Two More Folios of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins*

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Introduction

The two folios dealt with in this article are probably parts of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins, like MS 2382/269, which I examined in the first volume of the present series.1

The first one, namely MS 2382/270, deals with the pācatṭika offence of a monk who allows one (probably a novice) to start and stop reciting dharmas (e.g., “contact by the eye is impermanent,” “contact by the ear is impermanent,” and so on) simultaneously with him. This pācatṭika offence is fully explained in the commentary part of the sixth pācatṭika found in the Chinese translation of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghikas (an English translation of which is included in this article).2 Commentaries on the same offence are also found in other Vinaya texts belonging to various other traditions.3 When we compare our folio with these commentaries, we find right away that it agrees most closely with the commentary found in the Mahāsāṃghika-Vinaya. Therefore, we may assume that this is a folio of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghikas, or that of the Mahāsāṃghika-Lokottaravādins, a branch of the former. This assumption is reinforced by the repeated occurrence in this folio of the word pācatṭikam, which is a technical term characteristic of the Mahāsāṃghika-Lokottaravāda tradition.4

The second folio, of which about two thirds is preserved in five different fragments, namely MS 2381/7, 2382/uf6/4f, 2382/uf6/2c, 2381/67 and 2381/109, is also part of a commentary on a pācatṭika offence. The deed of a monk who boasts of having acquired superhuman dharmas is condemned as such.5 Similar commentaries on the offence are found also in the Chinese translation

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2 MaVin. 336c25–337a12.
3 Vin IV 15.1f. (Pācittiya 4); MaVin 40a3–6 (Pātayantikā 6); DhVin 639a7f. (Pātayantikā 6); SaVin 71a23f. (Pātayantikā 6; cf. VinVibh(R) 133); MūVīnVibh(Ch.) 771c25f. (Pāyantikā 6) = MūVīnVibh(Tib.), TibT, vol. I, p. 510, 519.4f. This pācatṭika offence has been investigated in relation to the issue of sūtra-recitation in the ancient Buddhist Community by Lévi (1915: 422f.) and Nishimura (1990:184f.). I am grateful to Paul Harrison for directing my attention to Lévi’s article.
5 If what the monk says is not true, he commits a pārājika, the gravest type of offence, and is expelled from the community.
of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghikas (the seventh pācattika: an English translation is included in this article) and in Vinaya texts of other traditions. When we compare our folio with these commentaries, we find the former agrees most closely with the commentary of the Mahāsāṃghikas. Moreover, technical terms which are characteristic of the Mahāsāṃghika-Lokottaravāda tradition, such as pācattika, deśanā-gāmi-vinayātikrama and samvara-gāmi-vinayātikrama, are also found in this folio.

Therefore, in conclusion, we may say that these folios are parts of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins.

As the script (Gilgit/Bamiyan Type I), the number of lines (5 lines) and the width of these two folios are identical, we may assume that they belong to the same manuscript. On the left margin of MS 2382/270 recto, the folio number “136” is written, while on the left margin of MS 2381/7 recto, we find “14(x)” (the last number is broken off). Therefore, it appears that these two folios were originally located quite close to each other in the manuscript. This assumption is supported by the fact that their Chinese parallels, namely the commentaries on the sixth and seventh pācattikas found in the Prātimokṣa-Vibhaṅga of the Mahāsāṃghikas, are also found close together in this sequence.

The linguistic features of our folios are basically similar to those of F. Edgerton’s “Group I” of Buddhist Sanskrit texts (BHSG p. xxv). Apart from the words pācattika, deśanā-gāmi-vinayātikrama and samvara-g, which have been noted above, other noteworthy words and phrases are as follows: anubhāṣati (“recites after, repeats”), annāhanati (“continues”), ādiyati (“starts”), osapeti (“stops”), samakāṇi (“simultaneously”), eso eṣo bhikṣuh (“if a certain monk”). These forms or meanings are not recorded in any of the dictionaries which I have checked so far.

1) MS 2382/270, folio 136

Transliteration

recto

1. pata annāhanati bhikṣuh pācattikam āsādayati evaṃ śrotavijñānaṃ ghrāṇavijñānaṃ jihvā- vijñānaṃ kāya-vijñānaṃ manovijñānaṃ anityaṃ manovijñānaṃ anityaṃ ti samakāṃ ādiyati samakāṃ osapeti uddhiṭati na viramati anu

2. bhānati anubhāṣati na pratikṣipati annāhanati bhikṣu pācattikam āsādayati caṅkṣāyati samapam samāsāṃsarpasam anityaṃ caṅkṣāyati samakāṃ osapeti uddhiṭati na viramati anubhāṣati

3. ti na pratikṣipati annāhanati bhikṣuh pāca O tākṣem āsādayati evaṃ śrotasams[p]arṣaṃ ghrāṇasamsarpasam jihvāsamsarpasam kāyasamsarpasam manosamsarpasam a O nityaṃ mano-

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6 MaVin. 337a20–b14.
7 Vin IV 25.24f. (Pācittiya 8); MśVin. 40c8f. (Pātayantikā 8); DhVin. 639c23f. (Pātayantikā 8); SaVin. 72b7f. (Pātayantikā 7; cf. VinVibh(R). 133–134); MśVinVibh(Ch.). 774b6f. (Pātayantikā 8) = MśVinVibh(Tib.), TibT, vol. 1, p. 512, 539f6f.
8 Cf. fn. 43.
9 MS 2382/270 recto 1, 4 etc. Cf. fn. 23.
10 MS 2382/270 recto 1, 2 etc. The derivation and the meaning of the word is unclear. Cf. fn. 18.
11 MS 2382/270 recto 1, 2 etc. Cf. fn. 20.
12 MS 2382/270 recto 1, 2 etc. Cf. fn. 22.
13 MS 2382/270 recto 1, 2 etc. Cf. fn. 25.
14 MS 2381/7 recto 1, 4, Verso 2. Cf. fn. 40.
samsparśam anityam ti samakām ādiyati samakām o\(^5\)
4 sapeti uddiśati na viramati\(^6\) anubhāṣati ti pratikṣipati annāhanati bhikṣuḥ [p]ācattikāṁ āsādayati: cakṣuḥsamsparśajā vedanā anityāya cakṣuḥsamsparśajā vedanā anityā ti samakām ādiyati samakām osa
5 peti uddiśati na viramati anubhāṣati ti pratikṣipati annāhanati bhikṣuḥ pācattikam āsādayati evam śrotasamsparśajā vedanā anityāya ghrānasamsparśajā vedanā anityāya jihvāsamsparśa

verso
1 jā vedanā anityā kāyasamsparśajā vedanā anityāya manosamsparśajā vedanā anityāya manosam-
sparsajā vedanā anitya ti samakam ādiyati samakam osapeti uddiśati na viramati anubhāṣati
anubhāṣati [na]
2 pratikṣipati annāhanati bhikṣuḥ pācattikam āsādayati: rūpa anityā rūpā anitya ti samakam ādiyati samakam osapeti uddiśati na viramati anubhāṣati ti pratikṣipati annāhanati bhi
3 kṣuḥ pācattikam āsādayati: sabdā anityā O gandha anityā rasā anityā spraṣṭavya anityāy dharmā anitya dharmā anityā ti samakam ādiyati sama O kam osapeti uddiśati na viramati a[n]ubhāṣati anu
4 bhāṣati na pratikṣipati annāhanati bhikṣu pācattikam āsādayati: rūpasamjñā anityā rūpasamjñā anitya ti samakam ādiyati samakam osapeti uddiśati na viramati anubhāṣati ti prat
5 kṣiṇiḥ annāhanati bhikṣuḥ pācattikam āsādayati: sabdasamjñā gandhasamjñā rasasamjñā spraṣṭavyasamjñā dharmasamjñā anityāya dharmasamjñā anityā ti samakam ādiyati sama

Reconstructed Text
(cakṣurviṃśaṃ anityaṃ cakṣurviṃśaṃ anityaṃ ti samakām ādiyati samakām osapeti uddiśati
na viramati anubhāṣati na pratikṣipati anubhāṣati na pratikṣipati bhikṣuḥ pācattikam āsādayati)

evam śrotavīṃśaṃ ghrāṇavīṃśaṃ jihvāvīṃśaṃ kāyavīṃśaṃ manovīṃśaṃ anityaṃ

manovīṃśaṃ anityaṃ ti samakām ādiyati samakām osapeti uddiśati na viramati anubhāṣati

na pratikṣipati annāhanati bhikṣu pācattikam āsādayati)
cakṣuḥsamsparśaṃ anityaṃ cakṣuḥsamsparśaṃ anityaṃ ti samakām ādiyati samakām osapeti uddiśati na viramati anubhāṣati na pratikṣipati anubhāṣati na pratikṣipati annāhanati bhikṣuḥ pācattikam āsādayati)
evam śrotasamsparśaṃ ghrānasamsparśaṃ jihvāsamsparśaṃ manosamsparśaṃ anityaṃ

manosamsparśaṃ anityaṃ ti samakām ādiyati samakām osapeti uddiśati na viramati anubhāṣati

na pratikṣipati annāhanati bhikṣuḥ pācattikam āsādayati)
cakṣuḥsamsparśajā vedanā anitya cakṣuḥsamsparśajā vedanā anitya ti samakām ādiyati samakām osapeti uddiśati na viramati anubhāṣati na pratikṣipati annāhanati bhikṣuḥ pācattikam āsādayati)
evam śrotasamsparśajā vedanā anitya ghrānasamsparśajā vedanā anitya jihvāsamsparśavijajā

\(^5\) o is added on the right margin.
\(^6\) The ms here has been corrected. Traces of the old version of the text are clearly visible beneath the words sapeti ... anubhanati. The corrected text must have been longer, because the aksaras are written closer to each other.
\(^7\) Because there is not enough height left in which to write full aksaras, the last line begins only shortly before the first string-hole. The empty space is marked by short strokes of the pen.
vedanā anityā kāyasaṃspārśajā vedanā anityā manoṣaṃspārśajā vedanā anityā manoṣaṃspārśajā vedanā anityā ti samakāṃ ādiyati samakāṃ osapeti uddhiṣati na viramati anubhāṣati [na] 2 pratiṣkopi annāhanati, bhikṣuḥ pācattikam āsādayati |

rūpā anityā ruppā anityā ti samakāṃ ādiyati samakāṃ osapeti uddhiṣati na viramati anubhāṣati uddhiṣati na pratiṣkopi annāhanati bhikṣuḥ pācattikam āsādayati |

śabdā anityā gandhā anityā rasā anityā sprāṭavyā anityā dharmā anityā dharmā anityā ti samakāṃ ādiyati samakāṃ osapeti uddhiṣati na viramati anubhāṣati na pratiṣkopi annāhanati bhikṣuḥ pācattikam āsādayati |

rūpasamjñā anityā rūpasamjñā anityā ti samakāṃ ādiyati samakāṃ osapeti uddhiṣati na viramati anubhāṣati na pratiṣkopi annāhanati bhikṣuḥ pācattikam āsādayati |

śabdasaṃjñā gandhasamjñā rasasaṃjñā sprāṭavyasaṃjñā dharmasaṃjñā anityā dharmasaṃjñā anityā ti samakāṃ ādiyati sama(kāṃ osapeti uddhiṣati na viramati anubhāṣati na pratiṣkopi annāhanati, bhikṣuḥ pācattikam āsādayati ||)

**Translation**

(If [a monk recites:] “Consciousness through the eye is impermanent,” [and one who is not ordained then] starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after [the monk], “Consciousness through the eye is impermanent,” and the monk) (r1) continues (?!) (without stopping [him]), the monk commits a pācattika offence.18

Likewise, (if a monk recites) “Consciousness through the ear,” “Consciousness through the nose,” “Consciousness through the tongue,” “Consciousness through the body,” “Consciousness through the mind is impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after (r2) stops, the monk (and the monk) continues (?) (without stopping [him]), the monk commits a pācattika offence.24

(If a monk recites) “Contact by the eye is impermanent,” (and one who is not ordained then)

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18 *annāhanati:* The meaning of this word, which is not found elsewhere according to my knowledge, is unclear. From *ānvā-āhanati* (*“strikes after”*)? The Chinese parallel found in the Vinaya of the Mahāsāṃghikas reads “enjoys,” which seems to indicate that its original text might have read *ātamanā ści* instead of *annāhanati* (the letters *tt* and *nn* look quite similar, and *a* and *o* were also occasionally confused in some scripts).


20 *ādiyati:* cf. CPD *ādiyati* “takes upon oneself, undertakes, performs.”

21 *samakāṃ:* cf. Pkt. *samayam* (< Skt. *samaka-*) “all at once, together with;” Skt. *samam* (“in like manner; together with, at the same time,” MW).

22 *osapeti:* cf. CPD, *osāpeti* “finishes something, stops” (caus. of *āva + √ sā*).

23 *anubhāṣati:* cf. CPD, *anubhāṣati* “speaks after, repeats.”

24 *pratiṣkopi:* lit. “rejects.”

25 *samakāṃ ādiyati samakāṃ osapeti uddhiṣati na viramati anubhāṣati na pratiṣkopi annāhanati bhikṣuḥ pācattikam āsādayati:* Cf. Vin IV 15.16f. (*“padāso” nāma:* pādaṃ anupādo anōvakkharam anubhyājanam.

 pādaṃ” nāma: ekata paṭṭhippavā ekato osāpeti.  "anūpādo” nāma: pāṭikkaṃ paṭṭhippetvā ekato osāpeti.

 "anōvakkharam" nāma: “rupān aniccan” ti veccamāno “run” ti opārēti.  "anubhyājanam” nāma: “rupān aniccan” ti veccamāno “vedanā aniccā” ti sottaṃ nicchāreti.  yah ca pādaṃ yah ca anupādaṃ yah ca anōvakkharam yah ca anubhyājanam sabbam etam “padāso” (dhammo) (= v.l.) nāma; Sp 741.21f. ekamkām pādaṃ sāmaññeraṇo sāddhīm ekato ārasbhūtvā ekato yeva nīthāpeti.
starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after (the monk), “Contact by the eye is impermanent,” (r3) (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

Likewise, (if a monk recites) “Contact by the ear,” “Contact by the nose,” “Contact by the tongue,” “Contact by the body,” “Contact by the mind is impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, (r4) recites without pausing, repeats, recites after (the monk), “Contact by the mind is impermanent,” (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

(If a monk recites) “The feeling born of contact by the eye is impermanent,” (and one who is not ordained then) starts simultaneously, (r5) stops simultaneously, recites without pausing, repeats, recites after (the monk), “The feeling born of contact by the eye is impermanent,” (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

Likewise, (if a monk recites) “The feeling born of contact by the ear is impermanent,” “The feeling born of contact by the nose is impermanent,” “The feeling born of contact by the tongue is (v1) impermanent,” “The feeling born of contact by the body is impermanent,” “The feeling born of contact by the mind is impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after (the monk), “The feeling born of contact by the mind is impermanent,” (v2) (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

(If a monk recites) “Visible objects are impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after (the monk), “Visible objects are impermanent,” (and the monk) continues (?) without stopping (him), the monk (v3) commits a pācattīka offence.

(Likewise, if a monk recites) “Sounds are impermanent,” “Smells are impermanent,” “Flavours are impermanent,” “Contacts are impermanent,” “Mental phenomena are impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, recites without pausing, repeats, (v4) recites after (the monk), “Mental phenomena are impermanent,” (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

(If a monk recites) “Perceptions of visible objects are impermanent,” (and one who is not ordained then) starts simultaneously, stops simultaneously, recites without pausing, repeats, recites after (the monk), “Perceptions of visible objects are impermanent,” (v5) (and the monk) continues (?) without stopping (him), the monk commits a pācattīka offence.

(Likewise, if a monk recites) “Perceptions of sounds,” “Perceptions of smells,” “Perceptions of flavours,” “Perceptions of contacts,” “Perceptions of mental phenomena are impermanent,” (and one who is not ordained then) starts simultaneously, (stops) simultaneously, (recites without pausing, repeats, recites after [the monk]), “Perceptions of mental phenomena are impermanent”; ([and the monk] continues (?) without stopping [him], the monk commits a pācattīka offence.)

Translation of a Chinese parallel found in the Vinaya of the Mahāsāṃghikas

Preliminary Remarks:
The following is an English translation of the section concerning the sixth pācattīka found in the
Chinese translation of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghikas (MaVin 336c5–337a12).\textsuperscript{26} In order to give the reader a clearer picture of the context, the whole section is translated here, while the part which corresponds to our Sanskrit folio is printed in bold.

Translation:
The Buddha was dwelling in the city of Wilderness.\textsuperscript{27} Details are as given above.

At that time, a certain monk who was the supervisor (of the monastery)\textsuperscript{28} taught many boys to recite the Pārīyaṇa, phrase by phrase.

At that time, a thought occurred to a Brahman, “Where is the good and excellent Dharma to be found? I should renounce the household life there (where it is found).” Having thought thus, he immediately went to the Wilderness monastery with the desire to renounce the household life. He saw the monk teaching the boys to recite, and his tones in recitation sounded similar to those of boys who were learning recitation at any (Brahman’s) school. Then the Brahman thought, “Seeking for the excellent Dharma, I had originally wanted to renounce the household life under (them). But here they utter the sound wei wei which resembles the tones in recitation at any (Brahman’s) school. Also, it is impossible to distinguish the teacher from his pupils.”

Having seen this, he started to disbelieve. Then, without meeting the Buddha after all, he returned (home) immediately.

Monks went up to the World-Honoured One and told him about this matter.

The Buddha said, “Call the supervising monk here!” When he came, the Buddha asked the supervising monk, “Is it true?” He replied, “Yes, World-Honoured One!” The Buddha said, “This is a bad thing. Why did you make one who is not ordained recite the teachings phrase by phrase? From this day onward, I shall not allow (monks) to recite the teachings phrase by phrase for those who are not ordained.”

The Buddha (then) told the monks, “Make all the monks who are staying in the city of Wilderness gather!” (After they had assembled, the Buddha said):\textsuperscript{29} “I am (now) setting down a rule for monks, for the sake of the ten sorts of benefits, and so on up to: One who has heard this once, should hear again:

\textsuperscript{30}If a monk teaches one who is not ordained to recite the teachings phrase by phrase, that is a pācattika.

‘A monk’ means as stated above. ‘One who is not ordained’ means: those apart from monks and nuns. Though being ordained, nuns are not allowed to teach.

‘Phrase by phrase’ means: phrases (pada), expressions\textsuperscript{31} or characters (aksara), (i.e. the act of) reciting phrases, expressions or characters together.

‘Teachings’ means: spoken by the Buddha, or approved by the Buddha. ‘Spoken by the Buddha’ means: spoken by the Buddha himself. ‘Approved by the Buddha’ means: spoken by his disciples or other people and approved by the Buddha. From good dharmas up to Nirvāṇa, all of them are called the teachings.

\textsuperscript{26} A French translation of this part is found in Lévi 1915: 422–424.
\textsuperscript{27} Skt. Ājāv, Pā. Ājavī.
\textsuperscript{28} 職事比丘: BHS vaiyāṣṭīya-kara; vaiyāṣṭīya-kā.
\textsuperscript{29} Cf. Vin IV 14.28f.
\textsuperscript{30} Cf. PrMoSū(Mā-L), p. 16, l. 16, yo puna bhikṣur anupasaṁpannam pudgalam padoṣo dharmam vāceya, pācattikam (Pācattika 6; “When one makes one who is not ordained speak Dharma line by line, that is a pācattika.”). See fn. (17).
\textsuperscript{31} ऋक: lit. “tastes,” a translation of Skt. vyāñjana. The word vyāñjana means “sentence,” “expression,” “seasoning,” “sauce,” etc.
‘Teaches’ means: (he) instructs (by defining) words (in sūtras).
‘Pācattika’ means as stated above.

If a monk makes one who is not ordained utter the sound ‘the eye is impermanent,’ (and the latter) raises, lowers, and silences his voice together (with the monk), (and the monk) enjoys this together without stopping him, that is a pācattika (for the monk concerned). Likewise ‘ear, nose, tongue, body, mind, the eighteen realms, the five elements (skandhas), the six realms and so on, until: ‘All things (dharmas) are painful, empty, impermanent, not-self.’

When a monk gives his co-resident pupil or his dependent pupil (antevāsika) sūtras—e.g., the ‘Eight-Grouped Sūtra,’ the ‘Pārīyāna Sūtra,’ the ‘Sūtra of Dispute,’ the ‘Anavatapta Sūtra,’ the ‘Pratyayabuddha Sūtra’ etc.—and (his pupil) raises, lowers, and silences (his voice) at the same time as he does, he (i.e. the teacher) should instruct his pupil as follows, ‘You should wait until I stop, and then you can recite.’ If, being instructed thus, (a pupil) does not follow the instruction, he should not be taught. If the pupil says, ‘Please, Ācārya, transmit the sūtras to me again!’ then the teacher should reply, ‘If you don’t recite (sūtras) at the same time as (I do) again, I shall transmit them to you.’ Likewise, from disciples down to male and female lay followers, (under such conditions, sūtras) should not be transmitted to them.

When monks recite sūtras together, the elder monk should recite, and the younger one should follow him silently. When the elder monk stumbles, the younger one should recite, and the elder one should follow him silently. Similarly, (from disciples) down to female lay followers, they should do in like manner.

When (monks) recite verses in the Community, they are not allowed to recite the same verse together simultaneously. They are allowed to recite different verses simultaneously.” This has been thus stated (by the Buddha).

2) MS 2381/7, 2382/uf6/4f, 2382/uf6/2c, 2381/67, 2381/109, fol. 14(x)

Transliteration
recto

1 ti prāptam sāksiktaṁ ti āha bhūte pācattikaṁ āsādayati so eśo bhikṣuḥ ātm. [n]. s. [n]dh[ā]jy. āt[ā]nam upaniṁha .. + + + + + + + + + + + + + + + + + + + + + ha samvaragāmivinayā + + + + + + + + + + + + + + + + + + + + +

2 ti āha desanāgāmivinayatikramam āsādayati · [ma]yā samādhī ca samādhīphalam [c]e prāptam sāksiktaṁ ti .. + + + + + + + + + + + .. vāṁ ime dharmā samāhite + + + + + + + + + + + + + + + + + + + + + + +

3 imāṁ dharmāṁ upaniśāyā viharitavyam ime dharmā prāptā sā O kṣikṛtā ti āha sam-

32 MaVin. 336c26–29. 若比丘教未受具戒人言：“眼不常”者。一時坐。一時下。一時斷臂。合為說。不遮。彼復提。耳、鼻、舌、身、意。十八界。五陰。六界—乃至諸法。苦。空。無常。非我。亦如是。

33 十八界。Skt. aśṭaṅga-dhātavah, i.e. the six faculties, the six objects and the six cognitive functions.

34 六界。Skt. sād-dhātavah, namely prthivī-dhātu. ab-dh, iejo-dh, vāyu-dh, ákāśa-dh.

35 合行弟子。cf. Pā. saddhīmānihrin.

36 八群經：cf. BHS. arthavagīyāni. Presumably the discrepancy resulted from different interpretations of the word artha, which is a Middle Indic form of both Skt. asta (“eight”) and Skt. artha (“meaning”).
va[r]a[gām]ivinayātikramam āsādaya[y]. ++++ + + + [pt]ā sāks[i]kṛt[a]-m-eti { } āha desanā Ī + + + + + + + + + + + + + + + +
4 pta sākṣikṛtā ti āha bhūte paccattikam āsādayati . Ī so [e]so bhikṣuḥ ātmā{n}. + ..[ā]ya ātmānam upanidiḥāya + + + + + + + + + + ti āha saṃvaragāmīvinayāti Ī + + + + + + + + + + + + + + + + + + + + + + + +
5 desanāgāmīvinayātikramam āsādayati . mayā samatho ca vipāṣyanā ca [p]r. + + .ī ... .ī + + + + + + + + + + [āt]. ā .. m .. [dh]āya [ā]t. āna[m]. [p]. .[ī] + + + + + + + + + + + + + + + + + + + + + + + + + + + + +

Reconstructed Text

... rti prāptam sākṣikṛtam ti āha bhūte paccattikam āsādayati |

so eso bhikṣuḥ ātm(ā)n(ām) s(ā)ndhāy(a) ātmānam upanidiḥāya (ya) ...(ti ā)ha samvaragāmīvinaya-yā(ṭikramam āsādayati )

2 ti āha desanāgāmīvinayātikramam āsādayati |

mayā samādhi ca saṃādhiphalaṃ ca prāptam sākṣikṛtam ti (āha bhūte paccattikam āsādayati )

(e)vaṃ ime dharmā samāhitena? ... ... 3 imāṃ dharmāṃ upaniśrāya viharitavyaṃ. ime dharmā prāptā sākṣikṛtā ti āha saṃvaragāmīvinayāṭikramam āsādayati(ati )

... (prā)ptā sākṣikṛtā-m-iti37 āha desanā(ṇa)gīvinayātikramam āsādayati |

... (prā)ptā sākṣikṛtā ti āha bhūte paccattikam āsādayati |

so eso bhikṣuḥ ātmānaṃ sandhāya ātmānam upanidiḥāya ... ti āha samvaragāmīvinayāti(ṅkramam āsādayati )

... 5 desanāgīvinayātikramam āsādayati |

mayā samatho ca vipāṣyanā ca pr(āptā sākṣ)i(kṛtā t)i( āha bhūte paccattikam āsādayati )

37 Ms eti.
ä(tm)ānām (sam)dhāya ät(m)ānām (up)anij(dhāya) ... vi .o ca manasikāro vidyā ca vimuktim ceti āha samvaragāmīvinayātikramam āsādayati 
( ... deśanāgāmīvinayātikramam āsādayati )
( ... prāpta sāksīkṛtā ti āha bhūte pācattikam āsā)2d(a)yati |

so eśo bhikṣuḥ ātmānām sandhāya ātmānām upanidhāya evam trayo vi(dyā) tra(y)o vihārā tray(o) samādh(ayah) (tī āha samvara)gāmīvinayātikramam āsādayati |
... (deśanāgāmīv)īnyātikramam āsādayati |
mayaḥ trayāḥ samādhayah prāpta sāksīkṛtā ti (āha) bhūte pācattikam āsādayati(t) |

(so eśo bhikṣuḥ) ātmānām sandhāya ātmānāmm upa(nidhāya ... ti āha, samvaragāmīmīvinayātikramam āsādayati |
mamaḥ catvāri śṛetyapasthānāniti āha deśanāgāmīvinayātikramam āsā(dayati ) |
... ā prāpta sāksīkṛtā ti ā(ha bhūte pācattikam āsādayati )

(so eśo bhikṣuḥ āt)ātmānām sandhāya ātmānām upanidhāya evam catvāri samyak(p)rahāṇā catvāri rddhipādā catvāri samādhaya catvār(i) ... (prati)padā catvāri pratisamvidā ...

Translation

Recto:
(If a monk ...) (r1) says, “I have attained and realised ... ,” and it is true, he commits a pācattika offence.39

If a certain monk,40 in regard to himself, concerning himself,41 says, “...,” (he commits a transgression) of the Vinaya rules which can be redressed by self-restraint.42

If (he) says, “...,” (r2) he commits a transgression of the Vinaya rules which can be redressed by confession.43

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38 Ma mayā.
39 prāptaṃ sāksīkṛtām “ tī āha, bhūte pācattikam āsādayati : Cf. PrMoSū(Mā-L), p. 16, l. 17f. yo puna bhikṣur anupasampannasya pudgalasya santike ātmāpanātikam uttaranamuyadharmam alomārayāññadārsanam viśeṣadhigamam pratijāneya iti jānāmi iti paśyāmiti bhūtāsam, pācattikam (Pācattika 7; “Whatever monk should, in the presence of an unordained person, boast with regard to himself, of having superhuman faculties, sufficient noble insight and knowledge, and a specific spiritual realization, saying: ‘Thus do I know, thus do I see’; if it is a fact, that is a pācattika.” [Prebish 1975: 74]); cf. also Vin IV 25.5. yo puna bhikkhu anupasampannasa uttaramanussadhhammam dāroceyya bhūtāsamam, pāceticīyan (Pāceticīya 8).
40 so eśo bhikṣuḥ; this phrase does not mean “this monk” but “if a certain monk.” Cf. Abhis. 19B7 so eśo bhikṣuḥ nirvāsḥeśam dantakaśthām khādāti vinayātikramam āsādayati (“If a monk chews a piece of wood used for brushing teeth, leaving no residue, he commits a (minor) transgression of the Vinaya rules.”); BhiVin(Mā-L) § 234, 8A8.5. so eśo āna-sapta-varṣo cellako bhavati ... (“If there is a boy of less than seven years of age, ...”); do. §115 sat sa eśa bhikṣuṇi ṭakto-cittā puruṣam darśanāya uṭṭhāpeti ... (“Si une nonne, l’esprit passionné, cherche à voir un homme. ... ” [Nolot 1991: 62]).
42 samvaragāmī-vinayātikramam āsādayati: See the next footnote.
43 deśanāgāmīvinayātikramam āsādayati: Samvara-gāmīvinayātikramam and deśanā-y are technical terms characteristic of the Mahāsāṃghika-Lokottaravādins. Although they both designate rather light offences, the latter is more
If (he says), “I have attained and realised concentrations and the fruit of (these) concentrations,” (and it is true, he commits a pācattika offence.)

44 Likewise, these dharmas which one who is concentrated in his mind, ... (?)

(If a certain monk, in regard to himself, concerning himself,) (r3) says, “... One ought to rely on these dharmas. 45 These dharmas have been attained and realised,” he commits a transgression of the Vinaya rules which can be redressed by self-restraint.

(If he) says, “... have been attained and realised,” (he commits a transgression of the Vinaya rules which can be redressed by confession.

(If he ...) says, “(I have attained) (r4) and realised ...,” and it is true, he commits a pācattika offence.

If a certain monk, (in regard to) himself, concerning himself, says, “...,” he (commit a transgression) of the Vinaya rules which can be redressed by self-restraint.

(If he ...) (r5) he commits a transgression of the Vinaya rules which can be redressed by confession.

If (he says), “I have attained (and realised) tranquillity and insight,” (and it is true, he commits a pācattika offence.)

If (a monk), 46 in regard to himself, concerning himself, says, “...,(v1) mental concentration, knowledge, and release,” he commits a transgression of the Vinaya rules which can be redressed by self-restraint.

(If he says, “...,” he commits a transgression of the Vinaya rules which can be redressed by confession.

If he says, “I have attained and realised ...,” and it is true,) (v2) he commits (a pācattika offence.)

If a certain monk, in regard to himself, concerning himself, (says:) “The three kinds of knowledge,” 47 the three states, 48 the three kinds of concentrations 49 are thus,” he commits a transgression of the Vinaya rules which can be redressed (by self-restraint.)

(If he says, “...”) (v3) he commits a transgression of the Vinaya rules (which can be redressed by confession.)


44 Or “(If a monk) says, ‘These dharmas which one who is concentrated in his mind ... are such (?) ... One ought to rely on these dharmas ...’ The context here is rather unclear.

45 inām dharmāṁ upariśāya vahariśvayam; cf. SN I 89.1–2 eko dhammo upanissāya vihātabbo—appamādo kusalesu dharmesu; AN IV 354.4 catāro dhammāṁ upanissāya vihātabbā.

46 There is no room for these words in the fragment.

47 trayo vidiyā : Cf. DN III 220.15f. tissu vijjā: pubbenivāsanussatiṁ añānam vijjā, sattānam cutūpapāte ṅāṇam vijjā, āsavānam kho ye ṅāṇam vijjā. Cf. also Saṅg pp. 91–92.


If he (says), “I have attained and realised the three kinds of concentrations,” and it is true, he commits a pācattika offence.

(If a certain monk), in regard to himself, concerning himself, (says, “...”), (v4) he commits a transgression of the Vinaya rules (which can be redressed by self-restraint).

If he says, “The four applications of mindfulness of mine,” 50 he commits a transgression of the Vinaya rules which can be redressed by confession.

If he says, “I have attained and realised ...,” (and it is true, he commits a pācattika offence.)

(If a certain monk), (v5) in regard to himself, concerning himself, (says): “The four right exertions, 51 the four bases of transcendental knowledge, 52 the four concentrations, 53 the four ..., (the four) practices, 54 the four kinds of logical analysis 55 ... are thus,” ...

**Translation of a Chinese parallel found in the Vinaya of the Mahāsāṃghikas**

**Preliminary Remarks:**

The following is an English translation of the section concerning the seventh pācattika found in the Chinese translation of the Prātimokṣa-Vibhanga of the Mahāsāṃghikas (MaVin. 337a13–b14). As this offence is almost identical with the fourth pārāṇika, 56 details were omitted in the commentary on the former, with a reference to the one on the latter. Thus the portion which corresponds to our Sanskrit folio is found also in the commentary part of the pārāṇika offence, whereas it is left out in that of the pācattika one. Therefore, the parallel sentences found in the pārāṇika offence (MaVin. 261a7–19) are also translated into English here.

Translation of MaVin 337a13–b14:
The Buddha was dwelling in the city of Śrāvasti. Details are as given above. (The introductory story) is (almost) the same as the detailed story 57 which describes the cause and occasion of (setting) the rule against false speech, which is the fourth (of the pārāṇika rules). However, there is a slight difference (between the two stories), namely here (the monk) spoke the truth (that he had acquired superhuman dharmas, while in the introductory story to the fourth pārāṇika rule, the monk told a lie); and so on, until: The Buddha said to the monk, “This is a bad thing. Your deed is...

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50 mama (ms mayā): cf. MaVin 337a22. 若言：‘我法智’．越毘尼罪 (‘If one says, ‘My knowledge of the Dhamma,’ that is a transgression of the Vinaya rules’).

51 caṭṭāri sāmyakprabhāṇā: cf. DN III 221,11f. caṭṭāro sammappadhānā ...; cf. also Saṅg p. 94. caṭṭāri sāmyakprabhāṇī ... caṭṭāri nāḍhipādā: cf. DN III 221,23f. caṭṭāro nāḍhipādā ... chanda-samādhi-padhāna-samkhāra-samannañgamam nāḍhipādam bhaveti, citta-samādhi i bh, viriya-samādhi i bh, samāpatti i bh, vimāṇsā-samādhi i bh. Cf. also Saṅg p. 94.

52 caṭṭāri samādhiyō: cf. DN III 277,1f. caṭṭāro samādhi: hānabhāgyo samādhi, thitabhāgyo s, visesabhāgyo s, nibbedhābhāgyo s, SN V 268,8f. chanda-samādhi ... samādhi ... citta-s ... vimāṇsā-s.


54 caṭṭāri pratipadā: cf. Mvu 321,14f. artha-pratipadā[va] (sīc)-pratipadā dharmpraṇaḥ niruktapraṇaḥ pratibhāṇa-praṇaḥ; AN II 160,22f. artha-pratipadā ... dharmpraṇaḥ ... niruktapraṇaḥ ... pratibhāṇa-praṇaḥ.

55 If what the monk boasts about is not true, he commits a pārāṇika, the gravest type of offence, and is expelled from the Community; while, if what he boasts about is true, he commits a pācattika offence. That is the only difference between the two rules.

56 MaVin 259c6ff.
like that of a prostitute who lives by selling herself. You preach to people about the subtle, true Dharma just for material gain, namely you are selling yourselves for your living.”

The Buddha (then) told the monks, “Make all monks who are staying in the city of Śrāvastī gather!” (After they had assembled, the Buddha said), “I am (now) setting down a rule for monks, for the sake of the ten sorts of benefits, and so on, until: One who has heard this once, should hear again:

If a monk boasts of having acquired superhuman dharmas, (saying:) ‘Thus I do know, thus I do see,’ and what he says is true, that is a pācattika. The meaning of ‘A monk’ is as stated above. The meaning of ‘boasts of having acquired superhuman dharmas’ and that of ‘superhuman dharmas’ are as stated above. If one says, ‘Is it my knowledge of the Dharma?’ that is a transgression of the Vinaya rules (which can be redressed by) repentance. If one says, ‘My knowledge of the Dharma,’ that is a transgression of the Vinaya rules. If one says, ‘I have attained and realised the knowledge of the Dharma,’ that is a pācattika. ... These items are as stated above in detail, and so on, until: (If one says, ‘I have attained and realised) the ten dharmas of those who need no more learning,’ and it is true, then that is a pācattika.

If a monk tells a woman, ‘All of the monks who are staying at such-and-such a place for the rains retreat are not ordinary ones,’ that is a transgression of the Vinaya rules (which can be redressed by) repentance.

If, being asked, ‘Is your Reverence also amongst those (not ordinary monks)?’, replies, ‘I am also amongst them,’ that is a transgression of the Vinaya rules.

If one, being asked by a female lay follower, ‘Does your Reverence also possess these dharmas?’, replies, ‘Yes, I possess them,’ and it is true, then that is a pācattika.

If a monk tells a female lay follower, ‘All of the monks who are performing the Pravāranā ceremony at such-and-such a place are not ordinary ones. They are all arhats,’ that is a transgression of the Vinaya rules (which can be redressed by) repentance.

If he, being asked by the female lay follower (337b), ‘Is your Reverence also performing the Pravāranā ceremony there?’, replies, ‘Yes,’ that is a transgression of the Vinaya rules.

Moreover, if he, being asked by her, ‘Has your Reverence also attained arhatship?’, replies, ‘Yes, I have,’ and it is true, then that is a pācattika.

Likewise, if one says, ‘Monks who sit on (seats made of) woven rope at such-and-such a place,’ (monks) who (stay) at the royal house, at a minister’s house, at a rich man’s house, at a householder’s house, at your house; (monks) who instruct your relatives on sītras; and so on,

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58 MaVin 337a19-24 若比丘自稱：“得過人法，我如是知，如是見”，說實者，彼夜錯。“比丘”者，如上說。“自稱過人法”，“過人法”，如上說。若自言:“我法智耶”，越毘尼心悔，若言:“我法智”，越毘尼罪。若言:“我得法智作諸”，彼夜錯。句句如上規範。乃至十無學法，說實者，彼夜錯。
59 我法智耶: The meaning of this sentence is unclear.
60 越毘尼心悔: This seems to correspond to samvaragāmi-vinayātikramam āsādayati (see fn. 43) in our fragment; cf. Hirakawa, BhiVin. 105, fn. 9.
61 我法智: The meaning of this sentence is unclear.
62 越毘尼罪: This seems to correspond to dēsanāgāmi-vinayātikramam āsādayati (see fn. 43) in our fragment; cf. Hirakawa, BhiVin 105, fn. 10.
63 If it is not a fact, then that is a pārājikā offence.
64 Read 某處繩《牀>里 instead of 某處繩里. Cf. MaVin 261c3 某處繩上比丘皆非凡夫。皆是阿毘薩薩達得勝妙法 “Monks who sit in the upper place are all not ordinary monks. All of them are arhats. All of them have attained superior and subtle dharmas.”
monks who go away in such and such a manner; (monks) who stand, sit, lie (in such and such a manner); (monks) who wear such and such robes; (monks) who carry such and such bowls; (monks) who take such and such meals (are not ordinary ones. They are all arhats),’ (each of those utterances is an offence).

When one using the language of the Middle Country makes (the above stated) utterance towards those who are from the countryside; or, when one using a country dialect makes (the above stated) utterance towards those who are from the Middle Country; or when one using the language of the Middle Country makes (the above stated) utterance towards those who are from the Middle Country; or when one using a country dialect makes (the above stated) utterance towards those who are from the countryside, and if one recites (only) the meaning but not the expression (lit. tastes),⁶⁶ that is a transgression of the Vinaya rules. If one recites (only) the expression but not the meaning,⁶⁷ that is a transgression of the Vinaya rules (which can be redressed by) repentance. If one recites both the meaning and the expression,⁶⁸ then that is a pācattika. If one recites neither the meaning nor the expression, then there is no offence.

(However,) if one indicates the meaning by writing or by gesturing, but does not indicate the expression, that is a transgression of the Vinaya rules. If one indicates the expression but not the meaning, that is a transgression of the Vinaya rules (which can be redressed by) repentance. If one indicates both the meaning and the expression, then it is a thūlaccaya. If one neither indicates the meaning nor the expression, then there is no offence. And so on, until: If one shows himself to be an arhat, that is a transgression of the Vinaya rules (which can be redressed by) repentance.” This has been thus stated (by the Buddha).

MaVin 261a7–19:
“Superhuman dharmas” means: the ten knowledges, namely knowledge of the Dharma, knowledge about what is unknown, common knowledge, knowledge of others’ thoughts, knowledges regarding suffering, arising (of suffering), extinction (of suffering), and the path (leading to its extinction), knowledge of the passing away (of beings) (kṣaya-jhāna), and knowledge of non-origination (anuśīdha-jhāna); emancipation through annihilation (?); superior and virtuous mind; bringing roots of merit to full maturity; emancipation from both purity and impurity; clear knowledge of the Dharma;⁶⁹ the fruit of (the attainment of the stage of) srotāśāpanna and meditative concentrations of this stage; entering, coming out of and staying (in a meditative concentration?) well; (and) receiving correctly and realising (the following practices), namely tranquillity (samatha) and contemplation (vipaśyanā), the three kinds of meditative concentration (samādhi), the three kinds of knowledge (vidyā); the four applications of mindfulness (smṛtyupasthāna), the four correct endeavours (samyakprahāna), the four bases of transcendental knowledge (rddhipāda), the four kinds of meditation, the four unfathomable minds, the four kinds of formless concentration, the four sacred paths, the four noble lineages, the four noble truths, the four fruits of śramaṇahood; the five kinds of meditative concentration, the five faculties, the five powers, the five occasions for emancipation; the six unsurpassed dharmas,

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⁶⁵ See MaVin 261c5f.
⁶⁶ According to MaVin 261c20, this means that the monk praises himself, but not arhats.
⁶⁷ According to MaVin 261c21, this means that the monk praises arhats, but not himself.
⁶⁸ According to MaVin 261c22, this means that the monk praises himself, by saying he is an arhat.
⁶⁹ MaVin 261a10–12 須陀迦葉及所領三昧，著入出住，正受作論：所謂止、觀，三三昧，三明、四念處、四正勤，四如意足。
the six noble dharmas, the six elements leading to deliverance, the six forms of mindfulness, the six supernatural powers; the sevenfold wealth, the seven dharmas of arhatship, the seven meditative concentrations, the seven powers leading to the destruction of defilements (āsravakṣayajñānabala), the seven factors of enlightenment, the eightfold right path, the eight spheres of sovereignty (abhībhvāyatana), the eight kinds of emancipation, the eight practices leading (to emancipation?); the nine perceptions, the ninefold joy of the Dharma (?), the ninefold fulfilment of the practices of purity (?), the nine successive concentrations; the ten states of living as a noble one (āryavāsa), the ten entrances into entire (concentration) (kṛtsnāyatana), the ten ways of separating from flames (nirjvaravastu, Pā. nījaravatthu), the ten dharmas of those who no longer need to learn, the ten kinds of power leading to the destruction of defilements (āsravakṣayajñānabala)—these are the “superhuman dharmas.”
Symbols

Symbols, used in the transliteration, are listed above.

Other Symbols:
Pā = Pāli
Skt = Sanskrit
* = except for letters, following or preceding the sign, the word is the same as the preceding one.
~ = stem of a word, e.g. dharm-.

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