

# The Karmabhedavastu of Guṇaprabha's *Vinayasūtra*

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**Abstract:** The Karmabhedavastu is the fourteenth chapter of Guṇaprabha's *Vinayasūtra*. It concerns disputes related to ecclesiastical acts in the Buddhist monastic community. The chapter consists of two sections, which are collected from different texts of the Mūlasarvāstivāda Vinaya corpus. A first critical edition of the Sanskrit text of the Karmabhedavastu, the Tibetan translations in the bsTan 'gyur, and an annotated translation are the main contributions of this paper.

**Keywords:** *karmabheda*, Guṇaprabha, *Vinayasūtra*

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## 1. Introduction

The Karmabhedavastu,<sup>2</sup> the fourteenth of the seventeen chapters of Guṇaprabha's *Vinayasūtra* (henceforth, VS),<sup>3</sup> deals with a special type of dispute within the Buddhist community, the one related to ecclesiastical acts (*karman*). The text is a collection of related rules gathered from the *Vinayavastu*, the *Prccchā*, and the *Māṇavikā* of the Mūlasarvāstivāda Vinaya.<sup>4</sup>

<sup>1</sup> I dedicate this work to Prof. Dr. Leonard van der Kuijp on the occasion of his seventieth birthday. May the genuineness of his enthusiasm and erudition, to which I am a witness, continue to break the karmic binds of ignorance!

<sup>2</sup> The *Vinayasūtra* was edited twice. The first edition was contributed by SĀṆKṚTYĀYANA 1981, a polymath of Buddhist Studies and the trailblazer of the modern studies on the Sanskrit manuscripts preserved in Tibet. His edition was revisited and improved by the Studying Group of the Institute for Comprehensive Studies of Buddhism at Taishō University headed by Dr. Yoshiyasu Yonezawa (米澤嘉康), the edition is available online: [https://www.tais.ac.jp/wp/wp-content/uploads/2015/07/vinayasutra\\_trlt.pdf](https://www.tais.ac.jp/wp/wp-content/uploads/2015/07/vinayasutra_trlt.pdf). On the basis of the previous contributions, the current edition aims to take the study of the *Vinayasūtra* a step forward by taking into consideration the previously unknown materials and the new observations on Guṇaprabha, the Mūlasarvāstivāda Vinaya, and the *Vinayasūtra*. For the editorial policy of the *Vinayasūtra* and a survey of all the textual witnesses known so far, see LUO 2011.

<sup>3</sup> For the authorship of the *Vinayasūtra*, see LUO 2019: 198–199.

<sup>4</sup> For the *Prccchā*, see CLARKE 2015: 77; for the *Māṇavikā*, see CLARKE 2015: 79–80.

According to dGe 'dun grub pa's (1391–1474) *Legs par gsungs pa'i dam pa'i chos 'dul ba mtha' dag gi snying po'i don legs par bshad pa rin po che'i 'phreng ba* (henceforth, Rin 'phreng), the Karmabhedavastu, together with the Cakrabhedavastu<sup>5</sup> and Adhikaraṇavastu,<sup>6</sup> shows how to remedy disputes in the Buddhist community; the Cakrabhedavastu deals with disputes concerning the *dharmacakra*, and the Adhikaraṇavastu treats issues other than those presented in the two other chapters.<sup>7</sup> An analytical synopsis of the Karmabhedavastu is extracted from the Rin 'phreng.<sup>8</sup>

Appeasing the dispute concerning ecclesiastical act (*las dang 'brel ba'i rtsod pa zhi bar bya ba*) [VS.14]

1. [Sūtras] from the [Vinaya]vastu (*gzhi'i skabs nas byung ba*) [VS.14.1–22]
  - 1.1. Avoiding the cause of disharmony (*mi mthun pa'i rgyu spang ba*) [VS.14.1–5]
  - 1.2. The main issue together with the performance [of ecclesiastical act] (*dngos po byed pa dang bcas pa*) [VS.14.6–7]
  - 1.3. The manner how one who follows the right teaching should act (*chos 'di pas ji ltar bya ba*) [VS.14.8–15]
  - 1.4. The pacifying ritual with supplementary acts (*zhi byed zhar byung dang bcas pa*) [VS.14.16–22]
2. [Sūtras] from the *Pricchā* and the *Māṇavikā* (*zhu ba dang bram ze'i bu mo'i skabs nas 'byung ba*) [VS.14.23–39]
  - 2.1. The main issue of disharmony together with the performance [of ecclesiastical act] (*mi mthun pa dngos byed pa dang bcas pa*) [VS.14.23–26]
  - 2.2. Precepts for the indifferent ones (*gzbu bo rnams kyi bslab bya*) [VS.14.27–33]
  - 2.3. Supplementary rules concerning the ownership of the rainy season retreat acquisition (*zhar la dbyar rnyed gang dbang mi dbang bstan pa*) [VS.14.34–39]

The synopsis of the VS supplied by dGe 'dun grub pa in the Rin 'phreng and that by mTsho sna ba Shes rab bzang po (13th century CE) in the 'Dul

<sup>5</sup> LUO 2021.

<sup>6</sup> LUO forthcoming a.

<sup>7</sup> Rin 'phreng (586–11).

<sup>8</sup> Relevant remarks which are routinely given before the *pratīkas* are scattered in the running commentary; a detailed report of the sources would be tedious and for the moment is not attempted.

*ba mdo rtsa'i rnam bshad nyi ma'i 'od zed legs bshad lung gi rgya mtsho*, the other major para-canonical VS commentary originally composed in Tibetan, are further developments in the history of the commentarial literature of the VS.

The auto-commentary of the VS, the *Vinayasūtravṛtṭyabhidhānasva-  
vyākhyāna* (henceforth, VSS), while focusing on selective topics, skipped the preliminary duty of glossing the wordings and terms in the *sūtra*. This undesirable gap was later filled by Dharmamitra's *Vinayasūtraṭīkā* (henceforth, VST). The explanatory model adopted in the VST is economic as well as effective, first contextualising the *sūtra* in question then anatomising each and every word therein. The model is consistently applied and the VST becomes the best VS commentary for any attempt to understand and interpret the VS. As critically remarked by Bu ston Rin chen grub (1290–1364), the quality of the Tibetan translation of the VST is 'extremely good (*shing tu bzang*)' and that of the VSS is 'extremely bad (*shing tu ngan*).'<sup>9</sup> The sharp contrast, to some extent at least, could be accounted for by the different orientations of the two commentators. The final step to a comprehensive understanding of the VS, however, was made only after the *sa bcads* were supplied by the Tibetan exegetes. Without a birds' eye view of the semantic units, the chapters, and the VS as a whole, an annotated translation like we have attempted to present in the following might be serviceable, but can hardly be systematic.

There are many divergences among the canonical commentaries concerning both the reading as well as the explanation of the *sūtras*. Some are trivial and ignorable. There are, however, significant ones which either point to different recensions of the *sūtras* or different interpretations of the same *sūtras*. In the cases shown below, the divergences may be so extraordinary that the best way to account for them may simply be to assume different sectarian affiliations of the different views. This is particularly true in the cases where serious disagreement is detected between the VSS and the VST on the one hand, and the VSV on the other hand.

A self-evident example for different recensions of the VS is *sūtra* 14.11:

Other says: 'They should, by speech hearable and through others, [offer them bad bedding and seats].'

<sup>9</sup> 'di steng pa lo tstsha ba ga rod tshul khirms 'byung gnas kyis physis bsgyur ba ste | 'gyur shin tu ngan no || slob dpon chos kyi bshes gnyen gyis mdzad pa'i rgya cher 'grel pa shloka nyi khri chig stong | bam po bdun cu pa 'di dang rtsa ba gnyis jinamitra dang klu'i rgyal mtshan gnyis bsgyur bas 'gyur shin tu bzang ngo || (mDzes rgyan, 57a3–4). See Luo 2009a: 328. For sTeng pa lo tstsha ba, see YONEZAWA 2016.

This is an alternative of what is prescribed in the previous *sūtra*:

[Those who follow this teaching] should by gesture offer bad bedding and seats [to them].

When those who stick to the wrong teaching arrive, those following the right teaching should, according to 14.10, offer them necessities of poor quality; they could hand out the offering personally but they are not allowed to speak to the unvirtuous visitors. The optional way given in 14.11 is more humiliating: the host-giver is allowed to speak, not, however, to the erring receivers, but to a conduit. Besides, the rightful giver should ensure that his words reach the target audience, the chastisable visitors. The difference between these two *sūtras* concerning how to react to a visit of guilty monks is rather substantial, though they share the same goal, because, in general, the *vinaya* rules of different schools distinguish themselves from one another mainly with regard to how or how not to behave in a certain way but not why or why not to do so.

Besides, *sūtra* 14.11, it seems, has an informative variant reading. The reading concerned is *aparam*, which is attested in both Sanskrit manuscripts, the major textual witnesses for the critical edition. The canonical commentaries, however, suggest, besides *aparam* (n. sg. nom.), *aparaḥ* (m. sg. nom.).

Both the VSS and the VST specify the referent of *kha cig*, the equivalent of *aparam* in the VS, VSS, VST, and Prajñākara's *Vinayasūtravyākhyāna* (henceforth, VSVy), as a certain text (*gzhung kha cig*).<sup>10</sup> The VSVy, despite sharing the same equivalent with the above three texts, supplies 'a certain *ācārya* teaches.'<sup>11</sup> The VSV has the equivalent *gzhān* for *apara* and identifies it with a Vinayadhara.<sup>12</sup> The referent *gzhung*, which may in all likelihood reflect *śāstra* (n.), supports *aparam*, the referents *ācārya* and *vinayadhara*, both masculine nouns, point to *aparaḥ*.

Besides, the VSV also contrasts in an interesting way the above two explanations:

Others say: '[Those who follow the right teaching] should – by speech audible [to the visitors who follow the wrong teaching] – through others (*anyatra*) [offer them bad bedding and seats]. The previous [*sūtra*] (*ltag ma*) is taught in a *vinaya* text that like before (*ltag ma ltar*) [those who follow the right teaching] should by gesture offer a *bhikṣu* who follows

<sup>10</sup> VSS 89-1334-15, VST 91-819-3.

<sup>11</sup> slob dpon kha cig 'chad par ston pa'o (VSVy 92-618-2).

<sup>12</sup> 'di ni 'dul ba 'dzin pa'i tshig (VSV 92-1504-8).

the wrong teaching bedding and seats; the present *sūtra* [however] is the words of a Vinayadhara: While offering bedding and seats, [those who follow the right teaching] should offer with speech audible to the erring *bhikṣu*.<sup>13</sup>

The VSV attributes what is given in 14.10 to an unnamed *vinaya* text and 14.11 to an anonymous *vinaya* specialist. The two optional ways to deal with the same issue are transmitted in different ways, in written text and in oral tradition, respectively. It is remarkable that Guṇaprabha kept both and it is inferable that both might still be in use while Guṇaprabha's compiling of the VS was ongoing. Very likely, they represent the different voices of the groups who were probably competing for the fundamentality of their own within Buddhist society.<sup>14</sup> This could also be an example of another VS version which predated and was known to Guṇaprabha.<sup>15</sup>

There are other cases where the VSV sets itself apart from other canonical commentaries either in terms of the reading or the interpretation of the *mūla* text. The *pratīka* of 14.4 as cited in the VSV, for instance, lacks an equivalent of *tena*, and the running commentary in the VSV, it seems, takes *evam* as only concerned what is described in 14.3.<sup>16</sup> The *pratīka* of 14.4 in the VST has *des* for *tena* and makes it clear that *evam* refers back to what is presented in both 14.3 and 14.2.<sup>17</sup> The peculiarities of VSV 14.4 suggests, rather strongly, a source of information different from that of the VST.

Significant disagreements between the VSV and the VST are also found in the case of 14.5. First, *grāhyatā ca*, which is taken as the last part of 14.5 in the VS, the VSS, the VST, and the VSVy, is deemed as an independent *sūtra* in the VSV.<sup>18</sup> Second, while the subject is given as cell-distributor in the VSS<sup>19</sup> and the VST,<sup>20</sup> it is specified by the VSV as the community.<sup>21</sup>

<sup>13</sup> tshig gis gzhan thos par ro zhes gzhan dag go || ltag ma ltar log pa la bltas pa'i dge slong stan mi smra bar lag brdas sbyin no zhes 'dul ba'i gzhung las 'chad de ltag ma yin | 'di ni 'dul ba 'dzin pa'i tshig ste stan sbyin pa mi dge ba'i dge slong thos par byas te sbyin zhes bshad || (VSV 92-1504-11).

<sup>14</sup> Obviously, this is an issue closely related to the division between the Sarvāstivādins and the Mūlasarvāstivādins. For a recent discussion, see SASAKI 2018. LUO forthcoming b is a further observation on this issue.

<sup>15</sup> For other examples, see LUO 2011: 175–176.

<sup>16</sup> VSV 92-1502-20.

<sup>17</sup> VST 91-816-18.

<sup>18</sup> VSV 92-1503-5.

<sup>19</sup> *gnas khang bsko ba* (VSS 89-1333-6).

<sup>20</sup> *gnas khang bsgo ba* (VST 90-817-6).

<sup>21</sup> *dge 'dun* (VSV 92-1503-5).

There are other relatively minor disagreements between the VSV and other canonical commentaries.<sup>22</sup> They have been recorded in annotations to the English translation below. It suffices now to say that the VSV represents a different tradition of the VS, despite its being attributed to Guṇaprabha. The attribution was questioned by Bu ston, reasonably, we would say, in light of the above observation on the individual cases.

The VSVy, which is attributed to Prajñākara, very often sides with the VSV when a disagreement, either linguistic<sup>23</sup> or interpretational,<sup>24</sup> occurs among the canonical commentaries. Yet, it has its own peculiarity. In several cases, single readings are found in the VSVy. The most impressive one occurs in 14.9, where the *pratīka* in the VSVy alone supports the reading of the two Sanskrit manuscripts, both of which in this case stand against the reading shared by the VS, the VSS, the VST, and the VSV. We list below other cases found in this chapter. The wording *atinamane* of VS 14.2 is not attested in the *pratīka* quoted in the VSVy. The word *lūha* is missing in 14.10 as quoted in the VSVy. This is a rather significant issue, because without the adjective *bad/lūha*, the humiliation for the guilty *bhikṣus*, from the point view of what is prescribed in other commentaries, shall become much less proportional to the infringement they committed, though this might precisely be the point the reading of the VSVy is intended to make. In the case of 14.35, the *pratīka* in the VSVy does not have *saṃghe*.

The two Sanskrit manuscripts used for the critical edition basically represent two different transmission lines of Guṇaprabha's VS.<sup>25</sup> Exceptional cases, which are worth mentioning, however, are found in this chapter. VS 14.17 in both manuscripts reads:

*sthalasthair atra santi ced bhikṣuṇīnām acodyatvam.*

On the basis of the Tibetan materials, where *bstan par bya ba nyid* (VS, VSS, VST), *lung sbyin* (VSVy), and *bshad* (VSV) rather suggest *codyatvam*, while *gzū bo dag yod na* (VS, VSS, VST), *skam la gnas pa yod na* (VSVy), and *bar ma yod na* (VSV) unequivocally point to *sthalasthāḥ... santi*, we have emended the text:

<sup>22</sup> By 'canonical commentaries' we refer to the VSS, the VST, the VSVy, and the VSV.

<sup>23</sup> For instance, the disagreement concerning the translation of *vyagratvam*, which is attested in both 14.7 and 14.28.

<sup>24</sup> For instance, the disagreement concerning the interpretation of *idaṃdharmabhiḥ* in 14.8. For the VSS and the VST, this refers to the seven groups of the side following right teaching; the VSVy and the VSV, however, refer only to five groups (*dge slong sde lnga*). It seems, according to VSVy and VSV, the lay followers should still pay respects to the monks who follow the wrong teaching.

<sup>25</sup> Luo 2011: 177–178.

*sthalasthā atra santi ced bhikṣuṇīnām codyatvam.*

However secondary may the reading in the manuscripts be, it also yields good sense:

If they, [i.e., those who follow the right teaching,] are with indifferent members (*sthalasthaiḥ*), [they] should not teach (*acodyatvam*) nuns.

The implication then is that the indifferent members should teach the nuns. In fact, it is inevitable to emend *acodyatvam* to *codyatvam* if we emend *sthalasthair* to *sthalasthāḥ*. Thus, both the emended text which reflects the reading transmitted in the Tibetan texts and the reading preserved in the two Sanskrit manuscripts are self-coherent. This again shows the complexity of the transmission of the VS. There is yet another example, 14.24:

When the [schism regarding ecclesiastical acts arises], the ecclesiastical acts take effect respectively (*pratisvam*).

The ecclesiastical acts performed by each side take effect independently. Instead of *pratisvam*, manuscript A transmits a partially illegible reading *?ajñām?*, which by itself is puzzling. A clue to its solution is found in the VSV:

While the community is divided into two groups, despite not mutually asking for consent, it is allowable to perform ecclesiastical acts concerning the community.<sup>26</sup>

Without asking for consent means without knowing what is performed by the other side. The damaged reading *?ajñām?* could in fact be a corruption of *ajñātām* and the text in manuscript A may mean:

When the [schism regarding ecclesiastical acts arises] the ecclesiastical acts [performed by each side] take effect [even] without [being] known [by the other side] (*\*ajñātām*), [i.e., without informing the other side].

There is another unresolved problem. The *pratīka* in VSVy reads: *'di dag so so 'i las su mi rung ba*, which may suggest yet another reading of 14.24.

Linguistically speaking, the *pratīkas* of the VS as quoted in the canonical commentaries, i.e., items 1 to 5 in the **Texts**, fall into two groups.<sup>27</sup> Group 1, which consists of the VSS and the VST, both of which transmit the reading of the Tibetan translation of the *mūla* text of the VS, is more intelligible than the

<sup>26</sup> dge 'dun dge mi dge sde gnyis su chad pa gcig la gcig dad pa ma dris kyang dge 'dun gyi las su rung ngo || (VSV 92-1506-6).

<sup>27</sup> Luo 2009b: 301–306.

texts in the other group and the equivalents therein are more in line with the vocabulary in the *Mahāvvyutpatti*. Group 2, the VSVy and the VSV, tends to be literal and is less intelligible. The situation in the VSV is so extreme that in some cases, like for instance VS 14.21, the translation becomes syntactically odd, though it faithfully copies the word order in the original text, which is sometimes semantically meaningful.

Now, a few words concerning the conventions for the texts and the annotated English translation. The Tibetan translations presented in the **Texts** are based upon the dPe bsdur ma edition of the bsTan 'gyur. The source of the translations is supplied in a fixed pattern: [volume-page-line]. For instance, [88-1054-10] means the text quoted starts in line 10 on page 1054 of volume 88 of the dPe bsdur ma bsTan 'gyur.

For the annotated translation, the *sūtras* are first rewritten in a way that the syntax may be more easily recognised and appreciated than in their original word order. The rewriting follows the syntactic structure Dharmamitra fleshed out in the VST. The glosses on the terms are basically gleaned from the VST. The divergences among the commentators, which, as shown above, reflect sectarian disagreements concerning specific issues, are discussed in the annotations.

## 2. Texts

### 2.1. From the *Vinayavastu*

VS 14.1 na nānātvāya saṃghasya prabhaviṣṇum<sup>28</sup> akāmaṃ codayed unmoṭayed vā codayantam<sup>29</sup> || [A104r2][B58r3]

1. dge 'dun tha dad pa nyid du nus pa la mi 'dod par gleng ba dang gleng bar byed pa na log par mi bya'o || [88-1054-10]
2. dge 'dun tha dad pa nyid du nus pa la mi 'dod par gleng ba dang | gleng bar byed pa na log par mi bya'o || [89-1332-8]
3. dge 'dun tha dad pa nyid du nus pa la mi 'dod par gleng ba dang gleng bar byed pa na log par mi bya'o || [91-816-3]
4. dge 'dun 'byed pa'i mthu yod pa la ma dad bzhin du mi gleng gleng na'ang khyad du mi gsod || [92-616-11]
5. dge 'dun 'byed pa tha dad par byed nus pa la mi 'dod bzhin du mi gleng | [92-1502-7] glengs pa la mthar mi bya || [92-1502-11]

<sup>28</sup> prabhaviṣṇum em.: prabhāviṣṇum AB

<sup>29</sup> codayantam A: codayatvam B

VS 14.2 na yatra prativirodhas tena sārdham atinamane samāsīta || [A104r2]  
[B58r4]

1. 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya'o || [88-1054-11]
2. 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya'o || [89-1332-9]
3. 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya'o || [91-816-8]
4. gang du yang khon yod pa dang lhan cig mi bsdad || [92-616-14]
5. gang du mi 'phrod pa de dang lhan cig tu mnas par mi gnas || [92-1502-14]

VS 14.3 dvitrāsanāntaritam anyatra || [A104r3][B58r4]

1. gzhan du ni go gnyis sam gsum gyi bar du bcad do || [88-1054-12]
2. gzhan du na go gnyis sam gsum gyi bar du bcad de'o || [89-1332-12]
3. gzhan du ni go gnyis sam gsum gyi bar du bcad de'o || [91-816-14]
4. gud du'ang gnyis sam gsum gyis go btsal te'o || [92-616-16]
5. gzhan du na stan gnyis gsum spangs te'o || [92-1502-17]

VS 14.4 evam itaras tena || [A104r3][B58r4]

1. des cig shos dang yang de bzhin no || [88-1054-13]
2. des cig shos dang yang de bzhin no || [89-1332-17]
3. des cig shos dang yang de bzhin no || [91-816-18]
4. gcig gis kyang de bzhin du de dang | [92-616-18]
5. gzhan gyis kyang de bzhin no || [92-1502-20]

VS 14.5 antaritasyānaya vihārasya deyatvaṃ grāhyatā ca || [A104r3][B58r4]

1. de gnyis kyi gtsug lag khang bar du chod ba sbyin par bya ba nyid dang mnod par bya ba nyid do || [88-1054-13]
2. de gnyis kyi gtsug lag khang bar du chod pa sbyin par bya ba nyid dang mnod pa bya ba nyid do || [89-1333-2]
3. de gnyis kyi gtsug lag khang bar du chod pa sbyin par bya ba nyid dang mnod par bya ba nyid do || [91-817-2]
4. 'di gnyis kyi gnas so sor sbyin zhing mnod pa yang | [92-616-20]

5-1<sup>30</sup> des gtsug lag khang bkol te sbyin || [92-1503-2]

5-2 blangs pa yang ngo || [92-1503-5]

VS 14.6 dharme vinaye<sup>31</sup> caitadvattām adharme ced abhiniveśo jñātvā saṃghasāmagrī<sup>32</sup> na vidyate || [A104r3][B58r4]

1. chos dang 'dul ba la gal te de dang ldan par shes nas chos ma yin pa la mngon par zhen pa la dge 'dun mthun pa med do || [88-1054-15]
2. chos dang 'dul ba la gal te de dang ldan par shes nas chos ma yin pa la mngon par zhen pa la dge 'dun mthun pa med do || [89-1333-11]
3. chos dang 'dul ba la gal te de dang ldan par shes nas chos ma yin pa la mngon par zhen pa la dge 'dun mthun pa med do || [91-817-12]
4. chos dang 'dul bas der gyur la chos ma yin pa la ji nas kyang zhen par shes na dge 'dun mthun pa la yal lo || [92-617-3]
5. chos dang 'dul ba 'di dag las te chos ma yin pa la chags par shes nas dge 'dun 'du ba med do || [92-1503-7]

VS 14.7 tasmān na tadanyānām saṃbhūya kṛtau karmaṇo rūḍhir<sup>33</sup> na paraspareṇa vyagravatam<sup>34</sup> || [A104r4][B58r4]

1. de'i phyir de las gzhan pa dag dang tshogs te | las byas na yang mi 'chags la phan tshun mi mthun pa nyid du yang mi 'gyur ro || [88-1054-16]
2. de'i phyir de las gzhan pa dag dang tshogs te las byas na yang mi 'chags la phan tshun mi mthun pa nyid du yang mi 'gyur ro || [89-1333-20]
3. de'i phyir de las gzhan pa dag dang tshogs te las byas na yang mi 'chags pa la phan tshun mi mthun pa nyid du yang mi 'gyur ro || [91-817-20]
4. de bas na de las gzhan pa dang 'dus te las byas kyang mi skye zhing gcig la gcig bskal par yang mi 'gyur ba'o || [92-617-8]
5. de bas na de dang gzhan du ste las spyad pa mi skye phan tshun du mi brel to || [92-1503-14]

<sup>30</sup> In this case, the VSV separates the *pratīka*. The way the VSV divides the *sūtra* sometimes differs from other canonical commentaries. This is a phenomenon worthwhile for further investigation.

<sup>31</sup> dharme vinaye B: dharmmavinaye A

<sup>32</sup> °sāmagrī A: °sāmagrīn B

<sup>33</sup> rūḍhir A: rūḍhin B

<sup>34</sup> °ṇa vyagravatam A (°ṇa vyagravatam): °ṇavyagravatam\* B

VS 14.8 kaliparāyaṇatva eṣāṃ<sup>35</sup> tadvipakṣasya<sup>36</sup> hy<sup>37</sup> avandyatvam idaṃdharmabhiḥ || [A104r4][B58r5]

1. de dag de'i mi mthun pa'i phyogs dang 'thab par gyur pa nyid na chos 'di pa dag gis phyag mi bya ba nyid yin no || [88-1054-18]
2. de dag de'i mi mthun pa'i phyogs dang 'thab par gyur pa nyid na chos 'di pa dag gis phyag mi bya ba nyid yin no || [89-1334-5]
3. de dag de'i mi mthun pa'i phyogs dang 'thab par 'gyur ba nyid ni chos 'di pa dag pa'i phyag mi bya ba nyid yin no || [91-818-6]
4. de dag de'i gnyen por 'thab ces pa dang chos 'di pa rnams kyi phyag mi bya || [92-617-11]
5. 'thab mo la gnas pa de dang de'i rkyen por 'di'i chos pas phyag mi bya || [92-1503-18]

VS 14.9 pratyutthānāsanopanimantraṇasaṃlapanālapanasammodanavyavalokanālokanānām<sup>38</sup> apy akaraṇam || [A104r5][B58r5]

1. mngon du ldang ba dang stan la bod pa dang gtam 'dre ba dang phebs par smra ba dang kun dga' bar 'gyur ba dang rnam par lta ba dang cung zad lta ba dag kyang mi bya'o || [88-1054-19]
2. mngon du ldang ba dang stan la bod pa dang | gtam 'dre ba dang | phebs par smra ba dang | kun dga' bar 'gyur ba dang rnam par lta ba dang cung zad lta ba dag kyang mi bya'o || [89-1334-11]
3. mngon du ldang ba dang ltan la bod pa dang gtam 'dre ba dang | phebs par smra ba dang | kun dga' bar 'gyur ba dang | rnam par blta ba dang | cung zad blta ba dag kyang mi bya'o || [91-818-13]
4. ldang ba stan la gnyer<sup>39</sup> | gtam<sup>40</sup> | bre mo gtam kun dga' ba rnam par lta ba rnams kyang phyag mi bya || [92-617-14]
5. mi ldang | stan la spyen mi drong | gtam dang | gtam kun dang | mgu bar byed pa dang | rtog pa dang | lta ba dang 'di dag mi bya || [92-1503-21]

<sup>35</sup> eṣāṃ A: eṣā B

<sup>36</sup> tadvipakṣasya B: dvipakṣye A

<sup>37</sup> hy a° A: cā° B

<sup>38</sup> °vyavalokanālokanānām em.: °vyavalokanānām AB

<sup>39</sup> gnyer em.: gnyar (dPe)

<sup>40</sup> gtam em.: tam (dPe)

VS 14.10 lūhaśayanāsanānupradānaṃ hastasaṃvyavahāraṇa || [A104r5]  
[B58r5]

1. lag pa'i tha snyad kyis gnas mal ngan pa rjes su sbyin no || [88-1055-2]
2. lag pa'i tha snyad kyis gnas mal ngan pa rjes su sbyin no || [89-1334-13]
3. lag<sup>41</sup> pa'i tha snyad kyis gnas mal ngan pa rjes su sbyin no || [91-818-21]
4. lag brdas mal stan sbyin | [92-617-19]
5. mal stan ngan pa byin te lag brda bya || [92-1504-3]

VS 14.11 vacanenānyatra saśrūtaṃ ity aparaṃ || [A104r6][B58r5]

1. kha cig las ni tshig gis thos pa dang bcas par gzhan la'o zhes so ||  
[88-1055-3]
2. kha cig las ni tshig gis thos pa dang bcas par gzhan la'o || [89-1334-14]
3. kha cig las ni tshig gis thos pa dang bcas par gzhan la'o || [91-819-2]
4. des thos par gzhogs sbad kyis zhes kha cig ces pa || [92-617-21]
5. tshig gis gzhan thos par ro zhes gzhan dag go | [92-1504-6]

VS 14.12 pratyante vihāśya || [A104r6][B58r5]

1. gtsug lag khang mjug<sup>42</sup> tu'o || [88-1055-4]
2. gtsug lag khang mjug tu'o || [89-1334-18]
3. gtsug lag khang mjug tu'o || [91-819-6]
4. gnas ni mtha' khob tu'o || [92-618-4]
5. gtsug lag khang mtha' 'khob las so || [92-1504-10]

VS 14.13 vṛddhā vayam api vadatsu yūyam api śramaṇāḥ śākyaputriyāḥ sma  
ity ātmānam pratijñāndhve | yeśaṃ cedam vṛttam iyaṃ vārtā, kāruṇiko vaḥ  
śāstā yena itad anujñātam etad api vo na prāpadyata iti prativadēyur anyatra ||  
[A104r6][B58r5]

1. kho bo cag rgan no zer na khyed cag kyang bdag cag shākya'i sras kyi dge  
sbyong dag yin no snyam du bdag nyid khas 'che'am | khyed cag gang  
dag gi spyod tshul 'di lta bu dang gnam 'di lta bu la 'di yang mi 'thob pa  
yin na khyed kyi ston pa thugs rje dang ldan pas des na 'di rjes su gnam  
ngo' zhes gzhan la lan gdab par bya'o || [88-1055-4]

<sup>41</sup> lag em.: log (dPe)

<sup>42</sup> mjug em.: 'jug (dPe)

2. kho bo cag rgan no zhes zer na khyed cag kyang bdag cag shākya'i sras kyi dge slong dag yin no snyam du bdag nyid khas 'che'am | khyed cag gang dag gi spyod tshul 'di lta bu dang gtam 'di lta bu 'di yang mi thob pa yin na | khyed kyi ston pa thugs rje dang ldan pa des na 'di rjes su gngang ngo zhes gzhan la lan gdab par bya'o || [89-1334-19]
3. kho bo cag rgan no zhes zer na khyed kyang bdag cag shākya'i sras kyi dge slong dag yin no snyam du bdag nyid khas 'che 'am khyed cag gang dag gi spyod tshul 'di lta bu dang gtam 'di lta bu 'di la yang mi 'thob pa yin na | khyod kyi ston pa thugs rje dang ldan pas des na 'di rjes su gngang ngo zhes gzhan la lan gdab par bya'o || [91-819-8]
4. nga yang rgan rabs shig na zhes zer na 'di skad gyi gtam drung grags pa khyed kyang bdag shākya'i sras kyi dge sbyong snyam mam khyed kyi ston pa thugs rje can gyis gngang du zad kyi 'di dag tsaṃ gyi tshod kyi mi 'thob bo zhes gzhangs gtam gyis la lan glan || [92-618-5]
5. bdag kyang rgan po'o zhes smras na khyod kyang dge sbyong shākya'i bu na'o zhes bdag la 'cha' 'am | ci lta khyod kyis 'di lta bur gyur pa'i 'di lta bu'i gtam ste khyod kyi ston pa snying rje can gyis 'di gngang gi 'di yang mi dbang ngo zhes gzhan la smra'o || [92-1504-12]

VS 14.14 na bhikṣuṇy āsanamokṣaṃ hāpayet || [A104v1][B58r6]

1. dge slong mas stan las ldang ba dbri bar mi bya'o || [88-1055-9]
2. dge slong ma la stan las ldang ba dbri bar mi bya'o || [89-1335-7]
3. dge slong mas stan las ldang ba la dbri bar mi bya'o || [91-820-9]
4. dge slong mas ni stan las 'phags pa mi btang || [92-618-10]
5. dge slong mas stan dor ba mi dbri || [92-1504-21]

VS 14.15 dadītōpāsakaḥ piṇḍapātam || [A104v1][B58r6]

1. dge bsnyen gyis bsod snyoms dbul bar bya'o || [88-1055-9]
2. dge bsnyen gyis bsod snyoms dbul par bya'o || [89-1335-9]
3. dge bsnyen gyis bsod snyoms dbul bar bya'o || [91-820-13]
4. dge bsnyen gyis kyang bsod snyoms byin || [92-618-12]
5. dge bsnyen gyis<sup>43</sup> bsod snyoms sbyin || [92-1505-1]

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43 dge bsnyen gnyis em.: dge slong gis (dPe)

VS 14.16 nāvasāritānām eṣāṃ sāmāgryasya vinā sāmāgrīlābhenotthānam || [A104v2][B58r6]

1. bzod pa byas pa de dag la mthun pa thob pa med par mthun pa mi 'byung ngo || [88-1055-10]
2. bzod par byas pa de dag la mthun pa thob pa med par mthun pa mi 'byung ngo || [89-1335-9]
3. bzod pa byas pa de dag la mthun pa thob pa med par mthun par mi 'byung ngo || [91-820-15]
4. 'di dag tshangs su zin kyang 'dum pa ma rnyed kyi bar du 'dum mi skye || [92-618-13]
5. bshags pa byas pa de'ang 'dus pa'i rnyed pa med par 'du ba'i mi ldang || [92-1505-3]

VS 14.17 na vinā poṣadhena prakṛtisthatāprāptiḥ || [A104v2][B58r6]

1. gso sbyong med par rang bzhin du gnas pa nyid mi 'thob bo || [88-1055-11]
2. gso sbyong med par rang bzhin du gnas pa nyid mi thob bo || [89-1335-13]
3. gso sbyong med par rang bzhin du gnas pa nyid mi 'thob bo || [91-822-5]
4. gso sbyin ma byas par rang bzhin du gnas pa mi 'thob || [92-618-16]
5. gso sbyong ma yin par rang bzhin du gnas pa mi 'thob || [92-1505-7]

VS 14.18 datvainaṃ kuryuḥ || [A104v2][B58r6]

1. de byin nas bya'o || [88-1055-12]
2. de byin nas bya'o || [89-1336-3]
3. de byin nas bya'o || [91-822-12]
4. 'di ni sbyin zhing bya || [92-618-18]
5. byin na de bya || [92-1505-10]

VS 14.19 karmanaitat<sup>44</sup> || [A104v2][B58r6]

1. de ni las kyis so || [88-1055-12]
2. de ni las kyis so || [89-1336-4]
3. de ni las kyis so || [91-822-13]
4. 'di las kyis so || [92-618-20]
5. de las kyis so || [92-1505-12]

<sup>44</sup> karmanaitat\* B: karanaitat\* A

VS 14.20 pūrvam ca || [A104v3][B58r6]

1. snga ma yang ngo || [88-1055-12]
2. snga ma yang ngo || [89-1336-6]
3. snga ma yang ngo || [91-823-17]
4. snga ma yang || [92-618-21]
5. snga ma yang ngo || [92-1505-14]

VS 14.21 kalpate sāmagrīmaṅgalārtham āpadi ca poṣadhaḥ || [A104v3][B58v1]

1. mthun pa dang bkra shis dang gnod pa byung ba'i don du gso sbyong byar rung ngo || [88-1055-13]
2. mthun pa dang bkra shis dang gnod pa byung ba'i don du gso sbyong byar rung ngo || [89-1336-10]
3. mthun pa dang bkra shis dang gnod par 'byung ba'i don du gso sbyong byar rung ngo || [91-824-17]
4. 'dum pa dang bkra shis pa dang ye 'drog gi phyir gso sbyin rung || [92-619-2]
5. brtags pa ni 'du ba dang | bkra shis pa'i phyir dang gnod pa'i gso sbyong ngo || [92-1505-16]

VS 14.22 tasyaiva cātra kālasya nimittatvam || [A104v3][B58v1]

1. 'di la dus de kho na'i rgyu nyid du'o || [88-1055-14]
2. 'di la dus ni de kho na'i rgyu nyid du'o || [89-1337-2]
3. 'di la dus de kho na'i rgyu nyid du'o || [91-826-16]
4. 'di'i dus ni 'di nyid kyi gzhi las so || [92-619-6]
5. der de'i mtshan ma nyid dus so || [92-1505-18]

karmabhedavastu || || [A104v3][B58v1]

1. las bye ba'i gzhi'o || || [88-1055-14]
2. las byed pa'i gzhi'o || || [89-1337-10]
3. las byed pa'i gzhi'o || || [91-827-4]
4. las byed pa'i dngos po'o || || [92-619-8]
5. las tha dad pa'i dngos po'o || || [92-1505-21]

## 2.2. From the *Prēcchā* and *Māṇavikā*

VS 14.23 karmaṇaḥ kṛtāv adharmavādibhir<sup>45</sup> antaḥsīmni pṛthak tadbhedo bhedacittena || [A104v3][B58v1]

1. chos ma yin pa smra ba dag gis dbye ba'i sems kyis mtshams kyis nang du las tha dad par byas na de bye ba yin no || [88-1055-15]
2. chos ma yin pa smra ba dag gis dbye ba'i sems kyis mtshams kyis nang du las tha dad pa byas na bye ba yin no || [89-1337-11]
3. chos ma yin pa smra ba dag gis dbye ba'i sems kyis mtshams kyis nang du las tha dad par byas na de dbye ba yin no || [91-827-7]
4. chos ma yin par smras pas mtshams kyis nang du dbye ba'i bsam pas las gud du byas na bye ba'o || [92-619-10]
5. chos ma yin pa smra ba dang mtshams kyis nang du so sor ni tha dad pa ste dbye ba'i sems kyis las byas na'o || [92-1506-1]

VS 14.24 rūḍhir asmin pratisvaṃ karmaṇaḥ || [A104v4][B58v1]

1. 'di la so so'i rang gi las 'chags so || [88-1055-16]
2. 'di la so so rang gi las ni 'chags so || [89-1338-1]
3. 'di la so so'i rang gi las ni 'chags so || [91-827-17]
4. 'di dag so so'i las su mi rung ba || [92-619-13]
5. der bdag gir las kyis na skye'o || [92-1506-5]

VS 14.25 nāsvapakṣyaṃ<sup>46</sup> prati || [A104v4][B58v1]

1. rang gi phyogs dang mthun pa ma yin pa la ni mi 'chag so || [88-1055-17]
2. rang gi phyogs dang mthun pa ma yin pa la ni mi 'chags so || [89-1338-4]
3. rang gi phyogs dang mthun pa ma yin pa la ni mi 'chags so || [91-827-19]
4. nyid kyis phyogs ma yin na mi rung || [92-619-14]
5. bdag gi phyogs su ma yin par na ma yin no || [92-1506-8]

VS 14.26 dharmavādikṛtatā<sup>47</sup> saṃghasya kṛtatvam || [A104v4][B58v1]

1. dge 'dun gyi ni chos smra bas byas pa nyid na byas pa nyid yin no || [88-1055-17]

<sup>45</sup> adharmavādibhir B; dharmmādibhir A

<sup>46</sup> °pakṣyaṃ A; °pakṣam B

<sup>47</sup> dharmavādi° B; dharmmādi° A

2. dge 'dun gyi ni chos smra bar byas pa nyid na byas pa nyid yin no || [89-1338-8]
3. dge 'dun gyi ni chos smra bas byas pa nyid ni byas pa nyid yin no || [91-828-5]
4. chos smra bas byas pa ni dge 'dun gyis byas pa'o || [92-619-16]
5. dge 'dun gyi chos su smra bas byas na byas pa'o || [92-1506-11]

VS 14.27 sthalasthā<sup>48</sup> atra santi<sup>49</sup> ced bhikṣuṇīnām codyatvam<sup>50</sup> || [A104v4] [B58v1]

1. 'di la gal te gzu bo dag yod na dge slong ma rnams la bstan par bya ba nyid yin no || [88-1055-18]
2. 'di la gal te gzu bo dag yod na dge slong ma rnams la bstan par bya ba nyid yin no || [89-1338-15]
3. 'di la gal te gzu bo dag yod na dge slong ma rnams la bstan par bya ba nyid yin no || [91-828-12]
4. skam la gnas pa yod na des dge slong mas lung sbyin || [92-619-18]
5. de ste de na bar ma yod na dge slong ma la bshad || [92-1506-16]

VS 14.28 vyagratvam eṣām dharmapakṣaiḥ || [A104v5][B58v1]

1. de dag gi ni chos kyi phyogs dang mthun pa dag gis mi mthun pa nyid do || [88-1055-19]
2. de dag gis ni chos kyi phyogs dang mthun pa dag gis mi mthun pa nyid do || [89-1339-2]
3. de dag gi ni chos kyi phyogs dang mthun pa dag gis mi mthun pa nyid do || [91-828-21]
4. 'di dag chos kyi phyogs pas bskal bar 'gyur || [92-619-20]
5. chos kyi 'di skyabs btang na brel pa'o || [92-1506-20]

VS 14.29 dhvaṃso 'nuvidhau tattvasya || [A104v5][B58v1]

1. rjes su zhugs na de nyid nyams so || [88-1055-20]
2. rjes su zhugs na de nyid nyams so || [89-1339-10]
3. rjes su zhugs na de nyid nyams so || [91-829-10]

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<sup>48</sup> sthalasthā em.: sthalasthair AB

<sup>49</sup> santi A: sannī B

<sup>50</sup> codyatvam em.: acodyatvam AB

4. yo na de nyid 'jig | [92-620-3]
5. 'jug pas na de bzhin du zhig pa'o || [92-1507-4]

VS 14.30 nainam kuryāt || [A104v5][B58v2]

1. de mi bya'o || [88-1056-1]
2. de ni mi bya'o || [89-1339-20]
3. de mi bya'o || [91-830-1]
4. 'di mi bya || [92-620-4]
5. de mi bya || [92-1507-6]

VS 14.31 codyatvaṃ<sup>51</sup> pakṣāparapakṣavyavasthitasya bhikṣuṇīsaṃghasya || [A104v5][B58v2]

1. dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su rnam par gnas pa la gdams par bya ba nyid yin no || [88-1056-1]
2. dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su rnam par gnas pa la gdams par bya ba nyid yin no || [89-1340-5]
3. dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su rnam par gnas pa la gdams par bya ba nyid yin no || [91-830-7]
4. dge slong ma'i dge 'dun dang phyogs dang phyogs gzhan du bltas kyang lung sbyin | [92-620-5]
5. dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su gnas<sup>52</sup> na gzhaḡ | [92-1507-8]

VS 14.32 naivaṃ<sup>53</sup> bhinnasya || [A104v5][B58v2]

1. bye ba la ni de lta ma yin no || [88-1056-2]
2. bye ba la ni de lta ma yin no || [89-1340-10]
3. bye ba la ni de lta ma yin no || [91-830-17]
4. bye na ni 'di ma yin || [92-620-7]
5. de ltar byed nas ma yin || [92-1507-14]

<sup>51</sup> codyatvaṃ em.: acodyatvaṃ AB

<sup>52</sup> gnas em.: gzhan (dPe)

<sup>53</sup> naivaṃ em.: nainam A, nainaḡ B

VS 14.33 sāmagrye<sup>54</sup> yācamānānām niyojyatvam || [A104v6][B58v2]

1. gsol ba na mthun pa nyid la nges par sbyar bar bya ba nyid yin no || [88-1056-3]
2. gsol ba na mthun par bye ba nyid la nges par sbyar bar bya ba nyid yin no || [89-1340-15]
3. gsol ba na mthun pa nyid la nges par sbyar bar bya ba nyid yin no || [91-830-20]
4. gsol na 'dum du gzhug | [92-620-9]
5. gsol na 'du bar bsgo || [92-1507-17]

VS 14.34 dharmavādinī gāmitvaṃ vārṣikasya || [A104v6][B58v2]

1. dbyar gyi rnyed pa ni chos smra ba dbang ba nyid do || [88-1056-3]
2. dbyar gyi rnyed pa ni chos smra ba dbang ba nyid do || [89-1340-18]
3. dbyar gyi rnyed pa ni chos smra ba dbang ba nyid do || [91-831-2]
4. dbyar gyi chos smra bar 'gro || [92-620-10]
5. dbyar gyi chos smra ba'i sgyur ro || [92-1507-20]

VS 14.35 ubhayasannipāte cāvibhajya pratipātitasya saṃghe vaibhājyasya || [A104v6][B58v2]

1. gnyis ka 'dus pa la bye brag tu ma byas par bgo bsha' bya ba dge 'dun la phul ba yang ngo || [88-1056-4]
2. gnyis ka 'dus pa la bye brag tu ma byas par bgo bsha' bya ba dge 'dun la phul ba yang ngo || [89-1340-21]
3. gnyi ga 'dus pa la bye brag tu ma byas par bgo bsha' bya ba dge 'dun la phul ba yang ngo || [91-831-5]
4. 'dus pa gnyis las ma bgos par sbom du byin cig pa'o || [92-620-12]
5. gnyis ka 'dus pa'i dge 'dun la bgo bar rigs pa ma phye bar byin na yang ngo || [92-1508-2]

VS 14.36 saṃghaparimāṇatā cet tatra teṣāṃ || [A104v6][B58v2]

1. de la gal te dge 'dun gyi tshad nyid yin na de dag go | [88-1056-5]
2. de la gal te dge 'dun kyi tshad nyid yin na de dag go | [89-1341-7]
3. de la gal te dge 'dun gyi tshad nyid yin na de dag go | [91-831-12]

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<sup>54</sup> sāmagrye em.: samagrye A, samagrya B

4. de dag kyang dge 'dun du tshang bar 'gyur na'o || [92-620-14]
5. de ste dge 'dun gyi tshad du ni de dag la'o || [92-1508-5]

VS 14.37 ūnatā<sup>55</sup> ced itareṣāṃ<sup>56</sup> ca tattvatā<sup>57</sup> yadīyasyotsaṃghe<sup>58</sup> pratipāda-  
nam || [A105r1][B58v2]

1. gal te nyung ba nyid yin la cig shos ni de nyid yin na gang gis pang bar phul  
ba'o || [88-1056-6]
2. gal te nyung ba nyid yin la cig shos kyis ni de nyid yin na gang gis phang  
bar phul ba'i 'o || [89-1341-10]
3. gal te nyung ba nyid yin la cig shos ni de nyid yin na gang gis phang bar  
phul ba'o || [91-831-16]
4. gal te gzhan ma tshang la de dag na gang gi thu bar 'ongs pa'o ||  
[92-620-17]
5. de ste nyung la de dag dor na gang gi thu bar byin pa'o || [92-1508-8]

VS 14.38 dvayoś ced ubhayatra || [A105r1][B58v3]

1. gal te gnyi ga'i na gnyi ga'o || [88-1056-7]
2. gal te gnyis ka'i na gnyis ka'i 'o || [89-1341-19]
3. gal te gnyi ga'i na gnyi ga'o || [91-831-21]
4. gnyis kar na gnyi ga'o || [92-620-21]
5. de ste gnyis kar na gnyis kas so || [92-1508-12]

VS 14.39 pudgalaśo 'trāṃśitvaṃ na saṃghaśaḥ || [A105r1][B58v3]

1. de la gang zag las cha nyid yin gyi dge 'dun las ma yin no || [88-1056-7]
2. de la gang zag las cha nyid yin gyi dge 'dun las ma yin no || [89-1342-3]
3. de la gang zag las cha nyid yin gyi dge 'dun las ma yin no || [91-832-3]
4. dge 'dun du ma yin gyi gang zag gi skal bas so || [92-621-1]
5. gang zag gi char te dge 'dun gyi ma yin no || [92-1508-15]

karmabhedavastugate prcchāmāṇavike || || [A105r1][B58v3]

1. las bya ba'i gzhi zhu ba dang bram ze'i bu mo'i skabs so || [88-1056-8]

<sup>55</sup> ūnatā em.: ?janatā? A, janatā B

<sup>56</sup> itareṣāṃ A: tiraiṣāṃ B

<sup>57</sup> tattvatā em.: tattatā AB

<sup>58</sup> °otsaṃghe ° B: otsaṃgha° A

2. las bye ba'i gzhi zhu ba dang bram ze'i bu mo'i skabs so || [89-1342-5]
3. las bye ba'i gzhi zhu ba dang | bram ze'i bu mo'i skabs so || [91-832-7]
4. las kyi phyed ba'i dngos por gtogs pa zhus pa dang man pa'i ka'o ||  
[92-621-4]
5. las byas pa'i dngos po ste | dris ba dang man bkar chud pa'o || ||  
[92-1508-18]

\*karmabhedavastu || ||

1. las bye ba'i gzhi rdzogs so || || [88-1056-9]
2. las bye ba'i gzhi rdzogs so || || [89-1342-6]
3. las bye ba'i gzhi rdzogs so || || [91-832-9]
4. missing
5. missing

### 3. Annotated Translation

#### 3.1 From the Vinayavastu

*na saṃghasya nānātvāya prabhaviṣṇum akāmaṃ codayet, codayantam unmoṭayed vā.*

VS 14.1 One should not reprove (*codayet*) a person who (*gang zag gang gis*)<sup>59</sup> is capable of creating disharmony in the community [yet] does not wish [to do that] (*akāmaṃ*); nor should one rebuke (*unmoṭayet*) him [even if he] retorts.<sup>60</sup>

*yaṭrātinamane prativirodhaḥ, tena sārḍham na samāsīta.*

VS 14.2 One should not stay with a hostile member (*prativirodhaḥ*)<sup>61</sup> who is at a certain (*yatra*)<sup>62</sup> isolated place (*atinamane*).<sup>63</sup>

<sup>59</sup> 'A person who can divide the community.' *gang zag gang gis dge 'dun tha dad pa nyid du dbye bar nus pa* (VST 91-816-5).

<sup>60</sup> 'Even if that [person] retorts, one should not react.' *des tshur glengs pa na yang log thabs mi bya pa ste* (VST 91-816-6). The VSVy presents a slightly different scenario: 'One should not rebuke the person even if he reproves other members in the community.' *de nyid gzhan la gleng na yang khyad du ma gsod cig pa 'o* (VSVy 92-616-13).

<sup>61</sup> Different interpretations are found in the commentaries: 'an enemy': *dgra bo* (VST 91-816-11); 'a hostile *bhikṣu*': *dge slong 'khon yod pa zhig* (VSV 92-1502-15); 'a hostile one': *khon yod pa* (VSVy 92-616-15).

<sup>62</sup> 'One should not stay, i.e., sit or stand with an hostile member, i.e., an enemy, who is at a certain isolated place; this is laid down to avoid a possible fight': *'da' bar bya ba'i gnas gang na mi mthun pa zhes bya bar dgra bo yod pa der de dang lhan cig tu 'khod pa zhes bya ba 'dug pa*

*anyatra [tena sārḍham] dvitrāsanāntaritam [samāsīta].*

VS 14.3 At other places,<sup>64</sup> [if one has to stay with him,<sup>65</sup> one should stay with him] with two or three seats set in between (*dvitrāsanāntaritam*).<sup>66</sup>

*evam itaras tena.*

VS 14.4 With him (*tena*)<sup>67</sup> the other (*itarah*)<sup>68</sup> [should behave] in the same way.<sup>69</sup>

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*dang 'greng bar mi bya ba ste 'thab krol gyi skabs bcad pa'i phyir 'di bca' ba mdzad do ||* (VST 91-816-11) This is how the VSS and the VST interpreted this *sūtra*.

Alternatively, and it seems to be more natural on the basis of the extant reading to read: *yatra prativirodhah, tena sārḍham atinamane na samāsīta*: 'One should not stay at an isolated place (*atinamane*) with a hostile member (*prativirodhah*) who stays where (*yatra*) [there is disharmony.]' This is the interpretation of the VSV: 'Where there is a hostile person, one should not stay with him in an isolated place. Even in the same place with a hostile *bhikṣu*, one should neither sit with him nor travel together with him, nor live in cells of the same place, nor should one go to the place where he normally stays.': *gang du mi 'phrod pa de dang lhan cig tu mnan par mi gnas || dge slong 'khon yod pa zhiḡ dang gnas gcig na 'ang lhan cig mi 'khod | lam du 'ang mi 'grogs | gnas gnas sa gcig na 'ang mi gnas | kho gnas gnas pa'i sa der yang mi 'gro ||* (VSV 92-1502-14).

The *pratīka* in the VSVy lacks *atinamane*: *gang du yang khon yod pa dang lhan cig mi bsdad* (VSVy 92-616-14). Also noteworthy is the following gloss on VS 14.4 in the VST: *mi mthun pa'i yul gang la 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya ba*, which rather points to the VSV's interpretation of the current *sūtra*.

To sum up, in this single case, we have detected both variant readings of the *mūla* text and various interpretations of the same reading of the *sūtra*. The divergences reflect the complexity of the transmission history of the VS.

<sup>63</sup> 'A place where one passes time and refreshes oneself is called "time-passing (*atinamana*)", i.e., an isolated place.' *gnas gang du 'da' bar byed cing ngal bso bar byed pa'i gnas de ni 'da' bar bya ba zhes bya ste | dben pa zhes bya ba'i tha tshig go* (VST 91-816-9).

<sup>64</sup> 'At a place other than *atinamana* as defined before.' *'da' bar bya ba'i gnas dben pa sngar bstan pa de las gzhan pa'i gnas* (VST 91-816-14).

<sup>65</sup> 'If it is unavoidable to stay with a hostile person.' *gang zag mi mthun pa yod pa de dang lhan cig tu mi 'khod du mi rung na* (VST 91-816-16).

<sup>66</sup> 'This is to avoid physical attack and bodily contact.' *'di ni lus kyis pha rol gnod pa dang reg pa spang ba'i phyir ro* (VST 91-816-17).

<sup>67</sup> With the object of the one who is hostile (*mi mthun pa'i yul*), i.e., the subject of *sūtras* 14.2–3, see VST.

<sup>68</sup> 'The one who is hostile (*prativirodha, mi mthun pa*)'; see VST.

<sup>69</sup> 'In the case of one who is hostile (*prativirodha*), he should do the same as has been given [in the previous two *sūtras*] to the object of the hostility.' *bstan pa gang yin pa de mi mthun par des kyang mi mthun pa'i yul cig shos dang de bzhin du bya ba'o ||* (VST 91-817-1). The one who is hostile should neither stay with the target of his hostility at an isolated place nor should he, in case unavoidable, stay without two or three seats set between them.

*anayor antaritasya vihārasya deyatvam, [anayor] grāhyatā ca.*

VS 14.5 Separated cell[s] (*vihārasya*)<sup>70</sup> [are] to be assigned to<sup>71</sup> the two [mutually hostile individuals] and [they] should accept [such cells].<sup>72</sup>

*dharme vinaye caitadvattām jñātvā, adharme 'bhiniveśaś cet, saṃghasāmagrī na vidyate.*

VS 14.6 While knowing [the two opposite sides] have that, [i.e., dispute] regarding *dharmā* and *vinaya* (*dharme vinaye caitadvattām*), if one has attachment to the incorrect practice, the harmony of the community exists no more.

*tasmāt tadanyānām sambhūya karmanāḥ kṛtau na rūḍhiḥ, na paraspāreṇa vyagrataḥ.*

VS 14.7 Due to the [division of the community], when the [side following the correct teaching] and the other [side following the wrong teaching] assemble together, an ecclesiastical act, even performed (*kṛtau*), does not take effect; [when separately performed, however, there is] no disharmony (*na paraspāreṇa vyagrataḥ*).<sup>73</sup>

<sup>70</sup> For Dharmamitra, *vihāra* means 'a living place, no matter veiled or unveiled.' *gnas pa'i gzhī g.yogs pa'am ma g.yogs pa gang yang rung ba* (VST 91-817-5). This seems to be a reconciliation of the contradictory information given in the auto-commentary, which takes *vihāra* in the sense of 'a veiled cell' ('*dir gnas kyi gzhī g.yogs pa ni gtsug lag khang ngo*, VSS 89-1333-10) in one place and interprets it as 'a cell either roofed/veiled or unroofed/unveiled' (*cig shos de gnyis kyi gtsug lag khang zhes bya ba gnas pa'i gzhī g.yogs pa'am ma g.yogs pa bsgrub par bya ba'i don du*, VSS 89-1333-4) just a few lines before. The VSV takes *vihāra* as 'a small room (*khang bu*)' (VSV 92-1503-4).

<sup>71</sup> Guṇaprabha and Dharmamitra specify the subject as the cell-distributor (*gnas khang bsko ba*, VSS, *gnas khang bsgo ba*, VST). It is obligatory for a cell-distributor to pay due attention to this issue, and a negligence on his side is deemed as a minor offense (*nyes byas, duṣkṛta*); if such an offense is committed by a general assembly in the community, all the members involved are to be blamed; see VSS (89-1333-7) and VST (91-817-7). The VSV takes the community as the distributor of cells.

<sup>72</sup> The VSV presents '*grāhyatā ca*' as a separate *sūtra*. This again separates the VSV from the other three canonical commentaries on the VS.

<sup>73</sup> 'Even performed separately without assembling, there will not be disharmony in between and the ecclesiastical acts of the two separate sides shall take effect [separately].'*ma tshogs par so sor byed na yang phan tshun mi mthun pa nyid du mi 'gyur te | phyogs so so'i las 'chags par 'gyur ba'o ||* (VST 91-818-4).

The VSS and the VST take *vyagrata* in the sense of disharmony (*mi mthun pa nyid*). For the VSVy (*bskal ba*) and the VSV (*breḥ*), it means involvement; both are guaranteed by the Sanskrit; and the literal divergence does not affect the intended meaning. Either way, the ecclesiastical acts independently performed by the two opposing sides will take effect independently.

*eṣām tadvipakṣasya hi kaliparāyaṇatva idaṃdharmabhir [eṣām]  
avandyatvam.*

VS 14.8 When they (*eṣām*) and [their] opponents (*tadvipakṣasya*)<sup>74</sup> are engaged in dispute, those who follow this teaching<sup>75</sup> should not pay respects to them (*eṣām*).<sup>76</sup>

*[eṣām] pratyutthānāsanopanimantraṇasaṃlapanālapanasammodana-  
vyavalokanālokanānām apy [idaṃdharmabhir] akaraṇam.*

VS 14.9 Also, [those who follow this teaching (*idaṃdharmabhiḥ*)<sup>77</sup>] should not do [the following] [for them (*eṣām*)]: to rise from a seat to welcome [them] (*pratyutthāna*), to invite [them] to a seat (*āsanopanimantraṇa*), to chatter with [them] (*saṃlapana*),<sup>78</sup> to speak intimately with [them] (*ālapana*),<sup>79</sup> to delight [them] (*sammodana*),<sup>80</sup> to see [them] carefully (*vyavalokana*)<sup>81</sup> and to look at [them] briefly (*ālokana*).<sup>82</sup>

<sup>74</sup> The pronoun *tat-* refers to those who stick to the wrong teaching (*chos ma yin pa la mngon par zhen pa*, VSS 89-1334-6); *-vipakṣa* refers to those who belong to the side following the right teaching (*chos dang mthun pa'i phyogs su gtogs pa*, VSS 89-1334-7).

Manuscript A reads *dvipakṣye*, which, in view of the Tibetan translations, might be a corruption of *tadvipakṣasya*. But it also makes sense: ‘When a dispute of two [opposite] sides occurs (*kaliparāyaṇatve dvipakṣye*), those following the [right] teaching should not salute them [who follow the wrong teaching] (*eṣām*).’

<sup>75</sup> This refers to the seven groups, i.e., from the *bhikṣus* down to the *upāsikās*: *dge slong dang dge slong ma dang dge tshul dang | dge tshul ma dang | dge slob ma dang | dge bsnyen dang dge bsnyen ma dag gis phyag mi bya ba nyid yin pa'o ||* (VST 91-818-10). Concerning the referent of *idaṃdharmabhiḥ*, the VSV differs from the other commentaries. It specifies that *idaṃdharmā* refers to the first five members of the community (*dge slong sde lnga*) who follow the right teaching.

<sup>76</sup> To those who follow the wrong teaching.

<sup>77</sup> Supplied from the previous *sūtra*. ‘All as given [here] are to relinquish the attachment to those who follow the wrong teaching.’ *ji skad smos pa de dag thams cad kyang chos ma yin pa la mngon par zhen pa spang ba'i phyir ro ||* (VST 91-818-15).

<sup>78</sup> “‘To chatter’ means to do verbal communication with response and so forth.’ *gtam 'dre ba zhes bya ba ni | tshig gi lan la sogs pa kun du smra ba sbyin pa'o ||* (VST 91-818-16).

<sup>79</sup> “‘To speak intimately’ means to speak dear words.’ *phebs par smra ba zhes bya ba ni | yid gcugs pa'i gtam bya ba'o ||* (VST 91-818-17).

<sup>80</sup> “‘To delight [them]’ means to ask questions and so forth.’ *kun dga' bar 'gyur ba zhes bya ba ni | gtam dri ba la sogs pa'i tha snyad bya ba 'o ||* (VST 91-818-18).

<sup>81</sup> “‘To read [them] carefully’ means to observe continuously.’ *rnam par blta ba zhes bya ba ni | mig gis rgyun dang ldan par blta ba'o ||* (VST 91-818-19).

<sup>82</sup> The emendation (*ālokana/cung zad lta ba*, Negi: 1115) is based upon the Tibetan translations and the *pratīkas* in the VST and the VSV. “‘To look at [them] briefly’ means to observe with interruptions.’ *cung zad blta ba zhes bya ba ni rgyun dang ldan pa ma yin par blta ba'o ||* (VST 91-818-20). The VSV lacks this item. Again, the VSV specifies that the five groups who follow the right teaching should not do those actions listed in this *sūtra* for those who follow the wrong teaching.

[eṣām] [idaṃdharmabhir] hastasaṃvyavahāraṇa  
lūhaśayanāsanānupradānam.

VS 14.10 [Those who follow this teaching (*idaṃdharmabhir*)<sup>83</sup>] should by gesture (*hastasaṃvyavahāraṇa*) offer bad bedding and seats (*lūhaśayanāsanānupradānam*)<sup>84</sup> [to them (*eṣām*)<sup>85</sup>].

*vacanena saśrūtam anyatretya aparam.*

VS 14.11 [According to] other [texts,<sup>86</sup>] [those who follow this teaching (*idaṃdharmabhir*)<sup>87</sup>] should – by speech<sup>88</sup> hearable [to the visitors who follow the wrong teaching] (*saśrūtam*) – through others (*anyatra*)<sup>89</sup> [offer them bad bedding and seats].<sup>90</sup>

*viḥārasya pratyante.*

VS 14.12 [To offer (*pradānam*)<sup>91</sup>] the cell on the border (*pratyante*).<sup>92</sup>

‘vayam api vṛddhāḥ’ vadatsu, ‘yūyam api “śākyaputriyāḥ śramaṇāḥ smaḥ” ity ātmānam pratijānīdhve, yeṣām idaṃ vṛttam iyaṃ vārttā ca, etad api vo na prāpadyate, vaḥ śāstā kāruṇiko yenaitad anujñātam’ iti prativadeyur anyatra.

<sup>83</sup> Supplied from VS 14.8.

<sup>84</sup> Refers to a collection of necessities. The word *lūha* is glossed in MW (p. 905) with a question mark: ‘mf. bad (?), L.; N. of a man, Buddh.’ Our text confirms MW’s suggestion. Furthermore, the *pratīka* in the VSVy lacks *lūha*.

<sup>85</sup> Supplied from VS 14.8. This shows how to deal with the case ‘when those who have attachment to the wrong teachings arrive.’ *chos ma yin pa la mngon par zhen pa de dag nye bar ’ongs na’o ||* (VST 91-819-1).

<sup>86</sup> The VST, following the VSS, explains: ‘according to other texts ...’ *gzhung kha cig las ni* (VST 91-819-3). Both the VSVy and the VSV, however, attributed this to a certain personage: ‘a certain ācārya teaches’ *slob dpon kha cig ’chad par ston pa’o* (VSVy 92-618-2); ‘this is the words of a Vinayadhara’ *’di ni ’dul ba ’dzin pa’i tshig* (VSV 92-1504-8).

<sup>87</sup> Supplied from VS 14.8.

<sup>88</sup> ‘By saying “They could only have this much.”’ *de dag ’di tsam ’thob bo zhes bya ba’i tshig gis* (VST 91-819-5).

<sup>89</sup> ‘Through another individual.’ *gang zag gzhan la brten te* (VST 91-819-4). The equivalent for *anyatra* in the VSVy is unique: *gzhogs spad kyis*.

<sup>90</sup> Supplied from VS 14.8 and 14.10.

<sup>91</sup> “‘To offer’ is to be added.’ *sbyin no zhes bya bar sbyar te* (VST 91-819-7). The word *anupradānam* is attested in VS 14.10.

<sup>92</sup> According to the VSV (92-1504-10), when a *bhikṣu* following the wrong teaching arrives at night, he should be treated like a banished one, i.e., he is to be provided with a bad cell at the boundary.

VS 14.13 When [the visitor following the wrong teaching]<sup>93</sup> says: ‘We are also seniors!’ [the host following the right teaching] should through another individual (*anyatra*)<sup>94</sup> reply: ‘Even you consider yourselves: “We are mendicants, offsprings of Śākyamuni.”<sup>95</sup> For you who have this behaviour (*idaṃ vṛttam*)<sup>96</sup> and this speech (*iyam vārttā*),<sup>97</sup> you do not even [deserve] obtaining this (*etat api vo na prāpadyate*)!<sup>98</sup> Your teacher is compassionate that this (*etat*) is allowed by him.’

*bhikṣuṇy āsanamokṣaṃ na hāpayet.*

VS 14.14 [Even for those *bhikṣus* in dispute,<sup>99</sup>] a nun should not give up standing from [her] seat.<sup>100</sup>

*upāsakaḥ piṇḍapātaṃ dadīta.*

VS 14.15 A lay-brother should offer alms [to the *bhikṣus* in dispute with those following the right teaching].<sup>101</sup>

*avasāritānām eṣāṃ sāmāgrīlābhena vinā na sāmāgryasyotthānam.*

<sup>93</sup> ‘Those who follow the wrong view and are offered bad bedding, seats, and a cell at the border.’ *chos ma yin pa la mngon par zhen pa de dag gnas mal ngan pa dag tha mar byin pa* | (VST 91-819-12).

<sup>94</sup> “‘Should through other individual reply’” means that [the host] should not directly answer those following the wrong teaching but through another individual respond with these words.’ *gzhan la lan gdab par bya’o zhes bya ba ni | de dag la dngos su lan mi gdab par gang zag gzhan la brten te lan ’di skad gdab par bya ba’o* || (VSS 89-1335-2).

<sup>95</sup> ‘The indication is “You are not.”’ *khyed cag de ma yin no zhes bya ba’i zur yin no* || (VST 91-819-18).

<sup>96</sup> “‘This behavior’” refers to what you have done and so forth, also the corruption of the mending-purification (*gso sbyong / pośadha*) and the release of the summer retreat (*dgag dbye / pravāraṇā*) etc.’ *spyod tshul ’di lta bu zhes bya ba ni khyed cag gis spyad pa’i spyod pa la sogs pa dang gso sbyong dang dgag dbye nyams pa gang yin pa de dag brjod par bya’o* || (VST 91-819-19).

<sup>97</sup> “‘This speech’” refers to the false justification for the wrong behaviors and so forth.’ *gtam ’di lta bu la zhes bya ba ni spyod tshul de la nyes dmigs gang byung ba ste ston par gud du gshegs pa la sogs pa gang yin pa de dag brjod par bya’o* || (VST 91-819-20).

<sup>98</sup> ‘The meaning is: You do not even deserve the offering of the bad bedding at the border’ *gnas mal ngan pa mjug tu byin pa ’di yang khyed la mi ’os pa yin no zhes bya ba’i tha tshig go* || (VST 91-820-2).

<sup>99</sup> ‘Those *bhikṣus* in dispute’ *dge slong ’thab krol byed pa de dag* (VST 91-820-10).

<sup>100</sup> ‘When a *bhikṣu* following the wrong view comes, a *bhikṣuṇī*, while not saluting him, should rise from [her] seat.’ *log pa’i dge slong zhig ’ongs na dge slong mas phyag mi bya bar stan las ldang* (VSV 92-1504-21).

<sup>101</sup> ‘Those who are engaged in dispute’ (*’thab krol can de dag*; VST 91-820-14).

VS 14.16 Though they (*eṣām*)<sup>102</sup> ask for forbearance,<sup>103</sup> without obtaining common [assent],<sup>104</sup> the harmony [of the community] does not arise.<sup>105</sup>

*poṣadhena vinā na prakṛtisthatāprāptiḥ.*

VS 14.17 Without mending-purification,<sup>106</sup> [they would] not [re]gain the original status (*prakṛtisthatāprāptiḥ*).<sup>107</sup>

*enam datvā kuryuḥ.*

VS 14.18 After having given the [mending-purification] (*enam*), the community should perform it.<sup>108</sup>

*etat karmaṇā [kuryuḥ].*

VS 14.19 [The community should do (*kuryuḥ*)<sup>109</sup>] this (*etat*)<sup>110</sup> through an ecclesiastical act.<sup>111</sup>

<sup>102</sup> 'Those who stick to the incorrect teaching' (*chos ma yin pa la mngon par zhen pa de dag*, VST 91-820-16).

<sup>103</sup> For the formulaic speech on such an occasion, see VST (91-820-20).

<sup>104</sup> For the formulaic speech of one who performs such an ecclesiastical act, see VST (91-821-16).

<sup>105</sup> 'While those who stick to the incorrect teaching ask forbearance from the community, and the community, through an ecclesiastical act consisting of a three-time request and one inquiry has granted forbearance, if they further by themselves ask forbearance from the community and have not obtained the granting of common consent through an ecclesiastical act consisting of a three-time request and one inquiry, they are not in harmony with the community.' *chos ma yin pa la mngon par zhen pa de dag gis dge 'dun la bzod pa gsol te | dge 'dun gyis gsol ba dang bzhi'i las kyis bzod pa byas su byin kyang de dag rang gis dge 'dun la bzod pa gsol te | dge 'dun gyis gsol ba dang bzhi'i las kyis mthun pa sbyin pa thob pa med par dge 'dun dang mthun pa mi 'byung ngo ||* (VST 91-820-16).

<sup>106</sup> After gaining common assent, a conducive mending-purification (*mthun pa'i gso sbyong*) should be performed to restore the status of the repentant *bhikṣu* in the community; see VST (91-822-6).

<sup>107</sup> Without the original status, the *bhikṣu* could not partake of the *dharma* and supplies for members in the community; see VST (91-822-9).

<sup>108</sup> 'The conducive mending-purification is not to be performed in this way; it is to be performed only after having been granted.' *mthun pa'i gso sbyong de de bzhin du mi bya bar byin nas gzod bya ba'o ||* (VST 91-822-12).

<sup>109</sup> Drawn from the previous *sūtra*.

<sup>110</sup> The wording '*etat*' refers to the granting of the conducive mending-purification (*mthun pa'i gso sbyong sbyin pa*). 'The members in the community, after the offenders' requesting, should grant the conducive mending-purification through an ecclesiastical act consisting of a three-time request and one inquiry (*gsol ba dang bzhi'i las*).' *de ni las kyis so zhes bya ba ni | mthun pa'i gso sbyong sbyin pa de ni de dag gis gsol nas dge 'dun gyis gsol ba dang bzhi'i las kyis sbyin pa'o* (VST 91-822-13).

<sup>111</sup> For the formulaic announcement (*sngags*) used by the offenders and the members in the community on such an occasion, see VST (91-822-15).

*pūrvam ca [karmaṇā kuryuh].*

VS 14.20 [The community should through an ecclesiastical act do] the previous one (*pūrvam*)<sup>112</sup> as well.

*sāmagrīmaṅgalārtham āpadi ca poṣadhaḥ kalpate.*

VS 14.21 [The performance of] mending-purification for the purpose of harmony<sup>113</sup> and auspiciousness,<sup>114</sup> also when in a calamity<sup>115</sup> is proper.

*atra ca tasya kālasyaiva nimittatvam.*

VS 14.22 And in the [case of performing the above three mending-purifications] the due cause [is] precisely the time [when these issues occur].<sup>116</sup>

karmabhedavastu || ||

The section of schism regarding ecclesiastical acts [collected from the *Vinayavastu* is accomplished].

### 3.2. From the *Pr̥cchā* and the *Mānavikā*

*adharmavādibhir bhedacittenāntaḥsīmni pr̥thak karmaṇaḥ kṛtau tadbhedāḥ.*

VS 14.23 When an ecclesiastical act is separately performed by those who propounds the wrong teaching<sup>117</sup> with an intention of division within the

<sup>112</sup> I.e., the ecclesiastical act of granting common consent (*mithun pa sbyin pa*, \**sāmagryadāna*) first mentioned in VS 14.16: ‘They shall request ‘the granting of common assent’ which was mentioned before, and the community should through an ecclesiastical act consisting of a three-time request and one inquiry grant as well.’ *mithun pa sbyin pa zhes sngar bstan pa de yang de dag gis gsol nas dge ‘dun gyis gsol ba dang bzhi’i las kyis sbyin pa’o* || (VST 91-823-18).

<sup>113</sup> ‘For the restoration of harmony of the members involved in the division of the community’ (*bye ba rnams kyi mithun pa sgrub pa’i phyir*, VST 91-824-19).

<sup>114</sup> There are two types of inauspiciousness, the one concerning *dharma* and *vinaya*, and the other one concerning kinds of external negative happenings; see VST (91-824-21). See also VST (91-825-7) for the ten issues that cause the division of the community.

<sup>115</sup> ‘When an epidemic *cāturthako jvaraḥ* (*rims nyin bzhi pa*) and so forth occur’ (*rims nyin bzhi pa la sogs pa’i gnod pa byung ba na*; VST 91-825-5).

<sup>116</sup> ‘Such issues as concerning harmony and so forth’ (*mithun pa la sogs pa de dag*; VST 91-826-18). For these issues, the mending-purification can be performed on lunar days other than the 14th and the 15th.

<sup>117</sup> ‘When those who follow the right teaching, while separating from those who follow the wrong teaching, perform an ecclesiastical act, there will not be a schism.’ *chos smra ba dag gis mtshams kyi nang du chos ma yin pa smra ba dag las tha dad par byas pa de ni | las de bye bar mi ‘gyur te* (VST 91-827-12).

boundary [of those who follow the right teaching],<sup>118</sup> the schism regarding that [i.e., ecclesiastical act] [arises].

*asmin pratisvaṃ karmaṇo rūḍhiḥ.*

VS 14.24 When there is [a schism regarding ecclesiastical acts (*karmabhedā*)],<sup>119</sup> the ecclesiastical acts take effect separately (*pratisvaṃ*).<sup>120</sup>

*[asminn] asvapakṣyaṃ prati [karmaṇo] na [rūḍhiḥ].*

VS 14.25 [When there is a schism regarding ecclesiastical acts],<sup>121</sup> [the ecclesiastical acts separately performed by each side]<sup>122</sup> concerning [an individual]<sup>123</sup> who does not belong to its own side do not [take effect].<sup>124</sup>

*saṃghasya dharmavādikṛtatā kṛtatvam.*

VS 14.26 As for the ecclesiastical acts concerning the community (*saṃghasya*), that which is performed by those who follow the right teaching (*dharmavādikṛtatā*) [is considered as] being done (*kṛtatvam*).<sup>125</sup>

*atra sthalasthāḥ santi ced bhikṣuṇīnām codyatvam.*

VS 14.27 On this occasion (*atra*),<sup>126</sup> if there are indifferent members (*sthalasthāḥ*),<sup>127</sup> [they]<sup>128</sup> should instruct (*codyatvam*)<sup>129</sup> nuns.

<sup>118</sup> 'Inside the boundary of those who follow the correct teaching' (*chos smra ba rnams kyi mtshams kyi nang du*; VSS 89-1337-14).

<sup>119</sup> 'In the case of a division of the community which is featured with the schism concerning an ecclesiastical act' (*las bye ba 'i bdag nyid kyi dge 'dun gyi bye ba 'di la*; VST 91-827-18).

<sup>120</sup> 'The ecclesiastical acts separately performed by each of the [two] sides take effect separately' (*phyogs so so 'i las tha dad par byas pa ni tha dad par 'chags so*; VST 91-827-18).

<sup>121</sup> Drawn from the last *sūtra*.

<sup>122</sup> Drawn from the last *sūtra*.

<sup>123</sup> 'In the case of an individual who is not in harmony with one's own side, the ecclesiastical act does not take effect.' *rang gi phyogs dang mthun pa ma yin pa 'i gang zag la ni las mi 'chags so* || (VSS 89-1338-4).

<sup>124</sup> Drawn from the last *sūtra*.

<sup>125</sup> 'Such ecclesiastical acts as establishing the boundary, etc., if done by those who follow the right teaching is accomplished; if done by those who follow the wrong teaching, however, is not accomplished.' *dge 'dun gyi mtshams bcad pa la sogs pa 'i las gang yin pa de ni chos smra ba dag gis byas pa nyid na byas pa nyid yin gyi chos ma yin pa smra ba dag gis byas pa nyid na ni byas pa nyid ma yin no* || (VST 91-828-6).

<sup>126</sup> 'When a division of the community takes place' (*dge 'dun bye ba 'di la*, VST 91-828-13).

<sup>127</sup> 'If indifferent persons are not available, those who follow the right teaching should teach nuns.' *gal te de dag med na chos smra ba dag nyid kyi so* (VST 91-828-15). Both manuscripts read *sthalasthair*.

<sup>128</sup> According to the *Prēcchā*, as is quoted in the VSS and the VST (which in this case repeats the

*eṣāṃ dharmapakṣair vyagrātvaṃ.*

VS 14.28 The [indifferent ones] work with (*vyagrātvaṃ*)<sup>130</sup> those who follow the right teaching.

*anuvidhau tattvasya dhvaṃsaḥ.*

VS 14.29 The qualification [of being indifferent] is lost when [the indifferent ones] side with [either side] (*anuvidhau*).

*enam na kuryāt.*

VS 14.30 One should not do this (*enam*).<sup>131</sup>

*pakṣāparapakṣavyavasthitasya bhikṣuṇīsamghasya codyatvaṃ.*

VS 14.31 [The community of *bhikṣus*<sup>132</sup>] should teach (*codyatvaṃ*)<sup>133</sup> the

former), the indifferent members should go outside the boundary and teach the nuns; see VST (91-828-16).

<sup>129</sup> The reading *codyatvaṃ* is an emendation; both manuscripts read *acodyatvaṃ*.

<sup>130</sup> 'The indifferent *bhikṣus* differ from those following the right teaching, i.e., they work with them with regard to ecclesiastical acts. If they perform an ecclesiastical act with them, it takes effect; it is not essential to work with those following the wrong teaching, because, even if one performs an ecclesiastical act with them, it will not take effect.' *gzu bo 'i dge slong dag gis las la chos smra ba dag dang mi mthun pa nyid sbad bar bya zhing de dag dang lhan cig las byas na yang 'chags so || chos ma yin par smra ba dag dang mi mthun pa nyid du sbad bar bya mi dgos te | de dag dang lhan cig las byas na yang mi 'chags so* (VST 91-829-6).

<sup>131</sup> 'One should not make lost the qualification of being indifferent.' *gzu bo nyid nyams pa de mi bya'o* (VST 91-830-1). The VSVy ('*di mi bya zhes pa ni 'di lta bas na skam la gnas pa de phyogs gcig tu lta bar ma byed cig pa'o ||*) and the VSV (*de mi bya || bar ma'i dge slong de dge mi dge rnam gnyis bsdu bar dgos pa'i phyir sangs rgyas kys bstod pa yin te | dge slong de gang la'ang mi 'jug |*) distinguish themselves from other two canonical commentaries in identifying the referent of *enam* with *anuvidhi*, the VSS and the VST take *enam* as referring back to *dhvaṃsa*.

<sup>132</sup> 'While the community of *bhikṣuṇīs* which has neither a division concerning ecclesiastical acts nor that of *cakra* depends on two sides of the community of *bhikṣus* which has either a division concerning ecclesiastical acts or that of *cakra*, without siding with either side of the community of *bhikṣus*, [the community of *bhikṣus*] should, to save the *bhikṣuṇīs* from a division, instruct and teach them.' *dge slong ma'i dge 'dun las dang 'khor lo ma bye ba dge slong gi dge 'dun las dang 'khor lo bye ba'i phyogs dang gzhan gyi phyogs kyi 'gab la bten cing rnam par gnas pa dag la ni dge slong gi dge 'dun gyi phyogs bzung ba med par ci nas kyang de dag bye bar mi 'gyur bar bya ba'i phyir gdams shing rjes su bstan par bya ba nyid yin no ||* (VST 91-830-9).

<sup>133</sup> In this case, the VSV distinguishes itself from other canonical commentaries with a single reading *gzhaḡ* for *codyatvaṃ*: 'While the community of *bhikṣuṇīs* stays in two parties, this should be maintained.' *dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su gnas na gzhaḡ |* (VSV 92-1507-8). It is noteworthy that *codyatvaṃ* is our emendation based upon the reading in the majority of the Tibetan textual witnesses. Both Sanskrit manuscripts read *acodyatvaṃ*, 'not to be impelled/disturbed' which points to *gzhaḡ*, the single reading preserved in the VSV.

community of *bhikṣuṇīs* which depends on the two opposite sides [of the community of *bhikṣus*].

*bhinnasya [bhikṣuṇīsamghasya] naivam.*

VS 14.32 For a split [in the community of *bhikṣuṇīs*<sup>134</sup>], not in this way (*evam*).<sup>135</sup>

*yācamānānāṃ sāmāgrye niyojyātvam.*

VS 14.33 [The community of *bhikṣus*] should restore [the split community of *bhikṣuṇīs*] requesting [instruction (*gdams ngag*)] to harmony.

*vārṣikasya dharmavādini gāmitvam.*

VS 14.34 [When a schism happens (*dge 'dun bye ba na*)<sup>136</sup>] the acquisition of the rainy season retreat belongs to those following the right teaching.

*ubhayaśannipāte vaibhājyasyāvibhajya saṃghe pratipātitasya ca.*

VS 14.35 When two [opposite sides] are assembling together, [a donation] which can be divided (*vaibhājyasya*) but has not yet been divided (*avibhajya*) and offered to the community also [belongs to those following the right teaching.]

*tatra saṃghapariṃāṇatā cet teṣāṃ.*

VS 14.36 As regard to that (*tatra*)<sup>137</sup> if [the number of those who follow the right teaching reaches] the size of a community,<sup>138</sup> [the acquisition] belongs to them.

<sup>134</sup> Drawn from the previous *sūtra*.

<sup>135</sup> The emendation from *enam* to *evam* is supported by the Tibetan translations and the commentaries. 'When a community of *bhikṣuṇīs* has, due to the schism concerning either ecclesiastical act or *dharmacakra*, divided into two sides, the instruction as prescribed in the previous *sūtra* shall not be done.' *dge slong ma'i sge 'dun las dang 'khor lo bye ba phyogs dang gzan gyi phyogs su rnam par gnas pa la ni nga ma ltar gdams par mi bya ba nyid yin pa'o* (VST 91-830-18).

Alternatively, an emendation from *enam* to *enad* or *etad* can be considered. Both can refer back to *codyatvam* in the previous *sūtra*. The *pratīka* in the VSVy reads *bye na ni 'di ma yin*. Both *enad* and *etad* can be an equivalent of 'di.

<sup>136</sup> 'When a schism happens, the acquisition gained from the rainy season retreat belongs to the side following the right teaching, not to the side following the wrong teaching.' *dge 'dun bye ba na dbyar gnas pa'i rgyu las byung ba'i rnyed pa ni chos smra ba dag dbang ba nyid yin gyi | chos ma yin pa smra ba dag mi dbang ngo ||* (VST 91-831-3).

<sup>137</sup> 'As regard to that, i.e., the ownership of the acquisition' (*rnyed pa dbang ba de la*, VST 91-831-13).

<sup>138</sup> 'More than four' (*bzhi yan chad*, VST 91-831-14).

*ūnatā ced itareṣāṃ ca tattvatā, yadīyasyotsaṃghe pratipādanam.*

VS 14.37 If [those who follow the right teaching are] short of [the size of a community] and the others [who follow the wrong teaching reach] the size, [the donation belongs to] the one on whose lap<sup>139</sup> [the donor] offers it.

*dvayoś ced ubhayatra.*

VS 14.38 [When a donor offers donations] to two [sides respectively, they belong] to two [sides respectively.]

*atra pudgalaśo 'mśitvaṃ na saṃghaśaḥ.*

VS 14.39 In the case [that a donation belongs to both sides,] it is to be shared individually, not community-wise.<sup>140</sup>

karmabhedavastugate prcchāmānavike || ||

The section of schism regarding ecclesiastical acts collected from the *Prccchā* and the *Māṇavikā* [is accomplished].

karmabhedavastu || ||

The chapter of schism regarding ecclesiastical acts [is accomplished].

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<sup>139</sup> “‘Lap’ indicates the hands and the place before the feet.’ *phang ba zhes smos pa ni lag pa dang rkang ba’i drung dag gi dpe yin no* || (VST 91-831-20).

<sup>140</sup> ‘As for the (*atra, de la*) donation belonging to both sides, it shall be shared among all the individuals of both sides. It shall not, however, be shared equally between the two sides of the community.’ *phyogs gnyi ga dbang ba’i rnyed pa de la phyogs gnyi ga’i gang zag ji snyed yod pa de snyed kyi cha nyid du bgo bar bya’i | chos dang chos ma yin pa smra ba’i dge ’dun gyi phyogs gnyis las phyed phyed du bgo ba na ma yin no* || (VST 91-832-4).

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### Abbreviations and sigla

A = A complete 120-folio palm-leaf manuscript of the *Vinayasūtra* from the Potala. Written in Nepalese hook-topped script and dated 1270 CE.

B = A complete 66-folio palm-leaf manuscript of the *Vinayasūtra* from Zha lu Monastery. Written in Tibetan dBU med script and copied perhaps around the beginning of the 12th century.

dPe = dPe bsdur ma (*bsTan 'gyur (dPe bsdur ma)*, Krung go'i bod rig pa zhib 'jug lte gnas kyi bka' bstan dpe sdur khang gis dpe bsdur zhus, Pe jin, Krung go'i bod kyi shes rig dpe skrun khang, 2002)

em. = emended

m. = masculine

mDzes rgyan = 'Dul ba spyi'i rnam par gzhag pa 'dul ba rin po che'i mdzes rgyan, Bu ston thams cad mkhyen pa'i bka' 'bum zha pa, lHa sa, 1917.

MW = Monier-Williams, Monier 1899. *A Sanskrit-English Dictionary*. Oxford: The Clarendon Press.

n. = neuter

Negi = Negi, J. S. ed. 1993–2005. *Tibetan-Sanskrit Dictionary*, Vols 1–16. Varanasi: Central Institute of Higher Studies.

nom. = nominative

Rin 'phreng = dGe 'dun grub pa's Legs par gsungs pa'i dam pa'i chos 'dul ba mtha' dag gi snying po'i don legs par bshad pa rin po che'i 'phreng ba [Pe jin, Mi rigs dpe skrun khang, 1999, 586–590]

sg. = singular

VS = Guṇaprabha's *Vinayasūtra* / 'Dul ba mdo (dPe volume 88, pp. 1054–1056)

VSS = Guṇaprabha's *Vinayasūtravṛttyabhidhānasvayākhyāna* / 'Dul ba mdo'i 'grel pa mngon par brjod pa rang gi rnam par bshad pa (dPe volume 89, pp. 1332–1342)

VST = Dharmamitra's *Vinayasūtraṭīkā* / 'Dul ba'i mdo'i rgya cher 'grel pa (dPe volume 91, pp. 816–832)

VSV = Guṇaprabha's *Vinayasūtravṛtti* / 'Dul ba'i mdo'i 'grel pa (dPe volume 92, pp. 1502–1508)

VSVy = Prajñākara's *Vinayasūtravyākhyāna* / 'Dul ba'i mdo'i rnam par bshad pa (dPe volume 92, pp. 616–621)

14.@ = Critical edition of the Sanskrit text of Karmabhedavastu

1 The Tibetan translation of Karmabhedavastu in VS

2 The pratikas of Karmabhedavastu in VSS

3 The pratikas of Karmabhedavastu in VST

4 The pratikas of Karmabhedavastu in VSVy

5 The pratikas of Karmabhedavastu in VSV

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## Appendices<sup>141</sup>

### Appendix 1: VST 14

#### VST 14.1

da ni las byed pa'i gzhi smra bar 'dod nas **dge 'dun tha dad pa nyid du nus pa la mi 'dod par gleng ba dang gleng bar byed pa na log par mi bya'o** zhes bya ba smras te | gang zag gang gis dge 'dun tha dad pa nyid du dbye bar nus pa de la de mi 'dod bzhin du phar gleng bar mi bya la | des tshur glengs pa na yang log thabs mi bya pa ste | de ni des dge 'dun 'byed par 'gyur ba spang ba'i phyir ro || [91-816-3]

#### VST 14.2

**l 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya'o** zhes bya ba ni | gnas gang du 'da' bar byed cing ngal bso bar byed pa'i gnas de ni **'da' bar bya ba** zhes bya ste | dben pa zhes bya ba'i tha tshig go | 'da' bar bya ba'i gnas gang na mi mthun pa zhes bya bar dgra bo yod pa der de dang lhan cig tu 'khod pa zhes bya ba 'dug pa dang 'greng bar mi bya ba ste 'thab krol gyi skabs bcad pa'i phyir 'di bca' ba mdzad do || [91-816-8]

#### VST 14.3

**gzhan du ni go gnyis sam gsum gyi bar du bcad de'o** zhes bya ba ni | 'da' bar bya ba'i gnas dben pa sngar bstan pa de las gzhan pa'i gnas gang na gang zag mi mthun pa yod pa de dang lhan cig tu mi 'khod du mi rung na go gnyis sam gsum gyi bar du bcad de 'khod par bya'o || 'di ni lus kyis pha rol gnod pa dang reg pa spang ba'i phyir ro || [91-816-14]

#### VST 14.4

**des cig shos dang yang de bzhin no** zhes bya ba ni | mi mthun pa'i yul gang la 'da' bar bya ba gang na mi mthun pa yod pa de dang lhan cig tu 'khod par mi bya ba dang | gzhan du ni go gnyis sam gsum gyis bcad de 'khod par bya'o zhes bstan pa gang yin pa de mi mthun par des kyang mi mthun pa'i yul cig shos dang de bzhin du bya ba'o || [91-816-18]

#### VST 14.5

**de gnyis kyi gtsug lag khang bar du chod pa sbyin par bya ba nyid dang mnod par bya ba nyid do** zhes bya ba ni | gang zag mi mthun pa de gnyis kyi gtsug lag

<sup>141</sup> Due to the restriction of word number, only the VST, the most consulted commentary, is appended. In the forthcoming monograph, other canonical commentaries are planned to be presented.

khang zhes bya ba gnas pa'i gzhi g.yogs pa'am ma g.yogs pa gang yang rung ba | bar du gzhan gyi gnas khang gis chod pa gnas khang bsgo bas kyang sbyin par bya ba nyid yin la | rang gis kyang mmod par bya ba nyid yin no || bsko bas de las gzhan du bskos na yang nyes byas su 'gyur la | nod pas de mnos na yang nyes byas su 'gyur ro || dge 'dun thams cad kyis grogs byas sam las su tsal te | der gnas khang sbyin par byed na yang thams cad la nyes byas su 'gyur ro || 'di ni mi mthun pa de gnyis mi 'phrad par bya ba'i phyir ro || [91-817-2]

## VST 14.6

**chos dang 'dul ba la gal te de dang ldan par shes nas chos ma yin pa la mngon par zhen pa la dge 'dun mthun pa med do** zhes bya ba ni | dngos po dang 'brel ba'i rnam pa'i 'dul ba la gal te de dang ldan pa nyid du shes na zhes bya ba chos dang 'dul ba la gal te mi mthun pa de dang ldan par shes nas chos ma yin pa la mngon par zhen pa la zhes bya ba de ltar chos dang 'dul ba'i rnam pa la mi mthun pa nyid dang ldan par shes nas de'i 'og tu chos ma yin pa la mngon par zhen pa la de la dge 'dun mthun pa med do || gang gi phyir chos dang 'dul ba'i phyir dge 'dun mthun pa yin gyi don gzhan gyi phyir ma yin pa de'i phyir mi mthun pa la ni dge 'dun mthun pa 'bye bar mi 'gyur ro || [91-817-12]

## VST 14.7

**de'i phyir de las gzhan pa dag dang tshogs te las byas na yang mi 'chags pa la phan tshun mi mthun pa nyid du yang mi 'gyur ro** zhes bya ba ni | gang gi phyir ji skad bstan pa de la dge 'dun mthun pa med pa de'i phyir chos ma yin pa la mngon par zhen pa de dag dang | de las gzhan pa'i chos kyi phyogs dang mthun pa dag tshogs te las brgya rtsa gcig po dag byas na yang mi 'chags la | ma tshogs par so sor byed na yang phan tshun mi mthun pa nyid du mi 'gyur te | phyogs so so'i las 'chags par 'gyur ba'o || [91-817-20]

## VST 14.8

**de dag de'i mi mthun pa'i phyogs dang 'thab par 'gyur ba nyid ni chos 'di pa dag pa'i phyag mi bya ba nyid yin no** zhes bya ba ni | chos ma yin pa la mngon par zhen pa de dag de'i mi mthun pa'i phyogs chos dang mthun pa'i phyogs su gtogs pa dang lhan cig 'thab par 'gyur ba nyid na de dag la chos 'di la dge slong dang dge slong ma dang dge tshul dang | dge tshul ma dang | dge slob ma dang | dge bsnyen dang dge bsnyen ma dag gis phyag mi bya ba nyid yin pa'o || [91-818-6]

## VST 14.9

**mngon du ldang ba dang ltan la bod pa dang gtam 'dre ba dang | phebs par smra ba dang | kun dga' bar 'gyur ba dang | rnam par blta ba dang | cung zad blta ba dag kyang mi bya'o** zhes bya ba ni | ji skad smos pa de dag thams cad kyang chos ma yin pa la mngon par zhen pa spang ba'i phyir ro || **gtam 'dre ba** zhes bya ba ni | tshig gi lan la sogs pa kun du smra ba sbyin pa'o || **phebs par smra ba** zhes bya ba ni | yid gcugs pa'i gtam bya ba'o || **kun dga' bar 'gyur ba** zhes bya ba ni | gtam dri ba la sogs pa'i tha snyad bya ba 'o || **rnam par blta ba** zhes bya ba ni | mig gis rgyun dang ldan par blta ba'o || **cung zad blta ba** zhes bya ba ni rgyun dang ldan pa ma yin par blta ba'o || [91-818-12]

## VST 14.10

**lag<sup>142</sup> pa'i tha snyad kyis gnas mal ngan pa rjes su sbyin no** zhes bya ba ni | chos ma yin pa la mngon par zhen pa de dag nye bar 'ongs na'o || [91-818-21]

## VST 14.11

**kha cig las ni tshig gis thos pa dang bcas par gzhan la'o** zhes bya ba ni | gzhung kha cig las ni chos ma yin pa la mngon par zhen pa de dag 'ongs na tshig gis ci nas kyang de dag gis thos pa dang bcas par gang zag gzhan la brten te de dag 'di tsam 'thob bo zhes bya ba'i tshig gis gnas mal ngan pa rjes su sbyin par bya'o zhes byung ngo || [91-819-2]

## VST 14.12

**gtsug lag khang mjug tu'o** zhes bya ba ni | sbyin no zhes bya bar sbyar te | mjug tu zhes bya bar ni tha mar ro || [91-819-6]

## VST 14.13

**kho bo cag rgan no zhes zer na khyed kyang bdag cag shākya'i sras kyi dge slong dag yin no snyam du bdag nyid khas 'che 'am khyed cag gang dag gi spyod tshul 'di lta bu dang gtam 'di lta bu 'di la yang mi 'thob pa yin no | khyod kyi ston pa thugs rje dang ldan pas des na 'di rjes su gngang ngo zhes gzhan la lan gdab par bya'o** zhes bya ba ni | chos ma yin pa la mngon par zhen pa de dag gnas mal ngan pa dag tha mar byin pa na | gal te 'di skad ces kho bo cag rgan rabs yin na ci'i phyir gnas mal 'di lta bu ngan pa mjug tu sbyin zhes zer na de dag la dngos su lan mi gdab par gang zag gzhan la brten te lan 'di skad gtap par bya'o zhes bya bar sbyar ro || khyed cag kyang bdag cag shākya'i sras kyi dge sbyong dag yin no snyam du bdag nyid khas 'che 'am zhes bya ba ni | khyed cag de ma yin no zhes bya ba'i zur yin no || spyod tshul 'di lta bu zhes bya ba ni khyed cag gis spyad pa'i spyod pa la sogs pa dang gso sbyong dang dgag dbye nyams pa gang yin pa de dag brjod par bya'o || gtam 'di lta bu la zhes bya ba ni spyod tshul de la nyes dmigs gang byung ba ste ston par gud du gshegs pa la sogs pa gang yin pa de dag brjod par bya'o || 'di yang mi thob pa yin no zhes bya ba ni | gnas mal ngan pa mjug tu byin pa 'di yang khyed la mi 'os pa yin no zhes bya ba'i tha tshig go | khyed kyi ston pa thugs rje dang ldan pa zhes bya ba ni | de dag kyang da dung de bzhin gshegs pa'i nyan thos yin pas ston pa'i che ba nyid brjod par bya'o || des na zhes bya ba ni | ston pa thugs rje dang ldan pa'i rgyu des na'o || 'di rjes su gngang ngo zhes bya ba ni | gnas mal ngan pa mjug tu sbyin pa zhes bya ba 'di rjes su gngang ngo zhes so || gzhan la lan gdab par bya'o zhes bya ba ni | de dag la dngos su lan mi gdab par gang zag gzhan la brten te lan de skad lan gdab par bya ba'o || [91-819-8]

## VST 14.14

**dge slong mas stan las ldang ba la dbri bar mi bya'o** zhes bya ba ni | dge slong 'thab krol byed pa de dag la dge slong mas ni stan las ldang ba gzhan gyi lugs las dbri bar mi bya ba'o || 'di skad bstan te | dge slong mas ni 'thab krol byed pa dag mthong na de ltar yang stan las ldang bar bya'o || [91-820-9]

<sup>142</sup> lag em.: log (dPe)

## VST 14.15

**dge bsnyen gyis bsod snyoms dbul bar bya'o** zhes bya ba ni 'thab krol can de dag la'o || [91-820-13]

## VST 14.16

- 1 **bzod pa byas pa de dag la mthun pa thob pa med par mthun par mi 'byung ngo** zhes bya ba ni | chos ma yin pa la mngon par zhen pa de dag gis dge 'dun la bzod pa gsol te | dge 'dun gyis gsol ba dang bzhi'i las kyis bzod pa byas su byin kyang de dag rang gis dge 'dun la bzod pa gsol te | dge 'dun gyis gsol ba dang bzhi'i las kyis mthun pa sbyin pa thob pa med par dge 'dun dang mthun pa mi 'byung ngo || [91-820-15]
- 2 de dag gis dge 'dun la bzod pa gsol ba'i sngags ni | dge 'dun btsun pa nmams gsan du gsol || bdag dge slong kau shāmbī pa'i dge slong nang bar snga zhig tu mdo sde dang 'dul ba dang ma mo'i lung nmam par rtog rtog na 'di snyam bgyid de gang las bdag cag la 'thabs dang mtshang 'dru ba dang | rtsod pa dang 'gyed pa 'byung ba'i gzhi ni 'di lta ste | ltung ba byung ngam ma byung ba dang gnas nas phyud dam ma phyud ba lags na | bdag cag la ltung ba byung gi ltung ba ma byung ba ma lags gnas nas phyud ba lags kyi | gnas nas ma byung ba ma lags te | gang gnas nas phyud ba ni chos dang mthun pa'i las ma 'khrugs gzhag par mi 'os pas bgyis so snyam bgyid nas bdag grong khyer yangs pa can gyi dge slong dang sdums bgyi zhing mthun par bgyi'o snyam du ste | bdag kau shā mbī pa'i dge slong skra 'greng bar gyur skra 'phyar bar gyur cing dge 'dun la spu snyol bar bgyid | 'byung bar sgyod mtshungs pa nye bar ston la mtshams kyi nang du mchis te bzod pa gsol zhing bzhi gang las gnas nas dbyung ba'i phrin las mdzad pa'i gzhi de las slar ldog par bgyid na thugs brtse ba can dge 'dun btsun pa nmams kyis thugs brtse ba'i slad du bdag gnas nas dbyung ba'i phrin las mdzad lags pa la bzod pa mdzad du gsol | lan gsum du bzlas zhes gsungs pa yin no || [91-820-20]
- 3 dge 'dun gyis gsol ba dang bzhi'i las kyis bzod pa bya ba'i sngags ni | dge 'dun btsun pa nmams gsan du gsol | kau shāmbī pa'i dge slong gnas nas dbyung ba'i phrin las mdzad lags pa 'di skra 'greng bar gyur | skra 'phyar bar gyur cing | dge 'dun las spu snyol bar bgyid na 'byung bsgyed | mtshungs par nye bar ston la mtshams kyi nang du mchis te | bzod pa gsol zhing gzhi gang las gnas nas dbyung ba'i phrin las mdzad pa'i gzhi de las slar ldog par bgyid na | gal te dge 'dun gyis dus la bab cing bzod na | dge 'dun gyis gngang bar mdzod cig dang | dge 'dun gyis kau shāmbī pa'i dge slong gnas nas dbyung ba'i phrin las mdzad lags pa la bzod pa mdzad do || 'di ni gsol ba'o zhes bya ba la sogs pa gsungs pa yin no || mthun pa gsol ba dang mthun pa sbyin pa'i sngags ni 'og nas 'byung ngo || [91-821-16]

## VST 14.17

**gso sbyong med par rang bzhin du gnas pa nyid mi 'thob bo** zhes bya ba ni | mthun pa gsol te mthun pa thob tu zin kyang ji srid du dge 'dun las mthun pa'i gso sbyong gsol zhing mthun pa'i gso sbyong ma thob kyi bar du **rang bzhin du gnas pa nyid mi 'thob** ste | chos dang zang zing gi longs spyod gnyis kyi 'os nyid ma yin no zhes bya ba'i tha tshig go | mthun pa'i gso sbyong zhes bya ba ni | don dang mthun par brjod pa yin te | mthun par sgrub pa'i phyir gso sbyong bya ba zhes bya

ba'i tha tshig go || [91-822-5]

VST 14.18

**de byin nas bya'o** zhes bya ba ni | mthun pa'i gso sbyong de de bzhin du mi bya bar byin nas gzod bya ba'o || [91-822-12]

VST 14.19

- 1 **de ni las kyis so** zhes bya ba ni | mthun pa'i gso sbyong sbyin pa de ni de dag gis gsol nas dge 'dun gyis gsol ba dang bzhi'i las kyis sbyin pa'o || [91-822-13]
- 2 de dag gis gsol ba'i sngags ni | dge 'dun btsun pa rnam gsan du gsol || bdag kau shāmbī pa'i dge slong la dge 'dun gyis gnas nas dbyung ba'i phrin las mdzad lags pas bdag dge 'dun gyi gan du mchis te | bzod pa gsol na dge 'dun gyis bdag la bzod pa'i phrin las mdzad lags te | bdag bzod pa'i phrin las mdzad lags ba 'khor dang bcas pa dge 'dun gyi gan du mchis nas mthun ba gsol na | dge 'dun gyis bdag 'khor dang bcas pa la mthun pa stsal lags pas bdag kau shāmbī pa'i dge slong 'khor dang bcas pa mthun pa stsal pa mthun pa'i gso sbyong du gsol na thugs brtse ba can dge 'dun btsun pa rnam kyis thugs brtse ba'i slad du bdag kau shāmbī pa'i dge slong 'khor dang bcas pa mthun pa stsal pa las mthun pa'i gso sbyong stsal du gsol || lan gsum du bzlas zhes gsungs pa yin no || [91-822-15]
- 3 dge 'dun gyis gsol ba dang bzhi'i las kyis mthun pa'i gsol sbyong sbyin pa'i sngags ni | dge 'dun btsun pa rnam gsan du gsol || kau shāmbī pa'i dge slong 'di la dge 'dun gyis gnas nas dbyung ba'i phrin las mdzad lags pas 'di dge 'dun gyi gan du mchis te | bzod pa gsol na dge 'dun gyis 'di la bzod pa'i phrin las mdzad lags te | bzod pa'i phrin las mdzad lags ba 'khor dang bcas pa 'di dge 'dun gyi gan du mchis nas mthun pa gsol te | dge 'dun gyis kau shāmbī pa'i dge slong 'khor dang bcas pa 'di la mthun pa stsal lags pas | kau shāmbī pa'i dge slong 'khor dang bcas pa mthun pa stsal ba 'di mthun pa'i gso sbyong gsol na gal te | dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gñang bar mdzod cig dang | dge 'dun gyis kau shāmbī pa'i dge slong 'khor dang bcas pa mthun pa stsal pa la mthun pa'i gso sbyong gsol to || 'di ni gsol ba'o zhes bya ba la sogs pa gsungs pa yin no || [91-823-5]

VST 14.20

- 1 **snga ma yang ngo** zhes bya ba ni | mthun pa sbyin pa zhes **sngar** bstan pa de **yang** de dag gis gsol nas dge 'dun gyis gsol ba dang bzhi'i las kyis sbyin pa'o || [91-823-17]
- 2 de dag gis gsol ba'i sngags ni | dge 'dun btsun pa rnam gsan du gsol || bdag kau shāmbī pa'i dge slong la dge 'dun gyis gnas nas dbyung ba'i phrin las mdzad lags pas bdag dge 'dun gyi gan du mchis te bzod pa gsol na | dge 'dun gyis bdag la bzod pa mdzad lags te | bdag kau shāmbī pa'i dge slong bzod pa'i phrin las mdzod lags pa 'khor dang bcas pa mthun pa gsol na | thugs brtse ba'i slad du bdag kau shāmbī pa'i dge slong bzod pa'i phrin las mdzad lags pa 'khor dang bcas pa la mthun pa stsal du gsol || lan gsum bzlas zhes gsungs pa yin no || [91-823-19]
- 3 dge 'dun gyis gsol ba dang bzhi'i las kyis mthun pa sbyin pa'i sngags ni | dge 'dun btsun pa rnam gsan du gsol || kau shāmbī pa'i dge slong 'di la dge 'dun gyis gnas nas dbyung ba'i phrin las mdzad lags pas 'di dge 'dun gyi gan du mchis te | bzod

pa gsol nas dge 'dun gyis 'di la bzod pa mdzad lags te | kau shāmbī pa'i dge slong bzod pa'i phrin las mdzad lags pa 'khor dang bcas pa 'di mthun pa gsol na | gal te dge 'dun gyi dus la bab cing bzod na dge 'dun gyis gnang bar mdzod cig dang | dge 'dun gyis kau shāmbī pa'i dge slong bzod pa'i phrin las mdzad lags pa 'khor dang bcas pa 'di la mthun pa stsol to || 'di ni gsol ba'o zhes bya ba la sogs pa gsungs pa yin no || bam po drug cu drug pa || [91-824-6]

## VST 14.21

- 1 **mthun pa dang bkra shis dang gnod par 'byung ba'i don du gso sbyong byar rung ngo** zhes bya ba la | mthun pa'i don du gso sbyong byar rung ba ni | bye ba rnam kyi mthun pa sgrub pa'i phyir mthun pa'i gso sbyong byar rung ba'i skabs 'dir ji skad bstan pa nyid yin no || [91-824-17]
- 2 **bkra shis kyi don du gso sbyong byar rung ba ni** | chos dang 'dul ba'i skabs su chos ma yin pa dang 'dul ba ma yin pa'i don sgro 'dogs pa bkra mi shis pa dang | dge 'dun bde ba'i skabs su dge 'dun la mi bde ba yams kyi nad dang | ser ba dang bye ba dang chom rkun dang dmag dang rlung la sogs pa phyi rol gyi bkra mi shis pa 'byung ba dag mthong na bkra shis par sgrub pa'i phyir gso sbyong byar rung ba'o || [91-824-20]
- 3 **gnod pa byung ba'i don du gso sbyong byar rung ba ni** | rims nyin bzhi pa la sogs pa'i gnod pa byung ba na | de dag nye bar zhi bar bya ba'i don du gso sbyong byar rung ba'o || [91-825-4]
- 4 grung khyed yangs pa can du yang dag par sdud par byed pa ni | gso sbyong byas pa gang yin pa de ni mi rung ba'i gzhi bcu byung ba de dag nye bar zhi bar bya ba'i phyir te | de yang chos dang 'dul ba'i skabs su chos ma yin pa dang | 'dul ba ma yin pa'i don sgro 'dogs pa bkra mi shis pa mthong nas | bkra shis par bsgrub pa'i phyir bkra shis kyi gso sbyong bya ba yin no || mi rung ba'i gzhi bcu gang zhe na | sdom la || hu lu hu lu yi rang dang || kun spyad gnod dang lan tshwa dang || lam dang sor gnyis dkrugs dang gding || gser gyi rung ba byas pa ni || 'di la rung min gzhi bcu yin || [91-825-7]
- 5 de la hu lu hu lu'i rung ba zhes bya ba ni | yang pa can ba dag chos ma yin pa dang mi mthun pas las dag byed cing | 'jug tu thal mo brdabs te | hu lu hu lu zhes bya ba'i sgra phyung nas las 'di grub'o zhes zer ba gang yin pa'o || [91-825-14]
- 6 yi rang ba'i rung ba zhes bya ba ni | yang pa can pa dag chos ma yin pa dang mi mthun pas las dag byas nas dge slong lhag ma rnam rjes su yi rang ba byed du bcug pa gang yin pa'o || [91-825-17]
- 7 kun du spyad pa'i rung ba zhes bya ba ni | de dag gis grags pa'i dbang gis sa brkos pa dang | rkor bcug pa gang yin pa'o || [91-825-20]
- 8 gnod pa'i rung ba zhes bya ba ni | de dag na bar gyur nas chang 'thungs pa gang yin pa 'o || [91-825-21]
- 9 lan tshwa'i rung ba zhes bya ba ni | de dag gis 'tsho ba'i bar du bcad bar byin gyis brlabs ba'i lan tsha dus su rung ba dang | lhan cig tu min par yang zos pa gang yin pa'o || [91-826-2]

- 10 lam gyi rung ba zhes bya ba ni de dag gis rgyang grags phyed du yang song ste | 'dus shing za ba byas pa gang yin pa'o || [91-826-4]
- 11 sor gnyis kyi rung ba zhes bya ba ni | de dag gi spangs pa na lhag por byed du ma bcug par sor mo gnyis kyi reg par byas te bzod pa gang yin pa'o || [91-826-5]
- 12 dkrugs pa'i rung ba zhes bya ba ni | de dag gis zho dang 'o ma dag dkrugs te dus ma yin par yang 'thungs pa gang yin pa'o || [91-826-7]
- 13 gding ba'i rung ba zhes bya ba ni | de dag gis gding ba sar ba la gding brnying ba bde bar gshegs pa'i mtho gang 'khor bas ma glan par spyad pa gang yin pa'o || [91-826-9]
- 14 gser gyi rung ba zhes bya ba ni | de dag gis lhung bzed khri'u gor bu can gyi steng du bzhas ste | dge tshul gyi mgo'am phrag par bkai te | bsngags pa brjod cing bram ze dang khyim bdag dag las dbyig dang gser la sogs pa bslangs te sbyang pa gang yin pa ste | de ni de dag gis rang gi ngo bo yin par blta bar bya'o || [91-826-11]

VST 14.22

- 1 mthun pa'i gso sbyong la sogs pa de dag gang gi tshe bya zhe na | de'i phyir **'di la dus de kho na'i rgyu nyid du'o** zhes bya ba smras te | gso sbyong bya ba **'di la** de dag tshes bcu bzhi'am bco lnga'i dus de kho na'i rgyu nyid du bya bar ma nges kyi mthun pa la sogs pa de dag gi **dus de kho na'i rgyu nyid du** bya ba yin no || [91-826-16]
  - 2 'dir gzhung ni nye ba 'khor gso sbyong ni lnga po 'di dag yin te | bcu bzhi pa dang bco lnga pa dang | bkra shis kyi gso sbyong dang | gnod pa byung ba'i gso sbyong dang | mthun pa'i gso sbyong ngo || dge slong gis gso sbyong ma yin par gso sbyong mi bya'o || byed na 'gal tshabs can du 'gyur ro || bkra shis kyi gso sbyong dang | gnod pa byung ba'i gso sbyong dang | mthun pa'i gso sbyong ni ma gtogs so zhes bya ba gsungs pa yin no || [91-826-19]
- las byed pa'i gzhi'o zhes bya ba de 'dul ba'i gzhi'i skabs su gtogs pa bshad zin to || [91-827-4]

VST 14.23

- 1 las bye ba'i gzhi zhu ba dang | bram zer'i bu mo'i skabs bsdu ba'i phyir | **chos ma yin pa smra ba dag gis dbye ba'i sems kyi mtshams kyi nang du las tha dad par byas na de dbye ba yin no** zhes bya ba smras te | chos ma yin pa smra ba dag gis chos smra ba 'di dag bdag cag gi nang du zhugs pas ci byas | de dag bdag cag las tha dad par gyur cig snyam du dbye ba'i mtshams kyi nang du chos smra ba dag las las tha dad par byas na las dbye ba yin no zhes bya ba'i tha tshig go | chos smra ba dag gis mtshams kyi nang du chos ma yin pa smra ba dag las tha dad par byas pa de ni | las de bye bar mi 'gyur te | de dag gis las de chos las nram par ma g.yos pa kho nar bye ba'i phyir ro || [91-827-6]
- 2 'dir gzhung ni su dag gis kau shāmbī pa'i dge 'dun phye bar gyur | chos ma yin pa smra ba dag gis mtshams kyi nang du gnas gcig tu gso sbyong ma 'dres par byas pas so zhes gsungs pa yin no || [91-827-14]

## VST 14.24

**'di la so so'i rang gi las ni 'chags so** zhes bya ba ni | las bye ba'i bdag nyid kyi dge 'dun gyi bye ba 'di la phyogs so so'i las tha dad par byas pa ni tha dad par 'chags so || [91-827-17]

## VST 14.25

- 1 **rang gi phyogs dang mthun pa ma yin pa la ni mi 'chags so** zhes bya ba ni | rang gi phyogs dang mthun pa ma yin pa'i gang zag la bsdigs pa dang smad pa dang bskrad pa dang | phyir 'gyed pa dang gnas nas dbyung ba'i las byed pa ni mi 'chags so || [91-827-19]
- 2 'dir gzhung ni dge 'dun bye bar gnas pa na | phan tshun gyi phyogs gnas nas 'byin par bgyid na | gnas nas byung bar brjod par bgyi'am | bka' stsal pa | gnas nas ma phyung bar brjod par bya'o zhes gsungs pa yin no || [91-828-2]

## VST 14.26

- 1 **dge 'dun gyi ni chos smra bas byas pa nyid ni byas pa nyid yin no** zhes bya ba ni | dge 'dun gyi mtshams bcad pa la sogs pa'i las gang yin pa de ni chos smra ba dag gis byas pa nyid na byas pa nyid yin gyi chos ma yin pa smra ba dag gis byas pa nyid na ni byas pa nyid ma yin no || [91-828-5]
- 2 'dir gzhung ni dge 'dun bye ba na gcig gam cig shos kyi mtshams 'grol bar bgyid na | mtshams bkrol bar brjod par bgyi'am | gal te chos smra bas bgrol bar byed na bkrol bar bar brjod par bya'o zhes gsungs pa yin no || [91-828-9]

## VST 14.27

- 1 **'di la gal te gzu bo dag yod na dge slong ma rnam la bstan par bya ba nyid yin no** zhes bya ba ni | dge 'dun bye ba 'di la gal te dge slong gzu bo dag yod na de dag gis de slong ma rnam la bstan par bya ba nyid yin no || gal te de dag med na chos smra ba dag nyid kyi so || [91-828-12]
- 2 'dir gzhung ni zhu ba las btsun pa re zhig kau shāmbī pa'i sde slong phyogs gnyis su 'dus shing mchis par gyur na | de gnyis gang gis dge slong ma rnam la bstan par bgyi | nye ba 'khor gzu bo dag gis mtshams kyi phyir rol du song ste bstan par bya ba'o zhes gsungs pa dang | bram ze'i bu mis zhus pa las kyang gal te gzu bo dag med na | chos smra ba dag kho nas so zhes gsungs pa yin no || [91-828-16]

## VST 14.28

**de dag gi ni chos kyi phyogs dang mthun pa dag gis mi mthun pa nyid do** zhes bya ba ni | gzu bo **de dag gi las ni chos kyi phyogs dang mthun pa dag gis mi mthun pa nyid** du 'gyur ba ste | de dag ni dge 'dun gyi khongs su gtogs pa'i phyir dang | dge 'dun las tha mi dad pa'i phyir ro || chos ma yin pa'i phyogs dang mthun pa dag gis ni mi mthun pa nyid du mi 'gyur ba de dag ni dge 'dun gyi khongs su ma gtogs pa'i phyir dang dge 'dun las tha dad pa'i phyir ro || de bas na gzu bo'i dge slong dag gis las la chos smra ba dag dang mi mthun pa nyid sbad bar bya zhing de dag dang lhan cig las byas na yang 'chags so || chos ma yin par smra ba dag dang mi mthun pa nyid du sbad bar bya mi dgos te | de dag dang lhan cig las byas na yang mi 'chags so || [91-828-21]

VST 14.29

- 1 **rjes su zhugs na de nyid nyams so** zhes bya ba ni | gzu bo rnams chos smra ba'am | chos ma yin pa smra ba gang yang rung ba'i phyogs kyi rjes su zhugs na | gzu bo nyid nyams te gzu bor mi rung ngo zhes bya ba'i tha tshig go | gzu bo zhes bya ba ni | skam la gnas pa ste | dbus na gnas pa dang zhal ce ba nyid yin pas 'di ltar de dag ni 'thab krol gyi ljan ljin gyi 'dam rdzab spangs pa'i skam sa'i dbus na gnas pa yin pas gzu bo dang dbus na gnas pa dang zhal ce ba yin par rig par bya'o || phyogs de gnyis las phyogs gang yang rung ba cig shos su yang ma lhung la cig shos su yang ma lhung ba nyid kyi skam la gnas pa ni gzu bo zhes bya'o || [91-829-10]
- 2 de ltar yang 'dir gzhung ni zhu ba las | yang pa can gyi dge slong dag gis gzhi bcu phyung ba na | dge slong gnas brtan gang dag phyogs cig shos su yang ma gtogs la phyogs gnyis par yang ma gtogs pa de dag ci lags par brjod par bgyi | skam sa la gnas pa gzu bo yin par brjod par bya'o zhes gsungs pa yin no || [91-829-18]

VST 14.30

- 1 **de mi bya'o** zhes bya ba ni | gzu bo nyid nyams pa de mi bya'o || [91-830-1]
- 2 'dir gzhung ni | dge 'dun bye bar rnam par gnas pa na | gzu bo rnams kyi ji ltar bsgrub par bgyi | phyogs cig shos su rang 'gro bar yang mi bya | mngag pa gtang bar yang mi bya zhing | phyogs gnyis par yang rang 'gro bar yang mi bya | mdag pa gtang bar yang mi bya bar lus kyi kyang bsdam par bya | ngag gis kyang bsdam par bya zhing mtshams kyi phyir rol du song ste gso sbyong bya'o zhes gsungs pa yin no || [91-830-2]

VST 14.31

- 1 **dge slong ma'i dge 'dun phyogs dang gzhan gyi phyogs su rnam par gnas pa la gdams par bya ba nyid yin no** zhes bya ba ni | dge slong ma'i dge 'dun las dang 'khor lo ma bye ba dge slong gi dge 'dun las dang 'khor lo bye ba'i phyogs dang gzhan gyi phyogs kyi 'gab la brten cing rnam par gnas pa dag la ni dge slong gi dge 'dun gyi phyogs bzung ba med par ci nas kyang de dag bye bar mi 'gyur bar bya ba'i phyir gdams shing rjes su bstan par bya ba nyid yin no || [91-830-7]
- 2 'dir gzhung ni dge slong ma'i dge 'dun phyogs dang phyogs la rnam par gnas pa la dung zla phyed phyed cing gdams ngag dang rjes su bstan pa tsal bar bgyi'am | bka' tsal ba | dge slong ma'i dge 'dun bye bar mi 'gyur bar bya ba'i phyir sbyin par bya'o zhes gsungs pa yin no || [91-830-13]

VST 14.32

**bye ba la ni de lta ma yin no** zhes bya ba ni | dge slong ma'i sge 'dun las dang 'khor lo bye ba phyogs dang gzhan gyi phyogs su rnam par gnas pa la ni nga ma ltar gdams par mi bya ba nyid yin pa'o || [91-830-17]

VST 14.33

**gsol ba na mthun pa nyid la nges par sbyar bar bya ba nyid yin no** zhes bya ba ni | dge slong ma bye ba phyogs dang gzhan gyi phyogs su rnam par gnas pa de dag gdams ngag gsol ba na | sring mo dag je mthun par gyis shig ces mthun pa nyid la nges par sbyar bar bya'o || [91-830-20]

## VST 14.34

**dbyar gyi rnyed pa ni chos smra ba dbang ba nyid do** zhes bya ba ni | dge 'dun  
bye ba na dbyar gnas pa'i rgyu las byung ba'i rnyed pa ni chos smra ba dag dbang  
ba nyid yin gyi | chos ma yin pa smra ba dag mi dbang ngo || [91-831-2]

## VST 14.35

- 1 **gnyi ga 'dus pa la bye brag tu ma byas par bgo bsha' bya ba dge 'dun la phul  
ba yang ngo** zhes bya ba ni | chos dang chos ma yin pa smra ba'i phyogs gnyi ga  
'dus pa la byed brag tu ma byas par dge 'dun tsam las phul ba'i bgo bsha' bya ba  
chos gos la sogs pa dge 'dun la phul ba yang chos smra ba rnams dbang ba'o || [91-  
831-5]
- 2 'di skad bstan te | dbyar gnas pa pa'i rgyu la brten te | dge 'dun tsam la 'bul bar byed  
pa'i rnyed pa gang yin pa de yang chos smra ba dag kho na dbang ba yin gyi | chos  
ma yin pa smra ba dag ni mi dbang ngo || [91-831-9]

## VST 14.36

ci thams cad la de ltar rnam par gzhang gam zhe na de'i phyir **de la gal te dge 'dun  
gyi tshad nyid yin na de dag go** zhes bya ba smras te | rnyed pa dbang ba de la gal  
te chos smra ba dag bzhi yan chad yin na rnyed pa de dag dbang bar rnam par gzhang  
go | [91-831-12]

## VST 14.37

de dag nyung ba nyid yin na ji ltar bsgrub bar bya zhe na de'i phyir | **gal te nyung  
ba nyid yin la cig shos ni de nyid yin na gang gis phang par phul ba'o** zhes bya  
ba smras te | gal te de na chos smra ba dag ni dge 'dun gyi tshad bas nyung ba nyid  
yin la | chos ma yin pa smra ba cig shos ni dge 'dun gyi tshad de nyid yin na | phyogs  
de gnyis kyi gang zag gis phang bar rnyed pa de phul ba'i phyogs de rnyed pa de  
dbang ngo || phang ba zhes smos pa ni lag pa dang rkang ba'i drung dag gi dpe yin  
no || [91-831-15]

## VST 14.38

**gal te gnyi ga'i na gnyi ga'o** zhes bya ba ni | gal te phyogs gnyi ga'i dge slong gi  
phang ba la sogs par phul na phyogs gnyi ga dbang ba'o || [91-831-21]

## VST 14.39

de la phyogs gnyi gas ji ltar bgo bar bya zhe na de'i phyir | **de la gang zag las cha  
nyid yin gyi dge 'dun las ma yin no** zhes bya ba smras te | phyogs gnyi ga dbang  
ba'i rnyed pa **de la** phyogs gnyi ga'i gang zag ji snyed yod pa de snyed kyi cha nyid  
du bgo bar bya'i | chos dang chos ma yin pa smra ba'i dge 'dun gyi phyogs gnyis  
las phyed phyed du bgo ba na ma yin no || [91-832-2]

las bye ba'i gzhi zhu ba dang | bram ze'i bu mo'i skabs so zhes bya ba de de gnyis  
kyi skabs nas 'byung ba bshad zin to || || [91-832-7]

las bye ba'i gzhi rdzogs so zhes bya ba de bshad zin to || [91-832-9]

## Appendix 2: Technical Terms<sup>143</sup>

- 14.2 prativirodha: mi mthun pa (1, 2, 3) / khon yod pa (4) / mi 'phrod pa (5)
- 14.2 atinamana: 'da' bar bya ba (1, 2, 3) / mnan (5)
- 14.3 anyatra: gzhan du (1, 2, 3, 5) / gud du (4)
- 14.3 āsana: go (1, 2, 3, 4) / stan (5)
- 14.5 vihāra: gtsug lag khang (1, 2, 3, 5) / gnas (4)
- 14.6 abhiniveśa: mngon par zhen pa (1, 2, 3) / zhen pa (4) / chags pa (5)
- 14.6 saṃghasāmagrī: dge 'dun mthun pa (1, 2, 3, 4) / dge 'dun 'du ba (5)
- 14.7 rūḍhi: 'chags (1, 2) / 'chags pa (3) / skye (4, 5)
- 14.7 vyagratva: mi mthun pa nyid (1, 2, 3) / bskal pa (4) / brel (5)
- 14.8 kaliparāyaṇatva: 'thab par gyur pa nyid (1, 2) / 'thab par 'gyur pa nyid (3) / 'thab ces pa (4) / 'thab mo la gnas pa (5)
- 14.9 pratyutthāna: mngon du ldang ba (1, 2, 3) / ldang (4, 5)
- 14.9 āsanopanimantraṇa: stan la bod pa (1, 2, 3) / stan la gnyer / stan la spyen drong (5)
- 14.9 saṃlapana: gtam 'dre ba (1, 2, 3) / gtam (4, 5)
- 14.9 ālapana: phebs par smra ba (1, 2, 3) / bre mo gtam (5) / gtam kun (5)
- 14.9 sammodana: kun dga' bar 'gyur ba (1, 2, 3) / kun dga' ba (4) / mgu bar byed pa (5)
- 14.9 vyavalokana: rnam par lta ba (1, 2, 4) / rnam par blta ba (3) / rtog pa (5)
- 14.9 ālokana: cung zad lta ba (1, 2) / cung zad blta ba (3) / lta ba (5)
- 14.10 hastasaṃvyavahāraka: lag pa'i tha snyad (1, 2, 3) / lag brda (4, 5)
- 14.10 śayanāsana: gnas mal (1, 2, 3) / mal stan (4, 5)
- 14.11 anyatra: gzhan la (1, 2, 3) / gzhogs (4) / gzhan (5)
- 14.12 pratyanta: mjug (1, 2, 3) / mtha' khob (4, 5)
- 14.14 āsanamokṣa: stan las ldang ba (1, 2, 3) / stan las 'phags pa (4) / stan dor ba (5)
- 14.17 pośadha: gso sbyong (1, 2, 3, 5) / gso sbyin (4)
- 14.21 āpad: gnod pa (1, 2, 3, 5) / ye 'drog (4)
- 14.23 bhedacitta: dbye ba'i sems (1, 2, 3, 5) / dbye ba'i bsam pa (4)
- 14.25 svapakṣya: rang gi phyogs (1, 2, 3) / nyid kyi phyogs (4) / bdag gi phyogs (5)
- 14.27 sthalastha: gzu bo (1, 2, 3) / skam la gnas pa (4) / bar ma (5)
- 14.29 dhvaṃsa: nyams (1, 2, 3) / 'jig (4) / zhig pa (5)
- 14.33 sāmāgrya: mthun pa nyid (1, 2, 3) / 'dum (4) / 'du ba (5)
- 14.34 vārṣika: dbyar gyi rnyed pa (1, 2, 3) / dbyar gyi (4, 5)

<sup>143</sup> The numbers in round brackets signify the five canonical Tibetan text witnesses; for the correspondency, see **Abbreviations and sigla**.

14.35 vaibhājya: bgo bsha' bya ba (1, 2, 3) / bgo bar rigs pa (5)

14.37 ūnatā: nyung ba nyid (1, 2, 3) / ma tshang (4) / nyung (5)

14.37 utsamgha: pang ba (1) / phang ba (2, 3) / thu ba (4, 5)

14.39 aṃsitva: cha nyid (1, 2, 3) / skal ba (4) / cha (5)

karmabhedavastu: las bya ba'i gzhi (1, 2, 3) / las kyi phye ba'i dngos po (4) / las byas pa'i dngos po (5)

### Appendix 3: Index of the Sanskrit text<sup>144</sup>

antaritasānāyora vihārasya deyatvaṃ grāhyatā ca || 14.5

ubhayasannipāte cāvibhājya pratipātitasya saṃghe vaibhājyasya || 14.35

ūnatā ced itareṣāṃ ca tattvatā yadīyasyotsaṃghe pratipādanam || 14.37

evam itaras tena || 14.4

karmaṇaḥ kṛtāv adharma vādibhir antaḥsīmni pṛthak tadbhedo bhedacittena || 14.23

karmaṇaitat || 14.19

kaliparāyaṇatva eṣāṃ tadvipakṣasya hy avandyatvaṃ idaṃ dharmabhiḥ || 14.8

kalpate sāmāgrīmaṅgalārtham āpadi ca poṣadhaḥ || 14.21

codyatvaṃ pakṣāparapakṣavyavasthitasya bhikṣuṇīsaṃghasya || 14.31

tasmān na tadanyānāṃ saṃbhūya kṛtau karmaṇo rūḍhir na paraspareṇa vyagrataḥ || 14.7

tasyaiva cātra kālasya nimittatvaṃ || 14.22

datvainaṃ kuryuḥ || 14.18

dadītopāsakaḥ piṇḍapātāṃ || 14.15

dvayoś ced ubhayatra || 14.38

dvitrāsānantaritam anyatra || 14.3

dharmavādikṛtātā saṃghasya kṛtatvaṃ || 14.26

dharmavādini gāmitvaṃ vārṣikasya || 14.34

dharme vinaye caitadvattāṃ dharme ced abhiniveśo jñātvā saṃghasāmāgrī na vidyate || 14.6

dhvaṃso 'nuvidhau tattvasya || 14.29

na nānātvāya saṃghasya prabhāviṣṇum akāmaṃ codayed unmoṭayed vā codayantam || 14.1

na bhikṣuṇy āsanamokṣaṃ hāpayet || 14.14

na yatra prativirodhas tena sārdham atinamane samāśīta || 14.2

na vinā poṣadhena prakṛtiṣṭhātāprāptiḥ || 14.17

<sup>144</sup> The index presents the critical edition.

- nāvasārītānām eṣāṃ sāmāgryasya vinā sāmāgrīlābhenotthānam || 14.16  
nāsvapakṣyaṃ prati || 14.25  
nainam kuryāt || 14.30  
naivam bhinnasya || 14.32  
pudgalaśo 'trāṃśitvaṃ na saṃghaśaḥ || 14.39  
pūrvam ca || 14.20  
pratyante vihārasya || 14.12  
pratyutthānāsanopanimantraṇasaṃlapanālapanasammodanavyavalokanālokanānām  
apy akaraṇam || 14.9  
rūḍhir asmin pratisvaṃ karmaṇaḥ || 14.24  
lūhaśayanāsanānupradānam hastasaṃvyavahārakeṇa || 14.10  
vacanenānyatra saśrūtam ity aparam || 14.11  
vṛddhā vayam api vadatsu yūyam api śramaṇāḥ śākyaputriyāḥ sma ity ātmānam  
pratijānīdhve | yeṣāṃ cedam vṛttam iyaṃ vārtā, kāruṇiko vaḥ śāstā yenaitad  
anujñātam etad api vo na prāpadyata iti prativadeyur anyatra || 14.13  
vyagratvam eṣāṃ dharmapakṣaiḥ || 14.28  
saṃghaparimāṇatā cet tatra teṣāṃ || 14.36  
sāmāgrye yācamānānām niyojyatvam || 14.33  
sthalasthā atra santi ced bhikṣuṇīnām codyatvam || 14.27





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