

A Preliminary Study of the Dunhuang Tibetan Fragments of the *Mūlasarvāstivāda- Ekottarakarmaśataka* (I): *Tarjanīyakarman*

XIAOQIANG MENG

Abstract: This paper identifies a lost Old Tibetan version of the *Mūlasarvāstivāda-Ekottarakarmaśataka* (hereafter, EK) as preserved in Dunhuang Tibetan fragments. It firstly gives a brief introduction to the related Tibetan manuscripts Pelliot tibétain 945 and Indian Office Library Tibetan J 596, and then analyses the textual nature of the Old Tibetan version of the EK preserved in these manuscripts by comparing with its cognate Chinese version, i.e., *Genbenshuoyiqieyoubu baiyijiemo* 根本說一切有部百一羯磨 (T 1453) translated by Yi Jing 義淨 (635–713 CE). Then, it focuses on the passage of the *tarjanīyakarman* (Tib. *bsdigs pa'i las*, Chin. 令怖羯磨), one of the ecclesiastical rituals for punishment in the Buddhist Order, as seen in the Old Tibetan version of the EK. It reveals that the *tarjanīyakarman* passage therein is textually related to, even derived *mutatis mutandis* from, *Pāṇḍulohitakavastu*. In sum, this paper introduces for the first time the ‘true’ Tibetan version of the EK long forgotten yet preserved in Dunhuang, and attempts to show its affiliation with the *Mūlasarvāstivāda* tradition.

Keywords: Pelliot tibétain 945, IOL Tib J 596, *Mūlasarvāstivāda-Ekottarakarmaśataka*, *tarjanīyakarman*, *Pāṇḍulohitakavastu*

Xiaoqiang MENG, PhD candidate, South Asian & Tibetan Studies, Institute for Area Studies, Leiden University, Leiden, The Netherlands; x.meng@hum.leidenuniv.nl

1. Dunhuang Tibetan Fragments of the EK: PT 945 and ITJ 596

In the Stein Collection of the British Library there is a fragmental Tibetan manuscript ITJ 596 (Indian Office Library Tibetan J 596), which was correctly recognised by Louis de La Vallée Poussin as ‘*Las brgya’ rtsa gcig po / [Ekottara-karma-śataka]*’ (LA VALLÉE POUSSIN 1962: 183). Another Tibetan fragment PT 945 (Pelliot tibétain 945) from the Pelliot Collection of the Bibliothèque nationale de France was incorrectly identified as ‘[f]ragments du *Karmaśataka*’ by Marcelle LALOU 1950: 22. In this paper, these two fragments,

ITJ 596 as well as the folios 1 and 3 of the PT 945, are identified as belonging to one manuscript, and the text inscribed is, as referred to in the colophons of these two manuscripts, *kar ma sha ta ka*, or *las brgya 'rtsa gcig po*, or *las brgya 'rtsa gcig pa* (ITJ 596: 10r5, 21r1; PT 945: 3v1).¹

PT 945: As described by Lalou, PT 945 consists of four folios in *Pothī* format, three of which are complete, measuring 52 cm × 8.5 cm in length and width, respectively, while one folio is fragmental. As mentioned, folios 1 and 3 belong to the same manuscript as ITJ 596, yet folios 2 and 4 are from another manuscript of *mDzangs blun zhes bya ba'i mdo* (D 341 / Q 1008). Lalou identified one story on folio 2 (Tibetan page number 'GA 12') to be about Upagupta and a servant, which is now identified as the 47th story *U pa kub ta* of the Tibetan *mDzangs blun* (TERJÉK 1970: 71–78), equivalent to the 60th story *Youbojuti* 優波鞠提 of the Chinese *Xianyu jing* 賢愚經 (T 202 [IV] 442c10–443a9).² The fragmental folio 4 (Tibetan page number nonexistent), which Lalou did not recognise, is the 51st story *Dge slong kyung te* of the Tibetan *mDzangs blun* (D 341 *mdo sde*, a 297b6–298b7), equivalent to the 62nd story *Shami Junti* 沙彌均提 of the Chinese *Xianyu jing* (T 202 [IV] 444c9–445a5)³. Interestingly, no other Dunhuang Tibetan manuscript of *mDzangs blun* contains this story, as far as I know.

Regarding folios 1 ('KA 81') and 3 ('[KA 6]3'),⁴ they are inscribed in 7 lines in *dbu can* Tibetan script per folio side, and are decorated with big circles in red ink around two threading holes as well as the red vertical lines on both margins. In folio 1, on lines 4 and 6 of the recto side, there are two patterns made of three small circles in red and black ink arranged in the form of an inverted triangle, set off by *shad*, possibly marking the end of a topic passage.⁵ On the verso side of folio 3, following the main text is an illustration made of

¹ Regarding folio number, I take the number of the manuscripts as represented on the online databases of the International Dunhuang Project (http://idp.bl.uk/database/oo_scroll_h_a4d?uid=188672498;recnum=5448;index=1 [accessed 17 July 2020]) and the Bibliothèque nationale de France (<https://gallica.bnf.fr/ark:/12148/btv1b8302971m.r=pelliot%20tibetain%20945?rk=21459;2> [accessed 16 March 2020]).

² Another Dunhuang Tibetan manuscript containing the same story *U pa kub ta* of the Tibetan *mDzangs blun* is PT 943. For a general introduction to the Dunhuang Tibetan manuscripts of the *mDzangs blun*, see TERJÉK 1969: 289–316. For a critical edition of the *U pa kub ta* story in PT 943, see TERJÉK 1970: 71–78.

³ Shayne Clarke also recognised these two stories from the *mDzangs blun* or *Xianyu jing*. Rf. personal email (31 May 2020).

⁴ Thanks to Shayne Clarke for his help in the Tibetan page numbers. Rf. personal email (31 May 31 2020).

⁵ Brandon Dotson and Agnieszka Helman-Ważny explain that such pattern can 'mark off key passages or instructions in a text'. They also refer to the similar patterns made of double, triple and quadruple circles. Cf. DOTSON and HELMAN-WAŻNY 2016: 84.

two flaming Bodhi-trees (**Table 1**). Following is a colophon *kar ma sha ta ka bam po drug go*, marking the end of the 6th *bam po*.

ITJ 596: As noted by de La Vallée Poussin, ITJ 596 consists of 29 folios in *Pothī* format, the folio measuring 52.2 cm × 8.6 cm in length and width, respectively. The Tibetan page numbers of ITJ 596 are not consecutive (numbered as ‘KA 19–22, 24–26, 28, 30–34, 47–51, 58, 62, 64–72’). Before folio ‘KA 30’ there are 6 lines inscribed in *dbu can* script per folio side, and after folio ‘KA 31’, 7 lines. Similar to PT 945, red circles around two threading holes and red marginal lines could be seen therein. The patterns marking the end of a topic passage could also be found in ITJ 596: 2r1, 2r5, 3r3, 3v2, 3v6, 4r5, 10r4, 12r1, 19v3, 20r6, 20v3, 21v2, 22r1, 25v3, 26r2, except here the circles are arranged in the form of either a vertical line or a quadrangle.⁶ The Bodhi-tree (as well as other unclear pattern) illustrations, which mark the end of a text section, also appear in ITJ 596: 15r7, 15v3 (?), 16v3 (?), 17r1, 17v6, 18r6, 19r7, 20v6 (?), 24r4, 24v5, 28v1 (**Table 1**).⁷ Colophons in ITJ 596 are to be found on 10r5 (‘KA 31’) as *kar ma sha ta ka / bam po dang ’og go* [...] *las brgya’ rtsa gcig po bam po gsum mo*, perhaps marking the end of the 2nd *bam po* and the beginning of the 3rd *bam po*; and also in the 21r1 (‘KA 64’), *las brgya [rtsa?] gcig pa’I bam po bdun no*, possibly marking the beginning of the 7th *bam po*.

PT 945 (folios 1 and 3) and ITJ 596 belong to one manuscript, yet they were split up and respectively collected into the Pelliot and Stein collections. As described before, PT 945 and ITJ 596 have almost the same format characteristics regarding folio length and width, lines inscribed per side, paleography,⁸ two threading holes, red marginal lines, the illustrations and patterns (Bodhi-tree and small circles), etc. Also, folio 3 (‘[KA 6]3’) of PT 945 continues in content folio 20 (‘KA 62’) of ITJ 596, thus the text from ITJ 596: 20v6 to the end of PT 945: 3 corresponds to a coherent passage about the *smṛtvinaya* (Tib. *dran pa ’dul ba*, Chin. 憶念毘奈耶) in *Genbenshuoyiqieyoubu baiyijiemo* 根本說一切有部百一羯磨 (hereafter, *baiyijiemo*) (T 1453 [XXIV] 494a20–b2).⁹ Moreover, both manuscripts have














⁶ DOTSON and HELMAN-WAŻNY 2016: 84.

⁷ Shayne Clarke kindly informs me of the similar drawings in PT 903. Rf. personal email (31 May 2020).

⁸ According to the paleographic system of Sam van Schaik, PT 945 and ITJ 596 seem to be inscribed in ‘the sutra style’ of Tibetan writing from the Tibetan imperial period around the first half of 9th century. Cf. VAN SCHAİK 2014: 309–312; DOTSON and HELMAN-WAŻNY 2016: 91–116.

⁹ Much gratitude to Shayne Clarke for confirming the connection between ITJ 596: 20 and PT 945: 3. Rf. personal email (31 May 2020).

Table 1. Bodhi-tree and other Illustrations of the ITJ 596 and PT 945

ITJ 596										
10r4										
										
15r7	15v3	16v3	17r1	17v6	18r6	19r7	20v6	24r4	24v5	28v1
										
PT 945										
3v1										
										

the same reference to its title in its abbreviated form *kar ma sha ta ka*,¹⁰ and the full title may be reconstructed as **Ekottarakarmaśataka* based on the Tibetan translation of its title seen in the ITJ 596. Therefore, PT 945 (folios 1 and 3) and ITJ 596 come from the same manuscript, and preserve a text called *Las brgya rtsa gcig pa* or **Ekottarakarmaśataka*.

2. A Preliminary Textual Analysis of the Old Tibetan Version of the EK

The Dunhuang Tibetan text of *Las brgya rtsa gcig pa* as seen in PT 945 and ITJ 596 is an Old Tibetan translation of the EK affiliated with the Mūlasarvāstivāda school, and we argue that this text is the ‘true’ Tibetan version of the EK long forgotten yet preserved in Dunhuang.¹¹ It is textually cognate with Yi Jing’s Chinese translation *baiyijiemo*, both belonging to the Mūlasarvāstivāda tradition. However, significant differences in text between the Old Tibetan and Chinese versions of the EK implies that they were translated from different *Vorlagen* of the same text.

The *Las brgya rtsa gcig pa* text in PT 945 and ITJ 596 shows orthographic features of Old Tibetan, such as *da drag*, *gi log*, *ma ya btags*, *rjes su nga ro*, ‘a suffix, and medial ‘a.¹² As recorded in the catalogues *IHan kar ma* (No. 492) and *Phang thang ma* (No. 455), *Las brgya rtsa gcig pa* consisted of 12 *bam pos* in 3600 *ślokas* in sum.¹³ Therefore, the *Las brgya rtsa gcig pa* text in PT 945 and ITJ 596 might be an Old Tibetan translation of the EK dating back to the Tibetan Imperial period. Yi Jing translated a Chinese version of the EK, i.e. *baiyijiemo*, in 10 fascicles during 700–703 CE.¹⁴ After comparing the Old

¹⁰ Possibly because this *kar ma sha ta ka* is the abbreviated form of the full title, LALOU 1950: 22 mistook PT 945 as another Buddhist narrative text, *Karmaśataka* (Tib. *Las brgya tham pa*, D 304 / Q 1007) that has a similar title.

¹¹ This is not suggesting that the vulgate Tibetan Tanjur version of *Las brgya rtsa gcig pa* (D 4118 / Q 5620) is a ‘fake’ text, but since the Old Tibetan version and Yi Jing’s translation of the EK are textually cognate and affiliated with Mūlasarvāstivāda tradition, questions about the text nature and the school affiliation of D 4118 require further research. But in light of the *tarjanīyakarman* passage, it is clear that D 4118 (‘*dul ba*, *wu* 223b3–224b5) is different from the Old Tibetan and Chinese versions of the EK, and it is more like an abbreviated version of the EK consisted of merely the *karmavācanā* formulae recited during the *karman* rituals, which corresponds to §§ 1.4–1.5, 1.11–1.13 of the *tarjanīyakarman* text in the diplomatic edition below. A full comparison between both versions of the EK and D 4118 would require another research, but this paper does not focus on that. For an insightful comparison between Yi Jing’s translation and D 4118, see KISHINO 2013: 17–18.

¹² For a fuller description of the Old Tibetan orthography, see DOTSON and HELMAN-WAŻNY 2016: 72–81.

¹³ Cf. HERRMANN-PFANDT 2008: 282; KAWAGOE 2005: 23.

¹⁴ Cf. Yi Jing’s biography in *Kaiyuan shijiao lu* 開元釋教錄 (T 2154 [LV] 568b19–c8). Also cf. T 2157 [LV] 869a23–b9; T 2061 [L] 710b20–c5.

Tibetan and Chinese versions of the EK, one would soon realise that they were parallel texts but with deviations in certain passages.

Table 2. Old Tibetan and Chinese Versions of the EK Compared

No.	Old Tibetan version (ITJ 596, PT 945)		Chinese version (T 1453 [XXIV])
	Folio number	Tibetan Page number	
1.	ITJ 596: 1–4	KA 19–22	461c22–462c19
2.	ITJ 596: 5–7	KA 24–26	462c20–464b24
3.	ITJ 596: 8	KA 28	464c7–464c27
4.	ITJ 596: 9–13	KA 30–34	465b5–466c29
5.	ITJ 596: 14–15v4	KA 47–48	471b10–472a21
6.	ITJ 596: 15v4–17r1	KA 48–50	477b26–478b11
7.	ITJ 596: 17r1–18	KA 50–51	494c19–496a15
8.	ITJ 596: 19	KA 58	483c27–484c30
9.	ITJ 596: 20r1–v6	KA 62	486b3–c12
10.	ITJ 596: 20v6–PT 945: 3	KA 62–63	494a20–b14
11.	ITJ 596: 21–22r1	KA 64–65	493c7–494a19
12.	ITJ 596: 22r1–28v1	KA 65–71	486c13–490b5
13.	ITJ 596: 28v1–29	KA 71–72	467c10–468b22
14.	PT 945: 1	KA 81	498b7–498c28

Concerning the text structure, the Old Tibetan version of the EK arranges the topics regarding various Buddhist *karman* rituals in a sequence close to *baiyijiemo*, but deviations between them are also found in the text. As shown in **Table 2**, in §§ 1–3: folios 1–8 (‘KA 19–22, 24–26, 28’) of ITJ 596 contain the text that corresponds to a long consecutive passage of T 1453 [XXIV] 461a22–464c27, and the content therein is a detailed description of the *upasampadā* ritual for *bhikṣuṇī*. However, since the folios ‘KA 23’ and ‘KA 27’ are missing here, we could expect that the Old Tibetan version of the EK has been inserted with more text than *baiyijiemo* here. In addition, it seems that the *uddānas* present in *baiyijiemo* are missing in the Old Tibetan version. For example, in ITJ 596: 8v4–5, after the topic of *aṣṭau gurudharmāḥ* (Tib. *lci ba’i chos brgyad*, Chin. 八尊敬法), the text continues with three sets of double *shad* marking the end of the topic, then turns to *dge sbyong mar byed pa’I chos bzhi* (Chin. 沙門尼四種所應作法) with no gap. But in the Chinese version,

two summary verses of the *aṣṭau gurudharmāḥ* are inserted here.¹⁵ Afterwards, § 4: folios 9–13 ('KA 30–34') of ITJ 596 correspond to the text of T 1453 [XXIV] 465b5–466c29 in *baiyijiemo*. Here, after the topic of *tshad myed pa'i 'khor bca' ba'i sdom* (Chin. 畜無限門徒法), in ITJ 596: 10r4–5 there is the colophon marking the end of the 2nd *bam po* and the beginning of the 3rd *bam po*, as mentioned before.

However, in §§ 5–7: folios 14–18 ('KA 47–51') the order of topics in the Old Tibetan text shows substantial difference from the Chinese version. ITJ 596: 14–15v4 ('KA 47–48') contains a text parallel to T 1453 [XXIV] 471b10–472a21, elucidating individual situations concerning the topic of *mtshams gyI phyi rol du song* (Chin. 出界外). Following is ITJ 596: 15v4–17r1 ('KA 48–50') containing the passage parallel to T 1453 [XXIV] 477b26–478b11, mainly about the adaptations of *bhikṣu* precepts to the local condition in *yul rdo mtha'i pha rol* (Chin. 邊方國). The position of this topic as presented in both versions of the EK is confusing, since in Chinese text it is inserted abruptly after the *jñāpticatorthakarman* of *jiatuo qinghui* 假託輕毀白四 and before the *jñāptidivītyakarman* of *guancao xiaofangdi* 觀造小房地白二 with no obvious relation with each other, while in the Old Tibetan version this topic is inserted after the topic of *mtshams gyI phyi rol du song* (Chin. 出界外) and before the *brtags pa'i gnas cho* (Chin. 結淨厨). Actually, this passage is not about a specific *karman* at all, but it might be extracted from *Carmavastu*¹⁶ and *Bhaiṣajyavastu*.¹⁷ Following the aforementioned insertion is ITJ 596: 17r1–18 ('KA 50–51'), of which the Chinese parallel text is T 1453 [XXIV] 494c19–496a15. Afterwards, § 8: folio 19 of ITJ 596, corresponds to T 1453 [XXIV] 483c27–484c30 in *baiyijiemo*.

More deviations of the textual arrangement between the Old Tibetan and Chinese versions of the EK are to be seen in §§ 9–13: folios 20–29 of ITJ 596 and folio 3 of PT 945 ('KA 62–72'). The texts of § 9 and § 12 that are separated in the Old Tibetan version (ITJ 596: 20r1–v6, 22r1–28v1; 'KA 62, 65–71') are successive to each other in *baiyijiemo* (T 1453 [XXIV] 486b3–490b5). § 10 and § 11 (ITJ 596: 20v6–22r1; PT 945: 3; 'KA 62–65') also contain a consecutive passage in the Chinese parallel (T 1453 [XXIV] 493c7–494b14), but in a reversed order. That is, in the Old Tibetan text, the topic of the *smṛtvinaya* is set at the end of the 6th *bam po*, before the topic of *amīḍhavinaya* (Tib. *ma myos pa'i 'dul ba*, Chin. 不癡毘奈耶) and *tatsvabhāvaiṣṭya* (Tib. *ngo*

¹⁵ The same verses could also be located in T 1458 [XXIV] 582a14–17; T 1451 [XXIV] 351b7–10; T 1457 [XXIV] 522c16–19. For a comparative study on the *aṣṭau gurudharmāḥ* as seen in the Vinaya traditions of various Buddhist sects, see CHUNG 1999; TSEDROEN and ANĀLAYO 2013: esp. 744 n.3 for a more detailed bibliography of related studies.

¹⁶ DUTT 1950: 188–190, 205, 209; T 1447 [XXIII] 1052a29–1053a14, 1056b26–c1, 1057b1–3.

¹⁷ DUTT 1947: 2–5; T 1448 [XXIV] 1a23–c11.

bo nyid tshol ba, Chin. 求罪自性), both of which are at the beginning of the 7th *bam po*. But in *baiyijiemo*, the *smṛtvinaya* follows the *amūḍhavinaya* and *tatsvabhāvaiṣṭya* in the 9th fascicle.¹⁸ Then, in § 13, ITJ 596: 28v1–29 (‘KA 71–72’) contains a passage about *sīmā* (Tib. *mtshams*, Chin. 界), of which the Chinese parallel is T 1453 [XXIV] 467c10–468b22. Actually, it continues the topic aforementioned in ITJ 596: 13v4–v7 of § 4, but the text is separated abruptly and the topic is retaken up 37 folios later! At last, § 14 is made up of folio 1 of PT 945 (‘KA 81’), and its parallel in *baiyijiemo* is T 1453 [XXIV] 498b7–498c28 in the 10th fascicle near the end of the whole text.¹⁹ So it is possible that the entire number of folios of the Dunhuang Tibetan fragments of the EK would be around 81–85.

As shown above, the Old Tibetan version of the EK as preserved in ITJ 596 and PT 945 shares with the Chinese parallel text *baiyijiemo* a close textual structure, but their arrangements of the order of individual topics about *karman* is substantially different, especially in §§ 7, 10–13, and this might be caused by the different *Vorlagen* they were translated from. This textual variation derived from *Vorlagen* could be attested not only in text structure, but also in content, especially regarding the different approaches to the details of topics as represented in both versions. Here I would give three examples.

- 1) ITJ 596: 5v5–6r1 = T 1453 [XXIV] 463a16–b13: Regarding the *trayo niśrayāḥ* (Tib. *gnas gsum rIḡ pa*, Chin. 三依法) for *bhikṣuṇī*, while *baiyijiemo* gives us the details during the *upasampadā* ritual how to regulate the *pāṃśukūla* (Tib. *phyag dar khrod pa*, Chin. 糞掃衣), *piṇḍapātika* (Tib. *bsod snyoms*, Chin. 常乞食), and *pūtimuktabhaiṣajya* (Tib. *sman*, Chin. 陳棄藥), the Old Tibetan text of the EK just mentions the three in passing. Probably here the Old Tibetan version omits the ritual details since they have been elucidated before when relating the *catvāro niśrayāḥ* (Chin. 四依法) for *bhikṣu*.

¹⁸ It seems that the structure as given in the Old Tibetan text has been rearranged deliberately, and this rearrangement was introduced either to the Old Tibetan translation itself or even to its Indic *Vorlage*. For example, cf. § 1.6 of the *tarjanīyakarman* text in the diplomatic edition below. While the stock sentences therein about the ‘not-to-do’ list of a punished monk are reduced and the text reminds readers to see the fuller sentences in the previous passage, we could only locate the complete cliché in the *tatsvabhāvaiṣṭya* passage, which is placed right before the *tarjanīyakarman* passage in the Old Tibetan fragments, but in *baiyijiemo*, the *tatsvabhāvaiṣṭya* passage is two fascicles later. Given that Yi Jing’s translation is earlier than the Old Tibetan one, and that he did not rearrange his *Vorlage* nor his translation, and that the textual inconsistency was originally present in the Indic *Vorlage*, it is possible that the Tibetan translators obtained a similar Indic *Vorlage* as Yi Jing’s and soon realised its textual inconsistency and tried to make sense of it by rearranging the structure of the text, e.g. putting the *tatsvabhāvaiṣṭya* passage right before the *tarjanīyakarman* passage. But more possible is that the *Vorlage* of the Old Tibetan translation was more consistent and coherent than Yi Jing’s. Cf. § 1.6, n.56.

¹⁹ The page number of the end of the Chinese version is T 1453 [XXIV] 500b13.

- 2) ITJ 596: 6v6–7r1 = T 1453 [XXIV] 463c6–464a20: Similar to the former case, when explaining the *adattādāna* (Tib. *ma byin bar len pa*, Chin. 不與取), *praṇātipāta* (Tib. *myi bsad pa*, Chin. 害命), and *mṛṣāvāda* (Tib. *myl bla ma 'i chos smra ba*, Chin. 妄語), of the *aṣṭau pārājikāḥ* (Tib. *ltung ba 'l chos brgyad*, Chin. 八墮落法) for *bhikṣuṇī*, the Old Tibetan version again mentions them in passing and meanwhile recalls that the details should be filled in as before (*de bzhIn rgyas bar *rIg par* byos shIg*), but *baiyijiemo* again gives full details. Probably, the Old Tibetan text omits the details that have been fully demonstrated in the *catvārah pārājikāḥ* (Chin. 四墮落法) for *bhikṣu*.
- 3) ITJ 596: 8r1–v3 = T 1453 [XXIV] 464c7–c13: More interesting is the topic of *aṣṭau gurudharmāḥ* for *bhikṣuṇī* here. While the Chinese version mentions the 8 aspects of the *aṣṭau gurudharmāḥ* in a condensed way, and the fuller elucidation could be located in the *Genbenshuoqiyeiyoubu pinaiye zashi* 根本說一切有部毘奈耶雜事 (**Mūlasarvāstivāda-vinaya-Kṣudrakavastu*, T 1451 [XXIV] 351a1–25), which was also translated by Yi Jing, the Old Tibetan version lists only the last 5 aspects, since the text of the first 3 is written on the former folio, which is missing, although it gives details that are almost the same as *zashi*. Moreover, the sequence of the 5 aspects in the Old Tibetan text is slightly different from *zashi* and *baiyijiemo*. In the Old Tibetan text, it is: 4) *pravāraṇā*; 5) *codanā*; 6) *ākroṣa*; 7) *abhivādana*; 8) *mānāpya*, but last 5 aspects of the Chinese tradition are: 4) *codanā*; 5) *ākroṣa*; 6) *abhivādana*; 7) *mānāpya*; 8) *pravāraṇā*.²⁰ This shows that in the Old Tibetan version, the *pravāraṇā* is placed ahead of the other 4 aspects, and this is actually the same in *Bhikṣuṇīkarmavācanā* (SCHMIDT 1993: 244–248, 269–270) and the Tibetan translation of *Kṣudrakavastu*, i.e., *'Dul ba phran tshogs kyi gzhi* (D 6 *'dul ba, tha* 102a7–104a6, 118b5–119b4). But in *Bhikṣuṇīkarmavācanā* and *'Dul ba phran tshogs kyi gzhi* the last 2 aspects are 7) *mānāpya*; 8) *abhivādana*. Therefore, it is possible that the Old Tibetan version of the *aṣṭau gurudharmāḥ* stands in a transitional phase between the Sanskrit *Bhikṣuṇīkarmavācanā* and the Tibetan *'Dul ba phran tshogs kyi gzhi* on one hand, and the Chinese *zashi* and *baiyijiemo* on the other, although all belong to the *Mūlasarvāstivāda* tradition.²¹

²⁰ For a comparative study on the order of the 8 aspects of the *aṣṭau gurudharmāḥ* shown in the Vinaya traditions of different Buddhist schools, see CHUNG 1999: 229; TSEDROEN and ANĀLAYO 2013: esp. 744 n.3 for a more detailed bibliography of related studies.

²¹ Based on Chung's classification, the Old Tibetan version of the *aṣṭau gurudharmāḥ* might be defined as the 'Mū.III' type, different from the 'Mū.I' (*Bhikṣuṇīkarmavācanā* and *'Dul ba phran tshogs kyi gzhi*) and 'Mū.II' (T 1451; T 1453; T 1458). Cf. CHUNG 1999: 227–229. On the school affiliation of *Bhikṣuṇīkarmavācanā* with the *Mūlasarvāstivāda* tradition, see SCHMIDT 1994; CHUNG 1998a.

Therefore, based on their different presentation of details regarding individual topics, as well as their different textual structures mentioned earlier, we could possibly conclude that the Old Tibetan text *Las brgya rtsa gcig pa* in PT 945 and ITJ 596 was derived from a *Vorlage* of the *Mūlasarvāstivāda Ekottarakarmaśataka*, which differed from the *Vorlage* of Yi Jing's Chinese translation *baiyijiemo*. Probably these two *Vorlagen* belong to two subgroups of the *Mūlasarvāstivāda* school.

As already noticed by KISHINO 2013: 17–18, the Chinese *baiyijiemo* contains many passages from the *Mūlasarvāstivāda vinaya*, 'such as narratives, question-and-answers between Upāli and the Buddha, and the rules regulated by the Buddha'.²² So does the Old Tibetan version. In the next section I give a preliminary diplomatic edition and translation of the text concerning the *tarjanīyakarman*, to provide a concrete example demonstrating the textual relationship between the Old Tibetan and Chinese versions, and also to prove their school affiliation to the *Mūlasarvāstivāda* tradition.

3. *Tarjanīyakarman* in the Old Tibetan *Mūlasarvāstivāda*–*Ekottarakarmaśataka*

Three kinds of *karman*, the formal ecclesiastical acts of the Buddhist Order, are discussed in the EK: *jñaptikarman* (Tib. *gsol ba*, Chin. 單白), *jñaptidvīṭīyakarman* (Tib. *gsol ba dang gnyis pa*, Chin. 白二), and *jñapticaturthakarman* (Tib. *gsol ba dang bzhi 'I pa*, Chin. 白四).²³ However, as revealed by CLARKE 2015, the number of *karmans* belonging to each category varies in different Vinaya texts affiliated with different sects, and it seems that only the Chinese EK clearly refers to 22 *jñaptikarman*, 47 *jñaptidvīṭīyakarman*, and 32 *jñapticaturthakarman* (T 1453 [XXIV] 498c29–499c5), while other traditions usually mention 24, 47 and 30 respectively, such as *Sapoduobu pini modeleqie* 薩婆多部毘尼摩得勒伽 (T 1441 [XXIII] 569a24–28, 610c7–611a29) and the vulgate Tibetan Tanjur version of *Las brgya rtsa gcig pa* (D 4118 'dul ba, wu 256a3–4).²⁴ Since the remaining Dunhuang Tibetan

²² On some examples of the close parallels between the *baiyijiemo* and *Mūlasarvāstivāda vinaya*, see KISHINO 2013: 17 n.50.

²³ For a detailed study of the three categories of *karman*, see HU-VON HINÜBER 1994: 206–209; NOLOT 1996: 82–86; CHUNG 1998b: 19–32. Clarke explains these three as: *jñaptikarmans*, 'acts consisting of a motion (*jñapti*) only'; *jñaptidvīṭīyakarmans*, 'acts in which the motion is followed by a single proclamation and passed as the second (*dvīṭīya*) part of the procedure'; and *jñapticaturthakarmans*, 'acts in which the motion is followed by three proclamations and passed as the fourth (*caturtha*) part of the procedure'. Cf. CLARKE 2012: 18–21; 2015.

²⁴ Cf. CLARKE 2012: 20–21. In the *Taishō Shinshū Daizōkyō* edition of the *Dashamen baiyijiemo* 大沙門百一羯磨法 (T 1438 [XXIII] 489a5–6), it contains as most traditions 24 *jñaptikarman*, 47 *jñaptidvīṭīyakarman*, and 30 *jñapticaturthakarman*, but the editors report that one recension

fragments of the EK do not contain the number of individual categories, we do not know whether the Old Tibetan version deviates from its Chinese parallel again as in the case of the *aṣṭau gurudharmāḥ* or not.

Tarjanīyakarman, ‘the formal act of censure’,²⁵ is categorised as the *jñapticatorthakarman* in the EK. It is one of the so-called ‘Bestrafungs-Karmas’ for punishing dissident monks in the Buddhist Order.²⁶ The text of *tarjanīyakarman* in the Old Tibetan version of the EK (ITJ 596: 22r1–24r4), as well as its Chinese parallel (T 1453 [XXIV] 486c13–487c10), is textually cognate with, or even directly derived from, *Pāṇḍulohitavastu* §§ 1.1–1.13 (YAMAGIWA 2001: 34–47, 143–150. Hereafter, PL).

In this section, I offer a diplomatic edition of the *tarjanīyakarman* text in the Old Tibetan text of *Las brgya rtsa gcig pa* with philological commentary, and translate the text. Given that no Sanskrit parallel of the EK is available, we use the PL (in Sanskrit and Tibetan), as well as the *baiyijiemo*, to help understanding the Old Tibetan text.²⁷ Here I rely on Yamagiwa’s critical edition (2001) of the PL, and on the *Taishō Shinshū Daizōkyō* 大正新脩大藏經 for the Chinese EK to edit the fragments. And I also use Yamagiwa’s division of the *tarjanīyakarman* text in the PL to arrange the Old Tibetan text. However, since this preliminary edition focuses on the text itself, further study on the *tarjanīyakarman* across various Vinaya traditions affiliated with different Buddhist schools will not be offered here (Table 3).

of the text stored in Kunai-shō Zusho-ryō 宮内省図書寮 gives 22, 47 and 32 respectively, which is the same as *baiyijiemo*, while recensions from Three Dynasties 宋元明 give 24, 47 and 32. Further recensions should be checked.

²⁵ KISHINO 2013: 63. It could also be translated as ‘act of rebuke or threat’ (BHSD s.v. *tarjanīya*); ‘Zurechtweisung/Degradierung/Erniedrigung’ (CHUNG 1998b: 23); ‘blame’ (NOLOT 1999: 3); ‘Rechtshandlung, die zur Degradierung führt’ (YAMAGIWA 2001: 13).

²⁶ On the *Bestrafungs-Karmas*, see YAMAGIWA 2001: 13 n.20 for a fuller bibliography of related studies.

²⁷ It is reported that Jin-il Chung has located some Sanskrit fragments about the *parivāsīkakarman* of the EK in the Pelliot Collection (Numeros Verts 20–22, 33; with the title reconstructed as ‘*Ekaśatakarman*’), but no further studies have been published yet as far as I know. Cf. HARTMANN and WILLE 1997: 168–9; 2014: 215. Sanskrit fragments SHT 1048 (‘Beginn des *Pāṇḍulohitavastu* der Sarvāstivādins’), SHT 1057 (‘Fünfergruppen von Verhaltensmaßregeln bei Gemeindevorhandlungen’) and SHT 1108 (‘Fünferreihen gemischten Inhalts’) seem to contain passages related to *tarjanīyakarman*, so they should also be consulted in any edition. Cf. SANDER and WALDSCHMIDT 1985: 34–36, 46–48, 102–104.

Table 3. Tarjaniyakarman in the EK Compared with Other Vinaya Traditions

Mūlasarvāstivāda- -vinaya <i>Pāṇḍalohitakavastu</i> (Yamagiwa 2001: 34–47) 'tarjaniyaṃ karma'	Mūlasarvāstivāda-EK		Pāli-vinaya	Sarvāstivāda- -vinaya	Dharmaguptaka- -vinaya	Mahāsaka- vinaya	Mahāsaṃghika- -vinaya
	Old Tibetan (ITJ 596) 'bsdrgs pa'las'	Chinese T1453 [XXIV] '令佈羯磨'					
1.1	22r1–3	486c13–19	<i>Cūlavagga:</i> <i>Kammakkhandhaka</i> (PTS Vin II: 1–7) 'tajjaniyakamma'	十誦律 T1435 [XXIII] '般荼盧伽法'	四分律 T1428 [XXII] '呵責健度'	五分律 T1421 [XXII] '呵責羯磨'	摩訶僧祇律 T1425 [XXII] '靜訟相言' of '折 伏羯磨'
1.2a	22r3–4	486c19–22	3.1–32	221a20–b16	889a14–b9	163a2–9	424a12–16, 438c2–6
1.2b	22r4–6	486c22–26	3.33–4.16	221b19–c8	889c29–890a10, 890a17–20	163a14–19	438c6–439a5
1.3	22r6	486c26–27	--	--	--	--	--
1.4	22r6–v1	486c27– 487a2	2.20–29	221c8–20	889b9–20	--	424b3–5
1.5	22v1–3	487a2–9	2.29–38		889b20–c3	--	424b5–11
1.6	22v3–4	487a9–11	5.5–17	221c20–29	889c3–28	163a19–26	--

1.7	22v4-6	487a11-18	5.17-25, 6.26-34	221c29-222a5	890a23-b1	163a26-28	--
1.8a	22v6-7	487a18-19	5.17-6.7	222a5-12	890b1-3	--	--
	22v7-23r1	487a19-21					
	23r1-2	487a21-24					
	23r2-3	487a24-26					
1.9a	23r3-4	487a26-b1	6.8-25	222a12-18	890b3-5	--	439a8-12
1.9b	23r5-6	487b1-3					
1.9c	23r6-7	487b3-7					
1.9d	23r7	487b7-10	--	--	--	--	--
1.10	23v1	487b10-11					
1.11	23v1-4	487b12-19	6.26-34	222a19-b1	890b6-11	163a28-29	--
1.12	23v4-7	487b19-28	6.34-7.4	222b1-13	890b11-15	163a29-b5	--
	23v7-24r4	487b29-c10	7.4-16		890b15-21	163b5-9	--

§ 1.1²⁸

[ITJ 596.22r1 ('KA 65^o)] gzhI mnyan du yod pa²⁹ na ste / [22r2] de'I tshe yang dge slong pha leb rgan pa³⁰ zhes bya ba thab mo byed log po byed rdeg pa byed tshIlg ngan du smra rtsod par byed³¹ de de³² dge slong pha'I dge 'dun rnams la 'ang

²⁸ PL (Skt.): buddho bhagavāṃ Śrāvastyāṃ viharati jetavane Anāthapiṇḍadasyārāme | tena khalu samayena Śrāvastyāṃ Pāṇḍulohitkā (Yamagiwa suggests to read *Pāṇḍulohitkā*) bhikṣavaḥ prativasanti kalahakārakā bhaṇḍanakārakā vighrahakārakā vivāḍakārakā ādhikaraṇikāḥ | te samghe 'bhikṣaṃ adhikaraṇāny utpādayanti yena samgḥaḥ kalahajāto viharati bhaṇḍanaajāto vighrḥito vivādam āpannaḥ | etat prakaraṇaṃ bhikṣavo bhagavata ārocayanti • bhagavān āha | kuruta yūyaṃ bhikṣavaḥ Pāṇḍulohitakānāṃ bhikṣūnāṃ kalahakārakānāṃ bhaṇḍanakārakānāṃ vighrḥitānāṃ vivādam āpannānāṃ ādhikaraṇikānāṃ tarjanīyaṃ karma iti | yo vā punar anyo 'py evamjātiyāḥ.

PL (Tib.): sangs rgyas bcom ldan 'das rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so || de'i tshe mnyan yod na dge slong dmar ser can | 'thab krol byed pa | mtshang 'dru bar byed pa | rtsod par byed pa | 'gyed par byed pa | rtsod pa'i gzhi byed pa rnams gnas te | de rnams dge 'dun la yang dang yang du rtsod pa'i gzhi skyed pas des na dge 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byung zhing gnas so || skabs de dge slong rnams kyi bcom ldan 'das la gsol pa dang | bcom ldan 'das kyi bka' stsal pa | dge slong dag khyed kyi dmar ser can gyi dge slong 'thab krol byed pa | mtshang 'dru bar byed pa | rtsod par byed pa | 'gyed par byed pa | rtsod pa'i gzhi byed pa rnams dang | gzhan yong de lta bu dang mthun pa su yang rung ba la bsdigs pa'i las byos shig.

²⁹ PL gives a more detailed location where Buddha resided, i.e. *Śrāvastyāṃ... jetavane Anāthapiṇḍadasyārāme* (rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba... mnyan yod na). But the Old Tibetan text simply has *gzhI mnyan du yod pa*. One Reviewer of this paper suggests that the *Vorlage* of the Old Tibetan text here is *Śrāvastyāṃ nidānaṃ*, 'which is normally translated *gleng gzhi ni mnyan yod na* 'o or *gleng gzhi ni mnyan du yod pa na ste* in several Vinaya texts in Kangyur'. Here I follow this suggestion. The Chinese text just mentions Buddha (the subject as in PL) is in Śrāvastī (室羅伐城). It seems that only Yi Jing transliterated Śrāvastī as '室羅伐城', possibly a shortened form of Xuan Zang's 玄奘 transliteration '室羅伐悉底城 (or 國)'. In the vulgate Tibetan Tanjur version of *Las brgya rtsa gcig pa* (D 4118 'dul ba, wu 223b3–5), no place name is mentioned in the passage of the *tarjanīyakarmaṇ*.

³⁰ As noted by YAMAGIWA 2001: 14–15, PL affiliated with Mūlasarvāstivāda tradition seems to treat *Pāṇḍulohitkā* [*bhikṣavaḥ*] (*[dge slong] dMar ser can*, rendered as '[the monks of] the group of Pāṇḍulohita'. BHSD s.v. *pāṇḍulohita*), not as a dvandva compound, but the adjective derived from the proper name of one person, while other Vinaya traditions clearly state these to be two persons. The Old Tibetan translation *dge slong pha Leb rgan pa* seems to take the *Leb rgan pa* (**lohita?*, NEGI s.v. *le brgan*) as the name of a group of monks, which is the same with PL. But the Chinese parallel '半豆盧呬得迦等' (譯為黃赤色) '諸苾芻輩' might not necessarily be the case. Yi Jing seems to most of the time take '半豆盧呬得迦' as one person (e.g. in T 1442 [XXIII] 705a10–12), but in *Genbensapoduopu lüshe* 根本薩婆多部律攝 (**Mūlasarvāstivāda-Vinayasamgraha*, T 1458 [XXIV] 548a11–20) which was composed by *Viśeṣamitra 勝友 and translated by Yi Jing during the same time as the Chinese EK, '半豆' and '盧呬得迦' are referred as two persons clearly. For *Viśeṣamitra, see CLARKE 2012: 19; KISHINO 2013: 16 n.43. The Old Tibetan translation of the proper name *Leb rgan pa* seems to be closer to **lohita* than the *dMar ser can* (**piṅgala?*, NEGI s.v. *dmar ser*) which is seen in the PL (Tib.) or *Las brgya rtsa gcig pa* (D 4118). The rare form *leb rgan* (*le brgan* more used later) is also attested in PT 1120.r11, cf. TAKEUCHI 1986: 589–590.

³¹ The Old Tibetan text *thab mo byed log po byed rdeg pa byed tshIlg ngan du smra rtsod par*

rtag du 'gga}thab du 'dzud / rdeg du 'dzud tshlg ngan gyIs smrar 'dzud / dge 'dun rnamtsod par byed de³³ / de lta bu 'l phyir³⁴ bcom ldan 'das kyIs bka' stsal pa' // _[22r3] dge slong pha khyed kyIs dge slong pha leb rgan pa de thab mor byed log por byed 'deg³⁵ par byed rtsod par 𑄣 byed pa' / de dag la bsdlgs pa'I las byos shlg / 'on tang gzhan {du} yang tshul de bzhln rig par 𑄣 'gyur³⁶ te /

[令怖白四:] 佛在室羅伐城時，半豆盧呬得迦等(譯為黃赤色)諸苾芻輩是鬪爭者、是評論者，彼便數數舉眾爭事，常令僧伽不安樂住，能令爭競展轉增長。諸苾芻以緣白佛，佛言：“汝諸苾芻！應與半豆盧呬得迦等作令怖羯磨。若更有餘如是流類，應如是與。”

Trans.: The scene was in the city Śrāvastī (*mnyan du yod pa*). Once there was [a group of] monks of *Leb rgan pa* as named, who were quarrelsome, hostile, assaultive, ready to insult, and disputative, so they made the Order always to be quarrelsome, assaultive, ready to insult, and to dispute with

byed seems to be a loose translation of PL: *kalahakārakā bhaṇḍanakārakā vighrahakārakā vivādakārakā ādhikaraṇikāḥ* (*thab krol byed pa* | *mtshang 'dru bar byed pa* | *rtsod par byed pa* | *'gyed par byed pa* | *rtsod pa 'i gzhi byed pa*). For a similar translation in vulgate Tanjur *Las brgya rtsa gcig pa*, cf. D 4118 'dul ba, wu 223b3). The forms *thab mo* or *thab mo* are both used in Dunhuang Tibetan text, and here *thab mo byed* corresponds well to *kalahakāraka* (*thab krol byed pa*), 'being quarrelsome'. But *log po byed* ('being erroneous/hostile', **viparyayakāraka?*, NEGI s.v. *log pa*) matches nothing, nor does *rdeg pa byed* ('being aggressive/assaultive', **tādanakāraka?*, NEGI s.v. *rdeg pa*; WTS s.v. *rdeg*, s.v. *brdeg*), less likely the *tshlg ngan du smra* ('being insulting', **apavādakāraka* (NEGI s.v. *tshig ngan pa smra ba*) / **vivādakāraka?*). And *rtsod par byed* ('being disputative') matches *vighrahakāraka*, or *ādhikaraṇika*, or even *vivādakāraka*, cf. YAMAGIWA 2001: 34 n.13. Yi Jing translated the long list simply as '是鬪爭者、是評論者' (*kalahakāraka* and *ādhikaraṇika?*). In the *karman* procedure later it is '鬪亂僧伽令起爭競', cf. §§ 1.4, 1.5, 1.11, 1.12), possibly taking the first and the last of the list to represent all.

³² Probably it should be emended as 'des', cf. §§ 1.4, 1.5.

³³ It seems that the Old Tibetan text does not translate *adhikaraṇāny upādayanti* (*rtsod pa 'i gzhi skyed pas des*) as seen in PL. And the text uses the causative form 'dzud to translate -jāta. Yi Jing translated as '彼便數數舉眾爭事，常令僧伽不安樂住，能令爭競展轉增長'，which matches PL (Skt.) to some degree. And he also used causative form 令 to translate -jāta and other verb here.

³⁴ It seems that the Old Tibetan text does not translate *bhikṣavo bhagavata ārocayanti* (*dge slong rnamtsod kyis bcom ldan 'das la gsol pa dang*) as seen in PL, while the Chinese parallel does. The Old Tibetan text *de lta bu 'l phyir* (in Chinese '以緣') corresponds to *etat prakaraṇam* in PL (Skt.) closer than *skabs de* in PL (Tib.).

³⁵ From here on, *rdeg pa* is continually inscribed in the form 'deg pa, which should be taken as a variant form.

³⁶ The Old Tibetan text here *de bzhln rig par 'gyur* (in Chinese text as '如是與') seems to correspond well to *evamjātya* seen in PL (Skt.), but the text in PL (Tib.) is added with more information by the Tibetan translators. Possibly, the *rig pa* should be taken as a variant of *rigs pa* here, cf. NEGI s.v. *rigs pa*.

monks. Therefore, Buddha commanded, ‘Monks! [You] must perform the formal act of censure (*bsdigs pa’I las*) to those monks of *Leb rgan pa* who were quarrelsome, hostile, assaultive and disputative! Also, in any other [similar] situation, [perform] accordingly!’

§ 1.2a³⁷

*rnam pa lnga dang ldan*³⁸ na *bsdigs pa’I las byas pa ’ang chos bzhIn gyI{s}* las *kyang* _[22r4] ma *yIn ’dul ba’I las kyang ma yIn te / d{{e}}ge ’*dun nams ’ang de’I phyir ’das pa dang bcas* **Θ** *par ’gyur ba’o*³⁹ / *lnga gang zhe na ma bskyod pa dang dran bar ma byas pa nams dang dngos po myed pa dang / Θ khas myI lend pa dang thad na myed pa la bya*s pa*’o*⁴⁰ //*

“有五緣作令怖羯磨，是非法羯磨、是非毘奈耶羯磨。僧伽作時，得越法罪。何謂為五？一、不作詰問；二、不為憶念；三、無其實；四、不自臣罪；五、不對面作。”

³⁷ PL (Skt.): *pañcabhiḥ kārāṇais tarjanīyaṃ karma kṛtam adharmakarma ca tad avinayakarma ca saṃghāś ca tena sātisārah || katamañiḥ pañcabhiḥ | acodayitvā kurvanty asmārayitvā avastukam apratiññayā asaṃmukhībhūtasya kurvanti.*

PL (Tib.): *rgyu lngas bsdigs pa’i las byas na | de ni chos ma yin pa’i las dang ’dul ba ma yin pa’i las yin te | des ni dge ’dun yang ’gal tshabs can du ’gyur ro || lnga gang gis zhe na | gleng ba ma byas pa dang | dran par ma byas pa dang | gzhi med pa dang | khas ma blangs pa dang | mngon sum du ma gyur par byed pa’o.*

³⁸ The Old Tibetan text here *rnam pa lnga dang ldan*, and the Chinese parallel ‘有五緣’, suggest their *Vorlage* to be **pañcabhiḥ kārāṇais samanvāgataṃ* instead of *pañcabhiḥ kārāṇais (rgyu lngas)* seen in PL here. However, in SHT 1108 v.4–r.1 there is *pañcabhir dharmaiḥ samanvāgataṃ tarjanīyaṃ karma kṛtam adharmakarma ca bhavati a(vinayaka)rma ca*, and similar text is also attested in PL (Skt.) §§ 1.8–1.9, so the reconstruction for the Old Tibetan text here is possible. Cf. SANDER and WALDSCHMIDT 1985: 103–104; HÄRTEL 1956: 146.

³⁹ The Old Tibetan text *’das pa dang bcas pa* (Chinese text ‘得越法罪’) seems to be a literal translation of *sātisāra* (‘gal tshabs can du ’gyur), and *’das* (‘越’) could be taken as a variant form of *’da*, cf. WTS s.v. *’da*, s.v. *’das*.

⁴⁰ For five lawful and unlawful acts, cf. *Karmavastu* (DUTT 1942: 206–209; D 1 *’dul ba, ga* 138a3–140a2). Among the five aspects in the Old Tibetan text, while the *dran bar ma byas pa* (Chinese parallel as ‘不為憶念’) and *khas myI lend pa* (‘不自臣罪’) are the same as PL (Tib.), *dran par ma byas pa* (*kurvanty asmārayitvā*, ‘don’t make to remember’) and *khas ma blangs pa* (*apratīññayā*, ‘don’t verbally acknowledge’), except for that *blangs* is the perfect form of *len*, yet other three aspects are translated differently. *Ma bskyod pa*, ‘don’t prompt’ (WTS s.v. *skyod*), seems to be a loose translation of *acodayitvā kurvanty (gleng ba ma byas pa)*, but the Chinese text ‘詰問’ (‘ask’) understands the √ *cud* the same as PL (Tib.). Also, *dngos po myed pa* (**abhāva*, ‘no substance’, WTS s.v. *dngos po*) could also be reconstructed as *avastukam (gzhi med pa)* as in PL, but it seems closer to the Chinese parallel ‘無其實’. The last one *thad na myed pa la bya*s pa**, ‘perform not in direct presence’ (‘不對面作’) also corresponds to *asaṃmukhībhūtasya kurvanti (mngon sum du ma gyur par byed pa)*. These five aspects are also attested in SHT 1108 v.5–r.1: *avastukam kṛtam bhavati | asaṃmukhībhūtasya kṛta[m] bhavati acodayitvā kṛtam bhavati asmārayitvā kṛtam bhavati apratiññā(yā kṛtam) bhavati*. Cf. SANDER and WALDSCHMIDT 1985: 104.

Trans.: The formal act of censure which is done with the five aspects is deemed as not a lawful act, nor a disciplined act, through which the monks commit the sin of transgression. Which five? 1) Not prompt; 2) not make to remember; 3) no substance; 4) not acknowledge; and 5) perform not in presence.

§ 1.2b⁴¹

rnam pa lnga dang ldan na bsdIgs pa'i las_[22r5] byas pa yang chos bzhIn gyi las dang 'dul ba'I las su 'gyur te / {de} *dge* 'dun rnams la Ө 'ang 'das pa dang bcas pa myed do // lnga gang zhe na bskyod pa dang dran bar byas pa rnams dang dngos Ө po yod pa dang khas lend pa dang thad na yod pa las byas pa'o // de 'ang 'dl bzhin du byos_[22r6] shIlg /

“復有五緣作令怖羯磨，是如法羯磨、是如毘奈耶羯磨，僧伽無過：先作詰問；令其憶念；其事是實；自復臣罪；對面作法。如是應作。”

Trans.: The formal act of censure which is done with the five aspects is deemed as a lawful act, a disciplined act, for which the monks don't commit the sin of transgression. Which five? 1) Prompt; 2) make to remember; 3) with substance; 4) acknowledge; and 5) perform in presence. Perform likewise!

§ 1.3⁴²

stan bting ba nas dge slong pha gcIg gis gsol *ba* byos la las gyIs shIlg ces pa'I bar du ste //

“為前方便，准上應知。⁴³ 次令一苾芻為白四羯磨⁴⁴。”

⁴¹ PL (Skt.): paṃcabhis tu kāraṇais tarjanīyaṃ karma kṛtaṃ dharmakarma ca tad vinayakarma ca saṃghāś ca tena na sātīsārah | katamaiḥ paṃcabhiḥ | codayitvā kurvanti smārayitvā savastukam pratijñayā saṃmukhībhūtasya kurvanti.

PL (Tib.): yang rgyu lngas bsdigs pa'i las byas na | de ni chos kyi las dang 'dul ba'i las yin te | des na dge 'dun yang 'gal tshabs can du mi 'gyur ro || lnga gang gis zhe na | gleng ba byas pa dang | dran par byas pa dang | gzhi dang bcas pa dang | khas blangs pa dang | mngon sum du gyur par byed pa'o.

⁴² PL (Skt.): evaṃ ca punaḥ kartavyaṃ | śayanāsanaprajñaptiṃ kṛtvā gaṇḍīm ākotya prṣtavācīkayā bhikṣūṇ samanuuyjya sarvasaṃghe saṃniṣaṇṇe sannipatite ekena bhikṣuṇā jñaptiṃ kṛtvā karma kartavyaṃ*.

PL (Tib.): 'di ltar yang bya ste | gnas mal bshams la gaṇḍī brdungs te | dris pa'i tshig gis dge slong rnams la yang dag par bsgo la | dge 'dun thams cad tshogs shing mthun par gyur pa dang | dge slong gcig gis gsol ba byas te las bya'o.

⁴³ The Old Tibetan and Chinese texts both reduce the stock sentences of the *karman* preparational procedure. Or they simply translated the first sentence of the PL, i.e. *evaṃ ca punaḥ kartavyaṃ* ('*di ltar yang bya ste*). In the Old Tibetan fragments of the EK, no complete stock sentences are attested except for some less reduced ones, e.g. in ITJ 596: 9v2, 10r7, 11r7, 12r3 and 13v3 as *stan thing ste 'ga' 'de rdungs la*, which corresponds to the PL (*śayanāsanaprajñaptiṃ kṛtvā*

Trans.: Seating couch is prepared [, and so on]. Then one monk brought the motion (*gsol* **ba**) and performed the act, saying...

§ 1.4⁴⁵

gsong cig btsun ba'I dge 'dun rnams dge slong leb rgan pa 'di thab mo byed log po byed 'deg pa byed tshIlg ngan du smra / rtsod par byed de des 'di ltar dge slong pha'I *dge* 'dun rnams la 'ang / ^[22r7] rtag du 'thab du 'dzud 'deg du 'dzud tshIlg ngan gyIs smra bar 'dzud dge 'dun rnams rtsod par byed de / de dge 'dun gyI dus la bab cing bzod na dge 'dun gyIs gnong⁴⁶ shIlg / dge 'dun gyIs dge slong leb rgan pa thab mo byed log po byed 'deg pa byed tshIlg ngan

gaṇḍīm ākoṭya, gnas mal bshams la gaṇḍī brdungs te), but since 13v3 the rest of this cliché is written as *stan bting ba nas*. In the Chinese EK, the fuller stock sentence is ‘敷座席、鳴犍稚，言白復周，眾既集已’ (T 1453 [XXIV] 467a14–15) which corresponds to the PL. But lesser reduced one could also be seen in the Chinese EK, e.g. ‘敷座席、鳴犍稚，作前方便’ (T 1453 [XXIV] 465b25), which is similar with § 1.3 here. For a detailed study of *gaṇḍī* in Buddhist monastic life, especially its function during *karman* rituals, see HU-VON HINÜBER 1991: esp. 746–749.

⁴⁴ The editors of the *Taishō Shinshū Daizōkyō* report that in the recensions from Kunai-shō Zusho-ryō and Three Dynasties, it is ‘次令一苾芻為白羯磨’. This reading may be preferred and repunctuated as ‘次令一苾芻為白、羯磨’. Possibly, here ‘白[、]羯磨’ was once misunderstood as ‘單白羯磨’, for which the reading ‘白四羯磨’ adopted in Taishō edition might be a later emendation trying to remove this confusion by referring to the following entire *jñapticatarthakarman* description that consists of one motion and three acts, instead of, as in PL and the Old Tibetan version here, just referring to the motion and first act. But similar phrasing is also attested in other places of the EK, e.g. in ITJ 596: 19r2 (= T 1453 [XXIV] 484a13–14): *dge slong pha gcig *gls* gsol ba gyIs la las byos shIlg* (‘令一苾芻應先作白，方為羯磨’); ITJ 596: 26v4–5 (= T 1453 [XXIV] 489c16): *de nas dge slong pha gcig gls gsol ba gyIs la las byos shIlg* (‘次一苾芻為白[、]羯磨’).

⁴⁵ PL (Skt.): śrṇoto bhadantāḥ saṃghaḥ | ime Pāṇḍulohitikā (Yamagiwa suggests to read *Pāṇḍulohitakā*) bhikṣavaḥ kalahakārakā bhaṇḍanakārakā vighrahakārakā vivāḍakārakā ādhikaraṇikāḥ | ta ete abhikṣaṇaṃ saṃghe adhikaraṇāny utpādayanti yena saṃghaḥ kalahajāto viharati bhaṇḍanaajāto vighrīto vivāḍam āpannaḥ | sacet saṃghasya prāptakālaṃ kṣametānujānīyāt saṃgho yat saṃghaḥ Pāṇḍulohitakānāṃ bhikṣūṇāṃ kalahakārakānāṃ bhaṇḍanakārakānāṃ vighrahakārakānāṃ vivāḍakārakānāṃ (Yamagiwa suggests to read *vighrahakārakānāṃ vivāḍakārakānāṃ*) ādhikaraṇikānāṃ tarjanīyaṃ karma kuryād ity eṣā jñaptiḥ.

PL (Tib.): dge 'dun btsun pa rnams gsan du gsol | dge slong dmar ser can 'di dag ni 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa 'i gzhi bgyid pa dag lags te | 'di dag gis dge 'dun la yang dang yang du rtsod pa 'i gzhi skyed par bgyid de | des na dge 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byung zhing gnas na | gal te dge 'dun gyi dus la bab cing bzod na | dge 'dun gyi gnang bar mdzod cig dang | dge 'dun gyis dge slong dmar ser can 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa 'i gzhi bgyid pa rnams la bsdigs pa 'i phrin las mdzad do || 'di ni gsol ba'o.

⁴⁶ The Old Tibetan text *gnong* here should be taken as the imperative form of *gnang*, of which usage is attested in other Dunhuang Tibetan fragments. Cf. §§ 1.5, 1.13. Cf. DE JONG 1989: 41, 72, 132; ZEISLER 2004: 349.

smra rtsod pa byed pa'I phyir bsdIgs pa'I las ^[22v1] bgyI bar ro // de nI gsol ba'o //

“大德僧伽聽！此苾芻半豆盧呬得迦等鬪亂僧伽令起爭競，彼便數數舉發爭事，常令僧伽不安樂住。若僧伽時至聽者，僧伽應許，僧伽今與半豆盧呬得迦等作令怖羯磨。”白如是。”

Trans.: ‘Listen, the Venerable Order! This [group of monks] of *Leb rgan pa* are quarrelsome, hostile, assaultive, ready to insult, and disputative, so they make the Buddhist monks always to be quarrelsome, assaultive, ready to insult, and to dispute with monks. [If the Order] consent that [it is] the right time for the Order, the Order should grant that the Order performs the formal act of censure to those monks of *Leb rgan pa* who were quarrelsome, hostile, assaultive, ready to insult, and disputative!’ Thus is the motion.

§ 1.5⁴⁷

⁴⁸gson cig btsun ba'I dge 'dun rnam / dge slong leb rgan pa 'di thab mo byed log po byed 'deg pa byed tshIg ngan du smra rtsod par byed de des 'di ltar *de*dge slong pha'I dge 'dun rnam la 'ang rtag du 'thab du 'dzud 'deg

⁴⁷ PL (Skt.): tataḥ karma kartavyam | śrīṇotu bhāntās saṃghaḥ | ime Pāṇḍulohitakā (Yamagiwa suggests to read *Pāṇḍulohitakā*) bhikṣavaḥ kalahākarakā bhaṇḍanakarakā vīgrahakarakā vivādakarakā ādhikaraṇikās | ta e te abhikṣṇam saṃghe adhikaraṇāny utpādayanti yena saṃghaḥ kalahajāto viharati bhaṇḍanaajāto viharati vīgrhīto vivādam āpannaḥ | tat saṃgha Pāṇḍulohitakānām (Yamagiwa suggests to read *saṃghaḥ Pāṇḍulohitakānām*) bhikṣūnām kalahākarakānām (Yamagiwa suggests to read *kalahākarakānām*) bhaṇḍanakarakānām vīgrahakarakānām vivādakarakānām ādhikaraṇikānām tarjanīyakarma karoti | yeṣāṃ āyusmatām kṣamate Pāṇḍulohitakānām (Yamagiwa suggests to read *Pāṇḍulohitakānām*) bhikṣūnām pūrvavad yāvat tarjanīyam karma karttuṃ te tūṣṇīm na kṣamate bhāśantām | iyaṃ prathamā karmavācanā | evaṃ dvitīyā tṛtīyā karmavācanā kartavyā || kṛtam saṃghena Pāṇḍulohitakānām bhikṣūnām pūrvavad yāvat tarjanīyam karma | kṣāntam anujñātam saṃghena yasmāt tūṣṇīm evam etad dhārayāmi.

PL (Tib.): de nas las bya ste | dge 'dun btsun pa rnam gsan du gsol | dge slong dmar ser can 'di dog ni 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa 'i gzhi bgyid pa lags te | 'di dag gis dge 'dun la yang dang yang du rtsod pa 'i gzhi skyed par bgyid de des na dge 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byu ba zhing gnas pas | de 'i slad du dge 'dun gyis | dge slong dmar ser can 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa 'i gzhi bgyid pa rnam la bsdigs pa 'i phrin las mdzad na | tshe dang ldan pa gang dag dge slong dmar ser can rnam la zhes bya ba nas | bsdigs pa 'i phrin las mdzad par zhes bya ba 'i bar gong ma bzhin du ste | bzod pa de dag ni cang ma gsung shig | gang dag mi bzod pa de dag ni gsung shig || 'di ni las brjod pa dang po yin te | de bzhin du las brjod pa gnyis pa dang | gsum pa 'i bar du brjod par bya'o || dge 'dun gyis bzod cing gngang nas | dge 'dun gyis dge slong dmar ser can zhes bya ba nas bsdigs pa 'i phrin las mdzad lags te | 'di ltar cang mi gsung bas de de bzhin du 'dzin du zhes bya ba 'i bar gong ma bzhin no.

⁴⁸ Both the Old Tibetan and Chinese texts do not contain the text *tataḥ karma kartavyam* (*de nas las bya ste*) seen in PL.

du 'dzud tshIḡ ngan gyIs smra bar 'dzud dge 'dun rnams rtsod par ^[22v2] byed de de la bsdIgs pa'I las bgyI na tshe dang ldan ba'i rnams dge slong pha leb rgan pa 'dI thab mo byed log po byed 'deg pa byed tshIḡ ngan du smra / rtsod par byed de⁴⁹ bsdIgs pa'i las bya bar gag⁵⁰ bzod pa'I rnams nI cang ma gsung shig⁵¹ / 'dI ni las dang po'I tshig ste tshIḡ de bzhIn du lan gnyis lan gsum du las gyI shig // ^[22v3] dge 'dun gyIs dge slong leb rgan *pha* 'dI thab mo byed log po byed 'deg pa byed tshIḡ ngan du smra / rtsod par byed pa⁵² la bsdIgs pa'I las byas pa / dge 'dun gyIs bzod cing gnang bas na / cang myI gsung ste de bzhIn du 'dzIn to / 〇 /

“大德僧伽聽！此苾芻半豆盧呬得迦等鬪亂僧伽令起諍競，彼便數數舉發諍事，常令僧伽不安樂住。僧伽今與半豆盧呬得迦等作令怖羯磨。若諸具壽聽與半豆盧呬得迦等作令怖羯磨者默然，若不許者說。’此是初羯磨。第二、第三亦如是說。‘僧伽已與半豆盧呬得迦等作令怖羯磨竟。僧伽已聽許，由其默然故⁵³，我今如是持。’”

Trans.: ‘Listen, the Venerable Order! This [group of monks] of *Leb rgan pa* are quarrelsome, hostile, assaultive, ready to insult, and disputative, so they make the Buddhist monks always to be quarrelsome, assaultive, ready to insult, and to dispute with monks. Therefore, the formal act of censure has been carried out to them. The Order that consents to perform the formal act of censure to those monks of *Leb rgan pa*, who were quarrelsome, hostile, assaultive, ready to insult, and disputative, speak no word!’ Thus is the speech of the first act. The second and third were performed likewise. ‘The Order has performed the formal act of censure to those monks of *Leb rgan pa* who were quarrelsome, hostile, assaultive, ready to insult, and disputative. The Order consents and grants [that, so the monks] speak no word.’ Thus I take.

⁴⁹ The Old Tibetan text repeats again the list of sins of the monks of *Leb rgan pa*, but PL (replaced with *pūrvavad yāvat* in Skt.) and the Chinese parallel text omit the cliché.

⁵⁰ Here *gag* is the variant form of *gang* as seen in Dunhuang Tibetan fragments. Cf. WTS s.v. *gag*.

⁵¹ The Old Tibetan text contains no sentence that corresponds to *na kṣamate bhāṣantām (gang dag mi bzod pa de dag ni gsung shig)* in PL, nor the ‘若不許者說’ in Chinese text.

⁵² The Old Tibetan text repeats again the list of sins of the monks of *Leb rgan pa*, but PL (replaced with *pūrvavad yāvat* in Skt.) and the Chinese parallel text omits the cliché.

⁵³ It seems that Yi Jing renders the text differently from the Old Tibetan parallel and PL (Tib.), because he seems to take *yasmāt tūṣṇīm* together and connect this with the following *evam etad dhārayāmi*, while others translated the words in an order as presented in the PL (Skt.). It seems that Yi Jing tended to adopt this rendering in his translations of the *Mūlasarvāstivādinaya* texts. The punctuation here is based on Yi Jing’s understanding.

§ 1.6⁵⁴

bsdigs pa'I las byas pa'I dge slong phas rab du dbyung ba ma byed cig / rab du myI dbyung _[22v4] zhIng myI bya ba⁵⁵ la stsoḡs pa thams cad nI snga ma bzhIn no ^{/56}

“若苾芻僧伽與作令怖羯磨已，不得與他出家，不得授他近圓，廣如上說。”

Trans.: Monks that have been performed with the formal act of censure should not make [others] go forth from home, nor make [others] not go forth from home, and so on as all [other rules] mentioned before.

⁵⁴ PL (Skt.): tarjanīyakarmakṛtasyāhaṃ bhikṣor āsamudācārikāṃ dharmāṃ prajñāpayāmi • tarjanīyakarmakṛtena bhikṣuṇā na pravrajāyitavyaṃ | nopasampādayitavyaṃ • na niśrayo deyo | na śramaṇoddeśa upasthāpayitavyo | na bhikṣuṇy avavaditavyā (Yamagiwa suggests to read *avavādayitavyā*) | na bhikṣuṇyāvavādakaḥ (Yamagiwa suggests to read *bhikṣuṇyāvavādakaḥ*) saṃmantavyo | nāpi pūrvasaṃmatena bhikṣuṇy avavaditavyā (Yamagiwa suggests to read *avavādayitavyā*) | na bhikṣuś codayitavyaḥ smārayitavyaḥ śīlavipatyā drṣṭivipatyā ācāravipatyā ājīvavipatyā (Yamagiwa suggests to read *śīlavipatyā drṣṭivipatyā ācāravipatyā ājīvavipatyā*) sthāpayitavyo | na pośadho na pravāraṇā na jñaptikarma na jñapticatortham karma | tarjanīyakarmakṛto bhikṣur yathā prajñaptān āsamudācārikān dharmān na samādāya varttate sātisāro bhavati.

PL (Tib.): dge slong dag ngas bsdigs pa'i las byas pa'i dge slong gi kun tu spyod pa'i chos bca' bar bya ste | bsdigs pa'i las byas pa'i dge slong gis rab tu dbyung bar mi bya ste | snyen par rdzogs par mi bya | gnas mi sbyin | dge tshul gzhaḡ par mi bya | dge slong ma rnams la gdams par mi bya | dge slong ma rnams kyi gdams ngag dpog par bsko bar mi bya | sngar bskos na yang dge slong ma rnams la gdams par mi bya'o || dge slong la tshul khirms nyams pa dang | lta ba nyams pa dang | spyod pa nyams pa dang | 'tsho ba nyams pas gleng ba dang | dran par mi bya | gdams ngag sbyin par mi bya ste | gso spyong ma yin | dgag dbye ma yin | gsol ba dang gnyis pa ma yin | gsol ba dang bzhi'i las ma yin no || bsdigs pa'i las byas pa'i dge slong gis kun tu spyod pa'i chos ji ltar bcas pa bzhin yang dag par blangs te 'jug par mi byed na 'gal tshabs can du 'gyur ro.

⁵⁵ It seems that only the Old Tibetan text here gives the *rab du myI dbyung zhIng myI bya ba* instead of *nopasampādayitavyaṃ* (*snyen par rdzogs par mi bya*) in PL or ‘不得授他近圓’ in the Chinese parallel, which might be a scribal error, or an inferior reduction of the stock sentences. Cf. ITJ 596: 21v5–22r1, 24v2–3.

⁵⁶ Both Old Tibetan and Chinese texts reduce the stock sentences and remind readers of the former fuller passages with *snga ma bzhIn* (‘廣如上說’). Similar reductions are attested in ITJ 596: 24v2–3 (*sma dbab pa'I las byas pa des rab du dbyung ba ma *byed* cig pa nas / dge 'dun gyl nang du so sor thard pa ma 'don cIḡ pa'I bar du ste*). However, right before the *tarjanīyakarman* passage of the Old Tibetan text, ITJ 596: 21v6–22r1 (= T 1453 [XXIV] 494a12–19) is exactly the complete stock sentences omitted here in § 1.6: *dge slong pha des rab du ma dbyung shIḡ / bsnyend par rdzogs par ma byed cig / gnas ma bca' shIḡ / dge sbyong pha ma 'chang shIḡ / dge slong pha la ma bskyod cig dran bar ma byed cig / de nI dge slong pha tshu las nyams sam spyod pa las nyams san 'tsho ba las nyams kyang ngo / lung tsold pa la ma 'gog shIḡ / gso sbyIn byed pa dang gleng ba dang gsol ba gnyIs kyi ba dang gsol ba dang bzhI'i las la ma 'gog shIḡ / dge slong ma rnams la stond par ma bsko shIḡ / sngon stond par bskos na 'a*ng* des dge slong ma rnams {{sa}} ma bstan cig / \$ // des las ma bya shIḡ. Cf. n.18.*

§ 1.7⁵⁷

dge slong pha rnam kyIs dge slong Ө leb rgan *pa* thab mo byed nas rtsod pa'I bar du ba'i phyI r thab mo'I⁵⁸ las byas so // de bzhIn du bsdI Өgs pa'I las byas pa dang dge 'dun la ri mo shIn du gus pa⁵⁹ dang spu bzhIn du 'bab pa⁶⁰ dang 'byung bar yang rtsom⁶¹ ste / mtshams kyI mthar⁶² 'dug nas 'byung

⁵⁷ PL (Skt.): ta evaṃ tarjanīyakarmakṛtā utkacapracacās samghe roma pātayanti nissaraṇaṃ prajānanti (Yamagiwa suggests to read *pravartayanti*) sāmīcīm upadarśayanti antaḥśīme (Yamagiwa suggests to read *antaḥśīmāyām*) sthītvā osāraṇāṃ yācante kalahākāratavāc ca prativiramāma iti kathayanti | etat prakaraṇaṃ bhikṣavo bhagavata ārocayanti • bhagavān āha | osārayata yūyaṃ bhikṣavaḥ Pāṇḍulohitikāṃ (Yamagiwa suggests to read *Pāṇḍulohitakāṃ*) bhikṣūn kalahākārakāms tarjanīyakarmakṛtānīti (Yamagiwa suggests to read *tarjanīyakarmakṛtān iti*) • yo vā punar anyo 'py evaṃjātiyāḥ.

PL (Tib.): de ltar bsdigs pa'i las byas pa de rnam skra gyen du bsgreng ba lta bu dang | skra zhiḡ pa lta bu dang dge 'dun la spu sa la ltung ba lta bur byed | 'byung bar bskyod | mtshungs par nye bar ston la mtshams kyi nang du 'dug nas bslang ba gsol te | 'thab krol byed pa nyid spong ngo zhes pa'i skabs de bcom ldan 'das la dge slong rnam kyis gsol pa dang | bcom ldan 'das kyis bka' stsal pa | dge slong dag khyed kyis dge slong dmar ser can 'thab krol byed pa | bsdigs pa'i las byas pa rnam dang | gzhan yang de lta bu dang mthun pa su yang rung ba la bslang bar gyis shig.

⁵⁸ One Reviewer of this paper suggests that *thab mo'I las byas so* here is a scribal error for *bsdIgs pa'I las byas so*. Here I follow this suggestion and translate accordingly. While in PL (*ta evaṃ tarjanīyakarmakṛtā, de ltar bsdigs pa'i las byas pa de rnam*), the subject of the sentence is mentioned briefly as *te (de rnam)*, in Chinese text (‘時諸苾芻為半豆蘆咽得迦等作令怖羯磨’) it is relatively more detailed, and in Old Tibetan text it is almost ready to repeat the stock description (*dge slong pha rnam kyIs dge slong leb rgan *pa* thab mo byed nas rtsod pa'I bar du ba'i phyI r [bsdIgs pa] 'I las byas so*).

⁵⁹ The Old Tibetan text *ri mo shIn du gus pa* (‘show great respect’, with *ri mo* taken as the variant of *rim?*) seems close to the Chinese parallel ‘極現恭勤’, but their *Vorlage* is probably different from PL *utkacapracacās (skra gyen du bsgreng ba lta bu dang | skra zhiḡ pa lta bu)* which means ‘with hair standing up’ (BHSD s.v. *utkaca*, s.v. *prakaca*), or ‘diejenigen, deren Haare gestäubt sind, deren Haare zu Berge stehen’ (KIEFFER-PÜLZ 2008: 111).

⁶⁰ While the Old Tibetan text *spu bzhIn du 'bab pa* is close to PL *roma pātayanti (spu sa la ltung ba lta bur byed)*, the Chinese parallel omits the fallen hair metaphor, or gives an interpretive translation ‘於僧伽處不生輕慢’ which means ‘not neglect, being subdued’. For the fallen hair metaphor, see KIEFFER-PÜLZ 2008: 111.

⁶¹ The Old Tibetan text *'byung bar yang rtsom* (‘properly initiate to be exempted’, with *yang* taken as the abbreviation of *yang dag = sāmīcīm?*) seems to omit the *sāmīcīm upadarśayanti* (or just *upadarśayanti*) of PL text *nissaraṇaṃ prajānanti sāmīcīm upadarśayanti ('byung bar bskyod | mtshungs par nye bar ston)*, while the Chinese text keeps, i.e. ‘恒申敬禮’, but in § 1.9a (also, cf. § 1.8a) the Old Tibetan text keeps the sentence (*phyag 'shal bar stond pa*). And *rtsom* (as well as *bskyod* in PL (Tib.), and ‘希求’ in Chinese to some degree) here possibly implies its *Vorlage* to have been **pravartayanti*, which may be attested in PL (Skt.) § 1.8a, and in *Bhikṣuṇīkarmavācānā* 28b5–29a1: *niḥsaraṇaṃ pravartayantaṃ sāmīcīm upadarśayantaṃ* (SCHMIDT 1993: 267). Yamagiwa prefers this reading here instead of *prajānanti* (BHS s.v. *prajānāti*. YAMAGIWA 2001: 38, 146) in his translation, yet still keeps *prajānanti* in his text edition.

⁶² The Old Tibetan text *mtshams kyI mthar* is probably translated from **antasīme* instead of *antaḥśīme (mtshams kyi nang du, ‘界內’)* seen in PL and Chinese text.

ba gsol⁶³ te / de lta thab mo ㊦ bgyId pa de slar spong ngo zhes pa ro // de lta bu'I tshul las⁶⁴ bcom ldan 'das kyIs bka' stsal ㊦ pa'I bar du ste / dge slong pha khyed kyIs dge slong pha leb rgan pa⁶⁵ / bsdIgs pa'I las byas pa / ^[22y6] las dbyung ba'I las byos shIg / 'on tang gzhan kyang tshul 'di lta bur rIg par 'gyur ro //

時諸苾芻為半豆盧呬得迦等作令怖羯磨，既得法已，極現恭勤，於僧伽處不生輕慢，希求拔濟，恒申敬禮，界內而住，請乞收攝法，自云：“我半豆盧呬得迦，於此鬪諍長為止息。”諸苾芻眾以緣白佛，佛言：“汝諸苾芻！先為半豆盧呬得迦等作令怖羯磨者，今為半豆盧呬得迦等作收攝羯磨。若更有餘如是流類者 [.....]”

Trans.: The monks had performed the formal act of censure as said to the monks of *Leb rgan pa* who were quarrelsome, [hostile, assaultive, ready to insult,] and disputative. Thus performed the formal act of censure, [now they] showed great respect to the Order, became fully subdued with hairs fallen, and initiated properly to be exempted [from the act]. Abiding in the end of the boundary they begged to be exempted [from the act], saying, ‘we shall stop being quarrelsome [and so on] again!’ Therefore, Buddha commanded further, ‘Monks! [You] performed the formal act of censure to those monks of *Leb rgan pa*, [now] perform the formal act of exemption! In any other [similar] situation, [perform] accordingly!’

§ 1.8a⁶⁶

dge slong pha bsdigs pa'I las byas pa de chos lnga dang ldan dang ma phyung ba las nI ma dbyung shIg / lnga gang zhe na dge 'dun la ri mo gus par

⁶³ While PL (Skt.) is *osāraṇām yācāntē* (the Chinese EK goes as ‘請乞收攝法’ similarly), PL (Tib.) seems to omit *osāraṇām* and simply reads *bslang ba gsol*, the Old Tibetan text again uses *'byung* to translate *osāraṇā* as it also translates *nissaraṇa (niḥsaraṇa)* seen before with *'byung*. Cf. BHSD s.v. *osāraṇā*; NOLOT 1999: 39–57.

⁶⁴ It seems that the Old Tibetan text does not translate *bhikṣavo bhagavata ārocayanti (bcom ldan 'das la dge slong rnam kyis gsol pa dang)* as seen in PL, while the Chinese parallel does. The Old Tibetan text *de lta bu'I tshul* (in Chinese text as ‘以緣’) seems to translate the *etat prakaraṇam (skabs)* in PL, but in § 1.1 it translates as *de lta bu'I phyir*. Cf. § 1.1, n.34.

⁶⁵ Here both Old Tibetan and Chinese EK omit the cliché of the sin list of the monks of *Leb rgan pa*, while PL keeps.

⁶⁶ PL (Skt.): *paṃcabhir dharmaiḥ samanvāgataḥ tarjanīyakarmakṛto nodārayitavyaḥ* (Yamagiwa suggests to read *nosārayitavyaḥ*) | *katamaiḥ paṃcabhiḥ* | *notkacaprakaca* (Yamagiwa suggests to read *notkacaprakacaḥ*) *saṃghe roma pātayati • na nissaraṇam pravarttayati na samicīm* (Yamagiwa suggests to read *sāmīcīm*) *upadarśayati nāntaḥsīmāyām sthitvā osāraṇām yācate • tasmāc ca kalahakāraḥkatvāc ca na prativiramāmīti vadaty | ebhiḥ paṃcabhir dharmais samanvāgataḥ pūrvavat**.

PL (Tib.): *bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar mi bya'o || lnga gang zhe na | skra gyen du 'geng blta bu dang | skra zhig pa lta bu dang | dge 'dun la spu sa la ltung ba lta bur mi byed pa dang | 'byung bar mi bskyod pa dang | mtshungs par nye bar mi ston pa dang | mtshams kyi nang du 'dug ste bslang ba mi gsol ba dang | 'thab krol byed pa de mi spong ba ste | chos 'di lnga dang ldan pa ni zhes bya ba gong ma bzhin du'o.*

myI byed pa dang spu bzhIn *du* myI 'bab pa dang / 'byung bar myI rtsom ba dang^[22v7] phyag 'tshal bar myI stond pa dang mtshams kyI mthar 'dug cing 'byung bar myI gsol ba'o // de bas na thab mo byed pa las slar myI gtong⁶⁷ zhIng chos de lnga dang ldan na bsdigs pa'I las byas pa las ma phyung da*ng* ma dbyung shIg⁶⁸ /

“[.....] 有其五法與作令怖羯磨，苾芻若未收攝不應收攝。”

Trans.: To the monks who have been performed with the formal act of censure yet [still] have five features, [you must] not exempt them [when] they have not been exempted! Which five? 1) Showing no respect to the Order at all, and not being subdued with hairs fallen; 2) not initiating to be exempted [from the act]; 3) not showing with homage; 4) not begging to be exempted [from the act] while abiding in the end of the boundary; and 5) not giving up being quarrelsome [and so on] anymore. [Therefore,] to those who have aforementioned five features and are performed with the formal act of censure, [you must] not exempt them [when] they have not been exempted!

§ 1.8b⁶⁹

de las yang chos lnga dang ldan na bsdigs pa'I las byas pa las ma phyung
[ITT 596.23r1 ('KA 66')] \$ // dang ma dbyung shIg / lnga gang zhe na rgyal po la dpag
 tshol ba dang dbang yod pa⁷⁰ la dpag tshol ba dang / gang zag la dpag tshol ba

⁶⁷ The Old Tibetan text and PL (Tib.) don't contain the *vadati* which PL (Skt.) preserves. Cf. § 1.9a.

⁶⁸ The Chinese text here implies that its *Vorlage*, or the translation itself, is fragmental: there is no text that corresponds to the text between the *evanġāītyaḥ* at the end of PL (Skt.) § 1.7, and *paṃcabhir dharmaiḥ samanvāgatas tarjanīyakarmakṛto nodārayitavyaḥ... tasmāc ca kalahakāraḥ katvāc ca na prativiramāmīti vadaty* in PL (Skt.) § 1.8. Only the translation of a sentence close to *ebhiḥ paṃcabhir dharmais samanvāgataḥ pūrvavat** in PL (Skt.) remains ('有其五法與作令怖羯磨，苾芻若未收攝不應收攝'), whose Old Tibetan parallel is available: *chos de lnga dang ldan na bsdigs pa'I las byas pa las ma phyung da*ng* ma dbyung shIg*. And both the Old Tibetan (*ma phyung ba las ni ma dbyung*) and Chinese EK ('若未收攝不應收攝') here suggest their *Vorlage* is something like **nodārayito nodārayitavyaḥ* or **nosārayito nosārayitavyaḥ*.

⁶⁹ PL (Skt.): *aparair api paṃcabhir dharmaiḥ samanvāgatas tarjanīyakarmakṛtā (Yamagiwa suggests to read tarjanīyakarmakṛto) nosārayitavyaḥ | katamaiḥ paṃcabhiḥ | rājakulapratīsarāṇo bhavati yuktakulapratīsarāṇas tīrthikapratīsarāṇaḥ pudgalapratīsarāṇo na saṃghapratīsarāṇaḥ | ebhiḥ paṃcabhir dharmaiḥ samanvāgataḥ pūrvavat**.
 PL (Tib.): *gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar mi bya ste | lnga gang zhe na | pho brang 'khor du rton pa dang | bskos pa 'dus pa'i sar rton pa dang | mu stegs can la rton pa dang | gang zag la rton pa dang | dge 'dun la mi rton pa ste | chos 'di lnga dang ldan pa ni zhes bya ba gong ma bzhin no.*

⁷⁰ The Old Tibetan text translates *rājakula* (*pho brang 'khor du*, 'royal family') simply as *rgyal po* ('king'), which is the same as the Chinese text ('國王'); and it also translates *yuktakula* (*bskos pa 'dus pa'i sar*, 'people in charge') as *dbang yod pa* ('people with power'), while the

dang mur 'dug la dpag tshol ba dang⁷¹ / dge 'dun la dpag myI tshol ba ste / de lnga 'ang snga ma bzhIn no //

“何謂為五？一、依國王；二、依諸官；三、依別人；四、依外道；五、依僧伽⁷²。如是之人不應收攝。”

Trans.: Henceforth, to those who have five features and are performed with the formal act of censure, [you must] not exempt them [when] they have not been exempted! Which five? 1) Seeking refuge to kings; 2) to those with power; 3) to [other] men; 4) to heretics; yet 5) not to the Order. [To those with] five features, [do] as aforementioned!

§ 1.8c⁷³

de las yang chos lnga dang ldan na bsdigs pa'I las byas pa las ma phyung da*ng*^[23;2] ma dbyung shlg / lnga gang zhe na mur 'dug la bsn'yend pa dang stobs pa dang bsn'yen bkur byed pa⁷⁴ dang dge 'dun la bsn'yen ba{{ku}}r myI byed pa dang gnas myed par byed pa⁷⁵ ste / de lnga yang snga ma bzhIn no /

“復有五法不應收攝。云何為五？一、承事外道；二、樂親近惡友；三、供養外道；四、不願與僧伽和合；五、不願與僧伽同住。如是之人不應收攝。”

Trans.: Henceforth, to those who have five features and are performed with the formal act of censure, [you must] not exempt them [when] they

Chinese text simply renders it as ‘諸官’, i.e. ‘officers’. In Guṇaprabha’s *Vinayasūtra* § 10.39, it gives that *rājakulayuktakulajñātipudgalapratisaraṇatām apratisartrtām samghasyābibrataḥ* (SANKRITYAYANA 1981: 101), but no *tīrthikapratīsarāṇa* is mentioned here.

⁷¹ Both the Old Tibetan and Chinese texts list the *gang zag la dpag tshol ba* (‘依別人’) and *mur 'dug la dpag tshol ba* (‘依外道’) in an order that is reversed in PL.

⁷² It should be taken as a scribal or printing error, and should be corrected as ‘不依僧伽’.

⁷³ PL (Skt.): *aparair apī paṃcabhir dharmaiḥ samanvāgataḥ* (Yamagiwa suggests to read *samanvāgatas*) *tarjanīyakarmakṛto nosārayitavyaḥ | katamaiḥ paṃcabhiḥ | āgārikadhvajam dhārayati tīrthikadhvajam dhārayati tīrthyān sevate bhajate paryupāste anadhyacāram ācarati bhikṣuśiḥṣāyām na śiḥṣate | ebhiḥ paṃcabhir dharmais samanvāgataḥ pūrvavat**.

PL (Tib.): *gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar mi bya ste | lnga gang zhe na | kyim pa'i rtags 'chang ba dang | mu stegs can gyi rtags 'chang ba dang | mu stegs can la sten cing bsn'yen la bsn'yen bkur byed pa dang | spyod par bya ba ma yin pa spyod pa dang | dge slong gis bslab pa la mi slob pa ste | chos 'di lnga zhes bya ba gong ma bzhin du'o.*

⁷⁴ The Old Tibetan text gives *mur 'dug la bsn'yend pa dang stobs pa dang bsn'yen bkur byed pa*, which corresponds to *tīrthyān sevate bhajate paryupāste* (*mu stegs can la sten cing bsn'yen la bsn'yen bkur byed pa*) in PL, but the Chinese text contains ‘樂親近惡友’ (‘like to be with evil friends’).

⁷⁵ Regarding the last two of the list, the Old Tibetan and Chinese EK texts (*dge 'dun la bsn'yen ba{{ku}}r myI byed pa* ‘不願與僧伽和合’ and *gnas myed par byed pa* ‘不願與僧伽同住’) actually correspond to the last two of the list in PL (*samghasya ca alābhāya avasādāya cetayaṭ*, *dge 'dun gyi rnyed pa med par byed pa dang | gnas med par brtson par byed pa*) in the next section § 1.8d.

have not been exempted! Which five? 1) Attending to the heretics; 2) serving the heretics; 3) honoring the heretics; yet 4) not honoring the Order; 5) not dwelling in the Order. [To those with] five features, [do] as aforementioned!

§ 1.8d⁷⁶

yang chos lnga dang ldan ba ste de ni dge slong pha rnam la kha ngan zer ba dang khro ba dang bsdigs pa dang myI^[23r3] spyad pa spyod pa dang dge slong pha'I bslab pa myI slob pa⁷⁷ ste / chos de lnga dang ldan ba'I bsdigs ㊀ pa'I byas pa las ma phyung dang ma dbyung shlg /

“復有五法不應收攝：一、罵苾芻；二、瞋恨；三、訶責；四、行不應行；五、苾芻學處而不修習。”

Trans.: And to those with five features, i.e. 1) speaking ill of the monks; 2) being angry with the monks; 3) censuring the monks; 4) performing bad conduct; 5) not taking the monk's training, to those who have these five features and are performed with the formal act of censure, [you must] not exempt them [when] they have not been exempted!

§ 1.9a⁷⁸

chos lnga dang ldan na bsdigs pa'I las byas pa'I ㊀ dge slong pha ma phyung dang phyung shlg / lnga gang zhe na dge 'dun la ri mo gus par byed

⁷⁶ PL (Skt.): aparair api pañcabhir dharmais samanvāgataḥ (Yamagiwa suggests to read *samanvāgatas*) tarjanīyakarmakṛto nosārayitavyaḥ | katamaiḥ pañcabhiḥ | bhikṣūn ākroṣāti roṣayati paribhāṣate • saṃhasya ca alābhāya avasādāya cetayaty | ebhiḥ pañcabhir dharmaiḥ pūrvavat*.

PL (Tib.): gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar mi bya ste | lnga gang zhe na | dge slong rnam la gshe bar byed pa dang | khro bar byed pa dang | kha zer bar byed pa dang | dge 'dun gyi rnyed pa med par byed pa dang | gnas med par brtson par byed pa ste | chos 'di lnga dang zhes bya ba'i bar gong ma bzhin du'o.

⁷⁷ Regarding the last two of the list, the Old Tibetan and Chinese EK texts (*myI spyad pa spyod pa* ‘行不應行’ and *dge slong pha'I bslab pa myI slob pa* ‘苾芻學處而不修習’) actually correspond to the last two of the list in PL (*anadhycāram ācarati, spyod par bya ba ma yin pa spyod pa*; and *bhikṣusūṣikṣāyāṃ na śikṣate, dge slong gis bslab pa la mi slob pa*) in the former section § 1.8c.

⁷⁸ PL (Skt.): pañcabhis tu dharmais samanvāgataḥ (Yamagiwa suggests to read *samanvāgatas*) tarjanīyakarmakṛta osārayitavyaḥ | katamaiḥ pañcabhir dharmaiḥ | utkacaprakacaḥ saṃghe roma pātayati nissaraṇaṃ pravarttayati sāmīcīm upadarśayaty antaḥśīmāyāṃ sthitvā osāraṇaṃ yācate | kalahakārakatvāc ca prativiramāmīti • vadati • ebhiḥ pañcabhir dharmais samanvāgatas tarjanīyakarmakṛta osārayitavyaḥ.

PL (Tib.): yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar bya ste | lnga gang zhe na | skra gyen du 'geng pa lta bu dang | skra zhig pa lta bu dang | dge 'dun la spu sa la ltung ba lta bur byed pa dang | 'byung bar bskyod pa dang | mtshungs par nye bar ston pa dang | mtshams kyi nang du 'dug ste bslang ba gsol ba dang | 'thab krol byed pa nyid spong ba ste | chos 'di lnga dang zhes bya ba gong ma bzhin du'o.

pa dang / ^[23r4]spu bzhIn du 'bab pa dang dbyung bar rtsom dang phyag 'tshal
bar stond pa dang mtshams kyI Ө mtha'{{mu}}r 'dug cing dbyung bar gsol
ba'o / de bas na thab mo byed pa la slar gtong⁷⁹ zhIng Ө chos de lnga dang
ldan na bsdigs pa'I las byas pa las ma phyung dang ma dbyung shlg //

“若有五法應可收攝。云何為五？一、於僧伽處自現恭勤不生輕慢；
二、怖求拔濟；三、恒申敬禮；四、界內而住請求收攝；五、自云：
‘我今於此鬪爭更不復作。’是謂為五。若未收攝者，應可收攝。”

Trans.: Concerning the monks who have been performed with the formal act of censure yet [now] have five features, [they could] be exempted [when] they have not been exempted! Which five? 1) Showing great respect to the Order, and being fully subdued with hairs fallen; 2) initiating to be exempted [from the act]; 3) showing with homage; 4) begging to be exempted [from the act] while abiding in the end of the boundary; and 5) giving up being quarrelsome [and so on] anymore. [Therefore,] to those who have aforementioned five features and are performed with the formal act of censure, [you could] exempt them [when] they have not been exempted!

§ 1.9b⁸⁰

^[23r5]de las yang chos lnga dang ldan na bsdigs pa'I las byas pa las ma
phyung dang phyung shlg / Ө lnga gang zhe na rgyal po la dpag myI tshol ba
dang dbang yod pa la dpag myI tshol ba dang / gang zag Ө la dpag myI tshol ba
dang / mur 'dug la dpag myI tshol ba dang dge 'dun la dpag tshol ^[23r6]ba dang
de lnga 'ang snga ma bzhIn no //

“復有五法應可收攝。云何為五？一、不依國王；二、不依諸官；
三、不依別人；四、不依外道；五、不依僧伽⁸¹，是名為五。”

Trans.: Henceforth, concerning those who have five features and are performed with the formal act of censure, [they could] be exempted [when] they have not been exempted! Which five? 1) Not seeking refuge to kings;

⁷⁹ The Old Tibetan text and PL (Tib.) do not contain the *vadati* (‘自云’), which PL (Skt.) and the Chinese EK preserve.

⁸⁰ PL (Skt.): aparair api pañcabhir dharmais samanvāgataḥ (Yamagiwa suggests to read *samanvāgatas*) tarjanīyakarmakṛta osārayitavyaḥ | katamaiḥ pañcabhiḥ | na rājakulapratīsarāṇo bhavati na yuktakulapratīsarāṇo na tīrthikapratīsarāṇaḥ samghapratīsarāṇo na pudgalapratīsarāṇaḥ | ebhiḥ pañcabhir dharmaiḥ samanvāgataḥ pūrvavat*.

PL (Tib.): gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bslang bar bya ste | lnga gang zhe na | pho brang 'khor du mi rton pa dang | bskos pa 'dus pa'i sar mi rton pa dang | mu stegs can la mi rton pa dang | gang zag la mi rton pa dang | dge 'dun la rton pa ste | chos 'di lnga dang ldan pa ni zhes bya ba gong ma bzhin du'o.

⁸¹ It should be taken as a scribal or printing error, and should be corrected as ‘依僧伽’.

2) nor to those with power; 3) nor to [other] men; 4) nor to heretics; yet 5) to the Order. [To those with] five features, [do] as aforementioned!

§ 1.9c⁸²

de las yang chos lnga dang ldan na bsdIgs pa'i las byas pa las ma phyung dang phyung shIlg / lnga gang zhe na mur 'dug la myI snyand pa dang / myI stobs pa dang bsnyen bkur byed pa myed pa dang dge 'dun la bsnyen ba {{ku}}r byed pa dang gnas yod par byed pa ste⁸³ // _[23r7] de lnga yang snga ma bzhIn no /

“復有五法與解令怖羯磨。云何為五？一、不於外道而作承事；二、不親近惡友；三、不供養外道；四、願與僧伽和合；五、願與僧伽同住，是名為五。”

Trans.: Henceforth, concerning those who have five features and are performed with the formal act of censure, [they could] be exempted [when] they have not been exempted! Which five? 1) Not attending to the heretics; 2) nor serving the heretics; 3) nor honouring the heretics; yet 4) honouring the Order; 5) dwelling in the Order. [To those with] five features, [do] as aforementioned!

§ 1.9d⁸⁴

yang chos lnga dang ldan ba ste / de nI dge slong pha rnams la kha ngan myI zer ba dang / myi khro ba dang myI bsdigs pa dang myI spyad myI spyod pa dang / dge slong pha'I bsIab pa slob pa ste / bsdIgs pa'I las byas pa las ma phyung dang phyung shIlg / dbyung ba nI 'di ltar bya'o //

⁸² PL (Skt.): aparair api pañcabhir dharmaiḥ samanvāgataḥ (Yamagiwa suggests to read *samanvāgatas*) tarjanīyakarmakṛta osārayitavyaḥ | katamaiḥ pañcabhiḥ | nāgārikadhvajam dhārayati na firṭhikadhvajam dhārayati na firṭhyām sevate na bhajate na paryupāste adhyācāram ācarati bhikṣusūśikṣāyām śikṣate • ebhiḥ pañcabhir dharmaiḥ pūrvavat*.

PL (Tib.): gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bsIang bar bya ste | lnga gang zhe na | khriṃ pa'i rtags mi 'chang ba dang | mu stegs gyi rtags mi 'chang ba dang | mu stegs can la mi sten cig mi bsnyen la bsnyen bkur mi byed pa dang | spyad par bya ba spyod pa dang | dge slong gi bsIab pa la slob pa ste | chos 'di lnga dang zhes bya ba gong ma bzhin du'o.

⁸³ Cf. § 1.8c, n.75.

⁸⁴ PL (Skt.): aparair api pañcabhir dharmais samanvāgataḥ (Yamagiwa suggests to read *samanvāgatas*) tarjanīyakarmakṛta osārayitavyaḥ | katamaiḥ pañcabhiḥ | na bhikṣūn ākroṣāti na rośayati na paribhāṣate samghasya lābhāya anavasādāya cetayate | ebhiḥ pañcabhir dharmaiḥ pūrvavat*.

PL (Tib.): gzhan yang bsdigs pa'i las byas pa chos lnga dang ldan pa ni bsIang bar bya ste | lnga gang zhe na | dge slong rnams la mi gzhe ba dang | mi khro ba dang | kha mi zer ba dang | dge 'dun gyi myed pa'i phyir dang | gnas kyi phyir brtson pa ste | chos 'di lnga dang zhes bya ba gong ma bzhin du'o.

“復有五法與解令怖羯磨。云何為五？一、不罵苾芻；二、不瞋恨；三、不訶責；四、行所應行；五、於苾芻學處而常修習，是名為五。既調伏已應與收攝羯磨。”

Trans.: And concerning those with five features, i.e. 1) not speaking ill of the monks; 2) nor being angry with the monks; 3) nor censuring the monks; 4) nor performing bad conduct; 5) taking the monk's training, [those who have these five features and] are performed with the formal act of censure, [they could] be exempted [when] they have not been exempted! Such is the way to exempt.

§ 1.10⁸⁵

^[23v1] stan bting ba nas⁸⁶ dge slong leb rgan pa las thal mo sbyar nas tshIg 'di skad ces smra ba'i bar du ste //

“為前方便，准上應知，乃至半豆盧晒得迦等作如是言。”

Trans.: Seating couch is prepared [, and so on, until] the monks of *Leb rgan pa* saluted with joined hands, saying...

§ 1.11⁸⁷

gson cig btsun ba'I dge 'dun rnams bdag dge slong pha leb rgan *pa* thab mo byed log po byed 'deg pa byed tshIg ngan du smra rtsod par byed de / de dge slong pha'I dge 'dun rnams la 'ang rtag par 'thab du ^[23v2] 'dzud 'deg du

⁸⁵ PL (Skt.): evaṃ ca punar osārayitavyaḥ | śayanāsanaprajñaptim kṛtvā gaṇḍim ākotya pṛsthavācīkayā bhikṣūṃ samanuyujya sarvasaṃghe sanniṣaṇṇe sannipatite Pāṇḍulohitakair bhikṣubhir yathāvṛddhikayā kṛtvā vṛddhānte utkuṭukena sthitvā añjalim praḡhya idaṃ syād vacanīyaḥ (Yamagiwa suggests to read *vacanīyam*).

PL (Tib.): bslang ba ni 'di ltar bya ste | gnas mal bshams la gaṇḍi brdungs te | dris pa'i tshig gis dge slong rnams la yang dag par bsgo la | dge 'dun thams cad tshogs shing mthun par gyur pa dang | dge slong dmar ser can gyis rgan rims ji lta ba bzhin du gdung ba byas la | rgan rims kyi mdung du tsog tsog por 'dug ste | thal mo sbyar ba btud nas tshig 'di skad ces.

⁸⁶ Cf. § 1.3, n.43.

⁸⁷ PL (Skt.): śṛṇotu bhadantāḥ saṃghaḥ | vayaṃ Pāṇḍulohitā (Yamagiwa suggests to read *Pāṇḍulohitakā*) bhikṣavaḥ kalahakārakā bhaṇḍanakārakā vīgrahakārakā vivādakārakā ādhikaraṇīkāḥ | te vayaṃ abhīkṣṇaṃ saṃghe adhikaraṇāny utpādayāmo yena saṃghaḥ kalahajāto viharati bhaṇḍanajāto vīgrhīto vivādam āpannaḥ | teṣāṃ asmākaṃ Pāṇḍulohitakānāṃ bhikṣūṇāṃ kalahakārakāṇāṃ bhaṇḍanakārakāṇāṃ vīgrahakārakāṇāṃ vivādakārakāṇāṃ ādhikaraṇīkāṇāṃ saṃghena tarjanīyaṃ karma kṛtaṃ | te vayaṃ tarjanīyakarmakṛtāni utkacaprakacā (Yamagiwa suggests to read *tarjanīyakarmakṛtā utkacaprakacāḥ*) saṃghe roma pātayāmo nissaraṇaṃ pravarttayāmaḥ sāmīcīm upadarśayāmaḥ antassīmāyāṃ sthitvā osāraṇāṃ yācāmahe • kalahakārakatvāc ca prativiramāmaḥ osārayatv asmākaṃ bhadantāḥ saṃgha (Yamagiwa suggests to read *saṃghaḥ*) Pāṇḍulohitakāṃ bhikṣūṃ kalahakārakāṃ vivādakārakāṃ ādhikaraṇīkāṃ tarjanīyakarmakṛtān anukampakaḥ anukampāṃ upādāya | evaṃ dvir api tṛr api.

'dzud de tshIḡ ngan gyIs smra bar 'dzud dge 'dun rnams rtsod par btsud de / de'I phyi*r* bdag la dge 'dun rnams kyIs bsdigs pa'I las bgyIs te / bdag la bsdigs pa'I las bgyIs pa na dge 'dun la rI mo shIn du gus par bgyid / {{{spu}}} / spu bzhIn du 'bab par bgyid / 'byung bar rtsom^[23v3] phyag 'tshal ba 'ang bstand mtshams kyI mtha' {{{mu}}} r 'dug cing dbyung bar gsol / thab mor ㊦ bgyId pa de 'ang slar spong na / btsun ba'I dge 'dun rnams kyIs bdag dge slong leb rgan pa ㊦ bsdIgs pa'I las bgyis pa las dbyung bar gsol / brtse ba can brtse ba'I phyr ro⁸⁸ // ^[23v4] de bzhIn du lan gnyis lan gsum du'o //

“大德僧伽聽！我苾芻半豆盧呬得迦等是鬪亂者、是諍競者，我便數數舉發諍事，常令僧伽不安樂住。由是僧伽於我等輩為作令怖羯磨。我得羯磨已於僧伽中極現恭勤不生輕慢，怖求拔濟恒申敬禮，界內而住請求收攝，我於鬪諍永為止息。願大德僧伽與我半豆盧呬得迦等解令怖羯磨。是能愍者，願哀愍故。”第二、第三亦如是說。”

Trans.: ‘Listen, the Venerable Order! We the monks of *Leb rgan pa* were quarrelsome, hostile, assaultive, ready to insult, and disputative, and hence made the Buddhist monks always to be quarrelsome, assaultive, ready to insult, and to dispute with monks. Therefore, the Order performed the formal act of censure to us. After being performed with the formal act of censure, we show great respect to the Order, become fully subdued with hairs fallen, initiate to be exempted [from the act], show with homage, beg to be exempted [from the act] while abiding in the end of the boundary, and [now] give up being quarrelsome [and so on] anymore. [Here I] request you, the Venerable Order, [to grant] the formal act of exemption to us, the monks of *Leb rgan pa* who haven been performed with the formal act of censure! [You are] sympathisers since you’ve taken compassion!’ The second and third are performed likewise.

PL (Tib.): dge 'dun btsun pa rnams gsan du gsol | bdag cag dge slong dmar ser can 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa'i gzhi bgyid pa dag lags pas | bdag cag gis dge 'dun la yang dang yang du rtsod pa'i gzhi bskyed de | des na dge 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byung zhing gnas pas | dge 'dun gyis bdag cag dge slong dmar ser can 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa'i gzhi bgyid pa rnams la bsdigs pa'i phrin las mdzad lags te | bdag cag bsdigs pa'i phrin las mdzad lags pa rnams skra gyen du 'geng ba lta bu dang | skra zhiḡ pa lta bur dge 'dun la spus la ltung ba lta bur bgyid | 'byung bar bskyod | mtshungs par nye bar ston | mtshams kyi nang du mchis nas bslang bar gsol te | 'thab krol bgyid pa nyid kyang spong na | dge 'dun btsun pa thugs brtse ba can thugs brtse bas nye bar bzung nas | bdag cag dge slong dmar ser can 'thab krol bgyid pa | mtshang 'dru bar bgyid pa | rtsod par bgyid pa | 'gyed par bgyid pa | rtsod pa'i gzhi bgyid pa | bsdigs pa'i phrin las mdzad pa lags pa bslang bar gsol | de skad lan gnyis lan gsum du bzlas so.

⁸⁸ The Old Tibetan text *brtse ba can brtse ba'I phyr* is close to the Chinese parallel ‘是能愍者，願哀愍故’，and both are translated from PL (Skt.): *anukāmpakaḡ anukāmpām upādāya*. But PL (Tib.) allocates the sentence at the beginning of the request of exemption.

§ 1.12⁸⁹

de nas dge slong pha gcig gIs gsol ba ㊦ gyIs la / las byos shlg // gson cig
 btsun ba'I dge 'dun rnams dge slong ㊦ leb rgan pa 'di thab mo byed log po
 byed 'deg pa byed pa {byed} tshig ngan du smra rtsod par byed ^[23v5] de / dge
 slong pha'I dge 'dun rnams la 'ang rtag par 'thab du 'dzud 'deg du 'dzud / ㊦
 tshlg ngan gyIs smra bar 'dzud dge 'dun rnams *rtsod* par 'dzud pa de'I phyir /
 dge 'dun rnams ㊦ kyIs dge slong pha leb rgan pa thab mo can 'di la bsdigs pa'I
 las bgyis te / ^[23v6] bsdlgs pa'I las bgyis pas na / dge 'dun la rI mo shIn du gus
 par bgyIs spu bzhIn du 'bab par bgyIs 'byung bar brtsams phyag 'tshal ba 'ang
 bstand mtshams kyI mthar 'dug cing dbyung bar yang gsol thab mor bgyId pa
 de yang slar spangs te / de dge 'dun gyI ^[23v7] dus la bab cing bzod na dge 'dun
 rnams kyIs gnong shlg / dge 'dun gyIs dge slong pha leb rgan 'di la bsdlgs pa'I
 las bgyIs pa las phyung shlg / de nI gsol ba'o /

“次一苾芻為白四羯磨⁹⁰：‘大德僧伽聽！此半豆盧呬得迦諸苾芻等鬪
 亂僧伽令起諍競，復便數數舉發諍事，常令僧伽不安樂住。僧伽先與半
 豆盧呬得迦諸苾芻等作令怖羯磨。此半豆盧呬得迦諸苾芻等得羯磨已，
 於僧伽中極現恭勤不生輕慢，今從僧伽乞解令怖羯磨。若僧伽時至聽
 者，僧伽應許僧伽今與半豆盧呬得迦諸苾芻等解令怖羯磨。’白如是。”

Trans.: Then one monk brought the motion and performed the act,
 requesting: ‘Listen, the Venerable Order! This [group of monks] of *Leb rgan*
pa who were quarrelsome, hostile, assaultive, ready to insult, and disputative,

⁸⁹ PL (Skt.): tataḥ paścād ekena bhikṣuṇā jñaptim kṛtvā karma kartavyaṃ | śrīṇotu bhādayāḥ
 saṃghaḥ | ime Pāṇḍulohitikā (Yamaḡiwa suggests to read *Pāṇḍulohitakā*) bhikṣavaḥ
 kalahakāraḡā yāvad ādhikaraṇikāḥ | ta ete abhīkṣṇaṃ saṃghe adhikaraṇāny utpādayanti • yena
 saṃghaḥ kalahajāto viharati bhaṇḡanaajāto viḡrhitō vivādam āpannaḥ | tad eṣāṃ saṃghena
 kalahakāraḡā iti tarjanīyakarma kṛtaṃ | ta ete tarjanīyakarmakṛtā utkacaprakacāḥ saṃghe
 roma pātayanti • nissaraṇaṃ pravartayanti samīcim (Yamaḡiwa suggests to read *sāmīcim*)
 upadarśayaṃty antaḥsīmāyāṃ sthitvā ośaraṇāṃ yācaṃte kalahakāraḡatvāc ca prativiramāma iti
 vadanti • sacet saṃghasya prāptakālaṃ kṣametānujānīyāt saṃgho yat saṃghaḥ Pāṇḡulohitakān
 bhikṣūn ośarayati nissaraṇaṃ pravartayati | eṣā jñaptiḥ.

PL (Tib.): de'i 'og tu dge slong gcig gis gsol ba byas te las bya'o || dge 'dun btsun pa rnams
 gsan du gsol | dge slong dmar ser can 'di dag ni 'thab krol bgyid pa nas | rtsod pa'i gzhi bgyid
 pa'i bar du ste | de dag gis dge 'dun la yang dang yang du rtsod pa'i gzhi bskyed de | des na dge
 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byung zhing gnas pas |
 dge 'dun gyis 'thab krol bgyid pa 'di rnams la bsdigs pa'i phrin las mdzad lags te | bsdigs pa'i
 phrin las mdzad lags pa 'di rnams skra gyen du 'g्रेng ba lta bu dang | skra zhig pa lta bur dge
 'dun la spus la ltung ba lta bur bgyid | 'byung bar bskyod | mtshungs par nye bar ston | mtshams
 kyi nang du mchis nas | bslang ba gsol te | 'thab krol bgyid pa nyid kyang spong ngo zhes mchi
 na | gal te dge 'dun gyi dus la bab cing bzod na | dge 'dun gyis gñang bar mdzod cig dang | dge
 'dun gyis dge slong dmar ser can rnams bslang bar mdzad do || 'di ni gsol ba'o.

⁹⁰ The editors of the *Taishō Shinshū Daizōkyō* report that in the recensions from Kunai-shō Zusho-
 ryō and Three Dynasties, it is ‘次一苾芻為白羯磨’，and this reading should be preferred and
 repunctuated as ‘次一苾芻為白、羯磨’. Cf. § 1.3, n.44.

and hence made the Buddhist monks always to be quarrelsome, assaultive, ready to insult, and to dispute with monks. Therefore, the Order performed the formal act of censure to the monks of *Leb rgan pa* who were quarrelsome [and so on]. After being performed with the formal act of censure, they showed great respect to the Order, became fully subdued with hairs fallen, initiated to be exempted [from the act], showed with homage, begged to be exempted [from the act] while abiding in the end of the boundary, and gave up being quarrelsome [and so on] anymore. [If the Order] consent that [it's] the right time for the Order, the Order should grant the formal act of exemption to the monks of *Leb rgan pa* who have been performed with the formal act of censure!' This is the motion.

§ 1.13⁹¹

las nI 'di ltar bya'o // gson cig btsun ba'I dge 'dun rnams / dge slong leb rgan pa ^[ITJ 596.24r1 ('KA 67')] \$ // 'di thab myo byed log po byed 'deg pa byed tshlg ngan du smra rtsod par byed de / de dge slong pha'I dge 'dun rnams la yang rtag du 'thab du 'dzud 'deg du 'dzud tshlg ngan gyIs smra bar 'dzud dge 'dun rnams rtsod par 'dzud de / de'I phyir dge slong leb rgan pa thab mo can 'dI la dge 'dun rnams kyIs bsdigs pa'I las ^[24r2] bgyIs te / bsdigs pa'I las de bgyIs

⁹¹ PL (Skt.): tataḥ karma kartavyam* | śrṇotu bhadantāḥ saṃghaḥ | ime Pāṇḍulohitakā bhikṣavaḥ kalahakārakā yāvad ādhikaraṇikās | ta ete abhikṣṇaṃ saṃghe adhikaraṇāny utpādayanti yena saṃghaḥ kalahajāto viharati bhaṇḍanaajāto vighrḥito vivādam āpannaḥ | tad eṣāṃ saṃghena kalahakārakā iti tarjanīyakarma kṛtaṃ | ta ete tarjanīyakarmakṛtā utkacaprakacā (Yamagiwa suggests to read *utkacaprakacāḥ*) saṃghe roma pātayanti nissaraṇaṃ pravarttayanti sāmīcīm upadarśayanti antaḥśīme sthītāḥ (Yamagiwa suggests to read *antaḥśīmāyām sthītvā*) osāraṇāṃ yācamte kalahakārakatvāc ca prativiramāma iti vadanti | tat saṃghaḥ Pāṇḍulohitakān bhikṣūn kalahakārakāms tarjanīyakarmakṛtān osārayati | yeṣāṃ āyusmatāṃ kṣamate Pāṇḍulohitakān bhikṣūṃ kalahakārakāms tarjanīyakarmakṛtāṃn osārayitum te tūṣṇīn na kṣamate bhāṣantāṃ | osāritā saṃghena Pāṇḍulohitakā bhikṣavaḥ kalahakārakās tarjanīyakarmakṛtāḥ | kṣāntam anujñātaṃ saṃghena yasmāt tūṣṇīm evam etad dhārayāmi.

PL (Tib.): las bya ba ni dge 'dun btsun pa rnams gsan du gsol | dge slong dmar ser can 'di dag ni 'thab krol bgyid pa zhes bya ba nas | rtsod pa'i gzhi bgyid pa'i bar du ste | de dag gis dge 'dun la rtsod pa'i gzhi bskyed de | des na dge 'dun 'thab krol dang | mtshang 'dru ba dang | rtsod pa dang | 'gyed pa byung zhing gnas pas | dge 'dun gyis 'thab krol bgyid pa 'di rnams la bsdigs pa'i phrin las mdzad te | bsdigs pa'i phrin las mdzad lags pa 'di rnams | skra gyen du 'greng ba lta bu dang | skra zhig pa lta bur dge 'dun la spu sa la ltung ba lta bur bgyid | 'byung bar bskyod | mtshungs par nye bar ston | mtshams kyi nang du mchis nas bslang ba gsol te | 'thab krol bgyid pa nyid kyang spong ngo zhes mchi na | de'i slad du dge 'dun gyis dge slong dmar ser can 'thab krol bgyid pa bsdigs pa'i phrin las mdzad lags pa rnams bslang bar mdzad na | tshe dang ldan pa gang dag dge slong dmar ser can 'thab krol bgyid pa bsdigs pa'i phrin las mdzad lags pa rnams bslang bar bzod pa de dag ni cang ma gsums shig | gang dag mi bzod pa de dag ni gsums shig | 'di ni las brjod pa dang po ste | de bzhin du las brjod pa gnyis dang gsum gyi bar du brjod par bya'o || dge 'dun gyi bzod cing gnang nas | dge 'dun gyis dge slong dmar ser can 'thab krol bgyid pa bsdigs pa'i phrin las mdzad lags pa rnams bslang bar mdzad lags te | 'di ltar cang mi gsung bas de de bzhin du 'dzin to.

pas na dge 'dun la rI mo shIn du gus par bgyis / spu bzhIn du 'bab par bgyIs
 dbyung bar brtsams phyag 'tshal ba yang bstand mtshams kyI mthar 'dug cing
 dbyung ba yang gsol thab mor bgyIs pa de yang slar spangs te / dge 'dun rnams
 kyIs dge ^[24r3] slong leb rgan pa 'di bsdigs pa'I las bgyIs pa de las 'byIn na / tshe
 dang ldan ba rnams las ㊦ dge slong leb rgan *pa* 'di bsdIgs pa'i las byas pa
 las dbyung bar gag la bzod pa de dag nI cang ma gsung shIg / myI bzod pa nI
 gsungs shIg / 'dI ni las kyI tshig dang po ste / las kyI tshig de ^[24r4] bzhIn du lan
 gnyIs lan gsum du byos shIg / dge 'dun gyIs dge slong leb rgan pa ㊦ bsdIgs
 pa'I las byas pa las phyung ste / dge 'dun rnams kyIs bzod cing gnang bas na
 ㊦ cang myI gsung ste de bzhIn du 'dzin to // * * //

“大德僧伽聽！此半豆盧呬得迦諸苾芻等，鬪亂僧伽令起諍競，復便數數舉發諍事，常令僧伽不安樂住。僧伽先與半豆盧呬得迦諸苾芻等作令怖羯磨。此半豆盧呬得迦諸苾芻等得羯磨已，於僧伽中極現恭勤、不生輕慢，今從僧伽乞解令怖羯磨。僧伽今與半豆盧呬得迦諸苾芻等解令怖羯磨者默然，若不許者說。此是初羯磨。’ 第二、第三亦如是說。‘僧伽已與半豆盧呬得迦諸苾芻等解令怖羯磨竟。僧伽已聽許，由其默然故，我今如是持。’”

Trans.: Thus is how to perform the act. ‘Listen, the Venerable Order! This [group of monks] of *Leb rgan pa* who were quarrelsome, hostile, assaultive, ready to insult, and disputative, and hence made the Buddhist monks always to be quarrelsome, assaultive, ready to insult, and to dispute with monks. Therefore, the Order performed the formal act of censure to the monks of *Leb rgan pa*. After being performed with the formal act of censure, they showed great respect to the Order, became fully subdued with hairs fallen, initiated to be exempted [from the act], showed great homage, begged to be exempted [from the act] while abiding in the end of the boundary, and gave up being quarrelsome [and so on] anymore. The Order grants the formal act of exemption to the monks of *Leb rgan pa* who have been performed with the formal act of censure. The Order that consents to grant the formal act of exemption to those monks of *Leb rgan pa* who have been performed with the formal act of censure, speak no word! Whoever doesn’t consent, speak!’ Thus is the speech of the first act. The second and third were performed likewise. ‘The Order removed those monks of *Leb rgan pa*, for whom the formal act of censure had been performed, from such a state. The Order consents and grants [that, so the monks] speak no word.’ Thus I take.

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Symbols used in the Diplomatic Edition

I	<i>gi log</i>
M	<i>anusvāra</i>
\$	page initial sign head <i>mgo-yig</i>
abc	insertions: letter, word, or phrase written below the line
{abc}	letters deleted by a tiny stroke
{{abc}}	letters erased
[#a#]	page and line number
⊙	string hole
* * *	illustration at the end of text section

Abbreviations

baiyijiemo = *Genbenshuoyiqieyoubu baiyijiemo* 根本說一切有部百一羯磨 (T 1453)

Chin. = Chinese

D = Derge Tanjur

EK = *Mūlasarvāstivāda-Ekottarakarmaśataka*

IOL Tib = Indian Office Library Tibetan

ITJ = IOL Tib J

PL = *Pāṇḍulohitakavastu*

PT = Pelliot tibétain

PTS Vin = Pali Text Society: *Vinayaṭīka*. See OLDENBERG 1995.

Q = Peking Tanjur

Skt. = Sanskrit

T = *Taishō Shinshū Daizōkyō*, ed. Takakusu, Junjiro and Kaigyoku Watanabe. 100 vols. Tokyo: Taisho Issaikyo, 1924–1934.

Tib. = Tibetan

zashi = *Genbenshuoyiqieyoubu pinaiye zashi* 根本說一切有部毘奈耶雜事 (T 1451).

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