



Being the 15th and 16th Sections of the Vinaya of the Mulasarvastivadin,

Roma 1978 (Serie Orientale Roma, 50)

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A = fol.no. in the manuscript

MSV III = Gilgit Manuscript, ed. N. Dutt, vol. 1-4, Calcutta, Srinagar

1939-1959; vol. 3: Mulasarvastivadavinayavastu, part 1-4; part III (Srinagar

1943): Pandulohitakavastu, Pudgalavastu, Parivasikavastu,

Posadhasthapanavastu, Sayanasanavastu; dto.: second edition, Delhi 1984.

Adhik-v = Adhikaranavastu, in: The Gilgit Manuscript of the Sayanasanavastu and the Adhikaranavastu, Being the 15th and 16th Sections of the Vinaya of the Mulasarvastivadin, ed. R. Gnoli, Roma 1978 (Serie Orientale Roma, 50), pp. 57-110.

## Revisions:

- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

# Text

the adhikaranavastu (adhik-v 59) hadhikaranasamathavastunih (a 332a)  
uddanam

kalaho vivado 'dhikaranam kimmulam kusalena ca /  
syad vivado anadhhikaranam vivadam katibhih sameta //

vivadam sammukham samayec chalakagrahanena ca /  
anavavadam sammukham smrtiya amudhavinayena ca //

tathaiva tatsvabhavaisyam trnaprastarakena ca /  
samagrena va samghena krtyadhikaranam tatha //

vyupasamitavyam iti proktam maharsina //

the buddha at kapilavastu king suddhodana listens to buddha's sermons

buddho bhagavan kapilavastuni viharati nyagrodharam; yada bhagavata  
sakyas satyesu pratisthapitas tasa te trir bhagavantam  
hdarsanayah upasamkramanti; tesam bhagavan abhiksnam  
dharmam desayati; acaritam rajñah suddhodanasya  
sakyaganaparivrtasya trir bhagavantam hdarsanayah  
upasamkramitum; yavad aparena samayena bhagavan anekasatayah  
parsadah purastan nisanno dharmam desayati ksaudram madhv  
ivanedakam; anekasata ca parsad bhagavatah sakasan (adhik-v 60)  
madhuramadhuram dharmam srnoti aniñjyamanair indriyaih; raja  
suddhodano mahatya rajarddhya mahata rajanubhavena  
sakyaganaparivrtto bhagavatsakasam upasamkranto dharmasravanaya;  
sa dharmam srutva prakrantah

buddha's doctrine is addressed also to women.

queen mahaprajavati asks king suddhodana to permit sakya women to listen  
to the doctrine

tato mahanama sakyō dharmam sruva bhagavato 'ntike prasadjatah  
svagrham gatah kathayati: aho buddha aho dharma aho samgha saphalo  
'smakam buddhotpadah iti; mahanamno 'gramahisi kathayati:  
aryaputra, kim etat? sa kathayati: adya bhagavata anekasatayah  
parsadah purastad idrsi dharmo desito yam sruvanekaih  
pranisatasahasraih mahan viseso 'dhigatah iti; sa kathatati:  
aryaputra, yat kathayasi saphalo 'smakam buddhotpada iti satyam etat;  
saphala eva yusmakam buddhotpada nasmakam; kim karanam? yasmat  
purusanam arthaya bhagavan buddho loka utpanno na strinam; sa  
kathayati: bhadre, maivam kathaya; sarvasatvahitanukampi bhagavan;  
gacchata yuyam api, bhagavato 'ntikad dharmam srnuta; sa kathayati:  
devah sakyaganapariivrtas trir bhagavantam darsanayopasamkramati;  
vayam jihrema sammukham devasya purastad (a 332b) dharmam srotum; tad  
yadi deva ekam varam varam gacched purvahnam bhe vayam apy  
aparahne bhagavato 'ntikad dharmam srnuyamah; mahanama  
sakyah samlaksayati: gacchami, devam prabodhayami iti; punah  
samlaksayati: dukkham svadaram arthaya devo vijñapyate;  
mahaprajavati devasya bahumata; tasyah srotavyam yat kartavyam  
manyate; tasya etam artham nivedayami iti; sa yena mahaprajavati  
gautami tenopasamkrantah; upasamkramya mahaprajavatya (adhik-v 61)  
gautamya etam artham nivedayitavan; sa kathayati: evam bhavatu, devam  
prabodhayami iti; tato mahanamna grhapatina grham gatva  
sakyayaninam arocitam; tatah tah sakyayinyah anyas ca yena  
mahaprajavati gautami tenopasamkrantah; upasamkramya  
mahaprajavatim gautamim idam avocan: yat khalu gautami janiyah,  
srutam asmabhir bhagavan anekasatayah parsadah purastan  
madhuramadhuram dharmam desayati ksaudram madhv ivanedakam,  
anekasata ca parsad bhagavatah sakasan madhuramadhuram dharmam  
srnoti aniñjyamanair indriyaih iti; tad icchamo vayam api bhagavato  
'ntikad dharmam srotum; asmakam artham devam vijñapaya yatha  
devah purvahne bhagavatsakasam upasamkramati vayam apy aparahne;  
sa kathayati: bhaginyah, sobhanam yusmabhis cittam utpaditam,  
tisthata muhurtam yavad rajanam suddhodanam avalokayami iti; atha  
mahaprajavati gautami yena raja suddhodanas tenopasamkranta;  
upasamkramya rajanam suddhodanam idam avocat; yat khalu deva  
janiyah, srutam maya bhagavan anekasatayah parsadah  
purastan nisanno madhuramadhuram dharmam desayati ksaudram  
madhv ivanedakam; anekasata ca parsad bhagavato 'ntikad dharmam  
srnoti aniñjyamanair indriyair iti; sakyabhir apy evam  
srutam, akamksanti dharmam srotum; tad arhasi deva purvahne  
bhagavatsakasam upasamkramitum; aham api sakyanika adaya  
bhagavatsakasam aparahne upasamkramisyami; yat karanam? tah  
purvahne grhavyaparavyaprtah na labhante h'vakasamh  
bhagavatsakasam upasamkramitum iti; acaritam rajñah suddhodanasya  
yada mahaprajavati gautami ajñam dadati uddandasariro  
'vatisthate, tavac ca raja hñah nisidati yavan mahaprajavatya  
ajñadanam anusthitam bhavati iti; sa pranatasira kathayati;

gautani, enam bhavatu iti(adhik-v 62)

instances of female vanity and the story of the maid-servant rohika

tato mahaprajavati gautami pañcabhih sakyanisataih parivrtta  
nyagrodharamam gata bhagavatah sakasad dharmam srotum; yavan  
mahanamnah sakyasya patni sarvalamkaravibhusitaya sardham  
gata; rupayauvanavati sarvalamkaravibhusita ca avitaragamanamsy  
akseptum arabdha; sa ayusmata anandena drsta ukta ca:  
bhagini, tvam tavat prakrtyaivabhirupa darsaniya prasadika;  
kimanga punah sarvalamkaravibhusita; na sobhanam tvaya  
krtam yad alamkaram pravrttyagata; naite mahatmanah (a 333a)  
sarva eva vitaragah iti; sa evam ukta lajjaparigatahrdaya  
avanmukhi ekante 'pakramya tam alamkaram apaniya cintapara  
vyavasthita; tasya rohika nama presyadarika; tasya sardham agata  
dharmasravanarthini; sa tayahuya ukta: gaccha rohike idam  
alamkaram sthapayitva agaccha iti; sa tvaritagatipracarataya grhe  
sthapayitva agata; tato mahaprajavati gautami pañcasataparivara  
bhagavatah padau sirasa vanditva ekante nisanna; bhagavams ca  
dharmam desayitum arabdhah; yavad anyatara sakyakumarika tasmin  
dharmedesyamane karnavasaktam muktaharam muhur hmuhuhh  
preksate, panina ca paramrsati; tato bhagavan  
anityatapratisamyuktam dharmam desayitum arabdhah; tathapi sa  
navatisthate, preksate eva muktaharam; adraksin mahanamno  
'gramahisi tam sakyakumarikam karnavasaktam muktahare muhur  
muhuh preksamanam; drstva ca punar asya etad abhavat: kim  
iyam tapasvini evam anityesu samskaresu desyamanesu muktahare  
'tyartham adhyavasita muhur muhur preksate; yadi madiyah  
muktaharam pasyet sarvamada asya vigaccheyuh iti viditva  
presyadarikam rohikam amantrayate: gaccha madiyah muktaharam  
sighram anaya iti; tasya dharmasravanavarjitamanasaya etad abhavat:  
ha kastam mamedrse dharmedesyamane svaminyā ajña datta:  
dharmantarayo jatah, sarvatha kasto dasabhavah iti viditva  
duhkhadaurmanasyahata: gatham ca bhasate: dhig dasabhava  
bahuduhkharasvadhinaṁ dhig jivitaṁ mama purakrtakarmalabdham  
(adhik-v 63) drastum hi ya jinamukham na labhe 'dya padam  
srotum ca dharmam amalam sugatasya tasya //

iti; atha bhagavata etad abhavat: iyam rohika darika purvabuddhesu  
krtadhikarika kim tv alpayska; uddhartavya iyam  
samsaracarakad iti viditva rddhya gatham bhurjapatre alikhya  
dattavan

utpannasya vinasam hi jñatva kalyani janmani /  
yatnam asthaya kalyanam srotavyam mama bhasitam //

iti; atha rohika darika hrsta tusta pritisumanasyajata  
gatham bhasate; buddhalambanenaiva cetasa samprasthita  
na pranasyanti karmany api kalpasatair api /  
samagrim prapya kalam ca phalanti khalu dehinam //

iti; alpayuskayah karmanah samagri prapta; gava  
tarunavatsaya jivitat vyaparopita; sa bhagavato 'ntike cittam  
abhiprasadya kalagata

the story of muktika, the daughter of king of simhala, and the portrait of  
the buddha

simhaladvipe simhalarajño 'gramahisya kuksav upapanna; yam eva  
divasam pratisamdhir grhitas tam eva divasam muktavarsam patitam;  
rajña naimittikan ahuya prstah; te ucu: deva, asya  
satvasyanubhavo yo 'yam devyah kuksav upapannah iti; yavad asav  
upasthiyate site sitopakaranair usne usnopakaranair  
vaidyaprajñaptair aharair natitiktair natyamlair natilavanair  
natimadhurair natikatukair natikasayais  
tiktamlalavanamadhurakatukakasayvivarjitair (a 333b) aharair  
harardhaharavibhusitagatri apsara iva nandanavanavicarini mañcan  
mañcam pithat pitham anavataranti adharam bhumim, na casya  
kimcid amanojñam sabdasravanam yavad eva garbhasya paripakaya; sa  
astanam va navanam va masanam atyayat prasuta; daraka  
jata abhirupa darsaniya prasadika; yam api divasam jata tam api  
divasam muktavarsam patitam; raja samlaksayati: yadi darakaya  
anubhavan muktavarsam nipatitam asya eva mukta bhavantu iti; tena  
tasya (adhik-v 64) eva pratipaditah; tatah trini saptakany  
ekavimsatidivasan vistarena jatimaham krtva namadheym  
vyavasthapyate: kim bhavatu darikaya nama iti; amatya kathayanti:  
yasmad asyah punyanubhavena muktavarsam patitam tasmad bhavatu  
darikaya mukta iti nama iti; tasya mukta iti namadheyam  
vyavasthapitam; mukta darika astabhyo dhatribhyo datta, dvabhyam  
amsadhatribhyam, dvabhyam ksiradhatribhyam, dvabhyam  
maladhatribhyam, dvabhyam kridanikadhatribhyam; sa astabhir  
dhatribhir unniyate vardhyate ksirena dadhna navanitena sarpisa  
sarpirmandena anyais cottaptottaptair upakaranavisesair asu  
vardhate hradastham iva pankajam; yasa mahati samvrtta tada  
svakulavamsanurupenacaraviharena santarjanasya rajñah  
atyartham bahumata samvrtta; yavad aparena samayena sravasteya  
vanijah samudram yanapatram pratipadya mahasamudram avatirna  
dhanaharakah; te samsiddhayanapatra vayuvasat simhaladvipam  
anupraptah; tato bhandam pratisamya rajakulasya natidure  
avasitah; te ratryah pratyusasamaye udanan parayanan  
satyadsah sthaviragathah sthavirigathah sailagatha  
munigatha arthavargiyani vistarena svadhyayitum arabdhah;  
muktikaya bhavanavasthaya vatayanena srutam; tatas taya rajñe  
niveditam: deva, madhyadesabhyagata vanijah sobhanam gayante iti;  
rajña amatyanam ajña datta: bhavanta ahuyatam gayanakah iti;  
te ahuyata; muktika kathatati: gayantu bhavantah, srumah  
kidsam madhyadese gandharvam iti; te kathayanti: devi, na vayam  
gandharvikah, vanijo vayam sravasteya vayuvasad ihagatah,  
asmabhi ratryah pratyusasamaye buddhavadanam pathitam iti;

muktikaya buddha iti asrutapurvam ghosam srutva sarvaromakupany  
ahrstani; sa kutuhalajata pccchati: bhavantah ko 'yam buddho  
nama iti; te vistarena buddhamahatmyam varnayitum arabdhah: devi,  
sakyanam kumara utpannah anuhimatparsve (adhik-v 65) nadya  
bhagirathyas tire kapilasya rser asramapadasya natidure; sa  
brahmanair naimittikair vipañcanakair vyaktah, saced grhi agaram  
adhyavatsyati raja bhavisyati cakravarti caturantam vijeta dharmiko  
dharmaraja saptaratnasamanvagatah; tasya imany evamrupani  
saptaratnani bhavisyanti tadyatha cakraratnam hastiratnam (a 334a)  
asvaratnam maniratnam striratnam hgrhapatiratnamh  
parinayakaratanam eva saptamam; purnam casya bhavisyati sahasram  
putranam suranam viranam varangarupinam  
parasainyapramardakanam; sa imam eva samudraparyantam mahaprthivim  
akhilam akantakam anutpatam adandenasastrena dharmena  
samenabhinirjityadhyavatsyati; sacet kesasmasru avatarya  
kasayani vastrany acchadya samyag eva sraddhaya agarad  
anagarikam pravrajisyati tathagato bhavisyaty arhan samyaksambuddho  
vighustasabdo loke; sa eva buddho nama iti; muktika kathayati: yada  
yusmakam gamanadesakalas tada mama nivedayisyatha; te kathayanti:  
evam devi bhavatu, nivedayisyamah; yavat tesam gamanadesakalah  
pratyupasthitah; tair muktikaya niveditam; taya bhagavati lekho  
likhitah:

asuradevamanusyanamahkrta  
jananarogabhayad abhinihsrta /  
vipulakirtiyasahprasrta prabho  
amrtabhagam rse atulam dada //

iti; atha te vanijas tam lekham adayanupurvena sravastim  
anupraptah; margasramam prativinodya yena bhagavams  
tenopasamkrantah; upasamkramya bhagavatah padau sirasa  
vanditvaikante nisannah; sravasteyah vanijah bhagavantam  
idam avodan: simhaladvipe bhadanta simhalarajño duhitaya bhagavatah  
ayam lekho 'nupresitah; bhagavata muktikaya vinayakalam jñatva  
svayam eva grhitva vacitah; vacayitva kathayati: yada yusmakam  
punar gamanam bhavati tada mamavedayisyatha; evam bhadanta iti te  
vanijo bhagavatah padau sirasa vanditva bhagavato 'ntikat  
prakrantah; tatah panyam vikriya pratipanyam adaya  
bhagavatsakasam upasamkrantah; kathayanti: bhagavan vayam  
samprasthitah ajñam prayaccha iti kim asmabhir muktika vaktavya  
iti; bhagavan aha: suparikarmakrtam patam anayata citrakarams ca  
iti; taih pata upanamitah citrakaras cahutah; bhagavan aha:  
tathagatapatimam pate lekhayata; citrakata arabdha (adhik-v 66)  
buddhapratimam likhitum; na saknuvanti bhagavatas citrakara  
anekapunyaatanirjatam tathagatapatibimbakam abhinirvartitum; bhagavan  
aha: upanamayata patam, prabham utsrjami iti; taih pata  
upanamitah, bhagavata prabha utsrsta; citrakarair nanarangaih  
purita; tato bhagavata pratimaya adhastat trini saranagamanani

pañca siksapadani dvadasangah pratityasamutpadah  
amulomapratilomah aryastangas ca margo likhitah, uparistad  
dve gathe  
arabhadhvam niskramata yujyadhvam buddhasasane /  
dhunita mrtyunah sainyam nadagaram iva kuñjarah //

yo hy asmin dharmavinaye 'pramattas carisyati /  
prahaya jatisamsaram dukkhasyantam karisyati //

iti; simhalarajasya ca lekho likhitah; maya muktikayah pate  
abhilikhitam prabhrtam anupresitam; tvaya vistirnavakase  
prthivipradese simhaladvipanivasinam janakayam samnipatya  
mahata satkarenayam (a 334b) pata udghatayitavyah; te ca  
vanijah samdistah; yadi muktika prechati kim idam iti vaktavya  
ayam tasya bhagavato rupakaya iti; yadi prechati; idam adhastat kim idam  
iti vaktavya: imani trini saranagamanani pañca siksapadani  
anulomapratilomah pratityasamutpado jagatah pravrttir hniivrttis  
cah; ayam asyadhigama aryastango margah iti; yadi kathayati:  
idam uparistat kim idam iti vaktavya: utsahaya,  
saranagamanasiksapadani grhitva imam anulomapratilomam  
dvadasangapratityasamutpadam vyavalokya viryam arabhate; sa  
amrtadhigamam margam avapya sarvadukhad vimucyate iti; evam  
bhadanta iti te vanijo bhagavatah pratisrutya bhagavato 'ntikat  
prakrantah; tatah krtakutuhalamangalasvastyanah  
simhaladvipagamaniyam panyam adaya anupurvena simhaladvipam  
anupraptah; margasramam prativinodya rajñah sakasam (adhik-v 67)  
upasamkrantah; padayor nipatya lekham samarpitavantah; rajña  
lekho vacitah; vacayitva tan nagaram  
apagatapanasarkarakathallakam vyavasthapitam  
candanavariparisiktam ucchritadhvajapatakam  
amuktapattadamakalapam surabhidhupaghatikopanibaddham  
nanapuspavakirnam; simhaladvipanivasi janakayah samnipatitah;  
tato mahata satkarena nagaramadhye caturatnamayam simhasanam  
prajñapya pata udghatitah; mahajanakayena namo buddhaya namo  
buddhaya ity uccair nado muktah; tato muktika rajakumari  
tivraprasadavarjitahrdaya ahrstaromakupa  
asruparyakuleksana padayor nipatya tan vanijah prechati;  
bhavantah kim idam? te akhyatum arabdhah: idam tasya bhagavato  
rupakayah; idam adhastat kim? trini saranagamanani pañca  
siksapadani idam, anulomapratilomah pratityasamutpado jagatah  
pravrttis ca nivrttis ca; ayam amrtadhigama aryastango  
margah; idam uparistat kim: abhyutsahaya,  
saranagamanasiksapadani grhitva imam anulomapratilomam  
dvadasangapratityasamutpadam vyavalokya viryam arabhate, sa  
amrtadhigamam margam avapya sarvadukhad vimucyate iti; tato muktika  
dvadasangam pratityasamutpadam anulomapratilomam cintayitum arabdha  
yavat triparivartam na karoti; tavat taya vimsatisikharasamudgatam  
satkayadrstisailam jñanavrajena bhitva srotaapatiphalam

saksatkrtam; sa drstasatya gatha bhasate durasthitena  
buddhena prajñacaksur visodhitah /  
namas tasmai suvaidyaya cikitsa yasyedrsi //

durasthitena buddhena drstisalyah samuddhrtah /  
namas tasmai suvaidyaya drstisalyapaharine //

iti; gatha bhasitva tan vanijan idam avocat: bhavanto yada yuyam  
gacchata tada rocayisyatha iti; tatas te panyam visarjayitva  
pratipanyam adaya muktikaya sakasam upasamkrantah; (a 335a) devi,  
vayam samprasthitah, ajñapaya kim asmabhih karaniyam iti; sa  
kathayati; mama vacanena bhagavatah padau sirasa vanditavyau  
alpabadhatam ca prastavyo 'lpatankatam ca laghutthanatam ca  
yatram ca balam ca sukham canavadyatam ca sparsaviharatam ca;  
(adhik-v 68) evam ca vaktavyo: yad bhadanta kalyanamitrena karaniyam  
bhagavata tat krtam; maya bhagavantam kalyanamitram agamyoddhrto  
narakatiryakpretebhayah padah, pratisthito devamanusyesu,  
paryantikrtah samsarah, ucchosita rudhirasrusamudrah,  
langhita asthiparvatah, anadikalopacitam satkayadrstisailam  
jñanavrajena bhitva srotaapattiphalam saksatkrtam;  
abhikrantaham bhadanta abhikranta; esaham bhagavantam saranam  
gacchami dharmam ca bhiksusangham ca; upasikam ca samdharaya  
adyagrena yavajjivam pranopetam saranagatam abhiprasannam  
iti; idam ca muktaprasthatrayam nayata ekam bhddhaya ekam dharmaya  
ekam samghaya iti; tatas te vanijah panyadanam samdesam  
cadaya samprasthitah; anupurvena sravastim anupraptah;  
margasramam prativinodya bhagavatsakasam upasamkrantah; padayor  
nipatya yathasamdistam samakhyaya bhagavantam idam avocan: idam  
bhadanta muktaprasthatrayam muktikaya presitam, ekam buddhaya ekam  
dharmaya ekam samghaya iti; ayusman anando bhagavantam prechati:  
kutra bhadanta prabhrtam agatam; bhagavan aha: drsta tvaya  
ananda mahanamnah sakyasya presyadarika rohika nama mamantikah  
dharmam srutva prakranta; antarmarge ca gava tarunavatsaya jivitat  
vyaparopita? drsta, bhadanta; sa mamantike cittam abhiprasadya  
kalagata; simhaladvipe simhalarajasya duhita samvrta muktika  
nama; drstasatyaya taya etat prabhrtam anupresitam; ato yo  
buddhasya bhagas tena gandhakutyam pralepam dadata; yo dharmasya sa  
dharmadharanam pudgalanam; yah samghasya tam samagrah samgho  
bhajayatu bhiksavah samsayajatah sarvasamsayacchettaram  
buddham bhagavantam papracchuh: kim bhadanta muktika karma krtam  
yena dasi samvrta, kim karma krtam yena adhye rajakule  
pratyajata, satyadarsanam ca krtam? iti; bhagavan aha: muktikayaiva  
bhiksavah karmani krtany upacitani labdhasambharani  
parinatapratyayany oghavat pratyupasthitani avasyabhaviniti muktikaya  
karmani krtany upacitani ko 'nyah pratyanubhavisyati? na  
bhiksavah karmani krtany upacitani bahye prthividhatau  
vipacyante nabdhatau hna tejodhatauh na vayudhatav api tupattesu  
skandhadhatvayatanesu karmani krtani vipacyante subhany asubhani

ca (adhik-v 69)

na pranasyanti karmany api kalpasatair api /  
samagrim prapya kalam ca phalanti khalu dehinam //

the story of the wife of the guild-leader (concerning a previous life of  
muktika)

bhuta purvam bhiksavo 'sminn eva bhadrake kalpe  
vimsativarsasahasrayusi prajayam kasyapo nama sasta loka  
udapadi vidyacaranasampannah sugato (a 335b) lokavid anuttarah  
purusadamyasarathih sasta devamanusyanam buddho bhagavan;  
sakalam buddhakaryam krtva indhanaksayad ivagnir varanasyam  
nirupadhisese nirvanadhatau parinirvrtah; tasya krkina rajña  
sarvagandhakasthais citam citva mahata satkarena dhyapitah;  
sa cita ksirena nirvapita; tany asthini sauvarne kumbhe  
praksipya caturmahapathe caturatnamayah stupah pratisthapitah  
yojanasamantakenardhayojanam uccatvena mahamahas ca pratisthapitam  
varanasyam anyatarah sresthi mahadhano mahabhogo  
vistirnavisalaparigraho vaisravanadhanasamudito  
vaisravanadhanapratispardhi; tena sadrsat kulat kalatram anitam; sa  
taya sardham kridati ramate paricarayati; tasya kridato  
ramamanasya paricarayatah na putro na duhita; sa kare kapolam datva  
cintaparo vyavasthitah: anekadhanasamuditam me grham, na me putro na  
duhita; mamatyayat sarvasvapateyam aputraka iti krtva rajavidheyam  
bhavisyati iti; sa  
sramanabrahmanasuhrtsambandhibandhavanaimittikair ucyate:  
devataradham kurusva, putras te bhavisyati iti; so 'putrah  
putrabhinandi sivavarunakuberasakrabrahmadin hanyan cah  
devatavisesan ayacate, tadyatha aramadevata vanadevatas  
catvaradevatah srngatakadevata balipratigrahika devata sahaja  
sahadharmika nityanubaddha api devata ayacae; asti caisa loke  
pravadah yad ayacanahetoh putra jayante duhitaras ceti; tac ca  
naivam; yady evam abhavisyad ekaikasya putrasahasram abhavisyat tadyatha  
rajñah cakravartinah; api trayanam sthananam sammukhibhavat  
putra jayante duhitaras ca; katamesam (adhik-v 70) trayanam?  
matapitarau raktau bhavatah samnipatitau, mata ca kalya bhavati  
rtumati gandharvas ca pratyupasthito bhavati; esam trayanam  
sthananam sammukhibhavat putra jayante duhitaras ca; tena  
putrasamvartaniyam karma na krtam; tenasya na putro na duhita; yavad  
asau glanye nipatitah; sa upasthiyate  
mulagandapatrapuspaphalabhaisajyaih; na casau vyadhir upasamam  
gacchati; tato 'sya patni samlaksayati: anekadhanasamuditam me grham,  
na me putro na duhita, ayam ca me svami kalam karisyati; tad  
idanim yadi paralaukikam pathyadanam na grhnati sarvam me tad  
dhanajatam aputraka iti krtva rajavidheyam bhavisyati iti; tasya  
satasahasram muktaharam karnavasaktam; taya kasyapasya  
samyaksambuddhasya gandhamalyavilepanaih pujam krtva tasmin stupe  
samaropitam, tivrena ca prasadena padayor nipatya pranidhanam

krtam: anenaham kusalamulena cittotpadena deyadharmaparityagena ca  
adhye mahakule jayeyam evamvidhanam ca gunanam labhi syam  
evamvidham ca sastaram aragayeyam ma viragayeyam iti kim  
manyadhve bhiksavah? yasau sresthibharya esaivasau (a 336a)  
muktika tena kalena tena samayena; yad anaya kasyapasya  
samyaksambuddhasya stupe karan krtva pranidhanam krtam tasya  
karmano vipakena adhye kule jata janmani casya muktavarsam  
patitam mama ca sasane prasadam utpada vimsatisikharasamudgatam  
satkayadrstisailam jñanavrajena bhitva srotaapattiphalam  
saksatkrtam; bhuyo 'py anekadhanasamuditasya sresthino bharya  
babhuva; tatranaya aisvaryamadamataya sarva eva gocaraprpto loko  
dasivadena samudacaritah; tasya karmano vipakena dasi samvrtta  
iti hi bhiksavah ekantakrsnam karmanam ekantakrsno  
vipakah ekantasuklanam ekantasuklo vipakah vyatimisanam  
vyatimisrah; tasmāt tarhi bhiksavah ekantakrsnani karmany  
apasya vyatimisrani ca ekantasuklesv eva karmasv abhogah  
karaniyah ity evam vo bhiksavah siksitavyam (adhik-v 70)

the four classes of disputes

uktam bhagavata: yo 'sau dharmabhogah sa dharmabhanakanam  
pudgalanam iti; tatra sutrantikah kathayati: vayam bhagavatah  
sakalam sutram dharayamah, vayam dharmadharah, asmakam esa  
labhah prapadyate iti; vinayadhara kathayanti: vayam bhagavatah  
abhyantarakosarakshah, vayam sakalam vinayam dharayamah, vayam  
dharmadharah, asmakam esa labhah prapadyata iti; matrkadharah  
kathayanti: vayam sutrasya vinayasya ca svalaksanam  
samanyalaksanam ca dharayamah, vayam dharmadharah, asmakam  
esa labhah prapadyate iti; tatra  
sutraddharavinayadharmatrkadharanam utpannah kalaho bhandanam  
vighraho vivadah; tatra bhagavan bhiksun amantrayate sma: ma  
bhiksavah kalaho bhandanam ma vighraho vivadah; catvarimani  
bhiksavo 'dhikaranani; katamani catvari? vivadadhikaranam,  
anavavadadhikaranam, apattyadhikaranam krtyadhikaranam  
vivadadhikaranam katamam? yah samghasya nanavado vivadah  
pratyanikavadah asamagri asammodana anekotibhavah tad upadaya  
yah kalaho bhandanam vighraho vivadah idam ucyate  
vivadadhikaranam anavavadadhikaranam katamam? yah samghasya  
anavavadah anavavadanam anavavadaprasthanam tad upadaya yah  
kalaho bhandanam vighraho vivadah idam ucyate anavavadadhikaranam  
apattyadhikaranam katamam? pañcapattayah apattiskandha ity ucyate;  
katamah pañca? parajikah samghavesikah payattikah  
pratidesaniyah duskrtah, tad upadaya yah kalaho bhandanam  
vighraho vivadah idam ucyate apattyadhikaranam (adhik-v 72)  
krtyadhikaranam katamam? ya samghasya kriyajñaptir  
jñaptidvitiyam jñapticaturtham karma tad upadaya yah kalaho  
bhandanam vighraho vivadah idam ucyate krtyadhikaranam

the vivadadhikaranam

kimmulam bhiksavo vivadadhikaranam kim vivadadhikaranasya  
mulam? sad vivadamulani caturdasa bhedakarani vastuni (a 336b)  
sad vivadamulani katamani? yathapihaikah krodhano bhavati  
upanahi; yo 'sau krodhano bhavaty upanahi sastaram na satkaroti na  
gurukaroti na manayati na pujayati; sastaram asatkurvann agurukurvann  
amanayann apujayan dharmam na pasyati; dharmam apasyan  
sramanyanirapekso bhavati; sramanyanirapeksah samghe  
tadрупam ranam utpadayati kalahabhandanavigrahavivadam; yah syat  
kalahabhandanavigrahavivado bahujanarthaya bahujanahitaya  
bahujanaduhkhaya anarthayahitaya duhkaya devamanusyanam;  
evamrupam saced yuyam bhiksavo vivadamulam adhyatmam bahirdha  
vaprahinam samanupasyatha tatra vah sahitaih samagraih  
sammodamanair avivadamanaih tivrachando viryam vyayama utsaha  
utsudhir aprativanismrtya samprajanye yogah karaniya yavad  
etasyaiva vivadamulasyotpannasya prahanaya; evam ca tad vivadamulam  
prahasyati; evamrupam saced yuyam bhiksavo vivadamulam  
adhyatmam bahirdha va prahinam samanupasyatha tatra vah sahitaih  
samagraih sammodamanair avivadamanais tivrachando viryam vyayama  
utsaha utsudhir aprativanismrtya samprajanye yogah karaniya  
yavad etasyaiva vivadamulasya prahinasyatyam anavasravaya; evam  
vas (adhik-v 73) tad vivadamulam samyaksusamahitam ayatyam  
notpatsyate; yatha krodhana upanahi mraksah pradasi irsyako matsari  
satho mayavi ahriyamano 'napatrapa papeccho  
mithyadrstikah; punar aparam ihaikah svayam  
drstiparamarsi bhavaty asamañjasagrahi duspratinihsargamantri;  
yah svayam drstiparamarsi bhavati dusprajñanihsargamantri sa  
sastaram na satkaroti na gurukaroti na manayati na pujayati; sastaram  
asatkurvann agurukurvann amanayann apujayan dharmam na pasyati; dharmam  
apasyan sramanyanirapekso bhavati; sramanyanirapeksah sa  
samghe tadрупam ranam utpadayati kalahabhandanavigrahavivadam;  
yah syat kalahabhandanavigrahavivado bahujanarthaya  
bahujanahitaya bahujanaduhkhaya anarthayahitaya hdukhayah  
devamanusyanam; evamrupam saced yuyam bhiksavo vivadamulam  
adhyatmam va bahirdha va aprahinam samanupasyatha tatra vah  
sahitaih samagraih sammodamanair avivadamanais tivracchando  
viryam vyayama utsaha utsudhir aprativanismrtya samprajanye  
yogah karaniyo yavad etasyaiva vivadamulasya utpannasya prahanaya;  
evam vas tad vivadamulam prahasyati; evamrupam saced yuyam  
bhiksavo vivadamulam adhyatmam va bahirdha va prahinam  
samanupasyatha tatra vah sahitaih samagraih sammodamanair  
avivadamanais tivracchando viryam vyayama utsaha utsudhir  
aprativanismrtya samprajanye yogah karaniyo yavad etasyaiva  
vivadamulasya (a 337a) prahinasyatyam anavasravaya; evam vas  
tadvivadamulam samyak susamahitam ayatyam notpatsyate; imany ucyante  
sadvivadamulani caturdasa bhedakarani vastuni katamani? yad uta

dharmam iti va adharmam iti va, vinaya iti va avinaya iti va, apattir iti va anapattir iti va, gurv iti va laghv iti va, savasesa iti va niravasesa iti va, desanakaraniya iti va samvarakaraniya iti va durbhasitagaminiti va subhasitagaminiti va; imany ucyante caturdasa bhedakarani vastuni; (adhik-v 74) idammulam bhiksavo vivadadhikaranam idam vivadadhikaranasya mulam

the anavavadadhikaranam

kimmulam bhiksavo anavavadadhikaranam kim anavavadadhikaranasya mulam? yah samghasya anavavadah anavavadanam anavavadaprasthapanam tad upadaya yah kalaho bhandanam vighraho vivadah idammulakam bhiksavah anavavadadhikaranam idam anavavadadhikaranasya mulam

the apattyadhikaranam

kimmulam bhiksavah apattyadhikaranam, kim apattyadhikaranasya mulam? pañcapattijatasya apattinikaya apattiskandha iti ucyate; katame pañca? parajikah samghavasesah payattikah pratidesaniya duskrta ca; api tv astyapattih kayiki na vaciki na caitasiki; asti vaciki na kayiki na caitasiki; asti kayiki caitasiki na vaciki; asti vaciki caitasiki na kayiki; asti kayiki vaciki caitasiki ca katama apattih kayiki na vaciki na caitasiki? yathapitad bhiksur aniskrantesu grhasthesv anupasampannesu niskranta grhasta anupasampanna iti sayyam kalpayati suptam cainam matrgramo visete supto va mahasayanam aropyate iyam apattih kayiki na vaciki na caitasiki katama apattir vaciki na kayiki na caitasiki? yathapitad bhiksur matrgramasya pañcabhir padair dharmam desayan asamcintya sastam padam atikramati, sadbhir padair va desayan saptamam padam atikramati, iyam apattir vaciki na kayiki na caitasiki katama apattih kayiki caitasiki na vaciki? yathapitad bhiksuh samcintya tiryagyonigatam praninam jivitat vyaparopayan naivam (adhik-v 75) aha: evam hi prani jivitat vyaparopayitavyah; yatha maya vyaparopitah evam punar vyaparopayitavyah; hvyaparopitahh suvyaparopito bhavatiti; adattam adadat kamesu mithya caran madyapanam piban naivam aha: evam madyapanam patavyam; yatha maya pitam evam ca punar madyapanam hpatavyamh; pitam supitam bhavatiti; idam apattih kayiki caitasiki na vaciki katama apattir vaciki caitasiki na kayiki? yathapitad bhiksur matrgramasya pañcabhih padair dharmam desayan samcintya sastam padam atikramati sadbhir va padair desayan saptamam padam atikramati, iyam apattir vaciki caitasiki (a 337b) na kayiki katama apattih kayiki vaciki caitasiki ca? yathapitad bhiksuh samcintya tiryagyonigatam praninam jivitat vyaparopayann evam aha: evam prani jivitat vyaparopayitavyah; yatha maya vyaparopitah evam ca punar vyaparopitahh suvyaparopito bhavisyatiti; adattam adadat kamesu mithya caran madyapanam pibann evam aha: evam hi madyapanam patavyam; yatha maya pitam evam ca punah pitam supitam bhavatiti; iyam apattih kayiki vaciki

caitasiki ca; idammulakam bhiksavah apattyadhikaranam, idam  
apattyadhikaranasya mulam

the krtyadhikaranam

kimhmulamh bhiksavah krtyadhikaranam, kim  
krtyadhikaranasya mulam? ya samghasya kriyajñaptih  
jñaptidvitiyam jñapticaturtham karma idammulakam bhiksavah  
krtyadhikaranam idam krtyadhikaranasya mulam

the three kinds of vivadadhikaranam

vivadadhikaranam bhiksavah kusalam vaktavyam akusalam vaktavyam  
avyakrtam vaktavyam; katarat kusalam? yat samghasyarthinah  
arthabhiprayasya kusalarthinah kusalabhiprayasya hnavado  
(adhik-v 76) vivado vipratyanikavadahh tad upadaya yah kalaho  
bhandanam vighraho vivadah idam kusalam; katamad akusalam? yah  
samghasyanarthinah anarthabhiprayasyakusalarthinah  
akusalabhiprayasya nanavado vivado vipratyanikavadah tad upadaya  
kalaho bhandanam vighraho vivadah idam akusalam; katamad avyakrtam?  
yat samghasya naivarthino hnavanarthinoh naivarthabhiprayasya  
hnavanarthabhiprayasyah na kusalarthino hnakusalarthinah na  
kusalabhiprayasya nakusalabhiprayasyah nanavado vivado  
vipratyanikavadah tad upadaya yah kalaho bhandanam vighraho  
vivadah idam avyakrtam

the three kinds of anavavaddhikaranam

anavavaddhikaranam kusalam vaktavyam akusalam vaktavyam  
avyakrtam vaktavyam; katarat kusalam? yat samghasya arthinah  
arthabhiprayasya kusalarthinah kusalarthabhiprayasya anavavada  
anavavadanam anavavadaprasthanam tad upadaya yah kalaho  
bhandanam vighraho vivadah idam kusalam; katarad akusalam? yat  
samghasya anarthinah anarthabhiprayasya akusalarthinah  
akusalabhiprayasya anavavadah anavavadanam anavavadaprasthanam  
tad upadaya yah kalaho bhandanam vighraho vivadah idam  
hakusalam; kataradh avyakrtam? hyat samghasya naivarthino  
navanarthino naivarthabhiprayasya navanarthabhiprayasya na  
kusalarthino nakusalarthinah na kusalabhiprayasya  
nakusalabhiprayasya anavavada anavavadanam anavavadaprasthanam tad  
upadaya yah kalaho bhandanam vighraho vivadah idam avyakrtamh

the two kinds of apattyadhikaranam

apattyadhikaranam akusalam vaktavyam avyakrtam ca vaktavyam; katarad  
akusalam? yo buddhaprajñaptayam siksayam samghaprajñaptayam  
ca kriyayam samcintya vyatikramah idam akusalam; katarad (adhik-v 77)  
avyakrtam? yo buddhaprajñaptayam siksayam  
samghaprajñaptayam ca kriyayam asamcintya vyatikramah idam  
avyakrtam

the three kinds of krtyadhikaranam

krtyadhikaranam kusalam vaktavyam akusalam vaktavyam  
avyakrtam ca vaktavyam; katarat kusalam? yat samghasyarthinah (a  
338a) arthabhiprayasya kusalarthinah kusalabhiiprayasya jñaptir  
jñaptidvitiyam jñapticaturtham karma tad upadaya yah kalaho  
bhandanam vighraho vivadah idam kusalam; katarad akusalam? yat  
samghasyanarthinah anarthabhiprayasya akusalarthinah  
akusalabhiprayasya jñaptir jñaptidvitiyam jñapticaturtham karma tad  
upadaya yah kalaho bhandanam vighraho vivadah idam akusalam;  
katarad avyakrtam? yat samghasya naivarthino hnaivanarthinoh  
naivarthabhiprayasya hnaivanarthabhiprayasyah na kusalarthinoh  
hnakusalarthinoh na kusalabhiprayasya hnakusalabhiprayasyah  
jñaptir jñaptidvitiyam jñapticaturtham karma tad upadaya kalaho  
bhandanam vighraho vivadah idam avyakrtam

not all kinds of vivada, etc., are a source of adhikarana

yo vivadas tad adhikaranam yac cadhikararam sa vivadah? aha: syad  
vivado nadhikaranam, syad adhikaranam na vivadah, syad vivadas  
cadhikaranam ca, syan naiva vivado nadhikaranam; 1) vivadas tavan  
nadhikaranam, yat samghasya nanavado vivadah vipratyanikavadah;  
2) adhikaranam na vivadah, triny adhikaranani  
anavavadadhikaranam apattyadhikaranam krtyadhikaranam ca; 3)  
vivadas cadhikaranam hcah, yah samghasya nanavado vivado  
vipratyanikavadah asamagri asammodamana anekotibhavah tad  
upadaya yah kalaho bhandanam vighraho vivadah; 4) syan naiva  
vivado nadhikaranam, etan akaran sthapayitva (adhik-v 78) yo  
'navavadas tad adhikaranam yad va adhikaranam so 'navavadah? aha:  
syad anavavado nadhikaranam; syad adhikaranam nanavavadah; syad  
anavavadas cadhikaranam ca; syad naivanavavado nadhikaranam; 1)  
anavavadas tavan nadhikaranam; yah samghasya anavavadah  
anavavadanam anavavadaprasthapanam; 2) adhikaranam nanavavadah,  
triny adhikaranani vivadadhikaranam apattyadhikaranam  
krtyadhikaranam ca; 3) anavavadas cadhikaranam ca, yah  
samghasyanavavadah anavavadam anavavadaprasthapanam tad upadaya  
yah kalaho bhandanam vighraho vivadah; 4) naivanavavado  
nadhikaranam, etan akaran sthapayitva ya apattis tad adhikaranam  
yad va adhikaranam sa apattih? aha: syad apattih nadhikaranam;  
syad adhikaranam napattih; syad apttis cadhikaranam hcah;  
syan naivapattir nadhikaranam; 1) apattis tavan nadhikaranam  
pañcapattijatayah apattinikaya apattiskandha ity ucyate parajikah  
samghavasesah payattika pratidesanika duskrtas ca; 2)  
adhikaranam napattih, triny adhikaranani vivadadhikaranam  
anavavadadhikaranam krtyadhikaranam ca; 3) apattis  
cadhikaranam ca, pañcapattijatayah apattinikaya apattiskandha ity  
ucyate, parajika samghavasesa payattika pratidesanika  
duskrtas ca; tad upadaya (a 338b) kalaho bhandanam vighraho

vivadah; 4) naivapattir nadhikaranam, etan akaran sthapayitva yat  
krtyam tad adhikaranam yad va adhikaranam tat krtyam? aha:  
syat krtyam nadhikaranam, syad adikaranam hnah krtyam, syat  
krtyam cadhikaranam ca, syan naiva krtyam nadhikaranam; 1)  
krtyam tavan nadhikaranam, yah samghasya jñaptir  
jñaptidvitiyam jñapticaturtham karma; 2) adhikaranam na krtyam,  
triny adhikaranani vivadadhikaranam anavavadadhikaranam  
apattyadhikaranam ca; 3) krtyam cadhikaranam ca, ya samghasya  
kriyajñaptir jñaptidvitiyam jñapticaturtham karma tad upadaya yah  
kalaho bhandanam vighraho hvivadahh; 4) naiva krtyam  
nadhikaranam, etan akaran sthapayitva (adhik-v 79)

the settlement of disputes; sariputra and maudgalyayana settle a dispute

vivadadhikaranam bhiksavah katibhir adhikaranasamathair dharmair  
damayitavyam samayitavyam vyupasamayitavyam? aha: dvabhyam,  
sammukhavinayena yadbhuyasikiyasalakagrahanena ca; katham  
sammukhavinaya adhikaranasamatho bhavati katham caisam  
adhikaranam damas ca bhavati samas ca vyupasamas ca, yad uta  
sammukhavinayenadhikaranasamathena? buddho bhagavan sravastyam  
varsa upagato jetavane anathapindadasyarame; tena khalu samayena  
sambahula bhiksavo janapade varsa upagatah; tesam antarvarso  
utpannah kalaho bhandanam vighraho vivadah; tais tad adhikaranam  
ayusmantayoh sariputramaudgalyayanayor upaniksiptam; tabhyam tad  
adhikaranam vyupasamitam dharmena vinayena sastuh sasanena; atha  
sambahula bhiksavo janapade varsositas trayanam masanam  
atyayat krtacivara nisthitacivara samadaya patracivaram yena  
sravastim tena carikam prakrantah; anupurvena carikam  
carantah sravastim anupraptah; atha sambahula bhiksavah  
patracivaram pratisamayya padau praksalya yena bhagavams  
tenopasamkrantah; upasamkramya bhagavatah padau sirasa  
vanditvaikante nisannah; dharmata khalu, buddha bhagavantah  
agantukan bhiksun anaya pratisammodanaya pratisammodate, kuto  
yuyam bhiksava etarhy agacchata kutra va varsositah;  
pratisammodate bata bhagavan sambahulan bhiksun, kuto yuyam,  
bhiksavah etarhy agacchata, kutra va varsositah? janapadad  
vayam bhadanta etarhy agacchamo janapade ca smo varsa usitah;  
kaccid yuyam bhiksavah sukhasparsam janapade varsa usita na  
castha klanta pindakena? na hi vayam bhadanta janapade sukhasparsam  
varsa usita na ca sma klanta pindakena, api tv asmakam  
antarvarsena utpannah kalaho bhandanam vighraho vivadah; tair  
asmabhis tad adhikaranam ayusmadbhyam sariputramaudgalyayanabhyam  
(adhik-v 80) upaniksiptam; tabhyam tad adhikaranam vyupasamitam  
dharmena vinayena sastuh sasanena ca

the sthalastha monks

bhagavan samlaksayati: saksyanti bata me sthalasthah sravakah  
utpannotpannany adhikaranani vyupasamayitum dharmena vinayena

sastuh sasanena; tasmā tarhi bhiksavah sthalasthair bhiksubhir  
utpannotpannany adhikaranani vyupasamayitavyani dharmena vinayena  
sastuh sasanena iti; bhiksavo na janate ke sthalasthah kati va  
iti; bhagavan aha: ye saknuvanti samgham antarena utpannotpannany  
adhikaranani vyupasamayitum; te ca trayah, asti sthalastho na kayena  
samvrto na vaca; asti kayena samvrto na vaca; asti kayena  
samvrto vaca hcah; katamo na kayena samvrto na vaca?  
yathapitat sthalastho bhiksunam kalahajatanam  
bhandanajatanam vighritanam vivadam apannam  
paksaparapaksvavyavasthitanam atmana upasamkramyaivam aha: sadhv  
ayusmantah idam adhikaranam sudgrhitam na durgrhitam;  
susamprayuktam na dusprayuktam suparamrstam na  
dusparamrstam idam ca idam ca vadata idam ca idam ca ma  
vaksyatha; abhimardantam ayusmantah paran; ma ca paro abhimardatam;  
vayam ayusmatam pakso balam sahayaka iti dvitiam api paksam  
atmanairopasamkramyaivam (a 339a) aha: sadhv ayusmanta idam  
adhikaranam sudgrhitam na durgrhitam susamprayuktam na  
dusprayuktam suparamrstam na dusparamrtam idam ca idam ca  
vadata idam ca idam ca ma vaksyatha; abhimardantam ayusmantah  
paran, ma ca paro abhimardatam; vayam ayusmatam pakso balam  
sahayaka iti; ayam sthalasthah na kayena samvrto na vaca;  
katamah sthalasthah kayena samvrto na vaca? yathapitat  
sthalasthah bhiksunam kalahajatanam bhandanajatanam  
(adhik-v 81) vighritanam vivadam apannam  
paksaparapaksvavyavasthitanam ekasmin pakse natmana upasamkramati  
api tu dutam anupresayati: sadhv ayusmanta etad adhikaranam  
sudgrhitam na durgrhitam susamprayuktam na dusprayuktam  
suparamrstam na dusparamrstam; idam cedam ca vadata  
idam cedam ca ma vaksyatha, abhimardantam ayusmantah paran, ma  
ca paro abhimardatam, vayam ayusmatam pakso bala sahayaka iti;  
hdvitiye 'pi pakse natmanopasamkramati, api tu dutam anupresayati  
sadhv ayusmantah etad adhikaranam sudgrhitam na durgrhitam  
susamprayuktam na dusprayuktam suparamrstam na  
dusparamrstam; idam cedam ca vadata idam cedam ca ma  
vaksyatha, abhimardantam ayusmantah paran, ma ca paro abhimardatam,  
vayam ayusmatam pakso balam sahayaka iti; h ayam sthalasthah  
kayena samvrto na vaca; katamah sthalasthah kayena samvrto  
vaca ca; yathapitat sthalastho bhiksunam kalahajatanam  
bhandanajatanam vighritanam vivadam apannam  
paksaparapaksvavyavasthitanam ekasmin pakse natmana upasamkramati  
napi dutam anupresayati, dvitiam api natmanopasamkramati napi dutam  
anupresayati tatra yo 'yam sthalastho na kayena samvrto na vaca ca  
evamrupah sthalasthah asammato na sammantavyah sammatas  
cavakasayitavyah; (a 339b) tat kasya hetoh? evamrupam hi  
sthalastham agamyā samghe 'nutpannani cadhikaranany utpadyante  
utpannani ca na ksipram vyupasamam gacchanti dharmena vinayena  
sastuh sasanena; tatra yo 'yam sthalasthah kayena samvrto na

vaca ca evamrupah sthalasthah asammato na sammantavyah  
sammatas cavakasayitavyah; tat kasya tetoh? evamrupam api  
sthalastham agamya sanghe 'nutpannany adhikaranany utpadyante utpannani  
ca ksipram hnah vyupasamam gacchanti dharmena vinayena sastuh  
sasanena; tatra yo 'yam sthalasthah kayena samvrto vaca ca  
evamrupah sthalasthah asammatah sammantavyah sammatas  
navakasayitavyah; tat kasya hetoh? evamrupam sthalastham agamya  
sanghe 'nutpannany adhikaranani notpadyante utpannani ca ksipram  
(adhik-v 82) eva upasamam gacchanti dharmena vinyena sastuh  
sasanena; evamrupo bhiksavah sthalasthah adhikaranavyupasamayita  
nanye; evamrupaih sthalasthair utpannotpannany adhikaranani  
vyupasamayitavyani, evamrupaih sthalasthair adhikaranani  
vyupasamayitani

two presences: pudgala and dharma

suddhakam sammukham; kim atra sammukham? dve sammukhe,  
pudgalasammukham dharmasammukham ca; pudgalasammukham katamat? ye  
tad adhikaranam vyupasamayanti; yatha ca tad adhikaranam vyupasamyati  
sarve te samavahita bhavanti sammukhibhutah, idam ucyate  
pudgalasammukham; dharmasammukham katamat? yena dharmena yena vinayena  
hyenah sastuh sasanena tad adhikaranam vyupasamyati tena  
dharmena tena vinayena tena sastuh sasanena tad adhikaranam  
vyupasamayanti; idam ucyate dharmasammukham sacet sthalastha bhiksavah  
tad adhikaranam na saknuvanti vyupasamayitum tais tad adhikaranam  
sanghe upanikseptavyam, samghena tad adhikaranam vyupasamayitavyam  
dharmena vinayena sastuh sasanena; samghena tad adhikaranam  
vyupasantam dharmena vinayena sastuh sasanena suvyupasantam

three presences: sangha, pudgala and dharma

suddhakam sammukham; kim atra sammukham? trini sammukhani:  
samghasammukham, pudgalasammukham, dharmasammukham ca;  
samghasammukham katamat? yavanto bhiksavah simapraptah  
kriyapraptas te sarve samavahitah sammukhibhutah; chandarhebhyas  
chanda anito bhavati; samavahitas ca bhiksavah samukhibhuta na  
prativahanti na pratikrosanti; yesam prativahatam pratikrosatam  
pratikroso arohati hkarmani ca kurvantih idam ucyate  
samghasammukham; (adhik-v 83) pudgalasammukham katamat? ye tad  
adhikaranam vyupasamayanti yesam ca tad adhikaranam  
vyupasamyati te sarve samavahita bhavanti sammukhibhuta; idam ucyate  
pudgalasammukham; dharmasammukham katamat? yena dharmena yena vinayena  
hyenah sastuh sasanena tad adhikaranam vyupasamyati tena  
dharmena tena vinayena htenah sastuh sasanena tad adhikaranam  
vyupasamayanti, idam ucyate dharmasammukham; (a 340a) sacet samghah na  
saknoti tad adhikaranam vyupasamayitum tatah hpascath  
samghena vyudhaka bhiksavah sammantavyah dasa va pañca va;  
evam ca punah sammantavyah: sayanasanaprajñaptim krtva  
gandim akotyā prsthavacikaya bhiksun samanuyujya

sarvasamghe samnisanne samnipatite purvam tavad  
utsahayitavyah: utsahadhve yuyam buddharaksitadharmadattasamghasena  
vyudhakah santo bahih simam gatva samghasyadhikaranam  
vyupasamayitum iti; saced utsahante tair vaktavyam utsahayama iti; tatah  
pascad ekena bhiksuna jñaptim krtva karma kartavyam: srnotu  
bhadantah samgha ime buddharaksitadharmadattasamghasena  
vyudhakah utsahante bahih simam gatva samghasyadhikaranani  
vyupasamayitum; sacet samghasya praptakalam ksameta anujanayat  
samgho yat sangho buddharaksitadharmadattasamghasenan vyudhakan  
sammanyeta; buddharaksitadharmadattasamghasasena vyudhaka utsahante  
samghasya bahih simam gatva adhikaranani vyupasamayitum; esa  
jñaptih, tatah karma kartavyam; srnotu bhadantah samgha ime  
buddharaksitadharmadattasamghasena vyudhaka utsahante bahih  
sikmam gatva samghasyadhikaranani vyupasamayitum; tat samgho  
hbuddharaksitadharmadattasamghasenan vyudhakan sammanyeta;  
buddharaksitadharmadattasamghasena vyudhaka bahih simam  
gatva samghasyadhikaranani vyupasamayisyanti; yesam  
ayusmatam ksamate buddharaksitadharmadattasamghasenan  
vyudhakan sammantum: buddharaksitadharmadattasamghasena  
vyudhakah bahih simam gatva samghasyadhikaranani  
vyupasamayisyanti, te tusnim; na ksamate, bhasantam; sammata  
samghena buddharaksitadharmadattasamghasena vyudhakah; (adhik-v 84  
te ca bahih simam gatva samghasyadhikaranani vyupasamayisyanti;  
ksantam anujñatam samghena yasmāt tusnim; evam etad dharayami  
vyudhakais tad adhikaranam vyupasamayitavam dharmena vinayena  
sastuh sasanena; vyudhakais tad adhikaranam vyupasantam  
hsuhvyupasamitam vaktavyam dharmena sastuh sasanena

two presences: pudgala and dharma suddhakam sammukham: kim atra  
sammukham? dve sammukhe, pudgalasammukham dharmasammukham ca;  
pudgalasammukham katamat? ye tad adhikaranam vyupasamayanti yesam  
ca tad adhikaranam vyupasamyati te save samavahita bhavanti  
sammukhibhutah; idam ucyate pudgalasammukham; dharmasammukham  
katamat? yena dharmena yena vinayena hyenah sastuh sasanena tad  
adhikaranam vyupasamyati tena dharmena tena vinayena htenah  
sastuh sasanena tad (a 340b) adhikaranam vyupasamayanti; idam ucyate  
dharmasammukham; saced vyudhaka bhiksavah na saknuvanti tad  
adhikaranam vyupasamayitum, tair vyudhakavyudhaka bhiksavah  
sammantavya astau va nava va; vyudhavyudhakais tad  
adhikaranam vyupasamayitavyam dharmena vinayena sastuh sasanena;  
vyudhakavyudhakais tad adhikaranam vyupasamitam suvyupasamitam  
vaktavyam; saced vyudhakavyudhaka bhiksavah tad adhikaranam na  
saknuvanti vyupasamayitum tais tad adhikaranam samghe  
upanikseptavyam; tatah samghenadhikaranasamcarako bhiksuh  
sammantavyah pañcabhir dharmaih samanvagatah;  
adhikaranasamcarako bhiksur asammato na sammantavyah sammatas  
cavakasayitavyah; katamaih pañcabhih? chandad gacchati dvesan

mohad bhayad gacchati samcaritasamcaritam cadhikaranam na  
janati; ebhii pañcabhir dharmaih samanvagatah  
adhikaranasamcarako bhiksur asammato na sammantavyah sammatas  
cavakasayitavyah; pañcabhis tu dharmaih samanvagatah  
adhikaranasamcarako bhiksur asammatas ca sammantavyah sammatas  
ca navakasayitavyah; katamaih pañcabhih? na chandad gacchati na  
dvesan na mohan na bhayad gacchati; (adhik-v 85)  
samcaritasamcaritam cadhikaranam janati; ebhii pañcabhir  
dharmaih samanvagatah adhikaranasamcarako bhiksur asammatas ca  
sammantavyah sammatas ca navakasayitavyah; evam ca punah  
sammantavyah: sayanasanaprajñaptim krtva gandim akotya  
prsthavacikaya bhiksun smanuyujya sarvasamghe samnisanne  
samnipatite hpurvam tavad utsahayitavyah: utsahadhve  
ayusmantah samghasyadhikaranam samcarayitum; saced utsahante  
tair vaktavyam utsahayama iti; tatah pascadh ekena bhiksuna  
jñaptim krtva karma kartavyam: srnotu bhadantah samgha ayam  
evamnama adhikaranasamcarako bhiksur utsahate  
samghasyadhikaranam samcarayitum; sacet samghasya praptakalam  
ksameta anujaniyat samgho yat samgha evamnamanam  
adhikaranasamcarakam bhiksum sammanyeta, evamnama  
adhikaranasamcarako bhiksuh samghasyadhikaranam  
samcarayisyati; esa jñaptih; karma kartavyam; srnotu bhadantah  
samghah, ayam evamnama adhikaranasamcarako bhiksur utsahate  
samghasyadhikaranam samcarayitum; tat samgha evamnamanam  
adhikaranasamcarakam bhiksum sammanyeta evamnama  
adhikaranasamcarako bhiksuh samghasyadhikaranam  
samcarayisyati; yesam ayusmatam ksamate evamnamanam  
adhikaranasamcarakam bhiksum sammantum, evamnama  
adhikaranasamcarako bhiksuh samghasyadhikaranam  
samcarayisyati; te tusnim; na ksamate, bhasantam;  
sammatah samghena evamnama adhikaranasamcarako bhiksuh; so  
'yam (a 341a) samghasyadhikaranam samcarayisyati; ksantam,  
anujñatam samghena yasmat tusnim; etad dharayami  
adhikaranasamcarakasyaham bhiksor asamudacarikan dharman  
prajñapayami; adhikaranasamcarakena bhiksuna idam adhikaranam  
sasthavire spratimokse samghe upanikseptavyam yathavrttam  
carocayitavyam; srnotu bhadantah samghah, idam adhikaranam  
amusminn avase iyaccirakalasantuppannam asmin vastuni; tad adhikaranam  
sthalasthair bhiksubhir na sakyam vyupasamayitum; taih samghe  
upaniksiptam; samghenapi na saktam; tena vyudhaka bhiksavah  
sammatah; vyudhakair api bhiksubhir na saktam; tair api  
vyudhakavyudhaka bhiksavah sammatah; vyudhakavyudhakair  
api samghe upaniksiptam; samghenapy (adhik-v 86) aham evamnama  
adhikaranasamcarako bhiksuh sammatah, so 'ham evamnama  
adhikaranasamcarako bhiksur idam adhikaranam sasthavire  
spratimokse samghe upaniksiptam ity upasamayatu bhadantah samgha  
idam adhikaranam; yavat sanmasaparyantam upadaya sasthavirena

sapratimoksena samghena tad adhikaranam vyupasamayitavyam  
dharmena vinayena sastuh sasanena; sasthavirena sapratimoksena  
samghena tad adhikaranam vyupasamitam vaktavyam dharmena vinayena  
sastuh sasanena

three presences: samgha, pudgala, dharma

suddhakam sammukham; kim atra sammukham? trini sammukhani  
samghasammukham pudgalasammukham dharmasammukham ca;  
samghasammukham katamat? yavanto bhiksavah simapraptah  
kriyapraptah te sarve samavahitah sammukhibhutah;  
chandarhebhya chanda anito bhavati; samavahitas ca bhiksavah  
sammukhibhutah na prativahanti na pratikrosanti; yesam  
prativahatam pratikrosatam pratikroso rohati karmani ca kurvanti  
idam ucyate samghasammukham; pudgalasammukham katamat? ye tad  
adhikaranam vyupasamayanti yesam ca tad adhikaranam vyupasamyati  
te sarve samavahitah bhavantih sammukhibhuta idam ucyate  
pudgalasammukham; dharmasammukham katamat? yena dharmena yena vinayena  
hyenah sastuh sasanena tad adhikaranam vyupasamyati tena  
dharmena tena vinayena tena sastuh sasanena tad adhikaranam  
vyupasamayanti idam ucyate dharmasammukham; sacet sasthavirah  
sapratimoksasamghas tad adhikaranam na saknoti vyupasamayitum tena  
tad adhikaranam adhikaranasamcarakasyaiva bhikso upanikseptavyam;  
adhikaranasamcarakena bhiksuna sutravinayamatrkadharanam  
bhiksunam upanikseptavyam; yathavrttam carocayitavyam;  
srnvantu bhavantah sutravinayamatrkadhara bhiksavah (a 341b)  
idam adhikaranam amusmin avase iyaccirakalasantuppannam asmin vastuni;  
tad adhikaranam sthalasthair bhiksubhir na saktam vyupasamayitum;  
taih samghe upaniksiptam; samghenapi na saktam; tenapi vyudhaka  
bhiksavah sammatah; vyudhakair api bhiksubhir na saktam; tair  
api vyudhakavyudhaka bhiksavah sammatah; vyudhakavyudhakair  
api bhiksubhir na saktam; tair api (adhik-v 87) samghe upaniksiptam;  
samghenapy aham evamnama adhikaranasamcarako bhiksuh  
sammatah, tena maya evamnamna adhikaranasamcarakena  
bhiksuna idam adhikaranam sasthavire sapratimokse samghe  
upaniksiptam; sasthavirenapi sapratimoksena samghena  
mamaivamnamno 'dhikaranasamcarakasya bhikso upaniksiptam, so 'ham  
evamnama adhikaranasamcarako bhiksur idam adhikaranam  
sutravinayamatrkadharanam bhiksunam upaniksipami  
vyupasamayantu bhavantah sutravinayamatrkadhara bhiksavah idam  
adhikaranam yavat samvatsaram upadaya; sutravinayamatrkadharair  
bhiksubhih tad adhikaranam vyupasamayitavyam dharmena vinayena  
sastuh sasanena; sutravinayamatrkadharair bhiksubhih tad  
adhikaranam vyupasamitam suvyupasamitam vaktavyam

two presences: pudgala, dharma

suddhakam sammukham; kim atra sammukham? dve sammukhe  
pudgalasammukham dharmasammukham ca; pudgalasammukham katamat? ye tad

adhikaranam vyupasamayanti yesam ca tad adhikaranam  
 vyupasamyati te sarve samavahita bhavanti sammukhibhutih; idam ucyate  
 pudgalasammukham; dharmasammukham katamat? yena dharmena yena vinayena  
 yena sastuh sasanena tad adhikaranam vyupasamyati tena dharmena  
 tena vinayena tena sastuh sasanena tad adhikaranam vyupasamayanti,  
 idam ucyate dharmasammukham; sacet sutravinayamatrkadhara bhiksavo na  
 saknuvanti tad adhikaranam vyupasamayitum tair  
 adhikaranasamcarakasyaiva bhikso upanikseptavyam;  
 adhikaranasamcarakena bhiksuna yasminn avase bhiksuh  
 sthavirasthaviranyatamah pramukhah pramukhanyatamah jñato  
 jñatanyatamah tasyopanikseptavyam; yathavrttam carocayitavyam,  
 srnu tvam sthavira idam adhikaranam amusminn avase  
 iyaccirakalasangamutpannam asminn eva vastuni; tad adhikaranam sthalasthair  
 bhiksubhir na saktam vyupasamayitum; tair samghe upaniksiptam;  
 samghenapi na saktam; tenapi vyudhaka bhiksavah sammatah;  
 vyudhakair api bhiksubhir na saktam; tair api vyudhakavyudhaka  
 bhiksavah sammatah; vyudhakavyudhakair api bhiksubhir na  
 saktam; samghe upaniksiptam; samghenapi aham evamnama  
 adhikaranasamcarako bhiksuh sammatah; samghe (adhik-v 88) maya  
 evamnamna adhikaranasamcarakena bhiksuna idam adhikaranam  
 sasthavire sapratimokse upaniksiptam; sasthavirena sapratimoksena  
 samghena na saktam vyupasamayitum; tenapi mamaivamnamna  
 adhikaranasamcarikasya bhikso upaniksiptam; tena mayaivamnamna  
 adhikaranasamcarakena bhiksuna tad adhikaranam  
 sutravinayamatrkadharanam bhiksuna upaniksiptam;  
 sutravinayamatrkadharair api na saktam; tair api mamavamnamno  
 adhikaranasamcarakasya bhikso upaniksiptam; so 'ham vamnama  
 adhikaranasamcarako bhiksur idam adhikaranam  
 sthavirasyopaniksiptam, vyupasamayitu sthavira idam adhikaranam yavat  
 paryantam upadaya; sthavirasyaham bhikso asamudacarikan dharman  
 prajñapayami; sthavirena bhiksuna arthipratyarthikanam  
 bhiksuna antikan na dantakasthopasamharah svikartavyo na  
 gomayopasamharo no patrakopasamharah na svadyayanika na  
 pariprecchanika datavya nanyatra puratah prsthatah; idam syur  
 vacaniya ayusmanta ma kalaho ma bhandanam ma vighraho ma  
 vivadah; tat kasya hetoh? nasty ayusmantah dvayor vivadamanayor  
 jayah, api tv ekasya jayah, ekasya parajayah; nasti dvayor  
 yudhyamanayor jayah, api tv ekasya jayah, ekasya parajayah iti  
 sthavirena bhiksuna tad adhikaranam vyupasamayitavyam dharmena  
 vinayena sastuh sasanena; sthavirena bhiksuna tad adhikaranam  
 vyupasamitam suvyupasamitam vaktavyam; evam hi bhiksavah  
 sammukhavinaya adhikaranasamatho bhavati; evam ca punar ekesam  
 adhikaranam damas ca bhavati samas ca vyupasamas ca, yad uta  
 sammukhavinayenadhikaranasamathena

the settlement of legal questions by the vote of the majority

katham ca bhiksavo yadbhuyaisalakagrahanam adhikaranasamatho

bhavati? katham caikesam adhikarananam damas ca bhavati samas ca  
 hvyupasamas cah yaduta yadbhuyaisikena  
 salakagrahanenadhikaranasamathena? purvavat sthalasthan upadaya  
 yavat sthavirah; sacet sthaviro bhiksus tad adhikaranam na saknoti  
 vyupasamayitum (adhik-v 89) tena tad adhikaranam  
 tasyaivadhikaranasamcarakasya bhikSOR upanikseptavyam; tenapi (a  
 342b) tad adhikaranam sanghe upanikseptavyam; sanghena tad  
 adhikaranam yadbhuyaisiyasalakagrahanenadhikaranasamathena  
 vyupasamayitavyam; pañcabhih karanair  
 yadbhuyaisikasalakagrahanam adhikaranasamathah kharas ca bhavati  
 vyadas ca pragadhas ca bhedasanki caparavrttaprayogi ca;  
 katham ca kharo bhavati? arthipratyarthikair bhiksubhih kharam  
 pragrhitto bhavati, evam kharo bhavati; katham vyado bhavati?  
 arthipratyarthika bhiksavo vyada bhavanti vikrantah, evam vyado  
 bhavati; katham pragadho bhavati? arthipratyarthikair bhiksubhir  
 pragadham grhito bhavati; evam pragadho bhavati; katham  
 bhedasanki bhavati? caturdasanam bhedakaranam vastunam  
 anyataranyatarat bhedakaram vastu sadhu ca susthu ca sudgrhitam  
 bhavati, evam bhedasanki bhavati; katham aparavrttaprayogi bhavati?  
 sthalasthan upadaya yavat sthavirah, evam aparavrttaprayogi bhavati;  
 ebhih pañcabhir dharmaih samanvagatah  
 yadbhuyaisikasalakagrahanasamathah kharas ca bhavati vyadas ca  
 pragadhas ca bhedasanki caparavrttaprayogi ca; tatah  
 salakacarako bhiksuh sammantavyah; pañcabhir dharmaih  
 samanvagatah salakacarako bhiksus asammato na sammantavyah  
 sammatas cavakasayitavyah; katamaih pañcabhih? chandad gacchati  
 dvesan mohad bhayad gacchati caritacaritam ca salakam na  
 janati; ebhih pañcabhir dharmaih samanvagatah salakacarako  
 bhiksus asammato na sammantavyah sammatas cavakasayitavyah;  
 pañcabhis tu dharmaih samanvagatah salakacarako bhiksus  
 asammatah sammantavyah sammatas ca navakasayitavyah; katamaih  
 pañcabhir? na chandad gacchati na dvesan mohad bhayad gacchati  
 caritacaritam ca salakam janati; ebhih pañcabhir dharmaih  
 samanvagatah salakacarako bhiksus asammatah sammantavyah  
 sammatas ca navakasayitavyah (adhik-v 90)

the four methods of votation

catvari salakacaranani; katamami catvari? channam vivrtam  
 sakarnatuntunakam sarvasamghikam ca; channam salakacaranam  
 katamat? yathapitat salakacarakasya bhikSOR evam bhavati, asminn  
 evavase prabhutah sthavira bhiksavo adharmavadinah alpas tu  
 navaka bhiksavo dharmavadinah; aham ced vivrte salakam  
 carayeyam sthanam etad vidyate yan navaka bhiksavah sthaviranam  
 bhiksunam anuvidhiyamanah prabhutam adharmasalakam  
 grhniyuh; yanv aham channe salakam carayeyam iti sa channe  
 salakam carayati; idam ucyate channam salakacarnam; (a 343a)  
 hvivrtam salakacaranam katamat?h yathapitat

salakacarakasya bhikso evam bhavati, asminn avase prabhutah  
sthavira bhiksavo dharmavadinah alpas tu navaka bhiksavah  
adharmavadinah; aham cec channe salakam carayeyam sthanam etad  
vidyate yan navaka bhiksavah adharmasalakam grhniyuh; yanv  
aham vivrte salakam carayeyam; vivrte salakam carayatah  
sthanam etad vidyate yan navaka bhiksavah sthviranam  
bhiksunam anuvidhiyamanah prabhutam dharmasalakam  
grhniyuh iti; sa vivrte salakam carayati, idam ucyate  
vivrta salakacaranam; sakarnatuntunakam salakacaranam  
katamat? yathapitac chalakacarako bhiksuh karnamule gatva  
tuntunayate, ayusmann upadhyayena te dharmasalaka grhita, tvam api  
dharmasalakam grhana, acaryena samanopadhyayena  
samanacaryena alaptakena samlaptakena samstutakena sapremakena te  
dharmasalaka grhita, tvam api dharmasalakam grhana iti; idam  
ucyate sakarnatuntunakam salakacaranam; sarvasamghikam  
salakacaranam katamat? yathapitac chalakacarakasya bhikso evam  
bhavati, asminn avase prabhuta bhiksavo glanah, aham ced  
hasamnisanneh asamnipatite sarvasamghe salakam  
carayeyam sthanam etad vidyate prabhuta bhiksavah  
adharmasalakam grhniyuh na tv aham sarvasamghe  
samnisanne samnipatite salakam carayeyam iti sa sarvasamghe  
samnisanne samnipatite salakam carayati, idam ucyate  
sarvasamghikam salakacaranam (adhik-v 91)

the ten distributions of voting tickets that are not legally valid

dasa adharmikani salakagrahanani, dasa dharmikani; dasa  
adharmikani salakagrahanani katamani? adharmena salakam  
grhnanti, vyagrah salakam grhnanti,  
alpamatravaramatrakena salakam grhnanti; bhedasankinah  
salakam grhnanti; aparavrttaprayogena salakam grhnanti; na  
gatinggisarathitaya salakam grhnanti; apy eva salakagrahane  
samgho bhetsyati iti salakam grhnanti; apy eva salakagrahane  
prabhutatara bhiksavah adharmavadinah bhavisyantiti; janan  
salakagrahanena samgho bhetsyatiti salakam grhnanti; apy eva  
janan salakagrahanena prabhutatara bhiksavah adharmavadino  
bhavisyantiti salakam grhnanti katham adharmena salakam  
grhnanti? na vinayanulomena salakam grhnanti, evam adharmena  
salakam grhnanti; katham vyagrah salakam grhnanti? na  
samghasamagryam salakam grhnanti, evam vyagrah salakam  
grhnanti; katham alpamatravaramatrakena (a 343b) salakam  
grhnanti? samvarakaraniyam desanakaraniyam iti viditva  
salakam grhnanti, evam alpamatravaramatrakena salakam  
grhnanti; katham bhedasankinah salakam grhnanti?  
caturdasanam bhedakaranam vastunam anyatamanyatamad bhedakaram  
vastu sadhu ca susthu ca sudgrhitam bhavati, evam  
bhedasamkinah salakam grhnanti; katham aparavrttaprayogena  
salakam grhnanti? na sthalasthan upadaya yavan na sthvirah;

evam aparavrttaprayogena salakam grhnanti; katham na gatingatisarathitaya salakam grhnanti? ye te bhiksavo bhavanti sutradhara vinayadhara matrkadharas tasmin dharmavinaye gataya ucyante; sarathayas tan avalokya salakam grhnanti; evam na gatingatisarathitaya salakam grhnanti; katham apy eva salakagrahanena samgho bhetsyatiti salakam grhnanti? apy eva salakagrahanena (adhik-v 92) samgho hbhedam gamisyatity evamcittah salakam grhnanti; evam apy eva salakagrahanena samghoh bhetsyatiti salakam grhnanti; katham apy eva salakagrahanena prabhutatara bhiksavah adharmavadino bhavisyantiti salakam grhnanti? apy eva salakagrahanena prabhutatara bhiksavah adharmam samadaya vartisyante iti salakam grhnanti; evam apy eva salakagrahanena prabhutatara bhiksavah adharmavadino bhavisyantiti salakam grhnanti; katham janan salakagrahanena samgho bhetsyati iti salakam grhnanti; janan salakagrahanena samgho bhedam gamisyati ity evamcitta salakam grhnanti; evam janan salakagrahanena samgho bhetsyati iti salakam grhnanti; katham janan salakagrahanena prabhutatara bhiksavah adharmavadina bhavisyanti iti salakam grhnanti; janan salakagrahanena prabhutatara bhiksavah adharmam samadaya vartisyanta ity evamcittah salakam grhnanti; evam janan salakagrahanena prabhutatara bhiksavo adharmavadino bhavisyanti iti salakam grhnanti; imani dasa adharmikani salakagrahanani

the ten distributions of voting tickets that are legally valid

dasa dharmikani salakagrahanani katamani? dharmasalakam grhnanti, samagrah salakam grhnanti, nalpamatravaramatrakena salakam grhnanti, na bhedasankinah salakam grhnanti, na paravrttaprayogena salakam grhnanti, gatingatisarathitaya salakam grhnanti, napy eva salakagrahanena samgho bhetsyatiti salakam grhnanti; napy evah salakagrahanena prabhutatara bhiksavah adharmavadino bhavisyantiti salakam grhnanti; hnah janam salakagrahanena samgho bhetsyatiti salakam ghnanti; (a 344a) napy eva janam chalakagrahanena prabhutatara bhiksavah adharmavadino bhavisyantiti salakam grhanti? katham dharmena salakam grhnanti? vinayanulomena salakam grhnanti, evam dharmena salakam grhnanti; katham samagrah salakam grhnanti? samghasamagrya salakam grhnanti; katham nalpavaramatrakena (adhik-v 93) salakam grhnanti? na samvarakaraniyam na desanakaraniyam iti krtva salakam grhnanti; evam nalpamatravaramatrakena salakam grhnanti; katham na bhedasankinah salakam grhnanti? caturdasanam bhedakaranam vastunam anyatamanyatamad bhedakaram vastu sadhu ca susthu ca sudgrhitam bhavati; evam na bhedasankinah salakam grhnanti; katham na paravrttaprayogena salakam

grhnanti? sthalasthan upadaya yavat sthavirah; evam na  
paravrttaprayogena salakam grhnanti; katham  
gatimgatisarathitaya salakam grhnanti? ye te bhiksavo bhavanti  
sutradhara vinayadharah matrkadharas tasmin dharmavinaye gataya  
ucyante; sarathayas tan avalokya salakam grhnanti; evam  
gatimgatisarathitayaiva salakam grhnanti; katham napi  
salakagrahanena samgho bhetsyatiti salakam grhnanti; napy  
eva salakagrahanena samghoh bhedam gamisyatity evamcittah  
salakam grhnanti; evam napy eva salakagrahanena samgho  
bhetsyatiti salakam grhnanti; katham napy eva salakagrahanena  
prabhutatara bhiksavah adharmavadino bhavisyantiti salakam  
grhnanti; napy eva salakagrahanena prabhutatara bhiksavah  
adharmam samadaya vartisyante iti salakam grhnanti; evam napy  
eva salakagrahanena prabhutatara bhiksavah adharmavadino  
bhavisyantiti salakam grhnanti; katham hnah janams  
salakagrahanena samgho bhetsyatiti salakam grhnanti; na janan  
salakagrahanena samgho bhedam gamisyatiti evamcitta salakam  
grhnanti; evam na janan hsalakagrahanena samgho bhetsyatiti  
salakam grhnanti; katham na jananh salakagrahanena  
prabhutatara bhiksavah salakagrahanena adharmavadino  
bhavisyantiti salakam grhnanti; na janan salakagrahanena  
prabhutatara bhiksavah adharmam samadaya vartisyante ity  
evamcitta salakam grhnanti; evam hnah janan  
salakagrahanena prabhutatara bhiksavah adharmavadino  
bhavisyantiti salakam grhnanti; imani dasa dharmikani  
salakagrahanani; salakacarakasya bhiksor asamudacarikan  
dharman prajñapayami

methods fo votation

salakacarakena bhiksuna dvididha (a 344b) salaka  
upasthapayitavya, dharmasalaka adharmasalaka ca; dharmasalaka  
ajihma avakra (adhik-v 94) akutila hsuvarnah sukhasamsparsa ca;  
adharmasalaka jihma vakrah kutila durvarna dukkhasamsparsa  
ca; tatah salakacarakena bhiksuna daksinena panina  
dharmasalaka grhitva varena cadharmasalaka samghasthavirasya  
purastat sthitva dharmasalakanam varno bhasitavyah,  
adharmasalakanam cavarnah, sthavira ima dharmasalaka ajihma  
avakra akutilah suvarnah sukhasamsparsas ca grhana, imas  
tv adharmasalaka jihma vakra kutila durvarna dukkhasamsparsas  
ca grhana; hyadih yenadharmasalaka tena hastam  
hprahsarayati, prathamayam vaci na datavya, dvitiyayam na  
datavya, tritiyayam datavya; samghasthavirena vinayatarini  
duskrtā apattih desayitavya; evam yavat samghanavakasya  
puratah sthitva dharmasalakanam varno bhasitavyah  
adharmasalakanam cavarnah, ima dharmasalaka ajihma avakra  
hakutilahh suvarnah sukhasamsparsas ca grhana, imas tv  
adharmasalaka jihma vakrah kutila durvarna duhsamsparsa

grhana; yadi yena adharmasalakas htenah hastam prasarayati  
prathamayam vaci na datavya, dvitiyayam na datavya,  
hrtiyayam datavyah; evam samghanavakena vinayatisarini  
duskrtā apattir desayitavya; yadi dharmasalaka nyuna bhavati,  
ajñātaundinyasya salaka grahitavya; yady ekasalaka adhika  
bhavati evam htad adhikaranamh vyupasantam yaduta dharmena;  
evam tasminn adhikarane vyupasante sacet kascit khotayati apadyate  
duskrtam; evam yady ekapy adharmasalaka adhika bhavati evam api tad  
adhikaranam vyupasantam yaduta dharmena; evam tasminn adhikarane  
vyupasante kascit khotayati apadyate duskrtam; evam  
yadbhuyaisikalakagrahanadhikaranasamatho bhavati; hevamh  
ihaikesam adhikarananam damas ca bhavati samas ca (adhik-v 95)  
vyupasamas ca yaduta yadbhuyaisikalakagrahanena  
adhikaranasamathena

the legal question arising from vivada and anavavada can be settled in two  
and three ways respectively. the smrtivinaya.

vivadadhikaranam bhiksavo dvabhyam adhikaranasamathabhyam  
damayitavyam samayitavyam vyupasamayitavyam, sammukhavinayena  
yadbhuyaisikalakagrahanena ca; anavavadadhikaranam bhiksavas  
tribhir adhikaranasamathair dharmair damayitavyam samayitavyam  
vyupasamayitavyam; katamais tribhih? sammukhavinayena smrtivinayena  
amudhavinayena; katham ca bhiksavah  
sammukhavinayenadhikaranasamatho bhavati? katham ca punar ihaikesam  
adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta  
sammukhavinayenadhikaranasamathena? purvavat sthalastham upadaya  
yavat sthavirah; evam hi bhiksavah sammukhavinaya (a 345a)  
adhikaranasamatho bhavati; evam punar ikaikesam  
adhikaranasamathanam damas ca bhavati hsamas cah vyupasamas ca  
yaduta sammukhavinayenadhikaranahsamathenah; katham ca  
bhiksavah smrtivinaya adhikaranasamatho bhavati? katham ca punah  
ihaikesam adhikaranasamathanam damas ca bhavati samas ca  
vyupasamas ca yaduta smrtivinayenadhikaranahsamathenah? yathapitad  
ayusman dravyo mallaputrah mitraya bhiksunya  
abhutenabhyakhyatah; tam enam bhiksavas tena vastuna codayanti; sa  
tena vastuna hcodyamanoh jihreti; etat prakaranam bhiksavo  
bhagavata arocayanti; bhagavan aha: dadata bhiksavo dravyasya  
mallaputrasya smrtivinayam iti punar anyo 'py evamjatiya evam ca punar  
datavyah; sayanasanaprajñaptim krtva gandim akotyā  
prsthavacikaya bhiksun samanuyujya sarvasamghe samnisanne  
samnipatite (adhik-v 96) dravyena mallaputrena ekamsam  
uttarasangam krtva utkutukena sthitva añjalim pragrhya idam  
syad vedaniyam: srnotu bhadantah samghah, aham dravyo mallaputro  
mitraya bhiksunya abhutenabhyakhyatah; tam mam bhiksavas  
tena vastuna codayanti; so 'ham tena vastuna codyamanah samghat  
smrtivinayam yace; dadatu bhadantah samghah mama dravyasya  
mallaputrasya smrtivinayam anukampam upadaya; evam dvir apy evam trir

api; tatah pascad ekena bhiksuna jñaptim krtva karma kartavyam;  
srnotu bhadantah samghah, ayam dravyo mallaputro mitraya  
bhiksunya abhutenabhyakhyatah; tam enam bhiksavas tena vastuna  
codayanti; so 'yam tena vastuna codyamanah samghan smrtivinayam  
yacate; sacet samghasya praptakalam ksametanjunganiyat samgho yat  
samghah dravyasya mallaputrasya smrtivinayam dadyat ity esa  
jñaptih; karma kartavyam; srnotu bhadantah samghah, ayam  
dravyo mallaputro mitraya bhiksunya abhutenabhyakhyatah; tam enam  
bhiksavas tena vastuna codayanti; so 'yam tena vastuna codyamanah  
samghat smrtivinayam yacate; tat samgho dravyasya mallaputrasya  
smrtivinayam dadati; yesam ayusmatam ksamate dravyasya  
mallaputrasya smrtivinayam datum te tusnim; na ksamate,  
bhasantam; hiyam prathama karmavacana; evam dvitiya tritiya  
karmavacana kartavyah; dattah samghena dravyasya mallaputrasya  
smrtivinayah; ksantam anujñatam samghehna yasmāt  
tusnim; evam etad dharayami

three forms of smrtivinaya not legally valid

triny adharmikani smrtivinayadanani, trini dharmikani;  
triny adharmikani smrtivinayadanani hkatamani?h yathapitad  
bhiksuh parajikam apattim apannah, tam enam bhiksavas tena  
vastuna codayanti, sa tena vastuna codyamanah samghat smrtivinayam  
yacate, (adhik-v 97) tasya samghah smrtivinayam dadyat; adharmikam  
smrtivinayadanam; tat kasya ketoh? nasantarhah sa; yathapitad  
bhiksuh samghavasesam payattikam pratidesanikam  
duskrutam apattim apannah tam (a 345b) enam bhiksavas tena vastuna  
codayanti; sa tena vastuna codyamanah samghat smrtivinayam yacate;  
tasya samghah smrtivinayam dadati, adharmikam  
smrtivinayadanam; tat kasya hetoh? desantarhah sa; yathapitad  
sekatena bhiksuna nagenonmattakena ksiptacittena vedanabhinunnena bahv  
asramanakam ananulomikam acaritam bhasitam parakrantam, lala  
vahita, aksini vispharite, mukham vibhanditam, asuptena supta iti  
matam, parair apravyahrtena pravvyahrta iti matam; tena caparena  
samayena svacittam pratilabdham; tam enam bhiksavas tena vastuna  
codayanti, hsa tena vastuna codyamanah samghat smrtivinayam  
yacateh; samghah smrtivinayam dadati; adharmikam  
smrtivinayadanam; tat kasya hetoh? amudhavinayarhah sa; yathapitad  
vastuko bhiksuh samghamadhye apattim avajanati, avajñaya  
pratijanati, pratijñaya punar apy avajanati, htasya bhiksavah  
smrtivinayam dadati, adharmikam smrtivinayadanam; tat kasya  
hetoh?h tatsvabhavaisiyarhah sa; itimami triny adharmikani  
smrtivinayadanani (adhik-v 98)

three forms of smrtivinaya legally valid

htrini dharmikani smrtivinayadanani katamani?h yathapitad  
dravyo mallaputro mitraya bhiksunya abhutenabhyakhyatah; tam enam  
bhiksavas tena vastuna codayanti; sa tena vastuna codyamanah samghat

smrtivinayam yacate; tasya samghah smrtivinayam dadati;  
dharmikam smrtivinayadanam; yathapitad bhiksuro anyam evapattim  
apanno bhavati; tam enam bhiksavo 'nyena vastuna codayanti; sa tena  
vastuna codyamanah samghat smrtivinayam yacate; tasya samghah  
smrtivinayam dadati; dharmikam smrtivinayadanam; yathapitad  
bhiksuro apattim apanno bhavati; sa tena bhikso purastad desita  
bhavati pratikrta va; tam enam bhiksavas tena vastuna codayanti, sa tena  
vastuna codyamanah samghat smrtivinayam yacate, tasya samghah  
smrtivinayam dadati, dharmikam smrtivinayadanam; itimani trini  
dharmikani smrtivinayadanani; evam hi bhiksava smrtivinaya  
adhikaranasamatho bhavati; evam ihaikesam adhikaranam damas ca  
bhavati hsamas ca vyupasamas ca yaduta  
smrtivinyenadhikaranasamathena

the amudhavinaya

katham ca bhiksava amudhavinaya adhikaranasamatho bhavati?  
katham ca punar ihaikesam adhikaranam damas ca bhavati samas ca  
vyupasamas ca yadutamudhavinayenadhikaranasamathena? yathapitad  
sekatena bhiksuna nagenonmattakena ksipacittena vedanabhinunnena bahv  
asramanakam ananulomikam acaritam bhasitam parakrantam, lala  
vahita, aksini samparivartite, mukham ca vibhanditam, asuptena  
supta iti hmatam, h parair apravyahrtena pravayahrta iti hmatam; h  
tena caparena samayena svacittam pratilabham; tam enam bhiksavas tena  
vastuna codayanti; sa tena vastunah codyamanah samghad  
amudhavinayam yacate; etat prakaranam bhiksavo bhagavata arocayanti;  
bhagavan aha: (a 346a) dadatu yuyam bhiksava (adhik-v 99) sekatasya  
bhiksuro amudhavinayam iti; yo va punar anyo 'py evamjatiyah evam  
punar datavyah; sayanasaprajñaptim krtva gandim akotya  
prsthavacikaya samanuyujya sarvasamghe samnisanne  
samnipatite sekatenā bhiksuna ekamsam uttarasangam krtva  
yathavrdhikaya samicim krtva utkutukena sthitva idam syad  
vacaniyam: snotu bhadantah samgho maya sekatenā bhiksuna  
nagenonmattakena ksipacittena vedanabhinunnena bahv asramanakam  
hananulomikamh acaritam bhasitam parakrantam, lala vahita,  
aksini samparivartite, mukham ca vibhanditam, asuptena supta iti  
matam, parair apravyahrtena pravayahrta iti matam; tena ca mayaparena  
samayena svacittam pratilabdham; tam enam bhiksavas tena vastuna  
codayanti; so 'ham tena vastuna codyamanah samghad amudhavinayam  
yace, dadatu bhadantah samgho me sekatasya bhiksuro amudhavinayam  
anukampam upadaya; evam dvir apy evam trir api; tatah pascad ekena  
bhiksuna jñaptim krtva karma kartavyam; snotu bhadantah  
samghah, anena sekatenā bhiksuna nagenonmattakena ksipacittena  
vedanabhinunnena bahv asramanakam ananulomikam acaritam bhasitam  
parakrantam, lala vahita, aksini samparivartite, mukham ca  
vibhanditam, asuptena supta iti matam, parair apravyahrtena  
pravayahrta iti matam; anena caparena samayena svacittam pratilabdham;  
tam enam bhiksavas tena vastuna codayanti; so 'yam tena vastuna

codyamanah samghad amudhavinayam yacate; sacet samghasya  
praptakalam ksametanjungiyat samgho yat samghah sekatasya  
bhikSOR amudhavinayam dadyad ity esa jñaptih; karma kartavyam;  
srnotu bhadantah samghah, anena sekatenā bhiksuna  
nagenonmattakena ksīptacittena vedanabhinunnena bahv asramanakam  
ananulomikam acaritam, bhasitam parakrantam, lala vahita,  
aksini samparivartite, mukham ca vibhanditam, asuptena supta iti  
matam, parair apravyahrtena pravvyahrta iti matam; anena caparena  
samayena svacittam pratilabdham; tam enam bhiksavas tena vastuna  
codayanti; so 'yam tena vastuna codyamanah samghad amudhavinayam  
yacate; tat samghah sekatasya bhikSOR amudhavinayam dadati;  
yesam ayusmatam ksamate sekatasya bhikSOR amudhavinayam  
datum, te tusnim, na ksamate, bhasantam; hiyam prathama  
karmavacana; evam dvitiya trtiya karmavacana kartavya;h dattah  
samghena sekatasya bhikSOR amudhavinayah; ksantam anujñatam  
samghena yasmat tusnim; evam etad dharayami (adhik-v 100)

two forms of amudhavinaya respectively not legally valid and legally valid

ekam adharmikam amudhavinayadanam, ekam dharmikam; ekam adharmikam  
katamat? yathapitad bhikSUR anunmattah sann unmatto 'smiti pratijanite  
akṣīptacittah ksīptacitta iti, tasya samghah amudhavinayam  
dadati, adharmikam (a 346b) amudhavinayadanam; idam ekam adharmikam;  
dharmikam katamat? yathapitat sekatenā bhiksuna nagenonmattakena  
ksīptacittena vedanabhinunnena bahv asramanakam ananulomikam  
acaritam bhasitam parakrantam, lala vahita, aksini  
samparivartite, mukham vibhanditam, asuptena supta iti matam, parair  
apravyahrtena hpravvyahrta ity matam; tena caparena samayena  
svacittam pratilabdham; tam enam bhiksavas tena vastuna codayanti; so  
'yam tena vastuna codyamanah samghad amudhavinayam yacate; tasya  
samgha amudhavinayam dadati; dharmikam amudhavinayadanam; idam  
ekam dharmikam; evam hi bhiksavah amudhavinayah  
adhikaranasamatho bhavati; evam ca punar ihaikesam adhikarananam  
damas ca bhavati samas ca vyupasamas ca; anavavadadhikaranam  
bhiksavah ebhis tribhir adhikaranasamathair dharmair damayitavyam  
samayitavyam vyupasamayitavyam, yaduta sammukhavinayena smrtivinayena  
amudhavinayena ca

the legal questions arising from apatti can be settled in four ways. the  
pratijñakaraka

apattyadhikaranam bhiksavo caturbhir adhikaranasamathair dharmair  
damayitavyam samayitavyam vyupasamayitavyam; katamais caturbhir?  
pratijñakarakena sammukhavinayena tatsvabhavaisyena  
trnaprastarakena ca; katham ca bhiksavah pratijñakarakah  
adhikaranasamatho bhavati? katham ca punar ihaikesam  
adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta  
pratijñakarakena adhikaranasamathena? yathapitad bhikSUR apattim  
apanno bhavati, (adhik-v 101) sa tena hvastunah codito va hacodito

vah smarito va asmarito va bhiksoh puratah sthitva evam aha:  
samanvaharayusmann aham evamnama evamrupam capattim apannah;  
tam aham ayusmatah purastad desayami aviskaromi; desayitva me  
aviskrtya sparso bhavati nadesayitva nanaviskrtya; tena  
vaktavyam pasyasi apattim iti; tenapi vaktavyam pasyami iti;  
purvakena vaktavyam ayatyam samvaram apatsyase iti; pascimakena  
vaktavyam apatsya iti; iti iyam pratijña

ten and ten ways of applying pratijñakaraka respectively not legally valid  
and legally valid

dasadharmikani pratijñadanani, dasa dharmikani;  
dasadharmikani katamani? yathapitad bhiksuh parajikam apattim  
apannah anapanno 'smiti pratijanati, tasya samghah pratijñam  
karayati, adharmikam pratijñadanam; hsamghavasesam  
payattikam pratidesanikam duskrtam apattim apannah anapanno  
'smiti pratijanati, tasya samghah pratijñam karayati, adharmikam  
pratijñadanamh; yathapitad bhiksur parajikam apattim anapanno  
apanno 'smiti pratijanati, tasya samghah pratijñam karayati,  
adharmikam pratijñadanam; samghavasesam payattikam  
pratidesanikam duskrtam apattim anapanna apanno 'smiti  
pratijanati, tasya samghah pratijñam karayati, adharmikam  
pratijñadanam; imani dasadharmikani pratijñadanani; dasa  
dharmikani pratijñadanani katamani? yathapitad bhiksuh  
parajikam apattim apannah apanno 'smiti (a 347a) pratijanati, tasya  
samghah pratijñam karayati, dharmikam pratijñadanam;  
samghavasesam payattikam pratidesanikam duskrtam apattim  
apannah apanno 'smiti pratijanati, tasya samghah pratijñam  
karayati, dharmikam pratijñadanam; yathapitad bhiksuh parajikam  
apattim anapannah anapanno 'smiti pratijanati tasya samghah  
pratijñam karayati, dharmikam pratijñadanam; samghavasesam  
payattikam pratidesanikam duskrtam apattim anapano 'smiti  
pratijanati tasya samghah pratijñam karayati, dharmikam  
pratijñadanam; imani dasa dharmikani pratijñadanani; (adhik-v  
102) evam hi bhiksavah pratijñakaraka adhikaranasamatho bhavati;  
evam ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas  
ca yaduta pratijñakarakena adhikaranasamathena

the buddha absolves the monk kalo mrgaraputra from a false accusation

buddho bhagavan sravastyam viharati jetavane anathapindadasyarame;  
tena khalu samayenayusman kalo mrgaraputro vaisalyam viharati  
markatahradatre kutagarasalayam; tam agamya vaisalika  
licchavayo 'tyartham buddhadharmasamghesu karan kurvanti; vaisalika  
bhiksavah samlaksayanti: ayusman kalo mrgaraputro 'nyatraiva  
jatah, 'nyatraiva vrddhim gatah, sravastyam jatah;  
vaisalikas ca licchavayo 'tyartham abhiprasannah;  
tadasyotksepaniyam karma kartavyam yenasya vaisalaka licchavayo  
hnah prasadam pravedayata iti tasyavatarapreksinah

samvrttah; yava anyatamena grhapatina buddhapramukho  
bhiksusamgho jentakasnarenopanimantritah; bhiksavah  
kantarikayam civarani sthapyaitva snatum arabdhah;  
ayusmams tu kalo mrgaraputrah samprajanann ekante  
civarakani sthapyaitva snatum arabdhah; aparenapi bhiksuna  
tasminn eva pradese civarakani sthapani; tatah ayusman kalo  
mrgaraputrah hsnatvah tany eva madiyani civarani hitih  
krtva tasya bhiksoh santakani civarani pravrtya prakrantah;  
yavad asau bhiksuh samutthito na pasyati svakani civarani; sa  
bhiksun prastum arabdhah: ayusmantah, kena madiyani  
civarani apahrtani? yavat tasmin pradese ayusmatah kalasya  
mrgaraputrasya sardhamvihari sthitah; tena srutam; sa kathayati:  
ayusmata (adhik-v 103) upadhyayenasmin pradese civarakani  
sthapani; tena vyatyasena nitani bhavyeh; gacchami tavad  
upadhyayam pasyami; sa upadhyayasya sakasam gatah; kathayati:  
upadhyaya santakani (a 347ba) tvaya civarany anitani? sa kathayati,  
putra mama santakani, kasyanyasya santakani? upadhyaya amukena  
bhiksuna tasminn eva pradese civarakani sthapani; so  
'vadyayati; putra yady evam anaya, tani civarani pasyami iti; sa  
tany adayagatah; upadhyaya imani tani civarani pratyabhijanihi?  
tena pratyabhijñatani; putra vyatyasena mayanitani, naya tasya bhiksoh  
imami tani; sa tany adaya tasya bhiksoh sakasam gatah kathayati:  
ayusmann imani tani civarany upadhyayena vyatyasena nitani; sa  
kathayati: parajikam evapattim apannah steyacittena tena nitani; tatas  
tair avatarapreksibhir bhiksubhis tasyacodayitva asmarayitva balad  
utksepaniyam karma krtam; ayusman kalo mrgaraputrah  
samlaksayati: duhkham brahmanagrhapatayah prasadyante, sukham  
aprasadyante; yadi sthasyami niyatam vaisalaka licchavayo hnah  
prasadam pravedayisyante; sarvatha sravastim eva gamisyami iti sa  
na vyavalokya vaisalakan licchavin samadaya patracivaram yena  
sravasti tena carikam prakrantah; anupurvena caran sravastim  
anupraptah; sa bhiksubhir drstah; uktah: svagatam svagatam  
ayusman kala prita vayam tvaddarsanena no tv agamanena; kim  
karanam? yasmad tvam agamya vaisalaka licchavayah buddhe  
'bhuprasanna dharmeh sanghe 'bhuprasanna atyartham  
buddhadharmasamghesu karan kurvanti iti; sa kathayati: asty etad evam,  
api tu vaisalikair bhiksubhir acodayitva asmarayitva balad  
utksepaniyam karma krtam iti; etad prakaranam bhiksavo bhagavata  
arocayanti; bhagavan aha: tistha bhiksu aham tvam dharmena  
hosarayami; tato bhagavata (adhik-v 104) dharmenah osaritah;  
vaisalikanam vipratissaro jatah, na sobhanam asmabhih krtam  
yat kalasya bhiksoh adusino 'napakarino balad utksepaniyam  
karma krtam iti; te samadaya patracivaram yena sravasti tena  
carikam prakrantah; tair antarmargair bhiksur drsta uktas ca,  
kutas tvam ayusmann agacchasi? sravastyah; drstas tvaya kalo  
mrgaraputrah? drstah, kim tasya? asmabhih tasyadusino  
'napakarinah acodayitvasmarayitva balad utksepaniyam karma

krtam; osaritam; kena? bhagavata; tatra eka evam ahur anosaritam durosaritam, yasmat tasyasmabhir utksepaniyam karma krtam asmasv asammukhibhutesu tasyausaranam na yuktam (a 348a) iti; apare tv evam ahuh: dharmasvami bhagavan, dharmasvami sugatah, yasyausaritam svosaritam; te anupurvena sravastim anupraptah patracivaram pratisamayya padau praksalya yena bhagavams tenopasamkrantah; upasamkramya bhagavatah padau sirasa vanditva ekante nisannah; ekantanisanna vaisalika bhiksavo bhagavantam idam avocan: asmabhir bhadanta balair mudhair avyaktair akusalaih kalasya mrgaraputrasyadusino 'napakarinah acodayitva asmarayitva balad utksepaniyam karma krtam; te vayam vipratissarajatah kalam mrgaraputram ksamayitum ihagatah iti; bhagavan aha: osaritam bhiksavas tad adhikaranam tathagatena yaduta dharmena; srutam asmabhir bhadanta bhiksoh sakasad antarmargena osaritam bhagavata yaduta dharmena iti; api tv hekeh asmakam evam ahuh: anosaritam durosaritam, yasmad vayam tatra na sammukhibhuta iti; apare tv evam ahuh: dharmasvami bhagavan dharmasvami sugatah yasyausaritam svosaritam iti

various forms of accusations

bhagavan samlaksayati: akamksanti bata me sravakah utpannotpannany adhikaranani vyupasamayitum yaduta dharmena vinayena sastuh sasanena; iti viditva bhiksun amantrayate sma: katham bhiksavah sammukhavinaya adhikaranasamatho bhavati? katham ca punar ihaikesam adhikaranam damas ca bhavati samas ca vyupasamas ca yaduta sammukhavinayenadhikaranasamathena? iha bhiksavah 1) pudgalah pudgalam codayati dharmena vinayena sammukham (adhik-v 104) caturaksam; 2) dvau sambahulan samgham codayatah dharmena vinayena sammukham caturaksam; 3) dvau pudgalau pudgalam codayatah dharmena vinayena sammukham caturaksam; 4) dvau pudgalau codayatah hdvauh sambahulan samgham dharmena vinayena hsammukhamh caturaksam; 5) sambahulah pudgalah pudgalam codayanti dharmena vinayena sammukham caturaksam; 6) sambahulah pudgalah hdvau sambahulan samgham codayanti dharmena vinayena sammukham caturaksam; 7) samghah pudgalam codayati dharmena vinayena sammukham caturaksam; 8) hsanghoh dvau sambahulan samgham codayati dharmena vinayena caturaksam

sixteen and sixteen ways of applying sammukhavinaya respectively not legally valid and legally valid

sodasa adharmikani sammukhavinayadanani; sodasa dharmikani; sodasadharmikani katamani? 1) adharmikah pudgalah dharmikah pudgalah; 2) pudgalah adharmikah dvau pudgalau dharmikau; 3) pudgalah adharmikah sambahulah pudgalah dharmikah; 4) hsanghoh 'dharmikah pudgalo dharmikah; 5) dvau pudgalau adharmikau dharmikah pudgalah; 6) dvau pudgalau adharmikau dvau pudgalau dharmikau; 7) dvau pudgalau adharmikau sambahulah pudgala

adharmikah; 8) dvau pudgalau (a 348b) adharmikau samghah dharmikah; 9) sambahulah pudgalah adharmikah pudgalah dharmikah; 10) sambahulah pudgala adharmikah dvau pudgalau dharmikau; 11) sambahulah pudgalah adharmikah, sambahulah pudgala dharmika; 12) sambahulah pudgalah adharmikah samgho dharmikah; 13) samgho adharmikah pudgalah dharmikah; 14) samgho adharmikah dvau pudgalau dharmikau; 15) samgha adharmikah sambahulah pudgala dharmikah; 16) samgha adharmikah samgho dharmikah iti imami sodasa adharmikani sammukhavinayadanani sodasa dharmikani sammukhavinayadanani katamani? 1) pudgalah dharmikah pudgalah adharmikah; 2) hpudgalah dharmikahh dvau pudgalau adharmikau; 3) pudgalah dharmikah, sambahulah pudgala adharmikah; 4) pudgalah dharmikah samgha adharmikah; 5) dvau pudgalau dharmikau, pudgalah adharmikah; 6) dvau pudgalau dharmikau, dvau adharmikau; 7) dvau pudgalau dharmikau, sambahulah (adhik-v 106) pudgala adharmikah; 8) dvau hpudgalauh dharmikau, samgha adharmikah; 9) sambahulah pudgalah dharmikah pudgalah adharmikah; 10) sambahulah pudgala dharmika dvau pudgalu adharmikau; 11) sambahula pudgala dharmikah sambahulah pudgala adharmikah; 12) sambahula pudgala dharmikah samgha adharmikah; 13) samgho dharmikah pudgala adharmikah; 14) hsangho dharmikahh dvau pudgalau adharmikau; 15) samgho dharmikah pudgala adharmikah; 16) samgho dharmikah samgha adharmikah iti imani sodasa dharmikani sammukhavinayadanani; evam hi bhiksavah sammukhavinaya adhikaranasamatho bhavati; evam ca punar ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta sammukhavinayenadhikaranasamathena

the settlement of legal question by the tatsvabhavaisiya method

katham ca bhiksavas tatsvabhavaisiya adhikaranasamatho bhavati? katham ca punar ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta tatsvabhavaisiyena adhikaranasamathena? iha hastako bhiksuh samghamadhye apattim avajanati; avajñaya pratijanati, pratijñaya punar apy ajanati; etat prakaranam bhiksavo bhagavata arocayanti; bhagavan aha: dadata yuyam bhiksavo hastakasya bhiksoh tatsvabhavisiyam iti yo va punar anyo 'py evamjatiyah evam ca punar datavyah; sayanasanaprajñaptim krtva gandim akotya prsthavacikaya bhiksun samanuyujya sarvasamghe samnisanne samnipatite hhastakena bhiksuna ekamsam uttarasangam krtva yathavrdhikaya samicim krtva utkutukena sthitva idam syad vacaniyam: srnotu bhadantah samgho, maya hastakena bhiksuna samghamadhye apattir avajñatah, avajñaya pratijñatah, pratijñaya punar apy avajñatah; so 'ham samghat tatsvabhavaisiyam yace, dadatu bhadantah samgho me hastakasya bhiksos tatsvabhavaisiyam anukampam upadaya; evam dvir apy evam trir api; tatah pascad ekena bhiksuna jñaptim krtva karma kartavyam; srnotu bhadantah samghah, ayam hastako bhiksuh samghamadhye apattim avajanati avajñaya pratijanati

(adhik-v 107) pratijñaya punar apy avajanati; hayam hastako bhiksuh samghat tatsvabhavaisiyam yacate; sacet samghasya praptakalam ksametanjaniyat samgho yat samghah hastakasya bhiksoh tatsvabhavaisiyam dadyad ity esa jñaptih; karma kartavyam; srnotu bhadantah samghah, so 'yam hastako bhiksuh samghamadhye apattim avajanati, avajñaya pratijanati, pratijñaya punar apy avajanatih; tat samgho hastakasya bhiksos tatsvabhavaisiyam dadati; yesam ayusmatam ksamate hastakasya bhiksos tatsvabhavaisiyam datum te tusnim; na ksamate bhasantam; iyam prathama karmavacana; hevamh dvitiya htiriyah karmavacana hkartavyah; dattah samghena hastakasya bhiksos tatsvabhavaisiyah; ksantam anujñatam samghena yasmāt tusnim; evam etad dharayami tatsvabhavaisiyadattakasyaham bhikso asamudacarikan dharman prajñāpayami; tatsvabhavaisiyadattakena bhiksuna na pravrajayitavyam nopasampadayitavyam na nisrayo deyo na sramanoddesa upasthapayitavyah nanena karma kartavyam, na karmakarakah sammantavyah, nanena bhiksuno 'vavaditavyah; na bhiksunya hahvavadakah sammantavyah; na purvasammatena bhiksuno 'vavaditavyah; nanena bhiksus codayitavyah smarayitavyah silavipattya drstivipattya acaravipattya ajivavipattya; nanenavavadah sthapayitavyah, na posadhe, na pravaranē, na jñaptidvitiye na jñapticaturthe karmani; napi samghamadhye vinayo moktavayah satsv anyesu vinayadharesu pudgalesu; tatsvabhavaisiyadattako bhiksur yathaprajñāptan asamudacarikan dharman asamadaya vartate, satisaro bhavati ekam adharmikam tatsvabhavaisiyam danam, ekam dharmikam; ekam adharmikam katamat? yathapitat hastako bhiksuh samghamadhye apattim pratijanati pratijñaya avajanati avajñaya punar api pratijanati, tasya samghah svabhavaisiyam dadati adharmikam tatsvabhavaisiyadanam; idam ekam adharmikam; ekam dharmikam katamat? yathapitat hastako bhiksuh samghamadhye apattim avajanati avajñaya pratijanati pratijñaya punar apy avajanati tasya samghas (adhik-v 108) tatsvabhavaisiyam dadati, dharmikam tatsvabhavaisiyadanam; idam ekam dharmikam evam hi bhiksavah tatsvabhavaisiya adhikaranasamatho bhavati; evam ca punar ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta tatsvabhavaisiyenadhikaranasamathena

the settling of legal questions by the trnaprastaraka method

katham ca bhiksavah trnaprastaraka adhikaranasamatho bhavati?

katham ca punar ihaikesam adhikarananam damas ca bhavati samas ca

hvyupasamash yaduta trnaprastarakenadhikaranasamathena?

yathapitad bhiksunam kalahajatanam viharatam

bhandanajatanam vighritanam vivadam apannam

paksaparapaksavavasthitam; ekasmin pakse yo bhiksuh (a 349b)

sthavirah sthaviranyatamah jñato jñatanyatamah pramukah

pramukhanyatamah tena svapakse upasamkramya idam syad vacaniyam:

tesam asmakam ayusmantah alabha na labhah durlabdha na  
sulabdha, ye vayam svakhyate dharmavinaye pravrajya kalahajata  
viharamo bhandanajata vighrita vivadam apannah; yam caham  
ayusmanto 'smin vastuni apattim apanno yam ca yuyam, sthapayitva  
sthulavadyam va grhasthapratisaranam va, utsahe 'ham atmanah  
karaniyena yusmakam ca tesam ayusmatam antike desayitum  
aviskartum na praticchadayitum iti; sacet tasya bhiksoh svapaksad  
ekabhiksurh api bhasitam na prativahati na pratikrosati, tatas tena  
bhiksuna dvitiyam paksam upasamkramyaikamsam uttarasangam  
krtva yathavrdhikaya samicim krtva utkutukena sthitva idam  
syad vacaniyam: tesam asmakam ayusmanta alabha na labhah  
durlabdha na sulabdha, ye vayam svakhyate dharmavinaye pravrajya  
kalahajata viharamo bhandanajata vighrita vivadam apannah;  
yam caham asmin vastuny apattim apanno yam ca te ayusmantah,  
sthapayitva sthulavadyam va grhapatipratisaranam (adhik-v 109)  
va, utsahe 'ham atmanah karaniyena tesam ayusmatam hcah  
yusmakam antike desayitum aviskartum na praticchadayitum iti;  
dvitiye pakse hyoh bhiksuh sthavirah sthaviranyatamah jñato  
jñatanyatamah pramukhah pramukhanyatamah tenapi svapaksa  
upasamkramya idam syad vacaniyam: asmakam ayusmantah tesam ca  
alabha na labha durlabdha na sulabdha, ye vayam svakhyate  
dharmavinaye pravrajya kalahajata viharamo bhandanajata vighrita  
vivadam apannah; yam caham ayusmanto 'smin vastuny apattim apanno  
yam ca yuyam, sthapayitva sthulavadyam grhasthapratisaranam  
va, utsahe 'ham atmanah karaniyena yusmakam ca tesam  
hayusmatamh antike desayitum aviskartum na praticchadayitum iti;  
sacet tasya bhiksoh svapaksad ekabhiksurh api bhasitam na  
prativahati na pratikrosati tatas tena bhiksuna dvitiyam paksam  
upasamkramyaikamsam uttarasangam krtva yathavrdhikaya  
samicim krtva utkutukena sthitva idam syad vacaniyam: tesam  
asmakam ayusmanta alabha na labha durlabdha na sulabdha, ye  
vayam svakhyate dharmavinaye pravrajya kalahajata viharamo  
bhandanajata vighrita vivadam apannah; yam caham asmin  
vastuny apattim apanno yam ca te ayusmantah, sthapayitva  
sthulavadyam va grhasthapratisaranam va, utsahe 'ham atmanah  
karaniyena tesam ayusmatam yusmakam antike desayitum  
aviskartum na praticchadayitum iti; yada ekapakso hdvitiyeh  
romam patayati nihsaranam pravartayati samicim pravartayati  
dvitiyo va dvitiye, na canyonyam apattiparikirtanena pravartayanti,  
evam tadadhikaranam (a 350a) vyupasantam yaduta  
trnaprastarakenadhikaranasamathena; evam hi bhiksavah  
trnaprastaraka adhikaranasamatho (adhik-v 110) bhavati; evam ca punar  
ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas ca  
yaduta trnaprastarakena hadhikaranahsamathena  
apattiyadhikaranam bhiksavah ebhis caturbhir adhikaranasamathair  
dharmair damayitavyam samayitavyam vyupasamayitavyam, yaduta  
pratiññakarakena sammukhavinayena tatsvabhavaisyena

trnaprastarakena; krtyadhikaranam tu bhiksavah samagrena  
samghena vyupasamayitavyam  
yasmin bhiksavah avase eko bhiksuh prativasati tatra na kalaho  
bhandanam vighraho vivadah; yasmin dvau tatrapi na kalaho  
bhandanam hvighrahoh vivadah; hyasmin trayah tatrapi na kalaho  
bhandanam vighraho vivadah;h yasmin tu catvaro bhiksavah  
prativasanti uttare va tatra kalaho bhandanam vighraho vivadas ca;  
yathapi bhiksavah  
ekas tatha yatha brahma yatha sakras tatha dvayam /  
yatha trayam tatha raja kolahalam atah param //

tasmat tarhi bhiksavo 'nujanami, ya ekam api catuspadikam gatham  
dharayati tasya dharmasantako labho deyah, tenapi paribhoktavyah; natra  
kaukrtyam karaniyam

srih adhikaranavastu samaptam

p.111f.: appendix: this is a fragmentary leaf from the bhaisajyavastu,  
corresponding, with some variants, to the text edited by prof. n. dutt, iii, 1,  
pp. 241-43. new edition see: k. wille: die handschriftliche überlieferung des  
vinayavastu der mulasarvastivadīn, stuttgart 1990 (verzeichnis der  
orientalischen handschriften in deutschland, suppl.-bd. 30) [= diss., 1987],  
pp. 111ff.

bhaisajyavastu fragment 1-----karinya chorayitva agacchati/ sa  
pavanabalavegavahina javena sravastim agamya jeta----- 2.....da  
muktah tatah sa hastini santrasta mutrapurisam utsrjanti  
kalabham chorayitva pra..... 3.....ka iti samjñā/apare pathanti  
rajñā prasenajita rajñā prasenajita rajño bimbisvara..... 4.....putre  
aparani sanghe caritani / tatha avasistam ta..... 5.....bhavanto  
manusanam divyani visani tasmad anujami durlabhani divyani  
visaniti..... 6.....ko grhapatih mindakapatni mindakaputrah  
mindakasnusa mindakadaso mindakapatni..... 7 ..... h ktham  
mindakapatni sa ekasyarthaya sthalim sadhayati satani sahasrani  
ca paribhuñjate evam mindaka ..... 8.....evam mindakaputrah  
mindakasnusa ekasyarthaya gatva sampadayati satasya sahasrasya ca  
paryaptam bhavati ..... 9 .....yada ekam matram pratijagarti tada  
sapta matras sampadyante/ evam mindakadasi mahapunya/bha..... 10  
.....yusmakam utsahate tathagatena sardham janapadacarikaya  
bhadrakam nagaram gantum sa ci ..... 1 .....yusmakam utsahate  
bhagavata sardham janapadacarikaya bhadrakam nagaram gantum sa  
civara ..... 2 .....napadacarikam caram bhadram nagaram  
samprasthitah yada bhagavata sravastyam mahapratiharyam vi.....  
3.....manena gautamena madhyadesan nirvasitah sa yadihagamisyati  
niscayenasman ito'pi nirva ..... 4 ..... h gamisyamah kasyarthaya/  
drstsmabhir yusmakam sampattir yavad vipattin na pasyamas  
tavad gacchamah arya ..... 5.....tavyam tasmin eva kale smakam  
parityagah kriyate/ tisthadha na gantavyam iti/ te kathayanti /kim  
..... 6 .....ram nagaram pravesayatah sadvalani krsatah

sthandilani patayatah puspaphalavrksams che..... 7  
.....pravesitah sadvalani krstani sthandilani patitani  
puspavrkas chinnah paniyani vi ..... 8 ..... s ca  
duskarasatasahasrah satparamitvah paripuryanuttaram jñanam  
ajña datta / gacchata visapaniyani sosayateti/ varsabala ..... 9  
..... putranam ajña datta / gacchata visadussitani sosayaeti /  
varsabala ..... 10.....to vatabalahakair devaputrain visadusitani  
paniyani sositani varsa .....

index of the english titles in the adhikaranavastu: the buddha at  
kapilavastu. king suddhodana listens to buddha's sermons buddha's doctrine is  
addressed also to women. the queen mahaprajavati asks to king suddhodana to  
permit to sakya women to listen to the doctrine instances of female vanity  
and the story of the maid-servant rohika the story of muktika ,the daughter  
of the king of simhala, and the portrait of the buddha the story fo the wife  
of the guild-leader(concerning a previous life of muktika) the four of classes  
of disputes the vivadhahikaranam the anavavadahikaranam the  
apattyadhikaranam the krtyadhikaranam the three kinds of  
vivadadhikaranam the two kinds of apattyadhikaranam the three kinds of  
krtyadhikaranam not all kinds of vivada, etc., are a source of  
adhikaranam the settlement of disputes. sariputra and maudgalyayana settle  
a dispute the sthalastha monks two presences: pudgala and dharma three  
presences: sangha, pudgala and dharma two presences: pudgala and dharma three  
presences: sangha, pudgala and dharma two presences: pudgala and dharma the  
settlement of legal questions by the vote of the majority the four methods of  
votation the ten distributions of voting tickets that are not legally valid the  
ten distributions of voting tickets that are legally valid methods of votation  
the legal questions arising from vivada and anavavada can be settled in two  
and three ways respectively. the smrtivinaya three forms of smrtivinaya  
legally valid the amudhavinaya two forms of amudhavinaya respectively not  
legally valid and legally valid the legal questions arising from apatti can be  
settled in four ways. the pratijñakaraka ten and ten ways of applying  
pratijñakaraka respectively not legally valid and legally valid the buddha  
absolves the monk kalo mrgaraputra from a false accusation various forms of  
accusations sixteen and sixteen ways of applying sammukhavinaya respectively  
not legally valid and legally valid the settlement of legal questions by the  
satsvabhavaisiya method the settling of legal questions by the  
trnaprastaraka method appendix note to the pindoddanam, p.3