

The Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins in Early Western Gupta Script*

Seishi Karashima

Introduction

The two folios dealt with in this article are most probably parts of the *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghika-Lokottaravādins, as we shall see later. They are written in a similar but not identical early Western Gupta script to that used in the *Caṅgīsūtra* fragments of the same Schøyen Collection, which are assumed to date back probably to the 4th century.¹

These two folios contain the commentaries on two consecutive *pācattika* rules. The first prohibits a monk from having a needle case made of ivory, bone, horn etc., the second from having a couch or chair made with excessively long legs. The rules in the folios read as follows:

*yo puna bhikṣu damntamayam vā aṣṭhimayam vā śrṅgamayam vā sovarṇamayam vā rūpyā-
may(am) ...* (MS 2376/39/2 and 2376/43 r2)²

*maṃcam vā pīṭham vā bhikṣuṇā kārāpayamāneṇa sugatāṣṭāṅgulipramāṇā pādakā kārā-
payitavyā anyatra aḍanīye ...* (MS 2376/39/1 and 2376/54/2 r1 + r2 + v3)³

In the Mahāsāṃghika-Lokottaravādins' *Prātimokṣasūtra*, the rules in question read as follows:

PrMoSū(Mā-L), p. 28, l. 1f. *yo puna bhikṣu dantamayam vā aṣṭhimayam vā śrṅgamayam vā
suvarṇamayam vā rūpyamayam vā ratanamayam vā sūcīvighrahaṃ kārāpeya, bheda-
napācattikaṃ* (Pācattika 83)⁴

do. p. 28, l. 3f. *maṃcam vā pīṭham vā bhikṣuṇā kārāpayamāneṇa sugatāṣṭāṅgulipramāṇāḥ
pādakāḥ kārāpayitavyāḥ anyatrāṭṭanīye, taduttariṃ kārāpeya, cchedanapācattikaṃ* (Pā-
cattika 84)⁵

* For this present work, I am deeply indebted to Gudrun Melzer, who first transliterated the folios under the guidance of Lore Sander. I should also like to thank Jens-Uwe Hartmann, Lore Sander and Paul Harrison who provided numerous useful suggestions on the reading of the fragments in question. Thanks are also due to Peter Lait, who took the trouble to check my English for me.

¹ BMSC I 53f., 288f, II 1f.

² "If a monk (has a needle case made) that is made of ivory, made of bone, made of horn, made of gold, made of silver, (or made of jewels, that is a *pācattika* requiring destruction [of the object in question])."

³ "When a monk has a couch or chair made, the legs should be made measuring eight fingers of the standard measure long, except for the notched part. (Should he have it made in excess of that, there is a *pācattika* requiring cutting down)."

⁴ "Whatever monk should have a needle case made that is made of ivory, made of bone, made of horn, made of gold, made of silver, or made of jewels, that is a *pācattika* involving breaking." (Prebish 1975: 90).

⁵ "When a monk is having a couch or chair made, the legs should be made measuring eight fingers of the Sugata [measure high], except for the notched part. Should he have it made in excess of that, there is a *pācattika* involving cutting." (Prebish 1975: 90).

"The *Prātimokṣa-Vibhaṅga* of the *Mahāsāṃghika-Lokottaravādins* in Early Western Gupta Script,"
in: *Manuscripts in the Schøyen Collection, Buddhist Manuscripts*, vol. 3, ed. Jens Braarvig et al., Oslo
2007 (Hermes Publishing), pp. 161-176.

The wording in our folios is almost identical with that in the *Prātimokṣasūtra* cited above, while the formulations of the same rules found in the *Prātimokṣasūtras* of the other traditions differ slightly:

- Vin IV 167.24f. *yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ* (Pācittiya 86)⁶
do. 168.24f. navaṃ paṇā bhikkhunā mañcaṃ vā piṭhaṃ vā kārayamānena aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena, aññatra heṭṭhimāya aṭṭhaniyā; taṃ atikkāmayato chedanakaṃ pācittiyaṃ (Pācittiya 87)⁷
- PrMoSū(Sa v.Si.) *yaḥ punar bhikṣur asthimayaṃ dantamayaṃ viṣāṇamayaṃ vā sūcigharakaṃ kārayet* (v.l. °yed bhe(da)nāt) *pātaya(n)tikā* (Pātayantikā dharmāḥ 84)
do. piṭhaṃ vā bhikṣuṇā mañcaṃ vā kārayatā sugatāṣṭāṅgulipramāṇāḥ pādāḥ kārayitavyā anyatrāraṇyās (scribal error? °āṭanyās?) *tata uttaraṃ kārayet p(ātayantikā)* (Pātayantikā dharmāḥ 85)
- PrMoSū(Mū) *yaḥ punar bhikṣur asthimayaṃ dantamayaṃ viṣāṇamayaṃ vā sūcigharaṃ kārayet tadbhedanāt pāyantikā*⁸ (Pāyantikā dharmāḥ 84)
*do. (bhikṣuṇā saṃghasya piṭhaṃ vā mañcaṃ kārayatā sugatāṣṭāṅgulipramāṇāḥ pādāḥ kārayitavyā anyatra adhasatāt aṭṭhaniyā tata uttaraṃ kārayec cchedanāt pāyantikā)*⁹ (Pāyantikā dharmāḥ 85)

For this reason, we may assume that our folios belong to the Mahāsāṃghika-Lokottaravādins.

These two *pācattika* rules are fully explained in the commentary part of the 83rd and 84th *pācattikas*, found in the Chinese translation of the *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghikas¹⁰ (an English translation is included in this article). Commentaries on the same rules are found also in other Vinaya texts belonging to various other traditions.¹¹ When we compare our folios with these, we see immediately that they agree most closely with those in the Mahāsāṃghika-Vinaya.

Therefore, we may conclude that our folios are parts of the *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghikas or those of the Mahāsāṃghika-Lokottaravādins, a branch of the former. As these folios are assumed to date back to the 4th century, they predate, then, the Chinese translation of the Vinaya of the Mahāsāṃghikas, which was done in 418 CE by Buddhahadra and Faxian, as well as the Sanskrit fragments of the same text published in previous BMSC volumes,¹² all of which are

⁶ “Whatever monk should have a needle-case made that is made of bone or made of ivory or made of horn, there is an offence of expiation involving breaking up.” (BD III 88).

⁷ “When a new couch or chair is being made for a monk, the legs should be made eight finger-breadths [high] according to the accepted finger-breadth, except for the knotted (*sic*) ends below. In exceeding this [measure], there is an offence of expiation involving cutting down.” (BD III 90).

⁸ As the manuscript is broken off here, Banerjee reconstructed the text on the basis of the Tibetan translation. Cf. PrMoSū(Mū.tib), p. 95, l. 3f. *yang dge slong gang / ba so'am / rus ba'am rva'i khab ral byed du 'jug na / bcag nas ltung byed do //*.

⁹ As the manuscript is broken off here, Banerjee reconstructed the text on the basis of the Tibetan translation. Cf. PrMoSū(Mū.tib), p. 95, l. 5f. *yang dge slong gis dge 'dun gyi khri'am / khri'u byed du 'jug na / rtsa ba bu gar gzhug pa ma gtogs par bde bar gshegs pa'i sor brgyad kyi tshad du byed du gzhug par bya'o / de las lhag par byed du 'jug na / bcad nas ltung byed do //*.

¹⁰ MaVin 391a8-c20.

¹¹ Vin IV 167.1-169.11 (Pācittiya 86-87); M&Vin 70b11-c15 (Pātayantikā 85-86; the sequence of the rules in this is reversed as compared to most of the other traditions); DhVin 693a17-b8 (Pātayantikā 84: concerning the legs of a couch or chair), *do.* 693c9-694a11 (Pātayantikā 86: concerning needle cases); SaVin 127a23-c16 (Pātayantikā 84-85; cf. VinVibh[R], 210-211); MūVinVibh(Ch) 894a16-895b26 = MūVinVibh(Tib), Q, vol. 43, p. 218, 191a1-p. 220, 195c3 (Pāyantikā 84-85).

¹² “A fragment of the *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghika-Lokottaravādins,” BMSC I: 233ff; “Two more

written in Gilgit/Bamiyan type I, dating to the 6th century.

Compared with the other Sanskrit texts and fragments of the same school, the linguistic features of our folios certainly show their antiquity; for example:

*aṭṭhupatti*¹³ (“arising of a special case”) / Abhis, BhīVin(Mā-L) *arthōtpatti*
*aḍani*¹⁴ (“the notched end [of the leg of a couch or chair]” < Skt. *aṭani*) / PrMoSū(Mā-L)
aṭṭani
*ayyamiśsa*¹⁵ (“honourable one”) / Abhis, SC 2382/269. *āryamiśra*, BhīVin(Mā-L) *āryamiśrikā*
*aṣṭhi*¹⁶ (“bone” < *aṭṭhi* < Skt. *asthi*) / PrMoSū(Mā-L) *asthi-*

cf. ITJ 48
(2005), p. 310

Other remarkable and obscure words and forms, discussed in notes, are as follows:

apacitāvepitā (Ms *pacatāvepitā*; “agitated by respect [for the king]”)¹⁷
abhilakṣita (“specially auspicious [days]”)¹⁸
icchāma vihāraḥ darśiyamānaḥ (“We wish to see [your] dwelling”)¹⁹
ulloka (“ceiling”)²⁰
ghaṭṭha (“rubbed, polished” < Skt. *ghṛṣṭa*)²¹
jjhima (a scribal error for *jihma* “depressed”)²²
tave (“you”)²³
*tusmākaḥ, tusmāka(m)*²⁴ (“of you”)
nāni, nāniḥ (“indeed”)²⁵
paṭipādaka (“a movable trestle” < Skt. *pratipādaka*)²⁶
pādavaṃnda (“in order to salute the feet”)²⁷
pratyāroceti (< *pratyārocayati* “describes, repeats”)²⁸
prāhava-ajjhita (“invited as a guest”)²⁹
veḍa (“ashamed” < *ṣṛīd*)³⁰
svāgatam ... anurāgatam ... (“Welcome, ...! Welcome, ...!”)³¹
vaṃsathoḥ[i]kā (“bamboo-?”)³²
vajjaṃ kariya (“leaving aside”)³³

✓

fragments of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins,” BMSC II: 215ff.

¹³ MS 2376/39/1 r1. Cf. fn. 125.

¹⁴ MS 2376/39/1 v3; MS 2376/39/1 r1. Ms *aḍiniye* (a scribal error?). Cf. fn. 124.

¹⁵ MS 2376/39/2 v2. Cf. fn. 104.

¹⁶ MS 2376/39/2 r2. Cf. fn. 50, 51.

¹⁷ MS 2376/39/2 v3. Cf. fn. 112.

¹⁸ MS 2376/39/2 r3, v5, MS 2376/39/1 r3. Cf. fn. 96.

¹⁹ lit. “We want the dwelling to be shown (by you).” MS 2376/39/2 r5, MS 2376/39/1 r5. Cf. fn. 97.

²⁰ MS 2376/39/1 r6. Cf. fn. 137.

²¹ MS 2376/39/2 r6, MS 2376/39/1 r6. Cf. fn. 102, 137.

²² MS 2376/39/2 v4. Cf. fn. 116.

²³ MS 2376/39/1 v3. *tave{m}*. Cf. fn. 142.

²⁴ MS 2376/39/2 v3, 6. Cf. fn. 109.

²⁵ MS 2376/39/1 v1. *nnāniḥ*; v3. *nnāni*. Cf. fn. 139, 143.

²⁶ MS 2376/39/1 r3. Cf. fn. 128.

²⁷ MS 2376/39/1 r4, v4. Cf. fn. 129.

²⁸ MS 2376/39/1 v6. Cf. fn. 121.

²⁹ MS 2376/39/2 and 2376/43 r5. Cf. fn. 100.

³⁰ MS 2376/39/2 v4. Cf. fn. 117.

³¹ MS 2376/39/1 r5. Cf. fn. 130.

³² MS 2376/39/2 r1. Cf. fn. 92.

³³ MS 2376/39/1 r3. Cf. fn. 127.

bhikṣavo nandanopanaṃndanā evaṃn nāmaṃ abhilakṣite divase aṣṭamiṃ caturddaśi paṃcadaśiṃ jano nirddhāvati ⁶⁵tathāgata(sya pādavaṃndā; rājño dāniṃ kosalasya putrā nirddhāvītā tathāgatasya pādavaṃndā; te dāniṃ tathāgatasya 6? pādāṃ śirasā vaṃ(d)i(tvā) tasmākaṃ pariveṇaṃ gatā?” ti, etaṃ sarvvaṃ bhagavāṃ vistareṇaṃ pratyāroceti ⁶⁶y(āva ... ⁶⁷ukṣiptā bhomiṃ jihmā vedā niṣpratibhānā ...?” te dāniṃ āhaṃsu: ⁶⁸“āmaṃ bhagavāṃ!” bhagavān āha: “tena hi ...) 2r1? (⁶⁹maṃcaṃ vā pīṭhaṃ vā bhikṣuṇā kārāpayamānenam sugatā)ṣṭamṅgulapramāṇā pā(da)k(ā) k(ā)r(āpayita)vyā amnyatra ⁷⁰aḍaniye.”

eṣā eva aṭṭhupatti ⁷¹bhagav(ān śrāvastyāṃ viharati śāstā devā)nā(ṃ) ca maṃṣyāṇāṃ ca vista(2reṇa nidānaṃ kṛtvā. bhagavatā śikṣāpadaṃ prajñā)ptaṃ: “maṃcaṃ vā pīṭhaṃ vā bhikṣuṇā kārāpayamānenam ⁷²sugatāṣṭamṅgulipramāṇā pādakā kārāpa(yitavyā amnyatra aḍaniye” ti.) t(e)hi dāni āyuṣmamntehi 3 (nandanopanaṃndanehi ⁷³yattakaṃ bhagavatā anujñā)taṃ tattakaṃ vajjaṃ kariya te pādakāṃ chindiya tattakā yeva paṭipādak’ ādinnā abhilakṣite ⁷⁴dā(niṃ divase aṣṭamiṃ caturdda)śi paṃcadaśiṃ jano nirddhāvati 4 ⁷⁵(bhagavato pādavaṃndā. rājño dāniṃ kosa)lasya putrā nirddhāvītā bhagavato pādavaṃndā te dāniṃ bhagavato pādāṃ śirasā vanditvā ⁷⁶āyuṣmaṃn(t)ā(nāṃ nandanopanaṃndanānāṃ pa)riveṇaṃ gatā te dāniṃ āhaṃsu: 5 (“vandāma ayya ...” nandanopanaṃndanā dāniṃ) āhaṃsu: “svāgataṃ kumāra anurāgataṃ kumāra!” te dāniṃ āhaṃsu: “ayya icchāma vihāraṃ ⁷⁷darśiyamā(naṃ)”. (nandanopanaṃndanā) .ālit(v)ā āhaṃsu: “paśya-th(a⁷⁸) 6 ...” ...paṃtī vyāpamntī makarapaṃntī mṛd(v)ikālatātherapaṃnti ucce ⁷⁹l(pāṣ)ṭe(?) ghatṭhe maṭṭhe prapaṃdare ulloke ... 2v1 “... nnāniṃ ime maṃcapādakāṃ vināśetha?” t(e) dāniṃ āhaṃsu: “kumāra yattakaṃ bhagavatā anujñātan tattakaṃ y(eva ⁸⁰vajjaṃ kariya ... ” ... 2 ... ⁸¹etaṃ prakaraṇaṃ bhikṣūhi śrutaṃ bhikṣu bhagava)vato ārocayemsu bhagavān āha: “śabdāvatha naṃndanopanaṃndanāṃ!”⁸² te dāniṃ śabdāvitā bhagavān āha: ⁸³“s(at)y(aṃ bhikṣavo nandanopanaṃndanā evaṃn

⁶⁵ Cf. 2r4, 2v4.

⁶⁶ Cf. Abhis 4B1 (= Abhis(Ji) 13.9). *tad eva sarvvaṃ bhagavān* vistareṇa pratyārocayati / yāva* (= 8A7 [= Abhis(Ji) 33.16], 9B6 [= Abhis(Ji) 40.7] etc.).

⁶⁷ Cf. 1v4.

⁶⁸ Cf. 2v5.

⁶⁹ Cf. 2r2. *maṃcaṃ vā pīṭhaṃ vā bhikṣuṇā kārāpayamānenam sugatāṣṭamṅgulipramāṇā pādakā kārāpa + + + + + + ; v3. // [m] sugata-aṣṭamṅgulipramāṇā pādakā kārāpayitavyā amnyatra aḍaniye.*

⁷⁰ Ms aḍaniye. See fn. 124.

⁷¹ Cf. Abhis 16A2-3 (= Abhis(Ji) 70.12f.). *eṣāivārhotpattiḥ / bhagavān Śrāvastyāṃ viharati / śāstā devānāṃ ca maṃṣyāṇāṃ ca vistareṇa nidānaṃ kṛtvā* (= do. 16A6f. [= Abhis(Ji) 71.17f.]; 17B7 [= Abhis(Ji) 78.7f.]; 19A7 [= Abhis(Ji) 86.12f.]; 19B2 [= Abhis(Ji) 87.6f.] etc.); BhīVin(Mā-L) § 166, 5B1.1. *bhagavān Rājagṛhe viharati / bhagavatā śikṣāpadaṃ prajñāptaṃ* : “na kṣamati avaśrutasya puruṣasya pātraṃ vā yāvāt pratigrhṇātum”; do. § 171. 5B4.2-3. *bhagavāṃ Cchrāvastyāṃ viharati / bhagavān āha / śikṣāpadaṃ prajñāptaṃ / “na kṣamati bhikṣuṇiḥ saṃsrṣṭā viharitum” ti*; do. § 197. 7B2.2. *bhagavān Kauśāmbiyāṃ viharati / bhagavatā śikṣāpadaṃ prajñāptaṃ* : “na kṣamati cikitsitum” ti.

⁷² *kārāpayamānenam*: cf. 1r3. *vistareṇaṃ*; AMg. instr. sg. -eṇaṃ; von Hinüber 2001: § 298.

⁷³ Cf. 2v1. *yattakaṃ bhagavatā anujñātan tattakaṃ y(eva vajjaṃ kariya)*; 2v3. *yattakaṃ tathāgate(nānujñātaṃ vajjaṃ kariya)*.

⁷⁴ Cf. 1r3. *abhilakṣite dāniṃ divase aṣṭamiṃ caturdd[ā]śi*.

⁷⁵ Cf. 2v4.

⁷⁶ Cf. 2376f/39/2 r4. *āyuṣmaṃntānāṃ nandanopanaṃndanānāṃ pariveṇaṃ gatā*.

⁷⁷ Cf. 1r5.

⁷⁸ Ms *paśya[th]*. .

⁷⁹ Read *lipte*?

⁸⁰ Cf. 2r3.

⁸¹ Cf. 1v4. *etaṃ prakaraṇaṃ bhikṣūhi śrutaṃ bhi[kṣu] bhagavato āro(cayemsu)*.

⁸² Ms *opadandanāṃ*.

⁸³ Cf. 1v5 and fn. 141.

nāmaṃ ... ta)thāg(a)t(e)n(a)⁸⁴ś(ikṣā3padaṃ praññaptaṃ: ‘maṃcaṃ vā pīṭhaṃ vā bhikṣuṇā kārāpaya-
māne)naṃ sugata-aṣṭaṃḡulipramānā pādakā kārāpayitavyā aṃṇyatra aḍaniye.’ tave nnāni yattakaṃ
⁸⁵tathāgate(nānujñātaṃ vajjaṃ kariya pāda)kaṃ taṃ chindiyāṇaṃ tattakaṃ yeva pa(ṭi4pāda)k’ ādinnā.
... abhilakṣite dāniṃ divase aṣṭami caturddāsi paṃcadaśi jano nirdhāvati bhagavato⁸⁶ pādavaṃṇdā.
⁸⁷rājño dāniṃ kosalasya putr(ā nirdhāvītā tathāgatas)ya) pādavaṃṇdā tti tad eva yāva pād. 5 ...?”
(te dāniṃ āhaṃsu: “ā)maṃ bhagavām!” bhagavān āha: “tena hi na kṣamati pratipādako pi.”⁸⁸atha
khu bhagavām bhikṣuṃ āmaṃtret(i: “sannipātaya bhikṣūn?) yāvata kā bhikṣu Śrāvastī(nagā)rim
upaniśrāya viharanti.” atha khalu bhagavān?) etaṃ prakaraṇaṃ bhikṣū(ṇā)ṃ (ārocay)e, (ta)traiva
ca ādīnavaṃ prakāśaye, taṃ yeva ca sthānaṃ a(n)e(kaparyāyeṇa?) ... (3)ṇulomaṃ ca bhikṣ(ū)ṇaṃ
...

Translation

“(A needle case should be made of) (1r1) ... brass,⁸⁹ *arvagata*(?), pine tree,⁹⁰ *dalbergia*⁹¹ or bamboo-
tholīkā(?)⁹² ...”

(r2) ... The Lord, therefore, stated.⁹³ ⁹⁴“If a monk (has a needle case made) that is made of
ivory, made of bone, made of horn, made of gold, made of silver, (or made of jewels, that is a
pācattika requiring destruction [of the object in question]).”

⁹⁵(The Lord,) (r3) (the teacher of gods) and humans, (was staying in Śrāvastī). Details are as
given elsewhere.

⁸⁴ Cf. r2.

⁸⁵ Cf. 2v1. *yattakaṃ bhagavatā anujñātan tattakaṃ y(eva vajjaṃ kariya); 2r3. pādakāṃ chindiyā (ṭi)ṭattakā yeva paṭipādak(’) ādinnā.*

⁸⁶ Probably a scribal error for *tathāgatasya*; cf. fn. 119.

⁸⁷ *rājño dāniṃ kosalasya putr(ā): BhīVin(Mā-L) § 152, 4A3.1. atha rājñah Prusenajitah Kośulasya putro Virūpa(dha)ko nāma kumārah; MN II 130. 26. ayaṃ kho Viḍḍabho senāpati rañño Pasenadissa Kosalassa putto.*

⁸⁸ Cf. BhīVin(Mā-L) § 123, 3A2.5. *atha khulu bhagavān Mahāprajāpatīṃ Gautamīṃ āmantrayati / “sannipātaya Gautamī bhikṣuṇīyo / yāvata kā bhikṣuṇīyo Kapilavastun nagaram upaniśritya viharanti” / atha khalu bhagavān sannipatitāṃ bhikṣuṇīsaṃghaṃ viditvā etat prakaraṇaṃ bhikṣuṇīṇāṃ vistareṇārocayati; do. § 135, 3A6.3-4. atha khalu bhagavān Mahāprajāpatīṃ Gautamīṃ āmantrayati / “sannipātaya Gautamī bhikṣuṇī[yo] yāvata kā bhikṣuṇīyo Kauśāmbi-nagarīm upaniśrāya viharanti”.*

⁸⁹ *hārakūṭakasya*: Cf. MW, s.v. *āra-kūṭa* “a kind of brass”; Mv II 106.8. *loha-kārāṇi paśyanti tāmrū-kārāṇi paśyanti ārakūṭa-kārāṇi paśyanti* (“They saw smiths working in iron, copper and brass.” [Mv(J) II 103]). In Pāli literature, *āra-kūṭa* and *hārakūṭa* occur side by side, see CPD, s.v. *āra-kūṭa*. Cf. Pā. *indagu / hindagu*, Bloomfield/Edgerton, *Vedic Variants*, II, § 386.

⁹⁰ *sarala*: Cf. Skt. *sarala* “a species of pine tree, *Pinus Longifolia*” (MW).

⁹¹ *syamndana*: Cf. MW, s.v. *syandana* “*Dalbergia Ougeinensis*,” *syandana-drūma* “*Dalbergia Ougeinensis* (so called from its wood being used to make wheels &c.).”

⁹² *vaṃśatho[ṭ]ikā*: The meaning of the word *tholīkā* is not clear. Cf. Abhis 22A5 *prahāṇe āsantuṣya kheṭṭa bādhati ... atha dāni bhūmyastāro bhavati bhājane kartavyaṃ kuntake vā alābuke vā vaṃśattholīkāyāṃ vā* (= Abhis[Ji] 100.3f.).
⁹³ *(te)[na bha]gavān āha*: see fn. 153.

⁹⁴ *yo puna bhikṣu daṃtamayaṃ vā ...*: see the introduction.

⁹⁵ *(bhagavān Śrāvastyāṃ viharati śāstā devānāṃ ca) manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtvā*; cf. Abhis 1B1. *bhagavān Śrāvastyāṃ viharati śāstā devānāṃ ca manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtvā* (= Abhis[Ji] 1.5) (= do. 2A7 [Abhis(Ji). 5.5], do. 3A6 [Abhis(Ji). 8.14], do. 4A5 [Abhis(Ji). 12.11] etc.); Mv I 4.12f. *bhagavān ... Śrāvastyāṃ viharati Jetavane Anāthapiṇḍadasyārāme śāstā devānāṃ ca manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtyaṃ*; do. II 115.6f. *bhagavān ... Śrāvastyāṃ viharati śāstā devānāṃ manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtvā*; do. III 377.1f. *bhagavāṇi Vārāṇasyāṃ viharati śāstā devānāṃ manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtvā*. The stock-phrase *bhagavāṃ* (place name) *viharati śāstā devānāṃ ca manuṣyāṇāṃ ca vistareṇaṃ nidānaṃ kṛtvā* (once *kṛtyaṃ*) is presumably characteristic of the Mahāsāṃghika-Lokottaravāda tradition. The opening words of Vinaya stories of the other traditions are much simpler; e.g. the Mūlasarvāstivādin Bhaiṣajyavastu MSV(D) I, 1.8. *buddho bhagavān śrāvastyāṃ viharati Jetavane Anāthapiṇḍadasyārāme. tena khalu samayena ...*; Pāli Vinaya III 41.2f. *tena samayena buddho bhagavā Rājagaha viharati Gijjhakūṭe pabbute. tena kho pana samayena ...*

⁹⁶At that time, on the special auspicious days, namely the eighth, the fourteenth and the fifteenth (of every fortnight), people (used to go out to salute the Lord's feet. Princes of the King of Kosala also went out) (r4) (to salute the Lord's feet.) Having saluted the Lord's feet with their heads, they went to the chamber (*pariveṇa*) of the venerable Nandana and Upanandana. Then, they (*i.e.* the princes) said: "We salute you, o honourable ones!" (Nandana and Upanandana said: "Welcome, o princes! Welcome, o princes!") They, then, (r5) (said: ⁹⁷"We wish) to see (your) dwelling." They (*i.e.* Nandana and Upanandana) replied: "Please, ⁹⁸o princes! ... We shall show (you)." ¹⁰⁰Being invited as guests, they then ... (r6) ... ¹⁰¹(Canopies of beds?) were high, rubbed, ¹⁰²(polished and very white.) ... (v1) ... red ... (v2) ... ¹⁰³(Nandana and Upanandana said: "These couches) are ours." They (*i.e.* the princes), then, said: "These are, o honourable ones, ¹⁰⁴(not) suitable (for monks)." They, then, said: "For whom on earth ¹⁰⁵are they suitable?" ¹⁰⁶(The princes replied: "They are suitable only for a king or a prince.") ... (v3) ... (The monks said: "Aren't we princes? If the World-Honoured One had not) gone forth from home into the homeless state, ¹⁰⁷he would have become ¹⁰⁸your ¹⁰⁹Wheel-Turning King. You, ¹¹⁰in your turn, would have been the Lord's servants, ¹¹¹agitated by respect (for him) ¹¹²... ¹¹³(We are princes of the Lord. Even if we used

⁹⁶ *abhilakṣite dāniṃ divase aṣṭamiṃ caturdd[as]i paṃcadaśiṃ* : cf. MN I 20.28f. *yā tā rattiyo abhiññāī abhilakkhitā — cānuddasī paṃcadaśī aṣṭhamī ca paṃkhaṣṣa* ("There are the special auspicious nights of the fourteenth, the fifteenth, and the eighth of the fortnight." [MN (trans. Nm) 104]).

⁹⁷ (*icchāma vijhāraṃ darśiyamānaṃ* : Cf. 2r5. *icchāma vijhāraṃ darśiyamā(naṃ)*; lit. "We want the dwelling to be shown (by you).") A similar construction is seen also in the Abhis namely: Abhis 43A1-2 (= Abhis[Ji] 193.17). *icchāmi piṇḍapātaṃ nikkāliyamānaṃ* (= do. 43A4 = Abhis[Ji] 194.9; "I want the alms-food to be brought.")

⁹⁸ (*b)ādhaṃ*: "certainly, assuredly."

⁹⁹ *kumāra*: this form (MS 2376/39/2 r5, MS 2376/39/1 r5, v2), *ayya* (2376/39/1 r5) and *ayyamiśsa* (MS 2376/39/2 v2) are vocative plural forms in -a; cf. BHS § 8.87 (rare).

¹⁰⁰ *prā[ha]va-ajjhīṭhā* : the word *prāhava*, meaning presumably "invitation," is not recorded in any of the dictionaries which I have checked so far. Presumably, it comes from either **pra-ā + jhve* ("to call") or **pra-ā + jhu* ("to offer an oblation"); cf. Skt. *āhvāna* ("calling, invitation"), AMg. *āhavana* ("calling, inviting"); Pā. *pāhuna*, Pā = Pkt. *pāhuna* ("a guest"); Pā. *pāhuṇeyya* = BHS. *prāhavanīya* "worthy of receiving the hospitality due to guests" (BHS, s.v.). *Ajjiṭṭha* (= Pāli "requested, asked") < **adhī-ṣṭa*; cf. Skt. *adhīṣṭa*, BHS. *adhyeṣṭa*, DP, s.v. *adhyesati*.

¹⁰¹ Cf. 2r6.

¹⁰² *ghaṭṭhe* : < Skt. *ghṛṣṭa*; cf. BHS, Pā. *ghaṭṭa*; cf. also Norman 1994: 88. See fn. 137.

¹⁰³ Cf. the parallel in the Chinese translation: MaVin 391b26. 答言：“我許” (“He [*i.e.*, Nanda] replied: 'It is mine.' ”).

¹⁰⁴ *ayyamiśsa* : < *āryamiśra*. For vocative plural forms in -a see fn. 99. The form *āryamiśra*, used as an address to monks, is found in another fragment of the *Prātimokṣa-Vibhaṅga* of the same school in the Schøyen Collection (BMSC I, p. 235, SC 2382/269 r6) as well as in the Abhis 3A7; 6A5; 6A7; 6B5; 7A5; 7A7; 37A6. In the *Bhikṣuṇī-Vinaya* of the Mahāsāṃghika-Lokottaravādins, the form *āryamiśrikā* is used as an address to a nun. These words are supposed to be characteristic of the literature of this school. Cf. Roth 1993: 232.

¹⁰⁵ *kho*: Ms *kham*.

¹⁰⁶ Cf. the parallel in the Chinese translation.

¹⁰⁷ (*agārasyā)nugāriyaṃ pravrajanta*: The stock-phrase *agārasya* (and *agārāto*, *agārebhyyo*) *anagāriyaṃ pravrajati* occurs exclusively in Mahāsāṃghika-Lokottaravādin literature: e.g. Mv II 117.20. *agārasyānagāriyaṃ pravrajita* (= do. III 215.7, do. 222.17); do. III 378.4. *agārato anagāriyaṃ pravrajati*; I 128.10. *agārebhyyo 'nagāriyaṃ pravrajitvā* etc.; BhiVin(Mā-L) § 193, 7A1.2. *agārasyānagāriyaṃ pravrajita* (= do. § 195, 7B1.6); do. § 205, 7A5.6. *agārasyā*^o. This set phrase, which is probably characteristic of the school, closely resembles Pā. *agārasmā anagāriyaṃ* (and *anāgā*^o) *pabbajati* (for occurrences of this phrase, see DP, s.v. *anagāriya*), while differing from that found in the literature of the Sarvāstivādins and the Mūlasarvāstivādins, e.g. MPS.40.44. *agārād anagārikāṃ pravrajanti* (= MSV[D]. I 48.15, 50.16, 53.4, Divy. 37.12 etc.). Cf. BHS, s.v. *anagārikā*; SWTF, p. 42, 487. *anagārikā*.

¹⁰⁸ *bhomaṃto* : < *bhavantaḥ*; nom. sg. masc.; cf. BHS § 18.6.

¹⁰⁹ *tu[sm]āka(m)* : cf. v6. *nusmākaṃ* < *tu*-stem (cf. BHS, Pā, Pkt. *tuvaṃ* < Skt. *tvam*) × *asmākaṃ*, *yuṣmākaṃ*; cf. Pā. *tumhākaṃ*, Aś. *tupphāka(m)*. Andrew Glass has informed me (personal communication, September 2003) that in the Gāndhārī manuscript on which he is working, the form *tuspaḥu* occurs several times where its parallel in the Pāli *Suttanipāta* reads *tumhākaṃ*.

¹¹⁰ *bhomaṃto* : < *bhavantaḥ*; nom. pl. masc. "being" or "you"; cf. PTSD, s.v. *bhavant*.

¹¹¹ *āniyāro* : Ms *āniyatro*. Cf. Skt. *āniyāra* "attendant," *āniyārika* "servant." Here the singular ending -o is used for

more extravagant decorations, we would deserve them, let alone these poor articles.”) ... (v4) ...¹¹⁴(Having heard this, the princes) were shocked,¹¹⁵ dismayed,¹¹⁶ ashamed¹¹⁷ and nonplussed.¹¹⁸ Having heard this matter, (other) monks told the Lord (about it). (The Lord said: “Call Nandana and Upanandana here!” When they came, the Lord said to them:) (v5) (“Is it true, o monks Nandana and) Upanandana, as it is said, that, on the special auspicious days, namely the eighth, the fourteenth and the fifteenth (of every fortnight), people come out (to salute) the Tathāgata’s¹¹⁹ (feet. The princes of the King of Kosala also came out to salute the Tathāgata’s feet.) (v6) (Having saluted the Lord’s feet with their heads,) they went to your¹²⁰ chamber,¹²¹—the Lord described this event in detail until—(that the princes were shocked, depressed, ashamed and abashed?”¹²² They replied: “Yes, it is true.” The Lord said: “Why did you decorate the couches and get criticised by lay people? From now on, (2r1)¹²³ when a monk has a couch or chair made,) the legs should be made measuring eight fingers (of the standard measure) long, except for the notched part.¹²⁴

dismayed

nonplussed

nom. pl.; cf. BHSG § 8.83.

¹¹² *apacitāvepitā*: Ms *pacatāvepitā* (“agitated by respect [for the king]”)?; cf. BHSD, s.v. *apacitā* “honor, respect.”

¹¹³ Cf. the parallel in the Chinese translation.

¹¹⁴ *ukṣiptā bhomi jīhmā vedā nispratibhānā · etaṃ prakaraṇaṃ bhikṣūhi śrutam bhikṣu bhagavato āroc.* : cf. Abhis 23A5 (= Abhis[Ji] 104.9f.). *te dāni bhikṣu utkṣiptā bhavanti jīhmā veddhā* (read: *veddā nispratibhānā*.) *etaṃ prakaraṇaṃ bhikṣu bhagavato ārocayemsu*; cf. also MS 2380/37 r4 *bhūtaṃ srustaskandhaṃ jīhmaṃ cettum nispratibhānaṃ adhomukh*.

¹¹⁵ *ukṣiptā*: cf. Apte, s.v., *utkṣipta* “seized or overcome with, distracted by, struck with.”

¹¹⁶ *jīhmā* : Ms *jīhmā*. Cf. BHSD, s.v. *jīhma* (2) “depressed, saddened.”

¹¹⁷ *vedā*: “ashamed” < *vrīḍ* “to be ashamed, feel shame”; cf. AMg. *veda*, *viḍḍa* (“ashamed,” s. Pischel § 240). The form *veda* is found also in BhiVin(Mā-L) § 237, 8A9.3: *te dāni tahiṃ vedā bhavanti*, while, in Abhis, the form *veddā* occurs frequently, e.g. Abhis 16B5 (= Abhis[Ji] 73.15). *mā veddō bhaveya*; cf. Nolot 1991: 298, fn. 349.

¹¹⁸ *nispratibhānā*: “without presence of mind, abashed, out of countenance” (BHSD, s.v. *pratibhāna*).

¹¹⁹ In this fragment, “Tathāgata” is used when the Lord refers to himself.

¹²⁰ *tusmākaṃ*: see fn. 109.

¹²¹ *etaṃ sarv[va]ṃ bhagavāṃ vistareṇaṃ pratyā[r]o[c]e[t]i [y] (āva)*: cf. Abhis 3B1 (= Abhis[Ji] 9.9). *tad eva sarvvaṃ bhagavāṃ vistareṇa pratyārocayati yāva ...* (= do. 4B1 [= Abhis(Ji). 13.9]; 8A7 [= Abhis(Ji). 33.16]; 30A1 [= Abhis(Ji). 135.10]; 36A6 [= Abhis(Ji). 163.18] etc.); = do. 9B6 (= Abhis[Ji] 40.7). *tad eva[ṃ] s^o ...* (= 24A2 [= Abhis(Ji). 108.4]); = do. 29B1 (= Abhis[Ji] 133.1). *etad eva s^o ... pra^o yāvat*; BhiVin(Mā-L) § 15, B1.4.6. *evaṃ sarve aṣṭa gurudharmān tad eva Mahāprajāpatīya Gautamīya pratyārociti* (probably a scribal error for *roceti*) *yāva*. The word *pratyārocayati*, *roceti* “describes, repeats” occurs, to my knowledge, only in the Vinaya of the Mahāsaṃghika-Lokottaravādins.

¹²² Cf. the parallel in the Chinese translation.

¹²³ *maṃcaṃ vā pīthaṃ vā bhikṣuṇā ...*: this is a part of the 84th *pācattika*; see the Introduction.

¹²⁴ *aṇāṇī*: Ms *aṇīṇī* is probably a scribal error for *aṇāṇī* (= v3); cf. PrMoSū(Mā-L), p. 28, l. 4. *aṇāṇī*: Skt. *aṇāṇī* “the notched extremity of a bow” (MW); Pā. *aṇāṇī* “the notched end (of the leg of a couch or chair)” (the definitions given in CPD and DP are incorrect) < Skt. *āṛṇī* “the notched extremity of a bow”; cf. CDIAL 175. *aṇāṇī*, EWAia I 174, III 8. Cf. also Sp. 773.31-774.6. “*masārako*” *ti mañcapāde vijjhivā tattha aṇāṇīyo pavesetvā kato*. “*bundikābaddho*” *ti aṇāṇīhi mañcapāde ḍamsāpetvā pallaṅkasaṅkhepena kato*. “*kuḷirapādako*” *ti assameṇḍakādīnaṃ pādasadisehi pādehi kato*. *yo vā pana koci vañkapādako, ayaṃ vuccati kuḷirapādako*. “*āhaccapādako*” *ti ayaṃ pana āhaccapādako nāma mañco aṅge vijjhivā kato hoti*” *ti evaṃ parato pāḷiyam yeva vutto, tasmā aṇāṇīyo vijjhivā tattha pādasikhaṃ pavesetvā upari āṇiṃ datvā katamañco āhaccapādako ti veditabbo*. (“*Masāraka* is made by boring a hole into the feet of the couch, and putting a notched end through there. *Bundikābaddha* is made by holding the bedstead together, having burnt the feet of the couch with notched ends. *Kuḷirapādako* is made with feet like the feet of horses, rams, etc. Whatever has curved feet [*vañkapādako*, lit. curved as to the feet] is called *kuḷirapādako* [lit. a crab-footer]. *Āhaccapādako* is made by piercing the leg [*aṅge*]. Then having pierced the notched end, putting a knot through there, and giving a pin [or peg, *āṇī*] above, the couch that is made should be called an *āhaccapādako*.” [cf. BD II 240, fn. 2-5]; = T.24, No. 1462, 781b1f.).

A special case (which led to a modification of the rule)¹²⁵ occurred as follows:

The Lord, (the teacher of gods) and humans, (was staying in Śrāvastī). Details (r2) (are given elsewhere. The Lord) set forth (the rule that:) "When a monk has a couch or chair made, the legs should be made measuring eight fingers of the standard measure¹²⁶ long, (except for the notched part.)" Then, the venerable (r3) (Nandana and Upanandana), leaving aside¹²⁷ the part as long as (the Lord allowed), cut the legs, (and then) put supports¹²⁸ of the very same length (as the offcuts under them). Then, on the special auspicious days, (namely the eighth, the fourteenth and) the fifteenth (of every fortnight), people used to go out (r4) (to salute the Lord's feet.) The princes of (the King of) Kosala¹²⁹ went out to salute the Lord's feet. Having saluted the Lord's feet with their heads, they went to the chamber of the venerable (Nandana and Upanandana). Then, they (*i.e.* the princes) said: (r5) ("We salute you, o honourable ones, ..." ... Nandana and Upanandana) said: ¹³⁰"Welcome, o princes!" ¹³¹Welcome, o princes!" They, then, said: ¹³²"We, o honourable ones," ¹³³wish to see (your) dwelling." ¹³⁴(Nandana and Upanandana took them to their dwelling and) said:

¹²⁵ *aṭṭhupatti*: the word *aṭṭhu(p)patti* is a Middle Indic form of *arthōpatti*, which is a technical term peculiar to the Mahāsāṃghika-Lokottaravādins. According to G. Roth, this word, meaning "arising of a special case," is used in most cases "to introduce exceptionally special occurrences which lead to modification of the first issue of a disciplinary rule" (BhīVin[Mā-L] § 142, fn. 1); cf. also Nolot 1991: 376, fn. 2; for the occurrences of the word *arthōpatti* in the Abhis, see fn. 71.

¹²⁶ *sugata*:- "standard, recognised, accepted, right"; cf. BD III 90, fn. 2; Schlingloff 1963: 544.

¹²⁷ *vajjam kariya*: lit. "having thrown away"; Abhis 19A4 (= Abhis[Jī] 85.10). *atha dāni anyātaṃ bhavati purima-pāścimakaṃ ca varjyaṃ kṛtvā grhṇitavyaṃ*; do. 19B6 (= Abhis[Jī] 88.8). *tena hi śeṣās catvāri aṅgulāni dantakāṣṭhasya varjyaṃ kartavyaṃ*; BhīVin(Mā-L) § 95, 2B5.5. *tābhīr api ete trayo varjyaṃ kṛtvā śiṣṭakānāṃ chando dātavyo*.

¹²⁸ *paṭipādakā*: < Skt. *pratiṭpādaka*. According to Vin II 150.1-8, after hearing that a monk, who was sleeping on a low couch, was bitten by a snake, the Buddha allowed monks to use supports for couches, but measuring no longer than eight fingers. Though Coomaraswamy writes "I see no reason why the *paṭipādaka* of a *mañca* should not be fixed legs; no ancient representations or modern examples have trestles" (1928: 265), apparently *paṭipādaka* means "a movable trestle" in Vinaya literature; cf. Vin I 47.31f. = II 208.30f., 218.12f.; BD IV 64, fn. 4.

¹²⁹ *nirddhāvīt bhagavato pādavaṃṇā*: cf. v4. *jano nirddhāvati bhagavato pādavaṃṇā*. Similar expressions do occur in other texts: BhīVin(Mā-L) § 232, 8A7.3-4. *bhikṣū prasthītāḥ bhagavato pādāvandāḥ* (sic) ... "bhikṣū kila bhagavato pādāvandā gamiṣyanti" *ti* ... "āryamiṣṭhāḥ śrāvastiyanti bhagavataḥ pādāvandā"; Mv. III 376.8. *te dāni goṣṭhikā bhagavataḥ pādāvandā upasaṃkrāntī* ("The companions went up to the Exalted One to bow at his feet." [Mv(J) III, 373]) (= do. 377.3f.); II 271.15f. "ahaṃ ... bhagavato pādavanda upasaṃkrameyaṃ." ... *grhpati* ... *bhagavato pādavandako upasaṃkrānto*; do. I 300.4. *āgatā bhagavato pādavandakā* (= do. I 300.11); do. II 367.7f. *vo ṛṣayo sma āgatā pādavandakā*; Abhis 27A5 (= Abhis[Jī] 123.11). *na ca me pādavandako upasaṃkramasi*; SP. 166.8. *vato vayaṃ vandana* (v.l. *vandaka*) *āgato jinaṃ*; do. 208.3. *vrajanti te buddhasahasra-vandakāḥ*; cf. BHSG § 22.3, § 35.4; BHSD, s.v. *pāda-vanda*.

¹³⁰ *svāgataṃ kumāra anurāgataṃ kumāra*: The expression *svāgataṃ X anurāgataṃ X* is a set phrase peculiar to Mahāsāṃghika-Lokottaravādin literature: Abhis 26B3 (= Abhis[Jī] 120.8). *svāgataṃ āyusmanto anurāgataṃ āyusmanto* (= do. 27B4 [= Abhis(Jī), 125.11]); BhīVin(Mā-L) § 129, 3B3.7. *svāgataṃ te anurāgataṃ te*; Mv I 273.8. *svāgataṃ mahārāja anurāgataṃ mahārāja*; do. III 181.16-17. *svāgataṃ rājño Śuddhodanasya anurāgataṃ rājño Śuddhodanasya* etc. (for other occurrences of the phrase in Mv, see BHSD, s.v. *anurāgataṃ*). This phrase, used in greetings, is strikingly similar to that found in the Jain text: *Viyāhapaṇṇattisuttam*, Bombay 1974; Shri Mahavir Jaina Vidyalyaya (Jaina Āgama Series 4, pt. 1), 80.17. *sāgayaṃ* (< Skt. *svāgataṃ*) *Khaṃdayā susāgayaṃ Khaṃdayā anurāgayaṃ* (< BHS. *anurāgataṃ*) *Khaṃdayā sāgayaṃ anurāgayaṃ Khaṃdayā*. Their Pali parallel is *svāgataṃ ... adurāgataṃ*: e.g. Thī 337. *tassā te svāgataṃ bhaddo tato te adurāgataṃ*; Ja VI 23.17. *svāgataṃ te mahārāja aṭṭho te adurāgataṃ* (for other occurrences of the phrase in Pali literature, see CPD, s.v. *a-dur-āgata*), while compilers of the (Mūla)sarvāstivādin school seem to have substituted those old and obscure expressions for a simpler one, namely *svāgataṃ svāgataṃ*: MSV(D) II 99.6-7. *svāgataṃ svāgataṃ sthāvira* (= do. II 199.17); do. II 202.1-2. *svāgataṃ svāgataṃ āyusman* (= III.24. 3-4; Divy. 581.11); Adhik-v 103.19. *svāgataṃ svāgataṃ āyusman Kāla*. For the relationship between *anurāgataṃ* ("welcome!"), AMg. *anurāgayaṃ* ("welcome!"), and Pā. *adurāgataṃ* (lit. "not unwelcome", CPD, s.v.), see Mv I 400; Kern 1912/13: 196-197; Kern 1916: 13; BHSG § 4.63; BHSD, s.v. *anurāgataṃ*; EV II, p. 131, fn. on vs. 337.

¹³¹ *kumāra*: a vocative plural form, see fn. 99.

¹³² *icchāna vihāraṃ darśiyamā(naṃ)*: cf. fn. 97.

¹³³ *āya*: cf. I r4. *a[vy]*; I v2. *āyamiṣṣa*. This is also a vocative plural form, see fn. 99.

¹³⁴ Cf. MaVin391b22f. 即將至閣上、語言：童子！看是柱、梁、椽、棟、榑、料、枅、衡、彫文、刻(v.l. 剋)鐵、

ol

cf. IIT 68
(2005), p. 310

5

2

“Look! ... (r6) ...”¹³⁵ (In the dwelling, they saw?) rows of ..., rows of (figures of) beasts, rows of *Makara* (figures), rows of (figures of) vines, creepers and of elder monks.^{136 137} The ceiling(?) was high, plastered(?), rubbed, polished and very white. ... (v1) ...¹³⁸ (Having seen that the legs of the couches were cut to the approved size and supports were put under the legs,¹³⁹ the princes asked: “Why did you (cut off? ... and) destroy these legs of the couches?” They, then, replied:¹⁴⁰ “(Leaving aside) the part as long as the Lord allowed, o princes, (we cut off the legs).” ... (v2) ... (Having heard this matter, other monks) told the Lord (about it).¹⁴¹ The Lord said: “Call Nandana and Upanandana (here)!” When they were summoned (and came), the Lord said: “Is it true, (o monks Nandana and Upanandana, as it is said, that) the Tathāgata (set forth the rule that:): (v3) (‘When a monk has a couch or chair made), the legs should be made measuring eight fingers of the standard measure long, except for the notched part.’; that you(?)¹⁴² indeed(?)¹⁴³ cut off the legs, (leaving

種種彩(v.l. 綵)畫!” (“They, then, took him to their hall, and said to him: “Look, o Prince, at these pillars, beams, rafters, ridge-poles, brackets, purlins, carvings, engravings and various colourful paintings!”).

¹³⁵ ...*paṇṭī vyālapaṇṭī makarapaṇṭī mrd(v)ikā-latā-therapaṇṭī*: cf. MaVin 496c27f. (The Buddha permits monks to have the five kinds of figures painted in their dwellings, explaining the five kinds as follows: 彫文、刻鏤、種種彩畫。唯除男女和合像。種種者：所謂長老比丘像(thera)、葡萄(mrdvikā)、蔓(latā)、摩竭魚(makara)、鵝像、死屍之像、山林像。如是比一切是名五種畫 (“Carvings, engravings and various colourful paintings, except for figures of sexual intercourse, [are permitted]. ‘Various’ means figures of elder monks, grapes, creepers, *Makara*-fish, geese, dead bodies and forest land — all such are [the permitted] ‘five kinds of figures.’”); cf. also Vin II 152.2f. *na bhikkhave paṭibhānaccittaṃ kārāpetabbaṃ itthirūpakaṃ purisarūpakaṃ. yo kārāpeyya āpatti dukkaṭassa. anujānāmi bhikkhave mālākammaṃ latākammaṃ makaradantakaṃ pañcapaṭṭhikaṃ ti* (“Monks, you should not have a bold design made with figures of women, figures of men. Whoever should have one made, there is an offence of wrong-doing. I allow, monks, wreath-work, creeper-work, swordfish teeth, the five strips [of cloth design].” [BD V 213]). The meaning of *paṇṭī* (< Skt. *paṅkti* “a line, row”; cf. Pā, AMg. *paṇṭi* “a line, row; garland”) here is not very clear.

¹³⁶ Cf. MaVin 391b27f. 次至難陀住處。見青色地。敷高大床 (“Then, [the prince] went to Nanda’s dwelling and saw the ground was coloured blue, a big and high couch was placed there.”).

¹³⁷ [*pās*]te *ghaṭṭhe maṭṭhe prapaṇḍare ulloke*: Concerning the expression [*pās*]te (read *lipte*?) *ghaṭṭhe maṭṭhe*, cf. Abhis 21B6 (= Abhis[Ji] 98.6). *vihāra*ko ... *liptōpalipto ghaṭṭa-maṣṭo kartavyo* (“Concerning a dwelling, ... [the wall] should be completely plastered, smoothed and polished”); Mv. III 81. *ghaṭṭa-parimṛṣṭaka anto* (“The inside [of the abodes] is rubbed and polished.”); cf. BHSD, s.v. *ghaṭṭa*-. Concerning the expression *prapaṇḍare ulloke*, cf. Abhis 21A5-6 (= Abhis[Ji] 95.9f.). *tena hi evaṃ vihāre pratipadyitavyaṃ. vihāra nāma trīṇi: jyeṣṭhako nāma vihāra*ko ... *ulloko bhavati prapāṇḍarā. ... madhyamako nāma vihāra*ko ... *ulloyo* (Ms *ullāpo*) *prapāṇḍaro. ... kaṇṭhasako ... nāpi bhavati ulloyo* (Ms *ullāpo*) *prapāṇḍaro*. For *prapaṇḍare*, cf. also Skt. *prapāṇḍura* (“very white”), BHSD, s.v. *prapāṇḍara*. For *ulloka*, *ulloya*, cf. DP, s.vv. *ulloka* (“an awning, a ceiling of cloth”), *ullocā* (“an awning, a canopy”); AMg. *ulloga*, *ulloya*, *ullova*; Skt. *ullocā*; von Hinüber 1967. I assume that *ulloka* means “a canopy (made of solid material, e.g. stucco)” here; cf. CPD, s.v. *ulloka-mattikā* “ceiling stucco.”

¹³⁸ Cf. 2r3 and the Chinese parallel.

¹³⁹ *nnāniṃ ime maṃcapādakāṃ vināsetha*: cf. MaVin 391c12f. 見已。即問：“何故截此床腳？” (“Having seen [the couch, the prince] asked: ‘Why did you shorten the legs of the couch?’”). It is not clear whether *nnāniṃ* is a part of a word (e.g. (*cchi*)*nnāniṃ*) or is a variant form of *nnāni* “indeed?” (see fn. 143).

¹⁴⁰ Cf. 2r3 and MaVin 391c13. 齊截已上世尊所聽 (“The World-Honoured One allows us to cut off the redundant part.”).

¹⁴¹ *bhagavān āha śabdāvatha maṇḍanopanandanāṃ. te dāniṃ śabdāvītā bhagavān āha s(at)y(ān)*: a stock phrase peculiar to Mahāsāṃghika-Lokottaravādin Vinaya literature: e.g. Abhis 28B1-2 (= Abhis[Ji] 129.1f.). *bhagavān āha “śabdāpayatha NandanOpanandanāṃ. te dāni śabdāpitā. bhagavān āha: “satyaṃ bhikṣavo NandanOpanandanā evan nāma ...?”*; do. 4A7-4B1 (= Abhis[Ji] 13.7f.). *bhagavān āha “śabdāpayatha Nandanāṃ. so dāni śabdāvito. bhagavān āha “satyaṃ, Nandana evan nāma ...”*

¹⁴² *tave*{m}: the word *tave*, if it is not a scribal error, is presumably a nominative plural form of the second person pronoun, meaning, therefore, “you.” This peculiar form with the same meaning occurs twice in other Mahāsāṃghika-Lokottaravādin Vinaya literature: BhVin(Mā-L); § 232, 8A7.7. *evaṃ ca nāma tave tiro-rājyan tiro-janapadaṃ a-sārthikā prakramatha* (“Thus, you departed to a foreign kingdom, to a foreign country, not in the company of a caravan.”); Abhis 26A2. (= Abhis[Ji] 117.13). *ghuṇa-viddhā tave, NandanOpanandanā yūyaṃ nāga-rājāno* (“You are eaten through by worms! You are, o Nandana and Upanandana, serpent kings!”)

¹⁴³ *nnāni*: the form *nāni*, which also occurs in the Aśoka Inscriptions, is presumably used likewise here as an emphatic particle (“indeed”) like Pā. *naṃ* and Pkt. *ṇaṃ*; cf. Bloch 1950: 109, n. 16; Norman 1991: 54f.; EV I 248 (ad 879). Or simply a scribal error? Cf. fn. 139 (on *nnāniṃ*).

aside) the part as long as the Tathāgata (allowed), (and then put supports) of the very same length (as the offcuts under them); (v4) (that, then, on the special auspicious days, namely) the eighth, the fourteenth and the fifteenth (of every fortnight), people come out to salute the Tathāgata's¹⁴⁴ feet; that the princes of the King of Kosala, then, came out to salute the Tathāgata's feet; and so on, until (that ...) ?" (v5) ¹⁴⁵(They replied:) "Yes, o Lord!" The Lord said: "From now on, a support is not allowed either." ¹⁴⁶Then, the Lord said to the monks:¹⁴⁷ "(Assemble) all the monks¹⁴⁸ who (are staying in the city of) Śrāvastī!" (v6) (Then, the Lord) told the monks about this matter, and explained its evil consequences, and also, concerning this case, (... in various ways?, and then gave?) them (a teaching which was befitting?) and suitable. ¹⁴⁹(Then he said: "I set forth a rule for all monks, for the sake of the ten sorts of benefits, and so on, until: One who has heard this once, should hear again: 'When a monk has a couch or chair made, the legs should be made measuring eight fingers of the standard measure long, except for the notched part. Should he have it made in excess of that, there is a *pācattika* requiring cutting down.'")

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

Preliminary Remarks: The following is an English translation of the part concerning the 83rd and 84th *pācattikas*, found in the Chinese translation of the *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghikas (MaVin 391a8-c20).

The Buddha was dwelling in the city of Śrāvastī. A certain ivory worker, Dharmadatta by name, decided to donate needle-cases to the community of monks and told them so. Having heard this, monks, one after another, went to him to fetch the (needle-)cases made of ivory. Some monks took only one case each, while others took two, three and even up to ten cases. Thus, the ivory soon ran out. He told the monks that he had no other way but to use bones in order to make more, and, with their consent, he continued. When there were no bones left, he used horns. However, there were many who asked, yet no one offered him anything. Then, Śāriputra entered Śrāvastī for alms and came to the ivory worker's home. His wife, who was pious, came out, offered him alms, touched his feet with her head in salutations, and stood before him, whom she had known for a long time.

¹⁴⁴ *Ms bhagavato.*

¹⁴⁵ (*ā*)*maṃ bhagavāṃ bhagavān āha tena hi na kṣamati* : a stock-phrase peculiar to this school's Vinaya texts: e.g. Abhis 24B7 (= Abhis[Ji] 111.13f.). *āhaṃsu "āma bhagavaṃ!" bhagavān āha "duṣkṛtaṃ vo bhikṣavo ṣaḍvarggikāḥ. tena hi na kṣamati ..."* (= *do.* 27B7 [= Abhis(Ji). 126.7f.] *etc.*).

¹⁴⁶ Cf. MaVin 231b14f. 佛告諸比丘：“依止毘舍離比丘皆悉令集。”爾時世尊以是因緣向諸比丘廣說過患事起，種種因緣呵責過患起已，為諸比丘隨順說法。“有十事利益，如來、應供、正遍知為諸弟子制戒，立說波羅提木叉法。……”(“The Buddha told the monks, ‘Make all the monks who are staying in the city of Vaiśālī gather!’ [When they had assembled,] then, due to this occurrence, the World-Honoured One explained to them about the arising of faults and suffering in detail. Having criticised, in various ways, as to the arising of faults and suffering, he preached in a suitable way. [Then, he said:] ‘For the sake of the ten sorts of benefits, the Tathāgata, Arhat and Samyaksambuddha sets down a rule for his disciples, and teaches the rule of the Prātimokṣa. ...’”) (= *do.* 515b20f.); Vin IV 120.13f. *atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṅghaṃ sannipātāpervā bhikkhūnaṃ tadanucchavikaṃ tadanulomikaṃ dhammiṃ kathaṃ katvā bhikkhū āmantesi* “tena hi, bhikkhave, bhikkhūnaṃ sikkhāpadaṃ paññāpessāmi ...”; *do.* 213.19f. *atha kho bhagavā Sundarīnandaṃ bhikkhuniṃ anekapariyāyena vigarahitvā ... bhikkhūnaṃ tadanucchavikaṃ tadanulomikaṃ dhammiṃ kathaṃ katvā bhikkhū āmantesi* “tena hi, bhikkhave, bhikkhūnaṃ sikkhāpadaṃ paññāpessāmi ...”

¹⁴⁷ *bhikṣuṃ*: acc. pl.; cf. BHS § 12.55 (*bhikṣuṃ*).

¹⁴⁸ *bhikṣu*: acc. pl.; cf. BHS § 12.61; RgsGr § 14.14. Or a scribal error for *bhikṣuṃ*?

¹⁴⁹ Cf. the Chinese parallel and 2r1.

Having been asked about the situation of her family and her husband's business, she replied that the latter was not very good and explained the above-stated matter to him. She complained further: "We make a living relying on his business, feed and clothe our children and pay taxes and duties. As I respect you, your reverence, therefore I tell you. Though my husband (391b) is at home, I tell (the monks) that he is out. Though he is awake, I tell them that he is sleeping."

Then, after preaching the Dharma to her and pleasing her, Śāriputra went back to the monastery and told the World-Honoured One about this matter. The Buddha said: "Call all the monks here!" When they came, the Buddha asked them about the above-stated matter: "Is it true?" They replied: "Yes, it is true." The Buddha said: "From this day onwards, I shall not permit needle cases made of ivory, bone or horn."

The Buddha (then) told the monks, "Make all the 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 all monks, for the sake of the ten sorts of benefits, and so on, until: One who has heard this once, should hear again:

¹⁵⁰When a monk has a needle case made of ivory, bone or horn, it (should) be destroyed, (but still) there is a *pācattika*.

'Monk' means as stated above. 'Ivory' means ... '*Pācattika*' means as stated above."

At that time, as the World-Honoured One had laid down a rule prohibiting needle cases made of ivory, bone or horn, monks then had them made of gold, silver, beryl, crystal or (other) jewels.¹⁵¹ (Then,) the Buddha said: "I do not permit needle cases made of gold, silver or jewels. It should be made of copper, iron, tin, lead, brass, white copper, bamboo, wood, *kambala* (woolen stuff), fine wool felt, feathers and so on, or a (shoulder) strap of a bag for bowls.¹⁵²"

¹⁵³Therefore, (the Buddha) stated (the *pācattika* rule).

¹⁵⁴The Buddha was dwelling in the city of Śrāvastī. Details are as given above.

¹⁵⁵At that time, on the fasting days, namely the eighth, the fourteenth and the fifteenth (of every fortnight), people in the city used to go out to pay respects to the World-Honoured One. The prince of Prasenajit also went to pay respects to him, after which he visited Nanda and Upananda. After touching their feet with his head in salutations, he said: "Please show me your

¹⁵⁰ MaVin 391b7f. 若比丘牙、骨、角作針筒、破已、波夜提。

¹⁵¹ MaVin 391b15f. 佛言：“不聽金、銀、寶等作針筒。應用銅、鐵、白鐵、鉛錫、鎗石、白銅、竹、木、欽婆羅、氈旃(v.l. 氈)、烏翹、乃至罽囊帶。”

¹⁵² A shoulder strap of a bag for bowls was permitted by the Buddha: Vin II 114.7f. *anujānāmi bhikkhave aṃṣabandhakam bandhanasuttakam* ("I allow you, monks, a strap at the edge [of a bag for bowls], a thread for tying." cf. BD. V 155).

¹⁵³ MaVin 391b17. 是故說. This is a set phrase found at the end of the commentary of each rule in the *Prātimokṣa-Vibhaṅga* of the Chinese *Mahāśāṃghika-Vinaya*. In the original text, this phrase must have been followed by a repetition of the rule in question, though the Chinese translators omitted it. This is evident from the comparison of the *Bhikṣuṇīvinaya* with its Chinese translation: e.g., MaVin 516c24. 是故說 = BhiVin(Mā-L) § 125, 3A3.5. *tena Bhagavān āha: "yā puna bhikṣuṇī avasrutā ... iyaṃ pi bhikṣuṇī pārājikā bhavaty asamvāsya."* ("Thus, the Lord said, 'A nun who is lustful ... This nun also has committed Pārājika and thus not permitted to live together with the others.'" [A repetition of the rule]). In the Schøyen fragment in question, the rule is also repeated.

¹⁵⁴ MaVin 391b18. 佛住舍衛城。廣說如上。

¹⁵⁵ MaVin 391b18f. 爾時、齋日月八日、十四日、十五日、城內人民出城、禮拜世尊。時波斯匿王子亦來禮拜、次第至難陀、優波難陀所。頭面禮足已、白言：“我欲觀看。願示我處。” 答言：“甚善。” 即將至閣上、語言：“童子！看是柱、梁、椽、椳、欂、科、栴、衡、彫文、刻(v.l. 剋)鏤、種種彩(v.l. 綵)畫！”

#

parallel

dwelling. I want to see them.” They replied: “With pleasure!” They then took him to their hall and said to him: ¹⁵⁶“Look, O Prince, at these pillars, beams, rafters, ridge-poles, brackets, purlins, ¹⁵⁷carvings, engravings and various colourful paintings!”

Then, he went to Nanda’s dwelling and saw ¹⁵⁸the floor was coloured blue, a big and high couch was placed there, together with a stool with steps (to get on it). A silk mattress was spread (on the couch) and pillows were placed on either end.

¹⁵⁹Having seen this, he asked: “Whose couch is this, your Reverence?” He (*i.e.*, Nanda) replied “It is mine.” The prince said: “This is too luxurious and not suitable for a monk.” Then, (Nanda) asked: “If it is not suitable for me, then who has the right to possess it?” (The prince) replied: “These decorations are what (only) a king or a prince deserves.” The monk said: “Am I not a prince? If the World-Honoured One had not renounced the householder’s life, he would have become the Wheel-Turning Sage-King, reigning all over the whole world and hence, all of you (391c) would have been ~~my~~ subjects. However, the World-Honoured One did not like the status and so renounced the householder’s life, attained enlightenment and became the Dharma-Wheel-(Turning) King. I am a prince of the Dharma-Wheel-(Turning) King. Even if I use more extravagant decorations than this, I shall still deserve them, let alone these poor articles.” Having heard this, the prince was speechless with embarrassment.

¹⁶⁰Some monks went up to the World-Honoured One and told him about this matter. The Buddha said: “Call Nanda and Upananda here!” When they came, the Buddha asked them about the above-stated matter: “Is it true?” They replied: “Yes, it is true.” The Buddha said: “Why did you decorate the couches and get criticised by lay people? From this day onwards, I shall not allow (monks) to have excessively high couches made.”

¹⁶¹Later on, the Buddha was dwelling again in the city of Śrāvastī. (Details are given above). As the World-Honoured One had laid down a rule prohibiting monks from having excessively high couches (and stools) made, they had (the legs of these) cut to the approved size. Then, they had the offcuts put under the legs as supports.

¹⁶²At that time, on the fasting days, namely the eighth, the fourteenth and the fifteenth of every fortnight, people in the city used to go out to pay respects to the World-Honoured One. The prince of Prasenajit also went to pay respects to him, after which he visited Nanda and Upananda. He said: “Please show me your dwellings, your Reverence.” ... (as related above) ... They went to Nanda’s dwelling. Having seen (the couch), (the prince) asked: “Why did you shorten the legs of the couch?” (Nanda) replied: “The World-Honoured One allows us to cut

¹⁵⁶ Cf. 2r5. *paśyath(a)*.

¹⁵⁷ Cf. 2r6. *pañtī vyālapañtī makarapañtī mṛd(v)ikālaiātherapañtī*.

¹⁵⁸ MaVin 391b24. 見青色地，敷高大床。Cf. 1r6. *ucce ghaṭṭhe*; 2r6. *ucce lpāṣṭe(r. liptē?) ghaṭṭhe maṭṭhe prapaṃḍare ulloke*.

¹⁵⁹ MaVin 391b25f. 見已，即問：“尊者！是誰床褥？”答言：“我許。”王子言：“此大嚴麗，非比丘所宜。”即復問言：“若非我所宜，誰應奢者？”答言：“若王、王子所應服飾。”比丘言：“我非王子耶？若世尊不出家者，應作轉輪聖王，君(*v.l.* 居)四天下。汝等一切是我人民。然世尊不樂是處，出家，成佛，作法輪王。我是法輪王子。設復服飾過此，猶尚是宜。況此麗物！”王子聞已，慚愧無言。

¹⁶⁰ MaVin 391c3f. 諸比丘以是因緣往白世尊。佛言：“呼難陀、優波難陀來！”來已，佛具問上事。“汝實爾不？”答言：“實爾。”佛言：“汝等云何嚴飾床褥為世人所譏？從今日後，不聽過量作床。”

¹⁶¹ MaVin 391c7f. 復次，佛住舍衛城。廣說如上。世尊制戒，不聽過量作床。諸比丘如量裁已，即以斷頭還摺(*v.l.* 支)床腳。

¹⁶² MaVin 391c9f. 爾時，齋日月(*v.l.* -)八日、十四日、十五日，城內人民出，禮拜世尊。波斯匿王子亦來禮拜，次至難陀、優波難陀所。語曰：“尊者！示我觀看處！”乃至到難陀房中。見已，即問：“何故裁此床腳？”答言：“齊裁已(*v.l.* 以)上世尊所聽。”王子言：“若世尊聽齊裁已(*v.l.* 以)上，而今還以摺(*v.l.* 支)床，與本何異？”

OUR

off the redundant part.” The prince said: “The World-Honoured One allows you to cut off the redundant part, but you have now (the offcuts) put under (the legs of) the couch as supports. What difference does it make?”

¹⁶³Then, monks went up to the World-Honoured One and told him about this matter. The Buddha said: “From this day onwards, the legs of couches should be within the regulated length. I shall not permit the installation of supports.”

¹⁶⁴The Buddha (then) told the monks, “Make all the 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 all monks, for the sake of the ten sorts of benefits, and so on, until: One who has heard this once, should hear again:

¹⁶⁵When a monk has a couch made, (the legs) should be made within the regulation size, (namely) measuring eight fingers of the Sugata high, except for the part which is inserted in pedestals¹⁶⁶. If (a leg) is made in excess of this measure, it (should) be cut off, (but still) there is a *pācattika*.”

¹⁶³ MaVin 391c15f. 諸比丘以是因緣往白世尊。佛言：“從今日後，床腳應量。不聽復槽(v.l. 支)。”

¹⁶⁴ MaVin 391c16f. 佛告諸比丘：“依止舍衛城住者皆悉令集。”“以十利故，為諸比丘制戒。乃至已聞者，當重聞。”

¹⁶⁵ MaVin 391c18f. “若比丘作床腳，應量作。高修伽陀八指，除入榫。若過(v.l. 高過)量作(v.l. -)，截已，波夜提。” Cf. 2r1.

¹⁶⁶ 入榫: This word 榫 usually means “stockade.” The part 入榫 corresponds to *aḍani* (= Pā. *aṭani*) “the notched end (of a bed or chair)”; see fn. 124.

SYMBOLS USED IN THE TRANSLITERATION

()	restored <i>akṣara</i> (s)
[]	<i>akṣara</i> (s) whose reading is uncertain
< >	omitted (part of) <i>akṣara</i> (s) without gap in the MS.
{ }	superfluous <i>akṣara</i> (s) or a <i>daṇḍa</i>
{ }	erased <i>akṣara</i> (s)
◀ ▶	interlinear insertion
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
///	beginning or end of a fragment when broken
/	<i>daṇḍa</i>
	double <i>daṇḍa</i>
∞	the edge of the MS is folded back upon itself, obscuring the lettering
*	<i>virāma</i>
.	punctuation mark
:	<i>visarga</i> used as punctuation
'	<i>avagraha</i> ; if not written in the manuscripts, it is added in brackets in the transliteration
○	string hole
ḥ	<i>upadhmānīya</i>
.....	Chinese character(s) with a dotted underline indicates a proper name, e.g. 滿願子
—	erased <i>akṣara</i> (s), e.g. <i>viṣṇā</i>
Pā	Pāli
Skt	Sanskrit
°	except for the letters following or preceding the sign, the word is the same as the preceding one.
~	stem of a word, e.g. <i>dharmā-</i> .
≠	between parallel, not quite identical passages.

LITERATURE

- Abhis = *The Facsimile Edition of the Abhisamācārika-Dharma of the Mahāsāṃghika-Lokottaravādin* 大眾部說出世部律·比丘威儀法梵文寫本影印版, Beijing 1996 (Press of Nationalities 民族出版社) (Series of Sanskrit Palm-leaf Manuscripts formerly kept in the China Ethnic Library 中國民族圖書館原藏梵文貝葉寫本叢書).
- Abhis(Ji) = *Abhisamācārikā (Bhikṣuprakīrṇaka)*, ed. B. Jinananda, Patna 1969, Kashi Prasad Jayaswal Research Institute (Tibetan Sanskrit Works Series 9).
- Adhik-v = *Adhikaraṇavastu*, in: *The Gilgit Manuscript of the Sayanāsanavastu and the Adhikaraṇavastu, being the 15th and 16th Sections of the Vinaya of the Mūlasarvāstivādin*, ed. R. Gnoli, 2 parts, Roma: Istituto Italiano per il Medio ed Estremo Oriente (SOR 50).
- AMg = Ardhmāgadhī
- Aś = Aśokan Inscriptions
- BD = Isaline Blew Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 6 vols., London 1938-1966 (Sacred Books of the Buddhists 10, 11, 13, 14, 20, 25).
- BhīVin(Mā-L) = *Bhikṣuṇī-Vinaya, including Bhikṣuṇī-Prakīrṇaka and a summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin*, ed. Gustav Roth, Patna 1970 (Tibetan Sanskrit Works Series 12).
- CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen et al., Copenhagen, 1924-.
- DhVin = *The Vinaya of the Dharmaguptakas*, T. no.1428 四分律, trans. Buddhayaśas and 竺佛念 Zhú Fóniàn, A.D. 412.
- Divy = *The Divyāvadāna: A Collection of Early Buddhist Legends*, ed. Edward Byles Cowell and Robert Alexander Neil, Cambridge 1886: The University Press.
- DP = *A Dictionary of Pāli*, by Margaret Cone, Oxford 2001- (PTS).
- EV I = *The Elders' Verses I, Therīgāthā*, translated with an introduction and notes by K. R. Norman, London 1969 : The Pali Text Society.
- EV II = *The Elders' Verses II, Therīgāthā*, translated with an introduction and notes by K. R. Norman, London 1971 : The Pali Text Society.
- EWAia = Manfred Mayrhofer, *Etymologisches Wörterbuch des Altindoarischen*, 3 Bde., Heidelberg 1986-1999: Carl Winter.
- Lüders, Beob. = Heinrich Lüders, *Beobachtungen über die Sprache des buddhistischen Urkanons*, aus dem Nachlass herausgegeben von Ernst Waldschmidt, Berlin 1954 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, Jahrgang 1952, Nr.10).
- MaVin = *The Vinaya of the Mahāsāṃghikas*, T. no.1425 摩訶僧祇律, trans. Buddhahadra and 法顯 Faxian (or Fa-Hsien), A.D.418.

- MN(trans. Nm) = *The Middle Length Discourses of the Buddha : A New Translation of the Majjhima Nikaya*, original translation by Bhikkhu Nānamoli; translation edited and revised by Bhikkhu Bodhi. Boston 1995: Wisdom Publications (Teachings of the Buddha).
- MPS = *Das Mahāparinirvāṇasūtra*, 3 vols, ed. Ernst Waldschmidt, Berlin 1950-51 (Abhandlungen der Deutschen Akademie der Wissenschaften. Philosophisch-historische Klasse 1949, 1; 1950, 2, 3).
- MSV(D) = *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*, ed. Nalinaksha Dutt, vol. 3, pts. 1-4, Srinagar 1942, 1943, 1950; Delhi²1984: Sri Satguru.
- MśVin = The Vinaya of the Mahiśāsakas, T. no.1421 彌沙塞部和醯五分律, trans. Buddhajīva, Zhū Dàoshēng 竺道生 et. al., A.D.424.
- MūVinVibh(Ch) = The Chinese translation of the Vinayavibhaṅga of the Bhikṣuprātimokṣa of the Mūlasarvāstivādins, T. no. 1442 根本說一切有部毘奈耶, trans. 義淨 Yījīng, around A.D. 710.
- MūVinVibh(Tib) = The Tibetan translation of the Vinayavibhaṅga of the Bhikṣuprātimokṣa of the Mūlasarvāstivādins, *'Dul ba rnam par 'byed pa*, trans. Jinamitra and Klu'i rgyal mtshan.
- Mvu = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série); reprint: Tokyo²1977 (Meicho-Fukyū-Kai).
- Mvu(J) = *The Mahāvastu*: Translated from the Buddhist Sanskrit by J. J. Jones, 3 vols., London¹1949-1956; ²1973-1978, ³1987, The Pali Text Society (Sacred Books of the Buddhists; v. 16, 18, 19).
- PrMoSū(Mā-L) = *Prātimokṣasūtram of the Lokottaravādimahāśāṅghika School*, ed. Nathmal Tatia, Patna 1976 (Tibetan Sanskrit Works Series 16).
- PrMoSū(Sa. v.Si.) = Georg von Simson, *Prātimokṣasūtra der Sarvāstivādins*, Nach Vorarbeiten von Else Lüders und Herbert Härtel herausgegeben, Teil I: Wiedergabe bisher nicht publizierter Handschriften in Transkription; Teil II: Kritische Textausgabe, Übersetzung, Wortindex sowie Nachträge zu Teil I, Göttingen 1986-2000 (STT 11; AAWG 155, 238).
- PrMoSū(Mū) = *Prātimokṣa-Sūtram (Mūlasarvāstivāda)*, ed. Anukul Chandra Banerjee, Calcutta 1954 (2. ed. in: A. Ch. Banerjee *Two Buddhist Vinaya Texts in Sanskrit : Prātimokṣa Sūtra and Bhikṣukarmavākya*, Calcutta 1977: The World Press Private Limited, pp. 1-56).
- PrMoSū(Mū.tib) = *So-sor-thar-pa (kbrims) : Vol. V of the Dulwa Portion of the Kangyur (Leaves 1-29 and top line of leaf 30)*, ed. and tr. by Satis Chandra Vidyabhusana, Calcutta 1915: Asiatic Society. (A Reprint of Vidyabhusana, "So-sor-thar-pa; or, a Code of Buddhist Monastic Laws: Being the Tibetan Version of Prātimokṣa of the Mūla-sarvāstivāda School," *Journal of the Asiatic Society of Bengal*, N.S. 11[1915], pp. 29-139).
- RgsGr = Akira Yuyama, *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*, Canberra 1973 : Faculty of Asian Studies in association with Australian National University Press (Oriental Monograph Series 14).
- SaVin = The Vinaya of the Sarvāstivādins, T. no. 1435 十誦律, trans. Kumārajīva, Puṇyatratā and Dharmaruci, A.D.404.
- Sp = *Samantapāsādikā, Buddhaghosa's Commentary on the Vinaya Piṭaka*, ed. J. Takakusu and M. Nagai, 7 vols., London 1924-1947(PTS), ²1966-1982 (PTS).
- SP = *Saddharmapuṇḍarīka*, ed. H. Kern, B. Nanjio, St. Petersburg 1908-1912 (Bibliotheca Buddhica10).
- SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, begonnen von E. Waldschmidt, ed. H. Bechert, bearb. S. von Simson, M. Schmidt, J.-U. Hartmann und S. Dietz, Göttingen 1973ff.
- T = Taishō Shinshū Daizōkyō, 大正新脩大藏經, ed. J. Takakusu and K. Watanabe, 100 vols., Tokyo 1924-34.
- Vin = *Vinayapitaka*, ed. H. Oldenberg, 5 vols., London 1879-1883 (PTS).
- VinVibh(R) = Valentina Rosen, *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins, Sanskritfragmente nebst einer Analyse der chinesischen Übersetzung*, Berlin 1959 (*Sanskrittexte aus den Turfanfunden 2*).
- Bloch, Jules
1950 *Les Inscriptions d'Asoka*, Paris : Société d'Édition << Les Belles Lettres >>.
- Bloomfield, Maurice and Franklin Edgerton
1930-34 *Vedic Variants. A Study of the Variant Readings in the Repeated Mantras of the Veda. I The Verb, II Phonetics, III Noun and Pronoun Inflection*. Philadelphia: University of Pennsylvania, 1930, 1932, 1934 (Vol. 3 by M. Bloomfield, F. Edgerton and M. B. Emeneau).
- Coomaraswamy, Ananda Kentish
1928 "Indian Architectural Terms," in: *Journal of the American Oriental Society* 48, No.3, pp. 250-275.
- von Hintüber, Oskar
1967 "Pāli ulloka-," in: *Zeitschrift für vergleichende Sprachforschung auf dem Gebiet der Indogermanischen Sprachen* 81, pp. 247-253.
2001 *Das ältere Mittelindisch im Überblick 2., erweiterte Auflage*, Wien: Verlag der Österreichischen Akademie der Wissenschaften (SbÖAW Bd. 467 = Veröffentlichung der Kommission für Sprachen und Kulturen Südasien, Heft 20).
- Kern, Hendrik
1912/13 "Deutung einer missverstandenen Stelle im Mahāvastu," in: *Indogermanische Forschungen* 31, S. 194-197.

- 1916 *Toevoegselen op 't Woordenboek van Childers*, Amsterdam 1916 (Johannes Müller).
- Nolot, Édith
1991 *Règles de discipline des nonnes bouddhistes: Le Bhikṣuṇīvinaya de l'école Mahāsāṃghika-Lokottaravādin*, traduction annotée, commentaire, collation du manuscrit, Paris: de Boccard (Publications de l'Institut de civilisation indienne 8/60).
- Norman, Kenneth Roy
1991 *Collected Papers*, II, Oxford: The Pali Text Society.
1994 *Collected Papers*, V, Oxford: The Pali Text Society.
- Prebish, Charles S.
1975 *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins*, University Park and London: Pennsylvania State University Press.
- Schlingloff, Dieter
1963 "Zur Interpretation des Prātimokṣasūtra," in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 113, pp. 536-551.