dharma* — this is ‘the one who is defective in *śīla*.’” Likewise, the **Upālipariṣcchā* (Derge 7 *Na* D280b2) refers to *tshul khrims nyams pa* as one who has committed a *pārājika*-offense: *ji lta na tshul khrims nyams pa yin zhe na / phas pham pa bzhi las gang yang rung phas pham pa shin tu ‘das par gyur pa’o //*. “When he is deemed to be one who is defective in *śīla*?” “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? 謂, 四重中隨犯一事。 “What is being defective in *śīla* (破戒)? It is to commit any one of the four grave [offenses].” Furthermore, a commentary work probably on the *Prātimokṣa-sūtra* titled “*Prātimokṣasūtraṭīkāvinayasamuccya*” comments on a monk who should be expelled by referring to our passage in the *Nidāna* (cf. Text, n. 110) and mentions one who should be expelled by the Community in the following (Derge 4106 *Phu* 55a3): *pham par ‘gyur ba’i dngos gzhi byung ma thag tu de’i mod la bca’ pa’i sems skyes na pham par ‘gyur ba de phyir bcos su mi rung ba yin pas de ni dge ‘dun gyis bskrad 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 *śīla*” 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 *asaṃvāsa* (= 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 (*pratisaṃharaṇīya-karman*) 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*)¹⁶³ [all cases] are declared in detail.

¹⁶³Cf. *Karmavastu* (Dutt, 209 = Derge 1 *Ga* 140a2): *evameva navakena cakrapēyālaṃ vistareṇa boddhavyam / = de bzhin du re res mgo bzung nas 'khor lo bzhin du bsgre ba rgyas par khong du chud par bya'o //*. See also Edgerton (s.v. *cakra-peyāla*).

[The above is] Section Seven of Chapter Two of the *Nidāna*.

§ 2.8

The Summary [of Section Eight]:

Male novices and [the act of] censure (*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 Anāthapiṇḍada. 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 (*tarjanīya-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.”¹⁶⁴

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.”

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 *Vinayasūtravṛṭṭyabhidhānasavyākhyāna-nāma*. In the quoted passage, the words *zin pa*, which Jäschke (s.v. *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): 應先為其人, 作解羯磨. “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 (*tripiṭaka*),¹⁶⁵ has Three Knowledges (*traividya*),¹⁶⁶ and is without Three Impurities (*trimala*),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 *Nidāna*.

§ 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 /

2.9.1

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, 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 *pārājika*-offenses are comparable with the *pārājika*-offenses.¹⁶⁸ They, however,

¹⁶⁵ *sde snod gsum*. Yijing’s translation (T. 1452 [24] 424c1–2): 三藏. Cf. *Mvy.* (Sakaki: 1411). *Tripīṭaka* is a well known Buddhist term that collectively refers to the Buddhist texts classified into three: *Sūtra-piṭaka*, *Vinaya-piṭaka*, and the *Abhidharma-piṭaka*. The learned monk/nun is often entitled “the One who is familiar with the *tripiṭaka*.” Schopen (2004a: 21, n. 15) notes that this title repeatedly occurs in the *Mūlasasrāvastivāda-vinaya*.

¹⁶⁶ *rig gsum pa*. Yijing’s translation (T. 1452 [24] 424c2): 三明. In Buddhist context, the term “Three Knowledges” represented as *tisso vijjā* in Pāli and *sanming* 三明 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).

¹⁶⁷ *dri ma gsum*. Yijing’s translation (T. 1452 [24] 424c2): 三垢. What the term *tri-mala* exactly means here is not clear. Japanese scholars often explain that the term *sangou* 三垢 is frequently used as synonym for *sandu* 三毒 “Three Poisons,” which collectively refers to *rāga* “greed,” *dveṣa* “anger,” and *moha* “ignorance.” See, for example, Mizuno (1996: 206).

¹⁶⁸ *phas pham pa*. Yijing’s translation (T. 1452 [24] 424c12–13): 波羅市伽. Cf. *Mvy.* (Sakaki: 8358): *phas pham par ’gyur ba’i chos bzī = catvāraḥ pārājikā dharmāḥ*. The *pārājika*-offense is regulated as the most grievous offense in all *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 *saṃghāvaśeṣa*-offenses are comparable with *saṃghāvaśeṣa*-offenses.¹⁶⁹ The *pāyantika*-offenses are comparable with the *pāyantika*-offenses.¹⁷⁰ The *pratideśanīya*-offenses are comparable with the *pratideśanīya*-offenses.¹⁷¹ The *duṣkṛta*-offenses are comparable with the *duṣkṛta*-offenses."¹⁷²

“Reverend, offenses are deemed to be with evidence and without evidence.¹⁷³ 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 with evidence. In regard to those [offenses] of which the date and content are not remembered, they are deemed to be without evidence.

“Reverend, offenses are deemed to be those that are concealed and those that are not concealed. What are the offenses that are concealed? What are the offenses that are not concealed?” “Upāli, there

formally acknowledged as the *śikṣādattaka*, automatically expelled from the monastic world for ever. Recently, however, Clarke (2009b) suggests that the offense might require the removal from not the universal Community of monks but a specific local Community of monks that he belonged to. In regard to the etymology of the term *pārājika*, though it remains controversial, the view that it is derived from *parā* √*aḥ* “to expel” seems to be supported by most scholars. See, for example, Sakaki’s comment on his Mvy. (8358), Clarke (2009b: 2).

¹⁶⁹ *dge ’dun gyi lhag ma*. The *saṃghāvaśeṣa*-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. The etymology of this offense, which is represented as *saṃghādisesa* in the Pāli *vinaya*, and as *saṃghātiśeṣa* in the *vinaya* of the so-called Lokottaravādins extant in Buddhist Hybrid Sanskrit, seems to be unclear. For a detailed discussion of the etymology, see Hirakawa (1993a: 357–370; 1994: 264–276). O. von Hinüber (1996: 10) notes that in regard to the meaning of *saṃghādisesa* 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.”

¹⁷⁰ *lung ba*. Cf. Mvy. (Sakaki: 8360): *lung byed* = *pāyantika*. The *pāyantika*-offense is regulated as the third most grievous offense in all *vinaya* traditions that have come down to us. It must be expiated by confession of the offense in front of several ordained monks. It is well-known that this offense is variously represented: “*pācittiya*” in the Pāli *vinaya*, “*pācatika*” in Tatia’s edition of the *Prātimokṣa-sūtra* attributed to the Lokottaravādins, “*pātayantikā*” in Finot’s edition of the *Prātimokṣa-sūtra* attributed to the Sarvāstivāins, “*pāyantika*” in Banerjee’s edition of the *Prātimokṣa-sūtra* attributed to the Mūlasarvāstivādins, “*pāyantika*” in Sakaki’s *Mahāvvyutpatti*, “**pra-yantika/ prā-*” in Paramārtha’s *Lü ershier mingliao lun* 律二十二明了論 (T. 1461) attributed to the Sāmmītiyas, 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.

¹⁷¹ *so sor bshags pa*. Cf. Mvy. (Sakaki: 8361): *catvāraḥ pratideśanīyāḥ* = *so sor bshags par bya ba bzhi*. The term *pratideśanīya* seems to be as derived from *prati-*√*diś* (“to confess”); Hirakawa (1994: 669–670; 383–387). Though the essential difference between the *pratideśanīya*-offense and the *pāyantika*-offense is not completely clear, most scholars maintain that the *pratideśanīya*-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 *pratideśanīya*-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).

¹⁷³ *tshad dang ldan pa* and *tshad dang mi ldan pa*. Cf. Negi (s.v. *tshad dang ldan pa*): *pramāṇavat*; Yijing’s translation (T. 1452 [24] 424c15): 有齊限罪, 無齊限罪. “The offense which has ‘limits’ and the offense which does not have ‘limits.’”

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 *saṃghāvaśeṣa* is the name. The actions that cause the offense are the species. The *pāyantika*, the *pratideśanīya*, and the *duṣkṛta* 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 *śikṣādattakas* /

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 *saṃghāvaśeṣa*-offense, were punished with the *parivāsa* probation.¹⁷⁴ They, having made a small ecclesiastical boundary (*maṇḍalaka*) inside an enclosed wall,¹⁷⁵ 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 *saṃghāvaśeṣa*-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).

¹⁷⁵*ra ba’i nang du dkyil ’khor byas nas*. The term corresponding to *dkyil ’khor* does not occur in Yijing’s translation (T. 1452 [24] 424c27–28): 時六衆苾芻，棄彼界處 . . . “The Group-of-Six, having rejected the boundary (**sīmā*) . . .”

three monks. Monks must perform the formal ecclesiastical act of (1) the *parivāsa*,¹⁷⁶ (2) the *mūla-parivāsa*,¹⁷⁷ (3) the *mūlāpakarṣa-parivāsa*,¹⁷⁸ (4) the *mānāpya*,¹⁷⁹ (5) the *mūla-mānāpya*,¹⁸⁰ and (6) the *mūlāpakarṣa-mānāpya*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 *mūla-parivāsa*, the *mūlāpakarṣa-parivāsa*, the *mānāpya*, the *mūlamānāpya*, and the *mūlāpakarṣa-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 *śikṣādattaka* 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 *śikṣādattaka* 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 *śikṣādattaka* monks, monks performed [it] [at a place] where there were three *śikṣādattaka* monks and one monk who was in good standing,¹⁸² [at a place] where there were two *śikṣādattaka* monks and two monks in good standing, and [at a place] where there were one *śikṣādattaka* 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 *śikṣādattaka* monks, where there are three *śikṣādattaka* monks and one monk in good condition, where there are two *śikṣādattaka* monks and two monks in good condition, or where there are one *śikṣādattaka* 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 *mūla-parivāsa*, the *mūlāpakarṣa-parivāsa*, the *mānāpya*, the *mūla-mānāpya* and the *mūlāpakarṣa-mānāpya*."

¹⁷⁶ *chad pa*. Cf. *Mvy.* (sakaki, 8649): *parivāsa* = *spo ba*; cf. above, § 2.10.1, n. 174.

¹⁷⁷ *gzhi nas bslang ba'i chad pa*. Cf. *Mvy.* (Sakaki, 8650): *mūla-parivāsa* = *gzhi nas spo ba*. The *mūla-parivāsa* is another probation imposed on one who has committed another *saṃghāvaśeṣa* offense while he is under the *parivāsa* probation. When the *mūla-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).

¹⁷⁸ *gzhi nas slar bslang ba*. Cf. *Mvy.* (Sakaki, 8651): *mūlāpakarṣa-parivāsa* = *yang gzhi nas bslang ste spo ba*. According to Yamagiwa (1989: n. 32; 1992: 22–23), the *mūlāpakarṣa-parivāsa* is another probation imposed on one who has committed another *saṃghāvaśeṣa* offense while he is under the *mūla-parivāsa* probation. When the *mūlāpakarṣa-parivāsa* is imposed, he has to start over the *mūla-parivāsa* after he has done it.

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 *saṃghāvaśeṣa* offense but not concealed it. See Sato (1963: 411–422).

¹⁸⁰ *gzhi nas bslang ba'i yid mgu bar bya ba*. Cf. *Mvy.* (Sakaki, 8653): *mūla-mānāpya* = *gzhi nas mgu bar bya ba*. The *mūla-mānāpya* is another *mānāpya* probation imposed on one who has committed another *saṃghāvaśeṣa* 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 *mūla-mānāpya*, see Sato (1963: 422–424) and Yamagiwa (1989: n. 32; 1992: 22–23).

¹⁸¹ *gzhi nas slar bslang ste yid mgu ba*. Cf. *Mvy.* (Sakaki, 8654): *mūlāpakarṣa-mānāpya* = *yang gzhi nas bslang ste mgu bar bya ba*. According to Yamagiwa (1989: n. 32; 1992: 22–23), the *mūlāpakarṣa-mānāpya* is another probation imposed on one who has committed another *saṃghāvaśeṣa* offense while he is already under the *mūla-mānāpya* probation. When the *mūlāpakarṣa* probation is imposed, he has to start the *mūla-mānāpya* over.

¹⁸² *tshul bzhin gnas pa*. Yijing's translation (T. 1452 [24] 425a9): 清淨人 "a pure man."

2.10.2

Venerable Upāli asked the Buddha, the Blessed One: “Reverend, is it proper to give a proxy to a *śikṣādattaka* monk?” “Upāli, it’s not proper, but it’s proper if he realizes the quality of the *Dharma*.”¹⁸³

“Reverend, is it proper to accept a proxy from a *śikṣādattaka* monk?” “Upāli, it is not proper until the idea that he is a monk is established.”¹⁸⁴

[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 *śikṣādattaka* 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): 鄒波離，白佛言：“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 *śikṣādattaka*?’ 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。由是苾芻故。” “‘Is it possible for this one (= a *śikṣādattaka*) to accept a proxy?’ The Buddha said: ‘Possible. It is because this one is a monk.’” A similar passage is found in the *Vinayasamgraha* (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 blañ bar mi bya’o // dge sloñ ma yin pas dbul bar mi bya’o //* “The *śikṣādattaka* 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，由是苾芻故。 “The *śikṣādattaka* 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 (*maṇḍalaka*), the bowl /
[A pipe for] smoking and the small pot for drinking /
Iron, hair, axle¹⁸⁵ /
A clothes-rack,¹⁸⁶ a lamp, the *stūpa* /

§ 3.1

The Summary [of Section One]:

The small ecclesiastical boundary (*maṇḍalaka*), a place for deities /
Two and a half [*yojanas*] and one who does not have the relationship of dependence¹⁸⁷
To enter the religious life without a bowl /
Not writing on the bowl /

3.1.1

The Buddha, the Blessed One, was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. Monks washed [their] bowls here and there.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 (*maṇḍalaka*) here?” Being downcast, they (= monks) sat without saying anything. They (= brahmans and householders) criticized them, saying: “In regard to the *śramaṇas*, the sons of Śākya, they are impure. They wash their bowls here and there.”¹⁸⁹ When the monks told the Blessed One what had occurred, the Blessed One said to the monks: “The brahmans 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): 兩驛半依止 “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): 隨處, 洗鉢及以灌足. “[Monks] washed [their] bowls and feet here and there.”

¹⁸⁹ Yijing’s translation refers to washing feet (T. 1452 [24] 425a24–25): 但諸苾芻, 咸不淨潔. 洗鉢灌足, 不擇處所. “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."¹⁹⁰

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."¹⁹¹

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

¹⁹⁰As Chung & Kieffer-Pülz (1997: n. 68) infer, saying: "it is improbable that the *maṇḍalaka* indicates a circular form," our text explicitly forbids the *maṇḍalaka* to be made in a circular form.

¹⁹¹Yijing's translation (cf. Text, n. 97) refers to neither cow dung nor clay, but only water. Note that the *Vinayasamgraha* (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 *Mūlasarvāstivāda-vinaya* (the *Kṣudrakavastu* and the *Bhaiṣajyavastu*). 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:¹⁹²

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.¹⁹³

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.¹⁹⁴

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.¹⁹⁵ The devout brahmins and devout householders accused, blamed, and condemned them, saying: "Though these noble ones had entered the religious life in the

¹⁹²Yijing'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, 說伽他曰。"Then, the Buddha declared the essence of the *Dharma* briefly and spoke these verses for the sake of the brahmin minister named Varśākara in Magadha." The brahmin minister named Varśākara in Magadha appears in three other texts that include the same verses (i.e., the *Mahāparinirvāṇa-sūtra*, the *Kṣudrakavatu*, and the *Bhaiṣajyavastu*). 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 *dakṣiṇām ā√dis*; cf. below, § 3.1.5, n. 218.

¹⁹⁴In Yijing's translation (cf. Text, n. 98) the first four verses occur.

¹⁹⁵Cf. Yijing's translation (T. 1452 [24] 425b9–10): 時六眾苾芻, 即便供養, 羯吒布旦那, 摩登伽, 瞿利迦天。"Then, the Group-of-Six showed reverence to Kaṭa-pūtana (羯吒布旦那. Cf. Bonwa [s.v. *kaṭa-pūtana*]), Mātāṅga (摩登伽. Cf. Bonwa [s.v. *mātāṅga*]; Yao [2011: 260, n. 4]: 摩登伽 = *mātāṅga*), and the Deity of *Ghairika (瞿利迦)."

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,¹⁹⁶ 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 Buddhas? 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."¹⁹⁷

When the Group-of-Six started on a journey and went along a way, they saw a place for deities.¹⁹⁸ 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 turn away nor go along another way. Rather, you must go along the way straight on. You must snap your fingers and recite a verse that has been spoken [by the Buddha]¹⁹⁹ at places for deities. There must be no doubt."²⁰⁰

¹⁹⁶ *tshe dang ldan pa dag*. This is of course a widely attested translation for forms of *āyūṣmat*. Note this is occasionally used to refer to laymen in narrations of *vinaya* texts. It is well known that *āyūṣmat* is often used to refer to young people in Indian classical literatures. For detail, see Yamamoto (2007: n 8).

¹⁹⁷ Yijing'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): 時有苾芻，於天神處，便生輕賤。彼天神曰：“我等於仁，有何過失，而見欺侮？”時諸苾芻，以緣白佛。佛言：“汝等從今，於天神處，不應供養，亦勿欺侮。”時有苾芻，後於餘處，見獨吒布呬那，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，何故輒毀破耶？”時諸苾芻，以緣白佛。佛言：“汝等苾芻，於天神像，不應毀壞。” “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 Kaṭa-pūtana, Mātāṅga, 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.’”

¹⁹⁸ *lha dag gi rten*. Schopen (2004b: 168–169) suggests that the Sanskrit behind *lha dag gi rten* is *deva-kula*. Cf. Yijing's translation (T. 1452 [24] 425b22): 天廟。

¹⁹⁹ *zhal nas gsungs pa*. Cf. *Mvy.* (Sakaki: 1430): *zhal nas gsungs pa = kaṅṭhokta*. For a detailed discussion of the precise meaning of this term, see Schopen (2004b: 169–173).

²⁰⁰ Yijing's translation is somewhat different (T. 1452 [24] 425b21–25): 有諸苾芻，隨處遊行。時彼路便，右繞天廟。佛言：“苾芻，不應右繞天廟。”遂即避路，便為棘刺之所傷損。佛言：“應取舊路。若因道便，而右繞者，誦聖伽他，警歎，彈指，令其警覺。” “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

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 (*sārdhavihārin*) and the fellow-resident disciple (*antevāsin*) must go to see [his own] Preceptor (*upādhyāya*) and teacher (*ācārya*) three times a day,’²⁰¹

and he also has said:

‘The great boundary must be demarcated [at a distance of] two and a half *yojanas*.’²⁰²

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 everyday.²⁰³

clockwise the place for deities, you must wake the deities up by reciting the sacred *gāthās* (誦聖伽他), clearing your throat (警效), or snapping your fingers (彈指).” Apart from ‘reciting the sacred *gāthās*’ (誦聖伽他), both ‘clearing throats (警效)’ and ‘snapping fingers (彈指)’ are often used by monks/nuns in order to let someone recognize them or wake someone up (警覺) in Yijing’s Chinese translation of the *Mūlasarvāstivāda-vinaya*. See, for example, *Kṣudrakavastu* (T. 1451 [24] 247a25): 佛言: “不應如是。凡入廁時, 須彈指警咳。” “The Buddha said: ‘When you enter the toilet, you must snap your fingers or clear your throat.’” (Cf. Derge *Tha* 108a2: *gal te gcig nang du zhugs par gyur na / gcig shos kyis sgra dbyung bar bya zhing / gal te sdod na / nang du ’jug par bya’o // nang du gnas pas kyang sgra dbyung bar bya’o //*); *Vinayavibhaṅga* (T 1442 [23] 856b1–3; 839b27; 860b8; 876b1): 若苾芻在於上閣, 共為議論, 有餘苾芻, 昇閣之時, 應踏階道作聲, 或警效, 或彈指。 “[The Buddha said:] ‘If monks have a discussion in the upper story, other monks who are going up there must make the sound of footsteps, speak aloud, clear their throat, or snap their fingers.’” (Cf. Derge *Nya* 15a3–4: *de la ltung bar ji ltar ’gyur zhe na / dge slong dag steng khang na gros byed cing dge slong dag ’dzeg na / dge slong des rting sgra’am / se gol gyi sgra’am / mgul bsal ba’i sgra bya’o //*); 時, 求寂准陀, 至羅怛羅所, 彈指警覺。 “At that time, a novice named Chunda went to the place where Rāhula was and woke him up by snapping his fingers.” (Cf. Derge *Ja* 205a5–6: *tshe dang ldan pa skul byed ... ji tsaṃ na tshe dang ldan pa sgra gcan zin bcom ldan ’das kyi gzims mal na nyal ba mthong ngo // mthong nas kyang se gol gyi sgras tshe dang ldan pa sgra gcan zin sad par byas te /*); 爾時世尊 ... 至王寢處, 彈指作聲, 令王警覺, 告言。 “At that time, the Blessed One ... went to the place where the king slept, woke him up by snapping his fingers and speaking aloud, and said to him.” (Cf. Derge *Nya* 41b1–2: *de nas bcom ldan ’das kyis ko sa lar byung ba’i rgyal po gsal rgyal steng gi khang bzang gi gzhir gtogs pa na gnyid log cing ’dug pa se gol gyi sgras sad par mdzad nas bka’ stsal pa /*); 天女 ... 彈指, 作聲, 警覺王睡。 “The celestial woman ... having snapped her fingers and spoken aloud, woke the king up.” (Cf. Derge *Nya* 112a3–4: *de nas lha’i bu mo zla ’od rgyal po au tra ya na ga la ba der song ngo // de’i tshe na rgyal po au tra ya na gcig pu steng gi khang bzang gi gzhir gtogs pa na nyal zhing ’dug nas des de snang ba rgya chen pos khyab par byas te se gol gyi sgras bslang ba dang / de gnyid kyis non pa’i mig dang / rnam par shes pa mi gsal bas smras pa /*)

²⁰¹ Both the *sāhacarya* and *antevāsin* 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 ‘*antevāsins*.’

²⁰² Not identified.

²⁰³ Cf. Yijing’s translation is slightly different (T. 1452 [24] 425c1–2): 若一俱盧舍, 每日一去。 “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.²⁰⁴ If they do not [do so], they will come to have a fault."

3.1.4

The setting was in Śrāvastī. 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*,²⁰⁵ 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 Ājñāta-kaunḍinya,²⁰⁶ and accordingly he (= Ājñāta-kaunḍinya) stopped it.

Then he (= the junior) took the bowl belonged to Pūrṇamaitrāyaṇī-putra (?)²⁰⁷, Mahānāma,²⁰⁸ Aniruddha,²⁰⁹ Śāriputra,²¹⁰ Maudgalyāyana,²¹¹ Kāśyapa,²¹² Ānanda,²¹³ Revata (?),²¹⁴ 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 desire²¹⁵ 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

²⁰⁴ Yijing's translation is slightly different (T. 1452 [24] 425c2–3): 若更相近, 乃至同處, 應每日三時, 而為禮敬: "If they are within less than that or in the same place, they must [go] three times a day and show reverence."

²⁰⁵ *mchod ren*. It is not clear which Sanskrit word is behind this, *caitya* or *stūpa*. I just follow Yijing's transliteration (T. 1452 [24] 424c5): 制底 (cf. Bonwa [s.v. *caitya*]). Note also that Yijing's translation here is slightly different: 請白二師旋遶制底. "[Monks] asked two teachers (二師 = *upādhyāya* and *ācārya*) that they would go out to circumambulate around the *caitya*." For the equivalent of 二師 = *upādhyāya* and *ācārya*, see, for example, *Vinayavibhaṅga* (T. 1442 [23] 640c; 711b2 = *Derge Ca* 71a4; *Cha* 39b3); *Kṣudrakavastu* (T. 1451 [24] 279c13; 382a5 = *Derge Tha* 215b3; *Da* 225b7–226a1) etc.

²⁰⁶ *Mvy.* (Sakaki: 1030). Cf. Yijing's translation (T. 1452 [24] 425c6): 橋陳如 "Kauṇḍinya" (cf. Bonwa [s.v. *kaunḍinya*]).

²⁰⁷ *gang po*. *Mvy.* (Sakaki: 1036): *byams ma'i bu gang po* = *Pūrṇamaitrāyaṇī-putra*. Cf. Yijing's translation here does not refer to specific monks at all (T. 1452 [24] 425c7): 時彼復往餘人鉢處. "Then he went to the place where others' bowls were."

²⁰⁸ *Mvy.* (Sakaki: 1044).

²⁰⁹ *Mvy.* (Sakaki: 1031).

²¹⁰ *Mvy.* (Sakaki: 1032).

²¹¹ *Mvy.* (Sakaki: 1033).

²¹² *Mvy.* (Sakaki: 1031).

²¹³ *Mvy.* (Sakaki: 1040).

²¹⁴ *re ba ta*. Cf. Akanuma (1930 :546a).

²¹⁵ *'dod chags dang ma bral pa'i dge slong dag*. The negative word "ma" might sound dispensable, since the monks who criticize improper behaviors are almost always good monks in the *Mūlasarvāstivāda-vinaya*. However, there is no variant in the seven *Kanjurs* that I refer to. Yijing's translation does not refer to the character of the monks who asked the question (T. 1452 [24] 425c8): 諸苾芻問曰. "several monks asked."

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 prostitute²¹⁷ 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 decalred the succession of the gift²¹⁸, 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 rubbed²¹⁹ the bowl, filled [it] with the sweet scents of flowers and put [it] on a small painted table. She, having bowed [to it], was incensing [it] with a censer.

Then a man, carrying five hundred *kārṣāpaṇas*²²⁰, perfume, and garlands, approached her. He said

²¹⁶Yijing's translation (T. 1452 [24] 425c12): 應與鉢, 及小鉢, 并以銅碗, 無令廢闕。 "[Monks] must give [him] the bowl, a small bowl. or a copper bowl, and must not make him short of [bowls]."

²¹⁷*smad 'tshong ma*. Cf. Negi: *smad 'tshong ma = veśyā*.

²¹⁸*sbyin rabs* (see above, § 3.1.2, n. 193). Cf. Yijing's translation (T. 1452 [24] 425c20): 說施伽他。 "[They] spoke the verses about [the merit of] donations."

²¹⁹*dris phyis*. This must be spelled: "*dril phyis*." Cf. Yijing (T. 1452 [24] 426a2): 其鉢周遍揩拭。 "[she] wiped around the bowl." I read: *dril phyis*.

²²⁰Schopen (2006: 231, n. 10): "while *kārṣāpaṇa* 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.”²²¹ 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.”²²² She, having covered her ears, said: “Don’t say such a bad thing! It will certainly become a cause of your going to the hell.” Though the woman said so, he did not give up his wrong action.

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.”²²³ 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*²²⁴, (2) what pertains to the *prātimokṣa*,²²⁵ (3) all of the *vinaya*,²²⁶ (4) what pertains to all of the *vinaya*,²²⁷ and (5) what pertains to separate individuals.²²⁸ In regard to making a mark, there is no offense.²²⁹

commonly used simply to mean ‘money.’” See also Schopen (2001: 107).

²²¹ *kun tu spyad kyis ’dong ngo*. Cf. Yijing’s translation (T. 1452 [24] 426a5–6): 賢首，汝何所為。 “Lady, what are you doing?”

²²² Cf. Yijing’s translation (T. 1425 [24] 426a8–9): 婆羅門曰：“汝以婬染，總攝諸人。沙門釋子，亦不見放。 “The Brahmin said: ‘You capture all people with sexuality. The Sons of Śākya also do not ignore you.’”

²²³ Yijing’s translation explicitly forbids writing names (T. 1452 [24] 426a9–11): 佛言：“凡諸苾芻，於已物上，書名字者，有如是過。是故，不應書已名字。” “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.’”

²²⁴ *so sor thar pa thams cad*. Cf. Yijing’s translation (T. 1452 [24] 426a12–13): 別解脫戒經. “the *prātimokṣasūtra*.”

²²⁵ *so sor thar par ldan pa*. Cf. Yijing’s translation (T. 1452 [24] 426a13): 別解脫廣釋. “the commentarial section of the *prātimokṣa* (i.e. the *vibhaṅga*. Cf. Clarke [2002: n. 19]).”

²²⁶ *’dul ba thams cad*. Cf. Yijing’s translation (T. 1452 [24] 13): 諸事等. “the *vastus* and so on.”

²²⁷ *’dul ba thams cad du ldan pa*. Cf. Yijing’s translation (T. 1452 [24] 426a13–14): 與律教相應之義. “what corresponds to the purport of the *vinaya* teaching.”

²²⁸ *gang zag so so*. = **pauḍgalika*. Cf. Yijing’s translation (T. 1452 [24] 426a14): 私己物. “the private property.”

²²⁹ Our Tibetan text ends here. Yijing’s translation, however, adds one question-and-answer between Upāli and the Buddha (T. 1452 [24] 426a15–18):

具壽鄒波離，白佛言：“世尊，若律教等，皆不合書者，於當來世諸苾芻等，心無持力，咸多忘念，於諸緣起，尚不能憶。如斯等事，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-vṛtṭy-abhidhānasvavyākhyāna-nāma* (Derge 4119 Zu 267b5–268a1) and the *Vinayasūtraṭīkā* (Derge 4120 Yu 382a6–b1):

’dir gzhung ni btsun pa bcom ldan ’das kyis ma ’ongs pa ’i dus na brjed ngas (Vinayasūtraṭīkā [D382a7]: nges.) pa rgyud nyam chung ba dag ’byung bar ’gyur te / de dag gis gleng gzhi yang thon par mi ’gyur ro zhes gsungs pa la / bcom ldan ’das kyis 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 ldan pa thams cad dang ’dul ba thams cad dang / ’dul ba dang ldan pa thams cad dang / gang zag so so ’o zhes (Vinayasūtraṭīkā [D382b1]: so so ’i ’o zhes yang.) bka’ stsal na de dag gis ji ltar bsgrub par bgyi / nye bar ’khor de dag gis glegs bu la yi ger bris te bcad bar bya’o zhes gsungs 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

mdor na /

A novices broke a bowl /

How to heat the bowl /

[When] a cover for heating should be authorized /

The Great Ṛṣi authorized it /

3.2.1

The Buddha, the Blessed One, was staying in Śrāvastī, 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 *Ekottarakarmaśataka* (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，并此廣釋。三，諸餘毘奈耶。四，并此廣釋。五謂，諸有施主所施之物，及別人己物。當來之世，諸苾芻輩身心味劣。至於由序，尚不能憶。如斯之輩，欲遣如何？”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 *Ekottarakarmaśataka*, but as far as I know, such a question-and-answer does not occur in any other sections of the present Tibetan *Mūlasarvāstivāda-vinaya* (i. e. the *Vinayavibhaṅga*, the *Bhikṣuṇīvibhaṅga*, the *Seventeen Vastus*, the *Kṣudrakavastus*, and the *Uttaragrantha*). This may suggest the possibility that a version of the *Mūlasarvāstivāda-vinaya* that is referred to by the *Vinayasūtra-vṛtty-abhidhānasvavyākhyāna-nāma* might be different from the present Tibetan version.

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 *śrāmaṇeras* wash bowls who are attentive. Here you must not produce any uncertainty."

3.2.2

The setting was in Śrāvastī. Since the monks, after having eaten food with their bowls, did not heat them, [the bowls] were worn out and broken.²³⁰ 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 improper²³¹. 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."²³² Then, the monks did not know how to heat the bowls. The Blessed One said: "Prepare a cover for heating bowls."²³³

The monks did not know to 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.²³⁴ The other is made by yourself. The one made by a craftsman is like a vase. In regard to the one made up by yourself, it must be made thus: fill up an earthen pot or jar with ashes, and then separate appropriately."²³⁵

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."²³⁶

²³⁰*btsas khyer nas rdol to*. Cf. Yijing's translation (T. 1452 [24] 426b1): 垢生損壞，多有孔隙。 "[The bowls] became grimy, broken, and got many holes."

²³¹*ma rung bar gyur nas*. Cf. Yijing's translation (T. 1452 [24] 426b3): 即便損破。 "Immediately, [the bowls] were broken up."

²³²Yijing's translation does not have this episode regarding the bowls being heated covered with grasses and straw.

²³³*lung bzed kyi bsreg 'gebs sbyor cig*. Cf. Yijings' translation (T. 1452 [24] 426b4): 可於籠內，安置燒之。 "You may put [the bowls] in a basket and heat them."

²³⁴*slob dpon*. Cf. Yijing's translation (T. 1452 [24] 426b5): 匠。

²³⁵Cf. Yijing's translation (T. 1452 [24] 426b4–9): 彼便不知云何作籠。佛言：“籠有二種，一者匠作，二者自為。言匠作者，謂是陶師。言自作者，或時以瓮，或可用瓦，截破用之。”彼安在地，打著便碎。佛言：“盛灰令滿，使人擎持，然後以釘，徐徐疎孔，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.'"

²³⁶Cf. Yijing's translation here adds detailed regulations of how to heat bowls (T. 1452 [24] 426b11–15): 然所燒鉢，猶未受色。佛言：“內安稻糞，以籠合之口邊，泥塗。”彼便以鉢，置地而熏。佛言：“應用物支於上，重安事亦同此。”彼物薄小，鉢便相著。佛言：“應可高支，勿令相近。”仍不受色。佛言：“應數數洗，然後更燒。”“The bowls heated [by monks] did not get colored. The Blessed One said: 'Put husks of grain inside and seal up the cover with mud.' They put the bowls on the ground and heated

[The bowls] must be covered with grasses, cow dung, and so on in order that smoke cannot escape anywhere, and then heated.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.²³⁸

After the heated [place] becomes cool, the bowl must be taken out, washed, and heated [again] till it gets a subdued color.²³⁹ Therefore, I authorize a cover and any other things needed for heating bowls.²⁴⁰

[The above is] Section Two of Chapter Three of the *Nidāna*.

§ 3.3

The Summary [of the Section Three]:

Each other, the bathhouse (*snānagrha*) /

[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 gathered²⁴¹ /

there. The Blessed One said: ‘You must use something on which [the bowls] are put. When you place something firmly, you must do it in the same way.’ The thing [the monks used to support the bowls] was small and the bowls were put close together. The Blessed One said: ‘Use a tall thing. Don’t get the bowls close together.’ The bowls still were uncolored. The Blessed One said: ‘You must wash [the bowls] many times and then heat them again.’”

²³⁷ Cf. Yijing’s translation here inserts a regulation regarding fire (T. 1452 [24] 16–19): 彼以牛糞，積為大聚，燒便損鉢。佛言：“應壘牛糞，從上放火。”不知欲遣，何人看火。佛言：“苾芻，應自看守。若有別緣，囑餘苾芻看。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.’”

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.’”

²³⁹ *nam kha dog*. Lit. “a night color” (?) or “a space color” (?). Cf. Yijing’s translation does not refer to the color of the bowl.

²⁴⁰ As P. V. Bapat & V. V. Gokhale (1982: xxxiv) notes, the *Vinayasūtravṛtṭyabhidhānasvavyākhyāna-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 *Shu* 35b7–37a4). Some of the explanations seem to be based on this text, though there is no direct quotation from the canonical *Vinaya*. Note also that no other text of the *Mūlasarvāstivāda-vinaya* goes into the details about how to heat the bowls.

²⁴¹ Tibetan text read *thos* “to hear.” This reading, however, seems to be a problem, since no word occurs in the narrative stories below that corresponds to *thos*. Given that this verse includes the term *lci-ba* “cow dung,” it is certain that the verse refers to § 3.3.5 below. In § 3.3.5, occurs the phrase *ba lang rgan 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 *thos* and *thogs* sound similar. Taking all this into consideration, it is possible that the word *thos* is confused with *thogs* “to hold, take, carry.” I provisionally read “*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*)²⁴² 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.²⁴³

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 brahmins 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

²⁴² *dugs khang*. See § 1.4.2.

²⁴³ *gcig la gcig las byed cing*. (Lit. "doing work mutually"). Cf. Yijing's translation (T. 1452 [24] 426b26): 互揩身體. "They mutually scrubbed their bodies."

and attend. You must not feel any uncertainty."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]."²⁴⁵

Monks, having had him take the three refuges,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 *śramaṇas* of the Sons of Śākya are impure. They, after having touched their feet, touched faces and heads, and stayed naked with a lower garment of an inferior cloth on." 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*.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 (*kṣīṇāsrava*).²⁴⁸ The monk whom the *Arhat* monk is attending is one who is defective in *śīla*, who has evil nature (*pāpadharma*),²⁴⁹ who has been rotten and fallen (*antarpūty-avasruta*),²⁵⁰

²⁴⁴Cf. Yijing's translation is slightly different (T. 1452 [24] 426c11–15): 時給孤獨長者, 與一無敬信婆羅門, 往逝多林。苾芻見已, 報長者曰: "勿使此人, 入浴室內。" 婆羅門曰: "我有何過, 而見遮止?" 時諸苾芻, 以緣白佛。佛言: "若知彼人有淨信者, 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.'"

²⁴⁵Yijing'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, 皆許入室。何故於我, 而獨見遮?" 苾芻報曰: "此已歸依, 受諸學處。" 彼便答曰: "我亦歸依, 受其學處。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 unstopped. 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.'"

²⁴⁶Cf. Yijing's translation (T. 1452 [24] 426c19): 便與受戒。"having had him take the [five] foundations of training."

²⁴⁷*īshul khrims nyams pa = *śīla-vipanna*; cf. above, § 2.7.1, n. 162.

²⁴⁸*zag pa zad pa*. Cf. *Mvy.* (Sakaki: 1075).

²⁴⁹Cf. *Mvy.* (Sakaki, 9137). Cf. Yijing's translation does not refer to the other five faults (T. 14 52 [24] 426c27): 彼受摺者, 是破戒人, 行罪惡法。 "[The monk] who was rubbed is one who is defective in *śīla* and has an evil nature."

²⁵⁰*khong rul pa zags pa*. Cf. *Mvy.* (Sakaki, 9138): *khongs myags shing phyir 'dzag pa*.

who has become like a rotten tree (*kaṣambakajāta*),²⁵¹ who behaves like the sound of the shell trumpet (*śaṅkhasvarasamācara*),²⁵² who declares he is a *śramaṇa* though he is not a *śramaṇa* (*aśramaṇa-śramaṇapratijñā*),²⁵³ and who declares he observes chastity though does not observe chastity (*abrahmacārī-brahmacārīpratija*)²⁵⁴ Therefore, monks, one who is like the lion must not attend like the hyena.²⁵⁵ 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*).²⁵⁶ 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 *maṇi*-jewels, pearls (*muktikā*), lapis-lazulis (*vaidūrya*), shells (*śaṅkha*), crystals (*sphaṭika*), gold, silver, emeralds (*aśmagarbha*), ambers (*musālagalva*), and clockwise shells (*dakṣiṇāvartaśaṅkhaḥ*), 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], or if he causes those parents who have impaired *śīla*, who have greed, and who have impaired wisdom to have complete *śīla*, to be completely generous, and to have complete wisdom, urges them, guides them to, lets them enter, and establishes them in [devoutness], he can repay or reward his father and mother.’”²⁵⁷

He thought [again]: “How can I repay even a little bit my father and mother?” Having thought thus,

²⁵¹ *gsog tu gyur pa*. Cf. *Mvy.* (Sakaki: 9139): *shing rul ba lta bur gyur pa*.

²⁵² *dung sgra lta bur spyod pa*. Cf. *Mvy.* (Sakaki, 9140): *lug pon ltar spyad pa*.

²⁵³ *dge sbyong ma yin pa dge sbyong du yi dam 'dzin pa*. Cf. *Mvy.* (9143): *dge sbyong ma yin par dge sbyong du khas 'che ba*.

²⁵⁴ *tshangs par spyod pa ma yin pa tshangs par spyod par yi dam 'dzin pa*. Cf. *Mvy.* (Sakaki: 9144): *tshangs par spyod pa ma yin par tshangs par spyod par khas 'che ba*.

²⁵⁵ Cf. Yijing's translation (T. 1452 [24] 426c28–29): 不應師子，與彼野干，而為給事。 “The lion must not serve the hyena.”

²⁵⁶ *mdzod gsum*. This seems to be another rendering of ‘*tripiṭaka*,’ which is mostly rendered by ‘*sde snod gsum*.’ In the *Vibhaṅga* (Derge 3 *Ja* 50b7), for example, the rendering ‘*mdzod gsum*’ occurs in an *uddāna* that refers to a monk who appears in the narrative story following the *uddāna* as knowing ‘*sde sond gsum*.’ Yijing's translation here does not refer to *tri-piṭaka* (T. 1452 [24] 427a2–3): 博學多聞。 “He had great knowledge and learned much.”

²⁵⁷ This teaching regarding filial piety is preserved not only in the *Bhaiṣajyavastu* (cf. Text, n. 130) but also in the *Vinayavibhaṅga* (Derge *Ca* 76a6–b3; 130a2–7 = T. 1442 [23] 642b4–15; 658c14–23) and in the *Avadānaśataka* (see below, n. 271). According to Demoto (2009: 80–81), a similar teaching is preserved in Pāli in the *Āṅguttaranikāya* (II.4.2), and in Chinese in the *Benshi jing* 本事經 (T. 765 [17] 682c9–683a8) and the *Fumuennanbao jing* 父母恩難報經 (T. 778 [16] 778c28–779a7). In Yijing's translation here, this teaching is not referred to.

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 (*puṇyakriyāvastu*)²⁵⁸ 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.²⁵⁹ 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*).²⁶⁰ 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

²⁵⁸*bsod nams su bya ba'i dngos po*. Cf. Edgerton (s.v. *puṇyakriyāvastu*); Mvy. (Sakaki: 1699). In the *Mūlasarvāstivāda-vinaya*, monks often exhort laymen by praising the *puṇyakriyāvastu*, so that they donate something to them. For further details on *puṇyakriyāvastu*, see Schopen (1996: 234, esp. n. 55; 2006: n. 9).

²⁵⁹Cf. 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: “當為僧伽, 營理浴室。” 聞已還家, 營理事畢。 “Then his father asked him: ‘What should I do?’ [He] answered: ‘For the sake of the Saṃgha, arrange a bathhouse.’ He, after having listened to him, returned home, and finished arranging a bathhouse.”

²⁶⁰*sbyin par rigs pa*. Cf. Tibetan *Avadānaśataka* 36 (Derge 343, 97b2): *kun tu sbyin pa'i 'os su gyur pa*; LC (s.v. *kun tu 'sbyin 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 *Śrīmātī*'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 Vārāṇasī. 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 *Aṅguttaranikāya* (PTS, III,31; IV, 63.1–3) and the *Itivuttaka* (PTS, 106), in Chinese in the Shorter *Samyuktāgama* (*Biēyī Za-ahanjing* 別訳雜阿含經, T. 100 [2] 404a11–26), and in Tibetan in the *Piṭṛmātr-sūtra* (Derge 315, 169a6–b7). The Tibetan texts of the *Piṭṛmātr-sūtra* is completely identical to the Tibetan translation of the *Avadānaśataka* that I provide here in the note.

rivalled Vaiśravaṇa 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, Vārāṇasī, *Kubera²⁶¹ 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.²⁶² If you like, you must be a merchant who trades grain.” He built a shop for trading grain and earned four Kārṣāpaṇas on the first day.²⁶³ 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 Kārṣāpaṇas 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 *kārṣāpaṇas* on the first day. He gave them to his mother. Next day, he earned thirty-two *kārṣāpaṇas*. 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,

²⁶¹ *ba sa ba*. Cf. *Avadānaśataka* 36 (Vaidya, 88 = Derge 343, 98b1): *śiva-varuṇa-kubera-śakra-brahmādīn anyāṃś ca devatāviśeṣān = gu lang dang / chu lha dang / ku be ra dang / brgya byin dang / tshangs pa la sogs pa dang lha'i khyad par gzhan dag*.

²⁶² *'bru 'tshong ba*. Cf. *Avadānaśataka* 36 (Vaidya, 89 = Derge 343, 99b4): *okkarika = yul tshong pa*. Demoto (2009: 86, n. 22) comments on the term *okkairka*, saying that though what it precisely means is not clear, it might refer to “a trader who deals with something inexpensive in a certain area.”

²⁶³ *thog ma'i nyin par*. Cf. *Avadānaśataka* 36 (Vaidya, 89 = Derge 343, 99b5): *prathame divase = dang po nyin par*.

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 mother²⁶⁴ 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,²⁶⁵ so that he kicked her head²⁶⁶ 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.²⁶⁷ He bought a big ship for five hundred Purāṇa coins,²⁶⁸ hired loaders for the ship, off-loaders, crewmen, riggers, and a pilot,²⁶⁹ 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 *maṇi*-jewels, pearls (*muktikā*), lapis-lazulis (*vaiḍūrya*), shells *śāṅkha*, crystals (*sphaṭika*), 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,

²⁶⁴ *de ma'i*. Cf. *Avadānaśataka* 36 (Vaidya, 90 = Derge 343, 100a6): *mātā cāsya = de'i ma ni*. I read *de'i ma*.

²⁶⁵ *de 'di ltar snying rje zhing mi dga' ste / dal gyis smras pa la khros nas*. Cf. *Avadānaśataka* 36 (Vidya, 90 = Derge 343, 100a7): *sa evaṃ karuṇādīnavilambitair alpākṣarair ucyamāṇaḥ kṛtavavyavasāyo = de ltar snying rje rje skad zer zhing sdug sdug ba skad zer la gti zhing smre ba'i skad phyung yang des brtul te*.

²⁶⁶ *ma'i mgo bo rkang pas phul te*. Cf. *Avadānaśataka* 36 (Vaidya, 90 = Derge 343, 100a7): *pādena śīrasy abhihatya = ma'i mgo bo la rdog pas bsnun nas*.

²⁶⁷ *rgya mtsho chen po'i 'gram*. Cf. *Avadānaśataka* 36 (Vaidya, 90 = Derge 343, 100b1): *samudratīram = rgya mtsho chen po'i 'gram*.

²⁶⁸ *dong tsho rnying pa lnga brgyas*. Cf. *Avadānaśataka* 36 (Vaidya, 90 = Derge 343, 100b1): *pañcabhiḥ purāṇaśatair = kār shā pa ṅa lnga brgyas*.

²⁶⁹ *gru'i nang du 'jug pa dang / 'byin pa dang / mnyan pa dang / nyag thag 'dzin pa dang / phyogs rtogs pa'i mi dag*. Cf. *Avadānaśataka* 36 (Vaidya, 90 = Derge 343 100b2): *āhāraṃ nāvikaṃ kaivartaṃ kaṇadhāraṃ = gru pa dang / chu 'phyag pa dang / mnyan pa dang / byi'u zul mkhan dang / ru skya 'dzin pa rnams*. (Demoto [2009: n. 87] suggests that the Sanskrit text omits the word rendered by *chu 'phyag pa* in Tibetan). ; the *Vinayavibhaṅga* (Derge *Nya* 176b2–3 = T. 1442 [23] 888a5–6): *zho shas 'tsho ba lnga po stobs par byed pa dang / sel bar byed pa dang / gru ba dang / rkyal chen po dang / rlung yor thogs pa dag*. "five hired men: those who were in charge of food, off-loaders, crewmen, fishermen, and those who handled the sail." = 并覓五人: 一能遠望, 二能鼓棹, 三能修船, 四能潛泳, 五能執舵. "He also sought these five men: the one who is able to see far away, the one who is able to control oars, the one who is able to repair boats, the one who is able to dive, and the one who is able to handle the helm."; The *Pravrajyāvastu* (Eimer, 265): *zho shas 'tsho ba lnga brgya po stobs par byed pa dang / sel bar byed pa dang / rkyal chen dang / gru pa dang / rlung yor thogs pa dag*; Mvy. (Sakaki: 3851–3853): *āhāraka = snyod cing stobs pa, nirhāraka = sel ba, kaṇa-dhāraka = rlung gyor thogs pa, raṇa-dhara = ru skya 'dzin pa, kāivarta = rgyal chen*.

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 *maṇi*-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 *maṇi*-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 Brahmauttara 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 *maṇi*-jewels, pearls, lapis-lazulis, shells, crystals, corals, gold, silver and so on. 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, 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 height 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 *kārṣāpaṇas* 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 (*pr̥thagjana*), 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 *āraṇya*,²⁷² under a tree, in an empty house, in a mountain, at a ravine, in a cave, on piles of straw, in an open space, in a *śmaśāna*, 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 *āraṇya* and as before, up to ... Regret would inevitably occur. I taught this.” Monks, dwelling in an *āraṇya*, in the direction of the *āraṇya* or on the outskirts of a town, began to enter the meditation.

In Śrāvastī, a householder built a house in an *āraṇya* for the sake of those monks who were staying in the *āraṇya*. At a later time, a *piṇḍapātika* 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 *piṇḍapātika*

²⁷⁰Here ends a close parallel to the 36th story of the *Avadānaśataka* (the story of the *Maitrakanyaka*).

²⁷¹In the *Avadānaśataka* (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.

²⁷²*dgon pa*. Cf. *Mvy.* (Sakaki: 1134): *āraṇyaka* = *dgon pa pa*. It is unclear what place the term *āraṇya* precisely refers to, though it seems to be commonly translated into English as “forest.” S. Sasaki (2004) notes that the *āraṇya* 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 *āraṇya* 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 *piṇḍapātika* [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 *piṇḍapātika* 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 *piṇḍapātika*, 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,²⁷³ a dining hall²⁷⁴ or a gate house.²⁷⁵ That caused a troublesome matter,²⁷⁶ so that 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.²⁷⁷ 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] accordingly (**yathākrameṇa*).²⁷⁸ Since I authorize this for the sake of those who have troubles, those who do not

²⁷³ *gnas khang*. Cf. *Mvy.* (Sakaki: 5519, 9153): *layana*.

²⁷⁴ *bkad sa*. Cf. *Negi*: *bhaktaśālā*.

²⁷⁵ *sgo khang*. Cf. *Negi*: *dvārakōṣṭhaka*.

²⁷⁶ Yijing's translation here omits this origin tale.

²⁷⁷ *snga khang*. Cf. *Mvy.* (Sakaki: 5548): *mādā* or *mātā*; Edgerton (s.v. *mādā*): "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 *Mūlasarvāstivāda-vinaya*. See, for example, the *Matrkā* (Derge *Pa* 270a5), the *Kṣudrakavastu* (Derge *Tha* 171a3), and the *Pravrajyāvastu* (Eimer). Yijing'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."

²⁷⁸ *go rims 'di bzhin du*. Cf. *Mvy.* (Sakaki: 7113): *go rim bzhin = yathākramam*.

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 (*tarakṣa*²⁷⁹). 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 R̥ṣi authorized it /

3.4.1

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 pipe for smoking must be kept.’

²⁷⁹*dred mo*. Cf. *Mvy.* (Sakaki, 4782): *dred* = *tarakṣu*; Yijing's translation (T. 1452 [24] 427c5): 豺 "a wild dog."

²⁸⁰Cf. Yijing's translation (T. 1452 [24] 427c12): 醫人答言: "勿瀘而服." "The physician said: 'Don't straining it. Take it [directly].'"

²⁸¹Cf. Yijing's translation adds a reminder (T. 1452 [24] 427c14–16): 佛告諸苾芻: "凡所有事, 我於病人非時開者, 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 garment²⁸² must be kept.'

What kind of thin garment must be kept?" "What is made of wool, linen, or cotton."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 *Nidāna*.

²⁸²Cf. Negi (s.v. *seng ras*): *aṃśuka*.

²⁸³Cf. 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。" 佛言："以七種縷作者，隨意應畜。" "[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 Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. The Venerable Upāli asked the Buddha: “Reverend, the Blessed One has said:

‘A small pot for medicine 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:

‘A rug (*sūcīkarma*)²⁸⁴ must be kept.’

²⁸⁴ *skud ris*. Cf. *Mvy.* (7103): *skud ris = sūcīkarma*. This term occurs in the *Vinayavibhaṅga* (Derge 3 *Ja* 93b6 = T. 1442 [23] 805c23) as signifying a sort of embroidery: *bdag nyid sbed ma'i mgul nas 'khyud de 'dug pa zhig skut ris su btsems nas ...* “Having embroidered [on her robe] the image of herself hugging Guputā...” = 以五色線，刺作自身，共笈多尼，相抱之像... In our text, however, what 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 *Mūlasarvāstivāda-vinaya*. Second, Yijing’s translation refers to <毛 + 翟>毳 as corresponding to *skud ris* in both the fifth *uddāna* and the question-and-answer here. The term <毛 + 翟>毳 occurs almost always as an equivalent of *par tang* (Jäschke, ‘a hairy carpet’) in the *Mūlasarvāstivāda-vinaya*. Third, the use of <毛 + 翟>毳 = *par tang* is authorized by the Buddha in the *Kṣudrakavastu* (cf. Text, n. 155), and more to the point, the authorization of <毛 + 翟>毳 = *par tang* immediately precedes the authorization of the *rkang rten* 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 + 翟>毳 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 *śayanāsana = 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 gis mal stan thob kyi bdag ni da gzod rab tu byung bas na / bdag gis ma thob bo // des smras pa / bu gal te de lta na / ngas khyod la par tang zhig 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, 自餘苾芻, 皆有氈席, 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 + 翟>毳, 可用敷臥.” *Mvy.* (Sakaki: 8984) suggests the equivalent of *par tang = cilimilika/cilimilikā*. The *Vinayasūtra* 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, *śāṇaka*,²⁸⁵ cotton, hemp, *daukulaka*,²⁸⁶ *koṭambaka*,²⁸⁷ and silk."

"Reverend, the Blessed One has said:

'Footstools²⁸⁸ 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:]

khalamānaka and *cilimilikā*, and signifies a sort of rug (Taishō Univ. 2.2407; 6.372 = Derge 56b1; 73a4): *prajñāpanaṃ khalamānakasyādīgdhyai pāṃsunā pādayoḥ* / = *rkang pa gñis la rdul mi gos par bya ba'i phyir par tang gding bar bya'o* //; *pratīcchec caṃkrame cilimilikāprajñāpanam* / = *'chag sar par tang gding ba mmod par bya'o* //. Though what the term *khalamānaka* precisely means is not clear, the term *cilimilikā* is referred to by Edgerton (s.v. *cilimilika/cilimilikā*), saying: "Mvy 8984, some kind of cloth, or article made of cloth . . . Chin. seems to mean mattress of coarse hair (of wool)." Given these Sanskrit equivalents, I take the Sanskrit word behind *skud ris* in our text to be *cilimilikā*, and translate it as "a rug." 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).

²⁸⁵Cf. Mvy. (Sakaki, 9160): *śāṇaka* = *śa ṇa'i ras*.

²⁸⁶Cf. Mvy. (Sakaki, 9162): *daukulaka* = *du ku la'i ras / du gu kha'i ras*.

²⁸⁷Cf. Mvy. (Sakaki, 9163): *koṭambaka* = *go ta ma'i ras / go tam pa'i ras*.

²⁸⁸*rkang rten*. Cf. Negi (s.v. *rkang rten*): *pādādhīṣṭhāna, pādapīṭha, pratipādaka*. Yijing's translation suggests that the footstool was used for washing feet (T. 1452 [24] 428a13–14): 又, 開諸苾芻, 為洗足故, 畜承足枯. "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

²⁸⁹Cf. Yijing’s translation suggests that the householder died (T. 1452 [24] 428a): 時長者，便已命終。 “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 *Mūlasarvāstivāda-vinaya* 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 *Bhikṣuṇī-prātimokṣasūtra* as follows (Derge 4, 6a4–5): *yang dge slong ma gang shi ba’i nor rdzas chags rgya ded na chos ’di yang dang pos ltung bar ’gyur la ’byung ba dang bcas pa ste dge ’dun lhag 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 *saṃghāvaśeṣa*-offense [occurs for her].”) and in the *Āryasarvāstivādimūlabhikṣuṇīpratimokṣasūtravṛtti* (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 yañ thog ma ñid kyi ltung bar ’gyur la dbyung bar bya ba ste dge ’dun lhag ma’o //*. Here we see the equivalent of *nor rdzas chags rgya* = *nor chags pa*. Furthermore, in the Tibetan *Bhikṣuṇī-vibhaṅga*, this rule is represented as follows (Derge 5, 123b7): *yang dge slong ma gang chags rgya len par byed na / chos ’di yang dang po nyid kyi ltung bar ’gyur la / nges par ’byung ba dang bcas pa ste / dge ’dun lhag mar ’gyur ro //*, and the idiom “*chags rgya*” is explained as follows (Derge 5, 123b7–124a1): *chags rgya zhes 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 *Bhikṣuṇī-prātimokṣasūtra* [T. 1455 [24] 509b29–c1] and *Bhikṣuṇī-vibhaṅga* [T. 1443 [23] 936b29–c1] is as follows: 若復苾芻尼，依他舊契，自為已索亡人物者，僧伽伐尸沙。) In the *Cīvaravastu*, 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 ’grub par nus pa gang yin pa de ni rdzas ’ged pa’i tshé dge slong nmams kyi bgo bar bya’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.” = *patralekhyāṇ yacchīghraṇ śakyate sādhyatūṇ tasya dravyavibhāge tadbhikṣubhir bhājayitavyam /*). In our text, however, the idiom *nor chags pa* occurs as the object of the verb *bzung*, a perfect form of *’dzin pa* (Jäscke, ‘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 *sems pa* (Jäscke, ‘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.”

⁽¹⁴⁾Schopen (2006: 338–339) translates this story.

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 (*pāṃsukūla*)."²⁹¹ 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:

²⁹¹ *phyag dar khrod kyi gos*. Cf. *Mvy.* (Sakaki: 8672): *phyag dar khrod = pāṃsukūla*.

‘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 (**saṃgha-lābha*),²⁹² you must give half of it. If you beg for alms (*pinḍapāta*),²⁹³ you must give half of it. If you don’t do so, you will come to have a fault.”

²⁹²Cf. *Mvy.* (Sakaki: 2342).

²⁹³Cf. *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*)²⁹⁴ staying in the village of the border-city. At a later time, he went to Śrāvastī in order to worship the *caitya*.²⁹⁵ 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 *caitya*." Nanda said: "Wait! When [other monks] assemble, you can go." He said: "Teacher! I came here without carrying any of the three robes (**tri-cīvara*)."²⁹⁶ Nanda said: "Old monk! Wait! Take formal possession (*adhi√sthā*)²⁹⁷ 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 rug²⁹⁸ as the under-garment (*antarvāsa*), took formal possession of a woolen blanket²⁹⁹ as the upper-garment (*uttrāsāṅga*)³⁰⁰ and took formal possession of a woolen cloth³⁰¹ as the waist-cloth (*saṃghātī*).³⁰² 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

²⁹⁴ *rgan zhugs* (Lit. "one who has entered the religious life when he has become old"). Cf. *Mvy.* (Sakaki: 8722); Edgerton (s.v. *mahallaka*). Yijing's translation (T. 1452 [24] 428c19): 老苾芻. Schopen (2007: n. 19) notes that the *mahallakas* often appear as victims of the Group-of-Six on account of their senility in the *Mūlasarvāstivāda-vinaya*.

²⁹⁵ *mchod rten*. It is not clear that a Sanskrit equivalent of *mchod rten* here is *caitya* or *stūpa*. I just follow Yijing's transliteration (T. 1452 [24] 428c19–20): 制底.

²⁹⁶ *chos gos gsum*. Yijing's translation (T. 1452 [24] 429a3): 三衣. The six seemingly complete *Vinayas* (see the Introduction) include a rule in common that forbids monks to go somewhere else and stay overnight there without having their own three robes: the *saṃghātī* "the waist-cloth," the *uttrāsāṅga* "the upper-garment," and the *antarvāsa* "the under-garment." Cf. *Mvy.* (Sakaki: 8933–35). For detail of the rule, see Hirakawa (1993b: 77–99).

²⁹⁷ See above, § 1.8.1, n. 77. Cf. Yijing's translation (T. 1452 [24] 429a4): 守持.

²⁹⁸ *par thang*. See above, § 3.5.1, n. 284. Cf. Yijing's translation (T. 1452 [24] 429a5): <毛 + 翟>毳.

²⁹⁹ *la ba*. Cf. *Mvy.* (Sakaki: 8982): *la ba* = *kocavaka*.

³⁰⁰ *stod g.yogs*. Cf. Negi (s.v. *stod g.yogs* = *bla gos*); *Mvy.* (Sakaki: 8934): *bla gos* = *uttrāsāṅga*.

³⁰¹ *be'u ras*. *Mvy.* (Sakaki: 8983): *be'u ras* = *pravāraka*.

³⁰² *sbyar ma*. Cf. Yijing's translation (T. 1452 [24] 429a11): 僧伽胝. The term of *snam-sbyar* seems to be more common as a translation of the term *saṃghātī* in the *Mūlasarvāstivāda-vinaya*. See, for example, the *Vinayavibhaṅga* (Derge 3 *Ca* 56a7, 56b7, 89b3; etc.); the *Pravrajyāvastu* (Eimer, 84, 92, 137–138, etc.); *Mvy.* (Sakaki: 8933). In the *Uttaragrantha*, however, *saṃghātī* is — as far as I can tell — consistently translated as *sbyar ma*. See, for example, the *Muktaka* (Derge 7 *Pa* 180a6, 201a7); the *Mātrkā* (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 (*dakṣiṇīya*).³⁰³ 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 (**atireka-cīvara*),³⁰⁴ 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 (*toraṇa*) /

³⁰³*yon gnas*. Cf. LCTSD (s.v. *yon gnas*).

³⁰⁴*lhag pa'i gos*. Cf. *Cīvaravastu* (Dutt, 91 = Derge 1 *kha* 89b3–4): *labhyaṃ bhadaṃ sugatacīvaram atirekacīvarakalpena 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.'"

3.7.1⁽¹⁶⁾

The Buddha, the Blessed One was staying in Śrāvastī, in the Jetavana, in the Park of Anāthapiṇḍada. It was a normal practice for the Householder Anāthapiṇḍada 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 Anāthapiṇḍada, 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*³⁰⁵ of [your] hair and nails.” The Blessed One said: “Therefore, Householder, since I authorize it, build the *stūpa*.”

He, having shown great honor (*paricaryā*)³⁰⁶ 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*).³⁰⁷ 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, Anāthapiṇḍada, 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 the Blessed One’s 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 Anāthapiṇḍada asked The Blessed

³⁰⁵*mchod rten*. Cf. Yijing’s translation (T. 1452 [24] 429b6): 率觀波。

³⁰⁶*rim gro*. Cf. Negi (s.v. *rim gro*); Edgerton (s.v. *paricaryā*, *pāricaryā*).

³⁰⁷*rdo thal*. Cf. *Mvy.* (Sakaki: 5939); Yijing’s translation (T. 1452 [24] 429b8–9): 鮮白物 “what is brightly white-colored.”

⁽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 *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya*. Bareau (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. Dorjee (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.”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*).”³⁰⁹ The Blessed One said: “Therefore, Householder, since I authorize it, surround [it].”³¹⁰

When he surrounded [it] with railings, there was no gateway (*toraṇa*),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 (*mahāpūjā*).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.

³⁰⁸Cf. Yijing’s translation (T. 1452 [24] 429b12): 長者白佛: “請造燈樹.” “The Householder said to the Buddha: ‘Let me make a lamp pole.’”

³⁰⁹*stegs bu*. Cf. *Mvy*. (Sakaki: 5586).

³¹⁰Cf. 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, 便非顯望。長者白佛: “請作高簷。” 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.

³¹¹*ra babs*. Cf. *Mvy*. (Sakaki: 5528).

³¹²*mchod pa chen po*. Cf. Negi (s.v. *mchod pa chen po*).

Parallel to the 54th story of the *Avadānaśataka* (the story of Śrīmatī)⁽¹⁷⁾

Then The Blessed One, having stayed at Śrāvastī for as long as he wished, went wandering toward Rājagṛha, and gradually came to Rājagṛha. [He] stayed at the Bamboo Grove of Rājagṛha, Kalandakanivāpa.³¹³ 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,³¹⁴ 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 (*satkāyadrṣṭi-śaila*) 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 Ajātaśatru, 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.

³¹³Cf. *Mvy.* (Sakaki: 4138): *ka lan da ka gnas pa = kalandaka-nivāsa-nivāpa*. Edgerton (s.v. *kalandaka-nivāpa*) notes that except for *Mvy.* 4138, the reading “-nivāsa” does not occur in the sources he refers to.

³¹⁴*rgyal po’i mthu chen po dang yo lang chen pos*. Cf. *Bhaiṣajyavastu* (Dutt, 26 = Derge 1 *Kha* 134b1): *mahatyā rājarddhyā mahatā rājānubhāvena = rgyal po chen po’i ’byor pa dang rgyal po chen po’i mthus*.

⁽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 from 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?"³¹⁵ 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,

³¹⁵*ma bi/gi ci zhig ces dris pa dang*. Cf. *Avadānaśataka* 54 (Vaidya, = Derge 343, 147b1): *papraccha kim idam iti / = 'di ci zhig ces dris pa dang*.

³¹⁶In 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 brgya byin gyis snang ba chen po de dang lha'i 'od dpag tshad gcig pa mthong nas dris pa / ci'i pyir khyod kyi lus mdog dag pa'i gser 'dra pad ma ud pa la lta bur gyur // 'di na lus dpal mtshungs 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 *yojana* all around, asked: 'Why is your body a color like a pure gold, just as a *Padma* or a *Utpala*? The splendor here from your 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.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 *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.

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 *karma* was I reborn?" The celestial lady, Śrīmatī, having thought thus: "From

³¹⁷In the Tibetan translation of the 54th story of the *Avadānaśataka*, this verse consists of not five but four verses (Derge 343, 147b6–7):

'jig rten gsum mgon 'gro ba'i sgron gcig po //
mtshan mchog mams kyis phyug pa'i sangs rgyas mthong //
smra mchog nyon mongs mun pa sel ba la //
mun pa sel ba'i mar me yon tu phul //

"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."

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].³¹⁸ 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*, *punḍarīka*, 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 times³¹⁹: "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,³²⁰ a brahmin, or a *śramaṇa*. 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 defeacts of birth, old age, sickness, and death,

³¹⁸*zhag lon la*. Cf. *Avadānaśataka* 54 (Vaidya, 138 = Derge 343,148a4): *paryuṣitaparivāsā = zhag lon nas*.

³¹⁹*brjod par bya ba rnam gsum brjod do*. Cf. *Avadānaśataka* 54 (Vaidya 138 = Derge 343, 148b1): *trir udānam udānāyati = dga' ba'i tshig lan gsum brjod de*.

³²⁰*tshes snga ma la*. Cf. *Avadānaśataka* 54 (Vaidya 138 = Derge 343, 148b3): *pūrvapretair = sngon gyi mtshun rnam kyis*

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 enjoyment³²¹ 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,³²² and they saw an extensive ray of light appear around the Buddha.³²³ 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,³²⁴ 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.³²⁵

³²¹ *longs spyod gang dang ldan pas*. Cf. *Avadānaśataka* 54 (Vaidya 138 = Derge 343, 148b7): *vibhūtyā = 'byor pa gang gis*.

³²² *dge slong dag srod dang tho rangs mi nyal zhing thub pa la brtson zhing 'khod pa dang /*. = Cf. *Avadānaśataka* 54 (Vaidya 139 = Derge 343, 148b7–149a1): *bhikṣavaḥ pūrvarātrāpararātraṃ jāgarikāyogam anuyuktā viharanti / = dge slong dag ni srod dang tho ras mi nyal bar brtson pa lhur byed pa la gnas te*.

³²³ *bcom ldan 'das kyi der*. Cf. *Avadānaśataka* 54 (Vaidya, 139 = Derge 343, 149a1): *bagavato 'ntike = bcom ldan 'das kyi thad du*.

³²⁴ *bdag gi 'tsho ba la ma bltas te*. Cf. *Avadānaśataka* (Vaidya, 139 = Derge 343 149a3): *svajīvitam aḡaṇayitvā = rang gi srog dang bsdos te*.

³²⁵ A close parallel to the *Avadānaśataka* 54 ends here. In the *Avadānaśataka* 54 immediately follows a Buddha’s instruction as follows: *tasmāt tarhi bhikṣava evaṃ śikṣitavyam: yacchāstāraṃ satkariṣyāmo gurukariṣyāmo māṇayīṣyāmaḥ pūjayīṣyāmaḥ / śāstāraṃ satkṛtya gurukṛtya māṇayitvā pūjayitvopaniśritya vihariṣyāmaḥ / ity evaṃ vo bhikṣavaḥ śikṣitavyam // idam avocad bhagavān / āttamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan //* “Therefore, monks, this must be learned: “We will honor, revere, respect, and venerate the Teaching. We will continue honoring, revering, respecting, and venerating the Teaching.” This must be learned by you, monks.’ The Blessed One having said thus, the monks became delighted and glad at what the Blessed One taught.”

Parallel to the **Puṇya-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.³²⁶ When [the world] evolved, I was reborn in the Empty-Brahma-Palace and became the lord of Brahmas and Great Brahmas. 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.³²⁷ 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.

³²⁶*kun gnan*. Cf. Tripathi: *ābhāsvara*; *Mvy.* (Sakaki, 3092): *ābhāsvarā* = 'od *gsal*.

³²⁷*dmag mi*. Cf. Tripathi: *parināyaka*.

⁽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.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,

³²⁸Judging 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]:

House[holder], grounds, with the gateway (*toraṇa*) /
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 court³²⁹ of the *stūpa* of the Blessed One’s hair and nails with Perfume Chambers (*ganḍhakuṭīs*), and make the gateway beautiful.³³⁰ 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 *aṅgana*, that is, Tib. *mchod rten la mtha’ ma* = Skt. *stūpāṅgana*. My translation is based on this possible equivalent. Cf. LCTSD (sup.): *khyams* = *aṅgana*; cf. also Yijing’s translation (T. 1452 [24] 429b20): 中間 “the open space.”

³³⁰*dri gtsang khang*. The usage of the term “*ganḍhakuṭī*” here is very odd. That is so because as Schopen (1990; 2000a: 105, n. III.8) notes, the *ganḍhakuṭī* 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* = *ganḍhakuṭī*” but “*gtsan khang* = *kūṭa* (?)” as follows (Derge 4117, 99a3; b1–2 = R. Sāṅkṛtyāyana, 120 [Taishō Univ. 17.458–459; 483]): *mchod rten ni rnam pa gnyis te / gtsang khang can nyid dang / ka ba lta bu nyid do // = dvaividhyaṃ stūpe / saḡagatarvaṃ stambhabhūtatā ca /; gtsang khang gi mu khyud bya’o // = gahane pi karaṇam /*. Yijing’s translation refers to neither the Perfume Chamber nor the gate way (T. 1452 [24] 429b19–20): 爾時，給孤獨長者，白世尊言：“唯願許，我於髮爪窰觀波，中間空者，為作門戶。” “At that time the Householder Anāthapiṇḍada said to the Blessed One: ‘If the Blessed One authorizes it, I will make a gate way (門戶) in the open space [around] the *stūpa* of the hair and nails.’” “Gate way” (門戶), 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.) *karaṇam /*.

Again, he said: “Blessed One, if you authorize it, I will build a turret (*aṭṭāla*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*³³²). The Blessed One said: “Therefore, Householder, since it is authorized, draw so.”

[The above is] Section Eight of Chapter Three of the *Nidāna*.

§ 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 /

3.9.1

The Buddha, the Blessed One, was staying in Śrāvastī, 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 brahmins 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-

³³¹*ba gam*. Cf. *Mvy.* (Sakaki, 5523); Yijing’s translation (T. 1452 [24] 429b20): 簷屋 (?).

³³²*rgya skyegs*. Cf. *Mvy.* (Sakaki, 5916).

ter stand.³³³ 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,³³⁴ must climb it and make a perfumed palm print³³⁵ [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.”³³⁶ 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.”³³⁷ The Blessed One said: “Therefore, Householder, since it is authorized, make a

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*): *mchod rten gyi bum gdan*; Goldstein (s.v. *mgur chu*): the flat base of a stūpa. Cf. Yijing’s translation (T. 1452 [24] 429c2): 窣覩波頂. “the top of the *stūpa*.” Unfortunately, there seems to be no reference to this passage either in the *Vinayasūtra* or the *Vinayasūtravṛtyabhīdhānasvavyākhyāna-nāma*.

³³⁴ Yijing’s translation is slightly different (T. 1452 [24] 429c7–10): 若無俗人，應使求寂。若無求寂，諸苾芻等，應先濯足，淨以香湯，或塗香泥。作如是念：“我今為欲供養大師。”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 *duskrta* 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).

³³⁶ *g.yog pa’i snying po*. It is quite uncertain what *snying po* (= an attested translation of *garbha*) exactly means here. Cf. Yijing’s translation (T. 1452 [24] 429c): 覆舍 “a cover-building.” Dorjee (1997: 6): “a cover.”

³³⁷ *chab sgo* (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): 復為無門，室闌損壞。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.’”

drain."

[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*)³³⁸ 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*³³⁹ banner, the *nāga* banner, and the bull banner."³⁴⁰

[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 (*manaḥ-silā*)³⁴¹ the *stūpa* of the Blessed One's hair and nails." The Blessed One said: "There-

³³⁸ *rgyal mtshan*. Cf. *Mvy.* (Sakaki: 6109).

³³⁹ *chu srin*. Cf. *Mvy.* (Sakaki, 3236, 4833); the *Vinayasūtra* (Derge, 4117, 99b1 = R. Sāṅkrtyāyana, 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. Sāṅkrtyāyana, 120 [Taishō

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.

Univ. 17.488] = Derge 4117, 99b2): *āla* = *ba bla*.

4

The Summary [of Chapter Four]:

The door panel and [so on] are also as previously declared³⁴² /
The Group-of-Six, one who is engaged in dye-work /
The basin, the wood board are as previously told /
Parivrājakas, 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 nets³⁴⁴ /
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-paṭṭa*)³⁴⁶ must be made on the door panel (**kavāṭa*)³⁴⁷.’

Of what kind of [materials] must it be made?” “Of anything but precious substances.”

³⁴²*dbyar* (Jäschke, “summer”). This verse must represent the contents of Section One, but the term *dbyar* does not occur in Section One. I provisionally regard it as a confusion with *sbyar*. Cf. Jäschke (s.v. *dbyar pa*): *dbyar pa* = *sbyar pa*.

³⁴³*chag chag btab*. This is an attested translation of *sikta*. Such a phrase does not occur anywhere in the narrative part below.

³⁴⁴*gzugs 'khor*. It is completely unclear what *gzugs 'khor* means; cf. below, § 4.1.1, n. 350.

³⁴⁵*nor las skyes*. Cf. *Bod rgya tshig mdzod chen mo* (s.v. *nor las skyes*): “*me lha*.” What is referred to by *nor las skyes* does not appear in the narrative part below. Yijing’s *uddāna* (T. 1452 [24] 430a7–8 = T. 1456 [24] 518b21–22) seems not to include words corresponding to *nor las skyes*.

³⁴⁶*lag gzungs*. Cf. The *Vinayasūtra* (Derge 4117, 6a2–3 = R. Sāṅkrtyāyana, 6 [Taishō Univ. 1.209]): *sgor sgo glegs dañ sgo gtan dañ yañ mig dañ lag gzuñs legs par bya'o // = dvāre kavāṭārgaḍakaṭakāyāmapaṭṭasamāyoja(n)nam /*; Yijing’s translation (T. 1452 [24] 430a10): 鑲鈕.

³⁴⁷*sgo leb*. Goldstein (s.v. *sgo leb*) suggests that *sgo leb* is a synonym for *sgo glegs* “door opening; door plank, door leaf.” Yijing’s translation appears to support his suggestion (T. 1452 [24] 430a10): 戶扇 “screen door,” which occurs as an equivalent to *sgo glegs* in the *Kṣudrakavastu* (See the note of § 4.1.1). Cf. the *Vinayasūtra*: *sgo glegs = kavāṭa* (see above); the *Matrkā* (Derge 7 Na 283a6–7): *sgo leb ces bya ba ni sgo'i 'phar ma ste /*. “What is *sgo leb*? [It is] a door panel.”

[He] asked again: “The Blessed One has said:

‘The belt for keeping the sitting posture (**yogapaṭṭa*)³⁴⁸ 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.”

[He] asked again: “The Blessed One has said:

‘A net (**jāla*)³⁴⁹ 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 screen³⁵⁰ must be made.’

Of what [material] must it be made?" “Of anything but precious substances.”

4.1.2

The setting was in Śrāvastī. There was a householder in Śrāvastī who was devout and therefore had good thoughts.³⁵¹ He took as a wife a daughter of a follower of a naked ascetics.³⁵² 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.”³⁵³

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*): *yogapaṭṭa* (based on the *Avadānakalpalatā*). In the *Vinayasūtra*, a Sanskrit equivalent of *pus 'khyud* is represented as “*āyapaṭṭa*” as follows (Derge 4117, 59a6; 97a5 = Taishō Univ. 2.2664; 17.320): *ro rgyab na bas pus 'khyud bcañ bar bya'o // = dhārayet pṛṣṭhāvādhika āyapadam* (sic.) /; *de'i dus na de la chos gos sam pus 'khyud g'zag par bya'o // = cīvarenainadāyapattena* (sic.) *vā tadādhiṣṭhitam kurvūt /*.

³⁴⁹ *dra ba*. Cf. Negi (s.v. *dra ba*).

³⁵⁰ *dra ba'i gzugs 'khor*. What *gzugs 'khor* refers to is completely uncertain. I just follow Yijing's translation (T. 1452 [24] 430a): 窓網 “the net for a window.” Cf. The *Kṣudrakavastu* (Derge 6 *Tha* 36a7 = T. 1451 [24] 219a27): *bcom ldan 'das kyis bka' stsal pa / skar khung dra ba can du bya'o //* “The Blessed One said: ‘The window must be made as having a net.’” = 佛言：“應作隔子窗樞。”

³⁵¹ *dge bar sems pa*. Cf. Yijing's translation (T. 1452 [24] 430a17): 意樂賢善. “What he hoped was wise and good.”

³⁵² *gcer bu pa'i dge bsnyen pa*; Yijing's translation (T. 1452 [24] 430a17): 遂於露形外道，娶女為妻. “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.”

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,³⁵⁴ 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 now 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

³⁵⁴ *dge skos* Cf. *Mvy.* (Sakaki: 9067): *dge skos* = *upadhivārika*; Edgerton (s.v. *upadhī-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 *upadhivārika* 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 *upadhivārika* 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* = *dīzanzuo* 典座 in the *Kṣudrakavastu*, suggests that *upadhivārika* might be an original form of *dianzuo* 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 *dianzuo* 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-seats³⁵⁵ 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 (*śayanāsanoddeśaka*)³⁵⁶ 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!³⁵⁷ Monks! The acquisitions of the residential cell must be owned by those who are staying there."³⁵⁸

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*

³⁵⁵*mal stan*. This term occurs relatively often in the *Mūlasarvāstivāda-vinaya*. Mostly, it seems to be a rendering of Skt. *śayanāsana* (Cf. *Mvy*. Sakaki: 5858), but not always. In the *Carmavastu* (Derge 1 *Ka* 268b1–4 = Dutt 194), for example, this term occurs as an equivalent of not only *śayanāsana* but also *śayyā*. 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 *śayanāsana* in the Tibetan *Mūlasarvāstivāda-vinaya*. In the *Śayanāsanavastu*, for example, the term *śayanāsana* 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 "*śayanāsana*" is not completely clear. More precisely, *śayanāsana* seems to be a generic term signifying various items that were used for sitting down or lying down. In the **Upālipariṣcchā* of the *Uttaragrantha* (Derge 7 *Na* 158b4–5), for example, these four items are collectively referred to as "*gnas mal*": *khri* "a chair," *khri'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): *mañcapīṭhavyṛṣīkocakabimbopadhānacaturasrakam iti śayyāsanam (sic) / = khri dañ khri'u dañ stan nañ tshañs can dañ la ba dañ śnas dañ gor bu žes bya 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).

³⁵⁶*mal stan 'gyed pa*. Cf. The *Kośambakavastu* (Derge 1 131a5 = Dutt 190): *gnas mal 'ged pa = śayanāsanoddeśaka*. Edgerton (s.v. *-uddeśaka*): "director, manager." Note also that *'gyed pa* and *'ged pa* are often used interchangeably in the *Mūlasarvāstivāda-vinaya*. Cf. Jäschke (s.v. *'ged pa*); Silk (2008: 105).

³⁵⁷*yon bdag 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.

³⁵⁸Yijing'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.'"

The *Vinaya-uttaragrantha*, Volume Thirty-six.

§ 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."³⁵⁹

4.2.2⁽¹⁹⁾

The setting was in Śrāvastī. There was another householder in Śrāvastī. A certain mendicant (*piṇḍapātika*),³⁶⁰ 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-

³⁵⁹Yijing'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): "時諸苾芻，差授事人。以見別房，遂不差遣。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 *Mūlasarvāstivāda-vinaya* as one of two broad categories of monks, the other of which is *saṃgha-lābhika* "the one living on the acquisitions of the Community." Yijing's translation (T. 1452 [24] 430c4): 乞食苾芻.

⁽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.”³⁶¹

The householder gave five *kārṣāpaṇas*, and he (= the monk) was assigned as the One-Who-is-in-Charge-of-New-Construction.³⁶²

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: 我能助作. “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 *Vinayavibhaṅga* (Derge 1 *Ca* 241b7–242b6 = T. 1442 [23] 688c23–28); the *Bhaiṣajyavastu* (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*

§ 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 /

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 on³⁶⁵ 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 *Vinayavibhaṅga* (Derge 3 *Nya* 4a2 = T1442 [23] 854b27).

³⁶⁴Yijing’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): 時諸苾芻，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,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 (*sāhacarya*) and their fellow-resident disciples (*antevāsin*).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 *Nidāna*

§ 4.4

The Summary [of Section Four]:

- The privy, the washing place /
- The toilet, washing feet /
- The [face]towel, the vase, the ladle /
- Various sorts of things are as previously declared /

4.4.1⁽²¹⁾

The Buddha, the Blessed One, was staying in Śrāvastī, 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,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.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.”

³⁶⁷*rgan 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.”

³⁶⁸For *sāhacarya* and *antevāsin*, see § 3.1.3.

³⁶⁹*snam phyi'i sa*. Yijing's *Nidāna* (T. 1451 [24] 431b7): 大小便室.

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.

⁽²¹⁾Schopen (2004b: 178) refers to this story in his discussion about the role of the Group-of-Six in *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 toilet³⁷². 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 footboard³⁷³ 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 towels³⁷⁴ 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

³⁷¹Tibetan translation does not refer to what the monks washed. Yijing’s translation suggests that they washed their feet (T. 1452 [24] 431b11–12): 時，六衆苾芻，於洗足處，貯水瓮邊。 “At that time, the Group-of-Six were near the water jars at the spot for washing feet.”

³⁷²*gci sa*. Lit. “urinating place.” Yijing’s translation (T. 1452 [24] 431b15): 時有苾芻，前入小便。 “A monk first entered [the place] to take a pee.”

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. *chol zangs* (*Bod rgya tshig mdzod chen mo*: *rkang lag ’khru snod* “a vessel for washing hands or feet”) and Chin. 洗足盆/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 *Nidāna*, 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* / *mukhapocchana*. 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 bowl³⁷⁵ 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 *Mūlasarvāstivāda-vinaya*. See, for example, the *Kṣudrakavastu* (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 *Nidāna* does not mention the color of the bowl (T. 1452 [24] 431c4): 衆鉢 “a bowl belonging to the group of monks.” Kalyāṇamitra’s *Vinayavastu-ṭīkā* annotates the term that occurs in the *Vinayavastu*, but it is not very helpful (Derge 4113 288b5–6): *lhuñ bzed nag po źes bya ba ni drañ sroñ gi snod do* // “In regard to ‘the black bowl,’ it is the vessel of the R̥ṣi.” Viśeṣamitra’s *Vinayasamgraha* also refers to the term in an explanation of how to repair bowls (Derge 164b4 = T. 1458 [24] 562b14): *lhuñ bzed nag po la bu ga byuñ na / sa dañ 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.” = 若瓦鉢有孔隙者，用沙糖和泥，塞之。 “If a hole occurs to the tile bowl, patch it up with the mixture of sugar and earth.” Here we see an equivalent of *lhung bzed nag po* = 瓦鉢 “the tile bowl.” Schopen (2006: 232, n. 12) notes that the Group-of-Six often referred to other monks as “*lhung bzed nag po can* ‘one who has a black bowl’” in the *Mūlasarvāstivāda-vinaya*. Cf. *Mvy.* (Sakaki: 8749): *lhung bzed nag po can* = *kālapātrika*; Edgerton (s.v. *kālapātrika*): “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 stools³⁷⁶ 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*

³⁷⁶*khri rkang rten du bcas pa*. Yijing's *Nidāna* (T. 1451 [24] 431c10): 支床.

§ 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 *saṃghāṭīs*, *uttarāsaṃghas* and *antarvāsas* that were put on the wood board³⁷⁸ 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 *saṃghāṭīs*, *uttarāsaṃghas* 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 *saṃghāṭīs*, *uttarāsaṃghas* 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 *gan pa* (Jäschke, “bar, door-bar”). This term seems to represent what is referred to as *shing leb* in the narrative part below.

³⁷⁸ *shing leb*. It is uncertain what *shing leb* exactly means. This seems to be referred to as 羯恥那衣幪 “the rack (?) of *kāṭhina*-clothes” in Yijing’s *Nidāna* (T. 1451 [24] 431c16). Cf. the *Kṣudrakavastu* (Derge 6 *Tha* 187b2 = T. 1451 [24] 17–18): *drug sde rnams shing leb la ’khrū bar byed de* = 苾芻便於, 大版木上, 撥打浣衣.

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 hair³⁷⁹ belonging to the Community must be used according to seniority,” and took [the cloth] away. They

³⁷⁹ *skra bzed pa'i ras*. Cf. Yijing's translation (T. 1452 [24] 431c23): 剃髮衣 “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 bcang bar bya zhing 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, 隨披其一, 而剃鬚髮。然應別畜, 剃髮之衣。”

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 Veṇuvana, in the park of Kalan-daka. 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

properties³⁸⁰ from my store house and store room."

When the Blessed One trained King Prasenajit by means of the *Daharopama-sūtra*,³⁸¹ a big bell was rung by him in Śrāvastī [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 Virūḍhaka, saying: "Prince, go quickly and speedily. Go and seize the thieves and wealth." Virūḍhaka, 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. Virūḍhaka overwhelmed them. Some of them were killed, some of them ran away, and some of them were caught alive.

Then, [Virūḍhaka] 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."

³⁸⁰Cf. Yijing's translation (T. 1452 [24] 432a13, a17): 被賊之人 "The victim of theft."

³⁸¹*dar la bab pa lta bu'i mdo sde*. Cf. Yijing's translation (T. 1452 [24] 432a14): *shaonian-jing* 少年經; 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 mdo sde* = *Daharopama-sūtra*; the *Vinayavibhaṅga* (Derge 3 Ca 73b1, 150a5 = T. 1442 [23] 641b15, 664c16): *gzhon nu'i dpe'u mdo sde* = 少年經. 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 *Avadānaśataka* (No. 7: the story of Padma). Furthermore, he suggests that this *sūtra* should correspond to the *Dahara-sutta* in the *Samyuttanikāya* (PTS, 3.1). Nishimoto (1933: 73, n. 42) suggests that the 少年經 should correspond to the **Kumāradṛṣṭānta-sūtra* in the Chinese *Samyuktāgama* (T. 99 [2] 334c14–335b8 = T. 100 [2] 391c2–392a25). Tōhoku Catalogue suggests that the Chinese **Kumāradṛṣṭānta-sūtra* should correspond to the *gzhon nu dpe'i mdo* (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."³⁸² Furthermore, a cord also must be attached."³⁸³

³⁸²*kha chag dang 'or 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 *śoṣa* (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 *Pravrajyāvastu* 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): *mkhan po dgongs su gsol / bdag ming 'di zhes bgyi 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 // bsdeb bo // gzungs gdab bo // drub bo // kha bsgyur ro // yang na 'di la lhan thabs su glan no // rkyen ji lta 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 (*maṇḍalakas*). 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): ... *cīvaraṃ sāmghāṭīm adhiṣṭhāmi ākāṃkṣaṃ navakaṃ kāriṣyāmi arddhaṭṭīyamaṇḍalakaṃ anantarāyeṇa dhāviṣye vitariṣyāmi cchetsyāmi saṃbhatsyāmi saṃgranthiṣye seviṣyāmi rakṣye āsevakaṃ vātrāropayīṣye yathā pratyayam vā kariṣyāmi idaṃ cīvaraṃ uttarāsaṃgam adhiṣṭhāmi*. Here we see the equivalent of *lhan thabs su glan no* = *āsevakaṃ āropayīṣye*. What *āsevaka* (or *āsevaka*) precisely means is not clear, but as Edgerton (*āsevaka*, *āsevaka*) notes, a similar equivalent (*lhan thabs kyis glan pa* = (*ā*)*sevakaṃ kṛtvā*) occurs in the passage describing how to make a robe in the *Cīvaravastu* (Derge 1 Ga 71b5 = Dutt, 52), and the term (*ā*)*sevaka* there, Edgerton says, "seems to mean *patch*." Though 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*sgro gu yang thogs shig*. Yijing's translation (T. 1452 [24] 432b15–16): 應為紐結. "You must get a cord tied." I cannot find a reference to a cord of the robe in the *Mūlasarvāstivāda-vinaya*. In the *Vinayasamgraha*, 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."

4.7.2³⁸⁴

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. When 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 unites ultimately disperses.

What has nature (*dharma*) ultimately ceases.³⁸⁵

to such a cord in a series of passages that explain how to make a robe proper (Derge 4105, 139b7–140a1 = T. 1458 [24] 552a4–7): *mtha' skor gyi drung du sgrog rten glan te ngos gnyi gar sgro gu gdags so* // "A cord strap is sewn near the robe border (**anupāta*), and a cord is attached to both sides [of the sewn strap]." = 胸前緣邊，應安其紐。是安<巾+句>紐處。 Cf. the *Cīvaravastu* (Derge 1 Ga 71a5 = Dutt, 51): *mtha' skor = anupāta*; Edgerton (s.v. *anupāta*): "trimming around the edge (of the border of a monk's robe)"; Negi (from the *Vinayasūtra*): *mtha' bskor = pariṣaṇḍā*; Mvy. (Sakaki: 9191): *mtha' skor = ānanda paṭṭika / sānta paṭṭika*. For a detailed graphic explanation of the Buddhist robe of the Theravāda tradition, see the entry on "cīvara" in *Dictionary of Early Buddhist Monastic Terms (Based on Pali literature)* (Nava Nalanda Mahavihara [2nd edition]: 2001).

³⁸⁴For a comparison of this story with the parallel one that occurs in the *Kṣudrakavastu*, see Schopen (1998: n. 54; 2001: 139, n. 8).

³⁸⁵It is well known that this verse, which has a parallel in the *Udānavarga* (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.³⁸⁶ 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 Śrāvastī. He, gradually wandering through the countryside, arrived at Śrāvastī.

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.³⁸⁷

He also continued to weep.³⁸⁸

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 not 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

Sarvāstivādins. For detail, see Hiraoka (2007: 98, n. 39). It is also well known that this verse occurs in other genera of Buddhist literature such as *Nikāyas*, *Āgamas*, and scholarly texts like the 阿毘達磨大毘婆沙論 (T. 1545 [27]) and the 取因假設論 (T. 1622 [31], ascribed to Dignāga). See Ui (1958: 167–231), Mizuno (1981: 396) and Yao (2011: 131, n. 4). Moreover, Schopen (1995: 111, n. 25) notes that this verse also occurs in the *Mahābhārata* and in some brahmanical death liturgies.

³⁸⁶ *dus kyi chos dang ldan par gyur to*. Yijing's translation (T. 1452 [24] 432b27): 身亡. Cf. *Bhaiṣajyavastu*. (Dutt, 267 = Derge Ga 41a [not preserved in Chinese]): *sa kāladharmeṇa samyuktaḥ / = de ni 'chi ba'i chos dang ldan par gyur to //*.

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 *Mūlasarvāstivāda-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 zhing 'dug 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 "*ngu ga*" as "to weep."

[practice] and valid³⁸⁹ [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 *Dharma*, and the Community. There should be no doubt.

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 (*caṅkrama-sthāna*) and the courtyard (*prasāda* or *aṅgana*),³⁹⁰ the gate house (*dvāra-koṣṭhaka*), 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 (*guru*),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.”

4.7.4⁽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 *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 *varṣaka*.³⁹² She, having accepted [his offer], ate food together with a companion and went back to the *varṣaka*.”

³⁸⁹*btsan*. See above, § 2.4.2, n. 154.

³⁹⁰*khyams*. For the equivalent of *khyams* = *prasāda*, see, for example, the *Vinayasūtra* (R. Sāṅkṛtyāyana, 115 [Taishō Univ. 17.262] = Derge 4117, 96a4): *na dvārakoṣṭhake prāsāde vā śayyāprajñaptim kṛtvā vā dhāraṇam kuryāt / = sgo khañ dan khyams su mal bca’ ba dan bcas pa yañ gzuñ bar mi bya’o //*; cf. also LCTSD (sup.): *khyams* = *aṅgana*.

³⁹¹*bla ma*. Cf. LCTSD (s.v. *bla ma*).

³⁹²Cf. above, § 1.4.1, n. 27.

⁽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 father 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 act³⁹⁴

The request must be made in this way: When the mats have been spread and the *gaṇḍī* 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 *Mūlasarvāstivāda-vinaya* as given through a formal ecclesiastical act by the Community, is not a translation of *saṃvara* but rather *saṃvṛti*, 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): 法於父母舍而作往還 “the permission to do a round-trip to the parents’ houses”; Yijing’s *Ekottarakarmaśataka* (T. 1453 [24] 486a26): 俗親作往還羯磨 “the ecclesiastical act for a round-trip [to the place of] the lay parents.” Note also that Yijing often uses either *fa* 法 or *jiemo* 羯磨 (*karman*) in order to represent what is translated as *sdom pa* in the Tibetan *Mūlasarvāstivāda-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 *kārṣāpaṇas*³⁹⁵ 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 *kārṣāpaṇas*." "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

³⁹⁵The term *kārṣāpaṇa* may simply mean "money" in this context; cf. above, § 3.1.5, n. 220.

³⁹⁶*dur khrod*. Cf. *Mvy.* (Sakaki: 1137).

³⁹⁷Here 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).

⁽²⁴⁾Cf. Schopen (2001: 106, 110). Yijing's translation omits a series of these stories regarding the debt left by a deceased monk.

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 *kārṣāpaṇas* 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*)³⁹⁸ 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 cloth³⁹⁹ 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 rnams*. 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. Sāṅkṛtyāyana, 107 [Taishō Univ. 14. 28]): *’di la gal te gzu bo dag yod na dge sloṅ ma rnams la bstan par bya ba ṅid yin no //* “If here are meditators, they are the very ones who must teach the nuns.” = *sthalasthair atra sannī (sic) ced bhikṣuṇīnāma-(sic)-codyatvaṃ /*. The idiom also occurs in the *Vinayasamgraha* 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 tshē gzu bos mtshams kyi phyi rol du gso sbyoṅ bya’o //* “The mediator should be placed in the middle. At that time, the mediator must perform the *pośadha*-ceremony outside the boundary.”= 應隔處中人, 令其間坐。若於界內, 鬪諍紛紜, 諸處中人, 應出外長淨。 Cf. Silk (2008: 170, n. 42) suggests that the administrative title *talazha* 鬪賴吒 which frequently occurs in the *Shisong lü* 十誦律 and the *Mohesengqi lü* 摩訶僧祇律 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.

⁽²⁵⁾ Cf. Schopen (2001: 119–120).

4.8.3⁽²⁶⁾

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.”⁽²⁷⁾

4.8.4⁽²⁸⁾

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.”⁴⁰⁰ 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

⁴⁰⁰*bcad 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。我等宜應請斷其價。” “The two [householders] thought in this way: ‘What is said by great monks is determinative. Let’s ask him to decide the price.’”

⁽²⁶⁾Cf. Schopen (2001: 126–128). Yijing’s translation omits this story.

⁽²⁷⁾Cf. This story does not occur in Yijing’s translation.

⁽²⁸⁾Cf. Schopen (2001: 126–128). Yijing’s translation omits this story.

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,⁴⁰¹ from now 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 haggled⁴⁰² 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.⁽²⁹⁾ 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 kyis. Mvy.* (Sakaki: 2102): *gnas ngan len = dauṣṭhulya*. Cf. Edgerton (s.v. *duṣṭhula, dauṣṭhulya*).

⁴⁰² *bskyod pa*. My translation "haggled" is provisional, though it seems to be best in the context. *Skyod 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 trees⁴⁰⁴, monks, having eaten the fruit, ignored [the fruit trees],⁴⁰⁵ 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.”⁴⁰⁶

[Some] monks were divided into groups with those monks who were [engaged in] preserving the canon, reading, reciting, and meditation.⁴⁰⁷ The Blessed One said: “You must not be exclusively

⁴⁰⁴Yijing’s translation (T. 1452 [24] 433b27): 一千根菴沒羅林. “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 *Matrkā* (Derge 7 Pa 271a2–3): *de ste gtsug lag khang de na ral zhing zhig par mthong na / de ste bdag nyid kyis nus par gyur na ni / bdag nyid kyis slar gso bar byos shig / bdag nyid kyis bya bar mi nus na / tshangs pa mshungs par spyod pa gzhan dag la ston cig / ston la bdag gis mngon 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 *vihāra*, 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*): *upekāte*.

⁴⁰⁶Yijing’s translation is relatively different (T. 1452 [24] 433c4–5): 大眾應差，守園之人，令其修理. “The assembly must assign [someone] the Park-Guardian, and have him repair [the park].”

⁴⁰⁷*tsul bzhin yid la byed pa = yoniśo manasikāra*. Cf. *Mvy.* (Sakaki: 1680); Edgerton (s.v. *yoniśas*): “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."⁴⁰⁸

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.⁴⁰⁹ 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,⁴¹⁰ and the Blessed One said: "Half of many members must eat food first."

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."⁴¹¹

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."

⁴⁰⁸The 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): 時守園人, 遂安籬柵, 計諸果樹, 分布與人, 於樹根下, 而嚼齒木. 或時漱口, 或洗手面, 濯足浣衣. "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."

⁴⁰⁹*nar mar bza' ba*. Cf. *Bod rgya tshig mdzod chen mo* (s.v. *nar ma*): "zas nar ma 平常的食物." Yijing's translation is completely different (T. 1452 [24] 433c14): 寺資產物 "the assets of the *vihāra*."

⁴¹⁰Our Tibetan text does not mention what the trouble was. Yijing's translation, however, refers to it (T. 1452 [24] 433c): 既受差已, 專為守護. 因斯闕食. "After they are assigned [to guardians], they were occupied with watching. Therefore, they could not eat anything."

⁴¹¹Yijing's translation (T. 1452 [24] 433c20) refers to not only inspecting but also making the fruit legally allowable: 佛言: "應審觀察, 蟲者簡却. 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 above is] Section Nine of Chapter Four of the *Nidāna*

§ 4.10

The One-Who-Makes-Things-Allowable (*kalpikāra*) and the male novice /
The one who takes formal possession⁴¹² by himself /
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 /

4.10.1

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*)⁴¹³ 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,⁴¹⁴ make [them] legally eatable,⁴¹⁵ and distribute [them].”

The Blessed One said that a monk, after having washed his hands, must accept [the mangos] as

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 *Bhaiṣajyavastu*, 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 *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya*, see, at least Schopen (1994a) and Yamagiwa (2002: 375–380).

⁴¹⁴*byin len* = a form of *prati√grah*. Cf. *Mvy.* (Sakaki: 8461, 9322).

⁴¹⁵In the *Vinayavibhaṅga* (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 kyis bka’ stsal pa / rung ba ni rnam pa lnga ste / lnga gang zhe na / mes rung ba dang / mtshon gyis rung ba dang / sen (D157a2) mos rung ba dang / rnyings pas rung ba dang / ne tsos rma phyung bas rung ba nyid ni lnga pa’o // gzhan yang rung ba lnga ste / lnga gang zhe na / phyung ba dang / gshegs pa dang / bcad 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.’” = 佛言: “有五種作淨。云何為五? 謂, 火淨, 刀淨, 爪淨, 蔦乾淨, 鳥啄淨。是謂為五。復有五種作淨。謂, 拔根淨, 手折淨, 截斷淨, 劈破淨, 無子淨。” “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."⁴¹⁶

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].⁴¹⁷ 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 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."

⁴¹⁶A 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，纔去之後，衆鳥咸來，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.”

⁴¹⁷Cf. Yijing's translation (T. 1452 [24] 434a): 時，六衆苾芻，自選好者，令授而食。 “At that time, the Group-of-Six chose what they preferred by themselves, had it given to them, and ate it.”

4.10.3

The setting was in Śrāvastī. The Group-of-Six⁴¹⁸ wandered in the countryside and arrived at a *vihāra* in a border town. The monks there went out for the daytime practice,⁴¹⁹ 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*],⁴²⁰ and if there is no residential monk, they can demarcate the boundary. Otherwise, they must not demarcate [the boundary].”

⁴¹⁸Cf. Yijing’s translation (T. 1452 [24] 434a13) refers to not the Group-of-Six but simply “monks” (諸比丘).

⁴¹⁹*nyin par spyod pa*. This must be a variant of *nyin mo spyod (pa)*, which often occurs in the *Mūlasarvāstivāda-vinaya*. See, for example, the *Pravrajyāvastu* (Eimer 89, 222, 224), the *Poṣadhavastu* (Huvon Hinüber: §39), the *Vinayavibhaṅga* (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 *Mūlasarvāstivāda-vinaya*. In the context of the *Mūlasarvāstivāda-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 *Mūlasarvāstivāda-vinaya* suggest that it is also an equivalent of *divāvihāra*. See, for example, the *Vinayavibhaṅga* (Derge 3 *Ca* 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): 晝日遊處.

⁴²⁰Cf. 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 ston glo bur du lhags pa dag gis ñi ma bdun nam brgyad gñug mar gnas pa la ma bsdad par mtshams gcod na ñes byas so // de la sna ma ñid mtshams 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.”

4.10.4

The setting was in Śrāvastī. There were two householders quarreling in front of the gate of Jetavana.⁴²¹ One of them, having taken a monk there as a witness, had him testify at the king's court.⁴²² [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.

⁴²¹Yijing's translation is more specific (T. 1452 [24] 434a26–27): 有一苾芻, 住阿蘭若處。有二耕人, 共為鬪爭。遂以身手, 互相捶打。 "There was a monk living in an *araṇya*. Two farmers were quarreling there. They slapped each other."

⁴²²Yijing's translation inserts a dialogue between the monk and the king about the *Cakravartin* King (T. 1452 [24] 434a29–b2): 苾芻既至。王自問曰: "此事如何?" 苾芻白言: "大王, 若能自立要契, 如轉輪王者, 我能白王。" 王: "然。其契。" 苾芻答曰: "此二鬪人, 更互相瞋, 俱行拳棒。" 王既聞已, 二皆與罪。苾芻告曰: "大王, 何故行罰? 向者立要, 如轉輪王, 行化於世。" 王曰: "輪王如何行化?" 答曰: "夫輪王者, 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."

5(30)

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 Ṛṣi authorized /
The image of the Bodhisattva /
The railing, the banner (*dhvaja*) /
The flag (*patāka*) [on] the iron post /

§ 5.1

The setting was Srāvastī. The Householder Anāthapiṇḍada said: “If the Blessed One authorizes it, I will make an image of the Bodhisattva, the Blessed One.”⁴²³ And the Blessed One said: “Householder, since I authorize it, you must do it!”⁴²⁴

Anathapiṇḍada 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!”⁴²⁵ “Furthermore, if the Blessed One authorizes it, I will surround the image of the Bodhisattva with the railing (*vedikā*).”⁴²⁶ And the Blessed One said: “Householder, since I authorize

⁴²³Yijing’s translation refers to the reason why Anāthapiṇḍada liked to make the image (T. 1452 [24] 434b17–18): 緣處同前。若佛世尊，自居眾首，為上座者，便有威肅，眾皆嚴整。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 *Vinayavibhaṅga* (cf. Text, n. 201).

⁴²⁴Schopen (2005a; 2005b) discusses in detail the Bodhisattva image that occurs in the *Mūlasarvāstivāda-vinaya*, and notes that it is a specifically named the Bodhisattva Siddhārtha image type, the *Jambūcchayikā-pratimā* “Image of (the Bodhisattva Siddhārtha Sitting in) the Shade of the Jambu Tree,” which is representing the so-called “first meditation.”

⁴²⁵Yijing’s translation here refers to five kinds of banners (T. 1452 [24] 434b22–23): 時彼長者，不知欲造何幡。佛言：“有五種旗幡。謂，師子幡，莫羯羅幡，龍幡，揭路茶幡，牛王幡。” “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.’”

⁴²⁶*stegs bu*. Schopen (2005b: 305, n. 25) suggests that the idiom *stegs bu* here might not be a translation of *vedikā* but simply mean ‘a stand, board, table’ or ‘any contrivance for putting things on’ as Jäschke (s.v. *stegs bu*) defines. Yijing’s translation here seems to support Schopen’s suggestion (T. 1452 [24] 434b24): 長者復請，為瞻部影像，作座。 “The Householder asked

⁽³⁰⁾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*)."⁴²⁷ 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*)⁴²⁸ 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 (*ābharaṇas*) 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!"⁴²⁹

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 (*gaṇḍa-aṅgada*).⁴³⁰ The Blessed One said:

again that he would like to make a pedestal for the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree."

⁴²⁷*lcags kyi ka ba*. Cf. Yijings' translation here (T. 1452 [24] 434b24): 鐵竿. "iron pole (?)"

⁴²⁸*ba dan*. Cf. Yijings' translation here (T. 1452 [24] 434b24): 旗幡.

⁴²⁹Yijing's translation here seems not to refer to the circuit (T. 1452 [24] 434b29–c2): 緣處同前。給孤獨長者，白佛言：“豈非佛為菩薩時，廣作供養？”佛言：“如是。我今欲，為瞻部影像，隨意供養。”佛言：“應作。”“The setting was as before. The Householder Anāthapiṇḍada said to the Buddha: ‘When you, the Buddha, were the Bodhisattva, didn’t people hold a service [for you]?’ The Buddha said: ‘They did so.’ [The Householder said]: ‘I would like to hold a service for the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree as I wish.’ The Blessed One said: ‘You must hold it.’”

⁴³⁰*dri'i rgyan*. The *Vinayasūtra* suggests that *dri'i rgyan* is equivalent to *spos kyi lus*, and also that a Sanskrit behind them is *gaṇḍa-aṅgada* (cf. Text, n. 205). Schopen (2005b: 307, n. 31) notes that *aṅgada* is a common term for ‘a bracelet worn on

“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*).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*).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.”⁴³³

[The above is] Section Two of Chapter Five of the *Nidāna*.

§ 5.3

The Summary [of Section Three]:

The respectful offering (*argha*) is given, and the respectful offering will be given /
Likewise, boxes (*samudgakas*) for garlands /
[Though] the music instrument (*vādya*) does not stop /
A variety of ornaments must not be removed, either /

the upper arm,’ or ‘armlet.’ The Yijing’s translation here seems to be more specific (T. 1452 [24] 434c4–5): “我今欲作，磨香塗香，拭佛手足。” 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.’”

⁴³¹*khyogs*. Yijing’s translation here refers to the reason why Anāthapiṇḍada wished to use a palanquin (T. 1452 [24] 434c5–6): “佛為菩薩時，乘輿出入，或乘御車。我今欲作輦輿。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.’”

⁴³²*shing rta*. Cf. Yijing’s translation does not refer to the authorization for a wagon.

⁴³³Yijing’s translation here does not specify the parts of the body that should be adorned (T. 1452 [24] 434c9–11): “菩薩在家，常著花鬘瓔珞，以為嚴飾。我今亦作用莊嚴像。” 佛言：“如是。種種莊飾之具，我皆聽作。” “[The Householder said:] ‘The Bodhisattva, while being a layman, adorned himself by always putting on a wreath of flowers and ornaments. Now I would like to adorn the image.’ The Blessed One said: ‘Right. I authorize that you adorn [it] with various kinds of ornaments.’”

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*)⁴³⁴ in front of the feet of the image of the Bodhisattva.” The Blessed One said: “Householder, since I authorize it, you must give it.”⁴³⁵

5.3.2

At the time of the feast (**bhojana*)⁴³⁶ 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*⁴³⁷ 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] Elders⁴³⁸ carried [them] and became unhappy, the Blessed One said: “Those who have entered into the relationship of dependence, or other juniors (*taruṇas*) and seniors (*vṛddhas*)⁴³⁹ must carry [them]. The Elder monk and [other] Elders must watch [them].”⁴⁴⁰

⁴³⁴yon. 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.

⁴³⁵Yijing’s translation here refers to the reason why Anāthapiṇḍada wished to give the offering (T. 1452 [24] 434c15–18): “爾時給孤獨長者，請世尊曰：‘佛為菩薩時，一切大眾，以吉祥事，恭敬供養佛。若聽者，我於瞻部像前，為吉祥事，并設供養。佛言：‘隨意應作。’” “At that time the Householder Anāthapiṇḍada asked the Blessed One: ‘When the Buddha was the Bodhisattva, all the people showed homage and held a service for the Buddha with something splendid. If you authorize it, I will do something splendid and hold a service in front of the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree.’ The Buddha said: ‘You must do it as you wish.’”

⁴³⁶*mchod ston*. Negi (s.v. *mchod ston*) gives *bhojana*, *bhojya*, and *bhoga* as attested equivalents for Tibetan *mchod ston*. In the *Mūlasarvastivāda-vinaya* the expression *mchod ston* often occurs as signifying a big meal especially supplied by lay followers at their houses. See, for example, the *Vinayavibhaṅga* (Derge 3 *Cha* 205b4 = T. 1442 [23] 757c29), the *Kṣudrakavastu* (Derge 6 *Tha* 195b7; *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] 398a15–17): *de dag gis smras pa / lha de’i slad du grong khyer gyi sgo bzhir sbyin pa dag gtang bar bgyi zhing / dus ston ma yin pa’i mchod ston dag bgyis la bsod nams dag bgyi’o //* “They (= the ministers) said: ‘King, for the sake of him (= 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.’” = 諸臣答言：“應為智馬，於城四門，宜作非時白蓮華會。廣行惠施，盛修福業。” “The ministers answered: ‘For the sake of the wise horse, you should give the white lotus feast (?) that is irregular. You should widely give donations. You should steadily accumulate merit.’” This suggests that there might be difference between *mchod ston* and *dus ston* in a strict sense, though the difference is not completely clear.

⁴³⁷Cf. above, § 2.2.1, n. 116.

⁴³⁸*dge slong gnas brtan dang gnas brtan dag*. It is not completely clear to me why *gnas brtan* is repeated here. Three Kanjur editions (Derge, Peking, and Phudrak) omit the repetition here, but they have the same repetition in the following rule delivered by the Buddha. In the *Vinayasūtra* (cf. Text, n. 211), this is referred to simply by a plural form of *sthavira*.

⁴³⁹*gzhon pa dang rgan pa = taruṇa-vṛddha*. Schopen (2005b: 309, n. 39) notes that these two terms refer to biological age, but the term *sthavira* means monastic seniority.

⁴⁴⁰The 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]."⁴⁴¹

5.3.4

When monks, even though the instrumental music (*vādyā*)⁴⁴² had not stopped nor the people dispersed, put away the ornaments of the image, devout brahmins 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 brahmins 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."⁴⁴³

[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] /

⁴⁴¹ Yijing's translation here does not refer to such a box (T. 1452 [24] 434c18–19): "我今復欲, 作頂上鬘, 及諸香合, 供瞻部像." 佛言: "應作." "[The Householder said]: 'Now I would like to provide garlands and perfumes on the top [of the wagon] for the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree.' The Buddha said: 'You must do [it].'"

⁴⁴² *rol mo*; cf. Text, n. 213.

⁴⁴³ Yijing's translation here is somewhat different (T. 1452 [24] 434c19–25): 長者言: "我因瞻部像, 莊嚴寺宇." 時諸苾芻, 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: "此之住處, 極妙莊嚴." 時諸苾芻, 見人鬧亂, 晝日閉門. 俗人見已, 便起譏嫌, 云障生善. 以緣白佛. 佛言: "若有鼓樂, 為供養時, 晝日開門, 至夜宜閉." "The Householder said: 'I will adorn the *vihāra* for the sake of the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree.' Then monks painted the *vihāra* and held a service [for the image] with various scented ointments, garlands, incense, and incense powder and with drum music. When a large number of people saw how marvelous it was, they produced the feeling that they had never had before and said to each other: 'This residential place is gracefully adorned.' Monks, having seen the crowd making a fuss, closed the gate though it was in the daytime. The laymen, having seen it, became displeased, saying: 'That prevents doing good.' [The monks] told the Buddha what had occurred. The Buddha said: 'If the service [for the image] is held with the playing of drums, you must open the gate in the daytime. When night has come, you must close it.'"

[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 fourth 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 Blessed 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

⁴⁴⁴Yijing’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, 遂設無遮大會. “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 Mūlasarvāstivādin 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.

5.4.2

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?”⁴⁵² 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-knot⁴⁵⁵?” The Blessed One

⁴⁴⁵Yijing’s translation inserts an authorization made by the Buddha before this question (T. 1452 [24] 435a16): 爾時長者白佛言: “我今更設大會.” 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*dpyid zla tha chung*. Cf. *Mvy.* (Sakaki: 8263). Yijing’s translation is more specific (T. 1452 [24] 435a17–18): “薛舍佉月, 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.

⁴⁴⁸The *Vinayasūtra* (Derge 4118, 63a2–4 = R. Sāṅkrtyāyana, 79 [Taishō Univ. 3.74]) suggests the equivalent of *zhal bsro ba* = *pratiṣṭhāpana*, — i.e. *gtsug lag khañ žal bsro ba* = *vihāra-pratiṣṭhāpana* and *mchod rten žal bsro ba* = *pratiṣṭhāpa* (*sic.*). It seems that *zhal bsro ba* is used in modern Tibetan as an idiom to signify a sort of religious ritual or action. See, for example, Goldstein (s.v. *zhal bsro*): “to consecrate a icon/statue.”

⁴⁴⁹*pho brang*. Negi gives various words as attested equivalents for *pho brang*, such as *antaḥpura*, *pura*, *bhavana*, *kula*, and *gr̥ha*. 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.

⁴⁵⁰Yijing’s translation here seems to be more direct (T. 1452 [24] 435a18–19): “我今欲作, 生日大會.” “[The Householder said:] ‘Now I would like to hold a big feast for the birthday.’” Cf. *Mvy.* (Sakaki: 5673): *jāti-maha* = *bitsas ston*.

⁴⁵¹Yijing’s translation abruptly inserts one regulation regarding the Bodhisattva image (T. 1452 [24] 425a19–20): “我今欲為瞻部影像, 而作香臺.” 佛言: “應作.” “[The Householder said:] ‘Now I would like to make an incense stand.’ The Buddha said: ‘You must do it.’”

⁴⁵²*dbu skra*. The most common term for *dbu skra* in Sanskrit is *keśa*. However, the *Vinayasūtra* (cf. Text, n. 216) and the *Mvy.* (see the following note below) suggest that a Sanskrit word behind *dbu skra* is *jaṭā*. Cf. Yijing’s translation (T. 1452 [24] 435a20): 頂髻 “top-knot.”

⁴⁵³Here what exactly is being celebrated is not clear. Given the context and the fact that Edgerton (s.v. *jaṭā-karaṇa-karman*) notes that there is a passage where the expression *jaṭā-karaṇa* is substituted for *cūḍā-karaṇa* in the *Mahāvastu*, our passage seems to purport the celebration of the Siddhārtha’s first haircut, i.e., one of the traditional Hindu *saṃskāras* known as *cūḍā-karaṇa*. Furthermore, as Schopen (unpublished) exactly notes, Kapani (1992: 103) explains that the *cūḍā-karaṇa* for the son of a *ḥṣatriya* took place in his fifth year. However, the celebration regarding *cūḍā* occurs in the immediately following passage.

⁴⁵⁴Cf. *Mvy.* (Sakaki: 5674): *jaṭā-maha* = *ral pa breg pa’i dus ston mo/ ral mo ’reg pa’i dus ston*; *Mvy.* (Sakaki: 5676): *pañca-vārṣika-maha* = *lo lnga’i dus ston*. Note that *Mvy.* refers to the *jaṭā-maha* and the *pañca-vārṣika-maha* separately, and thereby, suggests that they are different festivals, though our *Nidāna* text seems to refer to them as essentially the same.

⁴⁵⁵*gtsug phud* = *cūḍā*; the *Vinayasūtra* (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): 頂髻 “top-knot.” The verb used here is *bzhag*. This is a perfect form of *’jog pa* (Jäschke: “to put, to place,” “to put in order, to arrange,” “to leave, to leave behind”). Cf. Yijing’s

said: "Householder, Six years old." [Householder Anāthapiṇḍada] said: "If the Blessed One authorizes it, I will arrange a feast of the top-knot."⁴⁵⁶ The Blessed One said: "Householder, since I authorize it, you must arrange it."⁴⁵⁷

Furthermore, [he] asked: "In which month did you come to have the unexcelled wisdom?"⁴⁵⁸ 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."⁴⁵⁹ The Blessed One said: "Householder, since I authorize it, you must arrange it."

translation (T. 1452 [24] 435a22): 立 "to set up, to establish." In connection with the expression "gtsug phud bzhang pa," there is a regulation that is described with the expression in the procedure for ordination included in the *Pravrajyāvastu* (Eimer, 132 ⇌ Chung 20). According to the regulation, the hair of the candidate is to be cut in two stages. First, all hair is to be cut but the top-knot must be left (*gtsug phud bzhang par bya zhing ⇌ cūḍā sthāpayitavyā*). Then the top-knot too is cut off (*breg par bya ⇌ avatāryatām*) only after the candidate is asked if he likes to have the top-knot cut off and answers affirmatively: "Yes." The background of these two stages of the haircut regulated in ordination and that of the celebration authorized in our *Nidāna* text might be the same, though it is, of course, almost impossible to know at this distance anything certain about it. For the two stages of the haircut in ordination prescribed in the *Mūlasarvāstivāda-vinaya*, see also von Rospatt (2005: 204–205) and Yamagiwa (1987: 82–83).

⁴⁵⁶What is being celebrated here is not clear. If we take the celebration mentioned here of Siddhārtha's *cūḍā-karaṇa*, the cause for the celebration that occurs in the preceding passage as "Fifth-Year-Festival" is uncertain then. If we take the Fifth-Year-Festival as derived from Siddhārtha's *cūḍā-karaṇa*, we become uncertain about the cause for the celebration mentioned here as "Sixth-Year-Festival." In Śīlapāliṭa's commentary of the *Kṣudrakavastu*, there are passages that explain *gtsug phud 'breg pa'i dus ston* and *lga ston*, but unfortunately they too are not clear (Derge 4115, 151b6–152a1): *gtsug phud 'breg pa'i dus ston zhes bya ba la sogs pa la nyi ma gang la byang chub sems dpas dbu skra bregs te steñ gi nam mkha' la bor ba dan / brgya byin gyis blangs nas mtho ris kyi gnas su bzhang par gyur pa'i nyi ma de la dad pa dang bram ze dang khyim bdag gis dus ston byas pa de la gtsug phud bregs pa'i dus ston du rnam par gzhang pa yin no // byang chub sems dpa' khyim gyi gnas nas lo lga pa las byuñ ba'i lga ston no //* "In regard to the words 'the Festival of the Cutting Off the Top-knot, etc.,' [they mean that] on the day when the Bodhisattva cut off his hair and threw it into the sky above, and Indra, having received [it], deposited [it] in his heavenly dwelling, and those who are trustworthy ones, brahmins, and householders held a festival. Then, the Festival of the Cutting Off the Top-knot was established. The Bodhisattva, after five years passed, went out of the householder's state (* *gḥavāsa*) — [this is the cause] of the Five-Year-Festival." Here, it seems, there are further problems. First, it is unclear at least to me, what event is referred to here as the cause of the Festival regarding the Top-knot. Second, the Fifth-Year-Festival appears to be explained as unrelated to the *cūḍā-karaṇa*. Consequently, it is unclear, at least to me, what events were being celebrated in our text as "the Fifth-Year-Festival" and "the Sixth-Year-Festival."

⁴⁵⁷Cf. *Mvy.* (Sakaki: 5675): *cūḍāmaha* = *gtsug phud kyi dus ston (mo)*; *Mvy.* (Sakaki: 5677): *ṣaḍ-vārṣika-maha* = *lo drug gi dus ston*. Our *Nidāna* text suggests that these two *mahas* that occur separately in *Mvy.* are essentially the same, as is the case of the *jaṭā-maha* and the *pañca-vārṣika-maha*. However, not only *Mvy.*, but also other texts related to the *Mūlasarvāstivāda-vinaya* suggest that they are different. They are often referred to as separate in enumerations of the Buddhist festivals. See, for example, the *Vinayavibhaṅga* (Derge 3 *Cha* 59b2–3 = T. 1442 [23] 17–20): *gos la re ba yod na zhes bya ba ni dge slong la . . . lo lga'i dus ston gyi tshe 'am / lo drug gi dus ston gyi tshe 'am / gtsug phud 'dreg pa'i dus ston gyi tshe 'am / gnas khang gi dus ston gyi tshe 'am / dus ston chen po'i tshe rnyed du re ba yod na'o //* "In regard to the words 'if there is an expectation of cloth,' [they mean that] if a monk has expectation that he will obtain cloth at the time of the Fifth-Year-Festival, the Sixth-Year-Festival, the Festival of the Cutting Off the Top-knot, the Festival of the Dwelling Place, or the Big Festival." In Yijing's translation, four festivals occur including the Sixth-Year-Festival and the Festival of the Top-knot: 若有望處者, 謂 . . . 若五年會, 若六年會, 若頂髻會, 若盛年會, 我當得衣. Nishimoto (1933: 10, n. 4–7) comments on these four festivals in his translation of the *Vinayavibhaṅga*, and suggests that though first two festivals and the last two festivals are essentially the same, the first two are celebrations for Siddhārtha, and the last two might be for ordinary people. This suggestion, however, seems not to be well grounded. For other examples of the passages where the Buddhist festivals are enumerated, see the *Vinayasamgraha* (Derge 4105 217b1–2 = T. 1458 [24] 585c27–29); the *Pratimokṣasūtrapaddhati* (Derge 4104, 86a2). It is not clear why the *Nidāna* regard two festivals as identical that occur separately in other texts.

⁴⁵⁸*bla na med pa'i ye shes* = *anuttarajñāna*. See, for example, LCTSD (sup.).

⁴⁵⁹Cf. Yijing's translation (T. 1452 [24] 435a23–24): "我欲為作, 瞻部影像, 作佛陀大會." "[The Householder said: 'I would

[The above is] Section Four of Chapter Five of the *Nidāna*.

§ 5.5

The Summary [of Section Five]:

The mat of grass and doubt /
[Monks] sit down one after another /
Those who are chatting and ways⁴⁶⁰ /
The *gaṇḍī* [is struck], the conch shell (*śaṅkha*) [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 (**yathākramaṇa*).”

like to make the Image of [the Bodhisattva Siddhārtha Sitting in] the Shade of the Jambu Tree, and hold the Feast-for-the-Buddha.”

⁴⁶⁰*lam* (Jäschke, “way, road.”) What is represented by this term is quite uncertain, since it does not appear in the narrative part below.

⁴⁶¹Yijing’s translation here is slightly different (T. 1452 [24] 435b1–2): 苾芻食已, 不收而去. “The monks, after having eaten the food, left there without putting [the mats] in order.”

⁴⁶²*dus ston*. Yijing’s translation (T. 1452 [24] 435b3): 佛陀會. “the Festival-for-the-Buddha.”

⁴⁶³*ston mo*. Cf. *Mvy.* (Sakaki: 5761): *ston mo* = *utsava*.

⁴⁶⁴*snga phyi* = **pūrvāpara*. Cf. Yijing’s translation (T. 1452 [24] 435b4): 時諸苾芻, 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 *gaṇḍī*."

Even though [the *gaṇḍī* was struck], it was not clear to some monks. Then the Blessed One said: "At first, strike the *gaṇḍī* in low sounds, and later strike the *gaṇḍī* [in normal sounds]."

Even though [the *gaṇḍī* was struck so], those monks who went out for the daytime practice⁴⁶⁵ could not hear it. Then the Blessed One said: "Shut the mouth of the conch shell (*śaṅkha*) and blow it, and also beat the drum (*bherī*)."⁴⁶⁶

[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 *gaṇḍī*, [blow] the conch shell whose mouth is shut, and beat the drum," they continuously struck the *gaṇḍī*. Since it caused trouble⁴⁶⁷ to those who were

⁴⁶⁵*nyin par gnas pa = divāvihāra*; cf. above, § 4.10.3, n. 415.

⁴⁶⁶In 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, 并復擊鼓。" 然未普聞。佛言: "打大鍾鼓。" 佛令打鼓。打三下已, 即便長打。諸有病者, 及授事人, 致有闕乏。佛言: "應待病人, 請得食已。并授事人, 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,⁴⁶⁸ 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 *gaṇḍī*, [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.”⁴⁶⁹ 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.”⁴⁷⁰

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.

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* 授事人 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* 授事人 in Yijing’s translation and as *las su bskos 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 = karmaṇi yujjīta*.

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，設幢幡。”

⁴⁷⁰ I translated *bcu zhing gcig*, *brgya zhing gcig*, and *stong zhing gcig* 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。” “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.’”

Part IV

Abbreviation/Bibliography & Appendix

Abbreviations

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Appendix

Select correspondences between Tibetan *Nidāna*, Yijing's *Nidāna*, and the beginning of the *Zengyi fa* 增一法 (**Ekottarika-dharma*) of the *Shisong lü* 十誦律

	Topic	Tibetan <i>Nidāna</i> (Derge 7 <i>Pa</i>)	Yijing's <i>Nidāna</i> (T. 1452 [24])	<i>Shisong lü</i> (T. 1435 [23])
§ 1.1.2	Question-and-answer: the validity of the ordination of nuns in the case that a candidate is female but looks like a man	70b4–5	415b20–24	346a11–14
	Question-and-answer: the validity of the ordination of monks in the case that a candidate is male but looks like a woman	70b5–6	415b24–27	346a15–17
§ 1.1.3	Question-and-answer: the validity of the ordination of a person who has not entered the religious life yet	70b6–7	415b12–14	346a18–19
§ 1.1.7	Two qualifications to become a novice	70b6–7	415b21–25	346a26–28
§ 1.2.2	The regulations for monks to adjust the date	88a3–89a2	422b9–24	347c4–8
§ 1.2.3	Question-and-answer: The possibility of the <i>śikṣādattaka</i> joining the <i>poṣadha</i> -ceremony	—	416b11–12	346b5–6
§ 1.3.1	Question-and-answer: the validity of a monk inside a boundary asking a monk outside the boundary to accept his declaration of purification (<i>parisuddhi</i>)	74a3–4	416b16–17	346b11–12
	Question-and-answer: the validity of a monk outside a boundary asking a monk inside the boundary to accept his declaration of purification	74a4–5	416b18	346b12–13
	Question-and-answer: the validity of a formal act performed by monks inside a boundary in regard to a monk outside the boundary	74a5	416b19	346b26–27
	Question-and-answer: the validity of a formal act performed by monks outside a boundary in regard to a monk inside the boundary	74a5–6	416b20	346b27–28
§ 1.3.2	Question-and-answer: the validity of an entrustment accepted by a monk in the air	74a7–b1	416b21	346b19–20
	Question-and-answer: the validity of a new boundary established without undoing the previous one	74b1	416b22–23	346c9–10

§ 1.4.1	Question-and-answer: The validity of surrounding a boundary with another boundary	74b2–4	416b27–29	346c10–11
§ 1.4.3.1	Question-and-answer: The length of time during which the right <i>Dharma</i> remain	76b3–5	417b9–12	346c14–19
§ 1.4.3.4	Question-and-answer: The validity of the formal act performed to demarcate a boundary of monks in the case that the officiant monk dies	77a2–3	416b23–27	346c27–28
§ 1.5.1	Question-and-answer: The validity of a formal act performed by monks on the ground with monks in the air	77b2	417c7–8	346b23–24
	Question-and-answer: The validity of a formal act performed by monks in the air with monks on the ground	78a3–4	417c8–9	346b24–25
	Question-and-answer: The validity of a formal act performed by monks in the air with monks in the air	—	417c8–9	346b25–26
§ 1.6.2	Question-and-answer: Validity of the rain retreat of a monk whose community has been split during the rain retreat	79a7–b2	418a12–16	347a4–6
§ 1.6.3	Question-and-answer: How to take the seven days formal leave during the rain retreat	79b2–5	418a16–24	347a6–9
§ 1.7.2	Question-and-answer: Validity of the seven days formal leave taken for the sake of relatives	80a2	418b10–13	347a11–13
	Question-and-answer: Validity of the seven days formal leave taken for the sake of a monk who has doubt or questions about the Buddhist texts (<i>grantha</i>)	80a2–3	418b13–14	347a13–16
	Question-and-answer: Validity of the seven days formal leave taken for the sake of a monk who struggles to understand the teaching	80a3–4	418b14–17	347a16–17
§ 1.8.1	Question-and-answer: Validity of monks taking formal possession of the clothes that have never been cut into pieces	80a5–6	419c8–9	347b9
	Question-and-answer: Validity of monks going to a village with the clothes on that have never been cut into pieces	80a6	419c9–11	347b10
§ 1.8.2	Question-and-answer: The size of the robes	80b2–3	419c13	347b10–13

	Question-and-answer: The regulations regarding the breast-covering (<i>kuśūlaka</i>)	80b3–4	419c13–18	347b14–17
§ 1.9.1	Question-and-answer: Regarding shoes made of animal hide	80b5–81a2	419c22–29	347a18
§ 1.9.2	Question-and-answer: Definition of the posture of sitting down on a mat	81a3–4	—	347a19
	Question-and-answer: Definition of the posture of lying down on a mat	81a4–5	—	347a19–20
§ 1.10.1	Question-and-answer: Regarding row meat taken by sick monks	81a6–b1	420a7–12	347a24–26
§ 1.10.3	Regulations regarding how to treat hemorrhoids by	82a2–b1	420b7–20	347a27–b2
§ 1.10.5	Regulations regarding getting back the food that has been given to others once	84b3–85a1	421a29–b10	347b6–8
§ 2.1.1	Regulation regarding distribution of the bowl and robes left by deceased monks	85b4–86a2	421b29–c4	347b20–22
§ 2.2.2	The regulations for monks to announce the name of the donors	88a3–89a2	422b9–24	347c4–8
§ 2.3	Question-and-answer: the validity of the <i>kāṭhina</i> -period	91b5–92a6	423b29–c15	348a25–b1
§ 2.4.2–.3	Question-and-answer: the validity of the objection to a formal act	92b2–5	423c23–424a2	348b2–12
§ 2.5.1	Question-and-answer: the validity of a formal act performed by those who are not qualified for ordination	92b6–93a1	424a6–8	348a25–b1
§ 2.7.3	Question-and-answer: the application of the rule of monks to nuns, female probationers, male novices, and female novices regarding the formal act of banishment	94a7–b4	424b14–16; 18–19	348b26–c11
§ 2.8	Question-and-answer: new monks who have not been spent five years as fully ordained ones	94b7–a3	424b29–c22	348c12–14
§ 2.9	Question-and-answer: the definitions of offenses that are common/uncommon, with/without evidence, and concealed/unconcealed	95a5–b3	424b29–c22	348c19–349a7
	The species of the offenses	95b3–4	424c20–23	349a7–10
§ 2.10.1	The regulations regarding how to properly perform the formal acts of punishment	95b5–96b2	424c26–425a11	349a10–26
§ 3.1.2	The regulations regarding monks' behavior toward deities	97b4	425b5	351a7–13
§ 3.1.4	The forbiddance for monks to let someone enter the religious life without a bowl	98b7–99a7	425c3–12	351a15–21, 26–b2

§ 3.1.5	The things in which characters should not be written down	99a7–100a6	425c12–426a19	351a21–26
§ 3.2.2	The regulations regarding how to repair bowls	100b6–101a7	426b1–21	351c4–10
§ 3.3.1	The forbiddance for monks to do the bathwork for each other inside the bathhouse	101b1–6	426b25–c2	350b5–8
§ 3.3.2	The regulations regarding monks letting laypeople come in the bathhouse	101b6–102b4	426c2–23	350b8–17
§ 3.4.1	The regulations regarding the tube used for pouring liquid into the nose that monks are allowed to possess	110b6–7	428a1–2	350a25–b2
§ 3.5.2	The regulations regarding medical treatment given by monks	111a7–b6	428a15–b5	350c27–b4
§§ 3.7–.10	The authorization for Householder Anāthapiṇḍada to build, decorate, and maintain the <i>stūpa</i> of the Buddha’s hair and nails	114a3–121b1	429b5–430a2	351c11–352a6
§ 4.1.1	Question-and-answer: the material of the door knob that must be made at the door panel	121b3–4	430a9–11	349b4–5
	Question-and-answer: the material of the belt for keeping the sitting posture (* <i>yoga-paṭṭa</i>) that monks are allowed to possess	121b4–5	430a11–13	349b5–7
	Question-and-answer: the material of the net that monks are allowed to make	121b6	430a13–14	349b7–8
	Question-and-answer: the material of the window with nets (?) that monks are allowed to make	121b7	430a14–15	349b9
§ 4.1.2	The authorization for monks to accept (crops harvested from) the fields	121b7–122b5	430a16–b18	349b9–15
§ 4.1.3–.2.1	The regulations regarding donations provided to residential cells by a householder who had built them for individual monks	122b5–123a7	430b18–c3	349b15–24
§ 4.2.2	The authorizations for the monks who are engaged in construction work to be supplied with tools, food, lamplight	123a7–124a6	430c3–432a1	349c3–9
§ 4.3.2	The regulations for monks to keep what they wear out of the rain	124b2–4	431a5–8	349c10–13
§ 4.3.3	The regulations regarding assigning bed-and-seats at night	124b4–125a3	431a10–21	349c13–26

§ 4.4.2	The forbiddance for monks to force seniority on other monks at the washing place	125b5–6	431b11–14	350a1–3
§ 4.4.3	The forbiddance for monks to force seniority on other monks at the toilet	125b6–126a1	431b14–16	349c26–350a1
§ 4.5.2	The forbiddance for monks to take the bowls of the Community according to seniority if they are currently being used by other monks	126b2–3	431c4–7	350a13–17
§ 4.6.4	The forbiddance for monks to take the knives of the Community according to seniority if they are currently being used by other monks	128a2–3	431c22–23	350a17–20
§ 4.6.5	The forbiddance for monks to take the needles of the Community according to seniority if they are currently being used by other monks	128a3–5	431c22–23	350a20–24
§ 4.7.2	The authorization for monks to accept the estates left by their deceased families	130a4–131a3	432b17–c6	351b4–9
§ 4.8.2	The regulations regarding how to repay the bill left by a deceased monk	133a3–b1	—	351b18–23
§ 4.8.3	The regulations regarding how to collect the clothes from a weaver that had been ordered by a monk before he died	133b1–4	—	351b16–18
§ 4.9.1	The regulations regarding how to distribute the fruit among the Community	135b1–6	433c7–15	350b22–26
	The reference to the four things that must not be distributed	135b4–5	433c12–14	352b21–26
§ 4.10.1	The regulations regarding the one who distributes the fruit	136a5–b1	433c27–434a3	350b26–29
§ 4.10.3	The regulations regarding an empty <i>vihāra</i>	137a2–7	434a13–25	350c9–11
§ 4.10.4	The regulations regarding those who are quarreling	137a7–b2	434a26–b10	350b29–c6
§ 5.1.1	The authorization for Householder Anāthapiṇḍada to make an image of the Bodhisattva	137b4–5	434b17–21	352a6–9
	The authorization for Householder Anāthapiṇḍada to attach the banner and so on to the image	137b5–138a1	434b21–25	352a9–13
§ 5.2.1	The authorization for Householder Anāthapiṇḍada to hold a service for the image of the Bodhisattva	—	434b29–c2	352a15–16

§ 5.4.1	The authorization for Householder Anāthapiṇḍada to give the respectful offering in front of the image	139a6–140a2	434c29–a15	352a28–b2
§ 5.4.2	The authorization for Householder Anāthapiṇḍada to give the respectful offering in front of the image	140a2–7	435a16–24	352b3–7
§ 5.5.3	The regulations regarding how to announce the time during the festival	140b5–7	435b4–11	352b8–16
§ 5.6.2	The regulations regarding how to distribute the donations collected at the festival	141a4–5	435b18–23	352b16–21