

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

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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.

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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 smrtya 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? yasmāt
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 sakyaganapariṁvrtas trir bhagavantam darsanayopasamkramati;
vayam jihrema sammukham devasya purastad (a 332b) dharmam srotum; tad
yadi deva ekam varam varam gacched purvahnam bhve vayam apy
aparahne bhagavato 'ntikad dharmam srnuyamah; mahanama
sakyah samlaksayati: gacchami, devam prabodhayami iti; punah
samlaksayati: dukkham svadaram arthaya devo vijñāpyate;
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 vijñāpaya 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; sakyānikabhir apy evam
srutam, akamksanti dharmam srotum; tad arhasi deva purvahne
bhagavatsakasam upasamkramitum; aham api sakyānika 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 parivrtā
nyagrodharam 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 prasatika;
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 svaminya ajña datta:
dharmantarayo jatah, sarvatha kasto dasabhavah iti viditva
duhkhadaurmanasyahata: gatham ca bhasate: dhig dasabhava
bahuduhkharasvadhina dhig jivitam 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 alpavayuska; 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 natyamclair 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 buddhvacanam 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 krtakutuhalamangalasvastyayanah
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 rudhirusamudrah,
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 mamantikam
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 समयena; 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 samghavesesikah 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 bhedakaranani 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 anavavadaprasthapanam tad upadaya yah kalaho
bhandanam vighraho vivadah idam kusalam; katarad akusalam? yat
samghasya anarthinah anarthabhiprayasya akusalarthinah
akusalabhiprayasya anavavadah anavavadanam anavavadaprasthapanam
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 anavavadaprasthapanam 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 bhiksūn 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; ebhiih 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; ebhiih 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 sammukhibhuta; 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 tasyopanicseptavyam; yathavrttam carocayitavyam,
 srnu tvam sthavira idam adhikaranam amusminn avase
 iyaccirakalasangamutpannam asminn eva vastuni; tad adhikaranam sthalasthair
 bhiksubhir na saktam vyupasamayitum; tair sanghe upaniksiptam;
 sanghenapi na saktam; tenapi vyudhaka bhiksavah sammatah;
 vyudhakair api bhiksubhir na saktam; tair api vyudhakavyudhaka
 bhiksavah sammatah; vyudhakavyudhakair api bhiksubhir na
 saktam; sanghe upaniksiptam; sanghenapi aham evamnama
 adhikaranasamcarako bhiksuh sammatah; sanghe (adhik-v 88) maya
 evamnamna adhikaranasamcarakena bhiksuna idam adhikaranam
 sasthavire sapratimokse upaniksiptam; sasthavirena sapratimoksena
 sanghena na saktam vyupasamayitum; tenapi mamaivamnamna
 adhikaranasamcarikasya bhikso upaniksiptam; tena mayaivamnamna
 adhikaranasamcarakena bhiksuna tad adhikaranam
 sutravinayamatrkadharanam bhiksunam upaniksiptam;
 sutravinayamatrkadharair api na saktam; tair api mamavamnamno
 adhikaranasamcarakasya bhikso upaniksiptam; so 'ham vamnama
 adhikaranasamcarako bhiksur idam adhikaranam
 sthavirasyopanicsepami, vyupasamayitu sthavira idam adhikaranam yavat
 paryantam upadaya; sthavirasyaham bhikso asamudacarikan dharman
 prajñapayami; sthavirena bhiksuna arthipratyarthikanam
 bhiksunam 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 bhedom 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 bhedom 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, dvitiiyam na
datavya, tritiiyam 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
duskrtam 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
apano bhavati; tam enam bhiksavo 'nyena vastuna codayanti; sa tena
vastuna codyamanah samghat smrtivinayam yacate; tasya samghah
smrtivinayam dadati; dharmikam smrtivinayadanam; yathapitad
bhiksuro apattim apano 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 ksiptacittena 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 ksiptacittena 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 ksiptacittena
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 yasmāt 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 hpravvyahrtaḥ iti 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 bhiksavaḥ amudhavinayah
adhikarāsamatho bhavati; evam ca punar ihaikesam adhikarananam
damas ca bhavati samas ca vyupasamas ca; anavavadadhikaranam
bhiksavaḥ ebhis tribhir adhikarāsamathair dharmair damayitavyam
samayitavyam vyupasamayitavyam, yaduta sammukhavinayena smrtivinayena
amudhavinayena ca

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

apattiyadhikaranam bhiksavo caturbhir adhikarāsamathair dharmair
damayitavyam samayitavyam vyupasamayitavyam; katamais caturbhir?
pratijñakarakena sammukhavinayena tatsvabhavaisyena
trnaprastarakena ca; katham ca bhiksavaḥ pratijñakarakah
adhikarāsamatho bhavati? katham ca punar ihaikesam
adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta
pratijñakarakena adhikarāsamathena? 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
markatahradati 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 sthapayitva snatum arabdhah;
ayusmams tu kalo mrgaraputrah samprajanann ekante
civarakani sthapayita snatum arabdhah; aparenapi bhiksuna
tasminn eva pradese civarakani sthapitani; 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
sthapitani; 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 sthapitani; so
'vadhyayati; 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
'bhiprasanna dharmeh sanghe 'bhiprasanna 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, yasmad 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 prakalya 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 yathavrdhdhikaya 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 tatsvabhavaisyam yacate; sacet samghasya praptakalam ksametanjaniyat samgho yat samghah hastakasya bhiksoh tatsvabhavaisyam 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 tatsvabhavaisyam dadati; yesam ayusmatam ksamate hastakasya bhiksos tatsvabhavaisyam datum te tusnim; na ksamate bhasantam; iyam prathama karmavacana; hevamh dvitiya htiriyah karmavacana hkartavyah; dattah samghena hastakasya bhiksos tatsvabhavaisyah; ksantam anujñatam samghena yasmat tusnim; evam etad dharayami tatsvabhavaisyadattakasyaham bhiksor asamudacarikan dharman prajñapayami; tatsvabhavaisyadattakena bhiksuna na pravrajayitavyam nopasampadayitavyam na nisrayo deyo na sramanoddesa upasthapayitavyah nanena karma kartavyam, na karmakarah 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 pravarane, na jñaptidvitiye na jñapticaturthe karmani; napi samghamadhye vinayo moktavayah satsv anyesu vinayadharesu pudgalesu; tatsvabhavaisyadattako bhiksor yathaprajñaptan asamudacarikan dharman asamadaya vartate, satisaro bhavati ekam adharmikam tatsvabhavaisyam danam, ekam dharmikam; ekam adharmikam katamat? yathapitat hastako bhiksuh samghamadhye apattim pratijanati pratijñaya avajanati avajñaya punar api pratijanati, tasya samghah svabhavaisyam dadati adharmikam tatsvabhavaisyadanam; idam ekam adharmikam; ekam dharmikam katamat? yathapitat hastako bhiksuh samghamadhye apattim avajanati avajñaya pratijanati pratijñaya punar apy avajanati tasya samghas (adhik-v 108) tatsvabhavaisyam dadati, dharmikam tatsvabhavaisyadanam; idam ekam dharmikam evam hi bhiksavah tatsvabhavaisyah adhikaranasamatho bhavati; evam ca punar ihaikesam adhikarananam damas ca bhavati samas ca vyupasamas ca yaduta tatsvabhavaisyadhikaranasamathena

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

paksaparapaksvavyavasthitam; 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
sulabdah, ye vayam svakhyate dharmavinaye pravrajya kalahajata
viharamo bhandanajata vigrhita 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 yathavrddhikaya samicim krtva utkutukena sthitva idam
syad vacaniyam: tesam asmakam ayusmanta alabha na labhah
durlabdha na sulabdah, ye vayam svakhyate dharmavinaye pravrajya
kalahajata viharamo bhandanajata vigrhita 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 sulabdah, ye vayam svakhyate
dharmavinaye pravrajya kalahajata viharamo bhandanajata vigrhita
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 yathavrddhikaya
samicim krtva utkutukena sthitva idam syad vacaniyam: tesam
asmakam ayusmanta alabha na labha durlabdha na sulabdah, ye
vayam svakhyate dharmavinaye pravrajya kalahajata viharamo
bhandanajata vigrhita 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
pratijñakarakena 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 mulasarvastivadin, 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 9yada ekam matram pratijagarti tada
sapta matras sampadyante/ evam mindakadasi mahapunya/bha..... 10
.....yusmakam utsahate tathagatena sardham janapadacarikaya
bhadrakam nagaram gantum sa ci 1yusmakam utsahate
bhagavata sardham janapadacarikaya bhadrakam nagaram gantum sa
civara 2napadacarikam 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
..... 6ram 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 vivadhadhikaranam the anavavadadhikaranam 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